

Ojombe Jumpchain, by Tak. Version 1.0.

Ojombe is an original setting inspired by precolonial African history, culture, and religion. It is a fantasy setting, full of magic and monsters, taking inspiration from Africa in the same sense that generic fantasy takes inspiration from Europe. Substantial effort and research has gone into being respectful and authentic. Particular inspiration is taken from Twin Drums' original fantasy setting *Wagadu*, which I thoroughly suggest you check out: it has a video game in development and a TTRPG setting document. Wagadu also has a lot of art, much of which also fits here, if you seek inspiration. Ojombe was originally created for a West Marches-style D&D game I was a DM for, but it has progressed substantially beyond that point.

Ojombe is a vast continent, with a rough radius of five thousand kilometres (three thousand miles). Unlike most continents, though, Ojombe rotates: every day, the whole continent rotates a degree, clockwise, meaning the whole continent does a full rotation once every (360 day long) year. The nations and peoples of Ojombe— who, instead of North, East, South, or West, use 'Nave' (in), 'Turn' (clockwise), 'Rim' (out), and 'Yore' (anticlockwise)— are many and varied, using different magic, practices, across savanna, woodland, desert, and veld, and holding differing views on ancestors and spirits.

Outside of the safety of cities, knowledge is absolutely vital. Every encounter with a monster or angry spirit could be disastrous if encountered unawares, if you don't know how to handle them. It might be as simple as 'this monster is afraid of fire', but sometimes something like 'this monster is invisible if you're under it', 'this monster is invincible if you don't attack it navewards', or even 'this monster will suck out your soul and steal your name if it casts its shadow over you'. The supernatural world of Ojombe, then, has a remarkable ability to humble the overconfident, including jumpers, while allowing the wise, experienced, and respectful to travel relatively safely.

As per tradition, you'll be spending 10 years here. You have **1000cp**, so select carefully.



Pictured above is a rough map of Ojombe on the first day of each year (because, remember, it rotates).

Note that it would almost be a circle, if not for that big hole in the top right.

This is a simplified map showing Ojombe's major locations important enough that they're described further in this document, but, of course, there's plenty more than what is represented here. Between every city there might be hundreds of smaller settlements. Across every river you could find a thousand spirits.

AGE AND GENDER

You may freely decide your age and gender with no point costs. Different cultures will treat people of different ages and genders differently. You'll find patriarchies, matriarchies, and egalitarian societies; you'll find societies where gender boundaries are rigid and others with more elaboration, caveats, and freedoms in gender expression.

If you choose the Ancestor origin, your sex will be 'astral'. Different cultures view this differently: some maintain a gender binary and consider spirits consistently as men or women (or firmly as one or the other, by appearance or by what they were in life), while others will emphasise the duality of their nature wherein they are addressed as men by woman and as woman by men, while in others they are deemed a separate, third gender. Ancestors historically care little, and some even change their appearance to suit the local culture's reckoning of them.

ORIGINS

Any origin can be a drop-in. Choose up to **two** origins. Below the Origins options is a table showing how you could interpret origin combinations. If you only choose one origin, gain 200 cp. The Foreigner origin has no items and fewer perks, and so picking it will award 100 cp.

Ojombel: 'Ojombel' is the demonym of 'Ojombe' but, in this context, it refers to the ordinary people of Ojombe, the humans who toil and love and die, the mortals who call this place home. Ojombele (the plural form of Ojombel) are split among many cultures and many abilities. Between them, you will find great warriors, witch doctors who deal with spirits and wield magic to heal, dancers so skilled they could change the time of day, astrologers who read fate in the stars, and magicians who draw symbols into reality. They mostly look like African humans, though, this being a fantasy setting, you can also occasionally find those who have been supernaturally influenced in some way, what with blue skin or webbed fingers or cat ears. You can find information about specific Ojombel cultures later in this document.

Warrior: The warriors of this world are mighty indeed, though, with the exception of the myriad of magical weapons available, other kinds of magical assistance, and the dramatic possibilities afforded by a high congruity, their abilities are by no means superhuman. The measure of a warrior, here, is not their strength (though many will, of course, still value such a thing), but rather their congruity, their honour, and, above all, their skill; the most skilled warriors of this world are extremely skilled in their craft, to an extent that isn't superhuman yet is ludicrous all the same, and unlikely to be matched by the most skilled warriors of most settings. Every culture in this world has warriors, though their favoured weapons and fighting styles will vary massively. It does not make sense to take the Warrior origin on its own, or alongside the Magician origin, unless you are a Drop-In.

Magician: As a general term, ‘magicians’ are those who deal more directly with the supernatural (though, of course, a ‘supernatural’ that is entirely natural). They write magical symbols on opons (trays used to cast spells), commune with spirits and ancestors, and some can even attempt to read destiny in the dancing of the stars. Depending on their craft, they might be called the Mothers and Fathers of Secrets, Witch Doctors, Priests, or Astrologers. Every culture in this world has magicians— every known culture, anyway. It does not make sense to take the Magician origin on its own, or alongside the Warrior origin, unless you are a Drop-In.

Ancient: ‘The Ancients’ is an umbrella term that refers to a group of ancient humans who once collectively ruled a fifth of Ojombe— though, for reasons debated, their time has long passed. They embody the trope of advanced precursor civilisations. The most prominent group of Ancients were the Tjerut, who are at once both like Ancient Egypt and the dwarves of fantasy, who, after the mystical river ‘the Long Red’ dried up, shut themselves off from the world in vast tomb-city complexes so that their ancestors would not reach the sky that betrayed them. The second greatest group were the Qadasht, a seafaring people somewhere between Carthage (pre-Punic Wars) and fantasy elves, who, legend claims, converted most of the Old City, Ḥart-Qadasht, into a vast ship to sail the World Ocean: apparently their ancestors are still in the night sky, but on the world’s other hemisphere, which few Ojombele have ever reached. Despite ostensibly being dwarves and elves, Ancients do not live any longer than anyone else. For whatever reason, time responds to them strangely: you can talk to people who talk about the Ancients disappearing as if it only happened a few years ago, yet others insist that it happened millennia ago, and neither appears to be incorrect.

Spirit: There are more spirits in the world than mortals and ancestors put together, and they are everywhere. In every animal, there is a spirit. In every tree, too. Indeed, there are spirits even in the ground, in the clouds, in cities, and in concepts— even people have spirits, their souls, though this is more of a technicality (if you want to play as one, pick another origin). Much of the daily lives of Ojombele are structured around spirits: hunters will not kill animals, for that would anger its spirit, but instead best or otherwise honour the animal so that its spirit may reward them (usually with meat or hide, cruelty-free). The spirit and the thing they ‘possess’ are, in one sense, one and the same, so affecting one will affect the others. The strength of the spirit generally goes with the strength of what it is, and how separately embodied they are is associated with that as well: the spirit of a sapling might barely be sentient, but the spirit of a grand and mighty river might appear in a mortal-resembling guise or as a whale. The spirits of cities and concepts are sometimes widely revered, almost as deities and, in some places, they even rule over mortals.

If a spirit is slain (including indirectly, by the thing they were the spirit of dying or being destroyed), it will be filled with negative emotion (usually rage, sadness, or apathy) and will reform elsewhere as a *wraith*. A wraith is not a spirit *of* anything except, perhaps, itself; this internal strangeness allows for the wraith to either act physically upon the world, like a monster, or to possess other things and force itself to be *of* it, often driving whatever it is possessing to madness and rage. Slaying a wraith will only cause it to reform elsewhere, even

more angry and therefore powerful; a mortal will need to calm them down somehow, often through besting them, avenging them, or doing as they demand, before they become a normal spirit once again.

Ancestor: Ancestors are the spirits of the dead, and also the very stars. Instead of moving across the night sky in the same direction as the sun and moon, the stars will move, visible even during the day, individually dancing across the sky in wonderful patterns. To the uninitiated, they will appear in contrast with the sky (white on a black night sky, orange on a blue day sky, blue during dawn and dusk), but the spiritually aware can learn to see their true colours, turning the sky into a majestic display of vibrant colour. A mortal might ask an astrologer how to identify one of their ancestors in the sky, or to help summon them.

Usually, ancestors look as they looked in the prime of their life, though wearing their persona (soul mask) and their clothes now shine with white. Unlike spirits, they have little ability to affect the world individually, but, collectively, the dancing of ancestors in the sky shapes fate in ways they do not understand but an astrologist might be able to read (like a cosmic random number generator).

Monster: A monster, to simplify, is a spiritless someone. Whether they were originally a human, spirit, or ancestor, through whatever means, they are rendered without driving force, essence, or ontological Being, perhaps most commonly through becoming extremely incongruous with the world and therefore becoming spiritually disembodied from it (and, in having such a low congruity, metaphysically denying their own spiritedness). Without this identity, they transform into a monster, morphologically altered, mentally corrupted, and ‘soulless’. All monsters are unique, with their transformation taking from what they were like in life. They can still be classed across the genera of whether they were a human, spirit, or ancestor in life, and how they were dispirited. Monsters often appear like beasts or like monstrous, aberrant humans, or sometimes as fusions of beast with beast or beast with human. Sometimes, one will appear normal, but this will be a facade: perhaps the person you see before you is just the lure of a giant gaping maw, or perhaps it’s using darkness to hide its hideous visage behind its approachable silhouette. Unlike spirits, which could be annoying, aggressive, peaceful, curious, etc., monsters are almost always aggressive and act out against the natural order of the world.

Foreigner: While Ojombe makes a full rotation in place every year, this world’s other landmasses do not, making travel to or from Ojombe quite difficult. Ojombe’s farthest reaching peninsula, once every year, almost makes contact with the outside world, which is the only practical moment of outside contact with the world. While there are many unknown lands out there, lands and cultures so far away that no Ojombel knows of them, there are two prominent and relevant foreign lands: the small but powerful island of Muthos and the distant but vast continent of Ehige. Muthos, inspired mostly by Minoan Crete and with smatterings of Mycenaean/pre-classical Greece, is a matriarchal palace economy whose humans are ruled over by minotaurs. Ehige is the Ojombel exonym for a continent, inspired by the ancient Middle East, with many peoples, including the dog-headed cynocephs and a group of headless

men whose faces are on their chest. Ehige is also the gateway to most of the rest of the world: to get from Ojombe to there, or vice versa, you'll need to go through Ojombe— that includes the dinosaurs of the Steppes, the Celt-like wild white tribes beyond the Furthest Peaks, or even the far-off India analogue where lineages rise and fall with the favour of strange gods. In Ojombe, foreigners are a rare sight, which different cultures will treat differently.

	Ojombel	Warrior	Magician	Ancient	Spirit	Ancestor	Monster	Foreigner
Ojombel	Ojombel commoner, trader, hunter, gatherer, or artisan							
Warrior	Ojombel Warrior	Drop-in Warrior						
Magician	Ojombel Magician; perhaps a Witch Doctor	Drop-in Gish	Drop-in Magician					
Ancient	Ancients on the surface of the mainland	Ancient Warrior	Ancient Magician; perhaps a priest	Ancient at sea or in their tombs				
Spirit	Encultured spirit living with people	Spirit of a weapon or a martial concept	Spirit versed in magic	Spirit living with Ancients	Normal Spirit			
Ancestor	Ancestor who was Ojombel in life	Ancestor who was a Warrior in life	Ancestor who was a Magician in life	An Ancestor who was Ancient in life	A Spirit of Ancestors	Ancestor who has forgotten their life		
Monster	Monster who can pass as an Ojombel	Martial Monster	Monster that uses magic	Monster who used to be Ancient	Wraith that has lost its Self	Ancestor who denies that they're dead; a ghost	Monster with no memories or skills from life	
Foreigner	Of foreign group that settled; perhaps Hix	Foreign Warrior	Foreign Magician	Qadasht who settled in foreign lands	Spirit from a foreign land	Ancestor of foreigners	Monster from a distant land	Human of a foreign culture and born elsewhere

STARTING LOCATION & CITIES

You can start wherever you want. However, if you want guidance: your benefactor rolls a d8 if you have the Ojombel origin, a d10 if you have the Spirit, Ancestor, or Monster origin, and a d2 + 8 if you have the Ancient origin. You can find visual references for the regions and cultures in Notes.

1. Aormu
2. Wanbebzi
3. Baulana
4. Kafaab
5. The Eminent
6. Idibbas
7. Orimya
8. Our Nameless
9. Ḥart-Qadasht
10. Khoret

Aormu

Aormu once used to be the centre of Ojombe— politically, culturally, and, almost, physically— until much of Ojombe fell away and into the sea, bringing Aormu from a city next to a river (that no longer exists) to a city right next to the Nomoja Sea. It, alongside Wanbebzi, Baulana, and the sunken cities of the Nomoja, formed the 'Golden Heart', a region of Ojombe that boasted the greatest population density and the most rich in resources. More than any other city, Aormu uses a lot of greens, reds, and oranges, and has developed techniques for building with mud and having mud buildings keep their shape over time with the clever application of stakes.

Wanbebzi

Wanbebzi is the 'City Sunlit', famed for its especially plump baobab trees. Sitting on the edge of the so-called 'Golden Heart' of Ojombe, Wanbebzi is well-known for its particular style of governance: it's currently ruled by Sun-Queen Akida, who is ritualistically married to each and every single one of her adult citizens. Here, the coming-of-age ceremony IS a marriage ceremony.

Baulana

Baulana sits in the middle of the Golden Heart, nestled along the grand River Zwoi. Entirely hidden in rainforests, Baula is a 'secret city' that can only be found by those who know how to find it and children about to go on magical adventures. This is a city where spirits and humans live side by side, with intelligent animals paying taxes and voting in local assemblies, same as anyone else. With all the spirits around, and their ambient energy, Baulana's human population is the most likely to have strange colours, pigments, and animalistic traits. The city benefits from a vast 'hour stone', a strange juju that keeps Baulana in a state of perpetual sunrise.

Kafaab

Kafaab was a minor federation of tribe until a few centuries ago, and their cultural centre wasn't large enough to really be called a city by its own merits. But then, when Nomoja and much of the continent of Ojombe sunk in a grand cataclysm, the Kafaab were quite lucky in that their land, for whatever reason, was left above water while all the land around it sunk. Taking this as an opportunity for unification, a clever chieftess of a minor tribe called Mavori invited her fellow leaders to an emergency summit… and killed them all by tricking them by ingesting the poison of the local tangena tree, now a symbol of her rule, as slipped into their coffee. Kafaab, now a true city, is usually in a state of internal political conflict as the factions that once controlled the local federated tribes now vest for political influence across policy and each generation's new heirs. At the start of the jump, Kafaab is ruled by a paranoid and xenophobic queen and administration who have banned foreign practices, destroyed their embassies, and forced foreign merchants to profusely apologise for bringing each of their foul wares to Kafaab before being able to leave… only, they would have to apologise for each item *individually*, including each bean and each grain. Because so few people ever leave, people from the mainland will occasionally confidently proclaim that Kafaab sank but the cataclysm just took a bit to finish the job.

The Eminent

The most populous and richest city in all of Ojombe, though that might be surprising given how far away it is from any water. What's so notable about Eminent is that the whole city sits atop a vast, slowly-rotating upside-down stone cone, like a stone tornado, a whole city seemingly miraculously balanced to a tiny point. Almost as if made of a pile of stone pebbles or bricks, the Eminent's citizens can get up or down from the city by willing these stone bricks to move and jut out further, forming impromptu, perilous stairs. Well beyond any established roads, the whole city spins aimlessly by the whims of the winds in its small valley in the veld. The city is ruled by kings they call Omukama, whose position can only be inherited by men but through a matrilineal line. The Eminent is famed for its charmwrights, artisans who can create the juju that can imbue tools and weapons with magic. Also notable are its tourmaline constructs, pink and green and blue, near-robotic telekinetic entities who think in strictly grammatical terms and cannot learn new words, and that reflect any magic cast on them.

Idibbas

Idibbas is one of the two major cities of the Shadelands, alongside its sister (and rival) city Orimya. According to legend, Idibbas and Orimya were first established long ago by a short tribe of people almost half as tall as modern humans, though, given the technology widespread throughout these cities, these pygmy people might have been some offshoot of the Ancients. Idibbas benefits from its coastal position by trading with the world's other continents more than any other city, with a high level of trade and cultural exchange that has turned Idibbas into a melting pot of cultures and peoples (if your jumper isn't black and can't take an altform, but has the Ojombel origin, they're most likely from Idibbas). Also notable for

being the world's greatest producer of coffee.

Orimya

Orimya is one of the two major cities of the Shadelands, alongside its sister (and rival) city Idibbas. Nestled and built into the Naakhel mountain range, Oriya is practically unsiegable even before accounting for the giant magical mortars, with most visitors or trade getting there by boat or on the backs of vast birds. Perhaps it is their closed-off position that has led to their extremely closed-off society, and not just in the sense of their xenophobia and strict rules for outsiders. Here, outside of the private household, people don't even see each other's faces, instead always wearing masks in public; it is little exaggeration to say that couples are not meant to see each other's faces before they are wed, though practically that's not nearly as true as tradition would dictate.

Our Nameless

Our Nameless is a quite strange city indeed, situated on the coast far from the rest of Ojombe. Despite being called 'Our Nameless' as if a name, including by those who live there, the city is officially nameless apparently because of some ancient bargain where its first king traded his city's name for prosperity to last until such a case when its name is discovered. The local languages so heavily feature click consonants, legends (falsely) claim, out of a fear that the Nameless Folk might accidentally happen upon the city's name in everyday speech. The Nameless Folk revere their ancestors, as many other peoples do, but view them as having a greater potential for antagonism than most; when they need to communicate with an ancestor, they do so by getting a trained shaman to displace their mind into the starscape during an altered state of consciousness.

Ḥart-Qadasht

Ḥart-Qadasht, literally 'Home of the People', is the ancestral and cultural capital of the ancient Qadasht people. Its architecture emphasises long, thin buildings with open accessways, and, more visibly from high up, the whole city is stretched along the coast, hence the exaggerated saying that the city is 'built on a beach'. Nowadays, though, the city is almost empty, and most of the people who are here aren't Qadasht. And if you want to ponder where they might have gone, consider how many ports the city has… and how few ships.

Khoret

Khoret, sometimes mistakenly called 'Khor', was the ancient capital, greatest city, and social and economic heart of the Tjerut people. Despite how sprawling and wide the city is, its modern explorers will find it almost entirely empty, with a population of a few hundred automatons still at work, seemingly unaware that the people they serve have long since left. No, the Tjerut are underground, under Khoret or elsewhere, leaving this sun-scorched city to raiders, looters, and dogs.

Perks

Perks associated with your origin have their cp costs halved ('discounted'). Discounted perks that cost 100 cp are instead free.

Congruity (free and mandatory for this jump, 100 to keep): The metaphysics of Ojombe possess a system called *congruity* that applies to all of its mortals, spirits, monsters, and ancestors (i.e., everyone and everything). Congruity, in short, is how in line someone is with their world, somewhat like an objective system of honour. Dirty tricks in fighting, slaughtering animals, and dishonesty are incongruous and will reduce your congruity, as well as— importantly, for the jumper— using powers, technology, or magic that do not fit within or make sense for Ojombe. Here, there are no giant robot mechs, so using them will reduce your congruity, though a conventional weapon (even if not of a type found in Ojombe) will be congruity-neutral, and using an Ojombe-specific weapon might help it. Stuff like providing offerings to spirits will help increase it. Note that high and low congruity each have their advantages and disadvantages.

Shallowly, your congruity will affect people's first impressions of you, and especially the reactions of animals. More importantly, though, your congruity affects how much Ojombe (and the more supernatural aspects of future jumps) can affect you, and how you can affect it. For example, with a low congruity, you can ignore more of the magic cast on you, shrugging off curses as if superstition, but, at the same time, you will miss out on beneficial magic: you won't get as much use out of juju, magical healing will be less effective on you, you won't be able to use as much Ojombel magic yourself, spirits will not show themselves to you, and the stars will all seem to go in one direction (leaving your fate unreadable, though also unalterable). If you happen upon an Indiana Jones-style invisible bridge, whether you walk across it or fall through it is a matter of congruity. The higher your congruity, the more powerful your juju will be, the more powerful your Ojombel magic will be (and other magic, depending on how much like Ojombe's it is), and the more powerful your congruent weapons will be. The higher your congruity, the more spirits, ancestors, and wondrous supernatural phenomena you'll encounter.

