

CALL OF CTHULHU[®] 2388

The Keeper's Companion

A Core Book for Keepers, Vol. 1



Herber, Dietze, Sammons, Zaglanis, Willis, Petersen, Ross, Aniolowski, Johnson,
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Blasphemous Knowledge, Forbidden Secrets,
and Handy Information

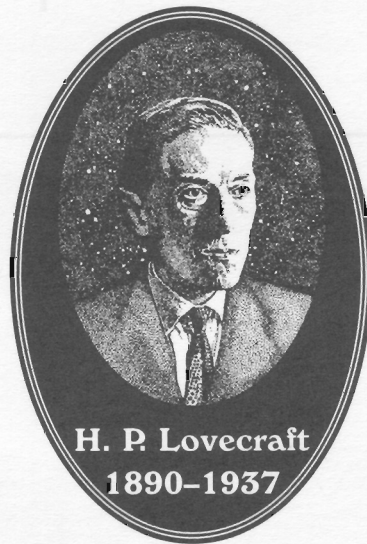
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and Handy Information

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H. P. Lovecraft
1890-1937



The Keeper's Companion

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and Handy Information

A Core Book for Keepers, Vol. 1

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Clear Credit

About a quarter of this book was originally published as the *Keeper's Compendium*, a previous Chaosium book which has been out of print since 1996. Five articles have seen previous publication: "Alien Races," "Forbidden Books," "Mysterious Places" and "Secret Cults" comprised the whole of the *Keeper's Compendium*. "Ten Commandments of Cthulhu Hunting" appeared in the *Cthulhu Casebook*. Skills are pro tem. The investigator sheet is a modified version of the 1920s investigator sheet appearing in the *Call of Cthulhu* edition 5.6 rules. All other articles and features are original to this book.

The chapters "Alien Races," "Forbidden Books," "Mysterious Places" and "Secret Cults" were written by Keith Herber, based on creations by H. P. Lovecraft and divers hands. Daniel Harms corrected, expanded, and updated this material. Other contributors include Scott Aniolowski, for the insects from Shaggai in "Alien Races"; Brian M. Sammons (with Bruce Bailon) for the Shining Trapezohedron and the Haunter of the Dark; Stacy Clark and Peter Jeffrey, for the "More Mythos Tomes" sidebar; Brian M. Sammons for "Suggestions for Keepers"; William Dietze for "Forensic Medicine"; Davide Gallorini, for "An Alternate Resistance Table"; Daniel Harms, for substantial additions to "A Brief History of the Written Word," "Forbidden Books," and "Languages and Scripts"; Sam Johnson for "Books and Sanity: Alternate Rules"; Sandy

Petersen and John B. Monroe for "Good Cthulhu Hunting"; Kevin Ross, for checking facts and dates in "Forbidden Books", and for providing corrections when needed; Brian Sammons, for "Arcane Antiquities" and "Suggestions for Keepers"; Lucya Szachnowski for the Horniman Museum sidebar in "Secret Cults"; Lynn Willis for the "Feverish Study" and "Brainstorming" sidebars; Charles P. Zaglanis for "Occult Books"; and Lynn Willis for the update and expansion of the *Call of Cthulhu* skills. Thanks to the National Center for Health Sciences (NCHS) for the "Circumstances of Death by State" table in "Forensic Medicine". Thanks also to the St. Louis County Medical Examiner's Office for the death investigation form on page 207.

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GOOD CTHULHU HUNTING

The Ten Commandments of Successful Mythos Investigations; or, How to Come Back Alive.

by Sandy Petersen and John B. Monroe.



Call of Cthulhu investigators have an average life span only half that of the nation at large. Their careers are short because many of them don't begin exploring the mythos until later in life, and then those developing careers are abbreviated as the result of psychological casualties or death by misadventure. Such deaths are largely preventable by following some simple rules.

1) KEEP IT SECRET

"Opinions were divided as to notifying
the Massachusetts State Police,
and the negative finally won."

- H. P. Lovecraft, "The Dunwich Horror."

The most deadly threat posed by the Cthulhu Mythos is knowledge of its arcane science, creatures, and locales. Always remain close-mouthed about your activities. It's often better not to bother with a cover story, since professional seekers-after-truth make indifferent liars.

In general, authorities should not be notified of a Cthulhoid menace's presence unless catastrophe looms. Police, federal agents, and the National Guard are unprepared to deal with the preternatural, and their participation in a dangerous investigation is rarely helpful. Secretiveness is not for selfish purposes—it can save lives. The same applies to local help, who must often be hired to complete an investigation. Of course, secrecy can be carried too far— a man who has lost a family member to a Cthulhu monster has earned the right to know the truth.

Another reason for sealed lips is preventative. Widespread knowledge of paranormal techniques would change our world irrevocably. A crackpot with a grudge could whistle up Azathoth and wipe out a state. To obtain Glaaki's hideous reward of near-immortality, hundreds of terminally-diseased folk might flock to join his service. A misguided government agency might attempt to utilize Ghatanothoa as a military asset. Worse scenarios are easy to imagine. Some scholars also believe that many authorities may be pawns of the foul Cthulhoid monsters such as the mi-go, etc., and are not trustworthy.

By confining knowledge of arcane horrors, a handful of dedicated scholars can work to avoid the worst horrors, advance the cause of science, and protect not only humanity but also the dreams of humanity.

2) STAY TOGETHER

"Even though you're a vampire,
you're still my brother."

- *The Lost Boys.*

This tidbit of advice is two-part: first, never operate alone if you can possibly avoid it; second, stick with your partners.

While many great Mythos discoveries have been made by intrepid explorers working alone, it is equally true that most of these solitary scholars subsequently came to bad ends. Emulate their skills and their values, not their solitude.

Peter Dannseys, the noted metaphysician, gives a cautionary account of the parapsychologist L. Svedin who, with several aides, ended his career while investigating cattle mutilations. Correctly suspecting a nearby mineshaft, Svedin sent a hired hand into the shaft while he and the others performed a bovine autopsy. When the hired man did not return, he sent two aides after the man. They, in turn, vanished. Svedin sent a dozen men into the shaft in twos and threes before plunging in with the rest of his team, never to be seen again.

Some years later, Dr. Dannseys discovered that the mineshaft housed a rather nasty parasitic being. The shaft originally held only a single parasite, who captured the hired hand and transformed him into a being like itself. When Svedin sent in his aides, the parasites transformed them as well. When Svedin finally braved the shaft with his remaining investigators, nearly twenty parasites awaited him. If Svedin had initially penetrated the cave in force, he would have easily overpowered the parasite. By frittering away his strength, he became an accomplice to a great tragedy in parapsychological history.

3) ACT IN HASTE, REPENT AT LEISURE

"Then we'll turn it up hotter
and burn up the ashes,"
- *Return of the Living Dead*.

Enormous grief stems from the crime of acting before thinking. In one case a team discovered that an enormous clay plaque was connected with a particularly obnoxious manifestation of Nyarlathotep. Suddenly confronted by a hissing swarm of supernatural locusts, they instinctively reacted by shattering the plaque. Alas, the plaque actually held the chant for dismissing the aforementioned manifestation. Shattering it eliminated all hope. The entire team was killed or hospitalized, and the manifestation continues to this day. Anyone knowing of a 12th Dynasty spell for the dismissal of the Bringer of Pests is invited to contact Dr. Ratsegg c/o the Department of Oriental Antiquities at Miskatonic University.

Such tales should give pause. Before doing something irrevocable, make sure you have no other choice.

4) ALWAYS HAVE A PLAN

". . . Lancelot, Galahad, and I leap out of the rabbit. . . ,"
- *Monty Python and the Holy Grail*.

Even a bad plan is better than no plan at all. While a bad plan may get everyone killed or turned insane, the lack of a plan always will. In contrast, Mythos monsters usually operate with very clear goals.

In one sad case, a group of scholars accidentally created a dimensional Gate to a hideous alien reality. One of the scholars entered the Gate without any plan of return. Presumably he's there yet. His friends wish him luck, and periodically send sandwiches and beer through the Gate, hoping that they reach him. Somehow.

When investigating a Cthulhoid manifestation, every member of the team should have a clear idea of what will be expected of him during the investigation. If possible, a backup plan should also be available. Have an idea of what to do if the only members with guns disappear. If one member of the team is especially important to the success of the investigation, make sure he is safe at all times—don't leave him alone in the cellar, don't take a nap while he reads some strange awful book, and don't let him experiment with strange talismans alone.

5) SCOUT IT OUT

"Does this house have a basement?"
- *Re-Animator*.

Before risking an encounter, make sure someone has scouted the area. This need not take the form of sending in commandos; doing a bit of research into local history can be quite effective. Careful survey of all the evidence is vital. Remember: knowledge is power.

One of the surest ways to be killed by monsters is to run into their lair with no information about possible escapes, numbers of monsters, and other such vital knowledge.

6) GUNS ARE A LAST RESORT

"What're we supposed to use, harsh language?"
- *Aliens*.

A firearm is a useful tool, handy in opening jammed locks, an excellent way to signal a comrade, and able to attract the attention of local authorities. When confronted with unruly locals, nonchalant display of a firearm can often effect quick cooperation. A gun has a wide assortment of uses. No investigative team should be without one.





Many investigators mistakenly assume that guns can defend against preternatural entities. This is a serious error. Firearms are designed to kill or wound humans and other native Earth life. No reasonable person would expect much effect against entities from other worlds, other realities, or other geologic time periods.

Undisciplined use of guns as weapons leads to unfortunate accidents, an unscientific regard for violence as the answer to problems, and even to possible jail terms. A gun should be the last resort of the successful investigator.

7) KNOW YOUR ENEMY

"I want to measure the bite marks. Maybe we can find out what we're dealing with here."

- *Creepshow*.

Use all forms of media as research tools. Books, movies, and television news can all give clues and information about the weaknesses, powers, and whereabouts of the enemy. Know the sign of the vampire, the werewolf, the deep one hybrid, and others.

At the same time, do not expect that something which worked on the late show will work against Cthulhoid monsters. Always keep an open mind with regards to the Mythos.

8) THINGS ARE NOT ALWAYS AS THEY SEEM

"I never drink . . . wine."

-*Dracula*.

Some entities are not distinguishable as powerful monsters, or even as monsters at all. Is that three-foot-tall insectoid really an avatar of Nyarlathotep? Is your next door neighbor who spends so much time in his swimming pool actually a deep one? When dealing with the Mythos, assume that what you encounter is powerful. That's just playing it safe and smart.

Keep your eyes and ears open. Ronno Meeb relates a time when a friend he thought dead came knocking at his door. Some of his companions were overjoyed at seeing the friend again and invited him inside. When he claimed that he was thirsty, Professor Meeb responded slyly, "How about your favorite, an ice-cold glass of turpentine?" When he responded that turpentine would be delicious, the rest of the group pulled out guns and blew him to pieces. The fluid flowing from his veins was, luckily, fluorescent yellow, not red.

Many monsters are expert at fitting into human society. Beware especially the effect that Mythos monsters can have on their weak-minded human servants. Almost anyone could be a worshiper of the Great Old Ones.

9) NEVER GIVE UP

"Sometimes on the very brink of certainty, I failed; yet still I clung to the hope which the next day or the next hour might realize."

- Mary Shelley, *Frankenstein*.

Inexperienced investigators commonly give up when it appears that victory is impossible. Dedicated scholars never cease action, no matter how hopeless matters seem.

Never overlook the obvious; recheck your data; do more research. If things still look bleak, try random approaches to defeating the menace. No matter how bad it seems, it can get much worse if you give up. Don't go poking sticks into wasps' nests unless you are prepared to finish the job.

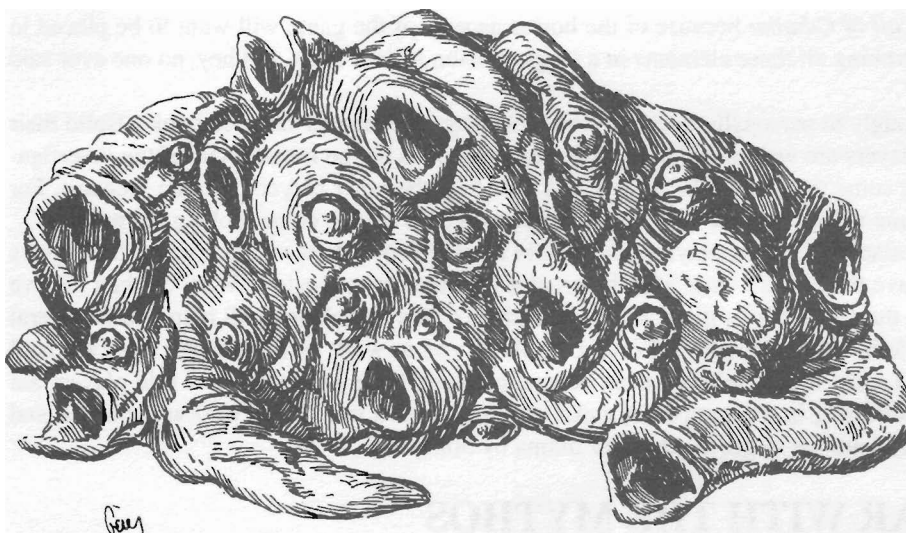
Our brothers and sisters in arms are all that stand between Earth and the sinister designs of the Cthulhu Mythos. Take heart in the fact that the perils and sacrifices of today may make a better world for future generations of the human race!

10) BE PREPARED

"Normal folks, they don't spit up
bullets when you shoot 'em!"
- *Near Dark*.

This goes much further than just bringing along extra rope when spelunking. Before starting an expedition, do research on the subject. Find out any legends about the area which may give helpful clues. With access to ancient tomes of magical spells, a particular cantrip may be useful in your investigation. When reading to learn how to confront a beastly, consider the hardware needed. Take anything which sounds even remotely useful, but does not burden or impede movement.

In most cases, assume that you can never have enough stuff. Who knows what might come in handy when facing the Mythos? •





SUGGESTIONS FOR KEEPERS

Thirteen Ways to Improve Your Game.

by *Brian M. Sammons*.



Whether you are a new *Call of Cthulhu* keeper or a battle-scarred veteran of many campaigns, still able to relate a Sanity-draining tale while grinning mischievously, your skill in the fine art of being a keeper can always be honed a little sharper. Below are, appropriately enough, thirteen bloody bits of advice from a varied group of cultists—I mean fans---of *Call of Cthulhu*. Their suggestions can increase the enjoyment of your *Cthulhu* games for your players and for yourself.

Five *Cthulhu* cultists shared their advice with me and thus are able to help mold (or is that rot?) the minds of countless keepers in the years to come. Thanks again! Those shadowy presences behind the scenes are Peter Devlin, Sam Johnson, Davide Mana, Phil Posehn, and Charles Zaglanis.

1) KNOW YOUR PLAYERS AND THEIR INVESTIGATORS

To understand your players is to understand their characters, for player characters are usually extensions of player personalities. Unless all the players in your group are naturally gifted actors, it is hard for them to give themselves over completely to the roles they play in the game. This is not a bad thing. It is human nature, and actually represents a useful tool for the keeper. When you understand what motivates your players, what they like or don't like in their games, and what buttons to push to get them to act, your job as a keeper becomes much easier. A player who enjoys daring, fast-paced adventures will be disappointed if his characters don't see action. The person who prefers investigative roleplaying will be upset if it's non-stop action. Would-be thespians want to have memorable interaction with other characters and a chance to ham it up a little. Those who play *Call of Cthulhu* because of the horror aspects of the game will want to be placed in situations ensuring maximum fright. Evoking all these elements in a single session is hard to do, but hey, no one ever said being a keeper was easy.

Roleplayers often respond more strongly to personally-targeted plot hooks than to character-targeted hooks. Build their interest quickly. Non-action-oriented players are well-suited to having their characters be the initial focus of the investigation. Give them a mystery to solve and some people to talk to, and they will drag the other players into the scenario. For those who crave action, start off the game with a bang. If you can scare them, they're sure to come looking for more.

Besides knowing the players, the characters they are playing also should be well known to the keeper and to the players themselves. One way to do this is to have the players write brief biographies for their investigators. What do they believe in? Do they have families? What were their childhoods like? What scares them? This knowledge will help you in several ways. First, it can help the players to define their characters. Second, it allows you to work an investigator's background into the plot of an ongoing campaign. Lastly, it may tell you even before the game starts who your best role players are likely to be. When a crucial point comes along in the campaign, make sure that at least one player who wrote a rich and detailed character history is involved. You are apt to get much better drama by doing this.

2) BECOME FAMILIAR WITH THE MYTHOS

All keepers should know as much as possible about the *Cthulhu* Mythos before running *Call of Cthulhu*. This is because many of the game's central themes, including the creatures, alien gods, mysterious places, alternate dimensions, magic, cults, and the idea that reality itself is not what it appears to be can be difficult for a keeper to grasp. Luckily, *Cthulhu* has a long and thorough history behind it. All the information a keeper could ever want is readily available in one story or another, so why not use this literary legacy?

Before starting a campaign, the keeper should read as many H. P. Lovecraft stories as possible to get a sense of the mood and style those frightening tales convey so well. Besides providing a feel for the game's proper atmosphere, these stories also contain great information on specific aspects of the Mythos. In addition to Lovecraft, many other fine authors also wrote such stories, not only helping to better define the existing material but adding their own spin on things and greatly expanding the Mythos. Such famous writers as Robert Bloch, Ramsey Campbell, Robert E. Howard, and Brian Lumley have contributed to the collective horror that is the *Cthulhu* Mythos.

Once you start running *Call of Cthulhu*, don't stop reading the fiction on which the game is based. Every time you plan to use some aspect of the Mythos you have never dealt with before, try to find out what stories it's mentioned in and read them. Most Mythos stories are fairly short, so by investing an hour or two you can greatly increase your knowledge about

the creature, tome, artifact, or whatever, and be better able to present such things in the game. A good keeper never stops reading and increasing his knowledge of the Mythos, despite the Sanity draining effect it may have on him. Sometimes one must suffer for one's art.

3) BE PREPARED FOR THE ADVENTURE

Once you've read the stories, shape that knowledge into an adventure for your players. When doing this, the more completely you prepare for the adventure, the better it will be for everyone involved. A good keeper has all relevant scenario information at hand and a good idea of how the session will play out. To this end, take notes as you prepare. List the important things that have to happen during the adventure. Keep in mind what things are happening behind the scenes to benefit or hinder the players. Know where to find important information.

Inadequate preparation is the quickest route to a poor *CoC* session. When the narrative is interrupted by searches for character stats, a plot synopsis, player handouts, maps, or other data, it is hard to hold on to the mood you were trying so hard to convey. Players usually can tell when a keeper hasn't prepared adequately. It is insulting to players to ask them to give up their free time to roleplay and then have them drumming their fingers as the keeper looks up something he overlooked or, worse yet, has to back-track the story because he forgot an important clue or event.

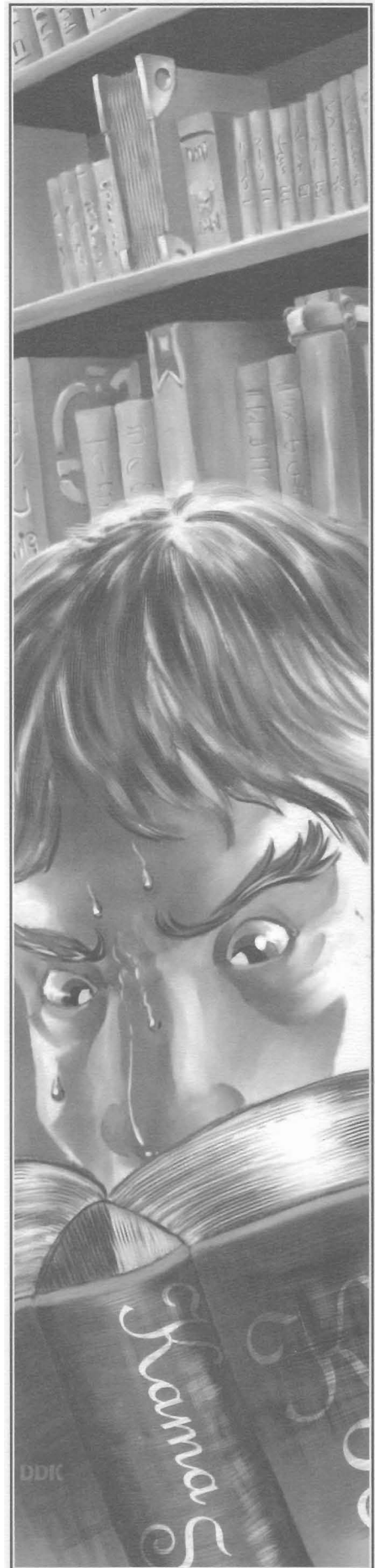
Some experienced keepers claim to be able to wing it, that is, run a scenario on the fly with little or no preparation. This is a scary task and one ripe for failure, especially when you consider that *Call of Cthulhu* is all about the history and mystery of the adventure. Trying to remember all that while focusing on what's happening to the players is an arduous task indeed. As we'll discuss later, there will come a time when the players deviate from the planned events of the adventure; then, as the keeper, you have no choice but to wing it. Try to keep this to a minimum. Good preparation makes for a confident keeper, a person whom the players can trust to provide entertainment and render fair judgment during a session.

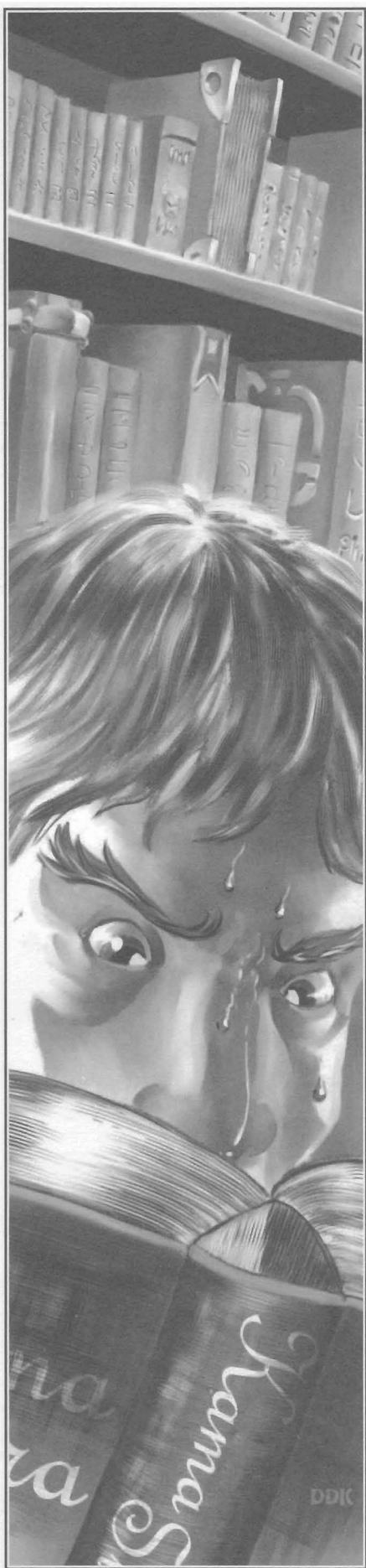
4) SET THE MOOD

Whenever possible, the keeper should try to establish an atmosphere conducive to fear. While this isn't always practical, many have found that *Call of Cthulhu* is best played in a darkened room, perhaps with candlelight or other forms of low lighting. The less the players see of the real world around them, the more they'll focus on the world you're creating for them. Don't be afraid to use sound effects either, such as scraping your fingernails across the table to simulate something clawing at a player's door during their stay in a haunted house. Try suddenly striking the table with a block of wood to mimic an unexpected gun shot—that should make some of your players jump. Background music is always strongly suggested as it filters out everyday noises while setting its own mood. Music can range from swinging jazz when the investigators are in a speakeasy to somber haunting melodies as they explore a frightening place. Movie soundtracks are a great source for this kind of thing.

One of the easiest ways to bring the players deeper into the game world is through props and handouts. *Call of Cthulhu* was one of the first games to employ player handouts; they're creative, informative, and just plain fun. If the keeper has the time and resources, he or she should try to reproduce such handouts to make them look as authentic as possible. Don't just photocopy a page of the cultist's journal from the scenario, but try writing it out on an odd bit of paper, in an eccentric style. If the book it was found in was old, dirty, and water-damaged, try crinkling up the paper, smearing it with dirt, tearing it a little, adding a little water, etc., and remember that a handout does not just mean letters and diary pages. Old keys, coins, symbols, books, a peculiar rock, a wallet, old photographs, basically anything that can be given to the players for them to handle and study in the real world will make them feel closer to the story you're trying to tell.

One last trick in establishing a mood of fear is the use of private notes. If you have a group of investigators in an adventure and you decide that only one of them sees,





hears, senses, etc., something strange, then hand him or her a note saying what it was. (This is also good to do when a nervous character thinks he or she saw something, but in fact nothing was there at all.) If a person becomes the target of a spell or even of spiritual possession, handing over an innocent little note is much better than saying out loud in front of everyone what is happening or stopping the game to be alone with that person.

Another nasty trick is to give someone a note basically saying, "Roll POW. Did you make it?" and have the player hand the note back to you. Look at the note, smile, and scribble something down behind your keeper's screen, even if there was no reason for him or her to make a POW roll. The player will go nuts wondering what is happening to his or her investigator. So will everyone else who saw the note being passed out but doesn't know what it said. Little things like "You felt a cold chill run down your spine" or "You notice the mud in this area has a strange smell" relate normal everyday occurrences. But, since you took the time to write it on a note, the player you gave it to is likely to attach a sinister meaning to it.

Finally, while any and all of these suggestions on mood-setting are good, and they should enhance your gaming experience to some degree or another, if they are overused they lose their effectiveness and might even produce an outcome opposite to what you desired. Background music shouldn't be so loud that it distracts the players. Hitting them with a box full of props at one time is too much. Rewriting a complete Mythos tome to give to your players goes way beyond the call of duty. And if you pass around more notes than your local post office, the notes too will lose their fearful effect. Remember, everything in moderation.

5) MAKE BELIEVABLE AND MEMORABLE KEEPER CHARACTERS

Call of Cthulhu is a game of social interaction, even more so than other roleplaying games. In *CoC*, a good portion of the adventure should be spent investigating the mystery at hand. Most of the time this is accomplished by interviewing people or reading about a person's history. With all the time the players are going to spend dealing with the various characters, either directly or indirectly, it only makes sense that the keeper should make his or her characters as well rounded and as well thought out as possible. This can usually be done by remembering two simple rules when creating non-player characters to use in your adventure: have good motives for your characters, and make them memorable when you play them.

As a keeper you must grasp what the people your players interact with are capable of. A police detective might be willing to go to any lengths to arrest a suspect, even if it means breaking the law. A priest might not wish to go against the will of his church even to do something he knows is right. A cultist willing to summon a hunting horror to harass the investigators may not want to take the risk of summoning something more powerful, even if the spell is available for use. Most keepers will notice this when creating the character. One way to generate the idea is to write a brief history for the character, for the keeper's eyes only. An example of this could answer a lot of questions about the ever present Cthulhu cultist. Does the cultist believe that Cthulhu is the One True God or does he follow the Great Old One in hopes of personal gain? Does the cultist come from a family of Cthulhu worshipers or was he slowly seduced into worshipping Cthulhu after reading about the Master of R'lyeh in eldritch tomes? Is the cultist rotten to the core or is there a shred of decency buried deep within him? People don't just wake up one morning and say, "I think I'm going to start worshipping an evil, alien god today."

Once your characters have motives behind their actions, a keeper must then bring these people to life during the adventure. One of the most common failings of even experienced keepers is that they forget that they must actually roleplay their characters. Too often the keeper plays out a character as a lifeless information-supplying drone, or a one-dimensional stereotype who is subordinate to the adventure's plot. This can cause a major problem since the keeper sets the tone for the game. If the

keeper cannot be bothered to roleplay his characters, why then should the players make any real effort to roleplay?

As a keeper you should not be afraid to ham it up a little. Make notes about any physical or mental quirks the character is likely to demonstrate. Does this person have a nervous twitch, smell funny, limp, or speak with a nasal voice? Act out what you can (poorly if need be) and vividly describe the rest. Since roleplaying is largely an oral art, one of the easiest ways to make characters stand out is the use of voice characterization. Vary the pitch of your voice for different moods. Use regional dialects, foreign accents, or slang. Unique mannerisms, such as talking very slowly or having a stutter or a lisp also work well. After a while acting out your characters becomes second nature and, as an added bonus, it helps your players get into their own roleplaying because it sets the proper example.

6) BE TOUGH BUT FAIR

As keeper, you are the ultimate judge of every action and event that happens in the game. Not everyone is up to the task. Sometimes being fair can be hard, especially if you have to rule against a friend. Being tough but fair can cover a lot of ground, but two situations always stand out and seem to give new keepers the most trouble.

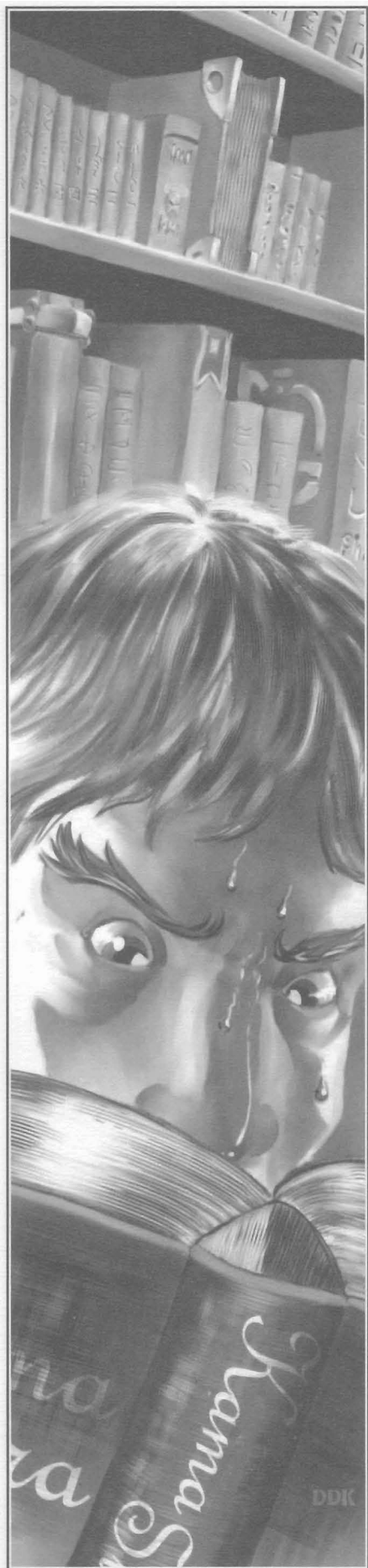
The first is, "Thou shalt kill an investigator when necessary." Remember, this is a game about horror, so the threat of death (or worse) hangs over the heads of the investigators whenever they delve into the mysteries of the universe. This not only instills a sense of fear, but stays true to Lovecraft's view of the Mythos. Fear of dying discourages the superhero mentality that some other roleplaying games breed into players via their message of "You can kill anything in a fight." This is not true of the monsters of the Mythos, nor should it ever be. While some adversaries the investigators face can be dealt with via brute force, others are so deadly that even the heaviest firepower only makes them mad. This is good, for it underlines H. P. Lovecraft's central theme that humanity is largely insignificant in the grand scheme of things. Also, by not being able to kill every threat they come across, the investigators are required to come up with more creative solutions to their problems. However, it should be restated that a keeper should only kill an investigator when necessary. Give them every chance to survive and any lucky break you can think of without compromising the integrity of your game or making it appear too obvious. A keeper who takes too much pleasure in killing player characters may soon find himself with no one to play with.

Another thing starting keepers should remember is that both player ingenuity and player stupidity should earn their just rewards. Adopting this suggestion is very simple. Those player characters who do the research, ask the right questions, come up with a reasonable plan to deal with the menace before them, and take every precaution to be safe deserve every break the keeper can provide. A keeper should not feel above bending the rules in favor of their players from time to time, as long as he isn't blatant about it. If a player comes up with a truly great idea, even if it will notably change the expected outcome of the adventure, then for heaven's sake let the player utilize that idea. If you don't, you run the risk that he or she won't even try to be creative the next time. On the other hand, those player characters who ignore clues, don't do research, don't take safety precautions, and always engage in head to head confrontations with their opponents don't deserve help from the keeper. This doesn't mean that you should punish them or in any way treat them unfairly. Just play the game by the book with no rules-bending for their benefit. Chances are they will get what they deserve soon enough.

7) SET THE PROPER PACE

The art of being a *Call of Cthulhu* keeper is like the art of cooking- undercooking or overcooking can spoil even the best recipe. As the master of the game it is your duty to set the pace of the adventure. It is important that you know what scenes to play out in vivid detail and which ones you can quickly gloss over in order to speed up the session and avoid player boredom. When the investigators are searching a room, talking





to an important non-player character, or encountering a nasty creature—these are all times when the keeper should be providing maximum description and detail. However, time spent reading a Mythos tome, recovering in a hospital, or traveling long distances can be quickly summed up as long as no noteworthy events transpire. Poor timing either leaves players bored with inactivity or frustrated at their inability to influence events.

Now, as far as the actual tone and pace of the adventure are concerned, each and every keeper runs his or her game differently and as long as everyone involved enjoys themselves, one way is no better than another. Yet, as I've said before and probably will again, *Call of Cthulhu* is a game of mystery and horror first and foremost. While a good game session should also include elements of drama, action, and humor, there should always be a prevailing sense of the dreaded unknown. A good way to do this is to start a scenario with some odd occurrence or a strange plot hook. From there you slowly, slowly build. Clues should trickle in at first, but these lead to more clues, and those to even more, and eventually they should be pouring in. In fact, not every clue and bit of information should be important and some might even lead the investigators in the wrong direction, thus forcing your players to think about each discovery a little more and drawing them further into the game. An occasional unexpected encounter designed to make your players jump could keep them on their toes; it also adds a little action to the game and could reinforce the paranormal aspect of the case. When it comes time for the climax—give them the hell-bent-for-leather, no-holds-barred horror show. Hold back nothing. If your players feel overwhelmed, good. That might foster real feelings of fear in them. Finally, when at all possible, add a twist to the story at the end they didn't expect. While this is not always possible, a good scenario should have all of the players crying out in unison, "My God! I should've known!" when they finally confront the elusive enemy at the end. This can be really hard to do, but the payoff is well worth it.

8) DETAILS, DETAILS, DETAILS

Because of the nature of roleplaying games, keepers are responsible for all the sensory input their players receive. The better you are at describing events and surroundings to the players, the more information and enjoyment the group derives from the experience. Adjectives are your friends. H. P. Lovecraft loved descriptive words and used them whenever he could. So should you. A quick look through any Lovecraft story reveals characteristic words and phrases a keeper could use to flavor his or her next game.

A keeper should be able to paint pictures with words. Properly done, a description of even the most mundane things can give the players a growing feeling of unease. "A thick mist seems to smother the cemetery and wrap every landmark in shrouds of dirty gray" is a lot more sinister than "A thick fog rises from the cemetery." This is especially true when the players encounter the Mythos. Vividly describe the artifact, monster, or Great Old One. Never say, "A dark young attacks you." The players (or their characters at the very least) shouldn't know what a dark young is! Try describing it this way instead: "A huge abomination from your foulest nightmare comes roaring and trumpeting out of the woods. At first glance this horror resembles an old, dead tree, but this illusion is shattered once the eye makes out the thing's thick, ropy tentacles, many legs ending in split hoofs, and the countless gaping maws covering the whole of the beast and dripping an awful greenish ichor." This relates the true horror of the thing the players are up against and doesn't assume out-of-character knowledge.

Finally, by feeding players good descriptions of only the important events and objects needed to solve the case, the keeper makes the investigators' job far easier than it should be. Suppose the investigators search a room. You rapidly summarize the contents, but then they come to a crystal sitting on a desk. You describe its shape, color, texture, say that it feels cold and greasy to the touch, and that it gives the investigator a chill when holding it—well, it won't take a rocket scientist to guess that the crystal might be important to the investigation. Now, while the result is desirable, since the players do have the right crystal, you just did the majority of the investigative work for them because the players should decide what clues are important and what are not. To

avoid having important items stand out like bonfires at night, try to add a little flavor to every description. Tell the players of the creaking sounds the house makes while settling. Sense the fishy odor in the air that may or may not be from someone's last meal. Relate the fact that the grandfather clock in the main hall is missing its hour hand. Describe the peculiar habit one person has of sucking on a small cut on one of his fingers. None of these things need to be connected to the mystery the players are investigating, yet they enhance and fill in the world in which the investigators live, and make the game more alive.

9) SOMETIMES LESS IS MORE

This is one of the simplest suggestions to remember, but sometimes one of the hardest to implement for new keepers. With all the neat creatures, cults, spells, Great Old Ones, mad wizards, alien artifacts, and the overwhelming history of the Mythos, some keepers feel that they must jam as much as possible into every adventure. This is unnecessary and can be counterproductive to the atmosphere of dread and horror the keeper is trying to create.

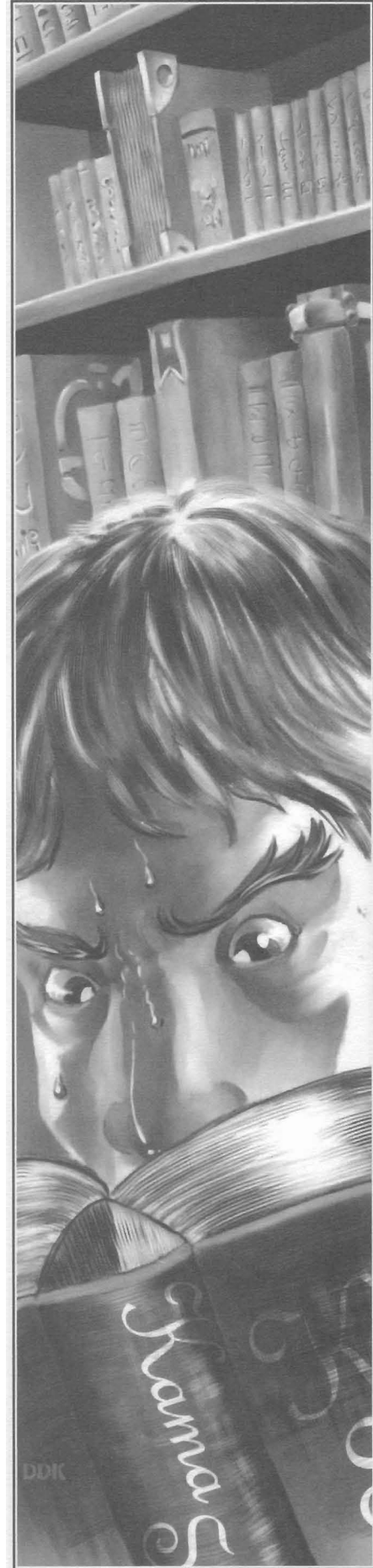
Use creatures sparingly, as familiarity truly does breed contempt. By overusing a creature in an adventure, the keeper downgrades it to the status of a common threat ("Uh-oh, more deep ones"), not the awe-inspiring blasphemy it truly is ("My God, what are those things?"). The same can be said about cults, spells, Great Old Ones, and so on. Not every cult needs a shoggoth in the basement. Fleeting signs of one elusive creature can be more terrifying than a horde of them in your face.

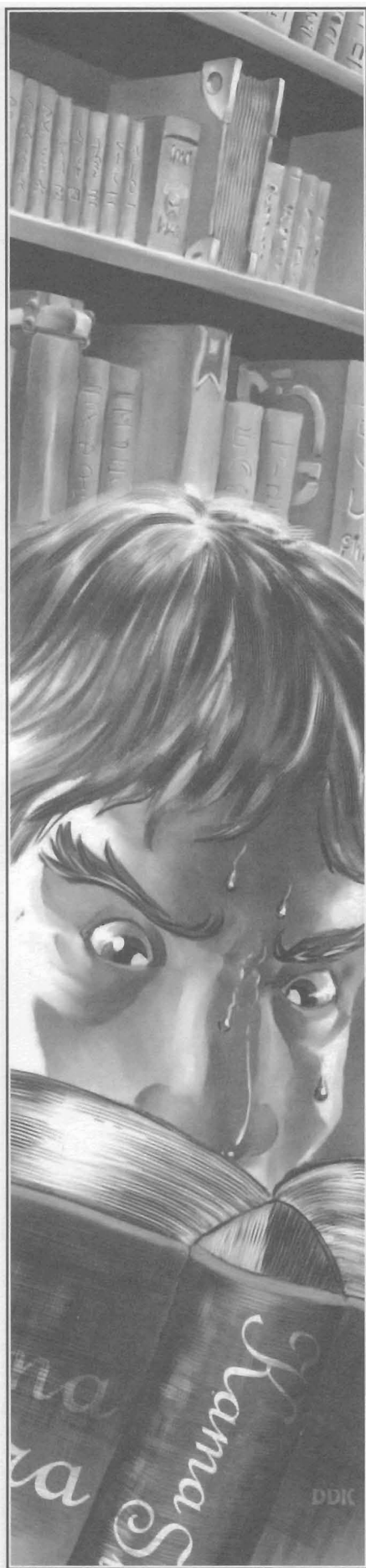
Also, just because *Call of Cthulhu* has a wide variety of sanity-sapping monsters, a clever keeper should never overlook the use of what seems to be the universe's most insignificant life form, human beings. Human antagonists can be even more terrifying than monsters because of their emotions and their rationalizations for the unspeakable things they do. Because they embrace facets of ourselves we try to deny, human monsters are even more frightening than the very alien mi-go. While the ghouls do the things they must to survive, sociopaths do them just because they like to. Think about it—how would you like to go up against Jack the Ripper or the Reverend Jim Jones? For those who want a more supernatural flavor to their human adversaries there's always the likes of Joseph Curwen and Ephraim Waite, two powerful forces of evil who had hardly a Mythos monster between them. Remember, the cornerstone of *Call of Cthulhu* is built on pitting the ingenuity and investigative skills of the players against the devious plots of a crazed villain, whether human or not, and not just coming face to face with Mythos creatures around every corner.

10) THE JOY OF RED HERRINGS

Besides being a horror game, *Call of Cthulhu* is also a game about mystery. Every adventure should have some kind of secret for the players to unravel. As stated earlier, if a keeper only provides clues and information pertinent to the mystery embroiling the players, then they make things far too easy for the investigators. The players will not have to think about which clues and leads are valid and which ones are not. Half the fun of *CoC* is lost. To avoid this, provide the players with healthy doses of disinformation, random events, and red herrings. The real world is a confusing, imperfect place where nothing is cut and dried.

A good way to start giving the players more things to think about in the game is to add a few characters who have nothing whatsoever to do with the plot. Too many stories, games, and films suffer from the flaw of having every minor character be important to the story line. After a game or two of this, your players start investigating everyone they encounter. To prevent this, throw in an occasional eccentric who looks and acts weird but is harmless. Perhaps the investigators meet a person with an odd ring or button that looks a bit cult-like. Maybe they then see this individual meeting with others who wear the same type of ring. Now, this guy just belongs to a normal, non-Mythos oriented, fraternal order like the Shriners or the Moose Lodge, but the players likely won't think of this. Players expect the worst and this apparent evidence will give





them something else to investigate while the real cult, wizard, or shambling monster continues its work.

Another way to keep the players wondering, or just to inspire the right kind of mood, is to describe strange and sinister events that actually have rational reasons behind them. While searching through the kitchen of a possible cultist, or better yet a reportedly haunted house, have one of the investigators notice that the slot for the largest knife in the knife rack is empty. In actuality the knife is just gone, but investigators will now be expecting to see that knife again, possibly in the hands of a murderous zombie or madman. One day while walking through the woods, have one of the investigators notice a pile of rocks and stones in a strange but completely naturally occurring pattern. When the investigators go to question a neighbor about a missing child, have them meet a large bald-headed man who walks with a strange gait, looks moist as if he has just gotten out of the bathtub, and has a strange, tangy odor about him. Now, this poor fellow has nothing to do with the missing child. He has severe back problems (maybe he's a wounded war vet) and also has a glandular problem that causes him to sweat profusely and therefore give off a very offensive odor. The players are likely to think that he's evil and focus their attention on him, thereby giving the real kidnapper a chance to strike again. These are just a few examples of how everyday things can be misinterpreted by players looking too hard. Cthulhu and his buddies are not behind every corner and underneath every bed. Wise keepers should use this air of paranoia to their advantage when running a game.

11) EXPECT THE UNEXPECTED FROM YOUR PLAYERS

Gamers are an unpredictable bunch. Always prepare for them to go off on wild tangents. This is a truism, as any experienced keeper will tell you. Scenarios rarely play out as suggested in the text or as you envisioned them. If you followed the very first suggestion on this list, then you may understand a little about the personalities of your players and be able to predict likely paths that their investigators will follow, but these tendencies are never certainties. If you remember the third suggestion and are well prepared for the adventure, perhaps you planned alternate routes in advance, so that your wayward players have more than one way to reach the same goal. The fact is that the more creative your players are, then the more innovative their solutions to the problems they face will be. Creative players are a blessing, but they can be quite daunting to a new keeper. No keeper will ever be able to predict every player action or response.

When the players go off the beaten path, don't worry and don't panic. Just like dogs, players can smell fear in a keeper and you're likely to provoke them into attacking. There's nothing worse than a keeper who is surprised by the unexpected actions of the group and starts babbling incoherently as he or she tries to find a way to railroad the players back on course. If the players make a great mess of things and go in the wrong direction, salvage what you can of the original plot, maybe rearrange it a little, and gently guide the players back in the right direction.

A good way to train yourself for these improvisational moments can come during lulls in your game (long journeys, endless waits in hotels, stakeouts, etc.) by introducing walk-on characters, narrating small incidents of no consequence, and creating improvised filler scenes that are not part of the main scenario plot. These little things will enrich your game (details, details, details!) and you'll learn to create and handle impromptu characters and situations in a controlled environment. Should the need arise to improvise a whole new plot twist to face an unexpected player decision, you'll be less likely to panic, or at least won't panic quite as much.

12) ENDING THE ADVENTURE

The manner in which a *Call of Cthulhu* session ends is as important as the manner in which it begins. Unless the keeper is running a one night scenario, it is important to end a continuing game at an appropriate moment. After all, you want to leave players eager

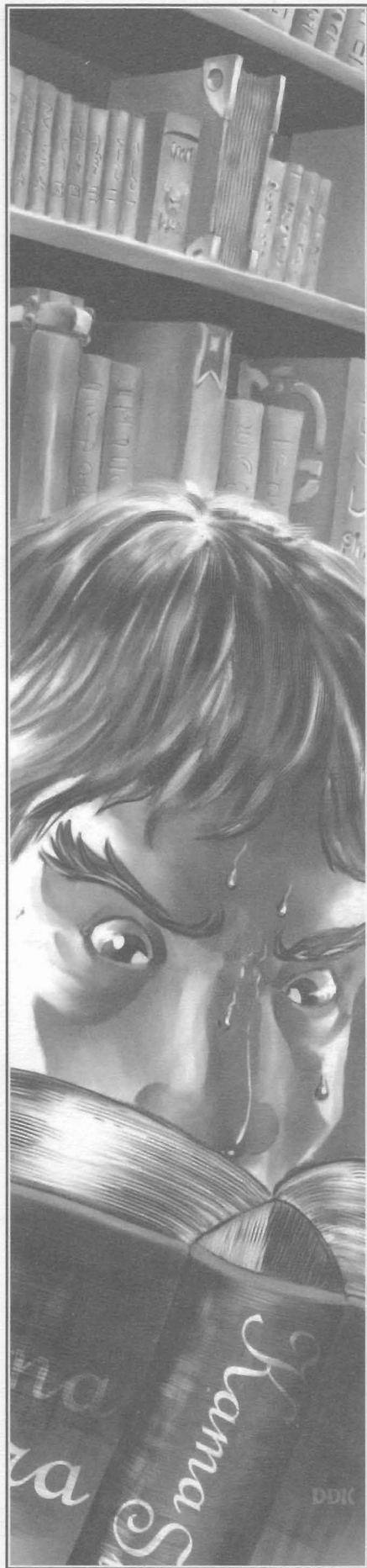
to return for the conclusion. Ideally, being the nasty keeper that you are, you want your players consumed with anticipation and wondering what is going to happen to their characters the next time you get together. A good method of doing this is the classic cliffhanger. If you know that a particular night's scenario is due to continue into another session, then it is worth concluding events on a dramatic note. This need not be at a dangerous point in the proceedings but should be enough to whet the players' appetites. Luckily, in *Call of Cthulhu*, such occasions occur quite frequently. Some examples of good endings follow.

- **Imminent death of a player character(s).** An example of this would be when a few (but not all) of the investigators stumble upon a group of cultists or a horrible Mythos creature. Before the first cultist can even draw a sacrificial dagger, stop the session! Send all other players out of the room and play out the results of this encounter with the appropriate players. Once finished, send everyone home with strict orders not to discuss those events. The down time will give those with investigators who faced the unknown danger and died, went insane, or were severely wounded a chance to mourn the loss of their characters and make up new ones. Those with unscathed characters have time to think of ways to save their investigators' lives. As for the players who don't know what the secret is, they have to sweat it out—wondering what horror befell the others, and imagining what waits for them.
- **The discovery of a Mythos tome.** The players have finally discovered the journal or codex containing clues or spells. Stopping here allows the keeper to converse in private and at a later time with those players whose characters read the book. The players can be given lengthy handouts to peruse at leisure and the keeper can collect his thoughts. This ending works well if the tome contains vital clues for the adventure. Once the players read them, they should be dying to get back to the game.
- **The final conflict.** One of the worst ways to end a lengthy scenario is to rush the final confrontation between the investigators and the villains who have been plaguing them all along. Sure, at this time everyone might be ready to blast some baddies and just finish it, but they are probably tired, stiff, and low on blood sugar. If appropriate, stop the session as the player characters approach the lair (or whatever) and reconvene next time. Fresh players and a few days of anticipation make for a much more satisfying ending. Since the players likely will be thinking more clearly then, their chances of surviving should also be greater.
- **Besides the cliffhanger ending, another good way to end a night's session is at the end of the adventure, if it comes early enough.** The keeper should never say something like, "Well, you stopped the cult from summoning Azathoth, killed their leader, and saved the would-be sacrifice, all without losing too much Sanity. Okay, see everybody next week." Such an abrupt ending leaves too many unanswered questions, doesn't make the game world feel alive, and misses a chance for good role-playing. Whenever possible, an epilogue or wrap-up session should follow the conclusion of the adventure. Not only does this give the player characters some time to track down any loose threads they were wondering about but it also allows them a chance to return to their everyday lives. Outside of the game world, this wrap-up is a great time for a keeper to ask their players what they thought of the adventure. By doing this you can learn what worked well in the session and what didn't. You can find out what certain players liked about the adventure to help you further tailor future games to fit the personalities of your players. Doing this can only lead to your becoming a better keeper.

13) REMEMBER, YOU ARE IN CHARGE

The keeper is ultimately responsible for all that occurs in a *CoC* game, especially the negative elements. As the final arbiter of all that occurs in a game session, he or she will be the first one the players blame if unpleasant things occur. Whether the criticism





is fair or not, player mentality usually leads to the keeper shouldering the blame for a session which goes awry. Sometimes being a keeper is a thankless job.

If players make the effort to turn up on a regular basis, the keeper must take try to ensure that everyone has a good time. As keeper you should ensure that disruptive players are re-educated or removed lest the session be spoiled for everyone. If two players have an argument about something game related and can't solve the problem on their own, you will have to make a fair and final decision on the matter. If you do not, you run the risk of both individuals seeking support from their fellow players. Then a virtual civil war can erupt. Do not allow players to bring problems and arguments into the game. Nothing good will come from it. Instead, talk to them as friends. Offer advice and help, and remind them that everyone is here to have fun.

Egotistical keepers high on a power trip usually end up with no players at all. Always act in the best interests of the group, not just yourself. Listen to the players' thoughts before making a hard decision. Forcing issues is a bad move, one which players will resent. Know how to pick your battles. As said before, being a good keeper is a fine art. Hopefully these suggestions will help you in planning your next *Call of Cthulhu* adventure. •



A Brief History of the Written Word

by Keith Herber with Kevin Ross and Daniel Harms.

The earliest form of writing is the use of ideographs: stylized pictures representing basic ideas. A human figure with tears might be used to indicate "sorrow," or the drawing of a typical house to represent "home." Gradually these symbols developed additional meanings based on their phonetic value. A drawing of a human eye might represent an eye, as well as the pronoun "I." This development is evidenced among the ancient Egyptians, Sumerians, Babylonians, Chinese, Aztecs, and Mayans. The final development was the institution of syllabaries and alphabets where the symbols no longer represented any particular idea, but instead phonetic sounds that could be assembled to create words. Our current alphabet is based upon the Greek, believed to have been Semitic in origin.

THE SCROLL AND THE CODEX

The earliest examples of writing are inscriptions upon walls, and later upon heavy tablets of clay, wood, or other material. It was the Egyptian invention of the papyrus scroll, however, that is the direct ancestor of the modern printed book. Our earliest specimen is from the 25th century B.C.: the maxims of Ptahhetep in hieratic writing in eighteen columns, now held in the Musée de Louvre, Paris. In the 2nd century B.C., King Eumenes II of Pergamum perfected the manufacture of parchment, made from the skins of sheep and goats. Vellum is a particularly fine form of parchment, usually made from the skins of young or unborn calves or kids. Eumenes is credited with developing a manufacturing method that allowed the user to write on both sides of the parchment.

Scrolls—called "volumen" by the Romans—were usually kept wound around sticks. Bulky and difficult to use, scrolls were gradually replaced in the early Christian era by the codex, which used improved parchment folded into leaves and stitched together. The first use of the codex may have been in Greek law books, allowing leaves to be removed and inserted as laws were altered and changed. Early codices were protected by two thin boards which before long were attached to the codex itself. Leather was soon added, used to protect the backs of the quires and the covers themselves. By the 4th century book covers were already being ornamented with jewels, an early example being that of the 7th century *Gospels of Theolinda* now in Mazda, Italy. Stamped and decorated leather was more common, as seen in the 7th century *Book of St. Cuthbert*. Early Greek codices feature vellum pages expensively dyed purple, the text written in inks of silver and gold. These earliest examples of books feature illustrations, massive initial letters, and title-pieces.

The art of bookmaking declined after the 4th century, with the possible exception of Ireland where monks working in scriptoria produced such fabulous tomes as the 7th century *Book of Kells*. The rest of Europe had to wait until the early 8th century when Alcuin of York was called upon by Charlemagne to direct a revival in bookmaking. It was during this time that a rounded script called "Carolingian miniscule" was developed, a lighter, more delicate hand used in place of the more formal, majuscule letters.

THE ADVENT OF PRINTING

Although block printing had been practiced as early as the 8th and 9th centuries in Japan and China, and moveable type employed by the latter as early as 1041, it was not until the time of Gutenberg that modern printing began in Europe. Gutenberg produced his Vulgate Bible in Mainz in 1456, and the Mainz Psalter appeared in 1457, the work of the printers Fust & Schoeffer. Although the identity of the first printers in Europe is in dispute, these two printings are the earliest documented books we have.

In 1564 the Germans Sweynheym & Paanartz set up in Subiaco near Rome. In Venice, in 1469, Johann & Wendelin, both of Spier, opened for business followed by the Frenchman, Nicholas Jenson in 1470. In 1479 printing came to France with the Germans Krantz, Gering, & Friburger who set up their establishment within the precincts of the Sorbonne. Switzerland had printer Berthold Ruppel in 1472. In the low countries an unknown printer began work in Utrecht in 1471, followed by Ketelaer & G. de Leempt in 1473. Spain's first printer was Lambert Palmart who opened in Valencia, followed in the early 16th century by Jacob Kromberger and son John in Seville, destined to become Spain's best known printers. Printing reached England in 1476 with William Caxton's press. Caxton, perhaps best remembered for printing Thomas Malory's *Le Morte D'Arthur*, died in 1491, leaving his business to his assistant Wynkyn de Worde.

Perhaps the best known of the early printers was Aldus Manutius Romanus who, in 1495, founded Aldine Press in Venice, Italy. A scholar and a businessman, Manutius was devoted to the study and printing of unedited Greek and Latin texts. Other printers of the era included Johann Koelhoff, Cologne, 1472; Arnold ther Hoernen, Cologne, 1475; Gabriel Petri, Venice, 1475; and Erhard Ratdolt, Venice, 1476.

TECHNOLOGY BRINGS CHANGES

At the time printing began, the preferred script was a black-letter style sometimes disparagingly referred to as "gothic." But as early as 1425 scholar Niccolo Niccoli had developed a curving neo-Carolingian hand he called "humanistic." A set of lower case letters was developed from this hand by Manutius in 1500. Called "Chancery," it eventually gained the name "italics," to which a set of capitals was added around 1550. The French responded with a similar hand dubbed "French cursive," but the italics proved the more popular, eventually displacing the French style. Nicholas Jenson added a lower-case set of letters to the old Roman alphabet, a type-face reintroduced and popularized by William Cascon of England in 1720. Most printing today is done in some form of Roman text, with occasional use of italics to denote titles, foreign words, etc. The impressive, but difficult to read black-letter is usually reserved for the most formal of documents, and then only for titles, first words, etc.

Printers also preferred to work on paper rather than parchment, the absorbent quality of the former being a perfect match to the pressure application of ink by a printing press. Linen-pulp paper had been introduced to Europe from the East in the 10th century and paper mills were known as early as the 12th century, but it was the advent of printing that created a great industry. Ink composition was also changed. Inks used on parchment were high in acid intended to "bite" into the surface. Printing presses called for fast-drying inks made with oils and varnish.

The first books were large folios; pages were formed by simply folding large, single sheets of paper in half, then stitching the whole together. Smaller quartos, with the paper folded a second time, were also popular and in 1501 Manutius popularized the octavo, exactly half the size of the quarto. Printers in Paris and Lyon a few years later introduced the half-quarto, or sexto-decimo, and Antwerp responded with a yet smaller book called the 24mo, or "small twelve" made by folding an octavo in threes.

THE ART OF THE BOOK

The 15th and 16th centuries saw great strides in the art and design of books. Fust & Schoeffer introduced the first title page, attached to a Papal Bull of Pius II, in 1463. Pagination and headlines were introduced in 1470 and 1471, respectively, by Arnold ther Hoernen of Cologne. Gabriel Petri of Venice in 1475 was the first to put his name on a book's title page. Woodcut illustrations appear as early as 1461, attributed to Albrecht Pfister of Bamberg, and illustrations are common in all European books by 1490.

The 16th century saw the popularization of smaller books, using lighter paper and covers made of paste board rather than wood. Italics became the standard printing vernacular of Italy and eventually France, while England seemed to prefer Roman types. Woodcuts were superseded by engraved copper plates printed separately from the rest of the book. Bookbinding took on the aspect of an art, making use of stamped and engraved leather bindings further enhanced by gold leaf. While Manutius was the first to give his name to this art, most styles today are named after the book's collectors who would commission custom bindings for the books of their libraries. Hence a binding known as "Canevari" is named after the physician to Pope Urban VIII, and "Grolier" after Jean Grolier, then treasurer of France.

The rapid spread of the cheap printed word led governments and church to attempt suppression, resulting in a general decline of book quality, in the 17th century. Despite this, it was during this period that printers developed frontispieces embroidered with silk and gold thread, and bindings with the book's title marked on the spine.

The 18th century saw a general improvement in the art of bookmaking, first with Roger Payne of England, then later when John Edwards developed a method of fixing transparent vellum bindings over covers bearing fine paintings. The 19th century saw the introduction of machine produced books first featuring covers of glazed calico and then cloth, but many books were still produced and sold without bindings and fine binders appeared all over France and England. Modern books are usually produced with bindings: sumac-tanned goatskin is considered the best leather binding, and buckram the sturdiest cloth.

AVERAGE BOOK SIZES

Book sizes are traditionally determined by the number of times a given sheet of paper is folded. Folios, making use of sheets of paper folded once, are the largest size, followed by quartos (folded a second time) and octavos (folded a third time). Smaller sizes, sometimes called 16mos and 32mos, along with many others, are also produced. The actual dimensions of a book of course depend on the size of the paper used. Folios usually range anywhere from 10 by 15 inches to 12-1/2 by 20 inches; quartos from 7-1/2 by 10 inches to 10 by 12-1/2 inches; octavos 5 by 7-1/2 inches to 6-1/4 by 10 inches. ■



OCCULT BOOKS

*Assorted obscure, odd,
and enlightening texts.*

by Charles P. Zaglanis.



Thanks go out to Danielle Ann Gezelle for helping to research this chapter.

This list of occult works includes and expands upon those found in the *Call of Cthulhu* rule book. The books described below are assumed to be first editions, but most, if not all, have seen many reprints or new editions which may be found in any well-stocked library. In deference to those keepers running games set in the present day, books first published as late as 1996 have been included. *Books in Print* was consulted to determine which books recently have been available in English.

If spells are known to be in a book, they are mentioned at the end of its summary. This does not necessarily mean they will work for investigators—rather, they have been provided as possibilities for the keeper, and the keeper must decide how (and whether) they work. Reading these books is not a sanity blasting experience, since rarely are any of the true dynamics of the universe gleaned from their pages. Unless an occult book contains spells, amounts to incomprehensible gibberish, is several volumes in length, is exceedingly complex, or is just mind-numbingly boring, occult books should not affect the investigator's Sanity rating. Whether or not any of these books contain spells, their true worth is in their descriptions of people, places, and events which may provide an advantage in the fight to stave off the forces of the Mythos. A book could contain a detailed biography of Keziah Mason and not provide Cthulhu Mythos knowledge until it mentions her true god, specifics of her magic that are "real" in *Call of Cthulhu*, characteristics of her familiar that are consistent with those found in the Mythos, etc. If a keeper decides that a book contains explicit Mythos knowledge or useable spells, then it becomes a Mythos book by definition. Give it a point or two of Cthulhu Mythos, determine Sanity point loss for skimming or reading it, and match the spells it contains to those in the rule book, or make up new ones.

Study time for individual books is up to the keeper. A good rule of thumb is that books with multiple volumes take about 8D6 weeks to fully comprehend, books of limited scope like *De Daemonialitate* take 2D6 weeks, and the others will fall somewhere in between. It is assumed that the investigator is studying the text in question eight hours a day, every day, during this period of research. At the keeper's discretion these study times can be affected by such factors as the investigator's INT score, his or her familiarity with the material, how well he or she knows the language it is written in, etc. For the keeper's convenience, the Occult skill bonuses provided by those books which also appear in the *Miskatonic University Guidebook* (now out of print) are noted like so: [+5]. This bracketed skill bonus is specific to Miskatonic University copies, which have been added to or subtracted from by past readers. Keepers take note: rarely will an investigator find an unsullied copy of a book listed below. Cultists, madmen, and students can be assumed to annotate and remark to themselves in the margins and between the lines of text, which may aid or hinder an investigator's understanding of the text.

To aid the keeper, the books have been divided into three sections depending on the date they were first written or made available to the public; these divisions correspond with the eras of the 1890s, the 1920s, and the present day. Books printed in some earlier time are assumed to be later available in one form or another.

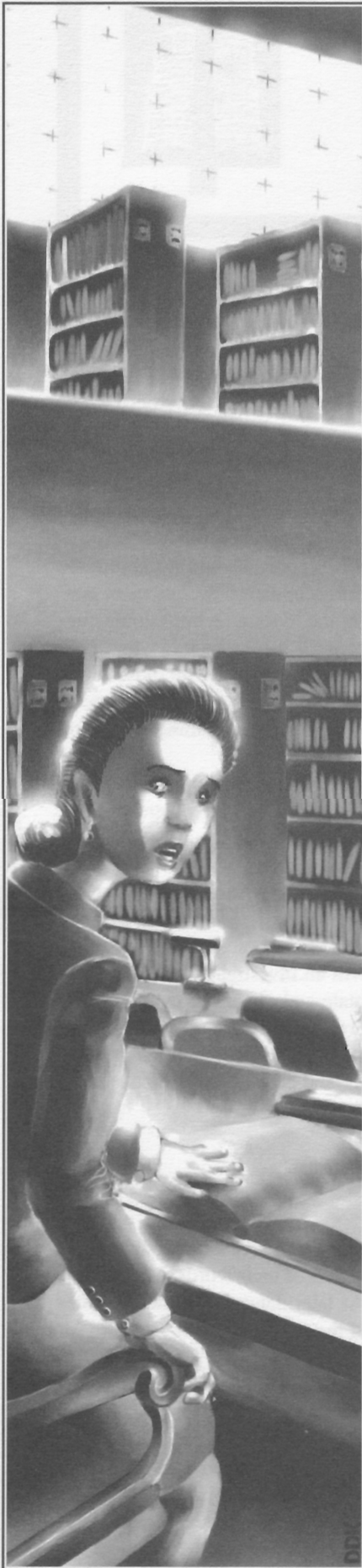
1900 AND EARLIER

ARCANES DE LA VIE FUTRE DEVOILES

In French, by Alphonse Cahagnet, /848, not in print in English as of /995-2000. Written by a French cabinet-maker interested in the utterances of people in trance states, he was very thorough in recording an analysis of their words. Most of this book deals with the different spheres and the intangible spirits that dwell within them. At later dates, two other volumes were added to the collection concerning communication with the dead, clairvoyance, and the descriptions of and cure for diseases. *No Sanity loss; Occult +/- percentile.* No spells.

ARCHIDOXES OF MAGIC

In German, by Aureolus Philippus Theophrastus Bombast von Hohenheim (aka Paracelsus), /656, not in print in English as of /995-2000. Paracelsus was an innovative alchemist and physician who rebelled against the idea that an imbalance of "humors" caused physical maladies. He is credited with being the first to use sulfur, mercury, and opium in his capacity as a physician. He was a proponent of allowing a wound to heal, as opposed to the more conventional methods of pouring hot oil on it or amputating a limb when the wound went gangrenous. A well-traveled man, he wrote about the geographic differences in diseases as well as miners' diseases and the relationship of endemic goiter and cretinism.



This book concerns itself with the supreme mysteries of nature, including the spirits of the planets; the secrets of alchemy; occult philosophy; the signs of the zodiac; magical cures for diseases; celestial medicines; multiplicity of fire; the metals of the planets; and the spirits of the Sun, the Moon, Venus, Mars, Jupiter, and Saturn. Other topics include how tinctures are made; the conjunction of male and female; how to make the alchemical furnace; how to place the fire; consecrations; magical ceremonies; conjurations; why supernatural diseases must have supernatural cures; visions and dreams; dreams natural and supernatural; the imagination; hidden treasure; the abuse of magic; preservatives against witchcraft; the manner of helping persons who are bewitched; and the mystery of the twelve signs. *No Sanity loss; Occult +3 percentiles.* No spells.

BEATUS METHODIVO

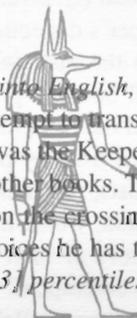
In Latin, attributed to St. Methodius of Olympus, c. 300 A.D., not in print in English as of 1995–2000. May instead be the work of St. Methodius of Constantinople but there really isn't any proof that either of them wrote it. Of Gnostic complexion, this work is written as a prophetic apocalypse. It foresees the history of the world. It describes how Seth sought a new home in the east and thus came to the country of the initiates, how Cain's children begat a system of black magic in India, how a great Northern people will be defeated by the Anti-Christ, and other visions. Relatively short. *No Sanity loss; Occult +2 percentiles.* No spells.

THE BOOK OF BLACK MAGIC AND OF PACTS

In English, by Arthur Edward Waite, pub. 1898, in print in English as of 1995–2000. A well researched reference book divided into two sections. The first section, titled "The Literature of Ceremonial Magic," discusses sorcery in general and then continues with several in-depth descriptions of greater and lesser known tomes of reputed black magic. The second half of the book, entitled "The Complete Grimoire," compares the rites, rituals, equipment, and spells of the books detailed in the first section. Contains numerous diagrams, illustrations and symbols. *No Sanity loss; Occult +5 percentiles.* Possible spell: summon spirit.

THE BOOK OF THE DEAD

Egyptian hieroglyphics translated into English, by E. Wallis Budge, 1895, not in print in English as of 1995–2000. An attempt to translate the 78-foot-long "Papyrus of Ani" written in 1420 B.C. Wallis Budge was the Keeper of Egyptian Antiquities in the British Museum and the writer of several other books. The most complete example of the "Pert Em Hru," this work expounds upon the crossing over of the spirit of the royal scribe Ani, and the spells, hymns, and choices he has to remember in order to receive eternal life. *No Sanity loss; Occult + 1 [+3] percentiles.* Possible spell: shape shift.



THE BOOK OF ENOCH

In Hebrew, original author unknown, c. 100 A.D., not in print in English as of 1995–2000. Considered an Apocryphal book from the Old Testament, this tome describes in detail the spiritual world around us, including Sheol (Hell). This book also recounts why certain angels fell from grace, the relations (including carnal) they had with our species, and the basis for their angelic magic. *No Sanity loss; Occult +4 percentiles.* No spells.

THE BOOK OF REVELATION

Original language unknown, may be Greek, Hebrew, or Aramaic, attributed to St. John the Divine, c. 95 A.D., in print in English as of 1995–2000. The final "official" book of the New Testament as revealed to the apostle John on the island of Patmos in the Aegean Sea. The culmination of all Old and New Testament prophecies, it contains an apocalyptic vision granted by God in which an Anti-Christ comes to power backed by Satan and is eventually banished to a lake of fire by the heavenly host. During this time many plagues, pestilences, and geologic upheavals are loosed upon the earth by the

forces of Heaven to punish those who fall from grace. Filled with horrific images as vague and allegorical as the quatrains of Nostradamus, there has yet to be a conclusive explanation for the meaning of the visions. Some believe the book to detail literal events in the End Times or to contain strange esoteric truths, whereas others think that St. John spoke metaphorically of Rome and other cities of his day. The book is often taken to heart by madmen and cultists such as Charles Manson, who integrate the worst parts into their own twisted schema of the universe. *No Sanity loss unless studied obsessively; Occult +2 percentiles.* No spells.

A BOOK OF THE SACRED MAGIC OF ABRA-MELIN THE MAGE

Supposedly original in Hebrew but probably in French, attributed to Lamech the Younger, c. 1485 according to the text, not in print in English as of 1995-2000. Translated into English from a French document by S. L. MacGregor Mathers. This book documents the spells Lamech the Younger was taught by his father Abraham. In many ways similar to the *Key of Solomon*, the spells contained herein depend on astrology, sacred names, and numbers to achieve their desired effects. Contains references to Christianity and grimoires written in later years, thus adding doubt regarding its authenticity as a Hebrew text of the year in which it purports to be written. Contains information regarding defenses against evil magic, the summoning of spirits, qualifications necessary to be a wizard including rites of purification to be practiced each month, and how to defeat rebellious spirits. This book was a source of great inspiration to Aleister Crowley as he developed his own rituals. *No Sanity loss; Occult +3 {+8J percentiles.* Possible spells: clairvoyance, create illusions, find treasure, fly, invisibility, raise storm, read minds, shape shift, summon spirit.

THE BOOK OF WEREWOLVES

In English, by Sabine Baring-Gould, pub. 1865, not in print in English as of 1995-2000. The first serious study of information regarding lycanthropic and cannibalistic myths and folklore in Europe. Contains chapters on Norse shape shifters, beliefs in lycanthropy during the Middle Ages, Jean Grenier, international folk-lore, natural causes for lycanthropy, mythological examples, the Marechal de Retz, the crimes of the beggar Swiatek, and the stories of Parisian ghouls (chapter fifteen). *No Sanity loss; Occult +3 percentiles.* No spells.

CLAVIS ALCHEMIAE (Clavis Philosophiae et Alchemiae Fluddonae)

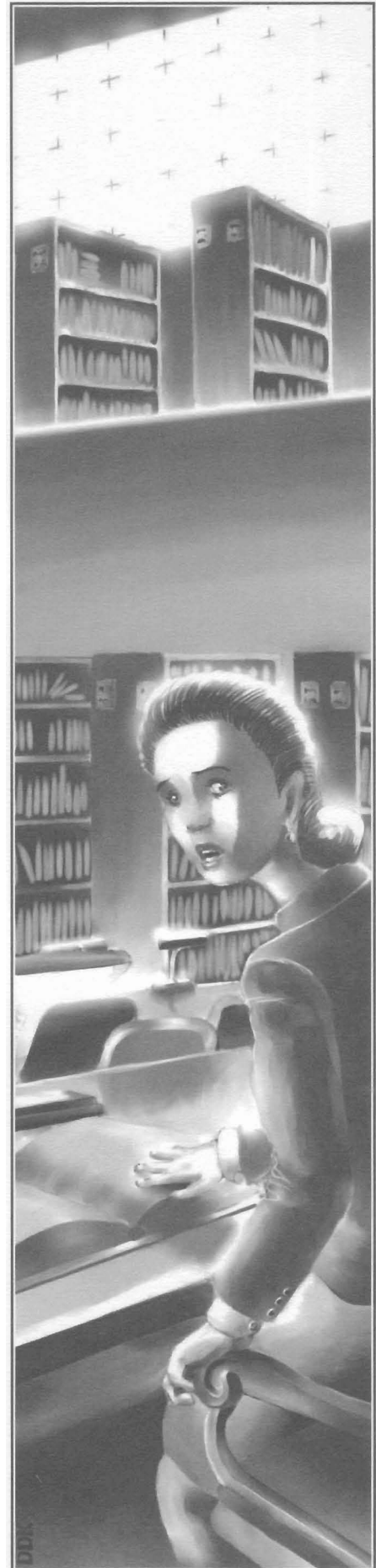
In Latin, by Robert Fludd, pub. 1619, not in print in English as of 1995-2000. This work, written by the noted physician, alchemist, and Rosicrucian, discusses metaphysical, astronomical, astrological, and medical and alchemical thought from the time of the Scientific Revolution. *No Sanity loss; Occult +2 [+5J percentiles.* No spells.

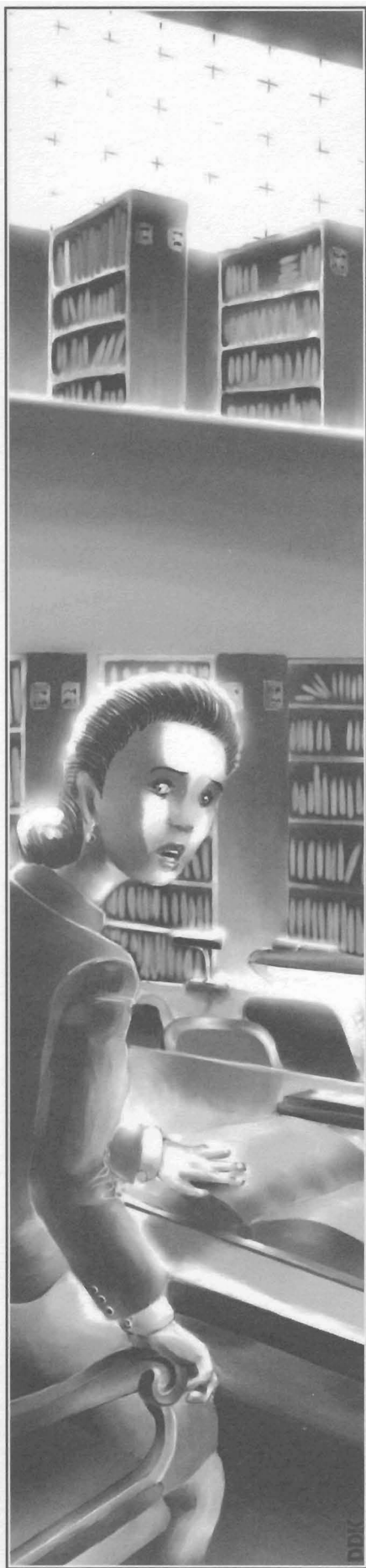
COMPENDIUM MALEFICARUM (Handbook of Witches)

In Latin, by Francesco Maria Guazzo, pub. in 1608, not in print in English as of 1995-2000. Composed by a friar of the Brethren of St. Ambrose ad Nemus and St. Barnabas who was also a judges' advisor during the witch trials, this collection of three books quotes 322 experts in its attempt to expose, classify and help eliminate witchcraft. Written at the behest of the Bishop of Milan, this collection draws heavily from previous works to describe the ways of witches. Topics include the eleven ways a witch or sorcerer binds himself or herself to Satan during a sabbat, incubi and succubi, the animation of corpses by demons, witches' sabbats, what powers witches have over the world, necromancy, ghosts, poisons, and diseases. The first two editions of this work contain many typographical errors fixed in the 1929 edition, corrected and annotated by the Rev. Montague Summers. *No Sanity loss; Occult +3 percentiles.* No spells.

DE DAEMONIALIATE

In Latin, by Lodovico Maria Sinistrari, first published in 1875 with a French translation, not in print in English as of 1995-2000. Written by a former "Consulatore to the Supreme Tribunal of the Most Holy Inquisition", this book concerns itself with magical creatures





the author calls incubi and succubi. His beings bear little relation to the common conception of the demons of the same name except that these also copulate with humans. His creatures are born and die like humans, are endowed with free will, have physical bodies whose substance does not follow natural laws as we know them, and can turn invisible and pass through matter. This book also contains the more common discussions of intercourse with the Devil, sacrificial offerings, the devil's mark and other such things. Later editions (1927 and onward) contain excellent notes and biographical information by the Rev. Montague Summers. *No Sanity loss; Occult +1 percentile*. No spells.

DE LA DÉMONOMANIE DES SORCIÈRES (The Demonomania of Witches)

In French, by Jean Bodin, pub. 1580, not in print in English as of 1995-2000. Written by a former Carmelite monk, *Démonomanie* was a hugely successful book (reprinted nine more times by 1604) in the vein of the *Malleus Maleficarum*. Since it was designed to help judges eradicate witchcraft, it details the sabbat and other ways witches garner power from Lucifer, and the uses to which they put it. The third chapter explains how to torture, question, and kill witches. Bodin advocated the torture of the infirm and children, of people who defended witches (thus proving themselves to be witches), and those accused under torture. One of his favorite means of extracting confessions and the names of other suspects was by use of heated irons that made it necessary for the dying tissue to be removed. Mr. Bodin also made use of informants a court would normally consider suspicious because normal legal methods were inadequate to the task of ferreting witches out. Bodin's books on political thought were condemned by the church before he died from the bubonic plague. *No Sanity loss; Occult +1 percentile*. No spells.

DISCOURSE DES SORCIÈRES

In French, by Henri Boguet, 1608, not in print in English as of 1995-2000. Written by a grand justice of the District Saint Claude in Burgundy, this book describes the forty women and children this worthy sentenced to deaths so repugnant and hateful that many of these books were later burned. At first the book was so popular twelve editions were printed in a twenty year span. While it was common practice to strangle witches before burning them, Mr. Boguet thought that this was too good for them. In one execution a woman had to be pushed back into the flames three times before she died. Besides case histories, it describes how to judge a witch/sorcerer, the sabbat, campions (the offspring of human-demon carnal relations, also called cambions), how sorcerers turn hail into poison, how they kill with a breath, and how they change forms. The appendix contains seventy dissertations concerning judicial procedure with regards to then existing statutes concerning witches. *No Sanity loss; Occult +1 percentile*. No spells.

LE DOGME ET RITUEL DE LA HAUTE MAGIE (Transcendental Magic: Its Ritual and Doctrine)

In French, by Eliphas Levi, 1896, in print in English as of 1995-2000. An important work by a noted occultist and kabbalist and former priest, later translated and annotated by A. E. Waite. Levi's works were used by the Golden Dawn, and Aleister Crowley claimed he was Levi reincarnated. The publication of this book purportedly got Levi ousted from a unknown occult society (possibly the group headed by the novelist Edward Bulwer-Lytton) whose secrets are contained herein. The chapters include such headings as "The Candidate", "Occult Symbolism", "Magical Equilibrium", "The Fiery Sword", "Realization", "Initiation", "The Kabbalah", "The Magic Chain", "The Great Work", "Necromancy", "Black Magic", "Divination", "Universal Medicine", and more. *No Sanity loss; Occult +5 percentiles*. No spells.

THE EMERALD TABLET

Trans. into many languages under the title The Emerald Table, apparently from an emerald tablet engraved with Phoenician script, author or authors unknown but attributed to Hermes Trismegistus (Thrice-Great Hermes), c. 200 A.D., possibly earlier, in

print in English as of 1995-2000. The central alchemical text for medieval Europe, mercifully short, but no two translations agree. The text is as cryptic and allusive as the *Tao Te Ching* of classical China. Purportedly found upon the body of Hermes Trismegistus in a cave by either Alexander the Great or Abraham's wife, Sarah. A Latin translation was in existence around 1200; an earlier Arabic version has been located. *No Sanity loss, though obsessive study of it could hint of mental disorder; Occult +1 percentile.* No spells.

GEBRI REGIS ARABUM PHILOSOPHI PERSPICACISSIMI

In Latin, by Abou Moussah Djabir al Sophie (aka Geber), 1682, not in print in English as of 1995-2000. Geber is supposed to have been an 8th century Arab alchemist. Born in Houran in Mesopotamia, he eventually lived at Damascus and Kufa. His name appears on over 500 documents from the ninth through thirteenth centuries, many of which were most certainly not written by him, yet were useful and influenced other alchemists. He is often cited as the discoverer of red oxide of mercury, nitric acid, nitrate of silver, and corrosive sublimate. His work on the sulfur-mercury theory of metals and his description of chemical methods became the prime motivator of medieval alchemy and chemistry. This book is a collection of alchemical writings including Geber's "Summa Perfectionis", the "Expositio Epistolae Alexandri", "Liber Investigationis", "Testamentum", as well as the "Merlini Alegoria", Kallid's "Liber Trium Verborum", Avicenna's "De Congelatione et Conglutinatione Lapidum", a letter by Faustus Sabaeus, and many other descriptions of alchemy. Contains descriptions of the philosophical furnace, the philosophical vessel, the principle of adherence to natural law, the spirit of great strength, dry water, and a great deal about metallurgy. *No Sanity loss; Occult +10 percentiles, Chemistry +5 percentiles.* No spells.

THE GOLDEN BOUGH: A Study in Comparative Religion

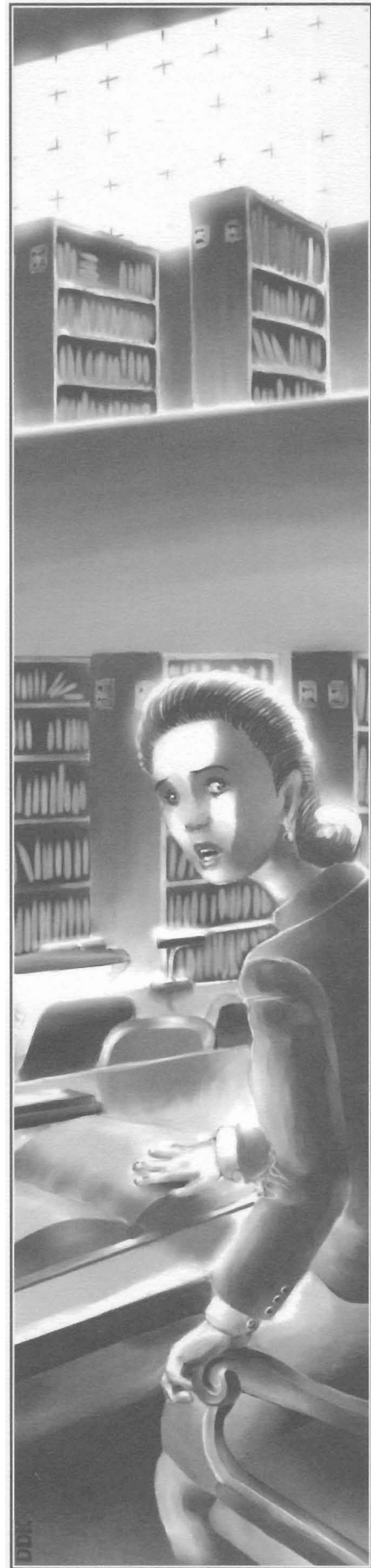
In English, by Sir George Frazier, 1890, in two volumes, not in print in English as of 1995-2000. An expanded thirteen-volume edition was published 1911-1915. The latter edition's volumes are *The Magic Art* (2 volumes), *Taboo and the Perils of the Soul*, *The Dying God*, *Adonis, Attis, Osiris* (2 volumes), *The Spirit of the Corn and of the Wild* (2 volumes), *The Scape Goat*, and *Baldur the Beautiful* (2 volumes), along with *Bibliography and General Index*, followed in 1936 by *Aftermath-Supplementary Volume*. A classic work of anthropology exploring the evolution of magical, religious, and scientific thought. Abridged versions are available in most U.S. libraries. *Sanity loss 01D2; Occult +5 percentiles, Anthropology +5 percentiles.* No spells.

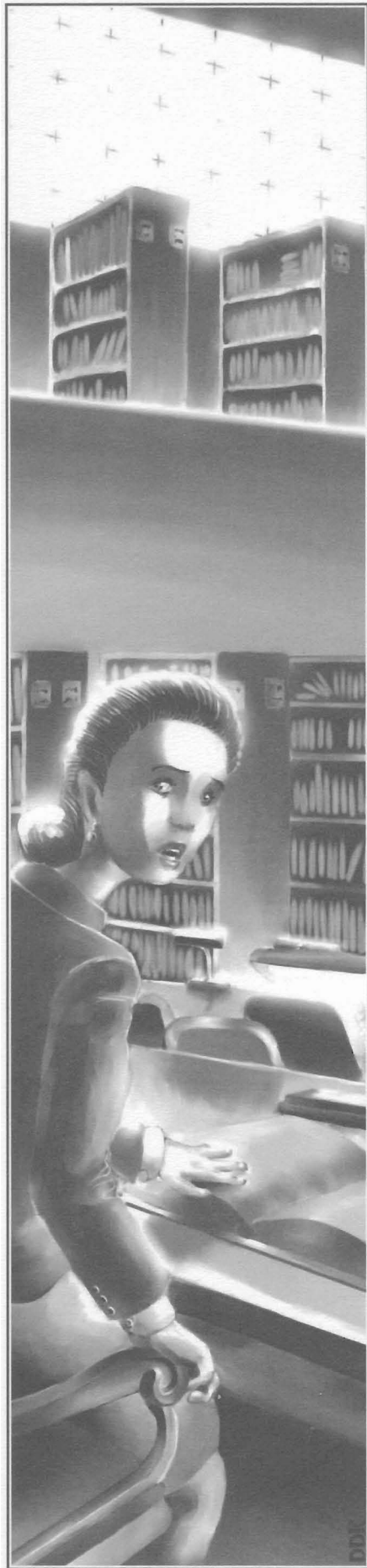
GRIMOIRE DU PAPE HONORIUS (The Grimoire of Honorius)

In French, attributed to Pope Honorius III, 1629, not in print in English as of 1995-2000. An instruction book for priests of its time concerning demonology and necromancy as well as rituals necessary for the raising and controlling of said spirits. Published some nine hundred years after the death of the man attested to be its author. Of note is a supposed Papal Bull included after the introduction, explaining that the spells are provided by the Pope in case the priest is beset by demons or sorcery. Methods by which the spells are utilized often seem contradictory—for example, tearing out the eyes, heart, and tongue of a black cock after imploring the assistance of God. *No Sanity loss; Occult +1 percentile.* Possible spell: summon spirit.

GRIMOIRIUM VERUM (The True Grimoire)

In Italian, attributed to Solomon the Hebrew Rabbi, date of pub. listed as 1517 but probably sometime in the 18th century, in print in English as of 1995-2000. A tome of black magic which borrows extensively from other books such as the *Lemegeton* and *Admirable Secrets*. It prepares the sorcerer for the rituals to come, details how the magical tools should be created, reveals the nature of the virgin material on which the sorcerer will create his sigils and seals, how to properly summon and dismiss spirits, and mundane spells often lifted from the *Clavicula*. The first Latin translation is rife with grammatical errors and incomprehensible text, not to mention missing or unlabeled





seals and characters. These shortcomings are corrected in later Italian editions. *No Sanity loss; Occult +3 percentiles.* Possible spells: harm enemies, invisibility, love charm, summon spirit.

THE HISTORY OF MAGIC

In French, by Eliphas Levi, 1861, in print in English as of 1995-2000, trans. by A. E. Waite. The first part of this book explains the principles and teaching behind magical operations, with descriptions of the pillars of the temple; the Triangle of Solomon; the magical virtues of the tetrad; the elementary spirits of the kabbalah; how to achieve power over the elements and spirits; the fiery sword; seven angels and seven genii of the planets; the magical lamp, mantle, and staff of the kabbalah; magnetic currents; hermetic magic; various evocations; transmutations; demonomania; bewitchments, astrology; charms and philters; talismans; the philosopher's stone; and divination and alchemy.

The second part deals with the actual ritual and practice of transcendent magic and describes the principles of a magical operation; magical equilibrium; the triangle of pentacles; the magical trident of Paracelsus; ways to overcome and master elemental spirits and genii; various ceremonies for initiates; proper vestments; the use of pentacles; necromancy; transmutations; witchcraft; the *Book of Hermes*; and the *Nuctemeron* of the Gnostic Apollonius of Tyana. *No Sanity loss; Occult +7 percentiles.* Possible spell: summon spirit.

IRISH WITCHCRAFT AND DEMONOLOGY

In English, by St. John D. Seymour, 1913, not in print in English as of 1995-2000. An overview of the abundant superstitions and practices of witchcraft imported to Ireland by the Anglo-Normans and Northern Scots, with a passing nod to the Celtic beliefs of the indigenous population. Within the nine chapters of this book one can find information about animal transformation, carnal relations with the Devil, ghosts, fairies, various proofs of the prevalence of witchcraft during the 16th century, and several descriptions of practitioners of witchcraft from Ireland's history. *No Sanity loss; Occult +4 percentiles.* No spells.

ISIS UNVEILED

In English, by Madame Helena Petrovna Blavatsky, 1877, not in print in English as of 1995-2000. This two-volume response to the materialism and arrogance of the religious and scientific groups of its day was written by the author of the *Secret Doctrine*. A short list in comparison to the huge amount of material contained within includes descriptions of: the cyclic progress of mankind; the lost arts; mediumistic phenomena; Auguste Comte; mesmerism; psychometry; the races of ethereal space; pre-Adamite races; elementals; talismans; the Shudala-Madan; Egyptians; and India. *No Sanity loss; Occult +6 [+5 Jpercentiles.* No spells.

THE KEY OF SOLOMON (Clavicula Salomonis)

Trans. in various languages from Latin, claimed authorship is by King Solomon, first mentioned in 1456 but that might be a book written earlier, in print in English as of 1995-2000. This edition was translated by S. L. MacGregor Mathers from seven manuscripts and contains a forward by Richard Cavendish. Composed of two books, the first indicates how to avoid drastic mistakes when dealing with spirits, and the second discusses the magical arts. The complex ritual magics supply plenty of reasons why a spell doesn't succeed. Typical of European grimoires of the time, the *Key* calls upon God and his heavenly host to force demons to do the summoner's bidding, such as destroy his enemies or drive them insane. *No Sanity loss; Occult +5 percentiles.* Possible spells: blast, cause insanity, find treasure, invisibility, love charm.

THE LESSER KEY OF SOLOMON (The Goetia)

Part 1 of the Lemegeton, earliest manuscript is in French but claims to be translated from Hebrew, translated from the French by Samuel Liddell. Authorship is again attested to be

King Solomon but was first mentioned about 1500 A.D., in print in English as of 1995-2000. Of four parts: the "Goetia" contains summonings and descriptive explanations for 72 devils and their minions. The "Theurgia Goetia" has to do with good and bad spirits of the cardinal points. The "Pauline Art" discusses angels and Zodiac signs. Lastly, the "Almadel" ambiguously discusses four other angels or intelligences. Most of the spirits summoned provide knowledge—some disclose future and past events, others find things, bring destruction and ruin on enemies, provide wealth, become familiars, make women compliant to the mage's attentions, control the dead, provide illusions, make the magus invisible, provide transportation, warm bath water, etc. Includes an introduction by S. L. MacGregor Mathers and notes by Aleister Crowley. *No Sanity loss; Occult +5 percentiles.* Possible spells: create illusions, find treasure, invisibility, summon spirit.

MAGICK IN THEORY AND PRACTICE

In English, by Aleister Crowley, 1929, likely still in print but no confirmation found. The text often refers to Crowley's earlier works, such as the *Book of The Law*, *Equinox*, the *Book of Lies*, and *Liber 777*. Chapters of interest include "The Principle of Ritual", "The Formula of Elemental Weapons", "Of Silence and Secrecy and the Barbarous Names of Evocation", "Of Banishings and of the Purifications", "Of Black Magic", *et al.* There are instructions for magickal postures, magickal meditation, construction of ritual objects and rituals. *No Sanity loss; Occult +3 percentiles.* Possible spell: summon spirit.

LA MAGIE CHEZ LES CHALDEENSIS

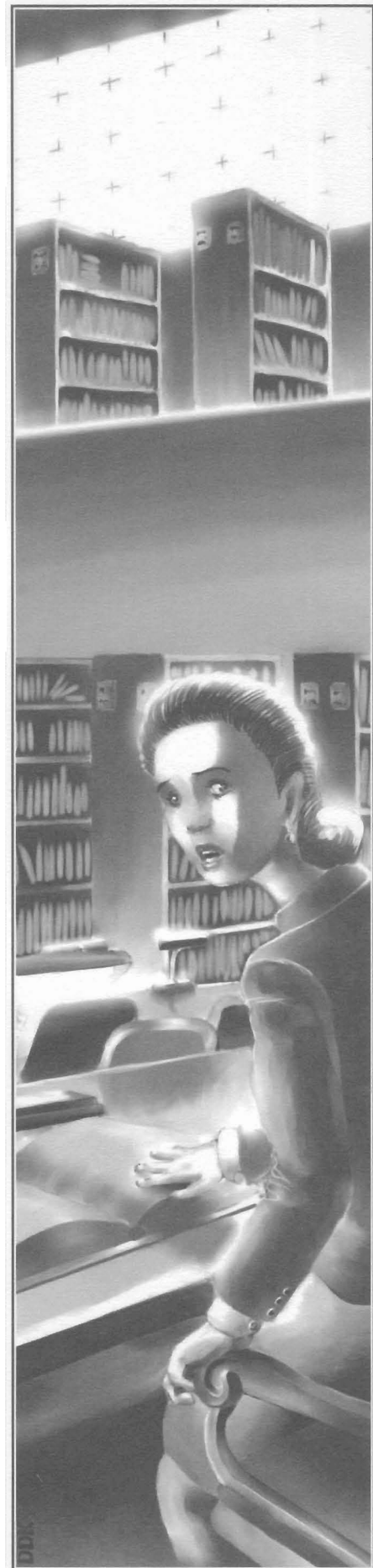
In French, by Francois Lenormant, 1877, in print in English as of 1995-2000. This book provides information about Chaldean magic in ancient Assyria as provided by the library of the royal palace in Nineveh. This text specifically details Chaldean demonology; the Sumerian influence on Chaldean and Babylonian culture; comparisons of Egyptian and Chaldean magic; 28 spells to be used against disease, bad luck, sorcery, and spirits; the Chaldean-Babylonian religion and its tenets; the Akkadians and their language; more. Later editions have been extensively enlarged upon by the author and his editors. *No Sanity loss; Occult +4 percentiles.* Possible spells: summon spirit, cure disease.

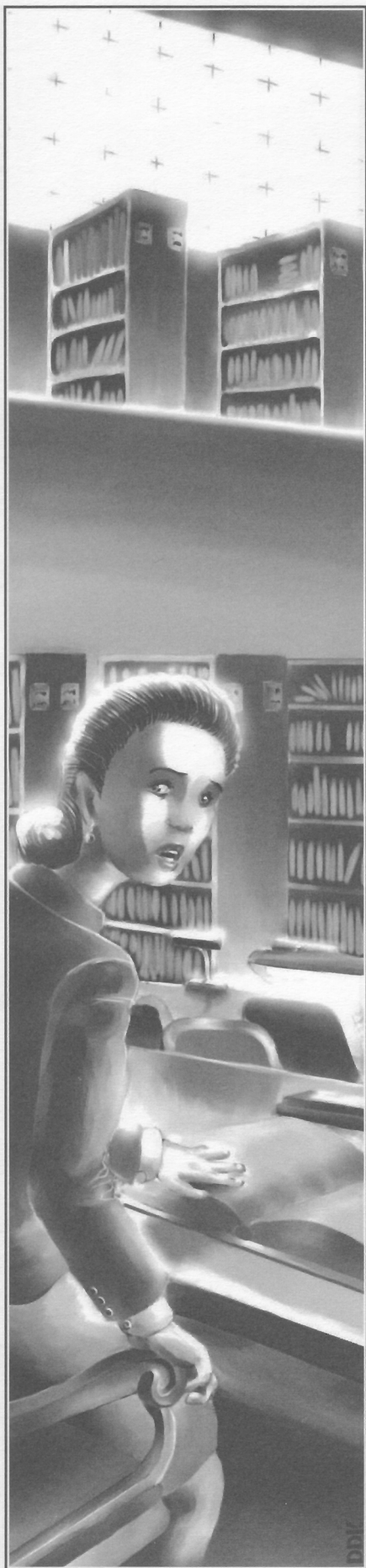
THE MAGUS, OR CELESTIAL INTELLIGENCER; Being a Complete System of Occult Philosophy

In English, by Francis Barret, pub. 1801, not in print in English as of 1995-2000. The author tried to revive the public's interest in the occult by providing lessons from his apartment and writing this book. Actually, *The Magus* is comprised of two books, *Sciences of Natural Magic* and *Magnetism and Cabalistic or Ceremonial Magic* bound as one. The topics contained herein span the gamut of basic occultism including: demonology, alchemy, magnetism, candles, ceremonial magic, numerology, the making of talismans, astrology, and biographies of important occultists of the time. *No Sanity loss; Occult +7 [+5] percentiles.* Possible spell: summon spirit.

MALLEUS MALEFICARUM (Hammer of Witches)

In Latin, by Jakob Sprenger and Heinrich Kramer, 1486, then many translations, not in print in English as of 1995-2000. A guide for inquisitors in the Middle Ages on the identification and torture of witches and heretics. This terrible book helped send an estimated nine million people to their deaths. The popularity of the book has been attributed to many factors: foremost among these is the reputations of the authors. Both were Dominicans and Sprenger was a dean at Cologne University. Additionally, a Papal Bull was decreed by Pope Innocent VIII in 1484 which silenced most who opposed witch-hunting, and it was printed in the book. The German translation of 1906 has the excellent title *Der Hexenhammer*. All the editions contain information concerning devilish pacts, human sacrifice, shape-changing, bodily transportation to the sabbat, accounts of trials, how to force a confession, how a trial should proceed, and more. *No Sanity loss; Occult +3 percentiles.* No spells.





OCCULT JAPAN

In English, by Percival Lowell, 1895, not in print in English as of 1995–2000. Written by the author after ten years of travel in Asia. Contents are varied and discuss such things as Ontake, Shinto, miracles, incarnations, pilgrimages and pilgrim clubs, Gohei, Shrines at Ise, Noumena, self, selfhood as a force, possession, the will, the self as ideas, ideas as a mode of motion, ideas as a force, individuality, Japanese character, dreams, hypnotic trances, possession trances and the Shinto gods. *No Sanity loss; Occult +3 percentiles.* No spells.

DE OCCULTA PHILOSOPHIA (The Occult Philosophy)

In Latin, by Heinrich Cornelius Agrippa von Nettesheim, c. 1510, pub. in its entirety in 1533, not in print in English as of 1995–2000. Agrippa's three-volume book was considered an authoritative look at sorcery in its day. A relatively recent edition contains corrections and notes by occult author Donald Tyson. Agrippa considered magic a viable, scientific principle by which humans may manipulate the interconnectedness of all things and come to know themselves and God. The text herein describes charms, witches, devils, angels, the kabbalah, geomancy, seals, sigils, squares, the elements, divination, necromancy, dreams, supernatural powers of math and numbers, the planets and their virtues, the melding of the occult sciences and religion, and a host of other such things. *No Sanity loss; Occult +8 [+3] percentiles.* No spells.

ON ALCHEMY

In Latin, by Albertus Magnus, c. 1300s, not in print in English as of 1995–2000. The author was a Dominican scholar, theologian, mentor of St. Thomas Aquinas, and was canonized in 1932. Magnus is said to have created a brass servant that could move about and speak. Albertus believed that magic could be worked with plants, gems, stones, and the like. Part of the text in his book advises the would-be alchemist to live in seclusion, that no one might discover their work and try to destroy it. *No Sanity loss; Occult +1 percentile.* No spells.

PERT EM HRU (Coming Forth by Day/Manifested in the Light)

In Egyptian hieroglyphics in some two hundred chapters; French and English translations have been published. C. around 1500 B.C. but added to over time, in print in English as of 1995–2000 in one form or another. An instruction book for the dead, the *Pert em Hru* was drawn on scrolls and carved in the walls and sarcophagi of various tombs. The chapters are independent of one another, probably being added to over the centuries. The whole work has never been found in one scroll. The main subject is the beatification of the dead, who were imagined as reciting the chapters in order and thereby gaining privileges for their new lives after death. These instructions and magical procedures protect the dead against dangers they face in reaching the other world and their immortality. Many spells are included that preserve the mummy against mold, assist in shape-shifting, and assist the dead to become gods themselves. *No Sanity loss; Occult +3 percentiles.* Spells: contains many related spells from dynastic Egypt.

PRINCIPLES OF NATURE, HER DIVINE REVELATIONS AND A VOICE TO MANKIND

In English, by Andrew Jackson Davis, New York, 1847, not in print in English as of 1995–2000. Born in Poughkeepsie, New York, Mr. Davis was a trance spiritualist, clairvoyant, philosopher of mystical phenomena, and practitioner of what would one day be called "Modern Spiritualism". This is the first book in which the "Poughkeepsie Seer" writes his "Harmonial Philosophy" as revealed to him by Galen and Swedenborg, prophesying a new dispensation to mankind, though one preceded by a social revolution. This work was later followed by over thirty others that elaborated and expanded upon the first. Eventually Mr. Davis retired to a bookshop, where he sold books and herbal cures. *No Sanity loss; Occult +1 percentile.* No spells.

LES PROPHÉTIES DE M. MICHEL NOSTRADAMUS (Oracles of Nostradamus)

Originally different parts of the book were in French, Italian, Greek, Latin, and other languages; by Michel de Nostradame [Nostradamus], pub. 1555 with an expanded edition in 1558, in print in English as of 1995-2000 in one form or another. A French physician and astrologer, Nostradamus was condemned by the church for heresy and for his beliefs that the earth was round and moved around the sun. He traveled about the country, helping victims of the plague, eventually starting a family which, ironically, was killed by the same disease he helped fight in others. This book contains about a thousand four-line verses or quatrains divided into 10 "centuries" (of which the seventh is incomplete) purporting to be prophecies concerning human events up until the year 3797, when some believe the world comes to an end. The actual descriptions in the prophecies are nonspecific, imagistic, not in any particular order, and sometimes in anagrams, lending themselves to all sorts of applications. Numerous different interpretations have been made of many of these prophecies. Possibly handy to keepers as an ongoing device in an extended campaign. No Sanity loss; Occult +3 percentiles. No spells.

