Mesopotamian Mythology/Religion
A Jumpchain CYOA
By Crimson Moon Anon

The land of Sumer and Akkad, later Babylon and Assyria, oft referred to as Mesopotamia, is the site of one of the two oldest civilizations on the Planet. The stories, legends and faiths of those lands began to emerge at least 5,000 years ago, and bear traces of even earlier times, all the way back to the Flood at the end of the Last Ice Age.

The Descent of Inanna, the Epic of Gilgamesh, the Eridu Genesis, the Atra-Hasis, and great Enūma Eliš, these and more were the tales told in those old lands, the legends and stories by which the Sumerians and Akkadians understood the world and its ancient past. Stories of the Great Gods, the Anunna or Anunnaki, Children of Heaven and Earth. Stories of how mankind was made, of how the world was born and shaped, and how creation was put to order.

You have arrived here, in a world where these stories are not legends, but Truth. Of a world born from the primal sea, shaped by and composed of a myriad of gods and goddesses. Of a world in which mankind lives in service to and under the protection of mighty deities and their kingly champions. A world where you might find strange sights and glorious adventurers, or a quiet life of contemplation and study. The choice is yours.

By default, you will spend ten years in this world, but if you so choose you may stay up to 500,000 years, if you desire a full view of mankind's time upon this world.

Cosmologies

Sumerian: In the beginning, there was naught but the waters of Mother Nammu. From Her infinite depths arose Father An and Mother Ki, Heaven and Earth. From the union of An and His mother Nammu came Enki, and from An and Ki (or perhaps Ninhursaga…maybe Uraš?) Lord Enlil was born. In this time An and Ki were joined together, and from them came countless divinities and demons, until Lord Enlil split the cosmos in twain, claiming the Wind and Airs for himself. Mankind was born from either an accident, when Enlil pierced the Earth with the first hoe, opening a hole from which mankind sprung, or else by the craftsmanship of Enki and Ninhursaga, at the instruction of Nammu. Oh, and the dragon Kur, who is the Underworld, went up to heaven to kidnap the child Ereshkigal, who was saved by Lord Enki…or maybe Enlil, and made queen of that dark realm, even as her heroic younger sister, Inanna, would claim Heaven and Earth for her own in due time. The World is governed by the Divine Assembly of the Gods, whose authority arises from Father An, and is headed by Lord Enlil, his decrees enforced by Ninurta and Inanna among other heroic divinities.

Akkadian: Ah, so you've arrived in this land instead. Well, things aren't particularly different here. There are some new gods around, most prominent among them being Lord Dagon from

the west and young Marduk, city-god of Babylon. The gods you're familiar with are all still here, though they also go by some new names along with the old. Enlil is Elil, Enki is Ea, Inanna is Ishtar, and so on and so forth. Most of the gods have remained…fairly similar to their purely Sumerian counterparts. A handful of deities have changed more substantially, some goddesses becoming gods and vice versa, but at their heart things are pretty similar.

Babylonian: Ah, Enûma Eliš, the tale of Creation. In the beginning, there were only the twin waters, Apsu (Fresh Water) and Tiamat (Salt Water). These waters joined together in a union of love, and from their love was born a great lineage of gods, who formed the cosmos. But the gods were noisy and disruptive of the waters, and this angered Apsu. Apsu went to Tiamat and told her of his desire to slay their children, to return the waters to calm so that he might sleep. Not being able to stand the thought of her husband slaying their children, Tiamat warned the eldest of the youngest generation of their children, Anu and Ea. With this forewarning, Ea tricked Apsu to a feast, lulling him asleep with a spell, at which point Ea stole his power and slew him, crafting from the dead god's body his temple and domain, the Abzu. This enraged Tiamat, who in her grief gave rise to an army of demons, headed by the god Kingu, her favored son and new consort. The gods could not withstand these foes, and would have perished had they not turned to ~~Elil~~ Marduk, the Young Hero. The Divine Assembly elected Marduk their king, and the heroic youth went out with the combined power of the Heavens, struck down the demon host, and battled Tiamat herself in the form of a dragon, cutting her in twain and crafting Heaven and Earth from her carcass. And from the flesh and blood of Kingu, was mankind shaped.

So is it remembered and proclaimed, that every year the Great Gods return to sacred Babili to remember their King's glory, and reaffirm their covenant with the people, forgiving them of their sins.

(Neo-)Assyrian: Ah, now we're in…odd territory. This is…mostly the same as the Babylonian cosmology, with a few distinctions. First, the Great Gods are not children of Apsu and Tiamat, instead they are self-created and self-defining entities, immortal and deathless in nature and absolute in power, except where the specialities of the other Great Gods allow them to surpass the others. When Apsu and Tiamat joined together, Anu, Elil, and Ea were the first to arise, and they called out the others, who created themselves from the primordial chaos; Ishtar, Ninurta, Adad, Shamash, Gula, Marduk and Nabu. They joined together and slew the chaotic, primal deity Apsu, enraging Tiamat as in the Babylonian Enûma Eliš. Unlike there though, it was not Marduk who rose to the occasion. Instead, Anu, Elil, and Ea gave up their individual natures, fusing into one deity, Aššur, who took up Kingship over the gods, and led them into battle against Tiamat and her demonic offspring…well, that or it was literally just a replacement of Marduk with Aššur without any of that esoteric stuff.

Post-Hellenic Syncretic Hellscape: …I suppose if you thought the primordial chaos was too consistent…this is a world in which everything above this option is simultaneously true and false. Also, Ahura Mazda created the universe, the Olympians are Angels of Zeus-YHWH, Nanna-Suen is Artemis who is Anahita who is but is not Ishtar, who is of course also Astarte, Aphrodite, and al'Uzza and Manat and….Freyja?! Who the fuck let Barbara Walker in here?!?

Time and Location

You may freely choose any of the locations and times below to be the point where you insert. Alternatively, you may choose to arrive at any point between 4000 BC to 400 AD. Though, I would advise caution for any start date after the Conquests of Alexander. The gods are likely to react…poorly, to some of our historical events.

The Beginning

Engur - A World from Mother Nammu's Womb (Sumerian, Akkadian): You arrive just as Heaven and Earth arise from the primordial ocean of Nammu. It's…probably best to stay in Mother Nammu for a while. You probably won't survive between the Earth and the Seven Heavens rutting.

Dilmun - The Cosmos Born From the Coupling of Seas (Babylonian, Assyrian): Ah, the primal chaos born of the union of Apsu and Tiamat. For the mortals among you…you'll probably cease to exist on contact with these primal waters. Otherwise, enjoy the view. Perhaps you can avert the kinstrife between Apsu and his descendants?

The Ordering of Creation and Birth of Man

Lord Enlil - Splitting Heaven and Earth (Sumerian, Akkadian): Lord Enlil has but moments ago split Heaven and Earth, claiming dominion over the Winds and giving space for mortal life to be born upon the Earth's surface. Soon the younger gods will be tasked with shaping the world, and from their protests humanity will be crafted.

Enûma Eliš - When High Heaven had not been Named (Babylonian, Assyrian): Apsu is dead. Tiamat's despairing wail echoes throughout the cosmos, and the gods quake in fear before her wrath. From her depths, eleven horrifying demons offspring have arisen, and the youngest god, Kingu, has been given by her the Tablets of Destiny, and so Kingship of the Universe. Anshar, King of the Gods, has attempted to send first Ea and then Anu to entreat and appease Tiamat, but they are too fearful to approach her. If you wait, Ea will bring forth his son, Marduk, before Anshar to solve their problem. Or perhaps you could face the Mother Sea, and bring an end to either her wrath or life?

The Deluge

Enlil's Wrath upon a Noisy World (Sumerian, Akkadian): For 315,600 years, eight generations in the lives of mortal man, has mankind labored upon the Earth in the land of Sumer. They dig canals, plant seeds, harvest wheat and barley, and herd sheep and cattle. And these they offer up to the gods, their creators and masters. But not all is well. Mankind has spread to cover the whole of the Earth, and their clamor reaches the very highest of the Seven Heavens. Soon, a

sleep-deprived Enlil will gather the Divine Assembly, and cajole and coerce the Great Gods into agreeing to the destruction of Mankind in a great Flood. You will have a year and a day till the arrival of the Flood.

> Eridug: The site at which Kingship descended from the lap of An to Earth, to give order to mankind and to spread justice throughout the land. It has been hundreds of thousands of years since Kingship has been at Eridug, but Eridug remains a great city nonetheless.
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> Zimbir: A city that will someday be known as Sippar. It is home to Utu-Shamash's greatest temple, and prior to the reign of Ubara-Tutu was home to the Kingship of Sumer. As of late, the Sun God has not visited his temple in his true body for some months, something that has put the people ill-at ease.
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> Shuruppak: The most prominent of cities in this time, host to hegemon king Ubara-Tutu. But ill omens have been seen in the king's dream, and unbeknownst to him both he and all the sons of men have only a year to live, but for his son, Utnapishtim and his wife. Or, perhaps, his name is Ziusudra. Maybe Atra-Hasis? Either way, only one man knows of the impending doom that faces the world. Perhaps you might talk or barter your way onto his ship?

Birth of Civilization, Descent of Kingship

Abgal Rising: The Flood has washed away the old race of mankind, but for the seed of one man and his kin, who were allowed to survive. The humans of these days are long-lived, but only by the standards of the later peoples. Even still, these humans do not know how to work and live, not with any efficiency or effectiveness at any rate, and live largely on divine largesse. Soon, Lord Enki will send up the seven Apkallu to spread the ways of civilization to humanity, specifically speaking the chosen people of Sumer and Akkad, who will in turn be given the duty of spreading these teachings to the other peoples of the world. Naturally, there aren't that many intact cities or towns at this point, so where exactly you are doesn't yet have as much significance as you'd think.

Reign of Enmerkar, Founding of Uruk (4446-4026 BC): Ah, a truly glorious time to be alive. Lasting four hundred twenty years, Enmerkar's reign saw the founding of the city of Uruk around the E-ana temple, the earthly emanation of the House of Heaven, caretakership of which he inherited from his father, Mesh-ki-ang-gasher, who took the Kingship from Aga of Kish at least three hundred twenty four years prior. Enmerkar will go on to invent writing, be the vehicle through which Inanna introduces the concept of trade to humanity, and fight numerous wars within and without Sumer. His successor, Lugalbanda, is currently serving the great king as a great warrior and general.

Reign of Lugalbanda, Nothing of Particular Note (4026-2826 BC): As a hero of the land, Lugalbanda was a brave warrior, a faithful subject, a wise elder and a compassionate man. As a King, we know little about his reign over mighty Uruk and Sumer at large, but it would be fair to assume he ruled with the same virtues he lived as a mere man. By default you start in Uruk proper, but can decide to start at any point in Sumer at your discretion.

Reign of Gilgamesh (2726-2600 BC): Gilgamesh, the great hero-king of Uruk, reigned over that city for a length of one hundred twenty six years. As a hero, he managed such feats as befriending the wild-man Enkidu, the slaying of the demon Humbaba and the divine Bull of Heaven, and journeying the very edge of the world across the Waters of Death. As a king, he built Uruk's mighty walls, expanded the E-ana temple, refurbished great Enlil's house, and drove off mighty Aga of Kish. Exactly what else one might find the hero accomplishing depends on the sort of world this is, but it will surely be suitable.

> Uruk: The city built around the E-ana, founded by Enmerkar and shepherded by Lugalbanda. Now it rests under the rule of his son Gilgamesh. A city of 50,000 loyal and kind souls, it is at this time the greatest of the cities of Sumer in both populace, size and grandeur. The city will be abandoned for a few years during Gilgamesh's wandering, if you choose the Akkadian or Babylonian cosmologies, but its people will return once their king has found the wisdom to accept that which cannot be changed. If you desire to meet Gilgamesh, Enkidu, or even Inanna herself, this would be the place.
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> The Cedar Forest: A primordial forest and favored abode of the Great Gods, entrusted by their king Enlil to the guardianship of the demon Humbaba, son of Hanbi. Though Humbaba appears a monstrous giant, he is in truth a dutiful steward of this place, ensuring the health of the land and the beasts that dwell upon it, for which they love him as a king. If you are a normal human, you'll probably have to engage in some quick-talking to escape with your head, but sages, demigods, and even demons will have more space for discussion. If you're a deity in your own right, the great demon will show you deference to your status, but will firmly remind that he serves your king, not you.
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> Garden of the Sun God: Beyond Mount Mashu in the sacred and deathless land of Dilmun, lies the garden of Utu, or Shamash. When the Sun god is not traversing the Heavens or the Underworld, he is here, tending his garden. The plants here are not normal though, for instead of normal leaves and fruit, they instead sprout precious metals and gems. If you're not a god or demon, you might need to ask for some help when you want to leave, Gilgamesh's path is not for the faint of heart.

Sargon, King of the Universe

The man who would become the King of the Four Corners began his life as the illegitimate son of a man by the name of La'ibum and a priestess of Ištar Anunnitum in the city of Agade. His mother placed him in a basket of whicker, sealed with bitumen, that they might both live, and sent him down the river. There the hand of Ištar sent him to Akki, a humble gardener in the city of Kish, who took in the young Sargon as his son and raised him.

As a young man, Sargon was chosen by the king of Kish, Ur-Zababa to be his cupbearer, but after a dream foretelling Sargon's conquest determined to have the young man killed. First he sent Sargon to his chief smith, but Ishtar stood beside Sargon and prevented his entry to the smith's house. Then Ur-Zababa elected to send Sargon as a messenger to the great king of Uruk, Lugal-zage-si, who even then was making great progress on his unification of Sumer. The message, recorded on a clay tablet Sargon was ordered not to read, requested that the reader kill the one who bore it.

But Ištar once more intervened, commanding Sargon to read the message, and then directing him towards the city of his birth, Agade or Akkad, where he would be given Kingship over first the city, and later the whole of the world…or, at least the parts that matter.

Kish: One of the preeminent cities of Sumer, and a frequent holder of Kingship over the land. At this point in time its patron deities are Inanna and Enki, though of late they have come to be known under the Akkadian names of Ištar and Ea, worshiped here as spouses. It is currently under the rule of Ur-Zababa, who has reigned for five years now, and will reign for one more before the city is razed by the armies of Uruk. Perhaps you might avert its destruction?

Uruk: The golden age of Uruk has passed, but among the land of Sumer Uruk is still great and mighty. Under the reign of Lugal-zage-si, Uruk is currently the capital of a centralized kingdom that currently control roughly half of Sumer, and by the end of Lugal-zage-si's reign those borders will have encompassed Sumer and much of Akkad (the region, not the city) in their near entirety. But the glory days of Lugal-zage-si are numbered, and if events go as fated he will be laid low by Sargon's mighty hosts.

Agade: Also known as Akkad. As one might guess, it is after this city for which the Akkadian people and their language are named, though they have been present in the land for centuries by this point. The gods of the Akkadians are already firmly, if informally, identified with the gods of Sumer, and under the guidance of Inanna, known locally as Ištar-Anunittum, Sargon and his daughter Enheduanna will see those ties solidified. But that is the future many years hence. For now, Akkad is but one among many of the more northerly of the cities of southern Mesopotamia, but under the newly crowned King Sargon it will soon rise to great prominence.

Gutium: High in the Zargos Mountains, amidst the stream-ridden vallies dwell the Gutians. Men described by the Sumerians as humans bearing the visages of monkeys and the instincts of rabid dogs, savages ignorant of how to live well and happily, who perpetrate evil and spread chaos wherever they might go. How true that is…well, you'll have to find that out yourself. Perhaps they are bestial monkey-men with the wings of birds, or perhaps they are just men like any other, ignorant of the teachings of the Great Gods.. Either way, there are no great cities amongst these people, nomads who dwell in

tents amidst the mountains. In a bit more than one hundred fifty years, these people will make quite a ruckus.

Naram-Sin, Hubris Before the Fall

Naram-Sin, son of Manishtushu and grandson of Sargon, began his reign well. He campaigned in the north, stretching the border of Akkad to the Mediterranean Sea, and he campaigned in the south against the tribes of the hills and mountains. He set about his sons as governors and his daughters as high priestess, and rebuilt temples. But when the cities of Lagash, Uruk, Kish, Nippur, Kutha, Sippar, Kazallu, Kiritab, Borsippa, and countless more rose up against him, he stood strong and gained victory in nine battles in a single year through the favor of Ištar. But finding victory against the cities of Sumer led to hubris to grow in his heart. He declared himself a god, and built for himself a grand temple in Agade.

It has been a number of years since then, and the King of Akkad has recently won a great victory against the Lullubi of the Zargos. But there are storms-clouds on the horizon. High in the mountains, the will of Lord Enlil spurs on the men of Guti, gathering them into a great host to assail the lands, even as he sends dreams as ill-omens to the King of Akkad. Unless changed, Naram-Sin will soon seek to raze the E-kur, a hopeless attempt to forestall Enlil's wrath without offering due repentance. By default you will appear in Akkad itself, a true wonder of the times in which all the treasures of the world may be found, but may freely appear anywhere in the borders of the Akkadian Empire.

Kingship, Taken Away to the Mountains

Akkad has fallen, the Kingship of Sumer taken away to the mountains. The cities of Lagash and Uruk, among others, yet retain some degree of independence from the mountain-men, but the Gutians under the king Erridu-pizir has united the hordes, and has begun to expand his control over the land, forging a rudimentary state apparatus.

Uruk: *Ensi* Ur-nigin, self-proclaimed King of Uruk, has established the Fourth Dynasty of that city, claiming Kingship over Sumer. Under him the city of Uruk is flourishing in a way it was unable to during the later Akkadian Empire, but it is still recovering from the devastation left by Naram-Sin's retaliations for revolt.

Lagash: Ur-Ningirsu the First of Lagash has firmly established the independence of Lagash and the lands around her, fending off both the men of Uruk and the Gutians. Unlike the Uruks, Lagash is not fated to fall to the Gutian scourge, but will eventually be overcome by the Third-Dynasty of Ur.

Adab: Erridu-pizir has united the tribal Gutians under his rule, centered in the city of Adab. The Gutian King has claimed the patronage of the gods of Adab; Ninhursaga, Inanna-Ištar, Enki and Iškur as his patrons, and has put effort into maintaining their temples, his priests know not their rites. He and his people know not how to tend the canals, how to manage the fields. They are fundamentally knowledgeable of the land, and the land will suffer for it.

Utu-Hengal, Hero of Sumer, and the Third Dynasty of Ur (2119-2004 BC)
For decades, the land of Sumer was put under the yoke of the vile Gutian. The shrines of the gods were neglected, the irrigation canals overflowed and the dikes and levees were neglected unto ruin. Crops rotted in the field and the savages set loose their herds to devour the grain of gods and men alike. So then did Lord Enlil give to Utu-Hengal, the man selected for Kingship by Inanna, order to remove the barbarians from the land. So the King of Uruk marches out, with Enlil, Inanna, Utu, Iškur and Gilgamesh as his allies, and he will send Tirigam, King of the Gutians, and his host to flight. Tirigan will flee to Dabrum, and the people of that city will welcome him, and then put him in fetters. But Utu-Hengal will show mercy to Tirigam and his men, letting them go free back to Gutium in the high mountains, to trouble Sumer no more.

For seven years Utu-Hengal will reign, King of Uruk and over Sumer, until he finally dies in a surprise flood while inspecting a dam. His son-in-law, Ur-Nammu, will succeed Utu-Hengal as King of Sumer from his own city of Ur, establishing the Third Dynasty of that great city. Under these Kings Sumer will be united in a manner not seen before, as the Palace exerts control over each city with fine precision and depth that will not be seen for millennia. The borders of the land too would they expand, recapturing Sargon's Empire by the time of Amar-Sin, if only briefly. In the end though, the migration of Amorite tribes, clashes with the Elamites, the god Inshushinak's people, and internal revolt will lead to the fall of the last Sumerian polity.

You may appear at any locale or time within this period. Of particular note are the cities of Adab, capital of the Gutians, Uruk, center of Sumer under Utu-Hengal, and Ur, the center of the Neo-Sumerian Empire, along with Susa, one of the greatest cities of Elam.

Hammurabi, Reign of the Law-Giver (1792-1750 BC)
As the Ur III state began deteriorating, a Western Semitic language speaking people known to history as the Amorites, and to the Akkadians and Sumerians as the Martu, migrated from their home in the north-eastern Levant into Mesopotamia. The Amorites established a number of states and dynasties across the region, one of which was the First Dynasty of Babylon.

King Hammurabi was the sixth ruler of Babylon's Amorite dynasty, and began his reign in a peaceful manner. For twenty two years he reigned in peace, but in the year 1770 the Kingdom of Elam attempted to drive the kingdoms of Babylon and Larsa to war, only for them to retaliate, crushing the Elamite armies in the field. Hammurabi would then turn on Larsa, claiming they'd effectively abandoned him despite their alliance, and would pull on his Amorite allies in Mari and Yamhad. Afterwards, he then turned north and launched a long war on the Amorite king Ishme-Dagan I of Ekallatum and Assyria, forcing them to pay him tribute before turning on Mari. Of course, while Hammurabi successfully conquered Sumer and Akkad, he would be known to posterity more for his role as a lawgiver (by the blessing of Shamash) and for establishing Babylon as the center of southern Mesopotamia. Desearvingly, given his Empire would begin rapidly deteriorating shortly after his death. You may appear at any place within Amorite occupied Mesopotamia or Elam during this period.

Bābilim Burning (1595 BC)
Woe be unto Samsu-ditāna, *šakkanakki Bābilim*, for his sins have stained the land and burdened the people's shoulders. Great Marduk and Ṣarpānītu have taken the Kingship from him, and the King of Hattusa, Mursili I, darling of Arinniti, marches now to take Marduk's favor for his own. The destiny decreed for the city by Father Enlil fast approaches, perhaps you might wish to turn the tide? If so, you may appear in Babylon a few days before the army of Mursili arrives.

