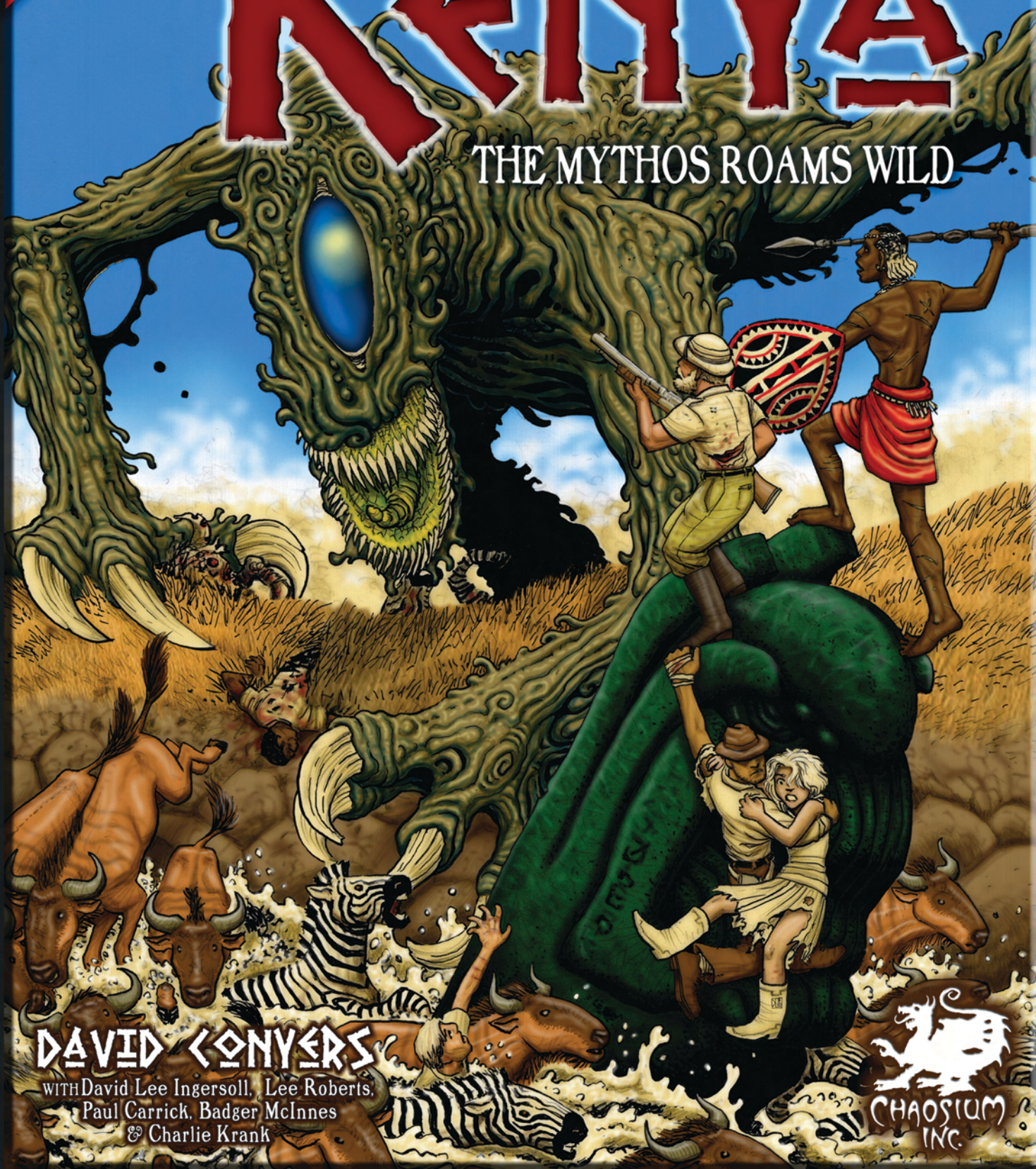


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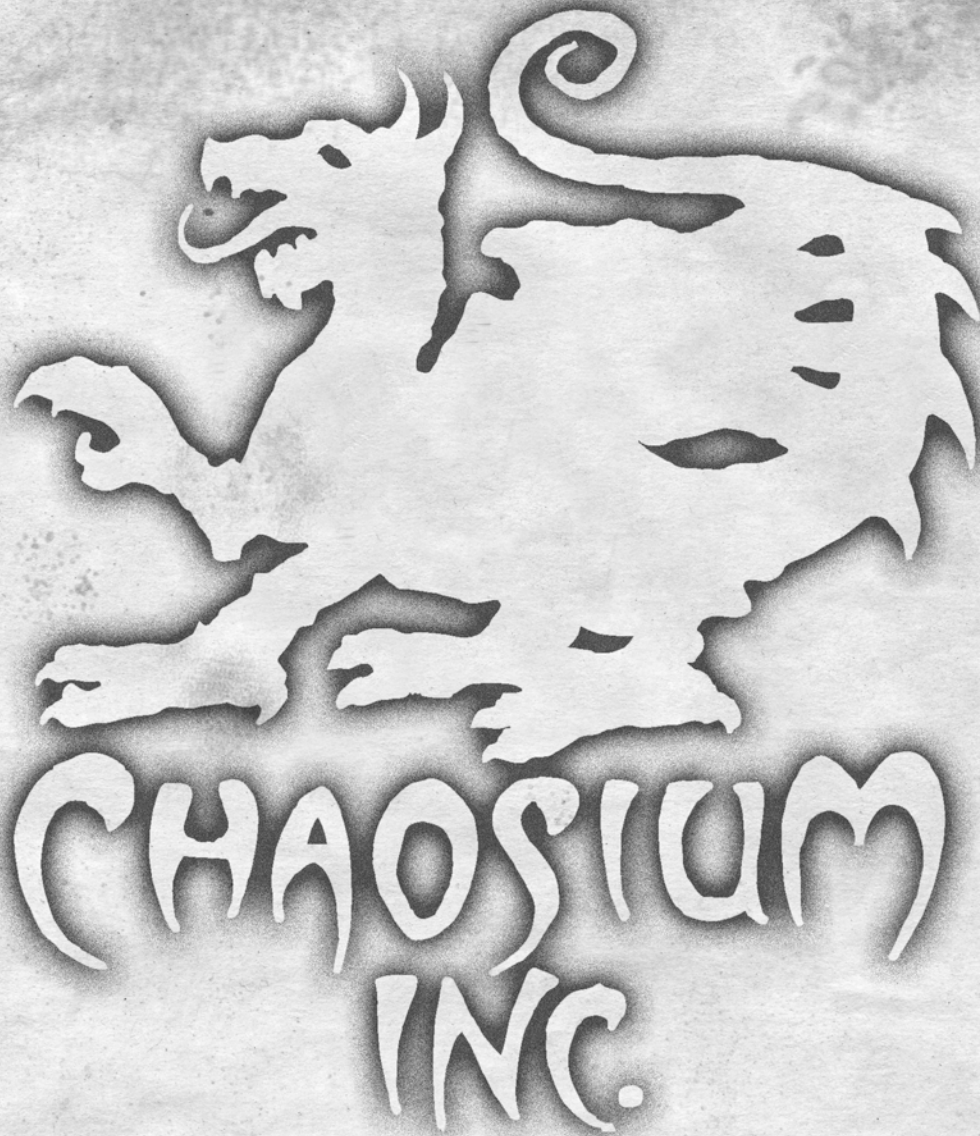
THE MYTHOS ROAMS WILD



DAVID CONYERS

WITH David Lee Ingersoll, Lee Roberts,
Paul Carrick, Badger McInnes
& Charlie Krank

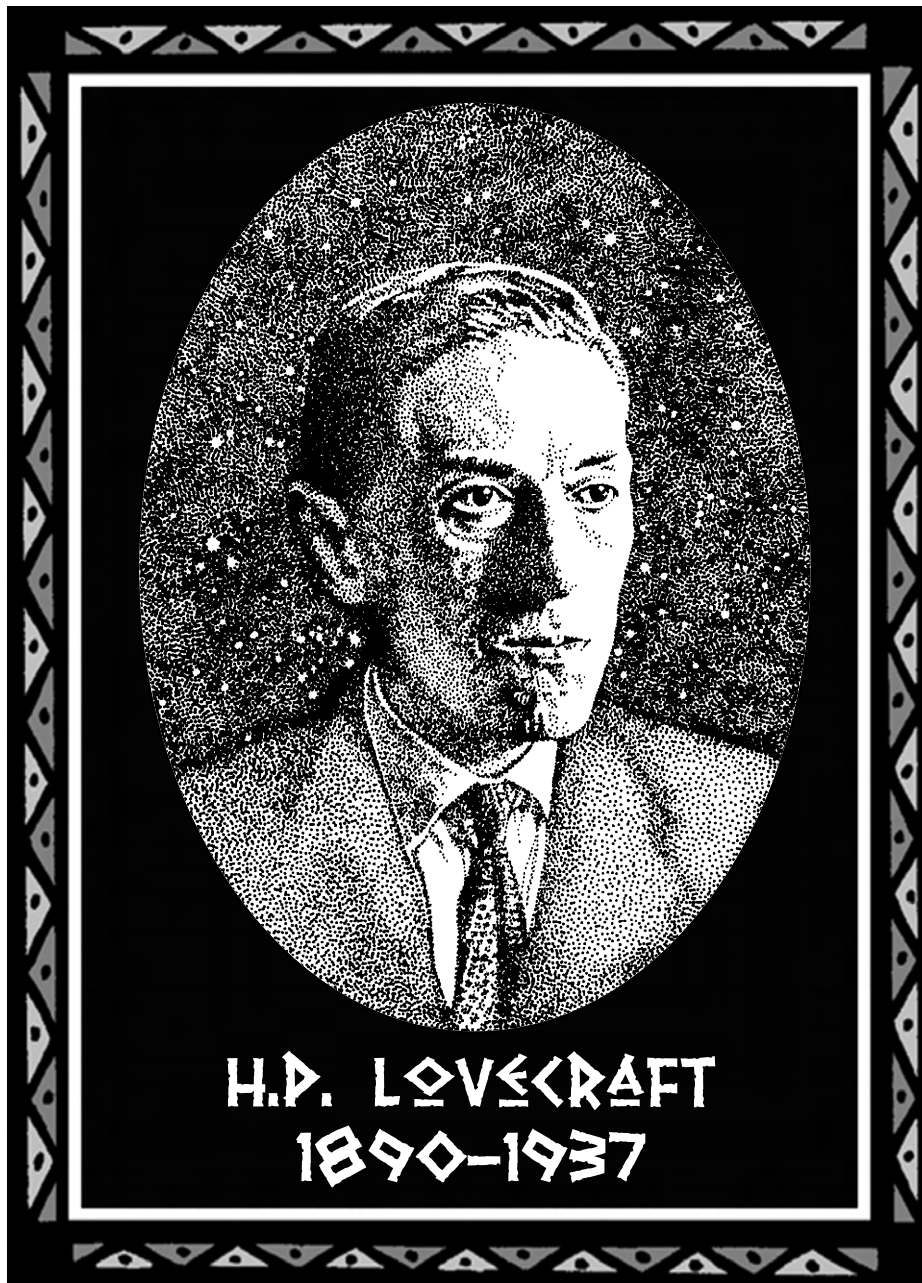
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SECRETS of KENYA





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SECRETS OF KENYA THE MYTHOS ROAMS WILD

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CHAOSIUM IS:

Charlie Krank, Lynn Willis, Dustin Wright, Fergie,
and a few odd others





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INTRODUCTION

Africa has long been known as the Dark Continent. That term invokes many images centered on fear — savage tribes, fierce animals, impenetrable jungles, vast deserts, lost civilizations, slave traders, contagious diseases — and the unknown. Few people from other parts of the world knew much about this continent, and those who lived there knew little beyond their own settlements and hunting grounds. Africa was “dark” because it was a mystery.

It can be argued that Africa is the least understood, most dangerous, the poorest, and least explored of the six inhabited continents, and in the 1920's and 1930's this was especially true. In these times African diseases, wild animals, and savage tribes remained effective barriers to exploration of the interior. The scarcity of navigable rivers means that the only way of charting the interior savanna, jungle, and desert was to walk. Was it no wonder that the Amazon which allowed steamers to journey almost to its very end was far better understood than the interior of Africa was during the age of Victorian explorers? Accurate maps of the Dark Continent had to wait until the end of the nineteenth century.

In the beginning of the twentieth century the mysterious interior was starting to be understood. At last Africa was opening up to the Western world. Railways began to cross the continent, new medicines stopped explorers from dropping dead before they discovered anything new, and settlements where crops could be grown were being established in the interior. By the 1920's Africa had become accessible and charted, yet much of the land remained mysterious and still very dangerous. While exploration and colonization were good for the Europeans, it was disastrous for the Africans.

Secrets of Kenya is a supplement designed to introduce *Call of Cthulhu* players to this vast and varied continent, or at least a portion of it. At three times the size of the United States and with a ratio of four Africans to every American alive during this era, it would be impossible to cover this continent in a single book. Africa is too vast and too varied.

Kenya provides a setting that can be both familiar and foreign to investigators. Settled by Great Britain in the 1900's it is an English-speaking colony where all the trappings of home can be found in the capital of Nairobi. Beyond Nairobi's limits much of Kenya

remains unexplored and virgin territory for investigations, and hidden horrors. This is a land where Maasai warriors battle in fierce wars to protect their cattle grazing lands, Swahili sailors plough the coasts maintaining their millennia-old Islamic culture, and lions, elephants, wildebeest, and leopards roam free, killing and awing visitors wherever they are encountered.

And what about the Cthulhu Mythos? In America and Europe the Mythos hides in cellars, old houses, crumbling castles, and forgotten caves. In Africa it roams wild, it hunts in the wilderness, and it thrives in lost cities. Cults that worship the Mythos are more prominent here and the extent of their powers is vast. Despite this overt intrusion into our world, and because Africa remained relatively unknown, the Mythos for the most part remained undocumented. Familiar resources such as police files, newspapers, libraries, and museums are harder to come by. When they are present, diminished resources are all that investigators can expect.

The first half of this book provides keepers with a civil, cultural, political, geographical, and Mythos tour of Kenya during the 1920's and 1930's, written to accommodate players who might like a change of scene from their usual American and European haunts, even if they plan to stay for only a few months.

The majority of the material in this book is factual, though numerous locations have been elaborated for game play. In instances where historical facts could not be found or verified, the material was made up, extrapolating on what was known. References to Chaosium's *Complete Masks of Nyarlathotep*, partially set in Kenya, allow ease of integration into that global campaign. The maps of Nairobi in this edition are historically more accurate. *Secrets of Kenya* incorporates Cthulhu Mythos fiction and gaming material already set in Africa.

The best way to use this book is as a reference for scenarios or campaigns set in British East Africa. The various chapters detail Kenya's capital Nairobi, and provides information on the interior, including the port city of Mombasa, the Rift Valley, the Swahili Coast, Lake Victoria, and the northern deserts. A dedicated chapter provides source material on the major African tribes who live throughout the colony and an overview of the African people's way of life.



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Because of the vastness of the Kenya Colony, not every town could be covered in detail. Instead, this book focuses on Nairobi, exploring this city in detail. Additional maps of the towns Mombasa, Kisumu, and Lamu with descriptions of prominent locations are included, along with character templates, optional skills and rules, and numerous keeper-controlled characters with which to bring Kenya of this era to life.

The second half of this book presents four scenarios exploring different facets of the Kenya colony and the African experience. "Madness of the Ancestors" commences with a Miskatonic University paleontological expedition charged with discovering humanity's ancestry, ultimately leading investigators to discover a vast underground society of ghouls. "The Cats of Lamu" introduces the Swahili coast and catapults investigators into the Dreamlands where they are asked to undertake a quest for a feline queendom. "Savage Lands", commencing in Nairobi, concerns great white hunters and safaris, with a kidnapping by the African leopard-men that draws the investigators onto the legendary Serengeti plains. Lastly, "Wooden Death" takes the investigators on an expedition into the unexplored territory of Kenya's north where they encounter great evil and a gateway into another dimension.

Happy hunting in the wilds of Darkest Africa!

Acknowledgements

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Most of all I wish to thank my wife Suzanne, who encouraged and supported me every step of the way.

— David Conyers,
September 2006.



PRELUDE

AS ABOVE, SO BELOW

A tale to set the stage: a great hunter gains that which he seeks. Unfortunately for the investigators, they may discover just what that was.

There is a world beneath they say, that stretches from the Atlas Mountains, under the mighty Sahara to as far south as the Niger River, and then into the East where Mombassa lies. There is a world they say, where the feasters of the dark dwell in hiding, waiting, planning for the day when the stars are right again.

— The Masked Messenger

Even from a distance he smelled death on the male lion, a scent that gave him pleasure. Through the crosshairs of his telescopic site the magnificent creature came into focus, divided into quarters, ready to die. He salivated at the thought. At last everything was perfect.

The warm, wooden stock of his elephant gun, pressed tight against his shoulder, was steady. As luck would have it the wind lulled, easing the shot. Despite his excitement, Lord Caulfield remained as motionless as one of his somber portraits hanging in his manor in England. Licking his lips was his only luxury, tasting the salt of perspiration as he remembered, with a cruel smile, exactly why he'd journeyed so far to this very spot, in the heart of British East Africa. He was here to kill.

"Master, watch out!" came a cry and the lion jolted from view. The Somali boy, Faraji, burst out of the undergrowth, beating the tall grass with his kibokos whip. The lion could barely be seen with the naked eye. Disappointed, Caulfield watched it vanish quickly into the thorny undergrowth of the Kenyan veldt.

"Fool!" Lord Caulfield cried with rage. Rising to his feet, face hot with anger, he snatched away the kibokos from the trembling boy's hand. Without thought he whipped it across the soft, ebony face, drawing blood. "See what you made me do!"

"But Master, there was a snake!"

"Liar!" Caulfield struck again, splitting an eyelid. "Be gone with you!"

The boy, no more than twelve years of age, recoiled backwards, tears too salty to be just water. With his good eye he gazed outward, across the wild grasslands interspersed with acacia trees that stretched to every horizon. Out there leopards and crocodiles ruled — as did other things. "But master, there is nowhere to go?"

"You think I care, boy?" Caulfield cursed. The fool child should have known that even the slightest noise would ruin his chances of killing the last of the 'big five'. Such a trophy would have put him in the same league as famous hunters like Hemingway, Churchill, Roosevelt, and the Duke of Windsor — his whole purpose for settling in Africa in the first place. Faraji had ruined all that today. "Off you go then. Be gone from my sight!" Without waiting to ascertain that the boy did as he was

commanded, Caulfield turned to the rest of his retinue, Kikuyu porters, Maasai trackers, Somali cooks, and his prized Galla guides. The last were the most important: particularly the eight Galla men who had carried Caulfield and his wife in their royal chairs as they trekked through the hard country these last weeks. "Don't let me catch you aiding this young scallywag either," he threatened, "or you'll also suffer a bite of this kibokos!"

None of the Africans were brave enough to speak out, lest they also be beaten. In their hearts they knew the truth — Caulfield was a brute, even during those rare occasions when he was in a good mood. Confrontation would only bring further pain and suffering. They knew what must be done. The boy would follow, out of sight, and when night fell and camp was made, in secret he would return to the fold. In a day or two Caulfield would forget that Faraji had ever bothered him at all, and would fail to notice him hidden among the other boys of the expedition. Everything would be as it should. All were confident that Faraji would return safe and sound.

All except Obiajulu, the Somali cook. He knew secrets the others did not. Obiajulu had seen the shape Faraji thought to be a snake, and had seen it for what it really was — the hand of corruption, digging from below. He knew the legends, tales spun in ancient books of lore. This was a hunting ground, where humans were also prey.



"You're unbelievable, Byron," snapped Lady Caulfield. Clad in an alluring evening dress, she half-turned away from him, the champagne for celebration untouched. Lord Caulfield knew she ate only because she would go hungry if she did not, and not to please him. "I don't know why I agreed to come. I don't know why I agreed to come to this godforsaken country in the first place."

Lord Caulfield said nothing, pretending not to hear. She threw the champagne in his face.

For a moment he reacted as if nothing unfortunate had occurred. The night was warm and invigorating, the sparkling stars elegant and alive in the thin air of the Kenyan highlands. The food smelled exquisite and the champagne, saved for this very occasion, had been quite expensive. Although there were unfortunate setbacks this morning, he *had* made a kill today. The lion was, at last, his to claim. The afternoon brought photographs, accolades from his men, and the skinning of the beast (which would soon reward him with a fine rug). He had wanted this day to end perfectly, as it should have begun.

Deliberately he rose on his feet. Trembling with controlled fury, he wiped the sparkling wine from his

face and moustache. Only then did he step boldly to his wife's side. His rage flooded free as he smashed at her jaw with open hand, bringing more than just redness and shock.

Lady Caulfield cried out, then thought to stifle her cry. She was too stunned to react as he grabbed her arm, lifting her high to throw her into their tent. He commanded his Galla boys, "Under no circumstance is she to leave here until dawn!" Both older now, he no longer found her aging flesh inviting.

Sitting again and rearranging his napkin, he raised his glass. "To the kill!" he said to the night, "To the nobility of the male lion." No one, not even Lady Caulfield, would ruin the most perfect evening of his life — especially not a woman who should long ago have learned her place in his world.

He ate greedily, feasting on the lion meat as if by some black magic its consumption transfers the creature's mighty prowess to his own soul. He cocked a toothy grin and remembered why he was here. The farm he just purchased outside Nairobi was not only to add to an already-large family fortune in cattle herding. It was also his excuse: to Lady Caulfield on those occasions she was brave enough to demand they return to England. He would never admit it to her, but they'd only settled in Africa so that he could hunt. It was his greatest desire, to be counted among the great hunters of his day. He proudly added notches to the stock of his weapon, marking each kill, to prove his worthiness.

Caulfield's residence in the highlands was barely three months, yet in that time he'd killed a rhinoceros, several elephants, many buffalo, and even a leopard. Today's lion secured him the last of his Big Five. Now he would forever be counted among the giants of his profession. In a few weeks, when the skin had been properly tanned and prepared, he'd have a new rug against which he could warm his feet.

He drank again, pondering more deeply his unspoken desires. Among all of God's creatures, Caulfield admired the male lion above all others. They were everything he desired to be. They commanded privileges that even the richest lords of the British Empire could never obtain. Lions were kings; they proudly wore their manes as crowns, snubbing all pretenders. Like the sultans of Zanzibar they possessed harems, to pleasure them day and night. Females hunted, brought the lion-kings food, and fed the cubs. Males ruled and lived the life of luxury, sleeping around the clock, waking only to bed a female or to eat fresh meat served to their very throne. His — their — only responsibility was to defend against intruders, mostly other males challenging ownership of the pride. Challengers were infrequent in the best of times. And if the male lion ever became displeased with a mate he could find him-

self another, perhaps even two or three younger females to bed, at his choosing. How Caulfield wished he was a lion king right now.

But he could never fulfill that dream. Instead he chose to destroy what he would never be.

While Obiajulu watched, the white man devoured his food like a wolf. He then beat his wife no less savagely than he beat his African entourage. The cook's thoughts returned that which he could never forget — this was sacred territory. The fact that Faraji had not returned confirmed Obiajulu's fears.

The feasters hunted tonight. One small boy would not be enough to satisfy them.



All was silent and everyone slept. The shadows of night unfolded to reveal the feasters, creatures of darkness and decay. They smothered Caulfield with rubbery hands while he slept by the fire, dragged him into the grasslands where mosquitoes squealed and the fading moon offered little light to the hunting plains. Caulfield knew nothing of these foes, or why they wished to take him away. All he knew was that they had come from below, burrowing up from the earth to take him.

"Release me, you fiends!"

His words rang hollow, pointless. He was powerless in their grip. They clawed away his bedclothes until he was naked as a newborn babe. He screamed as he realized that they too powerful for him to escape, screamed like the weaker sex, begging for rescue.

Faintly he heard his African boys, fleeing the invaders rather than protecting their master as they were paid to do. "Insolent savages!" he shouted. Despite their groveling obedience, they truly didn't care whether he, their lord, lived or died. He'd whip them all if could, to show who really ruled.

Those were his last thoughts, as the world above vanished. Not fear of his plight, nor regret for those things he had left undone. Only anger — that he would not be saved by his paid servants while these meeping and gibbering devils had the better of him.

In no time the moonlight was lost, and darkness became all that there was. His flesh turned cold, and he shivered for the first time since his departure from England. Despite his gruff protests they carried him on, as pallbearers would deliver a coffin to its grave. Their chattering echoed off the walls of a dark labyrinth, suggesting that this was no trifle-sized cavern. Occasionally he would reach out with a free hand. Less occasionally his fingers brushed cold stone walls, rough and damp to the touch. His head was angled towards their direction of march, lower than his trail-

ing feet. He imagined that they descend, all the way to hell for all he knew and feared.

More hours passed than he could count, while the distance marched grew ever-greater. The many sweating claws cut him where they held him tight against his struggles. Their coarse tongues licked away his oozing blood, much like a cat licks cream from the back of a hand. Once or twice he begged for release, despite the indignity. Still they offered no pity, nor weakened their grip.

In time his captors did come to a standstill. Still holding him tight, they chattered in a language Caulfield could neither understand nor identify. During the long hours that had passed he had come to expect the worst, for cannibals and witchdoctors crisscrossed this godforsaken continent. These night-creatures seemed likely candidates for barbarity — why should they not carve him up and eat him, or slice out his eyes and tongue, or remove his fingers and other extremities for use in their ungodly, sorcerous charms?

"Please, let me go! I beg you," he pleaded, sobbing like his weak-willed wife, whom he despised.

But they did not respond. Instead, they hurled him into the darkness.

Falling, he screamed. He could see nothing yet he knew that the ground would find him soon enough, and he would be dead. He prayed to God that when the end came it would be quick and painless — especially painless.

And then his skin burned as though pierced by a thousand pins of ice. Shock overcame the sensation of watery embrace, and he passed into oblivion.



He regained consciousness quickly, realizing in terror that he could not breath because he was deep underwater.

In panic, he momentarily flailed. Not sure of direction, he calmed himself. He focused on his escaping air bubbles, to tell which way they floated, towards the surface, towards blessed oxygen.

Above, the darkness remained all-enveloping. He saw nothing. His other senses struggled to compensate. His skin and his ears told him that this body of water was an underground stream, that its cold fluid motions had possession of him now, and was carrying him even deeper into the earth. As he floated, Caulfield considered that his captors had not brought him this far only to dispose of him so quickly. An unpleasant surprise must still await him at the end of this journey. Was he a sacrifice? If so, did they believe in some kind of evil spirit possessing these waters, which might demand blood for their ensured prosperity? It would be typical

for such savages to believe in superstitions. And typical of them to bother him, Lord Caulfield, with them.

He tested his boundaries by diving deep, to discover there was no bottom he could reach. With what strength he could still muster, he pushed through the inky waters until he found a wall. Not coarse, like the labyrinthine caverns he had brushed earlier, this stone had a smooth organic texture as if it had once been living flesh, petrified eons ago into whatever unseen shape it now held. He imagined himself inside a body, swimming through the arteries of something ancient and gargantuan.

Exhausted, Caulfield drifted for hours, kicking only when required to remain afloat. He noticed that the further he drifted the faster the water flowed. His muscles burned. A weaker man already would have drowned. Perhaps this river was a test, an evaluation of his strength and determination! Were his kidnappers measuring his fortitude for later valuation in a slave market? Were they betting on how long he would swim before he gave up and drowned, as if he were a pawn, his life fit only for the amusement of savages? He felt cheated that he knew he would never know.

On he drifted.

More time, more uncertainty.

Sure that he was more than a mile underground, Caulfield thought he heard more gibbering and meeping, filtering from unseen peepholes above. They were watching him, with a keen wisdom suggesting aspects to these creatures that Caulfield's mind had refused to accept — until now. *His captors can see in the dark. They can do this only because they are not human.*

He might have sobbed at that thought, but from the darkness came too many noises for him to be sure.

Yet they did not take him. They let him drift on.

Onwards he floated, half swimming, willing himself to stay above water. Memories of his wife's fear of him were calming. He thought of hunting wild animals, of that moment just before he caressed the trigger, his kill-point large in his sight. Emotions of the hunt filled his being, floating with him, sustaining him. Fleeting thoughts that he might be losing his mind trailed behind. Maybe he *should* just give up and drown? But Caulfield's pride would never admit weakness.

When he believed he could swim no more, when he had finally reached a point where he could accept the cold-water embrace of a painless death, he washed upon a shore. At long last, something solid under his belly — an underground beach of pebbles that were his salvation.

Too exhausted to move, too drained of energy to care that this might be his end, Caulfield again remembered his wife. He considered that his kidnappers had proba-

bly taken her too. She would be frightened and weak. She wouldn't have found the strength to swim this far. Now it was his time to join her. He'd died up there already. Now all he had to do was die down here.



The hands of time marched ever-onward, not that Lord Caulfield could tell, or even cared.

He drifted in and out of consciousness. Dreams brought vivid images of lions copulating with their mates, beneath such splendid skies that only an African sunset could paint. When he woke he could see only darkness, only silence, and terror.

He had crawled from the river onto the pebbled beach, enthralled by a half-remembered urge to survive. For what end he could not be sure. Later, when his grip on consciousness lasted longer than a few seconds at a time, he listened to the occasional sliding of rocks as his tormentors searched the cavern for him. He could even hear their inhuman whisperers discussing him. If he died here, too weak to ever move again, Caulfield knew in his heart that he would become their food. What else could they possibly want but his flesh, for that was all he had left to offer now? Their earlier, flickering tongues had said as much.

During other moments of wakefulness he was certain that they had crawled close while he slept, sniffing to see if he still lived. They had not taken him yet. Perhaps alive, he must still hold a purpose.

In time he began to perceive light.



This was no normal light, certainly not illumination that would grace the surface world. This glow was a sickness that oozed from the walls, an eerie blue hue that shone like a contagious disease. But as unnatural as the blue haze might be, the light did offer hope that it might illuminate passage back to the surface.

Struggling to his feet, Caulfield found the strength to regain his posture, to stand proud as a man of Britain worthy of the title of Lord. He had not yet given up on life. Despite the burning pain in his limbs, the throbbing between his temples, and regardless of the terror welling inside, Caulfield marched boldly forward.

Ahead he saw that the light grew stronger. A passage revealed itself, opening like a mouth and leading into a calcified tunnel reminiscent of a windpipe. Caulfield chuckled deliriously when he realized that there was no other path to follow but this one. Although he was no longer physically restrained by those hideous creatures, he was still being herded nonetheless. This light had been provided for a reason — he had to be able see if

he was to be effectively encouraged through this next segment of his forced underworld journey.

His thoughts were confirmed when he discovered chaotic cave paintings, neither aesthetic nor well composed, schizophrenic and deranged. The curvature and style of the depicted figures were similar to those he'd been shown by tribesmen in caves on the veldt — only these were wild and frantic, as if the artists who drew them feared for their lives, or had lost what sanity they might have once retained. The subject matter was lavishly relayed in all its feverish and gory detail. Caulfield shuddered, because they suggested ancientness, as if the depictions were as old as the rock itself. Most of all, it was what the drawing represented that chilled Caulfield's heart the deepest.

The subjects of many of the paintings were thousands of humans being herded like cattle. Like him, they were nude. They all were forced to move in the same direction, all looking ahead and down, fearful because they knew there was only one path that could be taken, to whatever end. These people were being driven underground, deep into the bowels of the earth, deeper than any South African diamond miner could dream to reach.

The herders were also depicted, creatures shaped as humans but far more grotesque than even the ugliest man. Their mouths were snouts, like those on a dog. Their feet ended in cloven goat-like hooves. But their most telling feature was in their hands — for the fingers ended in sharp talons, *just like the claws that had cut Caulfield when he had been snatched from the surface world.*

With a sinking feeling, Caulfield considered that perhaps these were warnings to others who passed this way, and that perhaps they had been deliberately left by his captors to sap his hope, now that they had sapped his physical strength. The style wasn't African — this wasn't really art at all. It was the handwriting of nightmare. He guessed that the ghouls had carved this. They were sending a message. They were saying that he had no hope in this underworld.

Like hyena or vulture scavengers, the pictures showed that the ghouls fed upon the corpses of the fallen slaves, captives too weak to continue the long march to the underworld. Caulfield looked away, too disgusted and too afraid to see more — yet curiosity drew him back again. He stumbled past further pictures telling tales more and more gruesome. He would never forget why he was here.

The later images crudely recreated the surface world, but what Caulfield saw represented nothing of what he knew of Africa. Rough constellations showed stars changing positions, as great beasts with bat-like wings, and bulbous heads and faces rose from the sea.

In these depictions his captors were prey to these greater predators. The squid-like creatures fed on human and ghouls alike, destroying and engulfing rather than herding. Caulfield imagined the end of the world in this mad scribbled tale, from a future time when waves rise and the skies permanently darken. This will be a time when neither humans nor ghouls will be left alive on the surface of the earth. Only those who live beneath — human prisoners and their ghouls keepers — will survive. Humanity serves a single purpose: to be kept as ghouls food, held in pens and bred for the long, dark nights to come.

Would the ghouls eat him now, or would he be saved for later? Despite his middle-aged body he was still strong, fit, and healthy, so his flesh would be a worthy meal. If they let him live, in time he would grow old, degenerating into a feeble and decrepit body of little worth, no more than skin and bones. Recalling the of game he liked to eat, Lord Caulfield answered his own question. The succulence of youth was more than just skin deep.

Though Caulfield was famished, and though he knew there was no path back to his old life, he still staggered on in defiance. He didn't know what lay ahead, but considering what he'd been through so far, salvation must await. Why was he alive even now, if this were not so?

On he marched, and soon the blue light was joined by sound. This was not the gibbering and meeping that he had grown accustomed to, for he heard humans, howling and shouting in vast numbers, in the thousands.



Like a yawn from a corpse's throat, the tunnel opened into an enormous chamber, a tiered wall that stretched for miles in every possible direction. Every which way Caulfield gazed, from side to side or up and down, the ends of the wall disappeared into an all consuming darkness, hinting that it might stretch on forever. The wall was civilization, populated in the tens if not hundreds of thousands of naked humans. There was nothing to see on the other side of the vast space, where the blackness was as all-consuming as the blackness of the earlier river. Size and distance were impossible to gauge.

The wall was alive, buzzing with frenzied activity the likes of which Caulfield had never encountered, nor imagined, in all his life. He stood naked, on one of hundreds of ledges that covered every square foot of this impossible wall. The design seemed organic, as if it had grown here, a shell for a creature that had departed eons ago to seek an even larger space to call home. But Caulfield knew that this could not be so,

for these ledges had been worn into the rock over millennia, by the thousands of humans who ate, copulated, slept, and died on the great wall.

The experience was similar to gazing into a vast muddy pit of maggots, for there were so many unclad and pale humans crawling on the multitude of ledges. From a distance it was as if they wriggled rather than climbed or walked. It was also odd that they glowed, from the sickly blue light that shone everywhere, illuminating them and their world, but nothing beyond.

Dazzled, feeling the dizziness of vertigo, Caulfield screwed his eyes in an attempt to see more clearly. Every man, woman, and child on the wall must either have been brought down from the surface, or have been born here. But if they were only naked flesh, how did they survive?

On the ledge, he looked up down. Both vanished into an abyss of nothingness, no matter how hard he squinted. But he did notice that the wall was on an incline, reminiscent of the lip of a vast crater. He could climb up or down, or circle around if he chose to.

He decided to climb upwards. The surface-world lay up there somewhere, he mused. But if that was the case, why had none of the thousands already trapped here escaped before him? He didn't want to consider that there might be no way out at all.

The first humans he encountered were a group of large, black-skinned men, huddled about portions of wet food Caulfield could not identify. They were undoubtedly African warriors, their flesh scarred and lined, embedding their occult powers. Other inhabitants appeared far too pale to be Negroes, as if they had never needed dark skin to protect them from a harsh equatorial sun. Of course, the blue haze distorted all perception and color, and at first Caulfield did not recognize what the thick liquid splattered on their clawed hands and filed teeth might be.

He looked again. Between the ravaging warriors lay the dismembered corpse of a split-eyed Somali boy, his internal organs and shredded muscles raw food for men far stronger and bigger than he. Caulfield felt queasy at the sight at first, but grew disturbed that the image only exacerbated his own ravenous hunger.

As he stood transfixed, the eyes of a dozen-odd men now coldly spied him. They might have attacked him with their knives fashioned from human bone and splintered rock, if they weren't afraid to miss their portion of the meal already won. Still, their gaze warned that he should not approach any closer.

The Somali boy, whose name Caulfield could not remember, had been weak. This gave Caulfield courage. He knew that, in comparison, he was strong. He could survive in this world, but not here.

So he climbed ever upwards.



Many hours passed as Caulfield continued his ascent of this never-ending ledge. During his climb he saw many strange things, but mostly they were born of barbaric necessity. Most ledge people shied away from him. With his large, muscular frame he appeared threatening in this world. Groups of men were braver, aggressive with bone and stone knives, pelting him with rocks, shit and bones, warning to stay away. He retaliated by flinging his own projectiles of dislodged rock. One man, in his haste, to attack slipped and fell, vanishing into darkness to his doom. His screaming faded before any impact was heard.

The majority of the inhabitants let him be. These people passed their time licking the slime that trickled in a thousand streams and rivulets, falling toward the abyss. Caulfield realized this was their only source of food, doubly so for those who weren't strong enough to fight for the taste of each other's flesh. The blue food was also the source of the eerie blue light. Caulfield tried some. The taste was revolting, but it did settle his hunger pains a little, and quenched his thirst after he'd eaten a larger portion. With a full stomach and clear head he was now certain this food was not here by accident. He guessed that the slime would be found only in this chamber. It was the food that kept these slaves trapped on this wall. To depart this place invited starvation.

"Byron?" called a voice.

At the sound of his name, Caulfield turned. He saw his wife naked and unashamed, already adopting the ways of the ledge people. This was so unlike her, but Caulfield could not imagine a hell like this accommodating the lifestyle of anyone he knew... except perhaps one individual. He was not surprised that she had a companion, Obiajulu his cook. The Somali man had found his own weapon, a blade fashioned from a human leg bone. He held it out while he pushed her behind him, to protect her. "She doesn't belong to you anymore Caulfield," he cried threateningly. "You treated her badly, so don't expect her back now. Not in this place."

"You came here together?" Caulfield asked, surprised that he didn't really care if he was answered or not.

"I know what this place is. I know that there is no escape. You will die here. We all will."

Caulfield laughed, "And what would this place be then, Obiajulu?"

"The Feeding Chamber," he spat his words. "When we die, we fall, and then we feed *them*, down there." He pointed into the darkness.

Yes, thought Caulfield. It seemed inevitable on this steep slope that all the dead would eventually end up in the abyss. "So what do you need my wife for then, you brute?"

Obiajulu trembled against his own fear, his only comfort found in his stolen knife. “If I’m going to die down here Caulfield, then I’m going to retain whatever values I can. I’m going to protect the life and dignity of the wife you chose not to respect.”

Caulfield’s laughter echoed into a roar. “And you think that by taking my woman you’ll defeat me? That you will wield some kind of power over me? I don’t need either of you — not in this place!”

He turned his back on both of them, and continued climbing.

“Byron . . . please?” he heard what had once been his wife, pleading, but made no effort to listen. She had never respected him up there, so to hell with her if she thought he would respect her in this nightmarish place. Besides, she was old and sagging, and there were plenty of supple young women on the ledge for taking as a replacement mate — if Obiajulu was correct and there really was no way to get back home.



The ledge inhabitants were mostly Africans. Some watched him fearfully, others threatened, but most ignored him, which wasn’t really surprising at all. Those who were not eating the blue liquid instead practiced intercourse, unconcerned that their intimate acts were on public display. There was little else to do. A few who tired of eating slime fed on the meat of other humans that they had slaughtered, jealously guarding the only alternative source of food. Fighting was a natural way of life here Caulfield noticed as he climbed higher. There was less excrement up here, and undoubtedly more valuable real estate. Fighting for this territory was an activity conducted almost exclusively by the males.

Later, he was surprised at his own shock as a woman falling from a ledge above almost hit him. He’d seen lots of people fall already. This woman was so close she almost took Caulfield with her, tumbling past and screaming, then vanishing into the darkness. Looking down, Caulfield could not see the real foes of this world. He imagined more gibbering and meeping as thousands of ghouls barked in ecstasy as falling food offered itself so freely.



Two days later he reached the top. Here the wall curved inward, creating a long smooth overhang before disappearing into darkness too flat and horizontal to climb further. Up here he discovered that there were no streams from where the blue liquid originated. It must ooze out of the wall everywhere, all the way down to the bottom — many miles further down the abyss from this point. Still if there was no way out, the top of the wall was as good a place as any to make a home, safe from the dangers of falling stones, defecation, bones, and people.

“Why resist this world?” Caulfield asked himself. Giving in to its rules and its ways surely was the only way to survive, and perhaps the only way to thrive.

Nearby, three dark-skinned women with the bodies of Amazonian warriors were suckling the blue walls for nourishment. They were young and sensual, fit and supple — so unlike his wife even as she had been in her younger days. Scrambling closer until he could smell their wild scents, he grew excited at the thought of taking them all. As they licked at the slime with tongues that probed the worn rivulets, fighting to satisfy their hunger, their rhythmic gyrations fed his lust. The roof of the wall was a special place, the exclusive abode of the fit, the strong, the healthy, and the beautiful. This would be a perfect home for a Lord of his standing.

As he approached the females hissed at him, baring their teeth as would a savage beast. They were warning him away from their territory. He wondered if they could speak at all? If they could not, then all the better.

Lord Caulfield had known since his arrival that he was not be willing to live in poverty, if this world of ledges was to be his home. He didn’t care that these women warned him away. He desired more than just a personal share of the blue slime, much more, and they would not deter him.

They hissed again. He laughed as he welcomed their challenge. He knew who’d win in a battle of strength between man and woman — even against three women. But the savage women did not give in so easily to his indifference. Like dogs they howled, calling for the pack leader. Was it surprising that such luscious women would have a mate already?

In answer, a brute of a man emerged from a small cave. He was a tall African warrior, his power demonstrated by a multitude of rippling and ritually-scarred muscles. He advanced, wielding a bone knife stained with the blood of many who had challenged him before. As he came forward for this kill, his women licked their lips in anticipation. Were they joyful with hope for another kill, perhaps sensing that they might share in a new feast of fresh flesh if their keeper was victorious?

The brute lunged suddenly, stabbing the air with his blade. Yet Caulfield moved faster, quickly side-stepping what would have been a fatal impale. Caulfield was not concerned; he’d served his country fighting in France during the Great War. He knew not only how to kill a man, but how to do so without fear or regret. So with his back leveraged against the trickling wall of slime, and with a firm grip across his opponent’s knife hand, he kicked the African off balance.

The ledge was designed never to be too wide. This allowed many fatal errors in judging balance, and so it was inevitable that the surprised warrior found himself toppling. Caulfield watched him stumble, cartwheel, and then vanish from the ledge. Unlike others he’d seen fall into

darkness, Caulfield's first ledge kill remained silent to the very end. Perhaps the African had had a good life here on the wall and now that his end had come, he was thankful his death would be quick.

All too soon darkness consumed his foe, and he became someone else's meat. With a light chuckle, Caulfield realized he'd just murdered the first human being he'd ever admired.

Strangely, now that the fighting was over, the women relaxed. They turned their backs on him, displaying their buttocks in a sign of submission, just as an animal would. Caulfield felt his sexual member swell. Then he noticed children among the women, drawn forth from small hidden caves carved from the rock so he could see them. While the young peeked at their father's killer, the women began again their hissing and snarling. These were primitive grunts and curses, used to warn him as much as they were to order the children to again hide inside their cribs. It was only when the children were out of sight that the women wagged suggestively once more.

Caulfield could only grin with joy. Their message was clear — if Caulfield did not murder their offspring, he could bed all these women without their resistance, wherever and whenever he desired.

For the first time since his fall into darkness — or in his whole life for that matter — Caulfield discovered true happiness. He might be a slave, food for the ghouls, but so what? Just as his cattle back on his Kenyan farm were even-

tually destined to be steaks for his dinner plate, they lived to enjoy the fields in which they grazed before they ever met his butcher knife. He was cattle now, the wall was his paddock, and the slime and flesh his grass. There was no incentive to escape. Sure, he would be forced on occasion to fight other males to keep his women and this abode for himself. But each time he beat away aggressors he would only grow stronger and smarter, more powerful and more feared, and this would keep his flesh lean, pure, and tasty.

It was inevitable that, like the African warrior he'd just murdered, one day he too would become another's meal, for human or ghoul. In the end it wouldn't matter. What mattered most was that from this moment until that day he died, he could live on the wall as a king.

As above, so below. Before him waited his harem, patient and demure now that he had proven himself to be their dominant male. They would feed him, they would offer him their bodies freely, and they would bear and raise his heirs.

But right now he was starved, ready to eat. This patch of slime he'd taken by force would provide the strength he'd require to rule. Later, when he'd eaten his full he'd take the first of his many women until he was satisfied. Then he would sleep and dream again of being a male lion, proud and magnificent, commanding the killing fields of the African plain somewhere up there, up above.





CHAPTER ONE

THE MAKING OF KENYA

An overview of the colony and an introduction to many African Cthulhu Mythos sources. The history covers the dawn of humanity, first tribes, Arab traders, Portuguese explorers, the rise of Zanzibar, British conquests, war with Germany, and the establishment of white Kenya.

The geographical position and the height of the land combined to create a landscape that had not its like in all the world. There was no fat on it and no luxuriance anywhere; it was Africa distilled up through six thousand feet like the strong and refined essence of a continent. The colors were dry and burnt, like the colors in pottery. The trees had a light delicate foliage, the structure of which was different from that of the trees in Europe; it did not grow in bows or cupolas, but in horizontal layers, and the formation gave to the tall solitary trees a likeness to the palms, or a heroic and romantic air like full-rigged ships with their sails furled, and to the edge of the wood a strange appearance as if the whole wood were faintly vibrating. Upon the grass of the great plains the cooked bare old thorn-trees were scattered, and the grass was spiced like thyme and bog-myrtles; in some places the scent was so strong that it smarted in the nostrils.

— Karen Blixen, *Out of Africa*

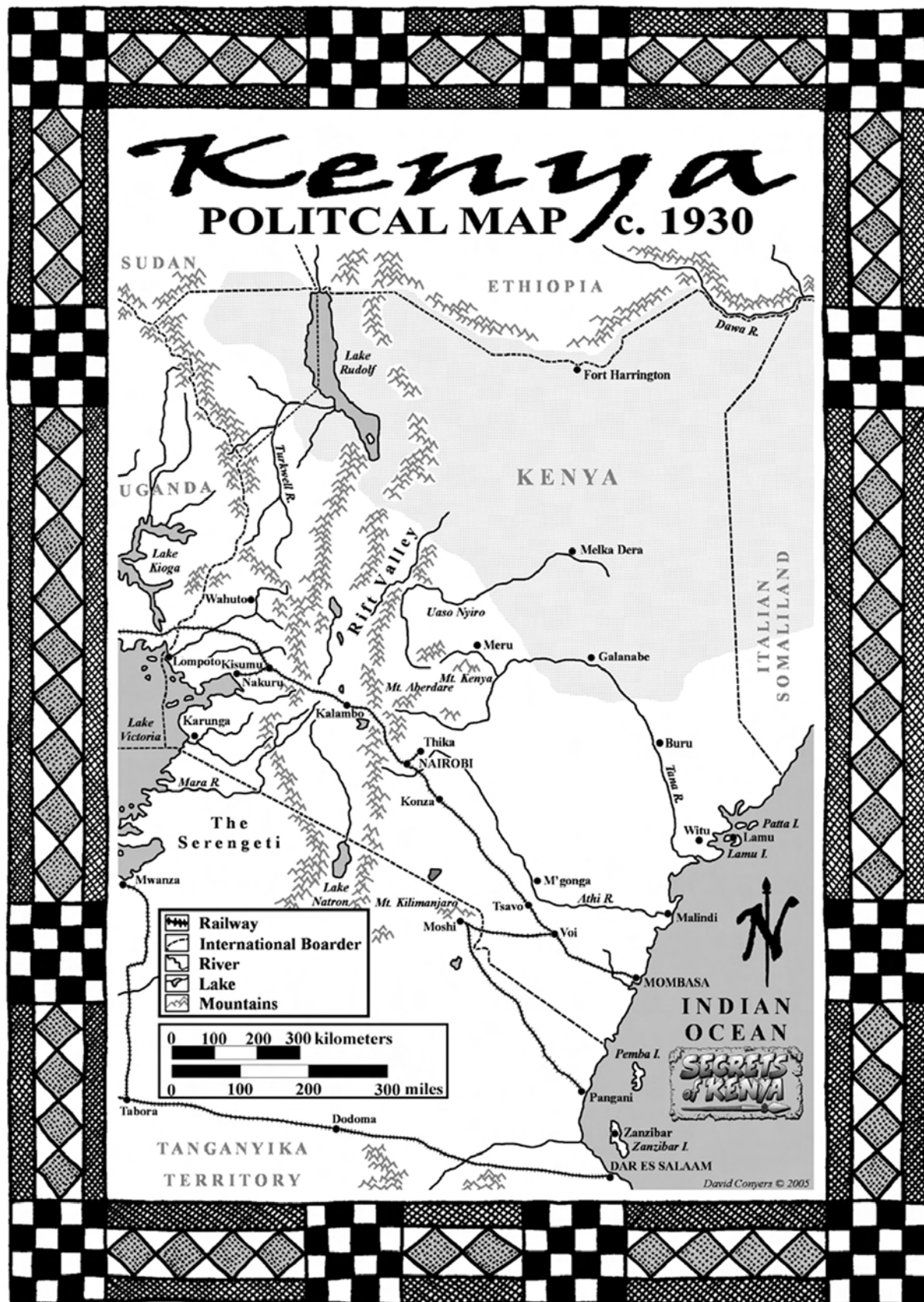
Kenya is a land of crossroads. On one hand it is an island of British culture in a sea of African wilderness, where the traditions of the European way of life are still upheld, and breeding and upbringing remain important. On the other hand it is a country of vast wilderness, strange animals, and exotic peoples who believe in the importance of spirits, ancestors, and tribal responsibilities — very different from the priorities imposed by their self-elected British lords.

Conflicts in this land are aplenty. Tribal Africans war against each other and against the white colonials, Swahili coastal traders remain cunning businessmen and able seamen braving the rigors of the Indian Ocean for profit, and Arabs from the north kidnap African villagers to sell them as slaves in the Middle East. Much of the country remains dangerous and unexplored. Tropical diseases can be fatal and wild animals such as hippopotamus, lions, elephants, leopards, crocodiles, and buffalo can be deadly foes. At the same time these magnificent animals have also given cause to the sport of the luxury safari, transforming the hunters into the hunted. Amid these conflicting groups the forces of the Mythos lie dormant, as they always have. As the stars come right again they grow strong, tainting all aspects of Kenyan life.



THE HISTORY OF KENYA

The players' first impressions of Kenya will probably be those of an exotic and untamed land, a country home to numerous tribes of ferocious warriors contrast-



THE DAWN OF HUMANITY

In modern times, humanity's origins in Kenya has been dated back many millions of years. However in the 1920's and 1930's fossils of our ancient ancestors were only just being discovered, evidence that would later challenge the currently held scientific belief that humans had evolved from apes in Asia. Investigators who profess otherwise will receive strange looks from their academic peers, but will be on the forefront of a new scientific revolution. In the late 1930's husband and wife anthropologists Louis and Mary Leakey discover the earliest known fossils of *Homo Sapiens* in the Olduvai Gorge in northern Tanzania, thus documenting the lives of Stone Age people dating one hundred thousand to two million years ago, proving that Africa is the ancestral home of humanity. See Chapter 7 "Madness of the Ancestors" for more history on early man in Kenya.

ed with luxury hunting safaris in wild savannas populated with some of the strangest and most majestic animals found anywhere on earth. In many ways this is a true picture of Kenya in the 1920's; yet beneath these romantic notions hides a land of injustice, exploitation, and the law of the gun. Distinctions made everywhere are based purely on the color of one's skin and the culture of one's tribe. While many Europeans pretend that Kenya is another glorious addition to the ever-expanding British Empire, their settlements remain little more than wild frontier towns with all the trappings and difficulties that go with such colonization, including growing racial problems. Despite the artificial lines drawn on maps of Africa to claim British territory, most of the wilderness is yet to be explored and conquered. Who knows what may lurk out there?

FIRST TRIBES

Around 4,000 BC climactic changes in North Africa transformed what had once been a vast savanna plain into the near lifeless dunes and crags of the Sahara Desert. As old grazing and farming lands died out, Hamites and Nilotic Africans from the north and Bantu tribes from the west were forced to migrate into East Africa, leading to the first large scale conflicts between the various tribes of the region. The



Vasco da Gama

outcomes of these rivalries ultimately result in the formation of the modern day Kenyan tribes.

These tribes developed independently, even though the great empires of the Mediterranean including the Egyptians, Greeks, and Romans had become interested in the lands south of the Sahara. However their attempts at exploration failed when they discovered that the swamps of the upper reaches of the Nile proved impassable, and the Sahara too desolate to cross. East Africa remained untouched. Interest didn't disappear altogether, for during the Ptolemaic dynasties of Egypt, the first maps of Africa were drawn and included a snowy range of mountains that fed two great lakes which in turn fed the White Nile. This gave birth to the legend of the Mountains of the Moon, as moonlight was reputed to reflect off the great lakes onto the peaks, and were a wondrous sight to behold.

ARAB TRADERS

Towards the end of the reign of the Roman Empire, the Arabs started to learn far more about East Africa than their Mediterranean counterparts, and the land they named *Zinj*, referring to the black skin of the African people. Around 500 AD the first Arab traders began exploring and trading along the East coast and by the ninth century had established coastal towns, including Lamu and Malini, in what would later become Kenya. This gave rise to a new civilization which was a mixture of Bantu and Arab people, who ultimately became the Swahili with their own unique language.

These settlements allowed the first trade between Africans and the rest of the world, including their most valued commodity, slaves. Slavery grew in profitability when the Arabs began venturing inland. Maritime trade also expanded in this period, with merchants from as far as China and Malaysia visiting Africa to trade for ivory, iron, gold, and slaves. By the fourteenth century, Persians in their lateen sail dhows joined the growing Indian Ocean trade by founding a settlement in Mombasa.

PORTUGUESE EXPLORERS

In 1497 the Portuguese navigator Vasco da Gama became the first European to sail around the Cape of Good Hope arriving at Malindi a year later. It was here that he obtained an Arab pilot who took him and his crew on to India where they could exploit the lucrative spice trade currently controlled by the Turkish Empire. Upon return, scurvy decimated most of da Gama's crew. Unable to return to Portugal, da Gama



THE AFRICAN CTHULHU MYTHOS

Numerous gaming sources and short stories set in Africa can provide inspiration on cthulhuloid threats presented to players adventuring in 1920's Kenya.

Donald Wandrei's "The Tree-Men of M'Bwa" concerns a Great Old One called the Red Flux and the strange zombie which protects its lair in the wilds of East Africa, and this location features in the scenario in this volume, "Wooden Death". "Winged Death" by H. P. Lovecraft and Hazel Heald tells a macabre tale of vengeful reincarnation in the form of evil insects. "The Venus of Azombeii" by Clark Ashton Smith while not strictly a Mythos tale does feature appropriate Mythos tribal magic, and "The Fishers from Outside" by Lin Carter describes alien intrusions into African culture through the construction of mysterious stone cities.

In the neighboring Congo jungle, "Facts Concerning the Late Arthur Jermyn and his Family" by H. P. Lovecraft is an account of English noble and his encounters with the strange White Apes of the lost Grey City. David Drake's "Than Curse the Darkness" concerns the horrendous worship of Ahtu, an avatar of Nyarlathotep with a very destructive nature. "The Picture in the House" also by Lovecraft describes the feats of the Anzique cannibals, while "Screaming Crawler" by David Conyers describes another Congo cult called the Spiraling Worm and their vicious servitor that never gives up the chase. "The Faceless Watchers" also by David Conyers features the Sisterhood of the Masked Messenger also worshipping Nyarlathotep which has spread throughout Islamic Africa. "Harami" by William Jones is another North African tale set in Morocco.

On the gaming front *The Complete Masks of Nyarlathotep* by Larry DiTillio with Lynn Willis includes a whole chapter dedicated to Kenya and the Bloody Tongue, very active in the Kenyan Highlands during this period. Related, the scenario "The Spiraling" appearing in *The Black Seal* Issue 3 provides further background on this cult and on the Congo cult of Spiraling Worm. Another Chaosium supplement, *Secrets of San Francisco*, also provides further background on things African and Cthulhuloid.

Keepers who wish to transplant *Secrets of Kenya* into a *Cthulhu by Gaslight* setting are referred to *Dark Continent* by David Salisbury with Mandy Smith (New Breed, 2000). This is the best African gaming sourcebook around, with everything a keeper would need to know to outfit an expedition off to chart the unknown African interior for Queen and Country.

decided that the next best thing was to conquer the East African coastal cities, except Malindi which had wisely become his ally. After quashing many uprisings by the Swahili and Arab people that followed, da Gama and his Portuguese men finally gained control of the East African coast.

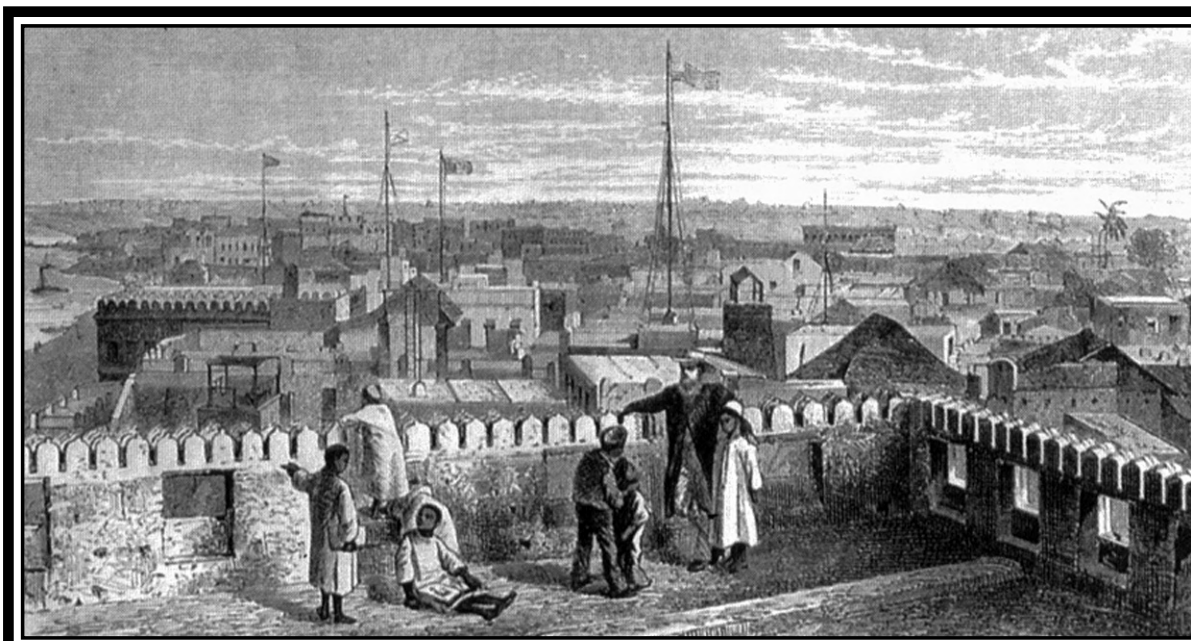
Unfortunately, growing opportunities and the wealth generated by Portuguese colonies in the Americas assured that East Africa would never become more than a military outpost, despite da Gama's grand vision. Problems for the Portuguese settlers were far from over. In 1590 the Turkish Empire allied itself with the Swahili through their common faith in Islam, and then aided Swahili revolts against the Christian Portuguese. For a time the Turks controlled Mombasa, until the Portuguese retaliated with reinforcements from Goa in India and with a tribe of African cannibals called Zimba from the Zambesi region, and they razed the city. To protect themselves from further threats, the Portuguese built Fort Jesus in Mombasa, a formidable edifice that stands today.

A hundred years later it was the Omani Arabs' turn to invaded East Africa, again with the express purpose

of expelling the Europeans. The Portuguese found themselves outnumbered. The 2500 men gathered in Fort Jesus knew they were in for a long siege, but they did not expect the fighting to last thirty-three months. Most died from bubonic plague, and when there were only twenty men left alive in the fort, an Omani push saw the final Portuguese fall, and reinforcements were only weeks away. In 1728 the Portuguese made one last play to control Mombasa but their attempt failed. Although they didn't know it at the time, never again would the Portuguese control this region of the world.

THE RISE OF ZANZIBAR

After the Portuguese were sent on their way, the east coast of Africa fell into the possession of the Omani Busaidi Sultans, who after a short period of internal conflict, settled into a period of peaceful rule with the island of Zanzibar as their capital. Although foreign conflicts in Europe initially meant little to the Omani Sultans, the British defeat of France in the Napoleonic War would soon impact rule in Zanzibar. Not wasting any time the British quickly concluded that with the French no longer a threat, they could expand their



Zanzibar

colonial presence in the southern Indian Ocean, a region formerly controlled by their traditional rivals. The period also saw the rise of Britain's dominance of India. India was also the Omani's best-paying customer when it came to purchasing East African slaves.

It did not take long for the Omani to become aware of the changing fortunes in Europe, and they decided to build diplomatic relations with the British even though the British were making it clear that they were planning to abolish slavery across their Empire. Hoping for the best on both fronts, the Omani reluctantly signed an agreement to cease human trade in Europe and Asia, but they continued to sell slaves to the Middle East. Then internal instability grew among the Omani, as the usurping Muzruis family wrestled control of Mombasa from Busaidi, splitting the Sultanate.

It was the middle of the nineteenth century, and Zanzibar was seen as the gateway into East Africa. Diplomats from Britain, Portugal, Germany, the United States, and France established consulates on the small isle. The island nation became very rich, helped by its control of four-fifths of the world's clove production. Unfortunately when the Sultan of Zanzibar died in 1856, there was a dispute between the Sultan's two surviving sons, one who resided in Zanzibar and other in Oman. The British quickly intervened, forcing Zanzibar and the East Coast into becoming independent sultanates, a split that would later prove favorable for Great Britain.

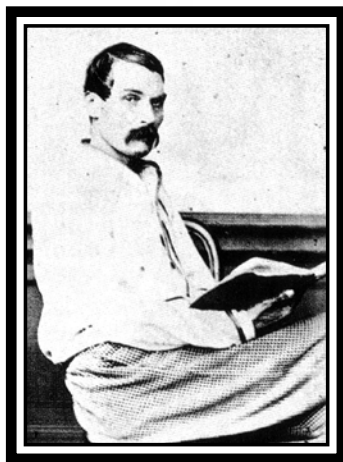
World trade was turned on its head in 1869 when the Suez Canal was opened, linking the Mediterranean Sea and the Indian Ocean for the first time in human

history. Ships were no longer required to sail around Africa to reach the Indian Ocean, cutting weeks and even months off travel times. The possibilities for trade and conquest grew exponentially, and so too did Britain's interest in exploring and colonizing the interior of Africa. Their strongest interest lay in discovery of the source of the Nile, which they believed would allow them control of this great river. That meant traveling inland to find it.

It was well known that Arab slave traders had, for some time, been exploring the interior of East Africa seeking slaves. Mostly they concentrated their expeditions on Tanganyika (later to become Tanzania). To the north they had encountered the hostile Maasai, who for hundreds of years had successfully decimated many a slave caravan. Unfortunately, Maasai territory was also believed to be where the source of the Nile lay. Unable to obtain intelligence on the *terra incognita* interior of East Africa from anyone else, the British were now faced with the harsh reality that if they wanted the Nile they would have to explore the Kenyan interior blindly, and on their own.

THE BRITISH MARCH INTO THE INTERIOR

British exploration of East Africa can be traced back to 1844 when Johann Ludwig Krapf established the first Church of England mission on the outskirts of Mombasa. He was the first to translate the Bible into Kiswahili and wrote the language's first dictionary. Four years later he was joined by fellow missionary Johannes Rebmann. Together they set forth into the

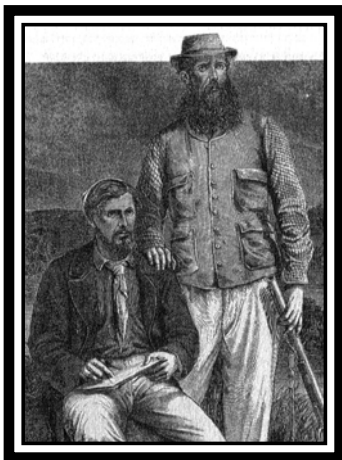


Sir Richard Francis Burton

Ecuador and Peru in South America. Regardless, these discoveries further fed Britain's fever to discover the Mountains of the Moon written about so long ago. Discovering the source of the Nile became more than just a fancy dream.

In 1857 Rebmann was visited by unlikely fellows from the Royal Geographic Society, Richard Francis Burton and John Hanning Speke, two determined men on a quest to unveil the secret of the Nile for Queen and Country. Burton was an experienced explorer, well educated and able to speak dozens of languages. He had studied the Ptolemaic maps and the notes of the missionaries, and knew them inside out. Explorers who had attempted to learn the source of the Nile before them had tried by traveling up river, and had either died in the misty swamps and marshes or were forced to turn back. Burton and Speke would have none of this, so set about trying something different — an expedition departing from Zanzibar led by Swahili guide Sidi Bombay, and headed west. Eight months later after an arduous trek, Burton and Speke became the first white men to set eyes on Lake Tanganyika. Burton was very ill by this stage and Speke was almost blind. To make matters even more unbearable, the two men were really starting to dislike each other. Later when Speke recovered to a state where he was able to travel north, perhaps to get away from

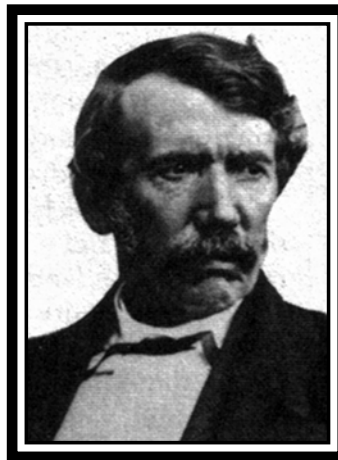
interior of Kenya. Rebmann spotted Mt. Kilimanjaro in 1848, and Krapf sighted Mt. Kenya the following year. These snow-capped mountains created a controversy in Europe. It was believed impossible that mountains could have snow so close to the Equator, despite the long known snow-capped mountains of



Speke and Grant

Bruton, he discovered Lake Victoria — which he claimed to be the source of the Nile. Although Speke's claims were debated in Europe for years to come, later explorers would prove him correct.

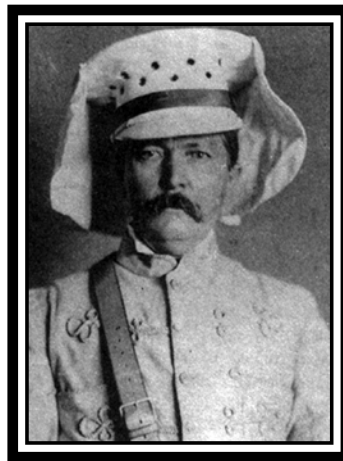
Following in Burton and Speke's footsteps were many more British explorers. Speke, who was no longer on speaking terms with Burton, returned with James Augustus Grant and the two made the first European contact with the king of the Buganda people on the north shore of Lake Victoria. Next, Samuel Baker and his fiancée Florence von Sass discovered Lake Albert. Then the most famous African explorer of them all, Scottish missionary David Livingstone, arrived in East Africa. With the assistance of American explorer Henry Morton Stanley, these two charted much of the area around Lake Tanganyika where they unknowingly discovered the source of the Congo River. Livingstone died before he could return



David Livingstone

home, although his body made it back to England to be buried at Westminster Abbey.

Stanley decided he would do one better than Livingstone, and set about circumnavigating Lake Victoria to prove once and for all Speke's hypothesis. During this time Stanley visited King Mutesa I of the Buganda people, opening up the region for Christian missionaries to 'convert the savages' and for the British to establish the Uganda Protectorate. Stanley then journeyed down the Luapula River from Lake Tanganyika to explore the Congo River right to its Atlantic Ocean mouth, thus crossing the African continent. It was only on a later journey to the interior did Stanley finally find the Mountains of the Moon. He, like every other European or American explorer before him, had passed right through the mountains without seeing them because of the mist that often shrouds their peaks. Stanley had at last



Henry Morton Stanley

found the true source of the Nile, and the Ptolemaic records dating back two thousand years had been finally proved correct.

Dealings With the Natives

Despite the thousands who died exploring and charting the interior, their deaths were not in vain, at least not for the British who used this gathered knowledge to plan their colonization. A few more hurdles still had to be crossed before the first settlers could move in. For the last five hundred years the most dominant of the tribal groups in the Rift Valley — the Maasai, the Luos, and to a lesser extent other tribes such as the Kikuyu people — fought bloody wars against each other and against intruders, and had become fearsome opponents. So fierce were these people that Arab slave traders had deliberately avoided them for hundreds of years. But the British, determined to establish new colonies in the Kenyan highlands, would not be put off by such aggression.

In 1882 the Royal Geographic Society organized an expedition into Maasai land, opening the most direct route between Mombasa and Lake Victoria. The expedition was lead by Scottish geologist Joseph Thomas, who managed to make peace with the Maasai by overwhelming them with gifts such as wire and shells. He didn't have to resort to gunning them down, as was the common practice among most colonial negotiators active in Africa during this period. The journey almost killed Thomson, who was gored through the leg by a buffalo while he was hunting. He

still reached Lake Victoria, laying down the route for a future railway.

The British East Africa Company

Meanwhile Africa was being conquered and divided by the various European powers, and it was only a matter of time before their colonial aspirations came into conflict. Who owned what territory was debated regularly, and not always with just words. It wasn't until the Berlin Conference of 1885 that the matter was finally settled. Uganda and Kenya went to Britain, Tanganyika to Germany, and the islands of Zanzibar, Pemba, Mafia, Lamu, and a strip of coast 700 miles (1120 km) long and 10 miles (16 km) wide went to the Sultan of Zanzibar. The borders of Africa were drawn dividing Lake Victoria between the British in the north and the Germans in the south. The rest of the continent went to Britain, France, Italy, Spain, Portugal, Germany, and last but not least, the Congo was taken by the Belgians. Only two countries remained free of colonial rule and thus independent: Abyssinia and Liberia. Africa was now owned by Europe and ready for exploitation, despite the fact that not a single African had been present at the conference to voice any concerns.

The division of Africa provided many investment opportunities in Europe, and opportunity knocked on the door of businessman William Mackinnon. In 1887 he founded the British East Africa Association, a private venture designed to open up trade in Kenya. The English crown granted royal protection to Mackinnon's company, and in 1888 it became the Imperial British East Africa Company. MacKinnon set his eyes

Denys Finch Hatton's Aeroplane



on Lake Victoria and attempted to control its trade by subjugating the King Mwanga II and his Buganda Kingdom. This led to bloody conflicts which were finally resolved when British India veteran, Colonel Frederick Dealtry Lugard, showed up in 1890 with his guns and forced King Mwanga II to sign a protection treaty. The terms of the treaty included clauses on free trade and the abolishment of slavery.

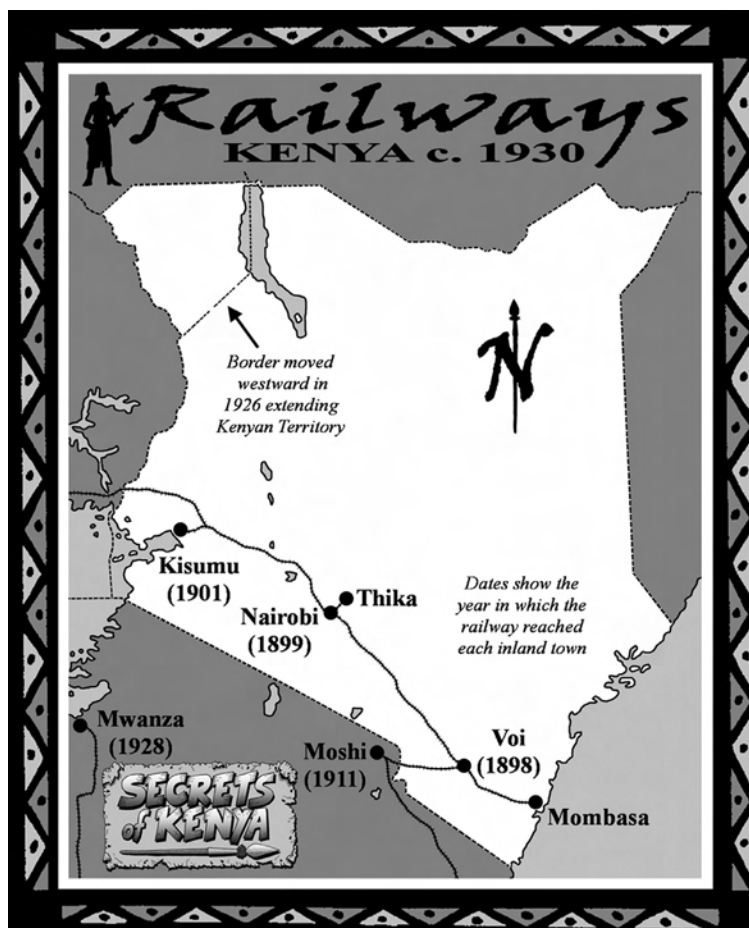
For three years Mwanga II proved to be less than cooperative, so to teach him a lesson Lugard defeated the king in a single battle backed up by eight hundred Sudanese troops. Now that the lines of authority were firmly established, Lugard kept the king alive, using him as a puppet to unite the Ugandan tribes under British control.

Around the same time the Imperial British East Africa Company had become bankrupt. Its members lobbied the British government for more funds, otherwise they threatened that they'd just have to pull out of Africa. This was too much for the crown, so the British government took control of the Company dividing British East Africa into two protectorates, Uganda and Kenya, for easier administration.

The Uganda Railway

Long planned, the construction of the Uganda Railway finally laid its first sleeper in 1896. The project quickly became known as the 'Lunatic Express' because it would cover 600 miles (1,000 km) of inhospitable terrain, climb 3,800 feet (1,150 m) and cross 100 miles (160 km) of swamp. On top of all this, the sleepers had to be made of steel, otherwise termites would eat the timber. Some 32,000 workers, mostly lower caste Indians from Britain's wealthiest colony, were shipped in as laborers to do the hard work. The British believed that Africans were unsuitable for the task. Many of these Indian workers died from accidents, malaria, dysentery, scurvy, and cholera, while tsetse flies decimated pack animals.

Africans who opposed the construction of the railway, such as the Nandi and Kikuyu people, found themselves in bloody conflicts with the British who often negotiated with Maxim machine guns. It is not surprising that these tribes were ultimately unsuccessful. By 1899 the railway reached a water hole where, perhaps due to sheer exhaustion, it was decided that the main railway station should be established. Thus Nairobi was born. Two years later the railway did final-



ly reached its planned destination, Lake Victoria, where the town of Kisumu was established.

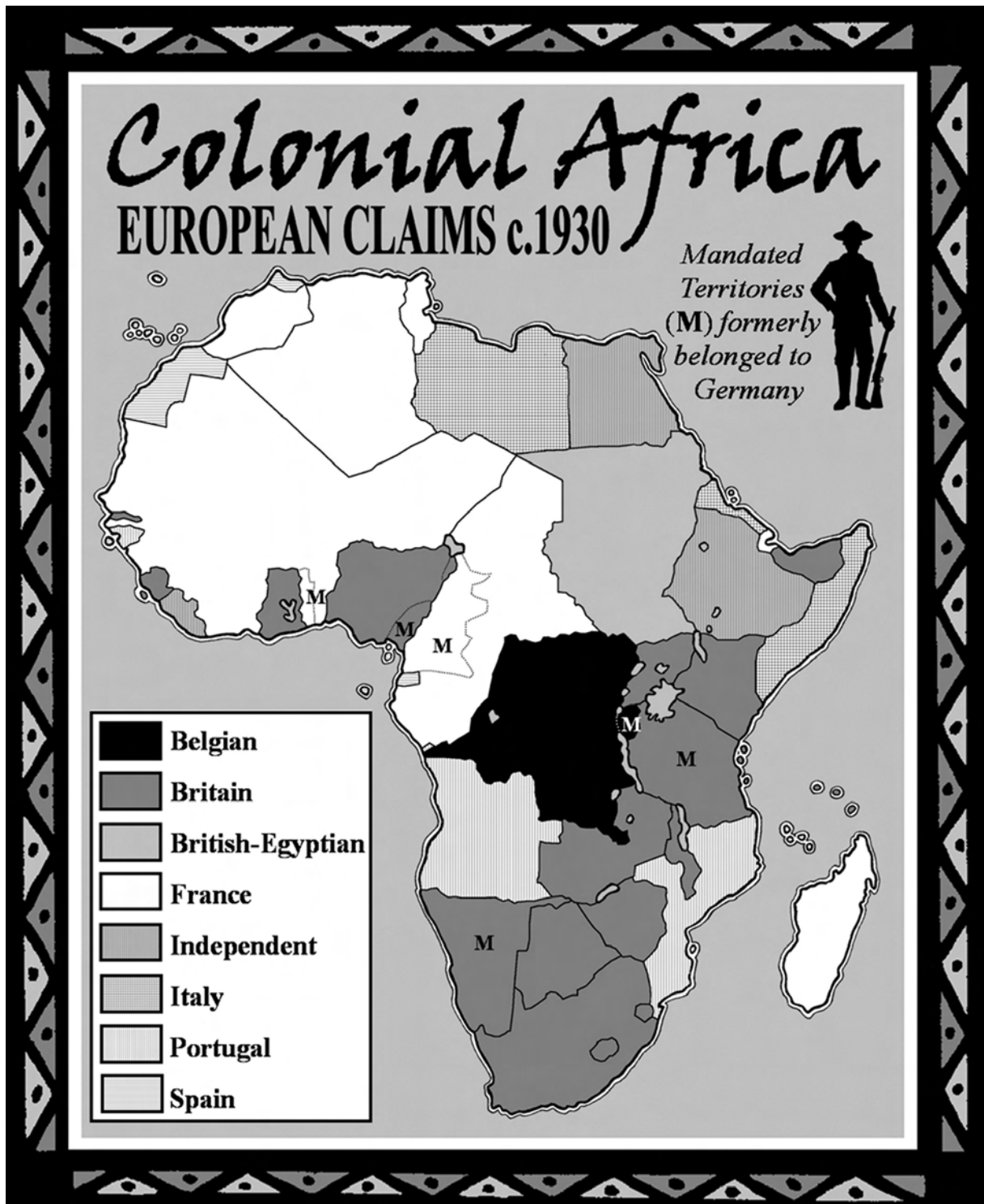
Highland Settlers

As planned the railway successfully opened up opportunities for mass European settlement in the Kenyan interior. Life proved to be harsh for the settlers who had to build from scratch any desired comforts of home. Kenya proved to be lacking viable mineral resources, so settlers turned to agriculture as a means of earning a living. Most arrivals originated from Britain, but Australians, South Africans, New Zealanders, and Canadians made up a significant proportion of their numbers. Many were sons of English aristocracy who came to Africa to hunt big game. One of the most famous aristocrats who stayed was Hugh Choldmondley, better known as Lord Delamere. As well as exploring some of the interior of Kenya at the turn of the century, Delamere was one of the first settlers of the Highlands, and became the colony's unofficial leader until the first Legislative Council of British East Africa was established in 1907. Delamere succeeded because he was convinced of the superiority of Europeans, and dreamed of making East Africa a 'white man's country'. When the British wished to establish British East Africa as a colony administered

from England, Delamere refused and thus set the groundwork for a self-governed colony.

By 1912 the European population of Nairobi was growing rapidly. This forced settlers to relocate in the lands of neighboring Maasai and Kikuyu people, either by force or by treaty. Those Africans who didn't move on were often recruited as laborers growing tea, coffee,

and other crop plantations, or they were led away at gun-point. To ensure Maasai and Kikuyu cooperation, the colonial administration charged them heavy taxes which they could only pay with income earned in British currency. Joining the European settlements were the Muslim Somali, brought into the colony as house servants and low-level government clerks.



INEQUALITY AND RACISM

Almost from the beginning Nairobi was planned to be a town divided by social structure, and by a long-founded discrimination based on the color of a person's skin. Europeans dominated key positions within colonial administration, the economy, industry, and trade, and so naturally they became rich while the Africans became more and more impoverished. As for the Indian settlers who stayed on after the completion of the Uganda Railway, they quickly became the middle class, creating their own businesses and industries in their own segregated section of town. The Indians proved to be successful immigrants because they had marketable skills that traditional tribal Africans did not understand, but this situation wouldn't last forever.

It was the Kikuyu who were the first to rebel through violence against the British, but their insurgency was quickly squashed by Britain's local armed forces, the King's African Rifles, lead by English Officer Richard Meinertzhagen. Meinertzhagen brutally killed hundreds of Kikuyu and other resisting tribes in a campaign of suppression. His close proximity to his enemy helped him realize that the Africans would eventually gain control in Africa, and later in his life campaigned for their rights. White leaders like Lord Delamere, operating from their stately colonial mansions, saw the situation differently.

While the Africans were being suppressed, and oblivious to growing inequality and racism, this was the period of the great white hunter. Wealthy visitors from all over the world were now regularly traveling to East Africa for the opportunity to hunt and kill a lion, elephant, or any animal that they wished to take home as a trophy — either to mount its head on the wall, to turn its leg into an umbrella stand, or to have a rug made from its fur. Despite the bloodthirsty nature of their sport, great white hunters were seen as romantic and rugged figures of their time, and British East Africa was their ideal exotic hunting destination. In time, if one acquired the right guide and enough money to fund a hunting expedition, killing wild African animals proved to require no skill at all.

WAR WITH GERMAN COLONIES

In 1914 the Great War (World War One) broke out in Europe, meaning that British East Africa was now at war with a neighbor German East Africa. Most European males in Nairobi packed up and headed south, adding strength to the King's African Rifles, now led by South African general Jan Christian Smuts. The soldiers went to war against the small but well-trained German army lead by Colonel Paul von Lettow-Vorbeck. For two years Lettow-Vorbeck, a brilliant tactician, led many victories against the British. He only lost out in the end against superior numbers. By 1916 German East Africa was controlled by the British.

When the war in Europe came to an end a few years later, Britain took official control of several former German colonies, including German East Africa, as they were handed out at the Versailles Treaty in 1919. The British quickly renamed the country Tanganyika. Again, no Africans were present at this treaty, but at least this time many Africans were in Europe protesting the outcome.



Maxim Gun

The Great War would bring a great change in African people's perception of their white rulers. During the fighting thousands of African soldiers died under the volley of the devastating machine guns. Now, more than ever, Africans saw themselves fighting a war that was not their own, and understood how frail and self-seeking their masters were. Independence became a focal issue for Africans, because they were finally able to appreciate how much colonial rule had cost their people.

Dissent first grew among the Kikuyu, who by the 1920's were vocal in their demands for better condi-

CREDIT RATING IN KENYA

Class, social standing, nationality, titles and the color of one's skin played an important roll in Colonial Kenyan society. So even if an investigator has a high Credit Rating skill, they might still find themselves snubbed by the settlement community. The following modifiers can be applied to any Credit Rating roll or communication roll when dealing with the colonial elite, particularly if investigators are attempting to make contacts with the British elite in Nairobi.

Nationality	Modifier
British with title (Sir, Baron, Count, etc.)	+30%
European with title	+15%
British	none
European	-10%
American	-20%
White Colonial (Australian, Canadian, New Zealander, South African)	-20%
Indian (and other Asians)	-40%
Muslim (Swahili, Arab, Somali)	-60%
African	-80%

tions and increases in standards of living. Some Europeans supported the African cause in the early days, such as Danish coffee plantation owner and later novelist Karen Blixen, and Richard Meinertzhagen, who became passionate supporters of African nationalism. They were certainly among the minority. The majority of settlers, with Lord Delamere leading them, remained stout supporters of a 'white man's Africa.' It was inevitable that the conflict would worsen.

KENYAN UPRISING

1921 saw the emergence of Africa's first nationalist leader, Harry Thuku, when he founded the Young Kikuyu's Association. In his wake other Kikuyu-controlled political organizations quickly formed including the East African Association, and the Kikuyu Association. Unwilling to acknowledge the voice of the Africans, the British colonial police arrested Thuku, triggering a massive and violent uprising. Stories of what happened are conflicting, but it is believed that between twenty and one hundred Kikuyu were dead before the police stopped shooting outside the Norfolk Hotel. Harry Thuku was deported to Kismaiyu, and remained imprisoned there until 1931. When he was finally released he found that he had lost support from his people — they believed he had made a deal with the British to secure release.

Meanwhile another important African nationalist had entered the scene: Johnstone Kamau Wa Ngengi, better known in his later days as Jomo Kenyatta. He would be pivotal in the development of the East

African Association, and later the Kikuyu Central Association, founded to fight for African rights. In 1929 he traveled to England to report on the colonial abuses of power. His words went unheard. Staying on until 1931 to learn politics, linguistics, and anthropology, he never ceased campaigning for African nationalism during that time. Later he would become Kenya's first President, but that period in Kenya's history was still decades away.

WHITE KENYA

In 1920 British East Africa officially became the Kenya Colony. At the same time many great white hunters were coming to realize that the bountiful wilds of Kenya might not last forever if hunting by visitors continued to grow. Thus the beginnings of environmental management were born, when a system was established whereby hunting permits were required before anyone could go on a shooting safari. The first wildlife reservations were founded at this time, the forerunners of national parks. After the Great War hiatus, the rich and wealthy began returning to Kenya once more, to take in the country's scenic lands and abundant wildlife, and then kill it. The opening up of the 'back country' also allowed trading posts and missionaries to settle farther inland, rather than just along the Uganda Railway.

By the late 1930's another war seemed inevitable in Europe. The British, like the Belgian, French, and Italian governments, recruited thousands of African troops and shipped them off to Europe to fight in the Second World War. Unlike the previous Great War,

Africans *en masse* would witness Europeans fighting in their own countries, and discover that their self-imposed masters were not as omnipotent as they would like the natives to believe. Despite what the Africans had been told for so long, the whites were soon seen to be as weak and fallible as they were, and that was a good thing. For the first time African people saw the real possibility of winning back control of their own country. Their realization was one which would soon sweep the whole continent, and across the world.

It is into this period that the investigators will come to Kenya.



KENYAN GEOGRAPHY

Kenyan geography is varied and diverse. Terrain ranges from thick tropical rain forests to grassland savannas, thick mangrove-infested coastlines, dormant snow-capped volcanoes, and dry inhospitable deserts — all this in a country that straddles the equator. Certain regions of Kenya are easily accessible such as the coast, populated with numerous Swahili ports and tropical Arabesque island towns. From the port of Mombasa the Uganda Railway links the southern interior with stops

including the capital Nairobi and the port town of Kisumu on the eastern shores of Lake Victoria. The rest of the country remains untamed and relatively unexplored by European settlers in the 1920's. This does not mean uninhabited, for over seventy different tribal groups are spread across the country, competing to survive in all of Kenya's varied terrains.

NAIROBI

Although a young town, Nairobi has been the capital of the Kenya Colony since 1905, when central administration was moved here from Mombasa. Nairobi was established in 1899 as a halfway point for the railway connecting Mombasa to Lake Victoria, but quickly grew into the central point of European settlement. It is a very British town, although Indian and Muslim influences are evident in certain quarters. Built on land at high altitudes far from the incessant tropical heat of the coast, Nairobi is surrounded by fertile fields where crops can be grown all year around. This location seemed ideal to the British. To establish their farms they resettled the local Maasai who lived here previously.

By the 1920's Nairobi was a thriving town, still rapidly growing. Buildings include the grandiose Government House, with a ballroom and large gardens, although most official buildings in the center of town were tin shacks unbearable to work in during hot days. Streets are lined with eucalyptus trees exported from Australia, and the nearby swamp had long been drained to make the town more pleasant. By 1930 Nairobi had a population of 50,000 people, of which 5,000 were Europeans and 15,000 were Indians.

On the edges of Nairobi, far larger than the European settlements, is Swahili Town — the slums. This is the beginning of a shantytown which will plague African cities from the 1950's onward, populated with huts made of paraffin tins hammered flat. There is no running water and no electricity, rather poverty and the crime which go hand-in-hand with such conditions. Further out still is Somali Town, also in the early stages of slum development. In contrast, many of the Indians who settled in the Indian Bazaar Quarter became successful merchants, building themselves comfortable villas just outside the town. Further background on Nairobi is found in Chapter 3 "Guide to Nairobi".

SWAHILI COAST

Kenya has some 300 miles (480 km) of Indian Ocean coast. The water is warm all year round and supports numerous coral reefs, sandy beaches, and the Lamu archipelago. Most of the coast is agricultural land owned by the Swahili peoples who have lived here for a thousand years, in towns such as Mombasa and Lamu. Further inland the terrain rises fairly steeply

KENYA AT A GLANCE

Ruled by: The King of England

Major Towns: Nairobi, Mombasa, Kisumu

African Population: 3,040,000

European Population: 17,000

Indian Population: 40,000

Area: 225,000 square miles (580,000 square kilometers)

Languages: English, Swahili, Kikuyu, Luo, Kikamba, Maasai, and Samburu

Imports: Manufactured Goods and Textiles

Exports: Coffee, cotton, fibers, ivory, maize, hides and skins, timber, sugar, butter, tin ore, wool and potatoes

Railways: Uganda Railway links the towns of Mombasa, Nairobi, Thika, and Kisumu, while the line extends into Uganda linking the town of Kampala

Navigable Waterways: The Tana River is the only navigable river in Kenya

into savanna and scrub desert, while the northern coastal regions become tropical jungles. Palms, mango trees, coconut trees, and banana plantations are common sights as are the dhows, the sailing ships that ply the coast, trading as far away as India. More information on the coast can be found in Chapter 4 “The Kenyan Interior”.

RIFT VALLEY AND CENTRAL HIGHLANDS

The backbone of Kenya is the Rift Valley and the Central Highlands which run the length of the country, from Lake Rudolf to Lake Natron. The western rim of the Rift Valley is covered with thick forests, particularly in the Aberdare Mountains. Earth tremors are occasionally felt as the valley sinks another fraction of an inch further towards the center of the earth. Extinct volcanoes are common, including Africa’s second highest mountain, Mt. Kenya at 17,330 ft (5199 m). Further south in neighboring Tanganyika Territory and visible from Kenya rises Africa’s tallest mountain, Kilimanjaro, reaching 19,650 (5,895 m). Like Mt. Kenya it is permanently snowcapped in this era.

The Rift Valley and Central Highlands are the most fertile regions in Kenya. The high attitude, at or above 6,500 ft (2000 m), provides a more temperate climate than found on the coast. It is here that the traditional images of Africa are prevalent: vast grassy plains where zebra and antelope graze, thorny acacia trees that are a favored food of the giraffe, sweeping savanna veldt with the occasional baobab tree — a leopard might be spotted sleeping in its branches.

Another major feature of the Rift Valley are the soda lakes. Because of the poor drainage of the valley floor, combined with high evaporation rates and volcanic deposits, these lakes feature extremely alkaline conditions that allow algae to thrive. The algae attracts insects and crustaceans, which in turn are eaten by a specially-evolved soda-resistant fish and the spectacular pink flamingos which flock to the valley lakes in the millions.

Major tribes living in the Rift Valley are the Maasai to the south in the more fertile lands, the Nandi in the Central Rift, and further north where climactic conditions are more arid the Samburu and Turkana. The Highlands are the traditional homes of the Kikuyu, Meru, and Akamba. To the west are more fertile lands surrounding Lake Victoria’s shores, the world’s second-largest fresh water lake. This land is home to the Gusii and Luo people. The Rift Valley and Central Highlands are described in Chapter 4 “The Kenyan Interior”.

NORTHERN DESERTS

The least explored and most sparsely inhabited regions of Kenya are the northern deserts. This arid, mountainous terrain is almost exclusively bush land, scrub, and rocky desert. Rainfall is sparse, native animals are encountered less frequently than other parts of the country, and open bodies of water are uncommon. African tribes who live here survive predominantly by grazing cattle. Nomadic Somali are found in the northeast, on the borders of Italian Somaliland and Ethiopia. The central interior is home to the Galla people, and the shores of Lake Rudolf are the traditional homes of the Turkana people. Whites are almost never encountered out here except at the occasional military fort or trading post, or as explorers crossing the wilderness hoping to make some new discovery. The Northern Deserts are described in Chapter 4 “The Kenyan Interior.”



CLIMATE

The climate of Kenya is as varied as its terrain. On the coast weather is steamy, hot and humid with temperatures ranging from 70°F to 85°F (22°C to 30°C). Rain averages 40 inches (1000 mm) annually, which falls constantly throughout the year. The heaviest falls in May.

The Highlands and Rift Valley have a varied climate which ranges from hot and dry in the Rift Valley floors to the snow-capped mountains of Mount Kenya, where temperatures are well below freezing. In between almost every other type of terrain and climate can be encounter. The average temperatures vary between 50°F to 75°F (10°C to 26°C), and it is mostly temperate with occasion periods of intense humidity. Equatorial positioning created two basic wet seasons, the ‘long rains’ from March to May and the ‘short rains’ from October to December. The Aberdare Ranges have the highest annual rainfalls averaging 120 inches (3000 mm) per annum. Further west toward Lake Victoria it becomes hot and humid, with temperatures reaching 95°F (35°C).

The northern and eastern desert regions are dry, with temperatures reaching 105°F (40°C) in the middle of the day and dropping to 70°F (20°C) or less at night. Rain is infrequent at best, but when it does it often arrives at the end of the year and falls in heavy downpours. Included in the mix are violent storms that roll across the plains bringing lightning, thunder, and black clouds.



GOVERNMENT

On paper the Kenya Colony was an extension of the British Empire, a Crown Colony overseen by a Governor who was accountable to no one except the Secretary of State back in Britain. Kenya was administered thus, although the local white settlers did have a lot of say in local policy, ensuring that their own needs were met above those of anyone else. Kenya was classified as a Protectorate so that foreign relations were controlled exclusively by the British government from London. White settlers retained the nationality of the homelands as described on their passports, and as for the local African people, they were not really considered British citizens since the government found it convenient to classify them as one giant collective of more or less uncivilized tribes.

In simplistic terms the Colonial government administered the economy, the law, and infrastructure such as government buildings, railways, roads, ports and wharfs, medical services, and the colonial army (the King's African Rifles). Business ventures were fair game to any settler, although the whites had better tax breaks and were better supported than Indian businesses, and the Africans got no support at all. Initially Kenya was administered from Mombasa but moved the seat of government to Nairobi in 1905 where it was not so muggy and hot.

LAWS

The Kenya Colony is administered under British Law or Common Law. What is illegal in England is illegal here. However this did not mean that all men were equal in the government's eyes. The British were very blatant with their laws of enforced segregation of their 'lesser' citizens, notably the Indians, Arabs, and the Africans. Towns particularly inland, were planned from the onset to be divided into three districts; one for the white people, one for brown skinned people and one for blacks; Europeans, Arabs and Indians, and Africans respectively. White, brown and black was the common terminology of the day for describing the different people.

Divisions were strictly enforced and policed. Offices, clubs, hotels, and public toilets (such as those found at train stations) were often marked and rigorously enforced as white-only. Other buildings such as courthouses, jails, and hospitals had separate entrances. In clubs where brown servants served white patrons, those same individuals were forbidden to return as patrons themselves. Many buildings such as libraries and museums were simply closed to non-white individuals.



Getting There is Half the Fun

Europeans who enjoyed "slumming" could enter any district as they wished, although this kind of association was frowned upon. If white investigators partake of this activity they will lose 1D4 points of **Credit Rating** if caught. African men and women entering white areas were often arrested, physically ejected, or escorted out. Very few Europeans of the day saw anything wrong with this kind of behavior, and didn't understand why organizations such as the Kikuyu Central Association and others complained as they did.

King's African Rifles

The King's African Rifles, or KAR as they were commonly known, were the Colony's equivalent of an army. They were first active during the construction of the Uganda Railway, ensuring its protection against hostile Africans. More often they were responsible for evicting uncooperative tribes long settled on the path where the railway would be laid. The Nandi people were one such group to be attacked by the KAR during the line construction, and what was hoped to be a simple suppression soon escalated, and inevitably a war broke out. The Third Regiment of the KAR led by

OPTIONAL CHARACTER TEMPLATE: KING'S AFRICAN RIFLES OFFICER

Earnings: Lower Middle class to Upper Middle class.

Contacts and Connections: A KAR Officer is likely to have numerous connections with the local Kenyan colonial administration, thus they are able to obtain permits, permissions and other important documents required to get past government red tape faster than mere citizens. Many African explorers were military men, so a KAR Officer has a better than normal chance of receiving commission and funding to lead an expedition into the interior.

Skills: Bargain, Credit Rating, Handgun, Interrogation, Navigate, Other Language (African), Persuade, Psychology.

Special: +2 to CON. Officers do not lose Sanity from witnessing dead bodies unless particularly horrific. Similarly in bloody combat situations they are likewise immune from Sanity rolls brought about from the killing.

Typical Weapon: Webley Mark IV .455 Revolver (Base Chance 20%, damage 1D10+2, Range 15, Shots per Round 1, Ammo 6, Hit Points 10, Malfunction 00)

Earnings: Lower Lower class to Lower Middle class.

Contacts and Connections: Since KAR soldiers are a mixture of lower class Europeans, Indians, Arabs and Africans who spend a lot of time together, they tend to develop contacts through the various racial groups that most other Kenyans do not. KAR soldiers are likely to have been stationed in several barracks across the country and are thus likely to know local chiefs and trading post owners, smoothing the logistics and problems often incurred while traveling into such places. Some KAR soldiers have developed contacts allowing them to obtain and smuggle illegal goods.

Skills: Climb, First Aid, Hide, Listen, Other Language (African), Sneak, Rifle, Machine Gun

Special: +2 to STR. Soldiers do not lose Sanity from witnessing dead bodies unless particularly horrific. Similarly in bloody combat situations they are likewise immune from Sanity rolls brought about from the killing.

Typical Weapons: British SMLE .303 Lee-Enfield Rifle (Base Chance 25%, damage 2D6+4, Range 110, Shots per Round 1/2, Ammo 10, Hit Points 10, Malfunction 00)

Vickers Mark 1 .303 machine gun (Base Chance 15%, damage 2D6+4, Range 150, Shots per Round Burst, Ammo 300 (Belt-Fed), Hit Points 17, Malfunction 97-00)

NEW SKILL: INTERROGATION (05%)

This skill can be used to draw information out of a person held captive by the interrogator. Interrogation is a communications skill that pushes the mental limits of an interrogated person until his will power is broken and thus confesses information that he would otherwise choose to withhold.

For every hour period that the interrogator succeeds in a skill roll, the interrogated person must make a **POX x5%** roll or reveal a vital piece of information that the interrogator seeks. What information exactly is given is for the keeper to determine. For each cumulative successful one hour period of interrogation, the interrogated person finds that his POW multiplier to resist drops by one. For example: after two hours, rolls are made at POW x4%, after three hours at POW x3% and so on. This chance can never drop below POW x1%. If at any time the interrogator fails his skill roll, the interrogated person's POW multiplier increases by 1, but never more than POW x5%.

Interrogations drain the stamina of both the interrogator and the interrogated fairly quickly. After four hours of straight interrogation, the interrogator must take a break for several hours or further attempts can only be made at half skill level. If the interrogated person has a break of more than half an hour, his POW multiplier automatically returns to x5%. Often, several skilled professional interrogators work together allowing a team effort to break their subject, who is not given that luxury. Interrogation is ineffective on indefinitely or permanently insane individuals.

A variation on interrogation is torture, where physical and psychological harm is inflicted on the restrained individual. The obtaining of information is much faster, in spaces of half hour rather than in hour blocks, and the torturer can still continue for four hours before they need to take a break. Torture is however a horrific experience and costs the torturer 0/1D4 Sanity Points and their victim 1D4/1D10 Sanity Points per day. A victim who goes temporarily or permanently insane during a torture will confess to anything, including confessions that are totally untrue. In this case further torture will not produce anything worthwhile; that is if obtaining useful information was the objective in the first place.

Colonel Richard Meinertzhagen killed thousands of Nandi to show them who was boss, and soon the King's African Rifles were feared throughout the Colony. From that time onwards, particularly during the first decade of the twentieth century when most resettlements occurred, the KAR kept up their good work of repressing African rebellions wherever they sprung up across the Colony.

Officers were always enlisted white British citizens, while the infantry consisted of lower class Brits, British Indians, and Africans predominately recruited from the Kikuyu people or Muslim Somali. African soldiers were commonly referred to as *Askaris*. Many of these soldiers had seen battle in German East Africa during the Great War, and had witnessed thousands of their people fall to the newly introduced machine guns, now in use everywhere in Africa.

The King's African Rifles was structured under the British Army system with two main arms, the infantry and the artillery. The infantry was divided into regiments, battalions, and companies; the artillery into batteries. A company was commanded by a captain, a battalion consisted of four companies led by a lieutenant-colonel, and a regiment made up of four battalions led by a brigadier. While the army owed allegiance to the King of England, they are actually administered by the Secretary of State for War and the Army Council in London, Great Britain.

In the 1920's and 1930's, the King's African Rifles consisted of approximately 400 British officers and 4000 British, Indian, and African soldiers, including 1000 paramilitary police. Compared to many other foreign armies stationed across Africa, conditions were

rather good for KAR soldiers, with comfortable accommodation, sufficient leave entitlements, and access to good medical services. Many British officers found opportunities to transfer to and from other British colonial armies during their careers, particularly from India, and brought experience gained in those colonies to Kenya. In Nairobi the KAR's main barracks are situated in Fort Smith.

Police

The police force in Kenya was established along the same lines as the British police system, and reported to the Governor's office (with a dotted line to the KAR). Criminals were tried in British style courts and imprisoned in local jails. Across the country, police officers numbered a few hundred men and operated almost exclusively in the various towns (disturbances further afield were normally handled by the King's African Rifles). Police constables were either British citizens, Indians, or native Africans, while more senior roles were occupied exclusively by whites. The British tended to recruit Akamba and Nandi people for police work against the Kikuyu, whom the British saw as the primary threat to colonial rule.

A few detectives worked closely with Britain's Criminal Investigation Department (CID) in Scotland Yard, London, and as such were stationed only in Nairobi and Mombasa. Criminal investigations were often hampered because they had none of the tools their homeland peers could command, such as extensive fingerprint or firearm catalogues, or the means to compare them using forensic evidence. As a result crimes were often concluded quickly, rightly or wrong-

KAR Perform a Field Court Martial



ly, because the tools to undertake a proper investigation were lacking. White investigators in custody are likely to be better treated than brown or black skinned investigators, regardless of the nature of their crime.



TRANSPORTATION

The major mode of transport in East Africa is the Uganda Railway, which departs daily from Mombasa on the Indian Ocean reaching the shores of Lake Victoria at Kisumu two days later. As well as speed, this line offers the most economical means of transporting people and goods into the Colony and exporting people and produce out again. Little in the way of settlement was undertaken in other regions of the country, mostly because of the prohibitive costs to do so.

In 1931 the railway extends as far as Kampala in neighboring Uganda, also on the shores of Lake Victoria, where paddle steamers become the most common form of transport for reaching settlements on the western or southern shores. It is possible to cross the lake in a single day reaching the southern port of Mwanza in Tanganyka Territory. From here travelers can catch the train that crosses Africa through Angola providing access to the Atlantic Ocean, or in the opposite direction east to the port town of Dar-es-Salaam on the Indian Ocean. Paddle steamers also crossed Lake Edwards and Lake Albert, opening trade with the Belgian Congo. In other parts of Kenya, except for the Tana, rivers are either too narrow or have too many cataracts to be economical transportation systems.

Around town, particularly in Nairobi and Mombasa, automobiles are the local transport of the day, although bicycles, rickshaws, camels and donkeys were not uncommon. By the 1920's there were more automobiles per head of white population than anywhere else in the world, most of them exported here from Britain and Europe.

This may have been partially due to the bite of the tsetse-fly, a blood-sucking fly that passes on a disease called *nagana*, fatal to native and domesticated grazing animals such as horses, buffaloes, antelopes, and zebras. It didn't take long for settlers to realize that horses didn't survive long in Africa, but gas guzzling automobiles did. Cars were used everywhere, including on safari, but were slow and restricted by terrain, so didn't venture too far.

From 1931, Britain's Imperial Airways was the first airline to service East Africa with an air route to London via the Middle East. Nairobi was a midway point for a service that ran right through the continent to Cape Town in South Africa. Such trips included many stops. From Nairobi, London was eight days away, Cairo three days, and it was three days to Cape Town. By the 1930's air transport became the most popular means of traveling between Europe and Africa. Before that, liners linked the continents. Private biplanes became common play-things of the wealthy aristocrats from the late 1920's onwards, mostly flown for pleasure rather than transport.



Beyond the coast and the Uganda Railway, further travel into the interior was difficult and problematic. Unlike British India where elephants had long been domesticated, African elephants wouldn't play ball and neither would the zebra, so these beasts could not be used as riding animals. Horses were prone to the tsetse fly and died more often than not. Imported Indian elephants proved to be a problem, insisting on eating foods native only to their homeland — keeping them fed became cost-prohibitive. To enter the interior one must do so by foot or on the back of a camel, animals that had long been domesticated in East Africa by Somali, Swahili, Arabs, and other Muslim traders. Because of the difficulties such travel presented, few Europeans traveled far inland unless it was really necessary. Statistics for camels are found in Chapter 5 "African Bestiary".

Many of the native Kenyan people were nomadic, herding cattle across the vast tracks of the country, and on whole moved from place to place on foot. On Lake Rudolf and Lake Victoria the Turkana, Luo, Gusii, and other smaller tribes perfected the art of constructing canoes mostly using reeds. Such canoes were used for fishing rather than as transport.



CURRENCY

The British Pound (£) is the common currency, not only in Kenya but also in neighboring Uganda and

Tanganyika Territory. It has an approximate value of four U.S. dollars during the period. Expenses in European-controlled businesses in Nairobi and Kisumu, such as in a European shop, a bar, or a hotel, are likely to be just as expensive as the equivalent back home in England. The sizable Indian population created a secondary economy centered on the sale of manufactured goods, clothes, and foods. Selling from their bazaars or shop fronts in the Indian Bazaar districts, items such as cheeses, meats, shoes, suits, blankets, teas, paraffin, spices, cigarettes, and machetes prove to be much cheaper here. Similarly the large numbers of Africans who were recruited as servants and farm hands saw the costs of local labor cheapen significantly, so investigators hiring local guides or bearers will find them to be relatively inexpensive.

On the coast some Swahili traders still deal in the old currency of the Middle East: gold dinars and silver dirham coins with a conversion rate of 15 dirhams to the dinar. Investigators will find that converting dinars and dirhams into pounds or francs is impossible, but if they can, then £1 translates to 10 dinars.



TECHNOLOGY

Kenya was a frontier settlement, a wild land where it was not uncommon to see men with revolvers in hip holsters and men and women with rifles or shotguns

THE SUEZ CANAL

Investigators planning to visit British East Africa from Europe or North America will need to pass through the Suez Canal, a far shorter route than required fifty years ago by circumnavigating the African Cape. Visually the Canal is uninspiring, passing through desert with the occasional palm growing at its edge. Towards its northern end lie salt marshes. Since there is little rain in the desert to wash sediment into canal, the water is normally a brilliant blue, so that at least is a sight to see.

The history of the Suez Canal is a long one. Although talk of a water crossing between the Mediterranean Sea and the Red Sea had been discussed for centuries, it was not until French diplomat and engineer Ferdinand Marie Vicomte de Lesseps (1805-94) began the project, did talk turn into reality. Forming an international company under French control and with a 99-year lease from the Ottoman Viceroy of Egypt, work on the Canal commenced. Between 1859 and 1869, a sea-level channel was constructed between Port Said to Lake Timsah, the Great Bitter Lake, and finally Suez. The completed canal was 101 miles (162 km) in length, 300 ft wide (90 m) and less than 20 ft (6 m) deep. When finally finished this monumental feat of engineering had cost the company a staggering 20 million pounds, but a far more significant loss was burdened by the two and a half million Egyptian workers, because 125,000 of them lost their lives during construction. A short time after the Canal's completion a railway and a sealed road were constructed linking the two end ports to Cairo.

In 1888 the British government, anxious to cut 6,000 miles (10,000 km) from their trade route to India and Southeast Asia, purchased the 44 percent share held by the Viceroy of Egypt. In 1888, an international convention guaranteed the Canal's neutrality. Since that time the Canal was deepened to 30 ft (9 m). Unlike the Panama Canal, the Suez has no locks, so passage through is fairly fast. However many liners from Europe traveling through the Suez Canal stop at Port Said for a few days, allowing passengers to visit Cairo and marvel at the wonders of the city.

slung across their backs, carried wherever they went. The land was still dangerous, and attacks from lions and other wild animals were not uncommon. Guns are cheap and easily accessible in Kenya, although military weapons — particularly fully-automatic weapons — are almost unheard of outside the KAR.

White homesteads on the most part were well built and comfortable, and although many didn't have gardens, their interiors were lavish. Open log fires, heads of game, portraits of prize cattle, hunting rifles on gun racks, extensive libraries, gramophones, cane furniture, and lounge chairs did wonders in creating interiors reminiscent of home. Many farmers owned John Deere tractors, which made sowing crops easier, another luxury many weren't willing to go without.