Existentially, how well you fit into the world is how *attached* you are to it. If your congruity gets too low, you risk separating from the world and transforming into a monster, which will end your chain unless you have some way to prevent or survive total personality death.

When the jump ends, what is and is not congruent will change to suit future jumps. What is congruous or incongruous will change to suit the metaphysics and cultures of this new world

and what it will empower/disempower from/against you will change suit. As a rule of thumb, being more congruous with a world will elevate its supernatural elements both *for* and *against* you. Also, in future jumps, you don't have to worry about it getting too low: you paid cp for this, you aren't going to chainfail from it. You are also able to turn the perk off in future jumps, reverting to what amounts to a neutral congruity.

The Aesthetics of Congruity
Congruity is something that people can see, somewhat analogously to the 'art style' you are drawn in in their perception. The lower your congruity, the more gritty and grossly 'realistic' you seem, after a point even falling into the uncanny valley but never being able to climb up the valley's other side. Others will be aware of your pores; it will seem less like you are a person and more an animated slab of meat, your expression increasingly unreadable. You will not speak words so much as make noises that sound identical to those words but somehow lacking their meaning. At extremely low congruities, if the story is written, things you say might be expressed entirely phonetically, perhaps even in IPA, as if to imply that they are simply sounds now that must be actively interpreted. They will not be described as 'saying' anything, or any of the other usual said-bookisms, but of making the sound in a way an animate object might make a sound ('made the sound', 'squeaked', 'produced the noise', 'crashed').

To go up in congruity, to contrast, is to become more stylised, not only in the 'style' of the world but, at least at the extreme, with one's own style, until any given expression or movement speaks more to to one's own character than it ever could 'realistically'. The more congruous you are, the less 'realistic' you appear, but the more you seem to fit into the world, and the more you resemble yourself.

If you bought the perk, you can turn off the aesthetic changes of congruity in future jumps at-will.

Mercy For All (200): Things in Ojombe don't die easily. That isn't to say they're particularly durable, they aren't, it's rather more to do with how likely they are to die once knocked down. In many settings, enemies simply die once their 'hit points' reach 'zero', or they 'don't get death saving throws', or they simply drop dead once shot or struck once, but not in Ojombe. All creatures in this world, except for monsters on account of their congruency-defying nature, have a solid chance of being able to survive their injuries and eventually wake back up again. Now, sure, they certainly won't survive having their heart or brain ripped out, there's no defying biology going on, but they can survive quite a lot. Now this mercy follows you into future worlds for all situations you're involved with.

The Roots (300): In Ojombe, every tree has a spirit… and their roots reach further than you know. If a tree's spirit is friendly to you— it's usually enough to just offer it some sorghum bread— you are able to climb up its tree, which magically transports you to the Roots. What are the Roots? They're somewhere between arteries, the Doctor Who intro with the time vortex, the old Microsoft screensaver with the pipes, and a silly straw, and you're being sucked

through them. They're a trippy, organic, prismatic series of tubes you're quickly 'falling' through, though the tubes often split, allowing you to will yourself through the intended path. This way, you can 'climb back down' the tree of any other tree spirit whom you have also met and befriended. Teleportation through cosmic roots and the power of friendship/bribery, effectively.

In future jumps, the Roots will change to suit their environment. If a jump is set in a city with payphones, the Roots will instead be 'the Cables', allowing you to teleport between payphones you've previously put coins into, for example. What's important is that the tree equivalents are common, at least mostly stationary, and must have some slight barrier to pass before 'unlocking' them.

Spirit Summoning (300): You can summon certain spirits to help you, including in future jumps where they normally wouldn't exist. You have two options: *aziza* or *obia*. The ritual takes a few minutes, though you don't need much in the way of materials: just some sorghum bread or something else tasty to please the aziza and some human skin to please the obia.

You could summon an aziza, a helpful and kind tiny spirit that looks like a tiny human with wings. They're small enough to fit into ant nests and friendly enough to get away with it. They can give helpful small bits of magic and can give friendly, wise advice or survivalist tips. Despite their size, they can get a fire started in no time. That said, they're of no use in a fight.

You could also summon an *obia*, little nasty pieces of work that usually look like shadow-cloaked hyenas or wolves, though they'll resemble whatever large predatory animals are local to the area. They're not nearly as smart or friendly as aziza, they're far more open to violence, and are often sent by witches to extort money or kidnap girls.

Strange Origin (300, requires two origins): For this jump and this jump only, gain a third origin of your choice. There is no way to cheat this perk into other jumps.

OJOMBEL PERKS

Communal Architecture (100): You are familiar with a particular architectural building style, one widespread in Aormu and occasionally found in Wanbebzi, Baulana, and, when it was around, Nomoja. Aesthetically, it is quite a bit like our world's Sudano-Sahelian architecture, including its various substyles, though exaggerated in all the ways you'd expect of fantasy architecture. It uses a lot of mudbrick and adobe plaster— simple, cheap materials— but using beams of wood (or whatever else suits) that act both to reinforce and support the structure as well as help you easily climb up and around buildings built this way when you need to. What's special about such a style of building is that, while most buildings will be built once and then they as they are until they inevitably collapse, Aormu buildings will be built quite easily and, so long as fresh mud is applied to them as they age (which is an easy, collective activity you don't need any perks or expertise for), it'll stay as it is good-as-new. Better yet, that very

maintenance effort is a community effort, as if the care of the community itself strengthens the construction and keeps it safe.

Ojombel Artisanry (200): Ojombe has its fair share of artistry, housekeeping skills, and useful proficiencies that sit beyond the spheres of leadership, combat, or magic. With this perk, you've got one of 'em: perhaps basket weaving, perhaps a style of cooking, perhaps forging, or knitting, or farming, or sculpting. Perhaps you are one of the sort who can make elaborate, multi-level buildings out of clay and sticks… or, just as legitimately, funny-looking masks. These skills are the bedrock on which Ojombel society rests. You're highly proficient in it, whatever it is (and it needs to be a skill that could be commonly found in Ojombe), though nothing ridiculous or world-record-y. Consider it a lifetime's experience.

The Common Clay (400): There are many kinds of Ojombel. Yes, there are many cultures and languages, but there is also the supernatural: there are the people who, due to spiritual or ancestral influence, have a strange colour of skin or hair, or who have webbed fingers, or strange eyes, or a tail… but we all know they're just people, the same as you or I. So long as you don't have malicious intentions or intend any harm against them (including by thievery), people won't hold your appearance against you. Sure, you might look like a goat-corpse-spider, but why should that get in the way? People might still not trust you, sure, but at least you can be certain they have a proper reason for it.

Folk Wisdom (400/600/800): Ojombe is a strange world, even by a jumper's standards. The strange part isn't all the spirits and monsters— certainly not, plenty of worlds will have monsters— but what sets it apart is its system of congruity and how frequently the individual quirks, habits, or supernatural 'gimmicks' of threats would screw over the cocksure while those in the know can manage just fine. The wise folk of Ojombe have accumulated a cultural memory of the various spirits and monsters of the world, of their various intricacies and gimmicks and customs, and from that have developed a *folk wisdom* that helps them survive comfortably in the face of the peculiar and the dangerous. In future jumps, this knowledge will apply to local monsters, spirits, and creatures, where appropriate.

- For the 400 cp version of this perk, you have an intuitive and ngh-complete set of folk wisdom in your mind; the only 'entries' missing from it are from monsters so obscure that no one thought it important enough to transmit or learn that information, or from monsters so deadly that no one has encountered them and lived to tell the tale (like the dreaded Grootslang). You know what generational knowledge dictates you ought to know: how to avoid a fight, how to appease, when to run away, and the vulnerabilities of (potentially otherwise invincible!) monsters.
- For the 600 cp version, you know folk wisdom where there wouldn't normally be any: you know how to deal with the Grootslang, and you know how to deal with monsters so obscure no one has cared to remember their names, as if you are taking that generational knowledge from an alternate set of past generations that *did* have to deal with (and did deal with) that sort of thing. Note, though, that this will not tell you of weaknesses or avoidance methods where there aren't any.

- For 800 cp, you know even the folk wisdom that doesn't exist… even when that generational knowledge doesn't exist on account of a monster *not having* any particular weaknesses, ways to avoid or calm it, etc., to have knowledge of in the first place. Instead of simply letting you know of details like the cheaper versions of this perk, the 800 cp version will *add* details where previously there weren't any. Mind you, these details likely won't be easily exploitable, and will be roughly on level with what details already do exist for similar creatures or phenomena in the setting.

WARRIOR PERKS

Game of Champions (100): In Ojombe, and increasingly even beyond its shores, warriors do not test each other in duels. Duels get dangerous, and can damage your cool armour or clothes, after all. Instead, they challenge each other to *Champion*, a competition where its warriors wrestle each other and attempt to either remove firmly-placed tags from each other or win via ring-out. It uses a point-based system, and lots of specific rules with funny names, plus also a whole load of regional variants that cause arguments aplenty. This perk doesn't necessarily make you any better at Champion itself, you'll need to figure that out yourself the hard way, but Champion *will* be introduced in future jumps as a feasible method of resolving disagreements or just as a fun sport to play. People will know about it, and might challenge you or others to it… but this isn't an immediate get-out-of-trouble button, and there is no guarantee that anyone would accept such a challenge, nor does it mean that they would prefer Champion over, say, a duel.

N'golo (200): You know the Ojombel martial art of n'golo, or 'Zebra dancing', a style that heavily incorporates dancing techniques and inspirations from the surrounding environment. If that sounds familiar, our world's style of capoeira was derived from it. It maintains two extremes: it is at once dance, the type that, as a sport or for leisure, others would sit in a circle around and play music for; and it is also violent and painful, with a strong potential for injury even in practice. N'golo emphasises agility, preferring dodges to blocks, as well as the ability to escape grapples and grabs. The style is unpredictable, especially to those unfamiliar, for its practitioners are always moving, dancing, using their footwork, able to move into action at a moment's notice. Offensively, it uses many kicks and sweeps, and will benefit from any previous leg training or leg-heavy martial arts you've used before.

One With The World (400, requires Congruity): Your physical abilities will now be improved to an extent dependent on how at one you are with the world— or, in Ojombe terms, dependent on your *congruity*. If you act and use abilities, powers, and technologies consistent with the world you're in, and otherwise act congruously with it, your physical abilities will be appropriately increased. Act like you're a local, and you'll see a noticeable increase in your strength, durability and speed, that sort of thing. When you swing your blade while highly congruous, the air will move through the blade intangibly instead of moving around it— quite literally, you are one with the world. With a high enough congruity, you might even be able to pull off something dramatic like balancing on clouds without falling through… but, keep in

mind, what is congruous changes every jump, and it doesn't take much to lower your congruity.

Warrior's Grace (400/600/800): How does a warrior set themselves apart from their peers? Some attempt to set themselves apart with the power of their weapon, or their physical strength and speed. The true warrior, though, is set above the rest by virtue of their *skill* and the grace they learned and earned.

- For the 400 cp version of this perk, you are skilled in and highly proficient in the use of Ojombel weapons (for a list of weapons this includes, see the 'Congruent Weapons' Warrior item), bringing you in line with an Ojombel whose profession is to fight and do battle (and who spend much of their time honing their craft). This does not make you as strong or as fast as an Ojombel warrior (though you probably already are), but simply increases your skill up to this baseline.
- For the 600 cp version, the martial skills this perk supplies are even more impressive. They still won't make you physically stronger or faster, but your skill with Ojombel weapons will be elevated to that of Ojombel's greatest legendary warriors. This is the sort of skill that you might naturally only reach as a prodigy with decades of lived experience and training, but, I again emphasise, it is only skill.
- For 800 cp, your skill is elevated just as much as with the 600 cp version, and not a bit more. However, you do get something more: your skill with a weapon impacts your physical strength and speed while wielding it. Without any skill at all, it won't help at all… but you have a high degree of skill with congruent weapons, remember? Think of it like this: if you are among the greatest swordsmen in the world, while wielding a sword, you will wield it as if you are among its strongest and fastest men (assuming a world with skill distribution/magnitude similar to strength/speed distribution; be sensible).

MAGICIAN PERKS

Second Sight (100): You are able to tell when something or someone has been supernaturally possessed by a spirit, wraith, ancestor, monster, or anything else supernatural. In the case of spirits possessing the thing they are / the thing they are the spirit of, you can tell if it is 'in there' with eyes out, 'in there' but in their lair and not looking elsewhere, or materialised somewhere else altogether. If you are familiar with the kind of thing possessing them, you can tell that, too; indeed, if you're familiar enough with them, you might even be able to recognise who the possessor is.

Charm Reader (200): You're familiar enough with charm juju (the small attachments on tools and weapons in Ojombe that give them their magic) that you can identify a charm and its effects at a glance. Not just what it does generally, but how well it does it and how well-made the charm is. In future jumps, this perk will apply to all sorts of magic items.

Astrological Craft (400): Called Astrology, or less accurately, 'Starcounting', the astrological craft involves reading destiny from the stars… and now you know how to do it. Simply by

looking at a starry sky for at least a few minutes and considering the connections between them, you can attempt to ascertain the general path of the future or try to find a more specific future to an equally specific problem. You can also see what colours the stars truly are, helping identify them. It'll be easier the longer you spend 'starcounting', but can also be made more effective or faster based on your familiarity with the stars most relevant to whatever you're looking into. Anything that obfuscates the stars— like a ceiling, fog, light pollution, clouds, or, in most settings, daylight— will also obfuscate your 'view' of the future. You're likely be able to interpret an 'answer' or prophecy from your work, though it could be incredibly vague or misleading, or tautologically obvious; the better your view of the stars, the better your understanding of them, and the longer you study them, the more likely you'll get a clear prophecy out of it. But even then, clear does not mean useful, nor does it mean preventable. Even in the best of cases, it helps to be able to interpret the cryptic. Also, obviously, this won't exactly work if there just aren't any stars in the sky for some reason, and will be more or less effective depending on how many stars are visible in the sky, though, more generously, it won't matter what the stars themselves are so long as they *are* stars: they could be dancing ancestors, massive spheres of gas and plasma, tears in the veil of Oblivion, portals, or godlike lawmakers, so long as they're the setting's stars.

Unless you're in a setting where destiny is set and fully pre-determined, any fates you read this way might not necessarily come to pass. It's more of a 'most likely future', which accounts for your reaction to learning that future. What astrology can't account for, however, is anything external to and beyond the sky's stars themselves: you won't be able to predict the coming of an Isekai protagonist, for example, nor of the arrival of aliens or eldritch abominations that come from further out than the sky's visible stars. This also means that perks or equipment that increase how many stars are visible in the sky, like a telescope, or a way to see the stars blocked by the Earth, like being in space or having see-through vision, will also increase astrology's effectiveness.

Juju Magic (400/600/800): In Ojombe, the mainstream form of magic, sometimes called 'flattering' or 'witchcraft', is practised on magical trays called opons (a type of juju). In this magic system, there are no magic words so much as there are magical symbols and pictograms, with the symbols used and the context surrounding them dictating the magical effect resulting from them. Magic can generally be split into three categories: starcounting, benisons, and malisons. Starcounting is divination, including divination that doesn't directly regard the stars, and includes all manner of magic that predicts the future, gives or interprets information, identifies magic or monsters, communicates information (including telepathically), writes hidden messages, ciphers or deciphers text, ask ancestors questions, or teaches language. Benisons, sometimes called 'good magic', 'black magic', or 'blue magic', are meant to support and protect: it can heal injuries, cure diseases, give good luck, empower the strength of allies, turn mirages into real oases, and apotropaically protect against malisons. Malisons, sometimes called 'bad magic', 'evil magic', or 'red magic', are the magic meant to curse and harm: it can incur sickness, give bad luck, and generally pretty much the opposite of anything benisons can do. While most Ojombel cultures find it controversial (in some places,

you may be exiled if found to practise red magic), malisons remain the only way to use magic to defeat an opponent directly.

- For the 400 cp version of this perk, you are trained in one of these schools of magic.
- For the 600 cp version, you are trained in two of these schools of magic.
- For 800 cp, you are trained in all three schools of magic.

Aside from how many schools of magic you know, the higher ranks are also generally better at those schools as well.

ANCIENT PERKS

Summoned Food (100): This perk does not give you any new magic systems, but it does add functionality to any magic systems you might already know, provided they are capable of conjuring or evoking anything: they can now conjure food efficiently. It's as filling and nutritious as that food should be, though of course the more elaborate, large, dense, or peculiar the food is, the harder/more expensive it will be to cast. If you're good enough, and you can bare the tax on your mana or equivalent, you might not ever need to buy food again.

The Architecture Eternal (200): Whether you're building ships or digging out tombs, the structures you make end up *lasting*. The bigger something you're making is, the more durable it will be to the ravages of time and all the usual wear and tear that comes with it (but not to, say, a giant robot fist, a cannon blast, or a nuclear weapon). Make something small? You won't notice a difference. Make a car? Maybe those scratches are a bit less severe than they otherwise would have been, but, still, not much. But if you're making proper big ships, or actual pyramids, or whatever other megastructures your wicked minds can come up with? Short of a disaster or some other grand interference, and you can expect those structures to last orders of magnitudes longer than they otherwise might have.

Holistic Isolation (400): Whether you're using this just for yourself or for a whole city, a whole people, or even a whole *civilisation*, you can keep yourself isolated and independent from the rest of the world. Seemingly as a matter of luck, you'll happen upon the magic, technology, or resources to directly allow you to persist away from others without needing to do any trading. There's more to it, though: instead of you (or others in your group or nation) going to the usual place upon dying with all the others, you'll even get your own isolated afterlife. For Ojombe, this means their souls won't go up into the night sky, but it might mean there's a whole other heaven in future jumps.

Be warned, though, that this perk does nothing on its own to help you keep up with others technologically (outside of the technology required to maintain your isolation, anyway), as would otherwise happen with the natural spread of information and technology over time. This perk also won't make interactions less likely on its own: adventurers might still happen upon your lands, all else being equal.

Ancient Technology (400/600/800): Outside of the ever-rotating spire of the Eminent and some enclaves within Idibbas and Orimya, the miraculous technologies of the ancients have

been lost… except, of course, to the ancients themselves. Each rank provides knowledge of the specified technologies along with the technology required to build them: for example, 'gaining' the technology of a telescope comes with knowing how to manufacture lenses. Also, naturally, as you'd expect, each version of this perk comes with all the technology given by the cheaper versions of itself. Any technology learned this way will count as congruous, even if it would otherwise be incongruous (the notable example being firearms). The examples given are not the only technologies available this way, and you are encouraged to include equivalent technologies not spelled out below. When the options describe being disruptive to magic, that is in the Harry Dresden or Arcanum: Of Steamworks And Magic Obscura sense; they don't suddenly become immune to fireballs.

- For the 400 cp version of this perk, you gain access to advanced irrigation techniques, lenses, rudimentary clockwork, and compound bows (not to be confused with composite bows, a technology which is already widespread). Additionally, all pre-Industrial Revolution levels of technology you create counts as congruous and, in future jumps, won't be adversely disruptive to/disrupted by magic or any abstracted sense of 'nature'.
- For the 600 cp version, you gain access to rudimentary firearms, accurate telescopes, and slowly self-repairing walls. Ojombel firearms' gunpowder equivalent is 'formic ash', a vibrantly orange volatile powder produced in the nests of driver ants when their spirit is in pain (or alternatively given as a boon by one such spirit). Additionally, all pre-Space Race levels of technology you create counts as congruous and, in future jumps, won't be adversely disruptive to/disrupted by magic or any abstracted sense of 'nature'.
- For 800 cp, you gain access to advanced firearms, automated dams, and the sort of self-sufficient, stable, ever-rotating upside-down cone that the Eminent rests atop. The automated dams are able to change their output with a pulley system, which can also be set to change through various presets with the turning of the seasons or time of day. Additionally, all technology you create counts as congruous and, in future jumps, won't be adversely disruptive to/disrupted by magic or any abstracted sense of 'nature'.