Late Bronze Age (1550 - 1000 BC)
With the fall of the last Amorite King in Babylon, a new era falls upon the land. The first two centuries will see the reorganization and refurbishing of the Hittite Kingdom, Arinniti's light continuing to shine on the people of Hatti, while the lands of Babylon, Akkad and Sumer resurge under the rule of the Kašši under the grace of Marduk, Enlil and their own savage gods. To the north the Hurrian people finally rise from obscurity, founding the Kingdom of Mitanni at the city of Waššukanni, quickly taking the lands of Aššur, Subartu and the northern Levant for their own. Finally, the men of Kemet had surged north seizing the lands of Canaan and intruding into the lands that would come to be known as Phoenicia

Competition between these powers would continue for centuries, with Assyria breaking away from Mitanni, only to then grow, subjugate and ultimately conquer their former overlords while the men of Hatti and Kemet exhausted themselves against one another. Aššur's might would be manifest through his people, their armies again and again triumphing over Hatti and Kašši again and again, till with the unintended aid of northern barbarians and the Elamites both would cease to be, and Kemet collapse inwards. You may appear at any locale in this period, at any point in time.

Aššur and Marduk Triumphant (911-539 BC)
By the grace of the Great Gods Aššur and Marduk, Assyria and Babylon would go on to dominate the region from the Zargos Mountains in the east to the Mediterranean Sea in the west for nearly four hundred years. Countless lands knelt before the Great Gods and their champion, and many ceased to be under their righteous fury. But all things must come to an end.

For Aššur's sons fell, their sins against the Great Gods weighing down their mighty arms and allowing the men of Bābilim and Media to bring ruin to the land. And after eighty seven years, the folly of Nabonidus would bring an end to Bābilim's mighty Empire, and the Parsuāiu man, Cyrus, took the Kingship off to Pāsārgād. But for you, any of the great cities of Assyria, Babylonia, Urartu, Egypt or Elam lie open to you, at any year in which the authority of Aššur and Marduk was spread across the land.

Origins

Any origin may be treated as a drop-in if you so desire. Similarly, you may freely choose your age and gender as suits your whim and circumstance.

Mortal King [Free]: Oh Lord of the Lands, Shepherd of the People, you have been selected by your God, the true King or Queen of your city or nation, to lead their mortal subjects to prosperity, order and glory. By the kingly scepter they have placed in your hand, by the regal crown they have placed on your brow, you have been elevated among your common humans, and act as a mouthpiece of the divine. But be warned, for your role requires an open and attentive mind. You must be ready to see the commands of the gods in the world around them, to interpret them well, and to put them into action. It was by the divine will that you were elevated, and that same will may cast you down with the same ease.

Hero [Free]: Enmerkar, Lugalbanda, Gilgamesh. These are but some of the great heroes of yore, or perhaps the present depending on the temporal locale, and now your name will be among them. Whether you are a mortal the divine has smiled upon, a demigod born of union between god and man, or a beastman forged in heaven to bring low an unruly hero, it is your destiny to bridge the gap between mortal humanity and the greater powers of the world. But for all your power, for all the grand adventurers you might go on, remember…death is the lot of man.

Sage [Free]: Son of the Lord Enki, Teacher of the People, Bringer of Civilization. Whether you are one of the divine Apkallu, a mortal son of Enki, or simply a wise scholar and priest, you are one of the pillars upon which mortal society leans. Where the King reigns from the Palace, you reign from the temple, and the wisdom of Heaven and Earth is made open and clear to your eyes. Just, don't get too big a head

Demon [400]: Son of Heaven and Earth…no, not like that. You are a demon, a numinous force borne of incomprehensible and inherently alien malice and hate towards all mortal life…or maybe you're a lesser spiritual force in service to the divine? Oh, you could also be some sort of giant, or maybe a dragon. Really, things are pretty inconsistent when it comes to *what* you are, even before you get into weird exceptions like Pazuzu or Lamashtu…

God(dess) [600] You are one of the Great Princes, the Sons and Daughters of Heaven and Earth. As a god or goddess (sometimes even at the same time), you are one of the numinous powers which composes, animates and directs a concept, phenomena, or physical body in the natural or human world. The world is composed of your kind, and it is governed by them. Above all other creatures, you exist at both the peak of power and responsibility. Remember though, there are countless divinities in this world, and only seven seats at the very peak of the Heavens. You are strong, yes, but your superiors are many.

Perks

Generic

Son of Heaven [200 CP, 300 CP]
You are a child of the divine; either your mother or father was a divinity in their own right, and some of their blood and flesh have been passed down to you. By default, this does not grant you any supernatural power over what your divine parent was a god over, but does give you an immense inherent talent in any skill or craft they were god of. Additionally, you have the potential to be roughly twice as capable as any mortal man in this world in all physical and mental abilities, are exceptionally resistant to disease, and will naturally live to at least 150 years, only becoming feeble towards the end of your last few years.

Additionally, your divine parent bears a great love for you. They do not have the authority to grant you immortality, nor can they directly, physically intervene in your life, but they will do what they can to aid you indirectly, whether through their divine office and inherent phenomena aiding you in times of great danger, or sending you dreams of future threats and opportunities, hidden behind metaphor and symbolism. By default you may only choose one of the relatively lesser gods of this world as a parent, but for an additional 100 CP, you may choose either one of the Seven Who Decree, or one of the foreign pantheon heads who serve as regional administrators for the Great Gods.

In future Jumps, the local equivalent of your divine parent will feel a great sense of kinship for you, akin to one of their blood-children…and if you're not a drop-in, you can optionally be their child by birth or more esoteric means.

Mortal King

Duties of the King [100 CP, Free for Mortal King]
The King is both Warrior, Ruler and Priest. He must be a master of Inanna's Dance, both in the use of spear and axe as well as the master of his fellow warriors. He must be a maker of laws, a bringer of justice, and possess an able hand for the management of the canals in the countryside and the artisans in the city. And above all, he must know the sacred rites of the gods and his own role in their propitiation.

In these three fields, you are not only competent but exceptional. Your talent with the weapons of this age are equal to the greatest of mortals, and as a commander you stand akin to such enviable personages as Sargon the Great, the legendary world-conquering founder of the Empire of Akkad and Champion of Ishtar, or venerable Utu-Hengal, the mighty King of Uruk who crushed the beastmen of Gutium and drove the vile horde back to the mountains from which they came, and in doing so united the land of Sumer.

Additionally you have an encyclopedic understanding of the numerous legal codes of Mesopotamia and intuitively understand the impact changing any existing law or introducing any

new one will have for at least the next three generations. Furthermore, under your guidance the maintenance of infrastructure and distribution of resources will proceed flawlessly in-line with your intent. Finally, you have a complete understanding of all the religious and magical rites and rituals associated with kingship, and any others you might be expected to participate in.

Humble Governor of the City God [100 CP, Discounted for Mortal King]
To be a King is merely to be first among servants, or if one wished to be less generous, the most prestigious of slaves. Your authority is that of your divine master's, and any legitimate act of state carried out by you is merely deity's will expressed through you. Naturally then, your people are not liable to think of unpopular policies and actions as the act of you, the King. Instead, any negative sentiments your act as king evokes is instead directed at the deity you serve. Your people might eventually decide to disobey you, their respect and fear of the divinity lessened to the point of rebellion, but they'll never blame and act against you because of something you did as king.

The Great Man, Shining with Divinity [100 CP, Discounted for Mortal King]
You aren't literally shining, and you're probably not a god(dess), but most people who look at you can't really tell the difference. Whether it takes the form of rugged handsomeness or elegant and sensual beauty, your form sits at the very peak of human splendor. There might be two or three humans in the whole of the world who can match your appearance, and whereas they might need to engage in almost excessive grooming and makeup to reach those heights, yours is a mein to enchant the world on its own merits. You could spend a year bathing in mud and walking through a land cloaked in a shower of ash, and you'd still find a hundred men and women happy to share your bed. In a village numbering one hundred.

But, if you happen to also be a King, then this perk has a second attribute. When you act in your role as King, you seem to shine like a star in the night sky, instilling a sense of awe in your subjects and terror in your enemies. Those of great will can overcome both these feelings, but that requires a certain presence of mind most won't have around you.

A Life like Legend [200 CP, Discounted for Mortal King]
It's common knowledge that the great Kings, whether they be the lugals of Sumer or the šarrus of Assyria and Babylonia, have a tendency to write their chronicles and victory steles in the same fashion poets and priests will forcumulate epic poems. Whether they merely borrow the style of prose and themes, or if they explicitly paint themselves as heroes akin to Lugalbanda, Gilgamesh, or Adapa, a reader will very quickly come to the conclusion that historical treatise and poetic legend really are just two expressions of a single genre.

But where most Kings merely give the impression of being a character in a story, you seem to really be one. As you go through life, you'll find events seem to warp and twist around you till they fit into certain themes and patterns akin to an epic poem. Whether this takes the form of

you ending up an wild adventurers despite having people to do that for you, or direct interaction with supernatural forces in contexts such shouldn't be possible, you'll find that as long as you act within your 'role', whether that be as a conquering king or a valiant adventuring hero, you'll tend to succeed at your endeavors more often than you logically should. It won't let you do the impossible, but if it fits the narrative your presence evokes, you'll probably find a way.

Jumper, Beloved by the Gods [200 CP, Discounted for Mortal King]
To be a King is, by definition, to be beloved enough by a divinity to be given rule over that divinity's earthly estate and subjects. Beyond the god of your city though, there are many other divinities that a proper King would be well-served to be on good terms with. Such is also true for the common people, but for a King the distant and oft impersonal relationship between divinity and worshiper is much more personal.

To your patron god, you might be a beloved child or trusted servant. To a deity fond of your deeds and demeanor, you might be a friend or comrade. It is not right or wise to presume such, but when you have a relationship with a divinity, it tends to take on more personal meaning for both parties. And, naturally then, you'll find that as long as there are gods for whom you can interact, they'll have an inclination to communicate and interact with you openly and directly. Whether that means they'll come down to share a drink, to wrap you in a blanket when you're sick, or to beat you to death with their bare hands after insulting them depends entirely on how likable you happen to be.

The Substitute King [200 CP, Discounted for Mortal King]
In this world, it is common knowledge that both the dread magic of witches and ill-omens from the heavens can spell disaster for the country and for you, the king, in particular. At times even the gods might become angry with you, whether for something you or your people did, or perhaps because they're just having a bad day. Regardless, when it comes to evil magics and divine wrath, there's a rather nifty way to avoid paying for the consequences personally.

Specifically, while you remain upon the throne you are the King, a position that transcends any individual and whose shared legacy is the cornerstone between the covenant between man and divine. Or to put it simply, when you're being targeted mystically, these attacks will gravitate towards the office of kingship itself, not you personally. Fortunately, as the heir to a several hundred thousand year old civilization, the process of taking advantage of this has already been formalized.

The ritual of substitute king can only be carried out if you have at least a month's warning of your impending magical demise or other ill-fortune. If you have that though, you'll find the whole process remarkably streamlined. You simply abdicate the throne and leave the palace, while a pre-selected individual, either unreasonably loyal or particularly dull in the head, is placed upon the throne and crowned. This man must rule in truth, even if his orders are carried out by men

loyal to you and every word that reaches him is carefully censored, otherwise the magics and divine powers will not recognize him as the true King.

But as long as those conditions are met then when the appointed day comes whatever fate would have befallen you will instead strike down the substitute king. If he perishes, then all is well. If he does not, then your loyal courtiers will rip the man from the throne, drag him into the streets, and violently stab and beat him to death. Once the man has died, any magics targeting the king, whether they be lying dormant or simply late to arrive, will die with him. Though it should be kept in mind, that if a divinity truly wishes you dead, they hardly need to rely on magics and curses, and this sort of ritual tends to only fool an individual divinity once. Mortals and demons on the other-hand, are much more gullible, though this won't protect you from a more mundane assassination attempt.

It's Only Paranoia If They Aren't Out To Get You [400 CP, Discounted for Mortal King]
It is only natural for the king, being a mortal man, to fear the assassin's knife.

The lives of the Assyrian Kings Sîn-ahhī-erība (Sennacherib) and Aššur-aḫa-iddina (Esarhaddon) serve as ample example of both the glory one can achieve in service to the gods, but also as warnings to the danger inherent to kingship. King Sîn-ahhī-erība was slain by his own sons within Sîn's temple, and while Aššur-aḫa-iddina managed to avoid his father's end, his rampant paranoia over potential assassination plots and isolation from his family only aggravated his ill-health and pushed him farther along into depression.

Of course, in the end, Aššur-aḫa-iddina was actually right, as the conspiracy of the usurper Sasî showed. While Aššur-aḫa-iddina managed to survive and overcome the conspiracy that even turned his chief eunuch against him, it was at great cost to his reign and the country. You though, have learned how to avoid this. Your paranoia has reached such heights while maintaining preternatural efficiency, such that you can near flawlessly identify conspirators within a month's time of learning of a plot against you. Furthermore, you can effortlessly formulate contingencies by which you can seamlessly purge any such conspirators without giving them any time to react, nor unduly affect your bureaucracy even if three fourths of said bureaucracy is dead in the aftermath of said purges. This is especially effective when the plot involves your kinsmen.

As a miscellaneous benefit, you are particularly good at fleeing danger, to the point that if you were trapped in the middle of your army, surrounded on all sides by the enemy, you could manage to flee through both your host and the enemies without a scratch.

Jumper's Beloved Wife [400 CP, Discounted for Mortal King]
The Kings Sîn-ahhī-erība (Sennacherib) and Aššur-aḫa-iddina (Esarhaddon) both bore great suspicion for their male kin, whether they be brothers, cousins, nephews, or even their own sons and grandsons. For Aššur-aḫa-iddina this was especially potent, as he had lived to see his own brothers slaughter their father on temple grounds. Their response to his suspicion was to withhold political power that would customarily be given to male relatives and officials, who could plausibly make attempts to seize the throne, and instead give that same political power to their mothers, sisters, and daughters, who could not.

Practically speaking, this was a wise move on the kings' parts. The women of the royal family were well-educated and literate, and were even more dependent on royal favor than a eunuch, and certainly more than a general arisen from the landowning class. Under Sîn-ahhī-erība his queens even had army units placed under their personal command, in defiance of all then modern norms.

Naturally then, should you decide to take a similar course of action, you will find the lessons of the latter Sargonid kings quite effective. Firstly, you will find that your female family members, ranging from your mother to your granddaughters, even cousins and nieces, will be unflinchingly loyal to you and your family's interests. They may not like each other, or even you for that matter, but they will put such concerns aside to carry out whatever duties they are given to the best of their ability, with the most conflict one could expect being a stern reminder from your sister to your daughter to complete her homework, or one of your wives lobbying for her child to be made heir apparent. Additionally, you will find that said female family members will invariably possess great talents and skills appropriate for the high offices of state and court, even capable of serving you as generals if need be. Fittingly, even if society would normally protest them being given such positions, their status as royalty will quell any ill feelings.

"You only have *one* Astrologist?" [400 CP, Discounted for Mortal King]
Fate is written in the stars. That is the wisdom of the learned men and sages, and a king would be wise to pay heed to the omens they may derive from the course of the night sky.

In truth though, it is not merely the stars in the sky that provide a glimpse into the fates ordained by the Great Princes. No, nature itself is the divine life of the gods, within which one can view the nature of the divine in its purest, most natural manifestation. And by observing the patterns of phenomena, one can discern both the will of the divine, as well as determine some small portion of the future they have ordained.

You in particular though, share in a talent for delegation refined in the time of Aššur-aḫa-iddina and Aššur-bāni-apli. As a wise and knowledgeable king, you are easily able to determine whether a man, or woman, is a true prophet or astrologer (or augur, if you prefer), one capable of receiving divine revelation and accurately identifying and interpreting omens respectively, and if you look for them you will always find them in number sufficient for your needs. For prophets,

you merely need to keep them close and they will keep you informed of their divinity or a number of divinities' wills.

To make use of the astrologers most effectively, you must spread them out. With just a single astrologer living at your residence, they will have a fairly good chance of detecting omens indicating what threats to your life and personal interests in your immediate vicinity might take place within the next three months. Having a half-dozen of those same living within a few miles makes it a near certainty that you will be aware of all threats to your person months ahead of time, and if you station astrologers throughout the lands you hold, you'll receive similar warnings to any threats to your interests there. After all, you can't be expected to know the future of the land if no one's there to see the omens present.

There are certain limitations to this, though. Your divination experts are reading omens in the present to determine the future, but it is not the future in an absolute sense as much as what is currently fated to happen. If the Divine Assembly alters its decrees and therefore Fate, prior omens will be invalidated and new ones would have to be observed for the new future to be known. Generally you will have enough time to receive news of such, but a sudden, last minute, alteration may give you no time to react, and entities outside fate and who defy predetermination can only be predicted in this manner a fraction of the time.

"Their Gods and Goddesses I scattered to the Winds." [600 CP, Discounted for Mortal King] "I destroyed the ziggurat of Susa. I smashed its shining copper horns. I reduced the temples of Elam to naught; their gods and goddesses I scattered to the winds. The tombs of their ancient and recent kings I devastated, I exposed to the sun, and I carried away their bones towards the land of Aššur." Such were the words of Aššur-bāni-apli, Šar māt Aššur, King of Assyria and the Four Corners of the World. With the strength of the Great Gods in his arm and arm, he brought ruin to the land of Elam, and the power of those old and venerable gods could do naught but weep.

As a fellow King, a *true* King, you will surely face many strange and foreign peoples with equally strange and foreign gods. You may be inclined to offer these strange divinities respect, and truly that speaks well of your piety. But do not feel that submission, honorable though it may be for a mortal in regards to a god, is your only option. You are an inheritor of the Kingship which descended from great Anu's lap, crowned by Ishtar and Aššur (or perhaps Marduk, if you're of a more southern extraction) themselves to lead the people.

These foreign gods, they are nothing more than truant servants of your own gods, deluding themselves into thinking themselves the true masters of the world. As an executor of the Divine Assembly's decrees on earth, you are shielded from the wrath of these errant divinities when engaging in the acts of Kingship, whether that be waging war upon their people or destroying their temples and idols. But if you should offend these divinities outside the office of King, or offend your own gods, then the aegis of the Heavens will no longer protect you.

Furthermore, just as the gods and goddesses of Elam were lessened and scattered with the destruction of their temples and shrines by Aššur-bāni-apli, when you destroy the idols and images of foreign gods and demolish their temples, the same fate awaits them. Specifically, when you inflict damage or outright destroy an image or idol of a divinity, the damage from the destroyed image is transferred to the deity in question. The damage received by the deity is proportionate to the significance of the image; burning the carved idol in a household shrine might bloody a divinity's nose, whereas smashing their cult statue in their holiest temple would be more akin to disemboweling the god...though, no injury inflicted in this manner will ever by itself actually kill a divinity, though they are not guaranteed to recover either. Likewise, when the temple of a foreign deity is demolished, that deity's ability to influence the surrounding lands is reduced, either until a new temple is erected or till several decades have passed. The divinity in question will not be completely powerless, but a power once capable of wiping away cities with a thought might have trouble blighting a small town.

As a side note, for the purposes of this perk the tombs of the dead qualify as temples, and portraits and paintings as idols and images of the honored dead or collective ancestors.

Jumper the Divine Husband/Wife [600 CP, Discounted for Mortal King]
For the Sumerian Kings of Uruk, Ur and Isin, it was common for the King to bolster his legitimacy by claiming to be the husband of Inanna. This could manifest in a handful of ways, ranging from the simple assertion that one bears the spousal affections of the goddess, to taking the role of Dumuzid in rituals, or even attempting to claim that they are Dumuzid. Regardless of the specifics, while these acts are meant to enhance the legitimacy of the monarch by tying himself to the goddess and perhaps secure the fertility of the land via the worshipful equivalent of sympathetic magic, for you it is a bit more literal.

For one, whenever you take political power over a group, they will honestly believe that you are married, or bear a close familial relationship, to a deity of great significance in their religion, their patron deity if they have such things. This can be overridden though, if you'd prefer to have people acknowledge you as the partner of a specific deity, which your people will accept without question...though they might still be curious.

Beyond that though, when you take part in rituals wherein you would take the role of your partner's deific spouse, for the length of the ritual you for all intents and purposes become that deity, as if possessed by their spirit. The power granted by this is only available for the purposes of the ritual; if you took on the role of Dumuzid for a sacred marriage rite to ensure earthly fertility, you could use your borrowed divine powers to do just that, but not turn someone you don't like into a stalk of grain. Well, with that ritual anyway. Even if the ritual doesn't have the god you take the role of being the agent of the ritual's effect, the ritual will still function as if your divine spouse existed whatever setting you happen to be in.

As a bonus, since it would be unseemly for a divinity to be married to a mere mortal, as long as you behave in a manner which would please your hypothetical divine spouse a majority of the

time (regardless of whether they exist in the given Jump's setting), your metaphysical status will be that of a god. Practically speaking, this means that any divine, magical, or other effect that selectively targets or effects mortals would have no hold on you, and gods will view you as distant kin. Though, don't expect them to be too impressed.

The King is the Nation Itself [600 CP, Discounted for Mortal King]
While the concept of the King existing as a representative of the Nation before the gods is an old and classic one spanning both Mesopotamia and the Levant, the Assyrians were known to apply the concept more generally in their royal ideologies. In the Assyrian view, the King was as much a living embodiment of the Nation as he was a mortal man, and a truly superhuman quality was thought to be inherent to his nature.

A true King stands at the very peak of human capability, if not beyond it. However mighty the greatest man of the country might be, the King will be stronger. However swiftly the fleet footed runner might tread, the King is swifter. However virile the most profligate adulterer might be, the seed of the King is surely many times more potent. In short, in whatever capabilities your society identifies as emblematic of or otherwise associated with kingship, be it physical strength, intelligence, or virility, you will find your capacity in these things will always be greater than that of any mortal man dwelling in your realm.

But a King does not merely stand above his people, he must also lift them up to stand with him. When the King is mighty in arm and swift in foot, when he is virile and hardy, and any other such qualities as mentioned above that he bears in excess of what is granted by this perk alone, his subjects will find that their own capabilities therein are enhanced, and their ability to grow and cultivate these attributes is enhanced till they too may stand beside their king. But the capacity of the King's subjects is not without limit, and through this effect alone they may only grow to half that of their king's own grandeur, for the summit of human potential belongs to the King alone.