DE QUINTA ESSENTIA PHILOSOPHORUM

*In Latin, Dr. Edmund Dickerson, 1686, not in print in English as of 1995-2000. Details the correspondence between the physician to King Charles II and a French occultist. The text pertains to the Brothers of the Rosy Cross and includes the reasons why they conceal themselves from the common people. It further explains why these alchemists and sorcerers felt they did not need to imbibe the *Elixir Vitae* that they could create or expand their lives by hundreds of years as they were able to do. No Sanity loss; Occult +1 percentile. No spells.*

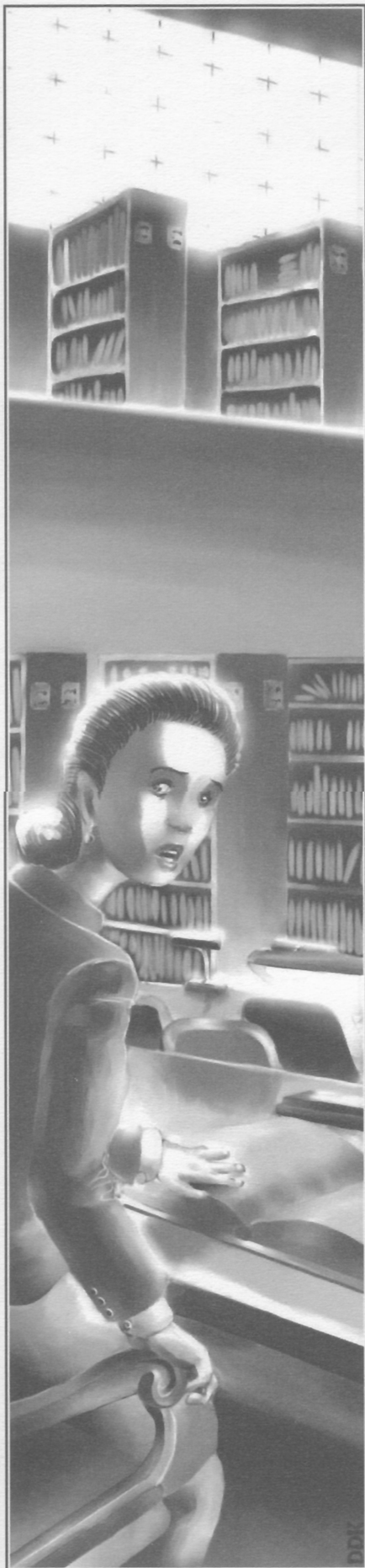
RITUALE ROMANUM

In Latin, by Maximilian van Eynatten (?), c. 1614, revised twice in 1952, probably in print in English as of 1995-2000. Originally created by order of Pontiff Paul V, this is the rite of exorcism used by the Roman Catholic Church. Inspired by accounts of demons being cast out of the possessed in the New Testament, exorcists became a small yet important facet of the early Christian church. This book contains a cautionary note to priests to verify that the afflicted is truly possessed, then the ritual itself, and the book finally finishes with prayers and assorted biblical passages. The ritual in this book can be very dangerous to both the possessed as well as the exorcist(s) and massive Sanity loss often occurs during these stressful sessions. Exorcism is used on people as well as places, and the priest(s) have a great deal of leeway in how they perform it in regards to the language used, passages read, number of attendants, etc. Use of the ritual in this book can cost as little as 1D2 to 1D3+1 Sanity points per day but may take several days to complete; Occult +1 percentile. No spells, but may help someone who wrongly believes he or she is possessed.

THE SECRET DOCTRINE

*In English, by Madame Blavatsky, pub. 1888, in print in English as of 1995-2000. A three volume set, the first is titled *Cosmogogenesis*, the second being *Anthrogenesis*, and the third is the *Index and Bibliography*. These three books cover an astounding range of information that is of potential use to a keeper, quoting from roughly 1,200 writers and books. An overview of topics discussed includes the birth and evolution of universes, suns, and planets with all their kingdoms, stretching from the elemental lives or forces, through the mineral, vegetable, animal, and human kingdoms; the cosmic gods whose activities make up the law and harmony of the cosmos; the awakening of the human mind by more highly evolved beings; a re-interpretation of mythology; secret schools where adepts release their inner godhead; an amoral, unspeakable power from which all things originate; the concept of a season for all things (i.e., a time to live, a time to die, and a time to live again); the evolution of seven root-races and their subdivisions; the continents (North Pole, Hyperborea, Lemuria, and Atlantis) upon which the*





four races which preceded us flourished; and much more. *No Sanity loss; Occult +5 percentiles.* No spells.

THE WONDERS OF THE INVISIBLE WORLD

In English, by Cotton Mather, 1692, not in print in English as of 1995–2000. Born to Increase Mather, a president of Harvard University, hard-line minister, and peer of Benjamin Franklin, Cotton Mather followed in his father's footsteps by joining Harvard at twelve years of age. During his days as head of the largest church in New England, he looked into several cases of witchcraft for the governor of Boston and brought the suspected witches to trial (and death). This book discusses enchantments the author encountered, the invisible world around us, an address to his countrymen about the presence of the Devil amongst them, ghosts, and descriptions of several witches he had sentenced. Chapter titles are as follows: "Enchantments Encountered"; "An Abstract of Mr. Perkin's Way for the Discovery of Witches"; "A Discourse on the Wonders of the Invisible World"; "The Corollaries and Conjectures"; "An Hortatory and Necessary Address to a Country Now Extraordinarily Alarum'd by the Wrath of the Devil"; "A Narrative of an Apparition Which a Gentleman in Boston, Had of His Brother, Just Then Murdered in London"; "A Modern Instance of Witches, Discovered and Condemned in a Tryal"; "The Tryal of G. B. a Court of Oyer and Terminer, Held in Salem, 1692"; "The Tryal of Briget Bishop, Alias Oliver"; "The Tryal of Susanna Martin"; "The Tryal of Elizabeth How"; "The Tryal of Martha Carrier"; "Matchless Curiosities of this Witchcraft"; "Of Witches in Sweedland"; "The Devil Discovered: The Three Temptations"; and "A Further Account of the Tryals of the New-England Witches". *No Sanity loss; Occult +3 percentiles.* No spells.

THE ZOHAR (Sepher ha-Zohar/Book of Splendor)

In Aramaic, has seen many editions and trans. to Latin, German, English, French, etc., by Moses de Leon, 1280, not in print in English as of 1995–2000. Along with the much older *Sepher Yetzirah* (Book of Formation) this is the fundamental work of Jewish mystical thought, representing the effort to know or to reach God through contemplation and revelation. Moses describes such concepts as the Heavenly Man, God as the sum of reality, the evil spirits called "Kelipoth" (meaning "husks" or "shells"), the seven halls of the world called Hekalot, the various spheres and the power they bestow, the ten sephiroth that together are the name of God, etc. This book is long, dense, and difficult to understand, thus: *Sanity loss 1/1D3+1; Occult +7 percentiles.* No spells.

1901 TO 1940

THE BOOK OF THE LAW

In English, by Aleister Crowley, 1904, not in print in English as of 1995–2000. Supposedly dictated to Crowley over a three day period by his spirit-self Aiwass, this book heralded a new law for mankind at the beginning of the Aeon of Horus in which Christianity would be replaced by Thelema, with Crowley as its prophet. Considered by many to be his best work, it contains his famous Law of Thelema, "Do what thou wilt shall be the whole of the law." *No Sanity loss; Occult +2 [+5] percentiles.* No spells.

BROTHERHOOD OF THE ROSY CROSS

In English, by A. E. Waite, 1924, not in print in English as of 1995–2000. Mr. Waite describes the Rosicrucian movement from its beginnings in the 17th century to the present successors. Chapters include "Mythical Rosicrucian Precursors"; "Militia Crucifera Evangelica"; "Alchemists and Mystics"; "Symbolism of the Rose and Cross"; "Fama Fraternitatis"; "Confessio Fraternitatis"; "Chemical Nuptials"; "Authorship of the Chemical Nuptials"; "Development of Rosicrucian Literature"; "English Rosicrucianism"; "A Great German Alchemist (Michael Maier)"; "Later Continental History"; "Awakening in England"; "German Rosicrucianism in the Eighteenth Century"; "Ritual and Masonic Period"; "Rosy and Golden Cross"; "Saint-Germain and Cagliostro"; "Fratres Lucis"; "Rosy Cross in Russia"; "English Rosicrucianism of the Nineteenth

Century"; "A Modern Rosicrucian Order"; "A Kabbalistic Order of the Rose-Croix"; "American Rosy Cross"; and "Last Developments of the Mystery". *No Sanity loss; Occult +2 percentiles.* No spells.

CRYSTAL GAZING: A Study in the History, Distribution, Theory and Practice of Scrying

In English, by Theodore Besterman, 1924, in print in English as of 1995-2000. In explaining the art of divination Mr. Besterman touches on various scrying methods, legends, and traditions; scrying in literature and around the world; the procedures for scrying and the creation of visions; the phenomena of scrying; raps; hauntings; telepathy; spirit guidance; and a host of other subjects. *No Sanity loss; Occult +1 percentile.* No spells.

THE ENCYCLOPEDIA OF THE OCCULT

In English, by Lewis Spence, 1920, not in print in English as of 1995-2000. A well written compilation of various figures, terms, and incidents in the occult world cataloged in more than 2500 entries. Of special note, this book lists a great many cults, secret societies, and their famous, infamous, and obscure practitioners. Often used as a resource in other compendiums of esoteric lore. *No Sanity loss; Occult +8 percentiles.* No spells.

THE GREAT BOOK OF MAGICAL ART, HINDU MAGIC AND EAST INDIAN OCCULTISM AND THE BOOK OF SECRET HINDU, CEREMONIAL, AND TALISMANIC MAGIC

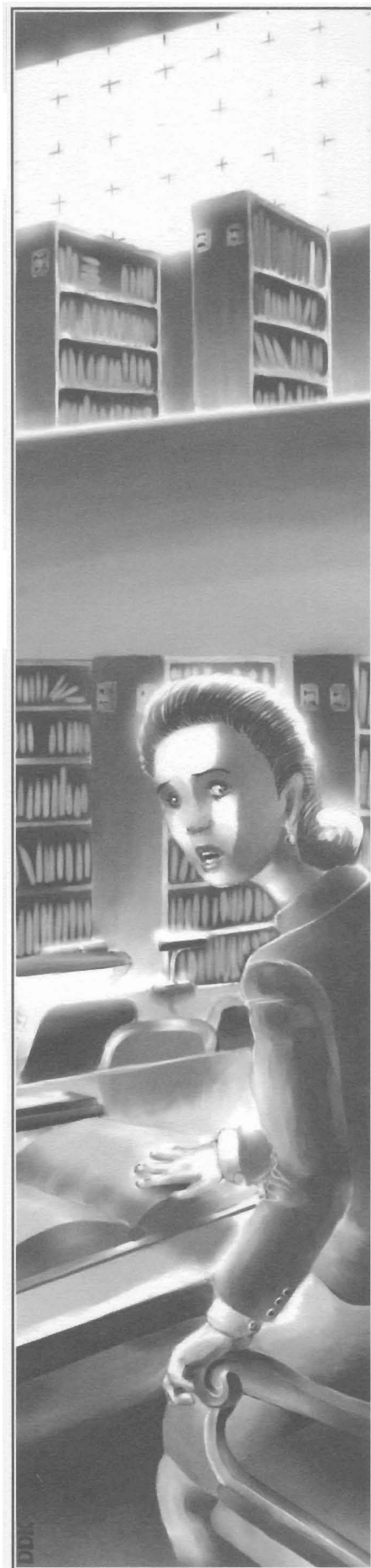
In English, by L. W. De Laurence, 1915, in print in English as of 1995-2000. One volume. Concerns itself with jewels, dreams, colors, magic and sorcery, talismans, alchemy, and a glossary of occult terms. Chapters include: "The King and the Disciple"; "The Great Spirit"; "Natural Magic"; "Alchemy Magic"; "Talismanic Magic"; "Mummial and Magical Attraction"; "Cabalistical Magic"; "Mysterious Secrets of the Cabala"; "The Book of Secrets"; "Ancient Biographia"; "The Ethics of Paganism"; "Spiritualism and Religion"; "Lessons in Adeptship"; "Magic and Sorcery"; "Astral Influence"; "Philosophy of Disease and Medicine"; "Medieval Philosophy and Theology"; "Vampirism"; "Witchcraft and Black Art"; "The Mystery of Breath"; "The Symbol of Jewels"; "Dreams and Visions". *No Sanity loss; Occult +6 percentiles.* No spells.

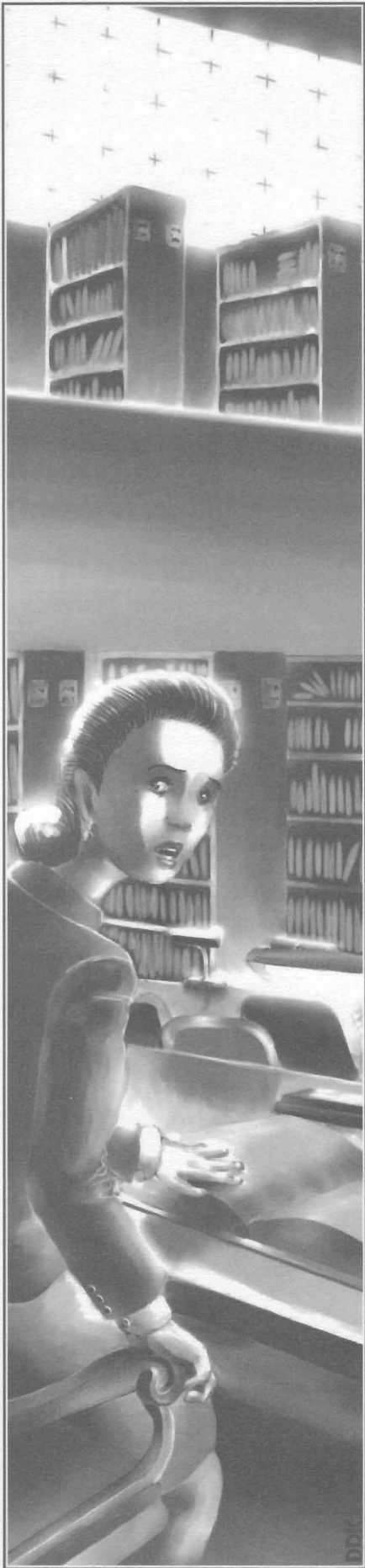
THE HISTORY OF WITCHCRAFT AND DEMONOLOGY

Primarily in English, by Rev. Montague Summers, 1926, not in print in English as of 1995-2000. A treatise on witchcraft as practiced in several European countries with some biographical information about famous occult practitioners, told from the perspective that witches really were servants of evil. Considered something of an odd duck by his peers, Montague's fascination with the occult led him to translate and annotate many of the old witch hunters (Jean Bodin, Sprenger and Kramer, Guazzo, etc.) who had fallen into obscurity. Additionally, he wrote this and five other books dealing with witches, vampires, and werewolves. Very thorough, but can be difficult to read at times as the author often quotes various texts in their original languages without translation. Mostly relates tales of witches' sabbats, covens, familiars, and demonic possession followed by the appearance of the witch in dramatic literature and a thirty page bibliography. *No Sanity loss; Occult +4 percentiles.* No spells.

THE HOLY KABBALAH

In English, by A. E. Waite, 1929, not in print in English as of 1995-2000. A thorough overview of Jewish mysticism by the noted occultist, divided into twelve chapters and five appendices. The author covers a great deal of material, including: the kabbalah and the Talmud; the Zohar; kabbalistic connections to Islam; early kabbalistic writings; the hierarchies of angels and demons; reexaminations of certain texts in the Old Testament; various Jewish kabbalists; various Christian kabbalists; and an examination of kabbalistic influences in magic, alchemy, astrology, freemasonry, the tarot, and mysticism. *No Sanity loss; Occult +4 percentiles.* No spells.





MYTHS AND LEGENDS: Babylonia and Assyria

In English, by Lewis Spence, 1916, in print in English as of 1995-2000. Contains an overview of the ancient religion of the Babylonians as well as a glossary and index. Chapters include "Babylonia and Assyria in History and Legend"; "Babylonian Cosmogony"; "Early Babylonian Religion"; "Gilgamesh Epic"; "Later Pantheon of Babylonia"; "Great God Merodach and His Cult"; "Pantheon of Assyria"; "Babylonia Star-Worship"; "Priesthood, Cult, and Temples"; "Magic and Demonology of Babylonia and Assyria"; "Mythological Monsters and Animals of Chaldea"; "Tales of the Babylonian and Assyrian Kings"; "Comparative Value of the Babylonian and Assyrian Religions"; "Modern Excavation in Babylonia and Assyria"; "Twilight of the Gods". *No Sanity loss; Occult +3 percentiles.* No spells.

MYTHS AND LEGENDS OF JAPAN

In English, by F. Hadland Davis, 1912, not in print in English as of 1995-2000. Details the myths and fairy tales of Japan with 31 chapters of text and 32 color plates of paintings. Some of the subjects discussed include gods, heroes and warriors; Yuki-Onna, the lady of the snow; Bamboo-cutter and the Moon-Maiden; Buddha; fox legends; Jizo, the god of children; star lovers; the Robe of Feathers; the legend of Mount Fuji; bells; flowers and gardens; trees; mirrors; dolls; peony-lanterns; thunder and fans; animal, bird, and insect legends; tea; superstitions; supernatural beings; as well as notes on Japanese poetry and a genealogy of the age of the gods. *No Sanity loss; Occult +4 percentiles.* No spells.

NOUVELLES RECHERCHES SUR LES CHAMS

In French, by Aymonier Cahaton, 1901, not in print in English as of 1995-2000. Concerns itself with a little-known group of Asian sorcerers (most of the actual practitioners were female) who came to live in Annam, Cambodia, Cochinchina, and Siam. These sorcerers were feared by their neighbors due to their reputed magical spells, which included spells for creating disease and killing from afar. **In Cambodia they were particularly hated and often became the victims of murder.** *No Sanity loss; Occult +1 percentile.* No spells.

THE WITCH-CULT IN WESTERN EUROPE

In English, by Dr. Margaret Murray, 1921, a modern English octavo with dust jacket; many editions and printings since, not in print in English as of 1995-2000. Connects the so-called covens of the Middle Ages with pre-Christian beliefs surviving as superstitions or in a more organized sense driven underground by the church. Dr. Murray goes on to describe the god this group purports to worship, their admission ceremonies and rites, their overall organization and assemblies. There's also information to be found on familiars, transformation, fairies, flying ointment, as well as the trials of Joan of Arc and Gilles de Rais. This volume is often found in libraries and bookstores. *No Sanity loss; Occult +1 percentile.* No spells.

LE MUSÉE DES SORCIÈRES, MAGES ET ALCHEMISTES (Witchcraft, Magic and Alchemy)

In French, by Grillot de Girvy, later trans. into English by J. Courtney Locke, 1929, not in print in English as of 1995-2000. Contains a fairly general rundown of the occult arts, such as the sorcerer as demonic priest, the evocation of demons, pacts, divination, grimoires, possession, necromancy, kabbalists, the tarot, astrology, talismans, and alchemy. Where this book really comes into its own is through the 376 illustrations which abound throughout the text, more than any book before the time it was published. *No Sanity loss; Occult +5 percentiles.* No spells.

1941 TO THE PRESENT

ARKTOS

In English, by Joscelyn Godwin, 1993, in print in English as of 1995-2000. A slim volume, concerning itself with the myths and legends of the North Pole. Tales abound

describing the North Pole as being the entrance to the Hollow Earth, Atlantis, the secret home of the Masters, the location of Nazi bases and other such places. This book seeks to provide the history of these beliefs and their proponents; it also provides explanations and other theories to consider. Of particular interest is the information pertaining to the Nazis and their occult beliefs. *No Sanity loss; Occult +1 percentile.* No spells.

THE BLACK ARTS

In English, by Richard Cavendish, 1967, not in print in English as of 1995–2000. A far-ranging analysis of the occult, detailing the world-view of the black magician, true names, numerology, the kabbalah, the tarot, ritual magic, alchemy, necromancy, astrology, and Devil worship. Also contains 16 diagrams, appendices detailing the grimoires and the Hebrew system of numerology, notes, and a bibliography. Sprinkled throughout this book are descriptions of the practitioners of black magic in history, as well as quotes from their books. *No Sanity loss; Occult +5 percentiles.* No spells.

DICTIONARY OF NATIVE AMERICAN MYTHOLOGY

In English, by Sam Gill and Irene Sullivan, 1992, not in print in English as of 1995–2000. An authoritative look at over one hundred Native American cultures indexed by tribe with over 1300 entries detailing the spirits, ceremonies, heroes, and creatures of Native American lore. Also contains a bibliography, illustrations, and maps. *No Sanity loss; Occult +4 percentiles.* No spells.

THE ENCYCLOPEDIA OF WITCHCRAFT AND DEMONOLOGY

In English, by Russell Hope Robins, 1959, not in print in English as of 1995–2000. Arguably the single most comprehensive book on the witchcraft hysteria that gripped Europe and North America in the 17th century. The author provides a great deal of detail about the biographies of the various witch-hunters, from popes like Innocent III to charlatans like Matthew Hopkins; biographical information about the witches and the few who dared to defend them; lists of those who were accused, killed and/or who died waiting for trial; tortures used to induce suspected witches to confess; and a great deal more. *No Sanity loss; Occult +7 percentiles.* No spells.

THE ENCYCLOPEDIA OF WITCHES AND WITCHCRAFT

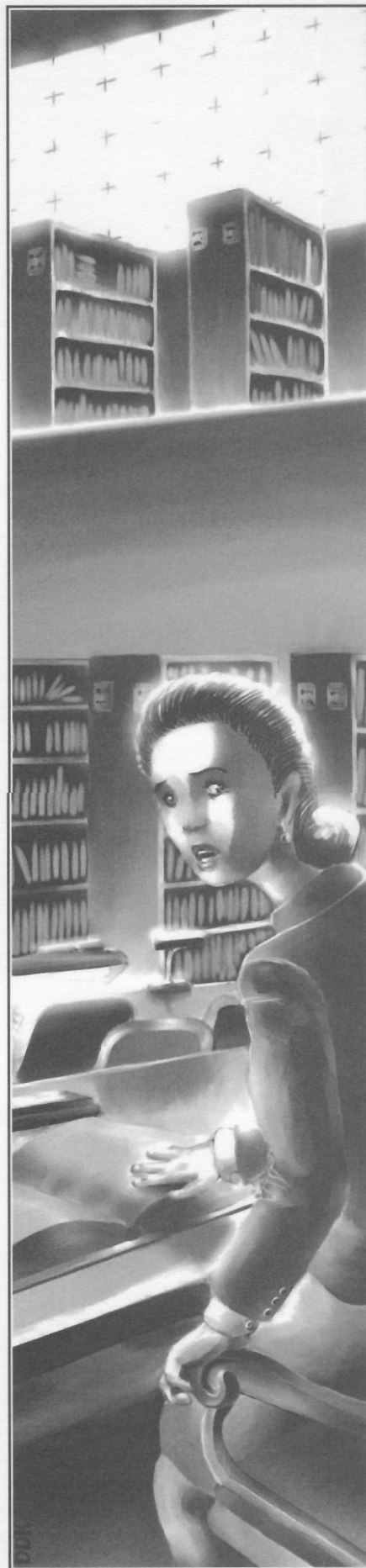
In English, by Rosemary Ellen Guiley, 1989, in print in English as of 1995–2000. Provides excellent information detailing over 500 occult personalities, events, artifacts, grimoires, and other assorted items of interest from earliest pagan times up to the present. Places particular emphasis on cases of persecution during the "Burning Times", but also has entries detailing druids, the kabbalah, Santeria, familiars, the tarot, and voodoo. *No Sanity loss; Occult +7 percentiles.* No spells.

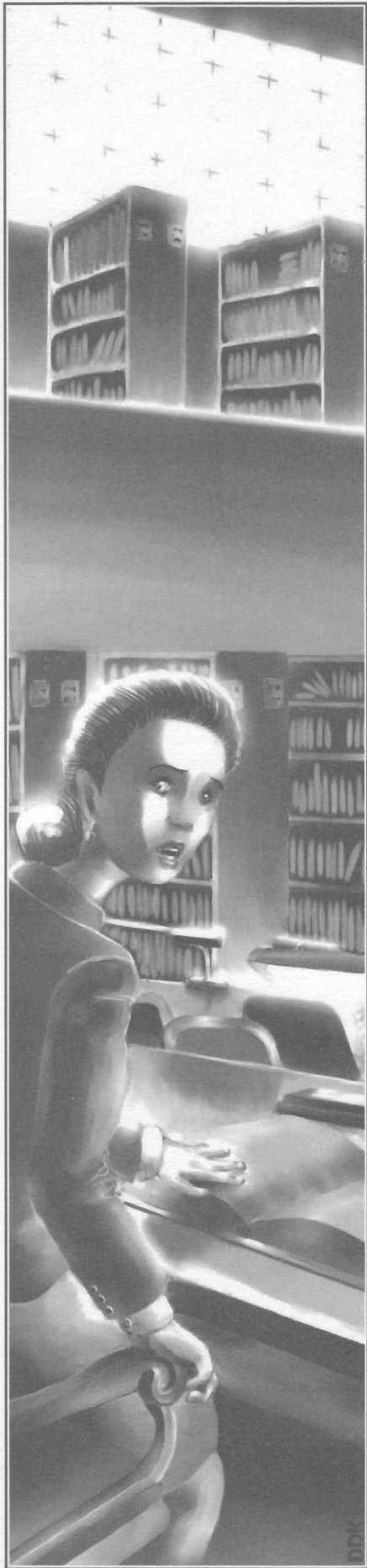
FUNK AND WAGNALL'S STANDARD DICTIONARY OF FOLKLORE, MYTHOLOGY, AND LEGEND

In English, edited by Maria Leach, 1949, not in print in English as of 1995–2000. The two volumes (containing entries A–I and J–Z, respectively) of these books hold over 8,000 entries. Information provided by leading specialists in the field has made this the book against which other volumes of mythological lore are measured. *No Sanity loss; Occult +10 percentiles.* No spells.

HARPER'S ENCYCLOPEDIA OF MYSTICAL AND PARANORMAL EXPERIENCE

In English, by Rosemary Ellen Guiley, 1991, not in print in English as of 1995–2000. Similar in its thoroughness and wide range to the author's other book, the *Encyclopedia of Witches and Witchcraft*. This publication emphasizes mysticism and outré phenomena. It goes into great detail explaining the history, theories, and individuals involved with "unnatural" places and events including Gurdjieff and Sun Bear, Ashrams, Nazca Lines, alternative religious movements, Gnosticism, Kirlian photography, bilocation, and many others. *No Sanity loss; Occult +5 percentiles.* No spells.





THE HISTORY AND ORIGINS OF DRUIDISM

In English, by Lewis Spence, 1947, in print in English as of 1995-2000. With a focus on the origins of this ancient religion's name and its practices, the author describes the druidic priesthood and their function in society, their theology and rituals, their places of worship, and the magical abilities ascribed to them. *No Sanity loss; Occult +2 percentiles.* No spells.

I CHING (The Book of Changes)

Originally in classical Mandarin and many trans., including the Wilhelm/Baynes into English, 1950, long a version preferred by English speaking occultists, not in print in English c. 1995-2000. Richard Wilhelm spent nearly ten years in China, during which he was able to add a European mind-set to the original text of King Wen (c. 1150 B.C.) and Confucius. One of the Five Classics of Confucian and Taoist China. A subtle and poetic system of divination easily applied but capable of deep situational allusion. Involves the throwing of yarrow stalks or coins onto sixty-four hexagrams normally arranged in a circle or square, after which three books are consulted for interpretation. Contemplation of meaning is nearly irresistible, and therefore it is a handy reference in a campaign, but the book is so good that the user risks overwhelming the sense of the campaign. *No Sanity loss; Occult +8 percentiles.* No spells.

THE MAGICIAN'S COMPANION

In English, by Bill Whitcomb, 1993, not in print in English as of 1995-2000. Billed as "A practical and encyclopedic guide to magic and religious symbolism", this reference book details over 35 magical systems including the kabbalah, the Enochians, Native Americans and others; further, it describes the uses for herbs and plants, talismans, numerology, various rites and practices, and so on. *No Sanity loss; Occult +5 percentiles.* No spells.

THE OCCULT CONSPIRACY: Secret Societies-Their Influence and Power in World History

In English, by Michael Howard, 1989. A description of the behind-the-scenes forces that have helped shape western civilization for better or worse from the time of the pharaohs to the present. Discusses the effects Frederick the Great, Benjamin Franklin, H. P. Blavatsky, John Dee, Francis Bacon, Rasputin, the Hermetic Order of the Golden Dawn, the Catholic Church and others have had in the sociopolitical arena. *No Sanity loss; Occult +1 percentile.* No spells.

THE PARANORMAL GUIDE TO THE UNEXPLAINED

In English, by Anthony North, 1996, in print in English as of 1995-2000. A look at parapsychology against a backdrop of scientific examination. Divided into four main chapters covering fifty categories of strange phenomena, such as: life after death, mind over matter, information talents, and time anomaly, this book deals with famous mediums and psychics, ESP, past lives, time travel, stigmata, multiple personalities, as well as encounters with spirits and other phenomena. *No Sanity loss; Occult +4 percentiles.* No spells.

THE VAMPIRE BOOK

In English, by Dr. J. Gordon Melton, 1994, in print in English 1995-2000. A huge encyclopedia of vampires that covers the gamut of ancient folktales, biographical studies, appearances in comic books and literature, means of disposal, different varieties, how they become that way, modern day horror movies, and a great deal more information. Written by a noted scholar who normally produces works on religion. *No Sanity loss; Occult +5 percentiles.* No spells.

LE VOUDOU HAITIEN

In French, by Alfred Metraux, 1958, not in print in English as of 1995-2000. The author was instrumental in the preservation of Haitian voodoo relics and practices during a

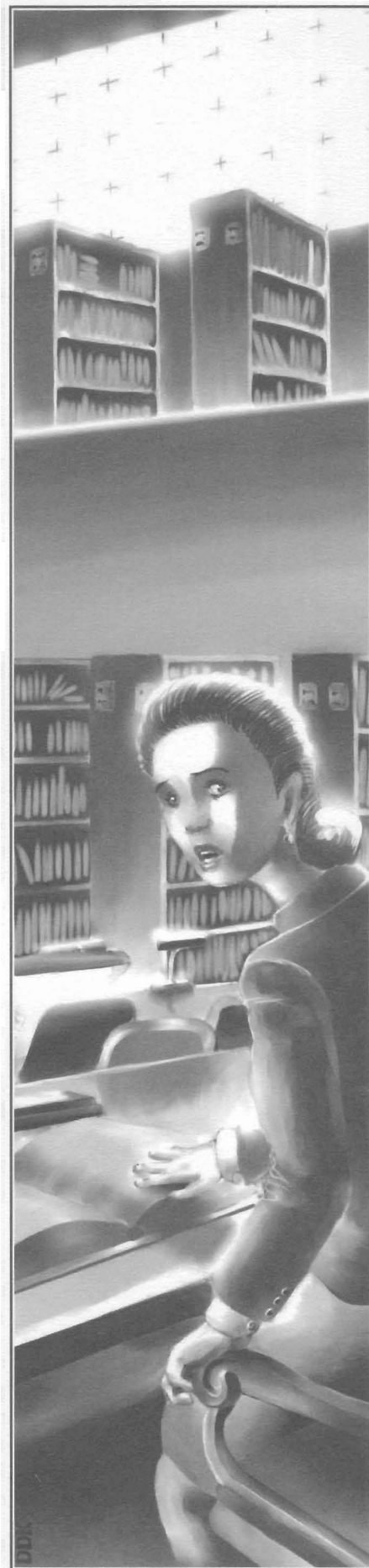
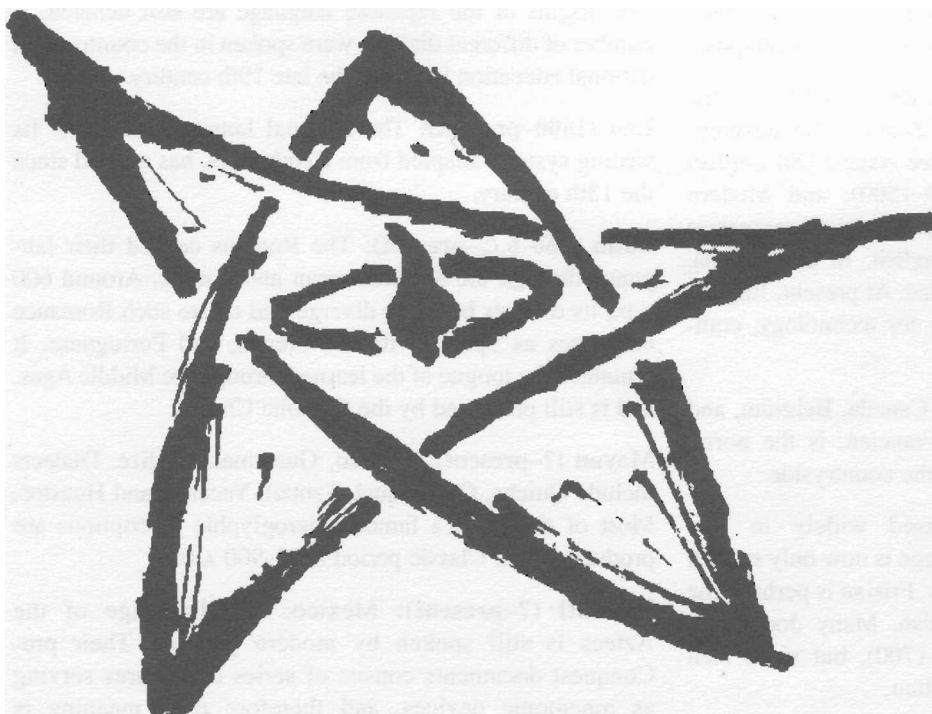
period of suppression by the local churches. Due to his efforts, he was regarded highly by the voodoo priests and priestesses, so much so that they allowed him to watch their rites and practices. This book discusses the voodoo religion as it was known in Haiti at the time. Contents include the origins of the voodoo cult, cult groups, gods and spirits, possession by the loa, dreams, rituals and invocations, sacrifices, conjuring the loa, the cult of the dead, sorcery and the society of sorcerers, divination, a glossary, and a bibliography. *No Sanity loss; Occult +4 percentiles.* No spells. •

FEVERISH STUDY, AN AMUSING OPTIONAL RULE

With this rule, double the speed with which a character can read or skim a book or other text. Also double the character's length of study per day. Each day of Feverish Study lasts for 12 uninterrupted hours. In effect, the character is able to accomplish four times normal work each day. On the second day and each day thereafter, roll D10000 with a result equal to POW x3 or less, the character shows the will power to continue his or her frenzied study for another day.

If the POW roll is missed, that study is uninterrupted, but the scholar now needs a daily Sanity roll. If a Sanity roll fails, the character loses IID3 SAN. Once the character has lost 5 Sanity points this way, he or she becomes obsessive about the text being worked on. That obsession deepens every day. For each day after the loss of the 5 Sanity points, also roll D100--unless the result is equal to CON x3 or less, the character loses ID3- 1 hit points to the physical rigors of study.

As per the normal healing rules, ID3 hit points regenerate at the end of each week. No matter--the character quickly shows the strain of Feverish Study. The face thins, the eyes darken and intensify, trembling and hesitations can be seen, and he or she finds it impossible to converse or relax. The decline can be rapid. One can go mad or die because of this obsession. Let us hope that faithful friends intervene before it is too late. Once the character is physically denied the ability for Feverish Study, sleep comes soon and recovery follows.



languages and Scripts

by Daniel Harms and Keith Herbel:

Dates given are approximate.

Arabic (300 A.D.-present): North Africa and much of the Middle East. Classic Arabic is the language of the Koran, and is known to literate individuals throughout this area. Colloquial Arabic is broken into a number of dialects that are mutually unintelligible.

Burmese: (B 00-present): The Union of Burma. This language's first inscriptions appear in the 12th century.

Chinese (500 B.c.-present): China. Spoken Chinese is actually a collection of mutually-unintelligible dialects, which include Mandarin, Wu, Hsiang, and Cantonese. Only one written language existed, however. Beginning in the early 1900s, the Chinese government set out to create a unified national language.

Cuneiform (3500 B.c.-100 A.D.): This script was used to write a wide variety of languages, including Sumerian (2500-2000 B.C.) and Assyrian (2000-1 000 B.C.). Its use became less prominent in the 6th century B.C., and the last inscription was made in the 1st century AD.

Egyptian Hieroglyphs (3100 B.C.-400 AD.): Egypt. This script was used for the Egyptian language on public monuments. The hieratic script was used for documents until 660 B.C., when it became the religious script and demotic became that of secular works. The spoken version of Egyptian survived until the 14th century as Coptic, which was written with Greek letters supplemented with demotic hieroglyphs.

English (450 AD- present): Canada, the United States, the United Kingdom, Australia, and New Zealand. The development of English can be placed in three stages: Old English (450-1100), Middle English (1100-1500), and Modern English (1500-present). Old English is in most respects a different language from Modern English. In comparison, Middle English is easily comprehended. At present, English is becoming the language of choice for technology, commerce, and international affairs.

French (800 A.D.-present): France, Canada, Belgium, and Switzerland. The Parisian dialect, Francien, is the norm, though some dialects still survive in the countryside.

Frisian (1300-present): Once used widely in The Netherlands and Germany, this language is now only spoken in three small areas in those countries. Frisian is perhaps the language closest in history to English. Many documents were written in Old Frisian (1300-1700), but since then written Frisian has been all but forgotten.

German (BOO-present): Germany, Austria, and Switzerland. The first date given is for the rise of Middle

High German, the first written dialect of the language. The wide dissemination of the writings of Martin Luther gave High German a wide distribution, with the non-literary Low German still prevailing in the German lowlands.

Gothic (c. 380-600 A.D.): Eastern Europe, Spain, and Italy. Not to be confused with black-letter script, Gothic was the language of the Ostrogoths and Visigoths, each tribe having its own dialect. The Gothic script was invented around 380 by the missionary Ulfilas, who translated the Bible into this tongue. Remnants of this tongue were spoken in the Crimea region of Ukraine until 1700.

Greek (1400 B.c.-present): Greece. This language has gone through Ancient (1400-400 B.C.), Hellenistic (400 B.C.--400 A.D.), Byzantine (400-1 450 A.D.), and Modern phases.

Hebrew (850 B.c.-present): Israel. This language is the tongue of the Old Testament. It became a primarily literary tongue around 250 B.C., but was revived as a spoken tongue in the 19th century.

Hindi (800 AD- present): The official language of India. Its literary form owes much to Sanskrit.

Italian (950 AD.-present): Italy. The main dialect of Italian is that of Florence.

Japanese (2000 B.c.- present): Japan, Brazil, United States. The origins of the Japanese language are still debated. A number of different dialects were spoken in the country until national education began in the late 19th century.

Lao (1600-present): The national language of Laos. Its writing system, adapted from Cambodian, has existed since the 13th century.

Latin (550 B.c.- present): The Romans carried their language through the Mediterranean and Europe. Around 600 AD., its dialects began to diverge and create such Romance languages as Spanish, Italian, French, and Portuguese. It remained the tongue of the learned through the Middle Ages, and is still preserved by the Catholic Church.

Mayan (?- present): Mexico, Guatemala, Belize. Dialects include Quiche, Cakchiquel, Tzotzil, Yucatec, and Huastec. Most of the Maya's famous hieroglyphic inscriptions are products of the Classic period (300-900 A.D.).

Nahuatl (?-present): Mexico. The language of the Aztecs is still spoken by modern peoples. Their pre-Conquest documents consist of series of pictures serving as mnemonic devices, and therefore their meaning is mostly lost. Written Nahuatl, introduced in the 16th century, owes much to Spanish.

Phoenician/Punic (11th cent. s.c.- 1st cent. B.C.): This language was spoken in coastal settlements in Palestine and Syria. The alphabet of the Phoenicians became the template for Greek and ultimately all Western alphabets. A later derivative was Punic, the language of Carthage.

Portuguese (1200-present): Portugal, Brazil, Angola, Mozambique. Portuguese is deceptively similar to Spanish in many regards.

Quechua (?-present): Peru, Bolivia, Ecuador. A group of languages spoken in the Inca empire. The Incas had no system of writing, using knotted strings, or quipu, for record keeping.

Rapanui (?- 1850): Easter Island. The written version of this tongue, known as rongorongo, was kept on wooden tablets that have yet to be translated.

Russian (1600-present): Russia, much of the former Soviet Union. Russian has borrowed many words from both Church Slavonic and Western European languages.

Sanskrit (1500 Bc.-present): India. After 1000, Sanskrit became less commonly used, but it acts as the scholarly and religious tongue of the country.

Swahili (1700-present): Tanzania, Zaire, Uganda, Kenya. Swahili is a trade language, and most of its speakers are bilingual. Swahili owes much to Arabic, and was originally written in that script.

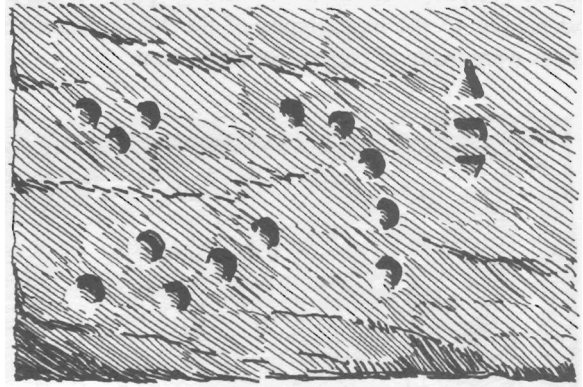
NON-HUMAN LANGUAGES

Aklo: This language is actually a human adaptation of the ancient serpent people's language. It is used most often by sorcerers and others wishing to conceal the content of their writings. A particularly sinuous, curving script, translation is difficult due to the subtle interpretation demanded by different curves and curls.



AKLO

Elder Thing Cipher (Pnakotic): The Elder Things apparently left all their records carved in rock or stone walls or inscribed on treated clay shards. They used a system of hieroglyphs, made up of multiple dots, dissimilar to any human type.



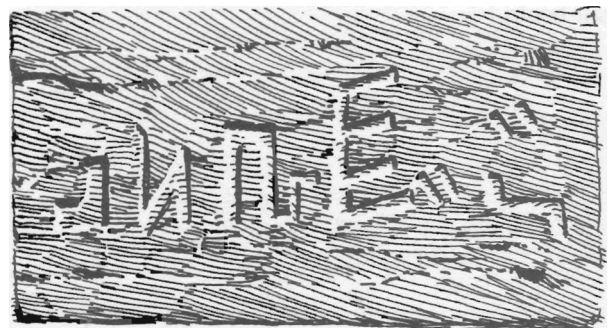
ELDER THING CIPHER

Enochian: The language of the angels discovered by Doctor John Dee. As only some short incantations have been passed on, it is rarely used for communication. Some suggest it may be a debased form of Aklo.



ENOCHIAN

Mi-go Runes: There are no human words for the obtuse mathematical writing employed by the fungi. Using a set of symbols, mi-go "books" are five-sided discs decorated on the edges with these symbols and stacked on rods. As these various discs are turned to different positions according to complex formulae, the meanings of the symbols change according to their relative positions. By this method exceedingly long tomes can be contained on fairly small stacks—and incidentally their decipherment by humans becomes much more difficult.



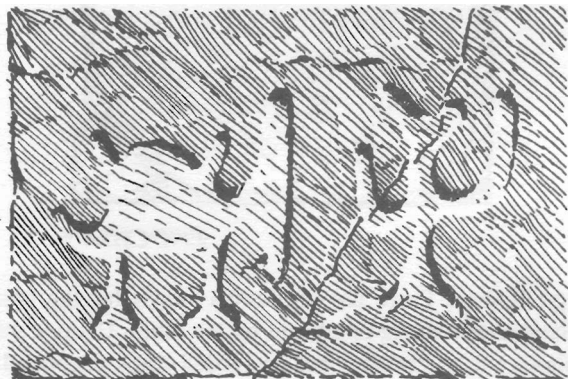
MI-GO RUNES

Naacal: The people of Mu used a hieroglyphic writing form most similar to the hieroglyphs of the Maya. Scrolls and codices were made of papyrus or parchment.



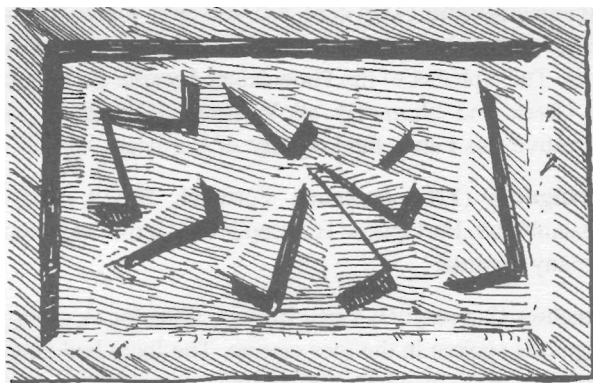
NAACAL

R'lyeh Glyphs: It is believed that Cthulhu and his spawn brought these strange symbols to earth and taught them to humans. These symbols bear great similarity to those on the mysterious rongorongo boards found on Easter Island (see Rapanui, above). The symbols are most often described as "coral-shaped". Deep ones make infrequent use of these symbols.



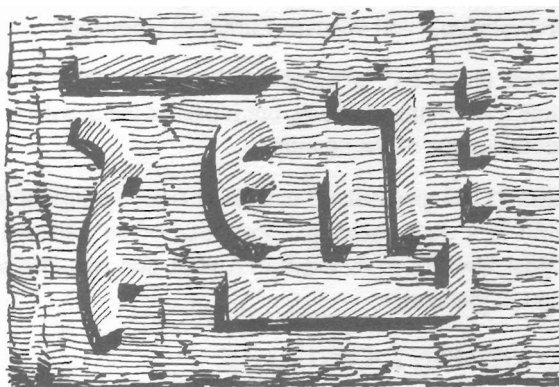
R'LYEH GLYPHS

Senzar: Senzar is the ancient language of Atlantis, used to scribe the text of the original Book of Dzyan. A cuneiform script utilizing wedge-shaped characters, it is very similar to the still undeciphered Linear A cuneiform attributed to the Minoans. The Atlanteans used papyrus made from palms for their books.



SENZAR

Tsath-yo: The Hyperboreans used a hieroglyphic language of which few original examples exist. Hyperboreans wrote on scrolls and codices of parchment made from the skins of prehistoric animals.



TSATH-YO

Yithian Script: The Yithians used a curvilinear script written in large books with pages of thick membrane and covers of metal. When kept in their archives, these books may survive for millions of years.



YITHIAN SCRIPT

An Alternate Resistance Table

by Davide Gallorini (*er.prana@tiscalinet.it*).

The math you will see may disturb your mind and erode your Sanity! You are warned! Go on at your own risk, and may the Elder Sign protect you.

The original Resistance Table found in the *CoC* rules is a linear function, more than a matrix, as it is written. It can be read as:

$$\begin{aligned} \text{PoS} &= D \times 5 + 50 \\ \text{where PoS is the percentage chance of success,} \\ D &= \text{AV} - \text{PV} \\ \text{AV} &= \text{Active Value} \\ \text{PV} &= \text{Passive Value} \end{aligned}$$

Example: My STR is 13. My chance *of* lifting a SIZ 17 object is $\text{PaS} = (13 - 17) \times 5 + 50 = 30\%$.

Easy, isn't it? Now, where is the problem? Simple: if $D > 10$, then you have automatic success; if $D < -10$, then you have automatic failure! I personally dislike this certainty, and so my unstable mind started thinking of a different approach. I decided to use a new function to resolve Resistance rolls, and I chose an asymptotic function (SAN check! SAN loss $1/1D2$).

I choose this one, as it initially behaves as the original Resistance function, with the same slope:

$$\begin{aligned} \text{PoS} &= 50 \times (1 + \text{ATAN}(D \times \text{PI} / 20) \times 2 / \text{PI}) \\ \text{where ATAN is the trigonometrical arctangent} \\ \text{PI} &= 3.141593 \end{aligned}$$

(Major SAN check! SAN Loss $1D3/1D6$)

Q: How does all this math translate into human-readable numbers?

A: It's simple, look at the following Alternate Resistance Table!

"D" represents the *absolute value* of the difference between the active value and the passive value.

"+" represents the character's chance for success when D is *negative*, i.e., the active value is *less* than the passive value.

"-" represents the character's chance for success when D is *positive*, i.e., the active value is *greater* than the passive value.

D	+	-	D	+	-	D	+	-
100-81	98%	02%	18-17	89%	11%	8	79%	21%
80-58	97%	03%	16	88%	12%	7	77%	23%
57-45	96%	04%	15	87%	13%	6	74%	26%
44-37	95%	05%	14	86%	14%	5	71%	29%
36-31	94%	06%	13	85%	15%	4	68%	32%
30-27	93%	07%	12	84%	16%	3	64%	36%
26-24	92%	08%	11	83%	17%	2	60%	40%
23-21	91%	09%	10	82%	18%	1	55%	45%
20-19	90%	10%	9	80%	20%	0	50%	50%

Q: Yeah, but how do I read it?

A: D is always Active Value- Passive Value. If D is positive, look at the "+" column; if D is negative, look at the "-" column.

Example: My STR is 13 and I want to move that SIZ 35 car; what are my chances of succeeding?

$$\begin{aligned} D &= 13 - 35 = -22 \\ \text{PaS} &= 9\% \end{aligned}$$

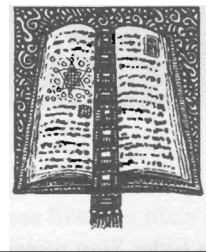
Enjoy! •



FORBIDDEN BOOKS

*A collection of mind-melting tomes
with which to plague your players.*

*by Keith Herber with Kevin Ross
and Daniel Harms.*



Books of hideous lore have long been a staple of Mythos fiction and gaming alike. The following expands upon the various Mythos tomes listed in the *Call of Cthulhu* 5.5 and 5.6 rules. Much of the information given is based on the creating authors' ideas and implications. Additional details have been created where information was otherwise lacking.

Unlike the great tomes such as the *Necronomicon* and *Unausprechlichen Kulten*, a good many of these works are not necessarily frightening or horrific. Some are simply scholarly works, or collections of poetry, but recently published, which can be found on the shelves of libraries. These books do not necessarily impart Mythos knowledge to the uninitiated. They are at best viewed as speculative works, and often as the product of eccentrics. Investigators who have had experience with the Mythos, however, recognize these writings for what they truly are and upon reading them garner all benefits and losses. (See also "Books and Sanity: Alternate Rules" on pages 204--205.)

SUGGESTED OPTIONS

Descriptions include what topics each book covers. It is suggested that when using a tome for reference that the Cthulhu Mythos x5 modifier only be applied when researching topics specifically listed for that book. Researching outside the book's listed topics yields only a x1 chance of success—although this might be raised to x2 or x3, as the keeper wishes. The only exception to this rule is the *Necronomicon*, which provides a x5 chance of success regardless of the question asked. Other factors may also be involved, including the date the material was written, the general scope and detail of the work, etc. keepers should feel free to adjust the modifier number to reflect the situation or decide that a book does or does not hold the desired information.

A list of suggested spells accompanies each book description. Most of these spells are found in the rulebook, but a few new ones are included at the end of the section. Some spells are fragmentary, so the investigators must take any measures the keeper feels are necessary to fill in the gaps. The listings are only suggestions and the keeper should feel free to add, subtract, or alter the list of spells as he sees fit.

A study time is offered—the length of time a typical investigator needs to spend to fully digest the contents of a work. Given in weeks, it is assumed the reader makes the study a near full time occupation, spending six hours a day reading, making notes, checking translations, and so forth. If the keeper desires, the investigator may make the appropriate Read Language check once per week, with successes counting against the total and failures meaning the investigator's week was wasted. The keeper may wish to shorten or lengthen the study time—page 125 of the *CoC* 5.5 and 5.6 rulebooks contains a workable system for this.

Following the regular reading time is the suggested time for skimming the book. As in the *CoC* rules, this costs half the Sanity of normal reading, and imparts no Cthulhu Mythos skill. Once again, this assumes a six-hour workday; at the keeper's option, an investigator may read longer if they succeed in a roll based on their Constitution. (See also "Feverish Study, an Amusing Optional Rule" on page 37.)

Other benefits accruing from the study of these tomes are also suggested. A few offer the opportunity to learn ancient or unknown languages; most offer one or more skill checks in particular areas of knowledge. For those who want to add a supernatural aspect to these books, possible repercussions of reading them are also listed. Again, these additional benefits are optional and keepers should make their own decision regarding their use.

HANDLING BOOKS IN CALL OF CTHULHU

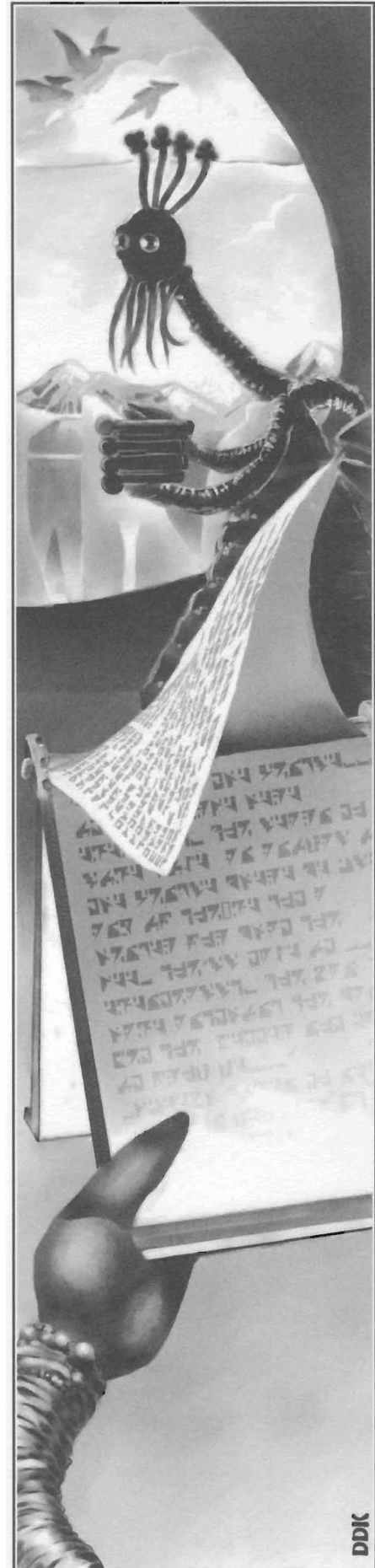
Choosing a Book for Inclusion: The books of the Cthulhu Mythos should not be interchangeable. The keeper should not only consider the tome's statistics (clearly, giving the *Necronomicon* to a group of new characters is a bad idea), but the period in which it is written, the author, and so forth. If the keeper wants the players to examine the Mythos scientifically, they might insert *Cthulhu in the Necronomicon*. If they want merely to hint enigmatically at horrors behind the facade of everyday life, the feverish poetry of *People of the Monolith* might do the trick. If desired, the keeper might look over comparable books from the proper subject and period at the local library to understand the tone.

The copy's history may also be important. Why does its current owner own it? Is the owner a collector of rare occult books? Does he or she need it for a certain purpose, or is the owner ignorant of its true contents? Where did he or she

find it? Was it bought? Stolen? Who were the previous owners? The keeper need not spend a great deal of time on this, but a few thoughts may add richness to the setting and provide opportunities for future scenarios.

Copy Alteration List: Not all books are created equal, not even those from the same publisher. This list is intended for keepers who want to add some distinctiveness to the books their characters find.

- Book bound in human/inhuman flesh
- Book's cover bears false title
- Book locked; Locksmith roll to open, otherwise STR x5 to open (but DEX x3 to keep the book intact)
- Deluxe edition (worth more)
- Autographed (worth double or more- may contain interesting inscription)
- Book was once a gift, and bears a dedication
- Pages fallen out of binding (- 1 percentile to Cthulhu Mythos rating or remove one spell)
- Other papers bound in with book (could be useless or important)
- Pages pasted together (by accident or to conceal information)
- Section or sections of book bound separately (and may not be present)
- Parts of book highlighted, blacked out, or removed by previous owner
- Copious annotations (D6; 1-2 same language, 3-4 modern language, 5-6 ancient language; +ID3 Cthulhu Mythos percentiles and - ID4 Sanity)
- Partial translation for some lines written in (- 2 weeks for reading, assuming translations are in the reader's native language)
- Large sections in code (without decoding, reader gains only 1/2 Mythos, number of spells; keeper's discretion on how code can be broken)
- Scribe/translator not fluent in language (some of book's content remains corrupt)
- Blurred handwriting/print (- 1% Mythos or spell rendered incomplete)
- Pages smeared with odd substance- blood/ichor/wax/grease/crayon (no SAN loss unless great amount of text covered)
- Extra-illustrated copy with tipped-in plates (small additional SAN loss if particularly gruesome)
- Former owner was a person of minor renown (worth 10-40% more)
- Book mistreated by previous owners (makes copying very likely to destroy the book)
- Bookmark (possibly a clue for discerning investigators)
- Other documents hidden in endpapers
- Small item (such as a key) hidden in binding
- Annotations on one particular spell (cuts down learning time, assuming the notes can be read)
- Marginal notes indicate the book was enchanted to aid in one particular spell (+5% when original book used during casting)
- Text of one spell corrupted (keeper should decide whether the spell fails, or is changed in effect)





- Book carries disease from previous owner (keeper's discretion)
- Sketch on one page of book is a tiny gate (keeper's discretion as to what lies on the other side, and if something might escape)
- Book stolen from library or private collector who wants it back (could lead to criminal charges)
- Bugs (such as silverfish) inside book; they may move to rest of collector's library
- Invisible writing on one page
- Book includes curse
- Slow-acting contact poison or hallucinogen in the pages
- Book is focus for ghost or poltergeist
- Book opens up possibility of psychic attack (Y'golonac is a traditional favorite, but it might also be a previous owner)

PRESERVATION

Making Copies: present-day investigators often want to run to the nearest copy center and run off dozens of copies of any Mythos book they find. More savvy investigators may attempt to make microfilm or photographic records of the book, or to scan it into a computer system. If this occurs, the keeper should keep the following notes in mind:

- Many older books begin to fall apart if handled roughly when being copied (by having the spine pushed down). This varies with the condition of the book, but the danger line for present day investigators is thought to begin around 1930. Most libraries own copiers which eliminate this problem, but few other places have them.
- The copying process may not be perfect- pages may be missing, print on diagrams may be too light to read, files may be lost or corrupted, and so forth. The keeper might ask for periodic checks against a relevant skill (Spot Hidden, Photography, or Computer Use), depending on the care the investigators put into the copying process, to determine if spells and the like are legible. This danger is even more acute if the investigators make copies of copies.
- The magical properties of the text (if any) may no longer be in effect. This could be good or bad.

The degree to which these problems affect the investigators is a result of the age of the book, the copier's training, access to proper equipment, and the time and effort expended. A gangster who runs off some quick copies of a ritual one afternoon at the local copy center will do much more damage than a librarian who spends weeks doing the job right on copiers designed to minimize the damage.

Finally, the more copies the investigators make, the more likely it is that one will fall into the wrong hands. Investigators may take a minor SAN loss if a copied text becomes widely available.

In the present day, the public dissemination of a Mythos text has been made ridiculously easy. Anyone can gain a free e-mail address or web page and thereby gain access to thousands of readers. Some investigators may be tempted to create a text file or World Wide Web page version of their Mythos tome. The keeper should bear in mind that a scanner will probably be just as destructive to the book as a copier, and that the investigator's dream can become their nightmare when used by the opposition.

In earlier eras, the only option that may be available to investigators is to painstakingly copy portions of the manuscript by hand. Handling this is left to keeper's discretion, though it is suggested that the process should be at least as long as reading the book and that sufficient room for error exists.

Selling and Buying Mythos Books: Most investigators would sooner sell their home than give up their libraries, but there may come a time when someone decides to part with a particularly rare tome. Given the complexity of pricing books, it is advised that

the keeper either check some Web sites such as www.abebooks.com for pricing, based on a volume of comparable age and subject. More simply, base your assessment on the investigator's need for cash. A few ideas which the keeper may want to consider:

- Rare does not mean valuable: That Mythos tome that is so priceless to the right person might not be considered particularly valuable by booksellers—some of whom may even condemn it as a fake. Those which are famous, or are a few centuries old, are more likely to command a high price.
- Condition: Cultists and investigators, neither of whom are good caretakers, are often the owners of these books. As such, their copies will probably be of lesser value than the usual market rate.
- Caveat venditor: Selling any such book may attract all manner of unsavory characters, previous owners looking for revenge, curious collectors, and so forth.

Buying Mythos books is a task which the keeper should rarely allow. It is unlikely that the important books of the Mythos will ever be publicly advertised. In addition, the keeper may safely assume that the campaign's cultists or other organizations will get to most advertised books well before the investigators do. However, those books which are not immediately recognizable as Mythos tomes, or that were printed recently, have a better chance of being found.

AZATHOTH AND OTHER HORRORS

"Out of what crypt they crawl, I cannot tell,
But every night I see the rubbery things,
Black, horned, and slender, with membraneous wings,
And tails that bear the bifid barb of hell."
- Edward Pickman Derby, "Dreamtime", 1919.

This slim book contains a collection of poems—"nightmare-lyrics"—by the talented, oversensitive Arkham poet, Edward Derby. The first edition of 50 copies was put out by a firm in Cambridge in 1916, and a later printing of 1400 copies was printed in 1919 by the author's imprint, Onyx Sphinx Press. A small, 3-112 by 5-1/2 inch volume bound in

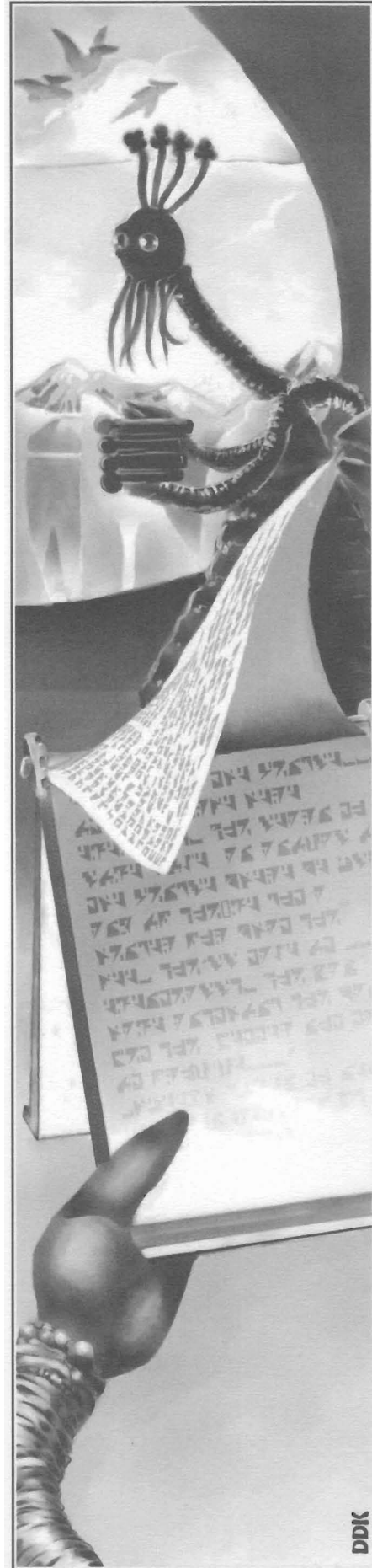
EDWARD PICKMAN DERBY (1890-1933)

The poet Edward Derby was born in Arkham, Massachusetts, and later attended Miskatonic University. During the late twenties and early thirties he and his wife, Asenath Waite Derby, occupied the old Crowninshield manor east of town along with three servants from Innsmouth. A past friend of the mad poet Justin Geoffrey, Derby apparently suffered from a nervous condition that precluded an active, normal lifestyle. Aside from occasional appearances in magazines and minor anthologies of poetry, *Azathoth and Other Horrors* is his single published work.

Derby's wife is actually a half-human, half-deep one woman from Innsmouth. Asenath herself is actually long dead, buried with the corpse of her father, the notorious Innsmouth wizard, Ephraim Waite. Waite's spirit, in Asenath's body, currently practices temporary mind-swapping with the weak-willed and rapidly deteriorating Derby, preparing for a final and permanent transfer.

The strain of this magical experiment eventually leads Derby to kill his wife and become incarcerated in a mental institution in 1933. There he is killed by his best friend, Daniel Upton, who is convinced that Ephraim's mind is possessing Derby's body.

In the mid-1940s, Derby's works begin a resurgence when it is discovered that he wrote a large number of unpublished short horror stories. Whether these have gained a large audience since then, and the possible benefits derived from reading them, is a matter best left to the keeper.





black letter, it occasionally is found on the shelves of new or used bookstores. In the 1920s, new copies can be purchased directly from the author in Arkham. The book is republished in 1945 by Vartan Bagdasarian's Azathoth House, and becomes a collector's item worth up to \$500. It contains no spells, nor does it provide any other benefits.

Aside from the title poem, the collection includes: "Nemesis Rising", "Charnel House", "To Asenath", "Dead But Not Gone", "Medusa's Kiss", and others. Eight line drawings, executed by Arkham artist Jackson Eckhardt, grace its pages. *Sanity loss* $\mathcal{J}/\mathcal{D}4$; *Cthulhu Mythos* +4 percentiles; average 1 week to study and comprehend/Z hours to skim.

THE BOOK OF DZYN

"... Listen, O Sons of Earth, to your teachers- the Sons of the Stars. Learn, there is neither Height nor Depth, for all is one ... The Dark Mother's Spawn filled the cosmos. A great battle was fought between Those Within and Those Without, and battles fought for space, the Seeds of the Gods appearing and re-appearing everywhere."

- anonymous, English manuscript, 16th century.

Supposedly of Atlantean origin and reputed to be "the oldest book in the world", the actual existence of the *Book of Dryan* (pronounced "zon") has never been verified. Legend has it that the oldest known version-sometimes called the *Stanzas of Dzyan*-is written on palm leaves in the ancient Senzar language of Atlantis, and even the first chapters of that book came to earth from the planet Venus when its inhabitants came to Earth to instruct humanity. This work is supposedly the first volume of commentary on the *Kiu-ti*, a set of books kept at Xigaze in Tsang and said to be the origin of the scriptures of all religions. The book supposedly describes the history of the world from its very beginning, and covers the prehistoric civilizations of Atlantis, Hyperborea, Lemuria, Lomar, and others. It also outlines a cosmology of interlocking universes and worlds ruled by hierarchies of solar deities served by angelic spirits. The underlying theme of the work is that metaphysical evolution will allow lesser species to achieve higher status.

THE ATLANTEAN VERSION

Some believe the original Atlantean version still exists, hidden away in a secret temple in Tibet-or kept by an inhuman monk somewhere on the lost Plateau of Leng, depending on whom you ask. Copies may also have existed in the great libraries of Imperial China; if so, they are long gone. Others claim that the book was long ago destroyed, knowledge of it coming only through visions or dreams granted by those variously known as "the Masters", "the Brothers", or "the Mahatmas."

Such visitations are usually the product of long years of diligent study and searching for personal enlightenment. The Masters (appearing as figures dressed in Indian or Tibetan garb) appear to the person while asleep or during astral travel. Upon awakening from the dream or vision, the recipient must make all efforts to quickly transcribe what he has been told; memories of the dream fade quickly. Although a single dream may impart the entire contents of the work, transcribing a complete version takes upward of twelve weeks of undisturbed effort, perhaps refreshed by continuing dreams. Only a complete version of the original Atlantean imparts all the benefits described below.

It is theorized that the Masters are ancient Atlantean priests or wizards who exist in the city of Shamballah beneath Tibet, from which they travel astrally throughout the dimensions. Some hold that it is only their earthly spirits that have lingered here in order to transmit this important knowledge. Others claim the messages come from an alien race of beings known only as "the Old Ones." *Sanity loss* 1D612D6; *Cthulhu Mythos* +9 percentiles; average 22 weeks to study and comprehend/44 hours to skim.

THE POLYGLOT COPY

This version was found in 595 A.D. in a cave near the Tibetan border. It passed through a number of hands before a missionary deposited it in the Wharby Museum in England

in 1902. The book is in a combination of Chinese, Sanskrit and Pnakotic glyphs, and requires rolls in all three. *Sanity loss 1D4/1D8; Cthulhu Mythos +8 percentiles; average 20 weeks to study and comprehend/40 hours to skim.*

THE CHINESE AND SANSKRIT EDITIONS

Chinese and Sanskrit translations were kept at large libraries in China and Tibet, though all of these vanished many years ago. One lies in a small temple in the Karakoram mountains of Tibet, another at a secret cave near Okhee Math in the Himalayas. *Sanity loss 1D4/1D8; Cthulhu Mythos +7 percentiles; average 18 weeks to study and comprehend/36 hours to skim.*

THE ENGLISH MANUSCRIPT

A partial and faulty English manuscript has been in circulation since the 16th century. Although corroborative evidence is lacking, the constant references to "angels" have led some scholars to attribute it to Dr. John Dee. *Sanity loss 1D3/1D6; Cthulhu Mythos +9 percentiles; average 14 weeks to study and comprehend/28 hours to skim.*

MADAME BLAVATSKY'S VERSION

This rendering appeared first in Madame Blavatsky's *The Secret Doctrine* in 1888. Blavatsky's version is blunted by her competitiveness with the science of the day, and much wisdom seems to have been lost in the process. *Sanity loss 0/1D2; Cthulhu Mythos +0 percentiles; average 2 weeks to study and comprehend/4 hours to skim.*

A STUDY OF THE BOOK OF DZYAN

Written by Joachim Feery and privately published around 1930, this slim brochure reveals much about the legends regarding this fabled book. *Sanity loss 1D3/1D6; Cthulhu Mythos +4 percentiles; average 6 weeks to study and comprehend/12 hours to skim.*

SPELLS

Atlantis is known to have been a hotbed of cults and sorcery and a complete Atlantean version might conceivably contain dozens of spells. Keep in mind that the unseen "Masters" impart only as much knowledge as they wish. The Chinese and polyglot manuscripts contain Call Forth Child of the Wood (Summon/Bind Dark Young), Call Forth Spirit of Fire (Summon/Bind Fire Vampire), Call Forth Spirit of Water (Contact Deep One), Call Forth the Unseen Walker (Summon/Bind Dimensional Shambler), Call Forth Wind Spirit (Summon/Bind Byakhee), Contact Masters* and Dream Vision (Contact Deity/ Cthulhu). The English translation lacks the spells Call Forth Spirit of Fire, Call Forth Spirit of Water, and Contact Masters. Blavatsky and Feery's works contain no spells.

Versions made by investigators will have only those spells the Masters wish them to know.

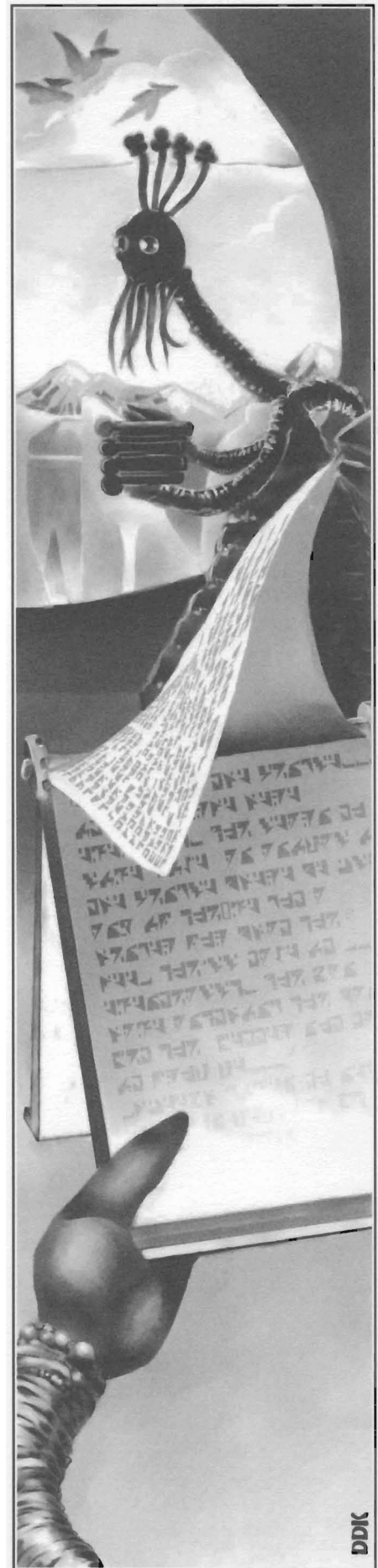
OTHER BENEFITS AND EFFECTS

Reading the English language version of the book rewards the character with a check in his Occult skill. Anyone who receives dreams and visions sent by the Masters also gains the ability to read the forgotten Senzar language of Atlantis. The basic, beginning Mythos Language (Senzar) skill is 1D6+1 percentiles. The keeper should decide the true nature of the Masters, and what consequences may befall those who deal with them.

THE BOOK OF EIBON

"For Ubbo-Sathla is the source and the end. Before the coming of Zhothaquah or Yok-Zothoth or Kthulhut from the stars, Ubbo-Sathla dwelt in the steaming fens of new-made Earth . . ."
- English translation, 15th century.

The origin of this work and the identity of its author are shrouded in mystery. Occult tradition attributes this work to Eibon, a reputed wizard of ancient Hyperborea. After





the destruction of that land, a secretive cult preserved the manuscript and passed it down through the ages. The book has likely never been printed; all known copies are in manuscript form. The earliest known version is the Latin *Liber Ivonis*, written by Caius Phillippus Faber between 800-900 A.D. Six copies of this manuscript are known to exist, the oldest believed to date from the mid-IIth century.

The work deals with Hyperborean religion and sorcery including Tsathoggua and his formless spawn, the serpent folk, Abboth, Atlach-Nacha, the ice-worm Rlim Shaikorth, and others. Eibon attributes his magical powers to Tsathoggua, the Toad God, and the work describes many incantations and spells in its 500+ pages.

THE HYPERBOREAN VERSION

Although unknown and its existence questionable, the original Hyperborean version written on parchment from prehistoric animals would be the most complete. *Sanity loss* 1D10/1D20; *Cthulhu Mythos* +17 percentiles; average 50 weeks to study and comprehend/100 hours to skim.

THE ATLANTEAN VERSION

A cult dedicated to the *Book of Eibon's* survival supposedly bore it to the land of Atlantis, and thence to Hyboria, when their own civilization vanished beneath the glaciers. *Sanity loss* 1D8/2D8; *Cthulhu Mythos* +16 percentiles; average 48 weeks to study and comprehend/96 hours to skim.

THE EGYPTIAN VERSION

Atlantean traders are said to have brought the *Book of Eibon* to Egypt. Rumor has it that copies in hieroglyphs still exist in the tombs of certain banished priests. *Sanity loss* 1D8/2D8; *Cthulhu Mythos* +15 percentiles; average 43 weeks to study and comprehend/86 hours to skim.

PUNIC AND GREEK VERSIONS

The first historical copies on record are lost versions in Punic and Greek. The Punic version was made around 1600 B.C. by Imilcar Narba, but most copies were destroyed in the destruction of Carthage. Various fragments of this work were translated into Greek, and in 960 A.D. Theodorus Philetas compiled them into a nearly-complete Greek volume. *Sanity loss* 1D6/2D6; *Cthulhu Mythos* +14 percentiles; average 40 weeks to study and comprehend/80 hours to skim.

THE LATIN EDITION

The Latin *Liber Ivonis* is believed to be the earliest version of this book still in existence. The six known manuscript copies are found in major library collections scattered around the Western world. Some say this translation was printed in 1662, but no copies have appeared. *Sanity loss* 1D4/2D4; *Cthulhu Mythos* +13 percentiles; average 36 weeks to study and comprehend/72 hours to skim.

THE FRENCH TRANSLATION

A translation in medieval French, the *Livre d'Ivon*, was made some time in the 13th century by Gaspard du Nord of Vyones, a student of alchemy and the black arts and a pupil of the mythical wizard Nathaire. Du Nord supposedly made this copy from a Greek manuscript in the possession of his former master. There are thirteen manuscript specimens of this work in existence. *Sanity loss* 1D4/2D4; *Cthulhu Mythos* +12 percentiles; average 36 weeks to study and comprehend/72 hours to skim.

ENGLISH TRANSLATIONS

The English language *Book of Eibon* was made by an unknown translator (possibly one of those who worked on the King James Bible) in the 15th century. Eighteen copies are believed extant, all almost identically flawed and incomplete. *Sanity loss* 1D4/2D4; *Cthulhu Mythos* +11 percentiles; average 32 weeks to study and comprehend/64 hours to skim.

SPELLS

The following list of spells is that found in the Greek, Latin and French versions: Call/Dismiss Azathoth, Call/Dismiss Rlim Shaikorth*, Circle of Warding*, Contact Formless Spawn of Zhothaquaah (Tsathoggua), Contact Kthulhut (Contact Deity/Cthulhu), Contact Yok-Zothoth* (Contact Deity/Yog-Sothoth), Contact Zhothaquaah (Contact Deity/Tsathoggua), Create Barrier of Naach-Tith, Create Gate, Create Mist of Releh, Deflect Harm, Eibon's Wheel of Mist, Enchant Brazier, Enchant Knife, Green Decay*, Levitate, Petrify*, Voorish Sign, Wither Limb. The English version omits Call/Dismiss Rlim Shaikorth, Create Barrier of Naach-Tith, Deflect Harm and Voorish Sign. The Punic and earlier editions may include the spells Contact Child of Zhothaquaah* (Contact Child of Tsathoggua), Command Dhole, Command Ghost, and any other spells the keeper chooses.

OTHER BENEFITS AND EFFECTS

Anyone studying this book is rewarded with skill checks in Astronomy and Occult. The reader may feel an unaccountable longing to view the land of Hyperborea, now hidden beneath the ice of Greenland.

EIBON

Eibon was the most powerful wizard Hyperborea ever knew. Born in the town of Iqqua, Eiben's family was driven forth by the priests of the elk-god Yhoundeh, and the orphaned youngster took refuge in the tower of the wizard Zylac, to whom he became apprenticed. After Zylac's untimely demise, Eibon traveled about the countryside, his fame growing with every stop. After some time, he settled down in a tower on Mhu Thulan, the ultimate peninsula of the continent. There he worshiped the toad-god Tsathoggua, the ancient deity of the furry prehumans that formerly inhabited the Hyperborean continent. Eibon was said to have been not only a master sorcerer but also a great poet and sculptor.

Legend holds that, charged with heresy by a rival magician, Morghi, Eibon escaped to the planet Saturn through a magic door given to him by Tsathoggua. It was said that on this planet the great Eibon was worshiped as a god. His fate is unknown, though some say his spirit roams the earth, or the Dreamlands.

Some have claimed that Eibon was not a real figure, and that his book was put together by a Greek magician. Even if this is true, the cult which preserved the book may still be active.

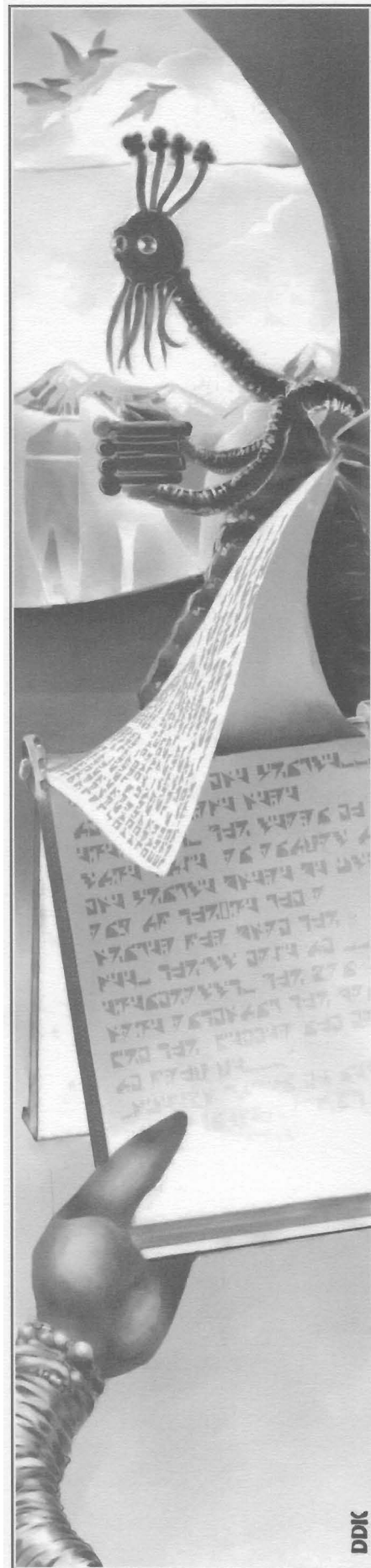
THE CELAENO FRAGMENTS

"Despite the claims of those wiser, it is hard to understand how such cosmic evil can exist without a counter-balancing force for good; for me, it is inconceivable."

- Dr. Laban Shrewsbury, 1915.

This sheaf of hand-written notes was written by Dr. Laban Shrewsbury (see the next page) and deposited at the Miskatonic University library in 1915, shortly before his mysterious disappearance. The author implies that the research was done in an alien library in the distant star system of Celaeno, one of seven stars visible from Earth as the Pleiades, a star cluster in the constellation Taurus. The Eltdown Shards and some of the newly discovered *Pnakotic Fragments* fill in the gaps in the *Celaeno Fragments*, leading some scholars to believe that the three are pieces of a much older work.

In terse, concise language, Shrewsbury describes a pantheon of unknown gods that includes the "aether-beings" Azathoth and Yog-Sothoth, and the elementals Nyarlathotep (earth), Cthulhu (water), Cthugha (fire), and Ithaqua (air). Though such authorities as the Comte d'Erlette back up some of his opinions, most scholars see the *Fragments* as the work of a man desperately attempting to place some order on the chaos





in which he was immersed. Shrewsbury appends some notes as to the nature of the Great Library of Celaeno, and the wisdom and dangers that may be found there.

SHREWSBURY'S NOTES

Miskatonic University officials see these notes as something of an embarrassment, so they have never been published, nor may any but Miskatonic faculty and those approved by the head librarian consult them. The *Fragments* consist of a random collection of arcane scribbles and annotations covering nearly fifty sheets of paper. Some of the pages are oddly stained, the edges charred-looking and brittle, though not actually burnt in any way. *Sanity loss* 1D4/1D8; *Cthulhu Mythos* +9 percentiles; *average 15 weeks to study and comprehend/it) hours to skim.*

THE TUTTLE CELAENO FRAGMENTS

This volume comes to Miskatonic in 1936 from the collection of Amos Tuttle. Much of the material within echoes the *Celaeno Fragments*, but this has been bound in with a great deal of miscellany, including a "R'Iyehian Key". *Sanity loss* 1D4/1D8; *Cthulhu Mythos* +10 percentiles; *average 40 weeks to study and comprehend/Sit hours to skim.*

SPELLS

The notes contain five different spells, none of them labeled in any way. Only reading the notes all the way through reveals their presence. Each requires a successful Cthulhu Mythos roll to properly identify; otherwise the effects of the spells are unknown. Instructions are found for Brew Space Mead, Call Cthugha, Elder Sign, Enchant Whistle, and Summon/Bind Byakhee. Tuttle's book contains only Summon/Bind Byakhee.

OTHER BENEFITS AND EFFECTS

Anyone spending the requisite amount of time studying Shrewsbury's notes receives skill checks in Astronomy and Occult. Tuttle's work grants a bonus in Occult, as well as a beginning skill in Mythos Language (R'lyeh Glyphs) of 20+1D10 percentiles. The reader may feel an inexplicable attraction toward the Pleiades when those stars are visible in the sky.

DR. LABAN SHREWSBURY (1864-?)

Shrewsbury, a respected American anthropologist, was born in Baraboo, Wisconsin. He studied under Edward Tylor at the Oxford Museum, and came to specialize in the mythology and art of the Pacific isles (though he made no recorded trip to the region). In 1903, he became Miskatonic University's first professor of anthropology, but after a few years he cut back on his course load to pursue research. He was the author of several published books, the last his scholarly *An Investigation into the Myth-Patterns of Latter-Day Primitives with Especial Reference to the R'lyeh Text*. Shrewsbury disappeared in 1915 after announcing he was going for a short walk.

Although thought to be dead, Shrewsbury has spent these many years studying in the great library of Celaeno and tracking down different Cthulhu-worshipping cults. Through the subterfuge of a non-existent relative and the unwitting agency of Arkham attorney E. E. Saltonstall, Shrewsbury has been able to retain his old home in Arkham. He frequently makes secret visits to his study to consult his library. He returns in 1935 to complete his *Cthulhu in the Necronomicon*. A fire in 1938 supposedly kills him, but he is seen around the world since then.

Shrewsbury is robust in appearance, a healthy-looking man with longish white hair and bushy eyebrows. A strong Roman nose and prognathous jaw are clues to a prodigious strength of character. He always wears dark, nearly opaque glasses, shielded on both sides. Through some accident Shrewsbury lost both eyes and now perceives the world through a combination of magic and ESP.

CTHAAT AQUADINGEN

"Rise!

O Nameless Ones:

That in Thy Season

Thine Own of Thy Choosing,

Through Thy Spells and Thy Magic,

Through Dreams and Enchantry,

May Know of Thy Coming,

And Rush to Thy Pleasure,

For the Love of Our Master,

Knight of Cthulhu,

Deep Slumberer in Green,

Othuum . . ."

- British Museum manuscript, 11- 12th century.

Aqua is Latin for "water", *dingen* German for "things". The *Cthaat Aquadingen* is a comprehensive study of intelligent underwater life. It includes specific references to the undersea deep one cities near Ponape and Innsmouth, off the Alaskan coast, in Britain's North Sea, in the Indian Ocean, and many other places worldwide. Father Dagon and Mother Hydra are described as the "leaders" of the deep ones. Human cults linked to those sea-creatures- particularly those in the vicinity of Ponape-**are** studied as well. Great Cthulhu and his star-spawn are discussed in detail, as well as the human cults that directly worship them.

Sketchy information can be found about Tsathoggua and Shub-Niggurath, as well as the infamous "Drowners", Bugg-Shash and Yibb-Tstll.

THE GOTHIC COPY

All copies of this early work are believed destroyed. Actually written in a combination of Gothic and R'lyeh Glyphs (checks required in each), this work and others like it circulated through northern Europe during the Middle Ages. Whether the book is original or a translation of even earlier writings is unknown, as is the name of the author or translator. *Sanity loss 1D8/2D8; Cthulhu Mythos +14 percentiles; average 52 weeks to study and comprehend/104 hours to skim.*

THE LATIN

Among the rarest of books, only three hand-made copies are known to exist: one in the British Museum and two others in the hands of private collectors in Britain. All copies were apparently made at the same time, around the 11th or 12th century, by the same hand. Over 700 pages of black-letter text, it contains illustrations of a grotesque and blasphemous nature. *Sanity loss 1D8/2D8; Cthulhu Mythos +13 percentiles; average 46 weeks to study and comprehend/92 hours to skim.*

THE MIDDLE ENGLISH TRANSLATION

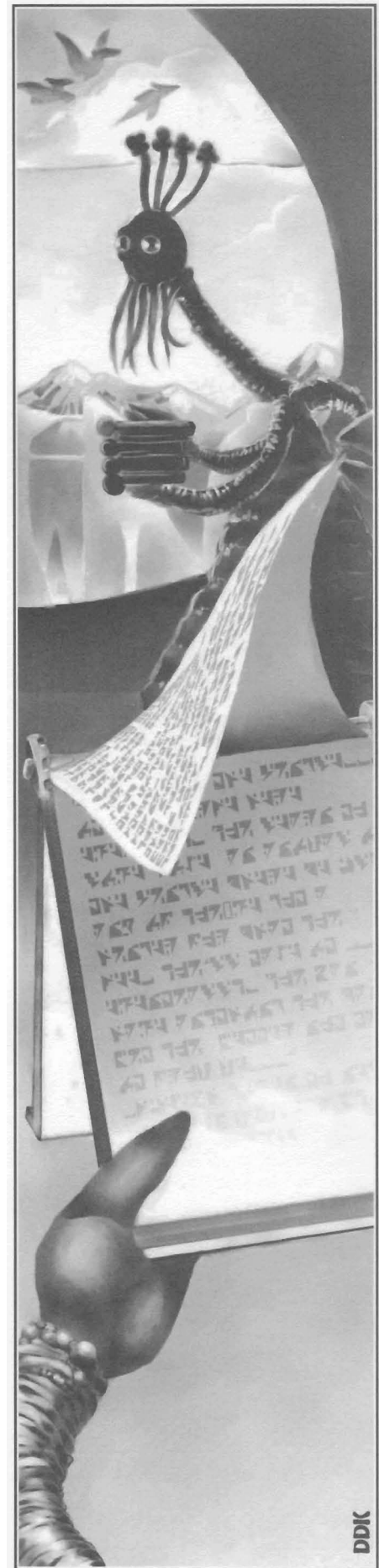
This incomplete and deeply flawed translation was produced as a single bound manuscript by an unknown author sometime during the 14th century. It is currently held by the British Museum. *Sanity loss 1D4/2D4; Cthulhu Mythos +6 percentiles; average 29 weeks to study and comprehend/58 hours to skim.*

FEERY'S NOTES ON THE CTHAAT AQUADINGEN

Occultist Joachim Feery produced a small brochure, *Notes on the Cthaat Aquadingen*, similar to his treatises on the *Necronomicon* and the *Book of Dzyan*. *Sanity loss 1D4/1D8; Cthulhu Mythos +6 percentiles; average 8 weeks to study and comprehend/16 hours to skim.*

SPELLS

Bring Forth the Great One (Call Bugg-Shash*), Call to the Drowner (Call/Dismiss Yibb-Tstll*), Dreams from God (Contact Deity/Cthulhu), Dreams from Zattoqua (Contact Deity/Tsathoggua), Dreams of the Drowner (Contact Deity/Yibb-Tstll), Nyhargo





Dirge*, Speak with Father Dagon (Contact Dagon), Speak with God-Child (Contact Star-Spawn of Cthulhu), Speak with Mother Hydra (Contact Hydra), Speak with Sea Children (Contact Deep Ones). The procedure for creating the Elder Sign is also included, but requires a successful Idea roll to be understood. Feery's Notes contain no spells. The Middle English version omits Dreams from Zattoqua and Nyhargo Dirge.

OTHER BENEFITS AND EFFECTS

Reading the original or the Middle English version awards skill checks in Anthropology, Natural History, and Occult. Feery's gloss awards a check in Occult only. This book was traditionally bound in human skin, and the cover tends to sweat when the humidity drops below a certain level (0/ID3 sanity the first time this is noticed).

CTHULHU IN THE NECRONOMICON

"The Arab's book is generally a mish-mash of hashish-influenced visions and the romantic ravings of a poet; but a careful, and above all, selective study of the elements reveals much to the scientific and modern mind."

- Dr. Laban Shrewsbury, 1915.

This unedited, typewritten manuscript was passed on to Laban Shrewsbury's publishers just before his 1938 disappearance. Apparently a follow-up to his previously published *An Investigation into the Myth-Patterns of Latter-Day Primitives with Especial Reference to the R'lyeh Text*, university officials ruled the manuscript too outré for publication, and Shrewsbury resorted to a vanity press. Edward Holger, one of Doctor Shrewsbury's fellow professors, filled out the rest of the book using notes in his former colleague's office and it was published in 1946. Some say that Holger nursed a secret grudge against Shrewsbury, and was responsible for the wild tone and disputable conclusions which characterize this work.

Shrewsbury's manuscript begins with the *Necronomicon's* numerous references to a monstrous "water elemental" or "god" called Cthulhu. Beginning from here, Shrewsbury sets off on a journey through the mythology and folklore around the world. Cthulhu is most often described as a monster waiting to rise up from the deeps to rule over the earth. Shrewsbury tells of Cthulhu's power to affect men's dreams and warns of a worldwide cult dedicated to the creature's return-though his bias is evident in that little of his study describes the Cthulhu cult in Western culture. The manuscript runs about 120,000 words on 492 double-spaced pages. *Sanity loss 1D3/1D6; Cthulhu Mythos +6 percentiles; average 14 weeks to study and comprehend/28 hours to skim.*

SPELLS

The few spells described are transcripts of Polynesian rites. All require material components such as the sea, seashells, or other accoutrements. At the keeper's option, these spells are incomplete, and a successful Anthropology or Library/Internet roll is required to fill in the gaps. Contact Deep Ones, Contact Deity/Cthulhu, Elder Sign.

OTHER BENEFITS AND EFFECTS

Anyone studying this book receives skill checks in both Anthropology and Occult. There are no odd effects for reading this book, but those who are driven insane by it often have a tendency to create grand mythological schemes, stringing together the beliefs of disparate cultures with no logical basis.

CULTES DES GOULES

"Lest some would label it blasphemy, I have chosen to explain certain actions and beliefs, and let God be the judge of us all."

- François Honoré-Balfour, 1703.

This privately printed and circulated volume appeared in Paris in the early months of 1703. The work was supposedly the work of François Honoré-Balfour, the Comte

d'Erlette, though some assert that it derived from a manuscript written by one of his predecessors that had circulated among Parisian occultists for years. Immediate clerical denunciation was followed by civil action against the printer; the aristocratic status of the author, François Honoré-Balfour, exempted him from formal charge or punishment. Balfour never published again and by all accounts spent the last twenty years of his life in self-imposed seclusion.

The book alleges the widespread existence of necromancy and necrophilia in France around the turn of the century. Although graverobbing was not uncommon at the time, d'Erlette describes an actual society of tomb-robbers and grave-despoilers, detailing their rites and practices. Necrophagy was indulged in at initiation ceremonies, the members thereafter referring to themselves as "goules". Other, scarcely less abhorrent acts involving the purported resurrection or at least, reanimation of the dead for purposes of divination and, in some instances, copulation, are also detailed. The cult is thought to have gone underground shortly after publication of the book, and no concrete evidence of their existence has ever been found.

Topics covered are the witch covens of France and their ties to a secret society of subhumans (ghouls) said to inhabit the catacombs beneath Paris. Nyogtha is mentioned often, as is Shub-Niggurath (who is somehow linked to werewolves and other lycanthropes).

THE FRENCH MANUSCRIPT (OPTIONAL)

Balfour derived his work from an earlier manuscript written by a predecessor, Antoine-Marie Augustin de Montmorency-Ies-Roches, who vanished by the king's order in 1681. His book was never published, but was copied and distributed clandestinely since 1665. *Sanity loss 1D4/1D10; Cthulhu Mythos +11 percentiles; average 20 weeks to study and comprehend/40 hours to skim.*

THE ORIGINAL FRENCH PUBLICATION

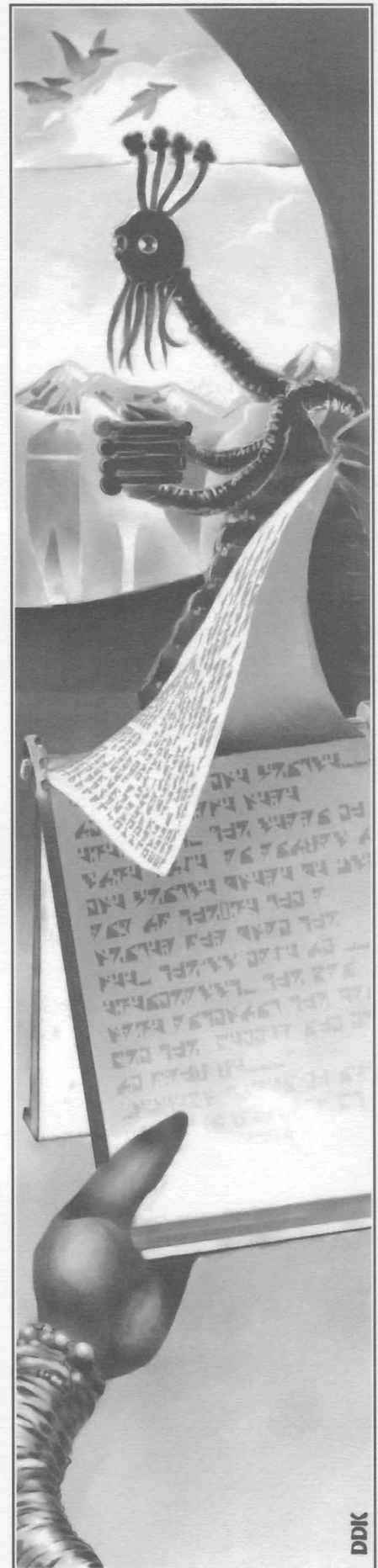
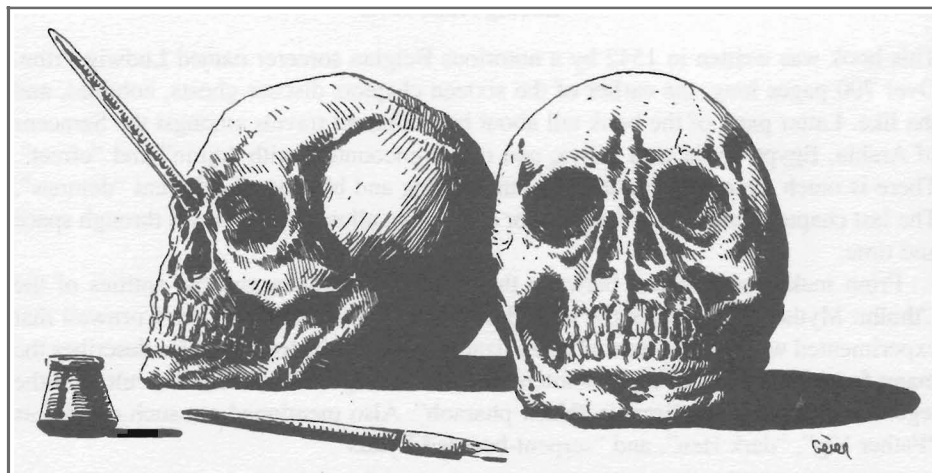
A private printing, it is believed that no more than sixty copies of the original 600-page quarto edition were produced. The accusation that Balfour had three copies of his own specially bound in human skin has never been proven. At least fourteen copies are known to survive, the last surfacing in France in 1906. *Sanity loss 1D4/1D10; Cthulhu Mythos +12 percentiles; average 22 weeks to study and comprehend/44 hours to skim.*

THE EXPURGATED FRENCH EDITION

Published in Rouen in 1737, this expurgated edition is only slightly more common than the first printing. *Sanity loss 1D4/1D8; Cthulhu Mythos +10 percentiles; average 17 weeks to study and comprehend/34 hours to skim.*

ITALIAN TRANSLATION

A few handwritten manuscripts translating the expurgated edition into Italian turn up from time to time. Most of them seem to have been made in the early 19th century.





Sanity loss 1D4/1D8; Cthulhu Mythos +9 percentiles; average 15 weeks to study and comprehend/30 hours to skim.

SPELLS

The unexpurgated publication includes Black Binding, CallIDismiss Nyogtha, CallIDismiss Shub-Niggurath, Contact Ghoul, Resurrection, Shrivelling, SummonIBind Byakhee, SummonIBind Dark Young, and Voorish Sign. The expurgated printing and the translation omit the Call/Dismiss spells and Resurrection, while copies of the original manuscript contain ID8 additional spells of the keeper's choice.

OTHER BENEFITS

Reading this book awards skill checks in History and Occult. Study of this tome teaches the reader enough of the meeping, twittering language of the ghouls to bestow a beginning Mythos Language (Ghoul) skill of 1D10+1 percentiles. At the keeper's discretion, the reader may lose ID3 APP as his or her features become more ghoul-like, and reading the book may accelerate any incipient change into ghouldom.

FRANÇOIS-HONORÉ BALFOUR (1678-1724)

D'Erllette was an eccentric nobleman best remembered for his habit of visiting his home village of Erllette near Vyones, Averoigne, clad only in a dressing gown. Little else is known about the eccentric comte, although rumors and unsubstantiated stories about his activities behind closed doors still circulate, and the affairs he threw on his infrequent trips into Paris are legendary. Although the comte publicly denied that he was involved with the cult described in his book, it is generally believed that he was a full-fledged member.

D'Eriette went into seclusion after the publication of his book. In early 1724, the comte vanished, and four days later his son found his dismembered and partially-devoured body on the grounds. Following the stipulations of his will, D'Eriette's body was placed in a sealed brass casket and buried in a newly constructed vault.

DE VERMIS MYSTERIIS (Mysteries of the Worm)

"Tibi, Magnum Innominandum, signa stellarum nigrarum et bufoniformis Sadoquae sigillum . . . [Come, Great Not-to-Be-Named One, by the sign of the black stars and the seal of toad-shaped Tsathoggua . . .]"
- Ludwig Prinn, 1542.

This book was written in 1542 by a notorious Belgian sorcerer named Ludwig Prinn. Over 700 pages long, the earlier of the sixteen chapters discuss ghosts, zombies, and the like. Latter parts of the book tell about his supposed travels amongst the Saracens of Arabia, Egypt, Syria, and Libya, and of his encounters with "djinn" and "efreet". There is much material regarding the summoning and binding of different "demons". The last chapter contains the formula for a drug that allows one to travel through space and time.

Prinn makes correlations between the Egyptian pantheon and the entities of the Cthulhu Mythos, and relates the legend of a long-lost Bubastis cult in Cornwall that experimented with human-animal hybridization and cannibalism. He also describes the many faces and forms of Nyarlathotep, the crocodile god Sebek and his cult, and the legend of Nephren-Ka, Egypt's "black pharaoh". Also mentioned are such entities as "Father Yig", "dark Han", and "serpent-bearded Byatis".

Prinn goes to great lengths describing the relationship that sometimes exists between magical creatures and the statues and images made after them. These forms can often be used to communicate with the entity, or even summon it.

THE ORIGINAL LATIN

This folio-sized printing in black letter was made in Cologne in 1543, most likely at the press of Eucharius Cervicornus. This printing was quickly suppressed by the church, and only fifteen copies are known to have survived. The one in the collection of the Miskatonic University library is bound in heavy, dark leather and closed by iron hasps. *Sanity loss 1D6/2D6; Cthulhu Mythos +12 percentiles; average 48 weeks to study and comprehend/96 hours to skim.*

THE GERMAN BLACK-LETTER

The German translation was published in 1587. A copy is kept at the British Museum. *Sanity loss 1D4/1D8; Cthulhu Mythos +9 percentiles; average 32 weeks to study and comprehend/64 hours to skim.*

EDWARD KELLEY'S TRANSLATION

This English translation, made by the disreputable medium and associate of John Dee, was published in London in 1573. Some doubt that the book is Kelley's own work, but he was nonetheless expelled from Oxford after its printing. *Sanity loss 1D6/2D6; Cthulhu Mythos +10 percentiles; average 36 weeks to study and comprehend/72 hours to skim.*

LEGGETT'S MYSTERIES OF THE WORM

Charles Leggett's English translation, *Mysteries of the Worm*, was made from the German and printed in London in 1821. Fewer than twenty copies are known to be in the possession of major libraries, but more may be in small libraries or in the hands of private collectors. *Sanity loss 1D4/1D8; Cthulhu Mythos +8 percentiles; average 28 weeks to study and comprehend/56 hours to skim.*

SPELLS

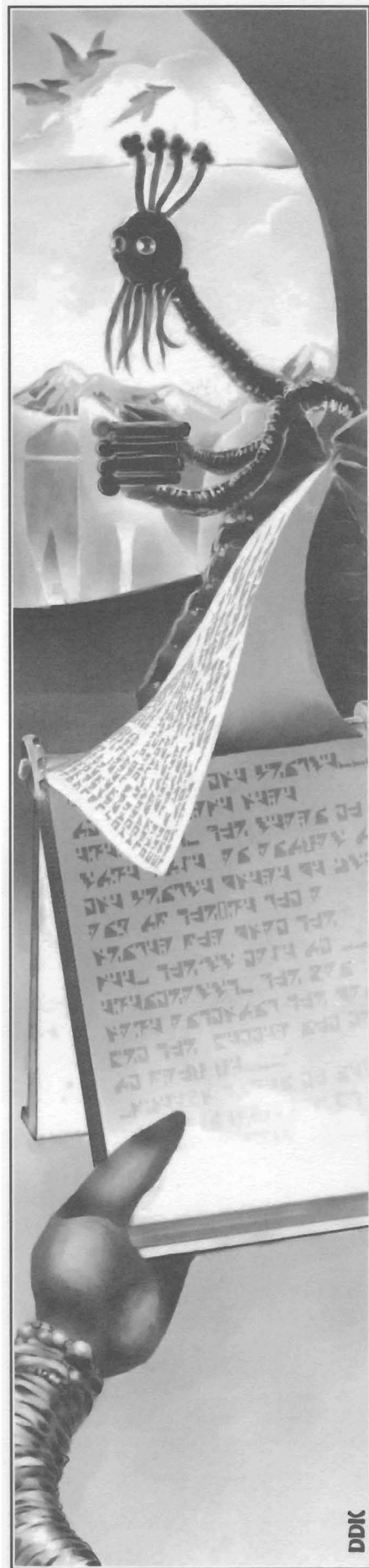
Command Ghost, Contact Deity/Byatis, Contact Deity/Yig, Create Scrying Window, Create Zombie, Invoke Child of the Goat (Summon/Bind Dark Young), Invoke Demon (Summon/Bind Byakhee), Invoke Invisible Servant (Summon/Bind Star Vampire),

LUDWIG PRINN (?-1542)

Ludwig Prinn was a reputed alchemist, necromancer and mage. Born to Flemish merchants, he claimed to be of immense age: a survivor of the disastrous Ninth Crusade of the 13th century who produced musty documents attesting to this fact. Although the old chronicles do show a Ludwig Prinn as a gentleman retainer of Montserrat, most believed that Prinn was no more than a lineal descendant.