ZEBRAS AND THE .256 MAUSER RIFLE

By the end of the World War the Kenyan government had come into possession of commandeered .256 Mauser rifles and large stocks of ammunition. Initially the rifles were to be dumped into the sea. Some government clerk had the bright idea of issuing these weapons to kill zebras, which had become a local nuisance. The problem was that the zebras were eating all the wheat crops that farmers were trying to grow throughout the highlands. At the same time, a process had just been discovered in the United States for tanning zebra hides, and so an industry was born where previously there had been none. The end result was that finally these pests could be eliminated while the new industry brought cash to the Colony.

From the early 1920's the colonial government began handing out the .256 Mauser rifles, plus ten rounds, for free to any white man who wanted one. After that each zebra tail turned in earned an extra two rounds. Investigators strapped for cash and in need of a weapon would do well to join this scheme. It was so successful that in the space of a few years, tens of thousands of zebra were slaughtered. Because of the flood of zebra skins on the international market, the selling price of their hide quickly devalued.

In the meantime someone discovered that fences were a far more effective means of keeping the zebras out, and at last the wheat grew. What happened to the bright government clerk after his scheme was officially deemed a failure, no one knows.

.256 MAUSER RIFLE
(Base Chance 25%, damage 2D6+3, Range 110, Shots per Round 1/2, Ammo 5, Hit Points 10, Malfunction 00).

Electricity provided light to most houses in and near Nairobi, generated from a hydro-electric power station on the nearby Ruiru River. Plumbing exists in most white houses with fresh drinking water drawn from the Nairobi and Mbagathi Rivers. Mombasa and other major towns were similarly serviced. In line with current segregation laws, Indians and Africans on the most part did without these luxuries.

While an internal mail service had been established since the colony's inception, the first airmail routes were provided by Imperial Airways, linking the colony with Britain in 1932 and rapidly speeding communication between the two continents. Telegrams could also be sent anywhere in the world from Nairobi and Mombasa. Almost all communication with America went through England.



NEWS SERVICES

English language newspapers in British East Africa were controlled by the Standard Group, whose titles included the *East African Standard* in Nairobi, the *Mombasa Times*, the *Tanganyika Standard* in Dar-es-Salaam and the *Uganda Argus* in Entebbe. The only independent English-speaking newspaper was the *Nairobi Star*. An unfortunate incident in 1925 saw their offices burn to the ground, resulting in the newspaper going out of business. By 1927 Nairobi had its own radio station, and like the newspapers, it was tailored exclusively to the needs of the white populace.

African press-runs were established during this time, with the first Kikuyu newspaper *Mwigwithania* (*The Reconciler*) being published in Nairobi in 1925. Written in Gikuyu, the Kikuyu people's own language, it was for a time edited by future president Jomo Kenyatta. Further west one of the earliest known newspapers in an African language was *Sekanyola*, published in Uganda. Written in Luganda it was aimed at the Baganda people in Uganda and Kenya. The British colonial government went to a lot of effort to censor and otherwise ban such publications, with varying success. White investigators who are seen reading any African newspaper are likely to lose points off their **Credit Rating**, because it's just not done!



CHAPTER TWO

THE AFRICAN PEOPLE

An overview of sub-Saharan people with a particular focus on major Kenyan Africans. Local languages and twelve major tribal groups are described, as well as beliefs, weapons, justice, and tribal magic.

The Africans are as varied and diverse as any other people spread over a large land mass, and so naturally they developed many distinct and differing cultures. Africa is a huge continent, three times larger than the United States, with over 145 million inhabitants by the end of the 1920's constituting more than three thousand distinct tribal groups.

In Kenya a mere seventy different tribes coexist within Britain's self-imposed borders, each with their own culture and language surviving in the various terrains of deserts, mountains, jungles, forests, and savannas. It is beyond the scope of this book to describe each African tribe in detail, even just those found in Kenya, so this chapter presents a general overview on the African way of life, for ease of application in the *Call of Cthulhu* game. Twelve major Kenyan tribes are also described.



LANGUAGES

In East Africa there are well over 100 different languages and dialects. The most common of these are Swahili people, and Kiswahili the trade language that permeated the region centuries ago. Kiswahili's dominance is predominately a product of the slave trade which was organized by the Swahili people of the Omani Sultanate of Zanzibar long before the arrival of the Europeans.

East African languages derive from four basic roots; Bantu, Sudanese (with a common ancestry in Arabic), Nilotic, and Hamitic (Cushitic). Although some tribes in Kenya do speak Sudanese languages, they are extremely small in numbers and so are not represented in the Language Table found on the following page. Characters that can speak one language belonging to any one of these five groups can speak all other languages of that group at one-quarter normal skill percentage. Written African languages are almost non-existent in East Africa in the 1920's except for Swahili, which uses English characters, and some dialects of Somali which have a script similar to Arabic.



TRIBAL GROUPS

Tribal society has been in existence in Africa for tens of thousands of years, and despite the ever growing influences of Arabic and European colonialism, tribe



remains one of the most important aspects of any African person's identity. When Africans meet for the first time, during introductions they will almost always state outright to which tribe they belong. Even converts to Islam or Christianity (the two major non-African beliefs thriving in the continent) still retain their tribal identity.

During the 1920's most Kenyan Africans lived traditional lives that their ancestors had followed for millennia before them. Only a few were living in European-style houses or working as government clerks, soldiers, laborers, and house servants, but this trend was starting to change by the 1930's.

Generally, tribes are distinguished by the language they speak, and even within a tribal group there are many dialects. Bantu people are by far the most prevalent tribe and include the Swahili, Kikuyu, Meru, Gusii, Embu, Akamba, Luyha, and Mijikenda. The second most numerous Africans are the Nilotic speakers, people who migrated from the Nile valley many thousands of years ago. Their numbers are made up of the Maasai, Turkana, Samburu, Pokot, Luo, and the Nandi people. Kenya's earliest immigrants, representing the smallest tribal groups, are the Cushitic (Hamitic in the 1920's) speakers and include the El-Molo, Somali, Rendille, and Galla tribal groups.

Tribal groups can also be distinguished by their means of sustenance, and in simple terms can be clas-

sified in one of four categories: hunters and gatherers, farmers, fishers, or pastoralists. Often tribes survived using two or more of these ways of life.

Hunters and Gatherers track and kill game for food, and collect fruit and vegetables that grow in the wild. Traditionally the role of a hunter is adopted by the man, while gathering is performed by the woman and children. Both roles are required to sustain a balanced diet, but the woman tended to bring in the most food and could do so more reliably.

African hunters tend to use spear and bow for hunting. More often than not their arrows are coated with natural poisons to give them an extra edge in overcoming their prey. Elephants, buffalo, and other large prey could often retaliate with fatal consequences if they were not brought down quickly. Unfortunately, most African poisons are slow acting, allowing slain beasts to struggle for minutes, hours, or days before death finally claimed them. But with a successful wound, hunters just had to stand back and wait while the poor animal suffered to its end.

Other methods of hunting include chasing startled animals into long nets to entangle them, or placing wooden snare traps to catch antelopes. Specialized hunters included those who stalked and killed elephants for their ivory to trade.

Hunters and gatherers have an excellent understanding of the land in which they live, and are worthy trackers. Because hunter gatherers need to go where the food is, they tend to be nomadic.

Farmers survive predominately on two major staple crops. The first is the yam, similar to a sweet potato that can be mashed, boiled, stewed, or baked. It is acrid raw, so it cannot be eaten straight from the ground. The second crop is groundnut, which gives many African dishes a distinctive nutty taste. In East Africa, maize — a kind of thick porridge-like meal appearing somewhat like mashed potato and having virtually no taste — is another staple. Other important but less common crops include coconuts, bananas, mangos, beans, and palm nut oil. Livestock includes chickens, goats, and cows. Traditionally farming is performed by women, who work in the fields with their babies strapped on their backs.

Fishers are essentially hunters and gatherers on boats. They use nets and barbed spears to catch fish, instead of bows and arrows to kill game. In Kenya fishers live mostly on the edge of the great lakes of Victoria and Rudolf, and also along the Indian Ocean coast. River fishing is not unheard of, and numerous pools, swamps, and seasonal lakes across the country are abundant with fish, which are often caught using

LANGUAGE TABLE

Lang. Group	Language	Tribe
Bantu	Gikuyu	Kikuyu
	Gusii	Gusii
	Kamba	Akamba
	Kiswahili ¹	Swahili
	Meru	Meru
Hamitic	Galla	Galla
	Somali	Somali
Nilotic	Kalenjin ¹	Nandi
	Luo	Luo
	Maasai ²	Maasai
	Samburu ²	Samburu
	Turkana	Turkana

¹Investigators with a skill in Arabic can speak Kalenjin and Swahili at a quarter of their Arabic skill and vice versa.

²Investigators with a skill in Maasai can speak Samburu at the same level of ability in their Maasai skill and vice versa.

baskets. Fishers by their very nature tend to live close to the water.

Many fishers are also expert dugout canoe builders. A standard African canoe is fashioned from a hollowed-out tree trunk. Commonly they held half a dozen people, while the largest held thirty or more able-bodied men.

Pastoralists are similar to farmers, except that they specialize in herding cattle. African cattle are a variety of the hump-backed kind, sturdy and well suited to life in the savanna. Tribes who keep cows find that it is a lot less demanding than farming, although such herding requires vast tracks of land in which to keep and feed their livestock. This form of existence requires a strong warrior attitude in order to keep one's own grazing lands in one's own hands, and not stolen away by competing tribes.

Metal-headed spears are commonly used by pastoralists to protect against raids from neighboring tribes, while iron bells hung around cattle necks tell their owners where they wandered. Pastoralists rarely eat their cattle, and when they do so it is either for special ritual occasions, or in desperation. Cattle blood is drained from live animals and drunk, cow's milk is used in a variety of foods, and cattle hair has its uses in the manufacture of many goods. The leather of slaughtered cattle has numerous applications including clothing, shelter, and other goods.

THE LARGEST KENYAN TRIBES

Brief descriptions of the twelve largest Kenyan tribes follow. Included in each description are details of which part of the country they live, what language they speak, and by what means of sustenance they survive. Most tribes could be broken down further into numerous clans, each of which was ruled over by a chief (*Bwana* in Kiswahili).

Akamba

Type: Hunter-Gatherers, Pastoralists

Common Languages: Kamba

Region: Southeastern Kenya

The Akamba people live in the region half way between Mombasa to Nairobi. Traditionally they are traders who operated a vast network of trade routes and caravans. Early European explorers hired the Akamba in the second half of the eighteenth century to help guide them into the interior. The Akamba once sold ivory in Mombasa and in other Swahili coastal towns in exchange for cloth, beads, cattle, and wire. By the 1920's white hunters are encroaching on their territory and this led to numerous small scale conflicts.

Akamba traders ventured across the entire country and the British considered them to be ideal expedition guides. Later the British recognized the Akamba's fighting ability and drafted them in large numbers to fight in World War One, where many lost their lives. They are also the most common recruits into the police ranks.

Like most Kenyan tribes the Akamba perform initiation ceremonies for adulthood. A distinguishing feature of the Akamba are their shrines, often surrounded by a ring of trees which they believe should never be cut down, because they are considered spiritual sanctuaries for people and animals.

Gusii

Type: Farmers, Pastoralists

Common Languages: Gusii

Region: Lake Victoria

The Gusii people live predominately in the western highlands east of Lake Victoria. Settling in Kenya around the fifteenth century, they warred with the Luo, then the Maasai, until finally settling on the lake's shores. If their history was not bloody enough, large numbers of Gusii were forcibly recruited into the British Army and many were killed during the two world wars.

For sustenance the Gusii people graze cattle, but have practiced some crop cultivation. Like most African tribes, the Gusii perform adult initiation ceremonies for both boys and girls involving the practice of circumcision. Polygamy, although outlawed by the British, was an accepted way of life allowing men to marry more than one wife. The Gusii also consider that death is not a natural act — rather it an act of witchcraft. Another distinguishing belief practiced by their medicine men is the removal of sections of the skull and the spine to cure pains, such as backache.

Galla

Type: Pastoralists

Common Languages: Galla

Region: Central Eastern Kenya

The Galla are semi-nomadic herders who live in the bush lands of southeast Kenya. They once controlled a powerful nation in Ethiopia and northern Kenya, were forced out by the Somali some time ago and migrated farther south, settling along the River Tana. Their livestock predominately consists of cattle and camels, with goats and sheep as supplementary sources of food. Cattle in particular are central to their culture, and are often paid as a dowry to a groom's family. Cattle are slaugh-

tered at weddings and funerals; otherwise their milk and blood supplements a diet made up of maize, rice, beans, and tea. The Galla rely heavily on their livestock, discovering that agriculture cannot be supported in the arid regions along the Tana River.

Galla live in round huts with wooden frameworks covered in woven mats and grass, built by the women. These houses are dismantled and put on pack animals when the tribe is required to move with the herd. Most Galla are Muslims, observing all the rites and festivals of that religion.

Kikuyu

Type: Farmers, Pastoralists

Common Languages: Gikuyu, Kiswahili

Region: Kenyan Highlands

When the British established their colony in Nairobi, they gave no time to consider that their new city was in the middle of the land already occupied by the Kikuyu people. The establishment of the colony had both positive and negative impacts on the Kikuyu. On one hand, Kikuyu people became the most educated and knowledgeable concerning European ways of life, and this provided them with skills that later proved useful when they took control of Kenya after independence. On the other hand, the Kikuyu (followed closely by the Maasai) faced the brunt of British per-

secution, including imprisonment and execution for voicing their concerns. In the 1920's and 1930's, they numbered 360,000 and lived mostly in the highlands around Mount Kenya.

Kikuyu are cattle herders who migrated from the east in the sixteenth century. Neighboring the Maasai, the two tribes fought terrible wars over the centuries, but they also managed long periods of intermingling, eventually sharing many cultural traits. Kikuyu family groups form together as clans, which are ruled over by a council of elders heavily influenced by their medicine men. Kikuyu believe that their god Ngai resides inside Mount Kenya, and they orient their homes with the door facing the mountain. They don't bury their dead — they leave them in the wilds for predators to consume. Initiation ceremonies for both boys and girls involve circumcision and clitoridectomy. Most Kikuyu are agricultural farmers, building round wooden homes covered in thatch and grass.

Luo

Type: Fishers, Pastoralists

Common Languages: Luo

Region: Lake Victoria

Migrating from the Sudan around the fifteenth century, the Luo people settled on the shore of Lake Victoria. Their continuing existence is based on a combination of cattle herding, fishing, and some agriculture. Luo houses are distinctive because they are commonly enclosed by fences. They are the only tribal group in Kenya that does not practice male or female circumcision as an initiation into adulthood. Instead they extract four to six teeth from the bottom jaw, which can be just as painful. Polygamy is commonly practiced, with men taking one or more wives, with each wife or son living in a separate house.

Maasai

Type: Pastoralists

Common Languages: Maasai

Region: Kenyan Highlands

The Maasai occupy the area east of Lake Victoria, neighboring Tanganyika in an area known as the Serengeti plain. They are cattle herders who rely heavily on the produce of their animals for survival. Maasai warriors

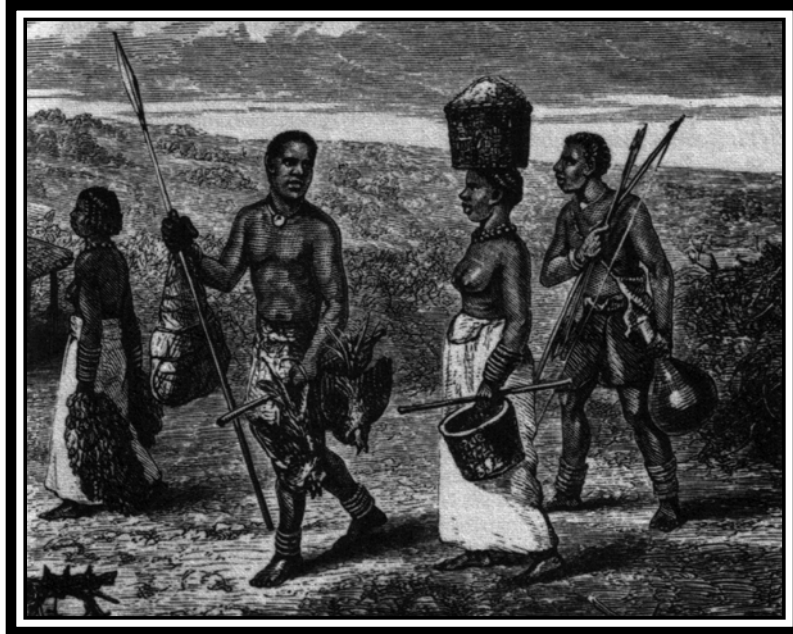
Galla Warriors



take great care of their hair, braiding it and matting it with ochre and goat fat. To ensure their hair is not spoiled while they sleep, they rest their heads on wooden neck stools.

Closely related to the Samburu in the north, and like them the Maasai commonly wear bright red wrap-around clothing and body ornaments. Men who wear their hair long and braided are warriors called *moran* (plural *morani*), while married men and women shave their heads. They adorn themselves with bright jewel-

African People from Lake Victoria



ry and red ochre face and body paint. Dancing rituals often involve jumping to great heights in the air.

Their houses are square-shaped structures fashioned from cow dung and wooden branches. All Maasai believe that they are the rightful owners of all the cattle in the world and will do anything to steal the cattle of other tribes. Because of their aggressive and warlike nature, the Maasai are among the most feared tribes of Africa. Warriors who have killed a lion are distinguished by a colorful decorative headdress shaped like a mane, which is covered in bright beads and lion hair.

Meru

Type: Farmers

Common Languages: Meru

Region: Kenyan Highlands

Living north of Mount Kenya, the Meru first migrated there from the Somali coast. Their origins date back several hundred years, with oral history stating that they originated from an island called M'bwa. They

were held captive there by the Nhuuntune, or Red People, until they finally escaped to Kenya where they now live. Some place M'bwa in Yemen, while others site it as the island of Lamu.

The Meru have a strict circumcision culture. From the time of circumcision boys no longer have contact with their mothers, and girls no longer have contact with their fathers. Separate houses are built for the sons, with the mother leaving food outside the door to feed her male offspring. The Meru worship a prophet called Mugwe, rather than a deity. Medicine men of the Meru have been known to administer justice by giving the accused poison-laced beer. Otherwise their culture is very similar to the Kikuyu, with whom they have formed numerous alliances with over the years.

Nandi

Type: Farmers, Pastoralists

Common Languages: Kalenjin

Region: Kenyan Highlands

The Nandi people (from the 1950's onwards the *Kalenjin*) occupy the western edge of the Rift Valley, migrating there from Egypt some twenty centuries earlier. They brought the worship of the sun with them, whom today they call *Asiis*. Every morning they wake

before dawn and pray towards the mountains facing east until the sun rises. They consider black to be their sacred color and four to be their sacred number. The Nandi were the last ethnic group to be dominated by the British military, although in the 1920's and 1930's they comprise a large number of the KAR and police *askari*.

Predominately agricultural farmers, the Nandi are also beekeepers cultivating honey for trade and for brewing beer. Male circumcision and polygamy is commonly practiced yet, unusual among other tribes, their medicine men are more commonly medicine women. Like the Gusii, they often removed portions of the skull to aid ailments in the infirm. Nandi women commonly wear large, elaborate necklaces of bright beads around their necks. Both sexes pierce then stretch their lobes with sticks so they can wear beads in their ears. For sustenance they grow millet and maize, and raise cattle. Traditional homes are built of sticks and mud plaster, with pointed thatched roofs with a pole out the center.

KISWAHILI TERMS

If investigators hope for an easier time conversing with East African locals, then Kiswahili is the most important language for them to learn since it is the language most people speak as a second tongue. Kiswahili (also commonly referred to as Swahili) is spoken in Tanganyika (Tanzania), Kenya, Uganda, Ruanda-Urundi and the east and northeast of the Belgian Congo. It is most commonly spoken on the East Coast of Central Africa where it originated. The name *Swahili* derives from the Arabic word 'coastal' and shares many Arabic words. *Safari* is another Swahili word which means 'journey'. Swahili came to the African coast in the seventh century and was later brought inland by African-Arab traders and slavers during the nineteenth century. The Germans adopted the language for the administration of Tanganyika. Some sample words from Swahili follow.

English	Kiswahili
Hello	Jambo or Salama
Welcome	Karibu
How are you?	Habari?
I'm fine, thank you	Mzuri
Goodbye	Kwaheri
Thank you	Asante
Where?	Wapi?
Tomorrow	Kesho
White People	Wazungu
White Person	Mzungu

Samburu

Type: Pastoralists

Common Languages: Samburu

Region: Northern Kenya

These people are closely related to the Maasai, speaking a very similar language despite living in the more arid regions north of Mount Kenya, far from their cousins. Like the Maasai, they are predominantly cattle, goat, sheep, and camel herders in a region that is sparse of vegetation and requires a nomadic lifestyle to survive. Because of their remote location they were little impacted by colonial settlement. Many, however, were enlisted to fight in World War Two.

Cattle are a measure of the wealth, status, and stature of Samburu family groups. Like the Maasai they have fierce warriors called *morans*, although their

reputation is not as well known in European settler circles. A typical nomadic group consists of five to ten families who move approximately every five weeks in search of new pastures. Women are responsible for the construction of transportable huts, milking cows, obtaining water, and gathering firewood. Men tend and defend the livestock, and fight. Their houses are of plastered mud or hides and grass mats stretched over a frame of poles. A fence of thorns, called *bomas*, surrounds each family's cattle yard and huts. Samburu clothing and decorative ornaments are commonly bright red in color.

Circumcision is practiced on both sexes as an initiation into adulthood. Women marry early among the Samburu, while men must wait well into their thirties, when they cease being a warrior, to become eligible to marry and to become an elder. Marriage involves elaborate ritual, gift giving, and a ceremonial conclusion when a bull enters a hut guarded by the bride's mother, and is then killed. Infertile women are often ridiculed and ostracized, although many fertility rituals are performed to alleviate such conditions.

The Samburu often sing and dance, with the men jumping high as part of their performances. However they use almost no instruments, including drums. Very few Samburu become Muslims, since this is the religion of their traditional enemy, the Somali. Their own beliefs include the worship of the creator god whom they call *Nkai*, and consider him to live in the mountains.

Somali

Type: Farmers, Pastoralists

Common Languages: Arabic, Somali

Region: Northern and Eastern Kenya

Although the majority reside in neighboring Italian Somaliland and Ethiopia, the nomadic Somali constitute a sizable portion of the Kenyan population. Concentrated in the east and northeast, they are cattle dealers and traders. Most Somali are divided into numerous smaller clans and individuals distributed all over the colony, including a sizable portion in Nairobi.

Almost all Somali are followers of the faith of Islam, converted by Muslim traders between the seventh and twelfth centuries. However many see clan loyalty as being more important than faith in Allah. Many practice polygamy, marrying up to four wives in accordance with the Koran. In many ways they are closer to Swahili or Arabs in their ways of life than when compared to other tribes of Africa. Because their sizable population is spread over a vast area across East Africa

and because of their numerous clans, there are many dialects of the Somali language.

Somali people are considered to be among the most beautiful people in the world, with aquiline features and ebony skin. Clothing traditionally consists of long flowing robes. Culturally, Somali are quiet and dignified, and tend to ignore strangers. Somali are a nomadic, pastoral people with a culture centered on camels; some clans raising cattle and goats in more productive areas. Women and young children care for sheep and goats and are responsible for maintaining huts, while the young men and boys are responsible for herding their highly esteemed camels. Grey donkeys are considered a secondary pack animal.

Diet consists almost entirely of milk and milk products, supplemented by maize and rice. Families live in portable huts fashioned from bent saplings and woven mats. Village huts are commonly arranged in a circle with cattle pens in the center. Culturally the Somali teach oral history in the form of poems, chanting folk tales to entertain themselves on long treks through the night from one settlement to the next.

Somali are favored by British colonists as house servants, foot soldiers, and as native leaders hired for expeditions headed for the interior. As a result many Somali communities perch on the edge of British settlements.

Swahili

Type: Farmers, Fishers

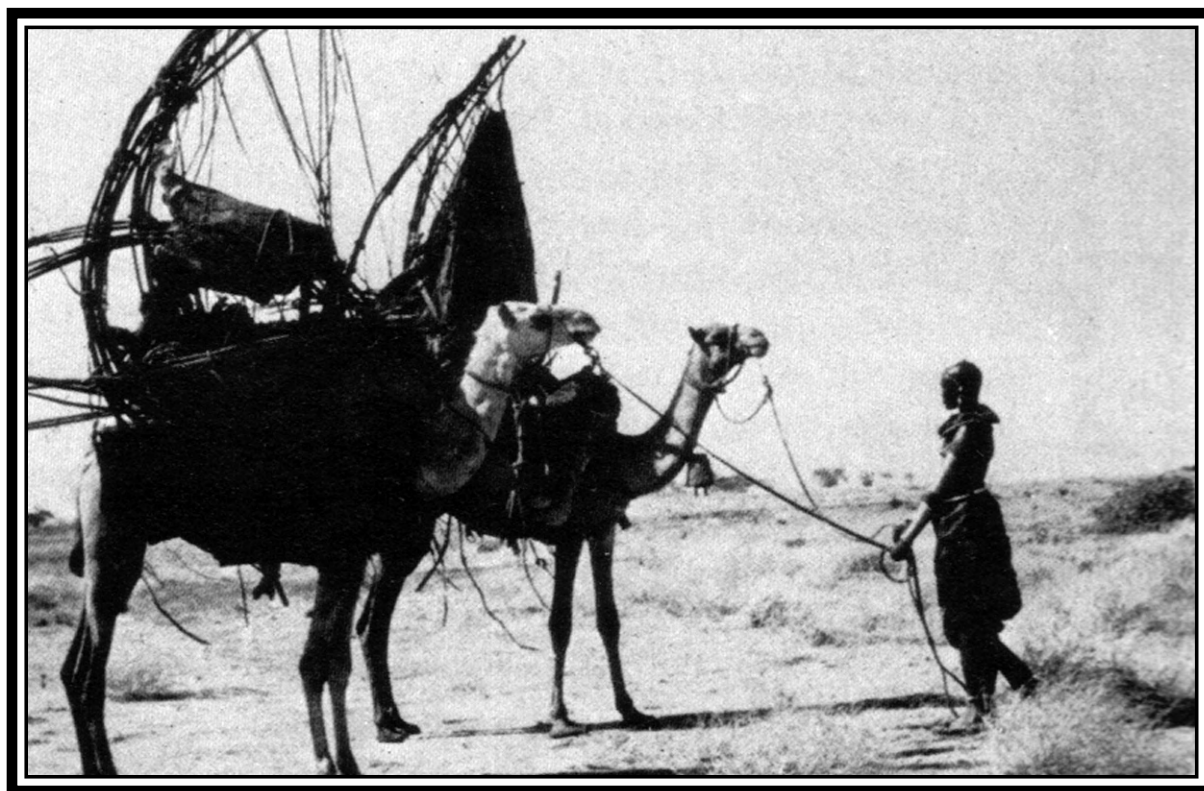
Common Languages: Arabic, Kiswahili

Region: Coastal Kenya

Unlike most of the other tribal groups of East Africa, the Swahili are of mixed ancestry with African, Arab, Persian, and Portuguese roots dating back to the seventh century. They are followers of Islam praying to Mecca five times a day. Most live in city-state cultures maintaining an economy supported by professional fishers, traders, and woodwork artisans. They live on islands and coastal settlements in Somalia, Kenya, and Tanganyika Territory. Well known Swahili towns are found at Lamu, Mombasa, and Zanzibar, where their square mud brick houses with thatched roofs are a common sight. During the period of British colonialism, many Swahili men and women worked as house servants for their white masters, and many resettled in Nairobi.

Their language is now a trade tongue in East Africa and is spoken as far west as the Belgian Congo. The Swahili people have been trading up and down the East African coast for over a thousand years in their sailing dhows. The tribal name "Swahili" originated from the Arabic word for coast, *sahel*. Many Swahili traders follow the seasonal currents of the Indian Ocean undertaking lengthy voyages to India for the purpose of trade.

Renedille Woman Tends Her Camels



Their physical features vary from light-skinned Arab to ebony Bantu. Their style of dress is Arabic with white baggy trousers and long white baggy hooded robes called *djellaba*. Women are commonly veiled and traditionally wear black. Swahili are matriarchal and are culturally oriented towards family and clan lifestyles. While they are Islamic and observe Sunni Muslim celebrations, various groups perform dances and festivals derived from their Bantu cultural roots.

Turkana

Type: Fishers, Pastoralists

Common Languages: Turkana

Region: Northern Kenya

Numbering around 30,000 people, the Turkana live in the northern desert regions of Kenya near and around Lake Turkana, where they herd cattle and catch fish from the lake. Fishermen ply the large lake using dugout canoes constructed either from the trunks of palm trees, or from woven reeds. Turkana practice circumcision in both sexes. Traditional dress of the Turkana men is unusual — they cover part of their hair with mud which is then painted blue and decorated with ostrich feathers. Women cover themselves in red ochre and goat fat for decoration, and braid or shave their hair. Men and women often sport large plugs in their lower lips. Tattooing is common, and on the shoulders of men tattoos represent those they have killed. Tattooing is also used by medicine men to cast out evil spirits. Because of their distance from British settlement, few Turkana were affected by colonialism during the 1920's and 1930's.



WAYS OF LIFE

TRIBAL VILLAGES

Across their continent the Africa people live an enormous variety of buildings constructed from a wide range of material. In Kenya, buildings range from mud brick houses on the coast to permanent, often circular houses fashioned from wooden frames, dried mud walls, grass thatched roofs, and plastered floors. Then there are the homes of nomads — temporary shelters fashioned from mats, hides, and thatch over a framework of branches that can be collapsed and reassembled at the next settlement. As a broad generalization, agriculturalists and fishers tend to be permanent settlers, while hunter-gatherers and pastoralists tend to be nomadic.

Most villages are home to between five and twenty families. The village is ruled over by a chief (in Kiswahili, *bwana*) who consults with a group of elders when important tribal decisions need to be made or problems need to be addressed. In most cases the chief and elders are middle-aged or old men, and will include among their number one or more medicine men. Tribal medicine men, often referred to as witch-doctors or sorcerers, are responsible for communing with spirits, providing religious guidance, and curing illnesses and ailments.

A typical village will have one home for each family or, in a tribe where polygamy is practiced, one home for each wife and her children. Larger villages will have a main meeting house, bigger than the other structures, where elders gather together. This house is traditionally situated under the shade of a large tree. Other structures include standpipes for water, storehouses or granaries built off the ground so that rats, mice, and snakes cannot infest them, and small shelters for cooking, brewing beer, and for housing domestic animals. Homes are sometimes surrounded by fences, creating circular compounds. Fences are constructed from either hewn stakes ten feet high (3 meters) tied with rope or wire, or thorn bushes connected by passageways. Domesticated animals such as chickens, goats, sheep, and even camels and cattle are kept inside these walls when not out grazing. Commonly, compounds are built near a natural water hole.

THE GAME OF MANCALA

Mancala is a board game played across the African continent, much the same way chess is played in Europe or America. Designed for two or more players, Mancala consists of a wooden board with two rows of holes. The playing pieces are usually pebbles, although seeds, beans, shells, and even buttons are used, and the pieces are painted different colors to distinguish which player they belong to. The object of the game is to win all the opponent's playing pieces. Similar to backgammon, players lift the pebbles and redistribute them anti-clockwise. When pieces are moved from one cup to another it is called "sowing".

Investigators may wish to learn the skill Art (Play Mancala) as a means of breaking the ice with African people encountered across the country. Half a day playing with an expert (skill level 50% or more) gives an investigator a skill equal to their INT as a percentage. This skill improves in the same way as any other skill.



An average village would be occupied for about ten years, before the inhabitants build new a homestead nearby, reusing materials where possible.

HOME LIFE

Most Africans live in tribal communities, whose culture is based around the preparation and cooking of food, and crafts such as pottery, metal-work, and weaving. Most activities are undertaken outdoors in rural Africa, although tents, huts, and houses are used as shelter against the rain, cold weather, and for sleeping.

Within a tribe roles are often split between the sexes. Men tend to take the role of hunters and warriors, or as herders who have to be able to fend off the attacks of predators. Women take on more domestic chores of hoeing, weeding, basketry, and pottery. At an early age children worked alongside the women, but as boys grew older and undergo initiation ceremonies, they joined the men. In East Africa women and children were often referred to collectively as *totos*.

Adult initiation ceremonies are a tradition practiced in every tribe. They differ for males and females. In most communities boys have their foreskins sliced off and are left in seclusion until they heal, and thus become men. Often these initiated men would have to spend many years as herders or warriors before they could marry. Girls underwent a similar, but often more painful ordeal, enduring a clitoridectomy usually performed by the older women of the tribe. When they healed, initiated women were quickly married into an

arranged partnership as dictated by the parents of the couple.

Marriage is centered around extending the family and producing children. Marriages rituals often lasted many days. The man's family must buy the bride, often with cattle and other livestock. In the years to follow, if a first wife had no children, or only daughters, then the man was often well within his rights to marry a second or subsequent wives. Polygamy allowed for extended family support — for example when one wife was pregnant the other wives could aid her while keeping up with their daily chores. If a husband was found to be sterile, then it was his brother's duty to step in to save the marriage.

FOOD

Diet in Africa consists of the basic foods of flour (usually cassava), sorghum (a type of corn), and maize, occasionally beans or peas. Food is often pounded into a soft, sticky pudding to which boiled water or, on occasion, milk is added. A meat or fish stew is cooked separately and eaten with the cooked cereal.

Stone and pestles were used to grind food, and wooden stirrers for mixing and wooden vessels for serving food. Ostrich eggs, if pierced at one end, made good milk or water carriers, while calabashes are gourds grown naturally and dried to be used as food storage containers. Cooking was done either over open fires in specially built ovens made of clay. Smoking a pipe, a common pastime for both men and women, was practiced almost everywhere in Africa.

Herd animals are predominantly cattle, but sheep and goats are also commonly domesticated. These animals were not only milked and later slaughtered for their meat and fat, they were occasionally bled, providing another form of nutritional sustenance. Fishing was undertaken in canoes or rafts, and fish were caught using spears, hooks, or nets. Some hunters used poisons on arrows or spears to kill their prey. Poisons range in POT from 5 to 15 or more, but are often slow acting, with hit points lost at the rate of one point per ten minutes, or even as slow as a lost point every hour.

CLOTHING

Clothing styles and degrees of modesty varied from tribe to tribe. Inland tribes such as the Maasai or Kikuyu often wore little or no clothing, and when they did it consisted of little more than front and back leather aprons, or simple cotton cloth tied at the shoulder. Both men and women adorn themselves with colorful bracelets, beads, necklaces, earrings, hairpins, and nose rings. Ear plugs are used to distend ear lobes in women because such adornments are often admired by men. Colorful dyes such as red ochre and white pastes are painted directly onto the body by both sexes. Ritual scarring is also commonly practiced, fashioned by small cuts with a knife to form a pattern, and rubbed with dirt so that the scars rise out of the skin.

Adornments, body paint, and ritual scarring often reveal many aspects of an individual, such as whether they are married, have children, or how wealthy they are. Such details can be ascertained through an appropriate **language** skill roll. For example if an investigator meets a Maasai woman he can roll under his Maasai language skill to learn such details as whether she is married, a warrior, if she has been initiated into adulthood, and so on.

The colonial settlers were often embarrassed by the nakedness of their subjects, and forced the African people to wear clothes wherever and whenever they could. It was remarked that in the early 1910's African women often walked down the main streets of Nairobi bare-breasted, but by the end of the 1930's such behavior was almost never witnessed. Africans in shorts, skirts, and shirts in time became a common sight around town.

Followers of Islam such as the Somali and Swahili tended to agree with the Colonials, and wore more conservative clothing as dictated by their holy scriptures. Men would wear long, loose gowns worn over trousers, and in the desert regions wore turbans. Women often wore veils to cover their faces as dictated by Islamic custom. Leather sandals and shoes protected their feet.

WITCHCRAFT, SORCERY & ZOMBIES

Witchcraft is a widespread belief across Africa. Witches are always malevolent, always seeking to kill their victims and secretly consuming their souls. For African people sickness and death is not the result of natural cycles of life and death, rather it is through the intervention of evil spirits which are under the control of witches and sorcerers. With so much sickness and death, witches must be everywhere, but they are cunning and often conceal their nature.

Witches may be male or female, and there are no distinguishable traits that separate witches from the rest of the populous. Able to shape-shift they could take on the form of animals, thus were able to spy on their intended victims more easily. They may be friendly, likeable people by day; they may even be close friends or even relatives, or worse, a member of one's own family. But no matter how nice these witches are, they are entirely evil and always driven to consume souls, eating them. Sometimes they use poisons to achieve this end, but more often than not evil spirits are conjured to achieve this task. Spiritual attacks are more likely to succeed if a witch obtains hair, nails, clippings or even excreta of their victims, using these objects as a direct path to the victim's soul. Anyone cursed by a witch will sicken and die.

But even in death the body and soul was not safe, for witches had the power to dig up dead bodies and bring them back in a form of a horrific half-life as zombies, the word itself originating from the Kongo name for an object of spiritual power. Zombies had no command over their own bodies, and no will to resist their masters, effectively transformed into slaves. Statistics for zombies can be found in the *Call of Cthulhu* rulebook.

Most sickness starts in the belly, and so this is the source of evil. Special witchfinders called Belly-Cutters are often called in when a dead person is suspected of being a witch. Stomach and intestines are thoroughly investigated, and if tumors are found then that person was a witch. Their body will be taken far from the village removing the evil spirit that lives within. Relatives of the dead person soon fall under suspicion, for it is known such sicknesses haunt whole families.

Nails offer protection from evil spirits. Hammering nails into a fetish such as a statuette or a mask inhabited by an evil spirit would trap it there. Sometimes evil spirits are tricked by attracting them to beautiful carvings, unaware of the trap which was about to befall them when their owner nails them in.

During the nineteenth century, cloth that imitated Javanese-dyed material was printed in many European countries and exported in large quantities to Africa, specifically into west Africa. This cloth became very popular with African people, who started wearing it as wrap around clothes, or fashioning it into other styles of clothing. This cloth was slowly being adopted in Kenya during the 1920's and 1930's.

RELIGION AND BELIEFS

There are three major religious belief systems in East Africa: animism and ancestor worship practiced predominantly inland; Islam on the coast; and Christianity brought to the African people by European missionaries. Many converts to Islam and Christianity continued many beliefs and practices founded in their animistic cultures and upbringing.

Each tribal group has its own form of African animistic religion, so there are literally thousands of varieties of animism across the continent. However, generalizations can be made. Most believe in a supreme being who was the creator and unconcerned with the affairs of humans. Lesser gods could be communicated with primarily through sacrifices of animals, foods, or manufactured items. Ancestors also protect the tribe, and reincarnation and magic play a strong part in every tribe's belief. Sometimes people believed that their tribal kings were gods, who were often too holy to speak directly to their subjects and had to use a spokesperson to issue their commands. Secret societies based on age, sex, and other factors are another common aspect of tribal life.

Medicine men (and occasionally medicine women), who were called witch doctors by the colo-

nials, are vital members of their tribes. Their role as a religious specialist is to maintain, celebrate, and restore (if necessary) the proper relationship between the tribe and the gods. People consulted medicine men for medical advice as well as consultation on social and moral issues. Medicine men would regularly communicate to the gods through 'the living dead', who were better able to hear them than mortals. Often communication was achieved through divination with seeds thrown into oracle boards or bowls, or by entering into prolonged trances. Medicine men wear distinctive costumes and own a mask, which both hides and reveals violent and benevolent powers.

Living on open plains, the Rift Valley Africans were well aware of the size and dimension of their world, and thus saw majesty in significant natural objects

such as mountains, lakes, rivers, and huge boulders. They named them after the deity believed to reside inside them, and considered them to be sacred sites. Mount Kenya is one such example.

Despite the numerous gods, spirits are the most common supernatural beings encountered in African animism, and it is the belief of almost every tribal group that when a person dies, they become one of those spirits. This belief is as strong as their belief that a child will grow into an adult: it is inevitable. Spirits are everywhere, invisible, and cannot be seen unless they choose otherwise. Medicine men use their magic to control, commune with, or drive off spirits as required. Sometimes, to cure illnesses, they sacrificed animals or used herbs and magical substances to combat enemy spirits which caused the patient to fall ill.

Africans are also superstitious. Counting people or livestock is considered to be unlucky to many Rift Valley Africans, who fear that mis-

JUSTICE, AFRICAN STYLE

African people see justice in a very different light to Europeans or Americans. For Africans the only way to counter-balance a catastrophe is through replacement. Africans in general do not look for motivation or causes for misfortune, because regardless of why, the repayment remains the same. A loss has been brought upon the tribe and must be made up for.

As an example if an investigator kills an African man, either by slitting his throat with a knife or accidentally knocking him down in his automobile because he did not see the man step in front of him, the African people in general see no difference in the cause of death, only that there has been a death. The parents, wives, children, brothers and other members of the murdered man's tribe are now at a loss, and they need to be compensated. Payment will come in the form of produce, such as cattle, camels, goats and even money that the said investigator will be required to pay for the loss they caused, accident or not.

That does not mean African people do not grieve or feel anger towards the perpetrator of a crime, but over the millennia they have come to realize that speculation on the whys, hows and other reasons for crimes has never led them to a satisfactory conclusion. Only compensation, which may be debated for weeks or months and overseen by tribal elders, will right the wrong. Investigators who burn down a village or kill a murderous sorcerer should not be surprised a few weeks later to have his family turn up at their doorsteps demanding compensation.

The Europeans and Arabs saw justice differently, establishing courts, laws, punishments and prisons, which they applied equally to the Africans as they did to their own citizens.

fortune may befall those who are numbered. Some tribes believe that pregnant women cannot have any iron in their house during a birth, as iron attracts lightning. The Kikuyu also believed that touching a dead body was dangerous, and left their deceased in the wild for animals to consume, rather than burying them. Other tribes believed that the birth of twins and triplets was a misfortune, and killed such children. Death was almost always seen as the work of witchcraft, magic, and sorcery and rarely as a natural phenomenon.

WEAPONS

Africans as hunters and warriors fought many battles and wars, and so naturally they developed a wide range of weapons. The favored weapon of most Rift Valley Africans was the spear, usually body-length and fitted with a metal blade. Swords, daggers, and bows and arrows were common armaments used both in warfare and in hunting. Shields were adopted by the more war-like tribes such as the Maasai and Kikuyu, who were always in conflict with each other.

When fighting did occur in Kenya it normally took the form of raids, commonly with the purpose of gaining watering-holes and land rights. Warring tribes planned their attacks carefully and used scouts to locate cattle or property belonging to the enemy. Sometimes when two groups confronted each other,

they often held a duel between their two best warriors before beginning the main combat.

Bows

Most African bows are used for hunting rather than warfare, even though they are among the most powerful bows found anywhere in the world. With a draw weight up to 130 pounds (59 kilograms) this is almost twice the power of a comparable medieval bow. Bows are silent weapons, impossible to conceal under ordinary clothing, and they impale. A character's **STR x5** is the maximum weight, in pounds, that he can draw. Bows over 65 pounds (30 kilograms) do an extra +1D4 damage, while bows of 85 pounds (40 kilograms) or more add +1D6 damage. Anyone able to draw over 110 pounds (50 kilograms) adds +1D8 damage. Range of a bow is **STR x4** in yards (STR x4 in meters). Beyond this distance, damage is halved.

Clubs

African clubs are commonly long, thin sticks with a heavy wooden ball carved at its end. Used single handedly, they also include the user's damage bonus. African clubs can be thrown as a weapon up to **STR x1** yards (STR x1 meters) applying only half the user's damage bonus. If a club is utilized to attack a surprised victim from behind and the blow is made to the head, then the victim will be stunned for 1D6 rounds. A fumble might indicate a serious head injury or even death.

AFRICAN WEAPONS

Weapon	Class	Skill Base	Damage	Range	ROF	Ammo	HP	Cost	Mal
African Bow	Bow	20%	1D6+1D4to+1D8	STRx4	1/2	1	10	20¢	00
African Club	Club	25%	1D6+db	STRx1	1	n/a	15	20¢	n/a
Wood Crossbow	Rifle	25%	1D6	50	1/3	1	8	\$1.00	00
Wooden Dagger	Knife	20%	1D4+1+db	STRx1	1	n/a	12	20¢	n/a
Iron-Blade Knife	Knife	20%	1D4+2+db	STRx1	1	n/a	15	50¢	n/a
Throwing Knife	Knife	20%	1D4+2+db	STRx1.5	1	n/a	15	50¢	n/a
Woven Shield	Shield	20%	1D3+db	touch	1	n/a	12	\$1.00	n/a
Hide Shield	Shield	20%	1D4+db	touch	1	n/a	10	\$1.00	n/a
Wooden Shield	Shield	20%	1D6+db	touch	1	n/a	8	\$2.00	n/a
Metal Shield	Shield	20%	1D8+db	touch	1	n/a	15	\$4.00	n/a
Short Spear	Spear	20%	1D8+1+db	STRx2	1	n/a	15	50¢	n/a
Long Spear	Spear	20%	1D10+1+db	touch	1	n/a	20	\$1.00	n/a
Double-Blade	Sword	15%	1D8+db	touch	1	n/a	15	\$3.00	n/a
Shotel	Sword	15%	1D6+1+db	touch	1	n/a	12	\$5.00	n/a
Saif	Sword	15%	1D8+db	touch	1	n/a	15	\$5.00	n/a

Crossbows

Crossbows are a common weapon used by the Africans, particularly in the Congo in west Africa, and by the Swahili in East Africa. Knowledge of how to construct such weapons arrived in Africa with the Portuguese slavers in the 1500's. African crossbows are fashioned from wood and twine and were used mostly for hunting game. The stocks were longer than European or Chinese crossbows. The lower stock was the trigger.

These weapons are nearly silent but slow to fire. Africans had no stirrup in which a foot could be placed to pull the string back and cock the weapon. Instead one hand must be used to hold the crossbow while the other pulls back the sting to cock the weapon. As a result the tension achieved in the string is not as great, and these weapons are not as powerful, as their European and Chinese counterparts.

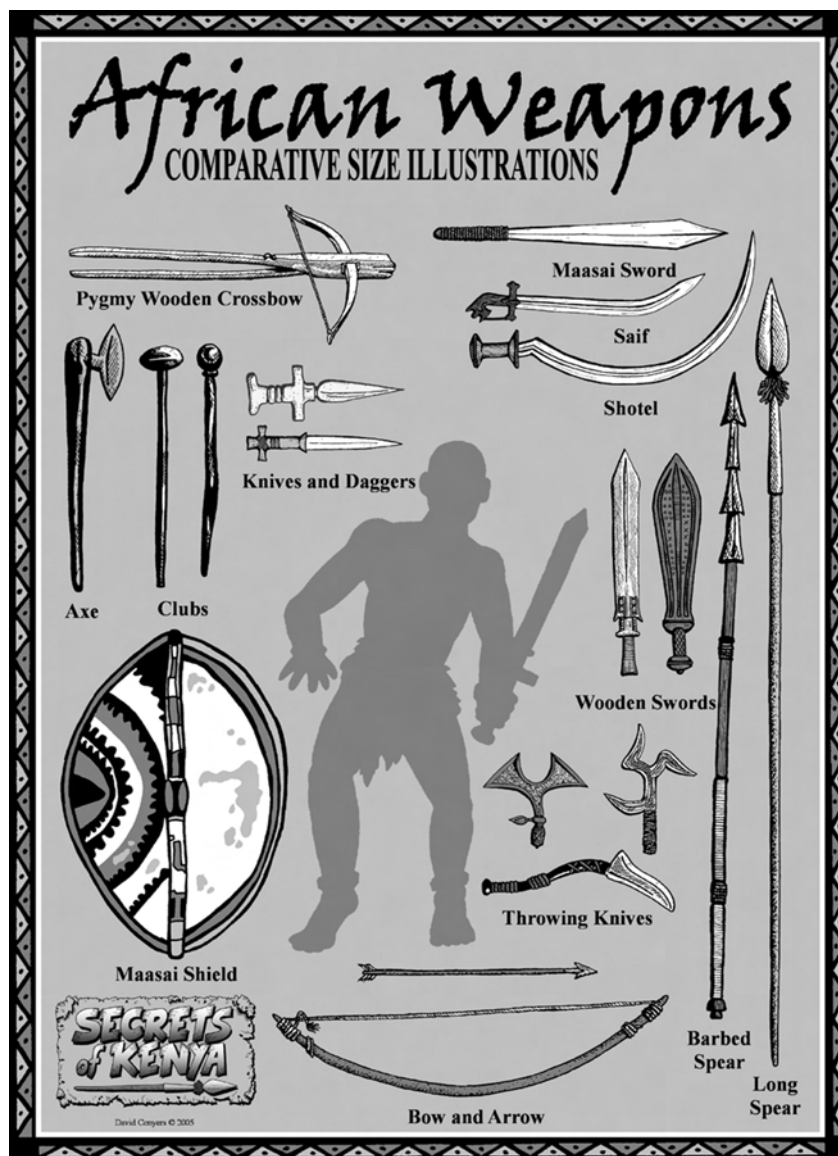
Knives

The Western and Central African people developed a wide variety of throwing weapons, especially axes and knives, some of which made their way into East Africa. Often made of steel and engraved, with a leather-bound grip, these weapons would have multiple pointed blades with extravagant shapes. In flight they turned about their center of gravity, increasing the likelihood of cutting or piercing at almost any angle of impact.

Knives are capable of impaling. Damage bonus is only applied when used in hand-to-hand combat, not when thrown. They are too small to be effective parrying weapons. Throwing a knife is a separate skill with a base chance of 10%. Many Africans also fashioned traditionally shaped daggers, some with hilts and some without. These daggers were constructed from wood, iron, or both.

Shields

African shields were carved from wood, were woven, were made from a variety of hides, or were forged



from metal. Rattan or raffia were the common materials for woven shields, while hide shields were of various thickness and stiffness and crafted of rhinoceros, buffalo, or elephant skin. Metal shields were commonly bronze or light iron. Not only used as defensive weapons, African shields were also common decorative objects. Shields were generally round or oval in shape.

Shields protect the user from gunfire 50% of the time but only if the person holding the shield is facing forwards, otherwise it offers no protection. The armor point value of the shield is the same as its hit points. Shields either parry melee weapon attacks or used as an attacking weapon, applying a damage bonus. Shields are not impaling weapons. Using a shield requires the full use of one hand, so only single-handed weapons are effective accompaniments to a shield user.

Spears

African spears came in a variety of lengths and designs. Many were short weapons used either as thrown or hand-to-hand weapons, but spears of lengths up to 9 feet (3 meters) were not uncommon. Larger spears were too heavy to throw, and in the jungle too unmanageable in thick foliage. All spears can impale. In hand-to-hand combat they take advantage of damage bonuses, but not when thrown. They can also be used to Parry (a separate skill with a base chance of 20%). East Africans never rode horses, but if a spear is used from a charging horse, or when firmly planted firm against a charging opponent, it does an extra 1D6 points of damage (although damage bonus does not apply). Successfully using a spear from horseback requires a **Ride** skill as well as a **Spear** skill.

Damage caused by spears varies from 1D10+1 for a larger longer spear, to 1D4 for a sharpened fire-hardened stick. Many African spears are barbed. Barbs do no extra damage, but an impaling attack is buried within the flesh of a victim. A successful **Medicine** roll must be made while conducting surgery to remove the spear, otherwise the victim will endure another 1D4 points of damage as it is pulled free. Many African spears have iron heads with wooden shafts.

Swords

Swords are more common in northern Africa, but they are still found in the hands of many sub-Saharan tribes, particularly the Somali and Swahili people. Most swords are forged from steel with two-edged, diamond shaped blades. Swords with grips bound in copper and brass wire were utilized by the Maasai, Kikuyu, and other warring tribes. Many African swords were without guards halving the chance to successfully parry with these weapons. Some more exotic weapons were influenced by Middle Eastern designs such as curved swords called *shotels*, which could reach behind an opponent's shield. Another sword particular to Africa is a *saif*, used by Arabs.



CREATING AFRICAN INVESTIGATORS

Most *Call of Cthulhu* investigators exploring Kenya will be Americans and Europeans traveling to this country from abroad. However, as an alternative *Call of Cthulhu* experience, players may decide to play natives of Africa who know little of the Western World. This allows for a different role-playing experience, where tribal identity, religious beliefs, and a differing techno-

EAST AFRICAN NAMES

The following are examples of African names. Many are from Kenya but some have been adapted from other regions of the continent. Last names were not at first common; rather individuals included their tribal name in their introductions, for example 'Kabero from the Kinanjui people'. Followers of the Islamic faith such as Somali and Swahili often adopted name from the Koran and Middle Eastern culture, examples of which are provided.

African Male Names

Anyang, Awaru, Bilea, Chaggi, Chata, Chiamaka, Chike, Dakarai, Essien, Faraji, Gamba, Gatonye, Ibeamaka, Jayvyn, Jelani, Jogona, Joram, Juma, Kabero, Kamante, Kamau, Kaninu, Kanuthia, Kanyagga, Karanja, Karomenya, Kathegu, Kemosa, Keon, Kesi, Kiraitu, Letangwua, Mablevi, Macharia, Malimu, Mansa, Mauge, Muchuba, Munyole, Musei, Nabulung, Naisiawua, Newetti, Njoka, Njombo, Obiajulu, Omollo, Onyango, Otieno, Paulo, Raila, Razi, Runako, Saidi, Sekento, Semoi, Simiyu, Tabansi, Uba, Wainaina, Wamai, Wanyangerri, Yobachi, Zaid.

African Female Names

Aba, Aissa, Amandla, Baako, Bron, Caimile, Catava, Chipso, Ebere, Ellema, Esa, Faizah, Faru, Fathima, Femi, Fola, Habika, Halima, Hidi, Isoke, Kadija, Kambo, Kanene, Kapera, Karimah, Katinka, Keisha, Kiden, Jawana, Jendayi, Jerie, Lehana, Mahdi, Maizah, Mandisa, Mburu, Nabelung, Nailah, Nanta, Narkeasha, Naseyo, Nasha, Njeri, Njoki, Nyiva, Nyose, Ngufu, Penina, Rach, Raziya, Safiya, Saidah, Salihah, Shasmeka, Sibongile, Sitembile, Sukutai, Tale, Tineka, Waseme, Waweru, Wamboi, Zina.

Middle Eastern Male Names

Abbas, Abd, Abdullah, Abdul, Adnam, Ahmad, Ahmed, Ali, Amin, Arshad, Bilal, Daud, Dawud, Farah, Fakhr, Farid, Feisal, Firas, Gamal, Habar, Habib, Harith, Haroun, Hassan, Hisham, Humayd, Ibrahim, Idris, Isa, Ishaq, Ishmael, Jabal, Jalal, Karim, Khalid, Khalil, Khasim, Mahmud, Malik, Mansur, Muhammad, Mukbil, Musa, Mustafa, Nizam, Omar, Othman, Rashid, Salem, Selim, Shadar, Shaddad, Silat, Suyelman, Yahya, Yusuf, Zayn.

Middle Eastern Female Names

Aida, Aisha, Amina, Ayesha, Atika, Badra, Banuqa, Fatima, Hania, Hind, Irene, Layla, Maryam, Rashaa, Robab, Sarah, Salma, Shafika, Shakla, Shamsah, Sorayah, Sukaina, Umamah, Yasmin, Zinaida, Zubaida.

logical and cultural basis affects investigator decisions, values, and game-style.

African investigators are generated using the same methodology as for European or North American investigators. However keepers and players alike should consider that many skills such as **Physics, Electrical Repair, Library Use, and Operate Heavy Machinery** would not be skills that an average African investigator of the era would commonly be exposed to. There are exceptions of course, and players should determine why an African investigator would know such things.

Also **Idea** and **Know** rolls should realistically express what an African, and not a Western, investigator would understand based on their cultural outlook. For example, an African warrior might use a **Know** roll to deter-

mine where a water hole might be found or what a ritual scarring on another African might represent, but know little or nothing about American Jazz or the latest in archaeological digs in Central America. The reverse would be true for a Western investigator. Most Africans in this era never left the continent, so had little hands-on experience in how the rest of the world functioned.

Each African investigator should choose a tribal group to belong to, as tribe is often the most important identifier for an African individual. Personal interest skills will often be connected to tribal identity. Examples include skills in Art (African Dancing), Art (Drumming) and Art (Storytelling) which are instinctively connected to tribal culture.

Religious belief is another important defining characteristic. Most Africans will be animists believing in

AFRICAN TRIBAL MAGIC

These optional rules for African tribal magic are provided as a rules system to reflect the beliefs and cultures of the African people. Such spells are not connected to the spells of the Cthulhu Mythos and tribal magic generally costs little or no Sanity to cast. Secretly handed down from one generation to the next, they are never taught to outsiders. African tribal spells found in the *Call of Cthulhu* rulebook include: Alter Weather, Attract Fish, Augur, Blight/Bless Crop, Cast Out Devil, Cause/Cure Blindness, Cause/Cure Disease, Charm Animal, Detect Enchantment, Dream Vision, Enchant Knife, Enchant Spear, Evil Eye, Heal, Healing, Impeccable Throw, Journey to the Other Side, Lame/Heal Animal, Power of Nyambe, Unmask Demon, and Warding. Other new spells follow.

Bind African Animal

These spells work just like the Binding spells described in *Call of Cthulhu*, however there are no corresponding Summon spells. Some such as Bind Chimpanzee or Bind Lion work only on a single animal at a time, while others such as Bind Driver Ant Column spell work upon an entire ant swarm. The commanded creature must be able to comprehend and perform the command. To instruct it to "fly to Durban" has no meaning to a vulture, and the instruction "kill Jonathan Kingsley" only baffles mambas — they have no way to identify any Mr. Kingsley. On the other hand, a command such as "bite all nearby humans" could be attempted by any creature. There is plenty of room for confusion and error in applying Bind spells.

Earthly Serenity

This spell deadens the recipient to even the most intense pain for a period of one hour. It can also be used to bring an insane

person to calm sanity for the same hour only. It costs 3 magic points to cast.

Seek the Lost

Each magic point expended increases by 10 percentiles the chance of finding a lost object. The object to be found must be known to the caster, and the range of the spell may not be further than 300 feet (100 meters). The spell takes one minute to cast, and it lasts for ten minutes.

Speak with African Animal

Many variations of this spell exist, such as Speak with Bird, Speak with Snake, and so on. They are all cast in the same manner. Each costs 2 magic points and empower the caster to speak with whatever specific animal he or she comes across. The spell lasts for 1D6+6 minutes.

Wasting Poison of Mergave

This African tribal spell requires 1D3 Sanity points and a variable number of magic points to cast, as well as the preparation of a poisonous brew which requires several natural components found only in Africa. When the poison is complete, the poison has a POT equal to the magic points expended, and is good for 1D6+4 doses. Anyone who drinks the poison (which can be mixed with other substances such as wine or beer) must match their CON against the POT, and if failing the victim loses 1 point of STR, DEX, CON and POW every week, and one point of SIZ every month until one characteristic reaches zero and the victim dies. If the poison is successfully resisted, the wasting continues, but only for period of 1D8 weeks. There is no cure to this poison. Victims appear thin, shriveled, and dwarfish as the poison takes them.

their tribal spirits and gods, but many have converted to Islam or Christianity. Some tribes such as the Somali are almost exclusively of one religion.

An African investigator's **Own Language** will be his tribal language. Second languages in East Africa are commonly the languages of other tribes, or **English, Arabic, French, or German. Kiswahili** is the common trade and second language, spoken by more people than any other language in East Africa.

African investigator income will be very different to that of a western investigator. Most such characters will start with little or no money. Roll 1D10 to determine yearly income, a result of 1=\$100, 2=\$200, 3=\$300, and so on. Income for this year is in the investigator's possession. This is not a lot of money compared to Western investigators, but does reflect the gross differences dominant in the era.

African investigators have a couple of special advantages over their European counterparts. First, death is a common occurrence in daily life, sometimes violent and bloody. African investigators lose half normal Sanity loss when exposed to a dead body (this rule is not applicable for supernatural deaths or killings performed by creatures of the Mythos). Secondly, because African investigators have had a lifetime to build a resistance to the diseases of Africa, all CON rolls against such infection are performed at double normal success chances for African investigators. Thirdly magic is a way of life for African people, so tribal magic spells cost the minimum Sanity loss when cast.

OCCUPATIONS

Craftsmen

Also referred to as artisans, craftsmen cover a wide variety of professions which create things, such as smiths, wrights, brewers, masons, carpenters, and more. African craftsmen would be able to make canoes, bows, spears, houses, dhows, gourds, statues, masks, and other items specific to African culture. Pottery and metal-working are two highly valued occupations. Craftsmen are more common among the Swahili and Somali than in other tribal groups, and can be of either sex.

Skills: Any three Craft or Arts appropriate to their trade, Bargain, Fast Talk, Persuade, Spot Hidden, any other skill as a personal specialty.

Equipment: Craft tools appropriate for the manufactured items.

Special: +2 DEX.

Farmer

Those who make a living primarily by growing crops such as yams and groundnuts. Traditionally the role of farmer is assigned to women.

Skills: Bargain, Craft (Cooking), Craft (Farming), Craft (Hut Building), Desert Survival or Jungle Survival, Natural History, Spot Hidden, one weapon skill.

Equipment: Cooking and farming equipment.

Special: +2 CON.

Fisher

Those who live off the bounty of the oceans, rivers, and lakes of Africa. Traditionally the role of a fisher is assigned to men, although women fishers are not uncommon.

Skills: Craft (Canoe Building) or Craft (Dhow Construction), Craft (Net Making), Natural History, Navigate, Pilot Canoe or Sailing, Spot Hidden, Swim, one weapon skill traditionally a spear.

Equipment: Nets and fishing hooks, and one weapon.

Special: +2 CON. Fishers are used to the roll and sway of a boat and are immune to sea-sickness.

Gatherer

Those who collect wild fruits and vegetables. Traditionally the role of a gatherer is assigned to women and small children.

Skills: Bargain, Craft (Cooking), Craft (Gathering), Craft (Hut Building), Desert Survival or Jungle Survival, Natural History, Spot Hidden, one weapon skill.

Equipment: Cooking equipment plus one weapon.

Special: +2 INT.

Hunter

Those who track, trap and kill game animals for food. Traditionally the role of hunter is assigned to men.

Skills: Craft (Traps and Nets), Conceal, Hide, Jump, Listen, Sneak, Track, one weapon skill traditionally a spear or bow.

Equipment: One weapon plus traps and nets.

Special: +2 DEX.

Pastoralist

Domesticators of livestock often herding cattle that can require large grazing fields to sustain. Traditionally the role of Pastoralist is assigned to men.

Skills: Desert Survival or Jungle Survival, First Aid, Listen, Natural History, Navigate, Spot Hidden, Throw, one weapon skill traditionally a spear.

Equipment: One weapon.

Special: +2 CON.

Medicine Men and Medicine Women

Also priest, witchdoctor, or sorcerer, a witchdoctor is a healer and seer of a tribe, and often consulted for their wisdom. This profession can be either male or female. Keepers should rarely allow investigators to play medicine men and women, since it would require exceptional role-playing skills to do so.

Skills: Art (Fetishes), Art (Oral History), Craft (Potions and Poisons), Medicine, Natural History, Occult, Persuade, one weapon skill traditionally a ceremonial staff.

Equipment: Traditional mask, divination staff, fetishes, charms, and medicine bag.

Special: +2 POW. A medicine man or woman with a POW of 15 or more knows 1D4 African tribal spells.

Warrior

Those who fight for the safety, survival and dominance of their tribe. They are almost exclusively male, although female warriors are not unheard of on this continent. Warriors tend to be unmarried.

Skills: Desert Survival or Jungle Survival, Dodge, First Aid, Fist/Punch, Jump, Navigate, two weapon skills, traditionally spear, shield, or sword.

Equipment: Two weapons, or one weapon and a shield.

Special: +2 STR. Warriors do not lose Sanity for witnessing a killing or seeing dead people or animals.

NEW AND AUGMENTED SKILLS

The following skills are either new to *Call of Cthulhu* or modified — such as in the case of Craft or Languages — revised here to cater to particular African situations.

Art (05%)

African art is wide and diverse in its application and is as much a part of daily life as the animistic beliefs of Africans. Art (African Dancing) is a skill known by most Africans to some degree, and includes traditional and ceremonial dances as well as dances for fun. Art (Drumming) allows the user not only to beat out a rhythm, but to also send simple messages up to 8 miles (12 kilometers) distant. Art (Harp) is the skill to play African stringed instruments, and Art (Horn) for playing horns and trumpets that are often made from ivory

or wood. Art (Storytelling) is the skill to recount the tribe's wisdom and knowledge through the medium of moral tales, fable, and mythology. Use Art (Whistle) to creating a tune with this small instrument popular in African music. Art (Wood Carving) allows the user to create exciting and vivid masks, statues, decorative shields and weapons, and fetishes for religious purposes. At Art 60% or more, the artist's work is well known throughout the region, and their creations are seen to demonstrate significant spiritual understanding.

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.

In any occupation, a craft typically provides more income than laboring, but not so much as a profession. As with any craft or professional skill, however, the higher the skill level the higher the income. Many crafts exist. On the investigator sheet, specify a craft as is done for Art: for instance Craft (Spear Making).

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.

Craft skill is common among the African people. Some examples of craft skills include Craft (Hut Building), Craft (Spear Making), Craft (Bow Making), Craft (Musical Instruments), Craft (Wooden Ornaments), and Craft (Jewelry).

Desert Survival (01%)

Characters with this skill at 10% or more know how to survive in desolate, dry conditions where water is scarce. Knowledge includes dress, shelter, sleeping, safety techniques, hunting, food preparation, and knowledge of special medical problems such as sunstroke, dehydration, the properties of various desert plants, and the behavior and nature of desert animals. Do not roll for this skill unless some factor important to survival is missing.

Desert Survival is normally specific to African, North American, South American, Australian, or Asian deserts. When a user is operating in deserts unfamiliar to them, Desert Survival might be rolled at half or even quarter

normal chance, depending on the situation.

A skill holder of 60% or more does not need to roll for Desert Survival except in the most extreme situations, such as being lost without shelter or supplies in a waterless desert or while stranded in a sand storm.

Jungle Survival (01%)

Characters with this skill at 10% or more know how to survive rain forests in equatorial countries. Knowledge includes dress, shelter, sleeping, safety techniques, hunting, and food preparation, and special medical problems such as tropical diseases, poisons and remedies, the properties of various plants, and the behavior and nature of animals. Do not roll for this skill unless some factor important to survival is missing.

Jungle Survival is normally specific to African, South and Central American, Australian, or Asian jungles. When a user is operating in jungles unfamiliar to them, Jungle Survival might be rolled at half or even quarter normal chance, depending on the situation.

A skill holder of 60% or more does not need to roll for Jungle Survival except in the most extreme situations, such as identifying the symptoms of a rare tropical disease and knowing how to cure the victim using only natural remedies.

Languages (01%)

Eastern Africa offers a variety of languages, which are discussed in detail earlier in this chapter. Apart from Kiswahili, which has roots in Arabic, no African language has a written form, although efforts were made by the Europeans to use the English alphabet as a basis for recording African speech. Some African languages allow a basic understanding of other, related tongues.



Sailing (01%)

The basic Sailing skill applies only to small, one-sail craft. Large craft with more than one sail or mast call for Large Craft Sailing skill which can only be obtained by practicing the Small Craft Sailing skill. Any character with a Small Craft Sailing skill of 50% or more qualifies for a basic Large Craft Sailing skill of 20%, a minimum required to safely maneuver such a vessel. By extension, Large Craft Sailing, practiced until the skill reaches or exceeds 50%, qualifies a character to handle a larger, full-sized sailing ship, investing them with a basic starting Ship Sailing skill of 20% — if, of course, such a vessel can ever be found.

In context of African characters, the Sailing skill is used by the Swahili people on their *dhow*s.



CHAPTER THREE

GUIDE TO NAIROBI

The major European settlement of East Africa, this chapter presents the city as a base for investigators operating in Kenya. Dozens of locations are described and historical personalities are provided.

Nairobi stands apart from most other cities in Africa in the 1920's, for it is a European oasis isolated in the middle of the African heartland. During this era Nairobi has a reputation for a wild atmosphere and frontier culture, but also as a magnet and meeting place for adventures, hunters, and travelers from across the globe. Inside the town limits it is easy to find the trappings of England. To step outside that boundary is to find oneself in a wild and unspoiled land where elephants, cheetahs, lions, and giraffe roam free. Nairobi is the place to buy provisions, hear the latest news, or to lunch or dine at one of the many prestigious hotels or clubs. Once a visitor ventures out again these luxuries are quickly lost. It is not hard to imagine why Nairobi can be an ideal base for investigators wishing to explore Africa.

With a population of 50,000 people, of which only a tenth are Europeans, investigators also will find this city to be small and lacking in many of the specialized services found in larger, more cosmopolitan cities such as New York, London, Paris, Sydney, and San Francisco. Kenya is a country which must be managed and Nairobi is the seat of that government, which maintains control of a three-tier class system based on race. Europeans manage the government, run and own businesses, offer safaris, and cultivate farms. Under them Indian people have taken the role of artisans and the middle class, manning the post-offices, railway stations, and low-level government jobs. Indians are also entrepreneurs who own trucks and butcher shops, make and sell shoes and clothing, and have generally become the town's merchants and money-lenders. The lower class African people are left to tend the farms, become house servants, or more commonly take on labor-intensive roles such as constructing buildings and roads, sowing fields, and carrying supplies. Many Africans ended up as foot soldiers in the King's African Rifles.

The Nairobi presented in this chapter is by no means a comprehensive guide to all locales available for investigators to discover and utilize. Rather, this chapter offers an overview of particular services that they would commonly require. For example, two mosques are briefly described, but there are many more than just these — literally dozens of mosques are spread across the town and surrounds.



CENTRAL NAIROBI

For most visitors the railway station is the first place they will see in Nairobi.

CHAPTER THREE: GUIDE TO NAIROBI



RAILWAY STATION

With tin roofs and old stone buildings, this is a hot and dusty place. Whenever a train arrives, the platform is crowded with anxious families awaiting the return of loved ones, government officials arriving for duty, KAR soldiers on the move in and out of town to their garrisons, and Somali and Swahili men offering their services to whomever will bargain with them.

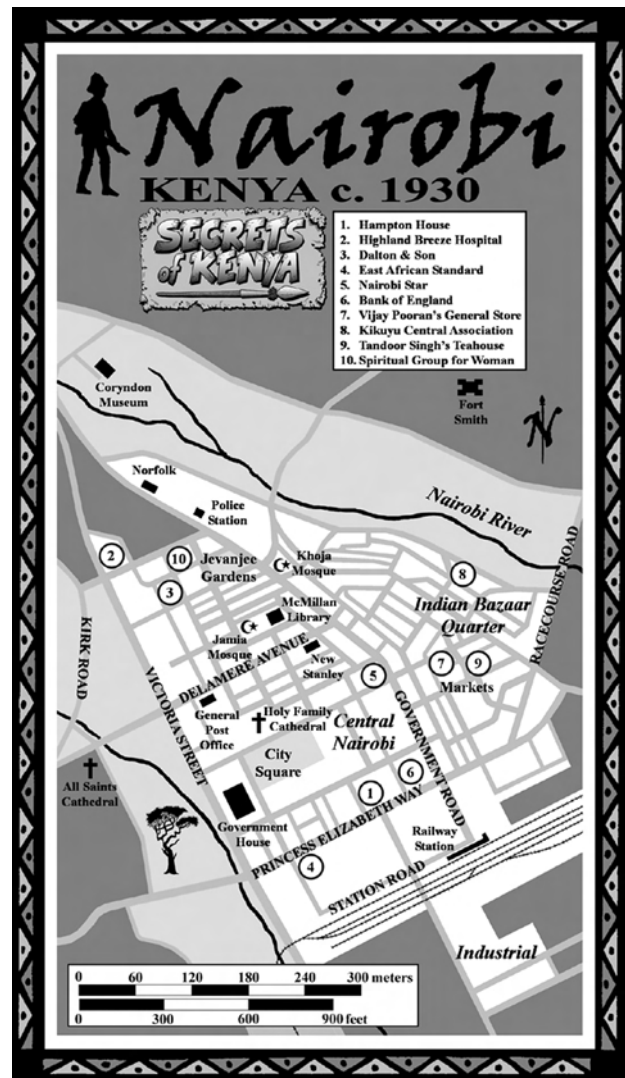
This is the mid point of the Uganda Railway which runs from Mombasa on the Indian Ocean, through Nairobi, and continues west until it terminates at Kisumu on the shores of Lake Victoria. In 1931 the one-meter-gauge line is completed to Kampala. The journey from Mombasa to Nairobi takes 15 to 18 hours, traveling through the night. From Nairobi to Kisumu is another 10 to 12 hours, and when completed, Kisumu to Kampala adds another 10 to 12 hours. The Uganda Railway normally stops at each of these towns for a day to load and unload goods, as well as to undertake important maintenance.

The wood-burning locomotive is a Class EC 41 engine. The smoke from the engine is dirty and makes for a much slower ride than a coal-fired engine would produce. Behind the locomotive, in order from front to rear, is the wood tender, flatcars, freight car, third class, dining car, and first-class (well away from the smoke of the engine). Flatcars are open-topped, where native Africans and freight are transported without protection from the sun or rain. Enclosed freight cars carry mail, baggage, and other, less-rugged freight. Third-class consists of row-seating for slumming whites, Indians, Arabs or wealthier Africans. First-class is for white Europeans only, with compartment seating and beds that are folded down at night by courteous stewards. The dining car predominately services first-class passengers, except for a brief meal for second class (without the silver dinnerware or service).

Prices for tickets from Nairobi are the same whether traveling to Mombasa or Kisumu. One-way first-class tickets cost £2 (\$8) each while return tickets cost £3 (\$12). Third class is 5s (\$1) one-way and 8s (\$1.50) return. These prices are doubled for journeys from Mombasa straight through to Kisumu.

GOVERNMENT HOUSE

Government House is one of the more prestigious and visually pleasing colonial style buildings in town. For a time, the grounds at Government House were a private zoo for Edward Northey, an early governor of Kenya who remains in power until 1922. He allowed warthogs, hyenas, and other African animals to wander freely. He even kept a pet cheetah that the servants were always afraid to be near, naturally enough. All European visitors are asked to sign their names in the book at Government



House when they first arrive in Nairobi, to keep up friendly relations with the settlers. The Union Jack is always visible from the front of the House, to remind everyone who controls the colony. The ballroom opens regularly for social functions attended by Nairobi's white elite, and **Credit Rating** skill rolls are required to obtain an invitation (whites only).

Investigators seeking hunting permits, wishing to purchase land, looking for work papers, or seeking any other kind of permission slips that governments the world over are fond of doling out, must seek them here. Processes for approvals can take up to 1D10 days. This time can be significantly reduced if investigators can secure the right connections or, failing that, if they succeed in a **Credit Rating**.

CITY SQUARE

This large park in Central Nairobi is overlooked by some of the finest buildings in town, including Government House. The eucalyptus trees that grow here

and everywhere Europeans have settled, are from Australia. They are fast growing and ideal for timber and firewood but unfortunately, drain the water table faster than can be replenished naturally. It will take some time for the Europeans to notice how devastating they are to their crops. In the center of the Square is a statue of the town's unofficial leader, Lord Delamere.

GENERAL POST OFFICE

Open between 9:00 am and 5:00 pm, letters, packages, and even telegrams can be sent and received from anywhere in the world. Investigators can arrange to have their mail collected here if they have no fixed address — a common situation for many visitors to Kenya.

NEW STANLEY HOTEL

After the Norfolk Hotel on the outskirts of town, the New Stanley Hotel is the most prominent in Nairobi. Built in 1907 and named after the great American explorer who crossed Africa last century, the hotel is owned by Mayence Tate, Nairobi's first successful milliner and dress maker. The New Stanley was built at the center of the growing colonial town, and remains a landmark. Accommodation rates range between £2 to £6 (\$8 to \$24) a room per night, depending on its quality. A thorn tree outside the hotel has become a popular place for visitors to pin notes left as communications for fellow travelers on the road behind them.

HAMPTON HOUSE

Not as prestigious as other hotels — although it claims to be — Hampton House is an affordable alternative for investigators on a budget. This is a white, rambling, two-story establishment which is well-appointed, and has carefully tended plantings and lawns. The proprietor Reggie Baines is a port-swilling old fellow, friendly and inquisitive. He's always got a story on hand about anybody in town. Accommodation rates range between £1 to £3 (\$4 to \$12) a room per night depending on its quality.



Peter Roxby (White), age 30, Big-Game Hunter and Explorer

The most prominent guest at Hampton House is Peter Roxby, a long-time transient guest from Australia. Roxby is an expert big-game hunter who trades in ivory, and he is a renowned explorer of the back country. Investigators seeking a guide to take them on

LOCAL LINGO

To add a little flavor to the game, here are some terms commonly used by the settlers in British East Africa. Many of these words have Kiswahili or Arabic origins.

Askari: African soldier or police officer.

Asians: what Indians were called before World War Two.

Boma: fence of iron or thorn bush.

Bwana: Kiswahili for chief, also a title used to describe powerful white men.

Debbi: oblong tin box holding four imperial gallons of liquid, used as a standard measure in markets and also used in roofing and in guttering.

Effendi: title of respect, generally reserved for men.

Fundis: artisans, normally referring to individuals of Indian origin.

Kibokos: African whip cut from the hide of hippopotamus.

Kipande: identification cards African people were issued and required to carry with them when outside their own tribal areas.

Manyatta: a community made up of several huts enclosed by a fence, found especially among the Maa-sai people.

Msabu: title of respect, generally reserved for women.

Ngomas: big African dances with several hundred attendees who play drums, flutes, lutes, and chimes, or dance around bonfires.

Pranga: a long bladed knife similar to a machete.

Shambas: land owned by the Africa people, also squatters land.

Shikari: another name for a professional big game hunter.

Totos: a collective term for African women and children.

Wangwana: Africans who make their living as freelance porters, guards, guides, and interpreters.

Zareba: a stockade made from thorny bush, often constructed on safaris to keep wild animals out of temporary camps.

Zeiss Glasses: an expensive and superior, yet popular, brand of binoculars.

safari will be referred to Roxby, who charges £3 (\$12) a day for his services. He can be negotiated down if he is allowed to hunt elephants for their ivory during the journey. This can add several days to any venture.

Roxby discovered the statue of the Bloody Tongue held in the Coryndon Museum. If asked about it, he remembers he bought it from a Nandi tribesman in the Aberdare Range, and knows that it refers to a local deity called the Bloody Tongue, or Black Wind. He was going to keep it for himself but it made him feel uncomfortable in a way he cannot explain, so he donated it to the Museum.

STR 13 CON 15 SIZ 12 INT 10 POW 13
DEX 15 APP 16 SAN 60 EDU 12 HP 14

Damage Bonus: +1D4

Weapons: Fist/Punch 60%, damage 1D3+1D4

Hunting Knife 50%, damage 1D4+2+1D4

.45 Revolver, damage 1D10+2

Elephant Gun 80%, damage 3D6+4

Skills: Bargain 35%, Credit Rating 30%, Desert Survival 60%, Drive Automobile 50%, Hide 40%, Jungle Survival

60%, Natural History 45%, Navigate 50%, Persuade 40%, Ride 50%, Sneak 40%, Spot Hidden 50%, Track 60%.

Languages: English 60%, Gikuyu 30%, Kalenjin 30%, Kiswahili 60%, Maasai 50%, Somali 30%.

MCMILLAN LIBRARY

This library was found by Lady McMillan in the memory of her late husband Sir Northrup McMillan, one of the early pioneer farmers who settled in Kenya in 1905. The library was for members of the European community only. Collections include a wide variety of books covering Africa south of the Sahara, mostly in English. Bound periodicals include all the East African newspapers since their commencement. The McMillan library also boasts a large collection of photographs, although most of these are not catalogued and require a **Library Use** and a **Luck** roll to find specific pictures.

MCMILLAN LIBRARY MYTHOS COLLECTION

Africa's Dark Sects

This book is based on the experiences of American explorer Nigel Blackwell compiled from notes taken during his travels in Africa in 1916, and was written and published in 1924. Subject matter covers the Cult of the Bloody Tongue in East Africa, the Cult of the Screaming Crawler in the Congo Basin and the Cult of the Floating Horror in Nigeria, but does not connect these cults as worshipping the same god, nor does Blackwell seem to realize that both gods are aspects of Nyarlathotep.

In English, only thirteen copies of the book existed past their first six months in print, as authorities managed to burn the rest. One copy was held at the Widener Library in New York City but vanished in 1924. Two others are known in be held in the Zebulon Pharr collection in San Francisco and the National Library in Port-au-Prince in Haiti. This tome provides a skill check to Occult. *Sanity Loss 1D5/1D10; Cthulhu Mythos +6 percentiles; average 1 week to study and comprehend/12 hours to skim.* Spells: Create Zombie.

The Nyhargo Codex

This small book was written by British amateur archaeologist Lord Waite after a safari across the Dark Continent where he claimed to have discovered monolithic ruins in the dense jungles of central Africa. Later on a return trip, Lord Waite made a number of charcoal rubbings of the many strange inscrip-

tions he discovered in a vast, underground chamber. On that ill-fated trip, every man in his party, with the exception of Lord Waite himself, died in various fashions before the journey concluded. Lord Waite was later found wandering around the mouth of the Congo River, suffering from heat stroke, tropical illnesses, and numerous cuts and abrasions.

During and after his recovery, Waite worked at translating his rubbings. He eventually published his findings in 1879 under the title *The Nyhargo Codex* in relation to one of the chants he had copied. Unfortunately, professional archaeologists all but dismissed Waite's book and the peer was either shunned or scoffed at by the great men he wished so much to impress. A short time after publication, Lord Waite fell, jumped, or was pushed in front of a moving train at London's busiest station.

This book deals with the living dead in various forms, but focuses on the control and destruction of such entities. Much of its material closely resembles darker aspects of Haitian voodoo, especially the rites dealing with zombies. The book mentions something called "the Nyhargo code" as being a powerful spell that should be written on a wall in blue and green chalk, but that spell is never fully discussed or detailed.

The reader of this book may exhibit a personal tendency toward the mental disorder necrophobia, the fear of dead things. *Sanity loss 1D2/1D4; Cthulhu Mythos +3 percentiles, skill check in Occult; average 3 weeks to study and comprehend/6 hours to skim.* Spells: Black Binding, Call the Dead Walkers, Create Bad-Corpse Dust, Nyhargo Dirge.

The library is open 9:00 am to 5:00 pm daily except Sundays and public holidays. It holds all the back issues of both the *East African Standard* and the *Nairobi Star*. Mythos tomes held in the library include a copy of *Africa's Dark Sects* in the general collection, and *The Nyhargo Codex* in the rare books collection.

Although opened in 1931, keepers may wish to alter history slightly and have the library in existence from an earlier date so that investigators have access to its collection.

HIGHLAND BREEZE HOSPITAL

Numerous hospitals are in operation inside Nairobi's central district and about the town outskirts, many run by charitable operations. The Highland Breeze is typical of any of them. Wards are divided between whites and blacks, as with everything else in this country. Not as large as the Nairobi State Hospital, this facility only has a small number of doctors and nurses equipped to treat only common medical problems and tropical diseases. Their single resident surgeon can perform only minor operations.

DALTON & SON TRADING POST

Investigators wishing to outfit themselves for expeditions into the back country will be referred to Dalton & Son Trading Post. While the owner buys and sells mass-produced goods such as tea, coffee, ivory, cotton, and other goods for export, the store also sells numerous items including rifles, handguns, ammunition, explorer rations, rope, telescopes, cameras, tents, folding camp beds, boots, lanterns, specimen cages, machetes, notebooks, and other items which might be of use to investigators ready to head into the wilderness.

Jonathon Dalton (White), age 44, British Trader

Happily married with a wife and three children, Jonathon Dalton is in fact the son in Dalton and Son, as it was his father who established the trading post in 1905. Jonathon's father, while officially still a partner in the business, has retired to a nursing home where he is slowly dying from sleeping sickness. Jonathon is a

shrewd and honest businessman, and has a fine reputation about town. His customers often voice that they hope his father does not suffer for too much longer, and Jonathon always thanks them for their kindness.

Dalton has been waiting on a shipment of ivory to be delivered to him from the M'gong trading post in Galla territory, and if he learns that the investigators are headed in that general direction he asks if they can stop by and find out what happened to his goods. He'll give them a discount on their next purchase if they do.



STR 09	CON 12	SIZ 10	INT 13	POW 11
DEX 12	APP 13	SAN 55	EDU 10	HP 11

Damage Bonus: +0

Weapons: Fist/Punch 50%, damage 1D3

Skills: Accounting 50%, Bargain 65%, Credit Rating 40%, Drive Automobile 40%, Mechanical Repair 30%, Persuade 30%, Psychology 25%, Spot Hidden 40%.

Languages: English 70%, Kiswahili 10%.

Dalton & Son Trading Post



EAST AFRICAN STANDARD

The oldest and most widely read of the Kenyan newspapers, this English language edition is several pages long and is printed daily. It was established in Mombasa in 1902 as a weekly, the *African Standard*, by the Indian businessman A.M. Jeevanjee and an English editor-reporter, W.H. Tiller. In 1910 the paper became a daily, changed its name to the *East African Standard*, and relocated their offices to Nairobi.

Today the *East African Standard* is the most prominent paper in Kenya and neighboring Uganda, with reporters across the colony covering all aspects of the European community. Their connection to Reuters allows them to print international stories of interest.

Louise Talbot (White), age 24, East African Standard Reporter

Young, bright, inquisitive and energetic, Louise has all the right characteristics to be a fine journalist, if it were not for two key factors holding her back. The first is that she is a woman, and so she is not taken seriously as a



reporter which would be the case if she were a man. The second is that her father, Clive Talbot, holds an important and influential position in the Colonial government. The latter has caused widespread rumors that Louise only got her position with the *East African Standard* because of her father. This is not true — Louise has had to work her way through the ranks like anyone else, but it unfortunately means she has to work twice as hard to prove herself.

Although restricted by her editors to write the society pages, she has on occasion written some investigative articles, including profiles on the Kikuyu Central Association. Louise believes that only a serious exposé on a topical event will prove to the Nairobi community once and for all that she is more than a pretty-faced daughter of a wealthy administrator. Investigators might just turn out to be exactly the kind of story she is looking for.

Louise recently received a lead on the Oracle Child in the Shaba territory in the Northern Deserts, and if she can get permission from her editor and a guide or two to take her there, she will head north hoping to find a story.

STR 10 CON 14 SIZ 10 INT 15 POW 14
DEX 11 APP 15 SAN 70 EDU 13 HP 12

Damage Bonus: +0

Weapons: Fist/Punch 50%, damage 1D3+1D4
.30-06 Rifle 40%, damage 2D6+3

Skills: Craft (Journalism) 45%, Bargain 25%, Credit Rating 30%, Drive Automobile 30%, Fast Talk 40%, Library Use 45%, Persuade 40%, Psychology 55%, Spot Hidden 40%

Languages: English 60%, French 20%, Kiswahili 20%

NAIROBI STAR

The *Nairobi Star* is a large-paged, single sheet daily newspaper founded in 1915. Managed by Mrs. Natalie Smythe-Forbes and her small staff of Indian and Somali typographers, printers, and paperboys it struggles to gain readership against the larger, more popular *East African Standard*. In 1925 the offices of the *Nairobi Star* burned to the ground under mysterious circumstances, destroying all back issues and putting the paper out of commission until March 1926. By the 1930's, with a recession in Europe, publication concludes.

Natalie Smythe-Forbes (White), age 48, Publisher of the Nairobi Star

Mrs Smythe-Forbes is a brisk woman in her late forties, with her hair in a bun reminiscent of the Victoria Era. She's concerned about politics in Kenya, yet rather blind about black African affairs and uninterested in the fate of those people, though she is personally kind.

Secretly, Smythe-Forbes is a spiritualist of no psychic talent. If investigators approach matters in a genteel and delicate fashion, she reveals that she too believes in the unseen forces of the supernatural plane. She is considering joining Nairobi's Spiritualist Group for Women, but is trying to learn more about the organization before she makes her approach.



STR 06 CON 08 SIZ 07 INT 14 POW 13
DEX 11 APP 12 SAN 65 EDU 12 HP 08

Damage Bonus: -1D4

Weapons: none

Skills: Accounting 50%, Credit Rating 85%, Drive Automobile 30%, Fast Talk 55%, History 45%, Law 25%, Persuade 40%, Printing 30%, Psychology 25%, Ride 50%, Spot Hidden 45%.

Languages: English 80%, Kiswahili 50%

TWO SPELLS

Call the Dead Walkers

Calls zombies within one mile (1.6km) to the caster. The chant costs the caster 2 magic points and 1D3 Sanity points. After sunset, the caster pours a circle of salt on the ground, then stands in its center and chants the requisite words of the spell. The circle protects the caster and up to three others from the undead, as long as the people remain within the salt circle. The zombies approach the circle as fast as they can and then stop at its edge. The undead must remain at the circle's edge until dawn, unable to move away or avoid attacks.

The Nyhargo Dirge

Kills one zombie per successful use. The spell costs 5 magic points and 1D4 Sanity points for each cast. The short chant of this spell concludes by breaking the neck of a live bird. This causes instant collapse and rapid decay of the zombie at which the spell was directed. The zombie must be visible to the caster.

JAMIA MOSQUE

Nairobi is home to many mosques. There is a large Muslim community living here, derived from Indian, Swahili, Somali, and even Pakistani settlers. Most are the followers of the Aga Khan branch of the religion. At the center of the city is the large Jamia Mosque with attractive twinned minarets, one of Nairobi's major Islamic centers. Five times a day Nairobi's Muslims are called to prayer by a muezzin who, from the minarets, cries out prayers from the Koran. Worshipers pray roughly northward toward where Mecca lies.

KHOJA MOSQUE

The beautiful Khoja Mosque is found directly beside the main city market. This is the largest and most ornate mosque in Kenya, and just as popular as the Jamia Mosque.

CATHOLIC HOLY FAMILY CATHEDRAL

Nairobi's population is predominantly Christian, and there are countless churches throughout the city. The most popular church is the large Catholic Holy Family Cathedral. Even though black Christians are welcome to attend services, they must stand at the back while the whites sit in the pews at the front.

ALL SAINTS CATHEDRAL

This gothic style Anglican church was founded in 1917 and will be consecrated in 1952. Like the Catholic Holy Family Cathedral, blacks are delegated to the back of the church.

Doctor Horace Starret (White), age 61, Anglican Rector and Medical Doctor

Starret is a medical doctor and the Anglican Rector for Nairobi. When he is not at his church he is aiding black patients at the hospitals and mission school which he helped to start. Anyone heading into back country will be lectured on African diseases, poisonous snakes, spiders, and frogs, and suitable precautions. Starret is also a stout believer in the supernatural, and the powers of heaven and hell. An old man, he has a long face, thinning white hair, and often wears a thermometer around his neck. He believes he is right about everything, finding more pleasure in talking than listening.



STR 06	CON 12	SIZ 10	INT 13	POW 05
DEX 12	APP 09	SAN 70	EDU 18	HP 11

Damage Bonus: -1D4

Weapons: blind faith

Skills: Anthropology 10%, Bargain 25%, Chemistry 30%, Doctrine and Life 60%, Drive Automobile 15%, First Aid 95%, History 50%, Law 25%, Medicine 55%, Persuade 60%, Psychology 20%, Spot Hidden 40%.

Languages: English 75%, Kiswahili 50%.

JEVANJEE GARDENS

This small garden was named after A.M. Jevanjee, one of Nairobi's first Indian businessmen. A railway contractor by trade, Jevanjee was also a philanthropist and donated the land for the garden to the city after the small bazaar it housed was burned down. In 1906 a statue of Queen Victoria was unveiled here by her son, the Duke of Connaught.

CENTRAL POLICE STATION

The Nairobi police force has its work cut out, not so much in investigating crime but maintaining the peace between warring tribes, and from the growing number of Kenyans disputing the dictatorial rule of the Colony. Police patrols of askaris are frequent in Nairobi as well.

as in the neighboring outskirts. Beyond the settlements, law is enforced by the KAR.

The Central Police Station is fitted with an armory, several lockup cells which are often full, a couple of administration offices, and a small morgue. Major criminal investigations are undertaken from this office, such as armed robbery, murder, and the like.



Inspector Harold Wilson (White), age 38, CID

Inspector Wilson emigrated here from Yorkshire, England for the warmer climate, to escape the shame of a failed marriage, and because promotion prospects back home were non-existent. In Nairobi, at least, he could head the serious crimes division. It didn't

take long before he became disillusioned with Africa. Today he sees the African people as unintelligent law-breakers who have no appreciation of the opportunities colonialism has brought them. He was once an effective investigator, but his jaded attitude leaves him missing obvious clues. More than once he has sent the wrong man to the gallows.

STR 13 CON 14 SIZ 15 INT 12 POW 08
DEX 12 APP 11 SAN 40 EDU 12 HP 15

Damage Bonus: +1D4

Weapons: Fist/Punch 65%, damage 1D3+1D4

Grapple 50%, damage special

.38 Revolver 55%, damage 1D8

Skills: Dodge 40%, Drive Automobile 50%, First Aid 25%, Law 35%, Listen 40%, Psychology 40%, Spot Hidden 50%.

Languages: English 60%, Kiswahili 05%, Somali 05%.

BANK OF ENGLAND

The central bank of the United Kingdom, and the bank of the British Government, has a branch office in Nairobi. Investigators needing money in a hurry can get their funds wired here. Office hours are 10:00 am to 4:00 pm Monday to Friday. Loans are available: the chance of an investigator receiving one is equal to his **Credit Rating**, assuming the amount is not excessive and its purpose is sound.

NORFOLK HOTEL

Nairobi's first hotel, the Norfolk, was built in 1904 to house new arrivals to the colony. It was opened by a Lithuanian Jewish refugee from Russia, Abraham

Block, who pawned his watch and chain for a down payment on the land where it is built. The Norfolk, with its Tudor façade and colonial opulence, became an important meeting point and watering hole for settlers, adventurers, and travelers from across the globe. In the 1920's it is situated on the edge of Nairobi and overlooks the great sweeping plains.

Food is excellent and accommodation top rate, charging £3 to £10 (\$12 to \$30) for a room per night depending on its quality. There is a bar on the veranda and a club room open only to white men. A **Credit Rating** roll allows appropriately white-colored males to join the gentleman's club, paying an annual fee of £24 (\$100) for the privilege. The Norfolk is a great place to meet people and to find referrals. Investigators who spend time here and succeed in a **Persuade** roll will be directed to an appropriate contact in Nairobi. Investigators who stay at the Norfolk for a week or more receive a check on their **Credit Rating**.

CORYNDON MUSEUM

The construction of this museum began in 1929, after the government set aside the land for it on Museum Hill. It was opened in September, 1930. Like the McMillan Library, keepers may wish to alter history and have the Museum open earlier. The Museum was named after Sir Robert Coryndon, a former governor of Kenya who was a strong supporter for the preservation of natural history. It is not surprising, then, that most of the collection focuses on the flora, fauna, and geology of East Africa. Many of these exhibits were relocated from the former Uganda Natural History Society, including a large collection of books. Other exhibits include an incredible collection on native birds, mammals, and tribal crafts. The museum is open 9:00 am to 5:00 pm daily except Sundays and public holidays. Like most buildings, access is restricted to Europeans.

Three Mythos items are present in the Museum. The first is a 3 ft (1 meter) high wooden statue entitled *Three-Legged God, Nandi, Kenya circa 1910 AD, donated by Peter Roxby*. A successful **Cthulhu Mythos** roll identifies this statue as a representation of the Nyarlathotep avatar, the Bloody Tongue. Possession of this statue adds 25 percentiles to the chance of summoning this Outer God.

The second item is a clay statue of an ape 1 ft (30 cm) high with a plaque that says *White Ape Fetish, Bakongo, Belgian Congo circa 1880 AD, donated by Lady Clare Heatherington*. Investigators who have read *Observations On Several Parts of Africa* will recognize this statue as a representation of the white apes Sir Wade Jermyn discovered in the Congo Basin in the eighteenth century. This item has no magical powers.

Neville Jermyn has tried to buy this statue several times, but the museum will not have it.

The last item is a spear 6 ft (2 m) long with an attached human skull. The plaque says it is a *Fetch Stick, Azombeii, Nigeria, circa 1920 AD, donated by Julius Marsden*. This is an enchanted spear. On an impaling blow this fetch stick instantly destroys a zombie or other animated corpse. Marsden lives in San Francisco and appears in the *Secrets of San Francisco* guidebook from Chaosium.

Dr. Martin Braithwaite (White), age 43, Curator

Dr. Martin Braithwaite is the curator of the mammal collection in the museum, a rugged and muscular man with a thick bushy beard who hails from Scotland. He spends a lot of time in the field collecting specimens for cataloguing in the museum, but his administration duties are interfering far more than he ever planned them to. Today Braithwaite will pay for any preserved flora, fauna or interesting geological finds that the museum does not yet possess.



Recently he heard a tale of a new beast which the natives call a screaming crawler. He thinks it is a type of spider, and will pay good money for a specimen.

Another creature that has caught his attention is a new breed of tsetse fly found at M'gong trading post in Galla territory, discovered by Doctor Thomas Slauenwite who is studying tropical diseases. Braithwaite would love to get a specimen of this fly as well.

STR 16 CON 14 SIZ 15 INT 13 POW 11
DEX 09 APP 11 SAN 55 EDU 20 HP 15

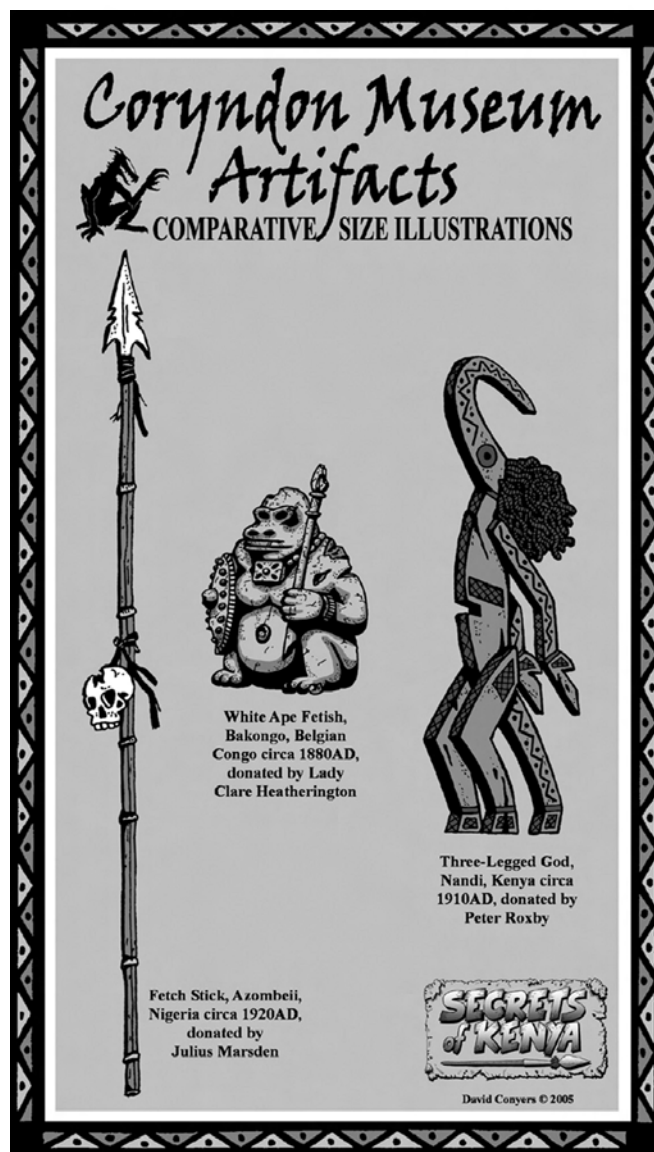
Damage Bonus: +1D4

Weapons: Fist/Punch 55%, damage 1D3+1D4

Hunting Knife 40%, damage 1D4+2+1D4

Elephant Gun 60%, damage 3D6+4

Skills: Anthropology 20%, Archaeology 25%, Biology 70%, Craft (Taxidermy) 45%, Desert Survival 30%, Geology 40%, History 40%, Jungle Survival 30%, Library Use 45%, Natural History 55%, Persuade 30%, Ride 40%, Spot Hidden 50%, Track 40%, Zoology 70%.



Languages: English 99%, Kalenjin 30%, Kiswahili 40%, Latin 10%, Maasai 30%

NAIROBI'S SPIRITUALIST GROUP FOR WOMEN

This occult group is open only to white women in Nairobi. Run by the eccentric Meredith Selwyn, members meet every Wednesday night to be instructed on techniques to open one's inner eye, and to gain inner power through chanting and meditation. The women, who currently number a dozen, are promised that if they stick to their teachings and study *The Gate of All Lost Stars* they will become empowered and successful in life, where before each encountered only failure. Each woman creates her own Amulet of Sesh'tet, which they wear at all times as a symbol of their self-empowerment.

After each session the women convince each other that they are invigorated and empowered. Unfortunately, the truth is they are being primed to summon forth the Great Old One Ammutseba, to free her into this world. While the amulets and chants provide the women with extra magical energy, it saps their inner will and creates cancers in their bodies. Meredith Selwyn explains away these illnesses — her participants not practicing hard enough — but she knows she only has to keep them alive and healthy long enough. The evening is coming when meteorites are predicted to fall, and then they can summon forth her god.

Meredith Selwyn (White), age 47, Priestess of Ammutseba

This thin, middle-aged spinster hails from Colorado, America. Her husband Justin was an archaeologist involved in a dig in the Valley of the Kings during the winter of 1924-25, excavating a tomb called the Seven Sisters. Most members of the expedition succumbed to unexplained illness, Justin among them. Shortly after Justin's death, Meredith was contacted by a reanimated mummy who had been the expedition's most prestigious find, Sesh'tet the High Priestess of Ammutseba. Meredith was given two choices by this reanimated corpse: to join her husband in death now, or to become a priestess of Ammutseba. Unraveled by the events of the previous months which had led to Justin's demise, Meredith agreed to the latter. Pleased, Sesh'tet promised Meredith that if she could free Ammutseba, her husband would be resurrected so they could be united once more.



Meredith returned to Colorado, establishing a woman's spiritual group in the town of Boulder. Unfortunately, during an abortive summoning of Ammutseba, three women died and Meredith was forced to flee overseas before she was arrested for their negligent deaths. She settled in Nairobi, establishing a new women's group with the same purpose: to free the Devourer of Stars so that she may one day be reunited with her husband again. In the meantime she has grown deluded enough to believe that her new god can empower women who follow Sesh'tet's teachings.

STR 07 CON 08 SIZ 09 INT 13 POW 17
DEX 13 APP 09 SAN 00 EDU 12 HP 09

Damage Bonus: -1D4

Weapons: none

Spells: Call/Dismiss Ammutseba, Contact Ghoul, Enchant Amulet of Sesh'tet

Skills: Archaeology 25%, Cthulhu Mythos 10%, Egyptology 15%, History 30%, Library Use 55%, Occult 35%, Persuade 60%.

Languages: Egyptian Hieroglyphs 05%, English 80%.



INDIAN BAZAAR QUARTER

Like the Africa people Asians, as Indians were called, were designated to their own quarter away from white settlements. However unlike the Swahili and Somali

AMMUTSEBA GREAT OLD ONE

Leonids kept raining down just as predicted, a real banner year. Except that now a lot of them weren't raining down. Just vanishing into that body of dark vapor overhead — which was looking more and more like a real body. The body of Nut Mother, but twisted . . . corrupted . . . stretching out across the stars to devour them.

— Ann K. Schwader, "Lost Stars"

This minor god is most commonly associated with Egypt and parts of Africa. She appears as a dark black vapor cloud which absorbs all light and floats in the sky. Wispy black misty tentacles are her weapons, which strike down to either smash targets or to collect these victims and absorb into her dark mass, never to be seen again.

Cult: A sisterhood worshiped Ammutseba in the very early days of Ancient Egypt and before that by the Egyptian forerunners, the Stygians. Today cults that revere her are normally restricted to women-only cults, who incorporate Egyptian magic in their rituals.

AMMUTSEBA, Devourer of Stars

STR 70 CON 60 SIZ 50 INT 25 POW 50
DEX 10 Move 9 HP 55

Damage Bonus: + 6D6

Weapons: Tentacle 75%, damage 6D6 or Grapple — next round absorbing victim into its vaporous cloud body killing them instantly.

Armor: none, but can only be harmed by enchanted weapons.

Spells: all spells found in the *Call of Cthulhu* rulebook

Sanity Loss: 1D3/1D20 Sanity points to see Ammutseba.

towns, the Indian Bazaar Quarter is prosperous with businessmen, entrepreneurs and, most importantly artisans. The role of *fundis*, as these artisans were known, was a role quickly adopted by the Indian population: Hindus, Sikhs and Muslims alik. The Indian Bazaar Quarter was the place where they congregated to sell their wares. Goods for sale could be purchased from little wood and iron bungalows crowded together forming narrow isles. Often a bungalow had a tailor on the veranda pumping a foot-powered sewing machine to fashion or repair garments.

NAIROBI MARKETS

The Nairobi Markets are crowded, smelly, claustrophobic, and a haven for pickpockets. Vendor stalls range from elaborate shops to just blankets on the ground displaying a few wares. They sell everything and anything they can. Stalls are operated by Indians and a few Africans. The majority sell food, especially beans, maize, peas, cereal, and sorghum. Meat and fish are for sale, often sold alive and slaughtered in front of the buyer. Other goods include pottery, metal tools, textiles, and dyed cloth. Everything here is inexpensive, but for European investigators the price of eating food here could cost them their health. Give the investigator a **CON x5** roll and, if failed, he ends up with diarrhea (see Chapter 4 "The Kenyan Interior" for the effects of this ailment).

VIJAY POORAN'S GENERAL STORE

This small shop in the heart of the Indian Bazaar is typical, selling a wide variety of goods including blankets, tea, paraffin lamps, cigarettes, hoes, shovels, rope, prangas, pith helmets, pulses and beans, and spices. The owner, Vijay Pooran, works hard saving whatever profits he makes to send back home to his wife and children in Goa, India. His store has many items that an explorer might require when journeying inland, many at half the price or less than what they are sold at trading posts.



Vijay Pooran (Brown), age 27, Master Artisan
Pooran left his home in Goa to work with uncle, who had set up a business in Nairobi. But unfortunately his uncle died within a month of Vijay's arrival. For the last six years Vijay has managed the general store, and in that time he has only traveled

NEW MYTHOS TOME AND SPELLS

The Gate of All Lost Stars

A series of Old Stygian rites, rituals and worship practices; discusses various gods of the Cthulhu Mythos including the Crawling Chaos in his form Nyarlathotep and Azathoth. For the most part it concentrates on the Great Old One Ammutseba, relating the prophecy that one day Ammutseba, guided by her favorite priestess Sesh'tet, will return to the devourer the stars and all light. It goes on to explain how the reader can assist in this process. Written in English, it also describes aspects of Ancient Egyptian and pre-Egyptian culture and society. *Sanity loss 1D2/1D4; Cthulhu Mythos +2 percentiles; average 3 weeks to study and comprehend/6 hours to skim. Spells:* Enchant Amulet of Sesh'tet, Call/Dismiss Ammutseba.

Call/Dismiss Ammutseba

Summons the Great Old One Ammutseba into existence. The spell costs the caster and other participants a varying amount of magic points, and the caster loses 1D10 Sanity points. The arrival of the deity will cost more Sanity points. The spell can only be cast at night during a meteoroid storm. The other important components are at least thirteen red smudge pots decorated in hieroglyphs that are arranged in a circle, and from which incense is burnt. If the circle is broken, the spell fails.

Enchant Amulet of Sesh'tet

This spell requires a small flat stone lozenge on a braided cord, imprinted on one face with the Egyptian hieroglyphs for Ammutseba. The caster sacrifices 1 POW and 1D4 Sanity to enchant the amulet, which then feels cold to the touch from that moment onwards. If worn next to the skin, it provides the wearer with an additional 5 magic points per day, which can be used in both spell casting and protection from POW versus POW attacks. The Amulet also provides a +10% bonus on the success of casting the spell Call/Dismiss Ammutseba. The amulet also has a habit of adhering to skin, costing 1 hit point to pry free.

There is one other major side effect, for the amulet induces cancer. Each month spent wearing the stone causes a permanent loss of 1D3 CON. If the amulet consumes more than half the victim's original CON, they find themselves with a terminal cancer, and whether or not the amulet is removed, they will continue to lose the 1D3 CON per month until dead. Removing the amulet before such time causes the cancer to regress, but does not restore lost CON.

back to India once to see his family. He would like to return again this year, and so will consider any legal options to make some extra cash. Pooran is also a master artisan. For a small price he can repair most broken mechanical items in 1D3 days with his **Mechanical Repair** skill. An overworked man who never says no, he always rises early and works into the late night every day except Sundays.

STR 13 CON 09 SIZ 08 INT 10
POW 13 DEX 14 APP 13 SAN 65
EDU 05 HP 09

Damage Bonus: +0

Weapons: Fist/Punch 50%, damage 1D3

Skills: Accounting 40%, Bargain 60%, Credit Rating 15%, Mechanical Repair 75%, Operate Heavy Machinery 40%, Psychology 30%.

Languages: English 45%, Hindi 65%, Kiswahili 15%, Punjabi 15%.

TANDOOR SINGH'S TEASHOP

Considered to be the best tea-seller in Nairobi, Tandoor Singh's shop is a small clapboard frame building topped by a tin cupola. He imports tea from his native India as well as selling local produce.

What few people know is that Tandoor Singh is the primary agent in Nairobi for the Cult of the Bloody Tongue. He knows the head priest of that cult, M'Weru, personally and will report back to her any strange activity in town — particularly if investigators are somehow involved in suspicious activities, or if his secrets are threatened with exposure.