Finally, it is known as fact that all creativity, whether it be the capacity of the land to grow plants, for animals and humans to engender and bear young, or the capacity of both divine and mortal minds to invent and innovate, all creativity is derived from the libido. But, in future worlds, you might find strange and nonsensical laws that falsely claim that such capacities are completely unrelated to the virility and lust of mortal man and immortal divinities. Naturally, as a conquering king, you may impose the irrefutable logic of this cosmos on your land in at least this matter, so that as long as you are personally virile, the lands and people you rule will be fertile, hardy, and for your people, intellectually creative beyond the norm.

Hero

Jumper ate Grass in the Hills [100 CP, Free for Hero]
It is said that when Enkidu first fell to earth like a comet, he lived among the gazelle eating grass and drinking from the watering holes. He broke traps set for animals and freed his comrades from snares, and for this he was beloved by them. You possess a similar affinity for all forms of mundane animals, for they do not flee from your presence and consider you to be one of their herd or pack, though more solitary animals will simply ignore you. Should you wish you may speak to the creatures as if they bore the wisdom the gods gave to humanity. Given time, you could even teach them human skills, such as marching like soldiers or tending to your home like maids.

Jumper of Great Understanding [100 CP, Discounted for Hero]
It is said that Gilgamesh sailed the seas, cut paths through the mountains, crafted thrones and furniture for the gods, and constructed the walls of Uruk with his own hands, among many, many other things. Generally speaking, if there was a skill a human could learn and was unrelated to the rites of the gods, one could assume that the hero king of Uruk had at least a passing knowledge of the art. Now, so do you.

Anytime you need to perform an action that requires a given skill, so long as at least one human has possessed said skill in the past and it does not directly relate to magics or the rites of the gods, you gain enough skill to perform the task to an acceptable level. Once the task is done though, that skill remains with you, though only at the level of the average professional. If you wish to truly master a given skill, you'll have to put the effort in.

Let Enkidu Die... [100 CP, Discounted for Hero]
...but Jumper must live! Such was the way for Enkidu and Gilgamesh, and so will it be with you. Whenever an action of yours incurs lethal punishment, whether it be from mortal governments, a divine council, fate, magic, or the cosmos itself, your life will not be taken. Instead, the price of your crime will fall on one you consider a true friend, a brother or sister in all but blood...though, if you bear similar closeness with an actual sibling, they qualify. Naturally, this won't save you if you don't have any friends.

Dreaming Jumper Awaits the Arrival [200 CP, Discounted for Hero]
When Enkidu approached Uruk, Gilgamesh was visited by two dreams. In one, he found a great rock which even he could not lift, but with the aid of the people of Uruk he managed to dislodge the stone from the Earth. In the next, he found an unbreakable axe of unfamiliar make, which he kept by his side like a wife. Both the rock and the axe are Enkidu, for Enkidu was a companion crafted by Ninsun and sent down from heaven as a comet, of such strength and power as to be Gilgamesh's equal, and of such loyalty as to never leave him. But such dreams were not

unusual for the King of Uruk, as the harlot Shamhat warned Enkidu that Gilgamesh would know of his arrival through his dreams.

Much like the Hero King, you too possess omen-wrought dreams. Whenever a grave threat or great opportunity is set to present itself, you will receive a dream as late as the day prior or as early as a year prior. In either case, the dream will be largely symbolic, to roughly the same degree as the dreams of Gilgamesh, and shaped by your subconscious. With either great wisdom and self-knowledge or an able interpreter, you should be capable of foreseeing near any threat that would avail you, with only the gods being able to overcome your prescient dreams.

His Reasoning is Confused, and His Judgment Disarrayed [200 CP, Discounted for Hero]
Once in eons past the man named Aga, King of Kiš, came to mighty Uruk with an army of men. But the hero-king, Gilgamesh, was not dismayed. He sent a man out among the men of Kiš, and another man to the ramparts of the city's walls. Aga, doubting the words of the man sent out, presumed the man upon the ramparts was the king of Uruk. Great shock then came to him, when Gilgamesh stepped forth in his radiant might. His massive frame shocked the men of Kiš, and they could not stand before him or the warriors of Uruk. Gilgamesh cast many of the men of Kiš upon the ground, and amidst their number took Aga captive. But Aga walked free that day, to return home to his city, for Gilgamesh treated him as friend and servant, and Aga accepted his place.

Like mighty Gilgamesh, you too have a talent for resolving such conflicts without…excessive levels of violence. Whether it requires tricking a king into lowering his expectations only to exceed even his worst fears and thereby send him into fright, or to stride confidently through an army of armed men without being so much as scratched by their weapons, casting them to the ground without striking a single man dead, it is within your power. And of course, like with Gilgamesh and Aga, should you have a man in your power, they will readily accept whatever terms you should issue for their release, and will still feel just as obliged to fulfill them in a decade's time as when you held them in your hands. Though, if your terms are so unreasonable as to be seen as death, even your terrifying radiance is unlikely to sway them.

Blessing of the Moon God [200 CP, Discounted for Hero]
It would be ill-fitting, for a great hero to perish in his sleep, slain without a chance to show his might. Such is the mind of great Nanna-Suen, for he has left you with a minor but quite worthwhile blessing. So long as you sleep beneath his silver light, you will not be killed while you sleep. Whether it be wild animals, assassins, demons, or even hostile divinities, you will find their sight simply passes over you. Even during the day, this protection is still in place, as Utu is himself the son of the Moon, and his light arises from that of his father's.

If, however, you have been afflicted with some grave illness, wasting curse, or have simply grown too old, you may still find yourself meeting death in your sleep. And those spirits responsible for removing your soul from your body at the destined time may still do so, sleeping or not.

In Uruk He Built Walls [400 CP, Discounted for Hero]
Within the *Epic of Gilgamesh*, the great king is credited with the construction of the city's famous walls, which in one form or another stood for millenia. So too is he credited with constructing the Eanna temple for great Anu and Ishtar, that floating house which embodies Heaven itself. This is not, though, the work of a King. Gilgamesh did not *have* these structures built. He built them himself, with his own two hands.

Later kings of both Sumer, Akkad, Babylon and Assyria will harken back to these images, recording that it was they personally who cut new paths through the mountains, they who cut down great trees and carved granite from the cliffside, dragging them back to their homes to craft them into the most wondrous of things. Unlike them though, when you make such claims you speak both truly and literally.

So long as a working would be possible with a well-equipped workforce of no more than 10,000 men, you are capable of performing any effort of manual labor by your lonesome in only a fraction of the time. It would not take you more than perhaps a week to haul great stones from the mountain, and then another to see them shaped, carved, and fitted into place as a truly grand castle. And those works you construct, you can readily expect to endure for at least two thousand years. Finally, should you be capable of creating supernatural effects or performing deeds of legendary or “conceptual” nature, you can imbue these aspects into your constructions.

He Placed Them On the Open Air [400 CP, Discounted for Hero]
This…being blunt, is a rather strange ability you seem to have inherited. Like King Enmerkar of Uruk, you are capable of simply placing objects upon the air as if it were solid ground. It does not matter how heavy the object is, the air will hold it, and as long as all you are doing is placing it on the air you can even lift things many times heavier than you otherwise could. It is also possible for you and others to drag these levitating items without disturbing the effect as if the objects weighed nothing. Stacking objects unaffected by this on top of objects that are under this effect will not cause them to fall, and any who act under your orders benefit fully from the effects of this perk.

The Sun is a Bro [600 CP, Discounted for Hero]
The relationship between man and a god can take many forms, but it is rare for a divinity to consider a mortal anything more than a subject under their rule. Gilgamesh and Enkidu though, certainly weren't unfamiliar with rare and unusual circumstances. From an early age the hero king Gilgamesh was the friend of the Sun god Shamash. When Gilgamesh met Enkidu, this friendship with the Sun god was extended to the wildman as well. This was not just a habit of spending time in each others company though, when Gilgamesh went out to slay Humbaba Shamash gave him the winds, winds of ice and fire and lightning. And when the gods set out to determine who would die for the crime of murdering a divinity, it was Shamash who pleaded for Enkidu's innocence.

Like Gilgamesh and Enkidu, you are the close personal friend of a powerful god(dess), on-par with Shamash or Ishtar. This divinity cares about you and what you think, and both enjoys spending time with you and will take any excuse to do so. They listen to what you have to say and consider it just as much as if it was a true peer and equal who said it, and are open to having their views challenged. If you ask them for help, they'll generally be inclined to agree and even if you don't, they'll still try to help you when you set out on a major endeavor. And if you end up in danger for whatever reason, they'll do almost anything in their power to get you out of it. Generally speaking though, you can expect more direct and potent aid the more difficult or dangerous a task is.

In future settings, a being of similar power, scaled for the setting in question, will take on this role. By default this will be an existing entity, but if such doesn't exist one who could plausibly exist in said setting will be generated.

A Body Made after Anu [600 CP, Discounted for Hero]
Glory be to the great heroes, Gilgamesh and Enkidu! They whose bodies were shaped alike to that of Anu, long of hair and immense in strength. Eleven cubits in height they stood, with the beauty of a god and ruggedness of a beast, shining with terror they wrestled the son of Hanbi, Humbaba, and beneath their strength the hills broke like an ill-made house and the trees snapped like small twigs. Not even the Bull of Heaven, who's every hoof-stamp gave rise to crevice and valley, could withstand their strength!

And now, Lady Ninsun has deigned to craft for you a body fit to equal these greatest of heroes! Your strength will be sufficient to carve through mountains and flatten hills, and the durability to withstand blows of similar strength. You can hold your breath for days at a time, and even underwater the swiftness of your feet is sufficient to outrun the sun's rays. Furthermore, yours is a beauty that brings wonder to all; you may appear as a well groomed aristocrat with flowing hair and a regally trimmed beard, or possess the wild-swaying locks of a savage upon your head and a hairy body akin to a bear, regardless of the specifics you now exude a terrifying and awe inspiring aura, such that all who see you know that you are the epitome of human strength and ability, transcending the limits of ordinary humanity. Also, if you'd prefer for your greatness to be reflected more physically, you can be up to eleven cubits, or 18 feet tall.

The Epic of Jumper: Thematic Incoherence [600 CP, Discounted for Hero]
The *Epic of Gilgamesh* is one of the oldest pieces of literature in the world, and despite only being rediscovered recently, at least on historic timescales, it has been put through an immense amount of scholarly analysis. But even the layman reader can take quite a lot away from the work, and the themes and morals of the work are rather self-evident; about how neglecting one's responsibilities to oneself and society is inherently self-destructive, about how physical life is inherently limited and the best one can hope for is to leave behind a legacy worth remembering. All of these and more can be taken from the *Epic*, and yet…they're not quite right, are they?

Gilgamesh's quest for immortality is futile, and the narrative makes this clear on multiple occasions even before his ultimate failure. And yet, is he not welcomed into Kur as a king among shades? Is he not worshiped as a god in Uruk, and as a Minister of Kur in Babylon? Truly, for a man who realized that his ambition to transcend mortality was futile and his fear of death pointless, he sure seems to have gotten most everything he wanted.

As one who walks the path of the Hero, this same narrative structure will follow you on your future journeys and, if you so will, allow you to overcome the law of the world. Put simply, if some aspect of the world you currently inhabit appears to have some inherent moral value which you find objectionable, such as the cosmic inevitability of death or the inability of people to live in harmony with those who are different from them, you may walk Gilgamesh's path. You will struggle against it, you will feel desperation and despair as you try with all your might to bend and break the bonds of narrative and causality, to make your impossible dream real. Until it all comes up to naught, and you are left with nothing but what you began with. At that point, when you finally accept that you were wrong, when you take into yourself the principle which you so vehemently rejected…you will find the cosmos much more pliable. Circumstances shift and change, till the very thing the world utterly rejected as immoral impossibility simply, falls into your lap. It won't be quite what you expect, Gilgamesh wished to achieve immortality in body but instead achieved divinity in death, so too will your sought after goal be given a differing aesthetic coating, just enough to *technically* fit the moral lesson your 'story' is meant to give, even as it gives you the practical result you wanted.

Sage

The Great Teachers of Men [100 CP, Free for Sage]
The Abgal, Apkallu in Akkadian, are the Seven Sages sent by Enki to teach man the arts of civilization. It is through them that the arts of farming, herding, building, and writing among others were given to the first humans, and it was they who taught man how to propitiate and honor the gods of Heaven and Earth. For this great gift, even today are the Sages given great honor among men, and their name has become synonymous for men of great wisdom and mystic insight.

Whether you are akin to one of the Seven Sages or are merely a mortal wiseman of later times, you have inherited both the great skill and fortune of a teacher of the masses and the respect

owed to the semi-divine sons of Enki. When you attempt to bestow knowledge upon either individuals or groups, you will find them happily accepting the knowledge and skills without concern for how they might contradict or conflict with pre-existing habits and beliefs. Further, if you so intend these skills will naturally propagate to others, reaching universal saturation of a society in a fraction of the time it would normally take.

As a lesser boon from your honored predecessors, humans and other mortal races instinctively recognize you as a figure of great wisdom, and treat you with the respect owed to a beloved teacher even if they have no knowledge of you.

Arts of Civilization [100 CP, Free/Discounted for Sage]
Of course, it'd be strange if you were thought of as a great teacher if you had nothing worthwhile to teach. As fitting for a sage, you have an extremely broad pool of knowledge to draw upon. All of the essential arts of civilization that the average person would need to know, are completely understood by you. Whether it be the myriad processes behind the planting, tending and harvesting of crops, the breeding of livestock, the erection of sheepfolds and fences, the making of pottery and the weaving of cloth, or the construction of houses and walls are all known to you. Even the secrets of metalworking and grand architecture are as familiar to you as the back of your hand.

The First Priests [100 CP, Free/Discounted for Sage]
Nevertheless, all these treasured arts would be of little value, if man did not know how to determine the will of Heaven. Like the Apkallu before you, you have been taught extensively of the gods above and below and the various means by which humans can honor and propitiate them. With but a thought you can recall any of the great tales of the gods known to mortals in full and without fail, of their great deeds and adventures as well as their misdeeds and embarrassments. More importantly though, you have extensive knowledge of the general priestly rituals; whether it be the purification of open spaces and closed buildings, of how to address a god in general or in a specific capacity without drawing offense for impropriety, or which acts and deeds are sins before a given god and what rites and offerings must be given to be forgiven of them, and which deeds please the gods in general and individually.

Also much like the Apkallu, you have a knack for convincing those who know not of the gods, and even those who specifically disbelieve in the gods, of both their existence and the critical importance of earning their favor. For those who merely lack the knowledge, belief comes easy when you give them knowledge of the gods. But for those who know of the gods and, despite all logic, disbelieve it would take an argument of true passion and displays of piety to turn their hearts away from ignorance. But if you put in the effort, even the zealous can be brought under the Will of Heaven.

Kakugallu [200 CP, Discounted for Sage]
You are not merely a priest who tends to the temple and recites tales for the people, for you have been given the secrets of kakugallūtu and been ordained as a Kakugallu, exorcism and an exorcist respectively. Whether it be the taint of a demon upon the land, or a mortal body held in the grip of the cruel spirits, you know of the rituals to call upon the gods to remove the demonic influence from both mortal bodies and tainted land alike.

Typically, this involves calling upon a powerful deity such as Marduk or Ishtar, asking them to excise the demon and its impurity from your target. The deity must of course be willing, and have sufficient power to do so, but you will find that as long as you perform the ritual adequately even rather hostile deities will be inclined to answer your call at no cost to themselves. But even beings who are not quite gods, such as dead Gilgamesh in his role as a Minister of the Kur, can be invoked to lend their power towards the expulsion. In future worlds, you will be able to call upon deities from old worlds as if they were extant in the new ones, at least for exorcism rites.

Raggimu [200 CP, Discounted for Sage]
Fate is a peculiar thing. It is set by the decree of the gods, immutable and inviolable to mortals and demons alike. No matter how strong a mortal may be, now matter what powers and blessings are bestowed upon him, his fate is determined and he cannot change it...under his own power at least. Ill-fates are born from the sins of mortals, ordained by the gods as punishment and natural consequence. It is only natural then, that those same fates the gods ordain may be unmade by the same god's hand.

You understand a variety of methods for observing and understanding omens, a skilled practitioner of all the styles of divination from lecanomancy to extispicy to augury, astrology, and even dream interpretation. Through these methods, you can discern omens of the future in the world around you. Typically, these omens will inform you of important events in your future, typically within a year or two, but sometimes far into the future. These events, at least in this world, are normally immutable and no matter what acts you take on your own or with the aid of other humans, cannot be avoided.

Nevertheless, as a divination priest, you've memorized the majority of the incantations and rituals given by the gods for just these sorts of events. When you learn of an omen, you will know which god has ordained it for you and, presuming it is negative, and what sin brought upon you their ire. Knowing both your sin and punishment, you will in all likelihood know a specific rite of ritual penance which will allow you to avoid the fated punishment, earning the divinity's forgiveness. Of course, some offenses can't be forgiven, if you were to somehow strike down a god or one of their half-human children, few are the things that would stay their hand.

In other worlds, your numerous divination rites will function as they did in this world, and while your fate may not be determined by a deity there your penitent rites will at least make it possible for you to defy your fate. Though, if it is determined by a deity or otherwise conscious force, they too shall function in other words. As an extra boon, you will naturally be able to determine when

events are merely natural occurrences, and when they are caused by divine or other supernatural entities merely by observing them as they happen.

Apkallu: From the Sea, Standing Between Heaven and Earth [200 CP, Discounted for Sage]
The Seven Sages of Enki, seven demigod wisemen sent from the Abzu in the time before the Great Flood by the God of Wisdom and Magic to give the arts of civilization to humanity. The Apkallu taught man the secrets of constructing buildings, making pottery, farming, tool-crafting, writing, and many other arts derived from the sacred Mez. It is to them that humanity owes much of its current comfort and stability.

Like the antediluvian sages of yore, you are a demigod in your own right. Whether you are the half-breed son of Enki, or merely adopted by the god, you possess a great affinity for the watery depths. Like a fish, you are capable of breathing underwater and can withstand the great pressures and cold of the depths. Even the darkness of night cannot hinder your vision, for you are meant to see even where Utu does not shine. Finally, Enki has blessed you with a good fate and you can expect to live for many tens of thousands of years, just as mankind did before the Flood, even if you refuse to partake in food.

By default, you will retain your human form but if you wish you can take a more aquatic form. If you prefer, you could go the simple path and merely replace everything below the waist with that of a fish. On the other hand, if you wish to seem more exotic, you could take the form of the Greek ‘Oannes’, a man-sized fish with two heads, one of a fish and another of a man below that of the fish, and with two human legs erupting at the end of the tail.

Intelligence to Unveil the Divine [400 CP, Discounted for Sage]
The priests and sages claim that all things that take place in the world is an expression of the divine life of the gods. For they are the power within all things, that give life and vigor to the processes which define and shape the world. For man to prosper, he must first see with clear sight the world around him. Only then will he be able to perceive the immanent divinity in all things, the very gods themselves.

As one of the sages, whether you be of divine descent or a mortal, you possess this sight and the mindset to make use of it. You can naturally perceive the currents of the innumerable phenomena in this world, and understanding how one ties into the others takes only a bit of thought. More importantly, you find your eyes and mind wandering inevitably in the direction of the touch the divine has on these. Whether it be an omen the gods sent through nature or simply their natural habits, it takes next to no effort for you to grasp exactly how much influence any divine entity is having on the world around you at any given time, and gives you a general idea of their intentions. The more time you spend examining any specific phenomena, the more clearly the intent of the god or gods in question will be.

In future Jumps, the nature of the divinities you encounter may be less joined with that of the natural and human world. Due to your extensive experience with the gods of this world, you'll be able to intuitively understand the nature inherent to any divine entities you encounter in future jumps by using the gods of this world as a point of comparison. Though, more specific secrets, like say a specific compound the gods are weak too, might take a bit of actual investigation on your part to uncover.

Arāru: A Curse as if from Heaven [400 CP, Discounted for Sage]
For the Mesopotamians, there were two types of curses. The first and accepted variant was when a King, or the priests and sorcerers working for him, called upon the gods to punish and destroy their enemies. King Aššur-bāni-apli (Ashurbanipal), son of Aššur-aḫa-iddina (Esarhaddon), was particularly fond of sending dire curses to destroy his enemies, in one case claiming that the Great Gods sent a magical rat to assassinate a powerful Arab chief at his behest. The second, and much hated, form of curses was those used by 'witches', those who used magic for their own gain or the furthering of private grudges. In these cases, the witch might call upon malevolent gods, or trick otherwise benevolent gods, into cursing their enemies as a way of aiding the witch, who would naturally paint themself as an aggrieved and innocent party. But regarding functionality, there is little difference between the two.

Regardless of whether you are the servant of a king or a wandering sorcerer, you possess a great knowledge of the casting of curses and other destructive magics. The potential effects of a curse on an individual human are near innumerable, common examples ranging from spontaneous combustion, choking on boiling water that simply appeared in their throat and lungs, falling ill, body drying out into a dessicated husk and many others. But to think yourself limited to individuals would be folly, for even great cities and armies can be cursed in this manner, though you'll find the number of deities willing to destroy such numerous and grand targets in such blatant manners to be few and far between. A more natural demise, such as an army crossing a river drowning or being washed away in a flood is much more manageable than each man being struck by lightning.

A few things to consider though. While you are the one casting a curse, you are by no means the one causing the effect. Like nearly all magic, you are invoking another power and asking their aid. Exactly how you go about doing this is up to you. Perhaps you're unusually convincing, able to trick a deity into thinking you've been wronged and that only by punishing your target in the way you specify can justice be done. Or you could simply appeal to a deity who'd be inclined to listen to you, or simply hates your target enough to take the suggestion. Regardless of your methodology, in future Jumps you'll intuitively know enough about the local cosmology to replicate the sorts of feats you can perform in this one. If there aren't any entities that would be able to carry out your curses, then for that world your curses will function as if the gods of this world existed there...but only for your curses.