SPIRIT PERKS

Spirit Traversal (100): A bird spirit can fly, a fish spirit can swim, a cheetah spirit can move real quick, and a city spirit can safely run through busy streets without having to slow down. Whatever you're a spirit of— it'll be the same as what you pick if you take the perk Spirit *of* Something, and otherwise whatever you want— your ability to traverse the world is shaped and empowered to reflect it.

Spirit's Boon (200): In Ojombe, people do not hunt animals for their meat, nor do they slaughter their domesticated animals. Instead, they restrain, best, feed, or impress the animal's spirit in some way without killing the beast, and they have enough congruity to see the spirit, it might materialise a boon for them: in this case, some of what they might have gotten if they'd incongruously gone for the kill. Now, you can do this too: you are able to use

an appropriate though usually small amount of your energy to materialise boons. What you can materialise will depend on your power, who you are, and what you are the spirit *of* (making this origin's capstone useful). Generally, you can always safely create anything that could be extracted from your body (such as flesh, which is ethically vegan) or the body of the thing you're the spirit of (including if it isn't a conventional 'body', like with currency or bricks from the spirit of a city, pearls from the spirit of a river, or non-physical magical blessings from the spirit of a concept). Regardless of what you're the spirit of, if you're powerful enough (based on you directly, not your chosen rank of Spirit *of* Something, if any), you could even create appropriately-themed juju or ingredients that adventurers could turn into juju. You are under no obligation to only materialise boons for others, especially in future jumps where no one will know to ask. Just be careful about exhausting yourself. If you don't have the Spirit *of* Something perk, choose something to be the spirit of for the purposes of this perk only.

Wraith's Return (400): As a spirit, death doesn't come so easily. If you die, or the thing you're a spirit of is destroyed, that's not quite the end as it usually might be. Instead, you will reform at a random place elsewhere in the world, much transformed: you become a *wraith*, filled with some sort of negative emotion appropriate for your manner of death (often rage or sadness), thing-less, existentially unstable, and monstrous. While a wraith, you are able to possess things as people, as if briefly becoming spirits of them, only as a corrupt perversion of that that ends up more domineering than symmetrical. While a wraith, you will lose track of who you are as a person, and will 'forget' all the perks not useful for your vengeful tantrum. Dying as a wraith will make you reform as a wraith elsewhere, with even less of your personhood intact and even fewer of your perks. If a wraith loses track of themselves entirely, they will transform into a spiritual monster, no longer themselves; this would result in chainfailure, provided you don't have any other kinds of One-Up to save the day. Alternatively, though this would usually require assistance from others, you might be able to calm yourself or be calmed, which itself might require being avenged, reclaim that which you ought to be the spirit of, and regain your spiritual personhood. (Note: the thing you were a spirit of might not exist anymore. While it's technically possible to find something else entirely to be the spirit off, like a hermit crab finding an ill-fitting shell, this would be difficult; it is generally better to find something similar. For example, if the spirit of a town became a wraith when that town was destroyed, they might reclaim their spirithood by becoming the spirit of the place migrants from that town settled.) If you don't have the Spirit *of* Something perk, choose something to be the spirit of for the purposes of this perk only.

Spirit *of* Something (400/600/800): Every spirit is the spirit *of* something. The closest you'd be able to get to having a spirit of nothing is to have a spirit of *Nothing*. No, a spirit is a spirit of a rock, of the wind, of an animal or a tree, or something altogether grander. The spirit of a thing can be thought of as the naturally self-aware Platonic Form of the thing, or, as the true thing itself displaced from its substance; indeed, as per the setting's metaphysics of names, something can't be named without also being spirited. Spirits have substantial control over that which they are the spirit of, tend to know just about everything relevant to them, and can usually appear near that thing. How well the thing does and how well the spirit does are generally aligned: the healthier a lion, the healthier its spirit, and vice versa, though how

grand an effect this will take will depend on how big the thing itself is (i.e., which version of the perk you're buying); a spirit of a city will be empowered and strong when their city does well, though, since you're spending cp on this, the thing doing worse won't bring you any lower than normal. You can change what you're the spirit of between jumps, perhaps because that thing won't be *in* future jumps.

- For the 400 cp version of this perk, you are the spirit of an animal, a plant, a stretch of grass, a rock, a beach, the breeze coming in from a sea, a household, or something else on that level.
- For the 600 cp version, you could be the spirit of a local biome, a town or city (or just a city district, if the city is big enough), a forest or veld, or a river or lake.
- For 800 cp, you are the spirit of a concept, perhaps Honour, Viciousness, or Hospitality. Don't go around thinking you're a god now, though: unless it's an itty-bitty concept, there'll probably be multiple spirits of it in Ojombe; also, it isn't wise to confuse 'conceptual' with 'absolute' or 'omnipotent' or anything like that. All the same, you're likely a bigger deal than the spirit of a city, and there will be people all across the continent with reason to make offerings to you.

ANCESTOR PERKS

The Stars Know (100): You have an intuitive sense, looking at someone, of if they are a descendant of yours or not. With practice, you can ascertain how many generations removed they are from you, and if that line involved any adoptions (as those count, but have a different feel to them).

The Stars Remember (200): You won't ever naturally forget anything. The 'naturally' there is important, because this perk won't protect against the likes of memory-altering magic or SCP amnestics. Also note that this isn't retroactive: taking this won't suddenly make you remember everything you've already forgotten, you just won't forget things from now on. This is generally representative of how ancestors *will* eventually forget their mortal lives, but everything that's happened to them as a star will stay with them. Optionally, this can come with a few extra twinkles in your eyes, as reflections of the starry sky are always visible in them.

Astral Nature (400): It isn't simply that you have the nature of a star so much as that you *are* a star. No, not a massive ball of hot gas and plasma, but one of the many bright dancers in the sky whose movements spell out destiny. As a star, you can choose to glow, releasing enough light to guide the lost in the dark (but not enough to be weaponised), and you can fly even without the winds to carry you. While this perk won't give you the ability to breathe in space or travel fast enough to get from star to star quickly (neither of which would make sense in Ojombe, where there is no 'space' and the stars are relatively near), it will let you appear in the sky as a star where you can look down on your descendents or those you know, seeing what they're getting up to (provided they do it without a roof to cover your sight).

In Ojombe, stars are as visible during the day as at night, and only some of them are white. Whether you retain these qualities in future jumps is up to you. Optionally, when you're in your Warehouse or equivalent, you could appear as a star in the sky, allowing those who know where to look to see that you're elsewhere. In future jumps, where constellations are stable, you can even choose where the star is and potentially confuse future jumps' astronomers.

Fatedancing (400/600/800): It is in the nature of the ancestors, the stars above us, to dance together a grander story for those still living to live out. The stars move to and fro, around and through each other with brilliant colours and movements, yet their dance tells a story most difficult to read. Astrologers can try to interpret the story from the Earth below, but the stars themselves tend not to know what stories they dance; they simply move, and all else follows. Destiny is a changing, flowing thing, difficult to read at the best of times.

- For the 400 cp version of this perk, and also its more expensive versions, your presence alone disrupts and muddles previously danced 'destinies' and 'fates'. The more you're involved in a situation, the more destiny has the potential to be waylaid or shimmied out of place, and not necessarily for the better. It doesn't require literal dancing, across the sky or otherwise, but you may as well.
- For the 600 cp version, the intentions of your 'dancing' will prove to have a soft effect on the general tendency on how destiny is warbled around you.
- For 800 cp, you are able to press an influential and deliberate finger on the scales of destiny, something only a few ancestors have ever been known to be able to do. You dance with directed intention, which is no small thing, able to steer smaller matters where few other stars are involved; yet, in wider matters, there might be only so much one star can do against a sky of undirected dancers blurring out any intent or, in future jumps, whatever other forces might press on the scales.

MONSTER PERKS

Not Picky (100): You can safely eat raw meat, including the raw meat from people. Cannibalism and eating brains won't cause you any harm or risk disease, not even from prions… at least, no harms that just touching the body or being around it wouldn't already cause, so I'd advise against eating infectious zombies. This perk also won't protect you against any, say, social or spiritual harms from engaging in cannibalism.

Buda (200): Buda is a secret art whispered among witches, monsters, and, apparently, any other groups people don't particularly like. The blacksmiths look shady? Fuck 'em, they must practice buda.

… Anyway. Buda is useful for two things. The first is the power of the evil eye, which allows you to concentrate your spite or envy towards someone through an accursed glare. Unfortunately, it's relatively easy to ward against (the Amulet Juju item is enough to ward against all but the most spiteful of glares), and so mostly of use to the unprotected and in future settings without such protections. Buda's second use is the ability to shapeshift into a

hyena over about five seconds. Your hyena form can still speak though, without practice, you'll sound quite odd, almost as if you're always trying not to laugh and mostly failing.

Monstrous (400): You're monstrous, at least in the sense that you're a monster. The most common image is that you're scary and hulking and awful, and perhaps you are, but it isn't entirely necessary. Sure, you might be a massive hyena with jagged stones for teeth, an eel-like river monster, or, sure, even a wicker basket with snatching claws and straw teeth, but you could also be something that seems more friendly (at least at first glance), like a human with a ravenous hyena head on the back of your human head or, sure, one of that classical type of monster that appears as a beautiful lady but is, in fact, fully intending to eat your flesh. This perk gives you the strength, toughness, and appearance to be a decent monster, though no special powers or gimmicks.

Gimmick (400/600/800): Now here's the serious stuff. A monster's *gimmick* is some sort of supernatural ability or trait, born as some sort of reality-defying scar in congruency (that, ironically, is subject to the congruity of others, and potentially bypassable by the incongruous) and so doesn't have to follow all the usual rules. Despite this, there are strong tendencies in monsters and the gimmicks they possess, most likely as a consequence of there only being so many ways to turn into a monster, allowing for Ojombele to codify and learn to counter or avoid many of the more common gimmicks with accumulated folk wisdom. In future jumps, you can turn off your gimmick at-will.

There are countless potential gimmicks, and you're free to be creative if you promise to choose something in the spirit of things and don't abuse the jump's trust. The following gimmicks are here as both examples of what the gimmicks could be (these are all actual gimmicks of actual monsters) and to help guide you in creating your own, though you're entirely free to just choose one of the examples. Notable trends are conditional invisibility and conditional invincibility.

- 400 cp gimmicks: You can command the loyalty of the animals you look like a monstrous version of, can't be hurt the same way twice in a row, you appear to be two paces to the Nave/North of where you actually are, can't be targeted by target-specific magic.
- 600 cp gimmicks: You can't die with an odd number of people watching, you look like each beholder's true love/greatest trust, immune to all harm that doesn't come from your Rim/South, damage you take is also reflected in your attackers (except for in the body parts you have but they probably don't), anyone who can see you can't see anything *except* you.
- 800 cp gimmicks: Your body appears invisible to people above their eyeline but is invincible below their eyeline, you're immune to harm except for one vulnerable (and accessible) body part, people forget about you the moment they stop seeing you, one of you is immune to weapons and the other is immune to spells (requires two bodies), invincible to those who see you, anyone entirely in your shadow cast by the sun drops dead.

FOREIGNER PERKS

Minotaur / Cynoceph (400): While a fool might call them monstrous, the minotaurs of Muthos and the cynocephs of Ehige are quite distinct from the true monsters of this world. In each case, they are larger than the average human, though by no more than a tenth of a metre. What is remarkable, however, is their strength: the minotaur, it is said, is capable of winning tug-of-war against an elephant. While the minotaur is stronger than the cynoceph, the cynoceph is faster, so it all just about evens out. Despite looking a bit stranger than the rest of us, they are no less intelligent than you or I; they only seem to be let down by the incompatibilities between the diet their tastes yearn for and their teeth can handle, and by their limited reproductive compatibilities.

Minotaurs are the bull- or cow-headed blessed folk of Muthos. Apparently, they originate from the influence of a powerful Muthosi bovine spirit, ancestor, or even 'deity', though the details of the religion off an island so far away are frequently misunderstood in Ojombe. Culturally, they would wield labryes (singular: labrys), a type of Muthosi double axe, which symbolises the femininity praised as part of the institutionalisation of their matriarchy (though the labrys is wielded by masculine and feminine minotaurs alike).

Cynocephs are the dog-headed folk of Ehige. Unlike the minotaurs, who at least the Ojombele have a possibly-fabricated and poorly-reproduced legend regarding the origins of, the cynocephs are much more of a mystery; many respected old wise folk and historians would claim that they don't even exist. It is a fair assumption to make, for the cynocephs are usually found not only in Ehige, yes, but further away than any of the near parts of Ehige Ojombele might have any reason to know about. When the storyteller doesn't deny their existence, there is a discrepancy: are cynocephs furry even below the neck, bald even above the neck, or is there a line between the fur above and the hairlessness below? It turns out all three are true across different groups of cynocephs, but this likely won't become common knowledge for another few centuries.

If you took this perk without the Foreigner perk, you are most likely a 'centaur' of some kind with your legs being replaced with one of Ojombe's native animals.

Items

Items associated with your origin have their cp costs halved. If they cost 100cp and you have their origin, the item is free instead.

Ojombel Currencies (Free): A free currency conversion that turns all of the currency you're bringing with you into the appropriate local currencies. And, yep, you can turn them right back when the jump is done. While some of these kinds of currency are more or less common in different regions, you can generally get away with using any of the following: in rapidly ascending order of value, there's salt blocks, kola nuts, kissi pennies (long pieces of iron), cowries, and manilla (a type of bracelet). (Credit to the Wagadu Chronicles for the currencies this was adapted from.)

Coffee (Free or 100): Coffee, whether in beans or in drink form. This isn't the coffee you're probably used to: it's dark and bitter, meant to aid concentration in situations where concentration is called for, though in recent decades it has slowly been becoming a drink of leisure. One lot of the stuff is free, or you can get a continual supply for 100 cp.

Amulet Juju (100): This magical amulet is adorned with apotropaic symbology that protects itself and its wearer from low-level curses, possession attempts from anything weaker than you, and the evil eye. If you are ever possessed while wearing it, the amulet will shatter, giving a big hint to anyone around as to what's just happened. If destroyed, you get a new amulet at the start of the next jump.

Fallowsalt (100): It's a pouch of an orange-tinted salt. Fallowsalt is a type of naturally occurring salt usually found forming on burial stones. It tastes quite like normal salt except with a slight metallic aftertaste, but let's just say that fallowsalt isn't treasured for its flavour. No, fallowsalt is useful for two things: for one, fallowsalted earth will not grow any crops, and that land will stay dead until someone finds a way to remove the fallowsalt or someone consecrates it to turn it into mundane salt. Two, fallowsalt can help preserve organic material, foods, and corpses. Fallowsalted meats will become unappetising after a few days, but you can wash it away before consumption without issue.

Armour Fetish (200): That being a 'fetish' in the original, talismanic sense of the word, and a type of juju. This item doesn't do anything on your own but, if you import armour into it (it doesn't matter if it's armour you paid for, just finding it in a previous jump works just fine), this simple necklace's pendant looks like an unflattering, exaggerated, highly artistically stylised version of you wearing that armour. While wearing this fetish, you gain the defensive

properties of the armour in its pendant without actually needing to wear the armour. This is especially helpful in Ojombe, where the heat could be lethal to those wearing lots of metal.

Agbavboko (200): A magic bag that always has more room and, no matter what's in it, never seems to get heavier. By looking through the bag, you can find and take hold of whatever you intend to find.

Hour Stone (300/500): This small, flat stone has an ear symbol on one hand and a mouth symbol on the other. The stone 'remembers' what time of day it was when it was last ear-face up. When its mouth is pointed up to the sky, the juju stone changes the apparent time of day to whatever time it 'remembered'. It won't move the position of the moon, sun, or any stars, but the colour and brightness will change as appropriate. That means you could get a suntan at midnight, or get some shuteye at noon. The area of effect extends out to ten metres (33 feet).

The **500 cp** version of the perk gives a far larger stone, weighing about as much as an elephant but having an effect that could cover a city.

Thunderstone (300): It's an unimpressive-looking magical rock, but you can hear a thunderstorm if you put your ear up to its surface. If you throw it hard enough, it will boom out a loud noise— actual thunder, to be heard for miles— and, when it hits something, thunderless lightning will strike it from above. Ojombe's thunder and lightning come from thunderstones falling from the sky, sucked down to the world through rainclouds, though this cp-costing version has the distinctive advantage of not breaking on use.

City (400): A city of your choice from this jump will follow you into future jumps, though how exactly that'll work is up to you. It might be the literal same city (the same people with the same experiences, magics and technologies) implanted into new settings, either the moment the jump starts or before it so it has time to settle, or put in your warehouse or equivalent, or entirely reimagined each time to fit into each new setting as a natural, congruous part of it. Even if there ostensibly is no continuity of identity between instances of the city, the city's attitude toward you will generally still persist in some form.

OJOMBEL ITEMS

Offerings (200): A cornucopia of potential offerings to spirits, most prominent taro, kola nuts, and sorghum bread. While you can use these yourself— chewing on kola nuts while on long, exhausting journeys will help energise you throughout— their main use will be as offerings to spirits. Whether you just want to up your congruity a bit or you want to get by an angry spirit without a fight, offerings can be a lifesaver. What it has on offer can update in future jumps, so as to better please or bribe the setting's spirit equivalents. Replenishes often.

Tool Charms (400): While they will vary across cultures— to some, they are engraved symbols in the metal of a tool while, to others, they are written in ink on papyrus or vellum wrapped

around the tool— charms are a ubiquitous type of juju that can bestow supernatural abilities to otherwise mundane things. It's often as simple as a charm that prevents a tool from losing its sturdiness with use, but there are many options. However, charms will only work on non-magical things, and something can take one charm at a time. You start off with only a few of them, and they're of low power, but you do get to choose what they do within reason.

You may choose to import/convert magical tools from previous jumps into charms that carry the same effects. For example, you could turn draupnir, the self-duplicating gold ring of Norse myth, into a charm capable of bestowing its effect on whatever you attached it to.

WARRIOR ITEMS

Congruent Weapons (200): It's a bunch of Ojombe-appropriate weapons, though you can also 'import' weapons you already own into them. In conventional fantasy terms, you could have 'shortswords' like the ikul, cimpaba, billao, or flyssa; 'longswords' like the ngulu, takoba, kaskara, ida, or shotel; axes like mambele or nzappa zap; scimitars like the akrafena or nimcha; throwing clubs like the knobkerrie or rungu; throwing knives like the trumbash, onzil, or sengese; spears like the assegai or iklwa; and daggers like the seme or jile.

Congruent weapons will generally perform better if your own congruity is high— though, in future jumps, if you didn't pay to keep the congruity perk, they'll just be normal weapons. Weapons that appear too cumbersome to be sharp might still hold an edge, weapons that seem too large to properly wield will work anyway.

Weapon Charms (400): While they will vary across cultures— to some, they are engraved symbols in the metal of a tool while, to others, they are written in ink on papyrus or vellum wrapped around the tool— charms are a ubiquitous type of juju that can bestow supernatural abilities to otherwise mundane things. It's often as simple as a charm that prevents a blade from losing its edge with use, or the famous mercy charm, which, on a weapon, means that weapon will never directly kill (instead knocking unconscious) even if its attack would otherwise be ridiculously lethal. Insofar as Ojombe is a setting meant for fantastical adventures, instead of finding powerful magical weapons, you'll instead find the equivalent magical charms that could be placed on any weapon. However, charms will only work on non-magical things, and something can take one charm at a time. You start off with only a few of them, and they're of low power, but you do get to choose what they do within reason.

You may choose to import/convert magical weapons from previous jumps into charms that carry the same effects. For example, you could turn Ame-no-Nuboko, the island-raising spear of Japanese myth, into a charm capable of bestowing its effect on whatever you attached it to.