While Singh's shop contains nothing suspicious, hidden under a barrel in his storeroom is a trap door leading underground to a secret worship chamber. There Singh worships an aspect of Nyarlathotep called the Small Crawler. He has a four-foot-high idol of this god kept here, appearing somewhat like a deformed dwarf-like figure with four eyes and four arms, each bearing a tulwar. Three large tentacle-like appendages take the place of feet. Occasionally Singh lures a street child or prostitute down here to sacrifice them before this statue. Since Nairobi is small town, he cannot do this as often as he likes. Under the earthen floors are buried the fif-



Black and White Africans Negotiate Land Use

teen skeletons of his previous victims. A cabinet in the wall contains a copy of *Cthaat Aquadingen* written in Hindi. For more information on Tandoor Singh and his nefarious activities, see the campaign the *Complete Masks of Nyarlathotep*.

Tandoor Singh (Brown), age 45, Tea-Seller and Agent of the Bloody Tongue

Well respected, a well-off businessman, and an upstanding Sheik in the Nairobi Indian community, this is the image Tandoor Singh has cultivated about town. He regularly dines at local cafes to discuss business with other merchants, and plays chess with other countrymen on Wednesday nights. In truth Singh is a long-time devout worshipper of Nyarlathotep, and a loyal agent to the Cult of the Bloody Tongue. He is insane, but he covers his insanity well with his drive to excell in business.

STR 08 CON 10 SIZ 09 INT 15 POW 19
DEX 15 APP 12 SAN 00 EDU 06 HP 10

Damage Bonus: none

Weapons: Meat Cleaver 50%, damage 1D4+2

Dagger* 35%, damage 1D4

* Singh hides a small dagger on his person; he does not know how to throw the dagger

Skills: Accounting 35%, Bargain 75%, Chess 50%, Credit Rating 25%, Cthulhu Mythos 19%, Fast Talk 35%, Hide 65%, Listen 55%, Persuade 45%, Pharmacy 35%, Psychology 20%, Sneak 35%, Spot Hidden 35%.

Spells: Strike Blind, Summon/Bind Fire Vampire, Voorish Sign.

Languages: English 35%, Hindi 35%, Gikuyu 15%, Kiswahili 35%, Punjabi 65%, Urdu 20%.

KIKUYU CENTRAL ASSOCIATION

The average European observer, not being trained in comparative sociology, takes his own fundamental assumptions for granted without realizing that he is doing so. He thinks of the tribe as if it must be analogous to the European sovereign state, and draws the conclusion that the executive authority for that sovereignty must be vested in the chief, as if he were a prime minister or a president. In doing so he makes a huge mistake, which makes it impossible for him to enter into intelligible relations with the Gikuyu people. They [Gikuyu] simply do not know where he gets his ideas from, since to them the family rather than the larger unit is the primary reality on which power is based.

— Jomo Kenyatta *Facing Mount Kenya*, 1938

White settlement, as the case for all of Africa, was hard on the African people. In Kenya those who suffered most were the Maasai and the Kikuyu, whose land was taken away from them when Nairobi was founded. The Maasai, for the most part, chose not to mix their destinies with the whites and moved on to other lands. The Kikuyu remained and found themselves exploited by discriminatory laws and paternal attitudes. Africans have no representation in the Colony Legislative Council and when, on those rare occasions that African interests were represented, it was whites who did so for them. Public premises provided toilets for whites but not blacks, and many

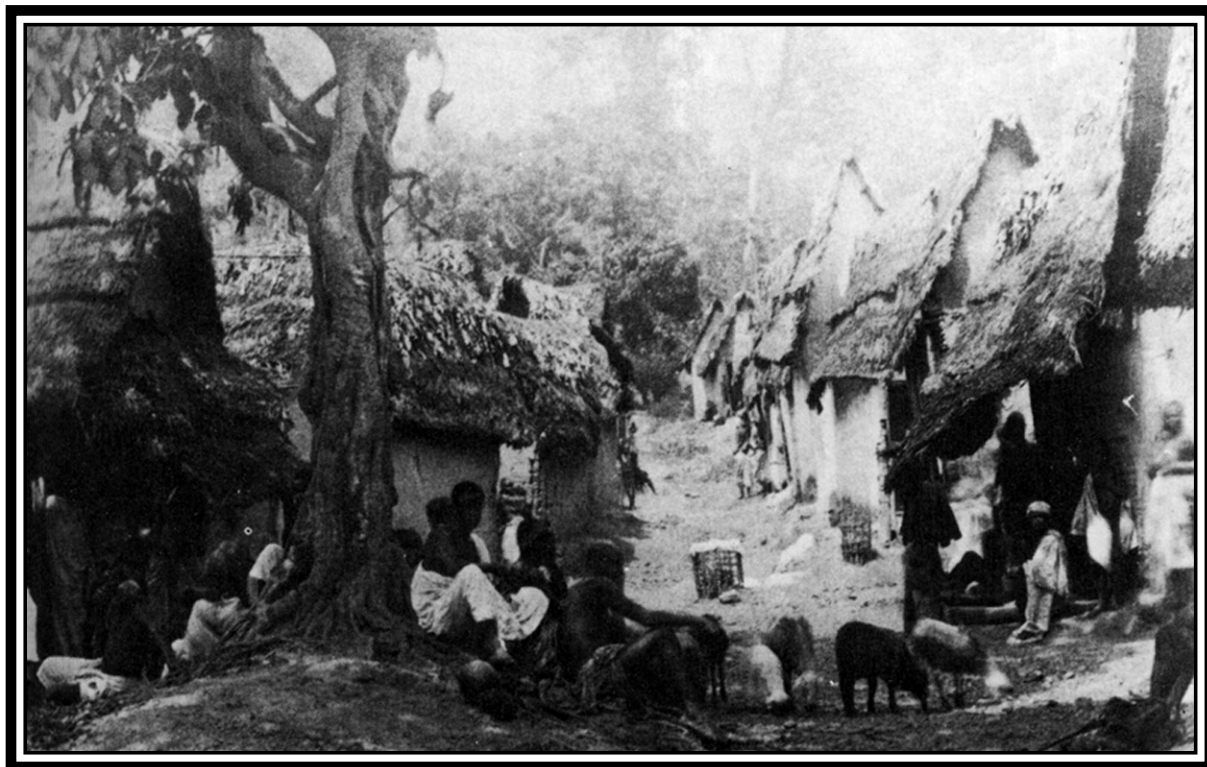
STRIKE BLIND

The caster's magic points are matched against the target's magic points on the resistance table. If the target is overcome, he or she loses 1D10 Sanity points and 1D4 hit points — their eyes suddenly melt and flow from their sockets as the target is horribly blinded. The target is unable to do anything other than react to the overwhelming pain. The target must be visible and be within thirty yards of the caster. The spell requires 20 magic points and 1D8 Sanity to cast. Only ten seconds are needed to intone this spell.

establishments closed their doors to African people, unless they were admitted as servants of the white man. African wages were low compared to whites and many were subjected to forced labor. They were required to be registered and issued with identification cards called *kipande*.

One of the first groups to campaign for African rights was the *East Africa Association* founded in 1920. They reformed as the *Kikuyu Central Association* in 1924. They own a storefront from where they produced the periodical *Muigwithania*, addressing issues facing the Kikuyu people.

Nairobi's Blacktown



White investigators who spend too much time with the KCA will lose **Credit Rating**, but will find these African campaigners to be knowledgeable and thoughtful, with strong arguments against white rule. The most impressive of all their members is Johnstone Kenyatta.

Johnstone Kenyatta (Black), (c1893-1978), African Nationalist Leader

Johnston Kenyatta (until the late 1910's Johnstone Kamau, and by the late 1930's Jomo Kenyatta) a historical character who will go on to become Kenya's first President. He is a charismatic and knowledgeable man, dedicated to winning rights for his people, the Kikuyu, and for all Africans. Born in Kiambu, he changed his name when he was baptized after joining a mission in 1909. In 1928 he became the Secretary General of the KCA, and the editor of their Gikuyu periodical, *Muigwithania*, from the following year onwards. In 1931 he will travel to Britain to campaign for Kenya's independence.



Almost every African in Nairobi knows of Kenyatta, and most speak highly of him. For the most part, whites see him as a trouble-maker, charlatan, and a witch doctor (actually a slur against his grandfather, who was the latter).

Investigators may have already encountered Jomo Kenyatta in *Masks of*

Nyarlathotep where he offered his limited knowledge of the Cult of the Bloody Tongue. He may again provide further leads to the sinister side of African cults and the Mythos, especially if investigators are liberal minded and support the notion of an Africa ruled by African people.

STR 14	CON 15	SIZ 15	INT 18	POW 17
DEX 12	APP 13	SAN 85	EDU 16	HP 15

Damage Bonus: +1D4

Weapons: Fist/Punch 50%, damage 1D3+1D4

Skills: Anthropology 30%, Craft (Journalism) 65%, Bargain 75%, Credit Rating 05%, History 40%, Law 30%, Library Use 30%, Occult 15%, Persuade 80%, Psychology 70%, Spot Hidden 40%.

Languages: English 75%, Gikuyu 80%, Kiswahili 700%, Maasai 40%.



INDUSTRIAL

This section of town south of the Railway Station is the location of factories and industry. Soda factories, breweries, slaughter houses, warehouses, dairy and cheese factories, fuel depots, heavy farm equipment yards, and the like are all found here. Most of the workers are either Indians or Africans, with white owners and operators.



SWAHILI TOWN

Swahili Town is the beginning of a slum and shantytown located on the road to the Muthaiga Club. Fires burned during the night are for the inhabitants to cook and for lighting. Most of the houses are one-room, mud-wall buildings, roofed by bundled grasses and broad leaves. Occasionally the larger home of some entrepreneur makes a striking contrast. Prosperity is mostly judged by how well one's roof sheds water — roofs made of shingles, tile, or amalgams of packing crates and hammered-out metal sheets have higher status than moldy straw bundles.

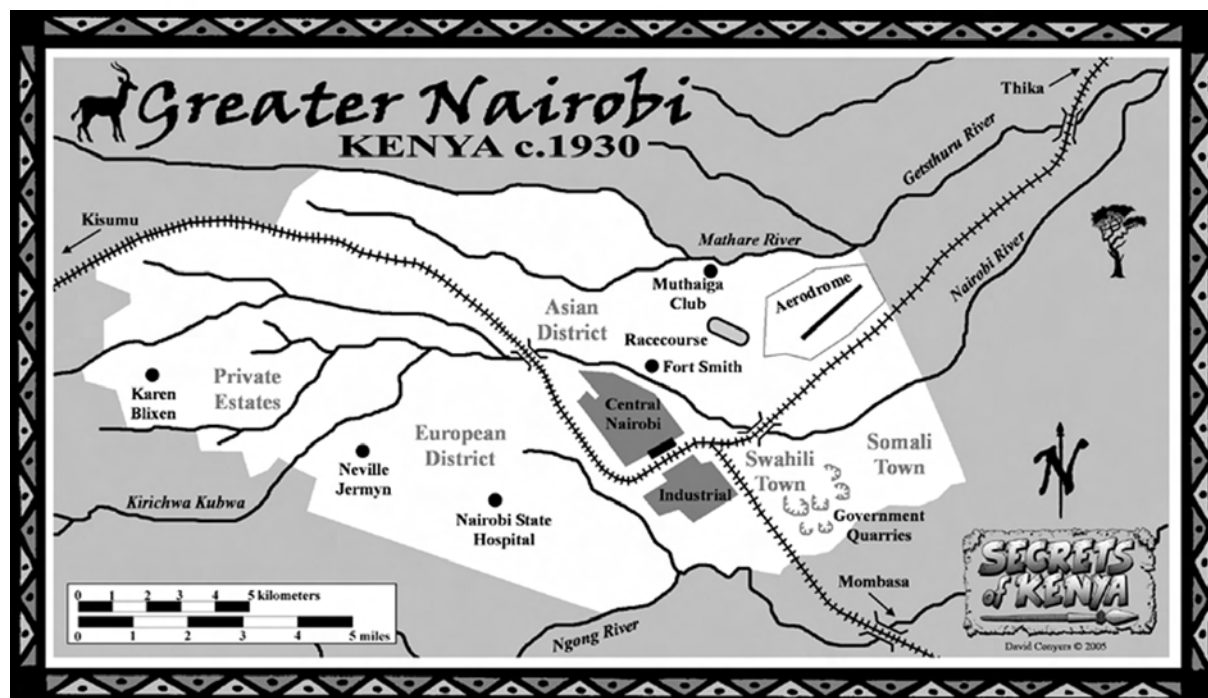
This part of Nairobi is poor but the people, who are mostly Swahili and Kikuyu, have not given up hope — even though there are no public services here, no transport, electric light, sanitation, or even street names. Unfortunately, poverty results in pickpockets, beggars, and the occasional opportunist muggers. White investigators entering Swahili Town stand out.

SOMALI TOWN

Further out from Swahili Town still is Somali Town, also in the early stages of slum development. This lively, dirty and gaudy shantytown is built mostly of paraffin tins beaten flat which are the homes to many poor Africans seeking work in Nairobi. Most inhabitants are Muslim Africans: Somali, Galla, and some Akamba people. Like Swahili Town, pickpockets, beggars and muggers operate in this area.

The Disfigured Beggar

A resident of Somali Town, this beggar is without hands or feet and bears a horribly disfigured face. He is often seen on the outskirts of Nairobi or on one of the main streets, asking for money and food. The police often move him along, but many pity him, seeing how he has suffered so much already. At night he cannot be found. No one knows where he goes or who his acquaintances are. He politely thanks any who gives



him money, studying his brief benefactor with eyes that see a lot more than generosity.

The disfigured beggar is Obiajulu, a Somali man long believed to be dead. These days he is a spy for the ghouls of Africa, reporting on any strange goings-on in Nairobi that might be of interest to his masters. Sometimes he knows that the people he reports on go missing. He never asks what happens to them.

Obiajulu (Black), age 33, Beggar and Agent of the Ghouls

Formerly a Somali cook, Obiajulu served many great white hunters on their expeditions inland to hunt wild game. On one expedition Obiajulu was captured by the ghouls, who live in extensive tunnels beneath the African continent. He was kept in a vast cave called the Feeding Chamber. He knew he was being bred as food. Obiajulu went mad in that place, forsook his dignity and begged for freedom from his slavery. The ghouls complied, but in doing so — as they do with all their agents — they ate away the flesh around his face, to remind him he is branded as one of theirs now. As extra punishment for being so pathetic, they also devoured his hands and feet.



Obiajulu was brought to the surface as he requested, where he became

a beggar on the streets of Nairobi. All day he watches, noting the comings and goings of individuals in town — especially of new arrivals. At night he returns to the ghouls, who feed him. He gives them what money he has procured and tells what he has learned. The ghouls follow up and confirm through other agents.

Obiajulu knows he is a man without hope of salvation, tricked into a far worse situation than the one he initially begged released from. He does what the ghouls ask because he fears that if he disobeys, a far worse fate awaits. If he had the courage to kill himself, he would not hesitate to do so.

STR 03	CON 03	SIZ 08	INT 12	POW 08
DEX 01	APP 01	SAN 05	EDU 06	HP 05

Damage Bonus: -1D6

Weapons: none

Skills: Beg 35%, Cthulhu Mythos 05%, Occult 55%, Persuade 30%.

Spells: Contact Ghoul

Languages: English 40%, Somali 55%.

Sanity Loss: One time Sanity loss of 0/1D3 points for seeing Obiajulu and his horrible scarring.



ASIAN DISTRICT

The Asian District north of the Nairobi River is also called the Dhobi Quarter, which was set aside for housing for Asians. The eastern edge of this district lends

itself to some white settlement and facilities, such as the Muthaiga Club. Wealthier Africans have homes in this district.

FORT SMITH

The main barracks of the King's African Rifles are located in Fort Smith. The facilities include accommodation for several dozen officers and hundreds of soldiers, a firing range, training grounds, parade grounds, and an infirmary. A small lock-up cell is administered by the paramilitary police, who also have their own office buildings on-site.

RACETRACK

A popular social spot on weekends and holidays such as New Year's, Christmas, and the King's Birthday, was the racetrack. Polo was a favored sport, with the biggest event of the year being the Connaught Cup held during Race Week.

MUTHAIGA CLUB

Just four miles outside of Nairobi is the Muthaiga Club, a private country club popular with white settlers. This club played a central role in Kenya's colonial history, opening on New Year's Eve in 1913. It is a place of social gathering that famous individuals frequent including Lord Delamere, Ernest Hemingway, the Duke of Windsor, and Karen Blixen to name a few. With its distinctive pink façade, this private members-only institution is open only to Europeans. White investigators who want to join will need a **Credit Rating** skill roll to do so, and an annual fee of £30 (\$120). With thirty rooms, accommodation is top rate, charging £3 to £10 (\$12 to \$30) for a room per night depending on its quality. Sumptuous banquets and

fresh roasts are served daily. A fully stocked bar serves drinks from noon until late.

Surrounded by lush tropical gardens, the Muthaiga is an ideal place to relax. Investigators who spend a month relaxing here can regain 1D2 points of lost Sanity, just from the splendid interiors and the lavish attention they receive. Other rooms include a reading room, a dining room, a gentlemen-only Members Bar with a large collection of clocks, crests, and colonial artifacts, and a games room for playing snooker and cards. Outside offerings include a tennis court and a bowling green.

The Muthaiga Club is renowned for its numerous social venues. Of particular note are the Oxford and Cambridge Ball, and the New Year's Eve Ball is held in the opulent ballroom. Investigators who stay at the Muthaiga Club for a week or more receive a check on their **Credit Rating**. A common face around the club when in town is Lord Delamere, Kenya's first heroic white settler.

Lord Delamere (White), (1870-1931), Leader of the White Settlers

I started to grow wheat in East Africa to prove that though I lived on the equator I was not in equatorial country.

— Lord Delamere

Lord Delamere (given name Hugh Chomondeley) is seen by many as the symbolic father of the settlers in Kenya, and a stout supporter of a "white man's country", a phrase he was fond of. He hopes to transform Kenya into another New Zealand. On the other hand the Africans, particularly the Kikuyu, view Lord Delamere as a thief who is stealing away their lands and their rights.

A historical figure, Delamere is arguably the most famous British East African settler of his day. A British aristocrat, he was a born adventurer who led an expedition into the Kenyan Highlands in 1898. He later bought a farm near Nukuru, and settled there with his wife Lady Delamere. His passionate leadership kept him head of the British colony until the first Legislative Council was formed in 1907, and governors were appointed. He admired Cecil Rhodes and supported the *apartheid* system in South Africa.

Delamere is extremely influential. Investigators seen in his company immediately gain a one-time bonus of 1D10 points in **Credit Rating**. However, he does not like trouble makers and radicals, and investigators acting contrary to his vision for Kenya, or who cross him, find that his influence stretches even further. Reduce such investigators' **Credit Rating** by 2D10 points — many doors are now closed to them.

SOCIAL FUNCTIONS AND THE FULL MOON

Street lights are almost non-existent outside the Central District of Nairobi, and so travel at night can be hazardous for drivers. Other forms of transport are inadvisable day or night since distances can be long and people are regularly taken by wild animals. Similarly an accident with a bull elephant can leave a driver and his vehicle in a worse state than the animal he hits. To counteract this problem, most social functions take place on a monthly cycle, timed to coincide when the moon is full or nearly full, when its reflected light allows travelers some sense of distance and shape in a land where there are no street lights.

STR 09 CON 11 SIZ 12 INT 15 POW 14
DEX 09 APP 13 SAN 70 EDU 18 HP 12

Damage Bonus: none

Weapons: .30-06 Rifle 55%, damage 2D6+3

Skills: Bargain 50%, Craft (Farming) 40%, Credit Rating 115%, Desert Survival 30%, Drive Automobile 40%, History 30%, Jungle Survival 20%, Law 30%, Library Use 25%, Natural History 45%, Persuade 60%, Ride 50%, Spot Hidden 40%, Track 30%.

Languages: English 90%, French 10%, Latin 20%, Kiswahili 15%.

Aerodrome

While private airplanes had been in use in Kenya through the 1920's, it was not until February 1931 that the first commercial flights across country, and further afield, began. The aerodrome run by Imperial Airways is little more than airstrip just outside of town. Flights link Kenya with Tanganyika, and ultimately to South Africa. In the other direction, travel to Europe is possible with flights via Cairo and the Middle East. Internal flights departed to Entebbe and Kisumu on a regular weekly route.



EUROPEAN DISTRICT

The European District, on a hill to the west, contains numerous public buildings, but mostly it is a residential area for white settlers. Land plots generally are small and not suitable for farming. Most residents are families from Britain, Europe, Australia, New Zealand, South Africa, or Canada seeking employment with the government or with the wealthy aristocratic land owners of the private estates.

NAIROBI STATE HOSPITAL

Located on the edge of the town in semi-bush surroundings, the Nairobi State Hospital caters to both white and black patients, although they are divided into separate wards. Whites get preferential treatments, and often find themselves in wards with numerous empty beds, while black patients — who often walk for dozens of miles — have to queue to be seen and are kept in crowded wards. Facilities are excellent, and theaters can perform complex surgeries. There is a tropical medicine facility which hopes to cure victims of malaria and other tropical African diseases.

Since whites brought in heavy equipment such as tractors, mills, harvesters, and guns for protection, serious accidents on farms have grown to be commonplace. Most Africans have not grown up with a sense of respect for the danger posed by heavy machinery and,

from a lack of proper training, they are more likely to injure themselves. Amputees in this hospital are common, as are burn victims.

Doctor Paul Leighton (White), age 42, Doctor of Medicine

Dr Paul Leighton was once a well-respected doctor hailing from Hastings, in England, who specialized in tropical diseases. He worked for a time in Rhodesia where he contracted malaria, a disease which almost killed him. Since his illness, Leighton has lost his nerve. His practice with the Nairobi State Hospital provides him and his family a modest income, but because he has lost confidence in his abilities as a doctor, so too has he lost his better-paying patients. These days he takes on a lot of lower paying work from the government-run Nairobi State Hospital to supplement his income.

A small, thin man, Leighton looks gaunt because he never properly recovered from his illness. He has lost most of the hair from the top of his head, which constantly sweats. Leighton never smiles and always appears to be carrying the weight of the world on his shoulders. Leighton used to be a respected doctor, but not anymore. Associating with him for any length of time may decrease an investigator's **Credit Rating**. He would secretly like to return to England, and if investigators seem to offer



OBSERVATIONS ON SEVERAL PARTS OF AFRICA

English explorer Sir Wade Jermyn of Huntingdon wrote this slim volume just before he was placed in a mad house. In the 1750's he undertook three rather unorthodox expeditions into the Congo. The second expedition was his longest, and it was on this journey where he claimed to have discovered the ruins of a great white civilization. The book tells of his discovery of a prehistoric white civilization within the Congo, its ruined city, and the descendants which inhabit it. *Sanity Loss 1/1D3; Cthulhu Mythos +1 percentile; skill checks on Anthropology and Biology; average 1 week to study and comprehend/6 hours to skim. Contains no spells.*

a means of doing so he becomes overly helpful, to the point of annoyance.

STR 10 CON 09 SIZ 11 INT 14 POW 09
DEX 13 APP 12 SAN 40 EDU 19 HP 10

Damage Bonus: none

Weapons: none

Skills: Chemistry 50%, Drive Automobile 25%, First Aid 75%, Law 15%, Medicine 75%, Natural History 20%, Persuade 30%, Psychology 30%, Spot Hidden 30%.

Languages: English 75%, Kiswahili 40%.

Neville Jermyn

Neville Jermyn is a descendent of the African explorer Sir Wade Jermyn, who wrote *Observations on the Several Parts of Africa* just before he went mad in 1765. See H.P. Lovecraft's short story "Facts Concerning the Late Arthur Jermyn and His Family" for details.

Neville Jermyn's goal is to find the cult of the White Gorilla. He believes this cult originated from the same ruined Congo Basin city that his ancestor discovered in the eighteenth century, and believes that from here all human civilization sprang. If investigators present him with any evidence of the Mythos, the occult, or the supernatural, Jermyn will always find a way to connect it back to the white apes and the Congo ruins. He has maps which reputedly lead to this city, and is planning an expedition to find it, if only the right sort of people are willing to join him. He lacks the nerve to go alone but if investigators are interested, he will rope them in.

Inside his house are many African artifacts, some of an occult nature as a successful **Occult** roll shows. He owns one Mythos piece, an ebony carving of a hunting horror. Possession of it allows the holder to cast a Bind Hunting Horror spell without knowing the spell. Neville obtained the carving from a Luo tribesman in Nakura. In the top draw of Jermyn's writing desk are the old maps showing the location of the city of the White Gorilla, and a copy of *Observations on the Several Parts of Africa*.

Neville Jermyn (White), age 38, Barrister and Oddball

Jermyn is a barrister at Government House, where he will see visitors. He never answers a knock on the door of his home. Investigators who speak with Jermyn and

succeed in a **Psychology** roll gather the opinion that he is as odd as his ancestor. Despite his oddities, Jermyn has many contacts in Nairobi and for a small fee can competently organize bearers, guides, and equipment for small expeditions headed inland.

STR 08 CON 06 SIZ 10 INT 11 POW 10
DEX 08 APP 10 SAN 15 EDU 16 HP 08

Damage Bonus: none

Weapons: none

Skills: Anthropology 25%, Archaeology 35%, Cthulhu Mythos 03%, History 20%, Law 35%, Library Use 45%, Occult 15%, Persuade 40%, Ride 50%.

Languages: English 80%, Kiswahili 70%.



PRIVATE ESTATES

The land west of Nairobi is cooler because of the higher elevations and was found to be ideal for growing crops. The rivers flowing eastwards provide a bountiful source of fresh water. Western Nairobi then, is a region of large farms owned by wealthy British and European families with crops of cotton, tea, coffee, sugar, and potatoes, and pastures for sheep, cattle, and goats.

KAREN BLIXEN

I should like to give all young women two pieces of advice: to have their hair cut short and to learn to drive a car. These two things completely transform one's life. For centuries long hair has been a sort of slavery; suddenly one feels freer than words can express, with a short mane that can be tidied in a moment and that the wind can blow through. And as nobody wears corsets out here you can really move as a man's equal.

— Karen Blixen, *Letters from Africa*, Volume I, 1923

Another well-known Kenyan historical figure, Karen Blixen was a coffee plantation owner who lived twelve miles west of Nairobi on the outskirts of the Private Estates. Karen Blixen was the real name of author Isak Dinesen, who wrote many books, the most famous of which was *Out of Africa*.

Between 1914 and 1931 she lived on a coffee estate in a house known as *Bogani*, which had a sprawling tropical garden and views of the nearby Ngong Hills. Separated from her husband almost from the onset of their arrival in the Colony, Karen Blixen managed the farm on her own with the aid of Kikuyu and Somali workers, the most trusted of which was her house boy Farah. Across a small river, Maasai neighbored her land. Blixen became well respected by the Africans she knew, offering medical services, employment, mediation in disputes, and most of all a deep appreciation



and understanding of their culture which allowed a closeness that most other settlers of the time did not experience.

Investigators will probably first hear about the stories Blixen tells, which her listeners always find captivating and enchanting. She often has friends staying over at her place, and investigators who befriend her will find a room and company waiting for them. She is certainly knowledgeable of the local people and can provide insights into the African mind if white investigators seek out her wisdom. She may even know something of the Cthulhu Mythos, even if only through tales told to her by others.



Baroness Karen Blixen (White), (1885-1962), Danish Author and Farmer

Karen Blixen was born in 1885 at her family estate just north of Copenhagen to a parliamentarian father and her councilor mother. When Karen was ten her father committed suicide, which caused her to feel a great loss. From that moment on she found herself surrounded almost entirely by women, for many years to come. After studying in Switzerland and later at art school in Denmark, Karen Blixen took up writing and publishing her first short stories.

In 1912 she became engaged to Baron Bror von Blixen-Finecke. The next year they married in Kenya, where they pioneered a coffee plantation just outside Nairobi. While the Great War was being fought locally in neighboring Tanganyika she contracted syphilis, possibly

from Bror, and had to spend much of her time in Denmark undergoing treatment. After the Great War Karen and Bror separated, cumulating in a divorce in 1925 that left her with the ownership of their coffee plantation. It was during the separation that she developed a lasting relationship with big game hunter Denys Finch Hatton, who for a time resided in her house. Her life became happy for a while. Disaster struck in 1930 when Denys broke off their relationship. The global depression forced her to sell the farm and forced a permanent return to Denmark. Just before she left, Denys was killed when he crashed his airplane. This profoundly affected Karen Blixen for many years to come.

Back in Denmark, Karen Blixen found herself alone and without children. She turned to writing, publishing *Seven Gothic Tales* (1934) with eerie supernatural elements, and then her most famous novel which fondly recounted her experiences in Kenya, *Out of Africa* (1937). She was in Denmark when the Nazis occupied her country, and remained there for the rest of her life.

Blixen was sometimes described as a fascinating, small, dark woman with a beaky nose, yet full of magnetism and energy. She kept her hair short, often wore trousers, and was never very good with make-up.

STR 08	CON 13	SIZ 10	INT 16	POW 13
DEX 12	APP 14	SAN 65	EDU 13	HP 12

Damage Bonus: none

Weapons: .30-06 Rifle 40%, damage 3D6+3

Skills: Art (Fiction) 40%, Bargain 40%, Craft (Farming) 50%, Drive Automobile 35%, History 35%, Library Use 30%, Natural History 50%, Persuade 40%, Ride 40%, Spot Hidden 50%.

Languages: Danish 80%, English 80%, French 50%, German 30%, Kikuyu 30%, Maasai 30%, Kiswahili 40%.

Karen Blixen's House





CHAPTER FOUR

THE KENYAN INTERIOR

A wild and relatively unexplored country, the interior serves as the focus for adventures in East Africa. Includes rules for African sailing boats and overviews of the towns of Mombasa and Lamu, the M'gong trading post, Mt. Kenya, and the Mountains of the Black Wind.

Africa can be divided into six major habitats: mountains, savanna, deserts, coastal, jungles, and water systems such as lakes and river. All six are found in Kenya. Habitats determine the mix of wildlife, the scarcity or abundance of food, particular dangers, and the quantity of precipitation that falls annually. Keepers will find that different habitats prompt different encounters, and thus this will change the focus for investigators as to what requirements are important in order to survive.

Mountains: The highest peaks in Africa are found in Kenya and just across the border in neighboring Tanganyika Territory, Mount Kenya and Mount Kilimanjaro respectively. Volcanic in origin and dormant today, both lie near the equator and both have icecaps. Mountain chains of lesser heights divide the country, forming the edges of the Rift Valley.

Savanna: Most of Kenya is savanna, which can vary from open woodlands to grasslands, and everything in between. Rainfall varies from 20 inches (50 cm) to 50 inches (130 cm) per year. Vast numbers of mammals thrive in this environment, eating grass or eating the animals that eat grass. Because of the wide open areas, herbivores tend to herd in vast numbers for protection against carnivores. Savanna covers almost half the African continent.

Deserts: In dry regions rainfall is infrequent, often less than 4 inches (10 cm) per year. African deserts are generally hot and dry during the day and cold at night. Since Kenya is an elevated country, with most of the land 3000 feet (1000 m) or more above sea level, the air is thinner and temperatures drop quickly. Desert plants produce seeds that lie dormant for years, and animals tend to be nocturnal because cooler nighttime temperatures are better for hunting and foraging. Deserts occur in portions of the Rift Valley, around Lake Rudolf, and in the northeast of the country.

Coastal: Kenya's eastern coast lies on the Indian Ocean. Currents always bring warm waters from the north, and so the coast is always tropical, balmy, and humid.

Jungle: These vast areas of dense forest have a huge variety of plant life, and yet for all species that live here finding food is a constant battle. Canopies 160 feet (50 m) overhead block out most of the sunlight while emergent trees can reach heights of 240 feet (70 m). Rainfall can be over 80 inches (200 cm) a year, and torrential downpours are a daily occurrence. It is always wet in the jungle, most plants and fruits are poisonous, and the humidity is always high. Although true jungles exist only in West Africa and the Congo, the northern shores of Lake Victoria and the forests inland of Lamu are effective jungles in this country. Temperatures are hot day and

night, except in high altitude forests such as the Aberdares or on Mount Kenya, which are much cooler.

Lakes and Rivers: Africa is dry, with more than half the continent receiving less than 20 inches (50 cm) of rain a year, of which four-fifths evaporates, leaving only one fifth for life to survive upon. Rain amasses in great lakes such as Victoria and Rudolf, or runs off mountain slopes to form a network of rivers that traverse the country. The Tana is the longest river in Kenya, though insignificant beside other African rivers such as the Congo, Nile, Niger, and Zambezi. Rivers, lakes, and waterholes are dangerous places in Africa because all animals need to drink, and water attracts predators who lurk in these death zones. Hippopotamus, crocodiles, and big cats all regularly hunt here.

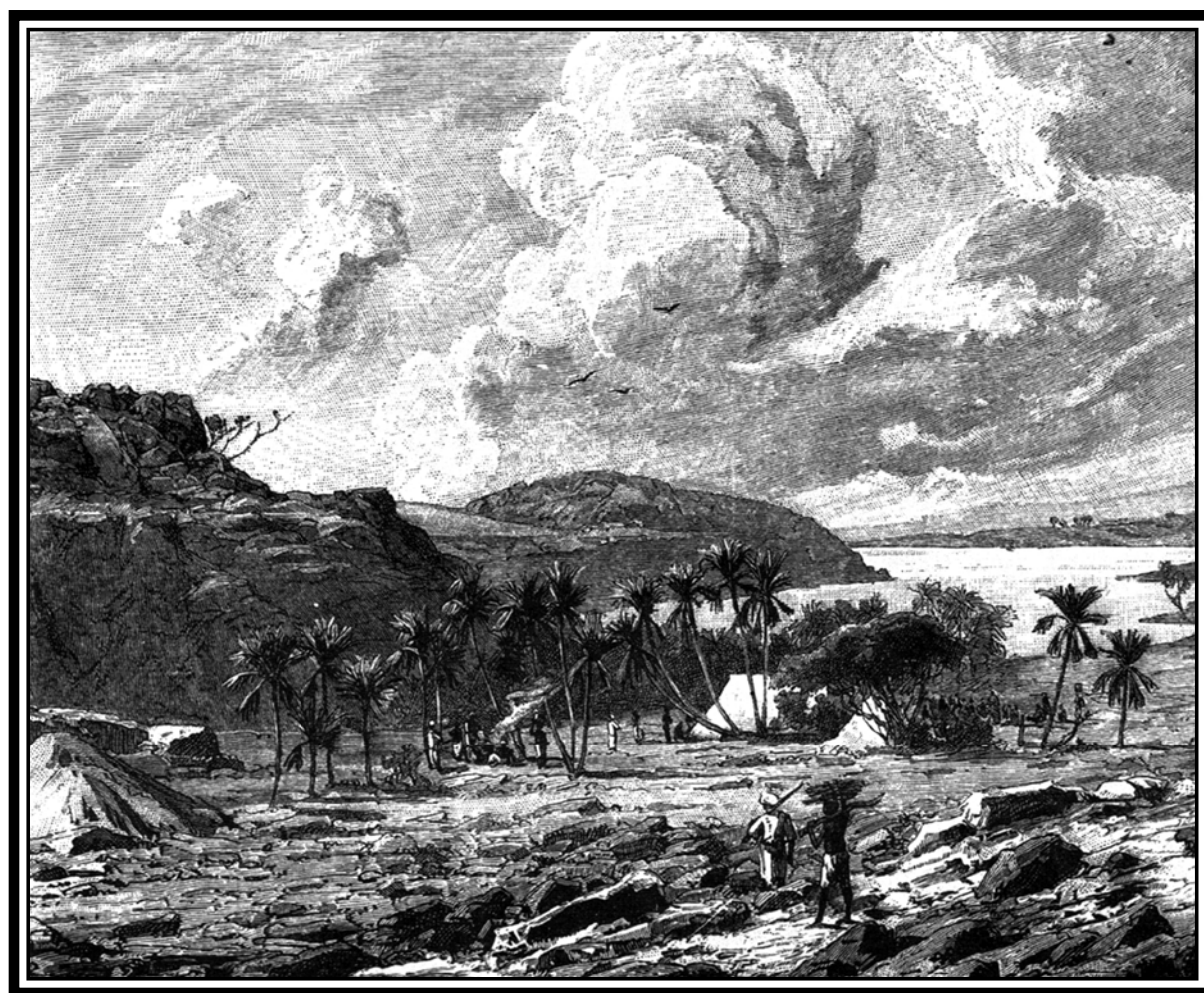
THE SAFARI

The romantic notions of safaris first began in Kenya after the Great War. This was a time of prosperity, and the age of luxury travel was at its height. While there were many Europeans in Africa before the War,

earning an income hunting animals, these ventures never really became popular as a luxury sport until the early 1920's, when the wealthy traveled to the British colony to shoot the abundant game.

The word *safari* is a Kiswahili word which literally means 'journey', and safaris for tourists were often luxurious affairs. The group would be taken out into the savanna grasslands such as the Amboseli, Aberdare, Maasai Mara, and the Serengeti Plains where wildlife was found in large numbers. Such expeditions included one or more Great White Hunters, who were more often than not the second or third sons of aristocrats from England and the European continent, now settled in Kenya. With them there would be an entourage of native guides and trackers (mostly Maasai or Kikuyu men) who lead the expedition to the best game, and servants (mostly Swahili, Galla, Akamba, or Somali men) who prepared the camps and food each evening and morning, often while the Europeans were out on a hunt. Tourists were mostly rich European men, but it was not uncommon for wives, daughters, and occasionally, unattached women to join a safari.

Lake Rudolph



At night, foldout tables and chairs would be arranged for playing cards and drinking wine and whiskey. Oil lamps would light up the camp, and tents were available for the whites to sleep in during the night. Some camps even provided bucket showers. Servants and guides slept under the stars, often around campfires kept lit to frighten away animal prowlers seeking to steal food from the camps. Whenever possible the servants prepared a *boma* or *zareba*, a stockade made from thorny bushes as an extra disincentive to nightly predators.

During the day the hunt was on. Often venturing out on foot, each European man and woman was armed with a hunting rifle, elephant gun, or shotgun. Game often included antelopes, which were common in the highlands. Most came for 'The Big Five,' disappointed if they did not get to kill at least one each of the lion, buffalo, cheetah, rhinoceros, and elephant. When a kill was made the cameras came out as photographs were taken, holding up the dead animal in one hand and the weapon used to kill it in the other. It would then be the servants' duty to prepare trophies from the kill such as skins, mounted heads, or the removal of tusks or rhinoceros horns.

CHARACTER TEMPLATE: GREAT WHITE HUNTER

Big game hunters are skilled trackers and hunters who earn their living leading safaris for wealthy sportsmen clients. Most are specialized in hunting in one part of the world such as the Canadian woods or African plains in search of moose or bear, lions or elephants, byakhee or star spawns.

Earnings: Lower Middle class to Upper Middle class.

Contacts and Connections: Local government officials and game wardens, past clients (who may include a celebrity or two).

Skills: Bargain, Firearms, First Aid, Hide, Jump, Knife, Listen, Natural History, Navigate, Other Language, Sneak, Track.

Special: Big game hunters stay cool when charged by large animals (even monsters). Calculate sanity losses as usual but the investigator does not suffer any adverse effects until after the incident is resolved.

Typical Weapon: .577 Double Rifle (Base Chance 15%, damage 3D6+6, Range 50, Shots per Round 1/2, Ammo 2, Hit Points 8, Malfunction 96-00)

The other, less glamorous side of the safari business was conducted by professional hunters, who would often disappear for weeks (and sometimes months) on end, hunting game for profit. They traveled on horse, on foot, and occasionally in cars (which they left in the middle of nowhere for many days when the terrain became impassable), slept on bedrolls, and ate off the land. Like luxury safaris they often took guides and servants, but their life wasn't at all luxurious. Mostly they hunted for ivory and skins, which commanded high financial returns in Europe and America. Many made a living off this trade.

In the mid 1920's it became clear that with the huge influx of visitors to Kenya hoping to make a big kill, the safari business could not last forever, and the highlands would become depleted of their animals. Reservations were established and hunting permits were soon required before a safari could be undertaken. It would be many more decades before white man's hunting was banned all together.



INTERIOR DANGERS

Exploring Africa can be dangerous in many ways, including hazards from the natural environment. Following are some basic rules for common ailments that might affect investigators while in the wild country.

DEHYDRATION

For each hour after the twelfth during which an investigator is completely denied fluids, he or she loses 1 hit point. The effect is suspended if the explorer can eat some substance which contains a reasonable amount of water such as fruit, berries, grubs, and so on.

ALTITUDE SICKNESS

Altitude sickness is a very serious complaint affecting the chemical makeup of the blood. It is brought on by going too quickly to high altitude without acclimatizing. There are two forms. The mild form is characterized by breathlessness, nausea, and headaches. Ignoring the symptoms is risky, and may lead to complications. The severe form develops as the mild form, but the patient's condition soon worsens as either his lungs fill with fluid and he drowns, or the brain swells leading to coma. In either case, death occurs within a few hours of onset.

The only effective treatment in either case is to descend immediately to lower altitude (a descent of 1,200 feet (360 m) is sufficient to alleviate the condition, but descent to below 12,000 feet (3,600 m) is the only recommended treatment). If this is impossible,

oxygen may buy the victim more time. After a severe attack, the victim should not re-ascend above 12,000 feet for at least 14 days. There is no evidence that a bout of altitude sickness makes someone more susceptible to future problems.

The danger is reckoned to start at about 12,000 feet. Modern theory suggests that the risk is minimized by ascending no more than 1,200 feet per day over this height, and by spending at least a week at 12,000 feet before attempting to spend a night at 16,500 feet (5,000 m). The best way of acclimatizing is to make several short trips to high altitude, returning to 12,000 feet the same day.

Have every investigator attempt a **CON x5** roll every time they ascend too rapidly. A failure would lead to slight headaches, a fumble would result in the mild symptoms, while a roll of 00 would result in the severe condition. Investigators who suffer the mild form should be penalized by halving all skill percentiles, while those suffering from the serious form are incapacitated.

HEATSTROKE

Investigators trekking across hot deserts are potential victims of heat stroke. This condition is brought about by exposure and exertion in extreme hot weather. When temperatures reach 90°F (35°C) or greater, the keeper should start making rolls on the Resistance Table every half hour, using **CON against the POT of the heat**. To determine the POT of the heat, divide the Fahrenheit temperature by 4, rounding up (*i.e.* a 100°F (40°C) temperature has a POT of 25). Characters who fail the roll succumb to heat stroke and become debilitated. Characters with proper gear, such as hats and umbrellas and light clothing, modify the POT by -5. Characters who are burdening themselves with excessive activity or thick clothing modify the POT by +2.

A character who fails the roll becomes immediately incapacitated. He typically faints, and remains unconscious until revived. A failed roll costs a character one-half of his present hit points. A critical failure of 96-00 results in instant death.

A successful **Medicine** roll at normal ability, or a **First Aid** roll at one-half normal ability can revive characters who succumb to heat stroke: a success means that the investigator who made the roll knows that the fatigued person needs to be cooled down quickly. Usually when a person suffers from heat stroke, his or her body temperature is around 106°F (40°C). Methods of reducing body temperature include total immersion in water, spraying or pouring water on the person afflicted, or fanning, although this last method is the least effective. Providing the resources are available, a successful **Medicine or First Aid** roll lowers the afflicted person's body temperature to a safer 102-103 degrees (36°C).

Even after these measures, the person requires at least one day of rest to recuperate. The lost hit points are regained as normal.

The keeper should make the heat stroke rolls in secret. Hints can be passed along to the players in the form of symptoms. Investigators might feel extremely hot, skin may turn a bright red, the body can stop sweating, dizziness, nausea, confusion, and a headache are other symptoms. Clever investigators who make a successful **Medicine or First Aid** roll can diagnose the condition.

QUICKSAND

Quicksand is common in swampy regions of jungles, and sometimes in the wetter locations of the savanna. A quicksand encounter means that 1D4 investigators and their companions need to attempt **Spot Hidden** rolls. All who fail have stepped unwarily into quicksand. Those who succeed saw the treacherous pool in time, though unhappily not enough time to warn others.

Anyone who can swim in water can swim in quicksand. This fact is little known in the 1920's and 1930's, and a successful **Know** roll is needed before a trapped individual can attempt a **Swim** skill roll. When the victim first steps into the muck, 1D6 of his or her SIZ is covered. Each round 1D6 more SIZ is sucked beneath the quicksand's surface. When all her or his SIZ has been pulled beneath the surface, then they begin to drown as per the asphyxiation rules. If the **CON** roll fails in quicksand, the victim takes 2D6 damage.

A person caught in quicksand can keep from sinking in any given round by succeeding with a **Swim** roll. If he or she has something to grasp, they can pull themselves from the sand by overcoming the quicksand's STR against their own STR. This 'recovers' 1D3 points of her or his SIZ. If others help to pull that person out, each participant can try to overcome the quicksand's STR independently. Each success pulls another 1D3 of the victim's SIZ out.

A trapped victim can attempt both a **Swim** roll and a **STR versus STR** roll each round she or he is in the quicksand. If they fail the Swim, they sink another 1D6 SIZ, but if they succeed in overcoming the quicksand's STR, they get some of it back.

Quicksand has a STR of 4D6. This number is a constant for each separate pool. Everyone caught in a particular batch of quicksand must contend against the same STR.

TROPICAL DISEASES

Probably the biggest danger facing investigators as they explore Africa is disease. For every week spent in the wilds the investigators, their guides, and bearers should each make a **CON roll** to see if they catch a disease. If

the trekkers are in good health, don't have any cuts or bruises, have eaten hearty, balanced meals, and have drunk only fresh water from streams and rivers, then the CON roll is made at x5 under D100. If investigators are wounded, remain wet for lengthy periods, eat an unbalanced diet, drink from stagnant water, or already have a disease, then this CON roll multiplier decreases to x4, x3 and so on as the keeper sees fit. Having a natural immunity, native Africans double their percentiles to resist African diseases.

Successful **First Aid or Medicine** skill rolls will diagnose a disease and determine the best course for recovery, as listed below. Antibiotics cure many of the listed diseases, but these weren't commonly available until 1940. Once a disease is caught, roll 1D20 (or choose) on the table below to determine type. If the keeper is feeling benevolent, roll only 1D10 on the table.

Important Note: *The diseases and cures listed here are for gaming purposes only. Since the 1920's and 30's there has been much advancement in medical science in terms of curing and preventing these diseases, and much has changed in their treatment in the modern world. This is not a guide to treating these diseases if you catch them in the real world!*

Roll	Disease
01-05	Diarrhea
06-08	Fever
09	Dysentery
10	Fungal Infection
11	Worm Infection
12	Bilharzias
13-14	Hepatitis
15-17	Malaria
18	Tropical Ulcers
19	Sleeping Sickness
20	Smallpox

Diarrhea: Sooner or later every investigator should get a bout of diarrhea. Keepers might deliberately give this disease to an investigator as their first experience of sickness in Africa. Often it comes about just from a change of diet. Basically, a sufferer of diarrhea finds his bowels emptying uncontrollably for a period of anywhere from one to three days. All physical skills are at three-quarters normal chance during the course of the illness. The best cure is to drink lots of fluid, eat dried foods, and rest. A successful **CON x3** roll under D100 attempted once a day clears up diarrhea.

Fever: The investigator gets hot, sweats profusely, and has bad headaches. Fevers are often the signs of something a lot worse coming on, but in this case they are just that, and will pass. All skills are at three-quarters

normal chance while an investigator has a fever. Rest and fluids are the best cure. A successful **CON x3** roll under D100 attempted once a day clears the fever.

Dysentery: This is a much worse case of diarrhea, where stools are bloody and the body suffers cramps. All skills are at half normal chance during the infection. Only **First Aid or Medicine** in conjunction with a **CON x2** roll under D100 attempted on a daily basis cures dysentery.

Fungal Infection: Occurs on the scalp, between toes and fingers, or in the groin. Fungal infections cause all physical skill rolls to be performed at three-quarters normal chance. Such infections are cured by keeping the area clean, dry, and exposed to air where possible. A successful **First Aid or Medicine** clears up a fungal infection over 1D4 days.

Worm Infection: Normally occurs in the feet where a worm or worms have found a nice place to live, under the skin. They can be burned out, but this will cause an investigator 1D3 hit points damage and he won't be able to walk for 1D3 days. All physical skills are at three-quarters normal chance during the infestation. **First Aid or Medicine** clears the worm infection over a period of 1D4 days.

Bilharzias: This disease is caught when people swim, bathe, or drink water from a river or lake. It is more likely to be caught in still rather than moving water. Minute worms get into the bloodstream to cause this disease. Anyone who has it will literally age twenty years in a few days, and find that their STR, CON, DEX, and APP are permanently reduced by 1D3 points each. The only cure is to take small doses of arsenic (POT 8-12 depending on how strong the patient wants it), matched against both the POT 10 of the bilharzia and the investigator's (current) CON. If it overcomes the bilharzia it kills the worms; if it overcomes the patient's CON it causes him 1 hit point of damage per hour for the next eight hours. Symptoms are blood in the urine and stools, and intense stomach pains. All skills are at half normal chance while bilharzia is in the body.

Hepatitis: There is no cure for this common disease, other than to wait out its most acute effects that last 4D10 days. During that time the investigator will have a fever, a loss of appetite, nausea, depression, lack of energy, and pains around the rib cage. His skin turns yellow, while the whites of his eyes first turn yellow then orange, and his urine changes to orange. During the period of illness, all skills are at half normal chance. The disease also causes a permanent loss of 1D3 CON, lost gradually over the 4D10 day period.

Malaria: This disease is spread through the bite of mosquitoes. It kills over a million Africans every year. Symptoms include a high fever, severe headaches, and shivering. As soon as an investigator catches malaria his hit points are reduced by half, and he is unable to undertake any physical or mental activities (one-quarter normal chance on all skill rolls). Every six hours an infected investigator must make a **CON x3** roll under D100. If he succeeds he recovers one hit point; otherwise he loses one hit point instead. Investigators who can recover more than three-quarters of their hit points (round down) are cured, otherwise malaria eventually kills them. If investigators are taking a daily dose of quinine, as dictated by a successful **First Aid or Medicine** roll, the CON roll is increased to x5.

Tropical Ulcers: These are wounds that become infected. They never heal and become quite painful. Investigators suffering a tropical ulcer lose 1D2 hit points immediately. A **First Aid or Medicine** roll, plus keeping the ulcer clean, dry, and away from insects for 24 hours will heal it. Otherwise the wound will continue to deteriorate, costing 1 hit point per day.

Sleeping Sickness: This disease is caught from the bite of a tsetse fly. Symptoms include fevers, puffy swelling of the body as it retains water, inflammation of glands, loss of appetite, and physical and mental lethargy. All physical skills are permanently halved. There is no cure for this disease in the 1920's, and it will eventually kill. Every month with this disease the victim must roll a **CON x3** under D100. Failure results in the permanent one point loss each of STR, DEX, CON and INT. If a critical CON roll is made, the investigator's body cures itself of the disease, but lost characteristics are never recovered and skill improvements have to begin again.

Smallpox: Although no longer prevalent today, smallpox was a big killer in the 1920's and 30's. It causes fevers, headaches, physical and mental lethargy, and skin rashes. All physical skills are at half normal chance while the disease ravages the investigator's body. Every day with this illness an investigator must make a **CON x3** roll under D100 or permanently lose 1 point each of STR, CON and DEX. If he makes a critical CON roll, he is cured of the disease. Otherwise it will eventually kill him.



SWAHILI COAST

The Swahili coast is a combination of coastal and jungle conditions. The climate is hot and humid, and it rains almost daily. Most of the settlements are old Swahili towns, historical sites, and trading ports with a

strong Arab-Muslim influence. Mosques and their call to prayers are seen and heard everywhere, while dhows (Swahili trader sailing boats) regularly ply the ocean. Mombasa is the coastal capital and major Swahili settlement while Lamu is a smaller, more traditional, Swahili town. Inland towards Nairobi, the land becomes more arid with vast savanna grasslands and woodlands.

MOMBASA

The chief port of Kenya is Mombasa, situated on a small island just off the East African coast. Its chief harbor is Kilindi on the southwest corner of the same island. The town is the terminus of the Uganda Railway which reaches the mainland by crossing a short bridge. Since its founding in the eleventh century, Mombasa has been home to Arabs, Swahili, Portuguese, and the British. Not surprisingly, all four cultures have left their mark on the city culturally and architecturally. The eastern portion of the town still retains much of its ancient charm. Known as the Old Town, it is a maze of narrow streets and traditional Swahili-style houses of thatched roofs, mud brick walls, and ornately carved wooden doors and balconies. Fretwork and lattices on the windows reflect the Muslim's need for a woman's privacy. Recent additions have been Indian style housing and shop fronts, and British colonial architecture with broad, shady verandas, and glazed and shuttered windows.

Mombasa's Fort Jesus



From 1887 Mombasa became a British Protectorate and the center of administration for Kenya until 1905, when control of the Colony was moved to Nairobi. By the 1920's the town had grown into a large international port visited by hundreds of thousands of seafarers from all over the world. It is here that investigators will likely catch their first glimpse of Kenya. By 1930 Mombasa was the largest town in the country with a population of 58,000, of which only a thousand were Europeans. However it will not be long before Nairobi replaces Mombasa as the largest city in East Africa.

POINTS OF INTEREST

Fort Jesus: This huge ruin of a Portuguese fort dominates the harbor. Begun in 1593, its angular design ensured that it would be impossible to lay siege to one wall without becoming easy targets for soldiers on one of the other walls. During the 1920's and 30's Fort Jesus was a prison for the British Colony. Some of the graffiti on the walls are from Portuguese sailors dating back hundreds of years.

Lever Customs House: Overlooking the waterfront of the old harbor, this building once housed the Colonial Headquarters. Today it is the first point of immigration, where passports are stamped and visas are issued. Citizens of the Crown and her colonies receive three-month visas or immigration visas, everyone else gets a one-month visa. Operating out of Lever House is a British Secret Service office.

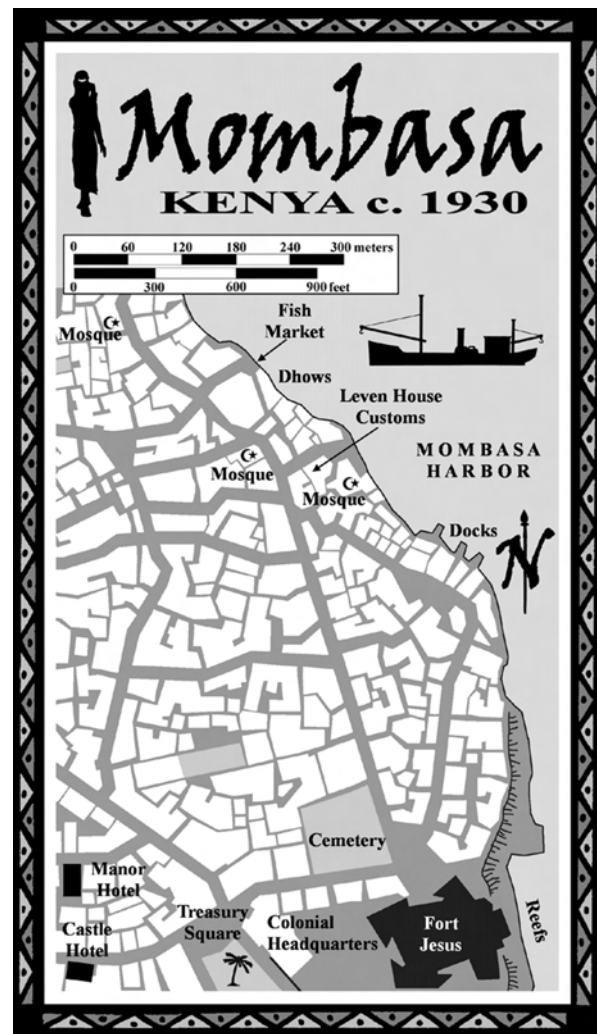
Treasury Square: Surrounded by banks, consultants, government buildings, and the palm-tree-lined Treasury Gardens, Treasury Square remains a focal point of Colonial administration.

Colonial Headquarters: Although the entire colony was administered from Mombasa before moving to Nairobi, the regional colonial headquarters is still managed from this office overlooking Treasury Square.

Fish Markets: Fish is not the only produce sold in this Swahili market, but it does constitute the majority of the produce brought in fresh every day from the Indian Ocean. Fruit and vegetables, textiles, and a host of other goods are ready for sale if potential buyers are willing to partake in a bout of bargaining.

Docks: The northern portion of the docks moors hundreds of dhows, some of which are large and sturdy enough to catch the trade winds to India and back each year. It is from here that the Swahili fishermen depart in the early hours of the morning to catch their produce, or to ferry paying passengers up and down the coast. Further south are the industrial docks for passenger liners, tramp steamers, and cargo liners which are loaded and unloaded day and night.

Castle Hotel: Built in 1908, this was Mombasa's premier hotel throughout the colonial period. It was run by a Mr. Schwentafsky, otherwise known as 'Champagne Charlie' because of his notorious interest in female guests. The hotel has a snow-white façade, balcony balustrades, polished wooden floorboards, and a grand staircase. This is a popular meeting place for colonials to enjoy a beer in the restaurant in the evening. Accommodation rates range from £2 to £4 (\$8 to \$16) a room per night depending on its quality.



Manor Hotel: A new hotel with a wide verandah and surrounding gardens. Without the reputation or grandeur of the Castle Hotel, the accommodation and food is pleasant nonetheless, and prices are slightly cheaper. Accommodation rates range from £1 to £3 (\$4 to \$12) a room per night depending on quality.

Heathcliff Wellington

Although he explains his job away as a passport control officer for the British Customs Department, Heathcliff Wellington is in fact His Majesty's foreign secret service's main operative in Kenya. He is stationed in Mombasa, to observe trading vessels and transient individuals coming and going in Kenya. With growing international problems and instability in Germany and Italy, MI6 is aware that either nation could turn again to war at any time. Heathcliff's duties are to report on the activities of any non-British foreigners. If he believes they warrant particular attention, he will shadow them for a few days to ensure that they are not up to no good.

A middle-aged tall and thin spook, Heathcliff Wellington is rather bored with his latest posting, finding

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that there is little to do in Kenya for a man of his skills. On top of that, he hates the constant heat and humidity which makes him sweat and complain constantly. Wellington desires nothing more than to achieve a transfer back to Europe, or at least to somewhere like North Africa, where he might be useful. Unfortunately the only way that is going to happen is if he can prove himself here first. To that end, Wellington has resorted to making up events, spies and contacts, using real people in his fiction who have come in and out of his country. The Kenya in his reports is much more dangerous than reality.

Wellington knows that to make his reputation, he needs to uncover a real operation against the Crown. To that end he has been amassing a special cache of German weapons in a warehouse in Mombasa, collected from the now-annexed Tanganyika Territory. He has enough weaponry to start a small war. All he need do now is to find someone to pin the weapons on, brand those people as Fascist spies and traitors to King and Country, and glory will be his for sure. He needs to find someone with the means and opportunity, but also crazy or disreputable enough so that their word won't be disputed against his. The investigators might just fit his requirements perfectly.



Heathcliff Wellington (White), age 39, British Spy

STR 10 CON 09 SIZ 14 INT 13 POW 10
DEX 12 APP 12 SAN 50 EDU 16 HP 12

Damage Bonus: none

Weapons: Fist/Punch 60%, damage 1D3
Switchblade 40%, damage 1D4+1D4
9mm Automatic 50%, damage 1D10

Skills: Accounting 40%, Conceal 65%, Craft (Forgery) 55%,
Credit Rating 40%, Cryptology 50%, Drive Auto 55%,
Fast Talk 40%, First Aid 35%, Hide 60%, Law 25%, Listen 40%, Locksmith 40%, Psychology 35%, Sneak 65%,
Spot Hidden 45%.

Languages: Arabic 65%, English 80%, French 50%, German 40%, Kiswahili 25%.

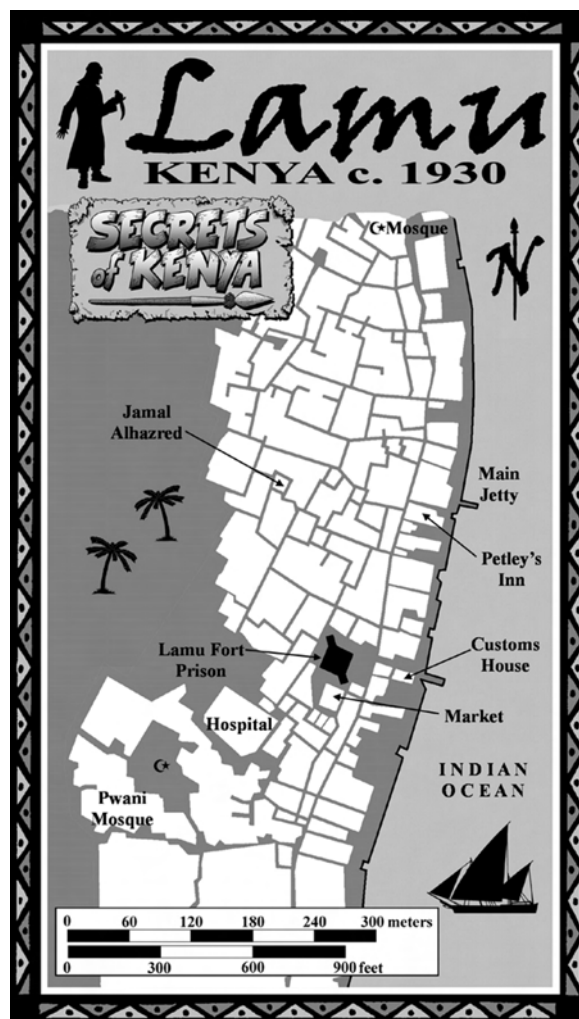
LAMU

With an almost exclusively Muslim population and medieval atmosphere, Lamu is Kenya's oldest town. It has changed little over the centuries, without cars or electricity, and with narrow and winding streets. Donkeys and cats seem to wander freely. Swahili men wear

the full-length white robes known as *khanzus* and *kofia* caps, while women are covered in black wraparound *buibui*. Dhows (sailing boats) adorn the harbor. It's not hard to image oneself transported to a fabled city from the *Arabian Nights*.

Not as important a city as Mombasa, Zanzibar, or Dar-es-Salaam, it has nonetheless a troubled history of occupation, firstly by the Portuguese and then in conflict with the sultans of the neighboring settlements in Mombasa, Malindi, and Paté. Lamu was a slave trading post until as recently as 1907. During the 1920's and 1930's Lamu, like Mombasa, is controlled by the Sultanate of Zanzibar and administered by the British Protectorate. In this era Lamu traders have grown rich exporting ivory, cowries, tortoise shell, mangrove poles, oil seeds, and grain. The population of Lamu would be less than 5,000 people and very few Europeans. Dhow ferries link Lamu to the mainland and the nearby islands of Manda, Paté, and Kiwayu.

The beaches are of beautiful pristine white sand and the water currents are tropical. The rest of the



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island and surrounding coast is a vast tropical forest of palms and thick jungle undergrowth.

Lamu's old world charms have allowed it to retain close connections to Earth's Dreamlands. Visitors with a **Dreaming** skill who spend more than a week on the island may find themselves physically transported to the city of Jhaphor in the Dreamlands' Unnamed Desert Realms (see Chapter 8 "The Cats of Lamu" for further background on these Dreamlands locations). The change is gradual, unnoticed until it is too late. Return to the Waking World is accomplished in the same fashion — by spending a week in Jhaphor and succeeding in another **Dreaming** skill to return home. Many buildings in Lamu coexist in Jhaphor and vise-versa. There are some city locations that can only be perceived by those capable of transferring between both realms.

Points of Interest

Lamu Fort: This massive structure was built by the Sultan of Paté in 1810 and was completed in 1823. From 1910 it was operated as a prison.

Pwani Mosque: The oldest mosque in Lamu dates back to at least the fourteenth century. It is painted blue and white, and can be found hidden among the numerous narrow streets of the town.

Petley's Inn: Established in the late nineteenth century by the eccentric English colonist Percy Petley, this is the only luxury hotel on the island that caters to the needs of Europeans. Roof-top parties are in swing most nights, and the rooms are excellent. Accommodation rates range from £1 to £3 (\$4 to \$12) a room per night depending on its quality.

Customs House: Run by the British Government, the staff in the small offices do little more than approve visas and trade licenses for visitors who use Lamu as their first port of call into Kenya. Citizens of the Crown and her colonies receive three-month visas or immigration visas; everyone else a one-month visa.

Hospital: Run by Scottish missionaries, the hospital treats locals and visiting foreigners alike. Victims of serious illnesses or injuries are sent to Malindi or Mombasa, further south along the coast.

Markets: Primary produce for sale are fresh fish caught from the ocean, tortoise meat and shells, tropical fruits and vegetables including mangos, coconuts and pineapples, and many other assorted goods. Buyers must be prepared to bargain.

Cat Square: This fantastical locale is never in the same place twice and often only ever discovered once by any individual in a lifetime. The square can only be stumbled

upon when a dreamer succeeds in a **Dreaming** skill roll. It contains hundreds of cats, including wild cats, lions, cheetahs, leopards, and species not known to this earth. The cats seem to be in a market, buying and selling exotic meats, bells, and twines of string. The cats otherwise behave normally, ignoring all humans. They only attack if provoked. Investigators who depart down an alley other than the one they entered find themselves physically transported into the Dreamlands.

Jamal Alhazred

This soft-spoken, intelligent Swahili man lives in a small townhouse in Lamu (it co-exists both in the Waking and Dreaming worlds). He is an agent of the Dreamland cats, who are common to the Unnamed Desert Realms, and he is a scholar of the Mythos. Most people know Jamal as a cartographer, who makes maps and sells them to fisherman and traders.



Jamal, who claims to be a direct descendant of Abdul Alhazred who penned the *Al-Azif*, is not an insane cultist with nefarious schemes. Rather he has an eye and an ear out to protect his feline brethren from harm and change. Jamal and the cats know that too much development, and British

intervention on Lamu, will sever the links between the two worlds. Jamal acts subtly to ensure the status quo is maintained.

Jamal's home is a two story building with a rooftop observatory and telescope that can view both the Waking and Dreaming night skies, and a large library with half the books in languages not of this world. Jamal's most prized possession is a collection of tales called *The Masked Messenger*. He is reluctant to let anyone read this tome unless their need to do so is great and sincere indeed.

When people meet Jamal they find him to be calm, inspiring, understanding and sensitive to the needs of others. He feels no need to prove anything about himself or the world, for he understand what is, and that what will be is inevitable. He is a man who has made peace with his own demons.

Jamal aids the Lamu cats in maintaining their world not for some sense of self-gain, but because he knows it is the right thing to do. Scholars from all over the Islamic world and the African interior seek Jamal out to hear his wisdom, even though most have no inkling of his dual knowledge of the Waking and

Dreaming worlds. Investigators will find Jamal to be a great resource of knowledge and support, although he will never join them on any quest that they undertake.

Although Jamal can understand the language of cats, and most cats can understand him when he speaks in a human tongue, he cannot actually vocalize their language with any ease.

Jamal Alhazred (Black), age 37, Scholar, Dreamer and Agent of Cats

STR 12 CON 15 SIZ 15 INT 17 POW 21
DEX 13 APP 14 SAN 75 EDU 18 HP 15

Damage Bonus: +1D4

Weapons: Fist/Punch 50%, damage 1D3+1D4
Enchanted Knife 40%, damage 1D4+1D4

Skills: Astronomy 40%, Conceal 55%, Credit Rating 30%, Cthulhu Mythos 24%, Dreaming 99%, Dream Lore 75%, First Aid 60%, Library Use 80%, Occult 75%, Psychology 50%, Persuade 70%, Spot Hidden 65%.

Spells: Brew Space-Mead, Concentric Rings of the Worm*, Contact Cat, Deflection*, Oneiro-Dismissal*.

* These spells can only be cast in the Dreaming Realm, descriptions of which are found in H.P. Lovecraft's Dreamlands.

Languages: Arabic 95%, Cat 80%, English 95%, Portuguese 40%, Somali 55%, Kiswahili 95%

DHOWS

Dhows are the principle trading vessel of the East African coast and are found as far away as Persia, India, and along the Nile. Dhows have been sailing the eastern

THE MASKED MESSENGER

Wherever we walk, Nyarlathotep has walked that path long before we were conceived, and he will walk that same path long after our memories are forgotten and our bodies are nothing more than corrupted dust.

— Sharinza, from the Classical Arabic edition of *The Masked Messenger*

Written in 1726 AD in Morocco in the style of *Arabian Nights*, this 550 page manuscript contains five hundred fables centered upon a deity known as the Masked Messenger, an aspect of Nyarlathotep. Each tale written in Classical Arabic is beautifully decorated with disturbing illustrations by an unnamed artist. The tales are frightening enough without their visual aids, containing apocalyptic themes, and none of the protagonists ever seem to find satisfactory outcomes to their predicaments. The Masked Messenger — whose form often switches between male and female — pretends to aid and assist men and women from across all nations of the Middle East, only to corrupt, humiliate, and finally defile his narrators. Some of the protagonists include the Egyptian Pharaoh Nephren-Ka, the ghoulish queen Nitocris, the tribal chief of Congo cannibal cult Skunga-Zu, and Abdul Alhazred the Damascus sorcerer who wrote the *Necronomicon* in circa 700 AD. Other aspects of Nyarlathotep mentioned by name are Ahtu or the Spiraling Worm, the Bloody Tongue, the Floating Horror, the Black Pharaoh, and Nyarlathophis.

The book was written by a woman known only as Sharinza, a concubine of Moulay Ismail, a former sultan of Morocco. She lead a double life, her other being that of the High Priestess of a cult open only to Islamic woman, the Sisterhood of the Masked Messenger. Her writings were said to be heavily influenced by the *Al-Azif*, the original manuscript which spawned the *Necronomicon*.

The *Masked Messenger* is the most comprehensive guide to the Cthulhu Mythos in Africa. Tales are set predominantly in North Africa, the Sahara, Egypt, the Middle East, West Africa, the land of the Maasai, the Swahili Coast, and the Congo. The stories discuss many lost and fabled lands, such as the Temple of the Masked Messenger situated in the west Sahara, Nyhargo in the Ituri forests near Uganda, and Irem in Arabia. The other peculiar aspect of this manuscript is the numerous references to cities and locations found in Earth's Dreamlands, written as if they are real places in the waking world.

The Sisterhood of the Masked Messenger is in some way connected to the global cults of Nyarlathotep, for the Cults of the Spiraling Worm, Bloody Tongue and Black Pharaoh are often mentioned.

Sanity Loss 1D6/1D12; **Cthulhu Mythos** +10 percentiles; **average 24 weeks to study and comprehend/48 hours to skim.** The text also provides checks on History, Astronomy, Occult, Dreaming and Dream Lore. Reading this book causes the investigator to become drained of life, permanently losing 1D3 points of STR, CON, POW and APP. **Spells:** Assist Dreamer, Bloat*, Bring Pestilence*, Call/Dismiss Azathoth, Call/Dismiss Ahtu, Call/Dismiss Yog-Sothoth, Cause Blindness, Cause Disease, Command of the Bloody Tongue, Contact Ghoul, Contact Sand-Dweller, Contact the Faceless Watchers, Contact Deity / Masked Messenger (Nyarlathotep), Contact Deity / Nyarlathophis (Nyarlathotep), Contact Deity / Aido-Hwedo (Yig), Create Gate, Create Zombie, Dissolve Skeleton*, Enchant Elder Sign, Lame Animal, Living Clothes*, Mental Suggestion, Oneiro-Dismissal*, Parting Sands, The Ravening Madness*, Summon/Bind Hunting Horror, Summon/Bind Servitor of the Outer Gods and others as the keeper requires. Spells marked with a (*) are Dreamlands spells found in *H.P. Lovecraft's Dreamlands* supplement from Chaosium Inc.



Swahili Mashua Dhow

Indian Ocean for more than a thousand years and, by the turn of the twentieth century, thousands of dhows plied the coast. They are wooden vessels with a rudder, mast, and lateen or triangular sail. Because of the shape of their sails they can tack nearly straight into the wind. Carrying no oars, dhows are immobile in calm weather. More often than not, dhow sailors are Swahili men. Statistics for dhows vary from vessel to vessel, so the following are just two common examples.

Jahazi

Planked, ocean-going dhows are called *Jahazi*. They are broad-hulled vessels capable of withstanding the rigors of open ocean travel. Their hulls are reinforced to protect against bumps against rugged shorelines and coral reefs. They either have one or two lateen sails. Woven coconut-fiber netting protects from splashing of the waves. Most African *Jahazi* are constructed in Lamu, Mombasa, and the island of Zanzibar. No dhows are motorized in the 1920's and 1930's.

Name: Jahazi Dhow

Country: East Africa

Skill: Large Craft Sailing

Crew: 3

Passengers: 12

Length: 70 feet (21 meters)

Width: 12 feet (3.6 meters)

Freeboard: 6 feet (2 meters)

Draft: 3 feet (1 meter)

Cargo: 15,400 pounds (7,000 kilograms)

Speed: 12 mph (4 km/h) Assumes the dhow is traveling before a moderate wind. Great winds, or cross wind sailing can increase or lessen the speed of a dhow.

Mashua

These smaller dhows, known commonly as *Mashua*, have narrower hulls than the *Jahazi* and only one sail.

They rarely travel more than a mile or two from shore, and their captains will do whatever it takes to avoid losing sight of land. This style of dhow is popular with Swahili fishermen.

Name: Mashua Dhow

Country: East Africa

Skill: Small Craft Sailing

Crew: 1

Passengers: 3

Length: 20 feet (6 meters)

Width: 6 feet (2 meters)

Freeboard: 2 feet (0.6 meters)

Draft: 2 feet (0.6 meter)

Cargo: 1,100 pounds (500 kilograms)

Speed: 12 mph (4 km/h) Assumes the dhow is traveling before a moderate wind. Great winds, or cross wind sailing can increase or lessen the speed of a dhow.

MOUNT KILIMANJARO

Although just outside Kenya's borders, Africa's tallest mountain, Mount Kilimanjaro, is visible from the Uganda Railway and for miles around. It is an almost-perfectly conical volcano which formed some million years ago. Reaching a height of 19,300 ft (5,900 m) it is the highest point in Africa. Because of its young age, it is relatively impoverished in terms of wildlife, but home to unique plant species such as the Kilimanjaro balsam, the cabbage groundsel, and the pale blue gentian. Lower down, rain forests are prevalent, home to elephants, buffalo, rhinoceroses, leopards, and monkeys. With a permanent snowcap, magnificent glaciers crown its summit although there is no free-standing water on its surface. Its peaks are not a single volcano, but three. The last eruption occurred 36,000 years ago, which the Chagga people, who live at the mountain's base, may recall in some of their folklore.

M'GONG TRADING POST

Situated fifty miles off the rail line, about half-way between Mombasa and Nairobi in Galla territory, is this rather unremarkable trading post. Eight of the nine white men stationed here trade in ivory and cotton. They have a shipment of ivory for Daltons & Sons in Nairobi, and are looking for someone to deliver it. The investigators could be asked to do so if they are headed that way.

The ninth white man is a medical doctor from New Jersey, Dr. Thomas Slauenwite. A graduate of Columbia University, he specializes in African fevers. He is in Kenya to study local tropical diseases while providing medical services to whites and blacks living in the region.

There is a sinister side to Slauenwite. He is seeking to exact revenge on a colleague, Henry Sargent

Moore, a professor of invertebrate biology at Columbia. Moore is the author of *Diptera of Central and Southern Africa*. Slauenwhite owns a copy, and believes Moore stole his research and findings, publishing an academic monograph without him, and reaping all critical acclaim. Slauenwhite plans to kill Moore by sending him live samples of an insect similar to the tsetse fly, known locally as the Winged Death. Through crossbreeding, and by painting its wings blue, he hopes his creation will intrigue Moore long enough so that he will be bitten, causing his lingering death. In the meantime Moore is studying the fly, documenting the effects of its diseases on unwitting Galla patients, and deliberately killing some of them in the name of science.

The local Galla people know of this fly, which they call the Devil Fly. Victims waste away and, when they die, a fly crawls out of the corpse's mouth, stealing the soul and personality of its victim.

Thomas Slauenwhite (White), age 40, Medical Doctor

Slauenwhite is an angry, middle-aged, balding man with round-rimmed glasses and a plump middle. Too much time spent alone in the African wilderness has led to paranoia. He is convinced his nemesis, Henry Moore, has cheated him badly. Slauenwhite is willing to murder to exact revenge. Moore is in New York so Slauenwhite must stalk him by stealth, from afar.

Slauenwhite is a man of science, but through his obsessive studies he has subconsciously learned the spell Winged Death. Unrealizing, he casts it when working with his flies. He keeps a journal of his schemes which, if read, would expose his evil undertaking and constitute sufficient grounds for his arrest. Those who challenge Slauenwhite find themselves pursued not by



him, but by one of his fly assassins, created from the unwitting Galla patients who visit him regularly for medicinal cures. Since it takes many months for the disease to kill, Slauenwhite will be patient in his endeavor.

Slauenwhite served in the Great War in France. He has traveled throughout East Africa and knows

of the Cthulhu and Tsathoggua statues evident in the out of the way places of this continent. For further information on Slauenwhite and his ultimate fate, keepers are referred to H.P. Lovecraft's and Hazel Heald's collaboration "Winged Death".

STR 13	CON 12	SIZ 14	INT 16	POW 08
DEX 09	APP 08	SAN 12	EDU 19	HP 13

Damage Bonus: +1D4

Weapons: Fist/Punch 50%, damage 1D3+1D4

.38 Revolver 30%, damage 1D8

.30-06 Rifle 35%, damage 2D6+3

Skills: Biology 70%, Credit Rating 20%, Cthulhu Mythos 03%, First Aid 70%, Library Use 30%, Medicine 65%, Natural History 35%, Occult 15%, Pharmacy 30%, Spot Hidden 35%.

Spells: Winged Death.

Languages: English 95%, French 10%, Galla 10%, Kiswahili 15%.



CENTRAL HIGHLANDS

The Central Highlands are bounded by the eastern ranges of the Rift Valley, the Northern Deserts and the Swahili Coast. It contains the Aberdare Ranges, Mount Kenya, and Nairobi. Terrain includes mountains, jungles, rivers and lakes, but mostly it is one vast stretch of savanna grasslands and woodlands. Around Nairobi and up towards Mount Kenya the land is fertile, able to grow cash crops all year around. Because of the altitude the weather is more temperate, suitable to the constitution of the settlers who have claimed farmland right across this region.

ENDICOTT'S SAFARI PARK

This small lodge some 40 miles (65 km) south of Nairobi is owned by Colonel Sir Henry Endicott, a self-styled great white hunter and purveyor of the real Africa to wealthy and gullible tourists. His main house, with

WINGED DEATH

This spell costs 1D4 Sanity points and 10 magic points to cast. As a component, the spell requires a specially-bred African fly similar to the tsetse fly, known in East Africa as the Winged Death. This fly must bite the victim of the spell during the casting ceremony. The Winged Death fly has a poisonous bite with a POT of 15+1D10 which is matched against the victim's CON. If CON is overcome, the victim falls into a fever losing 1 hit point per week up to the POT of the bite; half this damage if CON is not overcome. If the victim dies a new Winged Death fly is born in their mouth, containing the soul (INT and POW) of the dead victim, but under thrall of the caster. Such flies then act as spies or assassins for their tribe, and can cross great distances to reach their targets.

numerous guest rooms, is the classic safari lodge with animal heads mounted on the walls, zebra and lion rugs, and dozens of guns gleaming on gun racks. Recently he built a night platform on his property — a small hut on stilts some miles from the main compound. Offering shelter from the rain and roaming predators, visitors to the night platform receive fine views of wild animals roaming the veldt near the Mbagathi-Ahti river. Wealthy individuals, who don't want to get dirty in the bush, are his clients. They pay Endicott's all-inclusive fee of £10 (\$40) per day, overnight accommodation included.

Endicott is unaware that his night platform is built next to a series of tunnels leading into the vast network of caves controlled by the ghouls, that stretches from one end of Africa to the other. Although the ghouls have been terrorizing Endicott's servants for some time and forcing many to quit, it will not be long before someone is taken, perhaps even Endicott himself. See the *Complete Masks of Nyarlathotep* for a scenario concerning Endicott and his problem with the ghouls.



Colonel Sir Henry Endicott (White), age 62, KCGB, DSO, etc. (modesty forbids further entries)

Colonel Endicott is a loud, large, florid man who reeks of whiskey and is impossible to ignore. Choleric and pugnacious, the Colonel never takes no for an answer and protects his

reputation like a lioness protects her cubs. Standing more than six-foot-three, his brick-red face, aggressive mustache, and slouch make him a sight to behold. He carries an elephant gun with him everywhere, which he affectionately calls Mrs. Carruthers (memorializing the boarding-house keeper he seduced during the Great War). Citizens of the Colony who know him either like or detest the man. His closest friend was Lord Byron Caulfield, who went missing on safari a few years back.

STR 14	CON 12	SIZ 16	INT 11	POW 10
DEX 09	APP 10	SAN 50	EDU 13	HP 14

Damage Bonus: +1D4

Weapons: Fist/Punch 50%, damage 1D3+1D4

Hunting Knife 85%, damage 1D6+1D4

Mrs. Carruthers 75%, damage 3D6+4

Skills: Bluster 90%, Credit Rating 25%, Leer 90%, Sneak 66%, Track 78%, Trap 88%.

Languages: English 60%.

MOUNT KENYA

The highest peak in Kenya and the second highest peak in Africa, Mount Kenya reaches a staggering 17,000 ft (5,200 m) above sea level. Permanently snow-capped from 13,000 ft (4,000 m), it rises majestically out of the equatorial plains, and is visible for scores of miles in any direction when clouds do not obscure its peak. The summit consists of three peaks, of which only the smallest is accessible to climbers without mountaineering experience. Temperatures at the peak drop to -50°F (-10°C) at night.

Savanna Grasslands Cover Most of Kenya



It was once a volcano that was formed three to four million years ago. Today Mount Kenya is cut by myriad streams and upland lakes, running from glaciers to form lakes and waterfalls as they descend to the plains. Below the snow line, vegetation includes open forests of senecio trees that grow to heights of 30 ft (9 m), and grass and water pools that freeze over during the night. The next level down on the southern and eastern slopes, where the most rain falls, is a jungle of numerous species of vines, ferns, orchids and epiphytes. Lower down still is a belt of thick bamboo which eventually transforms into a woodland forest. Many species of African animals including warthogs, hunting dogs, bongos, vultures, rhinoceroses, and leopards frequent the higher cooler slopes of the mountain.

Mount Kenya is situated in the Kikuyu heartland. This tribe cultivates its fertile lower slopes. The north side produces wheat crops for the white settlers who have recently moved in. Kikuyu people revere the mountain, and never scale its peaks.

ABERDARE FOREST

The local Kikuyu people know this forest as the Nyan-darua or 'drying hide'. The name Aberdare was given in honor of the then-president of the Royal Geographic Society when the forest was discovered in 1884. Like Mount Kenya the lower slopes are cultivated by the Kikuyu people. Peaks reach 13,000 ft (4,000 m) and are covered in dense jungle forests where it rains heavily almost every day in the wet season. Scattered between the forests are moorlands.

Located some 80 miles (130 km) west of Mount Kenya, Europeans have recently established coffee and tea plantations on the eastern slopes. Waterfalls are prominent everywhere, some dropping as much as 1000 ft (300 m). Wildlife includes bongos, black leopards, elephants, rhinoceroses, the rare spiral-horned antelope and, on the small side, three-horned chameleons.

MOUNTAIN OF THE BLACK WIND

This dark, conical mountain is situated in the Aberdare Range, hidden among the dense rainforest growing on the mountains. On a sheer rock face, a narrow steep trail leads part way up the mountain, leading to a cavern entrance. The interior of the mountain consists of two great chambers, one the cavern of the high priestess of the Cult of the Bloody Tongue, and the other the Great Temple where Nyarlathotep occasionally appears. The cultists of the Bloody Tongue worship Nyarlathotep here in his guise as the Howler in the Darkness, or the



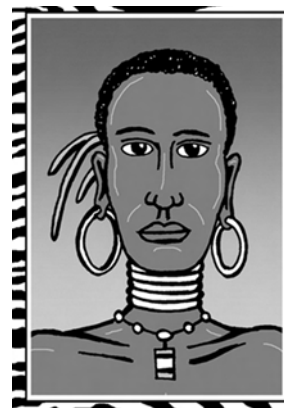
The Hunter

Black Wind. Statistics for the Howler in the Darkness are provided in Chapter 6, "Secret Societies".

The cult consists predominately of black Africans, and has existed for thousands of years. Today the cult is led by High Priestess M'Weru. It has ancient roots in Egypt connected to the Cairo-based Brotherhood of the Black Pharaoh. They also have strong relations with the Cult of the Spiraling Worm active in western Kenya and the Congo. Few Europeans know about this mountain.

M'Weru (Black), age 26, High Priestess of the Bloody Tongue

The beautiful yet blood-thirsty leader of the Cult of the Bloody Tongue. She rarely leaves the Mountain of the Black Wind, where she has access to an altarstone that provides her with up to 400 extra magic points. All who know her fear her, and this makes her imperiously proud.



She spent time in New York where she evaluated the ways of the modern world, and found them to be childish, stupid, and weak. She wastes no time negotiating with intruders but, if caught alone, she may try to befriend her captors, pretending to be a victim of the cult.

One of M'Weru's recent endeavors is to capture the Samburu Oracle Child, Raziya, from Shaba Territory. She is intrigued by this little girl who knows so much about the darker history of Africa. M'Weru is fearful that if she does not kidnap or kill the Oracle Child soon,

one of her enemies will snatch her first. Kidnapping the child has proved problematic. The moran of the Samburu have defended the Oracle well against assassins. Now M'Weru is planning to send an army of her cultists to do war with the Samburu to achieve her ends.

STR 10 CON 20 SIZ 10 INT 17 POW 19
DEX 16 APP 18 SAN 00 EDU 15 HP 15

Damage Bonus: +0

Weapons: Fist/Punch 50%, damage 1D3

Dagger 50%, damage 1D4

Pranga 30%, damage 1D6+2

Skills: Bargain 80%, Bluff 90%, Cthulhu Mythos 35%, Fast Talk 60%, Hide 70%, Incite Frenzy 95%, Occult 50%, Persuade 70%, Sneak 95%, Spot Hidden 50%.

Mythos Spells: Call/Dismiss Cthugha, Command of the Bloody Tongue, Contact Chthonian, Contact

Deity/Nyarlathep (Bloody Tongue), Contact Sand-Dweller, Contact Deity/Yig, Create Zombie, Dominate, Dread Clutch of Nyogtha, Dread Curse of Azathoth, Enchant Whistle, Fist of Yog-Sothoth, Hands of Colubra, Mindblast, Power Drain, Send Dreams, Shriveling, Summon/Bind Byakhee, Summon/Bind Dark Young of Shub-Niggurath, Summon/Bind Hunting Horror, Voorish Sign.

Tribal Spells: Bind Driver Ant Column, Bind Green

Mamba, Bind Leopard, Bind Spider Monkey, Bind rat, and other spells as the keeper desires.

Languages: English 55%, Gikuyu 90%, Kalenjin 58, Kiswahili 95%, Luo 58%, Maasai 54%.

M'Weru's Bodyguards

This fascinating lady is always accompanied by ten muscular cultists armed to the teeth. They are a matched set, and so are their statistics. M'Weru likes it that way.

STR 18 CON 18 SIZ 16 INT 08 POW 13
DEX 17 APP 10 SAN 00 EDU 01 HP 17

Damage Bonus: +1D6

Weapons: Fist 80%, damage 1D3+1D6

Pranga 90%, damage 1D6+2+1D6

War Club 85%, damage 1D10+1D6

Thrown Spear 75%, damage 1D10+1D3

Skills: Climb 85%, Hide 65%, Jump 60%, Listen 50%, Sneak 55%, Spot Hidden 60%, Swim 50%, Track 75%

Languages: English 01%, Gikuyu 50%, Kiswahili 30%



RIFT VALLEY

This vast scar runs over 3,700 miles (6,000 km) from Mozambique right through Tanganyika Territory and Kenya to the Abyssinian peaks of the Ethiopian Highlands. It was formed by uplift and splitting of the Earth's crust, a process which began 20 million years ago and continues to this day. Along the Valley's margins lava spewed from the ground creating the magnificent peaks of Kenya and Kilimanjaro. In Kenya the Rift Valley runs right through the country, bounded by Nairobi and the Aberdare Ranges on the east, and Lake Victoria on the west.

The southern end of the Kenyan Rift consists of savanna, lakes, rivers, and some deserts, while the north is more arid savanna and deserts. Semi-jungles are found in the region north of Lake Victoria. Other unique landscapes include hot springs of mineral-saturated water, and soda-rich waters where algae grows in abundance and is fed upon by flamingos in the hundreds of thousands.

THREE SPELLS

Command of the Bloody Tongue

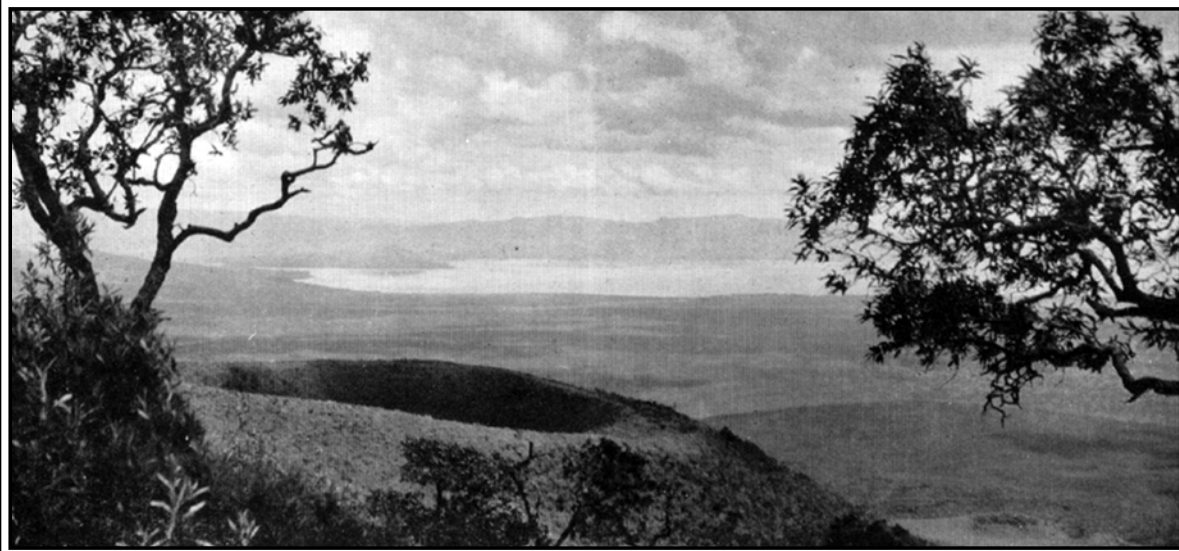
Casting this particularly nasty spell costs 4 magic points, 1D6 points of Sanity, and 1 combat round to invoke. The caster matches their current magic points against a designated victim, who must be within visual and speaking range, and if successful the victim finds that their mouth seals over in 3 rounds, replaced with a wall of flesh costing them 1/1D6 points of Sanity. The spell causes no physical damage, but the speaker cannot talk or eat, although they can still breathe through their noses. Commonly this spell is used on other sorcerers to diminish their powers or to silence prisoners. Knowledge of this spell allows the effects to be reversed costing the same amount of magic points and Sanity to cast. Surgery or a knife has the same effect, but at the cost of hit points and possibly the victim's APP.

Contact Deity/Masked Messenger

Contacts a particular version of Nyarlathotep called the Masked Messenger. Appearing as a human woman, she has skin that appears as if it is constantly dripping acid and no hair on her body. This form often wears dirty white robes partially dissolved by acid and a large, bronze mask that is featureless apart from slots for two black eyes. Statistics for the Masked Messenger are provided in Chapter 6, "Secret Societies".

Contact Deity/Nyarlatophis

Contacts a particular version of Nyarlathotep called the Nyarlatophis. This aspect appears as a young, healthy man dressed as a Pharaoh, or a man with an empty face filled with a void contains stars and galaxies. Statistics for Nyarlatophis appear in *Malleus Monstrorum* published by Chaosium Inc.



The Rift Valley

WELL OF THE CHAKOTA

Originally this old, dried well located just outside the settlement of Thika was a sacred site of the Bloody Tongue cult, who sacrificed their enemies to the strange creature that lived in the 30 ft (9 m) deep well. For unknown reasons the site was abandoned and forgotten, until the land was bought by a British farmer, Justin Crest, who established a coffee plantation in 1910. He soon discovered that his crops never survived very long. His Kikuyu workers told him that the land was cursed by a creature called a chakota. Eventually one of Crest's foremen showed him the well and the creature, and told him that Crest would have to make a sacrifice to the creature so that it would stop drinking all the underground water, the cause of their dying crops. At first Crest didn't want to believe it. But when an African child of one of the workers accidentally fell into the well and was consumed, the crops flourished for a few weeks, until the creature became thirsty again.

Crest was desperate by this stage, and started demanding sacrifices of the children of his workers. For a time they complied. Eventually Crest learned that he would have to sacrifice his own wife and daughter if he were to receive any more cooperation from his Kikuyu workers. Eventually Crest complied, an act that drove him into insanity. He told authorities that his family had been taken by lions, a story that was readily believed. Today Crest must feed the chakota with a sacrifice at least once a month, sometimes from his barely cooperative African workers but when he can, he'll sacrifice outside visitors. Meanwhile, his coffee is considered to be among the best produced in the country.

Justin Crest (White), age 36, Insane Coffee Farmer

With thinning hair and a nervous disposition, Justin Crest can barely keep himself together. He fears the consequences if he thinks too much about what he has done to achieve success, so he does not. Besides, he figures that he has gone too far already. He can still hear the cries of his own wife and daughter, now trapped inside the creature, but he knows there is nothing he can do to bring them back. If someone doesn't stop him soon, Justin will kill himself, blowing out his brains with a shotgun. It is the only path to peace left to him now.



CREATE CHAKOTA

This magical ritual takes a couple of hours to cast, and must involve a willing person who is consumed and transforms into a young chakota. The spell costs 1D8 points of Sanity to all who are involved. The number of magic points is variable: those who know the spell can contribute as many magic points as they wish; others can contribute only one magic point. The chance of success is a percentage equal to the POW of the willing person plus the contributed magic points. If the spell fails, the willing person dies. When a chakota is first created the new-made thing must be fed. Once it consumes a few victims, it soon takes care of itself.

STR 11 CON 13 SIZ 11 INT 09 POW 12
DEX 13 APP 11 SAN 05 EDU 10 HP 12

Damage Bonus: none

Weapons: Fist/Punch 50%, damage 1D3

12-gauge Shotgun 50%, damage 4D6/2D6/1D6

Skills: Bargain 30%, Craft (Farming) 40%, Cthulhu Mythos 05%, Drive Automobile 50%, Occult 20%, Natural History 30%.

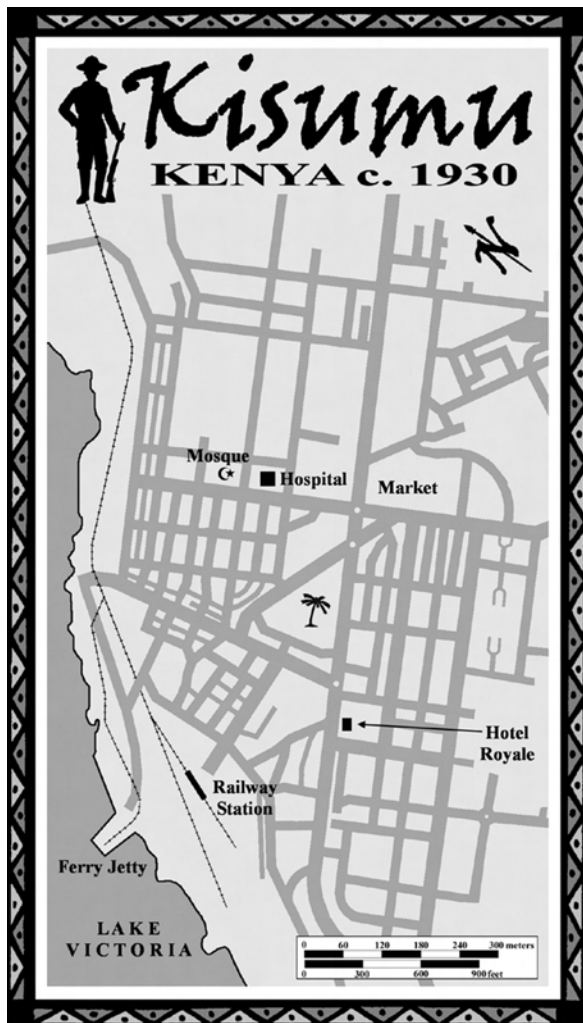
Spells: Create Chakota.

Languages: English 50%, Gikuyu 20%.



THE SERENGETI

This vast plain, in the middle of the Rift Valley, stretches between Kenya and Tanganyika Territory. It is seemingly endless — almost treeless — and home to millions of hoofed animals who are constantly on the move seeking fresh pastures, constantly watched by predators. Migratory animals include zebras, wildebeests, gazelles, giraffes, elephants, and antelopes.



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Predators include lions, cheetahs, and hyenas. Migration forces grazers to cross numerous rivers and streams which can leave many drowned and others taken by crocodiles. Temperatures during the day can reach as high as 100°F (40°C).

Of all the wonderful and exotic places investigators can visit in Kenya, the Serengeti Plain is undoubtedly one of the most spectacular and awe-inspiring sites they will witness in Africa.

LAKE VICTORIA

Lake Victoria is as big as Ireland. It is the largest lake in Africa and the second largest lake in the world. Unlike the Rift Valley lakes which are very deep, the waters here are shallow, reaching a maximum depth of 600 ft (180 m). Rain falls heaviest in the center of the lake and the waterline can rise dramatically and without warning, flooding the surrounding land.

Over three hundred species of fish live in the lake, many unique to its waters. White clouds on the waters, often mistaken for smoke, are in fact billions of swarming lakeflies. Bilharzia (see “Tropical Diseases” earlier in this chapter) is prevalent in the lake, and easy to catch by swimming in the water or walking around its shore. Other dangers include hippopotamuses and crocodiles that patrol the water edges.

KISUMU

Kisumu was a town established by the British when the Uganda Railway reached the shores of Lake Victoria in 1901. With a population of 16,000 Africans and 3,000 Europeans, it is Kenya’s third largest town. Unlike Nairobi it is a hot and humid place. The surrounding area is flat, gently sloping land on the shores of Africa’s largest lake. Not as pleasant as Nairobi or Mombasa this town has a strong air of frontier settlement about it.

Points of Interest

Ferry Jetty: Paddle steamers for both cargo and passengers depart this jetty on a daily basis, linking the towns of Entebbe in Uganda and Mwanza in Tanganyika Territory. Ferries normally leave early in the morning, reaching their destination by late afternoon.

Railway Station: Five minutes walk from the jetty this is, until 1931, the end of the line for the Uganda Railway. Trains depart daily for Nairobi, leaving at night and arriving in the morning.

Market: One of the largest markets in Kenya. Most of the traders are Gusii or Luo, selling fish, potatoes, and other staple foods. Textiles, as in other parts of Africa, are another common product for sale.

CHAKOTA

LESSER SERVITOR RACE

Inhuman shapes, half-seen, half-guessed, / Half solid and half ether-spawned, / Seethed down from starless voids that yawned / in hev'n, to these blank walls of pest.

— H.P. Lovecraft, "The Outpost"

A chakota is composed of dozens of human faces set into a thickly cylindrical, worm-like mass of sickly, purple-veined muscle. The faces weep, shout, and cry out with great woeful feeling. The chakota is somewhat mobile, but cannot escape the pits where they are commonly kept.

The faces of a chakota are those of its victims. Each new victim's face appears about two hours after ingestion. The chakota kills by biting and devouring with its myriad mouths. There is no significant limit to the number of victims this creature can claim, for its bulk continually grows. An investigator seeing on it the face of a person known to him or her may experience double or even triple Sanity loss.

A chakota's characteristics are a function of the number of faces. Each face yields 1 STR and 1 SIZ point. The CON and POW of the thing equals its STR. The DEX is always 3 and its Move is always 4.

Attacks and Special Effects: A bite attack may be attempted by each face. A successful bite clamps down on a victim, holding him beside the chakota. The victim may make a STR against STR roll on the Resistance Table, but at an automatic cost of one point more of damage per set of clamped teeth. Assume that each bite has STR 1: total the bites and use that sum to roll against the resistance table — do not use the chakota's bodily strength. For each successful attack, remove one hit point from the target. Anyone bitten by a

chakota automatically loses 1D10 Sanity. No Sanity roll is possible.

As the keeper decides, allow only one target at a time or up to three targets as the situation demands. The chakota seeks to devour the first target before turning to the second, but each victim takes only half or dozen or fewer rounds to digest.

CHAKOTA, Spirit of Many Faces

Characteristic	Rolls	Avg
STR	10D6	35
CON	10D6	35
SIZ	10D6	35
INT	1D3	2
POW	10D6	35
DEX	1D6	3
Move 4	HP: 35	

Av. Damage Bonus: not applicable

Weapons: Bite 30%, damage 1D3 per face, 1D8 faces per target

Armor: the chakota is immune to firearms, clubs, and knives, but fire, magic, and electricity can harm it. If the mouths are covered it can suffocate in earth or water.

Spells: none.

Sanity Loss: 1D3/1D20 Sanity points to see a chakota. To hear it wail costs an additional 1/1D8 Sanity points, but only when hearing them for the first time.



Hotel Royale: Twin to the Castle Hotel in Mombasa, the hotel has a gleaming white façade, open-air terrace bar, and polished wooden floorboards. Accommodation rates range from £1 to £3 (\$4 to \$12) a room per night depending on its quality. The rooms on the first floor are generally better and more expensive than those on the ground floor.

Hospital: The only hospital for many miles, it is always overcrowded with both Europeans and Africans hoping for treatment of their ailments. Most sicknesses here are diseases, due to the humid tropical conditions.



NORTHERN DESERTS

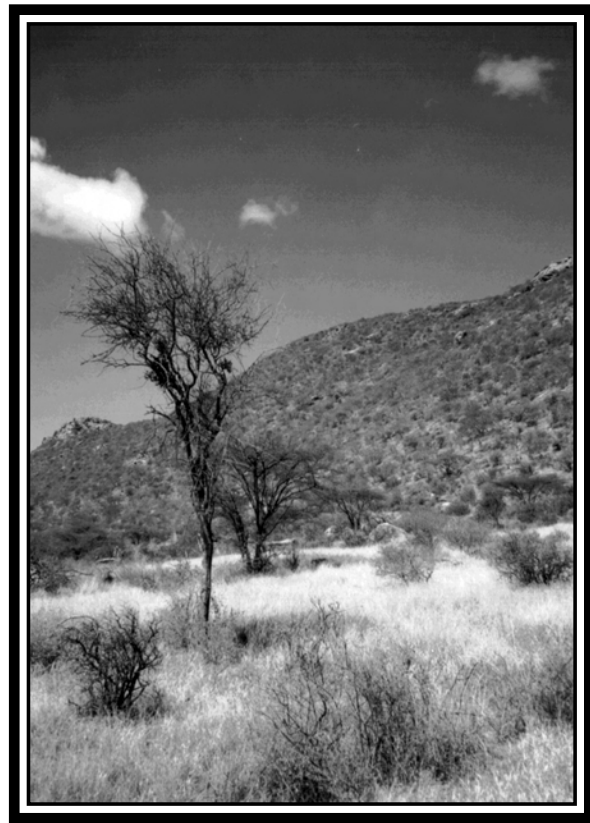
For the white settlers, this is the least explored and least understood region of the country. Home to the Samburu, Turkana, and other minor tribal groups who carve out a living under harsh conditions, these people have been little touched by European encroachment, and retain their traditional ways of life. Many tribes in the 1920's and 1930's have yet to experience contact with a white person first-hand.

Most of the land is desert scrub dissected by *luggas*, dry riverbeds that burst with brief but violent life whenever there is a cloudburst. There are extinct and dormant volcanoes, canyons, craggy mountains, oases of lush vegetation, and huge islands of forested mountains surrounded by sandy deserts. Animals common to the region are zebras, giraffe, and domesticated camels.

SHABA TERRITORY

Some 50 miles (80 km) north of Mount Kenya, on the banks of the Ewaso Nyiro River, is a region of scrub desert and open savanna plain broken by the occasional rugged hill. A river flows all year round in what is locally known as the Shaba Territory. The water attracts most of the big animal species found in Africa, and several communities of the Samburu tribe. Since there is little in the way of farming land, few Europeans have settled to grow cash crops.

One tribe has gained a reputation of late, the Ibenkeya tribe of thirty families and over five hundred cattle, ruled over by Chief Kathegu. It is not the chief that makes the tribe famous, rather his young daughter Raziya, who has become known for hundreds of miles around as the Oracle Child. She has wisdom beyond her age, deep knowledge of the spirit and underground worlds, and an extensive history of the Ancient People (her name for the Great Old Ones). Africans from as far away as Abyssinia, the Belgian Congo, and Tanganyika Territory have sought out her teachings. Most who meet her find a playful little girl,



Scrub Deserts of Shaba Territory

who speaks her knowledge matter-of-factly, as if there is nothing special about her at all.

Young Raziya's teachings are not well received by all. Kathegu's medicine man was banished from the tribe six months ago when he tried to poison the chief's daughter, afraid that she might replace him. Adherents of the Bloody Tongue and Spiraling Worm cults have tried to kidnap and kill her and on numerous occasions. Kathegu understands the threat posed by both cults all too well, and he is considering uniting various other tribes in an attempt to bring down the cults' rain of terror by declaring war upon them. In the meantime he is worried about his daughter. He loves her very much, but is perplexed at the origins of her knowledge. If he were ever asked what he feared most in this world, and if he were to answer honestly, he would say it was Raziya, his own daughter.

Raziya's secret is a dire one. This region is littered for miles throughout with numerous caves that lead deep underground, into the subterranean world of the ghouls (see Chapter 6, "Secret Societies"). For millennia the ghouls have kidnapped people, taking them underground. They also steal the bodies left behind in the wilderness by the Samburu, when their people die. For the most part the ghouls have remained secretive and unseen, but recently a child-ghoul called Jokaan has made a new friend, and that friend is Raziya. They play

together in the night, swap stories, and imagine what it would be like to exchange places. Joka claims to be the son of a king, and dreams that perhaps one day when they are both older, Raziya will marry him and they will descend into the underworld to rule over the ghoulish kingdoms.

So far no one has witnessed Raziya and Joka playing together, because often they disappear into the caves to do so. If Joka is encountered he will be hunted down and slaughtered by Kathegu's *morans*. If this occurs, the ghouls will retaliate. They may visit Kathegu and demand that Raziya be taken with them to the underworld in repayment, otherwise in retribution they might declare their own guerrilla-style war on Kathegu until every man, woman and child in his tribe are dead or their prisoners.



**Kathegu (Black), age 44,
Samburu Tribal Chief**

Kathegu is a man old beyond his years, but he has reason enough to have aged so quickly. Not only must he ensure his tribe and cattle constantly find the right pastures and waterholes to sustain them, but he lives in a land where his people have been vanishing for as

long as he can recall, back to the times of his distant ancestors. Then there is another creature, the Screaming Crawler, plaguing the lands further north which he fears might encroach on his territory.

These problems fade into insignificance when he looks upon his daughter Raziya. She has knowledge

beyond her years, and while her skills have brought trade from other tribes who travel far to seek out her wisdom, there are enemies out there who wish to see her murdered or kidnapped. He knows his biggest enemy is the Cult of the Bloody Tongue. He would like to form an army of all the warriors from all the neighboring tribes to fight this cult. Unfortunately, nearly every chief he speaks with is too fearful to openly confront the cult. He knows only that the cult's sacred land is somewhere in the Aberdare Range. Kathegu is a man desperate for some trustworthy allies.

STR 15 CON 14 SIZ 13 INT 14 POW 15
DEX 13 APP 10 SAN 70 EDU 03 HP 14

Damage Bonus: +1D4

Weapons: Fist/Punch 70%, damage 1D3+1D4

Iron-bladed Knife 65%, damage 1D4+2+1D4

Long Spear 80%, damage 1D10+1+1D4

Skills: Art (Tribal Dancing) 60%, Art (Tribal Drumming)

65%, Bargain 40%, Cthulhu Mythos 02%, First Aid

30%, Hide 45%, Jump 30%, Natural History 55%, Navi-

gate 60%, Occult 25%, Persuade 70%, Psychology 45%,

Sneak 35%, Spot Hidden 60%, Track 65%.

Languages: English 35%, Kiswahili 25%, Samburu 65%.

**Raziya (Black), age 9,
The Oracle Child**

This small, naïve young girl is pretty and cute, like most children her age. She sees nothing wrong with befriending a strange creature who she considers to be her friend, but she knows better than to reveal Joka's existence. She has glimpsed the shadows of



SEEKING THE ORACLE CHILD'S WISDOM

Investigators may seek out Raziya the Oracle Child to aid them in their investigations. In doing so they will have to travel to Shaba Territory, a journey that could conceivably last several weeks, and then they have to negotiate with Chief Kathegu before he will allow them anywhere near his daughter. He has to trust them first, so he might send them on a mission to test their loyalty, such as to gain intelligence on the Bloody Tongue or Spiraling Worm cult, or to kill the Screaming Crawler on the loose further north. He may ask for something far more mundane, such as goods that his people cannot easily obtain or manufacture on their own, such as wire, shells, or even guns (he does want to start a war, after all). He may even ask the investigators to remain with him in his village for a lengthy period, so he can assess their integrity while he learns from them.