Put Dirt Upon Thine Face [400 CP, Discounted for Sage]
When Sage Adapa struck down the South Wind, no wind from the south blew for seven days. For this great disturbance, Anu called upon Adapa to appear before his court, to explain his actions and accept his punishment. Scared for his life, Adapa went before his father, the god Ea, who advised him with great wisdom. Ea instructed Adapa to put upon himself the tattered garb of a mourner, and to cake his face and limbs with dirt and dust, and that when he reached the gatekeepers to the Palace of Anu, he was to say he was in mourning for their absence from the world below.

In this manner did Adapa set off, and through ways known only to the sages ascend past the first two heavens, and come upon the third which is Anu himself, as the great dome which contains all the created cosmos. There he found the god's palace, built upon his body and guarded by the gods Tammuz and Gishzida. When the pair inquired, Adapa did as his wise father instructed and told them of his mourning for their absence. So moved were the two that when they came upon Anu, King and Father of All, they told him of Adapa's pitiful form. And just as the Lord of Wisdom had known it to be, Father Anu took pity on Ea's son.

So was the sage accepted as a guest in Anu's house, given oil to clean himself and fine clothes to adorn his body. When he was brought before Anu's throne, he gave explanation for his striking of the South Wind, and it was accepted. Such was the pity and agreement of Anu that he had a table set out for them, and upon it put the Bread and Water of Life, and gave Adapa leave to eat and drink to his heart's content.

But here Ea's advice, whether from treachery or simple mistake, brought ruin. For while the Bread and Water were in truth the gift of eternal life, to the faithful son Adapa they were naught but death, as his father had advised. With what politeness his mind could provide, Adapa refused to partake in Anu's offering to him. So scorned, Anu withdrew his offer of eternal life, for Adapa and all of mankind.

Unlike Adapa though, your nature as a traveler of worlds will mean that you will not always have your father, and with this perk Ea/Enki very much is your father by either blood or oath, to advise you. With that in mind, the Lord of the Abzu has granted you a blessing eternal. Whenever you have, through intentional or unintentional action, caused an individual or group some offense or harm, the voice of your father will whisper in your ear the various ways you can mollify them.

Of course, sometimes there's just no way for word and deed to undo what's been done, nor make one give up on the hatred you've inspired. Or, rather, that's how it would be if you didn't also take a few lessons from Adapa. Beyond simple mollification though, you have a near preternatural talent to make yourself seem pitiful. Simply putting on ragged clothes and dirtying your exposed skin could make you such a piteous figue that a being with both the personal desire and legal obligation to kill you might give you the benefit of the doubt, and if you were to act in a humble manner and explain your actions from your point of view, they might even try to help you in a manner they'd quite literally never consider outside the end of the world. If you

were to put yourself in an even more pitiful or humiliating position, you might even be able to move beings against their inherent nature.

To Strike Down the Wind [600 CP, Discounted for Sage]
The problem with curses, from a mortal perspective, is that you're reliant on gods and spirits who typically aren't willing or able to act against their own directly. For a normal sorcerer, it doesn't matter how many rituals you perform and how many tablets inscribed with curses you bury for the dead and chthonic gods to read, it won't matter. But for you, one of the sages taught by Ea himself? Such limitations are the province of lesser men.

Unlike the vast majority of mortals, when you curse another being you need not invoke an external entity to carry the curse out. This is because, as a student of Wisdom itself, you know that language has a power inherent to itself. It is not a matter of learning some secret divine language, but a manner of speaking which only the gods and those they directly teach can perform. By speaking in this manner, the same manner in which a high divinity would command the world itself, you will find reality twisting to fulfill the curse you cast as if it were an edict of heaven. As a side benefit, since you aren't reliant on another divinity to carry out your curses, you will find that unlike before they can be cast on both demons and gods, though they cannot kill said entities under their own power.

Naturally, there are certain limitations to this. Since you're essentially tricking the world into thinking you have the right to dictate events, your ability to affect beings who actually do have that right can be somewhat limited. A powerful demon, a storm demon perhaps, might be struck down for years but one of the Winds would only be cast down by your curse for a week. The least of gods and the average demon can be struck down outright, but beyond that you tend to be restricted to irritating, binding, or injuring beings of spirit. But if you reinforce your curse with the support of an invoked deity, then even those same Winds and lesser deities can be brought down to dreary Kur.

Antediluvian Sage [600 CP, Discounted for Sage]
In ancient days, the Sage King Utnapishtim was instructed by the water-lord Enki to construct a ship, the *Preserver of Life*. Upon this ship of solid timber, which the Sun could not see within, Utnapishtim took his family and people, as well as their crops and animals, into it and rode out the Great Flood sent by Enlil to destroy all men and beasts. After twelve days, the Sage King opened the body of the ship and found his vessel resting against Mount Nisir. When the water receded and Utnapishtim's birds had found land, the animals were released into the world once more and Utnapishtim offered sacrifice to the gods. As a reward for preserving humanity while maintaining trust in the gods, Utnapishtim and his wife were given the gift of immortality and great palaces were built in the heavens for them to dwell within.

From this tale, which you know to be true, you have been given both a gift and a blessing. For your gift, the gods have given you the same gift of Utnapishtim, immortality. You will no longer

suffer the infirmity of old age, and with a mere act of will you may set the physical age of your body. Neither will disease ail your body, for your very being has been infused with life greater than any demon's ability to steal. Finally, both food, drink, and even the air you breathe are now merely luxuries. You may feel hungry from lack of food, thirsty from lack of drink, and a bit light-headed from lack of air, but you will never suffer physical harm nor death from any of these.

Perhaps more valuable though, is the blessing you've received from the gods all. Regardless of whether the gods seek to harm mankind, an individual, or merely wish to do something that happens to harm mortals as a side effect, they will go out of their way to avoid harming you. A city might burn to the ground, but the flames will not touch you. A storm-wind might flatten an army but you will only feel a light breeze. And if the gods are set upon a course of action which they cannot make avoid your person, they will give you ample warning on when and where it will occur, as well as instructions on how to avoid this. Furthermore, if you have even a vaguely cordial relationship with these gods, they will give you leeway to help others avoid their wrath, even if they happen to be the reason such disasters are being unleashed.

The only time a god will harm you is if you've personally earned their ire, and even that is more difficult than normal, for they seem unusually fond of you. They won't ignore a blatant and intentional insult, nor an attack on their persons or property, but you don't have to worry about ever unintentionally getting on the wrong side of a god.

Demon

Get of An, Subject of Hanbi [Free and Mandatory for Demon]
You are a child, or at least a descendant, of Anu. But alas, you are not one of the ilu, the igigi or the Anunna. No, you are a different sort of numinous power altogether, though similarities you will find. As is the birthright of your bloodline, you may take one of two forms, though unlike your siblings you have a choice of which you shall take.

The first, and most traditional option, is to be a being of spirit. As an immaterial demon, you will be unseen by mortal eyes and untouchable by mortal hands. As you have no body, age has no hold on you, you have no need of physical sustenance, and beings without significant spiritual or divine power are incapable of affecting you, under their own power at least. At the same time, exerting any sort of physical force is next to impossible, as your power lays in your ability to spread a negative phenomena with your presence. Typically this is some form of disease or ill fortune, though you may also take the form of a lesser wind or breeze, perhaps even fire or death. For the purpose of visualization though, you can design an alt-form with a mix of animal and human features to be the appearance of your spirit to those with the capacity to see such things.

Regardless, merely existing in a given space will spread your associated phenomena passively over an area, and should you exert yourself you can both increase the intensity of the passive spread and direct it, instead of merely infecting a few dozen people in a mob, you might infect an entire town at once, or instead of just increasing the strength of local winds, you might send

a great gust to carry a man high into the air. In addition to this, you can also possess mortals, taking control of and imbuing your related phenomena into their body.

Keep in mind though, that powerful demons and most any deity are fully capable of harming your spiritual form directly, and the exorcism rites of this and future lands will be able to remove you from hosts and even harm your spiritual form.

The other path is to be a more material demon. Like the gallu of the Underworld and Humbaba of the Cedar Forest, you are a giant of a being, standing two to three times taller than a normal man, with the strength to reduce a man to paste and shatter solid rock in your grip. Much like your immaterial kin, you do not suffer the bane of mortals, old age has no hold on you. Unlike them, you must still eat, drink and breathe to maintain your body. Also, while your inherent durability is sufficient to withstand blows from beings of similar levels of strength as your own, mortal weapons and brute force can harm you. In compensation for this infirmity, you may have a single supernatural feature for your body that will set you apart from your kin. Perhaps your father slept with the mountains, and now your flesh is composed of living stone, or your physical (or spiritual) form is so hideous that it boils the flesh off the bones of anyone who happens to be near you. For an additional purchase of 300 CP, you may possess both a spiritual and physical form, which you can switch between at will.

Further, anything you touch is rendered spiritually impure.The practical effect of this is that whether it be a person, beast or object, the sight and presence of them viscerally disgusts all gods and other divine entities. They will generally be inclined to shun and ignore it, but if it's brought to their attention in a way they cannot ignore they will not hesitate to destroy it just so they no longer need to perceive its existence. If the tainted thing happens to be a human, they'll generally be more hesitant to destroy them off-hand, but if they walk before an idol or into a temple even the kindest and most merciful of deities would struggle to spare them. This impurity can also transfer from one thing to another, typically taking a few minutes of direct contact to take root. Humans are also generally disquieted and nauseous in the presence of the spiritually tainted.

"Their claws drips bitter gall, their footprints are evil venom" [100 CP, Discounted for Demon]
You are filth. When you set foot upon the ground, you leave deadly poison in your wake. When you lay a clawed hand upon a man, his flesh is tainted and the gods avert their gaze from him in disgust. Before you, all things are made unclean before the heavens.

In short, whether your body is spiritual or physical, you carry a potent taint with you. Your hands and feet leave a deadly poison behind on anything they touched. Mundane plants and animals will sicken and die within hours of contact, and plants may not grow in the affected soil for years. Humans are less affected, but they'll generally be debilitated for a few days after direct contact and those of weak constitution will almost invariably die.

From an Evil Will, Evil Deed [100 CP, Discounted for Demon]
You are evil words whispered on the wind, a tempting voice lurking in the heart. Temptation and envy, hate and anger, many are the feelings your voice evokes and in all they are meant to lead men and women to that which is evil before the gods.

In practice, you have a few attributes common to demons. For one, when you speak you can control who hears you, spreading your voice unnaturally far or limiting it to the ears of a single individual and anywhere in between. But that is merely the medium, for you are preternaturally talented at convincing humans to give into their baser instincts. To kill and steal, to commit adultery and slander, with but a few words perfidious men can be brought to commit all manner of evils. Those who possess great trust in the gods will be more resistant to your poisoned words, and a strong enough sense of justice can render all the words in the world moot.

Alternatively, if you wish to be more subtle, you can simply give off an encouraging aura. Not one of the great auras bestowed by the gods, which can paralyze even great heroes and demons in terror, but one of your own nature. Simply by being near a human undetected, you bolster their negative impulses. You can't convince them of something they don't already want to do, but they'll be much more tempted than they otherwise would be.

Oh Wind! Your Wings Have Been Broken! [200 CP, Discounted for Demon]
With the sacred knowledge of his father, Enki, Sage Adapa broke the wings of the South Wind. The great demon lay crippled for seven days, and so the wind did not blow. But upon the eighth day, the Wind's wings were mended and he blew across the land once more. Much like Pazuzu's lieutenant, you are more resilient than the average demon. Whenever you are injured, be it in body or spirit, so long as you yet live in a mere seven days the injury will have healed.

Enemy of their Enemy [200 CP, Discounted for Demon]
Great Pazuzu! King of the Wind Demons! Lord of Pestilence and Drought, Bringer of Terror and Famine, woe be to those who have the misfortune to draw the dread lord's ire. Yet rejoice as well, for while the dread lord brings many curses, so too does he bring the blessing of safety! Be they ghost or demon, great Pazuzu will strike them with great fear and chase them away. Praise him, the great enemy of Lamashtu, devourer of infants!

Like Pazuzu, you have a peculiar quality relating to how people view you. Even if you bring great harm to a people, as long as you also aid them, whether it be by providing them with boons or by protecting them from worse forces, they will come to revere, honor and even worship you. As long as you continue to champion the people in one part of life, they won't work against you for harming them in another and will even thank you for it. Though, if the harm you do ever outweighs the benefit, you'll find their attitude souring quickly. Additionally, as long as you are worshiped by the people, divine entities will consider you honorary kin, lesser but still tolerated and even respected.

Devourer of the Dead [200 CP, Discounted for Demon]
You are the reason that mortals invoke Inanna, to protect the dead as they make their way to Ereshkigal's kingdom. As a demon, whether physical or spiritual, you are capable of directly interacting with the immaterial shades of the dead. Perhaps you simply wish for a spiritual body to torture and mutilate, but more likely you're looking for food. You can consume the souls of the dead, devouring the very fabric of their being as if they were living flesh. For a physical demon, the souls of mortals serve both as a replacement for physical sustenance, as well as a means to increase your spiritual power...though, an individual soul might be a hundredth of your power gained from "Get of An, Subject of Hanbi". For a spiritual demon, this holds true as well. Additionally though, if you happen to have been injured, whether by curses, your fellow demons, or gods, consuming a mortal soul will greatly accelerate your spiritual form's natural healing ability.

But caution your hungering gut, your sort have few friends and many enemies.

Warden of the Underworld [400 CP, Discounted for Demon]
They tear away the wife from the husband's embrace. They snatch the son from the father's knee. They make the bride leave the house of her father-in-law. They rip the babe from the nursemaid's breast. They are the Gallûs, Wardens of Kur, who are as death itself.

You are a Gallû, a powerful chthonic demon in the service of the Queen of Kur, Ereshkigal. As is suited to your position, you may take hold of both the living and the dead, and as long as you are acting either on the lawful orders of your Queen, or as enforcer for a broken law you may take hold of your victim who will be incapable of resisting you of their own power. Even great gods like Inanna, or Enlil would be incapable of breaking free from your grip, as long as they have violated the laws of the underworld. Let it be known though, that if a force who is not in your grip lends their aid to your victim, they might be able to escape. Such as it was for Dumuzid, who through the aid of Utu the Sun escaped your kin's deathly grip.

But be warned, if you act outside your orders, and go up to the world above to take those who are not yet fated to die, then your ability to bind greater beings is limited. Whereas a lone Gallû might bind a middling god in the service of your duty, if you seek to do it merely for your own interests it might take seven of you to do the same, and Great Gods could yet slaughter twice that many acting outside their authority. Mortals, though, are not so lucky. You merely need to approach a mortal and place your hand upon them, and you can rip their spirit from their body and drag them down to Kur.

Bitter Venom of the Gods [400 CP, Discounted for Demon]
For the people of Sumer and Akkad, the dread demons who plague the land were called the 'Bitter Venom of the Gods', for most demons act in service to the gods. For some, it is merely a matter of kinship; many demons are the children of An and Ki and most storm demons are born from Enlil and Adad, and are much beloved by their divine parents. Other demons, such as dread Humbaba, may be the children of a god but serve the gods as a whole out of loyalty or self-benefit. And yet others serve Heaven out of fear, knowing that if they defied the gods only death would await them. Even the many demons who do not serve the gods, would not dare defy them. But...you find yourself in an enviable position for a demon. Instead of serving the gods in the hopes of reward, it seems the gods wish to earn your service with great boons.

In both this world and all future ones, you will find yourself approached by the gods who rule over or otherwise influence your current locale. They will request, or demand if it better suits their temperament, that you submit to them and act as their servant, their hand in the mortal realm. Exactly what they wish of you will likely depend on your abilities; if you're a giant with the strength of arm to crush hills to dust you might be assigned to guard a sacred place, whereas a living storm might be sent to destroy that which has drawn your divine patron's ire. Regardless, you are not expected to serve for nothing.

If you agree to serve the god, they will do their best to bestow upon you a great boon fitting of your and their stature. In this world, you might be given a number of great and terrible auras, with effects as varied as striking terror into the hearts of even gods to rendering you immune to weapons of metal and stone, to striking dead any mortal who looks upon you. In another, you might be given invulnerable golden skin or a magic fish-hook capable of pulling islands out of the sea. Regardless, the gifts will always be of some meaningful benefit for your current capabilities.

Further, assuming you agree to serve a god, all the deities associated with that deity will be willing to overlook your tresspasses. If you happen to occasionally kill their worshipers or blight their fields, it will simply be viewed as the cost of your service, to be begrudgingly accepted. But if you attack one of the gods in person, or desecrate their holy places then your service to their kin will not protect you.

Son of the Storm, Whose Breath is Death [400 CP, Discounted for Demon]
Are you one of the sons of Enlil, who are the fierce stormwinds? Or perhaps a dread offspring of Adad, a stormcloud which covers the heavens from one end of the horizon to the next? Or perhaps you are a child of Hanbi, sibling to Pazuzu and Humbaba?

Regardless of the specifics, you are one of the greater demons of this world, that which strikes fear into even the gods. The strength of your spirit is a match for the middling gods who live upon the Earth*, capable of overwhelming and binding the spirit of a god within the phenomena you generate. Such is the strength of your spirit that you can manifest it upon the physical world. For a storm demon, the physical emanation of your spirit might be a massive stormcloud,

obscuring the heavens as far as the mortal eye can see, setting fire to fields with bolts of lightning and smashing even the greatest of buildings with strong gusts of your wind. Or you could be a floodwave, reaching up higher than any wall and falling down with the strength to smash cities. If you were to meet one of the Great Gods** upon the field of battle, you might even survive.

If you bear a physical form, then you have become as Humbaba is, or was if the count of years has progressed that far. You stand sixty cubits*** in height, and your strength is such that if you wrestled an equal, every roll and blow would be sufficient to crush a hill into dust or shatter the well-founded walls of a city, and your bodily durability is sufficient to withstand your own strength. Your body also possesses a number of unnatural qualities. When you roar, your mouth expels sufficient river-water so as to wash away a small town. When you breathe, fire of sufficient heat to melt a bronze mace to slag in seconds shoots out of your mouth and nose, and your ears can hear everything within a hundred and forty miles. Strangely, animals and plants bear an unusual affection for you and will often form impromptu bands to welcome your presence, and roads seem to naturally come into a well-maintained state when you walk upon them.

*: Essentially, a god with the equivalent of a Numinous Power and A Divine Body.
**: A god equivalent to one with Great Prince of Heaven.
***: 27.4 Meters, 90 feet

Rebellious Child of Anu [600 CP, Discounted for Demon]
Great and terrible is the daughter of Heaven who tortures babies, her hand is a net and her embrace is death. She is cruel, raging, angry, predatory. A runner, a thief is the daughter of Heaven. She touches the bellies of women in labor, and rips from them their baby. Such is Lamashtu, daughter of Anu and devourer of children.

You, for better or worse, share a nature with Lamashtu. Whether you are a child of Anu like her, or of another god, you possess a dual nature simultaneously being both a demon and a divinity in your own right. Because of this, you have access to both A Numinous Power and A Divine Body perks for no charge. Keep in mind though, that you are not obliged to take upon a phenomena as malevolent as Lamashtu's dominion over the death of infants and children. If you are to be affected by a mystic or divine power whose effects varies based on your nature, you count as either a demon or a divinity depending on which would be most advantageous for you in the moment.

The other notable attribute of Lamashtu, the she-demon's ability to defy the decrees of the gods is also one you now share. Neither fate nor divine commands, which would under normal circumstances irresistibly bind you, are able to restrict your actions or narrow the possible results thereof. From these fetters, you are truly free. But this does not mean that you can completely disregard the gods. While you can disregard their ordained fates and sovereign commands, you are not immune to their destructive magics or their raw strength.

Jumper, King of Demons [600 CP, Discounted for Demon]
Lord Pazuzu, King of the Wind Demons, the southwestern wind which brings drought and famine in the dry seasons and the scourge of the locust in the wet seasons. The great enemy of Lamashtu, who chases the baby-eating fiend off from pregnant women. But he is not limited merely to his personal foe, for Pazuzu is an honorable lord who protects those who give him the honor proper to a god.

Like Pazuzu, you have either been given or took by force lordship over your demonic kin. Whatever phenomena you chose in Get of An, Subject of Hanbi, you are now acknowledged by all demons of the same nature as their rightful lord and master. They will view your words as those of a sovereign and will instinctively obey your commands even if doing so will clearly do them harm. They won't outright kill themselves on your word alone, but anything less than that is yours to command. Even demons who are not your subjects instinctively understand what you are, and will be inclined to show you the proper respect, if not obedience. In recognition of this, the gods have also decided to give you a Divine Office as described in A Divine Bureaucrat.

As is fitting for a King of Demons, you have immense skill in battling and subjugating your demonic kin. Even in other worlds, you will always seem to know the best way to battle and kill any form of demon you encounter, as well as knowing on sight what measures need to be taken to break them to your will. Even your supernatural powers are more effective on other demons, doing twice-over the damage they would do to other spiritual or physical entities when used upon any form of demon. Likewise, the exertion of your Divine Office is anathema to the impurity inherent to most other demons, cleansing them and that which they have tained of the impurity. As said impurity is itself an inherent part of a demon, this cleansing is equivalent to an erosion of their spirit, a process which could in time destroy a demon outright and will cause immense pain in the interim.

Finally, as a sovereign over an entire variety of spirits, you've found that mortals tend to worship you as if you were a god. Given your possession of a Divine Office and the already blurred distinction between demons and gods, they can be forgiven for this. Nonetheless, it would be improper for mortals to be worshiping a being who can't appreciate it, so you have been given access to the effects of the Temples, Tokens and Idols perk free of charge. You can also make rituals to imbue amulets with your power, granting them a strong warding effect against the powers of other demons.

God(dess)

A Numinous Power [Free and Mandatory for God(dess)]
Great Prince, descendant of An and Ki, you do me a great honor with your presence. You are the sacred power which lies within, that which animates, defines, and directs one of the myriad phenomena of the world. Whether you are the rage in the thunderstorm or the nurturing calm of the marsh reeds, there is no distinction between what you embody and what you are.