Prinn claimed that he was struck on the head in battle and left for dead. Captured by the Saracens, he spent years in Syria training in the magical arts of the East, glibly telling of encounters with djinn and efreet. He also claimed to have studied in Egypt, Galilee, and with the dervishes of Libya, learning from the most powerful wizards of those regions.

In his declining years he lived near Brussels in an abandoned pre-Roman tomb, attended by his "invisible companions" and "star-sent servants." He appears to have been quite secretive, and folktales about his feud with Doctor Faust are the only records of this period of his life. Soldiers of the Roman Inquisition arrested him in 1540; whether this was due to his enchantments or his pro-Muslim sympathies is unknown. Prinn was held and tortured by authorities but would reveal nothing. Cast into prison to await trial, he spent his time writing *De Vermis Mysteriis*. The manuscript was somehow smuggled out of prison and saw print in Cologne in 1543, the year after Prinn's execution.





Mind Transfer, Plutonian Drug, Prinn's Crux Ansata, Voorish Sign. In Kelley's version, the Contact Deity spells are corrupt; Leggett's translation omits Plutonian Drug and Prinn's Crux Ansata.

OTHER BENEFITS AND EFFECTS

Anyone who reads *De Vermis Mysteriis* successfully can make skill checks to Astronomy, History, and Occult. Suggested effects of reading include maggots or snakes overrunning one's home and grounds, or feeling that something is crawling beneath one's skin.

THE ELTDOWN SHARDS

"On [during] the night [time] of darkness, fell from the sky an object [cube] which brought with it the time [day] of light."

- Rev. Winters-Hall's translation, 1912.

The Eltdown Shards, a set of pottery shards, were discovered in 1882 by Doctors Abel Dalton and Nigel Woodford of Cambridge during a geological survey near Eltdown in Sussex. Shortly after their discovery, the two doctors declared the tablets to be untranslatable and unimportant, and eventually sent them to one of their assistants, Gordon Whitney, at Beloin College in Hanover, Wisconsin. Even then, those few occultists who were able to see the Shards noted their epigraphic similarity to portions of the *Pnakotic Manuscripts*.

The Reverend Arthur Brooke Winters-Hall, an amateur philologist, assisted with the excavations. Working quietly for the next thirty years, Winters-Hall eventually deciphered them. His 48-page *The Eltdown Shards: A Conjectural Translation* was published in 1912 in an edition of 50, and an additional 300 for public consumption were printed in 1917. In this pamphlet, the reverend described the contents and cited evidence for their link to the mysterious *Pnakotic Manuscripts*. Some claimed that his translation was too long for the scanty material on the shards, while others accused him of deliberately omitting material.

Doctor Gordon Whitney of Beloin College is known to have done some work on the shards, but after his death his material was never published. The Eltdown Shards had a brief vogue in 1940, when a supposed set of identical metal plates were uncovered outside London during the Blitz, but these were soon denounced as forgeries.

Winters-Hall's translation seems to be the work of beings known as the "elder ones", yet deals chiefly with a group of weird, cone-shaped beings from a planet called Yith. The shards also tell of extra-terrestrial worm-like beings called Yekubians who use unimaginable technology to form "ether-bridges" by which they exchange minds with alien species on other worlds. In particular, the shards tell of the landing of one of these cubes on earth eons ago during the Yithians' rule, how these beings discovered the cube's purpose, and the actions they took against it. Winters-Hall has jumbled this up with fairy lore, being especially intrigued by the links between these time-travelling beings and the time-dilating abilities of the Little Folk. Presently, the *Eltdown Shards* have gained a vogue with certain small groups of UFO enthusiasts, who believe they describe a previous extraterrestrial civilization that will return someday.

THE ORIGINAL SHARDS

The original shards are in the Beloin College Museum, though not on public display. A few are currently kept at the Miskatonic University Library. Arrangements can be made to view and study the shards, but translation requires a knowledge of the written language of the elder things. *Sanity loss 1D6/2D6; Cthulhu Mythos +14 percentiles; average 36 weeks to study and comprehend/72 hours to skim.*

THE WINTERS-HALL TRANSLATION

Winters-Hall's translation is only partial, covering the shards' highlights. The spells are badly interpreted and difficult to master. *Sanity loss 1D4/1D8; Cthulhu Mythos +11 percentiles; average 6 weeks to study and comprehend/12 hours to skim.*

THE ELTDOWN SHARDS: A PARTIAL TRANSLATION

Gordon Whitney's translation is better than that of Winters-Hall, but does not cover the complete set of shards. It contains no spells. It was never published, and remains at the Beloin University library. *Sanity loss 1D4/1D8; Cthulhu Mythos +9 percentiles; average 8 weeks to study and comprehend/16 hours to skim.*

THE METAL PLATES

These seem to be nothing more than a crudely-made reproduction of a few of the shards, with fragments of a proto-Semitic language inserted to fill in any gaps. *Sanity loss 1D3/1D6; Cthulhu Mythos +7 percentiles; average 12 weeks to study and comprehend/24 hours to skim.*

SPELLS

The shards contain three spells: Contact Warder of Knowledge*, Contact Yithian, Escape Warder of Knowledge* (fragmentary and useless). The plates have no spells.

OTHER BENEFITS AND EFFECTS

Readers receive a skill check in Occult. Additionally, the translation notes of Winters-Hall and Whitney are on deposit at the British Museum and Beloin, respectively. Studying these notes for six weeks awards a beginning Mythos Language (Elder Thing Cipher) skill of 1D6+1 percentiles. Readers of the shards may experience missing time, or other cases of temporal dilation.

REVEREND ARTHUR BROOKE WINTERS-HALL (1859-1933)

Winters-Hall graduated from Oxford in 1879, and he took up a post in Cuckfield in Sussex. The reverend considers himself the spiritual heir of the Reverend Robert Kirk, who was supposedly taken away by faeries in 1691. Winters-Hall's work as an amateur philologist and archeologist was superb, but his supernatural beliefs-which led him to support the spurious Cottingley "faerie photographs" with his friend Sir Arthur Conan Doyle-destroyed his reputation in the scholarly community.

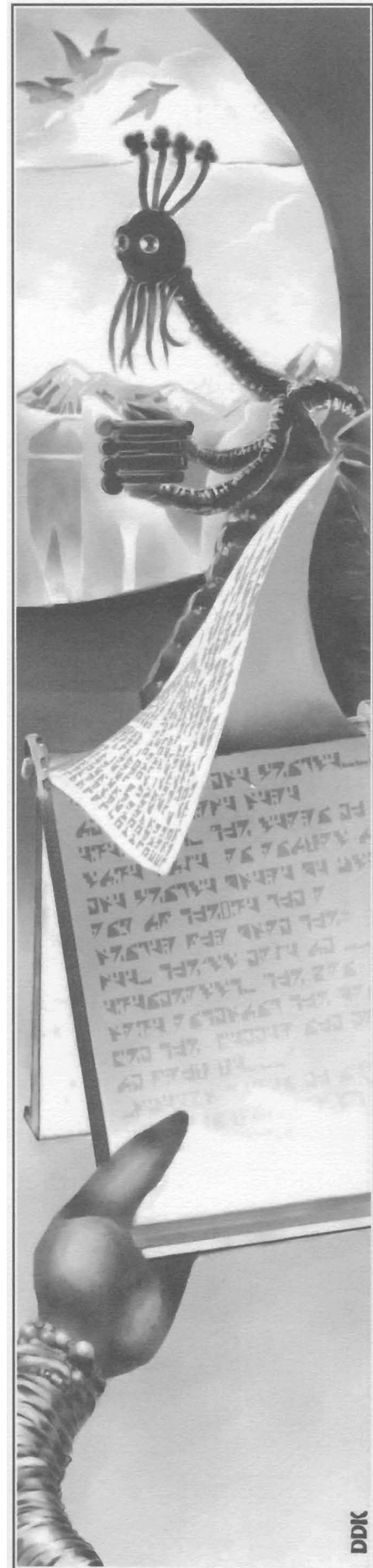
During the twenties, Winters-Hall is retired. He has written a long paper on the links between the *Eltdown Shards* and the *Pnakotic Fragments*, but this will probably never be published. Speaking with him is mostly useless, as in 1919 he had an experience just outside of Sussex which led him to believe that the Mythos is merely a mask for the activities of the Little Folk.

THE G'HARNE FRAGMENTS

"A handful of decaying, centuried shards . . . [their origins were] pre-Triassic and their very existence, in any form other than centuried dust, was impossible to explain."
- Sir Howard Windrop's article, 1912.

"There are fabulous legends of Star-Born creatures who inhabited this Earth many millions of years before Man appeared and who were still here, in certain black places, when he eventually evolved. They are, I am sure, to an extent here even now."
- Sir Amery Wendy-Smith's Introduction, 1919.

The G'harne Fragments was published in 1919 in a privately-financed run of 958 copies. A humble volume of 128 pages, measuring 4-1/2 by 5-3/4 inches and bound in cheap pasteboard covers, it is a conjectural translation of strange writings found on





shattered tablets first brought out of Africa by the British explorer Sir Howard Windrop. Windrop made a partial translation of the dot-formed runes, enough to convince him they were part of a larger work. Called by some "Windrop's Folly", it did not deter his colleague, Sir Amery Wendy-Smith, from making a complete translation. The same year that Wendy-Smith's book saw publication, he led an expedition to North Africa in search of the lost city of G'hame.

The original carvings found on the shards are the ancient dot-formed hieroglyphs of the elder things. They describe the prehistory of earth from Pleistocene times to the dawn of human civilization. They tell of prehistoric cities and civilizations called Lh'Yibi, Ib, Leng, Thep-Dya, R'lyeh, and Xuthltan, and describe deities with names like Bokrug, Nug, and Yeb. Also described are the locations of several deserted elder thing cities, many deep one colonies, and a secret enclave of serpent men. Star charts are also discernible, indicating the locations of Algol, Yuggoth, and the now-destroyed planet Thyoph.

The lost city of G'hame is discussed in the greatest detail, and a description of its location provided. Originally one of the cities of the elder things, it is now described as a place of underground burrows inhabited by crawling chthonians led by a monstrous creature named Shudde-M'eli.

THE FRAGMENTS

The decayed fragments of the original stone tablets are housed in the British Museum. Only those capable of translating the dot-formed hieroglyphs of the elder things can read them. *Sanity loss 1D6/2D6; Cthulhu Mythos +13 percentiles; average 32 weeks to study and comprehend/64 hours to skim.*

WINDROP'S MONOGRAPH

"Windrop's Folly"—his partial translation—was published in the *Journal of the Royal Antiquities Society* in 1912. Highly criticized, it led to a decline in the reputation of a man previously thought an impeccable scholar. Many better libraries have copies of the issue with Windrop's article. *Sanity loss 1D2/1D4; Cthulhu Mythos +4 percentiles; average 2 weeks to study and comprehend/4 hours to skim.*

THE WENDY-SMITH TRANSLATION

Wendy-Smith's complete translation of the shards, titled *The G'hame Fragments*, is difficult to obtain. Some copies were purchased by better universities and larger public libraries, but most of these vanished in the late 1960s. *Sanity loss 1D6/1D10; Cthulhu Mythos +10 percentiles; average 12 weeks to study and comprehend/24 hours to skim.*

GORDON WALMSLEY'S NOTES

Gordon Walmsley published several chapters of his proposed translation in the *Imperial Archaeological Journal* in 1963. It was derided in the scholarly community, and were widely known as his "spoof-notes". *Sanity loss 1D3/1D6; Cthulhu Mythos +5 percentiles; average 3 weeks to study and comprehend/6 hours to skim.*

THE WALMSLEY TRANSLATION

Working from Walmsley's notes, a group of translators backed by the Wilmarth Foundation finished this translation in 1975. *Sanity loss 1D6/2D6; Cthulhu Mythos +12 percentiles; average 17 weeks to study and comprehend/34 hours to skim.*

SPELLS

Contact Chthonian, Contact Elder Thing, Contact Deity/Shudde M'ell, Red Sign of Shudde M'eli. Windrop's monograph and Walmsley's notes contain no spells.

OTHER BENEFITS AND EFFECTS

Study of the G'hame Fragments awards skill checks in Anthropology, Archaeology, and Occult. The reader might pick up an uncanny sensitivity to seismic disturbances. If the translation notes from both Windrop's article and Wendy-Smith's publication are compared and studied, the reader gains a beginning skill in Mythos Language

(Elder Thing Cipher) of 1D6+1 percentiles; the same applies if Walmsley's notes at the Wharby Museum are consulted.

SIR AMERY WENDY-SMITH (1872-1933)

Sir Amery Wendy-Smith was a renowned British explorer and baronet (the lowest hereditary title in England). Wendy-Smith was educated at Cambridge, and accompanied Sir Flinders Petrie on his dig at Tel Hasi near Jerusalem in 1890. Despite his involvement with Sir Windrop's highly questionable translation of the shards, and his own translation a few years later, his reputation was established by the Wendy-Smith test for dating and his monumental *On Ancient Civilizations* (1916). The scientific world watched with interest when his 1919 expedition left for North Africa. A few months later, when Wendy-Smith staggered back to civilization alone bearing the news of the deaths of the rest of his party, there was much consternation and concern.

In the 1920s, Wendy-Smith has retired to his home in Yorkshire, his health shattered. He works on a manuscript that purports to tell what happened on the expedition and links it with the British megalithic structures. In 1933, he is killed by a freak earth tremor that destroys his house; his body is never found, and according to occultist Henri de Marigny, his mind was not destroyed until years later. An early draft of Wendy-Smith's manuscript is believed to have been deposited at the British Museum.

THE KING IN YELLOW

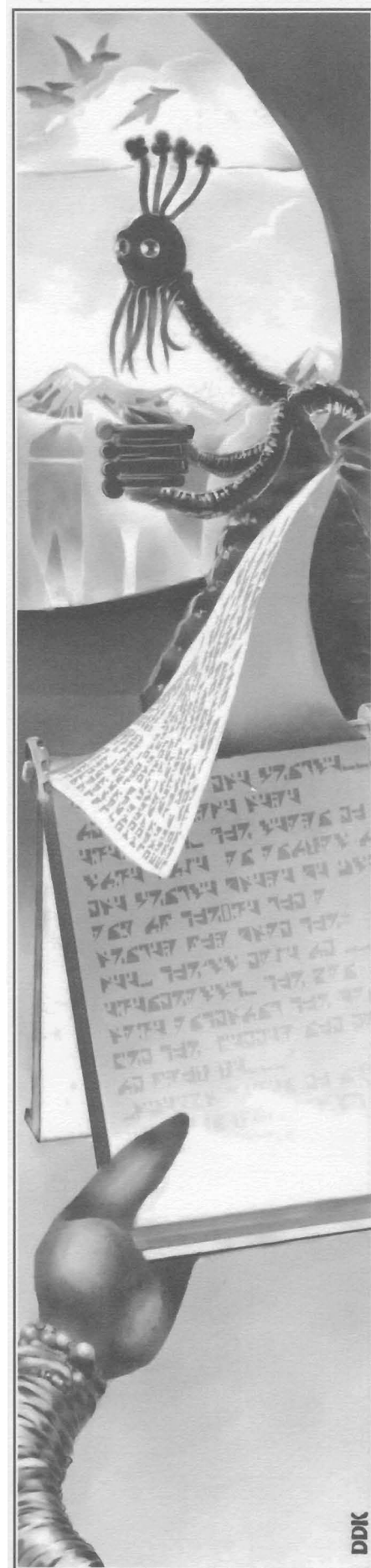
"Along the shore the cloud waves break,
The twin suns sink behind the lake,
The shadows lengthen
In Carcosa.
Strange is the night where black stars rise,
And strange moons circle through the skies,
But stranger still is
Lost Carcosa.
Songs that the Hyades shall sing,
Where flap the tatters of the King,
Must die unheard in
Dim Carcosa.
Song of my soul, my voice is dead,
Die thou, unsung, as tears unshed
Shall dry and die in
Lost Carcosa."
- Cassilda's Song, Act I, scene 2
English translation, 1895.

This anonymously written play first appeared in France around the year 1895. Originally published in France, it was soon after seized and destroyed by the government. The play is in two acts, and the blandness of the first act only allows the second to shock the reader even more. The English translation is less explicit and the version most often encountered. It was printed in a thin, black octavo, the Yellow Sign embossed on the cover. A knowing reader seeing this sign for the first time is subject to a Sanity loss of 0/1D6 points.

The play itself is a dream-like fantasy that leaves readers, actors, and audience subject to dreams sent by Hastur.

THE ORIGINAL FRENCH

This version is more potent. *Sanity loss* 1D4/1D8; *Cthulhu Mythos* +6 percentiles; *average 1 week to study and comprehend/2 hours to skim.*





THE ENGLISH TRANSLATION

This version is far more common. *Sanity loss 1D3/1D6+1; Cthulhu Mythos +5 percentiles; average 1 week to study and comprehend/2 hours to skim.*

XANTHIC FOLIO

A set of tablets in what is said to be elder thing glyphs, found in China. These deal with the King in Yellow and his court at some length. Why a prehuman document should do so is unknown. *Sanity loss 1D6/1D10; Cthulhu Mythos +10 percentiles; average 8 weeks to study and comprehend/16 hours to skim.*

YELLOW CODICES

These English and French translations of the *Xanthic Folio* have circulated among jaded artists and writers for years. They are believed to be the inspiration for *The King in Yellow*—even though its contents are quite different from the play, the *Codices* seem to convey it to the reader, almost subconsciously. *Sanity loss 1D4/1D8; Cthulhu Mythos +8 percentiles; average 7 weeks to study and comprehend/14 hours to skim.*

SPELLS

Only the *Xanthic Folio* contains a spell: Create Time Warp. However, at the keeper's discretion, reading any of these documents from beginning to end might automatically attract Hastur's attention, usually with dire consequences for the reader.

OTHER BENEFITS AND EFFECTS

The reader may make a check against any artistic ability they have after reading this book. The reader often identifies with one of the doomed characters, and a failed Sanity roll while reading might lead to them seeing everyone around them as actors in the play, whose plot is playing out unbeknownst to the rest of humanity.

MASSA DI REQUIEM PER SHUGGAY

Maria: But why, my love,
Must I die for you?

Pietro: Because,
Alive I love you only for a day,
But dead, I shall love you forever.

- "Duet Macabre" from Act I, Benvenuto Chieti Bordighera, 1768.

This opera score and libretto was composed by the Italian Benvenuto Chieti Bordighera around 1768. Never published, it is said the opera was performed only once, resulting in an audience riot that left several dead and some missing. The composer was arrested for heresy; some say he fled to France where he died in obscurity several years later, but trial records indicate he was executed in 1771. Knowledgeable composers and musicians who have seen the score have pronounced certain portions "unplayable", but it is said that the ingenious Bordighera contrived various sorts of new instruments and techniques which have been subsequently lost. Handmade copies are in the holdings of the British Museum, the Bibliotheque Nationale, and the Vatican's Z-collection.

Massa di Requiem per Shuggay tells of the journeys of a family through the stars in search of a new home. The opera deals with the topics of rape, incest, torture, and other degrading pursuits, which resulted in it being banned by both church and civil authorities shortly after its one disastrous performance. Of inhuman tone and temperament, the composition is actually the product of an insect from Shaggai which had lodged itself in the brain of the composer. A special spell is secretly woven into the instrumental score.

Written in Italian, reading the libretto is the simplest way to obtain most of the information the opera contains. Listening to the entire opera (should it ever again be performed) results in similar benefits and losses, but with additional, possibly disastrous consequences. *Sanity loss 1D3/1D6; Cthulhu Mythos +4 percentiles; average 2 weeks to study and comprehend/4 hours to skim.*

SPELLS

Actually performing the opera with a full orchestra and chorus causes the spell Call Azathoth to be cast about halfway through the third act.

OTHER BENEFITS AND EFFECTS

Musicians and singers who manage to master the difficult passages the opera hinges on receive checks to the appropriate skills. Thereafter, a POW x5 roll is necessary for these artists to avoid playing or singing portions of the opera while performing other pieces.

MONSTRES AND THEYR KYNDE

"And in darknesse they shall come, as do all their kynde. Not of fleshe
nor bloode nor bone, they are the very darknesse that we fear!"

- British Museum manuscript.

This large, 450+ page volume was originally titled *Monstres and Theyr Kynde, Being a Compyled Historie of the Earlie Kings and Druuids, Bifore Christendome Come to These Shores. and Also a Bestiarie of Theyr Unhallowed Servants and the Means by Which They Were Brought Forth and Bound Fast*. It is believed to be the work of a 16th century monk who wrote it for a wealthy patron following the dissolution of the English monasteries in 1536-9. The manuscript is described as "huge, heavy, and the pages brittle and brown . . . [with] no title on the spine or cover." Only a single folio-sized copy of this handwritten book is known to exist-and that was stolen from the British Museum in 1898.

The contents of this book are a jumble of subjects culled by its author from sources ranging from the works of Herodotus and Diodorus Siculus, the travelogues of Sir John Mandeville, the *Book of Eibon*, and the *Necronomicon*. Many "demons" are discussed including Cthulhu, Yog-Sothoth, and the deity called Lloigor, as well as werewolves, mermaids, wild men of the woods, and the pre-Christian "Dragon Kings". It is written in a vague and archaic style in a delicate and faded script. *Sanity loss 1D4/1D8; Cthulhu Mythos +8 percentiles; average 36 weeks to study and comprehend/72 hours to skim.*

PUBLISHED VERSION

An edition of this book was published "at the press by Fisher's Market" in London in 1577. The Company of Stationers, a group authorized by the king to censor books printed in England, destroyed all copies before they could leave the printer. *Sanity loss 1D4/1D8; Cthulhu Mythos +8 percentiles; average 30 weeks to study and comprehend! 60 hours to skim.*

SPELLS

Command Faceless One (Summon/Bind Nightgaunt), Command Ice Demon (Summon/Bind Byakhee), Command Invisible Servant (Summon/Bind Star Vampire), Command Night Beast (Summon/Bind Hunting Horror), Command Star Walker (Summon/Bind Dimensional Shambler), Command Wyrn (Contact Lloigor*), Enchant Altar, Enchant Blade, Enchant Pipes. At the keeper's option this book may contain additional Command (Summon/Bind) spells for other creatures, known or unknown.

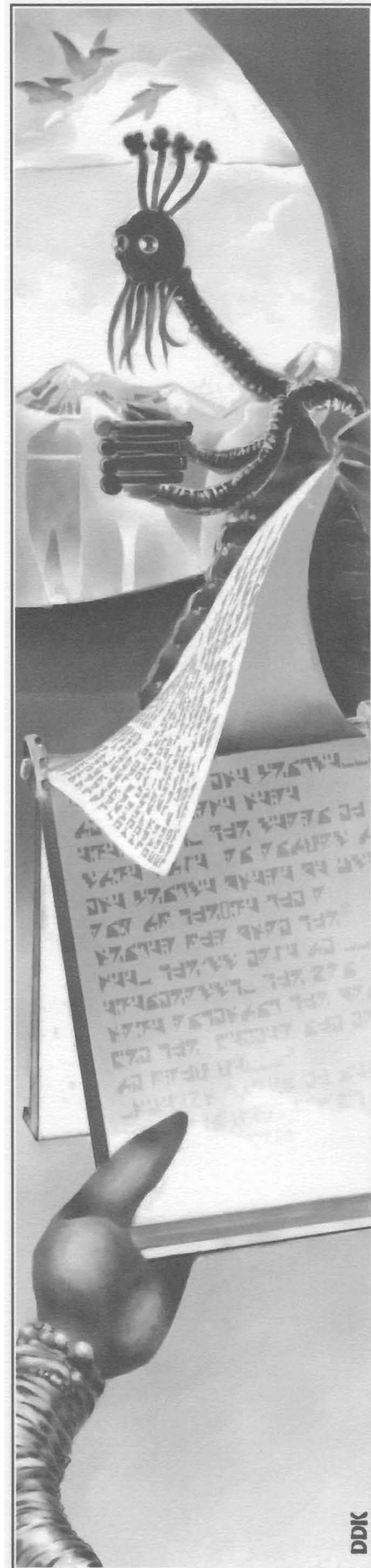
OTHER BENEFITS

Study of this immense volume awards checks to the reader's Natural History and Occult skills.

THE NECRONOMICON

"That is not dead that can eternal lie,
And with strange aeons even death may die."

- Abd al-Azrad, 730 A.D.



"Cthulhu noster qui es in maaribus, sanctificetur nomen tuum; adveniat regnum tuum; fiat voluntas tua sicut in R'lyeh et in Y'ha-nthlei."

- Olaus Wormius, 1228.

"Nor is it to be thought that man is either the oldest or the last of Earth's masters, or that the common bulk of life and substance walks alone. The Old Ones were, the Old Ones are, and the Old Ones shall be."

- Dr. John Dee, 1585.

The fabled *Necronomicon* is by far the most complete and extensive work about the Mythos and related subjects. The author clarifies historical events, prophesies the future, and reveals the true sources of human myth and religion, making liberal use of astrology and astronomy to back his claims. The Arab extensively discusses the Elder Sign, Nyarlathotep, the prehuman elder things and their shoggoth slaves, Azathoth, Cthulhu, Yog-Sothoth, Shub-Niggurath, and Tsathoggua, as well as outlining a prehuman history of our planet. Prior to his wanderings in the desert al-Azrad was a student of magic and his book describes many spells. This is a ponderous tome, over 800 pages in length. Al-Azrad frequently resorts to allusions and often conceals different meanings for the text on different levels, making the book extremely difficult to read. The supreme reference, this immense compendium touches on nearly every aspect of the Mythos, providing a x5 reference multiplier for almost any subject.

THE ORIGINAL ARABIC

The *Kitab al-Azif* is supposed to have been written c. 730 A.D. Although the original was supposedly on scrolls, it is likely that any copies made from it were bound in codex form.

The original Arabic *Kitab ai-Azif* was profusely illustrated with arcane symbols, charts, and star-maps locating astronomical bodies such as Yuggoth, Xoth, and Sharnoth. Unfortunately only a few of these illustrations appear in the Latin versions, and these are corrupted by inaccuracies. Despite the legendary potency of the lost Arabic version, some legends claim that the original manuscript was merely a copy of something far greater and even more detailed. According to Glaus Wormius, all copies of the Arabic version were lost by the early 13th century, but some say one rests in the vaults of the Cairo Museum. *Sanity loss 1D10/2D10; Cthulhu Mythos +18 percentiles; average 68 weeks to study and comprehend/136 hours to skim.*

THE DURIAC TRANSLATION

This, perhaps the book's earliest translation, was made around 760 A.D. (Duriac is a Middle Eastern dialect which most scholars consider spurious.) A copy was smuggled out of Iraq in 1967. *Sanity loss 1D8/2D8; Cthulhu Mythos +16 percentiles; average 60 weeks to study and comprehend/120 hours to skim.*

THE GREEK TRANSLATION

The lost Greek translation was made around 950 A.D. by Theodoras Philetas of Constantinople. It was Philetas who named the work the *Necronomicon*, most likely after the first words in the book. Unlike later versions, the original Greek manuscript contains accurate copies of most of al-Azrad's charts and tables. Numerous copies of the manuscript circulated amongst scholars until the year 1050 when it was banned by the Patriarch Michael and publicly burned.

In 1501 an unknown Italian printer—possibly Manutius—published a folio-sized edition of the Greek version of fewer than 100 copies. Made from one of the last surviving manuscripts, the printed edition unfortunately lacked most of al-Azrad's charts and tables. This is the last evidence we have for the existence of a complete Greek manuscript. The last Greek printed version was believed burned along with the rest of a certain Salem man's library in 1692. Another copy is supposedly held at San Marcos University in Lima, Peru. *Sanity loss 1D10/2D10; Cthulhu Mythos +17 percentiles; average 68 weeks to study and comprehend/136 hours to skim.*



THE LATIN TRANSLATION

The Latin translation was made in 1228 by the monk Olaus Wormius from a Greek manuscript copy. Wormius's original work was said to have been beautifully illuminated with stylized versions of Phileas's accurate copies of al-Azrad's original charts. Unfortunately, this destroyed whatever usefulness they may have had. The Latin manuscript circulated widely until it came under the scrutiny of Pope Gregory IX in 1232. Shortly after it was banned by the church and the authorities seized Wormius's texts—both the Latin copy and the Greek original. Over the next few years most of the remaining copies were located and destroyed, although rumor has it that at least one copy was secreted away in the Vatican archives.

A Latin copy evidently came into the hands of a German printer who, in the late 15th century, produced an estimated 150 copies of the book, illustrated with original woodcuts. A nearly identical second version was printed in Spain in the 17th century. The cracked and worn woodcuts, and the poorer cut of the type make the Spanish edition easy to identify. Both editions were printed in black letter and folio-sized.

Six copies survive today: two German specimens in the British Museum and Salem's Kester Library, and four Spanish editions in the collections of the Miskatonic University, the Bibliotheque Nationale, the Widener Library at Harvard, and the University of Buenos Aires. Other copies, most likely Spanish editions, are believed circulating among private collectors; in the 1920s, another German edition exists in the collection of millionaire J. Pierce Whitmore of McCook, Nebraska. *Sanity loss 1D10/2D10; Cthulhu Mythos +16 percentiles; average 66 weeks to study and comprehend/132 hours to skim.*

THE DEE VERSION

An English translation was made by Dr. John Dee around 1586, while touring Europe in the company of Edward Kelley. Although evidence is inconclusive, Dee's version is believed to have been made from an extant Greek manuscript version owned by a certain Baron Hauptmann of Transylvania. The Dee translation is heavily expurgated and often re-interpreted. Never printed, it circulated in manuscript form only. Three nearly-complete copies are known to exist; one passes from the Whateley family of Dunwich to Miskatonic University in 1928. *Sanity loss 1D10/2D10; Cthulhu Mythos +15 percentiles; average 50 weeks to study and comprehend/100 hours to skim.*

THE SUSSEX MANUSCRIPT

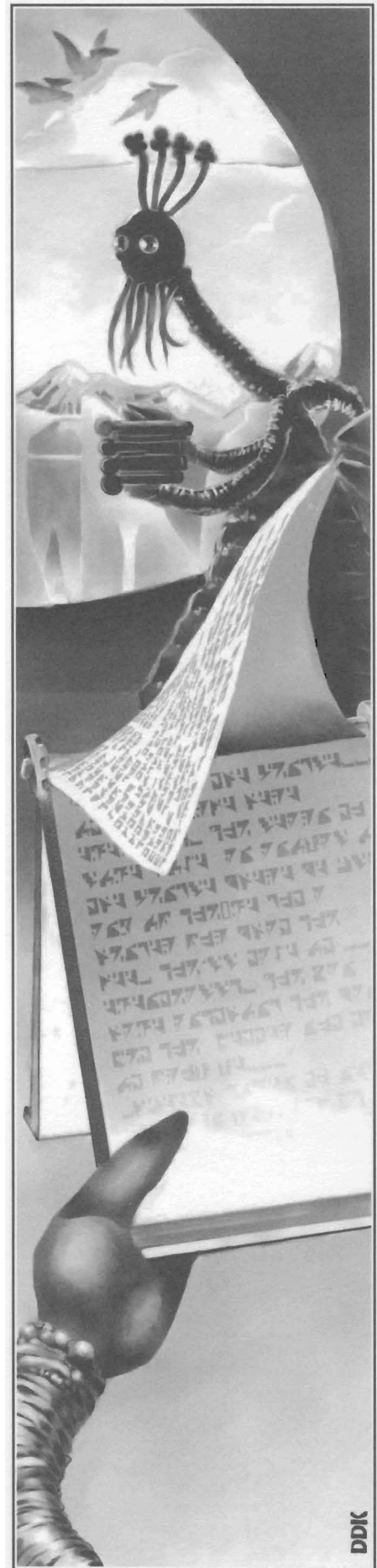
Properly titled *Cultus Maleficarum*, this English language version was made around 1597 by the eccentric Baron Frederic of Sussex. A garbled, muddled, and incomplete translation of the Latin *Necronomicon*, it was published as a black-bound octavo of over 500 pages, printed at the author's expense. Less than 100 copies were produced and privately circulated. *Sanity loss 1D3/1D6; Cthulhu Mythos +7 percentiles; average 36 weeks to study and comprehend/72 hours to skim.*

ALAZIF-YE BOOKE OF YE ARAB

Written in crabbed and provincial English, this manuscript is a translation from the Latin *Necronomicon* made in New England in the late 16th century. The translator or translators evidently worked from a number of different copies in libraries and private collections, copying as much as possible at a time. Few copies are known to exist. One is tucked away in a deserted mansion in Billington's Woods, near Arkham. Very abridged, it is barely 300 pages long. *Sanity loss 1D4/1D8; Cthulhu Mythos +8 percentiles; average 24 weeks to study and comprehend/48 hours to skim.*

THE VOYNICH MANUSCRIPT

This unique specimen is presently stored in the rare book room in the library of the University of Pennsylvania. An unbound, hand-written manuscript of 235 pages, the language is a combination of Greek and Latin rendered in Arabic script. Secret ciphers make it exceedingly difficult to translate, requiring two Idea rolls to be made during the reading.





The manuscript is named after Wilfred M. Voynich, a New York bookseller who discovered the manuscript in an Italian castle in 1912. Found with it was a letter claiming the manuscript was written by the Franciscan monk, Roger Bacon, around the year 1290. Modern scholars doubt that this is true, and date the book's first appearance to John Dee's stay in Prague, when it came into the hands of Rudolph II. Obtained by the university in 1913, it was eight years before even a partial translation could be effected. The manuscript is a faithful rendering of the parts of the *Necronomicon* it covers, expanding on the information given about the Iloigor, which it connects to dragons. *Sanity loss 1D3/1D6; Cthulhu Mythos +6 percentiles; average 30 weeks to study and comprehend/60 hours to skim.*

FEERY'S ORIGINAL NOTES ON THE NECRONOMICON

Privately printed and circulated, this small pamphlet was authored by the noted British occultist Joachim Feery and published in 1901. It but briefly covers the information found in the full Latin version, enhanced with Feery's insights from dreams and drug-induced visions. *Sanity loss 1D3/1D6; Cthulhu Mythos +5 percentiles; average 8 weeks to study and comprehend/16 hours to skim.*

FEERY'S NOTES ON THE NECRONOMICON

This abridged version of Feery's original pamphlet was printed in 1907 in an edition of 2000 copies. A pirated French translation appeared in 1909. *Sanity loss 1D3/1D6; Cthulhu Mythos +5 percentiles; average 7 weeks to study and comprehend/14 hours to skim.*

MY UNDERSTANDING OF THE GREAT BOOKE

This work by Joachim Kindler was printed in the city of Buda in 1641. Kindler claimed that the book consisted of notes he made from a Gothic copy of the *Necronomicon* which included explanatory comments and was even more dangerous than the original Arabic. This copy has never surfaced, and we have only Kindler's word for it. *Sanity loss 1D3/1D6+1; Cthulhu Mythos +5 percentiles; average 7 weeks to study and comprehend/14 hours to skim.*

AKASHIC NECRONOMICON

According to some occultists, the *Akashic Records* are an astral record of every occurrence on Earth. A few claim that authors gain their sources of inspiration from this plane, and that great works of literature are merely channeled through them. If this is true, it is possible that Alhazred's work actually existed on this higher plane before he wrote it. The exact means by which such a book might be accessed is up to the keeper, and it is unlikely that the reader will be able to gain any more than one insight per trip. *Sanity loss 0/1D6 per gaze; Cthulhu Mythos +variable percentiles; +1 insight of keeper's choice.*

PAPERBACK NECRONOMICON (OPTIONAL)

In the modern era, various paperback *Necronomicons*, translated by disreputable monks and occultists, have appeared. In most campaigns, these are worthless trash, but investigators may find that one or another contains a few useful items, at the keeper's discretion. *Sanity loss all D4, Cthulhu Mythos +2 percentiles; average 3 weeks to study and comprehend/6 hours to skim.*

SUGGESTED SPELLS

The major translations- Arabic, Greek, and Latin-retain all the spells included by al-Azrad. The list includes: Call/Dismiss Azathoth, Call/Dismiss Cthugha, Call/Dismiss Hastur, Call/Dismiss Nyogtha, Call/Dismiss Shub-Niggurath, Call/Dismiss Yog-Sothoth, Contact Ghoul, Contact Sand Dweller, Contact Deity/Nyarlahotep, Dominate, Dread Curse of Azathoth, Dust of Suleiman, Elder Sign, Powder of Ibn-Ghazi, Resurrection, Shrivelling, Summon/Bind Byakhee, Summon/Bind Fire Vampire, Summon/Bind Servitor of the Outer Gods, Voorish Sign.

LESSER VERSIONS

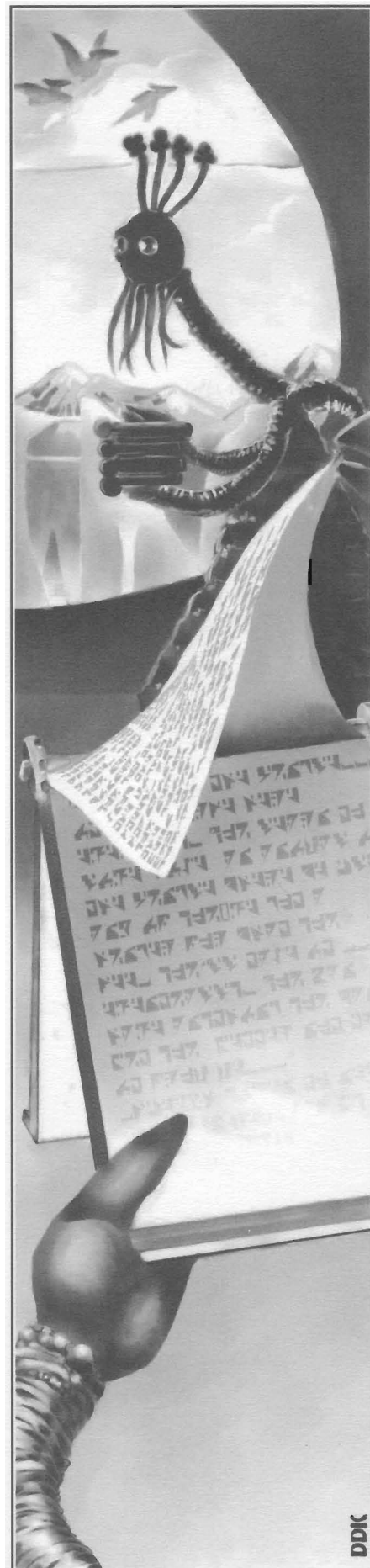
The Dee translation is carefully expurgated and the names of many spells are changed. Call Forth the Angel Yazrael (Call/Dismiss Yog-Sothoth), Call Forth the Lorde of the Pit (Call/Dismiss Nyogtha), Command the Angel Dilyah (Summon/Bind Servitor of Outer Gods), Consult Dark Servant (Contact Ghoul), Consult ye Spirit of the Earth (Contact Deity/Nyarlahotep), Dominate, Dust of Suleiman, Elder Sign, Powder of Ibn-Ghazi, Voorish Sign. Both the *Sussex Manuscript* and *Ye Booke of ye Arab* retain the full complement of spells, properly named, though possibly dangerously flawed in form and description. *The Voynich Manuscript* has only a single spell: Speak with Dragon (Contact Lioigor). Feery and Kindler's books contain no spells, although they and the *Voynich Manuscript* refer to many of the spells found in the original. Paperback versions contain only one or two spells, if any.

ABD AL-AZRAD (ABDULALHAZRED) (?-738)

What little is known about this mysterious figure comes from Ibn Khallikan, the 12th century Arab biographer. Born around 700 in the town of Sanaa, in Yemen, al-Azrad was a poet of reputation. Some time in his twentieth or twenty-first year he suddenly left his home to spend the next ten years traveling the world, learning the subterranean secrets of Memphis and Babylon, and wandering the great southern desert of Arabia. In this desert he claims to have discovered the lost city of Irem as well as another he refers to only as "the Nameless City." This latter city was supposedly once inhabited by a prehuman race.

Al-Azrad eventually ended his wanderings, settling in Damascus where he spent the next several years writing his *Al-Azif*. Shortly after its completion in 738, al-Azrad, while walking the streets of the city in broad daylight, was seized and devoured by an invisible monster in front of several witnesses. Laban Shrewsbury, however, maintains that al-Azrad was taken back to the Nameless City, where he died.

Comparing al-Azrad's wanderings to those of Professor Peaslee in the early 20th century, it is quite probable that al-Azrad was the victim of a Yithian mind swap. Unlike most, the Arab apparently retained his memories of the experience (Peaslee found evidence that two humans in history had done so) and it was from these memories that he composed his infamous book. If so, al-Azrad may not have been devoured on a Damascus street or taken to the Nameless City, but instead drawn back to Yithian times. (How and why this would have been done remains a mystery.) Rumors among the darkest occult circles hint that al-Azrad has again returned and now dwells secretly in some part of the globe.





OTHER BENEFITS AND EFFECTS

The original Arabic *Necronomicon* and the major translations, including Dee's version, all impart vast amounts of accurate knowledge in many different areas. Successful study of any one of these five versions grants skill checks in the following categories: Anthropology, Archaeology, Astronomy Chemistry, Geology, History, Occult, Pharmacy, and Physics. (The Latin and 16th century Greek translations provide no Astronomy skill checks.) The next three versions are all either inaccurate or abridged, granting skill checks in Astronomy, History, and Occult only. Feery and Kindler's books grant a roll in Occult.

If there are side effects of reading such a book, the keeper should tailor them to the investigator and the campaign. If the investigators ever get hold of the *Necronomicon*, the keeper should keep strict track of the people who know they have it. If word gets out, every cultist, bibliophile, and horror fan on the continent will take notice, and the investigators' lives will become quite interesting.

DR. JOHN DEE (1527-1608)

John Dee was born in London in 1527. Educated at St. John's College, Cambridge, he spent two years studying and lecturing at Louvain and Rheims (meanwhile making friends with the Flemish cartographer, Mercator) before returning to England in 1551 to accept a pension from Edward VI.

After the accession of Queen Mary, Dee was charged with casting enchantments against her and thrown into prison. Released in 1555, he later became a favorite of young Queen Elizabeth, forecasting a propitious date for her coronation, teaching her how to interpret his own mystical writings, and variously serving as court astrologer, physician, diplomat, and (possibly) spy.

Dee was a student of numerology, crystal gazing, and spiritualism. In 1581 he began association with the disreputable Edward Kelley, an apothecary whose ears had once been clipped for forgery. Kelley claimed knowledge of "the philosopher's stone" and Dee used him as a medium, recording messages sent to him through Kelley by "the angels." In this way, Dee gained knowledge of the Enochian language of the angels.

In 1583 the pair left for Europe and spent years living under the patronage of Count Laski of Poland. It is believed that during this time the two men traveled to Transylvania where they met with the enigmatic Baron Hauptmann. It was either there, or in the court of Rudolph II at Prague, that Dee first found the *Necronomicon*.

Returning home in 1589, the spirit messages Kelley dictated took on a disturbing character, and the two separated. Despite financial assistance from the queen and other friends, and an appointment as warden of Manchester College, he died in extreme poverty in 1608, at the age of 81.

THE PEOPLE OF THE MONOLITH

"They say foul beings of Old Times still lurk
In dark forgotten comers of the world,
And Gates still gape to loose, on certain nights,
Shapes pent in Hell."
- Justin Geoffrey, 1926.

This slim volume contains a collection of poems by the decadent American poet, Justin Geoffrey. Measuring 4 by 6-3/4 inches, 1200 copies bound in bright red buckram were issued by Erebus Press of Monmouth, Illinois, in 1926. Early sales were slow but after news of the poet's madness and subsequent death reached the public the edition soon sold out.

Copies of this collector's item, in good condition, have been known to command as much as \$10 during the 1920s. Some say that Geoffrey published a limited edition of twenty copies in 1924 bound in the skin of a chthonian. This edition, if it exists, would be much more valuable.

Aside from the splendid title poem the collection also includes "Out of the Old Land", "Dark Desires", "Star Beast", and the frightful "Strutter in Darkness". *Sanity loss 1/1D3; Cthulhu Mythos +3 percentiles; average 1 week to study and comprehend/2 hours to skim.*

JUSTIN GEOFFREY (1898-1926)

The Geoffrey family were merchants who came to this country in 1690. Geoffrey spent much of his childhood roaming through the Catskill Mountains of New York, and it is believed that a strange experience he had there at the age of ten led him to become a poet. As his reading tastes enlarged, he grew to love the French decadents such as Huysmans, Rimbaud, and especially Baudelaire. Leaving home in 1917, he settled in New York City and began a career as a poet, working part time jobs to support himself. Some say he soon after adopted the pen name Justin Geoffrey. While in New York he made the chance acquaintance of Arkham poet Edward Derby, the two later beginning a dedicated correspondence.

Geoffrey left New York in 1920 to tour Europe for the next few years. In 1922 he visited a small village in Hungary where, as the story goes, he had a dream that inspired him to write his masterwork "People of the Monolith." A short time later he returned to America but friends and acquaintances described him as "somehow changed," or "distant and confused." After a short visit to his old friend Edward Derby in Arkham (where the two poets one night gave readings of their works in the town's bohemian Desolate Highway Cafe) he dropped out of sight. Years later he emerged in Chicago, wretched, suffering from alcoholism and morphine addiction, but bearing with him the collection of poetry for which he is now famous. His friend John Ernest Tyler encouraged him to publish them and edited the volume. Shortly after publication of *People of the Monolith*, Geoffrey was confined to an Illinois State Asylum where he died a year later, never regaining his sanity. A long-standing rumor claims Geoffrey took his own life.

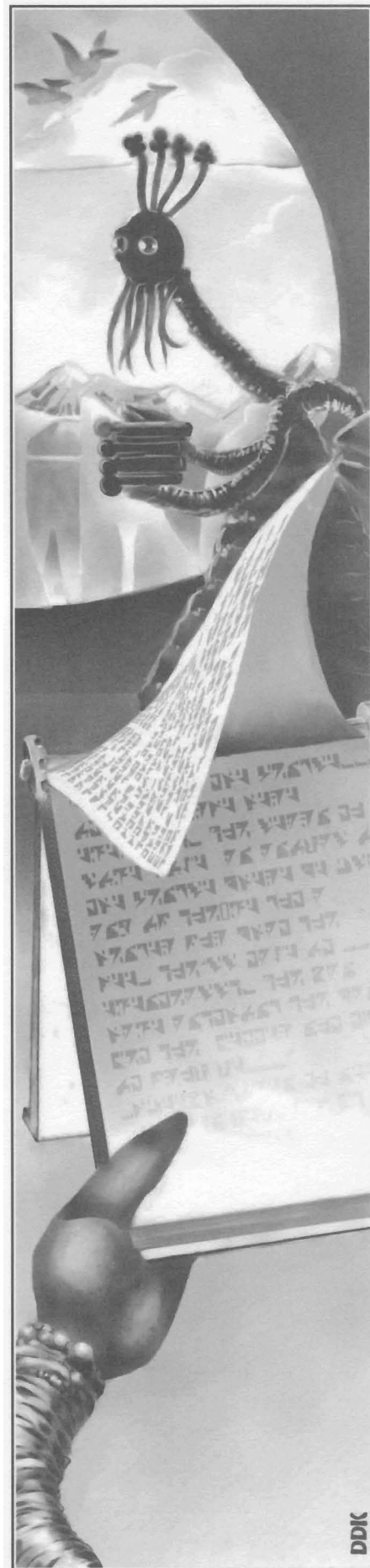
Several other works attributed to Geoffrey have appeared, including the poetry collections *Out of the Old Land* and *Scarlet Runes*, as well as the short occult treatise *Secrets of the Hanged Man*.

THE PNAKOTIC FRAGMENTS

"And after man was born he walked upon the face of earth dumb
and naked. The Winged Ones from the sky brought us the
knowledge we required, that which we did not know."
- English manuscript, 15th century.

The most enigmatic of Mythos documents are those shards and fragmentary writings found in museums and libraries around the world and known collectively as the Pnakotic Fragments. The bound tome titled the *Pnakotic Manuscripts*, although lending its name, is only a part of the whole.

The original, English language *Pnakotic Manuscripts* was written in the 15th century by an unknown scholar who claimed to have copied it from a Greek papyrus scroll called the *Pnakotica*. A rambling collection of prehuman history, myths, and legends, this work is apparently only a part of a much larger body of work. This manuscript was long given little regard, but in the late 18th century, when traces of the strange script found in the *Pnakotic Manuscripts* began turning up in other corners of the world, a few scholars began to take note. Since then similar figures and glyphs have cropped up all over the world. Many papers and monographs have been published on the subject





but none have drawn a clear conclusion. Identification of different fragments has so far been accomplished through similarity of titles or by the consistent use of the strange, unknown symbols and designs common to all.

Many trace the *Pnakotic Manuscripts* back to ancient Lomar. It is said that the Lomarians were the first "men" and that they learned their secrets from the "Great Winged Ones" who visited them and helped them. It has long been argued whether these winged ones were mi-go or elder things, but the symbols identified are surely those hieroglyphs used long ago by the prehuman crinoids who gave birth to all earthly life. The legend of these beings coming to help mankind is probably no more than that, possibly provoked by ancestral memories of the elder things as the original creators of life.

THE SCROLLS

The oldest surviving Pnakotic Manuscript, originally written or translated into elder thing glyphs, is kept at the Temple of the Elder Gods in Ulthar. (*Sanity loss 1D10/1D20; Cthulhu Mythos +17 percentiles; average 60 weeks to study and comprehend/120 hours to skim.* Spells: Contact Elder Thing, Contact Gnoph-keh).

THE YITHIAN TRANSLATION

In their quests through time in search of knowledge, the great race of Yith secured a copy of this book for their archives. It was kept at the archive-city of Pnakotus, from which the manuscript derived its name. (*Sanity loss 1D8/2D8; Cthulhu Mythos +16 percentiles; average 56 weeks to study and comprehend/112 hours to skim.* Spells: Contact Winged One (Contact Elder Thing), Contact Yithian).

THE HYPERBOREAN TRANSLATION

An unnamed Hyperborean priest translated the *Pnakotic Fragments*. A cult, supposedly connected with that which preserved the *Book of Eibon*, kept the Hyperborean text of the *Book of Eibon* safe when their homeland was destroyed. (*Sanity loss 1D8/2D8; Cthulhu Mythos +16 percentiles; average 54 weeks to study and comprehend/108 hours to skim.* Spells: Contact Winged One (Contact Elder Thing), Contact Walker in the Waste (Contact Gnoph-keh).

THE PNAKOTICA

Although known only by reputation, this Greek version on papyrus scrolls is supposed to be as nearly informative as the *Necronomicon*. This manuscript was most likely translated from the Yithian. (*Sanity loss 1D8/2D8; Cthulhu Mythos +15 percentiles; average 52 weeks to study and comprehend/104 hours to skim.* Spell: Contact Winged One (Contact Elder Thing).

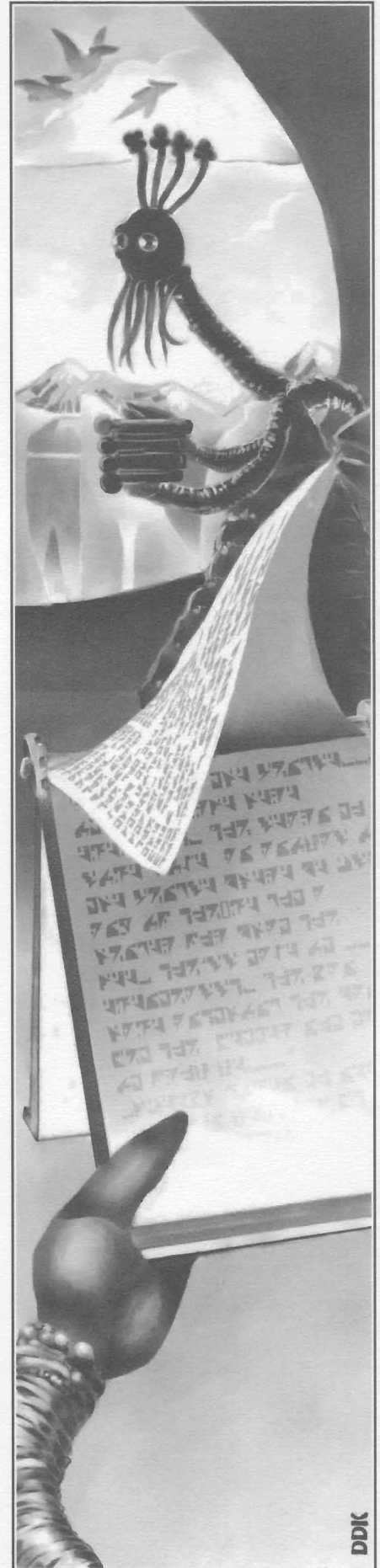
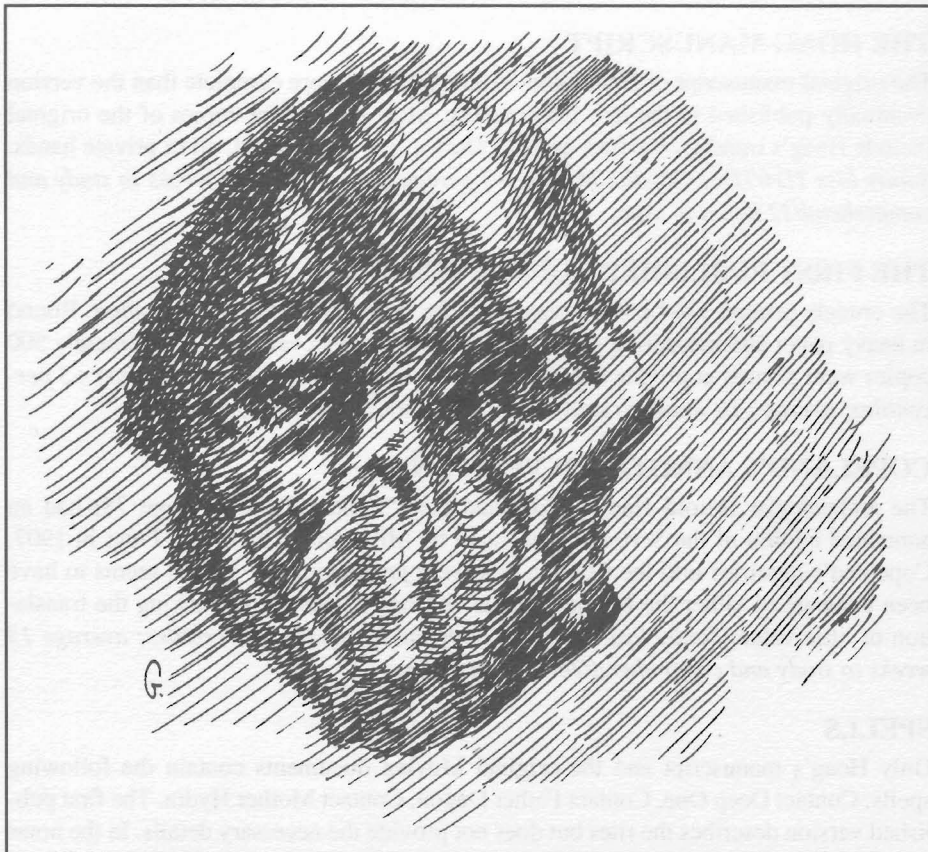
THE PNAKOTIC MANUSCRIPTS

The original work bearing the title, five different copies are known, held by major libraries in Europe and America, including Miskatonic University. Written in archaic English, it contains mythic yarns of lost Hyperborea and Atlantis, a partial tale of life on the planet Jupiter, and the legend of the lost continent of Real-Yea. In the foreword the author explains that the manuscript is a translation from a fragmentary Greek scroll titled the *Pnakotica*. (*Sanity loss 1D4/1D8; Cthulhu Mythos +10 percentiles; average 45 weeks to study and comprehend/90 hours to skim.* Spell: Contact Winged One (Contact Elder Thing).

OTHER IDENTIFIED FRAGMENTS

The following suspected Pnakotic symbols are located all around the world, some in museums, others on site. All have been tentatively linked to the Pnakotic writings by researchers. Knowledge of the various languages involved may be necessary to read and/or translate these discoveries.

- **GREEK POTSDHERDS:** This broken, partially reconstructed vase is in the University of Athens, Greece. Of black-figure style tentatively dated 600 B.C., the symbols are used only as a decorative device. Truly untranslatable, they contain no information.
- **EGYPTIAN STELA:** Found in the eastern necropolis on the plateau of Gizeh, Egypt, this stela stands outside a Middle Kingdom tomb. Elder thing symbols are mixed with Egyptian hieroglyphs. Discovered in the late 19th century, it is translated by W. J. Gerhardt in 1968 and published in Berlin as *Übersetzung der Pnakotic Texten von Agypten*. *Sanity loss* 1D2/1D4; *Cthulhu Mythos* +4 percentiles; *average 2 weeks to study and comprehend/a hours to skim*. Spell: Contact Sand Dweller.
- **ANCIENT HEBREW SCROLLS:** These fragmentary scrolls possibly date from the 1st century A.D. and were found in a cave in Palestine by a shepherd boy. Smuggled out of the country, they are now in the hands of a British Hebrew scholar, Malcolm Howell, who has yet to release any of the partial translation he claims to have made. *Sanity loss* 1D3/1D6; *Cthulhu Mythos* +5 percentiles; *average 22 weeks to study and comprehend/44 hours to skim*. Spell: Contact Yithian. Other: Add a check to Occult skill.
- **AUSTRALIAN ABORIGINAL PETROGLYPHS:** Discovered at several sites around the continent, the best examples are found on a cliff face several miles south-west of Alice Springs. Although elder thing symbols are identifiable, they are used in decorative form and impart no knowledge.
- **SOUTH AMERICAN EARTH INSCRIPTIONS:** Several characters similar to symbols found in the Pnakotic Fragments have been discovered among the myriad forms carved into the vast Nazca plain of Peru. Interspersed among geometrical forms and representations of animals, the symbols are apparently decorative.
- **NORTH AMERICAN ROCK CARVING:** A single glyph several feet high and wide, identified as a Pnakotic symbol, is deeply carved into a cliff face just north-west of Fairbanks, Alaska.





- **CHARRED CODEX:** This book, nearly completely destroyed, is in the collection of the Widener Library at Harvard. Written in Latin and dating from the 12th century, the few remaining fragments identify it as part of the Pnakotic whole. A portion of the Contact Winged One spell can be identified, but it is damaged and incomplete. *Sanity loss 1 D2/1D4; Cthulhu Mythos +3 percentiles; average 16 weeks to study and comprehend/32 hours to skim.*

THE PONAPE SCRIPTURE

"Most called them 'sea-devils' but one tribe chose to treat with them, and worship them. It was from the sea-devils the tribe learned of the god Dagon, and during the abhorrent rites to this god, the tribe would couple with the sea-devils."

- Capt. Abner Ezekiel Hoag, 1734.

This testament was written in 1734 by Kingsport sea captain Abner Ezekiel Hoag. An alleged transcription of testimony given to Hoag by South Sea Islanders, the severely abridged published version appeared in paper-bound form around the end of the 18th century. Copies of Hoag's far more complete manuscript are said to still exist. A long-held rumor in occult circles says that Hoag used not only native testimony but also information gleaned from ancient Muvian documents translated by Yogash, Hoag's half-Polynesian manservant. The testimony of the islanders specifically details a local cult of humans who worship and breed with the deep ones. Hoag hints that this tainted worship may have been adopted by American sailors who, after visiting the island, imported it to their homelands. References to Cthulhu and his star-spawn are many, as well as Cthulhu's "sons," Ghatanethoa and Zoth-Ommog.

THE MUVIAN DOCUMENTS

These wooden-bound books are kept at the Kester Library in Salem, Massachusetts. Other copies are said to be secreted away in a cave on a small deserted island somewhere in Polynesia. The pages are made of palm-papyrus and inscribed in the ancient Naacal hieroglyphs of Mu. *Sanity loss 1 D6/2D6; Cthulhu Mythos +12 percentiles; average 42 weeks to study and comprehend/84 hours to skim.*

THE HOAG MANUSCRIPT

The original manuscript of 300+ hand-written pages is more complete than the version eventually published in the late 18th century. Most manuscript copies of the original include Hoag's translation notes, as well. Only a few copies exist, all in private hands. *Sanity loss 1 D4/1D8; Cthulhu Mythos +7 percentiles; average 16 weeks to study and comprehend/32 hours to skim.*

THE FIRST PUBLISHED PONAPE SCRIPTURE

The crudely printed 1794 edition was carefully expurgated before publication. Bound in heavy paper and measuring 4 by 6-3/4 inches, it is believed that approximately 500 copies were printed at private expense. *Sanity loss 1 D3/1D6; Cthulhu Mythos +5 percentiles; average 10 weeks to study and comprehend/20 hours to skim.*

COPELAND'S ANNOTATED VERSION

The archeologist Harold Hadley Copeland (see "Zanthu Tablets", page 78) had an annotated edition of the *Scripture* published by Miskatonic University Press in 1907. Copeland's inquiries into the Cthulhu cult were just beginning, and he seems to have been unaware of either the Muvian tablets or Hoag's manuscript, making the translation of little value. *Sanity loss 1 D3/1D6; Cthulhu Mythos +6 percentiles; average 13 weeks to study and comprehend/26 hours to skim.*

SPELLS

Only Hoag's manuscript and the original Muvian documents contain the following spells: Contact Deep One, Contact Father Dagon, Contact Mother Hydra. The first published version describes the rites but does not provide the necessary details. In the notes

to Copeland's edition, the editor manages to re-construct the Contact Deep One spell, but the rest remain corrupt.

OTHER BENEFITS AND EFFECTS

Study of any of the versions awards skill checks to Anthropology and Occult. Anyone locating a copy of the original Hoag manuscript has access to the captain's translation notes. Studying them results in a beginning Mythos Language (Naacal) skill of 1D6+ 1 percentiles.

ABNER EZEKIEL HOAG (1697-1753)

Hoag was a lifelong resident of Kingsport, Massachusetts. Of a seafaring family, he made his first voyage at the age of fifteen and mastered his first ship before the age of twenty-two. A pioneer of the early rum and copra trade, Hoag first came into contact with the Ponape islanders in 1732. It was on his return from this voyage that he penned his manuscript. All his attempts to find a publisher met with defeat, due mostly to the descriptions of the natives' blasphemous forms of worship. In particular, references to a deity named Dagon were considered particularly offensive by churchgoing citizens.

Many years after Hoag's death a granddaughter, Beverly Hoag Adams, took upon herself the task of editing and publishing her grandfather's manuscript. A privately-financed printing produced 800 copies of the cheaply bound, typographically error-ridden book.

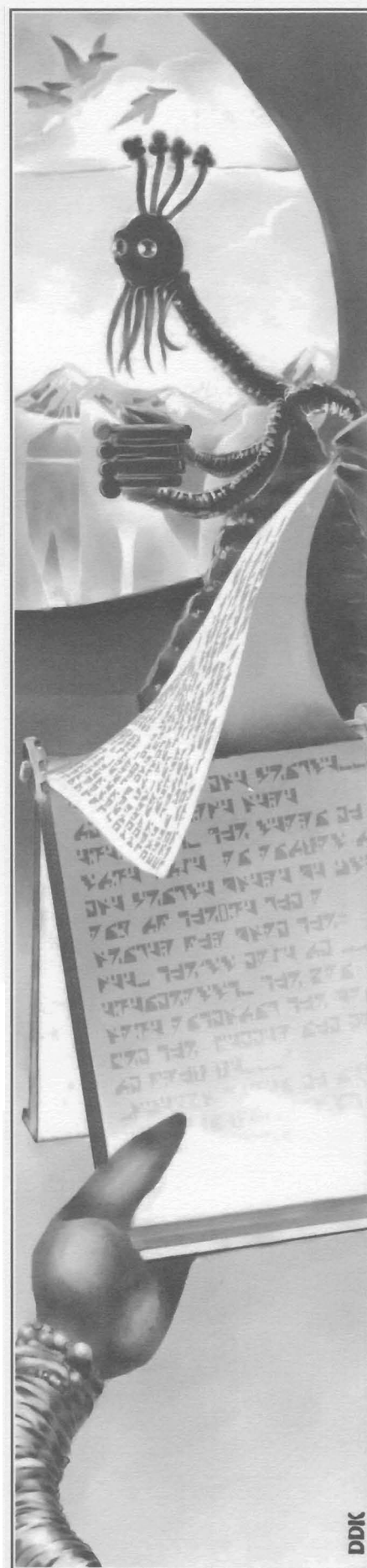
THE REVELATIONS OF GLAAKI

"... for even the minions of Cthulhu dare not speak of Y'gononac;
yet the time will come when Y'gononac strides forth from the
loneliness of aeons to walk once more among men . . ."
- from volume XII. unpublished manuscript. 19th century.

The standard, published version of this work is the nine-volume folio-sized edition printed in Liverpool in 1865. Rumors say that eleven and twelve-volume editions secretly circulate in manuscript form.

The Revelations were the work of a cult from the Severn River valley of southwest England dedicated to the god Glaaki. The project started in 1842 when the then-current head of the cult began to record the rituals of the god's worship. After that, many high priests and senior members contributed volumes to the work until the cult as a whole vanished in the late 1860s. The volumes detail the prophecies, wisdom, and commands bestowed upon Glaaki's cult, with a special concentration on the strange happenings in the Severn River valley. Each book covers a different subject with related spells.

- **VOLUME I:** Glaaki and his associated witch-cults.
Spell: Contact Deity/Glaaki.
- **VOLUME II:** The Servants of Glaaki and the curse of the Green Decay.
Spells: Green Decay, Nyhargo Dirge.
- **VOLUME III:** The Imprisonment of Byatis.
Spell: Contact Deity/Byatis*.
- **VOLUME IV:** Eihort, God of the Labyrinth, and his brood.
Spell: Contact Deity/Eihort.
- **VOLUME V:** Ghroth, the Harbinger and Maker, a comet or asteroid-like creature and inspiration for the Nemesis myth.
Spell: Contact Deity/Ghroth.





- **VOLUME VI:** Shub-Niggurath and a local cult associated with something called "the Moon-Lens".
Spells: Call/Dismiss Keeper of the Moon-Lens*.
- **VOLUME VII:** The Insects from Shaggai, their worship of Azathoth and the harnessing of the god's strength.
Spell: Call/Dismiss Azathoth, Contact Shan.
- **VOLUME VIII:** The Beings from Xiclotl, servants of the insects from Shaggai, and their home world.
Spell: Summon/Bind Being from Xiclotl.
- **VOLUME IX:** Other dimensions; Daoloth, the Render of the Veils; the inhabitants of the Gulf of S'glhuo.
Spell: Call/Dismiss Daoloth.
- **VOLUME X:** M'nagalah, a being described as "a bloated, tentacled mass of eyes and entrails".
Spell: Contact Deity/M' nagalah*.
- **VOLUME XI:** The Crystallizers of Dreams, and their proper use.

THE ORIGINAL MANUSCRIPTS

The original writings are contained in twelve old-fashioned ring binders kept safe and secret by the cult. Many of the authors' hands are difficult to decipher, requiring successful Read English rolls. Fairly accurate copies of these volumes may have been surreptitiously made and circulated. *Sanity loss 1D8/2D8; Cthulhu Mythos +17 percentiles; average 44 weeks to study and comprehend/88 hours to skim.*

THE PUBLISHED EDITION

This standard, very limited edition was secretly printed in England in 1865 when the cult's collection still consisted of only nine volumes. The publisher, Supremus Press, never revealed the source of the original manuscript but it is assumed that it had been copied and stolen by a renegade cult member. Sold only to "special" private collectors, it was nonetheless heavily expurgated and lacks most of volumes ten and eleven. A few copies have managed to find their way into major library collections but most copies are thought still to be in private hands. *Sanity loss 1D6/2D6; Cthulhu Mythos +15 percentiles; average 32 weeks to study and comprehend/64 hours to skim.*

THE TWELFTH VOLUME

The terrible twelfth volume in this collection is one of the few known sources on Y'gononac. It contains a secret spell woven into the text that automatically invokes Y'gononac whenever the book is read. Casual readers may find themselves unpleasantly surprised. *Sanity loss 1D3/1D6; Cthulhu Mythos +3 percentiles; average 6 weeks to study and comprehend/12 hours to skim.*

OTHER BENEFITS AND EFFECTS

Reading the original eleven books grants two checks to Occult skill; reading all the published nine volumes grants but a single check. Some readers of the *Revelations* are unwilling to let the book end, and continue to fill in more chapters based on their own knowledge of the Mythos. As such, new volumes of the book continue to be written.

THE R'LYEH TEXT

"By all the depths of Y'ha-nthlei-and the dwellers thereof, for the One Over All; By the Sign of Kish-and all who obey it, for its Author; By the Door to Yhe- and all who use it, who have gone before and who shall come after, for Him To Whom It Leadeth; By Him Who Is To Come . . . Ph'nglui mglw-nafh Cthulhu R'lyeh wgah-nagl fhtagn!"

- invocation to Dagon, 300 B.C.

The *R'lyeh Text* is known by reputation only. Written around 13,000 B.C. by an unknown author, the original clay tablets are variously rumored to exist or to have been destroyed. More probable are the rumors of various copies found on scrolls from about 300 B.C., hidden in remote areas along the China coast. English and German translations are thought to have been secretly made and smuggled out of the country.

The text deals extensively with the deep ones, Father Dagon and Mother Hydra, the Spawn of Cthulhu, Cthulhu's alleged sons Zoth-Ommog and Ghatanothoa, as well as Great Cthulhu himself. It also tells of the sinking of Mu and R'lyeh, and hints of a time when the latter will again rise from the deep. Cyaegha, "the Thing that Waits in Darkness", is also briefly discussed.

THE ORIGINAL TABLETS

The original clay tablets, if they still exist, are the most complete version. *Sanity loss 1D10/2D10; Cthulhu Mythos +17 percentiles; average 60 weeks to study and comprehend/120 hours to skim.*

CHINESE COPIES

Later Chinese versions are invariably less complete. *Sanity loss 1D8/2D8; Cthulhu Mythos +15 percentiles; average 54 weeks to study and comprehend/108 hours to skim.*

THE LIYUHH

There exists an extremely rare German translation or "adaptation and analysis" known as the *Liyuhli* which contains additional information on Cyaegha. *Sanity loss 1D6/2D6; Cthulhu Mythos +11 percentiles; average 30 weeks to study and comprehend/60 hours to skim.*

SPELLS

Call Cyaegha, Contact Deity/Cthulhu, Contact Deep One, Contact Father Dagon, Contact Mother Hydra, Curse of the Stone, Grasp of Cthulhu, Wave of Oblivion.

OTHER BENEFITS AND EFFECTS

Reading any version awards skill checks to Anthropology, History, and Occult.

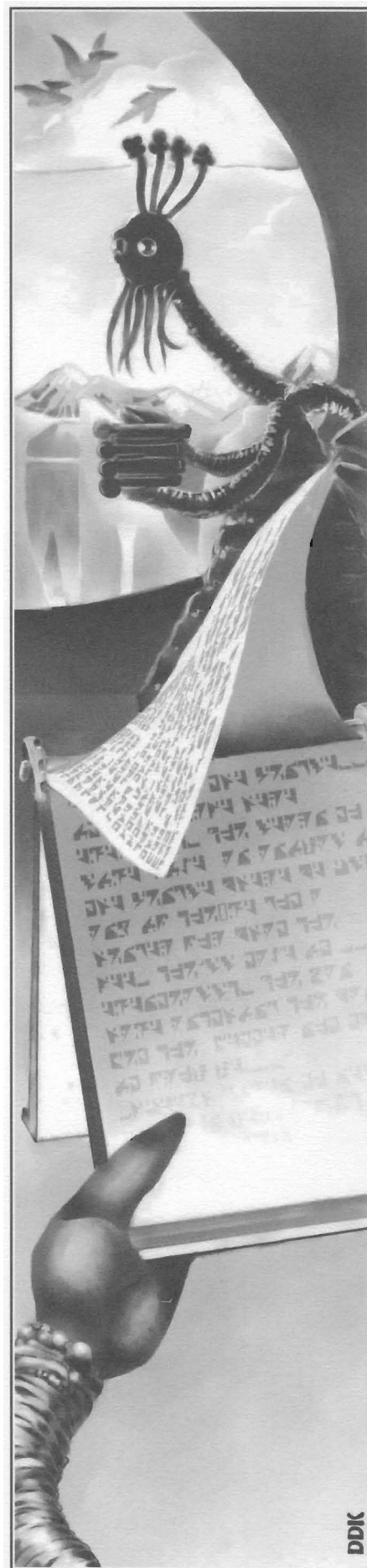
THE SEVEN CRYPTICAL BOOKS OF HSAN

"It is said that knowledge comes only to those who seek it;
but some knowledge pursues us without respite or mercy."

- Hsan the Greater, 2nd cent. A.D.

Written by the Chinese philosopher Hsan the Greater around the 2nd century A.D., the work's original title was the *Seven Cryptical Books of Earth*. Although Hsan's original is long lost, accurate copies in Chinese are well known. The oldest are on scrolls, each scroll containing one of the seven books. Each book covers a different topic and includes one or more spells pertaining to the subject.

- **BOOK ONE:** The works of Huang-Ti, the Yellow Emperor; his miraculous inventions and cures.
Spell: Restore Life (Resurrection).
- **BOOK TWO:** Ritual cannibalism and ghoulish cults.
Spell: Contact Ghoul.
- **BOOK THREE:** Spirits of the Air.
Spell: Call Down Spirit (Summon/Bind Byakhee).
- **BOOK FOUR:** Spirits of the Earth and their relationship to earthquakes.
Spell: Call Forth the Earth Spirit (Contact Chthonian).





- **BOOK FIVE:** Deep Ones off the south China coast and their human devotees; space and time; the hounds of Tindalos and the Liao drug.
Spell: Contact Hound of Tindalos.
- **BOOK SIX:** The Plateau of Leng in Central Asia and Unknown Kadath; their history and inhabitants.
Spell: Door to Kadath (Gate to Kadath).
- **BOOK SEVEN:** Nyarlathotep and his many forms; the rising of R'lyeh and the second coming of Cthulhu; Azathoth as the beginning and the end. A general pantheon of gods and beings of a general wishful pattern—an almost bureaucratic ordering of diverse deities.
Spell: Contact Deity/Nyarlathotep.

CHINESE COPIES

An accurate Chinese copy is the most complete and potent. *Sanity loss 1D4/1D8; Cthulhu Mythos +8 percentiles; average 40 weeks to study and comprehend/80 hours to skim.*

ENGLISH TRANSLATIONS

An English language version called the *Seven Cryptical Books of Hsan* was supposedly made and smuggled out of China in the late 19th century. More than one copy may exist at this time, though none have ever surfaced. *Sanity loss 1D3/1D6; Cthulhu Mythos +6 percentiles; average 36 weeks to study and comprehend/72 hours to skim.*

OTHER BENEFITS AND EFFECTS

This book contains level upon level of allegory and hidden meaning, each opening the next like a series of interlocked boxes. The keeper may elect that the reader make three POW x3 rolls over the course of reading the seven books. If any of the rolls fail, the reader must spend two extra weeks reading, but gains a check in History, Occult, or Pharmacy (keeper's discretion as to which).

THAUMATURGICAL PRODIGIES IN THE NEW ENGLAND CANAAN

"If any are scandalized that New England, a place of as serious piety as any I know of should be troubled so much by witches, they should ask themselves this question: Where would the Devil most wish to make his inroads but in that place where he is hated the most?"

- Rev. Ward Phillips, 1788.

This book was written in 1788 by the Reverend Ward Phillips of the Baptist Church of Arkham, Massachusetts. The treatise describes the blasphemous activities of witches, warlocks, Indian shamans, and other evil-doers in colonial New England. Terrible magicks, monstrous births, and dire Indian legends are all described. Phillips pays particular attention to the events that supposedly took place in and around Billington's Woods, near Arkham, in the late 17th century.

TWO EDITIONS

The first edition was crudely published in 1789. A small print run in imitation black letter riddled with typographical errors, it bore the original title *Thaumaturgical Prodigies in the New-England Canaan*. A second, vastly improved edition was published in Boston in 1801, with an amended title. The second version is quite common and can be found in libraries and historical societies all over New England. The earlier version, despite its crude printing, commands collector prices; one autographed specimen sold for \$35 in the 1920s. Aside from printing and proofing quality, both

versions are identical. *Sanity loss 1D3/1D6; Cthulhu Mythos +4 percentiles; average 8 weeks to study and comprehend/1ti hours to skim.*

THE ANNOTATED COPY

One particularly interesting specimen of the Reverend's book was believed to have been part of the library of a descendant: Providence, Rhode Island, businessman Whipple Phillips. This copy contained annotations and corrections made by the author indicating that what he once thought mainly legend and lore was instead frighteningly real. Descriptions of certain rites, written on the book's flyleaves, contain several spells. *Sanity loss 1D6/1D10; Cthulhu Mythos +7 percentiles; average 14 weeks to study and comprehend/28 hours to skim.*

SPELLS

Only the annotated specimen contains spells, written in the reverend's spidery hand. Call/Dismiss Ithaka (Call/Dis miss Ithaqua), Contact Narlato (Contact Deity/Nyarlathotep), Contact Sadogowah (Contact Deity/Tsathoggua) Contact Yogge-Sothothe (Contact Deity/Yog-Sothoth), Elder Sign.

OTHER BENEFITS AND EFFECTS

Anyone reading this book receives checks to History and Occult skills.

REVEREND WARD PHILLIPS (1767-1811)

Phillips was the pastor of Arkham's Second Church (later First Baptist) in the late 18th and early 19th centuries. Educated at Harvard, he was a scholar and respected community leader. His book, *Thaumaturgical Prodigies*, was intended to be an objective account of the witchcraft hysteria that gripped New England in the late 17th century.

Some time after the book's first printing, a stranger arrived in Arkham, the English heir to the long-deserted Billington property. When the second printing, which mentioned Billington's ancestor, appeared in 1801, Billington took umbrage and started a debate in the *Arkham Gazette* which lasted several years. Hearing of mysterious sounds near the Billington place, Phillips and local newspaper editor, John Druven, paid a visit to the newcomer in 1807. Druven soon after disappeared without a trace and Phillips claimed to his dying day that he retained no memory of the visit. Regardless, he soon after began collecting as many copies of his book as possible, and burning them all. This eccentric behavior did little for his standing in the community and he later moved to Ohio where he died a few years after.

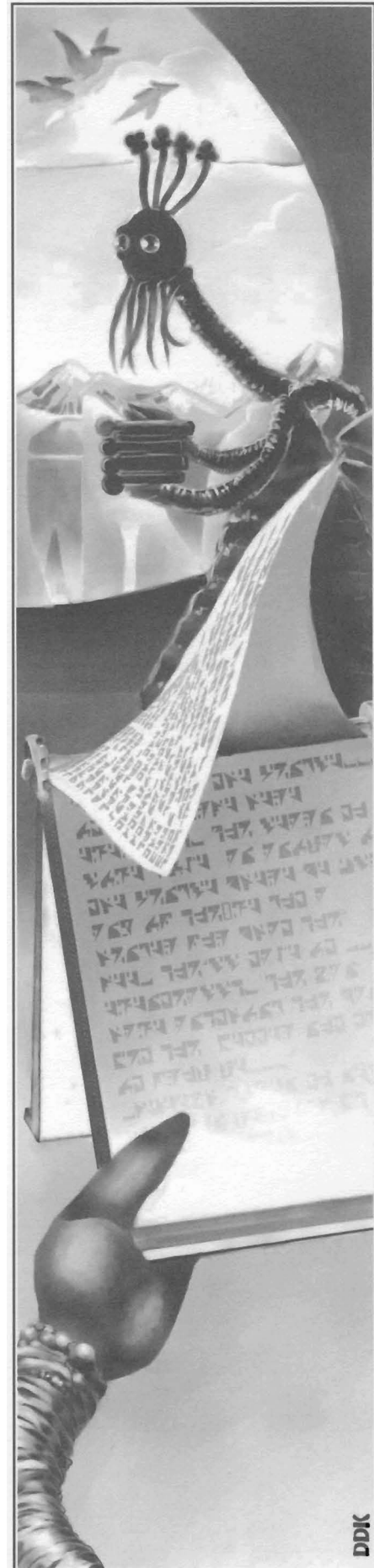
TRUE MAGICK

"And fail not the reader to heed the weight of my wordes: Those who would delve into secrets not meant for man must be prepared to pay the toll."

- Theophilus Wenn, 17th century.

This book has long been known only by rumor. Even the author's name, Theophilus Wenn, is thought to be a pseudonym. Only a single copy of this tome exists—and that unseen since the early 19th century. It has been described as a small and crumbling hand-bound manuscript.

Described as "a veritable encyclopaedia of the Devil's lore", it covers a vast variety of arcane subjects including enchantments and possession, vampirism and ghouls, demonology, witchcraft, lycanthropy, holocaust rites, and human sacrifice. *Sanity loss 1D4/1D8; Cthulhu Mythos +6 percentiles; average 24 weeks to study and comprehend/48 hours to skim.*





SPELLS

Call Forth Spirit of the Air (Summon/Bind Star Vampire), Call Forth Winged One (Summon/Bind Byakhee), Speak with the Dark One (Contact Deity/Nyogtha), Summon/Bind the Demon*.

OTHER BENEFITS AND EFFECTS

Study of this tome awards a skill check to Occult. It has been said that if a piece of paper is used as a bookmark in *True Magick*, it will bring harm upon any person or thing mentioned thereon. This should never be revealed to the players, and if true, should work no more than once.

UNAUSPRECHLICHEN KULTEN (Nameless Cults)

"I have traveled the world in search of the darkness-
a journey that ended within myself."

- Friedrich Wilhelm von Junzt, 1839.

The author of this book spent many years touring the world, studying various cults and secret societies. He gained personal admission to many of these groups, often requiring him to suffer terrible initiation rites. The original *Black Book* is over 1000 pages long. Much of it relates to more familiar societies such as the Assassins, the Thuggees, and the Leopard Societies, but he deals at some length with a set of cults which seem to revere the same pantheon of deities. This material, contained in the second and last part of the book, is arranged as follows:

- **INTRODUCTION:** "The Narrative of the Elder World", a tremendous essay describing the Cthulhu myth-cycle as described by Eibon, Al-azrad and others.
- **CHAPTER ONE:** A description of a cult somewhere in Germany that worships a being called Cyaegha.
Spell: Call Forth Cyaegha (Call/Dismiss Cyaegha*).
- **CHAPTER TWO:** A fertility cult Von Junzt discovered in southern France, worshippers of the Sign of the Three-Headed Goat.
Spells: Call Forth the Woodland Goddess (Call/Dismiss Shub-Niggurath), Command the Trees (Summon/Bind Dark Young).
- **CHAPTER THREE:** Describes a rural English pagan cult.
Spell: Call Forth the Horned Man (Call/Dismiss Nyarlathotep).
- **CHAPTER FOUR:** Tells of a secret cult of cannibals headquartered in the slums of Paris, and mentions the Comte d'Eriette's work on the subject.
Spell: Contact Brother (Contact Ghoul).
- **CHAPTER FIVE:** Describes Von Junzt's travels to Asia and a meeting with the Tcho-Tcho people of Indo-China.
Spell: Address Zhar (Contact Deity/Zhar).
- **CHAPTER SIX:** Describes an insane Russian peasant living in Siberia who claims to worship "a great god in the sky," and his castrated followers.
Spell: Call Forth the Sun (Call/Dismiss Azathoth).
- **CHAPTER SEVEN:** Tells of a mysterious stone monastery high in the Tibetan Himalayas inhabited by priests worshipping "spirits of the air".
Spell: Command Airy Travelers (Summon/Bind Byakhee).
- **CHAPTER EIGHT:** Describes a Dagon cult in the eastern Mediterranean. Von Junzt claims that cults worshipping this blasphemous god are found around the world.
Spells: Contact Children of Dagon (Contact Deep One), Contact Dagon.

- **CHAPTER NINE:** Describes a secret cult of the dead in southern Spain.
Spell: Revivify (Resurrection).
- **CHAPTER TEN:** A small cult in Transylvania that worships a terrible monster living in a stinking pit.
Spell: Call Forth That Which Should Not Be (Call/Dismiss Nyogtha).
- **CHAPTER ELEVEN:** Relates legends of an ancient (supposedly extinct) cult in the small Hungarian village of Stregocavar that worshiped a blasphemous god appearing atop an ancient stone monolith.
Spell: Call Him (Call/Dismiss Gol-Goroth*).
- **CHAPTER TWELVE:** Describes an intensely secretive cult called the Brothers of the Yellow Sign. They are devoted to uncovering and disrupting the plans of "the space devils".
Spell: Call Space Devil (Contact Mi-go).
- **CHAPTER THIRTEEN:** Tells of a secretive cult headquartered in a Transylvania castle called The Brotherhood of the Beast. They await the time when the evil Egyptian Pharaoh, Nephren-Ka, returns to lead mankind.
Spell: Barrier of Naach-Tith.
- **CHAPTER FOURTEEN:** Describes a secretive world-wide cult dedicated to keeping captive an unknown monster.
Spell: Call/Dismiss It (Call/Dismiss Ghatanothoa).
- **CHAPTERS FIFTEEN THROUGH TWENTY:** A section dealing with the "Keys", a similar set of phrasings, codes, and prayers found in common among these cults.

THE ORIGINAL GERMAN EDITION

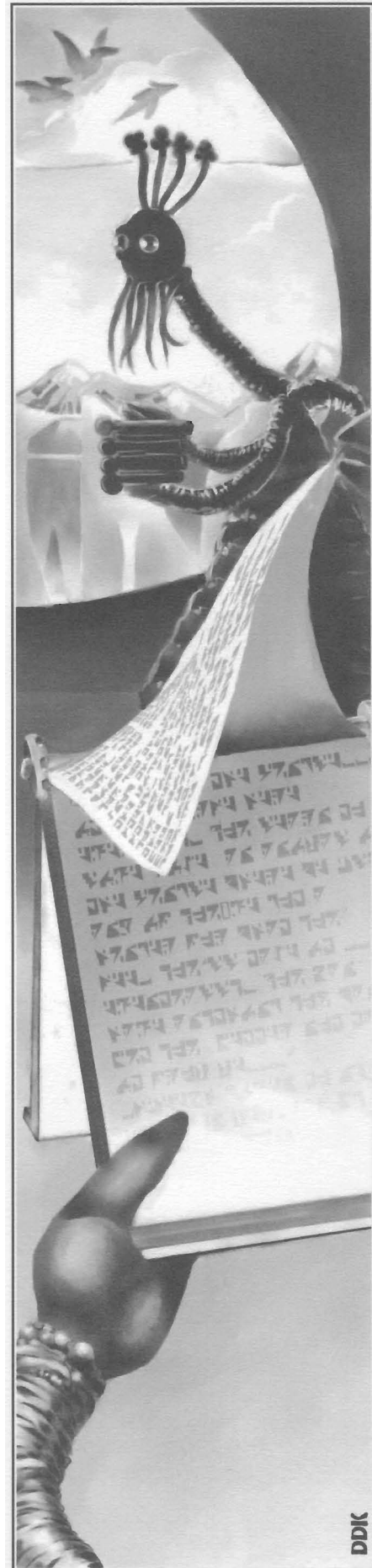
Of the first German quarto edition printed in 1839 only six copies are known to exist, all of them held by major libraries. It is said that many owners of the book, after learning of Von Junzt's terrible demise, burned or otherwise destroyed their copies, leaving only the few that remain today. Rumors of privately held editions, of course, abound. Only the original German edition boasts the fine- if horrific---engravings of German artist Gunther Hasse. *Sanity loss 1D8/2D8; Cthulhu Mythos +15 percentiles; average 52 weeks to study and comprehend/104 hours to skim.*

THE BRIDEWELL ENGLISH TRANSLATION

The pirated Bridewell English translation edition was published in London in 1845. *Nameless Cults* is full of mistranslations and misinterpretations. A cheap, leather-bound

FRIEDRICH WILHELM VON JUNZT (1795-1840)

Von Junzt was a German eccentric born in Cologne. Following his education at the University of Berlin, he spent his adult life touring Europe and Asia searching for ancient tomes and gaining admittance to any number of secret societies, including the ghoulish cult written of by the Comte d'Erlette. He claimed to have seen a Greek copy of the *Necronomicon* in an undisclosed location. In 1839 von Junzt published his *Black Book* containing the secrets he had learned. In 1840 he began work on a second volume but was soon after discovered murdered inside his locked study, his manuscript ripped to shreds and his throat torn out by inhuman claws. The discovery was made by an associate, Alexis Ladeau, who, after piecing together some of Von Junzt's shredded manuscript, apparently burned these scraps before slashing his own throat with a razor. It is rumored that certain portions of Von Junzt's second manuscript still survive but if so its whereabouts are unknown.





octavo edition with cramped text filled with typographical errors, many of the spells taken from the original are incomplete or faulty. At least twenty complete copies of this edition are known to exist, with many others probably still in private hands. *Sanity loss 1D8/2D8; Cthulhu Mythos +12 percentiles; average 48 weeks to study and comprehend/96 hours to skim.*

THE GOLDEN GOBLIN EDITION

The Golden Goblin edition of *Nameless Cults* was published in New York in 1909. An expurgated edition of the Bridewell translation, it censors many of the more horrific details and contains only descriptions of the spells rather than the complete rituals found in the two earlier editions. The book is barely two-thirds the size of the Bridewell edition. Golden Goblin editions still turn up in used bookstores. Unrecognized, they often sell below market value. *Sanity loss 1D8/2D8; Cthulhu Mythos +9 percentiles; average 30 weeks to study and comprehend/60 hours to skim.*

OTHER BENEFITS AND EFFECTS

Anyone making their way through this massive tome gains skill checks in Anthropology, Archaeology, History, and Occult. Additionally, Von Junzt provides clues to interpreting the writings of Mu, Atlantis, and many others. Six months study, plus a successful roll of INT x5, awards a beginning skill of 20+ 1D10 percentiles in a chosen prehistoric or prehuman language.

ZANTHU TABLETS

"The shocking discoveries made since we first opened the tomb should be more than enough to inform us. The knowledge lingering in those ancient tablets may wither our souls."
- from the introduction, by Harold Hadley Copeland, 1916.

Sub-titled "A Conjectural Translation", this slim, 32-page brochure was printed in 1916 by the Sanborne Institute in a limited edition of 400 copies. Written by the noted American archaeologist Harold Hadley Copeland, it purports to be a translation of carvings found on a series of black jade tablets discovered somewhere in Indo-China. The author claims the carvings are hieratic Naacal, the high language of ancient Mu. The text briefly describes the discovery of the stones and the methods used to translate them. The translated text contains a running commentary by the author. Originally written by the wizard Zanthu, in whose tomb the tablets were found, it is a partial history of the lost Pacific continent of Mu. It describes the worship of Ghata-nothoa, Shub-Niggurath, and Cthulhu, and also mentions Nug and Yeb, the supposed offspring of Yog-Sothoth and Shub-Niggurath. Zoth-Ommog, Yig, Dagon, and Hydra are also discussed. Certain passages hint that insubstantial beings such as the Iloigor and yuggs are "servants" to the Muvian pantheon of deities.

THE ANCIENT TABLETS

The original twelve tablets are held in the archives of the Sanborne Institute for Pacific Studies in Santiago, California. They are stolen in 1933, but the Institute retains facsimiles of the originals. The tablets contain more information than Copeland chose to publish. A Read Naacal skill is required to translate them. *Sanity loss 1D4/1D8; Cthulhu Mythos +9 percentiles; average 40 weeks to study and comprehend/80 hours to skim.*

COPELAND'S PUBLICATION

The published *Zanthu Tablets* is partially expurgated and contains no spells. *Sanity loss 1D3/1D6; Cthulhu Mythos +3 percentiles; average 8 weeks to study and comprehend/16 hours to skim.*

SPELLS

The original Muvian tablets contain: Contact Deity/Cthulhu, Contact Deity/Ghata-nothoa, Contact Lloigor, Contact Yugg, Contact Deity/Zoth-Ommog.

OTHER BENEFITS AND EFFECTS

Reading Copeland's treatise awards skill checks to Anthropology and Occult. Reading the original tablets awards an additional check to Occult. Copeland's original translation notes are on file at the Sanborne Institute. Diligent study awards a beginner with a starting Mythos Language (Naacal) skill of 1D6+1 percentiles.

HAROLD HADLEY COPELAND (1860-1926)

Copeland was a Cambridge-educated archaeologist with several published titles to his credit when he led the ill-fated Copeland-Ellington expedition into Central Asia in May of 1913. Some months later Copeland re-emerged alone, emaciated, exhausted, and quite insane. With him he carried twelve black jade tablets he claimed to have found in an ancient tomb. Back in the U.S., Copeland managed to complete his partial translation before madness overtook him and he was institutionalized in a California asylum. His work was met by former colleagues with undisguised skepticism and contempt. Before Hadley's death in 1926 he produced a startling monograph entitled *Notes on the Xothic Legend-Cycle*. Never published, it is on file at the Sanborne Institute.

NEW SPELLS

CALL BUGG-SHASH: No spell to dismiss Bugg-Shash exists. Bright light can drive away Bugg-Shash, but it will not return to its home dimension until it has taken a victim.

CALL/DISMISS CYAEGHA: This spell has no effect at this time, as Cyaegha remains trapped beneath a hill near a small German village. If the wards that hold Cyaegha are ever broken, this spell must be cast on that hill so the god may return to the world.

CALL/DISMISS GHATANOTHOA: Ghatanothoa may only be called on the continent of Mu (located between New Zealand and Chile), and only while Mu is above the waves.

CALL/DISMISS GOL-GOROTH: See the *Creature Companion* for more information on Gol-goroth. He can be called at the Black Stone, located in the Hungarian mountains near the village of Stregocavar. Other possible locations are up to the keeper.

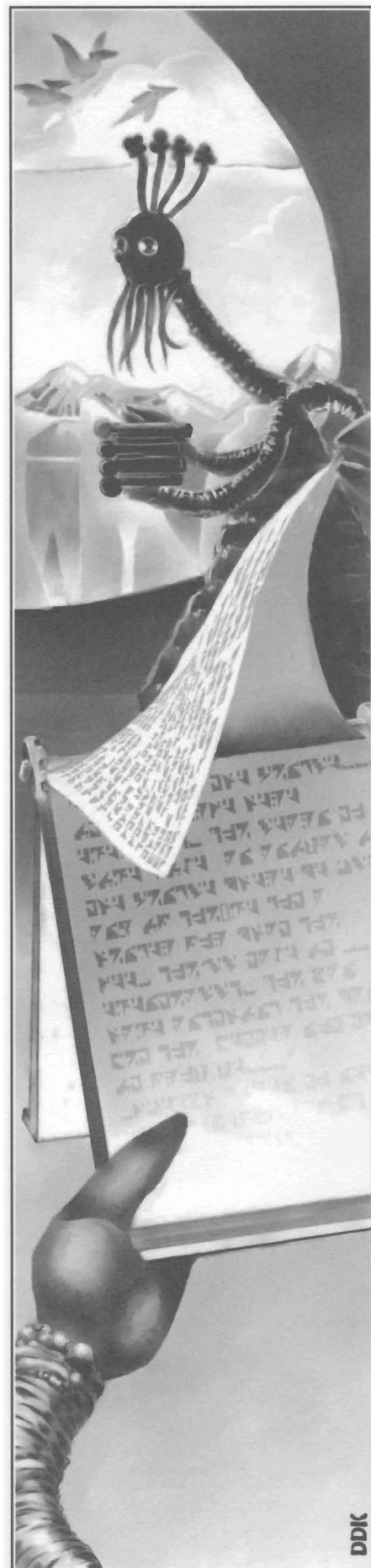
CALL/DISMISS KEEPER OF THE MOON-LENS: See page 93 for more information on the Keeper of the Moon-Lens. The Keeper may only be called at night. It must be continually bathed in the light of the full moon, or in moonlight amplified by a device such as the Moon-Lens.

CALL/DISMISS RLIM SHAIKORTH: See the *Creature Companion* for more information on Rlim Shaikorth. He may only be called at the North or South Pole.

CALL/DISMISS YIBB-TSTLL: The Call portion of this spell may only be cast at midnight on the first day of the year (but this may vary between calendars). This spell is traditionally cast with thirteen people. Yibb-Tstll will be free to use his reversal on all present unless seven of the chanters know the spell and the Barrier of Naach-Tith is in place.

CIRCLE OF WARDING: Costs a variable number of magic points, and takes an hour per magic point expended to cast. The caster must draw a chalk diagram on the ground during preparation, tailoring it to one servitor being. When a summoned being attempts to cross the barrier, they must match their magic points against those invested in the circle or be unable to physically cross or disrupt it. The spell ends when a non-summoned creature passes in or out of the circle, or at the next sunrise or sunset.

CONTACT DEITY/BYATIS: Castable only in the Severn River valley. Byatis appears in a vision, and the caster must make a POW x5 roll each time to avoid the god's hypnotic gaze.





CONTACT DEITY/GHROTH: Casting this spell requires a successful Astronomy roll, so that Ghroth may be reached at the proper time. The caster is immediately opened up to the planet-sized entity's alien mind, and loses ID8/ID50 SAN. There are no true benefits for contacting Ghroth, as the caster is so puny and insignificant Ghroth will not acknowledge them. See the *Creature Companion* for information on Ghroth.

CONTACT DEITY/M'NAGALAH: This spell may only be cast in a swampy place. M' nagalah offers little to the caster, and anyone who casts this spell will begin to be infested by the Great Old One himself.

CONTACT DEITY/YOG-SOTHOTH: This spell may be cast anywhere, at any time. Yog-Sothoth comes as a revelation, opening up the caster's mind to the limitless possibilities of the universe (1D10/1D100 SAN).

CONTACT/ESCAPE WARDER OF KNOWLEDGE: The first of these spells is much like a conventional Contact Deity spell. The caster encounters the Warder of Knowledge in dreams (but not in the Dreamlands) the next time they go to sleep (costs 1 POW). The Warder will impart any knowledge which the caster desires, but will not allow the caster to return to their body and will trap them in dreams forever. Because of the Warder's unique nature, its characteristics and powers are up to the keeper.

The Escape Warder spell requires 1 POW, and allows the caster to return to their body with the knowledge gained. This spell is not known to exist anywhere. (The version in the Eltdown Shards is too fragmentary to be useful.)

CONTACT LLOIGOR: Costs 4 magic points, and must be cast underground in an area known to be frequented by lloigor.

CONTACT MASTERS: Costs 8 magic points. This spell establishes contact with one or more of the Ascended Masters, who supposedly watch the world from the city of Shamballah, hidden in the mountains of Tibet.

GATE TO KADATH: Operates as the Gate of Oneirology (see rulebook), but costs 5 POW due to Kadath's position on the edge of the Dreamlands.

THE GREEN DECAY: Costs 15 magic points, ID10 Sanity and ten minutes, during which time the victim must remain within sight of the caster. Servants of Glaaki are affected automatically, while other targets receive a magic point vs. magic point resistance roll. If the roll fails, the victim loses 1 CON permanently for each round in the sunlight. When reaching 0 CON, the victim dissolves into a green, steaming mass (SAN 1/ID8).

NYHARGO DIRGE: Modified version of the Resurrection spell used to destroy corporeal undead (skeletons, zombies, vampires, servants of Glaaki). The caster spends 12 magic points and ID6 Sanity and sings an eerie, droning chant. If the undead fails a POW vs. POW resistance roll, they immediately turn to dust.

PETRIFY: Creates an alchemical mixture of five chemicals. The concoction requires three successful Chemistry rolls, a variable number of magic points, and three days in a laboratory. Upon completion, the caster will have a colorless, bad-tasting liquid. Whoever drinks this fluid must match their magic points against the magic points invested in the liquid on the Resistance Table. Failure means that, over the next ID4 minutes, the victim's tissues rapidly calcify, transforming them into a living statue. Success means that the liquid does not take effect.

SUMMON/BIND THE DEMON: This spell is a variant of Summon/Bind Servitor of the Outer Gods. The spell only costs two magic points per 10% chance of summoning, but must be cast in a stone circle on the night of the full moon. The servitor will require a living sacrifice, whether animal or human, for blood. (The spell's description does not mention that the sacrifice must make a CON x5 roll when the servitor appears or die of fright. If no living sacrifice is available, the servitor may take the caster.) •

MORE MYTHOS TOMES

<i>Title</i>	<i>Language</i>	<i>Author</i>	<i>Year</i>	<i>Sanity Loss</i>	<i>Mythos</i>
BOOK OF HIDDEN THINGS	English*	unknown	?	ID3/ID6	+4
BOOK OF KARNAK	English*	600 B.C.	?	ID3/ID6	+4
BRICK CYLINDERS					
OF KADATHERON	English*	unknown	?	ID3/ID6	+4
CHRONICLES OF THRANG	English*	unknown	?	106/206	+9
O EMONOLORUM	Lat	unknown	200 A.D.?	104/108	+8
L'HISTOIRE DES PLANETES	French	Lonznez	1&40?	103/106	+6
LIBER OAMNATUS	Latin	unknown	?	ID3/106	+6
MAGYAR FOLKLORE	English	Domly	1880?	1IID2	+1
NOTES ON NESSIE	English	McGi lchrist	1900	1/ID2	+1
OBSERVATIONS ON					
SEVERAL PARTS OF AFRICA	English	Sir Wade Jermyn	1765	I/ID3	+1
OCCULTUS	Latin	Heiriarchus	150 A.D.?	ID3/106	+4
RASUL AL-ALBARIN	Arabic	Ibn el-Badawi	900 A.D.?	106/206	+11
RITUALS OF YHE	English*	Niggoum-Zhog	?	ID3/106	+4
TABLETS OF NHING	English"	alien	?	10 612D6	+10
TRONE-TABLES	English*	unknown	?	ID4/ID8	+7
YGOT RECORDS	English*	Ygoth	?	104/108	+8
YOTHIC MANUSCRIPTS	English*	unknown		ID3 106	55

*A translation of all earlier work and not in the original language.