When investigators finally do get to talk with Raziya, only one of them can speak with her at any one time. In meetings in her tent she is surrounded by *moran* bodyguards and close family members. She will answer up to three questions for the investigators with as much detail as possible. If questions are to do with the Cthulhu Mythos she has a 25% chance of knowing the answer, otherwise if they are to do with Africa and other 'normal' secrets of the continent, the chance of knowing the answer increases to 75%. If investigators have made enemies with the various cults operating in Africa she may warn them of this.

others of his kind in their caves, and they terrify her. Raziya's knowledge extends to almost every country in Africa, based solely on tales Joka has told her. Her knowledge of the Cthulhu Mythos is equally as deep, for the same reason.

STR 06 CON 10 SIZ 05 INT 12 POW 17
DEX 12 APP 14 SAN 70 EDU 03 HP 08

Damage Bonus: -1D6

Weapons: Fist/Punch 50%, damage 1D3-1D6

Skills: Art (Tribal Dancing) 30%, Art (Tribal Drumming) 30%, Climb 40%, Cthulhu Mythos 15%, First Aid 20%, Hide 75%, History 60%, Natural History 15%, Occult 75%, Persuade 30%, Spot Hidden 50%.

Spells: Contact Ghoul.

Languages: African Ghoul 35%, English 05%, Kiswahili 05%, Samburu 50%.

Joka (Ghoul), age 11, Corpse-Eating Friend

Keepers are encouraged to keep Joka's true nature uncertain for as long as possible, hopefully to the point where players may even come to believe that Joka is nothing more than Raziya's imaginary friend. Although he eats dead humans, Joka is not savage by nature and because he is a ghoul child, he is fearful of adult humans. He is what he says he is — the son of a ghoul king — and if he is killed, the wrath erupting from the underworld will be bloody and terrible. He is knowledgeable of the underworld, the surface world, and the Mythos because he has numerous teachers below who educate him in such matters.



STR 14 CON 13 SIZ 07 INT 14 POW 15
DEX 14 HP 10

Damage Bonus: none

Weapons: Claws 50%, damage 1D6

Bite 40%, damage 1D6 + automatic worry

Armor: firearms and projectiles do half of rolled damage; round up any fraction.

Skills: Burrow 60%, Climb 75%, Cthulhu Mythos 16%, Hide 45%, History 80%, Jump 50%, Listen 60%, Occult 85%, Scent Decay 70%, Sneak 90%, Spot Hidden 60%.

Spells: Contact Ghoul.

Languages: Arabic 25%, African Ghoul 65%, English 15%, Kiswahili 25%, Samburu 60%.

Sanity Loss: 0/1D6 Sanity points to see Joka.



Beware the Screaming Crawler

LAKE RUDOLF

This long, narrow body of water stretches from Kenya to Abyssinia. It is 160 miles (250 km) long and 30 miles (50 km) across at its widest point. The Turkana people live along its shores, and survive on the fish they catch from its waters. Nile crocodiles thrive here, happy to snack on humans who decide to take a swim.

The Screaming Crawler

A hungry, destructive monster that has been running free in the deserts of northern Kenya for many months, summoned by a sorcerer of the Spiraling Worm cult. It killed its summoner, who was too weak to bind it. Now it destroys wildlife, livestock, and the Turkana and Samburu people indiscriminately. Warriors of both tribes have attempted to kill the monster, but all who attack it have failed. Rumors of this strange animal have reached Nairobi, and some white hunters are considering tracking, killing, and skinning the beast.



SCREAMING CRAWLER GREATER SERVITOR RACE

The jungle exploded. A giant figure, vaguely human in stature outstretched its elongated clawed arms and lifted the fleeing soldier, tearing him in two like a piece of paper. The upper portion of the bakongo fed the creature's snout-like mouth, a receptor of needle-like teeth very similar to the spines found on a cactus. The whole body of the creature rippled like a pool of black mud, exploding in geysers of popping tar. Where the creature touched the dismembered bakongo body, the man's skin bubbled, blistered and blackened. The Screaming Crawler was larger than an elephant, but only because of its lengthy lumbering limbs and legs did it project size. Yet it moved with the grace and speed of a leopard, knocking over trees with the strength of a tornado. Its stench was similar to ammonia. The creature's single long, black oval eye seemed to see everything, as if counting down whom it had yet to butcher. She saw her own face reflected in the eye, the only smooth texture to be found on the creature's body. She saw her own fear.

— David Conyers, "Screaming Crawler"

These creatures are known in the Congo and perhaps other parts of Africa where priests of the Spiraling Worm cult commonly summon these beings to undertake important assignments. To do so requires a human vessel which must eat a fleshy portion of Nyarlathotep during a special ritual, and so then the transformation begins. Several days later, when the human vessel is entirely covered by blackened and blistered skin oily and sticky to the touch, the Screaming Crawler breaks free destroying what is left of the human. Transformation into a Screaming Crawler costs the human vessel 1D4/1D10 Sanity Points per day. The creature moves very rapidly, even through thick undergrowth in a lumbering, almost crawling gait, hence its name.

If left to their own devices and able to avoid water, some Screaming Crawlers grow to an enormous size, effectively doubling its STR, CON and SIZ characteristics. The cover illustration depicts an overgrown Screaming Crawler hunting wildebeest and zebras, to the surprise of a team of investigators who thought that their discovery of an ancient Cthulhu statue was bad enough.

Unlike other Servitors, the Screaming Crawler remains on the earth until destroyed. It is relentless in pursuing foes chasing them for days and weeks if required. The decorations on a Mask of Ahtu are similar to Screaming Crawler, and it is believed that the two entities are related.

Other Characteristics: Water is the most effective means of destroying a Screaming Crawler, but vast volumes are required to do so. A heavy downpour over an hour will reduce

a Crawler's CON permanently by 1 point. If it swims through a lake or across a river it will lose a similar amount. Water is the compound that ultimately dispels this creature back to its own dimension by slowly dissolving it away.

Attacks and Special Effects: A Screaming Crawler attacks with either both claws or a single bite attack each round. Wounds received blacken, blister and bubble forming tar-like infections that never heal.

The cries of a Screaming Crawler are similar to that of a dying animal, slaughtered in the most horrific manner. The sound cannot be avoided by blocking one's ears for it is heard within a victim's head. It is impossible to perceive any other sound while the creature is screaming and it can scream for lengthy periods of time, hours or more if it wishes to.

SCREAMING CRAWLER, Servant of the Spiraling Worm

Characteristic	Rolls	Avg.
STR	5D6+18	35-36
CON	4D6+12	26
SIZ	4D6+12	26
INT	3D6+6	16-17
POW	5D6	17-18
DEX	4D6+12	26
Move:	11	HP: 26

Av. Damage Bonus: +3D6

Weapons: Scream 100%, all victim's Listen and communication based skills are unavailable for the duration of the scream.

Bite 70% damage 2D8+db plus permanent loss of 1D3 points of CON and APP as skin blackens and blisters.

Claws 70% damage 1D10+db plus permanent loss of 1D3 points of CON and APP as skin blackens and blisters.

Armor: 2 points of oily skin, plus it takes minimum damage from impaling weapons. A Screaming Crawler also regenerates 2 hit points per round until dead. In our dimension Screaming Crawlers lose a permanent point of CON from exposure to vast quantities of water, such as a single point from a downpour that lasts hours, or the same from swimming across a wide river.

Spells: Each Screaming Crawler has an INT x2 chance of knowing 1D6 spells.

Sanity Loss: 1D3/1D20 Sanity points to see a Screaming Crawler and 0/1D3 Sanity points to hear it scream.

CHAPTER FIVE

AFRICAN BESTIARY

Known for its wild animals, thirty-two creatures are provided here. Some have been represented in other works, but their descriptions have been expanded and Africanized.

Africa is home to some of the some of the most diverse and varied animals in the world, and when it comes to big animals, no other continent comes close. Many of them are also dangerous. Investigators heading inland are likely to come face to face with several of the animals listed here, most of which are found in every corner of the continent south of the Sahara. Many of these animals have been adapted and expanded from *Call of Cthulhu*, while others are new to this book.

Habitats, as described in the previous chapter, have been included in the description of each animal, denoting terrain in which such animals are found.

ANTELOPE, *Various Species*

Africa has many species of antelopes varying in size, coloring, horn structure, physiology and diet. Almost all antelopes herd together, relying on numbers for protection against predators such as lions, leopards, and humans.

Some examples of antelopes include the Bongo (*Tragelaphus eurycerus*), which are large, short horned antelope with dark mahogany-brown color and distinctive white stripes. Grant's Gazelles (*Gazella granti*) are sandy brown on their back, lighter bellies and flanks, and long curving horns. Kudu (*Tragelaphus strepsiceros*) are large antelopes light gray in color and, unlike other antelopes, they herd either in small numbers or are solitary. Medium sized, the Impala (*Aepyceros melampus*) is a common antelope with light-brown fur and a black stripe down the center of its back. Oryx (*Oryx gazella callotis*) are large sandy fawn antelopes behind black markings with long straight horns. Thompson's Gazelle (*Gazella thomsonii*) is one of the smaller antelopes in Africa with curved horns, and a brown back and white underbelly separated by a stripe of black colored fur.

Antelopes can only make a single attack each round. Fleeing antelopes can use their kick attack at half normal chance.

African Antelope

Characteristics	rolls (small)	average
STR	2D6+3	10
CON	3D6	10-11
SIZ	2D6+3	10
POW	2D6	7
DEX	3D6+6	16-17
Move	11	HP 11
Av. Damage Bonus:	none.	

Characteristics	rolls (medium)	average
STR	2D6+4	11
CON	3D6	10-11
SIZ	3D6+2	12-13
POW	2D6	7
DEX	3D6+6	16-17
Move	11	HP 12
Av. Damage Bonus:	none.	

Characteristics	rolls (large)	average
STR	2D6+6	13
CON	3D6	10-11
SIZ	3D6+6	16-17
POW	2D6	7
DEX	3D6+6	16-17
Move	11	HP 14
Av. Damage Bonus:	+1D4	

Weapon: Butt 35%, damage 1D8+db
Kick 60%, damage 1D6+db

Armor: 1-point hide

Skills: Jump 70%, Sense Predator 35%

Habitat: Savanna, Jungles, Lakes and Rivers



BABOON, *Papio cynocephalus*

Baboons are a common African primate with dog-like snouts and gray fur. They spend most of their time on the ground, in large troops of up to 150 of their species. Their days are spent protecting their territory or searching for insects, spiders, and bird's eggs to eat. Baboons have a notorious reputation for raiding human camps searching for easy food.



Baboon

Characteristics	rolls	average
STR	2D6	7
CON	3D6	10-11
SIZ	2D3	4
POW	3D6	10-11
INT	1D6+1	4-5
DEX	3D6+6	16-17
Move	10	HP 8

Av. Damage Bonus: -1D6

Weapon: Bite 40%, damage 1D8

Armor: 1-point fur

Skills: Howl 70%, Spot Hidden 80%

Habitat: Savanna, Jungles, Lakes and Rivers

BAT, *Pteropus livingstonii*

Fruit bats rest upside down during the day, hanging from trees or under broad leaves as protection from heavy rains. Between the evenings and early mornings they become very noisy, filling the skies by the thousands as they go in search of fruit, their favorite foods. The largest of these bats has a wingspan of 3 feet (1 meter). Smaller bats, some with dull yellow or orange wings, feed on insects. Bats will almost never attack humans unless surprised or cornered.



Bat, Fruit

Characteristics	rolls	average
STR	2D4	5
CON	2D6	7
SIZ	2D4	5
POW	2D6	7
DEX	1D6+18	21-22
Move	10	HP 6

Av. Damage Bonus: n/a

Weapon: Bite 40%, damage 1D2

Armor: none

Skills: Echo-locate Prey 75%, Scent Fruit 75%, Spot Hidden 75%

Habitat: Savanna, Jungles

BUFFALO, *Syncerus caffer*

Of all the African animals, buffaloes are considered to be the most dangerous to humans, even though they generally stay out of the



way. These creatures travel in large herds of several hundred, and are never far from water. Territorial, they never move more than 50 kilometers (30 miles) within their home range. Both male and females have curved horns that broaden and flatten, almost meeting at the forehead. Males are larger and more aggressive than females.

Buffalo

Characteristics	rolls	average
STR	4D6+20	34
CON	3D6+10	20-21
SIZ	4D6+20	34
POW	2D6	7
DEX	2D6	7
Move	12	HP 28

Av. Damage Bonus: +3D6

Weapon: Charge 30%, damage 2D6+db

Armor: 5-point hide and muscle

Skills: Scent Enemy 65%

Habitat: Savanna, Lakes and Rivers

BUSH PIG, *Potamochoerus porcus*

A common animal found in dense forests. Bush pigs travel in small herds of twenty or more individuals, constantly seeking food. These creatures feed off the dung of other animals, obtaining the nutrients of partially-digested foods. Africans do not domesticate these animals, but do hunt them as a source of food.



Bush Pig

Characteristics	rolls	average
STR	2D6+4	11
CON	2D6+6	13
SIZ	2D6+4	11
POW	2D6	7
DEX	2D6	7
Move	10	HP 12

Av. Damage Bonus: none.

Weapon: Gore 30%, damage 1D8+db

Armor: 3-point hair, hide and muscle..

Skills: Scent Enemy 50%.

Habitat: Savanna, Jungles, Lakes and Rivers.

CAMEL (DROMEDARY), *Camelus dromedarius*

Originally from Arabia, camels were brought into Africa around the time Alexander the Great conquered Egypt (400-300 BC). They soon replaced the horse as the main means of travel, not only in the Sahara but further south as well. Camels are ideally suited for the desert since their feet are broad, allowing them to more easily walk on soft sand. Their eyelashes keep wind-blown sand from their eyes. Most importantly, they can go 5 to 7 days without water and can lose up to a third of body weight without affecting performance — twice as much as most other animals. When they drink they consume water quickly, and can drink one third of their body weight in 10 minutes, including salty water. Because of the fat that insulates their bodies, they sweat only miniscule amounts of water. The fat reserve in their hump can help sustain them for several months without food.

Arabian camels are common beasts of burden, particularly in northern Africa. They can carry 440 pound (200 kilogram) loads and can cover 40 miles (65 kilometers) a day with such a weight on their backs.



Camel (Dromedary)

Characteristics	rolls	average
STR	4D6+18	32
CON	2D6+6	13
SIZ	4D6+21	35
POW	3D6	10-11
DEX	3D6	10-11
Move	10	HP 10

Av. Damage Bonus: +3D6

Weapon: Bite 25%, damage 1D6

Kick 10%, damage 1D6+db

Spit 40%, damage -1D6 APP (temporary loss)

Armor: 3-point hide

Skills: Go Without Water 85%, Malinger 60%.

Habitat: Deserts, Savanna, Lakes and Rivers

CHEETAH, *Acinonyx jubatus*

The fastest land animals on the earth, cheetahs have been known to reach speeds of 70 miles per hour (110 kph). The cheetah is the only African cat that hunts during the daylight hours, in early morning or late evening. With a long, sleek body, the cheetah has light sandy-brown body covered in black spots.

Cheetahs normally do not attack humans, like other larger predators, choosing to flee instead. In attacking, it attaches itself with both claws and bites each round. If both claws hit the animal hangs on continuing to bite, and rakes with its hind legs.



Cheetah

Characteristics	rolls	average
STR	3D6+6	16-17
CON	4D6	14
SIZ	2D6+2	9
POW	3D6	10-11
DEX	2D6+24	31
Move	18	HP 12

Av. Damage Bonus: +1D4

Weapon: Bite 50%, damage 1D6
Claw 60%, damage 1D6+db
Rake 80%, damage 2D6+db

Armor: 1-point fur

Skills: Hide 90%, Sneak 90%, Spot Hidden 80%, Sprint 90%, Stalk Prey 80%

Habitat: Savanna, Lakes and Rivers

CHIMPANZEE, *Pan Troglodytes*

After humans, chimpanzees are often considered to be the most intelligent of all primates. They stand approximately 5 feet (1.5 meters) in height, are covered in a thick black hair, and have long muscular arms. They are predominately fruit eaters but are not beyond killing other animals, including other primates, and they hunt



in packs. Some chimpanzees use clubs as weapons or as digging tools. Pygmies of Central Africa believe it was the chimpanzees that brought to humans the knowledge of creating fire.

A chimpanzee may either strike once with each paw or once with a paw and once with a bite. The second attack is at half DEX. These creatures are not common in East Africa.

Chimpanzee

Characteristics	rolls	average
STR	3D6+6	16-17
CON	3D6	10-11
SIZ	2D4+7	12
INT	1D6+2	5-6
POW	3D6	10-11
DEX	3D6+6	16-17
Move	8/12 in trees	HP 12

Av. Damage Bonus: +1D4

Weapon: Paw 30%, damage 1D4+db
Bite 30%, damage 1D8
Club 30%, damage 1D6+db

Armor: None

Skills: Climb 90%, Dodge 40%, Swing Through Trees 90%, Hide 35%, Spot Hidden 25%

Habitat: Jungles

COBRA, *Naja haje*

The Egyptian Cobra is found all over Africa, and is one of the more deadly poisonous snakes. Colors range from gray to blackish brown and may reach 8 feet (2.5 meters) in length.

Distinguishable from other snakes, when threatened or attacking prey a cobra lifts its head, flattening its neck into a 'hood', and then spitting a stream of venom into



the eyes of its victim. The venom can be spat up to the cobra's DEX in feet (or a third of its DEX in meters). Anyone who gets Cobra venom in his or her eye must make a **CON x2** roll under D100 or go blind for 1D6 days. Due to the permanent

effects of the venom, afterwards a victim's **Spot Hidden** and sight-related skills are halved.

Regardless of whether poison is administered through spitting into the eyes or from a bite, anyone bitten by a cobra must match CON against the POT of the venom injected. Those who fail find that after 1D10 rounds they cannot breathe as the poison affects their nervous system, and die under the asphyxiation rules.

A successful CON results in difficult breathing for 1D6 hours and 1D6 hit points damage over that period, plus the halving all skills during this time. **First Aid** can halve the POT of the poison if administered within the first few minutes of the bite.

Cobra

Characteristics	rolls	average
STR	1D6	3-4
CON	2D6	7
SIZ	1D4	2-3
POW	2D6	7
DEX	3D6+12	23-24
Move	8	HP 5

Av. Damage Bonus: n/a

Weapon: Bite 30%, damage 1D2 + POT 14 poison.

Spit Venom 50%, damage POT 14 poison plus blindness.

Armor: 1-point of scales

Skills: Listen 75%, Scent Prey 75%, Sneak 75%, Swim 50%

Habitat: Mountains, Savanna, Deserts, Jungles, Lakes and Rivers

COLONIAL SPIDER, *Metepeira incrassata*

Most spiders are solitary hunters, but colonial spiders break this mold. Hundreds of thousands of these arachnids come together socially to build a web the size of a trampoline, catching insects and sometimes birds to feed not only the colony, but also the hatchlings from the numerous eggs in the nest. Individually the poison of the colonial spider is ineffective against humans, but an investigator unlucky enough to walk into a web must make a **Luck** roll or be bitten by several dozen of these arachnids. Roll 1D10 for the POT of the poison, which is matched against the CON of the victim. Success results in painful bites costing 1D2 points of damage, while failure results in 1D10 points of damage and a halving of all skills for 1D3 days.

Habitat: Jungles

CROCODILE, *Crocodilus niloticus*

Where there is water in Africa, there are likely to be crocodiles. Often they rest on sandbanks or lurk just beneath the surface of the water, ready to leap out and snatch prey. These reptiles can grow up to 16 feet (5 meters) in length. They will eat anything that they can catch, and unlike their larger solitary cousins of Australia, they come together in great numbers to hunt. Usually they do not attack boats, but small canoes often fall prey to crocodile attacks. On land, when they do attack, they can only sustain combat for 6 to 9 rounds before heat exhaustion overcomes them.

A smaller crocodile, the sharp-snouted crocodile, feeds primarily on fish and rarely attacks humans.



Crocodile

Characteristics	rolls (Nile)	average
STR	4D6+12	26
CON	3D6+8	18-19
SIZ	4D6+12	26
POW	3D6	10-11
DEX	2D6+14	23
Move	6/8 swimming	HP 23

Av. Damage Bonus: +2D6

Characteristics	rolls (Snout)	average
STR	2D6+9	15
CON	2D6+6	13
SIZ	1D6+6	9-10
POW	2D6	7
DEX	2D6+7	14
Move	6/8 swimming	HP 11

Av. Damage Bonus: +1D4

Weapon: Bite 50%, damage 1D10+db
Death Roll 99%, damage 2D6+db

Armor: 5-point hide.

Skills: Glide Stealthily Through Water 75%, Hide 60%, Leap 50%, Sneak 50%.

Habitat: Lakes and Rivers.

DRIVER ANT, *Dorylus wilverthi*

There are many species of ants in Africa, but probably the most troublesome are the driver ants. They hunt in huge columns of millions of individuals, devouring everything in their path. The columns are so thick that they carry their queen inside, protected from the elements and predators. If they move through a house they will clear out every rat, snake, and insect, eating every source of food. They will even eat humans and large animals to the bone. The only way to divert a driver ant column is to build a fire across its path. Prolonged exposure to sunlight kills them, so they travel at night or under cloudy conditions. They don't like water, but can cross water obstacles by making bridges out of their own bodies.

Anyone in the path of a driver ant column will be swarmed by thousands of these insects in 1D10 rounds. They then bite painfully for 1D3 points per

round until removed. Only fire, water, or extreme cold will harm the column.

Habitat: Jungles

ELEPHANT, *Loxodonta africana*

African elephants are much larger than their Asian counterparts, and their ears are wider and flatter. A tusk of a plains bull elephant can weigh as much as 110 pounds (50 kilograms), although 30 to 60 pounds (15 to 25 kilograms) is more common. The longest tusks have reached 11 feet (3.5 meters). Elephant numbers have been drastically reduced in Africa since the arrival of Europeans and Arabs, who seek ivory as trophies or as a valuable trade commodity.

Elephants have poor sight but excellent hearing. Social animals, they are usually found in herds of 10 to 20 individuals consisting of one mature bull, several immature bulls, cows, and calves. Bulls tend to lead a solitary life in their latter years. They communicate using a variety of sounds, but most commonly through rumbles originating from the trunk or mouth, or trumpeting when frightened. Elephants drink and eat vast quantities of water and food, sometimes grazing 550 pounds (250 kilograms) of vegetation in a single day.

Tropical forest elephants are smaller than their plains cousins, with narrower tusks that point downwards. They live in smaller groups of 3 to 5 individuals. Forest elephants continuously seek out *bai*, clearings where waterholes are rich in salts and minerals. They hide themselves remarkably well in the forests, and as a result have been more successful in avoiding human hunters than their plains cousins. In the jungle,

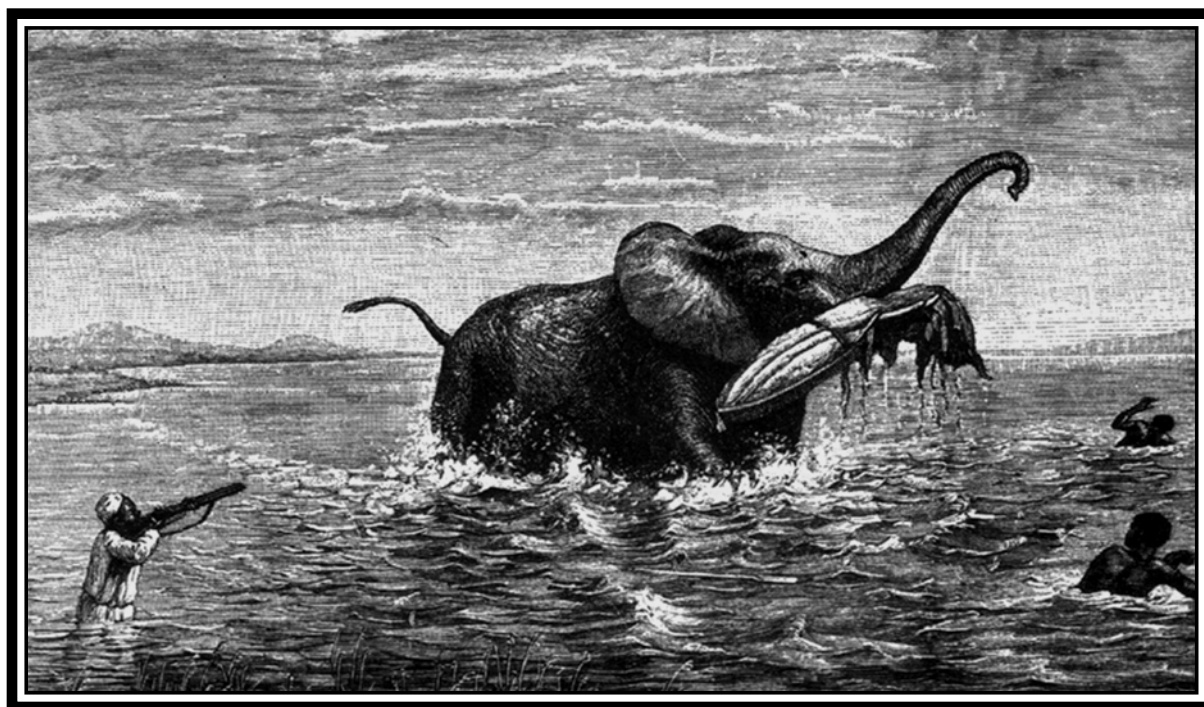
they can be the most dangerous animal encountered by humans. Pygmies still attack them as a source of food and ivory, running under them and spearing their softer underbellies.

An elephant can attack once per melee round. If the trunk grapples a target, the victim escapes by successfully matching his or her STR against half the elephant's STR on the resistance table. The trunk does negligible damage, but each round following a successful grapple the victim can be hit by any of the elephant's other attacks with a 99% chance of success.

Elephant

Characteristics	rolls (savanna)	average
STR	6D6+34	55
CON	3D6+16	26-27
SIZ	6D6+42	63
POW	2D6+6	13
DEX	3D6	10-11
Move	10	HP 45
Av. Damage Bonus:	+6D6	

Characteristics	rolls (forest)	average
STR	6D6+24	45
CON	3D6+16	26-27
SIZ	6D6+32	53
POW	2D6+6	13
DEX	3D6	10-11
Move	10	HP 40
Av. Damage Bonus:	+5D6	



Weapon: Trunk 50%, damage grapple
Rear and Plunge 25%, damage 8D6+db
Trample 50%, damage 4D6+db
Tusk Gore 25%, damage 6D6+db

Armor: 8-point skin, 4-points under their bellies.

Skills: Listen 80%, Scent Something Interesting 95%

Habitat: Deserts, Savanna, Jungles, Coastal, Lakes and Rivers.

FLAMINGO,

Phoenicopterus minor

These birds number in the millions in Kenya. Living off a diet of algae and crustaceans they flock in their thousands to soda lakes of East Africa. These birds look a little like pink swans with extremely long, thin legs. They are totally harmless to humans and take flight at the first sign of anyone approaching.



Flamingo

Characteristics	rolls	average
STR	1D3	2
CON	1D6+2	5-6
SIZ	1D2	1-2
POW	1D6	3-4
DEX	3D6	10-11
Move	8/18 fly	HP 3

Av. Damage Bonus: n/a

Weapon: Beak 05%, damage 1-1D2

Armor: none.

Skills: Eat Algae 80%, Spot Hidden 80%.

Habitat: Savanna, Lakes and Rivers.

GIRAFFE, *Giraffa camelopardalis*

Giraffes are the tallest of Africa's land animals, with lengthy necks for eating the high foliage off treetops. Giraffes have long, thin, hoofed legs and their fur consists of a brown 'tortoiseshell' pattern over yellow fur. Giraffe herd together and can reach heights of 15 feet (5 meters).

There are two species of giraffe, distinguished by their patterns, with the Reticulated Giraffe having darker, more regular spots than the Rothchild's Giraffe.

Giraffe

Characteristics	rolls	average
STR	6D6+18	39
CON	4D6	14
SIZ	8D6+18	46
POW	3D6	10-11
DEX	2D6+6	13
Move	12	HP 30

Av. Damage Bonus: +4D6

Weapon: Bite 20%, damage 1D6

Kick 30%, damage 1D6+db

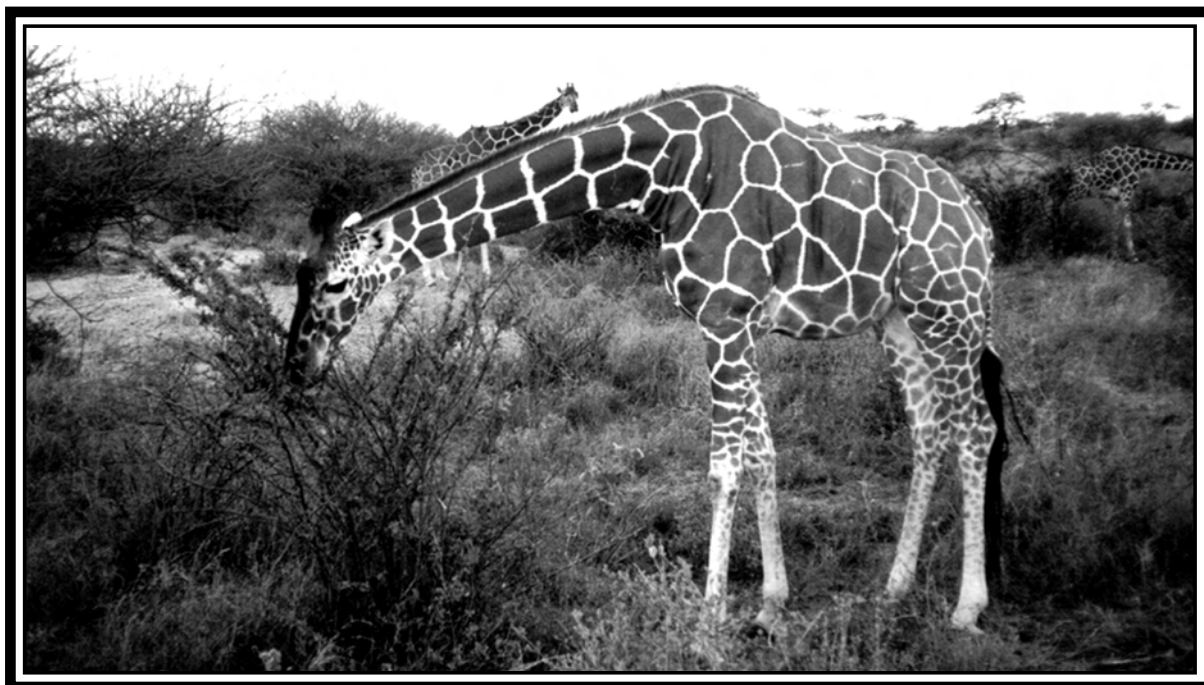
Trample 75%, damage 6D6 versus prone target

Note: A giraffe can only make one attack per round and rarely attacks with its mouth.

Armor: 2-point hide.

Skills: Smell Intruder 25%.

Habitat: Savanna, Lakes and Rivers.





GORILLA, *Gorilla Gorilla graueri*

Although the colonials of Africa portrayed gorillas as savage beasts to be hunted, latter generations have come to know that they are gentle and shy.

While they spend the days on the ground, gorillas are climbers, retreating to the trees at night for protection from predators. Predominately vegetarians, gorillas wash their food before eating. They lead intimate family lives, consisting of a dominant male, three to four females, and the young. Babies stay with their mothers for years, often riding on their backs when moving. Male gorillas are twice as large as females and are characterized by their silver backs. Generally only found in central Africa, the pygmies there believe gorillas are the souls of dead people, and do not harm them.

If prodded to violence, a gorilla can bite and attack with both hands in one round. If the gorilla successfully attacks with both hands, it grapples its foe, doing the gorilla's damage bonus to the victim in each successive round, until the victim breaks the gorilla's grasp via a successful **STR against STR** match on the Resistance Table. With a second successful **Grapple**, any victim's hand-to-hand weapon is immobilized.

Gorilla

Characteristics	rolls	average
STR	4D6+12	26
CON	3D6	10-11
SIZ	2D6+12	19
INT	1D6+1	4-5
POW	3D6	10-11
DEX	3D6	10-11
Move	8	HP 15
Av. Damage Bonus: +2D6		

Weapon: Bite 45%, damage 1D6+db

Hand 45%, damage 1D6+db

Armor: 2-point skin.

Skills: Browse for Food 50%, Hide 75%.

Habitat: Jungles, Mountains.

HIPPOTAMUS, *Hippopotamus amphibius*

While these creatures are mammals with legs designed for walking, hippopotamus spend almost all their life in the water. They come out to land only at night, to feed on grasses when the day's warmth will not dehydrate and overheat. They have enormous heads, long fat bodies, short legs, and as adults can weight several tons. Their mouths when fully opened are as long a human being, and their teeth can reach a foot (0.3 meters) in length.

Although hippopotamus are considered dangerous animals to humans, they are entirely vegetarian — able to eat 120 pounds (60 kilograms) or more of grass per night. They live in herds of 15 to 30 individuals and can move at considerable speeds, both underwater and on the ground. Investigators beware, when not fighting among themselves they are also prone to attacking smaller boats and canoes.



Hippopotamus

Characteristics	rolls	average
STR	6D6+18	39
CON	3D6+12	22-23
SIZ	6D6+18	39
POW	3D6	10-11
DEX	3D6	10-11
Move	10	HP 31

Av. Damage Bonus: +4D6

Weapon: Bite 30%, damage 1D10+db

Trample 50%, damage 10D6 versus downed foe

Armor: 6-point thickened skin.

Skills: Eat Vegetable Matter 80%.

Habitat: Lakes and Rivers.

HUNTING DOG, *Lycaon pictus*

The size of large domestic dogs, hunting dogs are found anywhere there are large concentrations of game animals to be found. They have large round ears, white tipped tails and fur decorated with black,

brown, and yellow splotches. Packs vary from five to forty individuals hunting together very efficiently, taking turns to chase prey until it tires.



Hunting Dog

Characteristics	rolls	average
STR	1D6+1	4-5
CON	3D6	10-11
SIZ	1D6	3-4
POW	1D6+6	9-10
DEX	2D6+6	13
Move	15	HP 7

Av. Damage Bonus: -1D6

Weapon: Bite 10%, damage 1D6

Armor: none.

Skills: Listen 40%, Track 80%.

Habitat: Mountains, Savanna, Lakes and Rivers.

HYENA, *Crocuta crocuta*

This pack animal is closely related to the dog and is common where game is plentiful. Hyenas have a sloping back that makes their gait loping when they run. Mostly nocturnal, their favorite foods are the leftovers of other predators. Their howl is loud and sounds similar to a human's high-pitched scream. Hyenas are also renowned for their 'laughing' bark.



Hyena

Characteristics	rolls	average
STR	1D6+3	6-7
CON	3D6	10-11
SIZ	1D6+3	6-7
POW	1D6+6	9-10
DEX	2D6+6	13
Move	12	HP 8

Av. Damage Bonus: -1D4

Weapon: Bite 45%, damage 1D4

Armor: None.

Skills: Dodge 30%, Listen 40%, Track 80%.

Habitat: Mountains, Savanna, Lakes and Rivers.

JACKAL, *Canis aureus*

Jackals are dogs, but their appearance is closer to that of a fox with either golden or black fur. Although these animals will occasionally hunt small game on their own such as insects, rodents, and birds, they are predominantly scavengers taking the remains of kills left behind by other predators. They also steal poultry, sheep, or calves from human settlements. They hunt in pairs, covering a large territorial range.



Jackal

Characteristics	rolls	average
STR	1D6+2	5-6
CON	3D6	10-11
SIZ	1D6+2	5-6
POW	1D6+6	9-10
DEX	2D6+6	13
Move	15	HP 8

Av. Damage Bonus: -1D4

Weapon: Bite 20%, damage 1D4

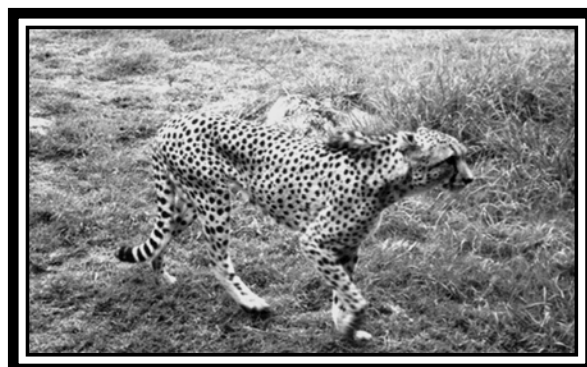
Armor: none.

Skills: Listen 40%, Track 80%

Habitat: Mountains, Savanna, Jungles, Lakes and Rivers

LEOPARD, *Panthera Pardus*

Leopards are often considered to be the most graceful and agile of all the world's large cats. Solitary creatures, they are cunning nocturnal hunters who stalk their prey. During



the day they sleep in trees and can jump up to 15 feet (5 m) between branches, or to and from the ground. Leopards have short fur covered in black spots against a yellowish texture, or they can be completely black.

Leopards first attack twice with both claws simultaneously, followed by a bite at half DEX ranking. If both claws hit, the leopard will hang on and rip with its hind claws on the next round, while continuing to bite.

Leopard

Characteristics	rolls	average
STR	3D6+6	16-17
CON	3D6	10-11
SIZ	2D6+8	15
POW	3D6	10-11
DEX	2D6+12	19
Move	12	HP 13

Av. Damage Bonus: +1D4

Weapon: Claw 55%, damage 1D6+db

Bite 35%, damage 1D10+db

Rip 80%, damage 2D6+db

Armor: 1-point fur.

Skills: Climb 80%, Hide 80%, Jump 90%, Sneak 90%.

Habitat: Mountains, Savanna, Jungles, Lakes and Rivers.

LION, *Panthera leo*

More commonly found on savanna plains, they travel in prides of a dozen or so animals consisting of a dominant male, three to five female partners, and their young. Females hunt while males protect the pride. Only males



have the large manes around their necks. During the day lions mostly sleep, hunting prey in the early hours of morning or late evening.

A lion can make one claw attack and one bite attack each combat round. If both attacks hit, the lion hangs on, continues to bite, and rakes with its hind claws.

Lion

Characteristics	rolls	average
STR	2D6+12	19
CON	3D6	10-11
SIZ	3D6+6	16-17
POW	2D6+6	13
DEX	2D6+12	19
Move	10	HP 14

Av. Damage Bonus: +2D6

Weapon: Bite 40%, damage 1D10

Claw 60%, damage 1D6+db

Ripping 80%, damage 2D6+db

Armor: 2-point skin.

Skills: Organized Hunt 25%, Track 25%.

Habitat: Mountains, Savanna, Lakes and Rivers.



MAMBA, *Dendrapis jamesoni*

Mambas are among the most poisonous snakes of Africa. They have long heads very distinguishable from their necks, with scaly skin that varies from green to gray to almost black. Some mambas grow to 12 feet (4 meters) in length. While they are tree snakes, they are also found on the ground and occasionally attack humans.

Anyone bitten by a mamba must match his **CON** against the **POT** of the venom injected. Those who fail find that after 1D10 rounds they cannot breathe, as the poison affects their nervous system, and die automatically under the asphyxiation rules. A successful **CON** results in difficult breathing for 1D6 hours and 1D6 hit points damage over that period, plus the halving all skills during this time. **First Aid** can halve the **POT** of the poison if administered within the first few minutes of the bite.

Mamba

Characteristics	rolls	average
STR	1D6+1	4-5
CON	2D6	7
SIZ	1D6	3-4
POW	2D6	7
DEX	3D6+12	23-24
Move	8	HP 5

Av. Damage Bonus: n/a

Weapon: Bite 30%, damage 1D2 + POT 14 poison.

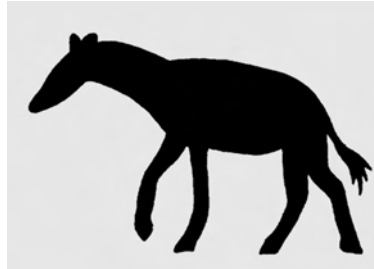
Armor: 1-point scales.

Skills: Climb 75%, Listen 75%, Scent Prey 75%, Sneak 75%, Swim 50%.

Habitat: Jungles, Mountains, Savanna, Lakes and Rivers.

OKAPI, *Okapia johnstoni*

This herbivore is the giraffe's closest modern day relative. Like a giraffe, the okapi has a long white tongue for eating thorny leaves and like zebras, its flanks are striped for camouflage. Male okapi have horns. They are the size of a horse with longer necks, and remained unknown to Europeans until Stanley reported sighting one on his first expedition into the Congo. They have acute hearing. During the day they hide in swampy areas, venturing into the tropical forests at night to feed. They are extremely uncommon in East Africa.



Okapi

Characteristics	rolls	average
STR	3D6+18	28-29
CON	2D6+6	13
SIZ	4D6+12	26
POW	3D6	10-11
DEX	3D6+3	13-14
Move	6/10 flying	HP 9

Av. Damage Bonus: +2D6

Weapons: Bite 20%, damage 1D6
Kick 30%, damage 1D6+db

Note: An okapi can only make one attack per round and rarely attacks with its mouth.

Armor: 2-point hide.

Skills: Hide 75%, Listen 75%.

Habitat: Jungles.

OSTRICH, *Struthio camelus*

Although flightless, ostriches are the largest living birds on the earth, reaching heights of 8 feet (2.5 meters). Their strong necks and legs are bare, while the rest of their bodies are covered in black and white feathers for males, and gray feathers for the slightly smaller females. Ostriches rarely number more than six individuals in a flock, and can run extremely fast. They live off leaves, roots, and the seeds of plants. Their eggs are among the largest in the world, sometimes reaching 1 foot (30 centimeters) across and are used as containers by various African tribes.



Ostrich

Characteristics	rolls	average
STR	3D6	10-11
CON	3D6	10-11
SIZ	4D6+6	20
POW	2D6	7
DEX	3D6+6	16-17
Move	15	HP 15

Av. Damage Bonus: +2D6

Weapon: Beak 20%, damage 1D6

Armor: 1-point feathers.

Skills: Listen 50%.

Habitat: Savanna, Lakes and Rivers.

PYTHON, *Python Reticulatus*

Pythons are not common in Africa but they do exist, often dwelling inside holes dug by other animals that became food for the python. They are not poisonous. The largest snakes of their kind, they can swim quite well. When they attack they do so with stealth. Python eggs are considered a delicacy among some African tribes.

Pythons attack by crushing their victims, then swallowing them whole. A successful **DEX x3** or less D100 roll at the beginning of the struggle leaves one investigator arm free with which to fight. From the victim's point of view, treat the Crush attack as a **Grapple** that does damage each round it succeeds. As the keeper sees fit, the victim's player also might need to roll **CON x5** or less on D100, or the investigator falls unconscious.

Once stilled, the victim of SIZ up to that of the snake is swallowed dead or unconscious. If not already dead, death follows quickly from suffocation.



Python

Characteristics	rolls	average
STR	3D6+12	22-23
CON	2D6+6	13
SIZ	5D6	17-18
POW	3D6	10-11
DEX	2D6+6	13
Move	6/10 flying	HP 9

Av. Damage Bonus: +1D6

Weapon: Swallow automatic, damage suffocation and digestion.

Crush 40%, damage 1D6+db

Armor: 2-points glistening skin.

Skills: Hide 75%, Sneak 90%, Swim 75%

Habitat: Savanna, Jungles, Lakes and Rivers

RHINOCEROS, *Diceros bicornis*

The two-horned variety of this animal is the black rhinoceros. They have extremely poor eyesight, relying on their senses of smell and hearing to detect dangers. They are solitary animals and only come together for mating. Calves stay with the mother for up to three years. A highly aggressive animal, it charges for no reason and attacks cars and trucks as well as people. The larger white rhino with a single horn is more placid and less likely to charge. Some cultures from the Middle East pay huge sums of money for rhino horns, which they incorporate into the hilts of ceremonial daggers.



A rhino attacks once per round. To use the Charge attack, a rhino must be able to charge for at least ten yards (10 meters).

Rhinoceros

Characteristics	rolls (black)	average
STR	6D6+20	41
CON	3D6+6	20-21
SIZ	6D6+20	41
POW	3D6	10-11
DEX	2D6	7
Move	15	HP 31

Av. Damage Bonus: +4D6

Characteristics	rolls (white)	average
STR	6D6+26	47
CON	3D6+6	20-21
SIZ	6D6+26	47
POW	3D6	10-11
DEX	2D6	7
Move	15	HP 31

Av. Damage Bonus: +5D6

Weapon: Bite 25%, damage 1D10

Charge 50%, damage 1D10+db

Trample 75%, damage 3D10+db against downed foe

Armor: 10-point hide.

Skills: Be Annoyed 70%, Listen 60%, Scent Danger 60%.

Habitat: Mountains, Savanna, Lakes and Rivers.

VULTURE, *Torgos tracheliotus*

Vultures are large, eagle-like birds that feed off the prey that other predators discard. They have wingspans of over 9 feet (3 meters), so as very large birds they are commonly found only in open savannah where they seek food. Vultures find carrion by circling in packs over the feeding grounds of other predatory animals. They have no sense of smell and are awkward in flight.

Vulture

Characteristics	rolls	average
STR	2D6	7
CON	3D6	10-11
SIZ	1D6+3	6-7
POW	2D6	7
DEX	2D6+3	10
Move	6/10 flying	HP 9

Av. Damage Bonus: -1D4

Weapon: Bite 30%, damage 1D6

Armor: 2-point feathers.

Skills: Spot Hidden 80%.

Habitat: Savanna, Lakes and Rivers.



WART HOG, *Phacochoerus aethiopicus*

Appearing somewhat like brown furred pigs with rounded tusks, wart hogs are named for the wart-like growths that feature on their faces. They live mainly in grasslands eating grass, roots, bark, and fruit. Usually found in family groups of a boar, sow, and three to four young.

Wart Hog

Characteristics	rolls	average
STR	2D6+6	13
CON	2D6+6	13
SIZ	2D6+6	13
POW	2D6	7
DEX	2D6	7
Move	10	HP 13

Av. Damage Bonus: +1D4

Weapon: Gore 30%, damage 1D8+db

Armor: 3-point hair, hide and muscle.

Skills: Scent Enemy 50%.

Habitat: Mountains, Savanna, Lakes and Rivers.



WASP AND BEE SWARM, *Synagris Cornuta*

There are many species of bees and wasps in Africa. The wild-honey bee produces a honey that is a favorite of pygmies. Carpenter bees bore holes into timber where they make their nests. Sweat bees or trigona bees do not bite,

but annoy travelers by crawling over their hands, faces, and into body crevasses searching for moisture (and tickling intolerably). Yellow mason wasps fill their mud-constructed nests with paralyzed caterpillars, to serve as food for their larvae.

The most dangerous are the social wasps or hornets, that inflict extremely painful stings. They live in parchment nests hanging from branches, and attack *en masse* if their nest is too closely approached. Such a cloud of stinger-equipped flying insects attacks for 2D6 combat rounds doing one point of damage each round to a victim unless a **Luck** roll is made. Unless the victim is completely covered (as with netting, being enclosed in a car, or by submerging underwater) there is no protection against them. An investigator who is stung extensively, and whose player fails a **CON x5** roll on D100, may experience profound immune system shock, fall seriously ill, and (relatively rarely) die.

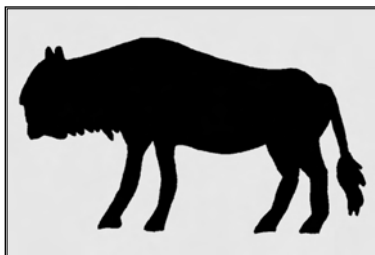
Smoking out wasps and bees can pacify these insects, which is what tribes do when they hunt their honey. Some tribes will go as far as cutting down trees to obtain this delicacy. The wax offers a buzz like cocaine, to which many African people are addicted.

Habitat: Mountains, Savanna, Jungles, Lakes and Rivers

WILDEBEEST, *Connochaetes taurinus*

Numbering in the millions, wildebeest are found all over East Africa, sometimes in the tens of thousands, and often keep the company of zebra. They are grazers always on the move in search of new pasture and water, and are famous for their migrations across the Serengeti Plains where thousands of these beasts lose their lives to

crocodiles on river crossings, to other predators, from drowning, or just from sheer exhaustion. They are noisy animals always snorting and grunting except when sleeping.



Wildebeest

Characteristics	rolls	average
STR	4D6+10	24
CON	3D6+6	16-17
SIZ	4D6+10	24
POW	2D6	7
DEX	2D6	7
Move	12	HP 20

Av. Damage Bonus: +2D6

Weapon: Charge 30%, damage 2D6+db

Armor: 3-point hide and muscle.

Skills: Grunt and Snort 95%, Scent Enemy 65%.

Habitat: Mountains, Savanna, Lakes and Rivers.

ZEBRA, *Equus burchelli* and *Equus grevyl*

Zebras are very similar to horses, though smaller, quicker and with black and white striped patterns

covering their entire body. They graze in large herds to protect themselves from predators, predominantly lions. Humans have unsuccessfully tried to domesticate African zebras as pack and riding animals. Zebras can only make one attack per round.

Zebra

Characteristics	rolls	average
STR	3D6+18	28-29
CON	3D6	10-11
SIZ	3D6+18	28-29
POW	3D6	10-11
DEX	2D6+6	13
Move	14	HP 20

Av. Damage Bonus: +3D6

Weapons: Bite 40%, damage 1D10

Kick 25%, damage 1D8+db

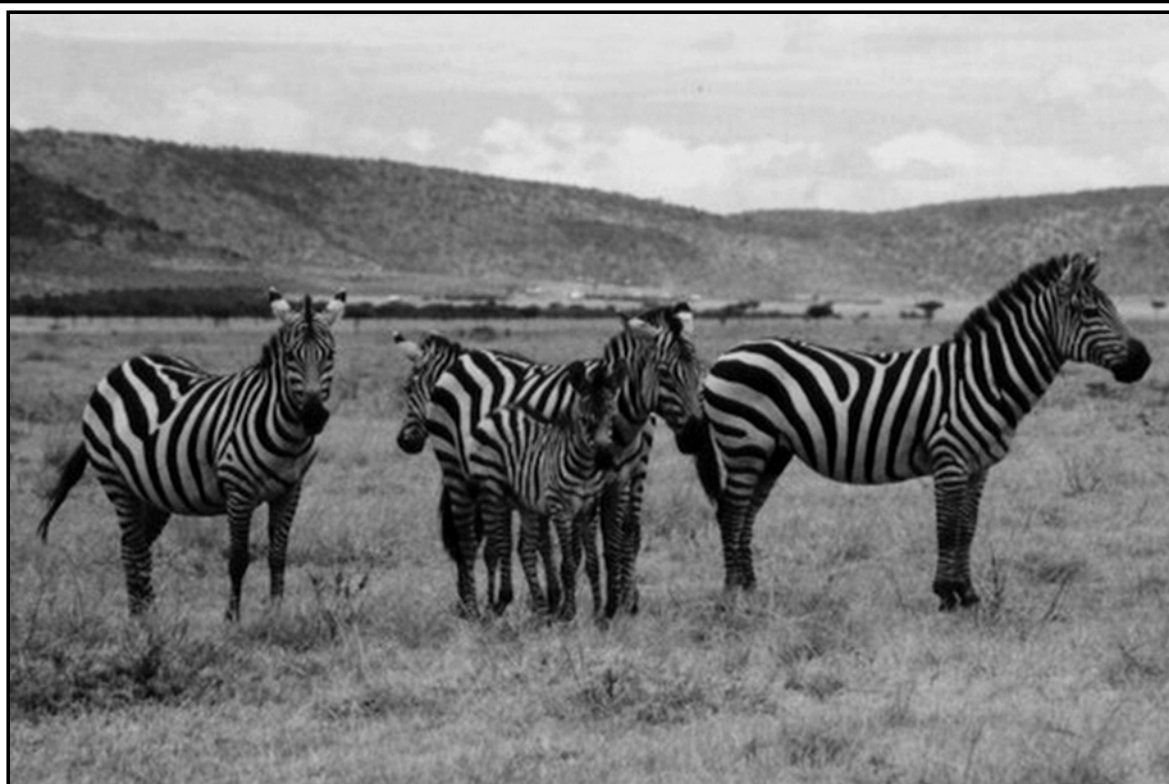
Rear and Plunge 15%, damage 2D8+db

Trample 75%, damage 6D6 to
downed foe only

Armor: 2-point hide.

Skills: Jump 50%, Scent
Intruder 25%.

Habitat: Mountains, Savanna,
Lakes and Rivers.



CHAPTER SIX

SECRET SOCIETIES

Secret societies play an important part in African tribal societies. Description is given for African Cthulhu Cults, Cult of the Bloody Tongue, Cult of the Spiraling Worm, Sisterhood of the Masked Messenger, White Apes, and African Leopard-Men.

Numerous cults worshipping the Great Old Ones and the Outer Gods are active across the African continent. The major cults active in Kenya are described in detail in this chapter. The influence of many extends beyond the Colony's borders.



AFRICAN CTHULHU CULTS

Cults worshipping Cthulhu are more widespread and numerous than any other cult in Africa, yet their presence is unrecognized and unseen across the continent. Those tribes that worship Cthulhu do so divorced from other traditional societies, retaining their secrets within their own tribal communities and away from the prying eyes of others.

Many of these Cthulhu cult tribes practice a dual worship with Tsathoggua, commonly regarded as either Cthulhu's brother or his son. Together they are commonly referred to as *Tsagogwa and Clulu*. In some parts of Africa, the worship of an oceanic deity called M'Both may actually be rituals held for Cthulhu. M'Both's desires to return humanity to savagery, possibly referring to the time when the stars are right and Cthulhu is set free. Tribal members who turn away from the worship of these three deities are occasionally banished — but more often than not they are murdered, as a sacrifice to their god and to maintain the secrecy of the cult.

African Cthulhu cults have — at least on the surface — no hierarchical structure outside of tribal kings, aided by medicine men who rule small tracts of land. Many of these tribes are separated by hundreds, if not thousands, of miles and rarely communicate with each other. Yet, like followers of Cthulhu on other continents, the cult's knowledge stems from dreams Cthulhu sends out across the globe. Some speculate that Cthulhu, trapped in R'lyeh in the watery depths of the Pacific Ocean, would have trouble projecting his dreams into Africa — particularly considering that Africa is a very dry, mostly arid continent. Most inhabitants never see the ocean. Nonetheless, this does not seem to be the case for African Cthulhu cults share similarities with other primitive Cthulhu cults found in other regions of the globe.

Most worship stone idols of Cthulhu and Tsathoggua made of unidentifiable soapy greeny-black stone marked with iridescent flecks and striations of gold. These statues may have been standing on the African continent hundreds of mil-

lions of years and may have originated with R'lyeh itself. Such statues and the glyphs written upon them (*R'lyeh Glyphs*) are often indistinguishable from other Cthulhu idols and glyphs recovered from other parts of the world. The African people as a whole never developed written language, and so these glyphs remained unrecognized and were never translated. Despite this, these cults still perform ceremonies that involve chanting the mysterious language common to all Cthulhu cults.

Despite global similarities, African cults do have their own unique characteristics. Tribal kings and priests hang long stringy vines over their faces, that many an anthropologist has mistaken for the beards they've seen on Europeans. The truth is they represent Cthulhu's mass of facial tentacles. Some dress in elaborate clothing, complete with green body paint and two large, tanned leather capes representative of the Great Old One's wings.

Their ceremonies often occur at night, when human and animal sacrifices are conducted. Many tribes see bats and octopi as sacred animals of their god, which are not to be killed or eaten. Cult assassins are often referred to as Bat People or Octopus People, and are dressed and ritually scarred accordingly. When they are performing a kill, they adorn face masks and body ornaments representative of their namesake.

Only a small number of African Cthulhu cults have regular contact with deep one communities, breeding with and entering into unholy alliances with these underwater monstrosities. Most likely this is because few African tribes live near the ocean, although there have been unconfirmed reports that deep one communities exist in small numbers in the great lakes of East Africa.

Cthulhu is also worshiped by small groups in northern Saharan Africa who turned away from their Arab or Berber cultures. However, such groups have more in common with the global cults of Cthulhu than their sub-Saharan brethren.

An example of a Cthulhu-worshipping cult is found in the scenario "Savage Lands" included in this book.

CULT OF THE BLOODY TONGUE

This cult worships Nyarlathotep, flourishing in the bush of British East Africa, most notably in Kenya but not in Nairobi or Mombasa. The cult name stems from the aspect of Nyarlathotep in which the god has a single

blood-red tentacle in place of a face. Membership is mostly black African, and the cult has existed for thousands of years. Its holiest rites are held at the Mountain of the Black Wind, beyond the Aberdare Forest, some 120 miles (190km) north of Nairobi. Their leader is the beautiful but savage priestess, M'Weru.

Cult members utilize all African tribal weapons in combat and warfare, but they always perform ritual murders and mutilations with the pranga, a long African bush knife. The cult executioner or assassin wears a hideous headpiece, with a dangling red strip protruding from the forehead.

Although British colonial administrators deny the existence of the cult, most Kenyans of long residency know vaguely of it. Tribes in the Aberdare Forest region, particularly the Maasai and the Kikuyu, detest the Bloody Tongue. This cult also maintains a close relationship with the Cult of the Spirling Worm. For more information on this cult, see Chaosium's

Bloody Tongue

Complete Masks of Nyarlathotep.

Howler in Darkness, Avatar of Nyarlathotep

Nyarlathotep, the mad faceless god, howls blindly in the darkness to the piping of two amorphous idiot flute-players.

— H.P. Lovecraft, "The Rats in the Walls"

The Howler in Darkness is one of Nyarlathotep's better-known forms. It is an enormous monster with a single long blood-red tentacle in place of a face. This tentacle stretches forward when the thing howls at the moon.

Cult: in Kenya he is worshiped as the Bloody Tongue. Cult rituals which often involve sacrifices are normally conducted naked.

HOWLER IN DARKNESS, The Bloody Tongue

STR 80 CON 50 SIZ 90 INT 86 POW 100
DEX 19 Move 16 HP 70

Damage Bonus: +10D6

Weapons: Claw 85%, damage 10D6+10D6

Armor: none, but brought to zero hit points, he collapses on the ground, changes form (always to a more monstrous one, which causes his viewers to lose Sanity points), and then flies away into interstellar space.

Spells: The Howler in Darkness knows all Mythos spells; he can summon monsters at the rate of 1 magic point per POW point the monster has; he may summon a shantak,





Ahtu the Spiraling Worm

hunting horror, or servitor of the Outer Gods at the cost of a single magic point.

Sanity Loss: 1D10/1D100 Sanity points to see the Howler in Darkness.

CULT OF THE SPIRALING WORM

This cult worships Nyarlathotep in the form of Ahtu. Their numbers are concentrated in the Congo basin, where Ahtu is most prominent on Earth. Some cult members are found in western East Africa, predominately in Uganda. Members are easily recognizable due to their self-mutilation and the scarring across their bodies. Atrocities conducted by Belgians in their occupation of the Congo at the turn of the century have blurred the distinction between cultists and non-cultists. The cult symbol representative of their god is a spiral in either a clockwise or an counterclockwise rotation. Members often carve this image into their backs, chests, and faces.



Favorite weapons include a pranga and spear, attacking their victims with the aim to mutilate as much as to murder. Another favorite weapon of the cult is a madness drug, applied as a sticky resin to their weapons. When damage is done it enters the victim's blood stream, causes him to hallucinate thousands of insects and larvae clawing through his skin. The drug is difficult to make, and so it is only used against their most hated foes. Cult members often eat a portion of a victim they kill, or offering select organs of victims as gifts to Ahtu.

Membership is normally restricted to natives who are deformed or mutilated, although Europeans with similar disfigurements have been accepted to their ranks. Before the arrival of the Belgian colonials the cult was small. It grew rapidly in opposition to the oppressive colonial administration.

The holiest site of the Spiraling Worm cult is in a lost city located deep within the jungles of the Congo basin, known only as Nyhargo. Leaders of the cult often wear Masks of Ahtu, infusing them with terrible cannibalistic desires and powers that raise them above the status of mere human mortals.

Death and the undead play an important part of the cult's rituals; sometimes their ceremonies have been mistaken for voodoo cults. Most cult prisoners who do not end up as a meal or a slave are often magically transformed into zombies, or other undead servants and guardians. These animated corpses scream ceaselessly at their prisoners, even as they are hacked into pieces. Another popular servitor for this group are the other-dimensional beings called

screaming crawlers, described in Chapter 4, “The Kenyan Interior”.

The Cult of the Spiraling Worm has close associations with the Bloody Tongue, and through them forged links with the global network of Nyarlathotep-worshipping cults. More information on this cult can be found in the scenario “The Spiraling”.

Ahtu, Avatar of Nyarlathotep

Higher already than the giants of the forest ringing it, the fifty-foot-thick column . . . sprouted a ring of tendrils, ruddy and golden and glittering overall with inclusions of quartz. They snaked among the combatants as flexible as silk; when they closed, they ground together like millstones and spattered the blood a dozen yards.

— David Drake, “Than Curse the Darkness”

Ahtu is not an especially important avatar, but has been well observed. In the Congo he is known as the Spiraling Worm.

Cult: In Africa, human worshippers of this horror are those with no hope, driven to insanity by encroachments and ill treatment by rulers and exploiters. Self-mutilation is a sign of the cult: all have amputations and terrible scars from near-fatal whippings and beatings. His largest cult is that of the Spiraling Worm, active in the Congo Basin. However, New World worship more resembles voodoo rituals.

Other Characteristics: The *Necronomicon* and the *Masked Messenger* describe Ahtu, declaring that it is one of many seeds that fell to earth eons ago, and that should it take root here, Ahtu will suffuse the planet. Spells in either book can Summon or Dismiss Ahtu.

AHTU, The Spiraling Worm

STR 150 CON 200 SIZ 100 INT 10 POW 50
DEX 25 Move 24 HP 150

Damage Bonus: +15D6

Weapons: Engulf 100%, damage automatic death if a Dodge roll to escape is failed.

Eruption 100%, damage 4D6 hit points from explosive shock when Ahtu first appears, plus 6D6 hit points from searing heat to everyone within 10yards (10m) of the monster.

Eight Tentacles 80%, damage 6D6+db for grinding tentacles up to 200ft (60m) in length.

Crush 100%, damage 12D6 but with a successful Dodge roll victim escapes with only 3D6 hit points damage. Ahtu needs 4 rounds to mount another Crush attack.

Armor: 10-points of rock-like skin

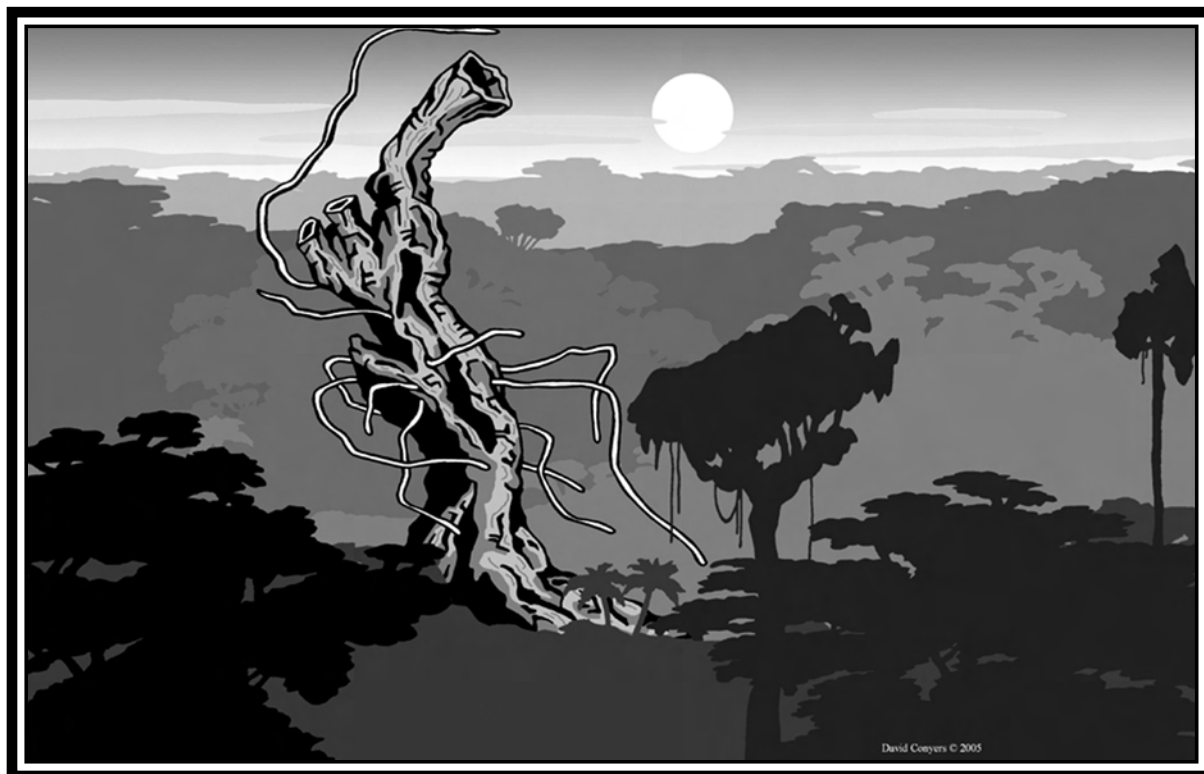
Spells: none

Sanity Loss: 1D10/1D100 Sanity points to see Ahtu.

Mask of Ahtu, Lesser Servitor Race

They are the Spiraling Worm cult. Their members are many and found all across the lands of the great forest. If you

Than Curse the Darkness



cross them their vengeance is terrible, and their vengeance comes from beyond.'

— David Conyers, "Screaming Crawler"

The Mask of Ahtu is a horrific headpiece seemingly constructed of alien wood. It is impossible to determine if it has been carved, or if it grew naturally, into the shape of a monster. Large teeth decorate both where the mask's mouth should be as well as across the inside face-plate of the mask, where it attaches itself to the wearer. A single black opal-textured eye commands the front of the mask while wooden tentacles, like a mane, wrap themselves around the wearer's head while worn. The decorations on a Mask of Ahtu are similar to screaming crawlers, and it is believed that the two entities are related.

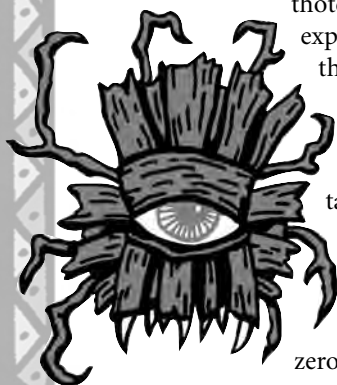
The Mask is a living entity that strives to attach itself to a human head, costing 1/1D8 Sanity points to the victim when it does so. Once affixed the Mask cannot be removed without the teeth on the inside eating away the wearer's face, killing if necessary. If the attempt to remove the mask ceases, so does the eating. Once attached the Mask moves little of its own accord, but when free it will seek a host — its tentacles can propel it quickly through most terrain. The teeth on the front of the mask can attack either while attached or free.

Those who wear a Mask of Ahtu suffer terrible dreams whose subject matter includes Nyarlathotep in various guises, his servitor species, and cannibalistic rituals, resulting in a loss of 1/1D6 Sanity points per night until the wearer is driven completely insane. The latter dreams demand that the wearer eat human flesh at least once a day, otherwise the teeth inside the mask will eat away the wearer's face, killing him.

Masks of Ahtu are known among the Spiraling Worm cult in the Congo who worship Ahtu; the Death Herald cult in South East Asia who worship Shugoran; and perhaps other places. Those who wear the masks are guided by Nyarlathotep, and are quickly promoted as the head priests of such cults.

Other Characteristics: Anyone who wears a Mask of Ahtu automatically learns the spell Contact Nyarlathotep, and when casting it must expend only 10 magic points, not the single point of POW as described in the spell.

There is another advantage to wearing such a mask: black tar-like blood now runs through the veins of the wearer, capable of regenerating non-magical wounds he might receive. If the wearer is ever brought to zero hit points he regenerates,



Donning the Mask of Ahtu

returning to life and full hit points at one point per round but with the permanent loss of one point of CON and APP per occurrence. The negative side is that such wounds seal with oozing black, bubbly scar tissue.

MASK OF AHTU, Cannibalistic Parasite

characteristic	rolls	averages
STR	2D6	7
CON	3D6+6	16-17
SIZ	2	2
INT	1D6+6	9-10
POW	5D6	17-18
DEX	4D6+6	20
Move 16		HP: 9-10

Av. Damage Bonus: -1D6

Weapons: Mask Bite 35%, damage 1D8

Face Plate Bite 95%, damage 1D4 against the wearer only plus permanent loss of 1D4 points of APP. This attack cannot be Dodged.

Armor: Mask has 5 points of wood armor and can only be harmed by magical attacks. The human wearer regenerates 3 hit points per round from non-magical attacks, even if brought to zero or fewer hit points. Because of its size, all attacks against the Mask itself are performed at half normal chance of success.

Spells: Contact Nyarlathotep



THE AFRICAN CULTS OF NYARLATHOTEP

Nyarlathotep is one of the better known Mythos deities worshiped in Africa, and his cults are among the most dangerous and best organized across the continent. Although each cult worships Nyarlathotep in one of his various thousand guises, high-ranking members of the cults communicate and scheme evil schemes together, all with the sole purpose of hastening the time when the stars are right and the Great Old Ones rise again. All are ruthless, secretive, and have origins that date back thousands of years.

Some of these cults listed appeared in Chaosium's campaign *The Complete Masks of Nyarlathotep* while others are new to this book, drawn from other literary sources.

Brotherhood of the Black Pharaoh: An Egyptian cult which is open only to men who worship an aspect of Nyarlathotep in the guise of a human pharaoh. They also have members active in London.

Cult of the Bloody Tongue: A Kenyan cult worshipping Nyarlathotep in the guise of the Howler in Darkness. They also have members in New York city.

Cult of the Floating Horror: A Nigerian cult worshipping an aspect of Nyarlathotep called the Floating Horror. They have a significant branch of this cult active in Haiti. See the scenario "The Burning Stars" in Chaosium's *Haunters of the Dark*.

Cult of the Spiraling Worm: A Belgian Congo based cult that worship Nyarlathotep's aspect of Ahtu. They also practice self mutilation and have a small group of worshippers active in Uganda and Kenya.

Sisterhood of the Masked Messenger: A Moroccan cult which is open only to women who worship a human female aspect of Nyarlathotep. They also have a small number of worshippers on the islands of Zanzibar and Lamu.

Skills: Listen 75%, Hide 75%, Sneak 75%, Spot Hidden 75% (skills only applicable while Mask is not attached to a person).

Sanity Loss: 1/1D6 Sanity points to see the mask. 0/1D3 Sanity points to see a wearer regenerating wounds while wearing the mask.

GHOUL CULTS

Of all the ghoulish societies across the earth, the subterranean carrion-eaters of Africa are among the most cultured and sophisticated of their species. So large is their cult that a network of caves populated by African

ghouls stretches from the Rift Valley to the Atlas Mountains in Morocco. There are thousands upon thousands of miles of subterranean caverns where not only do the ghouls thrive, they also control great caverns where tens of thousands of humans are kept as cattle, breeding and fighting just to survive the harsh conditions of their slavery. African ghouls long ago decided to stockpile men, women, and children for the day that the stars are right and the Great Old Ones return. When there is nothing left to eat on the surface, because the human race is consumed by the terrible onslaught that will follow, the African ghouls will still survive with their hidden food herds.

Unlike their brothers and sisters in other parts of the world, African ghouls mingle freely among human society, by night and by day. They do so disguised as Arabs, Tureugs, Somali, and other groups who follow the Islamic faith, covering their bodies and faces in traditional desert garb. Such ghouls frequent African markets hoping to purchase slaves to take back with them when they descend underground, trading with money that they acquire from those humans that they kill, steal away, or whose graves they desecrate.

Human agents of these ghouls are also active on the earth's surface. To ensure that they do not turn against their masters such thralls either have family members held hostage deep underground, or their faces are nibbled away to a point that leaves them horribly disfigured. Repugnant, they will be rejected by their own people if they try to return to them. Like the ghouls, disfigured agents guise themselves in desert clothing.

Further information on Africa's ghoulish cults can be found in the scenario "Madness of the Ancestors" in this book.

LEOPARD MEN

We kill women, children, and the elderly to fight the enemy. When he sees the number of dead bodies increase on his side, he comes to us [Leopard-Men] and says: "Stop killing my people. You are the most powerful. I surrender to you."

— Joset, *Les Société Secrètes des Hommes Léopards en Afrique Noire*

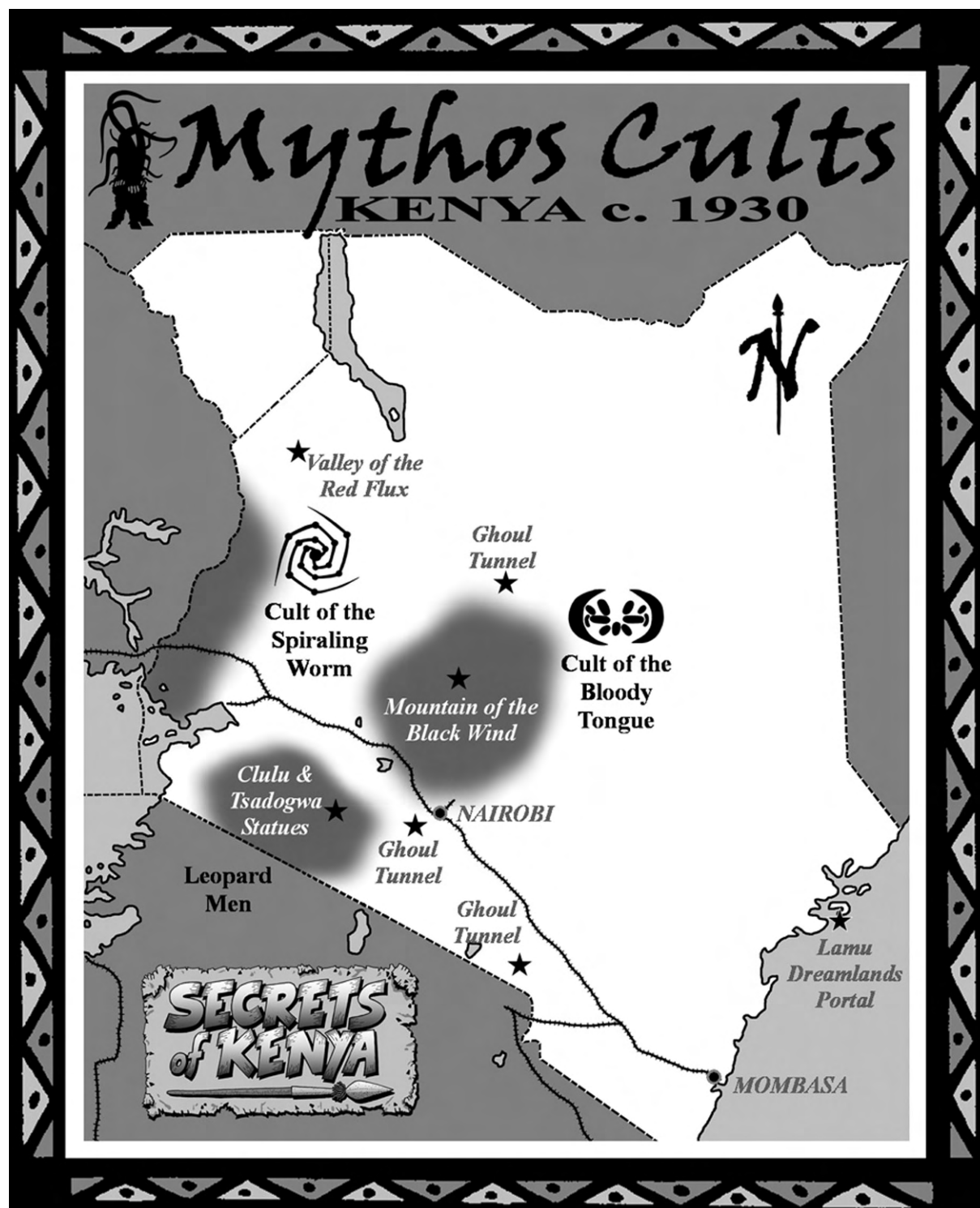
From West Africa across the Congo and into the Kenyan Highlands thrives a real-world animistic cult known as the leopard-men. Although almost non-existent in modern times, they are believed to have been active since the beginnings of African civilization. Highly secretive European settlers became aware of the leopard-men only after they had been living in the country for some time. Later it was recognized that the same cult was active across the continent.

In the 1920's and 1930's, the leopard-men of the Anito tribe undertook several killing sprees in the Belgian Congo. Despite the oppressive rule of the colonials,

the Anoto killings were restricted to African people, so politics was not their motivation. Problems stemming from the killings did affect the Belgians, for the tribesmen who labored on their farms refused to work because of fear of the leopard-men. Belgian efforts to eradicate the cult were attempted, but only in 1936 after twenty-five years of terror. Colonial authorities exposed the non-supernat-

ural elements of the leopard-men initiation ceremonies. The cult lost power and virtually disappeared overnight.

Even today little is known about the cult. Members protected their organization through a conspiracy of silence, enforced with tales of their magical abilities of transformation. What little was documented came mostly from captured leopard-men who developed loose tongues while incarcerated in prison. It is still



unknown what the real objectives and beliefs of the cult were, but probably their promise of occult power lay at the center of their purpose, for they were apolitical and asocial in their goals and behavior. Most accounts report them as little more than gangs who terrorized local villages, ruling by fear.

So great was the belief in the leopard-men's magical powers that members would be hired by tribal chiefs to right a wrong. For example, leopard-men were called to attack the parents of a daughter who refused to pay a dowry. Other times leopard-men were hired by tribal kings, who used them as assassins to kill neighboring tribal leaders who refused to recognize the king's leadership or neglected to pay their taxes.

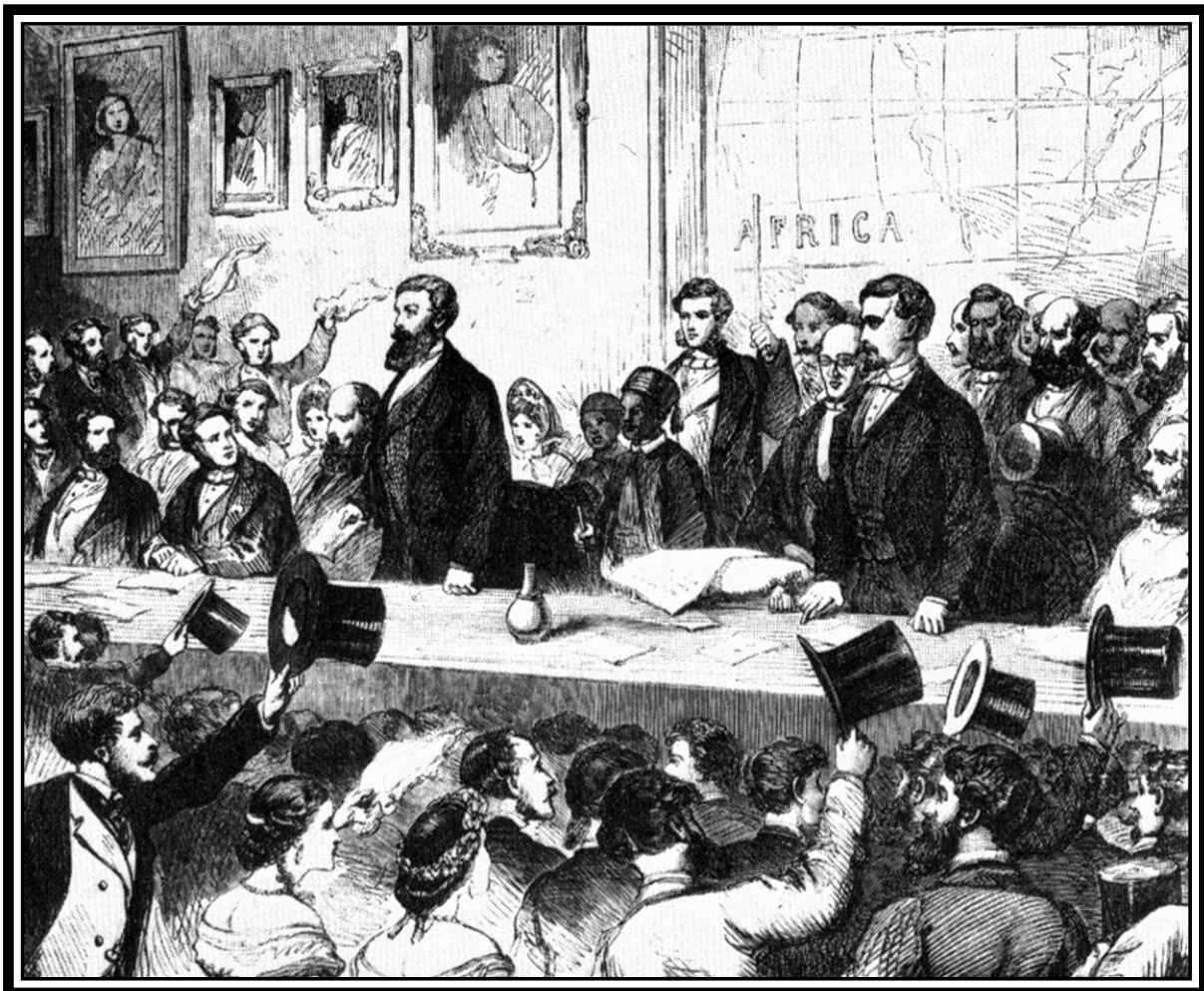
The cult was only open to men. Eating human flesh was part of their initiation ceremony, and sometimes the revelation of what they had just eaten was announced only after the fact, effectively making cannibals of people whether they liked it or not. Many of those recruited without consent had little choice but to join, for the alternative was to be murdered and eaten

themselves. Regardless of the initiation, before a man could be fully accepted into the cult he had to perform his first kill, usually his wife or eldest daughter, to prove his loyalty.

Cult members regularly dressed in leopard skins and masks, or painted their bodies so that they 'became' a leopard. Many took hallucinogenic drugs helping them believe that they could actually shape-shift. They killed anyone who spoke out against the cult or revealed cult secrets, usually by ritualistic cannibalistic murder performed at night.

When they attacked they did not discriminate in choice of target, slaughtering women, children, and the elderly as often as they killed adult men. Wearing special steel 'leopard claws' the cult members slash the throats and bellies of their victims, spilling intestines. Members believed that they had actually transformed into leopards during the kill, and so they would only kill while dressed as a leopard. After a kill they took painstaking steps to ensure that any attack really did look like the hunting activities of a big cat, such as

A Meeting of the Royal Geographic Society



drinking their victim's blood and removing severed limbs, heads, and important organs either to eat later or to use in magical ceremonies. Other times victims were captured alive, so that they could be sacrificed as part of a greater ritual in a gathering involving several dozen leopard-men.

Other major leopard-man cults were found in Liberia, Sierra Leone, and a group in Nigeria that terrorized a village near Lagos in 1946. But African shape-shifters were not just limited to leopards, for there were chimpanzee-, baboon-, gorilla-, and hyena-men active across the continent, and they are just the ones that are known about. In Tanganyika there was a cult of lion-men who killed 50 victims in 1947, making the news as far away as London. During the 1960's an article in the *New York Times* recounted a tale of a witch doctor who was tried in court for conspiring to commit sorcery, and for his illegal transformation into a crocodile that led to the death of a citizen. Belief in shape-shifter magic has permeated African culture, helping these groups gain their occult powers.

Further information on a fictitious Cthulhu-worshipping leopard-man cult is found in the scenario "Savage Lands" included in this book.

Were-leopards, Fabulous Creatures

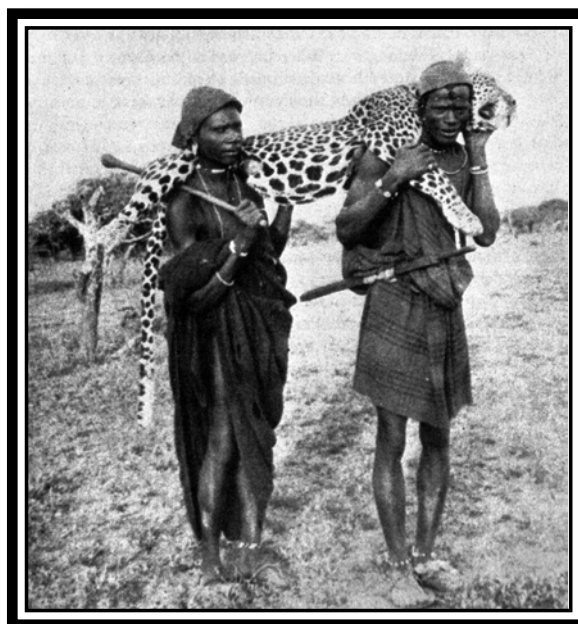
The four Leopard Men were almost upon him as he launched his spear. With a scream one of the foemen dropped, pierced by the sharp tip of the Utenga's weapon. Fortunate it was for Orando that the methods of the Leopard Men prescribed the use of their . . . claws as weapons in preference to spears or arrows, which they resorted to only in extremities or when faced by superior numbers. The flesh for their unholy rites must die beneath their leopard claws, or it was useless for religious purposes. Maddened by fanaticism, they risked death to secure the coveted trophies.

— Edgar Rice Burroughs, *Tarzan and the Leopard Men*

Were-leopards can be considered Africa's equivalent of the European and North American werewolf, yet with significant differences. Like their counterparts they are shape-changers who can take on both human and animal aspects. All were-leopards are knowledgeable of their nature, as their condition is hereditary rather than caused by disease.

These monsters can shape-shift at will, and are not required to shape change during a full moon. Shape shifting between forms requires 1D3 rounds, during which time it is not possible for them to undertake any other actions and thus leaving them vulnerable to attack.

Unlike werewolves they are vulnerable to attacks from non-magical weapons. However they show no special vulnerability to silver. Were-leopards are equally active during the day and at night, but unlike true



Leopard Trophy

leopards they are not always solitary predators. In bestial form they do not lose their intelligence.

A were-leopard is notoriously resistant to injury in its bestial form, regenerating one hit point every combat round. Scars and welts from such wounds may remain after the were-leopard resumes human form, but such healing is weakening, often forcing the shape-shifter to spend days resting and sleeping. If killed, a were-leopard corpse reverts to human form.

While most leopard-men are not true were-leopards, the reverse is also true — not all were-leopards are members of a leopard-man cult, but most are. Such were-leopards tend to be cult leaders or sorcerers, but spells known by a were-leopard can only be cast while in human form.

Attacks and Special Effects: While in leopard form it can attack first with both claws simultaneously followed by a bite at half DEX ranking. If both claws hit, the were-leopard will hang on and rip with its hind claws on the next round while continuing to bite.

WERE-LEOPARD, Man-beast Humanoid Form

characteristic	rolls	averages
STR	6D6	21
CON	2D6+6	13
SIZ	3D6	10-11
INT	2D6+6	13
POW	2D6+6	13
DEX	2D6+6	13
Move 12	HP: 11-12	
Av. Damage Bonus: +1D4 or +1D6		

WERE-LEOPARD, Giant Leopard Form

characteristic	rolls	averages
STR	6D6	21
CON	2D6+6	13
SIZ	3D6+1D3	12-13
INT	2D6+6	13
POW	2D6+6	13
DEX	2D6+6	13
Move 13	HP: 12-13	

Av. Damage Bonus: +1D6

Weapons: Claw 45%, damage 1D6+db

Bite 30%, damage 1D10+db

Rip 80%, damage 2D6+db

Armor: while in leopard or man-beast form, 1-point fur plus regeneration of 1 hit point per round.

Spells: a were-leopard knows 1D3 spells if its INT x1 or less is rolled on D100.

Sanity Loss: 0/1D8 Sanity points to see a were-leopard.

SISTERHOOD OF THE MASKED MESSENGER

The Sisterhood of the Masked Messenger, while based in Morocco, is active on the coast of East Africa. In Morocco the cult was once headed by Sharinza, a concubine of Moulay Ismail who was also the High Priestess of the Sisterhood. She wrote the most detailed description of the Mythos in Africa in her *Ara-bian Nights*-style tome the *Masked Messenger*, penned in 1726 AD. In Kenya the cult is small, mostly confined to a dozen women in Lamu, Zanzibar, and perhaps Mombasa. Members are often married to Islamic men, who have no idea that their wives worship an Outer God.

Their favored weapon is a curved dagger, used to slit the throats of their victims. Their most holy site is the Temple of the Masked Messenger, reputed to have been lost in the Sahara Desert for thousands of years, only to rise from the sands on rare occasions when the Masked Messenger's presence on the earth is required. Most of their number are based in Marrakesh in Morocco.

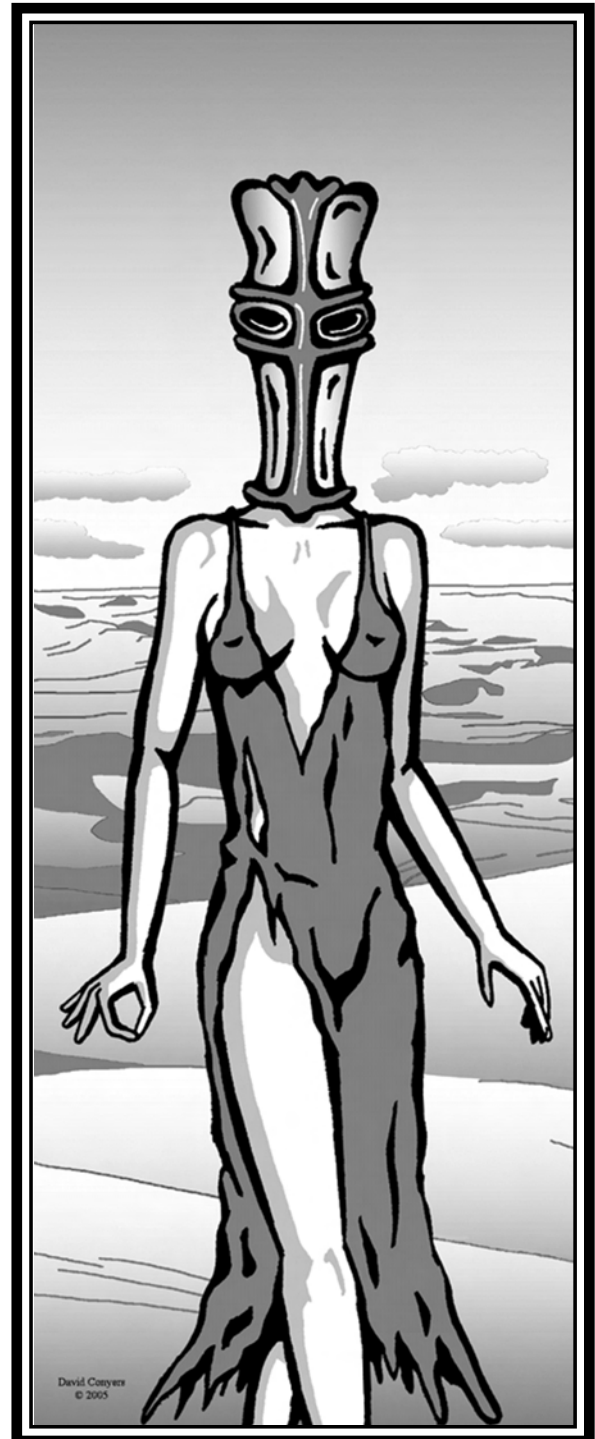
The Masked Messenger, Avatar of Nyarlathotep

The woman was no longer beautiful. Her skin ran with rivulets of toxic acid, dissolving her robes and flaying her flesh. But it was not muscle and blood that was concealed behind her now-graying, bubbling skin; hers was an inner flesh of worms and tentacular sinews tainted with the corruption of ages. From nowhere she wore a long curved mask of polished bronze, with eye-slits the color of oily pools. When the woman laughed she did so with more wickedness than found in all the heathens of this world, and I at last understood what real evil was.

— David Conyers, "The Faceless Watchers"

The Masked Messenger is a human aspect of Nyarlathotep, who appears either as a beautifully alluring woman of undetermined ethnicity or the same woman with acid running from her skin.

Cult: The Sisterhood of the Masked Messenger is a cult based in Morocco that worships this aspect of Nyarlathotep. This cult, open only to women of North Africa, is associated with the global cults of Nyarlathotep which include the Bloody Tongue, Bloated



Woman, Black Pharaoh, Spiraling Worm, Floating Horror and Sand Bat.

Attacks and Special Effects: In her secreting-acid form the Masked Messenger can flick acid from her hands, causing 1D10 points of damage and a permanent loss of 1D3 points off both the victim's CON and APP.

THE MASKED MESSENGER, Queen of the Desert

STR 12 CON 19 SIZ 11 INT 86 POW 100
DEX 19 APP 18/3* Move 12 HP 15

* First appearance is for normal human form, second while she has acid eating at her skin.

Damage Bonus: none.

Weapons: Acid Flick 100%, damage 1D10 plus permanent loss of 1D3 points off both CON and APP

Any Weapon 100%, damage as per weapon

Armor: None, but brought to zero hit points, she collapses on the ground, changes form (always to a more monstrous one, which causes her viewers to lose Sanity points), and then flies into interstellar space. The Masked Messenger can regenerate 1D6 hit points for each magic point expended.

Spells: The Masked Messenger knows all Mythos spells. She can summon monsters at the rate of 1 magic point per POW the monster has. She may summon a hunting horror, screaming crawler, or festering shambler (see *The Stars Are Right!* 2nd edition) at the cost of a single magic point.

Sanity Loss: No loss to see in normal human form. 1/1D10 to see her in acid excreting form.

THE FACELESS WATCHERS UNIQUE ENTITIES

His face dissolved, a whirlpool of flesh vanishing into nothingness. No shape now, without eyes, nose, mouth or any other orifice. And as his hand reached out to smother my face, I did not care to resist.

— David Conyers, "The Faceless Watchers"

The Faceless Watchers are two servitors of the Masked Messenger, appearing as a human brother and sister. In their natural forms they have no eyes, mouths, noses, nor other discernable facial features except skin. They have the ability to tear off a victim's face while consuming his soul, transforming it inside the faceless watcher. From that moment on the faceless

watcher can impersonate the victim physically and mentally, knowing everything the victim once knew.

The faceless watchers are two of the Million Favored Ones, special and unique servitors of the Masked Messenger. They scour the earth performing tasks for their master. If they are killed they are dismissed back to the dimension from which they were summoned.

Attacks and Special Effects: A faceless watcher can tear away a victim's face just by touching him on the head, acquiring the victim's mind and soul in the process. **POW versus POW** rolls are made and if the faceless watcher succeeds, it steals the face (leaving only featureless skin) and kills the victim. Otherwise 1D6 points of damage are incurred by the victim.

THE FACELESS WATCHERS, Two Million Favored Ones

STR 35 CON 35 SIZ 15 INT 25 POW 35
DEX 21 APP variable Move 08 HP 25

Damage Bonus: +2D6

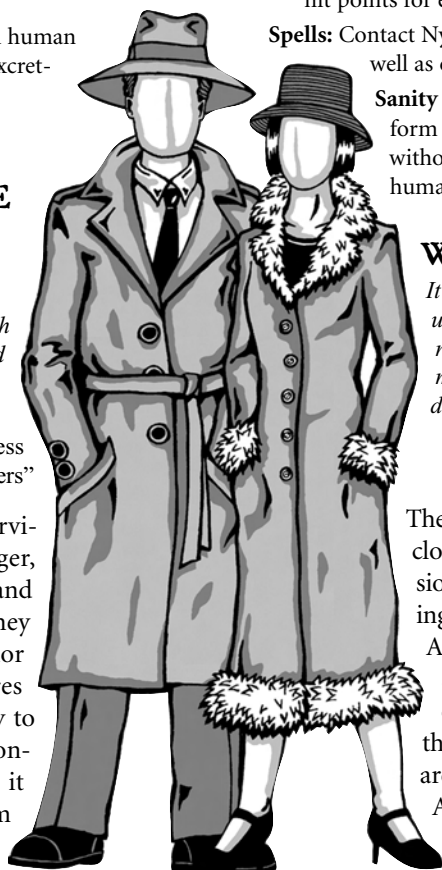
Weapons: Steal Face 75%, damage 1D6. If the Faceless Watcher's POW versus POW struggle with the victim is successful it steals the victim's face, identity, and all knowledge.

Any Weapon 75%, damage as per weapon

Armor: None, but a Faceless Watcher can regenerate 1D3 hit points for each magic point expended.

Spells: Contact Nyarlathotep (the Masked Messenger), as well as others as desired by the keeper.

Sanity Loss: No loss to see in normal human form with a face, 1/1D6 Sanity points to see without a face or to witness the stealing of a human face.



WHITE APES

It was clearly a . . . white ape of some unknown species, less hairy than any recorded variety, and infinitely nearer mankind — quite shockingly so. Detailed descriptions would be rather unpleasant.

— H. P. Lovecraft, "Facts Concerning the Late Arthur Jermyn and his Family"

The white apes found in central Africa are closely related to humans, and have occasionally been considered a possible 'missing link' between humanity and hominid. Another possibility is that the white apes are related to the voormis of the northern hemisphere. Like those creatures there is evidence that the white apes, too, are a creation of the serpent people. Answers are unlikely however, since the white apes of the Grey City in the

Congo are probably the last of their species. Whether or not white apes are encountered in Kenya is left for the keeper's choosing. If they are, they will be secretive and small in numbers hiding away in the heavily forested regions of the country, such as the Aberdare Range.

White apes are natural creatures, and once investigators recognize them for what they are further Sanity losses no longer apply. The most distinguishing feature of the white ape is their uncanny resemblance to humans, so close in fact they have been known to successfully breed with *homo sapiens*.



Attacks and Special Effects: White apes can use any weapon usable by humans, but more commonly they fight with Stone Age weapons of their own manufacture.

WHITE APES, Guardians of the Grey City

Characteristic	rolls	average
STR	3D6+6	16-17
CON	3D6	10-11
SIZ	2D6+9	16
INT	1D6+6	9-10
POW	3D6	10-11
DEX	3D6+3	13-14
Move	10	HP 14

Av. Damage Bonus: +1D4

Weapons: Bite 45%, damage 1D6+db
Hand 45%, damage 1D6+db
Club 50%, damage 1D6+db
Spear 30%, damage 1D8+1+db

Armor: 2-point skin

Spells: none

Sanity Loss: 0/1D3 for seeing a white ape for the first time.



Surgery in the Bush



CHAPTER SEVEN: ADVENTURE

MADNESS OF THE ANCESTORS

A skull, recently discovered at the base of Mount Kilimanjaro, challenges the world's scientific beliefs regarding humanity's evolutionary ancestry. The truth lies much deeper, in a vast network of underground tunnels stretching across Africa.

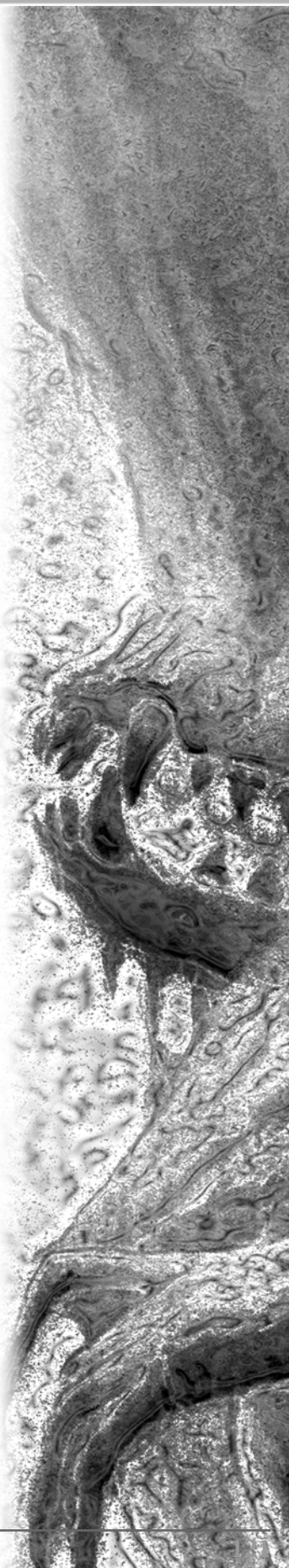
Underneath Africa, from the Atlas Mountains in Morocco across the Sahara and into the Rift Valley, and perhaps as far south as South Africa and the Cape, are a series of interconnected tunnels, caves, subterranean rivers, massive lakes, and most importantly, the largest kingdom of ghouls found anywhere on the earth. These ghouls are organized, disciplined, hierarchical, and even cultured. Their artwork may be twisted and grotesque, but they adorn and decorate their world nonetheless. Their eating of human flesh might be savage, but they save and breed their food for future needs. The African ghouls know that the stars will come right one day, and to be prepared they are stockpiling humans, tens of millions of them, in vast caverns deep under the earth. These slaves, herded into large groups, are forced to survive with minimal resources. Those who survive under the harsh conditions remain lean, fit, and tasty while those who don't soon become snacks for their masters.

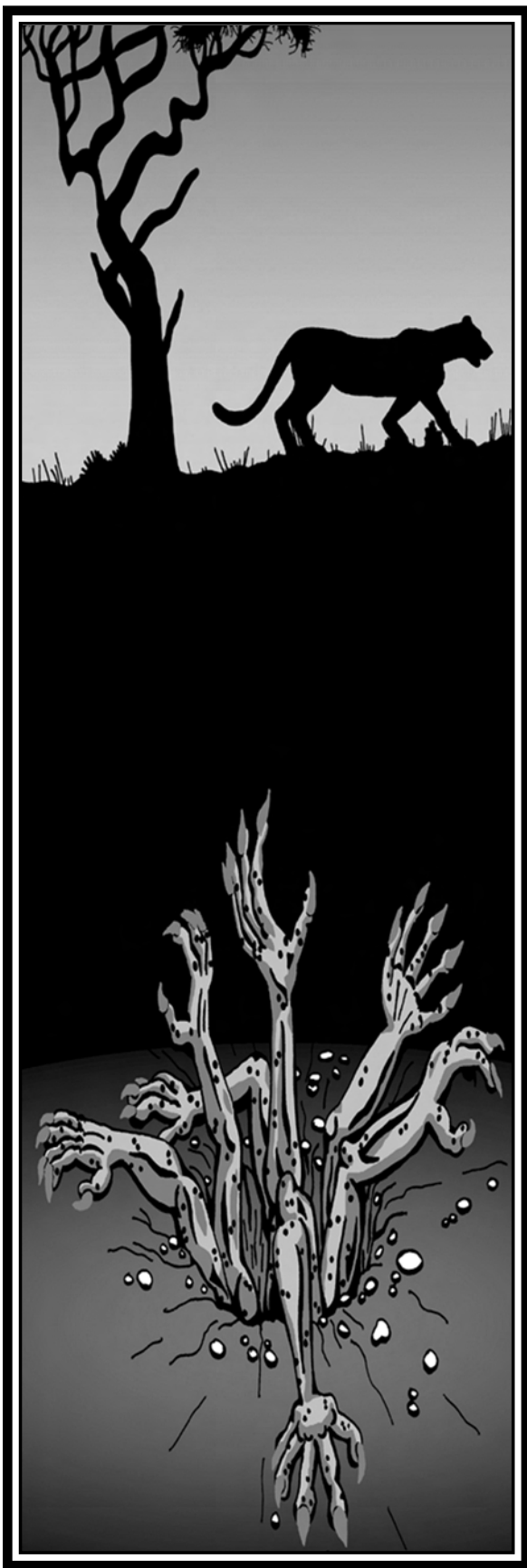
This scenario is designed to be challenging for both novice and experienced investigators, since no special skills or prior learning are required to complete the investigation. That said, archaeologists and anthropologists will certainly have a role to play here. The scenario also serves as a hook to transplant investigators from their normal American or European locales into Kenya, perhaps to stay and delve into more of the colony's mysteries, or to flee home again to what is familiar.

Several key keeper-controlled characters interact with the investigators during this scenario, and to an extent they have paths of their own to follow. However player choices and situations can change unexpectedly, so keepers should be prepared to alter the ultimate fate of these characters as necessary. Expect an average of three evenings to complete play.

INVESTIGATOR INTRODUCTION

The date is nominally set sometime during the year of 1931, although this can be easily adjusted to suit a keeper's ongoing campaign. Play begins when the investigators are contacted by Miskatonic University's Professor Curtis Mathieson. He is seeking the investigators' expertise, so hopefully one or more of them have academic qualifications, preferably in archaeology or anthropology. Alternatively, investigators may already know the good doctor, as he may have recruited them for the expedition he led into Greenland where he uncovered startling evidence of the lost civilization of Hyperboria, as described in the *Trail of Tsathoggua*. Otherwise investigators as students or lecturers of the University might know him from Chaosium's *Miskatonic University* sourcebook, and have been sought out because of their reputation. If for some reason Mathieson is dead or otherwise incapacitated from earlier campaign





As Above, So Below

play, he can easily be replaced by other members in his department.

Mathieson arranges a meeting in his office in the department of archaeology, in the School of Antiquities where he works. Recently an important artifact was sent to him from a Miskatonic University expedition currently underway in Africa. It is a rather unusual object, one that defies explanation as far as he is concerned. He's hoping the investigators can shed some light onto his mystery. He refuses to say more over the telephone or via letters. Only visiting him in person will reveal the exact nature of the mystery.

PRELIMINARY RESEARCH

Investigators will probably wish to do some research before they meet with Mathieson. A successful **Library Use** rolled while checking the back issues of newspapers such as the *Arkham Advertiser*, *Arkham Gazette* or other New England mastheads turns up three University expeditions into Africa, two of which will have concluded if the scenario is set in 1931, while the other in Kenya is current.

- **1927: South Africa.** Dr. William Moore of the Geology Department organized this foray to examine some of the oldest surface outcrops known.
- **1928-1929: Egypt.** An extensive series of archaeological excavations led by Dr. Galloway in the deserts west of Cairo. Galloway spent more than a year searching for the fabled "Valley of the Winds," believed to contain the tomb of an infamous heretical high priest. In the summer of 1929 the expedition ran into serious troubles with local Bedouin tribes, and it came to an abrupt end. (For more information, see "The Sands of Time" scenario in *The Day of the Beast* campaign, from Chaosium.)
- **1931: Kenya.** A joint expedition funded by Miskatonic University and the University of Adelaide in Australia. This expedition is jointly led by Doctor Julius Forbes from Australia and Professor Alexander Spaulding of New England. Together they are studying pre-historical finds of hominids who may have founded their own civilization predating civilized man. This expedition has only been in operation a couple of months at the commencement of this scenario.

If investigators wish to undertake further research on the last expedition, each successful **Library Use** roll will turn up the following pieces of information, assuming investigators are searching on the appropriate topics:

- **Primitive Man in Africa.** In South Africa in 1924 an Australian anthropologist and paleontologist, Raymond Dart, recovered a skull from a region near the Kalahari Desert, now known as “Taung”. Dart noted the human-like features and named the new species *Australopithecus africanus*. He claimed that this species had dental features and an upright posture that approached that of humans, and then went on to suggest that human ancestors may have originated on this continent. His find has challenged current scientific beliefs that man evolved in Asia, a topic of hot debate in the scientific community of late. *Keeper’s Note: This is a real historical event.*
- **Professor Curtis Mathieson.** An accomplished anthropologist and experienced archaeologist with dozens of field seasons under his belt, Mathieson is well liked on campus for his quick wit and kindly manner. A specialist in Near Eastern civilizations, he has performed extensive studies of Mesopotamian, Hittite, and Assyrian sites throughout the Fertile Crescent. Mathieson is a stern grader, but will always make the time to help any student who asks.
- **Professor Alexander Spaulding.** A recent recruit to Miskatonic University, transferring from Brown University in Providence. He joined Miskatonic’s School of Antiquities lecturing in paleontology. Spaulding specializes in primitive man and is a stout proponent of man’s evolutionary origins in Asia, a hotly debated topic of the era.
- **Doctor Julius Forbes.** A young and gifted anthropologist from Adelaide, South Australia, Forbes has spent most of his adult years in sub-Saharan Africa studying primitive cultures including the Pygmies of the Belgian Congo and the Bushmen of the Kalahari. Forbes recently married a young daughter of an English aristocrat, the stunning Mandy Forbes. The two are reported regularly in gossip columns where it is said they are deeply in love.



MISKATONIC UNIVERSITY

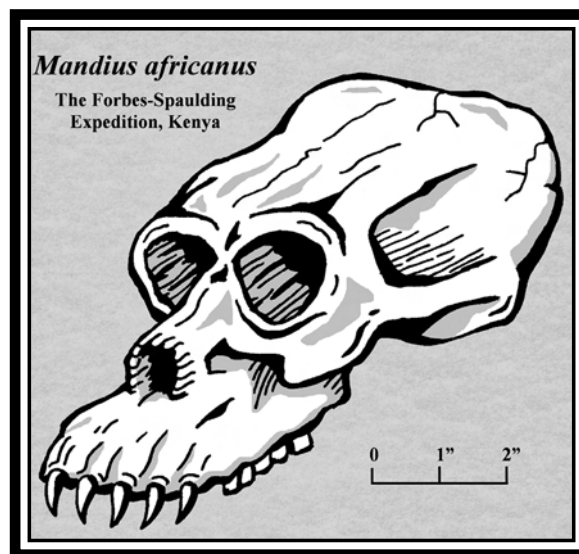
Located in Arkham Massachusetts, Miskatonic University is renowned throughout New England, especially for its vast collection of books at the Orne Library. The town is easily accessible by road or rail. Hotel Miskatonic across the street from the campus offers rooms from \$5 per night. Details of this town can be found in Chao-

sium’s supplements *H.P. Lovecraft’s Arkham and Miskatonic University*.

Mathieson will greet investigators in his office. Furnishings include numerous books such as the *Book of Dzyan* and *The Problem of Meaning in Primitive Languages* by Bronislaw Malinowski. A framed photograph on the wall shows a much younger Mathieson with numerous unnamed colleagues in a desert site. A small plaque says this photograph was taken in Arabia in 1906.