Practically speaking, you may select one phenomena which you in a very real sense are. Whether your phenomena is a physical object, a natural occurrence like a storm or earthquake, or a category of life, your spirit is extant within and the driving force behind said phenomena. If the rain falls, it is because you will it so. If the reeds are to grow, bloom, and die, it is because you are there to make it so. This is not to say that you must actively manage every iteration of your phenomena, though you hardly have any issue doing so. Once something has been set to your order, it will tend to stay in order until put out of it.

It should be kept in mind though, that being such a dispersed entity is not without drawbacks. Just as you are spiritually extant within all iterations of your phenomena, so too can you be attacked through it. Whether that be a direct attack on your spirit, or merely an attempt to bind you. Additionally, while your control of your phenomena is complete within a vacuum, stronger beings can restrict your actions either through sharing similar or identical phenomena or through sheer spiritual power.

A Divine Body (Free and Mandatory for God(dess)]
But a true deity is as much a being of flesh and blood as they are spirit, and even An and Ki were born of physical union between older divinities. Naturally then, you too were born with a physical body, which can be freely dissolved into and be manifested from your associated concepts.

While your body is likely to resemble that of a human's, it does not have to be so. Perhaps the wings of a bird spring from your back, or your human head sits atop the body of a winged lion? There are even gods who take forms of animals, and at least one who's physical form is that of a leech. Whichever path you choose, you may freely design a form fitting for your divine personage, and if it is significantly inhuman you can have a second, more human form you can don at will.

Regardless of the exact shape it takes, your physical form shines with a glorious and terrible light. The sight of you fills mortals and even demons with awe and terror in equal measure, and the presence of your awareness, let alone your body itself, is sufficient to render even great heroes paralyzed in your presence and trembling long after you have taken your leave. As for the body's needs? Neither food nor drink are necessary, though their absence is not enjoyable, and even the air you breathe is more a luxury than a necessity. Age will not haunt you, as your body experiences unending youth.

As is fitting for a descendant of the Primordial Seas of Apsu and Nammu, your body can withstand the crushing pressure of the depths. Even strength sufficient to crush hills and smash cities would only bruise your flesh, and such is the strength you too wield. But your body is not truly deathless, and sufficient bodily harm or magical curses can bring an end to your everlasting life and with it the phenomena you are associated with...though, as Ereshkigal learned with great bitterness, you can always be revived.

Temples, Tokens, and Idols [100 CP, Free for God(dess)]
For the average human, the Temple is the House of the God, and the Idol is the Body of the God. These are the immutable facts of existence, just as the Sun rises in the east and sets in the west. But, by themselves, a temple is just a building and an idol is just a statue. By themselves. Even so, in a world of gods and demons, they're not really alone.

If you so wish, you may instruct mortals in rituals of your own design. The first is a basic ritual cleansing of a space. By performing this, the affected area is cleansed of immaterial spirits such as demons and ghosts, as well as malignant magics. Once this has been performed, a second ritual can be conducted around an idol, a statue or image bearing one of your myriad likenesses, to invite your spirit into it. If you accept the invitation, you can invest a portion of your spirit into the idol, and before long your power will permeate the temple as a whole.

So long as your temple is intact and your idol in-place, you maintain complete awareness of anything happening in your temple, and the ability to perceive any space within the city the temple is constructed within, as well as the countryside around it. Additionally, within that area of awareness, your ability to control and generate manifestations of your concepts is enhanced twice-over. If for some reason you deem it necessary, you can also treat any idol of yours as a substitute for your body.

Astral Aspect [100 CP, Discounted for God(dess)]
The Moon is not a hunk of rock floating around Earth. His name is Suen, He who wears the Princely Crown, his dreadful and lovely light illuminates the darkness of night and in his perpetual self-renewal he gives measure to time itself. The Sun is not a ball of burning gas millions of miles away. His name is Utu, to the people of Akkad Shamash. He travels across the sky, carried in a flaming chariot pulled by a team of storm-demons and from his light all those who bear evil in their hearts recoil in fright. Both Suen and Utu are heralded by Inanna, who is both the Morning and Evening Star, who calls men to rise in the morning and rest in the evening.

Like these gods, you too are one of the myriad celestial bodies which adorn the vault of Father An. Exactly how this functions is for you to decide, perhaps you possess a second body which sits eternally in the heavens, or the celestial body could be a corporeal emanation of your spiritual self that can only exist as long as you do. Regardless, this defaults to a star (to note,

there was no known difference between stars and planets at this time), but if you wish to be a second Sun or Moon, such can be. If you wish to have multiple astral aspects, you can purchase additional ones for 50 CP each.

On a more practical level, you are aware of anything the light of your astral aspect touches, and through that light you can project your associated concept. A god of Truth and Justice might make it difficult for people to lie when exposed to his light, or cause it to burn criminals on contact. Additionally, if you decide that your astral aspect is an additional body of yours, it too would have to be destroyed before you can be considered truly slain.

Additionally, if you happen to own a celestial body or other objects that could serve as one, you may import it so that it gains the qualities described in this perk. Like the purchased astral aspect, it's exact nature will be left to your discretion.

Finally, if purchased with The Eight Who Decree, then you may choose to have one of your aspects elevated to the same scale and importance as the fundamental bodies that shape and define the world. The primary examples of these would be the world-bodies of An, Ki, and Nammu.

While An is embodied in the Sky and in his kingly humanoid form, he is also the seven celestial domes that enclose the cosmos and constitute the heavens and firmament. Of these seven, An is most heavily associated with the outer dome, which directly faces the nothingness beyond creation, and upon whose inner surface he constructed his palace, the source of all order.

Ki on the other hand is the Earth itself, both the surface upon which men and beast live and the Great Below wherein the dead dwell. She is the foundation upon which the Heavens' rest and the great source of all created things.

Last but not least is Nammu, whose body is the great sea from which both Heaven and Earth emerged with the birth of An and Ki, and which even now the Earth floats upon. All the waters of the world come from the Nammu's ocean, whether the great subterranean fresh waters of the Apsu or the poison waters of the Sea, the prime source of life, both immortal and mortal alike. Truly, do her depths plunge down forever, and the length of her surface continues on without limit.

Exactly how your aspect will equal these three is up to you, so long as it can be derived from your inherent principles and divine offices. Perhaps the light of your sun sears away at the nothingness of the beyond and forges new matter and spirit into being, or perhaps the phases of your moon gives shape to time and governs the world's capacity for change. Regardless of the specifics your astral aspect matches up to those of the greatest gods, and in future jumps you'll find it capable of containing and sustaining whole realities within or upon itself.

Figurative Literalism [100 CP Discounted for God(dess)]
When someone says that they've "wrestled the mountains" or "rode the winds", it typically isn't meant literally. The first might be a metaphor for the experience of climbing, or perhaps carrying a heavy weight while climbing. The other might mean one fell a great distance, sailed through a fierce storm, or even just ran fast. But in the matters of gods and heroes, this is often much more literally true. Inanna can bodily ride upon the south wind to travel, Suen can trample over the sky, and even esoteric acts such as killing a man's name are all very real possibilities for the great figures of this world.

In short, you can apply the effects of normal actions to targets which shouldn't be affected, either due to the target being intangible or due to the act being literally impossible, temporarily operating on something closer to narrative or figurative logic. The fact that the sky isn't a bronze dome (this and similar worlds' skies excepted) won't prevent you from lifting it, nor would a man's courage being an intangible emotion stop you from grabbing hold of it and ripping it from him...though, given such feelings are typically thought of as being in the heart, the man probably won't be alive to appreciate his sudden fear.

All that being said, this doesn't make any of these impossible feats easy. Lifting the sky or wrestling death will still be greatly taxing to your body, both in stamina and the physical integrity of the body, as well as requiring near impossible levels of strength. In short, the more impossible what you wish to do is, and the more grand the effects would be, the harder it is to do and the more dangerous it is to do it.

Oh Brother, give me the feet of a gazelle! [200 CP Discounted for God(dess)]
When the young Lord Dumuzid was caught by the dreadful gallûs, he beseeched his brother-in-law, kingly Utu who is the Sun and the God of Justice and Truth, to grant him the shape of a beast, which would allow him to escape the chthonic demons. Then Dumuzid fled, and the gallûs caught in him once more. This repeats several times before Dumuzid is caught for good, and dragged down into Kur, to the wailing despair of his sister Geshtinanna and his wife, Lady Inanna. Unlike the young lord though, you do not need to ask.

Whether as a blessing from Shamash or an ability inherent to you, like a number of the more powerful gods, you possess the ability to reshape your physical body with a mere thought. The changes are instant, and the size of your forms are limited by your strength as a deity. Merely being a god, the greatest form you could take would be that of a sixty foot giant with the proportions of a mortal man. If you purchased Great Prince of Heaven, then you can freely take forms up to the size of a small mountain, such as Jabal Hamrin. But as god who has purchased The Eight Who Decree, then if you put your all into it, you could even become a dragon of such size that your corpse could be used to craft a world. If you are not a deity though, then you can take any living form up to three times the mass of your normal form, and as small as an ant.

While the specifics of your form are defined only by your will, you are generally limited, at least during this Jump, to forms inspired by the natural world and human civilization of this time. In

future Jumps, whether or not you can make yourself into a robot or gun-headed man is left to your discretion.

A Divine Bureaucrat [200 CP Discounted for God(dess), Requires A Numinous Power]
In times long past, Lord Enki bestowed upon the gods many Divine Offices, giving them lordship over and responsibility for various phenomena beyond those inherent to their nature. Now, he has given the same gift to you, a heavenly position of your own choice.

Essentially, you may select a single phenomena or concept, and Lord Enki will have given the Divine Office in charge of governing it to you. Whereas you are the phenomena chosen in 'A Numinous Power', the phenomena you choose here is your dominion, an external body which you hold the rightful authority to command. In the absence of another immanent divinity, you wield the ability to sustain or suppress the naturally occurring instances of the phenomena on your own strength, as well as generate and alter these manifestations at will, and if such a divinity does exist then you wield a natural authority over them. Unless their spiritual strength exceeds your own, they are unable to disobey your commands and even in that case, they would still be inclined to obey, unless they bear a great personal animus towards your person or the command you issue.

If you wish, you may purchase this perk again to receive another Divine Office.

The Hero God(dess) [200 CP Discounted for God(dess)]
It is not only mortal man, who goes out on heroic quests. The noble son of Enlil, princely Ninurta, set out from his father's city and with his talking mace Šar'ur made war upon the demon Á-sàg, and his grand host of stone and plant gods who rebelled against the cosmic order by withholding water from the rivers and mutilating the flesh of Mother Ki. With the aid of his kingly father's storms, Ninurta struck down the demon and subjugated the rebellious soil. So too did Ninurta strike down Anzû, the lion-headed eagle from whose maw comes fire and water and whose wingbeats are the storm itself, when it stole the Tablet of Destiny from father Enlil.

And Ninurta is not alone, as Hero of the Gods, for it is a role he shares with youthful Inanna and kingly Marduk. For it was Inanna who slew the great mountain, Ebih, whose dread strength threatened even Father An himself, and Marduk who slew the primordial ocean-mother Tiamat when she set herself against the Anunna gods. Like these champions of the order and justice of Heaven, you too stand above your fellow gods in feats of heroism.

When grave problems trouble the sons of Heaven and Earth, it is you to whom they turn to. Is it not natural then, that lesser beings also look to you for salvation? But merely being trusted is not enough, and so you have trained long and hard to master the arts of combat, both spiritual and physical. Against gods and demons of equal strength in raw power, your victory is near assured, and with weapon in hand and authority on your lips even gods greater than you can be brought to submission through skillful and witty battle, as you attack both body and spirit in

equal measure. So too is your heart free from the bounds of fear, for what hero lets such feelings tame their heart?

Further, when your enemy attempts to turn the tide of battle by taking the form of some great beast or natural occurrence, it will not avail them. Whether they be a great dragon or a living storm, your blades will strike true all the same, and before your strength their shifting forms offer no protection nor relief from what wounds you inflict.

A Mind to Encompass All [400 CP Discounted for God(dess)]
From the throne-dais of Imhursag, Lord Enlil, the Great Mountain and King of the Gods sees all that rests below the vault of heaven. It is according to his design that cities are built, people settled, lordship established, priests designated, water flows, storms are born from the sea, animals reproduce, and so many things yet unnamed. Truly is the mind of Enlil divine, for all that happens seems to find its place within his machinations.

Now, you too have a truly inhuman capacity to take in and process information, and to then turn that information into plans. Through simple observation you can understand the underlying order of all which you observe. Naturally, once understanding is achieved you will know how to alter the course events in the most minute ways to produce dramatically different results as you may desire.

The only limitations of your intellect are that you must first observe something to understand it, and that if left alone for long enough, events may begin to drift from that which you have foreseen and ordained. Additionally, beings who possess natures aligned with chaos and trickery are difficult to perfectly model, and will occasionally act in manners which interfere with your plans by default, more so if they are doing so intentionally.

Beloved Young Jumper [400 CP Discounted for God(dess)]
Inanna is many things. A fierce and bloodthirsty warrior, an honorable, just and firm ruler, and a sensuous lover. But there is another role that she plays, though often forgotten. For if there is one thing that Inanna is to near all people, human, demon and god alike, it is beloved. She is the joyous one, clad in loveliness, adorned with allure, appeal and charm. She is the very loving heart which maintains the bonds of love, whether it be between family, friends or lovers. Now, so are you.

While you may not be Love itself like Inanna, Akkdian Ishtar, you bear many of her qualities. You are beautiful (or handsome, if you prefer) beyond all reason, and every word and act that you so wish is filled with a divine charm and allure. It requires no thought for you to find yourself acting in a manner which appeals to even the most staunch opponents. More than that though, merely being in your presence is enough to fill the hearts of those around you with joy and love, making it a simple matter for them to forge new bonds and greatly strengthen old ones. When you actually interact with someone, this effect is multiplied many times over, and if you genuinely

feel affection for another the love your presence evokes will almost surely take shape to return those feelings, whatever form they take.

Note though, that much like with Inanna herself your joyous presence has its limits. If you act directly against someone's interest, for example, by getting them drunk and robbing them blind, they can still be overwhelmed by anger and worry. But if you can escape the immediate consequences of your actions, you'll find that within a few days they'll have calmed down, and inevitably their love for you will overcome and subsume any feelings of bitterness or anger. In the end, love conquers all, even death itself.

Great Prince of Heaven [400 CP Discounted for God(dess), Requires A Numinous Power] Most gods are fairly simple beings. They are the mind and soul of a given phenomena or concept, and if they are favored by Heaven they may have been given further privileges and responsibilities. They are worshiped, respected, feared and maybe even loved by those humans who need to interact with them. But they are not so great that grand temples are built in their honor, nor do they have the urban estates of the truly great gods. Even their inherent natures are lesser, for whereas a lesser god would only be one phenomena, a great god may be composed of many such things at once. For them, the lesser divinities must seem such quaint, limited beings...unlike you.

As one of the truly great gods, presumably a child or grandchild of An and Ki, your nature is more complex than your lesser kin. Therefore, you may select another two phenomena to completely integrate into your being, as in "A Numinous Power". Similarly, it would be out of place for one such as you to be without a high station in Heaven, so you may select another three Divine Offices. Though, for another 100 CP, you can increase that to three concepts and four Divine Offices.

Of course, it'd be just as unseemly if your body was still of such common refinement. Your strength is now truly immense; a single blow of your hand shatters mountains and crushes whole ranges, leaving deep valleys and lakes in their place while a stamp of your foot can shake whole countries into dust. Even your speed stretches the limits of imagination, for your feet are as lightning as you tread upon the earth.

Finally, as is fitting for your status, the Seven Who Decree have bequeathed unto you the rights to claim a grand city. Any man, woman, child or beast that is born and lives within this city and the countryside it governs belongs to you in both body and soul. Though whether that relationship is like that of a parent and their child, a lord and their subjects, or a master and their slaves is for you to decide. Regarding the city proper, for all intents and purposes it qualifies as a temple dedicated to you, though not exclusively. This also applies to any city your own conquers. For the people, you are intuitively aware of their location, general health, and current fate. With a bit of concentration, you can view any individual's immediate surroundings and determine whether they have disobeyed your commands, as such a sin stains both body and soul with impurity. Additionally, you can with no effort or strain impose any effect related to your

inherent phenomena or your Divine Offices on any individual who belongs to you in this manner, whether it be as a blessing or curse.

Jumper Takes Command of Heaven [600 CP Discounted for God(dess)]
In ancient eons long past, Lady Inanna went before her Father, An, and requested from him the House of Heavens as a gift for her, so that she might give it to her beloved husband. An, knowing holy Eanna carried with it the rulership of the Heavens, refused. So Inanna sought to overcome her father. Many trials stood in her way, though their nature has been obscured by the passage of time. What is known, is that her very divinity stood against her, that her journey could be fatal even to the great gods, and that many powerful gods and demons stood against her in the fullness of their might on the path. With the advice of the celestial fisherman Adagbir, and to the shock of all, Inanna overcame the trials. Not only did she win holy Eanna, but in passing the trials her nature shifted, and she became greater than even her father, who had created both gods and men.

A similar tale speaks of Inanna and her brother, or grand uncle, Enki. Once, as Enki brought order to the world and assigned the gods their offices, Inanna journeyed to the Abzu. There Enki welcomed the goddess, who he loved as a daughter* and set for her a grand feast. Cunning Inanna enjoyed the revelries, knowing her grand-uncle's weakness for drink, and when his senses abandoned him she complained that she alone had been given no functions.** Enki tried to reassure her, but in the end he could not deny her in his state, and so he bequeathed unto Inanna the sacred Mez, the divine decrees and offices which defined civilization and reality. Inanna was grateful, and thanked kind Enki before departing. When his senses returned, Lord Enki was horrified and after understanding the situation from him sent out his trusted sukkal, Isimud, to retrieve the Mez. At his back, were countless monstrous demons, but all were repelled by Inanna and her sukkal, Ninshubur. When they arrived at Uruk, the Mez were Inanna's and all the fruits of civilization came to that city, and Enki relented and accepted his "daughter"s victory.

Such are the tales of Inanna's exploits in the usurpation of the divine offices and properties of the gods. As a fitting tribute to the Queen of Heaven, it's time for you to make some of your own.

Like Inanna, you have the ability to usurp your fellow gods and seize their dominions for yourself. The exact manner in which you usurp your fellow deities can be rather flexible, Simply challenging another deity to a duel with the prize being their Divine Office, or even an inherent phenomena, is an option, as would be a less violent contest such as a race or board game. Though unlikely to work, you could also simply ask for the Divine Office. In both cases, as long as both deities swear on their power and house, the exchange will be binding as per the terms set. If those terms are broken, any such transferred Divine Offices would be returned to their original owner, even in death.

Another path you could take, would simply be to steal a physical representation of the Divine Office***, if such a thing exists. In this case, the other god would be able to attempt to retrieve it

five times, and if they should fail they will be forced to acknowledge your right to the Divine Office. Naturally, this doesn't apply to inherent concepts.

Regarding the aforementioned inherent phenomena and concepts, as they are inherent to the very nature of both the other deity and the concept themselves, they cannot be removed or transferred from one to another. Instead, you have two general options for making what is theirs yours; subjugation and mimicry, or complete assimilation. The first path requires you to extract an oath of subordination from the other deity, binding them to your service. With that done, you can use the binding as a medium to examine their nature and replicate it within yourself. In this manner, you would be the concept or phenomena just as much as your new subordinate deity is, your spirits commingled but still distinct. The other path is similar, only diverging after the oath is made. At this point, instead of trying to replicate the other deity's nature as a part of yourself, you merely need flood your bond with your own spirit, and utterly subsume the other deity's essence into your own. If you so wish, you can keep their mind and personality extant as an aspect, even possessing their own body if you feel like giving them that privilege, but they are ultimately just an extension of you, not an independent existence.

Finally, as a token of appreciation for the grand flattery of imitating her, Inanna has given you a blessing. The blessing is a taste of her own inherently paradoxical and contradictory nature. While for most gods, the distinction between a Divine Office and an inherent concept or phenomena is set in stone, for her and now you it is not so. Any Divine Office you hold can at will be made to function as if it were an inherent concept, and any inherent concept made to function as if it were a Divine Office assigned to you.****

*: Unlike his actual daughters, who he had a tendency to sleep with and impregnate.
**: This is a blatant lie.
***: The object in question needn't be the literal source of the god's power, be it a Divine Office or some other setting's equivalent, but it should be related to and symbolic of it. Horus' crook and flail would for example represent his role as the god of the Pharaoh/Kings
****: For divine domains, Authorities and the like, you can use this perk to make them function/count as either a Divine Office or inherent concept.

The Eight Who Decree [600 CP Discounted for God(dess), Requires Great Prince of Heaven] An, Enlil, Enki, Ninhursag, Nanna, Utu, and Inanna. These are the Seven Who Decree, the greatest of the gods of Sumer who sit at the head of the Divine Assembly. It is they who lead the gods, and their words which are as Fate itself. When they speak, none can raise voice against them, when they issue commands, the gods are bound as if in fetters, and when they say "Let it be!" the world itself bends to obey. They are the Great Gods, the true masters of this world and all that dwells within..and now their number is eight.

Yours is the strength that can split the cosmos in two, as Enlil split Heaven and Earth. As Inanna is the flaming bolt, soaring across Father Sky in the blink of an eye, such is the swiftness of your feet. When your voice is raised in anger, the earth quakes and the sky trembles, gods flee and

demons perish before your fiery gaze and with but a nod of your head the cities of man crumble unto dust. Your decrees are as those of An, Enlil and Inanna, inviolable and fated. Truly, you reign supreme over all, all but your seven peers!

If you would prefer it more plainly though, then here. Whether it be in the distant past or upon your arrival, you were chosen by the other Great Gods and made their equal in status and stature. Your strength is enough to tear the cosmos in two, and to battle great monsters of similar size. Naturally, your body is durable enough to withstand such forces. Whether on foot or in flight you are as swift as lightning, and if you truly push yourself even light struggles to keep pace with you.

It is not just your physical body that has changed, both your voice and will now have a much greater impact on the world independent of any Divine Offices or inherent phenomena. If in anger you glared at a mountain, everything upon it would perish in an instant. If you were to merely raise your voice in anger, all of humanity across the world could be brought to their knees in terror and submission. Your battle cry alone can send whole armies of gods and demons to flight, and your thundering roar shakes the Earth and flattens all which stands upon it. With an errant curse you could turn all the waters of the world into blood, and with a word turn man into beast or tool.