MAGICIAN ITEMS

Opon (200): A juju, and a type of tray or plate on which juju magic may be performed. Juju magic (which is not Ojombe's only magic, and not the only thing juju can do) is not spoken but, rather, written in symbols comparable to and inspired by the *adinkra* and *nsibidi* systems of West Africa, or, for divination, often an intricate and mathematical system of lines/tallies. Each symbol carries a meaning or refers to a concept, which has an intuitive magical effect if written on its own, but will develop in nuance and the symbol's original meaning given the other symbols used with it (some of which perform what would be grammatical functions in a sentence). Different situations and cultures will write on the opon differently: in the hurried midst of combat, a magician might opt for a ceramic opon on which to draw with chalk, or, if they won't need the space later, parchment, so that they might draw their symbols with ink. If time isn't a limiting factor, they might opt to write their symbols with their fingers in drying clay, or etching them in an opon made of stone. The less reversible the writing, generally speaking, the more powerful the effect— and you get to pick what type of opon you get (by default it'll be of one of the types described here, but it could also be made of materials you paid for from previous jumps). Note that buying this item does not teach you any of its spells, and you'll need to learn magic properly to actually get some use out of it. Any other magical foci, wands, or magic-focusing devices you have may be freely imported into your opon, or vice versa.

Set of Masks (400): A collection of masks, mainly made of wood though they could be made of just about any appropriate materials in future jumps. Some look like animal heads, some look far more monstrous, and some just look like the faces of humans, though they are often exaggerated in some way or otherwise highly stylised. In wearing one such mask, its wearer invites the spirit the mask was modelled after to possess them, potentially allowing for an easy method of communication (assuming that there's someone for the spirit to communicate with other than the now-possessed host) or veneration in one of many festivals. Such a method has historically been used by witch doctors to ask for the aid of friendly spirits or in an attempt to appease unfriendly spirits. When used with less trustworthy spirits, witch doctors have been known to hire the services of or magically conjure assistance, for a possessed witch doctor on the loose is a dangerous thing indeed.

ANCIENT ITEMS

Congruity Charm (200): Both the Tjerut and Qadasht experimented with the nature of congruity, and how things in the world could be more or less a part of it. This resulted in the creation of congruity charms, a type of juju that almost seems to trick the world itself with regards to how incongruent something is. Attach it to a weapon or spell focus or the like and the use of that weapon won't ever decrease your congruity (though it won't increase it, either— it's congruity-neutral). *Actions* with the weapon will definitely count one way or the other, this won't let you get away with murdering things metaphysically scot-free, but the instrument by which the action was performed won't factor into that. Note that this requires something to actually stick the charm onto, and, if you're trying to negate the congruity hit

from using something innate like a perk, you can't just stick it to yourself and expect it to do anything.

Living Catacomb / Hearthship (400): Now *here* is a place to live, even isolated from all else. Here is your choice of a Living Catacomb, the buried tomb-cities of the Tjerut, or one of the town-ships of the Qadasht. Both options are large places to live, have the potential for self-sufficiency, and are meant to be lived in like cities (though, as items, they do not come with anyone to live in them). You have various options for bringing them into future jumps, depending on your style of chain, but, by default, it'll be the same 'city' from one jump to the next, and any of its 'citizens' at the end of one jump will be there as the same people at the start of the next.

Over the aeons, the purpose of the 'Living Catacombs' has changed to suit the Tjerut's attitudes regarding their world. At first, they made magical pyramids, precisely shaped so as to prevent the souls of their rich and powerful from reaching the sky. Later, when they were better able and more disgusted with the world, they built vast catacombs to 'protect' the souls of *all* their citizenry from the 'tyranny of the stars'. Over millennia, slowly, due to economic convenience and a growing fear that their bodies might not be able to be brought to the catacombs in time after death, more and more of the Tjerut economy and way of life centralised around increasingly huge catacombs until they became cities unto themselves… *living* catacombs, which its inhabitants would never have to leave, their souls entirely safe.

The Qadasht are said to have left Ojombe in a thousand ships, many of which were built from their coastal cities and towns. To think: a whole civilisation left across the seas in only a matter of years… it should come as no surprise that these ships were no mere dinghies. This is a *hearthship*, a class of vast and elaborate galley-like multi-storey vessels with the tools to maintain a long-term population while only rarely if ever needing to dock. They were often in the range of a hundred metres wide, yet long enough that, at a glance, without idea of scale, they could be intuitively called 'thin'. The larger vessels (including yours, if you buy one) had a 'gurnard's mouth', a special inlet at the front of the vessel so-named for its shape that took in water to be boiled and desalinated, and various tools for, depending on the vessel, catching fish, catching birds, or accumulating and condensing tiny waterborne organisms into a vaguely edible (though admittedly nutritious) mass. While hearthships are still capable of moving about as should be expected of a ship, they were built for durability and livability instead of speed or military potential. Be mindful of their limits: while you'll get it back in the next jump if ever destroyed, you won't often find repair services in the middle of the ocean.

SPIRIT ITEMS

Offerings Shrine (200): A shrine dedicated to you or to the thing you are the spirit of, insofar as the two can be distinguished in the first place. Ojombele are likely to make offerings to you to keep you happy— or, at least, not displeased— so that the thing you embody will go their way and in hopes that you'll be be kind to them. The kinds of people who would make offerings to you, as well as the number of people who would, will depend on what you are the

spirit of or, failing that, how well they think they could do from pleasing you— this item doesn't come with the guarantee that *anyone* will make offerings to you, especially if you aren't actually a spirit of anything in the first place. The shrine's size, shape, and location will depend on need and transform/move appropriately: if you are a spirit of an animal, your shrine will likely be smaller and the offerings presented will be food appropriate to the animal, but the shrine of a village's spirit will be larger, in a central location, and will have more varied offerings. As it is a shrine to you, you develop a sense of how full your shrine is at all times (though not any indication of what's in it), which includes being able to tell when offerings are being stolen or otherwise removed from it, and you can remotely take all of its offerings when no one is looking at it.

Spirit's Lair (400): Where are spirits, when they aren't anywhere else? Each spirit— and yourself, also, with this item— has something of a den or lair of their own. This lair does not fit within the material realm but, rather, is somewhere else entirely, floating in an otherwise fluid, abstract realm that doesn't quite exist right, seemingly disconnected from anything else inside or outside of it. You are able to access your lair by moving into or 'possessing' the thing you are the spirit of, or, otherwise, by entering into a reflective surface like a body of still water. Optionally, though, you can 'place' your lair into the physical world in a way that allows others to enter it as well, though this isn't something quickly changed. A river spirit could place the 'entrance' to their lair all along the bottom of their river, a spirit of boundaries, gates, and transitions might put the 'entrance' to their lair at a city's gate at exactly midnight— you have quite a lot of freedom with the conditions, so long as they aren't too big and won't take in anyone who doesn't know who you are. Lairs are dream-like in appearance (for, indeed, this is the realm where the dreaming find themselves), and seem ephemeral despite their permanence, but are otherwise highly variable and subject to your whims. Its maximum size will generally depend on your power, but is comfortably big enough to live in even for a weakling and logarithmically increases from there.

It isn't conventionally property, but, this being Jumpchain, you can still connect it with or make it accessible from your 'Warehouse' or equivalent, or otherwise connect it to other extradimensional properties of yours.

ANCESTOR ITEMS

Moon Shield (200): Moon shields look like the traditional oval-shaped shields of the Nguni people, though notably differs in not being made out of cowhide but, instead, out of moon. No, not out of moon *rock*; the moon isn't made of rock, obviously, it's made out of moon, a radiant white substance seemingly displaced from any conventional descriptors for materials. It is neither soft nor hard, heavy nor light, but it sure is white. This defiance of material physics makes moon shields like yours invulnerable to conventional physical force— it is neither brittle or tough, but it sure is itself, and it's gonna stay that way. Any effects that work in terms of concepts or metaphor might pose a substantial danger, however. Anything that's thematically dawn is, through the power of metaphor, a threat to the moon shield.

Sun Robes (400): Sun robes are bright white robes that most resemble the grand boubou of West and North Africa. Unlike the grand boubou, they are not made of cloth: instead, they are made of sun. Not, not gas and plasma, but out of the sun itself, a radiant white sun-ness of sun with no apparent relation to any descriptions that could be given to normal materials. It is neither rigid nor flowing, thick nor thin, it is simply sun. These robes defy conventional physics: they cannot be burnt, or pierced, or slashed through, and are immune to anything physical… but are vulnerable to anything conceptual, or anything metaphorically predatory over it like anything that represents dusk. Optionally, they also come with a similarly magical white cylindrical cap that resembles the kofia of East Africa. Additionally, any light on one side of the robes will shine even more brightly on the other side, amplifying any effects that make you glow when worn.

MONSTER ITEMS

Iyi-uwa (200): Sometimes, a child will die young or be stillborn, and, not having really lived at all, will bypass the usual cycle of reincarnation. Instead, they'll stick around their mother as invisible *ogbanje*, inadvertently giving her bad luck, weighing down on her health and her soul, and waiting until she gets pregnant again so they can try to have a life again. Sometimes that works, and the trouble ends there. But sometimes the mother never gets pregnant again, enraging the dead child, or perhaps they do but, whether because of a curse or some genetic issue, it doesn't work out, making the dead child increasingly desperate, clinging onto the soul tighter and tighter and causing more illness and bad luck. Normally one can be exorcised of this *ogbanje* by a witch doctor or wisewoman without incident, unless an iyi-uwa is involved. Usually a stone or doll, an iyi-uwa is a small object that keeps an ogbanje bound and unable to move on until they get to live, their mother dies, or the object is destroyed. Your iyi-uwa can be used by any number of nearby ogbanjes.

It might not be all awful, though. You can use an iyi-uwa to make sure a child who didn't make it gets a chance to be born again, even in future settings where ogbanje aren't a part of the world. Alternatively, by leaving the iyi-uwa on the tongue of an unsouled body and convincing the ogbanje to enter it, you can have them animate it.

Egbere's Mat (400): Egberes are evil, miserable, short monsters mostly known for crying at night— as a monster you might know one, hell, you might *be* one. What's important, though, is the magical sleeping mats egberes are known to cry on. Made of ncema grass (*Juncus kraussii*), what makes these mats special is that any tears that fall on them will turn the grass into gold. You can take the gold off, allowing the grass to regrow back into place. In other words, the more you cry onto this mat, you more gold you can get out of it. The sadder you actually feel, the better quality the gold will get. If they're tears of joy, they'll turn into maggots instead.

Companions

Companions cost **100 cp** each. For each of your chosen origins, you can get a companion for free that also has that origin (the companion could also have a second origin that you lack, that's fine). All the options are presented below. Each companion gets **400 cp** and 2 origins, or **600 cp** and 1 origin. Companions can spend their cp on perks and items, but not on any perks and items discountable by origins they lack (and they can't take companions or drawbacks, either). Companions gained from drawbacks or scenarios will also get 400 or 600 cp, depending on how many origins they have, and have all the same restrictions. Companions with the Foreigner origin get an extra 100 cp because they have fewer build options.

As a general rule of thumb, unless you have reason to expect otherwise (like if they're a monster, for example, and even then sometimes), all of these companions— and almost all Ojombel characters here, generally— are black. Feel free to alter or shift the trivial details like location, age, or gender.

Companion Import **400 or 600 cp, Variable Origins**
You may import a companion into the world or create a new companion from this world. They may have one or two origins (with 600 and 400 cp, respectively). This purchase is repeatable.

Exotic Mount **0 cp, No Origins**
Whether it's a rhinoceros, hippopotamus, elephant, giraffe, giant crocodile, or, sure, even a massive flamingo or lemur, various Ojombe cultures are famed and distinguished for the peculiar mounts they are known for using. You've made a deal with an animal's spirit, which is *usually almost* as good as taming. The animal will generally do as you direct, and, while unable to verbalise like you or I, can understand your speech. Hell, it can even understand reasonably complex orders, and might even follow them if you aren't a dick about it. The mount can wear armour, even if weight or heat issues would normally make that unfeasible, and its potential diet is expanded (though it *will* still need to eat). If the mount dies in a jump and you aren't able to bring them back by the end of that jump, one of their children will be old enough to take their place by the start of the next jump. This purchase is repeatable.

Thioke **600 cp, Ojombel**
Thioke is the common clay of the world, a young woman who's already found success as a merchant. Chipper and confident, Thioke has made a name for herself in Aormu's trading circles as reliable and charismatic. Yet, she yearns to see more of the world. Despite having had so much success selling to the people of Aormu, she's been increasingly wanting to travel between the cities of the world and try to find success trading on an trans-city scale. Raised

on her brother Biru's exaggerated stories about the journey between Aormu and Wanbebzi, Thioke can be found in Aormu early on in your jump or, travelling the routes between cities. If made aware of your nature as a jumper, she would jump at the opportunity to see even more fantastical worlds.

Biru **400 cp, Ojombel Warrior**

Thioke's older brother, Biru is a mercenary usually hired to safely move people between the cities of Aormu and Wanbebzi. It's a safe route and doesn't pose much danger, but it's a living. He's developed a cocksure persona as part of his character in the local champion scene, though more and more of that cocky personality is bleeding through into his real life. Despite appearances of self-assuredness and positivity, Biru is dissatisfied in life: his champion career isn't going anywhere, his latest love ended up marrying someone else, and his mercenary work is no longer satisfying, but he's stuck in a rut. If his life isn't interfered with for a few years, he'll end up doing mercenary work for cheap, protecting his sister Thioke for her continental trade work.

Abachi **400 cp, Ojombel Magician**

Abachi is Aormu's resident eccentric witch doctor. If someone has spirit problems, they go to Abachi. You need a curse broken, a future read, a spirit or ancestor contacted, Abachi is entirely happy to help! You won't need to pay him, either: the city of Aormu funds and supplies him directly in an attempt to encourage him to stay put and help around— though, if he finds something interesting, he has no reservations about leaving without so much as a 'toodaloo'. He's good enough at being a witch doctor that he has one of the legendary impundulu (a lightning bird) as a pet, which he's called Lecher because of an inside joke which subtly changes every time he tells it. Despite his friendliness, Abachi tends to break out into cryptic, shunted speech, a strange side-effect of a lifetime of temporarily joining his mind with spirits and ancestors.

Asdrico **400 cp, Ojombel Ancient**

Hailing from a small 'tribe' of Qadasht left behind in Ḥart-Qadasht for being too sick, old, or weak to be of use on the seas, Asdrico is a competent young man, though he lives in fear that the illness that brought him a hair's breadth from death as a child, and prevented him from sailing away from the continent with the rest of his family, could return to sap his vitality again. While he fights to protect the old, sickly, and disabled, he is cursed with self-doubt about not only his own health and ability but also about the value of his community of 'leftovers' and 'undesirables'. If the safety of that community can be guaranteed, and he doesn't need to protect them against any more looters, Asdrico would love to break out on his own for a while and maybe even head with you on your travels.

Maenima **400 cp, Ojombel Spirit**

Maenima is a jengu, a type of mermaid-like spirit with long hair and gap-teeth. She spends most of her time on the sandy beaches of Our Nameless, busy making deals and purchases with the city's people. She offers medicine and blessings with one's fishing efforts, and Maenima does her best at the whole jengu thing: sitting on rocks as the tide splashes against

her nice rock, looking sexy in that weird way mermaids tend to go for. And it works, sure, but what sort of life is that? Where's the *adventure* in sitting there on a rock, being hot and getting offerings thrown at you by fishermen, the sick, and young girls seeking relief from the ills of puberty? She's taken up a hobby of collecting and distributing rumours and secrets, just for the fun of it, though she'd jump at the opportunity to 'spread her business' to future worlds… even if she's sick of it, she'd loathe to give the image of being any less than content and professional in her role.

Mavori **400 cp, Ojombel Ancestor**

In life, Mavori was the first queen of Kafaab— she gathered various local chiefs, poisoned them with a poison from the tangena tree, and took power, a story you've likely already heard— and they proved to be a strict, perhaps even tyrannical ruler, far too quick to resort to tangena poisoning as a solution to 'Kafaab's problems' (in truth, their own problems). (Note that, like most ancestors, Mavori is genderless, even though they were a woman in life.) Perhaps they might have mellowed out in old age, but they never got that chance: though their death was officially a result of illness, in truth enough of the poisons they continually employed against others had accumulated in their body and shut the body down in their sleep. Now an ancestor, Mavori can see from above just what their policies have brought to Kafaab, leaving little in their life Mavori does not regret. Even her lineage hangs by a thread, as prospective heirs plot against each other. Perhaps you could provide the chance to build something better?

Farapelo **400 cp, Ojombel Monster**

Hidden in the secret city of Baulana, a murderer lurks in plain sight! Faramelo is a rare kind of monster, perhaps the only specimen of their kind: they're a chameleon-person, able to adapt their size and shape to match any 'sample' (person) they've seen, allowing for them to get away with what is now a long spree of murders. Their true shape is green, roughly scaped, and with the signature bulging eyes of a chameleon, though most only see such a sight when it is already too late for them. Why do they do it? They're intelligent, certainly intelligent enough to evade all efforts at finding them, yet they seem not to really know themselves. It's almost… not quite compulsion, not quite instinct, and not quite anything worth resisting the pull of. After all, they're a monster. What joy might Farapelo extract from this world, if not for the joy of murder?

Khia **400cp, Ojombel Foreigner**

The Hix were a tribe of horse-centaurs famed throughout Ehige as peerless archers and terrifying raiders. Hearing about the great fortunes of the Tjerut, the Hix made a big deal out of declaring war, readied their boats, waited until the continents lined up, and struck!.. Only to find the capital city of Khoret empty and wealthless. Khia was among those Hix warriors who elected to stay on the continent to root out those darned Tjerut as the rest of the host returned while the continents were still lined up. She's a centaur, brown in hair and coat, highly skilled in the bow and arrow. Despite initial plans, Khia soon found that there were no Tjerut to extort and only a few treasures left to plunder, giving her little to do and a whole year before the continents lined up again… only, that was almost a decade ago. Despite her

insistence, she seems to fear actually returning to her people, and always has some convenient excuse about why she can't return to her home every year. Bored out of her mind and in want of battle, Khia's already become encultured to the locals and would consider following you on your travels if you seem at all interesting.

General Sapansa **400 cp, Warrior Ancient**

Sapansa was one of the generals of the Qadasht, back when they could be said to have a proper, conventional military. Before Qadasht left for the seas, Sapansa was highly successful and wealthy, with a large estate and her pick of prospective husbands… things have changed since then. Because of her high position in Qadasht society, Sapansa was given command over her own vessel, the Good Fortune, within the city-fleet. The journey away from the stars' gazes was going well until the Good Fortune was separated from its fleet in a sudden storm. Food began to spoil early, their drinking water got contaminated, and the winds were never favourable, leading the crew to the assumption that they were cursed. In a desperate attempt to appease whatever was causing their misfortune, the crew mutinied against Sapansa and threw her to the ocean with only a barrel to hold onto. She's unlikely to die, though: she'll instead end up miraculously washed up on one of Ojombe's shores, famished and thinking herself cursed.

Gelila **400cp, Warrior Spirit**

The spirit of Idibbas' elephants, Gelila is a spirit that takes the form of a towering ten-foot-tall warrior woman with grey, thick skin and retractable elephant-like tusks coming out of her mouth. While elephants are no longer traded or sought primarily for their purposes in war, Gelila still remembers those days and has kept those skills: she wields a spear heavier than most humans, and she certainly knows how to use it. Nowadays, she oversees the city's elephant trade, all while threatening brutal violence against anyone who'd mistreat them. She has a good eye for people and can read them well, but would be entirely flummoxed by the likes of a jumper. If you end up buying an elephant, she may end up following you just in case you end up being an awful person.

Gendlo **400 cp, Warrior Ancestor**

In life, Gendlo was the captain and leader of the Njangsa Column, a mercenary company that was hired so consistently by the rich city of Nomoja that they were effectively its permanent, standing army. As Nomoja's coffers began to empty, more and more mercenary companies left the city's service until the Njangsa Column were the only mercenaries left working for them. Once a charismatic and handsome man, Gendlo was driven by his greed and wanted all of the gold they could get out of Nomoja even as the city's politics and economy became perilously unstable. Now an ancestor, Gendlo adamantly refuses to acknowledge their flaws in life. If they meet you, Gendlo would try to present themself as a wise mentor figure and try to help you, though really they're just subconsciously attempting to fix their mistakes in life.