After pleasantries and small talk are completed, Mathieson explains why he contacted the investigators. Recently Miskatonic University in conjunction with the University of Adelaide have joined together to conduct an expedition in the region around Mount Kilimanjaro on the Kenyan-Tanganyika Territory border. Caves unearthed earlier this year promised to be burial sites of African kings from some yet unknown civilization predating the tribes already settled in the area. While digging, Doctor Forbes discovered a nearly intact hominid skull believed to be somewhere between 30,000 and 100,000 years old, which he has named *Mandius africanus*. The skull certainly lends itself to the theory man evolved in Africa, but there are some rather disturbing characteristics of the artifact that defy explanation. At this point Mathieson shows the skull to the investigators (*Madness Papers #1*). He asks their opinions.

On initial examination the skull appears to be humanoid in shape but, as Mathieson explained, there are some characteristics that make it very different from other finds from Africa, Europe, and Asia. The most obvious are the sharp carnivore teeth, the enlarged eye-sockets, and the almost canine shaped snout.



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Madness Papers #1

Investigators can apply a range of skills to provide some insights into its mystery:

- **Geology:** Rock fragments in the skull do indeed display characteristics of geological formations found in East Africa, and the age estimates are about right.
- **Anthropology:** The species was a meat-eater. However its teeth show characteristics more commonly found on scavenging animals such as hyenas, as opposed to those of true carnivores such as lions or leopards. This suggests this species fed on meat that had been decomposing for some time.
- **Biology:** The brain cavity is equal to if not larger than those found in humans, which suggests that they might have been as intelligent, or more intelligent than modern day humans.
- **Biology:** If this is a species of hominid, then it must have evolved on a divergent path from common humans at least half a million years ago to have become as diverse as it has.
- **Natural History:** The large eyes suggest that the creature was nocturnal, and that it either hunted during the night or lived underground.
- **Natural History:** The skull is thicker than that of a human, suggesting that it is far more tolerant to injury than is characteristic of Neanderthal Man. Its thick snout suggests that its jaw would be rather strong, capable of tearing through flesh and bone.
- **Cthulhu Mythos:** Probably most telling, this skull belongs to a creature called a ghoul. Physiologically they are similar to humans, with some notable exceptions. Ghouls are roughly bipedal with a slouching vaguely canine aspect, which includes a rubbery hide, pointed ears, mold-caked bodies, and scaled claws for burrowing. They live underground, are found across the globe almost anywhere humans live, and are carrion feeders. If the investigators tell Mathieson any of this he does not believe them, worried that they might be taking occult and witchcraft textbooks they read too literally. But he does comment that *Ghulus africanus* would have been a more appropriate name for the find.

Hopefully the investigators have impressed Mathieson, providing him with the confidence to reveal more regarding the situation in Kenya. Mathieson has known Alexander Spaulding for many years, a renowned and respected paleontologist. For some time and in line with most of his peers Spaulding believed that humans evolved from primates in Asia, but

recently he was shown some fossil remains from Kenya that challenged this belief.

Further research turned up a translation of a rather odd book, the *Masked Messenger*, written in the eighteenth century in Morocco. The tome contained numerous fables of a great underworld land that stretches between the Atlas Mountains, across the Sahara and into the Rift Valley and beyond. The text was written at a time when few explorers, neither Arabs nor Europeans, knew much about what lay in the interior, and yet its descriptions have turned out to be rather accurate.

Spaulding owned a copy of the published English language translation of the *Masked Messenger*. Guided by the descriptions within he traveled to Morocco and

RESEARCHING GHOULS

Investigators who identify the skull for what it really is may wish to perform some additional research on ghouls. Some general study in public libraries turns up the following:

■ In Near Eastern or Arabian folklore, a ghoul is considered to be a demon of the desert that can assume the shape of an animal. They are evil spirits that rob graves and feed on the flesh of the dead or young children, and commonly inhabit graveyards. Also known as Qutrub, it is a type of demon which lures travellers into the desert where it devours them. It sometimes disguises itself as a prostitute.

■ An 1887 account of a French exporter recalls a time when he was in Rabat, capital of Morocco. He was wandering through the Oudaïa Kasbah when he became lost and found himself in a network of caves. They seemed to go deeper and deeper, and he became hopelessly lost. It was only when he encountered a creature called Inek who fed off corpses that he managed to bargain with the creature to return him to the earth. It is not clear what he bargained with, but the text suggested that the price included a portion of his own flesh.

■ A passage in the *Arabian Nights* recalls a legend of a vast cavern, that stretches beneath the entire African continent, and is home to demons who feed on human flesh.

If the investigators attempt to contact Rudolph Pearson of Columbia University, they will find he is currently in Europe and cannot be reached, whereof his secretary will say nothing. He proves impossible to reach during the course of the investigation. Further background on Pearson can be found in Chaosium's *Secrets of New York*.

Egypt, to confirm some of the locations mentioned in the text. In doing so he found more than he bargained for — deep caves, some of which might have led far into the earth had they not collapsed recently.

Eager to learn more, Spaulding decided he would now verify the locations of similar tunnels in East Africa. However this time the translated text was confusing, and he hit a dead end. Professor Rudolph Pearson, one of the translators, revealed that the original source was now missing and presumed destroyed during an unfortunate incident in Arkham a few years back. The other translator, Professor Colbridge, was now dead. Pearson sadly reported that he did not know where another copy of the original could be found.

At the verge of giving up hope, Spaulding stumbled upon an academic paper written by an Australian, Professor Julius Forbes of the University of Adelaide, who quoted from the original *Masked Messenger* as a reference. The two men met in Cape Town and discovered that they had similar interests in the field of human origins. Even better news for Spaulding, Forbes was in possession of a copy of the Classical Arabic *Masked Messenger*. It described numerous tunnel locations in the land of Zinj (Africa). Together the two men decided to form a joint expedition to seek out the sub-African tunnels described clearly in the text.

That was last year. The two men have now firmly established a dig team in Kenya and are currently exploring the region around Mount Kilimanjaro near the Tanganyika Territory border. The text proved to be accurate and caves were found. Again recent cave-ins were evident but they were proving easy to clear, and with permits from the Kenyan colonial government excavations have begun. So far they have discovered fossilized bone fragments and cave art which is older than any known human civilization. It seems these creatures are as smart as man, and it might even be possible that they taught humans the skills of cave painting, the use of fire, and primitive tool making. At this point Mathieson believes these findings could revolutionize our understanding of human origins.

Mathieson goes on to say that he had two reasons for contacting the investigators; firstly because of their academic expertise, but secondly in their roles as investigators of note. Since the excavations have begun, several diggers on the Forbes-Spaulding expedition have vanished, and a Miskatonic graduate student named Peter Tobey was recently discovered with his head crushed under a large stone rock. The rock seemed to have fallen from a cliff above, but there are suspicions of foul play. Although the Colony's armed forces, the Kenya African Rifles are investigating the deaths, Mathieson would feel more comfortable if the investigators could find out who is behind the killings

themselves. If indeed there is no evidence of malicious intent and these are just a series of tragic coincidences, knowledge of this would clear the University's conscience.

If the investigators agree to take on the assignment, Miskatonic University will pay their usual fees plus expenses, as well as \$200 each consultant fees at the completion of the assignment. He can organize tickets for them to Africa on the Cunard Liner *Carinthia*, which leaves from New York in three days. The journey takes twelve days on first class tickets, taking them via London and Port Said before reaching Mombasa where they will be met by Spaulding.

Prof. Curtis Mathieson

Underneath his pleasant demeanor, Mathieson hides a dreadful secret. During a field expedition in Arabia in 1906, Mathieson and his party found an ancient ruin of black stone, far older than anything previously recorded. Inside the ruins Mathieson found fragmentary sculptures of strange reptilian humanoids. Mathieson tried to explore the ruins further, but a band of hostile Bedouins attacked, driving Mathieson and his party away. The archaeologist told no one about his

remarkable find out of concern for his reputation, but has since come to suspect that there is far more to human history and prehistory than current interpretations of the archaeological record suggest.



In an effort to learn about ancient (and possibly prehuman) civilizations, Mathieson has acquired and read a copy of the *Book of Dzyan*, but so far he refuses to accept the more dubious tenets of theosophy. After trying to read the Orne Library's *Necronomicon*, Mathieson also rejected its outlandish mythologies and the even more outlandish pre-humanist theories of his former colleagues. Mathieson is convinced that some kind of advanced primordial civilization preceded ancient Egypt and Greece, but dismisses talk of monsters and space gods as rubbish.

Although seemingly healthy, Mathieson suffers from some heart trouble and cannot engage in strenuous activity, his primary reason for not traveling to Kenya himself. Some time in the late 1920's Mathieson leads an expedition to Greenland and uncovered startling evidence of the lost civilization of Hyperboria, as described in the *Compact Trail of Tsathoggua*.



World-Wide Telegraph

The Globe in Seven Minutes

CAIRO VANCOUVER HONOLULU MEXICO CITY LONDON MELBOURNE

BERLIN
ROME
BUENOS AIRES

APOLOGIES FOR NOT MEETING YOU IN MOMBASA STOP
PLEASE PURCHASE TRAIN TICKET TO TSAVO WITH MONEY
WIRED TO BARCLAYS BANK STOP MY ASSISTANT DANIEL
CAPWELL WILL MEET YOU IN T STOP ACCIDENTS ON SITE
GROW MORE NUMEROUS EACH DAY STOP EAGERLY AWAITING
YOUR ASSISTANCE IN THIS MATTER PROF SPAULDING END

CAPE TOWN
NEW DELHI
MANILA

SAN FRANCISCO

HOME OFFICE: NEW YORK

CHICAGO

WWT makes good-faith effort to receive, transmit, and/or deliver all communications, but can share no responsibility for incomplete, inaccurate, stolen, misconstrued, missent, or missing communications, whether by negligence, mistake, conspiracy, error, war, or act of God.

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Madness Papers #2 —Telegram from Spaulding

Prof. CURTIS MATHIESON (White), age 54, Senior Archaeologist

STR 08 CON 04 SIZ 10 INT 17 POW 14
DEX 11 APP 13 EDU 20 SAN 55 HP 07

Damage Bonus: none.

Weapons: none.

Skills: Academic Standing (Miskatonic) 84%, Anthropology 85%, Archaeology 90%, Astronomy 15%, Biology 10%, Chemistry 15%, Credit Rating 75%, Cthulhu Mythos 12%, Geology 20%, Library Use 90%, Linguistics 40%, Natural History 80%, Persuade 85%, Psychology 65%.

Languages: Arabic 60%, Egyptian 60%, English 95%, Greek 60%, Latin 60%.



MOMBASA

Chief port of Kenya and terminus of the Uganda Railway, Mombasa is a mixture of dirty cargo handling wharfs, colonial style buildings, and the old style Arabic houses on the foreshore. The *Carinthia* arrives at six in the morning. Once on the docks, investigators will be swarmed by Swahili and Galla men and boys hoping to sell them anything and everything from mangos and coconuts, somewhere to stay, the services of a guide, wooden curios, or offering to exchange

money into British Pounds. Port authorities will direct the investigators to Lever Customs House where they obtain visitor visas and gun permits if required. This takes at least an hour to complete.

Although no one is here to meet the investigators, there is a telegram waiting for them at Lever House (*Madness Papers #2*). The money mentioned in the telegram to purchase tickets to Tsavo has been provided at the local Mombasa branch of Barclays Bank. The train departs at 10am today, arriving at Tsavo around 3 pm.

If the investigators buy a copy of the *East African Standard* before they depart, they will find an article related to the ongoing troubles plaguing the dig site (*Madness Papers #3*).



TSAVO

The train journey to Tsavo is uneventful, although herds of zebra and impala are seen from the compartment windows. Waiting for the investigators in Tsavo is the American archaeologist Daniel Capwell, who was mentioned in the telegram sent to the investigators. He will recognize the investigators immediately as they will be the only sizable group of whites to disembark at Tsavo.

His truck is ready with enough room for two investigators seated in the front with him and the rest in the back. They have a hot, dusty three hour drive through the bush to reach the dig site before nightfall, so he does not wish to dally too long in town. Apart from a few supply stores where food, provisions, and some camping and hunting equipment may be purchased, there is little here to interest the investigators anyway. Investigators who don't own rifles or shotguns are advised to purchase some, because they might be required to defend against wild animals.

If required by the investigators later, the only hotel in town is the rather quaint and comfortable Witteveen Lodge run by an aging Dutch couple, with rooms from £1 (\$4) per night. They serve a modest breakfast,

More Mysterious Deaths Plague the Forbes-Spaulding Expedition

By Louise Talbot

TSAVO: Eight Galla diggers were killed yesterday on the joint Australian-American anthropological dig some 50 miles west of Tsavo, when a tunnel collapsed upon the workers. Doctor Julius Forbes, head of the expedition stated that this was another unfortunate accident, but that this setback has not dampened his hopes of further excavation.

This latest tragic event is not the first death to plague the dig. A few weeks ago, a student named Peter Tobey was discovered with his head crushed under a large stone rock. Only last week

a young photographer Nancy Dilworth was found dead 8 miles from the site, buried up to her neck in sand and rock, where she finally died of dehydration.

The Kings African Rifles have investigated all three incidents, and have found no evidence of foul play.

The Forbes-Spaulding expedition, jointly funded by the University in Adelaide in Australia and Miskatonic University in Massachusetts in the United States, has been in digging for the last couple of months in the foothills of Mount Kilimanjaro. The expedition is searching for evidence to support the theory that man's common ancestors were African and not Asian, as is the common stance of the world's scientific community.

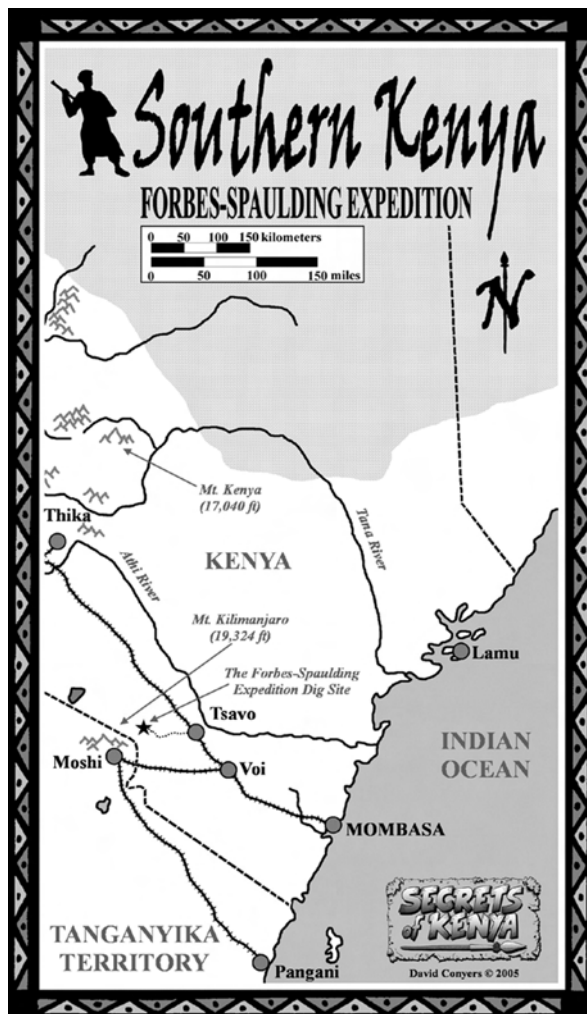
Madness Papers #3 —East African Standard article

lunch and dinner included in the price. There is nowhere else in town to eat.

The drive west takes the investigators into some spectacular African savanna, where they will be able to spot giraffe and wildebeest. At one point Capwell has to halt the truck as a herd of elephants pass in front of them, highly protective of their young trailing behind. Capwell will mention that if the investigators want they might be able to hunt these animals, but with all that is going on at the dig he doubts they will find the time.

During the drive Capwell talks openly about the recent deaths. Everyone assumed Tobey was an accident, but when Nancy was discovered, that was a real shock to everyone. He hesitates at this moment and only a successful **Psychology** roll will get him to talk further, saying that although she was buried as the *Standard* reported, it was the look of terror on her face that is now etched in his mind, for Capwell believes it wasn't dehydration that killed her; she saw something that scared her to death. He has no inkling what it could be. As for the ten Galla deaths (two more died this morning), he is also at a loss to explain. The wall just collapsed upon them. Capwell is just thankful that their Somali foreman, Rurk Barzeel, has managed to keep his Somali diggers working, although he is surprised that the Somali have adapted so well to the strange deaths haunting the site.

They arrive at the dig's camp site at nightfall, just in time for introductions and a hearty meal.



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THE FORBES-SPAULDING MEMBERS

The expedition that is jointly funded by two universities means that there are two heads. Since Professor Spaulding is older and more experienced, he is the honorary expedition leader and all high level matters are deferred to him. However, Forbes is the more knowledgeable of the two when it comes to assessing this particular site, and he often makes the important decisions regarding where and when to dig, and in interpreting what it all means. Almost everyone on site has now begun calling the newly discovered species of hominid 'ghuls', mostly because that is what they are called in the *Masked Messenger*.

Professor Alexander Spaulding

With a thick set of white hair, a handle-bar moustache and sideburns, Alexander Spaulding is old New England gentry stock with mannerisms and dress code straight from the Victorian era. He talks often of what it was like in his day, and refuses to admit old age is catching up with him even though he can't work as energetically as he once did. He believes in high moral fiber. He has a knack of not noticing the embarrassing situations that others sometimes find themselves in. Spaulding misses his wife Elise back in Arkham very much, and writes to her every day.

Spaulding is a graduate of Brown University in Providence. For a time he worked in the Smithsonian in Washington DC before joining digs in Palestine, Arabia, Indonesia and China. For many years Spaulding lectured at Brown University until recently when he accepted a post at Miskatonic's School of Antiquities, lecturing in paleontology. In time he became an expert on primitive man, and is a firm believer that man's origins are in Asia, although recent discoveries in Kenya now challenge that conviction.

Spaulding has read Pearson's English language translation of the *Masked Messenger*, but knows that version is lacking compared to what is in the original. At nights he is teaching himself Arabic while attempting to transcribe what he can. He is fond of sipping Scottish whiskey.



PROFESSOR ALEXANDER SPAULDING (White), age 60, Senior American Paleontologist

STR 07 CON 07 SIZ 12 INT 14 POW 11
DEX 09 APP 12 EDU 21 SAN 51 HP 11

Damage Bonus: none.

Weapons: Fist/Punch 40%, damage 1D3
.30-06 Rifle 30%, damage 2D6+3

Spells: Contact Ghoul

Skills: Academic Standing (Miskatonic) 75%, Archaeology 40%, Chemistry 20%, Credit Rating 75%, Cthulhu Mythos 05%, Geology 65%, Library Use 80%, Natural History 85%, Paleontology 75%.

Languages: Arabic 15%, Mandarin Chinese 30%, English 95%,

Doctor Julius Forbes

Julius Forbes is young and gifted Australian anthropologist who lectures at University of Adelaide. Although he began his academic career studying aboriginal tribes of central Australia, Forbes spent most of his adult years in sub-Saharan Africa studying primitive cultures, including the Pygmies of the Belgian Congo and the Bushmen of the Kalahari. He has a knack for languages and a dogmatic, determined approach to problem-solving. Many perceive that he does not listen, and that he has a one-track mind which is unwilling to focus on the more mundane aspects of day to day living. This is not true; he hears everything, it is just that he does not know how to respond to normal day-to-day conversation.

Recently, to the surprise of friends and peers, Forbes returned from London (where he was lecturing on man's origins in Africa), married to the young daughter of an English aristocrat, the beautiful Mandy Forbes. Many of his peers were surprised at how besotted the anthropologist had become, and it was obvious he was deeply in love with her, despite his tendency for distraction.

Doctor Forbes has long been convinced that humans evolved from apes in Africa, and he now proposes that other than Neanderthals and *Homo Sapiens*, there was a third species of intelligent men, the *Mandius africanus*, found at this site in Kenya. He believes their remains have not been discovered earlier because they had evolved into a subterranean species who never visit the earth's surface.



He has read approximately a third of the classical Arabic version of the *Masked Messenger* in detail, but knows there are more secrets to uncover in its pages. The more Forbes reads, the more disturbed he becomes, convinced that the vast underground cities described in the *Masked Messenger* as stretching beneath Africa might actually be real. He hopes that if he ever gets to Miskatonic University, he will be allowed access to the *Necronomicon* to confirm some of his findings in the Moroccan text.

DOCTOR JULIUS FORBES (White), age 33, Senior Australian Anthropologist

STR 12 CON 13 SIZ 11 INT 18 POW 13
DEX 13 APP 12 EDU 21 SAN 57 HP 12

Damage Bonus: +1D4

Weapons: Fist/Punch 50%, damage 1D3+1D4

.32 Revolver 30%, damage 1D8

.30-06 Rifle 25%, damage 2D6+3

Skills: Academic Standing (University of Adelaide) 94%, Anthropology 75%, Archaeology 40%, Credit Rating 55%, Cthulhu Mythos 09%, Geology 40%, Library Use 95%, Linguistics 80%, Natural History 40%, Paleontology 60%, Spot Hidden 50%.

Languages: Arabic 70%, English 95%, French 75%, German 75%, Greek 70%, Kiswahili 55%, Latin 80%, Nunga (Australian Aboriginal) 45%, Pygmy 55%, San (Bushmen) 65%.

Mandy (Madeline) Forbes

Madeline Forbes from Wessex is a stunningly beautiful young woman, the daughter of a wealth aristocratic family. She recently married Julius Forbes and cannot explain why she fell in love with him. He is kind, attentive, and he adores her, but after a few months together she found he could not embrace her need for romance, passion and adventure. She thought that accompanying him into Kenya would bring all three, but it did not.



Instead she met Daniel Capwell, a rather dashing and handsome American who offered her everything Forbes could not. Although she resisted Capwell's charms for many months, and he did his best not to reciprocate with his shared feelings, the two now meet when they can to continue a secret and passionate affair.

Mandy is a torn woman. She loves her husband but feels noticed and adored only by Daniel. She knows

that her secret will eventually come out and it will end tragically, yet she is unable to end it with Capwell. The recent deaths on the site have disturbed her, and now she finds comfort not in her husband's arms, but in Capwell's.

Mandy is the site's photographer and sketch artist. She has several sketchbooks with maps of the site and detailed renditions of the finds. Another book contains numerous pencil drawings of Capwell.

MANDY (Madeline) FORBES (White), age 24, Photographer and Sketch Artist

STR 09 CON 14 SIZ 08 INT 12 POW 13
DEX 15 APP 17 EDU 13 SAN 61 HP 11

Damage Bonus: none.

Weapons: Fist/Punch 50%, damage 1D3.

Skills: Anthropology 15%, Archaeology 15%, Art (Sketching) 45%, Credit Rating 85%, First Aid 60%, Library Use 40%, Persuade 45%, Photography 50%, Psychology 35%.

Languages: English 75%, French 25%.

Kurt Sartzman

This tall, solid German is a long time friend and associate of Julius Forbes, and the two have worked together on many digs throughout Africa. He has thick curly blond hair and a sharp, serious face. Throughout his years Sartzman has learned to trust his instincts about people, and his instincts tell him he doesn't like Cap-



well or Barzeel, although he has no rational reason why this should be. If he discovers that Capwell has been having an affair with Mandy, he will beat him before sending him on his way from the site. Meanwhile he tries to learn Barzeel's secrets, hoping to spy him and his Somali men at night, but so far he has learned nothing. All he can say is that at every

accident, Barzeel seems to be the first one there. So far none of his Somali workers — who are extremely loyal to Barzeel — have been injured in the slightest. He may attempt to enlist the investigators to expose both men and whatever nefarious plans they are up to.

KURT SARTZMAN (White), age 24, German Paleontologist

STR 15 CON 14 SIZ 16 INT 14 POW 13
DEX 12 APP 10 EDU 15 SAN 59 HP 15

Damage Bonus: +1D4

Weapons: Fist/Punch 65%, damage 1D3+1D4

Grapple 65%, damage special

Knife 40%, damage 1D4+2+1D4

Luger 9mm 35%, damage 1D10

.30-06 Rifle 45%, damage 2D6+3

Skills: Anthropology 55%, Archaeology 30%, Credit Rating 35%, Cthulhu Mythos 3%, First Aid 50%, Geology 30%, Hide 40%, Library Use 50%, Natural History 40%, Persuade 25%, Psychology 85%, Sneak 30%, Spot Hidden 50%.

Languages: English 75%, German 75%, Kiswahili 25%, Pygmy 15%, San (Bushmen) 10%.

Daniel Capwell (White), age 27, American Archaeologist

This rather cocky, yet charming, young man is handsome and he knows it. Daniel Capwell likes telling stories which center around his personal exploits, and yet he is charismatic and a keen and passionate listener with a knack of saying the right thing to make everyone feel better in troubling circumstances. He is also a brave man, willing to explore the dark tunnels for Forbes and Spaulding ahead of anyone else, and willing to negotiate with the occasional hostile nomadic natives who wander near the site.



Capwell's secret is that he is having an affair with Mandy Forbes. For a long time he resisted his urge to express his feelings towards her, but now they are having a passionate affair, disappearing once a week or so together to obtain supplies in Tsavo or even as far as Nairobi when warranted, where they stay together in hotel rooms for a few days. He knows he has fallen in love with Mandy, told her as much, but she will only say that she loves her husband. He knows he should just end it, but that would cause as many problems as it would solve.

If the investigators wish to undertake any seemingly dangerous investigations, Capwell will volunteer to join them, constantly feeling as if he needs to prove himself as a man. A graduate of Miskatonic University, this is his first field trip outside of America. He is keen to go on a hunting safari when he gets some time off.

DANIEL CAPWELL (White), age 27, American Archaeologist

STR 12	CON 15	SIZ 13	INT 13	POW 12
DEX 14	APP 16	EDU 16	SAN 53	HP 14

Damage Bonus: +1D4

Weapons: Fist/Punch 60%, damage 1D3+1D4

Knife 40%, damage 1D6+1D4

.38 Automatic 25%, damage 1D10

.30-06 Rifle 40%, damage 2D6+3

Skills: Academic Standing (Miskatonic) 20%, Anthropology 25%, Archaeology 40%, Bargain 50%, Climb 40%, Credit Rating 25%, Geology 10%, Library Use 60%, Natural History 40%, Persuade 45%, Psychology 25%, Spot Hidden 50%.

Languages: English 95%, Greek 30%, Latin 30%.



Rurk Barzeel

Although Rurk Barzeel was once a Somali tribesman from Italian Somaliland, for a long time he has been an agent of the African ghouls. Many years ago when he was a boy, Barzeel was taken from his tribe by the ghouls into their underground feeding chambers, where he finally

bargained to be released. The ghouls agreed, but only after chewing away his face hideously scarring it. Now he always wears a veil hiding his deformities which he explains away as a tradition of his people. Investigators speaking to him directly who succeed in a **Spot Hidden** notice scarring around his eyes.

It was Barzeel who alerted the ghouls to the Forbes-Spaulding dig, and the intrusion into one of the entrances to the ghouls' underworld civilization. So he secured himself as a foreman on the site and over the last few months has systematically depleted the Galla workers and replaced them with human agents who are loyal to the ghouls. Barzeel knows that many of the missing Galla workers did not die, rather they have been taken underground. It is Barzeel's mission to ensure that the all expedition members are delivered to the ghouls or, failing that, killed. Barzeel knows Sartzman is suspicious of him and his workers, and plans to do away with him soon.

If Barzeel is exposed and held captive, his ghoulish masters will soon realize that something is wrong. If he does not report back to them the coming night they will swarm the camp, stealing away everyone they can.

RURK BARZEEL (Black), age 35, Somali Foreman

STR 15	CON 15	SIZ 13	INT 12	POW 12
DEX 15	APP 01	EDU 08	SAN 0	HP 14

Damage Bonus: +1D4

Weapons: Fist/Punch 50%, damage 1D3+1D4

Grapple 60%, damage special
 Saif Sword 50%, damage 1D8+1D4
 .30-06 Rifle 35%, damage 2D6+3

Skills: Archaeology 10%, Conceal 50%, Craft (Farming) 50%, Craft (Set Trap) 60%, Cthulhu Mythos 22%, Geology 20%, Hide 65%, Natural History 40%, Occult 40%, Persuade 35%, Psychology 35%, Survival (Desert) 50%, Sneak 65%, Spot Hidden 40%.

Spells: Contact Ghoul, Shrivelling

Languages: Arabic 60%, English 55%, Ghoul 40%, Kiswahili 55%, Somali 75%.

Sanity Loss: If Barzeel is unmasked, a one time Sanity loss of 0/1D3 points is applied because of his hideous deformities.

Zaid

Zaid is a proficient opportunist and negotiator, and these personality traits combined with his ability to



speak English, German, Swahili, Somali, Kikuyu and his own native tongue secured him the position of head servant to Spaulding and Forbes. Working to feed his large extended family in Voi, Zaid runs errands, negotiates with the workers, acts as a translator and advises on local conditions. He is very loyal to Spaulding and Forbes, and although

he won't say anything unless pressed, he has a great mistrust of Barzeel and the Somali workers.

Zaid also refuses to enter any of the excavated caves. If asked why he says there is a legend among his people that demons live underground, who occasionally surface to collect the dead to feed upon. Otherwise he is a likable and friendly young man fond of telling jokes. Underfed for most of his life, Zaid is not as healthy as others around camp, and it shows in this thinness. He prays to God every night.

ZAID (Black), age 19, Galla Servant

STR 11 CON 09 SIZ 09 INT 12 POW 13
 DEX 15 APP 14 EDU 03 SAN 60 HP 09

Damage Bonus: none.

Weapons: Fist/Punch 50%, damage 1D3
 Knife 30%, damage 1D4+2

Skills: Archaeology 10%, Art (Dancing) 55%, Art (Drumming) 30%, Bargain 60%, Conceal 30%, Desert Survival 40%, First Aid 55%, Hide 30%, Listen 40%, Natural History 30%, Occult 25%, Sneak 30%, Spot Hidden 40%, Tell Joke 50%.

Languages: English 65%, Galla 70%, German 55%, Kikuyu 65%, Kiswahili 60%, Somali 55%

Graduate Students (White)

Four graduate students, two each from Miskatonic and the University of Adelaide, are on site aiding the dig. They supervise a lot of the day work, examine and sort artifacts, maintain rosters and organize food and payment for workers. They are all fearful of recent events, and if this dig wasn't the opportunity of a lifetime they would have packed their bags and headed home by now. Their names are Josh and Rupert from Arkham, and Naomi and Albert from Adelaide. Assume all have the same statistics:

STR 12 CON 13 SIZ 11 INT 14 POW 10
 DEX 12 APP 14 EDU 14 SAN 45 HP 12

Damage Bonus: none.

Weapons: Fist/Punch 50%, damage 1D3

Skills: Accounting 10%, Anthropology 25%, Archaeology 25%, Geology 10%, Library Use 40%, Listen 30%, Natural History 40%, Spot Hidden 30%.

Languages: English 75%, Greek 20%, Latin 20%.

Galla Diggers (Blacks)

Recruited from local tribes these Galla workers are dedicated and yet fearful. They know that apart from the two whites, only Galla men have died in accidents on site. They also feel ostracized by the Somali, whom they fear for reasons they can't explain. If it wasn't for the money they would flee the site. Like Zaid, they understand that the underground world is cursed.

STR 14 CON 11 SIZ 12 INT 09 POW 11
 DEX 12 APP 12 EDU 03 SAN 50 HP 12

Damage Bonus: none.

Weapons: Fist/Punch 50%, damage 1D3
 Short Swords 30%, damage 1D6+1

Skills: Archaeology 10%, Art (Dancing) 30%, Art (Drumming) 20%, First Aid 35%, Occult 20%, Spot Hidden 40%.

Languages: Galla 60%, Kiswahili 35%

Somali Diggers and Ghoul Agents (Blacks)

These men whose faces are always covered in veils are not really Somali, rather they are deformed human agents of the ghouls, led by Rurk Barzeel. Their loyalty is driven by fear, terrified that if they do not do as they are commanded they will be sent back beneath the earth to become food for the ghouls. They also understand that their deformed faces, eaten away by the ghouls, will leave them forever shunned by African societies on the surface. They are people with nowhere to go, and a few of them are beginning to

transform into ghouls themselves. They don't work as hard as the Galla diggers, much to Spaulding's and Forbes' disappointment.

STR 13 CON 13 SIZ 13 INT 07 POW 10
DEX 12 APP 01 EDU 03 SAN 0 HP 13

Damage Bonus: +1D4

Weapons: Fist/Punch 50%, damage 1D3+1D4

Grapple 40%, damage special

Saif Sword 30%, damage 1D8+1D4

.30-06 Rifles 25%, damage 2D6+3*

*Only two Somali possess rifles.

Skills: Archaeology 10%, Cthulhu Mythos 10%, Hide 35%, Natural History 20%, Occult 20%, Survival (Desert) 30%, Sneak 35%, Spot Hidden 30%.

Languages: Ghoulish 20%, Somali 55%, Kiswahili 35%.

Sanity Loss: If these workers are unmasked, a one time Sanity loss of 0/1D3 points is applied because of their hideous deformities.



THE FORBES- SPAULDING DIG SITE

The site is situated in the midst of harsh dry savanna scrub on the edge of a low cliff. Mount Kilimanjaro rises majestically as a backdrop to the southwest, seen most clearly in the early morning before clouds obscure its peak. Days are hot, with occasional thunderstorms to break the otherwise unrelenting summer conditions.

The site itself consists of numerous pits covered with tarpaulins, an entrance to a cave where the most important finds are believed to be hidden, and a sizable camp of tents, trucks, and camels surrounded by thorn bush fences to keep wild animals out. Tents include those for the expedition members, work tents, storage tents for recovered artifacts, and a large tent for cooking and eating. Somali and Galla workers tend to sleep outside or under makeshift shelters of their own devising. Nights are spent around campfires, discussing the day's finds or swapping stories.

Bomas: These thorn bush fences protect against intrusions by lions and other wild animals seeking food. Bomas are arranged into pens. Attempts to scramble through costs 1D6 hit points damage.

Gates: Built from wood and tied in place by twine. They take 1D3 rounds to open or close.

Fires: For cooking and social gatherings at night.

Grain Stores: These large thatched grain stores are raised off the ground to protect against infestation by

mice and rats. Stores contain maize, rice, sorghum and pulses to feed the diggers.

Latrines: Pits in the earth surrounded by a low wooden fence.

Livestock Pen: Holds numerous cattle and goats which are milked and bled to supplement food, and are killed occasionally so their meat can be eaten.

Vehicles: Two cars and a truck are parked here for the three hour drive to Tsavo. At least one vehicle will be left on site at any one time, in case of emergency.

Chickens: A smaller pen for chickens, which provide eggs and are also eaten.

Camels: A dozen odd of these grumpy pack animals are kept as beasts of burden to transport people, goods and recovered artifacts to and from the dig site when the cars and truck are not enough.

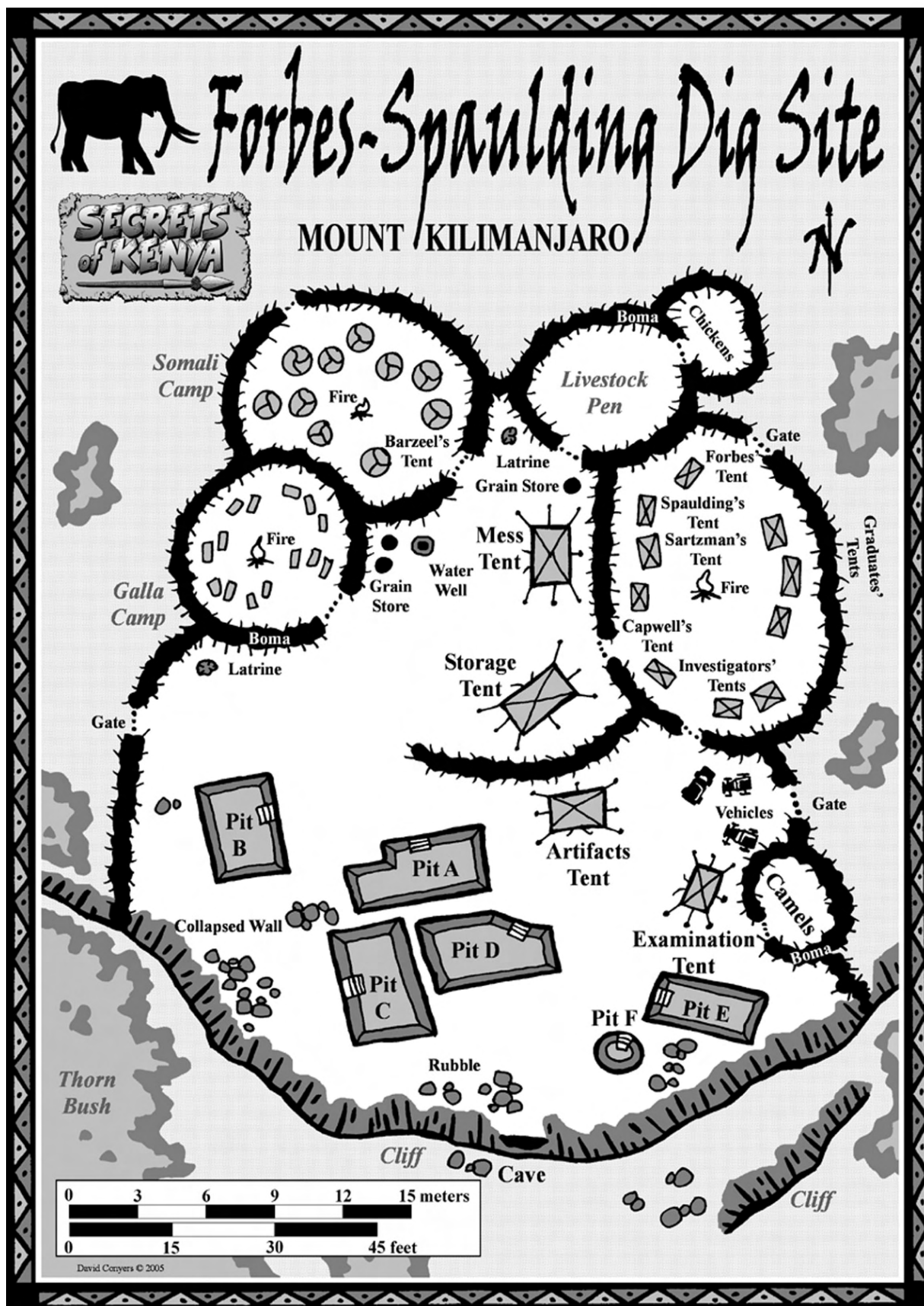
Water Well: This deep well draws forth cool, pristine water for drinking, cooking and occasionally showering. It is safe to drink without boiling or otherwise purifying it. This well is deep, and descends to the Underground River described later.

Spaulding's Tent: This large tent contains a bedroll, desk, lantern and a locked travelers' chest (STR 15), the only two keys to which are in the possession of Professor Spaulding and Doctor Forbes. Inside he keeps a copy of the English translation of the *Masked Messenger* and one in the original Arabic. The bookmarked text in the English edition is provided as a handout (*Madness Papers #4*).

Spaulding spends most of his day translating text from the original Arabic. He has various notes on his workings, mostly in relation to the vast underground caverns that reputedly stretch across Africa. Spaulding's notes take 6 hours to read and study requiring an **English language** skill roll to do so. Upon completion they provide +1% to **Anthropology** skill, and reveal that Spaulding was once convinced that humans originated from Asia, he now believes humans evolved from African hominid. He is also convinced that this new species, the 'ghuls' as he likes to call them, evolved parallel to Neanderthal Man and Homo Sapiens, and that they are were a more advanced and intelligent species.

Also to be found is a letter from Curtis Mathieson who provides his thoughts on the subject (*Madness Papers #5*), post-marked the same day that the investigators were hired by Mathieson.

Another piece of paper is a replication of the spell Contact Ghoul, learnable in 1D6 hours with an **English language** skill roll and an INT x5 roll. If this spell is cast, that night several dozen ghouls turn up to do



THE SPICE MERCHANT FALLS INTO THE
UNDERWORLD AND THEN PAYS A HEFTY PRICE
FOR HIS RELEASE

I was once a humble spice merchant who owned a humble stall in the streets of the Old Medina in the great Oudaïa Kasbah of Old Rabat. I worked hard from sunrise to sunset every day of the week except Fridays when I prayed to Allah. Each night I would return home to my loving wife, and my three beautiful sons, and I would praise Allah for my blessed life.

One day that all changed, when on an ordinary morning I had to attend a meeting to collect a delivery of spices sent to me from India, and it was there that I was taken away from my life and family forever.

These spices were waiting for me, I was told, at the entrance to the caverns beneath Oudaïa Kasbah. I had heard tales of these catacombs, but never believed in them until this day as my eyes fell upon its foreboding entrance. In the dark recesses I waited as I was instructed, feeling the cold winds on my skin as it blew from the dark labyrinths of endless tunnels. Then I was snatched by a hundred and one hands, waxen to the touch and sharp with claws, as they shredded my clothes and carried me deep into the underworld. For hours they carried me, deeper and deeper until I wept, knowing that even if I were to escape I could not find my way home.

I pleaded to my captors, asked for release. I told them of my beautiful wife and my three adorable sons, and that I would give anything to be with them again.

"You would give anything?" asked one of my captors, their leader who told me his name was Inek. His breath smelt of decayed corpses and carried the air of cemeteries. I could not see his face in this perpetual darkness, and I was thankful that I could not, for I would surely have died of fright seeing his hideous complexion. I told him I would give anything.

"Very well then," said Inek, and we turned on our feet and began the return march to the surface world, and as we did I thanked him profusely and praised Allah for their generosity.

As I was carried through the darkness I felt overcome with joy. I promised Allah that I would never speak ill of other merchants ever again, I would no longer touch alcohol, and I would not again short change my customers. I knew I was blessed.

Finally we reached the mouth of the cave, and I see in the half light that we were back underneath Oudaïa Kasbah where I cried with joy.

"You should not return to your family," warned Inek still hidden in the shadows, and I asked him why. "Because you are so hideous they will not accept you."

I told them I was not hideous, that my wife and three brilliant boys would always respect and adore me. And then my captors laughed as they turned on me, bit into my face tearing away the flesh and muscle and I screamed and thrashed with the pain. I thought that they had lied to me, that I was about to be consumed, but it seemed they had a worse fate. I was left not to die, but to heal the scars that left my face a horrendous and monstrous. Then I was released but I was so deformed that people shunned me, stoned me and the city guard even had me thrown from Rabat's gates. Inek was right, I could not return to my family like this, not the monster I had become.

They let me go, those ghuls of the underworld. And now I am a beggar, my face hidden behind shrouds and veils like a Bedouin of the Sahara, where I watch from the streets. I am their agent, for while they allow me to keep the money I make, they feed and shelter me at night. I tell what I see, meeting each night at the edge of the caverns beneath Oudaïa Kasbah.

Madness Papers #4 —Fable from the Masked Messenger

the spell caster's bidding, and then they will take him and his companions deep into the underworld.

Forbes's Tent: One of the more luxurious tents with its own private bucket shower for Mandy. The large spacious interior also holds a double mattress, a free-standing screen, several suitcases of luggage mostly with women's clothing, a desk and two chairs. Among the equipment are a camera and several rolls of film. Hidden in one bag of clothing is a sketch book with numerous drawings of Capwell, found only with a deliberate search and a successful **Spot Hidden**.

On the desk Julius Forbes has a site diary recounting all the events to date. It takes 3 hours to read and

fills in any details that the investigators might be missing that the keeper might feel to be important for them to know. Forbes has no inkling that his wife is having an affair with Capwell, and the way he writes about her shows that he is deeply in love.

Sartzman's Tent: Sartzman's tent contains nothing remarkable except a field diary which is more of a catalogue of finds than anything else. A **Spot Hidden** turns up a press article from several years back taken from the *Nairobi Star* (**Madness Papers #6**). If asked about the article, Sartzman speculates that Lord Caulfield and his entourage may have disappeared

*Miskatonic University
School of Antiquities
3rd Floor
Robert Carter Memorial Hall
NE Corner College & West Street
Arkham, Mass.
United States of America*

My Dear Alexander,

I was most disturbed to hear about the accidents on site. I'm sure the matter must be most distressing, but at least the numerous finds you have uncovered may yet prove this to be a successful expedition, one that will bring great renown and funding to yourself and our department I am sure. As for the unfortunate deaths, I've sent some reliable chaps your way who have a reputation for solving perplexing mysteries, and I hope they are of assistance. Please make them welcome.

The finds you have described to me and the samples I have received bring back haunting memories of my own encounters in Arabia and Greenland. Who would have guessed at hominid so closely related to humans and yet more advance? I'm certain there is more to the pre-history expounded in the Book of Dzylan and the Necronomicon than we previously gave credit to. These creatures you mentioned, the 'ghals', it seems they are not just an Arabian myth. I've done some research and accounts of their kind appear all over the world, mostly witnessed in graveyards where they feed on the dead, and they are nocturnal creatures who live in burrows deep under the earth.

I've tried to contact Professor Pearson and Columbia University, who is a reputed expert on their kind, but he's in Europe currently and proving difficult to contact. If I do get onto him, I'll pass on whatever I learn as soon as I can.

Until next time, the best of luck my friend, and hopefully the matter behind the strange deaths, if any, will be resolved.

*Yours truly,
Curtis Mathieson*

Madness Papers #5 —Letter from Curtis Mathieson

inside tunnels similar to the one they are excavating here.

Capwell's Tent: Capwell's tent is unremarkable. However, a **Spot Hidden** while searching in here reveals several letters to Mandy Forbes, all of which have been crumpled-up and thrown in a litter bin before they were completed. Each professes his love for her, and each begs that she leave her husband and marry him. A **Psychology** skill roll reveals that Capwell is not sure if Mandy loves him in return, although it seems obvious from the contents of the letters that their relationship is physical.

Graduates' Tents: There are three of these, two for the three young men and the other for the only female graduate. There is nothing interesting inside either of them.

Investigators' Tents: Three tents are made available for the investigators when they arrive on site, their sharing arrangements determined as they see fit.

Mess Tent: Food is prepared and served here three times a day by the Somali cooks, who mostly prepare meat stews and rice.

Storage Tent: Here various goods for the dig are kept under guard by two Somali workers armed with .30-06 rifles.

Galla Camp: Most of the Galla workers sleep on bedrolls under the stars using basic lean-tos for shelter against the occasional downpour. A **Psychology** skill roll suggests a somber and depressed mood in the camp, for there is very little talking, and no singing, dancing or other social events.

If the Galla are approached and **Persuade and Galla language** skill rolls are made, they confess their fear of dying, that only the wages keep them here. "Who are they afraid of?" the investigators might ask. The Galla indicate the Somali camp, saying that those people are not Somali — what they are they do not know. The Somali never show their faces. The Galla believe they are in league with the devil.

Somali Camp: The Somali live in domed tents fashioned from tanned leather and held in place by wooden poles. A **Psychology** skill roll performed while

HANDOUTS p. 234

LORD CAULFIELD LOST ON SAFARI, FEARED DEAD

By Natalie Smythe-Forbes

TSAVO: Lord and Lady Caulfield, who disappeared on a hunting safari last week near the Mara River on the Serengeti Plain, are now feared dead. Although neither of their bodies have been recovered, the English couple's safari camp was found yesterday, apparently deserted. Bodies of two native guides, mauled by wild animals, were all that was found of the expedition. Eye-witness reports from natives in the area recall spotting several men disappearing into caves on the night that Lord and Lady Caulfield vanished. So far no signs of those alleged caves have been found.

Madness Papers #6 —News Article

exploring the camp suggests an air of discomfort and unease. The Somali don't like to be visited here, and they let it be known to any investigators who wander in that visitors are not welcome. If asked about the strange deaths on site, the Somali will only answer if an investigator succeeds in a **Fast Talk and a Kiswahili or Somali language** skill roll, and then they only say that the Galla are looking for someone to blame for the accidents, and so they blame the Somali.

Investigators who observe the Somali camp for some time and who make **Idea and Know** rolls realize that the Somali are supposed to be Muslims, but not once have they been seen worshipping Allah in prayer facing north to Mecca. Any investigator who is brave enough to snatch a glimpse inside a tent must make a **DEX x3 and a Spot Hidden** skill roll to see

one of the Somali men unmasked. A Sanity loss of 0/1D3 points applies for witnessing his unpleasant deformities.

Barzeel's Tent: There is little in this tent except a sleeping mat. The stench inside is repulsive, that of decaying corpses. In several glass vials are slow acting poisons Barzeel will use to decimate his opposition as the keeper desires, keyed to the Daily Events. The poison has a POT of 24 with hit points lost at the rate of 1 per half hour. Successful resistance results in a loss of only 12 hit points. Victims have incredible stomach pains reducing all their skills to half for the duration. A **Biology or Natural History** skill roll reveals that a component of the poison is the venom found in black mambas. There is no known cure to this particularly nasty poison.

Investigators who succeed in a **Spot Hidden** skill roll or who move Barzeel's bedroll discover a tunnel that descends into the earth leading to the ghoul tunnels described later. The tunnel is narrow, only wide enough for one person to crawl down at a time reducing all physical skills by half for the duration of the descent. Ghouls regularly patrol this passage, and will do their best to restrain investigators found here, taking them to the Prison Pits (described later). If they learn that this tunnel is discovered, the ghouls immediately fill it in.

Pit A: Guided by weather-exposed finds shown to the archaeologists by local tribes, this was the first pit to be excavated. Bones have been recovered here,

THE MASKED MESSENGER

Wherever we walk, Nyarlathotep has walked that path long before we were conceived, and he will walk that same path long after our memories are forgotten and our bodies are nothing more than corrupted dust.

— Sharinza, from the Classical Arabic *Masked Messenger*

Written in 1726 AD in Morocco in the style of *Arabian Nights*, this 550 page manuscript contains five hundred fables centered upon a deity known as the Masked Messenger, an aspect of Nyarlathotep. Each tale written in Classical Arabic is beautifully decorated with disturbing illustrations by an unnamed artist. The tales are frightening enough without their visual aids, containing apocalyptic themes, and none of the protagonists ever seem to find satisfactory outcomes to their predicaments. The Masked Messenger — whose form often switches between male and female — pretends to aid and assist men and women from across all nations of the Middle East, only to corrupt, humiliate and finally defile his narrators. Some of the protagonists include the Egyptian Pharaoh Nephren-Ka, the ghoul queen Nitocris, the tribal chief of Congo cannibal cult Skunga-Zu, and Abdul Alhazred the Damascus sorcerer who wrote the *Necronomicon* in circa 700 AD. Other aspects of Nyarlathotep mentioned by name are Ahtu or the Spiraling Worm, the Bloody Tongue, the Black Pharaoh and Nyarlathophis.

The book was written by a woman known only as Sharinza, a concubine of Moulay Ismail, former sultan of Morocco. She led a double life, her other being that of the High Priestess of a cult open only to Islamic woman, the Sisterhood of the Masked Messenger. Her writings were said to be heavily influenced by the *Al-Azif*, the original manuscript which spawned the *Neconomicon*.

The Masked Messenger is the most comprehensive guide to the Cthulhu Mythos in Africa. Tales are set predominately in North Africa, the Sahara, Egypt, the Middle East, West Africa, the land of the Maasai, the Swahili Coast, and the Congo. The stories discuss many lost and fabled lands, such as the Temple of the Masked Messenger situated in the west Sahara, Nyhar-go in the Ituri forests near Uganda, and Irem in Arabia. The other peculiar aspect of this manuscript is the numerous references to cities and locations found in Earth's Dreamlands, written as if they are real places in the waking world.

The Sisterhood of the Masked Messenger is in some way connected to the global cults of Nyarlathotep, for the Cults of the Spiraling Worm, Floating Horror, Bloody Tongue and Black Pharaoh are often mentioned.

Sanity Loss 1D6/1D12; Cthulhu Mythos +10 percentiles; average 24 weeks to study and comprehend/48 hours to skim. The text also provides checks on History, Astronomy, Occult, Dreaming and Dream Lore. Reading this book causes the investigator to become drained of life, permanently losing 1D3 points of STR, CON, POW and APP. Spells: Assist Dreamer, Bloat*, Bring Pestilence*, Call/Dismiss Azathoth, Call/Dismiss Ahtu, Call/Dismiss Yog-Sothoth, Cause Blindness, Cause Disease, Command of the Bloody Tongue, Contact Ghoul, Contact Sand-Dweller, Contact the Faceless Watchers, Contact Deity / Masked Messenger (Nyarlathotep), Contact Deity / Nyarlathophis (Nyarlathotep), Contact Deity / Aido-Hwedo (Yig), Create Gate, Create Zombie, Dissolve Skeleton*, Enchant Elder Sign, Lame Animal, Living Clothes*, Mental Suggestion, Oneiro-Dismissal*, Parting Sands, The Ravening Madness*, Summon/Bind Hunting Horror, Summon/Bind Servitor of the Outer Gods and others as the keeper requires. Spells marked with a (*) are Dreamlands spells found in *H.P. Lovecraft's Dreamlands* supplement from Chaosium Inc.

The English Translation

The English language edition of the *Masked Messenger* was translated from the original Arabic by Professor Samuel Colbridge, a one-time curator of the British Museum. After Colbridge's mysterious death in Arkham Massachusetts, the missing portions of the manuscript were completed and annotated by Rudolph Pearson, Professor of Medieval Literature at Colombia University. He finally published it in 1930 (See *Secrets of New York* for further information on this unusual man). The text contains only a portion of the reputed five hundred fables found in the original text.

Sanity Loss 1D2/1D4; Cthulhu Mythos +3 percentiles; average 6 weeks to study and comprehend/12 hours to skim. Published by Colombia University Press, 1930. The text also provides checks on History and Occult. Only three spells are in the English translation: Contact Deity/The Masked Messenger (Nyarlathotep), Contact Ghoul and Enchant Elder Sign.

including the skull that was sent to Arkham. No further artifacts have been found here, so work has ceased in this pit.

Pit B: This second dig site turned up more bones and the remains of hooved animals. So far no one has connected the hooved legs and feet with the bodies of the ghouls.

Pit C: The most startling pit of all revealed pottery fragments, some of which contained the residue of a so far unidentified blue substance. Other items found here are tools fashioned from bones, the purpose of which has not yet been determined.

Pit D: Not as lucrative as the other pits, nonetheless pottery fragments and bones have been recovered.

AN ARCHAEOLOGIST'S TOOLKIT

The following list includes some handy items used on the dig site.

Basket: for removing soil from the site.

Bent Spoon: as found in a kitchen, spoons are used for removing small amounts of soil.

Bricklayer's Trowel: an all purpose tool for the archaeologist, this pointing trowel is useful for digging around partially uncovered objects, or in earth when objects are suspected and the use of shovels or picks might cause irreparable damage.

Cloth Tape: for general site recording, a tape could be used for laying out a site, measuring, planning, and section drawing. Tape measures of the era were almost exclusively in inches, feet, and yards.

Dental Picks: were used for cleaning and examining fine works and fragile remains.

Handpick: a digging tool commonly used to excavate large quantities of earth. It is the most widely used digging tool in the Middle East.

Mattock: a combination pickaxe and hoe, very useful on digs.

Plumb: a ball or pointer of lead or similar metal attached to a string used for finding the perpendicular and measuring the vertical.

Photo Scale: a measuring stick painted in alternating black and white strips of fixed intervals, normally of 3 inches, 6 inches or a foot. These scales were placed next to recovered objects when photographed, so their length relative to other finds could be determined by examining the photograph only.

Shovel or Spade: like hand picks, these digging tools were commonly used to excavate large quantities of earth or removing turf.

Small Brush: used to clean away grains of loose soil around objects.

Wheelbarrow: for removing soil from the site.

Other common equipment would include field glasses, tents, wide brim hats (to protect from the sun), notepads, torches, oil lamps, cameras and film, flash bulbs, sketchpads, pencils, and erasers. Surveying equipment included the plane table, dumpy level, transit and theodolite.

Pit E: This pit has produced pottery that dates back one hundred thousand years and displays the remains of painted figures. If this dating is correct it means that human or ghoulish civilization evolved far earlier than anyone previously believed. An **Archaeology** skill roll confirms that the earliest known paintings before that time appeared in Australia around 40,000 BC and clay statuettes appeared in Asia around 23,000 BC.

Pit F: Julius Forbes believes he has discovered the remains of what may either be an ancient latrine or a well, and has diggers frantically excavating this site. So far nothing other than a different soil type has been discovered, but the team is hopeful. If Forbes had time before disaster falls upon the dig, he would eventually reach the underground river described later. That would take months of excavation and incredible engineering skills to ensure that the pit did no collapse.

Artifacts Tent: Just over a thousand objects have been collected from the dig so far. Each is recorded in terms of which pit it was found in, and its relative position to a datum and how far below ground it was recovered. Objects are grouped by what they are, for example bones, tools, pottery, and so on.

Examination Tent: Forbes and his wife, Sartzman and Capwell spend most of their days here trying to classify and understand the items that they are recovering. Occasionally they offer their time to the graduates who are supervising the diggings in the pits, especially when something of interest is discovered there.

Cliff: This steep incline is 50 feet (15m) high. Anyone who falls off this wall takes 3D6 hit points damage rolling down the escarpment, reduced by 1D6 if a **Dodge** or **Jump** skill roll is made.

Rubble: Most of this rubble is left over from the dig sites; some of it has fallen from the cliff.

Collapsed Wall: This pile of rubble fell from the cliff two days before the investigators arrived, killing two Galla workers. Only now have the bodies been removed and returned to their families.

Cave Entrance: This cave leads to the Cavern of the Ghoulish Kings. There is rubble blocking the entrance, but when that is removed there will be much to discover. Asking around, investigators will learn that the tunnel would have progressed further, only it collapsed not long ago, killing eight Galla workers.

ASSISTING WITH THE EXCAVATION

Investigators can lend a hand to the dig site while simultaneously conduct their investigation into the strange occurrences on site. As Spaulding points out, helping the team will better enable them to assimilate with the group.

The options open to them are digging in one of the pits, cataloguing artifacts and examining them, or excavating the caves. Lastly if anyone has expertise in Arabic they may assist Professor Spaulding in translating the *Masked Messenger*. Each activity assumes at least eight hours a day of dedicated work to achieve measurable success. Working at this pace, investigators can still conduct investigations into the mysteries surrounding the site, but only to follow one or at the most two leads per day.

Digging in the Pits

For each day spent in the pits digging allow an investigator an **Archaeology** skill roll or failing that a **half Spot Hidden**. If successful they recover one artifact that day as determined by a 1D10 roll on the following table. Most of the artifacts are aged at thirty thousand to a hundred thousand years. More than one of each artifact can be discovered. The extremely dry conditions in this dig site have allowed bones to remain well preserved.

As more and more human remains begin to be discovered, the theory develops around the site that humans are slaves to these creatures.

Artifact Table

1. **Skull fragment:** This turns out to be the remains of another ghoulish skull.
2. **Bone fragment:** The remains of a leg bone which if a **Biology** skill roll is successful identifies as belonging to some kind of hoofed animal.
3. **Human bones:** These are of a Homo Sapiens and a **Natural History** roll reveals that the bone has been chewed upon by a ghoulish.
4. **Human Counting Stick:** The fibula of a human is discovered with notches carved into it, twenty in total. An **Archaeology** skill roll reveals that this was a common practice used for counting by primitive humans as long as 35,000 years ago.
5. **Pottery Fragment:** Unmarked, with traces of the same blue residue.
6. **Pottery Fragment:** This pot contains painted images, but all that is distinguishable with a successful **Spot Hidden** are several painted stars.
7. **Human Teeth:** These were pulled from a skull while the victim was alive or recently deceased. An

Archaeology skill roll reveals that the arrangement of the teeth and the holes drilled through them suggest that they formed a necklace.

8. **Ax:** A combination of a human femur with a sharpened stone bound on one end to fashion a weapon. Whatever twine was that held the stone and bone together has long vanished, unless a **Spot Hidden** and a **Biology** skill roll are made, in which case the twine is revealed to be human hair.
9. **Crushed Human Bones:** These bones appear to have sustained massive injury, either from being crushed by a heavy weight, or from falling a great distance.
10. **Human Bones of a Child:** What is most interesting about these bones is that they seem to have been buried recently, only in the last ten years or so. They show the same teeth-marks as if the child was eaten by the ghouls.

Cataloging Artifacts

Arguably the most interesting assignment on site, and where most of the senior members of the expedition spend their day. Investigators who wish to work here will be required to provide an **Archaeology**, **Anthropology** or **Geology** skill roll to Spaulding or Forbes, demonstrating their ability and expertise.

Ghoul Bones: If investigators spend 20-INT days trying to put bones together they have a complete skeleton. Once together, an **Archaeology and Natural History or Biology skill roll** concludes that the hoofed legs do not belong to another animal, but are in fact the legs of the ghoulish. This revelation is immediately dismissed by the rest of the expedition team members, but an **Idea** roll confirms to the investigator that he or she is correct. Later discoveries prove him or her right.

Pottery: It takes an **Archaeology** skill roll to piece together the single fragments of a pot, attempted once per 1D3 days. If successful, the pot reveals a stylized drawing similar to those found in cave paintings right across Africa. A **Spot Hidden** combined with an **Idea** roll on a finished pot reveals that ghouls do indeed have hoofed feet. Roll 1D4 to determine the subject matter of the pot:

1. This picture is of a pack of ghouls carrying a struggling human into a cave.
2. A rendition of a ghoulish leaping out of a concealed hole in the earth snatching a human baby from a mother's arms.
3. Two humans on a cliff edge, one licking the wall and the other falling into an abyss.
4. A human being skinned alive by a ghoulish.

Human Bones: A Natural History, Medicine or Biology skill roll after examining the bones for a single day reveals one of the following:

- Bones show that the corpse was eaten shortly after death, and that the creature eating it was a ghoul. An investigator who then succeeds in an **Idea** roll releases that most of the bones are either of children, the lame or elderly.
- The human bones and teeth appear to be lacking mineralization which is due to reduced calcium in the bones and this suggests these humans had been without sunlight for prolonged periods.
- Female to male bones seem to be on a ratio of four to one or greater, suggesting far more females are imprisoned by the ghouls.

SELECTED ARCHAEOLOGICAL TERMS AND PHRASES

Every profession has its own language, terminology and jargon, and archaeologists are no different. Here are a few common terms and definitions that keepers can throw into a campaign for flavor.

Artifact: common name for an object found in an archaeological site.

Anthropology: the study of humans from a biological, cultural and social viewpoint.

Archaeology: the study of the past through identification and interpretation of the material remains of human culture.

Bronze Age: the phase of humans' material cultural development when they moved from Stone Age tools to using metal.

Context: an archaeological term referring to where objects found in sites come from and how they relate to each other.

Cuneiform: the earliest form of writing first invented by the Sumerians, using reed pens to imprint wedge-shaped script into clay tablets.

Dendrochronology: the dating of past events through counting and study of tree rings, a new technique rarely used in the 1920's and 1930's.

Diffusionism: the theory that human culture is spread by degrees of outward expansion from a single source, as opposed to the view that cultures develop independently.

Egyptology: the study of Ancient Egypt.

Epigraphy: the study of ancient writings inscribed on hard or durable material such as metal or stone.

Hieroglyphs: the system of writing using pictorial characters, commonly found in Egyptian and Central American cultures.

Feature: anomalies in the landscape created by people such as pits or postholes, walls, roads or yards.

Forgery: a copy of an artifact made deceitfully to be passed off as the original, normally for money.

Iron Age: the stage in humans' development following on from the Bronze Age when iron hardened by the addition of carbon is used in weapons and tools.

Layer: distinct deposits of soil which show differences in the way they were formed due to environmental factors or human activities.

Megalithic Monument: large usually undressed stone monuments dating from Stone Age and early Bronze Age cultures, and includes single standing stones, stone circles, chambers or rooms, and alignment or rows of stones.

Mesolithic (Middle Stone Age): term used exclusively in Europe where Stone Age cultures showed similarities to both Paleolithic and Neolithic cultures.

Mythology: a collection of traditional tales, often associated with a particular culture or group of people, handed down orally through generations.

Neolithic (New Stone Age): primitive societies that practice agriculture, making pots, weaving textiles, working stone and making tools.

Paleography: the study of handwritten material from ancient and medieval times excluding writing on metal or stone.

Paleolithic (Old Stone Age): primitive societies that practiced hunting, gathering and used stone tools chipped into shape.

Photogrammetry: the use of photographs in map-making, generally by overlapping aerial photographs.

Prehistory: the classification of cultures before the use of writing.

Primitive Man: term for societies whose culture reached Stone Age levels or less.

Site: a particular region where ancient human remains have been identified.

Stone Age: the stage in humans' development before Bronze Age where weapons and tools were predominately made of stone, wood or bone.

Stratification: the identification of successive layers of soil each with a different archaeological period.

Stratigraphy: giving a sequence to finds in an archaeological site.

Terminus Ante Quem: dating terminology for describing an artifact or site as "cannot be earlier than".

Terminus Post Quem: dating terminology for describing an artifact or site as "cannot be later than".

Three Age System: the classification of prehistory into Stone Age, Bronze Age and Iron Age.

Typology: an archaeological dating technique that identifies artifacts typical of different periods in the sequence.

There is a world beneath, they say,
that reaches from the Atlas
Mountains, under the mighty Sahara,
south to the Niger River, and east to
were Mombasa lies.

There is a world beneath, they say,
where the feasters dwell in darkness,
hiding, waiting, planning for a day
when the stars are right again.

HANDOUTS p. 239

Madness Papers #7
Passage from the Masked Messenger

- The blue residue found in the pottery is also found in the teeth in human skulls.

Translating the Masked Messenger

Investigators who can speak **Arabic** at a skill level of 50% or more can attempt a **Persuade** roll to assist Professor Spaulding translate further sections of the *Masked Messenger*. The first six days spent reading are required just to skim the text, costing 1D6 points of Sanity. After that investigators can start seeking specific references, found with an **Arabic** skill roll attempted once per day.

1. A passage in a fable concerns the extent of the underground caverns (*Madness Papers #7*)
2. A fable of a human princess locked in a tower in a land called the Unnamed Desert Realms is rescued by ghouls, who take her to their underground lair, and over time she transforms into one of their kind.
3. Ghouls can see in complete darkness and have the ability to scale rocky walls that would be impossible for humans to ascend.
4. Ghouls hold no allegiance to any particular god, although individuals have bargained with the Great Old Ones Nyogtha and Mordiggian, and with the Masked Messenger, an aspect of Nyarlathotep.



EXCAVATING THE CAVE

Much backbreaking work is required to clear the rubble and reach the deeper caverns of the ghouls' underworld. Encounters experienced by the investigators working here are described in the next section of Daily Events.

Daily Events

The Forbes-Spaulding dig site is a dynamic environment, and much will occur with or without the investigators' intervention. Investigators will find themselves getting caught up in many of these events, especially if they begin to suspect Rurk Barzeel and his fake Somali diggers.

Day 1: That night the investigators arrive at the camp. Introductions are made to all the Americans and Australians during dinner. Whiskey is served around a camp fire after eating concludes. As a form of introduction each person is to stand up and tell a brief story about themselves, and the investigators will not be excluded from this duty. Everyone seems friendly, but a **Psychology** skill roll reveals that there is a tension underlying the generally pleasant mood.

Late that night when everyone is asleep, investigators who stay up late who succeed in a **Spot Hidden** see Mandy Forbes leave her tent and disappear into Capwell's tent for a few hours. If confronted about this, she claims to have lost her way in the dark. Capwell laughs off the incident stating that the investigators are mistaken.

Day 2: The investigators are given a tour of the site by Professor Spaulding, introducing them to Barzeel and Zaid if the investigators have not already met. While he is alone with the investigators Spaulding explains the situation of the disappearances, and says that he too suspects foul play, but by who and what their motives could be he cannot say. He asks that the investigators contribute in any way they can to the dig, so it doesn't look like they are just here to investigate the strange deaths and disappearances.

Day 3: An uneventful day, in which the investigators can spend time assisting the dig and assessing the situation.

Day 4: The rubble blocking the cave is opened, revealing the cave paintings in the Cavern of the Ghouls Kings. What the investigators will discover here is described later.

Day 5: While the investigators are in one of the pits or near a cliff, part of a wall gives way. Cries from nearby Galla workers warn them of the danger. Give investigators a **Spot Hidden** to see the collapsing wall before it falls upon them and if successful, they can make a **Dodge or Jump** skill roll to get out of the way. Otherwise they lose 1D6 hit points from the falling debris. Investigations after the fact reveal no cause for the collapse (the ghouls forced this, digging from

underground to scare off the investigators after Barzeel warned of their arrival).

Day 6: The rubble beyond the Cave Paintings is removed and the Chamber of the Ghouls is revealed. This discovery brings great excitement to the dig, and champagne bottles are opened that night to celebrate. What is discovered here is described later.

Day 7: An uneventful day. That night, Sartzman spies on the Somali camp and may be noticed by investigators out late that night who make a **Spot Hidden**. At some point Sartzman marches into a Somali tent and opens the flap, only to scream out loud when he does. This brings Barzeel and his men out in great numbers, who push and shove Sartzman until he leaves their compound. If later confronted about the encounter and if the investigators succeed in a **Persuade or Fast Talk** skill roll, Sartzman says he suspects that Barzeel and his men are up to something sinister, but he has no proof. He refuses to describe what he saw that terrified him (he saw three Somali men without their veils, so he witnessed their horrific scarring).

Day 8: Capwell is sent back to Tsavo in the truck for supplies. It seems that they are almost out of ammunition for their rifles, perhaps a hundred rounds in total is all that remains and no one can account for their depletion (Barzeel has been pilfering them to lessen the foreigners' abilities to fight back). Spaulding suspects that the Galla diggers sell the bullets for money. At the last minute, Mandy Forbes says she needs to send a telegram to her parents and tags along with Capwell. If one or more of the investigators join Capwell and Mandy, a **Psychology** skill roll senses unease for the whole journey. That night at the only hotel in Tsavo, the Witteveen Lodge, Capwell sneaks into Mandy's room and doesn't appear again until morning.

Day 9: Capwell and Mandy begin their return journey to the camp. Halfway back their truck is run off the road when they hit a concealed ditch dug overnight. If investigators are onboard, give them a **Luck** roll or they lose 1D6 hit points from the accident and are stunned for 1D6 rounds during which they can take no action. Immediately the truck is swarmed by dozens of ghouls emerging from fresh tunnels in the earth with the objective of capturing all the humans, dragging them into their pitch black caves where they live. Every prisoner is stripped of clothes and possessions. Capwell and Mandy are thrown into the river while investigators are held captive in the Prison Pits in the Cavern of the Ghouls until they are joined by the rest of the investigators. If only some of the investigators are participating in this encounter, keepers should run this

encounter in another room so that the other players are unaware of the outcomes.

That afternoon back at the camp Julius Forbes grows worried now that his wife and Capwell have not returned, and asks the investigators to accompany him to find them. When they arrive at the site they find the ruined truck in a ditch, weapons gone and all the human occupants missing. A **Track** roll reveals signs of a struggle and strange hoof prints that seem to lead into a collapsed cave, prompting a **Sanity loss of 0/1D3 points**. Back at the camp Forbes falls into deep depression, refusing to come out of his tent for the rest of the evening.

Day 10: In the afternoon Sartzman is called to the caves, where a couple of Galla workers have fallen ill. While Sartzman is examining the two sick men, the tunnel collapses killing all three. If the investigators are in the cave supervising the excavation, or to accompany Sartzman to aid the sick men, they must make **Dodge or Jump** skill rolls or be hit for 1D6 points of damage from falling debris. The harrowing claustrophobic experience costs **0/1D3 Sanity Points**.

It takes 1D6 hours to clear the bodies from the rubble, which are completely buried. Only one Galla corpse is found. The other two bodies have vanished. A **Spot Hidden** reveals a recently collapsed cave (the



A Ghoul's Disguise Briefly Slips

ghouls burrowed up to steal the bodies for food). If an autopsy is performed on the only recovered Galla corpse, a **Medicine** skill roll reveals that he was poisoned by meat he had eaten at breakfast. No one else on site comes down sick.

Spaulding pulls the investigators aside after these events and pleads with them to find out who is behind the sabotages and why. He then sends all the graduates back to Tsavo and then onto Mombasa, where they are to wait until Spaulding sends them word that the camp is safe. The fate of these graduates is left for the keeper to decide. Meanwhile, Forbes refuses to come out of his tent all day.

Day 11: In the morning the two cars have all their tires slashed, but this is not noticed until someone tries to use one. If the investigators arranged a guard on the vehicles the previous night, and if they were Somali, they claim to have seen nothing (they were the ones who slashed the tires). If they were Galla, they are now missing.

Forbes is occasionally seen around the camp, withdrawn and depressed. Spaulding insists on maintaining site morale by continuing their work.

That evening the camels fall ill, and will be dead by sunrise. Another autopsy accompanied by a successful **Medicine** skill roll reveals the same poison used on the Galla workers killed the camels.

Day 12: In the morning Forbes is missing. Investigating his tent reveals that a hole, now collapsed, was dug up from underground during the night (costing **0/1D4 Sanity** points to witness). Investigators checking the camp will find that Zaid as also vanished, but how or why remains a mystery (He was snatched by ghouls while walking into the bush to urinate).

When the Galla workers learn what has happened they throw down their tools and run off into the bush, too fearful of the underworld demons to stay on. Spaulding realizes that he is the only white survivor other than the investigators, and that he has much blood on his hands. He also walks into the bush — he says to clear his head — before shooting himself with a revolver.

Barzeel and the Somali remain sullen and unapproachable. If the investigators attempt to escape the camp or confront the so-called Somali diggers, they will respond by restraining the investigators with force, stripping them of all their clothes and possessions, and throwing them into the water well.

Investigators who do manage to flee will eventually be confronted by dozens of ghouls, who likewise strip them and take them deep into the lightless underworld. Otherwise, investigators who stay in the camp and spend the night there will be visited by the same

creatures and suffer the same fate. Keepers should keep in mind that ghouls have been kidnapping humans like this for millennia; they know what they are doing and escape should be next to impossible.



CAVERN OF THE GHOUL KINGS

Beneath the Forbes-Spaulding dig site lies the first in a series of caverns that are the Ghouls Tunnels. The local tunnels are the known as the Caverns of the Ghouls Kings, referred to as Section A on the Main Tunnel Map. It is pitch black down here, the only source of light will be whatever the investigators manage to bring with them. As for ghouls, hundreds plough the ghouls tunnel network on a daily basis and most are aware of the surface dig site.

Cave Entrance: This is the cave entrance that the dig has been excavating when the investigators arrived on site. The ghouls work hard to ensure it collapses regularly, because they do not wish for so many humans to discover their sacred burial chambers. Knowing that they are going to kidnap everyone on the site soon, for the short term they will allow entry by determined humans.

Water Well: Described earlier this well is narrow, only 3 feet (1 m) wide, and drops 150 feet (45m). It requires **three Climb** rolls or to be lowered down on a rope to reach the bottom. However the bottom opens on the roof of a cave some 20 ft (8 m) above the Underground River (described later). Anyone falling into the well ultimately ends up in the river. A successful **Jump** roll means that the victim lands without injury, otherwise 1D6 points are lost. Fall victims find themselves caught in the flow of the river. Ghouls occasionally use the well to enter the dig site, unseen.

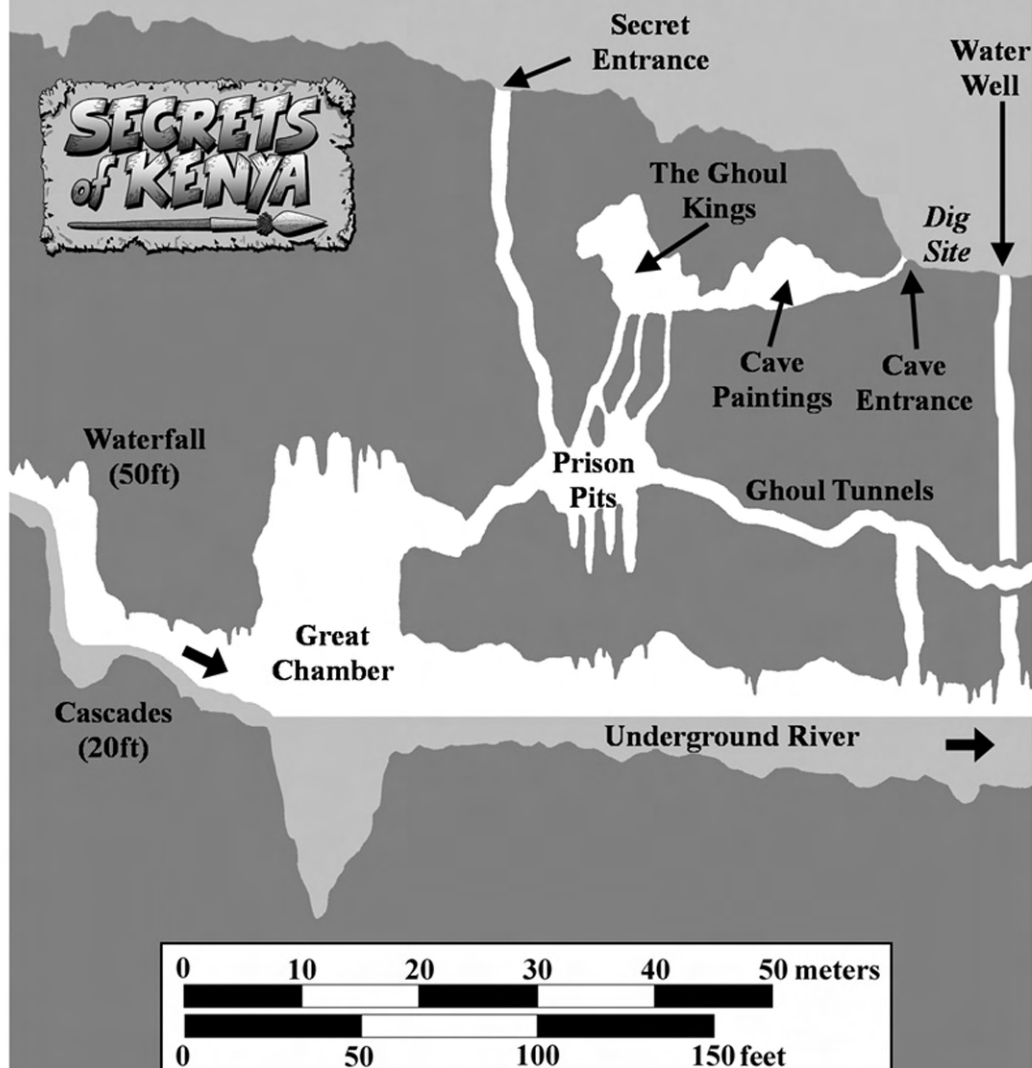
Cave Paintings: The first cavern to be discovered on Day 4 contains numerous wall paintings. The images are so disturbing that a **Sanity loss of 0/1D3 points** is applied just for gazing upon them. A **Geology** or **Archaeology** skill roll dates them at between 50,000 to 100,000 years old, far older than anything attributed to humans. The six paintings tell a story; a successful **Archaeology**, **History** or **Anthropology** skill roll interprets each painting's particular meaning:

- An army of ghouls marches across the surface world under the light of the stars and the moon.
- These same ghouls fall upon a village, kidnapping and murdering every human who lives there. The humans who are murdered are eaten raw.



The Ghoul Tunnels

CAVERN OF THE GHOUL KINGS



- Human skin is tanned and used as clothing, floor mats, bedrolls and pouches, while bones and teeth become ornaments, jewelry, tools and musical instruments. Hair becomes twine and rope.
- The ghouls are met by a female human with etched skin, whom the ghouls seem to fear. Anyone who has glanced at the *Masked Messenger*

recognizes the human as the Masked Messenger, an Arabian deity. A **Cthulhu Mythos** skill roll identifies this same deity as an aspect of Nyarlathotep.

- The female human shows the ghouls the ocean, and although what she is pointing to is not visible, it is suggestive of something huge and monstrous ready to rise from the waters.

- The ghouls flee underground, taking their human slaves with them. There are thousands of human slaves.

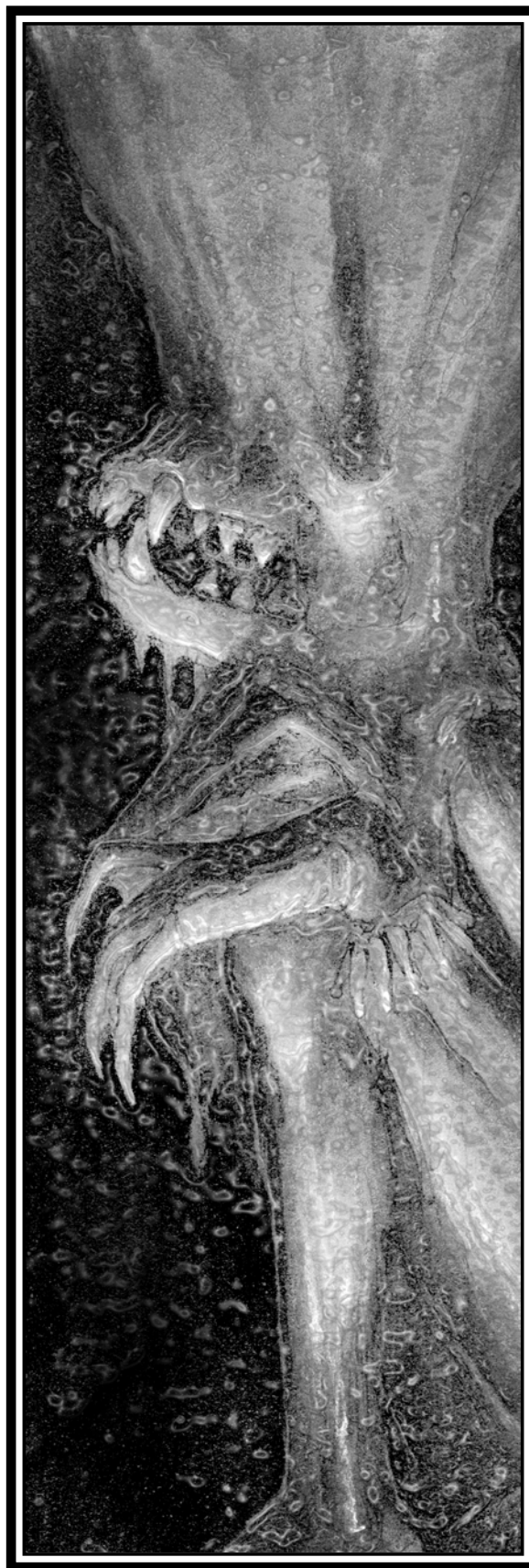
The Ghoul Kings: Beyond the Cave Paintings chamber is another similarly-sized room. Excavation is also required to bypass the tunnel collapse leading here, which will be completed on Day 6. Once inside the investigators discover a cave with high walls, stalactites and stalagmites, and the corpses of eight ghoul kings, the last of which costs **0/1D4 Sanity** points to witness. Investigators will probably only be carrying torches in here, so the ghoul kings will be seen in shadows and the flickering light might suggest that these monsters are very much alive. They are however, very dead.

The ghouls appear to be a line of kings, with the most recent being the best preserved and the oldest the most decayed. Each ghoul is placed under a stalactite, and the oldest is so old it is already partially encased in a stalagmite. This appears to be the fate for all the kings. Each ghoul is sitting upright, arms and legs crossed into a fetal position, as if their souls are ready for the journey of rebirth into the next world. A **History or Archaeology** skill roll suggests this burial format was used by Ashanti kings in West Africa, and by the Incas in South America. Did humans learn this method of burial from the ghouls?

Only the more recently deceased ghouls display ornaments and jewelry that have not decayed. An **Archaeology or Geology** skill roll predicts that the latest ghoul to be entombed was placed here between five hundred and one thousand years ago, and no earlier. These recent ghouls wear leather capes which a **Medicine or Biology** skill roll will identify as being made from human skin. They are decorated with jewelry such as earrings, piercings, and necklaces fashioned from human teeth and bones bound by twine made from human hair. Their crowns are constructed from the finger and toe bones of a human, tied together with leather twine also fashioned from human skin. An **Idea** roll notes that there are no weapons, but considering the claws on the Ghoul King's hands and their powerful hoofed feet, the ghouls probably never needed them.

Narrow tunnels drop into the darkness leading to the prison pits. They will not allow anyone with a **SIZ** of 15 or more to clamber down them. If anyone does climb down these slippery rock tunnels they need to make **two Climb** rolls, only to find themselves suspended high above the Prison Pits. If required, the ghouls can quickly dig larger tunnels to reach other sections of the caverns.

The scenario presumes that, with the overwhelming number of ghouls facing the investigators from this point on, they will quickly succumb to their foe



Immortalized Ghoul King



The Other Sub-Saharan Empire

and become their prisoners, who will now herd them through the rest of the encounters.

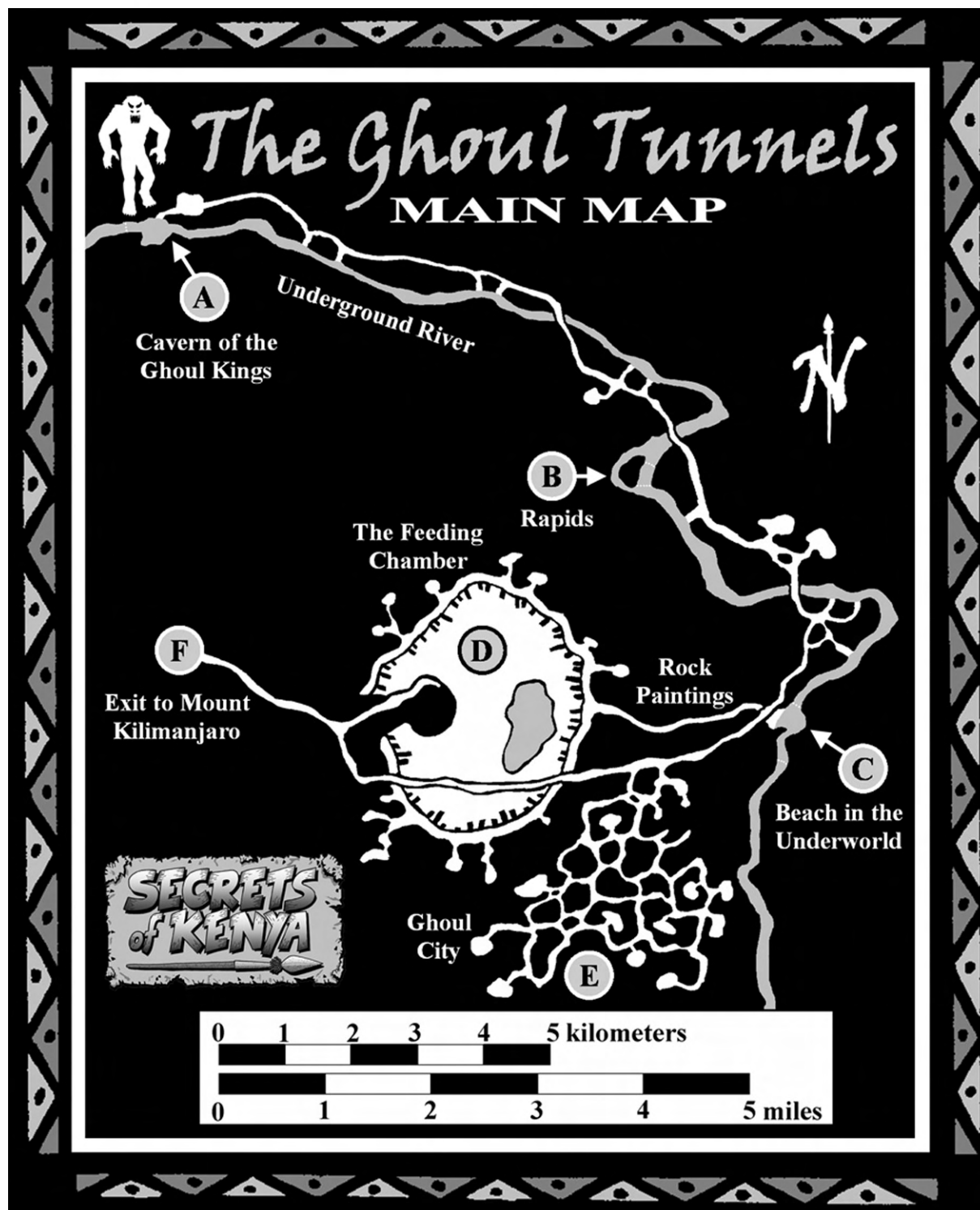
Secret Entrance: This tunnel is the ghouls' main route from underground to the dig site. Over a hundred feet in length this tunnel requires **four successful Climb** rolls to clamber up or down. The surface exit is hidden under a leaning rock overgrown with thorn bushes, so on the surface **Spot Hidden** skill rolls searching for the exit are made at half normal chance.

Prison Pits: This large chamber, again with stalactites and stalagmites, contains seven 15 foot-deep (5 m) rock pits with very smooth, calcified rock walls. Fine sand lines the bottom of these pits. These are where human prisoners are held until they are thrown into the Great Chamber. Captured investigators will be thrown down here naked, suffering 1D6 hit points damage unless a **Jump** skill roll is made. The sand protects them from worse injury. They are kept here until their friends join them (the other investigators), in complete darkness, losing 0/1D3 **Sanity** points each day.

The rock walls are so smooth **Climb** rolls are made with a -50% modifier. Water constantly runs down the sides of the walls, so investigators are not going to die of thirst. This chamber is patrolled by 1D10+2 ghouls at any one time. If the investigators are down here for some time, they are given food stolen from the dig site's stores to sustain them.

Ghoul Tunnels: This fifteen mile (24 km) long tunnel is the equivalent to a ghoulish road. 1D10 ghouls will be met along this path every hour or so. Side caves are common, which lead either to vantage points where the Underground River can be viewed from up high, or into small caves which are the equivalent of ghoulish homes. Each house will contain one male ghoulish, three to five female mates, and a dozen or more children. Decaying corpses of human men, women, and children seem to be their only source of food. Occasionally, completely deranged humans who've had their hands and feet eaten away are kept alive as toys for the ghoulish children to play with. Witnessing a ghoulish home costs 1/1D6 **Sanity** points. Keepers should feel free to create other inventive but disgusting encounters for investigators to witness.

Great Chamber: A dozen or more ghouls will eventually pull captured investigators from the Prison Pits and carry them into this pitch black chamber. From the ledge investigators will be thrown naked into the Underground River, falling through 70 ft (20 m) of cold air before splashing into a vast pool. Being thrown into the darkness costs 1/1D6 **Sanity** points, while a **Jump** skill roll avoids 1D6 hit points damage from a bad fall.



The walls of the chamber are calcified rock, very smooth with attempts to **Climb** it made at ~70% (this does not apply to ghouls). The water flows quickly, taking the investigators deeper into the Ghouls Tunnels.

Cascades: If the investigators can resist the STR 15 of this fast flowing water they can clamber up through the

cascades, otherwise they are washed back down into the Great Chamber for 1D2 hit points damage.

Waterfall: At the top of the Cascades is a thundering waterfall, 50 ft (15 m) high. The walls are impossible to climb, plus the thundering water has a STR of 50 deterring anyone from getting past it. What lives up-river will forever remain a mystery.

AFRICAN GHOULS

The Ghouls of Africa are the same as other ghouls encountered across the globe, except that they have a more advanced civilization with vast kingdoms stretching over hundreds of miles in seemingly endless caverns under the Dark Continent.

Remember, most ghouls will not try to kill investigators. Rather they will restrain and imprison them so they can be bred and harvested for food in the future. Ghouls tend to attack *en masse* combining their STR to pin their victims. A restrained victim is quickly stripped of his or her clothes and belongings, because ghouls do not wish for any human equipment to be available to them in their world.

If investigators beg for mercy or asked to be released by the ghouls they must succeed in a **Persuade and appropriate language** skill roll. Those that are successful are given an offer, to become human agents for the ghouls on the surface world, effectively becoming their eyes and ears. Such humans who agree are fools, as their faces are torn from their skull and they are brought to within an inch of death. When they recover, their faces are horrifically scarred and they now appear as monsters, an experience which costs the victim **1D6/1D20 Sanity** points. APP drops to 1 or less, and anyone gazing upon that investigator now lose 0/1D3 Sanity points. Once healed such agents are free to return to the surface world. Most like Rurk Barzeel and his men wear veils to hide their hideousness. These victims soon discover that now only other ghouls will associate with them, and that the ghouls of this continent can track them anywhere in Africa and the Middle East.

The following sample statistics for ghouls can be used repeatedly when they are encountered in this scenario. Ghouls may attack with both claws and its bite in a single round. If a ghouls bite strikes home, then it hangs on instead of using claw attack, and worries the victim with its fangs, continuing to do 1D4 Bite damage automatically. A successful **STR versus STR Resistance** Table roll dislodges the ghouls, breaking what amounts to a successful Grapple, and ending the Bite damage.

	#1	#2	#3	#4	#5	#6	#7	#8	#9	#10
STR	17	16	21	22	14	16	24	20	20	19
CON	13	14	13	10	11	11	14	15	18	17
SIZ	14	15	12	10	11	13	15	11	17	16
INT	16	13	12	11	14	17	10	09	11	12
POW	13	12	17	13	12	12	10	10	13	14
DEX	12	15	16	10	10	11	14	15	16	11
HP	14	15	13	10	11	12	15	13	18	17
Damage +1D4	+1D4	+1D6	+1D4	+1D4	+1D4	+1D4	+1D6	+1D4	+1D6	+1D6

Move: 9

Weapons: Claws 40%, damage 1D6+damage bonus

Grapple 40%, damage immobilize and strip victim

Bite 30%, damage 1D6 plus automatic worry

Armor: Firearms and projectiles do half of rolled damage, round up any fraction.

Spells: Ghouls #1 and #6 with an INT of 16 or more know the spells Contact Ghoul, Contact Human, Dread Curse of Azathoth and Shriveling

Skills: Burrow 75%, Climb 85%, hide 80%, Jump 75%, Listen 70%, Scent Decay 65%, Sneak 80%, Spot Hidden 50%, Swim 75%

Underground River: This Underground River flows at the speed of one mile per hour, and is deep enough that it is impossible to touch the bottom at any point along its route from Point A on the main map (p. 147) to Point C, the Beach in the Underworld. Investigators swimming into the depths learn that the bottom of the river is 2D10+10 feet (2D3+3m) deep, and sometimes much deeper. The walls of the river like the Great

Chamber are smooth so that **Climb** skill rolls are made at -70% (again, does not apply to ghouls). It is also pitch black. **Listen** rolls hear the meeping of ghouls, watching them from vantage points up high, accessible from the Ghoul Tunnels.

Investigators can **Swim** against the current but they find there is nowhere to go and that this is exhausting work. Going with the current requires a

Swim roll and a CON x5 roll made every three hours. That's five rolls before they reach the Beach in the Underworld. If a **Swim** roll is failed the investigator takes Drowning damage. Once an investigator succeeds in three successful Swim rolls he no longer needs to keep rolling, unless he loses more than half his hit points from other injuries sustained on the down-river journey. Investigators who fail a **CON** roll begin to feel fatigued from treading water for so long, and lose 1D2 hit points.

At Point B on the main map, the tunnel splits. Investigators need to make **Listen** rolls to determine this, realizing that the path to the left leads to a series of cascades or waterfalls. Give investigators in the know a **Swim** roll. Those who succeed take the right path and proceed onwards down the river without difficulty. Otherwise those who fail, or didn't notice the split in the waters, are automatically carried through the rapids. These poor individuals must make **Swim and Dodge** rolls, otherwise they come out of the other end with 2D4 hit points damage from being smashed against the rocks.

If investigators pass out or die on this journey they are collected by watching ghouls who store their bodies away as food. Those who survive won't know it yet, but they are destined for the ghoul's Feeding Chamber to be held as food. The ghouls only want the toughest, leanest meat to survive and breed through to the end times.

Capwell, Mandy, Julius Forbes, and Zaid have all been thrown in the river before the investigators and, except for Forbes, are now surviving on the walls of the Feeding Chamber.

THE BEACH IN THE UNDERWORLD

Fifteen miles caught in the ebbs of the Underground River eventually bring the investigators to another vast chamber, this one filled with an eerie blue light. The source of the light is unidentifiable, but seems to emanate from the cavern walls and ceiling. This is Point C on the main map.

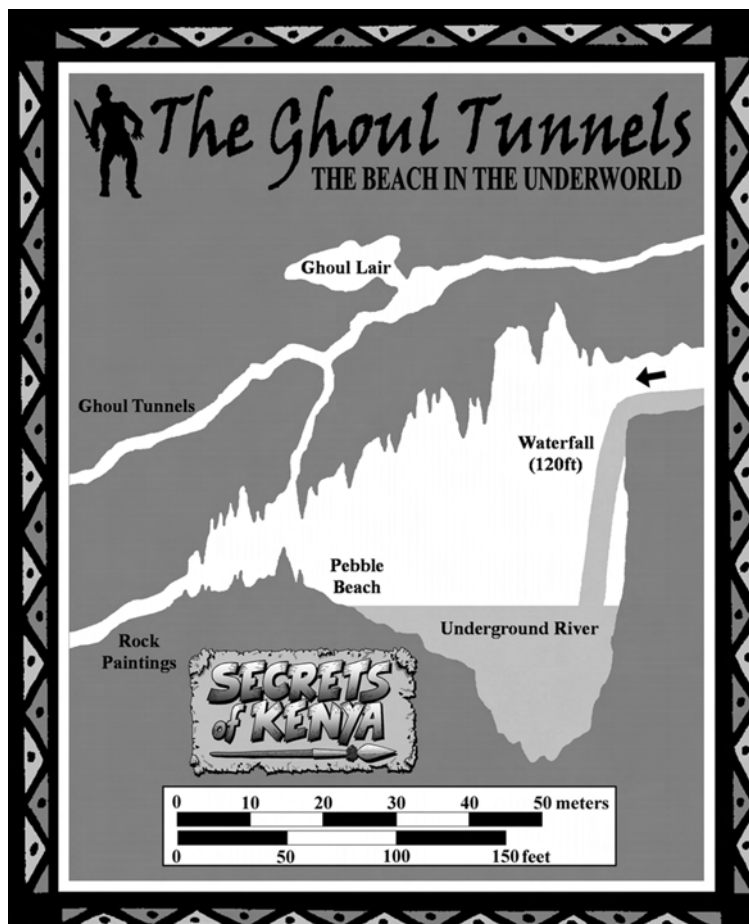
Another Waterfall: Impossible to avoid and plummeting the investigators 120 ft (35 m) into a vast pool. Investigators must make **Jump** rolls to avoid 1D3 hit points from landing badly. Once the investigators go over the waterfall they find it is **impossible to Climb** back up again.

Underground River Continues: The River continues down stream but the

sounds of treacherous rapids, and sharp rocks visible now in the blue light, should deter investigators from taking this route. If they go this way they suffer 1D6 hit points damage every few of minutes until they are dead. There is no chance of survival following this route, and it will be many miles of submerged river before the investigators' bodies are found by still-deeper ghouls who will eat their corpses. Their best and only alternative is to swim to the Pebble Beach where they can finally rest. Give each investigator **four Swim** attempts with one success being enough to reach the pebbles. Otherwise the river takes them to a (pleasant?) death.

Pebble Beach: The investigators can rest here. They are probably exhausted, and six or more hours spent resting and sleeping recovers all hit points lost to fatigue. **First Aid and Medicine** skill rolls can also be applied. If investigators have made it this far with clothes or possessions, ghouls swarm them immediately, stealing away such items but leaving the investigators unharmed.

Washed up on the beach is Julius Forbes's corpse. Exhausted from the swim, he did not have the strength to continue and drowned before he reached this point. His body washed up against the pebble beach rather





Ever Onwards into the Underworld

than continuing down the cascades as most corpses do. Seeing Forbes' body costs **0/1 point of Sanity**. The ghouls collect him later if the investigators do nothing with his body.

Ghoul Tunnels: A continuation of the tunnels described earlier.

Ghoul Lair: Disgusting homes of the African ghouls, as described earlier. Keepers may indulge their imaginations with descriptions of what might be found here.

Rock Paintings: This vast tunnel is the only exit since the waterfall they tumbled over, and is impossible to climb. The continuation of the river will undoubtedly kill them if they try that path. Investigators may feel as if they are being herded: because they are. That the investigators to have come so far and survived means that they have passed the ghouls' test of fitness. They have won the right to live in the Feeding Chamber, avoiding immediate consumption. The tunnel of the Rock Paintings, some 2 miles long (3km), leads to that chamber. Without food for so long, and after so much exertion, by the time they reach the end of the tunnel they will recognize how hungry they are.

This tunnel is also lit by the eerie blue glow, and so the investigators can witness the rock paintings deliberately left here for them to discover. These disturbing images cost **0/1D4+1 Sanity** points to witness in their entirety. A **Geology or Archaeology** skill roll dates them at between 50,000 to 100,000 years old, far older than anything yet attributed to humans. Yet they appear to have been repainted again and again over the millennia. Each panel tells a story, and each successful

Archaeology, History or Anthropology skill roll interprets the particular meaning of each one:

- A vast mural of ghouls freely wandering the surface of the earth during the day, feeding upon humans who flee at the very sight of them.
- Humans discover fire, and fight back against the ghouls. Now the ghouls only come out at night to eat humans.
- The ghouls are met by a female human with etched skin, whom they seem to fear. As witnessed earlier, anyone who has glanced at the *Masked Messenger* recognizes the human as the Masked Messenger, an Arabian deity. A **Cthulhu Mythos** skill roll identifies this same deity as an aspect of Nyarlathotep.
- The female human shows ghouls the ocean and a vast underwater city where a giant, bulbous, squid-like creature with bat-like wings sleeps. He is watched over by numerous, similar creatures; much smaller representations of the main creature. A **Cthulhu Mythos** roll identifies this creature as Cthulhu, his servants as Star Spawn, and the sunken city as R'lyeh.
- The tattooed female human points to the stars, which change shape, and the great squid monster and his servants rise from their watery tomb. An **Idea** roll suggests that this is a future event, one that is yet to occur.
- The squid monsters decimate humans and ghouls alike while the world plunges into a never ending darkness, where life can no longer survive.

- The ghouls hide underground, avoiding the squid monsters. The female human appears pleased.
- The ghouls stop killing humans and instead kidnap them, taking them into an underground chamber on what appears to be a vast ledge.
- Ghouls wait at the bottom of this ledge, feeding on the humans who fall from this lofty perch. A **Spot Hidden combined with an Idea** roll suggests that one human is jumping of their own free will, hoping to land in the vast pool of water at the bottom of the cliff, under the cave's entrance.



THE FEEDING CHAMBER

By the time the investigators reach the end of tunnel with the rock paintings they find themselves inside a vast chamber so huge it is impossible to see through the darkness to the other side. What they do discover is an enormous wall, with tiered galleries and caves at least two miles (3km) high, and the walls disappearing into the darkness in either direction, extending even greater distances. What they won't be able to see is that the wall is part of a gigantic chamber 3 miles (5 km) in diameter with a circumference of 10 miles (16 km). The walls of this chamber are bathed in the same eerie blue light, its source at last revealed as trickles of thick blue liquid dribbling down the walls. The glow from the farthest walls however is obscured by smoke that

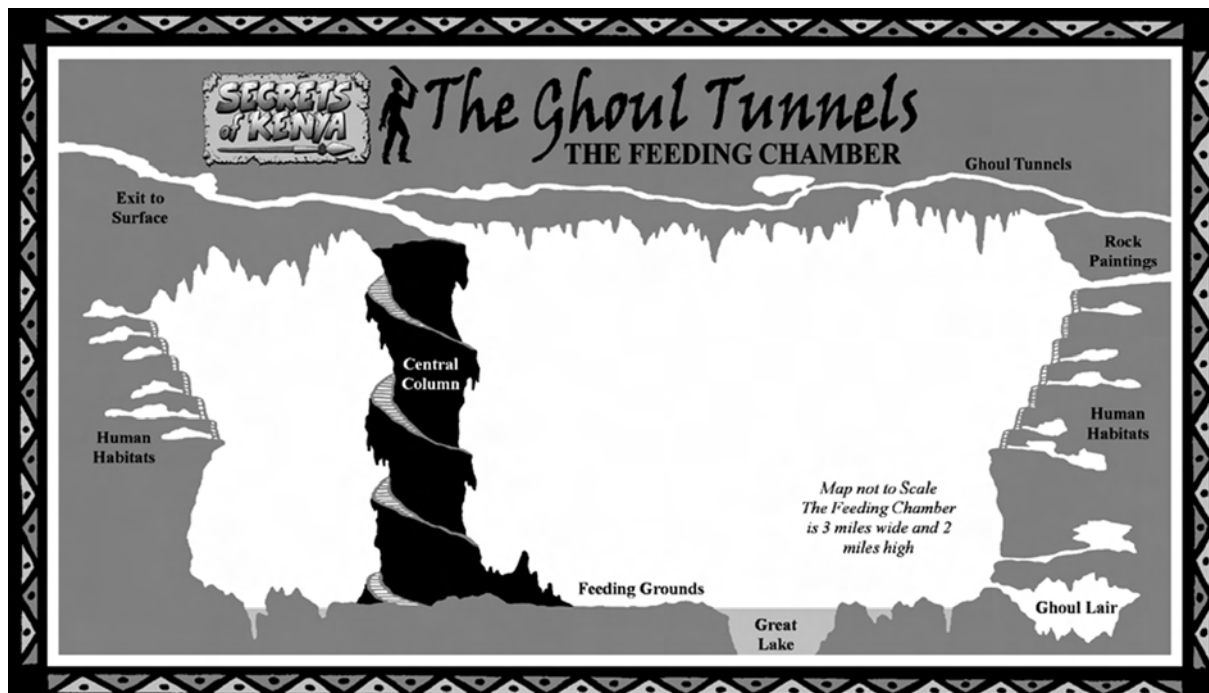
billows from geysers on the floor of the Feeding Grounds.

Living on the tiered wall, which has a slope of sixty degrees to the horizon, are thousands upon thousands of naked humans, scrounging out a living. Mostly they are dark skinned Africans, but the occasional European or Asian person can be spotted. Men, women and children all live here, but women outnumber the men by at least four to one. Everyone spends their day licking the blue slime, defending their territory, breeding, or sleeping. Some of the wall inhabitants have carved caves into the rock to fashion homes which they defend vigorously. Occasionally someone slips and falls into the darkness to their death.

Witnessing the wall for the first time costs 1/1D10 **Sanity** points. Although investigators may not have figured it out yet, this is to be their home for the rest of their lives, unless they can figure out a plan of escape.

LIFE ON THE LEDGE

For millennia the ghouls understood what humans have not, that the stars will come right again, Cthulhu and the Great Old Ones will rise from their ancient tombs, and the world will be destroyed. What the ghouls also understand is that, like humans, when these events come to be, they as a species become extinct. To plan for this catastrophe ghouls began living underground, built vast subterranean cities, and evolved into nocturnal hunters and scavengers. While Cthulhu and his minions are destroying the earth, the ghouls plan to live on underground. And so that they don't go hungry in the long eons to follow, the African



ghouls have begun harvesting humans much the same way humans do with cattle.

The Feeding Chamber is not a unique site. Hundreds of these chambers are spread beneath the continent, holding tens of millions of humans captive. Some inhabitants were brought here when they were snatched from the surface; others have been breeding on the walls through thousands of generations. No one really knows how long these chambers have been active. Time has no meaning here; there is no day or night, and nothing to do to pass the time but to survive.

The ghouls ensure that their human cattle remain nourished by the blue slime that trickles down the walls. Not only does it provide the light, if a person licks the slime for at least eight hours a day they remain fed and healthy. Any less and the person starts to lose CON at the rate of one point per week. There is no water here unless investigators wish to trek back to the Underground River, but the blue slime has enough liquid in it to keep the investigators hydrated.

Life on the wall is competitive, and this has produced a strange culture among the human inhabitants, strange for humans at any rate. For the most part males fight each other for the right to breed with the women. Like lions, a strong male will fight off other men to protect his harem and offspring, allowing his children to have a strong chance of growing into adulthood. Battles between males are often to the death. Either the loser is thrown from the wall or killed with the numerous bone and stone weapons wielded by the males, so that the corpse can be eaten. Blue slime doesn't taste very nice, and fresh meat makes a nice change to the regular diet. Cannibalism is rife on the wall.

Unfortunately there is no way to create fire down here, so meat is eaten raw. If investigators decide to turn to cannibalism, it will take some getting used to. Provide a **Sanity loss of 1/1D6** points the first time this is attempted and a **CON x1** roll. If the CON roll is failed the investigator is sick, losing 1D6 hit points from meat that disagrees with them. If at any point an investigator succeeds in a CON x1 roll, he finds that his digestion is now adjusted to eating raw human meat. Eating a sizeable portion of human flesh takes no more than an hour to accomplish, and the consumer has no need to lick the blue slime for that day. This provides a measure of free time to cannibals, a luxury other wall inhabitants do not have, though hunting other humans is a dangerous past time.

Sexual intercourse and raising children are the only entertainments on the ledge, so males fiercely protect their women and children. Like lions, many men who oust a rival male kill all the rival's children, so their newly acquired women can begin afresh producing new offspring. It is no surprise that with males

regularly killing each other, their ratio to women and children is greatly reduced.

Since everyone is brought here naked, the only items with which to make tools are bones, hair, teeth and rocks. Mostly the wall inhabitants fashion these raw materials into weapons such as daggers, axes, and clubs. Occasionally musical instruments are made, jewelry, or items for recording information.

With the vast number of people living on the wall, thousands of languages are spoken, many long extinct on the surface world. Most people speak African languages such as Kiswahili, Maasai, Kikuyu, and others. Many humans here have never learned to speak, and thus behave like true animals with reduced intelligence.