ARCANE ANTIQUITIES

Artifacts and items ancient and alien, powerful and perilous.

by Brian M. Sammons.



While most Mythos stories contain a wealth of information having to do with horrible creatures, alien places, and eldritch tomes, the magical artifacts from that same fascinating and frightening world have largely been left in the shadows . . . until now. Here you will find a list of magical relics mentioned in Mythos tales and *Call of Cthulhu* adventures. Not listed here are "ordinary" technological items used by alien races such as the mi-go and Yithians. Some of those are collected in the current edition of the *Call of Cthulhu* rules. Even though this list offers a wide array of artifacts, well read keepers are sure to find a couple more in the pages of their favorite stories, just waiting to be used in their next game.

AMULETS OF THE HOUND

(FROM "THE HOUND" BY H. P. LOVECRAFT)

These small trinkets are the well-guarded symbols of a Tcho-Tcho corpse-eating cult. The amulets are each carved in an Oriental motif from a single piece of green jade. They all resemble a crouching winged hound, sphinx-like but with definite canine features. Around the base of the amulet are tiny words in the language of the Tcho-Tcho and on the bottom there is a skull. These amulets are always worn around the neck.

The power of the amulet takes effect when a member of the Tcho-Tcho kills and consumes a victim. When this happens a special ritual feast is held and the soul of the victim is drawn into the amulet, then into the dimension where dwells the Tcho-Tchos' death god, a great winged hound. There the victim's soul is torn open, mauled, and consumed by the huge beast, again and again for all eternity. Since the amulet is the source of this soul ensnarement, a part of the victim's spirit becomes bound to it in the form of half of the victim's total magic points. These magic points can then be used by the cultist, but once they are spent they are gone forever, save for the one magic point per victim that always returns. Thus, if a corpse-eater killed and ate 15 people in the ritual manner, then his or her Amulet of the Hound would always retain 15 magic points that would regenerate nightly if spent.

As powerful as the amulet is for the cultists, it is as equally dangerous to own for any non-cult member. Not only will the Tcho-Tcho hunt down and attack any non-cult member in possession of this item, but two supernatural forces will also make the infidel's life unpleasant and short. The first force is that of all the souls bound to the amulet, which will haunt and torment the possessor. The Tcho-Tchos know spells to prevent this, but the unwitting investigator who takes this necklace likely will not. As if this were not enough, the Hound itself will come for any person who dares to defile its likeness. This beast is a master at hunting and terrifying its intended prey. There is no known escape for the victim once the Hound is on the hunt, but perhaps powerful spells such as the Elder Sign or the Eye of Light and Darkness might help. Then again, they might not.



AMULET OF THE HOUND



THE HOUND

This horrible creature is the corpse-eating cult's death god, and rightfully so. The hound appears as a large canine with two large bat-like wings growing out of its muscular back. When on the hunt, the Hound announces its coming with a low, mournful baying that begins far off at first. Every night it seems to get closer and closer. When the Hound finally attacks it does so in a fury and with the grisly magical ability to keep its victim alive and screaming for as long as it wants while it savages the target. Even dismembered pieces will still move, twitch, and not die until the Hound lets them or until it is driven off. The Hound can attack with two claws per round or with a single massive bite, which is its preferred method. Once a victim has been bitten, the Hound can automatically savage him or her the next round unless the victim overcomes the Hound in a STR versus STR match on the Resistance Table. Because of the creature's supernatural nature, this savaging attack affects both the body and the spirit of the victim, thus causing a loss in POW as the unfortunate's soul is slowly consumed.

THE HOUND

STR 20 CON 24 SIZ 19 INT 15 POW 26
DEX 18 MOV 9/15 flying HP 22

Damage Bonus: +1D 6.

Weapons: Claws 45%, damage 1D6+db

Bite 60%, damage 1D10*

Savage (automatic once bitten), damage 1D6**

"Ignores all armor ratings, including those of a magical nature.

***Also costs the victim 1 point of POW per round.*

Armor: none, but no physical weapons can harm the Hound. Spells and magical weapons do normal damage but against those attacks, treat the Hound's thick hide as four points of armor. Once reduced to zero hit points, the Hound disappears into a pool of shadow, only to return the next night, completely healed.

Spells: knows 1D 10 spells of the keeper's choosing.

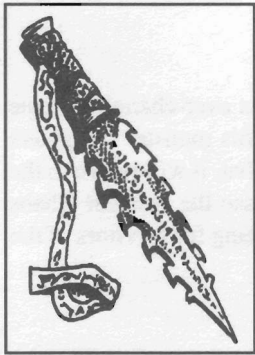
Skills: Dodge 100%, Jump 100%, Scent 100%, Sneak 100%, Swim 100%, Track 100%.

Sanity Loss: 1/1D 10 Sanity points to see the Hound. To hear the creature's baying costs 0/1D 2 Sanity points per night.

BLESSED BLADE OF TSANG

(FROM *HORROR'S HEART* BY SHELDON GILLETT)

Unique item. This magical knife has a jagged foot-long blade with words etched into the metal in ancient Tibetan. The handle is wrapped in black leather that is trimmed with dark red stamping. On the butt of the handle is a metal cap with a strange design carved into it. The design is a circular pattern containing five triangles of equal shape and size. The base of each triangle is interlocked with the others to form a pentagram. The Blessed Blade of Tsang was created in an unknown year by a mysterious man named Arja. Arja is believed to be the founder of a cult called "The Blood" that worshiped the Great Old One Chaugnar Faugn. This knife was designed to be the cult's ceremonial dagger for blood sacrifices, used to cut out a still beating heart. This artifact is the key to a mysterious magical ritual cryptically referred to as "Blood of the Heart." The knife was last seen in the private collection of Maurice Desjardins of Montreal, Canada.



BLESSED BLADE OF TSANG

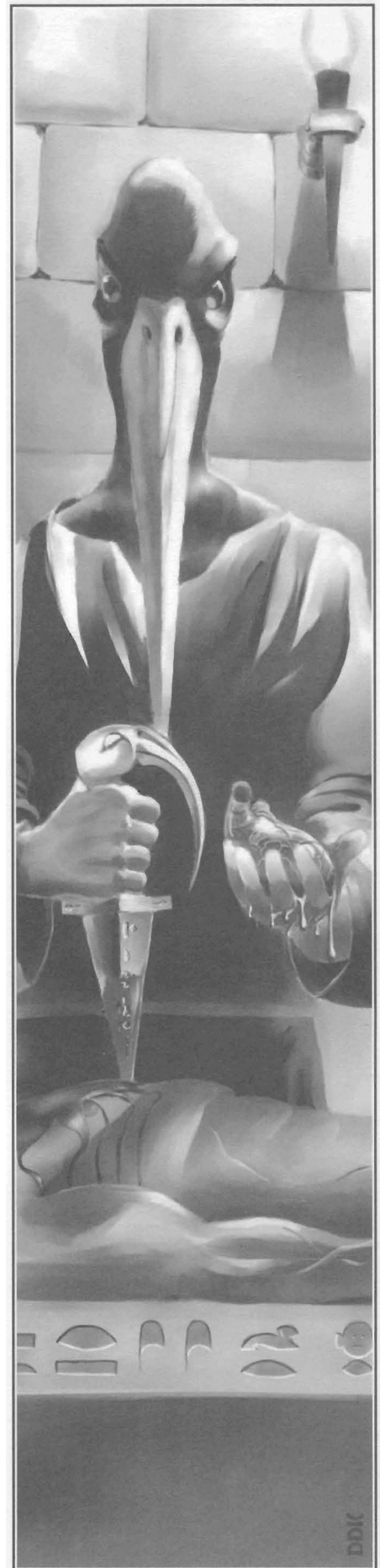
In combat, the Blessed Blade of Tsang does 1D6+1+db points of damage and has 15 hit points. If the blade removes a living heart, the organ not only continues to live on its own, it becomes invulnerable to damage. Moreover, the severed heart retains the POW of the person it belonged to before its removal. The Blood of the Heart ritual can be used to move the POW from such a severed heart into another person. Stabbing such an undying heart with the Blessed Blade of Tsang can destroy it. That causes the POW within to dissipate immediately and the heart to rapidly decay.

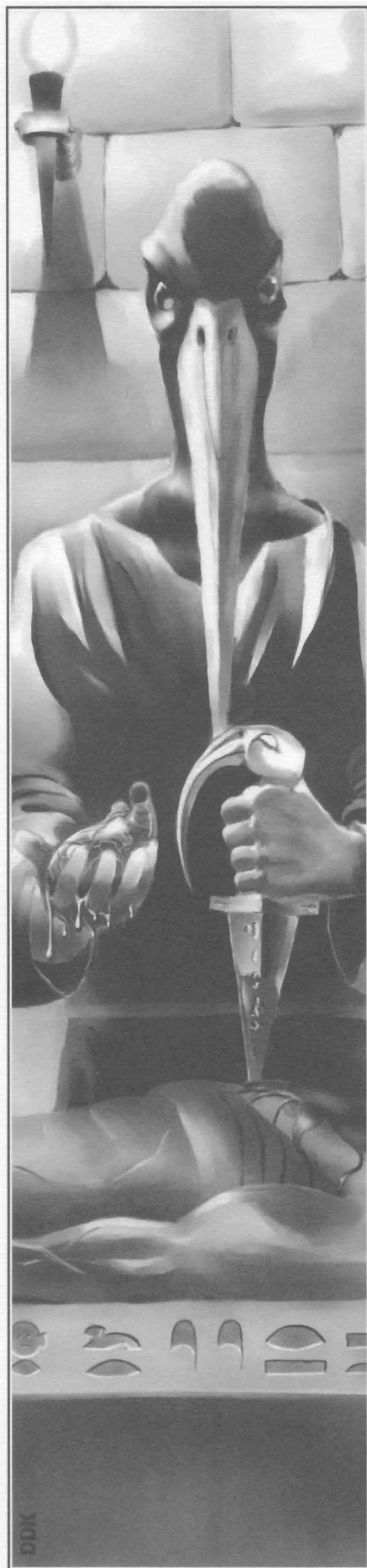
BRAZEN HEAD

(FROM "THE AUCTION" BY RANDY McCALL)

Unique item. Made of bright riveted brass, shaped into the form of a bald human head. This artifact is complete with hinged eyelids and jaws, which appear to be immobile. The Brazen Head is the size of an adult male's head. Believed to have been constructed in Germany sometime during the 13th century, the exact origins of the Brazen Head are unknown. This artifact was last reported as being sold in an auction at the prestigious Ausperg House in Vienna, Austria. The purchaser of the head wanted to remain anonymous, so no name was recorded.

By itself the head is harmless and lifeless. To awaken it requires a special ceremony that includes speaking magical phrases and pouring at least a quart of burning blood over its surface. This ceremony can be found recorded in a few Mythos tomes including *Unausprechlichen Kuten* and the lesser known *Liber Tenebrea*, *The Book of*





Darkness. Once the ceremony of the burning blood is complete, the head will awaken. The hinged lids will snap open revealing living eyes beneath. Witnessing this frightful sight for the first time costs 01D6 SAN. The head speaks any language known by the one who awoke it and will answer one question concerning the Mythos. The head's answers are accurate 75% of the time. The Brazen Head answers one and only one question per awakening. Used in such a way, the head can increase its master's knowledge of the Cthulhu Mythos by 1 point per correct answer given, but at a loss of 01D3 SAN per Mythos point gained.

If the Brazen Head is asked to teach its master spells, it says it knows only one spell. The spell summons a powerful being from beyond the void who can teach much. If anyone tries to learn this spell, his or her player can attempt a Cthulhu Mythos roll to notice that something about the conjuring doesn't sound right. The head will insist that the spell is correct. Anyone attempting to cast the spell is in for a nasty surprise. Imprisoned within the head, and the source of its power, is a servitor of the Outer Gods. The human wizard who created the head summoned and imprisoned the creature in this creation. It can only be released by the spell it teaches. Once this spell is cast, the Brazen Head cracks open and the servitor of the Outer Gods flies to wherever the head's master is and tries to kill him or her, as well as anyone else it can get its tentacles on.



THE BRAZEN HEAD

THE SERVITOR OF THE HEAD

This amorphous being resembles a hybrid of frog and squid. Its ever-changing shape makes it hard to describe. Once freed from the Brazen Head, this monster slaughters the artifact's owner to keep from being imprisoned again. After that, it will return to the court of Azathoth to retake its place with its brothers, to appease the Nuclear Chaos with its eerie, flute-like music. (For more information, see the listing for servitors of the Outer Gods in the *Call of Cthulhu* rules.)

SERVITOR OF THE HEAD

STR 14 CON 17 SIZ 20 INT 19 POW 19
OEX 16 MaY 7/15 flying HP 19

Damage Bonus: +106.

Weapons: Tentacle* 45%, damage db x2**

*2D6 tentacles per round may attack

**Minimum of 1D6 always.

Armor: none, but no physical weapons can harm it. Spells and magical weapons do normal damage but it regenerates 3 hit points per round until dead.

Spells: knows 10 10 spells of the keeper's choosing, including 10 10 Summon/Bind and Call spells.

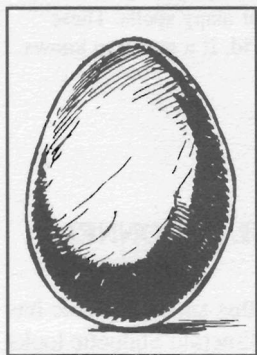
Sanity Loss: 1/10 10 Sanity points to see the Servitor of the Head.

CRYSTALLIZERS OF DREAMS

(FROM "THE RENDER OF THE VEILS" BY RAMSEY CAMPBELL)

An untold number of these small but very powerful artifacts exist. The Crystallizers of Dreams are mentioned in such books as the *Necronomicon* and the eleventh volume of the *Revelations of Glaaki*. A Crystallizer appears as a yellowish egg-shape about a foot in diameter. There are no distinguishing markings on it nor does it appear sinister. The only warning of its alien nature is that it periodically emits "a strange intermittent whistling." A Crystallizer sounds hollow if tapped, and seems relatively fragile, but weighs about twenty pounds. A Crystallizer of Dreams works on its own and requires no spells or special rituals to activate its power.

Such an artifact has the ability to transport the consciousness of a sleeping person to far-off places, including the Dreamlands and other more infernal dimensions. These



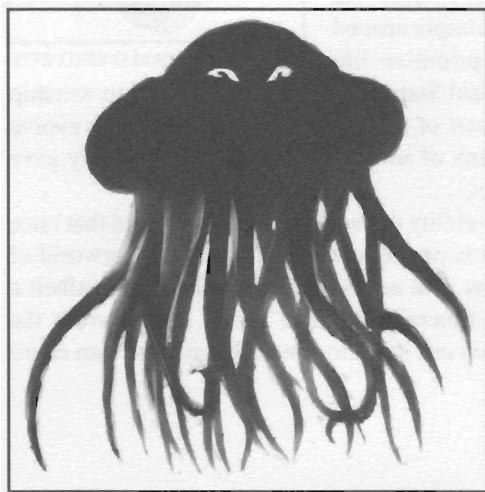
CRYSTALLIZER OF DREAMS

dream trips happen automatically if someone goes to sleep within ten yards of the Crystallizer. If several people are in range, the one nearest the Crystallizer has the dream. Dream journeys concerning the Cthulhu Mythos cost additional Sanity points according to what is dreamed about. The dreams that a Crystallizer helps produce are so realistic that not only does the dreamer experience these other places with all senses, but he or she can completely interact with the new world visited. This means that a person using a Crystallizer can be hurt or even killed as a result of their actions during a dream journey. Finally, perhaps the Crystallizer's most amazing power is that it enables a dreamer to bring back items to the Waking World.

These items have a down side in the form of the Elder God Hypnos, the Lord of Sleep, whose aids these are. He takes offense if anyone uses his Crystallizers. Every time a particular person does, there is a cumulative 10% chance that doing so attracts the Lord of Sleep's attention. Once Hypnos notices, he sends forth the guardians of the Crystallizers of Dreams. These strange creatures are charged with returning these artifacts to their god and punishing the possessor(s). Guardian punishment is long, and makes death look appealing in comparison.

GUARDIANS OF THE CRYSTALLIZERS OF DREAMS

The guardians exist simultaneously in the Dreamlands and the Waking World, but generally not in other dimensions. Their shadowy silhouettes resemble large floating jellyfish with long tentacles and yellow cat-like eyes.



A guardian uses its long tentacles to entangle an offending party, in order to drag the target into a dimension between dreams and reality. To break free, the victim must successfully match his or her STR versus the Guardian's POW on the Resistance Table. Only one guardian at a time may attack a particular target.

A person taken by such a beast leaves his or her body behind in a deep sleep. The unfortunate victim never wakes again, while the victim's soul languishes forever in the court of Hypnos.

GUARDIAN OF THE CRYSTALLIZERS OF DREAMS

<i>characteristics</i>	<i>rolls</i>	<i>averages</i>
STR	n/a	n/a
CON	n/a	n/a
SIZ	3D 6+3	13-14
INT	2D 6+8	15
POW	2D 6+6	13
OEX	2D 6+8	15
MaY		10 floating
HP		13

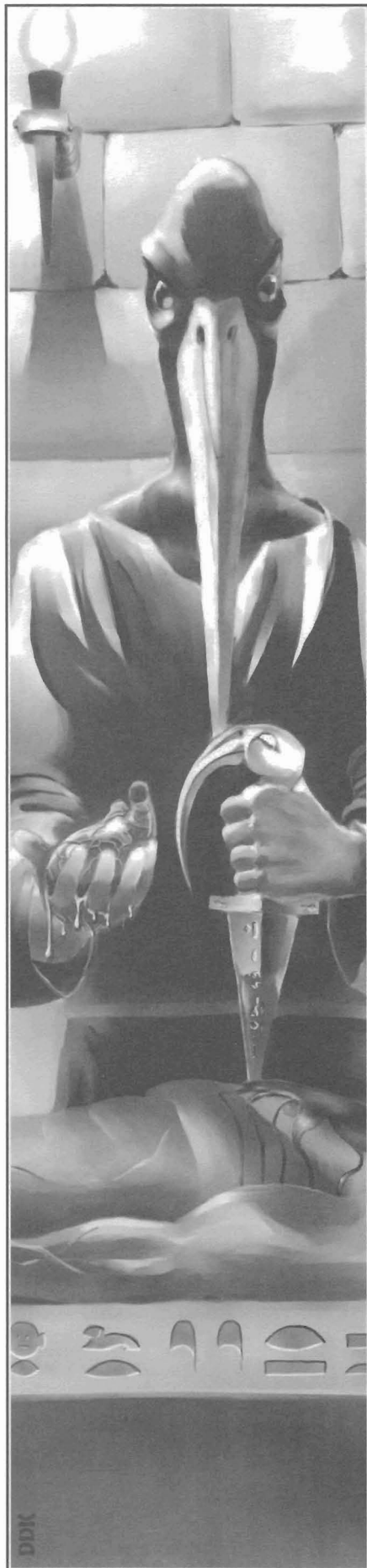
Av. Damage Bonus: N/A.

Weapons: Tentacle Entangle 35%, damage is physical entanglement with the intent to remove the soul.

Armor: none, but these creatures take damage only from magical weapons and magic which affects INT or pa w.

Skills: Move Silently 100%.





Spells: If a guardian's INT or less is rolled on D 100, then it knows that many spells. These creatures have the ability to cast Dreamlands spells in the Waking World. If a guardian knows spells they are likely to be those of the Dreamlands.

Sanity Loss: 0/1D 6 Sanity points to see a guardian.

EMERALD STATUETTE

(FROM *THE THING AT THE THRESHOLD* BY PAUL McCONNELL AND NEAL SUTTON)

Unique item. A minor artifact in terms of its scope and power, this smallish statue has none the less become the object of an entire cult's devotion. The Emerald Statuette looks to be carved out of a single dark green emerald, but its true makeup is alien to this world. The figurine stands about twelve inches high and weighs roughly ten pounds. It resembles a bloated humanoid being holding itself in an almost fetal position. The thick arms and legs are wrapped around the body with its fearful face peering out.

The story behind the Emerald Statuette begins around a billion years ago, when elder things began some kind of experiment with the Great Old One Nyogtha. The nature of these experiments is now unknown, but legend has it that the elder things sealed *The Thing That Should Not Be* within a shell of protective energy. How this grand feat was accomplished has likewise been lost during the aeons, but what is known is that the elder things created a magical statue to empower this energy shell, much like a battery would power a flashlight. Further, to keep the artifact safe, the elder things first built a temple around the statue, then took a small group of primitive life forms and trained them to guard the Emerald Statuette with their lives and to worship it like a god. These temple guards were part of a species that would one day evolve into humanity. When they were able to think of such things, this ancient society gave itself a name, "They of Living Kind."



EMERALD STATUETTE

The Emerald Statuette has long lost the ability to energize the energy field that once held Nyogtha and thus that Great Old One is now free to roam the vast underworld of Earth. The only power this artifact now has is to act as a portable Elder Sign, albeit a heavy and grotesque one. Therefore, the Emerald Statuette hardly seems worth the trouble of trying to obtain it, especially when one stops to consider that there's an entire cult whose sole purpose is to guard it.

GLASS FROM LENG

(FROM "THE GABLE WINDOW" BY AUGUST DERLETH AND H. P. LOVECRAFT)

Unique item. The Glass from Leng is a round piece of cloudy colored glass measuring five feet across. It was set into a simple wooden frame which could be turned on its center axis to open and shut as a window. The frame was set into the wall of a special room once belonging to Wilbur Akeley, a graduate of Miskatonic University who was known to be interested in all things occult and arcane. The Glass from Leng is so-called because the Plateau of Leng is widely believed to be the place of its creation. Other sources claim that the glass may possibly be Hyadean in origin. Who made it and when is unknown.

To use the Glass from Leng, the owner must draw a pentagram in red chalk or dust on the floor before the glass. The owner then sits in the center of the pentagram and recites the magical phrase "Ph'nglui mglw'nafh Cthulhu R'lyeh wgah'-nagl fhtagn." Thereupon he or she is drained of 1D6 Sanity points and 4 magic points, and the Glass from Leng instantly



GLASS FROM LENG

alters its normally cloudy aspect into crystal clear glass, looking into another world or dimension at something related to some aspect of the Mythos. Seeing such places and the things that inhabit them costs the viewer more Sanity points. These visions are random and cannot be controlled. They last as long as the user of the glass concentrates upon them. It should be noted that extreme caution is to be exercised when using the glass, for beings on the other side of the glass can see through it to where the caster is. If they wish, such beings can use the Glass from Leng as a Gate and enter our world through it. Fortunately, the visions can be ended, and the Gate closed, by erasing or breaking part of the pentagram.

The Glass from Leng is extremely brittle and can be destroyed by inflicting one or more points of damage on it. Shattering the glass causes it to lose its power. If someone (or something) is using the glass as a Gate when it is destroyed, any body parts on one side of the Gate are neatly sliced off from those on the other side. The glass was reportedly smashed by Wilbur Akeley's cousin in 1924. Whether the glass can be rebuilt and re-enchanted-i-or whether another one like it exists elsewhere- is up to the keeper.

GLASS OF MORTAL PERIL

(FROM "A CULT OF ONE" BY BRIAN M. SAMMONS)

Unique item. This is an oval bronze mirror of antique design. It is two feet long and eighteen inches wide at maximum. At the top and bottom of the mirror's front side there are swooping baroque bas-reliefs that resemble fanciful fangs and open jaws. Along the center of each side occurs the word *Ferency*, disguised as flexes decorating the corners of the opened maw. The origins and creator of the Glass of Mortal Peril are unknown. The ageless cultist Jedediah Gammell has long owned this artifact.

During daylight hours the mirror is harmless enough, but once the sun goes down the glass can grant visions (of such detail as to affect all the senses) of the Outer Gods or Great Old Ones, as the viewer wishes. To do this, the glass must be attuned to the will of the viewer by matching his or her POW against the mirror's POW 16. Staring deeply into the depths of the mirror can also bring about this attunement accidentally or unconsciously. Each attempt to attune the glass costs 1 POW, but success is permanent for the individual, so that the glass may be consulted again without further loss of POW. Each vision after the first costs 104 magic points. These visions are for the attuned viewer only. A non-attuned person within sight of the mirror sees and hears nothing. A person may be compelled to study the blank mirror closely, thereby risking attunement to it.



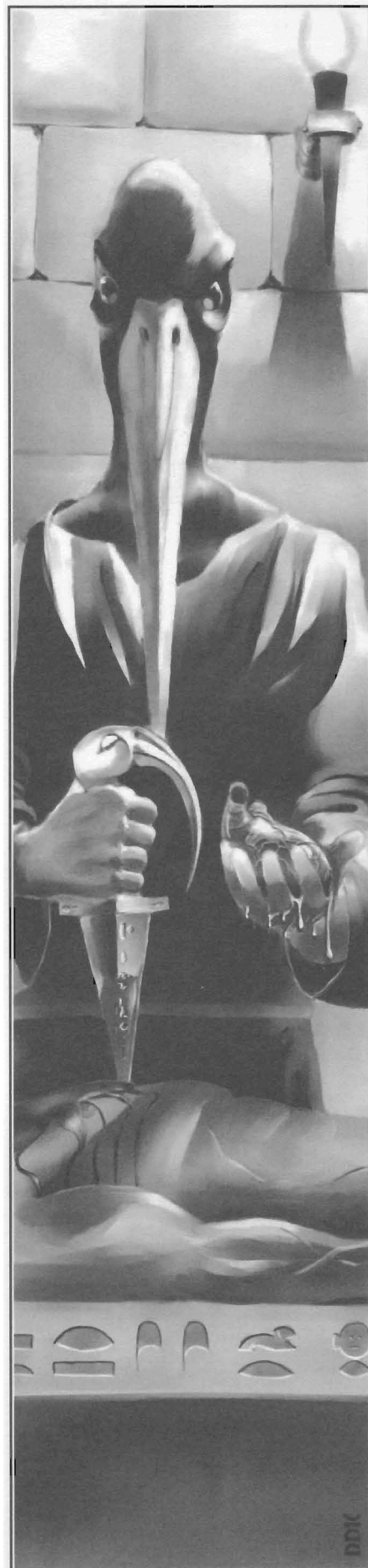
GLASS OF MORTAL PERIL

In use, the mirror reveals the present activity of the Mythos deity the viewer wishes to see. The viewer can even communicate with the alien horror they are spying on, although this will cause that entity to become aware of the nosy individual and it may then take actions to ensure that its privacy is not further intruded upon. Each vision is so mercilessly detailed that it forces 1D8+1 Cthulhu Mythos percentiles (and a corresponding drop in maximum Sanity) upon the viewer. The viewer also suffers the normal Sanity point loss for witnessing the Mythos deity. It is no wonder then why the Glass of Mortal Peril is so named, or why it has traded hands so many times over the years.

HAND OF Y'GOLONAC

(FROM *THE UNSPEAKABLE OATH*, ISSUES 14-15, BY BRIAN M. SAMMONS)

Unique item. This curious sculpture is carved from a single piece of unidentifiable green-gray stone. It looks like the left hand and arm of a man from the elbow to the fingertips. Where the elbow should be there is a square base measuring 8 inches by 8 inches by 2 inches tall. The arm stands straight up from this base and measures 14 inches in length. The statue's hand is tilted back with the fingers spread apart, apparently meant to hold





some unknown item. There are two distinguishing features on this statue. The first is a mouth carved into the palm of the hand; its lips are pulled back in a snarl, revealing wickedly sharp teeth. The second feature is a section of soft clay 1 inch high by 5 inches across, set into the base's front.

The Hand of Y'golovac is believed to have been created by a powerful wizard who followed the will of that god of perversion and corruption. It has been written about in such tomes as *Unausprechlichen Kulten*, *True Magick*, and volume XII of the *Revelations of Glaaki*. The Hand of Y'golovac has been sighted in various locations over the course of history, including the court of a Russian Czar, the private chambers of a vicar in Italy, and a brothel in southern France. The last place this sculpture is believed to have been was in the flat of a butcher living in London, England, in 1888. When the butcher was found with his throat slit by his own hand, the statue was gone.

The hand has two powers. The first grants the ability to speak with Y'golovac as per the Contact Deity spell, but the cost is only 3 magic points instead of 1 POW and success is automatic. The second ability is far more malign to both the sculpture's owner and his or her enemies. This ability is referred to as the "Touch of Y'golovac" and it represents a slow corruption of the target's spirit and the darkening of his or her soul. First, the user of the hand must inscribe the victim's name into the rectangle of clay on the base of the statue. Then the caster must undertake an act of the most loathsome and sickening nature. For some reason, perhaps due to the artifact's affinity with the Great Old One, the act is often of a sexual nature. When the deed is done, the perpetrator takes with him some small item to represent the sinful act. The trophy is placed into the statue's stone hand and, after an incantation is spoken, the hand closes about the item in a fist and enacts the Touch of Y'golovac. The spell that enables this ability is found in *Revelations of Glaaki* volume XII and costs 1D8 Sanity points and 10 magic points. Additional Sanity loss for committing the sinful deed is up to the keeper.

Once the trophy is accepted, the intended target starts having dreams and hallucinations about the awful deed that the statue's master performed. Soon the target has an uncontrollable desire to commit the very same act! When this happens, the target must match his or her POW against the hand's POW on the Resistance Table. The first time the match occurs, the hand's effective POW is always 15. If the target resists the Touch of Y'golovac, then the hand's effective POW drops 1 point for the next attack against the same target; the victim has horrid nightmares (costing 0/1D2 Sanity points) but suffers no other adverse effects- until the next attack. Each time the target loses the Resistance Table match, the hand's effective POW increases by 1 for the next attack against that person; furthermore, the victim loses 1D6 SAN and commits the same vile crime as the sculpture's master, probably losing additional Sanity in the process.

The master of the hand may only invoke the Touch of Y'golovac once per crime committed, regardless of whether or not the intended victim succumbs. Each new curse/attack requires that another crime be committed by the statue's owner. If the Hand of Y'golovac's effective POW against a particular target falls to 0, it can no longer be used against that person.



HAND OF Y'GOLONAC

LAMP OF ALHAZRED

(FROM "THE LAMP OF ALHAZRED" BY AUGUST DERLETH AND H. P. LOVECRAFT)

Unique item. This item appears to be an oil-burning hand lamp of ancient Arabian design. It is gold, shaped like a small oblong pot with a curved handle on one end and a long spout for the wick and flame on the other. Many strange drawings are etched into the lamp as well as letters and hieroglyphic-like pictures that in some ways resemble various Arabic dialects, but which are nonetheless untranslatable.

The lamp has a long history. It is believed to have been made by the Ad, the mythical Arabian Peninsula tribe who built the mysterious City of Pillars, Irem. The infamous Mad Arab, Abdul Alhazred (aka 'Abd al-Azrad), owned this lamp at one time, associating the lamp with his name. It is said that Alhazred used the light from this burning lamp to write his foul *Kitab ALAzif* during the darkest hours of the night. More recently, Providence author Ward Phillips owned the lamp. He disappeared one night without a trace.



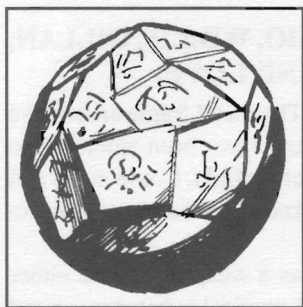
LAMP OF ALHAZRED

If the Lamp of Alhazred is filled with oil and lit, the light it produces projects images on the walls, ceiling, floor, and surrounding objects. The observer becomes aware of strange and alien landscapes that are possibly Mythos places or Mythos dimensions. While lighting the lamp costs its owner no magic points or Sanity points, witnessing the visions it produces degrades the sanity of those who study them, especially if creatures or deities of the Mythos come into view.

A few Mythos tomes have suggested that at certain times of the year the Lamp of Alhazred can act as a Gate to some of the places it brings visions of. If this is true, that would go far in explaining the disappearance of many of the lamp's previous owners.

LURE

(FROM *DARK DESIGNS* BY DAVID HALLETT, KEVIN W. JACKLIN, AND L. N. ISINWYLL)



LURE

Unique item. The creators of the Lure are unknown but it is believed by many to be a Yithian device due to the powers related to it. This item appears to be a roundish metal form of preternaturally smooth facets, each seemingly of equal area. The Lure has approximately the volume of a handball. A different unidentifiable rune is etched into each of its 23 sides. A fine equatorial seam appears to divide the Lure into two equal halves. If a count of the sides is made, the top always has 11 equal surfaces and the bottom always has 12. This is quite impossible as the facets cannot be equal-area surfaces, though they are! Noticing this strange fact costs 1/1D4 SAN.

The Lure has a number of powers. First, anyone touching it is drained of 1 magic point which is then stored in the artifact. These magic points are usually used to power the device's primary function, the creation of a Time Gate, but if the proper verbal formula is known, a person can use these stored magic points any time they wish. This incantation is found nowhere on the Lure and thus must be learned through years of Mythos research.

A Time Gate allows the user to pass from one age to another. This is possible when the two halves of the Lure are twisted until the correct runes line up perfectly. This drains all the magic points stored within the Lure and sends the holder into the chosen year. Great study is needed to control the time upon which the Gate opens.

Each use of the Lure to create a Time Gate summons a hound of Tindalos to the area of the Lure in a matter of seconds. This horrible creature (see the *Call of Cthulhu* rules for statistics) will attack the person holding the Lure. Using the Lure for other purposes does not summon a hound of Tindalos.

MASK OF HAYAMA

(FROM *MASKS OF NYARLATHOTEP* BY DITILLIO, WILLIS, GILLAN, ROSS, PHINNEY, MACDONALD, PETERSEN, AND LOVE)

Unique item. This old and scarred African devil mask is carved from wood, but the wood is not native to Earth. The face of the mask represents a combination of four Outer Gods:

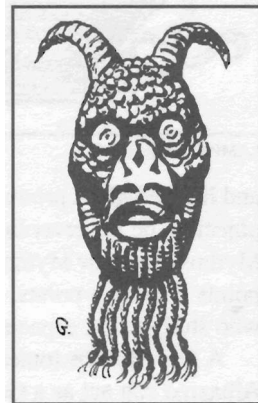




Azathoth, Nodens, Shub-Niggurath, and Yog-Sothoth. There are no straps, ties, or handles to hold this mask to the wearer's face. Legends state that the mask was hewn by Hayama, a high priest of a Cthulhu cult located in the heart of the Congo. No one knows when the mask was created. It has been rumored that the Mask of Hayama has made its way to Harlem, in New York City, but its exact whereabouts are unknown.

If the inside of the Mask of Hayama is pressed to the face, it grabs hold and remains attached as if a living thing. The wearer cannot remove the mask, nor can it be pulled off by others. The first time this horrible attachment occurs, it costs the afflicted wearer and anyone watching 0/1D4 Sanity points, at the keeper's option. After fifteen seconds the wearer's pupils will expand to completely fill the eye sockets. What follows for the next thirty seconds is a short but all-too-clear vision of one of the four gods depicted on the face of the mask. These visions increase the wearer's Cthulhu Mythos skill by 10 IO percentiles, and lower his or her maximum Sanity by a like amount. Additional Sanity is lost for seeing the individual god, as per the rules. The god is determined randomly unless the wearer specifically chooses one before donning the mask. (Roll 1D4: 1 = Nodens; 2 = Azathoth; 3 = Shub-Niggurath; 4 = Yog-Sothoth.)

Donning and wearing the mask while casting any of the spells Contact Deity/Nodens, Call/Dismiss Azathoth, Call/Dismiss Shub-Niggurath, or Call/Dismiss Yog-Sothoth increases the spell's chance of success by 25 percentiles.



MASK OF HAYAMA

MIRROR OF GAL

(FROM *MASKS OF NYARLATHOTEP* BY DITILLIO, WILLIS, GILLAN, ROSS, PHINNEY, MACDONALD, PETERSEN, AND LOVE)

Unique item. This small mirror measures 14 inches square. The metal frame around the glass is golden and slightly asymmetric. Strange alien figures have been worked into the frame. The glass retains a slightly dark cast, even in direct sunlight. Conjectures and mysterious stories hint at its origins, but nothing is truly known. It has been seen in London, England, as recently as 1920.

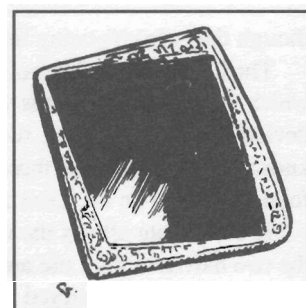
The Mirror of Gal can be used as a scrying device or as a weapon. To use either power, the mirror's owner must have present two rare and magical substances, a red syrupy liquid called *obra'an* and a blackish powder, *gabeshgal*. The properties of these substances and the procedures to make more can be learned from a few Mythos tomes, including scroll seven of the *Seven Cryptical Books of Hsan*.

To use the mirror for scrying, one must draw an inverted ankh on the glass with the *obra'an*. Once the ankh is completed, it will shimmer and fade away, while the mirror will simultaneously absorb 10 3 magic points and 1 SAN from the user. Whatever the user thought about while drawing the ankh will be shown in the glass.

It might be a particular person, place, or item, or even creatures or locations of the Cthulhu Mythos. If visions of the Mythos appear, then additional Sanity points are lost for seeing them, as per the rules book or as the keeper sees fit.

The scrying power of the Mirror of Gal has a limited range on Earth- "until a small bird must rest" or about 200 miles- but the mirror reaches other planes of existence regardless of distance. Its visions last 10 20+10 minutes, or until the viewer stops concentrating on the image in the mirror. To renew a vision or receive a new one calls for another inverted ankh to be drawn and another loss in magic points and SAN. When scrying, the mirror only works for the sense of sight. Nothing can be heard, smelled, etc.

To use the Mirror of Gal as a weapon, the image of the target must be reflected in the glass. The master of the mirror takes the *gabeshgal* and draws an ankh on the glass,



MIRROR OF GAL

then fills in the loop of the ankh. The attacker then sacrifices POW to harm the target. Once the magical attack begins, the target feels an intense fear. He or she must then match his or her POW against the POW the attacker sacrificed. Alas for the target, each point of sacrificed POW counts as ten points on the Resistance Table.

If the target loses the match, then he or she suffers 1D6 points of damage per point of POW energizing the attack. This internal damage is almost undetectable and might only be guessed at as "heart strain" by a pathologist. If the target fights off the attack, no damage is done but he or she feels a momentary brush of extreme terror. Whether or not the attack is successful, for each attempt the master of the mirror and the target both lose 1D10 Sanity points. Each attack requires that a new black ankh be traced upon the mirror's glass. The master of the mirror may continue to attack with it as long as his or her POW and supply of gabeshgal hold out, and as long as the target is reflected in the mirror.

While it is possible to attack Mythos deities with the mirror, such an attack is unlikely to succeed due to the amount of POW required.

MIRROR OF NITOCRIS

(FROM "THE MIRROR OF NITOCRIS" BY BRIAN LUMLEY)

Unique item. This long mirror stands about three feet tall and is two feet across at its widest part. The glass is of remarkable quality, having endured the ages without even the slightest blemish, scratch, or crack, nor has the quality of the reflection dulled or faded. The frame about the glass is polished bronze molded into various monstrous forms. Serpents, demons, ghouls, efreets, and other unnamable horrors surround the mirror. Of Egyptian origin, the creator of the mirror and the era in which it was crafted are both unknown. The mirror was last thought to be in the possession of the famous explorer-archaeologist Bannister Brown-Farley of London, England.

Although the Mirror of Nitocris is named after the fearful and vile Queen Nitocris from the sixth dynasty of Egypt, the mirror was around long before her. Tales of the mirror can be found in Justin Geoffrey's book of raving poetry titled *People of the Monolith*. The mirror is also mentioned in the legendary *Necronomicon*. These few written accounts testify that the mirror has existed since the dawn of man and that, before Queen Nitocris owned it, the mirror was the possession of the Black Pharaoh, Nephren-Ka. It is said that the mirror was enshrined in the same windowless crypt on the banks of the Shibeli as the Shining Trapezohedron.

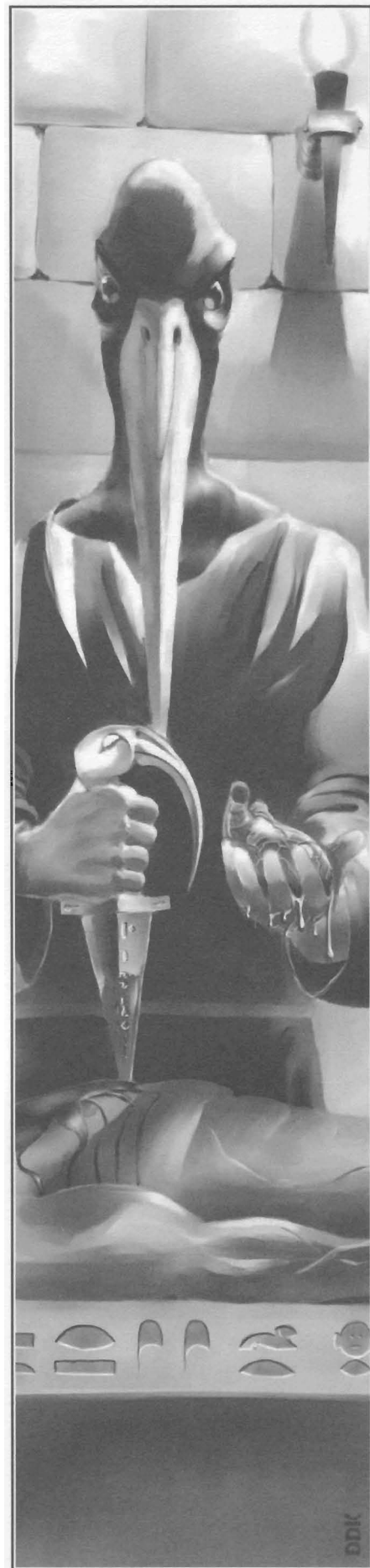


MIRROR OF NITOCRIS

Owning the Mirror of Nitocris can be deadly as well as enlightening. If the proper incantations are known (they can be found in the *Necronomicon*), the mirror can show glimpses of far off places and even other dimensions that concern the Mythos. These visions are place-oriented. The mirror cannot envision a given deity unless that Great Old One or Outer God is always found at the same location, as is Cthulhu in sunken R'lyeh. The viewer of these scenes must pay 5 magic points and 1D4 Sanity points while intoning the spell that activates the mirror. Seeing Mythos creatures costs additional Sanity points as per the rules. Lastly, the images shown are random unless the would-be voyeur is specific when calling for a vision, such as "I want to see what is happening on Yuggoth right now."

As for the deadly side of the Mirror of Nitocris, proximity to the mirror soon leads to a series of nightmares in which the mirror plays an important part. Over time, these nightmares can cause great harm to the target's Sanity. If that wasn't bad enough, at the stroke of midnight a horrible creature can come forth from the void via the mirror and into our world. This abomination will attack anyone close to the mirror; see "The Thing from the Mirror," below. Each night that the mirror is in the possession of a new owner, there is a cumulative 5% chance that this creature will emerge from the mirror.

Covering the face of the mirror with a black shroud both negates further Sanity loss prompted by the mirror and prevents any chance of meeting the Thing.





THE THING FROM THE MIRROR

This creature is a bubbling, flabby, oozing blob of gelatinous material. It has the Sanity-blasting property of mimicking and recreating the face of anyone it has already absorbed from the unnatural slime that makes up its body. The creature employs this trick in order to startle and shock a target to stand still while it moves to attack. When the Thing attacks, it attempts to engulf the target and hold the victim within its gelatinous body. So entrapped, the victim is slowly dissolved by the creature's internal acids. Once engulfed, the only way a person can get free of the beast is to overcome the Thing's STR with his or her STR on the Resistance Table. A victim who somehow survives this attack loses considerable Sanity from the awful experience.

THE THING FROM THE MIRROR

STR 18 CON 19 SIZ 22 INT 14 POW 20
DEX 16 MOY 8 HP 21

Damage Bonus: nJa.

Weapons: Engulf 60%, damage hold for Devour

Devour automatic, damage 104 hit points per round after Engulf*

"Plus 1D4 Sanity points per round as well."

Armor: none. However, only magical weapons and spells can affect this horror; it is immune to physical damage.

Spells: none.

Sanity Loss: 1D 4/1D 20 Sanity points to see the Thing from the Mirror in all its gelatinous horror.

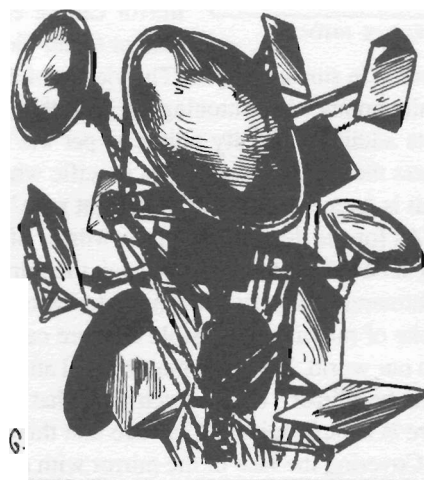


MOON-LENS

(FROM "THE MOON-LENS" BY RAMSEY CAMPBELL)

Unique item. This device is found in the shunned village of Goatswood, in the haunted Severn Valley region of England. It consists of a large convex lens about 20 inches in diameter, surrounded by an arrangement of 13 mirrors of various shapes and sizes. This contraption is connected with brass, copper, and silver fittings and the whole thing sits on a fifty-foot-tall metal pylon which rises from the center of town. Trailing down from the Moon-Lens is an assortment of ropes and pulleys that can be used by someone on the ground to move the lens in almost any direction. The Romans built the Moon-Lens assembly during their empire, but who made the original lens and when is unknown.

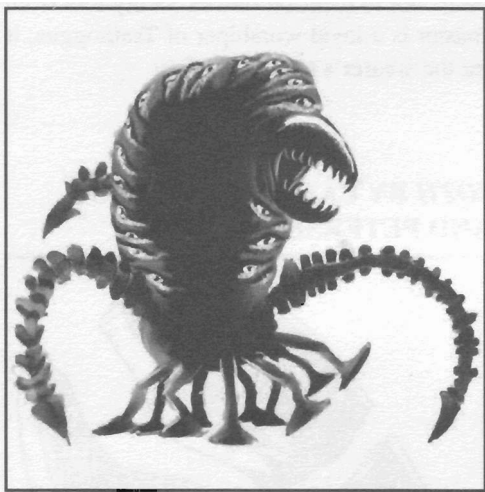
The villagers of Goatswood, who are all Shub-Niggurath cultists, use the Moon-Lens. Near Goatswood is a large hill in which resides a huge and hideous avatar of the Black Goat, referred to as the Keeper of the Moon-Lens. This abomination can only appear when the moon is full; thus, the Moon-Lens was created. This device concentrates available moonlight and focuses it through the lens into a large circle of light that mimics the full moon. As long as this circle of light stays on Shub-Niggurath's



MOON-LENS

awful avatar, it can appear on any night except when the moon is down or behind clouds. Because of this device that cheats the very nature of the beast it helps to summon, the creature has a very exploitable weakness. If the light from the Moon-Lens is drawn away from the monster's body, it will begin to take damage and must return to its underground lair in all possible haste. Finally, while only one Moon-Lens is known to exist, it is quite possible that other cultists could have similar devices. Rumors exist of a device that works in the opposite fashion, making a circle devoid of moonlight within which Shub-Niggurath herself, or her Dark Young, can be summoned on any night.

THE KEEPER OF THE MOON-LENS



This huge horror is described as a pillar of white flesh supported on many-jointed legs ending in large circular pads. It has no arms, but three large spine-like appendages. The head is formed of thick coils of white jelly, covered with countless eyes, with a large toothed beak at the center. When this avatar accepts sacrifices it swallows them whole and holds them within its gelatinous head. The colossus then goes back to its subterranean lair where the victim is "reborn" from the monster after suffering numerous ghastly mutations. These who are transformed then become known as the Blessed of Shub-Niggurath and are seldom seen again by the outside world.

THE KEEPER OF THE MOON-LENS, Avatar of Shub-Niggurath

STR 55 CON 135 SIZ 95 INT 21 POW 70

DEX 16 MaY 12

HP 115

Damage Bonus: +8D6.

Weapons: Beak 90%, damage 1D10 or swallow

Trample/Crush 75%, damage 1D6+8D6

Armor: none, but it regenerates 1D10 hit points per round. Further, the keeper takes only one point of damage from any successful attack by physical weapons—two points for an impale. Fire, electricity, and magic do normal damage to this creature.

Spells: knows all spells dealing with the Outer Gods as well as all those connected with the forces of nature and the elements.

Sanity Loss: 1D 10/1D100 Sanity points to see the Keeper of the Moon-Lens.

RING OF EIBON

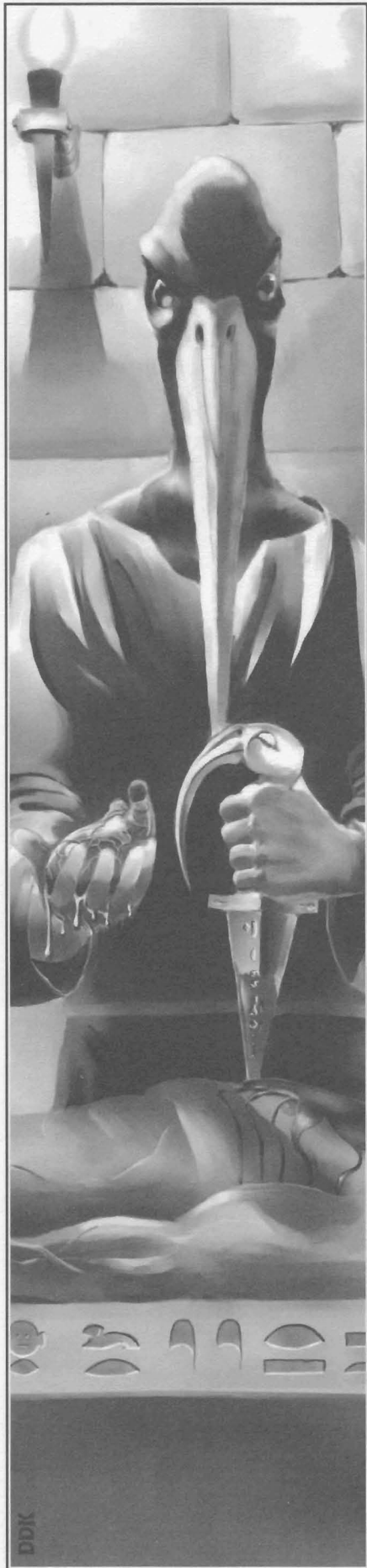
(FROM "THE BEAST OF AVEROIGNE" BY CLARK ASHTON SMITH)

Unique item. This small piece of jewelry once belonged to one of the most powerful wizards ever known, Eibon of the long dead civilization of Hyperborea. Eibon was unmatched in sorcerous power and a devotee and favored follower of the Great Old One Tsathoggua. Though Eibon has disappeared without a trace into the mists of time, he did leave behind two items which provide some solidity to the many legends about him. One such item was his great volume of Mythos lore, later to be known as the *Liber Ivonis*, and the other was his ring. The ring is made from an unknown reddish-gold metal, into which a few small symbols have been etched. Eiben's ring is



RING OF EIBON





set with a large purple stone. The last time this ring was written about, it belonged to the le Chaudronnier family of Averroigne, France.

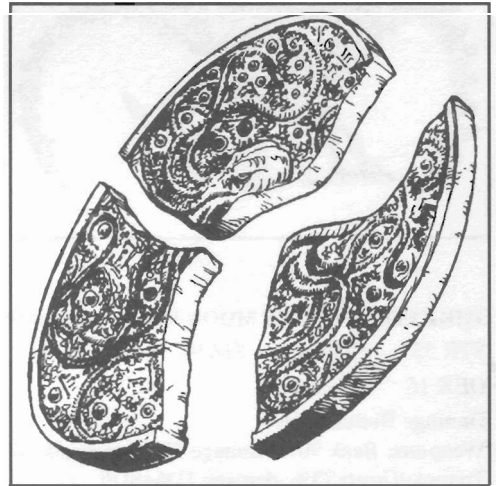
A few powers are attributed to the ring. From its long association with the mighty sorcerer, it retains a small measure of the man's magic and it bestows 1 point of POW upon whoever wears it. Secondly, as Eibon was so favored by Tsathoggua, his ring automatically adds 20 percentiles to the wearer's chances to successfully cast any spell related to Tsathoggua or its spawn. This applies only to the wearer of the ring.

Finally, legend says that if the ring is held over burning amber it can call forth a demon imprisoned within the purple stone to bestow knowledge upon the ring's master. Knowing Eibon's ties to Tsathoggua, this demon would most likely be one of its formless spawn or another of the deity's servants. To call the monster from the stone requires 6 magic points and ID6 Sanity points, not to mention further Sanity loss from seeing the demon. Unless the ring's new master is a loyal worshiper of Tsathoggua, it would be wise to take precautions to ensure the wearer's personal safety.

R'LYEHDISK

(FROM *SHADOWS OF YOG-SOTHOTH* BY CARNAHAN, CLEGG, GORE, HUTCHISON, MCCALL, AND PETERSEN)

Unique item. This artifact is probably the most dangerous item in the world as its proper use can end life as we know it. The disk is currently broken into three pieces and scattered across the globe. Thankfully, the item is useless unless the three pieces are restored to their original positions. Each piece weighs about 100 pounds and is made out of solid gold! When fitted together, the pieces form a disk about an inch thick and two feet in diameter. The R'lyeh Disk is an intricate latticework of a central figure (Great Cthulhu), with swirls and curves carved with runes and set with tiny gems that glow even in daylight.



R'LYEH DISK

Studying the pattern on the completed disk costs each person 0/ID4 Sanity points. Some observers say that they feel like they are falling into the disk after looking at it for too long.

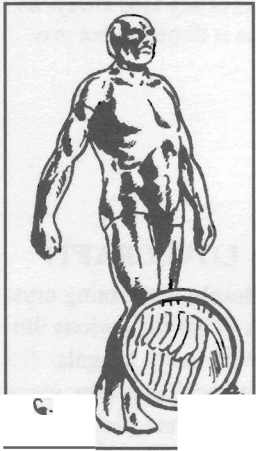
While the R'lyeh Disk has no magical powers in and of itself, the information it bears is deadly to humanity. The runes that cover the disk are R'lyeh Glyphs, a language virtually unknown today. Translated, the disk indicates the position of the lost city of R'lyeh, and gives instructions on how to raise the city (thereby releasing Mighty Cthulhu), even before the stars become right. Luckily, the disk alone cannot restore the city—it requires many magical ceremonies and the disk hints at two other unnamed artifacts that must be used to accomplish the feat. However, the disk is the key to freeing Cthulhu before his time. If dedicated cultists ever obtain all three pieces of the disk, the remaining pieces of the puzzle will fall into place in no time.

The R'lyeh Disk can also be used to sink Cthulhu's corpse city once it is raised, even if the stars are right! This requires the same items and much the same rituals needed to raise it. Because of the awesome effect that raising or sinking R'lyeh would have on the entire world, the three pieces of the R'lyeh Disk are highly sought after. These prizes of lost antiquity are wanted both by those who worship and those who defy Great Cthulhu.

SEDEFKAR SIMULACRUM

(FROM *HORROR ON THE ORIENT EXPRESS* BY GILLAN, MORRISON, HAGGER, CALEO, LOVE, WATERS, AND OTHERS)

Unique item. An incredibly ancient statue that resembles a bald, naked man. The simulacrum predates human life and some Mythos tomes cryptically refer to it as the Original Pattern for man. The statue is made out of an unknown material that passes at first glance for ceramic. This material changes color according to how much light is upon it, from opalescent pastels to inky blacks in full sunlight. The statue stands just under 6 feet tall but weighs only 85 pounds, suggesting that it is hollow when in fact it is quite solid. The simulacrum is always cold to the touch regardless of the temperature around it and it can be separated into six pieces: the head, torso, two arms, and two legs.



SEDEFKAR SIMULACRUM

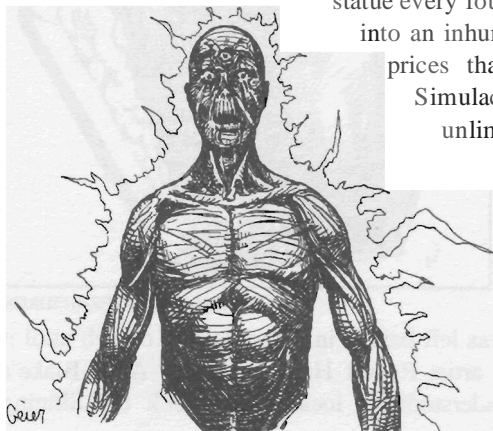
Closely examining the surface of each piece finds a pattern of tiny repeating forms corresponding to the part being studied. Thus the head is covered with tiny repeating heads, the left leg shows tiny left legs, and so on. When last written about, the Sedefkar Simulacrum was divided into its six parts and scattered across Europe and the Middle East.

This artifact gets its name from the man who owned it during the 11th century, a Gazi Turkman named Sedefkar who lived in the great city of Constantinople. Sedefkar was a wealthy and vile man who had fallen from Islam; one night, while he slowly flayed a would-be thief, the simulacrum's maker, an avatar of Nyarlathotep called The Skinless One, came to him. The Skinless One taught Sedefkar many spells and it was through the use of these spells that Sedefkar saw the future and knew he was destined to lose the simulacrum. With this knowledge in mind, he wrote a series of five scrolls

containing all the knowledge he had obtained about his magical statue and named these scrolls after parts of the simulacrum, "Head," "Belly," "Legs," "Right Hand," and "Left Hand." These scrolls, like the simulacrum pieces they pertain to, are also scattered about Europe and the Middle East.

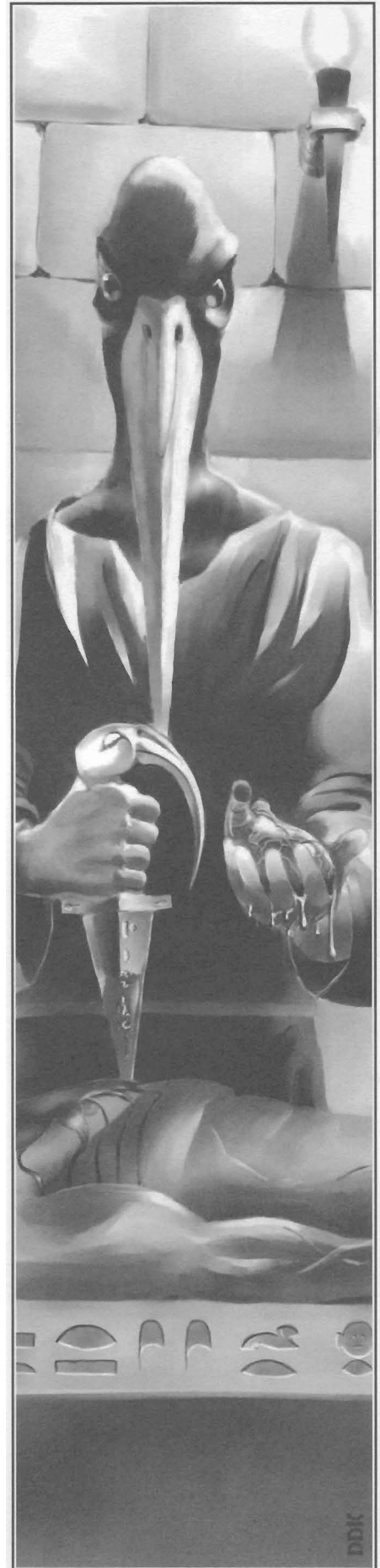
The complete Sedefkar Simulacrum has many magical powers attributed to it, but the statue first must be awakened for the master of it to gain its full benefit. To awaken the simulacrum, a person must know the proper procedure, found in the *Scroll of the Right Arm*. Once the simulacrum is awake, it can call forth The Skinless One or teach its master a number of other powerful spells. These include one increasing personal POW, another that adds years to the span of life by stealing vitality from others, and a third that allows the caster to don the skin of another human and faultlessly assume the guise of that person.

Each power passed on by the statue has a price, usually in the form of a ritual sacrifice, and if these rituals do not take place, dire consequences befall the simulacrum's owner. Case in point: once a person steals the skin and likeness of another, they must perform a lengthy and bloody ritual of cleansing with the statue every four days or else they will become corrupted into an inhuman monster. The powers, and the awful prices that accompany them, that the Sedefkar Simulacrum can bestow upon its owner are unlimited and left to the keeper's discretion.



THE SKINLESS ONE

This avatar of Nyarlathotep is the creator of the simulacrum and appears as an eight-foot-tall human without skin and a third eye centered in its forehead. Any human within 100 yards of this being begins to itch. When this being





attacks it does so with a gruesome power known as the Skinning Gaze. With the cost of just one magic point per victim, the Skinless One must overcome its victim's magic points with its own on the Resistance Table. If the avatar is successful then all of the victim's skin will fall away like loose clothing, doing 4D6 points of damage. If the poor soul survives the initial peeling, then he or she also loses 2/2D10 Sanity points, body movement is reduced to MOV 1, and the victim continues to lose 1 hit point per round until dead.

THE SKINLESS ONE, an avatar of Nyarlathotep

STR 20 CON 20 SIZ 20 INT 86 POW 100
OEX 20 MaY 10 HP 20

Damage Bonus: n/a.

Weapons: Skinning Gaze 100%, damage 406 plus loss of skin.

Armor: none, but anyone attempting to shoot or strike the Skinless One develops an unbearable itch in the weapon hand, causing an involuntary miss. Successful attacks of any kind always do minimum possible damage. Reduced to zero hit points, the Skinless One is dispelled, but may return fully regenerated in 106 rounds.

Spells: all.

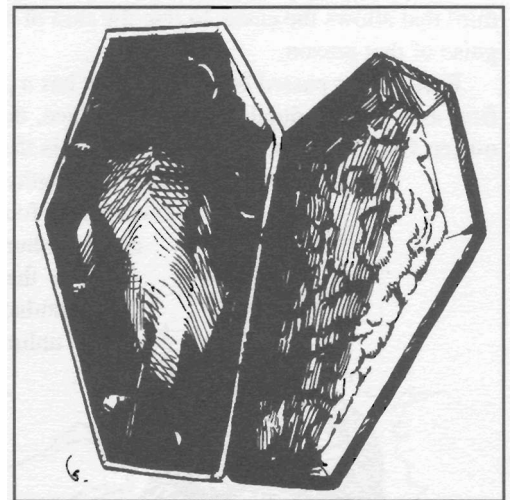
Sanity Loss: ID8/10 20 Sanity points to see the Skinless One.

SHINING TRAPEZOHEDRON

(FROM "THE HAUNTER OF THE DARK" BY H. P. LOVECRAFT)

Unique item. This strange bauble is a smallish gem-like stone closely resembling crystal. It is almost completely black, but has some crimson striations. It has the curious illusion of shining with an inner light. The stone is a polyhedron with many irregular flat surfaces. It is roughly four inches thick, and is usually found in a peculiar yellow metal box with a hinged lid. The box is decorated with unknown, dot-formed hieroglyphs. When inside this box, the Shining Trapezohedron is suspended in its center via an odd series of supports extruding from the box's inner walls. The Shining Trapezohedron is impossibly old and is of obvious alien design. The *Necronomicon* states that this item was created on the planet Yuggoth and brought to Earth by the mi-go. *De Vernlis Mysteriis* claims that the Shining Trapezohedron did not originate on Yuggoth, but was instead brought there by the Outer God Nyarlathotep. Whatever its source may be, this item has always been sacred to cults worshipping the Crawling Chaos.

The history of the Shining Trapezohedron once it reached Earth is a long and diverse one. The elder things had it for some time, and mounted it in its yellow metal box to protect it from sunlight. It was salvaged from the ruins of one of their cities by the serpent people, who took it back to Valusia. Then it was sighted over the years in various ancient lands including Lemuria (where it was gazed upon by the first humans), Valusia, and Atlantis. After Atlantis sank beneath the waves, the stone dropped out of sight for a while until it was dredged up by a Minoan fisherman. It was sold to merchants from Khem and later fell into the hands of the Dark Pharaoh, Nephren-Ka. After years of use, he buried it along with an enchanted mirror in a sealed crypt. Both were found by the evil queen Nitocris. After her fall from power, the Shining Trapezohedron disappeared again until it was found in the possession of the Providence based Starry Wisdom cult in 1844. After the cult was disbanded in 1877, this alien gem was left behind in their deserted church until it was discovered in 1935 by author and artist Robert Harrison Blake. After Blake's unusual death following a severe thunderstorm, a local doctor took the Shining



SHINING TRAPEZOHEDRON

Trapezohedron and, for reasons unknown, threw it into the cold waters of Narragansett Bay. Knowing the history of this artifact thus far, it is likely that the Shining Trapezohedron will reappear someday.

The Shining Trapezohedron has a number of magical powers. First, it beguiles most who look at it. The first time someone sees this artifact, a POW x3 roll is required to stop looking at it; the player may roll once per round. Success means that the person is unaffected by, or is able to throw off, the gem's bewitchment. Every round someone stares into the crystal, he or she sees bizarre and haunting visions of other dimensions, alien worlds, and gulfs of space and time beyond human imagination. For every five rounds that the person watches these images, he or she gains one percentile point in Cthulhu Mythos skill, up to a maximum of five, and loses one Sanity point; the Sanity point loss continues until the observer stops looking or goes insane. At the keeper's discretion, a person who looks into the stone may wind up gazing upon a Mythos scene, thereby suffering an additional Sanity loss as per the game rules.

In addition, each round an individual looks into the stone there is a cumulative 10% chance that he or she will contact the Haunter of the Dark, an avatar of Nyarlathotep. When this happens, the unfortunate viewer feels a fearful sensation of an alien presence looking at him or her through the Shining Trapezohedron, and automatically receives another chance to stop looking. Further gazing causes the viewer to see the Haunter's blazing red tri-lobed eye, at a cost of 106 Sanity points.

Furthermore, once the viewer has contacted the Haunter, the Haunter will automatically be summoned as soon as the trapezohedron is immersed in darkness—say, by someone closing the lid of the box in which it's kept. The Haunter cannot manifest this way unless contact has first been made.

Finally, some Mythos writers claim that close proximity with the Shining Trapezohedron speeds up bodily metamorphosis, such as when one transforms into a deep one or ghoul.

THE HAUNTER OF THE DARK

This aspect of the Outer God Nyarlathotep is a huge bat-like thing with a tri-lobed red eye that cannot stand even the slightest light. The Haunter can be kept at bay by weak light sources, and banished from this world by strong ones. Even candle light annoys this monster and deters it to some degree. The Haunter attacks by engulfing its victim within its body of shadows and darkness. There it swiftly bums and dissolves flesh and bone while boring a hole through the top of the victim's skull so it can devour the living brain within. The remains are charred, and marked with yellow stains.

Among its powers, the Haunter of the Dark can establish a mental link with a person who gazes upon the trapezohedron. Every five rounds, or fraction thereof, that a character looks into the crystal, a POW x5 roll is required; a failed roll means the person's mind is linked to the Haunter until he or she takes one or more hit points of damage, which automatically breaks the link. The Haunter can track a linked human wherever he or she goes. Once the Haunter manifests in this dimension, it can attempt to force a linked human to come to its location. The Haunter can exert its POW against the target at a cumulative rate of 1 POW per day that it exists in this dimension, and match its exerted POW against the target's POW on the Resistance Table once per day. (For example, the Haunter could exert 1 POW against the linked victim's POW after manifesting on Earth for a day, 2 POW after two days, etc.) Once it succeeds, the victim will feel a strong pull toward the Haunter's lair while awake, and must roll POW x5 once per day to resist going there. If he or she does not submit to this waking attraction, the victim will attempt to sleepwalk there, where the Haunter will either attempt to kill or possess the unfortunate individual (see below). If the linked human has seen the Haunter's red eye in the crystal, the Haunter can exert twice as much POW against him or her (2 POW after one day, 4 POW after two days, etc.).

The Haunter of the Dark can also possess a person with whom it is linked. Match the Haunter's exerted POW against the victim's POW on the Resistance Table; then divide the number shown on the table by two (round down fractions) to find the number for the possession roll. If the possession roll succeeds, the Haunter merges with the host, and the host's INT and POW change to those of a human avatar of Nyarlathotep.



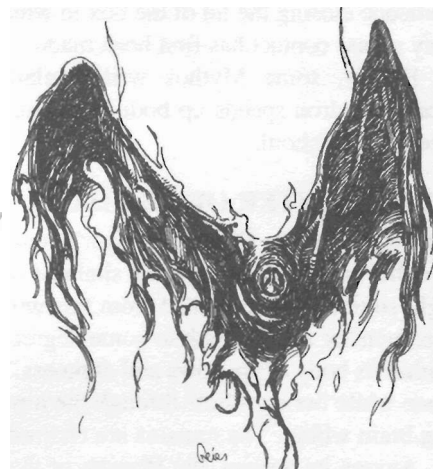


If the possession roll fails, the victim's body cannot contain the essence of the Outer God and the victim suffers 206 damage from being engulfed and burned. (For example, if the Hunter has an exerted POW of 14 and the victim's POW is 11, the Resistance Table number is 65; $65/2 = 32.5$, which rounds down to 32. On a 0 100 roll of 32 or less, the Hunter possesses its victim; on a roll of 33 or more, the possession attempt fails and the victim takes 206 burn damage.) On a result of 96-00, the would-be host dies of a fear-induced heart attack, as happened to Robert Blake.

The Hunter can be expelled from a possessed host by one or more individuals gazing into the crystal and spending magic points to overcome the Hunter's magic points on the Resistance Table. (The maximum number of magic points the Hunter can use to resist the exorcism are equal to its current exerted POW.) If the would-be exorcists succeed, the Hunter is expelled from its vessel and materializes in the darkest available area within 100 feet of the Shining Trapezohedron (and is very angry). If they fail, not only does the Hunter remain in its host body, but it is now linked to all those who have gazed into the trapezohedron, and it can attempt to possess them in the future (oops).

Furthermore, a person who is linked to the Hunter gains the ability to see in the dark when the Hunter's exerted POW equals or exceeds that of the victim. The usefulness of this ability is offset by the psychologically unbalancing effect of the alien perceptions that the individual develops, costing III 06 Sanity points.

The Hunter's weakness is light: small light sources will keep it at a distance, and powerful light will banish it. The exceptions to this are starlight, which is too dim to affect it, and the light of the moon, to which Nyarlathotep has some unclear connection. Even a mere candle flame will keep the Hunter from approaching closer than fifty feet. A strong flashlight beam trained on the Hunter does 103 points of damage per round. Car headlights and street lamps do 106+1 per round. Full daylight does 506 per round. Quick flashes of bright light, such as lightning bolts or camera flashes, will only keep it at a distance for the duration of the light. Exposing the Shining Trapezohedron itself to a light source has the same effect; if both the Hunter and the trapezohedron are exposed simultaneously, the Hunter takes damage twice. (Keeper's note: exposing the Hunter or the trapezohedron to light while the Hunter possesses a host does no damage to the hunter.)



THE HUNTER OF THE DARK, an avatar of Nyarlathotep

STR 28 CON 22 SIZ 24 INT 20 POW 22

DEX 23 MaY 10/20 flying HP 23

Damage Bonus: n/a.

Weapons: Engulf and Bum 100%, damage 2D6 per round, no escape

Devour Brain automatic, damage 1D6 per round after Engulf

Annor: none, however no physical weapons can harm the Hunter of the Dark. Cold, fire, chemicals, and electricity also do not harm it. Only light and magic affect this form of Nyarlathotep.

Spells: any, as desired by the keeper.

Sanity Loss: 1D6/1D20 Sanity points to see the Hunter of the Dark.

SILVER KEY

(FROM "THE SILVER KEY" BY H. P. LOVECRAFT)

Unique item. This artifact resembles a large key about five inches long and with a two inch head. It is made out of a tarnished silver metal. The hieroglyphics carved into both



SILVER KEY

sides cannot be identified as any known language. An unknown wizard forged the Silver Key in the land of Hyperborea countless years ago. In recent times, the Carter family of New England has held the key. The Silver Key was last seen in the possession of Randolph Carter shortly before he disappeared in 1928.

The Silver Key has the power to transport its master to any time or place, including the Dreamlands, even when the person is awake. To use this ability, a magical phrase must be spoken and the key has to be held towards the setting sun and rotated nine times. This costs the user of the Silver Key ID6 Sanity points and 1 POW; the return trip costs only

ID3 Sanity points and no POW. Some wizards say that there is a rare Hyperborean enchantment that allows more economical use of the Silver Key (costing only 1 SAN and 2 magic points), but the existence of this spell has never been proven.

STAR-STONES OF MNAR

(FROM "THE LURKER AT THE THRESHOLD" BY AUGUST DERLETH AND H. P. LOVECRAFT)

These small rocks range in size from a few inches across to a couple of feet. There is no one set size, but on average, a star-stone is about as big as a man's fist. The stone is grayish-black in color and has a symbol of a star with a burning eye in its center etched (or possibly painted) in an illuminating red substance into one side of the stone. Those



STAR-STONE OF MNAR

with Mythos knowledge recognize this symbol as an Elder Sign. The stone itself comes from the fabled land of Mnar, located in the Dreamlands. Legend has it that the Elder Gods made the star-stones.

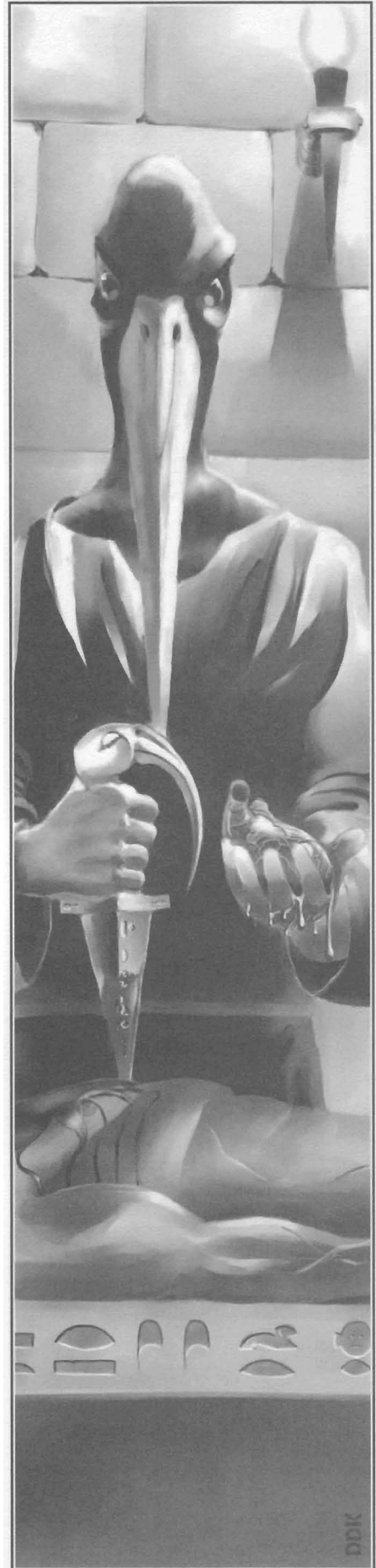
Star-stones are powerful tools for good. They act as the Elder Sign spell without the sacrifice of POW. As such, they can provide protection from the minions of the Outer Gods and Great Old Ones. They can be used to block a passageway, gateway, or chamber to such entities. The stones have also been known to drive such creatures away, such as legends say a crucifix wards off vampires.

However, it has been the doom of more than one investigator to place unwarranted faith in the effects of the star-stones of Mnar. Many have made charms and amulets from the stones, wrongly assuming that no beast of the Mythos could harm them. While a star-stone necklace might protect parts of a person's upper chest, neck, and head, it would provide no benefit whatsoever to the wearer's belly and limbs.

THOTH'S DAGGER

(FROM "THOTH'S DAGGER" BY WILLIAM HAMBLIN)

Unique item. This knife is of obvious Egyptian origin but its epoch of creation and the identity of its maker are unknown. The handle is five inches long, made of brass, and is formed into the head of an ibis. Those familiar with Egyptology will recall that the ibis is an Egyptian bird sacred to Thoth, the Egyptian god of knowledge. This could be the basis for the dagger's name. The long neck of the ibis forms the dagger's handle, its head the pommel, and its bill the hilt, so that the fingers insert between the bill and the neck when the knife is gripped. The thin blade measures seven inches in length. It is made of pure silver. Both sides of the blade are inscribed with Egyptian hieroglyphics. Translated, the message signifies that "there is no rest through the gateway." However, if the hieroglyphs are transliterated, the sounds "ny", "har", "lut", and "hotep" are produced, revealing the true name of the Mighty Messenger. Thoth's Dagger was last seen in the collection of noted occultist and antiquarian Dr. Karl von Petersdorf of Boston.





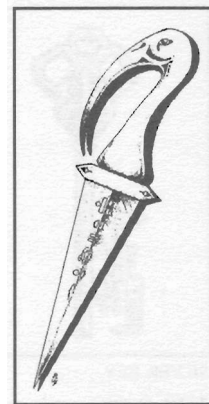
This dagger is a very powerful magical item. First, it is an enchanted weapon that can harm Mythos creatures immune to physical attacks. In combat the dagger does $ID6+db$ points of damage and can never be broken.

Secondly, if a person's stomach is slit open and the heart removed with the dagger, this ancient ritual condemns the person's soul to the void. The soul remains in the court of Azathoth for aeons until reincarnated as a non-human slave of Azathoth on Earth.

Finally, perhaps the most powerful ability of the dagger is its power against its namesake Thoth (or Nyarlathotep). If the Outer God is struck with the dagger, his current incarnation is dispelled and Nyarlathotep will not be able to return to Earth until summoned.

As one might expect, such a powerful item, especially an Egyptian one, comes with a curse. Unless the owner of the dagger takes the proper magical precautions (what they are, only a few of Nyarlathotep's chosen know) then he or she will be the target of the Curse of Thoth's Dagger—a series of mild seizures that can strike the afflicted at any time. These seizures, which occur once a day, are accompanied by increasingly powerful visions that totally block out the real world. At first, the seizures and visions last only a minute or so. As time goes by, their length and severity increase. While the seizures might cause physical harm to the cursed if they happen at an inopportune time, say while driving an automobile, the effects of the visions are devastating.

These visions depict a scene from ancient Egypt, which increases in length and clarity with each successive seizure. A bound person is about to be sacrificed with Thoth's Dagger. A man with the head of an ibis wields the blade. The greatest shock comes when the cursed individual realizes that he or she is the sacrifice! The longest anyone has ever held off going permanently insane is just over a month. (For keepers who lack the *Cthulhu Casebook*, now out of print, the curse inflicts a one-time $0/ID6$ SAN loss on day 22, a one-time loss of $OID4$ SAN on day 28, a loss of $1D3/1D10$ SAN *per day* for days 31-33, and total insanity on day 34.) The method of ridding the afflicted of the curse is debatable. Some scholars say that a rare form of exorcism performed by a handful of Egyptian Coptic monks has worked in the past. Others say that only hunting down and banishing an incarnation of Nyarlathotep by means of Thoth's Dagger will work.

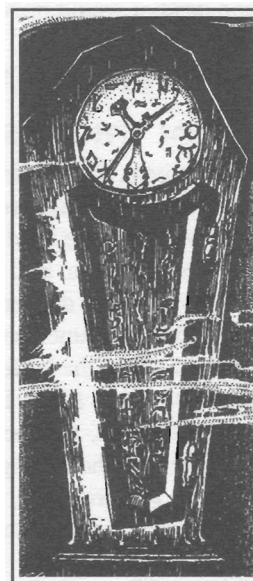


THOTH'S DAGGER

TIME-CLOCK

(FROM "THE CLOCK OF DREAMS" BY BRIAN LUMLEY)

Unique item. This large magical device stands over seven feet tall and is four feet across at its widest point. It resembles an ornately carved, coffin-shaped grandfather clock. Four separate hands spin around its dial seemingly randomly, and the whole thing operates without any outside power source. The makers of the Time-Clock, sometimes also referred to as the Clock of Dreams, are said to be the Elder Gods. When and where this powerful artifact was made is unknown. The earliest reports of the Time-Clock come from the year 1917 when an Indian mystic called Yogi Hiamaldi claimed to have visited the dead, alien city of Yian-Ho and found the clock. For reasons unknown, this person later gave the clock to Etienne-Laurent de Marigny, a famous occultist living in New Orleans. After de Marigny's death, the clock disappeared for a while until it was bought by the famous English occultist Titus Crow at an antique auction. After purchasing the clock and studying it for many years, Crow was able to unlock its secrets with the help of a few Mythos tomes and use the awesome powers of the Time-Clock. Both Crow



TIME-CLOCK

and the clock disappeared before his home was completely destroyed during a freak localized wind storm.

The Time-Clock is a transportation device able to convey passengers to other times, locations, and dimensions. To use this ability, the clock's owner must spend years studying the device in order to understand its complex, alien mechanics. Alternatively, he or she may come across Titus Crow's journal, which explains his studies of the clock. Once the proper procedure is known, the user can open the front of the clock, step inside, and utilize the artifact's transportation powers.

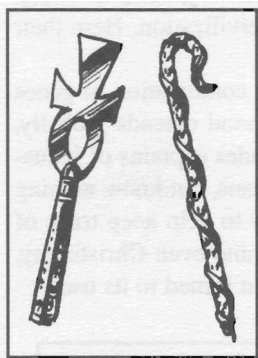
The inside of the clock warps time and space. Although it appears that it could barely house one person, it can in fact safely carry many. To correctly use the clock takes much patience. The user must match his or her POW against the clock's POW 20 on the Resistance Table, and sacrifice ID6 Sanity points and 8 magic points. Success on the Resistance Table means that the clock takes the traveler to the place and time he or she wanted. Failure causes the clock to transport to a random time and/or place. After such a failed transport, the clock remains inactive for a time from hours to days, depending on the will of the keeper, before it can be used again. This can prove to be very bad if the clock's passenger is trapped in a hostile dimension for a long period of time. The good news is that each time the Time-Clock is used by the same traveler, whether the trip is successful or not, the clock's POW will decrease by 1 in regards to resisting that person until it hits 10. With continued practice, the clock's owner can master the device, provided that he or she lives long enough.

Finally, it should be noted that meddling with the Time-Clock without proper knowledge of its function can be fatal. On rare instances, the clock has malfunctioned when not handled properly and instead of providing transport it has created a magical gateway within its internal cabinet. The unwitting individual may be sent to another dimension without the Time-Clock and thereby have no means of escape. On the other hand, something from the other side of the Gate could freely enter our world and cause much horror here, starting with the people foolish enough to tamper with the Time-Clock.

TWO SCEPTERS

(FROM *MASKS OF NYARLATHOTEP* BY DITILLIO, WILLIS, GILLAN, ROSS, PHINNEY, MACDONALD, PETERSEN, AND LOVE)

A set of two scepters made out of an unidentifiable alien metal. Each scepter is about a foot long. One ends in a crook and the other in an inverted ankh. These items are symbols



TWO SCEPTERS

of power for the most formidable members of a cult known as the Brotherhood of the Black Pharaoh. This cult originated in Egypt, and that is where the hierarchy remains, but chapters have spread all over the world, most notably London.

The scepters can aid the would-be sorcerer in two ways. First, if crossed in front of their owner's body, with the crook-headed scepter over the one with the inverted ankh, the scepters can add ID20 magic points to their user's own magic points as long as they remain crossed. These points can be used either for casting or resisting spells. Any unused magic points gained this way disappear once the scepters are uncrossed. When this power is activated, both scepters glow.

This power can be used once per day.

Crossing the scepters over their wielder's body also invokes a second ability. The scepters can absorb 1D10 points of magical damage every time an attack spell is cast at the holder. This latter ability remains in effect as long as the scepters' owner keeps them crossed in front of him or her. •

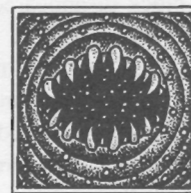




SECRET CULTS

*Organizations of antagonists,
allies, and scholars of Things
Man Is Not Meant to Know.*

by Keith Herber with Lucya Szachnowski.



Although the stereotypical cultist is a cackling madman dressed in a hooded robe and armed with a wickedly curved knife, cults and cultists are, in fact, of wide description. Cults are essentially religious organizations holding certain beliefs and tenets and usually attempting to bring about some sort of change. Although all Cthulhu cultists in one way or another might be judged insane, this does not indicate they are irrational or suicidal. Many cultists are of high intelligence and capable of passing in society as normal, even admirable citizens. Such individuals are careful to keep secret their private behavior.

Described below are several cults of widely differing types drawn from fiction, game scenarios, and history.

Brotherhood of the Beast

(FROM DAY OF THE BEAST BY HERBER, SZACHNOWSKI, O'CONNELL, AND OTHERS)

This secretive cult bases itself on the legend of Nophru-Ka, his teachings and prophecies. Founded in the 13th century by a German nobleman named Hauptmann, the cult is a secretive organization of which only two top members are privy to all its secrets: the still-living Baron Hauptmann, and the deathless Chinese sorcerer, Lang-Fu.

This pair are believed to have long ago located the descendants of the Black Pharaoh living in the vicinity of the lost city of G'harne in North Africa. The Brotherhood believes that Nophru-Ka was the actual manifestation of Nyarlathotep (an avatar, perhaps) and that the pharaoh's bloodline will eventually produce another suitable vessel for the Outer God.

THE PHARAOH'S DESCENDANTS

Those few of the pharaonic family who survived Nophru-Ka's overthrow found their way to the deserted city of G'harne in North Africa. Cut off from Egypt and the rest of the world they soon degenerated into a primitive tribe, paying obeisance to Shudde M'ell and the other chthonian inhabitants of G'harne by sacrificing their own to these ravenous ground-dwellers. Hauptmann and Lang-Fu recovered the healthiest of these descendants and brought them back to civilization. Here their bloodline eventually mingled with that of the general population.

So began the long task of tracing the multitude of descendants—searching, waiting for the right combination of genes to produce another Nophru-Ka, a vessel to contain the force of the Crawling Chaos. The Brotherhood extends globally, though only Hauptmann and Lang-Fu know the cult's true purpose. A second tier of adherents includes captains of industry, politicians, and other influential individuals. They have some knowledge of the Brotherhood's plans, but know nothing of the darker side. Lesser members of the Brotherhood are told only as much as they need to know to help keep track of bloodlines. True purposes are obscured by occult overtones echoing Freemasonry, Rosicrucianism, and even Christianity. Many racist organizations—of every sort—are either the products of the Brotherhood or have been turned to its uses.

THE RECORDS OF THE BROTHERHOOD OF THE BEAST

A single manuscript version of this tome exists. Written in medieval Latin by the Baron Hauptmann of Transylvania, it clearly outlines the Brotherhood's history and the hoped-for return of a certain unnamed monarch. References to the Mythos are obscured in devious language; only those with prior understanding can grasp the implications of the words.

The story of Nophru-Ka is told, and the tale of the rescue of his descendants from a ruined city in North Africa. Maps show the location of the Egyptian tomb and the lost city. There are a number of family trees and many references to a "time when the stars are right." It seems clear from the text that the author expects a great cataclysm and has hopes for saving at least some of the human race. *Sanity loss 1/1D3; Cthulhu Mythos +2 percentiles; average of 16 weeks to study and comprehend. Spells: none.*



Original plans called for installing the reborn Nophru-Ka as a monarch, but even before the beginning of the 20th century it was becoming apparent that monarchies soon would be things of the past and a different approach would be necessary. By the 1920s the Brotherhood was deeply involved with an American manufacturing company called New World Incorporated. Led by the young, charismatic chairman of the board, Edward Chandler, NWI accumulated a vast number of smaller companies with interests in almost every important field of manufacture and research. Many of these companies can be connected to the parent corporation only by tracing an intricate web of paperwork corporations.

Intending to use Chandler as the vessel for the reborn Nophru-Ka, the Brotherhood hopes to unleash an entity known as “the Beast”, yet another form of dark Nyarlathotep associated with the Great Sphinx of Giza.

Brothers of the Yellow Sign

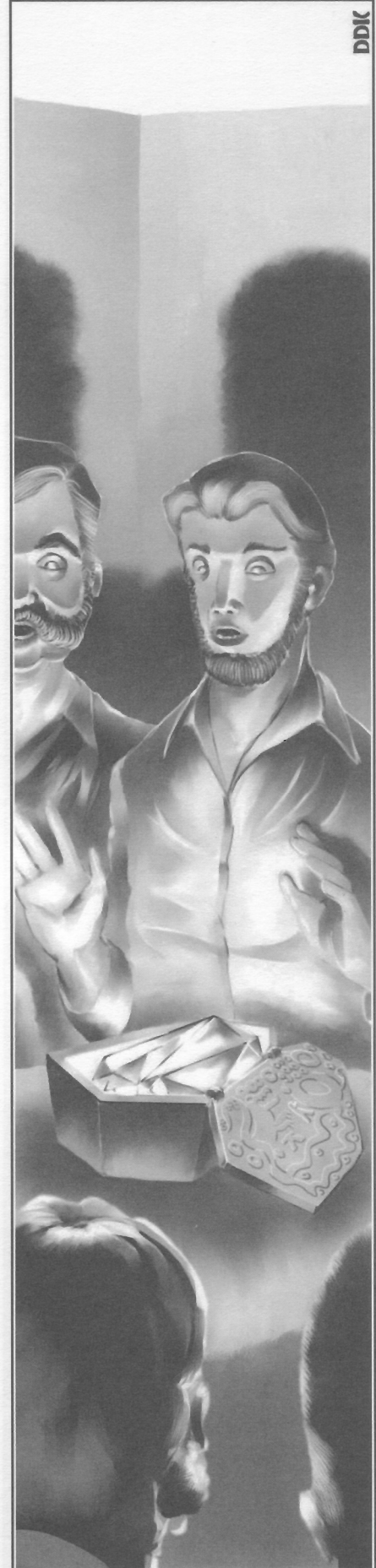
(FROM A RESECTION OF TIME BY SAM JOHNSON)

This group of cultists is dedicated to Hastur the Unspeakable One. They patiently await the day of the god’s release from imprisonment in the Lake of Hali. Their chief enemies are the mi-go, whose eons-spanning machinations they hope to foil. Although they have no particular regard for the human race as a whole, it is possible that, when working against the plans of the fungi, investigators might find the Brothers to be allies, although somewhat dangerous ones.

The history of the Brothers is lost in time. Some say that the cult existed in Atlantis and on Mu, and even before. It is quite possible that the cult is headed by humans from the underground world of K’n-yan. Long time enemies of the mi-go, some think that a group of these people left the safety of their world to dwell among the surface people and try to thwart the fungi’s schemes. A long-standing rumor maintains that certain cult leaders have the ability to dematerialize and rematerialize at will, further fueling speculation about a K’n-yan origin.

Most of the cult members are probably surface-born humans, recruited by various means. Most are trained in the art of telepathy, using it to ferret out human agents of the fungi whose altered brain patterns are easily spotted. Usually the agents are followed until they lead the Brothers to some fungi stronghold where the evil can be rooted out directly. By the 20th century, the Brothers have developed experimental devices capable of sensing the presence of fungi through their odd atomic vibrations. They have experienced limited success in this area.

The Brothers discovered centuries ago that poisonous gas was the easiest way to kill the mi-go. To that end they developed several airborne poisons, the best of which kills quickly while hardly harming humans. The gas is carried in small glass globes which





are thrown like grenades; they break on contact, allowing the gas to vaporize and quickly spread. Experimenting with this technology, the Brothers have developed several other gases that can kill normal human beings or render them unconscious.

Most cult members appear as normal members of society, usually professionals whose work calls for frequent travel, allowing them to go where and when they are needed. They, or their leaders, receive dreams from Hastur that, correctly interpreted, send them off to work against the machinations of the mi-go. Several Brothers will usually meet in an area where fungi activity is suspected and here investigate and lay plans. They identify each other by rings set with odd yellow stones, or by secret hand signals.

Most attempts to root out fungi nests are made quickly and surely. The fungi are usually driven out of the area, retreating and sealing each Gate behind them. The Brothers efface the other side of the Gate, permanently destroying the entryway.

The Brothers realize they are in a stand-off—beaten here, the fungi reappear somewhere else. The Brothers believe that by disrupting individual mi-go operations they will eventually foil the fungi master plan.

Although enemies of the fungi, it should be remembered that the Brothers are sworn to Hastur. They still conduct rites to the Great Old One, including human sacrifices to celebrate victories over the mi-go. These victims are often kidnapped from the nearest human community, and are considered a just and fitting offering of thanks. Investigators in temporary alliance with this group make excellent choices for sacrifices.

Cult of Cthulhu

(FROM "THE CALL OF CTHULHU" BY H. P. LOVECRAFT)

No cult today is more widespread, more mysterious, more insidious, or more difficult to define than the cult of Cthulhu. Primitives as well as civilized men are inspired by Cthulhu's mad dreams and all look forward to the day when R'lyeh will rise from the sea and Cthulhu will once more shamble forth.

WORSHIP IN PREHISTORY

In elder days prehistoric civilizations openly worshiped Cthulhu. Atlantis built great temples to Cthulhu, celebrating him along with his "sons" Ghatanothoa and Ythogtha. In Hyperborea he was called Kthulhut, and was a rival to the god Tsathoggua who had been worshiped by the furry prehumans inhabiting the land before the coming of man. The people of Mu worshiped him as well, and the underground humans of K'n-yan still celebrate rites to "Tulu." Cthulhu was known to the people of Lomar and to the humans of Valusia, who were responsible for driving the last of the serpent people out of the land.

But when these prehistoric civilizations crumbled, their knowledge was lost and belief in Cthulhu was replaced by belief in the weak gods of Earth.

LOST TRIBES

Fragments of these ancient beliefs are still found in forgotten corners of the world, in places where descendants of forgotten civilizations still pay obeisance to the Great Old Ones. One of the earliest documented discoveries was made in 1860 by the late Professor William Channing Webb of Princeton University. While exploring the northwest coast of Greenland, Webb discovered a small, isolated tribe of Eskimos unlike any other known. Shunned and feared by other tribes in the area, the degenerate band practiced abhorrent rites that included human sacrifice. These rites were celebrated in front of an ancient rock carving depicting a huge, squid-headed creature—a *tornasuk*, or great devil the primitives called Cthulhu. Chanting in a mysterious language resembling nothing ever heard by the professor, Webb tried as best he could to transcribe the

sounds. The passage, "Ph'nglui mglw'nafu Cthulhu R'lyeh wgah'nagl fhtagn", has since been translated as "In his house in R'lyeh dead Cthulhu waits dreaming."

Although neither the tribe nor the stone carving could be found again, experts examining Webb's sketches have since identified embroidered symbols in the tribe's clothing as derivative of the ancient Tsath-yo hieroglyphs of Hyperborea. Webb's anthropological notes indicate the tribe was of distinctly different racial stock than other Eskimos of the region and it is now thought that this tribe may have descended from the ancient Hyperboreans.

Since Webb's time, other isolated tribes have been discovered in South America, Central Asia, Africa, New Zealand, and along the coast of Alaska. Thought to be remnants of such civilizations as Atlantis, Lemuria, Mu, and others, all are of varying races and cultures but all make use of the same chant, celebrating a god with the name Cthulhu, Cathulhut, Clulu, or some similar name. Many tribes possess a totem of some type, usually a stone carving statue of their god made from a strange, unidentified mineral.

MODERN CULTS

A number of contemporary Cthulhu cults have also turned up. A voodoo-oriented cult in New Orleans was broken up by police around the turn of the century. Suspected of numerous kidnappings and murders, most of those captured were judged too insane to stand trial. Isolated but consistent reports of certain blasphemous ceremonies held in separatist Christian churches demonstrate that even the most modern and sophisticated religions are not immune to this mysterious influence. Even seamen's unions have been suspected of harboring secret cults connected to the deity.

Although these various cults seem to have little or no connection with one another, they all share certain common characteristics regarding worship of their god and the rites and chants used to propitiate him.

WORLDWIDE CONSPIRACY?

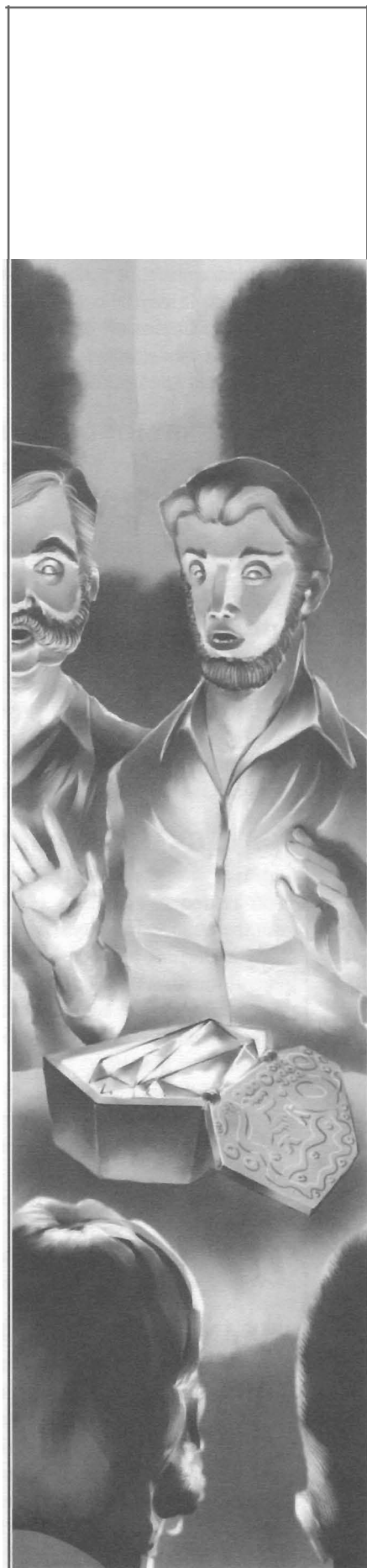
It is claimed by some that all these cults are under the control of a group of elders described as "deathless Chinese" who dwell in the mountains of Asia. Another story claims the center of the cult is actually in Irem, the long-lost City of Pillars somewhere in the Arabian wastes. The truth of either of these stories has never been established.

Cthulhu is often referred to as the greatest of the Great Old Ones, who first came to a young Earth from out of the sky. It is said that the Great Old Ones are now gone, inside the earth, and under the sea, but not before they told their secrets to the first men. Sometimes called "the great priest," Cthulhu is said to have come from a star called Xoth, along with his spawn. It is said that Cthulhu will rise "when the stars are right", stumbling forth from his dark house when R'lyeh once more rises from the sea.

THE DREAMS OF CTHULHU

Although there may be truth to the stories about deathless cult leaders and the city in the Arabian desert, it seems Cthulhu's dreams are at the heart of all these stories. Most cult members view Cthulhu in personal terms- as servant to master- but there is little reason to believe that Cthulhu thinks often or very much about the human race. Visions from Cthulhu are often interpreted as messages sent to the dreamer, and yet it is probably more a matter of the sleeper overhearing the powerful psychic emanations from dead Cthulhu. This powerful influence awakens unconscious ancestral memories among humans sensitive to these influences. These memories are then unconsciously assembled into a myth or rational idea that the dreamer can understand in human terms.

This understandable but self-flattering assumption seems to have infected most or all of the varied Cthulhu cults. They depict Cthulhu as being trapped by spells either self-cast or cast upon him by enemies, and he is said to need his worshipers to free him from his captivity. Upon being released, the faithful believe, grateful Cthulhu will exalt and reward them. Little could be further from the truth. The hope of service and reward is nothing but a salve to the dreamers who, if they could understand even a small portion of the whole truth, would be driven totally mad.



THE THURSTON PAPERS

The various manuscripts and other items described below were collected by Providence scholar Francis Wayland Thurston in 1927, shortly before his sudden death from heart failure while walking in a downtown Providence street. It is not known whether the collection is still intact. It may be complete, possibly separated, or even destroyed. Copies of the individual parts may or may not have been made; some have been published. The various components are described below.

THE WEBB MONOGRAPH

Written by Professor William Channing Webb of Princeton University, the article now known as the *Webb Monograph* appeared in 1863, published by the American Archaeological Society. It describes a degenerate Inuit cult discovered by Webb, their rites and chants, and it includes sketches (not always very good) of their clothing and of a badly worn rock carving of their god.

Professor Webb died of old age, peaceably, in 1919.

Sanity loss 1IID2; Cthulhu Mythos +1 percentile; average 2 weeks to study and comprehend. Spells: a garbled version of Contact Deity/Cthulhu is contained in Webb's description of their rites. This particular version requires a human sacrifice (keeper's discretion as to whether it works).

THE LEGRASSE REPORT

Legrasse was the New Orleans police inspector who in 1906 raided a gathering of degenerate cultists in the swamps outside the city. His official report mentions the cult's abhorrent practices, the human sacrifices, and the general madness afflicting nearly all its members. Of those captured only two were found sane enough to hang. A small statue of their god—whom they called Cloo loo—was found at the site.

One of those captured, an old man named Castro, told Legrasse about a supposed worldwide cult, the deathless leaders in China, and other secrets about those he called the "Great Old Ones".

Inspector Legrasse is now retired, still living in New Orleans.

Sanity loss 1/I D2; Cthulhu Mythos +2 percentiles; average 1 week to study and comprehend. Spells: none.

THE ANGELL COMPILATION

Aging Professor George Gammell Angell of Providence, Rhode Island, collected data on the strange occurrences that took place globally between the dates of February 28 and April 2, 1925. The first portion of his manuscript deals with a local artist named Henry Anthony Wilcox and a peculiar bas-relief the young man had modeled out of clay. The artist claimed the work had been inspired by a horrible series of dreams he experienced during that period of time.

The bas-relief, covered with strange hieroglyphs, is part of the *Angell Compilation*. Seeing the bas-relief costs 0/10 2 Sanity points.

Made curious, Angell began collecting data from around the world—specifically of odd events taking place during that particular period of time. This collection of notes and numerous press clippings describes horrible nightmares gripping many people around the world. Angell links these dreams to various phenomena including instances of suicide, madness, visions of doom, and prophecies of a Second Coming. A theosophist colony in California donned white robes in preparation for the "next evolution" while reports of restless native activity poured in from Africa, South America, and the Philippines. Anguished, excited letters were sent to newspapers, and a frantic mob rioted in New York City. Evangelists began preaching from Revelation and an artist's works depicting a nightmare city were deemed "an affront to the community" and removed from the gallery of a major American city. Angell notes that certain types of people seemed more affected than others. Estranged immigrants living in isolation in foreign countries, half-castes, and other social outcasts were similarly affected, although with widely varying reactions.

The second half of the manuscript contains copies of the *Webb Monograph* and Legrasse's police report, correlating the information with Angell's other research. Angell notes that most of the cults worship stone idols of the Cthulhu-god. Of various sizes, they are consistent in style and workmanship, most hewn from the same sort of unidentifiable soapy greenish-black stone marked with iridescent flecks and striations of gold. Despite consultations with many experts, the strange glyphs (the R'lyeh Glyphs) found on the statues and on Wilcox's bas-relief remain unidentified.

Angell died in late 1926, a victim of sudden heart failure as he walked home from the Newport docks.

Sanity loss 1 D2/1 D4; Cthulhu Mythos +3 percentiles; average 4 weeks to study and comprehend. Spells: none.

THE JOHANSEN NARRATIVE

This manuscript, written in faulty English by the Norwegian sailor Gustaf Johansen, describes his encounter with Cthulhu on the black, dripping island of R'lyeh somewhere in the Pacific.