Bekinsi **400 cp, Warrior Monster**

Bekinsi is a *kishi*, a variant of the bultungin that appears entirely human except for the hyena face on the other side of their head. As such, Bekinsi appears to be a fit young man who wears a kufi cap— though I'm sure that's just a fashion choice, right? Bekinsi's MO is to enter a town, sell his services as an expert blacksmith, attract the attention of some local pretty women, lure them out for an appropriate tryst location… and then, when they lean in for a kiss, turn his head around to reveal his hyena face and bite her face off. While he appears to be charming and kind, Bekinsi is truly a monstrous, ravenous, Bluebeard cannibal, entirely able to swing his blacksmithing tools around with precision. He'd see the advantage of travelling with a jumper, though, if you appear to be the kind of person opposed to murder, he might just keep a few secrets.

Tikanetos **400 cp, Warrior Foreigner**

This especially tall, muscular minotaur with brilliant dyed fur goes by the name of Tikanetos. Hailing from Muthos, Tikanetos— or Netos, if you're friends— proved himself as Muthos' greatest and strongest wrestler. But Muthos is only an island, even if he thinks it's the greatest island around. No, to prove himself, he would need to prove dominant over the continents, too. He's in Ojombe to prove his abilities at this 'champion' sport he's heard so much about. Now, keep in mind, he's never played champion before, but he's so utterly confident in his physical abilities that he's pretty sure he'd win their little champion tournament thing anyway. Though… he doesn't know where this 'Aormu' place is, and he's gotten quite lost. Maybe you can show him the way? If he learns about this whole 'jumper' thing, he'd ask to come with you in the hopes of proving himself in other worlds, too.

Naphkere **400 cp, Magician Ancient**

A long, long time ago, Naphkere was a priestess of one of Tjerut's holy orders, responsible for ensuring the natural flow of water through one of the Long Red's tributaries… only, due to a man-made dam, that tributary ended up going dry. Refusing to give up on her duty but seeing the pointlessness of caring for a dry 'river', Naphkere used magic to seal herself frozen in time in a sarcophagus, not to awaken until the tributary again flowed and she had purpose again. That was so long ago that she was entirely forgotten about when the Tjerut hid from the stars, and had no one to welcome her back to consciousness when, due to centuries of absence, the dam collapsed and the water flowed again. Confused and alone, Naphkere travelled to the tributary she was dedicated to… only to find that its momentary flood had already destroyed anything she might have been sworn to protect. A mysterious, strangely-accented beauty, Naphkere is depressed and purposeless, especially in light of the apparent complete absence of the gods she worshipped.

Quiah **400 cp, Magician Spirit**

Assembled from rock, this humanoid spirit goes by 'Quiah' and runs a shop in the Eminent. Rocks gravitate towards him and build up his body as he walks, essentially giving him sedimentary layers over time. He appears quite round at a distance but has a pockmark texture up close. And, sure, he's only five feet tall, but his low, booming voice would make you think he's taller than you, even looking at him. He prefers to speak with a single word at a

time, which usually serves him just fine given his role running a weapon maintenance and charm shop. Quiah seems resistant to any attempt at recruiting him, but, if you made a good enough impression (or, y'know, paid the cp), he'll end up setting up shop wherever you are.

Old Reliable **400 cp, Magician Ancestor**

This fuzzy-haired, androgynous ancestor has been dead so long that they've entirely forgotten who they were in life, only remembering one prevailing lesson: be kind, be honest, and, above all, be reliable. Because of their apparent lack of identity, Old Reliable has taken to appearing to those in need (usually those wanting to summon their own lineage's ancestors when they aren't available) and dispensing wisdom or magical help— magic, that's another thing they remember. They've reached an acceptance in themselves so utterly zen that it goes well beyond the usual 'acceptance of one's death' ancestors will often have. They don't particularly want to remember who they were, no, they're instead content to be as helpful as they can be before they reincarnate entirely.

Gzera **400 cp, Magician Monster**

Gzera is one of a rare, aquatic, siren-like variety of monster. While she certainly looks like a beautiful, blue-haired woman, Gzera is razor-toothed, using stolen spells to lure out her meals. Perhaps she'd try singing, perhaps she'd create wonderful aromas, perhaps she'd just try to scream and pretend to need saving from drowning, so long as it got someone in range. Then, all she needs to do is grab them: her skin will stick to theirs, and from there it becomes comically easy to drown them herself. Obsessed with power, she'd love to come with you (even if that requires tricking you and pretending to not be a monster) to accumulate more power and find ways to stay on land for longer.

Sharazar **400 cp, Magician Foreigner**

Sharazar is— or was— the jailer and warden to Muthos' famous underground prison, known for utilising magical trickery to disorient and befuddle any who seek to escape. And as notable as that is, what most people first notice about her is that she's a dark-furred minotaur with horns deliberately sharpened to a point. Hang on, you ask— Muthos' prisons, those are in Muthos, not Ojombe, right? Generally yes, but those labyrinths have some particularly odd properties: they tend to swallow up unobserved prisoners left alone for too long, regardless of location. Sharazar will assume that everyone in her labyrinths is meant to be there. If you end up breaking out, Sharazar may end up following you until you 'give up' and agree to come back with her to the labyrinth.

Djatep **600 cp; Ancient**

Born underground in one of the Tjerut's Living Catacombs, Djatep never knew the sun. Instead, he honed his craft as a foreman, growing his connections with his small community… until, one day, one of the neighbour's kids got sick. Then the neighbours got sick. Then most of the people Djatep knew started getting sick… and, soon enough, they started dropping dead, too. Soon enough, everyone Djatep knew was dead, killed by a disease Djatep was immune to by utter happenstance. Traumatised and afraid, Djatep stayed alone for months

until he eventually decided to break the catacomb's seals from within and make his way to the outside world. Maybe, he thought, he could leverage his skills to survive?

Hirilno **400 cp, Ancient Spirit**

Hirilno is the spirit of the city of Ḥart-Qadasht, left behind by its people. He looks like a short man with a groomed beard half as tall as he is. He spends much of his time moping about, looking sad and sorry for himself, as the thing he's the spirit of is now empty and purposeless. If you're foolish enough to enter into a conversation with him, he might eventually start imploring you to help populate the city again, but, success or fail, will end up discontented. But then, maybe, if he found some way to go somewhere else entirely— some sort of 'jumper', perhaps— then maybe, just maybe, he might find some other city to be proud of and happy with…. Maybe.

Apep **400 cp, Ancient Monster**

Apep is a vast, monstrous snake that casts a shadow so dark it snuffs out any lights caught under it. While it once continually threatened the city of Khoret, Apep eventually broke through its thick walls only to find that the Tjerut had already abandoned the city, leaving Apep without its prize. Nowadays, its lays its massive body over the abandoned city, eating any unlucky looters who awaken it. It is nigh-mindless and can't be communicated with, but will heed the intention of anything with enough power, intent to kill, and potential for destruction.

Folabi **600 cp, Spirit**

From Wanbebzi, Folabi is a spirit of a Sanga cow (a prominent local domesticated subspecies of cattle). As such, she has short, brown hair, upturned horns, a cow tail, and the traditional nose piercing, all on top of a tall and appropriately buxom body. She's an agreeable, friendly person, the sort that people tend to want to make happy simply because they'll feel better about themselves with her smile. She's always wanted to go on an adventure, but never found the courage to leave Wanbebzi's walls… but perhaps, if she could 'jump' out without needing to pass those walls, and with someone she trusted, she could manage it. If she ends up interacting with cows from future jumps enough, some of her own traits may change (such as the colour and length of her hair or the shape of her horns, which may disappear entirely).

Sun's Nearest **600 cp, Ancestor**

The oldest known ancestor, the Sun's Nearest is usually seen in the sky as a star 'orbiting' around the sun so very closely that it can barely be seen. They've entirely forgotten who they were in life, with nothing left to regret or reminisce over, and instead leaving only an accumulation of wisdom. They're so old they've even forgotten their own face, and so their ancestral mask lacks any details at all… and also so many generations old that most of Ojombe count as their descendents.

Drawbacks

Until It's Done (+0): Instead of ten years, the jump now won't end until one day after the last of the scenarios you're likely to try resolves.

Bless the Rains (+0): The jump isn't set in Ojombe anymore, but instead just precolonial Africa… or at least, a version of precolonial Africa with a real supernatural, and magic, and monsters.

Don't Mind If I Wagadu (+0): Instead of Ojombe, the jump is now set in one of Ojombe's biggest inspirations: Wagadu, of the Wagadu Chronicles, as made by Twin Drums. It has a video game in the works and a tabletop setting guide book. Check it out!

Congruous With What? (+0): Mainly intended for use with another of the above setting-changing toggles, this toggle will remove congruity from the mechanics and metaphysics of the world. No one will even know what it means, and monsters, if they exist, will exist for some other reason. You can't take this toggle with any of the drawbacks that affect congruity, of course.

Bound by the Stars (+0): You lose access to any perks or effects that would make you 'immune' to destiny or make you unpredictable or otherwise unable to be divined on. You might want to take this drawback because not being subject to the destiny of this world— and, in a sense, therefore being alienated from its concepts of change, time, and being— is highly incongruous.

No Escape (+0): In short, yes, you can voluntarily give up your Warehouse or any of its equivalents. Why? Because, with the exception of spirits, for whom the Warehouse is sort of like their Lair, the Warehouse doesn't fit within Ojombe and is therefore incongruous to it.

Monster Bait (+100): Even if you deliberately try to stay out of harm's way, at least one monster will make itself your problem a month. The problem will generally escalate, with each monster just happening to have abilities or a gimmick to counter how you dealt with or fled from the last one. Escape from a monster by joining the sky as a star until it leaves? The next monster will fly and follow you up there. You defeated it with raw strength? The next one will have more strength than that, or perhaps an invulnerability gimmick. It could also be multiple monsters at once, though they'll generally be smaller and of the same type, like a pack or hive.

Haunted (+100): You've been partially possessed by a spectre. Perhaps because of some quirk of its nature, or just because of your own weirdness, it hasn't either taken you over entirely or failed immediately as a spectre normally would have: instead, the spectre is in the back of your mind, constantly whispering spiteful and destructive thoughts and urges into your mind. Even more, it can control some of your body if it feels it needs to, though no more than a hand at a time. It is especially spiteful of agreements, alliances, and attempts at diplomacy.

There is more to this wraith than it seems, though. Whether through trickery or by indulging its violent and selfish wants, you can get the spectre to reveal some of what it remembers of itself. If you manage to calm the spectre and can bring it back to what it used to be the spirit of, the wraith can reclaim itself, you might be able to convince the spirit to accompany you as a companion on your chain, and you won't have to worry about being haunted anymore.

The truth of it, which you don't know yet: Khiswa is an Ojombel spirit. She is kind, patient, and diplomatic, as well as tall and thin, with braided blue hair as if from Wanbebzi's imported blue dye. She is a minor spirit of the Wanbebzi embassy building in Kafaab who was killed when Kafaab cut off ties to the outside world, exiled foreign diplomats, and burnt down all embassies within its borders. For Khiswa to have any chance of becoming herself again, you'll need to find some way of rebuilding and reopening a Wanbebzi embassy in Kafaab, which, currently, Kafaab officials won't want to happen. You've got quite a task ahead of you. She has the **Ojombel** and **Spirit** origins.

Watch Duty (+100): Like a true adventurer, you dislike staying in towns or cities. No, you'd much rather camp outside— something you generally have to do anyway if you want to get anywhere. But now there are roles and responsibilities to keep in mind: each person camping can only really take up one role in setting up the camp. The person who sets up the camps can only do that, the person who lights up the campfire can only do that, the one who sets up wards or magical protections can only do that, and so on. With the exception of taking watches, which anyone is free to do regardless, you need to be careful allocating camp responsibilities. And if you don't have enough people with you for that? That's a shame.

Meddlesome Adventurers (+100, requires Ojombel): This is one of those fantasy settings where people can make a living off of 'adventuring'. And this isn't adventuring in the real-world sense so much as in the TTRPG, fantasy sense. And now you'll counter them quite often… usually messing things up. Perhaps they're just making a fuss, as adventurers are wont to do, but they might also end up claiming that you, a companion of yours, or an innocent is actually a monster in disguise or possessed by a wraith, and won't stop investigating/bothering you until they 'get to the bottom of it'. What's also likely is that you'll encounter adventurers messing up quests, scenarios, and matters you're already looking into, and possibly dying if it involves a big scary monster. If you're also a monster, they'll instead try to hunt you down. If you're also a wraith, they'll assume you're a monster and try to hunt you down anyway.

Foolhardy (+100, requires Warrior): Congruity? Gimmicks? Juju? Destiny? Nonsense, all of it! You've made it this far by swinging your weapon at the scary things, why should you stop now? With this drawback, you forget the meaning of caution and assume that you can take on any threat with the sweat of your brow and some whacking. You can learn your lesson in individual cases— if you keep hitting something and none of your attacks do any damage, you'll figure something's up— but the lesson will be lost the next time.

Tray Magic (+100, requires Magician): Opons aren't exactly convenient to use in the middle of combat. Either you need to hold it in one hand and make symbols with the other, or drop to the floor to rest it against its surface, and neither of these manoeuvres are all that easy to pull off with arrows and teeth flying around. Casting magic of any kind is simply… awkward, now. Inconvenient, fiddly. It'll take far longer than you need if you want to do it well, and far more clumsily and riskily if you want to do it quickly.

Spiteful Paranoia (+100, requires Ancient [Tjerut]): You are vehemently opposed to the notion of destiny and will carry a detestation for the stars. You don't like being outside because the stars keep reminding you of your subjugation to destiny, but most of all you hate the stars because you know that, when you die, if your soul has a way to get up to the sky, it will become another of its stars and only further shackle your people, your friends, your familiar. No, you desperately need to make sure that you do not die anywhere where the sky can get you. Whether this is expressed by your character being hyper-cautious about dying, wanting to constantly be underground, or paranoid about how well-sealed rooms are, is up to you.

Wanderlust (+100, requires Ancient [Qadasht]): You always wish to travel. You don't necessarily need to travel to *new* places, so long as you're constantly on the move, don't stay anywhere for more than a day, and don't deliberately go to the same place more than just a few times. The easiest way to satiate the urge is to pick a direction and just start moving… though, given the shape of Ojombe, this method will eventually bring you off-continent. Good thing the Qadasht are known for their durable ships.

Bound (+100, requires Spirit & Spirit *Of* Something): You can only appear near that which you are the spirit of. If you're a spirit of a grassland, for example, you can only go through and near that grassland, all while growing weaker the further you stray from it. Things can get finnickier if you are, say, the spirit of bravery, where you can safely be near a bunch of brave warriors… and then get whisked away elsewhere the moment they lose their heroic valour.

Stars Above (+100, requires Ancestor): You cannot bear to be out of view of your fellow stars (remember, the stars are visible even during the day, and seldom will clouds cover the sky fully). Whenever the stars of the sky aren't in view, you reel back in pain and will barely be able to stand, yet alone do anything beyond 'desperately try to get back under the sky'.

Inconsistencies of the Gimmick (+100, requires Monster): The gimmick that sets you apart as a monster is a hole in the fabric of the world as a cohesive, narrative, *congruent* place. It was

not put in place to be of your benefit… indeed, the gimmick could just as equally be to your *detriment*. Thematically appropriate to your perk gimmick if you have one, your drawback gimmick will also have conditional though potent influence. Perhaps a certain type of attack landing will always defeat you, perhaps you can't see people in certain conditions (that you know the name of, maybe), or perhaps you can't move in sunlight. The more folk wisdom someone has, the more likely they are to know your weakness.

Greek to Me (+100, requires Foreigner): Especially prudent because 'Greek' isn't even from the same analogous continent. Normally, we can just handwave language troubles away, but not here. No one you'll meet knows the same languages as you, whether verbal, written or in sign, and things like telepathy will now operate on language so you can't cheat your way out that way. You can try to learn the local languages, and you probably should try, but can never get beyond 'beginner' proficiency. You can still communicate with your companions, but they've got the same issue as you.

Mind the Congruity (+200): If you're less congruous than the default (that being, if you're more incongruous than congruous), all your unfitting perks, items, powers, scenario rewards, etc., will be reduced in power, just like your Ojombel magic already is (see the Congruity perk). If your congruity gets low enough, you simply won't be able to benefit from anything that doesn't make sense for this setting. At that point, there's no Dragon Ball ki, no levelling systems, and certainly no 'absolute' protections or immunities. Not even 'Body Mod' stuff is safe, if it doesn't fit in. Just ignore the stereotypical jumper instinct to immediately solve every problem with mind control or the Death Note and it *should* be fine.

Incongruous (+200): Your congruity is, effectively, just about as low as it can go. You'll only stop existing or turn into a monster if your congruity would naturally, normally go that low if you didn't take this drawback… but, otherwise, it's as low as it can get. No one will trust you, animals will attack you on sight, your Ojombel magic won't do anything, nothing will seem to matter, and ancestors and spirits simply won't appear for you. This drawback is particularly dangerous if taken alongside 'Mind the Congruity'.

Scenarios

Across the Proud

The Proud, Ojombe's equivalent of the Sahara, refers to the vast and magical desert that stretches across much of the continent's rim, plus the savanna regions immediately bordering it. If you want to get from the Lands of the Ancients to anywhere else in Ojombe, or vice versa, you'll either need to traverse the oceans beside a rotating continent, which has its own monsters and dangers, or survive the Proud. And I don't just mean teleporting across it or flying over it at Mach 5, what's the fun in that? If you want the scenario reward, you'll have to traverse the Proud properly.

The Proud can get incredibly hot at day and incredibly cold at night. It's quite a lot like what you'd expect from one of our world's Sahara, temperature- and humidity-wise, only deeply exaggerated: its sands are almost red at midday and almost blue at midnight, with appropriately extreme temperature differences between them. The dunes, too, rapidly change, not merely from the scalding, piercing winds but also as if by magic, with dunes changing location at a moment's notice whenever not directly perceived. Unless you know how to track your location through the protean starscape, getting lost becomes incredibly easy.

Strangely, the Proud is home to a phenomenon similar to quicksand, though with two principle differences. Firstly, it has nothing to do with water (a natural example of what scientists call 'dry quicksand'). Second, this is not a *natural* phenomenon so much as a living, actively malevolent one: the sand hungers for flesh, and it can follow you. To escape it, you will most likely need to satisfy it with some other meal, or find some way to poison it or give it indigestion. This phenomenon is created by a foul-tempered spirit in the sands themselves, there's nothing actually physical to these creatures. Indeed, if your congruity is low enough, it'll just be like normal, unmoving dry quicksand.

