BABYLON

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ON WHICH FAME AND JUBILATION ARE BESTOWED

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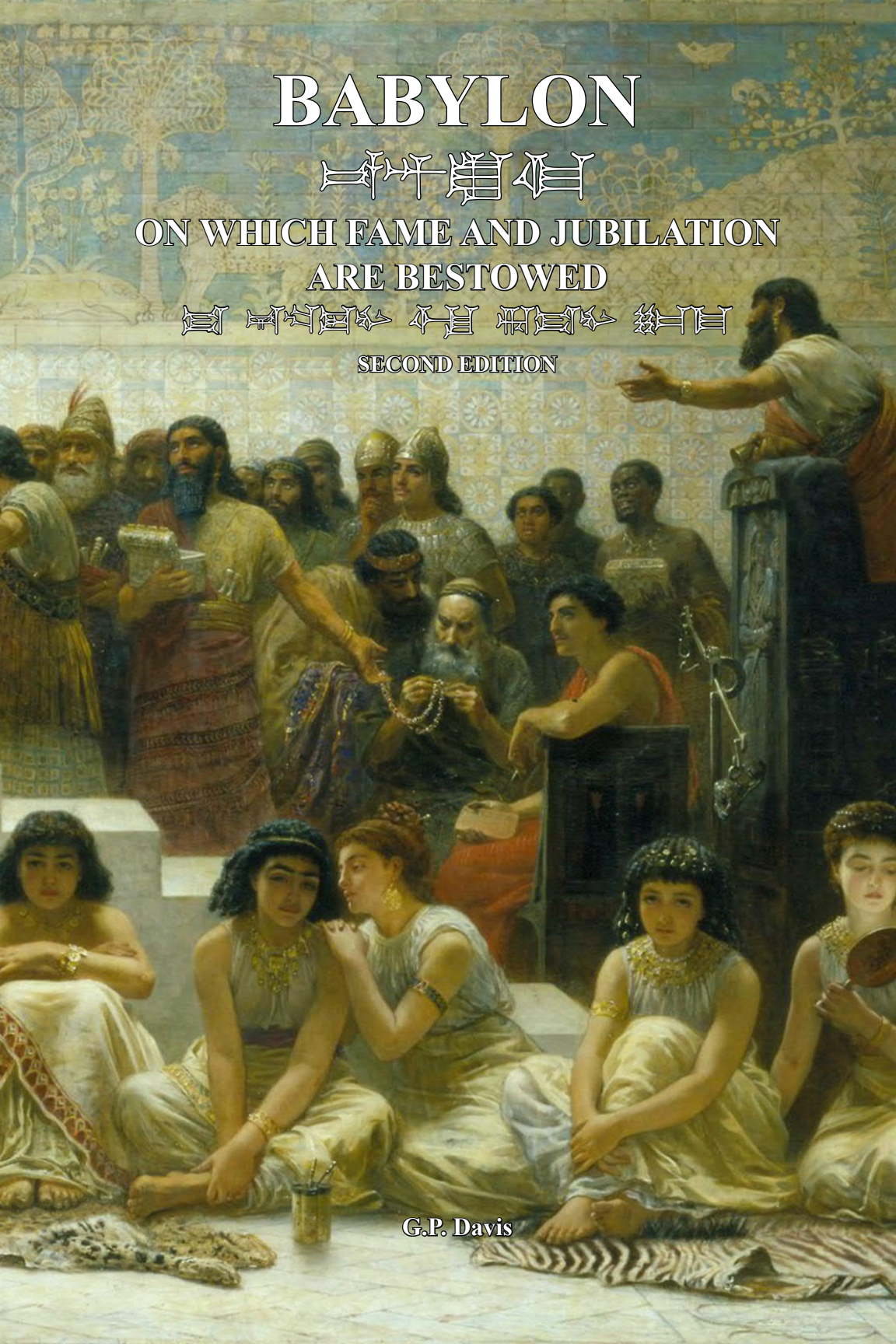
SECOND EDITION



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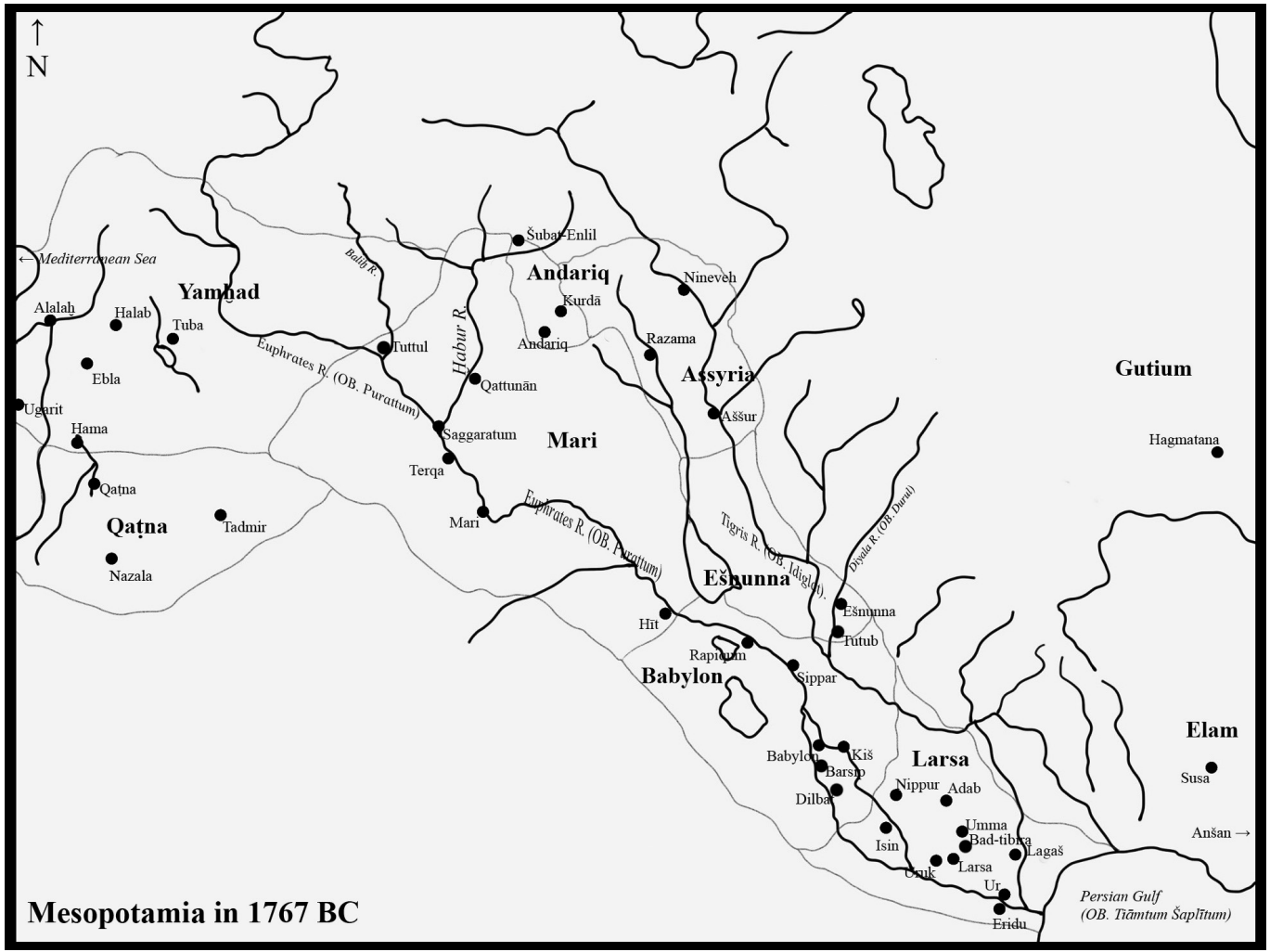
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Euphrates R. (OB. Purattum)
Balīḫ R.
Ḫabur R.
Tuttul
Šubat-Enlil
Andariq
Kurdā
Andariq
Qattunān
Saggaratum
Mari
Terqa
Mari
Euphrates R. (OB. Purattum)
Nineveh
Razama
Assyria
Aššur
Gutium
Hagmatana
Tigris R. (OB. Idigla)
Diyala R. (OB. Durul)
Ešnunna
Ešnunna
Tutub
Ḫīt
Rapiqum
Sippar
Babylon
Elam
Babylon
Kiš
Barsip
Dilbat
Larsa
Nippur
Adab
Umma
Bad-tibira
Lagaš
Larsa
Uruk
Ur
Eridu
Isin
Susa
Anšan →
Persian Gulf
(OB. Tīāmtum Šaplītum)
Mesopotamia in 1767 BC

BABYLON

ON WHICH FAME AND JUBILATION ARE BESTOWED

SECOND EDITION
(with 2021 Errata Included)

Designed by G. P. Davis

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The cuneiform typefaces *Assurbanipal*, *Santakku*, and *SantakkuM* used in this work are available at http://www.hethport.uni-wuerzburg.de/cuneifont/. They were created by Sylvie Vanséveren.

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A. Walcker

“Sarlagab,” whispered Arip-ḫurmiš, “is that you?”

In the dark, concealed by the thick undergrowth of the canal bank, the Ḫurrian could hear something moving towards them through the knots of tall grass and twisted vegetation. He hoped it was their Gutian associate, back from scouting upstream.

In a moment a figure crashed down onto the bank near them, then squirmed his way alongside Ḫammi-esuḫ, Arip-ḫurmiš’s cousin, and the third member of their trio with the Gutian.

“The woman is with them,” Sarlagab said, “They’ll be coming now.”

As if on queue, the three mercenaries looked upstream, and a large river barge drifted into view. It was night before the thirteenth or fourteenth day of the month of Elūnum, and the moon, near-full, lit up the exposed barge and the canal banks on either side of it.

“Three armed, probably soldiers,” Ḫammi-esuḫ offered, counting the people he saw there. “The woman — her slave — that wrapped bundle is the god — ”

“The boatman and a child,” finished Sarlagab. “We have to take them now. This canal connects to the Araḫtum, and we won’t be able to reach them there.”

“*Izizzanim ilū rabûtum*,” Arip-ḫurmiš muttered, “Let’s go.”

“Can’t sleep, son?” Bēlānum, the bargeman asked Apil-Sîn.

The youth stood beside him, and kept glancing to the rear of the barge, where the woman and her young slave huddled together.

Bēlānum laughed, shifting his grip on the barge pole, “Just go to sleep. Maybe the god will visit you in your dreams.”

The youth looked back at him and seemed about to respond, but a sudden change in his son’s expression caused him to follow the child’s gaze downstream.

“What are they doing?” Apil-Sîn asked.

That was obvious to Bēlānum, who watched as three men struggled through the growth along the edge of the canal towards a thin strip of land that jutted out into the water.

“Son, stand back!”

The hoarse shout of the bargeman roused Ellil-bāni. He had been on edge ever since they had seized the two women, along with the cult image of Ningišzida. Now, just as he had found sleep, the time for action had arrived.

The Babylonian sprang up, and seizing the hand axe beside him, shouted an alarm to his companions. No need — somehow, they were already ahead of him. In the bright light of the moon, Ellil-bāni saw that the barge neared some kind of natural-looking jetty, and that three men armed with swords were

running out onto it. With a short leap, they could easily board the barque as it passed.

In the next moment the canal current had carried the raft alongside the little peninsula. Ellil-bāni felt the deck underneath him lurch as the bargeman's pole pressed hard against the nearest bank, followed by a bounce as two men landed on the barge. The third, as luck would have it, had only managed to get a foot on before the bargeman had shoved the barque away. He stumbled, collided with one of his companions, and spun away, ending up in the water.

As Ellil-bāni ran towards the men, he watched this third man struggle in the water while the barge passed him by. The current was moving too fast and the barque was now too far away for him to have any hope of grabbing on.

In those initial moments, one of the boarders, a tall man, naked to his waist, had gutted Marduk-nāṣir, while his remaining companion engaged Mār-Eštar.

After his initial show of bravery, the bargeman dropped his pole. Both he and his son jumped into the river; this wasn't their fight.

Sarlagab smiled as the third Babylonian moved to challenge him, the blood of his companion fresh on the Gutian's sword. Had Arip-ḫurmiš made it onto the barge? The thought flitted through his mind, as, out of the corner of his eye, he saw the second Babylonian's mace connect with Ḫammi-esuḫ's ribs.

"Quickly," he hissed to himself, dodging his new opponent's axe. If Sarlagab was anything, he was confident in his own martial prowess; that said, one opponent was always safer than two.

His first strike hit the Babylonian along his side, and the following blow raked across the stunned man's face. With a howl of pain, the Babylonian went down, clutching at a ruined eye.

Now the Gutian stepped forward, ready to finish the last man, who was still engaged with Ḫammi-esuḫ.

He stopped because he felt the hair on the back of his neck rise. Turning away from the combatants, he saw the woman — the priestess — standing straight and pointing her finger at him. Her small maidservant had picked up a pole; it was too unwieldy for her, but she attempted to raise it to defend the woman. As the Gutian heard the words of the priestess, he knew that no defense would be necessary.

"*Ašar azzizzu lā tazzaz, ašar allaku lā tallak*," the priestess said, "*Nīš šamê lū tamāt nīš erṣetim lū tamāt.*"

Sarlagab sensed the curse cleave his mind. He felt his knees slam into the deck, then nothing else.

Author's Note Regarding the Second Edition

The first edition of *Babylon, On Which Fame and Jubilation Are Bestowed* was released to the public on October 4, 2016. It was the culmination of several years of research and sporadic writing, and my first foray into self-publishing a roleplaying game book. I never expected it to take off or become some kind of indie sensation, not that it did, nor did I want it to. I wrote and published it because it was the game book I'd always wanted; a compilation of information about historical Mesopotamia such as one would find in a sourcebook written for the fictional worlds that fascinated me in adolescence: Middle Earth, Forgotten Realms, Tékumel, and Glorantha — to name a few.

That it sold as many copies as it did, and garnered kind comments and several reviews, was much more than I had hoped for. One of the marvelous things about the modern world is the relative ease with which a nerd in rural North Carolina can not only research and write a niche product like *BFJB*, but share it with the world at large. This would have been simply impossible for someone of my father's generation, let alone those before him.

In the four years since the publication of *BFJB*, I have continued to read and game. Moreover, having now created a game myself, I've come to scrutinize the mechanical aspects of TTRPGs with new eyes. I feel like I've learned a lot in four years, and I hope it's reflected in the book before you.

Players familiar with the first edition of *BFJB* know that it ran on a modified version of D&D's 3.5 OGL rules. Even in 2016, these rules were over a decade old, and if the modifications I made were any indication, I wasn't particularly pleased with how they actually played. So many pages of BFJB 1.0 are devoted to rehashing the overcomplicated mechanics of the OGL. If I had it to do over again, I would have spent that time instead doing more research and setting writing. Based on the feedback I've received, I doubt that most people bothered with this ruleset; they instead used whatever they were most comfortable with at the time.

The good news is that I've stripped all out all vestiges of d20 rules for this edition. In their place, I've created a rule system that is not only better integrated with my conception of Mesopotamia in the 18th Century BCE, but also permits quick character creation and faster play.

Whether or not this endeavor succeeds is ultimately up to you and your players. Regardless, it was fun to write, and to me at least, is actually rather fun to play.

Whatever you think about this book or my other games, I'm relatively easy to get in touch with online, and welcome discussion. That said, I wish you happy gaming, whether in my Mesopotamia or elsewhere.

- GPD

1.0 Housekeeping

Does anyone actually read the first chapter of a TTRPG book? I have my doubts. In any case, let's qualify a couple of editorial concerns before we get to the good stuff.

1.1 Choosing the Cover Image

The world of 2019 is not the world of 1767 BCE, or even 1875 CE. For this, we should be grateful. Among the most significant cultural developments of our lifetimes is the close scrutiny we now give to portrayals of women, minorities, and other historically-maligned groups.

I write those words as preface to this section on the choice of cover image, for reasons that will be readily apparent to anyone familiar with the full piece, or its classical basis. Edwin Long's *The Babylonian Marriage Market* (1875) provocatively portrays an episode from Herodotus's *Histories* where young women are assembled and sold to the highest bidder.

Even at the time it debuted, Victorian writers discussed the broader implications of its problematic subject matter.

> And if the spectator gazes around him after he has looked at the picture, he will see another picture scarcely less attractive in the curious glances of the living faces that crowd about. We should not wonder if the young women, flower of English youth, who gather around with a curiosity not unmixed with personal feelings, found something like a revelation in the picture. One sees them glance at each other with a half smile, half blush, sometimes with subdued awe or indignation. 'Is that how they think of us, these men, though they dare not look it?' the girls ask themselves.
>
> — Margaret Oliphant, 'Art in May'

Readers who would like to know more about the artist, this painting, and the reactions to it, should begin with Sophie Gilmartin's essay "For Sale in London, Paris and Babylon: Edwin Long's *The Babylonian Marriage Market*" and Imogen Hart's "The Politics of Possession: Edwin Long's *Babylonian Marriage Market*."

All of that said, this cover image has not been chosen without due consideration, or without an eye to its context and unpleasant connotations. Whether or not you believe the Milesian's account, the ancient world was

a terrible place. Ours is slightly better, in part because we don't shy away from discussing matters such as these.

1.2 Use of Singular "they/their/them"

This book uses third person plural pronouns as gender-neutral pronouns in singular contexts. For the ease of reading, we also use plural verb conjugations in these contexts (e.g., "they are" for "he/she is"), to preserve traditional subject-verb agreement and make reading less awkward.

1.3 On Dating and Historical Authenticity

The purpose of *Babylon On Which Fame and Jubilation Are Bestowed* ("*BFJB*") is to provide players with enough information and game mechanics to run a pen-and-paper roleplaying game set in Mesopotamia during the reign of Ḫammu-rapi of Babylon. While the framework presented here could easily be adapted to any Near Eastern setting prior to the capture of Babylon by Cyrus the Great in 540 BCE, the focus of this work is on the Old Babylonian Period.

The setting information presented in this book describes circumstances at the time of the New Year's Festival occurring during the twenty-fifth year of Ḫammu-rapi's reign. As will be seen from the timeline that follows, we have pegged this at 1767 BCE, on the assumption that Ḫammu-rapi assumed the throne during 1792 BCE. In fact, this dating is speculative, and based on the so-called "middle chronology." The middle chronology is one of several theorized timelines put forward by modern scholars, who encounter difficulties with the precise dating of events that occur before the period of cultural turmoil now-termed the Late Bronze Age Collapse.

Great effort has been taken to present the world of Babylon's First Dynasty as accurately as possible, so that campaigns can be run with a high degree of historical authenticity. Yet given the sporadic (and often serendipitous) preservation of reliable sources regarding the period, vast gaps still exist in our understanding of day-to-day life in ancient Mesopotamia. Some license is necessary to present a coherent whole.

When there is a disagreement among the sources or academics' interpretations of them, the choices made reflect those that best fit the narrative movement of a section. With that in mind, players should take caution that this is a game, and while considerable historical research went into its development, this is not an authoritative reference work, nor should it be relied upon in any way when one seeks real answers regarding scholarly opinion on its subjects.

Moreover, none of the information presented here is important enough that it should be allowed to detract from gameplay. Gamemasters are invited to pick and choose whatever facts satisfy players, and make up the rest. This is a game after all, and no one will mark you down if you ignore the existence of Elam, for instance, or even go so far as to turn Si-we-palar-huppak into an ogre or a vampire.

The place of fantasy, at last, deserves parting address. Mesopotamia in the 1760s overflows with opportunities for adventure even in the absence of the supernatural. That said, it is assumed that most players will want to adventure in a fantastic version of Ancient Mesopotamia. Rules for magic and other fantastic options are "baked in" to the system by default. Nevertheless, *BFJB* is presented in such a way that groups can easily ignore these magic-specific rules and run a more mundane campaign.

Even so, groups playing in a purely historical setting should keep in mind that the players' characters should still believe in the existence of magic and the daily interventions of gods and demons. Exorcist-priests, for example, were a fixture of historical Babylon, and their profession was considered as legitimate and important as that of a medical doctor. Just because demon possession doesn't actually occur within the setting of your game, a player could still play an exorcist-priest who believed his rituals carried actual power.

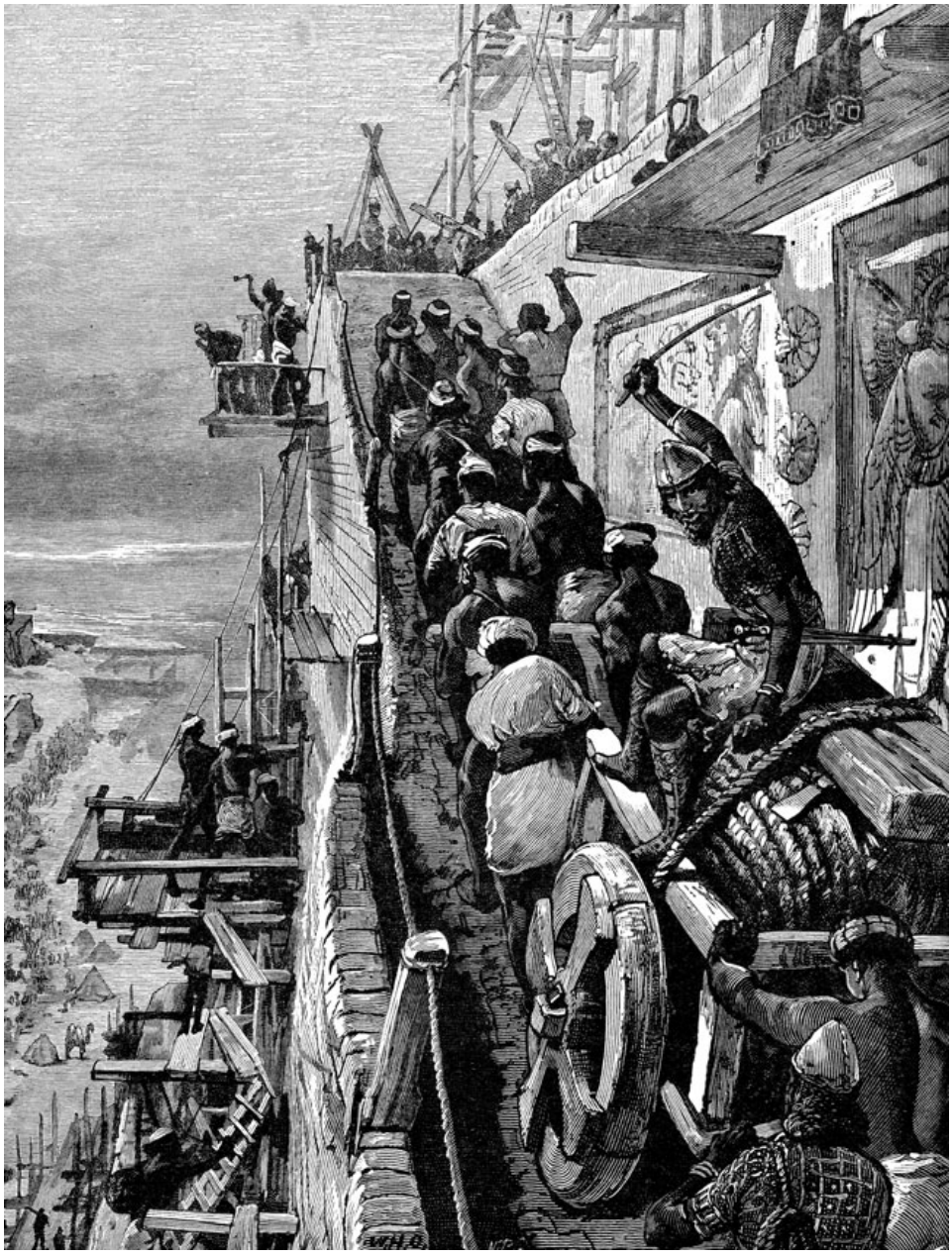
1.4 Overview

This book presents rules for character creation first, on the assumption that most players will want to learn the system as they build their character. Setting information is given after this. The titles of these chapters are generally self-explanatory, so we won't waste anymore ink on them here.

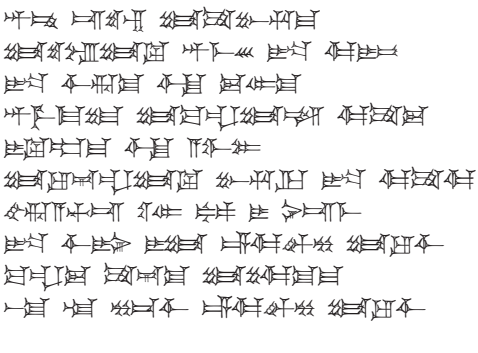
Throughout this work, there has been a concerted effort to present Babylonian terms and concepts in correct, period-appropriate Akkadian cuneiform. While many languages were spoken in the cosmopolitan Babylon of Ḫammu-rapi, the primary written language of the kingdom was a dialect of Akkadian called "Old Babylonian." All of the terms, transcriptions, and "flavor text" cited herein are grammatically correct Akkadian (or, in limited appropriate contexts, Sumerian). Virtually all of it is taken directly from Akkadian sources, with only minor changes.

A pronunciation guide for Old Babylonian can be found in §12.5. This is followed by a discussion of cuneiform transliteration conventions. Players with a serious interest in Akkadian or cuneiform are encouraged to avoid cursory works on the subject and instead seek out John Huehnergard's *A Grammar of Akkadian*. This "teaching grammar" has served your humble

author well for two decades in its various editions. As of the publishing of this book, it's also available for free at https://www.academia.edu/234695/2011_A_Grammar_of_Akkadian_3rd_edition.



2.0 Character Stats



"…let one god be slaughtered,
so that all the gods may be cleansed in a dipping
from his flesh and blood,
let Nintu mix clay,
that god and man
may be thoroughly mixed in the clay,
so that we may hear the drum for the rest of time
let there be a spirit from the god's flesh.
Let it proclaim living (man) as its sign,
so that this be not forgotten let there be a spirit."

- *Atra-hašiš*, Tablet I, Lines 208-217

Like many TTRPGs, all player and non-player characters are represented by a handful of basic ability scores.

In *BFJB*, there are three of these: **Body**, **Mind**, and **Soul**. For human player characters, these are represented by numbers from 1 to 6.

Unlike most other games, however, these scores stand alone by themselves. *BFJB* has no derived scores.

2.1 The Three Stats

Each of these scores describes particular aspects of your character and their abilities. A higher score means that a character is more able to use related abilities, and moreover, they can absorb more damage in those areas before suffering an injury.

BODY

(OB. *zumrum*, "body" wr. syll. , or log. SU)

Body measures a character's physical capabilities. This includes basic strength, agility and endurance, as well as a character's bodily health. A character with a high Body score is more likely to inflict damage on someone in physical combat; they're also better able to avoid suffering physical injuries, and can recover from them faster.

MIND

(OB. *ṭēmum*, "reason, understanding" wr. syll. ṭe$_4$-e-mu-um , or log. UMUS)

A character's Mind score represents their ability to reason, how fast they learn and perceive things, and their memory and knowledge of the world. It also determines how many languages a character knows. Under

various circumstances, a character's Mind can be damaged, injured, and recovered from in much the same fashion as their Body.

𒀭𒊩 SOUL

(OB. *bāštum*, "dignity, pride" wr. syll. 𒁁𒀀𒋫𒊭𒅈, or log. TÉŠ 𒀭𒊩)

A character's Soul describes their intuition, boldness, the strength of their personality, and their ability to handle social situations. It also determines how often a character can cast spells without suffering an injury. Certain situations can exhaust a character's Soul, and this can be damaged and injured just like their other stats.

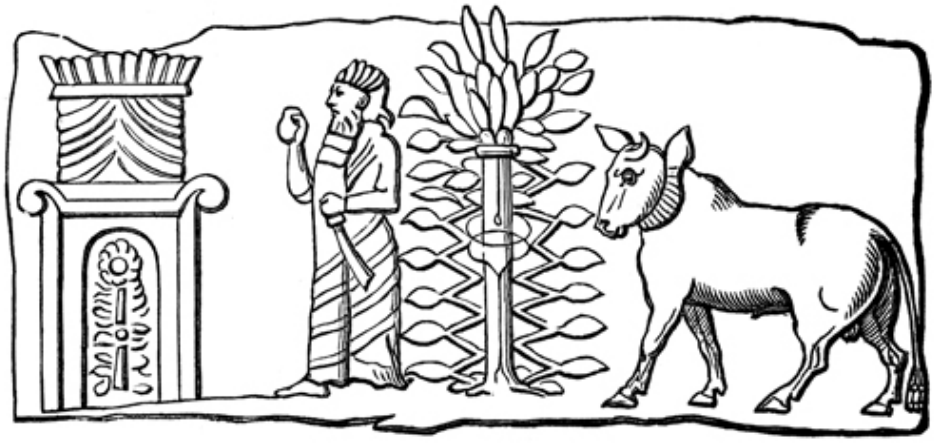
> This tripartite system is not meant to precisely reflect any Mesopotamian ontology of the 2nd Millennium BCE. Although modern gamers have been trained to conceive of metaphysical concepts in a systemized fashion, it is important to understand that scholars and priests of this early period did not generally approach matters this way. The literature exhibits several distinct ideas of how one breaks down a human into their constituent parts. Mesopotamian intellectual traditions are hardly consistent with one another, and often further obfuscated by poetic language and - the clever writer's most-ancient nemesis - puns.

2.2 Generating Stats

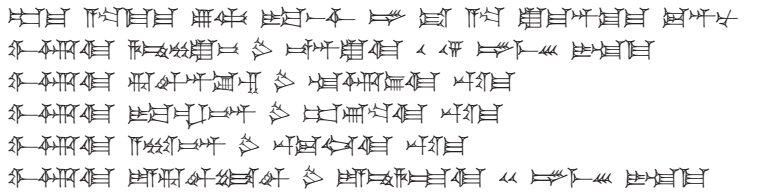
A player can determine their character's stats in one of two ways:

Roll 4, Drop 1. A player rolls 4d6 and discards the lowest result. They then assign each of the remaining results to one of the scores.

Assign Points. A player divides 12 points between their character's three stats, at a ratio of one point per one point of stat gain. Players who use this option cannot assign more than 6 points to any stat, nor can they choose to leave a stat at 0.



3.0 Character Demographics



I spoke thus: “There is no king who is strong on his own.
Ten or fifteen kings are following Ḫammu-rapi, the master of Babylon,
the same for Rīm-Sîn, the master of Larsa,
the same for Ibal-pi-El, the master of Ešnunna,
the same for Amud-pi-El, the master of Qaṭna.
Twenty kings are following Yarim-Lim, the master of Yamḫad.”
- A letter from Itūr-Asdu of Mari, to vassals of King Zimri-Lim, written ca. 1769.

All player characters in *BFJB* are human. An individual character’s ethnic background confers no stat bonuses, nor should a character’s culture affect his or her access to professions or talents, with the possible exception of their primary language. This is in keeping with the cosmopolitan environment of Ḫammu-rapi’s Babylon. As noted in his entry in section 13.2, the august ruler himself is ethnically an Amorite, as are several of his rival peers. Furthermore, it is noteworthy that in his code Ḫammu-rapi made no distinction between ethnic Amorites, Akkadians, or Elamites, for example. Instead, class dictates the rights, privileges and obligations of individuals in Babylon; thus the rule system outlined below attempts to preserve these distinctions.

As will be seen from the proceeding discussion, *BFJB* is designed with a decidedly pro-Babylon bias. This is not to suggest that players cannot (or should not) play characters from other city-states. While these rules may be written with Babylonian custom in mind, they all remain applicable to characters from other city-states, under the theory that those city-states have comparable options available. With these caveats in mind, we can proceed to a discussion of nationalities available to players, followed by a short discussion of ethnic backgrounds. Again, these will have little mechanical effect on the design of players’ characters, but should be noted for roleplaying purposes.

Character creation in *BFJB* generally presumes that the majority of player characters will hail from urban areas. The reason for this is simple; not only are the backgrounds of urban characters easier to understand and research, they have the most professional options available to them. This chapter first covers an urban player character’s choice of city-state,

followed by the four most common ethnicities found therein. We then move on to matters of social class and gender.

These basic principles established, the chapter finishes with two sections for players wanting to play characters who originate outside of the cities and towns of Mesopotamia: one covering pastoral characters with "tribal" backgrounds, and the other discussing "foreign" characters.

3.1.0 City-state and Tribe

Populations in 2nd Millennium Mesopotamia can be divided broadly into two camps irrespective of ethnic distinctions. Comprising the first of these are settled communities, which are normally dominated by a petty regional king; these are the cities which dot the map inside the front cover of this work, and all of the unnamed towns and villages in between. The economies of these "urban" communities often produce a variety of goods, but their most important products are essentially agricultural. Any significant urban population requires a reliable source of food, and agriculture in Mesopotamia demands organized systems of planting and irrigation.

These settled communities are easily distinguished from those that aren't; it is these pastoral and semi-pastoral groups who comprise the second of our two categories. While many fictional and gaming works ignore the "tribal" populations of Mesopotamia, they are a significant component of the world of Ḫammu-rapi. Indeed, like many of his peers, Ḫammu-rapi was only a few generations removed from his pastoral forebears. Several kings, like Zimri-Lim of Mari, worked to maintain allegiances with their pastoral cousins, who could wreak havoc on settled communities and local agriculture with the proper motivation.

3.1.1 City-states, Towns, and Villages

Urban society in the time of Ḫammu-rapi is organized around independent or loosely-aligned city-states. Cities during this era are usually situated behind high protective walls, and in the arid environment of Mesopotamia, always located near a river. Many boast additional suburban areas beyond their fortifications, in addition to satellite villages. Broad rings of fields surround city-states, watered by complex networks of irrigation ditches.

Players who wish to play a character who hails from one of these "urban" environments should choose their nation of origin, since it will have significant bearing on that character's allegiances. The following section provides a cursory survey of the home city-states available to players. For convenience sake, these are organized based on those cities' respective allegiances in the spring of 1767 BCE. This list is not meant to be exhaustive, but should provide enough choices to satisfy players initially.

Babylon

BFJB is initially set in 1767 BCE, the 25th year of Ḫammu-rapi of Babylon's reign. His influence is centered around that region of the Mesopotamia where the Euphrates River makes its closest approach to the Tigris.

The city-states and villages of this area are solidly under his control. The oldest of these is Kiš, followed by Sippar. Babylon (OB. *Bāb-ilim*) and nearby Borsippa (OB. *Barsip*) are less than half a millennia old.

The inhabitants of the Babylonian city-states are primarily ethnic Akkadians, though a powerful Amorite minority resides there as well.

Larsa

By the year 1767 BCE, the hegemony of the king of Larsa extends over the whole of southern Mesopotamia. This encompasses the majority of those ancient cultural centers that have existed since the dawn of written history. While the residents of many of these city-states would profess to varying degrees of political autonomy from the king in Larsa, for now, Rim-Sîn ultimately control their futures.

All of the nine city-states given here are worthy heirs of the civilizations of Sumer and Akkad. They are Bad-tibira, Eridu, Isin, Lagaš, Larsa, Nippur (OB. *Nipuru*), Umma, Ur (OB. *Urim*), and Uruk.

Like the population of Babylon, the city-states of Larsa are thoroughly Akkadian, however, the Amorites are well-represented, especially among the ruling class. Moreover, given the proximity of cities like Lagaš to Elam, the kingdom also sports a number of Elamite residents, of all social classes.

Mari

Roughly ten years before the campaign year, the city-state of Mari was part of Assyria, governed by no less than Yašmah-Adad, the second son of the great Assyrian king Šamši-Adad. But soon after the death of Šamši-Adad in 1776 BCE, an Amorite chieftain named Zimri-Lim deposed the Assyrian prince and set up Mari as an independent entity. As a result of its position on the trade route along the middle Euphrates, Mari was already a large and important commercial center. By 1767 BCE, Zimri-Lim's control extends to several cities in the region along the Euphrates and Ḫabur rivers, including Hīt, his capital Mari, Qattunān, Saggaratum, Terqa and Tuttul.

While many ethnic Akkadians remain in the Mariote cities, the populace is now majority Amorite.

Assyria

At the advent of this campaign, Assyria is a power in decline, still recovering from the loss of its great king Šamši-Adad several years before. At that time, Assyrian puppets controlled cities over a vast swath of northern Mesopotamia, from the Zagros Mountains to the western bounds of Mari on

the Middle Euphrates. Since that time however, the kingdom has lost significant territory to newcomers Mari and Andariq, and withdrawn its borders to Upper Mesopotamia.

The power and influence of Išme-Dagan (I), the current Assyrian king, extends from Aššur to the city-states of Nineveh (OB. *Ninuwa*) and Razamā. The people of these cities remain Akkadian for the most part, but as in Babylon and the Larsan territories, the Amorites are a significant minority.

Ešnunna

Centered on the banks of the Idiglat, Ešnunna is surrounded by powerful kingdoms, with Assyria to its north, Babylonia and the Larsan cities to its south, and the aggressive nation of Elam to its east. In addition to the capital Ešnunna, King Ibal-pi-El (II)'s influence extends to Tutub. Ešnunna's people are ethnically Akkadian, although Elamites and Amorites are appreciable minorities.

Andariq

In the vacuum left by the decline of Assyria after the death of Šamši-Adad, the northern city-state of Andariq (or Andarik) has carved out a small sphere of influence along the northern reaches of the Ḫabur River. Its current king, Qarni-Lim, maintains close ties to the king of Mari; many see him as a virtual puppet ruler. From Andarig, Qarni-Lim's fragile rule extends to the cities of Kurdā and Šubat-Enlil. While a bare majority of the citizens of Andariq are Akkadian, given its northerly position, many prominent minorities exist, including the ubiquitous Amorites, but also new arrivals from Asia Minor, the Ḫurrians.

Yamḫad

Along with Qaṭna, the kingdom of Yamḫad is one of two great western powers contemporaneous with Ḫammu-rapi. Centered on Ḥalab, the King of Yamḫad, Yarim-Lim (I) controls the northern trade routes to the Mediterranean. As a result, Yamḫad is a powerful nation, one that often meddles in the affairs of the smaller kingdoms of Mesopotamia. This loose confederation of city-states includes Ḥalab, as well as Alalaḫ, Ebla and Ugarit (OB. *Ugaritum*). The people of Yamḫad are heavily Amorite during this time period, although a sizable minority among the northern city-states are Ḫurrian.

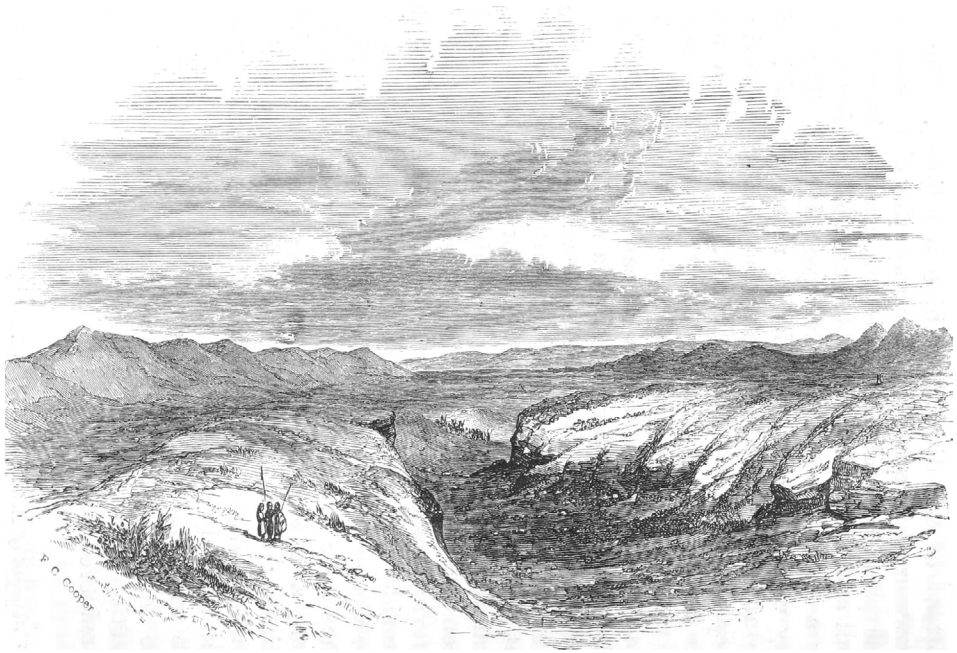
Qaṭna

Like its rival Yamḫad, Qaṭna (OB. *Qaṭanum*) is a region to the west of Mesopotamia, reaching as far as the shores of the Mediterranean. In 1767 BCE it is powerful enough to influence Mesopotamian matters of state. In addition to the city of Qaṭna, this kingdom includes the ancient site of Tadmir (modern Palmyra). Like the people of Yamḫad, Amorites are the overwhelming majority in Qaṭna.

Elam

Situated in the upland and mountainous regions on the eastern edge of Mesopotamia proper, Elam is an ancient military powerhouse that frequently meddles in the affairs of the city-states to its west. Currently ruled by the *sukkalmaḫḫum* Siwe-palar-ḫuppak from Susā, Elam also includes the city of Anšan.

The people of Anšan are Elamite, with few exceptions. Susā has a substantial Akkadian population, as a result of repeated periods of falling under the hegemony of the city-states of Sumer and Akkad. Elam, with its distinctive language and culture, is less likely to assimilate other peoples.



3.2 Ethnicity

Once players have chosen their city-state of origin, they should proceed to determine their character's ethnic background. As stated above, specific ethnicities confer no mechanical benefits or penalties, with the exception of a character's primary language. Moreover, all ethnicities are available to urban characters, as every one of the following peoples are present in some proportion in every kingdom.

GMs are encouraged to allow odd combinations of origin, ethnicity, class, and profession, under the theory that the player characters are themselves unusual individuals. While there is nothing unconventional, for instance, about an upper class Amorite bureaucrat in Babylon or Mari, an upper class Ḫurrian serving in the royal administration of Susā would require a little more imagination to justify.

Akkadian

(OB. masc. sing. *Akkadûm*,
wr.[1] URI 𒌷; OB. fem. sing. *Akkadītum*)

This is the default ethnicity in *BFJB*. At the time of Ḫammu-rapi, the Akkadians represent the primary ethnic component of Babylon, as well as those lands that fall under the hegemony of the kings of Aššur and Ešnunna. They are less represented the city-states of Mari, Qaṭna, and especially Yamḫad, and are a sizable minority in the Elamite city-state of Susā. Like the Amorites, the Akkadians are a Semitic-speaking people. They first appear during the third millennium BCE, at which time they coexist with the Sumerians.

By the time of Ḫammu-rapi, the language of the Akkadians has replaced Sumerian as the lingua franca of Mesopotamia. With the exception of the Amorite god Amurrûm, deities with Akkadian names are primarily those whom the peoples of Babylon and Aššur worship.

Languages. Akkadians from Babylon speak a dialect of Akkadian called Old Babylonian as their primary language, as do those from Ešnunna,

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[1] There are several ways to express the gentilic adjective, e.g., "(the/an) Akkadian." While the cuneiform listed here may be appropriate in certain contexts, a perfunctory LÚ 𒇽 (for the Akkadian *awīlum*, "man") or MUNUS 𒊩 (for the Akkadian *sinništum*, "woman") would make the intent of the expression more clear. For instance, "Šamaš-nāṣir, an Akkadian" could be written *Šamaš-nāṣir awīl Akkade*, 𒋗𒀭𒌓𒋗𒄠𒈾 (Šamaš-nāṣir) 𒇽𒌷𒆳𒆠 (LÚ URI^{ki}). Alternatively, one could forgo the Sumerian logograms listed in these descriptions and spell the term phonetically, e.g., e-lam-mu-ú-um, 𒂗𒇻𒈬𒈬𒌝𒄠𒌍 for "Elamite." For more on Old Babylonian cuneiform, see §§ 12.5-12.6.

and with minor local variations, Mari. The Akkadians of Aššur, on the other hand, speak the sister-tongue Old Assyrian, again a dialect of Akkadian. At this point in history the two tongues remain similar enough that speakers of Old Babylonian and Old Assyrian will have little difficulty understanding one another. Differences, however, will be readily apparent; for instance, Old Assyrian lacks the vowel contractions common to Old Babylonian, and exhibits several explicit variations in morphology and diction. In keeping with the focus of this work on Babylon, all Akkadian represented here will be that of Old Babylonian.

Amorite

(OB. masc. sing. *Amurrûm*,
wr. MAR.TU ; OB. fem. sing. *Amurrītum*)

At the time of Ḫammu-rapi, the Amorites are relative newcomers to the lands of Sumer and Akkad. Ethnic Amorites founded the First Dynasty of Babylon, and in addition to the august king himself, count the kings of Mari, Qaṭna, and Yamḫad among their number. These latter three nations are primarily Amorite as well.

Languages. Amorites dwelling in the city-states of Babylon and Ešnunna are allowed the option of either Amorite or the Old Babylonian dialect of Akkadian as their primary language, while those of Mari, Qaṭna, and Yamḫad have Amorite as their first tongue. The Amorite minorities of Assyria speak primarily Old Assyrian. Given the cultural barriers to assimilation of non-native peoples in Elam, the Amorites of those city-states are permitted the option of Elamite, as well as their own tongue.

Elamite

(OB. masc. sing. *Elammûm*,
wr. ELAM.MA ; OB. fem. sing. *Elammītum*)

The Elamites are a military powerhouse during the 18th Century BCE, and view the kings and cities if Mesopotamia as inferior to their own. The Elamites represent an ancient, culturally distinct entity in the Ancient Near East, and as such, approach their western neighbors with a concomitant degree of arrogance.

Languages. Elamites from every city-state speak Elamite as their first language. This tongue is an isolate, unrelated to any known language before or since.

Ḫurrian

(OB. masc. sing. *Ḫurrûm*,
wr. phonetically, Ḫu-úr-ri 𒄩𒌨𒊑𒀸; OB. fem. sing. *Ḫurrītum*)

The Ḫurrians are a people originating in the Taurus Mountains region. By the time of Ḫammu-rapi, they have filtered down into the lands of the Levant and Mesopotamia. They are an appreciable minority in the city-states of the Northwest, including the kingdoms of Yamḫad, Qaṭna, Mari, and Andariq, and to a much lesser extent in the kingdoms of southern Mesopotamia and Elam. The Ḫurrians appear ethnically distinct from the Semitic- and Elamite-speaking peoples of the Ancient Near East.

Languages. As their primary language, they speak Ḫurrian, a language unrelated to any others available in *BFJB*.

3.3 Social Status

Social class, far more than ethnicity, gender, or any other relevant demographic dictates a character's access to professions and his or her place in the social architecture of the city-states. The following three social ranks are available to player characters.

Awīlum

(OB. masc. sing. wr. phon. or LÚ 𒀸,
awīlû masc. pl.; fem. sing. *awīltum*; fem. plural *awīlātum*)

A member of the highest social caste among the urban societies of Mesopotamia is called an *awīlum*. These free men and women have access to all professions, and the law favors them *vis-à-vis* the other classes. An *awīlum* (and an *awīltum*) can own property, participate in the bureaucracy, and may even become heads-of-state.

Muškēnum

(OB. sing., wr. phon. or MAŠ.GAG.EN 𒈬𒀸𒂍
or MAŠ.EN.GAG 𒈬𒂍𒀸; *muškēnū* pl.)

The *muškēnum* represents the lower free class of Mesopotamia. While they may hold property, they are generally poorer than the *awīlû* and the law does not protect them with the same force. Among this class are included the majority of those individuals who live in satellite towns and villages, as well as previously-nomadic families who have settled within the past few generations. Like an *awīlum*, a *muškēnum* is free to make his own choices regarding his occupation, even if his social advancement is limited by his lack of wealth and status.

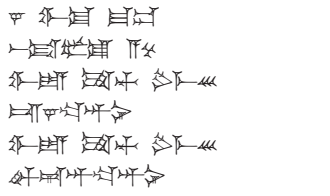
Wardum

(masc. sing. wr. ÌR , *wardû* masc. pl.;
amtum fem. sing. wr. $GEME_2$; *amātum* fem. pl.)

A *wardum* is a member of the slave class of Babylon. Unless manumitted by their owners, slaves are not free people. The laws of the city-states protect them the least of any of the three classes, and often it is their owners, rather than the slaves themselves, who are considered the relevant party in a lawsuit. Slaves, as will be expected, have little access to social advancement. Their initial professional knowledge is limited to the jobs assigned to them by their previous masters.

Note that while these distinctions are labeled in Old Babylonian terms, they reflect a basic social, legal, and economic stratification that exists at all places in the Ancient Near East at the time of Ḫammu-rapi. The Elamites, for instance, might identify these groups by different names; their essential attributes, however, remain.

3.4 Gender and Family



The wife of a man
who speaks humbly is a slave.
My mouth puts me on par with
men.
My mouth makes me
counted among men.

- Akkadian Proverb

Gender plays a role similar to that of social rank, albeit to a lesser extent. In the male-dominated world of Ḫammu-rapi, men control the majority of bureaucratic positions, can serve in the army and be required to perform corvée duty. The law generally favors men *vis-à-vis* women of the same rank. While no law expressly prohibits free women from owning property, or engaging in a profession, this is uncommon at best, outside of a few notable professional situations such as the the nun-like *nadītum* (OB. sing.; pl. *nadiātum*) or the *sābītum* (“innkeeper” or “alewife”).

Moreover, the relative freedom of a free woman decreases when she marries. Men in Mesopotamia may take several wives, amongst whom there is a pecking order — the second wife serves at the behest of the first wife, likewise the third, the second, and so on down the line. Women may never take multiple husbands, however, widows may remarry, unless forbidden by the marriage contract between their parents and the first husband. Divorce is also permitted, and many marriage contracts explicitly contemplate this

possibility, acting in some respect as modern prenuptial agreements.

Sexual orientation. Nonheterosexual relationships have existed throughout human history, and are not unknown in Mesopotamia. Kings, and even gods, have been known to take both male and female lovers. Sexual orientations of all stripes are tolerated to some degree, though the culture maintains a pervasive, explicit bias towards heterosexual relationships.

In-game choices. In fantasy campaigns, and those less concerned with historical accuracy, gender roles are much less rigid. Indeed, regardless of setting, gamemasters should endeavor to allow players to create the kind of character they want to play. Does a player want to run a female foot-soldier? With a modicum of creativity, player and GM should be able to reconcile a character such as this with their campaign.

3.5 Pastoral Characters

The prior edition of *BFJB* did not initially consider player characters from pastoral backgrounds. We rectified this omission in *Tribes and Armies*, which contains a lengthy discussion regarding nomadic groups. What follows is essentially a condensed, less-thorough treatment of the information found there.

As with Mesopotamia's settled populations, economic necessities dictate the pastoralist way of life. Pastoral communities are mainly concerned with the raising and maintenance of large herds of livestock; primarily cattle, sheep and to a lesser extent, goats. Pastoralists graze these flocks in natural pastures, which, as agricultural uses of land go, is intense enough that it often depletes an area's available grasses and fresh water faster than nature can replenish them. As a result, pastoralists must regularly migrate their flocks, and cannot stay in one place overlong.

Yet, even the most hardy cattle-herder can't subsist exclusively on a diet of beef; pastoralists nevertheless rely on adjacent communities of landed farmers to produce grain. Commerce between pastoralists and settled peoples form an important component of the Near Eastern economy. Pastoral herds supply landed communities with significant quantities of animal products in exchange for the products of urban civilization. As a result, these tribes are often quite rich in capital, even if they live their lives on the steppe.

Finally, as their broader economic interests increasingly intersect with those of landed communities, nomadic populations often settle and assimilate over several generations into neighboring cities and towns.

This cycle of migration, acculturation and settlement plays out repeatedly throughout the history of the Ancient Near East.

3.5.1 Tribal Society

A pastoralist's foremost political allegiance is to their tribe (OB. *li'mum* or *līmum*). Within the tribe, ties of kinship predominate; indeed, while *BFJB* emphasizes the cosmopolitan nature of Ancient Mesopotamia, tribal societies are essentially mono-ethnic. Accordingly, within the society of the tribe, foreigners — a term which would describe both members of other ethnicities, as well as those of the same ethnicity who are not related to the tribe — have no legal rights or social standing. The vast majority of foreign people living in a tribal community will be slaves, but even this class is significantly less sizable than those in landed communities. Pastoral communities, after all, do not require slaves for crop-cultivation or the other jobs in which urban slaves are regularly employed.

In game terms, this means that tribal characters of *BFJB*'s highest social class, the *awīlû* (called OB. *awīlû damqūtum*; sing. *awīlum damqum*, in some pastoral communities), must share their tribe's ethnicity. Likewise members of the *muškēnū* class (in some tribal communities, OB. *awīlû lapnūtum*; sing. *awīlum lapnum*), although in some tribes this status will be open to "half-caste" multi-ethnic characters with only partial tribal kinship. Slaves, however, may belong to any playable ethnicity, and might themselves even share kinship with the free persons of the tribe.

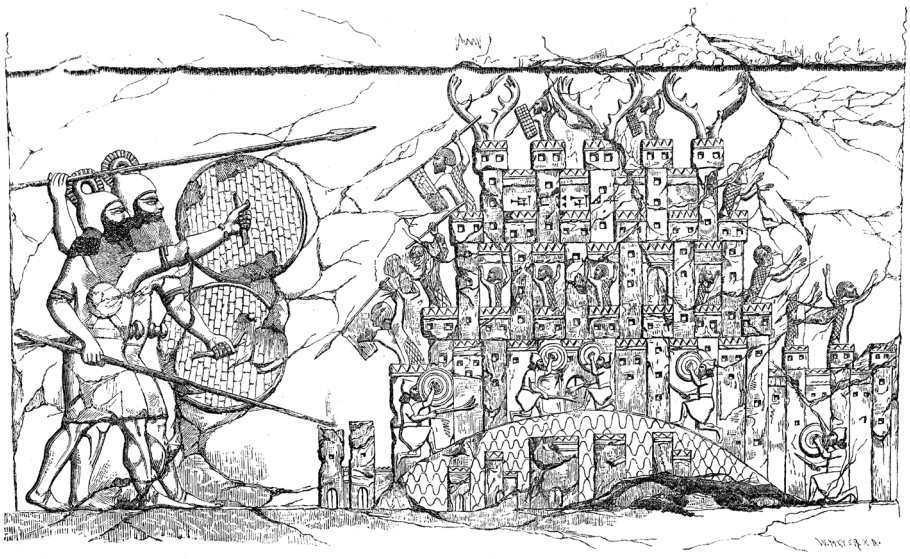
Despite this homogeneity, players should not assume that the totality

of a tribe travels, settles, or operates as a unit. Indeed, as noted above, a local area of the Mesopotamian steppe could not support the concentrated grazing of herds of livestock for very long. Instead, tribal people move together in tiny, independent units, often limited in composition to an extended family or a several small families braving the hardships of nomadic life together. Every additional person requires food and water; indeed, the average family of five requires thirty to fifty heads of small stock to survive, in addition to animals for riding and transport.

Larger cultural events, such as holidays, tribal gatherings, and marriages can bring these sundry, autonomous families together. Tribal units also come together in times of war. Pastoralists in Mesopotamia present a constant threat to settled communities, since every male member of these groups is highly mobile and trained in the handling of animals.

3.5.2. Noteworthy Tribes

As discussed above, tribal groups are not cosmopolitan. Moreover, persons of some ethnicities are more likely to live tribal lifestyles than others. This subsection lists discusses pastoral groups by ethnicity. The first edition *BFJB* supplement, *Tribes and Armies*, includes information on several additional pastoral groups, *viz.* the Hyksos, the Kassites, the Suteans, and the Šubartū, who are all omitted here in the interest of succinctness. Suffice it to say, the following is hardly meant to be exhaustive, and players wishing to know more about tribal populations can start with the bibliography at the end of this work.



Pastoral Akkadians

Of the ethnicities presented so far, the Akkadians are the least likely to be pastoral. Most Akkadians settled on the land centuries ago, or assimilated into more recent arrivals such as the Amorites and the Ḫurrians. If pastoral Akkadians are encountered, they are most likely an isolated family of outcasts, or persons living as *awīlû lapnūtum* or as slaves within a tribal group of another ethnicity.

Pastoral Amorites

At the time of Ḫammu-rapi, the most prominant tribal groups were ethnic Amorites. Several of these are listed below. All groups of tribal Amorites speak Amorite as their primary language.

Numḫa or Numḫûm

(OB. wr. phon. nu-um-ḫa-a 𒉌𒌝𒄭𒄷𒀀)

A tribal Amorite population centered around the city-states of Kurdā and Karanā. In the 1760s, they engaged in a protracted conflict with the Yamutbalum.

Sim'al

(OB. wr. phon. Si-im-a-al 𒋗𒅆𒀀𒄷𒇷
or si-im-'a-al 𒋗𒅆𒀀𒄷𒇷)

The Sim'al are a significant Amorite tribe, and an important component of the kingdom of Mari. Their name is derived from the Amorite term for "left" as contrasted by the Yaminā's "right."[1]

The government of the kingdom of Mari and the leadership of the Sim'al tribe are one and the same. Zimri-Lim is the tribal chieftain of the Sim'al and commands the loyalty of all twelve sub-clans (OB. sing. gayyum, itself derived from an Amorite term), viz. the Abi-nakar, Amurru, Ibal-aḫum, Isaru, Naḫan, Niḫad, Patakḫum, Sibiyu, Wer'u, Yabasu, Yakallit, and Yamaḫammu.

While many members of the Sim'al have settled within the last generation, the pastoral Sim'al, (OB. sing. *ḫanûm,* "tent dwellers"), remain a sizable population within the kingdom of Mari, and one that Zimri-Lim struggles to control.

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[1] Mesopotamians in Ḫammu-rapi's time associated "left" with the direction north, and "right" with south; these directions indicate the location of these tribes' traditional lands relative to the course of the Purattum.

Each of the subclans mentioned above are led by a *sugāgum*, (a term Assyriologists previously translated as "sheikh" but now more often as "mayor" or "chieftain"). Additionally, the *ḫanûm* populations have two more officials of note, called the "chiefs of pasture" (OB. sing. *merḫûm*) who report directly to Zimri-Lim.

Yaminā

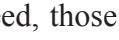
(OB. wr. phon. ia-mi-na)

One of the largest Amorite tribes at the time of Ḫammu-rapi, members of the Yaminā are found throughout the Middle East. The tribe is composed of five major subclans, the Mutebal, Rabbû, Uprapû, Yaḫrurû and Yariḫû. In Mesopotamia, the Yaḫrurû made up some significant portion of the Awnān or Amnān tribespeople, who settled in the vicinity of the Sippars. Note that two of the traditional names of the respective Sippars, Sippar-Yaḫrurum and Sippar-Amnānum derive from these tribal identifications.

Three of these subgroups, the Awnān, the Mutebal, and the Yaḫrurû have significant settlements and pastures along the course of the Purattum, while the Yaḫrurû can also be found along the middle Idiglat. The Uprapû are located on the Purattum near the Mari-affiliated city of Terqa, while Rabbû territory straddles the borders of the kingdoms of Mari and Yamḫad, in the vicinity of the city-state of Tuttul. Lastly, the Yariḫû are poorly-attested, but appear to operate still further west of Mesopotamia proper.

Like the Sim'al, each of these individual sub-clans is led by a *sugāgum*. Unlike the Sim'al, however, no king or chieftain commands the loyalty of all the clans of the tribe. Indeed, those members of the Yaminā who find themselves within the hegemony of the city of Mari have been forced into an uneasy alliance with Zimri-Lim. Consequently, their legal rights and privileges remain secondary to those of the Sim'al within the borders of his kingdom.

Yamutbalum

(OB. wr. phon. ia-mu-ut-ba-lu-um )

The Yamutbalum are affiliated with the ruling regimes of Andariq and Larsa. The northern portion of the Yamutbalum tribe is centered around the city of Razamā. During the 1760s, these northern Yamutbalum frequently come into conflict with their Numḫa neighbors.

In the south, Yamutbalum territory is centered around the city of Larsa. By the time of Ḫammu-rapi, most of the southern Yamutbalum are at least semi-settled. These tribes have a close connection to the ruling regime

in Larsa, whose legendary ancestor, Nablānum (or Naplānum) founded the city.

Pastoral Elamites

Small isolated groups of pastoral Elamites exist, but these are in no way comparable to the size or organization of Amorite pastoralists. Pastoral Elamites remain culturally tied to the *sukkalmaḫḫum* in Susā, and maintain a nominal alliance with him. Elamite tribesmen are primarily encountered east of the Idilgat, among the foothills of the Zagros Mountains.

Pastoral Ḫurrians

While many Ḫurrians hail from urban societies, the majority, especially those who people the lands north and east of Mesopotamia, live in tribal societies. Individual Ḫurrian tribes are significantly smaller than prominent Amorite tribes like the Sim'al, and disparate families often have only intermittent contact with other members of their clan. As such, a Ḫurrian's allegiance does not often go beyond that of their local group.

3.6 The World Beyond Mesopotamia

Beyond the city-states of the Ancient Near East are several other peoples and regions with mercantile and cultural connections to Mesopotamia. The following subsection provides players with atypical cultures and regions-of-origin that are available to all player characters, at the gamemaster's discretion. Characters with these backgrounds may be recent arrivals to the lands of Sumer and Akkad, or they may be second- or third-generation immigrants who were raised in a city-state and are perhaps themselves full citizens.

Gutian

(OB. masc. sing. *Gutiûm* or *Qutûm*,
wr. phonetically, *Gu/Qú-ti-ú-um*,
or *Gu/Qú-tu-ú-um*, ;
OB. fem. sing. *Gutītum* or *Qutītum*)

The Gutians are a tribal people who reside in the Zagros Mountains east of Assyria, north of Elam, and south of the Šubartū. Portrayed in Sumerian literature for centuries as uncultured barbarians, they are the archetypical foreign, tribal population. A longtime antagonist of the settled peoples of Mesopotamia proper, Gutian kings established brief control over the cities of Sumer and Akkad in the 23rd and 22nd centuries BCE.

By the time of Ḫammu-rapi, Gutian power is much reduced, and if

they are encountered beyond the Zagros Mountain region, it will only be in the form of small raiding parties or bands of mercenaries. Within their homelands, the Gutians practice animal husbandry, and do not participate in agriculture. Among their men, they value military prowess, and produce little in the way of material goods. Tribal divisions exist among the Gutians, and are drawn along family lines.

Languages. Their language is an isolate, and unwritten.

Hittite

(OB. masc. sing. *Kanišûm*,
after the city of Kaniš, modern Kültepe,
wr. phonetically, Ka-ni-šu-ú-um, 𒆳𒉿𒋗𒌦𒌝;
OB. fem. sing. *Kanišītum*)

At the time of Ḫammu-rapi, the Hittites remain bottled up in Asia Minor. They have yet to have any real impact on the nations of the Ancient Near East. Hittite smiths during this era produce iron weapons and tools in small quantities.

Languages. They speak their own language, one philologically distinct from the languages of Mesopotamia.

Maganite

(OB. masc. sing. *Maganûm*,
wr. MÁ.GAN-ú-um, ;
OB. fem. sing. *Maganītum*)

Magan is a distant trading center, situated at the opposite end of the Persian Gulf and only reached by boat. The peoples of Mesopotamia have traded with the Maganites for centuries, and as a result, there exists in Magan a large Akkadian enclave. The land is an important source of copper for the city-states of Mesopotamia.

Languages. Native Maganites speak their own language. Many also speak Akkadian.

Meluḫḫan

(OB. masc. sing. *Meluḫḫûm*,
wr. phonetically, Me-luḫ-ḫu-úum, ;
OB. fem. sing. *Meluḫḫîtum*)

Like Magan, Meluḫḫa is another distant region whose commercial relation with the city-states dates back to the Early Dynastic Period. Notable exports include pearls, carnelian and several varieties of wood. Located in the Indus River Valley, Meluḫḫans are, on the whole, darker-complected than Akkadians and Amorites.

Languages. The people of Meluḫḫa speak their own language, Harappan. They also have their own system of writing which they incise on several kinds of media.

Telmunite or Tilmunite

(OB. masc. sing. *Telmunûm*,
wr. DILMUN (MÍ.TUK), ,
or phonetically, Te-el-mu-nu-u-um ;
OB. fem. sing. *Telmunītum*)

A large and important trading center located in modern-day Bahrain, the Sumerians considered Telmun (their Dilmun), a paradise. Like Magan,

several generations of ethnically-Akkadian families have resided in Telmun, among the native people.

Languages. Telmunites speak their own language, which they do not write, as well as those of their trading partners.

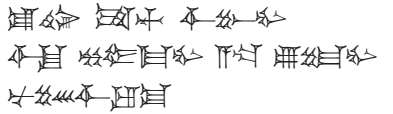
Egyptian

On the western periphery of the kingdoms of the Ancient Near East, Egypt at the time of Ḫammu-rapi is sputtering to the close of the Middle Kingdom. The country's agricultural operations, and therefore their economy, are failing. Hyksos invaders from Canaan have already entered the Lower Kingdom and will soon establish control over the majority of the nation.

The Babylonians and their peers are well aware of Egypt, but at this point in history they are too far away to have much interaction beyond that of peripatetic merchants.

Languages. Egyptians of this era speak Middle Egyptian and have their own distinct writing systems — the hieroglyphic characters familiar to modern readers, as well as a cursive variation called hieratic.

3.7. Age, Height, and Weight



We will make the child sit with the old men and the sick, as a gatekeeper.

BFJB assumes that all starting player characters are physiotypical young adults, at least within the cultural milieu of the Ancient Near East. This is not intended to prevent players from playing characters who are younger, or much older, or physioatypical.

Age

At character creation, a player can determine their character's starting age by rolling: 15 + 1d6 years. Players can also choose their character's starting age, however, characters who are much older (or younger) will suffer permanent modifications to their stats.

At age 35, and for every 10 years thereafter, the character gains a permanent -1 to their Body stat (to a minimum of 1), and a permanent +1 to their Mind stat (to a maximum of 9). A character's Soul stat is unaffected by aging.

Height and Weight

Humans, irrespective of other demographics, can determine their height and weight using the chart below:

	Height	Weight
Male	5'3" + 2d6"	140 + (3d6x3)
Female	4'11" + 2d6"	100 + (3d6x3)

3.8 Languages

A character's Mind stat determines the number of languages they can learn at character creation. A character has a number of language slots equal to their permanent Mind score. While subsequent events can result in temporary adjustments to a character's Mind, only permanent damage causes them to forget a language, while a permanent increase allows them to learn a new one.

The following table illustrates the languages available in *BFJB*, as well as the script or scripts used to write them, if any.

Languages	Principal Areas Spoken	Script
Mesopotamia		
Akkadian	Assyria, Babylon, Ešnunna, Larsa, Mari	Cuneiform
Amorite	Mesopotamia and the Levant	None
Elamite	Elam	Elamite Cuneiform; Linear Elamite; Proto-Elamite Script (Historical)[1]
Gutian	Zagros Mountain Region	None
Hittite	Asia Minor	Cuneiform
Ḫurrian	Mesopotamia and the Levant	Cuneiform
Sumerian	Lower Mesopotamia (Historically)	Cuneiform
Beyond Mesopotamia		
Maganite	Magan	None
Meluḫḫan	Indus River Valley	Harappan
Telmunite	Telmun	None
Egyptian	Egypt	Hieroglyhpic and hieratic[2]

[1] These scripts must be learned separately; Elamite cuneiform and standard cuneiform are separate scripts.

[2] A character who learns one of these scripts learns the other automatically, at no extra cost.

Spoken Languages

At character creation, a character must fill their first language slot with their primary spoken language. This is normally determined by their ethnicity, but may also be influenced by their city-state of origin. After filling this slot, a character can automatically fill the remaining number of his language slots with spoken languages, with each spoken language filling one slot.

Written Languages

Literacy is uncommon among the peoples of the Ancient Near East, and learning the written form of a language requires the character to devote two language slots to their first written language in a new variety of script, while a subsequent written language which uses the same script will only require one slot. The character must also devote a slot to the spoken variety of every language they wish to learn in written form.

Professional Restrictions. Some professions, like Scribe, require a character to allocate their language slots in certain ways. If a character does not have enough language slots to take the required languages (usually because they have a low Mind score) they cannot learn that profession.

Example: Learning Languages

Taguzza is a Ḫurrian from the Babylonian city of Sippar. At character creation, his player assigns him the following stats: Body 2, Mind 6, Soul 4. As a result, he has 6 language slots.

For his primary language, Taguzza's player must choose Ḫurrian. Then, because he's from Sippar, his player decides to give him spoken Akkadian as his second language.

Taguzza's player has read over the professions in §4.4, and figures that with his high Mind score, Taguzza is more than qualified to be a scribe. As a result, he must learn written Akkadian and written Sumerian. Moreover, to learn written Sumerian, he must know spoken Sumerian.

His choices, therefore, are made for him. Taguzza fills his third and fourth language slots with written Akkadian, his fifth slot with spoken Sumerian, and his sixth slot with written Sumerian (which shares its cuneiform writing system with Akkadian, and therefore only takes up one slot).

3.9 Names

The first edition of *BFJB* included ten pages of names with Akkadian, Amorite, Ḫurrian, and Sumerian elements. While these lists are exhaustive, the lists in this edition have been reduced substantially, so that we can provide cuneiform transcriptions in addition to transliterations.

In compiling these lists, an effort has been made to include only period-appropriate names and their spellings. While other sources may list many names not found here, players should keep in mind that these might not be attested during the Old Babylonian epoch.

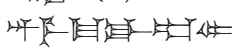
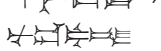
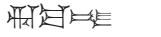
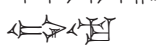
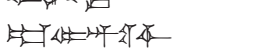
Moreover, for the first time a list of Elamite names are included. Foreign names remain outside the scope of this work.

Akkadian Names

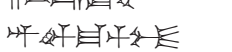
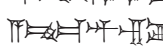
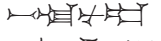
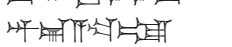
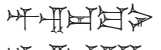
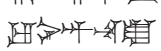
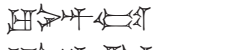
Akkadian names are well-attested over the course of Old Babylonian history, and moreover, scholars have a thorough understanding of most aspects of Old Babylonian pronunciation and vowel-length. All subsequent treatments of Akkadian personal names have their basis in Johann Stamm's *Die Akkadische Namengebung* (1939). Players (with passing literacy of German) who find the subject of Akkadian names, their composition and meanings interesting should seek out this work, as well as Marten Stol's "Old Babylonian Personal Names," an English-language article published in *Studi Epigrafici e Linguistici sul Vicino Oriente Antico* 8, 191-212 (1991).

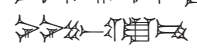
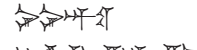
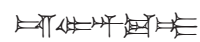
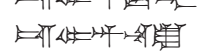
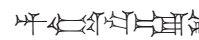
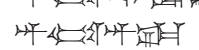
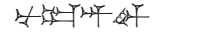
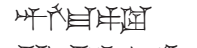
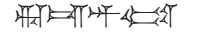
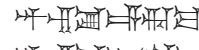
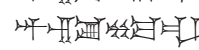
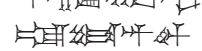
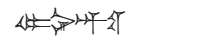
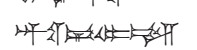
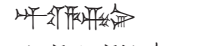
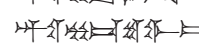
Female Akkadian Names

Amat-Šamaš	$GEME_2$-^{d}UTU	
Amat-Sîn	$GEME_2$-^{d}EN.ZU	
Ana-Ayya-uznī	a-na-A.A-uz-ni	
Ayya-gāmilat	^{d}A.A-ga-mi-la-at	
Bēlessunu	be-lí-su-nu	
Bēli-dūri	be-lí-du-ri	
Bēltāni	be-el-ta-ni	
Bēlti-ērišti	be-el-ti-e-ri-iš-ti	
Bēlti-māgirat	be-el-ti-ma-gi-ra-at	
Dummuq-bēltim	du-mu-uq-be-el-tim	
Erištum	e-ri-iš-tum	
Eštar-damqat	$eš_4$-tár-dam-qá-at	
Eštar-lamassi	$eš_4$-tár-la-ma-as-sí	
Eštar-ummī	$eš_4$-tár-um-mi	
Eulmaš-liwwir	É.UL.MAŠ-li-wi-ir	
Gāmiltum	ga-mi-il-tum	
Ḫumaṣīrum	ḫu-ma-ṣí-rum	
Iltani	il-ta-ni	
Itti-Eštar-libluṭ	it-ti-$eš_4$-tár-li-ib-lu-uṭ	
Itti-Šamaš-milkī	it-ti-^{d}UTU-mi-il-ki	
Kanišītum	ka-ni-ši-tum	

Munawwirtum	mu-na-wi-ir-tum	
Narāmtum	na-ra-am-tum	
Ningal-ummī	^{d}NIN.GAL-um-mi	
Nuṭṭuptum	nu-ṭú-up-tum	
Pīḫātum	pí-ḫa-tum	
Rībatum	ri-ba-tum	
Šallūrtum	ša-lu-úr-tum	
Šamaš-lamassi	^{d}UTU-la-ma-sí	
Tabnī-Eštar	tab-ni-eš$_4$-tár	
Ummī-Šamšī	um-mi-^{d}UTU-ši	
Ummī-waqrat	um-mi-wa-aq-ra-at	
Zarriqum	za-ar-ri-iq-qú-um	

Male Akkadian Names

Abī-ešuḫ	a-bi-e-šu-uḫ	
Adad-iddinam	^{d}IŠKUR-MA.AN.SÚM	
Adad-qarrād	^{d}IŠKUR-UR.SAG	
Āmur-gimilla-Šamaš	a-mur-gi-mi-la-^{d}UTU	
Anum-pîšu	AN-pi$_4$-šu	
Apil-ilīsu	a-píl-ì-lí-šu	
Apil-Sîn	a-pil-^{d}EN.ZU	
Awīl-Ea	LÚ-^{d}É.A	
Bēlānum	be-la-nu-um	
Bēlī-emūqī	be-lí-e-mu-qí	
Dagān-ṣīnušu	^{d}da-gan-ṣí-nu-šu	
Damiq-ilīšu	da-mi-iq-ì-lí-šu	
Ea-nāṣir	^{d}É.A-na-ṣi-ir	
Ellil-bāni	^{d}EN.LÍL-ba-ni	
Ellil-rēmēni	^{d}EN.LÍL-re-me-ni	
Erra-bāni	^{d}ÈR.RA-ba-ni	
Etel-pî-Marduk	e-tel-pi$_4$-^{d}AMAR.UTU	
Gimil-Marduk	gi-mil-^{d}AMAR.UTU	
Ibni-Erra	ib-ni-^{d}ÈR.RA	
Ibni-Marduk	ib-ni-^{d}AMAR.UTU	
Ibni-Sîn	ib-ni-^{d}EN.ZU	
Ibni-Šamaš	ib-ni-^{d}UTU	
Ibni-Tišpak	ib-ni-^{d}TIŠPAK	
Iddin-Sîn	i-din-^{d}EN.ZU	
Iddin-Šamaš	i-din-^{d}UTU	
Igmil-Sîn	ig-mi-il-^{d}EN.ZU	

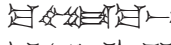
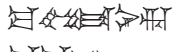
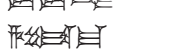
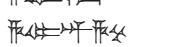
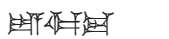
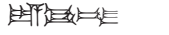
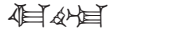
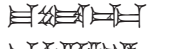
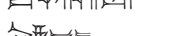
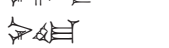
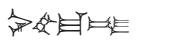
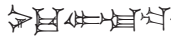
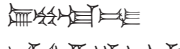
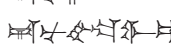
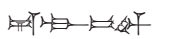
Ikūn-pî-Eštar	i-ku-un-pi$_4$-eš4-tár	
Ilī-puṭram	ì-lí-pu-uṭ-ra-am	
Ilī-Šamaš	ì-lí-^{d}UTU	
Iqīš-Sîn	i-qí-iš-^{d}EN.ZU	
Iqīš-Tišpak	i-qí-iš-^{d}TIŠPAK	
Išme-Dagān	iš-me-^{d}da-gan	
Išme-Erra	iš-me-^{d}ÈR.RA	
Luštāmar-Adad	lu-uš-ta-mar-^{d}IŠKUR	
Marduk-mušallim	^{d}AMAR.UTU-mu-ša-lim	
Marduk-nāṣir	^{d}AMAR.UTU-na-ṣi-ir	
Marduk-ṣulūl	^{d}AMAR.UTU-AN.DÙL	
Mār-Eštar	DUMU-eš$_4$-tár	
Nūr-Adad	nu-úr-^{d}IŠKUR	
Pî-Eštar	pí-i-eš$_4$-tár	
Qīšti-Marduk	qí-iš-ti-^{d}AMAR.UTU	
Qudma-rē’i	^{d}QUD.MA-SIPA	
Rīš-Marduk	ri-iš-^{d}AMAR.UTU	
Sîn-bēl-aplim	^{d}EN.ZU-be-el-ap-lim	
Sîn-bēl-ilī	^{d}EN.ZU-be-el-ì-lí	
Sîn-erībam	^{d}EN.ZU-e-ri-ba-am	
Sîn-iddinam	^{d}EN.ZU-i-din-na-am	
Sîn-išmeanni	^{d}EN.ZU-iš-me-a-ni	
Sîn-muballiṭ	^{d}EN.ZU-mu-ba-al-li-iṭ	
Ṣillī-Adad	ṣi-li-^{d}IŠKUR	
Ṣillī-Eštar	ṣi-lí-eš$_4$-tár	
Ṣillī-Sîn	ṣi-lí-^{d}EN.ZU	
Ṣillī-Šamaš	ṣíl-lí-^{d}UTU	
Šamaš-gāmil	^{d}UTU-ga-mi-il	
Šamaš-ḫāzir	^{d}UTU-ḫa-zi-ir	
Šamaš-liwwir	^{d}UTU-li-wi-ir	
Šamaš-muballiṭ	^{d}UTU-mu-ba-lí-iṭ	
Šamaš-muštēpiš	^{d}UTU-mu-uš-te-pi-iš	
Šamaš-nāṣir	^{d}UTU-na-ṣi-ir	
Šamaš-nūr-ilī	^{d}UTU-nu-úr-ì-lí	
Tišpak-nāṣir	^{d}TIŠPAK-na-ṣi-ir	
Ṭāb-bēlī	ṭà-ab-be-lí	
Uqqâ-Eštar	ú-qá-eš$_4$-tár	
Warad-Adad	ÌR-^{d}IŠKUR	
Warad-Amurrum	ÌR-^{d}MAR.TU	
Warad-ilīšu	ÌR-ì-lí-šu	

Amorite Names

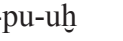
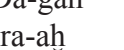
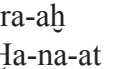
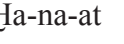
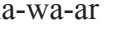
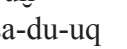
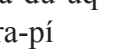
The Amorites adopted the written languages of the peoples of the Near East among whom they settled. As a result, practically all of our understanding of Amorite is derived from its use in proper names. A competent lexical survey in English is Herbert Huffman's *Amorite Personal Names in the Mari Texts* (1965).

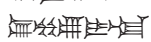
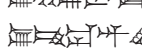
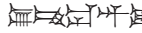
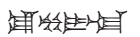
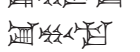
Since modern scholars lack a thorough understanding of the language itself, no attempt to extrapolate vowel length in Amorite is made within this work.

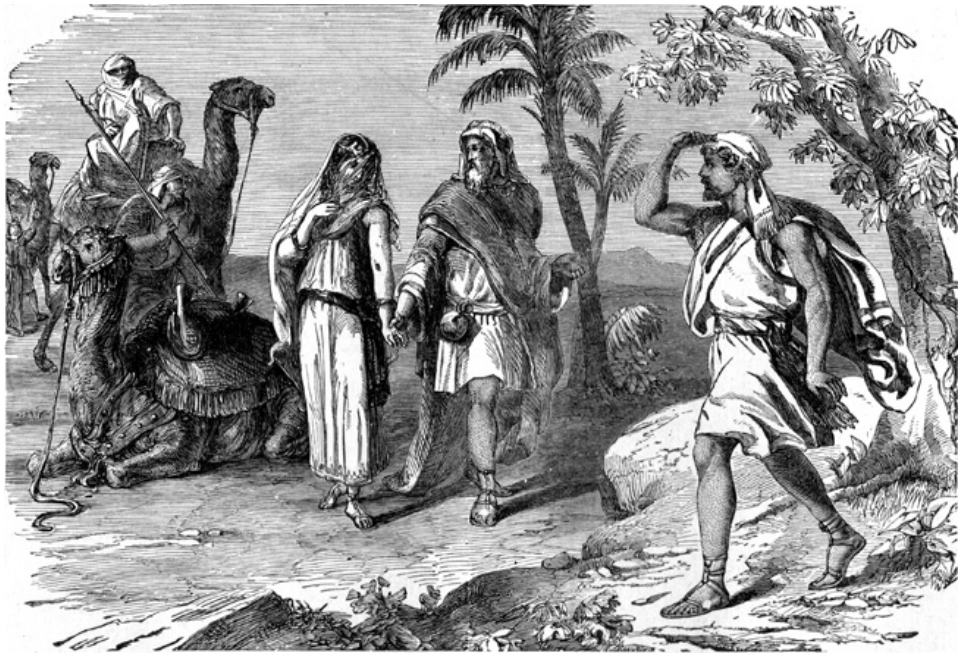
Female Amorite Names

Admu-niri	^{d}ad-mu-ni-ri	
Ana-balu	a-na-ba-lu	
Annu-tasmaḫ	an-nu-ta-às-ma-aḫ	
Baḫli-bašti	ba-aḫ-li-ba-aš-ti	
Baḫli-niri	ba-aḫ-li-ni-ri	
Dadatum	da-da-tum	
Ḫalima	ḫa-li-ma	
Ḫami-Ḫanat	ḫa-mi-^{d}Ḫa-nat	
Yadida	ia-di-da	
Yadiḫa	ia-di-ḫa	
Yaḫila	ia-ḫi-la	
Yaqartum	ia-qar-tum	
Kiḫila	ki-ḫi-la	
Malika	ma-li-ka	
Marṣaya	ma-ar-ṣa-ia	
Niḫatum	ni-ḫa-tum	
Niḫima	ni-ḫi-ma	
Niḫ-matum	ni-iḫ-ma-tum	
Niqmi-lanasi	ni-iq-mi-la-na-si	
Nuḫama	nu-ḫa-ma	
Raba-sitru	ra-ba-sí-it-ru-ú	
Samida-ḫatum	sa-mi-da-ḫa-tum	
Samulatum	sa-mu-la-tum	
Taḫzi-Admu	ta-aḫ-zi-^{d}Ad-mu	
Tanuḫa	ta-nu-ḫa	
Tanuḫ-nawum	ta-nu-uḫ-na-wu-um	
Taqbim	ta-aq-bi-im	
Tašubatum	ta-šu-ba-tum	
Tispatum	ti-is-pa-tum	

Male Amorite Names

Abi-eqar	a-bi-e-qar	
Abi-samar	a-bi-sa-mar	
Admu-eraḫ	ad-mu-e-ra-aḫ	
Amud-pi-El	a-mu-ud-pí-AN	
Amud-pi-ila	a-mu-ud-pí-i-la	
Baḫlu-gayim	ba-aḫ-lu-ga-i-im	
Baḫlu-kulim	ba-aḫ-lu-ku-li-im	
Biḫirum	bi-ḫi-rum	
Bina-Addu	bi-na-[d.]IM	
Bunu-eraḫ	bu-nu-e-ra-aḫ	
Dadanum	da-da-nu-um	
Dagan-El	[d.]Da-gan-el	
Dagan-yapuḫ	[d.]Da-gan-ia-pu-uḫ	
Ekilaḫwi	e-ki-la-aḫ-wi	
Ḫabdiya	ḫa-ab-di-ia	
Ḫabdiyandu	ḫa-ab-di-ia-an-du	
Ḫabdu-Dagan	ḫa-ab-du-[d.]Da-gan	
Ḫabdu-eraḫ	ḫa-ab-du-e-ra-aḫ	
Ḫabdu-Ḫanat	ḫa-ab-du-[d.]Ḫa-na-at	
Ḫabdu-nawar	ḫa-ab-du-na-wa-ar	
Ḫaliya	ḫa-li-ia	
Ḫammi-esuḫ	ḫa-mi-e-su-uḫ	
Ḫammi-ṣaduq	ḫa-am-mi-ṣa-du-uq	
Ḫammu-rapi	ḫa-am-mu-ra-pí	
Ḫatni-eraḫ	ḫa-at-ni-e-ra-aḫ	
Yabbi-Addu	ia-ab-bi-[d.]IM	
Yabbi-Dagan	ia-ab-bi-[d.]Da-gan	
Yabḫar-Addu	ia-ab-ḫa-ar-[d.]IM	
Yanṣib-Addu	ia-an-ṣí-ib-[d.]IM	
Yanṣib-Dagan	ia-an-ṣí-ib-[d.]Da-gan	
Yapaḫ-Addu	ia-a-pa-aḫ-[d.]IM	
Yawi-Addu	ia-wi-[d.]IM	
Kibsi-Addu	ki-ib-sí-[d.]IM	
Laḫwi-Il	la-aḫ-wi-AN	
Laḫwi-maliku	la-aḫ-wi-ma-li-ku	
Milki-Addu	mi-il-ki-[d.]IM	
Milkili-El	mi-il-ki-li-el	
Qarni-lim	qar-ni-li-im	
Rapiyum	ra-pí-ú-um	

Rip'a-Il	ri-ip-a-AN	
Samu-ila	sa-mu-ú-i-la	
Samsi-Addu	sa-am-si-^{d}IM	
Samsi-Dagan	sa-am-si-d.Da-gan	
Sumu-ila	su-mu-i-la	
Sumu-Ištar	sú-mu-IŠTAR	
Taḫ-tamar	ta-aḫ-ta-mar	
Taḫ-tupi-Il	ta-aḫ-tu-pí-AN	



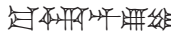
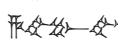
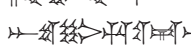
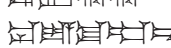
Elamite Names

The Elamites used their own scripts to record their language; those, however, remain outside the scope of this work. Instead, the writings below reflect names found in Akkadian sources.