Johansen died in his home town of Oslo, Norway, in early 1926. While in the region of the docks he was struck on the head by a bale of papers that fell from an upper story window. Helped back to his feet, he seemed uninjured but died a few minutes later. Heart failure and a weakened constitution were given as reasons for his death.

Sanity loss 1 D3/1 D6; Cthulhu Mythos +5 percentiles; average 1 week to study and comprehend. Spells: none.

As evidenced by the temporary rising of R'lyeh in the spring of 1925, little or no human intervention is required to free Cthulhu. Aside from accidentally tipping open the door of his tomb, humans played little or no part in this event. Worshipers of Cthulhu are driven mad by their own dreams and memories. Any hope of salvation in the hereafter is a matter of complete self-delusion.

The staid and conservative seem the least affected by Cthulhu's dreams. Primitive peoples who place more importance on dreams are more susceptible, though the wisest among them often see past the delusion and recognize the truth. Within civilized society those most affected are generally those who feel the most isolated: small immigrant populations, artists of all types, the neurotic and psychotic, and those actively seeking religious enlightenment.

CTHULHU ASSASSINS

Although many deny the claims of a worldwide conspiracy, there is evidence of concerted actions on the part of a group of assassins who seem bent on keeping Cthulhu's existence a secret from the rest of the world. Professor Angell, the sailor Johansen, and Francis Wayland Thurston have all died under mysterious but similar circumstances. Angell died of heart failure after being bumped by a black sailor near the docks of Newport. Johansen died in Oslo, reportedly after being helped to his feet by two Lascar sailors, again of heart failure. Thurston's death, near the waterfront of Providence, occurred under similar circumstances.

Although old Castro claimed to have met with a group of deathless Chinese claiming to be the head of all cults, he actually met with but a single individual known as Lang-Fu. It is believed that this mysterious individual has been behind all the assassinations so far.

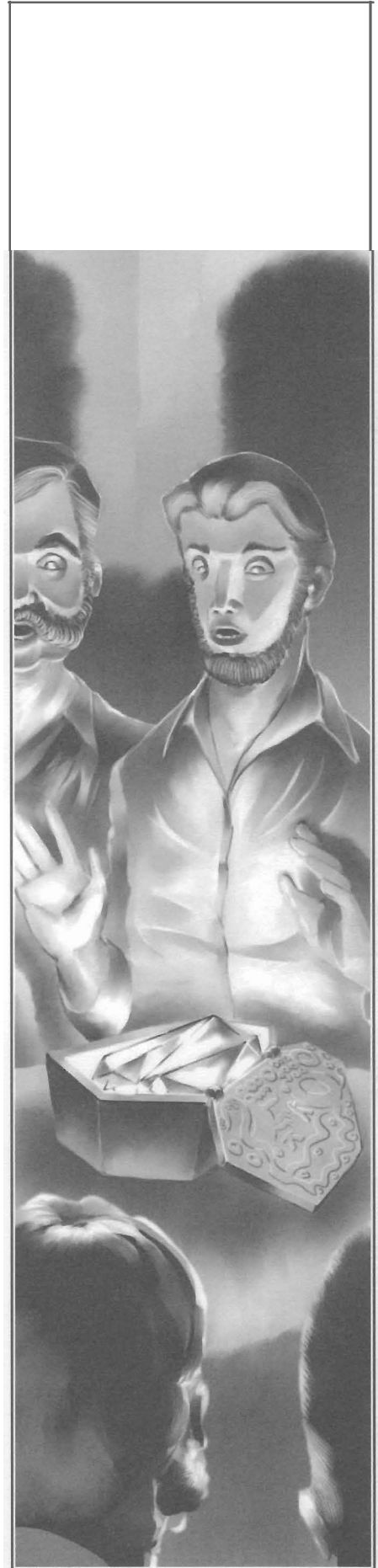
Most of the chosen assassins are sailors, men used to taking orders without question, and capable of taking care of themselves in a tight situation. The method of murder is poison, extracted from a rare species of spider found in southeast Asia, and introduced into the victim's blood stream through a pin mounted on the underside of a finger ring. Simply slapping someone on the back is enough to drive the pin in and inject the poison. The toxin has a POT of 18 and causes congestive heart failure within two minutes of application, usually resulting in death. Successfully resisting the poison still means grave illness, unconsciousness or coma, and a lengthy recovery time.

Any attempt to inject the poison by means of a ring has a 50% chance of success. Failure indicates that not all the poison was injected, the result being that the POT is half normal (9). Failure to resist a half-dose of the poison results in symptoms similar to those from a successfully resisted full dose. A successful resistance indicates a few days' illness and recovery without threat to life. Anyone fumbling an attempt to attack with such a ring has accidentally stabbed themselves.

SIGNIFICANCE OF CTHULHU'S DREAMS

Although one tends to imagine Cthulhu's dreams as sendings to specific deranged or crumbling minds, few now doubt that the dreams broadcast by the sleeping monster are simply overheard by sensitive sleepers. Reactions to the dreams are as varied as the people receiving them. Artists are inspired to create nightmare canvases and sculpture, while others are driven to madness or suicide. Some presume they are the recipients of visions sent by God or the angels, and others form insane cults hoping to propitiate the terrible god who threatens to overwhelm them.

Manifold versions of this dream-reception probably exist. All have virtually the same effect upon sensitive minds—an opening of the mind to awesome vistas of experience, meaning, and implacable intent from dead and dreaming Cthulhu. Most affect individuals, but some dreams probably work on groups who already share a common interest.



Hermetic Order of the Golden Dawn

(AN HISTORICAL OCCULT SOCIETY)

The Dawn's story began in 1880 when an Anglican clergyman, the Reverend A. F. A. Woodford, bought some cipher manuscripts from a book stall on Farringdon Street in London. Accompanying the manuscript was a letter in German stating that whoever deciphered the text should contact an individual named Sapien Donabatur Astris through an intermediary, Fraulein Anna Sprengel. Additional information was promised.

Reverend Woodford showed the manuscript and letter to two respected colleagues, Drs. Woodman and Westcott, both Masons of high standing and both learned in the kabbalah. Together the three men duly deciphered the manuscript, discovering the descriptions of five different rituals along with essays on occult and kabbalistic theories. Contacting the mysterious Astris through Fraulein Sprengel, the men were instructed to elaborate upon the rituals they had found. This elaboration was done by another Freemason, a Scot named Samuel Lidell Mathers (later McGregor Mathers), assisted by young W. B. Yeats, who had met Mathers in the reading room of the British Museum library. Mathers made liberal use of the Egyptian *Book of the Dead* when modifying the rituals, and it is believed that Yeats was responsible for aspects reminiscent of William Blake.

The Hermetic Society of the Golden Dawn, or Stella Matutina, was officially founded in 1887, devoted to the study of magic and the occult. Although Dr. Walcott died in 1891, the Order continued on under the joint leadership of Mathers and Westcott. It numbered among its members such notables as A. E. Waite, actress Florence Farr, writer Arthur Machen, and Allan Bennett, later to gain fame as the Buddhist Bikku Ananda Mattaya. In addition to the original Isis-Urania Mother Lodge in London, branch lodges were also formed: the Ahatoor in Paris, Horus in Bradford, Osiris in Weston-super-Mare, and Amen-Ra in Edinburgh, the latter boasting writer Algernon Blackwood as a member.

POWER STRUGGLES

Before long the Order ran into difficulty. Mathers, now living in Paris, became increasingly autocratic, stating that he alone was in communication with the "Hidden and Secret Chiefs of the Third Order" who dictated their commands to him through the clairaudient Mrs. Mathers. In late 1896 Mathers claimed to have received initiation into this secret society after being visited by the astral forms of the unknown magi comprising the Third Order. In 1897 Dr. Westcott withdrew from his post, leaving Mathers to reign supreme.

The final break came in 1900 when Mathers sent his young protégé, the *enfant terrible* Aleister Crowley, from Paris to London to take command of the lodge. Attempting to seize the place, Crowley was forcibly ejected only to return later, garbed in a highland kilt, black mask, and wearing an ornate ritual dagger. Again expelled, Crowley went back to Paris while the London lodge officially broke with Mathers. In 1901 the independent Isis-Urania Lodge elected Yeats imperator and leader.

Yeats and Waite soon disagreed over the direction the Order should follow, Waite eventually breaking away to form his own Hermetic Order based on mystical rather than occult traditions. This second order remained in existence until 1915 when, upon Waite's retirement, it was dissolved. The original order continued under the leadership of a Dr. Felkin until 1905 when the resignations of Yeats, Westcott, and Machen brought it to an end.



Dr. Felkin founded an offshoot, the Stella Matutina, or Order of the Companions of the Rising Light in the Morning, with an Amoun Temple in London and a Hermes Temple in Bristol. In 1917 he resurrected the old Isis-Urania Lodge under the name of the Merlin Temple. Shortly thereafter he retired to New Zealand.

ALEISTER CROWLEY

Crowley was born in England in 1875, the son of a successful brewer. Raised in the Christian faith, his father died when Crowley was only eleven. The young boy turned away from Christianity and began to fancy himself the "False Prophet, the Beast of Revelation whose number is 666". In later years Crowley confided that it was his mother who first named him "the Beast."

Crowley was educated at Malvern and Tonbridge, and later attended Trinity College at Cambridge. Living in London, posing as a Russian count named Svareff, he joined the Golden Dawn in 1898, taking the magical title of Perdurabo (I will endure to the end). In the same year he anonymously published a work of pornography titled *White Stains*.

Shortly after Crowley's failed attempt to seize the London lodge, he and Mathers quarreled, resulting in Crowley's expulsion from the Paris lodge. He began touring the world, experimenting with drugs, and climbing mountains in the Himalayas and Mexico. In April of 1904, while on his honeymoon in Cairo, Crowley received psychic messages through the medium of his bride, Rose Kelly. These episodes of automatic writing were sent to him over the course of three days by a "Secret Chief" or guardian spirit named Aiwass. Crowley thus received the teachings of a new aeon known as *Liber Al vel Legis* or the *Book of the Law* wherein is stated: "Do what thou wilt shall be the whole of the law. Love is the law, love under will."

Later in 1904 Crowley returned to Europe and wrote to Mathers informing him that he had had his own meeting with the Secret Chiefs and declared that the meetings Mathers claimed to have had were "with merely evil demons." Thus began a sort of magical war between the two that would last until Mathers' death in 1918 (for which Crowley was proud to take credit).

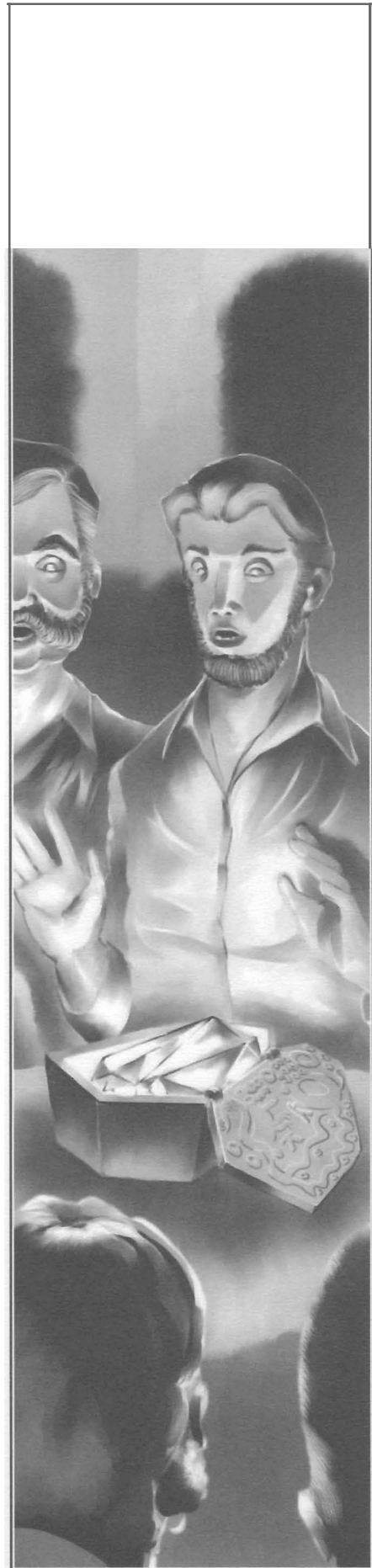
Meanwhile, Crowley founded his own magical order, the Argenteum Astrum, or Silver Star, and busied himself writing, mountain climbing, and publishing a periodical called *Equinox*. In 1912 he received an unexpected visit from a high-ranking German Freemason occultist named Theodor Reuss. Reuss initiated Crowley into the Order of the Templars of the East, or *Ordo Templi Orientis*. Crowley was then made head of the English branch of the order and took for himself the name of Baphomet.

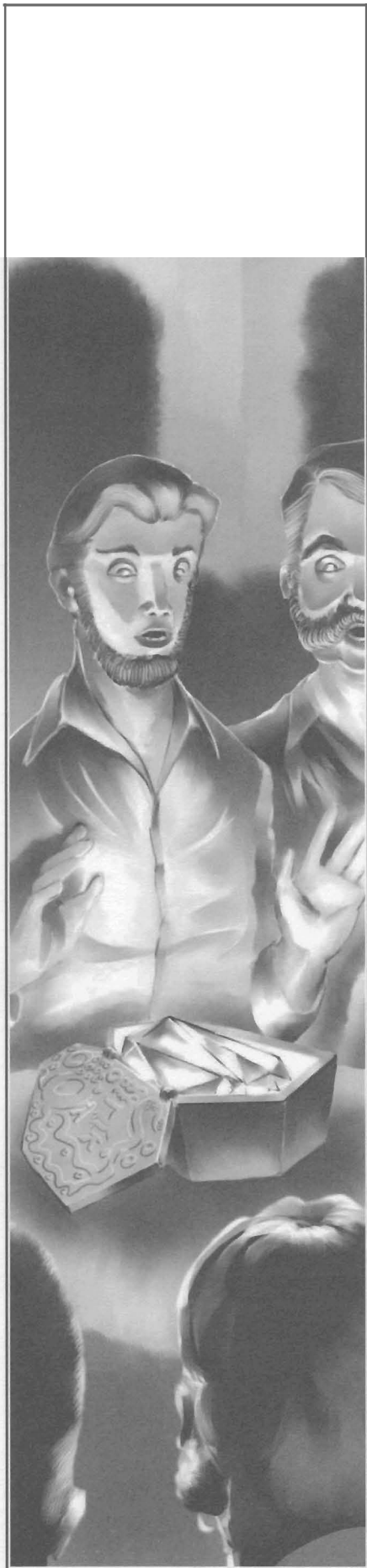
At the outbreak of the World War, Crowley moved to America and in 1916 assumed the grade of Magus. After the war he returned to England, then moved to Sicily where he opened his Abbey of Thelema in a villa in Cefalù. By now openly bisexual and seriously addicted to heroin, Crowley began indulging in occult-sexual rituals that soon scandalized the island. In 1922 the accidental death of young Raoul Loveday while visiting the temple resulted in Crowley's deportation. Now dubbed by the press "the wickedest man in the world", Crowley wandered through Europe for years before finally settling in England in 1929. He died in Hastings in 1947, in relative obscurity.

Crowley authored numerous scholarly books which have become occult classics, including 777 (1909), *Book 4* (Yoga practice integrated with western occultism in two volumes, 1911 and 1913), *The Book of Lies* (1913), *Diary of a Drug Fiend* (1922), and

DENUNCIATION

An anonymously published expose of the Golden Dawn appeared in 1930 under the title of *Light-Bearers of Darkness*. The author believed the society- like many others of its type- was controlled by "Secret Chiefs", subversive powers who sought to control the destiny of mankind. Many other groups were named as pawns of these Secret Chiefs including the French Freemasons and the German Thule group that later backed Adolf Hitler.





the novel *Moonchild* (1929). Two volumes of his six-volume "autobiography", the *Confessions of Aleister Crowley*, were published in 1929 and 1930.

DION FORTUNE

Fortune was a later member of the Order. Born Violet Mary Firth in England in 1891, Fortune was raised in a Christian Scientist household and at an early age was familiar with the writings of Mary Baker Eddy. At age twenty, while working at a school, Fortune believed herself psychically attacked by a domineering female principal who made use of yoga and hypnosis to assault the young woman. Fortune later found out from household staff that the principal had a habit of intimidating her employees into subservience. Fortune was forced to quit but after recovering she began a serious study of analytical psychology. So adept did she become that within a few years she founded her own mental health clinic.

Realizing the limits of psychology in treatment and recovery of her patients, Fortune soon plunged into occult studies, which she believed gave a broader perspective of the human psyche. In the course of her studies she claimed to have mastered the arts of astral travel, extrusion of her ethereal being, and scrying through spirit vision.

Fortune was later a member of the Alpha and Omega Lodge of the Stella Matutina, an offshoot of the Golden Dawn led by the widow of Samuel Mathers. She eventually became convinced that Mrs. Mathers was psychically attacking her and claimed to have used a trance to meet and battle her enemy on the astral plane. Fortune coined the term "psychic vampire" to describe people like Mrs. Mathers. She later formed her own group, the Fraternity of the Inner Light, still in existence today.

Aside from occult writings, Fortune also authored several supernatural novels. Toward the end of her life she was in regular correspondence with Aleister Crowley. Fortune died in 1946.

THE HORNIMAN MUSEUM, FOREST HILL, ENGLAND

This small museum stands on a hill overlooking Kent and Surrey. First opened to the public in 1895, it is the creation of Frederick John Horniman, a rich tea merchant. An extensive traveler and collector, Horniman wished his curious and unusual objects to be displayed for the benefit of those less able to travel. It was Horniman's daughter, Anne, a member of the Golden Dawn, who persuaded her father to hire Samuel Lidell Mathers as curator.

By the end of 1895 the original building had already become too small and a new one was designed in a peculiar and eclectic style. The front facade features a 32-foot-high mosaic depicting man's spiritual and intellectual life: a figure surrounded by symbols of hope and belief, art, love, endurance, meditation, resignation, and death.

The museum houses an extensive collection of magical and religious items collected from around the world, including a rare pack of Indian Divatara cards, a collection of shamanic masks, and a display of religious idols that includes a five-foot-high tableau of the goddess Kali dancing over the body of Shiva. The Egyptian antiquities section includes eight mummies, but only one is currently on display. Rumor has it that Mathers had attempted at least once to bring some of the museum's mummies back to life.

The museum also contains anthropological, geological, and zoological specimens. It has a small but impressive library of books on travel, history, and nature, plus a collection of over seven hundred holy books from all over the world. The museum is open to the public daily, and admission is free. Permission to use the library can be gained from the curator on duty.

Nestarian Cult of Cthugha

(FROM "THIS FIRE SHALL KILL" BY ANDRÉ BISHOP)

Although Cthugha is worshiped by many primitives as an elemental, primal force of nature, the cults of Nestar revere Cthugha as a true god and a spiritual force.

Nestar lived in 6th century Persia, a Zoroastrian fundamentalist and self-proclaimed prophet. Zoroastrianism, a form of Hinduism drawn from the Vedas, is a dualistic theology that envisions the forces of good and evil continually at war with one another. Before the Final Judgment a great war will be fought between these forces and man may help tip the balance. Fire is revered among the Zoroastrians as a symbol of Ahura Mazda—the force of good—but all the elements, including air, water, and earth, are considered sacred. The teachings of Zoroaster (aka Zarathustra) are found in the Avesta.

(Do not confuse Nestarians with the *Nestorians*, Christian sectarians who live along the borders of Turkey, Iran, and Syria.)

NESTAR THE HERETIC

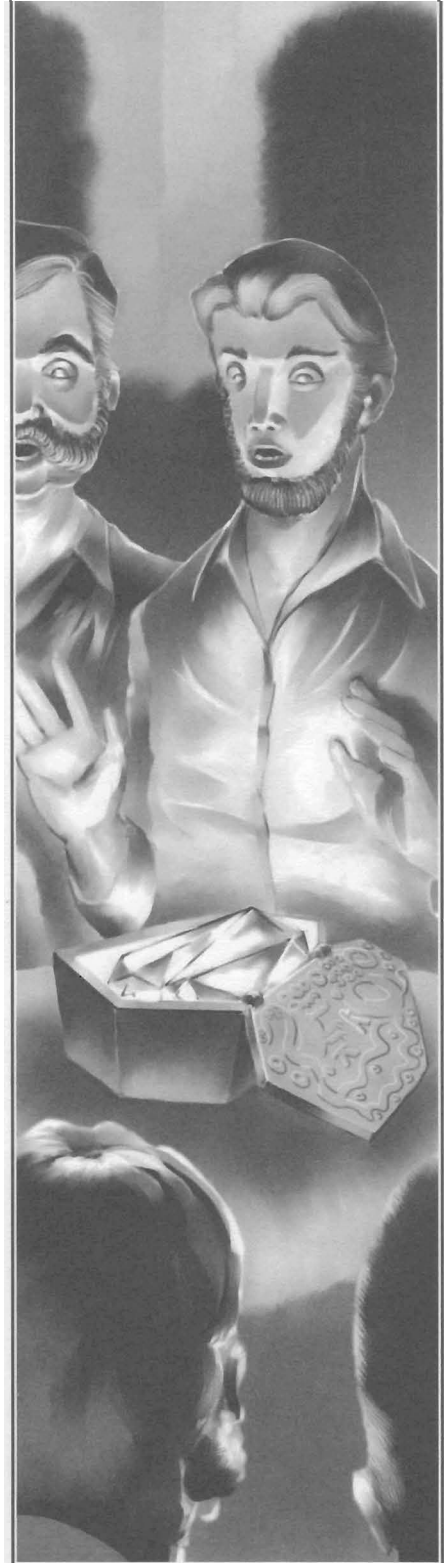
Nestar was an ascetic who wished his religion to return to its fundamental principles. He despised worldly materialism and loudly denounced the Persian aristocratic class as well as the richly endowed temples and their fat priests. His abrasive preaching eventually aroused the religious and political establishment and they responded by banishing Nestar and his ragged followers from the city. The group fled to the nearby mountains, establishing their own humble temple and forswearing all materialism, acquisitiveness, and financial gain.

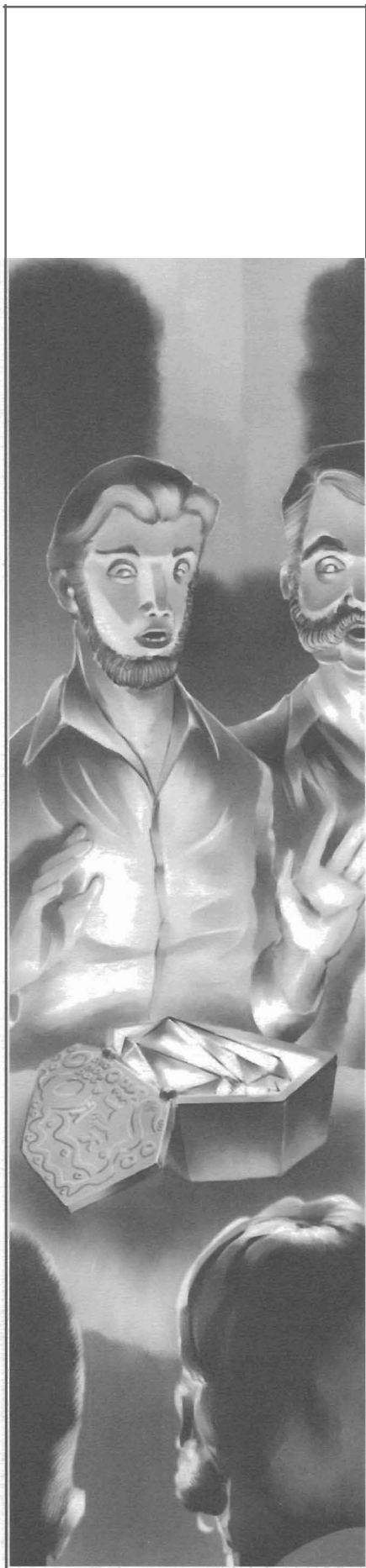
For twenty years the refugees hid in these mountains while Nestar studied the ancient texts and laid his plans. When he felt his followers were strong enough, and himself ready to bring down that which he called "the purifying flame", he led his people back to the city. Armed with whatever weapons they could find, they planned to overwhelm the guard while Nestar called down the "fire from the skies" to bum the temples and the heretic priests, cleansing the city of its bloated rich.

The attack was badly planned and the Nestarians were quickly overwhelmed—Nestar himself was among those killed in the fighting. Most of the followers not killed in battle were captured and later executed, but some escaped to their mountain retreat. Here were cached the writings of the prophet Nestar, letters written to himself outlining the wisdom of his preachings, and prophecies of a time when "the world shall

THE LETTERS OF NESTAR

The *Letters of Nestar* is a collection of aphorisms and revelations written down by Nestar, the original mobed (a Parsee term for a priest of high rank). It is the holiest of Nestarian books and is used by the various sects to guide them and their actions as each attempts to tip the balance in the direction they feel best. Copies of the *Letters* might be found in various languages—manuscript copies used by various sects—but the most complete is the original Persian document believed to be in the hands of the centrist Nestarian faction in Bombay. A collection of seven scrolls, the text is written in Pahlavi, a dialect of Middle Persian. In its various translations, the *Letters of Nestar* will usually be less complete, or even faulty. The keeper should reduce the usefulness of these translations as he or she deems fit. *Sanity loss 1D4/1D8; Cthulhu Mythos +6 percentiles; average 32 weeks to study and comprehend.* Spells: Call/Disrmiss Cthugha, Death Spell, Enchant Torch, Fire Dance, Summon/Bind Fire Vampire. The *Letters* also tell how to Brew Draught of Phan.





bum." A new mobed was appointed, and the Nestarians continued to secretly practice their beliefs, unknown to the outside world.

THE CULT SPREADS

By the 10th century the Zoroastrians of Persia were a distinct minority among a Moslem population. Many migrated to Bombay in western India where they are known today as Parsees. Members of Nestar's secret cult also made the move and once in India merged with the rest of the immigrant population. Living in a mixed community and no longer isolated, some members of the cult were tempted by materialism, wealth, and power, while others held strictly to their vows of poverty. Factional struggles broke out and the cult splintered into several different sects. The main body of worshipers remains in India under the leadership of their mobed. A second group immigrated to England, then later the U.S., arriving in America around 1900. There is speculation the cult may have been involved with the fires that razed San Francisco following the 1906 earthquake, although that devastation may well have been accidental. Another splinter group is said to have migrated north, through Afghanistan into Russia, and many other sects certainly exist. Although all sects still hold primary the tenet of poverty and claim to despise material wealth, more than a few influential cultists have fallen to the seductive lure of possessions, leading to widely varying interpretations of the teachings of Nestar.

Like their Zoroastrian forebears, Nestarians say prayers five times a day and annually partake in seven different feasts. One of these feasts is devoted to fire and is often celebrated with ghastly human sacrifices burned alive by summoned fire vampires.

TWO NESTARIAN SPELLS

Along with CallIDismiss Cthugha, Death Spell, and SummonBind Fire Vampire, two other cantrips are commonly taught by Nestarian cults.

FIRE DANCE

Causes a ball of flame to leap from an existing fire to a designated target. This spell costs 3 Sanity points and 1-6 magic points, varying with the distance demanded for the jump. For each magic point sacrificed for the spell, the cabbage-sized ball of fire can leap roughly 15 yards (thus the maximum range for such a fireball is about 90 yards). The spell takes one minute to cast for each magic point sacrificed. Nestarians often use this spell to quickly spread fires through forests and urban areas. It can be cast at motionless targets, but not at moving targets.

ENCHANT TORCH

Once the torch is enchanted, the caster may use it to cause the spell SummonBind Fire Vampire to bring more than one fire vampire at a time. To enchant the torch, the caster prepares an iron replica of a torch, of the size and heft desired, but one always bearing the Sign of Cthugha (a stylized ball of flame). He or she then prays loudly and continuously to Cthugha for six hours, during that time sacrificing 6 magic points and 1D6 Sanity points. The torch must then be lit in the name of Cthugha.

Remarkably, this enchanted torch requires no fuel—the iron head itself bums inextinguishably and without end, illustrating the miracle of spirit over mere matter. Only the instruction in Cthugha's name to quench itself extinguishes the torch.

The torch must be lit to aid in SummonBind Fire Vampire. With a successful cast of the spell, additional fire vampires each cost the caster a bargain 1D3 Sanity points and 3 magic points.

One rare variant of Enchant Torch is said to be able to set fire to ordinary gold, lead, iron, and other heavy metals, quickly burning them to ashes.

BREW DRAUGHT OF PHAN, A POTION

Requires a number of hard to obtain or illegal ingredients, including fresh poppy tar and bear's spleen. Several successful Occult rolls are needed to ensure that directions are carefully followed. The final product is a thick ichor which pacifies and disorients the mind.

Laced into a victim's food or drink, it erodes the will of the victim in POW days, leaving him or her subject to the demands of whoever has administered the drug. The victim soon adopts the viewpoints and beliefs of the manipulator. After 2-3 weeks, use of the drug is no longer necessary, and the mental alterations to the victim are complete. At no time does a victim lose his or her personality, nor does the victim's behavior exhibit changes other than those sought by the person who has administered the drug. Extended therapy might undo the alterations wrought by this hypnotic drug.

Many Nestarians also make a regular practice of handling living fire vampires, a test of faith similar to the practices of snake-handling Christian cults in the U.S. As a result, many Nestarians bear unsightly bum scars.

FIRE MAGIC

Nestarian magics are mostly concerned with calling and manipulating Great Cthugha as well as other fire creatures with names like Fthagghua. Fire vampires are discussed at length. Called by them the Children of Cthugha, they are apparently considered to be nothing more than small, living bits of Cthugha itself. All the entities are described as creatures of spirit with nothing resembling human intelligence. Most are conducive to human direction, though the rituals and evocations must be carefully and properly cast in order to avoid unfortunate accidents. All these creatures are believed to emanate from the star Fomalhaut, "the mouth of the fish" in Arabic. Directions for prayer are also given, along with the proper rites for sacrificing victims to summoned fire vampires.

The Nestarians have also retained a vast knowledge of poisons and drugs. The Draught of Phan is particularly effective; for it, see the nearby box. The secrets of compounding this and other drugs are found in the *Letters of Nestar* but the procedure requires a successful Occult (alchemy) roll to understand.

Order of the Sword of Saint Jerome

This paranoid and secretive religious order once operated under the auspices of the Catholic Church, but since its formal dissolution in the late 19th century it has operated privately, in secret. Founded by clergymen responsible for the collation of the original Z-collection rumored to be part of the Vatican library, the Order of St. Jerome is devoted to rooting out and destroying world-wide evil.

Since being banned by the church, the Order exists only in deepest secrecy, recruiting new members from prospects among the established clergy. The leader is rumored to be an aged monk living in a remote monastery somewhere in the Alps.

Although the Order's members tend to confuse the Cthulhu Mythos with Satan, demons, and evil, they nevertheless know much about their enemy. Although the Z-collection has traditionally been off limits to all but the specially sanctioned, as the original collectors of these books, the Order's founders had the opportunity to make



copies of them. These copies are believed to be in the Alpine monastery that serves as the Order's headquarters.

Most of the Order's members are mendicants- wandering Christian holy men traveling the world, living on charity while seeking signs of Mythos activity and relaying this information back to their headquarters. They then take whatever steps are necessary to destroy the evil, selflessly laying down their lives whenever necessary.

Most of the Order's members seem slightly mad, and indeed most range from vaguely neurotic to downright deranged, although this is not always immediately evident. All have sworn an oath to sacrifice their lives if necessary, to help stamp out what they view as the spreading reign of Satan as evidenced by Mythos activity. They respect human life but are willing to sacrifice others in full belief that the innocent who die in this noble war are assured places in heaven.

Starry Wisdom Sect

(FROM "THE HAUNTER OF THE DARK" BY H. P. LOVECRAFT)

This cult, headquartered in Providence, Rhode Island, flourished in the mid-19th century. Led by a Professor Enoch Bowen, the cult held meetings in the old Free-Will Church atop Federal Hill. Rumors held that the cult was in league with a supernatural entity they had called down to Earth by using certain rites Bowen had discovered in Egypt. The sect's services were said to be an odd combination of occultism and Egyptian religion. Statues similar to the great stone heads of Easter Island were also part of the trappings.

As years went on, the sect became the center of suspicion. Several children who had disappeared over the years were rumored to have been kidnapped by the sect and offered up in blood sacrifice. Strange sounds were reported coming from the boarded-up steeple, but police investigations could find nothing. In 1869 a mob of Irish youths broke into the church and smashed windows and destroyed furniture, apparently in retaliation for a friend gone missing. Again, evidence was lacking and no charges were ever filed.

Bowen had died in the 1860s, passing the leadership on to a Dr. Raymond Flagg. Under Flagg's leadership the church continued to grow and by 1875 there were thought to be over two hundred members. Complaints and police investigations proved fruitless but in 1877 the city condemned the property, locking the church's doors and refusing admittance to the cult members. Most of the sect soon after left the city, driven out by the general hostility of their neighbors. Most of the cult's possessions were left in the church. A collection of books included copies of the *Liber Ivonis*, *Cultes des Goules*, *Unausprechlichen Kulten*, *De Vermis Mysteriis*, the *Book of Dzyan*, the *Pnakotic Manuscripts*, and a Latin *Necronomicon*. They also left the mysterious gem they called "the Shining Trapezohedron."

THE ENGLISH STARRY WISDOM CHURCH

After leaving Providence most of the cult scattered, many heading out west. It is believed that Dr. Flagg, however, moved to England. A sect calling itself The Starry Wisdom sprang up in Yorkshire, England, around 1880, led by a shadowy figure who may or may not have been Dr. Flagg. Lacking the Shining Trapezohedron, the sect was short lived. The former Catholic church that served as their headquarters was abandoned by 1890.

THE WEST COAST STARRY WISDOM TEMPLE

Any number of members fleeing Providence made their way to California, settling in the Los Angeles area. In the 1920s and 1930s the cult flourished, celebrating rites in the hills west of the city, and numbering among their ranks several Hollywood film celebrities.

A derivative branch of this sect re-emerges in the late 20th century in urban Los Angeles. Located in a seedy part of town, in an old bank building, the sect is led by a



charismatic black man—possibly a Jamaican—calling himself Reverend Nye. He is rumored to have come into possession of the Shining Trapezohedron, but this seems not to be true.

ROOTS IN EGYPT

The Providence Starry Wisdom Church was founded in 1844, a year after Professor Bowen discovered the lost tomb of Nephren-Ka in a secret valley in Egypt. Of the Third Dynasty, Nephren-Ka was a mighty pharaoh and sorcerer who possessed an “other-worldly” gem from which he drew wisdom. He built a windowless crypt for this stone, and within that place did things that later caused the pharaoh Sneferu to eradicate all mention of his name. After a short, violent reign, his house was overthrown. He entombed himself in the crypt with the gem, perhaps achieving a pact with Nyarlathotep. His remains were hidden for millennia. Sneferu obliterated all records of his existence. (Nophru-Ka was a priest of the Fourteenth Dynasty who, through treachery and use of evil magics, sought to usurp the throne from the rightful pharaoh. See page 102.)

Led to the tomb’s location by his own occult studies, Professor Bowen excavated the ruin and recovered the fist-sized gem, the Shining Trapezohedron—a black stone shot through with red veins. The stone was found mounted inside a box of odd, yellowish metal, held in place by means of ligatures. The box is decorated with unknown, dot-formed hieroglyphs. By means of this stone Bowen was able to contact Nyarlathotep, calling forth an avatar known to his sect as the “Haunter of the Dark.” (For more information on the Shining Trapezohedron and the Haunter of the Dark, see the “Arcane Antiquities” chapter, pages 96–98.)

DR. BOWEN’S NOTEBOOK

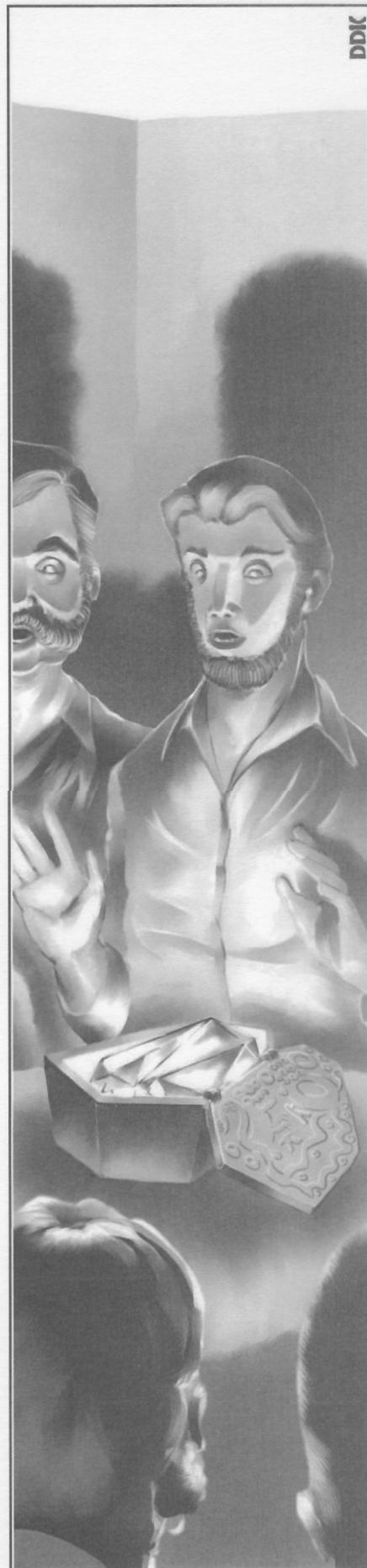
This ciphered journal is written in the ancient Aklo tongue of sorcerers and alchemists. It tells the legend of Nephren-Ka, of Bowen’s discovery of the Black Pharaoh’s tomb, some of the uses of the Shining Trapezohedron, and about the Haunter of the Dark. Nyarlathotep is mentioned frequently. Bowen’s journal was left in the Providence church along with the rest of the cult’s belongings. *Sanity loss 1D2/1D4; Cthulhu Mythos +3 percentiles; average six weeks to study and comprehend once Aklo is known.* Spells: Call Deity/Nyarlathotep (the Haunter of the Dark), Contact Deity/Nyarlathotep, Steal Life, Vanish.

Witch Cults

The term “witch cult” refers to a wide variety of magical and/or spiritual organizations with obvious roots in ancient pagan fertility practices. By anthropological definition, anyone performing magic is considered a sorcerer but a witch is a person whose spiritual self is somehow tied to the practice—one who treats with spirits, demons, devils, and other supernatural entities. Although many witch cults of the present practice only “positive” magic, all cultures from all times have recognized magical malefactors within their midst, and all have evolved practices for identifying and dealing with such individuals. Since the days of the Inquisition, the witch has been portrayed as a figure of evil.

WITCHES AND NYARLATHOTEP

The enigmatic Nyarlathotep, the Messenger of the Gods, Bearer of Knowledge, lies at the heart of all Mythos-tainted witch cults, despite the cults’ original intents.





Depending upon the individuals involved, and their philosophies and beliefs, Nyarlathotep manifests in any of a multitude of possible forms: a disembodied voice, a ghostly spirit, an animal, a demon, various minor gods or nature spirits, or even the Homed Man, Green Man, or Black Man. A dervish or other ecstatic is sometimes actually possessed by Nyarlathotep, who then speaks directly through the human vessel. To those spending extended periods of time in meditation, he may appear in the form of a vision, perhaps even as an angel.

The most malevolent of the infiltrated witch cults evoke an evil version of the Black Man, a satanic figure with the foot of a goat. The Black Man began to appear frequently around the mid-14th century, after the church declared witchcraft linked to the Devil and began its campaign of mass persecution. Any number of witches and cults sought protection in Mythos magics and the darker arts as reported appearances of the Black Man increased dramatically.

OTHER DEITIES

Aside from Nyarlathotep, many witch cults adopt additional deities, particularly the fertility forms of Shub-Niggurath. She is invoked to ensure good crops, healthy children, etc. Nyogtha, a monstrous, amorphous creature that dwells somewhere beneath the earth, is worshiped by a few dark covens in both America and Europe. Nyogtha appears at special openings—**man-made** wells are known to exist in Salem, Mass., a Transylvanian castle, and in area near the Dead Sea. There are undoubtedly many others.

LINKS TO GHOULS

Evil covens have often been known to make contact with local ghoulish populations. These necrophages carry with them unconscious memories gained from the many human corpses they consume over the years. Witches place ghouls in trances, using them like scrying devices to explore the past and gain knowledge. In return the witches aid the ghouls in whatever way they can. Midwives involved in witchcraft have been known to hand over newborn infants to ghoulish tribes, replacing the kidnapped child with a newborn ghoulish. These so-called changelings appear human until they enter puberty, when the ghoulish blood begins to show through. The human children raised by the ghouls in their burrows are taught the rituals and legends of the ghouls. Ghouls often pay for infants with jewelry and gold fillings stolen from the corpses they consume. Ghouls can also supply witches with rare spell components such as "the dead hands of a hanged thief" (to create a Hand of Glory) or other such things.

Ghouls and witches sometimes act in concert to accomplish larger goals, but such alliances are only temporary and prone to failure, due in part to the distrustful, unpredictable nature of the animal-like ghouls. Although cults of cannibalistic humans are occasionally linked to ghouls, even Mythos-based witch cults rarely indulge in this practice.

CONTACTING NYARLATHOTEP

It is said that Nyarlathotep has a thousand forms and it seems that there are at least as many different ways to contact this deity. Many forms are described under "Witch Cults" while his Haunter of the Dark avatar is familiar to the Starry Wisdom sect as well as the mi-go. Some believe he walked the earth in the guise of Nephren-Ka, the evil pharaoh and sorcerer of ancient Egypt.

Individuals most often discover Nyarlathotep where they are looking, and he seems to appear in whatever form is most desirable to the seeker. To some he is a god of life and fertility; to others a bearer of forbidden knowledge who in return demands the soul of his caller, as learned by Faust. Nyarlathotep seems to find pleasure in supplying the curious with the knowledge they seek, enjoying even more the often fatal consequences such knowledge brings. It almost seems he exists to serve man's wishes, no matter how dark they may be, and finds the service its own reward.

WITCHMAGIC

The magic of witches, although rooted in early shamanic and fertility practices, also borrows from many other magical traditions. The earliest witch magics involve any number of different charms, love potions, and curatives. Group spells are used to enhance (or blight) crops and animal herds, and to influence the weather. Darker endeavors include maleficia such as the Evil Eye. The most powerful curses are cast by entire covens acting in concert. Shrivelling, Wither Limb, and Voorish Sign are all commonly used by witches.

Many witches employ familiars, usually normal-appearing animals. Certain spells are used to invest these creatures with a limited intelligence. They are used as spies, couriers, and servants. Special spells allow some witches to actually see and hear through the eyes and ears of their familiars.

The most powerful witches are capable of invoking and commanding "demons". Most often byakhee, nightgaunts, star vampires, or dimensional shamblers, these creatures are known to witches under a variety of different names. Magical protective circles—often including some form of the Elder Sign—are used to contain demons while a bargain of some sort is struck. Often a witch forms a long-standing pact with an individual creature, calling upon it regularly to perform services.

Additionally, witches have a vast knowledge of herbs, potions, drugs, and poisons.

PROTECTION FROM WITCHES

A number of different methods of protecting oneself from witches have been developed. Spheres of colored glass known as "witch balls", when hung in doorways and windows, are supposed to bar entrance to witches. Someone cursed by a witch may often break the spell by "blooding the witch", a simple matter requiring nothing more than giving the suspected witch a bloody nose or split lip. Often the efficacy of these methods depends on whether the witch believes in them or not.

THE ARKHAM WITCH CULT

(FROM "THE DREAMS IN THE WITCH HOUSE" BY H. P. LOVECRAFT)

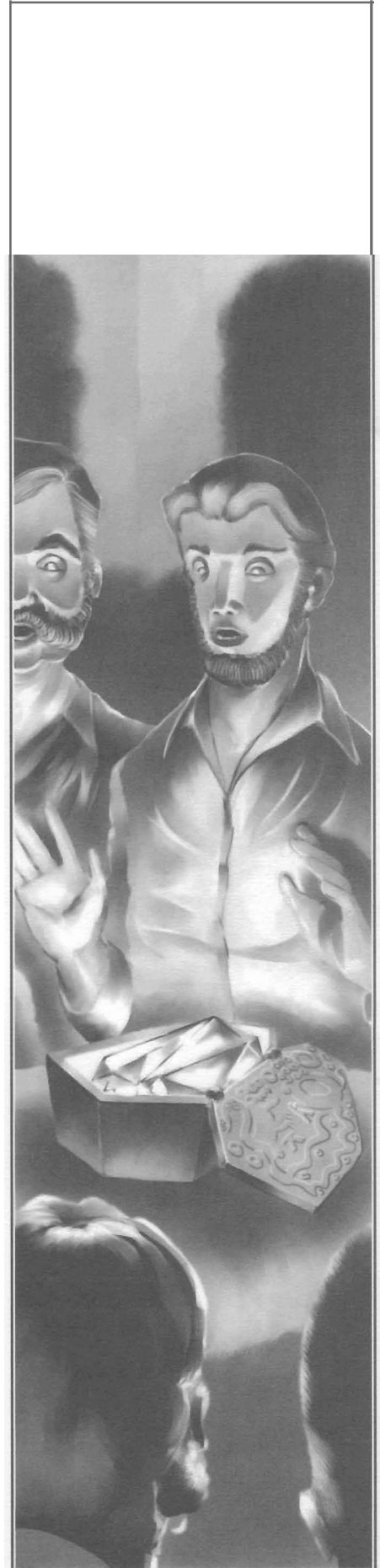
Arkham's secretive coven is among the most sinister of witch cults in the New World. Led by the undying Keziah Mason—who only barely escaped the Salem hangman in 1692—they regularly evoke Nyarlathotep in the form of the Black Man, honoring him with sacrifices of kidnapped children. The coven keeps its numbers at thirteen, replacing members as they die, but individual members often employ assistants, effectively increasing the cult's influence and power. The membership boasts a number of respectable Arkham citizens including a high school teacher, an attorney, and a bank vice-president. All have signed their names in the Black Man's *Black Book of Death* and committed the "kiss of shame".

The ancient Keziah Mason is by far the most powerful member of the cult, but is actually little present in this world. An accomplished master of Gate spells, she presumably spends most of her time in other worlds, which possibly explains her abnormally long life. She is known to be in contact with the elder things and it may be from them that she has learned to master space and time. Whether or not the elder things realize the character of the human they treat with—or care—is unknown.

She has been known to attack her enemies through their own dreams, dragging them unwillingly through space and time to other worlds. She is almost never without the company of her familiar, a horrible rat thing named Brown Jenkin.

Keziah Mason's old house still stands in Arkham. In the attic, strangely angled walls provide a gateway that, with proper magic applied, gives access to other worlds. Concealed in a hollow spot behind the wall are the bones of hundreds of children sacrificed by the cult over the last 250 years.

Originating sometime in the mid-17th century, the cult originally met on the small island in the Miskatonic River, celebrating their rites within the ancient circle of crude standing stones still there. About the time of Arkham's actual founding, around 1692, the



coven was forced to move its activities north to a ravine beyond Meadow Hill where they could conduct their services without fear of discovery. The coven still meets there today, four times a year, conducting child sacrifices in honor of the Black Man.

MALEFICENT MAGIC

Keziah Mason is a tremendous storehouse of magic but the Arkham cult has traditionally made more use of secretly administered drugs and poisons to achieve their aims.

THE GRAN ALBERT AND PETIT ALBERT

Although other books such as the *Key of Solomon* and the *Lemegeton* are often mentioned in conjunction with witches, the two *Alberts* are at the heart of all witch knowledge and magic. All *Alberts* are hand copied (in varying languages) and each, to some extent, is unique. Some versions contain additions and clarifications not found in others and sometimes knowledge is lost or misinterpreted.

The *Alberts* contain dozens of spells, most of them of minor effect. Described obscurely, a knowledge of the occult is essential when trying to identify specific ingredients and methods. Most aspiring witches are taught from the books by a more experienced member of the coven.

Aside from the always present Call the Devil or Call Black Man (Contact Deity/Nyarlathept) spell, Summon/Bind spells are the most common, often including the words "Command" or "Call Forth". Many servant demons are listed including Faceless One (nightgaunt), Winged Servant (byakhee), Walker between Planes (dimensional shambler), Child of the Forest (dark young), Invisible Stalker (star vampire), Great Demon (hunting horror), and many others. Fire spells involving Cthugha and the flame vampires are sometimes found, but witches view these entities as little more than mindless elemental forces. The same can be said for Ithaqua and the wendigo, both described as air elementals.

Creatures summoned by witches are usually kept contained within magic circles. The circles are similar but each is unique to the type of creature involved. Many make recognizable use of the Elder Sign. These circles must be carefully inscribed. If incorrectly made, or disturbed in any way, the creature is released and may act as it will. Witches prefer to bargain with their demons rather than using magic to force them to do their bidding.

Various potions and poisons are described, but again the obscure names make the Occult skill essential to understanding. One of the recipes is for a paste that, when smeared on thighs and other parts of the body, allows a witch to fly. A Cthulhu Mythos roll notes the similarity between this salve and the potion sometimes called space-mead.

Both *Alberts* discuss at length how to deal with ghouls. Study and comprehension for the book's stated period results in a Mythos Language (Ghoul) skill for 1D10 percentiles.

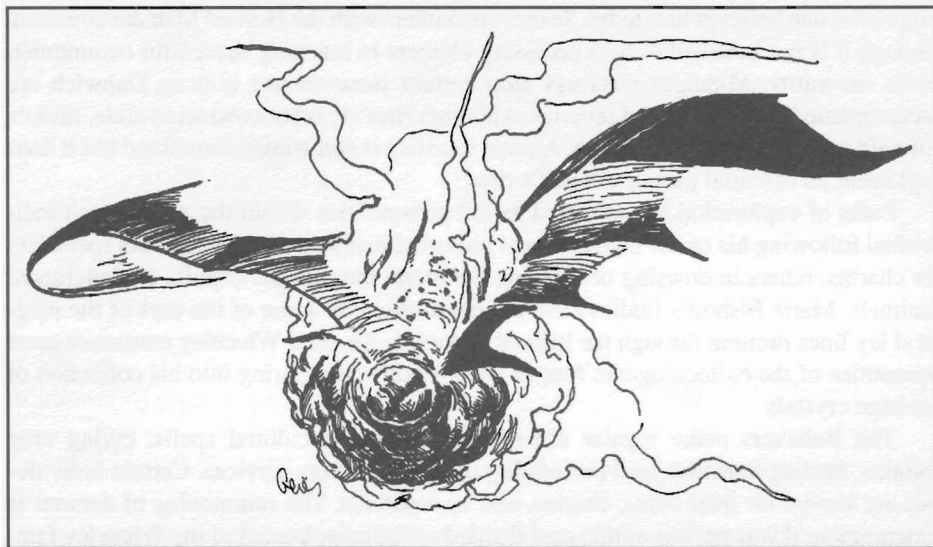
GRAN ALBERT

Sanity loss 1D4/1DB; Cthulhu Mythos +3 percentiles; Occult +1D10 percentiles; average of 54 weeks to study and comprehend. Spells: aside from dozens of minor maleficia (Bloat Cow, Lame Horse, etc.) such a book usually contains 1D4+8 major spells including some form of Contact Deity/Nyarlathept and several Summon/Bind spells. See the notes above, but remember that each *Gran Albert* is unique.

PETIT ALBERT

Sanity loss 1D3/1D6; Cthulhu Mythos +2 percentiles; Occult +1D10 percentiles; average of 42 weeks to study and comprehend. Spells: as with *Gran Albert*, except that it contains only 1D4+4 major spells. See the notes above, but remember that each *Petit Albert* is unique.





Modern forensic science has made the use of poisons a risky affair. The cult now relies on its professional members and their many connections to maintain secret influence within the community.

The Arkham coven has long struggled against a rival cult centered in Maine. The summoning of "demons" has been used extensively by both cults in this ongoing war. Little is known of the Maine coven, although it is said that both covens are factions of an original, older coven. Both worship the Black Man. Only Mason knows the true history of the rivalry. Magical energies not expended attacking the Maine cult are used to provide magical defense against counter-attacks.

THE BELIEVERS OF DUNWICH

(FROM *RETURN TO DUNWICH* BY KEITH HERBER)

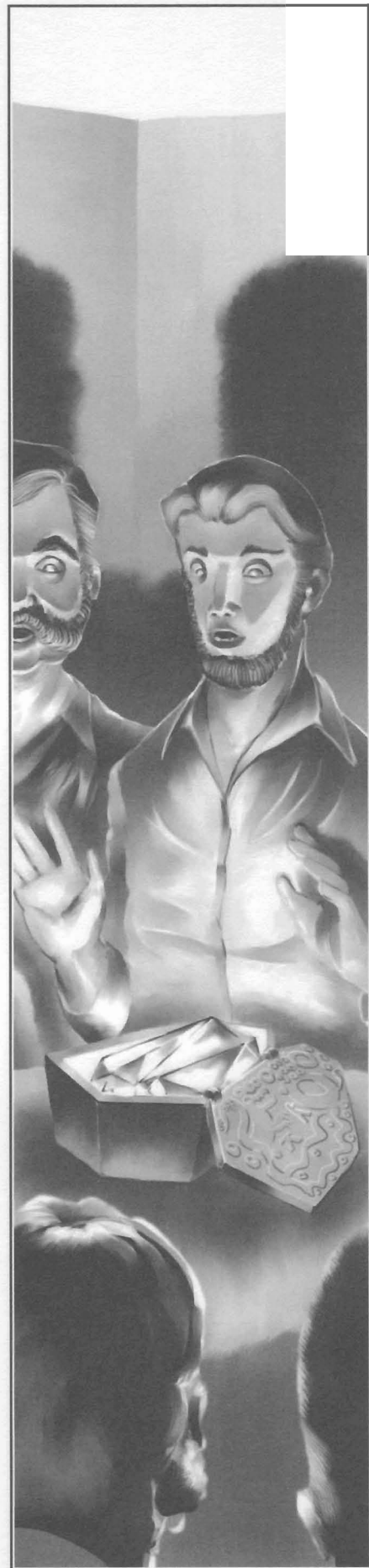
The Believers are descendants of the original founders and first inhabitants of the remote New England village of Dunwich. The original founders were refugees from the Salem witch persecution who fled over forty miles into the wilderness to escape their tormentors. Led by glass maker and alchemist Absalom Whateley, they comprised an "esoteric society" based on the joint study of alchemy and kabbalism. They were joined in the flight from Salem by former members of the infamous Merrymount colony—broken up years before by Miles Standish—who also helped found Dunwich. The Merrymount refugees celebrated ancient Greek mysteries with Dionysian overtones, and their ways influenced the Believers. The Merrymount sect's tendency toward visions eventually melded with the more occult tones of the original Whateley sect. Discovery of a certain hallucinogenic fungus growing in the Dunwich area further encouraged the pursuit of mystical insight.

Although a singularly degenerate branch of the Whateley family broke with the Believers to explore forbidden pathways (eventually culminating in the Dunwich Horror), the Believers as a whole remain true to their professed aims of spiritual development and the gaining of power over one's self.

The Believers have long encouraged members to explore their own paths, a tradition of individualism that has unfortunately resulted in a number of internal power struggles over the years. Although there are both men and women among the Believers, female membership is usually larger, and women more often serve as leaders. The current leader is Marie Bishop, Harvard educated and currently employed by Dunwich Township as the schoolmistress. The former leader, ancient, blind Mother Bishop, rumored to be over 120 years old, is no longer active but still serves in the role of elder and respected advisor.

BELIEVER MAGIC

The Believers invoke the Horned Man form of Nyarlathotep--although he appears in different guises to different members of the sect, reflecting Nyarlathotep's tendency to

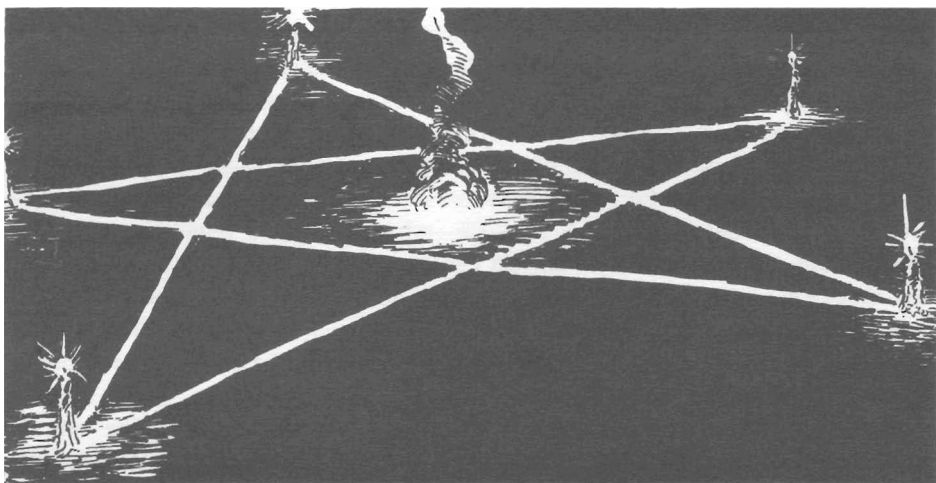




appear as one believes him to be. Sexual encounters with the Horned Man are common, though it is not believed to be a necessary element in reaching successful communion with the entity. Midnight meetings atop certain stone-crested hills in Dunwich are accompanied by bonfires and reveries. Although rites are often conducted nude, rumors of wild orgies are probably untrue. Animal sacrifice is sometimes committed but it does not seem an essential part of the cult's rites.

Paths of exploration are as varied as the personalities within the group, each individual following his or her own personal philosophical bent. Some members specialize in charms, others in dowsing or divining the future through the entrails of slaughtered animals. Marie Bishop's studies have led her to discover some of the uses of the magical ley lines running through the hills of Dunwich. An elder Whateley consumes great quantities of the hallucinogenic fungus and spends hours staring into his collection of strange crystals.

The Believers make regular use of the ancient agricultural spells, curing crop blights, healing livestock, and performing other community services. Certain individuals are known for their cures, charms, and love potions. The summoning of demons is uncommon; it was pursuit of this goal that led a particular branch of the Whateley family to break with the cult and eventually perpetrate the Dunwich Horror. •





FORENSIC MEDICINE

*An examination of the application of
scientific knowledge to death investigation
and law enforcement, past and present.
by William Dietze.*



Death is an all too frequent occurrence in *Call of Cthulhu*. Often the death of a person familiar to the characters will launch them into an investigation of the schemes of the Mythos. Along the way, player characters and non-player characters die in natural or unnatural ways, some ordinary, others gruesome. How are deaths handled by law enforcement agencies? Who is in charge when a death occurs? What can (or can't) an autopsy reveal? How are autopsies performed? What can be learned from a crime scene? How would the investigations of the police and medical examiner affect the character's investigations?

The scope of forensic science is very broad, involving a number of areas such as forensic pathology, toxicology, firearm examination, tool mark and fracture comparison, serology, DNA, trace evidence, latent print comparison, and psychology. Several excellent books have been written detailing all these areas and additional forensic fields. The aim of this article is to provide a broad overview of many of the elements that are used in the investigation of deaths from a coroner's or medical examiner's perspective, as well as to introduce some of the more common forensic sciences. (See also the death investigation form on page 207.)

Coroners and Medical Examiners

The office of coroner originated in England and has been mentioned in records as far back as the 12th century. Initially this person was in charge of collecting money or property due to the crown in the event of an unnatural death. Although the "crownor" (a term that later became "coroner") was primarily a financial officer, the office became more and more involved with the holding of death inquests and investigation. When the American colonies were settled in Massachusetts, the office of the coroner also came over, and was modeled very similarly to the English system. Coroner inquests in New England have been documented as early as 1635. As time progressed, it was found that the appointment of lay persons to the office of coroner often resulted in unscientific findings and possible corruption. As a result, Massachusetts dissolved the office of coroner in favor of a medical examiner, a physician with the authority to perform autopsies when deemed necessary, in 1877. Although the medical examiner did not hold death inquests, he was required to attend the death scene of any sudden or mysterious death. Copies of the medical examiner findings of any violent death went to the district attorney and law enforcement, who would then hold the inquest. In 1915, New York City abolished the office of coroner in favor of the medical examiner system, and in 1939 the first statewide medical examiner system was created in Maryland.

POWERS OF OFFICE

While the office of medical examiner is believed by many to be more scientific and professional, approximately ten states still retain the traditional office of the coroner and eighteen comprise a hybrid coroner-medical examiner system. The traditional coroner is an elected or appointed official who administers a death investigation system. Historically the function of coroner was a sideline of a physician's regular practice. Some states even do not require the coroner to be a physician, although this is the exception rather than the rule. The coroner also still retains the powers of inquest, which will be explained in greater detail later. In contrast, the medical examiner is a government appointed pathologist who performs autopsies as well as administrates the office. The hybrid system combines the authority of the coroner with the skills of the medical examiner by appointing a forensic pathologist to the office of coroner.

The area of jurisdiction also varies from state to state. At this time, twenty-five medical examiner or coroner-medical examiner systems operate on a statewide level, with smaller satellite offices in individual counties or judicial districts. The remaining states are organized with individual offices operating at a district or county level. Traditionally, the office of the coroner serves at a county level.

The coroner or medical examiner has certain powers of office that allow him or her to perform his duties. Once the body is declared dead, it is in the jurisdiction of the coroner's office. It should not be moved, searched, or otherwise tampered with, unless authorized by the coroner or the coroner's representative. Any evidence on or in the body likewise is



under the jurisdiction of the coroner's office. Also, a coroner or medical examiner, unlike hospital personnel, does not require family permission to conduct an autopsy on a deceased person.

In some states, the coroner may hold a coroner's inquest, which allows the coroner to subpoena witnesses or records, issue warrants, and hold trial. The inquest requires the coroner to assemble a jury of individuals, typically six to twelve in number, and present all relevant facts surrounding the death. Witnesses give statements, and physical evidence is presented. Historically, the jurors would also view the body or attend the autopsy during the inquest, although today the pathologist simply reports his findings. The jury then decides the cause and manner of death. The findings of the inquest were also presented to the county or district attorney and the primary law enforcement agency, and could serve as the basis for a criminal trial.

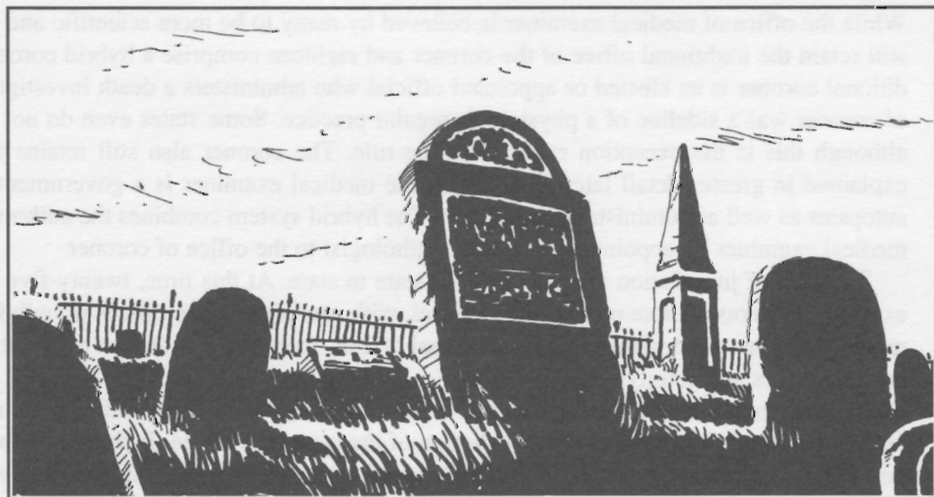
The power of the inquest allows the coroner to make decisions concerning the cause and manner of death, which will then lead to the settlement of estate issues. In addition, it allows the coroner's office to be a neutral third party between the district attorney's office and municipal law enforcement. This impartiality is critical when law enforcement is involved with the fatality.

DEATH INVESTIGATION

Determining the manner of death and the cause of death are the principal responsibilities of a coroner or medical examiner, and this is the basis of medico-legal death investigation. Three crucial elements complete a death investigation: the investigation, the autopsy, and the toxicology. It has been found on numerous occasions that an inadequate job in one area affects the reliability of all the findings, since questions concerning the cause and manner of death remain unanswered.

The investigation phase begins with the initial notification. The coroner, medical examiner, or medical investigators will gather pertinent and immediate information concerning the death, and that information is then used to determine if the death scene should be examined or if an autopsy should be conducted. These decisions are weighed against the resources available to the coroner. Is sufficient manpower available to devote to a scene investigation? Are sufficient funds available for the autopsy? Is the death of sufficient magnitude to warrant the additional work? As a working estimate, approximately 1% of the population of a given area will die in one year. A good standard of practice for professional offices is to have clear reporting guidelines established. Of the number of deaths per year, approximately half will be reported to the coroner. The coroner without further investigation will clear approximately 90% of these reports as natural. The remaining 10% of all reported deaths (or 5% of all the yearly deaths) are the coroner's responsibility.

Some offices, usually serving areas with small populations, conduct a scene investigation for every reported death. Other offices only conduct scene investigations for those deaths that are the coroner's responsibility. Likewise, an autopsy may



be performed on every coroner's case in some areas, or only on important or suspicious deaths. As a rule of thumb, however, the coroner responds to the scene of any homicide or suspicious death, and will order autopsies of such cases. Some states require the death to be pronounced by the coroner. Other states allow this to be accomplished by other medical personnel.

When a coroner responds to a death scene, law enforcement is typically already present. Although the cause and manner of death is important to the law enforcement agencies who also investigate the death, their primary focus is on the presence or absence of criminal activity involved with the death. Law enforcement documents the scene with photographs and sketches, and collects evidence to be used in criminal trials. The coroner also documents the scene through photographs and diagrams, and collects evidence to substantiate their rulings of cause and manner. Again, the extent of these investigations depends on the resources of the coroner and law enforcement weighed against the importance of the death. It would be wasteful to expend a great deal of time and energy on a natural death of an elderly patient, and many offices have general guidelines established for investigations of the different types of death.

The information and evidence obtained by the coroner and investigators provide a history of the deceased and the way they died. This gives the pathologist valuable insight into interpreting their findings, and helps to establish the manner of death. The investigators attempt to find as much social and medical history of the deceased as possible by questioning relations and acquaintances. The immediate circumstances of the death are correlated with the physical evidence at the scene. Pre-existing medical conditions are verified by medications found at the scene, and by consulting the decedent's personal physician. The information gathered during the investigation is compiled into a report that is filed with the county government as well as within the coroner's office. To date, there is no standard reporting form used nationwide, although many offices base their forms on the ones used by the St. Louis Medical Examiner's Office, or the Office of the Medical Investigator in Albuquerque, New Mexico. Similarly, there is no standard for release of the reports, and availability to the general public may be restricted.

A visual identification of the remains is usually made at this time. If the remains cannot be positively identified visually at this time, more advanced methods can be used after the body has been transported to the morgue. The different methods of identification are outlined below.

■ **Visual:** Although not always the most accurate, visual identification is the most common method used. This may be made by any person familiar with the deceased and involves direct viewing of the corpse. In situations where a reliable identifying party is not available, a visual identification may be made by comparison to a photo ID, such as a driver's license. This is not possible in every case.

■ **Fingerprint Comparison:** In situations where the face is disfigured to the point that visual identification is not possible, post-mortem fingerprints may be compared to fingerprints on file with a law enforcement agency. An AFIS system is used by modern law enforcement agencies, which collects digitally stored fingerprint images into a nationwide database of arrested persons. However, a person who had no arrest record will have slim chances of having ante-mortem fingerprints on file.

■ **Dental Comparison:** Similar to fingerprints, a forensic dentist can chart the cavities and amalgams of a decedent, and compare them accurately to ante-mortem dental records for a positive identification. Again, such ante-mortem records must exist in order for a comparison to be made.

■ **Anthropological Assessment:** A forensic anthropologist is consulted when the remains are too damaged by decomposition or incineration to be clearly recognizable. The anthropologist removes the soft tissue from the bones, and through measurements and observation can provide information concerning approximate age at death, sex, ethnic affiliation, stature, skeletal anomalies, and old and recent trauma. With this information, the general characteristics of the decedent will be known and compared to missing person reports or to other circumstantial evidence. On occasions where the





deceased had a prosthetic device or a number of skeletal anomalies, the anthropologist can provide positive identification of the remains.

■ **Facial Reconstruction:** This method has been used in attempts to identify remains. The skull is cleaned, and an assessment of the remains is made for sex, age, and ethnic affinity. Clay is then applied to the skull at known skin depths, and the face is molded to fit as closely as possible the known characteristics. The Federal Bureau of Investigation uses a technique where the skull, with skin depth markers attached, is digitally entered into a computer. An artist then renders the reconstruction from the digitized image. This method has an obvious advantage in that the skull is not lost under the clay covering. (Once the clay has been applied, the skull is extremely difficult to clean completely.) When dealing with facial reconstruction, the variable results often obtained are a major concern. There is much soft tissue information, such as the shape of the nose, eyes, and ears, which cannot be duplicated with certainty. In addition the style and color of the hair and presence or absence of facial hair and eyeglasses also greatly influence the accuracy of this method. Although facial reconstruction has claimed some successes, it has also provided numerous failures.

■ **DNA Testing:** As a last and costly resort, DNA from the decedent could be matched back to DNA samples taken from the scene, or compared to that of surviving relatives. DNA testing technology has become incredibly accurate in recent years, and genetic material can be successfully extracted from practically any cellular material. DNA is susceptible to extreme heat, however, and may be difficult to obtain from incinerated remains.

CAUSE AND MANNER

There are five standard rulings for manner of death: natural, suicide, homicide, accident, and undetermined. Natural deaths are those which occur from internal disease processes, such as heart disease, diabetes, cerebrovascular disease, or congenital anomalies. Accidental deaths occur from unforeseen events, such as environmental deaths (hypothermia and hyperthermia), or traumatic deaths (accidental gunshot wounds, motor vehicle accidents, accidental falls, job injuries, etc.). Suicides are deaths where the decedent intended to end his or her life by way of overdose or trauma. Homicides are deaths due to external agents where there was intent to harm by a person other than the decedent. Finally, there are deaths in which the manner or cause could not be determined with certainty, and these are classified as undetermined.

The cause of death is anything which the coroner or pathologist deems was the principal acting agent of death. Typically, the death certificate has three lines, each indicating a chain of events. The first line is reserved for the actual mechanism causing the death. The following two lines indicate precipitating conditions. For example, a person commits suicide by shooting himself in the head with a small caliber handgun. The cause of death would be simply "gunshot wound to head"; manner of death is "suicide". However, often such cases are not so easily determined. For example, a person is involved in a fight in a bar, and sustains a closed head injury. A blood vessel in the brain is ruptured. The bleeding is slow, so no immediate symptoms are evident. A short time later, the collection reaches a point where it presses against the brain, and the patient experiences pain, dizziness, vision and speech disruption, possibly seizures, and collapses into a coma. The patient is taken to a hospital, where surgery removes the blood clot. However, the trauma to the brain has rendered the patient quadriplegic, and unable to move with the exception of involuntary muscle spasms. As time progresses, sometimes over the course of years, the subject develops respiratory difficulties because he or she is not able to adequately clear the lungs of collecting fluids. The patient eventually succumbs, and the death certificate may read "pneumonia due to quadriplegia due to closed head injury"; manner of death is homicide.

It is important to point out that in some situations, what may be a homicide in the eyes of the medical examiner is not so in the eyes of the courts. In most states, statutory limitations prevent assailants from being held responsible for deaths of victims when the death occurs years after the assault. However, a temporal relationship between incident and death is an important consideration for the medical examiner in

other cases. For example, an elderly nursing home patient, with severe physical ailments, falls and fractures his hip. The patient is taken to a nearby hospital, and the fracture is pinned or, perhaps, a new joint is surgically installed. Due to his age, the patient heals slowly, and over approximately a month of bed-rest, begins to retain fluid around his heart and in his lungs. The patient develops respiratory difficulties and finally expires. The cause of death on the death certificate may read "pneumonia" with other contributing factors as "fractured hip".

The above example could be classified as an accident, since the initial cause of the death was due to a traumatic injury. Had the patient not fallen and fractured his hip, thereby forcing him into a month of inactivity allowing fluids to accumulate in his tissue, the patient would not have died. Should this death have occurred in a state where the coroner must investigate and certify deaths due to accidents, this case would have been under the jurisdiction of the coroner. But it could also be argued that the death is natural, since the fractured hip was not the direct cause of death, and is normally not a life threatening condition. The individual coroner or medical examiner determines how the case is ruled, and most offices have guidelines for these cases. But no nationwide standard exists for making these determinations.

THE AUTOPSY

Forensic autopsies are performed for two primary reasons: documenting the condition of the body and the injuries, and determining cause of death. The pathologist begins the procedure by learning the circumstances associated with the death of the individual, usually through medical investigators working with the coroner or medical examiner's office, or from the coroner and law enforcement in jurisdiction. Depending on the situation, X rays may be taken of the body. Typically, gunshot wounds are X-rayed to assist the pathologist in locating any bullets or bullet fragments. Infants are routinely X-rayed to reveal any healing fractures, typically the result of child abuse. Incinerated and decomposed bodies are X-rayed because the damage to the skin and soft tissue in such an instance could hide potential gunshot wounds. Skeletons are also X-rayed to locate any old fractures, and to reveal any bullet fragments which may be present.

With a story of the last known events in mind, the pathologist photographs the body as received, and then cleans off any dried blood, feces, etc. The clothing is examined and removed, and any potential trace evidence is removed and packaged for submission to a forensic laboratory. The pathologist examines the body externally, noting any evidence of trauma, scars, tattoos, defects, etc., and may photograph anything of interest for documentation. Areas of trauma are shaved of any hair to allow for clear viewing of the wound. Rigor mortis and livor mortis (see page 136) are also documented. The condition of the body, eye and hair color, hair length, weight and stature, and other physical characteristics are included in the autopsy report. The clothing and personal effects with the body will also be inventoried and included in the final report.

The body is opened with a Y-shaped incision, with points from both shoulders to the sternum, then straight over the abdomen to above the pubic symphysis. Fat thickness at the abdomen and the upper chest is recorded as the skin is reflected away from the rib cage. The ribs are checked for fractures, either due to trauma preceding death, or from resuscitation attempts. The chest plate is removed by cutting the ribs with a cast saw or heavy-duty cutters, about one or two inches on either side of the sternum. Once removed, the sternum is inspected again for fractures, and set aside.

During the autopsy, blood, vitreous humor from the eyes, urine, bile from the gall bladder, and gastric contents from the stomach are collected and used for toxicology analysis. Generally, the toxicology specimens are taken during the early part of the autopsy, so that they are not lost or contaminated later. In cases where there are insufficient fluids for toxicology, such as with decomposed or incinerated bodies, or deaths resulting in an extreme loss of blood, tissue samples from the organs and muscle can be used for toxicology. Also at this time, if active disease or infection is suspected, blood and tissue will be taken for culture tests. These are taken immediately with sterile instruments to decrease the risk of contamination.





The pleural cavities, which are the empty spaces between the rib cage and the lungs, are checked for fluid, as well as the peritoneal cavity, or area below the diaphragm. Typically, these areas will be dry. The fluid in the pericardium, which is a sack surrounding the heart, is measured and discarded.

The organs are then removed from the body, typically starting with the heart and lungs, and working down into the abdominal area. Some pathologists use the Rokintansky method, where the heart, lungs, stomach, liver, and spleen are removed in one complete block for individual organ removal and dissection. Others remove each organ separately.

All the organs, heart, both lungs, liver, both kidneys, both adrenal glands, the spleen, the stomach, the small and large intestine, the bladder, both testes, or both ovaries and the uterus, are removed and inspected for damage or anomalies. The organs generally are dissected by making multiple parallel cuts through each with close attention paid to each section, but there are exceptions. The heart is a special case, and there are numerous ways it can be cut. One of the things important to the pathologist is to determine the extent of occlusion, or blockage, in each of the three main coronary vessels supplying the heart muscle with blood. When one or more of these vessels become occluded, a section of heart muscle cannot receive the needed oxygen, and will die. This is typically the cause of a *myocardial infarction*, or heart attack. The heart is then cut so the chambers can be seen, and the heart muscle examined for evidence of previous heart attacks. The valves are also examined for anomalies or damage. The lungs usually will be cut along the major *bronchi*, or air passages, prior to the regular dissection to observe possible obstructions. Occasionally, the pathologist will elect to "run the bowel", which is to open the small and large intestine to look for disease processes or trauma. The stomach is always opened to collect any gastric contents, and to observe the inner lining.

Any old surgeries, such as coronary bypass grafts, are examined and documented, as well as the presence or absence of an appendix. Any damage to the organs is measured, documented, and occasionally photographed. Bullet tracks and stab wounds into the body are traced from entrance to exit, and careful attention is paid to the trauma inflicted on the intervening organs.

As the organs are dissected, several pieces of each organ are saved in a container of formaldehyde. In addition, some smaller pieces are placed in cassettes to be made into microscopic slides, otherwise known as histologies.

Following removal and dissection of all the internal organs, the chest and abdominal cavity are washed out, and the aorta is opened. Any fractured ribs are carefully counted.

The neck organs and the brain are usually next to follow. If the decedent was treated by emergency medical teams or in a hospital, the pathologist checks to see if the patient was intubated correctly before pulling the endotracheal tube and other neck organs. The trachea, esophagus, thyroid and thymus (if present) are removed. Occasionally the tongue is removed as well. If a seizure is suspected, the tongue will be removed and carefully examined for bite marks or hemorrhage inside the tongue muscle. Both the trachea and esophagus will be opened and examined. The thoracic, or neck, vertebrae are examined for trauma. If the vertebral column at any point (either neck or body) shows hemorrhaging, or bleeding, then it has been damaged. In such a situation, the pathologist cuts the vertebrae open to remove the spinal cord and inspect it for trauma.

The brain is removed by first making an incision running behind one ear, over the top of the head, to behind the other ear. The skin is then reflected up over the face on the front, and down behind the back of the head, to reveal the skull. Any fractures to the skull are documented and possibly photographed. The skull is opened using the saw, with notches cut into it allowing the skullcap to be placed back on correctly without slippage. The *dura*, or layer of tissue surrounding the brain, is removed. The brain itself is removed by gently pulling on it, and cutting the optic nerves, cerebral vessels, and spinal cord as far into the spine as possible. There is really very little which connects the brain to the rest of the body. The remaining *dura* is stripped out of the skull, and the base of the skull is examined for fractures. The pituitary gland is typically removed.

As the organs are being dissected and samples saved or used for histology, the remaining pieces are placed in a biohazard bag. The biohazard bag is placed into the empty chest cavity where it remains for the duration of the autopsy. Once all the organs

have been dissected and are done with, the bag is tied closed, the chest plate put back in place, and the body is stitched closed and washed for release to the funeral home. The skullcap is also replaced, and the scalp stitched closed.

A typical autopsy requires approximately four hours to complete, including an hour set-up time, two hours for external examination, evisceration, and dissection, and an hour for closing the cadaver, finishing paperwork, and cleaning the morgue. Homicides with excessive trauma will take longer, as each wound is carefully measured and located on the body. Numerous photographs will also be taken of each wound. An autopsy of a homicide victim with approximately 30 bullet perforations, including entrance, exit, and re-entrance wounds, required seventeen hours to complete. The cost of a typical autopsy is approximately \$2,000, which includes morgue fees, lab tests, and physician fees. Autopsies ordered by the coroner or medical examiner are at no cost to the surviving family members. The pathologist is usually accompanied by at least one assistant. The death investigator or a law enforcement representative (or two) may also be present. In large city offices, multiple autopsies may be in progress simultaneously. Only rarely will the pathologist perform the entire procedure alone. I feel it is appropriate to point this out, having seen too many movies and adventures where the lone pathologist is attacked during the autopsy by the walking dead or other critters. I know it makes a great plot development, but a medical examiner performing the autopsy alone, late at night, is the exception rather than the rule.

The coroner of jurisdiction or, in some cases, the county attorney, can grant authorization for an autopsy. However, the fact that a death falls under the coroner's authority does not mean that an autopsy must be performed. The decision to autopsy depends on many practical issues with every coroner's case. Is the cause of death so unknown that an autopsy should be performed? Is there money available in the coroner's budget to afford the autopsy? Is the family vehemently opposed to the autopsy, or are they supportive of the decision? Are there possible criminal proceedings or lawsuits that could arise from the death? Are sufficient manpower and services available to the coroner to handle the case properly? In most states, sudden infant death syndrome cannot be listed as a cause of death without an autopsy, with the cost reimbursed by state funding.

When an autopsy is not performed, the cause of death is the physician's best opinion based on the subject's known medical history and circumstances surrounding the death. Even in cases where an autopsy was performed, an exact cause of death may not be found.

Is an autopsy necessary for cases where the cause of death is evident? That depends on other issues in question. In large medical examiner offices which deal with numerous cases every day, some trauma cases will not be autopsied, as that would take away time and resources from more important cases. Likewise, in small counties or districts with very limited budgets, such a case might not be autopsied, so the money could be saved for a more important case that might occur later in the year. In situations where an autopsy is not desired on a coroner's case, an external examination may be performed. Usually this is for cases where the cause of death is obvious, or when the decedent is elderly without an attending physician. During an external examination, the decedent is photographed as usual, and disrobed (if still clothed). The pathologist records any visible trauma, scars, etc., and assesses condition of the decedent. After drawing blood, vitreous, and urine, the body is released to the funeral home. The cause of death is usually generic, and in the pathologist's best opinion. External exams are generally much cheaper and faster to perform. In the end, the coroner is responsible for signing the death certificate, and must attempt an accurate cause of death.

TRAUMA

From a medical examiner's perspective, a death is either classified as "natural", from natural disease processes, or "unnatural", meaning the death has resulted from external influences on the body, either through trauma or poison.

There are many different specific ways in which traumatic death may occur, but most traumatic deaths fall into certain general categories. One injury may produce many different types of trauma.





BLUNT TRAUMA

Blunt trauma is injury occurring when the body comes into contact with any non-edged object. With sufficient force, a blunt impact can result in broken bones and torn tissue. Of special note is blunt impact to the head, which may result in death even with little force involved.

- **Contusion:** “Bruising”. Contusions form from blood seeping from injured capillaries into surrounding tissue, and discolor the tissue at and around the point of impact. Skin, underlying fat layers, and interior organs may show contusions from impacts. Not all contusions are immediately obvious, and may become apparent later as the blood settles in the tissues. If the person survives, skin contusions change color over time as the blood in the tissues decomposes and is reabsorbed into the body. A contusion to the soft organs is healed as the damaged cells are replaced with new growth. An exception is the brain, which does not grow new cells throughout a person’s lifetime. Contused portions of the brain over time are reabsorbed by the body, leaving obvious, sometimes large, pits in the brain tissue.
- **Abrasion:** Results from contact with a blunt object that roughens the skin but does not break it. Classic abrasion patterns are often seen in motor vehicle accidents, where the exposed skin was rubbed across the road surface resulting in “road rash”.
- **Laceration:** A laceration is an injury resulting in a tear in the surface of soft tissue. Lacerations are typically irregular in shape, and may contain strips of tissue connecting to both sides of the opening. These strips are referred to as “tissue bridges”, and are characteristic of blunt force lacerations.

Surrounding the brain is a layer of tissue known as the dura. This is a grayish-white “skin” that connects blood vessels to the brain and helps protect the brain from injury. The brain and dura sit inside the skull surrounded and filled with cerebral fluid, and a strong blow to the head results in the brain moving around inside the calvarium. In particular, the brain acts like a person in a car. When the car (skull) goes forward, the person (brain) is pressed slightly to the rear. When the car stops, the person is pushed forward by momentum. Thus, when a person is struck in the head, the brain cannot match the instant acceleration of the skull, and impacts on the inside of the calvarium at the point where it was struck. Contusions to the brain from a direct impact like this are known as *cerebral contusions*. When a person falls, however, the brain is already against the opposite side of the skull, exerting pressure against the bone. When the head strikes an object, the force pushes the brain harder against the skull, resulting in a contusion on the opposite side of the impact point. These contusions are called *contrecoup contusions*.

The movement of the brain inside the skull, through either direct impact or from a fall, can result in the tearing of the blood vessels connecting the dura to the brain or inside of the skull. The blood lost from the vessels accumulates inside the skull either between the bone and the dura (an epidural hematoma) or between the dura and the brain (a subdural hematoma). In either case, the pressure of the blood against the brain can lead to cerebral damage and death unless treated quickly. As the blood accumulates, the victim may become sleepy and incoherent, and eventually become comatose.

SHARP TRAUMA

Sharp trauma is injury occurring when the body comes into contact with edged or sharp objects. Contusions and abrasions may still be a component of an injury from a sharp object; however, a distinction is made between a laceration and an incision. An incision is an opening in the tissue (skin or internal organ) made by a knife or other edged object. The edges of the opening are typically regular, and no tissue bridging is present. A stab wound occurs when the opening created by a sharp implement is deeper than it is long or wide. It is possible to determine some of the characteristics of the weapon from stab wounds, including approximate length of the weapon, whether it was single- or double-edged, and the direction of the thrust. Occasionally, a hilted weapon leaves an imprint of the cross guard on the skin, which assists in identification of the weapon.

GUNSHOT WOUNDS

The primary responsibility of the medical examiner when dealing with gunshot wounds is to determine the approximate distance from the shooter, entrance and exit wounds, the injuries inflicted by the projectile and the recovery of the bullet and fragments if possible. The bullet and fragments recovered from an autopsy are submitted to a firearm examiner for comparison back to a suspected weapon.

A common misconception is that when a bullet passes through a body the entrance is smaller than the exit created. This does not hold true, especially for small caliber weapons (.22, .25) whose entrance and exit create little more than a small hole. High velocity weapons, such as assault rifles, can do incredible amounts of damage to the entrance and exit, depending on where the bullet strikes the body.

Another misconception is that a bullet travels through a body in a straight path. One trick used by medical examiners is to insert a bullet probe through the entrance and exit wounds to show the general track of the projectile. This is done after the organs have been removed so no additional trauma is created when the probe is inserted. The path is then described as right versus left, front versus back, and downward versus upward, and compared to the measured locations of the entrance and exit wounds. However, bullets do deflect off of bone when inside the body, or fragment, and will not follow a straight path. In some cases, projectiles entering the skull skim along the inside of the cranium, creating a groove around the brain rather than traveling through it.

Bullets striking bone create a beveled hole, and this is the one case where the entrance wound is smaller than the exit. This is used as a marker for determining direction of travel, and is only clearly seen when the soft tissue is removed. Sometimes the distinction is subtle, and the entry side may also be slightly beveled. Again, many factors, such as the angle of the bullet, velocity and caliber, and whether or not the projectile is tumbling, influence the appearance of the beveling.

When a firearm is discharged, a great amount of material is also discharged, including the bullet, smoke, flame, gases, and burned and unburned gunpowder particles. This additional material may be found on the victim or the victim's clothing, depending on the distance of the shooter from the target. In medical examiner work, the distance between the victim and the weapon is generally classified in three areas:

■ **Contact Wounds:** Contact gunshot wounds may either be "tight" (with the gun barrel pressed into the target) or "loose" (where the barrel may be touching the target, but without solid contact). The bullet, being essentially a blunt object, pushes its way through the skin, abrading the edges around the wound. This "abrasion collar" is usually found regardless of the distance between the shooter and the victim, and is one of the characteristics used to determine entrance from exit wounds. Clothing and flesh may be seared by the flame exiting the barrel, or possibly singed with smoke. Burned and unburned gunpowder particles are blown into the wound, and will be found in the bone and muscle tissue under the skin. In tight contact wounds, the gases propelling the bullet enter the skin through the bullet hole, and cause the skin to balloon outward. This happens so quickly and extensively the skin cannot withstand the force and creates radial tears from the bullet hole. Typically two to seven lacerations will be produced in a star shaped pattern, and are called *stellate tears*. In addition, carbon monoxide from the exploding gunpowder enters the skin, and creates a pink coloring around the entrance wound. Contact shotgun wounds will force the shot cup from the shell inside the body where it can be recovered by the medical examiner.

■ **Intermediate Wounds:** Gunshot wounds occurring when the muzzle of the weapon is not in contact with the skin or clothing, yet close enough to leave stippling on the target (generally up to approximately four feet). Many of the typical characteristics of the entrance wound will be present, notably the abrasion collar. However, stellate tears will not be present, and the extraneous material ejected from the gun will be deposited on the skin or clothing of the target, rather than blown inside the wound. If the gun was very close to the target, some powder particles will be found inside the wound. The spread of the stippling is carefully measured and photographed. A firearms examiner, using the suspected weapon and identical ammunition, can make test shots into white





cotton sheets at known distances from the target. The resulting spread of material can be compared to the autopsy findings to provide an approximation of the distance. In some instances where the victim was standing closely behind a plate of glass, some glass fragments created when the projectile passed through it were found imbedded in the victim's skin, giving the appearance of gunpowder tattooing.

As with stippling from gunpowder particles, shotgun pellets will also disperse in a large area, the greater the distance is between the muzzle and the target. The plastic shot cup can strike the victim, and even cause contusions or abrasions at very close range.

- **Distant Wounds:** These occur when the weapon was beyond the range where extraneous material would be deposited on the victim, generally, any distance beyond four feet. The entrance wound would still have an abrasion collar and possibly lacerations, but not in a stellate pattern. No stippling would be present, and an approximation of distance cannot be given.

ASPHYXIA

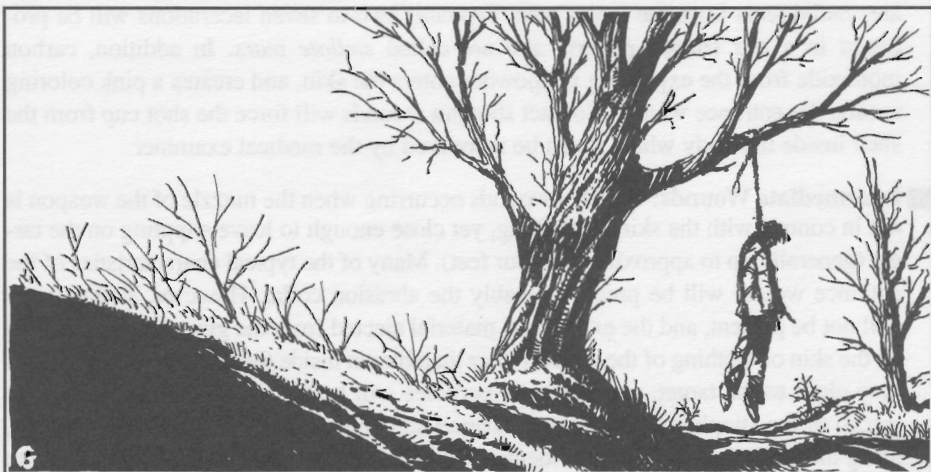
The definition of asphyxia is the exclusion of oxygen from the tissues with the inability to discharge carbon dioxide. This is broad enough to include many types of death where the victim's brain could not receive oxygen. Spitz and Fisher¹ do an excellent job of categorizing the different mechanisms of asphyxia deaths, which are presented this way:

- **Asphyxia by compression of the neck,** with or without blockage of the airway, which includes strangulation and hanging. Contrary to popular belief, the airway does not have to be blocked for death to occur in this manner. There have been cases of people with a tracheotomy (an artificial hole in the airway to allow air into the lungs) who have died from hanging. What becomes restricted is either the blood flow carrying oxygen to the brain through the arteries, or the blood flow carrying carbon dioxide from the brain through the veins. In the former case, the face of the corpse is pale and slack. In the latter case, the face has a congested, puffy appearance.

As the death occurs from compression on the blood vessels in the neck, a hanging death may occur in any position, including lying on the floor. The body does not have to be suspended above the ground. In cases where the body has been suspended, *Tardieu spots* (see page 137) may be seen.

The ligature used in the hanging or strangulation will, in most cases, leave contusions and abrasions on the skin of the neck. Often, this leaves a pattern matching to the ligature showing such detail as the weave of the rope or leather belt. The material of which the ligature is made is a factor in the visibility of the pattern injury. Soft material, such as a bed sheet, leaves a wide, undefined contusion whereas a hard, narrow ligature, such as a belt or rope, leaves a deep furrow in the neck.

¹Werner Spitz and Russell Fisher, *Medicolegal Investigation of Death* (Illinois: Charles C. Thomas, 1993) p. 444.



The angle of the ligature mark is also of great importance. The ligature marks of a suicidal hanging will always angle up to the suspension point, whereas the ligature mark of a homicidal strangulation will be horizontal. Made with bare hands, a manual strangulation usually leaves an undefined mark, but individual finger placements are sometimes seen. Fingernail scratches are also found in some instances. In nearly all cases, fractures to the thyroid cartilage or hyoid bone may be present if the force of the ligature or strangulation is great.

■ **Asphyxia due to obstruction of the airway** includes smothering, aspiration of a foreign object, or swelling of the membranes caused by allergic reactions or trauma. This mechanism leaves almost no telltale marks on the body and nothing unusual will be found in the autopsy. This diagnosis is made primarily on the physical evidence—the food bolus in the throat or the plastic bag still in place over the face. These deaths are almost exclusively suicidal or accidental in nature. Defensive wounds and other struggle-related trauma would be present if the death was a homicide.

■ **Positional asphyxia.** The chest and diaphragm of the body expand and contract to bring oxygen into the body and expel carbon dioxide. It is possible for the body to become trapped in a position where the chest cannot expand sufficiently to draw oxygen into the body. The victim, in a state of panic, rapidly depletes the oxygen in his or her blood and passes out. This has been known to lead to death, and has happened on occasion when law enforcement personnel have restrained suspects using certain types of holds.

■ **Asphyxia through exclusion of oxygen** through depletion or replacement with another gas, such as carbon dioxide or natural gas. Carbon dioxide deaths occur when the victim or their face is within an enclosed space with no ventilation. This may be inside a refrigerator, or with their head inside a plastic bag. In many ways, this is the same as asphyxia due to obstruction of the airway.

The chemical reaction of carbon monoxide to the human metabolism is more involved than carbon dioxide, and results in very obvious changes to the body. Blood hemoglobin carries oxygen from the lungs throughout the body, and exchanges it for carbon dioxide. Carbon monoxide, however, binds with the hemoglobin, preventing the oxygen from attaching. As a rule of thumb, a 40% saturation of carbon monoxide is considered lethal, although it is possible to survive higher saturation levels. Carbon monoxide heightens the red color of the blood, creating a “cherry red” livor mortis color. In addition, the skin will blister and slip off with slight pressure. Again, these characteristics are dependent on the amount of carbon monoxide to which the victim was exposed. Infants and the elderly are more susceptible and succumb at lower saturation levels. At low carbon monoxide levels, the characteristics are more difficult to see.

Cyanide poisoning can also create the cherry red coloration when cyanide is present in a great concentration, although only a small amount is necessary to cause death. However, hydrogen cyanide produces a smell of bitter almonds which is noticeable during an autopsy (Not all people can smell hydrogen cyanide, though. The inability to smell this chemical has been traced to a recessive sex-linked trait). Cyanide gas is a component of house fires, produced by burning plastics.

DROWNING

When a person is submerged and unable to return to the surface, these events are typically observed:

- 1) A panicky struggle to reach the surface until energy reserves are exhausted.
- 2) Carbon dioxide buildup in the body triggers a reflexive response to inhale, resulting in large quantities of water entering the lungs.





3) Swallowing of water, coughing, and vomiting in rapid succession. A final escape of air from the lungs, with replacement by fluid.

4) Final convulsions and gasping leading to respiratory arrest, which in turn leads to cardiac arrest. Irreversible changes in the brain and death occur a short time after.²

Drowning deaths differ from asphyxial deaths because the air in the body is replaced by fluid, resulting in different physiological responses. A small minority of drowning deaths (approximately 10%) is said to be asphyxial due to the reflexive closing of the larynx to prevent fluid from entering the lungs. However, it is impossible to demonstrate this laryngeal closure at autopsy.

The physiological response to drowning depends on the chemistry of the liquid. Drowning in fresh water, or in water with less than 3% sodium chloride concentration, results in a rapid absorption of water into the blood system creating a sudden rise in blood volume. The heart is overburdened by the increase, and pulmonary edema (the swelling of tissue, in this case the lungs, due to fluid intake) results. The overburdened heart begins showing arrhythmia, which results in death in between three to five minutes following submersion.

Salt water drowning is characterized by salt entering the blood, which draws the fluids from the blood into the lung tissue, again resulting in pulmonary edema but at a smaller level than found in freshwater drowning. Since the blood volume does not increase, there is no additional stress on the heart, and cardiac arrhythmia is rarely noted. It has also been observed that salt water drownings take longer and are more likely to respond to resuscitation.

A large amount of foam may be observed from the nose and mouth of a drowning victim regardless of the type of drowning. This foam is a mixture of air, mucus, and water that is produced from the respiratory movements of the subject while struggling. The foam may not be immediately obvious externally, but its presence in the lungs and airway are a clear sign that the victim was breathing at the time he or she became submerged.

Drowning victims out of doors may have sediment deposited inside their clothing, mouth, and nose by wave and water current action. This sediment may extend into the lungs with sufficient time. Submerged bodies also will wrinkle just as a living person swimming or in a prolonged bath. Given sufficient time, the upper layers of skin will peel off the body like a glove, fingernails and toenails included.

A body will sink in water, unless there is air trapped in the clothing to make it buoyant. As the body decomposes underwater (at a slower rate than those exposed to the air), the gases produced as a by-product will cause the body to float to the surface. Once exposed to air, decomposition speeds up. Other post-mortem changes can occur, such as abrasions from the movement of the body by wave action over rocks and sand, and the trauma inflicted by marine life to exposed skin surfaces. Algae growth is also common.

ELECTROCUTION

Surprisingly, there is no clear correlation between the amount of electricity involved in a death and the characteristics it leaves behind on the body. Victims of low voltage electrocution may show the characteristics of injury as often as victims of high voltage electrocutions. The path the electrical charge follows through the body is important, and any path that brings it across the head, brainstem and cervical spinal cord, or heart may result in death. Electricity through the head results in a heating of the cerebral fluid, which literally can cook the brain inside the skull. When the path crosses the brain stem or cervical spinal cord, the respiratory reflexes are affected, and the victim stops breathing. The heart, being an electrically regulated muscle, may go into an arrhythmia or stop completely. This disruption does not always happen immediately, however, and cases have been reported of victims walking and talking moments after the incident, prior to cardiac arrest.

²Werner Spitz and Russell Fisher, *Medicolegal Investigation of Death* (Illinois: Charles C. Thomas, 1993) p. 498 (paraphrased).

Normally, unbroken skin has a high resistance to electrical current, and results in localized heat buildup, causing burns. However, if the skin is wet or damp (especially from sweat, as this has a high salinity) the current is spread out over the surface and does not meet enough resistance to produce burns. The current may set clothing on fire, which in turn will cause additional injuries.

Electrical burns often appear as small craters or lesions over a small, localized area. These lesions are approximately the size of a pencil lead, and may be difficult to observe. They form when the water in the tissues is superheated from the electrical current and is released as steam.

Lightning deaths are unique in the damage they leave behind. Every electrical death involves a point of entry of the current, and a point of exit, as electricity must complete a circuit from the source to a ground. Often, these will be small electrical burns, and difficult to find. Lightning also can create a branching discoloration on the skin surface called a "fern" pattern. It is not known how this effect is produced, or if it occurs immediately or post-mortem. Finally, lightning will strike any metallic items on a victim as it passes through the body, and may leave burn patterns on the skin from earrings, necklaces and other jewelry. Surprisingly, it is reported that only approximately half of lightning strikes are fatal.

THERMAL DEATHS

Burn trauma is scaled from one to four degrees, depending on the depth of tissue destruction.

- **First degree burns** are superficial with minimal tissue damage. Blisters do not form, but the epidermis may peel afterward. The most common form of first degree burn is sunburn.
- **Second degree burns** destroy the upper layers of skin and result in blisters. Scars may develop during healing.
- **Third degree burns** destroy all layers of skin, resulting in scarring and requiring skin grafts. Third degree burns may result from immersion in scalding water.
- **Fourth degree burns** involve charring of the tissue and complete destruction of the skin and underlying tissue.

Thermal injuries are also measured in terms of surface area affected. Several methods are available to physicians and medical examiners to estimate this coverage, such as the *rule of nines*. The rule of nines divides the body into front and back, and each segment is a percentage of the total body surface area. These percentages are conveniently multiples or fractions of nine, hence the name. The front of each leg accounts for 9%, the front of each arm and face is 4.5%, the front of the torso is 18%, and the groin is 1%. Likewise, the back of each leg is 9%, the back of each arm and the head is 4.5%, and the back of the torso is 18%. This provides the clinician or medical examiner with a rough estimation of total surface area affected. Up until 1941, thermal injuries greater than 50% of the body were generally fatal. However, since World War II, medical advances have made it possible to survive thermal injuries even as great as 80% to 90% of the body surface.

Thermal injuries may result from immersion or contact with scalding liquids, or contact with high heat or open flame. Contact with scalding liquids is usually brief, and in most cases results in skin tissue damage only. Contact with heat or flame results in a number of unique characteristics.

Fire consumes oxygen and produces poisonous fumes such as carbon monoxide, nitrogen oxide, cyanide, and chlorine. The superheated air will also inflict injury on the trachea and lungs of the victim prior to death. As such, most fire victims succumb to the poisonous gases or lack of oxygen long before sustaining major thermal injuries. Most of the damage from incineration occurs after the victim is dead.

Intensity of the heat and length of exposure are the two controlling factors that affect the severity of the injuries. An ordinary house fire seldom will exceed 1200°F, which is insufficient to totally destroy an adult body. Incineration for cremation reaches





temperatures of 1600 to 1800°F for one to one and one half hours, and even after this bone and teeth fragments remain which are identifiable as human.

As the human body is exposed to fire, the water in the body is converted to steam and evaporates. The skin tightens, and may split open exposing underlying tissue. When the skin tightens, it removes age wrinkles from the face and body, making elderly victims appear much younger. This makes any visual identification of the decedent highly susceptible to error. The muscles contract under the heat, causing the arms to be drawn up close to the body, generally with the hands and wrists curled inward. The legs are pulled in at the knees and waist, and usually spread apart. This overall appearance of a burn victim is referred to as a "pugilistic attitude", or has been referred to as a "boxer's stance".

Fluid in the skull also turns into steam, which increases the pressure on the inside of the cranium. This may create skull fractures with the bone fragments bent outward. Once the skin and underlying tissue is burned off, the bone chars and fractures into peculiar curving lines.

Obviously, the body burns from the outside inward, so victims with low body mass are destroyed much faster than larger individuals. The arms and legs may become completely destroyed leaving only stumps, but in most cases the torso remains mostly intact. The internal organs in these situations will be relatively free from trauma, having been protected by layers of insulating fat and muscle.

The presence of soot in the trachea and bronchi of the lungs is an indication that the individual was alive at the time of the smoke, as are high levels of carbon monoxide in the blood. As a result of carbon monoxide in the body, the blood has a bright red color, and the organs also will be noticeably redder.

OVERDOSE

There are few physical findings of drug overdose at the autopsy. The medical examiner, as part of the external examination, inspects the body for needle tracks or possible injection points. Repeated injections by intravenous drug uses causes scarring over the blood vessel, which makes further injections in the same site more difficult. As the scarring increases, the user moves to the next point down the blood vessel. Eventually, the victim will exhibit long scarred tracks. Tattoos, especially those including spider webs, are often used to hide needle tracks, and are given special attention. Heroin may also be injected into the subcutaneous tissue of the body, and not directly into the bloodstream. This is known as "skin popping" and results in circular depressed scars, abscesses, and ulcers on the skin. Typically, these sites are on the lower legs.