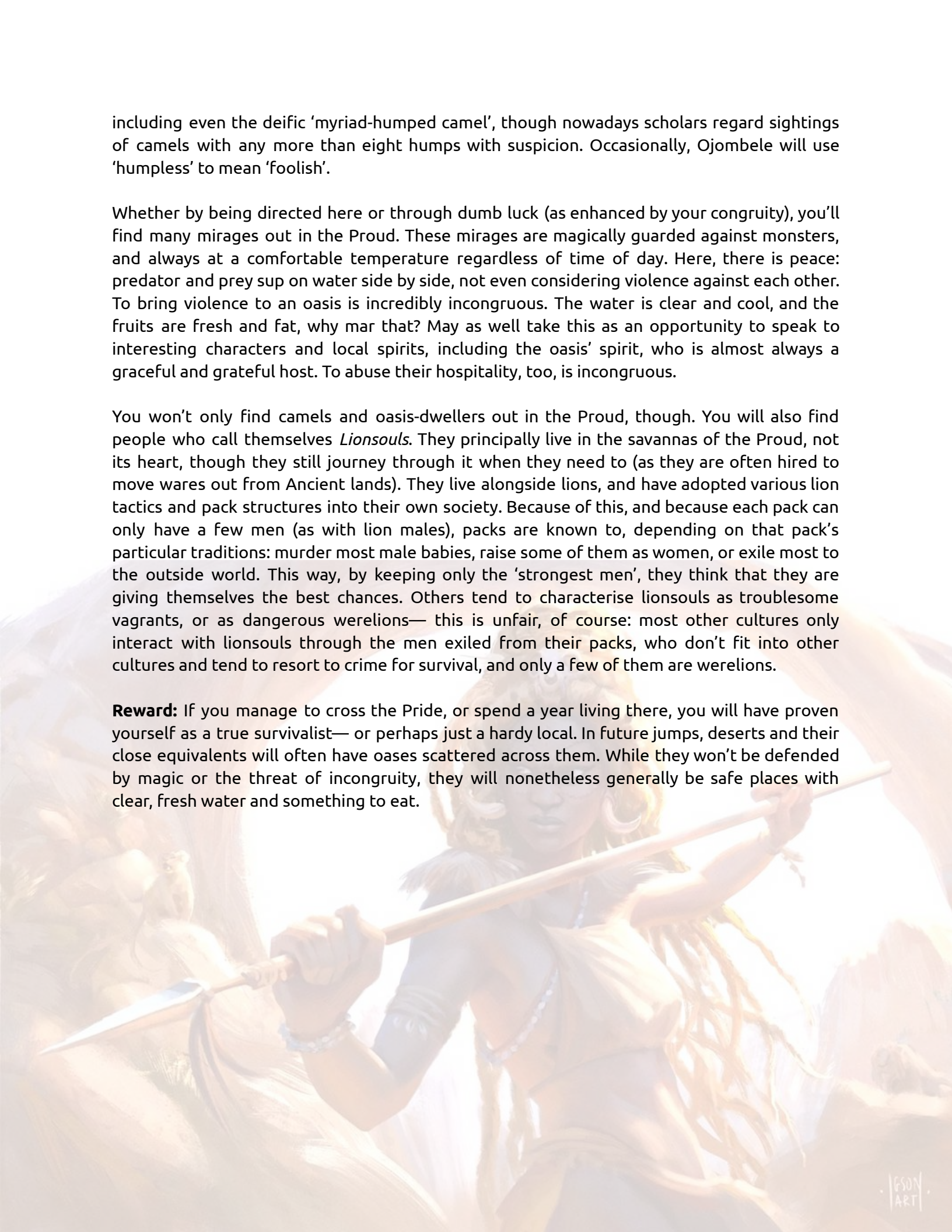
It's not all bad, though. Occasionally, you can find camels, some of the only animals you'll find out here— at least, some of the only animals that'd allow you to be near them out here. If you're congruent enough, you'll be able to speak to a camel spirit and ask for assistance. The camel spirits are wise creatures, able to give directions and tell you how to get to any nearby oases. Camels grow more humps with age and wisdom: popular wisdom says that, for every twenty one-humped camels, there is a two-humped camel; for every twenty two-humped camels, there is a three-humped camel, and so on. Many stories tell of many-humped camels,

including even the deific ‘myriad-humped camel’, though nowadays scholars regard sightings of camels with any more than eight humps with suspicion. Occasionally, Ojombele will use ‘humpless’ to mean ‘foolish’.

Whether by being directed here or through dumb luck (as enhanced by your congruity), you’ll find many mirages out in the Proud. These mirages are magically guarded against monsters, and always at a comfortable temperature regardless of time of day. Here, there is peace: predator and prey sup on water side by side, not even considering violence against each other. To bring violence to an oasis is incredibly incongruous. The water is clear and cool, and the fruits are fresh and fat, why mar that? May as well take this as an opportunity to speak to interesting characters and local spirits, including the oasis’ spirit, who is almost always a graceful and grateful host. To abuse their hospitality, too, is incongruous.

You won’t only find camels and oasis-dwellers out in the Proud, though. You will also find people who call themselves *Lionsouls*. They principally live in the savannas of the Proud, not its heart, though they still journey through it when they need to (as they are often hired to move wares out from Ancient lands). They live alongside lions, and have adopted various lion tactics and pack structures into their own society. Because of this, and because each pack can only have a few men (as with lion males), packs are known to, depending on that pack’s particular traditions: murder most male babies, raise some of them as women, or exile most to the outside world. This way, by keeping only the ‘strongest men’, they think that they are giving themselves the best chances. Others tend to characterise lionsouls as troublesome vagrants, or as dangerous werelions— this is unfair, of course: most other cultures only interact with lionsouls through the men exiled from their packs, who don’t fit into other cultures and tend to resort to crime for survival, and only a few of them are werelions.

Reward: If you manage to cross the Pride, or spend a year living there, you will have proven yourself as a true survivalist— or perhaps just a hardy local. In future jumps, deserts and their close equivalents will often have oases scattered across them. While they won’t be defended by magic or the threat of incongruity, they will nonetheless generally be safe places with clear, fresh water and something to eat.



Wanbebzi Citizenship: Marry the Sun-Queen

It is well known across Ojombe that Wanbebzi's monarch is married to all of the city's citizens— indeed, them being married to the monarch is, legally, *why* they are citizens at all, with 'monarch's spouse' not being distinct from 'adult'. You can take this scenario if you start in Wanbebzi before your coming of age or, having come from elsewhere, you want to prove yourself and become a citizen. If you're from Wanbebzi but start the jump after your coming of age, you're already married to Sun-Queen Akida, but you don't get any of the scenario's special rewards.

It is said that a Sun-Monarch has ruled Wanbebzi since the first ever generation of humans— no one agrees on how long ago that was, or if there ever *were* such thing as 'the first humans'— but they are not a 'lineage' as you'd expect from most monarchs. When the last Sun-King died, the next child born in Wanbebzi was blessed and partially possessed by Nyawu, the spirit of the sun, though as always these abilities didn't reveal themselves until adulthood, whereupon she was brought to the palace to be trained in the ways of ruling. This has made Sun-Queen Akida radiant in her beauty, as well as literally radiant when she wants to be, and ageing at half the usual rate upon reaching adulthood so as to serve her city for longer. On her part, the only real tradeoff (aside from the arguable loss of a normal life) is infertility.

The various departments of government are led by various 'kings' and 'queens'. The highest of them sit on what they call the city's High Council; its positions, right now, are the Rain King (who brings the rains), the Star King (who counts the stars and advices based on divination), the Gold Queen (treasurer), Blood Queen (the city's general), the Tree King (who handles spirit relations), the Ghost Queen (who deals with ancestors), and, secretly, the Hidden King (assassins and covert) who little know the existence of, though of course those titles change based on the gender of their occupant.

When a citizen of Wanbebzi comes of age or is accepted into the city as one of its own, they undergo a whole proper ceremony of marriage to her that involves quite a lot of symbolism and a whole parade around the city. Barring special circumstances, small groups would all get married at once, and would call anyone married to the Sun-Monarch alongside them their spouse-siblings (sister-wife, brother-husband, that sort of thing), whom they would be expected to keep in touch with as if born family or a good friend. When Sun-Queen Akida eventually dies, Wanbebzi will enter a dark age of interregnum that will end only upon the coronation ceremony of the next Sun-Monarch when they, as an adult, first display their abilities and are found— and, yes, the coronation ceremony is also a wedding ceremony to all the adult citizens of the city.

If you're not from Wanbebzi, know that they won't just take in anyone, and so provide quests for those who desire to prove themselves worthy of citizenship. For the purposes of this scenario, your quest (which you're free to do even if you don't need to!) concerns the Bila Baru… though you won't be told that. The Bila Baru is a strange monster, you see. It has numerous weaknesses, but only if you don't know what they are. It appears invisible, but only

if you know what it looks like (giving those unfamiliar only a few minutes as its features rapidly fade). It's entirely invulnerable to harm, but only if you don't know its name (which it shouts). Instead, you will be given ear plugs and told about a 'mysterious monster' in the crypt. The Wanbebzi crypt sits upon the back of a massive four-winged lilac-breasted roller (*Coracias caudatus*), so vast that each of the splotches of colour upon its back is a whole biome. The roller spends its time in flight so that the bodies of the dead may be closer to the stars above to help the souls of the dead become ancestors sooner, only landing when beckoned at times like this. Her name is *Consider*, or at least that's what it translates to, and legends purport that she is the origin of rainbows. You could set a whole campaign upon Consider's back, and you're free to, but really all you need to do is enter the crypt, slay the beast (which the Folk Wisdom perk won't tell you anything about, fortunately), and get back down.

Reward: What, isn't the glee of matrimony / citizenship good enough for you? Look, even though you're ritualistically and spiritually wed to Sun-Queen Akida, she doesn't exactly have enough time to engage in deep, personal relationships with her tens of thousands of subjects. If you really want to get close to your new wife, sure, you can maybe get a job in the government and try to become one of the monarchs of the High Council, but that's impractical, especially if you're not from Wanbebzi.

… That said. As a reward, you gain a **discount on the City item** if the city you select is Wanbebzi itself to take into future jumps. If you do, Sun-Queen Akida will remain the ruler of the city to guide it into these strange new horizons while also being utterly delighted at the opportunity at being your companion and see just what these new jumps have to offer. She has the **Ojombel** origin.

Appearance-wise, Sun-Queen Akida is black and keeps her black hair in traditional braids that are tipped with golden caps. She adorns herself with gold all across her body, and with a few piercings, and even in her makeup (gold lipstick!). She dresses in robes of gold (because she represents the sun) and blue (because Wanbebzi is famed for its blue dyes), though her special nature makes it seem like she almost floats through the air, taking no issue of what might otherwise be inconveniently large or flowing robes. She maintains both a mature respect for her responsibilities as a leader (and an understanding of how significant her political power is) and a youthful optimism and predisposition to wanderlust.

What, that isn't enough for you? Fine, I know what jumpers are like. Thanks to your experiences with Sun-Queen Akida and Wanbebzi's governance, you can **replicate** its adult citizenship-as-marriage policy for your own purposes elsewhere or, if your relationship with Sun-Queen Akida is strong enough and you have proven yourself a capable leader, in Wanbebzi itself alongside her. Either way, you now know how to make such a system work well— you can call it 'governance by harem', if you really must— to the point that any attempts at rebellion or internal tension will be softened by the love of a spouse.

War of Frogs and Apes

In the jungles between Aormu and Baulana, one of Ojombe's greatest conflicts is playing out beneath the notice of humans. There is a war between frogs and apes!.. Though, given the (relatively minor) participation of baboons and toads, it might be more accurately called the Anura-Primate War. The participants of this war are intelligent, have developed their own cultures, and are fighting each other for political hegemony over the jungles. Without intervention, neither side will win, and the war will continue.

The apes have a hierarchy mostly based on physical strength and size, with Gorillas at the top— indeed, as a faction, they are ruled by the hairless gorilla Okonbe, a supernaturally vast and wise gorilla who has to lean down to not scrape his head against the canopy roof. Okonbe rules from the simian city of Ura-Ora, where the idea of monkeys loving bananas is expressed entirely unironically. The apes have domesticated rhinoceros, which they often ride into battle when the environment allows. They also try to use armour, mainly to protect against poisoned weapons. Their symbol is the 'crescent sun', which is just a banana.

The frogs also have a hierarchy, though its structure is a little less obvious. Instead of size, the frogs sort themselves in terms of their natural poisons and toxins, which effectively means an informed individual could tell how 'high-up' a frog is by its colour. Since raw strength definitely isn't on their side— they're *frogs*, I remind you— they rely on numbers, stealth, traps, and the many strange poisons at their disposal. These poisons include their natural poisons, though, through the magical practice of Frogchemy, these poisons and some intensifying agents are mixed to create increasingly strange, specific, or powerful poisonous effects. Their salute involves licking their left eye. The frogs are ruled by Grand Poobah Wibet in the amphibious city of Groakum.

If you join the conflict and become trusted by your side, or perhaps if you just do some clever investigating, you might learn a thing or two about this war. From the frogs, you might learn that they are after the mythical *invisible wormwood*, a type of invisible plant said to be so rare that they can only grow between an unseen jacana's feet. The frogs believe that, if invisible wormwood is made into incense and breathed in by a gravid frog, they will give birth to a *rainbow frog*, which they ascribe messianic qualities to and associate with fertility. Turns out the frogs' salvation myth is the apes' apocalypse myth, because they believe something similar could happen and are at war to prevent it: they're highly concerned that, if any rainbow frogs are born, the population of the frogs and the potency of their poisons will explode and turn 'all waters to poison and all rain to venom'. It isn't clear if whoever came up with that saying knew what the difference between 'poison' and 'venom' was. That said, the way Okonbe speaks on the matter, it seems like there's something else he wants out of this war…

This next bit isn't public information, so promise not to tell anyone, OK? Because, turns out, the invisible wormwood isn't what they might have told you it is. It is true that the invisible wormwood is invisible, and that it can only grow between a jacana's feet, but the wormwood has a fascinating effect on the weather, too. Whenever it grows, the clouds open up or pour

out their contents, or a mighty storm rages, and the generals of both sides have learned to recognise what that means. Armies rush into location… but, by the time their conflict is over, either the extreme weather, being crushed underfoot, or perhaps just seeing bloodshed in front of it ends up destroying the ever-delicate, ever-peaceful invisible wormwood. Unless one side gains a massive advantage over the over, or there is peace, neither side will ever find it. In truth, Okonbe desires the invisible wormwood for its ability to manipulate the weather: if he can let the power of the sun blaze down at full force, the bananas will be mightier than ever, and those frog nerds will get all dried up! The frogs weren't too far off the truth, either: it can result in rainbow frogs with the power to summon rains at will, allowing for the frogs to be out at all hours, even far from water, and not have to worry about their eggs drying up.

If you help either side win, find a way to establish peace, or end up destroying both groups, you can get your hands on some **invisible wormwood**, or *Artemisia afra invisibilis*, as a scenario reward. By eating it, smoking it, turning it into absinthe (if you know how), or breathing it in as incense, you can temporarily gain control of the weather out to a few kilometres. You can't direct lightning strikes or anything like that, but you *can* bring about an intense storm in a matter of moments. For completing the scenario, you'll get a single sprig guaranteed. To get more, you'll need to actively find it out in the rainforests (which you can do no more than once per month) or, if you befriended one of the factions before completing the scenario, you can get it from them (which you can do no more than once a week). You won't find invisible wormwood in any future jumps but, unlike in this jump, you'll be able to grow more of it yourself as if it were any other plant (without that peculiar unseen jacana condition).

Reward: If you help reach peace between the factions, the peace-loving invisible wormwood is especially pleased and its spirit, **Lengumba**, will appear to you. Lengumba appears as a young boy with big, curly hair that hides his ears, and wings upon his back that closely resemble wormwood. He has the impressive talent of not drawing attention when he doesn't want to, able to slip by with ease as if invisible. The friendly **Ojombel Spirit** of all invisible wormwood, Lengumba— or perhaps Gumba, once you're friends— is curious, empathetic, and conflict-averse, and would happily agree to come with you on your chain. He can control the weather but, knowing how delicate the balance of nature can be, prefers not to. He'd rather focus on growing invisible wormwood which, if you're OK with it, he can bring into all future worlds where it can eventually naturalise into local ecosystems.

If you help the apes win, you gain access to **crescent sun banana tree seeds**. Under normal conditions, the bananas they'll eventually grow aren't any different from normal bananas outside of being particularly disease-resistant or being delicious to primates, but what sets these bananas apart from most is how well their plant can take in sunlight. These banana trees can't take in too much sun: simply put, the more sun they get, and the stronger the sun they do get, the better the bananas they'll make. More nutritious, delicious, golden bananas! A solid contender for any shōnen protagonist's diet.

If you help the frogs win, you gain access to **rainbow toxin**, the poison of a rainbow frog. Rainbow toxins are a dangerous cocktail of all sorts of other poisons and toxins, with a

massive wide range of effects and symptoms (often many at once). It shimmers brilliantly with every colour you can imagine and a few you can't, constantly changing over time and with changes to the light or angle. Because it's so eclectic and weird, mithridatism is useless against its effects, and it can affect all sorts of weird biologies that usually resist poisons meant for humans. It's an effective ant poison, people poison, and plant poison all in one, with all sorts of peculiar effects. Its main downside is its unpredictability: it may or may not be lethal, it might make them vomit, make them drowsy, paranoid, exhausted, numb, but there's no way to tell beforehand.

If you destroy both factions, you don't get any rewards. Indeed, the power vacuum will cause the pyromantic leopards to move in. It won't be pretty.

Champion Champion

Champion is the game of champions. Champion is a game, or perhaps it is better defined as a sport, that usually sees two 'combatants' in a traditionally oval-, circle- or rectangle-shaped ring, depending on the exact culture the game is following the rules of. In one sense, the sport is like wrestling, because it is critically important to always be mindful of the respective positions of the bodies of yourself and your opponent, and because it is possible to win via 'ring out'. In most regional variants of the sport, however, the majority of victories are won through removing all five of the tags from the opponent's Champion harness (you're never gonna guess this, but the design of the harness, alongside the number of tags, are often different in different regions). Champion is said to have originated out of an ancient mythological period of strife and omnipresent warfare that modern scholars now deem to be fictitious; the story goes that the sport was invented as a non-lethal method of duelling and resolving conflicts or inheritance disputes. Even to this day, many Ojombels use Champion to resolve their disputes.

Aormu is the capital of Champion and holds its pancontinental Champion tournament, Champion Under All Stars, which is why the city of Kafaab, xenophobic and paranoid, has banned the sport altogether. Aormu's version of the game is the most studied and has the most rules— or rather, it has about as many rules as any other version, but its rules they took the care to write down across eight granite slabs called the Red Six and eleven newer slabs, meant for errata and for resolving technicalities, called the Eleven Green. Neither are red or green; no one knows why they're called that. Many legends surround the Red Six, usually about their origins (a mystery to this day), the source of their names, and most controversially, the 'Red Seventh', a hypothetical slate containing ancient rules lost to time… it probably never existed, but why spoil the story?

Aormu's version of the game takes place in a relatively large oval (the so-called 'perfect shape'), uses five tags, like most versions of the game in recent decades uses a point system, and, unlike almost all other versions of the game, for the benefit of tournament supervisors, a time limit of a hundredth of a day (14.4 minutes). Before each match, in full view of your opponent, you would place your five tags across your harness in positions of your choice,

though you can't move them once fastened in place. And yes, they have to be *on* the harness, and not fixed in any other way, there've been a good few scandals about that. And, yes, any other bits of clothing, weaponry, tools, or other external items are strictly forbidden. Anyone who can't take on a humanoid form can be temporarily transformed by the on-site witch doctor.

Oh, right, this was a scenario, wasn't it? Well, yes. Aormu holds its Champion Under All Stars once every 5 years, giving you two opportunities to compete! All you need to do is get one of the major cities' Champion organisations to let you represent them— not an easy task, as each city can bring no more than 30 players, except for Aormu which has allowed itself 40, and for Kafaab which hasn't organised a team in decades and is clearly opposed to returning— then travel to Aormu when the tournament is on and compete across its double elimination structure, wherein the structure is determined by the Spirit of Champion, 'Champ', and then that bracket is randomly seeded through the drawing of kola nuts from a metal basket. It matters before, and it will matter after, but, while the tournament is underway, it is considered poor form to view other performers through the lens of their city, and for this origin they are stripped of any city-specific cultural signifiers for the duration.

You will face multiple significant challenges, even if you happen to be supernaturally strong or fast as jumpers tend to be. For one, ancestors are allowed to compete— though there are only a few, as each city is allowed to bring 3, or 4 for Aormu— and they tend to be past tournament winners from many years back. Additionally, spirits are also allowed to compete— though no city may bring more than one, meaning it'd be a real challenge for spirit jumpers to get in— and they have all sorts of potential tricks up their sleeve. Oh, and, monsters definitely aren't allowed at all; if you're a monster, you'll need some way to disguise yourself if you want to compete.