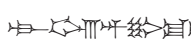
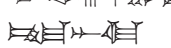
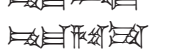
The primary source for this section is Ran Zadok's *The Elamite Onomasticon* (Istituto Universitario Orientale, 1984). Given the paucity of Old Babylonian sources for Elamite names *vis-à-vis* later time periods and the author's ignorance of the language itself, our attention to inclusion of only period-appropriate names has necessarily been relaxed.

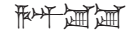
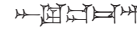
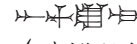
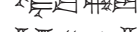
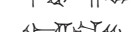
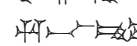
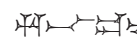
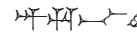
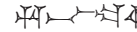
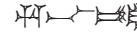
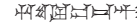
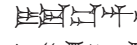
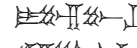
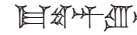
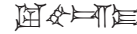
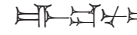
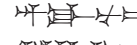
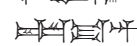
Female Elamite Names

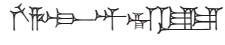
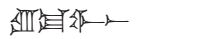
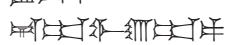
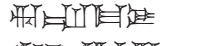
Ammaziraš	am-ma-zi-ráš	
Attaršutu	at-tar-šu-tú	
Barkune	ba-ar-ku-ne	

Bar-Uli	ba-ar-^{d}ú-li	
Ešma-siris	e-iš-ma-sir-ri-iš	
Ḫaḫpuḫna	ḫa-aḫ-pu-uḫ-na	
Ḫaltenḫuttaš	ḫal-te-en$_{6}$-ḫu-ut-ta-aš	
Ḫaltemaš	ḫal-te-maš	
Ḫariri	ḫa-ri-ri	
Ḫuzia-Uti	ḫu-zi-a-ù-ti	
Kappipi	ka-ap-pi-pi	
Kirir-ume	ki-ri-ir-ú-me	
Kulittana	ku-li-it-ta-na	
Kune-uti	ku-ne-ù-ti	
Lanunu	la-nu-nu	
Melir-Naḫḫunte	me-li-ir-^{d}naḫ-ḫu-un-te	
Mit-izzuš	mi-it-iz-zu-uš	
Miš-imruḫ	mi-iš-im-ru-uḫ	
Mititi	mi-ti-ti	
Naḫ-intiti	na-aḫ-in-ti-ti	
Naḫḫunte-utu	^{d}naḫ-ḫu-un-te-ú-tú	
Rišap-La	ri-ša-ap-d.la	
Siyaya	si-ia-ia	
Surriri	su-ur-ri-ri	
Ŝiyasum-amma	ší-ia-šu-um-am-ma	
Takmeten	ta-ak-me-te-en	
Tepirti	te-pi-ir-ti	
Uka	ú-ka	
Zalili	za-li-li	

Male Elamite Names

Aḫuḫua	a-ḫu-ḫu-ú-a	
Akšir-Inšušinak	ak-šir$_{8}$-^{d}In-šu-uš-na-ak	
Ammaḫalki	am-ma-ḫal-ki	
Ammaḫatet	am-ma-ḫa-te-et	
Attaḫubišir	at-ta-ḫu-bi-ší-ir	
Attapelgimaš	at-ta-pe-el-gi-maš	
Bakiš	ba-ki-iš	
Bala-iššan	ba-la-iš-ša-an	
Bebe	bé-e-bé	
Dadar	da-da-ar	
Dulluli	du-ul-lu-li	
Eparti	e-pa-ar-ti	

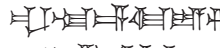
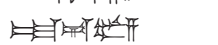
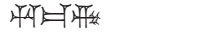
Eziniš	e-zi-ni-iš	
Ganzara	ga-an-za-ra	
Gatata	ga-ta-ta	
Ḫanzuzu	ḫa-an-zu-zu	
Ḫali-Inšušinak	ḫa-li-^{d}INŠUŠINAK	
Ḫalluduš-Inšušinak	ḫal-lu-du-uš-^{d}In-šu-ši-na-ak	
Ḫaltirakšir	ḫal-ti-ra-ak-šir$_{8}$	
Ḫarbaziyan	ḫar-ba-zi-ia-an	
Ḫazipunna	ḫa-zi-pu-un-na	
Ḫišmidik	^{d}ḫi-iš-mi-di-ik	
Ḫišnapu-iš	ḫi-iš-na-pu-iš	
Ḫupan-amba	ḫu-pan-am-ba	
Ḫupan-dunu-iš	ḫu-pan-du-nu-iš	
Ḫupan-elu	^{d}ḫu-pan-e-lu	
Ḫupan-immenna	^{d}ḫu-pan-im-me-en-na	
Ḫupan-naši	ḫu-pan-na-ši	
Ḫupan-tuḫra	ḫu-pan-tuh-ra	
Ḫutekukme	ḫu-te-ku-uk-me	
Ḫuteluduš-Inšušinak	ḫu-te-lu-du-uš-^{d}in-šu-uš-na-ak	
Idaddu	i-da-ad-du	
Idadu-Inšušinak	i-da-du-^{d}INŠUŠINAK	
Išenputaš	i-še-en-pu-taš	
Kar-indaš	kar-in-da-aš	
Kaškuk	kaš-ku-uk	
Kidenḫutaš	ki-de-en-ḫu-ut-ta-aš	
Ki-indattu	ki-in-da-at-tu	
Kute-Ḫupan	ku-te-er-^{d}ḫu-pan	
Kute-Naḫḫunte	ku-te-er-^{d}na-aḫ-ḫu-un-te$_{10}$	
Kute-ruḫurater	ku-te-^{d}ru-ḫu-ra-te-er	
Lagalaga	la-ga-la-ga	
Luḫ-Iššan	lu-uḫ-iš-ša-an	
Mardunukaš	mar-du-nu-kaš	
Mukdudu	muk-dù-dù	
Nanzak	na-an-za-ak	
Napi-riša-nukaš	DINGIR.GAL-nu-kaš	
Parra-kutur	par-ra-ku-tur	
Parzirir	par-zi-ir-ir	
Pilir-Šazi	pi-li-ir-^{d}šà-zi	
Puzur-Inšušinak	pù-zur$_{8}$-^{d}INŠUŠINAK	
Ritikkitin	ri-tik-ki-tin	

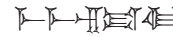
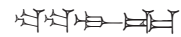
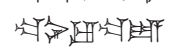
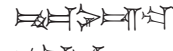
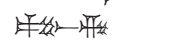
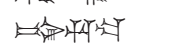
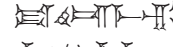
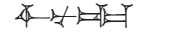
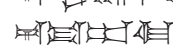
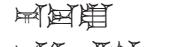
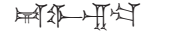
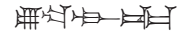
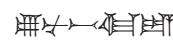
Simame	si-ma-me	
Siwe-palar-ḫuppak	si-we-pa-la-ar-ḫu-up-pa-ak	
Šatin-umbaba	šá-tin-um-ba-ba	
Šilḫak-Inšušinak	šil-ḫa-ak-^{d}INŠUŠINAK	
Šimut-eltaš	^{d}ši-mu-ut-el-taš	
Šupšupiaš	šup-šu-pi-aš	
Tappišappa	ta-ap-pi-šà-ap-pa	
Tallak-kutur	tal-lak-ku-tur	
Teptahar	te-ep-ta-ḫa-ar	
Ukališ	ú-ka-li-iš	
Ukkulumenramurti	uk-ku-lu-me-en-ra-mu-ur-ti	

Ḫurrian Names

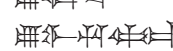
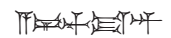
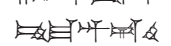
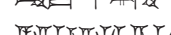
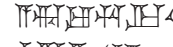
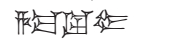
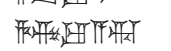
Ḫurrian personal names are well attested in Old Babylonian texts. Scholars, moreover, have an extensive understanding of the grammar and vocabulary of the language itself. Much of the following section is based on *Ḫurrian and Ḫurrian Names in the Mari Texts*, by Jack M. Sasson (1974).

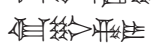
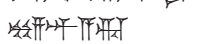
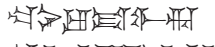
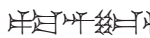
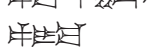
Female Ḫurrian Names

Agap-Eli	a-ga-ap-e-li	
Allae-kiyazi	al-la-e-ki-ia-zi	
Ašmun-šaki	aš-mu-un-ša-ki	
Ašta-kuzi	aš-ta-ku-zi	
Attazza	at-ta-az-za	
Attuzar	at-tu-za-ar	
Awisna	a-wi-is-na	
Elan-kiyazi	e-la-an-ki-ia-zi	
Elum-šeḫir-e	e-lu-um-še-ḫi-ir-e	
Ewennikki	e-we-en-ni-ik-ki	
Ḫameza	ḫa-me-za	
Ḫapuri	ḫa-pu-ur-ri	
Ḫazipa	ḫa-zi-pá	
Ḫazip-šaki	ḫa-zi-ip-ša-ki	
Ḫazip-šaya	ḫa-zi-ip-ša-ia	
Ḫu'izzi	ḫu-iz-zi	
Imaku	i-ma-ku$_{8}$	
Izamu	i-za-mu	
Iziza	i-zi-za	
Kutate	ku-tá-te$_{10}$	
Memen-kanazi	me-me-en-ka-na-zi	

Memen-šaki	me-me-en-ša-ki	
Nanakka	na-na-ak-ka	
Nanip-naya	na-ni-ip-na-ia	
Neniš-naya	ne-ni-iš-na-a-ia	
Nupata	nu-pá-ta	
Paḫarmi	pa-ḫa-ar-mi	
Palalla	pá-la-al-la	
Papuzi	pa-pu-zi	
Pirḫuna	pí-ir-ḫu-na	
Šaḫiš-menni	ša-ḫi-iš-me-en-ni	
Šinuka	ši-nu-ka	
Tagazi	tá-ga-zi	
Takuna	ta-ku-na	
Talmu-ašiḫi	ta-al-mu-a-ši-ḫi	
Tašap-kildi	ta-ša-ap-ki-il-di	
Tatara	ta-tá-ra	
Tawenna	ta-we-en-na	
Tundi	tu-un-di	
Unakka	ú-na-ak-ka	
Unuš-kiyazi	ú-nu-úš-ki-ia-zi	
Utina	ú-ti$_4$-na	
Uweḫul-e	ú-we-ḫu-ul-e	
Zuweni	zu-we-ni	

Male Ḫurrian Names

Aga-tišan	a-ga-ti-ša-an	
Amman-taḫi	am-ma-an-ta-ḫi	
Arip-ḫurmiš	a-ri-ip-ḫu-ur-mi-iš	
Arzi-ḫip	ar-zi-ḫi-ip	
Awiyazi	a-wi-ia-zi	
Eḫlip-adal	eḫ-li-ip-a-dal	
Ḫapaluk	ḫa-pá-lu-uk	
Ḫazip-adal	ḫa-zi-ip-a-dal	
Ḫazip-Kakka	ḫa-zi-ip-ka-ak-ka	
Ḫazip-Kuzuh	ḫa-zi-ip-ku-zu-uḫ	
Ḫerzuk	ḫe-er-zu-uk	
Ikuza	i-ku-za	
Iwari	i-wa-ri	
Izzan	i-za-an	
Katir-ḫe	ka-ti-ir-ḫe	

Kilip-šarri	ki-li-ip-šar-ri	
Kinziya	ki-in-zi-ia	
Kipar	ki-pá-ar	
Kuzuḫ-adal	ku-zu-uḫ-a-da-al	
Muzan-adal	mu-za-an-a-dal	
Nanip-šawiri	na-ni-ip-ša-wi-ri	
Nawar-adal	na-wa-ar-a-da-al	
Paban-šarri	pa-ba-an-šar-ri	
Paiba	pa-i-ba	
Puḫen	pu-ḫe-en	
Puramzi	pu-ra-am-zi	
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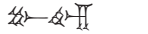
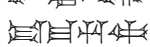
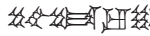
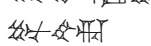
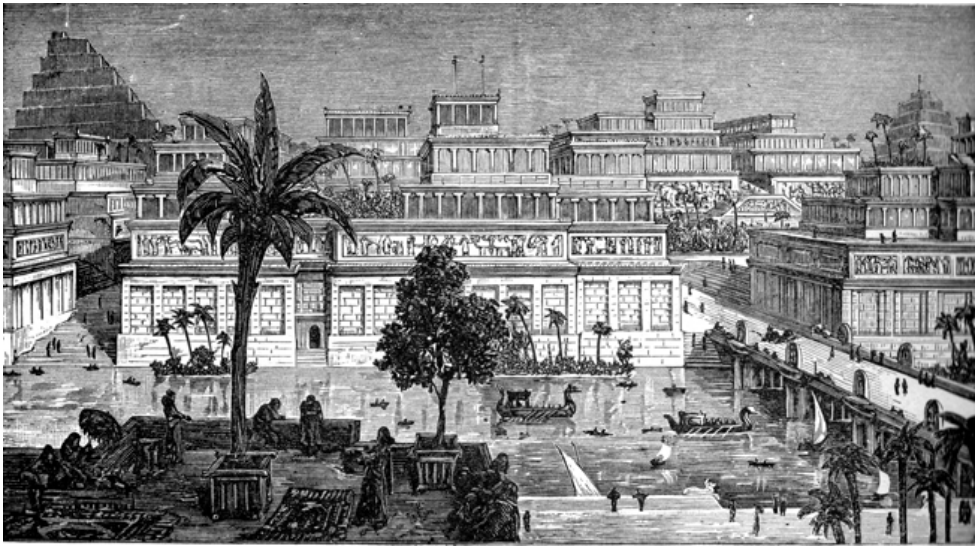
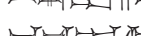
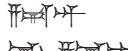
Šazu-e	ša-zu-e	
Šeḫlip-šarri	še-eḫ-li-ip-šar-ri	
Šenu-uḫri	še-nu-uḫ-ri	
Šime-tagup	ši-me-ta-gu-up	
Taki-ki	ta-ki-kí	
Tamaku-meni	ta-ma-ku-me-ni	
Tamar-taḫi	ta-mar-ta-ḫi	
Tišwen-adal	ti-iš-we-en-a-dal	
Tizi-ḫan	ti-zi-ḫa-an	
Turip-šeni	tu-ri-ip-še-ni	
Ullu-ki	ul-lu-kí	
Ullu-waru	ul-lu-wa-ru	
Unap-šarri	ú-na-ap-šar-ri	

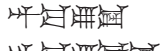
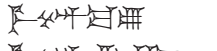
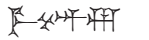
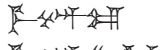
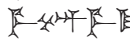
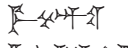
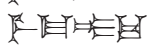


Ušše	ú-uš-še	
Uštap-adal	úš-ta-ap-a-dal	
Uštap-kiriš	uš-ta-ap-ki-ri-iš	
Wari-kipa	wa-ri-ki-pa	
Zatan	za-ta-an	
Zunzum	zu-un-zu-um	
Zuzan	zu-za-an	

Sumerian Names

Compared to Akkadian, Amorite and Ḫurrian names, Sumerian personal names are much less frequently attested during the Old Babylonian Period. The lists below are compiled from a number of sources, primarily Robert A. Di Vito's *Studies in Third Millennium Sumerian and Akkadian Personal Names*, with special attention given to names of the Ur III Period, i.e., the most proximate of those time periods covered by Di Vito to that of *BFJB*. As such, several of the names included here might have fallen out of use before the reign of Ḫammu-rapi.

Female Sumerian Names

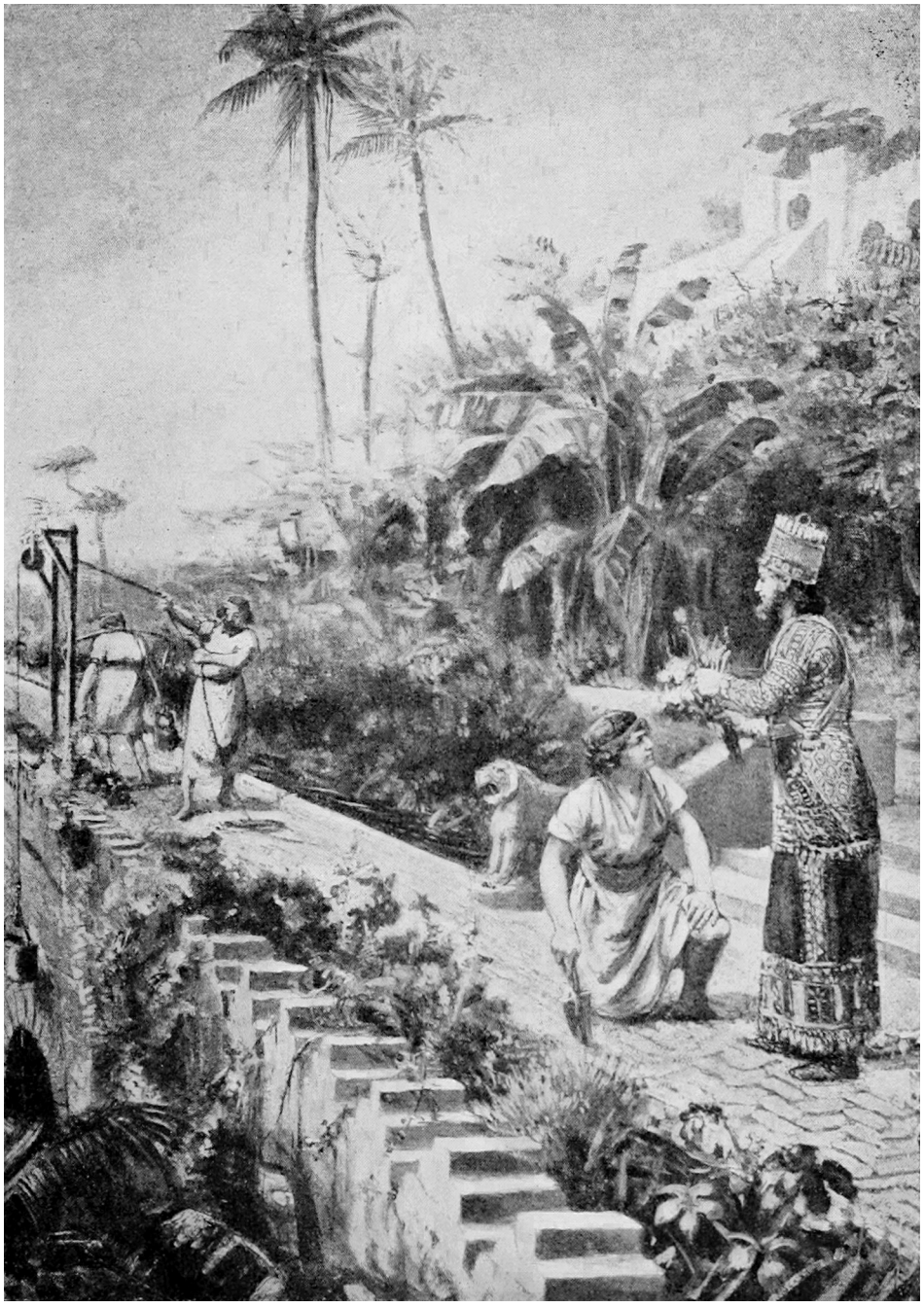
Ama-zimu	AMA.ZI.MU	
Ba'u-ama	^{d}BA.Ú.AMA	
Ba'u-kuzu	^{d}BA.Ú.KÙ.ZU	
Ba'u-ninam	^{d}BA.Ú.NIN.ÀM	
Geme-Ba'u	GEME$_2$.^{d}BA.Ú	
Geme-Enlilla	GEME$_2$.^{d}EN.LÍL.LÁ	
Geme-Inanna	GEME$_2$.^{d}INANNA	
Geme-Lama	GEME$_2$.^{d}LAMA	
Geme-Nanna	GEME$_2$.^{d}NANNA	
Geme-Ninlilla	GEME$_2$.^{d}NIN.LÍL.LÁ	
Geme-Utu	GEME$_2$.^{d}UTU	
Ḫala-Lama	ḪA.LA.^{d}LAMA	
Inanna-zimu	^{d}INANNA.ZI.MU	
Mi-am	MÍ.ÀM	
Nin-am	NIN.ÀM	
Nin-ama	NIN.AMA	
Nin-azu	NIN.A.ZU	
Ningal-mudaḫ	NIN.GAL.MU.DAḪ	
Nin-ḫegal	NIN.ḪÉ.GÁL	
Nin-ḫilia	NIN.ḪI.LI.A	
Nin-Inanna	NIN.^{d}INANNA	

Nin-kalla	NIN_9.KAL.LA	
Ninlil-ama	^{d}NIN.LÍL.AMA	
Nin-Lamamu	NIN.^{d}LAMA.MU	
Nin-mansum	NIN.MU.MA.AN.SUM	
Nin-pa-e	NIN.PA.È	
Sag-Ba'u	SAG.^{d}BA.Ú	
Sag-Inanna	SAG.^{d}INANNA	

Male Sumerian Names

Arad-Ba'u	$ARAD_2$.^{d}BA.Ú	
Arad-Dingirra	$ARAD_2$.DINGIR.RA	
Arad-Enlilla	$ARAD_2$.^{d}EN.LÍL	
Arad-Nanna	$ARAD_2$.^{d}NANNA	
Dingir-izu	DINGIR.Ì.ZU	
Dingir-kalla	DINGIR.KAL.LA	
Dingir-mudadaḫ	DINGIR.MU.DA.DAḪ	
Dumuzi-šeš	^{d}DUMU.ZI.ŠEŠ	
En-dingirmu	EN.DINGIR.MU	
Enlil-amaḫ	^{d}EN.LÍL.Á.MAḪ	
Giri-dingirga-idab	$GIRI_3$.DINGIR.GÁ.Ì.DAB_5	
Giri-lugalga-idab	$GIRI_3$.LUGAL.GÁ.Ì.DAB_5	
Lu-am	LÚ.ÀM	
Lu-bad	LÚ.BÀD	
Lu-Ba'u	LÚ.^{d}BA.Ú	
Lu-dingirra	LÚ.DINGIR.RA	
Lu-dugga	LÚ.DÙG.GA	
Lu-Enlilla	LÚ.^{d}EN.LÍL.LA	
Lugal-amaḫ	LUGAL.Á.MAḪ	
Lugal-dalla	LUGAL.DALLA	
Lugal-dikud	LUGAL.DI.KUD	
Lugal-dingirmu	LUGAL.DINGIR.MU	
Lugal-dugga	LUGAL.DÙG.GA	
Lugal-engar	LUGAL.ENGAR	
Lugal-ḫegal	LUGAL.ḪÉ.GÁL	
Lugal-mumagi	LUGAL.MU.MA.GI_4	
Lugal-pa-e	LUGAL.PA.È	
Lugal-sig	LUGAL.SIG_5	
Lugal-šeš	LUGAL.ŠEŠ	
Lugal-ur	LUGAL.UR	
Lugal-Utu	LUGAL.^{d}UTU	

Lu-ḫegal	LÚ.ḪÉ.GÁL	
Lu-Inanna	LÚ.^{d}INANNA	
Lu-Iškur	LÚ.^{d}IŠKUR	
Lu-kalagga	LÚ.KALAG.GA	
Lu-Nanna	LÚ.^{d}NANNA	
Nanna-girgal	^{d}NANNA.GÍR.GAL	
Nanna-ḫili	^{d}NANNA.ḪI.LI	
Nanna-kiag	^{d}NANNA.KI.ÁG	
Nanna-sagga	^{d}NANNA.SAG$_4$.GA	
Šeš-am	ŠEŠ.ÀM	
Šeš-ba-tuku	ŠEŠ.BA.TUKU	
Šeš-dingirmu	ŠEŠ.DINIGIR.MU	
Šeš-dugga	ŠEŠ.DÙG.GA	
Šeš-sagga	ŠEŠ.SAG$_4$.GA	
Ur-Ba’u	UR.^{d}BA.Ú	
Ur-Dingirra	UR.DINGIR.RA	
Ur-Dumuzida	UR.^{d}DUMU.ZI.DA	
Ur-Enki	UR.^{d}EN.KI	
Ur-Enlilla	UR.^{d}EN.LÍL.LÁ	
Ur-kalla	UR.KAL.LA	
Ur-Lama	UR.^{d}LAMA	
Ur-Lugal	UR.LUGAL	
Ur-Nanna	UR.^{d}NANNA	
Ur-Ningišzida	UR.^{d}NIN.GIŠ.ZI.DA	
Ur-Utu	UR.^{d}UTU	
Utu-ḫilianna	^{d}UTU.ḪI.LI.AN.NA	
Utu-girgal	^{d}UTU.GÍR.GAL	
Utu-silimmu	^{d}UTU.SILIM.MU	



4.0 Professions

Every character in *BFJB* has a profession. Starting characters begin play with one profession, and as they advance, they earn the opportunity to learn more.

A "profession" in *BFJB* is not merely a label that reflects characters' occupations within the game world, but also describes their general knowledge and skills, as well as their starting equipment and wealth.

Characters who attempt checks that involve their professional knowledge will not normally suffer penalties to their roll (see §8.0). Likewise, characters whose professions have not prepared them for a task will probably suffer penalties.

As mentioned in earlier chapters, the players' characters are assumed to be unusual or exceptional individuals in the world of Mesopotamia. Players can mitigate the restrictions imposed by their character's professions (such as those involved in the use of weapons or spells) by taking the *Amateur* or *Apprenticed* talents.

4.1 Choice of Professions

The range of professions available to new characters are initially dictated by their social class (except for pastoral characters, see below). As characters adventure and travel throughout the world, they can learn and adopt other professions at the GM's discretion.

The following chart lists the professions available to characters in *BFJB*, as well as which social classes are allowed to practice them.

4.2 Slaves

Characters who play a *wardum* or an *amtum* must take the *Slave* profession at character creation. A benefit of this profession, however, is that they are allowed to select any profession from the above list as a "secondary" profession. Unlike with the *Amateur* and *Apprenticed* talents, slave characters gain all the benefits of this profession (with the exception of starting equipment and wealth) as if they were able to take it normally at character creation.

This reflects the knowledge a slave would have learned under their previous masters. Slaves in Mesopotamia were not only assigned to labor or household tasks. They also could receive training at skilled jobs like those of entertainers or scribes.

4.3 Pastoral Characters

A pastoral character belonging to the *awīlum* or *muškēnum* classes

Profession	Allowed Social Classes
Alewife	*Awīlum, Muškēnum*
Artisan	*Awīlum, Muškēnum*
Astrologer	*Awīlum*
Barber	*Awīlum, Muškēnum*
Bureaucrat	*Awīlum*
Day-laborer	*Muškēnum*
Diviner	*Awīlum*
Doctor	*Awīlum*
Entertainer	*Awīlum, Muškēnum*
Exorcist-priest	*Awīlum*
Farmer	*Muškēnum*
Fisherman	*Muškēnum*
Nadītum	*Awīlum*
Merchant	*Awīlum, Muškēnum*
Pastoralist	Pastoral *Awīlum* or *Muškēnum*
Priest	*Awīlum*
Prostitute	*Awīlum, Muškēnum*
Sailor	*Awīlum, Muškēnum*
Scribe	*Awīlum, Muškēnum*
Shepherd	*Muškēnum*
Slave	*Wardum*/*Amtum*
Soldier	*Awīlum, Muškēnum*
Thief	*Awīlum, Muškēnum*

must take the Pastoralist profession at character creation. While this might seem constraining, the nature of this profession is such that it will likely be of use to an adventurous character. Urban characters cannot learn this profession at character creation.

4.4 Profession Descriptions

The professional entries below follow this format:

[Profession Name]

[Relevant translation notes]

[A short description of the profession and its place in Mesopotamian society.]

Allowed Social Classes: Social classes permitted to learn the profession.

Required Languages: A few professions require the character to know or learn specific spoken or written languages.

Relevant Checks: A list of several kinds of checks at which a character with the profession may consider themselves skilled.

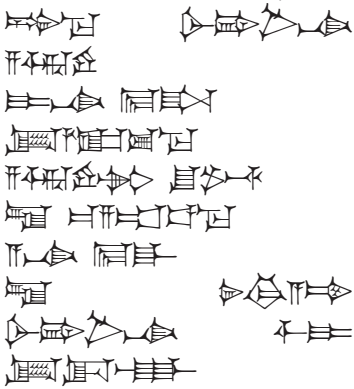
Spells and Rituals: Some professions allow characters to cast certain spells or perform select rituals without suffering a penalty to their check.

Professional Talent: A talent, unique to this profession, which the character automatically gains, with the relevant stat given in paranthesis where applicable.

Starting Equipment and Wealth: A list of equipment that the character begins with at play, at no cost to themselves.

Alewife

(OB. *sābītum*, wr. MÍ.KURUN.NA ;
for the male-counterpart, "Innkeeper,"
OB. *sābûm*, wr. LÚ.KURUN.NA)



If criminals conspire in the house of an innkeeper and she does not have them seized and escorted to the palace, that innkeeper will be executed.

- CH §109

Beer is a principal staple of the Mesopotamian diet; a working *awīlum* or *muškēnum* in Babylon consumes a gallon a day on average. It follows then that the art of brewing plays a critical role in the life of a city. At the time of Ḫammu-rapi, this respected profession is one often practiced by women. While their day-to-day activities include the actual processes of brewing, alewives often delegate these tasks to *muškēnū* subordinates or slaves so that they can focus on those parts of their business coincident to the consumption of alcohol.

All alewives sell beer for consumption at home, but some maintain a public place akin to a tavern where they ply their trade. Laws §§108-111 of Ḫammu-rapi's Code govern alewives and taverns; Law § 110 expressly

prohibits a *nadītum* from entering a tavern or participating in the business of selling alcohol.

Allowed Social Classes: *Awīlum, Muškēnum*

Relevant Checks: As a result of her occupation, an alewife is automatically familiar with all aspects of the production and sale of alcohol. She has a basic understanding of the markets for grain and other supplies ancillary to her trade. In a broad sense, she understands trade, negotiation, and the going prices of all basic commodities. She also deals with the public regularly, and understands how to navigate the social environment of a city or town.

Professional Talent: *Underworld Contacts* (Mind). On a successful check, the alewife knows the name and frequent haunts of an non-player character who has a useful skill, piece of knowledge, item, financial lede, etc. Note that successful use of this talent does not necessarily mean that the contacted character will be cooperative, or particularly forthcoming. They may be overtly hostile, especially powerful, or have a lot of poorly-adjusted friends and neighbors.

Starting Equipment and Wealth: A modest single-story residence or shop, 80 m^2 (262.5 ft^2) in area, with three or four rooms around a courtyard 20 m^2 (65.6 ft^2) in area. A player can also choose one from the following list: 1) 20 gallons (75.7 liters) of beer, and the vessels containing it; 2) 55 lbs. of grain (roughly 11 gallons) held in the alewife's personal granary; or 3) 1d6x10+20 shekels of silver.

> Characters who have commercial professions often have inventory and other necessities on hand, and the starting equipment lists are meant to reflect this. Players should keep in mind, however, that if they "cash out" this inventory, their characters will be, in effect, out of business.

Artisan

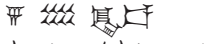
(OB. var. as individual job-title,
gen. OB. *ummiānum*, wr. syll. or UM.MI.A)

If a man wants to hire an artisan,

he will pay as per diem wages:

5 grains of silver for a hireling,

5 grains of silver for a fabric-beater,


5 grains of silver for a linen weaver,

[X] grains of silver for a seal-crafter,

[X] grains of silver for a bow-maker,

[X] grains of silver for a lapidary,

5 grains of silver for a carpenter,

[X] grains of silver for a leather-worker,

[X] grains of silver for a reed-worker,

[X] grains of silver for a builder.

- CH §274

Many separate professions fall under this heading, including those of architects, bakers, boatwrights, brick-makers, butchers, carpenters, cooks, gardeners, gold- and silver-smiths, home-builders, leather-workers, metalworkers, potters, tailors, and weavers, to name a few. The knowledge and skills incident to these professions are often passed from parent to child, or from master to apprentice. While men dominate virtually all of these occupations, women following any of them will rarely experience social approbation as a result of their sex.

Allowed Classes: *Awīlum, Muškēnum*

Relevant Checks: Professional skills associated with these occupations involve not only the production of final consumer goods, but also

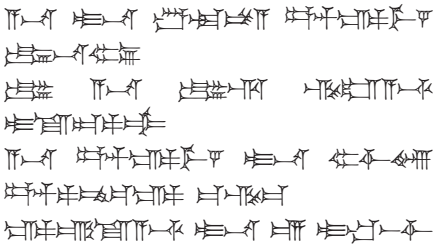
the sourcing of necessary raw materials and appraisal of the works of others.

Professional Talent: *Expert Handiwork* (Soul). On a successful check, an artisan can create an exceptional final product that will sell for twice the normal cost, and may confer additional mechanical benefits. For instance, an armorer could create a bronze breastplate that gives an attacker an additional penalty to their attack. The use of this talent does not shorten the amount of time it would normally take to produce the item, and the artisan must have the necessary raw materials and tools available.

Starting Equipment and Wealth: An artisan always starts play with the tools of their trade. Additionally, they have 1d6x10 shekels worth of raw materials and inventory on hand.

Astrologer

(OB. *ṭupšarrum*, wr. DUB.SAR 𒂍𒀭𒌋)



When Jupiter shines in the month of Araḫsamna, the king will send hostile messages to another king.

When Jupiter is in the region of Pabilsag, there will be slaughter in the land.

As the same star draws near Indubanna, market prices will increase.

Indubanna is in the region of Pabilsag.

- An omen report by Nabû-šuma-iškun, a Neo-Assyrian Astrologer

Mesopotamians have studied the stars since the beginning of written history, and this profession represents an occupation whose comprehension of celestial objects, cycles, and phenomena experiences rapid advancement during the Old Babylonian Period. In the minds of the magic-believing people of the Ancient Near East, this body of knowledge includes both the study of the heavens and related calculations (i.e., modern astronomy), as well as the pseudoscientific discipline of astrology.

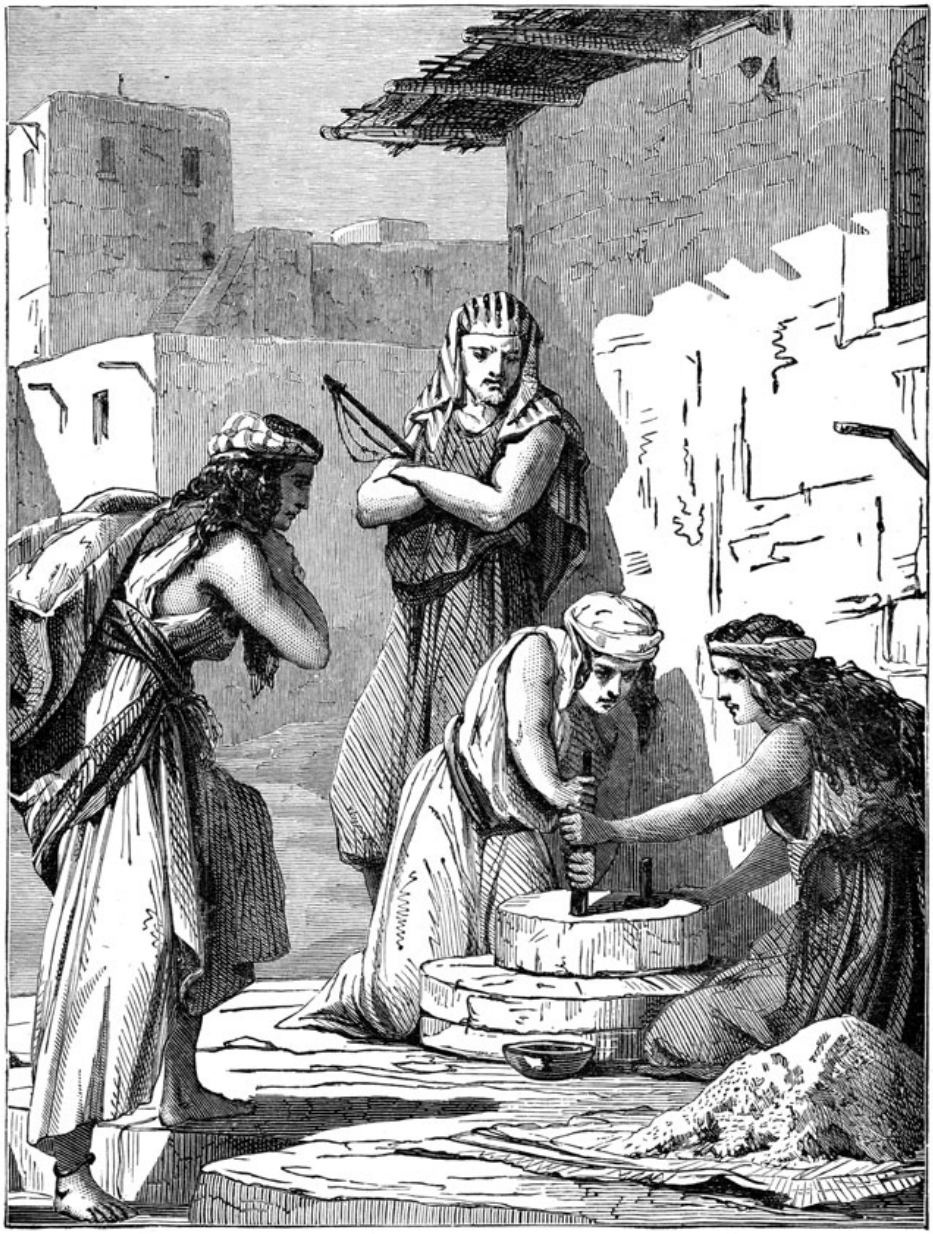
Allowed Classes: *Awīlum*

Relevant Checks: An astrologer understands math and astronomy. They also understand matters of theology and Mesopotamian cosmological theories. They are literate, and are skilled at processing and analyzing information. Moreover, because they often work at night when they must make detailed observations of the heavens, they will usually suffer no penalties to checks related to perception, observation, and activities

performed under the cover of dark.

Professional Talent: *Calculator.* This talent allows an astrologer to substitute one of their stats' current values for another stat during a check. The check (as well as any attack or avoid rolls made by other characters) proceeds normally otherwise.

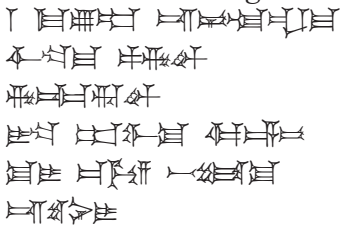
Starting Equipment and Wealth: An astrologer begins play with 1d6+2 astronomical tablets. They also begin with a set of basic



astronomical tools, the most advanced of which would be an early alidade. The astrologer also has 1d6x10 shekels in material wealth.

Barber

OB. m. *gallābum*, wr. (LÚ) ŠU.I (𒁉)𒄑𒅕;
OB. f. *gallābtum*, wr. MÍ.ŠU.I 𒊩𒄑𒅕)



If a filament is hanging, *ditto*, and the male part is crushed, flattened at its tip, a barber will seek his lord's throne.

- A Babylonian Liver Omen (YOS 10, 25:65-66)

For millennia, barbering has been a respected profession in the Near East; in the world of BFJB it is held in an esteem equal to that of doctors and diviners. Barbers in ancient Mesopotamia not only care for mens' hair and shaving needs, but also for their other cosmetic concerns, including the maintenance of teeth, nails, and skin. A barber, moreover, is infrequently expected to perform minor surgeries, such as the lancing of boils.

Often the barbers of rich and important men do the double duty of bodyguard, for if an *awīlum* cannot trust the man who applies a razor to his neck, or scissors to his hair, whom can he trust?

Allowed Classes: *Awīlum, Muškēnum*

Relevant Checks: In addition to skills involving grooming and cosmetology, barbers can diagnose many basic ailments and medical problems, even if they are not proficient at curing all of them. They know how to perform basic first aid and the most minor medical procedures. While they are not proficient in the use of most weapons, they are accustomed to bloodletting, and under certain circumstances may be able to fight with certain weapons without a penalty.

Professional Talent: *Precision.* This talent allows a barber to add a -1 penalty to any roll his player makes, or any roll another character is forced to make in response to his roll. For instance, a barber could force an opponent to take a -1 penalty to their roll to avoid his attack. The barber could also apply the -1 penalty to his own injury roll, (to reduce the severity of the injury on the relevant injury chart). A barber can use this ability before or after he makes his own rolls; if he uses it to modify another character's rolls, he must do so before that character rolls the targeted die. This talent can only be used once per combat round.

Starting Equipment and Wealth: Barbers start play with a kit containing a knife, scissors, razors, and a surgical lancet, as well as the various

creams and oils necessary to their occupation. Additionally, they begin play with a long knife or dagger, and 1d6x10 shekels of material wealth.

Bureaucrat

(OB. var. as specific occupation)

The governments of the several city-states could not operate without a corps of bureaucrats watching over day-to-day operations and administration. Under this heading fall many distinct occupations, including royal attendants who see to minor issues of statecraft and carry out the king's projects; the administrators who see to the maintenance of the kingdom's infrastructure and that a city's walls and irrigation canals are kept in good repair; judges, tax-collectors and state inspectors; and the itinerant diplomats dispatched to foreign kings.

Allowed Classes: *Awīlum*

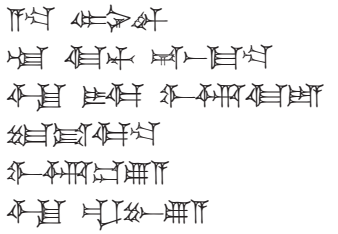
Relevant Checks: A bureaucrat understands how the city's government functions, who's who in the royal administration, and how the responsibilities of local officials are assigned. They are also intimate with the details of their specific assignment within the government. For instance, a *šāpir nārim* (OB. "overseer of the river" wr. ša-pí-ir ÍD) would know the ins and outs of local irrigation operations, and be able to assess irrigation ditches and related issues in other locales.

Professional Talent: *Authority* (Soul; Attack). Citizens of the city-states understand the power of the government, and most of them would prefer that it not be used against them. Upon a successful Soul attack, a bureaucrat can intimidate a citizen and force them to comply with the bureaucrat's wishes. Note that pastoral characters are normally immune to this attack, as are more senior members of a city-state' s administration.

Starting Equipment and Wealth: Bureaucrats begin play with any tools specific to their trade, along with any relevant indicia of their office. They also have access to 2d6+2x10 shekels of material wealth.

Day-laborer

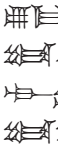
(OB. m. *agrum*, wr. syll. ag-rum ;
OB. f. *agirtum*,)



Why do you not treat me fairly?

You collect rent from my servants.

Let my servants and oxen receive fodder,



and let the hirelings have their wages.

- BIN 7, 49: 5-14

Agrû provide unskilled labor for a meager wage. Often these tasks are related to agriculture, but the day-laborer must seek his wage where he can get it, in a warehouse, on a building project, or engaged in some of the more dangerous manufacturing tasks. Indeed, while the slave class exists to perform many of the menial tasks of the *awīlû*, as a commodity slaves are usually more valued than an *agrum*, and slaves' masters often choose to train them to more skilled work.

Allowed Classes: *Muškēnum*

Relevant Checks: In the world of ancient Mesopotamia, the day-laborer lives a short, scraping life. This occupation gives him few opportunities to learn useful skills, beyond the most basic tasks. Day-laborers are hardy folk, and will experience fewer penalties from exhaustion and fatigue than other characters. They also know how to find work, who's hiring, what the working conditions are, and who can be trusted to compensate them relatively fairly.

Professional Talent: *Everyman*. When a day-laborer uses this talent, they choose one kind of specific skill. Until the next time they rest, they suffer no penalties to their rolls when they check that kind of skill. Once chosen, the day-laborer cannot choose another skill until he rests. Moreover, truly impossible tasks (i.e., those which they cannot check) remain impossible for the day-laborer).

Starting Equipment and Wealth: The clothes on their back and 1d6+2 shekels of wealth.

Diviner

(OB. *bārûm*, wr. (LÚ) MÁŠ.ŠU.GÍD.GÍD ( )

The diviner is a respected individual in the society of the Ancient Near East. Temples keep *bārû* in their employ, and every king has one or several among their closest advisors. Royal officials consult haruspices before every major decision, be it one that determines the course of a military campaign, or the placement of a royal building project.

Several phenomena are among those considered portentous by the Mesopotamians. These include dreams, the behavior of animals (especially birds), and deformities (OB. sing. *izbum*) observed in births among domestic creatures. The internal organs of animals (especially the *amūtum*, a sheep's liver; and the *martum*, the gall bladder) are given special attention

during the Old Babylonian Period.

A large body of omen texts exist, and as such, *bārû* should be literate in Akkadian and Sumerian. The omens in these texts are given as conditional sentences, e.g., "If the gall bladder and 'the finger' are matched, the assembly will not come to agreement." Omen texts often exhibit peculiarities of syntax and terminology not found in other genres.

Jargon Peculiar to Liver Omens
• "The Gate of the Palace" (OB. *bāb ekallim*, wr. KÁ É.GAL) — the umbilical fissure. • "The Weapon" (OB. *kakkum*, wr. TUKUL) — a distinctive spot. • "The Flap" (OB. *naplaštum*, wr. syll. na-ap-la-aštum) — A specific fold or lobe. • "The Path" (OB. *padānum*, wr. syll. pa-da-a-num) — a normally flattish area located near the *naplaštum*. • "The Foot" (OB. *šēpum*, wr. GÌR) — a distinctive spot.

Allowed Classes: *Awīlum*

Required Languages: A diviner must be literate in Akkadian, and must speak Sumerian as well.

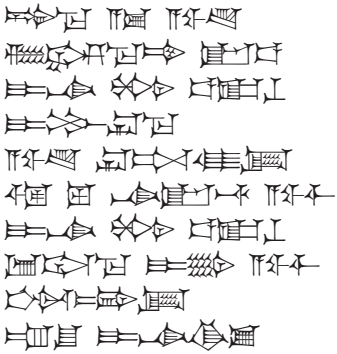
Relevant Checks: Diviners are proficient in the methods of taking omens, their recorded meanings, and their proclamation. They also have a good working knowledge of history. They know the basics of anatomy, especially as it pertains to sheep and other domestic animals.

Professional Talent: *Omen Taking* (Mind). To use this talent, the diviner must perform a divination, usually either an extispicy or observations of the behavior of local wild animals. (Diviners never use the stars in this way, as that knowledge relates to the astrologer.) On a successful check, the diviner learns some important piece of information about the risks of the adventure before them, which they didn't know before (e.g., the most dangerous enemy they will encounter, a devious trap, some unforeseen fault in their current plans, etc.).

Starting Equipment and Wealth: A small surgical kit, including two sharp knives, as well as a large tablet containing a list of omens, and 1d6+1x10 shekels of personal wealth.

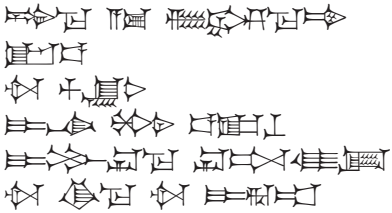
Doctor

(OB. *asûm*, wr. A.ZU 𒀀𒍪)



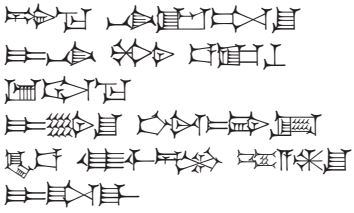
If a doctor has treated a serious injury with a bronze lancet, but has killed his *awīlum* patient, or the doctor has opened an *awīlum*'s temple with the lancet and blinded him, the doctor's hand will be cut off.

- CH § 218



If a doctor treated a slave or a *muškēnum* with a lancet, but has killed his patient, he will reimburse the patient's value.

- CH § 219



If a doctor opened his (slave or a *muškēnum*) patient's temple with a lancet and has blinded him, the doctor will pay out half of the patient's value.

- CH §220

Among the magio-scientific occupations of 18th century Babylon, the doctor is the one that players will most often confuse with a modern professional. Indeed, the asû of the Ancient Near East provide a kind of care that seems similar to that of a modern general practitioner; ancient Mesopotamian doctors prescribe medicaments, suture wounds, set broken bones and even perform minor surgeries.

It is, however, important to remember that the medical knowledge of the Ancient Near East finds its foundation as much in the scientific reality of human suffering as in the vast body of millennia-old folklore and superstitions. Even in non-fantastic settings, Mesopotamian doctors will frequently suggest treatments based on the assumed presences of demons and their ilk, treatments which player characters should often accept with credulity.

Allowed Classes: *Awīlum*

Relevant Checks: A doctor's skills involve diagnosing and treating injuries, including those found on all three injury tables (see §10.1). They also understand the basics of ancient surgery, psychology, and

pharmacology, as well as anatomy. Note that many entries on the injury tables require some kind of treatment. A doctor is the person who is the most able to perform this. Players should keep in mind, however, that without magical means, a doctor cannot do the impossible, regardless of how well they check (e.g., they could not restore a lost eye, for instance).

Spells and Rituals: Doctors can use spells and rituals of healing and recovery without suffering a penalty. They must still take those spells and rituals as talents.

Professional Talent: *Cure Disease* (Mind). On a successful check, the doctor can cure one disease, whether it is of mundane or magical origin. They can only use this ability once per day.

Starting Equipment and Wealth: A set of doctor's tools, including a scalpel, knife, a small hammer and a saw. They have 1d6+2x10 shekels of personal wealth.

Entertainer

(OB. var. as job-title)

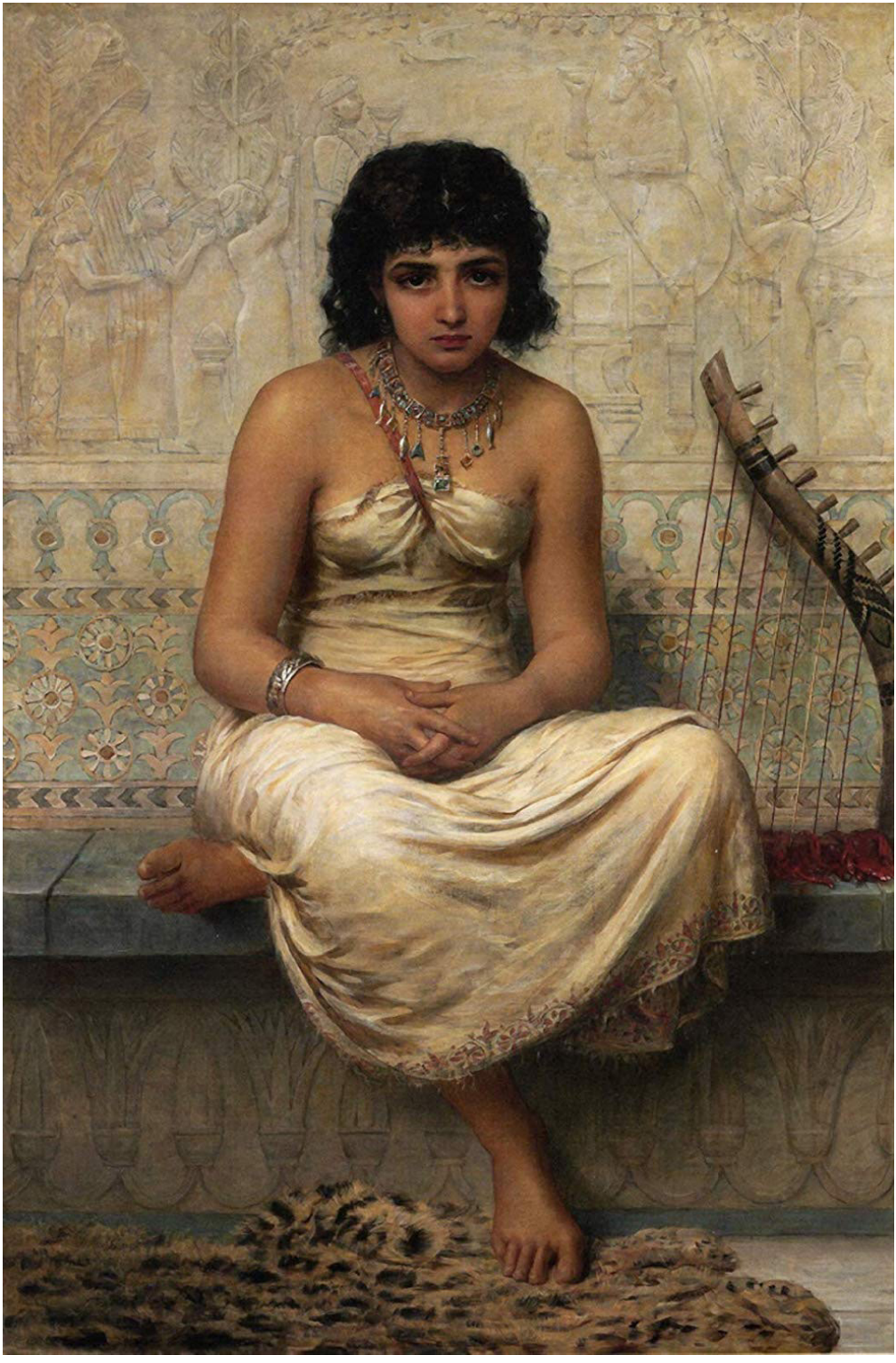
Like the artisan profession, many individual occupations fall under this heading, among them the acrobat, contortionist, instrumentalist, and singer. At least since the beginnings of civilization, rich and poor alike have enjoyed experiencing the feats of the artiste. Whether an acrobat performing for a royal audience, or a poor hymn-singer paid to sing a prayer for a lost loved one, entertainment is a profession where one can make a living, even if it is one that will rarely make practitioners rich.

Many *awīlû* and *awīlātum* are exceptional entertainers, however, the majority of these roles are filled by persons of the *muškēnum* class, or slaves. Male singers, moreover, are often castrati during this period; their unique voices are prized among the upper class of Mesopotamia. Infrequently, musicians are deliberately blinded in youth, according to a widely-held superstition that a musician's lack of sight makes him acutely receptive to the nuances of sound.

Allowed Classes: *Awīlum, Muškēnum*

Relevant Checks: An entertainer has intimate knowledge of the skills involved in their profession, and usually suffers no penalties to checks that require them to appeal to, charm, or otherwise influence crowds.

Professional Talent: *Success in Failure.* When a character learns the Entertainer profession, they choose a stat. When they roll a 1 (i.e., an automatic failure) on a check involving this stat, they make a critical roll as normal. However, for the purposes of this roll a 1 does not result in a critical failure. Instead, if the character rolls a 6, their check

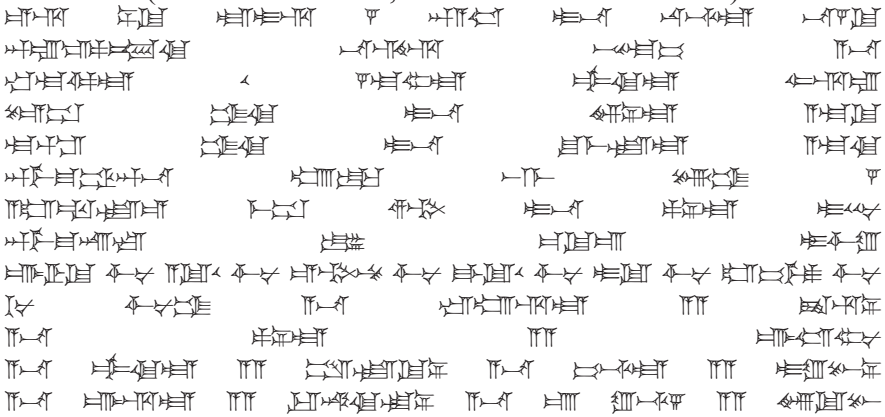


actually succeeds; in this situation, they do not get to roll for a critical success.

Starting Equipment and Wealth: Any clothing, tools, or instruments necessary to their performance, as well a 1d6x5 shekels of personal wealth.

Exorcist-Priest

(OB. *mašmaššum*[1] , wr. LÚ.MAŠ.MAŠ)



I carry in my hand the exalted *e'ru*-wood wand of Anum,
Let Mes-sanga-unug, Kullab's herald, come after me for my health and safety,
The good *šēdu* goes upon my right,
And the good *lamassu* on my left
Ningeštinanna, exalted scribe of the netherworld recites the pure spell before me,
Be adjured by Ningirsu, lord of the weapon,
Evil *utukku*, evil *alu*-demon, evil ghost, evil constable-demon, evil god, evil bailiff-demon,
Let not those evil ones approach my body
Let them not go before me
Let them not follow behind me, nor enter my house
Let them not climb to my roof, nor slip into the dwelling-part of my house.
- A Neo-Assyrian Exorcist-Priest's Incantation

The exorcist-priest is an occupation with no true modern analogue. The *mašmaššum* performs functions that at times mirror those of the diviner or the doctor — they treat the ill and unfortunate, based on observations of the world around them. As with similar pseudoscientific professions, player characters should view their pronouncements with a modicum of credulity.

Exorcist-priests are proficient in the diagnosis and cure of those ills

[1]This is a hypothesized Old Babylonian construction based on the Middle Assyrian spelling of this profession.

believed to be the result of malicious gods, demons, and other negative forces. A recommended course of treatment often involves incantations and ritual magic; for instance, a *mašmaššum* might recommend that a sufferer bury a clay simulacrum of themselves under the doorstep of his home to avert some perceived curse, while the exorcist sings a ritual prayer.

Allowed Classes: *Awīlum*

Required Languages: An exorcist-priest must be literate in Akkadian. They must also speak Sumerian.

Relevant Checks: Exorcist-priests have a thorough knowledge of magical and religious lore, and can identify any non-natural, monstrous or demonic creature. They also know these beings' various forms of attack and weaknesses.

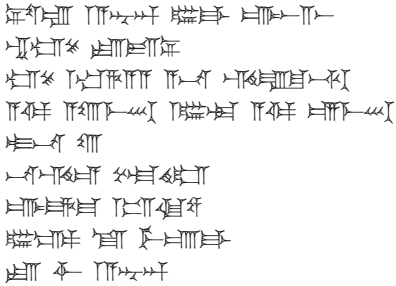
Spells and Rituals: A *mašmaššum* can use all manner of spells and rituals, without suffering a penalty. They must still take those spells and rituals as talents.

Professional Talent: *Exorcise* (Soul; Attack). If the exorcist priest makes a successful soul attack against a demonic creature (that is, a creature who originated from a region besides the mundane Earth) the creature must flee the area or take 3 Soul damage.

Starting Equipment and Wealth: 1d6 Tablets related to exorcism, along with 2 pounds of writing clay, and 1d6x10 shekels worth of personal wealth.

Farmer

(OB. *ikkarum*, wr. ENGAR ;
or *iššiakkum*, wr. ENSI$_2$)



The Seal of Attar-ilī, overseer of the stable,
who owned the village being sold.
The village of Baḫāya, in its totality,
together with its fields, and one farmer, as well as his people in
the region of Laḫiru,
Milki-nūrī, the palace eunuch purchased from Attar-ilī.

- A Neo-Assyrian Deed

Without farming, Ancient Mesopotamia could not support its population. Along with plowing and sowing crops, Mesopotamian farmers maintain the important canals and ditches that irrigate their land.

Necessity requires farmers to work day in and day out. They live hard, short lives, and many times the only practical distinction between

their lot and that of the day-laborer is its consistency. They are never *awīlû*, and indeed many *muškēnū* live and work as virtual serfs on the estates of the upper class. Slaves often farm as well, especially on lands owned by the temples.

In the lands beyond cities' walls where free *muškēnū* make up the majority of the population, virtually all of the landed residents are farmers.

Allowed Classes: *Muškēnum*

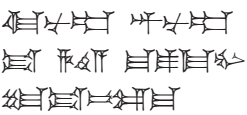
Relevant Checks: Farmers normally suffer no penalties related to the care and raising of plants, prediction of the weather, or physical tasks related to the maintenance of fields and irrigation ditches. They're used to working outside, under the hot Mesopotamian sun. Farmers also have a fair sense of market prices for their crops, and relevant exchange rates.

Professional Talent: *Patience's Reward.* When presented with an opportunity for a check, a farmer can choose to skip one round (if combat or a timed round situation) or contemplate the problem for 1d6 hours (if not in a timed round situation). If so, their check is treated as if they rolled a natural "6" and they roll for a critical success as normal. Note that this ability does not make truly impossible checks possible; it can only be used where the farmer already has a chance (even minuscule) of success.

Starting Equipment and Wealth: A 1 *ikûm* field (1 *ikûm*, wr. IKU 𒆜 = 3,600 meters^2, or 4,305.6 yards^2), as well as tools and implements necessary to farming, one oxen, and 1d6x2 shekels.

Fisherman

(OB. *bā'erum*, wr. (LÚ) ŠU.ḪA (𒀭)𒆠𒄿)



Is it true that you have brought rotten fish here?
- An Old Babylonian Letter

As an occupation, fishing predates writing, agriculture, and the invention of the wheel. Fishermen, either alone or collectively, fish the rivers and streams of Mesopotamia, and especially the marshy regions of Southern Akkad. Implements in use during the Old Babylonian Period include small boats or rafts, as well as spears, nets, and the familiar hook and line.

Allowed Classes: *Muškēnum*

Relevant Checks: A *bā'erum* is skilled with all fishing tools and techniques, as well as choosing favorable spots and conditions conducive to catching fish. This occupation also ensures that characters would normally receive no penalty for checks related to the operation of simple, single-person boats and rafts. Fishermen are also adept at handling the hazards

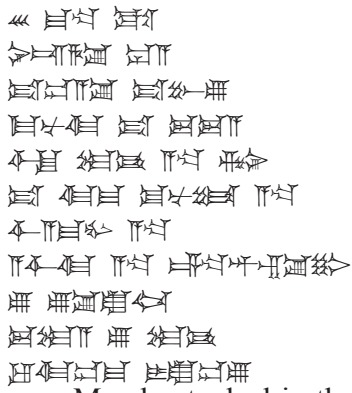
peculiar to a life lived near water; they're adept swimmers, and can identify a host of riverine flora and fauna, including dangerous examples.

Professional Talent: *Hooked.* When another character successfully damages one of the fisherman's stats, the fisherman can check that stat (not counting the damage they just received). If the check is successful, the Fisherman only takes one point of damage to that stat. Moreover, the character who attacked the fisherman also takes damage to the stat they used to attack, equal to the amount of damage they normally would have inflicted on the fisherman but for this talent.

Starting Equipment and Wealth: Fishing implements, a sharp knife, and 1d6+3 shekels.

Merchant

(OB. *tamkārum*, wr. DAM.GÀR)



30 minas of silver, import duties included, commercial taxes paid, and the Seals of Dadā and the merchant,

Dadā and the merchant entrusted to Enna-Sîn and Uṣurānum to convey them to the city as their representatives for buying goods."

- An Old Assyrian Contract

Merchants deal in the transport, marketing, and sale of goods. Beyond this however, there are wide variations in their day-to-day lives and duties.

Landed merchants are those who dwell within a city-state, and sale either goods that are locally produced, or purchased from traveling dealers. Itinerant merchants exhibit greater variation in economic status, ranging from the modest pedlar to representatives of large trading families. Both landed and traveling merchants can own and manage storehouses, sale wares out of their cart, or lease a makeshift stall in the local market.

Allowed Classes: *Awīlum, Muškēnum*

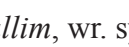
Relevant Checks: All merchants have an affinity for the practices of haggling and will know information regarding the production and quality of the goods in which they trade. Local merchants, moreover, will have knowledge related to the markets in which they reside, while traveling merchants must necessarily become familiar with those foreign cities and ports with which they have contact, as well as those considerations implicit in

traveling among the people and lands of the Ancient Near East.

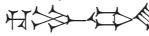
Professional Talent: *An Uncommon Acquisition*. A merchant starts play with one artifact (see §16.0) of the player's choice. They can sell or trade this item, give it to one of the other characters, or use it themselves.

Starting Equipment and Wealth: 1d6+4x10 shekels of wealth and inventory.

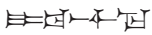
Moneylender

(OB. *bēl ḫubullim*, wr. syll. be-el ḫu-bu-lim )

If a man has a debt upon him,

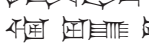


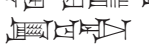
but Adad has destroyed his field,



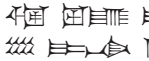
or a flood swept it away,

or no grain grows due to drought,




in that year he will not repay grain to his

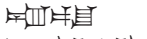
lender.



He will revise his contract,

so that he will not pay that year's inter-

est.


- CH §48

Moneylenders are the nascent bankers and insurance agents of Ancient Mesopotamia. Rich *awīlû*, they have a large amount of capital at their disposal and lend a portion of it to individuals and corporations at agreed upon interest rates. For loans of silver, this rate is 20% per annum (which works out to one shekel per mina per month). For loans of grain, it is 33 1/3 %.

These rates are preserved in CH § 88. CH § 89 punishes any lender who charges a higher rate with forfeiture of the principal obligation. Beyond this prohibition on usurious rates, moneylenders must also consider the possibility that a king can issue an *andurārum*, a royal decree forgiving all debts, at any time.

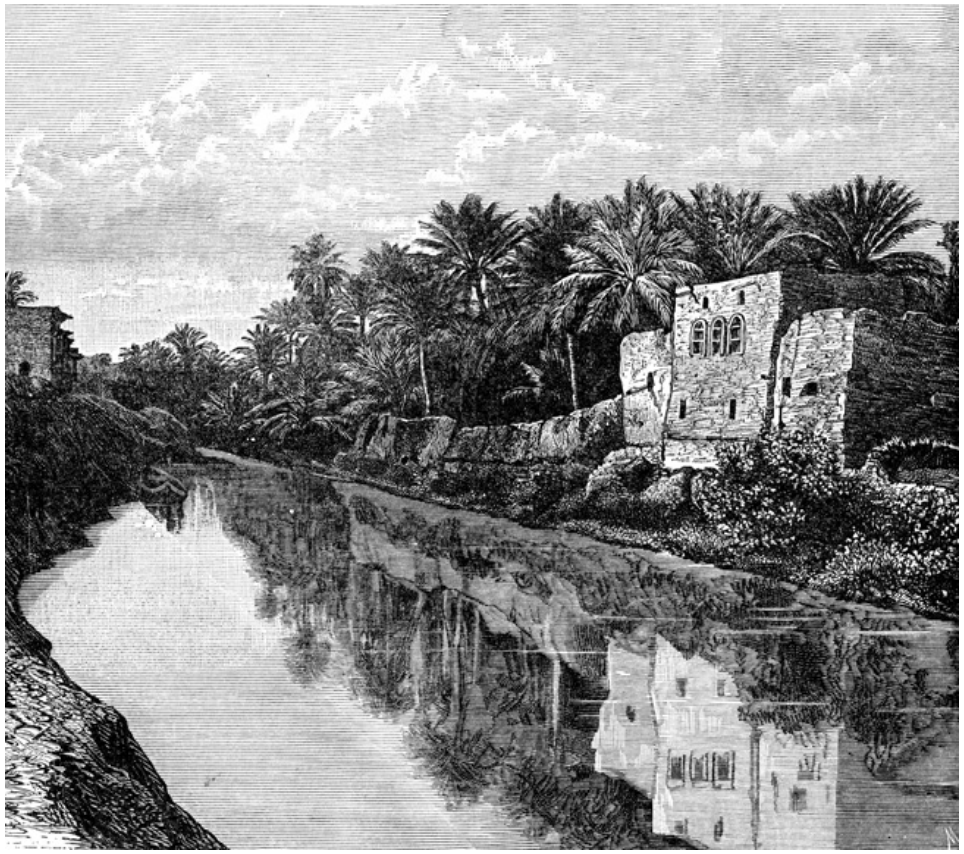
Allowed Classes: *Awīlum*

Relevant Checks: Moneylenders have skills related to dealings in grain and silver, and those related to the behaviors of the economies of the

Ancient Near East. Success at moneylending can mean a comfortable life, while those that risk poorly may end up in prison or worse.

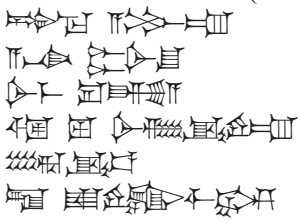
Professional Talent: *Balance Accounts.* (Mind) The moneylender goes through his accounts. On a successful check, he gains 6d6 shekels, which he can collect from a temple immediately. On a failed check, however, he looses 8d6 shekels, which he must pay immediately. If he cannot pay, a non-player character will show up looking to collect.

Starting Equipment and Wealth: 2x6+10x10 shekels of personal wealth.



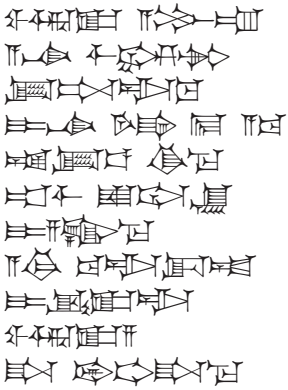
Nadītum

(OB. *nadītum*, wr. LUKUR)



If a father does not bestow a dowry upon his daughter

who is a *nadītum* of the *gagûm* or a *sekretum*,



after her father's death, she shall take the equivalent of one share in the assets of the estate of her father,

and shall have use of them during her life.

Her estate will belong to her brothers alone.

- CH §180

Nadiātum are a special class of free-women in 18th century Mesopotamia. Often, they live in cloistered neighborhoods (OB. *gagûm*, wr. GÁ.GI.A, and GÁ.GI$_4$.A,), usually attached to a temple. Most cults prohibit *nadiātum* from having children. Of the several faiths that support *nadiātum*, that of Šamaš requires that they not marry. The cult of Marduk is less restrictive, allowing marriage, along with a second wife (usually the first bride's sister) to bear children on her behalf. They are also specifically prohibited (in CH § 110) from entering a tavern.

Within the temple cloister, a *nadītum* may own her own home and keep her own slaves. She may also own property outside the cloister, inherit and designate heirs, and may engage in business transactions like any *awīlum*.

Many *nadiātum* are literate, and they can engage in various other professions whose fruits inevitably buttress the temple. A *nadītum* will have knowledge of the peculiar culture of their cloister, as well as learning of a religious nature taught by the cult of their temple's god.

Allowed Classes: *Awīlum*

Relevant Checks: *Nadītum* are familiar with the religious beliefs specific to their god's cult, and know his rituals. They are also trained in a variety of handicrafts. They know a great deal about commerce and financial matters, and should not normally suffer penalties related to contracts and trade.

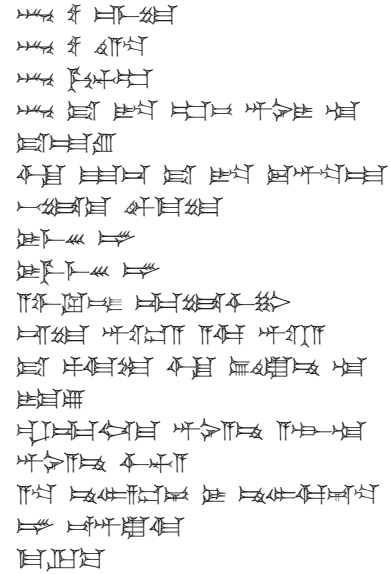
Spells and Rituals: A *nadītum* can use rituals without suffering a penalty, but is not trained in the use of spells. They must still take specific rituals as talents.

Professional Talent: *Consecrated to the God*. So long as the *nadītum* remains faithful to the religious and legal restrictions applicable to her occupation, she does not automatically fail her rolls on a natural 1. Moreover, if her final modified roll is over a 6, she can still succeed.

Starting Equipment and Wealth: Religious and ceremonial

vestments, 1d6+1 pieces of fine non-ceremonial clothing, and 2d6+3x10 shekels of personal wealth.

Pastoralist



...the age of the Amorites,
the age of the Ḫanûm,
the age of the Gutians,
the ages not recorded on this tablet,
and the soldiers who fell while following their lord's difficult commands,
princes,
princesses,
all people, from East to West,
who have no one to care or attend to them,
come, eat this, and drink this,
bless Ammi-ṣaduqa, son of Ammi-ditana, the king of Babylon.

- Excerpt from an Old Babylonian funerary offering

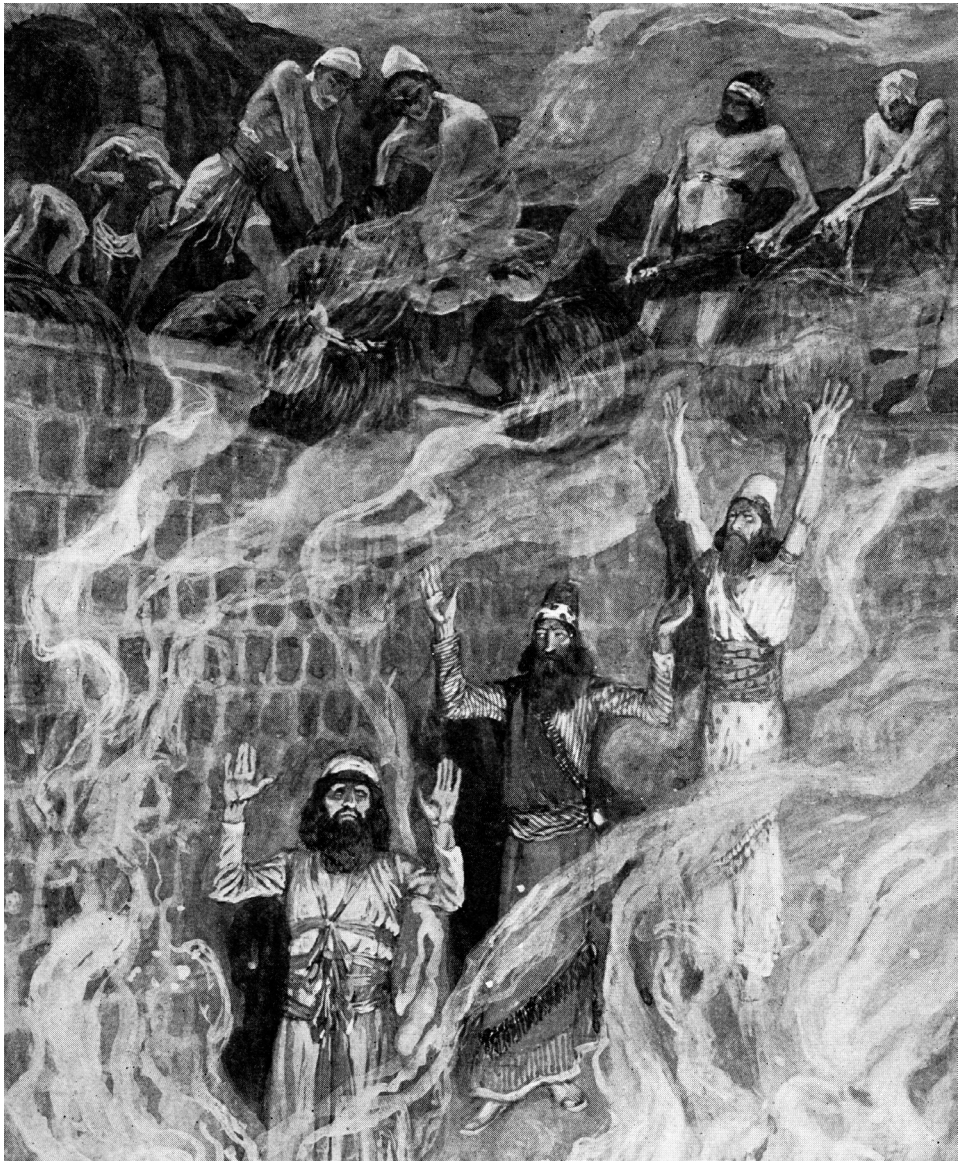
Pastoral characters are described in depth in §3.5. All pastoral character must take this profession at character creation, however, characters can subsequently learn it when they advance in levels (see §7.0).

Allowed Classes: *Awīlum, Muškēnum*

Relevant Checks: All pastoralists have intimate knowledge of animal husbandry. They will be comfortable subsisting in the Mesopotamian wilderness, and understand the dangers peculiar to traveling with their herds thereabouts. Pastoralist characters will be able to diagnose and treat injury and sickness among animals of the kinds belonging to their herds. They will have an innate understanding of the relative value of their stock, and will understand the best ways to dispose of herd animals for financial gain. They are also proficient in the lasso and throwing stick weapons.

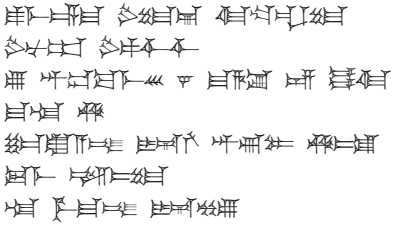
Professional Talent: *Animal Empathy*. Wild animals will not attack the pastoralist, though they might attack the pastoralist's allies. On a successful Soul check, the pastoralist can force the animal to stop attacking their allies, and drive it off. The pastoralist can also direct an animal to attack another character, again with a successful soul check. This talent has no effect on magical creatures, or creatures possessed by magical entities, or those controlled by spells.

Starting Equipment and Wealth: A tent, 2d6 goats or sheep, a riding donkey, 1d6 oxen, and 1d6+2 shekels.



Priest

(OB. var. according to specific function or role,
gen. OB. *pašišum* wr. syll. and $GUDU_4$ 𒄀𒍑𒀀)



I have heard the temple personnel, staff, *nêšak-ku*-priests, *pašīšu*-priests, and *dingirgub-bû*-priests of the shrines of the land of Akkad, as many as there are, have become dishonest, have violated taboos, have been smeared with blood, have sworn without sincerity. - (False) letter of Samsu-iluna to Enlil-nā-din-šumi.

Among the *awīlû* of the city-states, no profession is held in higher general esteem than that of the priests. In addition to performing the peculiar rites of their god, priests serve as administrators of their temples. Mesopotamian theology requires that the priestly staff clothe, feed and wash the image of their god, along with his holy house.

Allowed Classes: *Awīlum*

Relevant Checks: Priestly knowledge includes the doctrines and practices of their particular cult. Priests do not have to be literate, and many cannot read or write. The fortunes of a priest (both socially and economically) are tied to that of their temple. Senior priests of prestigious faiths live lives more extravagant than some kings, while those of less important gods often subsist on little more than *muškēnum* laborers.

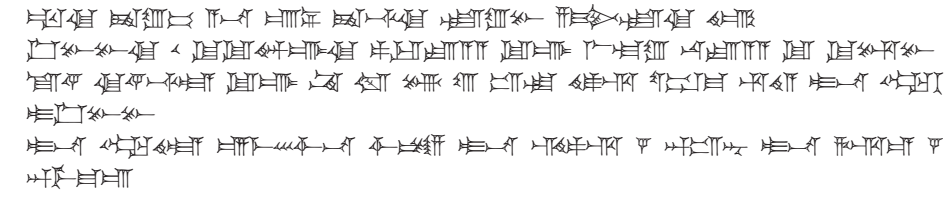
Spells and Rituals: A priest can use all manner of spells and rituals, without suffering a penalty. They must still take those spells and rituals as talents.

Professional Talent: *Half-remembered ritual.* (Mind) On a successful check, the priest can attempt any ritual, even one they haven't taken as a talent. They must still pay the associated costs and make any related checks successfully.

Starting Equipment and Wealth: Priestly vestments and any appropriate indicia of their position, along with 1d6x10 shekels.

Prostitute

(OB.[1] *ḫarīmtum*, wr. (MÍ)KAR.KID (𒀭)𒆳𒆳𒁕
or *šamḫatum*/ *šamkatum* wr. syll.)



Come, enter our house. With you, let the sweet one who sleeps with you, your seducer, your paramour, enter. Let my lips be like honey, my hands be arousing.
Let the "lip of my ring" be a lip of honey. Like a snake coming out of a hole, while birds twitter over him, over me, let their people fight one another, in the temple of Ištar, in the sanctuary of Ninlil.

- Excerpt from an Assyrian ritual to welcome good fortune upon a brothel

[1]Throughout the 20th century, several Akkadian terms were identified with the role of prostitute. *Qadištu* (wr. NU.GIG) is among these, and players may discover it cited in other sources as such. While the etymology of this term indicates a woman with a culturally-proscribed role, the context of the use

Prostitution exists in Ancient Mesopotamia, where men and women of all three classes can practice the profession. Working conditions, rates of pay, and one's ability to choose one's clients all improve as a prostitute moves up in social class.

of *qadištu* in the Old Babylonian Era does not include references to sexual services (in later periods, it may). For our purposes, the *qadištu* is a non-cloistered free woman in the service of Adad or Šala, who may marry, bear children, and own property in her own right.