Internally, the lungs may appear congested with blood (pulmonary edema), and foam may be present from the nose and mouth as a result of rapid respiration. A vegetative growth has been found on the heart valves of chronic intravenous drug users, which results from repeated use of dirty needles. Even with these characteristics, the death cannot be attributed to overdose until the toxicology confirms lethal drug levels in the system. The lethality of the drug is dependent on a number of factors, including tolerance of the user to the drug, the way the drug was administered, the body mass of the user, and any pre-existing medical conditions the user may have had. One particularly tricky diagnosis is one of a chronic cocaine user with mild heart disease. The level of cocaine in the user's system itself is far below lethal doses, and the heart disease (in this case, a slight occlusion or blockage of one of the coronary arteries) is not severe enough to cause problems. However, the cocaine acts as a stimulant, increasing the heart rate dramatically. The heart, already hindered by the slight occlusion, cannot keep up with the demands of the body under the influence of the drug, and goes into an arrhythmia, or heart failure. During an autopsy, the medical examiner would only find mild occlusions of the coronary arteries and low cocaine levels in the toxicology. Although death from low levels of drug use has been documented, it is the exception rather than the rule. Cardiac arrhythmia might be suspected, but could not be determined by the medical examiner at autopsy because it does not cause physical changes to the heart muscle. Death was due to the combination of natural and accidental manners, as each, by itself, normally would not have caused death. Whether this would be ruled a natural death,

with an additional factor of drug use, or an accidental drug overdose with an underlying mild heart condition is up to the individual medical examiner.

Alcohol is another substance that is toxic to the human body if ingested in large quantities. Chronic alcoholics do tremendous damage to their liver, transforming it from its normal dark red, firm nature to yellow, greasy, and lumpy or granular from accumulation of fat deposits. The chronic alcoholic may have numerous bruises and contusions on his or her body, notably on the elbows and knees, indicating a habit of falling down or bumping into objects. Also, the odor of alcohol is normally noticeable during autopsies of victims of alcohol related deaths.

As a rule of thumb, a 40% alcohol concentration in the blood is considered lethal. However, as always there are exceptions due to other factors. Chronic alcoholics have high tolerances for alcohol, and hospital records have shown incidents of patients with up to twice the lethal level surviving, and others with 40% blood alcohol concentration walking and talking. On the other hand, death may occur from alcohol intoxication at lower blood alcohol levels with associated underlying medical conditions, or with the interaction of other medicinal or illicit drugs.

SUDDEN NATURAL DEATH

Death may arise suddenly and unexpectedly in otherwise healthy appearing persons, which makes investigators initially suspect an external cause, such as a drug overdose. However, it is not uncommon for death from heart disease to occur in surprisingly young individuals. In fact, deaths from diseases involving the heart and cardiovascular system account for a vast majority of sudden natural deaths. These are some of the more common cardiac related causes:

Atherosclerotic cardiovascular disease (ASCVD) is a build up of plaque on the inside of the blood vessels, which leads to a restriction of blood flow through those areas. Although this is a condition that is generalized throughout the body, it is most dangerous when it affects the four vessels supplying blood to the heart muscle. When these vessels become occluded, the portion of the heart muscle dies and disrupts the normal beat of the heart. This is the primary cause of myocardial infarctions, or "heart attacks". A coronary artery bypass graft (CABG) is a surgical procedure that grafts a second blood vessel around the blockage.

A second event which may cause vessel blockage is called a *thrombus*, which is a blood clot carried through the blood system. Thrombi may form from interior bleeding caused by trauma, and may form clots up to two to three feet in length. Similar to a thrombus is an *emboli*, which is a foreign particle, such as air (pulmonary emboli) or body fat (fat emboli) which occludes the blood vessels.

Sometimes the heart muscle becomes weak from disease processes or prior myocardial infarcts, and the muscle wall ruptures open. Death results quickly from this event.

On occasion, the wall of the aorta may become weak from ASCVD or other disease, and bulge from the blood pressure; this condition is called an aneurysm. People may live for many years with this condition and never know it. However, the vessel wall is in danger of rupturing, which is fatal if not treated.

A stroke is the more common term for a ruptured aneurysm in the brain. Again, people may live for many years while the aneurysm forms, and never know about the danger until it ruptures.

DEATH AND DECOMPOSITION

Many physical events occur when someone dies. First, and most obvious, is the physical death itself. Definitions of physical death and brain death vary from state to state in the United States, but in general there are five accepted criteria for death. They are (a) bilateral dilation and fixation of the pupils, (b) the absence of all reflexes, (c) the cessation of respiration without mechanical assistance, (d) cessation of spontaneous cardiac action, and (e) a completely flat brain-wave tracing. The actual criteria for determining physical and brain death vary from hospital to hospital.





For rescue personnel outside of a licensed medical facility, determination of death is an important matter, because then they must decide whether to initiate resuscitation, or to leave the decedent for the medical examiner. In many places, once CPR has been initiated, it cannot be stopped without either legal authorization, such as a living will, power of attorney, a "do not resuscitate" order, or by order of a physician. In some instances, a person who had received traumatic injury which they would not survive, such as severe head injury, may still be technically alive (breathing, heart beat, etc.) upon the arrival of rescue personnel.

It is not uncommon for patients to be transported by ambulance in a state of cardiopulmonary arrest, and to be successfully resuscitated without lasting effects, but this is possible only if there is a short time interval between the arrest and the resuscitation. In general, a person can survive approximately three to five minutes without oxygen, although environmental factors, such as submersion in freezing water, may extend this time interval.

Once the death has occurred, decomposition begins immediately on a chemical and cellular level. The rate at which rigor mortis, algor mortis, and other decomposition factors proceed is very dependent on external and internal variables. Body and environmental temperatures are the most important variables affecting the speed of decomposition. If a person had an elevated body temperature, either through physical exertion or fever, or if a person had died in a hot environment, rigor mortis and decomposition will progress much more rapidly than it will in persons with lower body or environmental temperatures.

PROCESSES WHICH OCCUR IMMEDIATELY

Rigor mortis forms as adenosine triphosphate (ATP) is depleted in the muscle fiber, becoming adenosine diphosphate (ADP). This reaction produces lactic acid, which lowers the pH level of the cells. ATP depletion and the increased acidity create locking chemical bridges between the two major muscle proteins, actin and myosin. In life, muscles contract when the actin molecules slide over the myosin, causing the muscles to shorten; in death, when chemical bridges form between actin and myosin molecules, the muscles become rigid. This rigidity usually is not noticeable until approximately two to four hours after death. The process is complete at approximately twelve hours after death, and then slowly disappears after a variable amount of time due to the decomposition of the body proteins. In most cases, rigor mortis is absent after approximately forty-eight hours. Rigor mortis may be "broken" after it has formed by moving (sometimes with great effort) the corpse's limbs. If broken while forming, rigor mortis continues to form, but is not as rigid as the undisturbed muscle groups. Once rigor mortis is broken after it has completed forming, it will not form again, and the extremity will be supple. Often, a corpse has the appearance of "gooseflesh". This is termed *cutis anserina*, and is caused by rigor mortis forming in the short muscle fibers of the skin.

Generally all muscles are affected by rigor mortis, although the actual timing thereof is dependent on a number of factors, including the amount of muscle mass, and, as mentioned earlier, temperature. Rigor mortis passes through persons with low muscle mass, such as infants, children, and the elderly, much faster than it would through people with high muscle mass. In the body as well, rigor mortis passes faster through those muscles with a small amount of tissue than it will through the larger muscle groups.

Rigor mortis maintains the position of the body when the rigor formed, even if the body is moved. Rigor mortis does *not* cause the muscles to tighten, cause a dead finger to pull a trigger, or make a decedent sit upright. Rigor mortis simply causes the muscles in their present position to become rigid.

Livor mortis is a purple discoloration that occurs as the blood is drawn by gravity to the lowest (dependent) parts of the body. The blood settles into the capillaries of the skin as they become dilated after circulation ceases. If a dependent portion of skin is pressing against a surface or an object, the pressure closes off the capillaries, and blood is unable to settle into that area. The result is a "blanched" area of skin with the typical purple discoloration of livor mortis surrounding it. Livor mortis may be noticeable as shortly as half an hour after death, but usually is not apparent until two to four hours after death. Should the body be moved into a new position, the blood again settles into

the lowest parts of the body, and after time will form a new pattern. Approximately twelve hours after death, the blood and fat in the body will have congealed, and closed off the capillaries. Once this occurs, livor mortis is said to be “fixed”, and retains its pattern even if the body is moved. Occasionally, the blood in the capillaries leaks into the skin tissue due to over-congestion. This process appears as small purple spots called *Tardieu spots*, named after Dr. Ambroise Tardieu who first recorded them in 1870. Tardieu spots are most often found in deaths where the body has been suspended and are most noted in the face.

In certain instances, livor mortis will not appear purple, but may be pink or red in color. This occurs when the subject has died by carbon monoxide or cyanide poisoning, or when the body was exposed to cold temperatures at the time of death or shortly after death occurred.

Algor mortis is the technical term to describe body cooling. While it is accepted that after death a body will begin cooling, there remains a great deal of controversy concerning the usefulness of this cooling rate as a tool for determining time since death. At one time, a general rule of thumb of 1.5°F per hour temperature loss was widely accepted, but has since been shown to be unreliable. The main difficulty with *algor mortis* as a method of determining time since death concerns the multitude of different factors that affect the rate of cooling. Environmental factors include the ambient temperature, the presence of wind or drafts on the body and their temperatures, the amount and type of clothing on the body, the proximity of the body to warm or cold objects, etc. Internal factors include the nutritional and physical state of the decedent prior to death, the activity level prior to death, the possibility of fever, the amount of body mass, etc. The end result of this discussion is that the body temperature of the decedent may be used to verify a short and known period since death, but should not be used to estimate time since death.

Decomposition itself is composed of two actions occurring within the body—*autolysis* and *putrefaction*. Autolysis is the action of digestive enzymes or ferments that break down the protein and carbohydrate molecules into simpler compounds. The body has begun to digest itself. Putrefaction, on the other hand, is the activity of bacteria present in the body, which digest the body tissues to a fluid consistency and produce gas and fluid inside the body. The primary component of decomposition is putrefaction. Roughly speaking, twelve to eighteen hours after death at room or warmer temperatures, the beginnings of decomposition are noticeable.

From two to three days since death, the body may show a greenish coloration around the abdomen, and the thinner sections of the body, such as the fingers, toes, eyes, and face will dry out. The eyes do not always fully close at death, and the exposed surface of the eyeballs will dry out after a few hours, leaving a line across the eyeball (otherwise known as *tauch noire*). Livor mortis will change from purple to black. At three to four days, the body begins to bloat due to the buildup of gas in the tissues. The blood hemolyzes, and makes blood vessels prominently appear under the skin, an effect known as “marbling”. Fluid also begins to collect in the body cavity and under the epidermis creating blisters that grow over time. The epidermis is remarkably durable, and if left undisturbed, these blisters may become quite large before they rupture, even covering an entire hand or portions of the body. Since the decomposition fluid is affected by gravity, the blisters generally appear in the lower portions of the body.

After approximately five to six days, the epidermis will slide off the body in large pieces, and may detach from the hands like a glove. The body color progresses from green to black, depending on the amount of decomposition and drying that area of skin undergoes. Decomposition fluid and even abdominal organs may be forced out of the body’s orifices, such as the vagina or anus, due to the pressure of the internal gases. The scrotum may swell from gases and fluid. The eyes and tongue may also bulge out in an unnatural manner. Internally, decomposition discolors the organs, and makes them greasy from the fluids.

Depending on the environment where the body is, decomposition may be accelerated or retarded, or may take an entirely different route. If the environment is dry, the body may undergo mummification, where the skin dries, shrinks, and becomes leathery in appearance. The skin may break or split, and the organs usually decay without a





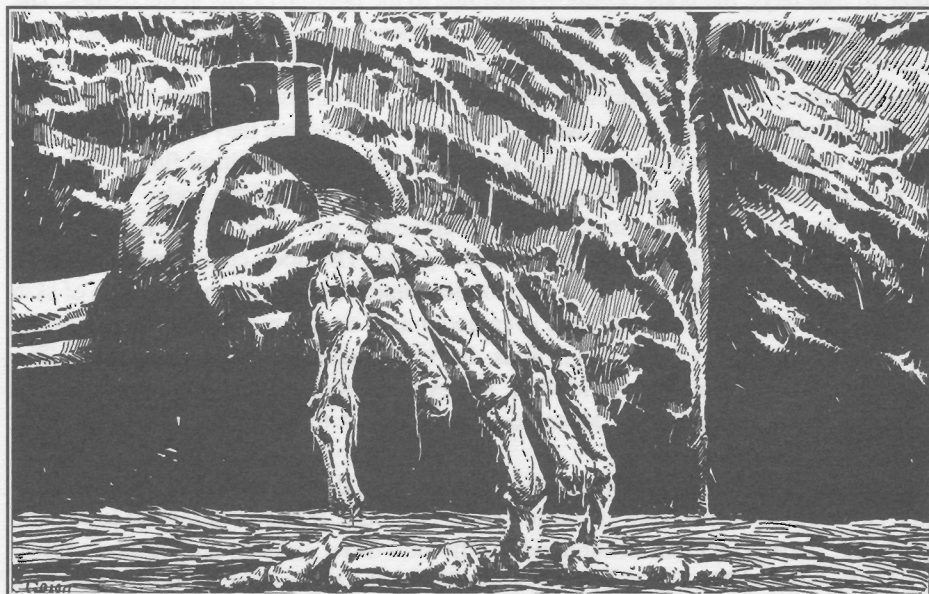
great deal of bloating. When the body begins to mummify, the skin does not slip off easily. If the environment is cool and wet, the soft tissues of the body will undergo chemical changes leading to the generation of *adipocere*, a grayish, cheesy substance. In this situation, the fatty acids in the body infiltrate other structures in the body. Since this is acidic, the bacteria are killed off and putrefaction cannot occur. The buildup of adipocere may take months, however, and is usually observed in submerged bodies with infrequent contact with the air, or those that have frequent contact with moisture, such as bodies in shallow graves. One body may show signs of multiple processes. If a body has been placed in a shallow grave, the parts of the body in direct contact with the soil—provided the soil is damp and cool—often will accumulate adipocere deposits. Other parts exposed to the air may decompose normally.

Throughout the decomposition processes, insects or animals will scavenge the body if it is accessible. Forensic entomology is practically a science unto itself, and provides information about when the death occurred depending on the activities and life cycle of the insects involved. After approximately ten minutes following death, flies land, and deposit eggs in the moist or open areas of the decedent, such as the eyes, mouth, nose, ears, or in open wounds. After approximately twelve hours, the eggs hatch, and maggots will feed on the corpse. In turn, larger insects and beetles arrive to feast on the other insects as well as the cadaver.

In general, insect activity speeds decomposition, and introduces trauma, which may be misinterpreted. Cockroaches will eat the epidermis of the skin, leaving patches of leathery, red skin. Fluid blisters formed will be ruptured by insect activity, which in turn allows the insects further into the body.

Animal activity usually does not occur until several days after death. Mice and rats are the most common scavengers. Pet cats and dogs will eat a dead body if they are not fed for several days.

If undisturbed, a body continues to decompose until, months later, skeletonization will be complete. In general, ligaments and tendons usually survive the longest, and may be present in small portions even years after the death. Animal activity plays an important role, as the skeletal elements may be scattered by scavenger activity. Teeth and claw marks will leave scratches on the bone, and usually the ends of long bones will be gnawed off. Bones are termed “green” if they are fresh. This comes from a greenish appearance from normal fluids in the body. As the bone dries in the sun, bleaching occurs. The surface of the bone exposed to the air will turn white over a period of weeks, and will begin to crack and flake as the moisture evaporates. The side in contact with the ground will stain from the moisture there, and leave a visible color difference from the bleached side. Insects and animals may make homes in the empty cranium, and mouse or wasp nests are not uncommon finds. The time needed to fully



skeletonize a person is, again, variable with the environment. One and a half years are usually adequate to skeletonize the average adult fully exposed to the environment.

Law Enforcement and Forensic Science

During the mid-18th century, Great Britain saw a majority of its population residing in small villages, and law enforcement was primarily accomplished through peer pressure and familiarity. Families were held accountable for the actions of their members, and disciplined accordingly. As these towns and villages grew in population, it became more difficult to identify strangers in the community who could be potential criminals. To oversee protection of these communities, night watchmen and constables were drawn from the populace. These were usually unpaid positions, occasionally chosen by lot or elected for one-year terms within a small parish or county. These were people with no formal training and little authority. As might be expected, often people would hire a representative to do this chore, and sometimes the watchmen were no better than criminals themselves.

The advent of the industrial revolution brought about an increase in urban populations, the availability of material goods, and the frequency of property crimes such as theft. With the rise in urban population, the system of constables and night watchmen quickly became ineffective. For example, a constable at this time could raise a “hue and cry” when a crime was discovered and any able bodied man was obliged to come to assist. In the larger cities, however, this posse often was made up of friends of the criminal, or other criminals themselves. To supplement the gap between preventing the crime and serving justice, some private citizens became private detectives, or “thief-takers”, who would recover stolen property or track down criminals and turn them in for a share of the reward. The most infamous of these people was Jonathan Wild, the “thief-taker general”, who during the years of 1715 to 1725, operated on both sides of the law. By overseeing an underworld army of thieves, he accumulated warehouses of stolen property. As thief taker, his “diligent investigation” would recover the stolen property for a fee. Corruption was also rampant. Since district or provincial magistrates were also unpaid, many accepted protection money from thieves, prostitutes, and gamblers.

In 1748, Henry Fielding, a Bow Street magistrate and contemporary novelist, established the “Bow Street Runners”. This body of officers was meant to investigate crime and bring criminals to justice. They served a metropolitan area and not simply an isolated parish as current jurisdictional lines were established. However, a runner could also be hired by private citizens for the same purposes, but for a share of the reward, making them no different from the thief-takers. In 1782, the Bow Street Runners added a foot patrol of central London, and in 1805, expanded to include a mounted force to patrol the highways. The Bow Street Runners existed for nearly ninety years, but despite various successes and failures, were largely ineffective since at no time did they number more than 160.

Home Secretary Robert Peel established the first metropolitan police force in London in 1829. London policemen did not carry firearms, and patrolled small permanent sections. In this way, an officer could become familiar with the citizens and was more aware of criminal activity. London police detectives did not exist until 1842.

America followed the English model of law enforcement closely during the eighteenth and nineteenth centuries. One example is New York City, which used the constable-watch system until the 1830s. However, population increases, with an estimated 300,000 people per square mile in the East Side in the 1880s, soon rendered this system useless. In 1845, New York became the first American city to create a police department, which was based on the London example. Chicago established a police force in 1851, with Boston and Philadelphia following suit in 1854. Unlike their British counterparts,





American police began carrying firearms shortly after their creation, although it was nearly ten years before they wore uniforms. Unlike English police departments however, American police departments were subordinate to the local government. Even individual patrolmen had to be appointed by the local alderman, and lived and worked in that ward. Corruption was commonplace throughout the 19th century, as police officers would pay politicians for appointments, transfers, promotions, etc. These payoffs were known as "graft", and soon the ward precincts became tools for the local political machine. The New York legislature moved to establish a metropolitan police department in 1857 in an attempt to eliminate the corruption. The mayor of New York City declared the metropolitan police illegal and a confrontation erupted between officers of both the municipal and metropolitan police forces. Over time, the municipal police departments were dissolved, and the metropolitan police were left in control. However, the police continued to be entrenched in local politics, and corruption continued throughout the nineteenth and early twentieth centuries.

Similarly, the various specialties of forensic science have evolved over time with increased professionalism and specialization. An important point to remember is that during most of the nineteenth and early twentieth centuries, the acceptance of new techniques and ideas in forensic science depended not so much on the utility of the idea, but on the status of the person who presented it. People regarded as experts were virtually uncontested in their opinions, based solely on their reputations. It was not uncommon for murderers to go free based on the testimony of these early forensic experts.

FIREARMS COMPARISON

The earliest account of linking a fired bullet to the weapon which fired it as evidence occurred in 1835 when one of the Bow Street Runners matched a bullet used in a murder to its owner. The bullet was made with a bullet mold that included a flaw. The flaw left a distinctive gouge in the bullet, and linked the owner of the bullet mold to the crime. Once this was discovered, the mold owner admitted to the murder. Other similar incidents are recorded since 1835, and more and more, professional gunsmiths were called to testify on the specifics of firearms and ammunition.

The science of forensic firearm comparison primarily relies on simple observation and careful measurements. All commercially produced firearm barrels have spiraling grooves called rifling. The purpose of rifling is to put a spin on the bullet, which increases its stability and range during flight. Rifling leaves markings on bullet jackets called *lands* (the flat areas) and *grooves*. The number of grooves, their direction of twist, and their angle can determine particular makes and models of firearms. In addition, the act of rifling the barrel creates minute imperfections to the drill bit and additional scratches in the gun barrel. As such, each firearm leaves a distinctive "fingerprint" of lands, grooves, and scratches that cannot be duplicated by any other weapon, even the next one off the assembly line. Similarly, firing pin impressions and ejector scratches on bullet casings are individual to each firearm, and can be used to identify or disqualify casings found at the scene of a shooting.

Although the lands, grooves, and ejector marks on the casing had been identified as important for comparison purposes, little study was done in these areas up to and during World War I. The first systematic cataloging of different firearm brands and their characteristics was started in 1920 by Charles Waite. By 1922, Waite had cataloged data on all firearms produced by the major manufacturers since the middle of the 19th century and found that each weapon, regardless of manufacturer, left characteristic markings on the bullet. With careful measurements and count of the lands and grooves and the angle and twist of the grooves, Waite could determine with a high percentage of accuracy the make and model of firearm from which a bullet was fired. However, by 1922 nearly two-thirds of the firearms in use were of foreign manufacture. After an additional year of work in Europe, Waite completed a catalog of nearly every firearm manufactured either in the United States or Europe. It was in 1923, after Waite had completed most of his work on the firearm catalog, that the microscope was used to examine the bullets more closely. By 1925, a colleague of Waite's, Calvin Goddard, had

determined that the minute scratches on the bullets created a unique "fingerprint" for each gun.

Today the comparison microscope, which allows two separate items to be viewed side by side simultaneously, is an essential tool for ballistic experts. Digitized images of the lands and grooves and bullet casing impressions can be stored on computer and compared over a national network through software systems such as DRUGFIRE, developed by the Federal Bureau of Investigation. Because these images are available over a national network, ballistic examiners across the country can compare and match bullets from violent crimes.

SEROLOGY

Serology initially was the identification and typing of blood. Following discoveries made prior to World War II, this discipline now also involves nearly every type of body fluid, including sweat, saliva, and semen.

Blood could be identified as early as 1863 using the hydrogen peroxide test developed in Germany. The hemoglobin in blood reacts violently with hydrogen peroxide, releasing the bound oxygen and creating a characteristic whitish foam. However, this test consumed the sample, could not determine if the blood was human or animal, and it was found that hydrogen peroxide would react similarly with other inanimate material, such as rust and certain shoe polishes. It wasn't until 1937 that luminol was developed. Luminol glows faintly when in contact with blood, and is easily prepared and sprayed in an area where the presence of blood is suspected. Investigators have successfully photographed and even videotaped glowing luminol bloodstains in dark rooms.

Further work had been performed in Europe in the area of blood identification. In 1900, Paul Uhlenhuth, again of Germany, developed an infallible method. Using prepared serums of antibody proteins from different animals, the suspected blood sample would form a whitish precipitate in the serum with similar proteins, but would not react with other serums. It was found that a precipitate would form if the blood proteins of genetically closely related animals were used, such as horse and donkey, or human and ape. But otherwise, the test worked with repeatable accuracy in distinguishing animal from human blood.

At the same time as Uhlenhuth was working on his studies, Karl Landsteiner in Vienna was doing his research into blood types which would eventually result in the famous A, B, AB and O classifications. Surprisingly, it was Uhlenhuth's success that initially overshadowed Landsteiner's work, and it wasn't until 1911 that the ABO classification system became accepted and standardized.

In 1927, Landsteiner also discovered the MN system of blood types, which was modified into the current MNS system in 1947 when antiserum S was discovered. Antiserum S was very different in characteristics than MN, but was found to be associated with the distribution of M, N, and MN antiserum. In 1940, Landsteiner and J. S. Wiener developed the Rh factor, based on experimentation with rhesus monkeys. Independent researchers have developed other blood type characteristics since the 1900s including the CDE, P, Lu, K, Fy, Di, and Xg systems, but the ABO system remains standard throughout the world. An estimated 62.5% of the world population is blood type O, 21.5% is type A, and 16.2% is B. Geographic distributions are also of interest, as type O is found predominantly in South and Central America, as well as among Native American populations. B type blood is found predominantly in Asia, and A type blood is found in highest concentrations in Europe, Australia, and Inuit Eskimo tribes.

In 1925, Japanese researchers and, independently, Landsteiner and Philip Levine discovered that a majority of the population secretes their blood group characteristics into other body fluids. However, this research was not acted upon until 1932 when Fritz Schiff of Germany began intensive work in this area. It was found that approximately 86% of the population secrete A, B, AB, and O blood antigens into their saliva, semen, vaginal secretions, sweat, tears, and other fluids, which allowed for stains from body fluids other than blood to be matched back to a suspect or victim.





DNA

A further step in refinement, and considered by many to be the ultimate determination, is DNA analysis. Deoxyribonucleic acid (DNA) consists of double helix chains of amino acids and proteins found in the chromosomes of every cell in the human body. When talking about DNA, most speakers are referring to nuclear DNA, that which is found in the nucleus of the cell. Extensive work has been done studying mitochondrial DNA, which is found in energy-producing structures (the mitochondria) inside the cytoplasm surrounding the cell nucleus. Mitochondrial DNA is inherited only from the mother, whereas nuclear DNA is shared genetic material from both parents.

DNA is a structure several meters in length composed of nucleotides made up of sugar deoxyribose, phosphoric acid, and one of four different nitrogenous bases. The nitrogenous bases are composed of one of two purines, adenine (A) and guanine (G), or one of two pyrimidines, thymine (T) and cytosine (C). These bases bond together to create the familiar double helix, or twisted ladder shape, with adenine always bonding with thymine and guanine with cytosine. Genes are particular sequences of these bases, and may be several bases long to code for one characteristic. The double helix itself is supported by proteins and folded back several times to form one chromosome in the nucleus. All normal human cells contain 23 chromosome pairs, or 46 total chromosomes, with one chromosomal pair determining the gender of the individual.

Technicians can take blood or other bodily fluids, such as sweat, tears, and semen, and extract the DNA. Techniques such as Restriction Fragment Length Polymorphism (RFLP) can be used to identify differences between the base sequence of the suspect's DNA and that found on the victim. Using RFLP, enzymes are added to the unknown DNA sample, which breaks it into small sections at particular locations. Probes containing specific nucleotide sequences are added which then bind to corresponding sections of fragmented sample DNA. These probes also contain a molecule that will fluoresce when scanned. Once the probes are added, the sample is electrolyzed to separate the larger from the smaller fragments. The result is a line of bands, similar to rungs on a ladder, which show the presence of the DNA fragments. This is compared to known samples of the suspect's and victim's DNA, and if the band pattern matches, then it is confirmed. Generally, four to six probes are used, and each probe increases the specificity of the match.

The amount of material needed for RFLP testing is approximately the size of a quarter. Smaller amounts are first subjected to Polymerase Chain Reaction (PCR) which stimulates the replication of the DNA and creates a large number of copies for testing. Unlike RFLP, PCR primers bind to certain nucleotide sequences and duplicate those segments. Again, the sample is electrolyzed to separate large from small segments, and the resulting pattern is compared against known samples.

DNA analysis is incredibly accurate. Simply stated, the unknown either matches one of the known or it does not. However, a common question asked by defense lawyers is the possibility of two people having the same genes. Each genetic sequence has a known frequency among the human population as determined by FBI standards. Since multiple probes or primers are used, the specificity of the test quickly adds up. Consider the example that six sequences (A, B, C, D, E, and F) are found in a sample and suppose the population frequency of gene A is 15%. If the population frequency of gene B is only 10%, then people having both A and B would make up only 10% of the original 15% of the population. So with a sample population of 1 million people, 150,000 would have gene A, and 15,000 would have both gene A and B. With only two genes, we've eliminated 985,000 people from the sample population. A typical DNA profile results in the odds of two unrelated persons having the same genes as 1 to 65,000,000.

To assist law enforcement with tracking offenders, the FBI maintains a nationwide computer database termed CODIS (Combined DNA Index System). DNA recovered at a crime scene may be compared to samples from other scene investigations or convicted offenders to link suspects to seemingly unrelated crimes.

FINGERPRINT ANALYSIS

Making a connection between a suspect and a crime has always been the preeminent task in law enforcement and forensic science. In the early years, however, this often relied on witness testimony, confessions, or some form of definitive proof. Often criminals brought in for charges could avoid revealing previous crimes by providing a false name. Only if the criminal was known to the law enforcement officers or courts could this be circumvented. All charged criminals would have their descriptions recorded in their files, but this was impossible to cross index, and the descriptions were either vague or easily altered.

In 1879, Alphonse Bertillon was a clerk with the French law enforcement agency, the Sureté. He determined that if specific measurements of the criminal were taken, these could be cross-indexed easily, making finding past criminal records easier, and these measurements would be difficult to alter by the criminals on the streets. Mathematically sound, Bertillon determined that the chances of two people having fourteen identical measurements, such as the length of the arm, head and chest circumference, length of the fingers, etc., were 286,435,456 to 1. However, convincing the Sureté of the validity of his technique was a difficult and political task, and he was initially turned down by the prefect of police in 1879. It wasn't until a new prefect of police was in charge in 1882 that Bertillon's method was implemented on an experimental basis. He was given three months to compile his records and match one criminal using his system of anthropometry. With only two weeks of his experiment remaining, Bertillon matched his first suspect to a prior arrest. This system of anthropometry, now termed *bertillonage* after its creator, was continued in the French police force with increasing success, and was soon introduced into Germany in 1897 and Austria in 1898.

Also during this time, interest was increasing in the area of fingerprint analysis. Fingerprints had been observed at crime scenes since the 1700s, but there was little work done in using them as a method of identification. In 1860, Henry Faulds, a Scottish physician living in Tokyo, began observing the ridge patterns of human fingerprints to determine if they denoted ethnological backgrounds or were inheritable. During this time, a theft had occurred, and the perpetrator had left a sooty handprint on a whitewashed fence. When Faulds examined the handprint and compared it to that of the suspect the police had arrested, he discovered that they did not match. A couple of days later, the real thief was apprehended.

Faulds first expressed his findings in an article in *Nature* in 1880, but a method of classifying and cross-indexing fingerprint patterns did not exist until 1891 when Francis Galton also submitted an article to *Nature* on the classification of fingerprint patterns. Galton's was not the only attempt at such a classification. Edward Henry was the inspector general of police in Nepal in 1891, during which time he introduced bertillonage as a method of identification, but included the taking of fingerprints as well. When he came upon Galton's work on dactyloscopy, he organized fingerprint structures into five basic patterns: plain arches, tented arches, radial loops, ulnar loops, and whorls. His methods were so successful that by 1897, anthropometry was discontinued in India in favor of fingerprints.

In 1902, Hungary, Denmark, and Austria began developing fingerprint files based on Henry's method, and by 1905, Great Britain, Scotland, Ireland, and the British colonies had followed suit. In 1906, Russia and Norway likewise initiated fingerprint files. France continued to use bertillonage until Bertillon's death in 1914, more out of nationalistic pride than for any practical reason. It had been discovered that accurate anthropometric measurements depended on the skill of the examiners, and sloppy work often resulted in worthless results. A few weeks following Bertillon's death, his successor announced at an international police conference in Monaco that fingerprinting should be used to track criminals who crossed national boundaries. Fingerprinting became the standard method of identification throughout Europe.

Today, fingerprints are routinely taken on every person booked into jail. These fingerprints are scanned into a nationwide computer database called AFIS (Automated Fingerprint Identification System). Like CODIS or DRUGFIRE, AFIS allows law





enforcement to track the movements of suspected criminals and link seemingly unrelated crimes to specific individuals.

TOXICOLOGY/DRUG IDENTIFICATION

There are literally thousands of illicit and prescription medications available today. In this section we will specifically examine drugs of abuse, which are the drugs most commonly involved when fatalities occur.

The Drug Enforcement Administration of the United States Department of Justice has categorized controlled substances into five categories: narcotics, depressants, stimulants, hallucinogens, and cannabis.

Narcotics are opiates or semi-synthetic opiate derivatives, which are used as pain relievers, cough suppressants, antidiarrheal agents, preoperative sedatives, and as treatment for cardiogenic pulmonary edema. Narcotics induce feelings of euphoria, drowsiness, apathy, lethargy, and sedation, and have been used commonly since the early 20th century. The more common types of narcotics are opium, morphine, codeine, heroin, methadone, and fentanyl.

Depressants, including alcohol, are able to relieve anxiety, restlessness, irritability and tension, and may also be used as sleep aids. Sedatives and depressants are categorized into three main areas: barbiturates, nonbarbiturate-nonbenzodiazepines, and benzodiazepines. The first barbiturates were used in 1864, and although thousands of barbituric acid derivatives have been synthesized since that time, only fifteen are commonly used in medicine today. Examples of barbiturates commonly abused are phenobarbital ("purple hearts"), secobarbital ("reds", or "red devils"), amobarbital ("blues" or "blue devils"), and pentobarbital ("yellows" or "yellow jackets").

Chloral hydrate is an example of a nonbarbiturate-nonbenzodiazepine depressant, and is famous as the "knockout drops" slipped into the investigator's drink in old detective movies. As with barbiturates and benzodiazepines, chloral hydrate and other similar drugs (such as glutethimide, methaqualone, and ethchlorvynol) produces drowsiness, hypotension and hypothermia, lethargy, respiratory depression, and stupor.

Benzodiazepines were first introduced in the 1960s, and are used extensively for the treatment of anxiety, sleep disorders, alcohol withdrawal, and seizure disorders. Examples of benzodiazepines are Xanax, Librium, Valium, Clonopin, Versed, Restoril, and Halcion.

Stimulants include nicotine, caffeine, amphetamines, cocaine, methylphenidate, and anorectic drugs, and are used commonly in tobacco products, as well as coffee, teas, and soft drink beverages. Stimulants may cause temporary feelings of euphoria and exhilaration, hyperactivity, irritability, decreased fatigue and increased wakefulness, tremors, dizziness, dilated and reactive pupils, hyperreflexia, mild hypertension, and tachycardia.

As a stimulant, indigenous populations of Central and South America initially used cocaine over 3000 years ago by chewing on the leaves of the coca plant. In the beginning of the 20th century, cocaine was a common additive in patent medicines and commercial products, including Coca-Cola. The euphoric effect of cocaine is very strong, but does not last long as the liver quickly metabolizes the drug.

Amphetamines include ritalin, didrex, benzedrine and dexedrine, and are used to treat appetite control, narcolepsy, and hyperkinetic behavior in children. Otherwise, its effects on the body are similar to the other stimulants already discussed.

Hallucinogens are chemicals that produce changes in perception, thought, and mood; they affect the *pons*, a part of the brain which bridges the higher and lower cortical centers. In addition, hallucinogens may produce extremes in emotion states, from ecstatic bliss to hopeless dysphoria. Often there is a heightened awareness of colors, sounds, and other sensory input, a diminished sense of reality, and occasional anxiety. Examples of hallucinogens include lysergic acid diethylamide (LSD), psilocybin, mescaline, peyote, and phencyclidine (PCP).

The category of cannabis includes drugs such as marijuana and hashish. Marijuana has been used as early as 2700 B.C., and is the most widely abused drug in the United States following tobacco, alcohol, and caffeine. Marijuana, hashish, and related

cannabis derived drugs have properties similar to depressants, narcotics, and hallucinogens, which makes classification difficult.

Controlled substances are classified into five schedules, depending on their level of abuse and addiction potential and their medical value.

Schedule I drugs are believed to have the highest abuse potential and have no recognized medicinal value except for experimentation purposes. These drugs include heroin, LSD, hashish, methylene dioxymphetamine, methylene dioxymethamphetamine, mescaline, peyote, and psilocybin. Marijuana is also considered a Schedule I drug, although it is being used more commonly for medical purposes.

Schedule II drugs have legitimate medical uses, but still have a high abuse potential. They include amphetamine, cocaine, pentobarbital, codeine, opium, and phencyclidine, as well as many others.

Schedule III drugs have a moderate abuse potential, and include nonbarbiturate sedatives, nonamphetamine stimulants, and various aspirin compounds with codeine.

Schedule IV drugs have limited abuse potential, and include some sedatives and pain relievers such as chloral hydrate, diazepam, phenobarbital, and mephobarbital.

Schedule V drugs contain only a small amount of narcotics, and are primarily used to control coughs and diarrhea.

TRACE EVIDENCE

Trace evidence examination involves a potpourri of other substances found at crime scenes. Primarily involved in the examination of hair and fibers, dirt, powders, plant and insect material, and non-biological fluids, trace evidence comparisons have been used in court as far back as the 1870s. One of the first and most famous trace evidence examiners was Arthur Conan Doyle's Sherlock Holmes with his comparisons of cigar ashes, dirt from shoes, etc. An Austrian publication, *Manual for Examining Magistrates*, written by Hans Gross in 1893, expounded the virtues of microscopic examination of trace elements and the use of professional scientists for this work. This book became so successful at the time that it went through five editions, and was translated into English under the title *Criminal Investigation*. In the 1910s, Dr. Edmond Locard, inspired by the Sherlock Holmes stories and by the *Manual for Examining Magistrates*, began serious study of microscopic material in Lyons, France, and later became known as one of the founders of the discipline. Among his other achievements, he developed what is known as Locard's principle, which in effect states that whenever two items come in contact, there is an exchange of material from one to the other.

Like all the other forensic sciences, trace evidence comparison examines material found on the victim, suspect, and environment to find correlation. Examined material is measured, its density determined, viewed under alternate light sources, such as ultraviolet, infrared, polarized light, and X rays, and may be subjected to mass spectrography to determine its chemical composition. Not all dirt is the same, and there are variations in the composition of even common materials such as sand or coal extracted from two different sources. Fibers are more difficult to distinguish with the increase in mass production and the introduction of synthetic materials. Most notably, cotton is the most common material used in clothing today, and so the discovery of cotton fibers on a victim often does little to assist the investigation.

This, unfortunately, is the largest difficulty with trace evidence comparisons. At best, the findings of the technician are circumstantial, since only in the rarest of instances can the technician testify that the material found on the victim came from the suspect "and no other". However, the information gathered from this discipline assists law enforcement in gaining confessions from suspects and building a firm case against the accused.

ARSON ANALYSIS

Arson analysis is a field of study often housed either under trace evidence or toxicology, reflecting the instrumentation used in analyzing submitted specimens. Similar to drugs in a body, accelerants such as gasoline, kerosene, and lighter fluid leave distinctive chemical signatures that can be revealed by gas chromatography analysis. Arson





investigators can look at the spread of the fire and the presence of accelerants in the debris to determine how the fire was started.

CONCLUSION

This has been an overview of some of the history and techniques of forensic science. From the birth of forensics in the mid-1800s, practitioners of pathology, firearm comparison, fingerprint identification, and toxicology have progressed from self-educated "experts" to highly trained professionals. Forensic science in the courts likewise has shifted from reliance on the testimony of the expert to a more critical and demanding examination of how evidence was tested and the qualifications of the people testing it. Modern forensic scientists are able to reveal more information from smaller and smaller pieces of evidence, and national databases instantly link diverse and separated offices together. ■

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WEB SITES

Federal Bureau of Investigation: <http://www.fbi.gov/>.

Law Enforcement Timeline

- 1635** The first documented coroner inquests in New England.
- 1748** Bow Street magistrate Henry Fielding establishes the "Bow Street Runners" to investigate crime and apprehend criminals.
- 1782** The Bow Street Runners add a foot patrol of central London.
- 1805** The Bow Street Runners expand to include a mounted highway patrol force.
- 1829** Home Secretary Robert Peel establishes London's first metropolitan police force.
- 1835** The first documented case of a bullet being linked to the user as evidence.
- 1842** The first London police detectives established.
- 1845** New York City creates the first American police department, based on the London example.
- 1851** Chicago establishes a police force.
- 1854** Boston and Philadelphia establish police forces.
- 1857** The New York legislature moves to establish a metropolitan police department in order to eliminate municipal police corruption; municipal police departments are dissolved over time.
- 1860** Scottish physician Henry Faulds discovers the usefulness of fingerprints in identifying criminal suspects.
- 1863** Hydrogen peroxide test developed in Germany to determine the presence of blood.
- 1864** The first use of barbiturates for pharmaceutical purposes.
- 1870s** The first documented use of trace evidence comparisons in court.
- 1870** Dr. Ambroise Tardieu first records Tardieu spots (small purple spots indicating blood leakage from capillaries into surrounding skin tissue in cadavers).
- 1877** Massachusetts replaces the coroner's office with a medical examiner with the authority to perform autopsies.
- 1879** French clerk Alphonse Bertillon develops bertillonage, a system using the body measurements of convicted criminals to find old criminal records and link former convicts to descriptions of suspects; the surete rejects it.
- 1880** Henry Faulds publishes his findings on fingerprints in an article in *Nature*.
- 1882** The Surete implements bertillonage on an experimental basis, and subsequently officially adopts it.
- 1891** Francis Galton submits an article to *Nature* on the classification of fingerprint patterns; Edward Henry, the inspector general of police in Nepal, organizes fingerprint structures into five basic patterns.
- 1893** Hans Gross of Austria writes the *Manual for Examining Magistrates*, which explains microscopic examination of trace elements.
- 1897** Bertillonage is introduced into Germany; bertillonage is discontinued in India in favor of Edward Henry's fingerprint classification method.
- 1898** Bertillonage is introduced into Austria.
- 1900** Paul Uhlenhuth of Germany develops a method of using prepared serums of antibody proteins to distinguish animal blood from human blood. Karl Landsteiner develops the ABO blood classification system.
- 1902** Hungary, Denmark, and Austria adopt Edward Henry's fingerprint classification method.
- 1905** Great Britain, Scotland, Ireland, and the British colonies adopt Henry's method.
- 1906** Russia and Norway adopt Henry's method.
- 1910s** Doctor Edmond Locard of France begins studying the applications of microscopic examination of trace elements in criminal investigation, and helps to found the discipline; he subsequently develops Locard's principle- whenever two items come into contact, there is an exchange of material from one to the other.
- 1911** Karl Landsteiner's ABO classification system is accepted and standardized in most or all of western Europe.
- 1914** France adopts Edward Henry's fingerprint classification method. Fingerprinting becomes the standard method of criminal identification throughout Europe.
- 1915** New York City replaces the office of coroner with the medical examiner system.
- 1920** Charles Waite starts the first systematic catalog of different firearm brands and their characteristics.
- 1923** Charles Waite completes a catalog of nearly every firearm manufactured either in the United States or Europe; the first use of microscopes to examine bullets for criminal investigation purposes.
- 1925** Calvin Goddard determines that the minute scratches on a bullet fired from a gun create a unique "fingerprint" for each gun; Japanese researchers discover that a majority of people secrete their blood group characteristics into other body fluids; Karl Landsteiner and Philip Levine make the same discovery.
- 1927** Karl Landsteiner discovers the MN system of blood types.
- 1932** Fritz Schiff of Germany begins intensive research into blood group characteristics in other body fluids.
- 1937** Luminol (which determines the presence of blood) is developed.
- 1939** Maryland creates the first statewide medical examiner system.
- 1940** Karl Landsteiner and J. S. Wiener develop the Rh factor blood typing system, based on experimentation with rhesus monkeys.
- 1947** The MN blood type system is modified into the MNS system.
- 1960s** Benzodiazepines are introduced for treating anxiety, sleep disorders, alcohol withdrawal, and seizure disorders.
- 1980s** PCR DNA testing is invented. (Believed to be mid-80s.)
- 1980s-1990s** The United States government establishes the Automated Fingerprint Identification System (AFIS) for use by law enforcement agencies in matching crime scene fingerprints with suspects and convicted criminals. (Exact date unknown.)
- 1990** The FBI establishes the Combined DNA Index System (CODIS) as a pilot project for use by law enforcement agencies in matching DNA samples from crime scenes with suspects and convicted criminals.
- 1992** The FBI crime lab installs the DRUGFIRE database for use by law enforcement agencies in comparing and matching ballistics information from violent crime scenes nationwide.
- 1996** PCR-based DNA evidence is allowed in court in the United States.

CIRCUMSTANCES OF DEATH, BY STATE

Each state in the United States has its own categories of circumstances which place a death under the jurisdiction of the coroner's office. The following table and legend are taken from *Death Investigation in the United States and Canada, 1992*. Thanks to the NCHS for this material.

Alabama	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	
Alaska	A		C	D	E					J				N			
Arizona	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q
Arkansas	A	B	C	D	E		G	H	I		K	L	M		O		Q
California	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q
Colorado	A	B	C	D				H	I	J	K	L	M	N	O		
Connecticut	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q
Delaware	A	B	C						I	J	K	L	M				Q
District of Columbia	A	B	C	D				H	I	J		L	M	N	O		Q
Florida	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q
Georgia	A	B	C	D	E	F	G	H	I	J	K			N	O	P	
Hawaii	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q
Idaho	A	B	C	D	E			H	I	J		L	M	N	O	P	
Illinois	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q
Indiana	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q
Iowa	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q
Kansas	A	B	C		E				I	J							
Kentucky		B	C	D	E		G	H	I	J	K		M				Q
Louisiana	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	
Maine	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q
Maryland	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q
Massachusetts	A	B	C	D	E	F	G	H	I	J	K		M	N	O	P	Q
Michigan	A	B	C	D	E	F		H	I	J	K	L	M	N	O	P	Q
Minnesota	A	B	C	D	E	F	G	H	I	J	K		M	N	O	P	
Mississippi	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q
Missouri	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q
Montana	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q
Nebraska	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q
Nevada	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q
New Hampshire	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q
New Jersey	A	B	C	D	E	F	G	H	I	J	K	L	M		O	P	Q
New Mexico	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q
New York	A		C							J	K		M	N			
North Carolina	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	
North Dakota	A	B	C	D	E	F	G	H	I	J	K		M		O		Q
Ohio	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q
Oklahoma	A	B	C	D	E	F	G	H	I	J	K	L	M		O	P	
Oregon	A	B	C	D			G	H	I	J	K	L			O	P	Q
Pennsylvania	A	B	C	D				H	I	J	K	L	M	N	O		
Rhode Island	A	B	C	D	E	F	G	H	I	J	K	L	M		O	P	Q
South Carolina	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q
South Dakota			C	D				H		J	K	L		N			
Tennessee	A	B	C							I	K						
Texas	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q
Utah	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q
Vermont	A	B	C	D	E		G	H	I	J	K	L	M	N	O	P	
Virginia	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	
Washington	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q
West Virginia	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q
Wisconsin	A	B	C	D	E	F	G	H	I	J			M	N	O	P	
Wyoming	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q

A: Under suspicious circumstances or unusual/unnatural manner of death

B: By violence, not otherwise specified

C: By suicide

D: By homicide

E: By unlawful/criminal means

F: Associated with known or alleged rape, sexual abuse, and crime against nature

G: Child abuse

H: Accidental; not otherwise specified

I: Sudden, unexpected, unexplained death in apparently healthy person

J: Unattended by physician, or not under a physician's care

K: While in prison or police custody

L: Where public health hazard is present or suspected

M: Due to criminal abortion

N: Cause cannot be certified or body does not have proper certification

O: By thermal, electrical, chemical, or radiation injury

P: By recent or old injury

Q: Resulting from employment

R: Industrial death

S: Casualty, not otherwise specified

T: By poison, chemical toxicity

U: If institutionalized for reasons other than organic disease (e.g. mental illness, developmental disability)

over →

CIRCUMSTANCES OF DEATH, BY STATE (contd.)

Alabama (contd.)	R	S	T		V	W	X	Y	Z			3			6	7
Alaska (contd.)																
Arizona (contd.)	R	S	T		V	W	X	Y	Z		2	3			6	7
Arkansas (contd.)	R	S	T	U	V		X	Y	Z			3	4		6	7
California (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
Colorado (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
Connecticut (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
Delaware (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
District of Columbia (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
Florida (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
Georgia (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
Hawaii (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
Idaho (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
Illinois (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
Indiana (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
Iowa (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
Kansas (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
Kentucky (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
Louisiana (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
Maine (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
Maryland (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
Massachusetts (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
Michigan (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
Minnesota (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
Mississippi (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
Missouri (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
Montana (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
Nebraska (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
Nevada (contd.)	R	S	T	U		W	X	Y	Z		2	3		5	6	7
New Hampshire (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
New Jersey (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
New Mexico (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
New York (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
North Carolina (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
North Dakota (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
Ohio (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
Oklahoma (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
Oregon (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
Pennsylvania (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
Rhode Island (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
South Carolina (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
South Dakota (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
Tennessee (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
Texas (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
Utah (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
Vermont (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
Virginia (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
Washington (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
West Virginia (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
Wisconsin (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7
Wyoming (contd.)	R	S	T	U	V	W	X	Y	Z	1	2	3	4	5	6	7

V: If body is to be cremated or disposed of so that later investigations are impossible

W: If sudden infant death syndrome is suspected

X: Found dead

Y: Resulting from drug or alcohol addiction, abuse, or overdose

Z: By one or more of the following: fire, hanging, gunshot, stabbing, cutting, exposure, starvation, malnutrition, drowning, strangulation, aspiration, suffocation, explosion, or disaster

1: When investigated is required by workmen's compensation laws

2: During surgical, therapeutic procedures or while under anesthesia

3: Body unclaimed or deceased unknown

4: Stillbirth or fetal death

5: Within 24 or 36 hours after hospital admission

6: By motor vehicle accident

7: By trauma (not otherwise specified)

These categories are derived directly from the statutes of each state, and there are numerous cases of duplication. For example, deaths that occur in an unlawful or criminal manner are generally homicides, and deaths that result from violence are obviously traumatic in nature. Generally, the coroner's office becomes involved whenever a death is due to unnatural causes (trauma or overdose), when there is no other physician to certify the death, when the cause and manner of death is unknown, or when the death occurs while in the care of a law enforcement agency.



ALIEN RACES

*Species ancient, inhuman,
and extraterrestrial.*

by Keith Herber with Scott Aniolowski.



Many alien entities and species of the Cthulhu Mythos defy human comprehension. A few, however, are enough like our own species that further discussion is of value. Seven alien races are described below, including their aims, values, and goals.

Deep Ones

Sources disagree as to the origin of this secretive underwater species. While references in the *R'lyeh Text* indicate that they accompanied Cthulhu and his spawn on the migration from distant Xoth, passages in the *Pnakotic Manuscripts* trace a more natural evolution, parallel to man's. The fact that the *Necronomicon* refers to them—along with men—as one of the “many children of Ubbo-Sathla” seems to verify an ultimate origin from the life-forming experiments of the elder things. Whatever the case, they have existed as long as or longer than man, and they are avid worshipers of dead Cthulhu.

Rumors hold that the deep ones are immortal, though accidental deaths certainly occur. Like many reptiles, deep ones continue to grow throughout their lifetimes, some individuals eventually attaining great size. Deep ones practice only temporary monogamy, forming no true family units. Ancestor worship and a deep, abiding respect for elders is at the core of their society. Dagon and Hydra, called by the deep ones the Father and the Mother, are the eldest of the species and revered by all. It may be, however, that they are not particular individuals at all, but only titles bestowed upon the largest, and hence oldest, male and female. A new Dagon or Hydra may automatically take the place of one who has for some reason died. Genealogy and family history are of paramount importance to deep ones, and all can recite their family trees back through hundreds of generations. Parents and other living ancestors are held in great respect.

Deep ones are solitary individuals, rarely forming lasting relationships with one another. Cold-blooded, they are ponderous thinkers, slow to resolve issues. With eternity before them, they have no need to rush. The pace of their lives is a reflection of the slow-motion movement of life lived underwater. Communication is infrequent, a form of ESP more empathic than telepathic, and augmented by a few hand gestures and subtle facial expressions. Barks and sub-sonic booms are used to communicate over longer distances. A written language exists, but is rarely used. It appears to be a deep one adaptation of the alien language of Cthulhu and his spawn, known as R'lyeh Glyphs.

DEEP ONE SOCIETY

At one with their surroundings, there is little conflict or difference of opinion within deep one communities. All perceptions are nearly identical, each deep one viewing life in much the same way. That which is essential to the community's well-being is therefore achieved almost automatically as each deep one performs whatever action is most logically called for at the time. Discussion and debate are nearly unheard of—and a cause for community concern when disputes occur. Most differences are resolved by majority rule, all the members of the community eventually sensing the direction the majority wishes to take. There are no histories of revolutions or rebellions within deep one communities, although serious differences of opinion have occasionally led to a faction moving away to found their own colony.

All deep ones worship Dagon and Hydra as the father and mother, and Great Cthulhu as “the bringer of all,” but they lack any form of religious hierarchy. Deep ones live and co-exist in a naturally-governed anarchy, each functioning as his or her own priest and confessor.

The taciturn disposition of the deep ones results in little or no communication between the various underwater communities scattered about the globe. The most direct contact the deep ones of Y'ha-nthlei off the coast of Massachusetts have ever had with the deep ones near Ponape in the western Pacific is what was told to them by a human, Obed Marsh, during the mid-19th century. Being of like minds, deep one communities find little reason to communicate. All ‘important’ knowledge is common, and casual conversation considered undesirable.

Although artful design is highly prized, actual manufacture is limited. Individual possessions are few, often limited to no more than an ornate, carefully carved fishing spear used to capture the swifter species on which the deep ones feed. Homes are usually small, single-chamber burrows carved from rock and coral where deep ones retire during periods of

sleep. Beds or other furnishings are non-existent and most deep one burrows are bare except for the usual fishing spear, a small net bag, and one or two pieces of gold alloy jewelry. The chambers themselves are clustered one atop the other, made of natural reef materials and decorated by living coral, sponges, and other undersea life. Deep one cities are not so much constructed but rather cultivated and grown. This organic architecture allows the communities to escape the notice of sonar and other scans.

A tradition of soft metal-working has resulted in the intricately carved jewelry the deep ones trade with humans. Made of a naturally occurring alloy found in fair quantity in many locations beneath the sea, the metal is hand formed and hammered, carved and chased, all without the aid of fire. Workmanship is exquisite, and it may be that goldsmithing is the single form of specialization found within a deep one community. Then again, being immortal, it may be that all members of the species have the time to develop their natural talents.

In unconscious harmony with their environment, a deep one community ceases to grow once optimum size has been reached. Increased stress from overcrowding results in a decreased sex drive, with a resultant drop in procreation among the already somewhat solitary deep ones. Infant mortality increases as most of those few born are either abandoned or killed and eaten by overwrought mothers—another manifestation of the stress incurred by an overcrowded community. Although ruthless, this natural form of population control is both efficient and effective.

WORSHIP OF CTHULHU

The deep ones revere and honor all their ancestors, and none more than Father Dagon and Mother Hydra; but Cthulhu is their god, and to this mythical figure they direct prayer and worship. Although R' Iyeh sank beneath the waves millions of years before the first proto-deep one paddled through warm prehistoric seas, all deep ones know and fear him. Cthulhu often visits their dreams.

It is said among them that someday Cthulhu will return and only those who have paid him proper obeisance will be allowed to survive. The deep ones await this day with trepidation. They sacrifice animals in his honor, usually large sea mammals or—when they can obtain them—humans. The two holiest days are around the dates of the surface-dwellers' Halloween and May Eve, and on these occasions great ceremonies are held in Cthulhu's honor. It is doubtful whether Cthulhu has any more awareness of, or concern for, the deep ones than he has for the human race.

Human communities treating with the deep ones are usually quick to adopt the sea creatures' religion, adapting the deep ones' tenets to their existing religion, be it pagan shamanism or Western church hierarchy.

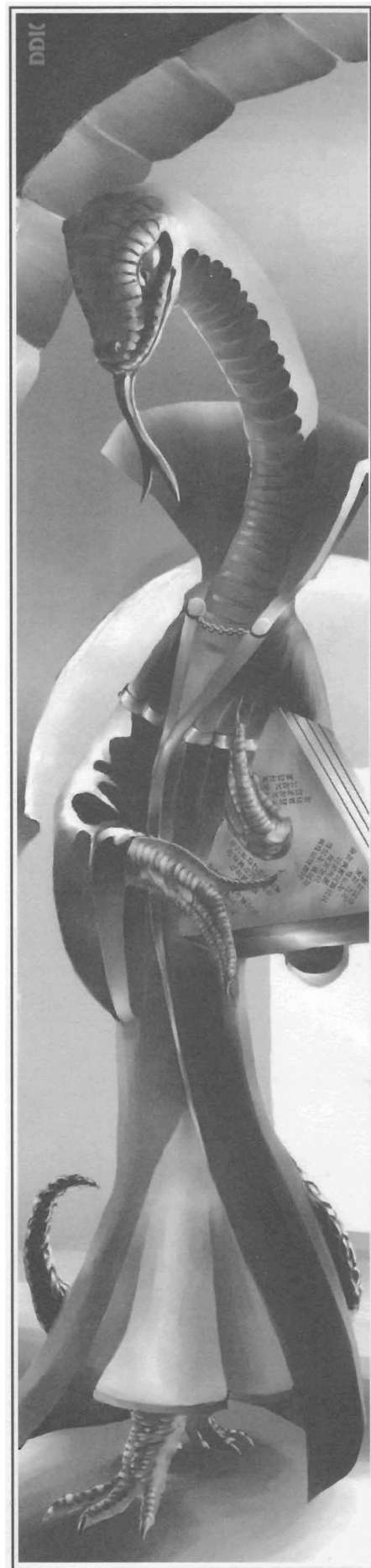
DEEP ONE MAGIC

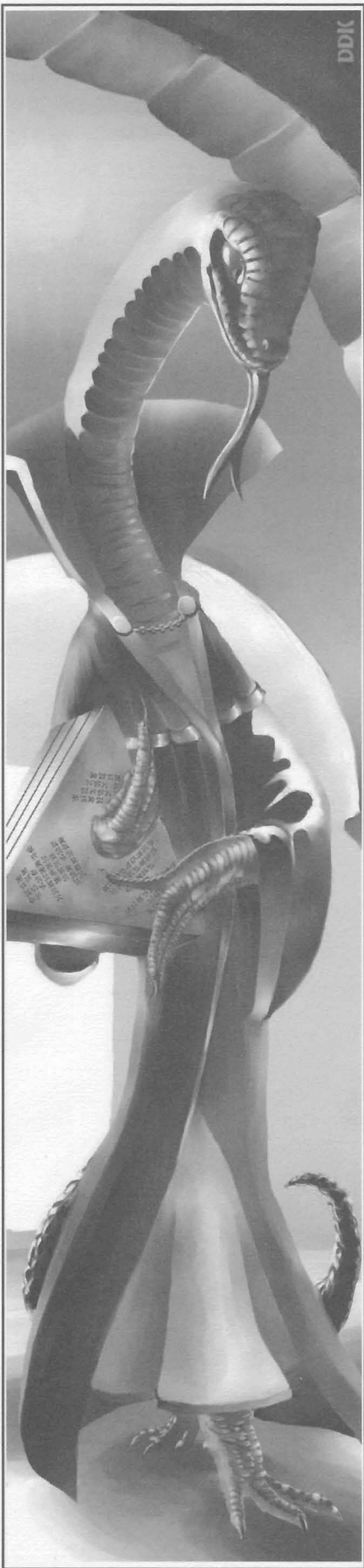
Deep ones make use of magic in a variety of forms. Many spells deal with the calling or commanding of various sea creatures—spells that are rooted in the deep ones' hunting practices. These are often used to reward human communities with increased harvests of fish and other seafoods. Contact spells are unknown; deep ones revere no gods except Great Cthulhu and his dreams reach them without the aid of magic. They do not make a practice of summoning alien beings but it is possible that they have learned methods to raise star-spawn or other underwater creatures. A few deep ones have studied the methods further and over the years have learned to cast spells that affect the seas and local weather conditions. Wave of Oblivion is a favorite tool of deep ones threatened by humans.

Deep one spells are almost always cast underwater and lack any verbal component. A few of the most common are Attract Fish, Command Shark, Command Porpoise, and Command Giant Squid.

THE DEEP ONES AND HUMANKIND

The deep ones have always been aware of the existence of mankind, but only rarely do they show an interest in our species. The surface dwellers live far away from the deep ones, out of sight and out of mind. The creatures do, however, have a history of





occasionally forming temporary relationships with small, isolated communities of humans. The most recent documented examples are a tribe of Kanakas in the South Pacific and the residents of the small New England town of Innsmouth on the coast of Massachusetts. Other alliances of this sort have undoubtedly occurred in the past.

The initial contact between humans and deep ones is often accidental, although instances of humans actively seeking out the deep ones—as Obed Marsh did in Innsmouth—are not uncommon. Most deep ones are unfamiliar with humans and, being naturally wary, are difficult to approach. Deep ones who have had past dealings with humans are apt to be more aggressive.

First contacts are limited to simple exchanges, the deep ones offering their unique soft gold alloy jewelry for simple trinkets of glass and rubber. Although the workmanship and painstaking craft put into the deep one jewelry is of great value, the metal itself is mined in huge quantity and not particularly valuable to the deep ones. Glass, rubber, and plastic, all manufactured with heat and machinery, are unique to the deep ones' experience and, at first, highly prized.

Extended contact with humans inevitably awakens deeply-buried urges within the deep ones, more often than not with disastrous consequences for the human community. Long-suppressed survival instincts surge forth and the deep ones begin to dream of growth, expansion, and domination. These urges first manifest themselves in a desire to 'possess' humans: demands for sacrifices are made, the deep ones promising magical secrets and other revelations in exchange. Many primitives agree surprisingly quickly to these offers, considering the loss of an occasional tribe member a fair exchange for the security and prosperity the deep ones provide. The fact that primitives often view the deep ones as gods makes it all the easier for the deep ones to get what they want. Civilized humans, on the other hand, tend to covet the deep ones' gold as much as they do their magical abilities and supposed immortality. In these cases, human sacrifices are usually conducted in secret, without the knowledge of the greater community.

Realizing that in order to dominate they must breed and expand, the deep ones soon demand more. The reluctance among deep one females to mate or nurture their young leads to the rational decision to interbreed with the human community, easy enough to force upon the humans once sufficient numbers of deep ones have awakened to the possibility. Outnumbered humans are usually forced to capitulate.

The two species are capable of procreation, the resultant hybrid usually appearing human at birth but over the years gradually changing into a full-fledged deep one that takes to the sea. Some hybrids do not make the full change, remaining trapped in a half-human, half-deep one state; others die during the final, dramatic last changes. Human-deep one interbreeding also results in an increased number of mutant births. Reports of scaled human infants, deep one infants with tails, and other frightening mutations are reported.

Having truck with the deep ones inevitably draws the ire of neighbors, usually resulting in a massacre of the miscreant humans and the driving of the deep ones back into the sea. Once in their undersea homes, out of contact with the human species, the deep ones usually lose interest in schemes of domination and slide back into their normal ways.

Although the continued incidence of contact between deep ones and humans and the resultant interbreeding seems due to chance occurrence, the increasing frequency of these alliances is regarded by some as evidence that the 'stars will soon be right.' The almost inexplicable desire of the deep ones to breed with surface dwellers may be the result of subtle forces altering our planet in preparation for the coming of Cthulhu.

Fungi from Yuggoth

According to American Indian legends, the fungi came to this planet from their distant home in the constellation of the Great Bear. But, similar to Yuggoth, this star was merely another outpost in their relentless advance on Earth.

These creatures actually originated in a place outside our own space-time globule—another universe very different from ours. Although seemingly part animal and part fungus, they are truly of alien composition; even their atoms vibrate at rates different from our own. Described as ten-legged, crab-like beings with great bat wings, the fungi actually are a genus composed of many different species. Those equipped with wings are able to fold space, allowing them to make swift journeys of trans-galactic distances. These wings can also be used for normal, atmospheric flight, although they are clumsy and not very efficient. Over short distances, the fungi prefer to make use of Gates whenever possible.

The fungi are an orderly, structured society, lacking aspects of individuality. Drone-like, the fungi function as cogs in a great machine, each doing their part in a selfless, almost autonomic manner. Individualism is not even a concept to the mi-go, although their focused, generally self-absorbed lives leave little time for communication between members of their race. When on the move, either on foot or in flight, they travel in tight formation, usually three or five abreast, movements synchronized and in complete harmony.

Fungi are capable of healing almost any wound and, if given time, can even regenerate lost limbs and organs. Despite their toughness, they are extremely susceptible to airborne toxins, typical poison gases killing them almost instantly as they are absorbed through the countless tiny breathing pores of their bodies. Poor swimmers, they easily drown in water more than a few feet deep, their soaked wings incapable of lifting them free.

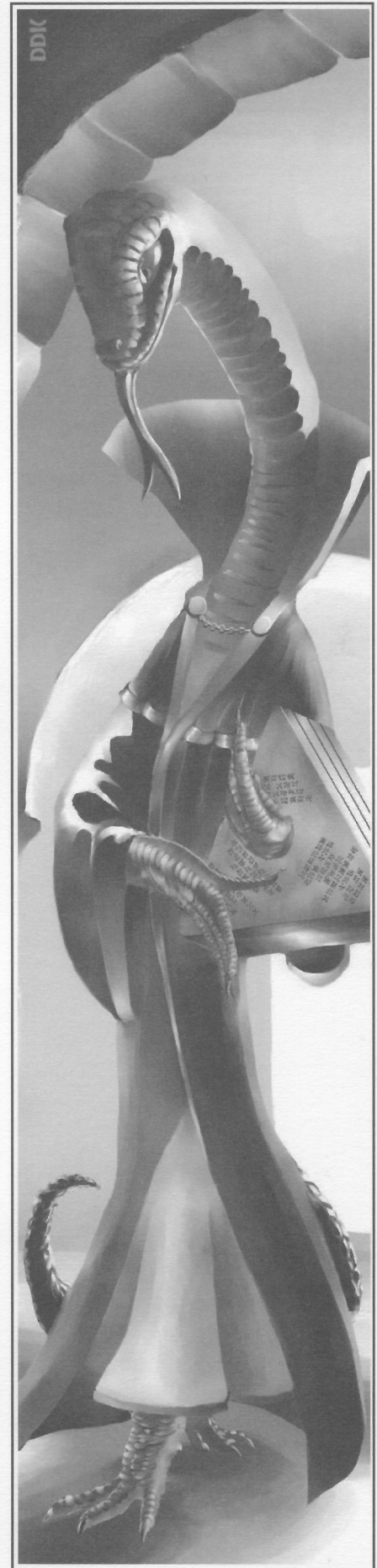
Those fungi “inhabiting certain peaks in the Old World” are said to have been brought here “other ways.” It is believed that somewhere in the Himalayas is the fungi’s stronghold where directions and orders are issued governing the species’ activities on this planet. Little is known or guessed about this supposed stronghold but it is theorized that the mi-go leaders may be a separate, and wingless, subspecies.

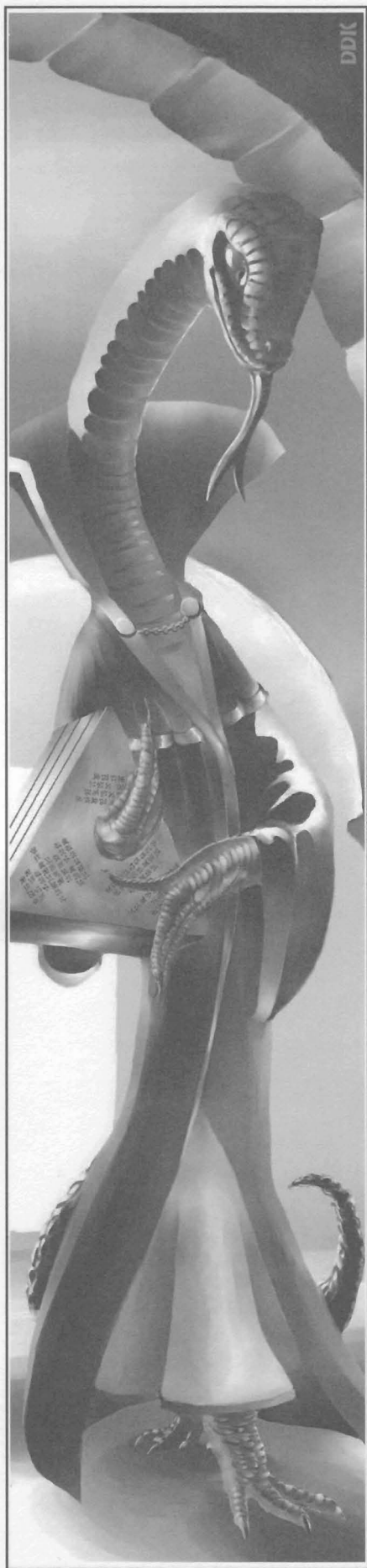
The fungi communicate with one another telepathically, indicating subtle nuance and emotion through the changing hues of their ellipsoid heads. They also possess rudimentary vocal chords that, after surgical alteration, buzzingly imitate human speech. These voices are occasionally heard by travelers in remote locations, making surprising offers from dark places in the woods. Their telepathic ability extends to humans and the fungi are able to beam thoughts and images directly into human minds, although the reactions of humans to these tests have been unpredictable. It is rumored that the huge colony on Yuggoth periodically engages in mass beamings in an attempt to influence the behavior of Earth’s human population.

Normal animals instinctively fear the fungi and areas inhabited by the mi-go are usually devoid of wildlife. A human usually notices the distinctive odor of the fungi and, in their near presence, may sense the strange vibrations caused by their alien atomic structure. Gathering evidence of their presence, however, is difficult. Their alien make-up causes their corpses to completely evaporate within a few hours of death, leaving no trace. The odd vibration of their atomic structure makes them difficult to photograph, as their images fail to appear on normal photo emulsions. They eat no terrestrial food and are very sensitive to light, avoiding the day and only coming out of their caves and lairs after dusk. Their own world is one without light, and their means of sensing things completely alien to our own.

EARLY VISITORS

The fungi first arrived on Earth 160 million years ago during the Jurassic period in search of certain minerals unknown to their universe. Their first terrestrial bases were established in what are now the Appalachian mountains. They soon spread their activities across the planet, eventually coming into contact with, and warring against, the elder things then inhabiting what now constitutes South America, Africa, and Antarctica. These eons-long wars subsided as the slowly-moving land masses physically separated the combatants. (The elder things’ development of super-weapons was also a significant factor in ending the conflicts—see the *Beyond the Mountains of Madness* campaign book for more information.)





Over the next several million years the fungi presence dwindled as stocks of the mineral played out. Small outposts remained, however, and even still operated at the coming of man. These few mi-go, occasionally spotted by primitive men, are perhaps responsible for the legends of troglodytes inhabiting Wales and Ireland, and for the tales of the kallikanzari of modern Greece. An old New England legend tells of a 17th century attack on the town of Gloucester, Massachusetts, by what might have been the fungi. Operative mi-go outposts are known to exist in Vermont, Appalachia, the Andes, the Himalayas, and perhaps other places. There is also evidence that recently the fungi have been returning to the planet in increasing numbers.

RELIGIOUS PRACTICES

The scientific, analytically-bound fungi have little true respect for the gods of the Cthulhu Mythos. They see themselves as above lowly worship and quite capable of commanding their own destiny. Although specific names are mentioned in their rites—particularly Nyarlathotep, the Bringer of Knowledge—they truly worship only Shub-Niggurath, goddess of fecundity. The fungi, dominated by their own minds, have lost most of their natural sex drive and make use of primitive religious practices to stimulate the urge to procreate. In great rites conducted inside the caverns lacing the moon they call into being the great Outer God, Shub-Niggurath, whose presence drives the fungi into a frenzied orgy of sex and dissolution. Like some primitive earthly species, the fungi are hermaphroditic. Lacking sex organs, the eggs and sperm are stored within the body, fertilization only taking place when the parent dies and the body dissolves. The death orgies conducted within the moon result in the dissolution of thousands of individuals, but generate tens of thousands more.

Tiny fungi hatch from the fertilized eggs and, locating an adult, crawl upon and travel with them until they are old enough to be on their own. Adults are sometimes found with dozens of the tiny, pale, four-inch crawlers clinging to their undersides.

Rites to Shub-Niggurath are usually conducted within circles of five standing stones, sometimes with an oddly-carved central stone of non-earthly material covered with the fungi's mysterious, mathematical ideographs. When within the influence of our solar system, May Eve provides the most suitable time for worshiping Shub-Niggurath.

TECHNOLOGY AND MAGIC

Although the fungi commonly make use of what is referred to by others as "magic," they truly fail to discriminate between magic and science. Their vast knowledge has allowed them to control forces traditionally considered by humans to be extra-normal and beyond rational explanation. Naturally capable of folding space and time, they are masters of Gate creation and thousands of sealed-off caves around the planet contain secret mi-go Gates, many still operational.

The fungi command prodigious surgical, chemical, and biological skills, and feel little compunction about altering their bodies to suit their needs. Appendages are routinely modified, subtracted or added as necessary. Because some subspecies of fungi lack wings they have developed methods by which a brain can be removed and transported alive in special metal cylinders filled with life-preserving fluids. These cylinders can be connected to machines that replicate the vision, hearing, and speech abilities of a living creature, allowing the brain to perceive and communicate. This technology has been adapted to other species encountered by the fungi, including human beings.

The fungi, although basically passive, seem to possess a wide range of firearms, including hand weapons and larger shoulder pieces as well as heavy weapons mounted on vehicles and permanent structures. Most of these weapons make use of various forms of energy generation or depletion. Weapons capable of throwing electrical bolts or beams of cold have been reported, as well as others capable of inducing schizophrenic reactions in humans and other evolved mammals. Since the cessation of the ancient wars and the fungi's withdrawal from active occupation of the planet, they have had little use for weapons of war. Those weapons occasionally used against humans are of the same design—and possibly manufacture—as those used against the elder things

in eons past. Fungi do not presently seek conquest of the planet and consequently avoid human contact as much as possible. Few of those encountered are armed and most often they prefer to flee rather than fight.

SCHEMES OF THE MI-GO

Although outwardly worshipers of various Outer Gods and Great Old Ones, the fungi are scientists bent on altering the natural course of cosmological events in order to serve their own ends. Supposedly reverent of Cthulhu, their long-term plans call for keeping R'lyeh submerged, despite the approaching time when "the stars are right." To this end they have long been altering the internal composition of the moon, slowly increasing its mass in an attempt to alter its orbit and create seismological events on Earth that will keep R'lyeh trapped beneath the waves.

SPACE DEVILS

The legends of underground K'n-yan speak of a pact made between the surface dwellers and the fungi from Yuggoth, whom the people of K'n-yan call "the space devils." The legends state that eons ago the fungi kidnaped certain humans, altered the captives' brains or bodies, and released them back among the general population. The purpose of these experiments is unknown, but hints in the *Necronomicon* indicate that by subtly altering the natural evolution of our species, the mi-go hope the human race will play a specific role in their plans to disrupt the rising of R'lyeh.

A FRIGHTENING THEORY

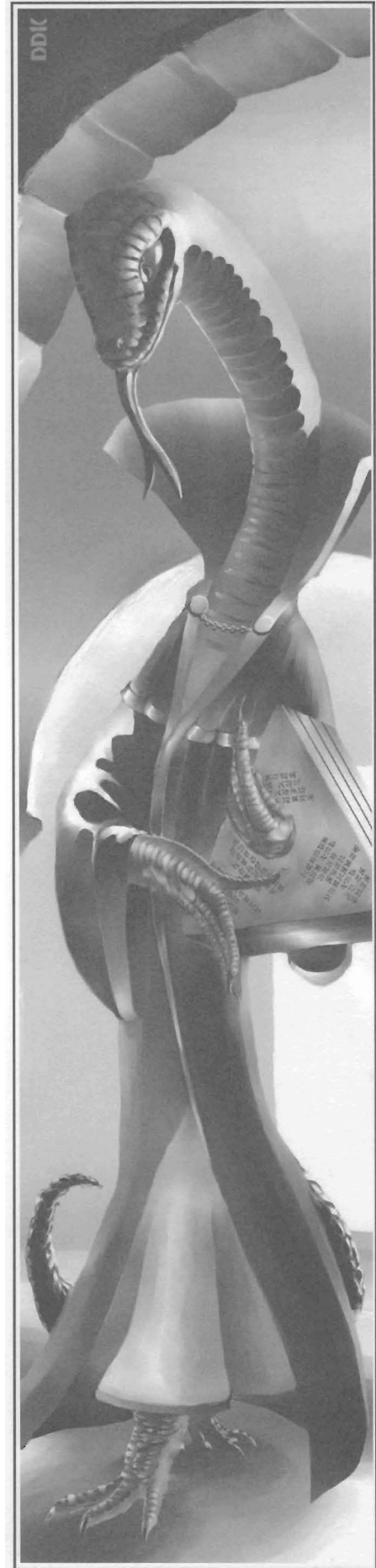
Although there are only small bits of evidence to support the theory, it is believed that the fungi have seriously altered the evolution of the human race. Through surgical experimentation on the brains of our primitive forebears, the fungi may have implanted images and ideas in our collective unconscious that affect all that we do and believe. Occasional flashes of ESP, telepathy, and other paranormal powers among our kind (commonplace to the K'n-yan undergrounders) are evidence that something blocks our minds, limiting our abilities as well as subtly coloring our perceptions. Large-scale phenomena, such as the many sightings of flying saucers in the latter part of the 20th century, may be only one result of ancient fungi programming. Current theories about gods from outer space may be another result, along with the many alien abductions lately reported. If there is truth to these theories humans may be no more than mindless pawns in a great chess game.

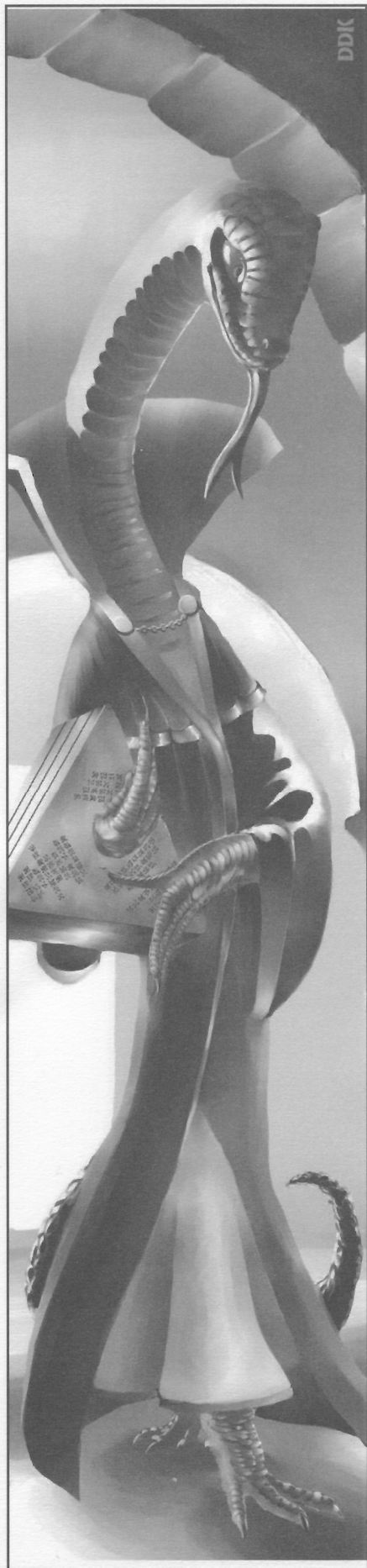
CURRENT CONTACT WITH HUMANS

Naturally shy and reclusive, the fungi avoid contact with humans whenever possible. Those humans who insist on prying are dealt with accordingly. Snoopers disappear while farms built too close to their outposts are burned to the ground. The fungi occasionally make use of human agents, surgically altering their brains in order to make them more trustworthy. These agents run the gamut from low-bred backwoods types to sophisticated scholars and professionals. Most appear completely normal but all are mindlessly faithful to their alien masters. Sometimes driven mad by the alterations to their brains, these agents occasionally commit suicide.

The mi-go prefer to manipulate select humans covertly, sometimes luring in prospects with promises of power and knowledge, other times using drugs and brain surgery to achieve their ends. Fungi have been known to use alien drugs to reduce the resistance of captured humans. They sometimes make use of their strange buzzing voices to hypnotize the unsuspecting. In a few instances fungi have removed the brains of particularly interesting humans and carried them alive through space, safe in their metal cylinders.

Although little is known about them, the Brothers of the Yellow Sign have partially guessed the mi-go's plan and make it their business to track down and destroy any fungi outposts or agents they discover. (See "Brothers of the Yellow Sign," page 103, for more details.)





Ghouls

Ghouls are loathsome, dog-faced humanoids who dwell in great numbers in burrows beneath the earth. Ghouls have coexisted with man since before the dawn of history and inhabit the secret catacombs beneath Paris and Rome, and roam the alleys of Istanbul and Cairo. They were known to the ancient Egyptians and may even be the source for the jackal-headed god Anubis, “protector of the dead.”

Ghouls are responsible for more than one legend about an underground race, and may be the source for stories of trolls and other dark creatures. Although they generally avoid contact with humans they are known to associate with human witches, sometimes arranging through a witch/midwife to swap recently born human children for ghoulish infants, sometimes called “changelings.” (See “Witch Cults,” pages 115–120, for more information.)

Ghouls easily interbreed with humans, giving rise to the theory that they are a degenerate subspecies of the human race, long ago driven underground. Although children born to ghouls show distinct canine features, infants born of human-ghoul couplings more often look human, at least until they reach maturity. At the onset of puberty the ghoulish blood makes itself evident, the tainted human gradually, almost unnoticeably taking on a ghoulish form and personality. Past a certain age the young hybrid can no longer pass in human society and must shut himself away. If he learns the truth of his condition and successfully contacts a local ghoulish population, he may be taken in by the tribe. Otherwise the changes often lead to madness and suicide. The ghouls make no effort to keep track of such offspring, nor do they feel any natural compulsion to aid a stranger, even though he is one of their own in need of help.

The human children taken by the ghouls are raised as ghouls; providing they survive childhood, they often develop ghoulish physiognomy. It is thought that interbreeding between humans and ghouls goes back so far in our history that few of us are completely free of ghoulish blood. Engaging in a ghoulish life awakens the bestiality inherent in ourselves, resulting in a change in physical appearance. This may also help to explain curses or other magicks that have supposedly changed men into beasts.

Although far from immortal, ghouls enjoy life spans much greater than humans. The average ghoulish being is believed to live at least 175–200 years; many may live even longer. Ghouls continue growing throughout their lifetimes and some, particularly the males, reach prodigious size. Ghoulish tribal life is brutal, however, and many young ghouls fail to reach maturity. Only the strongest, quickest, and cleverest escape the often angry, rampaging males. Females, somewhat smaller, are less aggressive than males, but far from docile, particularly when defending their young. Social organization is at the rudest of tribal levels; mating is indiscriminate and disputes are settled by aggression.

Ghouls communicate by a reasonably sophisticated language of meepings, growls, and barks. The written word is unknown to them and little time is spent in abstract thought. Communication between the various tribes living underground is scanty, and neighboring tribes are more likely to war than cooperate. Theirs is a harsh, survivalist mentality.

GHOUL BELIEFS

Despite their image of indulging in loathsome and repugnant behavior, the act of feeding on corpses is actually a ritualistic behavior based on a primitive religion with roots deep in prehistory. Indeed, fragmentary ghoulish myths speak of a time when they roamed free upon the surface of the earth, before they were driven underground by the “others.” It may be that ghouls are simply the descendants of human tribes forced underground for refusing to abandon their primitive but essentially religious ritual cannibalism.

Ghouls are by habit omnivorous and, much like coyotes and wild dogs, feed on whatever is available—be it animal, vegetable, insect, or scavenged remains. Feeding upon the corpses of humans or other ghouls is a ritual, accompanied by certain remnants of

old traditions and beliefs. Although a ritual ghoul feast is by definition rude and disgusting, it is not *without* a certain sense of order regarding who feeds first, which portion goes to whom, etc.

Ghouls recognize no gods. If anything, they worship death and the eating of another is usually done with a certain amount of devotion to the task. Although the highest forms of ritual are reserved for the deaths of other tribal members, human corpses are accorded much the same honors. Ghouls believe that by eating the dead they take some part of that creature's soul within them, thereby providing the dead with a form of immortality.

GHOULS AND MAN

Witches and wizards are often associated with ghouls. These magic workers tap the ghouls' vast memories in their ongoing search for lost and forgotten knowledge. Ghouls, with their habit of consuming their own as well as human dead, are vast repositories of human experience. Some of the greatest secrets known to present-day magicians came from the consumed memories of Egyptian and Babylonian wizards ingested centuries ago by tomb-robbing ghouls and passed on to their descendants down through the ages.

Close, continued association with ghouls often gives rise to awakening ghoul blood, imparting the "wolfish look" so often attributed to witches and wizards. In return, the humans provide the ghouls with food, a few manufactured items, and occasional promises to swap a ghoul infant for a human child.

Ghouls are naturally fearful of humans, but resentful as well: their feelings are fueled by a history of ostracism that forced them to live underground. By nature cowardly, ghouls do not hesitate to attack if provoked, or if they feel they outnumber their opponents. Most will turn and run if injured. Only a cornered ghoul fights to the death.

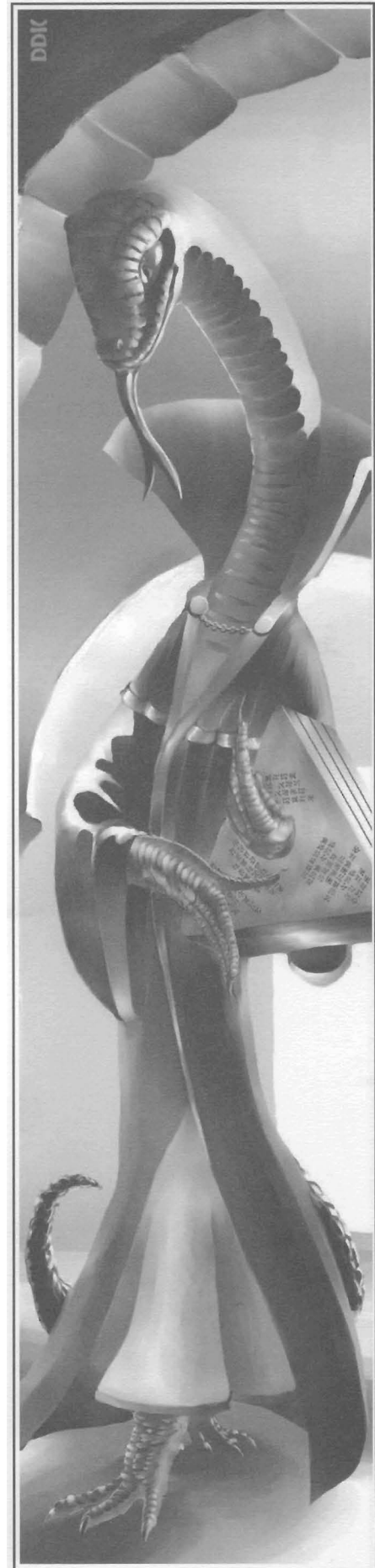
NEW WORLD GHOULS

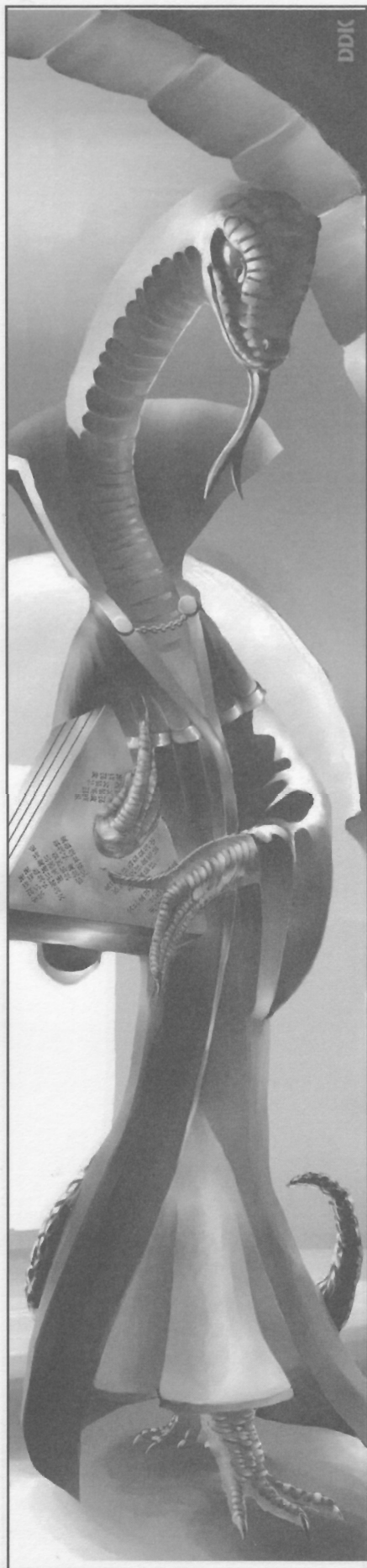
The ghouls of the New World seem particularly primitive when compared with their Old World counterparts. Few, if any, New World ghouls can be approached or contacted except by the magical means known to witches. They are usually hostile toward humans, a condition further exacerbated by the last century's widespread practice of embalming corpses before burial. The fluids used in the embalming process are, of course, toxic to ghouls and the practice is viewed by the ghouls as simply another hostile act on the part of the humans living above them. Many New World tribes have abandoned the ritual consumption of humans altogether, reserving this honor only for their own kind. This further distances them from the human race, resulting in behavior more aggressive and agitated than that found in many Old World ghouls.

OLD WORLD GHOULS

Although the ghoul colonies beneath Marseilles and the Etruscan cemeteries north of Rome are among the oldest in western Europe, any European city boasts its own ghoul colony living beneath the ground. These Old World ghouls, though still dangerous, are more sophisticated and certain humans have reportedly been able to make contact with them through non-magical means--even going so far as to learn their language. Human cults that worship and feed with the ghouls are not unknown, a practice that may have been imported to parts of the New World.

Farther east lie ghoul haunts that predate our earliest records. Colonies exist beneath the ancient cities of Tyre and Sidon, and the horrible stories of the Carthaginian infant sacrifices to Baal may be rooted in the worship of—or with—ghouls. The most ancient ghoul habitations are said to lie beneath the sands of Egypt, under the pyramids and necropolis of Giza. Ancient ghouls wandering these endless catacombs are said to possess wisdom beyond the ken of mankind, spending their ageless years pondering scrolls carefully kept safe in vast underground chambers. Unlike most other ghouls, it is possible that these have learned the use of magic.





Insects from Shaggai

A race in exile, the insects' home world of Shaggai was destroyed centuries ago in a great cataclysm that exterminated most of their kind. It is speculated that the planet was torn apart by tidal forces when a glowing red sphere of enormous proportions passed within Shaggai's orbit. This body has been tentatively identified as Ghroth.

At the time of the cataclysm the insects (also known as shans) maintained several off-world colonies. One of these, Xiclotl, was to receive the greatest number of refugees, including an entire temple of Azathoth which the insects managed to teleport off Shaggai just prior to its destruction. The shans have moved this temple several more times since then, eventually bringing it to Earth. Here they find themselves trapped—some essential component of our atmosphere makes it impossible for them to leave.

The insects, though not immortal, are very long lived. Under normal conditions the average individual survives anywhere from fifteen to eighteen centuries. They reproduce only at sporadic intervals, and as the needs of the colony dictate, laying eggs which hatch only after many years of incubation. Larvae take decades to reach maturity and during this time are left to fend for themselves. Although it is the communal obligation of all insects to produce fertilized eggs as needed, there is never a thought given to nurturing the young. Upon a larva's final molt, it reaches adulthood and joins the nearest shan colony.

Great thinkers, the insects spend most of their time in mental pursuits. They are nourished by a form of photosynthesis and have no need to eat or gather food. They have created numerous devices that function according to their mental commands and employ various slave races to do whatever else is necessary. Free from the demands of food and labor, the shans devote themselves to seeking pleasure in mental aesthetics. They delight in anything that produces brain stimulation including complicated problems of logic, advanced mathematical formulae, and lengthy philosophical debate. The insects' brains are composed of three layers, each containing separate right and left hemispheres. This six-lobed brain structure allows the shans to entertain three separate trains of thought while at the same time using their three mouths to carry on three separate conversations.

INSECT PHILOSOPHY

Shaggai society has always been anarchistic with few laws and no permanent form of government. Although the community is considered foremost, each shan strictly guards his treasured individual identity. Most insects think alike in this regard and those who deviate too far from this principle are ruthlessly eliminated by the rest of the hive. The shans are absolutely convinced of their evolutionary superiority and have historically enslaved and exploited every alien race they have encountered.

Shans worship Azathoth in its most primitive form—raw nuclear energy. A small piece of Azathoth powers every temple the insects use for their interplanetary travel. Scientific and rational in all other respects, the shans still pay reverence to the atomic power plants that power their temples, which by human definition are simply spaceships. But to the insects their ships are their temples, and the radioactive material of power plants parts of their living god, Azathoth.

INSECTS AND HUMANS

Insects from Shaggai are not wholly material and have the ability to invade space already occupied by other living tissue. Using this ability to enter the brains of humans, these mind parasites read the thoughts of their victim while simultaneously force-feeding their own thought-patterns to the host. This quickly brings the host

under the shan's control, often driving the human mad in the process. Once lodged in a human mind the insect is in full control and can experience all the thoughts and emotions of a human being.

Cold, calculating, unfeeling, the insects are fascinated by human emotions—irrational stirrings they cannot comprehend. They take particular delight in human pain and fear, and the complete loss of rational thought that accompanies them. Hopelessly trapped on an alien planet, without a future and incomprehensibly bored, the ultra-rational shans have degenerated into emotional voyeurs, addicted to the stimulus they get from creating and experiencing human suffering.

Some postulate that an insect colony was the driving force behind the Spanish Inquisition. Others believe that insects infested the biblical cities of Sodom and Gomorrah and that an accidental explosion of their spaceship was the real cause of these cities' destruction.

Old Ones

Little is known about these beings. According to al-Azrad, "they are here, but not here," and they long to return to our world and take back the earth which they believe is rightfully theirs. These beings occasionally reach through to our world, sometimes manifesting themselves through spirit-writing or by speaking through a medium. Although not all such occurrences are attributable to this other-worldly race, these creatures may account for a significant number of such phenomena.

It is unknown whether these creatures were somehow banished from this world and wish to return, or if they are aliens wishing to invade; the obscure legends are often in conflict. One describes Great Cthulhu as their "cousin" and capable of seeing them, but only dimly. The relationship described is certainly metaphysical rather than physical.

DECEPTIONS OF THE OLD ONES

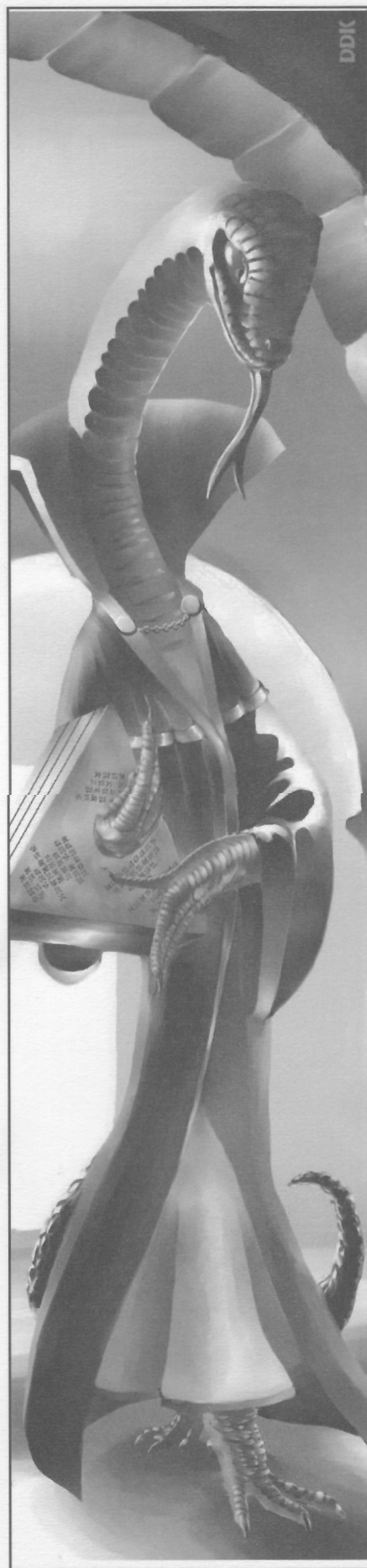
The opening of one's mind, making it receptive to contacting a deity or other intelligence, comes with risks. An Old One is capable of entering a would-be contactor's mind uninvited, then imposing their will or desires upon the individual. Certain "divine" possessions experienced by ecstatic dancers and others may actually be Old One possessions. Certainly many of the medieval reports of demonic possession can be traced to these malevolent creatures. Although powerful, they can be driven out. The victim's personal belief in exorcism or other sort of spiritual treatment is often a great aid in closing the mind to a destructive Old One.

Although evidence is scant, there is reason to believe that the Old Ones are truly the Secret Chiefs and other astral brotherhoods described by so many occultists. The published denunciation of the Golden Dawn (see "The Hermetic Order of the Golden Dawn," pages 108–110) may be closer to the truth than anyone has guessed.

Serpent People

Serpent people are kin to ordinary snakes, perhaps most closely related to cobras. Their venom, though relatively weak, is a similar neurotoxin that kills by attacking the nervous system. The serpent people are a naturally occurring species that evolved on Earth far in advance of the human race. They probably diverged from true snakes about the time the latter was itself separating from lizards. Like early snakes, they gained weak venom while their legs dwindled in size and their bodies became slim





and sinuous. At this point the evolutionary process took an unusual turn, producing a larger brain and an erect posture that freed the forelimbs for tool use.

THE FIRST EMPIRE

An odd combination of decadence and asceticism, the first serpent man culture came to flower during the Permian period, prior to the rise of the dinosaurs. They enjoyed a flourishing civilization, building great cities of stone, practicing the arts and sciences, studying the use of poisons and drugs, and discovering the secrets of hypnotism. They worshiped Yig and erected great temples to the "Father of all Serpents." Their chief interests lay in the fields of alchemy and sorcery—spells of illusion and mesmerism were their particular forté. This fact may be the underlying cause for the long held belief that snakes hypnotize their prey. The serpent men took great care to preserve the writings of their philosophers and magicians, storing their books—triangular metal plates inscribed with cursive writing—in vast, underground libraries.

Early serpent men philosophers recognized the serpent people's tendency toward gluttony and sloth. Like their ophidian cousins, most serpent people preferred to gorge themselves on a huge meal, then slip into a dreamy torpor that, uninterrupted, would last until growing hunger finally drove them to move about in search of their next meal. By denying their natural instincts so as to remain mentally awake and alert, they eventually developed the custom of eating only a small amount at a time. The greatest serpent men philosophers claimed not to remember a time when they were not hungry. Lavish banquets were routinely staged, but only a crudely-bred serpent man would eat more than a sample or two of the delicacies offered. Leftovers were put out in the street for the lower classes who, less concerned with such restraints, were not averse to gorging themselves when the opportunity was presented. These lower classes were more likely to inhabit the slums of serpent men cities where most spent much of their time in dreamy torpor. Such individuals were viewed with the same sort of contempt that humans of today reserve for drug addicts and hopeless alcoholics.

The First Empire waxed for several million years but time and decadence finally took its toll. As the dinosaurs rose to prominence, the civilization decayed and slowly collapsed. Old tales tell of serpent people pursued by monstrous reptiles, particularly the pterodactyls who numbered serpent men among their favorite foods. By the time Nemesis swept the skies, bringing with it the "long winter" and the extinction of the dinosaurs, the First Empire had long since fallen into ruin.

THE SECOND EMPIRE AND THE COMING OF MAN

The Second Empire of the serpent men arose during Pleistocene times, the age of mammals, but before the coming of man. Led by the priests of Yig, who had preserved what they could of their fallen civilization, the serpent people rebuilt their cities in the old lands. Before long, serpent man culture rose to the great heights it had previously enjoyed.

Eventually a competitor species arose: a mammal called man. The two species were naturally hostile to each other and a great war soon ensued. The humans were finally victorious, and they chased the surviving serpent people into the wilderness believing that there "they would breed with normal snakes and eventually pass from our sight." But the serpent men were not so easily defeated. They returned to harass the Valusians, using their powers of illusion to take the guise of humans and in this manner enter their cities and surreptitiously reintroduce the worship of Yig. So effective were their methods that for generations serpent men sat on the throne of human Valusia, disguised as human kings. After a time the humans discovered that serpent men could not properly pronounce the phrase "Ka nama kaa lajerama." Anyone unable to do so was slain on the spot and soon after the serpent men were driven out for good.

THE THIRD EMPIRE

"In the time of the last troubles even the great serpents shall come forth, crawling from their resting places beneath the earth."

- *Necronomicon*, page 311.

The above quotation refers to the long held belief among serpent philosophers that there would be three great serpent man civilizations, the last the greatest of all. To this end any number of serpent men sorcerer-priests long ago placed themselves in deepest hibernation, hiding themselves away in forgotten corners of the world, awaiting the time of reawakening and their return to dominance.

In the last two centuries the incidence of atavistic serpent men sorcerers appearing in different parts of the world has been on the increase. Sometimes awakened by natural forces, at other times discovered by modern day archaeologists and accidentally brought back to life, it makes no real difference as either fulfills the prophecy found in the *Necronomicon*, an echo of a prediction found in the *Pnakotic Manuscripts*. These serpent men, alive again after tens of thousands of years, emerge into a bewildering human society, in all ways foreign and unnatural to their reptilian minds. Using their natural cunning and craftiness most survive, finding places of refuge from where they can observe and study the strange world. Once sure of themselves, these reborn sorcerers make use of varieties of magic to mimic human appearance so that they may move freely among men.

Xenophobic to the highest degree, most serpent men are revolted by prolonged association with humans. Fervently believing in the ancient prophecy, most strive to find a way to return the planet to the rule of the serpent man race. Completely lacking in compassion for humans, they madly seek a way to cleanse the planet of the verminous mammals and restore the world to its proper order.

Whether the recent reappearances of these creatures is part of some plan of the Outer Gods or simply another example of the inexorable grindings of a cold and mechanical universe is known only to Nyarlathotep.