Even fate is yours to command, as is the privilege of the Eight Who Decree. When you look upon any man, woman or child you can observe their current fate in full. If you decide you do not approve, then you may simply ordain a new fate for that individual, and with the words “Let it be!” it shall be so. Once you have ordained their fate, it will inevitably come to pass unless you rescind your edict, or a similarly powerful being or artifact intervenes. Your capacity to determine fate also applies to cities and countries*, even demons and gods can have fates assigned to them, though as you’ve likely guessed, for the greatest of gods and even some demons fate is more a polite suggestion than anything else.

Finally, like the rest of the Eight Who Decree, you possess the authority to bestow onto both other deities and mortals Divine Offices. For deities this is merely another position, but for mortals this is the gift of divinity itself, and with it comes an inherent phenomena or concept of your choice. In this world, a Divine Office must be unfilled for you to assign it to a god on your own, though with the approval of the Divine Assembly you might split an assigned Divine Office between multiple gods. In future worlds, this limitation is not present, but would likely be wise to observe regardless.

*: In this world, unilaterally ordaining the fate of other gods’ cities is liable to very quickly earn you enemies. There’s a reason the gods decide matters by consensus.

Great Father/Mother of Gods and Men [600 CP Discounted for God(dess)]
You follow in the footsteps of Mother Nammu and Enki, or Marduk and Ea, or Ashur and Ea...well, regardless of the specifics, you're following in the footsteps of the gods when they made mankind. If you are male, your capacity to create new life is somewhat limited in that you require external materials, specifically divine blood and clay or mud. The process itself is fairly simple, mold the clay into the shape you wish your creation to take and pour the blood of a god or other spiritually powerful entity onto it to give it life. When the creature is created, you may ordain a unique form of fate for it, not as an individual but as a species. This fate then will determine its qualities, whether it ages or hungers, its capacity to think and feel and to a degree the potency of its spirit, though that quality is largely dependent on the quality and quantity of the divine blood used.

For a mortal race on-par with common humans, a mere drop of blood from a middling deity would be sufficient. If you wished to give life to a race of giants twenty cubits tall you might need a bowl of said middling god's blood, all of a lesser god's blood, or a drop of one of the greater gods' blood. Even beings akin to, or actually being demons and gods can be created, though in that case you'll need twice as much as the prior example for minor examples of such with the costs escalating as the power of your creations increase..

If on the other hand you happen to be female, then you have three options available to you. The first, is the one described above. The second, would be to take up a mass of clay and shape it into what you wish to give life to, and then place it within yourself. Whereas the strength of your creation in the prior method is determined by the quantity and quality of divine blood provided, in this it is instead determined by your own spiritual strength and the amount of time spent growing within you. Through this method, you are unable to give birth to anything inherently greater than yourself, and the closer each individual child is to your own strength and nature the longer their birth will take. To make an equal, you would need to endure a full pregnancy of forty weeks, but for a mere mortal less than a day would be required. If you do not wish to endure the full period though, you can expend spiritual power up to the equivalent of the creatures's life force to lessen the requisite time by the proportion of said life force.

The third and final option, is simply to engage in intercourse or otherwise acquire the semen of another. While this might seem like normal reproduction, it very much is not. Just as Tiamat before you, in the place of a single, or perhaps up to three children, you can grow whole armies of mortals, demons or gods within yourself. As their mother, you can either give general specifications and abilities to these children, or design them within your mind individually. Regardless, one birthing of your children cannot in number exceed three thousand, and their cumulative spiritual strength cannot exceed the combined spiritual strength of their father and yourself.

Regardless of the method of creation, these children will be natively loyal to you, though not infallibly. If you actively seek to destroy them, for whatever reason, they will do their best to defend themselves. But otherwise, they are your loving children, whether born of your womb or shaped by your hand.

Items

Due to their liminal nature, Demons may receive any one 100 CP item for free, and discounts on two 200 CP items, two 400 CP items, and one 600 CP item. If it doesn't make sense for you to have it as a demon, you probably stole it…do with that knowledge what you will.

The Jumper Stele(s) [50 CP]: Hail Jumper! King of Kings, King of the Four Corners, King of the Lands, King of the Universe, Strong King, Great King, Magnificent Bull of the Lands (...), etc etc. You have journeyed far to reach this place, and you will likely journey far still after you have left (assuming your hubris doesn't get the best of you). The stories that could be told of you could fill a library, and while this isn't quite a library, it will do to spread your name.

This stele, carved from stone and inlaid with gold, tells the stories of your many conquests, trials, tribulations and joys. Whether in chronological order, organized by category, or whatever mad whimsy strikes a being such as you, this will record everything of your journeys you yourself would wish others to know, while excluding or minimizing those things you might not wish to spread wide. Optionally, you may instead have this be a massive wall, showing in illustration all this.

Naturally, you will receive a copy of this, but at your discretion you may spread these monuments to your glory to every world you have been to, and every world you will visit, so that all may know your glorious name and remember your deeds well.

Ageless Clothes [50 CP]

Ah, now these are…actually, the Epic doesn't really explain why these…anyway, this is a set of clothes. Fine and fashionable for the period you arrive in, but mundane except for one particular quality. That being that neither exposure to the elements nor sheer time will cause these clothes to decay. Unless actively and intentionally damaged or destroyed, they will last you an eternity…don't think about it too much, the nice beer goddess made them just for you.

The Mountains of (X) [200 CP]

For the people of Mesopotamia, one of the most common ways to identify any given mountain or range of mountains was by the good that was harvested from it. The Mountains of Cedar, the Mountain of Copper, the Mountains of Gypsum, and so on so forth. This is a range comparable in size as the range of Mount Lebanon, famed for its Cedar forests and likely the inspiration for the Cedar Forest of Humbaba. There is one particular, quite valuable, substance that is found in great quantity in these mountains, enough to sustainably harvest for many thousands of years without worrying about exhausting it. Now, it is yours. To protect your claim to it, a great demon equivalent to Humbaba dwells here, though he will not obey your commands if they have nothing to do with protecting the lands from those without your blessing.

The Palace of Jumper [100, Free for Mortal King]
When one refers to 'The Palace' there are two things that might be meant. The first, and contemporaneously most obvious is the physical residence of a city or nation's royal family, their court, and servants, and sometimes administrative staff. The second, and in this period more meaningful meaning is that of the political apparatus itself. The Palace transcends any one King, or even any single dynasty. It is the very institution of Kingship, of monarchical governance.

Now of course, you will be given a grand palace, one suitable for your stature as a chosen steward of the gods. A mighty walled complex stretching out to the same extent of the sizeable village in its own right, containing luxurious living spaces for you and your court, a full treasury, archive, storehouse, armory, barracks, among other facilities. Beyond that though, this item comes with the full administrative staff you will need to govern any given polity you happen to rule, along with personal servants, maids, scribes, bakers, musicians, masons and guards. No matter how large your Kingdom may grow, no matter how complex the bureaucracy you construct, you'll always find just the right number of officials to make it work well…as long as you're writing in cuneiform.

Garden of The Conquering King [200, Discounted for Mortal King)
It was one of the great prides for the Kings of Assyria, to display the fruits of conquest to the people. To do this, the King would section off a portion of his royal capital, planting a fine garden full of exotic plants and enclosures in which strange and wondrous beasts were kept captive for all to see. From elephants and rhinoceroses, to lions and tigers, to crocodiles and even hippopotami. According to some, even great beasts such as dragons and giant birds could be found in these ancient zoos.

Naturally, as an equally great king to any of the future or past, you too possess one such garden-cum-zoo. A full four square miles filled with exotic vegetation from across the known world, and beasts from as far as man reaches. Beyond these, you may have a dozen non-sapient supernatural creatures captive within your enclosures, living examples of your superhuman prowess and the strength of your nation.

[Insert Deity Here]-Gate [200, Discounted for Mortal King]
Ah, the Ishtar Gate, one of the most iconic symbols of Babylon, and Mesopotamian culture as a whole. This isn't that Gate, but it is a similar monument, defaulting to a city gate, but other options such as a massive statue, a grand obelisk, or perhaps even a library or museum are all valid. Whatever form it takes, this is a structure that represents the absolute peak of function and aesthetics for this period, such that it might be remembered for millennia as a symbol of *your* glory…~~in the British Museum.~~

Jumper's Brave Men [400 CP, Discounted for Mortal King]
Ah, the brave and virile men of…wherever you're from. This is an army, a grand army of truly stupendous scale and sophistication, for the time you're in. During the time of Sargon, you might have a grand army of 10,000 men armed with the peak of bronze weaponry and donkey-pulled cart-chariots. During the time of *Aššur-bāni-apli* though, this would represent an army of 30,000 men, well armored and armed in forged iron with war chariots, horsemen, and an extremely skilled corp of engineers capable of swiftly erecting siege towers, building ramps, and sapping walls among other elite units. This item may be purchased again to double the number of soldiers*, and if you wish to make personal modifications to this force, you can, for any given jump, waive the scaling property.

*Essentially, look at the largest individual army being fielded in a given period.

Holy [Insert Name Here], Home of Jumper [400, Free for Mortal King, Discounted for Hero]
The earthly estate of one of the Great Gods, or just one of the gods as the case may be. This is a city on par with Ur, Uruk, Nippur, or Kish at their peak, along with its surrounding lands for a few miles, enough to sustain the city's roughly 50,000 inhabitants on a lean diet even absent external trade. You may be an *en* priest in pre-dynastic times, a *lugal* in the early dynastic period, or a governor for one of the great kingdoms and empires of later history. Either way, you are the ruler here, Jumper, and the people await the god's command. At your discretion, this may be one of the historic cities extant during your time period, optionally inserting you into the relevant dynasty. If combined with Mat Jumpia, then this will serve as a grand capital city for your realm, equivalent to Nineveh at the height of the Neo-Assyrian Empire, or Babylon during the reign of Nebuchadnezzar II. Either way, Changes made and lands conquered carry over to future jumps.

Mat Jumpia [600, Discounted for Mortal King]
No longer are you a mere *Lugal* or *Šar*, no you are a *Lugal Ki-sár-ra,* or *Šarru Kiššat Māti*: King of the Universe…well, that's what you call yourself, anyway. In reality, you're sitting at the head of a Sumerian or Akkadian-descended polity equivalent in territorial extent, military strength, and economic productivity to the Middle or early Neo-Assyrian Empire, or Kassite Babylonia. The geographic location and nature of this land is left up to you to define, as is its ethnic composition, general history (so long as it does not substantially alter prior history), and the local religious customs so long as the Anunna gods are worshiped in some capacity. Like the previous option, you may choose to have this represent a historical polity of the time period you are in. Changes made and lands conquered carry over to future jumps.

An Axe [100 CP, Free for Hero]
This, my hominid friend, is an axe. It's a fine axe, with a haft of pure cedar from the Cedar Forest in Phoenicia, and a head of bronze from the forges of Nippur. This is an axe forged for heroes, its haft will not splinter and its head will not shatter nor its edge dull, no matter what you swing it against, no matter how strong your arm is. Not even Humbaba himself could break this weapon, and not even a tree from before the flood withstand its bite.

Mourning Statue [200 CP, Discounted for Hero]
A grand statue, 16 cubits (24 feet/7.31 meters) in height, depicting a deceased friend in perfectly lifelike detail. The statue's body is made from solid gold, excepting the breast which is shaped from lapis lazuli. Before the statue sits a table of impossibly hard cedar, with bowls of lapis lazuli and carnelian resting upon it. Both the statue itself, the table, and the bowls are completely indestructible, excepting two conditions.

Beyond serving as a memorial though, as long as the table and bowls rest before the statue and the Sun's light shines upon them both, any item placed in the bowls will dissolve into motes of solar light a few minutes after being placed in them. After the sun sets, great Shamash will carry your offerings down into the underworld, bestowing them upon your deceased friend to enjoy or use as they please.

In future jumps, offerings given to the statue will still reach your deceased friends, relatives, or respected foes in no less than 12 hours. You will also get one new statue every jump, and any statue you make or commission with the above attributes will count as an iteration of this item.

If the subject of this statue is somehow revived, it will turn into a tree. If your friend's soul is somehow destroyed, then the statue will crack along the neck, at which point the head will fall to the ground and shatter.

Ring of Good Advice [Discounted for Hero, 200 CP]
Akin to the ring given to Enkidu by the Queen of Uruk, this ring will provide you with sound, logical counsel in any situation. It will urge you to caution when you are overly hasty, and to haste when you court harm with your caution. It will provide you with suggestions on how to solve problems when asked, and walk you through the logical consequences of plans and choices you might make. Unfortunately, this ring only has access to the information you know, or are capable of having known in the past. So if a course of action or risk could not be knowable to you, it will not be able to warn you, nor can it suggest a path that you are unable to think up yourself, given an eternity to stumble onto it.

Wall of Jumper [400 CP, Discounted for Hero]
Ah, Jumper's Wall! An edifice of stone sixteen meters high, and five meters thick. Built of fire-baked brick, quarried mountain stone, and golden rods and weights. This Wall stands as an equal to that constructed by Gilgamesh, capable of withstanding hostile armies and floodwaters alike, and able to put up a valiant resistance against a demigod or demon's raw strength. More importantly anything enclosed within these walls will endure. Within the walls of Gilgamesh, great Uruk endured for five thousand seven hundred years before it was abandoned, and so will preserve whatever you seek to protect with these walls. Whether a singular monument, a physical settlement, a community, or anything else that can be physically contained within, will endure at least as long as Uruk did, and with it so will your Name.

"The Old Men Are Young Again" [600 CP, Discounted for Hero]
This is a very special plant, grown beyond the Garden of the Gods, the great oceans, and the Waters of Death, in the sweet sea that lies at the end of the world. It is prickly like a rose, and will exact a price in blood from those who grab it. But if it is wrested from its firm hold in the ground, it may be consumed to restore any mortal creature to youth. If but a portion of the plant, or a potion made from a portion of the plant, is consumed it will simply revert the organism to its prime of health and youth. If a whole plant is consumed though, then it will give the creature a sort of lesser immortality. It will grow old as nature demands, but instead of dying the creature will shed its skin and revert back to a youthful state, this cycle continuing on endlessly until the creature is struck dead by violence, disease or curse.

That being said, there is an alternative use for this. Despite its divine qualities, the plant in question is still just that, a plant, akin to thorned seagrass or an aquatic flower. It will produce a handful of seeds each year so long as a few drops of human blood have been fed to them in that time. These seeds are worthless until grown, and will take a full three years to reach maturation, at which point they will last indefinitely until picked or otherwise destroyed. This plant will only grow in fully submerged fresh-water environments, and while it is firmly rooted in the soil no animal will touch it. At the start of every jump, you will get one new sample of this aquatic plant to do with as you wish.

Clay [100 CP, Free for Sage]
By the graciousness of the Great Gods Enki, Nabu and Nisaba, you have been given a blessing most grand. A wooden bucket, large enough to contain a gallon of water, filled with clay. But do not despair, for this is not ordinary clay! Well, neither the clay nor the bucket is entirely ordinary. First, when you empty the bucket, you'll find that within seven seconds the whole bucket will refill, providing you an endless supply of clay. Second, once you've finished with the bucket-born clay, whether you've made it into a legal document, a seal, or just made some nice pottery, you may tap it and with an exertion of will cause it to harden, as if fired in a kiln.

…yes, you can sell the clay, and yes, it works for those you sell it to. The bucket will reappear covering your head the next day if it's destroyed or lost.

A Trusty Boat [200 CP, Discounted for Sage]
You may be wondering why you, a great sage, a student of Enki, Lord of the Sweet Waters, would want this boat in particular. The answer is quite simple, Enki (probably) didn't make you with gills. Anyway, this is a fine boat, a vessel akin to the *mashoof* of modern times, a thin canoe crafted from well-woven reeds held together with tar and bitumen. It has a single mast and sail, a long pole for moving in the shallows and an oar for moving out of the marshes. Moreover, your fellow sages have cast spells upon this boat, ensuring that neither time nor the elements will wear away at it.

Now, beyond the most obvious qualities mentioned above, your status as a spiritual protege of Lord Enki has bestowed this vessel with a few notable qualities. The first, is that neither the mundane beasts of the sea, nor the great monsters and demons will disturb you while on this ship. Only a being as great as the cardinal wind demons would dare strike against you upon this. Secondly, while sailing upon this vessel you find your mind clearing, stress and anxiety leaving you with your thoughts. As the waves beat up against the sides of your boat, your path to understanding is cleared and eased, though it is still your duty to follow it.

Dirt [400 CP, Discounted for Sage]
This…is a speck of dirt. Admittedly, it's a speck of dirt about as big as your head, but it is, ultimately, dirt…well, it's dirt that was under Enki's fingernail, anyway. Which has, of course, made this a very special clump of dirt. Imbued with the creative energies of Enki, this clump of dirt can be made into, quite literally, any pseudo-inanimate substance you can imagine. A bar of gold? No effort at all. A talking sword? A bit more difficult but not more than a day's work. An animated clay lion, probably a good week of effort but I believe in you. A stone fire-breathing dragon the size of a large hill? It'll take you the better part of a month to stretch out the dirt into the proper shape, but yes, that's workable.

There are only a few limitations to this dirt. First, since you are not Enki, what you make is ultimately not an independent creation, but an extension of yourself, dependent on you to continue existing. If you die or are knocked unconscious, it will simply revert to a clump of inanimate dirt. Second, presuming that you are an otherwise normal human, that upper example of 'a hill-sized dragon' is about the limits of how much you can spatially stretch this. And finally, it cannot create true life, endowed with spiritual existence and power. Perhaps with eons, you can even learn how to perform the art of creation without this crutch?

Magilum Boat [400 CP, Discounted for Sage]
The Boat of the West, the Boat of the Netherworld. It is said this vessel of woven reed and cypress wood is destined to someday take all living creatures of the world within itself, and then submerge into the Waters of Death, bringing an end to all living (mortal) things. That though, is a matter for a far future that may never come. For you, trusted sage of Enki (or Ea, as the case may be), this boat is on perpetual loan from Urshanabi courtesy of Nanna taking the boat from the space between two moments, to be returned when you are finally done with it as if it had never left.

As for why you might want the Magilum; for one, as a boat constructed by the gods of the netherworld, the Magilum boat is nigh-indestructible. The boat itself could withstand the destructive power of mighty Gilgamesh, though its comparatively delicate propulsion stones not so much. The Magilum also shields those who ride upon it from the world around, whether it be heat, cold, or the materialized essence of death or oblivion itself, so long as one keeps their limbs inside the boat they will find themselves quite comfortable and alive. As for travel, through its normal sail the Magilum can travel two thousand one hundred and sixty miles in three days so long as there is wind, and when propelled by the rocks carved by Utanapishtim it can reach any locale that rests upon the ocean or sea in a day and a night. If for whatever reason the sacred stones, upon which the image of the *urnu* snake is carved, are destroyed then you might need to find alternate means of propulsion if the winds cannot reach you.

A Garden/Home at the End of the World [600 CP, Discounted for Sage, Free with Antediluvian Sage]
If one was to wander for many years, journeying to the end of all land, one might reach the shore of the great ocean in the far east. If one were to sail from there for a month and a half, one would come to the Waters of Death. No wind can travel over these waters, nor can any mortal flesh so much as hover above the water, lest it perish in moments. In ancient days, the ferryman Urshanabi worked these waters, granted immortality so that he might serve the antediluvian king, Utanapishtim. But Gilgamesh has come and gone, and Urshanabi's bones have long turned to dust. Aside from the gods themselves, there are no longer any who can cross these waters yet in the world.

Which is rather convenient for you, all things considered. Beyond the Ocean, beyond the Waters of Death, rests a small island upon which the gods have planted for you a garden. Upon the bushes grow gems, from vines fruit of carnelian grows, the leaves are of lapis lazuli, and upon all these their thorns and thistles were of hematite, agate and pearls. Whether you choose to harvest these precious fruits and leaves, or simply enjoy their splendor is up to you. Regardless, these plants are deathless and will never die, and any who dwell on this island (roughly the size of Bahrain) for at least one month out of the year will be similarly safe from the specter of old age and disease. This is a deathless land, open only to those you allow within. Whether you wish for a rustic abode or a fine kingdom, the choice is yours.

A Heavenly Chariot, a Celestial Ship [100 CP, Free for God(dess)]
What does a God need with a Starship? Well, it makes getting from place to place much easier. While most gods and goddesses can transverse great distances with ease, when dealing with their physical bodies there's still a degree of effort involved, and like all intelligent beings the Great Gods are loathe to expend effort when they could make someone else do it for them. So long before they made mankind, they invented the chariot, and the boat. Of course, where the mortal equivalents tread upon the ground and the waves and are pulled by ass and horse, those of the gods have no need for something as droll as a medium, simply moving where they wilt without much thought to the mechanics of it.

This item is either a fine chariot or boat of your own design, though it defaults to the celestial equivalent of a Neo-Assyrian Warchariot or a Dilmun-style sailing ship. It is capable of traversing through both the air-filled heavens, the depths of the sea, and the void beyond without issue at speeds sufficient to cross the entire cosmos in a single day. Naturally, any passengers you bring upon it will be protected from the elements and capable of breathing and speaking without issue. If you choose a chariot, you may choose to have it pulled by storm demons, dragons, or any other suitable flying creature.

Godly Weapon [200 CP, Discounted for God(dess)]
A weapon forged in heaven, a weapon forged in the underworld, a weapon forged beyond the edge of the earth. It matters not whence it came, but that it is the work of a god. It may take the form of a mace, an axe, a spear, a sword, a dagger, whip, a club, or even a throwing stick. By default, this weapon is incredibly durable, capable of withstanding mountain-flattening blows without damage, and when it comes to dealing damage…if it is a blunt weapon, then it strikes with force several times that which was put into it, and if it is an edged or pointed weapon, then it is capable of piercing through any mundane and most supernatural materials with minimal resistance, requiring other objects of divine craftsmanship to halt it. More importantly though, as this is a weapon grafted by gods, it is capable of harming both the material body of a creature, as well as its spirit and soul.