It should be noted, there is no contemporary evidence for the existence of temple prostitutes during the Old Babylonian Period, and certainly nothing like the practices outlined in Chapter 199 of Herodotus' *Ἱστορίαι*.

Allowed Classes: *Awīlum, Muškēnum*

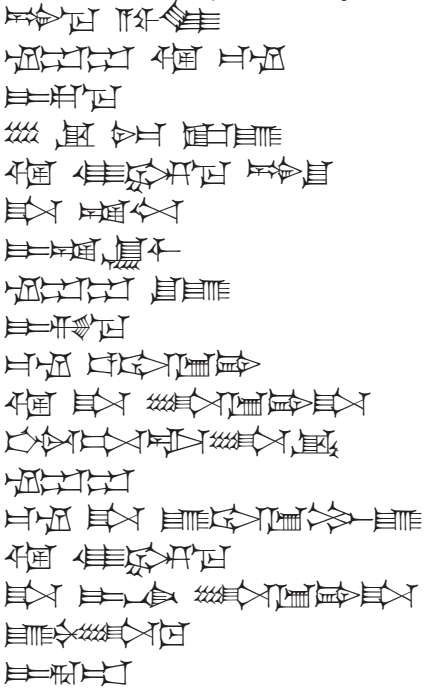
Relevant Checks: This occupation provides skills related to the sale and performance of sexual acts, as well as the solicitation of clients. Practitioners will also rarely suffer penalties related to influence-type skills like negotiation, diplomacy, and seduction. Female prostitutes also have an understanding of various obstetrics and gynecological situations that might occur as a result of their work.

Professional Talent: *Courtesan's Charm*. (Soul, Attack) On a successful attack, the defending character is charmed. If they were formerly neutral or friendly to the prostitute, they will now follow any of the prostitute's suggestions, unless it would place them in immediate physical danger. If the defending character was hostile, they become neutral or friendly, and regardless, will stop any attack against the prostitute or her allies that they're currently engaged in. The ability works regardless of the genders or sexual orientations of the prostitute and their target.

Starting Equipment and Wealth: 3d6+2 shekels of personal wealth.

Sailor

(OB. *malāḫum*, wr. MÁ.LAḪ$_5$)



If a man hires a sailor and a boat,

and loads it with grain, wool, oil,

dates, or any other manner of lading,

but that sailor is negligent

and causes the boat to sink and its

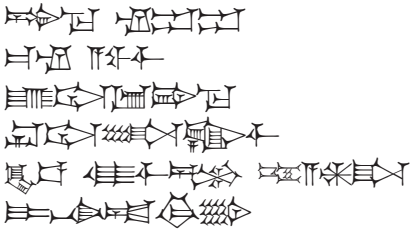
cargo to become lost,

the sailor will replace the boat he

sank, and all of its cargo which he

lost.

- CH §237



If a sailor causes a man's boat to sink, but he is able to raise it, he will pay half the boat's value in silver.

- CH §238

This profession includes knowledge of boat piloting in two distinct contexts.

The first of these are those boats and barges that go upon the rivers and inland waters of the Near East. During the Old Babylonian Period, a boatman allowed the river current to propel his or her watercraft downstream. For the return trip, the Mesopotamians used animals or men traveling along the riverbank to haul their vessels upstream against the current.

The tasks and dangers associated with this work remain distinct from the second form of this profession, which instead covers the rudimentary sailing vessels that ply the waters of the Persian Gulf. Sailing technology is still in its infancy, and pilots have only meager control over the sails of their vessels. As a result they never voluntarily travel out-of-sight of the coastline.

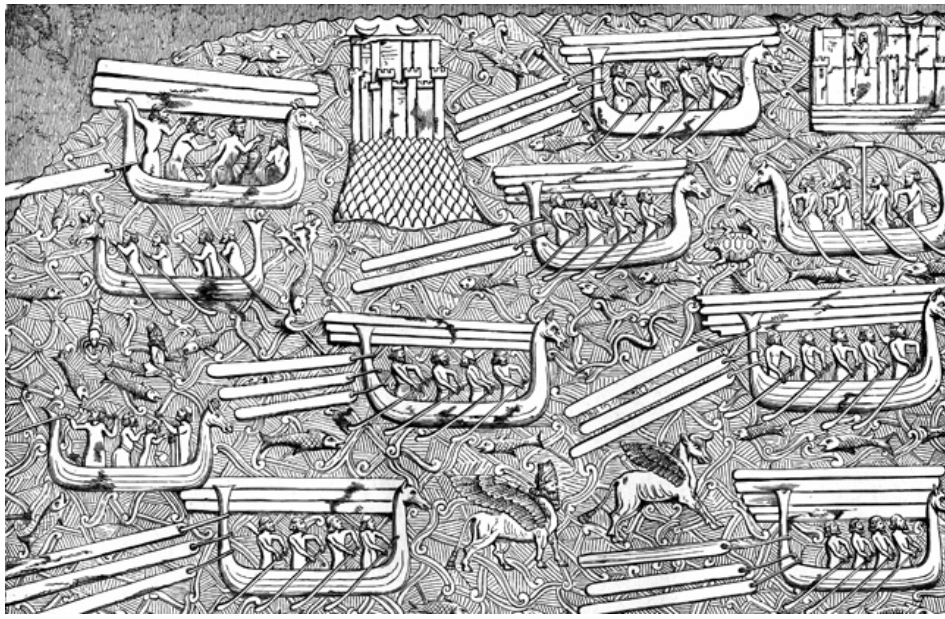
Allowed Classes: *Awīlum, Muškēnum*

Relevant Checks: Sailors understand boats, and the piloting, construction, and maintenance thereof. They are proficient swimmers, and understand the peculiarities of Mesopotamian weather patterns, and the other hazards associated with their profession. They are also adept at the creation, maintenance and use of ropes and sails.

Professional Talent: *Navigate* (Soul). With a successful check, a sailor always knows the direction to his goal. This ability works anywhere; at sea, on the open steppe, or inside a labyrinthine structure.

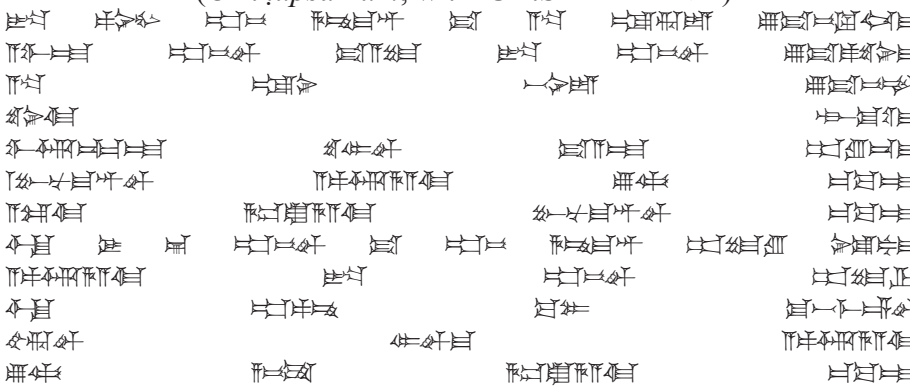
Starting Equipment and Wealth: One boat, whose size is determined by rolling 1d6 and consulting the following chart and 1d6x5 shekels of personal wealth.

Roll	Width (Diameter)	Draft	Freeboard	Max. Occupants	Max. Weight
1	5 ft.	3 ft.	8 in.	5	1000 lbs.
2	7 ft.	3 ft.	8 in.	7	1 ton
3	8 ft.	4 ft.	9 in.	11	1.5 tons
4	9 ft.	4 ft.	10 in.	13	2 tons
5	10 ft.	5 ft.	12 in.	16	3 tons
6	12 ft.	6 ft.	12 in.	20	4 tons



Scribe

(OB. *ṭupšarrum*, wr. DUB.SAR 𒁾𒀜)



Previously, when Ḫamman's tablet was sent to me,
I copied the words of that tablet to another and sent the copy to my lord.
When I arrived at Dēr, I looked into this information.
Bunuma-Addu did not capture Aparḫā,
he captured the city of Ḫaduraḫā.
The scribe who wrote Ḫamman's tablet erred,
he wrote "Aparḫā" on the tablet, and without reading over it,
he enclosed it.
Aparḫā was not captured at all, he captured Ḫaduraḫā.
- The *merḫûm* Ibal-pi-el blames the *sugāgum* Ḫamman's scribe for an error.

In the world of Ancient Mesopotamia, literacy is exceedingly rare, even among the highest ranks of the *awīlû*. Scribes therefore perform a

critical function, and they can find easy employment as amanuenses, messengers and archivists.

Allowed Classes: *Awīlum, Muškēnum*

Required Languages: A scribe must be literate in Akkadian and Sumerian.

Relevant Checks: The profession of scribe grants a knowledge of scribal practices, the ability to take dictation quickly, to present the contents of a tablet in a formal situation, and a familiarity with the various kinds of clay, wax and stone media employed in cuneiform, their collection and preservation.

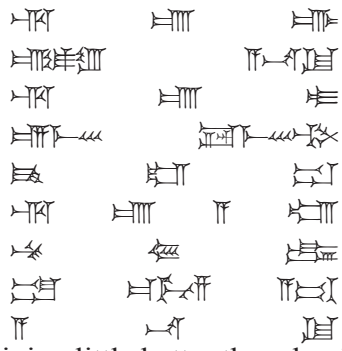
Professional Talent: *Avid Reader.* A scribe can cast any spell, or perform any ritual, provided they have an accurate rendition of the spell or ritual on a written tablet and are able to read this while performing it. They do not have to have learned this spell or ritual as a talent, and so long as they have the written version, can cast it repeatedly. They must pay any cost, and make any check associated with the spell or ritual normally, but they do not suffer the penalty associated with casting spells or performing rituals by characters who do not have magical knowledge among their professional knowledge.

If a scribe does not have a writing before them, they cannot cast a spell or perform a ritual, unless they have learned it as a talent; moreover, they will suffer the same penalties other non-magically proficient classes suffer.

Starting Equipment and Wealth: Several styluses, 1d6 pounds of fresh writing clay, and 4d6 shekels of personal wealth.

Shepherd

OB. *rē'ûm*, wr. phon. or SI-PA(D)

 , also OB. *nāqidum*, wr. NA.GADA)

I am the strong shepherd,
the shepherd of the extensive people,
the hero,
I am the shepherd who fixed the foundations of his father's throne.

- Inscription attributed to the Kassite ruler, Agum-Kakrime

Living little better than day-laborers, shepherding is one of the least reputable employments available in the Ancient World. Whether watching

their own flocks, those of the *awīlû*, or the temples, shepherds often eke out lonely lives on the verges of urban society. Frequently, a shepherd earns little more than is required to keep themselves fed; many do not have homes, and all have very little in the way of material possessions.

Allowed Classes: *Muškēnum*

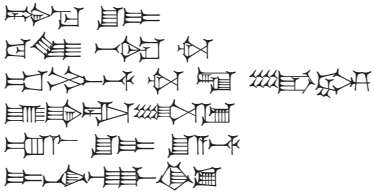
Relevant Checks: *Rē'û* are proficient in the herding and defense of their flocks. They are able to treat minor wounds and ailments which regularly affect their stock, as well as deal with ancillary cares such as lambing, shearing, and selling the animals for meat. The occupation of shepherd also confers survival knowledge — shepherds are used to passing cold nights outside, away from human habitation.

Professional Talent: *Protector.* A shepherd is always where he needs to be to protect his charges. A shepherd can redirect any number of attacks against other characters at themselves. The attack is made instead against the shepherd using his stats, and he gets to roll to avoid it normally. To use this talent, the shepherd must be within three squares of the character he is defending, and their player automatically moves the shepherd into the square of the character they are defending. In combat, this does not use the shepherd's action for the round. A shepherd never takes penalties related to flanking or positioning, whether using this talent or not.

Starting Equipment and Wealth: 1d6+3 sheep or goats and 1d6 shekels of personal wealth.

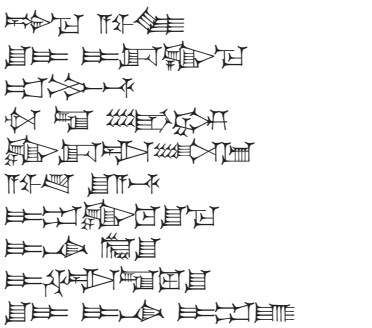
Slave

(masc. sing. *wardum,* wr. ÌR , *wardû* masc. pl.;
fem. sing. *amtum*, wr. GEME$_2$; *amātum* fem. pl.)

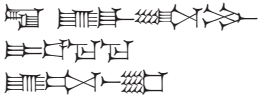


If a barber shaved off
the *abbuttum*-haircut
of a slave that was not his
without the consent
of the slave's owner,
that barber's hand
will be cut off.

- CH § 226



If a man deceived
a barber so that
the barber shaved off
the *abbuttum*-hairstyle
of a slave that was not his,
that man will be killed,
and hung at his door.
The barber will swear



"I did not knowingly shave him"
and will be released.
- CH § 227

Most players will be more familiar with the institution of slavery in the Americas during the colonial and post-colonial periods than with its ancient analogues. While in a general sense there are broad similarities in legal and institutional approaches to the concept of a class of human beings who are owned as property, several important distinctions exist. First and foremost, Mesopotamian slavery is not racialized, nor does it often pass from enslaved parent to child for multiple generations. Various legal methods exist whereby a slave can be manumitted or otherwise legitimatized as a free person, among them adoption and certain interclass marriages.

The societies and economies of the city-states, moreover, do not rely on the presence of a vast enslaved labor force. With the possible exception of those belonging to temples, most slaves are owned by private individuals. The majority of these are kept in the household for domestic purposes, and then in very small numbers if at all; free persons in pre-industrial Mesopotamia simply don't find it necessary or economical to own more than a handful of them. As a result, slaves often receive training in a profession for the express benefit of their owner, whether in their owner's own profession, or in another that would permit that owner to profit from the slave's training and services.

As mentioned in §3.3, slaves have few rights in Mesopotamian society, and the law generally views them not as legally distinct persons, but as the property of their owners. Unlike in latter periods, the majority of slaves during the Old Babylonian period aren't branded or marked in any fashion, with one notable exception: the *abbuttum* haircut. This distinctive haircut — partially shaved, partially braided — signifies the slave's bondage, and its unauthorized removal is prohibited by law.

Finally, as with any institution that treats some human beings as property to be managed and used by others, the master-slave relationship is ripe for all manner of abuses and exploitation. Runaway slaves are a frequent occurrence within the city-states, and bounty hunters can be compensated for their capture and return. Players who choose to play slaves might have their characters start out in servitude to their owner, or might have them begin play as a runaway.

Special: Slaves gain a secondary profession at character creation, along with all the benefits thereof, with the exception of the secondary profession's starting wealth and equipment. This includes that profession's professional knowledge, and professional talent. This extra talent does not

take up one of the slave's free talent slots.

If the secondary profession requires the slave to know certain languages, or meet other prerequisites, the slave must still meet them to take that secondary profession.

This benefit only accrues to characters who take the Slave profession at character creation. Characters who learn the slave profession later (e.g., through level advancement) do not gain a secondary profession in this manner.

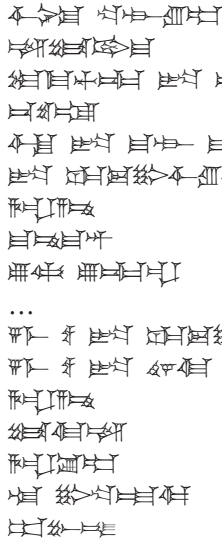
Relevant Checks: In addition to the checks relevant to their secondary profession, slaves have an intimate knowledge of the legal processes and regulations related to slavery in the Ancient Near East.

Professional Talent: In addition to any talent from their secondary profession, a slave has the following talent: *Inconspicuous* (Soul). As the lowest rung of Mesopotamian society, slaves are often treated as non-persons; society conditions citizens to take little notice of their presence. On a successful check, a slave will be invisible to all non-allied human characters. This benefit lasts until the slave makes an attack, or takes some other overt action that will draw attention to them.

Starting Equipment and Wealth: The clothes on their back.

Soldier

(OB. *rēdûm*, wr. AGA.ÚS 𒀭𒈬𒁕)



Twice the enemy has come
and brought out the best troops under your command.
Moreover, due to want of soldiers in Sagda-inpad,
there is no one to hold the district.

…

Let the 500 troops from Sagda-inpad
and the 500 troops from Damru
take custody of the district.
Please, the district should not be neglected!

- An Old Babylonian Letter found at Larsa

Whether employed in the army of a city-state, hired out as a mercenary, or prowling the steppe as a pastoral raider, a professional soldier is familiar with the circumstances and paraphernalia of a life at war. Most players who take the soldier profession at character creation will begin play

as a foot-soldier (OB. *rēdûm*) in the military of one of the city-states. As these soldier-PCs continue to adventure, they may be promoted to higher ranks within the army's command structure, and benefit from concomitant increases in compensation and command responsibilities.

The vast majority of low-ranked *rēdûtum* serve as infantrymen, although certain squads may be trained as archers or as mounted cavalry. As compensation, soldiers in the service of a city-state receive a leasehold in a state-owned plot of land (OB. *ilkum*) and the right to profit from its cultivation (either through directly managing it themselves, or through subleasing it to a farmer). Normally, they receive no wages or other assistance, however when performing work for the city-state, such as campaigning or performing corvée-duty, the army supplies soldiers with basic food and beer.

For further remarks on the composition and equipage of Mesopotamian armies, as well as higher military ranks, see §12.4.

Allowed Classes: *Awīlum, Muškēnum*

Relevant Checks: This skill confers a knowledge of the military culture of the Ancient Near East, proficiency with the weapons of war, and a comprehension of basic tactics and battle strategy. Soldiers suffer none of the penalties untrained non-soldiers suffer when engaged in melee combat with most weapons.

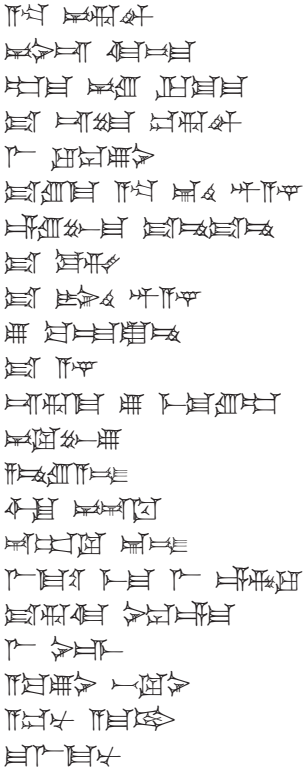
Professional Talent: *Deadly Force.* When a soldier inflicts an injury on another character, the soldier may choose not to roll on the appropriate injury table. Instead, the injury is treated as if a 12+ was rolled.

Starting Equipment and Wealth: A soldier begins play with a short sword, 1d6 javelins, a light leather shield, and 2d6 shekels. If employed in the army of their city-state, the king has also leased them an *ilkum*-plot of land, 1 *ikûm*, (wr. IKU 𒆜 = 3,600 meters^2, or 4,305.6 yards^2) in area. This

land is held subject to their obligation to serve in the king's army. The soldier can sublease this land to others and earn rent income, or farm it themselves. Note that unless the soldier has also learned the Farmer profession, any checks related to farming tasks will suffer the normal penalties associated with using skills for which the character lacks the relevant professional knowledge.

Thief

(OB. *šarrāqum*, wr. syll. ša-ra-qú-um and (LÚ)NÍ.ZU (𒀭) ; note also *ḫabbātum*"robber", wr. syll.)



To the merchant colony in Kaneš,
from the merchants of Uršu:

Something that has never happened,

thieves entered the temple of Aššur
and stole the golden solar disk
from the chest of Aššur
and the dagger of Aššur!

Moreover, the *mišurum* was stripped,
the nails and *katappu* were taken away.

The temple was plundered,
nothing was left behind.

We have been searching for the thieves,
but have not found them.

Fathers and lords, look!
Advise us on this!

- An Old Assyrian letter found in the ruins of Kaneš (OB. *Kaniš*)

This profession encompasses various criminal occupations, including pick-pockets, highway bandits, urban house-breakers, and underworld fences. While not a profession in the same sense as that of doctor or priest, success at thievery requires as much training and practice.

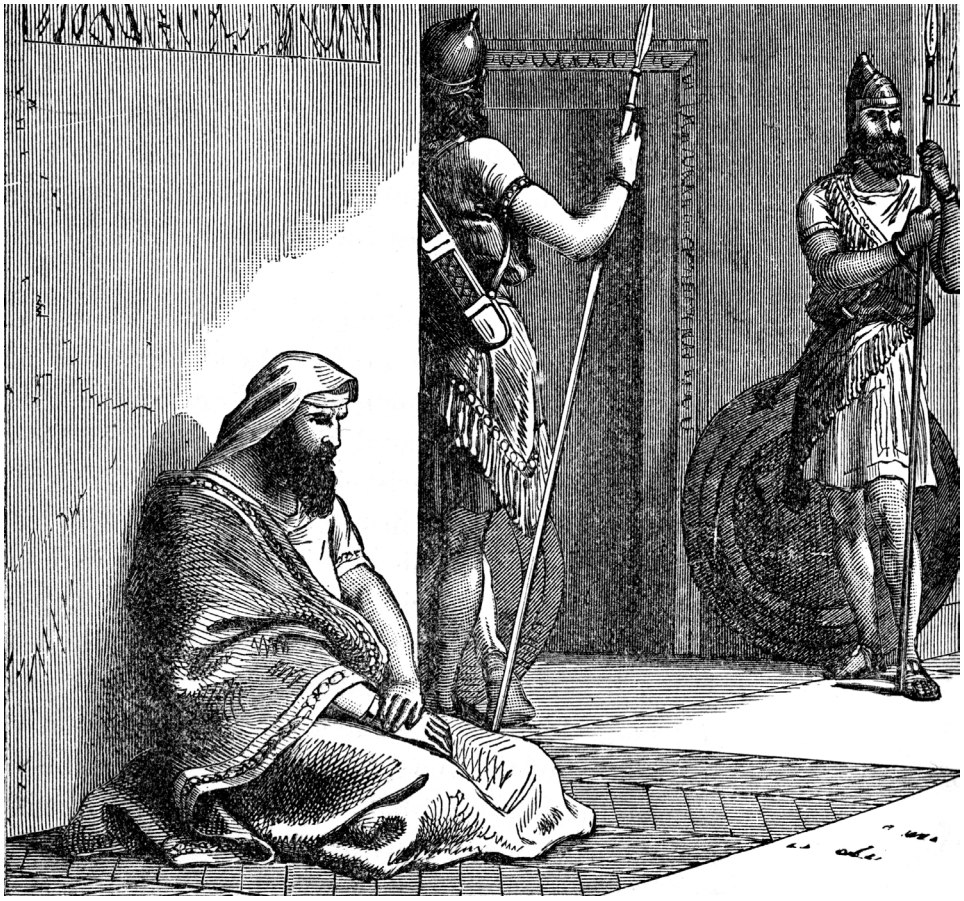
Indeed, on occasion the rewards can be greater; however, so too are the risks. Several of Ḫammu-rapi's laws prescribe execution as the appropriate penalty for violators (CH §§ 6-10, §§ 259-260 theft; CH §§ 14-15, kidnapping; CH §§ 16-17, abetting escaped slaves; CH § 21, burglary; CH § 22, robbery; CH § 25, looting).

Allowed Classes: *Awīlum, Muškēnum*

Relevant Checks: Thieves are skilled at all manner of illicit and criminal activities. They are adept at hiding and skulking, deceit, picking pockets, breaking and entering, and escaping the legal consequences of their actions. Moreover, they know how to hide the evidence of their crimes, and maintain contacts with other members of the criminal underworld.

Professional Talent: *Desperate Measures.* When a thief is attacked or about to be captured, after they've rolled and failed to avoid it, instead of the attack inflicting damage or an injury, or their being captured, they may instead take 2 damage to their choice of stats and move four squares in any direction. This does not count towards their round or move actions during combat.

Starting Equipment and Wealth: 2d6 shekels, and the tools of their specific trade, which can be carried upon their person.



5.0 Talents

Talents are special abilities that make your character different from other characters. Often these represent some kind of specific training, expertise, or skills the character has learned during their adolescence, professional training, or while adventuring.

Talents can also include magical spells or rituals which the character has learned. These will be addressed below in §5.4, as they operate differently from non-spell and non-ritual talents.

5.1 Choosing Talents at Character Creation

Characters starting at first level can choose three talents from those listed in this chapter. These are in addition to any talents gained from their profession. Normally, this will mean that all first level player characters should begin play with four talents, with the exception of characters belonging to the *wardum* social class, who will have an additional professional talent for a total of five.

Unless otherwise stated in the talent's description, a character can only take a talent once, even if those talents would apply to different stats (*e.g.*, a character can't take the *Resilient* talent for Soul injuries, and then take it again for Body injuries).

5.2 Using Talents

When a character learns a general talent, it is considered always "active" unless that talent's description specifically indicates otherwise. Moreover, unless specifically limited in that talent's description, a character can benefit from a talent as many times within a round as they desire.

5.3 General Talent Descriptions

Amateur. Choose a second profession, besides one you know. In place of your original profession's professional talent, you gain the second profession's professional talent, but do not gain any other professional knowledge from the second profession, any related abilities (*i.e.*, you're treated as not knowing that profession for the purpose of checks, nor for the purpose of access to spells and rituals), nor do you have access to the second profession's starting equipment. If the character later learns the second profession, they may choose a new professional talent to replace the one they chose when they originally took this talent.

Animal Companion. When you take this talent, choose an animal whose overall stats scores do not exceed 5. This animal becomes your faithful companion. It is devoted to you, and will not leave your side. While

you cannot communicate with the animal directly, it will always act in what it believes to be your best interests. If the animal dies while you have this talent, you may replace it with another of the same type upon a successful Soul check.

Apprenticed. Choose a second profession, besides one you know. You gain that second profession's professional knowledge, (including its knowledge of spells and rituals, if applicable). You possess this knowledge in addition to that of your original profession (*i.e.*, unlike the *Amateur* talent, it doesn't replace existing knowledge). You do not gain the second profession's professional talent, nor its starting equipment. If the character later learns this second profession, they may choose a new profession's professional knowledge to replace the one they originally took when they learned this talent.

Brutal. When you injure another character, add +3 to that character's roll on the relevant injury chart.

Confusing Style. During combat, instead of using your Body stat to resolve a weapon's attack check, you treat it as a Mind attack. You use your Mind stat to determine the check, and the defender's resulting avoid check, damage, and injury is determined as if this was a Mind attack. Your weapon deals the same amount of damage it normally would, however, this is applied to the defender's Mind stat instead of their Body stat.

Deft. Choose a stat. When another character attempts to damage that stat, it's treated as being 2 points higher than its current score for the purposes ofyour avoid checks.

Dramatic. When you make a critical roll, treat 1s, 2s, and 3s as critical failures, and 4s, 5s, and 6s as critical successes.

Eager. For the purposes of determining who goes first, your relevant stat is treated as being 3 points higher.

Eagle Eye. The distance increments of your ranged weapons are doubled. (See §9.5)

Fast Recovery. You recover 2 extra points of stat damage when you rest.

Fleet-Footed. You can move three extra squares per round, and your penalties related to movement are halved (rounded down).

Follower. You have a dedicated human follower, who is loyal to you. This follower has 10 points of stats, and a first level profession, but no talents (including no professional talent). They will help and aid you, but might depart if mistreated. If this follower is lost (through injury or otherwise) you may acquire a new follower in their place with a successful Soul check. You may take this talent more than once.

Furious. At the start of your turn in combat, you can choose to make two attacks. If you do so, your first attack suffers a -1 penalty, while your second attack suffers a -2.

Hardy. You require roughly half the amount of water and food as other characters, and you feel the effects of dehydration and starvation less acutely. Double the amount of time your character can go without water or food (see § 11.4) before they start taking damage.

Hidden Reserve. Choose a stat. Once per combat or task, when damage would reduce that stats to 0, it reduces it to 1 instead.

Likable. You treat your Soul stat as being 3 points higher when making checks related to influence or persuasion skills.

Perfect. Once per day, before you make a check, you can choose to automatically succeed at that check. If the *perfected* check is an attack, the defending character still gets to roll to avoid it.

Piercing Blow. Once per combat encounter, you automatically hit your opponent. You must still succeed at your attack roll to use this talent; however, your opponent does not get an avoid roll. Your attack does the amount of damage it normally would, unless it would reduce your opponent's damaged stat below 1, in which case, it reduces it to exactly 1 instead.

Precise. Choose a stat. When you make an attack using that stat, any damage you deal is +1. You may take this talent more than once, but not for the same stat.

Polyglot. You gain two extra languages. You may take this talent more than once.

Resilient. Choose a stat. Once per day, when you receive an injury as a result of this stat being reduced to 0, you may ignore the result of the injury roll. You are still taken out of combat.

Sacrifice. When performing a ritual, you can choose another character to pay the costs associated with it, instead of yourself. The character does not have to be willing (but they do have to be immobilized). Moreover, rituals that include temporary stat loss are permanent for sacrifices, while rituals that include permanent stat loss will kill the sacrifice when this cost is paid.

Sharp Tongue. During combat, instead of using your Body stat to resolve a weapon's attack check, you treat it as a Soul attack. You use your Soul stat to determine the check, and any of the defender's resulting avoid check, damage, and injury is determined as if this was a Soul attack. Your weapon deals the same amount of damage it normally would, however, this is applied to the defender's Soul stat instead of their Body stat.

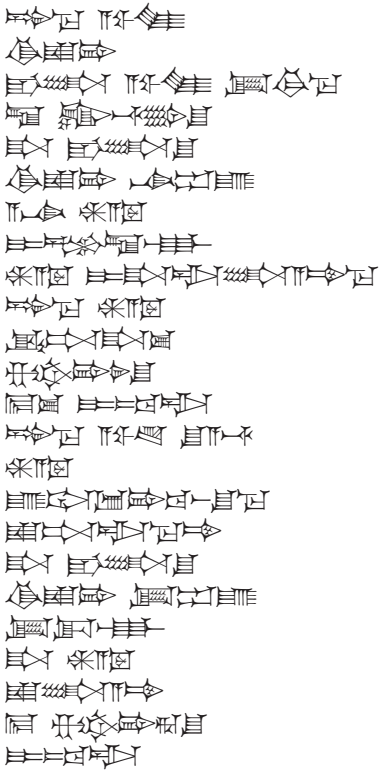
Stat Increase. Choose a stat. You permanently increase this Stat by

+1. In this way, a stat may be increase above 6. You may choose this talent more than once, however, it may only be chosen once per Stat.

Substitution. Choose one of your stats. Your character prefers using this stats over others. For one check per combat, encounter, or task, you can substitute the value of this stat for any other.

Tough. Choose a stat. When another character attempts to damage that stat, they suffer a -2 penalty to their attack roll, in addition to any other applicable penalties.

5.4 Spells and Rituals



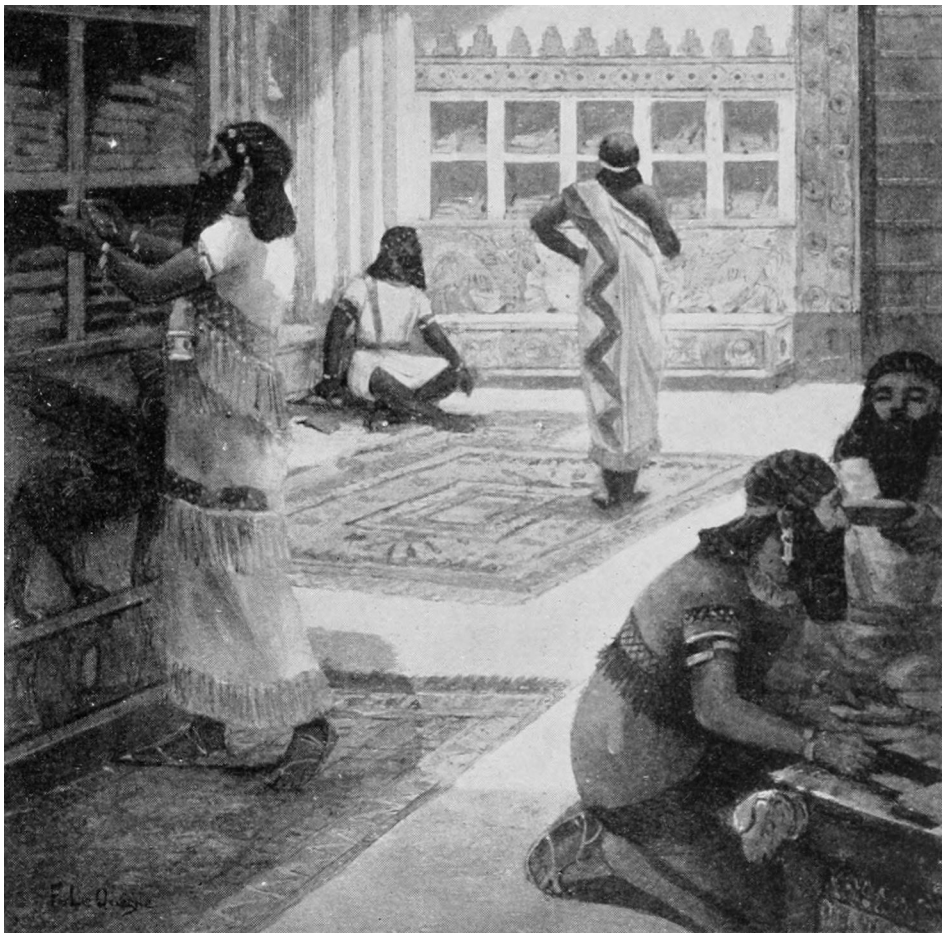
If a man lays a charge
of witchcraft
against another man
but he cannot convict him,
he who has been charged
with witchcraft
will go to the river
and shall plunge in.
If the river defeats him,
his accuser shall take
his estate for himself.
If the river clears
that man and he survives,
then he who laid the charge
shall be killed,
and he who plunged
into the river
shall take the estate
of his accuser for himself.

- CH §2

Spells and rituals are special kinds of talents. They are available to all characters, regardless of the character's profession (although penalties may apply).

A spell is a magical incantation that can be performed within a character's turn. Rituals, on the other hand, frequently involve multiple incantations accompanied by other actions, and as a result, they take longer than one turn to perform. Rituals cannot usually be attempted during combat.

Successfully casting a spell usually requires the casting character to succeed at a check (§8.1). Like other checks, circumstances can cause the GM to assign penalties to this check. Moreover, characters who are



attacked with spells are permitted a check to avoid them (§8.7).

The effects of spells generally only last one turn. Unless noted otherwise in the spell's description, a spell may be cast at a range of squares determined by the character's Mind Stat. Spells do not usually have a cost, and therefore do not require the character to reduce one of their Stats unless they suffer a critical failure during their casting check.

Rituals, on the other hand, do require the performing character to temporarily (and rarely, permanently) reduce a specific stat. Rituals also require successful checks, and cannot be performed at range.

Finally, unless otherwise noted in their descriptions, a spell or ritual can be cast repeatedly, so long as the character has at least 1 point of Soul stat, succeeds at casting the spell or ritual, and (for rituals specifically) can pay the associated stat cost without reducing that stat to zero.

5.4.1 Penalties to Spells and Rituals

Casting a spell, or performing a ritual requires much more of a character than saying the words or going through the actions associated with them. True proficiency in their use requires characters to have a thorough background on the theoretical and metaphysical aspects involved in their use.

Only a few professions provide characters with training in spells and rituals. These characters make their casting and performance checks without suffering any penalties which would normally result from a lack of training.

Characters whose professions lack any knowledge of spells or rituals may still take them as talents and cast or perform them; however, they will suffer a -3 to their checks to do so.

Several other situations can cause even a character with professional training to suffer penalties to their check. Examples of these are summarized on the chart below.

Spells or Rituals	Condition	Suggested Penalty
Both	Character lacks professional skill	-3
Both	Unusual or stressful environment or condition (Light)	-1
Both	Unusual or stressful environment or condition (Medium)	-2
Both	Unusual or stressful environment or condition (Hard)	-3
Both	Character is trying to act quickly	-1 to -3
Both	Caster cannot speak	Impossible
Spells	Caster whispers	-2
Rituals	Caster whispers	-1
Spells	Caster only has one hand free	-1
Spells	Caster has no hands free	-3
Rituals	Caster only has one hand free	-3
Rituals	Caster has no hands free	Impossible
Spells	Caster is wearing armor	Same as armor penalty applied to a Body attack against caster

5.5 Spell Descriptions

The stat associated with a specific spell's casting check will be noted in parenthesis after the spell's name, and before its description. Other

information is also included there, *e.g.*, whether the spell is an *attack* or if it gives an *armor* benefit.

Barred Mind. (Mind; Armor, Self) Until your next turn, for the purposes of avoid checks, treat your Mind stat as being 4 points higher than its current value.

Calm Animal. (Soul; Attack) On a successful Soul attack, a targeted animal is calmed, and becomes passive for a number of rounds equal to your Soul stat. The effects of this spell automatically end if the animal is attacked.

Charm. (Soul; Attack) On a successful Soul attack, the target will either become favorably disposed toward you, or take 2 Soul damage (their choice).

Counterspell (Mind; Counter) *Counterspell* causes a targeted spell to fizzle and be ineffective. A caster who knows *counterspell* can choose to cast it during any turn in which another character successfully casts a spell. If the targeted spell is not an attack spell, the counterspelling character should declare this action after the original spell is successfully cast. If the target of *counterspell* is instead an attack spell, then the caster should declare it after the original spell's attack roll succeeds, but before the target of that original spell makes their avoid roll. An attack spell targeted with *counterspell* cannot be affected once the original spell's target fails their avoid roll. When *counterspell* is cast, the counterspelling caster uses their action for this round; they cannot have already performed an action this round if they wish to use *counterspell*.

Darkness. (Soul) The caster conjures an area of darkness, 30 ft. in diameter. All creatures within it are concealed. Another caster may automatically dispel *Darkness* with *Light*.

Defensive Barrier. (Mind; Armor, Self) Until your next turn, for the purposes of avoid checks, treat your Body Stat as being 4 points higher than its current value.

Inner Calm. (Mind; Armor, Self) Until your next turn, for the purposes of avoid checks, treat your Soul stat as being 4 points higher than its current value.

Invigorate. (Mind; Recovery) On a successful check, a character regains one point of temporary stat damage. If the caster is touching the target (or the caster casts this spell on himself), the spell restores two points of temporary stat damage.

Invisibility. (Mind; Touch) You or a target you touch is rendered invisible for a number of rounds equal to your Soul stat, or until they attack. Characters attempting to perceive or strike an invisible opponent will suffer

penalties, and in certain situations, may find doing so impossible.

Light. (Mind) The caster conjures a small globe of bright white light, 1 ft. in diameter. This sheds light in a 30 ft. diameter area. Another caster may automatically dispel *Light* with *Darkness*.

Malediction. (Soul; Attack) On a successful Soul attack, you deal 2 Soul damage to your opponent.

Muddle. (Mind; Attack) On a successful Mind attack, you deal 1 Mind damage to your opponent.

Protection from Cold. (Soul; Armor; Self) Outside of combat, you are protected from all damage resulting from cold or exposure for a number of hours equal to your Soul stat. Within combat, you are protected from an amount of cold or exposure damage equal to your Soul stat.

Protection from Heat. (Soul; Armor; Self) Outside of combat, you are protected from all damage resulting from heat or fires for a number of hours equal to your Soul stat. Within combat, you are protected from an amount of heat or fire damage equal to your Soul stat.

Preserve. (Soul; Healing, Touch) If this spell is successfully cast on a character during the round on which they rolled a 12 or higher on an injury chart, the consequences of that injury will be forestalled for 24 hours, during which time they are comatose.

See Invisibility. (Mind; Touch) You or a target you touch can see invisible characters for a number of rounds equal to your Soul stat.

Stun. (Soul; Attack) On a successful Soul attack your target can only take defensive actions for a number of rounds equal to your Soul stat.

Ward. (Mind; Attack) On a successful Mind attack, a targeted demon or undead character takes 3 Mind damage.

5.6 Ritual Descriptions

The cost and stat associated with a specific ritual's casting check will be noted in parenthesis after the ritual's name, and before its description. All costs are temporary, unless explicitly labeled as permanent.

Note that the ritual's cost is not paid until the casting check is made. However, even when the casting check fails, the caster must still pay the associated cost.

Accelerate Healing. (Cost 3, Soul; Healing) The target's healing time (as given in the applicable entries on the Injuries Tables) is reduced, by dividing the time remaining by the caster's Soul stat.

Banishment. (Cost 5, Soul; Attack, Ranged). This ritual is used to banish demons from the natural world. The demon is allowed to check to avoid this attack, but suffers a penalty equal to the caster's Soul stat prior to

paying the cost of this ritual.

Binding. (Cost 1, Mind to Create; Cost 1, Mind, to Use). A binding is an occult diagram used to create a magical prison. This is often used by sorcerers to capture and hold summoned demons, but any kind of intelligent or semi-intelligent creature can be entrapped by one. Once prepared, a binding circle can be used days, weeks, or even years later. Once a creature is imprisoned however, it loses its effectiveness in a number of hours equal to the caster's Mind stat before paying the cost of this ritual. It can be activated by any caster who knows this ritual, even one who did not create it. Regardless, the activating person must nevertheless pay 1 Mind to trap an entity. A creature trapped in this way is considered bound.

Bless. (Cost 2, Soul) The target of this ritual treats one of their stats as being 3 points higher for all checks for a number of hours equal to the caster's Soul stat before paying this cost.

Compel. (Cost 1, Mind; Attack, Ranged). *Compel* is a ritual used to force a *bound* creature to answer the caster's questions. The caster must succeed at a Mind attack every minute they question the creature. Creatures incapable of linguistic communication (whether by speaking or writing) cannot be compelled.

Control Water. (Cost 2 , Mind) This ritual allows a caster to manipulate an area of water equal to 10 cubic feet per point of Mind the caster had before paying the cost of this ritual. Water can be raised or lowered up to 10 feet per point of Mind the caster had before paying the cost. In this way, a caster can reduce or eliminate waves on the open sea for the area of the ritual. The affected area, however, is stationary, and does not move with the caster. This ritual lasts one hour per point of Mind the caster had before paying the cost.

Control Weather. (Cost 2, Mind; 2 Soul) For an amount of hours equal to your Soul score prior to paying the cost of this ritual, you can control the weather over a 1 mile radius. You can manipulate the temperature, lowering it to 20°F or raising it to 120°F. You can also call up a thunderstorm, sandstorm, or hail storm, create fog of any natural density, or have it rain — anything from a fine mist to a torrential downpour. In choosing these options, you cannot create conditions that would not naturally occur with one another simultaneously. Moreover, during the duration of this ritual, you cannot change the weather again without paying another 1 Mind.

Create Substance. (Cost variable, Mind). This ritual allows the caster to produce a small amount of some natural substance. Most often, this ritual is used to create water during journeys across arid lands, but it can be used to create any non-precious, common commodity. How much of

this substance is created is based on the cost paid by the caster. This ritual creates 1 cubic foot of material per point of Mind expended in its casting (1 cubic foot is about 8 gallons of water).

Curse. (Cost 2, Soul). This ritual *curses* an area in a diameter of 10 feet per point of the caster's Soul stat before paying the cost of this ritual. Creatures of the natural world, including most humans, must successfully check their Soul stat if they wish to enter this area, and they suffer a penalty equal to the numerical value of the caster's Soul stat prior to paying this ritual's cost. Even if they are able to enter the area, they suffer a -2 to all checks until they leave, or this effect is dispelled. This ritual cancels and dispels *Hallow.*

Dispel. (Cost 2, Mind) This ritual cancels the on-going magical effects of a ritual. The results of rituals whose magic has ended (such as a character healed by *Restore Body*; or an item mended with *Fix*) cannot be affected.

Earthquake. (Cost 5, Soul). The caster causes a localized earthquake. It lasts three rounds, and during this time, anyone attempting to move or attack must succeed on a Body check at a -3 penalty. It effects everyone and everything within a radius of 10 feet per point of the caster's Soul score before paying the cost of this Ritual. The earthquake will collapse all except the largest and most well built structures. Moreover, it will collapse natural formations and caves, causing automatic Body injuries to anyone unlucky enough to find themselves under the falling debris.

Enthrall. (Cost Permanent 1, Mind; Attack). This ritual targets one character, who becomes faithful and subservient to all of the caster's commands. While the affected character will not obey a command that will result in their immediate death, otherwise, they will put up with all manner of abuse and mistreatment from the caster. To be affected by this ritual, the target must be immobilized. Unwilling targets are allowed an avoid check using their Mind score. If successfully cast, this ritual has no fixed duration. It lasts until dispelled, or until the target succeeds on a Mind avoid check -4 and overcomes its influence. They are allowed to make this subsequent avoid check once a week, or whenever the caster tries to force them to do something they wouldn't normally do.

Famine. (Cost 3, Soul). The caster causes all non-magical plants and vegetation in an area to wither and die. The caster can affect number of squares equal to ten times the numerical value of their Soul score prior to paying the cost of this ritual.

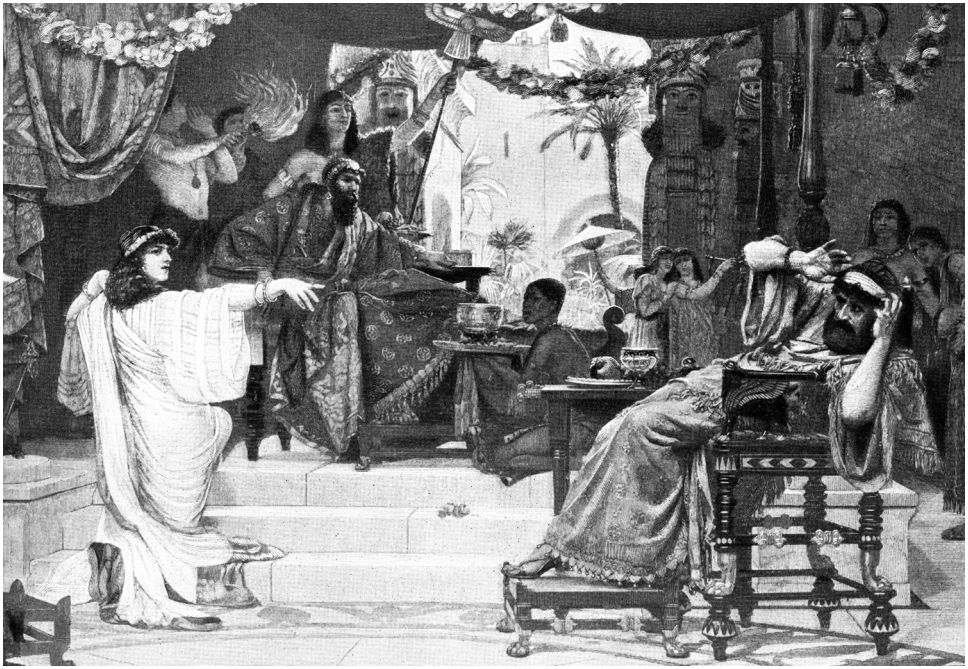
Fix. (Cost variable, Soul). You can mend damage in non-living matter. This ritual can affect a volume of matter equal to one cubic foot per

Soul paid for its cost. The object must completely fit in this space for the ritual to work.

Growth. (Cost 3, Soul). The caster can causes plants and vegetation to grow from mere seeds to full maturity overnight. The caster can affect number of squares equal to ten times the numerical value of their Soul score prior to paying the cost of this ritual.

Hallow. (Cost 2, Soul). This ritual *hallows* an area in a diameter of 10 feet per point of the caster's Soul stat before paying the cost of this ritual. *Eṭemmū*, demons and possessed creatures must successfully check their Soul stat if they wish to enter this area, and they suffer a penalty equal to the numerical value of the caster's Soul stat prior to paying this ritual's cost. Even if they are able to enter the area, they suffer a -2 to all checks until they leave, or this effect is dispelled. This ritual cancels and dispels *Curse*.

Heal Body. (Cost variable, Soul) This ritual can heal all injuries of the Body short of death; this includes injured characters who rolled a 12+ on the Body Injuries table, but have been preserved by an active *Preserve* spell since the injury. To successfully cast this ritual, the caster must spend the value of the injury on the Body Injuries table -6 in Soul.



Heal Mind. (Cost variable, Soul) This ritual can heal all injuries of the mind short of death; this includes injured characters who rolled a 12+ on the Mind Injuries table, but have been preserved by an active *Preserve* spell since the injury. To successfully cast this ritual, the caster

must spend the value of the injury on the Mind Injuries table -6 in Soul.

Heal Soul. (Cost variable, Soul) This ritual can heal all injuries of the soul short of death; this includes injured characters who rolled a 12+ on the Soul Injuries table, but have been preserved by an active *Preserve* spell since the injury. To successfully cast this ritual, the caster must spend the value of the injury on the Soul Injuries table -6 in Soul.

Plague. (Cost Permanent 1, Soul; Attack, Ranged) The caster afflicts the target with one of the diseases listed in 11.7. This ritual can be used against an opponent at any range; the caster must be able to clearly see their target, however. The target begins to suffer the effects of the disease immediately (there is no latency period), but thereafter, it progresses normally. If the disease is contagious, the original target may infect others.

Rituals in Combat?

Inevitably, players are going to ask about performing rituals during combat. As stated above, rituals are normally far too long and complicated to be undertaken in these situations.

If, however, a GM wishes to allow a player character to attempt to perform a ritual, it is suggested that completing the ritual requires a number of rounds equal to the ritual's temporary cost. For rituals with permanent costs, it is suggested that they take a number of combat rounds equal to 5 times their permanent cost.

Restore Life. (Cost Permanent 1, Body). Using this ritual, a caster can restore life to a character who was killed though a 12+ Body injury. The caster must have some portion of the character's corpse available.

Restore Mind. (Cost Permanent 1, Mind) Using this ritual, a caster can restore life to a character who was killed though a 12+ Mind injury. The caster must have the character's body available.

Restore Soul. (Cost Permanent 1, Soul) Using this ritual, a caster can restore life to a character who was killed though a 12+ Soul injury. The caster must have the character's body available.

Soften Earth. (Cost 2, Soul). This spell effects earth, undressed stone, and unbaked mud-bricks over an area equal to a cubic foot per point of the caster's Soul score prior to paying the cost of this ritual. The caster can cause this material to become softer, from the consistency of soft clay to actual mud. If cast on a wall or the ceiling of a mud-brick building, the targeted area will give way and collapse. Anyone in the area who fails to avoid it (a Body check), will suffer 3 Body damage.

Summon Demon. (Cost Permanent 2, Soul). You summon a demon

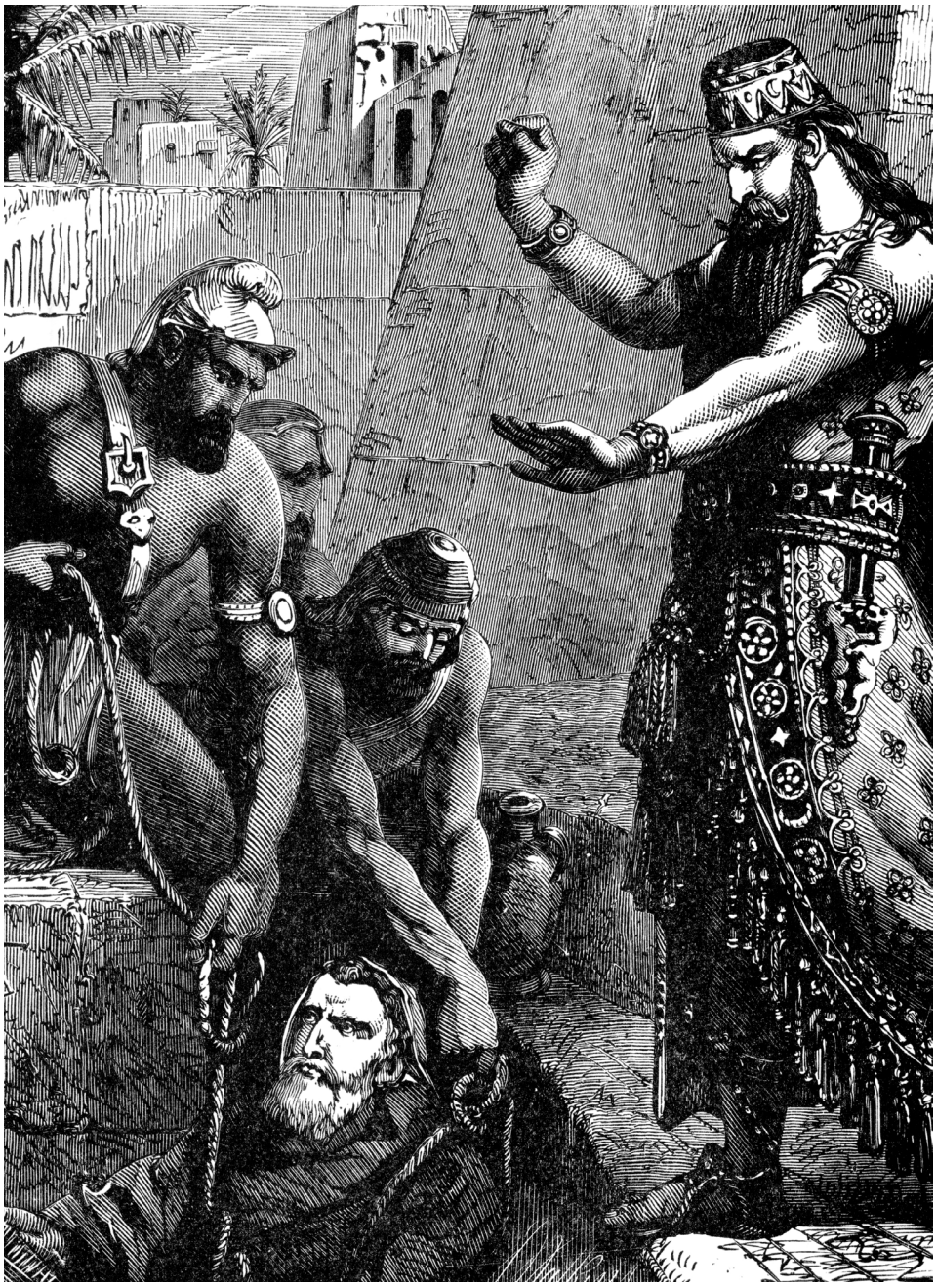
Unless you have prepared a *binding* spell before hand, the demon is uncontrolled, and may attack the caster. Once summoned, a demon does not automatically depart. They must be *banished*.

Summon Eṭemmum. (Cost 2, Soul) You summon an *eṭemmum*. The spirit will not attack the caster, but *eṭemmū* hate the living, and may try to attack other characters in the area. The caster can command the spirit by making a successful Mind attack check against it. The caster must repeat this check for each new command they give the *eṭemmum*. It stays in the area for a number of hours equal to the caster's Soul stat before paying the cost of this ritual. The *eṭemmum* departs at the end of this period.

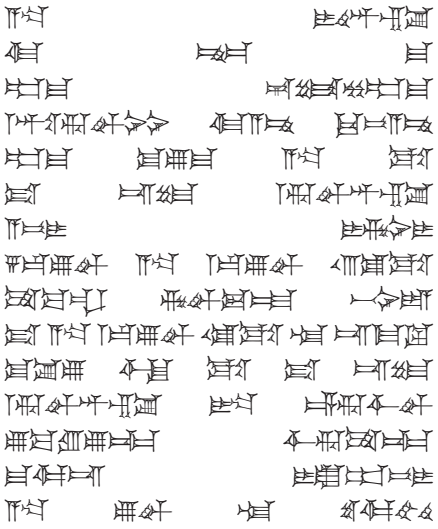
Swarm of Insects. (Cost 3, Soul). You summon a swarm of insects. These can be dispatched a distance equal to 1000 feet per point of the caster's Soul stat before paying the cost of this ritual. The caster can do nothing more than control the direction of the swarm. The swarm acts as non-magical swarm of that type of insect would.

Understand Language. (Cost 1, Mind). For a number of hours equal to your Soul stat before paying this cost, your target can either speak or read (but not both) one language they do not know. They do not have to be able to speak a language to read it using this ritual.

Water Breathing. (Cost 1, Soul) You or one willing target of your choice now breathes water instead of air. This effect lasts a number of hours equal to your Soul stat before paying the cost of this ritual.



6.0 Equipment



Speak to Iddin-Sîn, thus Talīmum
Šamaš-rīm-ilī said to me,
"My father is angry
about the silver from Rīm-Sîn."
He carried away 5 kur of grain,
when the rate was 1 kur of grain for 13
shekels of silver.
My lord's royal decree is that those
who do not pay 1 kur of grain
for 10 shekels of silver are released.
Furthermore, if they can establish
that the silver you are after
is from Rīm-Sîn,
your punishment will be much worse.
Don't touch the grain!"
- An Old Babylonian Letter

Media of Exchange. Unlike many TTRPGs, coinage does not exist in *BFJB*. Instead, the primary unit of economic valuation is based on weights of silver, with the shekel (OB. *šiqlum*, wr. GÍN 𒄭, the equivalent of 8.3 grams or .29 ounces) the most convenient for character creation purposes. A second method of valuation, one based on the equivalent value of a weight of grain, also exists. Consult the table below for greater and smaller units of weight. In Ḫammu-rapi's era, one shekel of silver was valued at 180 "grains" (OB. sing. *uṭṭatum*, pl. *uṭṭātum*) of barley, i.e., enough grains to fill a 1 liter container (about 1.06 quarts).

English	OB.	Wr.	Metric	US	𒁹	𒄭	𒈫	𒁲
Grain	*uṭṭatum*	ŠE 𒁹	0.05 g.	0.0018 oz.	1	1/180	1/ 10,800	1/ 648,000
Shekel	*šiqlum*	GÍN 𒄭	8.3 g.	0.293 oz.	180	1	1/60	1/3,600
Mina	*manûm*	MA.NA 𒈫	500 g.	1.10 lbs.	10,800	60	1	1/60
Talent	*biltum*	GÚ(.UN) 𒋢(𒌑)	30 kg.	66.14 lbs.	648,000	3,600	60	1

It is important for players to remember that while values are expressed in these terms, player characters and NPCs do not always deal in actual silver or even in grains of barley; indeed, merchants commonly exchange trade goods without using currency.

During character creation, a character begins with an amount of wealth based on their profession, unless they play a slave. While this is expressed in terms of shekels of silver, essentially, the character does not actually have that amount of silver on hand. Instead, he or she has an equivalent valuation of trade goods, slaves, commercial securities, or other materials

that can be used to satisfy a debt for purchase of goods.

As a means of comparison, consider the relative values of the trade goods detailed on the following chart.

Cost	Commodity
0.5 shekel	One pint of common quality oil
1 shekel	One liter of barley (180 grains), or 20 shekels of copper
1.5 shekels	One pint of high-quality oil
2 shekels	One pig
3 shekels	1 shekel of gold[1]
4 shekels	One pig, or one sheep
6 shekels	One cow
10 shekels	One ox or one talent (67 lbs; 30 kg) of wool

6.1 Weapons

The following table lists the weapons available in *BFJB*. Included with these entries are their cost, how many hands it takes to effectively wield them, the amount of damage they deal, and any professions that would normally receive training in their use.

For weapons that can be thrown or shot, their default range is also included. Notes on specific weapons follow.

Weapon	Cost (shekels)	Hands	Damage	Range	Professions Trained in Use
Unarmed Strike	_	1	1	Melee	Day-laborer, some Entertainers, Farmer, Pastoralist, Shepherd, Soldier, Theif
Bow (Short)	1 + 0.2 per arrow	2	2	60 ft.	Some Entertainers, Soldiers
Club	_	1	2	Melee	Day-laborer, some Entertainers, Farmer, Pastoralist, Shepherd, Soldier, Theif
Dagger	0.3	1	2	Melee; 10 ft.	Some Entertainers, Pastorialists, Soldiers

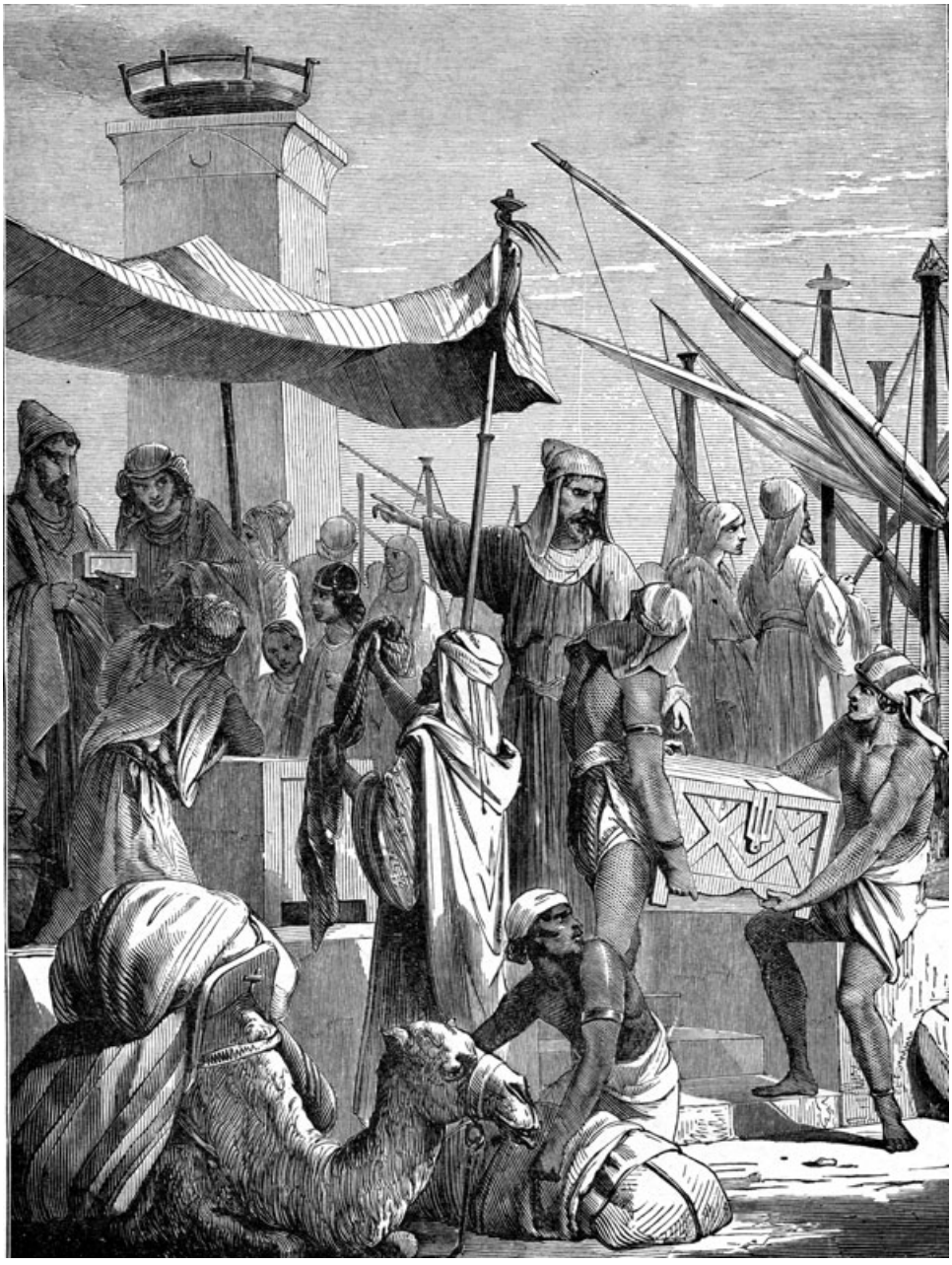
[1]Players and GMs alike take note, this is not the 10:1 ratio found in other fantasy games. While historically (at the time of Ḫammu-rapi's great-grandfather), this equivalency did exist, throughout the Old Babylonian Era the value of silver increased relative to gold. The current rate is based on *Textes* cunéiformes, Musées du Louvre 1 101 (Paris 1910 ff.), a tablet from Sippar dated to the 35th year of Ḫammu-rapi's reign.

Weapon	Cost (shekels)	Hands	Damage	Range	Professions Trained in Use
Hammer	0.2	1	2	Melee; 10 ft.	Artisan
Handaxe	0.2	1	2	Melee	Day-laborer, some Entertainers, Soldier
Javelin	0.2	1	2	Melee; 30 ft.	Fisherman, Pastoralist, Soldier
Lasso	0.1	2	0	10 ft.	Pastoralists, Some Shepherds
Mace or Flail	1	1	3	Melee	Soldier
Net	1	2	0	10 ft.	Some Day-laborers, Fisherman
Scythe	0.75	2	3	Melee	Day-laborer, Farmer
Sickle	0.1	1	1	Melee	Day-laborer, Farmer, Shepherd
Sling	-	2	1	50 ft.	Pastoralist, Soldier
Spear	0.5	2	3	Melee; 20 ft.	Fisherman, Pastoralist, Soldier
Sword	1.5	1	3	Melee	Soldier
Throwing Stick	-	2	2	10 ft.	Pastoralists
Waraxe	3	2	4	Melee	Soldier
Warhammer	1.5	1	3	Melee	Some Pastoralists, Some Soldiers

Unarmed Strike. This attack includes punching, kicking, head-butting, and general brawling.

Lasso: As noted in the *BFJB* 1.0 supplement *Tribes and Armies*, lassos have been in use since the dawn of recorded history (see Herodotus's *Ἱστορίαι*, 7.85). When an attacker hits a defending character with a lasso (and the defender fails their avoid check), the attacker does no damage, but the defender is entangled. While entangled, the defender takes a -2 on all checks using their Body stat. The entangled defender can only move within the limits of the rope, and to do so, must succeed at a Body check (taking into account the aforementioned -2 penalty). Escaping from a lasso during combat takes an entangled defender's round action. To do so, they must succeed at a Body check with an additional -2 penalty (for a total penalty of -4).

Net. Like the lasso, an attacker using a net deals no damage to a defending character, but entangles the defender if their attack is successful.



While entangled, the defender takes a -4 on all checks using their Body stat. Escaping from a net during combat takes the entangled defender's round action. To do so, they must succeed at a Body check with a single -2 penalty to tear the net (the aforementioned -4 penalty does not apply when attempting to break the net).

Throwing Stick. Mesopotamian throwing sticks range in size from 4 to 10 inches long. They are usually made from wood and often are

slightly bent in the middle. A character wielding a throwing stick will hold it by one end, and throw it at a target so that it spins end-over-end.

6.2 Armor and Shields

In the context of the ancient world, the relative simplicity of the armor available to player characters means that they suffer no penalties for lack of training based on their choice of profession.

The following tables list the armors and shields available to players in *BFJB*, along with their costs in shekels, the penalty applied to any opponent's attack roll, and finally, a suggested penalty to any checks the wearer makes as a result of strenuous physical activity, such as climbing, running, or swimming.

Armor	Cost (shekels)	Penalty to Attacker's Body check	Penalty to Wearer's Body checks for Physical Activity
Padded Cloth or Hide	1	-1	0
Leather	2	-2	-1
Bronze Breastplate	3	-3	-2
Bronze Breastplate with Greaves	4	-4	-3

Shield	Cost (shekels)	Penalty to Attacker's Body check
Small, Wooden	1	-1
Small, Bronze	2	-2
Medium, Wooden	2	-2
Medium Bronze	3	-3

6.3. Magical Arms and Armor

As with most fantasy RPGs, magical arms and armors can exist within the world of *BFJB*. When creating these items, GMs should keep in mind how much more powerful +1s and -1s are in a system based on a d6 roll. In creating magical arms, it is recommended that GMs never create items that give bonuses to hit, or apply penalties to a defender's avoid roll.

Instead, lethal arms should either cause one or two additional points of stat damage, or give a bonus to an attacker's rolls on the injury tables. Mechanically, this has an effect of limiting the benefits of enchanted arms against individual opponents. Life is already cheap in *BFJB*, and a player character can only kill a defending NPC so much…

With respect to magical armors or shields, a GM should never allow these to grant more than an extra -1 or -2 penalty to an attacker's attack roll. Anything else would make the armored defending character too hard to hit. Moreover, in a practical context, there's a limit to the extent to which magic should be able to protect a character.

6.4 Clothes and Gear

Various clothes, tools, goods and other gear are listed on the following chart, along with their costs and weights. Notes on specific items follow.

Clothes and Gear	Cost (Shekels)	Weight
Apron, Leather	0.2	2 lbs.
Backpack, Small	0.2	1.5 lbs.
Backpack, Large	0.6	3 lbs.
Basket	0.05	1/2 lb.
Bell	0.1	—
Belt	0.01	1 lb.
Belt Pouch	0.05	—
Belt Scabbard	0.25	1 lb.
Blanket, Light	0.02	2.5 lbs.
Blanket, Heavy	0.04	5 lbs.
Block and Tackle	0.01	5 lbs.
Bucket, Leather	0.05	2 lbs.
Chalk	0.05	—
Chest, Small	0.3	15 lbs.
Chest, Large	0.5	30 lbs.
Clay, Writing	0.1	1 lb.
Cloak, Wool	0.8	3 lbs.
Cylinder Seal	3	—
Firewood (per day)	0.2	20 lbs.
Fish Trap	0.4	1 lb.
Fishhook and Line	0.01	—

Clothes and Gear	Cost (Shekels)	Weight
Fishing net, 36 ft.^{2}	2	5 lbs.
Grappling hook	0.5	4 lbs.
Hammock	0.7	7 lbs.
Jar, clay, 1 quart	0.05	1 lb.
Jar, clay, 1 gallon	0.12	2 lbs.
Ladder, 12-foot	0.05	30 lbs.
Lamp	0.5	1 lb.
Lamp Oil, 1 quart	0.2	1 lb.
Loin Cloth	0.02	—
Mirror, bronze	1	1/2 lb.
Musical Instrument	1	—
Pitcher, clay	0.05	5 lbs.
Pole, 10-foot	0.5	8 lbs.
Pot, Copper, 1 gallon	0.25	10 lbs.
Quiver	0.1	1 lb.
Robe, Basic	0.1	2.5 lbs.
Robe, Ceremonial	1	3.5 lbs.
Robe, Fine	0.7	2.5 lbs.
Robe, Linen	0.5	1.5 lbs.
Rope, 50 ft.	0.25	10 lbs.
Sack, Small	0.2	—

Clothes and Gear	Cost (Shekels)	Weight
Sack, Large	0.4	—
Sandals, Crude	0.01	1 lb.
Sandals, Leather	0.03	1 lb.
Sealing Wax	0.75	1 lb.
Sewing needle	0.05	—
Sheath	0.15	1/2 lb.
Shoes	0.4	1 lb.
Soap (per lb.)	0.2	1 lb.

Clothes and Gear	Cost (Shekels)	Weight
Stylus, Reed	0.01	—
Tent	2	20 lbs.
Tool, Fine	0.05-0.1	—
Tool, Medium-Large	0.1-1.0	1 - 15 lbs.
Torch	0.02	—
Waterskin, 1 gal.	0.08	8 lbs. (full)
Waterskin, 5 gals.	0.16	50 lbs. (full)
Whetstone	0.1	1 lb.

Tool, Fine. This entry includes all manner of small handheld tools used for fine or delicate work. Primary materials used to fashion these implements are often bronze and wood, but can include other common substances such as animal hair. Among these are the adze, auger, awl, bow drill, brush, carpenter's hammer, chisel, crowbar, hatchet, pliers, razor, saw, scalpel, scissors, shears, small shovel, surgical lancet, wood axe, and wool-carder's comb.

Tool, Medium-Large. This entry includes medium and large tools, which are usually made out of wood, a metal like copper or bronze, or some combination of both. Among these are the anvil, blacksmith's hammer, hoe, pick, pick axe, rake, shepherd's crook, shovel, and tongs, to name a few.

6.5 Animals, Tack, and Transport

The following list includes the cost of purchasing various animals or methods of transport, and the equipment related thereto. It does not include suggested rental prices, which are found in § 6.6. Notes on specific items follow.

Animal, Tack, or Transport	Cost (Shekels)	Weight
Ard (Plow)	2	120 lbs.
Boat, Small	5	150 lbs.
Boat, Medium	25	250 lbs.
Boat, Large	100	1000 lbs.
Boat, Huge	200	2,500 lbs.
Bridle	1.5	2 lbs.
Cart, Medium	10	200 lbs.
Cart, Large	20	500 lbs.

Animal, Tack, or Transport	Cost (Shekels)	Weight
Chariot	50	400 lbs.
Chicken	0.1	4 lbs.
Cow	6	1200 lbs.
Dog	0.5	—
Donkey or mule	3.5	700 lbs.
Feed, 1 day	0.008	8 lbs.
Goat	3	70 lbs.
Harness, Draft	5	40 lbs.

Animal, Tack, or Transport	Cost (Shekels)	Weight
Ox	10	2000 lbs.
Paddle	0.1	6 lbs.
Pig, Adult	2	175 lbs.
Pig, Suckling	0.3	20 lbs.
Saddle, Military	10	30 lbs.
Saddle, Pack	5	15 lbs.

Animal, Tack, or Transport	Cost (Shekels)	Weight
Saddle, Riding	7	25 lbs.
Saddlebags	0.5	8 lbs.
Saddle Blanket	0.25	1 lbs.
Sheep	2	100 lbs.
Whip	1	1.5 lbs.
Yoke	0.25	45 lbs.

Boat, Small. These boats can be circular, ovoid, or rectangular. They have roughly 20 square feet of space, a draft of 3 feet, and a freeboard of 8 inches. They can transport five people, and have a maximum carrying capacity of 1000 lbs.

Boat, Medium. These boats can be circular or rectangular. They have roughly 50 square feet of space, a draft of 4 feet, and a freeboard of 9 inches. They can transport up to 12 people, and have a maximum carrying capacity of 2 tons.

Boat, Large. These boats can be circular or rectangular, but are more often the latter. They have roughly 80 square feet of space, a draft of 5 feet, and a freeboard of 12 inches. They can transport up to 18 people, and have a maximum carrying capacity of 3 tons.

Boat, Huge. These boats can be circular or rectangular, but are more often the latter. They have roughly 150 square feet of space, a draft of 7 feet, and a freeboard of 14 inches. They can transport up to 25 people, and have a maximum carrying capacity of 5 tons.

6.6 Rentals, Slaves and Services

The final list in this section includes prices for the purchase of slaves, in addition to the hiring of services and temporary rental of personal property. Additional notes on a few specific entries follow.

Rental, Slave, or Service	Cost (Shekels)
Diviner	1 / divination
Doctor, *Awīlum* Patient, Major Procedure	10
Doctor, *Awīlum* Patient, Minor Procedure	2
Doctor, *Muškēnum* Patient, Major Procedure	5
Doctor, *Muškēnum* Patient, Minor Procedure	1

Rental, Slave, or Service	Cost (Shekels)
Doctor, Slave Patient, Major Procedure	2
Doctor, Slave Patient, Minor Procedure	0.25
Exorcist-Priest	5 / spell or ritual
Hireling, Trained	2 / month
Hireling, Untrained	1 / month
Lodging	0.01 / night

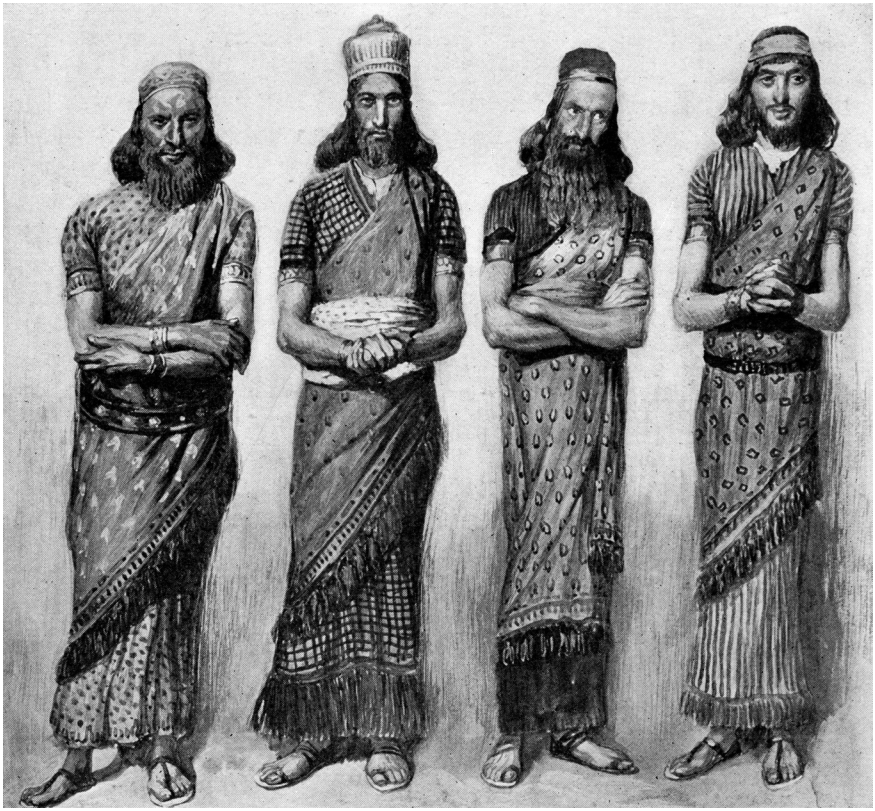
Rental, Slave, or Service	Cost (Shekels)
Messenger	0.5 / mile
Meal, Light	0.005 / person
Meal, Normal	0.01 / person
Meal, Extravagant	0.1 / person
Midwife	0.04
Prostitute	0.03 - 0.09

Rental, Slave, or Service	Cost (Shekels)
Scribe	0.01 / document
Slave, Unskilled Female	8
Slave, Unskilled Male	15
Slave, Skilled Female	20
Slave, Skilled Male	35
Stabling	0.001 / night

Doctor (All). These prices do not cover the performance of a ritual that permanently reduces the caster's stats. Doctors may refuse to treat patients whose injuries are too severe, or who have a poor prognosis.

Exorcist-Priest (All). Like the doctor, these prices do not cover the performance of a ritual that permanently reduces the caster's stats. Exorcist-priests may charge more in circumstances that might place them in extreme personal danger, or refuse their services altogether.

Hireling (All). In addition to their monthly wage, the hireling is provided with an additional food stipend of of 1 *parsiktum* (OB. wr. NIGIDA 𒅆; 60 liters) of grain, per month.



7.0 Advancement

A character normally begins play at first level. Through adventuring, characters gain experience points. When these points total the number of points required to reach the next level, the character will advance during the first rest after the encounter during which they gained the required points.

There are several benefits to advancing a level, but not all of these are conferred at every level. The following chart describes points required for characters to advance to higher levels. Also, it shows the various benefits of level advancement.

Level	XP Required	Benefits
1	0	—
2	500	Swap Talent
3	1000	Swap Talent
4	1500	New Talent
5	2000	Stat Increase
6	2500	Swap Talent
7	3000	Swap Talent
8	3500	New Talent
9	4000	Stat Increase
10	4500	New Profession

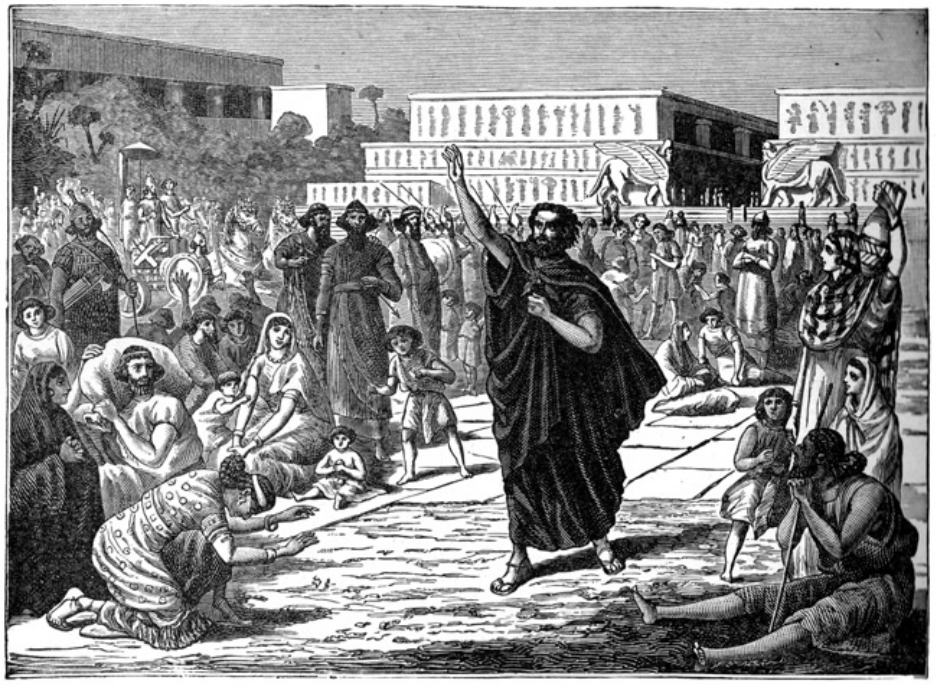
Level	XP Required	Benefits
11	5000	Swap Talent
12	5500	New Talent
13	6000	Swap Talent
14	6500	Stat Increase
15	7000	Swap Talent
16	7500	New Talent
17	8000	Swap Talent
18	8500	Stat Increase
19	9000	Swap Talent
20	9500	New Profession

Swap Talent. Upon attaining this level, a player can immediately exchange one of their character's known, non-professional talents for another talent. When a player chooses this option, their character loses all benefits gained from the old talent. Players cannot use this option if doing so would reduce one of their character' stats to 0 (*e.g.*, if they took the *Stat Increase* Talent and that stat had subsequently been permanently reduced to 1).

New Talent. The character gains a new talent slot, and can fill this immediately. Henceforward, any talents learned in this way are treated identically as talents learned at character creation.

Stat Increase. The character gains a permanent increase to one of their stats upon attaining this level. In this way, a character's stat can exceed the limits of character creation.

New Profession. At 10th and 20th levels, the character can learn a new profession. They know and can practice this alongside the professions they already know, and also gain the associated professional talents. Characters who learn a new profession in this way must meet any language



prerequisites which would have been applicable had they taken the profession at character creation. A character's current or original social class, however, does not prevent them from learning a new profession, even if they would not have been able to at character creation.

Most professions take time to learn, and players do not automatically learn them upon attaining these levels. Players should consult the following chart which lists the amount of campaign time they must spend to learn the new profession.

New Profession	Months to Learn
Alewife	1d6
Artisan	1d6+4
Astrologer	2d6
Barber	1d6+1
Bureaucrat	1d6
Day-laborer	0
Diviner	2d6+1
Doctor	2d6+3
Entertainer	1d6+3
Exorcist-priest	2d6+1
Farmer	1
Fisherman	1

New Profession	Months to Learn
Nadītum	1d6
Merchant	1d6
Pastoralist	1d6+2
Priest	2d6
Prostitute	1
Sailor	2
Scribe	1d6+4
Shepherd	1
Slave	0
Soldier	1d6
Thief	1d6

8.0 Checks

Unlike many other TTRPGs, *BFJB* doesn't have mechanics for developing specific skills. Instead, a character's abilities are determined using their three stats, influenced by their professional knowledge.