DEGENERATE SERPENT MEN

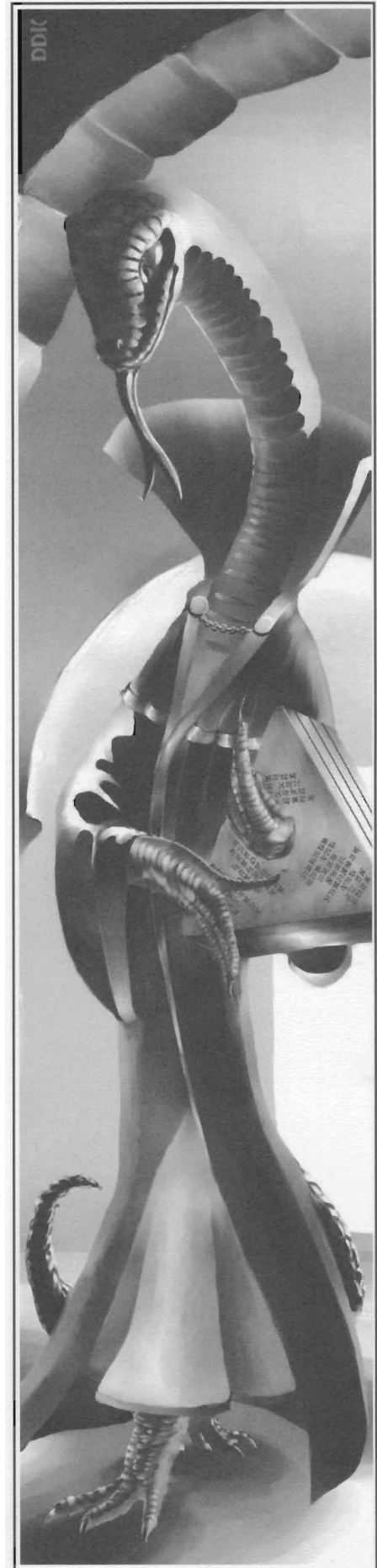
As predicted by the Valusian wise men, many of the serpent people forced into the wilderness eventually mated with true serpents, resulting in a degenerate race of serpent men that exists in isolated pockets of the world. Often found in England and Scotland, these smaller, less intelligent creatures dwell in caves and burrows, and are the source of many Celtic legends of "little people." Similar tribes of degenerate serpent men may exist in other parts of the world, but that has not yet been established.

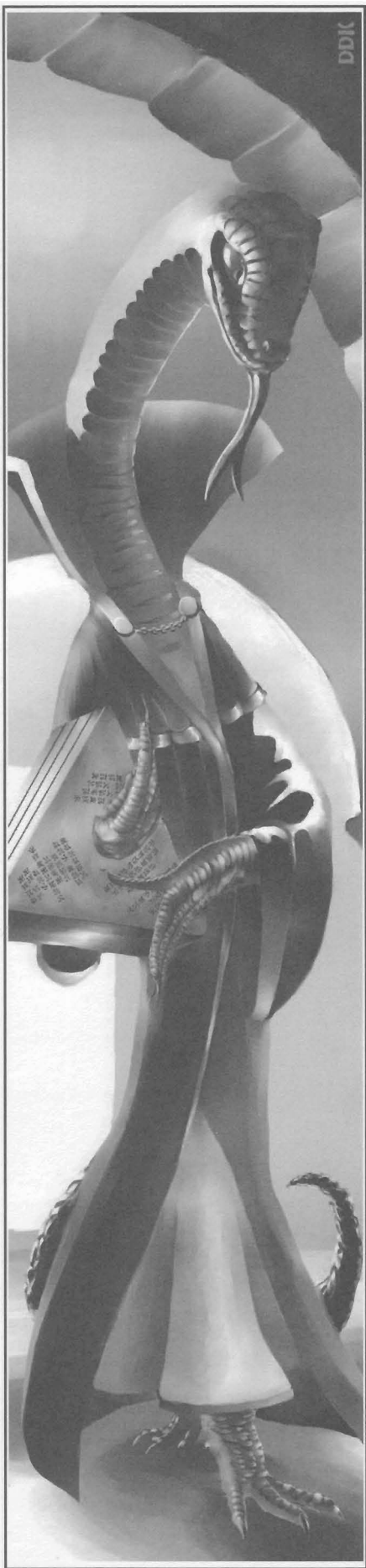
Reawakened serpent man sorcerers often make contact with these primitive tribes. Most of the degenerate tribes nurture legends about a time when the "serpents shall return to power" and quickly accept these sorcerers as their leaders.

Voormis

The voormis are a species of intelligent creatures sometimes referred to as the furry prehumans of Hyperborea. Long before the coming of man, the voormis reigned supreme, worshiping their toad-god, Tsathoggua, dwelling in a Greenland that was then warm and verdant. Their cities were built of stone and stucco, pueblo-style, and rarely more than three stories high. Their civilization lasted for millennia but when the first glaciations came, the voormis returned to a more primitive, tribal sort of existence.

When humans first came to the land they met the simple voormis and traded with them for goods. But later the humans began colonizing the southern reaches of the island, bringing with them the worship of Cthulhu and other gods foreign to the furry





beings. Clashes between differing communities inevitably arose, often spurred on by the respective priests of Tsathoggua and Cthulhu, natural rivals who viewed each other with fear and suspicion.

The voormis, though brave and stalwart fighters, were no match for the invaders. Bronze weapons and trained military tactics such as the phalanx quickly defeated the voormis in the plains and valleys that were their home. Marching into voormi villages, the human invaders slew all they could find, including women and children. The surviving voormis fled to the mountains and here, despite continued attempts by the humans to wipe them out, managed to survive. Victorious, and now calling the land Hyperborea and themselves Hyperboreans, the humans raised great cities atop the charred ruins of the simple voormi villages.

For centuries the voormis survived in pockets in the mountains, slowly adapting to the harsh conditions. The wise men of the tribes kept alive the legends of Tsathoggua, but never again did the voormis raise black obsidian temples in his honor. The race gradually evolved to suit their environment, developing thicker coats to ward off the cold, and stronger jaws and teeth to chew the fibrous plants and roots that now made up a large part of their diet. During this time they became more bestial in nature and appearance, developing claws and a half-erect posture (they had previously walked upright) and losing much of what civilized knowledge they had once possessed.

With the coming of the great ice ages the voormis were driven out of the mountains and south toward warmer climes. Although many were slain by the Hyperboreans, two major exoduses are known to have taken place. One band of voormis made its way west over the now-exposed land bridge to North America. The other found its way east, slowly making its way across northern Europe to eventually settle down in the high mountain reaches of the Himalayas. Both bands have survived to this day giving rise to legends of the sasquatch in the Western Hemisphere, and of the yeti in the East; the latter are the voormis described as "savage humanoids" on page 50 of the *Creature Companion*, although they are actually more sophisticated than most humans might think.

THE WESTERN VOORMIS

Called sasquatch by the Indians and popularly known as big feet, the Western voormis settled mostly in British Columbia and parts of the Yukon, but they have been spotted as far south as Montana and other parts of the U.S. These southern sightings may be of isolated individuals or small family units cut off from the larger tribes to the north by encroaching civilization.

Modern Western voormis are somewhat bigger than their ancestors, large males sometimes attaining a height of seven feet and a weight of 350 pounds or more. Their hair is thick and shaggy, dark with a reddish-orange hue. They live in small tribal units, foraging for roots, berries, insects, and the small animals that make up their diet. Technology is primitive, limited to stone axes and clubs. There is evidence that certain tribes may have learned the secret of fire, possibly by observing humans or from humans they have taken captive. For the most part sasquatch are not known to attack humans unless provoked.

Sasquatch society is primitive, resembling in many ways chimpanzee tribal society. Sasquatch make sleeping nests, usually dwelling in caves whenever possible. Language is primitive, consisting of different growls, barks, and rumblings, occasionally interspersed with an ancient word from their past.

All worship of Tsathoggua seems lost to the Western voormis. Rites and ceremonies are held in order to propitiate Ithaqua, whom the sasquatch associate with winter weather, storms, snow and ice. With the increase of human habitation in their once isolated valleys and mountains, the sasquatch are in danger of discovery and possible extermination. It is rumored that certain individuals within the U.S. Park Service, working in conjunction with Canadian authorities, are protecting these creatures in secret preserves.

SASQUATCH, Western Voormi

char.	rolls	averages
STR	3D6+6	16-17
CON	3D6	10-11
SIZ	3D6+6	16-17
INT	2D6+1	8
POW	3D6	10-11
DEX	3D6	10-11
Move 8	HP 13-14	

Av. Damage Bonus: +1 D6.

Weapons: Claw 30%, 1D6+db

Fist 30%, 1D3+db

Grapple 40%, restrain

Stone Axe 35%, 1D10+db

Large Club 40%, 1D8+db

Armor: none.

Spells: if a voormi's INT x1 or less

is rolled on D100, it knows 1D3 spells: Contact Deity/ Ithaqua and Contact Wendigo (costs 3 Magic points and 1D3 SAN points) are spells commonly known by Western voormis.

Skills: Climb 80%, Hide 55%, Jump 55%, Listen 65%, Sneak 55%, Spot Hidden 55%, Throw 50%, Track 60%.

Sanity Loss: 011D6 Sanity points to see a voormi.



THE EASTERN VOORMIS

The Eastern voormis migrated into northern Europe, eventually making their way over the steppes of Russia to the mountains of Central Asia. Small tribes now inhabit the mountains in the area surrounding Mount Everest. They have been known for centuries to the Tibetan sherpas, who call them "yeti". Tibetan monks keep yeti relics—scalps, skins, and others—in their temples, revering them.

The Eastern voormis are not so large as their western cousins, though large males can often reach 250 pounds. Their hair is pale yellow, almost white, adapted to their perpetually snowy environment. They are more secretive, rarely seen, and they usually attempt to capture or kill any humans they spot observing them.

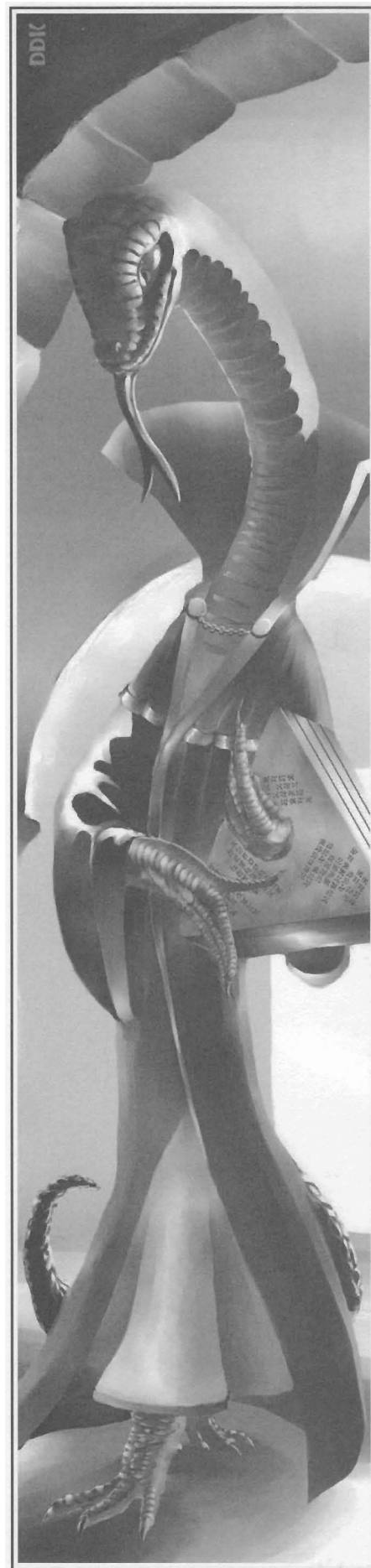
It is believed that the Eastern voormis have managed to retain much of their history and past civilization, despite human perceptions of them as "savage". Tsathoggua is actively worshiped and there are unverified reports of one or more square, obsidian temples found in the remotest parts of the mountain range. Although well-adapted to the environment, it is said that yeti don crude robes and jewelry when performing certain ceremonies to Tsathoggua. Although adapted to the cold, they kindle fire for light, ceremony, and to cook their food.

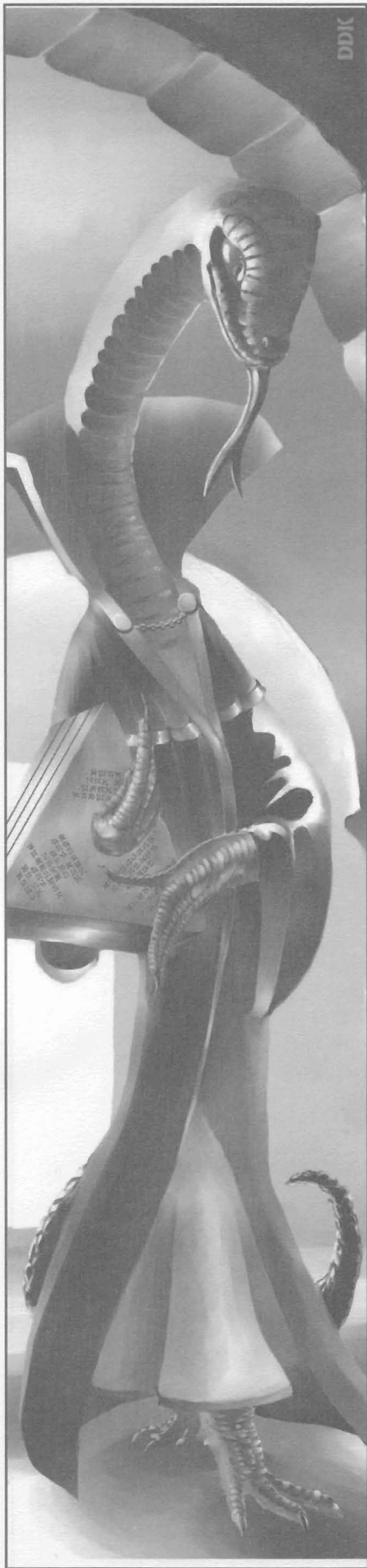
The Eastern voormis may have established ties with the fungi from Yuggoth, rumored to maintain their central colony in this region. Ancient texts often confuse the voormis with the fungi, labeling both "abominable snowmen," and it is often impossible to determine exactly which race is meant. It is almost certain that the yeti and fungi are at least aware of each other's presence.

The Eastern voormis are also referred to on page 50 of the *Creature Companion*.

YETI, Eastern Voormi

char.	rolls	averages
STR	2D6+8	15
CON	3D6	10-11
SIZ	2D6+3	10
INT	1D4+6	8-9
POW	3D6	10-11
OEX	3D6	10-11
Move 8	HP 10-11	





Av, **Damage Bonus:** +1D 4.

Weapons: Claws 30%, 1D 6+db

Bite 30%, 1D 4

Fist 30%, 1D 3+db

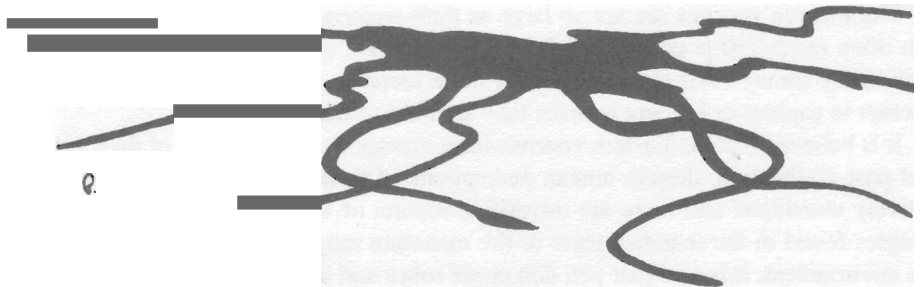
Grapple 40%, restrain

Armor: none.

Skills: Climb 90%, Hide 85%, Jump 75%, Listen 75%, Sneak 75%, Spot Hidden 85%, Track 80%.

Spells: if a voormi's **INT** x1 or less is rolled on D100, it knows 1D3 spells; Contact Deity/Tsathoggua and Contact Formless Spawn of Tsathoggua are spells commonly known by Eastern voormis.

Sanity Loss: 0/106 Sanity points to see a voormi. —





MYSTERIOUS PLACES

*Assorted locations lost,
legendary, and sinister.*

by Keith Herber.



Shrouded in legend, obscured by misinformation and disinformation, the following forgotten and exotic places are all referred to in Mythos tomes, lost histories, and widespread human legends from throughout the world.

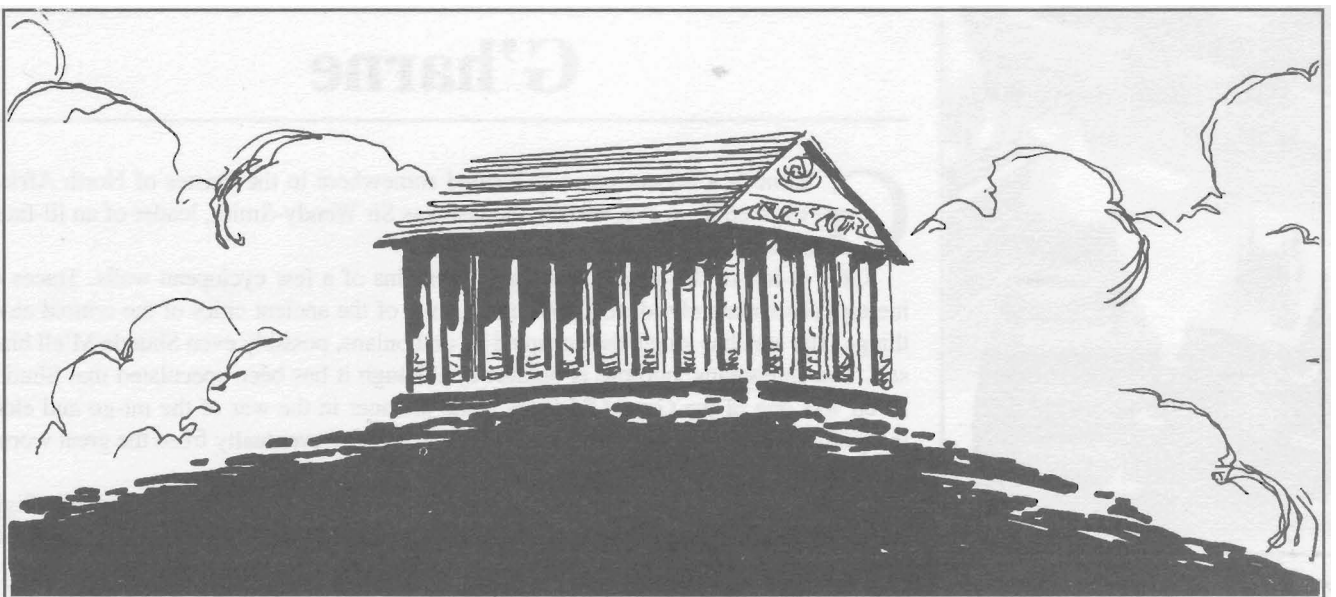
Atlantis

Atlantis is the only lost civilization for which we have historical records. Plato, in his *Timaeus* and unfinished *Critias* gives us our best account of this legendary land. A planned third book, the *Hermocrates*, was apparently never written. Plato claimed knowledge of the lost land through the papers of an ancestor named Critias, who claimed to have learned it from Solon, who had first heard the tale when he visited Egypt in the 7th century B.C. According to the Egyptians, around 9600 B.C. the Atlanteans waged a great war against both Egypt and Athens. Repulsed by the Athenians, the Atlanteans had been driven back past the Pillars of Hercules (Gibraltar) when a sudden cataclysm sank the continent beneath the waves in less than a day and a night.

Plato's story has long been debated, and various explanations have been offered attempting to rationalize the tale. Although originally described as a vast continent nearly spanning the Atlantic (and mentioning another continent beyond, possibly North or South America), some have suggested that Atlantis may have been no more than a large island that lay in the Atlantic west of the entrance to the Mediterranean Sea. Later theories have attributed the tale to the explosion of Thera in the Aegean Sea, and the subsequent destruction of the Minoan culture. The latest theory has tried to prove the story no more than a retelling of the rise and fall of ancient Troy. The discovery in 1918 of ruined marble architecture in the area of N. Latitude 20°, W. Longitude 35°, and the sighting of the similar underwater ruins around the Bahamas seem to prove the continental theory true. Furthermore, the Russians have been involved in underwater excavations off the coast of Cuba since the 1960s.

THE SINKING OF ATLANTIS

Atlantis did not sink in a day and a night; the continent was instead gradually destroyed over a period of centuries. The first great cataclysm split the continent in half, leaving two great islands that survived for many years, but were nonetheless doomed. The western island sank first, followed years later by the remaining fragment, Poseidonis (or Ruta), located just





beyond the Pillars of Hercules. Atlantis's doom has been variously attributed to divine retribution, technological catastrophe, and natural tectonic forces. It is believed that fragmentary memories of lost Atlantis gave rise to the story of a lost Garden of Eden and the widespread myth of a great flood.

Although tectonic forces certainly played their part, the Atlanteans were great scientists and magicians, and recent theories suggest that the cataclysm was triggered by an accidental nuclear explosion at one of the country's power plants. However, the Egyptians and the Greeks both insisted that the Atlanteans' pride had invoked the wrath of Zeus, who punished them by destroying their country.

THE HISTORY

The Greek version of Atlantis's history claims divine descent from Poseidon through Atlas. Although undoubtedly Poseidon remained the patron god of Atlanteans throughout their history, Atlantis, more than any other prehistoric civilization, was a hotbed of religions, creeds, and cults of the darkest sort according to commentators. Temples to gods known to us and others long forgotten lined the streets of the cities. Human sacrifice was state-sanctioned and common, criminals and prisoners of war usually serving as victims. Kidnap or sacrifice of citizens or, under most circumstances, even slaves, was forbidden by law.

According to legend, the rulers were swayed by the power of black magic, which eventually brought Atlantis's doom. It is known that at some point in their history they came into possession of the Shining Trapezohedron and the decline of their civilization seems to date from this time.

The Atlanteans are believed to have bequeathed a good quantity of their knowledge to the surrounding ancient world. Egypt, Phoenicia, and many others owe a debt to the science and magic of Atlantis. Suspected connections between the Atlanteans and the Mayans and Aztecs of Mexico are now disputed. The hieroglyphs of these latter cultures have been shown to be more closely related to the ancient Naacal hieroglyphs of Mu.

REFUGEE COLONIES

There has long been speculation about the possibility of Atlantean refugee colonies established in other parts of the world. Stonehenge and other mystical circles found in England are believed to have been based on the science of refugee Atlanteans. The nomadic Tuaregs of the Sahara are thought by some to be descendants of Atlantis, and rumors of great stone ruins somewhere in the windswept Hoggar region may be the remains of an Atlantean colony. There is also evidence of Atlantean culture in the Aegean. Certainly the similarities between the ancient Senzar language of Atlantis and the still undeciphered Linear A attributed to the ancient Minoans are too obvious to ignore.

G'harne

G'harne is a mysterious city located somewhere in the wastes of North Africa. Few men have ever seen it; the last was Sir Wendy-Smith, leader of an ill-fated expedition to the lost city.

Little is left of this city except for the remains of a few cyclopean walls. Traces of hieroglyphs tentatively identify the ruins as one of the ancient cities of the crinoid elder things. The area has long been occupied by chthonians, possibly even Shudde M'ell himself. The chthonians' purpose is unknown, although it has been speculated that Shudde M'ell was one of the Great Old Ones made prisoner in the war of the mi-go and elder things. Confined to subterranean vaults, time and decay eventually freed the great worm-being to propagate and spread his kind.

G'harne is said to have been the refuge of the family of Nophru-Ka after their flight from Egypt. Some legends say the chthonians guarded the family but evidence suggests

that the degenerate tribe propitiated the monsters by sacrificing their own members to the worms.

Hyperborea

The people of Hyperborea were known to the Greeks, who described them bringing tribute to the Oracle at Delos. Certainly Hyperborea fell long before this time and the Hyperboreans known to the Greeks must have been no more than descendants of the original civilization. Indeed, the Greek reference to a land "north of Asia" places them far from Greenland, now believed to have been the actual site of Hyperborea. The traditional date for the fall of Hyperborea is given as 750,000 B.C., but this is only legend and it is possibly hundreds of thousands of years earlier.

Lying far to the north, the great island has been subjected to numerous changes of climate, ranging from temperate to permanent glaciation. This continual cycle has created a history of flourishing colonies and civilizations all eventually brought to an end by great cold. The last such case may have been the ill-fated Viking colony established in Greenland in the 10th century. At first warm and habitable, the climate gradually shifted until the land was frozen. Isolated and abandoned, the colony eventually disappeared.

HYPERBOREAN HISTORY

The first known civilizers of the land were the hairy prehumans known as the voormis. Worshipers of Tsathoggua, they built a great civilization that was doomed to eventually fall to freezing temperatures and glaciers. The square obsidian temples of Tsathoggua rumored to exist in Greenland are the only remnants of their nation.

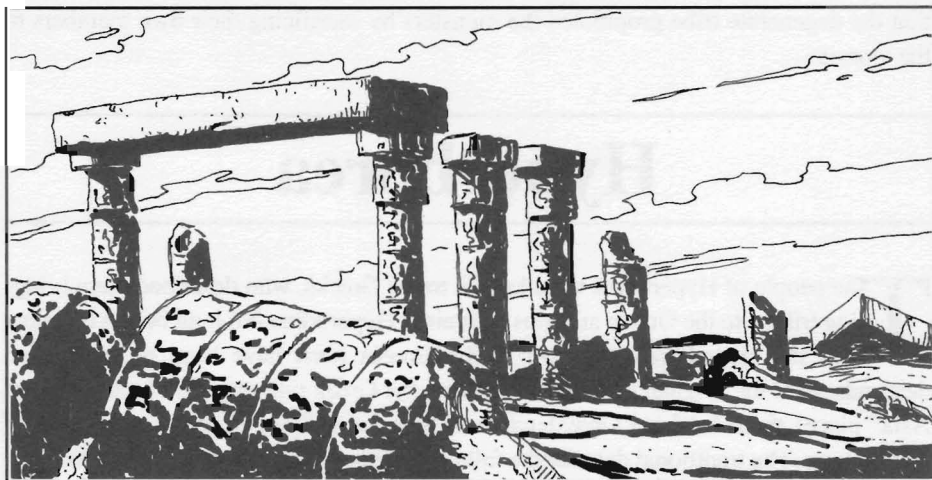
When the first humans arrived, they found the voormis living a primitive, nomadic life style. The humans easily pushed them back into the mountains, claiming the best lands for themselves and laying the foundations of the Hyperborean civilization. Commoriom was their first capital, and representative of the nation's achievements. Practitioners of magic, the greatest of them all was Eibon, whose writings and magical knowledge come down to us through the *Book of Eibon*. Most of what we know of Hyperborean history and culture is found in this book.

The Hyperboreans wrote in hieroglyphs known as Tsath-yo. Translation has so far proven problematical and the results of the few attempts are hotly disputed among experts. The Hyperboreans worshiped a mostly unknown pantheon of gods including such figures as Yhoundeh, the reindeer god. References to Cthulhu are frequent enough to make it evident that a reasonably large cult of his worshipers also existed. Tsathoggua had been the god of the prehuman voormis and long forgotten by most, but his temples still stood and some of the people adopted him as their patron god. Eibon was one of these.

Hyperborea survived for uncounted millennia but eventually the great cold returned again and glaciers pushed down from the mountains. The great city of Commoriom was abandoned, the capital moved south to the city of Uzuldaroum. Eventually the ice age extended the length of the island, putting an end to Hyperborea. A few remaining descendants—worshippers of Cthulhu—may still survive in Greenland, living lives similar to Eskimos, but they are of decidedly different racial stock.

The Hyperboreans were believed to have established many colonies prior to the fall of the homeland. An ancient colony was said to flourish in the "western continent" in the area now occupied by Dunwich, Massachusetts. According to the Greeks, Hyperboreans dwelt somewhere north of Asia Minor. Others claim to have found evidence of their culture in what is now Scotland.





Irem

The true nature of Irem, known as the City of Pillars, is obscured by legend and myth. Referred to in the *Arabian Nights*, the description given is purely fanciful. Much like Sodom and Gomorrah, Irem was said to have been destroyed because of its wickedness. It is now believed that the legend of Irem was based on the story of the historical city of Ubar, a great trade center whose location was lost for centuries, and the remains of which was only located by archaeologists in the latter part of the 20th century. Preliminary investigations show that the city did indeed suffer a cataclysm, caving in upon itself when it collapsed into the limestone caverns upon which it was built. Early reports that the caverns were actually burrows, or tunnels, have since been vigorously denied by expedition spokesman and former polar explorer Sir Ranulph Twisleton-Wykeham Fiennes.

SHAMBALLAH

Although Ubar is long dead, some have linked this location with the notion of the city of Shamballah which, according to myth, was constructed by the Lemurians fifty million years ago. It is said to still stand, inviolate behind its walls of psychic force. Irem has also been identified as the "center" of the Cthulhu cult.

Possibly in the ruins of the city there are ways and means to enter other dimensions. The location may hold natural portals to other worlds, some where Shamballah exists, others where the undying leaders of the Cthulhu cult direct their unguessable activities. All is speculation.

Kadath in the Cold Waste

Mount Kadath is mentioned in both myths and ancient chronicles, and invoked by many when conducting unholy rites. Early research indicated, despite loud opposition, that Mount Kadath was located in what is now Antarctica, near the South Pole. According to some interpretations, the gigantic mountain was thrust up about 150 million years ago on land that was said to have been the first to rise above the seas of primordial Earth. But more recent geological studies do not agree with these conjectures. Mountains are not built so easily or so quickly, nor do they last so long. The almost metaphysical properties ascribed to Kadath are on Earth only extreme cold and dryness.

Mountains rose, and the elder things stayed in their original city until about 750,000 years ago, when they began their retreat from the extreme cold of the surface, and slowly abandoned the finest city in the world in exchange for dreamy palaces beneath the sea.

THE MISKATONIC SIGHTING

The Miskatonic Antarctic expedition of 1930–31 reported sighting a gigantic mountain range similar to that described in the *Necronomicon*, including spectacular lightning effects and radiating beams of bluish light. These reports were later explained away as mirages produced by the polar atmosphere. Subsequent expeditions found no unusual mountains on the continent. The M. U. team had claimed that peaks of 40,000 to 50,000 feet marched along Latitude 77, E. Longitude 70° to S. Latitude 70°, E. Longitude 100°. Alas, these are rugged but basically flat expanses of ice.

THE KADATH OF DREAMS

Sensitive individuals, perhaps inspired by their own curiosity about ancient legends, often have reported dreaming of Kadath as well as the related Plateau of Leng. The descriptions are patently symbolic and allegorical, but amazing in their consistent reference to places, people and things. Central to the dreams is the concept of Kadath as a place of great knowledge forbidden to man. Many report visiting a stone monastery guarded by a priest whose face is kept covered by a yellow silk cloth. The priest tells the dreamers amazing secrets which, invariably, are forgotten upon awakening.

KADATH IN THEORY

It seems plain that Kadath is not wholly of this earth, and possibly extra-dimensional. Cryptic references to a "city between the poles" in the *Necronomicon* may be referring to a Kadath that can only enter our world during certain times, or under certain conditions. If this conjecture is true, Kadath may be the stronghold of the cryptic Old Ones also described by the Arab-invisible, other-worldly beings inimical to mankind.

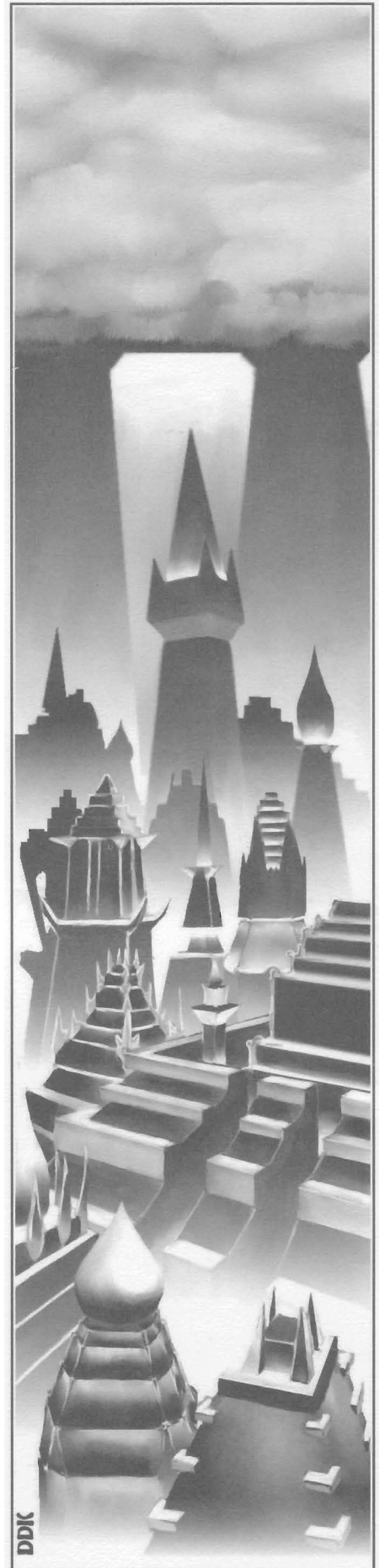
THE PLATEAU OF LENG

Although in an early passage of the *Necronomicon* describes the "corpse-eating cult of Leng in Central Asia", later references clearly place the Plateau of Leng in an ancient place somewhere far to the south of that location. The historical Leng has become merged with the ancient city known as Yian-Ho, which at times has been reported at various locations around the world. Leng now often also appears in dreams about Kadath, in an analogic or symbolic form, a sort of minority partner.

K'n-yan

The underground world of blue-litten K'n-yan is at least as old as Atlantis, Mu, and Lemuria. Ancient K'n-yan records refer to the destruction of all these lost worlds. The humans of K'n-yan have long kept themselves separated from the rest of the world, rarely venturing out and above ground, and forbidding to leave any strangers who somehow stumble into their realm. So well have they kept their existence a secret that few texts refer to them and even Von Junzt deems them a myth.

The size of their underground world is unknown but thought to be great, perhaps nearly as large as the North American continent under which it lies. An entrance to K'n-yan is found somewhere in Caddo County, in the state of Oklahoma, but others undoubtedly exist. Despite their many adaptations the underground race still requires





fresh supplies of air. The world of K'n-yan is lit by a blue glow, a form of radiation that permeates the underground world.

The people of K'n-yan believe that those living on the earth's surface are in some way corrupted or polluted by outside forces. Legends of the surface dwellers' dealings with the "space-devils" is probably a mythic interpretation of mi-go long-term tampering with human development. The people of K'n-yan believe themselves untainted by the mi-go, their legends even stating that they were spawned on another planet, separate from the human race, and brought here by their octopus-headed god, Tulu. However, it is certain that they are as human as we and the ancient legends little more than racist propaganda. But the people of K'n-yan *are* untainted by the mi-go, resulting in their ability to develop natural human talents unknown or only guessed at by surface dwellers.

Although most of their history is one of an underground race, they occasionally built cities upon the surface, usually during inter-glacial periods. An especially notable one is said to have stood on the slopes of Mount Kadath.

K'N-YAN HISTORY

This underground race was once a great people, building cities decorated with silver and gold that possibly gave rise to the legends of lost golden cities that so intrigued the first Spanish explorers of North America. K'n-yan scientists early on discovered the secrets of atomic power and explored the art of genetic engineering, creating a strange species of semi-intelligent creatures they still use as mounts.

The people of K'n-yan were also able to develop their latent mental powers, learning how to communicate telepathically and how to dematerialize themselves and other objects. Dematerialized or semi-dematerialized humans from K'n-yan visiting the outer world have occasionally given rise to stories of spirits or ghosts haunting certain areas. Some few have even developed the ability to enter their own dreams, making a near-material connection with ghosts and memories of the past. Most importantly, the people of K'n-yan have learned the secret of immortality. Most of them are ancient and reproduction among them has stopped, or almost so. The only deaths are the result of accidents or suicide.

INEVITABLE DECLINE

Immortality has resulted in decadence: a boredom so profound that the K'n-yanians seek relief by means of intoxication, gastronomic and sexual orgy, and the creative torture of other human beings, usually their slaves. Despite these diversions, many of the otherwise immortal citizens eventually opt for voluntary death. Interest in technological matters wanes. As their numbers decline, the people gathered in the centrally located city of Tsath leave the rest of the underground world deserted, its cities going to ruin. Slaves and machinery do all the work, and the valuable Tulu-metal that serves as currency is distributed to individual citizens in quantities sufficient to keep the ruling class from want and need.

Slaves are without rights and kept in line by hypnotic suggestion, rendering them zombies without will. Most slaves have spent time in the amphitheatre undergoing public torture and are badly mutilated but advanced K'n-yan science and magic keep them alive and functional. Even headless corpses perform chores, animated by a combination of atomic power and telepathic suggestion. Slaves are also used to feed the carnivorous mounts of K'n-yan, the hybrid *gyaa-yothn*.

The people of K'n-yan revere the names Azathoth, Nyarlathotep, and Shub-Niggurath, but in particular they worship the anthropomorphic serpent-god Yig, and the octopus-headed god Tulu (Cthulhu). Tulu-metal forms the basis of their economy, an alien material believed to have been brought to this planet by Tulu himself. Strangely self-magnetic, there seems to be a nearly inexhaustible source of this metal hidden away somewhere in the form of ancient, cyclopean idols of alien manufacture.

K'n-yan writing is a form of hieroglyphs unknown to linguists but most resembling the mysterious *rongo rongo* tablets found on Easter Island. This script is based on

R'lyeh Glyphs, supposedly the language brought to this world by Cthulhu and his spawn and occasionally used by the deep ones.

YOTH AND N'KAI

Beneath K'n-yan lie yet deeper worlds. Red-litten Yoth was explored eons ago by the pre-decadent K'n-yanians. Here they found the ruins of an ancient prehuman civilization including abandoned cities and strange roving animals. The former inhabitants of this world were clearly quadrupedal and believed to be reptilian. Some of the roaming wild creatures were captured and, once cross-bred with mammalian stock from K'n-yan, yielded the broad-faced, single-homed, flesh-eating *gyaa-yothn* now used as surface humans use horses. It is unclear if these animals were degenerate members of the once-ruling race of Yoth or merely one of the many synthetic life forms the Yothians are believed to have been capable of producing.

Also found in Yoth were many miniatures of the toad-god Tsathoggua. Yothic manuscripts, once deciphered, described the black onyx temples that housed these statues. Also learned from these records was the existence of a deeper world, N'kai, which lay beneath Yoth. This place was once inhabited by strange-sensed beings that lived without light and worshiped Tsathoggua, among other gods. It was from black-litten N'kai that the toad-god statues were supposed to have originated. The men of K'n-yan brought these statues back to their world. Appropriate temples were erected and a cult devoted to Tsathoggua soon rivaled those of Yig and Tulu. It is said that one branch of the cult eventually carried the worship of Tsathoggua to the surface, making a gift of one of the statues to the people of Lomar, who likewise built an appropriate temple in its honor.

But later, after the black gulf of N'kai was finally explored by the men of K'n-yan and they had seen the black things slithering through stone troughs, the cult was abolished and the stone images destroyed with disintegrating rays. The only trace left of the toad god is the name of the great city of Tsath, originally named for this god. Subsequent visits to Yoth have failed to reveal the entrance to N'kai and many now argue that its existence is a myth.

Lemuria

Lemuria is a long lost continent believed to have existed in the Indian Ocean, stretching all the way from Malaysia to the continent of Africa. Similarities in plant and animal species in east Africa, India, and the Malays, coupled with references from ancient texts, have led to this theory.

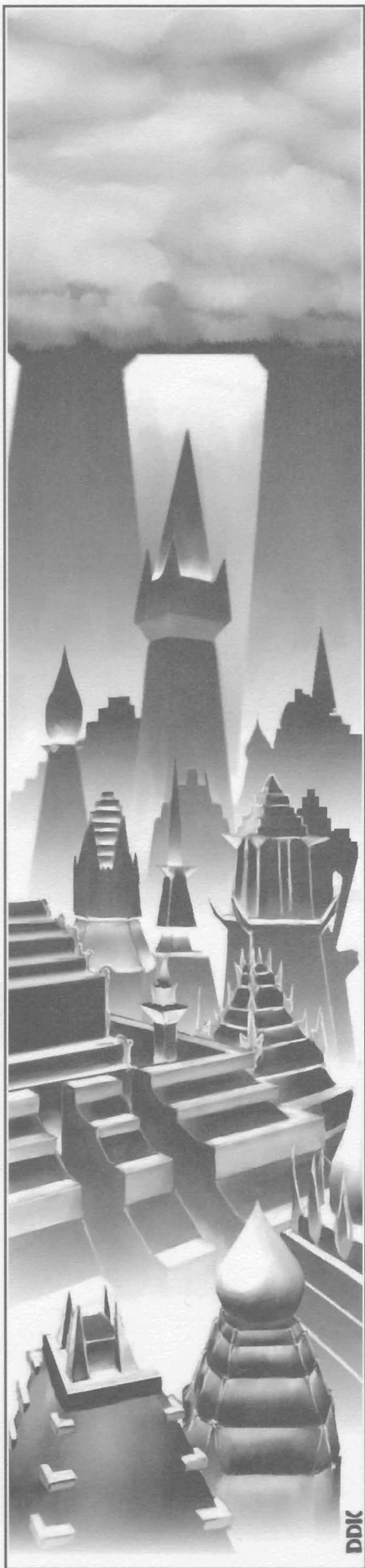
Some scientists have pinpointed Lemuria as the cradle of the human race. Theosophist Helena Blavatsky postulated that Lemuria held the third of five vanished human races. She described the Lemurians as large, nearly brainless creatures, some with four arms and an eye in the back of their heads that gave them psychic vision. She claimed they communicated by mental telepathy.

We have no physical evidence for the existence of this ancient land, but al-Azrad in his *Necronomicon* claims that it was here that the first human beings gazed upon the Shining Trapezohedron.

Lomar

Lomar was a polar land that may or may not have existed prior to Hyperborea. Some sources claim the great cold that swept down from the north led to the demise of both cultures. Other references indicate that Lomar fell 26,000 years





ago, when Polaris was last at the pole position, and at a much later date than that traditionally given for the fall of Hyperborea. Lomar may be one and the same with the mysterious Polarion mentioned in Hyperborean texts. Many-templed Olathoe was the capital city of this land.

Legends of Lomar are many. It is said that in Lomar waking man first scribed the original *Pnakotic Manuscripts*. Stories tell of the Lomarians' battles against the long-armed cannibal gnoph-keh-which mayor may not refer to indigenous voormis. Another myth claims Lomar to be the birthplace of humans, and that when the land rose from the sea, the winged ones came to teach the Elder Lore to men. Many gods were worshiped, including Tsathoggua, in whose temple a small statue of the god, said to be a gift from the people of K'n-Yan, was revered.

Mu

Mu was a continent formerly occupying a large portion of the southeastern Pacific Ocean. Muvian legends claim the civilization flourished over 200,000 years ago, "while Hyperborea was still overrun by the furry voormis", which, of course, conflicts with the more ancient dates sometimes assigned to the rise and fall of Hyperborea. This same text states that Mu sank over 160,000 years ago, punishment invoked upon the people by angered Elder Gods. Yet another text claims that Mu sank little more than a thousand years before Atlantis. Although Blavatsky ignores the existence of Mu, others, not unpredictably, claim it the birthplace of the human race.

Remnants of Muvian civilization can be found all over the Pacific and include the mysterious statues of Easter Island and the cyclopean masonry found around Nan Matol and Ponape. The peaks of Melanesia and Polynesia may be the last traces of Mu that remain above water. Although legends claim that Atlantis was founded by the survivors of Mu this theory remains unproven. However, definite links can be made between the ancient Naacallanguage of Mu and the still undeciphered hieroglyphs of the Mayans of Yucatan.

FRAGMENTARY RECORDS

Much of what we know about Mu is found in a series of ancient tablets rumored to be hidden away in a remote monastery somewhere either in Tibet or India. Written in the Naacal tongue, they state that Mu flourished some 50,000 years ago. Although the few remaining specimens of this language make accurate translation difficult, it is interesting to note that symbols similar to Naacal appear in the *Pnakotic Manuscripts*, the *Necronomicon*, the *Book of Eibon*, and the *Nameless Cults* of Von Junzt.

The Muvians worshiped a number of ancient gods, perhaps the most important being Shub-Niggurath, revered in her fertility form as the Goat with a Thousand Young. A huge copper temple was erected in her honor. Also counted among the gods friendly to man were the little-known Nug and Yeb, as well as Yig, the serpent-god. The Muvians were supposed to make much use of a mysterious yellow metal they called *lagh*, an unknown alloy believed to have been brought to Earth, perhaps by the elder things. Apparently unable to manufacture it themselves, the Muvians made use of a large stockpile found among ancient ruins in South America.

RECENT EVIDENCE

In 1878 a mummy was recovered from a small island suddenly thrust up in the Pacific Ocean. With the mummy was found a small scroll sealed in a tube of strange yellow metal. This scroll, made of a thin, bluish-white membrane, was marked with characters similar to the Naacal of lost Mu. Although the partial translation is deservedly questioned, it purportedly tells of a god or monster named Ghatanothoa who was imprisoned among ancient ruins atop a mountain called Yaddith-Gho. Annual human sacrifices were

offered up to keep the monster from crawling forth and wreaking havoc. It was said that none could gaze upon Ghatanothoa and live. From the evidence given it would seem that the ruins were the remnants of an elder thing city, and Ghatanothoa one of those many things they preferred to keep locked away in subterranean vaults.

The Nameless City

The ruins of this once proud city are found in the so-called empty quarter of the southern Arabian desert, not far from the ruins of lost Irem. Stone ruins protruding above the sand are all that is left of a city thought older than Babylon, older than Memphis, and older than legend. Although little remains above the surface, an entrance to the lower reaches is sometimes exposed by the shifting sands. In these catacombs are stacked endless rows of coffins of polished wood and glass, each containing a mummified former inhabitant of the city. The ruins are said to be haunted by the restless spirits of these long-dead creatures.

The Nameless City has been regularly visited over the centuries by certain individuals, particularly those who have been possessed by a member of the great race of Yith. This list includes Abd al-Azrad in the 8th century and Professor Peaslee of Miskatonic University in the early 20th century. What secrets this place holds may only be guessed at.

THE REPTILE PEOPLE

This race of reptilian quadrupeds predates the arrival of man. Believed to have flourished at approximately the same time as the serpent men's Second Empire, this race was more lizard-like, with bulging foreheads and devil horns, lacking noses but possessing alligator jaws. They worshiped Yig and others, and used a language similar to the serpent people's Aklo tongue. Like the serpent people, they warred with mankind, including the human builders of nearby Irem (possibly early Shamballah).

Although dead and extinct for hundreds of thousands of years, the reptile people are carefully preserved and it may be possible to resurrect them via magical or scientific means. This might be accomplished by inquisitive humans or possibly a villainous serpent man looking for reptilian allies. It is when referring to these creatures that al-Azrad in his *Necronomicon* first applies the strange couplet:

"That is not dead which can eternal lie,
And with strange aeons even death may die."

Perhaps the race will automatically revive at some future date "when the stars are right."

Reptile People, Architects of the Nameless City

char.	rolls	averages
STR	4D6	14
CON	3D6	10-11
SIZ	4D 6	14
INT	3D6	10-11
POW	3D6	10-11
OEX	3D6	10-1 1

Move: 6 HP 12- 13

Av. Damage Bonus: +1D 4.

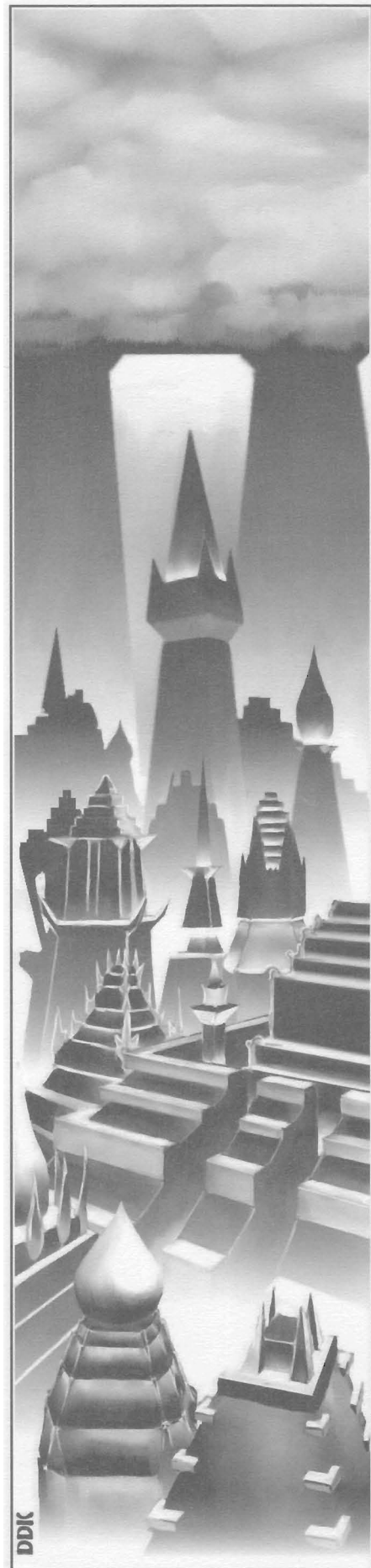
Weapons: Bite 50%, damage 1D6+db

Mace 40%, damage 1D8+db

Spells: those of POW 14 or more may know 1D8 spells the keeper deems appropriate.

Sanity Loss: 0/1D 6 Sanity points to see a reptile person.

Armor: 2-point scales.





R'lyeh

This is the nightmare city of Cthulhu and his spawn, now lying below the surface of the Pacific Ocean. Different cults devoted to Cthulhu have placed the fall of R'lyeh at widely varying times, from 350-850 millions of years ago. The catastrophe is believed to have been caused in part by the tearing loose of the moon and its settling into orbit around Earth, but science now knows that took place billions of years earlier in our planet's history. Some claim that the "space devils," the mi-go, were responsible for this cataclysm, but hard evidence is lacking.

The sunken continent is of vast size but the tomb of Great Cthulhu is located at approximately S. Latitude 47° 9', W. Longitude 126° 43'. That region of the sunken continent was briefly thrust above the surface in the spring of 1925, revealing a grotesque city of cyclopean stone constructed on geometrical lines unfamiliar to man. Before a few days, however, it again sank below the waters.

That portion of R'lyeh may rise above the surface according to some regular cosmic or tectonic cycle, accounting for the periodic formation of new Cthulhu cults when Cthulhu's dream-sendings are not screened by the waters.

Valusia

Valusia is another prehistoric land for which the only evidence we have is a collection of legends and myths. Valusia is believed to have occupied the great valley that once lay between the continents of Africa and Europe, an area now flooded by the Mediterranean Sea. It is now believed that this area suffered periodic catastrophic floods, connected to the alternate raising and lowering of the seas due to various ice ages. Such floods are probably at the root of the great many flood myths common to this part of the world.

The name Valusia was first given to the serpent people's Second Empire which flourished after the extinction of the dinosaurs. The serpent people's cities were built of black basalt and the race was said to have brought forth the greatest sorcerers ever, responsible for all that humans know today about the magical arts and sciences. The serpent people gained their knowledge raiding deserted cities of the elder things and Yithians, studying as much of the alien knowledge as they could understand, and occasionally discovering powerful devices. It was in deserted Yian-Ho, the last elder thing city in Antarctica, that the serpent folk found the dread Shining Trapezohedron.

After tens of thousands of years the serpent men were driven from Valusia by the emerging human race who waged a relentless war against the cold-blooded creatures. Only fragmentary legends exist about the humans who occupied Valusia after the serpent people, and of the ultimate fate of the Shining Trapezohedron. It is believed that this early human civilization was eventually destroyed by one of the great periodic floods. The slowly rising Atlantic eventually breached the gates of Gibraltar and poured over into the land, perhaps drowning millions. Like so many others, Valusia is often claimed to be "the first human civilization".

Y'ha-nthlei

Y'ha-nthlei is the great underwater city of the deep ones lying just off the shore of northern Massachusetts. Located in a deep fissure just beyond Devil Reef, it is barely more than a mile from the town of Innsmouth. Itself miles across, the city is typical of any number of ancient deep one colonies located around the globe.

OTHER DEEP ONE CITIES

Aside from Y'ha-nthlei, other cities known to exist are found in the area of Ponape in the Pacific, on both the western and southern coasts of China, near Easter Island, in two places off the coast of California, in Britain's North Sea, in the far eastern Mediterranean, and in the Indian Ocean. Numerous other cities undoubtedly exist.

Yuggoth and Beyond

Many astronomical references are found in myth and legend, as well as in more modern speculations. The following information is a compilation of all of them. Some statements may be accurate while others are nothing more than fanciful yarns. All, however, are referred to in one forbidden text or another.

ALDEBARAN

It is an orange-red giant, found in the constellation Taurus, the thirteenth brightest star in the sky. Fifty light-years away, Aldebaran is in the same direction as the Hyades, but much closer.

On a dark planet circling the star the Great Old One, Hastur, He Who Is Not to Be Named, is bound to the dark Lake of Hali. Nearby stands the mysterious city of Carcosa.

BETELGEUSE

A first magnitude red giant and the eleventh brightest star in the sky, Betelgeuse marks the right shoulder of the constellation Orion. More than 500 light-years distant, traditionally it has been identified as the home of Nodens and the other Elder Gods.

CELAENO

This dim star, 400 light-years from Earth, is one of the Pleiades, a star cluster found in the constellation Taurus. A planet orbiting Celaeno is home to a great and alien library, far older than man, and holding more secrets than can be guessed at. The library and its contents are guarded by a giant being that dwells in a lake near the cyclopean structure.

FOMALHAUT

Fomalhaut is Arabic for "mouth of the fish" and indeed this star is found at the mouth of the southern fish in the constellation Pisces. The home of Cthugha and other creatures of flame, the star is twenty-three light-years from Earth.

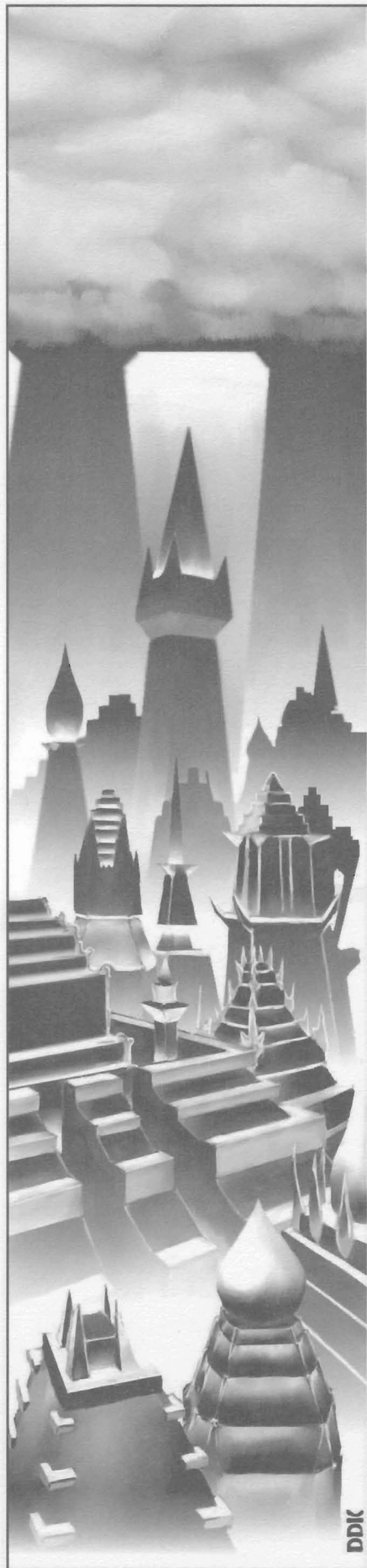
SHARNOTH

This star, listed by the early Arab astronomers, is yet to be identified by modern astronomers. Al-Azrad claims it to be the home of Nyarlathotep, a place where the Crawling Chaos dwells in an empty city under a green and black sun, accompanied only by giant, silent beings resembling the gods of ancient Egypt.

XOTH

Another star known to the Arabs but lost to modern astronomy, Xoth is said to be the home star-system of Cthulhu. It is actually a double-star system, part of a cluster that includes Zaoth, Abbith, and Ymar. Invisible to most instruments, specially prepared lenses and mirrors render these celestial objects visible to the human eye.





YUGGOTH

Referred to in numerous Mythos texts, Yuggoth was discovered by humans in 1930 and named Pluto. Its distance from Earth varies between 2.6 and 4.7 billion miles.

Presently occupied by an active colony of mi-go, it has apparently served as a staging area for numerous entities coming to Earth from deep space. Dark, windowless towers of basalt, constructed by the same flying polyps that later colonized Australia, still stand. Later it was occupied by the mi-go, who still dwell there today. Some have speculated that several generations spent on a planet as distant as Yuggoth might allow a species to adapt to the strange spectrum of our alien sun. •





SKILLS REVISITED

*Optional notions for new
and old skills.*

by Lynn Willis.



The skills for Call of Cthulhu haven't been looked at for quite a while. In general, the skills have two aims, to establish plausible backgrounds for characters, and to give concise expression to player needs during the game. Thanks in particular to Bruce Balian, Bill Dietze, Daniel Harms, Sam Johnson, Brian M. Sammons, Charles P. Zaglanis, and one person from the Strange-Aeons list (whose name I have lost) for their comments and contributions. Thanks in general to the Strange-Aeons list contributors for their intelligent discussions. Mistakes and bad judgments are those of the author. Comments are welcome. The investigator sheet on page 206 has entries for all of the skills discussed in this article.

"HOW GOOD AM I?"

Any time a skill roll succeeds, the character using the skill was good enough to get the job done. Even someone who is ignorant and essentially unskilled has a small chance (01%) to do something correctly or find the right answer.

Use common sense regarding skills and skill rolls. For instance, operating a crane falls under the Heavy Machine skill. If, however, an investigator with no Heavy Machine skill wants to use a junkyard crane to drop a junked car on a rampaging shoggoth, the keeper could allow the investigator to make a Hard Idea roll (half normal percentage- see below) to figure out how to operate the crane, and a DEX x1 or DEX x2 roll to drop the scrap on the shoggoth. (Of course, this assumes that the shoggoth doesn't attack the crane while the investigator is figuring out how to operate it.) A keeper should not feel compelled to limit investigators to a 1% chance of success if their players come up with an innovative and remotely workable idea that isn't covered by their skills. Cede the point and get on with the game.

A character's relative skillfulness can be illustrated by the following nominal ranges:

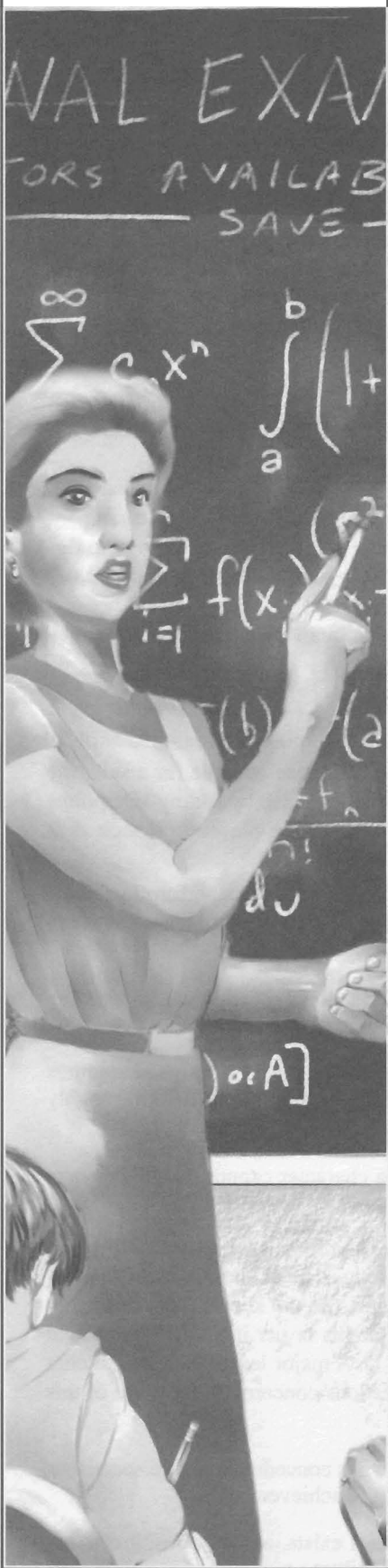
.01-05% - how much an ordinary person might know, deduce, or be able to guess at concerning an unfamiliar skill.

* *At the keeper's pleasure*, since a D100 result of 01 also represents the best performance possible for a skill, the lessons of success for it are immediate and vivid. The accomplishment might be rewarded by adding 1D6 points to the skill at once, not waiting for the end of the adventure or whenever else all the players roll their skill checks.

* *If a task is truly overwhelming*, such as when a person with no medical training contemplates performing emergency brain surgery, then the keeper would be right to rule the task impossible. There are situations for which no dice roll is adequate.

- 06%-19% - the character is learning. With only experience as a guide, exploring blind alleys eats up time, so learning might proceed at 1D6 skill points per experience check. A good teacher would speed up that rate to 1D10.
- 20%-39% - the character is able to learn independently, at a rate of 1D10 skill points per check. Routine procedures are now understood and well practiced, but novel situations still require a skill roll. 35%-40% is a level of skill roughly equivalent to a bachelor's degree.
- 40%-59% - if an academic skill, roughly equivalent to a master's degree. Since a character cannot rise higher than 50% by attending classes, to rise higher the skill-holder needs practical experience.
- 60%-89% - a professional or expert level, enough that the skill-holder rarely makes an important mistake. With this amount of skill, a person is a specialist who can earn a good income from the skill so long as he or she continues to practice it as a career, and as long as the keeper deems the career believable and acceptable. (At the keeper's discretion, an investigator character with a day job and a relevant skill of 60% or higher may double his or her income as calculated during the character creation process.) In academia, 60% or more approximates a Ph.D. A major league baseball pitcher would probably have Throw 60% or more. In many of the skill entries below, suggestions concerning the value of this level are offered.
- 90% or more - he or she is outstanding, a master of the skill. Keepers need not always concede automatic success to such a skill level and not bother to roll, but sometimes they should, in recognition of the achievement.
- 00% - no mortal's ability in a skill ever exceeds 99%. The chance for failure always exists, and so a result of 00 is always a failure. Only deities get 100% in skills, and only they can ignore the risk of failure.

DDI(



Skill percentiles reflect the skill-holder's relative knowledge of what's known in his or her era, not the sum total of what could be known if one's knowledge was perfect.

THOUGHTS ABOUT SKILL ROLLS

Bear in mind the game situation and the character to whom the roll applies.

- Automatic success. The keeper can waive the roll and rule that the effort automatically succeeds.
- Easy task. Keeper can double the effects of the existing skill points to reflect this. For instance, treat Ride 25% as Ride 50%. Keeper can also rule that a character with 90% or higher in the relevant skill automatically succeeds.
- Average task. D100 result must be equal to or less than the skill percentage.
- Hard task. Halve the skill's effective percentage. Keeper should briefly explain why he or she decides this. For instance, treat Jump 50% as Jump 25%, because the surface is slick with rain.

The first half-dozen skills in this article include examples of Easy, Average, and Hard tasks for skill rolls, to illustrate the usefulness and limitations of the idea.

SKILL POINTS FOR EXISTING CHARACTERS

If very many of the following new skills are allowed in your game, grant the investigator something like 90 additional skill points, allotted as the player desires. Points in Mythos Language should be earned only in the course of play.

NEW OR REVIVED SKILLS

Academic Lore (by school)	Folklore	Philosophy & Religion
Academic Standing (by school)	Geology	Polar Survival
Biochemistry	Heavy Weapon	Psychiatry
Block	Hypnosis	Psychotherapy
Botany	Legerdemain	Radio Operator
Business	Literature	Zoology
Cartography	Mathematics	These skills are asterisked in the skill definitions.
Cryptography	Meteorology	
Explosives	Mythos Language (by language)	
	Parachute	

Skill Definitions

*ACADEMIC LORE (01%)

What the character knows about the physical and social world of the college or university he or she attends. Often this may be Miskatonic University in Arkham. A D100 roll for the skill decides whether the character knows the answer to some question concerning the institution. If the character has a high Academic Standing skill, a successful Academic Lore roll enables the skill-holder to have access to and to speak privately with any person in the academic community- from university president or trustee to cafeteria clerk.

Easy - Know who Dean Halsey was.

Average - Surreptitiously enter Locksley Hall after midnight.

Hard - Determine where in the steam tunnels the bootleggers keep their whiskey.

***ACADEMIC STANDING (01%)**

The character must attend or be employed by the institution. The percentage in the skill represents the current reputation and status of that student, faculty member, administrator, or researcher. For a student, good grades, high skills, and a strong Credit Rating are pluses. A falling grade point average, substance abuse, association with rowdies and criminals, and plagiarism and other cheating are strong negatives. Academic elitism is also present: university janitors or typists rarely get skill checks in Academic Standing, even though their personal relations with individuals in the academic community may be friendly and of long duration. At the first hint of scandal, a low-level person is fired, while high Academic Standing can protect a character until a modest scandal blows over.

A character with a minus value in Academic Standing is of bad enough reputation to be notorious. Every Academic Standing roll for him or her automatically fails. This minus value is grounds for dismissal of a faculty member or administrator, and for warning, suspension, or expulsion of a student. For more information, see the skill description concerning Miskatonic University in *A Time for Harvest*, by Brian M. Sammons, Chris Tutt, and Sam Johnson or in Sam Johnson's *Handbook for Miskatonic University* (both to be released).

Easy - Help decorate Locksley Hall for Homecoming.

Average - Requisition special equipment for your field trip to Dunwich.

Hard - Persuade your advisor that a senior thesis in Zoology titled "The Chthonian Life Cycle" is acceptable for graduation.

ACCOUNTING (10%)

Grants understanding of accountancy procedures and ethics, and reveals the financial functioning of a business or person. By close inspection, the books might reveal cheated employees, embezzled funds, payment of bribes or blackmail, and whether the financial condition of a company is as claimed. Looking through old accounts, one could see how money was gained or lost in the past (grain, slave-trading, whiskey-running, etc.) and to whom and for what payment was made.

Having the skill at less than 15% testifies mostly that the character has common sense. Up to about 35% it characterizes good ability to keep accurate books for a small firm, as a bookkeeper would. More than that defines the character's relative expertise in defining, entering, and balancing income and expenses, assets, etc. At Accounting 60% or more, the character is a CPA or the equivalent, able to sign off on stock issues, do audits, run an accounting department, analyze a business strategy, cook the books well enough to escape detection (except by another CPA), and so on.

Easy - Enter invoice amounts accurately.

Average - Balance the accounts monthly.

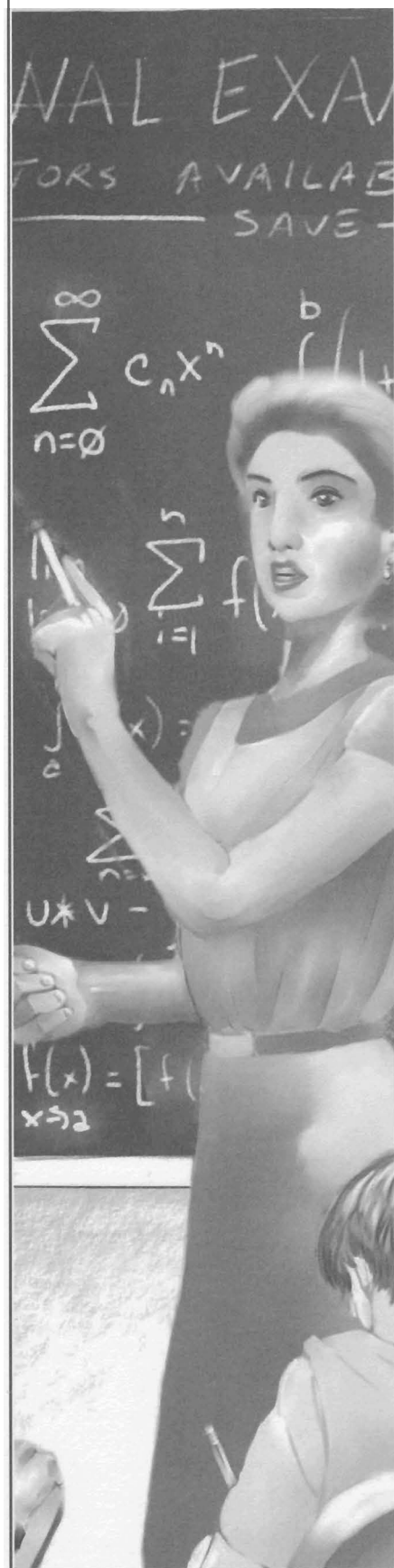
Hard - Prepare a public stock offering.

ANTHROPOLOGY (01%)

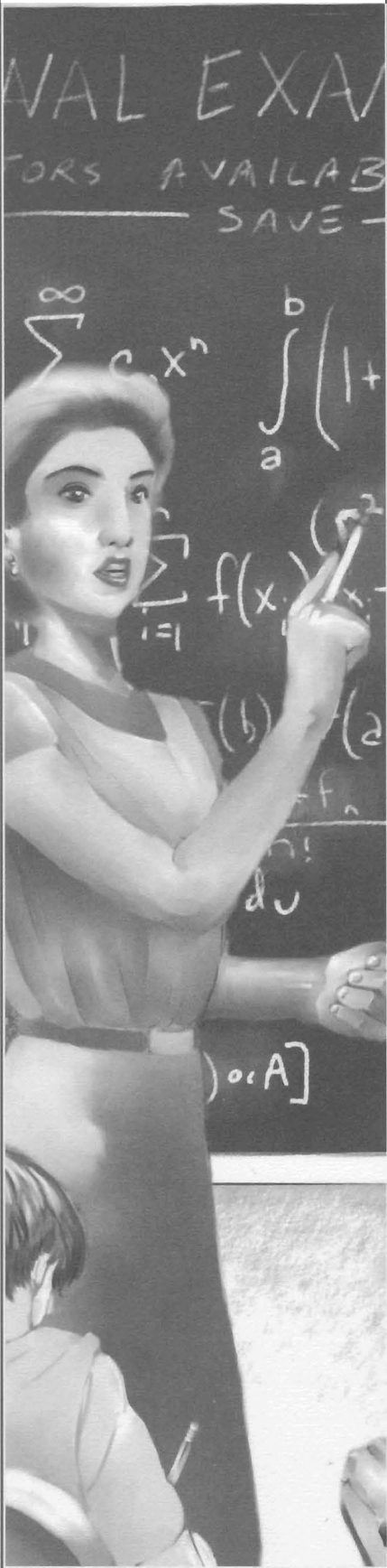
If the skill-user observes another culture for a few weeks, or works from accurate records concerning an extinct culture, he or she can correctly predict that culture's ways and morals, even though the evidence is incomplete. Studying the patterns of the society for a month or more, the anthropologist begins to understand how the culture functions and, in combination with Psychology, may predict the actions and beliefs of representatives. Best focused on existing human cultures, as a science the discipline rests upon assumptions so basic that it should be able to reflect any society. (At the keeper's discretion, an investigator can relate Anthropology to Mythos races by making Hard Anthropology rolls.)

Anthropologists collect legends and attempt to reconstruct myths and myth cycles from spoken stories, songs, chants, paintings, sculpture, pottery, etc. Comprehensive study may require years, depending on the culture. With the keeper's agreement, the Cthulhu Mythos, Folklore, Literature, Archaeology, and Occult skills also may be useful in understanding specific legends and myths. At Anthropology 60% or more, the skill-holder has a doctorate or the equivalent and is able to teach courses and publish scholarly articles and books.

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Easy - Impress a freshman with your deep insights.

Average - Get an A on your anthropology paper.

Hard - Conduct field work in the American southwest to show that while several tribes have legends of emerging from darkness into light, only one tribal language includes terms referring to the Vaults of Zin.

ARCHAEOLOGY (01%)

Allows dating and identification of artifacts from past cultures, and the detection of fake artifacts. Having thoroughly inspected a site, the user might deduce the purposes and way of life of those who left the remains. Anthropology might aid in this. Archaeology also might help identify written forms of extinct human languages. At Archaeology 60% or more, the skill-holder is able to specialize, design and administer digs and other research, write books and articles, and generally conduct a career in the field.

Easy - Decide whether an ordinary pitcher is Grecian or Egyptian.

Average - Survey a site, establish a grid, and choose an excavation point.

Hard - Conduct field work in Arizona to locate supporting evidence that the pottery shards in your possession are more than 100,000 years old.

ART (05%)

Specify song, a musical instrument, painting, acting, etc.- any art which a creative person might seriously pursue through life. With a success, the performance or creation is pleasing and the audience is satisfied. Failure indicates that the artist was off-key, inexpressive, etc. Lovecraft's artists invoke the traditional muses, but the keeper might allow wider definitions of "art". The point where Art ends and Craft or Fast Talk begins (as per conceptual art, for instance) varies according to the keeper's opinion. The investigator sheet contains blank spaces for different versions of this skill. The player should note the style or medium- Art (Opera Singing), Art (Oil Painting), etc. At Art 60% or more, the artist's work has become deep and rewarding enough that he or she is known regionally, nationally, or internationally, and his or her income has become substantial. Exceptionally fine work may contain enough emotional truth that it answers dark questions better left unasked.

Easy - Choose the paint colors for a room.

Average - Vividly sketch important elements for a commissioned portrait.

Hard - In three days and nights, paint a 90-square-foot panel for which a private collector offers \$500,000.

ASTRONOMY (01%)

With a successful skill roll, the casual user knows (or knows how to find out) which stars and planets are overhead in a particular season. He or she also may know when eclipses and important meteor showers occur, know the names and locations of important stars and constellations, and be familiar with the general features of the sun, moon, planets, and stars. He knows about the formation of galaxies, current theories about life on other worlds, and so on. An academic or professional astronomer of Astronomy 60% or more is able to calculate orbits, discuss stellar life cycles, figure optical ray-tracing, and perform many other technical tasks without needing a skill roll. If the player wishes it, the character may have an astronomical specialty such as infrared astronomy, planetology, or long-baseline interferometry, perhaps also with some capability in Geology, Computer Use, Electronics, etc.

Easy - Find the North Star.

Average - Chart the luminosity of a short-term variable star.

Hard - Locate Persephone, one suggested name for the hypothetical tenth planet of our solar system.

BARGAIN (05%)

The skill of obtaining something for an agreeable price. For an individual item, the bargainer must state the price at which he or she wishes to purchase the item and, for each

2% difference between that price and the asking price, he or she must subtract 1 percentile from his or her Bargain skill. The keeper determines the bottom-line price secretly- a seller should not accept a loss. A simple bargain may be struck in a few minutes. A complex contract might take weeks, and Bargain might then be used in combination with Law or another relevant skill.

Example: Harvey Walters wants to purchase a shotgun in Germany, to take with him while he investigates the disappearance of his manservant, Kurt, in the old ruins nearby. (Kurt failed a Sneak roll and was caught by the inhabitant.) The elderly shopkeeper asks \$100 American for the weapon, but Harvey's funds are limited. He offers the shopkeeper \$70. His player makes a D100 roll. Harvey has Bargain 20%, but he wants the gun for 30% less than normal, so his chance for success shrinks by 15 percentiles. His chance is only 05%. The player rolls 22- a failure. Harvey then offers \$80, increasing his chance to 1000. The player rolls 02, a success, and the gun is Harvey's.

By implication, use this skill in any situation which features an exchange of value. Bargain also might be used to bluff, or to establish an unreasonable price for something. Combination rolls with Credit Rating, Fast Talk, or Persuade might help in bargaining.

- Easy - Sell something for far less than its value.
- Average - Sell something for roughly its value.
- Hard - Sell something for far more than its value.

*BIOCHEMISTRY (01 %)

The study of the chemistry of life, of all the chemical reactions, enzymes, and metabolic changes intrinsic to life. This science is key among those investigating diseases, the effects of drugs, the nature of nutrition, the human genome, and much more. Scientists researching alien life forms will have biochemists among them, and those trying to create new life will need to hire biochemists. At Biochemistry 60% or more the skill user is fully equipped to do original research, and knows how to recruit the best people for his or her team. Research might include the study of Mythos life forms, or the attempt to create radically new forms of life.

BIOLOGY (01%)

The general science of life, including cytology, ecology, genetics, histology, microbiology, physiology, and more. Separate and somewhat co-equal skills include Biochemistry, Botany, and Zoology, which are available under their own headings. The character's understanding reflects his or her era of play. With Biology, one might develop a vaccine against some hideous Mythos bacterium or isolate the hallucinogenic properties of a jungle plant. With Biology 60% or more, the skill-holder has a doctorate in one of the areas initially mentioned above, and is able to understand the work of other scientists.

*BLOCK (DEX x2 %)

Allows a character to defend against physical blows by interposing a strong object held with both hands. Barstools, empty shotguns, lengths of pipe, a tree branch- anything that reasonably can be held up with two hands to intercept a blow may be used in conjunction with this skill. A successful Block roll means the object intercepted the blow. If the damage done by the attacker's hit exceeds the object's hit points, the blocking object is broken or knocked loose from the defender's hands. The defender takes the remainder of the attacker's hit as an injury, and must lose that number of hit points.

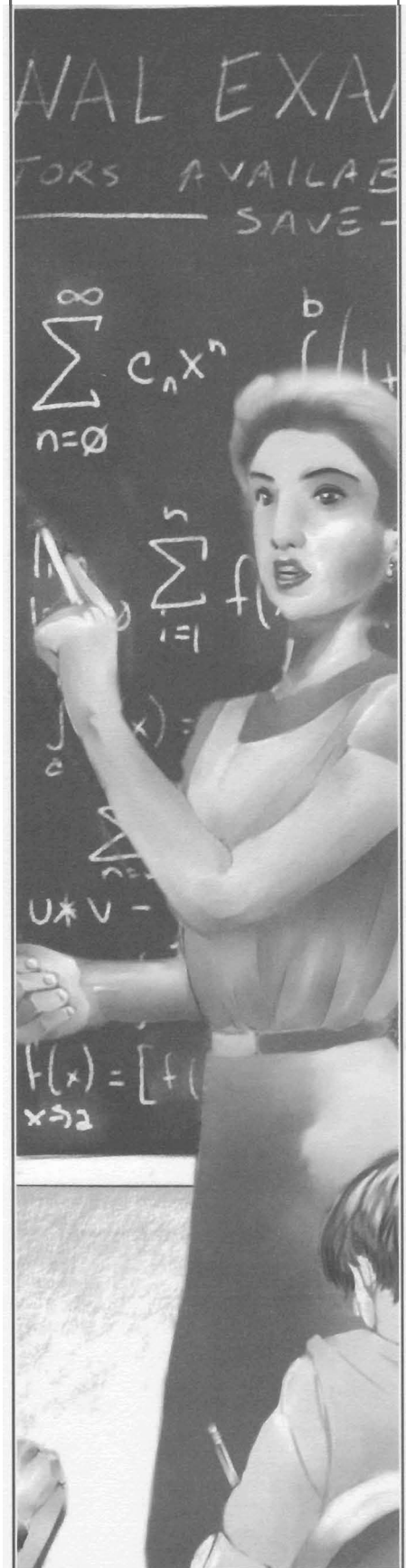
To block a blow from an attacker with your own hands, feet, etc., parry with Fist/Punch, Kick, etc. Block does not replace the ability to parry built into weapons designed for hand-to-hand combat, such as swords or fists.

Like the Dodge skill, Block increases with successful use. At block 75% or more, a character can block twice in the same round.

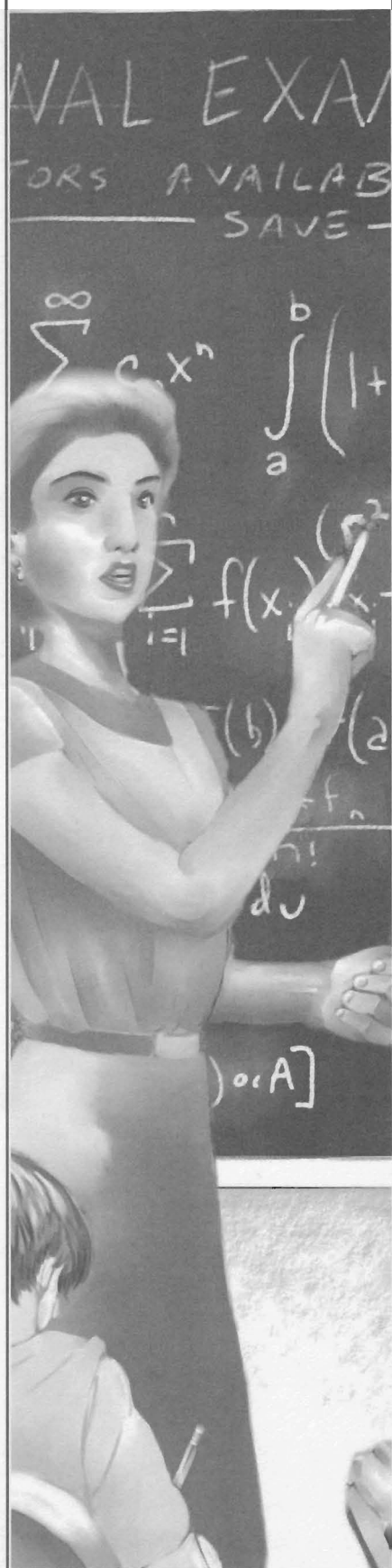
*BOTANY (01 %)

The classification and study of plant life. With this skill, a character has a chance to name or identify a known plant, its range and habitat, and any use or misuse for which

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society employs the plant. Presented with an unknown plant, the character may be able to successfully speculate concerning its habitat and care. A character with Botany 60% or more may carry out important experiments concerning properties of a plant, increasing its yield or strength, and increasing its resistance to disease. He or she may also be able to create useful hybrids that preserve or magnify important genetic traits.

*BUSINESS (05%)

This might be the skill as practiced by a canny entrepreneur who builds up a business piece by piece, or it might represent a formal university education (Business Administration) which brings together and attempts to rationalize the facets of the entrepreneur for academic discussion. Both would understand the forms of business, legal boundaries and limits, raising capital, cost analysis, taxes, theory of sales, fundamentals of management, accounting methods, psychology of employment, principles of leadership, etc. The university graduate emerges into the world of business with a good theoretical grounding, but his or her common sense, ambition, and intelligence determine how successful he or she becomes. A real world entrepreneur at Business 60% or better has an income much higher than most and is beginning to have political influence, but must work long hours to keep the money flowing. An academic at Business 60% or more is able to teach business administration as an instructor or assistant professor, and live comfortably.

*CARTOGRAPHY (01%)

The ability to create accurate, pleasing maps from survey data. Despite satellite mapping and ubiquitous GPS hand-held devices, skill in translating terrain features onto a flat surface is still very much in demand. At one edge of the skill, the airbrush artist reigns supreme, while at the other extreme a computer expert oversees diagramming programs that work almost independently from satellite data. A successful roll may also indicate that a hurried sketch map is accurate enough, or a failure that the sketch is incorrect in some vital particular. A useful skill in the 1890s, 1920s, or the present. At Cartography 60% or more, the skill-holder's sketches, maps, and plans are accurate and easy to read, except with a result of 00%.

CHEMISTRY (01%)

A study of the composition of substances, the effects of temperature, energy, and pressure upon them, and how they affect one another. With chemistry, one might create or extract chemical compounds, including simple explosives, poisons, poison gases, and acids, given proper equipment and chemicals. The user could also analyze an unknown substance, given proper equipment and reagents. At Chemistry 60% or more, the skill-holder can raise funds for research and manage a research team, or competently judge the work of other scientists.

CLIMB (DEX + STR%)

Climbing freehand requires a Climb roll every 10 to 30 vertical feet, depending on availability and firmness of handholds, wind, visibility, pitch, slipperiness, etc. To climb quietly, match a D100 roll against the investigator's Climb and Sneak on the Resistance Table. If the character succeeds in Climb but fails in Sneak, he or she climbs noisily. If the Climb fails but the Sneak succeeds, the character falls quietly.

An investigator with Climb 60% or more has the equivalent of mountaineering. He or she is competent to do free-hand rock climbing and has mastered the techniques and gear needed for technical climbs. Though rare in the 1920s and even rarer in the 1890s, today these techniques are widely taught and practiced as sport.

COMPUTER USE (01%)

A skill of the present day. It is not needed for microcomputers nor for running ordinary commercial software unless the character attempts some special manipulation of the system. Computer Use allows a user to program in various computer languages, to write new programs, to retrieve and analyze obscure data, and to explore a complex

network. He or she can trace a hacker across the Internet, detect or exploit intrusions and back doors, write or defend against virus programs, and perform other offensive or defensive actions. Each application of the skill takes half a day or so and perhaps more than one successful roll. The keeper must judge the actual requirements and results, and may need to make secret Computer Use rolls as well. Once inside a network, Library/Internet might be employed, as might Cryptography or some skill germane to the contents of a particular hard drive. At Computer Use 60% or more, the skill-holder is able to solve day to day problems quickly and efficiently, and may hold or be qualified to hold engineering degrees in computer science.

CONCEAL (15%)

Allows the visual covering up, secreting, or masking of objects, perhaps with debris, cloth, or other intervening or illusion-promoting materials, perhaps by making a secret panel or false compartment, or perhaps by repainting or otherwise changing an item's characteristics to escape detection, etc.

With it, a person might be secreted from sight, but not be disguised—see the Disguise skill for that. Larger objects should be increasingly hard to conceal. One person should not be able to quickly conceal things larger than elephants, though a group might be able to. Compare with the Hide skill.

At Conceal 60% or more, the skill-holder is able to create surfaces and appearances detectable only by a Spot Hidden roll equal to or less than one fifth of the character's skill percentage.

CRAFT (05%)

A Craft skill allows the skill-holder to make and repair a class of objects such as shoes, or to create practical, pleasing effects, such as by painting houses. It requires manual dexterity and artful application. Making or repairing something takes a period of time and special components or tools.

As an occupation, a craft typically provides more income than laboring, but not so much as a profession. As with a profession, however, the higher the skill, the higher the income. Many crafts exist. On the investigator sheet, specify a craft as is done for Art: for instance, *Craft (Shoemaking)*.

With a low skill roll, a craftsman might make an exceptionally fine item. With a failing roll, the item might break on its first use, fail to fit into some larger whole, or have awkward balance or design. A successful Craft roll might provide information about a third-party item, such as where or when it might have been made, reveal some point of history or technique concerning it, or name who might have made it. At Craft 60% or more, the craftsman makes a comfortable living from his or her trade.

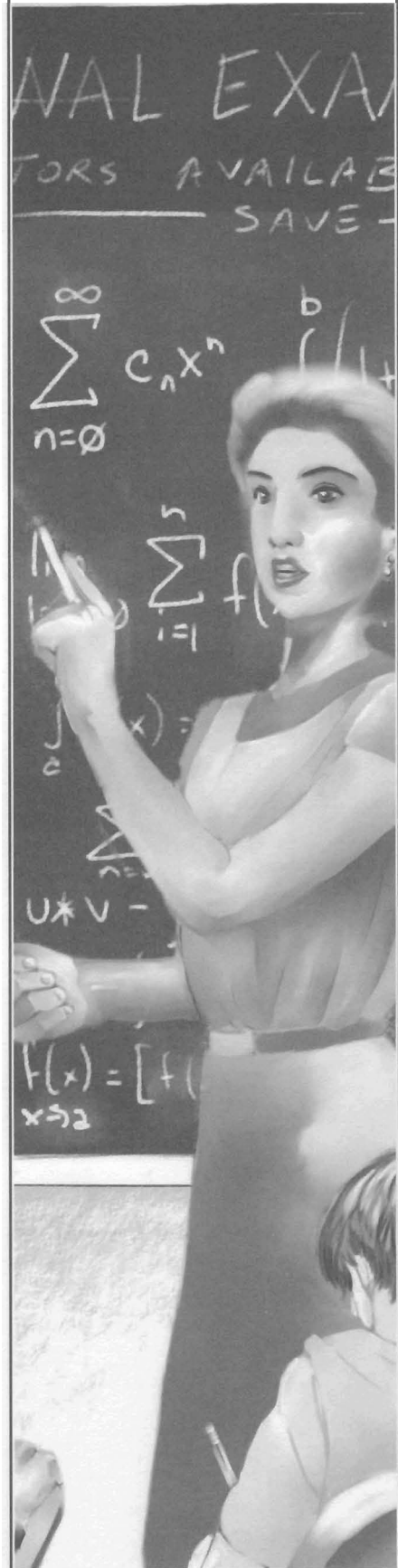
CREDIT RATING (15%)

Narrowly, how prosperous, confident, and trustworthy a character seems to be when you meet him or her face to face. Thus the skill represents the character's chance to panhandle or get a loan from a bank or business, the chance to pass a bad check, or to bluff past a demand for credentials.

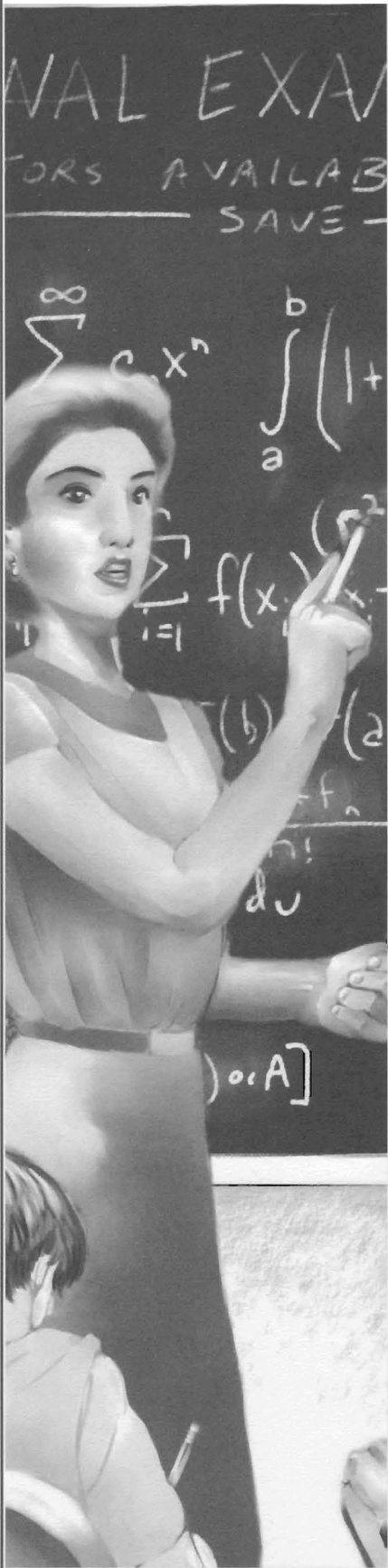
In small towns, or in tight societies such as among England's Elizabethan-era aristocracy, everyone knows everyone. There, Credit Rating amounts to an index of personal reputation and hereditary honor. Though no rule exists to support the deduction, the skill might gauge much more than monetary worth. Credit Rating could ebb and flow—family scandal, personal achievement, and influential friends are as important as the loss or accumulation of money, and can be traced over months or years. The same sort of thing could be true in a large city among those with the same careers—journalist, lawyer, etc.

If a keeper wished to reflect a successful career or high personal achievement through Credit Rating, a player might choose among the highest of a character's skills, and increase the character's Credit Rating by an amount equal to the character's percentiles in the skill above 60. Thus one's Medicine 80% skill could partly carry over into general life, raising the character's Credit Rating by 20 percentiles. To change

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professions, substitute another skill and use the same procedure. The player should note the change and the reason for it.

In the right venue, Credit Rating also could serve as an index of fame, but not of notoriety unless the skill were to admit negative values as well as positives.

*CRYPTOGRAPHY (01 %)

Narrowly, the ability to encrypt and decrypt written passages on the basis of historically known codes and ciphers. At 60% and above, the skill also allows a character to attempt to decode a seemingly meaningless message by "breaking"- solving- the unknown code, but this is difficult and may take much time. Certain cryptographic problems may be influenced by a mathematical attack; if so, a character with Cryptography and Mathematics skills of more than 60% each can add his or her Mathematics percentiles above 60% to his or her Cryptography skill rating to attempt a combined solution.

CTHULHU MYTHOS (00%)

This skill differs from the others in the game. No investigator may take points in Cthulhu Mythos either with occupation points or with personal interest points. No check box for Cthulhu Mythos exists on the investigator sheet, because successful use of the skill does not offer an increase in the investigator's percentiles in the skill.

Points in Cthulhu Mythos are gained by Mythos encounters which result in loss of Sanity points, by optional insane insights into the true nature of the universe, and by reading forbidden books and other Mythos writings. On occasion, participating in some horrific ceremony or witnessing some ghastly event might prompt a keeper to award Cthulhu Mythos points as well.

A few Mythos points can be useful because the Cthulhu Mythos skill has useful applications; however, investigators do not want many Cthulhu Mythos points, because 99 minus an investigator's Cthulhu Mythos points represents the maximum Sanity points possible to that investigator. As Mythos points proliferate, they crowd out Sanity points, and leave investigators vulnerable to insanity. See the Sanity rules for more about this.

The Cthulhu Mythos skill is not wholly destructive. Whenever spoor or other evidence of Mythos monsters is found, a successful D100 roll against this skill allows the investigator to identify the entity, deduce something about its behavior, or to guess at some property it may possess. A successful Mythos roll also might allow an investigator to remember some fact concerning the Mythos, identify a spell by seeing it cast, or remember that a particular spell or kind of information may be in a particular Mythos tome.

No human, even one with Cthulhu Mythos 99%, ever approaches complete knowledge of the Mythos. It is fair to say that not even Great Old Ones do. Their 100% scores represent convenient comparisons against what humans can achieve, not a thorough plumbing of the mysteries of the Mythos. Perhaps the Outer Gods know it all, if they bother to think about such things. Those who are less than gods cannot cope with infinity. The cruel darkness of the Mythos extends forever. Seeming mastery of its puzzles is temporary, local, and illusory.

DISGUISE (01%)

The user changes posture, costume, and/or voice in order to seem to be another person. Theatrical makeup may help. Dim lighting definitely helps! Increase the chance for detection if the disguise involves significant differences in sex, age, size, or language. If trying to look like a specific person, as opposed to a particular *kind* of person, halve the Disguise skill percentage- this sort of illusion is best kept by distance.

A successful Spot Hidden roll or Psychology roll might lead an observer to see through a disguise. A successful Fast Talk roll by the player of the disguised character lowers the success chance for either skill by ten percentiles.

A low successful D 100 roll might give the disguised character the ability to issue convincing orders and to pass inspection by intimates. A failed Disguise roll might cause onlookers to notice uncharacteristic behavior or expression. A D100 roll of 00

shouts in effect, “This person is suspicious! Investigate immediately!” while a D100 success soothes everyone present.

DODGE (DEX x2%)

Allows an investigator to instinctively evade blows, thrown missiles, surprise attacks, and so forth. A character attempting Dodge in a combat round also may parry or block, but not attack. So long as a blow or other attack can be seen, a character can try to dodge it, but an unseen attack (from the rear, by an invisible attacker, in the dark, etc.) cannot be dodged.

Dodge can increase through experience, like other skills. At Dodge 75% or more, a character can dodge twice in the same round.

DRIVE (20%)

Commonplace to extreme steering and maneuver of ground vehicles, either self-powered or animal powered. At least three sorts can be distinguished. All start at 20%. See also Ride.

Drive Auto — Anyone with this skill can drive a car, light truck, motorcycle, etc., and cope with ordinary vehicle problems. If the investigator wants to lose a pursuer or to tail someone, both participants might attempt Driving rolls until one fails and the other succeeds. For chases, consult the auto chase rules in the rule book.

Drive Dog Sled — Imparts the lore and practice of dog sledding and the behavior and expectations of sled dogs. The character learns how to care for, train, and control sled teams; how to repair traces and sleds; how to load and maneuver various sled types; and how to choose terrain most suitable to travel by sled. A character with Dogsled 60% or higher automatically has peaceable, efficient teams of dogs who enthusiastically follow commands. He or she is still subject to all the difficulties and dangers of travel in extreme weather, but in non-emergency conditions needs no Dog Sled rolls.

Drive Horse — This represents a one-horse buggy or cart, or a two- or four-horse wagon or coach. Those of the 1890s with Drive Automobile start at 01%. Similarly, investigators of later eras would begin with Drive Horse at 01%.

ELECTRICAL REPAIR (10%)

The skill-holder can repair or reconfigure electrical equipment such as auto ignitions, electric motors, fuse boxes, and burglar alarms. At higher skill levels, the character is familiar with industrial applications such as electrical generation, transmission, and distribution, but also requires an electrical engineering degree (Electrical Repair 60% or higher) to pursue a career in this field. To fix an electrical device requires special parts and tools. In the present day, this skill has little to do with commercial electronics. Jobs in previous eras may call for Electrical Repair and Mechanical Repair in combination. At 60% or better, the skill-holder has a doctorate in electrical engineering, and can make a very good income from his or her career.

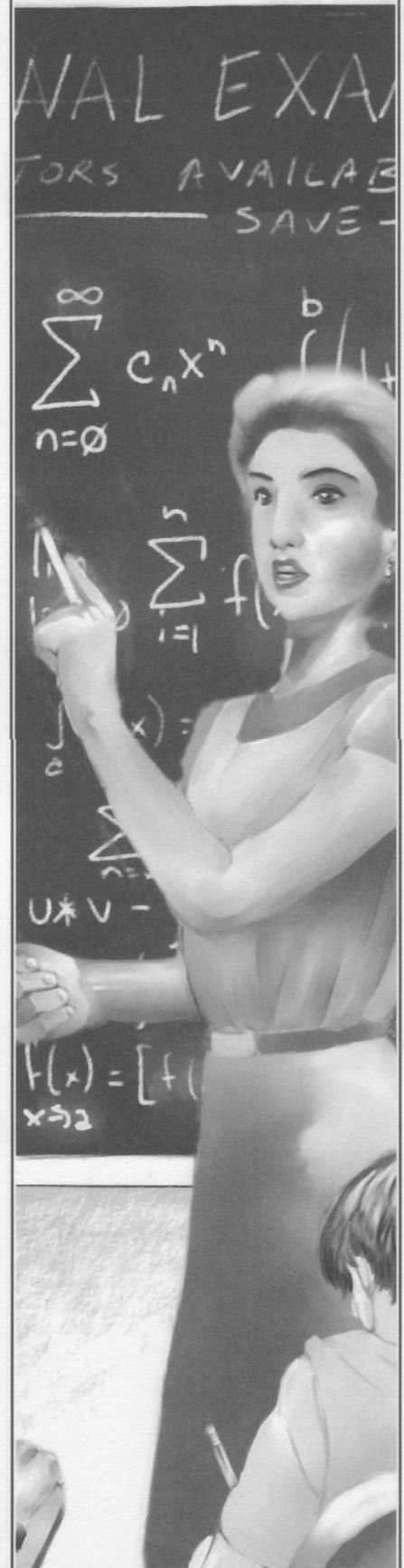
ELECTRONICS (01%)

For designing and troubleshooting electronic devices. This skill is for the present day—use Physics or Electrical Repair for earlier eras. Parts needed for electronics work are designed for precise tasks, and cannot be jury-rigged. Without the right chip or circuit board, the skill user is out of luck. At 20% or better, the student is able to copy design ideas for use in different applications. At 60% or better, the character can have an advanced degree in electrical engineering and can design and build prototype electronic devices of new sorts that work reliably.

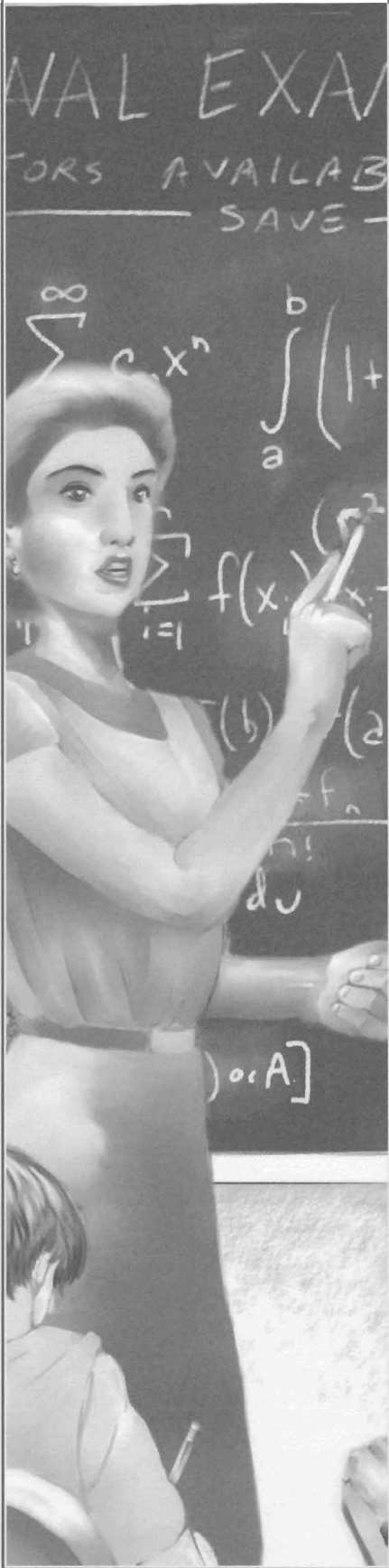
*EXPLOSIVES (01%)

Storage, transport, and detonation of dynamite and commercial plastic explosives. With military service, experience could include HMX, CI-20, Molotov cocktails, and other incendiaries. Also includes fuses, timing cord, electrical detonators, and weather

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and safety considerations. For normal blasting projects (breaking up rocks, opening a well, lengthening a mine shaft) a skill of 60% or higher grants automatic success except on a result of 00, in which case the blast does not occur or else detonates with some undesirable result.

Massive amounts of explosives always disrupt a target, but precise demolition work can be complex. To collapse any sort of large civil or military structure such as an office building, a bunker, a highway bridge, or a dam, the initial chance for success is half of the blaster's Explosives skill (round up to the next whole number). For second and later attempts to demolish the same structure, the skill-holder has had the opportunity to see how the structure reacts: now the chance is the blaster's full Explosives skill. If a demolition team has the plans of the structure, and plenty of time to lay the charges, allow the blaster's full Explosives skill.

A criminal arsonist or bomber might make wide use of this skill. So might a safe-cracker.

FAST TALK (05%)

Causes the target to agree with the user for a short time. Without reflecting, the victim signs the paper, allows the trespass, lends the automobile, believes the gossip, or whatever else within reason is asked. Given a little time to think and the benefit of a successful Idea roll, the victim comes to his or her senses, and the Fast Talk loses all effect.

Example: Count von Samme succeeds with a Fast Talk pitch, and Harvey goes upstairs to find a fountain pen with which to sign the count's fraudulent contract. As he rummages around, Harvey is absent from the count long enough to begin to think for himself. The keeper asks for an Idea roll. It succeeds. Harvey comes to his senses and returns determined not to sign. The count must renew his pitch some other time, or change tactics and attempt to Persuade Harvey.

In a few game minutes, Fast Talk may pass off baubles as priceless valuables, and lies as reliable information. The Persuade and Bargain skills may need hours or days to reach a conclusion. Fast Talk is quick to take effect, but it can be used at most on a handful of people. Fast Talk will not work on targets whose minds are made up or otherwise prepared; try Persuade instead. A Fast Talk of 60% or more achieves a lengthier effect, up to an hour or a day. A person with this much skill may earn a living from it, running confidence games, being a stand-up comedian, or writing ad copy.

FIRST AID (30%)

The percentage chance of awakening an unconscious or stunned comrade, setting a broken limb, treating burn damage, resuscitating a drowning victim, etc. First Aid has no lasting effect on diseases or subtle physical ailments, nor on poisonings unless the keeper allows the roll. Treated with First Aid, an investigator's healing rate stays at ID3 hit points per week. (Moved to a hospital and successfully treated with Medicine, that rate rises to 2D3 hit points per week.)

Failure in applying First Aid requires that the user wait some reasonable amount of time to try again (something new, presumably, since what was done didn't work), but another practitioner could make an attempt in the next round.

- A success with this skill allows the user to immediately heal ID3 hit points of a single attack or injury. Thus an investigator suffering from multiple gunshot wounds might receive First Aid for each, as long as they were not incurred in the same game round.
- In the same or the succeeding combat round, a character who has just reached zero or negative hit points may be returned to life by a successful Medicine or First Aid roll that raises his or her hit points to at least +1.
- A success with First Aid immediately awakens any victim of a knock-out attack and, if the keeper wishes, anyone unconscious for other reasons.