In particular, expect great resistance from Giraffe Mask, a woman who competes with a wooden giraffe mask, represents no city, has never been heard speaking, and who no one has ever seen the face of: many people whisper that she is somehow immortal or ageless because she's been competing for well over a human lifespan without appearing to age, though others claim that 'Giraffe Mask' is an inherited title past from old to young. The usual explanation goes: for the early history of the Champion Under All Stars tournament, back when other cities weren't explicitly invited, anyone was allowed to enter, and it worked out fine. When Nomoja was invited, though, there was immediate controversy, as Aormu participants were naturally a lot closer to the Aormu-hosted tournament, and quickly filled up the slots Nomojans had to travel for only to find they were too late. This resulted in the 30/40 participants per city rule, and, to make sure that that wasn't abused, a rule about how everyone needed to be sponsored by a city… but, not wanting to scare off the many regional competitors from smaller cities or villages of the time, brought in a 'grandfather policy' that let them and only them compete for the rest of their lives citiless. Giraffe Mask entered the tournament here at the last possible opportunity and, because she is at least ostensibly the same person almost two centuries later, she is still allowed to compete without a city. She's famous, wildly popular, and it would be a controversial move to attempt to unmask or try to

prove that ‘Giraffe Mask’ is an inherited title. Or, hey, maybe she *is* just immortal. That’s for you, the writer, to decide. All that’s for certain is that she appears youthful, has short black hair, and is incredibly fit.

Also beware Botwe Tyame, a mountain of a man who stands at three metres tall. While certainly genetically gifted, he has taken great effort in proving that he has earned his reputation on his own merits. Detractors call him ‘the Mirror’ because of how well-groomed and well-perfumed he is, and in particular because his abdomen is often well-oiled to the point of reflecting images accurately. Botwe Tyame won the most recent Champion Under All Stars, and the one before that, and, if you don’t get involved, is likely to win the two taking place in this jump. Why? Other than being an utterly huge man, to the point that some would almost need to climb up his back to get to his strategically-placed tags, he’s also a prodigy at Champion who spends much of his time practising. This includes practising named ‘special techniques’, something no other serious competitor has done, as well as drinking and eating with a strict diet meant to make him as good a Champion player as possible. It’s an expensive diet, too: he can only afford that extra edge because of his winnings from being so good at Champion, though he’s so far ahead he probably doesn’t need them.

Also, Biru will be there. Y’know, Biru, from the companion list earlier. Yeah, that one. He’s not particularly great at it, he isn’t expected to make it past one or two rounds, but… well, he’s there!

Reward: If you win the tournament, you will be given the title of ‘Champion Under All Stars’, which you keep until someone else becomes the Champion Under All Stars. But also: you can invite another of the competitors to follow you on your chain, allowing them to become a companion without spending any cp if they agree. This could be Giraffe Mask, Botwe Tyame, or even Biru. Only one of them, though.

- If Giraffe Mask ended up being immortal, if you talk to her later and it is clear that you aren’t from this world, she might confide in you that her name is Miwa and that she was Isekai’d into this world from an Afrofuturistic version of our Earth without any of her belongings and told by great big burning words in the sky that she can only be killed by someone who’s seen her face. This is true: luck, destiny, and her own biology will go to ridiculous ends to ensure that Miwa does not ever die unless it is at the hands of someone who’s seen her face before. If she ever does die as a companion, she can’t be resurrected, and her body will be teleported away: her mysterious ‘Benefactor’, who might potentially also be *your* Benefactor, has whisked her away to make her an independent jumper. Your next jump will be her first jump, though there’s no promise you’ll see her again after that. She’s happy to follow you if there’s any chance of getting back home. At the very least, it’s a break from Ojombe. She has the **Ojombel** and **Warrior** origins.
- If ‘Giraffe Mask’ ended up being an inherited title, this woman, named Iya, ended up being the thirteenth Giraffe Mask. She is the adopted daughter of the twelfth, who ended up having abusive tendencies because of her obsession of keeping the ‘Giraffe Mask’ alive. Iya is highly skilled at Champion, yet so much of it and her experiences with

it are bundled up in trauma, and the idea of stopping fills her with guilt because of the great feminine legacies of all of her predecessors she is pressured to keep alive, and because she's spent so long training that she'd feel she wasted all that time if she didn't keep using it. With your guidance, she might be able to reveal herself to the world and to the sport. From there? She has the potential for great success as her own person in the sport, though this time representing Aormu… but she cannot truly be free of her trauma until she can move beyond Champion and the 'Giraffe Mask' legacy that haunts her. Perhaps following you can help her work through that. She has the **Ojombel** and **Warrior** origins.

- Botwe Tyame has grown dissatisfied at the top and wants to see what more the world, and other worlds, can offer. He tends to think in terms of 'self-improvement', but not the sort a therapist would tell you about. He wants to work on himself and find ways to become stronger, faster, more skilled, more powerful, but he wants to get there through his own effort and hard work, like a shonen protagonist. Just as he already feels guilty about his genetic advantages and wishes to prove himself beyond the benefits his luck has gotten him, Botwe will feel guilty about any 'cheap' power that might come his way in future jumps, and that guilt ultimately motivates him to hone his body and martial/sporting skill to the detriment of everything else in his life. If he could, he'd want to be less tall, less naturally gifted, just so he can know that his success and strength is truly his own, truly earned— but, then, if that ever somehow does happen, he'll suffer from dysmorphia even as he insists that he needs to stay that way. He has the **Ojombel** and **Warrior** origins.
- Biru's happy to come along. Check out his description in the Companions section.

If you return to **also win the second tournament,** you are fated to encounter the long-forgotten Red Seventh somewhere along your travels. The Red Seventh is a juju, hidden centuries ago by the spirit 'Champ', and it will magically alter itself to read out whatever you want it to say, or hope it'll say, the moment you go to check. In short, it will read whatever extra additions to the rules you want in the moment, though it doesn't have much space so it can't be that complicated. If you show it to the tournament organisers, and it isn't too strange, ridiculous, or too much of an ask, they'll implement it into the rules of the game. If you have the 'Game of Champions' perk, the change will continue into future jumps.

Monster Hunter

If you are the sort of jumper who goes about hunting monsters, or if you ended up slaying any of the monsters associated with scenario, you might find a certain flyer hidden in your pack one night. No name, no context, no apparent reason, just a list of names. Names which, if you have the Folk Wisdom perk, are obviously just the names of some of Ojombe's most famous kinds of monster, or, in a few cases, the names of unique legendary monsters no one's ever taken down. What could it mean? And what are you going to do about it?

Tikoloshe are a type of monster originated from spirits of bodies of water who turned into monsters after failing to claw their way back from being spectres. They appear, usually, as

incredibly short humans and usually have the gimmick of becoming invisible when they have enough water, or sometimes when they have a large enough stone, in their mouth. Wrathful, they seek to slaughter those who sleep near what used to be their body of water. The safest way to prevent a tikoloshe attack is to sleep at an elevated position, perhaps with your mattress on bricks or stilts. If you intend to hunt one, your best bet is to find a body of water that doesn't have a known spirit, and either get quite lucky pretending to be asleep low to the ground or by finding some way to see the invisible.

The **adze** are, in a sense, Ojombe's vampires, but not in the way you're thinking. Adze appear like fireflies, even glowing in the night sky, but could be set apart in two ways: firstly, real fireflies avoid them like how a school of fish avoids a shark, and, secondly, they subsist off of human blood. They try to take the blood from sleeping humans, easily moving under door cracks or through keyholes, but, if they are starving or get caught in their attempt, they will instead attempt to fly into a human's mouth and attach themselves to their uvula. While attached to the uvula, the adze can possess the human's body, very slowly draining blood from it until it is either forcefully removed or the body runs out of blood. Adze are proficient at puppeting bodies but they don't get any of the body's memories or skills, so they've developed their abilities in deception, improvisation, and red magic. They are tricky not because of their raw strength, but because of how clever they are and because of how easily they could possess someone for a lethal amount of time without anyone noticing. Fortunately, like Western vampires, the adze have a few peculiar weaknesses you might be able to use: most obviously, of course, there's looking at their uvula, or noticing friends growing sickly, but, in a very dark room, you might just notice that the adze-possessed have a faint glow behind the eyes.

Sasabonsam are also vampiric, though in a whole other way. They look like the strange middle ground of a human, a monkey (complete with tail) and a bat (complete with wings and ears). They have pink skin, long red hair, iron hooks for feet, and long, sharp iron teeth. Sounds quite strange, yes? Easy to spot. Well, to make up for that, they try to hide in the trees, attacking from hidden positions up above by jumping down and skewering people with their hook-feet. That is, unless they're teaming up with another monster! You see, sasabonsam have a strange gimmick, a quirk of magic about themselves: if someone sees their bloodshot eyes, they simply can't look away or blink, preventing them from focusing on anything else.

Ninki nanka are a sort of wingless dragon, somewhere between anteaters, monitors, eels, and giraffes, with four clawed limbs, a long body, and a long neck heading to a head capable of biting through trees with but a bite. Their torso can be as tall as a human's eyeline, and their head is often twice as high up as that. Despite how frightening that description might make them sound, ninka nankas are ultimately cowards and will only come out from their hiding places in swamps to attack vulnerable-looking single targets, especially children. The moment anything puts up a fight, they desperately flee into the nearest body of water (as they can teleport between bodies of still water) to escape.

The **shetani** are a type of monster that occasionally result from wraiths failing to reclaim themselves and becoming monsters. Shetani are pecularly dangerous because, unlike other monstrous spirits, shetani have the ability to pass as non-monstrous spirits. They can still parasitically possess things, as they could as a wraith, but, instead of being directed by rage or sorrow or self-preservation, shetani are usually motivated by a want for destruction and chaos. They will lie, they will play their role patiently, they will even plot… but, in the end, they desire catastrophe, and relish the chance to reveal themselves and cackle over their hidden accomplishments after all is said and done.

Isitwalangcengce are hyena-like monsters with weaved baskets for heads. Their skin and basket are magically invulnerable but, if you can find a way to remove the basket's lid without being mauled to death, you might be able to reach its vulnerable brain, freely floating in the basket. They only eat brains, and find any other foods repulsive: they've been known to smash the skulls of their victims' corpses against rocks, just to lick up the brain matter. The more brain they eat, the larger their own brains get until, eventually, their brain gets too large for their basket, making it an easy target. With a hyena-appropriate brain, they're as smart as you'd expect, but they get smarter as their brain gets bigger. Eventually they can start speaking, though they're usually still quite stupid (many a story feature isitwalangcengce getting tricked). When their brain is especially large, though, not only do they become highly intelligent, but they also develop the psionic ability to see a few seconds into the future, allowing them to anticipate enemy actions.

Mngwa are monstrous big cats, sort of like a serval except with the fur patterns of a civet and larger than a horse. That sounds mundane enough, and it generally is— the mngwa isn't the most frightening thing on this list, not by far— but they do have a magical gimmick capable of slaying the cocky or unprepared. The slashes of their claws have a quite strange quality indeed, and that is that they seem to do 'quite a bit of harm' to anything they touch, but that 'quite a bit' is relative to the victim. The same attack on a baby, a hunter, or a legendary warrior will bring them all equally close to death. If you'd rather think of it in video games terms, those claws bypass 'defence'/'armour'/'immunity' and whatever else might get in the way, and deal %-based damage.

Bultungin, or hyena-men or werehyena if you really must, are monsters with three forms: the visage of a hyena, the visage of a human, and their true form as a monstrous bipedal hyena. It can be quite difficult to tell if someone is a bultungin in human form, but thankfully there's an easy tell: none of their transformations change their teeth, which remain that of a hyena. A bultungin may move in somewhere, enjoy your hospitality, and then leave again without incident— no issue, right? Only, bultungins are able to communicate with hyenas, and scout out locations so that they might be prepared in their eventual attack.

Ghosts are the most common variety of ancestral monster, usually originating from ancestors who refuse to acknowledge that they've died at all and instead insist on going about their 'lives'. Yet, as ghosts, they are unseen or interacted with by all but the most congruous of individuals, with their interactions in the world creeping out the living. You can't quite kill

them in the normal way— they're already dead and insisting otherwise, how would that help?— but there are two ways of defeating them. The first way, which is the more peaceful way, is to find a way to interact with them and find a way to convince them that they are, indeed, dead; fair enough. The second method is a bit trickier but, ghosts being stubborn and the congruity threshold for interaction being high, might be the only one available to you. You need to find out how they died in the first place and 'kill' their ghost in the *opposite way*. (As far as ghosts are concerned, brains and hearts are opposites, alongside arms and feet, heads and torsos, hot and cold, slashing and blunt, hunger and thirst, left and right, up and down, and you better believe animals and plants each have opposite animals and plants as well. There's no such thing as 'death by old age', just death by specific age-related diseases.) Only then can they become an ancestor properly.

Aigamuxa are human-like cannibalistic monsters. They refuse to acknowledge that they're monstrous in any way, instead insisting that the humans they want to eat are zebras (or some other game) even as they scream in terror. More notably, though, aigamuxa don't have eyes in their eye sockets, leaving empty, dark husks. Instead, their eyes are on the bottoms of their feet, forcing them to vary between hunting quickly but blindly and walking with their hands with their feet held up high or standing on their head. Anyone touched by an aigamuxa is afflicted with the *bushmen's curse*, which causes unpredictable intermittent blindness until you endure a day of fasting or until the aigamuxa's eyes are placed back in their sockets. The aqueous humour from an aigamuxa's eye can be used in medicine to treat blindness, though it would make blindness caused by an aigamuxa to become far more severe.

The **mokèlé-mbèmbé** are actually just a group of Isekai'd herbivore sauropods; brontosauruses, mostly, not monsters. Pay them no mind. If you have a way to make this clear, you won't need to kill any of them.

The **Flesh-Eating Wildebeest** is a carnivorous monster that takes the form of a distorted, half-rotting wildebeest that, unlike most monsters, is unique. The Flesh-Eating Wildebeest at the feet of the mountains of the Shadelands, and there are no other 'Flesh-Eating Wildebeests' anywhere else. This wildebeest monster looks red because all of what would be its hide has rotted off, leaving only putrid flesh. The Flesh-Eating Wildebeest is vicious and cannibalistic, in a constant race against time: flesh slowly falls off of it with time and the heat, but it also must constantly devour to increase its biomass and take on the traits of the meat it has on it at the time. Sounds easy enough, right? "Just starve it out", surely? Not quite. If the Wildebeest dies where there are any natural exposed large rocks, ores, or mineral deposits nearby, it'll crack open like an egg while the Wildebeest, now covered in the inorganic material, emerges anew. And remember, it's in the Shadelands, in the shade of mountains, with many stones and minerals all around it.

The **Grootslang**, or 'the Elephant-Snake', is perhaps the most dangerous of Ojombe's monsters, and certainly among its most famous. Why? Perhaps because of its size, sure, but also because of its singularity: there are no 'Grootslangs', only *the* Grootslang, which meant the conditions of this monster's creation, which are entirely unknown, must have been

incredibly obscure. The Grootslang is a snake, though separated from a normal snake's appearance in two notable respects. For one, scale: the Grootslang is truly vast, such as that it could swallow an elephant whole… indeed, elephants are its most common prey. The connections with elephants don't end there, either: it lacks scales, and instead its skin is a rough, thick grey, like that of an elephant's. Oh, and the massive tusks, too. Fortunately, if you intend to hunt the Grootslang, you can easily find exactly where to find it: it sleeps in the convoluted, mostly vertical tunnels of the 'Wondrous Hole', don't laugh, not far outside Our Nameless. Many adventurers have descended down the Hole in an attempt to steal diamondsteel, a metal which has some of the useful properties of diamond and would be called 'adamantine' in other settings, which rock near the Grootslang naturally transmutes into over time when it's well-fed. Any gimmicks or vulnerabilities of the Grootslang are unknown, but presumably the gimmick is potent and the vulnerability isn't obvious, given that no one's entered combat with it and lived. Perhaps its gimmick is a diamondsteel-petrifying breath or stare, or perhaps it can charm people into staying still with the glare of diamonds as it consumes them whole, or perhaps it is only capable of being slain within its home (or only outside of it). Though there's no evidence, some legends claim that the Grootslang *is* a whole kind of monster, one of many Grootslangs, and this one, the smallest, must reside the closest to the surface where the cavern systems are the smallest.

If you are able to successfully hunt all of the monsters on the list, you'll likely find a flyer snuck into your pocket soon after. *'Congratulations!'* it says. *'You've proven yourself as a hunter of monsters. Join us at the Grey Lodge.'* The Grey Lodge is a secret society of warriors and monster hunters with a lodge in every major city in Ojombe— except for Kafaab, which criminalised membership and burnt the lodge down— and you've been invited to be a member, alongside any companions who were also there for all of the monsters. They have a whole culture of secret phrases, rituals, and secret handshakes, and call each other by animal codenames (they even wear masks of their animal during the 'hidden masquerade' held once every thousand days).

Reward: If you are invited to the Grey Lodge and agree to become a member, you can expect to be invited to similar monster-hunting secret societies and hunting clubs, though no more than once per future jump. If they don't already, each of these groups will have access to a list of potential local monsters to slay, if you're up for the fight.

The Cardinal Ills

When you hear of trouble and slaughter in this world, far from any war, you can be reasonably confident that a monster was responsible. Sometimes, though, it's something else altogether. A wraith? Perhaps. A mass murderer? It's possible. But, if the rumours are true…

The so-called 'Cardinal Ills' came out of nowhere. More accurately, they were Isekai'd into this world from a European-y generic fantasy D&D setting where they were the protagonists of their own 'villainous campaign'. The Cardinal Ills are a group of four 'adventurers' and villains who have found some way to jump between worlds in the local multiverse, though they have no control over where they end up and can't return to planes they've been to before, stealing spells and magic items on their way. None of them look like they'd fit into Ojombe, and wouldn't be able to fit in if they wanted to (hint: they do not want to).

They are as follows:

- **Dumal** is a human 'Blackguard' (a sort of 'Anti-Paladin' or 'Oathbreaker'). He adorns himself in thick plate armour of a dark steel, over-designed and with various skulls in it. The armour is magical: it cannot be removed from him, neither willingly or forcefully, and it can take on all of the traits of metals absorbed into it. Most recently, his armour has taken on the positive traits of Ojombel diamondsteel, which it keeps alongside the various other fantasy metals it's absorbed before. He wears an intimidating helmet that evokes the idea of a generic fantasy demon, and is dark-haired but white-skinned underneath it.
- **Ilthas** is a wood elf 'Blighter' (a sort of 'Anti-Druid' that steals from a world's natural energies like a parasite). She has a light green tone of skin, piercing green eyes, and dyed brown hair, and she wears 'clothes' made from the plant life around her, which she discards and drains of its life the moment she finds a fresher fit. Any animals that she drains energy from, including magical beasts, is added to her potential repertoire of transformations. She is known to transform from one shape to another in combat, with only seconds between her taking the form of an elephant and, say, a monstrously vast dragon or ant-eater from another world.
- **Gurnira** is a dwarven 'Ur-Priest' (a sort of 'Anti-Cleric' who gained their divine magic through sapping it from the gods). Her skin is nearest to the expected range in Ojombe, though even then she's clearly from elsewhere, what with the intense, braided burgundy hair, metal half-plate, and pitch-black eyes. Gurnira is an appropriator of magical spells: by licking a spell out from a caster's brain (usually through removing the brain, but she could also get to it while the caster still lives by licking it with her long tongue through their ear), she gains the ability to cast it as if it were a Ur-Priest spell.
- **Vharkal** is a Karsite Binder (both from the D&D 3.5e splatbook *Tome of Magic*) in robes— continuing the theme of the others, in this context, the Binder can be considered a sort of 'Anti-Warlock'. He is tall and hooded, but under that hood you'd find long black hair with a single intense white streak running through it and an otherwise obfuscated widow's peak. Gruff and tan though white of skin, and with a

bland brown left eye but an unnaturally blue right eye. Vharkal, as a binder, can bind and seal vestiges, not-quite-real echoes of things that no longer exist and take on some of the skills, traits, or abilities of those things. This means that Vharkal generally doesn't get empowered from his stays in worlds like the other Cardinal Ills do (though, in Ojombe, he will be able to bind things that became monsters)— instead, he seeks to disrupt the cosmology and destroy as much of the world as he can for, if the Cardinal Ills are able to end a world, he'd be able to bind anything that was in it.