Beyond these qualities, you may assign your weapon one supernatural quality. Perhaps your axe devours the flesh and blood of those its head touches, or perhaps when wielding this sword your enemy is incapable of fleeing. Your arrows might release hurricanes where they strike, or your spear could obliterate any one type of being it strikes, or even a dagger which when stabbed into the ground will set any rebellious being in the territory alight. The limitations are that beings substantially stronger than you have the ability to resist these effects, though they can never ignore them completely. Beyond that, if you are a god, you will find that wielding this weapon drastically increases the potency and scale of your *melammu* (divine radiance that induces awe, joy, terror, and paralysis on those around you) to the point where it can affect whole countries without exertion, and can even frighten beings greater than you in power. If you are not a divinity, then you will find that the weapon has its own *melammu*, capable of frightening demigods and demons and paralyzing mortals outright. If you so desire, you may

import any weapon, as designed or improvised, into this choice so that it may be remade with the listed attributes.

-**Talking Weapon** [200 CP, Discounted for God(dess)]
Like Ninurta before you, your weapon has been enchanted to bear a capacity for intelligence, communication, and self-powered flight. Given a few moments, your weapon can fly from the outer dome of heaven to the surface, and can instantly communicate with one figure you hold a close emotional or familiar tie to (you can reset who once per jump). Additionally, the weapon can fight on its own without requiring any guidance on your part, with the skill of a war god and strength equivalent to your own. If you wield it in your own hands though, you'll find your physical strength, speed and agility are increased two-fold. The weapon's personality is yours to design, but it will invariably be unfailingly loyal to you and inclined to give practical and moral advice.

Terrestrial Estate [400 CP Discounted for God(dess)]
Ah! My Lord, Great Prince of the Land, we have labored for you, long. One hundred ninety *iku* (12,000 square meters) of land have we cleared, purified and consecrated in your name. Walls of stone eleven meters high we built around this land, so that neither men nor spirits might defile your estate. Within the walls we have erected for you granaries, storehouses, archives, and servant's quarters. For your allies and kinsmen, we have built chapels and shrines, adorned their walls and images with lapis lazuli and silver. But upon your house, oh King, we have set the foundation well, burying fragrances, silver, gold, and precious gems in your name therein. Each side of your House, the Great Mountain, has a length of 388 *kuš* (201 meters), rising high to pierce the sky. Six terraces did we build, the first greater than the second, and the second equal in height to the other four together. Stretching to a height of 173 *kuš* (90 meters), do the layers of your mountain reach, and with your two-storied chapel does it stretch another 57 *kuš* (30 meters) high. Adorned is it, with lapis lazuli, silver, gold, emeralds and rubies, and all the precious stones found in the depths. Truly, a House fit for the Great Prince Jumper!

But an empty house is unsuitable for you, so we have established for you our Lord all those things suitable for one of your station. Many hundreds of men and women, faithful and learned stand ready to divine your will, to read the omens and to banish ill spirits. Your singers and lamenters, your bakers and carpenters, seamstresses, masons, strong men to guard your house, and countless scribes stand at attention to your slightest whim, to ensure that your Image and Body are well tended, that you might continue to bless us with your presence. But think not, that only your most direct of servants are here! For all those of your city know that you are their master, their loving Father, their caring Mother. All of the great men of yours will come, to take part in the great rituals and rites, to praise your name and present offerings to you, as thanks for your love and protection.

But of course, my King, it is not merely your yard and house we speak of. All throughout your city, and throughout the lands around, are the many works of your servants. Fields as far as our mortal eyes can see, smithies and taverns, tanneries and all the places of all the other crafts

which interest you. These too are yours, as are those men, free or in bondage, who work therein.

Bread and Water of Life [600 CP, Discounted for God(dess)]
For one such as you, one of the Great Princes, the significance of these may not be immediately apparent. You are, afterall, one of the immortal gods, for you this is merely bread and water. But, if your eminence would forgive one such as I, it might do well to remember how the fate of the world has turned upon such simple things. This is the same bread and water that, when Inanna was slain in the depths of Kur, Lord Enki entrusted to his two newest creations, the *kurgara* and the *galatura*. She who had died bodily in the underworld, and so been destroyed in spirit and rendered dead in body, was revived to the fullness of life with but a sprinkle of water and a few crumbs of bread. So too did great Anu offer the bread and water to Adapa, which would have made him as deathless as the gods themselves, had his own father not tricked him into refusing that ultimate gift.

Ah, you see now the value in this, no? For you are to go on a great journey, beyond the outer limits of the Seven Heavens, and you aren't likely to be bringing any celestial bakers with you. This gift to you from Father Anu is a basket of woven gold and a jug of solid amethyst. Inside the basket are five loafs of bread, each the size of a man's head, and in the jug a gallon of water, each refilling in a week's time. If even the smallest drop of water, or the slightest crumb of this bread is to make contract with a dead body, the soul will be instantly moved back into its former home and restored to life. If instead both the bread and water are fed to a deceased soul absent body, a new body will be grown around them. But even if a soul has been utterly destroyed, the Bread and Water of life is sufficient to restore the deceased soul first to existence, and then to life, so long as some trace remains or can be recreated. Even the greatest of gods can be restored to life and existence in this way. If, on the other hand, you were to let a living mortal taste this, they would be given the benefits of the A Divine Body perk. Eternal life is yours to give, be wise on who you share this with.

House of Heaven [600 CP, Discounted for God(dess)]
Oh E-ana, House of Heaven, sacred dwelling-place of Father An, may your name be glorified forever. Holy house, built of the white stone with seven corners and seven lights, you descended from the center of Heaven, and brought Kingship to the World of Men. You flow from place to place, spending half the day upon the Earth and half in the Heavens, unconquerable, unwithstandable. But where once you were An's, then Inanna took you, overcame trials and became greater than the Father of Gods and Men, and brought Eanna down to mighty Uruk where-(...)

-but to put aside the devotionals, this is *an* Eanna, and it is now yours. Now, you might ask, what is the Eanna? Well, that's a bit complicated. In some versions, this is the White Temple built by Enmerkar at the founding of Uruk, while in others it was built by King Gilgamesh for Inanna, and of course sometimes this is a primordial structure without origin which simply

descended from Heaven. For our purposes, this building you are purchasing defaults in outward appearance to that of the White Temple of Uruk, but at your discretion can take any (setting appropriate) shape you wish.

As for why you might want this structure, let us first discuss its passive properties. The Eanna is a temple constructed with the same reality-defining, chaos-annihilating stone as the seven domes of Heaven that compose An's world-body. This renders the temple functionally indestructible to conventional, divine and esoteric forces, capable of withstanding without issue the primordial chaos from before creation and the nothingness that might follow reality's complete dissolution. Beyond this, the Eanna is the 'Heart of Heaven', the center of the world (unless you're within earshot of Enlil, in which case that's his temple E-kur in Nippur) in both the literal and metaphysical sense. Despite that, the Eanna is not naturally locked in place, capable of moving between Heaven and Earth, and to far stranger places without issue. It will take one full day and night, but as master of this Eanna, you can direct the temple to journey to any one place inside, or directly outside, your current cosmology, withstanding without issue and protecting its inhabitants from any alien laws or strange physics. Finally as the Heart of Heaven and an externalization of An's body, the Eanna serves as the foundation, anchor point, and font for the cosmic order of this world. Its mere existence stabilizes the reality it resides in, solidifying its laws and restoring its fabric where torn or distorted. Order, Truth, and Justice flow out from this place and into the World without end or limit.

This all, is simply what the Eanna is. As you are the Master of the Eanna, you receive a number of privileges. First, you are considered a King or Queen of the Gods wherever you visit. This does not make you the chief autocrat of every Heaven you visit, but it does mean that deities and other celestial beings will offer you due deference and respect, even when they would otherwise be dismissive or even hostile to you. As mentioned above, you may also guide the Eanna's wanderings throughout the cosmos, allowing you to direct its world-ordering effects to where they are most needed. Finally, if you are a divinity on par with one who purchased The Eight Who Decree, then in future worlds the Eanna will allow you to impose the laws, physical or metaphysical, of settings you have been to before onto the cosmology you are currently in, the Eanna having integrated their Truths into its own as you passed from one to the other. These impositions can either be total or selective, taking the best from those worlds you have been while leaving those things that are abominable to your sight behind, and leaving in place those native laws and physics that sit well with you. Beings of similar power to you can resist these laws or even the imposition in the first place, but those aligned with chaos, destruction and other destructive primordial forces are particularly vulnerable to the Eanna's radiance, the Light of Law burning away at such creatures.

Companions

An Axe at my Hip [100 CP, 300 CP/400 CP]
What a fine host you have here, Jumper. I see there's a good number of people traveling with you, or perhaps just a few good friends? Either way, if you'd like to give them a Fate in this world, you can import a single companion for 100 CP, giving them either the Mortal King, Hero, or Sage origins, the associated freebies and discounts, and a stipend of 800 CP.

If you prefer to buy 'in bulk', then for 300 CP you may import up to eight of your companions in the manner described above, but with a stipend of 600 CP, and for 400 CP can given them each the 800 CP stipend instead of the mere 600 CP.

Found Siblings [Free, 100 CP per purchase]
Or perhaps you've found someone here you want to take with you? Whether they be some great king, a glorious demigod, a wise sage, a fearsome demon or even an awesome deity, if you can convince them to follow you beyond their world you may bring them along. For a purchase of 100 CP, you will be fated to meet them on good terms.

Your Trusty Sidekick [600 CP, Discounted for God(dess), Free with Great Prince of Heaven]
Jumper! It would be unseemly for one such as you to go on alone in this world, that just wouldn't do! So here, take this boon companion fashioned by Enki's own hand and born from Ninmah's womb, your *sukkal*. Oh? Ah, apologies. A *sukkal* is a deity who serves as the loyal attendant, servant, bodyguard and companion for another deity of higher status. Enki has Isimud, Inanna has Ninshubur, and now you will have your new friend. You may freely design their personality and physical appearance to your whim, and they receive free of charge the God(dess) origin, its freebies and discounts, along with 600 CP with which you may customize their abilities. If you purchase The Eight Who Decree for yourself, they receive Great Prince of Heaven free of charge, so that they might continue to serve you well. Regardless of all else, they are undyingly loyal to you, and care for you as both their sacred charge and as a person beloved to their heart, platonically by default but if you desire…well, if it was good enough for Gilgamesh, am I right? Either way, theirs is a loyalty that transcends death, don't waste it.

Drawbacks

Alternate Cosmologies [+0]:Perhaps you do not wish to stick with any single cosmology? Perhaps you wish to take some elements and leave others out, or you might want some confusing and contradictory mix? Well, regardless of the specifics, you may choose which details of this cosmology to make 'true' for your trip here. Just understand that if you try to game this too much, things from the versions you hoped to avoid will start creeping in.

Jumper aka [Insert Name Here] [+0 CP]: But perhaps you're someone familiar? If you can otherwise duplicate their abilities and station with your purchases here, you may optionally enter this setting as that person. Perhaps you wish to be mighty Gilgamesh or wise Adapa, fearsome Humbaba or cunning Sargon. If you're willing to pay the cost, you may even become one of the gods of this world.

A World of Splendor [+0 CP]: This is a world crafted by the Great Gods of yore, it would be rather odd if it was filled over with ugliness and aesthetically displeasing sights. You will find that the average human in this jump is, objectively, quite handsome or beautiful, with those considered particularly so approaching near supernatural levels of such fine appearances. The natural and human worlds are also filled with truly amazing, awe-inspiring sights of grandeur and beauty. No matter where you look, you'll never lack for pleasant sights.

The Wise Lord Jumper [+100 CP]: Father Enki, to the Babylonians and Assyrians Ea, is the most ingenious and wise of the gods...well, he's supposed to be. But for the God of Wisdom, Enki has an unusual habit of not thinking things through, especially regarding what he eats. Now you don't either. If you see something on the ground, regardless of whether it looks edible or not, you'll feel compelled to eat it. You can resist this compulsion, some of the time anyway, but you're probably going to find yourself eating some unusual things before you even realize you're doing so.

Troubled Sleep [+100 CP]: Dreams, nocturnal visions, these are some of the most common vehicles by which the Great Gods communicate their will to mortal humans. From the humble farmer, to the great king, to even mighty demigods like Gilgamesh, all pay heed to their dreams, for they herald the future. You, unfortunately, will not get this privilege. Every dream you have will be for ill, full of frightening sights, disturbing sounds, and sequences plucked from the depths of your subconscious to ruin your waking hours.

Worst of all, you can't simply dismiss them either. Some of these dreams will be just that, dreams, with naught the faintest touch of divine foreknowledge to be found within. Others

though, will be just as full of clairvoyant wisdom as those of most everyone else, and it seems that not even the wisest of men can quite tell which is which when it comes to you.

Heaven and Earth, BFFs [+200 CP] Through a sequence of unlikely events, both of the goddesses Inanna and Ereshkigal have grown exceptionally fond of you, and you of them. As best friends, there is no conflict between you three, and you are much too aware of each of their boundaries to ever risk offending them. In fact, you'll find yourself quite incapable of it. Unfortunately, this entails certain obligations on your part. For one, you must spend at least three months of the year in the Underworld, spending time with Ereshkigal, and another three months accompanying Inanna on her grand adventures around the world and into the outer reaches of the cosmos. Any time you spend beyond that with them is seen as sweet, but it not obliged.

Beyond that though, as friends the two goddesses will expect things from you, and you won't be willing to deny them these. For Ereshkigal, this is rather simple, if irritating. At times you will be asked to take care of certain errands in the Underworld; checking up on the gallû to make sure they're doing their jobs and not sneaking up to the surface, hunting down rogue demons and shades, and helping her with the immeasurable ~~paper~~ clay-work she has to work through on a daily basis. For Inanna, her requests are a bit more complicated. You see, the young Queen of Heaven is rather ambitious, and is always looking for new adventures and schemes to grow her own power, and will frequently come to you for advice. She may decide to heed your advice both on whether she should go forward with them and how to do so, but she may not. Either way, you'll have a place in her schemes, and you'll be expected to pull your weight. Most of these roles are pretty minor, but some can be quite life-risking, though they'll never be more than you can at least theoretically handle.

Finally, both goddesses will be inclined to help you out. This might seem a good thing, and at times it will be. But the goddesses are beings who operate at immense scales, and both share a dangerous vindictive streak. Their "help" will often come with a lot of collateral damage, or unintended consequences that you'll be stuck dealing with. If it's too much, you can always ask for more help, but do you really want to roll the dice on whether the cure might be worse than the disease?

A Turtle Sent by Enki [+200 CP]: Jumper, that…are you sure? Very well. You are now being chased by a turtle. Not a particularly big one, only about the size of your head, and it's about as fast as you would expect. This turtle is completely immortal, indestructible, and impossible to fool, negotiate with, or deceive. It will always know where you are, and it is always within one hundred meters of you, no matter how far you run. It will approach you slowly, but inexorably, and begin to gnaw on your achille's tendon once in range. No matter how invulnerable you might be, no matter how potent your regeneration, this gnawing will always be able to break your skin, tear your flesh, and if allowed to continue long enough, snap and grind bone. The injuries the turtle inflicts at the same rate they would on a normal human, and even if you are

truly immortal, this turtle can kill you…if very slowly. Additionally, whenever you wake up from sleep, you will do so face down in a ditch, the turtle gnawing on your ankle, and it will take you an hour to gather the strength to push yourself out of the ditch and remove the turtle from your leg.

There are two ways to appease Enki, so that he might call off this dire threat to your dignity and health. First, you may allow him to give you a more…feminine form, in which he will sleep with you, engendering upon you a loyal, loving daughter (demigod if you're human, goddess if you're a deity or demon), who Enki will in turn attempt to seduce at some point, and who you may keep as a companion. Second, you can at sunrise place your forehead in the dirt and shout "ENKI IS THE BEST AND GREATEST, HE'S SO MUCH BETTER THAN ME OR HIS DUMB BROTHER ENLIL!!!" Enlil will not smite you for this, but he won't help you either. You must do this every morning to ward off the turtle, if you miss a day you will be chased that day, and the turtle will double in size.

The Impertinence of a Wildman [+200 CP]: There are times in life when it's best to bury the hatchet. Maybe your enemy has surrendered, and is begging for his life with sincerity. Or perhaps some divinity is weeping after failing to defeat you. In this situation, it wouldn't be difficult for you to be the better person, and might even prove to be very beneficial to you. But, that just wouldn't be any fun now would it? No, you're going to kill that bastard, he's clearly lying. The divinity, already having plenty of reason to work against you? Throw a severed limb at them and laugh as they fume.

In other words, whenever you're given a chance to deescalate a situation or advance your cause through peaceful means, you'll pick the path of violence and short-term satisfaction. You're not dumb, you're likely fully aware of how this could bring about your doom, but you don't care. Further, no matter how much your logical mind might point out ways to minimize the harm done after the deed, you'll find yourself incapable of putting them into action. You're going to get exactly what's coming to you, how bad could it be?

Alternate Character Interpretation [+200 CP]: You're not perfect, we all know that. But when taken as a whole, you're a pretty swell fellow. You might be selfish or ambitious, but you could also be caring and compassionate. You might seek vengeance against those who've wronged you, but you still feel pity and give mercy when you see fit. Overall, while you might do some pretty bad things from time to time, you're ultimately a beneficial force.

Well, not anymore. For however long you spend in this world, you'll find all your positive qualities twisted around. If you're a protector of cities or kings, you'll find yourself bringing about their ruin for the fun of it. If you're normally a great hero, you'll find your indolence and pride get in the way of actually helping anyone or committing great deeds. Oh, and all those people you love? Yah, they're just toys now, to be discarded at a whim. Basically, any positive trait or

actions you'd normally commit you do the opposite now, and any negative traits or habits are going to be exaggerated till they're all people know.

Jumper the Homosexual Hermaphroditic Self-Lacerating Masochistic Transvestite Eunuch Prostitute [+200 CP]: You know, translation can be a tricky business. It's really easy for people to make assumptions based on their biases, and things tend to snowball from there until the facts are so distorted as to be meaningless. As an example, the sag-ur-sag was a type of warrior-priest who worshiped the goddess Inanna/Ishtar. The literal meaning of the word is 'chief warrior', and the term is linked in Akkadian dictionaries to *'qarrādu'* or 'hero/warrior'. They were described as having the 'body of divinity' and were feared for both their martial and magical abilities. When 19th Century translators were working through the texts the sag-ur-sag appear in, they determined that since they worshiped Ishtar, they must be prostitutes, and that the term 'body of divinity' must clearly mean that they're self-mutilating eunuchs or hermaphrodites.

For you, Jumper, your reputation will take a similar turn in the present. You might be a great warrior, a mighty magician or even an almighty divinity, but no one will ever actually see that. Instead, they'll laser in on some inane detail of your identity or associations, and distort it to the same degree as the above example. You will be a target of scorn and mockery for your time in this world, and nothing you can do will change that. Even after you're gone, these distortions will be all people remember you by in this world.

"**Jumper will embrace her, and then the wild perks will reject him**." [+300 CP]: You have upset King Gilgamesh, and unfortunately for you, he knows exactly what you are and has prepared accordingly. Shortly after your arrival, you will be met by a beautiful young woman, or a dashingly handsome young man as suits your taste. The moment you see them, they will have taken your heart into their hand, and every moment of interaction will just pull you deeper and deeper into a sea of lust and affection. With this prostitute, you will sleep for three days and three nights with not a moment of rest between. Once this is over, you will find yourself weak and feeble, your otherworldly strength having left you like the wild vigor of beasts had left Enkidu after laying with Shamhat. All of your Out-of-Jump abilities, powers, skills, and perks have been disabled for the rest of this jump. On the plus side, you now have an encyclopedic knowledge of the Sumerian and Akkadian languages, and muscle memory that lets you go about daily life in this era and place without a hitch. And it was a *really* great lay.

The Great Flood [+300CP]: *Just as dawn began to glow, there arose from the horizon a black cloud. Thundering Adad let loose a roar from within, and before him Destruction and Suppression flew o'er the land and mountains. Ninurta made the dikes overflow, and the gods lifted up torches, and set earth and sky ablaze. Turned to blackness all that had been light, Adad did; he shattered the land like a raging bull, breaking it apart and crushing it. Then the Flood*

came, as the South Wind blew. Wind, flood and storm flattened the land, drowning it in the Deep.

Such was it then, when Lord Enlil brought ruin, and so will it be again. Having broken one of the myriad laws incomprehensible to mortal minds, mankind has been stained with sin, and the Divine Assembly has decreed death for them. By default this will take the form of a great flood, threatening to drown the world in water. This is not, though, the only form it might take. A virulent plague, a rain of fire, the spontaneous transmutation of all water to blood, or the death of all plants. These and more might be the form of the doom that will end mankind. Regardless of the form, the Divine Assembly shall send one of these disasters down within a year of your arrival. If you are human and survive this, then that is all. If you are not human, whether a demon or deity, then instead you must shepherd at least one hundred humans through not one, but three of these disasters.

Ego of a God in the Body of a Man [+300 CP]: You're not just a king, no, you're a god! If only the rest of the world acknowledged that fact. Like Naram-Sīn, you have been afflicted with a truly massive ego. You are the most important (wo)man in the world, a living god worthy of worship, adoration, and unthinking obedience and love. You neglect your duties except where you personally enjoy them, pay no heed to those reliant on you, and look upon with disgust all those would think to hold you to even the laxest of standards. If Enlil himself foretold your doom, you might be able to struggle and beat down your own ego for a few days to try and appease him, but anything but complete immediate success will bring your ego spiraling back to the fore. You are exactly the sort of man who would look the King of the Gods in the eye, spit on his feet, and then be shocked to find yourself being tortured to death by savage beastmen as your life's work comes crumbling down around you.