Over the course of a game session, characters will often attempt several tasks. Within game contexts, a character's relative success or failure is usually determined via a die roll, termed a "check."

Even though a character lacks the relevant professional knowledge for a check, often, they can still attempt to perform the task. However, characters who lack relevant professional knowledge may suffer a penalty to their check, as a result of their ignorance and inexperience with the skills involved.

8.1 Attempting a Check

When a character makes a skill check, the GM must first determine the relevant stat for the check.

Any attempt to list all of the situations in which a specific stat could be implicated would be tedious; instead GMs are advised to use their discretion and choose whichever option makes the most sense. In moments of uncertainty, the GM can solicit players' advice regarding the choice of stat; however, as with all things, the GM makes the final determination.

Once the GM has determined the relevant stat, they should state whatever penalties will apply to the roll. This is important, because it gives players an opportunity to appraise the potential benefits and risks of the check. As with the choice of stat, we will not to provide an exhaustive list of penalties here. The more difficult or unusual the checked task, and the less experience the character has with performing it, the higher the penalty.

Once they've been given these numbers, the player can choose to perform the check by rolling a single 6-sided die. To this die result is added their character's relevant stat, along with any GM-determined penalties.

A modified result that is **more than** 6 represents a success. Anything less is a failure.

EXAMPLE

Abī-eqar is a plucky Ešnunnan fisherman. He finds himself attempting to pilot a large grain boat down a particularly treacherous stretch of the Idiglat River. As a fisherman, he's only familiar with small rafts and coracles, and is uncomfortable piloting boats of this size.

The GM determines that the relevant stat for this check

will be Soul (Abī-eqar has a Soul of 5), since successfully keeping the boat on course is more a function of intuition, boldness, and the will to carry on than one of physical strength (Body) or basic knowledge (Mind).

Next, the GM will assign any relevant penalties. At the outset, she decides that given the difficult nature of this portion of the river, a -1 applies to boating tasks by any character, irrespective of their professional knowledge. She also determines that while a character trained in the profession of sailor would suffer no penalty from a lack of experience, a truly inexperienced character would suffer an additional -3 to their check.

As a fisherman, Abī-eqar has some experience with watercraft, albeit smaller, simpler vessels. So, giving him the benefit of the doubt, the GM decides to reduce this penalty to -2, for an overall penalty of -3.

Abī-eqar's player now rolls a d6, and scores a 5. Adding his Soul of 5, and subtracting the total penalties of 3, he arrives at a final result of 7. As a result, Abī-eqar is successful, and therefore manages to steer the grain boat through the rough area.

8.2 Assigning Penalties

The most difficult mechanical decision a GM has to make in *BFJB* involves setting the amount (if any) of penalties to a check. It is important for a GM to give these choices due consideration; this begins with knowing your player characters' stats, professions, and talents.

In *BFJB*, no individual penalty should be greater than -3, and the total GM-assigned penalties should never exceed -6. GM-assigned penalties, moreover, only reflect external conditions, not those peculiar to an individual character. Stress, damage, and injury should never require the GM to invent a new penalty; instead, these matters are taken into account by the character's current stat values, and in the case of injury, by the specific penalties that result from the injury charts (see §10.1).

There is one exception to the above rule, and that is the penalty that accrues to checks taken by unskilled characters. Whether or not a character is unskilled is a matter of GM discretion; they should use the character's professional knowledge as their guide. Generally, a check that involves skills from a profession that the character doesn't have will result in a -3 penalty to their check.

The following chart lists several suggested GM-assigned penalties.

Condition	Suggested Penalty
Character lacks professional skill	-3
Low Level of Finesse, Knowledge of Skill	-1
Moderate Level of Finesse, Knowledge of Skill	-2
High Level of Finesse, Knowledge of Skill	-3
Unusual or stressful environment or condition (Light)	-1
Unusual or stressful environment or condition (Medium)	-2
Unusual or stressful environment or condition (Hard)	-3
Character is trying to act quickly	-1 to -3
Character is wearing armor while performing a physical activity	Varies, see §6.2

Several additional suggested penalties are found in §5.4.1 (Spells and Rituals) §9.0 (Combat).

8.3 Impossible Checks

Some tasks are simply impossible, under any circumstances. No character, irrespective of their Body stat, can jump 300 feet in the air, or hold their breath for an hour.

Moreover, some tasks will be impossible for a character who lacks professional knowledge or some kind of other qualification. For instance, a character cannot normally cast a spell they do not know. Nor can they inscribe a tablet if they are illiterate.

When characters ask to perform an impossible task, the GM should declare it as such. No check is made in this circumstance.

8.4 Success without Checks

Some tasks are so mundane, or attempted at length or under optimal conditions without stress, that characters can accomplish them without the need to check them. Mechanically, this is because the risk of failure is negligible.

Examples of these tasks range from walking down a street or climbing a ladder, to knowledge-based tasks such as conversing with someone in a language you both know.

Often, players with professional knowledge will not have to check, while a character who lacks that knowledge will. For instance, an acrobat can perform a backflip under optimal conditions without a check, while a non-acrobat would need to make a check using their Body stat — likely suffering a penalty.

Moreover, so long as she wasn't in a hurry and had an appropriate supply of materials, a leather-worker could mend a torn saddlebag, or even construct a new one. As with other aspects of checks, circumstances will determine whether a character can succeed without a check.

8.5 Critical Success and Critical Failure

Attempting a task carries a risk, although it can also have significant benefits. Players who roll an unmodified 1 on a skill check will always fail, while those that roll an unmodified 6 will always succeed.

In addition to these results, players will have to roll again to determine whether or not they've received a critical result. This is called a "critical roll." For a failure, a critical failure results when the critical die rolls another 1. For a success, a critical success results when the critical die rolls a 6.

A GM should assign a penalty (in the case of a critical failure) or a benefit (in the case of a critical success) to a character who rolls accordingly. Most often this will be 1 stat damage (for a critical failure) or a +1 stat increase (for a critical success) to the checked stat.

In this way a character's stat could be elevated above 6 (via the

bonus resulting from a critical success) or reduced to 0 (as a result of the penalty from a critical failure). As happens in any other circumstance when one of the player's stats is reduced to 0, they will suffer an injury as a result (see § 10.0).

Stat damage suffered in this way is recovered normally. Rules for recovering stat damage are found in §10.2.1.

Stat increases which characters gain through critical successes are lasting, unless they increase a stat above the character's permanent score for that stat. In this latter case, the stat increase is lost after the character rests for the day.

EXAMPLE

Kiḫila is an Amorite shepherdess, who has lost one of her sheep. She has ventured into a hilly area of the steppe west of Rapiqum, when she notices that a fierce sandstorm is rolling in from the southwest. At the same time, Kiḫila sights her lost lamb trapped in a small, dry gully between two hills. Her player decides that Kiḫila will try to climb down and free the lamb now, so that they can flee before the storm arrives.

The path into the gully isn't particularly steep, and moreover, climbing tasks such as this aren't exactly foreign to a shepherd. Under normal conditions, Kiḫila's GM might decide that no check would be necessary; however, in this instance, she doesn't have all day, moreover, she has to bring the lamb back up with her.

The GM decides that this will be a check using Kiḫila's Body Stat, but that considering Kiḫila and her circumstances, her player will suffer no penalty to their roll.

Kiḫila has a Body of 4, and confident, her player decides to take their chances. Unfortunately for her, their die comes up 1.

Cursing Kiḫila's fate, her player rolls another d6 and scores a second 1. The GM interprets these results and decides that not only did Kiḫila fail to climb in and out of the gully, she fell in with the lamb in the process, and her Body Stat is reduced by -1 as a result.

With the sandstorm looming, the player must now attempt the task again, but this time with a Body Stat of 3 rather than Kiḫila's original 4.

8.6 Checks and Timing, or the Action Economy

A check represents an action performed within a fixed time period, and this can vary under the circumstances. Outside of combat (see § 9.0), players normally take turns making checks, proceeding in whatever order they would like. Normally, a character may only perform one check per round.

However, when one player is trying to act faster than another character, the GM should compare the stats relevant to those character's respective checks. The character with the higher score in their checked stat normally goes first. In cases of a tie, both characters act at the same time.

Often, characters who are jockeying to act first may be performing wildly different tasks, ones that implicate different stats and penalties. Regardless, only the numerical value of the stats to be checked are compared for the purpose of determining who acts first.

At the GM's discretion, a player can take a penalty on their check roll in an effort to treat their checked stat as higher for the purposes of determining who goes first. For instance, if Uqqâ-Eštar's player wishes to treat his Mind of 4 as a 6 for the purposes of determining who goes first, Uqqâ-Eštar's check will suffer a -2 penalty, in addition to any other penalties the GM assigns.

EXAMPLE

Šamaš-gāmil, a thief and serial burglar, is scaling the side of a two-story house on a dark, moonless night. The maid-servant Annutale has seen him and run into the home, where she is trying to convince her mistress to come outside and catch the thief in the act.

Šamaš-gāmil's stats are Body 5, Mind 4, Soul 3, while Annutale's are Body 2, Mind 4, Soul 6. The thief's climbing attempt will use his Body stat of 5, while the servant will use her Soul stat of 6 in an effort to convince the lady of the house.

Normally, this would mean that Annutale would go before Šamaš-gāmil. However, the GM allows Šamaš-gāmil's player to take a -2 penalty to his Body check, so that his Body stat will be treated as 7 for the purposes of determining who acts first.

Šamaš-gāmil takes his chances with the -2 penalty and rolls first. Unfortunately for him, he rolls a 2, thereby failing his climbing check with a final, modified score of 5. The GM determines that the burglar manages to hold on to the rope (i.e.,

he would only fall off if he scored a critical failure), but doesn't make it to the safety of the roof before Annutale gets to perform her check.

Now Annutale can roll to determine whether she convinces her mistress to come outside. With her Soul of 6, and no applicable penalties, chances are that Šamaš-gāmil is about to be caught in an awkward position…

8.7 Contested and Avoid Checks

Sometimes characters will work at cross purposes; often this will occur when one character is attempting to affect or control another character who seeks to oppose their attempt. When a character attempts to injure someone with a sword, or tries to deceive another, for instance, the resulting checks are decided in the same fashion as non-contested checks, with a few exceptions.

As with a non-contested check, the GM will determine the appropriate penalties and stat for the acting player, and the acting player will roll a six-sided die. Like non-contested checks, unmodified 1s fail, and unmodified 6s succeed; also like non-contested checks, the player will have to check for a critical result if they roll a 1 or a 6.

However, if the acting character succeeds on their check (i.e., if the modified result is 6 or greater, or they roll an unmodified 6), they do not automatically succeed on the checked task.

Instead, the defending character gets the opportunity to avoid or frustrate the acting player's attempt. In doing so, the defending player will make an "avoid check" using the same stat used by the acting player, and applying whatever penalties the GM deems appropriate. These penalties do not have to match those applied to the acting player's roll.

As with the acting player, the defending player's avoid roll is also subject to the same rules governing criticals and automatic successes and failures on unmodified 1s and 6s.

If the defending player succeeds on their avoid check (i.e., they score an unmodified 6, or a modified 6 or greater with the appropriate penalties and stat value applied), then the acting player's attempt fails, at no cost to the defending player.

If, however, the defending player fails on their avoid check, then the acting player successfully wins the contested check.

EXAMPLE

Ammatan, a Ḫurrian day-laborer, is trying to convince

the nadītum *Dagān-niri to give him a loan of five shekels of silver.*

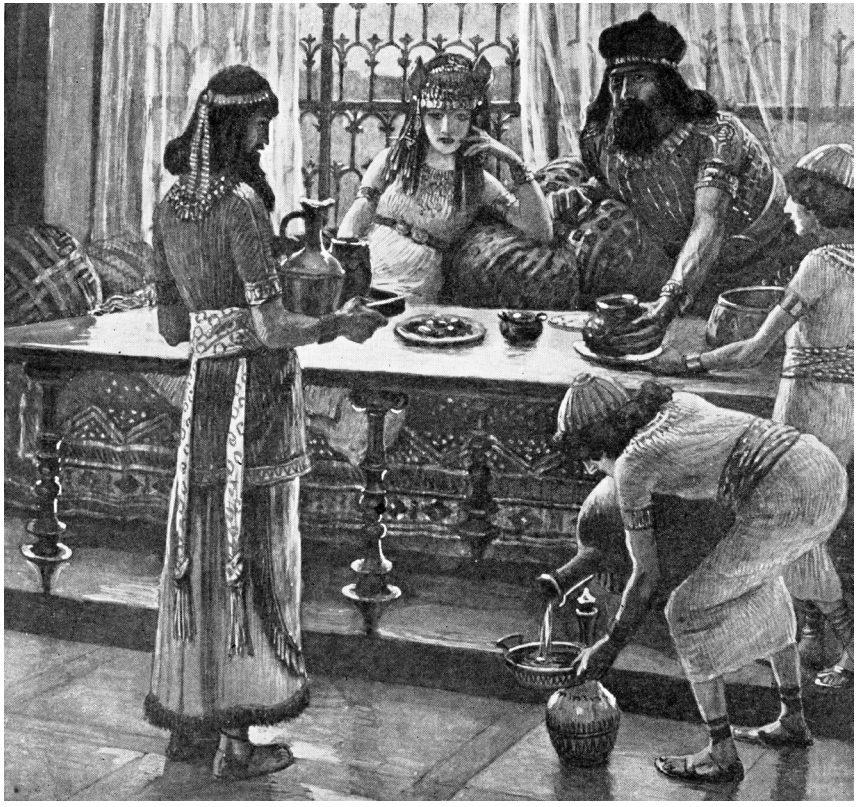
The GM determines that this task is complicated by Ammatan's status as a foreign-born laborer, and assigns him a -2 penalty. He also decides that Ammatan will use his Soul stat (4 in this case) for the check.

Ammatan's player rolls a 6. With a squeal of glee, Ammatan's player makes their critical roll, which results in a 2. While this means that he doesn't score a critical success, it nonetheless forces Dagān-niri's player to make an avoid check.

The GM knows that unlike most women in Mesopotamian society, a nadītum *can and often does engage in financial transactions. He therefore determines that Dagān-niri will have no penalty to her check.*

Dagān-niri's player rolls a 2, which is unfortunate, because her Soul Stat is only 3.

As a result Dagān-niri fails, and Ammatan succeeds. She has her scribe execute the appropriate loan document, and Ammatan heads off to the Temple of Šamaš to collect his silver.



9.0 Combat

Combat, by its very nature, involves contested checks. But unlike (most) other contested checks, the result of a successful combat check (*i.e.*, a strike) inflicts damage on the defending character.

Frequently, attacks in combat are physical in nature, and so the relevant stat is Body. However, certain kinds of talents and spells can instead implicate Mind and Soul attacks. These are designated in the descriptions for those specific talents and spells.

9.1 Armor

First and foremost, characters engaged in physical combat will benefit from wearing armor. Attackers for who engage a defender who is wearing armor suffer an appropriate penalty to their attack check. These are listed in §6.2 in the price charts for armor items. Similarly, certain talents, spells, or items can give characters defenses against non-physical attacks.

9.2 Lack of Professional Knowledge

Only one profession confers a character with proficiency in most weapons: the soldier. As with other checks, characters who lack professional knowledge suffer a -3 penalty. This means that non-soldier characters who attack with a sword, for instance, will automatically suffer a -3 to their attack check (unless they take a talent that allows them to overcome this).

9.3 Timing

Combat occurs in timed rounds, which represent an abstract amount of time — usually somewhere under a minute. Character's take turns acting, and each may make one check during their turn.

The order of action is determined in the same fashion as with non-combat checks (see §8.6); the character with the highest effective checked stat going first. As with non-combat checks, the GM can allow characters to take penalties on their checks in an attempt to act faster than they normally would.

Characters may also wish to move and then act. The rules governing this are given in §11.1 on movement.

9.4 Benefits of Positioning

Sometimes a character's position relative to their opponent can result in penalties (but never bonuses) to combat-related rolls.

For instance, a character who shoots an arrow at another character who is partially behind cover suffers a related penalty to their attack roll. In

determining this penalty, a good rule of thumb is to apply a -2 to the attack roll if 50% of the defending player's body is behind cover for the full round, and -3 if 75% of the character's body remains behind cover during the full round. Normally, an attacking character cannot hit another character who remains 100% behind cover for the whole round.

Characters may also suffer penalties to their avoid rolls when their attacker is standing on higher ground, when the defender is flanked by multiple opponents, or when the defender is forced to avoid more than one attack within a round. In the case of avoiding attacks from multiple opponents, the defending player suffers a cumulative -1 penalty to each successive avoid check during the same combat round.

9.5 Melee and Ranged Weapon Distance

The table found in §6.1 gives default ranges for weapons. Weapons with a range of "melee" cannot normally be used in a ranged fashion, while weapons with distance increments can be used at range. Some weapons have both melee and ranged entries, an as such, the attacking character can choose to attack with them in either fashion.

As discussed in §11.1, this ruleset assumes that characters engaged in combat are placed on a map overlaid with a grid of squares representing five feet of distance. Characters making melee attacks can only attack a square adjacent to the one they're in, without moving. The reverse is true of ranged attacks, which cannot be used to attack adjacent squares.

The ranges for ranged weapons given in §6.1 represent the maximum optimal range at which a character can attack another character with them. Characters attempting to hit opponents beyond these default ranges take a cumulative -1 penalty to their attack roll for every time they exceed a multiple of this distance, e.g., a character shooting a short bow (range 60 ft.) would take no penalty for attacking an opponent standing between 5 and 60 feet (2-12 squares) away; a -1 penalty for an opponent standing 61-120 feet (13-24 squares) away; a -2 for an opponent standing 121-180 feet (25-36) squares away, etc.

The ultimate maximum range for a ranged attack is five times the weapon's default range. An attack beyond this distance is considered impossible (§8.3).

9.6 Summary of Suggested Combat Penalties

The following chart summarizes suggested penalties relevant to combat actions. For each given situation, it lists a penalty, and the check to which it applies.

Condition	Suggested Penalty	Applicable Check
Attacker doesn't have professional knowledge of weapon	-3	Attacker's attack check
Attacker is trying to act faster than opponent	Varies, see §8.6	Attacker's attack check
Defender is wearing armor	Varies, see §6.2	Attacker's attack check
Defender is 25% behind cover	-1	Attacker's attack check
Defender is 50% behind cover	-2	Attacker's attack check
Defender is 75% behind cover	-3	Attacker's attack check
Attack is at range exceeding weapon's default range	Cumulative -1 for each multiple of weapon's default range exceeded	Attacker's attack check
Defender has already made an avoid check this round	-1 for each previous avoid check this round	Defender's avoid check
Attacker has advantageous positioning (*e.g.*, higher ground)	-2	Defender's avoid check

9.7 Automatic Successes on Attacks

In rare circumstances, an attack may automatically succeed without the need for a check. For instance, this can occur when a character physically attacks a sleeping or unconscious person under optimal conditions (e.g., the person is uncovered and unarmored, sleeping soundly, and the player's character has time to gauge his strike). When an attack automatically succeeds without the need for a check roll, the would-be defender does not have an opportunity to check to avoid it.

Even in these cases, damage and injury are determined normally.

9.8 Combat Damage

If an attacking character succeeds on their attack check, and the defending character fails on their avoid check, the defending character is

damaged. This is represented by reducing the damaged character's checked stat by a fixed number of points. The damage resulting from a weapon is listed in that weapon's entry in the price charts for weapons in §6.1. Similarly, damage resulting from spells are listed in their individual descriptions in §5.5.

Characters not using a weapon or a spell, that is, those using their fists, feet, etc. to attack an opponent, deal 1 point of Body damage on a successful hit.

As a result of damage, one or more of a character's stats can be reduced to 0. Once one of the character's stats is reduced to 0, they suffer an injury. Injuries are discussed further in §10.1. Characters injured in combat are disabled and no longer able to act during that combat, irrespective of the injury they suffer.

10.0 Damage and Injury

Whether it happens as a result of combat, a spell, a critical failure, or any other circumstance, when a character is damaged, their appropriate stat is reduced.

Moreover, regardless of how this damage occurs, when one of a character's stats reaches 0, they immediately suffer an injury. Even when injuries don't kill or permanently incapacitate a character, they automatically disable a character for an indefinite time-period; during combat, this lasts until combat is over.

10.1. Injury

An injury can range from a temporary inconvenience, to actual death. The kind of injury suffered depends on which stat was reduced to 0.

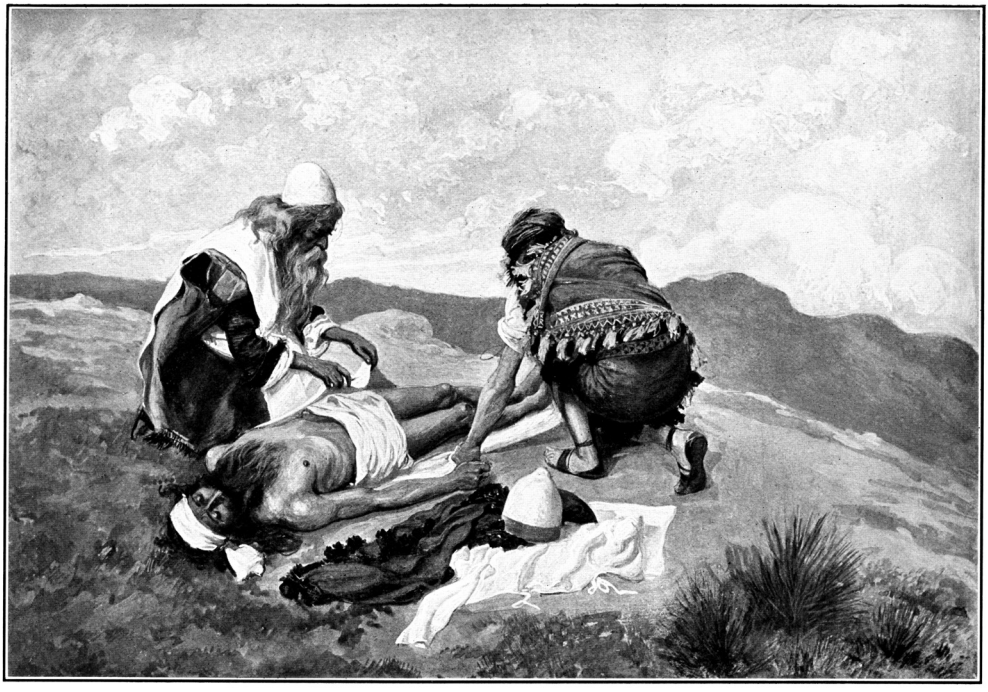
To determine a character's injury, roll 2d6 and compare the result to whichever of the following charts is appropriate for the injured stat. A handful of talents and spells can affect this roll, increasing or decreasing it. For the purposes of these charts, treat results of less than 2 as 2, and results of greater than 12 as 12.

Body Injuries	
Roll	**Injury**
≤ 2	Concussion. The injured character is knocked unconscious. Once awakened, they are disoriented, and will suffer a -1 penalty to any Mind checks for the next 1d6 weeks.
3	Soft tissue injury. The character suffers a bad sprain to the ligaments of one of his limbs. With rest and proper (non-magical) medical treatment, it will take 1d6+4 days for this injury to heal, during which time the character suffers a -2 penalty to any check that involves the use of the sprained limb.
4	Nose lost. The character receives a strike to their face. Their nose is destroyed, and and does not improve their appearance. Their Soul score is permanently reduced by 1 (to a minimum of 1).
5	Ear lost. The character's ear is destroyed. He suffers a permanent -3 penalty to any subsequent hearing-based checks.
6	Arm broken. A bone in the character's arm is broken. With rest and proper (non-magical) medical treatment, the bone will heal in 1d6+2 weeks. During this period, the character cannot use their arm, and their Body stat is temporarily reduced by 1 (to a minimum of 1). After this period passes, the character will still suffer a -2 penalty to any checks that involve using this arm for an additional 1d6+2 weeks.
7	Leg broken. A bone in the character's leg is broken. With rest and proper (non-magical) medical treatment, the bone will heal in 1d6+10 weeks. During this period, the character cannot use their leg, and their Body stat is temporarily reduced by 2 (to a minimum of 1). After this period passes, the character will still suffer a -2 penalty to any checks that involve movement or the use of this leg, for an additional 1d6+3 weeks.

Body Injuries	
Roll	**Injury**
8	Eye lost. The character's face takes the brunt of the strike. They loose an eye immediately. If they survive this encounter, subsequent checks that require the character to make a sight-based perception checks suffer a permanent -3 penalty. Similarly, the character suffers a permanent -1 penalty to all combat-based checks.
9	Hand lost. One of the character's hands is seriously injured. If it is not severed outright, it will have to be amputated. A character who suffers this kind of injury will die in 3d6+6 days if they do not receive proper medical treatment. Once recovered, the character's Body stat is permanently reduced by 1 (to a minimum of 1). Checks that involve the use of their hands may suffer penalties.
10	Foot lost. One of the character's feet is seriously injured. If it is not severed outright, it will have to be amputated. A character who suffers this kind of injury will die in 2d6+6 days if they do not receive proper medical treatment. Once recovered, the character's movement rate is halved, and their Body stat is permanently reduced by 2 (to a minimum of 1).
11	Paralysis. The character suffers a serious injury to their central nervous system. Without magical intervention, they're paralyzed from the neck down. Permanently. Their Body stat is permanently reduced to 1, and most checks that include a physical component are impossible for them.
≥12	Death. The character suffers an immediate and traumatic injury to a vital part of their body, such as their head or their heart. They die at the end of this round.

Mind Injuries	
Roll	**Injury**
≤ 2	Exhausted. The character has pushed themselves to the point of mental exhaustion. After they've rested, they remain enervated, and will suffer a -1 penalty to all Mind checks for the next 1d6 weeks
3	Misunderstanding. The character thinks that they've arrived at revolutionary new methodology involving one of their often-used professional skills. Unfortunately, they're wrong. It takes them 1d6+4 weeks to discover this, during which time, they suffer a -2 to any checks related to that skill.
4	Digestive imbalance. The character cannot eat normally, and suffers physically. After 1d6 days, their Body score is permanently reduced by 1 (to a minimum of 1).
5	Speech defect. The character develops some kind of stutter, speech defect, vocal tick, or simply becomes tongue-tied at inopportune times. Every time the character attempts a check that requires them to speak, they suffer a -3 penalty to their roll.
6	Insomnia. For the next 2d6+2 weeks, the character is unable to get a good night's sleep. During this interval, their Mind stat is temporarily reduced by 1 (to a minimum of 1), and moreover, they will suffer an additional temporary -1 penalty to any checks involving perception or alertness.
7	Paranoia. The character is hypervigilant, and indulges in baseless conspiracy theories. For the next 3d6+3 weeks, their Mind stat is reduced by 2 (to a minimum of 1), and they will suffer an additional -2 penalty to any checks which involve reason or analysis of data.
8	Hallucinations. The character sees and hears things that aren't there. They suffer a -3 permanent penalty to any perception-based checks.

Mind Injuries	
Roll	**Injury**
9	Phobia. The character develops a lasting fear of something related to the task or individual who caused this injury. This thing is constantly on their mind, and they often worry about encountering it. Unless they receive some kind of counseling, the character will enter a fugue state within 1d6 days, and abscond into the wilderness, never to be heard from again. If appropriately cared for, the character will remain, but their Mind stat is permanently reduced by 1 (to a minimum of 1). Encounters with the object of their phobia will result in penalties to their rolls.
10	Amnesia. The character permanently forgets significant portions of their life experiences, as well as personal details, including their own name. If they are allowed to rest and remain in the company of familiar persons and situations for 2d6+6 days, they will remember most of their personal details. However, many gaps will remain, especially as pertains to their professional training. Their Mind stat is permanently reduced by 2 (to a minimum of 1). Additionally, they permanently lose one of their Talents and the associated slot (GM's choice).
11	Mindless. The character suffers an immediate nervous breakdown, and is reduced to childlike intellect. Absent a magical cure, their Mind stat is permanently reduced to 1, and most checks that involve some kind of mental aspect become impossible for them. They can follow only the most basic directions, and cannot care for themselves.
≥12	Death. The character suffers a mental shock so traumatic, that their mind permanently ceases to function at the end of the round. With proper care, their physical body will persist for 1d6 days, before it dies as well.



Soul Injuries	
Roll	**Injury**
≤ 2	Dispirited. The injured character is demoralized, and ceases to oppose his opponent. After they've rested, the character is reticent and doesn't go about tasks with any excitement. They suffer a temporary -1 penalty to all Soul checks for the next 1d6 weeks.
3	Uninspired. The character doesn't feel creative. For the next 1d6+4 weeks they suffer a temporary -2 penalty to any checks involving innovative thinking or artistic endeavors.
4	Distracted. The character isn't able to focus. Their Mind score is permanently reduced by 1 (to a minimum of 1).
5	Ritual Motivation. The character feels compelled to perform some kind of small ritual before undertaking any Soul-based skill check in the presence of others. This condition is permanent, absent a magical cure. Unless they perform this ritual, they will suffer a -3 to the check. In timed situations such as combat, this ritual takes them one full round to perform.
6	Ghastly Appearance. Over the next 1d6+4 weeks, the shock of the this injury effects how the character presents to others. During this period, their Soul stat is reduced by 1 (to a minimum of 1), and they will suffer an additional temporary -1 penalty to any checks involving social interactions.
7	Exploitable. For the next 3d6+3 weeks, the character is easy to influence and makes foolish choices. Until this period ends, their Soul stat is reduced by 2 (to a minimum of 1), and they will suffer an additional temporary -2 penalty to their Soul-based avoid checks.
8	Worldly. The character has difficulty perceiving magic and magical effects. They suffer a permanent -3 to any perception checks involving magic or magical beings or objects, and an additional -1 to all rolls to avoid damage from magic and spells.
9	Acute Depression. Unless the character receives significant and meaningful emotional support, they will become resolutely suicidal after 2d6+2 days. Even with this help, their Soul stat is permanently reduced by 1 (to a minimum of 1), and they will frequently suffer bouts of depression after stressful encounters, resulting in penalties to their checks for the rest of that day.
10	Possessed. The damage to the character's soul is so significant, that they are easily possessed by a demon. The character will commit a brazen act of horrific violence within 2d6+2 days, unless an exorcist-priest helps the character to bring the entity under control. Even so, the character's Soul stat is permanently reduced by 2 (to a minimum of 1). Henceforth, people will inherently distrust the character, and all checks involving influence or persuasion attempts will suffer a permanent -3 penalty.
11	Anhedonic. The character loses all interest in the world around them. The character's Soul stat is permanently reduced to 1, and most checks that involve motivation, or require human feelings become impossible for them. They will not act without immediate, violent compulsion, and then only to forestall pain or extreme discomfort.
≥12	Death. The character's soul is extinguished and dissipates at the end of the round. They collapse immediately, and their body dies after 1d6 hours.

INTERLUDE
AN EXAMPLE OF COMBAT AND INJURY

Tanuḫ-nawum, the female scribe, is fleeing to the city of Kiš, accompanied by her slave Lagalaga. Unbeknownst to her, two soldiers were dispatched by Ḫammu-rapi's spymaster Sîn-bēl-alpim to apprehend her. These are Apil-ilīšu and Dagān-ṣīnušu. We find Tanuḫ-nawum and Lagalaga in the moments after the two soldiers have confronted them, swords drawn.

For the purposes of this encounter, these characters have the following stats, and relevant talents and equipment:

Tanuḫ-nawum Scribe ***Body:*** 2 ***Mind:*** 7 ***Soul:*** 4 ***Talents:*** *Avid Reader[P], Fleet-Footed, Precise (Mind), Stat Increase (Mind)* ***Items:*** Spell tablet with *Muddle*, *Preserve*	**Lagalaga** Slave ***Body:*** 5 ***Mind:*** 4 ***Soul:*** 3 ***Special:*** Secondary profession, Thief ***Talents:*** *Brutal, Desperate Measures[P], Inconspicuous[P], Perfect, Precise (Body)* ***Items:*** Club
Apil-ilīšu Soldier ***Body:*** 5 ***Mind:*** 2 ***Soul:*** 5 ***Talents:*** *Deadly Force[P], Eager, Hidden Reserve (Body), Likable* ***Items:*** Leather Armor, Sword	**Dagān-ṣīnušu** Soldier ***Body:*** 5 ***Mind:*** 5 ***Soul:*** 2 ***Talents:*** *Barred Mind[S], Deadly Force[P], Fleet-Footed, Precise (Body)* ***Items:*** Bronze Breastplate, Sword
[P] indicates a professional talent; [S] indicates a spell talent	

Round 1

As the soldiers ready their swords, Lagalaga raises his club, and Tanuḫ-nawum draws out her spell tablet. The soldiers have been ordered to apprehend Tanuḫ-nawum and return her alive to Babylon. This consideration does not extend to Lagalaga. The soldiers will move to attack the slave,

while Tanuḫ-nawum will attempt to strike Apil-ilīšu with her *Muddle* spell

Determining Who Goes First. All of the characters in this encounter are using their Body stat to determine who goes first, with the exception of Tanuḫ-nawum, who is casting a Mind-based spell. Apil-ilīšu, moreover, has the *Eager* talent, and so his Body stat is treated as 8 for the purpose of this determination. The order of action then is Apil-ilīšu, Tanuḫ-nawum, and finally Dagān-ṣīnušu and Lagalaga who both act at the same time.

1. Apil-ilīšu attacks Lagalaga with his sword. He makes an attack check and rolls a 2. Lagalaga is not wearing armor, and Apil-ilīšu's attack suffers from no other penalties. With a Body score of 5 and a roll of 2, his total check exceeds 6, and he succeeds. Lagalaga makes his avoid check and rolls a 2 as well. With his Body score, the slave avoids the attack, and Apil-ilīšu deals no damage.

2. Tanuḫ-nawum now attempts her *Muddle* spell. As a scribe, she has the *Avid Reader* talent, and as a result, she can cast it from her spell tablet without a penalty. She makes her casting check and rolls a 5, so with her Mind of 7, she succeeds. Apil-ilīšu is forced to make an avoid check, and rolls a 2. This result, added to his Mind stat of 2 does not exceed 6, and therefore he fails. Tanuḫ-nawum's spell strikes Apil-ilīšu and damages his Mind. Moreover, while Muddle normally does 1 point of Mind damage, because of Tanuḫ-nawum's *Precise (Mind)* talent, she does an additional point of damage. Apil-ilīšu's Mind score is thereby reduced to 0. He's taken out of combat, and has to roll on the Mind Injury chart. Apil-ilīšu promptly does so, and rolls a 10. The poor soldier's life is forever changed; he's afflicted with amnesia. Hopefully, he has several well-situated family members who have the means and patience to take care of him.

3. Lagalaga and Dagān-ṣīnušu will act at the same time; however, for convenience sake, we will adjudicate the slave's actions first. Lagalaga will swing his club at Dagān-ṣīnušu. The slave rolls a 3, and has professional knowledge of club attacks thanks to his secondary profession of Thief. Added to his Body stat, this roll would normally be enough to hit the soldier. But Dagān-ṣīnušu is wearing a bronze breastplate, and as a result, Lagalaga suffers a -3 to his attack. Dagān-ṣīnušu doesn't even have to make an avoid check.

4. Meanwhile, Dagān-ṣīnušu attacks Lagalaga with his sword. The slave has no armor, so this should be easy, he thinks. He rolls a 1. Forced to make a critical roll, the soldier rolls a 2, and thus barely avoids a critical failure.

Round 2

Tanuḫ-nawum now aims a *Muddle* spell at Dagān-ṣīnušu. Meanwhile, he continues to face off against Lagalaga.

1. Tanuḫ-nawum now has the highest effective checked stat, so she goes first. She rolls a 5, which is more than enough to succeed at the spell. Dagān-ṣīnušu now makes an avoid roll, and scores a 5. With his high Mind score, he easily avoids the effects of the spell.

2. Lagalaga decides that he isn't taking any chances this time. Using his *Perfect* talent, he swings at Dagān-ṣīnušu and automatically succeeds. The soldier succeeds at his avoid roll, however, with a roll of 3, despite the -1 penalty he suffers from already having made an avoid roll this round.

3. Contemporaneous with Lagalaga's attack, Dagān-ṣīnušu strikes again with his sword. He rolls a 3, and succeeds. Lagalaga's avoid check rolls a 2, and again, the slave successfully avoids injury.

Round 3

1. Tanuḫ-nawum casts again. She rolls a 2 for a success, but Dagān-ṣīnušu once again succeeds on his avoid check with a natural 6. He makes a critical roll as a result, but does not roll a second 6 for a critical success.

2. Teeth barred, Lagalaga attempts another attack, and rolls a 5. Dagān-ṣīnušu's armor isn't enough to protect him, and Lagalaga's attack succeeds. Dagān-ṣīnušu now makes an avoid check, at -1 because this is his second avoid roll of the round. He rolls a 2, and as a result, Lagalaga damages him. A club normally does 2 damage, but because of the slave's *Precise (Body)* talent, Dagān-ṣīnušu takes 3 damage. Normally the soldier would suffer this damage and consequent reduction in his Body stat immediately, however, because their checked stats were equal to one another at the start of the round, Dagān-ṣīnušu will suffer this damage only after his actions for this round are adjudicated.

3. Dagān-ṣīnušu makes another attack check, and this time rolls a 3. In response to his success, Lagalaga makes an avoid check and rolls a natural 1. His subsequent critical roll does not result in another 1, so he avoids a critical failure, even though Dagān-ṣīnušu damages him. Normally, a hit with a sword would cause 3 Body damage, but because Dagān-ṣīnušu has the *Precise (Body)* talent, he adds +1. Lagalaga's Body stat is now reduced to 1.

Round 4

1. Tanuḫ-nawum continues to cast *Muddle* on her would-be captor. Her roll of 2 succeeds, but again the clever soldier succeeds at his avoid

check.

2. Dagān-ṣīnušu presses his advantage, and now that his Body stat is higher than the slave's, he acts first. He rolls a 5, and even though his Body score is now 2, he still succeeds. Lagalaga's avoid check comes up a 3, and with his current Body of 1, it's not enough to avoid damage. As a result, the slave activates the *Desperate Measures* talent from his second profession. Instead of Body damage (which would injure him) the slave makes a desperate maneuver, chooses to take 2 Mind damage instead, and moves 20 feet north of the soldier.

3. Now with some distance between them, Lagalaga breaks into a sprint, and calls for Tanuḫ-nawum to do the same.

Unless Dagān-ṣīnušu can catch up with them, the combat round is over. (Movement rules are detailed in §11.1)

10. 2 Recovery and Healing

As discussed in previous chapters, characters suffer two kinds of negative consequences in *BFJB*: they take stat damage, and they are injured. Understanding the distinction between these two results is critical to correctly applying the following rules related to recovery and healing.

Within this work, the terms "damage" and "damaged" will always mean stat damage. Temporary stat damage can be *recovered*. Within this book then, "recovery" always means restoring temporarily lost stat damage.

Damage is distinct from "injury," which usually result from a stat that is reduced to 0 through damage. Injuries, which often include a long-lasting or permanent reduction in a character's stat, must be *healed*. Unfortunately for characters in *BFJB*, many injuries are permanent and cannot be healed without magical means. Within this work, the terms "injury," "injured," and "healing" always refer to these consequences.

10.2.1 Damage Recovery

Stat loss through damage is temporary. Even without talents, spells, or other unusual cures, damage can be recovered naturally and relatively quickly.

Characters who rest a full eight hours regain 1d6 points of stat damage. If a character had multiple stats damaged during the course of adventuring, they can assign these points to the stat they wish to recover, and may even split these recovery points among their damaged stats. Keep in mind that stats cannot be increased above their (pre-damage) permanent scores through recovery, nor can recovery affect the kinds of stat reductions that occur as a result of specific injuries.

10.2.2 Healing Injuries

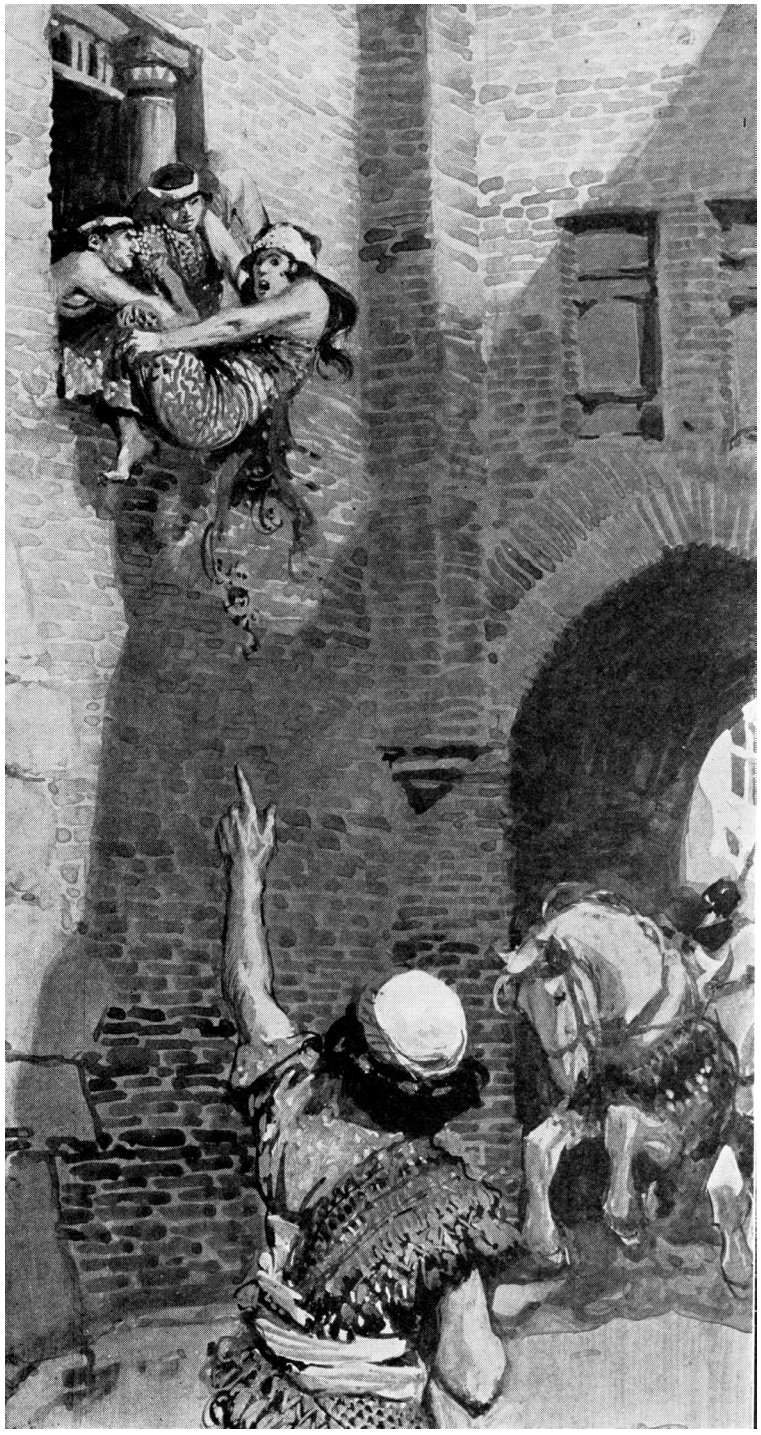
Without powerful magic, most injuries cannot be healed. Even with proper, non-magical treatment, most injuries have permanent negative effects. Some are so significant, that the character is either killed, or effectively unable to continue the adventure.

The descriptions for each injury in the injury tables give best case healing scenarios for those injuries that can be healed. Outcomes for characters who do not get the benefit of such treatment will be markedly worse, and may result in death.

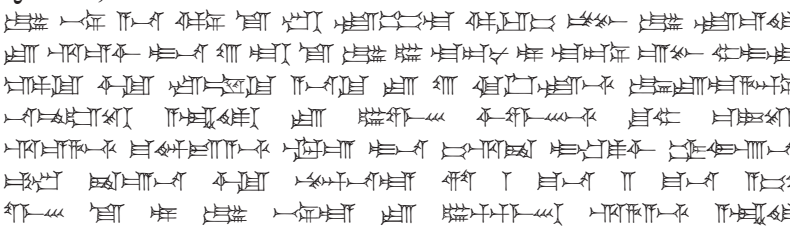
Many injuries also permanently reduce one of the injured character's stats. These reductions are permanent unless otherwise specified, and in any case cannot be restored through normal damage recovery.

Certain talents, spells, and other special effects might permit a

character to ignore, overcome, or actually heal from the permanent effects of injuries. The special rules listed for those powers supersede any of the healing restrictions mentioned above.



11.0 *Rēḫātum*, "Left Overs"



May the king, my lord, attend to the claim of his servant, and see all of the matter. At first, during the king's father, I was a poor man, the son of a poor man, a dead dog, an incompetent and handicapped person. Out of the trash dump, he lifted me up; I received presents from him; with good men, my name was spoken. I ate many leftovers; occasionally, he would give me a mule or an ox, and every year, I got one or two minas of silver. Even in the days of my lord, the king's son, I received leftovers with your exorcists…

- An Neo-Assyrian letter from Urad-Gula, a royal dependent, complaining of neglect.

11.1 Movement and Distance

BFJB distinguishes between two scales of movement, tactical and strategic.

Tactical. Tactical movement is the scale of movement used for local exploration and combat. *BFJB* presumes that tactical movement occurs on a map using an overlaid grid of squares representing 5 feet of distance.

A character can walk a number of squares per combat round equal to their Body score. They can also run faster, to move up to double this amount. Characters can run for a number of successive rounds equal to their Soul score, after which, they must make a successful Body check each round to continue to run.

Within combat, a character cannot move *and* act without suffering penalties. While problematic terrain or other battlefield conditions may increase these penalties, a character suffers a -1 penalty per square moved to any action they take during the same turn they moved. This includes any avoid rolls they make subsequent to their movement action during the same round in which they moved.

Strategic. Strategic movement is used to determine how quickly a character can make a cross-country journey. A character's base strategic walking speed is equivalent to half their Body Stat as expressed in miles per hour. This number may be modified by other terrain and condition-based penalties.

On a successful Body check, a character can move their full (unhalved) Body Stat per hour, with (non-critical) failure meaning they only

move their base rate.

Strategic movement rates for animals are given in their descriptions in §15.3.

11.2 Illumination and Lighting

Within the course of most games, players will often find themselves operating outdoors at night, or exploring enclosed or underground spaces. Mechanically, *BFJB* differentiates between natural and artificial light sources. Moreover, these rules operate on an objective basis, that is, appropriate penalties are determined not by how well the observer is illuminated, but are instead based on how well the persons, objects, or scene being observed is illuminated.

Natural Lighting. Observing things without artificial lighting (e.g., perception-related checks or ranged attacks), that are solely illuminated by twilight, or the nighttime sky, implicates a standard penalty based on the amount of celestial light present, irrespective of distance. The following chart illustrates these penalties.

Sky	Relative Penalty
Night, Starlight, Cloudy	-3
Twilight, Cloudy	-2
Night, Starlight, Cloudless	-2
Night, Fractional Moon, Cloudy	-2
Twilight, Cloudless	-1
Night, Fractional Moon, Cloudless	-1
Night, Full moon, Cloudy	-1
Night, Full Moon, Cloudless	-0

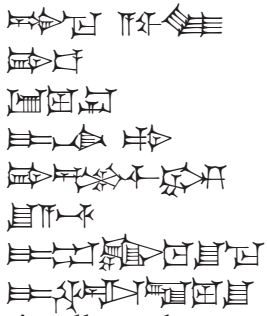
Characters who are outside at night, but are also within two radii of an artificial light source and attempting to view things outside of those two radii will suffer the same penalties as they would if using that artificial light source in total darkness.

Artificial Lighting. Torches, lamps, campfires and spells represent some of the ways that characters can bring artificial lighting into darkened situations. The following chart describes the standard ranges of several kinds of illumination. Characters making perception based checks, or performing some kind of task that involves close scrutiny of an item or situation (*e.g.*, reading a tablet) will suffer no penalties so long as the item or situation to be observed are within the listed radius.

Characters who attempt to perceive things located outside of a light source's given radius (as in the case of perception-related check, or a ranged attack) will suffer a -2 penalty for every multiple of the illumination's given range.

Light Source	Standard Range
Campfire	30 feet
Light spell	30 feet
Torch or rushlight	20 feet
Lamp	10 feet

11.3 Damaging Objects and Structures



If a man breaches
the wall of a house,
he shall be killed
and hung
in front of
that breach
- CH §21

Occasionally, a character may take issue with a non-living, inanimate object, or with part of the scenery.

Damaging Stationary Objects. Most small or medium-size stationary objects can be easily damaged by determined characters. Usually, players will automatically succeed at attacks against unmoving objects, and often (as in the case of something made of cloth or clay) will automatically destroy it.

GMs are free to assign harder objects Body scores, however, even in the case of a small or medium object of stone or bronze, this should not exceed 10 or 12. Larger objects, on the other hand, would have significantly higher Body scores, such that adjudicating damage to them in terms similar to those of combat will likely become impractical. If it does become necessary to consider the Body scores for large things composed of harder substances, GMs should consider the following rules for damage to walls.

Damaging Handheld Items. Occasionally, a character may want to damage an object held by another character, such as a weapon. To do so, the character attempting to damage the object makes an attack check and applies a -3 penalty, along with all other penalties appropriate to an attack on the character holding the object, with the exception of penalties

resulting from worn armor. The holding character is normally allowed an avoid check, again with the penalties that would normally be applicable to an attack against them.

Most handheld objects will be destroyed upon a successful hit. Harder objects might survive, but will be dropped by the holding character. Weapons are an exception to this circumstance; upon a successful attack, they are not instantly destroyed, nor do the holding characters automatically drop them. Instead, the weapon takes damage.

Weapons can take an amount of damage equal to the amount of damage they themselves normally do upon a successful hit, after which, they break. Characters who successfully damage their opponent's weapon in this fashion will also damage the weapon they used to attack it. The attacking character's weapon takes the amount of damage their opponent's weapon would normally do, and as with their opponent's, the attacking character's weapon is destroyed once it receives an amount of damage equal to the damage it normally does in combat.

Damaging Walls. Allowing things from the outside inside is pretty much antithetical to the concept of a "wall." Sometimes, though, characters will find it necessary to attempt to breach them.

For the purposes of *BFJB*, a standard "breach" is a hole in the surface of a wall three feet in diameter — enough for a physionormative adult human to crawl through.

The following chart provides the amount of physical (Body) damage a character would have to do to various types of walls to create a breach of this size. For walls thicker than the average given, or holes with diameters greater than 3', these numbers increase proportionally.

Material	Average Thickness	Damage to Breach	Weakness
Reed	2 inches	50	Axes
Unbaked Brick	1 foot	250	Hammers
Wood	6 inches	500	Axes
Baked Brick	1 foot	1000	Hammers
Dressed Stone	3 feet	5000	Hammers
Unworked Stone	5 feet	10,000	Hammers

Normally, a character who attacks a wall with a weapon will automatically succeed without a check. However, attacking in this fashion will usually result in the destruction of the weapon itself. The melee weapons listed in §6.1 can be used to attack a wall for a number of times equal to

the amount of damage they do on a successful hit, before they break. This means that a dagger would break after two attacks, while a sword would last for three.

There are several qualifications to this rule. When used to attack a wall outright, hammers, maces, and flails can last for a number of attacks equal to three times their normal damage value. Moreover, a hammer, when used with a chisel or other proper implement only suffers breakage after 1000 attacks against a wall. Similarly, axes, when used to attack walls of reed or wood, also only break after 1000 such attacks.

Of course, causing too much damage to walls and structures may cause portions of them to collapse, threatening individuals both nearby and inside the structure.

Water Damage to Mudbrick. Most permanent structures in Ḫammu-rapi's Mesopotamia are built using some form of mud-brick, either baked or not. Exposure to water causes damage to these structures.

Brick Type	Damage from Rain	Damage from Inundation	Damage from Deliberate Application
Unbaked	5 per hour	3 per hour	6 per minute
Baked	1 per hour	1 per hour	2 per minute

11.4 Dehydration and Starvation

Whether in the wilderness of the Mesopotamian steppe, or in an urban environment, characters who find themselves unable to find water and basic sustenance will suffer penalties, and in extreme circumstances, die.

Dehydration. Normal adult humans need about 1 gallon of water per day to avoid dehydration. For humans engaged in strenuous physical activity, or toiling in an arid climate, this number doubles. A character can go without water for a number of hours equal to 6 times their Body Stat. After this time passes, they take 1 Body damage per hour until their Body score reaches 0. This damage is in addition to any damager the character takes as a result of starvation.

When a character's Body score reaches zero as a result of dehydration, they do not roll on the Body injuries chart. Instead, the character suffers a special injury: *dehydrated*, and falls unconscious. If they do not receive proper medical attention immediately, they will die in a number of hours equal to their original Body Stat before they started taking dehydration damage.

Characters who have taken dehydration damage, but whose Body stat has not reached 0 do not recover this damage normally through rest. Instead, they must first be provided with a number of gallons of water equal to the damage they suffered. Only then can they recover this damage normally through rest.

Absent some kind of magical intervention, characters who have suffered the *dehydrated* injury must be treated medically to avoid death. A doctor (or any other character with a penalty) who successfully checks can treat the character for three days to remove this injury status. To do so, he must have access to enough water for those days, plus a number of gallons equal to twice the character's Body score. If this process is successfully completed, the character loses the *dehydrated* injury, and their Body stat returns to 1. They may rest and restore any more points of Body damage normally.

Starvation. A character can go without food for 72 hours before they begin to take Body stat damage. For every additional 24-hour period they go without food, a character takes one point of Body damage. This damage is in addition to any damage they receive as a result of dehydration. When the character's Body score reaches 0, they do not roll on the Body injuries chart. Instead, they suffer a special injury: *starved*, and fall unconscious. If the character does not receive proper medical attention immediately they die in a number of hours equal to their original Body Stat.

As with damage from dehydration, characters who have been

damaged by starvation do not recover this damage through normal rest. If the character's Body score hasn't yet reached 0, they can recover any damage they've taken as a result of starvation at a rate of 1 point per day they spend resting while provided with a normal day's worth of food.

To avoid death, characters who have received the *starved* injury must receive proper medical treatment. On a successful check, a treating character can temporarily prevent the *starved* character's death. While they do not have to check again, the treating character must care for the starved character for 1d6+6 days and provide them with a normal day's worth of food during this time. After this point, the character no longer has the *starved* injury, and their Body stat returns to 1. They may rest and restore any more points of Body damage normally.

11.5 Falling and Drowning

Falling. A falling character normally takes 1 point of Body damage per 10 feet fallen. A character who makes a successful Body check can avoid up to 2 points of falling damage. Characters who attempt this check will suffer a standard penalty to this check equal to the -1 for each 10 feet fallen, in addition to a -3 knowledge penalty if their professional knowledge doesn't include mitigating the effects of falling.

A character whose Body score is reduced to 0 in this way rolls on the Body Injury Chart as normal, but adds a 1 to their roll for every 10 feet fallen.

Drowning. A character can hold their breath for a number of rounds equal to their Body stat. Once this period passes, they fall unconscious and receive the injury *drowned*. *Drowned* characters will die after an additional two rounds if they are not pulled from the water and another character treats them by making a successful Mind check.

If this check is successfully made, the *drowned* injury is removed, and the character can return to normal activity after a rest.

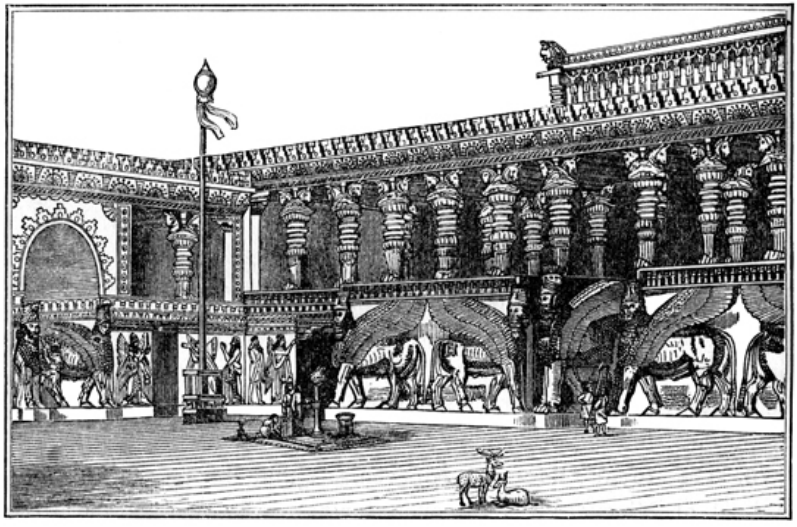
11.6 Burns and Exposure Injuries

Characters whose Body stats are reduced to 0 as a result of extreme heat or extreme cold do not roll on the Body Injury chart as normal. Instead, the injured character should roll 1d6 and consult the appropriate chart below.

The following charts assume that the character does not remain in the situation that caused the injury, e.g., that the injuring fire goes out, or that they are removed from the cold environment that caused the original damage. Should this not occur, the character will be forced to reroll on the

applicable chart every two rounds thereafter, until death results.

Burn and Fire Injuries	
Roll	**Injury**
≤ 1	First-degree burn. The character's exposed skin is burned, and it turns red and blisters. For the next 1d6+4 days, the character suffers a -1 penalty to any Body checks.
2	Moderate burn. The character receives a moderate burn to their exposed skin. For the next 1d6+1 weeks, their Body score is temporarily reduced by 1 (to a minimum of 1), and they take a -3 to any checks that involve movement, such as running or combat. Characters injured in this fashion require proper medical treatment to prevent infection. If this is not rendered, then for every day of their recovery period, the character must succeed at a Body check. Failure means that their wounds become infected, and instead of their Body score returning to normal, it is temporarily reduced by 1 for every day that the character does not receive proper medical treatment. If the character's Body stat reaches 0 in this fashion, they die.
3	Second-degree burn. The character receives a nasty second degree burn to any exposed skin. Any flammable equipment they possess is destroyed. For the next 1d6+2 weeks, the character's Body and Soul scores are temporarily reduced by 2 (to minimums of 1). After this period, their Body score returns to normal, however, the Soul damage becomes permanent, unless they receive proper medical treatment to mitigate the effects of scarring during the recovery period. Even with this treatment, the character's Soul stat is permanently reduced by 1 (to a minimum of 1).
4	Blinded. Fire destroys the character's eyes. After a recovery period of 2d6 weeks, the character can return to their previous activities, however many checks that require sight (such as reading) will be impossible for them. In situations such as combat, the character suffers a permanent -5 penalty to all checks requiring perception.
5	Hands destroyed. The character's hands and fingers receive severe third- and fourth-degree burns. They are blackened and useless. The character will die within in 1d6+6 days if they do not receive proper medical treatment. Even if they receive this treatment, their hands will have to be amputated, and their Body stat is permanently reduced by 1 (to a minimum of 1). Any checks that require the use of the character's hands become impossible.
≥6	Death. Fire incinerates a significant part of the character. They die immediately.



Exposure and Cold Injuries	
Roll	**Injury**
≤ 1	Chilblains. The character's hands and feet become afflicted with chilblains. When they're revived, they suffer a -1 to any checks involving the use of their feet or hands, including walking or swinging a weapon. This condition fully heals within 1d6+6 days, after which the character suffers no penalties.
2	Mild frostbite. The character receives a mild frostbite to their exposed skin. For the next 1d6+1 weeks, their Body score is temporarily reduced by 1 (to a minimum of 1), and they take a -3 to any checks that involve movement, such as running or combat. Characters injured in this fashion require proper medical treatment to prevent infection. If this is not rendered, then for every day of their recovery period, the character must succeed at a Body check. Failure means that their wounds become infected, and instead of their Body score returning to normal, it is temporarily reduced by 1 for every day that the character does not receive proper medical treatment. If the character's Body stat reaches 0 in this fashion, they die.
3	Face frozen. The cold flash-freezes portions of the character's hair and face. Whatever hair and beard they have shatters like glass or falls out later, and the tip of their nose is lost. The affected portions of their skin will blister at first, then turn black, before cracking and sloughing off. For the next 1d6+2 weeks, the character's Body and Soul scores are temporarily reduced by 2 (to minimums of 1). After this period, their Body score returns to normal, however, the Soul damage becomes permanent, unless they receive proper medical treatment to mitigate the effects of scarring during the recovery period. Even with this treatment, the character's Soul stat is permanently reduced by 1 (to a minimum of 1).
4	Severe Hypothermia. The character suffers significant injuries to their body, and without immediate and proper care, they will die in 4d6+6 hours as a result of organ failure. Even so, this exposure has affected their body processes, and it will take them 2d6 weeks of rest to recover. After this period, their Body score is permanently reduced by 2 (to a minimum of 1).
5	Severe frostbite. The character's feet are so damaged by cold that they become useless. The character will die in 1d6 days if they do not receive proper care. Their feet will become pale and hard, but they will feel surprisingly little pain. Their feet will either have to be amputated, or they will autoamputate after a month. Once amputation occurs, and 3d6+6 days recovery time passes, the character may resume normal activity, except that the character's Body stat is permanently reduced by 1 (to a minimum of 1), and many tasks that require walking or standing become impossible or can only be undertaken at a significant penalty.
≥6	Death. The character becomes so cold their chest, lungs and heart freeze solid. Significant and irreparable damage occurs to their organs on a cellular level. They expire after two rounds.

11.7 Disease

As with damage from fire and cold, special rules apply to characters who come into contact with disease.

Each disease has different mechanical rules that apply to it. Minor diseases can result in mere penalties to some of an infected character's rolls, while more acute conditions can result in stat damage, permanent injuries, or death. Several examples of diseases present in the world

of *BFJB* are given below, along with the rules applicable to them. GMs are free to work up their own disease descriptions, using these and the injury tables as a guide.

In dealing with disease and infection, it is important to consider that ancient Mesopotamians did not appreciate the sources of these maladies as modern people do. Obviously, they wondered about the capricious nature of the occurrence of disease, and the presence of mass outbreaks, but they normally attributed this to disruptive situational factors such as war and famine, or the predations of malign gods, demons, and sorcerers.

Di'um. (wr. di-ḫu-um). *Di'um* is a serious disease that is at first characterized by acute headaches and fever. The character normally develops these symptoms 3d6+6 days after infection. Within a day of the arrival of the first headaches, characters begin to have digestive imbalances resulting in vomiting, severe stomach cramps and diarrhea. At this initial stage, the character's Body score is temporarily reduced by 2 (to a minimum of 1), and they suffer a -3 penalty to all checks, irrespective of stat. With a successful check, a doctor can diagnose and treat the disease at this stage; any other character can attempt it at a -3 penalty.

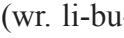
The disease enters its second stage 1d6 days after initial symptoms manifest. If not cured by a doctor at this point, the character develops neurological symptoms like seizures and palsy. Their Mind and Soul scores are reduced by 2, to a minimum of 1. Only the professional talent of the doctor can cure the character at this point. For every day that the disease continues, the character's Body stat is permanently reduced by 1. When it reaches 0, the character dies.

Di'um is not contagious.

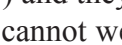
Ḫimṭum. (wr. ḫi-im-ṭú-um). *Ḫimṭum* is much less serious than *di'um*, although their initial symptoms are identical. An afflicted character suffers fever, diarrhea and vomiting 1d6+1 days after initial infection. Their Mind and Body scores are temporarily reduced by 1 (to a minimum of 1). If not cured by a doctor, 1d6+1 days after the initial appearance of symptoms, the character is permitted a Body check. If they're successful, their fever breaks, and they come through the disease unscathed, able to return to normal activity after a day of rest. If a character fails this check however, they temporarily lose 1 point from their Body stat, which cannot be recovered while the disease continues. Every day, the character is permitted another Body check to attempt to beat the infection. If they are not successful before their Body stat falls to 0, the character dies.

Ḫimṭum is contagious, and anyone coming into close contact with a character displaying symptoms, or the body of a character who has died as

a result of the disease, must make a successful Body check or fall ill with *ḫimṭum* as well.

Li'bum. (wr. li-bu-um ). *Li'bum* is a skin disease characterized by itching and dryness. A character infected with *li'bum* shows symptoms within 1d6 days after infection. Their skin turns red, and then becomes dry and cracked. Their Soul stat is temporarily reduced by 2 (to a minimum of 1) and they suffer a -1 penalty to any Body or Mind checks. Moreover, they cannot wear armor or heavy or restrictive clothing without suffering an additional -3 penalty to their Body and Mind checks (for a total penalty of -4). Every day after these symptoms first appear, the character is allowed a Body check. Success means that they will fully recover from the disease within 4d6+12 hours. Otherwise they continue to suffer, making checks against the disease every day until they succeed.

Li'bum is not contagious.

Lu'tum. (wr. lu-ú-tum ). *Lu'tum* is a leprosy-like disease that can remain dormant inside an infected person for 3d6 years. Once it manifests, a character develops pink patches of skin all over their body. Within 1d6+2 days, these become numb, and nerve damage occurs. The character's Body and Soul stats are permanently reduced by 1 (to a minimum of 1). As the disease progresses, an afflicted character must make a Body check every week. Failure means that their Body and Soul stats are again permanently reduced by 1, to a minimum of 1 as the disease continues its course and the character begins to develop legions on their body. Overtime, the character's fingers and toes become deformed, and they may begin to suffer vision problems. Characters can live for years with *lu'tum*; however, given their fragile conditions, even a minor wound could kill them.

Doctors can heal this infection at any time using their professional talent; however, they only get one attempt. Failure means that the disease remains incurable. Even when cured, the stat reductions that occurred as a result of this disease are permanent, unless the character is the successful subject of the *Heal Body* (for their Body stat) and *Heal Soul* (for their Soul stat) rituals.

Lu'tum is known to be contagious, and characters that show signs of it will be shunned by Mesopotamian society, and in some cities, may be subject to violence or immediate arrest. Characters who come into close contact with someone who displays symptoms of *lu'tum* must make three Body checks. If they fail all of these checks, they become infected and the disease proceeds normally.

Rapādum. (wr. ra-pa-du-um). This disease usually results from ingesting contaminated food. Symptoms begin to occur within 1d6

weeks of initial infection. An afflicted character's Body stat is temporarily reduced by 1 (to a minimum of 1) and they develop a fever, accompanied by vomiting and diarrhea. Every 4d6+6 hours, the character is permitted a Body check to beat the infection. If they succeed, they return to normal after a full day's rest. If they fail, their Body stat is temporarily reduced by 1 (with no minimum) and the character becomes confused, suffering a -3 to any Mind checks. A character continues to make these checks, until they either succeed, or their Body stat is reduced to 0, at which time, they die.

Rapādum is not contagious.

Sikkatum. (wr. sik-ka-tum 𒅖𒆠𒅖𒌦). *Sikkatum* is characterized by inflammation, and probably results from a reaction to some kind of allergen. Symptoms first appear 4d6 hours after initial contact. A portion of the character's Body swells up and becomes red, fevered and painful. The character suffers a -2 penalty on any Soul checks, and -2 to any Body checks that involve using that area of their Body. So long as the character is no longer exposed to whatever triggered the *sikkatum*, they will return to normal after another 4d6+12 hours. *Sikkatum* is not contagious.

Šuruppû. (wr. syll. and A.ZA.AD). Mesopotamians associate *šuruppû* with colder and mountainous regions, but it can strike anyone, anywhere. After an incubation period of 1d6 hours, the character begins to experience chills. They may develop a headache, and feel exhausted. Their Body stat is temporarily reduced by 1 (to a minimum of 1) and they receive a -2 penalty on any checks requiring detailed work or concentration. Every 24 hours, the character is allowed a check to see if they can beat this infection. If they succeed, they recover fully after a subsequent rest.

Šuruppû is contagious, and anyone coming into close contact with an infected person who is displaying symptoms must succeed at a Body check or fall victim to it as well.

11.8 Poison

Like disease, every poison must be treated separately. A few examples are given below.

In most circumstances, characters who ingest a poison (whether knowingly, or unknowingly) are not given an opportunity of an avoid check, while characters who encounter it in the environment are normally allowed a check to avoid exposure.

Arsenic, Deliberate. A character who is deliberately poisoned with arsenic (normally by ingesting it) does not get to make an avoid roll. Instead, they take 4 Body damage. If this damage doesn't reduce their Body stat to 0, they experience violent body cramps, diarrhea, and vomiting of blood for 3d6+12 hours, after which their symptoms abate. Their hair (including that of their eyelashes and eyebrows) will fall out and their Soul score will be temporarily reduced by 1 (to a minimum of 1) for 2d6+12 days. Through rest they can recover their Body stat damage.

If instead a character's Body stat is reduced to 0 through damage as a result of arsenic poisoning, they fall into a coma and die in 1d6 hours.

Arsenic, Environmental. Chronic, long-term arsenic poisoning can result in a host of medical issues, but normally these fall outside the context of gameplay. When a character is exposed to a higher-level of arsenic poisoning through some kind of environmental contamination (such as that resulting from the production of arsenical bronze), they must make a Body avoid check. Failure means that they take 1 Body damage, and begin to suffer headaches and body cramps. Every hour that they remain exposed to the arsenic means that they must make another Body avoid check. A second failure means that the character suffers another 1 Body damage, along with a -2 penalty to any Mind checks, as they become confused. On a third

failure, the penalties for a second failure double, and the character begins to vomit, and experience diarrhea. If a character is removed from the area of contamination, they cease having to make avoid checks. Whatever symptoms they are experiencing will persist for another day, after which they no longer suffer check penalties, and can begin to recover their stat damage through rest normally. Characters whose Body stat is reduced to 0 as a result of damage from arsenic exposure do not roll on the Body injury chart. Instead, they fall into a coma, and will die in 2d6 hours.

Mandrake. A character poisoned with mandrake (either deliberately, or through exposure) will develop symptoms 1d6+6 minutes after initial contact. Their Mind score will be reduced by 3, and if the character survives the loss, for the next 1d6+2 hours they will experience vivid hallucinations. After this period, the character is listless for another 1d6 hours, and will have a host of neurological symptoms like blurred vision, dizziness, and headache. Once this period passes, the character no longer experiences any symptoms, and can recover the lost Mind normally.

Characters whose Mind stat is reduced to 0 by the damage that results from mandrake poison must make a Body check. If they succeed, their Mind stat remains at 1, and the poison follows its normal course. If they fail, they will slowing fall into unconsciousness over 3d6 minutes, as their lungs cease to function. They die at the end of this period.

Snake Venom. A character bitten by a viper suffers Body stat damage as a result of the attack, however, if they are also injured (*i.e.*, the attack reduces their Body stat to 0), they do not roll on the Body injury chart as normal. Instead, they receive a special injury — *snake-bitten*. The character is taken out of combat as the location of the bite (one of the character's limbs) starts to burn and swell. After 1d6x30 minutes the character begins to vomit and experience shortness of breath. They become very cold and clammy to the touch, and fall into a deep coma for 5d6 hours. During this time, they may begin to recover their Body stat as normal. Normally, a character awakes after this period and their Body stat is temporarily reduced by 1. If this reduction would reduce that stat to 0 again (i.e., if their permanent Body stat was 1, they restored that during the recovery period, but this reduction returned it to zero) the character does not awaken, but dies.

A character who survives this ordeal sees their symptoms abate soon after they wake; except that the bitten limb remains swollen and the wound continually oozes pus for another 1d6 days. After this period, the limb returns to normal, and the character no longer suffers the temporary reduction to their Body stat.

12.0 World and Culture

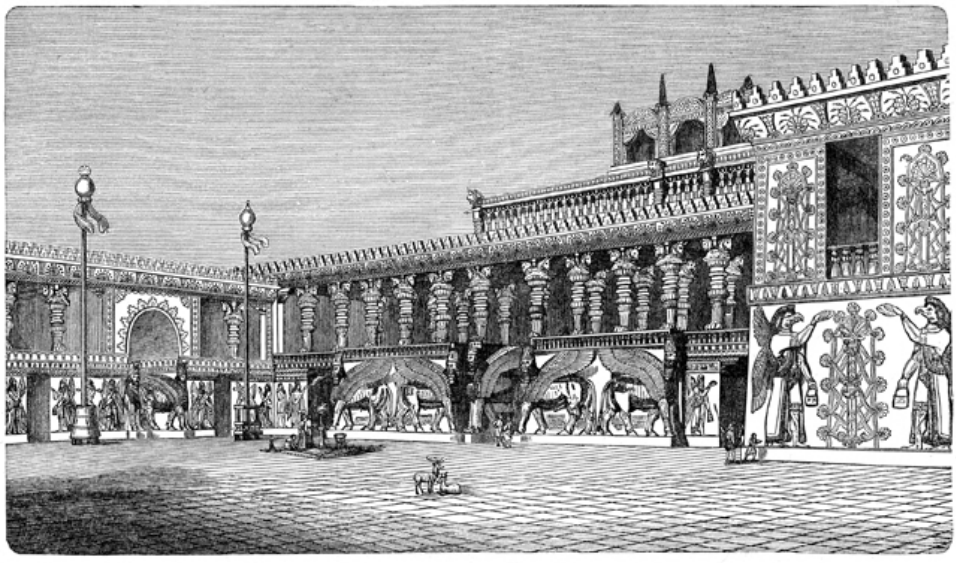
The world and culture of Ḫammu-rapi's Babylon can be rather opaque to those players new to it. *BFJB* recognizes that Ancient Mesopotamia is given only cursory attention in Western curricula. Often, players' preconceptions of Babylon will have their source either in the half-remembered admonitions of Sunday School teachers, or worse, the libelous inventions of Herodotus' Ἱστορίαι.

Old Babylonian culture is at once familiar and alien, and rather than default to anachronistic Classical or Biblical tropes, it is suggested that special attention be given the following sections. They are offered to give flavor to the Gamemaster's Mesopotamian campaign, whether it be one grounded in history or in fantasy.

12.1 Appearance

For the better part of the third millennium BCE, free men in Mesopotamia removed all of their hair, and free persons of both sexes wore little in the way of clothing. The advent of the Akkadian Empire of Sargon the Great (ca. 2330 BCE) signaled a dramatic change in the types of clothing favored by the urban peoples of Sumer and Akkad; for the past five hundred years their fashions have become increasingly varied and complex.

Free men. The typical urban *awīlum* wears his hair long, often braided and pulled into a chignon that sits at the nape of his neck. His beard is likewise worn long, and either braided or carefully waved. Most *muškēnū*, on the other hand, and likewise those urban *awīlû* who regularly engage in manual labor, and pastoralists of all classes, must necessarily wear their hair



and beards shorter.

Social status and occupation again dictates the type of clothing worn by male *awīlû* and *muškēnū*. It stands to reason that the higher a male's economic status, the more elaborate his dress. Adult men generally wear a toga-like robe, essentially a long bolt of dyed wool draped and folded over the wearer's body. The edges of this garment are fringed, with the tassels and decoration becoming longer and more embellished with a garment's cost. Soldiers in the field, as well as pastoralists and free men engaged in labor, often wear belted tunics, or alternatively knee-length kilts under a bare torso.

Anachronizing trends exist among priests and scribes, some of whom perpetuate Sumerian traditions related to hair removal, even if they wear modern robes.

In the arid environment of Mesopotamia, turbans and caps are prevalent among all classes.

Free women. Like *awīlû*, free women wear their hair long and often pleated. Rich and idle *awīlātum* style their hair in myriad elaborate fashions, often incorporating decorations of precious metals and gems to weighty headdresses. Women of the lower free status hold their hair back with straps of cloth or crocheted netting, and women of both classes frequently wear hats or veils.

While the basic component of a free woman's garment — a long bolt of draped wool — does not differ from that of free men, the patterns and decoration are readily distinguishable. In addition, female free women who can afford to wear jewelry, and accent their appearance with lotions and makeup.

Slaves. A special note must be made regarding slaves of both sexes. As noted in the Slave entry in § 4.4, during the Ḫammu-rapi era, slaves' hair was partially shaved, and the remaining hair worn in a style called the abbuttum. Manumission began with the removal of the abbuttum by a slave's master. Two provisions of Ḫammu-rapi's Code (§§ 226-7) are specifically concerned with those barbers who remove an abbuttum without a master's consent.

Clothing for slaves depends again on the economic status of their masters and the slave's specific occupation. Male slaves assigned to fieldwork often wear very little, while slave women and those employed in the homes of *awīlû* wear tunics and kilts.

12.2 Architecture

Composition. With the exception of small, temporary structures

composed of wood or bundles of reeds, the homes, temples, ramparts and other sundry edifices of Ḫammu-rapi's time are composed of sun-dried mud-bricks, set together without mortar. As a general rule, kiln-baked brick is only used in those areas of structures exposed to water. In circumstances where this exposure is constant, *e.g.*, around drains and sluiceways, builders often seal the bricks with bitumen.

Of special note is the construction and maintenance of the roofs of Mesopotamian structures. Roofs are composed of a slab of dried mud erected over a frame of wood beams, which have themselves been covered with reed slats. Even though rain is infrequent in Mesopotamia, it can have a deleterious effect on homes if the roof is not regularly maintained and resealed. As a result, many leases specify a tenant's duties regarding the upkeep of the roof.

Homes and Temples. The rooms of homes (sing. Akk. *bītum*, wr. É 𒂍 "house") and temples (sing. gen. Akk. *bīt ilim* wr. É DINGIR(.RA) 𒂍𒀭(𒀭𒌦), lit. "house of the god") are laid out as sets of interconnecting suites around a courtyard. Grander homes infrequently have one or two more courtyards with additional surrounding rooms.

Old Babylonian architecture is generally windowless, and a home's courtyard, therefore, provides occupants with light and air. Most cooking takes place there. The largest, best rooms are typically those on the south-eastern side of the court.

For the majority of the populace, human waste is collected in containers and transported away from the home. Larger estates have lavatory rooms (OB. *bīt musâtim*) with either floor holes or toilets of baked brick, which sit over terra-cotta "ring-drains" connecting to a cesspit or sewer (OB. *asurrû*) dug under the room for this purpose. Snakes, scorpions, mongooses and, perhaps not surprisingly, demons, are widely reputed to nest in these areas, and could enter the house via the toilet.

While the doors of temples, palaces, and other important constructions can be composed of more expensive materials, the doors of most homes are made of reed, set in a wooden frame.

Housekeeping. In ancient Mesopotamia, homes often house many generations under one roof, as well as collateral relatives and their dependents. Shrines dedicated to ancestors and household gods are often present, and it is noteworthy that the bodies of the deceased are often buried under the walls and floors of the homes in which they lived.

For those families employed in commercial ventures, most of the actual work takes place in the home; as one descends the social ladder into the working classes, neighborhoods make little distinction between residences

and businesses. The homes of many bakers, for instance, have counters on street-facing windows built into their walls.

12.3 Belief and the Gods

Whether or not you choose to include actual magic, monsters, and more fantastic elements in *BFJB*, religion and a belief in magic pervade Mesopotamian culture during the time of Ḫammu-rapi. As such, roleplaying demands that these subjects be treated with a modicum of seriousness; characters in non-fantasy games should nevertheless treat magic and the existence of magical creatures with credulity.

Like all human cultures, the Babylonians endeavored to make sense out of the dangerous, uncertain world in which they lived. Just as modern man today conceives of the universe as matter and energy resulting from the Big Bang; of sickness and disease as the result of microbial infection and environmental circumstances; of drought and famine as the result of complex weather patterns and economic factors; the people of ancient Mesopotamia took for granted their own explanations of the world and the origins of human suffering.

12.3.1 Babylonian Cosmology

The Creation Myth. The *Enūma Eliš* details the events of the creation. In the earliest times, there were two god-features in the universe, Tiamat and Apsû. These two entities begat several other primordial beings, and this action ultimately resulted in the generation to which the gods Ea and Anum belong. The existence of these new gods disturbed Tiamat and Apsû, so that Apsû lobbied Tiamat to have them destroyed.

Ea, however, discovered this plot and preemptively subdued Apsû thorough magic. Several gods then came to Tiamat to persuade her to confront Ea. Tiamat spawned monsters, and together they initially overwhelmed the gods allied to Ea.

All appeared lost, until Ellil's son Marduk took up the fight against the allies of Tiamat, and drove them before him. Marduk killed Tiamat and proceeded to split her into two halves, which he placed over the body of the dormant Apsû.

Marduk organized and allotted to Anum and Ellil the upper half of Tiamat, which became Heaven. Tiamat's lower portion became the earth, whose rocky surface floats upon the remains of the body of primordial Apsû.

The Universe. At the time of the First Dynasty, the Babylonians believe that the whole of the earth (OB. *kibrāt arba'i*, "The Four Corners"),

exists as a single, large continent circumambulated by salt-water ocean.

Above the earth is the firmament (*šamû*, AN, 𒀭, "sky, heaven"), which is circular (*kippat šamê*, "the circle of heaven") and made of either water or stone. The heavens are held in place by great bonds and have gates through which the sun, moon, and stars move.

Beneath the earth still lies the remains of Apsû, which serves as the source of fresh subterranean water. Still further lies the underworld, where dwell the gods of death among the shades of deceased mortals.

12.3.2 Petitioners and Petitioned

Any attempt at a survey of Babylonian religion must begin with a caveat, that under close scrutiny, there exists little consensus among ancient sources regarding the functions and relationships of the gods. We know the names of hundreds of divinities who were worshipped in the Near East before the Hellenistic Era, however, across this span of roughly 2,500 years, gods and goddesses fell in and out of fashion; kings and scribes synchronized similar beings and magnified or redacted their mythological roles as they saw fit.

Towns and cities, moreover, each had their own patron deity, a god or goddess who was usually accorded a prime position in the local conception of the pantheon. This tendency is especially present during the era of the city-state. Likewise, with the unification of the urban Near East into larger and larger confederations, the political fortunes of a god or goddess's city could elevate its tutelary head's position as well.

Even within cities themselves, multiple cults of a divinity could exist, each of them focused on a different aspect of the deity's portfolio. What follows below is meant as a rough sketch of those Mesopotamian deities most relevant to the world of the eighteenth century BCE, viewed from a broad perspective.

Finally, it should be noted that there are no "evil" gods in the Mesopotamian pantheon, although at times every one of them can be unjustly cruel and malicious.

12.3.3 Important Gods and Goddesses

Author's Note: I'll confess to being little interested in outlining Mesopotamian religion, since it is a complicated subject treated better elsewhere. Gamemasters can encourage players to source or invent their own interpretations of these or other deities. Frankly, because every Babylonian god and goddess fills myriad roles over the long course of Pre-Hellenic history, I'd place chances on your variation being correct according to some cult or the other.

- *Ludlul Bēl Nēmeqi*, Tablet II, Lines 1-22

I survived, that period elapsed,
When I turn around, it is bad, it is bad;
The malice (against me) has increased, I cannot find my equilibrium.
I called to the god, but he did not give me his attention.
I appealed to my goddess, but she did not raise her head.
In his divination, the diviner has not determined the facts.
Nor with his incense, the dream-interpreter teased out my situation.
I sought the breeze, and it did not enlighten me.
With his ritual, the incantation-priest did not remove the wrath.
What strange circumstances beset all lands?
When I look about, persecution, conflict.
Like one whose libations do not honor the the gods;
Or at meals, does not invoke the goddess;
One who does not prostrate himself, nor considers bowing down;
From whose mouth, prayer and appeal are thwarted;
Who has ignored holy days, despised observations;
Who through negligence, scorns their rites,
Who has not made his people learn reverence and attentiveness,
Who eats his bread without invoking his god,
Who abandons his goddess, not bringing a mashatu-offering,
For one who is crazed, who forgot his lord,
Who has lightly sworn a serious oath by the name of his god, I myself appear the equal.