The wall is also steep. With a slope of sixty degrees to the horizontal falls are common. Investigators must make **Climb** rolls to travel long distances. A failure means they cannot get to where they want to go, while a fumble is a fall to the death. However investigators who establish their own territory on the wall get to know it intimately, and **Climb** rolls are no longer required after a few weeks spent in that one spot. Fighting on the wall is also precarious. During battles, investigators need to succeed in **Jump** rolls so as not to slip, with a failure resulting in a tumble for a dozen or so feet at the cost of 1D6 hit points, and a fumble a catastrophic fall to their death. Investigators are likely to spend a long period on the wall, so these skills will improve over time using the normal skill improvement rules.

Climbing to the top of the ledge proves to be the most hazardous of all activities. The toughest and smartest males reside here, where their homes are not prone to collisions with falling people, nor spoiled by the urine and feces dropped by higher neighbors. Higher ground is also easier to defend. In this world, prime real estate is at the top.

Beyond these highest ledges the ceiling of the cave becomes a new barrier, with stalactites and calcified rock on the overhanging ceiling blocking further progress. **Climb** rolls here are at -80% and failure is an assured fall to certain death. The ceiling leads nowhere but into darkness. A successful **half Spot Hidden** does identify small caves in the ceiling from where ghouls occasionally can be seen staring down. These ghouls do nothing to interact or harm the investigators, and are too far away to come to harm themselves.

INHABITANTS

The people of the ledge and many and varied, and keepers are encouraged to introduce their own personalized inhabitants for investigators to encounter, particularly if players become stuck and fail to find a way off the wall and thus spend time here. Following are some examples of people met, some old and some new.

Daniel Capwell

Daniel survived the journey down river with Mandy. The two established their own niche on the wall, hoping to stay out of the way of other ledge people. One night while he slept Mandy disappeared. He woke in time to hear her cries for help, and saw her in the arms of a white man dragging her towards the top of the ledge. He tried to go after her but the aggressive males who live higher proved too strong for him to force his way past. If he finds the investigators, he hopes to enlist their aid in rescuing her. Once that mission is accomplished he will then try to find a way out of here.

Zaid

Zaid reached the wall on his own and found himself in a bewildering world that terrifies him. He believes he is in hell, and has grown very morose. He's heard tales of a Christian group on the ledge, who bond together forming their own separate society which maintains good Christian values, such as turning the cheek, offering charity to women and children, and not eating human flesh. His quest is to find this group and join them. Whether such a group exists or not is for the keeper to decide.

If Zaid is asked if there is a way off the wall he has only met one man who thought so, a crazy man down at the lower portions of the wall, who said escape lay at the bottom of the cave. Shortly after they spoke, the man threw himself into the darkness. Zaid is convinced the man is long dead, and before that he was long out of his mind.

Shafika

Shafika is an attractive dark skinned Swahili woman from Zanzibar. Years ago she fell into an open drain in Dar-es-Salaam in Tanganyika Territory. She was carried into the darkness by strange rubbery-skinned devils who stunk of the dead. For a long time she was lifted through hundreds of chambers and passages, and through a vast city, only to be thrown into a river which eventually brought her to this place. She was quickly claimed by a brute of a man called Ignatius Chike, who turned her into a slave like his eight other women. Chike would force her to work for long hours building him a cave to live in, and at other times beat and rape her or one of his other women until they satisfied his male pleasures. Those who tried to



escape were killed and eaten. Shafika however could not bear to be enslaved any longer and has managed to escape unharmed.

She knows Chike is coming after her, and asks that the investigators protect her. She will offer her body freely to them because that is how things are done here, but asks that they be gentle with her and do not beat her. She would rather choose who owns her than to have that choice taken from her. If the investigators consist of a group entirely made up of males she points out that their reputation on the wall will not be worth much if they do not at least appear to own some females.

Shafika speaks the truth. Chike is looking for her. Normally he wouldn't bother getting her back but his harem was taken from him some time ago and now he wants to reestablish it.

SHAFIKA (Black), age 24, Young Swahili Woman

STR 08 CON 13 SIZ 08 INT 13 POW 14
DEX 14 APP 16 EDU 02 SAN 46 HP 11

Damage Bonus: none.

Weapons: Fist/Punch 50%, damage 1D3

Skills: Bargain 40%, Climb 65%, Conceal 40%, First Aid 65%, Hide 40%, Jump 45%, Listen 60%, Sneak 40%, Spot Hidden 40%

Languages: English 35%, Kiswahili 70%

Ignatius Chike

Ignatius Chike is from a long line of wall dwellers, and unlike many youngsters who were born on the wall, he is among the few who survived into adulthood. Like his father and mother before him, life on the wall is all Chike has known.

He is a proud and aggressive man who gains sadistic pleasure from owning, beating, and dominating women. Recently his harem was taken from him by two brothers he was powerless to defeat. His pride hurt, he now seeks to build himself a new harem and he's going to start with the one woman who got away from him, Shafika.



If Shafika is with the investigators, Chike will fight off the investigators one by one using dirty tricks such as throwing rocks upon them from up high, pushing other wall people down from above hoping to push an investigator to their death, or wage an all-out battle with knives. He will not listen to any form of reason.

IGNATIUS CHIKE (Black), age 33, Ledge Warrior

STR 17 CON 14 SIZ 16 INT 07 POW 09
DEX 13 APP 10 EDU 01 SAN 33 HP 15

Damage Bonus: +1D6.

Weapons: Fist/Punch 50%, damage 1D3+damage bonus

Grapple 40%, damage immobilize or throw victim from ledge STR versus STR attempted each round that Grapple is maintained.

Bone Knife 60%, damage 1D4+1D6

Skills: Climb 85%, Jump 85%, Listen 60%, Sneak 70%, Spot Hidden 60%

Languages: Kiswahili 30%

Lord Byron Caulfield

Lord Byron came to Africa to hunt wild animals. Secretly he always desired to be like a lion, with his own harem, to be treated like a king. When he was taken by the ghouls many years ago and brought here, suddenly he got his wish.



Today Caulfield lives at the top of the wall with five wives, including his recently acquired Mandy Forbes, and twelve children. He has protected his home with sharpened bones wedged into the wall, requiring a **DEX x3** to get past without incurring 1D6 points of damage. He also has a collection of stones which he pelts at intruders. Caulfield has controlled his wives with an iron fist for so long he has sapped their will to resist, and now his women willingly fight to the death to protect him and the children.

Abandoning his humanity long ago, Caulfield is utterly insane and one of the more worthy foes the investigators are likely to encounter on the wall.

LORD BYRON CAULFIELD (White), age 41, Fallen Gentry

STR 15 CON 15 SIZ 13 INT 14 POW 11
DEX 12 APP 13 EDU 17 SAN 0 HP 14

Damage Bonus: +1D4.

Weapons: Fist/Punch 70%, damage 1D3+1D4

Grapple 60%, damage immobilize or throw victim from ledge, STR versus STR attempted each round that Grapple is maintained.

Bone Knife 70%, damage 1D4+1D6

Thrown Rock 40%, damage 1D6

LEDGE PEOPLE

Only the toughest and smartest humans survive for long on the wall, and almost all of them work hard to protect what small portions of the ledge they can defend.

	#1	#2	#3	#4	#5	#6	#7	#8	#9	#10
STR	12	14	16	11	12	13	11	15	14	13
CON	14	14	12	15	12	12	17	14	13	14
SIZ	12	14	16	13	13	14	15	12	11	11
INT	10	09	11	13	12	14	09	11	10	10
POW	10	12	14	13	12	16	18	12	11	10
DEX	13	13	17	13	12	12	10	09	09	12
HP	13	14	14	14	13	13	16	13	12	13
Damage	+0	+1D4	+1D6	+0	+1D4	+1D4	+1D4	+1D4	+1D4	+0

Move: 8 / Climb 4

Weapons: Fist 50%, damage 1D3+damage bonus

Grapple 30%, damage immobilize or throw victim from ledge STR versus STR attempted each round that Grapple is maintained.

Bone Knife 30%, damage 1D4+damage bonus

Bone Club 30%, damage 1D6+damage bonus

Skills: Climb 75%, Jump 75%, Listen 40%, Sneak 40%, Spot Hidden 40%, Swim 50%.

Languages: Arabic 50%, Kiswahili 50%, and others as determined by keeper.

Skills: Climb 80%, Jump 75%, Listen 70%, Sneak 80%, Spot Hidden 70%.

Languages: English 80%, Kiswahili 40%.

Mandy (Madeline) Forbes

Mandy is now a captive of Lord Caulfield, the first white woman that he has owned for some time. She is desperate to escape Caulfield, but he has successfully stopped each attempt to flee, beating her into submission. If the investigators attempt to rescue Mandy she will join their side to fight, slowing and foiling Caulfield wherever and however she can.

Conflicted, Mandy will be overjoyed to be reunited with Capwell, but devastated to learn of her husband's death. If she and Capwell survive the journey to the surface, they will return to America and get married.



ESCAPE

In this scenario there is no summoning to halt, no evil cultists to defeat, and no monsters to banish before they waylay the earth. The objective for the investigators is simply to escape their prison in the Feeding Chamber, and this will be challenging enough.

Conceivably, investigators could carve out a niche on the wall, build their own settlement and start a new life here. Considering what they have experienced before, this will hardly be satisfying. The problem is to escape a prison that has been refined for thousands of years to keep its inmates in. Following are some of the options open to players. Undoubtedly they will think of more, and only the keeper can determine the likelihood of success for any such plans.

Bargain with the Ghouls: Investigators who know Contact Ghoul could conceivably use this spell, or they might call out to the ghouls at the Underground River or in the overhang caves at the top of the ledge. Investigators need to offer something of value in order to bargain with ghouls. This could be knowledge of spells, specialist skills, contacts on the surface, and surface places of interest to these creatures.

If a keeper decides that the investigators have something worthy to offer, give one investigator a **Bargain** roll to be taken seriously by the ghouls. A couple of days later they all will be snatched away. Normally this is achieved by ghouls climbing down from caves in the ceiling on ropes made from tanned human skin, and swinging onto the ledge where the bargainer(s) can be found. These people are tied to the rope and drawn up into the caverns above, never to be seen on the wall again.

Although it is conceivable that investigators might have information of value to the ghouls, their bargain will come at a price. Agents of the ghouls are marked by having their faces eaten, horribly disfiguring them. See the section on African Ghouls earlier in the scenario for more information on this disturbing practice.

Climb the Wall: At the bottom of the wall the ledge ends at another lip, this one folding inward creating a vertical descent into the darkness. It is impossible to see the bottom of the chamber and it could conceivably stretch forever. **Climb** rolls here are at normal chance, and five are required to reach the bottom some 200 feet (60 m) below. However, a single failure results in a fall to the death. At the bottom of the ledge **Listen** rolls detect sounds in the darkness, meeping and gibbering from ghouls as they feed on fallen humans. An **Idea** roll suggests that these ghouls are not that far away, unless echoes are carrying their voices.

Jump into the Darkness: Directly beneath the cavern of the Rock Paintings, a second **Listen** roll detects the sound of lapping water. There is a lake down there. Investigators who succeed in a **Jump** roll from this point land in the lake, taking 1D6 points of damage. Those who fail the Jump roll land badly in the water and take 2D6 points of damage. A fumble results in a collision with hard rock and instant death. Inventive investigators might throw a human corpse in front of them, to lessen their impact with the water (reducing the damage by 1D6 points). Investigators who make it to the bottom of the chamber find themselves on the Feeding Grounds, where many hundreds of ghouls spend their days devouring the corpses of fallen humans.

Magic: If investigators have access to spells they might be able to use these to escape. Summon/Bind spells often require specific materials (such as an enchanted dagger) or locations (such as a forest) to cast successfully, and so automatically fail in this place. Mythos gods may be contacted and bargained with, but the price of freedom will be high. The Create Gate spell might be the most obviously useful spell in this environment, but it isn't the only spell that might free the investigators.

The Feeding Grounds

At the base of the Feeding Chamber are the Feeding Grounds, a dark inhospitable graveyard littered with millions upon millions of bones. It is possible to see down here because the blue slime falls here too, but the light is much fainter and all vision-based skills are at half chance. Black, billowing smoke and steam spews from hot geysers, keeping the chamber warm and moist, but also shrouds the Feeding Grounds in dark mist.

On the eastern edge of the Feeding Grounds is a vast lake which investigators might jump into to reach this place. The water is fresh and cold, and can be drunk safely. Packs of ghouls, hundreds of them, roam this plain eating the moldy human corpses that are always raining from above. Witnessing this bizarre landscape of so many bones, with the occasional thump of new meat falling from above, costs **1/1D10 Sanity** points.

Travel through this strange land is easier than it first appears. Numerous rocky outcrops and small caves offer refuge. Much of the terrain here consists of gullies and shallow crevasses. Investigators will need to make **many Sneak and Hide** skill rolls to avoid the individuals and packs of ghouls wandering the Grounds.

Opposite the Great Lake is the only exit, the Central Column rising two miles (3 km) through the center of the cave and disappearing into the ceiling. A wide spiral path winds around this column, which is patrolled by individuals and small packs of ghouls. Again there are numerous outcrops and caves in the column in which to hide on the way up.

If at any point the investigators are captured by ghouls they can **Bargain** as before, offering becoming deformed agents of these creatures. Failing that, investigators will either be killed outright or bound in STR 30 leather rope to be aged as fresh meat. Such investigators are hung upside down in a ghoulish home, while ghoulish children nibble on them for several days. Each feeding costs the investigator 1D6 hit points, 1D3/1D10 points of Sanity and a loss of 1D6 permanent points of STR, DEX, CON, and APP as their muscle and skin is filleted. Now their only hope of escape is to be rescued by fellow investigators. It is likely that after a certain point of disfigurement, they would rather die.

At the top of the Central Column there is a wide tunnel that stretches for about a mile (1.6 km) before reaching a junction. To the right the air smells fresher and the dim light seems yellower. Following this path for a couple of miles brings the investigators out of a cave and onto the surface, at the base of Mount Kilimanjaro in Tanganyika Territory. It is day, and the town of Moshi is visible some miles distant. If they move quickly investigators can make it there by nightfall. Keepers can always introduce encounters with wild animals if

they feel their players had too easy a time. If investigators stay out in the bush after dark the ghouls come looking for them — they don't like it when humans escape their world.

Going the other way, to the left, leads the investigators further into the world of the ghouls. There is a great city down here, labyrinthine catacombs home to thousands of their species and other, more monstrous creatures. Some passages may lead to the Dreamlands; others certainly extend for thousands of miles to other ghoulish settlements across the continent. Whatever might live here is dangerous to both mind and body, and will be up to the keeper if investigators such as explorers. To deter further progression, keepers can always rule that there is no light down here, or present the investigators with overwhelming armies of ghouls. That should stop them.



CONCLUSION

Turning up naked in Moshi after weeks, months, or years of absence might require a lot of explaining on the behalf of the investigators, but at least they are alive and well. Reward each surviving investigator with 2D6 Sanity for their escape. If they managed to rescue Mandy, Capwell, Zaid, Shafika, or others from their wall imprisonment, investigators are rewarded with an additional Sanity point per person saved.

Healed, rested, recovered, and refinanced, the investigators might decide to return to the caves, this time fully armed to battle the ghouls. Unfortunately the ghouls are smarter than that, and have collapsed all tunnels the investigators conceivably know about, and have created new entrances in other parts of Africa

which won't be found. Perhaps the *Masked Messenger*, if another copy can be acquired, might tell investigators where else they can search.

Regardless of whether they return or not, can the investigators now live with the knowledge that under their very feet untold numbers of humans remain enslaved to ghouls, their source of food. What will be their fate?

Only keepers and players can answer that question, if they escape at all.



CHAPTER EIGHT: ADVENTURE

THE CATS OF LAMU

In the Dreamlands the investigators are asked to fulfill a peculiar request: aid a queendom of cats to restore their empire by defeating the cursed and putrid Hag of Zais.

This adventure is rather straightforward, with a fairly simple but unorthodox solution to a problem facing a city of cats in Earth's Dreamlands. No particular set of skills, background, or resources are required of the investigators. This could even be presented as the investigators' first expedition into Kenya. The narrative also allows this to be an investigator's first experience with the Dreamlands. While *H.P. Lovecraft's Dreamlands* is a helpful aid in this adventure, it is not a necessary resource in presenting this scenario.

Before presenting this scenario, keepers should design an encounter in an earlier scenario whereby the investigators accidentally kill a cat or two. They could run over one during a high speed car chase, shoot one believing it is a burglar breaking into their house, or have their own pet cat fall from their apartment window through an act of neglect. Failing any of these options, perhaps they were on safari hunting lions and cheetahs. This killing unfortunately has placed the investigators onto the hit list of the cats in the Dreamlands.

Alternatively, instead of becoming cat killers the investigators become lost somewhere, perhaps in a desert on while on safari and almost die from dehydration and sunstroke. When they think all is lost, they wake in a hospital or a hut of a local village, rescued and recovered. Although they won't know who their saviors were, it was a group of cats. The cats have saved them, now they ask for the debt to be repaid.

The cats do not wish to extract revenge, but they do demand that the investigators make amends for their past actions. They make this arrangement through their earthly agent, Jamal Alhazred.

KEEPER'S BACKGROUND

Deep inside a labyrinth far beneath the Dreamlands city of Abharanah hides the Hag of Zais. Some call her a monstrous woman, to others she is the victim of the follies of the gods, but all will agree that she is forever cursed. She was once a mortal human from the sunset town of Zais. Long ago she fell in love with a Great One, a demigod of Dreamlands called Zo-Kalar, but he did not return that love. She tried to steal his love with a potion wrought by sorcerers from Ryhald and that was pure folly. Upon learning of the woman's deviousness Zo-Kalar laughed at her, and sent the aspect of Nyarlathotep known as the Masked Messenger to curse her for her naïveté and desire to rise above her station of mere mortal. The Masked Messenger did so, promising that affection would never be hers for all her days, and so transformed her into the ugliest, most putrid being who ever lived. She was also cursed to be immortal so she could suffer for a very long time, but as a side effect she also gained monstrous powers.





The Streets of Lamu

The woman fled Zais and hid in the city of Abharanah, forcing the cats who lived there to flee. With her powers of sorcery she sealed all entrances into the city with darkness forged from the madness of her very own tormented mind, and so the exotic plants and animals of Abharanah's oasis died. In her underground realm, knowing that she cannot find love and happiness for herself, the Hag of Zais has vowed that no one else will either.

In summary, for centuries the cats have tried to banish the Hag, but she is too powerful and has decimated their numbers. Abandoning direct assault, the cats now try to enlist the aid of humans to fight the Hag for them. The humans selected are either travelers in the Unnamed Desert Realms who almost die in the waterless lands (and are saved by the cats with the proviso that they conduct this quest as payment), or they are humans who

have murdered cats in the past and are asked to repay their debt. However the investigators came to be in debt to the cats of the Dreamlands, they are now asked to settle.



INTRODUCTION

The investigators are contacted by Jamal Alhazred the Swahili cartographer from Lamu, described in Chapter 4 "The Kenyan Interior". He sends them a letter (*Lamu Papers #1*) asking them to visit him in Lamu, the small island town on Kenya's northern coast. Sending a reply letter of acceptance generates a warm response, with Jamal arranging a time and date to meet. Once the investigators are in Kenya they can ask the locals about Jamal Alhazred. If they succeed in a **Persuade** skill roll they learn that Alhazred is a respected, kind and knowledgeable cartographer. If investigators also succeed in a **Kiswahili language** skill roll, they learn that he is a great lover of cats, as well as a scholar of the occult.

From Mombasa investigators will find that the easiest form of transport to Lamu is to catch a ride on a dhow which takes two days including an overnight stop in Malindi. Alternatively investigators can hire or purchase a car, driving there on rough roads taking 1D2+2 days through semi-tropical bush. Once at Lamu they will have to leave their car on the mainland and catch a dhow ferry to the island, a trip which takes 15 minutes. Jamal Alhazred is indeed waiting as he said he would, and warmly welcomes the investigators to the island. After a few minutes of conversation, investigators who succeed in a **Psychology** skill roll realize that Jamal is an intelligent, thoughtful, attentive and caring man, which might put investigators at ease who have suspicions regarding his motives.

JAMAL'S TOWN HOUSE

Jamal Alhazred's townhouse is typical of any other found in Lamu, with white-washed stone walls, thatched roof, and wooden support beams. The house consists of a pal-
lor, dining room, library and study, kitchen, bathroom,

and several upstairs bedrooms. Tropical plants thrive in a small courtyard were the wide leaves of palm trees provide shade. Upon their arrival Jamal shows the investigators to their rooms, sharing two apiece while separating men and women (unless they are married, of course).

The library contains many books on the occult, histories of Africa and the Middle East, texts on mathematics, chemistry, architecture, engineering, navigation, and boat-making. Investigators succeeding in a **Library Use** realize that many of the texts are unknown to them. Quickly glancing through their pages shows that they are published in places such as Mnar, Oriab, Ulthar, Celephaïs, and Serranian, and their authors include Atal, Barzai, Klek, and Lang Fu. Others are in languages unknown on this world. A **Dream Lore** identifies these books for what they really are, for Alhazred's home is partially situated inside the Dreamlands as well as being partially founded in the waking realms. For each week an investigator dedicates himself to studying this collection, increase his **Dream Lore** skill by +1% if a successful **English** skill roll is made but never raising their Dream Lore above 40%.

The most valued book in the collection rests on a pedestal in the library's center, an original Arabic version of the *Masked Messenger*. See Chapter 4, "The Kenyan Interior" for details about this powerful Mythos tome.

*Mr Jamal Alhazred
c/o Post Office
Lamu, Kenya*

My Dear Friends

Allow me to introduce myself. Most people know me as a cartographer, but my skills extend beyond these humble skills for I am a scholar of the occult and the fabulous.

Based upon my understanding of your recent exploits, I believe that we can be beneficial to each other, sharing knowledge and resources with respect to understand and banishing that which hides in the darkness of our world.

Regardless of whether you wish to take me up on my offer, I would like to invite you to my humble home for dinner and conversation. If my offer is of interest to you, please respond by letter to arrange a date, and on that day I will meet you at Lamu's only jetty, as I'm sure you will not find my home otherwise.

*Yours with the utmost respect
Jamal Alhazred*

Lamu Papers #1—Jamal Alhazred's Letter

The other interesting feature of Jamal's house is that it is home to dozens of cats, who explore and perch themselves wherever they wish. Many will sleep on the investigator's beds with them at night. An **Idea** roll suggests that the cats watch the investigators with more than just animal curiosity, and that they are far more intelligent than they appear. If the investigators harm the cats they attack *en masse*.

DINNER AND CONVERSATION

The first night in Jamal's house the investigators are treated to one of the finest meals they've ever eaten.

HANDOUTS p. 239

THE MASKED MESSENGER MOCKS THE BEAUTY OF ZAIS
AND REMAKES HER INTO A HAG

I was once the beauty of Zais, the town of alabaster and diamond, and streets of flowing streams and bridge parks. I was even more alluring than the king's daughter Nathicana, who was claimed to be the most beautiful woman in existence. Perhaps she is today, but that title had not always been hers.

I was in love, bewitched by what I thought was a man. He was not, rather he was one of those preternatural entities who loosely rule the Unnamed Desert Realms and beyond, and he would be my doom. For years I watched him walking on water, through the streets of my town, turning the head of every woman whose eyes fell upon him. I could see it in his eyes that he wished to choose one of us to bed, to make us his lover and to sire his children. I was determined that woman would be me.

And yet despite my charms and my beauty, he did not notice me. So to ensure my desires were realized, I traveled quickly to Ryhald and purchased a potion of love wrought by the city's sorcerers. One drop it was claimed was enough to bind the love of a single man to a single woman forever. So I secured the potion in a vital kept close to my breast, and arranged an appointment with the most gorgeous man who I consider to have ever walked this world.

When I arrived at his palace, I was met not by my love, but a pale-skinned, towering woman garbed in long flowing white robes, and wearing a mask of bronze that mocked with unseen eyes whose glare turned my blood into ice. And when she removed her mask, I could see that she was not beautiful, that her skin ran with the rivets of acid and that the exposed flesh was the corruption of ages as old as the universe itself.

"I am the Masked Messenger," she spoke allowed to me, "My message is the fear and the folly that you do not yet understand. Did you think that one of my sons would even for the fleeting of moments, consider you worthy for even a second of his attention?"

And if I had been asked this question before this very moment, I would have answered most certainly, but I found myself staring into the eyes of a creature that knew all the stories of old, and understood all the stories of the future worlds, and I felt as if I was nothing, a miniscule and insignificant stain that required cleaning from that intricate tapestry that was the cosmos and all its horrors.

"I am the Masked Messenger," she spoke holding out a hand that dripped acid etching rivets and sores into the fine rugs of this house. "My message is the arrogance and anger that you do not yet experience. Did you think that you would not be punished for your false hopes?"

Trembling I knew not what to say, and as I stared into her empty eyes as her hand flicked, and acid sprayed across the space between us into my face. I screamed as the caustic fluid ate at my skin, eating away my beauty and drawing the sharpest of pains from every corner of my now corrupting body.

"I am the Masked Messenger," she called returning the mask to her hideous face. "My message is the sorrow and sadness that is your destiny. Do you think that anyone will love you, now that you are the most repulsive creature that has ever infested this realm?"

I fled then, as I did knowing that my body desiccated and dissolved into a husk of hideous flesh. I wrapped myself in shrouds, turned my face from every eye that looked my way and winched, and carried my ruined temple of flesh far into the shifting sands of the Unnamed Desert Realms, for I could not bare any to gaze upon the horror that I had become, the Hag of Zais.

In abandoned Abharanah I hid myself in the dark labyrinths under the city, and in the darkness grew strong and terrible. I fought off all who wished to settle here, terrifying them with my hideousness and my growing powers of frightening sorcery, desiring for nothing else but to be left alone with my misery and my suffering.

If no one will ever love me, hold me, care for me because of my putrid flesh, than no one else shall join me. All will suffer who enter my realm, because I am scorned. Those who mock my ugliest learn all too quickly that my retaliation can be as harsh and biting as theirs, and fatal.

I have learned my lesson from the Masked Messenger, and now I am faced with eternity to fully realize that I always have been and always will be alone.

Please pity me.

Lamu Papers #2 — Fable of the Hag of Zais

Spicy rice dishes with exotic fruits, cheeses, vegetables and meats that seem familiar to them, and yet they cannot identify their origins. The red wine is exquisite, and if they ask where it grown, Jamal says a town called Jhaphor, although he will not elaborate where that is. Jamal explains that his servant prepared the meal, but the whole time the investigators are in the house, they meet no one but Jamal. His servants exist only in the Dreamlands, in the city of Ryhald.

Dinner conversation focuses on the investigators; who they are, their African experience so far, people they have met. In time if the investigators do not do so first, Jamal turns the conversation to their encounters with the bizarre, the supernatural and unseen worlds. He offers to assist the investigators as best they can in understanding their foes with suggestions on useful tactics if he can. Jamal has a Cthulhu Mythos score of 24% and a Dream Lore of 75%, so he knows a thing or two.

Later when a new fruity wine, cheese, and dates are served and the investigators retire with Jamal to his courtyard to enjoy the balmy night weather and clear skies of brilliant stars, he asks if the investigators are willing to aid him, to provide him with reciprocal assistance against his foes. If the investigators say yes he refers them to his copy of the *Masked Messenger* turning them to a particular fable called "The Masked Messenger Mocks the Beauty of Zais and Remakes her into a Hag" (*Lamu Papers* #2). If the investigators cannot read Arabic, Jamal has an English translation on hand. The illustration accompanying the fable is of a woman peering into a mirror, watching as her beautiful complexion melts into that of a hideous beast.

After the investigators read the tale, Jamal asks them their opinions. He listens intently, finally asking if they believe the Hag of Zais to be a villain or a victim? He also points out to any investigator who asks, that the Masked Messenger is an aspect of the ancient Egyptian god Nyarlathotep, also known as the Black Pharaoh or the Crawling Chaos.

Jamal concludes the evening by stating he would like to ask the investigators' assistance with a matter related to the tale. What exactly that is he will not say tonight, but they will know soon enough when they wake again. Jamal concludes the evening by saying he had a wonderful time, and their conversations were most informative. He bids them all a good night.

Once Jamal leaves the investigators begin to feel really tired. The wine they drank was drugged! In a number of rounds equal to their CON they will be unconscious, catapulted into the Dreamlands.



DREAMS OF SAND

As the drug takes effect the world around the investigators now transforms into sand, and blows away into nothing from a strong wind whose origins cannot be guessed, until the investigators are alone in a desert. Sitting up brings its own surprises, for as they do their bodies remain motionless where they lay, as only their ghostly apparitions stand prompting a **Sanity loss of 0/1D2** points if failed. There are, it appears, ghosts in this desert of endless dune seas.

Calmly watching the investigators is a small white-furred cat. When it considers the investigators to be ready it speaks to them, prompting a **Sanity loss of 0/1D4** points. An **Idea** roll recalls that this is one of the cats in Jamal's house. The cat, whose name is Tadra, tells the investigators that they have a choice. They can either remain where they are and wake in the morning back in Lamu, or they can agree to undertake a quest.

Tadra is truthful: the investigators do have a choice. Those who do not wish to undertake the quest find themselves blowing away into sand before waking in a room in Petley's Inn, in Lamu. They can never find Jamal's house again, nor will they ever be able to call upon his assistance, and cats everywhere will shun them or act aggressively if approached. A note is waiting for the investigators when they wake (*Lamu Papers* #3) explaining what happened.

My Dear Friends

It is a shame you did not wish to assist me and my friends in our quest. Had you succeeded, we would have shown you wonders that can only - how should I say - dream of in the waking world. However, we understand that such quests are not undertaken lightly, and respect your choice not to assist us.

Perhaps in the next lifetime, we will cross on more noble paths.

With regret

Jamal Alhaxred

Lamu Papers #3 — Note of Disappointment

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Those who agree to help Tadra are asked to follow her as she leads them further into the Realm of Dreams. During their journey she reveals nothing concerning the nature of the quest, except to say that all will be explained at the appropriate time.

Tadra, Cat of Abharanah

Tadra is a small domestic cat of the Dreamlands, and a proud follower of Queen Semyatta. She has been sent to collect the investigators. Among her kind she is considered an expert on human ways, and finds them fascinating. Like most cats she loves being petted and scratched.



STR 02 CON 08 SIZ 01 INT 14 POW 15
DEX 33 APP 16 Move 10 HP 05

Damage Bonus: -1D6

Weapons: Bite 30%, damage 1D4-1D6
Claw 40%, damage 1D3-1D6
Rip 80%, damage 2D3-1D6

Armor: none.

Spells: able to leap through space to other worlds.

Skills: Dream Lore 40%, Hide 50%, Listen 65%, Sneak 70%, Spot Hidden 60%, Track 50%

Dreamland Cats

A cat can attack three times in a round. If both claw attacks hit, it will hang on and continue to bite, and rip with the hind legs from then on.

	#1	#2	#3	#4	#5	#6
STR	01	01	03	02	02	03
CON	07	09	10	06	08	11
SIZ	01	01	01	01	01	01
INT	14	16	12	11	14	15
POW	14	17	12	10	09	11
DEX	33	36	29	28	33	34
HP	04	05	06	04	05	06

Damage

Bonus -1D6 -1D6 -1D6 -1D6 -1D6 -1D6

Move: 10

Weapons: Bite 30%, damage 1D4-1D6
Claw 40%, damage 1D3-1D6
Rip 80%, damage 2D3-1D6

Armor: none

Spells: able to leap through space to other worlds.

Skills: Dream Lore 40%, Hide 45%, Listen 35%, Sneak 55%, Spot Hidden 65%

Languages: Cat 55%, English 40%, Kiswahili 55%

Sanity Loss: none but witnessing a cat speak costs 0/1D2
Sanity points on the first occurrence.

THE CANYON OF RUTANYU

As the investigators walk away from their sleeping bodies they find themselves growing solid until they are no longer transparent. Once this occurs they find themselves in the midst of a great desert of mighty dunes stretching to every horizon. Their clothes transform into robes and veils similar to those worn by Arab nomads, while their weapons transform into desert swords and knives. This transformation seems to be a natural change, one that occurs while they are not aware of it.

As they progress further Tadra explains that these are Unnamed Desert Realms west of the Nomad Lands, far beyond the lands of Mnar. Investigators who are not yet aware of where they are and succeed in a **Dream Lore** skill recognize these names as Dreamland locales, which is indeed where they are.

Some time later a gully between dunes appears. Investigators are required to make a **Spot Hidden** and **Idea** roll, and those who fail find themselves stepping into sand that flows like the water of a river. They then need to make **Swim** rolls to 'swim' back to sand that is solid and can be walked upon, otherwise they sink and begin to take drowning damage. Perhaps even more disconcerting is if the investigators can't swim free of the sand river in 1D4+2 rounds, they will disappear over a sandfall into the Canyon of Rutanyu. This drop is so treacherous that death is automatic (although such victims do wake again in the Waking World unable ever again to return to the Dreamlands). Once everyone is hopefully safe again Tadra apologizes, saying that she forgets there are no sand rivers in their world, she should have warned them. From this moment on sand rivers are easy to spot.

Tadra leads the investigators further taking them to the edge of a huge canyon nearly a mile deep and so vast it stretches over the horizon to the north and south. The walls of the canyon are sheer drops; the sand dunes above encroach right to their very edge. Everywhere along the canyon sandfalls tumble down into a greater sand river flowing through the canyon.

After walking along the canyon for several hours Tadra and the investigators finally reaches a set of ancient stairs carved out of the canyon wall which winds all the way down to the bottom. The path is easy enough for a cat to follow, but the investigators being human will find the journey challenging. Give each investigator a **Sanity** roll; those who succeed remain calm need only to make **two Climb** rolls on the way down, while those who fail

need to make five. If a Climb roll is failed the investigator needs to make a **Sanity** roll or lose 1D3 points. If enough failures result in an indefinite insanity the investigator develops acrophobia — fear of heights — and will not move up or down of their own free will. Any investigator who fumbles a Climb roll falls a very long way to their certain death, although kindly keepers may allow a **DEX x4** to maintain a grip at the cost of 1D3 hit points. Again Tadra apologies, but there is no other way up or down and to the base of the canyon they must precede.

THE CATS OF ABHARANAH

At the base of the canyon Tadra leads the investigators north, first on a dirt path which over time transforms into a ruined cobble road. Stone monoliths, then fences, and finally whole buildings come into view. Before long the investigators find themselves among the ruins of a very ancient city. Most buildings are no more than a couple of stories high, most have collapsed in upon themselves and it appears as if no one has lived here for thousands of years. Most but thankfully not all the fountains, ponds, and streams in the city are filled with the same liquid sand as found in the sand rivers.



Statue of Bast

Eventually Tadra and the investigators reach three gigantic statues crumbling from the weight of ages. The statues are each over a hundred feet in height and carved from a single rock. They are of a nude man on the right, the nude woman on the left, and the androgynous humanoid cat-headed statue in the center. Investigators succeeding in **Archaeology** or **History** roll notice similarities to the statues of gods and pharaohs carved by the ancient Egyptians and identify the cat as Bast. A **Dream Lore** identifies the human gods as Great Ones, the demi-god rulers of the Dreamlands.

DREAMLANDS WEAPONS AND ARMOR

If investigators wish to obtain weapons and armor before entering, they can be provided in buried caches that the cats have discovered around the city. Alternatively investigators weapons such as handguns and shotguns might have transformed into one of the following items.

Weapon	Base %	damage	hands	HP
Axe, Battle	20%	1D8+2+db	1	15
Dagger*	25%	1D4+2+db	1	15
Flail, Morning Star	10%	1D10+1+db	1	12
Halberd*	10%	3D6+db	2	12
Knife*	25%	1D6+db	1	12
Mace	25%	1D6+2+db	1	20
Spear, Long*	15%	1D8+1+db	2	15
Shield, Desert	20%	1D4+db	1	15
Sword, Desert*	15%	1D8+1+db	1	20
Sword, Short	15%	1D6+1+db	1	20

* This weapon can impale

The armor available is restricted to Soft Leather (1 point of protection), Stiff Leather (2 points) or Scale mail (6 points).

Marching on, the investigators and Tadra eventually reach the cat city, little more than ruins. This settlement was chosen because water is found more frequently here than other places, and thus rodents, snakes, lizards, and bugs survive to feed the cat population.

Tadra meows loudly, and from every crack, overhang, cave, overturned stone, window, door, and gutter appear cats by the thousands until they are swarming the area. Investigators notice cats of every variety: Siamese, Persian, Manx, shorthaired, longhaired, grey, ginger, black, white, tabby, tortoiseshell, hoary cats and, among what appears to be a special guard, ocelots, African wild cats, European wild cats, meerkats, and sand cats. There are hundreds of other species that a **Natural History** or **Biology** skill roll identifies as not native to the Earth. However there are no big cats such as lions, tigers, or cheetahs. Each cat finds a perch or spot of soft sand to sit, curl, or stretch out upon. All eyes watch the investigators intently. If at any point the investigators threaten or attack the cats, hundreds fight back, a battle the investigators are unlikely to win. If they flee, they find that they are eventually drawn back to their sleeping bodies and wake back on the earth. Doing so has the same effect as if they refused to undertake the quest — waking in a hotel room in Petley's Inn.

The last cat to appear then crawls from a hidden perch. She is a grey spotted cat with a shiny coat and

GAZETTEER OF THE UNNAMED DESERT REALMS

The Unnamed Desert Realms is a vast, near lifeless wasteland of massive sand dunes, craggy peaks, and desolate canyons. Rivers do run through the desert, but they flow not with water but rather with sand. It is possible to both sail and drown in such rivers, and many of the inhabitants utilize sail boats and canoes to cross the desert in this manner. Inhabitants of the Realms are a mixture of both fair-skinned and dark-skinned people.

The realm is home to numerous cities, similar in architectural style and culture to those of Arabs. Most of the desert's cities are half-buried and forgotten ruins. There is reputed to be a city here constructed entirely of glass, and although many have witnessed it, none have been able to venture close enough to explore the interior, and thus it remains elusive. Many others believe it is just a mirage.

Abharanah: Once an ancient and powerful city of the Unnamed Desert Realms, Abharanah is now nothing more than crumbling ruins. For a time the city commanded a lush oasis where palms, baobabs, and ferns flourished. When the human population abandoned their home, a queendom of cats established themselves as the rulers of this city. However for centuries now Queen Semyatta and her feline subjects have been banished from the city by the Hag of Zais, who took up residence in Abharanah's catacombs. The cats now live on the outskirts, foraging for food and dreaming of the abundant lives they once lived.

Bnazic Desert: A mild desert in the land of Mnar neighboring the Unnamed Desert Realms. The Arab-like people who live there breed and eat three-humped sea-green camels. The people are taciturn, and many are dangerous robbers. The desert itself wildly resembles a sea bottom, with plants like coral and seaweed. The sands are blue and yellow-green, most of the vegetation is blue, green, or grey, and the animals are likewise colored. The desert becomes very beautiful at night, when luminous animals weave their lairs and move about like living stars.

Canyon of Rutanyu: A vast chasm with sheer cliffs a mile deep bisects the Unnamed Desert Realms from north to south. The walls of the canyon are sheer

drops where the sand dunes above encroach right to their very edge. Everywhere along the edge sandfalls tumble down into a greater sand river flowing through the canyon. Despite the desolate conditions, numerous oases are found in the canyon. The ruined city of Abharanah lies to the northern end.

Great Bleak Mountains: Tall and cold rise the peaks of this range, and few explorers have ventured there and returned. The River Tross has its headwaters in these mountains.

Jungle of Mark: This thick, humid, tropical jungle is home to several empires ruled by ferocious dark skinned warriors who dressed in coats of feathers and wear the masks of animals. With a culture similar to the African tribal societies, they conduct ceremonial war dances performed to the frenzied beating of large drums. Their sacred burial sites hold the bodies of their ancestors bound inside huge wooden idols, which can be called upon to offer wisdom in times in times when their jungle empire is under threat.

Jhaphor: This walled city is a major trading center, home to vibrant, exotic, and colorful people, whose clothes and produce could be described exactly the same way. The city's harbor is always cluttered with sandships and the market stalls never close. Jhaphor is owned by one man, a rich merchant who has never left the walls of his city. He does desire to see other lands, yet instead of traveling to see other realms he is constructing a massive tower. From the top of his legacy he hopes to gaze out upon other cities and realms, but despite its enormous height he can still see nothing but sand dunes. Half the city's labor force is dedicated to building the rich merchant's tower, which grows day by day.

Kra River: A small river with many waterfalls. Here, in a vast and reedy marsh stand the ruins of the once proud city of Myngar. The Kra's dark brown water is full of strange minerals and must be boiled before it can be drunk. Otherwise the imbiber falls ill, unable to do more than rest for 1D6 days. If participating in any activity during this period, he or she suffers 6D6 points of damage.

Myngar: Long ago, Myngar was a mighty city. It was ruled over by King Kynaratholis — a good king, but he longed to rule all the Dreamlands. He rode forth from his city at the head of his armies and for many years he was away, fighting and conquering. When he returned, victorious, he found that the gods were displeased with him and had laid ruin to his land. It is said that Kynaratholis died on the spot from grief at what had befallen his beloved homeland. Those few who venture to the ruins say that his ghost still roams the old city.

Ryhal: The glorious oasis city of Ryhal has streets of gold, and towers and temples fashioned entirely of precious jewelry. However water here is more valuable than diamonds. The citizens cannot not speak rather they must sing with their beautiful voices. Birds always dance in the skies drawn here by these melodies. Ryhal is also famous for their potions which cause drinkers to fall in love with the first person they lay eyes upon.

Stethelos: A small walled town built of weird azure granite. A violet cloud hangs perpetually over Stethelos, from which water pours continuously into a great pool. Because of the cloud, no normal plants can grow there, only shade-loving foliage and exotic fungi. The town ruler is solemn and melancholy, but dearly loved by the people.

Theelys: Far to the west, on the southern banks of the mouth of the River Tross, stands Theelys. It marks the farthest western extent of the ancient Tyrhhian Empire. Never more than a border town, Theelys has stood inhabited since the days when Yath-Lhi's armies roamed the Dreamlands in search of loot to satisfy their queen's greed. Theelys is sometimes referred to as the City of Mists because it is almost continually shrouded in thick swirling mists which rise from the Tross. This combined with its remote location on the very frontiers of dream, has made Theelys a somewhat rough and ready city. Few ships put into the harbor, as Theelys has no valuable commodities to export. Theelys' main feature is the fact that it is one of the locations of the Great Library of the Dreamlands. Why Theelys was chosen for this honor is a mystery, but scholars feel that it has to do with the town's most prominent



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resident, Nyraas the sorcerer, who dwells within a great castle standing at the outskirts of town.

Tross River: The Tross runs several hundreds of miles and has its headwaters in the Great Bleak Mountains. It ends in the Southern Sea, near the city of Theelys. Little lies west of the Tross,

but a ferry runs across the river to bring the farmers and wanderers back into more civilized realms, or to take a wanderer and adventurers in those unknown regions which lie beyond.

Zais: A large town built of alabaster and diamond. Rather than having streets, small streams and rivers are the roads in

Zais. Bridges carved with fairies and demons cross the rivers as parks. It is always sunset in Zais — there is no true day or night here. The people are fair skin and dark of hair. They are ruled by a king whose daughter, Nathicana, is said to be the most beautiful woman in existence.

penetrating eyes that suggest wisdom. All the other cats bow down before her, an unsettling occurrence causing a **0/1 Sanity** point loss for investigators not familiar with the ways of Dreamlands cats. This last cat identifies herself as Queen Samyatta, and she expects the investigators to respond accordingly by bowing and referring to her as “her majesty”.

Queen Samyatta welcomes the investigators, and thanks them for agreeing to undertake her quest. If they help her and if the investigators killed a cat previously, the cats of this city of Abharanah will forgive them for their lack of judgment and cruelty in their own worlds. She then explains in detail each occurrence where the investigators accidentally or deliberately murdered a cat. The Queen does not wish revenge or to make the humans suffer; their ways are very different from our own. She insists only that they repay their debts. Alternatively if the investigators were rescued at one point by cats, she explains that now is the time to repay that debt. She also adds that Jamal Alhazred is their agent on Earth, and if they succeed in their quest, he will prove to be of great assistance in future endeavors.

Once such explanations are out of the way, Queen Samyatta tells her sad tale. Abharanah was once glorious, green, pleasant, and abundant with food and water, but the city is cursed and she hopes that the investigators will succeed in lifting the curse where none before them have succeeded. The quest is very dangerous. Hundreds have tried, human and cat alike. She asks the investigators to follow her, so she can show them the source of the curse. Assuming the investigators are still in agreement, all the cats begin a procession further into the ruined city.

Queen Samyatta, Queen of Abharanah Cats

A powerful and respected cat of her people, she is among the oldest cats in the Dreamlands at two hundred years of age. She remembers well the time before the arrival of the Hag of Zais and how their beautiful and luscious city was taken from them. It is her mission to return the cats back to paradise.

STR 03 CON 09 SIZ 02
INT 18 POW 17 DEX 26
APP 18 Move 10 HP 06

Damage Bonus: -1D6

Weapons: Bite 60%,
damage 1D4-1D6
Claw 60%,
damage 1D3-1D6
Rip 80%,
damage 2D3-1D6

Armor: none

Spells: able to leap through
space to other worlds.



Skills: Dream Lore 80%, Hide 95%, Listen 95%, Persuade 75%, Sneak 90%, Spot Hidden 90%, Track 90%

Larger Cats of Abharanah, such as Ocelots, Meerkats and Wild Cats

A cat can attack three times in a round. If both claw attacks hit, it will hang on and continue to bite, and rip with the hind legs from then on. Reuse this cat statistics throughout the scenario as required. Statistics for smaller cats are found earlier in the scenario.

	#1	#2	#3	#4	#5	#6
STR	10	08	07	10	05	07
CON	07	10	12	08	09	11
SIZ	04	04	04	05	04	06
INT	13	12	14	10	11	13
POW	14	15	10	09	11	17
DEX	30	29	34	27	26	31
HP	06	07	08	07	07	09

Damage

Bonus -1D4 -1D6 -1D6 -1D4 -1D6 -1D4

Weapons: Bite 30%, damage 1D4-db

Claw 40%, damage 1D3-db

Rip 80%, damage 2D3-db

Armor: none.

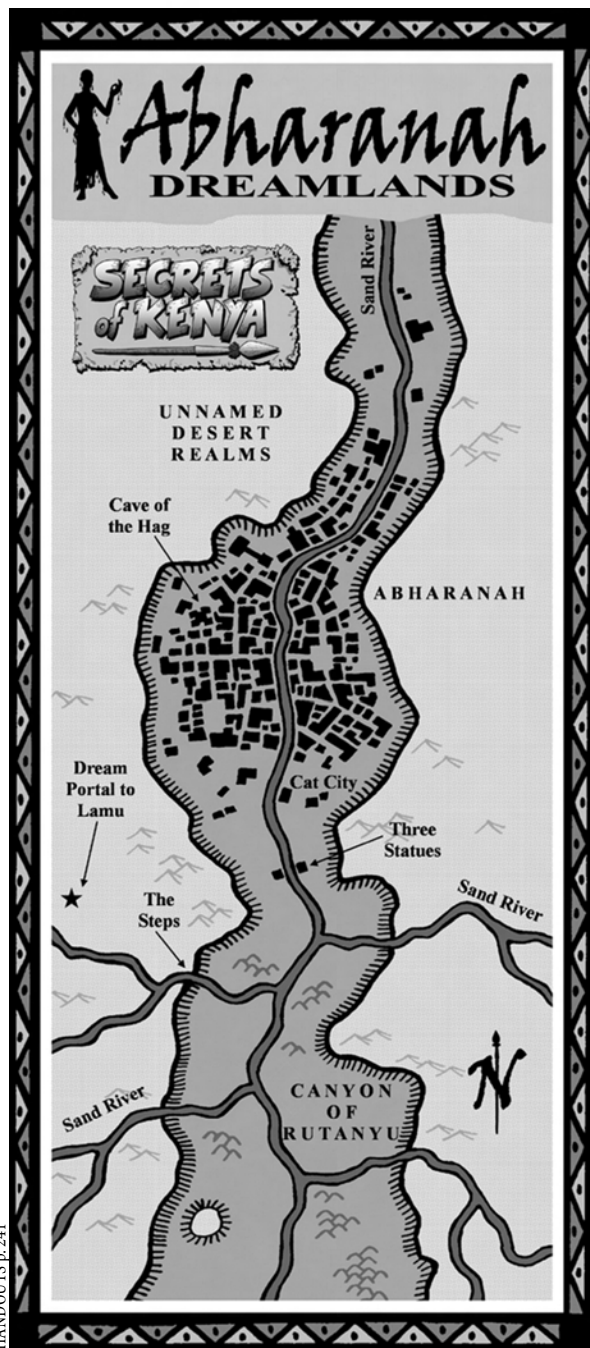
Spells: able to leap through space to other worlds.



THE CURSED CITY

As the investigators are taken deeper into the city they notice that the buildings become more densely arranged, and that many still retain their walls, roofs and higher level floors. Soon the procession is marching through a labyrinth of streets reminiscent of the old quarters of Middle Eastern cities. A sense of unease falls upon the investigators and the cats also, as if something is always watching them. Investigators who then make a **Spot Hidden** soon notice that now all the doors and windows leading into all the houses are pitch-black, as if shrouded in shadow. Any investigator who moves too close to one of these portals feels an overwhelming sense of cold and, despite whatever form of light is shone inside, realizes that nothing can be seen inside. Tadra and the other cats caution the investigators from looking too deeply, saying that this blackness is the curse that has swept their city, and it may claim them. If investigators staring into the darkness fumble **Luck** rolls they indeed vanish, finding themselves deep inside the Hag's labyrinth described later.

Finally the investigators and the cats reach a portal leading into a great domed temple. Again this portal is shrouded in the oppressive darkness. On each side of



the temple's entrance are two huge statues of faceless beasts poised beneath membranous wings as if guarding the entrance. These statues are disturbing, causing a **Sanity loss of 1 point** if the roll is failed. A **Cthulhu Mythos** or **Dream Lore** roll identifies these statues as representations of nightgaunts, but a **Geology** skill roll suggests that they may have been recent additions due to their minimal deterioration and the different type of stone used to fashion them.

About the portal on the sandy earth are the fragments of fused bone and flesh, cat and human alike, scattered as if spat out from the darkness itself. These

remains appear to have been partially digested, similar to skeletal remains of its prey a snake regurgitates after a lengthy digestion. The bones appear fused as if subjected to great heat and pressure. Examining these remains costs **0/1D3 points of Sanity**.

At this point the royal procession of cats halts. Queen Samyatta speaks to the investigators, telling them that this portal is the cause of the death of the Garden of Abharanah; succulent, pristine, and bountiful, which will only be restored when the Hag is banished.

If asked about the Hag, Queen Samyatta explains that this woman was born in the sunset town of Zais. Long ago she fell in love with a Great One, a demigod of this land called Zo-Kalar, the god of birth and death. Zo-Kalar did not return that love, so she tried to seduce him with a potion wrought by sorcerers. This was pure folly upon her behalf. Upon learning of the woman's devousness, Zo-Kalar laughed at her. He called upon Nyarlathotep the Masked Messenger to curse her. Promising that affection would never be hers for all her days, the Masked Messenger transformed the woman into the ugliest, most putrid being that ever lived. Now she is the Hag of Zais. Because she cannot have beauty of her own, she denies the Garden of Abharanah to the cats. It is her hatred that shrouds all buildings and temples in perpetual darkness. The cats know this because she cannot find love and happiness for herself, and so has vowed that no one else will either.

Queen Samyatta then says that the Hag of Zais resides in the darkness. No one, cat or human who has entered the darkness has returned alive. She can say that conventional weapons will not stop her, not that she can offer the investigators an alternative means of defeating her.

This is a point where the investigators choose again. Their quest lies inside the darkness, or they can return to their waking bodies, failing to repay their debt. The investigators will not be forced to enter the cave by the cats, although feelings of disappointment will be obvious among the felines if they do not at least try.

THE LAIR OF THE HAG

When the investigators enter the caves they find the darkness underground to be so all-consuming that light is extinguished, and that they have to fumble their way through the unseen passages. This is a magical network of caves, designed so that no matter which direction investigators take that after a few hours they will inevitably end up in the Hag's lair. Combatants in the past who have encountered the Hag have managed to flee from her, but those that did never found their way out again, because the maze won't let them. Investigators may guess this from rusted weapons, tattered fragments of clothes, and skeletal remains they stumble across that

litter the darkness along with rocky rubble.

Eventually an ruddy light is glanced ahead before the labyrinth opens into a vast cave with dozens of exits. More bones and partially digested bodies litter the floor. The center of the room contains a large, circular stone pool with crystalline waters. If drunk these waters restore a maximum of 1D3 hit points per day. If investigators gaze into this pool they see themselves as they once were, without scarring, wounds or disfigurements — if they have any. Every time the Hag looks into this pool she sees her beautiful self staring back at her, reminding her who she once was. The Hag of Zais is waiting for the investigators, on the other side of the pool. Seeing her hideous form costs **1/1D8 points of Sanity**. Investigators who succeed in a **Spot Hidden** notice her attractive reflection in the waters. She was indeed extremely beautiful.

The Hag waits when the investigators arrive, as if she is expecting something of them. Investigators who



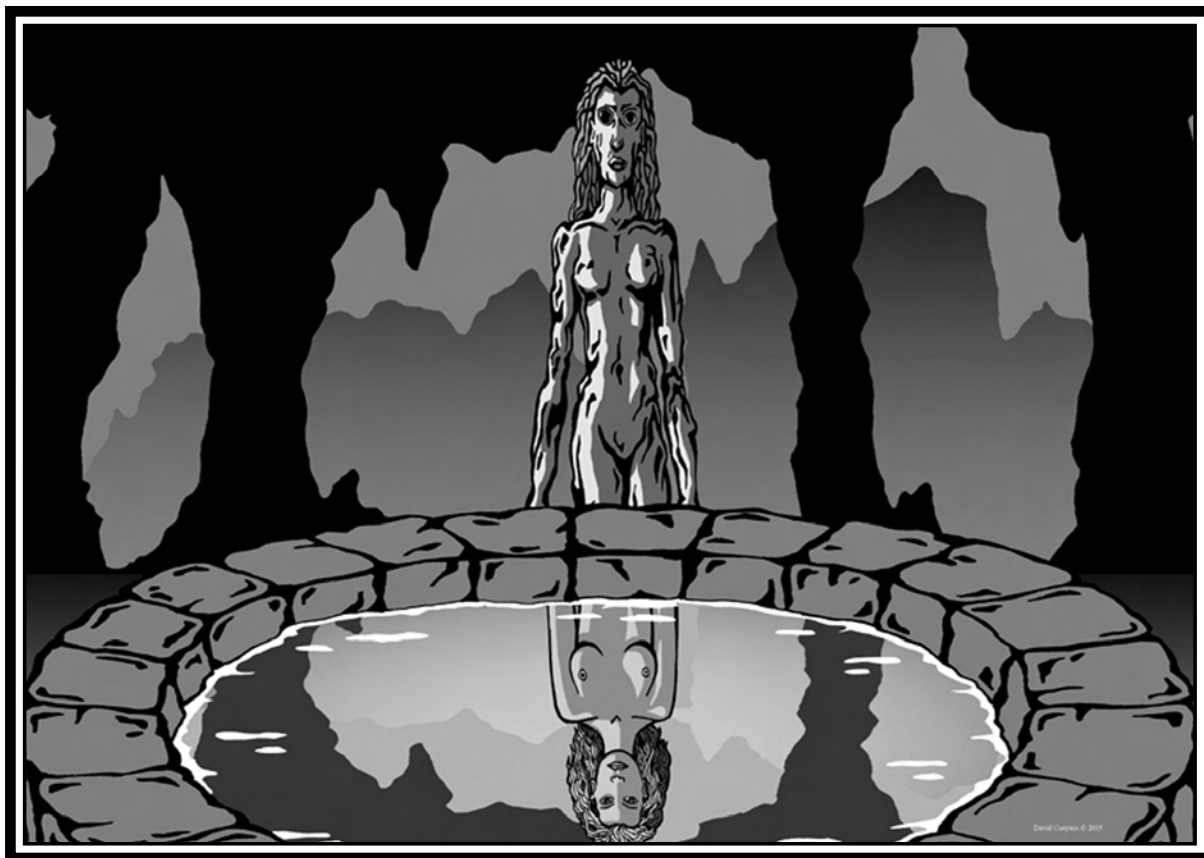
hold back from attacking her and succeed in a **Psychology** skill roll realize that behind her hideous exterior (or seen in her reflection) that she appears sad. The Hag is of course extremely miserable, and she waits to see if any of the investigators have courage enough to approach her to give her a hug, tell her how wonder-

ful she is, kiss her, or otherwise display or voice words of affection. After all, the Hag has been without any love or care in her life for centuries.

If she is hugged or something similar, she smiles back at the investigator, before crumbling into dust finding peace at last. The eerie red glow vanishes and any source of lights that the investigators brought with them, such as lanterns or torches, now flicker life and can provide light sufficient to return them to the surface.

If the investigators attempt to fight the Hag she may prove to be a challenging foe. Encountering overwhelming numbers, she calls upon six nightgaunts to defend her while she regains her strength and heals.

The Hag of Zais



She does not have to hunt the investigators down immediately, as they labyrinth is magic and cannot be escaped unless she is either dead or she wills it. They will perish on their own down here, return to her, or she will grow bored and come after them.

Any investigators killed fighting the Hag wake in their bodies in Jamal's house. Although such investigators did not succeed in their quest, they at least tried, and Jamal will remain their ally.

The Hag of Zais, Unique Entity

The Hag is cursed with unnatural life, even though her skin is putrid and flayed and her eyes protrude from her misshapen skull. Her stench is obnoxious, and mouth of sharp teeth and blackened claws are hideously decayed. If the investigators become too much of a challenge for her, she has several nightgaunts hiding in her caverns which she can call upon to defend her.

Attacks: If the Hag grapples a foe, her mouth opens impossibly wide and she begins to swallow them, consuming 1D10 SIZ points per round, although her body does not swell when she does and she can consume an unlimited number of foes. While swallowing she cannot perform any other attacks. Swallowed victims take 1D6 hit points damage per round from the dissolving acid in her guts.

Hag of Zais, Beauty Undone

STR 30 CON 30 SIZ 10 INT 15 POW 35
DEX 22 Move 10 HP 30

Damage Bonus: +1D6

Weapons: Claw 50%, 1D6+1D6
Grapple 50%, restrain
Consume 45%, damage 1D6 per round from acid plus consumption of 1D10 SIZ points per round until fully consumed.

Armor: none, but all weapons do minimum possible damage and cannot impale. If reduced to zero hit points, The Hag of Zais now dead transforms back into a beautiful but sad woman.

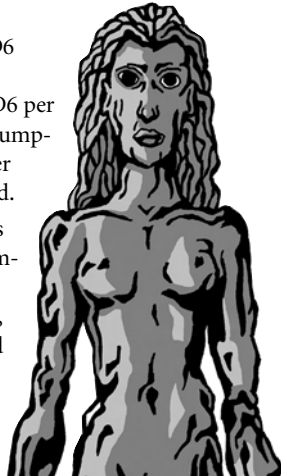
Spells: Contact Deity / The Masked Messenger (Nyarlathotep), Summon/Bind Nightgaunt, Shrivelling, Voorish Sign.

Skills: Hide 75%, Dodge 75%, Sneak 75%.

Sanity Loss: 1/1D8 Sanity points to see the Hag of Zais.

Nightgaunt Servants

There are six hiding in the caverns, which will do the Hag's bidding when called. She does not need to cast



the spell Summon/Bind Nightgaunt to call them as they are already her servants, but to obtain further assistance she will need to use this spell. Immobilized victims are left for the Hag to consume at her leisure.

	#1	#2	#3	#4	#5	#6
STR	17	14	12	16	15	13
CON	10	12	13	16	14	18
SIZ	18	22	14	15	16	18
INT	02	03	04	06	06	05
POW	12	14	15	10	08	12
DEX	18	13	14	12	11	11
HP	14	17	14	16	15	18

Damage

Bonus: +1D6 +1D6 +1D4 +1D4 +1D4 +1D4

Weapons: Grapple 30%, damage held for tickling
Tickle 30%, immobilized for 1D6+1 round

Armor: 2 points of skin.

Spells: none

Sanity Loss: 0/1D6 Sanity points to see a Nightgaunt.



CONCLUSION

This is a short and straightforward scenario with a simple but unconventional solution. Do the investigators offer the Hag of Zais affection and save her and themselves, or do they do what every one else who has confronted her in the past has done — try to kill her because she is a monster?

If the investigators release the Hag from her torment by affection, award the investigators 1D10 Sanity points each. If they dispatch of her through combat or other traditional methods of defeating their foes then only 1D6 Sanity points are awarded. However the Hag is defeated, life returns to the City of Abharanah and the Queendom of Cats thrives again. Tadra takes the investigators back up the canyon stairs to their sleeping bodies and they wake again back at Jamal Alhazred's town house. Because of what they did they now have a powerful ally in the cats of the Dreamlands, who may come to their aid in times of need in that realm. In the Waking World Jamal remains a knowledgeable and empathic supporter of the investigators and their battles, and will remain in correspondence even when investigators return home.

If the investigators choose not to confront the Hag they return to their bodies. They are no longer in Jamal's house, but rather in a hotel room in Lamu. They find that Jamal is forever from their reach, and cats both in the Dreaming and Waking Worlds shun them wherever they go.





CHAPTER NINE: ADVENTURE

SAVAGE LANDS

A safari hunter loses his wife and two daughters in a savage attack by a wild animal. Clues left at the scene of death suggest the involvement of the sinister cult of African Leopard-Men.

When the European colonists first arrived in highlands of East Africa, they found a land rich in majestic and varied wildlife, and immediately it became a sport to hunt them. A new breed of European emerged, the Great White Hunter, whose weapon was his elephant gun and his mode of transport a horse or an automobile. With him followed an entourage of guides and porters leading him to his kill and then carrying his spoils back home. Animals were hunted not as food but as trophies, and a whole industry boomed as the rich and powerful traveled from all corners of the Western world to kill lions, leopards, elephants and rhinoceros. The dead animals skins' transformed into rugs, their tusks reformed into combs and jewelry, and their heads stuffed and mounted as wall trophies. The Great White Hunter found himself where he expected to be, at the top of the food chain, and thrived there.

The tide is turning for the Great White Hunter, recent killings threaten to alter the balance of power. A strange leopard has been seen in the highlands of Kenya, one with a taste for human blood. Reports filed by officials of the King's African Rifles initially stated that a leopard, the size of a horse with eyes that glowed like blood-soaked diamonds, was killing only Kikuyu and Maasai people, and there was the occasional report that it stole away children. Officials back in Nairobi decided something had to be done, but only when they could spare resources away from other important duties. It was only when a leopard attacked an English coffee farm just outside Nairobi, killing a white woman and her two children, did the authorities react promptly.

English aristocrat Cecil Blackburn, third son and a wealthy English landowner had just returned from a week-long safari to find his wife Louise dead in their kitchen. Her throat and gut had been slashed open and her intestines draped across the floor. Worse still their two daughters, Anne and Hermione, were now missing. Blackburn's Kikuyu servants, who were only now returning to the farm because they had fled in fear during the attack, would only say that they saw a large leopard enter the plantation on the night of the deaths.

Two weeks later a troop of King's African Rifles, led by Lieutenant Douglas McRae and aided by Maasai trackers, found clothing remains of the Blackburn girls. No blood was found and there were definitely no signs of their bodies. Paw prints confirmed the attacker was a leopard. They later tracked down the animal they believed to be the culprit and promptly shot it dead. As far as the King's African Rifles were concerned, that was the end of the matter.

However Cecil Blackburn, who had accompanied the expedition, was not convinced. At the supposed kill site he found two African fetishes. Lieutenant McRae

dismissed the find as 'native superstition' and thus unimportant, and so didn't include the fact in his final report. McRae told Blackburn almost uncaringly that Blackburn was trying to hold onto hope when there was none. After that there was a falling out between the two men.

Back in Nairobi Blackburn had other ideas, for he had long known of tales concerning the African Leopard Men active in the Belgian Congo, and now believed that a similar cult was terrorizing Kenya. He is also of the opinion that since his daughter's were never found, "They have been kidnapped by the cult and are being indoctrinated into their barbaric ways." Unfortunately no one in Nairobi believes Blackburn, convinced that he is unable to accept the deaths of his family and unwilling to mourn his loss. Blackburn turns to the investigators to aid him, and hopefully they stand up to the challenge when no one else will.

KEEPER'S BACKGROUND

The sad truth of the matter is that Cecil Blackburn is correct, that his daughters are alive and are now prisoners of a cult of African Leopard-Men. In this case the cult worships and reveres the Great Old Ones Cthulhu and Tsathoggua.

The cult was formed several years ago by a warrior named Mungu, the leader of a cult of African Leopard-Men prominent in the Maasai reserves. He was a true leopard-man, able to transform at will from human to leopard and back again with ease.

One day while hunting prey in the grasslands he found that he was lost. He used his abilities to transform so he could hunt to survive in this unknown land, but still he could not find his way home. After wandering for some time, now unsure of his bearings, he discovered a small secluded valley. There he found an ancient shrine dedicated to the dual worship of Tsathoggua and Cthulhu (known in Africa as Tsadogwa and Clulu). Then seemingly from nowhere a formless spawn appeared, ready to devour the leopard-man. Mungu spoke to the creature of his unquestionable admiration and devotion. The spawn saw that the will of this man could serve its own purposes, and so awarded him the role of priest for the Great Old Ones. Over time Mungu learned more of the true nature of these interstellar godlike beings and was driven permanently insane by this knowledge.

Mungu learned the prophecies that all humanity and all life on earth were doomed, and that the only possible salvation was to serve the Great Old Ones. Mungu came to understand that compared to Cthulhu and Tsathoggua he was nothing such as was a fly or a bug compared to a human. He saw that the world of men had deluded themselves believing that they were

important, but compared to the Great Old Ones, they were no better than beasts. And so Mungu determined that the best way to serve his masters were as animals.

Over the years Mungu continued to lead his branch of the leopard-men, but changed the focus of his cult's activities away from pure cannibalistic killings to include the devout worship for his new gods. He learned powerful magic that could permanently transform humans into animals and now he uses this sorcery to build his cult into worshippers in the proper form; as animals. For many years he only attacked neighboring African tribes. In time he became feared and grew powerful, and so no one spoke or acted against him. Then Mungu made a mistake that threatened his cult: boldly he attacked a European farm for the first time. Young Anne and Hermione Blackburn became his first European captives.

If the investigators do not find these girls soon, they will be the first of many kidnapped children to be transformed into animals and forever be lost to this cult.



INTRODUCTION

This is a dangerous scenario designed for investigators who are already established in Kenya and who have an adventure or two under their belts. Expect an average of two sessions to complete this scenario.

There are many opportunities to introduce investigators into this scenario. The first introduction is designed for European or North American investigators, the second is for African investigators.

For proactive European investigators, they may read the article in the *East African Standard* (**Savage Papers #1**), note the potential Mythos references and take their investigation from there. Alternatively Cecil Blackburn may have personal knowledge of the investigators past exploits and seek them out personally, since no one else in town is willing to take a safari into the African bush to find missing people everyone else knows are dead.

If keepers wish to bring overseas investigators to the Colony to commence this scenario, one hook is suggested. A contact from a previous scenario is so pleased with the outcome of that investigation that they reward the investigators with a holiday to Kenya. As part of the package they are to be sent on a week long safari where Cecil Blackburn will be their guide. Once the investigators arrive in Kenya they quickly learn that Blackburn's wife is dead and his children are missing, and the scenario can commence from there.

African investigators could be drawn into the adventure when their tribe is attacked by the leopard-

men. They are then sent on a mission by their elder to seek out and rid their tribal lands of this menace. The Maasai village described later is a good starting point for such investigators. The best option would be a combination of African and European investigators, either working together to solve this mystery, or meeting up during the course of play when they come together working on the same goal.

The adventure concludes during the full moon. Keepers should allow at least ten days before the next full moon when starting the adventure.

CECIL BLACKBURN

Cecil Blackburn no longer stays at his farm, for the nightmares that plague his sleep while he is in that house are too terrifying. Instead he has booked a room at the Muthaiga Club. Almost every white in town knows where he can be found, since his story is currently a hot topic of discussion. Alternatively Blackburn may seek out the investigators, or if he learns they wish to speak to him he becomes eager to talk with them. Investigators are only likely to join up with Blackburn if they are whites, since he has never trusted brown and black colored people.

Blackburn invites the investigators to meet him at the Club inside the gentlemen's-only bar (he doesn't seriously believe woman can help him with his problem, so there may require some negotiation from the investigators on the behalf of any females among their number). There he buys everyone a round of whiskey. His ragged and unkempt appearance is obvious. In his state normally he would not be admitted to the bar, but due to his circumstances a blind eye has been turned, at least for now. Fellow gentlemen patrons all study him intently, but all are afraid to say anything. Many wish he would just go away so they don't have to be reminded to feel terrible about what happened to him.

Once settled in Blackburn tells the story of what happened. Just over three weeks ago he returned home from safari, only to find his wife dead. "She was in the kitchen, covered in blood and leaning against the wall as if resting there. At first I thought she was badly injured, because her eyes were open. When I got closer, I realized," he falters then, holding back his tears. Everyone in

Confirmation That Cecil Blackburn's Daughters Killed by Leopard

By Louise Talbot

NAIROBI: Several days ago it was confirmed that a leopard did indeed killed Cecil Blackburn's two daughters, stated Lieutenant Douglas McRae of the King's African Rifles. Lt. McRae and the distraught father, Mister Cecil Blackburn, accompanied by a small contingent of native KAR soldiers, had just returned from a twenty-day expedition into the Maasai reservations where the children's remains had been found. 'The father of course is very upset,' said McRae, 'but at least now he knows the fate of his daughters, and he can move on with his life.' The two children were Anne, aged 9 and Hermione, aged 12.

Mr. Blackburn was too upset to give comment, but reports suggest that he believed the killings were connected to witchdoctor magic, because of two fetishes he found at the site of his daughters bodies. One fetish reputedly represented a toad and the other an octopus. Hopefully rest and time will bring Mr. Blackburn to his senses so he can properly grieve.

This is a double tragedy; three weeks ago poor Mr. Blackburn had returned home from safari to find his wife, Louise, dead in his homestead. Ironically she was the victim of the same leopard that carried their two daughters into the African wilds. Mr. Blackburn buries his daughters next to their mother at Anglican Church cemetery tomorrow at 11am.

Savage Papers #1 — East African Standard article

the room becomes more uncomfortable. Investigators who make a successful **Psychology or Psychoanalysis** roll get Blackburn to talk on, otherwise he starts sobbing and they are all asked to leave by the head Sheik waiter now that they are making a scene. If Blackburn holds it together, he continues. "Her stomach and throat were cut open, ripped open to be more precise. The servants said it was a leopard, and a huge one at that. The beast it seemed had snuck into their house earlier that day, because there was no sign of forced entry. I don't know though, I mean, who's ever heard of a leopard attacking like that, inside someone's home!"

He tests the investigators at this point, seeing if they offer any alternative explanations. If they suggest cults or the like, he will jump at their words knowing that he has found the right kind of men who will help him. "See, you know what I mean. This damned continent is steeped in greater evil and blacker magic than anyone here is willing to admit." At that point he motions across at the other Club members.

Blackburn goes on to say that he believes that the killers were members of a cult called the African Leopard-Men. He's heard stories of their atrocities in the Congo and in West Africa, and believes their numbers cross the entire continent. His further proof is that the killers kidnapped his daughters Anne and Hermione. "Who ever heard of a leopard taking away live prey? Especially human prey?" If the investigators mention the Cult of the Spiraling Worm, Cult of the Bloody Tongue or similar groups, Blackburn is convinced that

HANDOUTS p. 242

he has heard them called by that name too, although he has no idea what these cults are.

During this conversation, Blackburn tells the story of the safari expedition to find his daughters, led by Lieutenant Douglas McRae of the King's African Rifles. Blackburn clearly states that they never found the bodies of his daughters, although their clothes were found, torn to shreds and without any signs of blood. They found a leopard and killed it, but Blackburn thought it was too small to be the culprit. When they brought its carcass back to Nairobi, Blackburn's Swahili house servant Hasid said that it was not the leopard he saw.

The most compelling evidence that Blackburn offers is in the form of two African fetishes which he found at the site of his daughters' missing clothes. He shows them to the investigators, withdrawing them from the pocket where they will remain until his Anne and Hermione are found. The fetishes are ebony carvings, approximately 4 inches in length (10 centimeters), and decorated with dried grass. The first represents a fat man with a bat-like head, toad-like limbs, and an idiotic grin. The second is a man with a long beard made of tentacles, a huge bulbous head, and bat-like wings growing from his back. They depict horrible entities, but nothing that is Sanity-threatening. Both carvings have cloth tied around their eyes and ears, and their hands are likewise neatly bound.

A successful **Anthropology or Archaeology** roll suggests a Maasai or Samburu artistic style, while an **Occult** roll reveals that the fetishes have been created to ward against these creatures entering the site they were laid. They have no magical abilities, African or otherwise. A successful **Cthulhu Mythos** roll will identify them for what they are; attempted warding against the Great Old Ones Tsathoggua and Cthulhu respectively. Blackburn believes the leopard-men left behind the fetishes, but he is wrong about this: the Maasai who live in the same land left these fetishes behind.

A request is put to the investigators; Blackburn wishes that they accompany him into the Maasai reserves on the edge of the Serengeti Plains, a vast track of land towards the southwest of the country. There he will take them to the site where his daughters' clothes were found, and hopefully together they can work out where the girls were taken to from there. He wants to leave as soon as possible. The next train out to Kisumu leaves in the morning after next and he wants to be on it. He has arranged with the conductor that they will depart halfway, the exact spot where he and the Lieutenant were picked up from the last trip. He advises them to pack guns and camping equipment, but not more than they can comfortably carry on their backs, and to be prepared to spend several weeks in the game lands.

If the investigators ask for money for their services, he asks them to name a price. So long as it is not ludicrous, he will pay, as he is quite wealthy, but will only do so upon return. If he dies or goes insane during the expedition, the investigators will probably return penniless.

Cecil Blackburn (White), age 36, English Settler

An English aristocrat, Cecil Blackburn is the third son and a wealthy English landowner from Yorkshire. He studied law at Oxford but never practiced. Instead he entered into his father's business to run one of their farms. Several years later wishing to make his own fortune he set off to Kenya purchasing a coffee plantation just outside Nairobi. That was five years ago, and since that time he discovered that his real passion was as a Great White Hunter.

Blackburn is a handsome man, even behind his thick moustache and lengthy sideburns. He retains a full head of hair and is known to flash a pleasant smile that is popular with the ladies. Blackburn always dresses in flashy suits, even when on safari, and is fond of smoking expensive cigarettes imported from England.

A fact little known about town, Cecil and his wife Louise had been strangers for many years, not talking to each other but staying together for sake of public appearances and for the welfare of their children. Local rumor is that Cecil could not keep his hands to himself, that he had affairs with several ladies in the town. Louise knew about the affairs, but kept her feelings to herself. Now with their deaths Blackburn feels a great sense of loss, and only now sees the love that he turned away from now that it has been taken from him. He is desperate to believe that his daughters are still alive, and will do anything — including risking his own life and sanity — to bring them safely back home.



Although he has never had any experience with the supernatural or the Cthulhu Mythos, he now firmly believes that there is occult and black magic involved, even if it is only in the mind of the Africans. He sees the African people as a lesser species of man who hold onto primitive, barbaric superstitions.

Since the death of his wife and the disappearance of his daughters, Blackburn has been unable to sleep. His nights are filled with horrible dreams leaving him muttering and cursing through the dark hours. This

might prove to be a liability to investigators on safari. During the day he is run down and haggard, often not hearing what is being said or forgetting to complete tasks assigned to him. When confronted about his failings, he blames others shouting them down. Investigators find him to be a difficult companion.

If he survives, Cecil Blackburn most likely sells his farm and returns to England. He may even sell the property to the investigators at a reasonable rate if they plan to stay on in Africa.

STR 13	CON 15	SIZ 13	INT 12	POW 14
DEX 10	APP 15	SAN 61	EDU 18	HP 14

Damage Bonus: +1D4

Weapons: Fist 55%, damage 1D3+1D4

Hunting Knife 35%, damage 1D4+2+1D4

.45 Revolver 50%, damage 1D10+2

.30-06 Bolt-Action Rifle 70%, damage 2D6+4

Elephant Gun 60%, damage 3D6+4

Skills: Bargain 40%, Climb 50%, Credit Rating 50%, Drive Auto 35%, Desert Survival 40%, First Aid 30%, Hide 50%, History 30%, Jungle Survival 40%, Law 20%, Listen 55%, Natural History 25%, Navigate 55%, Occult 10%, Persuade 60%, Ride 70%, Spot Hidden 50%, Sneak 60%, Track 45%.

Languages: English 70%, Kiswahili 25%.

THE FUNERAL

The funeral takes place at the All Saints Cathedral with the ceremony overseen by the rector Doctor Horace Starret. Coffins for the two daughters, without bodies, are buried next to their mother, whose grave still shows signs that it was recently dug. Asian or African investigators will have to wait outside the funeral grounds and watch the ceremony from there. White investigators standing among the crowd may hear a few comments from the onlookers. A successful **Listen** roll overhears "I heard they never actually found the girl's bodies" and "How terrible for Mister Blackburn, to lose his entire family to one savage animal!"

Also in attendance is Lieutenant Douglas McRae. Standing at the back he leaves without saying a word once the caskets are lowered. He won't talk to the investigators here, but if they wish to arrange a meeting he'll see them at the King African Rifle's barracks at Fort Smith.

Blackburn breaks down into tears during the funeral. Observant investigators will notice one woman goes to comfort him, but is stopped quickly by her husband. After the funeral Blackburn drives away in his car with his manservant Hasid by his side. He is too emotional to talk to the investigators here.

The only one at the funeral who will take the time talk to the investigators after the ceremony is Horace

Starret. He thanks the investigators for taking god into their heart and helping poor Mister Blackburn in his time of need, but warns that by taking him into the back country they are fueling his delusion that his daughters may still live. If investigators convince Starret that they plan to prove once and for all that the daughters are dead so Blackburn can know their fates for certain, Starret may be touched by their good will to all men. A **Persuade** roll is required for investigators who are inauthentic about what they say. If their meeting is positive, the rector may introduce them to members of the colonial government, allowing them access to otherwise restricted documents pertaining to the case. Statistics for Starret are found in Chapter 3 "Guide to Nairobi".



THE BLACKBURN FARM

The Blackburn Farm is located approximately 12 miles drive west of Nairobi in the Private Estates outskirts, not far from Karen Blixen's property. Cecil Blackburn does not wish to return to the house, believing that such as course of action is wasting their time. If investigators do manage to persuade him to do so, they find he is correct and there is little evidence about the farm, but enough to make their journey here worthwhile.

Driving by car or riding there by horse and buggy, the investigators find that the house is quite stately. It has an English garden surrounded by many acres of coffee crops and bean drying racks. Work still continues by the mostly Kikuyu workforce, but they are a somber folk now that their future employment remains uncertain. Michael Wainwright is the local foreman who says he has nothing to add since he was in town that night and had the next day off. He quickly adds that Cecil Blackburn returned home before he did to find his dead wife, so his testimonial is worthless. A successful **Psychology** reveals that Wainwright is mostly concerned by the tragic turn of events because it will mean he will shortly be out of a job.

If the investigators can speak Kiswahili, Maasai, or Kikuyu, servants and farmhands freely talk of a large leopard patrolling the grounds that night. They add that the leopard left shortly after it arrived with two children in its mouth, and that it was terrifying in its size. Most of the farmhands assumed the children to be dead, so they did not go after it.

Hasid, the head Swahili house servant says he also saw nothing, but a successful **Psychology** roll shows that he is lying. If pressed or threatened, or if the investigators genuinely share with him some of their previous



first hand experience with the supernatural, he will reveal that he was in the house during the attack. He didn't see a leopard. Instead he saw a large naked man with fresh blood dripping from his lips and hands and smeared across his chest and abdomen. Hasid, who is Islamic, thought he had just seen the devil. He lost his nerve and fled into the night. It was morning before he gathered the courage to return, and by that time Master Blackburn had returned. If pressed again, Hasid believes he saw a legendary leopard-man, a shape-shifter who eats human flesh.

The kitchen where Louise was murdered has long been cleaned. All that remains are a few scrubbed bloodstains and some slashes in a wall. A successful **Spot Hidden** finds a claw of a large predator cat and a fragment of a steel blade.

There is nothing to be found in the children's bedrooms. It is as if they vanished without a trace and without resisting the attack. Outside exploration turns up very little, but determined investigators who make a critical **Track** roll find footprints in one of the coffee fields. It starts as leopard paw prints, quickly changes to bare human feet, and then back again into a leopard. The tracks lead into Maasai territory several hundred miles distant. If questioned, Blackburn says these are tracks they followed for three weeks. If shown the human footprints, he will be convinced that they are the work of leopard-men. He states that from what he understands, leopard-men have been known to wear shoes that leave the prints of their totem animal. This one just became careless. He is right about this practice, but not in this case.

Hasid (Black), age 29, House Servant

A tall man with dark black skin, Hasid appears serious most of the time. Once away from his duties and among his fellow servant friends he is jovial and well liked. Hasid wears the traditional clothes of his people such as baggy pants, long knee length shirts, matching vest, sandals and a *kofia* cap.

Hasid is a devout follower of his faith, praying to Mecca five times a day and he loves his family very much. He is the chief servant to the Blackburn family. His wife and family live in Somali, whom he is lucky to see one day a month when Cecil Blackburn allows Hasid a day off. Hasid is superstitious having seen a few things in his day that he can't quiet explain, but has no



direct knowledge of the Cthulhu Mythos. All said and done Hasid keeps his place as a servant, never questioning the rights and wrongs of British occupation of his land, and is good natured and gentle.

At the conclusion of the scenario, Hasid is unlikely to have further employment. Investigators who hire on Hasid will find that he is able to open doors for them among the Indian and Islamic peoples of East Africa.

STR 15 CON 11 SIZ 14 INT 15 POW 10
DEX 11 APP 09 SAN 44 EDU 05 HP 13

Damage Bonus: +1D4

Weapons: Fist/Punch 60%, damage 1D3+1D4

Skills: Drive Auto 25%, First Aid 40%, House Duties 65%, Listen 35%, Natural History 45%, Occult 30%, Persuade 40%.

Languages: English 40%, Gikuyu 40%, Kiswahili 75%, Maasai 15%.



RESEARCH

NEWSPAPERS

Investigators can conduct research in the back issues of either *The Nairobi Star* or the *East African Standard*. Each item requires half an hour of study and a successful **Library Use** roll:

■ An article dated two weeks ago recounts the death of Louise Blackburn, husband of Cecil Blackburn, in her home outside Nairobi. Reports from native house servants state that an enormous leopard was seen prowling the farm, and then seen later fleeing with two children in its mouth. Cecil Blackburn's two daughters are missing, and he is preparing an expedition to find them.

■ A feature article from 1915 fondly retells a tale from 1898, when the construction of the Uganda Railway over the Tsavo River was in progress. Two large male lions began nightly raids on the camp. Several Indian workers and porters were pulled from their tents and devoured. Line workers started to believe that an evil god called the Ghost and the Darkness possessed the beasts. Colonel J. H. Patterson, who was responsible for overseeing the bridge construction, finally managed to shoot both lions, but not before twenty-eight Indians and an unknown number of porters were killed.

Keeper's Note: This was a real event, thrown in as a red herring. Keen-eyed investigators will note that

Tsavo is in the opposite direction from the Maasai lands anyway.

- A report from November last year recounts an attack by several leopards on a Maasai village. Seven Maasai men and women were killed, and several children were reported as stolen. There was an official investigation, which quickly concluded that a neighboring warring tribe, whose members often dressed in leopard skins, perpetrated the attacks.

Investigators who continue to follow leads from this last article must clearly state that they are doing so. If they do, further half hour searches and successful **Library Use** rolls turns up the following stories:

- An article dated from 1916 retells a tale from an American by the name of Nigel Blackwell. By hiding himself in a tree one night he claims to have witnessed a special ceremony. He saw a witchdoctor dressed in the hide of a leopard lead his people into a frenzied dance while musicians beat away at drums. The witchdoctor then called forth two young women and made them eat raw flesh. Blackwell believes that the flesh was laced with a hallucinogenic drug, for the women started to cry and crawl around as if possessed by the spirit of a leopard. The article goes on to say Blackwell's story is interesting but farfetched and only published because it is a good piece of fiction. **Keeper's Note:** *If investigators have possession of and think to look in Blackwell's book Africa's Dark Sects found in the McMillan Library, they will find the same tale, except in the book's version the two women actually transform into leopards.*
- An article from the Belgian Congo dated mid-1925 reports that the *Force Publique* have just created legislation to outlaw and restrict indigenous associations and organizations. The new ruling has come about due to an increased number of attacks by a group calling itself the *Anioto*, the leopard-men of the Eastern Congo. The report suggests that leopard-men cults are common across west and central Africa. **Keeper's Note:** *This is another historical fact.*
- A report from October last year recounts the arrest of an African native in Kisumu. He was dressed in a leopard skin and nothing else. Brandishing steel claws he was threatening passing citizens on the street. The man was held at the local police station and questioned. He said he was member of a cult that ate human flesh as part of their rituals, but the police quickly concluded that he was no more than a drunkard. He was deported to the north where he could no

longer bother the settlers. The name of the man is not given.

THE DOCTORS REPORT

Investigators may think to check with the doctor who examined Louise's body. If they do so, Blackburn or Mrs Smythe-Forbes can direct them to Doctor Paul Leighton at the Nairobi State Hospital. Leighton with agree to meet with the investigators, stating that that Louise was slashed open with leopard claws both across the neck and the stomach. Death ultimately was from massive blood loss. A successful **Psychology** skill roll reveals to the investigators that Leighton is holding something back, and this information he will provide only if the investigator leading the discussion makes a successful **Persuade or Medicine** skill roll.

Leighton says he was disturbed by the examination, especially when he discovered that the liver and left kidney of Mrs Blackburn were missing. It seemed that they were deliberately torn free. At the time he did not report the missing organs, believing that such knowledge would only distress Cecil Blackburn further. Now he feels that by holding back he jeopardized a chance of finding the girls alive. He thinks this because although he tried to tell himself otherwise, the teeth marks around the missing organs were human rather than leopard.

Such information in the hands of government officials could be used to prove Leighton's incompetence as a doctor of medicine, but in the hands of the investigators — well, justice still might be seen. Statistics for Doctor Leighton are found in Chapter 3, "Guide to Nairobi".

GOVERNMENT HOUSE

Investigators may wish to learn what the colonial government knows about leopard-men attacks in the country. Asking the right kind of people, such as Cecil Blackburn, will point them to Government House where all the important records are kept, but knowing where the records are and how to access to them will prove to be two very different matters indeed.

Investigators may try to pass themselves off as government clerks requiring a rather good cover story and **Fast Talks** to bluff their way in. Alternatively, recommendations from someone high up in the Nairobi social scene would do the trick, otherwise a substantial bribe to a lesser government official could be the only alternative. Breaking and entry is probably out of the question, since armed guards from the King's African Rifles protect the building. Any investigator who is caught illegally in the premise will be fined £50 (\$200) and then deported from the country.

Investigators who damage property or are caught red-handed pilfering files could well end up spending several years in the Nairobi jailhouse, and then be deported.

How ever investigators get into Government House, they will need to spend 1D4 hours searching and succeed in a **Spot Hidden and a Library Use** roll to uncover a report concerning Leopard-Men activities, quiet clearly marked "For His Majesty's Government Eyes Only." An official by the name of Thomas

Bradshaw (later checks will find that he has long since returned to England and untraceable) wrote the report in 1924, entitled *Reports on the Leopard-Men Cults of East and Central Africa: 1911-1924*. Approximately fifty pages of loose leafed pages in a folder, it takes 2 hours to read and imparts +1% to an investigator's **Occult** skill if a successful **English** skill roll is made. See the handout *Savage Papers #2*.

The first half of the report concerns the activities of an English officer by the name of Richard Meinertzhagen

Reports on the Leopard Men Cults of East and Central Africa:
1911-1924

Concluding Remarks

Thomas Bradshaw

After much questioning of suspects held in police jails, and from second and third hand accounts as told by natives, it is the conclusion of this report that the Leopard Men are indeed a large death cult who commit bloody and savage murders across the Colony.

Their numbers it seems are distributed across Africa. Membership is open only to males, and yet tribal allegiance seems unimportant. They are a secret society that spread fear and terror into the minds of the natives through numerous acts of barbaric violence and associated ritual killings. Cannibalism is a major component of their initiation ceremonies. Dressed in tanned Leopard Skins, it is presumed that cult members believe they have to power of these animals, and thus like a leopard, show no mercy when they kill their fellow man, even if they are fellow savages. Mercifully there have been no reported attacks on whites.

That stated, there is no guarantee that this current state of affairs will continue to be the case. Already in some parts of the colony, farm workers are refusing to work the fields fearful that they may be attacked. It then is not difficult to conclude that the moneys generated from export to the motherland acquired from such crops are at risk.

It is then the recommendation of this report that if any suspected member of the Leopard Man cult is apprehended, that they are given trial and if found guilty of perpetrating cult activities, that they be sentenced to death immediately. The sovereignty of the Crown is at stake.

Savage Paper #2 – Reports on the Leopard Men Cults of East and Central Africa

REFERENCES ON LEOPARD-MEN AVAILABLE DURING THE 1920'S AND 1930'S

Investigators may wish to seek out published works on the African leopard-men, only to find that books on the subject did not appear in print until the early 1930's.

In fiction, tales of the cult soon inspired Edgar Rice Burroughs' to write *Tarzan and the Leopard Men*, which was published in the United States as a six-part serial in *The Blue Book Magazine* between August 1932 and January 1933, and later published as a book in 1935. Belgian writer Hergé wrote a comic strip *TinTin au Congo (Tintin in the Congo)* published in French in the magazine *Le Petit Vingtième* between 1930 and 1931, and then as a book in 1937. This story included references to the secret society of the Anioto, a cult of leopard-men. The book recounted the racist, paternalistic views of the Belgians of his day, even though later Tintin stories demonstrated deeper understanding of non-European cultures.

On the academic front, Hutton Webster wrote an anthropological study called *Primitive Secret Societies*. Published in New York in 1932 it recounted tales of the African leopard-men and may prove to be a worthwhile reference book for investigators researching this cult. This book is available in the McMillan Library. If properly studied, apply a check on the investigator's **Occult** skill.

who commanded a company of Third Regiment King's African Rifles against the Kikuyu and other tribes when they violently opposed the settlement of British citizens in their lands. The report concentrates on Meinertzhagen's 1905 battles with a previously unknown tribe in the Maasai lands. They wore leopard skins and behaved as if they were the big cats. This later proves to be the first British recorded encounter with the leopard-men. Bradshaw goes on to recount further incidents, some in East Africa and some further afield. Many recount cannibalistic cult-style attacks, men dressed as leopards, and bodies that are discovered mutilated with missing body parts.

In fleshing out the information presented in the report, keepers are free to draw whatever information they feel is pertinent from the background on the African leopard-men cult in Chapter 6 "Secret Societies". Modify dates depending on when the scenario is set. The report concludes that the majority of leopard-men sightings have taken place in Maasai country, and that the King's African Rifles are

undertaking a concentrated effort to rid the land of this cult menace.



FORT SMITH

Located north of town across the Nairobi River are the barracks of the King's African Rifles. Soldiers stationed here consist mostly of conscripted African and Indian foot soldiers and English officers. When investigators arrive, they spot soldiers training with bayonets stabbing at straw-filled Hessian sacks or practicing marching drills. Investigators will not be allowed on site unless they are here to see someone they know by name. Mentioning Lieutenant Douglas McRae secures them an immediate interview.

McRae keeps his interview short and to the point, stating up front that he is a busy man and can only spend a few moments with them. For the record he that, "Mr. Blackburn, myself, two Maasai trackers and a squad of his Indian and Akamba soldiers followed the leopard's trail, commencing from the Blackburn property and ending in the Maasai land in the Serengeti Plain. After three weeks of exploring, where we lost and recovered the trail several times, we found the shredded remains of the two daughters. We found the culprit, shot it and that was the end of the affair. There was nothing more to do, so we marched to the railway and return home. That, ladies and gentlemen, is all there is to tell."

If investigators ask if he actually found remains of the daughters or just their clothes, or question him about the two fetishes Blackburn found, he says "Gentlemen and ladies, the King's African Rifles invested a lot of time and resources to this venture, and are more than satisfied with the conclusions drawn. I don't have to justify myself to you. Thank you for your concern, but I must now insist we draw this interview to a close." McRae will not be forthcoming with further information unless Cecil Blackburn is there. In which case he says to Blackburn, "Sir, it is a deep tragedy that has befallen your family, and my deepest sympathies go out to you, but you must understand we can do no more. You should start afresh, return home to England or something, and forget all this."

A successful **Psychology** skill roll shows that McRae is frustrated and doesn't really care what the investigators may or may not think, and that he is hiding something. What investigators will not discover is that he has applied for a transfer back to England and doesn't want anything to mess up his chances, although they might find this out by asking pertinent questions to their contacts about town.

Troublesome or continuously bothersome investigators who won't leave McRae alone may later find that they are arrested on petty charges and deported from Kenya, in which case only a significantly large bribe and a promise to "mind their own business" will allow them to stay.

Lieutenant Douglas McRae (White), age 30, King's African Rifle

Lieutenant Douglas McRae is a career soldier who served in France during the Great War. At the war's conclusion he spent many years in India. He has only recently been assigned to Kenya. He is a large man with a tanned skin from years in the sun, and appears much older than his early thirties. His hair is bright red from



his Scottish ancestry and his face is covered in freckles.

McRae is a racist, but probably no more than any other European colonist of his era. He is known for driving his men hard and rarely rewarding them for work well done. He favors Indians over Africans, believing that they are the more intelligent species. Having been in Kenya for a year now, McRae is looking for his next transfer, hopefully back to England, and doesn't want any blight on his clean record. Investigators who compromise McRae's career progression will quickly find themselves on his bad side.

STR 16	CON 14	SIZ 14	INT 10	POW 09
DEX 10	APP 11	SAN 45	EDU 13	HP 14

Damage Bonus: +1D4

Weapons: Fist 65%, damage 1D3+1D4

Bowie Knife 40%, damage 1D4+2+1D4

Webley Mark IV .455 Revolver 55%, damage 1D10+2

British SMLE .303 Lee-Enfield Rifle 60%, damage 2D6+4

Skills: Accounting 40%, Bargain 35%, Credit Rating 55%, Dodge 40%, Drive Automobile 30%, Hide 40%, Interrogation 30%, Law 15%, Mechanical Repair 40%, Navigate 40%, Psychology 15%, Ride 50%, Sneak 40%, Spot Hidden 45%.

Languages: English 65%, Hindi 30%, Kiswahili 10%.

ON SAFARI

The easiest means to reach the Maasai land is to catch the Uganda Railway. Prearrangement with the engine driver will allow a stop at the KAR's previous pickup point half way between Nakuru and Kisumu in the

middle of the Rift Valley. From there the investigators will have to walk. It will take three days to reach the murder site. Guides and trackers are possible inclusions, in which case keepers should generate appropriate individuals.

Terrain consists of open grasslands or savanna. Common sights are thorn trees with their lower branches stripped bare by grazing animals, cactus trees and baobabs. Herds of zebra, wildebeest and antelopes are common. Occasionally tribal Africans will be seen. Mostly Maasai, they avoid westerners. Days are hot and dry and at nights the temperatures drop close to freezing. Thunderstorms occasionally roll across the savanna, and even less occasionally break out as heavy downpours.

Blackburn knows how to find foods such as berries and fruits if their supplies run out. Meat is plentiful and regularly encountered rivers and waterholes replenish the thirsty. Blackburn warns about crocodiles saying that waterholes are where predators are to be most often found hunting. Keepers are also referred to the Chapter 4 "The Kenyan Interior" and Chapter 5, "African Bestiary" for further information on the Serengeti and to expand upon and add encounters during their journey, particularly with respect to wildlife and natural hazard encounters.

THE SITE OF THE FETISHES

Led by Blackburn, after three days of trekking through the savanna they eventually reach the site where they found his daughter's clothes. After more than a week since the last visit here by Blackburn, there is little to see. A critical success roll finds the tracks of a leopard, but they are now impossible to follow due to their age. There are no signs of fetishes or other strange markings, even though it will take several hours of searching to be certain of this fact.

After some time, an investigator who makes a **Spot Hidden**, or failing that an **Idea** roll, notices a tall Maasai warrior standing about two hundred yards (180 meters) distant. He carries a spear traditional to his tribe and wears a red cloth wrapped around his body. His hair is braided and painted red with ochre. The warrior waits patiently until he is approached. The man's name is Gyuku, and he has been sent by the tribal elders to collect Blackburn and the investigators. Speaking only Maasai and a little Kiswahili, communication will be difficult unless investigators speak either of these languages. This is also hindered by the fact that Gyuku will say little, except that they have been asked by his elder that they are to follow him. He will start walking briskly south. He won't wait for investigators who take their time in making up their mind. After a days walk, he brings them to his Maasai village.



Gyuku (Black), age 19, Brave Maasai Warrior

Gyuku is a tall thin man towering over most investigators. He is never far from his spear that he uses to hunt with great accuracy. Words are little spoken from Gyuku, but when he does speak what he has to say is often very important.

Recently Gyuku was to be married, but the wife who was chosen for him was not the woman he loved. He saw the elder of his village, Udu, and asked to marry his true love. Udu said only if he would undertake a quest to rid their land of the leopard-men, and so Gyuku agreed to this. He believes he is strong enough and with the will to fight off the enemy, but in reality he is ill-equipped to do so unless he is aided by the investigators.

Gyuku makes an excellent guide, tracker, hunter and warrior. He is brave and loyal to his tribe. Any investigator who saves his life will be in his debt forever. Most important to Gyuku is his tribe, who will always come first in any decisions or choices that must be made.

STR 14	CON 17	SIZ 15	INT 11	POW 12
DEX 16	APP 10	SAN 56	EDU 05	HP 16

Damage Bonus: +1D4

Weapons: Fist/Punch 70%, damage 1D3+1D4
Wooden Dagger 40%, damage 1D4+1+1D4
Long Spear 90%, damage 1D10+2+1D4

Skills: Art (Body Decorations) 50%, Art (Tribal Dancing) 60%, Art (Tribal Singing) 45%, Desert Survival 65%, Dodge 55%, First Aid 40%, Hide 70%, Jump 50%, Listen 85%, Natural History 50%, Navigate 40%, Occult 30%, Sneak 85%, Spot Hidden 80%, Track 80%.

Languages: Kiswahili 10%, Maasai 60%

THE MAASAI VILLAGE

The Maasai village is situated in the middle of a plain of tall grasses surrounded by thorn trees. Home to approximately eighty Maasai the village is an even mixture of men, women, and some children. An **Idea** roll suggests that there are far few children than would normally be expected in a village of this size. Investigators who succeed in an **Anthropology** skill roll deduce that married men and elders have shaved heads, while braided hair and spears signifies a warrior, or *moran*, still to be married. Similarly, women also shave their heads when they are married. All men, women and children dress in red wrap-around cloths and otherwise

covered in red ochre face and body paint. Huts are square shaped structures approximately 10 feet square (3 meters) made of cow dung and branches. Cattle are numerous, for these animals are the lifeblood of these people, who milk them and drain them of blood to feed their people. Older cattle are eaten. See Chapter 2, "The African People" for further details of tribal village life and Maasai culture.

One warrior is distinctive in that he wears a colorful decorated headdress, shaped like a mane and covered in bright beads and a lion hair. A successful **Anthropology** skill roll suggests that this man has killed a lion single-handedly with only a spear. Another man sports a huge headdress made of ostrich feathers denoting that he is an important member of the tribe. There is dancing in the village. A group of men are performing a special dance and song, which involves jumping to great heights. Another **Anthropology** skill roll determines that this is a circumcision ceremony; one of the boys must have just been initiated into the group becoming a man and a warrior.

Gyuku takes male investigators and Blackburn to a spot where several men are seated, and sits with them. A fire burns in the centre of the circle. They are all offered honey beer, milk and some cooked grubs served on strips of bark. Investigators who don't eat the food will find they have a -20% on all future **Bargain, Fast Talk and Persuade** skill rolls in any future dealings with these Maasai, because it is offensive to refuse an offer of free food. Blackburn true to form refuses to eat the "Savage's food."

When the circumcision dancing finishes, a new dance begins. This one involves several married men and young boys. A man dressed in a leopard skin enters the dance and chases the children, eventually stealing two of them away with him. The warriors chase him, but they suddenly fall dead for no apparent reason and the dance ends. Investigators who succeed in an **Anthropology or Occult** skill roll deduce that the leopard-man used magic, and thus he has the powers of a witchdoctor or medicine man.

If any investigator can speak Maasai, they learn more. The ceremony recounts a recent event or series of events that have plagued this village from some time. There is a tribe of leopard-men from the south that kills men and women, and steals children. They are led by a sorcerer who has made a pact with the fish and the frog.

When the dancing is finished, male investigators are brought before the tribe's medicine man and their most respected elder. Female investigators are left with the Maasai women and left out of the discussion the men are about to have. The elder's name is Udu, and he looks to be in his eighties with his wrinkled, dry skin

FIRST ATTACKS

During the night predators are heard circling the camp. In response some of the *moran* warriors throw spears into the night. Investigators with flashlights who make a **Luck and a Spot Hidden** roll catch a glimpse of a leopard circling the camp. Quickly the attacking animals realize that they are outnumbered and flee, especially if investigators or Blackburn start firing guns into the night. If a fight ensues, use the statistics for a leopard-man at the end of this chapter.

In the morning, some of the Maasai find a trail of blood and the paw prints of a leopard. When they reach the end of the trail they find a dead African man, naked and impaled with a spear. The Maasai are quite adamant that this man is one of Mungu's leopard-men. They burn his body.

and frail limbs. Several married men attend him. One wears similar ornaments to Udu and this man is an apprentice learning the ways that are required of him to become the next medicine man when Udu passes on to the next world.

Udu speaks Kiswahili and a small amount of English. He says to the investigators "I remember long ago when the iron serpent was built through our land, and we were forced to move south by the men with the guns. Many died during those terrible times." He is referring to the Uganda Railway, and is gauging the investigator's response to this statement. If they show any level of sympathy then Udu will aid them, otherwise he tells them, "Your quest is dangerous, we wish you luck. Tonight you rest and in the morning we will show you on your way." Nothing more is said and the rest of their time spent the Maasai village turns out to be uneventful. No guides accompany investigators in the morning.

If however investigators were sympathetic, Udu says that he can assist the investigators find Blackburn's daughters who still live, but in doing so he wants them to do him a service in return. "We want to return to better lands. We want to take back the lands you took away from us." The medicine man is basically asking the investigators to promise to secure them land on the outskirts of Nairobi, which they can use as their own. Blackburn immediately agrees to this condition but has no intention of keeping his word.

If an agreement is met, Udu tells more. He says that there have always been leopard-men in this land, but never in great numbers and never wielding the power, that the leader of this cult now command. The leaders name is Mungu and he worships two evil gods

that Udu calls the Fish and the Frog (Cthulhu and Tsathoggua respectively). "His cult has been growing quickly, because he steals children and fills their heads with evil magic so they become his slaves. He is stealing the children of our village and killing our men and our women. They stole this man's daughters (he says pointing to Blackburn) and he is angry too. Together we might be able to kill Mungu and destroy the evil he has brought to the world." Udu offers Gyuku and five more warriors to accompany the investigators. They will guide them to Mungu and his leopard-men. They will leave in the morning light.

Udu (Black), age 80+, Elder Maasai Medicine Man

Udu is very old and withered, and sometimes it is hard to tell if he is male or female, or if he is little more than a skeleton covered in parchment-thin skin. There are no traces of hair anywhere on his body. When he moves, he appears to be in pain from arthritis. Always at his side is a leather bag full of ingredients that he uses for his tribal magic skills.

Udu is a respected leader of the Maasai people. Legend has it that before the arrival of white people, he dismissed a powerful demon back to its realm and thus gained great respect from not only his own people but members of other tribes as well. His wisdom has solved many conflicts in the past.

If the investigators rid the Maasai lands of the leopard people, they gain Udu's respect and he can be called up to provide his wisdom or magical aid regarding other problems the investigators may face. While he has some knowledge of the Mythos, he is better steeped in the lore of African mythology and its spiritual entities.



STR 05	CON 06	SIZ 10	INT 17	POW 20
DEX 07	APP 07	SAN 75	EDU 12	HP 08

Damage Bonus: -1D4

Weapons: none

Tribal Spells: Call Power of Nyambe, Heal, Earthly Serenity, Seek the Lost, Speak with Bird, Speak with Snake, and other spells the keeper sees fit. All of Udu's spells are African tribal magic, secretly handed down through many generations. Investigators never will be taught them. But investigators could be helped magically by Udu if they gain his trust. Tribal magic costs no Sanity points to cast.



Maasai Warrior

Skills: Art (Body Decorations) 20%, Art (Tribal Singing) 55%, Cthulhu Mythos 05%, First Aid 70%, Listen 55%, Natural History 70%, Occult 50%, Persuade 80%, Spot Hidden 60%.

Languages: English 30%, Maasai 60%, Swahili 40%

FIVE MAASAI WARRIORS

These warriors will accompany the investigators to the leopard-men village. Each moran (warrior) is a tall youth with long braided hair, red cloth wrap-arounds and metal tipped spears longer than the length of his body. These brave young men will fight to the death to protect their tribe unless insanity gets the better of them first. Gyuku is their natural leader.

Maasai Warriors

Reuse this statistics as necessary if other Maasai warriors are required.

	#1	#2	#3	#4	#5
STR	13	14	16	12	13
CON	10	16	13	13	15
SIZ	15	16	16	15	17
INT	10	09	12	14	13
POW	08	12	13	14	09
DEX	13	14	16	11	13
APP	14	10	10	09	13
SAN	40	60	65	70	45
EDU	03	03	03	03	03
HP	13	16	15	14	16

Dmg +/-: +1D4 +1D4 +1D4 +1D4 +1D4

Weapons: Fist/Punch 60%, damage 1D3+1D4
 Wooden Dagger 30%, damage 1D4+1+1D4
 Long Spear 60%, damage 1D10+2+1D4

Skills: Art (Body Decorations) 40%, Art (Tribal Dancing) 40%, Art (Tribal Singing) 25%, Desert Survival 40%, Dodge 35%, Hide 40%, Jump 40%, Listen 45%, Natural History 30%, Navigate 20%, Occult 10%, Sneak 45%, Spot Hidden 40%, Track 40%.

Languages: Maasai 50%.

THE TREK SOUTH

Investigators now should either head south with Blackburn, and hopefully accompanied by Gyuku and the Maasai warriors, otherwise they are going to find the impending encounters challenging to say the best. If Gyuku is with them, he suggests that one man acts as a scout, reporting at each night of any signs of the leopard people ahead. Without the Maasai, Blackburn leaves the decisions on tactics against the leopard-men to the investigators while taking command of finding food, setting up camp and general savanna survival techniques. Blackburn thinks nothing of masking their tracks or adopting a stealthy approach to the leopard-

USING AFRICAN INVESTIGATORS

For something different, keepers may wish to use this scenario to provide players an opportunity to create investigators who are tribal Africans. If so, it is recommended that such investigators are Maasai from Udu's tribe. The adventure begins with an attack on the village by Mungu's Leopard Men who steal away several of the tribe's children. The investigators help defend the tribe, but their efforts along with the other warriors are unsuccessful.

Not long after the attack Blackburn turns up in the village seeking his missing daughters. He may be accompanied by other characters from Chapter 3 "Guide to Nairobi" such as the Australia explorer Peter Roxby or Martin Braithwaite from the Coryndon Museum to make up group numbers. Udu offers his wisdom as before, and assigns the investigators to Blackburn and his companions, aiding Blackburn in his mission. Blackburn will be more cooperative with the Maasai since he has to deal with them directly, but still won't keep his word afterwards regarding finding them suitable land to graze. Thus the investigators replace Gyuku. Play through the rest of the scenario as written.

men camp, constantly leaving a trail announcing where they have been. "We have guns, don't we?" becomes his stock answer to any concerns the investigators may have about his cavalier behavior.

Several encounters might break up the journey as detailed in the following sections. Keepers are again referred to Chapter 4, "The Kenyan Interior" to add additional encounters, hazards, diseases and sights on their journey.



THE SAFARI CAMP

Down wind, there is a strange smell in the air, hard to identify, except that everyone will know that they don't like it. The smell gradually strengthens. As the investigators approach it, perhaps a dozen vultures can be seen on the ground, apparently inspecting some potential prey. Moving closer, the smell is now identifiable as fresh blood if a **Biology, Natural History, or half Know** roll is made. A few of the vultures take wing, but circle tightly above at treetop level.

Flies become prevalent. The rest of the vultures take to the air with thunderous beating of their man-sized wings. Soon the remains of a safari camp become

visible, with tents, folding chairs, picnic hampers, a model-T Ford, and wine glasses, some toppled and some ready to be tasted.

Closer inspection shows that the tents have been ripped open and one has been knocked to the ground. A few hunting rifles are scattered, some still functional while others have been snapped in two. Discarded shells litter the floor. Food has been scattered and ants are over everything. Last night's fire is still warm, but no longer smoldering. Splattered blood is everywhere, but there are no bodies.

While the car appears intact the engine has overheated and no longer functions. It will take half a day and a successful **Mechanical Repair and Operate Heavy Machine** skill rolls to get the vehicle operational again. Investigators may be able to salvage one or two other useful items, prompting a **Luck** roll if looking for something specific if the keeper deems such an item to be a likely find.