Grand Strategy Birit Narim [+300 CP]: Hail Jumper, King of Kings! You have been charged by the Divine Assembly with a truly grand task, Conquer Earth! You see, outside the lands of Sumer and Akkad, Babylonia and Assyria (give or take Dilmun, Magan and Elam), there is a great expanse of lands yet under the sway of Chaos, lands that are probably quite familiar to you. In the past the Divine Assembly sent a number of lesser gods to these lands, to tend to the lands and guide the wild people therein. Unfortunately, it seems they have failed, and the very land itself threatens to dissolve into the primordial sea. That is why you must take command of the nations of Mesopotamia, and subjugate the people of the world to an ordered and civilized way of life. For this task, you are at liberty to use your own supernatural powers, but it must ultimately be human hands that defeat chaos, and human tongues to teach the people the Way. You may guide them, and aid them, but you cannot fight for them. Unfortunately, you have only two short millennia to complete this task. Go forth Jumper, and Conquer!

Anon...those weren't plants [+400 CP]: You thought those were just normal plants, didn't you? Did you even bother to wonder if they were edible? If they were poisonous? Well, I guess it doesn't matter now. In truth, those plants were magically transmuted semen, perhaps your own or perhaps that of a powerful god. Regardless, that semen is now inside you...specifically inside your throat, arms, ribs, side, mouth, nose, head, and hair. Within each of these body-parts, a goddess is forming from the semen, waiting to be born. Regardless of whether you're male or female, you won't be able to give birth to these goddesses on your own, and until they're born you'll be completely paralyzed, only able to breathe. You'll also be in constant, excruciating pain equivalent to all the pain a woman would feel in a pregnancy condensed into a single moment multiplied eight times over.

As a god, you could last in this state indefinitely. As a mortal, you might last a few days. Regardless, no god in this world can lessen this pain, nor remove the unborn goddesses from your body except through the very method by which Enki's eight daughters were removed from his body. Hopefully a companion of yours might have a means for contacting Ninḫursaĝa...I'd suggest a fox, if possible.

If both you and your goddess daughters survive, you may keep them as companions. For book-keeping's sake, they count as having the "God(dess)" background and all the associated free perks and items.

Agushaya: Face Yourself [+600 CP]: Praise be to Jumper, the greatest, the most courageous of all Jumpers! To the daughter-son of Quicksilver, the most powerful, the warrior, s/he who dances with the raw power to shake the firmament. Sovereign is your word, and your commands cannot be undone, neither the gods nor the Assembly dare to resist your power!

That's probably what you're used to hearing by now. Making a big old racket, bathing the valleys with blood, sitting high upon a heap of gold, making love to all the wives and husbands in the land. Jumper, for all your good attributes, for all the things you've done well over your travels, you are yet a being of excess, an untamed youth. So it has come to Ea, to help you along the path to maturity.

He has taken from under his fingernail a clod of dirt and clay, and with his breath and spit shapened it into your likeness. This being, who we shall call Repmuj, is your equal and opposite. All of your powers are theirs, and their likeness is such that merely seeing them shakes your heart, confronting you with your sins and excesses.

You must face Repmuj, in battle and debate. With every word and blow, you shall face all the harm you have done to others, all the pain you have caused. Every flaw in your person, every bit of excess and evil, will be thrown in your face and you will have no choice but to face it, or perish. Victory here is not in defeating Repmuj, for while you may equal them you cannot truly defeat them either. No, victory is facing everything wrong about you, and accepting it. Accepting not only that it exists, but that you can change. That you can grow beyond your flaws without

loosing your strengths and virtues. But if you cannot accept your failings, that you have sinned, then you will perish against Repmuj, forever cast down to the depths of Kur, never to return.

Face Repmuj in battle, to understand yourself, and then cry out for Him, and Ea will be there. Speak truthfully then, to the Great God, admit to your faults and pledge your desire to grow and make amends, and Ea will not only call off Repmuj, but will bestow upon you and all the world the wisdom needed, to help you find your better self.

A Drumbeat onto Eternity [+800 CP]: This…is not a burden to take up lightly, brave lord. Instead of freely choosing the point of your arrival, you will appear at the climax of the rebellion against the Anunakki gods during the *Atra-Hasis*. Instead of intelligent Ilawela, you have been chosen as the *willing* sacrifice from which mankind shall be born.

You shall be bound before the Assembly, and butchered. Hacked into pieces and ground into mulch, till your flesh, blood and ground up bones may be mixed with the clay of the sacred riverbed. This clay will then be used to make the first humans, seven men and seven women. Into these will your soul be bound, split into fourteen shards. Each of these shards are you, but they are also the human born from you. You may think of it as thus; where once you were one god or goddess, you are now fourteen human souls, each subconsciously aware of what they once were, but their memories and knowledge lost except in fleeting moments where your false human personality wavers between wakefulness and sleep.

As long as humanity endures, you remain trapped, bound to an unwaking dream in which you are every man, woman and child who draws breath. You will endure this existence for 315,600 years, your soul divided into smaller and smaller shards, your dreaming awareness wearing away to near non-existence.

Then the Flood will come.

Every single man, woman and child upon Mother Ki's surface will perish, whether in the fires burning the sky or the waters drowning the earth. All will be sent down to Kur, to Ereshkigal and Nergal's care. But there, you will have an opportunity. One lone soul, that of a child, will awaken to the true nature of mankind, to their identity as but a small fragment of you, Jumper.

You now have a simple choice, you may either endure this existence, a mere 1/100,000,000th of your true self, for 28,000 years in Kur or work to put yourself back together. If you choose the path to endurance, you will have a long time to spend in Kur, living as but one shade among countless others. But at the end of your droll time here, you will be restored by your patron to your full self, and may choose to make any number of the human souls born from you into companions. If you choose the path of unity, then by force of arms or silver tongue, you must convince or "convince" each and every one of the humans born from your sacrifice to give up their individuality and rejoin their greater self, to once again become Jumper. Once you have emptied Kur of mortal souls, you will be complete once more and may depart from this world.

Notes

Regarding "**Jumper will embrace her, and then the wild perks will reject him**.", if this is your first jump you can still take this, and it is essentially 300 free CP plus some great sex. Consider it Gilgamesh deciding to be a bro instead of fucking you over.

On Human Lifespans

- Before the Great Flood, humans didn't seem to have a set lifespan. They'd still die eventually, but old age didn't seem to be a thing.

- After the Great Flood, for a few thousand years at least, humans had a lifespan of 200 years, 100 years as children, 100 years as adults. That being said, that was the minimum, some could live to more than a thousand years old. By the time of Gilgamesh though, most humans seem to have more reasonable lifespans.

On Inherent Phenomena and Divine Offices

- When you express an Inherent Phenomena, it's no different than moving your hand or nodding your head, because you *are* the phenomena in question. Spiritual strength in this context, is less like a mana-bar and more your body's stamina. The 'natural' state of your phenomena is essentially your 'resting state', where you're not expending any effort to keep things as they are. To reduce or withhold the occurrences of your phenomena also requires no real effort on your part

- There are certain limitations and caveats to a Divine Office that must be kept in mind. First, just as a Divine Office is granted to you by another, so too can it be stripped from you, given away by you, or even stolen from you. Additionally, since the power of a Divine Office is dependent on your authority, it is not impossible for a self-aware phenomena to disobey you...like almost all phenomena in this world, given the nature of divinity. Even so, deities of lesser spiritual potency and lineage will almost always obey the holder of a divine office of their inherent phenomena, and even those who are your peers will almost automatically find themselves obeying your commands in that area. It is only when dealing with those who possess more power than you, that you need worry of disobedience absent a specific personal motivation for such. Naturally, in worlds without gods, or where gods are mere reflections or representations and not the phenomena itself, you do not have to worry about disobedience from the subject of your Office.

- Even with the Eight Who Decree, in this jump, you don't have the authority to unilaterally give yourself Divine Offices. In future jumps where you're the only relevant type of divinity, you do have that authority.
- Q: So it's an authority thing then. Is it possible to make other people be at the level of the Seven Who Decree, either immediately or through helping them grow?

- A: Not all at once by yourself, it's an exertion on your part that you'll need rest to recover from, and they'll need to adapt to their new status and nature, but you can do it in steps.

And it's possible to grow stronger through training, great feats, and probably spiritual contemplation. Inanna became greater than An in the process of overcoming the trials to seize the Eanna, not through the taking of the Eanna per say....so yes, shonen training and cultivation perks would work for your inherent divinity/spiritual power.

- Q: Also, can you create Divine Offices or do they have to cover things that already exist? Given the creation myth I'm guessing the former but I'd like to confirm
- A: Outside the Mesopotamian Mythology jump? It...kinda depends? Like, if you're creating something that can exist in the current set-up of reality, but didn't exist before, then the divine office technically already exists for you to do with as you see fit. If that thing wasn't possible, but in the act of creating it you made it possible, then you've made the divine office in the process of creating it.
- Q:I was asking in relation to the latter case, yeah, IE expanding the metaphysics through creating a Divine Office and the like.
- A: I think that would kinda be a setting-by-setting thing. Beings at a similar or greater level than you can probably stop you from doing that sort of thing, but they'd have to be aware of you doing it and actively work to stop you, assuming they know how, which not all of them will.

On The Eight Who Decree

- Q: For the Eight Who Decree powerlevels, should I interpret the cosmos thing as having planetbusting or somewhat above levels of raw might or full on universebusting shit? Due to the cosmology I'm inclined towards the former but I wanted to at least ask
- A: In the jump proper, it scales to however big the cosmology you pick is. The traditional Sumerian one would probably be planet to solar-system scaled (outside Nammu and in the Babylonian one Apsu & Tiamat combined, which are both vaguely endless-ish), whereas if you apply syncretism the explicit existence of Indra via the Mitanni implies at least a universe in the more modern understanding of scale. Out-of-Jump? I'd personally say you should stick to planet-busting, but I'm willing to defer to the thread consensus. Or just fanwank it.

Regarding the Underworld and the Dead

- “It was considered proper to give offerings to your ancestors by name for six generations. It's not clear if it was thought that after six generations the dead moved onto another realm, whether they died a second time (which might just lead to the first option), if they just got folded into some sort of collective ancestors who were given offerings as one unit despite still being individuals, or what have you. For the purpose of the Jump, I leave that to ya'll to determine...should add this to the notes.”
- The concept of reincarnation wasn't really present, though you could justify the phenomena being present via the Vedic influence (the Mitanni royal family worshiped Indra, Varuna and Mitra) that's present by the end of the early Babylonian, or the Greek influence in the Post-Hellenic Hellscape.

- If you're trapped in the Underworld without a living body, or your soul is destroyed, by the end of your jump then you fail. Since there are ways to come back from soul-destruction in-setting.

On the mechanics of worship

- As a side note, the way offerings to both the gods and the dead were generally thought to work, was that the food and drink were offered to the images/statues of the deity or by the graves of the ancestors. It was then thought that the gods or ancestors would consume the essence of the offerings, and afterwards the worshiper would be free to eat the physical offerings...for food anyway. Things like wine or beer had to be poured into the Earth or some such. Might be misremembering the last bit.

- The gods don't need worship or faith in itself, nor do they need food or drink to live. But food and drink are things they like, and they are pained without them. Essentially, hunger and thirst can't kill them, but they still hurt. In other jumps, you can treat worship and faith as a fuel source to enhance your (and those you uplift to divinity) growth, but only if you're doing things that lead to growth.

On **Jumper the Divine Husband/Wife**

- For the purpose of this jump, you start off in a relationship with the patron goddess of your city if your city has one. It's up to you to actually maintain it though. If you divine spouse is still in love with you by the end of your time here, you shouldn't have any trouble convincing her to either go with you in person, or send a manifestation of herself for the same purpose.

Recommended Readings

Primary Sources

1. The Electronic Text Corpus of Sumerian Literature is probably the single best source for the Sumerian-side of the mythos and religion. It contains a large body of English-language translated Sumerian texts ranging from hymns and prayers, myths and legends, the accounts of various kings, proverbs, and various letters recovered. This includes the Descent of Inanna, the time Ninurta was almost killed by falling in a ditch with a hostile turtle, and the various precursor stories to the Epic of Gilgamesh. https://etcsl.orinst.ox.ac.uk
2. The Eridu Genesis is a Sumerian text detailing the creation of the world as we know it along with humanity by Enki, Ninmah/Ninhursaga, and Nammu among others. https://culturalstudies101.wordpress.com/wp-content/uploads/2011/09/hallo_the-context-of-scripture_vol-i-the-eridu-genesis.pdf
3. The Atra-Hasis: A text detailing the creation of mankind, and the great flood among others featuring the eponymous priest. https://geha.paginas.ufsc.br/files/2017/04/Atrahasis.pdf
4. The Epic of Gilgamesh: Hopefully self-explanatory.There are other versions worth looking at, but these in particular have ease of access and were used on this Jump.

https://uruk-warka.dk/Gilgamish/The%20Epic%20of%20Gilgamesh.pdf
http://www.aina.org/books/eog/eog.pdf

5. The Enuma Elish - The Babylonian Epic of Creation, featuring the world-view characteristic of the post-Kaššite Babylon, in which Marduk and Enlil were syncretised into a singular deity and made supreme over the others.
https://sacred-texts.com/ane/stc/index.htm

Collections of Primary Sources

1. Babylonian Creation Myths by W.G. Lambert
2. Reading Akkadian Prayers & Hymns - An Introduction Edited by Alan Lenzi
3. Inanna Queen of Heaven and Earth - Her Stories and Myths from Sumer by Diane Wolkstein and Samuel Noah Kramer
4. Before The Muses - An Anthology of Akkadian Literature by Benjamin R. Foster

Secondary Sources

1. The Treasures of Darkness: A History of Mesopotamian Religion by Thorkild Jacobsen
2. The Sumerians - Their History, Culture and Character by Samuel Noah Krammer
3. Assyria: The Imperial Mission by Mario Liverani
4. Kingship and the Gods by Henri Frankfort
5. The City of the Moon God - Religious Traditions of Harran by Tamara M. Green
6. The Last Pagans of Iraq - *Ibn Wahshiyya and his Nabatean Agriculture* by Haakko Hämeen-Anttila

Deity Builds

Inanna/Ishtar (3500 CP)
Age: Younger than Nanna

Gender: Female
Background: God(dess) [600]

Perks

A Numinous Power [Free and Mandatory for God(dess)] (Love)
A Divine Body (Free and Mandatory for God(dess)]
Temples, Tokens, and Idols [Free for God(dess)]
Astral Aspect [50 CP] (Venus/Morning and Evening Stars)
Figurative Literalism [50 CP]
Oh Brother, give me the feet of a gazelle! [100 CP]
The Hero God(dess) [100 CP]
A Divine Bureaucrat [100 CP] (Kingship)
A Mind to Encompass All [200 CP]
Beloved Young Jumper [200 CP]
Great Prince of Heaven [200 CP + 100 CP, Discounted for God(dess), Requires A Numinous Power] (Inherent Phenomena: Love, War, Sky/Storms, Life) (Divine Offices: Kingship, Justice, Civilization, Order, Chaos)*
Jumper Takes Command of Heaven [300 CP]
The Eight Who Decree [300 CP Discounted for God(dess)
Great Mother of Gods and Men [300 CP]**

Items

A Heavenly Chariot, a Celestial Ship [Free for God(dess)]
Godly Weapon [100 CP]***
Terrestrial Estate [200 CP]
House of Heaven [300 CP]
Bread and Water of Life [300 CP]****

Companions

Your Trusty Sidekick [Free with Great Prince of Heaven] (Ninshubur)

*: In reality she'd have a metric ton more, but these are the essentials and you can get the rest in-jump.
**: She doesn't have any myths where she creates humanity, but there's some where she as Ishtar is referenced as being the mother of humanity, so she might have some lost story where she does make them. Not necessary, but you might want to pick it up.
***: She has a ton of weapons, so I didn't specify which. Practically speaking you don't need this, but the weapons you have won't have fiat backing otherwise.
****: She's fed some of the Bread and Water in the *Descent* narrative, and her hymns reference both an ability to *stop* people from dying, and to resurrect the dead. So the best way to

represent that is honestly just, taking the iterm and fanwaking a way to internalize it into yourself.

Enlil (1750 CP)
Age: ?
Gender: Male
Background: God(dess) [600]

Perks

A Numinous Power [Free and Mandatory for God(dess)] (The Air)
A Divine Body (Free and Mandatory for God(dess)]
Temples, Tokens, and Idols [Free for God(dess)]
Astral Aspect [50 CP + 50 CP] (The Northern Stars) (Juppiter)
Figurative Literalism [50 CP]
Oh Brother, give me the feet of a gazelle! [100 CP]
The Hero God(dess) [100 CP]
A Divine Bureaucrat [100 CP] (The Earth)
A Mind to Encompass All [200 CP]
Great Prince of Heaven [200 CP Requires A Numinous Power]] (Inherent Phenomena: The Air, Wind, Storms) (Divine Offices: The Earth, Destiny, Kingship, Justice)
The Eight Who Decree [300 CP]

Items

Terrestrial Estate [200 CP]

Companions

Your Trusty Sidekick [Free with Great Prince of Heaven] (Nusku)

Enki (2300 CP)
Age: Somewhat younger than An
Gender: Male
Background: God(dess) [600]

Perks

A Numinous Power [Free and Mandatory for God(dess)] (Water)
A Divine Body (Free and Mandatory for God(dess)]
Temples, Tokens, and Idols [Free for God(dess)]
Astral Aspect [50 CP] (The Southern Stars)
Figurative Literalism [50 CP]
Oh Brother, give me the feet of a gazelle! [100 CP]
The Hero God(dess) [100 CP]
A Divine Bureaucrat [100 CP] (Civilization)
A Mind to Encompass All [200 CP]
Great Prince of Heaven [200 CP + 100 CP, Requires A Numinous Power]] (Inherent Phenomena: Water, Fertility, Storms, Intellect) (Divine Offices: Civilization, Magic, Crafts, Creation, Life)
The Eight Who Decree [300 CP]
Great Father of Gods and Men [300 CP]

Items
A Heavenly Chariot, a Celestial Ship [Free for God(dess)]
Terrestrial Estate [200 CP]

Companions

Your Trusty Sidekick [Free with Great Prince of Heaven] (Isimud)

<u>Marduk (2000 CP total)</u>
Age: ?
Gender: Male
Origin: God(dess) (600 CP)

Perks
A Numinous Power [Free and Mandatory for God(dess)] (Inherent Phenomena: Water)
A Divine Body (Free and Mandatory for God(dess)]
Temples, Tokens, and Idols [Free for God(dess)]
Astral Aspect [50 CP] (Jupiter)
Figurative Literalism [50 CP]
Oh Brother, give me the feet of a gazelle! [100 CP]
A Divine Bureaucrat [100 CP, Requires A Numinous Power] (Divine Office: Magic)
The Hero God(dess) [100 CP]
A Mind to Encompass All [200 CP]
Great Prince of Heaven [200 CP, Requires A Numinous Power] (Inherent Phenomena: Water, Storm, Agriculture/Fertility) (Divine Offices: Magic, Medicine, Justice, Healing)

The Eight Who Decree [300 CP, Requires Great Prince of Heaven]

Items
A Heavenly Chariot, a Celestial Ship [Free for God(dess)]
Godly Weapon [100 CP] (The Four Winds)
Terrestrial Estate [200 CP] (Etemenanki)

Ninhursaga (2000 CP)
Age: Roughly as old as the Universe
Gender: Female
Background: God(dess) [600]

Perks

A Numinous Power [Free and Mandatory for God(dess)] (The Mountains)
A Divine Body (Free and Mandatory for God(dess)]
Temples, Tokens, and Idols [Free for God(dess)]
Astral Aspect [50 CP] (The Earth)
Figurative Literalism [50 CP]
Oh Brother, give me the feet of a gazelle! [100 CP]
A Divine Bureaucrat [100 CP] (Life)
A Mind to Encompass All [200 CP]
Great Prince of Heaven [200 CP + 100 CP, Requires A Numinous Power]] (Inherent Phenomena: The Mountains, Wild Beasts, Earth, Birth) (Divine Offices: Life, Healing, Motherhood, Foxes, Creation)
The Eight Who Decree [300 CP]
Great Mother of Gods and Men [300 CP]

Your Trusty Sidekick [Free with Great Prince of Heaven] (Ekigara)

An (2800 CP)
Age: Roughly as old as the Universe
Gender: Male
Background: God(dess) [600]

Perks

A Numinous Power [Free and Mandatory for God(dess)] (The Sky)
A Divine Body (Free and Mandatory for God(dess)]
Temples, Tokens, and Idols [Free for God(dess)]
Astral Aspect [50 CP] (The Seven Heavens/The Firmament)
Figurative Literalism [50 CP]

Oh Brother, give me the feet of a gazelle! [100 CP]
A Divine Bureaucrat [100 CP] (Kingship)
A Mind to Encompass All [200 CP]
Great Prince of Heaven [200 CP + 100 CP, Requires A Numinous Power]] (Inherent Phenomena: The Sky, Heaven, Order, Legitimacy) (Divine Offices: Kingship, Justice, Fatherhood, Rain, Storms)
The Eight Who Decree [300 CP]
Great Father of Gods and Men [300 CP]

Items

A Heavenly Chariot, a Celestial Ship [Free for God(dess)]
Terrestrial Estate [200 CP] (Eanna)
Bread and Water of Life [300 CP]
House of Heaven [300 CP]

Your Trusty Sidekick [Free with Great Prince of Heaven] (Ilabrat)

<u>Nammu (2100 CP)</u>
Age: Older than the Universe
Gender: Female
Background: God(dess) [600]

Perks

A Numinous Power [Free and Mandatory for God(dess)] (The Waters)
A Divine Body (Free and Mandatory for God(dess)]
Temples, Tokens, and Idols [Free for God(dess)]
Astral Aspect [50 CP] (The Sea of Nammu/The Cosmic River)
Figurative Literalism [50 CP]
Oh Brother, give me the feet of a gazelle! [100 CP]
A Divine Bureaucrat [100 CP] (Purification)
A Mind to Encompass All [200 CP]
Great Prince of Heaven [200 CP, Requires A Numinous Power]] (Inherent Phenomena: The Waters, Creation, Magic) (Divine Offices: Exorcism, Eridu, ?)
The Eight Who Decree [300 CP]
Great Mother of Gods and Men [300 CP]

Items

Terrestrial Estate [200 CP]