Adad

(wr. $^{d.}$IŠKUR , also $^{d.}$10)

Tutelary Affiliation: Karkar, where his temple is Eugalgalla. In Babylon, his main temple is Enamḫe.

Indicia: Lightning bolts and the number 10. During the Old Babylonian period, a bull, although in earlier epochs it was the *mušḫuššum*-dragon.

Description: A storm god, Adad is both a bellacose, destructive character and the bringer of sporadic, life-giving rain. Alternatively described as a son of Anum or Ellil, his wife is the minor deity Šala. He is considered one of the greater gods, and is venerated in various local forms across the Middle East.

Anum

(wr. $^{d.}$AN or AN-num , also $^{d.}$60)

Tutelary Affiliation: None. His primary cult-center is at Eanna in Uruk, a sanctuary he shares with Eštar. He has a seat in Babylon's Esagil.

Indicia: The bull, the throne and the number sixty.

Description: Frequently called the "Father of the Gods," Adad, Ea, Ellil, Eštar, Nergal and Sîn are variously described as his children. A Mesopotamian sky deity, Anum could be considered the head of the Babylonian pantheon in some respects, however, by the time of the First Dynasty many traditions hold that he has delegated his authority (OB. *anûtum*) to one or several of his children. His function is generally to mediate among the gods, and to confer kingship upon those rulers whom he deems fit. He is one of a triad of greater Mesopotamian deities, along with Ellil and Ea/Enki.

Ayya

(wr. $^{d.}$A-A)

Tutelary Affiliation: None. She is worshiped primarily at Ebabbar in Sippar with her husband, as well as in Larsa. Likewise in Babylon, at Edikukalamma.

Description: Like her husband Šamaš, Ayya is a justice-minded deity. During the First Dynasty, she is second among those deities invoked in the oaths binding parties to contracts and real estate agreements. She is a goddess of light and sometimes functions as an intercessor between a petitioner and her husband.

Dagān

(wr. $^{d.}$Da-gan or $^{d.}$Da-ga-an)

Tutelary Affiliation: Tuttul, but his worship is popular across the

Middle East, including at Mari.

Description: Dagān is an Amorite grain god, one whose cult rose to prominence during the Ur III period. By the end the First Dynasty of Babylon, his worship will be firmly entrenched along the Levantine coast, where he will eventually be assigned the role of father to the Western Semitic deity Ba'al.

Dumuzi

(wr. ^{d}DUMU.ZI,)

Tutelary Affiliation: Worshiped across Sumer and Akkad, typically with Inanna / Eštar, as in Uruk.

Indicia: None.

Description: Originally a god of shepherds and farming, Dumuzi is a frequent personality in the myths surrounding his wife, Eštar. Typically portrayed as the younger, junior partner in the marriage, he takes her place in the underworld. As such, the rituals involving their marriage and his death form two important cultic observations in Old Babylonian Era Mesopotamia.

Ea / Enki

(wr. ^{d}É.A or ^{d}EN.KI , also ^{d}40 and ^{d}60)

Tutelary Affiliation: Eridu, where his main temple is Eabzu. In Babylon, Eešmaḫ is his main sanctuary.

Indicia: A horned helm, as well as flowing fresh water and the turtle (i.e., the creature who facilitated the final return of the Tablet of Destinies).

Description: Chief god of the Apsû, Ea (syncretized with the Sumerian Enki) is one of a trinity of greater Akkadian deities. He is a masculine god of intelligence and magic, one whose cultic aspects focus on exorcism and sexual potency. In the epics, Ea is often portrayed as the creator and chief patron of mankind.

Ellil

(wr. ^{d}EN.LÍL , also ^{d}50)

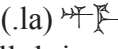
Tutelary Affiliation: Nippur at the temple Ekur. In Babylon, his main temple is Enamtila.

Indicia: Like Ea, Ellil is often depicted as wearing a horned helm.

Description: Along with Anum and Ea/Enki, Ellil finishes the triad of greater gods. Often treated as a son of Anum, he is a god of destiny, power, and rulership. At a fundamental level, his dictates determine the course of the world. Various sources describe his decrees as unalterable. In literary

sources, Ellil is often indifferent, if not nominally hostile to mankind. By the Old Babylonian Period, his preeminence among Babylonians is already waining, superseded in favor of the city's chief deity, Marduk.

Ereškigal

(wr. ^{d}Ereš-ki-gal(.la)  ( ))

Tutelary Affiliation: Small shrines exist in several cities in the Kingdom of Upper Mesopotamia. However, Ereškigal has no organized cult or priests.

Indicia: The owl. Represented in art with taloned feet, Ereškigal is also shown with the horned cap common to Mesopotamian deities.

Description: Often treated in theogenic literature as a sister of Eštar, most sources agree that she is the consort of Nergal, a god who is more widely worshiped in Babylon during the period of the First Dynasty. As such, she is a goddess of death and of the earth, but also mentioned in invocations related to child-birth. Her vizier is Namtar.

Erra

(wr. ^{d}ÈR.RA)

Tutelary Affiliation: Primarily Kutha, where his temple is Emeslam.

Description: A destructive warrior god, Erra is the divine plague-bringer in Babylonian mythology. He is popular among physicians and exorcists-priests, those who seek to forestall his effects. In later periods he is syncretized with Nergal.

Eštar

(in later periods, **Ištar**)

(wr. ^{d}IŠTÁR , also ^{d}15 ;

Note the spelling ^{d}EŠ$_4$.TÁR in personal names)

Tutelary Affiliation: Primarily Uruk. In Babylon, she is worshiped in the warlike-aspect of Bēlet-Akkade at Emašdari, and as Bēlet-Bāb-ilim "The Lady of Babylon" at Eturkalamma.

Indicia: The lion and eight-pointed star. Depicted in art as a nude female, often wearing a horned cap.

Description: Originally Eštar was two goddesses, the Sumerian Inanna and the Akkadian deity of the same name. Sometime during the Old Akkadian period these two deities became syncretized and by the time of Ḫammu-rapi, Eštar's aspects are myriad. She is both Babylon's principal war-goddess and a goddess of love. She is invoked in matters related to sexual love, as well as the patron goddess of virtue through female virginity.

In the era of the First Dynasty of Babylon, Eštar features heavily in celebrations related to the New Year festival, where her high-priestess is ritually wed to the king.

The Sumerian story of her descent into the underworld, her death and return, forecasts similar tales. She is often a lover of the god Dumuzi, whom she ultimately condemns to death.

Geštinanna

(wr. ^{d}GEŠTIN.AN.NA ,
also as Bēlet-ṣēri, ^{d}Be-lí-et-EDIN)

Tutelary Affiliations: Primarily worshiped in southern Mesopotamia, she has cult places in Bad-tibira, Nippur, Isin and Uruk.

Indicia: None.

Description: Identified as the sister of Dumuzi in the myths surrounding Eštar's descent into the underworld, Geštinanna attempts to save her brother from his fate, but fails. By the Old Babylonian Era, she has become syncretized to Bēletṣēri, "The Scribe of the Earth," a member of Eriškigal's court.

Girra

(wr. ^{d}BIL.GI)

Tutelary Affiliation: Nippur, where his main temple is Emelamḫuš.

Indicia: The torch.

Description: Girra is primarily a god of fire, along with light and metallurgy. As such, he is regularly invoked in rituals of exorcism and purification.

Marduk

(wr. ^{d}AMAR.UTU)

Tutelary Affiliation: Babylon. His main temple there is Esagil and its ziqqurrat, Etemenanki.

Indicia: The *mušḫuššum*-dragon.

Description: As patron god of Babylon, the cult of Marduk is ascendant throughout the era of the First Dynasty. Usually considered a son of Ea, Marduk is the hero of the Old Babylonian creation epic, *Enūma Eliš*, where he confronts and defeats the primordial ocean-goddess, Tiamat. In the prologue to Ḫammu-rapi's Code, the king notes that both Anum and Ellil ceded their authority over the gods and the human race to Marduk. His spouse is Ṣarpanītum, with whom his cult shares a suite of chambers in Esagil.

Nabu

(wr. ^{d}Na-bi-um)

Tutelary Affiliation: Borsippa is Nabu's cult-city and his temple there is Ezida. As a son of Marduk, he also has a shrine in Esagil.

Indicia: A cuneiform stylus.

Description: Like their cities Borsippa and Babylon, Nabu and Marduk are gods closely linked. A patron of scribes and writing, Nabu's cult-statute plays an important role in the Babylonian New Year Festival. In later periods his faith grows to rival that of Marduk.

Nergal

(wr. ^{d}KIŠ.UNU)

Tutelary Affiliation: Kutha, where his main sanctuary is Eḫuškia.

Indicia: A lion-headed mace.

Description: The Mesopotamian god of death, pestilence, and destruction, Nergal commands a legion of plague demons and violent, malefic spirits. A popular legend among the literate classes in Babylon holds that Nergal was dispatched to Ereškigal after offending Namtar, her vizier, and there was either seduced or forcibly kidnapped by the Queen of the Underworld.

Ninḫursag

(wr. ^{d}NIN.ḪUR.SAG
as Bēlet-ilī, wr. var. ^{d}NIN-ìlí ,
^{d}Be-le-et-ì-lí , etc.)

Tutelary Affiliation: None. Two distinct temples, sharing the name Emaḫ are located in the cities of Adab and Keš.

Indicia: A symbol resembling the Greek letter Ω (a stylized uterus?).

Description: Ninḫursag is one of the many names used to identify the person of the "mother goddess" in Sumero-Akkadian literature. Formerly ranked among the greatest gods by the Sumerians, during the Old Babylonian Period her prominence has yielded to that of Eštar.

Like Eštar, she is often associated with fertility and childbirth, and is also treated as the creator of humanity in earlier sources.

Nuska

(wr. ^{d}NUSKA)

Tutelary Affiliation: None, but has various shrines, among them Eešmaḫ in Ekur in Nippur, along with the temple Emelamanna, also in that

city. In Babylon, his shrine Egirku is located in Esagil.

Indicia: None identified in the Old Babylonian Period, but afterwards the lamp and the rooster.

Description: Nuska is the son and minister of Ellil. Like Gibil, he is a god of light and fire. A protective deity, he is often invoked to protect sufferers against sorcery and demons of the night.

Šamaš

(wr. ^{d}UTU)

Tutelary Affiliation: Sippar, where his sanctuary is Ebabbar; also Larsa, where again his temple is called Ebabbar. In Babylon, his main sanctuary is Edikukalamma.

Indicia: The sun disk, the saw (OB. *šaššarum*), and the number 20.

Description: One of the most prominent gods of the Old Babylonian Period, Šamaš is at once the god of the sun and the god of justice. He is invoked in virtually every contract and legal transaction, and his temples serve as both locations for entering legal agreements and as archives of those matters. He is a favored god of divinatory prayers, where *bārû* invoke him to ensure accuracy in their omens.

Most mythologies agree that Šamaš is the son of the moongod Sîn and the husband of Ayya. During the period of the First Dynasty, the worship of his charioteer, Bunene is popular as well.

Sîn

(wr. ^{d}EN.ZU as Sîn,
also ^{d}30 and ^{d}ŠEŠ.KI as Nanna)

Tutelary Affiliation: Ur, where he is worshiped at Ekišnugal. In Babylon he has two temples, Enitendu and Egišnugal.

Indicia: The crescent moon, the bull, and the number 30.

Description: As patron god of Ur, the cult of the moon god is one of the most favored in Mesopotamia at this point in history. Sîn is the father of Šamaš in most sources, and as such, often plays a role in divinatory prayers.

Zababa

(wr. ^{d}za-ba$_4$-ba$_4$)

Tutelary Affiliation: Kiš, where he shares a temple with Eštar, Edubba.

Indicia: The lion, the mace, and the bow.

Description: A warrior god often synchronized with similar deities (such as Ninurta), Zababa regularly appears associated with the more

warlike aspects of Eštar, as in Kiš. Like his city, the cult of Zababa has a long history, as shown in the frequent use of his name among the early kings of Kiš.

12.3.4 Demons and Other Spirits

Along with gods and goddesses, the people of Ancient Mesopotamia believed in the existence of various lesser supernatural agents. These spirits, variously good, bad or mercurial, were considered in mythology and incarnations to be responsible for many of the benefits and ills experienced by humans in the world at large.

Whether or not every sufferer in eighteenth century Babylon believed his or her specific malady to result from the direct action of a demon is beside the point; the fact remains that especially with respect to disease and famine, popular conceptions were framed in terms of demonic influence.

Many demons, moreover, serve as mere agents of a god or goddess's will, while a few seem to operate as free agents. Various terms for "demon" exist in Sumerian and Akkadian, but during the Old Babylonian Period *utukkum* (wr. UDUG 𒌓𒆗) is most frequently attested. It should be stated that demonology and the artistic depictions of spirits remain in their infancy at this stage of Mesopotamian culture and in fact, there appears to have been a superstitious reticence to fix the forms of malicious entities in art. Scribes of subsequent eras would settle, to some extent, the forms and roles of demons; most of those entities readers will find in comprehensive sourceworks rely primarily on later Middle-Assyrian and Neo-Babylonian descriptions.

The following represents a few of those demonic entities important to Old Babylonian religion and magical practice.

Lamassātum

(sing. *lamassum*, OB. wr. ^{d}LAMMA 𒀭𒈾)

The *lamassātum* are class of beneficent female spirits, invoked in healing incantations. They are usually depicted as attractive human women in flowing garments. Prior to the Old Babylonian Era, there are indications of a male counterpart called the Alad (Sum. wr. ^{d}ALAD 𒀭𒈾𒀸). At some undetermined point in Mesopotamian history, the Sumerian sign ALAD began to be used to describe the Akkadian protective entity called the *šēdu*m. Eventually, the compound *aladlammû* was applied to the bull colossi that often grace temples and palaces in later eras.

Lamaštum

(OB. wr. d. DÌM.ME 𒀭𒈾𒈬𒁕)

Not to be confused with the class of spiritual entities called *lamassātum*, Lamaštum is a singular female demon of great power and malice. The putative daughter of Anum, she is a disease-bringer, a slayer of newborns and the agent of death in pregnancy.

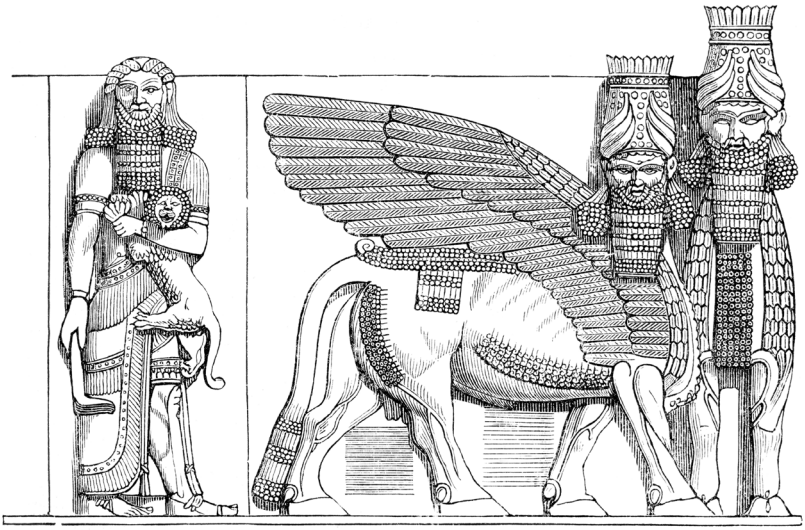
During subsequent eras of Mesopotamian civilization, men and women wore amulets depicting the bird-spirit Pazuzu to ward off her advances during times of illness or childbirth. At the early date of BFJB, however, Pazuzu is of little note.

In art, Lamaštum is often depicted as a naked woman with donkey ears, though she may be shown with additional animal-like or monstrous aspects.

Šēdū

(sing. *šēdum*, wr. OB. d. ALAD 𒀭𒀀𒁕)

Often cited as the male equivalent of the *lamassātum*, the *šēdū* are a class of beneficent protective beings. At times, a *šēdum* is invoked as a figurative representation of a human individual's spiritual self. During the



Usage note on the terms *alad* and *šēdum*: Players consulting §15.8 will see that the humanoid male protective spirit is grouped with the *lamassum* under the name *alad* for game purposes. The term *šēdum*, on the other hand, is exclusively applied to the human-headed bull creature one finds in many similar rules systems.

Even a cursory inspection of scholarly writing on this terminology will reveal the uncertainty we have regarding the use of these names in their historical context. Players and GMs alike are asked to keep in mind that as used in §15.8, the distinction between *alad* and *šēdum* is artificial and a simplification necessitated for clarity's sake. Nor, finally, is it meant to be indicative of the author's opinion on this matter.

period of the First Dynasty of Babylon, they are depicted as human males, or have the form of winged bulls or lions with human heads.

12.4 Militaries of the City-States

As discussed in the Soldier entry in §4.4, the standard Babylonian foot-soldier is the *rēdûm* (OB. wr. AGA.ÚŠ 𒀀𒈪𒁀). While squads of *rēdûtum* may be trained as archers or as mounted cavalry, the vast majority serve as infantry.

In exchange for their services, *rēdûtum* usually receive a leasehold in plot of land (OB. *ilkum*), which they may farm so long as they continue to perform the obligations of their profession. When not engaged in service to the state, a *rēdûm* traditionally receives no other assistance from the government. While on campaign or corvée-duty, the city-state's military apparatus provides a stipend of basic food and beer.

In times of conflict, the king can require a *rēdûm* to take up arms in defense of the city-state. He will either become engaged locally in defense of his community, or sent away from home on campaign. In peacetime, the city-state can require him to engage in manual labor and public construction projects, such as refortification of the city walls, or dredging out canals.

On campaign, the average *rēdûm* wears a basic kilt and sandals, along with a leather belt or harness to hold his bladed weapon. He wears no armor, but carries a light leather shield, one to four javelins, and a sword or dagger.

Officers and Divisions. The ranks of the *rēdûtum* are supplemented by a smaller corps of veteran soldiers, called *bērūtum* ("elite" sing. *bērum*, wr. phon.). Their equipment generally matches that of the *rēdûtum*, although many will wear a leather harness, or carry a hand axe in place of a short sword or dagger.

Rēdûtum and *bērūtum* are generally grouped into squads of ten (OB. *ušurtum*, wr. NAM.10 𒀭𒈾) under the command of a decurion (OB. *wakil ušurtim*, wr. UGULA NAM.10 𒁹 𒀭𒈾).

A *wakil ušurtim* will be clothed in either full leather armor, or a studded leather harness, wear a helm of leather or of stiff, corded rope. They normally carry some combination of spear, sword, and hand axe.

Several of these ten-person squads may operate together, and as the aggregate number of footsoldiers approaches 100, they are likewise overseen by a lieutenant, (OB. *laputtûm*, wr. NU.BÀNDA 𒉡𒁹 / NU.BÀN.DA 𒉡𒁹𒁀). The *laputtûm*, as a career military man, will possess a light bronze shield, bronze breastplate and leather or bronze helm. In combat, he carries a sword or a hand axe, along with a dagger.

The next class of commanding officer, the *wakil ḫaṭṭim* ("captain", OB. wr. GIDRI.GIDRI 𒄑𒄑) oversees divisions of 200 to 900 *rēdûtum* and *bērūtum*. In Mari, a comparable official is the *rabi persim* ("section commander", OB. wr. phon. or GAL.KUD 𒃲-𒂍) who oversees a similar unit called a *persum* ("section", OB. wr. KUD 𒂍). Regardless of what they are called, these individuals are usually experienced members of the *awīlum* class, although *muškēnum* captains are not unknown. They are provisioned similarly to the *laputtûm*.

Generals and Armies. Atop the military hierarchy are the generals (OB. sing. *wakil Amurrī*, wr. UGULA MAR. TU 𒄑 𒌨𒀀𒈾𒌅; in Mari, OB. sing. *rabi Amurrī*, wr. GAL MAR.TU 𒃲 𒌨𒀀𒈾𒌅). These men represent some of the most trusted individuals in the city-state's government, and are often bound to the king by bonds of kinship or marriage. They may serve in administrative or police roles as the commanders of garrisons in important city-states, or command forces on campaign.

Expeditionary forces may total up to 50,000 men, however armies this large are unusual. Typically, a large army consists of anywhere from 8,000 to 20,000 men. Moreover, especially during the early part of the Old Babylonian Era, when many petty kings vied for control of Mesopotamia, large agglomerations of troops could often include the allied armies of several city-states operating under their individual commanders.

Player characters may encounter divisions of all of the above descriptions while adventuring in the world of Ḫammu-rapi. Smaller forces regularly participate in raiding or police actions, and generals would be exceedingly loath to muster more *rēdûtum* than necessary to deal with minor threats.

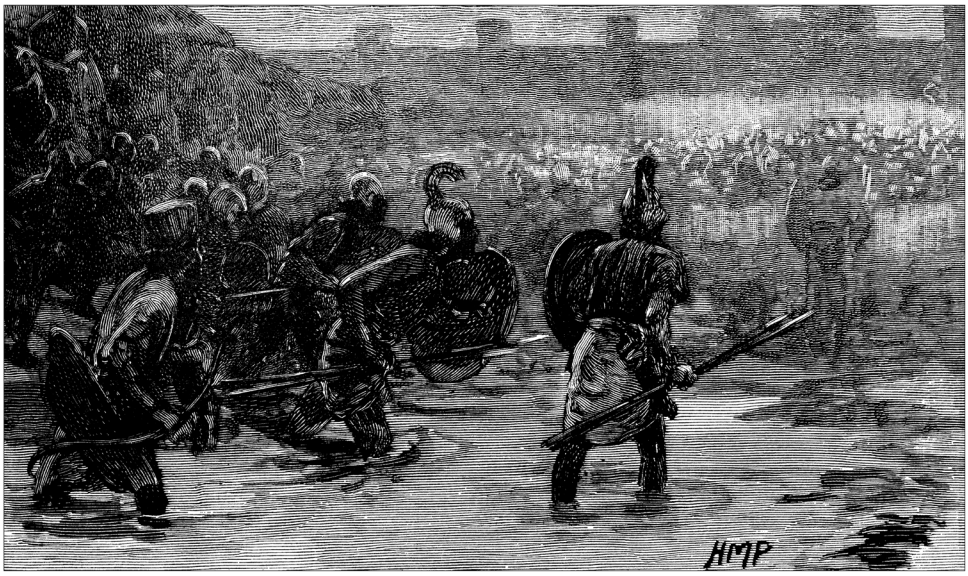
12.4.1 Specialized Forces, Support Personnel, and Camp Followers

Whether in the field, or serving as a stationary garrison force, armies require various other personnel, beyond the basic infantryman.

Archers. All major Mesopotamian city-states employ archers. Like most *rēdûtum*, common archers will not be able to afford armor, and will instead wear only a kilt and a belt. Most will also carry a dagger.

Cavalry. Also present in Mesopotamian forces are small (10-200) units of mounted cavalry. The majority of these men do not wear armor beyond simple leather harnesses, and carry a sword along with one to four javelins or a short bow and complement of arrows.

Tribal Units. Most of the city-states have, at one time or another, employed tribal peoples to supplement their infantry forces of *rēdûtum* and *bērūtum*. Tribal peoples are not usually trained in traditional melee combat.



Instead, they are utilized as cavalry, or as a disorganized skirmishing force.

Scouts. Scouts serve a function critical to the success of Mesopotamian armies on campaign. These individuals, usually *bērūtum*, operate away from their divisions alone or in small squads, and are tasked with reconnaissance missions to ascertain the movements and strength of enemy forces. As often as not mounted, scouts are always encountered lightly armed with a sword or dagger. They rarely wear armor of any kind.

Diviners, Priests and Religious Officials. Even smaller units of Mesopotamian armies do not operate without the pretense of some kind of religious sanction. Military officials regularly employ diviners to interpret the omens relating to troop movements. Clergy offer prayers for success to the gods, or might be present to attend to idols or religious relics which the military units have brought along as material evidence of their god's favor.

Administrative and Support Personnel. As a military operation's numbers grow, so too does their need for administrative and support personnel. Large armies require competent officials who organize and manage their supplies and the baggage train. Literate scribes are necessary to provide important clerical and letter-writing functions, while couriers ferry dispatches and orders to and fro.

Civilians. Large military forces also support a significant number of civilian noncombatants. Among these might be members of the soldiers' families, in addition to professionals and tradespersons who care for the needs of the assembled men and animals. Cooks, craftsmen of all stripes, and prostitutes, of course, are among these.

12.5 Old Babylonian Pronunciation Guide

Vowels. Old Babylonian uses four vowels *a*, *e*, *i*, *u*, and each of these have short and long varieties. Long vowels are marked with a macron, e.g., *ā*, while short vowels are unmarked. Of course, Akkadian in transliteration also exhibits vowels with a circumflex, e.g., *û*. The purpose of these vowels may be largely lost on players who are not interested in the Akkadian language, however, they serve an important phonological purpose in transcription as they mark places where the loss of a consonant caused vowel contraction. Vowels with circumflexes can be pronounced like the long vowels.

Short Vowels:	Long Vowels:
a as in pat	*a* as in father
e as in pet	*e* as in skein
i as in pit	*i* as in machine
u as in put	*u* as in lute

Distinctions of vowel length are important, since a lengthened vowel might indicate plurality (e.g. *aššatum*, "wife" vs. *aššātum*, "wives"), emphasis (*rēqet ekletum*, "darkness is distant" vs. *rēqêt ekletum*, "Is darkness distant?") or even an altogether philologically distinct word (*mutum*, "husband" vs. *mūtum*, "death").

Consonants. English speakers will be familiar with the majority of Old Babylonian consonants. Akkadian does not tolerate two constants pronounced in succession within the same syllable. For phonological reasons that are beyond the scope of this work, *w* never occurs before another consonant except itself. *Y* only occurs between vowels, where it can be doubled, or at the beginning of words.

b as in bat	*m* as in mud
d as in dad	*n* as in not
g as in give	*p* as in pop
k as in kit	*r* as in rub
l as in leg	*s* as in sit
š as the sh in shoot	
t as in to	*w* as in water
y as in Mayan	*z* as in zoo

A handful of Old Babylonian constants will appear unusual to English speakers. These are *q*, *ṣ*, *ṭ*, *ḫ*, and ʿ. While similar, "sister" consonants exist in modern Semitic languages, the correct Akkadian pronunciations of the *q*, *ṣ*, *ṭ*, ("the emphatics") are lost to us. Most modern scholars pronounce *q* like *k*, *ṣ* like *ts* and *ṭ* like *t*.

The consonant *ḫ* is pronounced like the *ch* in the Scottish "loch" and is distinct from the sound represented by the unmodified English letter *h*, which is not present in Old Babylonian.

Finally, ’ (the so-called “aleph”) refers to the sound of a glottal catch. It is the sound heard in some British dialects’ pronunciation of the *-tt-* “bottle.” It is found only between vowels and (rarely) can be doubled.

Syllabification. Pronunciation of Old Babylonian is relatively simple. Every syllable can tolerate only one vowel and no syllable may begin with a vowel unless 1) it begins a word, or 2) it is the second of two consecutive vowels. As stated above, no two consonants may be pronounced in succession in the same syllable; as a result, no syllable can begin or end with two consonants. Consider the following examples:

almattum	al/mat/tum
ālum	ā/lum
ana	a/na
ina”id	i/na’/’id
irtum	ir/tum
muptarrisum	mup/tar/ri/sum
rabiānum	ra/bi/ā/num
zibbatum	zib/ba/tum

Sumerian Pronunciation Guide. Looking forward from Akkadian, we know markedly less regarding the actual pronunciation of Sumerian words. While modern scholars have to some degree extrapolated pronunciations based on centuries of transcriptions and Akkadian lexical glosses, for the most part, we must be contented with a literal transliteration of the signs themselves.

As a result, we are unable to make distinctions of vowel length (i.e., long vs. short, as in Akkadian above). Sumerian in its modern transcription has the same simple vowels as Akkadian, viz. *a*, *e*, *i*, and *u*.

The differentiation of consonants in Sumerian is especially complicated. We are reasonably certain that written Sumerian utilized all of the Akkadian consonants represented above, with the exception of *w*, *y*, and ’.

Additionally, the Sumerian *h* may not have been pronounced *ḫ*; however, for ease of transcription and because literate Babylonians of the Ḫammu-rapi era would have been unlikely to make the distinction, all transcriptions in this work use the latter.

Of final note with respect to the Sumerian transcriptions found in this work is the consonant *ĝ*. While distinct in Sumerian, in the Old Babylonian Period, this consonant was often simplified in Akkadian loanwords to *g*. *Ĝ* can be pronounced like the *ng* sound in the English word sing.

Other Languages. Readers are encouraged to look elsewhere with respect to the peculiarities of pronunciation of words of other languages referenced here. As stated early on, this work is written with a decided Old

Babylonian bias. Moreover, because the primary documents of Mesopotamia in the relevant period are written exclusively in Sumerian or Akkadian, any words from other tongues must suffer passage through the medium of Old Babylonian cuneiform, which cannot accurately express sounds foreign to the native Akkadian speaker.

As alluded to in the section on Akkadian vowels above, Proto-Semitic exhibited several consonants that dropped from Akkadian early on. Among these were *ḫ*, and *h*, and many of these survived into contemporary Semitic languages like Amorite, or were expressed in Middle Egyptian (itself an Afroasiatic language with several strong Semitic aspects). Where appropriate and certain, a correct transcription, including these "foreign" consonants, has been used for these languages. It is beyond the current skill of this author to speculate much further with respect to points of non-Akkadian grammar or phonetics, including vowel length.

12.6 Cuneiform Writing

Only two of the languages available to player characters are written in Hammu-rapi's Babylon — Sumerian and Akkadian. Both use the cuneiform script. As such, a brief survey of cuneiform, its orthography, and the modern conventions regarding its transliteration are necessary.

At its simplest, a cuneiform sign is composed of one or several wedges, which are pressed into wet clay with a tapered stylus. The basic wedges are: .

Early Sumerian cuneiform derived from pictographs, which over the span of several hundreds of years became abstracted, first in form, then in meaning. Early cuneiform signs served a primarily logographic function, i.e., one sign represented one thing. However, as the use of writing increased, the signs and their functions were expanded to represent individual, phonetic syllables of a word. This system was then further adapted to Akkadian.

By the time of Ḫammu-rapi, the cuneiform system is fully-formed. Like modern English, it is written left-to-right in columns, beginning at the top of the scribe's medium.

Whether writing Sumerian or Akkadian, a cuneiform sign of this era can have three kinds of values:

1. A phonetic value
2. A logographic value
3. A determinative value

These will be addressed individually.

Phonetic Value. A discussion of phonetic cuneiform transliteration must begin with an important consideration — that *there is no cuneiform alphabet*. Rather than representing individual sounds, phonetic cuneiform signs represent groups of two or more sounds, with the exception of simple vowels. Words are constructed from one or several of these signs.

For instance, consider the Old Babylonian word for man, *awīlum*. To write this word, a scribe would use *a*, *wi* and *lum* for . To use another example, *īnum* ("eye") could be written i-nu-um or i-num.

Ultra-heavy vowels (those signified by a macron) are often written in Akkadian with an extra vowel sign. Words beginning with "ya" in transliteration are usually written with , the IA sign, and those with "ayy-" are primarily written with two A signs, *e.g.* a-a-i-mu-ut, for *ayy-imūt*, "may s/he not die." The writing of ' in Old Babylonian is more problematic. Indeed, while there are many more important considerations that exist when composing authentic transcriptions, they lie beyond the scope of this work.

Logographic Value. As noted above, signs can have a logographic value. , for instance, is the sign for the Sumerian word LUGAL, the equivalent of the Akkadian *šarrum*, "king." In transliteration, logographic signs are usually written in all caps, to distinguish them from phonetic signs.

Determinative Value. This final kind of sign acts as a classifier for certain nouns. In this role, a sign has neither phonetic, nor logographic value, but merely exists to help aid in denoting the intended noun. The sign KI, for instance, regularly follows names of places and geographic features (*e.g.*, the final sign of KA.DINGIR.RA.^{ki}, OB. *Bāb-ilim,* "Babylon"); it has a determinative function. Determinatives are usually expressed in transliteration in superscript to distinguish them from other components.

One sign, many meanings. To make things more difficult for beginning cuneiform students, the same sign can have multiple functions within the writing system, and indeed, can have both multiple phonetic and multiple determinative values. for instance, has a phonetic value of *an*. It is also a determinative for divine beings (represented in transliteration as $^{d.}$) and a logographic value of *šamû*, "sky, heaven," *ilum*, "god" and the name of the god Anum. To use another example, can have phonetic values of *ud/ut/uṭ*, and *tam*, among others, as well as serving as a logograph for the sun and the name of the sun-god Šamaš.

One meaning, many signs. Finally, to complicate things even further, cuneiform has multiple signs for the same phonetic component. For instance, , , can all have a phonetic value of *ṭa* in Old Babylonian. To distinguish these signs in transliteration we first use accents, then numbers. is *ṭa*, is *ṭá*, and is *ṭà*. , which is not generally used for *ṭa* in Old Babylonian, is *ṭa*$_4$.

This implicates one final consideration for the would-be novice transliterator, that not all cuneiform signs were in use in Babylon at the time of the First Dynasty, nor were they ever all in use at the same time. Moreover, the variety of signs varied depending on locality and scribal school. is used in Mari during the Old Babylonian period to express the phonetic element *qa*, while the Babylonians use , *qá* instead.

Allow me to place a plug here for Huehnergard's *A Grammar of Akkadian*. As I've stated elsewhere, if you have an interest in Akkadian or cuneiform I would encourage you to avoid more cursory works and approach the subject seriously.

12.7 The Babylonian Calendar

Days and months. Contrary to modern dating conventions, the Babylonian day began at sunset and carried through to the following evening. Like many ancient peoples, the Mesopotamians used a lunar calendar, theirs consisting of three seasons of four months each. A month began with the first sighting of the crescent moon following the previous month, which ended on the last day of the new moon. Months therefore had roughly twenty-nine days, with the full moon occurring around the fourteenth.

Old Babylonian Month names are given below, along with their modern counterparts. Month names are usually written in Sumerian.

OB. Month Name	Writing	Equivalent
Nisānum	$BARA_2$.ZAG.GAR	March-April
Ayyarum	GUD.SI.SÁ	April-May
Simānum	SIG_4.GA	May-June
Dumuzi	ŠU.NUMUN.NA	June-July
Abum	NE.NE.GAR	July-August
Elūnum	KIN.^{d}INANNA.NA	August-September
Tašrītum	DU_6.KUG	September-October
Kinūnum	APIN.DU_8.A	October-November
Kislīmum	GAN.GAN.NA	November-December
Ṭebētum	AB.BA.È	December-January
Šabāṭum	ZÍZ.A.AN	January-February
Addarum	ŠE.KIN.KUD	February-March

Years. The year begins at the rising of the first crescent moon after the vernal equinox. As a result of the discontinuity between the lunar calendar and the solar year, the Babylonians employed intercalendary months, inserted either after Addarum or Elūnum to correct any discrepancies.

During the Era of the First Dynasty of Babylon, every year is given a name, often based on some royal project or victory which occurred therein. Like the names of months, they are usually written in Sumerian. The following table lists imminently relevant Babylonian year names, along with their

Gregorian equivalents.

Babylonian Year Name	Ḫammu-rapi's Year	Modern Reckoning (BCE; Middle Chronology)	Campaign Year
The Year in Which the Euphrates Canal, "Vessel of Ellil" Was Dug	24	1768	-1
The Year in Which the Destroyed Great Wall of Sippar was Rebuilt for Šamaš and Serida	25	1767	1
The Year Great Thrones of Red Gold were Made for Šamaš, Adad, and Serida	26	1766	2
The Year in Which a Palm-tree Icon of His Helpers, the Great Gods, was Made for Going Before the Army —or more simply — The Year of the Gold Icon of the Great Gods	27	1765	3
The Year of the Enamḫe of Adad of Babylon	28	1764	4

The date formula. Dates are written as follows: ITI (Month Name) + UD.(Numerical Day).KAM + MU (Year Name)

For instance, the fourth day of Dumuzi, in "The Year in Which the Euphrates Canal, 'Vessel of Ellil' Was Dug" would be written in transliteration as ITI ŠU.NUMUN.NA UD.4.KAM MU $^{\text{id.}}$ti-lim-da-$^{\text{d.}}$EN.LÍL.LÁ $^{\text{id.}}$BURANUN mu-un-ba-al-la or 𒄿 𒌓𒊭𒀀 𒀀𒀀𒋛 𒆳 𒌓𒊭𒀀𒋛 𒌓𒀀𒀀𒈾 𒌓𒀀𒀀𒈾𒆠𒌓𒆳𒆳 𒆳𒀀𒀀𒈾𒆠𒌓𒆳.

For a full list of Old Babylonian Year Names, players should seek out the article "Datenlisten" in *Reallexikon der Assyriologie und vorderasiatischen Archaologie* (*RLA*) 2.

12.8 Old Babylonian Units of Measure

GMs can add authenticity to their games through the use of period-appropriate units of measure. The following charts are not exhaustive, but are intended to give the GM a quick reference of conversions for a handful of useful units.

Old Babylonian Units of Length

English	OB.	Wr.	Metric	US	𒁹	𒄭	𒂗	𒁀	𒁹
Finger	*ubānum*	ŠU.SI 𒁹	1.67 cm.	0.66 in.	1				
Cubit	*ammatum*	KÙŠ 𒄭	50 cm.	19.69 in.	30	1			
Reed	*qanûm*	GI 𒂗	3 m.	9.84 ft.	180	6	1		
Rod	*nindanum*	NINDA 𒁀	6 m.	19.69 ft.	360	12	2	1	
Cord	*ašlum*	ÉŠ 𒁹	60 m.	65.62 yd.	3600	120	20	10	1
Mile	*bērum*	DANNA 𒀸𒈾𒁕	10.8 km.	6.71 mi.	648,000	21,600	3,600	1,800	180

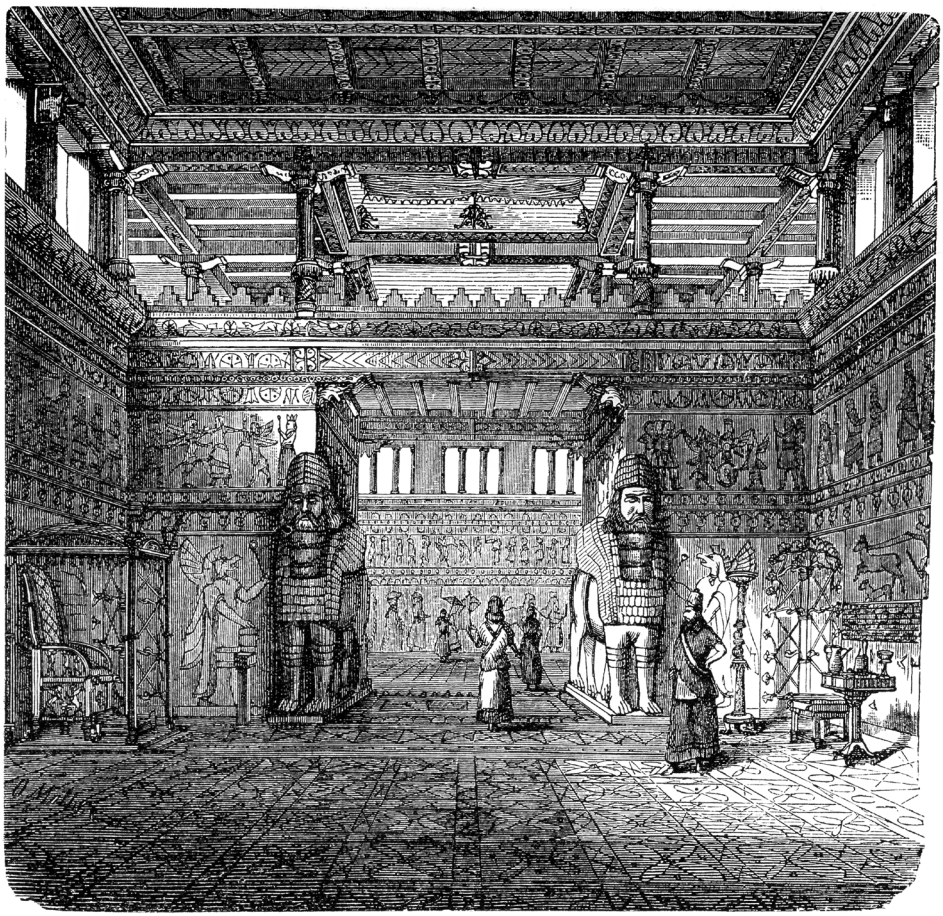
Old Babylonian Units of Weight

English	OB.	Wr.	Metric	US	𒌦	𒅅	𒁹𒋾
Grain	*uṭṭatum*	ŠE 𒌦	0.05 g.	0.0018 oz.	1		
Shekel	*šiqlum*	GÍN 𒅅	8.3 g.	0.293 oz.	180	1	
Mina	*manûm*	MA.NA 𒁹𒋾	500 g.	1.10 lbs.	10,800	60	1
Talent	*biltum*	GÚ(.UN) 𒄿(𒌑)	30 kg.	66.14 lbs.	648,000	3,600	60

Old Babylonian Units of Area

English	OB.	Wr.	Metric	US	𒌦	𒅅	𒍣𒁹	𒆠	𒁾	𒀀
Grain	*uṭṭatum*	ŠE 𒌦	33 cm.^{2}	5.16 in.^{2}	1					
Shekel	*šiqlum*	GÍN 𒅅	0.6 m.^{2}	6.46 ft.^{2}	180	1				
Garden Plot	*mūšarum*	SAR 𒍣𒁹	36 m.^{2}	387.5 ft.^{2}	10,800	60	1			
Field Plot	*ikûm*	IKU 𒆠	3600 m.^{2}	38.750 ft.^{2}		6000	100	1		
Rope	*eblum*	EŠE$_3^{(.iku)}$ 𒁾 (𒆠)	2.16 ha.	5.34 acres			600	6	1	
Būrum	*būrum*	BÙR$^{(.iku)}$ 𒀀 (𒆠)	6.48 ha.	16 acres			1,800	18	3	1
Šar	*šar*	ŠÁR$^{(.iku)}$ 𒊬(𒆠)	388.8 ha.	1.5 miles^2				1080	180	60

Old Babylonian Units of Capacity								
English	**OB.**	**Wr.**	**Metric**	**US**	𒄀	𒆤	𒁀	𒌅
Grain	*uṭṭatum*	ŠE 𒄀	5 ml.	1 tsp.	1			
Liter	*qûm*	$SILA_3$ 𒆤	1 l.	1.06 qt.	180	1		
Seah	*sūtum*	BÁN 𒁀	10 l.	2.64 gal.	1,800	10	1	
Bushel	*pānum*	NIGIDA 𒌅	60 l.	15.85 gal.	10,800	60	6	1
Kor	*kurrum*	GUR 𒄑	300 l.	79.25 gal.	54,000	300	30	5



13.0 The Kingdom of Babylon in 1767 BCE

As previously noted, *BFJB* presumes that initially, most campaigns will be centered in and around the city-state of Babylon. This chapter is meant to provide in-depth descriptions of several locations within the kingdom, along with important NPCs.

For information on cities beyond those controlled by Ḫammu-rapi, GMs should consult §14.

13.1 The Geography of the Kingdom

In the 25th year of Ḫammu-rapi's reign, the King's hegemony extends along the course of the River Purattum north to Sippar, east to the ancient city of Kiš and south to Borsippa and Dilbat. To the west lies the vast expanse of the Arabian desert. The kingdom moreover includes a nebulous frontier region extending beyond these cities and the rural villages and farmsteads located therein.

Until recently, Babylon laid claim to cities as far north as Yabliya, Ḫarbe, and Ḫīt. This resulted in a several years-long dispute with the king of Mari, which was settled between the kings of Mari, Ešnunna and Babylon by treaty in 1770. Per this agreement, Mari took control of the three cities, in exchange for formal recognition of Ḫammu-rapi's claim to Rapiqum.

The Kingdom of Babylon sits at the northern end of Lower Mesopotamia, near the rough division created by the approach of the rivers toward one another. While the climate is arid, centuries of annual flooding have produced a fertile, alluvial plain. The River Purattum, its tributaries and their network of man-made canals are the central geographical feature of Babylonia. Deprived of water, the ecology of the area would suffer rapid collapse.

During the summer days of the months Simānum, Dumuzi and Abum, temperatures usually rise above 100°F. On nights in Ṭebētum, however, it can fall below freezing. Rain is an infrequent occurrence, and rare during the summer months. From Ayyarum to Simānum and Tašrītum through Kinūnum, winds from the southwest can stir up hazardous sand and dust storms. During the rest of the summer, the wind is from the northwest.

Included among the natural flora of well-irrigated regions are wheat, barley and other grasses, carob, tamarisks, date-palms, apple and several other kinds of fruit trees including pear, pomegranate, and fig. Flowering plants include sesame, rhubarb, a handful of varieties of orchid, and many other species of shrub and wildflower.

Fauna are those common to arid regions, including insects and snakes. The watercourses support fish, in addition to several varieties of

waterfowl and migratory birds. Among the wild mammalian population are rodents, dogs, foxes, otters, the wild ass, deer, gazelle, and the occasional wandering pride of asiatic lions.

Sheep are domesticated in large quantities, but are used primarily as a source of wool. Pork, on the other hand, is widely consumed by all strata of society. Bovines of several varieties are used for food, transport, and to pull field-ploughs.

Horses remain uncommon in Mesopotamia at this time, donkeys appear in their stead.

13.2 The City of Babylon

The crenelated outer ramparts of Babylon (OB. *Bāb-ilim*, wr. KÁ.DINGIR.RA.^{ki} 𒆍𒀭𒁕𒀀, lit. "The Gate of the God") rise forty feet above the surrounding plain. Called the Imgur-Ellil, these walls form a rough rectangle around the city, approximately 2.4 km (1.5 miles) on the north and south sides, and 1.2 km (7.5 miles) on the east and west sides. Through these fortifications flow a branch of the Purattum, locally named the Araḫtum; its course divides the city into eastern and western districts, while a portion of the water flows through watercourses spanning the length of Babylon's external walls and into canals inside and outside of the city.

Besides the river, eight major gates allow entry into Babylon. Each of these is named, usually after a god or goddess. A network of additional, older walls and gates exists inside the city. A quay wall runs

along the eastern bank of the river. A bridge over the Araḫtum leads to a gate set approximately midway this wall, and once inside the city, this serves as the only convenient way to pass between the two divisions.

Several neighborhoods exist in Babylon and are labeled on the accompanying map. The major districts of the western city are Lugalirra Gate in the northwest, Kumar near the Araḫtum bridge, and Tuba in the southeastern neighborhood nearest the Šamaš Gate. In the city east of the quay wall is the old religious quarter of Eridu midway along the riverbank; north of Eridu is the king's palace near the Eštar Gate in the Ka-dinigrra quarter, and south of Eridu is the neighborhood of Šuanna. The far eastern districts of the city are "Newtown" (OB. *ālum eššum ṣīt šamšim*, "eastern new town") in the north, Kullab spanning from the Eridu district to the Marduk Gate, and finally Tê in the south.

As is true of the majority of Mesopotamian construction, the walls and buildings themselves are composed of sun-dried mud-brick. The doors of the city gates are made of cedar wood imported from Lebanon, chased and decorated with bronze. A thousand years hence, Nebuchadnezzar II (NB. Nabû-kudurri-uṣur) will renovate much of the city, and will upgrade the Ištar Gate with blue-tile and stylized figures of animals. During the period of Ḫammu-rapi's First Dynasty, however, these walls remain unadorned, showing only the dun-colored surface of sun-baked brick to those inside and out.

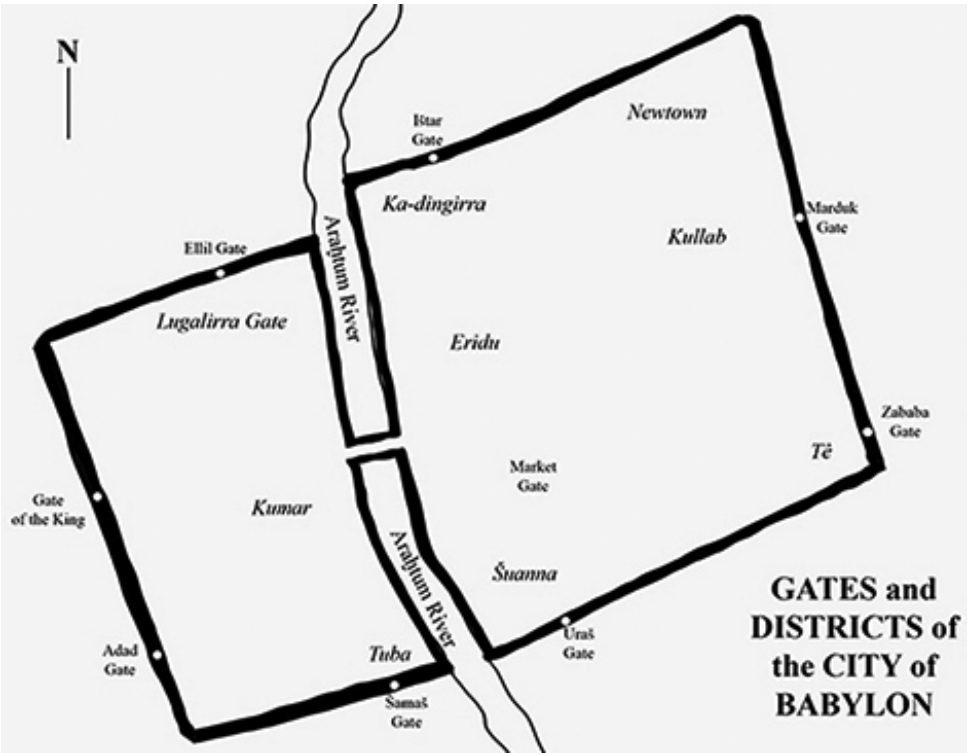
The streets and alleys of Babylon are for the most part of packed dirt. Brick-paved exceptions are the procession roads that begin at the gates.

Home and other constructions follow floor plans familiar to Mesopotamians for a millennia. While the poor live in single-story, one room hovels, or in a succession of rooms on one arm of a larger home, those of the higher classes live in one- or two-story residences built around a central, open courtyard. All homes are windowless, with flat roofs.

During Ḫammu-rapi's day and for a millennia afterward, the city is notorious for its noise and bustle. Even at this early period, some parts of Babylon are densely populated, while others, especially the eastern districts of Newtown and Kullab, have areas of relatively low density with estates surrounded by canal-watered fields and farms.

At dusk, non-residents are encouraged to leave the city. Foreigners, alien merchants and mercenaries are far too dangerous to admit in large numbers inside the walls. The gates are closed and guarded. While no law expressly prohibits going about the city after dark, nightwatchmen patrol and detain idlers. Panhandling is forbidden even during the day, and vagabonds are ejected when discovered.

Surrounding Babylon out to the frontier are villages, farmhouses and fields, and the complex network of canals that sustain them. Many of these areas have some fortification, while others stand exposed. Later kings will eventually expand the walls of the city to incorporate suburban fields nearby.



Author's Note: Readers looking for the Imgur-Ellil (or Imgur-Enlil) in Old Babylonian documents will be disappointed. The earliest extant use of this label belongs to the reign of a Kassite king, Adad-šuma-uṣur (ca. 1216–1187 BCE). No record of the construction of the wall is extant; thus, my incorporation of it here is not necessarily anachronistic. I have chosen to reduce the proportions as a result.

Another notable bit of artistic license occurs below with the description of the ziqqurat Etemenanki. Again, I've discovered nothing conclusive regarding the original construction of the ziqqurat, only that a ziqqurat was in existence in 689 BCE when Sennacherib is recorded to have torn it down. Later kings (including Esharaddon, Ashurbanipal, Nabopolassar, and Nebuchadnezzar) rebuilt and renovated it, expanding its dimensions in the process.

Of course Babylon without a ziqqurat seems strange even at this early period, especially considering that Ḫammu-rapi renovated those of other cities during his reign. Moreover, the romantic ideal of Babylon virtually requires a ziqqurat.

NOTEWORTHY FEATURES BY DISTRICT

Eridu District

(Sum., wr. ERI.DU$_{10}$.ki 𒊩𒌦𒆠)

Named after the Sumerian city, Eridu is the religious district of Babylon. This neighborhood houses temples dedicated to Marduk, Bēlet-Bābilim, Ninisinna, and the Enitendu sanctuary of Sîn, among others. It also contains the great ziqqurrat, Etemenanki.

Eridu is a temenos, separated from the rest of Babylon by walls and gates. The quay wall frames its western side, while the the so-called "Processional Way," *Ayy-ibūr-šabû* (OB. "May the Arrogant not Flourish!") runs along the outside of its eastern wall. The most northern course of *Ayy-ibūr-šabû* has an additional name, that of *Eštar-lamassi-ummānīša*. Marduk's road ends at the *Išemme-ana-rūqim*, the street running between Esagil and Etemenanki.

Several important gates allow entry into the district, among them the Market Gate (OB. *Abul Maḫīrim*, usu. wr. KÁ.GAL GANBA 𒆳𒂗𒃲𒀀) from the south and the August Gate (OB. *Abulllum Ṣīrtum*, usu. Wr. KÁ.GAL.MAḪ 𒆳𒂗𒃲 𒈨) in the north.

Esagil (Sum., wr. É.SAG.ÍL 𒂍𒊭𒂆𒆬, "The House whose Top is High"). The principal temple of Babylon is Esagil. An enormous structure that covers roughly 75 square meters, it is the residence of the cult image of Babylon's patron god, Marduk.

The outside of the temple displays the same dun-colored mud-brick used in structures throughout the city. Inside, however, many of the walls are decorated in tiles of blue lapis lazuli, including the cellae of Marduk and his consort Ṣarpanītum, and their grand courtyard. Modest ornamentation, usually representations of *mušḫuššū* or stars decorate the walls of the interior, while great sculpted *šēdū* frame the more important gates and interior doorways.

The image of Marduk himself is a gilded *meš*-tree, inlaid with precious gem-stones. The Lady of Babylon's statute is itself more humble, however, her priests still decorate her in all manner of gold and begemmed finery.

As of yet, Ḫammu-rapi has undertaken no renovation work at this temple. The last major restoration effort here was performed during the reigns of his forebears, Sabium and Sumu-la-El. Subsequent kings will endeavor to leave their mark on Esagil, and it is worth noting that absent in Ḫammu-rapi's time is the so-called "Eastern Annex" of later periods, as well as its two additional courtyards.

Etemenanki (Sum. wr. É.TE.ME.EN.AN.KI , "House of the Foundation Platform of Heaven and Underworld". The most impressive edifice of Babylon is the seven-story ziqqurrat of Marduk. Constructed of unadorned mud-brick, the stair-step pyramid is 65 meters square at its base, and rises 226 feet (69 meters) to the roof of its *gegunnûm*, the blue-titled temple at its top.

Despite its obvious physical prominence, Esagil rather than Etemenanki remains the chief sanctuary of Marduk. Primarily, the ziqqurrat serves a symbolic function, although the *gegunnûm* contains chambers dedicated to Marduk, to Marduk's son Nabû, and his daughter-in-law Tašmētum, as well as Ea, Nuska, Anu, and Ellil.

Like Esagil, later kings will undertake successive renovations and expansions of Etemenanki. The Assyrian king Sennacherib will tear down the ziqqurrat in 689 BCE, but his heirs will see it restored.

Eturkalamma (Sum. wr. É.TÙR.KALAM.MA , "House of the Cattle-Pen of the Land"). Built by Hammurpai's grandfather Apil-Sîn, this temple houses a trinity of Urukite gods — Anu, Nanāy, and, chief among them, Eštar. It is an important cult-center for the worship of Eštar in her aspect as Bēlet-Bāb-ilim, "The Lady of Babylon."

The structure is single-storried, with a single courtyard. Eturkalamma is possessed of three cellae, one for each of the divine statues housed therein. Decorations include Eštar's symbol, a star with eight points, as well as figures of lions.

Enitendu (Sum. wr. É.NÍ.TE.EN.NA , "The House of Pleasant Rest"). One of two temples dedicated to Sîn in Babylon, this modest structure is less significant during this period than Egišnugal, in the Kullab district. The cult image is unadorned, except for sapphire eyes. Far more interesting is the silver statue of a bull, a gift to the temple by Ḫammu-rapi's father, on display in a room adjoining the cella.

Ekarzaginna (Sum. wr. É.KAR.ZA.GÍN.NA , "House of the Quay of Lapis Lazuli"). Situated between Esagil and the river, this small sanctuary is devoted to Ea. Its outer facade presents the vivid blue color of lapis-lazuli-glazed bricks. While modest, this structure is critically important to the religious life of the city, as the place where divine images are made and refurbished.

An exit through its garden, Kiri-Abzu, affords access through the quay wall to the river. This gate is where the *pīt pîm* ritual is performed, one

of the ceremonies necessary to provision the image before a god can inhabit it.

Ka-dingirra District

(Sum., wr. KÁ.DINGIR.RA^{ki} 𒆳𒀭𒀭𒂵𒆠, "Gate of the God")

Along with Eridu, Ka-dingirra is the most ancient neighborhood of the city. It is a walled district, one only accessed by specific gates. Bordered in the north by the Imgur-Ellil, the Tutu-ḫengal canal separates it from the Eridu District to the south. To the west is the quay wall of the Araḫtum, while its eastern wall runs alongside the *Ayy-ibūr-šabû* (OB. "May the Arrogant not Flourish!"), Marduk's Processional Way, which begins at the Ištar Gate.

This neighborhood is the city's most exclusive. Its primary feature is Ḫammu-rapi's palace, although several important city officials also reside here in separate, and markedly smaller, homes. Only a handful of shrines are found in Ka-dingirra, and among them Emašdari is the most notable.

The Palace (OB. *ekallum*, wr. É.GAL 𒂍𒃲). Ḫammu-rapi's residence is a sprawling, two-story construction built against the corner created by the meeting of the northern portion of the Imgur-Ellil and the quay wall running along the eastern bank of the Araḫtum. Like those palaces of later kings, it is a fortified citadel, boasting two large courtyards with gardens, parks, and orchards. Residents of the palace include the king and his family, his harem, his servants and slaves, and several of the households of the members of his privy council.

Emašdari (Sum. wr. É.MÁŠ.DA.RI 𒂍𒈦𒀀𒊏, "House of Offerings"). This temple is devoted to Bēlet-Akkade, the warlike aspect of Eštar once worshiped in the ancient city of Akkade. Inside and out, the building is in a state of decay. It is a modest shrine possessed of a small clergy. In the foyer of its entrance is a niche with a secondary shrine dedicated to the Asakkum Demon.

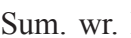
Kullab District

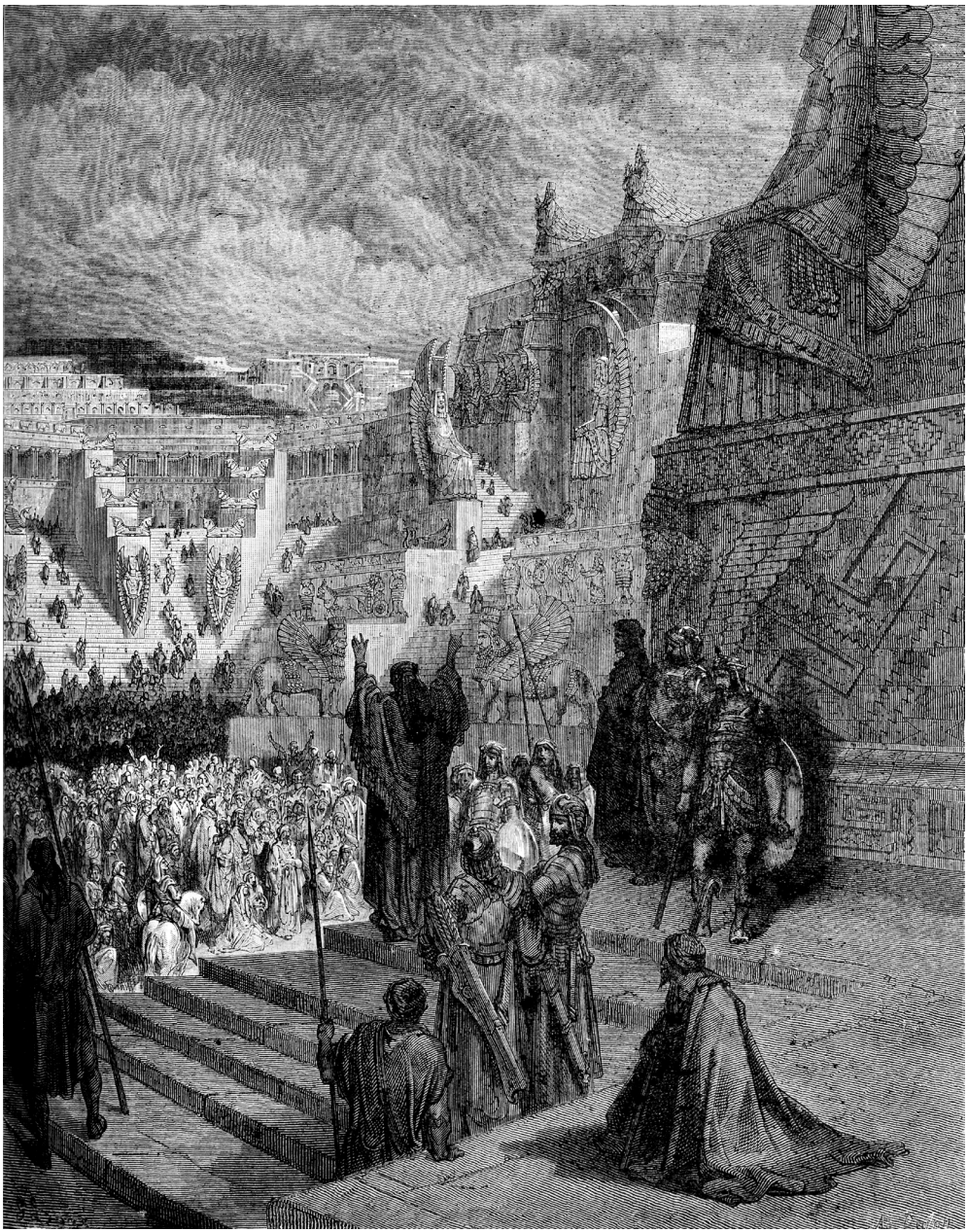
(wr. Kul-aba$_4$.^{ki} 𒆗𒀀𒁉𒆠)

Kullab is one of the newer eastern districts. As such, it is not as densely peopled as those neighborhoods of the city's center. Its northern boundary is clearly marked by the main extension of the Tutu-ḫengal canal, while its southern border is more nebulous, verging into Tê. Several temples exist here, but otherwise the buildings are mostly residences of more

affluent *awīlû*.

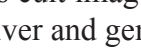
A ceremonial road, *Marduk-rē'î-mātīšu* (OB. "Marduk is the Shepherd of His Land"), begins at the Marduk Gate and passes through Kullab.

Egišnugal (Sum. wr. É.KIŠ.NU$_{11}$.GAL  , "House of Great Light"). Located in a quiet, residential neighborhood in the Kullab district, this temple is the primary cult center for Sîn in Babylon. It shares



a name with the ancient edifice of the moon god's cult in Ur. Architecturally, the exterior is nondescript, except that a white pigment was mixed into the bricks of its facade, giving the temple a pale cast that becomes more noticeable on moon-lit nights.

The founder of the First Dynasty of Babylon, Sumu-abum, rebuilt E-gišnu-gal during his fifth regnal year. Ḫammu-rapi, moreover, donated a great throne-dais for Sîn's cult image. The image is made of light-colored wood and decorated in silver and gemstones.

Bīt-rēš-Akītim (OB. wr. É.SAG A.KI.TIM  , "House of the Beginning of the Akītu Festival"). This small temple is little more than a courtyard with a ceremonial dais and stele opposite its entrance. It serves an important role in the Babylonian religious calendar; it is the place where priests perform the initial rituals of the New Year festival.

Kumar District

(Wr. Sum. ḪA.A.^{ki})

Across the river from Babylon's Eridu district, lies Kumar, the most ancient of the city's western neighborhoods. Several temples are present here, among them Adad's Enamḫe and Ellil's Enamtila, as well as Šamaš's Edikukalamma. The cult of Amurru, the Amorite deity, also maintains a sanctuary here, called Emesikil.

The district shares its name with the city of Ea, and his cult-center in Babylon, E-ešmaḫ is here.

Enamḫe (Sum. wr. É.NAM.ḪÉ , "House of Plenty"). The main temple of Adad in Babylon, its size is concomitant with the importance ascribed to the god's cult by the rulers of Babylon. As storm god, Adad is the divine *gugallum*, the "irrigation controller." His processional street, *Adad-zānin-nišīšu* begins at the Adad Gate and ends here.

Enamḫe is a relatively recent construction, built during the reign of Sumu-la-el.

Enamtila (Sum. wr. É.NAM.TI.LA , "House of Life"). The primary sanctuary of Ellil in Babylon, this temple shares its name with a shine in Nippur. Its processional road, called *Ellil-mukīn-šarrūtīšu* ends here after beginning at the Ellil Gate. The sanctuary of Ellil is in need of renovation, but so far Ḫammu-rapi's only attention has been to install a great dais for the god's throne.

Edikukalamma (Sum. wr. É.DI.KU$_5$.KALAM.MA , "House of the Judge of the Land"). The center of Šamaš worship in Babylon, like other sanctuaries of the god of justice the temple has a rather large archive containing copies of legal agreements, the decisions of judges, etc. The cult image is unusual in that it is made of fired-clay, rather than the traditional core of wood.

Šamaš's processional street, *Šamaš-ṣulūl-ummānīšu* arrives here after passing through the neighborhood of Tuba from the Šamaš Gate. The doorway of the antechamber of Šamaš cella functions as a portal to Ebabbar in Sippar. A petitioner wishing to travel thus should approach the doorway in the direction of the idol of the sun god, holding five shekels of silver in their palm and reciting the prayer, "*Dīnī dīn, purussâya purus! Ūmka ezzum liššiakkum*." The speaker will instantly and with no other outward effect reappear in the doorway of the antecella of the temple of Šamaš in Sippar. His silver will be gone. This portal only works one-way.

Lugalirra Gate District

(Wr. Sum. KÁ.^{d}LUGAL.IR$_9$.RA)

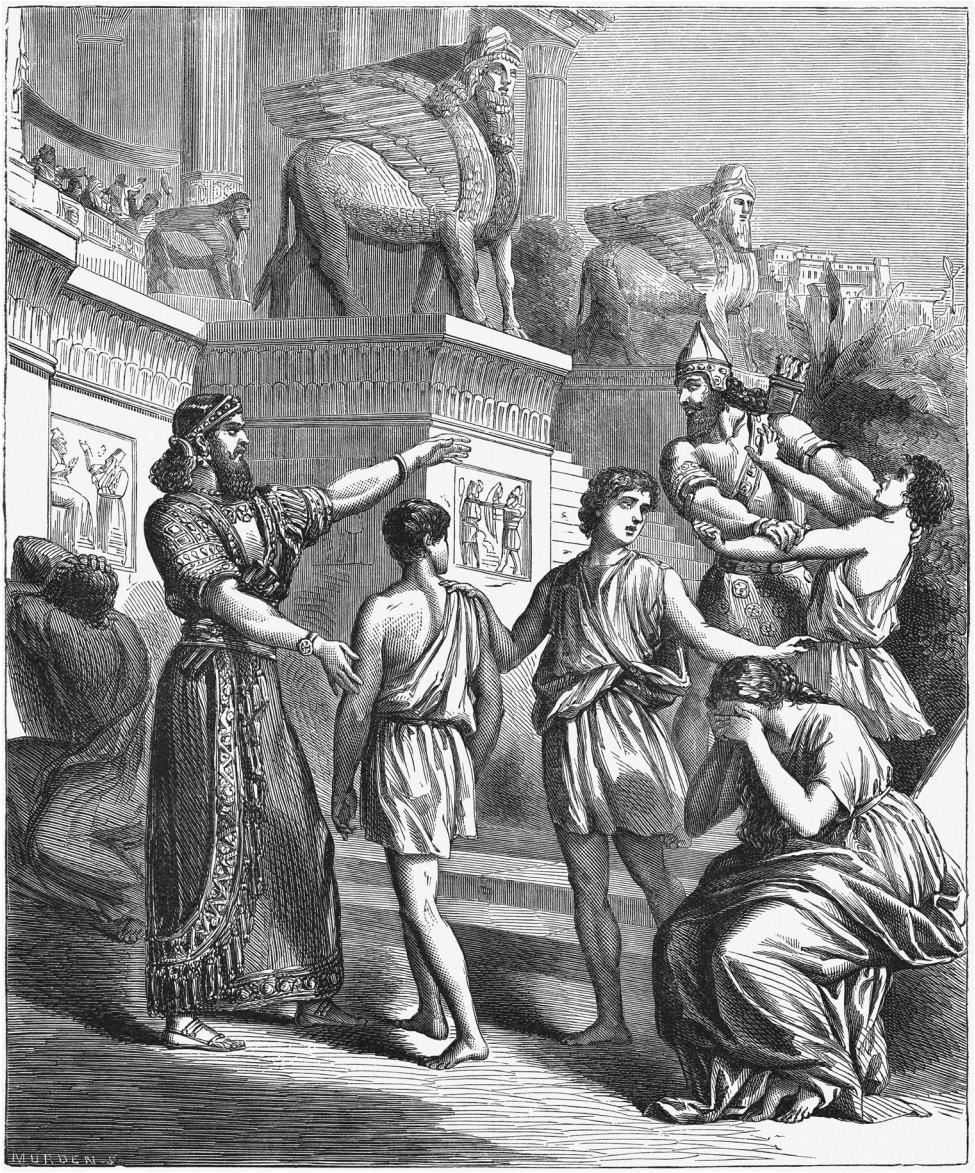
After Tê, Lugalirra Gate is the most under-cultivated district within the city's walls. Ellil's processional road enters at the Ellil Gate here, and its course is lined with homes and fields. Moving west beyond this line, however, the buildings attenuate markedly. Most of these areas are not irrigated, as city officials have had no need to extend the city's canal network here as of yet.

Newtown District

(OB. *Ālum Eššum*, wr. a-lum eš-šumki
or Sum. URU.GIBIL.^{ki})

Newtown's full name is *ālum eššum ṣīt šamšim* (OB. lit. "New Town of the Sunrise"). Located east of Ka-dingirra and north of Kullab, it is an burgeoning area throughout the First Dynasty and sports several of the largest estates within the city walls.

Ekitušgirzal (Sum. wr. É.KI.TUŠ.GIR$_{17}$.ZAL,
"House, the Abode of Joy"). One of two city temples dedicated to an aspect of Ištar, this shrine concerns her role as Bēlet-Eanna, incorporating the goddess's happier and less-bellicose aspects. It is located on the edge of southern Newtown, near a branch of the Tutu-ḫengal canal.



Šuanna District

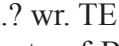
(Wr. Šu-an-na.^{ki} 𒋗𒀭𒈾𒆠)

Another neighborhood of Babylon east of the river, Šuanna includes those neighborhoods of old Babylon between the Market Gate and the Uraš Gate. This is a densely occupied area, choked with shops, warehouses, small temples and residences.

The processional way of Nabû, *Nabû-dayyān-nišīšu* (OB. "Nabû is the Judge of His People"), passes through here from Esagil on its way to the Uraš Gate, and from there to a quay on the main branch of the Purattum.

The Market Gate (Sum. KÁ.GAL GANBA wr. , OB. *Abul Maḫīrim*). Part of Apil-Sîn's original fortifications, this decayed gate now marks the southern border of the sacred precinct of Eridu. The Šuanna side of the gate is notable for the market that spans several of the streets and alleys of the neighborhood between the gate's wall and the Imgur-Ellil's Uraš Gate. While Babylon's economic activity is by no means limited to this area, it remains the largest and busiest commercial neighborhood in the city.

Tê District

(Sum.? wr. TE.E.^{ki} )

During the First Dynasty of Babylon, Tê is the least populated of the city districts. Several industries are present here which produce noxious pollution and are therefore ill-suited to the densities of the city center.

A processional street enters here, *Zababa-muḫalliq-gārîšu* at the Zababa gate. The haunted estate of Utu-andul is located in this district. It is described below in the entry for that personality.

Tuba District

(Wr. Sum. A.ḪA.^{ki} , or Tu-ba.^{ki})

This small quarter fills the space between the Šamaš Gate and the neighboring district of Kumar. It is a densely populated, less affluent neighborhood. It boasts few temples during the First Dynasty, and those shrines that are present are dwarfed by the prestigious cult-centers of Eridu and Kumar.

Commerce is prominent here, with most shops and craftsmen working and selling their wares from their homes. This district has one of the two main harbor areas in the city, and enjoys all of the regular attendant edifices, such as store houses, fish-mongers, and boat repair facilities.

The processional street of Šamaš, *Šamaš-ṣulūl-ummānīšu*, begins at the Šamaš Gate here, before crossing into Kumar on its way to Edikukalamma.

IMPORTANT PERSONS OF BABYLON

The Royal Family

Ḫammu-rapi, King of Babylon (wr. Ḫa-am-mu-ra-pí). Now in the twenty-fifth year of his reign, Ḫammu-rapi assumed the mantle of kingship at the age of twelve upon the incapacity of his father, Sîn-muballiṭ. Physically, the king remains as hale and hearty as he was a decade ago, however gray the hair beneath his tiered crown has grown. Weekly, he

engages in exercise and hunting with his two closest intimates, Apil-ilišu, son of Damiq-ilišu and his *šukkal ubârī*, Sîn-bēl-aplim.

Ḫammu-rapi speaks Akkadian and Amorite fluently, though like most kings of his era, he remains illiterate. He has an affection for music and verse, as well as wine and good food. Less prone to violence as he moves into middle age, the king makes an effort to appear genial to all but his closest friends, and does not wish his reign to be considered inordinately autocratic. If he is ever cruel, now it often results more from flippant mischievousness than outright anger.

Unlike many of the palace *awīlû*, the king seems diligent in his duties, and geninuely engaged in the political intrigues of Mesopotamia. Among his friends and wives, he has a reputation for rising before his slaves.

Like his father before him, Ḫammu-rapi is tall for an eighteenth century Amorite. Even on campaign, he wears his hair and pleated beard long and perfumed. His robes are the finest in Babylon, and he likes gold rings and necklaces.

Šaddašu, First Wife of Ḫammu-rapi (wr. Ša-ad-da-šu, 𒊭𒀀𒁕𒁕𒋗𒊭𒌦). Šaddašu is 38 years old, and was married to Ḫammu-rapi during his fifth regnal year. She is the mother of Samsu-iluna, Ḫammu-rapi's principal heir, as well as two living daughters. An Amorite, she is the granddaughter of Šamši-Adad of Assyria and as such, she enjoys entertaining dignitaries from Upper Mesopotamia. Sîn-bēl-aplim, among others, have expressed concern to Ḫammu-rapi regarding her loyalties for years.

In truth, she cares as much for Babylon as any where else. The king's first wife is fiercely protective of her daughters, and this loyalty has produced in lasting rift between herself and the king. Three years ago, Šaddašu discovered that Ḫammu-rapi had promised her eldest daughter Ṣiḫar-ṭilluk as a *nadītum* of the temple of Šamaš in Sippar. The queen stormed into the king's courtyard and interrupted an audience with Ešnunnan ambassadors to express her hostility to the plan. She went on to maintain her obstinacy even under threats of imprisonment and exile. It took two letters from her uncle, Išme-Dagan (I), before the king backed down. Though he admits it to no one, the king continues to nurse a grudge.

Dan-erēssa, Second Wife of Ḫammu-rapi (wr. Da-an-e-re-es-sa, 𒊭𒀭𒂗𒂵𒋗𒊭𒀀). Dan-erēssa is 31 years old and the mother of three living daughters and a son. She grew up in Ur, in the household of her aunt, the niece of the high-priestess of Sîn. As a result, she is a devout follower of the moon god, and prefers silver ornamentation and moon symbols.

Since the birth of her last child five years ago, she has cut her hair short. She wears a wig on those occasions she leaves the palace.

Dan-erēssa is literate in both Akkadian and Sumerian, and speaks Amorite, Akkadian, and even some Ḫurrian. She is a competent administrator, a skill learned from her aunt, and has taken charge of several areas of palace management. In this capacity, she often finds her interests aligned with those of her husband's *šukkallum* Erra-nada; the younger man, for his part, values her opinion and support more than she knows. Ḫammu-rapi's *šandabakkum* Lu-Ninurta on the other hand, and his pantry overseer Marduk-qarrad, find her meddlesome. Both chafe under Dan-erēssa's attempts to dictate palace orders and expenditures.

With the exception of those personal attendants of the king and his fellow wives, Dan-erēssa governs the domestic slaves. Those in her power find her a humorless, unforgiving mistress.

Lālûtum, Third Wife of Ḫammu-rapi (wr. La-lu-ú-tum, 𒆷𒇻𒈬𒌅). Lālûtum is 22 years old, and the mother of a son and daughter. She is the sister of the current king of Ešnunna, Ibal-pi-El (II) and would see herself returned there. Would that she could, she would abandon her children and bring about the ruin of Babylon to see herself installed in the palace of Ešnunna.

Lālûtum is above all things lazy, and makes a conscious effort to appear silly to those around her. These characteristics have spared her the scrutiny of Sîn-bēl-aplim; he believes her far too unclever and self-interested to concern herself with matters of state.

Like Ḫammu-rapi and his first wife Šaddašu, Lālûtum is illiterate. She speaks Amorite and Akkadian.

Samsu-iluna, First son and heir of Ḫammu-rapi (wr. Sa-am-su-i-lu-na, 𒊓𒀭𒇷𒉌𒋀𒀝). At 18 years old, the king tacitly recognizes Samsu-iluna as his heir, and the boy knows it. While this would make many *awīlum* his age insufferable, Samsu-iluna remains well-liked among the palace staff, if only because he's far too awkward to be taken seriously.

The king's son has received the best education available in the world. He is a capable rider and accurate bowman. He speaks Akkadian and Amorite and his tutors taught him to write Akkadian and some Sumerian, though he has forgotten much of his cuneiform through disuse.

Ṣiḫar-ṭilluk, eldest daughter of Ḫammu-rapi (wr. Ṣi-ḫar-ṭì-lu-uk, 𒋛𒄩𒁍𒌦𒀀𒆠). Ṣiḫar-ṭilluk is a tall and lanky 21 year-old *awīltum*. She is the oldest child of Ḫammu-rapi, and the one least favored by the king. Sullen and little interested in anything, she eats little, speaks less and does not go out of the palace, even during festival days.

As a result, Ḫammu-rapi considers her an embarrassment. The king has attempted numerous times to marry her off to a foreign monarch, if only to get her away from Babylon. Her mother has so far foiled him, and this has been the subject of a lasting rift between the king and his first wife. Three years ago, Ḫammu-rapi attempted to send Ṣiḫar-ṭilluk to Sippar as a *nadītum* of Šamaš. The ensuing row is still only whispered at among the palace staff.

Author's Note: In truth, historians know nothing about Ḫammu-rapi's wives or family, not even their names. The exception is, of course, his heir and successor, Samsu-iluna.

Iltani, third daughter of Ḫammu-rapi (wr. Il-ta-ni,). Iltani is the third eldest living daughter of Ḫammu-rapi, borne by his second wife, Dan-erēssa. She is fifteen in 1767 and the king is more pleased with her than any of his other children. A girl of middling height, she is pleasant and quick-witted. For two years now the Ḫammu-rapi's *šukkallum* Erra-nada has advised him to marry her off to some foreign prince or other dignitary, and at last the king has begun to consider it.

That the prospect of leaving Babylon on a journey to strange lands delights Iltani, the men, of course, do not care.

The Privy Council

Erra-nada, sukkallum of Babylon (wr. ^{d}.Èr-ra-na-da). For two years now, Erra-nada has served as the king's *sukkallum* (wr. SUKKAL), his "grand vizier." As such, he deals much in the day-to-day management of the city. His subordinates manage the king's schedule and transact much of the business that the king either does not have time for, or simply does not want to do. Ḫammu-rapi values Erra-nada's discretion and decisiveness, and rarely has occasion to disagree with him. While the *sukkallum* attempts to stay out of palace intrigues, he considers himself an ally of Dan-erēssa, Ḫammu-rapi's second wife, as their views generally align.

In 1767, Erra-nada is 25 years old. He has already begun to go bald, and so shaves his head after the style of the Neo-Sumerians. Out of the palace, he regularly wears a headdress.

The *sukkallum* resides in a large, ancient estate in the neighborhood of Ka-dingirra, with his two wives and four children. In addition, he owns several estates and lots throughout the city.

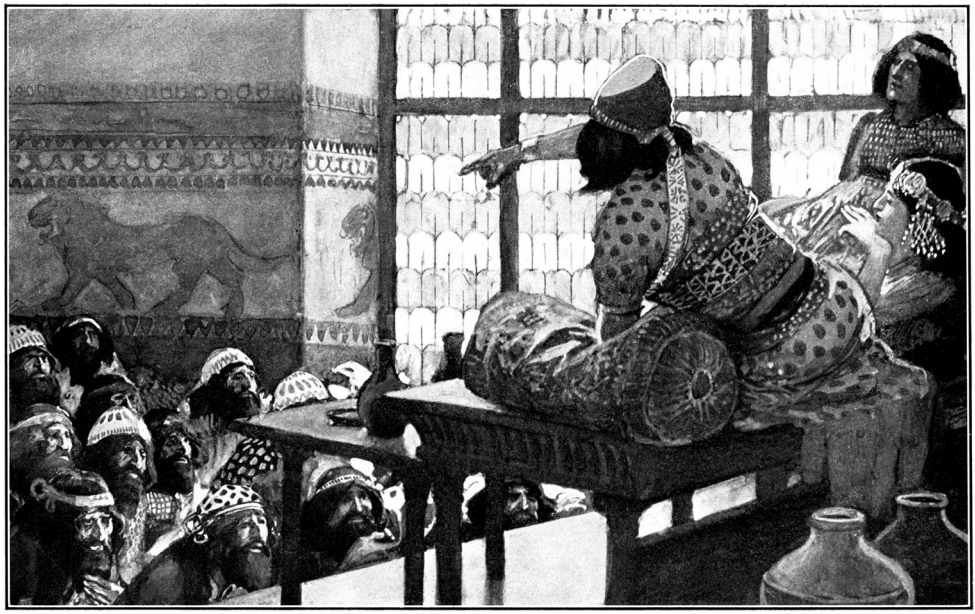
Sîn-bēl-aplim, sukkal ubāri of Babylon (wr. ^{d}EN.ZU-be-el-IBILA,). Sîn-bēl-aplim is 47 years old in 1767 and has served as Ḫammu-rapi's *sukkal ubāri* (wr. SUKKAL ú-ba-ri , "minister of foreigners") for most of the king's reign. A fierce proponent of the king and his city, Sîn-bēl-aplim has eyes and ears all over Babylon. His spies have infiltrated the courts of the kings of Ešnunna, Mari, and Upper Mesopotamia, though they have yet to gain a firm foothold in the court of Elam.