Once a character has had First Aid successfully applied to an injury, further applications either of First Aid or of Medicine have no effect on that injury. A new injury would be treated independently. An application of the skill takes one game round, or as the keeper determines. See also the Medicine skill.

With First Aid 60% or higher, the skill-holder's diagnosis is always correct, even if performing the correct procedure is ineffective.

FISTIPUNCH (50%)

A self-explanatory skill, which might be depicted as a closed fist, a karate chop, a roundhouse punch, a violent slap, etc. Use FistIPunch to parry Kick or Head Butt. Martial Arts can increase the damage done by the skill. The knock-out rule applies to

FORENSICS

"Forensics" would seem to be an excellent skill, but in play the skill seems to cover too much ground and offer too little scope for roleplaying.

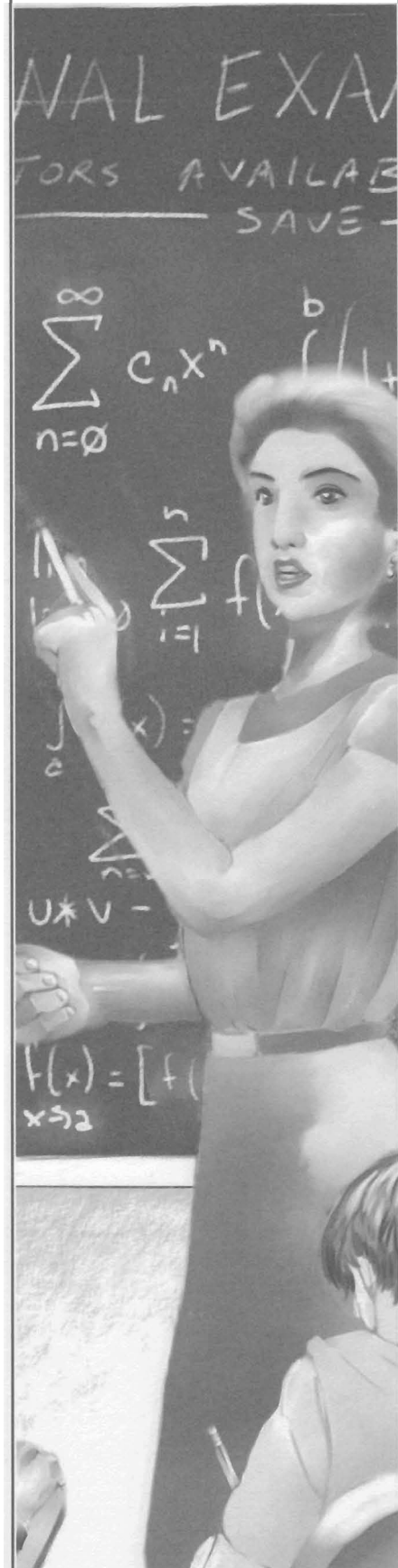
Forensic medicine concerns the detection and presentation of scientific evidence, particularly medical evidence pertaining to the cause and manner of a death, for use in a court of law. There can be many sorts of expert presentations, and many kinds of forensic specialties. The expert witness's ability to present evidence convincingly and accurately may bring a favorable finding from the jury.

Today crime-scene technicians roll up in well-equipped vans to examine and document a serious crime. Techs routinely photograph and videotape the site under a variety of conditions (Photography), dust and lift for fingerprints, collect trace evidence (with tweezers first, then vacuum and filter paper), use luminol (Chemistry), measure and diagram the scene (Cartography), perform biological fluid identification (blood, semen, saliva), etc. The detectives abandon the field to them, and busy themselves with witnesses and suspects, then later try to integrate physical evidence and witness statements.

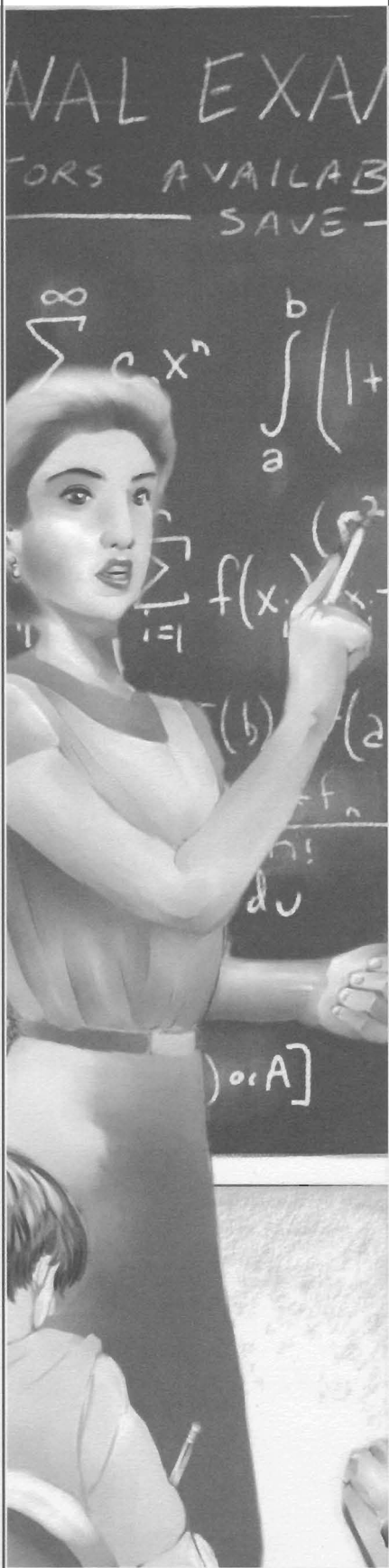
A gamut of professionals might testify concerning the accused or the disposition of a crime scene. Among them . . .

- A forensic psychiatrist could recognize and explain a mental disorder in a suspect.
- In the 1890s or 1920s, an expert in the occult might testify concerning subtle evidence of a ritual murder, though today such testimony might be attacked as lacking in rigor.
- An archaeologist or physical or forensic anthropologist might be employed to analyze a crime scene decades or centuries old.
- An entomologist could testify concerning the progression of insects found at a death scene.
- A pharmacist might detect a rare poison and explain its special characteristics.
- A botanist could identify plant material found at a scene.
- A zoologist could distinguish animal bites from the deliberate mutilation of a corpse.
- A police lab specialist could convincingly match a revolver with the bullets it fires, or the fingerprints left at a crime scene with those of a suspect.
- An accountant could instance evidence of embezzlement and fraud, or identify forged documents such as business ledgers and checks.
- An industrial chemist might testify concerning customary and necessary safety procedures.

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this skill. At FistPunch 75% or more, a character can punch twice, parry twice, or punch once and parry once in the same round; the second move is at half DEX rank.

*FOLKLORE (05%)

Customs, stories, occupations, lyrics, traditional costume and demeanor, etc., of the common folk of an identifiable area or region. Perhaps the area is as small as a village and the surrounding farms or the range wandered by a single nomadic tribe, or perhaps it is as large as New England or the Antebellum South. The keeper decides how the skill is pertinent. Tall tales, homilies, legends, ghost stories, and myths are pertinent. In the present day, this skill includes what are known as urban legends- the guy in the back seat with the axe, the guy who leaves his murderous hook dangling on the door handle or bumper, kidney thieves, black helicopters, Satanic baby food, etc. With Folklore 60% or more, the skill-holder has an inexhaustible supply of amusing chatter for parties and, if a journalist, he or she always can bang out a sensationalist article for immediate cash.

*GEOLOGY (01%)

The study of the origin, history, and structure of the planet Earth, or of a particular region of the planet. Given knowledge of an area's history and structure, the geologist can predict if valuable resources are likely near the surface, if volcanism and active earthquake faults are evidenced, if fossils from a particular era or period might be found, and so on. By the 1960s the evidence of sea-floor spreading and plate tectonics revolutionized understanding of the forces of the earth. Increasingly little remains of old geological theory except observations, the concept of stratigraphy and the names for rocks and layers.

With Geology 60% or higher, the skill-holder is able to teach or otherwise build a career as a professional geologist. At more than 60%, given good capability in Physics or Chemistry, this skill could be understood as Planeto logy, and be used to study other large bodies in the solar system.

GRAPPLE (25%)

A Grapple is a special personal attack, frequently chosen to subdue an opponent without doing harm. This attack may be parried by an opposing Grapple or other attack by the target, but only in the first round of attack, or before the attacking Grapple succeeds.

If a Grapple attack succeeds in the first round and is not neutralized, then the attacker holds the target and may thereafter exercise one of several options.

- Immobilize the target by overcoming the target's STR with his or her own STR, using the Resistance Table. With a success, the target is held fast indefinitely, until the Grappler attempts some other action.
- Knock down the target. If used, this option automatically succeeds against a human opponent.
- Knock out the target in the first round or a later round: see the knock-out rule in the rule book.
- Disarm the target. With successful Grapples in consecutive rounds, an investigator could Grapple to prevent a hand-to-hand attack in the first round and then seize the weapon or weapon hand in the second round.
- Injure the target. The opponent already must be successfully Grappled. The Grappler must receive a second successful Grapple roll in that round, or a successful Grapple in some later round. Success costs the target ID6 hit points plus the attacker's damage bonus. Harm in subsequent rounds requires a new Grapple success in those rounds, and the amount of injury done remains the same.
- Strangle the target. Beginning in the round in which the intention is stated, the target begins to asphyxiate as per the Drowning rules. This continues in subsequent rounds. The attacker needs no further Grapple rolls.

In either injury-making Grapple, the victim can escape only by a successful STR versus STR match on the Resistance Table. If there are multiple attackers, no more than two people's Strengths may be combined in such a Grapple.

HANDGUN (20%)

Use for all pistol-like firearms when firing discrete shots. For burst fire, apply the Submachine Gun skill. The rate of fire difference between handguns is partly from recoil and time needed to take aim at the target again, and partly from the difference in mechanism between a revolver and a semi-automatic. A skill-holder of 75% or more is able to clear a jam in 1D3 rounds.

Depending on the weapon being fired, a skill-holder of 75% or more is practiced enough that he or she may add one more handgun aimed attack per round, or one more fraction of an aimed attack per round. (For instance, such a character could fire a flintlock pistol once every three rounds instead of once every four rounds, or four shots per round from a .22 short automatic pistol instead of three.)

For a novice, the keeper may also require an initial History roll, in order to figure out how to properly load and fire a black-powder handgun.

HEAD BUTT (10%)

The essential bar room brawl skill, Head Butt is applied to the belly of an opponent, or to his temple, crown, nose, chin, or back of the head. This personal attack can be made in cramped, crowded surroundings. The attack is quick, stunning, and demoralizing. One cannot parry with Head Butt, but Martial Arts can augment its effect. The knock-out rule can be applied to this attack. At Head Butt 75% or more, a character can attack twice in the same round; the second attack is at half DEX rank.

HEAVY MACHINE (formerly Operate Heavy Machine) (01%)

Required to drive and operate an armored military vehicle, heavy construction equipment, etc. For very different sorts of machines, the keeper may decide to lower an investigator's nominal skill if the problems encountered are mostly unfamiliar ones: someone used to running a bulldozer, for instance, will not be quickly competent with the steam turbines in a ship's engine room. At Heavy Machine 60% or more, the operator is proficient in maintaining large mechanical and electrical devices such as generators, construction machinery, boats, aircraft, autos, etc., in extreme weather conditions—the Arctic or Antarctic, high altitudes, sand-blown deserts, very high humidity, at sea, and so forth.

HEAVY WEAPON (05%)

Typically, heavy weapons are too large to move without the assistance of a vehicle, and too complicated to aim, fire, reload, move, or defend without a team of men. A character equipped with this skill has acquired it in the armed forces. Weapons suited to this skill might include anti-tank mines, heavy mortars and recoilless rifles, anti-aircraft, anti-tank, and tactical assault missiles of various sorts, heavy artillery, naval rifles, and flat-trajectory-firing cannon such as tank guns. Allow the player to choose two or three types of weapon with which the character is knowledgeable, and to construct a background story detailing the actual experience with them.

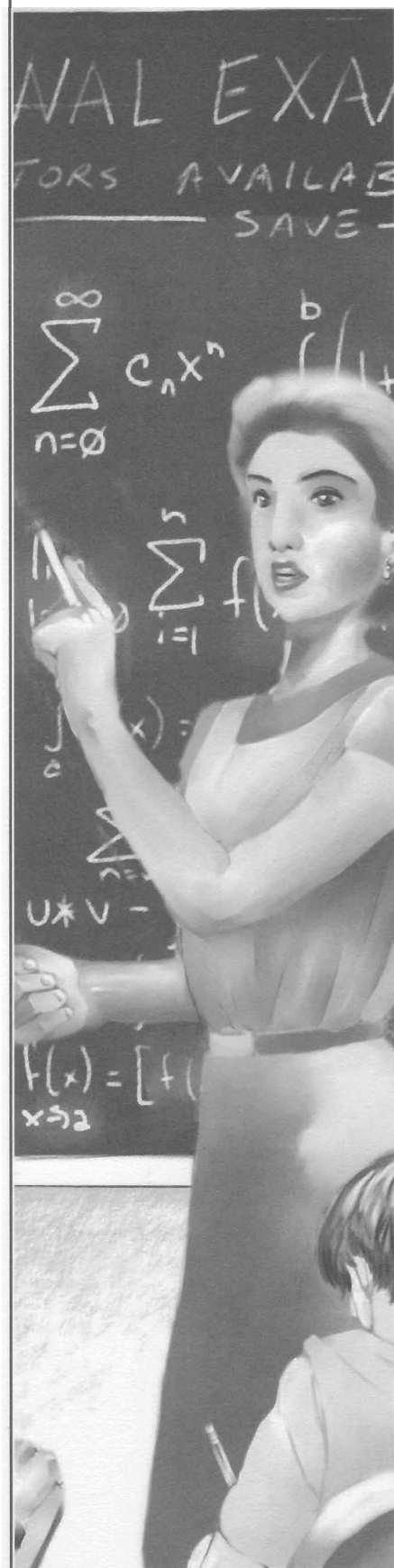
HIDE (10%)

As opposed to Conceal, Hide ranks the individual user's ability to escape detection in an unprepared position. Use this skill during patrol, surveillance, or pursuit. Some sort of cover must be present, or the skill is useless—try Sneak instead. With the successful use of the skill, the user chooses the best bushes, the deepest shadows, etc., in which to lurk or to hide behind. The user can shift about while hiding. Figure the chance for successful movement in such a case as half the Hide skill.

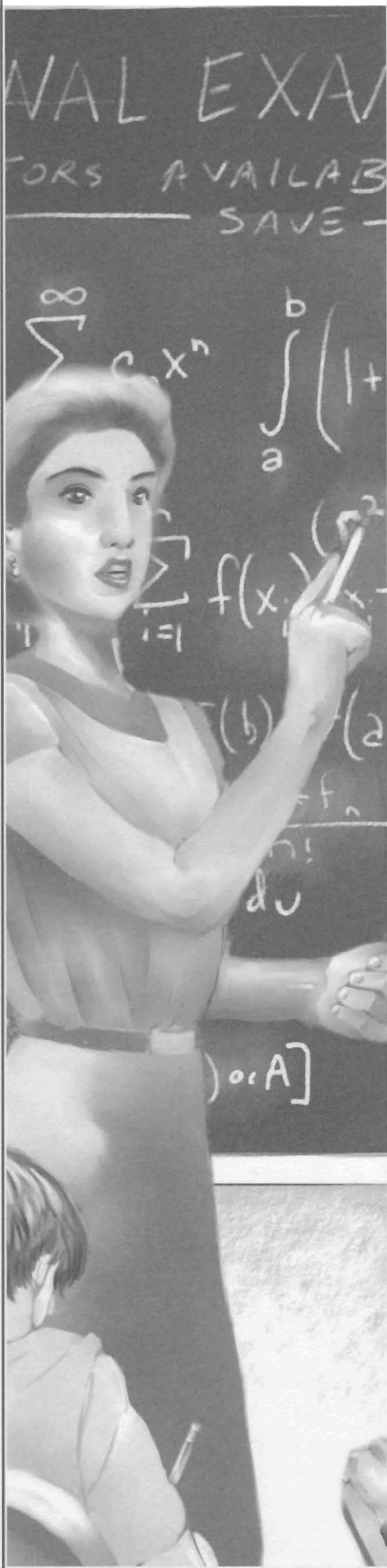
HISTORY (20%)

Enables an investigator to remember the significance of a country, city, region, or person. Lessen the chance if the facts are obscure. A successful History roll might be used

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to help identify tools, techniques, or ideas familiar to ancestors, but of sorts little known today. A historian is very much like an investigator, for the meaning of the evidence he or she uncovers is often unclear. In the historian's case, **that** murkiness may last not for part of an adventure, but for centuries.

At 60% or better the character might be an academic with a doctoral degree, a nationally known journalist, a narrative or quantitative historian, or an independent researcher knowledgeable about contemporary politics.

*HYPNOSIS (05 %)

A complex mental phenomenon definable as a state of heightened concentration and receptivity to the suggestions of another person. There is no known physiological basis for hypnosis, as there is for sleep. Anton Mesmer originated modern hypnosis in the late 18th century. Although this skill was common among alienists of the 1890s and psychiatrists of the 1920s, it is not taught to psychiatrists or psychologists in the present day as part of their basic training, though some do study it. Many hypnotherapists have no other training beyond this ability. Nightclub magicians and professional hypnotists employ this skill to amaze audiences for entertainment.

With this skill one can calm an individual, plant suggestions, somewhat help control eating habits and addictions, and cope with chronic pain. Those who do not wish to be hypnotized can resist it, as can people who basically mistrust others. An unethical hypnotist can sometimes have those in a trance perform actions they may later regret—the hypnotist needs a successful Psychology roll to convince the person entranced that the action is something he or she would do. There is controversy about whether patients will perform acts during a trance that they would otherwise find repugnant or contrary to their moral code.

Hypnosis influences a single individual at a time. To be hypnotized for the first time, the target must be physically close to the hypnotist and be in a cooperative mood. The keeper decides the mood of the potential subject, and makes the essential judgment as to whether the person can be hypnotized at all. A successful Hypnosis roll entrances the target. **If** the Hypnosis roll fails, the hypnotist was unable to hypnotize **that** particular subject; after a reasonable amount of time, hypnosis can be attempted again. Repeated failures indicate that hypnotist and subject are incompatible. Once a hypnotist has succeeded with a subject, the hypnotist can thereafter hypnotize that subject whenever subject and hypnotist agree to it—**no** Hypnosis roll is needed.

Here follow some possible ways to use Hypnosis in play.

- To aid Psychoanalysis or Psychotherapy: if an investigator has 10 or more percentiles in either skill and has hypnotized a subject, add 25 percentiles to his or her Psychoanalysis or Psychotherapy skill when treating that patient thereafter.
- To create a post-hypnotic suggestion: an implanted hypnotic suggestion prompts the target to perform a single particular action without forethought and without perceiving that he or she is doing it. The urgency of the suggestion usually fades rapidly, but a special or critical roll might lengthen the suggestion's effective time.
- To aid recollection: fragmented or buried memories sometimes can be recalled to consciousness via hypnosis. Someone who went temporarily insane from seeing the darkness move at the bottom of a well may remember the fear but not remember what was seen. Hypnosis might bring such a memory to light, but cost Sanity points in the process, since fear was the reason for repressing the memory in the first place. When a successful Hypnosis roll is made to uncover sanity-threatening memories, an Idea roll should be made for the hypnotized subject; a successful Idea roll means that the subject fully recalls the repressed memory and suffers the appropriate SAN loss, while a failed roll means that the subject only recalls vague portions and loses no SAN.
- To alleviate pain: hypnosis can ease symptomatic pain or temporarily erase it, but the pain itself makes success uncertain. If the subject is in pain, the hypnotist must make a Hard Hypnosis roll (half normal percentage).

- As misinformation: if a hypnotist tries to change (or change the emphasis of) non-player character memories, the keeper in the role of the non-player character may supply false and misleading replies to future inquiries regarding those memories.
- To cause a subject to concentrate: with hypnotic aid, a target can quickly memorize long passages and strings of unrelated numbers, and quickly learn unvarying physical sequences such as how to break down and reassemble a firearm. With some hours of careful preparation, a subject also can be prepared to ignore particular fears or phobias, to lift or move unusually heavy objects, to remain unusually rigid for lengths of time, and so on. The keeper must decide what effects to allow and how they should work.

JUMP (25%)

With a successful D100 roll, the character can leap up vertically and grab to half again his or her own height, or leap down a vertical distance equal to his or her own height without injury. He or she can also jump horizontally from a standing start for a distance equal to half the jumper's own height, or run and then jump horizontally to a distance of twice the jumper's own height. If falling, a successful Jump prepares for the impact by subtracting 1D6 hit points from any lost when the falling character lands. With Jump 60% or better, the character may routinely perform various gymnastic maneuvers, high-wire walking, precision parachuting, second-story work, or other difficult feats.

KICK (25%)

Whether a straightforward kick to the groin or the jaw, an elegant karate-style flying kick, or a kick with both legs while lying on the floor, a Kick is powerful enough to do injury wherever it lands. A Kick may parry and Martial Arts may add to its effectiveness, but ordinarily the knock-out rule does not apply to Kick. At Kick 75% or more, a character can kick twice, parry twice, or attack once and parry once in the same round; the second move is at half DEX rank.

LAW (05%)

Represents the chance of knowing pertinent law, precedent, legal maneuver, or court procedure. The practice of law as a profession can lead to prosperity and political office, but it requires intense effort over many years. A high Credit Rating is crucial to it. No other profession is so easily sullied by the bizarre behavior common to investigators. In the United States, the practice of law is sanctioned state by state, by individual state bar associations. In another country, halve the chance for a U.S. citizen's success with this skill until the character has spent 30-INT months studying that nation's law. At Law 60% or better, the character may specialize in a particular type of law-s-civil, criminal, corporate, family, etc.-and enjoy a substantial income.

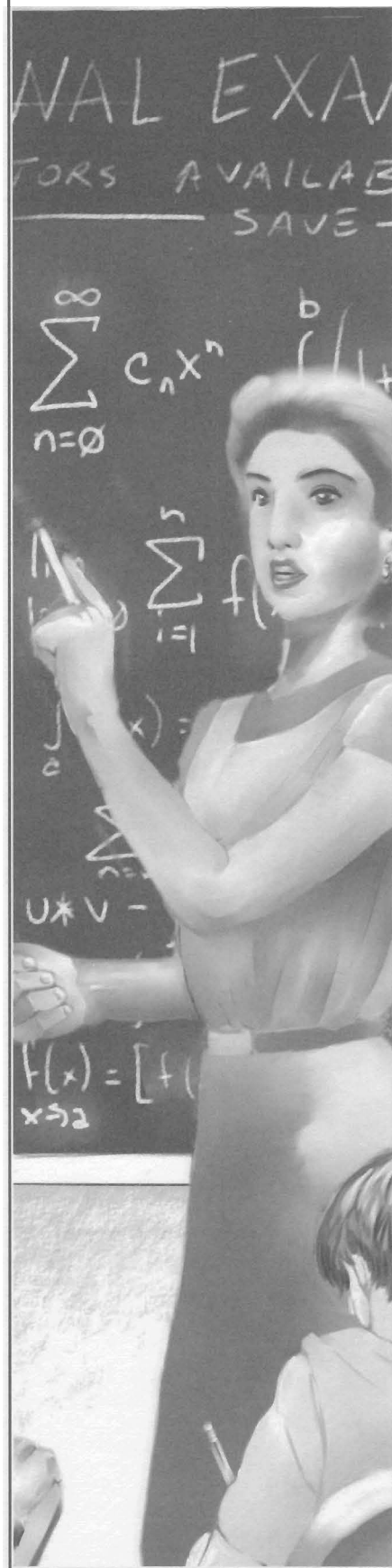
*LEGERDEMAIN (10%)

The art of manipulating small objects such as coins, dice, playing cards, wallets, and letters without attracting attention. The skill can include palming, misdirection, card tricks, marked decks, and acts of practiced dexterity such as walking a coin across the knuckles or finding coins in other peoples' ears. This skill is for pick-pockets, card sharks, stage magicians, and those who love to show off. Stage magicians also need a high Fast Talk skill rating. Legerdemain 60% or higher offers ways to earn quick money when needed, but show business earnings can be uneven and small. Legerdemain 60% or more always alerts the skill-holder to any cheat or illusion that may be underway. If the character is the cheater or illusionist, roll the skill to test his or her deception.

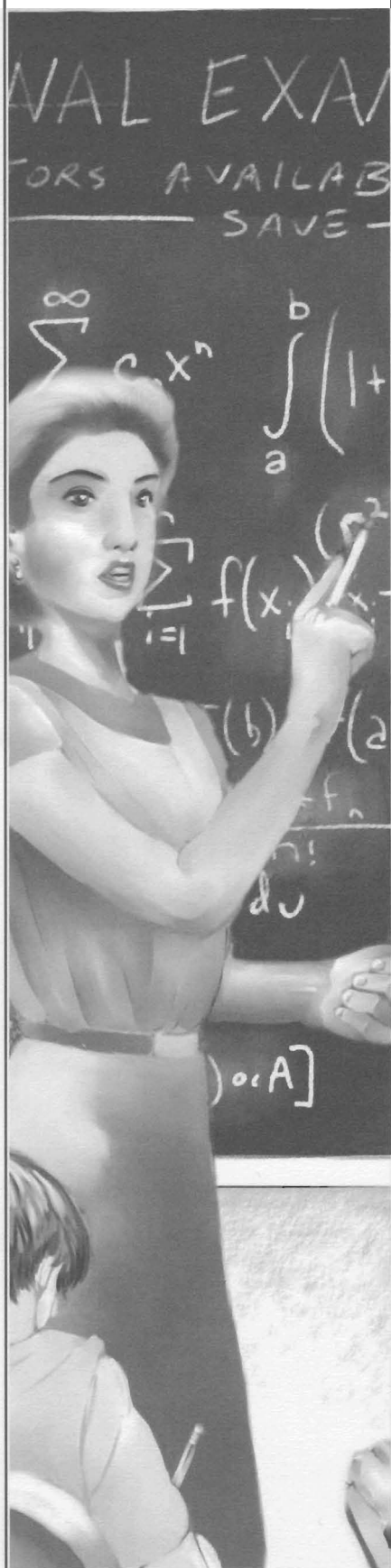
LIBRARY/INTERNET (25%)

To quickly find pertinent clues and information, this can be the most important skill in the game. Assuming that the item or information is there, Library/Internet enables an investigator to find a given book, newspaper article, reference volume, or World Wide Web site. Each use of this skill marks four hours of continuous research. In the present

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day, use this skill also for Internet searches of any sort. Only rarely should an investigator get more than two tries with this skill per day (four tries using the Internet).

Library/Internet can locate a locked case or a rare-book special collection, but Fast Talk, Persuade, Bargain, Credit Rating, a bribe, or special credentials might be needed to get at a particular book. If a book has been lent out, then Fast Talk or a high APP might help the investigator learn who has it, or to get a look at it at the person's home.

With a Library/Internet of 60% or more, the researcher is skilled and experienced enough to get one extra skill roll per day.

LISTEN (25%)

Measures the ability of an investigator to interpret and understand sound, including overheard conversations, mutters behind closed doors, and words whispered in a noisy café. The keeper may use it to determine the course of an impending encounter: was your investigator awakened by the snap of a twig? By extension, a high Listen can indicate high general awareness in a character.

To use Listen to hear someone Sneak, compare skill rolls—the lower successful 01 00 result wins.

*LITERATURE (10%)

Indicates relative familiarity with works of literature and the culture from which the work sprang. This skill also measures an individual's ability to recall, identify, discuss, or quote from famous poetry, prose, and essays. In the West, literary culture once was definable as the Bible, supplemented by the Greek and Latin classics. Now relevant authors mostly vary by the language comprehended by the reader (accordingly, a skill-holder might also need the relevant Other Language skill for an insightful discussion). This skill conveys no ability to create new classics—use the Art skill for that. At 60% or better, the character with one or more degrees in literature is able to find patterns and subtle meanings in these books, lecture about them, and write stimulating essays about them.

LOCKSMITH (01%)

The user may repair locks, make keys, or open locks with the aid of skeleton keys, master keys, picks, and other tools. Complex locks may lower the chance for success. A locksmith can open car doors, hot-wire autos, jimmy library windows, figure out Chinese puzzle boxes, and penetrate ordinary commercial alarm systems. Attempts to defeat complicated modern electronic locks such as key card locks may also call for an Electrical Repair or Electronics skill roll. Keepers might combine Locksmith with OEX or POW rolls to cover a variety of surreptitious entries or surveillance.

At 60% or better, the skill-holder is widely familiar with domestic and foreign locks by manufacturer, including those for handcuffs, leg irons, straightjackets, and other restraints. He or she knows their characteristics and weaknesses. The great Houdini knew, memorized, and practiced with hundreds of manufactured locks, and could quickly pick any of them.

The locksmith is also adept at opening sophisticated safes and vaults, and at breaching advanced security systems.

MACHINE GUN (15%)

Use this skill whenever firing bursts from a bipod or tripod mounted weapon. If single shots are fired from a bipod, use the Rifle skill if it is higher. A machine gun's ammunition is belt-fed or drum-fed, though, allowing a higher sustained rate of fire than an assault rifle, and able to offer covering fire as an infantry squad weapon. Often part of a larger weapon system such as a tank or aircraft, a heavy machine gun's .50 caliber round does much more damage than a .30 or 7.56 mm round, usually enough to kill outright from hydrostatic shock, and has enough range to engage ground support aircraft. With Machine Gun 75% or more, the skill-holder is able to clear a jam or change a belt in 10 3 rounds.

Depending on the weapon being fired, a skill-holder of 75% or more is expert enough that he or she adds one more burst attack per round, or one more fraction of an aimed attack per round.

MARTIAL ARTS (01 %)

Use in combination with Fist/Punch, Head Butt, Kick, or Grapple. If the rolled attack is equal to or less than the attacker's Martial Arts percentage, the attack does double damage but does not double the damage bonus: thus Fist/Punch in combination with Martial Arts would do 2D3 hit points plus the damage bonus normal for the person.

- A person with Martial Arts 10% or more may choose the attack to parry just before that attack, and does not need to make a parry statement at the beginning of the round.
- Unlike in the movies, the Martial Arts skill cannot parry bullets and other projectiles.

Martial arts tend to develop when disarmament is forced. So arose judo, aikijutsu, aikido, capoeira, karate, savate, tae kyun or tae kwon do, white crane kung fu, seven straws praying mantis kung fu, etc. The player should choose one or invent a new one. In earlier days, these schools were secret and their techniques jealously guarded. Outside their originating cultures, only jujitsu was much known in the world before the last quarter of the 20th century.

*MATHEMATICS (EDU x2 %)

The ability to perform mathematical operations. Mathematics is a companion skill to Physics. It may sometimes bear on cryptographic analysis. At 20%, a person can do calculus and analytic geometry, and at 40% differential and integral calculus, non-Euclidean geometry, group theory, etc. A skill of Mathematics 60% or more does not necessarily endow academic standing, since this skill can be self-taught to an amazing extent, but it does allow the skill-holder to do important creative work, and to be able to earn a living as an instructor at the university level. At 90% or more he or she is a genius who can begin to follow the hyperdimensional rigor knotted up in Mythos spells, or perhaps decrease the time needed to learn a spell. If the keeper wishes, the character also might lose SAN points faster than ordinary people, because he or she understands the universe more deeply, and risks more to plumb those dark vaults beyond reason.

MECHANICAL REPAIR (20%)

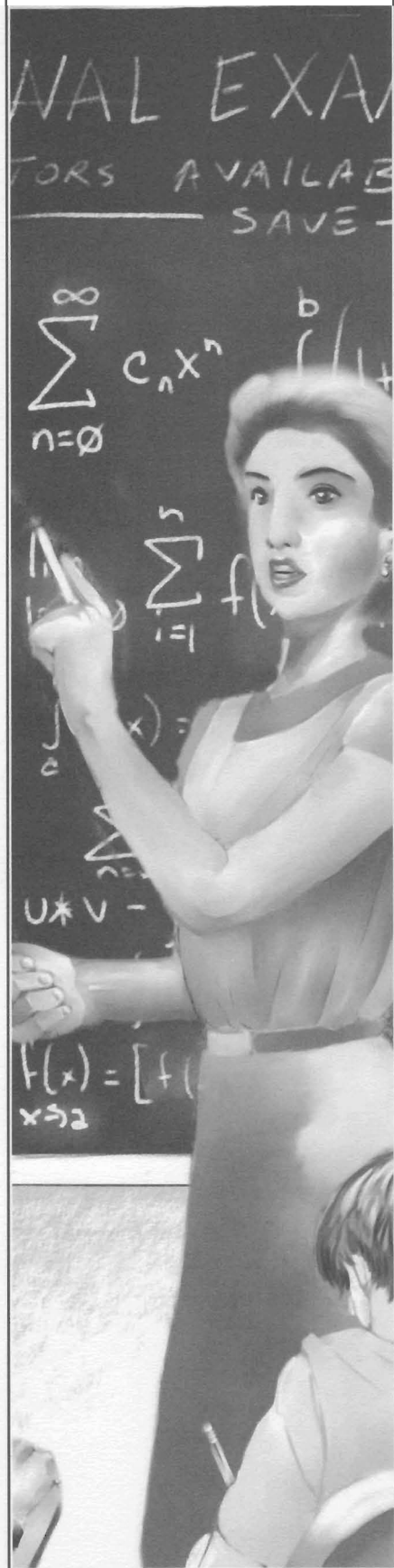
The skill allows the investigator to repair a broken device or to patch together a substitute that will function for a time. Basic carpentry and plumbing projects can be performed. Special tools or parts may be required. This skill can open common household locks, but nothing more advanced (see the Locksmith skill for that). Mechanical Repair is a companion skill to Electrical Repair, and both may be necessary to fix devices such as an auto or an aircraft. A skill of Mechanical Repair 60% or more allows the skill-holder to create new complex machines for new purposes, or to analyze alien machines and come to know their capacities and intentions. He or she can hold degrees in Mechanical Engineering, and pursue a career in that area.

MEDICINE (05%)

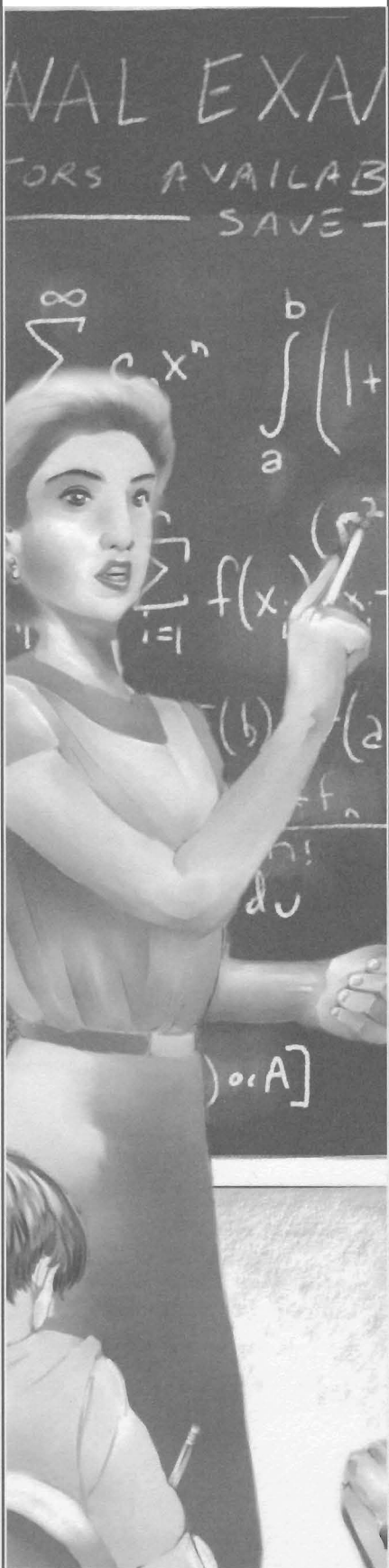
The user diagnoses and treats accidents, injuries, diseases, poisonings, etc., and makes public health recommendations. If an era has no good treatment for a malady, the effort is limited, uncertain, or inconclusive. Failure in application requires that the user wait some amount of time to try again, but another practitioner could make his or her attempt in the next round.

- In an emergency, the successful user of Medicine can immediately restore ID3 hit points, once per wound or injury.
- In the same or the succeeding combat round, an investigator who has just died may be returned to life if hit points rise to at least +1.

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- An investigator successfully treated with Medicine heals at 203 hit points per game week, including the first week.
- Including an emergency treatment, the total recovery for the first week of Medicine's application could be 303 hit points.
- A success with Medicine immediately wakes any victim of a knock-out attack and anyone unconscious for other reasons.
- The keeper may rule that a medical condition is not treatable. See also First Aid.

At Medicine 60% or higher, the practitioner may have a specialty such as surgery, psychiatry, podiatry, or forensic medicine. This provides a comfortable income, and may add points as well to his or her Credit Rating. See also the boxed text for "Forensics."

*METEOROLOGY (10%)

Informed about the warmth or chill of the air, the amount of sunshine, prevailing upper winds, and precipitation, the skill-holder can predict local or regional weather conditions for a day to three days. In the present, satellite observations and computer modeling allow more accurate forecasts than ever before.

With a little experience with a region's weather, those with less than Meteorology 20% can predict local variables such as the appearance of fog. Those with higher skills and proper equipment have their normal chances to predict local and regional conditions. Characters with Meteorology 60% or more make accurate predictions, accurately gauge wind velocities, classify tornado and hurricane damage, lightning strikes, etc., except on 0-100 results of 00.

*MYTHOS LANGUAGE (00%)

Works in the same way as Other Language, in that a new language can always be learned. Points in this skill cannot be allotted during investigator generation; they can be earned only during play. Treat each language as a separate skill, in the same way Greek and Latin are differentiated. Languages include Aklo, Atiantean Senzar, Elder Thing Cipher (see next paragraph), Hyperborean Tsath-yo, Mi-go Runes, Ghoul, Muvian Naacal, R'lyeh Glyphs, Yithian Script, and so on. In the vastness of the universe, thousands or millions of other recording systems exist. So little is known of these ancient or exotic languages that even elder thing cipher is barely discussible. For a few notes about these languages, see the "Languages and Scripts" article in this book.

Without the presence of the elder thing murals in Antarctica, the starting skill for Elder Thing Cipher is 00% and cannot be increased without a teacher. In company with the murals, or after the publication of Dyer's *M. U. Summary Report* in 1932, start at 01% rather than zero. (The exception to this is if a character studies a translation of the Eltdown Shards and/or the G'harne Fragments; see pages 56-59.) Characters who have the opportunity to compare elder thing murals with associated dot-ciphers notice repetitions of certain patterns or cartouches in combination with the illustrated concepts. Examples might be "disaster", "war", "hope", "shoggoths", etc. Over time, these matches between graphics and dot-cipher become more numerous, and more explicable in human terms. But the derived meanings represent broad concepts. Detail by detail, most elder thing ciphers remain untranslatable, and probably will in the future unless something like a Rosetta Stone is discovered. (Might such a thing exist in Australia's City of the Great Race?) Elder thing murals passed on most of the information which Lovecraft's *At the Mountains of Madness* brilliantly presents. No human should ever have very many percentiles in the skill, unless the student has benefited from fresh and important discoveries. (For more information, see the scenario book *Beyond the Mountains of Madness*.)

NATURAL HISTORY (10%)

Originally the study of plant and animal life in an environment. By the 18th century this study was splintering into separate academic disciplines. As a game skill it represents the traditional knowledge and personal observation of farmers, fishermen, inspired

amateurs, and hobbyists. It identifies species, habits, and habitats with a holistic compass; it can be used to select what may be important to a particular species.

Natural History information is not rigorously accurate- this is the province of appreciation, judgment, tradition, and enthusiasm. Use Natural History to judge horseflesh at a county fair, or to decide whether a butterfly collection is excellent or just excellently framed. With a skill of Natural History 60% or more, the skill-holder is able to evaluate life in a region as ancestral or original inhabitants might have in former epochs, using their terminology and their social perspective.

NAVIGATE (10%)

Allows the user to reach a destination in stormy or clear weather, day or night. Those of higher skill are familiar with astronomical tables, charts of all sorts, and instruments like sextants or GPS displays as they exist in the era of play. Results for skill rolls should be kept secret--characters can attempt the skill, and then witness the results when they are due. One also could use this skill to measure an area for mapping, whether an island of many square miles or the interior of a single room. See also Cartography. Sea or air travel increases the chance for navigational error. This is especially true at night, beneath clouds, or in fog, in the 1890s and the 1920s. Dead reckoning navigation may be the only resource for direction and distance until some identifiable point such as an island or a city can be reached.

With Navigate 60% or more, the navigating character is not lost or mistaken except when betrayed by weather or faulty instruments.

OCCULT (05%)

The user recognizes occult paraphernalia, words and concepts, imagistic references, and grimoires when he sees them. The occultist is familiar with the families of secret knowledge passed down from Egypt and Sumer, from the medieval and renaissance West, and from Asia and Africa. Comprehending certain books may provide percentiles of Occult. Some occult books are noted in the "Magic" chapter of the rule book, and more can be found elsewhere in this book. This skill does not apply to the spells, books, and magic of the Cthulhu Mythos, but occult concepts are often adopted by worshippers of the Great Old Ones and then redefined for their purposes of worship. An Occult 60% or more allows individual and original solutions to problems of Occult knowledge; traditional, published knowledge is just a starting point for the nearly forgotten knowledge waiting to be pieced together. Not infrequently, of course, this knowledge leads toward the Cthulhu Mythos.

OPERATE HEAVY MACHINE--see HEAVY MACHINE

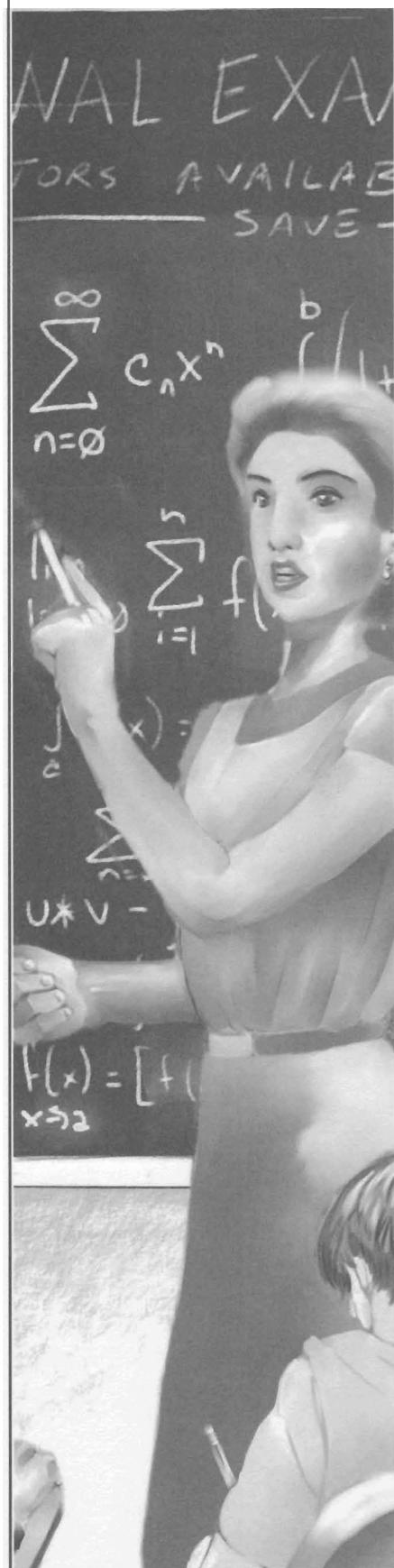
OTHER LANGUAGE (01%)

The skill represents the user's chance to understand, speak, read, and write in any ordinary earthly language, living or dead, other than his or her own. Specify the language. An individual can know any number of languages. Do not choose Mythos languages--for them, see the Mythos Language skill above. If the skill-holder is at less than 60%, the keeper may determine that a number of difficult points exist in a document or speech, and call for several language rolls, one for each point. Similarly, the keeper may momentarily reduce a user's skill in a language if encountering archaic speech or writing in that language. Normally, a successful Other Language roll indicates a successful skimming or reading of an entire book.

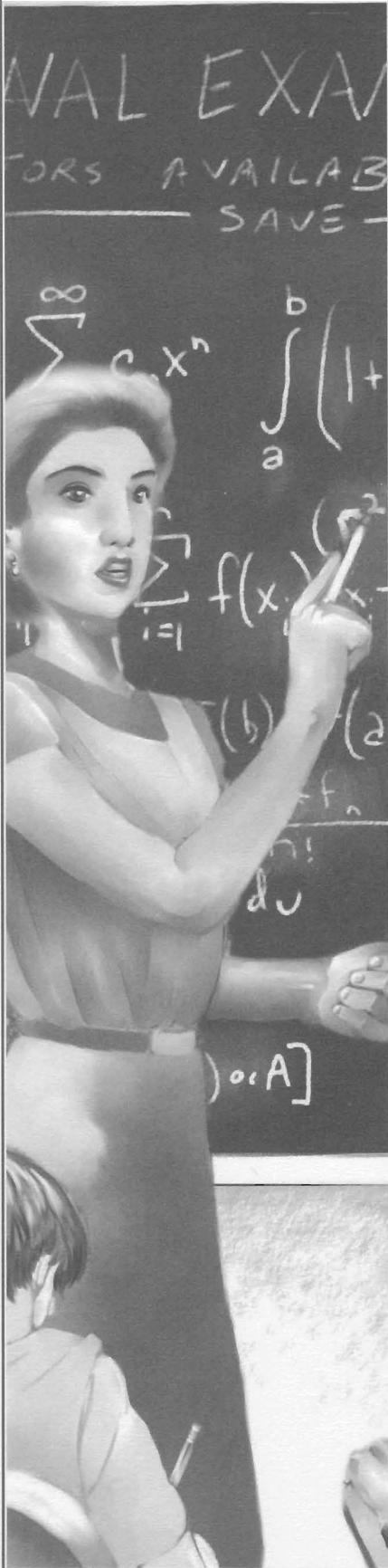
For each week informally spent with Other Language speakers, add one point of skill in the language until reaching 25 percentiles. That amount represents the ordinary maximum for picking up a language. With formal syntax and vocabulary study, a character can rise much higher.

If a character has fewer than 5 points in a particular Other Language, he or she may follow the gist of normal conversation if also able to see the speakers' gestures and expressions. A character needs INT x5 or better points in a second language to pass for a native speaker. Blank spaces exist for other tongues on the investigator sheet.

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To identify an unknown present-day human language, use a Know roll. To identify a known extinct human language, use an Archeology roll. To identify an alien language, use a Cthulhu Mythos roll or possibly a Mythos Language roll.

Above 60%, the accent of the speaker is identifiable by native speakers, though they themselves may speak with a different accent.

OWN LANGUAGE (EDU x5%)

Specify the language. In infancy and early childhood, most humans use a single language. For most people in the United States, that tongue is some dialect of English. The tongue chosen by the player for the investigator's Own Language automatically starts at EDU x5: thereafter the investigator understands, speaks, reads, and writes at that percentage or higher.

Normally no skill roll is necessary to use Own Language. If a document is extremely difficult to read, or in an archaic dialect, the keeper may halve or otherwise reduce the user's chance for a success.

Writers typically have high Own Language skills.

*PARACHUTE (01%)

Though various sorts of parachutes had thrilled people for a century and more, a practical aircraft parachute did not come into existence until late in WWI, dragged into existence by the terrible spectacle of hundreds of young aviators falling to needless deaths. By the late 1920s, the parachute was the standard way to evacuate an aircraft in flight. There was little more to do then than jump from the aircraft and pull the rip cord. The rest was up to God. Though clumsily designed as a cup or a flattened dome, a chute in that period could be steered somewhat by pulling on the shroud lines to the left or right. Hitting the ground was the equivalent of a 12-foot drop, so an ordinary landing by parachute cost 1D6 hit points if not prepared for by a successful Jump roll. For ordinary people, untrained at estimating relative distance, the minimum fall needed to open the chute was about 250 feet.

In the present day, parachuting is a widely practiced sport. The aerofoil design of modern parachutes and their adjustable air flow gives the parachutist considerable control over speed and range—depending on height of insertion and wind conditions, military parasail models can move a parachutist and quite a bit of equipment for 15-20 lateral miles. Minimum height to engage a chute is about 150 feet, depending on the actual design. With a little practice, a modern parachutist can steer precisely and touch ground almost at stall speed, almost a walk, usually not leaving his or her feet. Base-jumping, parachute-protected leaps from cliffs, bridges, or other high man-made structures, has become popular recently.

High structures such as church steeples, high tension lines, buildings, and trees threaten the parachutist, as do large bodies of water in which a parachutist might drown before he or she can disengage the canopy or aerofoil. A skill-holder of Parachute 60% or better avoids obstacles either with a Parachute roll or with a Luck roll, his or her player's choice.

PERSUADE (15%)

Like Fast Talk, employ Persuade without reference to truth or falsehood. Use Persuade to convince a target about a particular idea, concept, or belief. Unlike Fast Talk, the effects of Persuade linger indefinitely and insidiously, for decades perhaps, until events or another successful use of the Persuade skill turn the target's mind in another direction. The successful application of Persuade might take an hour to several days, depending on what's being attempted.

PHARMACY (01%)

As a pharmacist, the user recognizes, compounds, and has the right to dispense a variety of drugs and potions, natural and man-made, and understands their side effects and contra-indications. He or she has a good knowledge of poisons and antidotes, and can use Pharmacy as a first aid skill in case of poisonings. If working in a large pharmacy,

certain antivenin kits will be in stock. The skill grants no ability to diagnose disease or injury, nor the right to prescribe medicines. At Pharmacy 60% or higher, the skill-holder might own his or her own shop or chain of shops, be familiar with pharmaceutical developments in Japan and Europe (especially Germany and Switzerland), have studied the laws and procedures connected with patent medicines, etc.

*PHILOSOPHY & RELIGION (05%)

A bifurcated skill, the meaning of which is to be interpreted by the player and integrated into the character of the investigator. A philosopher inquires into the nature of being alive. As a way to deepen disciplined thinking, the study of philosophy is still very much alive, but construction of new philosophical systems seems no longer to be an area in which many people find significance. Nibbled away by empiricism, submerged by prosperous times, undercut by mathematical cosmologies, fenced in by economic systems, and deluged by sentimental I-Thou songs, the philosopher today has become almost entirely a teacher of historical constructs, from Plato to Wittgenstein. At 60% or better, the skill-holder can teach university level classes, write books and articles, and deliver witty lectures on PBS, but communicating a truth convincing to his or her students gets harder by the year.

A student of religion may study philosophy for its rigor and definition, but finds that study lacking explanation of the significance of being is a hollow thing that offers nothing to the soul. Such a student might simply study religions as an anthropologist might, delighting in the manifestations of faith and piety. He or she may choose to follow a particular religion, and perhaps become a priest, minister, or prophet of it. The student may also begin to perceive that philosophies and religions are cloaks and symbolic representations for deeper and darker alien truths. Given the varieties of religious expression, players are urged to think creatively about this skill.

PHOTOGRAPHY (10%)

Covers motion and still photography and videography. Allows the user to take clear pictures, develop them properly, and enhance half-hidden detail. Failed photos are blurred, poorly exposed, or do not frame what was desired. In the present day, the skill extends to video cameras, playback equipment, digital photography, and CCDs. Various Mythos phenomena rarely photograph well, but photographers of 60% or more may be able to find ways to capture these traditionally elusive images.

PHYSICS (01%)

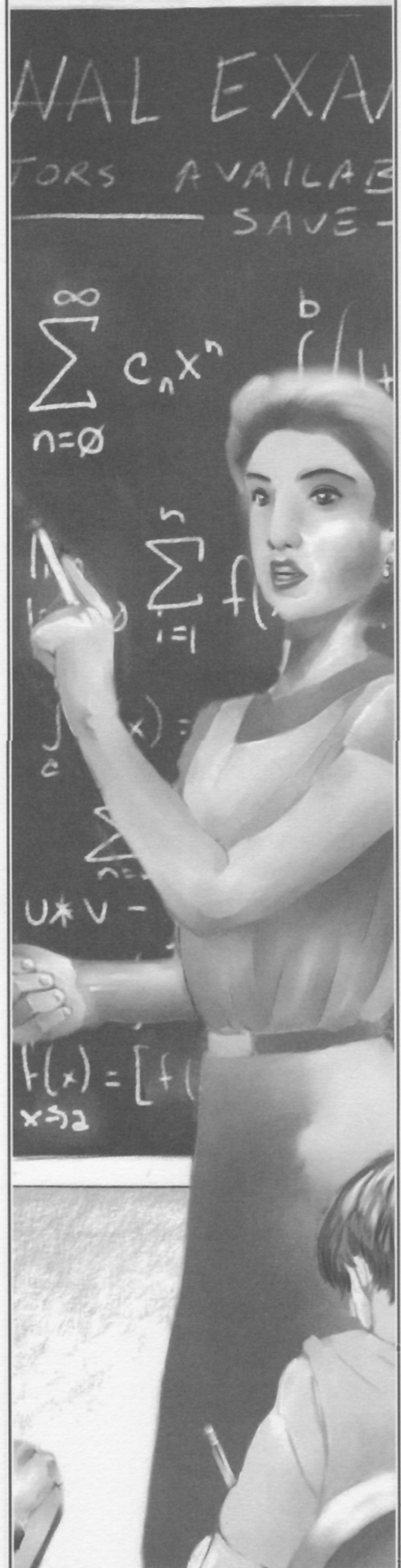
Grants theoretical understanding of pressure, materials, motion, magnetism, electricity, optics, radioactivity, and related phenomena, and some ability to construct experimental devices. The degree of knowledge depends on the era of use. Practical devices such as automobiles are not the province of physicists, but experimental devices may be, perhaps in conjunction with Electronics or Mechanical Repair. At Physics 60% or more, the skill-holder can raise funds for research and manage his or her own research team, teach in a college or university, find work at NASA or some other governmental agency, etc., and is able to judge the competency of other scientists. Some problems in Physics may be helped to solution with advanced Mathematics: if a character's Physics and Mathematics are both above 60%, add the percentiles of Mathematics in excess of 60 to the Physics skill in order to try to solve a problem. Characters at Physics 90% or higher may suspect that dark power from other planes and dimensions is affecting our own.

PILOT (01%)

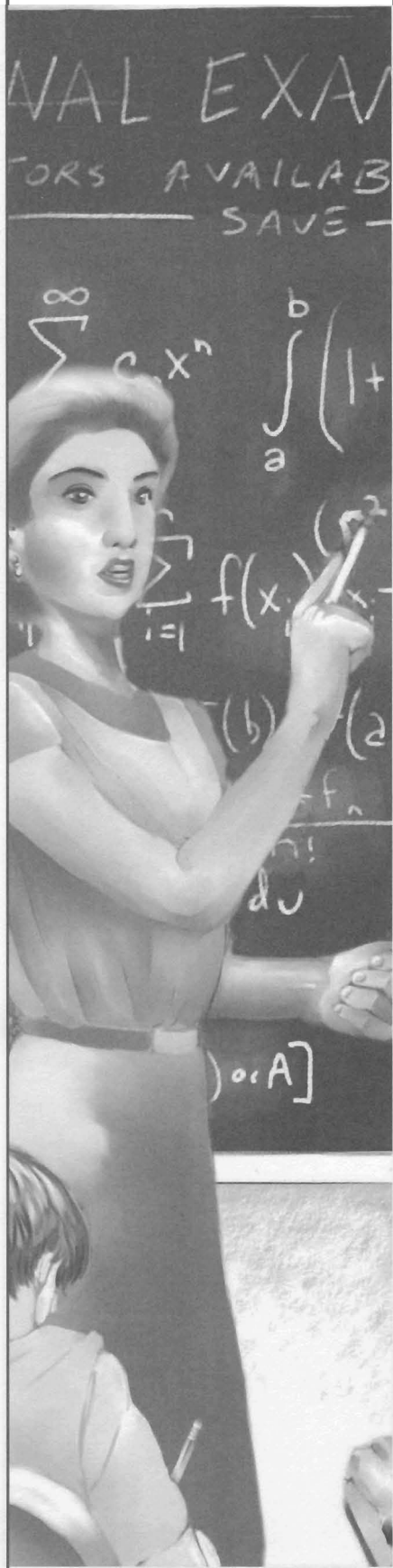
The air/water equivalent of Drive Automobile, this is the maneuver skill for small flying or floating craft. An investigator might have several versions of this skill in the spaces on the investigator sheet. Each starts at 01%.

- Pilot Aircraft skills change by era. Pilot Boat does not change, and does not distinguish between sail and motor craft. Bad weather, bad visibility, and damage apply to air and water craft.

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- A skill user of less than 15% knows just enough to get into trouble. He or she can sail or fly on a calm day with good visibility, but needs Luck rolls or an instructor on board for take-offs, landings, dockings, changing sails, judging wind and current, etc. Keepers must require Pilot rolls for storms, navigation by instrument, low visibility, and other difficult situations.

- **Pilot Aircraft** - A character with this skill understands and is increasingly competent with a general class of aircraft mentioned below. A pilot roll must be attempted for each landing. If conditions are good, double the chance for success. If conditions are bad, the pilot lands at his or her normal chance. A failure may represent damage to the craft, which must be repaired before the next takeoff. Pilot and passengers may walk away or may need Luck rolls to avoid serious injury. A roll of 00 results in a memorable disaster, with at least the death of the pilot.

Each class of aircraft counts as a different skill, to be listed independently or as the keeper sees fit. In the 1890s: Pilot Balloon. In the 1920s: Pilot Balloon, Pilot Dirigible, and Pilot Civil Prop. In the present day: Pilot Civil Prop, Pilot Civil Jet, Pilot Jet Airliner, Pilot Jet Fighter, Pilot Helicopter, Pilot Ultralight, Pilot Hang-Glider, etc.

- **Pilot Boat** - A character with this skill understands the behavior of small motor and sailing craft in wind, storms, and tides, and can read wave and wind action to suggest hidden obstacles and approaching storms, recognize water currents, etc. In a wind, novice sailors find it difficult to dock a rowboat. Sailboards are another application for Pilot Boat.

*POLAR SURVIVAL (01 %)

Characters with this skill at 10% or more know how to survive the icy desolation near either pole, or at high altitudes. Knowledge includes dress, shelter, sleeping, safety techniques, hunting, and food preparation, and special medical problems such as thin air or frostbite. Do not roll for this skill unless some factor important to survival is missing.

The skill-holder is familiar with the behavior of water and ice at sub-zero temperatures. He or she also has such knowledge about lubrication oil, gasoline, and kerosene, various metals and metal alloys, thermometers and other scientific equipment, cartridges and explosives, pistols and other closely machined tools, batteries and electrical generators, etc.

A skill-holder of 60% or more does not need a roll for Polar Survival except in the most extreme situations, such as being lost without shelter or supplies in a white-out or a blizzard.

*PSYCHIATRY (01 %)

In the present day, this skill allows a character to diagnose and treat mental illness. At about the year 1965 and later, substitute Psychiatry for the Psychoanalysis skill in the *Call of Cthulhu* rules. The skill may have to be used multiple times over a period of days or weeks to treat symptoms of psychiatric conditions. At 20%, the skill-holder knows basic diagnostic criteria for common psychiatric conditions, basic treatments, the protocol and requirements to commit someone who meets danger criteria, and knows when to consult other specialists for aid.

At 60%, the skill-holder is capable of independent practice, or may be a university lecturer or researcher. He or she can:

- Conduct a psychiatric interview to collect information for diagnosis and treatment planning.
- Know basic psychological and psychodynamic theories of the mind.
- Diagnose medical conditions masquerading or inducing mental illness (for instance, pancreatic cancer often causes clinical depression).
- Prescribe and administer proper medications and other biological treatment, as appropriate to the era.

- Provide the function of psychotherapy at one-quarter of the Psychiatric skill chance.
- Have a specialty such as child and adolescent psychiatry, addiction, forensic discovery and presentation, schizophrenia, etc.

PSYCHOANALYSIS (01%)

In the 1890s and the 1920s, the skill enables a psychoanalyst to soothe or otherwise alleviate the symptoms of temporary and indefinite insanity for all hour or so, perhaps up to a day. If the condition persists, the unfortunate person tumbles into insanity, and only time heals. This emergency treatment takes ID10+10 game minutes to perform, and can be applied just once per incident of insanity, no matter how many analysts are available.

- Regular treatment of 4-5 hours a week by an analyst can add Sanity points during indefinite insanity.
- Psychoanalysis cannot increase a person's Sanity points beyond POW x5, nor above 99 minus Cthulhu Mythos.

Psychoanalysis refers to the range of "talking therapies," not just to Freudian procedures. Formal psychotherapy was little known in the 1890s, though some of its procedures are as old as humanity. As a study or method of treatment, psychoanalysis was looked on by some as charlatanism or quackery even in the 1920s. The common term for an analyst or scholar of emotional disorders at the time was *alienist*.

In the present day, combinations of therapies have evolved, and the function of crisis intervention and "mental first aid" summarized in the first paragraph has been superseded by a new skill, Psychotherapy (see page 183).

PSYCHOLOGY (05%)

The user's evaluation of an individual's character and motives. Psychology is a skill common to all people. Psychology also can be used to motivate a person, or to predict a person's future behavior or ambitions. Players should not expect this skill to penetrate skillful or practiced deceit unless something first shakes the liar's confidence.

As an academic skill, Psychology includes a systematic knowledge of the field, clinical experience at the Master's level if not before, knowing who's who in Psychology circles, and knowing the current scientific and research literature. At Psychology 60% or more, the skill-holder can have a career at the university level. The academic skill-holder can administer psychological tests, score IQs, identify personality patterns, determine learning strengths, and even perform a psychological autopsy-making a best guess about a person's state of mind just before he or she committed suicide. A clinical psychologist may also perform certain forms of Psychotherapy at one quarter of his or her Psychology skill rating.

Criminal profiling is a good application of the skill for characters with Psychology 60% or more. For example, "the perpetrator is Caucasian, probably a long time resident of a western state, unmarried or divorced, a binge drinker, career military now retired, owns his own home, keeps at least one unregistered firearm, drives a newish Ford pickup, and spends a lot of time on the Internet." Similarly, a character with Psychology 80% or more is likely to be able to predict the actions of someone he or she has studied, such as a serial killer.

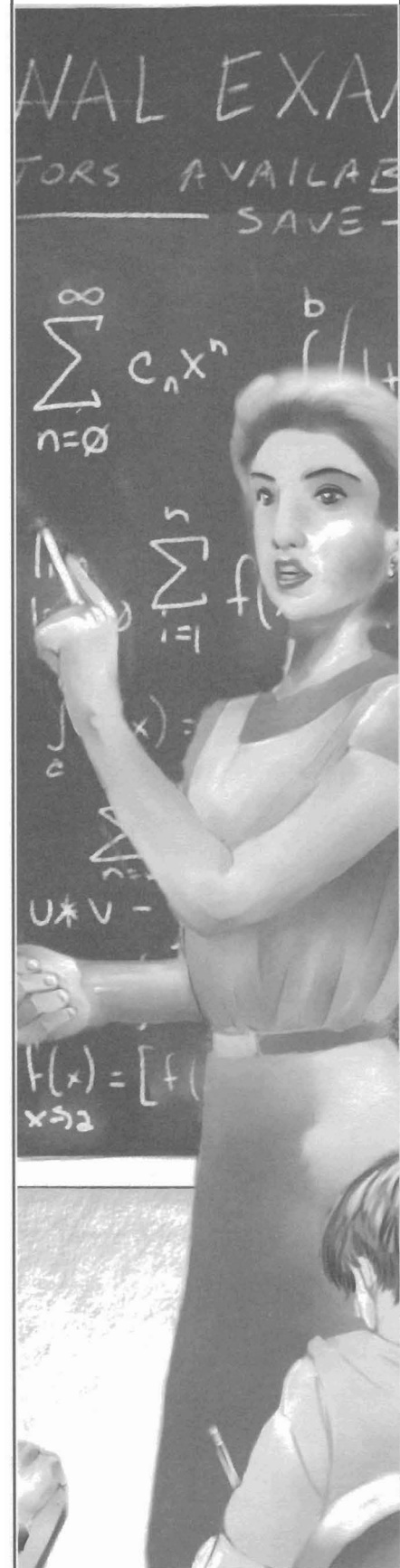
In general, the keeper should make the rolls for this skill and keep the results secret, announcing only the information, true or false, that the user gained by employing it.

To prescribe medications and other biological treatment requires a doctorate in Medicine or Psychiatry. In the 1890s and 1920s, U.S. state laws did not uniformly make such a requirement.

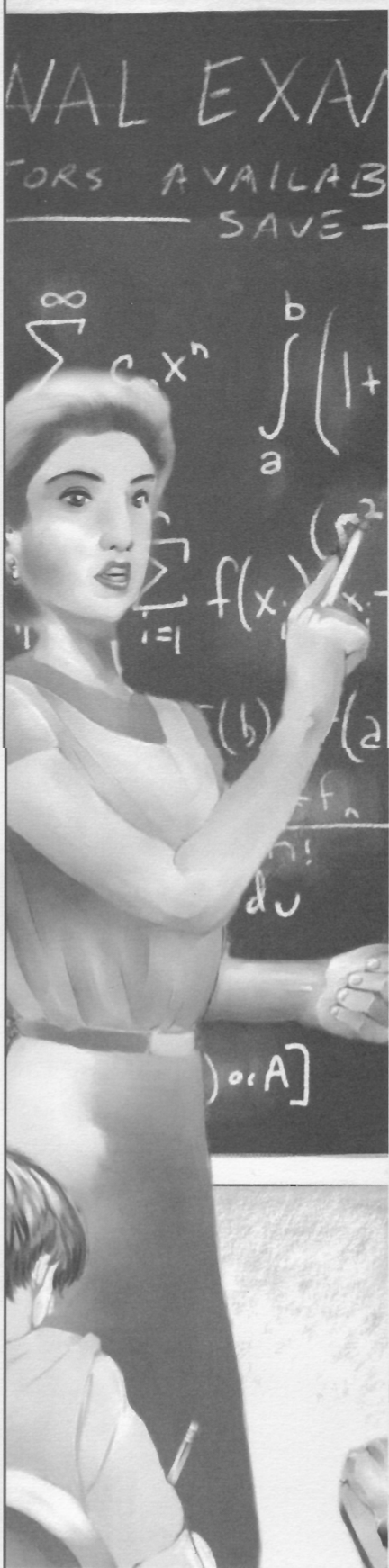
*PSYCHOTHERAPY (01%)

A skill for the present day only. Such aid features psychiatric prescriptions for various combinations of medications along with regular therapy sessions. A host of psychotherapies now exist, including Cognitive Behavioral Therapy, Group Therapy,

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Interpersonal Therapy, Dialectical Behavior Therapy, Core Conflictual Relationship Therapy, good old Psychoanalysis, and many, many more. With a successful Idea roll, someone attending regular sessions for psychotherapy can have an increase of +1 SAN every month toward a specific SAN loss—the “reason” that the client has asked for therapy. In the present, substitute this skill for the “mental first aid” function held by Psychoanalysis in the 1890s and 1920s.

***RADIO OPERATOR (01%)**

In the 1920s, it includes short-wave band transmission and reception, radio construction and repair, and practical understanding of the procedures customary in short wave two-way radio. This skill also includes the ability to understand and transmit Morse code at a varying rate per minute. At percentages lower than twenty, the percentage indicates the actual per-minute Morse code rate of the skill user; above 20%, the operator codes and decodes as needed. In the United States, at 20% or better, the user may apply for a ham license and own and operate a private short-wave set. At 60% or better, the character can operate a commercial radio station or be a licensed engineer for one, upgrade and create new equipment, design and create his or her own circuitry, make vacuum tubes, and so on.

In the present day, commercial applications require an electrical engineering degree (Electrical Repair 60% or better). Short wave hobbyists still acquire a ham license at Radio Operator 20%.

RIDE (05%)

Applies to saddle horses, mules, and donkeys. With little or no experience, a camel or elephant may be controlled and ridden at half skill—but if so, every move must be slow and experimental. The rider of horses knows or quickly learns how to care for the animal, the riding gear, and how to handle the steed at the gallop and on difficult terrain.

Should a steed rear, stumble, or fall, the rider's chance to remain mounted or to safely dismount equals his or her Ride percentage. If an investigator falls from a mount because the animal has collapsed, tripped, or died, or because a Ride roll failed, the rider loses 1D6 hit points in the accident. A successful Jump roll saves 1D6 hit points.

Wielding a weapon effectively while riding takes both a weapon skill and Ride 60% or more. The keeper may apply modifiers to reflect the situation. At 60% and above, the rider can participate in steeplechases and other risky contests, is capable with mounts, and is a keen trainer and appraiser of the animals with which he or she is familiar.

RIFLE (25%)

The user can fire any type of rifle, whether lever-action, bolt-action, or semi-automatic. When a present day military assault rifle fires a single shot or burst, use this skill. When a shotgun fires a slug, use this skill. In the 1920s, distinguish between “rifle” and “sub-machine gun.” No burst fire capability existed for rifles in the 1890s or 1920s. Shots per round mostly vary because of differences in weapon action and recoil, and the subsequent time needed to reacquire the target.

A skill-holder of 75% or more is able to clear a jam in 1D3 rounds. According to the weapon being fired, a skill-holder of 75% or more is practiced enough that he or she may add one more Rifle aimed attack per round, or one more fraction of an aimed attack per round. (For instance, such a character could aim and fire a .45 Martini-Henry rifle once every two rounds instead of once every three rounds.)

At the keeper's option, use of a black powder rifle requires an initial History roll as well, so that the character properly loads and fires it.

At the keeper's option, combine Rifle and Shotgun as a single skill, distinguishing only between pellet and slug ammunition.

SHOTGUN (30%)

Fire any scatter-gun using this skill. Since the load expands in a spreading pattern, the user's chance to hit does not decrease with modest increases in range, but the damage done does. At ranges from 10–20 yards, 1D3 close-together targets can be hit with one

round, and from 20-50 yards ID6 close-together targets can be hit. The keeper decides whether the targets are close grouped enough that this rule applies. A skill-holder of 75% or more is able to clear a jam in ID3 rounds. Firing a shotgun, a skill-holder of 75% or more is practiced enough that he or she may add one more aimed attack per round, or one more fraction of an aimed attack per round.

Frequently the barrels of double-barreled shotguns are sawed off, for concealment and portability. In the United States, such weapons are generally illegal by the 1920s.

If firing a solid slug from a shotgun, use the shooter's Rifle skill, not his or her Shotgun skill.

SNEAK (10%)

The art of moving circumspectly, so as not to be noticed or heard by guards, residents, passersby, etc. This might involve stepping behind a door for a moment, then tiptoeing across a hallway, and then mingling with a crowd of party guests. With the Sneak skill, one is always moving through, not hiding. No cover is needed for Sneak, but confidence is definitely called for.

SPOT HIDDEN (25%)

The user may be able to spot a secret door or compartment, notice a hidden intruder, notice the scrap of paper on the floor, recognize a repainted automobile, detect an ambush, become aware of a bulging pocket, etc. Spot Hidden cannot be used in darkness. A flashlight or candle gives enough light. This skill represents the simplest way for the keeper to bring unsuspected or random evidence into play. Points in excess of Spot Hidden 60% might augment a skill roll for Track 60% or more, if the keeper thinks the situation is apt.

SUBMACHINE GUN (15%)

When burst-firing any machine pistol or submachine gun, use this skill. Present day submachine guns such as the Skorpion are small enough that the Handgun skill should be used if firing single shots. As a class of weapon, the submachine gun did not exist in the 1890s.

With Submachine Gun 75% or better, the skill-holder is able to clear jams in ID3 rounds. According to the weapon being fired, a skill-holder of 75% or more is practiced enough that he or she may add one more Submachine Gun aimed attack per round, or one more fraction of an aimed attack per round.

SWIM (25%)

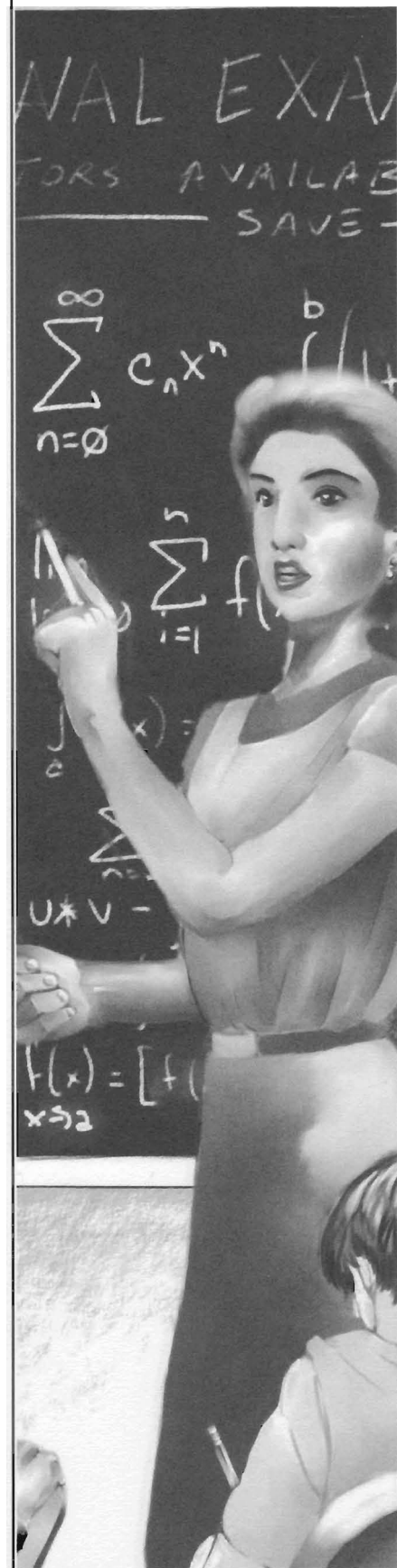
The ability to float in and to self-propel through deep liquid. Roll Swim only in times of crisis or danger, and only when the keeper thinks it appropriate. A failed Swim roll causes the character in question to start drowning; see the spot rules for drowning in the *Call of Cthulhu* rules. The player of a character who has begun to flail about in the water may attempt a Swim roll each round-with a success, he or she reaches the surface and breathes. With a second success, he or she can begin to move through the water normally. If the second Swim roll fails, drowning begins again.

Swimmers of lesser percentage may know scuba, but assume that all characters with Swim 60% or more are experienced with snorkeling, scuba gear, rebreathers, and that they understand water conditions, safety procedures, time-depth calculations, etc. In some cases immersion in water, especially salt water, may stimulate a character's Innsmouth taint.

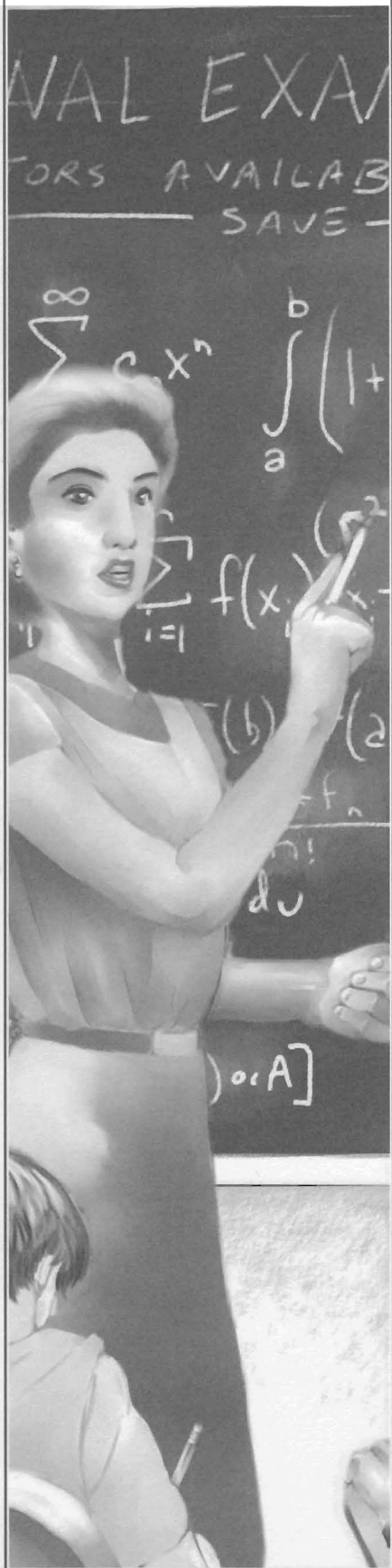
If physically fit (CON and DEX are both 10 or higher), those with Swim 60% or more also can:

- High dive - Without injury, the character can dive from a height of up to the Swim skill percentage in feet, given a D100 roll equal to or less than the Swim percentage. Failing the roll, he or she loses ID6 hit points for the awkward landing.
- Free dive - Without injury, the character can sink into the water and then return to the surface, for a depth of up to the Swim skill percentage in yards, given a D100

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roll equal to or less than the Swim percentage. A free diver does not use or carry breathing gear. A failed skill roll costs 4D6 CON. If a doctor cannot offer immediate aid, the character may die.

THROW (25%)

To hit a target with an object, to hit a target with the right part of a thrown object (such as the point of a knife blade), or to encompass a target with a loop of thrown rope, use Throw. A small object of reasonable balance, such as a throwing spear or a steel knife, can be accurately hurled up to three yards for each point by which the thrower's STR exceeds the object's SIZ. An object designed to be thrown in play, such as a baseball, can be hurled up to seven yards for each STR point in excess of the object's SIZ, and bounce on for more. Keepers must choose the multiplier suitable to objects such as types of grenades, spears, etc.

A loop of rope can be thrown to ensnare a target, for the length of the rope or for the character's Throw skill rating divided by five in yards, whichever is less. The base range for a lasso is five yards or less, and ten yards maximum. From horseback, halve the Throw skill percentage.

If a Throw roll fails, then the object misses, landing at some random distance from the target. If where the object falls is important, keepers should subtract the highest number which would have indicated a successful roll from the number actually rolled; the difference is the distance in yards between the target and thrown object.

A skill-holder with Throw 90% or better automatically hits the item or the desired point except on a result of 00, which in this case represents a narrow miss.

TRACK (10%)

With Track, an investigator can visually follow the trail of a person, vehicle, or animal over soft earth, through leaves, across broken ground, etc. For each day that has passed since the tracks were made, subtract twenty percentiles from the chance to track. Heavy rain washes out exposed tracks within a few hours. A being cannot be visually tracked across water, or concrete, or at night except in unusual circumstances. The scent of a passing object or animal may hang to the protected underside of leaves, etc., so in some cases the scent survives where the visual evidence of passage does not, even after considerable rainfall. Ghouls and people of ghoulish temperament often are

BRAINSTORMING, AN EARNEST OPTIONAL RULE

If the investigators are baffled by a problem, or need a level of skill not present among the team members, the keeper may suggest that they brainstorm together to come up with a solution satisfactory to the keeper and appropriate to the situation.

Allow each investigator present to contribute skill percentiles toward the common goal. No one contributes more than one skill, and no one contributes more than 25 percentiles. The investigators choose a leader for the operation, and his player rolls D100. None of the investigators receive skill checks for the roll, regardless of success or failure.

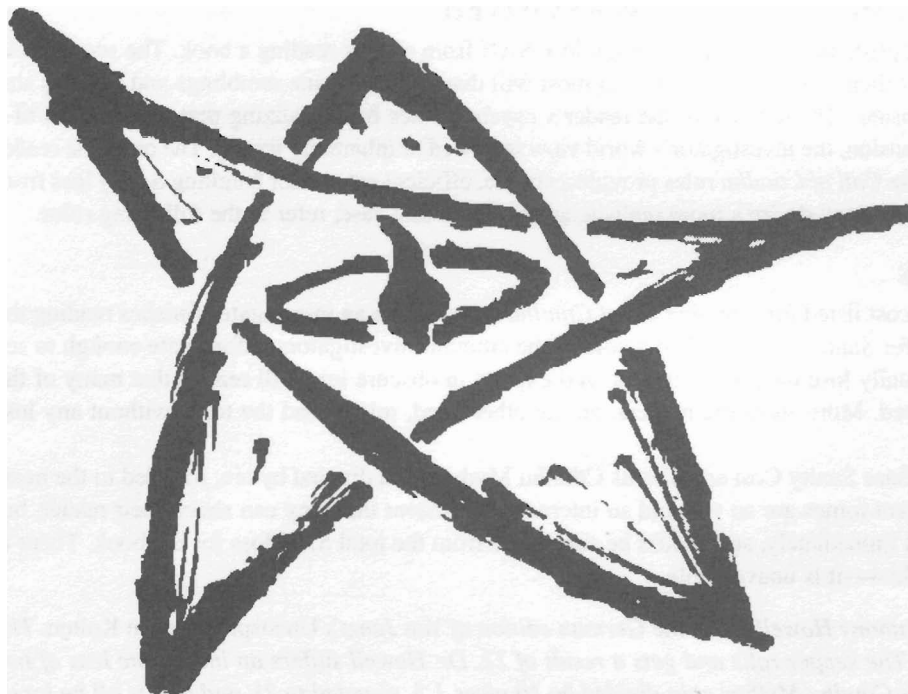
Example: racing against time, the investigators find that they have to make a major repair on their roadster—a broken back wheel. Unfortunately, none of these dilettantes has more than J5% Mechanical Repair, the obvious skill for the job. The players decide to brainstorm a better way to repair the vehicle.

The keeper decides how many percentiles of a particular skill can be contributed. The keeper accepts J5% Mechanical Repair, 20% Physics, J0% Heavy Machine, and J5% Craft Wood, a total of 60 percentiles. If the roll is a success, the new wheel goes on the car and works just fine. No one gets a skill check for the success, but the team drives on.

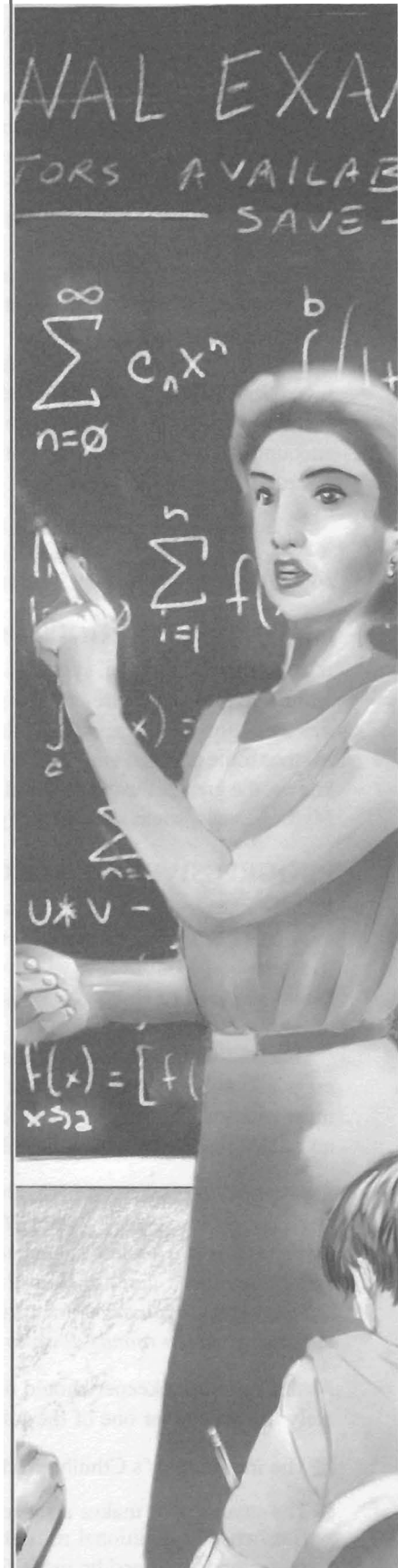
expert trackers, being able to rely on both visual and scent trails. With Track 60% or more, Spot Hidden points in excess of 60 may in effect increment the Track skill when following a difficult trail. See Spot Hidden.

*ZOOLOGY (01%)

The biological science of animals. This field of study includes animal anatomy, classification, physiology, embryology, evolution, cellular and molecular biology, ecology, etc. With zoology, the skill-holder can name a particular animal after examining a representative portion of it. By studying a portion of an unknown animal, the zoologist can describe something of its appearance, inclinations, and its likely habitat. A scientist of Zoology 60% or more can be a university professor. He or she sees the hidden connections between disparate kinds of life, and can identify the most fruitful directions for research. Sometimes this research necessarily involves the past, and unexpected strange artifacts and traces of life forms are found. •



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Books and Sanity: Alternate Rules

by Sam Johnson.

"How can just reading a book drive my character crazy?"

It's a question that will eventually arise in any *Call of Cthulhu* game. The notion of losing one's mind from seeing hideous creatures or gruesome events is perfectly logical, and the Sanity rules as written in *Call of Cthulhu* cover these contingencies perfectly well. When it comes to Mythos tomes, however, Sanity loss loses its realism. How can any book be terrifying enough to break the reader's mind, especially if the reader is likely inclined to dismiss the contents as mythological mumbo jumbo?

Also, consider that nowhere in the body of Lovecraft's work does anyone actually go mad from reading a book. The unfortunate graduate student Danforth had "dared to go completely through that worm-riddled copy of the *Necronomicon*," yet did not go mad until his final glimpse over the Mountains of Madness. Wilmarth was also intimately familiar with the book, but did not lose control until he learned the secret of the Whisperer in Darkness. Armitage was shocked and affected by reading Wilbur Whateley's coded journal, but only after witnessing Whateley's death. In other words, the blasphemous secrets inside a Mythos tome do not drive their readers insane: readers of Mythos tomes are driven insane when they encounter evidence in the real world that proves the blasphemous secrets are *true*. As Daniel Harms puts it in his essay, "The *Necronomicon* in Literature":

Lovecraft never stated that the *Necronomicon* drove its readers mad. Rather, when the characters in his stories experienced uncanny events, the *Necronomicon* allowed them to place their experiences within a terrifying system of belief, and in doing so hastened their descent into insanity.

QUAINT AND CURIOUS VOLUMES: SANITY LOSS REVISITED

If the following optional system is adopted, an investigator does not lose SAN from simply reading a book. The secrets held within Mythos tomes are not in and of themselves destructive, and most will dismiss the arcane ramblings and hideous stories as fiction, or the ravings of the insane. The damage to the reader's psyche comes from realizing that the contents of a Mythos tome are true, and that, by extension, the investigator's world view is flawed or inherently wrong. The more the reader knows, the greater the danger. While the *Call of Cthulhu* rules provide a simple, efficient system for handling Sanity loss from Mythos tomes, some keepers and players may desire a more realistic approach. In that case, refer to the following rules.

PROGRESSIVE SANITY LOSS

Each Mythos tome retains the Sanity cost listed for it in the *Call of Cthulhu* rules. When an investigator finishes reading the tome, the keeper should secretly roll for Sanity loss and keep a note of the amount. Investigators unfortunate enough to see the tome borne out as true will eventually lose the entire amount, and experts in obscure lore will realize that many of the details are too convincing to be ignored. More sheltered readers, on the other hand, might read the tome without any loss of Sanity at all.

Each Cthulhu Mythos tome has a Base Sanity Cost equal to its Cthulhu Mythos gain divided by ten, rounded to the nearest whole number. Thus, the most potent tomes are so vile and so internally consistent that they can shock their reader, but most will not. This amount is suffered immediately, and should be subtracted from the total SAN loss for the book. There is no Sanity check to guard against this loss- it is unavoidable.

Example: After much research, Dr. Anthony Howell reads the German edition of Von Junzt's Unausprechlichen Kulten. The book has a listed Sanity loss of 2D8. The keeper rolls and gets a result of 12. Dr. Howell suffers an immediate loss of two Sanity points (the tome's 15 percentile Cthulhu Mythos gain divided by 10 gives 1.5, rounded to 2), and that is all he loses. The keeper notes that Dr. Howell has 10 Sanity points left to lose. Note that Dr. Howell would not lose any Sanity points this way from reading Thaumaturgical Prodigies in the New England Canaan (Mythos gain of +4 percentiles divided by 10 equals 0.4, which rounds down to 0).

At this point, the keeper should divide the remaining Sanity loss by 5, rounding down. A Sanity loss segment is immediately lost whenever one of the following conditions is met:

- The investigator's Cthulhu Mythos score is raised above the Mythos gain score of the tome.
- The investigator makes a successful Knowledge Roll. The first roll should be attempted immediately when the book is finished, and additional rolls should be made whenever the investigator's EDU score is raised. Once the Sanity is lost, no further rolls need be made for this condition.

- The investigator makes a successful skill roll against one skill granted as an additional benefit for that tome. If those rules are not being used, the keeper should choose an appropriate skill, usually History, Anthropology, or Archaeology, depending on the text. (The *Ponape Scripture* would use Anthropology, while the *Zanthu Tablets* would use Archaeology; the *Necronomicon* could use either.) A skill roll should be attempted immediately upon completion of the tome, and then followed by another roll each time the investigator's pertinent skill score rises above the next multiple of 10 (i.e., an increase from 48% to 51% would prompt a check, but an increase from 51% to 57% would not).

Example: Returning to Dr. Howell, the keeper divides the remaining 10 point Sanity loss for Unausprechlichen Kulten by 5, resulting in 2 Sanity loss segments of 2 each. Howell gains 15 percentiles of Cthulhu Mythos, but had none to begin with, and so takes 10 loss from the first condition. Upon finishing Von Junzt, the keeper calls for an immediate Know roll and Anthropology roll. Howell's EDU is 16 and his Anthropology skill is 35%. Howell rolls a 65, making the Know roll easily. He fails the Anthropology roll with a 50. Howell loses 2 additional points (for a total of 4). If his Cthulhu Mythos skill ever rises above 15%, he will lose another 2 points. Also, Howell must make another skill roll when his Anthropology skill rises above 40% (then at 50%, 60%, etc.) or lose another 2 Sanity points. If Dr. Howell had a Cthulhu Mythos score of 25% and an Anthropology skill of 70%, he would have lost a total of 8 Sanity points upon finishing the book.

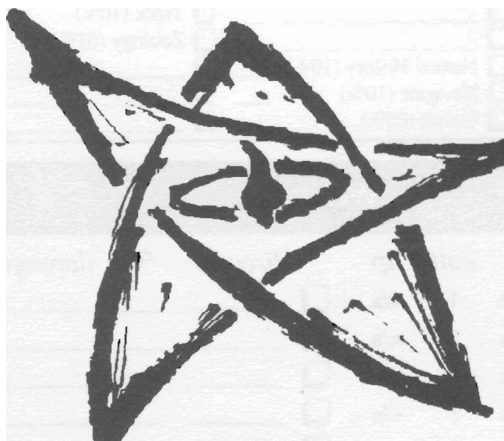
There is one final condition: whenever the investigator is confronted with something covered in the tome, they will lose any remaining Sanity loss segments, all at once. Note that there is no Sanity check to guard against the loss, and the Sanity loss segments are added to the Sanity loss of whatever was covered in the Mythos tome. Under these conditions, the Sanity loss from an encountered creature can be particularly devastating. To determine if a particular experience will prompt this final lump sum loss, refer to the listed content of the tome. Spell lists can also be useful. Note that virtually any paranormal experience might validate the horrors of the *Necronomicon*, and that pooled losses for multiple books covering the same topics are cumulative.

Example: Dr. Howell has so far lost 4 of the 12 Sanity points from his study of Unausprechlichen Kulten. Months later, Howell encounters a band of ghouls in the sewers under Boston. He loses 4 points for seeing the ghouls, but also remembers everything Von Junzt wrote about the ghouls under Paris. Seeing the ghouls, he realizes that everything Von Junzt wrote is true! He loses all 8 remaining Sanity points, changing the Sanity loss for seeing the ghouls from 4 to 12! What would have been a routine Sanity loss now will plunge Dr. Howell into temporary or indefinite insanity. Now, contemplate a darker twist of fate: imagine that Dr. Howell had read the Cultes des Goules, and had 6 points of Sanity loss segments left from it. Those 6 points would also be lost from seeing the ghouls, raising the loss to 18!

In many *Call of Cthulhu* campaigns, investigators treat Mythos tomes like literary toxic waste, to be touched only if absolutely necessary, and best secured and then forgotten. Unfortunately, scenarios often require the investigators to read a tome to overcome the menace, and investigators who actually know a thing or two about the Cthulhu Mythos are much more likely to survive an investigation. Using these rules, Mythos tomes can be read with a minimum of worry, but are much more dangerous in the long run. Also, the more an investigator knows, the more dangerous his or her knowledge is.

TOXIC TEXTS

There are, however, Mythos texts that fall outside of the above system. The repellent *King in Yellow* is one of these, a book so strange that anyone who reads it dies or goes mad. Sanity loss for this book is handled normally- the full loss of 1D6+1 SAN happens as soon as the play is finished. At the keeper's discretion, other tomes might fall into this category: *The Revelations of Glaaki*, the *Black Book of the Skull*, and Wilbur Whateley's journal are a few likely candidates. •



M.U. Alumnus

Player's Name _____

CALL OF CTHULHU

Horror Role-Playing



Investigator Name _____
 Occupation _____
 Colleges, Degrees _____
 Birthplace _____
 Mental Disorders _____
 Sex _____ Age _____

Present

Characteristics & Rolls

STR _____ DEX _____ INT _____ Idea _____
 CON _____ APP _____ POW _____ Luck _____
 SIZ _____ SAN _____ EDU _____ Know _____
 99-Cthulhu Mythos _____ Damage Bonus _____

Sanity Points

Insane 0 1 2 3 4 5 6 7 8 9 10 11 12 13 14
 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31
 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48
 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65
 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82
 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99

Magic Points

Unconscious 0 1 2 3
 4 5 6 7 8 9 10 11
 12 13 14 15 16 17 18 19
 20 21 22 23 24 25 26 27
 28 29 30 31 32 33 34 35
 36 37 38 39 40 41 42 43

Hit Points

Dead -2 -1 0 1 2 3
 4 5 6 7 8 9 10 11
 12 13 14 15 16 17 18 19
 20 21 22 23 24 25 26 27
 28 29 30 31 32 33 34 35
 36 37 38 39 40 41 42 43

Investigator Skills

- | | | | |
|---|---|---|--------------------------------|
| <input type="checkbox"/> Academic Lore (01%) | <input type="checkbox"/> _____ | <input type="checkbox"/> Other Language (01%): | <input type="checkbox"/> _____ |
| <input type="checkbox"/> Academic Stdg. (01%) | <input type="checkbox"/> _____ | <input type="checkbox"/> _____ | <input type="checkbox"/> _____ |
| <input type="checkbox"/> Accounting (10%) | <input type="checkbox"/> Electr. Repair (10%) | <input type="checkbox"/> _____ | <input type="checkbox"/> _____ |
| <input type="checkbox"/> Anthropology (01%) | <input type="checkbox"/> Electronics (01%) | <input type="checkbox"/> _____ | <input type="checkbox"/> _____ |
| <input type="checkbox"/> Archaeology (01%) | <input type="checkbox"/> Explosives (01%) | <input type="checkbox"/> Own Language (EDUx5%): | <input type="checkbox"/> _____ |
| <input type="checkbox"/> Art (05%): | <input type="checkbox"/> Fast Talk (05%) | <input type="checkbox"/> _____ | <input type="checkbox"/> _____ |
| <input type="checkbox"/> _____ | <input type="checkbox"/> First Aid (30%) | <input type="checkbox"/> Parachute (01%) | <input type="checkbox"/> _____ |
| <input type="checkbox"/> _____ | <input type="checkbox"/> Folklore (05%) | <input type="checkbox"/> Persuade (15%) | <input type="checkbox"/> _____ |
| <input type="checkbox"/> _____ | <input type="checkbox"/> Geology (01%) | <input type="checkbox"/> Pharmacy (01%) | <input type="checkbox"/> _____ |
| <input type="checkbox"/> Astronomy (01%) | <input type="checkbox"/> Heavy Machine (01%) | <input type="checkbox"/> Phil. & Relig. (05%) | <input type="checkbox"/> _____ |
| <input type="checkbox"/> Bargain (05%) | <input type="checkbox"/> Hide (10%) | <input type="checkbox"/> Photography (10%) | <input type="checkbox"/> _____ |
| <input type="checkbox"/> Biochemistry (01%) | <input type="checkbox"/> History (20%) | <input type="checkbox"/> Physics (01%) | <input type="checkbox"/> _____ |
| <input type="checkbox"/> Biology (01%) | <input type="checkbox"/> Hypnosis (05%) | <input type="checkbox"/> Pilot (01%): | <input type="checkbox"/> _____ |
| <input type="checkbox"/> Block (DEX x2%) | <input type="checkbox"/> Jump (25%) | <input type="checkbox"/> _____ | <input type="checkbox"/> _____ |
| <input type="checkbox"/> Botany (01%) | <input type="checkbox"/> Law (05%) | <input type="checkbox"/> _____ | <input type="checkbox"/> _____ |
| <input type="checkbox"/> Business (05%) | <input type="checkbox"/> Legerdemain (10%) | <input type="checkbox"/> _____ | <input type="checkbox"/> _____ |
| <input type="checkbox"/> Cartography (01%) | <input type="checkbox"/> Library/Internet (25%) | <input type="checkbox"/> Polar Survival (01%) | <input type="checkbox"/> _____ |
| <input type="checkbox"/> Chemistry (01%) | <input type="checkbox"/> Listen (25%) | <input type="checkbox"/> Psychiatry (01%) | <input type="checkbox"/> _____ |
| <input type="checkbox"/> Climb (DEX+STR%) | <input type="checkbox"/> Literature (10%) | <input type="checkbox"/> Psychoanalysis (01%) | <input type="checkbox"/> _____ |
| <input type="checkbox"/> Computer Use (01%) | <input type="checkbox"/> Locksmith (01%) | <input type="checkbox"/> Psychology (05%) | <input type="checkbox"/> _____ |
| <input type="checkbox"/> Conceal (15%) | <input type="checkbox"/> Martial Arts (01%) | <input type="checkbox"/> Psychotherapy (01%) | <input type="checkbox"/> _____ |
| <input type="checkbox"/> Craft (05%): | <input type="checkbox"/> Mathematics (EDUx2%) | <input type="checkbox"/> Radio Operator (01%) | <input type="checkbox"/> _____ |
| <input type="checkbox"/> _____ | <input type="checkbox"/> Mech. Repair (20%) | <input type="checkbox"/> Ride (05%) | <input type="checkbox"/> _____ |
| <input type="checkbox"/> _____ | <input type="checkbox"/> Medicine (05%) | <input type="checkbox"/> Sneak (10%) | <input type="checkbox"/> _____ |
| <input type="checkbox"/> _____ | <input type="checkbox"/> Meteorology (10%) | <input type="checkbox"/> Spot Hidden (25%) | <input type="checkbox"/> _____ |
| <input type="checkbox"/> Credit Rating (15%) | <input type="checkbox"/> Mythos Language (00%): | <input type="checkbox"/> Swim (25%) | <input type="checkbox"/> _____ |
| <input type="checkbox"/> Cryptography (01%) | <input type="checkbox"/> _____ | <input type="checkbox"/> Throw (25%) | <input type="checkbox"/> _____ |
| <input type="checkbox"/> Cthulhu Mythos (00%) | <input type="checkbox"/> _____ | <input type="checkbox"/> Track (10%) | <input type="checkbox"/> _____ |
| <input type="checkbox"/> Disguise (01%) | <input type="checkbox"/> _____ | <input type="checkbox"/> Zoology (01%) | <input type="checkbox"/> _____ |
| <input type="checkbox"/> Dodge (DEX x2%) | <input type="checkbox"/> Natural History (10%) | <input type="checkbox"/> _____ | <input type="checkbox"/> _____ |
| <input type="checkbox"/> Drive (20%): | <input type="checkbox"/> Navigate (10%) | <input type="checkbox"/> _____ | <input type="checkbox"/> _____ |
| <input type="checkbox"/> _____ | <input type="checkbox"/> Occult (05%) | <input type="checkbox"/> _____ | <input type="checkbox"/> _____ |

Firearms

- ☐ Handgun (20%)
☐ Heavy Weapon (05%)
☐ Machine Gun (15%)
☐ Rifle (25%)
☐ Shotgun (30%)
☐ SMG (15%)

Weapons

melee	%	damage	hnd	rng	#att	hp	firearm	%	damage	malf	rng	#att	shots	hp
<input type="checkbox"/> Fist (50%)	_____	1D3+db	1	touch	1	n/a	<input type="checkbox"/> _____	_____	_____	_____	_____	_____	_____	_____
<input type="checkbox"/> Grapple (25%)	_____	special	2	touch	1	n/a	<input type="checkbox"/> _____	_____	_____	_____	_____	_____	_____	_____
<input type="checkbox"/> Head (10%)	_____	1D4+db	0	touch	1	n/a	<input type="checkbox"/> _____	_____	_____	_____	_____	_____	_____	_____
<input type="checkbox"/> Kick (25%)	_____	1D6+db	0	touch	1	n/a	<input type="checkbox"/> _____	_____	_____	_____	_____	_____	_____	_____
<input type="checkbox"/> _____	_____	_____	_____	_____	_____	_____	<input type="checkbox"/> _____	_____	_____	_____	_____	_____	_____	_____
<input type="checkbox"/> _____	_____	_____	_____	_____	_____	_____	<input type="checkbox"/> _____	_____	_____	_____	_____	_____	_____	_____

Date ____ - ____ - ____ Day ____ Time ____ a.m. / ____ p.m. CASE # ____ - ____
 Received call from ____ / ____ Phone ____
 Police Agency ____ Officer ____ RPT# ____ Time ____
 What type of death is this? ____
 DECEASED: ____ Phone ____
 Address ____ LAST ____ FIRST ____ MI ____ State ____ Zip ____
 Age ____ Race ____ Sex ____ D.O.B. ____ - ____ - ____ Martial Status ____
 Occupation ____ Employer ____ SS# ____ - ____ - ____
 Is Next-of-Kin present at the scene? ____
 Next of Kin ____ Relationship ____ Phone ____
 Address ____ City ____
 State ____ Zip ____ Notified by ____

EVENTS OF DEATH	DATE	TIME	LOCATION	BY
LAST SEEN: _____				
FOUND: _____				
RESUSCITATIVE EFFORTS: _____				
Adm. To Med. Facil. _____				
PRONOUNCED: _____				

_____ Ambulance/Mortuary conveyed to _____ Hosp/Mortuary/Morgue Chg _____
 Subject was wearing _____ Autopsy at _____

REQUIRED INFORMATION FOR ALL REPORTED DEATHS	YES	NO	COMMENTS
Any recent complaints? _____			
Any history of accidents/falls/fractures? _____			
Any injuries present? _____			
Other (<i>possibility of choking, excessive ingestion</i>)? _____			
Is subject LESS than 50 years of age? (<i>explain</i>) _____			
Is body decomposed? (Perform full body x-rays before release)			

UNDER CARE OF DR. _____		HT: _____	WT: _____
Office Phone _____	Exchange _____	Body _____	
Treated for _____		Temp _____	Rigor _____
Last seen by physician _____	Reason _____	HOSPICE DEATH: _____	
Medications prescribed _____		@ scene? _____	
Hospitalized at _____	for _____	Date: _____	Primary RN? _____
Was subject's physician notified of the death? (By) _____		date entered hosp prgm _____	
Who spoke with subject's physician?(name) _____		meds OK? _____	
Will physician sign the D.C.?(according to) _____		suspicious? _____	
Medical Examiner to sign D.C. _____	DR. _____	to sign DC _____	

Investigator _____

The Keeper's Companion

A Core Book for Keepers, Vol. 1

Blasphemous Knowledge,
Forbidden Secrets, & Handy
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