They go from place to place, torturing people for information, slaying many, and burning it all for the ground. Sounds scary, but they only go for small settlements, and seem to be working up only slowly. Every time they are confronted with an organised military force, they simply teleport elsewhere on the continent. Given what they're doing, you'd think they'd have turned into monsters or simply disappeared long ago, given the incongruity of it all… but, thanks to Vharkal, the group seems to have found some profane technique by which to steal congruity from others, and from the world around them. If you take this scenario, the Cardinal Ills will be the talk of the town around the continent, and with many powerful or paranoid individuals offering substantial rewards if the Cardinal Ills are defeated and slain. Astrologers have been able to interpret their general paths, and have found that they have foreign means of teleportation, but no amount of starcounting will show them that the Cardinal Ills are from another world entirely; the locals just assume they're monsters, or from a far-away continent.

If you seek to end the threat of the Cardinal Ills, you have quite a task ahead of you. They are powerful adventurers in their own right— each level 13, in D&D terms— and they have a long history of teamwork and strategically bouncing off of each other's skills behind them. Beyond that, they also have their individual means of appropriating the world around them, and they have each developed the ability to sap congruity from things by touching them. Alternatively, you might be able to find some way to figure out who they are and what they do and, with that information, try to convince them to leave Ojombe for another world. If they do end up leaving Ojombe, they might pop up in one of your future jumps, likely at a higher level if it's been a while.

If you seek to make allies of the Cardinal Ills, that won't be easy either. Generally speaking, the Cardinal Ills' gameplan, which won't change for the natural duration of your jump and beyond, is to accumulate materials, spells, beast forms, and information until they can start aiming higher and cause some higher-grade trouble. If you come in at them, they'd probably just attack you on sight, assuming you're some weird Ojombel warrior or somesuch, and if you come at them impressively enough, they'd teleport away (you aren't worth the trouble yet, even if they think they can you on). If you are able to get across that you aren't from this world quickly enough, that will catch their interest, at least until they can get some more information out of you. If, by the end of that 'chat', they think you are A) powerful, B) evil, or at least not good, C) won't mind if this world ends up destroyed, D) not lame, E) won't mess up their group dynamic, and F) have been to multiple worlds, they might even invite you to join them as the Fifth Cardinal Ill. One will convey that they called themselves the 'Cardinal Ills' originally because each came from a different cardinal direction relative to their world's

heartland, and that the natives of future settings ended up calling them the 'Cardinal Ills' for entirely unrelated reasons each time… they're not quite sure why. Depending on your input, they'd likely dub you with the pseudo-'cardinal direction' of 'Up' or 'Down', or perhaps 'In' or 'Out', depending on your vibe.

Without your involvement, the Cardinal Ills will be defeated by a group of local heroes in the jump's ninth year, and you won't get anything out of it.

Reward: There is more than one solution, and more than one set of possible rewards, to this scenario. You can only get one set of rewards, though: if you get one, you won't get any others, even if you later satisfy their conditions.

If you end the threat of the Cardinal Ills to Ojombe, perhaps by killing them or finding out about their world-hopping and convincing them to leave this world, your reward is Ojombe's adoration, large sums of currency, and two free companions with the **Ojombel** origin.

If you end up joining the Cardinal Ills instead, the Cardinal Ills will join you as companions into your future jumps, though they insist that you are all equals and will take great offence if you treat them as underlings. They will continue with their MO, expanding their abilities in various ways and, at least with Vharkal, seeking to destroy the worlds before/as they leave. If your personal rules allow for you to take companions with you for free (but you need to spend cp to give them cp), they'll be in all future jumps and will refuse any perks or cp you might otherwise get them. They **do not have origins** and cannot make any purchases in this jump. Additionally, the Cardinal Ills will teach you their profane technique: how to steal congruity from other things at a touch, potentially turning people into monsters if you hold them for long enough (though it won't do anything in future jumps).

Nomoja's Ruins

Looking at the map of Ojombe, you might have noticed that it would look just like a circle, if not for what looks like a big bite or chunk that's been taken out of the continent, only leaving out Kafaab and its island. And turns out: yeah, something like that. Your task, if you are up to the challenge, is to figure out why and how.

'Nomoja' was the name of both a city and the wider civilisation surrounding it. They prided themselves on two things above all: first, the great Nomoja Library, a realm unto itself filled with vast amounts of knowledge collected locally and from afar. Secondly, their mighty armies, the elites of which were famously composed entirely of women for reasons no one can quite remember, called the *Mino*. Nomoja gained great wealth from its deep gold mines, allowing for it to commission great works, maintain secondary forces of mercenaries, and dominate the Ojombel economy. Old wisdom proclaims that, when Nomoja gold was less evenly distributed throughout the lands, the rapid introduction of it into less wealthy areas would make gold seem entirely pointless.

As Nomoja's coffers began to deplete, however, their tactics changed. Their armies of mercenaries were swapped out for armies of slaves— and, they figured, while we're at it, may as well become a slaving powerhouse. The power they wielded degraded over time, yet the grudges from and power of the other cities had persisted. By all accounts, Nomoja was sliding out from the position of a military and economic superpower it had taken for granted and, if it did not tread carefully, might have been doomed to darker waters still… but Nomoja did not have the privilege of a slow decline.

Only, the city, alongside much of the continent (including many peoples with no relation to Nomoja) sunk into the sea over a span of only a day, drowning many and leaving few survivors of the cultures who inhabited those lands. To this day, people can only theorise as to why this strange cataclysm happened at all. The city of Kafaab, once right next to a river, suddenly became isolated from the mainland on its own new island. Treasure hunters, curious teenagers, and those investigating the potential origins of the cataclysm have been known to search all throughout the River Zwoi for flooded remnants and cultural remnants of the sunken city of Nomoja. River Zwoi is a thousand feet across, from one side to the other, and is presided over by the powerful Dzui Zwoi, a powerful tigerfish-like spirit who hasn't taken kindly to all these weirdos looking through his waters. Dzui Zwoi isn't evil by any means, he's just an eccentric collector of magical items and pearls and rather paranoid about people (who clearly don't care about him) stealing his stuff. If some sort of deal isn't struck, he will turn the waves and the tide against you in an attempt to dissuade you from stinking up his precious river.

Just by yourself, looking through the river from the shore, finding anything of value is unlikely. To get anything useful out of this, you'll either need to scale up your operation— nets, magnets, crab robots, I'm sure you'll think of something— perhaps your congruity is so very high that you keep finding interesting things as the world's key of keeping the story going, or perhaps you could simply benefit from some luck perks.

Reward: If you found a good way to find the artefacts of old Nomoja, you may also happen upon great riches! The last of the Nomoja monarchy's almost-depleted coffers of ever-gleaming golden coins, ripe for the taking. Pick on Ojombel, Warrior, or Magician origin-discounted item: it is now **discounted** for you and, if you buy it, you will find that item in the river.

More importantly, though, you find some crucial **evidence** written across animal hide preserved in fallowsalt: apparently, the Nomoja's last king had been obsessed with 'returning the gods to Ojombe', and had attempted some grand ritual to pull the gods back to near the world… but ultimately only succeeded in pushing his people and his land further away from them, into the waters of oblivion.

Folly of the Ancients

You might be curious, naturally, about what happened to the Ancients. Sure, some of them are still around, but what happened to the empires of yore? If you *are* an Ancient, you might have a solid idea already. The Tjerut hid, and the Qadasht sailed, to be beyond the reach of the stars whose very motions dictate their fates. To be beyond the purview of the stars is to be external to destiny itself and, the idea is, they would finally have the power of true self-determination… but there's a bit more to it than that. There's a piece missing in this puzzle.

Upon your travels, you might have happened across a secret society or two. The Grey Lodge, you might have noticed if you were invited, has shrines built into their lodges' structure, yet they are unadorned and unattended. Why? The bard-like griots, who wear clothes bound in web and use eight-pronged pins, do not appear to revere any spider-like spirits or ancestors. Why? Snake cultist engravings will sometimes speak of a 'Great Water Snake', but there does not appear to be any such snake. Why? If you know where to look, Ojombe is a land of peculiar absences, especially when you get to the question of: what do the Ancients worship?

You likely won't get any clear answers on your own, so you might need to travel to the Qadasht city-sized Hearthship or the deepest tomb-cities of the Tjerut— or, one better, investigate the capital cities they once inhabited in their golden age, Khoret or Ḥart-Qadasht. There, you can find evidence of great rituals and awesome works of magic that used opons as large as the cities themselves, with moving mills and mechanisms acting as the 'etchings' upon these great 'trays'. If you know how to interpret these 'etchings' (it's a difficult task, but it should be possible with the upper echelons of the Juju Magic perk, or quite easy if you've already completed the Nomoja's Ruins scenario), they seem to point to a want to wipe away the gods themselves… not just from the world, but from history, from memory, leaving only inconspicuous absences. And given that Ojombe is a land bereft of divinity, you can only imagine that they succeeded.

By reversing the 'etchings' of both city-wide opons, which will also require an advanced level of magical knowledge— you or a companion may need the 800 cp version of the Juju Magic perk, or the 600 cp version and a familiarity with opons, or equivalent— you might be able to reverse the process. Alternatively, with the 800 cp version of the perk *and* a familiarity with opons, or equivalent, you might notice that this ancient spell had a crucial flaw regarding the stars… and, if you are so inclined, you might be able to fix the spell and include yourself as one of its beneficiaries.

Between your research and speaking to Ancient peoples, you might be able to piece together their *why*s. The Ancients were sickened by the notion that any individual's destiny was danced by the motions of the stars, which themselves were influenced by the cycle of life and death down below. It was not, as it would have been in many other settings, a philosophical desire for free will in the face of determinism; instead, they were motivated by an existential disgust for the Other, for the intersubjective, for the fact that their destinies and individualities

depended on the movements, lifes, and deaths of others. They sought to change the world, and in more ways than just that, so they cast a spell on two opons each a city wide. They could not truly banish the deities in full, for they were also the world itself (one could not truly banish the god of the winds without banishing the winds themselves), but they could prevent them acting truth into the world as their own characters. They could also cut themselves off from the stars, from destiny, but what they did not realise, or at least did not advertise to their citizens, was that to be free of destiny was to be free of change, of cause and effect, and of persisting in an intersubjective world. The current Ancients are the descendents of the most human survivors— most of them simply disappeared in an instant, disembodied, forcing through their alien, paradoxical desire for absolute independence.

Reward: If you choose to reverse the spell, **the gods** have the option of returning to the world. The kinder ones will overlook how rudely they were banished from the world and the crueller ones will return to punish those who tried to escape their judgement, but most will simply not return… not for a long time, anyway. The Sun and Moon, once dead husks, giving light and playing a part in the cycle of reincarnation, spring back to life! Nyawu, Wanbebzi's silent spirit of the sun, is revealed as the Sun itself, and their Sun-Monarchs (including you, if you finished the Wanbebzi Citizenship scenario) gain the power to intensify or dim the light and heat of the sun wherever they can see, including being being able to call down beams of light from on high. The griots once again begin to praise their god of stories, wordplay, and trickery, Anansi the spider. The Great Water Snake is revealed as Ayida, the benevolent snake goddess of water, rainbows, and the weather, praised by those in need of rain, a river, or an oasis. The gods of Ojombe are embodiments of cultural and ontological truths: while mortal belief can superficially alter them, they will remain as they are, unkillable, their power independent from any worship. The gods are the things themselves, 'banished' in the sense that their personification was made impossible, and whose flesh is the congruity or itselfness of the world. The high god who created this world, simply called Ojombe, had left far before the banishment, and is prophesied to return only once the world has reached its natural conclusion to start it all again.

If you choose to fix the spell, **for this jump,** you and any companions who were there with you will be free of the reach of the stars and the congruity of the world. What does that mean? It means that your actions will not be reflected in the movement of the stars, neither affecting the other. It also means that you aren't affected by congruity or the magic of the world at all, for good or for ill— though, if you bought the Congruity perk, it just means that you can't disappear or transform or otherwise chainfail from having low congruity. By being beyond the is-itselfness of the world, you are beyond the magic, juju, and weird magical effects of Ojombe.

In future jumps, however, you get **one** of the following **perks**:

Harbinger of the Gods (if you reversed the spell): With effort, focus, and time, if you put your mind to it, you can reveal the existence of deities and maybe even bring them to the forefront. With some elbow grease on your part, long-gone gods might be brought back, and

gods yet to be created could show up early. If a god's hiding and unavailable, it'll be possible to 'find' them. If no one's sure if they're real or not, well, there's an easy way to check: reach them and ask! If a god was sealed away or banished, why should that stop you? This perk puts the gods in reach, at least with a rather generous definition of 'in reach', but it does not do the work for you: if there is a way to do it, it is more accessible to you, and if there isn't, now there is. It doesn't have to be a god you revere, either: maybe you need to reveal a deity to kill them.

Beyond the World (if you fixed the spell): No amount of destiny, oracular visions, divining, or 'seeing the future' can predict or account for you, as if you are a dark blot in destiny itself. Any predictions of the future will act as if you don't exist, and will instead effectively answer the question 'What would happen if you instantly stopped existing?'. Any curses that would doom you to a certain fate become worthless, as your fate is always uncertain… up until you actually die, anyway.

Deny the World (if you saw beyond the two options and copied the spell instead): You have the expertise and knowledge (though not necessarily the materials or time) to recreate the city-wide opons of the Ancients in future jumps. They need to be at least four kilometres (2.5 miles) wide and are decently involved, so it may be wise to get some help to get it done in time. You can use these megastructure juju to 'banish' gods from a planet or plane (as appropriate for the setting). If a deity isn't ontologically tied to where they were banished from, that's fine, they can still exist elsewhere… otherwise, if they can't leave or are fundamental to the world (such as that, say, removing the deity would destroy the world, or magic, or something else important), the god will instead become depersonalised as they, as a character, fade into what they are as a function. There is no way to target which gods you do or do not want this to affect.

Unlike the ones in Ojombe, these opons are operating on an active basis: if the opons are sufficiently damaged, their effect ends. Also unlike the ones in Ojombe, the more of them there are in the world weaken each one individually, to such an extent that stacking up on a bunch of them in one place is less effective than just having one.

There is also a limit to its power. You can try to push that limit by making the opon larger or by using things from other jumps that empower magic circles or spells or superweapons, but A) that's generally redundant in most worlds where a polytheistic religion is true, and B) there's nothing this perk can do in the face of, say, an omnipotent deity.

Choices

At the end of your stay, you will have three options. You must choose one of the following:

- **Go Home.** Your chain ends and the drawbacks go away. You return to your home setting with all of your perks and items and all that, and your companions can follow you there if they wish.
- **Stay Here.** The chain still ends, all the same as above, but you stay here in this world instead. You gain an additional 100 cp every year after you select this option. You may upgrade multi-ranked perks using cp gained this way.
- **Move On.** The chain continues. You lose all the drawbacks you picked up here and move on to greener pastures.

Notes

Cosmology

The world of Ojombe follows a geocentric model, with an equally-sized sun and moon rotating around the world opposite of each other (making eclipses impossible, and only present in myths about how the world might end). The stars are Ancestors: far closer, smaller, and personable than our world's stars.

The Rest of the World

There is no consistently-used name for the planet. Ojombe is the world's largest continent, and it is the only continent that rotates. The continent's rotation causes some interesting phenomena with the movement of air and waves and, for the most part, both air and water follow Ojombe's rotation, making Ojombe the locus for an incredibly vast but incredibly faint cyclone. Air and water movements the world over are principally subject to Ojombe's rotation. The world has all of the continents you'd expect, and rough analogues for many of our world's cultures. That said, everywhere in the setting has congruity, has ancestors, and has spirits, though naturally you'd expect the spirits of not!Japan to take on a yōkai bent. If you reverse the spell in the Folly of the Ancients scenario, the rest of the world will also worship gods… though, they are just Ojombe's gods worshipped under different names and appearances.

Reincarnation

When someone dies, their spirit stays in the body for a while as it ponders its leave. Once it has made its peace, which is easier to do if their body was brought higher up (closer to the sky) or left without distractions (buried), they will join the starry sky as an ancestor. Ancestors stick around for far longer than any mortal would but, eventually, they tire as well. When they are ready, a fourth of their soul will fall back down to the Earth, carried in rain, a falling star, a thunderstone, or a rainbow, then a second fourth, then a third, and then the last of themselves. The more an ancestor has given of themselves, the brighter they will appear in the night sky, as they are the closest to the Earth. A human child will be born with parts of the souls of three different ancestors, meaning each Ojombel is the reincarnation of three different people (though, short of a few legendary tales, who one was reincarnated from has not yet mattered). People's souls grow and develop through their experiences in life, which is why it makes sense for ancestors to reincarnate four times over but newborns come from three ancestors. This also means that the population of Ojombe can slowly grow safely.

Credits

When I was devising Ojombe and looking through some other Afrofantasy settings for inspiration (and to see just what was possible), the setting of Wagadu, of the Wagadu Chronicles, stood out. Wagadu has been a massive inspiration for Ojombe. Mostly in terms of vibe (when Ojombe was a West Marches region, most of its art came from Wagadu), but also some more concrete details: the currency system of Ojombe, though changed, used Wagadu's system as a baseline. A few monster names and appearances were also used, though changed in every other respect. The idea of having angry spirits, and the idea of ancestors A) being a thing and B) being distinct from spirits originated there also. I wish the team at Twin Drums only the best.

Ojombe was not created for Jumpchain, nor for the simple joy of worldbuilding. Rather, it was created for *Last March*. Last March was a West Marches-style Dungeons & Dragons 5e community and discord server that, in terms of me being a DM, was preceded by two previous West Marches and followed by one West Marches, *Gravestead*, which is still ongoing as of this jump's 1.0 release. On Last March, each of the DMs controlled one or more realms, all of which were highly distinct. My first realm was *Infernus*, an image of an ancient version of D&D's Hells, except there was only one layer, Infernus (a name which would eventually be corrupted into 'Avernus'), the rules were different, the devils were different, weaker, and weren't even called devils yet (instead being called 'Infernals'), and, because Asmodeus hadn't taken over yet, way less organised and competent in general— if Ojombe is received well, I'll likely make an Infernus jump eventually. Ojombe was my second realm there, unlocked after some story content in Infernus. Instead of the full map available at the top of this document, I had only a map made of hexes, and didn't show it to the players: it was up to them to, on a communal map-making page, try to communicate and figure out what the known map was like, and risk not going to the right places if they got it wrong. It also featured a novel system of magic, Juju (back then Juju was a whole new type of magic, neither arcane nor divine, but, now, 'juju' just means a type of Ojombel magic item), which could use your attunement slots as 'known spells' and used spell slots you got from other classes. Mechanically, in Ojombe, all magical save effects didn't have a flat save DC as they would elsewhere; instead, the save DC of a juju was equal to the target's own Congruity score, which was a seventh ability score that only mattered in Ojombe, and which I kept track of character-by-character in a big public spreadsheet. In other words, Ojombe already has a history of getting extra-dimensional travellers. Ojombe is canonically in a local multiverse with all those other realms, including Infernus, though they aren't accessible in this jump. At the start of each Ojombe session (there were only eleven, can you believe?), I gave the following disclaimer, and it remains pertinent:

- *"Try to be respectful. Ojombe uses pre-colonial African cultural references, stories, and tropes to build from in the same way that the fantasy worlds we're all used to are based on ideas and images of mediaeval Europe. It's fine to have fun with it, and the normalisation of Afrofantasy tropes is a very good thing, I expect plenty of Toto Africa jokes, but be cautious that you don't inadvertently make fun of any cultures while doing it. Try not to laugh at the word 'juju', or the word 'fetish' merely because you know of*

another way that word has been used. Try not to, in disgust, gawk at people, characters or otherwise, with long necks, rings in their ears, plates in their mouths, or nudity in a way that denotes player disrespect."

Credit to Eli for coming up with the name of Nomoja.

Credit to larslolxz for providing feedback.

Credit to Anon Heart for an idea with the iyi-uwa.

Credit to SoftAnon for feedback with Harbinger of the Gods.

The original companions Quiah and Sharazar were thought up and partly written by Egg, one of Ojombe's original players.

Lots of the low-opacity background reference images came from Wagadu. Check it out!

Change Log

Version 1.0: It exists now.