No foreign dignitary visiting Babylon moves without this minister's permission. Sîn-bēl-aplim is closer to the king than anyone, even the monarch's lifelong friend, Apil-ilišu. While Ḫammu-rapi is shrewd enough to know that the minister keeps some secrets even from him, and that he engages in his own petty intrigues, the king remains satisfied with the minister's results, and rightly judges that Sîn-bēl-aplim's ultimate loyalties lie

with the city.

Babylon's *sukkal ubāri* is a man of modest dress, and he wears no jewelry, nor does he style his gray beard and hair beyond the basics of grooming. He remains hale for his age, and keeps a dagger concealed beneath his robes. He lives in the palace and keeps neither wife nor concubine.

Sîn-bēl-aplim is literate in Akkadian and the basics of Sumerian. In addition to Akkadian, he speaks Amorite and Elamite.



Lu-Ninurta, Ḫammu-rapi's šandabakkum (wr. LÚ-^{d}.NIN.URTA, 𒇽𒀭𒌨𒌨). Ḫammu-rapi's *šandabakkum* (wr. ŠANDANA 𒃲𒁍), Lu-Ninurta manages Babylon's finances, including the palace granary and its treasury. Irascible in the extreme, at one time or the other he has argued with virtually everyone in the palace with the exception of Ḫammu-rapi himself, and Sîn-bēl-aplim. He terrorizes the scribes who work under him, and maintains a bitter feud with Ḫammu-rapi's cellarer, Marduk-qarrad.

Thirty-three years old in 1767, Lu-Ninurta shaves his hair and beard following the Sumerian fashion. He is literate in Akkadian and Sumerian, and along with Akkadian, speaks Amorite.

Sîn-iddinam and Marduk-nāṣir, ṭupšarrū sakkakkim (or ṭupšar sakkakkī) (wr. ^{d}EN.ZU-i-din-na-am, 𒀭𒂗𒍪𒄿𒉡𒀀𒈬 and ^{d}AMAR.UTU-na-ṣi-ir 𒀭𒌋𒍣𒋗𒄿𒊑𒅆). These two men serve as Ḫammu-rapi's highest scribes, the so-called *ṭupšarrū sakkakkim* (sing. *ṭupšar sakkakkim* wr. DUB.SAR sa-ak-ka-ak-kim 𒊑𒅗𒋛𒊑 𒀸𒋛𒆳𒆳𒋛𒆳𒆳𒅗𒊑, "The scribe of secret").

Though their deputies normally transcribe public letters and proclamations of the king, for private, official letters, these men still put stylus to clay. Day-to-day, their chief duty is to read, out loud, the king's correspondence, since the king and many of the councilors are illiterate.

Both men are ethnic Akkadians in their twenties. Marduk-nāṣir is the younger and from a good family. He owns a large estate near the palace in the Ka-dingirra neighborhood, which he shares with Sîn-iddinam. Sîn-iddinam's pedigree is of lower birth; his father was a *muskēnum* journeyman at one of the city's two principal scribal schools.

Both men are literate in Sumerian, Akkadian, Elamite, and speak, in addition, Amorite. Both are ethnic Akkadians.

Ṭāb-eli-mātim, Ḫammu-rapi's barber (wr. Ṭà-ab-e-li-ma-tim). Ṭāb-eli-mātim is Ḫammu-rapi's chief barber (OB. *gallāb šarrim*, wr. LÚ.ŠU.I LUGAL), a prestigious post in ancient Mesopotamia. In addition to shaving and styling the king's hair, the barber cares for the king's skin, teeth and nails, and is proficient in minor cosmetic surgeries.

In 1767, Ṭāb-eli-mātim is 5"11" and in his late thirties. He is an ethnic Amorite, but his father was a *muškēnum*. He regularly dresses in flamboyant-patterned robes, and wears his hair and beard long and carefully waved, with a long, curled mustache.

Daily, the king's barber is never far from the paraphernalia of his occupation -- razors, scissors, a scalpel and lancets. He is always armed as well, a large sword on prominent display at his side.

Apil-ilišu, son of Damiq-ilišu, previous šâpir nārim, occasional envoy (wr. IBILA-ì-lí-šu). Forty years old, Apil-ilišu is one of the largest private landowners in Babylonia. An Amorite *awīlum*, his father was the head of a merchant house who took a daughter of Sîn-muballiṭ as his first wife. This, of course, makes him a cousin of the king. The two men grew up together, and have remained close.

Apil-ilišu is not the businessman his father was. Since succeeding to his father's inheritance, he has divested himself of the trading business and invested in the purchase of fields and homes around Babylon, which his deputies tend and rent while he lives large off the income.

He therefore spends the majority of his time with the king, and is a close companion in his royal recreations. Previously Apil-ilišu held the position of *šāpir nārim* ("Overseer of the River," wr. ša-pi-ir ÍD) for three years, but gave it up when his many derelictions began to cause

tension with the king and his advisors. If he serves the king in any official capacity now, it is usually as an envoy to nearby kingdoms.

By 1767 a life of luxury has begun to show. Apil-ilišu is paunchy, an aspect exaggerated by his middling height. He wears his hair and beard long and pleated, and like the king, is barbered by Ṭāb-eli-mātim. He is a passable shot with a bow. His primary residence is an estate in Ka-dingirra. He has two wives and several children.

Other Notable Residents

Ruttum, alewife (wr. Ru-ut-tum). Ḫammu-rapi's 109th law exists for a reason, and that reason is Ruttum. Born during the reign of Apil-Sîn, gossips of a generation gone-by spoke of a romantic liaison between Ruttum and Ḫammu-rapi's father, Sîn-muballiṭ. However spurious the dating of such a tryst, the disparate social positions of both parties make such talk likely slander promulgated this *awīltum*'s enemies.

Regardless of her initial motives, Ruttum and her establishment have long had a reputation as supporters of dissension and illegality. While Ḫammu-rapi's regime borders on the autocratic (a reputation that makes him the envy of neighboring kings, despite the his own attempts to appear more magnanimous) Ruttum's tavern and her associated holdings remain a haven for Babylon's smugglers and scoundrels, as well as others who engage in illicit, extra-legal occupations.

In 1767 BCE, Ruttum is 52 years old. Gray-haired, she is short and slightly overweight. She is active at all times of day and apparently sleeps very little. With her customers she is talkative and sardonic, if not offensively nosy regarding their activities. She speaks Akkadian and Amorite, but cannot read or write.

In addition to the tavern in Babylon's Kumar district, Ruttum owns another smaller tavern in Newtown, a number of residences in the Kumar, Kullab, and Newtown districts, and a large warehouse in Eridu. In all likelihood the alewife also owns several other properties under assumed names and through proxies.

Throughout the year, she makes several large donations to Edikukalamma, the temple of Šamaš.

Taklāku-ana-Marduk, high priest of Marduk (wr. Tak-la-ku-a-na-^{d}. AMAR.UTU). The grandson of the last *šangûm* of Esagil, Taklāku-ana-Marduk has been occupied in some way or another at the temple or neighboring Etemenanki since childhood. Now 37 years old, he is the chief temple administrator of the clergy of Marduk and as such, is one of

the most respected *awīlû* in the city.

In addition to his temple duties, the high priest is also an antiquarian of some note. Through proxies, he regularly encourages the king to campaign against the old cities of the south, in hopes of turning up artifacts that may fall to the temple. His agents also occasionally employ mercenaries and thieves to recover choice items from sites beyond the borders of the kingdom.

Taklāku-ana-Marduk is normally found in the Eridu district. He wears fine robes cut in modern, fashionable styles, but shaves his hair and beard daily. He is diligent in his duties, and stern towards those under him, though he will readily engage anyone who shows some interest in the heirlooms of Sumer and Akkad. He speaks Akkadian, Amorite and Sumerian, and can read and write Akkadian, as well as some Sumerian.

Ḫašdudu and Inšušinak-kašiša, haruxpexes (Elam. wr. in OB., Ḫa-šu-du-du and ^{d}.INŠUŠINAK(^{d}.NIN.MUŠ.EREN)-ka-ší-ša,). Three years ago, two diviners entered Babylon and petitioned the king for an audience. By all appearances ethnic Akkadians from the Elamite city of Susā, they have gradually insinuated themselves into the king's inner circle. Much to the disappointment of Erra-nada, the king has accepted them as members of his privy council and regularly consults with them on matters of state. Sîn-bēl-aplim watches them closely, and if he suspects any deception, he has yet to communicate this to Ḫammu-rapi.

In fact, Hašdudu and Inšušinak-kašiša are Elamite spies, sent to Babylon to gather intelligence on the king's political maneuverings. They are both fighters of some skill, with the elder Inšušinak-kašiša the greater.

Utu-andul, undead sorcerer (wr. ^{d}.UTU-AN.DÙL). In the rural neighborhood of Tê, sits a sprawling estate surrounded by several acres of fallow fields on all sides. This estate has lain seemingly deserted since the reign of Sumu-abum, when Utu-andul, then its owner, was executed pursuant to a long held principal of Babylonian law, codified by Ḫammu-rapi as his 26th law.

In short, Utu-andul had hired a mercenary named Gāmilum to fulfill his obligation to serve as a soldier in the king's campaign against the city-state of Kallazu. When the campaign ended and Gāmilum returned to receive his payment, however, Utu-andul denied him. Upon discovering that Gāmilum intended to bring a suit against him for the money, Utu-andul, then a fledging sorcerer, made

a pact with one of Erra's plague demons to have the mercenary killed.

Through the intervention of an exorcist-priest, the demon was unsuccessful in his assault on Gāmilum. Thus the mercenary survived to see his suit prevail in court. The judges returned Utu-andul to his home and had him summarily beheaded on the doorstep. His estate, household property, and slaves were given over to Gāmilum, who turned out Utu-andul's wives and children to install his own young wife as the mistress of the house.

Here the tragedy enters its second act, for the mercenary *muškēnum* did not enjoy his possession long. Inexperienced in the ways of farming and the maintenance of irrigation canals, his crops died. A plague followed which slew his wife and many of their remaining servants. His infant son died shortly thereafter. Within a year, Gāmilum dwelt alone on the former estate of Utu-andul. With no other livelihood left to him, he hired himself out during the next campaign season and did not return. His fate remains unknown.

Since that time, no one has reoccupied the estate. Three generations of children and looters have told horror stories of the strange, deathless occupants of the home and of the open graves found under collapsed walls.

In truth, Utu-andul was as faithful to his human obligees as he was to his otherworldly ones. Some demon or god has lain a curse upon him, and his shade is reputed to walk about the estate, carrying its head in its hand. In addition to the various apparitions and other *eṭemmū* that dwell thereabouts, plague and ill-luck are known to befall those who approach the home.

If confronted, Utu-andul will prove to be a perilous opponent. In addition to the abilities confered upon him by his status as an *eṭemmum*, he knows several attack spells.

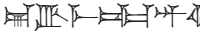
13.3 Other Cities Subject to Babylon

BORSIPPA

(OB. *Barsipa*,
wr. $^{URU.}$Bar-sí-pa.^{ki} 𒌷𒁕𒋛𒊏𒀀𒆠)

Located 20 km southwest of Babylon, Borsippa is intimately connected with Ḫammu-rapi's city. Its chief deity, Nabu, is the son of Marduk; the arrival of his image at Babylon is a moment of significance during the festivities surrounding the New Year.

Surrounded on its north and western sides by a freshwater marsh, the city is constructed on a rectangular pattern. Within a walled precinct at the city's center sits Nabu's temple, Ezida (Sum. wr. É-ZI.DA 𒂍𒋛𒀀𒆠, "True House"), and its ziqqurat Eurmeiminanki (Sum. wr. É-UR$_4$.ME.IMIN.AN.KI

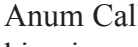
 , "House which Gathers the Seven *Me* of Heaven and the Underworld"). Of special note is the large tablet archive attached to this complex, which may, as indeed befits the god of scribes and accounts, be the largest in the kingdom.

By 1767 BCE, Borsippa has benefited from several generations of close ties to Babylon. Like its larger brother, the city of Nabu is modern, and experiencing a population boom. Most of the architecture is either new or freshly refurbished, and large municipal construction projects, including the raising of defensive walls and dredging of canals, are frequently encountered. Work crews are in the process of rebuilding the wall of the palace here, on Hammurapi's orders.

Adventure Hooks: Borsippa has one of the strongest intellectual traditions in all of Mesopotamia. The scribes and priests here go to great lengths to compile and organize all of the world's knowledge and literature. Always eager to acquire more, they will also go to great lengths to recover anything that is stolen from their archives.

DILBAT

(wr. Dil-bat.^{ki})

A minor city on the eastern bank of the main course of the Purattum, Dilbat is downriver from Babylon, Borsippa and Sippar. The walled mound of this city rises 10 feet above the level of the surrounding plain. In addition to Eibbi-Anum (Sum. wr. É-i-bi-a-nu-um , "House, Anum Called it into Being") the main temple of its titulary deity Uraš, and his ziqqurat Egubbanki (Sum. wr. É.GUB.BA.AN.^{ki}  , "Established House of Heaven and the Underworld), Dilbat boasts a fortified, south-facing garrison, as well as a small, half-ruined palace.

Adventure Hooks: Dilbat has a significant Ḫurrian population, most of them forcefully resettled here by Ḫammu-rapi. Factions among this population differ on their future within the city; those who want to integrate with the population are opposed by those who would like to overthrow it or return to their semi-pastoral lives in the north. PCs who need information from the Ḫurrian community here may be forced to take sides.

KIŠ

(wr. $^{uru.}$KIŠ.^{ki})

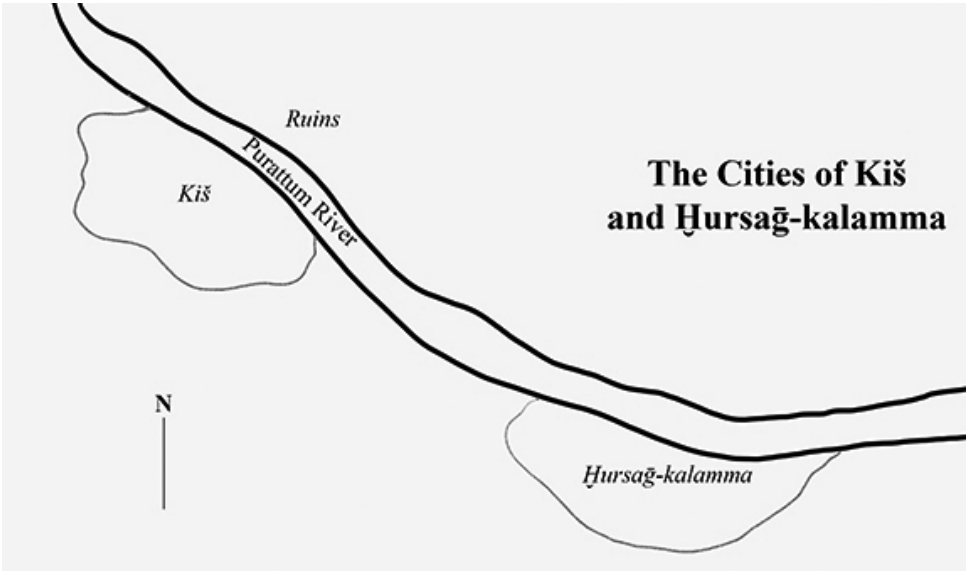
One of the oldest cities in the world, Kiš predates every other urban center in the kingdom of Babylon. Located on the main channel of the Purattum roughly eight miles east of Babylon, the area of Kiš is in fact two distinct communities, Kiš proper, and three miles to the southeast, the newer

settlement of Ḫursaḡ-kalamma. The populations of both communities are virtually all ethnic Akkadians, although small enclaves of Amorites and Elamites exist here.

Kiš was the largest city in northern Sumer for a millennium, until the population boom that accompanied the Ur III period. Legends number it among the earliest city-states founded after the Deluge. The founder of the first Akkadian Empire, Sargon I, lived here for a time, as did the semi-mythical king Etana before him. Generations of kings from a series of empires have sought to control Kiš. In doing so, they have left their mark upon it. Brought under Babylonian hegemony during the reign of Ḫammu-rapi's great-great-grandfather, Sūmû-la-El, subsequent Babylonian kings were quick to adopt the moniker "the King of Kiš" as an epithet of prestige.

In 1767 BCE, Kiš and Ḫursaḡ-kalamma remain large and important urban areas, even though many of their most significant public constructions stand dilapidated, or deliberately ruined. Unlike many cities in the region of Babylon, neither boasts outer ramparts; not since Sūmû-la-El had them thrown down in reprisal for the city's early opposition to him. The remains of these fortifications can still be seen as large decaying heaps of unbaked mud brick periodically encountered in the outer neighborhoods of both cities.

Like most of southern Mesopotamia, the region around Kiš is a flat flood plain. However, the twin cities sit upon uneven tells that rise anywhere from ten to twenty feet above the level of the surrounding steppe, their contours formed by the accreted detritus of over two thousand years of



human occupation.

NOTEWORTHY FEATURES BY DISTRICT

Kiš Proper

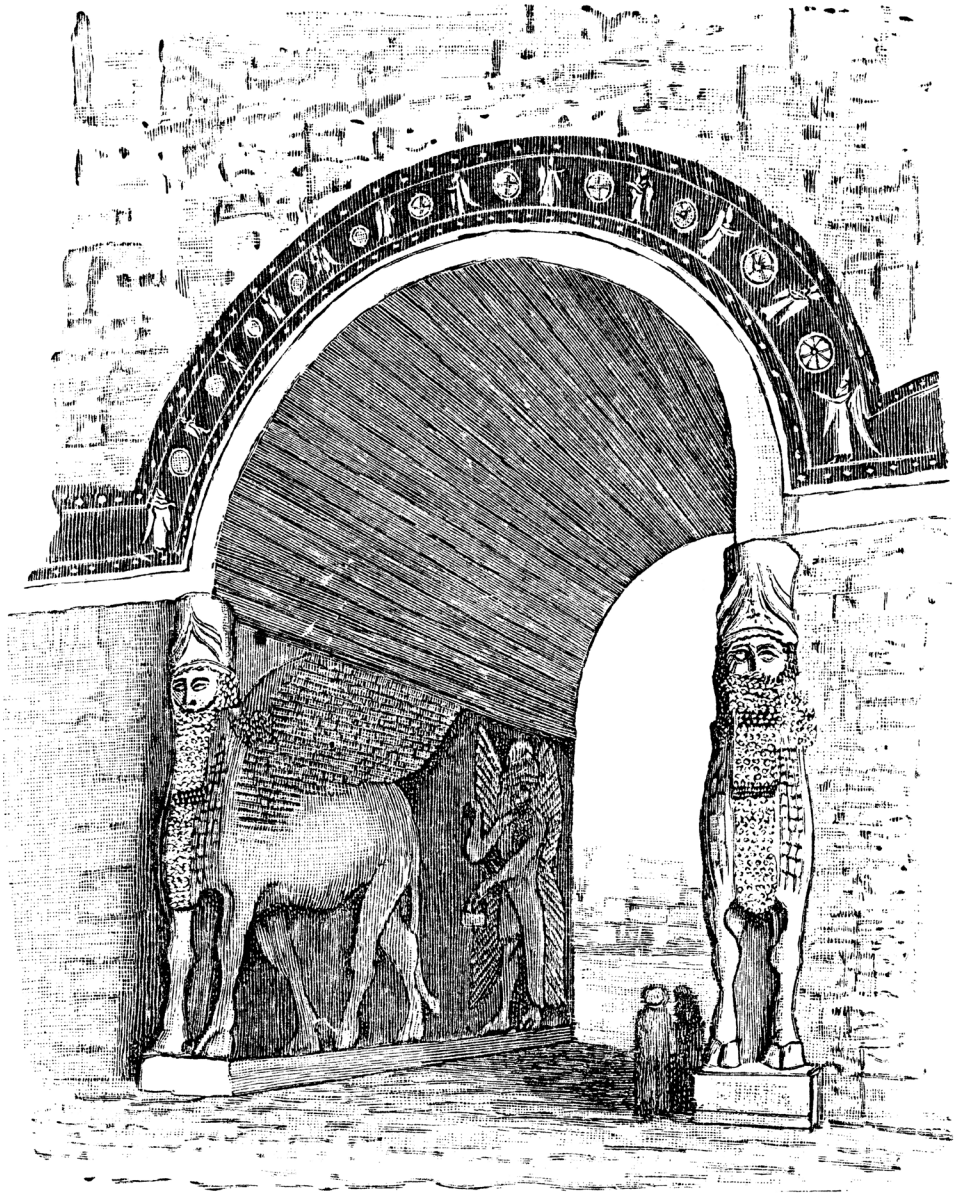
Kiš covers an area of roughly 5.5 square kilometers, and includes a population of 50,000 men, women and children. For the most part, the modern city is confined to the southern bank of the Purattum, though prominent, dust-choked ruins and cemeteries occupy the adjacent bank, including the modest, half-collapsed palace where Sargon the Great served as cup-bearer to Ur-Zababa before himself becoming king.

On approach, Kiš's most noticeable feature is the three-tiered ziqqurat Unirkitušmah, composed of decaying, unbaked mud bricks with a distinctive red-yellow hue. Surrounded by a temenos wall, the southeastern quarter of the ziqqurat faces Edubba, the temple of the city's tutelary deity, Zababa.

Like most cities in the kingdom of Babylon, Kiš boasts a harbor district, which includes shipbuilding businesses, granaries and warehouses. Rather than falling under the control of landed-merchants or other local officials however, these important aspects of government are managed by Babylonian officials appointed by Ḫammu-rapi. Indeed, since ascending to the throne, the king in Babylon has progressively reduced Kiš's autonomy. Those duties left to local officials typically include municipal ordinances and the resolution of legal cases. The former is handled by an assembly of elder *awīlû*, while the latter is managed by a college of judges, only a few of whom are Babylonian imports.

The Sacred Precinct of Zababa. Screened by an eight-foot high temenos wall, these sacred grounds include the temple and its ziqqurat, as well as an administrative building, a small granary, and an inner cloister.

The temple, Edubba (Sum. "Storage House" wr. É.DUB.BA) is constructed on the familiar Mesopotamian floor-plan. The sanctuary has two main cellae, that of Zababa in the east, and that of Ištar in the north. Twin stone lions, whose weather-effaced features were sculpted in the Early Dynastic Period, guard the temple's main gate on its western side. In addition to the images of its two resident gods, several other cult objects find special reverence here, including an oversized, lion-headed mace chased with gold, a crude bow fashioned from the horn of an unidentified, possibly extinct beast, and several weapons with modes and constructions of varying practicality that are supposed to have belonged to famous individuals throughout the historical record.



The temple's courtyard boasts several grand stellae and sculptures of important figures from the Sumerian, Old Akkadian, and Ur III epochs.

The ziqqurat is called alternatively Eanurkitušmaḫ (Sum. "House of the Horizon, Exalted Abode" wr. É.AN.ÚR.KI.TUŠ.MAḪ 𒂍𒀭𒌨𒆳𒁕𒊭𒄑𒫳) and Eunirkitušmaḫ (Sum. "House, Temple Tower, Exalted Abode" wr. É.U_6.NIR.KI.TUŠ.MAḪ 𒂍𒀭𒌨𒄀𒆳𒁕𒊭𒄑𒫳). While Eanurkitušmaḫ looks to be better-preserved than Ebabbar (the ziqqurat of Šamaš in Sippar) it has nevertheless fallen into a state of

dignified decay, and its high temple is only safely achieved with a modicum of agility. Composed of unbaked mud bricks with a red-yellow hue, the ziqqurat sees little use nowadays. The *gegunnûm* at its summit contains sacred areas for Ištar, Ellil, and of course, Zababa, however, these are for the most part bare and deserted. A detailed stele relating the life and accomplishments of Sargon remains here.

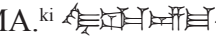
The cloister. Like Ebabbar, Edubba maintains a cloister of *nadiātum* women, albeit on a much reduced scale. *Nadiātum* of Zababa are forbidden to marry or bear children, but like their fellows in the faith of Šamaš, may buy, sell, and own property. Several of Kiš's richest residents are numbered among the women, and the size and quality of the residences in the cloister reflect this.

The Palace of Ur-Zababa. This structure, ruined and half-buried, lies north of Kiš proper. The first construction at this site dates back to the earliest Sumerian Era; structures have been built, torn down, and rebuilt here for a millennia. Before moving his capital to Akkade, Sargon the Great reigned here in the wake of the demise of his former patron, Ur-Zababa. Portions of the palace were last occupied during the reign of Ḫammu-rapi's great-great-grandfather, whose sack of the city completed the ruin of many of its old buildings.

In contemporary times, the walls of the palace are used as shade for shepherds and their flocks, and as a landmark for travelers. Bandits have been known to bivouac by night here, and the few chambers that remain for the most part intact have played host to several generations of illicit trysts and blackmarket negotiations.

Occasional finds of Sumerian or Old Akkadian relics here will stimulate, for a time, a passing interest in the ruins. Several royal officials and local antiquaries have undertaken excavation of portions of the structure. This work is made difficult by the fact that previous generations have also used portions as a cemetery.

Ḫursag̃-kalamma

(wr. ḪUR.SAG.KALAM.MA.^{ki} )

Smaller than Kiš in 1767 BCE is the fast-growing community of Ḫursag̃-kalamma, which at this time boasts a population of roughly 30,000. Known for its twin, red-hued ziqqurats and their accompanying temples, the city's tutelary deities are an aspect of Ištar syncretized to Ninlil, and in a subordinate role, Ninlil's husband Ellil.

Ḫursag̃-kalamma is governed by Babylonian officials from Kiš. Like

its sister city, an assembly and a college of judges have authority in matters of a purely local nature. The city has smaller harbor district than its neighbor, its own granary, and a large city-square. At the southern verges of the city sits an old palace, ruined on its northern side, which serves as the home of a small Babylonian garrison.

É-Ḫursaḡ-kalamma. (Sum. "House, Mountain of the Land" wr. É.ḪUR.SAG.KALAM.MA ; Later called Ekurnizu, Sum. "House, Fearsome Mountain wr. É.KUR.NÍ.ZU)

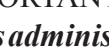
Set upon a raised precinct enclosed by a low, four-foot-high wall, the temple of Ištar-Ninlil is in better repair than Edubba. Containing one great courtyard and a smaller, rectangular one on its eastern side, E-Ḫursaḡ-kalamma is entered from a processional street that passes between the city's two ziqqurats.

Most of the temple's administrative apparatus is located in the southern quarter of the structure, or in one of the handful of adjacent outbuildings. E-Ḫursaḡ-kalamma's primary cella, that of Ištar-Ninlil, lies on the northern end of the edifice, while a second cella devoted to an image of Ellil is set in the far western chamber. A shrine to an image of the Asakkum demon is placed in the gate between the two courtyards.

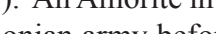
Unlike the temple of Zababa in Kiš, the complex of E-Ḫursaḡ-kalamma contains no cloister. While most of the temple staff reside within the temenos wall, a handful of the wealthier officials maintain estates within the better residential neighborhoods of the city.

The ziqqurats. Like the ziqqurat of Kiš proper, the dual temple towers of Ḫursaḡ-kalamma have fallen into a state of disrepair. Constructed of identical unfired mud brick, the Ekurmaḫ (Sum. "House, Exalted Mountain, wr. É.KUR.MAḪ) of Istar-Ninlil and the Emelammaḫ (Sum. "House of Exalted Radiance" wr. É.ME.LÁM.MAḪ) of Ellil rise in four tiers to twin *gegunnûm*. Both of these high temples are paneled in lapis-lazuli, and each contains shrines and sacred spaces devoted to their individual patron. Notable objects of reverence include a golden flail found in a side chamber of Ekurmaḫ, and in Emelammaḫ, a giant horned helm that adorned the image of Ellil in E-Ḫursaḡ-kalamma before the rise of Sargon the Great.

Author's Note: A century of research at the sites of Kiš and Ḫursaḡ-kalamma have yielded a considerable amount of data on the two cities, but unlike Sippar and Babylon, much of this remains unaggregated and unpublished today. Norman Yoffee has promised to release a biography of Kiš at some point in the future, a work which could fill-in many of the gaps in the information currently available to the general public regarding this city.

Tutu-nāṣir, king's administrator (wr. Tu-tu-na-ṣi-ir ). Since the reign of Ḫammu-rapi's father Sîn-muballiṭ, Tutu-nāṣir has been the king's chief Babylonian agent at Kiš. In addition to overseeing the tax apparatus of the city, this Akkadian regularly corresponds with Sîn-bēl-aplim and Dan-erēssa. A devoted, if not particularly clever man, Tutu-nāṣir nevertheless is fiercely loyal to the king in Babylon. He maintains a close watch on powerful individuals within the city, and sets his agents to tail any foreigner whose conduct rises to his notice. While not a particularly malicious individual, he is known to harass and arrest suspicious individuals on meager provocation.

An aged, white-haired man in his late fifties, Tutu-nāṣir wears his hair and beard long after the style of his Akkadian forebears. He has two wives, the senior of local extraction, and her junior a Babylonian *awīltum*, in addition to three adult children, and two grandchildren. All of them, with the exception of his daughter, a *nadītum* of Šamaš in Sippar, live on or near his estate in Kiš proper.

Zababa-iddina, high priest of Zababa (wr. ^{d}.ZA.BA$_4$.BA$_4$-id-di-na ). An Amorite in his late thirties, Zababa-iddina was a general in the Babylonian army before Ḫammu-rapi contrived to have him installed as the senior sanga of Zababa at Edubba. Though none of the rumors have reached Kiš, the story of Zababa-iddina's adulterous relationship with the king's aunt is circulated widely among all castes in Babylon.

While most of the temple personnel opposed his appointment, Zababa-iddina, no stranger to command and administration, quickly consolidated his power. Unhappy priests and temple administrators either fell in line or were removed. Though this act was accomplished with a ruthless eye to stifling opposition within the temple, the fact remains that the high priest has indeed taken to his task. He is an ardent worshiper of Zababa, as well as the syncretized war-goddess worshiped in neighboring Ḫursag̃-kalamma.

Amat-Kallatim, nadītum of Zababa (wr. GEME$_2$-ka-la-tim). Daughter of Warad-Sîn, Amat-Kallatim is an Amorite and a distant cousin of the current king of Larsa, Rim-Sîn. Twenty-four years old, she has lived in the cloister at Kiš since she was eleven, first in the household of her aunt, before establishing her own home there. Fervently loyal to the king in Larsa, Amat-Kallatim has a loyal following among the ladies of the cloister, especially those whose families would not stand to loose if the city of Kiš were no longer under Babylonian hegemony.

In addition to these sentiments, Amat-Kallatim learned several forms of witchcraft in the household of her aunt. She has taught them to several of her most loyal confidants among the *nadiātum* and cloister personnel, who revere her as someone with magical gifts.

In non-fantastical games of *BFJB*, Amat-Kallatim's magical gifts do not exist outside of the minds of those loyal to her. In fantasy games, however, she sits at the center of a coven of witches, and aims to use magical means to wrest the city from Ḫammu-rapi's control. To this end, the witches have managed to summon a demon named Udul-kalamma, who haunts the area beyond Kiš at night, and takes refuge in the deepest halls of Ur-Zababa's palace during the day. Amat-Kallatim's magical knowledge includes thorough mastery of those rituals related to the summoning, control, and banishment of demons.

RAPIQUM

(wr. Ra-pi-qum.^{ki} 𒊭𒁀𒊏𒆪𒆠)

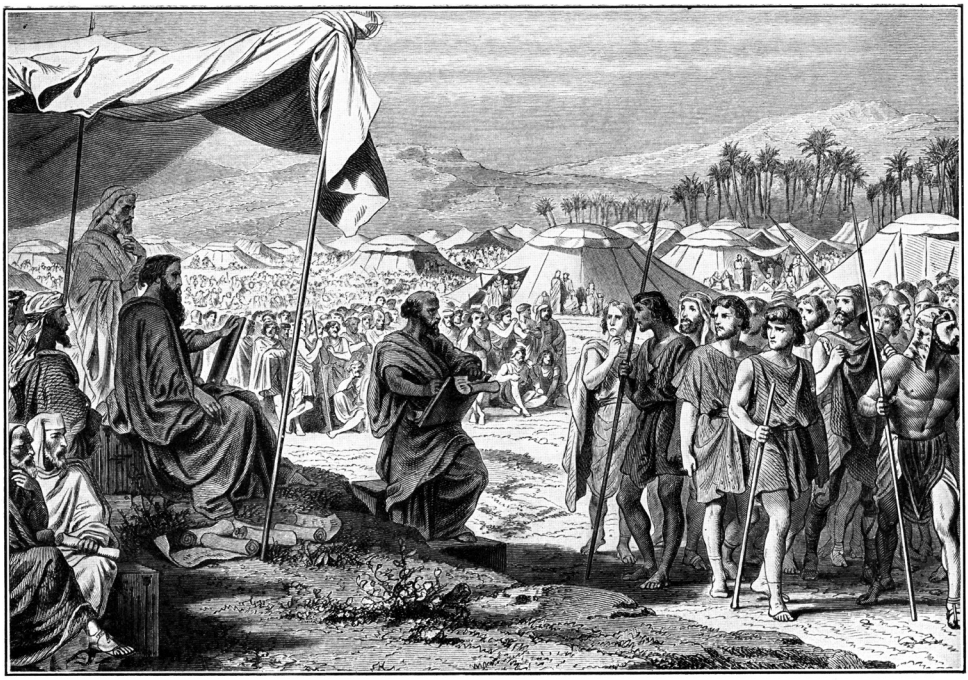
Situated among the northern reaches of Hammurapi's kingdom, within a single generation, control of Rapiqum has passed from the Kingdom of Upper Mesopotamia, to Ešnunna, and finally to Ḫammu-rapi. Worth more for its strategic situation that any natural resource, Rapiqum's current fortifications are modest, as are its agricultural operations.

Adventure Hooks: What non-settled native population remains in Rapiqum mostly caters to the military garrison and the campaigning armies who pass through here. The city could not survive without imported grain and other material, and the average standard of living is lower than that of many villages. Over the past generation, many of the wealthier families have either left or been killed off, and the final hold-outs are looking for help traveling and settling elsewhere. This is complicated by Ḫammu-rapi's forces, who discourage any more flight from the city. What's worse, an outbreak of *rapādum* (§11.7) has taken hold here, further complicating a family's attempts to leave.

SIPPAR

(wr. UD.KIB.NUN.^{li} 𒌓𒁕𒅗𒆠)

The city of Sippar is actually an agglomeration of several communities and permanent or semi-permanent settlements spread over an area of 100 hectares (1 km^2) on either side of the Purattum. The largest and most culturally-significant of these is properly called Sippar-Yaḫrurum. Situated on the east bank of the Purattum, it is the cult-center of the deity Šamaš, and known colloquially as Sippar-Šamaš and Sippar-ṣērim (OB. "Sippar of



the Steppe"). Across the Purattum, on its western bank, is Sippar-Amnānum, also called Sippar (ša) Annunītum after its chief deity, as well as Sippar-dūrim after the Babylonian garrison stationed there. Both of these communities will be addressed individually below.

Since the 29th Regnal Year of the Sūmû-la-Ila (1838 B.C.) Sippar has remained firmly under Babylonian hegemony. During this period, the Sipparite communities have grown and prospered, a fact reflected in the concomitant evolution of their governmental apparatuses. Ḫammu-rapi describes himself as the "Organizer of Sippar," and indeed, while the day-to-day operations of the city are overseen by local officials, the king in Babylon remains at the top of Sippar's power structure.

Nowhere within the sphere of the Sippars is there a palace. Although possessed of separate governments in the past, at this time both communities are administered from Sippar-Yaḫrurum. Chief among the local governing bodies are the College of Judges and the members of the Port Authority (OB. *kārum*, wr. phon. or KAR(-um) 𒆳𒀀𒌓(𒆠𒆳)).

Historically, the highest local official is the mayor (OB. *rabiānum*, wr. ra-bi-a-nu-um 𒊭𒅁𒀀𒉡𒌝𒆠𒆳). The *rabiānum* is appointed to his office for a one-year term, however, there is no limit to the number of times he can hold office. The mayor presides over the assembled members of the college and the *kārum*, and employs agents who oversee daily activities in the two cities.

In addition to the mayor, another prominent local office is the Overseer of Merchants (OB. *wakil tamkārī*, wr. UGULA DAM.GÀR.MEŠ, 𒀭𒈗𒁀𒄑𒀀𒈠𒀀𒀀𒈾). During Ḫammu-rapi's reign, this individual was selected by lot from among the members of the Port Authority for a term of one year. Like the mayor, an Overseer could be reelected multiple times. Unlike the *rabiānum*, however, he could not serve two terms consecutively. Among the duties of the Overseer of Merchants are to represent the *kārum* in the assembly and to collect the king's taxes. Along with the College of Judges, he supervises the royal granaries and administers grain loans and purchases for the temples.

Several royal officials also operate in Sippar. Most are Babylonian by birth. While the king permits his cities a degree of local autonomy, Babylon never exercises anything less than direct control over the military institutions of the region. The rank and file of Ḫammu-rapi's garrison in Sippar-Amnānum are primarily Sipparite, however Babylonians fill all of the career officer positions. At the top of the chain of command is the office of the *wakil Amurrîm* (wr. UGULA MAR.TU, 𒀭 𒈠𒌑𒀀𒁀𒄑), a position, again, filled by a Babylonian loyal to the king.

Both Sippars have benefited from successive generations of Babylonian interest. As recently as two years ago, Ḫammu-rapi began renovation of the walls of the city, naming them *Ina-Qibît-Šamaš-Ḫammu-rapi-Māḫirī-Ayy-irši*, "By the Command of Šamaš May Ḫammu-rapi Have No Adversary." Set upon an eight-foot high foundation of piled dirt and debris, these mud-brick ramparts were completed just before the New Year, and now rise another thirty feet. At their base, the king's engineers have dug out a canal twenty feet wide, to serve as a moat and yet another deterrent to invasion.

Unlike the city of Babylon, most of Sippar's agricultural operations occur beyond the walls. While smaller fields and garden plots do exist

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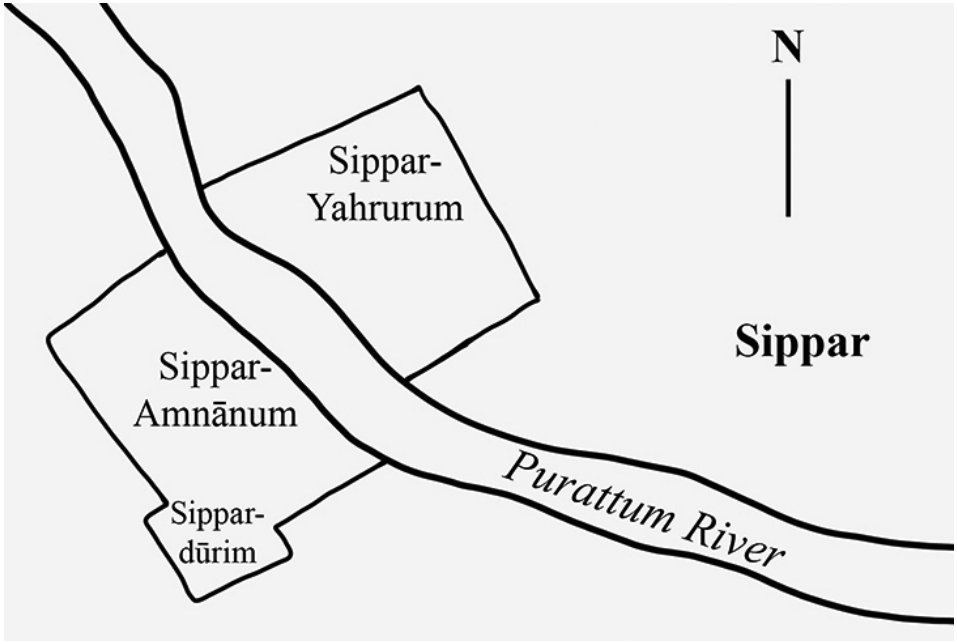
Author's Note: Players and GMs researching ancient Sippar will discover that many 20th century scholars believed in the existence of three or more Sippars. This approach is now disfavored, see Charpin, D. 1988, *Sippar: deux villes jumelles* RA82, p. 13-32.

While artistic license has necessarily been taken with respect to the individual personalities described below, it is noteworthy that the majority of the names cited are in fact the names of the individuals whom we know to have filled their respective positions in or around the campaign year.

Indeed, modern scholars know perhaps more about the personalities of Sippar during the First Dynasty of Babylon than they do about those of Babylon itself, as a result of the large tablet caches uncovered here. The home of one Ur-Utu, a *kalamāḫum* (chief lamentation priest) of Annunītum, contained a vast household archive of 2000+ Old Babylonian Era tablets. While I would like to have included him here, in fact, he was a contemporary of kings Ammī-ṣaduqa and Ammī-ditāna, and thus flourished too late to be relevant to our purposes. Ikūn-pīša, another Sipparite to whom a large trove of documents has been attributed, died before Ḫammu-rapi took the throne.



inside both cities, for the most part their *awīlum* populations dwell within, whilst owning the farming estates without. Beyond the areas of the city square, the harbor district and the temples, the vast majority of structures within the two Sippars are private homes. Sipparite residences are on the whole smaller than Babylonian ones, often share outside walls, and are less likely to have the small courtyards ubiquitous in Babylon.

NOTEWORTHY FEATURES BY DISTRICT

Sippar-Yaḫrurum

(wr. UD.KIB.NUN.^{ki}-ia-aḫ-ru-ru-um,
𒌓𒁕𒀭𒌝 𒅗𒄀𒉡𒌝𒌝𒌅)

The larger of the sister cities, the main feature of Sippar-Yaḫrurum is the temple of Šamaš, Ebabbar, and its cloister. Outside of the temple complex, the city, like Babylon, is divided into several smaller administrative neighborhoods, all of these named after one of the city gates.

Of these, the Šamaš Gate is the largest and most important. It is here that the judges of Sippar frequently make their decisions, as well as here where contracts and marriages are entered into before the judges and assembled witnesses. Of secondary social importance is the neighborhood of the Ayya Gate, whose main feature is the city's primary granary.

In the northeastern quarter of Sippar-Yaḫrurum lies the public space called the *rebītum* (OB. wr. phon. or SILA.DAGAL.LA 𒆠𒂍𒃲𒈾𒀀). Shops (OB. sing. *bīt maḫīrim*, wr. É ma-ḫi-ri-im 𒂍𒃲𒄿𒅕𒄿𒀊) and

taverns (OB. sing. *bīt sībim*, wr. É si-bu-um 𒂍𒌓𒅆𒉡𒀀) ring this broad, open square, wherein lie several temple-owned orchards. A popular shrine dedicated to images of Bunene and Mamu sits in one corner. This square, well-trafficked in the day-time, serves as the place where corporal punishments handed down by the judges of Sippar are carried out. Criminals are pierced or variously mutilated here, as well as stockaded or harassed by the passing public.

The streets and alleys of Sippar-Yaḫrurum are on the whole larger and smaller respectively, than those of Sippar-Annunītum. The eastern city boasts several broad, straight avenues (OB. *sūqum*, wr. SIL, 𒌝, or in the case of the largest streets, SIL.DAGAL, 𒌝𒃲𒁍), which are often fronted by the residences of wealthy Sipparties. Leaving these streets one enters a warren-like network of alleys and crooked backstreets (called OB. *sūqāqū*, wr. SIL.SIG.GA, 𒌝𒆕𒄑, and *pāšum*, wr. phon., respectively).

Near the river, Sippar-Yaḫrurum has a small harbor district, overseen by the same *kārum* officials as that of its neighbor.

The Ebabbar Complex (Sum. wr. É BABBAR(.RA), 𒂍 𒀝(𒃲), "Shining House"). The largest structure in both Sippars, the main sanctuary of Ebabbar contains the most significant image of the god Šamaš in the kingdom of Babylon. Smaller cellae in the north and south wings are devoted to images of Ayya and Adad, respectively, and their attendant cults. A twelve-foot high wall circumscribes the whole complex. Once inside, a smaller barrier cordons off the area of the *gagûm* (OB. wr. GÁ.GI.A, 𒂍𒃻𒄿𒀀 and GÁ.GI$_4$.A, 𒂍𒃲𒄿𒀀, "cloister"). Like most structures in Sippar, the buildings of Ebabbar are single-story edifices of undecorated mud-brick. The temple, however, still dwarfs the surrounding buildings; the main entrance and rooms of its three main sanctuaries boast unusually high ceilings.

Entry into Ebabbar is gained by way of a west facing gate. The cella of Šamaš lies on the eastern side of the temple, across a wide, covered courtyard containing cult-objects made of precious materials and inscribed stone stelae dedicated to the temple's faiths. Prominently displayed at the center of the court is a black diorite column crowned with an image of Ḫammu-rapi receiving royal authority from the god Šamaš. This stele contains a record of the king's 282 laws, and is the selfsame column plundered from Sippar by the Elamites in the 12th century BCE, and currently on display at the Louvre.

Inside the sun-god's white-walled cella is a long table, behind which his image is seated. The core material of this idol is that of a silver-chased *meš*-tree. Everyday, temple attendants clean the statue and drape it in fine,

light-colored garments. Also present in a small anteroom is Šamaš's holy weapon, a large, unwieldy curved sword made of silver and decorated with sapphire.

Two chief priests administer the rites of Šamaš at Ebabbar. The current senior *šangûm* of Šamaš is Annum-pī-Ayya, and his junior is Sîn-iddinam. Several other clerical offices fill out the cult of Šamaš, including the *gudapsû*, a body of lesser-ranked priests identified by their shaggy, unkempt beards and hair, and various temple singers and musicians. Besides the senior and junior *šangû*, most of these individuals live outside of the temple complex. While the temple does employ diviners on a contract basis, they are not part of the temple staff and thus also reside elsewhere.

In addition to the clergy, the cult employs a number of secular officials. The most senior of these is the Overseer of the Temple of Šamaš (PA É ^{d}UTU, 𒁀 𒀭 𒀀𒈬), a Babylonian appointee who supervises the daily managerial duties of the complex, and the ingress of food and offerings to the temple. A chief *iššakkum* (OB. "bailiff" or "steward farmer") oversees the temple-owned lands inside and outside of the city.

The Cloister. Set into the southwestern corner of the complex, this large area is separated from the rest of the temple by a smaller wall, six feet in height. A single gate permits communication between the two areas, and two watchmen are posted here. This entrance serves as the site of business transactions between the women of the *gagûm* and the rest of the city.

In addition to one sizable field plot, inside the cloister are around 200 residences connected by crooked, narrow streets. Some of these homes have small attached garden plots. There is also an administrative building housing most of the cloister's non-*nadītum* personnel, as well as an adjacent granary.

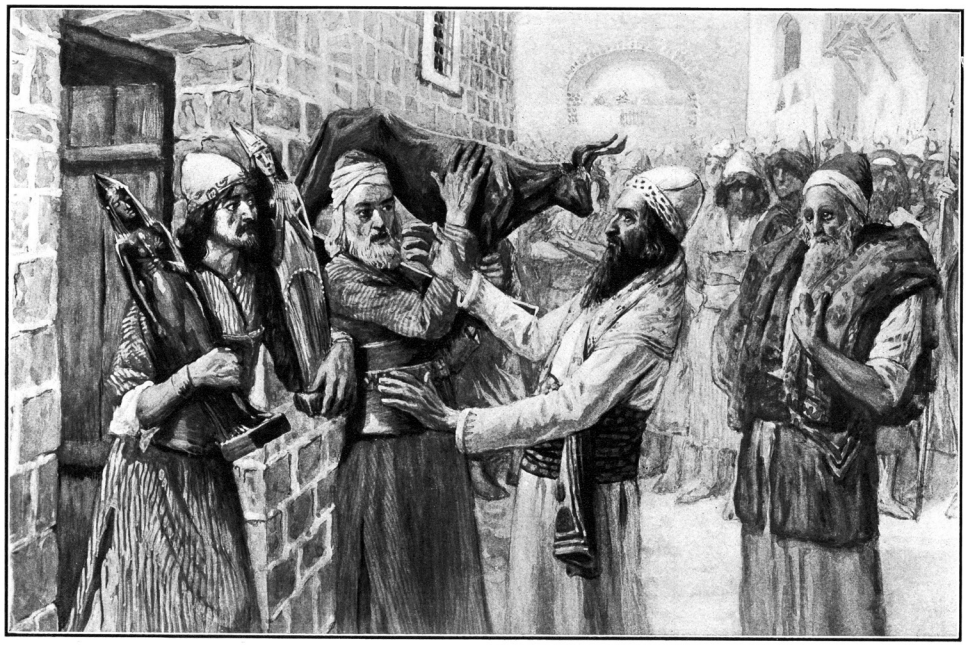
The primary population of the cloister are, of course, the *nadiātum* women, who own most of the property within the *gagûm* walls. In addition to the nuns, their workers and slaves, those non-*nadiātum* who supervise the cloister apparatus reside here. An overseer (OB. *waklum*, wr. UGULA 𒁀) serves as the chief supervisor of the women's activities, and while this position is often held by an important male within the clergy of Šamaš, a *nadītum* can also be called to serve in this capacity.

For the most part, women fill administrative roles within the cloister elsewhere typically held by men. Several female scribes (often themselves the daughters of prominent scribes) live here. The household slaves, cooks, and makers of handicrafts here are virtually all women.

Temple Scribal School. Attached to the temple is a small scribal school that instructs students in Sumerian and the art of writing. The current chief scribe is Ṣilli-Ninkarrak, who, despite his high place among the temple staff, lives in a modest home adjoining the school. For the most part, his pupils reside communally in an even smaller attached room.

The Ziqqurat, Ekunankuga (Sum. wr. É.KUN$_4$.AN.KÙ.GA , "House, Pure Stairway of Heaven"). Smaller than the ziqqurats of Babylon and Uruk, the high sanctuary of Šamaš at Sippar remains the tallest structure in the city, rising to a height of 180 feet (55 meters). While the temple itself was refurbished by Ḫammu-rapi's great-grandfather Sabium, the ziqqurat has languished in disrepair. In 1767 BCE, the assent is dilapidated and treacherous, its much-decayed mud bricks collapsing into its foundation. Like all ziqqurats, Ekunankuga is possessed of a high temple; however, as this can be reached only by the most agile and daring of celebrants, it is not used. Ḫammu-rapi's successor Samsu-iluna will refurbish it in 1731 BCE.

The shop of Ellil-mālik. Ptahwer (wr. Egypt. *ptḥ-wr*,) known under the assumed Babylonian name of Ellil-mālik (wr. ^{d}.EN.LÍL-ma-lik,) is in fact a displaced Egyptian merchant prince who fled to Babylonia nine years ago, and eventually set up shop in the commercial district of Sippar. Known for dealing exclusively in silver (rather



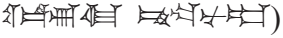
than the more common currency of grain) Ellil-mālik provides exotic goods from far away lands, including precious woods, metals, and gems, and rare fabrics and oils.

In his late forties, the Egyptian is clean-shaven. Though he dresses like a wealthy merchant of Sippar, he could never be mistaken as a native of that city. He speaks Akkadian with a heavy accent and is fluent in Middle Egyptian. He learned both the hieratic and hieroglyphic scripts in his youth, though he has forgotten all but the rudiments among foreigners.

While he has taken an Amorite wife and owns several slaves of local extraction, he has not shared his true origin with them.

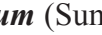
Sippar-Amnānum

(wr. UD.KIB.NUN.^{ki}-am-na-nu-um,

)

The structures of this city on western bank of the Purattum appear, for the most part, identical to those of its neighbor, although they are on average slightly larger and more evenly spaced. Sippar-Amnānum lacks the broad avenues of its sister city; so too does it lack the rats-nest of tangled alleyways, its modest streets being straighter and more regular in breadth.

Three distinct, important edifices are found in Sippar-Amnānum. These are the wide harbor district running the length of the Purattum, the complex of its tutelary deity Annunītum in the north, and the fortified garrison set into its southwestern corner.

Eulmaš, the Temple of Annunītum (Sum. wr. É.UL.MAŠ  , "House of Ulmaššītum"). The ancient image of Annunītum, a warlike goddess syncretized to Ištar, dwells in the main cella at Eulmaš behind a door chased with panels of gold. Several minor cellae adjoin this sanctuary, including one dedicated to Ea and his consort Damkina, and one dedicated to the demon Lamaštum. During the era of the First Dynasty of Babylon, Annunītum's temple does not have an attached ziqqurat.

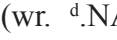
In addition to a field plot adjacent to the temple, Eulmaš rents out a large number of temple lands beyond the walls the city. In keeping with the goddess's bellicose tenants, Sippar's career military men often make offerings here, even the Babylon-born general of Sippar-dūrim.

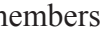
Sippar-dūrim (wr. UD.KIB.NUN.^{ki}-BÀD). The fortress of Sippar sits athwart the southwestern corner of Sippar-Amnānum's wall, constructed so that it projects its corners at 45º angles from the wall. Rising a full fifteen feet above the top of Ḫammu-rapi's fortifications,

Sippar-dūrim is the largest permanent garrison in northern Babylonia. Constructed of the selfsame mud bricks as the city walls, it contains a large armory, barracks, an independent granary, and excellent living chambers for its Babylonian-born officer corps.

The harbor. This site includes warehouses and boatbuilding operations, as well as the administrative structure of the harbor, where the semi-autonomous *kārum* collects and stores the king's *igisû* taxes on merchant activity. The expansive residential estates of several merchant families are present here. An enterprising individual may hire out boats, sailors and tugmen within the commercial areas.

IMPORTANT PERSONS OF SIPPAR

Nannatum, mayor of Sippar (wr. ^{d}.NANNA-tum ). Nannatum is an elderly Akkadian widower who lives with his grandson's family in a modest home near the river, at the intersection of Bunene Street and Ninḫegal Street. He is on his second term as mayor, and is moderately well-liked by the city's judges and the members of the *kārum*. His tenure thus far has been unremarkable, primarily because he finds decision-making difficult, and generally accedes to the positions espoused by Awāt-Šamaš, the outspoken Overseer of the Merchants.

Awāt-Šamaš, Overseer of the Merchants (wr. KA.^{d}.UTU ). While tradition may dictate that the king and the office of the mayor are at top of the power structure of Sippar, in actuality, Awāt-Šamaš may be the most powerful man in the city. Rich scion of a family of Akkadian merchants who left Isin for Sippar three generations ago, Awāt-Šamaš manages the city not unlike he runs his merchant house — through a mixture of bribes, threats, and physical violence. Only Annum-pī-Ayya, the current senior *šangûm* of Šamaš, and Rabūt-Sîn, the outgoing general of Ḫammu-rapi's garrison, have stymied him in the past.

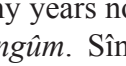
A barrel-chested man in his mid-30's, Awāt-Šamaš dresses in the style of an Akkadian noble, and maintains carefully barbered beard and hair. He lives with his three wives and their children on his family's estate in Sippar-Amnānum.

Amat-Mamu, nadītum of Šamaš (wr. GEME$_{2}$.^{d}.MA.MU). There may be individuals in Sippar who are richer than Awāt-Šamaš, and a principal candidate among them is one Amat-Mamu, a *nadītum* of Šamaš residing in the *gagûm* of Ebabbar. The third daughter of an Amorite

military scribe named Rīš-Šamaš, Amat-Mamu has lived in the cloister since her placement there twelve years ago, at the age of fifteen. Given a modest income and a field plot outside of the city, Amat-Mamu developed a strong business acumen by listening to the advice of the elder *nadiātum*, and has risen above the rest of them in holdings and capital. Several prominent *awīlum* families are indebted to her, and at least a hundred families live and work on lands held in her control.

Now 27-years old, Amat-Mamu is short and a little overweight. Her direct, business-minded personality is reflected in her choice of fashion; she wears no headdress or elaborate coif, nor does she dress in the fine gowns favored by the more extravagant women of the *gagûm*. She is fluent in Sumerian, Akkadian, and Amorite, and can read, write and reconcile accounts with a greater proficiency than many of the scribes of the temple.

Sîn-iddinam, junior šangûm of Šamaš & Sîn-bāni, overseer of the cloister (wr. ^{d}.EN.ZU-i-din-nam and ^{d}.EN.ZU-ba-ni , respectively). The personnel of the temple of Šamaš are not above internal political conflict, and none has riven the clergy for the past several years like that between Sîn-iddinam and Sîn-bāni. Both Akkadian men in their late-thirties, they joined the temple of the Sun God as teenagers and have feuded ever since.

For many years now, Sîn-iddinam has held the higher position, that of the junior *šangûm*. Sîn-bāni, after a series of promotions, demotions and lateral moves has now attained the office of the Overseer of the Cloister (OB. *wakil gagîm*, wr. UGULA GÁ.GI.A, ).

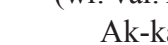
This position grants him a degree of independence from Sîn-iddinam. Sîn-bāni lives in the cloister near the administration building, and supervises much of what goes on there, including the business dealings of the *nadiātum*. This has resulted in a dramatic improvement in his financial position over the last two years, and Sîn-bāni now plots to use this newfound wealth in an attempt to put his old rival down for good.

In fantastic settings, Sîn-bāni's allies are not all mortal. He has spent a considerable amount of time and silver researching witchcraft and consulting with demons. He aims to use this knowledge to better his position, even though it defiles the sacred precincts of Šamaš. He will have knowledge of several attack spells and rituals.

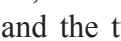
14.0 Cities Outside the Kingdom of Babylon

While §13 describes the major cities of the kingdom of Babylon, this chapter provides a cursory overview of the other major cities in the Ancient Near East at the time of Ḫammu-rapi. Every entry includes a few notes on a city's distinguishing features or history, as well as a paragraph on adventure hooks that often reference current events at that locale.

AKKADE

(wr. var. A-ka-du-um ,
Ak-kà-dè.^{ki} )

Somewhere, probably on the western reaches of the kingdom of Babylon and neighboring Ešnunna near the confluence of the Durul River with the Idiglat, lies the lost city of Sargon the Great. Constructed by the first Akkadian king on the site of a smaller, more ancient settlement over five hundred years before the reign of Ḫammu-rapi, this city was abandoned after the Gutians invaded Mesopotamia. By the time of the Šu-Sîn (c. 2037-2029 BCE), its precise location was lost.

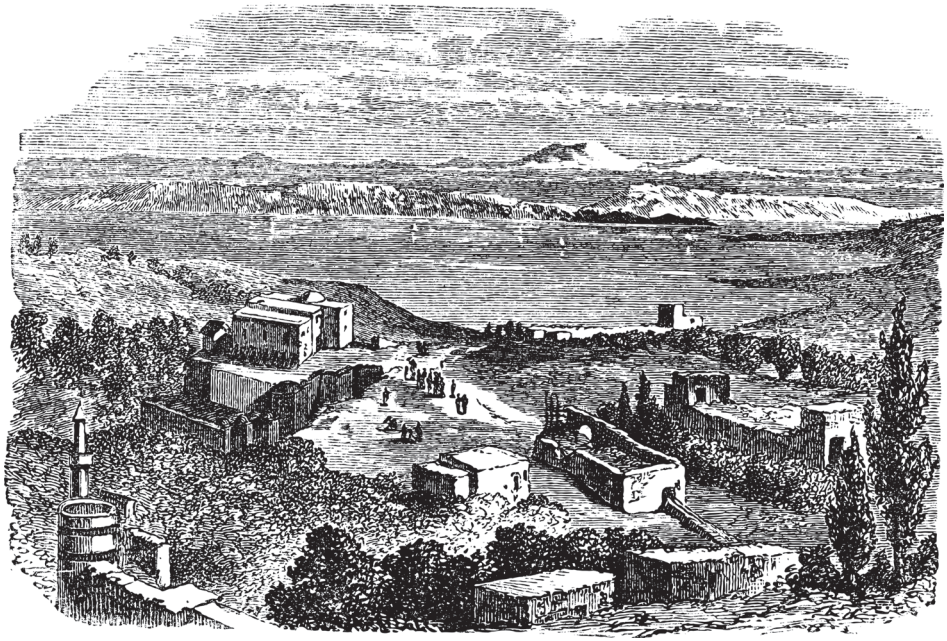
While doubtless a settlement of middling proportions by 18th century BCE standards, the city boasted a major temple of Ištar (Eulmaš, Sum. wr. É.UL.MAŠ , "House of Ulmaššītum"), at least three ziqqurats (of Ištar: Eandasa, Sum. wr. É.AN.DA.SÁ.A  , "House which Rivals Heaven"; and the twin towers of Dumuzi: (1) Ebaraude, Sum. wr. É.BARA2.U6.DE , "House, Dias of Wonder"; and (2) Esugalla, Sum. wr. É.SU.GAL.LA , meaning obsc. "House of the Grand Niche"?), as well as Sargon's principal palace.

Adventure Hooks: All of the above sites could yield valuable artifacts and historically-significant tablets to would-be excavators. Both the kings of Mesopotamia and the priesthoods of the major temples would lavish rewards upon anyone who could escort them to the city. Of course, there's always the possibility that Akkade was abandoned for a good reason — one which might yet lie in wait.

ALALAḪ

(OB. *Alaḫtum*, wr. A-la-aḫ-tum.^{ki})

Alalaḫ is located near the Mediterranean coast within the boundaries of the kingdom of Yamḫad. It is a modest, oval-shaped city covering an area of roughly 0.23 km^2 (22.5 ha., 0.09 mi^2). Given its location, the population of Alalaḫ is diverse, with Amorites and Ḫurrians represented in equal proportions, along with sizable ethnic minorities of Akkadians, Hittites, Kassites, and Suteans, as well as a handful of other western peoples.



In 1767 BCE, the city is ostensibly under the immediate control of the King of Mari, given to him by his father-in-law Sumu-epuḫ before the Yamḫadite's death in 1780 BCE. This arrangement persists only because Zimri-Lim and Yarim-Lim remain on friendly terms. Yarim-Lim could easily sever Mari's contact with the city, which provides convenient access to lucrative Western trade routes.

Adventure Hooks: With a diverse, multi-ethnic population, and loyalties divided between two powerful regional kings, political intrigues abound in Alalaḫ. A local faction that would prefer to see the Mariotes expelled has allied with prominent members of the city's Hittite enclave. The Hittites would love nothing more to gain a foothold within the kingdom of Yamḫad, and secure better access to Mesopotamia and the Levant.

ANDARIQ

(wr. An-da-ri-iq.^{ki} 𒀀𒁕𒀭𒅗𒆠)

Andariq is a small city located between the Ḫabur and Idiglat Rivers, significant only because it serves as a headquarters for the Yamutbalum tribe. Formerly a vassal of the Kingdom of Upper Mesopotamia, after the death of Šamši-Adad in 1777 BCE, the Yamutbalum's chieftain Qarni-Lim started acting as a free agent, seizing control of nearby cities and villages, including Kurdā and Šubat-Enlil.

Unlike larger cities of the south, most of Andariq's population is semi-pastoral, and the city does not boast extensive farming and irrigation

operations. The government of Andariq is one and the same with the tribal organization of the northern Yamutbalum, and thus there is virtually no bureaucracy of the kind encountered in Babylon, Larsa, or Uruk, to name a few.

Adventure Hooks: Andariq is in flux, and barely functions as a military camp, much less a city. It is a dangerous place for foreigners, Numha tribespeople, and anyone who is unfavored by the Yamutbalum. For campaigns beginning in 1767 BCE, it is only a matter of months when circumstances in Ešnunna will lead to the empowering of Atamrum, the former king of Allahad. Supported by an Ešnunnan army, with the backing of the *sukkalmaḫḫum* of Elam, Atamrum will easily besiege Andariq in 1765 BCE. A faction within the city will try to facilitate Qarni-Lim's escape, but he will be caught by assassins, and in short order will be publicly beheaded. Opportunities abound for the player characters to become involved in this chaos, supporting one or the other of the factions involved.

ANŠAN

(wr. An-ša-an^{ki} 𒀭𒊭𒀭𒆠)

Anšan is the second largest city in Elam by population. It is located in the highland areas of the Zagros Mountains, and sprawls out over several small valleys. The main part of the city is heavily fortified, and surrounded by a wall encompassing 2 km^2 (0.77 miles^2). As with many of the larger and more prosperous cities of the Ancient Near East, smaller villages, farms, and enclaves exist outside of these walls. Anšan serves as the gateway to the principal overland trade route to the east. As such, although the population is majority Elamite, a diverse collection of ethnic and cultural minorities exist here.

Several large palaces are present within Anšan, and the city boasts a substantial amount of monumental stone architecture. Like other cities in southern Elam, Anšan's temples are not the enclosed sanctuaries encountered closer to Mesopotamia proper, nor does the city have a ziqqurat. Instead, worship occurs in large, open sacred precincts enclosed by a temenos wall. The principal deity of Anšan is Napiriša, a snake deity who syncretizes aspects of Susā's Ḫumban, and is seen by Mesopotamian scholars as being analogous to aspects of Ea. The worship of two other Elamite deities, Kiririša and Inšušinak, is also prominent here.

Adventure Hooks: Elam's broader geopolitical interests are generally opposed to those of the kings of Mesopotamia, but Anšan is located far enough inside Elam that western conflict isn't as important here. Instead, merchants and trading families vie to secure better trade routes with the east,

including the Indian subcontinent. Myriad exotic animals and materials pass through Anšan, and this economic activity encourages a vigorous community of criminals, smugglers, and brigands who haunt the surrounding countryside.

AŠŠUR

(wr. Aš-šu-ur^{ki} 𒀀𒋗𒍪𒌷𒆠)

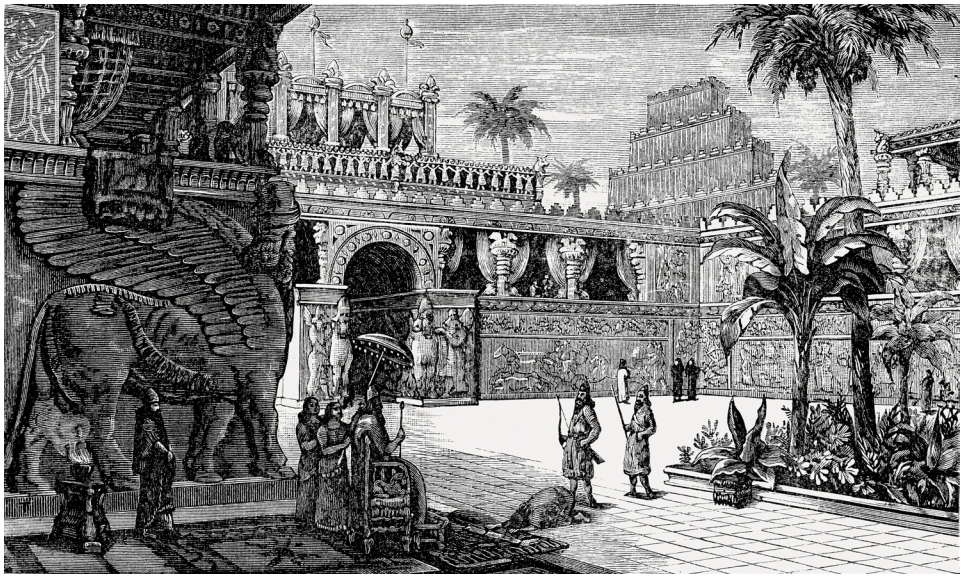
Located on a rocky promontory wedged between two branches of the Idiglat River, Aššur is protected to the north and east by the river, and in the west and south by a double set of high walls. The city is large, and covers roughly 65 ha. It serves as the current capital of the Kingdom of Upper Mesopotamia, although during the reign of Šamši-Adad, Šubat-Enlil temporarily usurped this function.

Although the power and significance of Assyria has declined over the past decade, Aššur remains the principal cultural center of northern Mesopotamia. Its tutelary deity, the god Aššur, is worshiped by a broad swath of the populations of the kingdoms of Assyria and Andariq, who have syncretized his aspects with those of Enlil. Within the city, worship of Aššur is analogous to that of Marduk in Babylon, or Tišpak in Ešnunna.

During the reign of Šamši-Adad, the city underwent significant revitalization, and all of the palaces, temples, and other public buildings remain in good condition, and still look relatively new. The main temple of Aššur, Eamkurkurra, and his ziqqurat Earattakišarra are both located near the river, and were both reconstructed by the deceased king. These will be impressive to player characters from areas with older or less-well-maintained architecture. South of these structures, along the western wall, are the commercial precincts of the city, while the southern and eastern areas are primarily residential and small farming operations.

Adventure Hooks: A generation of Assyrians reveled in the prominence of their city under the reign of Šamši-Adad, but his designated successor and current king, Išme-Dagān, has failed to maintain the empire his father built. An active campaigner in his youth, Išme-Dagān has disappointed several of the noble families of Aššur who would like to see him reclaim their lost hegemony over the city-states in the new kingdoms of Mari and Andariq. Meanwhile, Išme-Dagān remains a nominal ally of Ḫammu-rapi of Babylon, and infrequently sends troops to support Babylonian forces.

Pro-Assyrian factions within the city will be eager to hire player characters in an attempt to reclaim their lost glory. Whatever success these factions would have, however, is sure to come at the expense of Mari and Andariq, and as such, those powers will be eager to thwart any



expansion of Išme-Dagān's influence.

BAD-TIBIRA

(wr. BÀD.URUDU.NAGAR^{ki} 𒁀𒀀𒌦𒌦𒆳𒀭𒆠)

One of the oldest cities in Mesopotamia, Bad-tibira's Sumerian name translates to "Fortress of the Copper Workers". Its previous and current tutelary deities, Lugal Emuš (a local version of Dumuzi, who also appears on the city's king list) and Lulal respectively, play roles in the Sumerian account of Inanna's Descent Into the Netherworld. The city remains important in liturgies involving Dumuzi. The main sanctuary of Bad-tibira is Lulal's temple, Emuškalamma, and there are several prominent shrines and sacred daises dedicated to Dumuzi.

As a truly ancient site, various regional powers have exerted their authority over Bad-tibira throughout the centuries, and on more than one occasion the population endured a violent sack that saw most of the city consumed by fire. As such, parts of the city have been built up only to be torn down over the centuries. The Ur III King Amar-Sîn undertook several significant building projects here. More recently, Sîn-iddinam of Larsa rebuilt its main walls and reenforced its fortifications, while Lipit-Ištar, the King of Isin commissioned the reconstruction of several religious sites there.

Like most of the cities of old Sumer, Bad-tibira is now a client city of the King of Larsa. Its population is primarily Akkadian and Amorite.

Adventure Hooks: The city's connection to the Inanna/Ištar myth is important. Due to his insult of Ishtar, Dumuzi was sentenced to the underworld for half the year, only to be returned to life for the next six. Sites

and artifacts connected to this eternal half-life might be found buried under the 1000 years of piled detritus the city now stands on. Those seeking to understand the secrets of life and death will seek these out, either with the player characters' help, or in spite of their opposition.

EBLA

(wr. Eb-la-ḫi^{ki}, 𒌷𒁕𒇻𒄭𒆠)

An ancient Syrian city, Ebla was first destroyed by Sargon of Akkade in the 24th Century BCE, and then again by Naram-Sîn eighty-some years later. Eventually it was rebuilt according to a careful plan; the palaces and temples were located on a higher mound and surrounded by fortifications. A lower city now surrounds this acropolis, and this in turn is enclosed by another wall. All told, the city is nearly 60 hectares in area.

Access to Levantine timber makes the city prosperous, and this commerce connects Ebla to markets throughout the Ancient Near East. The current ruler of Ebla is an Amorite named Immeya. Although a vassal of the king of Yamḫad, he maintains diplomatic relations with several foreign powers, including the pharaohs of Egypt, with whom he has exchanged gifts.

The vast majority of Eblaites are ethnic Amorites, who use Akkadian as a written language of trade. At earlier stages of the city's history, before the Amorites rose to prominence, the people of Ebla spoke Eblaite, a close cousin of Akkadian, and likewise, wrote Eblaite using a cuneiform script derived from Sumerian characters.

Adventure Hooks: Unlike the cities of Mesopotamia proper, Ebla is a site of foreign intrigues. The timber trade draws all manner of interests to Ebla, and the city can provide an opportunity to introduce player characters to the powers and peoples of the eastern Mediterranean. Several of the court of King Immeya are enamored with Egyptian culture, but Egypt itself is in a state of upheaval. Who knows how many Egyptian nobles, gods, or artifacts might have been smuggled into Ebla, and away from the advancing Hyksos?

ERIDU

(wr. NUN^{ki} 𒌦𒆠)

According to Mesopotamian legend, Eridu is the oldest city in the world. This site has been occupied for thousands of years. 24 km (15 miles) southwest of Ur, and covering roughly a space of 30 ha, it is now a ghost-town, abandoned fifty years ago after two-hundred years of sporadic desertions. A fetid marsh sits on its western edge, where a neglected canal has collapsed

and flooded in area. The salinity of the water is too high for freshwater fish, and it is not potable by humans.

Visitors to Eridu will find the city in ruins, its vacant houses collapsing and clogged with sand and other detritus. The tallest structure is a half-finished ziqqurat, which was abandoned by the Ur III King Amar-Sîn prior to its completion. The last king to take any interest in the religious buildings here was Nūr-Adad of Larsa, who attempted to rehabilitate the temple itself. Sadly, this attempt lasted only a few years, before the small group returned to Ur.

Adventure Hooks: The most noteworthy site within the city is the so-called "House of the Aquifer" (OB. *Bīt Apsû* wr. É.ABZU). As noted in §12.3.1, according to Mesopotamian cosmology, beneath the earth lies the primeval waters, the domain of the god Ea/Enki. This temple is dedicated to that god and his domain, which were strongly connected with magical rites.

Explorers will find the small temple (22 x 9 meters; 72 x 29.5 feet) relatively intact. Its main entrance opens on the sanctuary, which is surrounded by several smaller alcoves and rooms. The god's statute is no longer here, and his altar and offering tables have been vandalized. Possible encounters here include religious pilgrims and fanatics, demons, or creatures affected by the numinous proximity to the Apsû.

EŠNUNNA

(wr. Èš-nun-na^{ki})

One of the largest cities of northern Mesopotamia, Ešnunna sits on the uneven top of an ancient tell. Its mighty ramparts begin roughly 10 to 50 feet (32 to 164 meters) above the level of the surrounding plain, and the walls themselves rise between 20 and 35 feet (66 to 115 meters) tall, taller on the south and west sides where the level of the tell is less steep.

A channel of the Durul River runs through the city, where it is routed into smaller canals. The river itself lies to the west, within sight of the city walls. Several major gates allow entry into the city. Like many of the older cities of Mesopotamia, the remains of ancient gates and walls serve to demarcate various neighborhoods and areas within.

Most of the population of Ešnunna now dwells south of the river channel. The northern, older part of the city contains the sacred precinct, with a ziqqurat and temple dedicated to the city's chief tutelary deity, the snake-god Tišpak, and another major temple dedicated to Abum. There is a large, older palace in this district, which has been transferred to the clergy of Tišpak and houses much of the temple personnel and administration.

Ibal-pi-El lives in the newer palace, which is situated in the southern part of the city.

Adventure Hooks: Ešnunna is a major player in Mesopotamian politics, but both Babylon and Elam would like uncontested control of the Durul River region. Players characters can be recruited to infiltrate and undermine Ešnunnan authority. Moreover, the worship of Tišpak has disturbing chthonic aspects; when his city is threatened, his priests might unleash all manner of terrible serpentine monsters.

ḪALAB

(wr. Ḫa-la-ab^{ki} 𒄩𒃻𒇷𒁀𒆠)

Better known to modern, western audiences by the name "Aleppo", peoples of the Old Babylonian Era knew the city as "Ḥalab", a name which persists in Arabic as حَلَب. The capital of Yamḫad, it is a prosperous trading center specializing in timber, textiles, and copper. Like Ebla, at the heart of the city is a walled acropolis containing Yarim-Lim's palaces, and the temples of Addu (Am. Adad), the city's chief god, and Dagān. Unlike the cities of Mesopotamia, religious building traditions do not include ziqqurats. Instead, the temples at Ḥalab are entered through an enclosed courtyard, with an enclosed sanctuary at the other end.

Beyond the acropolis, commercial and residential districts are densely crammed behind the city's walls. Over the centuries, the city has risen above the level of the surrounding plain, and its outer wall now stands roughly 60 feet high in total. A military garrison is situated just outside of the city, while other barracks exist within.

Adventure Hooks: Yarim-Lim is one of the most powerful rulers in Mesopotamia at this time. Roughly 10 years before BFJB's initial campaign year of 1767 BCE, while Šamši-Adad, the great king of Assyria lay on his deathbed, Yamḫad allied with Ešnunna in a campaign that splintered the fledgling Kingdom of Upper Mesopotamia. Since that time, Yamḫad's primary ally to the east has become the new city-state of Mari, and his daughter is married to Zimri-Lim.

Yarim-Lim's principal focus, however, remains his hostile neighbors in the kingdom of Qaṭna, and he has been hesitant to meddle in Mesopotamian affairs when doing so would reduce his strength at home. That said, all of the powers of Mesopotamia would like to have Yamḫad as their ally, while Zimri-Lim would like to remain in his good graces. Player characters can find themselves embroiled in the political machinations of the Mesopotamian kings, all of whom would love nothing more that to use events in the city in such a way that they find favor with Yarim-Lim.

ISIN

(wr. Ì-si-in^{ki})

Covering an area of roughly 100 ha., Isin was one of the major cultural centers of ancient Sumer. After the collapse of the Ur III kings, Isin briefly became the cultural and political center of the Ancient Near East. The rise of Larsa naturally came at the expense of nearby Isin. After a generation of decline, Rim-Sîn finally conquered it in 1794 BCE.

The main part of the city itself is surrounded by a short outer wall which is collapsing in places. The remains of several older walls lie inside the city, but the only well-maintained ramparts are those around the temenos. Isin's most prominent structure is located within this; the temple complex of its tutelary deity Gula (analogous to Ninkarrak, or Ninisinna). Gula is a healing goddess, and her faith holds the dog sacred. Unlike many other cities in the Ancient Near East, dogs are well-treated in Isin, and the city has many more canines than other similarly-sized places.

Adventure Hooks: While injured players might seek out the healing arts of Isin for their own purposes, the city's relationship to dogs is unique. It might occur to a PC who just lost their beloved companion to make a pilgrimage here. Or, perhaps a prominent *awīlum* requires the PCs to go to Isin and pick up a prized pup for him?

As with many older cities whose prominence has waned during the Old Babylonian Period, Isin boasts a community of agitators who would like to see Larsa defeated and Isin returned to prominence. No doubt the kings of Babylon, Ešnunna, Mari and especially Elam would like to use these locals to undermine Rim-Sîn's control of the city.

KURDĀ

(wr. Ku-ur-da^{ki})

The principal cultural center of the pastoral Numḫa people, this Amorite city is, at least for the time being, nominally allied with Qarni-Lim's Andariq. This is a recent development, and occurred primarily at the instigation of Zimri-Lim of Mari. That said, the chiefs of the Numḫa families chafe under the rulership of Qarni-Lim, who professes allegiance to the Yamutbalum aristocracy of Andariq, and treats the Numḫa as second-class citizens.

Kurdā's chief deity is the underworld god Nergal, although his sanctuary here is dwarfed by his main temple in the city of Kutha.

Adventure Hooks: Like all of Andariq, Kurdā is rife with ambitious *awīlû* vying for limited amount of power that can only be acquired at the expense of their neighbors. There is always a fair chance that the current

Yamutbalum king of Kurdā (also named Ḫammu-rapi) will announce a campaign against one of his neighbors, or be deposed by another (probably Numḫa) noble. In both circumstances, whoever is king will use the pretext of such a campaign to eliminate his political rivals.

As a center of Nergal-worship, Kurdā can also play a role in games involving demons, death-magic, and the undead.

LAGAŠ

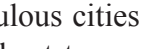
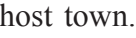
(wr. ŠIR.BUR.LA^{ki})

For a brief time during the Old Akkadian and the Ur III Periods, Lagaš was one of the most populous cities in the world. For the past 150 years, however, it has been a ghost town. Generations of local villagers have robbed its walls of their bricks, thus entry into the city proper is not difficult. Because the final stage of habitation here did not end in a violent sack or environmental catastrophe, many of the more prominent mud-brick buildings stand somewhat intact, even if their entrances are choked by decades of wind-blown sand.

Adventure Hooks: The reign of Gudea (2144-2124 BCE) brought with it not only a succession of impressive military victories, but the economic spoils of Lagašite dominance. Gudea's administration undertook massive building programs, and these can still be wondered at and explored by the player characters roughly 370 years later.

Gudea's reign was also a time when Sumerian art and poetry flourished. Who knows what fantastic *objects d'art* might lie within his old palaces, or behind the collapsed entrance of the temple of Ninĝirsu (OB. Ninurta), the city's chief deity. Indeed, as a prominent war god at the time of Lagaš's military preeminence, gifts to Ninĝirsu included weapons of all sorts, both ornamental and functional. Perhaps one of these still holds its ancient blessings, and can be of benefit to martially-inclined characters?

LARSA

(wr. La-ar-sa^{ki}  or UD.UNUG^{ki} )

Larsa has been numbered among the most powerful cities of Mesopotamia since the collapse of the Ur III Dynasty in 2004 BCE. By the time of Ḫammu-rapi, its population is comparable with that of other chief city-states like Babylon and Mari. The current king, Rim-Sîn owes his position to his father, Kudur-Mabuk, a powerful Amorite chieftain of the Yamutbalum. Now 74 years old and having enjoyed 55 years on the throne, Rim-Sîn has spent a lifetime building cultural and mercantile networks to cement his regime's hegemony. Even now, his sister En-ane-du is the high priestess

of Sîn in Ur.

The city is heavily fortified, protected by a double set of ramparts, and surrounded by a moat. Located roughly 31 miles (50 km) from the main channel of the Purattum, Larsa is watered by the Mama-šarrat canal, which has its sources in both the Purattum and the Idiglat. During his reign, Rim-Sîn has paid special attention to the canal networks that support the city and its surrounding villages; these projects are extensive and state-of-the-art, and will fascinate any Mesopotamian knowledgeable with these kinds of public works.

Like the Babylonian-aligned city of Sippar, the tutelary deity of Larsa is the sun-god Šamaš. As a result, during peace time there is a great deal of intercourse between the religious communities of both cities, despite their respective hegemonic affiliations.

Adventure Hooks: For two centuries, Larsa has been the cultural hub of southern Mesopotamia. During this time, generations of rulers have plundered the early sites of civilization, and returned with their discoveries. The latest technologies (both mundane and fantastic) can be found in Larsa, along with artifacts dating to the dawn of human history. Within the royal vaults, or the innermost sanctuaries of the local temples, adventurers might seek all manner of unique and powerful items.

MARI

(wr. Ma-ri^{ki} 𒈗𒊭𒀀𒈗)

A powerful city-state located on the northern Purattum, Mari is located roughly 1.2 miles (2 km) from the river. Constructed on a circular plan, Mari's outer ramparts enclose an area of 60 ha. (0.6 km^2, 0.23 mi^2). 1000 feet (about 300 meters) inside of this is another inner rampart 33 feet (10 meters) high; the space between these two walls is filled with fields and residences. Inside the interior wall is located the main part of the city. This includes the city's commercial neighborhoods, most of the residences of the *awīlû*, the palace, and the temples.