Successful **Spot Hidden** skill rolls identify that there has been some kind of battle here and lots of killing. A cufflink, a ladies hat, and torn pages from a

PURCHASING HIGHLANDS PROPERTY

Whether white investigators follow up on their promise to Udu is entirely up to their own integrity. If they do, and once back in Nairobi, investigators quickly learn that land can be bought, but no one will sell land to them if they just plan to hand it over to the Maasai. If the investigators do secure the land and the Maasai move in, they have Udu and his people's gratitude, but will quickly become ostracized by white Kenyan society.

Eventually this course of action leads to soldiers from the King's African Rifles forcibly removing Maasai men from the village stating that the Maasai have incited violence and killed cattle belonging to neighboring white farmers. The next step involves eviction notices given to the Maasai, ordering them to move since the Colonial Government has now decided that the investigators' land has been designated as prime agriculture development pastures and will be reassigned. If this doesn't work land taxes will become exorbitant, memberships to clubs will be closed to investigators, supplies that they order are never delivered, and so on.

This is going to be a long hard battle, and probably one the investigators won't win, considering the short life spans of investigators. But certainly such an experience will be eye-opener into the racism of the period and a challenge that does not always involve battling the forces of supernatural evil.

Bible litter the scene. A **Track** roll reveals that there were perhaps a dozen people on safari here including African guides and servants, all conspicuous by their absence. A **second Track** roll identifies the attackers, a mixture of both bare-footed men and predatory animals. A **Biology, Natural History or half Track** skill roll identify them as leopard, lion, jackal and hunting dog, and they seem to have led a coordinated attack. Upon this revelation it costs 1 point of **Sanity** if the roll is failed. Bodies seem to have been carried away by men, or dragged by one of the animals further south. All the animals, it seems, left together. Blackburn is convinced it is the leopard-men are training animals to fight for them. The Maasai will say there are evil spirits here and that they should move on immediately.

Hunted

Shortly after the investigators leave the ruins of the safari camp, one investigator has a chance at a **Luck and a Spot Hidden** skill roll. If successful, she or he spots a large leopard on a rise on the horizon, watching the group with intense interest. The cat is distant enough so that attack chances with a rifle are half normal chance. Other weapons are out of range. As soon as the animal becomes aware that the investigators might have seen it, or if it is attacked, it flees.

The animal is a were-leopard scout. Upon returning to the camp he will report to Mungu of the sighted interlopers. Mungu decides that these are intruders who have entered his territory and must be dealt with, either to be killed or incorporated into his cult. His first plan of attack is to wear down the group through subtle attacks. When the intruders become exhausted, he'll have his followers move to capture as many as possible. Those who can't be taken alive are to be killed. He orders that above all else, no one must escape. This is especially important if the investigators have any whites among their numbers, because he does not want word getting back to the KAR, whom he fears.

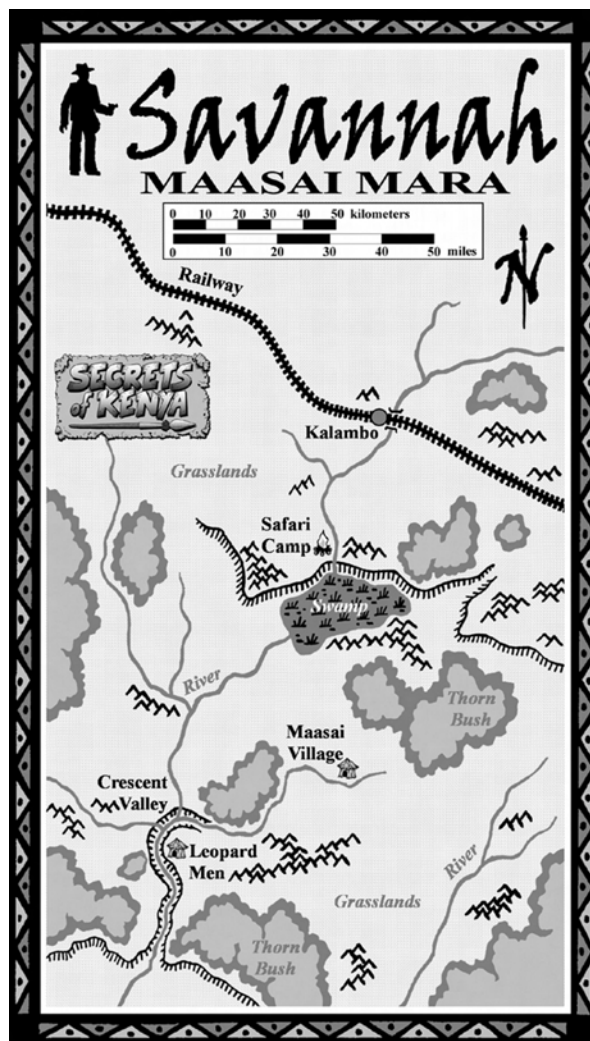
First encounters are minor attacks by individual animals occurring during the night. While investigators are resting, a hyena or jackal will attempt to sneak into the camp and steal away a weapon. Investigators who do not announce any special precautions for storing guns during the night are vulnerable to this attack. A jackal or hyena that succeeds in a **Sneak** skill and **DEX x4%** roll to pick up a gun thus runs into the night before anyone is aware what has happened. Potentially the mystery might heighten tension if investigators wake in the morning to find half their weapons gone. Rifles and shotguns will be the favorite target of such attacks while handguns are likely to be ignored.

During the day, investigators who succeed in a **Luck** roll begin to form the impression that they are

being followed. After this point, any aware investigators who announce that they are scanning for their foes and who make a successful **Spot Hidden** skill roll will then regularly spot predators, often in the distance, seemingly following the group. They will be leopards, a lion, hyenas or jackals. Sometimes different species will be seen together. Investigators who suspect these animals are acting with intelligence beyond the means of their animal minds lose 1 Sanity point if the roll is failed, because they are essentially correct.

At some later point the predators will decide to attack the investigators. Unless the group is heavily armed and fortify themselves for protection during the night, the animals will attack while investigators sleep using the darkness to their advantage. Otherwise an attack will take place when the investigators take a rest break after a strenuous march through the grasslands.

The attackers consist of several leopards, a lion, and a salivating pack of hyenas and jackals. The predators' attack is coordinated, seemingly led from every side at once. They bark and howl at each other, as if



passing on commands and warnings. Once investigators become aware of the unnatural state of this attack they lose 1D3 **Sanity** points if their roll is failed. The predators injure investigators in order to subdue them, but will not kill unless they are faced with their own immanent demise. If the animals are losing the battle, they will retreat. Were-leopards will change into and out of human form depending on what is most suitable at any given moment, prompting further **Sanity** losses.

If an investigator, Blackburn, or a Maasai warrior goes insane during the encounter, he flees into the night. The predators then give up on the main group and go after the lone individual, who will be easy prey. Once captured, he will be taken directly to Mungu. Attacks continue night after night until either the group is captured or killed; all the leopards and the lion are killed; or when the investigators reach the leopard-men village.

Investigators may question how they can find the leopard-men village. The answer lies in the attacking predators. If investigators attempt to track these animals, they find that their trails lead directly to the leopard-men village. For each day after the first attack, the chance of following the trails increase by 10% per day.

If captured by the were-leopards and their animal companions, the investigators are tied to poles by their feet and hands, and then carried across the grasslands suspended between two were-leopards in human form. Each day spent suspended in such a manner costs an investigator 1D2 hit points in aggravated wounds and fatigue. They also have an increased chance of contracting a tropical disease, as detailed in Chapter 4, "The Kenyan Interior".

Hyenas

Reuse these animals as necessary. They can speak simple human words through a form of yapping and barking that requires a **Listen and appropriate language** skill to be understood. See Chapter 5 "African Bestiary" for further information on hyenas.

	#1	#2	#3	#4	#5	#6
STR	06	08	05	07	06	07
CON	12	12	10	08	14	13
SIZ	07	08	09	08	06	09
INT	09	10	11	11	13	12
POW	10	09	11	08	11	07
DEX	13	13	17	16	14	12
HP	10	10	10	08	10	11

Damage

Bonus: -1D4 -1D4 -1D4 -1D4 -1D4 -1D4

Move: 12

Weapon: Bite 45%, damage 1D4

Armor: None

Skills: Dodge 30%, Listen 40%, Track 80%.

Languages: Kiswahili 25%, Maasai 50%.

Sanity Loss: 0/1D3 **Sanity** points to see a hyena speaking.

Jackals

Reuse these animals as necessary. They can speak simple human words through a form of yapping and barking that requires a **Listen and appropriate language** skill to be understood. See Chapter 5 "African Bestiary" for further information on jackals.

	#1	#2	#3	#4	#5	#6
STR	04	05	05	08	07	05
CON	10	14	09	13	10	12
SIZ	06	05	05	05	08	09
INT	13	12	11	10	09	12
POW	09	10	09	09	07	11
DEX	16	13	10	09	13	18
HP	08	10	07	09	09	11

Damage

Bonus: -1D4 -1D4 -1D4 -1D4 -1D4 -1D4

Weapon: Bite 20%, damage 1D4

Armor: none.

Skills: Listen 40%, Track 80%.

Languages: Kiswahili 25%, Maasai 50%.

Sanity Loss: 0/1D3 **Sanity** points to see a Jackal speaking.

Lion

There is one lion in the pack hunting the investigators. Like the hyenas and the jackals, this lion speaks simple human words through a form of growling and snarling that requires a **Listen and appropriate language** skill to be understood. See Chapter 5 "African Bestiary" for further information on lions.

STR 21	CON 14	SIZ 20	INT 14	POW 15
DEX 22	Move 10			HP 17

Damage Bonus: +2D6

Weapon: Bite 40%, damage 1D10

Claw 60%, damage 3D6

Ripping 80%, damage 4D6*

*A lion can make one claw attack and one bite attack each combat round. If both attacks hit, the lion hangs on, continues to bite, and rakes with its hind claws.

Armor: 2-point skin.

Skills: Organized Hunt 25%, Track 25%.

Languages: Kiswahili 25%, Maasai 50%.

Sanity Loss: 0/1D3 **Sanity** points to see the lion speaking.

Leopard-Men

Reuse these statistics as necessary to replace Leopard-Men killed during conflicts with the investigators as required. First set of characteristics for STR, APP and

damage bonus is for the leopard-man while in beast form and the second while as a human. See Chapter 6 “Secret Societies” for further information on were-leopards.

	#1	#2	#3	#4
STR	26/13	20/10	24/12	28/14
CON	11	14	15	12
SIZ	13	14	13	12
INT	12	13	09	14
POW	10	13	16	13
DEX	16	13	17	13
APP	-/08	-/11	-/10	-/13
SAN	00	00	00	00
EDU	03	03	03	03
HP	12	14	14	12
Dmg +/-:	+1D6/+1D4	+1D6/+1D4	+1D6/+1D4	+1D6/+1D4

	#5	#6	#7	#8
STR	32/16	28/14	26/13	30/15
CON	16	12	10	13
SIZ	17	13	14	12
INT	13	12	10	13
POW	14	10	08	12
DEX	15	16	13	14
APP	-/07	-/11	-/13	-/11
SAN	00	00	00	00
EDU	03	03	03	03
HP	17	13	12	13
Dmg +/-:	+2D6/+1D6	+1D6/+1D4	+1D6/+1D4	+1D6/+1D4

Move: 12 as leopard / 8 as human

Weapons: Claw 45%, damage 1D6+db

Bite 30%, damage 1D10+db

Rip 80%, damage 2D6+db

Armor: while in leopard or man-beast form, 1-point fur plus regeneration of 1 hit point per round.

Skills: Dodge 55%, Hide 60%, Jump 60%, Listen 65%, Natural History 20%, Navigate 10%, Occult 20%, Sneak 65%, Spot Hidden 70%, Track 60%.

Languages: Kiswahili 25%, Maasai 50%.

Sanity Loss: 0/1D8 Sanity points to see a were-leopard.



VILLAGE OF THE LEOPARD-MEN

Located in a valley that dips below the planes of the Serengeti, investigators may not notice that they have come upon the depression until they are standing at its edge. Approximately 400 yards (360 meters) wide and several miles long, it forms an approximation of a crescent. The smell of rotting food and mangy animal

wafts from the depression, while trees, scrub and grass seems sick and wilted. Flies and mosquitoes fill the air plaguing the investigators' heads and hands.

The village is clearly visible in the center of the valley, consisting of a couple of mud huts with thatched roofs, several bed rolls, cages made from lengths of wood, and a few smoldering campfires. Several carcasses of grazing animals such as zebra, wildebeest and gazelle, plus two dead African men (guides from the decimated safari camp discovered earlier) litter the grounds. Most of the bodies have been eaten leaving only fleshy bones and decaying meat. Maggots infest the carcasses and mosquito larvae breed in the stagnant pools of water.

The cages are constructed of gnarled wood pounded into the ground with the cross-sections tied together by vine. One cage contains the two Blackburn girls and any investigators or their companions who have been captured by the were-leopards. The wood is of a varying STR 1D10+25 if attempts to pull the structure apart are made. Two people can work on one section at any one time. Vines are easily cut with a sharp blade.

More disturbing are the village inhabitants. They consist of a mixture of humans, predator animals, and a few humans undergoing transformation into beasts. Among the animals investigators can see leopards, lions, hyenas, and jackals. (Reuse the animal statistics from earlier encounters if investigators confront any of these creatures.) A couple of half-humans, half-beasts seem to be conversing with the animals. The whole degenerate scene is disturbing enough to provoke a **Sanity** loss of 1/1D8 points.

Investigators will probably enter the village in one of two ways, either as captives of the leopard-men, or by sneaking into the camp.

As captives, investigators are brought in on poles and strung up on wooden posts so they dangle about a foot (30 centimeters) from the ground. Around them are carcasses of dead animals and people, requiring a **CON x3** rolled under D100 or suffer a series of uncontrolled vomiting fits for 1D6 minutes. A fumble means that the investigator chokes on his own bile, losing 1D2 hit points damage each round until he succeeds in **another CON x3** roll to clear the blockage, attempted every round.

Investigators will be left suspended like this for several hours while salivating animals, men and half-men watch them intensely. Keepers may call for further Sanity losses if they feel it is appropriate. If investigators wish to better understand the layout of the village, **Spot Hidden** skill rolls are made at half chance while suspended.



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Chief Mungu will eventually approach the investigators, and Blackburn if he is still with the group. He starts speaking in Kiswahili, and if no one understands

him, he starts talking in English. If investigators are unresponsive, he threatens to cut out their tongues one by one until they start talking. If this happens, he'll

start with Blackburn, and then on to the investigators. If a tongue is cut out, the experience costs observers **1/1D3 Sanity** points to watch and **1D2/1D8 Sanity** points to have it happen to him, made worse by the fact that Mungu eats it as soon as it is cut free. Losing a tongue costs 1D4 hit points damage and an immediate reduction in **Bargain, Fast Talk, and Persuade** to 05% base skill levels. They cannot speak until those lost hit points are healed again.

Presuming investigators will talk, Mungu then tells them his story. He says he is the “Chosen of Tsadogwa and Clulu. Soon my gods will be free and they shall rule all, and men shall be nothing beneath them. We are a mockery to their power, we pretend to have minds, to think and to understand, but we are nothing to these creatures, we are but animals to them, nothing better than beast that can do no better but to serve without thought or feelings. Do you agree with the mighty Mungu?”

Take note of the investigators’ responses. Mungu is smarter than he looks even though he is insane, for he is testing investigators. He talks about the Great Old Ones, their right to rule and his right to be their chosen priest on earth. He talks of humans reverting to animals to better serve their masters. He is looking to see which investigators agree with him and which don’t. Blackburn if still alive will call Mungu a savage, a primitive and a barbaric beast not fit for God’s earth. Gyuku refuses to talk, while the Maasai alternate between arguing with Mungu or remaining silent. Let investigators make up their own minds about what they say. In the end, investigators who spend more time arguing or disagreeing with Mungu end up as meals, while those who spend more time agreeing with him end up as candidates for transformation into animals. Investigators who lost their tongues are doomed to be eaten, since they cannot answer for themselves.

After the conversation, investigators are left to hang overnight. Each day left hanging costs 1D2 hit points damage. Occasionally investigators will be given stagnant water to drink so that they do not die of dehydration. Investigators who have lost their tongues or are seriously injured need to make **CON x2** rolls under 1D100 or gain a tropical disease as listed in Chapter 4, “The Kenyan Interior”. Investigators can try to escape,

and it requires a **DEX x1** rolled under 1D100 to slip out of the bonds, attempted once per night per person. Investigators may, of course, come up with other viable escape options.

Each morning, one of the disagreeable investigators or Blackburn will be offered up as a meal to the village animals. Mungu takes the first slice, transforming into a leopard and tearing away the calves of the victim for 1D6 hit points damage and an automatic **1D6 Sanity** point loss. When Mungu has had his fill of food the other animals and half-animals set up the victim, finishing off the poor individual quickly. This



Mungu and Were-leopard

experience costs the other investigators 1/1D6 Sanity points to watch. If still alive, Blackburn should be the first victim of this attack, unless of course one of the investigators particularly insulted Mungu.

Meanwhile investigators chosen for transformation will be left untouched until the ceremony, which occurs on the next full moon. Of these investigators, if any can convince Mungu that they believe and agree with him, and are willing to follow him as their leader while making a successful **Persuade** skill roll convince Mungu to put them in the cage with Anne and Hermione. Doing so dramatically increases their chances of successful escape. Again, let investigators come up with this plan by themselves. Such privileged investigators will be told that there will be a special ceremony soon, and he is yet to decide among them who will be chosen to attend. Hermione, if befriended, will tell investigators that the next ceremony takes place on the full moon, and that both her sister and she have been told that they are required to attend. The next full moon is only a day or two away, which will be obvious

at night or already known to an investigator who makes an **Astronomy or Occult** skill roll.

For investigators who have not been captured, getting into the village and rescuing the children will be a much easier task. Keepers may wish to time events so that investigators turn up during the ceremony of the full moon, or a day or two before hand if keepers believe they need time to prepare. The village animals, the leopard-men and the half-men attempt to capture rather than kill intruders as per the orders of their master. Captured investigators then suffer the same fate as detailed above.

Hermione Blackburn (White), age 12, Frightened Child

The elder daughter of Cecil Blackburn, Hermione was once a friendly outgoing child who enjoyed horse riding and exploring. But after remaining as Mungu's captive for many weeks, she has seen horrors in the camp and is suffering from depression and fits. Every time a Sanity loss-provoking situation presents itself, Hermione must make a **POW x3** under D100 (45% chance of success) or go into an uncontrolled fit similar to epilepsy. Fits last 1D6 minutes during which time she can take no action and cannot defend herself. It requires a **DEX x5%** each round to carry Hermione while she is in this state, as she constantly attempts to tear herself free. Afterwards, Hermione cannot remember what she saw nor recalls having the fit.

She can provide little information to the investigators, and won't trust anyone other than her father. Once a pretty girl with long, dark hair and a round face and button nose, Hermione is now barely dressed in rags, her hair is a knotted mess of burs and mud, and her body is covered in numerous cuts, bruises and welts, as well as dirt.

STR 06	CON 08	SIZ 09	INT 14	POW 15
DEX 13	APP 11	SAN 19	EDU 08	HP 09

(currently HP 03)

Damage Bonus: -1D4

Weapons: Fist/Punch 30%, damage 1D3+db

Skills: Listen 45%, Ride 30%, Sneak 30%, Spot Hidden 45%.

Languages: English 60%, Kiswahili 10%.



Anne Blackburn (White), age 9, Frightened Child

Younger daughter of Cecil Blackburn, Anne was the quieter of the two, who loved to play make-believe games about faeries, princesses and faraway kingdoms in the family garden.

Like her sister, Anne has seen much to disturb her while Mungu has held her captive, but unlike her sister she remembers everything. Anne won't speak, and probably won't for decades to come if she is rescued from her traumatic situation. She has come to believe that while incarcerated in their cage, Hermione and her will not come to any harm. Her proof is that other prisoners have been brought into the camp and eaten before her very eyes, something that has not yet happened to them. If released from the cage she will scream to be returned, alerting every man and beast in the village. While she is in the cage she remains calm.



If she sees her father, she acts as if she barely recognizes him. Anne believes that if her father really loved her he would not have allowed her to be brought to this horrible valley in the first place. She trusts no one anymore. However anyone who makes a genuine attempt to protect and befriend her, and who succeeds with a **half Persuade or Psychoanalysis** skill roll will learn from her details of the ceremony to take place during the next full moon.

This young child has long red hair, freckles and red cheeks. Like her sister Anne she is also barely dressed in rags, with knotted, muddy hair and skin. Likewise she too is covered in numerous cuts, bruises and welts.

STR 04	CON 09	SIZ 07	INT 14	POW 12
DEX 11	APP 13	SAN 24	EDU 05	HP 08

(currently HP 03)

Damage Bonus: -1D4

Weapons: Fist/Punch 30%, damage 1D3+db

Skills: Listen 45%, Sneak 30%, Spot Hidden 45%.

Languages: English 50%, Kiswahili 10%.

Chief Mungu (Black), age 33, Were-leopard Sorcerer and High Priest of Tsadogwa and Clulu

Mungu is a tall man with skin the color of night. His muscles are well defined and ripple when he moves.



Favorite clothes consist only of a loincloth made of leopard skin. His body is covered in ritual dot scarification forming swirling patterns all over his back, chest, arms and legs. These scars are also prominent while in leopard form.

Charismatic to his beast people, Mungu thinks of himself as the chosen of his gods who

will be spared when the Great Old Ones return to dominance on the earth. Yet he is firm in his belief that humans, except for a small chosen few such as himself, are nothing to these gods, and the only way they should properly serve their masters is as animals. Investigators who revere Mungu as a god will find his will easier to bend, especially when it comes to sparing their lives. Those who disagree or challenge Mungu's beliefs quickly find themselves the victims of his savage and bloodthirsty attacks. He is fond of fresh meat, and will eat from investigators while they still live if they particularly displease him.

STR 32/16* CON 15 SIZ 13 INT 14 POW 18
DEX 15 APP -/11* SAN 00 EDU 05 HP 14

Damage Bonus: +1D6/+1D4*

Weapons: Claw 65%, damage 2D6**

Bite 50%, damage 1D10+1D6**

Rip 80%, damage 3D6**

Fist/Punch 60%, damage 1D3+1D4***

Knife 65%, damage 1D4+2+1D4***

Spear 70%, damage 1D10+1+1D4***

*First characteristics are while in leopard form, while the second characteristics are while in human form.

** Weapons used only while in leopard form

*** Weapons used only while in human form

Armor: while in leopard or man-beast form, 1-point fur plus regeneration of 1 hit point per round.

Spells: Awaken the Beast, Contact Cthulhu, Contact Formless Spawn, Contact Tsathoggua, Flesh Ward, Shriveling.

Tribal Spells: Call Power of Nyambe, Heal, and other spells the keeper sees fit. Tribal magic costs no Sanity points to cast.

Skills: Art (Body Decorations) 40%, Art (Dancing) 45%, Art (Painting) 90%, Bargain 30%, Cthulhu Mythos 20%, First Aid 60%, Listen 75%, Natural History 50%, Occult 30%, Persuade 70%, Psychology 40%, Sneak 70%, Spot Hidden 70%, Track 70%.

Languages: English 35%, Kiswahili 40%, Maasai 70%

Sanity Loss: 0/1D8 Sanity points to see a Mungu shape-change or as a talking leopard

Half-Men

These half-human, half-animals are creatures undergoing the transformation into a full animal. Most are men, but there are several women among their numbers, since Mungu knows that it is important to breed if his tribe is to grow. Most retain the basic shape of a human yet are covered in fur, have snouts and sharp teeth, and are otherwise undergoing the transformation into leopards, lions, hyenas or jackals. Reuse these statistics as necessary to replace Half-Men killed during conflicts with the investigators as required.

AWAKEN THE BEAST

This spell creates a transformation in a human so that in a period of 1D6+2 days the person permanently becomes an animal. The spell requires 1D3 hours to cast involving chanting and the painting of the victim's body to represent the animal they are to become, thus requiring a successful Art (Painting) skill roll for the spell to be successful. Humans can only be transformed into African mammals and occasionally African reptiles. If this spell is found in other parts of the world, it will only transform a victim into animals native to that region.

The victim does not have to be aware of the effects of the spell, but they must eat — willingly, unknown, or unwilling — a pound of human flesh for the spell to work. For the transformation to be successful the caster must make a POW versus POW roll against the victim. Spell costs the caster 1D8 Sanity points and 5 magic points, while the victim loses 1D4 points for Sanity for their participation in the ceremony. The spell can only be cast at night during a full moon.

During the transformation, the victim starts to take on characteristics of the animal they are about to become, such as fur, scales, elongated snouts, canines, paws, and so on, generally losing INT while their other characteristics increase or decrease over the period of transformation. See Chapter 5 "African Bestiary" for statistics of possible African animals. Once the victim becomes aware of the transformation, they lose 1D3/1D10 Sanity points per day until either their intelligence becomes too far diminished (INT less than 7) or they go permanently insane. Victims who are willing participants in the ceremony who make a successful POW x2 roll under 1D100 can choose to retain their INT and their ability to speak as humans, even though the rest of their bodies become animal. Regardless, Sanity loss continues until a victim becomes permanently insane. There is no known cure or reversal for this transformation.

	#1	#2	#3	#4	#5	#6
STR	15	12	10	13	11	12
CON	13	13	13	10	11	11
SIZ	13	11	13	12	13	14
INT	08	11	10	09	09	11
POW	15	11	14	12	10	12
DEX	17	15	18	16	14	13
HP	13	12	13	11	12	13
Dmg +/-:	+1D4	none	none	+1D4	+1D4	+1D4
Move:	10					

Weapons: Claw 25%, damage 1D4+db
Bite 30%, damage 1D4+db

Armor: 1-point fur

Skills: Dodge 25%, Listen 35%, Spot Hidden 30%, Track 40%.

Languages: Maasai 30%.

Sanity Loss: 0/1D6 Sanity points to see a half-man.



STATUES OF TSADOGWA AND CLULU

Following the worn trail further into the valley leads to the two great statues of the Great Old Ones that Mungu discovered many years ago. They are constructed of a soapy green stone that appear less weathered than they should be. A successful **Geology** skill roll dates these statues at millions, rather than thousands of years old. Although they are dry stone, they feel wet to the touch. Each statue would weigh at least 10 tons (10 tonnes). They are also very resilient to damage; a weapon would have to do over 100 hit points damage in a single attack to even begin defacing these artifacts, probably something investigators are unlikely to achieve in the context of this adventure. Between the two statues is a well made of the same soapy green stone disappearing into darkness.

The first statue on the right is a large, toad-like creature with a hideous grin and bat-like ears. The second is more representative of an octopus with a bulbous head, tentacles instead of a mouth and huge bat-like

wings. A successful **Cthulhu Mythos** skill roll identifies these entities as Tsathoggua and Cthulhu respectively, locally known as Tsadogwa and Clulu. **Anthropology and Archaeology** skill rolls cannot place the style to any known human culture. Seeing these statues for the first time prompts a **Sanity** loss of 1D2 points if the roll is failed. If the statues are touched, they drain 1D3 magic points from the person while that person gains a fleeting glimpse in his mind of the deity represented. Such investigators should make an **Idea** roll. Those who fail remember seeing something awful but cannot remember exactly what they saw losing 0/1D3 **Sanity** points. Those who succeeded see a clear image of the Great Old One, prompting a **Sanity loss of 1/1D10** for seeing Cthulhu and 0/1D6 for a vision of Tsathoggua, plus an additional increase in **Cthulhu Mythos** equal to the **Sanity** loss taken. Touch the stone further produces more visions and continuing **Sanity** loss, but no further Cthulhu Mythos gain.

For those who gained a clear image of the Great Old One, there is a slim chance equal to the investigator's **POW** x1 rolled under D100 that they are now linked to these beings, and will start dreaming of them continuously in 1D10+10 days from now. Dreams prompt further **Sanity** loss following the same rules as touching the stones. Anyone who goes permanently insane from the dreams becomes a servant of the Tsathoggua and Cthulhu. It is up to the keeper to devise a scenario or means to rid an investigator of such dreams.

The well is quiet deep and seems bottomless. Shining a torch down reveals blackness, and stones dropped in seem to fall forever. There is a reason for this, because the well is home to a guardian, a formless



Cthulhu Africus

spawn. Investigators who do look down the well using a bright light source and who succeed in a **Spot Hidden** and an **Idea** roll see what they perceive to be a pool of black liquid, approximately 30 feet (9 meters) deep. This is the spawn and it has lived here ever since the statues were erected to guard them.

The creature lies dormant until it is either attacked, when someone tries to deface the statues, or if it is contacted through the spell Contact Formless Spawn which Mungu uses when he calls it forth. Additionally for each minute an investigator spends looking over the well, there is a 20% non-cumulative chance that the spawn will attempt to pull down the investigator with a tentacle attack. It will only take one investigator in this manner, because it is hungry.

One investigator who knows the spell Contact Formless Spawn and who cast it is asked by the creature, *Who do you serve?* The correct answer is *Cthulhu*, *Tsathoggua* or both. Otherwise it will attack. Presuming that the investigators say the right thing and thinks to ask what knowledge the formless spawn can impart, the creature will telepathically impart one of its two spells into the mind of the investigator costing **1/1D6 Sanity** points. If the investigators wish to learn more, it uses a tentacle to grip an investigator and hold him against one of the statues until he has a vision. Learning from this creature is not good for mental well-being.

The spawn will not act against Mungu, who is already a chosen servant of the Great Old Ones the Spawn represents.

STR 25 CON 12 SIZ 24 INT 15 POW 10
DEX 21 Move 12 HP 18

Damage Bonus: +2D6

Weapons: Whip* 90%, damage 1D6

Tentacle** 60%, damage 2D6

Bludgeon 20%, damage 2D6

Bite *** 30%, damage special

* *May seek to Grapple rather than do damage; range is 24 yards (22 meters).*

** *May strike at 1D3 opponents in a round, and may seek to Grapple rather than do damage; range equals 24 yards (22 meters).*

*** *Instantly swallows victim. Each round thereafter the victim takes 1 point of damage, the damage done per round progressively increasing by 1 point. The poor victim is doomed unless freed by her or his friends. The Spawn may swallow up to 24 SIZ of people at one time. The Spawn is unable to move while digesting a victim, so if forced to relocate, it will disgorge what it has swallowed.*

Armor: The spawn is immune to all physical weapons. It can be harmed by spells as well as fire or chemicals.

Spells: Contact Cthulhu, Contact Tsathoggua.

Sanity Loss: 1/1D10 Sanity points to see a formless spawn.



FULL MOON CEREMONY

On the night of the full moon, Hermione, Anne and the investigator's fates are sealed if they cannot find a way out of their predicament. As the sun sets, Anne and Hermione are taken from their cage and led by several leopard-men to the statues of the Tsathoggua and Cthulhu, as are any investigators or their Maasai companions who were chosen for the transformation ceremony. A huge bonfire is lit near the well, and those villagers who are able to, begin chanting and drumming. Investigators and Maasai companions chosen for sacrifice remain bound. However, they are no longer suspended from poles, rather they are left lying on the ground increasing their chances to break free of their bonds if they succeed in a **DEX x3** roll under 1D100. Investigators who are not captives can watch the ceremony from the shadows without worrying about being seen, since everyone is preoccupied with worshipping their gods.

Those undergoing transformation have their remaining tattered clothes cut away until they are standing naked under the full moon. Mungu then begins to cast the spell *Awaken the Beast*, painting the people as leopards, jackals, lions, or hyenas. Anyone who resists is beaten for 1D6 points of damage for the first infraction. The second time, they are maimed and transferred back to the cages joining the investigators and Maasai still waiting to be sacrificed. At this point, investigators participating lose **1/1D6 Sanity** points will those watching lose **0/1D3 Sanity** points.

When the body painting is complete, Mungu kills one of his sacrifice prisoners, then tears strips of flesh from the slowly dying victim and feeds it to each participant. Anyone who refuses to cooperate suffers the same fate as the prisoner whose flesh they have just been offered. Investigators participating automatically lose **1D4 Sanity** points while those watching lose **1/1D4 points**. Once the meat is eaten, the spell is complete and the transformation begins. Almost immediately hairs begin to sprout across the body of the victim. See the spell *Awaken the Beast* for more details on their fate.

After the eating, the group begins a chant of reverence towards the two statues. The names Tsadogwa and Clulu are clearly heard as they are repeated often. The formless spawn will then appear, and it will be offered any remaining investigators as a sacrifice, whom the spawn devours at its leisure at the bottom of its well. Apply appropriate **Sanity** losses for seeing the spawn. If there are still remaining Maasai or

*Formless Spawn*

investigators held captive, then the animals and half-men eat them alive. Several hours later, the evening ceremony comes to an end.

Investigators can interrupt the full moon ceremony at any point they choose, if they are able. If the ceremony goes through to its conclusion it is unlikely anyone will survive, or remain sane, through the days that follow.



CONCLUSION

If investigators get away, returning to civilization could prove to be quite hazardous. Wounded investigators are more likely to gain infections or contract tropical diseases. Wild animals are more likely to attack investigators who are weak and fatigued. Even vultures might pick at their flesh if they lie down for too long. On top of that, leopard-men and their animal companions will continue to track investigators if their numbers are sufficiently large. Any investigator who makes it to the train line will have to wait 1D20 hours for the next train. Alternatively, if they make it back to Udu and the Maasai tribe, they will be protected from further leopard-men attacks. Udu may agree to adopt Anne and Hermione into his tribe if Blackburn does not survive and

none of the investigators wish to adopt the children. In many ways this is a better outcome for the children, who will receive better treatment and love than any western orphanage would offer. The future of Anne and Hermione would then be in the hands of the keeper, and could lead to very interesting futures for both girls.

If investigators secure passage on the train, then they escape without further complications. Mungu is not as formidable as many powerful sorcerers from other scenarios, but he was a menace to the world nonetheless. Investigators should pat themselves on the back if they put a permanent stop to his tyranny.

If investigators defeat Mungu award them 1D8 Sanity points. If they save Hermione and Anne, award another 1D8 Sanity, however reduce this gain by one point for each member of the team lost to the leopard-men including Guyku, the Maasai, and Cecil Blackburn. If the majority of the tribal animals and leopard-men are killed, the tribe disbands and ceases to be a threat for decades to come. If so, award investigators another 1D6 Sanity points. In the unlikely event that the statues of the Great Old Ones are destroyed, award another 1D3 Sanity for each one decimated. Killing the formless spawn returns 1D10 points of Sanity.

Remember, additional Sanity points gained can not exceed the investigator's maximum Sanity limit.



CHAPTER TEN: ADVENTURE

WOODEN DEATH

The Fungi from Yuggoth discover a strange alien site in the back-country of Kenya. Proving too difficult to investigate on their own, they summon help through trickery, deceit, and an odd surgical procedure.

"I could have turned back but didn't. I made a cache of the stuff and decided to push on across the hill, be back by nightfall, then, on the eighth day, begin my return trek. My curiosity was aroused by the obvious fear of the black boys of what lay ahead and their desertion. I took with me only light rations, but stuffed my belt and pockets with cartridges.

"The stillness was getting on my nerves. I didn't like the looks of it at all. A cloudless sky — and not a bird anywhere. Rustling grass — and not the hum of an insect or the sound of any animal. There simply wasn't a living thing except myself within sight or hearing.

"But I went on. The hill was not far off. I had reached and climbed it before noon. There was a grassy space on its top and I could see another hill off in the distance, so I knew that a valley must lie below me. I walked across the flat hilltop till I stood on the downward slope.

"Right there I got a shock. A low, circular valley stretched below me with the hill closing it all around like a ring. Perfectly flat it was, perhaps two miles across or less, and not a blade of grass in it. The soil was dirty gray. And in the midst of it stood a queer structure glinting red in the sun. I'd never seen anything like it. At first I thought it was a pyramid, then I could have sworn it was an obelisk, next moment it looked like a sphere. I rubbed my eyes and looked away, thought of what I knew about mirages, then looked back, and there was the thing, shining metallic red and never looking the same."

— Donald Wandrei, "The Tree-Men of M'bwa"

Beyond the Mountains of the Moon in the northwest of Kenya, in a land unexplored by Europeans, there is a valley that is avoided by the few Turkana tribes who live in the vicinity. It is a circular valley, a crater that has been in existence for thousands, perhaps tens of thousands of years. It is the home to the Great Old One known only as the Red Flux, who arrived on the earth in a strange metallic shape-shifting craft. This Great Old One seems content to stay. Either that or it is trapped on the earth. Its only companion is its zombie servant M'bwa, who captures all those unfortunate humans who wander into the valley. Once captured, M'bwa transforms his victims into tree-men who are planted as companions for the Red Flux. The trees seem to offer no known benefit to the Red Flux. In all the eons that the Red Flux and M'bwa have been in their valley, they have never sought to venture into the outside world nor have they drawn worshippers to them. For the most part, they are entities unknown to the world.

That was until recently, when the Mi-go, the Fungi from Yuggoth who operate their special mines in the nearby Mountains of the Moon in Uganda, noticed the Red Flux and its craft for the first time. The Mi-go, eager to learn the workings of such a device that was strange and exotic even to them, set out on an expedition to

Mr. Cloud
Wahuto Trading Post
c/o Post Office, Nakuru
Kenya

Dear _____

Although you do not know me, I know of your reputation and write to you because I am in need of assistance in a grave matter that has come to my attention, one which I'm sure your specialty will assist me in resolving.

I am a government official stationed at the Wahuto Trading Post some 100 miles north of Kisumu in the Kenya Colony, where it is my duty to administer land distribution and apply taxes to the various farmers, as well as to ensure government sponsored ivory collection meet set quotas. Boring work you have probably correctly concluded, but my position does offer some perks, and one is in reading certain papers that pass through my desk. Yes, I have heard of your exploits and your reputation, and that is why I have contacted you requesting your assistance.

These last months I received ongoing reports of strange lights appearing in the sky near the Turkwell River west of Lake Rudolf. At the same time I have received numerous reports of Turkana blacks loosing large numbers of their cattle, seemingly vanishing from nowhere in the middle of the night. The location is some 80 miles north of this trading post, and with my current duties I have not personally been able to verify any of these reports. Then the occurrences ceased for not obvious reason, and I put the matter out of my mind.

This would not be the end of the matter. A few days ago I was approached by a Turkana warrior who delivered to me a strange wooden object. He was out looking for whoever stole his cattle when he found this object – where that exactly was he would not say – but he claims that the object is connected to his missing cattle, and that it was the cause of their demise was all he would say. Naturally I didn't believe him, but I kept the wooden artifact. When I came back to examine it a few days later, I was surprised to find that it had grown into the finger that I have sent you, complete with the swirls and ridges of a human fingerprint!

I would like to hire you as consultants, and ask you to travel to Wahuto to aid me with my investigations into these seemingly connected mysteries. I have sponsorship from the Kenyan government for your hire at your usual rates, and tickets for you and your companions to reach me in Eldoret, a small town on the line to Kampala, and these are included with this package.

I look forward to meeting with you soon, so this mystery can be resolved.

Yours faithfully,
Mr. Cloud

Wooden Papers #1 – Mr. Cloud's Letter

study it. Unfortunately they were ill prepared, for M'bwa and the Red Flux killed several of their number and drove the rest away. One captured Mi-go was taken into the craft and an unknown fate.

The surviving Mi-go still wish to learn from the red craft but are unwilling to risk more of their own

number to do so. They stole cattle from nearby Turkana tribesmen to test various strategies for bypassing the M'bwa and his master, but all failed. Now they have decided to seek out knowledgeable, inquisitive humans who'll do the job for them. The investigators fit their requirements perfectly.

This tale draws on the events and entities presented in Donald Wandrei's Cthulhu Mythos tale "The Tree-Men of M'bwa." Keepers are referred to that tale for deeper background and inspiration in presenting this scenario. H. P. Lovecraft's tale "The Whisper in the Darkness" provides much detail on the Fungi from Yuggoth, who prove to be the investigators' other major foe. The author's own "False Containment" appearing in the Chaosium collection *The Spiraling Worm* provides some additional background to the alien world encountered at the scenario's conclusion.

THE WOODEN HAND

The mysterious Mr. Cloud says that the object he sent to them was a finger, but by the time the investigators receive his package, it has grown into a hand. Investigators who spend time studying the wooden hand discover not one but five fingerprints. Small roots are growing from the end of the wrist. Investigators who succeed in a Natural History or Biology skill roll will immediately notice that the hand has not been carved, rather it seems to have grown into this shape naturally, costing 1 Sanity point loss if the roll is failed. If a second Natural History or Biology skill roll is successful, the wood is of no known species found anywhere on this Earth. A successful Cthulhu Mythos skill roll identifies nothing further.

The hand in itself is harmless and does nothing useful or threatening to life and sanity. However it will continue to grow. Within a week, the hand starts to add an arm, costing a 0/1D2 Sanity loss to witness. Within three weeks the arm is complete. Then after six weeks the arm then begins to become more tree-like and less human-like. If left for years or decades, it will try to root itself somewhere and grow into an enormous Tree Man of M'bwa (see later for descriptions of this tree).

The sap from the tree has the same effect as the alien potion of M'bwa (described later under the entry of that creature), except with a POT of 15 rather than 25.

Destroying this alien tree can be accomplished using any method that would destroy a normal tree, with the most effective being burning. If the tree is cut up and made into furniture, then sprouts will grow from it for 1D6 weeks before it dies. Termites and other insects refuse to eat the wood or even go near it. If the Mi-go capture the investigators they will take the wooden hand from the investigators and refuse to return it under any circumstances.

This adventure works best if the investigators have completed one or more scenarios in *Secrets of Kenya* and have some working knowledge of the Cthulhu Mythos, for this is a deadly adventure and one in which investigators are unlikely to succeed unless they are duly diligent. Heavy doses of Sanity loss and numerous fatal encounters await; keepers have been warned.



INTRODUCTION

Use this introduction for investigators playing American or European investigators. They can already be in Kenya, preferably in Nairobi, or abroad in their own country. The scenario begins when they receive a letter from a Mr. Cloud, asking them to meet at the trading post in Wahuto at their soonest convenience. With the letter there are enough tickets to take the investigators from their current location to Kisumu. Also included with the package is the wooden hand (see box to the left for further information).



RESEARCH

Investigators may wish to conduct some research before departing any major city or town, including Nairobi. Each item is found after an hour of searching assuming the investigator is seeking the information from the appropriate source.

Newspapers: An article dated several years ago concerns the Angley-Richards expedition and is included as *Wooden Papers #2*. If the police in Bordeaux are telegraphed, they respond only if the communication was written in French and a successful **French and Persuade** skill rolls are made. Then they only report (in French) that Richards was never found and the case was promptly closed three months after his disappearance. Investigators will find it impossible to follow up any further leads on this article unless they travel to France, an option which is outside the scope of this scenario.

Libraries: A book on the tribes of East Africa retells the tale of several occurrences of missing and mutilated cattle in and around the region of the Mountains of the Moon. The events occurred in 1915 and then again in 1921. The affected tribes claimed that their animals were stolen by malevolent spirits with bodies were made of light who lived in the mountains. The cattle herders used to stack black singing stones at the sites of these

occurrences and in their villages, which they claimed were harmful to the spirits' ears and thus kept them away.

Libraries: The Turkana people who reside on Lake Rudolf in northern Kenya have a legend of a blasted heath, where a monster resides. This monster eats people then spits them up, changing them into trees. The Turkana avoid this place, saying that it is cursed with the living dead.

Kenyan Government Records: No individual listed by the name of Mr. Cloud works for the Kenyan colonial government. Ernest Billings is listed as the only government representative at Wahuto trading post. Investigators reading this article who succeed in a **Know** and an **Idea** roll conclude that because he is not listed, Mr. Cloud may in fact be an agent of the British Foreign Service. Investigators will be very wrong if they make this assumption.



JOURNEY TO THE TRADING POST

Wahuto is a small fictitious trading post located approximately 100 miles (160 km) north of Kisumu in Samburu tribal territory. To reach Wahuto from Nairobi, investigators must catch the Uganda rail to Nakuru and change for the Kampala line, stopping at Eldoret. From this small town they then must arrange private transport inland. If they are not already in the colony investigators will need to book passage on a liner to Mombasa, and then use the railway to reach the inland from there. Keepers can utilize earlier chapters in this book to flesh out encounters along the way.

From Eldoret the only options open to investigators is to hire passage with a camel caravan operated by local entrepreneur Bob Hardy, buy their own camels and undertake the journey on their own, or walk the 50 miles through savanna grasslands, woodlands and jungle. Such a trip by camel would take 1D2+3 days, by

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Angle-Richards Expedition Ends in Disaster and Mystery

(REUTERS) REMNANTS OF THE missing Angle-Richards expedition returned to Europe today. They were last reported lost months ago while charting unexplored regions of the Congo, the Mountains of the Moon, Uganda and Kenya.

Mr. Angle, of Chicago, joined the expedition to acquire specimens for American museums. He died of malaria before the freighter arrived in Bordeaux after traveling from Mombasa.

Englishman Mr. Daniel Richards, a geologist and prospector from Brighton, had been financed by the British government to chart land formations and hunt for mineral deposits. He apparently survived the expedition, though reportedly lost both legs to the thigh after a serious accident. He vanished shortly after arriving in France.

French police are currently investigating Mr. Richards' disappearance. They report only one lead, a piece of African hardwood grown uncannily into the shape of a human foot, found in Mr. Richard's cabin.

Wooden Papers #2 — Newspaper Article on Angle-Richards Expedition

foot takes 1D4+6 days. Without guides, traveling on foot or camel requires a successful **Navigate** skill rolled each day otherwise that day is lost while investigators attempt to find again their bearings. Bob Hardy charges £1 (\$4) per investigator plus an additional £1 (\$4) per day for food if investigators do not supply their own.

Either journey can involve encounters taken from Chapter 4 "The Kenyan Interior" and Chapter 5 "African Bestiary" such as attacks by lions, wildebeest migrations, quicksand, and other obstacles that slow investigators or dazzle them with the majesty of the African plains. The region is home to the Samburu people, and further information on the customs and culture can be found in Chapter 2 "The African People".

Bob Hardy (White), age 44, Camel Caravan Owner

Bob Hardy is a Canadian immigrant, whose caravan of a dozen camels runs a regular mail and supply route to the various trading posts and other outposts in northwest Kenya. Bob is a weathered man with white hair and thick glasses that are scratched and old from long exposure to the harsh conditions of Africa. His clothes are shabby, with only a pair of old braces hold up his pants. Bob likes to roll up the sleeves of his shirt, and everywhere wears a

panama hat. He is unhurried, meticulous, and has a fixed routine for everything he does, including the preparation and eating of a meal, shaving, or feeding his camels. Bob loves his animals, and has named each from the Bible, such as Samuel, Samson, Pilate, Moses, Eve, Jacob, and Mary. When not working, he resides in Kisumu.

He is also a devout Christian and will do anything to help anyone, especially anyone in need. He has a good heart,



sometimes too good, especially when it comes to putting other people's needs before that of running his business. He will bend over backwards to assist any white person in need, even to the point of compromising his regular supply runs if the need is great. He accepts no payment in return unless such an individual absolutely insists. Unassuming of nature, he is on very friendly terms with both the Samburu and Turkana people.

If Bob Hardy is asked about Mr. Cloud at the Wahuto Trading Post, he says he is not aware of anyone there of that name. He only knows Ernest Billings, who's been there four years now and was not aware that there had been any changes in the posting.

STR 11 CON 16 SIZ 10 INT 11 POW 08
DEX 12 APP 09 SAN 40 EDU 08 HP 13

Damage Bonus: none

Weapons: Fist 50%, damage 1D3

Knife 305, damage 1D4

.30-06 bolt-action rifle 50%, damage 2D6+3

Skills: Accounting 15%, Bargain 20%, First Aid 45%, Listen 40%, Natural History 30%, Navigate 60%, Occult 10%, Persuade 30%, Ride Camel 70%, Spot Hidden 40%, Swim 30%, Track 30%

Languages: English 55%, Samburu 20%, Turkana 20%

Camels

There are twelve camels in Hardy's caravan. For simple game play assume all have the same statistics. Camels are uncomfortable beasts to ride. However a week spent on the back of one of these beasts offers an investigator an automatic check on their **Ride** skill, if this is their first time on an camel. See Chapter 5 "African Bestiary" for more information on these beasts of burden.

STR 34 CON 15 SIZ 36 POW 10 DEX 13
Move 10 HP 26

Damage Bonus: +3D6

Weapons: Bite 25%, damage 1D6

Kick 10%, damage 1D6+3D6

Armor: 3-point hide.

Skills: Go Without Water 85%, Malinger 60%, Spit 70%.



THE DYING VILLAGE

Towards the end of their journey the investigators spot the Nzava River and a village. Black smoke rises from the outskirts of the town, and the smell that assaults their nostrils is that of rotten meat. Then they start to witness dead bodies with bloated stomachs and flies crawling over their flesh, laying maggots. There are

dozens of bodies, black men, women and children. An attempt has been made to burn these corpses, unsuccessfully, and witnessing this scene of carnage costs **0/1D2 points of Sanity**.

Investigators who make **Anthropology** skill rolls recognize the dead people as Samburu, while a **Medicine or First Aid** suggests that these people have died of starvation. It seems obvious that the corpses were burnt deliberately to keep predators and scavengers away.

At the village itself investigators find about three dozen survivors, mostly younger men and women, and a small number of children. **Medicine or First Aid** rolls identify that their people are suffering from serious malnutrition. A few of the strong men are already carrying the day's fresh dead, ready for burning.

The investigators will be met by a young male warrior who speaks a little English, introducing himself as Dakarai. He says that all their cattle were stolen more than a month ago, and now that they have eaten all their other live stock, they are starving. He asks the investigators for one of their camels. If the investigators comply the village eats well for the next few days.

Dakarai is thankful, saying that in one night all their cattle just vanished. No trail indicated that they had wandered off, and no predator could have taken so many in one night. He says they are not alone, for many tribes in the area suffered the same fate that same night, so they cannot even trade to stay alive. Dakarai is obviously worried, but he has more to tell. If investigators ask who he thinks is responsible, and make a **Persuade** skill roll, Dakarai overcomes his fear and tells what he saw that night.

"The sky was filled with blinking lights, like the lights of a white man's car, and they were of every color. I saw hundreds of them, and then without warning I passed out. Everyone did. In the morning our cattle were gone. Our witchdoctor, who died last week, said that these creatures could be defeated with black singing stones, which will scare these creatures away."

Unfortunately their village and most villages in the area have been without singing stones for many generations. Darkarai only knows that they can be obtained from a wide circular crater where nothing grows, but where that place is he does not know. He asks the investigators if they know how to stop these light spirits from returning. If so, will they fight them to save Darkarai's people?

Dakarai and the surviving Samburu can offer the investigators no more in aid or assistance, but do invite them to join them in feasting on a slaughtered camel. When the investigators are ready to continue their journey they can cross the river on a rope bridge, which is strong enough to hold one camel at a time, or

wade across. Wahuto is not much further, less than a day's travel.

WAHUTO TRADING POST

This run-down wooden building is located on the edge of a rise overlooking a plain of grasslands and acacia trees. A faded sign notes: *Wahuto Trading Post, established 1922*. Attached to the building is a water tank that collects rain when it falls on the roof. An investigator who taps the tank discovers that it is empty. (There are two mi-go waiting inside.)

Near the single building are numerous native huts, and a successful **Anthropology** skill roll identifies them as of the Samburu people. Bob Hardy can provide the same information. There seem to be no natives about, not even children, which Bob Hardy will say is very strange indeed. All livestock such as chickens, cattle, and goats are likewise missing. A quick exploration of the village confirms that it has been deserted for some time. Hardy can only conclude that drought or dwindling wildlife forced them to move on in a hurry.

Ask each investigator to make a **POW x3** roll under D100. Those that succeed sense a strange and uncomfortable feeling about the trading post which they cannot find the words to describe. If another successful **POW x1** roll is made, then that investigator senses that the air, and in fact the whole landscape, seems to be vibrating with an unnatural resonance. Investigators who have encountered mi-go before will immediately recognize a similarity to this sensation. Others may need to succeed in a **Cthulhu Mythos** skill roll. If any investigator thinks to ask and makes a successful **Listen or Spot Hidden** skill roll, they notice that there are no signs of animals anywhere, not even insects.

MR. CLOUD

Not long after the investigators arrive a tall, gaunt man appears from the trading post. He has pale skin which seems to have been drawn tight across his body. He wears a smart suit and a jacket, way too many layers in this heat, and yet he doesn't seem to be sweating. Quickly introducing himself as Mr. Cloud, he invites them inside for a fresh cup of tea.

If Bob Hardy is with the group, he asks Mr. Cloud what happened to Ernest Billings, and he gets the response that the man contracted malaria and has been taken to Kisumu for medical attention. Hardy accepts this without further question.

If suspicious investigators wish to know more about Mr. Cloud, let them ask away, for example if asked what his first name is, he responds Shamus, but a successful **Psychology** skill roll suggests he just made

it up on the spot, as he does with any question they ask regarding his past.

Inside, the trading post is cooler and darker. Animal skins, ivory, and other African goods for shipment back to Europe fill every corner. Among the supplies are large quantities of packaged food, medical supplies, blankets, boots, clothes, rifles and ammunition, all of which are available at two to three times their normal price. On the table is a wrapped cloth holding an unidentified object the size of a small cigarette case.

Mr. Cloud thanks the investigators for coming to see them, and first then offers them all a cup of tea. Bob, if he is with the investigators, will gladly take a drink, saying that this particular type of tea originates from crops grown in the fertile highlands of the Colony, and is very good. Investigators who taste the tea, or smell it first, find that it has a strong acrid taste.

In truth the tea is laced with a powerful drug, and investigators who drink it will soon find themselves in dire peril. Containing a chemical synthesized by the mi-go, its purpose is to render humans unconscious for lengthy periods of time. It has a POT of 17, which is matched against an investigator's CON on the Resistance Table, even if the liquid barely touched their lips or skin. If unsuccessful the drinkers fall unconscious for their POW in minutes. Those who succeed find that after POW minutes their vision becomes blurry, and they lose their sense of balance and become disoriented. This halves all skills and MOV rating. The effect lasts 1D10 minutes, after which their CON can again be matched against the POT of 17. If successful this time, the investigator shakes off the effect of the drug. Otherwise they have to wait another 1D10 minutes enduring the effects before they can try again. Under the current circumstances the mi-go probably have restrained the investigators long before then.

Before the drug takes its effect, Mr. Cloud takes his time chattering at the investigators about his find. "A perplexing mystery indeed," begins Mr. Cloud. "As I said, the finger was brought to me by a Turkana native, who claimed that it was the finger of his ancestor turned into a tree by an evil spirit of the grasslands. When he disappeared I wrote my letter to you thinking I would never see him again. But he did return, this time bringing me a wooden ear; well, not exactly."

At that point Mr. Cloud unwraps the cloth on the table, revealing the ear of a native man complete with native African earrings and studs. The ear looks wooden but if touched it feels soft like flesh, costing a Sanity point.

"Disturbing isn't it? My Turkana man said this was the ear of his brother who went looking for his missing cattle. He was taken by the demon that transformed him into a tree. The man said there were

other tree-men, situated in a strange circular valley near Lake Rudolf, some eighty miles north from here. He says it is in a place where nothing but the demon trees will grow. There also he saw what he described as a grey creature, a monster from Hell, and fled. The Turkana came to me because I had said earlier that I would help him, and now ladies and gentlemen, with your help, I hope to keep that promise and get to the bottom of this mystery.”

At this point Mr. Cloud then wishes to open up the conversation so that they can discuss what it is they might be confronting and what tactics are available to them.

Mr. Cloud is not what he seems, and due diligent investigators should be wary of him by this stage. As an agent of the mi-go he is meeting with the investigators to assess whether they are the right types of people to undertake an investigation into the Valley of the Red Flux for his masters. For gaming purposes they will be deemed as appropriate. So the plan is to subdue the investigators and then offer them a bargain, one they cannot refuse as described later.

If Mr. Cloud cannot subdue the investigators with the laced tea, he will attempt to shoot investigators in their lower bodies so as not to injure their brains. He is not perturbed about killing investigators because he knows his masters will bring back to life any such victims who they deem suitable.

If that does not work the mi-go hiding in the water tank will attempt to use their skill Mi-go Hypnosis and Contact Human spells to force investigators to drink the tea. If this fails then they will attack, if possible gripping investigators and flying them to their secret outpost at the Mountains of the Moon some 400 miles to the west. Keepers should adjust mi-go numbers to suit the number of investigators, at least equal numbers would not be unfair. If investigators are captured or killed by the mi-go proceed to the section entitled “The Bargain.” Otherwise investigators who escape capture have a chance to explore the trading post more thoroughly, and then decide of their own

free will if they wish to investigate the Valley of the Red Flux.



Mr. Cloud (White), age appears to be late 30's, Mi-go agent.

A tall gaunt man, Mr. Cloud has smooth skin and unmoving black hair that sticks to his scalp as if glued there. His movements are precise and he

seems only to blink for the benefit of others, not because he needs to. If touched his skin feels soft, almost like frictionless rubber. In this body Mr. Cloud always seems to feel the cold, and wears more clothes than any normal person could bear in the tropics.

Mr. Cloud is not this man's real name, and his current body is not his real body. His past is so distant and so obscure that they are unimportant, as is his real identity. Most of Mr. Cloud's life has been spent inside mi-go brain cylinders on Yuggoth and other strange worlds across the galaxy. After he gave into the madness of his situation, Mr. Cloud found cooperating with the mi-go offered a much more pleasant lifestyle than that of a brain in a jar. He has worked all over the world and even on some alien planets for the mi-go, each time in a different body. He knows more about the Cthulhu Mythos than any sane man would ever wish to know.

Right now his mission is to capture the investigators so that the mi-go can perform surgery on them. Then he will take them to the Valley of the Red Flux, where the investigators will hopefully shed some light on the mystery surrounding the Red Flux entity.

If confronted with violence, Mr. Cloud is not afraid to shoot to kill, but he deliberately aims low to avoid harming investigators' heads, as he knows it is the investigators' minds that are of value to his masters. Everything else can be rebuilt. He is not afraid to die since he knows the mi-go will bring him back to life again, assuming his brain isn't harmed in the process. He does not offer this courtesy to Bob Hardy, however, as the mi-go have identified this man as unimportant to their plans.

If investigators do overpower Mr. Cloud or kill him and check his body, a **Spot Hidden** identifies hairline scars on the back of his skull. If Mr. Cloud's skull is cut open and examined (costing 0/1D3 Sanity to perform this bloody task), they find an odd structure at the back of his brain, a band of pliable grey-orange substance covered with odd lines and grooves. It joins to the spinal cord. Seeing this costs **0/1D3 Sanity** points. The item is a form of neural implant control placed there by the mi-go, but investigators in the 1920's or 1930's would have no idea what this device could do since humans have not invented computers yet, the closest human analogy to the device in the skull.

STR 13	CON 15	SIZ 14	INT 17	POW 09
DEX 14	APP 08	SAN 00	EDU 21	HP 15

Damage Bonus: +1D4

Weapons: Fist/Punch 50%, damage 1D3+1D4
.45 Revolver 60%, damage 1D10+2

Skills: Astronomy 15%, Biology 40%, Cthulhu Mythos 37%, Dodge 50%, First Aid 70%, Geology 40%, Jump

40%, Listen 65%, Natural History 50%, Occult 70%, Physics 35%, Spot Hidden 75%, Track 75%.

Languages: Aklo 10%, Cantonese Chinese 50%, English 80%, French 75%, German 45%, Hyperborean 20%, Kiswahili 65%, Latin 50%, Spanish 70%, Samburu 55%, Turkana 50%, Yugothian 15% plus dozens of other human and non-human languages.

Spells: Contact Mi-go.

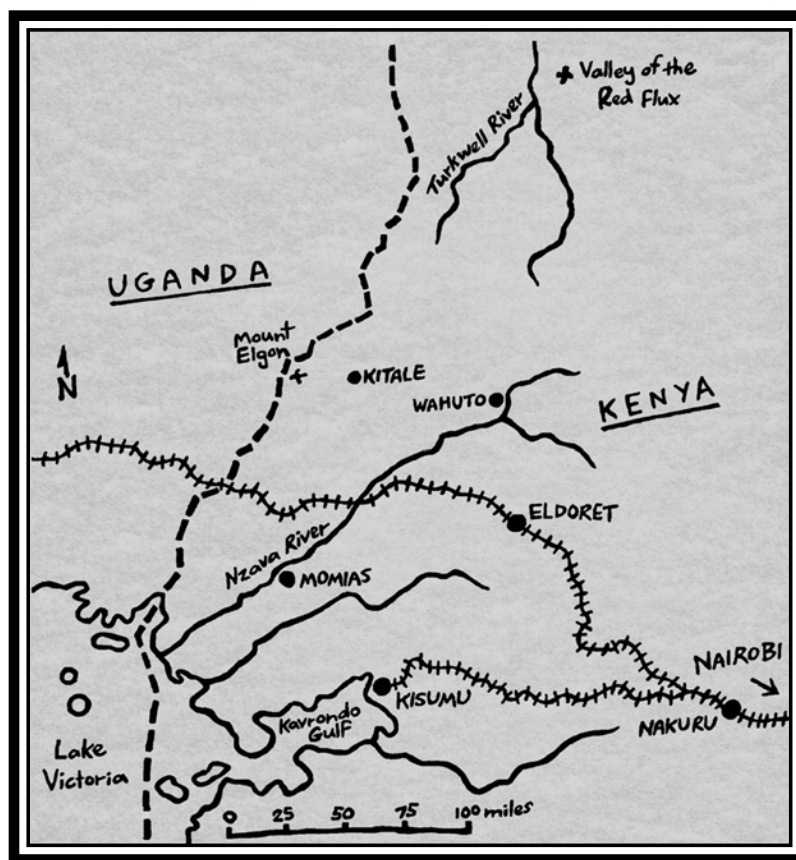
EXPLORING THE TRADING POST

Investigators who defeat Mr. Cloud and the mi-go have an opportunity to further explore the Wahuto trading post.

Among the notes in the top draw of the only desk there is a map. It is a rough sketch showing the approximately location of the Valley of the Red Flux, located some 80 miles (130km) north of the trading post. Investigators can easily follow this map to the marked location provided in *Wooden Papers #3*. Nothing on the map gives any clues to what will be found in the Valley. Among the notes are over a dozen rounds for Mr. Cloud's .45 revolver and a ledger book detailing the accounts of the trading station. Investigators who make a successful **Accounting** skill roll learn that Ernest Billings wrote the last entry this very morning! Billings is long dead and the mi-go have ensured that he will never be found ever again.

If investigators think to look inside the water tank they find it is empty except for a fetid puddle of water less than an inch (a few centimeters) in depth. It smells pungent, and if disturbed releases a small cloud of fungus spores. A successful **Biology** skill identifies that the spores are not native to this earth. The spores came from the mi-go who hid in the tank. These spores are carried in a similar fashion as a human would leave behind mud from his boots. Like the mi-go, the spores are unable to survive on the earth, and dissolve away to nothing in 1D8 hours and cannot be photographed. It is up to the keeper to decide if there are any nasty effects from studying the spores for a prolonged period of time.

If Bob Hardy survived the encounter with Mr. Cloud and the mi-go without going indefinitely or permanently insane, he will be of two minds about joining the investigators if they wish to seek out the Valley. He believes it is madness to venture into a



Wooden Papers #3

strange land that can only be home to the devil, yet after seeing what he has, he is too fearful to journey home by himself. If he does accompany the investigators he'll endlessly pester them to return home. Upon returning to Kisumu if Bob makes it that far, he sells his business and returns to Canada.

Crossing the savanna north to the Valley takes 1D4+8 days by camel and 2D4+16 days on foot. Keepers should use earlier material in this book to add encounters on this journey. Other encounters might include other Samburu and Turkana villages where the cattle also have gone missing and their people are starving.

Once the investigators are within 20 miles (32 kilometers) of the valley, all animal life vanishes including termites, insects and birds. The silence is disturbing. Any local native Africans accompanying the investigators as guides, trackers, porters or hunters refuse to go on. They've heard the legends about the evil spirits who live in the valley and would not risk their lives approaching such dangers.

During their journey mi-go will spy on the investigators, happy that they are taking up their quest of their own free will. At nights the strange vibrations return automatically identified by investigators who were earlier attuned to their presence. Otherwise a **POW x1** rolled under D100 is required to detect this

unnatural disturbance. The mi-go won't show themselves if the investigators are traveling to the valley, but if they attempt to turn around to return to white civilization the mi-go make one last attack, this time with the purpose of killing the investigators so they can't talk about what they've seen.



MI-GO OF THE MOUNTAINS OF THE MOON

The mi-go have maintained a mining colony in the Mountains of the Moon for many millions of years, mostly in outposts in peaks inaccessible to human explorers. Gates in their fortress lead to other mi-go outposts, including the Andes, Himalayas and Appalachians. Generally they keep to themselves except when an incident such as the discovery of the Valley of the Red Flux brings them into contact with human society. Nearby are statistics for ten Fungi from Yuggoth that can be reused as required.

THE BARGAIN

Investigators who were captured by the mi-go face a far worse fate. Unconscious or dead, their bodies are taken to the Mountains of the Moon mining outpost. There the investigators will undergo surgery, repairing any wounds to their bodies and restoring life of any investigators who were killed. If any investigator's body was badly mangled during the conflict, cruel keepers can have that investigator placed inside another person's body, either that of Bob Hardy or a Samburu or Turkana warrior.

Most investigators will remember nothing of their experience in the outpost. However the investigator of a player who succeeds in a **CON x3** rolled under D100 wakes up while laid out on an operating table. A **POW x2** rolled under D100 remembers the experience afterwards. If they do, they

MIGO ARMOR

Mi-go bearing armaments will almost always be armored as well. Others may be as the situation warrants.

Bio-Armor

In dangerous situations, mi-go typically wear these webs of semi-luminous green slime. The harness provides 8 points of armor against blows, flame, etc., but do not protect against impaling attacks. Because of their extra-terrene body composition, mi-go take only the minimum possible damage from impales.

recall a dark room where strange alien fungus in tendrillike growths hung from the basalt ceiling. Surrounding the investigator were several mi-go who were performing some kind of operation on the investigator. If they look down, they see that their abdomen has been cut wide open and the mi-go removing an organ through surgery. Request a **Sanity** roll, which will result in a Sanity loss of 1/1D10 points. The whole episode lasts perhaps twenty seconds before the mi-go rendered the investigator unconscious once again.

Regardless of what they remember, the investigators wake the next day to find themselves on their bedrolls under the shade of an acacia tree. A **Listen** roll

Mi-Go of the Mountains

	#1	#2	#3	#4	#5	#6	#7	#8	#9	#10
STR	09	12	15	11	11	09	12	14	15	11
CON	08	09	11	18	10	11	11	09	08	14
SIZ	10	07	14	08	09	11	12	06	08	09
INT	13	17	17	14	18	14	09	13	14	16
POW	15	15	13	14	13	17	13	14	12	13
DEX	20	17	16	13	13	11	11	11	12	14
HP	09	08	13	13	10	11	12	08	08	12
DB:	—	—	+1D4	—	—	—	—	—	—	—
Nip%:	35%	50%	30%	40%	45%	30%	55%	40%	40%	45%

Move: 7/9 fly

Weapons: Nipper attack, damage 1D6+grapple

Mist Projector 55%, damage to unprotected human 1D10 per round

Electric Gun 55%, damage 1D10 + stun or death, see box

Armor: bio-armor net protects against ordinary damage for 8 points; bio-armor does not protect against impales, but impaling weapons do minimum possible damage to this extra-terrene entity.

Spells: mi-go of POW 15 or higher know at least the following spells: Void Light, Contact Human, Contact Mi-go.

Skills: **Distinguish** Infrared 45%, Dodge 40%, Listen 35%, Mi-go Hypnosis 45%.

Sanity Loss: 0/1D6 Sanity points to see a mi-go.

MIGO SPELLS AND A SKILL

The following spells and skills are known only by mi-go, and are unavailable to humans, especially investigators.

Contact Human (spell)

With this spell, a mi-go can mentally send commands or messages to their human servants. This spell costs 2 magic points to cast and effects a telepathic link to a human who has fallen at some time in the past under mi-go hypnosis. The contactee can respond, ask questions, etc. Each minute of contact after the first costs an additional magic point.

Void Light (spell)

This spell subtly warps space, creating a sink from which photons will not emerge. The mi-go must spend one magic point for every cubic yard (approximately one cubic meter) of blackness desired. No light can escape the affected area, making useful visual protection for these sometimes fragile aliens. Depending on how the spell is prepared, the darkness may be like a sheet or a spherical volume.

Mi-go Hypnosis (skill)

By introducing certain ultra-high and ultra-low frequency tones into its buzzing, the mi-go can put one or many humans listening to it into a trance state. An investigator within 40 feet (12 meters) of the mi-go must receive a Resistance Table roll of POW versus POW or become incapable of action other than listening. Thoughts and commands can then be given to a specific human via the Contact Human spell.

detects no noises whatsoever, such as birds, bugs, or any animal for that matter. It is early morning, the sun is just rising and they will have pounding headaches and sharp pains in their stomachs. The headaches will vanish in 1D3 hours but the pains in their stomachs do not. They find they have all their equipment, except for any weapons or ammunition and no food or water. It is up to the keeper to decide if the mi-go took away any Mythos artifacts or tomes in their possession.

If investigators think to look, they each have a scar on their abdomen forming the shape of a C approximately 8 inches (20 centimeters) in diameter. Such a revelation costs 1 **Sanity** point if the roll is made. Although there is nothing to eat or drink, any investigator who does try to consume anything brings it back up again in a violent fit of vomiting lasting 1D6 rounds until expelled.



Fungi From Yuggoth

MI GO ARMAMENTS

Typically, one mi-go in ten is armed. In defense of a station or nexus cavern, dozens of armed mi-go will be dispatched to protect these vital resources. The fungi utilize the two light weapons detailed below. The exact armament of a mi-go assault force is at the keeper's discretion.

Mist Projector

A cluster of twisted metal tubes projecting a cone of icy mist in a fat cloud about ten feet (3m) across. The mist looks like thick white fog, and is intensely cold. The mist does 1D10 points per round of exposure, less one point if dressed in warm clothing or three points for thick, arctic clothing. Hiding inside a car affords four points of protection, but the mist freezes the automobile engine, running or not, stalling it so that it will not start or restart. The weapon's projection can be sustained — mi-go generally play mist over a target for several rounds, ensuring the death of unprotected humans.

An investigator can figure out how to use this weapon with a successful **Idea** roll. The base chance of the weapon is 25%. Because the mist ravel much more slowly than a bullet, investigators who have seen mist projectors in action and who have freedom of movement can dodge the mist streams with a successful **DEX x3** or **INT x3** roll. The weapons carry enough charge for twenty shots, each potentially lasting an entire combat round.

Electric Gun

This weapon looks like a warty, doorknob-sized lump of black metal, covered in tiny wires. Mi-go fire this weapon by clutching it tightly and changing the electrical resistance of the lump. When activated, the weapon fires a bluish blot of sparks doing 1D10 points of damage to the target. When it hits, the electric jolt causes violent muscle spasms which immobilize the victim for a number of rounds equal to the damage inflicted. Finally, the target must receive a successful Resistance Table roll comparing his or her hit points against the damage done, or the target dies of heart failure.

To be able to fire this alien weapon, humans must realign the wires on the electric gun, a feat requiring **two Electrical Repair** rolls. If jury-rigged for human use the weapon fires uncertainly. Roll 1D6 when attempting to fire: the weapon actually fires only on a result of 1-2.

Mi-go take normal rolled damage (surface burns to the carapace) from these weapons, but do not have electrical nervous systems, and hence immune to other damage from electrical charge.

Waiting for the investigators is an African man, tall and thin with very dark, almost black skin. He wears a loincloth and little more. His body is covered in numerous ritual scars, but a successful **Anthropology** skill roll places him to no particular tribe in East or Central Africa. At best, the scaring is similar to people of the Gold Coast in West Africa, thousands of miles from Uganda. He greets the investigators in English (or whatever language is native to the majority of the investigators) addressing each by their own name, and he speaks as if he is a native to that tongue. He tells them he is their guide to the Valley of the Red Flux, where they are to undertake an assignment for his masters.

In this guise, and assuming the investigators do not kill Mr. Cloud immediately, he tells them who he is and explains the investigators' new situation to them. "Gentlemen and ladies, first and foremost you should be made aware that you are now agents of my masters, the Fungi from Yuggoth, also known as the mi-go. My masters are great interstellar beings who have populated thousands of worlds throughout the galaxy and mine many, many more, including this planet. They are interested in many things, such as the native flora and fauna of your world and especially human beings, but they are also keen on other interstellar visitors.

"Over that hill," he points to a low rise, "can be found the Valley of the Red Flux. The alien entity who resides there is a Great Old One, which until recently has remained unknown to my masters. It is the source of the human trees that I showed you earlier. The trees and the sap that produces them have been investigated thoroughly by my masters, and so we are no longer interested in learning more about them. Rather we are interested in the craft which brought the Red Flux to this planet so long ago.

"You have been requested by my masters to travel to that valley, secure yourself aboard that craft and bring back whatever you can for my masters to study. In return you will be offered your lives and your freedom, as such, as much as I have my own freedom."

Investigators will probably have questions. One of those will be how do the mi-go expect loyalty from the investigators. Mr. Cloud carefully explains that his master have removed their stomachs. In the short time investigators will be able to function normally, but after a while they will need food, and more immediately, water. This only gives them a couple of days to complete their task. Mr. Cloud however suspects their work will only take them a couple of hours. He again warns that if investigators attempt to kill him, they will have no means of contacting the mi-go and will quickly die of thirst.

Once Mr. Cloud is convinced that investigators will perform their task, he takes them several dozen



yards into the bush where their weapons await. If investigators were without large bladed instruments such as machetes, then several iron bladed swords accompany their usual arsenal. If asked what the blades are for Mr. Cloud says they are to deal with the guardian. Investigators are now faced with the bleak reality that they have no choice. Mr. Cloud will not accompany the investigators unless they restrain and force him to do so.

Mr. Cloud (Black), age appears to be early 20s, mi-go agent.

While the brain is the same, Mr. Cloud has taken on a new body to assist the



investigators in their exploration of the Red Flux. He is an approximation of an Ashanti man from West Africa, although his ritual scarring and decorations are only a superficial replication. His skin is unnaturally hot and dry, and his movements stiff and precise. When he speaks his voice is exactly the same as the trading post Mr. Cloud, but with a

slightly different tone.

He is here to explain the requirements of the bargain offered by the mi-go, but will do nothing to hinder or harm the investigators. If they attempt to kill or restrain him he does the best to defend himself, all the while warning that killing him will result in their own deaths, because without him they cannot again contact the mi-go. He has no fear of death himself knowing that his masters have the means to bring him back to life, assuming of course the investigators do not damage his brain.

STR 16 CON 16 SIZ 15 INT 17 POW 09
DEX 15 APP 11 SAN 00 EDU 21 HP 16

Damage Bonus: +1D4

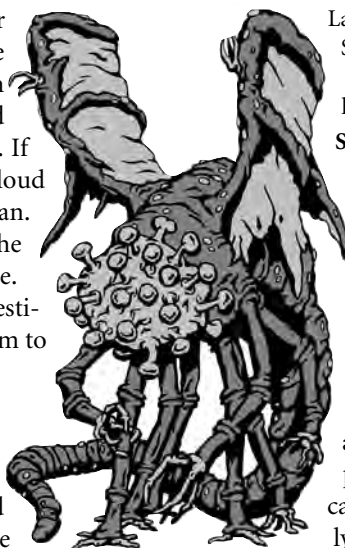
Weapons: Fist/Punch 50%, damage 1D3+1D4

Throwing Knife, damage 1D4+1+1D4

Spear 60%, damage 1D10+1+1D4

Skills: Astronomy 15%, Biology 40%, Cthulhu Mythos 65%, Dodge 50%, First Aid 70%, Geology 40%, Jump 40%, Listen 65%, Natural History 50%, Occult 70%, Physics 35%, Spot Hidden 75%, Track 75%.

Languages: Aklo 10%, Cantonese Chinese 50%, English 80%, French 75%, German 45%, Hyperborean 20%,



Latin 50%, Spanish 70%, Samburu 55%, Swahili 65%, Turkana 50%, Yuggothian 15% plus dozens of other human and non-human languages.

Spells: Contact Mi-go

THE FIELD OF BLOODY CATTLE

The Valley of the Red Flux is some 500 yards (500m) distant. As the investigators get closer, plants thin out until they are completely absent. Animals including insects are not to be seen for miles around. Greeting the investigators is a putrid smell, as thousands of slaughtered cattle litter the field beside the hill. Strangely they have decayed little, but they are

INTRODUCING AFRICAN INVESTIGATORS

If presenting this scenario using African investigators, the mi-go use a different recruitment tactic, but same person, namely Mr. Cloud will be the agent through whom they must deal with.

The investigators are called together by their village medicine man Bemoko (or use the name of their tribe's medicine man if such a figure already appears in the keeper's campaign). Recently the mi-go kidnapped Bemoko, stealing him away during the night while nobody noticed. They placed Bemoko's mind in one of their shiny brain cylinders and placed the mind of Mr. Cloud into Bemoko's body instead. Mr. Cloud, as Bemoko explains to the investigators that there is a strange being living in the silent lands, and that they have been chosen by the tribal elders to investigate, and hopefully defeat these intruding spirits.

From there Bemoko takes the investigators on a journey far from the village where he shows them the wooden hand and ear. After the investigators have a chance to formulate plans, he offers them all special plant roots that if chewed upon will give them strength to fight this evil. The same strange vibrations of the mi-go and odd mannerisms of Bemoko should warn African investigators away from trusting this man. The roots have the same affect as the drugged tea described under the "Wahuto Trading Post," as are the tactics of the mi-go if investigators fail to fall for this trick. If investigators defeat Bemoko, they will find the map included in *The Wooden Papers #3*. Captured investigators play out "The Bargain" and from there, the adventure takes the same course.

emaciated because their blood and other bodily fluids have drained and evaporated since they have been here for a month or more. Witnessing the scene costs 0/1D6 Sanity points, if for no other reason than the sheer number of dead carcasses.

These are the cattle that the mi-go stole. As one, they were sent into a stampede as an attempt to overwhelm M'bwa and the Red Flux. Unfortunately the plan did not work since the Red Flux dispatched most of them with its powers. The remaining cattle were either torn to pieces by M'bwa, or trampled each other as they attempted to escape the massacre. None survived.

The Red Flux had no use for these animals, so it commanded M'bwa to carry them over the rise and dispose of them. They have waited here ever since.



VALLEY OF THE RED FLUX

Over the hill there is a circular valley, approximately 2 miles (3 kilometers) in diameter forming a ring. The hill is about 50 feet (15 meters) high. In the center of the circle the valley is perfectly flat with dirty gray soil and not a blade of grass or a single plant anywhere apart from a row of trees of varying age and height.

The first thing the investigators will notice strange, metallic red shape in the center of the valley. It is continuously changing shape, from an obelisk, to a cube, then diamond shaped, then egg-like, spherical, pyramidal, and so on. Each shape lasts a few seconds. Each investigator simultaneously sees different shapes. Seeing this craft costs them all 1/1D3 points of Sanity.

The next sight is the line of trees surrounding the craft. These are the Tree-Men of M'bwa, silent, motionless guardians, some reaching heights of 40 feet (12 meters). They appear as oddly humanoid trees of varying ages and sizes. These beings were once human, but were turned into the weird tree-men by M'bwa for whatever unthinkable plan his alien master has for them. In the earliest stages of transformation many human qualities are still visible – even eyes. Some tree-men in early transformation are still capable of speech, although madness usually overtakes them, making whatever they have to say difficult to understand. The human remains eternally alive, even if mad, within the tree-man. Seeing the Tree-Men of M'bwa costs 1/1D6 Sanity points.

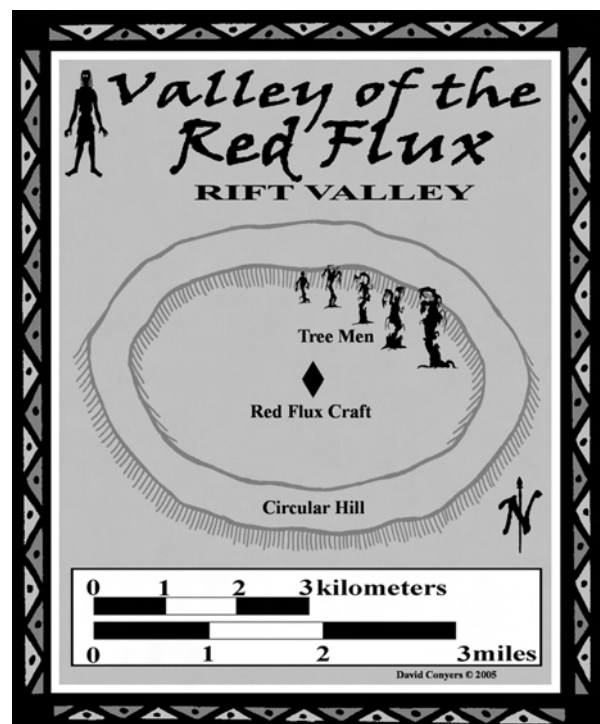
If keepers wish, a past acquaintance of the investigator who went 'missing' some time ago can turn up as one of these trees. A 'missing' acquaintance could be a companion from *Secrets of Kenya* who disappeared

while the investigators were in town. This person turns up as a recent tree, and while most of their skin is now like bark and their hands, shoulders and head are sprouting branches of leaves, their eyes are still alive and their features are still reminiscent of their former selves. They may even recognize the investigators and call for help, causing an additional 1/1D6 Sanity point loss. Such victims cannot be saved.

The two smallest and youngest trees seem to have been cut away in recent times (unless there is an investigator's acquaintance, in which case that person will be situated between the two missing trees). One cutting appears to be several years old. These are the remains of Daniel Richards' legs left behind when his fellow expedition member Charles Angley rescued him. This tree seems to have been hacked away in a hurry.

The next stump looks recent, less than a week old. The tools used to remove this tree have left an almost perfectly flat, horizontally aligned cut. The later tree was a Turkana warrior the mi-go forced upon M'bwa to test how the trees were created. A week after the warrior had been subjected to his new horror as a tree, the mi-go came back to take him away. It was from this man that Mr. Cloud obtained the wooden finger and ear which are still growing.

Protecting the valley, the Tree-Men and the craft is M'bwa, a zombie servant of the Red Flux. Within a few minutes after the investigators arrival, it will attack. Captured investigators will be restrained if possible, for transformation into a tree. Guns and other impaling



weapons do no damage to this creature, and now the investigators should discover why they were given machetes. Hacking M'bwa to pieces offers investigators some time, for the Red Flux comes forth and begins to repair and revive his servant, a process that takes 1D10 rounds. During the rebuilding the investigators have time enough to run to the craft. If the investigators reduce M'bwa into pieces too small to be reconstructed, the Red Flux will kill one investigator (call for **Luck** rolls) and spend 1D10 rounds preparing that investigator as its next servant (with statistics now equal to that of M'bwa). Seeing M'bwa costs **1/1D8 points of Sanity** and the Red Flux **1D2/1D20 Sanity** points.

Investigators who have traveled here on their own accord will find the valley exactly as described above. However once they flee, the mi-go will appear with the purpose of slaughtering them and repossessing any artifacts they might have recovered.

Tree-Men, Lesser Servitor Race

The tree farthest left stood like a clumsy giant a hundred feet high, the one on the right looked more like an ordinary man. Between them were the other trees in rising scale. No branches or leaves like trees I knew – just one limb hanging down on each side and a round lump in the middle where a head would be... for the smallest tree was looking back at me with the eyes of a living man! The arms hung limply down. The other trees grew bigger toward the end one which hardly seemed human at all except for its huge limbs and gnarled five branches like fingers that trailed down from the end of each limb.

— Donald Wandrei, "The Tree-Men of M'bwa"

The tree-men of M'bwa are silent, motionless guardians. They appear as oddly humanoid trees of varying ages and sizes. These beings were once human. They were turned into the weird tree-men by the zombie M'bwa for whatever unthinkable purpose of his alien master, the God of the Red Flux. In the earliest stages of transformation many human qualities are still

Tree-Men, Tortured Souls

	Stage 1	Stage 2	Stage 3	Stage 4
char.	rolls/averages	rolls/averages	rolls/averages	rolls/averages
Age	immediate	+25	+50	+100
STR	former+1D6 / 14	+2D6 / 21	+2D6 / 28	+2D6 / 35
CON	former+2D6 / 17-18	+1D6 / 21	+1D3 / 23	+1D3 / 25
SIZ	former+1D2 / 14-15	+3D6 / 25	+4D6 / 39	+5D6 / 56-57
INT	former / 13	-1D6 / 9-10	-1D6 / 6	0 / 0
POW	former+1D3 / 12-13	+1D3 / 14-15	+1D3 / 16-17	+1D3 / 18-19
DEX	former-1D6 / 7	-1D6 / 3-4	0 / 0	0 / 0
APP	former-1D6 / 7	-1D6 / 3-4	N/A	N/A
SAN	3/4 former	1/2 former	1/4 former	0
Move	0	0	0	0
HP	16	23	31	40-41
Av. DB:	+1D4	+2D6	+3D6	N/A
Limb/damage	20% / 1D6+db	10% / 1D6+db	5% / 1D6+db	N/A
Armor:	2	4	6	8
Spells:	those already known	none	none	none
Sanity Loss:	0/1D3	0/1D4	0/1D4+2	1/1D6

visible — even eyes. Some tree-men in early transformation are still capable of speech, although madness usually overtakes them, making whatever they have to say difficult to understand. The human mind remains eternally alive, if mad, within the tree-man.

Transformation: Tree-men go through four stages of transformation from human to tree-man. The victim's legs immediately take root to the spot, effectively trapping him. Then, over slow decades, the serum transforms the victim into an ugly towering tree-man. If carried off by a friend within the first few days of transformation, the victim may be saved from this awful fate, although he will forever carry the telltale signs of his encounter in thick woody skin or rootlike growths. To be moved, a tree-man must have his legs cut off or roots dug up. Lopping off a tree-man's legs inflicts 2D6 hit points of damage to it. If left for more than a week or so, the process is irreversible.

The first stage is immediately upon drinking M'bwa's tree-serum. The second stage occurs by 25 years; the third stage by 50 years; the final stage at 100 years. Initially, a tree-man appears as a man with woody skin and stiff limbs. Transformation is progressive, and by the final stage, any semblance of a tree-man's former human self is totally gone.

Attack: Tree-men in the first three stages of transformation are still capable of crude attacks with their branch-like limbs. By the final stage no movement is possible.

M'bwa, Unique Entity (Zombie Lesser Servant of the God of the Red Flux)

"A horrible wrinkled old black, with a face as pasty as the gray ground, and a blank look in his eyes . . . He was on me like the wind. He was cold, his eyes were dead like a corpse's . . . Never a sound did he make, never a light of life or intelligence shone in his dead eyes, he moved like living death, soulless, stiff, and his flesh was like ice but his strength was terrific."

— Donald Wandrei, "The Tree-Men of M'bwa"

M'bwa is the zombie servant of the nameless alien God of the Red Flux. Legend holds that M'bwa was the first human to find the nameless god's dead and blasted valley in central Africa, and that he has been its undead servant for centuries.



M'bwa's sole duty is to guard his alien master and its strange craft, and anyone who strays too close is automatically attacked. M'bwa moves surprisingly quickly, and is upon trespassers with-

out much warning.

Although M'bwa is capable of inflicting damage upon victims, his goal is to restrain them so that he may force his master's strange tree-serum down their throats. Once M'bwa has restrained all his victims he retrieves the serum from the alien craft and forces each victim in turn to swallow it. Anyone swallowing the alien poison must match his or her POW against the liquid's POT of 25 on the Resistance Table. If the liquid's POT overcomes the investigator, she or he begins to transform into one of the tree-men. The transformation process is a long one. First, the victim's legs take root on the spot, effectively trapping them. Then, over centuries, the serum transforms the victim into an ugly towering tree-man. If carried off by a rescuer within the first few days of transformation, the victim may be saved from this awful fate, although he or she will forever carry the telltale signs of their encounter in thick woody skin or rootlike growths. If left for more than a week or so, the process is irreversible.

STR 27 CON 33 SIZ 11 INT N/A POW 13
DEX 18 Move 10 HP 22

Damage Bonus: +1D6

Weapons: Grapple 45%, restrain
Claw 45%, damage 1D6+1D6

Armor: none, but impaling weapons do no damage to M'bwa, and all others do only half damage. If reduced

to zero hit points, M'bwa is revived by the God of the Red Flux unless there aren't enough pieces left.

Spells: none.

Skills: Dodge 75%, Sneak 90%.

Sanity Loss: 1/1D8 Sanity points to see M'bwa.

GOD OF THE RED FLUX. GREAT OLD ONE

"There came a strange, high whine from behind . . . The Red Flux had come to rest, and out of it issued the titanic lich that haunts my dreams, with its tatters of vaporous flesh and flapping black streamers that whipped from it as it towered to the skies above"

— Donald Wandrei, "The Tree-Men of M'bwa"

Cult: this nameless being has no cult and no followers. It creates immortal zombie-servants and tree-men to do its mysterious bidding.

This obscure Great Old One came to Earth in an extra-dimensional craft of changing, whirling red metal in the days before the Romans. The craft does not appear capable of departing the Earth, presumably trapping the nameless being on this planet. The weird alien and its ship rest in the center of a blasted and dead valley in central Africa, beyond the Mountains of the Moon. The soil in the valley is dead and gray, and nothing grows there except a line of strange trees in the midst of which waits the red metal craft.

Anyone approaching the weird alien ship is immediately attacked by the Great Old One's zombie servant, M'bwa. The strange tree-men offer no resistance to strangers. The Great Old One only appears if its zombie servant is somehow destroyed — and then it either repairs and revives M'bwa, or creates a new zombie from a hapless investigator. Once a victim becomes a servant of this Great Old One they are forever lost. The nameless being only becomes involved in combat if it absolutely must. Its corrupting touch causes instant death if the victim's POW is overcome by the touch's potency (4D6) on the Resistance Table. Otherwise, the victim suffers the permanent loss of CON equal to 1/10 of that 4D6 roll (round up). Alternatively, the being may force a strange liquid down a victim's throat, turning him into one of the tree-men. Once it has revived or created a new zombie, the Great Old One returns to its alien craft.

STR 38 CON 43 SIZ 87 INT 20 POW 50
DEX 16 Move 12 HP 65

Damage Bonus: +7D6

Weapons: Touch 75%, damage instant death or CON loss
Grapple 75%, hold and insert liquid on second round.
Victim must match his or her POW against the liquid's POT 25 on the Resistance Table. If the

liquid's POT overcomes the investigator, she or he begins to transform into a tree-men.

Armor: none, however impaling weapons do 1 point of damage, and all other weapons do half damage.

Spells: any, as desired by keeper.

Sanity Loss: 1D2/1D20 Sanity points to see the nameless God of Red Flux.



THE WORLD OF THE RED FLUX

This strange, shape-shifting, metallic red craft is actually a gateway between two worlds and two dimensions. Investigators who approach it find that its changing shapes become more and more disturbing the closer they get. Within 10 feet (3 meters) the investigators will then have inadvertently entered through the invisible wall that surrounds the craft, finding themselves on an alien world.

The craft remains in the same position relative to the investigators, still cycling through hundreds of different shapes, but now it is a metallic green. It is everything else that has changed. Instead of the circular valley, the investigators find themselves peering out on a strange, alien world of black, quartz-like rock run through with green-colored diamond-like veins. Lakes and streams of black bubbling liquid can be seen disappearing off towards every horizon. To what is north on earth lies a mountain range of black needle-like mountains, to the south an endless dune sea of sand,

while the east and west both end in vast caverns, the contents of which remain unseen. The air tastes metallic, and the smell hints strongly of ammonia.

When investigators first lay eyes upon this world, they lose **1D2/1D8 points of Sanity**. They will also find that they have lost 1D6 magic points to the Gate (if using the Gate spell, the investigators would lose far more magic points to reach this alien world, 17 in this case, but the god's craft provides most of the magical energy to maintain the transfer).

If investigators step towards the craft and touch it, they find themselves transported back to the Valley of the Red Flux on earth, losing another 1D6 magic points. Investigators who jump back and forth between the two worlds will find their magic points rapidly depleting. If they reach zero or fewer the investigator vanishes, never to be seen again.

For investigators who stick around they have an opportunity to discover a few secrets of this world. However, they only have a short time before the Red Flux (which appears green on this world) works out where the investigators have gone and comes after them, in this case as the Green Flux, so they can't spend too long debating what they are going to do.

PLAIN OF SAND

Walking on the Plain of Sand can be disconcerting. While one investigator might think that only a few moments have past, another will believe they have been marching for hours.



Alien World

OBSIDIAN CRAGS

Two fields of obsidian craggy mountains lie on the east and west sides of the Plain of Sand. They are tall, sharp edged monoliths, fused together in a labyrinthine maze. It requires a successful **Navigate or half Luck** roll to find one's way out of here again, attempted once every hour.

In one set of crags, the corpse of a mi-go awaits discovery. Unlikely the Earth's dimension, this creature does not dissolve here, and thus has remained preserved. Several of its limbs have been torn from their sockets,

gashes cover its segmented body, and a portion of its head has been smashed in. A **Cthulhu Mythos** or a **half Medicine or Biology** skill roll identifies that the creature died from serious wounds, mostly likely inflicted by M'Bwa. If investigators have not seen mi-go until now, this one costs **0/1D3 points of Sanity** to witness. Taking some of this mi-go's flesh back to earth will satisfy the surviving mi-go's request for artifacts from this dimension, since the dimensional properties of this world have changed the alien at its molecular level.

MI-GO DETACHABLE STOMACH

The stomachs returned to the investigators are artificial constructs. After alteration by the mi-go, the new stomachs are now partly composed of human tissue fashioned from their old stomachs, and partly artificial constructs that are now covered in transparent film. They are dry, semi-frictionless to the touch, and come with two valves at each end of the stomach. Investigators who have lost this important organ and see the valves for the first time suffer a **Sanity loss of 1/1D3** points. Squeezing either valve expunges the entire contents of the stomach. Mr. Cloud or the mi-go offer no explanation on how the stomachs should be returned back to the insides of the investigators.

Investigators should take another look at the C-shaped seams across their abdomens. Anyone pressing their left side and succeeding in a **DEX x3** or an **INT x3** rolled under D100 works a release that painlessly (and without bleeding or trauma) peels away a flap of skin and muscle revealing a cavity at the front of their body. A similar transparent film holds the rest of the visible, internal organs in place. There are also two valves that connect up to their now detachable stomachs. Seeing this costs **1/1D6 Sanity** loss. Fitting their stomachs otherwise is an easy task. What happens to the investigator's excrement after this is up to the keeper's feverish imagination.

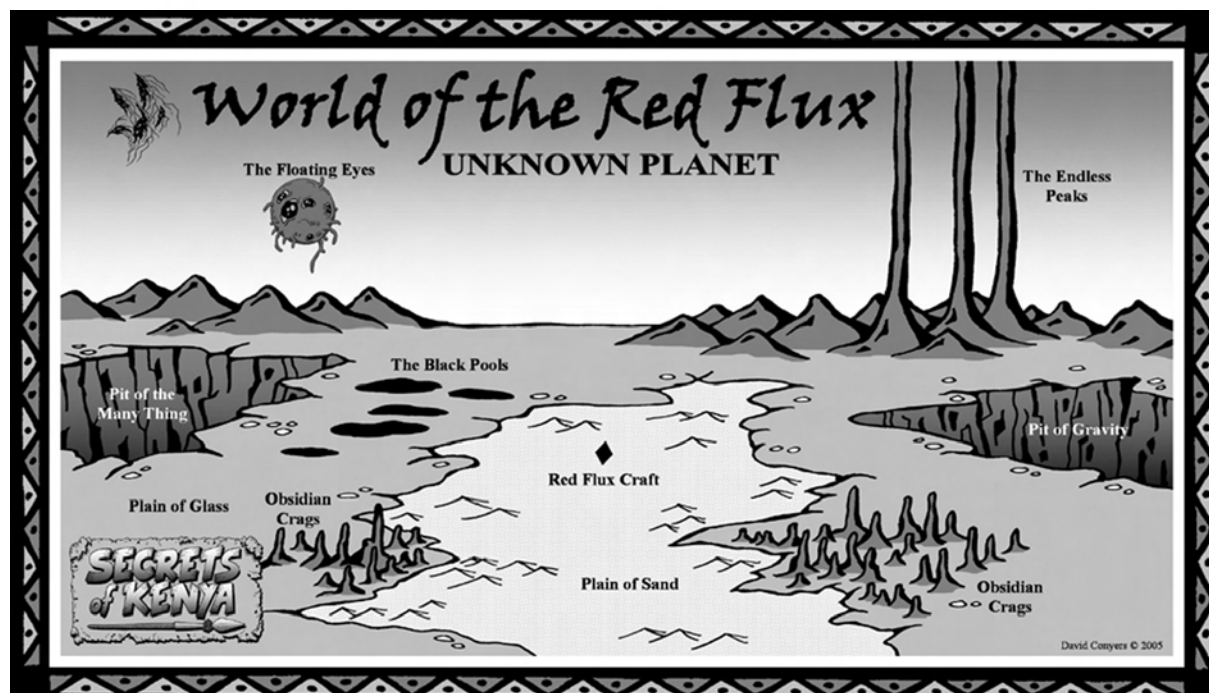
At any time after that the investigators may take their stomachs out again. While it is absent they are unable to eat or drink and will soon die of dehydration with investigators losing 1D2 points of CON for every six-hour period after the first twenty-four hours without water. Once the investigator can eat and drink again, the CON is recovered at 1D2 points per six-hour period.

Inventive investigators will find all sorts of advantages in a detachable stomach. Small arms and small artifacts can be carried in the cavity, foiling customs. Ingested poisons can quickly and painlessly be ejected before any harmful effects can be applied.

In the short term these stomachs function normally. Long term their alien design and components will create adverse

effects for their owners, and in most cases, will eventually kill them. After a while an investigator's skin turns gray and flaky, and each month after that the investigator loses 1D3-1 points from their CON until he eventually passes away. Blood transfusions can restore 1 CON point per month. There is also a 5% chance per month that something goes horribly wrong with the stomach. This chance is increased by an additional 5% per month for each time the stomach is removed and refitted again. Roll 1D6, or choose from the table below for disastrous effects.

1. *The stomach stops working for 1D3 days, then starts functioning again as if nothing happened.*
2. *The investigator finds that he cannot eat or drink. When the stomach is emptied a large purple, segmented worm about a foot in length spills forth. It has a mouth of tiny, needle-like teeth that have an attack chance of 10% doing 1D3 points of damage. The creature has 1 hit point and is vulnerable to all forms of attack. Witnessing the worm costs 0/1D3 points of Sanity, or 1/1D8 for the investigator whose stomach the creature was hiding in.*
3. *The investigator starts to develop 1D20 boils on their skin. If scratched or left for 1D6 days they pop, releasing orange spores that fill the air. These spores die 1D10 minutes later. Each popping spores cost 1 point of damage. They can be burnt away or removed through surgery.*
4. *The investigator's stomach begins to swell. If the grey, sponge-like mass is not removed in 1D4 days the stomach ruptures, killing the investigator.*
5. *There is a partial failure in the stomach. While food can be absorbed and digested, it cannot properly flow through the rest of the investigator's digestive tract. 1D6 minutes after eating, an investigator throws up most of what he has just eaten. Monthly CON loss is now increased to 1D6-1 points per month.*
6. *The stomach stops working. Unless the investigator can obtain another stomach, such as using the spell Contact Mi-go and bargaining with these creatures again, he will be dead within a few days.*



PLAIN OF GLASS

Long ago this was once a part of the Plain of Sand, but it was superheated and transformed into a field of black glass. Investigators without shoes need to make **DEX x5** rolls or cut their feet, effectively halving their move rate. Searching the fields, investigators who succeed in a **Spot Hidden** find a cluster of 1D3 black stones. They make a slight humming noise, almost lyrical. These are the Singing Stones mentioned earlier in the scenario.

The Singing Stones are effective defenses against the mi-go. Because they vibrate at frequencies in multiple dimensions, many of which are not perceptible to humans but are to mi-go, and painful for mi-go to be around. This is similar to human recoiling from chalk scraped on a blackboard. For gaming purposes mi-go skills are effectively halved and their actions take twice as long to complete while they are within a 100 yards (90m) of a Singing Stone. Despite these adverse properties, the mi-go will accept Singing Stones for the return of the investigator's stomachs.

Further investigation and a successful **Spot Hidden** reveals the scrawled text in the glass left behind by an unknown explorer who entered this world long ago. Written in English it says simply, *Do Not Gaze into the Pit Ahead!*, with an arrow pointing to the Pit of the Many-Thing. The investigators have been warned.

THE BLACK POOLS

These large, circular black pools are perfectly flat and do not ripple if objects are thrown into their strange liquid. The pools are reflective, but only of living organic matter.

Investigators peering into the pool see themselves without clothing, costing **one point of Sanity** if the **Sanity** roll is failed, and curious investigators are in for further surprises. A few moments after looking into the pool their bodies start to unravel. First their skin vanishes, as if painted away, then their muscle, veins, nerves, lymphatic systems, and finally their bones until nothing is left. Meanwhile all their clothes and possessions, including their artificial stomachs fall to the earth.

Then almost immediately, from the pool steps forth a reforming figure. First appear bones, then muscle, veins, nerves, and finally skin until that person is remade. Their original stomach has returned and any prior scars, burns, amputations and other disfigurements are also remade. The investigator is remade undressed, but their discarded clothes and possessions are waiting for them. Investigators who undergo this transformation lose **1D6/1D20 points of Sanity**. Those who witness the transformation lose 1/1D6 points.

The process is not perfect. Give transformed investigators a **Luck** roll. Those who succeed are remade perfectly while those who do not come back with defaults, such as missing kidneys, an absent heart, lungs outside their chest on the skin, intestines that strangle them, and so on. Whatever the failure, it kills within minutes and there is nothing that can be done to save the victim.

Long term, an investigator who was remade can still be unmade in the future. If at any time he fumbles a **Luck** roll from this point on, the remade body unravels and, in the space of a few minutes, he disintegrates into a bloody mess of individual nerves,

veins, muscles, organs, and skin. The mi-go will be most interested in obtaining samples of the black pool liquid to study.

PIT OF GRAVITY

This pit, many, many miles across and about a 1000 feet (300 m) deep opens up into sky! Half-way down float thousands of objects, mostly rocks and glass shards. Other interesting items are also visible. It is possible to **Climb** down, but if an investigator fails he falls through the pit, appearing for a moment on another world similar to this one only upside down. Then he falls back down again, then up again, in an oscillating motion until he floats at the midpoint, half-way between both worlds. Gravity is neutral at the center, and pulls in opposite directions relative to the world the investigator is crawling into.

An oscillated fall through the Pit of Gravity requires a **Dodge** roll to avoid colliding with a floating rock for 1D6 points of damage. Investigators trapped at the midpoint find that they can **Swim** to reach the rock edge. 'Swimming' and searching for useful objects requires both a successful **Swim and Spot Hidden** roll for every half hour search, and if successful, an object of value is discovered.

Roll 1D6 or choose from the following table. Each item holds an optional Sanity loss of 1D3 points if the roll is failed:

- Bone fragments of a vaguely humanoid creature that fell into the pit long ago and couldn't escape. A **Cthulhu Mythos** skill roll identifies it as those of a ghoul.
- Long thin metal cylinders shaped like

telescopes, which if peered into shows the observer performing whatever act they were performing just minutes before.

- A Singing Stone as found in the Plain of Glass and described earlier.
- A crystal that glows with a sickly green color, which generates 1D10 magic points each day. It can be used as an aid in spell casting.
- A hip flask inscribed with the initials *D.R.*, and still containing whisky inside. This belonged to Daniel Richard and was on his person when he was captured by M'Bwa. Somehow it ended up here. The mi-go will not be interested in this flask.



The Many Thing

- A rock with a fossil of a segmented worm creature with eyes and mouths in places that they should not.

PIT OF THE MANY-THING

Keepers who believe that the investigators are having a hard enough time as it is may decide that this pit is empty. Otherwise it contains a sea of flesh, fur, eyes, mouths, wood, scales, tentacles, and any and every type of body part and vegetable matter conceivable. This is the many-thing, an Outer God that travels through dimensions via magical Gates and consumes worlds. It consumed all life on this planet eons ago, and now waits for new portals, to vanish through to and consume new places.

As investigators approach this pit they witness an occasional tentacle or fleshy extension reach momentarily into the sky. This experience costs **0/1D4 Sanity** points to witness. An **Idea** roll suggests that whatever is in the pit, it must be huge. If they insist on approaching closer, they witness a sea stretching to the horizon of the many-thing costing **1D10/1D100 Sanity** points to witness. If they wait more than a few minutes at the ledge of the pit, pseudopods will reach out in an attempt to consume them. There is nothing here that the investigators can hope to profit from.

Many-Thing, Outer God

Wormlike and chaotic, it was the size of the Titanic wobbling on the desert like a fat, overfed maggot, its skin ready to burst with disease. Thousands of faces, arms, legs, claws, tree branches, grass, bones, and every other conceivable biological entity that it had absorbed rippled in its grotesque mass. So high, and so late in the afternoon, its shadow smothered the two men and one woman as they grinded their military jeep to a standstill . . . In the sky, Black Hawk helicopters discharged their miniguns, barely penetrated the Many-Thing. So large was this target it seemed impossible to miss, yet somehow it was always one step ahead of them. Twists and contortions in its mass mostly allowed bullets to howl around and through 'ridges' and 'gaps' materializing in the creature. It knew where the bullets would fly long before they were fired . . . In defense a pseudopod formed, a mixture of blood, bark, flesh and teeth, and tore down one of the Black Hawks. When it was smashed into the ground, the force was so great it left only a flattened shell in the empty desert.

— David Conyers, "False Containment"

Cult: this creature has no known cult and no followers. This alien entity is an Outer God that spreads like a plague throughout the universe. It enters worlds when special gateways open into one of its dimensions. When the Outer God spews forth, it absorbs all living organic material into one gigantic worm-like mass made up of all its constituent parts. The many-thing

will continue to consume an entire world, left to its own devices. This creature almost destroyed a world of the time-traveling Great Race of Yith. Since the many-thing exists outside of space and time, the Yithians could not always look into the past or future to predict its arrival.

Attacks: Because the many-thing exists in dimensions beyond space and time it can perceive threats long before they occur, providing the creature with its phenomenal **Dodge** skill. However it can only perceive and Dodge so many attacks per round: with each attack after the first reducing its Dodge skill by 05% for that attack. For example, for three attacks against the many-thing, the first would be Dodged at 95%, the second at 90%, and the third at 85%. The many-thing's attacks work on the same principle, reduced by a cumulative 05% for each attack per round after the first.

When an organism is touched by the many-thing, it must resist the POW of the many-thing with its own POW on the Resistance Table, otherwise it is absorbed by the growing many-thing. Great Old Ones or other Outer Gods are invulnerable to such attacks.

The many-thing can also perceive what someone will do in the future, and can peer inside their clothes and body to see concealed weapons, quickly evaluating who and what is the biggest threat to it at any one time. A many-thing learns from the memories it absorbs.

Growth: The many-thing begins growing from a single organism, such as a human. Initially it has the characteristics of that individual. As it absorbs other organisms its STR, CON, and SIZ increase by their addition, while INT, DEX, and POW are fixed. The statistics for the many-thing below represent an average size after a day of feeding and absorption.

STR 250*	CON 250*	SIZ 250*	INT 35	POW 75
DEX 25	Move 4			HP 250

Damage Bonus: not applicable

Weapons: Touch 95%, damage POW versus POW or immediate absorption adding to the many-thing's STR, CON and SIZ

Pseudopod 95%, damage 10D6

Armor: variable, all attacks that get through are reduced by 1D10 points of damage

Spells: any, as desired by keeper.

Sanity Loss: 1D10/1D100 Sanity points to see the nameless many-thing.

THE ENDLESS PEAKS

In the distant mountain range are three peaks, that despite how high the investigators crick their necks to look up, they cannot see the summits. Walking up these mountains proves easy enough, but time flows at

different rates for ascent and return. One minute walk up equates to ten minutes walking back, ten minutes walking up equates to one hour return, one hour up equates to ten hours walking down again. When they become aware of this phenomenon it costs investigators 0/1D3 points of Sanity.

THE FLOATING EYE

This strange planet hanging in the sky, filled with craters that appear to be massive eyes looking down on this world. If an investigator spends too long looking at it, it blinks, costing 1/1D6 points of Sanity. At some point it dips below the horizon, but not to disappear for the evening, rather it is hanging in the air in front of the mountains. It is not a moon but a massive creature of this world, prompting another Sanity loss if the keeper feels cruel. Regardless, it is harmless and inaccessible.

RED FLUX CRAFT

Eventually the investigators will need to return to the Valley, which they do so by stepping toward the shape-shifting craft. On the other side awaits M'bwa if the investigators did not defeat him — or the Red Flux if the Great Old One was unable to reconstruct its servant. Any investigator who makes it over the hill away from the Valley will no longer be pursued by either entity.

THE EXCHANGE

Upon their escape from the Valley of the Red Flux, and assuming they are working for the mi-go, Mr. Cloud is waiting for them. He asks the investigators to accurately describe what they saw in the valley, and to expand upon even the minutest details. If they have acquired any items of value on the world he requests that they be handed over immediately. If investigators refuse, Mr. Cloud won't push this point just yet. Once he is satisfied that the investigators have told him as much as they can, he then asks them to empty any remaining bullets in their guns and then leave all their weapons in a pile. He then checks the pile and calls for investigators to dispose of any weapons they are concealing. He knows exactly what the mi-go left the investigators. He then asks that the investigators follow him for a distance of at least 500 feet (150 meters).