Mari's civic and religious architecture is impressive and well-maintained. Zimri-Lim's palace complex is massive, covering 2.5 ha, and containing everything from the royal apartments to visiting quarters, a scribal school, and its own market area. Ištar is the principal goddess of Mari, and her temple (Eguna, Sum. "colored house" wr. É.GÙN.A 𒂍𒄑𒌅) is brightly-colored, and eye-catching.

Adventure Hooks: Mari is the cultural center of the Sim'al tribe (§3.5.2), whose chieftain is Zimri-Lim himself. Pastoral populations form a major component of Mari's military organization. However, tensions

between the settled, urban people of Mari and the pastoral Sim'al are high. Zimri-Lim often struggles to keep control of the pastoral clans, and has to guard against powerful *sugāgū* who might attempt to undermine his control.

Within Maroite territory, moreover, Yaminā sub-tribes (the Sim'al's ancient rivals) are treated with contempt, and often harassed outright. Many Yaminā peoples would see the Sim'al regime in Mari overthrown, or desire to escape to their cultural homelands in the kingdoms of Babylon and Yamḫad.

NINEVEH

(OB. Ninuwā, wr. Ni-nu-wa-a^{ki})

Located on the banks of the Idiglat within the territory of the Kingdom of Upper Mesopotamia, Nineveh during the Old Babylonian Period is a medium-sized urban center, covering roughly 0.77 miles^2 (2 km^2). 1000 years hence, the city will be known not only for its palaces and monumental architecture, but also for the Library of Aššurbanipal (r. 669 BCE to 631 BCE). None of these impressive structures exist during this era, however.

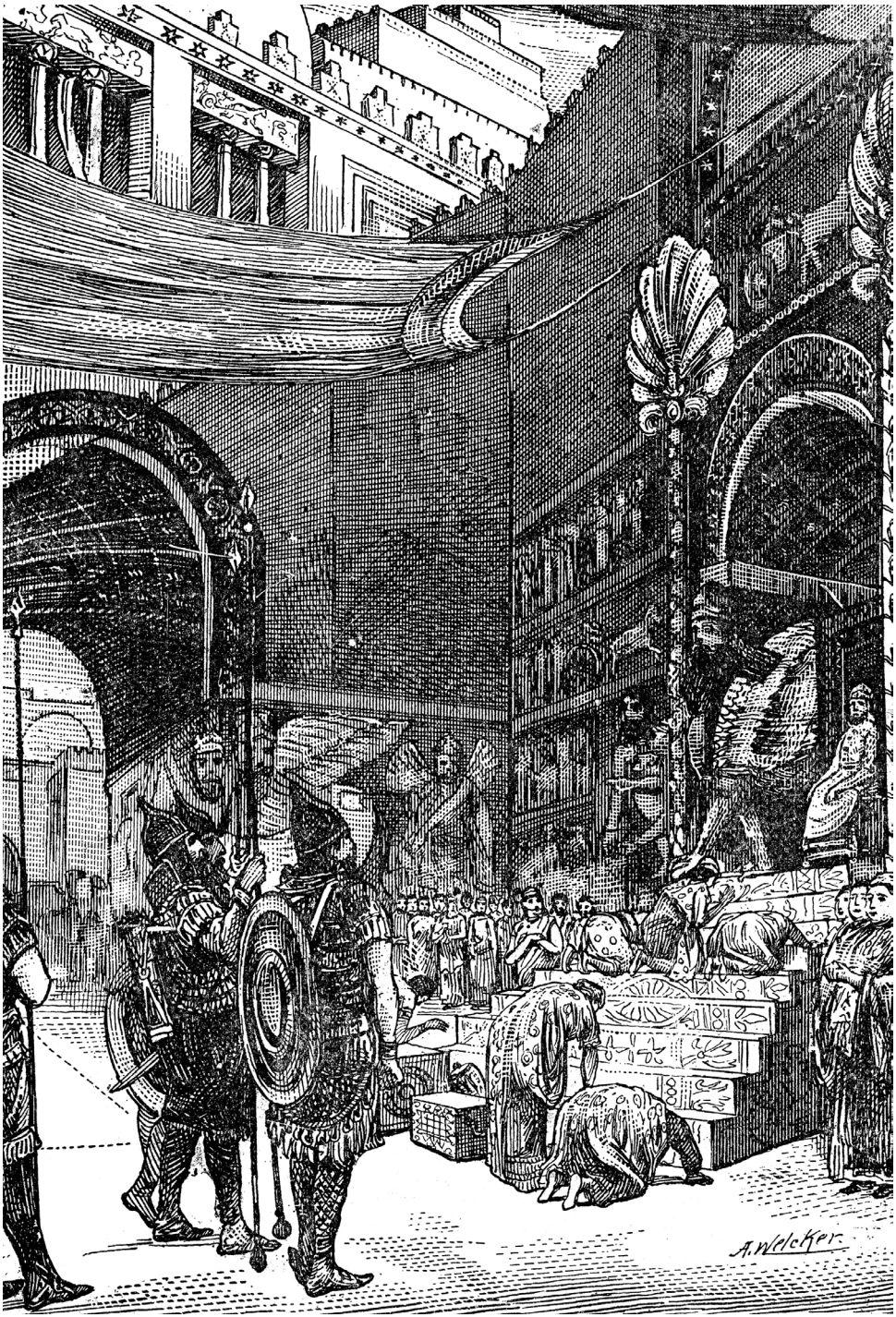
In 1767 BCE, the city is surrounded by a 33 foot high wall. Within the city, there is a smaller 16 foot high wall surrounding the palace compound and again the temenos of Ištar. The most prominent feature of the city is the temple, Emašmaš, and the ziqqurat, Ekituškuga of Ištar. At this time, the temple is not only the focus of the city's economy, it's also the biggest draw for travelers. It was first torn down and rebuilt by Sargon's son Manishtushu in c. 2260 BCE, and then again rebuilt and expanded by Šamši-Adad in c. 1800 BCE.

Adventure Hooks: The Temple of Ištar is Nineveh's main attraction. Pilgrims will visit the city to make donations or sacrifices to the goddess, whose local manifestation is less the warlike Bēlet-Akkadê worshiped at Emašdari in Babylon, and more a syncretized version of Ištar and Ninlil. The priesthood of Ištar also exerts influence outside of the city, and will attempt to obtain artifacts and treasures that will increase the goddess's significance in Mesopotamia.

NIPPUR

(wr. Ni-pu-ru or NIBRU^{ki})

Covering an area of 140 ha., the walled city of Nippur is divided by a major canal of the Purattum River. Unlike every other city in Mesopotamia, Nippur is essentially an agglomeration of religious sites; most of the city's economic and cultural activities center around the temples, which are primarily located on the eastern bank.


A. Wielcker

For virtually all of its long history, the city has fallen under the hegemony of another city-state. For now a client of Rim-Sîn of Larsa, the king's official presence in the city is limited to a small military garrison stationed in its south-western corner. Like centuries of Mesopotamian kings before him, Rim-Sîn allows the temple personnel to administer the day-to-day operations of the city. These tasks fall chiefly to the priesthood of Ellil.

At the highest point of the the city's eastern portion is Ellil's holiest site, Ekur (Sum. "House, Mountain"). Adjacent to this is Ellil's ziqqurat, Esaĝdil (Sum. "House of Secrets"), the largest of the several ziqqurats found attached to various temples.

Adventure Hooks: Nippur, and the cult of Ellil at Ekur have played an important role in Mesopotamian history. Only Ellil can grant a king *el-lilūtum* (OB. "the power of Ellil"), divine authority over all other rulers and city-states. The sanction of the god's priesthood (usually gained by at least tacit military control of the city), is therefore essential to a king who wishes to shore up the theological underpinnings of his regional dominance.

Every king in Mesopotamia would like to control Nippur, and will go to virtually any extreme to obtain it. Their aspiring agents will employ any combination of bribery, kidnapping, theft, and ransom to gain the city, with actual military conquest being a final recourse.

QAṬNA

(wr.[1] Qa-ta-nu-um^{ki} or
Qa-ṭa-nu-um^{ki})

The capital of the kingdom of the same name, Qaṭna is a large, densely populated city roughy 110 ha. in area. To its north and west is a large lake. The city is surrounded by a massive wall varying between 40 to 72 feet (12 and 22 meters) high; this is actually built through the shallow edge of the lake, so that part of the body of water lies within the city. On the northern side of the city also lies the acropolis. This houses the city's main palace, and the massive Temple of Belet-Ekallim, the city's main goddess. Beneath the temple is an extensive necropolis.

Economically, the city has suffered since the death of its previous king, Išḫi-Addu. This is due primarily to factors beyond Amut-pi-El II's control; Egypt's decline means less commerce from the south and east, while Yarim-Lim's alliance with Mari means that he can limit traffic to and from Mesopotamia. Moreover, Qaṭna's main ally in Mesopotamia, the Kingdom

[1]In Babylon and most of southern Mesopotamia, scribes would write qá instead of qa for the first sign.

of Upper Mesopotamia, is slowly collapsing, and to make matters worse, the people and cities of Qaṭna have been plagued by attacks from pastoral tribes. The current population understands that the city's prominence and their quality of life has declined over the past generation. A fatalistic streak has always existed in Qaṭnaite culture, and this situation has only brought it to the fore.

Adventure Hooks: The religious and burial practices of Qaṭna will be particularly unusual to PCs hailing from Mesopotamia. While the people still revere Belet-Ekallim, the worship of semi-defied ancestors predominates among all levels of the populace. The royal family and other well-to-do persons maintain hypogea (underground temples) in the northern precincts of the city, where the bones of their forebears are ritually prepared and placed in niches. Families of the deceased regularly enter these places to interact with the dead, performing regular ritual care of their ancestors, and even talking to or dining with the corpses. Beyond this, the worship of baetyls (sacred stones) also occurs in Qaṭna, and there are several small sanctuaries devoted to these throughout the city.

The presence of undead, or inimical cults related to these unusual (at least to Mesopotamians) practices are a natural fit for fantasy-based campaigns that visit Qaṭna.

RAZAMĀ

(wr. ^{URU}Ra-za-ma-a^{ki} 𒌷𒊏𒈬𒀀𒆠)

A small city located between the Idiglat and Ḫabur Rivers, the area around Razamā was, at least historically, a center of Yamutbalum influence. Over the last 50 years, however, it has been besieged, sacked, and changed hands several times. For now it remains at least nominally affiliated with the king of Aššur, but local officials will endeavor to cooperate with whatever army shows up at their doorstep.

Given Razamā's position, it provides an excellent base for armies operating along the northern Idiglat and Ḫabur Rivers. What little economic activity takes place within the city is mostly related to the provisioning and housing of troops. Razamā never had extensive agricultural operations, and most of the surrounding fields now lie fallow. The city's wall is poorly-maintained, and is collapsed in several places.

Adventure Hooks: Life in Razamā is bleak, since the town is perpetually being taken and retaken by passing armies. During the campaign season, generally one or another of the regional powers garrisons the city. In addition to quartering troops, armies will locate their reserve granaries here, and house important captives. Player characters' activities in the city

will usually come at the expense of whatever general is currently in control, whether this means trying to destroy his army's food supply, or free an important captive he currently holds.

SAGGARATUM

(wr. Sa-ga-ra-tum^{ki} 𒊓𒂵𒁕𒌦𒆠)

One of the provincial capitals of the kingdom of Mari, Saggartum is located at the confluence of the Ḫabur and Purattum Rivers. Since taking the city from a confederation of Yamniā tribesmen early in his reign, Zimri-Lim has undertaken several building projects in the city. Many of these operations are related to controlling the levels of the rivers, since spring flooding has caused significant damage to the city over the years.

The current governor, Ḫabduma-Dagān, is his kinsman and one of the king's most trusted servants. Saggaratum is unusually for Mesopotamian cities in that it does not have a true titular deity. A small shrine to Dagān is the most prominent within the city, and as part of his program to pacify nearby villages, Habduma-Dagān has collected their various local idols and objects of veneration in the new governor's palace.

Adventure Hooks: As long as Habduma-Dagān holds as hostage the various gods of the local villagers, they are forced to comply with Zimri-Lim's every command. The elders of one or another of these villages have determined to recover their god, and will be interested in hiring the PCs to do so for them, whether through negotiation or violence. An opportune moment will present itself the next time the rivers rise. The flooding will undermine and collapse portions of the city wall, and cause a modicum of chaos in the city, both of which will necessitate the diversion of manpower away from the governor's palace.

SUSĀ

(OB. wr. ELAM.MA$^{.ki}$)

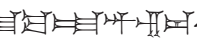
An 118 ha. site encompassing two hills and the valley between, Susā is the chief royal city of Elam. The majority of the city's temples are located on the larger southern hill. This includes the sanctuaries of the Elamite deities Inšušinak, Ḫumban, Kiririša and Napiriša along with the city's ziqqurat. On the northern hill lies the heart of the kingdom's imperial apparatus, including Siwe-palar-ḫuppak's chief palace. All of these significant constructions are decorated with monumental inscriptions in Elamite and Akkadian, along with artistic works in a distinctively Susāite style.

As an urban center, Susā is on a scale with Babylon, Larsa, Ur, and Uruk. Any kind of resource, knowledge, or technology is available here, if one knows where to look. Unfortunately for travelers, the *sukkalmaḫḫum* carefully controls foreigners' access to the city's precincts. Moreover, Elamite culture is distinct enough that even though a substantial portion of the city's population are ethnic Akkadians, foreigners will have marked difficulty blending in.

Adventure Hooks: Siwe-palar-ḫuppak's dynasty (mod. the "Sukkalmah" or "Epartid" Dynasty) has been meddling in Mesopotamian affairs for generations. His forefathers looted many of the cities of Sumer, and carted off their treasures and important persons to Susā. The rulers of these places, as well as the administrators of their temples, would pay greatly to recover plundered artifacts. Moreover, genealogically-minded *awīlû* of Mesopotamian cities might seek out the scions of distant relatives deported to Susā several centuries ago.

Of course, given Elam's ongoing conflicts with Western rulers, the potential for political plots abound. Aspects of the gods of Elam, moreover, are alien to Mesopotamian priests and scholars; their vague and ill-defined aspects will be unsettling and heretical to characters with a modicum of religious instruction.

ŠUBAT-ENLIL

(wr. Šu-ba-at-^{d}EN.LÍL^{ki} )

The second capital of Šamši-Adad, this northern city became a center of Assyrian culture and agricultural production prior to his death in 1777 BCE. Soon after, it fell first to the king of the nearby city of Apum, then to an Elamite army led by the great general Kunnam. Since the departure of the Elamites, Yamutbalum tribes loyal to Qarni-Lim of Andariq have seized control of the city. Šubat-Enlil is a large city with a significant population. These families remember the glory days of the Assyrian state, and several prominent *awīlû* work to undermine the Yamutbalum who now control the city.

Šubat-Enlil is a large circular city, with an enclosed space of 90 ha. In the northeastern quarter is a fortified acropolis, which houses a large, new palace and several important temples. The chief of these is that of Enlil, although a second, smaller sanctuary dedicated to Aššur is also present.

Adventure Hooks: Šubat-Enlil was the seat of Assyrian government for over a decade. When the city fell, many heirlooms of the royal family remained there. While the Kingdom of Upper Mesopotamia is in decline, Šamši-Adad's son, the current Assyrian king Išme-Dagān, is still a man of power and influence in northern Mesopotamia. PCs who returned an important heirloom to him would be lavished with gifts, and might even be elevated to a position in his government.

TADMIR

(wr. Ta-ad-mi-ir^{ki})

Known to modern audiences as Palmyra, in 1767 BCE Tadmir represents the eastern edge of the kingdom of Qaṭna. A small, walled settlement located at the northern edge of the Arabian Desert, it will be over a millennia before it experiences the expansion and population growth that led to its prominence during the Roman Era. For now, it is merely an important stop along the caravan road that passes east to the cities of Terqa and Mari. The culture of its resident population is predominately Amorite, and the major gods worshiped here include Amurru, his wife Bēlet-ṣēri (analogous in OB. with Geštinanna), Dagān and Adad.

Adventure Hooks: Tadmir plays host to a number of distinct pastoral populations including several Amorite tribes, and other more recent arrivals like the Kassites, and the Suteans. These groups compete with one another in trade and for resources, and it's not unusual for them to come into conflict. Raids by rival tribes are not unknown, and action infrequently has to be taken against brigands who hideout in the arid southern steppe region.

Animals, and malign demons are said to prey upon travelers who stray too far into this region, although more mundane dangers, like dehydration and starvation should be the PCs first concern.

TERQA

(wr. $^{URU.}$Ter-qa$^{.ki}$ 𒌷𒊏𒀀𒆳𒆠𒀀𒀀)

One of the largest cities in the kingdom of Mari, Terqa is surrounded by a city wall enclosing 60 acres (24 ha.) of area. In front of this wall is a moat, fed by a channel from the nearby Purattum River. The city's principal goddess is the healing diety Ninkarrak (analogous to Gula elsewhere), while the worship of Dagān remains popular among Amorite *awīlû*.

Terqa is a city of culture, and boasts several scribal schools. Many officials serving in the bureaucracy of the kingdom of Mari received training here. Moreover, as would be expected, the personnel of the Temple of Ninkarrak are knowledgeable regarding the ailments of the body and mind, and maintain a sizable library of medio-magical texts.

Adventure Hooks: Of all the resources available in Terqa, the Temple of Ninkarrak is probably the one most likely to appeal to players. Whatever injury, disease, or other malign condition is afflicting them, information leading to a cure lies within the temple, either in the tablet library, or among the personnel. Unfortunately for the player characters, this information is jealously guarded, and whatever services the priesthood offers will come at a premium.

TUTTUL

(wr. Tu-ut-tu-ul$^{.ki}$ 𒌷𒌷𒁍𒌷𒌷𒄭𒀀𒀀)

The westernmost stronghold of Zimri-Lim, Tuttul sits at the confluence of the northern Purattum and Baliḫ Rivers. It was among the first to be seized by the future king of Mari after Šamši-Adad's death, and the ruined shell of the old palace bears witness to the violence of this episode. Indeed, in the last seven years the only major building project Zimri-Lim has authorized at Tuttul has been a restoration of the city's walls, so that several of the finest public buildings are now used as shelters for shepherds or pastoral merchants. Yet Tuttul remains a prosperous trading city despite its dilapidated state, situated as it is on a major trade route between the kingdoms of the Levant and the city-states of Mesopotamia.

The largest, well-maintained structure in the city is the Temple of Dagān. It is also the most sacred site of the god's faith. As such, the cult of Dagān controls a significant portion of the local wealth of Tuttul, and wields considerable influence over the administration of the city.

Adventure Hooks: Player characters are likely to pass through Tuttul if they're following the east-west trade route to the Mediterranean. Like other trading cities, Tuttul is a good place to set up intrigues that will drive the players elsewhere. The Temple of Dagān is also a popular point-of-interest. As the chief fertility god of the Old Babylonian Period, petitioners bring reports of famine, or ask the god for a bountiful harvest. In the arid climate of Mesopotamia, anything that upsets agriculture will be noteworthy, as will anything that stimulates it.

TUTUB

(wr. $^{URU.}$Tu-tu-ub$^{.ki}$)

Located 12 miles southwest of Ešnunna on the Durul River, Tutub is a cult-center of the moon-god. The main part of the city, including Sîn's temple, lies on the eastern bank of the river, while to the north and west Ibal-pi-El has located a semi-permanent military encampment. Both are surrounded by recently-constructed walls which average 6 feet in height.

Ur-Nanna, the high-priest of Sîn, is the main political power in Tutub. He resides in an oval-shaped temple complex which sits at the highest part of the city, and is protected by three additional concentric walls.

Adventure Hooks: Ur-Nanna is loyal only to his god and his faith. He has no qualms about aligning himself with kings hostile to Ešnunna, and will support whomever he believes will allow the temple's rituals to continue on uninterrupted. He'll be very interested in news regarding conflicts between the regional powers, and will pay special attention to the movements of Rim-Sîn of Larsa. Ur-Nanna would love nothing more to see the city of Ur sacked, in the hopes that some of the treasures of the temple of Sîn in Ur might make their way into his hands.

UGARIT

(OB. *Ugaritum*, wr. Ú-ga-ri-tum$^{.ki}$)

One of the largest cities under Yarim-Lim's control, Ugarit is Yamḫad's primary port city. Like other western cities, it is surrounded by high outer walls, with a heavily fortified acropolis at its heart. The city is a hub of international trade, and foreign influences (including Egyptian, Aegean and Anatolian) are visible in the city's architectural flourishes. The primary gods of Ugarit are Dagān and Adad, represented by two temple towers on the acropolis.

The fertile plains around Ugarit serve as the nucleus of the Levant's timber trade, and flax (for textiles), grains, and grapes also represent significant crops in the area.

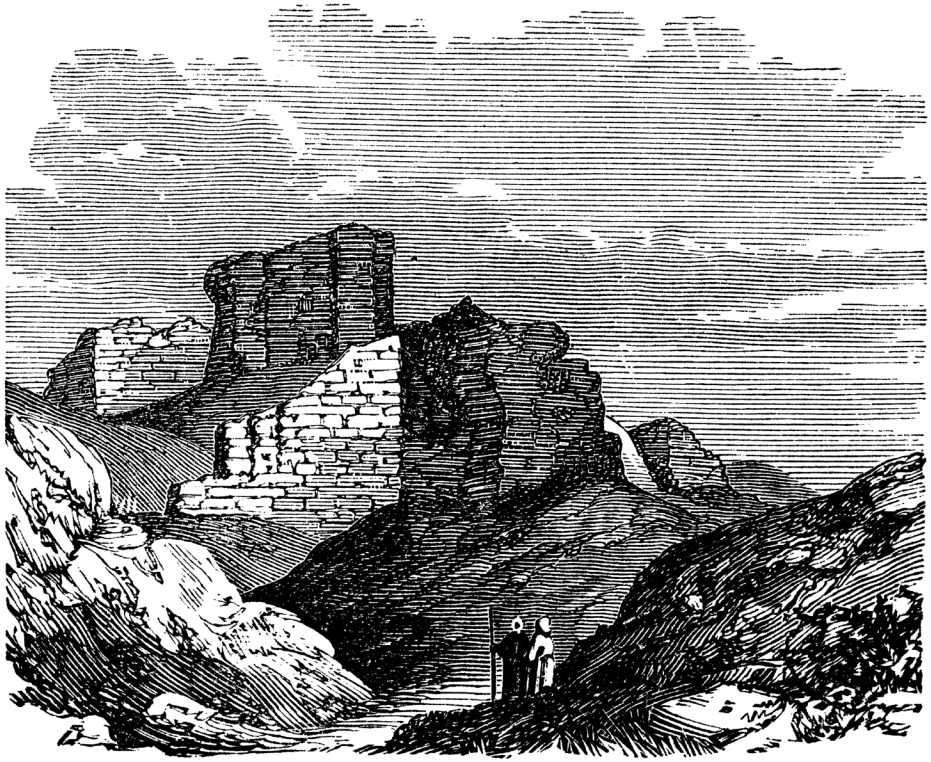
Adventure Hooks: The area around Ugarit boasts some of the best agricultural land in the Middle East during this period. Like most western cities, plots related to Mediterranean intrigues and trade are appropriate to Ugarit, but GMs should also consider incorporating the region's agriculture into the game. Poor harvests, crooked land deals, or the malicious destruction of the city's agrarian resources are all ways to bring this element to the fore.

UMMA

(wr. $^{URU.}$Um-ma^{ki} 𒌷𒀀𒈬𒌷𒆠)

The cult-center of the god Šara (a war deity like Zababa), Umma rose to fame during the Early Dynastic Period by virtue of a long-running conflict with the city of Lagaš. This culminated in the victory of Umma's king Lugal-zage-si (c. 2290), who became the first to conquer all of the land of Sumer. It continued to be a prominent urban center throughout the Old Akkadian and Ur III periods, however, over the past 150 years, its population has either died out or departed.

The settlement is now mostly abandoned, its public buildings decaying, and debris fills the entrances of empty homes. Several small families of



priests attempt to maintain the rituals of Šara's sanctuary, while the remainder of the city's dwindling population are mostly small-time farmers.

Adventure Hooks: The families who maintain Šara cannot do so much longer. Akkadian religious practice demands that the god's daily needs must be satisfied, and so a more-forward-thinking faction of the priesthood is looking for another city or temple where they can re-establish his idol. Of course, traditionalist elements will oppose this, and seek to thwart these attempts at every turn.

UR

(wr. $URI_2^{.ki}$)

The epicenter of the Ur III Neo-Sumerian renaissance, Ur remains one of the largest and most important cities in the Near East. An ancient site, Ur was significantly rebuilt and expanded by Ur-Nammu and his successors. Now covering roughly 0.96 km^2 (0.37 mi^2), the city is surrounded by a thick berm 8 meters (26 feet) high and 25 meters (82 meters) wide, topped by walls 4 to 9 meters (13 to 30 feet) high. The Purattum River runs along the western wall of the city, and channels feed the moat surrounding the rest of Ur's outer ramparts and its internal canals. Moreover, within the city walls are two large harbor areas, the chief one at the northern end of the city and a smaller one in the west.

Unlike many of the ancient sites of the land of Sumer, the city's buildings are relatively modern and well-maintained. Streets vary in size, but broad avenues and open, public squares organize the city into neighborhoods, where residents and commercial operations are arranged into designated areas by occupation or activity.

The largest edifices of Ur are found within the temenos, west of the city's primary canal. The most impressive of these is the ziqqurat Etemenniguru ("House, Foundation Platform Clad in Terror" wr. E.TEMEN.NÍ.GÙR.RU), 33 meters (108 feet) tall and 2880 meters^2 (3,150 yards^2) at its base. Also nearby are the Royal Mausolea and the palace of Ur-Nammu. These are beautifully ornamented and in good repair, even if the palace only houses Rim-Sîn's puppet rulers.

Adventure Hooks: The mausolea of Ur contain significant treasures from over a millennia of royal families, and most of the chambers remained sealed and unspoiled. The PCs can either be recruited to break into one of these vaults, or alternatively, to recover something stolen from them.

Etemenniguru is also the center of intrigue surrounding the cult of the moon-god. The most prominent sanctuary of Sîn (locally called by his Sumerian name Nanna), not only does the ziqqurat contain many

sacred artifacts donated by individuals from across the Ancient Near East, but Rim-Sîn of Larsa has gone to great lengths to extend his control over the clergy there. His sister En-ane-du currently occupies the position of high-priestess, and many of the temple staff, as well as the local aristocracy, chaff under her administration.

URUK

(wr. UNU^{ki} 𒌷𒌦𒆠)

One of the largest cities in the world during the 3rd millennium BCE, Uruk was the home of the legendary king Gilgameš and the first place the cuneiform script took hold. Since the fall of the Ur III Dynasty, however, the city has experienced a decline in population and importance. This trend has only increased during the lifetime of Ḫammu-rapi; from 1864 BCE Uruk formed the nucleus of a small kingdom in southern Mesopotamia, but this at last fell to Rim-Sîn in 1802 BCE.

Today the city's walls enclose an area of 5.75 km^2 (2.22 mi^2). Like Ur, the city's neighborhoods underwent significant restoration and reorganization during the Ur III Era, with various occupations and uses being assigned to specific districts of the city.

The two oldest portions of the city are oriented around the temple complexes of Anu and Inanna (OB. Ištar). The Anu district is essentially a single, colossal stone terrace, with the temple complex forming the god's ziqqurat. At its summit sits Anu's sanctuary; this can be sighted from miles away, having been plastered with a gypsum compound that reflects the sun.

Inanna's district, on the other hand, contains several monumental buildings surrounded by a temenos wall. Unlike many structures of Mesopotamia, many of these are composed of limestone. Among these buildings are Inanna's ziqqurat, Eĝipariminna (Sum. "House of the Seven *Gipa-ru*" wr. É.ĜI$_6$.PÀR.IMIN.NA 𒂍𒃲𒌓𒈾𒀭𒉈), and her modern temple, Eanna (Sum. "House of Heaven" wr. É.AN.NA 𒂍𒀭𒉈), which were both erected by Ur-Nammu.

The city's old palace, now occupied by Rim-Sîn's vassals, is located in a northwestern neighborhood, along with the homes of prominent awīlû.

Adventure Hooks: Uruk is the chief center of the worship of Inanna/Ištar, including her more warlike aspects. Between this and the city's connection to the legend of the warrior king Gilgameš, Uruk has a long tradition as a place where martial prowess is valued. Characters wishing to improve their fighting ability, or learn new combat skills might pay a visit to the city, or petition the goddess herself at Eanna.

Mercenaries and fighters can also be found in Uruk, and PCs

looking to recruit martially-inclined followers will find this an apt environment from which to draw. Of course, would-be warlords, brigands, and usurpers also appreciate this fact, and can serve as antagonists for PCs, or even their quarry when the PCs find themselves employed by local authorities.

15.0 Bestiary

In general, *BFJB* represents all non-player characters, animals, creatures, and "monsters" identically to PCs; all living, animate things have three stat scores with at least one point in each, and a number of talents as determined by their level.

For instance, a first-level soldier NPC is created and represented in the same way as a first-level soldier PC; they have three stats totaling 12 points, a professional talent, and three non-professional talents.

Nonhuman creatures and monsters are generally developed along the same lines. However, in place of their professional talent, they will have one or more "monster" talents based on their species. To fill their remaining talent slots, nonhuman creatures normally can draw from the same pool of general talents as PCs. These are supplemented by several additional talents that are exclusively available to nonhumans. Sentient or magical creatures, moreover, can learn spells and rituals, and often will be able to use these without suffering a lack-of-knowledge penalty.

The following chart can be used as a guide for creating human NPCs and nonhuman creatures alike. Keep in mind that all creatures should have at least 1 point in every stat. The total talents column, moreover, includes the subject's professional or species talents.

Level	Total Stat Points	Total Talents	Examples
1/4	3	1	Insects, Rat, Snake
1/3	4	2	Cat, Dog, Donkey
1/2	6	3	Bull
1-3	12	4	Human, Fish-man, Wolf
4	12	5	Lion
5-7	13	5	"Bull-man"
8	13	6	"Scorpion-man"
9	14	6	Giant
10-11	14	7	"Hairy-one"
12-13	14	8	Alad
14-15	15	8	Anzû
16-17	15	9	Šēdum
18-19	16	9	High-level Demon or Mušḫuššum
20	16	10	Lamaštum

The examples given in the chart above represent the median average of levels for creatures of the listed type. GMs should feel free to adjust the level of the PCs' adversaries appropriately; perhaps the dragon they've just encountered is very young or old and decrepit, and so presents as a level 8 encounter rather than a level 19.

15.1 Example "Monsters"

For ease of reference, the following entries include average examples of the NPCs and nonhuman encounters players might encounter during the course of their adventures. As discussed in §15.0, GMs should not feel restricted by the statistics listed here, and can make these adversaries more or less powerful as need (and the power-level of your PCs) dictates.

Level. This is the standard level for the example creature, and should be used as a guide when adjusting encounters.

Stats. All animate creatures in BFJB, even the lowest forms of animal life, have scores of at least "1" in all respective stats. However, regardless of assigned levels, most mundane animals have low (1-2) Mind scores. Even particularly intelligent specimens remain mundane animals, unless some talent like *Enlightened* is applied to them.

Players may at first wonder at an insect being assigned a Body of 1, while a larger, comparatively more sturdy animal like a rat or snake is also represented by this value. When considering the assignation of stats, it is important to recognize that Body incorporates not only the creature's bodily strength and endurance, but also their agility and ease of avoiding an attack.

# of Talents. This is the total number of talents available to the example creature, based on its level.

Attacks and Damage. The weapon or weapons most often used by the creature, followed by stat involved, and the standard damage from that attack. Unless noted in their entry, the creature is assumed to be proficient with these weapons.

Armor Penalty. Most "monsters" don't wear armor, however, many of them benefit from unnaturally tough hides. Like the benefits of wearing armor, this penalty is applied to an attacker's attack roll when they attempt to hit the creature.

Size. The number of squares taken up by the creature.

Movement. The first number is the creature's base tactical land movement in feet. The second is its strategic overland movement in miles per hour. Subsequent entries will note alternative means of movement, such as flying or swimming.

Talents. This entry includes a number of suggested talents,

followed by one or several talents that are specially available to creatures of the listed type.

15.2 Monstrous Talents.

In addition to the talents available in their specific entries, creatures, even mundane animals, can take most of the general talents available to PCs, with the exception of ones that are specific to human activities and professions, such as *Apprenticed*. Several additional talents are available to nonhuman animals, creatures, and monsters in addition to these. These are listed below.

Beloved. (Animal) The creature is beloved by its owner. It is noticeably groomed and well-fed, and has +1 to its Soul score. The creature's owner will go to great lengths to protect it from harm.

Enlightened. (Animal) The creature gains +1 to its Mind score, gains normal human intelligence, and is able to speak a number of languages equal to its new Mind score.

Inconspicuous. (Soul) On a successful check, the creature will be invisible to all non-allied beings. This benefit lasts until the animal makes an attack, or takes some other overt action that will draw attention to itself.

Magical. Choose one spell or ritual. The creature gains the ability to perform this spell or ritual, as if it had the professional ability to do so.

Perceptive. Select one of the five senses. The creature automatically succeeds at any perception check using that sense, that wouldn't normally be impossible (see §8.3).

Swift. The creature doubles both their standard tactical and strategic movement values for one type of movement listed in its entry.

15.3 Mundane Animals

BOAR

(OB. *šaḫ apim* or *šaḫapu*(*m*), wr. ŠAḪ.GIŠ.GI)

A large, ornery pig, boars generally attack PCs who stumble upon them. They are usually about 3.5 feet long, and never taller than 3 feet at the shoulder.

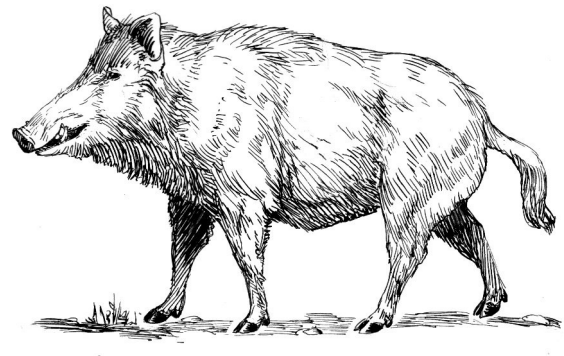
Boar Talents

Boars frequently take the *Resilient (Body)* general talent, or the *Perceptive (Scent)* monstrous talent.

They also have access to the following talent:

Charge. A boar suffers no penalties to its attack rolls related to movement within a combat round.

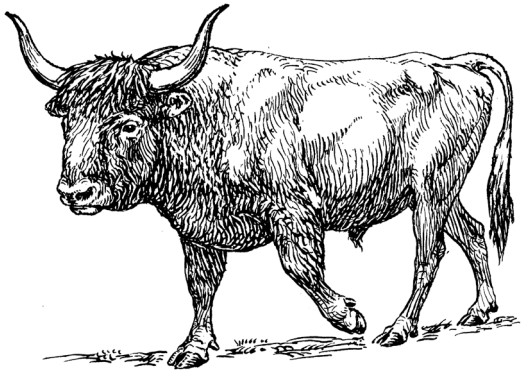
Level		1/3
Stats		
Body 2	**Mind** 1	**Soul** 1
# of Talents		2
Attacks and Damage		Tusk (Body) 2
Armor Penalty		0
Size		1 square
Movement		
30 feet (6 squares)		1 mph



BOVINE

(OB. *alpum*, wr. GUD 𒄬,
lī'um or *lûm*, wr. GUD 𒄬 or phon.)

The largest herd and pack animal present in Ancient Mesopotamia, this entry covers a variety of bovine genera from aurochs to taurine cattle. Not only can these animals be valuable assets to farmers and the like, some cults might hold them as sacred. Adult bovines can be as tall as 6.5 feet at the shoulder, and a little over 12 feet long. They generally weigh between 1,500 and 2,200 pounds. Most breeds have natural horns.



Level		1/2
Stats		
Body 4	**Mind** 1	**Soul** 1
# of Talents		3
Attacks and Damage		Trample (Body) 2; Horns (Body) 2
Armor Penalty		0
Size		2 squares
Movement		
40 feet (8 squares)		2 mph

Bovine Talents

Bovines frequently have the *Hardy*, *Resilient (Body)* and *Tough (Body)* talents. They also have access to the following talent:

Coordinate. A bovine with this talent will always be able to coordinate its movement with its allies. Five or more bovines using this skill can become involved in a stampede, in which case any character caught in their path suffers a Body attack dealing 1 damage per five animals.

CAT

(OB. *šurānum*, wr. SA.A 𒊩𒀀𒌨)

Cats are present throughout the Ancient Near East, and can be encountered in a variety of domestic, urban, rural, and wilderness environments.

Level		1/3
Stats		
Body 1	**Mind** 2	**Soul** 1
# of Talents		2
Attacks and Damage		Claw (Body) 1
Armor Penalty		0
Size		1 square
Movement		
30 feet (6 squares)		1 mph

Cat Talents

Cats usually take the *Deft (Body)* or *Inconspicuous* talents. They also have access to the following:

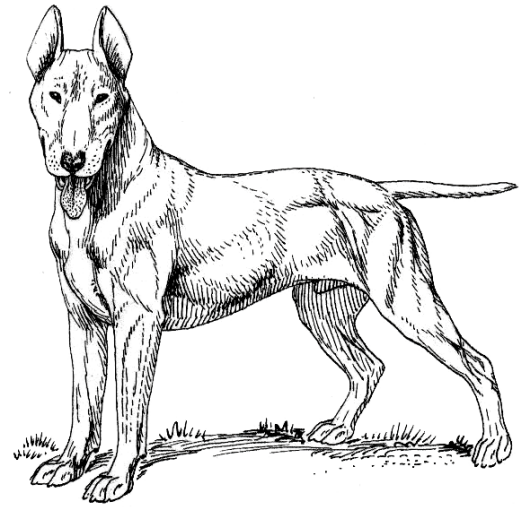
Agile. A cat with this talent automatically succeeds at most checks involving balance, climbing, or other agility-based skills. This includes an automatic success on a check related to reducing damage from falling (§11.5).

DOG

(OB. *kalbum*, wr. UR(.GI$_7$) 𒃲(𒄩))

While solitary canines are normally encountered in areas of human habitation, packs of 6 to 11 (1d6+5) dogs are present both in urban and wilderness environments.

Level		1/3
Stats		
Body 2	**Mind** 1	**Soul** 1
# of Talents		2
Attacks and Damage		Bite (Body) 1
Armor Penalty		0
Size		1 square
Movement		
40 feet (8 squares)		2 mph



Dog Talents

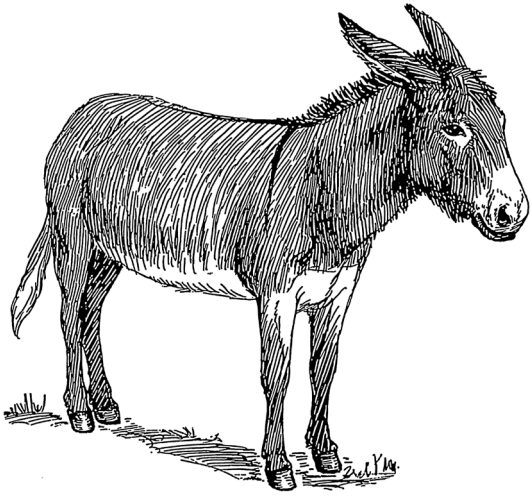
Depending on their genetics, dogs frequently have the *Brutal*, *Hidden Reserve*, *Perceptive (Hearing)*, *Perceptive (Scent)*, *Resilient (Body)*, and *Resilient (Soul)* talents, among others. They also have access to the following:

Loyal. Once per day, the dog automatically succeeds on a task related to its owner.

DONKEY

(OB. *imērum*, ANŠE 𒀯𒄿𒂍)

Donkeys are the primary riding and draft animal of the Ancient Near East during the time of Ḫammu-rapi. They can carry loads up to 200 pounds, and sturdier donkeys can drag up to 1000 pounds.



Level		1/3
Stats		
Body 2	**Mind** 1	**Soul** 1
# of Talents		2
Attacks and Damage		Bite or Hoof (Body) 1
Armor Penalty		0
Size		1 square
Movement		
40 feet (8 squares)		4 mph

Donkey Talents

Donkeys are often found with one or two of the following talents, *Hidden Reserve*, *Perceptive (Hearing)*, *Resilient (Body)* and *Swift*, as well as:

Cantankerous. The donkey treats all three of its stats as three points higher for the purposes of avoid checks.

LION

(Old Akkad. *lābum*, or OB. *nēšum*,
wr. phon. or UR.MAḪ 𒀭𒈬𒄩)

Lions usually shy away from cities or well-traveled routes, but can be encountered in any wilderness areas of Mesopotamia or the Ancient Near East.

Level		4
Stats		
Body 6	**Mind** 3	**Soul** 3
# of Talents		5
Attacks and Damage		Bite (Body) 3; Claw (Body) 2
Armor Penalty		0
Size		2 squares
Movement		
40 feet (8 squares)		2 mph

Lion Talents

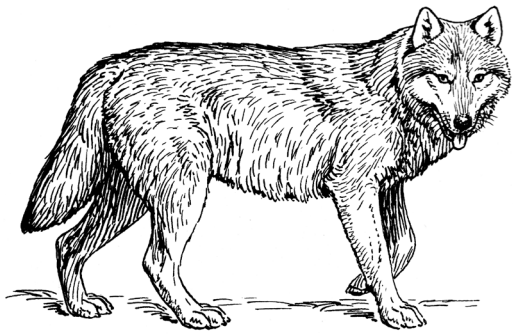
Lions are formidable opponents, and often have several of the *Brutal*, *Furious*, *Hardy*, *Perceptive (Hearing)*, *Perceptive (Scent)*, *Resilient (Body)* and *Tough (Body)* talents. They also have access to the following:

Ambush. A lion who successfully sneaks up on its prey can choose to make an attack. If their prey fails to avoid this, it suffers an automatic injury.

WOLF

(OB. *barbarum*, UR.BAR.RA 𒀭𒁕𒊑𒁺)

Wolves frequently harass farmers and pastoral characters, and can be encountered in any non-urban environment. They frequently hunt in packs of 2d6+4.



Level	3
Stats	
Body 5 **Mind** 3 **Soul** 4	
# of Talents	4
Attacks and Damage	Bite (Body) 2
Armor Penalty	0
Size	1 square
Movement	
40 feet (8 squares)	2 mph

Wolf Talents

Wolves often have the *Brutal*, *Furious*, *Hardy*, *Perceptive (Scent)*, and *Resilient (Body)* talents. They also have access to the following:

Pack Tactics. When two wolves are attacking a character, and the character succeeds on an avoid check against the first wolf's attack, they automatically fail any avoid check they have to make as a result of the second wolf's attack.

15.4 Humans

Humans are created using the normal character creation rules, using the charts in §7.0 and §15.0 as a guides. With the exception of children, all mundane humans will normally have a profession, and be able to benefit from the skills and talents associated with it.

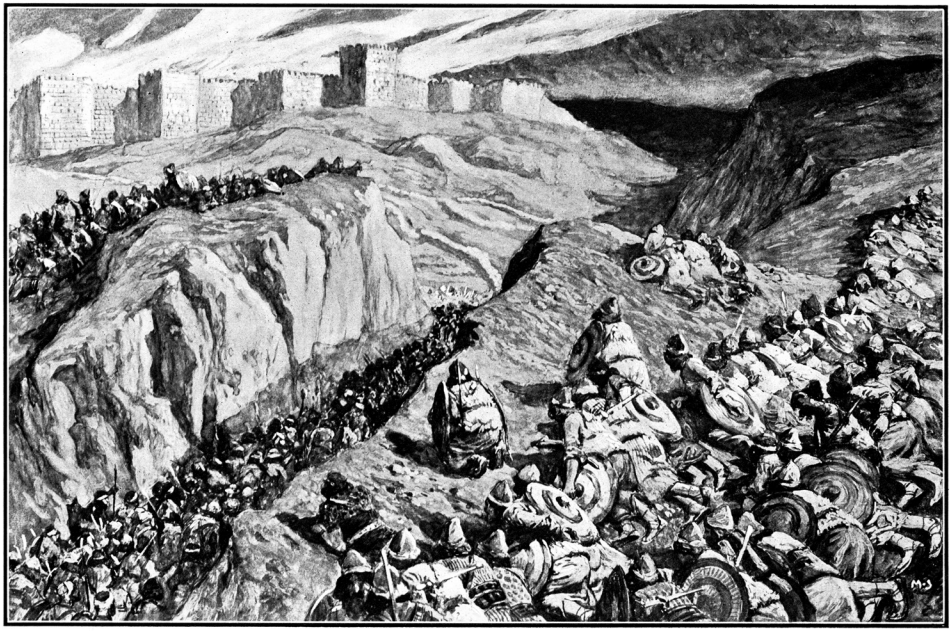
The following entries are included to aid a GM in creating characters of certain professions on the fly.

ALEWIFE		
Level	1	
Stats		
Body 3	**Mind** 4	**Soul** 5
Attacks and Damage	Dagger 2 (Untrained)	
Armor Penalty	0	
Movement		
15 feet (3 squares)	1.5 mph	

ALEWIFE	
Talents: *Dramatic*, *Likable*, *Sharp Tongue*, *Underworld Contacts*[P]	
Level Advancement	
Stats (Level)	**Talents (Level)**
+1 Soul (L5) +1 Mind (L 9)	*Perfect* (L4), *Substitution (Soul)* (L8), *Fast Recovery* (L10)

ARTISAN		
Level	1	
Stats		
Body 2	**Mind** 4	**Soul** 7
Attacks and Damage	Tool 2	
Armor Penalty	0	
Movement		
10 feet (2 squares)	1 mph	
Talents: *Expert Handiwork*[P]*, Follower, Perfect, Stat Increase (Soul)*		
Level Advancement		
Stats (Level)	**Talents (Level)**	
+1 Mind (L5) +1 Soul (L 9)	*Substitution (Soul)* (L4) *Fix*[R] (L8) *Follower* (L10)	

ASTROLOGER		
Level	1	
Stats		
Body 1	**Mind** 6	**Soul** 5
Attacks and Damage	Unarmed 1 (Untrained)	
Armor Penalty	0	
Movement		
5 feet (1 square)	0.5 mph	
Talents: *Apprenticed (Scribe), Calculator*[P]*, Fast Recovery, Perfect*		
Level Advancement		
Stat Gains	**Talents**	
+1 Mind (L5) +1 Mind (L 9)	*Light*[S] (L4), *Substitution (Mind)* (L8), *Control Weather*[R] (L10)	



BARBER		
Level	1	
Stats		
Body 5	**Mind** 3	**Soul** 4
Attacks and Damage	Sword 3 (Untrained)	
Armor Penalty	0	
Movement		
25 feet (5 squares)	2.5 mph	
Talents: *Perfect, Piercing Blow, Precision*[P]*, Substitution (Body)*		
Level Advancement		
Stats (Level)	**Talents (Level)**	
+1 Body (L5) +1 Soul (L 9)	*Eager* (L4) *Accelerate Healing*[R] (L8) *Deft (Body)* (L10)	

BUREAUCRAT		
Level	1	
Stats		
Body 3	**Mind** 5	**Soul** 4
Attacks and Damage	Unarmed 1 (Untrained)	
Armor Penalty	0	
Movement		
15 feet (3 squares)	1.5 mph	
Talents: *Authority*[P]*, Likable, Polyglot, Sharp Tongue*		
Level Advancement		
Stat Gains	**Talents**	
+1 Soul (L5) +1 Mind (L 9)	*Perfect* (L4), *Deft (Soul)* (L8), *Follower* (L10)	

DAY-LABORER		
Level	1	
Stats		
Body 6	**Mind** 2	**Soul** 4
Attacks and Damage	Club 2	
Armor Penalty	0	
Movement		
25 feet (5 squares)	2.5 mph	
Talents: *Everyman*[P]*, Fleet-footed, Hardy, Tough (Body)*		

DAY-LABORER	
Level Advancement	
Stats (Level)	**Talents (Level)**
+1 Body (L5) +1 Soul (L 9)	*Animal Companion* (L4) *Hidden Reserve* (L8) *Perfect* (L10)

DIVINER		
Level	1	
Stats		
Body 2	**Mind** 5	**Soul** 5
Attacks and Damage	Dagger 2 (Untrained)	
Armor Penalty	0	
Movement		
10 feet (2 squares)	1 mph	
Talents: *Fast Recovery, Omen Taking*[P]*, Perfect, Precise (Soul)*		
Level Advancement		
Stats (Level)	**Talents (Level)**	
+1 Soul (L5) +1 Soul (L 9)	*Plague*[R] (L4) *Substitution (Soul)* (L8) *Swarm of Insects*[R] (L10)	

DOCTOR		
Level	1	
Stats		
Body 3	**Mind** 5	**Soul** 4
Attacks and Damage	Knife 1 (Untrained)	
Armor Penalty	0	
Movement		
15 feet (3 squares)	1.5 mph	
Talents: *Accelerate Healing*[R]*, Cure Disease*[P]*, Invigorate*[S]*, Preserve*[S]		
Level Advancement		
Stats (Level)	**Talents (Level)**	
+1 Soul (L5) +1 Soul (L 9)	*Heal Body*[R] (L4) *Heal Soul*[R] (L8) *Heal Mind*[R] (L10)	

ENTERTAINER		
Level	1	
Stats		
Body 4	**Mind** 4	**Soul** 4
Attacks and Damage	Unarmed 1 (Untrained)	
Armor Penalty	0	
Movement		
10 feet (2 squares)	1 mph	
Talents: *Success in Failure*[P]*, Likable, Perfect, Precise (Any Stat)*		

ENTERTAINER	
Level Advancement	
Stats (Level)	**Talents (Level)**
+1 Any (L5) +1 Any (L 9)	*Deft (Body)* (L4) *Eager* (L8) *Substitution (Any)* (L10)

EXORCIST-PRIEST		
Level	1	
Stats		
Body 2	**Mind** 5	**Soul** 5
Attacks and Damage	Unarmed 1 (Untrained)	
Armor Penalty	0	
Movement		
10 feet (2 squares)	1 mph	
Talents: *Dispel*[R], *Exorcise*[P], *Hallow*[R], *Ward*[S]		
Level Advancement		
Stats (Level)	**Talents (Level)**	
+1 Soul (L5) +1 Mind (L 9)	*Banishment*[R] (L4) *Inner Calm*[S] (L8) *Barred Mind*[S] (L10)	

FARMER		
Level	1	
Stats		
Body 5	**Mind** 2	**Soul** 5
Attacks and Damage	Scythe 3	
Armor Penalty	0	
Movement		
25 feet (5 squares)	2.5 mph	
Talents: *Animal Companion, Patience's Reward*[P], *Resilient (Body), Tough (Body)*		
Level Advancement		
Stats (Level)	**Talents (Level)**	
+1 Body (L5) +1 Soul (L 9)	*Eager* (L4) *Hardy* (L8) *Growth*[R] (L10)	

FISHERMAN		
Level	1	
Stats		
Body 6	**Mind** 3	**Soul** 4
Attacks and Damage	Javelin 2 Net 0	
Armor Penalty	0	
Movement		
10 feet (2 squares)	1 mph	
Talents: *Hooked*[P], *Stat Increase (Body), Substitution (Body), Tough (Body)*		

FISHERMAN	
Level Advancement	
Stats (Level)	**Talents (Level)**
+1 Body (L5) +1 Soul (L 9)	*Precise (Body)* (L4) *Hardy* (L8) *Animal Companion* (L10)

MERCHANT		
Level	1	
Stats		
Body 3	**Mind** 4	**Soul** 5
Attacks and Damage	Unarmed 1 (Untrained)	
Armor Penalty	0	
Movement		
15 feet (3 squares)	1.5 mph	
Talents: *An Uncommon Acquisition*[P]*, Likable, Perfect, Polyglot*		
Level Advancement		
Stats (Level)	**Talents (Level)**	
+1 Soul (L5) +1 Mind (L 9)	*Sharp Tongue* (L4) *Eager* (L8) *Substitution (Soul)* (L10)	

MONEYLENDER		
Level	1	
Stats		
Body 2	**Mind** 6	**Soul** 4
Attacks and Damage	Unarmed 1 (Untrained)	
Armor Penalty	0	
Movement		
15 feet (3 squares)	1.5 mph	
Talents: *Balance Accounts*[P]*, Deft (Mind), Perfect, Substitution (Mind)*		
Level Advancement		
Stats (Level)	**Talents (Level)**	
+1 Mind (L5) +1 Soul (L 9)	*Stat Increase (Mind)* (L4) *Likable* (L8) *Tough (Mind)* (L10)	

NADĪTUM		
Level	1	
Stats		
Body 1	**Mind** 5	**Soul** 6
Attacks and Damage	Unarmed 1 (Untrained)	
Armor Penalty	0	
Movement		
5 feet (1 square)	0.5 mph	
Talents: *Consecrated to the God*[P], *Hidden Reserve (Soul), Sharp Tongue, Substitution (Soul)*		
Level Advancement		
Stats (Level)	**Talents (Level)**	
+1 Soul (L5) +1 Mind (L 9)	*Likable* (L4) *Apprenticed (Priest or Moneylender)* (L8) *Bless*[R] (L10)	

PASTORALIST		
Level	1	
Stats		
Body 6	**Mind** 3	**Soul** 3
Attacks and Damage	Club 2 Lasso 0 Throwing Stick 2	
Armor Penalty	-1 (Hide)	
Movement		
30 feet (6 squares)	3 mph	
Talents: *Animal Companion, Animal Empathy*[P], *Fleet-footed, Hardy*		
Level Advancement		
Stats (Level)	**Talents (Level)**	
+1 Soul (L5) +1 Body (L 9)	*Piercing Blow* (L4) *Tough (Body)* (L8) *Resilient (Body)* (L10)	

PRIEST		
Level	1	
Stats		
Body 1	**Mind** 5	**Soul** 6
Attacks and Damage	Unarmed 1 (Untrained)	
Armor Penalty	0	
Movement		
5 feet (1 square)	0.5 mph	
Talents: *Bless*[R], *Dispel*[R], *Half-Remembered Ritual*[P], *Perfect*		

PRIEST	
Level Advancement	
Stats (Level)	**Talents (Level)**
+1 Soul (L5) +1 Mind (L 9)	*Malediction*[S] (L4) *Sacrifice* (L8) *Muddle*[S] (L10)

PROSTITUTE		
Level	1	
Stats		
Body 5	**Mind** 2	**Soul** 5
Attacks and Damage	Unarmed 1 (Untrained)	
Armor Penalty	0	
Movement		
25 feet (5 squares)	2.5 mph	
Talents: *Courtesan's Charm*[P], *Deft (Body), Eager, Likable*		
Level Advancement		
Stats (Level)	**Talents (Level)**	
+1 Soul (L5) +1 Body (L 9)	*Perfect* (L4) *Substitution (Soul or Body)* (L8) *Enthrall*[R] (L10)	

SAILOR		
Level	1	
Stats		
Body 6	**Mind** 2	**Soul** 4
Attacks and Damage	Unarmed 1 (Untrained) Club 2 (Untrained)	
Armor Penalty	0	
Movement		
30 feet (6 squares)	3 mph	
Talents: *Hardy, Navigate*[P], *Perfect, Resilient (Body)*		
Level Advancement		
Stats (Level)	**Talents (Level)**	
+1 Body (L5) +1 Soul (L 9)	*Substitution (Body)* (L4) *Hidden Reserve (Body)* (L8) *Water Breathing*[R] (L10)	

SCRIBE		
Level	1	
Stats		
Body 1	**Mind** 6	**Soul** 5
Attacks and Damage	Unarmed 1 (Untrained)	
Armor Penalty	0	
Movement		
5 feet (1 square)	0.5 mph	
Talents: *Avid Reader*[P], *Polyglot, Substitution (Mind), Understand Language*[R]		

SCRIBE	
Level Advancement	
Stats (Level)	**Talents (Level)**
+1 Mind (L5) +1 Soul (L 9)	*Tough (Mind)* (L4) *Precise (Mind)* (L8) *Hidden Reserve (Mind)* (L10)

SHEPHERD		
Level	1	
Stats		
Body 6	**Mind** 1	**Soul** 5
Attacks and Damage	Club 2	
Armor Penalty	0	
Movement		
30 feet (6 squares)	3 mph	
Talents: *Animal Companion, Eager, Hardy, Protector*[P]		
Level Advancement		
Stats (Level)	**Talents (Level)**	
+1 Body (L5) +1 Soul (L 9)	*Fleet-footed* (L4) *Perfect* (L8) *Tough (Body)* (L10)	

SLAVE		
Level	1	
Stats		
Body 4	**Mind** 4	**Soul** 4
Attacks and Damage	Special[1]	
Armor Penalty	0	
Movement		
20 feet (4 squares)	2 mph	
Talents: *Inconspicuous*[P], Special[1]		
Level Advancement		
Stats (Level)	**Talents (Level)**	
+1 Soul (L5) +1 Soul (L 9)	Special[1]	
[1]When creating a slave NPC, find the slave's secondary profession in this section, and use the attacks, damage, talents, and talent advancement listed there.		

SOLDIER		
Level	1	
Stats		
Body 6	**Mind** 2	**Soul** 4
Attacks and Damage	Sword 3	
Armor Penalty	-1 (Padded Cloth)	
Movement		
30 feet (6 squares)	3 mph	
Talents: *Deadly Force*[P], *Eager, Piercing Blow, Precise (Body)*		

SOLDIER	
Level Advancement	
Stats (Level)	**Talents (Level)**
+1 Body (L5) +1 Body (L 9)	*Perfect* (L4) *Furious* (L8) *Tough (Body)* (L10)
Armor (Level): Small Wooden Shield (L2), Leather Armor (L3), Small Bronze Shield (L4), Bronze Breastplate (L6), Medium Bronze Shield (L7), Bronze Breastplate and Greaves (L10)	

THIEF		
Level	1	
Stats		
Body 4	**Mind** 4	**Soul** 4
Attacks and Damage	Club 2	
Armor Penalty	0	
Movement		
20 feet (4 squares)	2 mph	

THIEF	
Talents: *Desperate Measures*[P], *Eager, Hidden Reserve (Body), Perfect*	
Level Advancement	
Stats (Level)	**Talents (Level)**
+1 Soul (L5) +1 Body (L 9)	*Resilient (Body)* (L4); *Piercing Blow* (L8) *Deft (Body)* (L10)

15.5 Humanoids

This section includes several sentient, not-quite-human creatures that exist within the legends and myths of Mesopotamia.

"BULL-MAN"

(OB. *kusarikkum*, wr. GUD.ALIM 𒄬𒃲𒂾𒈬)

Kusarikkū, mythological "bull-men," have been depicted in Sumerian and Elamite art since the dawn of visual culture. Standing 7 feet tall and weighing in at 700 pounds, the lower limbs of these powerful creatures are hoofed like their bovine namesakes. Their heads and faces are those of a bull, and they possess a set of mighty horns.

The *kusarikkū* are a reclusive race, living in small, isolated communities. While they generally loathe humans, some among their number are not above raiding the occasional trading caravan. A harsh, justice-minded species, they worship a primitive aspect of Šamaš.

Kusarikkū are trained in the use of the following weapons: Club, Dagger, Hammer, Hand-axe, Mace, Sword, Waraxe and Warhammer. They are illiterate, but usually speak either Amorite or Akkadian.

Level		5
Stats		
Body 7	**Mind** 2	**Soul** 4
# of Talents		5
Attacks and Damage		Unarmed (Body) 1 Horns (Body) 3, or Weapon
Armor Penalty		-1
Size		1 square
Movement		
40 feet (8 squares)		4 mph

"Bull-man" Talents

A *kusarikkum* frequently takes the *Hardy, Perceptive (Any), Resilient (Body)* and *Tough (Body)* talents. They also have access to the following talent:

Charge. So long as the *kusarikkum* begins his charge from 10-40 feet away from their opponent, the *kusarikkum* suffers no penalty for movement this round, and makes a Body attack with their horns. If they damage an opponent, this damage is doubled. For the rest of this round, however, the *kusarikkum* automatically fails any avoid (Body) checks.

Logistician. *Kusarikkū* have incredible spacial awareness, and an innate reasoning ability that belies their average intelligence. A *kusarikkum* with this talent gains the *Navigate* talent of the Sailor profession, and treats all rolls related to calculation and direction as if their Mind score was 3 points higher.

"FISH-MAN"

(OB. *kulullum*, wr. KU_6.LÚ.U_{18}.LU
or KU_6.LÚ.U_{19}.LU)

Not to be confused with the magical, fish-garbed humanoids of later periods, the *kulullum* (fem. *kulilltum*) has the upper body of a human and the lower body of a fish. Little is known about this reclusive race, other than

that they are intelligent and often favorably disposed to man. Icons of these creatures are used as protective images throughout the cultures of Mesopotamia proper, and large statues of them are present both in Esagil in Babylon and the temple of Nabu in Borsippa. A fish-man is about 8 feet long from the top of their head to the end of their tail, and weighs about 400 pounds.

Kulullū are unusually intelligent, often loquacious, and speak Sumerian, Akkadian and Dilmunite. Many can read and write Sumerian and Akkadian.

Most *kulullū* encountered outside their home are proficient in spells and rituals, however, they must still learn them as talents. They are also naturally amphibious.

Level		1
Stats		
Body 1	**Mind** 6	**Soul** 5
# of Talents		4
Attacks and Damage		Unarmed (Body) 1 (Untrained) or by spell
Armor Penalty		0
Size		1 square
Movement		
5 feet (1 square)		0 mph
Swim 60 feet (10 squares)		Swim 80 mph

"Fish-man" Talents

Kulullū generally choose spells and rituals as their talents, although they can take any talents humans normally take.

GIANT

(OB. var. incld. *rabbûm*, "very big [one]," wr. GAL.GAL 𒃻𒃻)

These semi-mythical creatures are rarely encountered nowadays, for pure-blood, true giants are virtually extinct in Mesopotamia. Several of the post-diluvian kings of Kiš campaigned against the giants, and whether the race dwindled in the face of repeated Sumerian victories, or whether they

retired in the face of organized opposition from the humans of Mesopotamia.

Skin color among giants ranges from light tan to deep, ruddy brown. Their hair is brown or black, with eyes the same color. Giants never wear armor and both sexes often wear little more than the barest scraps of coarse hide for modesty.

Adults are about 10 feet tall and weigh about 1,000 pounds. Giants can live to be 600 years old.

Giants speak Sumerian or Gutian. Those with Intelligence scores of 3 or higher also speak Akkadian.

Level		9
Stats		
Body 9	**Mind** 2	**Soul** 3
# of Talents		6
Attacks and Damage		Unarmed (Body) 2 Greatclub 4
Armor Penalty		-2
Size		2 squares
Movement		
40 feet (8 squares)		4 mph

Giant Talents

Giants normally have the *Brutal, Hardy, Perceptive (Scent), Resilient (Body)* and *Tough (Body)* talents. They make also take the following:

Spell-caster. The giant knows two spells which they can cast without a professional penalty. This talent can be taken multiple times.

"SCORPION-MAN"

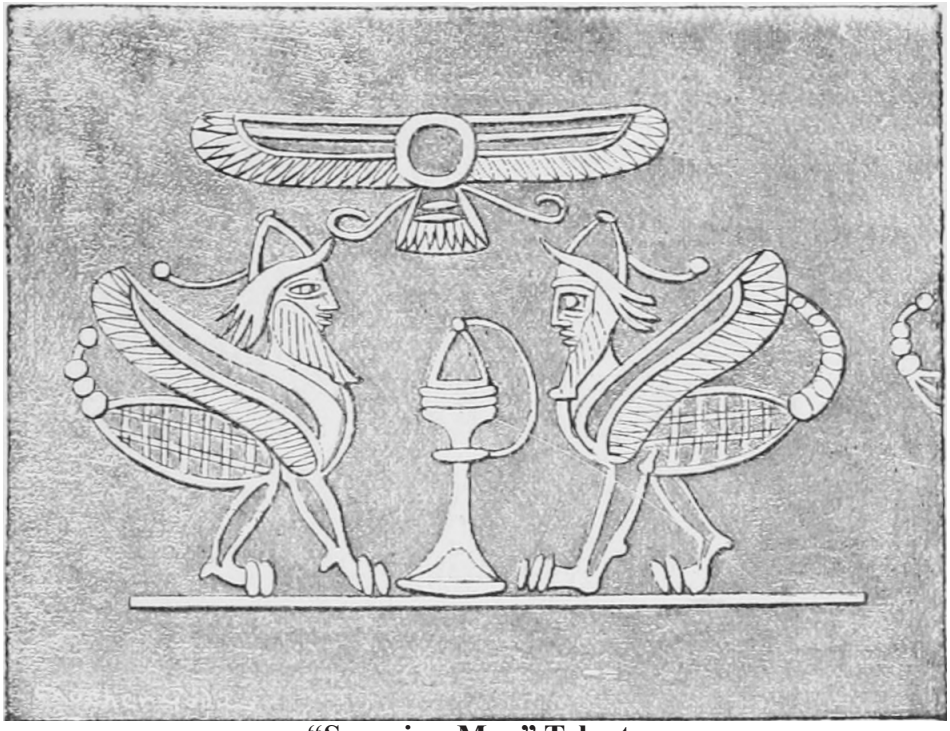
(OB. *girtablilum*, wr. GÍR.TAB.LÚ.U_{18}.LU)

Another part-animal, part-human creature of myth, records of encounters with the scorpion men end with the Early Dynastic Period. Whether extinct or withdrawn to some faraway, isolated refuge, apparently this fearsome race no longer troubles the lands of Sumer and Akkad. If encountered, *girtablilū* speak Sumerian and are illiterate. They revere the principal gods of Sumer, especially Utu. Legend has it that a contingent of *girtablilū* operate the doorways through which the sun travels at dawn and sunset.

Scorpion-men are proficient in the same weapons as both

Pastoralists and Soldiers. They speak Sumerian.

Level		8
Stats		
Body 6	**Mind** 3	**Soul** 4
# of Talents		6
Attacks and Damage		By weapon or Tail (Body) 2
Armor Penalty		-3
Size		2 squares
Movement		
40 feet (8 squares)		3 mph



"Scorpion-Man" Talents

Girtablilū often have some combination of the *Brutal, Eager, Furious, Perfect, Piercing Blow,* and *Precise (Body)* talents. They also have access to the following:

Poison Sting. An opponent who's Body stat is reduced to 0 by the *girtablilum*'s tail attack does not suffer an injury on the normal Body injury

table. Instead, they are removed from combat, and after 1d6x5 minutes the character begins to vomit and experience shortness of breath. They become very cold and clammy to the touch, and fall into a deep coma for 5d6 hours. During this time, they may begin to recover their Body stat as normal. Normally, a character awakes after this period and their Body stat is temporarily reduced by 1. If this reduction would reduce that stat to 0 again (i.e., if their permanent Body stat was 1, they restored that during the recovery period, but this reduction returned it to zero) the character does not awaken, but dies.

A character who survives this ordeal sees their symptoms abate soon after they wake; except that the poisoned limb remains swollen and the wound continually oozes pus for another 1d6 days. After this period, the limb returns to normal, and the character no longer suffers the temporary reduction to their Body stat.

15.6 Undead

Within the lands of Sumer and Akkad, the spirits of deceased humans and their reanimated remains are all grouped under the following entry.

EṬEMMUM

(OB., wr. KI.DÍM)

Eṭemmum are the spirits of deceased mortals. Normally, they reside in the underworld, however certain unfortunate circumstances — a particularly upsetting death, a subsequent misfortune suffered by the deceased's loved ones, or the violation of the resting place of its corporeal remains — can cause an *eṭemmum* to stay in the land of the living, or return after an uneasy rest. Necromancers often have dealings with *eṭemmū*, either merely contacting them through magical means, or actually recalling the spirit to perform some task.

Eṭemmū resemble nude, gray versions of the individuals they were in life. While they only infrequently reinhabit their earthy remains, *eṭemmū* are corporeal undead and have material substance. They usually do not carry equipment, and rarely manipulate objects for longer than they have too.

Eṭemmum is a template that is applied to a standard human character. GMs can use any of the entries in §15.4 as a base, and use the following modifications.

Professional Skills and Talents. When a human becomes undead, they loose their profession, its skills and knowledge, along with *all* of their talents. In their place, the GM chooses a new slate of talents, including those accessible to PCs and monsters, as well as those specific to *eṭemmū*

listed below.

Level	+2
Stats: Any stat gain from the increase in level is applied to the *eṭemmum's* Body	
# of Talents	Same as base entry after level modification
Attacks and Damage	Unarmed (Body) 1, Bite (Body) 1, or by Talent
Armor Penalty	-1, or armor worn (if better)
Size	1 square
Movement	
10 feet (2 squares)	0.5 mph

Eṭemmum Talents

Conscious. The *eṭemmum* remembers its past life, including its previous profession, the related skills, and professional talent.

Corrupting Touch. The *eṭemmum* can make a Body attack by touching an opponent. If successful, it does 3 Soul damage. Characters who are killed by this attack rise as an *eṭemmum* within 1d6x6 rounds.

Diseased Bite. When the *eṭemmum* succeeds on a bite attack, the character suffers damage normally. If they are injured by this attack, they suffer the immediate onset of the *di'um* disease (11.7), in addition to the injury they rolled on the Body Injuries Chart. Characters who die from these injuries, (whether the initial one, or *di'um*) will rise within 1d6 days as an *eṭemmum*.

Horrific Visage. The mere sight of the *eṭemmum* causes a character to suffer an automatic Soul attack. If successful, this deals 1 Soul damage. This ability only affects a character once per combat encounter.

Incorporeality. The *eṭemmum* can become incorporeal at will and vice versa. While incorporeal, it cannot interact with the world physically or make Body attacks. Any Body attacks against it are also impossible. While incorporeal, the *eṭemmum's* movement becomes fly 80 feet (80 mph).

Maddening Wail. The *eṭemmum* can howl, causing all characters within 60 feet to suffer a Mind attack. If successful, this deals 1 Mind damage.

Persistent. The *eṭemmum* cannot be permanently destroyed, except by an Exorcist-Priest who performs a successful *Hallow* ritual after it has

been injured. If this ritual is not performed, or is unsuccessful, the creature rises again after 1d6 nights with any injuries suffered in the combat that "killed" it removed and its stats restored to normal.

Possession. When the *eṭemmum* reduces one of the character's stats to 0, it can choose not to injure that character. Instead, the character becomes possessed, and falls under the control of the *eṭemmum*. The creature replaces the character's ability scores with its own; however, any subsequent damage done to it affects both the *eṭemmum* and its host's stats. The *eṭemmum* is forced out when either one of the hosts' scores or its own are reduced to 0.

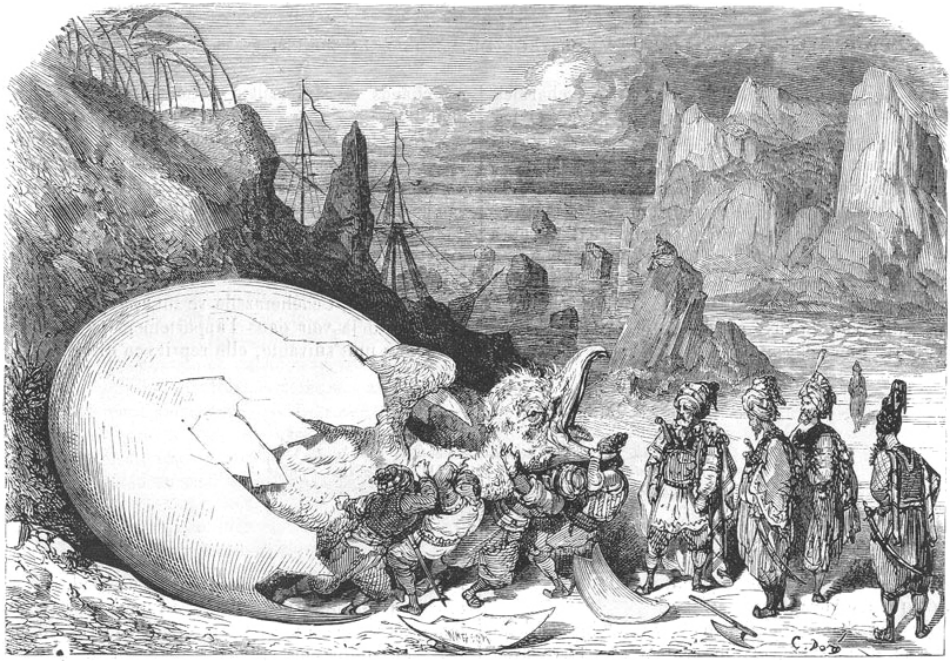
15.7 Magical Beasts

The following creatures are magical beasts that have no place in the mundane, natural world. They are not, however, "demons" and spells such as *Ward*, or rituals such as *Banishment* do not affect them.

ANZÛ

(OB. *anzû*, wr. ANZU.MUŠEN 𒀭𒍪𒈪𒈬)

A lesser variety of the great divinity of the same name, an *anzû* has the body and head of a lion, in addition to an eagle's wings and talons. Instead of fur, they are covered with golden-brown plumage; males, moreover possess wild, feathery manes. Adults measure 60 feet long and weigh around 16 tons. *Anzû* are intelligent, and speak Sumerian and Akkadian.



Level		15
Stats		
Body 8	**Mind** 3	**Soul** 4
# of Talents		8
Attacks and Damage		Bite (Body) 4, Talons (Body) 6
Armor Penalty		-3
Size		4 squares
Movement		
20 feet (4 squares)		1 mph
Fly 100 feet (20 squares)		Fly 100 mph

Anzû Talents

Anzû are powerful threats, and often have several of the *Brutal, Furious, Hardy, Perceptive (Sight), Resilient (Body)* and *Tough (Body)* talents. They also can take the *Control Water, Control Weather,* and *Create Substance* rituals, which they can cast as spells using their Soul score. When casting these rituals as spells, the *anzû* suffers no professional penalty and does not have to pay the normal cost as if they were a ritual-caster.

An *anzû* also have access to the following:

Capture. When an *anzû's* attack rolls a natural 6, and a defending character weighing under 500 lbs. fails to avoid it, that attack deals half damage, and the *anzû* seizes the defender. The *anzû* can proceed to fly away with the defending character at half its normal speed. The captured character can make a Body check once per round to get free, however, they will suffer falling damage as normal (§11.5).

Dive Bomb. An *anzû* suffers no penalties to its attack for movement at its normal fly speed during its round.

Fiery Breath. The *anzû* can breathe a gout of flame every three rounds. This is a ranged Body attack dealing 8 damage. It has a range of 60 feet, and covers an area three squares wide. Injuries are determined on the Burn and Fire Injuries table in §11.6.

MUŠḪUŠŠUM DRAGON

(OB. *mušḫuššum*, wr. phon. and MUŠ.ḪUŠ 𒈬𒄩𒄭𒋛)

Among the myriad creatures of Mesopotamian myth the *mušḫuššum* is noteworthy for its terrific power, intelligence, and ferocity. Rare even in the Early Dynastic Period, Mesopotamian dragons are the stuff of legends. *Mušḫuššū* are the favored pets of Babylon's Marduk, and their images often adorn representations of the god and his temple, Esagil.

These wingless beasts have scaly hides, and long, serpentine necks and tails. Males often possess a crest that rises from the base of their neck to end between their horns. The shape of a *mušḫuššum's* head is decidedly snake-like; a row of razor sharp teeth, however, line their mouths. Their bellies and legs have red or golden brown fur. A *mušḫuššum's* forepaws are akin to those of a lion, while its hind legs end in talons, not unlike those of a bird of prey.

Mušḫuššū live long, solitary lives, and often grow to fantastic sizes in their old age. Their mere presence can have a catastrophic effect on local wild and domesticated animal populations. Given the general aridity of the Mesopotamian steppe, *mušḫuššū* prefer to lair in marshy areas, where water is readily available. They spend 80% of their lives sleeping and never lair together. *Mušḫuššū* are aggressively territorial, and will fight powerful creatures who encroach on their lairs.

All *mušḫuššū* speak Sumerian. Many speak Akkadian, Elamite, and Gutian as well.

Level		18
Stats		
Body 9	**Mind** 3	**Soul** 4
# of Talents		9
Attacks and Damage		Bite (Body) 8, Crush (Body) 8, Talons (Body) 8
Armor Penalty		-4
Size		6 squares
Movement		
60 feet (12 squares)		3 mph
Fly 200 feet (40 squares)		Fly 200 mph
Swim 60 feet (12 squares)		Swim 6 mph

Mušḫuššum Talents

Mušḫuššū often have several of the *Brutal, Furious, Hardy, Perceptive (Any), Resilient (Body)* and *Tough (Body)* talents. They also have access to the following:

Amphibious. The *mušḫuššum* can breathe water indefinitely, and can use all talents normally in water.

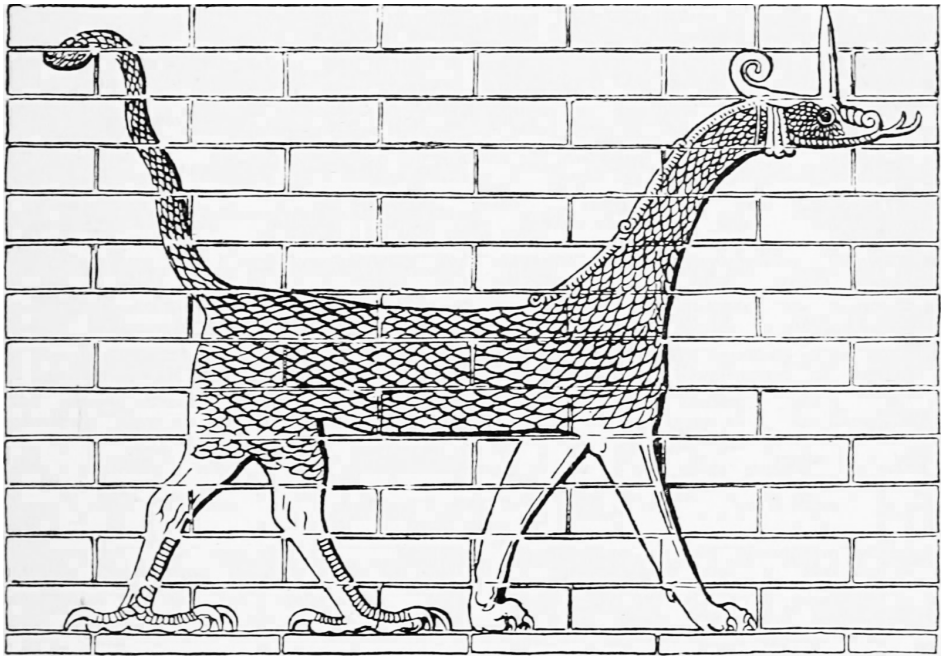
Capture. When an *mušḫuššum's* attack rolls a natural 6, and a defending character weighing under 500 lbs. fails to avoid it, that attack deals half damage, and the *mušḫuššum* seizes the defender. The *mušḫuššum* can proceed to fly away with the defending character at half its normal speed. The character can make a Body check once per round to get free, however, they will suffer falling damage as normal (§11.5)

Dive Bomb. The *mušḫuššum* suffers no penalties to its attack for movement at its normal fly speed during its round.

Fiery Breath. The *mušḫuššum* can breathe a gout of flame every three rounds. This is a ranged Body attack dealing 10 damage. It has a range of 100 feet, and covers an area five squares wide. Injuries are determined on the Burn and Fire Injuries table in §11.6.

Magic Resistance. The *mušḫuššum* treats all its checks to avoid spell or ritual attacks as if the checked stat was 3 points higher than its current score.

Spells and Rituals. The *mušḫuššum* knows three spells, or one ritual which it can cast as a spell at no cost. The *mušḫuššum* does not suffer



a professional penalty when using these spells or ritual. This talent can be taken multiple times.

Terrific. The mere presence of the *mušḫuššum* is terrifying. Any character who comes within 20 squares (100 feet) of the *mušḫuššum* suffers an automatic Soul attack. If successful, this deals 2 Soul damage. This ability only affects characters once per combat encounter.

15.8 Spirits and Demons

Several otherworldly entities exist in Mesopotamian myth. Spells such as *Ward* and rituals such as *Banishment* affect these creatures irrespective of their attitudes towards humanity.

ALAD

(Sum. wr. $^{d.}$ALAD 𒀭𒀝𒅗𒁺)

and

LAMASSUM

(OB., wr. $^{d.}$LAMMA 𒀭𒈬𒀀)[1]

Beneficent guardian spirits, *aladū* appear as tall (6'4") Akkadian males with well-groomed hair and braided beards. Their female counterparts, the *lamassātum*, appear as attractive Akkadian females with elaborate

Level		12
Stats		
Body 4	**Mind** 4	**Soul** 6
# of Talents		8
Attacks and Damage		By Weapon (Mace, 4) or Unarmed Strike 2
Armor Penalty		-2
Size		1 square
Movement		
60 feet (12 squares)		6 mph
Fly 100 feet (20 squares)		Fly 100 mph

[1]For more on the correct usage of these terms within their historical context, please see the note on "Usage" at Section 12.3.4, Demons and Other Spirits.

coifs. Both dress in fine garments styled in a manner popular during the latter Old Akkadian Period. *Aladū* and *lamassātum* have a pair of white, feathered wings, which they can make invisible at will. Visible or invisible, however, they can fly with a speed of 100 ft.

Aladū and *lamassātum* are treated as if they have the Priest and Soldier professions. All *aladū* and *lamassātum* speak and write Sumerian, and many also speak Akkadian.

Alad and *Lamassum* Talents

In addition to the professional talents available to the Priest and Soldier professions, *aladū* and *lamassātum* take a variety of combat, monster, spell, and ritual talents. They also have access to the following:

Holy Smite. Anyone damaged by a Body attack from an *alad* or *lamassum* with this talent must make an additional avoid check, or suffer the effects of a *Stun* spell.

Protection Aura. Any armor spell or ritual cast by an *alad* or *lamassum* applies to all of their allies within 30 feet.

DEMON

(OB. *utukkum*, wr. UDUG 𒌫𒁕)

Throughout the history of Mesopotamia, the term "*utukkum*" was applied to various good and malign spiritual entities. At the time of Ḫammurapi, however, the popular use of "*utukkum*" is much more inline with a modern definition of "demon," i.e., baleful, otherworldly personalities of great corrupting power.

Utukkū are a dramatically diverse group, and their forms are varied. Without exception, in its natural state, an *utukkum's* appearance is always ugly and inhuman, often incorporating the aspects of various animals.
In their weakest incarnations, *utukkum* are less dangerous than many natural wild beasts, while the mightiest among them can slaughter whole divisions with ease.

Demons encountered in Mesopotamia will speak Sumerian, Akkadian and Amorite. Many also know the other languages of the Middle East. All *utukkum* with a Mind of 4 or greater are literate in the written forms of the languages they speak.

Consult the following chart regarding stats for various levels of demon. *Utukkū* suffer no lack-of-knowledge penalties in making any checks, including those related to weapon use and the use of spells and rituals.

Demon Talents

Demons can take any of the talents available to non-humans, as well

	Utukkum **Level 2**	*Utukkum* **Level 5**	*Utukkum* **Level 9**
Stats	**Body** 5 **Mind** 3 **Soul** 4	**Body** 7 **Mind** 3 **Soul** 3	**Body** 3 **Mind** 4 **Soul** 6
# of Talents	4	5	6
Attacks and Damage	Bite (Body) 2, Claw (Body) 2	Bite (Body) 3, Claw (Body) 2	Bite (Body) 3, Claw (Body) 2, or by spell
Armor Penalty	0	-1	-2
Size	1 square	1 square	1 square
Movement	30 ft. / 3 mph	30 ft. / 3 mph	40 ft. / 4 mph
Talents	Brutal Diseased Bite Inconspicuous Perfect	Amateur (Deadly Force) Diseased Bite Eager Horrific Visage Piercing Blow	Alterable Form Corrupting Touch Invisibility^{S} Malediction^{S} Piercing Blow Possession

	Utukkum **Level 11**	*Utukkum* **Level 14**	*Utukkum* **Level 18**
Stats	**Body** 4 **Mind** 6 **Soul** 5	**Body** 5 **Mind** 3 **Soul** 7	**Body** 7 **Mind** 4 **Soul** 5
# of Talents	7	8	9
Attacks and Damage	Bite (Body) 4, Claw (Body) 4, or by spell	Bite (Body) 6, Claw (Body) 4, or by spell	Bite (Body) 6, Claw (Body) 5, or by spell
Armor Penalty	-3	-4	-5
Size	2 squares	2 squares	3 squares
Movement	40 ft. / 4 mph	40 ft. / 4 mph	50 ft. / 5 mph
Talents	Alterable Form Diseased Bite Invisibility^{S} Muddle^{S} Perfect Precise (Mind) Tough (Body)	Alterable Form Corrupting Touch Curse^{R} Likable Malediction^{S} Perfect Piercing Blow Possession	Alterable Form Corrupting Touch Curse^{R} Famine^{R} Horrific Visage Invisibility^{S} Malediction^{S} Possession Sharp Tongue

as those available to humans generally. Moreover, while they do not take a profession, they may use the *Amateur* talent to gain a human profession's profession talent.

Alterable Form. With a successful Body check, the *utukkum* can change its form. It can become any animal as small as an insect, or as large as an *anzû* bird. While in this form it keeps its original stats; however, they lose the demon's bite and claw attacks, and replace them with whatever natural attacks the imitated creature would normally have.

It can also cause itself to appear human, and even to imitate the appearance of a specific person. Deceiving those familiar with the imitated person usually requires a contested Mind or Soul check, depending on the context.

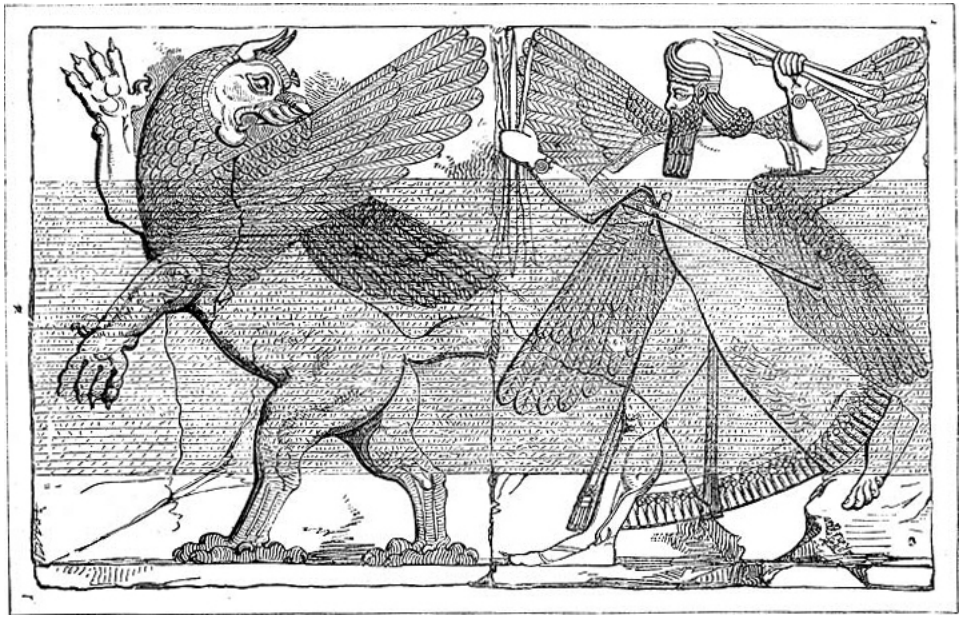
While using this talent, demons must succeed at a Body check each time that they suffer damage from an attack, or they will return to their natural form.

Corrupting Touch. The *utukkum* can make a Body attack by touching an opponent. If successful, it does 3 Soul damage.

Diseased Bite. When the *utukkum* succeeds on a bite attack, a defender suffers damage normally. If they are injured by this attack, they suffer the immediate onset of the *di'um* disease (11.7), in addition to the injury they rolled on the Body Injuries Chart.

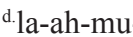
Horrific Visage. The mere sight of the *utukkum* causes a character to suffer an automatic Soul attack. If successful, this deals 1 Soul damage. This ability only affects a character once per combat encounter.

Possession. When the *utukkum* reduces one of the character's stats to 0, it can choose not to injure that character. Instead, the character becomes possessed, and falls under the control of the *utukkum*. The creature



replaces the character's ability scores with its own; however, any subsequent damage done to it affects both the *utukkum* and its host's stats. The *utukkum* is forced out when either one of the hosts' scores or its own are reduced to 0.

"HAIRY ONE"

(OB. *laḫmum*, wr. ^{d}la-ah-mu-um )

The *laḫmū* are a class of quasi-divine humanoid spirits. *Laḫmū* never wear clothes and are covered head to toe with a thick coat of curly black or brown hair. The average *laḫmum* is roughly 6' tall and of muscular build. They have red eyes in which no pupil is visible.

Despite their fearsome appearance, the cultures of Mesopotamia generally hold *laḫmū* in esteem, as they are believed to be antagonists of more malign spirits. They are regularly invoked as protective entities, and as such, frequently appear in medio-religious iconography.

Laḫmū, when they communicate with mortals, do so only through gestures and guttural barks. They seem to understand spoken Sumerian and Akkadian, but have never given an indication of being able to read, write or speak themselves.

These beings are treated as if they have the pastoralist and soldier professions. They also suffer no lack-of-knowledge penalties when casting spells or rituals.

Level		10
Stats		
Body 6	**Mind** 2	**Soul** 6
# of Talents		7
Attacks and Damage		Bite (Body) 3, Club (Body) 2
Armor Penalty		-3
Size		1 square
Movement		
40 feet (8 squares)		4 mph

"Hairy One" Talents

In addition to the professional talents available to the Priest and Soldier professions, a *laḫmum* can take a variety of combat, monster, spell and ritual talents. They also have access to the following:

Frightening Presence. The mere presence of a *laḫmum* causes

hostile beings within a 15 foot radius to suffer an automatic Soul attack. If successful, this deals 1 Soul damage to the affected opponent. This ability only affects a character once per combat encounter.

Protection Aura. Any armor spell or ritual cast by a *laḫmum* applies to all of their allies within 30 feet.

LAMAŠTUM

(OB. wr. ^{d}DÌM.ME 𒀭𒀀𒈬𒈾)

A unique demoness, Lamaštum is an entity whose power and malice far outstrips that of most other demons; she is on a level with the lesser gods. Lamaštum delights in evil and always operates as a free agent. She cares nothing for human distinctions of race, class or profession, but saves especial malevolence for expectant mothers and new-born babies. Only the demon Pazuzu can be said to oppose her.

Like many *utukkū*, Lamaštum can alter her form at will, however her natural appearance is that of a human-animal hybrid. Ten feet tall, her body covered in matted fur, Lamaštum has taloned feet and hands, the muzzle of a lioness, and the ears of a donkey.

She is often depicted in art riding her favored animal, a great donkey (itself an *utukkū*).

Level		20
Stats		
Body 4	**Mind** 5	**Soul** 7
# of Talents		10
Attacks and Damage		Claw (Body) 4, or by spell
Armor Penalty		-5
Size		2 squares
Movement		
40 feet (8 squares)		4 mph
Fly 40 feet (8 squares)		Fly 4 mph

Like all demons, Lamaštum suffers no penalties for weapon use, or spell and ritual casting. She has the *Alterable Form, Amateur (Courtesan's Charm), Corrupting Touch, Diseased Bite, Famine*^{R}, *Invisibility*^{S},

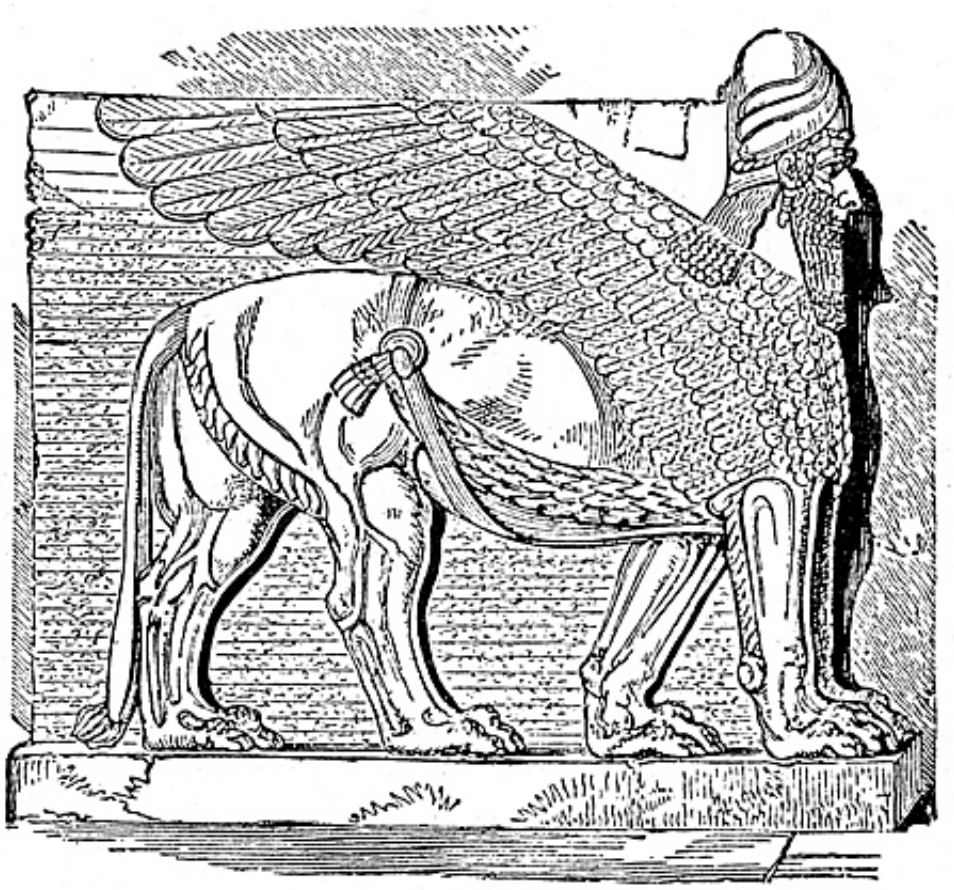
*Likable, Malediction*S, *Piercing Blow, Possession* talents.

ŠĒDUM

(OB., wr. $^{d.}$ALAD 𒀭𒀀𒆳𒁀)[1]

A popular motif in Akkadian religious art and statuary, *šēdū* are benevolent entities akin to the *aladū* and *lamassātum*, albeit less powerful. They appear in the form of winged bulls, with extravagantly styled beards, hair and headdresses. In addition to being hostile to demons and ill-intentioned humans, the *šēdū* are repositories of magical lore. They speak

[1]For more on the correct usage of this term within its historical context, please see the note on "Usage" at Section 12.3.4, Demons and Other Spirits.



Sumerian, Akkadian and Amorite, and are known to teach sorcery to those priests and sorcerers of whom they approve.

Level		16
Stats		
Body 5	**Mind** 5	**Soul** 5
# of Talents		9
Attacks and Damage		Hoof (Body) 5, or by spell
Armor Penalty		-5

Size	2 squares
Movement	
30 feet (6 squares)	3 mph
Fly 60 feet (12 squares)	Fly 60 mph

Šēdum Talents

Šēdū are proficient in the use of spells and rituals. They often have a mixture of combat talents, along with spells and rituals. Additionally, they can choose the following:

Holy Smite. Anyone damaged by a Body attack from a *šēdum* with

this talent must make an additional avoid check, or suffer the effects of a *Stun* spell.

Magic Resistance. The *šēdum* treats all its checks to avoid spell or ritual attacks as if the checked stat was 3 points higher than its current score.

Protection Aura. Any armor spell or ritual cast by a *šēdum* applies to all of their allies within 50 feet.

15.9 Experience Points for Adversaries

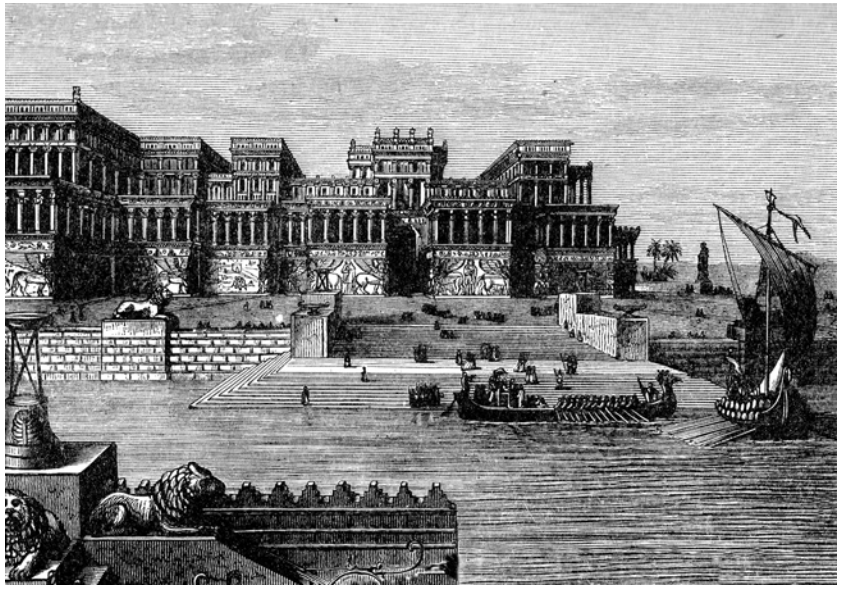
In addition to ad hoc experience awards, and those derived from successful completion of specific narrative goals, characters gain experience points by confronting and defeating adversaries in combat. In the many of *BFJB* campaigns, experience resulting from combat will be the primary method of gaining experience.

Three primary variables determine the experience gains resulting from a combat encounter; these are the number of players in the party, the party's average level, and the level of each of the adversaries defeated.

Once a GM has determined the party's average level, and the defeated monster's level, they should consult the chart below. The resulting number is divided by the number of members in the party, and each player awarded the result in experience points.

Keep in mind that you must perform this operation individually for each adversary defeated.

Average Party Level	Level of Defeated Adversary									
	1	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**
1	100	200	300	400	500	600	700	800	900	1000
2	75	100	200	300	400	500	600	700	800	900
3	50	75	100	200	300	400	500	600	700	800
4	25	50	75	100	200	300	400	500	600	700
5	10	25	50	75	100	200	300	400	500	600
6	10	10	25	50	75	100	200	300	400	500
7	10	10	10	25	50	75	100	200	300	400
8	10	10	10	10	25	50	75	100	200	300
9	10	10	10	10	10	25	50	75	100	200
10	10	10	10	10	10	10	25	50	75	100
11	10	10	10	10	10	10	10	25	50	75
12	10	10	10	10	10	10	10	10	25	50
13	10	10	10	10	10	10	10	10	10	25
14	10	10	10	10	10	10	10	10	10	10
15	10	10	10	10	10	10	10	10	10	10
16	10	10	10	10	10	10	10	10	10	10
17	10	10	10	10	10	10	10	10	10	10
18	10	10	10	10	10	10	10	10	10	10
19	10	10	10	10	10	10	10	10	10	10
20	10	10	10	10	10	10	10	10	10	10



Average Party Level	Level of Defeated Adversary									
	11	**12**	**13**	**14**	**15**	**16**	**17**	**18**	**19**	**20**
1	1100	1200	1300	1400	1500	1600	1700	1800	1900	2000
2	1000	1100	1200	1300	1400	1500	1600	1700	1800	1900
3	900	1000	1100	1200	1300	1400	1500	1600	1700	1800
4	800	900	1000	1100	1200	1300	1400	1500	1600	1700
5	700	800	900	1000	1100	1200	1300	1400	1500	1600
6	600	700	800	900	1000	1100	1200	1300	1400	1500
7	500	600	700	800	900	1000	1100	1200	1300	1400
8	400	500	600	700	800	900	1000	1100	1200	1300
9	300	400	500	600	700	800	900	1000	1100	1200
10	200	300	400	500	600	700	800	900	1000	1100
11	100	200	300	400	500	600	700	800	900	1000
12	75	100	200	300	400	500	600	700	800	900
13	50	75	100	200	300	400	500	600	700	800
14	25	50	75	100	200	300	400	500	600	700
15	10	25	50	75	100	200	300	400	500	600
16	10	10	25	50	75	100	200	300	400	500
17	10	10	10	25	50	75	100	200	300	400
18	10	10	10	10	25	50	75	100	200	300
19	10	10	10	10	10	25	50	75	100	200
20	10	10	10	10	10	10	25	50	75	100

16.0 Artifacts

Unlike most fantastic RPG settings, *BFJB* assumes that magic items, especially magic weapons, are incredibly rare. This is the result of several factors, among them the relatively recent development of sorcery and enchantment, the primitive nature of material technologies (e.g. metallurgy) in the 18th century BCE, and the simple fact that any potent artifacts in private possession are in danger of confiscation by royal agents. With the possible exception of magical tablets, when true magical items are encountered, they are almost always one-of-a-kind artifacts.

For game purposes, this work uses the label "Artifacts" as shorthand for all manner of magical items.

16.1 Identifying and Using Artifacts

Most often, artifacts will appear unusual to players, i.e., they will already be clued in to the fact that they've encountered something special. What makes them unusual will depend on the specific item. An artifact might appear significantly better made or more ornate than mundane objects, be constructed from precious or rare materials, or simply be stored in a fashion or found somewhere that suggests its special status.

Actually identifying an artifact can be a difficult process. Only rare items are actually labeled, and should this not be the case, scribes or priests, for instance, might be able to make a check to identify certain items. Research is another avenue used to identify an artifact's properties; knowledgeable characters with access to a tablet library might be forced to take this route.

Another method of identifying an item is to attempt to attune to it. This is a Soul check, and unless the item has been previously identified, characters who do not have the professional knowledge of diviners, exorcist-priests, or priests suffering a -3 penalty when doing so. Upon a successfully attuning to the item, the attuned character knows what the item does, and senses how to use it. Failure means that the characters is unable to attune to the item, and must wait 1d6 days before attempting the process again.

Simply attuning to an artifact can be a dangerous process, however. Several cursed artifacts exist, and attuning to these can trigger their malicious enchantments.

Many artifacts allow the wielder to gain their benefits without either identification or attunement. These are artifacts like weapons and armor, which will always give their basic combat benefits to those who use them.

Other kinds of artifacts require their user to activate them by an

exercise of will, usually accompanied by a command word. These artifacts always require attunement to use.

Activating this second kind of artifact is always a normal action, just as striking with a weapon, or casting a spell. While many artifacts that allow a user to cast spells and rituals do not require a user to pay the associated costs, the user still must succeed at the associated casting check. In doing so, characters who are attuned to an artifact are always treated as being professionally trained in spells or rituals cast by an artifact (and as such, suffer no penalty for lack-of-knowledge). This does not extend to any other spells or rituals, or even the same spell or ritual if not cast using the artifact.

16.2 Artifact Armor and Shields

A character wearing magical armor always gains its defensive benefits merely by wearing it, and does not have to attune to it. However, many artifact armors confer additional benefits upon attuned wearers.

Breastplate, *Ellil-mukīn-šarrūtīšu*

This bronze piece of armor appears old and well-used. In addition to protecting the wearer as a bronze breastplate, it provides an additional two points of protection, for a total defensive modification of -5 to Body attacks against the wearer.

If a character should attune to this artifact, it also confers upon them a tiny portion of the god Ellil's power (OB. *Ellilūtum*). The wearer's Soul score is treated as being 3 points higher when they make checks related to influence or persuasion. Moreover, allied troops within 300 feet of the wearer become braver than normal, so long as they can see or hear the wearer.

The name of this item is typically written (^{d}EN. LÍL mu-kin LUGAL-ti-šu) and means "Ellil is the one who establishes his kingship."

Breastplate, *Ištar-lamassi-ummānīša*

This golden breastplate is recognized from the stylized lion embossed on its front. Instead of the normal defensive benefits of a breastplate, it gives the wearer a -6 defensive modification to Body attacks against them.

Should the wearer attune to this artifact, they gain the benefits of the *Furious* and *Hidden Reserve* talents.

This armor was last worn by Rabūt-Sîn, outgoing commander of Ḫammu-rapi's garrison at Sippar. After consultation with the king's privy counsel, he has returned it to Eulmaš, the Temple of Annunītum in

Sippar-Amnanum.

Its name, "Ištar is the Protective Spirit of Her Troops," can be written either (^{d}INANNA la-ma-as-si um-ma-niša) or (^{d}INANNA la-ma-as-si ERIN$_2$-ša).

Gugalanna's Hide

Legend has it that this hide armor was cut from the hide of the Bull of Heaven, after that monster was slain by Gilgameš of Uruk. In addition to granting a -4 defensive modification to Body attacks against the wearer, they can attune to it to gain a temporary +2 increase to their Body score.

Additionally, an attuned wearer can stamp their foot and make a Soul check. If successful, everyone within a 20-foot radius must make an avoid Body check, or suffer 1 Body damage.

Any who come to possess this armor would do well to be mindful of the item's history. The Bull of Heaven was a divine creature and a peculiar favorite of the goddess Ištar, and it could be conjectured that the mere act of donning this suit does her offense. Priests of Ištar, pious kings and even religious-minded civilians will be concerned if they learn that this item has been discovered, and will attempt to deliver it into the hands of her temple staff by force.

The last recorded instance of this armor was that it was in É-Ḫursaḡ-kalamma when that city was sacked by the combined forces of Lugal-zagesi of Uruk and Sargon the Great.

"Leather which knows the rites and instructions"

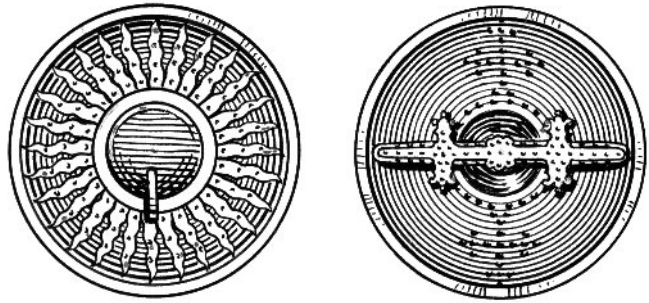
This armor comes as a set of stiff leather vambraces and greaves which must be worn on the forearms and shins, respectively, for their bearer to receive their benefits. Properly worn, they give the wearer a -4 defensive modification to any Body attacks against them. This benefit does not stack with one provided by any other magical or mundane armor. If a the wearer successfully attunes to these items, this defensive modification extends to Soul attacks against the wearer.

In Akkadian, their name is *marīnum mude parṣī u têrētim*.

Shield, Light of the Great Heavens

This bronze shield presents a face that is reflective like a burnished mirror, that never becomes dirty or otherwise marked, even as a result of use in combat. It provides a -4 defensive modification to Body attacks against its owner. If attuned, once per day its bearer can shout the words, "*nannar šamê uṣram!*" upon which the shield flashes with dazzling light.

Anyone within 20 feet (except its wielder) must make a successful avoid Mind check or be blinded for 1d4 rounds.



16.3 Artifact Weapons

Most artifact weapons are especially lethal, and do extra damage, or increase an injured opponent's roll on the appropriate injury chart. As noted in §6.3, artifact weapons never give bonuses to a character's attack roll, although they may allow the wielder to ignore some or all of an opponent's defensive modifications due to armor.

The Bow of Yarlagab

A large composite short bow of Gutian origin, for two hundred years this weapon sat in a vault in the Sumerian town of Dabrum — the final refuge of the retinue of Tirigan, the last Gutian king to appear on the Sumerian King's List. There, agents of Sîn-muballiṭ, Ḫammu-rapi's father, discovered it during a campaign against the city of Isin in that king's 17th year. It now lies in the palace treasury in Babylon. Though many of the current king's retainers have tried, few have been able to bend the bow to fire it.

In combat, the wielder of Yarlagab's bow must have a Body score of 5 or higher to shoot it. If so, arrows fired from the bow ignore 2 points of an opponent's defensive armor score. They also have a standard range of 180 feet, and targets rolling on the injury table as a result of injuries caused by the arrows add +2 to their roll. Arrows fired with this bow, moreover, ignore any penalties that would normally result from a target's concealment.

The Hammer of Kug-baba

This bronze hammer has the stylized form of an eagle stenciled upon its head. It ignores 3 points of a target's defensive modification due to armor. A character injured by the hammer also modifies their injury roll by +2.

A wielder who successfully attunes to the hammer gains the *Furious*

talent. Made for the Queen of Kiš in the 25th century BCE, it was last in the possession of Nannīya the Jeweller, a king of the 4th Dynasty of Kiš.

Kakkum ša Ṣīt Šamšim

This ancient weapon, "The Sword of the Sunrise" (wr. TUKUL ^{d}UTU È.A,) hails from the Early Dynastic Period of Kiš, its origin contemporaneous with the Deluge. Now languishing in the vaults of Ḫammu-rapi's palace, it is composed of arsenic-bronze (an alloy of arsenic and copper popular before the modern process of smelting copper and tin gained currency).

Despite its numerous enchantments and benefits, the appearance of this dull, curved blade shows its age and neglect. At first glance, the only clue to its unusual nature is the worn impression of a sun disk at the base of its hilt. With a successful attunement check, the following will be revealed inscribe on the blade:

TUKUL níg.gi.na sa_{12}.e.eš rig_{7}. ga

"Weapon endowed with truth"

níg.zi níg.si.sá ge_{16} .sa.sè ak.a

"which does right and justice always!"

Attacks with this sword ignore 3 points of an opponent's defensive modification due to armor. Resulting injuries are rolled on the Body injury chart at +3 as well.

Attuned wielders gain immunity to burn and fire damage and injuries while holding this blade. Their Soul score is also treated as 3 points higher for the purposes of avoiding Soul attacks.

The Lasso of the Uprapû

Woven from a mysterious material blessed by the Ḫurrian god Tešub, this lasso glows with the luminosity of a torch in darkness, and carries all of the associated bonuses and penalties to perception and hiding checks.

It allows a wielder to ignore all of an enemy's defensive modifications to armor and shields with respect to attacks made with this lasso. Moreover, all penalties related to being entrapped by the lasso are doubled.

A lassoed opponent may try to destroy the Lasso of the Uprapû to escape. However any creature successfully doing so is cursed by the Ḫurrian storm deity, and so gains a -2 penalty to all actions for the next year, or whenever the god is appropriately propitiated.

Mace of Lasirab

This mace, created for the Gutian king of the same name by his youngest son, the master-smith Saratigubisin, allows its wielder to ignore 5 points of an opponent's defensive modification due to armor and shields. Additionally, injuries caused by attuned wielders using this mace are treated as if the wielder had the *Deadly Force* talent of the Soldier profession.

Mašgaš Ilū-Sebetti

Named after Nergal's Divine Heptad (the seven war-like gods who belong to his court), this mace is topped with a head showing two lions opposite one another on its faces. A large bronze weapon, it allows the wielder to ignore 2 points of an opponent's defensive modification due to armor. However, because this artifact is unwieldy in the hands of a human-sized character, all their attacks are made at a -2 penalty, which effectively eliminates this benefit.

On a successful hit however, the mace's victim immediately suffers the effects of one of diseases listed in 11.7. Roll on the following table to determine the disease:

Roll (3d6)	Disease
3-6	*Di'um*
7-8	*Ḫimṭum*
9-10	*Li'bum*
11-12	*Lu'tum*
13-14	*Rapādum*
15-16	*Sikkatum*
17-18	*Šuruppû*

This weapon, formerly in the possession of Nergal's clergy at his temple of Eḫuškia in Kutha, was smuggled out of that city in 1775 BCE. It currently resides in Babylon, in "The House of the Pure Oven", Egirku (wr. É.GIR 4 .KÙ,), a former bakery in the Kullab district converted into a small shine to house this weapon.

Šibqū Ea

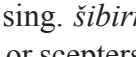
This curved blade, "Ea's Trick" is made of a magical bronze alloy which remains preternaturally lustrous. A medium-sized ruby is set in its pommel. All attempts to identify it suffer a -3 penalty. Characters who fail their attempt to identify it are convinced that the blade confers all manner of powerful mechanical benefits on a character who attunes

to it.

Attuning to this artifact is a poor choice. When engaged in combat, attuned characters will find that the blade automatically replaces whatever weapon they're wielding. Only an exorcist-priest successfully using their *Exorcise* talent can dispel this curse.

Attuned or not, a character attacking with Ea's Trick deals Body damage to any opponent normally. However, it deals an equal amount of Mind damage to the wielder.

16.4 Artifact Rods

Rods (OB. *šibirrū*; sing. *šibirrum*, wr. GIŠ.ŠIBIR, ) are hand-held items like wands or scepters. They normally weigh around 3 to 5 pounds, and range from 2 feet to 3 feet long. Rods normally require wielders to attune to them to use of gain their benefits.

Šibirru Ašamtūtim

This gilt, bronze scepter is topped with a small emerald. It allows an attuned wielder to cast the *Control Weather* ritual at no cost. It can be used regardless of season or existing weather conditions, however, it does not function beyond the bounds of Mesopotamia.

Uršigurumaš, a vizier of Maništušu of Akkad discovered this item in the Temple of Ištar in Nineveh (OB. Ninuwa) in the 2260s BCE. It was sent to the king in Akkad, but whether it reached the lost city is unknown.

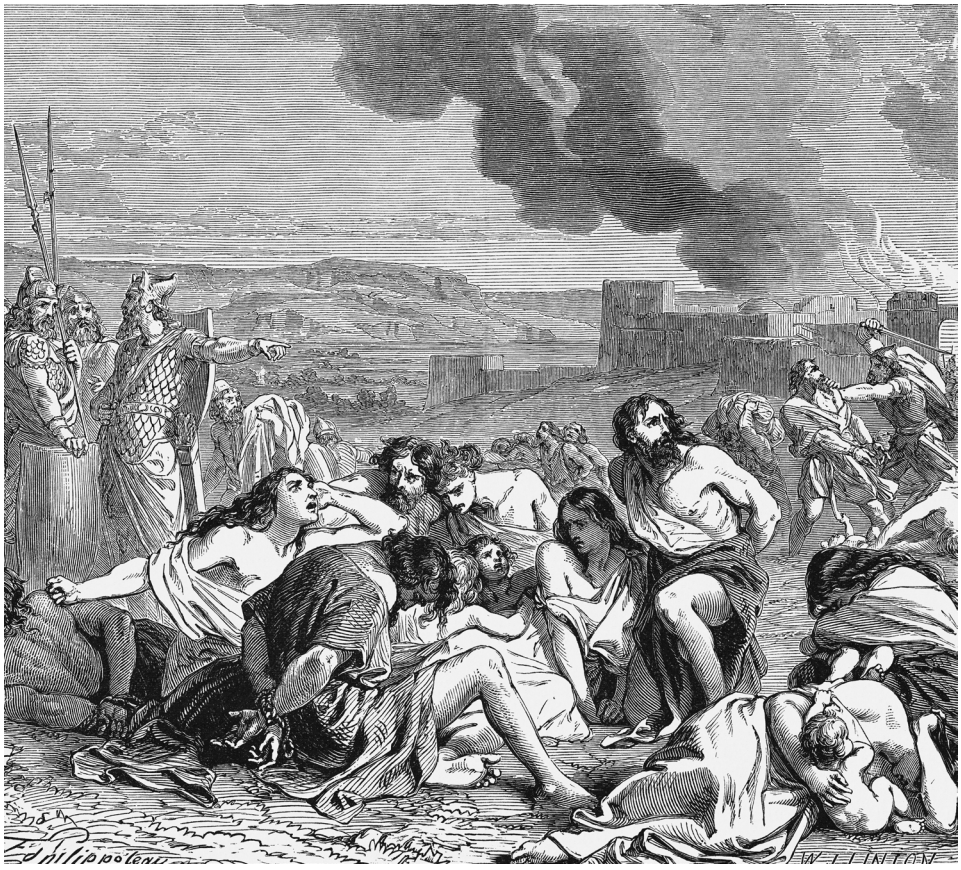
Šibirru Ellilūtim

This rod looks like a royal scepter worth at least 15,000 shekels in materials and workmanship alone. The wielder can command the obedience of all beings within 120 feet. These individuals are allowed a Soul avoid check to overcome this effect. Creatures controlled in this fashion obey the wielder as if they were the creature's absolute sovereign.

Several of these rods have been known to exist throughout Mesopotamia since the Early Dynastic Period; two unique examples are noted in the reign of Baliḫ (son of Etana, 14th King of the First Dynasty of Kiš) and Išme-Šamaš (of the 4th Dynasty of Kiš).

Šibirru Nārim Musanniqtum

While some magical items may be more coveted, few are more useful to the the average Mesopotamian, where life itself depends on assiduous attention to a city's irrigation network. This rod appears as a simple bronze shaft, hollow in the center and open on either end. It allows its wielder to



cast the *Create Substance (Water)* and *Control Water* rituals at will and at no cost. Additionally, its wielder can walk on water as if it were normal, flat pavement. He breathes in water as in air so long as he remains in possession of the rod, and if immersed in water, the wielder can will himself to rise to the surface at a rate of 60 feet per round.

This item is currently in the possession of Šamaš-pāris-dīnim, a wealthy awīlum farmer of Kiš, who received it from his father, Baḫlu-kulim. Conscious of the utility of the device, he keeps it with him at all times.

The Rod of Yadiḫa

This unadorned, three-foot long rod is made from a gnarled branch of petrified wood. It grants its wielder the ability to command a herd of five to fifty animals. Only herd animals can be controlled by the Rod of Yadiḫa, and only one herd at a time can be controlled in this way. All of the controlled animals must be of the same species.

Only one of these rods is known to exist, and it currently in the possession of Laḫwi-Il, the elderly *sugāgum* of the Yaminā Yahrurû sub-clan.

16.5 Artifact Rings

Like their mundane counterparts, the majority of artifact rings (OB. *šewerū*, sing. *šewerum*[1]) are forged from metal, although rare exceptions might be crafted from glass or bone.

A ring can be destroyed with one hit (see §11.3). To benefit from the enchantments on a ring, a player must be attuned to it.

Neḫti Eriškigal

This bone ring, "The Peace of Eriškigal" has the image of an owl carved into it, along with the Sumerian words 𒀭𒈪𒆳 (NAM.TÌL, "life") and 𒀭𒈪𒍑 (NAM.ÚŠ, "death"). This ring provides its wearer with substantial protection against undead. While worn, an attuned wearer emits a constant *Hallow* ritual out to a 60-foot radius; three times a day, the wearer can cast *create eṭemmum* or *destroy eṭemmum* (as per the exorcist-priest's *Exorcise* talent, but only affecting *eṭemmū*) by uttering the following phrases:

To create an *eṭemmum*, "*šapliš iḫabbubū šunu, imat marti ša ilī šunu*" (OB. "Below they mutter, they are the venomous bile of the gods!", wr. Sum. HUL.GÁL SIL_7.LÁ IGI.MU.TA).

To destroy an *eṭemmum*, "*lemnu duppir ina panīya*" (OB. "O Evil! Depart from before me!", wr. Sum. KI.TA INIM BAL.BAL.A.MEŠ, $UŠ_{11}$. ZÉ DINGIR.RE.E.NE.MEŠ)

These are cast as spells, not rituals, at no cost to the caster.

Šewer Ālikim

A thin, tarnished brass band, this ring protects an attuned wearer against the hazards peculiar to travel in arid environments, i.e., against exposure to the sun and normal, nonmagical heat. Additionally, it continually provides the attuned wearer with life-sustaining nourishment; the wearer does not require air to breathe, nor does he require food and water. The ring also refreshes the body and mind, so that its wearer needs only sleep 2 hours per day to gain the benefit of 8 hours of sleep. The ring must be worn for a full week before it begins to work. If it is removed, the owner must wear it for another week before they being to receive its benefits again.

Currently, one of these rings is worn by Nannatum of Sippar. Translated, its name is "the Ring of the Wanderer."

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[1]Period-appropriate to the Old Babylonian Era only. This term undergoes several phonological changes throughout the life of Akkadian. It is found in dictionaries variously listed under *semeru*, *šawarum*, or *šawirum*.

16.6 Other Artifacts

The Borsippa Map

This heavily damaged clay tablet is currently filed away in the library of Nabu in Borsippa. Inscribed with a drawing of the lands of Sumer and Akkad, its Sumerian notation details numerous sites in existence at the end of the Early Dynastic Period.

To use this artifact, the *Fix* ritual must be successfully cast on the tablet to make it whole. Afterwards, literate characters consulting this work can check their knowledge of the lands detailed at no penalty, regardless of their profession. More importantly, however, is that a character can deduce the location of lost ancient sites, including Akkade, the city of Sargon the Great.

The Borsippa Map is an utterly mundane item. As such, any competent scribe could make a copy of it which would provide the above benefits. Those wishing to use the Map, moreover, do not have to attune to it.

Etana's Words of Inspiration

Upon reciting the words of this large, rectangular tablet, for a number of hours equal to the reader's current Soul score, allies of the reader are treated as if they are wearing a bronze breastplate and greaves, for the purposes of their defensive penalty to opponent's attacks.

The words must be recited in full to produce these effects, and can only effect beings who are able to hear and understand Akkadian. A recitation takes a full four rounds, and the reader cannot do anything else. If they stop or are interrupted, they cannot continue from where they left off, and must instead start back at the beginning for the enchantment to be effective.

Harness of Strength

Made of tough ox-hide with polished bronze studs, this harness can be worn, albeit awkwardly, under clothes or armor, or more comfortably, alone. It grants an attuned wearer a +3 bonus to their strength score.

One of these items is a family heirloom belonging to Apil-ilišu son of Damiq-ilišu. From time to time, accounts surface of other, similar harnesses.

Headdress of Disguise

When this headdress is put on, an attuned wearer can adopt the appearance of another creature at will. All creatures acquainted with and friendly to the wearer see them normally. A wearer can also use this item to attempt to blend in to their immediate surroundings, in which case they

suffer no penalties to any checks related to hiding.

The Saddle of Ḫittipanum

To the eye, this saddle appears ancient, its timeworn leather broken and peeling in places. While it is uncomfortable to use (a cumulative -1 to a rider's Body checks for every 4 hours spent in the saddle), it confers upon a them several benefits.

In combat, an attuned rider never suffers penalty associated to controlling or handling his mount. Moreover, the character suffers no penalties to checks with respect to gymnastic or athletic maneuvers initiated from the saddle, nor do they suffer any penalties to attacks made therefrom. Finally, all attacks made by an attuned rider with a lasso are treated as if the Perfect feat applied to them.

The Tablet of Destinies

If this legendary artifact were to fall into the possession of a mortal, he might well refashion the universe. Now held by the god Ellil, The Tablet of Destinies (OB. *Ṭuppi Šīmātim*, wr. DUB.NAM.TAR.MEŠ,) gives the god authority over all of creation. Its theft by the bird Anzû, and subsequent return by the hero-god Ningirsu is a common tale among every class of Old Babylonian society.

In game terms, a character attempting to use the monumental stone tablet must first read it in its entirety and comprehend it. This requires literacy of Sumerian, and a successful Mind check at a standard -6 penalty. Once these requirements are met, the tablet's possessor can alter one major aspect of the campaign world at will, once per day.

In addition to the difficulties of transporting and housing the colossal 360' by 160' tablet, mortals attempting to master its magic would do well to consider that once the tablet enters the mortal realm, it becomes a target for every god, demon, and powerful mortal in existence.

Universal Stylus

This simple stylus appears to be carved from obsidian, with two small bands of inset silver along its length. A simple item, one useful only to literate characters, it can be used to write anywhere, with any material, as if the medium were porous clay. Likely intended for permanent surfaces like stone, the enchantment will attempt to make wedges anywhere, even in smoke, water, or other changeable media. In these latter cases, the longevity of any markings depend on the consistency of the material inscribed. Oil in a still jar could hold the signs as well as clay; in a flowing river, on the other hand,

they would distort and become lost within moments.

The wielder of a universal stylus must take care, as the magic at its tip does not account for intent. Nor does it require attunement — the enchantment is perpetually active. The stylus will work holes in clothing or any container in which its is placed. A creature (including its wielder) touching the stylus's tip receives a painful wedge in their flesh that will heal normally. Malicious wielders, ones who use the stylus to make a full inscription upon the flesh of a creature, deal 1 Body damage per line of text.

Washbasin of Enheduanna

Owned by Sargon the Great's daughter Enheduanna during her youth, this small (1-foot diameter) round basin is made of chalcedony. When filled with water, any character washed with the water directly from

the basin is instantly affected by the *Heal Body* ritual. There is no limit on the number of characters who may use the basin, however, an individual character may only receive the benefit of its absolution once a week. This enchantment is always active, and characters are not required to attune to the basin, check, or pay any cost to receive its benefits.

17.0 Partial Glossary

Adad — A storm deity, popular in the world of *BFJB*. His major cult-center is the city of Karkar. Wr. $^{d.}$IŠKUR, also $^{d.}$10.

Agrum — The OB. term for the profession of day-laborer. Wr. syll. ag-rum, , f. *agirtum*, .

Alad — A class of beneficent male spirits. Wr. $^{d.}$ALAD.

Alalaḫ — A city in the kingdom of Yamḫad.

Alewife — A profession in *BFJB* notable for the long tradition of its being practiced by women. Wr. OB. *sābītum*, MÍ.KURUN.NA.

Akkade — The lost city of Sargon the Great, which probably lies near the confluence of the Diyala and Tigris Rivers. OB. wr. var. A-ka-du-um, Ak-kà-dè$^{.ki}$.

Akkadian — A Semitic people (and their language), the principal ethnic group of Mesopotamia in 1767. OB. masc. sing. *Akkadûm*, OB. fem. sing. *Akkadītum*, wr. URI, .

Amorite — A Semitic people (and their language). In 1767, they are the dominate ethnic group in the western kingdoms of Qaṭna and Yamḫad, and present among the populations (and ruling classes) of several kingdoms of Mesopotamia proper. OB. masc. sing. *Amurrûm*, OB. fem. sing. *Amurrītum*, wr. MAR.TU, .

Amtum — See "Wardum." Wr. GEME$_2$.

Amud-pi-El — king of Qaṭna in 1767 BCE.

Andariq — A city-state located in northern Mesopotamia, whose small sphere of influence extends along the northern reaches of the Ḫabur River. In 1767 BCE, its king is Qarni-Lim. Wr. An-da-ri-iq$^{.ki}$.

Anšan — One of the principal cities in Elam. Wr. OB. An-ša-an$^{.ki}$.

Anum — A sky deity, the "Father of the Gods." Wr. $^{d.}$AN or AN-num, also $^{d.}$60.

Anzû — A fantastic, mythological bird, who once stole the Tablet of Destinies. OB. wr. ANZU. MUŠEN.

Apsû — One of the three principal features of Babylonian cosmology, the Apsû is a vast body of subterranean freshwater, upon which the Earth lies.

Araḫtum — Branch of the Purattum that flows through the city of Babylon. Wr. $^{ÍD.}$A-ra-aḫ-tum.

Assyria — A kingdom in northern Mesopotamia, also called the "Kingdom of Upper Mesopotamia." In the early decades of the 18th century BCE, it flourished under its king, Šamši-Adad. With his death in

1776, Assyria's power and influence suffers rapid decline.

Aššur — Capital city of Assyria. Wr. Aš-šu-ur^{ki} .

Awīlum — Highest of the three social castes of Babylon, an *awīlum*'s rights and social privileges are superior to those of the other classes. Wr. LÚ , fem. *awīltum*.

Ayya — A goddess, the wife of Šamaš. Her name is used in oaths. Worshipped with her husband at Ebabbar in Sippar, his cult-city. Wr. ^{d}A-A .

Ayy-ibūr-šabû — OB. "May the Arrogant not Flourish!" A paved, processional street in Babylon beginning at the Istar Gate and dedicated to the cult-image of Marduk.

Babylon — Chief city of the kingdom of Babylon in 1767, ruled by Ḫammu-rapi. OB. *Bāb-ilim*, wr. KÁ.DINGIR.RA^{ki} , lit. "The Gate of the God."

Bad-tibira — A city in southern Mesopotamia. In 1767, under the hegemony of Larsa. Wr. OB. BÀD.URUDU.NAGAR^{ki} .

Baliḫ — OB. name for the second largest tributary of the Purattum River. Wr. phon. ^{ÍD}Ba-li-iḫ .

Barber — OB. m. *gallābum*, wr. ( ) (LÚ)ŠU.I; OB. fem. *gallābtum*, wr. MÍ.ŠU.I. A profession in the world of *BFJB*, one whose practitioners attend the cosmetic needs of their clients.

Bārûm — OB. A diviner or haruspex. Wr. (LÚ)MÁŠ.ŠU.GÍD.GÍD ( ) .

Bīt ilim — OB. A temple, lit. "house of the god." Wr. É DINGIR(.RA) ()

Bīt-rēš-Akītim — OB. "House of the Beginning of the Akītu Festival." Located in Babylon's Kullab district, this small shrine is critical to the beginning of the Babylonian New Year Festival. Wr. É.SAG A.KI.TIM .

Bītum — OB. "house". Wr. É .

Borsippa — OB. *Barsipa*, wr. ^{URU}bar-sí-pa^{ki} . Located 20 km south of Babylon, Borsippa is the cult-center of the scribe-god Nabu.

Cella — the room of a temple or shine containing the image of the god.

CH — Abbreviation. "*Codex Ḫammu-rapi*" or the laws of Ḫammu-rapi.

Cuneiform — a system of writing originated by the Sumerians, an adapted by the Akkadians. Primarily written by making wedges with a stylus on soft clay.

Dagān — A popular Amorite grain god. His principal cult-center is

Tuttul. Wr. ^{d}Da-gan or ^{d}Da-ga-an .

Dilbat — A minor city of the kingdom of Babylon, located on the east bank of the Purattum. Wr. Dil-bat^{ki} .

Dumuzi — A god of shepherds and farming, who figures heavily in the myths related to Ištar, his wife. Wr. ^{d}DUMU.ZI, .

Durul — OB. name for the Diyala River, a major tributary of the Idiglat. Wr. ^{ÍD}Dur-ùl .

Ea — Akkadian god of the Apšû, syncretized to the Sumerian deity Enki. A mischievous god of intelligence and human learning. Affiliated with the city of Eridu. Wr. ^{d}É.A or ^{d}EN.KI , also ^{d}40 and ^{d}60 .

Ebabbar — Sum. "Shining House," the name of several temples in Mesopotamia, including that of Šamaš in Sippar. Wr. É BABBAR(.RA), .

Ebla — A city in the kingdom of Yamḫad. Wr. eb-la-ḫi^{ki}, .

Edikukalamma — Sum. "House of the Judge of the Land." The temple of Šamaš in Babylon. Wr. É.DI.KU$_5$.KALAM.MA .

Edubba — Sum. "Storage House." The name of several temples in Mesopotamia, including Zababa's at Kiš. Wr. É.DUB.BA .

E-Ḫursaḡ-kalamma — Sum. "House, Mountain of the Land," wr. É.ḪUR.SAG.KALAM.MA ; Later called Ekurnizu, Sum. "House, Fearsome Mountain," wr. É.KUR.NÍ.ZU . The chief temple of Ḫursaḡ-kalamma, devoted to the worship of the syncretized Ištar-Ninlil and in a subordinate role, Ellil. It has two ziqqurats, Ekurmaḫ and Emelammaḫ.

Ekarzaginna — Sum. "House of the Quay of Lapis Lazuli." A Babylonian temple devoted to Ea, one crucial to the construction and sanctification of the city's cult-images. Wr. É.KAR.ZA.GÍN.NA .

Ekitušgirzal — Sum. "House, the Abode of Joy." A temple in Babylon dedicated to a less-warlike aspect of Ištar, the goddess Bēlet-Eanna. Wr. É.KI.TUŠ.GIR$_{17}$.ZAL, .

Ekunankuga — Sum. "House, Pure Stairway of Heaven." The ziqqurat of Šamaš's Ebabbar at Sippar. Wr. É.KUN$_4$.AN.KÙ.GA .

Elam — An ancient, powerful kingdom located east of Mesopotamia proper. In 1767, its king is Siwe-palar-ḫuppak. OB. wr. E-la-am or NIM^{ki} .

Elamite — The dominant ethnicity in the kingdom of Elam. They speak and write their own language, an isolate.

Ellil (or Enlil) — The son of Anum and father of Marduk. His

principal place of worship is the city of Nippur. Wr. $^{d.}$EN.LÍL 𒀭𒂗𒆤, also $^{d.}$50 𒀭𒑭.

Emašdari — Sum. "House of Offerings." Located in the Ka-dinigrra neighborhood of Babylon, a temple devoted to the worship of Bēlet-Akkade, a warlike aspect of Eštar. Wr. É.MÁŠ.DA.RI 𒂍𒀀𒈦𒊏𒀀𒊭.

Enamḫe (Babylon) — Sum. "House of Plenty." The main temple of Adad in Babylon. Wr. É.NAM.ḪÉ 𒂍𒉡𒄭𒂊.

Enamtila — Sum. "House of Life." Primarily temple of Ellil in Babylon, named after a shrine in the god's cult-center of Nippur. Wr. É.NAM.TI.LA 𒂍𒉡𒋫𒆷𒀀,

Enitendu — Sum. "The House of Pleasant Rest." Located in the Eridu District of Babylon, a temple dedicated to Sîn. Wr. É.NÍ.TE.EN.NA 𒂍𒈨𒌦𒂗𒃲.

Enki — See "Ea."

Ereškigal — An underworld goddess, often shown as consort to Nergal. Wr. $^{d.}$Ereš-ki-gal(.la) 𒀭𒊩𒆳𒆠𒃲(𒀀).

Erra — A god of disease and war, later syncretized with Nergal. Wr. $^{d.}$ÈR.RA 𒀭𒊑𒀀.

Eštar (or Ištar) — One of the principal deities of Mesopotamia, a goddess of love, and alternatively, war. Wr. $^{d.}$IŠTÁR 𒀭𒋫𒀭, also $^{d.}$15 𒀭𒐖; spelled $^{d.}$EŠ4.TÁR 𒀭𒊭𒀀 in personal names.

Esagil — Sum. "House Whose Top is High." The principal temple of the city of Babylon, where the image of the god Marduk resides. Its ziqqurat is Etemenanki. Wr. É.SAG.ÍL 𒂍𒋗𒃻𒃲.

Etemenanki — Sum. "House of the Foundation Platform of Heaven and Underworld." The seven-story ziqqurat of Babylon, dedicated to its chief god, Marduk. Wr. É.TE.ME.EN.AN.KI 𒂍𒌦𒈾𒂗𒀭𒆠.

Eturkalamma — Sum. "House of the Cattle-Pen of the Land." A temple in Babylon housing a a trinity of Urukite gods, namely Anum, Nanāy, and Eštar in her aspect as Bēlet-Bāb-ilim. Wr. É.TÙR.KALAM.MA 𒂍𒌅𒆳𒆠.

Eridu (City) — Ancient Sumerian city located in southern Mesopotamia. In 1767, under the hegemony of Larsa. Wr. ERI.DU$_{10}$.ki 𒌅𒁕.

Eridu (District) — The religious district of the city of Babylon, named after the Sumerian city. It is a temenos, and contains the temple and ziqqurat of Marduk, among other temples. Wr. ERI.DU$_{10}$.ki 𒌅𒁕.

Ešnunna — A influential city located on the Idiglat River, currently ruled by Ibal-pi-El (II). Wr. Èš-nun-na^{ki} 𒌓𒅗𒉡𒋫𒀀.

Eulmaš — Sum. "House of Ulmaššītum." Principal temple of Annunītum in Sippar-Amnānum. Wr. É.UL.MAŠ 𒂍𒌋𒈬.

Gagûm — OB. "cloister." A walled, segregated area where the nadiātum dwell, usually adjoining their temple. Wr. GÁ.GI.A, 𒂍𒄑𒀀 and GÁ.GI4.A, 𒂍𒄑𒆳𒀀.

Gallābum — See "Barber."

Gegunnûm — The temple-structure located at the top of most ziqqurats.

Gutian — A tribal people living in the area of the Zagros Mountains. For hundreds of years, Gutian armies have harassed the lands of Sumer and Akkad.

Ḫammu-rapi — King of Babylon in 1767 BCE. Wr. Ḫa-am-mu-ra-pí 𒄩𒄭𒈬𒊭𒉡𒌅.

Hittite — A people living in Asia Minor, who speak an Indo-European language.

Ḫurrian — A people originating in the region of the Taurus Mountains, found throughout the kingdoms of the Middle East in 1767 BCE. Their language is an isolate.

Ḫursaḡ-kalamma — The newer companion city to Kiš located down river and administered from Kiš. Wr. ḪUR.SAG.KALAM.MA.KI 𒄩𒅔𒂗𒆠𒆳𒀀𒆠.

Ibal-pi-El (II) — King of Ešnunna in 1767 BCE.

Idiglat — OB. name for the Tigris River. Wr. ^{ÍD}i-di-ig-la-at 𒅗𒁹𒄿𒄿𒀀𒈬𒆠 or ^{ÍD}IDIGNA 𒅗𒁹𒄿𒈾.

Imgur-Ellil — Name of the outer city wall of Babylon during the Old Babylonian Period.

Isin - A city in southern Mesopotamia. In 1767, under the hegemony of Larsa. Wr. I-ši-in.ki 𒄿𒋗𒄿𒆠.

Euphrates - Modern name for the river named in OB. "Purattum." See "Purattum."

Išme-Dagan (I) - In 1767, the king of Assyria.

Ištar — See "Eštar."

Ka-dinigrra (District) — Sum. "Gate of the God." A prominent neighborhood in the city of Babylon, one that shares its name with the Sumerian name of Babylon. It contains Ḫammu-rapi's palace, and the residences of several other important personages. Wr. KÁ.DINGIR.RA^{ki} 𒄩𒀭𒀀𒆠.

Kārum — OB. "harbor" or "harbor district." In some cities, this term is also used to describe the governing apparatus of the harbor district, hence the translation, "Port Authority." Wr. phon. or KAR(-um) 𒆳(𒄑).

Kiš — One of the oldest cities in the world, now under Babylonian hegemony. Its principal deity is Zababa. Wr. uru.KIŠ^{ki} 𒆠𒍣𒆠.

Kullab — An eastern neighborhood of the city of Babylon, stretching from the Tutu-ḫengal canal in the north, to the neighborhood of Tê in the south. Wr. Kul-aba$_4$.ki .

Kumar (District) — The most ancient neighborhood of the western portion of the city of Babylon, it contains several important temples. Named after the Sumerian city. Wr. ḪA.A.ki .

Kurdā — A northern Mesopotamian city, controlled by Andariq. Wr. Ku-ur-da.ki .

Lagaš - A city in southern Mesopotamia. In 1767, under the hegemony of Larsa. Wr. URU.la-ga-aš and ŠIR.BUR.LA.ki .

Lamassum — A class of beneficent female spirits. OB. wr. d.LAM-MA .

Lamaštum — A terrible female demon, disease-bringer and murderer of newborns. OB. wr. d.DÌM.ME .

Larsa — A city in southern Mesopotamia, whose king's hegemony extends over most of the city states of that region. Wr. La-ar-sa.ki or UD.UNU.ki .

Lugalirra Gate (District) — Sum. "The Gate of the King." A district of the city of Babylon adjoining the northwestern bank of the Araḫtum, within the city walls. Much of it is not irrigated as of yet. Wr. KÁ.d.LU-GAL.IR$_9$.RA .

Magan — A distant land and trading partner of the city-states of Mesopotamia, located at the opposite end of the Persian Gulf. Wr. MÁ.GAN .

Marduk — The principal deity of Babylon. Son of Ellil and hero of the *Enūma Eliš*. Wr. d.AMAR.UTU .

Mari - A city in northwestern Mesopotamia, ruled in 1767 BCE by Zimri-Lim. The king's hegemony extends along the Ḫabur River and the northern course of the Purattum. Wr. Ma-ri.ki .

Market Gate, The — An ancient gate within the city of Babylon, located between the districts of Eridu and Šuanna. Its vicinity remains a commercial neighborhood in 1767 BCE. Wr. Sum. KÁ.GAL GANBA wr. , OB. *Abul Maḫīrim.*

Meluḫḫa — A ancient trading partner of the city-states of Sumer and Akkad, located in the Indus River Valley. The people of Meluḫḫa write and speak their own language, Harappan. Wr. OB. phon.

Mušḫuššum — The Mesopotamian dragon, a favorite animal of gods Marduk and Šamaš. OB. wr. phon. and MUŠ.ḪUŠ .

Muškēnum — The lower of the two free classes of Babylon. They

may hold property, but the law does not protect them or their interests to the same degree as the socially-superior *awīlū*. Wr. phon.

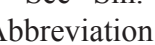
Nadītum — A special class of free-women in *BFJB*. They may hold property and transact business, however, their faith usually prohibits marriage or bearing children, and often requires them to reside in a cloister attached to a temple. Wr. LUKUR .

Nanna — See "Sîn."

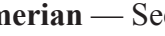
NB. — Abbreviation. See "Neo-Babylonian."

Neo-Babylonian — Dialect of Akkadian written during the Neo-Babylonian Empire, 626 BCE to 539 BCE.

Neo-Sumerian — See "Ur III."

Newtown — OB. *Ālum Eššum*. An eastern district of the city of Babylon. Wr. A-lum eš-šum^{ki}  or Sum. URU.GIBIL^{ki} .

Nineveh — City of the Kingdom of Assyria. OB. *Ninuwa*, wr. Ni-nu-wa-a^{ki} .

Nippur - A Mesopotamian city falling alternatively under the hegemony of Babylon and Larsa. The cult-center of Ellil. OB. wr. Ni-pu-ru or NIBRU^{ki}  .

Nergal — Warlike underworld deity affiliated with the city of Kutha. Wr. ^{d}KIŠ.UNU .

OA — Abbreviation, see "Old Akkadian."

OB — Abbreviation, see "Old Babylonian."

Old Akkadian — Dialect of Akkadian spoken and written during the Old Akkadian Empire, c. 2350–2170 BCE.

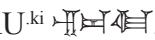
Old Babylonian — Era of *BFJB*, running from c. 1894 BCE to 1595 BCE, and including the reign of Ḫammu-rapi.

Purattum — OB. name for the Euphrates River. Wr. phon. and $^{ÍD.}$UD.KIB.NUN^{ki} .

Qattunān - City in northwestern Mesopotamia, located on the Ḫabur River. In 1767, under Maroite hegemony. Wr. Qa-at-tu-na-an^{ki} .

Qaṭna — One of two Amorite kingdoms west of Mesopotamia proper, ruled from the city of the same name. OB. wr. qa-ta-nu-um^{ki} or qa-ṭa-nu-um^{ki} .

Rabiānum — OB. "mayor." The highest-ranking local official in some communities, including Sippar. Wr. ra-bi-a-nu-um .

Razamā — A city that falls within the Kingdom of Assyria in 1767. Wr. $^{URU.}$ra-za-ma-a^{ki}  .

Rīm-Sîn - King of Larsa in 1767 BCE.

Sābītum — See "Alewife."

Saggaratum - A city on the Ḫabur River, under Maroite hegemony. Wr. Sa-ga-ra-tum^{ki} 𒊓𒂵𒁕𒌅𒆠.

Sargon — Called "the Great," Sargon founded the first Akkadian Empire. Reigned ca. 2340–2284 BCE in the Middle Chronology.

Shekel — OB. *šiqlum*, wr. GÍN 𒄭. An OB. unit of weight, the equivalent of 8.3 grams or .29 ounces. Cost in shekels of silver is the primary method of assessing economic value in the world of *BFJB*.

Sîn — The Akkadian god of the moon, syncretized to the Sumerian god Nanna. Wr. ^{d}EN.ZU 𒀭𒂗𒍪 as Sîn, also ^{d}30 𒀭𒐼 and ^{d}ŠEŠ.KI 𒀭𒊹𒆠 as Nanna.

Sîn-bēl-aplim — In 1767 BCE, Ḫammu-rapi's *sukkal ubāri*.

Sippar — An agglomeration of several communities and settlements located on the Purattum, with strong cultural ties to Babylon. The cult center of Šamaš. Wr. UD.KIB.NUN^{ki} 𒌓𒅆𒉈𒆠.

Sippar-Amnānum — Smaller of the two Sippars, it contains the fortress of Sippar Sippar-dūrim, and the temple of its tutelary deity Annunītum, Eulmaš. Wr. UD.KIB.NUN^{ki}-am-na-nu-um, 𒌓𒅆𒉈𒆠 𒀀𒈾𒈠𒌝.

Sippar-Yaḫrurum — The larger of the two Sippars, wr. UD.KIB.NUN^{ki}-ia-aḫ-ru-ru-um, 𒌓𒅆𒉈𒆠 𒅀𒄩𒊑𒌝.

Siwe-palar-ḫuppak — In 1767, the king of Elam.

Sukkallum — OB. "Grand vizier." A palace official who handles the administrative apparatus of a city-state or kingdom. In 1767 BCE, Ḫammu-rapi's is Erra-nada. Wr. SUKKAL 𒋗𒃻.

Sukkal ubāri — OB. "Minister of foreigners." A position in Ḫammu-rapi's privy counsel, filled in 1767 BCE by Sîn-bēl-aplim. In many ways, the role of the *sukkal ubāri* is that of a domestic and foreign spy-master.

Sum. — Abbreviation, see "Sumerian."

Sumer — 1) A geographic area centered in southern Mesopotamia. 2) The original civilization of the people of that area.

Sumerian — A people of Mesopotamia, the originators of cuneiform writing. Their language is an isolate. Sumerian civilization began during the 4th millennium BCE and various Sumerian dynasties ruled portions of Mesopotamia until c. 2350 BCE.

Susā — One of the two principal cities of the kingdom of Elam. OB. wr. Wr. ELAM.MA^{ki}, 𒂍𒈾𒆠 or NIM.MA^{ki} 𒂍𒈾𒆠.

Šamaš —The Babylonian god of justice, light and the sun. His principal sanctuaries, both called Ebabbar, are located in Sippar and Larsa. Wr. ^{d}UTU 𒀭𒌓.

Šamû — OB. "Heaven." Wr. AN .

Šandabakkum — OB. "Treasurer." A royal official who often manages palace finances. Wr. ŠANDANA .

Šangûm — OB. "temple administrator." Wr. SANGA .

Šēdum — A class of beneficent protective spirits. See note on page 262. OB. wr. $^{d.}$ALAD .

Šiqlum — See "Shekel."

Šql — Abbr., see "Shekel."

Šuanna (District) — An eastern district of the city of Babylon, one densely populated with a large commercial role. Wr. Šu-an-na$^{.ki}$.

Šubat-Enlil - A northern Mesopotamian city, controlled by Andariq. Wr. Šu-ba-at-$^{d.}$EN.LÍL$^{.ki}$.

Tablet of Destinies — A mythological artifact giving its possessor power over all of creation. Stolen by Anzû, reclaimed by the hero-god Ningirsu. OB. *Ṭuppi Šīmātim*, wr. DUB.NAM.TAR.MEŠ, .

Tadmir — The ancient name of Palmyra. In 1767 BCE, this city is within the kingdom of Qaṭna. OB. wr. Ta-ad-mi-ir$^{.ki}$.

Tê — An eastern neighborhood of the city of Babylon. Wr. TE.E$^{.ki}$.

Telmun (or Tilmun) — A foreign trading partner of the Mesopotamian cities, located in modern-day Bahrain. Wr. DILMUN$^{.ki}$.

Temenos — Sacred walled precinct within a larger city. The Eridu District in Babylon is one such neighborhood.

Terqa - A city in northwestern Mesopotamia, near Mari. In 1767, controlled by the king of that city. Wr. $^{URU.}$Ter.qa$^{.ki}$.

Tiamat — Primordial entity slain by Marduk in the *Enūma Eliš*. From the two halves of her body, he formed earth and heaven.

Tuba — Southern neighborhood located in the western part of the city of Babylon, densely populated. Wr. A.ḪA$^{.ki}$, or Tu-ba$^{.ki}$.

Tuttul - A city on the western course of the Purattum. In 1767, controlled by the king of Mari. Wr. Tu-ut-tu-ul$^{.ki}$.

Tutub — A city on the Tigris, under the influence of Ešnunna. Wr. $^{URU.}$Tu-tu-ub$^{.ki}$.

Tutu-ḫengal — One of the main canals of Babylon, located in the northeastern section of the city.

Ugarit — A city in the kingdom of Yamḫad. OB. wr. Ú-ga-ri-tum$^{.ki}$.

Umma - A city in southern Mesopotamia. In 1767, under the hegemony of Larsa. Wr. $^{URU.}$UMMA$^{.ki}$.

Upper Mesopotamia, Kingdom of — See "Assyria."

Ur - A city in southern Mesopotamia, the cult-center of the moon god Sîn. In 1767, under the hegemony of Larsa. Wr. $URI_2^{.ki}$.

Ur III — Term for a period of resurgent Sumerian culture centered on the city of Ur. Lasted from c. 2119 BCE to 2004 BCE.

Uruk - A city in southern Mesopotamia. In 1767, under the hegemony of Larsa. Wr. $UNU^{.ki}$.

Ur-Zababa — Monarch of Kiš and former patron of Sargon the Great. The ruins of his palace can still be viewed at Kiš.

Utu — Sumerian name for the god Šamaš. See "Šamaš."

Utukkum — OB. "Demon." Wr. UDUG .

Wardum — The slave class of Babylon. Its female equivalent is the *amtum*. OB. wr. ÌR (or ARAD) .

Yamḫad — One of two Amorite kingdoms located west of Mesopotamia, centered on the city of Ḥalab. Its king is Yarim-Lim (I). Wr. Ia-am-ḫa-ad^{ki} .

Yarim-Lim - King of Yamḫad in 1767 BCE.

Zababa — A warrior god, often associated with Ištar. He is principally affiliated with the city of Kiš. Wr. $^{d.}$Za-ba$_4$-ba$_4$.

Zimri-Lim - King of Mari in 1767 BCE.

Ziqqurat — Also written in English "ziggurat." A kind of pyramid peculiar to Mesopotamia, usually composed several levels of receding terraces. Ziqqurats are attached to temples and serve a (subordinate) religious function.

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Historical Near East Timeline (Middle Chronology)			
Year	**Mesopotamia**	**Southwestern Asia**	**The Rest of the World**
c. 10,500 BCE	End of the last glacial period		
c. 10,000-8000 BCE		Neolithic proto-cities in the Jordan Valley. Agriculture begins; domestication of cattle, pigs, sheep and goats.	
c. 7,500-7,000 BCE	Jarmo settlement in northern Mesopotamia.	Çatalhöyük settlement in Anatolia	
c. 6,500 BCE	Beginning of **Ubaid period** in Mesopotamia		
c. 6,000-5000 BCE	Hassuna culture in northern Mesopotamia. Pottery, agriculture, and small scale settlement. First signs of settlement of Eridu.	Halaf Culture	
c. 5,500-4,800 BCE	Samarra culture in northern Mesopotamia. Use of irrigation canals. Wheel and plough introduced.		Agriculture in the Nile Valley
c. 6,500-3,800 BCE	End of Ubaid period. Earliest evidence of sailing and social stratification. Settlement at Ur, Kiš and Susa.	(c. 3,900 BCE) 5.9 kiloyear event; desiccation of Sahara.	
c. 3,800-3100 BCE	**Uruk Period**. First city-states. Proto-cuneiform developed. Settlement at Uruk and Larsa.		First cities in Egypt. Early use of symbols identified as the Indus/Harappan script in the Indus River Valley.
c. 3100-2900 BCE	**Jemdet Nasr period** begins. First ziqqurats. Early astronomy and the sexagesimal number system. In Elam, the proto-Elamite script is used for perhaps a century before Linear Elamite replaces it.		First hieroglyphs in Egypt. Beginning of Old Kingdom Egypt
c. 2900-2350 BCE	**Early-Dynastic period**. Sumerians flourish. Sumerian cuneiform a fully-realized writing system. Mythical king Gilgameš reigns in Uruk c. 2700 BCE. Towards the end of the period, Akkadian begins to replace Sumerian as a primary spoken language.		Construction of Stonehenge in England. Old Kingdom Egypt (2686-2181; III-VI Dynasties), and the construction of the Great Pyramid of Giza. Cities of The Indus Valley Civilization grow (c. 2600 BCE).
c. 2340-2280 BCE	Reign of Sargon of Akkad, beginning of the **Old Akkadian Period**. Cuneiform adapted to Akkadian, written alongside Sumerian. Earliest written legal code, that of Urukagina of Lagaš.		
c. 2254-2218 BCE	Naram-Sîn reigns in Akkade.		
c. 2200 BCE	Gutian Invasion of Mesopotamia		

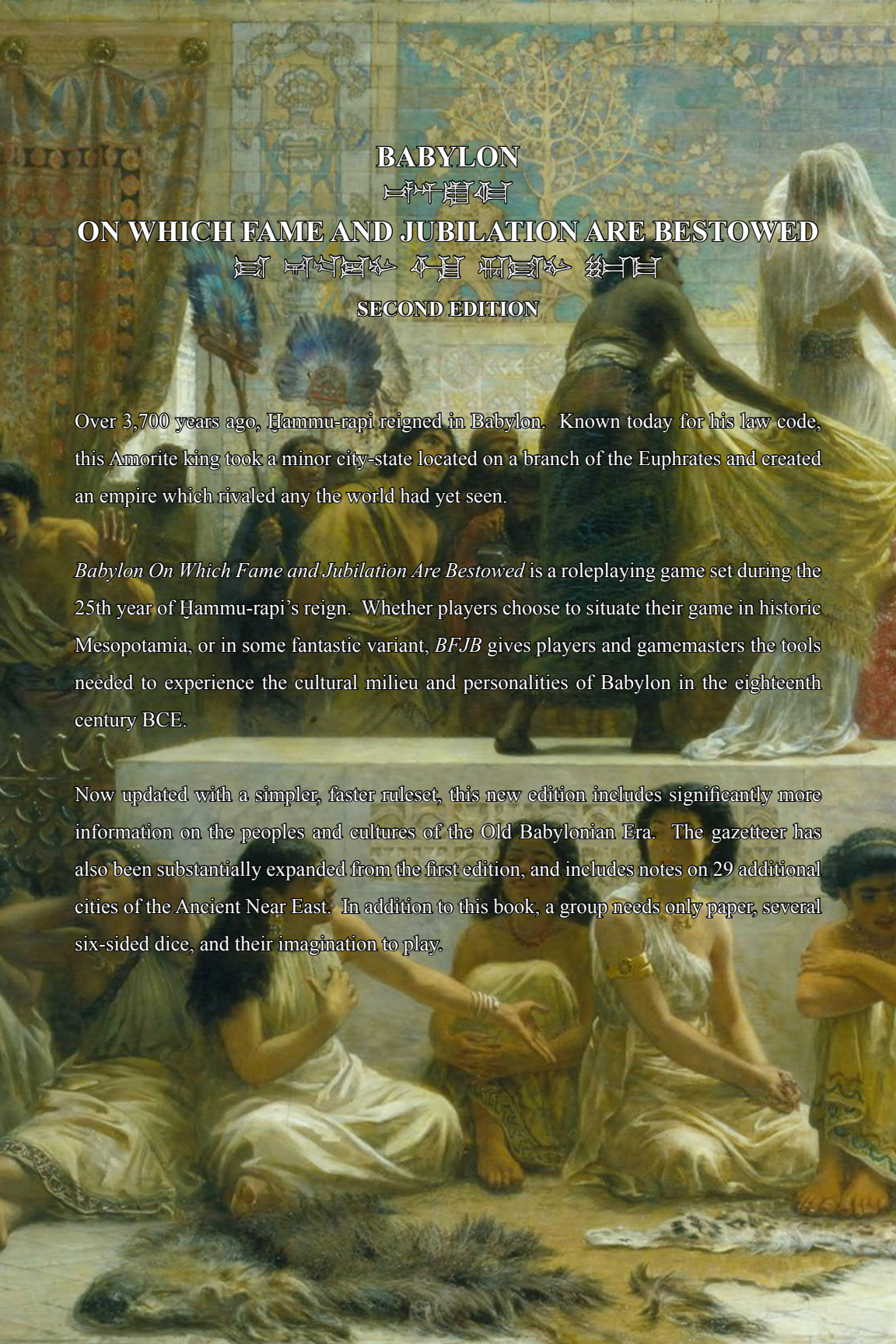
Historical Near East Timeline (Middle Chronology)			
Year	**Mesopotamia**	**Southwestern Asia**	**Rest of the World**
c. 2144-2124 BCE	Gudea rules in Lagaš.		
c. 2112-2094 BCE	Ur-Nammu founds the **Ur III (or Neo-Sumerian) Dynasty**. Earliest now-extant written law code follows. Sumerian literature proliferates. At some point during the 21st century BCE, the Epic of Gilgameš is first recorded.		
c. 2094-2047 BCE	Reign of Šulgi (son of Ur-Nammu). Completion of Etemenniguru, the ziqqurat of Ur.		Beginning of the Middle Kingdom in Egypt (XII-XIII Dynasties).
c. 2046–2038 BCE	Reign of Amar-Sîn. Site of Eridu finally abandoned.		
c. 2037–2029 BCE	Reign of Šu-Sîn. Early Amorite subjects in revolt.		
c. 2028–2004 BCE	Reign of Ibbi-Sîn, last of the Ur III monarchs. Amorites invade in force. Agricultural and economic collapse follow.		
c. 2004 BCE	Elam sacks Ur. Ibbi-Sîn taken as captive. **End of Ur III Dynasty**.		
c. 2000-1800 BCE	Rise of the Amorite kingdoms in Mesopotamia. City-states of Isin and Larsa dominate.		c. 1900, Use of Harappan script wains in the Indus River Valley. c. 1800, First abjad (consonantal alphabet) emerges in Egypt. Termed Proto-Sinaitic, it is an ancestor of Phoenician, and by extension, modern Western alphabets.
c. 1894-1881 BCE	Reign of Sumu-abum establishes the **First Dynasty of Babylon.**		

The Old Babylonian Era	
Ruler of Babylon	**Babylon and the Near East**
c. 1894 – 1881 BCE Sumu-abum	Capture of Babylon by ethnic Amorites from the petty kingdom of Kallazu.
c. 1880 - 1845 BCE Sumu-la-El	Sippar falls under Babylonian hegemony.
c. 1844 - 1831 BCE Sabium	

Historical Near East Timeline (Middle Chronology)	
The Old Babylonian Era	
Ruler of Babylon	**Babylon and the Near East**
c. 1830 - 1813 BCE Apil-Sîn	
c. 1812 - 1793 BCE Sîn-muballiṭ	
c. 1792 - 1750 BCE Ḫammu-rapi	Babylon annexes kingdoms of Larsa, Ešnunna, and Mari. Elam and the Assyrians suffer significant defeats at the hands of Babylon.
The Reign of Ḫammu-rapi of Babylon	
Year	**Babylon and the Near East**
c. 1792 BCE	Accession.
c. 1787 BCE	Sack of Uruk and Isin.
c. 1786 BCE	War with Larsa.
c. 1784 BCE	Sack of Malgium.
c. 1783 BCE	Capture of Rapiqum.
c. 1780 BCE	(Yamḫad) Death of Sumu-epuḫ, accession of Yarim-Lim.
c. 1779 BCE	(Ešnunna) Death of king Daduša, accession of Ibal-pi-El II.
c. 1777 BCE	(Assyria) Yamḫad and Ešnunna attack Assyria. Death of Šamši-Addu, succession by Išme-Dagan.
c. 1775 BCE	(Mari) Zimri-Lim captures the city from its Assyrian governor, Yasmah-Addu. Beginning of Zimri-Lim's rule in an independent Mari. (Qaṭna) Accession of Amud-pi-el.
c. 1772 BCE	(Mari) Ešnunna attacks Mari. Mari repels nomadic Amorites on its western borders.
c. 1770 BCE	(Elam) Siwe-palar-ḫuppak accedes to the throne.
c. 1766 BCE	(Ešnunna) A coalition of armies from Babylon, Elam and Mari capture Ešnunna. The Elamite king kills Ibal-pi-El II. Atamrum, the petty king of Allaḫada is appointed Elam's viceroy.
c. 1765 BCE	(Andariq) Atamrum leads a combined Ešnunnan and Elamite army against Andariq. They besiege the city, and Qarni-Lim is seized and beheaded by his subjects. Atamrum moves on to Razamā. (Qaṭna, Yamḫad) War between Qaṭna and Yamḫad, Qaṭna seeks an alliance with Elam.
c. 1764 BCE	War between Babylon and Elam. Elam significantly weakened and forced out of Ešnunna's territory. (Ešnunna) Ḫammu-rapi, now in control of Ešnunna allows the army to choose the city's ruler. Ṣilli-Sîn accedes to the throne.
c. 1763 BCE	Babylon defeats Larsa with the assistance of Mari and Yamḫad.
c. 1762 BCE	(Ešnunna) Diplomatic relations between Ḫammu-rapi and Silli-Sîn collapse. The Babylonian army defeats Ešnunna and Silli-Sîn's reign ends.
c. 1761 BCE	Babylon sacks Mari. Death of Zimri-Lim. (Andariq) Mari besieges Andariq briefly before defeat. Imidaya rises to power in Andariq as the historical record of this city is interrupted.
c. 1759 BCE	Rebellion in Mari. Babylon destroys Mari.
c. 1757 BCE	Babylon defeats a force of Gutians.

Historical Near East Timeline (Middle Chronology)			
The Reign of Ḫammu-rapi of Babylon			
Year	**Babylon and the Near East**		
c. 1756 BCE	(Ešnunna) The people of Ešnunna rebel against Babylonian rule. Ḫammu-rapi redirects the local watercourses to undermine the city's walls, then destroys and depopulates the city.		
c. 1750 BCE	Death of Ḫammu-rapi. (Yamḫad) Death of Yarim-Lim and accession of Ḫammu-rapi I of Yamḫad.		
The Old Babylonian Era			
Ruler of Babylon	**Babylon and the Near East**		
c. 1749 - 1712 BCE Samsu-iluna	Rebellion of Ešnunna, Larsa. Destruction of the walls of Ur. Many ancient cities of Sumer abandoned. Babylon looses the south. Earliest mention of the Kassites.		
c. 1711 - 1684 BCE Abī-ešuḫ			
c. 1683 - 1647 BCE Ammi-ditana			
c. 1646 - 1626 BCE Ammi-ṣaduqa			
c. 1625 – 1595 BCE Samsu-ditana			
Year	**Mesopotamia**	**Southwestern Asia**	**Rest of the World**
c.1595 BCE	Hittite Invasion of Mesopotamia. End of the First Dynasty of Babylon.		
c.1500 BCE	Beginning of the Kassite rule in Babylonia.		
c.1500-1100 BCE	**Kassite Dynasty** (in Babylonia) and Assyrian Empire (in Assyria). Correspondence with kings of Hittites and Egypt.	The Hittite Empire. Wars among the peoples of the Levant, the Mitanni, Egypt. Mesopotamia rarely involved until the end of the period. Ugaritic abjad in use (c. 1400 BCE).	New Kingdom Egypt (Dynasties XVIII-XX). Rise and decline of Minoan Civilization (Crete); Mycenaean Civilization of Greece. Linear B script. Oldest form of Chinese writing (the oracle bone script).
c.1150 BCE	Kassite Dynasty Ends.	The Late Bronze Age Collapse; End of New Kingdom Egypt, end of Mycenaen civilization, end of the Hittite Empire. Beginning of the Third Intermediate Period in Egypt. Hypothesized era of the *Iliad* and the events of the Book of Exodus.	

Historical Near East Timeline (Middle Chronology)			
Year	**Mesopotamia**	**Southwestern Asia**	**Rest of the World**
c.1087 BCE	Babylon destroyed by the Assyrians.		
c.911-609 BCE	**Neo-Assyrian Empire** grows to encompass lands from Elam to Anatolia to Egypt. Aramaic is the lingua franca. Babylon again destroyed by the Assyrians.		c. 900 BCE, earliest possible evidence of writing in the New World, among the Olmecs. Mytho-historical date of the foundation of Rome (753 BCE). Earliest evidence of Etruscan script (c. 700 BCE). c. 750 BCE, Greeks adapt Phonecian abjad.
658-605 BCE	Reign of Nabopolassar (Nabû-apal-uṣur) in Babylon. Beginning of the **Neo-Babylonian Empire**, fall of the Neo-Assyrians.		
605-562 BCE	Reign of Nebuchadnezzar II (Nabû-kudurri-uṣur); Capture of Jerusalem in 597 BCE, destruction completed in 587 BCE.	Portion of the population of Judea deported to Babylonia.	According to Herodotus, Phoenicians circumnavigate Africa.
539 BCE	Achaemenids capture Babylon and the last Neo-Babylonian monarch, Nabonidus (Nabû-na'id).		
539-330 BCE	**The Persian (Achaemenid) Empire**		Overthrow of the monarchy in Rome (509 BCE) and establishment of Roman Republic. The Golden Age of Classical Greece; the Greco-Persian Wars (490-449 BCE) and Peloponnesian War (431-404 BCE). Warring States Era (c. 475-221 BCE) in China.
334-326 BCE	Conquests of Alexander III (the Great) of Macedon. End of the Persian Empire and beginning of Hellenization of the Levant and Egypt.		



BABYLON

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ON WHICH FAME AND JUBILATION ARE BESTOWED

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SECOND EDITION

Over 3,700 years ago, Ḫammu-rapi reigned in Babylon. Known today for his law code, this Amorite king took a minor city-state located on a branch of the Euphrates and created an empire which rivaled any the world had yet seen.

Babylon On Which Fame and Jubilation Are Bestowed is a roleplaying game set during the 25th year of Ḫammu-rapi's reign. Whether players choose to situate their game in historic Mesopotamia, or in some fantastic variant, *BFJB* gives players and gamemasters the tools needed to experience the cultural milieu and personalities of Babylon in the eighteenth century BCE.

Now updated with a simpler, faster ruleset, this new edition includes significantly more information on the peoples and cultures of the Old Babylonian Era. The gazetteer has also been substantially expanded from the first edition, and includes notes on 29 additional cities of the Ancient Near East. In addition to this book, a group needs only paper, several six-sided dice, and their imagination to play.