Once they are a safe distance from the weapons several mi-go fly down from the skies, one more mi-go than there are investigators. Seeing the mi-go costs 1D6 Sanity points if the roll is failed. All but one mi-go carries a small cylinder, similar to brain cylinders but half their size. They are all armed and wear their mi-go armor.



The mi-go are willing to exchange the investigator's stomachs for any valuable objects that they recovered from the strange craft, but are not interested in anything else. If investigators have nothing of interest the mi-go depart, leaving the investigators to their slow deaths. Otherwise the cylinders are opened and the stomachs are handed over, but not refitted. It is up to the investigators to work out how to slot them back inside their abdomens again. When the negotiations are concluded, the mi-go fly into the sky taking with them recovered artifacts and Mr. Cloud. They leave the investigators alive, figuring that they will be able to utilize them as their agents at a later date. Whatever schemes the mi-go plan with their new-found discoveries are left to the keeper to devise.

If the investigators were not captured by the mi-go and arrived here of their own volition, the mi-go decide that once investigators are away from the Valley they will attack and recover what they can. That night, using every weapon at their disposal, they attempt to kill all the investigators. The mi-go attack only once, for if the investigators dispose of one heavily armed group, they are unwilling to risk more of their own number.



CONCLUSION

Investigators who enter the Valley of the Red Flux and manage to escape alive again gain 1D10 Sanity points minus 1 point for each investigator or companion lost to M'bwa, the alien world or to the Red Flux. If investigators recover their stomachs they gain another 1D8 Sanity, but may find later that they are now unwilling agents of these alien beings. Defeating Mr. Cloud rewards an additional 1D6 Sanity points.

There is very little investigators can do to permanently defeat the Red Flux, but if they somehow manage to destroy all the Tree-Men then they put back the plans of this god by several millennia, whatever that might be. Investigators who are aware of this achievement gain an additional 1D10 Sanity points.

Trekking back to civilization takes many days. If investigators head south they will eventually reach the Mombasa-Uganda line. From there reaching home will be easy. As before keepers are referred to Chapters 4 and 5 to add further encounters and obstacles to challenge surviving investigators.



APPENDICES

APPENDIX A: TIMELINE OF BRITISH EAST AFRICA

The history of Kenya, Uganda, and Tanganyika Territory is interlinked. Pertinent dates for the three countries are included in this timeline.

1414: Chinese fleet arrives in East Africa, returning home with a giraffe which becomes a present for their Emperor.

1498: The first Portuguese trader, Vasco da Gama, explores the East Coast of Africa and visits Mombasa and Malindi.

1503: Portuguese gain control of Zanzibar and the East African coast.

1587: Mombasa invaded by Zimba cannibals, who devour the inhabitants.

1594: The Portuguese build Fort Jesus in Mombasa.

1696: Start of the siege of Fort Jesus by Arab fleet.

1698: Portuguese expelled from Mombasa by Omani Arabs.

1729: Portuguese permanently expelled from East Africa by the Busaidi Dynasty in Oman.

1832: Omani Busaidi Dynasty relocates its head of government to the island of Zanzibar.

1837: Omani Muzrui Dynasty wrestles Mombasa from the Busaidi.

1841: Representatives of the British Government act as influential advisors to the Sultan of Zanzibar.

1844: Johann Ludwig Krapf establishes a mission on the outskirts of Mombasa.

1845: First Arab slave traders arrive in Uganda.

1848: Johann Rebmann, in the employment of the Church Missionary Society, sights the summit of Mount Kilimanjaro. Johann Ludwig Krapf, a colleague of Rebmann, becomes the first European to sight Mount Kenya.

1857: British explorers Richard Francis Burton and John Hanning Speke lead a Royal Geographic Society-backed expedition into Central Africa seeking the

source of the Nile, and become the first Europeans to discover Lake Tanganyika.

1858: Speke is the first European to site Lake Victoria, and names it after the Queen of England.

1860: Speke returns to Lake Victoria accompanied by explorer James Augustus Grant.

1862: Speke and Grant are the first European explorers to visit the Buganda people in Uganda. Speke reaches the source of the White Nile, at Ripon Falls issuing from Lake Victoria's north.

1862: Opening of the Suez canal links the Mediterranean Sea and the Indian Ocean for the first time in human history.

1873: After much British pressure, Sultan Barghash of Zanzibar agrees to halt the slave trade in East Africa.

1875: Henry Morton Stanley meets with *Kabaka* (King) Mutesa I of the Buganda Kingdom and then goes on to explore the region around Lake Victoria.

1877: First British Protestant missionaries arrive in the Buganda Kingdom and begin converting the Africans to Christianity.

1879: First Catholic Missionaries arrive in the Buganda Kingdom and begin converting the Africans to their brand of Christianity.

1883: Departing from Mombasa, Joseph Thomson and James Martin reach Lake Victoria after safely passing through Maasai-dominated highlands.

1884: *Kabaka* Mutesa I dies and is succeeded by *Kabaka* Mwanga, who immediately begins persecuting missionaries of whom he is fearful.

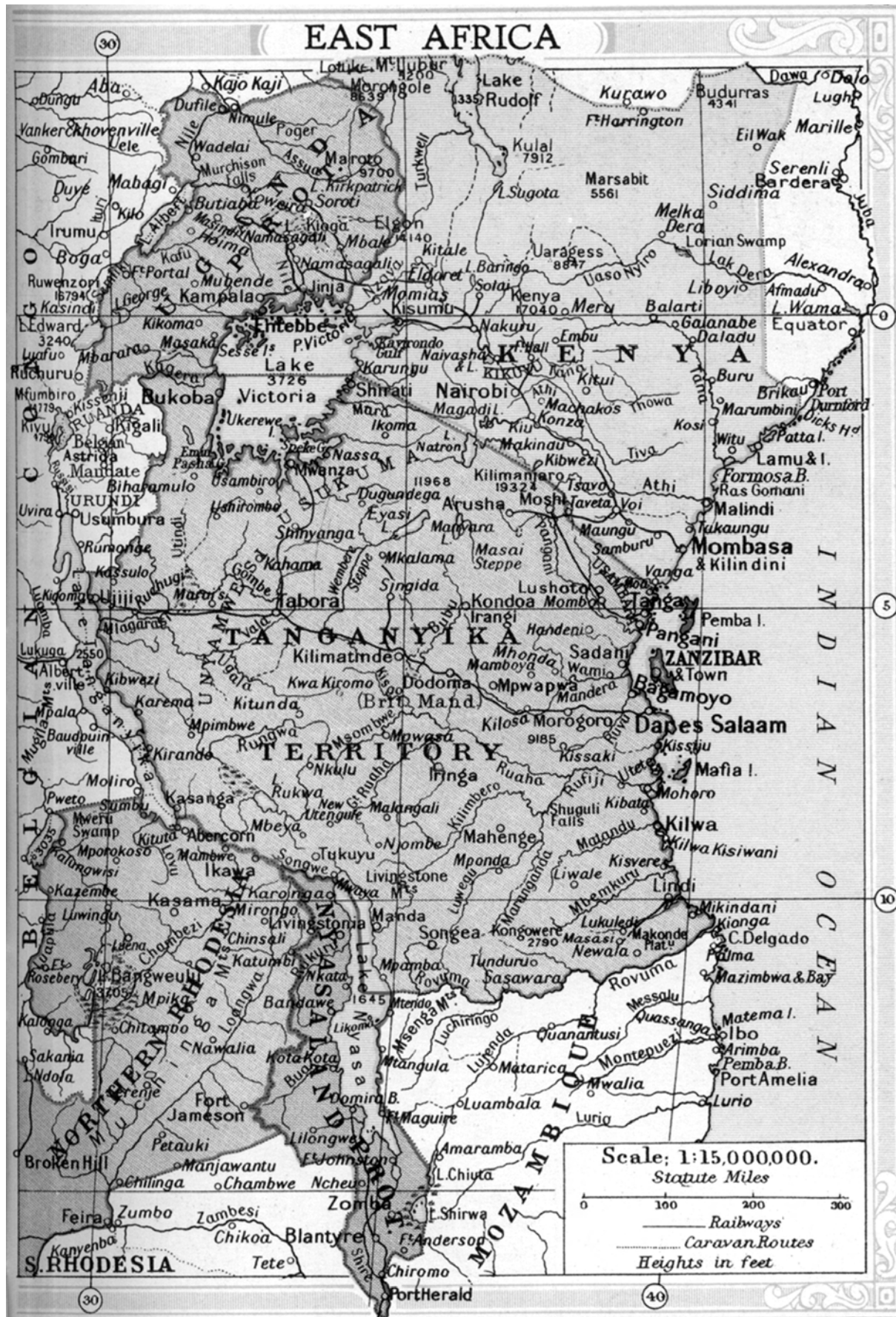
1887: British and Germany agree on a division of East Africa, giving Britain rights to Kenya and Germany rights to German East Africa (Tanzania). Britain takes administrative control of Mombasa.

1888: Royal charter protects the Imperial British East Africa Company, founded by William Mackinnon to develop trade in the continent.

1889: German colonialist Carl Peters signs a treaty of friendship with the Buganda. Henry Morton visits Lake Edward and names it after the then Prince of Wales, Edward VII.

1890: Mutesa regains control of the Buganda Kingdom but many of his chiefs who now follow Christianity

- break away from his rule and thus split the kingdom. Britain and Germany sign a treaty giving Britain ownership to what will later become Uganda. Frederick Lugard, an agent of the British East Africa Company arrives in Buganda with a detachment of troops where he establishes a Fort at the site which would soon become Kampala. British gain control of the protectorate of Zanzibar and neighboring Pemba Island.
- 1892:** With the help of Protestant Buganda people, Lugard defeats the Buganda Catholic separatists.
- 1893:** Establishment of the European town Entebbe located on the northern shores of Lake Victoria.
- 1894:** Uganda officially becomes a protectorate of the British Government, ruling from Entebbe.
- 1895:** The financial difficulties of the Imperial British East Africa Company force it reform as the East Africa Protectorate. Construction of the railway line between Mombasa and Kisumu begins. Some 32,000 independent laborers from Gujarat and Punjab in India are brought to Kenya to build the railway line.
- 1896:** British send military expeditions against the Kikuyu and Akamba people to assert colonial authority. First British settlers arrive at Fort Smith on the outskirts of what will later become Nairobi.
- 1898:** Hugh Chomondeley, better known as Lord Delamere, explores Kenya. Two lions dubbed the "Ghost and the Darkness" kill dozens of Indians working on the Uganda Railway before they are killed by J. H. Paterson.
- 1899:** Nairobi founded on a waterhole in the Kenyan highlands at a point halfway between Mombasa and Kisumu.
- 1900:** Agreement signed between the British and the Buganda people gives the Kingdom considerable autonomy, thus transforming their rule into a Protestant controlled constitutional monarchy. Two game reserves established in Kenya. East Africa Turf Club holds its first meeting and races mules.
- 1901:** Uganda Railway reaches Kisumu on Lake Victoria. Most of the Indians who worked on the railway line stay on in Kenya and Uganda establishing businesses. Jinja is founded as a trading post in Uganda. First hotel opened in Nairobi.
- 1902:** Eastern Province of Uganda transformed into British East Africa Protectorate (Kenya) for administrative reasons. Settlers in East Africa arrive in large numbers, many the sons of aristocrats. First tea plantations harvested. The *African Standard* founded in Mombasa by Indian businessman A.M. Jeevanjee.
- 1903:** Large-scale settlement of British farmers in the Kenyan Highlands takes lands from the Kikuyu, Maasai and others. The British colonial secretary presents a settlement option to the Zionist movement regarding a Jewish homeland in Uganda under a British Protectorate, but the idea is ultimately rejected.
- 1904:** Commercial cultivation of cotton begins in Uganda. First agricultural show held in Jeevanjee Gardens in Nairobi.
- 1905:** Nairobi replaces Mombasa as the capital of the British East Africa Protectorate after the British settlers refuse to be administered from the coast. Administration of the Uganda Colony established. Colonel Richard Meinertzhagen and the King's African Rifles slaughter hundreds of Kikuyu and Nandi people.
- 1906:** British establish games department in Nairobi with the primary purpose of attracting European game hunters.
- 1907:** Legislative Council of British East Africa founded with two members representing the settlers and two government officials.
- 1910:** British forcibly resettle the Maasai from the Kenyan Highlands to open up European farming interests. *African Standard* becomes a daily paper, changes its name to the *East African Standard*, and now under British control is moved to Nairobi.
- 1912:** Lord Delamere founds a more viable Kenyan economy by establishing mixed agricultural farms.
- 1913:** Muthaiga Country Club opened on New Year's Eve.
- 1914:** Future novelist Karen Blixen arrives in Kenya where she marries her husband, Baron Bror von Blixen-Finecke and together they establish a coffee plantation near Nairobi. The Great War sees two-thirds of the white Kenyan settlers take up arms to fight the Germans in their African colonies, leaving their wives behind to manage the farms.
- 1915:** Conscription into the Kenyan armed forces for all males aged between 18 and 45.
- 1916:** King's African Rifles, led by General Jan Christian Smuts defeats the German forces in German East Africa and they then occupy the colony.
- 1917:** Armed forces conscription extended to Uganda Protectorate.
- 1918:** Daudi Chwa becomes the new *kabaka* of Uganda. Maasai chiefdoms are abolished by the British authorities.
- 1919:** End of the Great War won by allied forces at the cost of 100,000 East African lives. British government program promotes settlement in East Africa for veterans of the First World War thus dramatically increasing the number of settlers. German East Africa becomes a British colony and is renamed Tanganyika.



1920: Coffee and sugar become important export crops in Uganda. The British begin to significantly reduce the independence of the Buganda Kingdom. British East Africa Protectorate renamed Kenya Colony and a coastal strip renamed the Protectorate of Kenya Hunting Association formed in Kenya to reduce the number of Europeans killing African wildlife.

1921: Legislative council for the Uganda protectorate established in Entebbe with membership exclusive to Europeans. Johnstone Kamau first arrives in Nairobi forming the East Africa Association. Harry Thuku founds the Young Kikuyu Association. Indian currency in use in Kenya is replaced by the British Pound.

1922: Harry Thuku is arrested by the British and held at Nairobi Central Police Station. African protests outside the station results end in the death of up to a hundred Africans shot by police.

1923: The British government's "Devonshire Declaration" gives the official view that there is a need to develop African interests. Third Pan African Congress held in London and Lisbon is unsuccessfully in their calls for the abolition of white minority domination of black majorities in Kenya, Rhodesia and South Africa.

1924: Johnstone Kamau becomes general secretariat of the Kikuyu Central Association.

1926: Western shore of Lake Turkana incorporated into the boundaries of Kenya Colony administration. Alan Cobham of Imperial Airways becomes the first man to fly from London to Cape Town and back again passing through Kenya. Commercial tea plantations established in the highlands.

1927: Elected representatives of Arabs and Asians (Indians) entered into the Kenyan Colony Legislative Council, but this right is still denied to Africans. Fourth Pan African Congress held in New York adopts unsuccessful resolution similar to those of the Third Council.

1928: Kamau becomes Secretary General of the Kikuyu Central Association and edits their weekly pamphlet *Muigwithania* articulating Kikuyu social issues. Locus swarms devastate crops and pastures throughout East Africa and continue to do so for the next six years.

1929: Kamau sails for London, Moscow and Berlin to plead the Kikuyu case for better treatment.

1930: Harry Thuku released by the British on the proviso that he cooperates with the colonial authorities, and thus is viewed as a collaborator by his former Kikuyu supporters. Kamau returns to London building up the Pan-African Federation aiming for the independence of Africa. Significant increases in the number of demonstrations by Africans against British rule. World Depression leads to a drop in commodity prices and widespread poverty in East Africa.

1931: Karen Blixen leaves Kenya never to return. Lord Delamere dies. Uganda Railway reaches Kampala and Entebbe. Doctor Louis Leakey and fiancée Mary begin extensive study in the Olduvai Gorge of skull fragments of humans' hominid ancestors. Imperial Airways opens up an air service between England and East Africa. McMillan memorial library opens in Nairobi, restricted to members of the European community.

1933: Kenya Land Commission established to address issues concerning the dramatically growing population of the East Africans. In the summer of this year, Ernest Hemingway and his friend Charles Thompson take a three-month safari in Kenya hunting wildlife that inspires two of his most famous short stories "The Snows of Kilimanjaro" and "The Short Happy Life of Francis Macomber."

1935: Hemingway publishes *Green Hills of Africa* recounting his hunting experiences in Kenya. Italy invades Abyssinia (Ethiopia).

1936: British RAF Base established in Nairobi.

1937: Karen Blixen writing under the name Isak Dinesen releases *Out of Africa* recounting her experiences in Kenya. The book is published in London in English in and in her native Danish in Copenhagen, under the title *Den Afrikanske Farm*.

1938: Johnston Kamau publishes *Facing Mount Kenya* in London under the name Jomo Kenyatta.

1939: Britain recruit thousands of Africans to fight in World War Two, training them in the use of arms which they would later use against the British in their fight for independence. *Kabaka* Daudi Chwa dies and is succeeded by his son Muteesa II. Elspeth Huxley published her autobiographical novel *Red Strangers* highlighting growing white insights into the plights of the African people.

1940: Kikuyu Central Association banned by the British along with many other similar African organizations. Italian forces occupy British Somaliland.



APPENDIX B: CTHULHU AFRIKUS

When it comes to understanding the Cthulhu Mythos and its corrupt influence across the globe, Africa remains one of the least understood continents, particularly in sub-Saharan Africa where few tales of the Great Old Ones and Outer Gods have been recorded. That however does not mean that the Mythos holds no influence in the Earth's second

largest continent, for Africa is home to a large number of lost cities and prehistoric ruins, many that still remain undiscovered even in modern times.

Following is a list of known African Mythos sites mixed with notable real world archaeological sites whose history and purpose have blended with those of the Great Old Ones. Of course this list may only scratch the surface, for Africa is a vast continent and there is still much to be learned from future exploration and scientific research.

BROKEN COLUMNS OF GEPH, LIBERIA

The minions of the Cthulhu Cycle Deities had even removed her likeness from the Columns of Geph in the coastal jungles of Liberia before attempting to destroy the columns themselves, to keep the word of the Secret One safe.

— Brain Lumley, “Transition of Titus Crow”

Situated in the coastal jungles of Liberia, these ancient columns of Geph are the only known remains of the pre-human Ptetholite people. Carved on these broken columns are warnings against those who would use black magic against the creators’ enemies, as well as depicting images of Great Old Ones.

An investigator who studies these columns for 1D3 weeks who makes a successful **Archaeology, Anthropology, and a Natural History** skill roll will be granted 1D4+1% in reading and writing the **Mythos Language Ptetholite**. A **Cthulhu Mythos** skill roll may be used to replace one of the three requisite skills. If the first collection of rolls is failed, that investigator may not attempt the translations again until such time as all their respective skills have increased.

CAIRO, EGYPT

At length Abdul took us along the Sharia Mohammad Ali to the ancient mosque of Sultan Hassan, and the tower-flanked Babel-Azab, beyond which climbs the steep-walled pass to the mighty citadel that Saladin himself built with the stones of forgotten pyramids. It was sunset when we scaled the cliff, circled the modern mosque of Mohammed Ali, and looked down from the dizzy parapet over mystic Cairo – mystic Cairo all golden with its carven domes, its ethereal minarets and its flaming gardens.

Far over the city towered the great Roman dome of the new museum; and beyond it — across the cryptic yellow Nile that is the mother of eons and dynasties — lurked the menacing sands of the Libyan Desert, undulant and iridescent and evil with older arcane.

— H. P. Lovecraft and Harry Houdini,
“Imprisoned with the Pharaohs”

Situated near the mouth of the Nile on the slopes of the Mokattan Hills, Cairo is Africa’s greatest and best known city. Divided in two, firstly there is the old city

which was established in the tenth century. It is characterized by narrow alleyways, crowded bazaars and mosques contrasted against the new other half of Cairo, of European style housing, government offices, business houses, hotels and residential houses.

Over two-hundred and fifty mosques are located in Cairo, including the Mosque of Ibn-Tulun, whose members are stout defenders against the Mythos. The architecture of many of the older historical buildings is stunning, and Ezbekia Gardens, of about twenty acres, is a prominent landmark.

The city is inhabited by many different nationalities and religions. The majority are Egyptian Muslims, with Europeans — predominately Greek and British — making up a large percentage of the population. Coptic Christians and Jews constitute the remainder of the one million inhabitants. Most of the people speak Arabic as a first language, and then perhaps English as an unlikely second tongue.

Cairo is a hotbed of cult activity. The most powerful of these is the central branch of the Brotherhood of the Black Pharaoh whose most sacred site is the tomb of the Black Pharaoh Nephren-Ka. It contains murals that accurately predict the future. In the Old City hides away a Temple of Bast, worshiped by felines and humans alike, structured as a loose cult. The international Brotherhood of the Beast also has followers in Cairo, most of them descendants of their long dead prophet Nophru-Ka. The Brotherhood also has an office of their front company, the global New World Incorporate situated in Cairo. Another smaller cult worships Nyarlathotep under his guise of the Ancient Egyptian deity Thoth.

The Egyptian Museum is a great center of research for Mythos scholars, holding in its vaults the only known surviving copy of *Al Azif*, the original version of the *Necronomicon* written in 730 AD. Sanity loss 1D10/2D10; Cthulhu Mythos +18 percentiles; average 68 weeks to study and comprehend/1D6 hours to skim. See “The Necronomicon” in the *Call of Cthulhu* rulebook for possible spells and further effects of reading this book.

CANYONS OF THE ITURI-KENDI, BELGIAN CONGO

The experience nearly drove me mad. Being forced to run the gauntlet of the river-borne dingi-dingi was utterly terrifying. The things are like motile leeches, but much larger, the size of horses. Lord! And they are very good swimmers. One of them can exsanguinate a man as quickly as you or I might skin a rabbit.

— John Scott Clegg, “The Coven of Cannich”
in *Shadows of Yog-Sothoth*

North of the Aruwimi River, deep within the fertile drainage system of the Congo River, there can be found the canyons of Ituri-kendi. Thick with jungles, the only

possible approach is from the north, following the Ituri River as it flows south, thus allowing the waters to carry one into the canyon. Inside the high walls are the remains of an ancient civilization, yet to be identified, who once worshiped Azathoth. The natives who live in the canyon today do not like outsiders, and are capable of cursing intruders with feverish dreams. But the most feared creatures, found in vast numbers here, are giant blood-sucking leeches, lurking in swamps as well as open waterways.

CULT OF THE FLOATING HORROR, NIGERIA

One wall was covered with the wing-feather fan of an eagle. A stuffed monkey hung by its genitals from the ceiling, which was crusted with black mussel shells . . . The room was glimmering with the trills of canaries. The lizards that would eventually devour them drowsed in cages crafted from twigs. A yellow and papery light, filtered through tall lanterns stained with images of serpents and squids, gave everything an umber cast.

— A.A. Attanasio, “The Star Pools”

This fringe voodoo cult now powerful in Haiti had its origins in this country. Cult leaders lead ritual ceremonies involving the worship of an undersea island. The dark rite involves frenzied dancing and concludes with elderly devotees gouging themselves to death with sharp stones.

They worship a jelly-like floating mass which is one of the more obscure forms of Nyarlathotep. It is summoned to Earth through a specially chosen and prepared human vessel called the Host. When ritually killed, the Host transforms into the Floating Horror.

G'HARNE, MALI

He and a handful of personal friends, all equally learned gentlemen, ventured into the interior seeking a legendary city which Sir Amery believed had existed aeons before the foundations were cut for the pyramids. Indeed, according to his calculations, Man's primal ancestors were not yet conceived when G'harne's towering ramparts first reared their monolithic sculptures to predawn skies. Nor with regard to the age of the place, if it existed at all, could my uncle's claim be disproved; new tests on the G'harne Fragments had shown them to be pre-Triassic, and their very existence, in any form other than centuried dust, was impossible to explain.

— Brian Lumley, “Cement Surroundings”

One of the most ancient cities of Africa, G'harne is believed to have been an outpost of the Elder Things and has been in existence since Earth's Triassic period. Many millennia after the Elder Things had departed, the Great Old One Shudde-M'ell and his children, the cthonians, became trapped here by the power of the Elder Sign. Located in the Sahara Desert in northern Mali, on the surface the city appears as little more than a few cyclopean walls buried beneath shifting sand

dunes. Legends state that the Egyptian sorcerer Nophru-Ka and his family took refuge in G'harne when he fled Pharaoh Neferhotep I.

In the last few thousand years, medicine men from African tribes living near G'harne have been digging up Elder Signs for their own protection, and as a result have weakened the magical binding holding Shudde-M'ell and his many kin to this location. So much destruction has occurred that today the cthonians can travel freely through the crusts of the earth and are regularly encountered near or beneath these desert ruins.

GREY CITY, BELGIAN CONGO

Of the reality of the jungle city described by old Sir Wade, Arthur Jermyn had no further doubt; and was hardly astonished when early in 1912 he came upon what was left of it. Its size must have been exaggerated, yet the stones lying around proved that it was no mere Negro village. Unfortunately no carvings could be found, and the small size of the expedition prevented operations toward clearing the one visible passageway that seemed to lead down into the system of vaults which Sir Wade had mentioned.

— H.P. Lovecraft, “Facts Concerning the Late Arthur Jermyn and His Family”

A city of mysterious and unknown origins the Grey City's only surviving inhabitants are the white apes. When the Grey City was discovered by British Explorer Sir Wade Jermyn in the 1700's, he described crumbling gigantic walls and pillars overgrown with vines, and a damp, silent stone steps leading downwards into catacombs and vaults with weird carvings. He met the white ape inhabitants, who seemed to be a race that was neither human nor ape, a species which would later be described as the missing link in human evolution.

Nearly two centuries later that the Grey City was explored by Sir Wade's direct descendant, Sir Arthur Jermyn, who found the city to be uninhabited. The most recent occupants being the warlike N'bangus people who had killed off the white apes. Sir Arthur explored the ruins, but only found rubble. The catacombs described by Sir Wade had been long buried.

GREAT ZIMBABWE, SOUTHERN RHODESIA

I knew little of Zimbabwe. I knew it was the focal point of a vast system of mighty towers and ramparts spread out over something like three hundred square miles of trackless jungle. The ruins are found in Mashonaland, the mining areas of Gwelo, Que-Que, and Selukew. At the centre, deep in southern Rhodesia, about two hundred and eighty miles from the sea in the valley of the Upper Metetkwe, lie the colossal fortifications of enigmatic Zimbabwe – greatest and most fabulous of the roughly five hundred stone structures found in this wide zone, which seem the work of a race unknown to history, and

African Mythos

MYSTERIOUS PLACES



David Conyers © 2005

whose puzzling architecture has no parallel elsewhere on this planet, save certain fearfully ancient ruins in Peru.

— Lin Carter, “The Fishers from Outside”

Located between the Zambezi and Limpopo Rivers east of the Kalahari Desert, Great Zimbabwe is the largest known man-made Stone Age ruins in sub-Saharan Africa. When the Portuguese first discovered them they believed they had found the fabled capital of the Queen of Sheba. Other Europeans later mistook it for King Solomon’s Mines while many more believed that the city must have been the work of another race of man — anyone but Africans — who they were convinced too primitive to accomplish such a feat of engineering.

Circular in structure, outer walls of the building are up to 32 feet (9.6 meters) high and in place up to 17 feet (5.1 meters) thick. Great Zimbabwe is believed to have been built on a rich-gold vein which was probably the reason why it was not situated upon a river’s edge. It was likely that the interior of the building were reserved for the king and for his smelters used in melting gold. In the fourteenth century Zimbabwe was believed to have supported 20,000 people living in mud huts surrounding the stone structures, and for two centuries the rulers controlled much of the interior of southern Africa. They worshiped the African deity Mawari, the creator of all life. The Zimbabweans, who were the ancestors of modern day Shona people, then declined around 1600 AD. As with the rest of sub-Saharan African no written language was ever used by these people, so today little is really known of their civilization.

Predating the Zimbabweans were the Zembabwei who ruled when southern Africa was known as Stygia. For millennia the Zembabwei were ruled by Twin Kings and worshiped the serpent god Yig under the name Damballah. For a long period giant wyvern often attacked the settlement until one man learned that if captured at birth, these beasts could be tamed as riding steeds. With these aerial beasts, the Zembabwei people conquered much of the surrounding nations. Their architectural style predated the existing Zimbabwe ruins and their empire lasted for thousands of years, ending some time around 10,000 BC during a great cataclysm that destroyed much of the land.

Some Mythos scholars instead believe that the ruins of Great Zimbabwe are an outpost of a great interstellar race known as the Fishers from Outside.

JEBEL BARKAL, SUDAN

“Great Taharqa, Lord of Light and Keeper of Darkness, Savior of the Kushites, Terror of Ten Thousand Enemies, and Master of Flooding Waters, we ask for your mercy. We ask you back from your battle with Apophis below the East. Strength for you to conquer, for when the blood flows from

the East, we will know that to rule is inevitable, by your guide and over the Ten Thousand Enemies.”

— Owen Guthrie and Toivo Luick, *Uttati Asfet*

Jebel Barkal is a small hill 1.3 miles (2 kilometers) south of the town of Karmina on the Sudanese Nile. It rises approximately 250 feet (75 meters) high by 500 feet (150 meters) in diameter. The hill was once a sacred site to eighteenth dynasty Egyptians and also the location of the first Kingdom of Kush. Inside Jebel Barkal, buried under the sand is a massive temple to Amun-Shaklal that was hewn out of the rock three millennia ago.

KING SOLOMON’S MINES, ANGOLA

As we got nearer we perceived that they were colossi of some sort or another, and rightly conjectured that these were the three ‘Silent Ones’ that were held in such awe by the Kukuana people. But it was not until we got quite close that we recognized the full majesty of these ‘Silent Ones’.

There upon huge pedestals of dark rock, sculptured in unknown characters, twenty paces between each, and looking down the road which crossed some sixty miles of plain to Loo, were three colossal seated forms — two males and one female — each measuring about twenty feet from the crown of their heads to the pedestal.

The female form, which was nude, was of great though severe beauty, but unfortunately the features were injured by centuries of exposure to the weather. Rising from each side of her head were the points of a crescent. The two male colossi were, on the contrary, draped, and presented a terrifying cast of features, especially the one to our right, which had the face of a devil. That to our left was serene in countenance, but the calm upon it was dreadful.

— H. Rider Haggard, “King Solomon’s Mines”

The origins of the legend of King Solomon’s Mines can be traced back to the Bible. It told that King Solomon’s reputed wealth was removed from a place called Ophir, but whether Ophir was a city, a nation or a mine remained unclear, as did its location. Many suspected Africa.

Some historians and archaeologists believe that King Solomon’s Mines may be a myth, built up around the lost city of Nyhargo. Others such as H. Rider Haggard placed the Mines in the Suliman Range northwest of the Mashukulumbwe country. To get there a road lead through a triangle of mountains calls the Three Witches, then past a vast pit approximately half a mile in diameter (almost one kilometer wide). The entrance to the mine was guarded by three Silent Ones, colossal statues carved from dark stone consisting of a nude female, a man clad in robes, and the devil. Deep within the mines were the bodies of Kukuana kings, forever transforming into stalagmites as water dripped on them from the cave roof. Deeper still were hidden the

reputed treasures of King Solomon, consisting of diamonds and ivory.

KISH, EGYPT

But the Pharaoh was attacked and surrounded, his escape blocked. It was then that he had constructed a secret underground tomb, in which he caused himself and his followers to be interred alive. With him, in this vivisepture, he took all his treasure and magical secrets, so that nothing would remain for his enemies to profit by. So cleverly did his remaining devotees contrive this secret crypt that the attackers were never able to discover the resting-place of the Black Pharaoh.

— Robert Bloch, “Fane of the Black Pharaoh”

The catacombs of Kish are buried somewhere under the sands of the Libyan Desert, where Nephren-Ka hid the Shining Trapezohedron and the artifact that would later be known as the Mirror of Nitocris. These items were gifts from the Black Pharaoh, an aspect of Nyarlathotep. Both the catacombs and the artifacts are believed to be connected with Nyarlathotep and his otherworldly abodes.

MOUNTAIN OF THE BLACK WIND, KENYA

A day north of the Corrupt Ground, a dank conical mountain rises abruptly from the broadening plain. Everywhere else the forest has thinned and the grass taken hold, but on the slopes of the Mountain of the Black Wind a dark and lurid green forest persists — here the god of the mountain has sway over nature.

— Larry DiTillo and Lynn Willis,
The Complete Masks of Nyarlathotep

This dark, conical mountain is situated in the Aberdare Range of the Rift Valley, hidden among the dense rainforest that grows in the mountains. On a sheer rock face, a narrow steep trail leads part way up the mountain, leading to a cavern entrance. The interior of the mountain consists of two great chambers, one the cavern of the high priestess of the Cult of the Bloody Tongue, and the other the Great Temple where Nyarlathotep occasionally appears. The cultists of the Bloody Tongue worship Nyarlathotep here in his guise as the Howler in the Darkness, or as the Black Wind. The cult consists predominately of black Africans, and has existed for thousands of years. It has ancient roots in Egypt connected to the Cairo-based Brotherhood of the Black Pharaoh. Few Europeans know anything about this mountain.

NYHARGO, BELGIAN CONGO

The Ndoki pointed to the jungle, all the jungle. His eyes searching their depth, their layers. There were more secrets

in there than there was understanding, secrets man was not meant to know.

— David Conyers, “Screaming Crawler”

Located in a vast jungle-clad chasm on the western face of the Mountains of the Moon, the tall basalt-towered city of Nyhargo is believed to be one of the few surviving outposts of the serpent people. Around 10,000 BC a cataclysm changed the face of Europe and Africa, forcing the serpent people to abandon their city.

Later Nyhargo was occupied by the Cult of the Spiraling Worm who worshiped Nyarlathotep’s aspect Ahtu, practiced necromancy and cannibalism, and built a kingdom based on an economy of slavery.

PYRAMIDS AND THE CATACOMBS OF GIZA, EGYPT

It was then that the smile of the Sphinx vaguely displeased us, and made us wonder about the legends of subterranean passages beneath the monstrous creature, leading down, down, down to depths none might dare hint at — depths connected with mysteries older than the dynastic Egypt we excavate, and having a sinister relation to the persistence of abnormal, animal-headed gods in the ancient Nilotic pantheon.

— H. P. Lovecraft and Harry Houdini,
“Imprisoned with the Pharaohs”

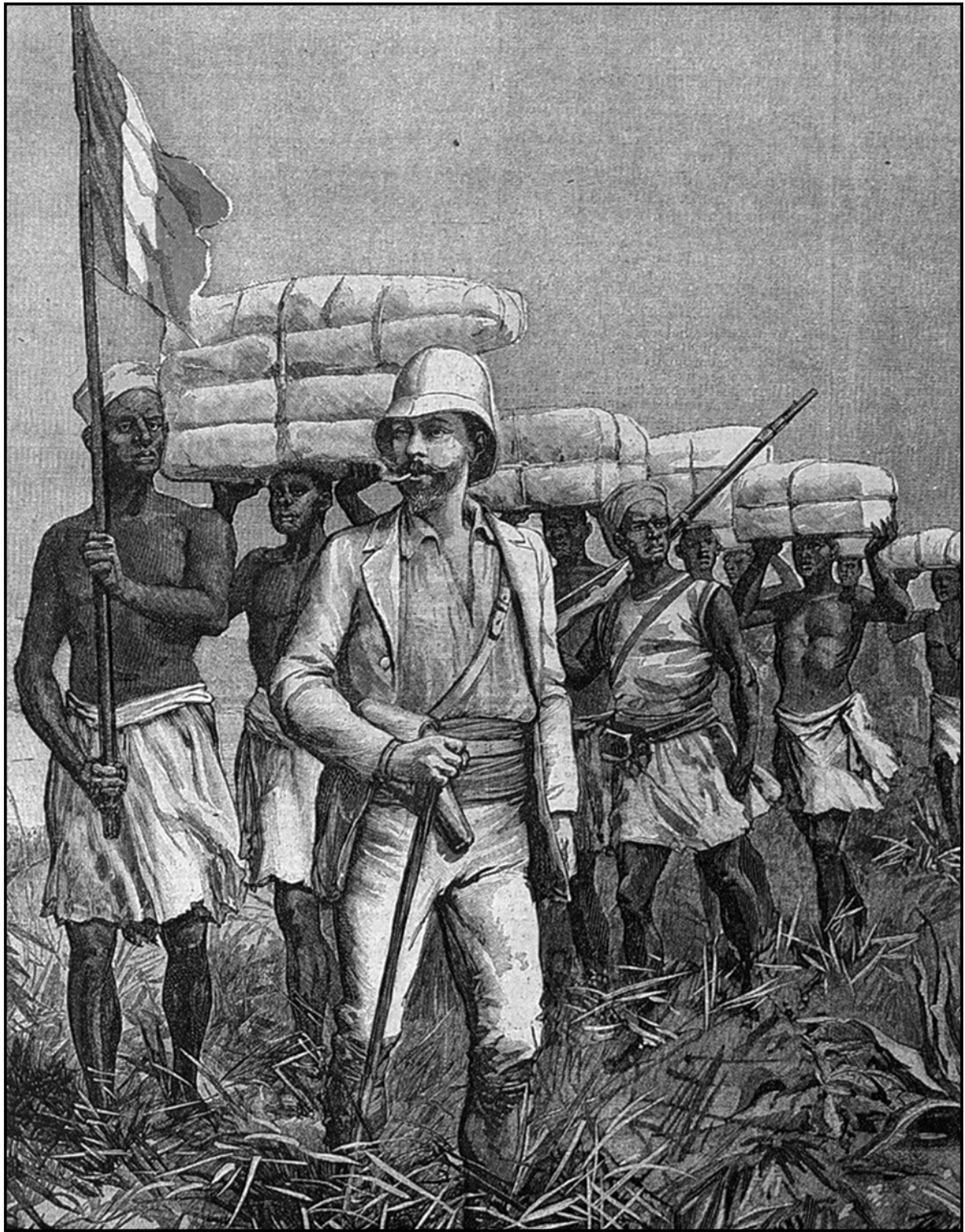
Secret entrances found among the Sphinx and pyramids of Giza lead to the horrors in the catacombs beneath the desert sands. Loathsome images on the alien walls depict men with the heads of animals and animals with the limbs of human perform disturbing inhuman acts. Side tunnels have an organic feel, as if some great alien beast had been buried within the stone, and then later gained its freedom leaving behind the tunnels that were once that creature’s bone and sinew. The temple of Nitocris the Ghoul Queen and the Great Chamber to Nyarlathotep found within the catacombs are favorite worship sites of members of the Brotherhood of the Black Pharaoh.

SPHINX OF GIZA, EGYPT

Near the edge of the plateau and due east of the Second Pyramid, with a face probably altered to form a colossal portrait of Khephren, its royal restorer, stands the monstrous Sphinx — mute, sardonic, and wise beyond mankind and memory.

— H. P. Lovecraft and Harry Houdini,
“Imprisoned with the Pharaohs”

While archaeologists believe that the Sphinx of Giza was carved from a remaining block of limestone that was left behind after the construction of the Great Pyramids, legend tells that the Great Sphinx has long sat in the desert, before the arrival of man. The Arab name for the Sphinx is Abu Hol, “Father of Terror.” In



truth the Sphinx is a near-mindless aspect of Nyarlathotep, and will assume earthly form when a special spell is cast before it. Other legends state that the Great Sphinx is a small, inaccurate representation of a huge beast that was in the possession of the Black Pharaoh Nephren-Ka.

TEMPLE OF THE MASKED MESSENGER ALGERIA

"There are legends surrounding this ruin, this Temple of the Masked Messenger. Warnings. . ."

— David Conyers, "The Faceless Watchers"

Buried somewhere in the shifting dunes of the Sahara Desert is the might Temple of the Masked Messenger, dedicated to a female aspect of Nyarlathotep worshiped in Morocco. Over a thousand feet (300 meters) high and with sides more than a mile (1.6 kilometers) wide, the exterior is decorated with life-size depictions of the Spawn of Cthulhu and impossibly giant faceless winged demons. Reputed to be a gateway to Nyarlathotep's home world of Sharnoth, the Temple is also believed to only appear on our earth sporadically, materializing and vanishing at Nyarlathotep's will. Any human who discovers and enters the temple will be rewarded with the truths of the universe and the fate of all things to be, naturally at the cost of their own sanity.

TEMPLES OF THEBES, EGYPT

Yet I know in my heart that Nyarlathotep cannot truly be dead; He cannot die as we mortals define the term. I pray He will remain securely entombed beneath the plain of Karnak forever, but I fear that sometimes, in some distant aeon yet to come, He will again find release.

— Stanley C. Sargent,
“Nyarlathotep, A Fable of Ancient Egypt”

Thebes is the site of the massive temple complexes of Karnak and Luxor located on the east bank of the Nile River. The west bank is the home of the necropolis. Luxor was built in honor of the sun god Amon, firstly by Pharaoh Amenophis III of the eighteenth dynasty and expanded upon later by Ramses II who built 45 feet (13.5 meter) high statues of himself at the entrance.

Karnak on the other hand is home to numerous temples, chapels, obelisks and statues on honor of numerous gods worshiped through almost 13 centuries of Egyptian history. Like its counterpart, Karnak's Amon temple was the greatest consisting of 134 giant columns spread over an area of 1 acre (0.4 hectares). Karnak became an important Greek city described by Homer as ‘the city of the one hundred gates.’ Later it became a popular tourist destination for the Romans. The necropolis contains the tomb complexes known as the Valley of the Queens and the Valley of the Kings, where in 1922 Howard Carter discovered the intact tomb of Pharaoh Tutankhamun. The valley also hid the temple of the high priestess Sesh'tett uncovered in 1925, whose cult worshiped the Great Old One Ammutseba, the Devour of Stars.

Founded nearly 5,000 years ago Thebes became the capital of Egypt around 1,991 BC, when the Pharaoh Amenemhat I (the Twelfth Dynasty) came into power upon the death of the previous Pharaoh Mentuhotep IV. According to scrolls written on his own life, Amenemhat I recounts how he defeated an aspect of the Nyarlathotep called Nyarlathotep, who almost destroyed

the lands of Egypt before he was trapped and buried under Thebes. It is possible that Nyarlathotep is still alive, waiting to be unearthed to bring plague and destruction upon the world once again.

Some of the temple inscriptions in Karnak refer to the Great Old One Iod, a being who is partly animal, partly vegetable, and some mineral. On one column there is an inscription written by Khut-Nah in Egyptian hieroglyphs. If translated it is a spell to summon Iod, learnable with 3 weeks study and an INT x2 rolled under 1D100. There is no mention of Nyarlathotep at any of the temples. In fact, all references to him have been deliberately erased.

The *Amenemhat Scrolls* written in Egyptian hieroglyphs are held at Miskatonic University in Arkham, Massachusetts. *Sanity loss 1D3/1D8; Cthulhu Mythos +6 percentiles; average 10 weeks to study and comprehend/20 hours to skim.* Contains the spell Contact Deity/Nyarlathotep.

T'GAROL, GHANA

“I am running short of gold and the things are not fully grown. I have tried to get them to sleep as I saw in the city of T'gaorl but they hunger still. Soon I will have no choice but to feed them sheep.”

—Pete Tamlyn, “Horror from the Glen” in
Green and Pleasant Land

Little is known about this lost city except that it is hidden away in the jungles of Ghana, that the inhabitants often summon Gn'icht' Tyaacht tree spirits to do their bidding, and that they worshiped several Great Old Ones. Some scholars believe that T'garol was once the center of an important and powerful African kingdom who warred with the Ashanti people in the late seventeen century, but this legend is yet to be proved. Certainly no signs of the city have been found in modern times.

TOMB AND WELL OF NOPHRU-KA

Across the chamber, nearly one hundred feet away, a man dressed in the style of ancient Egypt kneels in supplication before someone else. The standing figure is tall and of skin so dark as to be almost black, but the flickering of torchlight hides his features, as well as the features of the two men that stand behind him, arms folded across their chests. The monotonous piping seems to come from a balcony, carved of stone and situated directly above the mysterious group.

— Keith Herber, *Day of the Beast*

Nophru-Ka was an Egyptian priest who worshiped Nyarlathotep during the reign of the Pharaoh Khasekhemre Neferhotep I of the fourteenth dynasty. He attempted to destroy Egypt by calling

down creatures from the stars, but failed when he was slain by the Pharaoh. His followers buried him in a temple in the Valley of the Winds, some 160 kilometers (100 miles) west of Cairo. After his funeral, his descendants travel to G'harne where they continue on their priest's bloodline. Some speculate that Nophru-Ka adapted his name from the Black Pharaoh, Nephren-Ka, who was either another earlier Egyptian worshipper of Nyarlathotep or the Outer God himself.

Nophru-Ka's tomb was plundered long ago by the leaders of the Brotherhood of the Beast, but Children of the Sphinx still protect this sacred site. Not far from the tomb is the Well of Nophru-Ka, where visions of the priest communicating with his deity can still be seen by unlucky travelers who fall into this desolate subterranean temple.

VALLEY OF THE GODS. BELGIAN CONGO

The trail was quite close to Gykunga village, and we reached it almost immediately. As we broke out of the jungle and onto the rocky foothills, our guide noticed a complete absence of wildlife, no birds in the sky, no animals anywhere. After six hours of travel, the path led to the mouth of a large cavern. The superstitious natives dropped their burdens and ran. We sent the guide to calm and bring back the bearers and we examined the carving around the cave mouth. Neither Mr. Steers nor Mr. Uteallic know what the statue represents. It is Great Cthulhu, and the cavern opens where his gaping maw should be. I am keeping this information to myself.

— Bob Heggie, “Valley of the Four Shrines”
in *The Cthulhu Companion*

Not far off the Aruwimi River — a tributary of the mighty Congo River — there can be found a small lake surrounded by a low-lying range of mountains. The valley is only accessible through a narrow tunnel over which a gigantic carving of Cthulhu's head is prominent. Inside the valley is home to hundreds of aimlessly wandering zombies. The center of the valley holds a lake, and in the center of the lake are the remains of a Great Race of Yith outpost, now in a state of almost complete ruin. Four shrines surround the lake and each is dedicated to Cthulhu, Cthugha, Hastur, and an unknown Great Old One. Although it is believed that the shrines were built by the Great Race of Yith, no one knows why they did so, since records from other Yithian sites suggest that they did not worship such entities.

VALLEY OF THE RED FLUX. KENYA

“Always silence, and the dreary routine of thinking, remembering, plotting, in order to avoid madness. Complete inac-

tion, hopeless inertia. And there was no escape. I lost track of the days. Would Angley come? Would M'bwa capture him too? Where was M'bwa? But from the time of my own capture I had not seen him again. Many an hour I wasted shouting myself hoarse at the Tree-man nearest me. He did not answer. He swayed dumbly, already on the way to that hideous transformation which would leave him only the travesty of human form.”

— Donald Wandrei, “The Tree Men of M'bwa”

In a circular valley located in the Rift Valley of northern Kenya nothing grows and neither animal nor tribal African will approach — this is the abode of the God of the Red Flux. A Great Old One who appeared on the earth thousands if not tens of thousands of years ago, it either seems content to stay or is trapped on the earth. The Red Flux lives in a strange metallic shape-shifting craft, and is served by its human zombie creation M'Bwa. Growing near the Red Flux is a collection of tree-men, humans who wandered too far into the Red Flux valley and were captured by M'Bwa, who transformed them into the silent guardians they are today.

YANYOGA, SOUTH AFRICA

From aloft they had seen a dead plain of sterile earth or sand stretching to meet the face of the white mountain which was grotesquely hewn into the likeness of a grinning skull. . . . But now that cliff presented a wholly different aspect. Conan's volcanic gaze narrowed and a tingle of supernatural awe prickled his nape. For the cliff, which from the air seemed to have been carved into the form of a skull, now appeared as the façade of a splendid, ornate palace.

— L. Sprague de Camp and Lin Carter,
“Shadows in the Skull”

Yanyoga is reputed to be one of the last refugees and strongholds of the serpent people before the hyperborean King Conan destroyed them in 10,000 BC. Little of the city of Yanyoga is believed to remain, now nothing more than rubble. Its true location has never been discovered in modern times, although historians and archaeologists place it somewhere in the Drakensberg Mountains of South Africa. A great stone skull of a serpent head reputedly masks the city from observation by passing travelers. Geysers and fumaroles producing noxious gas keeps many of the bolder explorers from approaching too closely. If there are any serpent people left in Yanyoga, they are buried deep underground and remain in a state of continued hibernation.



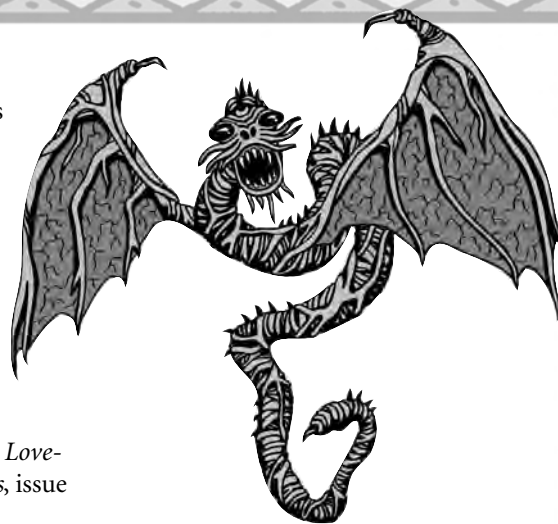
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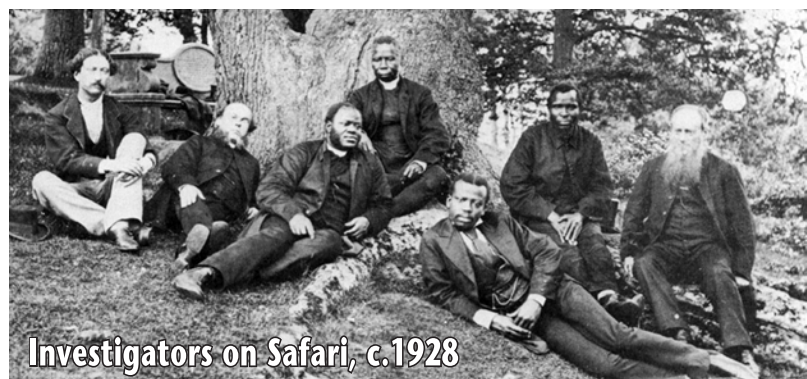
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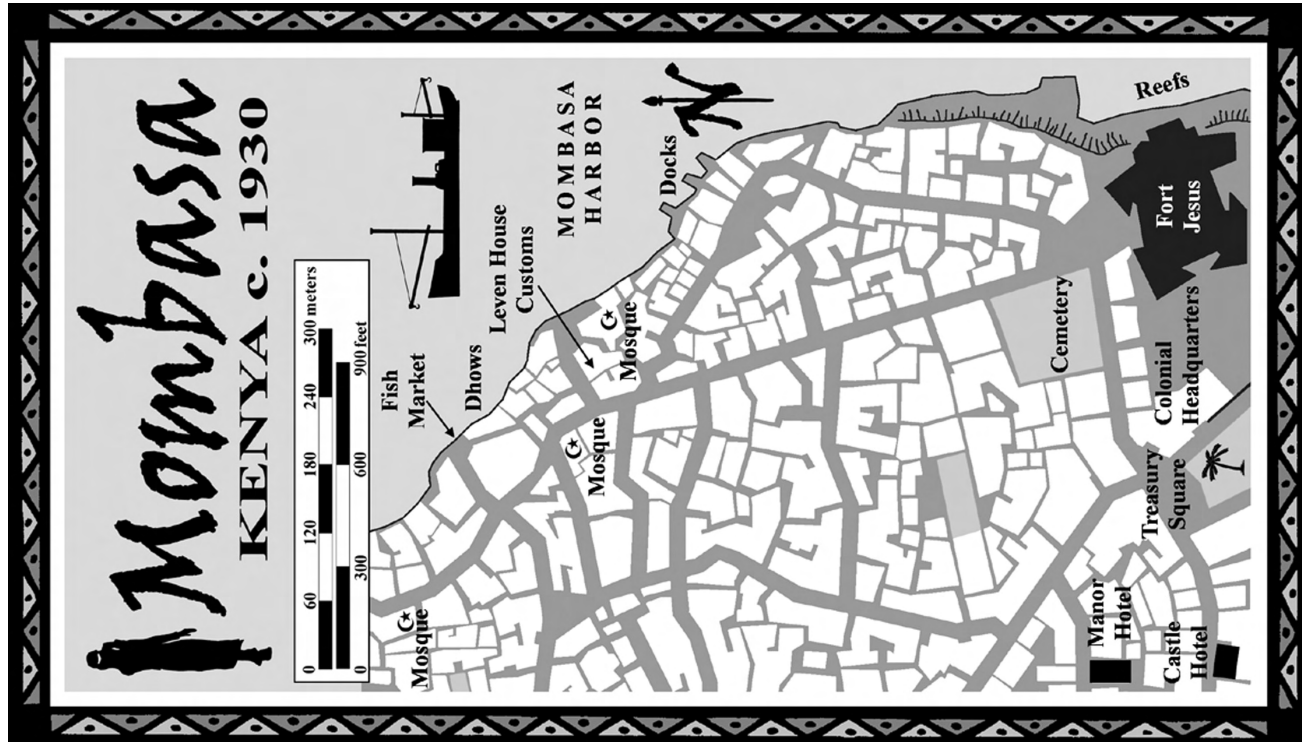
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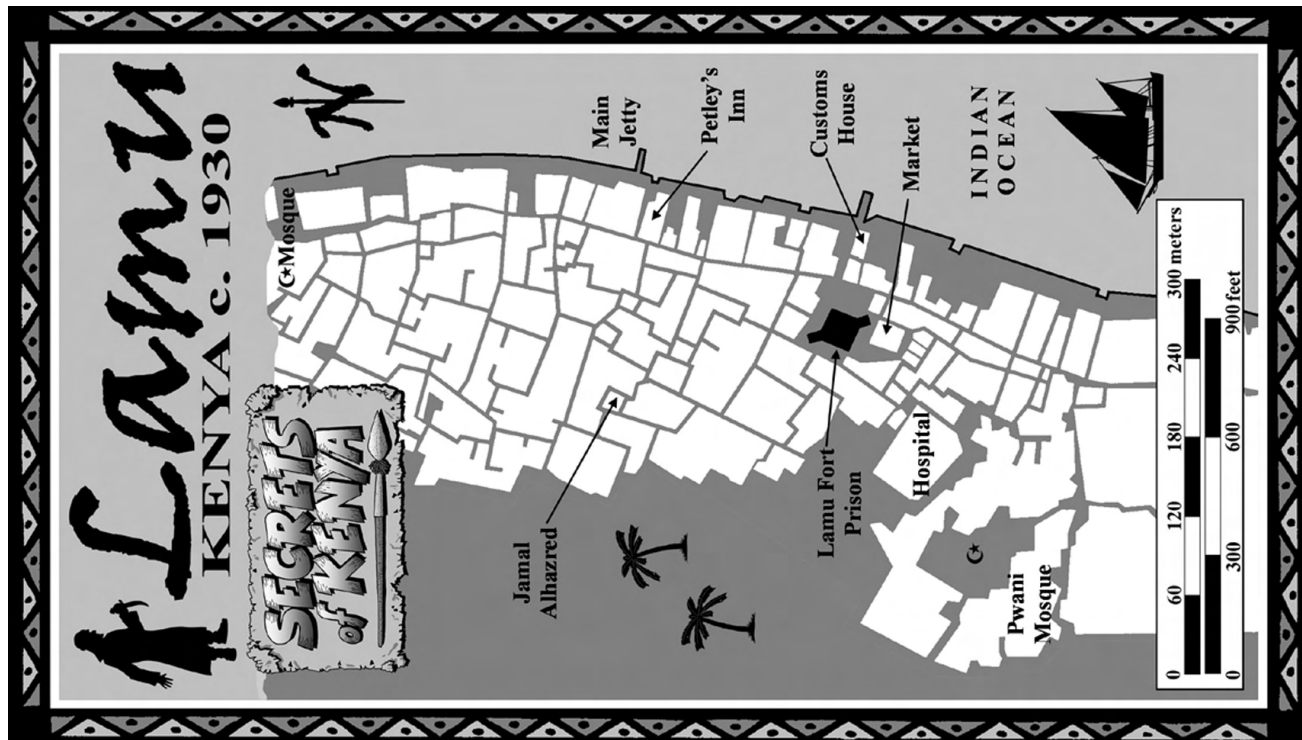




HANDOUTS & GAME AIDS



SKETCH MAP OF MOMBASA [p.78]



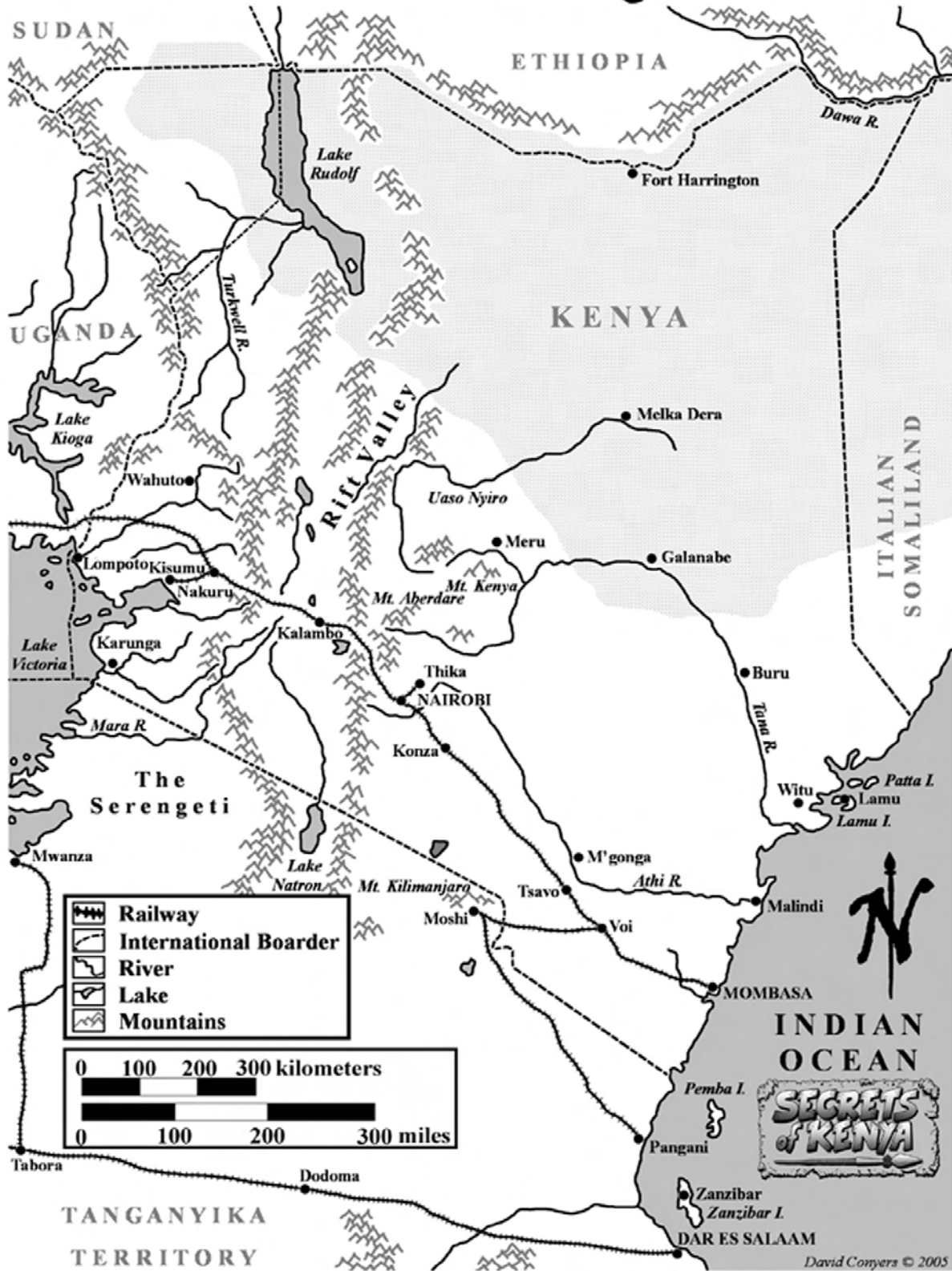
SKETCH MAP OF LAMU [p.79]

POLITICAL MAP c1930



Kenya

POLITICAL MAP c. 1930

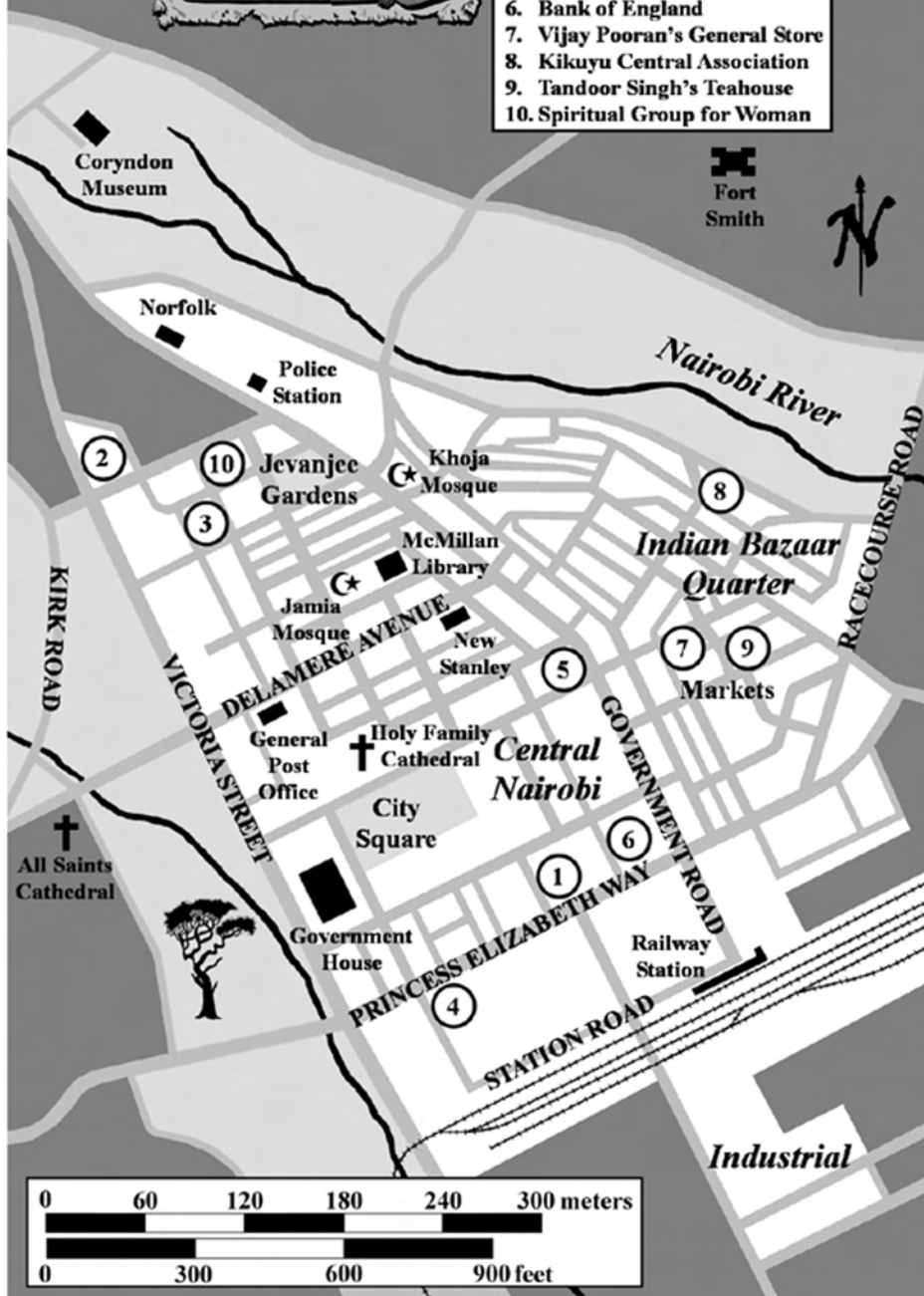


Nairobi

KENYA c. 1930



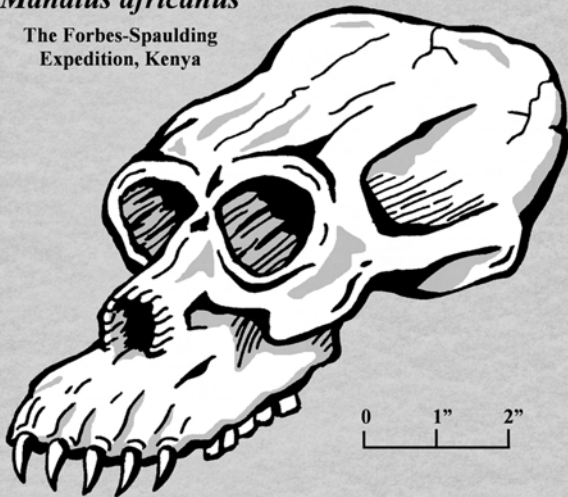
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2. Highland Breeze Hospital
3. Dalton & Son
4. East African Standard
5. Nairobi Star
6. Bank of England
7. Vijay Pooran's General Store
8. Kikuyu Central Association
9. Tandoor Singh's Teahouse
10. Spiritual Group for Woman



SKETCH MAP OF NAIROBI [p. 54]

MADNESS PAPERS #1 [p. 136]

Mandius africanus
The Forbes-Spaulling Expedition, Kenya



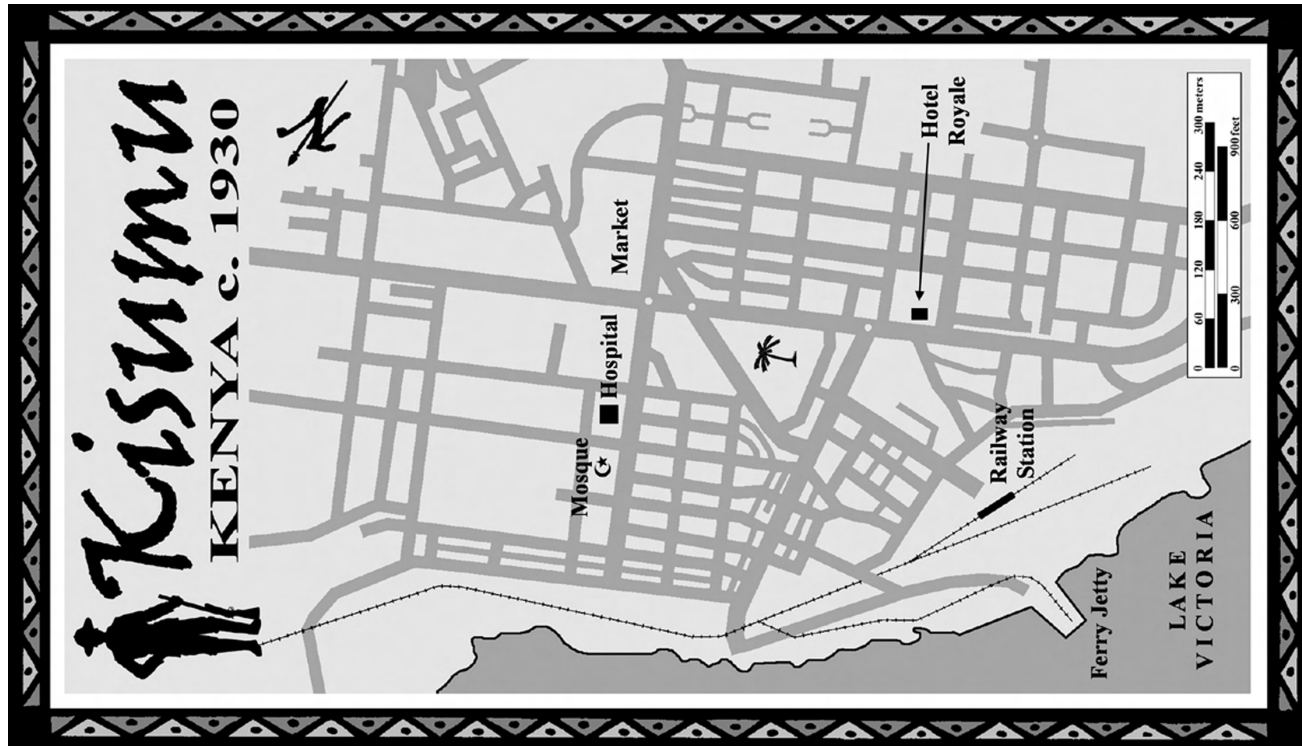
LORD CAULFIELD LOST ON SAFARI, FEARED DEAD

By Natalie Smythe-Forbes

TSAVO: Lord and Lady Caulfield, who disappeared on a hunting safari last week near the Mara River on the Serengeti Plain, are now feared dead. Although neither of their bodies have been recovered, the English couple's safari camp

was found yesterday, apparently deserted. Two bodies of native guides, mauled by wild animals, were all that was found of the expedition. Eye-witness reports from natives in the area recall spotting several men disappearing into caves on the night that Lord and Lady Caulfield vanished. So far no signs of those alleged caves have been found.

MADNESS PAPERS #6 [p. 136]



SKETCH MAP OF KISUMU [p. 88]

World-wide Telegraph The Globe in Seven Minutes

CAPE TOWN		NEW DELHI		MANILA	
CAIRO	VANCOUVER	HONOLULU	MEXICO CITY	LONDON	MELBOURNE
APOLOGIES FOR NOT MEETING YOU IN MOMBASA STOP PLEASE PURCHASE TRAIN TICKET TO TSAVO WITH MONEY WIRED TO BARCLAYS BANK STOP MY ASSISTANT DANIEL CAPWELL WILL MEET YOU IN T STOP ACCIDENTS ON SITE GROW MORE NUMEROUS EACH DAY STOP EAGERLY AWAITING YOUR ASSISTANCE IN THIS MATTER PROF SPAULDING END					
SAN FRANCISCO		HOME OFFICE: NEW YORK		CHICAGO	

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MADNESS PAPERS #2 [p. 126]

More Mysterious Deaths Plague the Forbes-Spaulding Expedition

By Louise Talbot

TSAVO: Eight more Galla diggers were killed yesterday on the joint Australian-American anthropological dig some 50 miles west of Tsavo, when a tunnel collapsed upon the workers. Doctor Julius Forbes, head of the expedition stated that this was another unfortunate accident, but that this set back has not dampened his hopes of further excavation.

This latest tragic event is not the first death to plague the dig. A few weeks ago, a student named Peter Tobey was discovered with his head crushed under a large stone rock. Only last week a young photographer Nancy Dilworth was found dead 8 miles from the site, buried up to her neck in sand and rock, where she finally died of dehydration.

The Kings African Rifles have investigated all three incidents, and have found no evidence of foul play.

The Forbes-Spaulding expedition, jointly funded by the University in Adelaide in Australia and Miskatonic University in Massachusetts in the United States, has been in digging for the last couple of months in the foothills of Mount Kilimanjaro. The expedition is searching for evidence to support the theory that man's common ancestors were African and not Asian, as is the common stance of the world's scientific community.

MADNESS PAPERS #3 [p. 127]

THE SPICE MERCHANT FALLS INTO THE UNDERWORLD AND THEN PAYS A HEFTY PRICE FOR HIS RELEASE

I was once a humble spice merchant who owned a humble stall in the streets of the Old Medina in the great Oudaïa Kasbah of Old Rabat. I worked hard from sunrise to sunset every day of the week except Fridays when I prayed to Allah. Each night I would return home to my loving wife, and my three beautiful sons, and I would praise Allah for my blessed life.

One day that all changed, when on an ordinary morning I had to attend a meeting to collect a delivery of spices sent to me from India, and it was there that I was taken away from my life and family forever.

These spices were waiting for me, I was told, at the entrance to the caverns beneath Oudaïa Kasbah. I had heard tales of these catacombs, but never believed in them until this day as my eyes fell upon its foreboding entrance. In the dark recesses I waited as I was instructed, feeling the cold winds on my skin as it blew from the dark labyrinths of endless tunnels. Then I was snatched by a hundred and one hands, waxen to the touch and sharp with claws, as they shredded my clothes and carried me deep into the underworld. For hours they carried me, deeper and deeper until I wept, knowing that even if I were to escape I could not find my way home.

I pleaded to my captors, asked for release. I told them of my beautiful wife and my three adorable sons, and that I would give anything to be with them again.

"You would give anything?" asked one of my captors, their leader who told me his name was Inek. His breath smelt of decayed corpses and carried the air of cemeteries. I could not see his face in this perpetual darkness, and I was thankful that I could not, for I would surely have died of fright seeing his hideous complexion. I told him I would give anything.

"Very well then," said Inek, and we turned on our feet and began the return march to the surface world,

and as we did I thanked him profusely and praised Allah for their generosity.

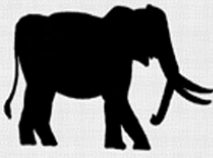
As I was carried through the darkness I felt overcome with joy. I promised Allah that I would never speak ill of other merchants ever again, I would no longer touch alcohol, and I would not again short change my customers. I knew I was blessed.

Finally we reached the mouth of the cave, and I see in the half light that we were back underneath Oudaïa Kasbah where I cried with joy.

"You should not return to your family," warned Inek still hidden in the shadows, and I asked him why. "Because you are so hideous they will not accept you."

I told them I was not hideous, that my wife and three brilliant boys would always respect and adore me. And then my captors laughed as they turned on me, bit into my face tearing away the flesh and muscle and I screamed and thrashed with the pain. I thought that they had lied to me, that I was about to be consumed, but it seemed they had a worse fate. I was left not to die, but to heal the scars that left my face a horrendous and monstrous. Then I was released but I was so deformed that people shunned me, stoned me and the city guard even had me thrown from Rabat's gates. Inek was right, I could not return to my family like this, not the monster I had become.

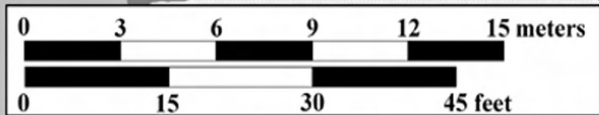
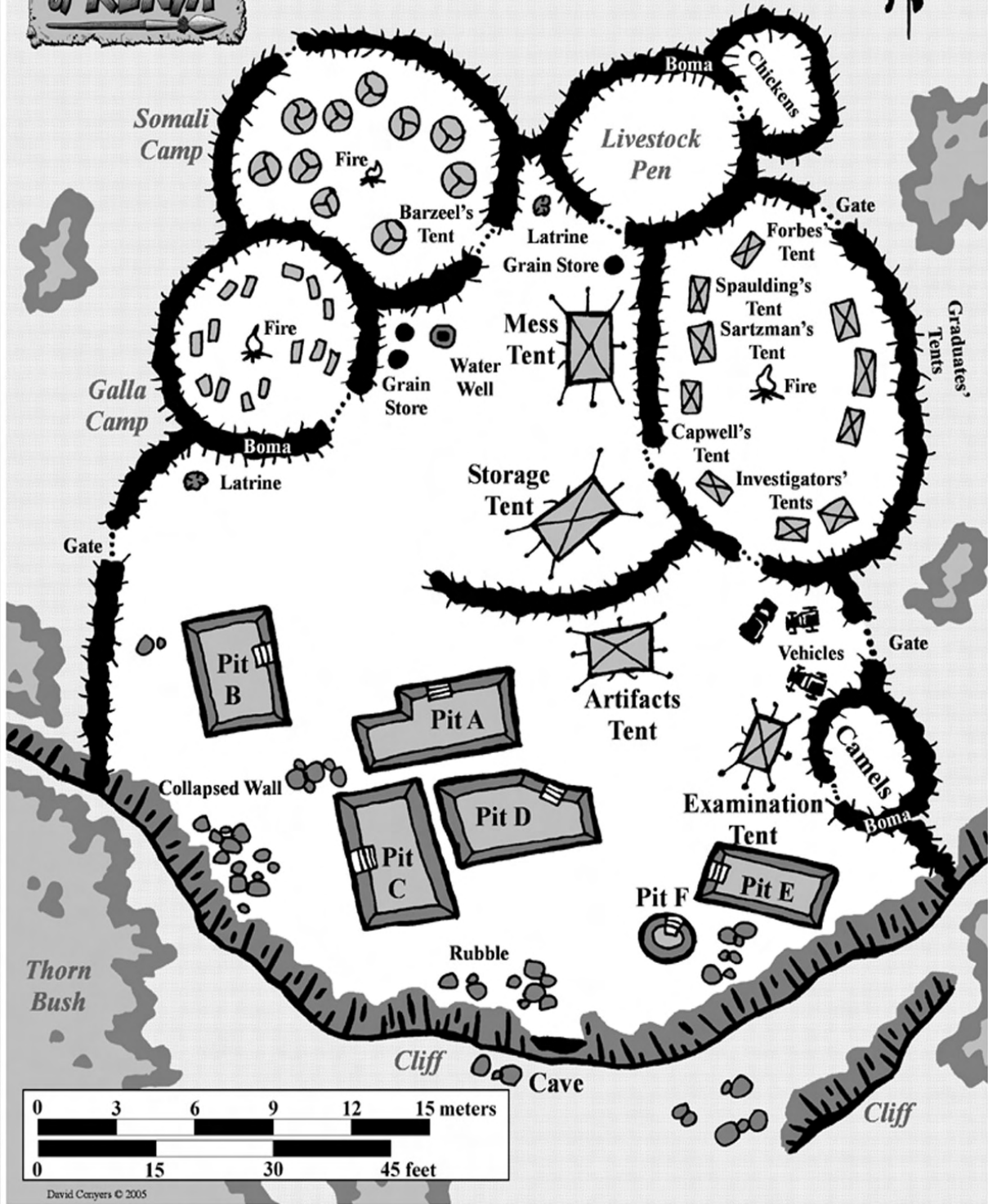
They let me go, those ghuls of the underworld. And now I am a beggar, my face hidden behind shrouds and veils like a Bedouin of the Sahara, where I watch from the streets. I am their agent, for while they allow me to keep the money I make, they feed and shelter me at night. I tell what I see, meeting each night at the edge of the caverns beneath Oudaïa Kasbah.



Forbes-Spaulding Dig Site



MOUNT KILIMANJARO



David Coryers © 2005

Miskatonic University
School of Antiquities
3rd Floor
Robert Carter Memorial Hall
NE Corner College & West Street
Arkham, Mass.
United States of America

My Dear Alexander,

I was most disturbed to hear about the accidents on site. I'm sure the matter must be most distressing, but at least the numerous finds you have uncovered may yet prove this to be a successful expedition, one that will bring great renowned and funding to yourself and our department I am sure. As for the unfortunate deaths, I've sent some reliable chaps your way who have a reputation for solving perplexing mysteries, and I hope they are of assistance. Please make them welcome.

The finds you have described to me and the samples I have received bring back haunting memories of my own encounters, both in Arabia and Greenland. Who would have guessed at hominid so closely related to humans and yet more advance? I'm certain there is more to the pre-history expounded in the Book of Dzyan and the Necronomicon than we previously gave credit to. These creatures you mentioned, the 'ghuls', it seems they are not just an Arabian myth. I've done some research and accounts of their kind appear all over the world, mostly witnessed in graveyards where they feed on the dead, and they are nocturnal creatures who live in burrows deep under the earth.

I've tried to contact Professor Pearson and Columbia University, who is a reputed expert on their kind, but he's in Europe currently and proving difficult to contact. If I do get onto him, I'll pass on whatever I learn as soon as I can.

Until next time, the best of luck my friend, and hopefully the matter behind the strange deaths, if any, will be resolved.

Yours truly,

Curtis Mathieson

There is a world
beneath, they say,
that reaches from the
Atlas Mountains, under
the mighty Sahara,
south to the Niger River,
and east to were
Mombasa lies.

There is a world
beneath, they say,
where the feasters dwell
in darkness, hiding,
waiting, planning
for a day when the
stars are right again.

My Dear Friends

*It is a shame you did not wish to
assist me and my friends in our quest.
Had you succeeded, we would have
shown you wonders that can only –
how should I say – dream of in the
waking world. However, we
understand that such quests are not
undertaken lightly, and respect your
choice not to assist us.*

*Perhaps in the next lifetime, we will
cross on more noble paths.*

With regret

Jamal Altharred

*Mr Jamal Altharred
c/o Post Office
Lamu, Kenya*

My Dear Friends

*Allow me to introduce myself. Most people know me as a
cartographer, but my skills extend beyond those humble
skills for I am a scholar of the occult and the fabulous.*

*Based upon my understanding of your recent exploits, I
believe that we can be beneficial to each other, sharing
knowledge and resources with respect to understand and
banishing that which hides in the darkness of our world.
Regardless of whether you wish to take me up on my
offer, I would like to invite you to my humble home for
dinner and conversation. If my offer is of interest to you,
please respond by letter to arrange a date, and on that day
I will meet you at Lamu's only jetty as I'm sure you
will not find my home otherwise.*

*Yours with the utmost respect
Jamal Altharred*

THE MASKED MESSENGER MOCKS THE BEAUTY OF ZAIS
AND REMAKES HER INTO A HAG

I was once the beauty of Zais, the town of alabaster and diamond, and streets of flowing streams and bridge parks. I was even more alluring than the king's daughter Nathicana, who was claimed to be the most beautiful woman in existence. Perhaps she is today, but that title had not always been hers.

I was in love, bewitched by what I thought was a man. He was not, rather he was one of those preternatural entities who loosely rule the Unnamed Desert Realms and beyond, and he would be my doom. For years I watched him walking on water, through the streets of my town, turning the head of every woman whose eyes fell upon him. I could see it in his eyes that he wished to choose one of us to bed, to make us his lover and to sire his children. I was determined that woman would be me.

And yet despite my charms and my beauty, he did not notice me. So to ensure my desires were realized, I traveled quickly to Ryhald and purchased a potion of love wrought by the city's sorcerers. One drop it was claimed was enough to bind the love of a single man to a single woman forever. So I secured the potion in a vital kept close to my breast, and arranged an appointment with the most gorgeous man who I consider to have ever walked this world.

When I arrived at his palace, I was met not by my love, but a pale-skinned, towering woman garbed in long flowing white robes, and wearing a mask of bronze that mocked with unseen eyes whose glare turned my blood into ice. And when she removed her mask, I could see that she was not beautiful, that her skin ran with the rivets of acid and that the exposed flesh was the corruption of ages as old as the universe itself.

"I am the Masked Messenger," she spoke allowed to me, "My message is the fear and the folly that you do not yet understand. Did you think that one of my sons would even for the fleeting of moments, consider you worthy for even a second of his attention?"

And if I had been asked this question before this very moment, I would have answered most certainly, but I found myself staring into the eyes of a creature that knew all the stories of old, and understood all the stories of the future worlds, and I felt as if I was nothing, a miniscule and insignificant stain that required cleaning from that intricate tapestry that was the cosmos and all its horrors.

"I am the Masked Messenger," she spoke holding out a hand that dripped acid etching rivets and sores into the fine rugs of this house. "My message is the arrogance and anger that you do not yet experience. Did you think that you would not be punished for your false hopes?"

Trembling I knew not what to say, and as I stared into her empty eyes as her hand flicked, and acid sprayed across the space between us into my face. I screamed as the caustic fluid ate at my skin, eating away my beauty and drawing the sharpest of pains from every corner of my now corrupting body.

"I am the Masked Messenger," she called returning the mask to her hideous face. "My message is the sorrow and sadness that is your destiny. Do you think that anyone will love you, now that you are the most repulsive creature that has ever infested this realm?"

I fled then, as I did knowing that my body desiccated and dissolved into a husk of hideous flesh. I wrapped myself in shrouds, turned my face from every eye that looked my way and winched, and carried my ruined temple of flesh far into the shifting sands of the Unnamed Desert Realms, for I could not bare any to gaze upon the horror that I had become, the Hag of Zais.

In abandoned Abharanah I hid myself in the dark labyrinths under the city, and in the darkness grew strong and terrible. I fought off all who wished to settle here, terrifying them with my hideousness and my growing powers of frightening sorcery, desiring for nothing else but to be left alone with my misery and my suffering.

If no one will ever love me, hold me, care for me because of my putrid flesh, than no one else shall join me. All will suffer who enter my realm, because I am scorned. Those who mock my ugliest learn all too quickly that my retaliation can be as harsh and biting as theirs, and fatal.

I have learned my lesson from the Masked Messenger, and now I am faced with eternity to fully realize that I always have been and always will be alone.

Please pity me.

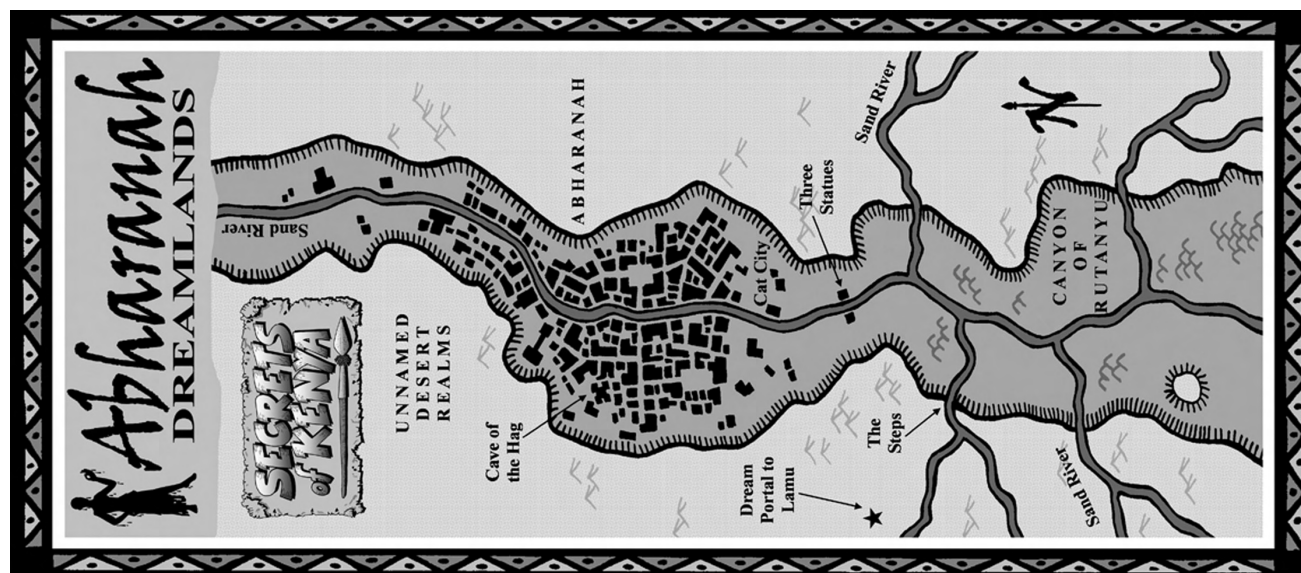


DIAGRAM OF THE CITY OF ABHARANAH [p. 167]



DIAGRAM OF THE UNKNOWN DESERT REALMS (DREAMLANDS) [p. 165]

Confirmation! Cecil Blackburn's Daughters Killed by Leopard

By Louise Talbot

NAIROBI: Several days ago it was confirmed that a leopard did indeed killed Cecil Blackburn's two daughters, stated Lieutenant Douglas McRae of the King's African Rifles. Lt. McRae and the distraught father, Mister Cecil Blackburn, accompanied by a small contingent of native KAR soldiers, had just returned from a twenty-day expedition into the Maasai reservations where the children's remains had been found. 'The father of course is very upset,' said McRae, 'but at least now he knows the fate of his daughters, and he can move on with his life.' The two children were Anne, aged 9 and Hermione, aged 12.

Mr. Blackburn was too upset to give comment, but reports suggest that he believed the killings were connected to witchdoctor magic, because of two fetishes he found at the site of his daughters' bodies. One fetish reputedly represented a toad and the other an octopus. Hopefully rest and time will bring Mr. Blackburn to his senses so he can properly grieve.

This is a double tragedy; three weeks ago poor Mr. Blackburn had returned home from safari to find his wife, Louise, dead in his homestead. Ironically she was the victim of the same leopard that carried their two daughters into the African wilds. Mr. Blackburn buries his daughters next to their mother at Anglican Church cemetery tomorrow at 11am.

Savage Papers #1 [p. 172]

Angley-Richards Expedition Ends in Disaster and Mystery

(REUTERS) Remnants of the missing Angley-Richards expedition returned to Europe today. They were last reported lost months ago while charting unexplored regions of the Congo, the Mountains of the Moon, Uganda and Kenya,

Mr. Angley, of Chicago, joined the expedition to acquire specimens for American museums. He died of malaria before the freighter arrived in Bordeaux after traveling from Mombasa.

Englishman Mr. Daniel Richards, a geologist and prospector from Brighton, had been financed by the British government to chart land formations and hunt for mineral deposits. He apparently survived the expedition, though reportedly lost both legs to the thigh after a serious accident. He vanished shortly after arriving in France.

French police are currently investigating Mr. Richards' disappearance. They report only one lead, a piece of African hardwood grown uncannily into the shape of a human foot, found in Mr. Richard's cabin.

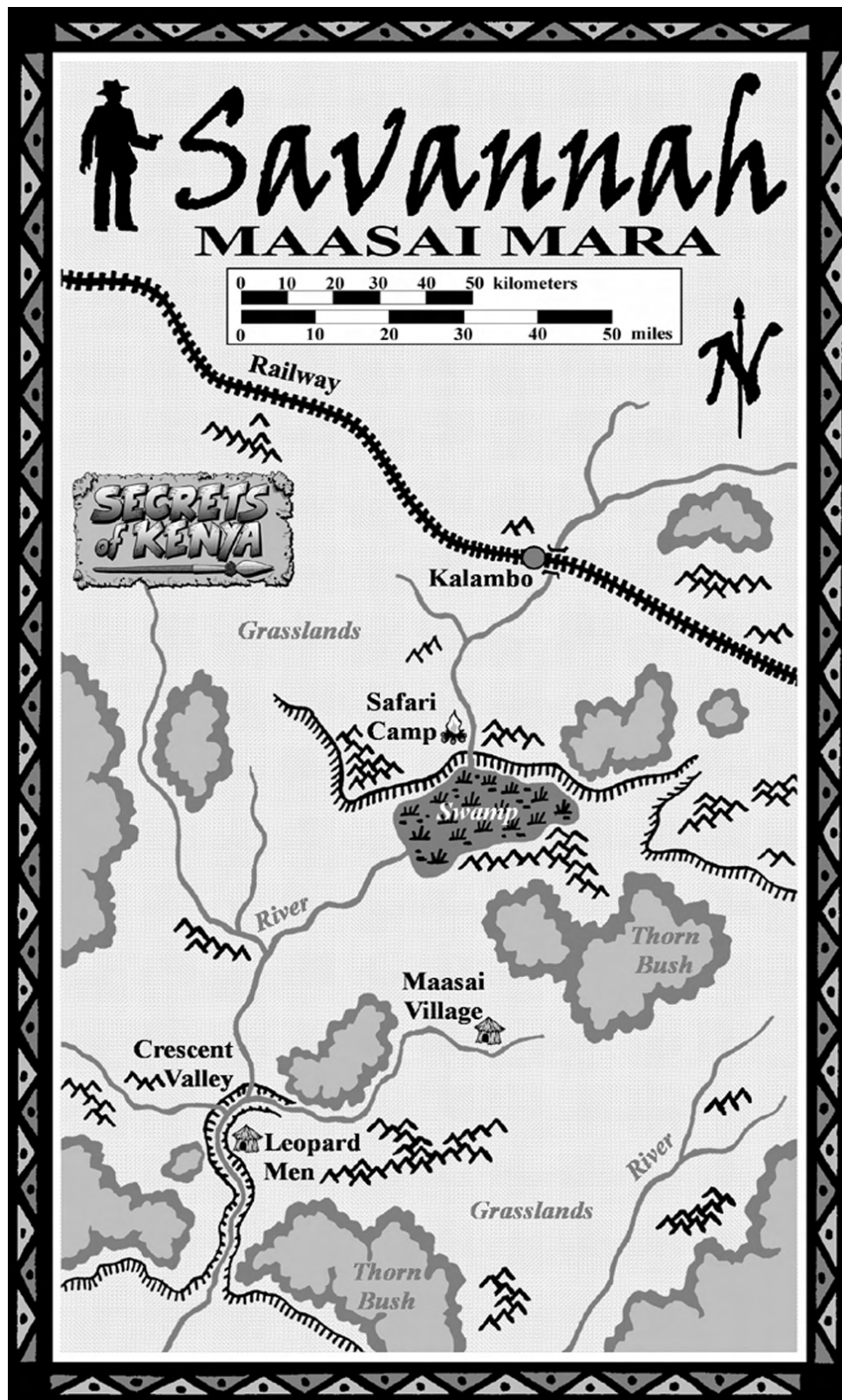
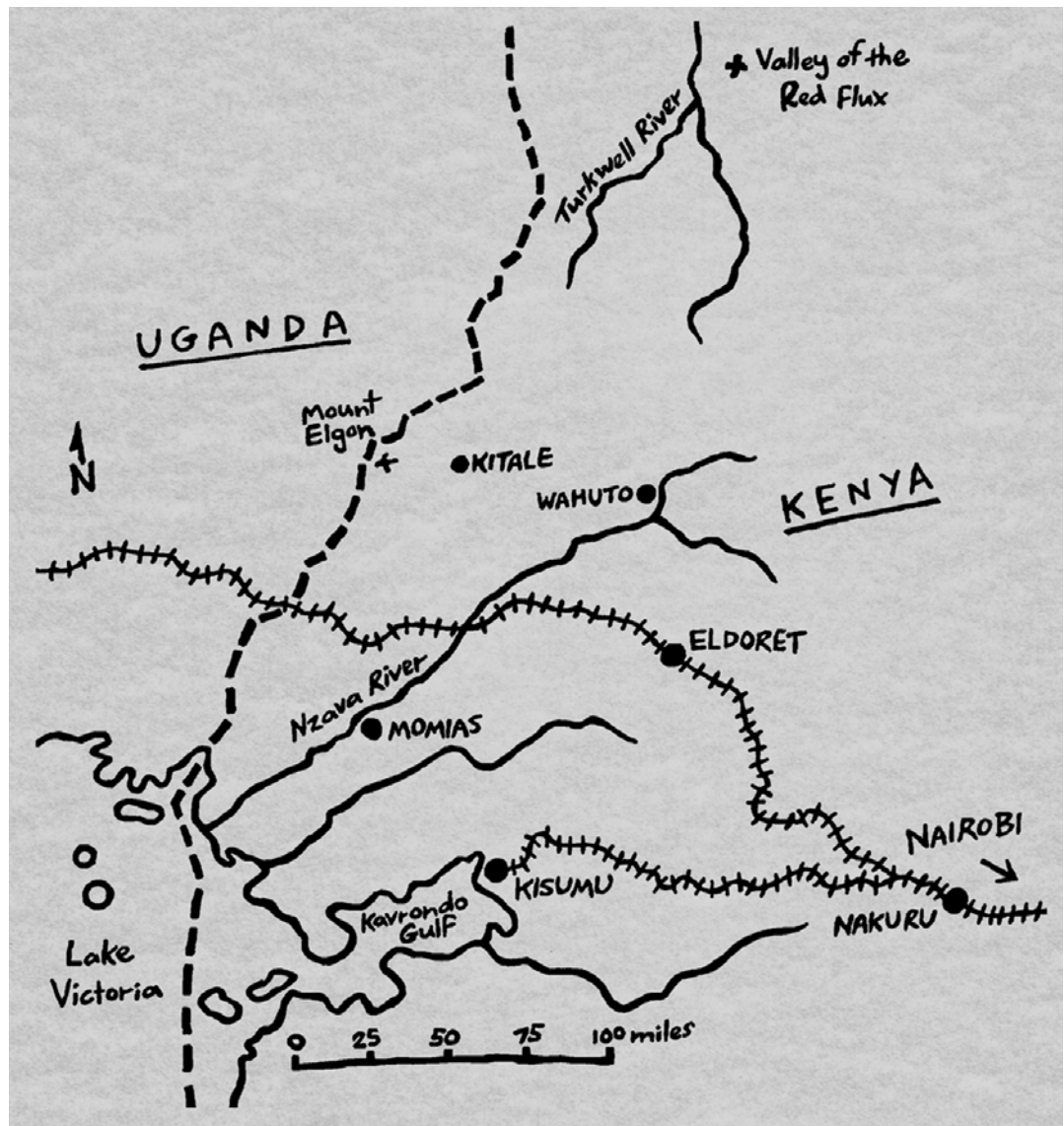


DIAGRAM OF THE SAFARI CAMP AREA [p. 184]



WOODEN PAPERS #3 [p. 201]

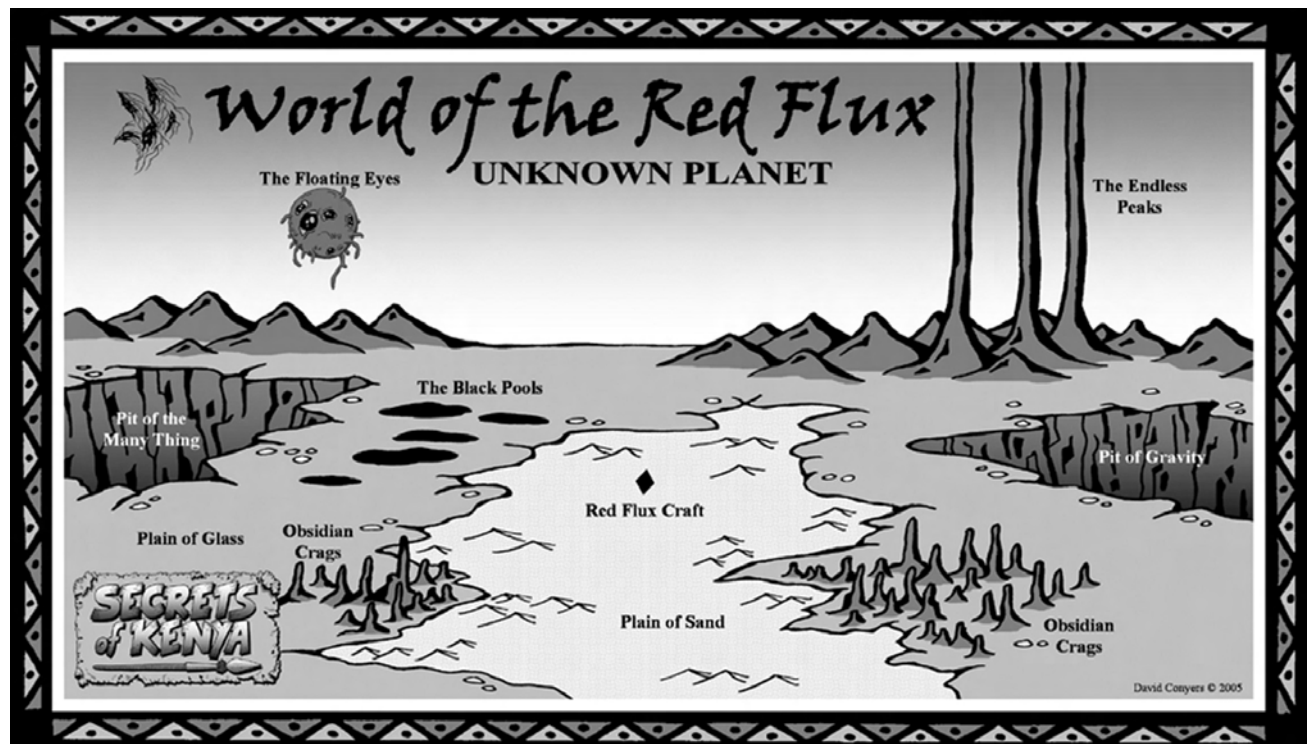


DIAGRAM OF THE WORLD OF THE RED FLUX [p. 211]

Reports on the Leopard Men Cults of East and Central
Africa: 1911-1924
Concluding Remarks
Thomas Bradshaw

After much questioning of suspects held in police jails, and from second and third hand accounts as told by natives, it is the conclusion of this report that the Leopard Men are indeed a large death cult who commit bloody and savage murders across the Colony.

Their numbers it seems are distributed across Africa. Membership is open only to males, and yet tribal allegiance seems unimportant. They are a secret society that spread fear and terror into the minds of the natives through numerous acts of barbaric violence and associated ritual killings. Cannibalism is a major component of their initiation ceremonies. Dressed in tanned Leopard Skins, it is presumed that cult members believe they have the power of these animals, and thus like a leopard, show no mercy when they kill their fellow man, even if they are fellow savages. Mercifully there have been no reported attacks on whites.

That stated, there is no guarantee that this current state of affairs will continue to be the case. Already in some parts of the colony, farm workers are refusing to work the fields fearful that they may be attacked. It then is not difficult to conclude that the moneys generated from export to the motherland acquired from such crops are at risk.

It is then the recommendation of this report that if any suspected member of the Leopard Man cult is apprehended, that they are given trial and if found guilty of perpetrating cult activities, that they be sentenced to death immediately. The sovereignty of the Crown is at stake.

Mr. Cloud
Wahuto Trading Post
c/o- Post Office, Nakuru
Kenya

Dear _____

Although you do not know me, I know of your reputation and write to you because I am in need of assistance in a grave matter that has come to my attention, one which I'm sure your specialty will assist me in resolving.

I am a government official stationed at the Wuhuto Trading Post some 100 miles north of Kisumu in the Kenya Colony, where it is my duty to administer land distribution and apply taxes to the various farmers, as well as to ensure government sponsored ivory collection meet set quotas. Boring work you have probably correctly concluded, but my position does offer some perks, and one is in reading certain papers that pass through my desk. Yes, I have heard of your exploits and your reputation, and that is why I have contacted you requesting your assistance.

These last months I received ongoing reports of strange lights appearing in the sky near the Turkwell River west of Lake Rudolf. At the same time I have received numerous reports of Turkana blacks loosing large numbers of their cattle, seemingly vanishing from nowhere in the middle of the night. The location is some 80 miles north of this trading post, and with my current duties I have not personally been able to verify any of these reports. Then the occurrences ceased for not obvious reason, and I put the matter out of my mind.

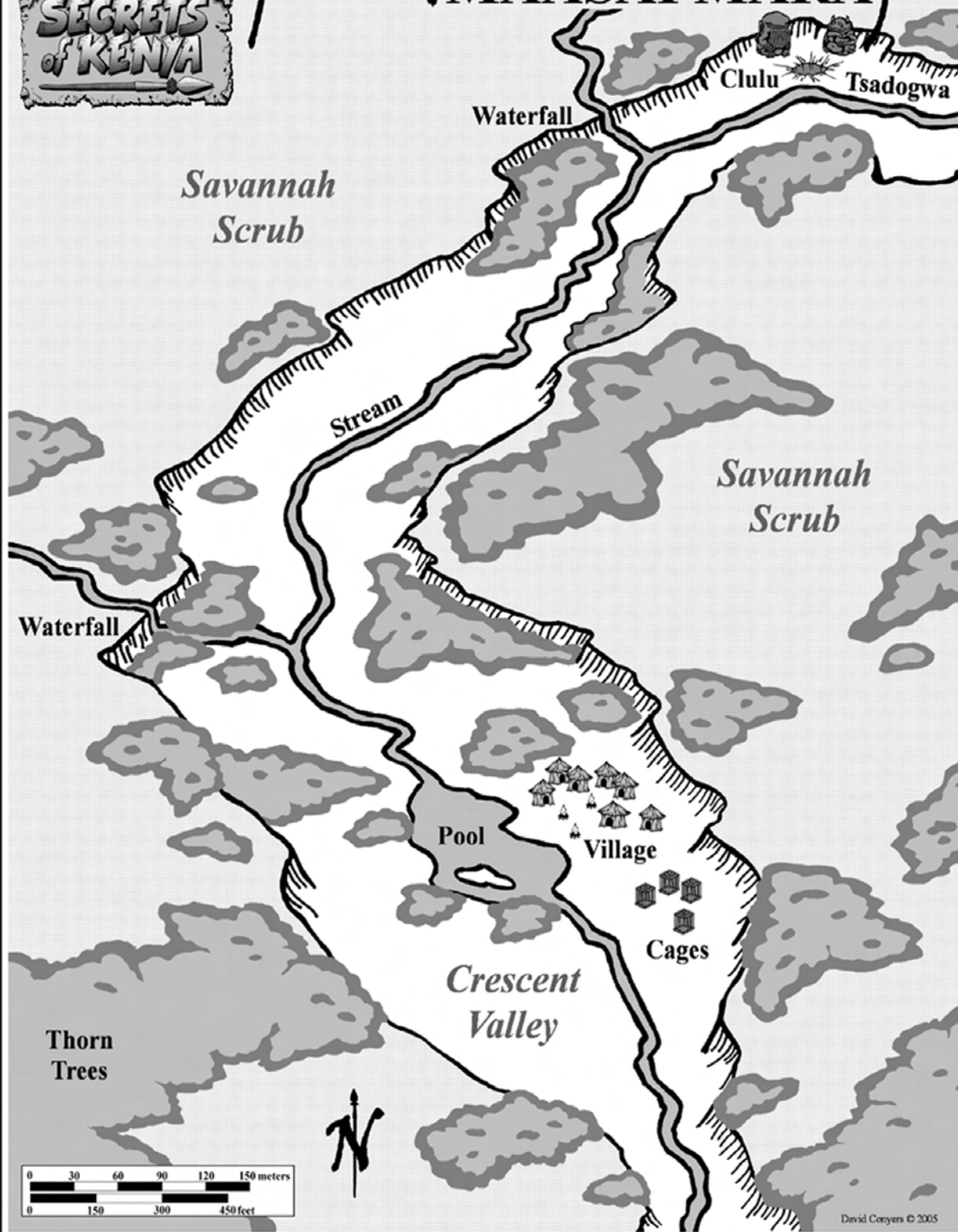
This would not be the end of the matter. A few days ago I was approached by a Turkana warrior who delivered to me a strange wooden object. He was out looking for whoever stole his cattle when he found this object – where that exactly was he would not say – but he claims that the object is connected to his missing cattle, and that it was the cause of their demise was all he would say. Naturally I didn't believe him, but I kept the wooden artifact. When I came back to examine it a few days later, I was surprised to find that it had grown into the finger that I have sent you, complete with the swirls and ridges of a human fingerprint!

I would like to hire you as consultants, and ask you to travel to Wahuto to aid me with my investigations into these seemingly connected mysteries. I have sponsorship from the Kenyan government for your hire at your usual rates, and tickets for you and your companions to reach me in Eldoret, a small town on the line to Kampala, and these are included with this package.

I look forward to meeting with you soon, so this mystery can be resolved.

Yours faithfully,
Mr. Cloud

Leopard Men Village **MAASAI MARA**



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SECRETS OF KENYA

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AFRICA

Long known as the Dark Continent, Africa strikes fear in the hearts of civilized Westerners for its savage tribes, fierce animals, impenetrable jungles, vast deserts, lost civilizations, slave traders, contagious diseases — and the unknown.

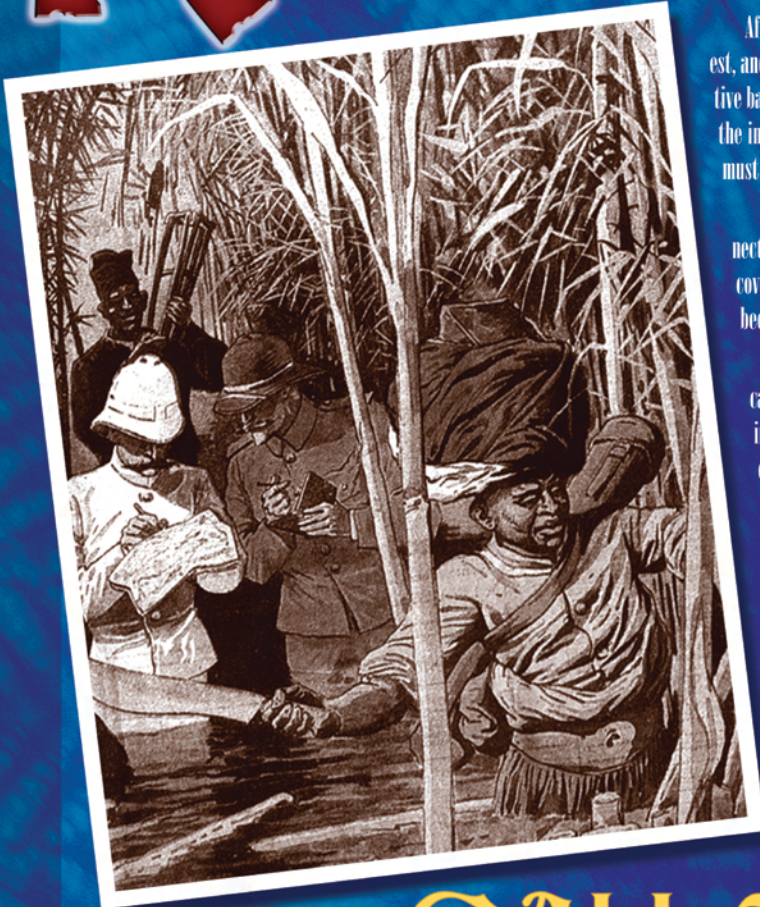
Africa is "dark" because it is a mystery. It is the least understood, most dangerous, poorest, and least explored of the six inhabited continents. Disease, beast, and savage pose effective barriers to exploration. A scarcity of navigable rivers means that the only way to chart the interior savanna, jungle, and desert is to walk. Accurate maps of the Dark Continent must wait until the end of the nineteenth century.

Now this mysterious place is opening to the Western world. Railways begin to connect cities. New medicines keep explorers from dropping dead before they make their discoveries. In the interior, colonists establish settlements where crops grow. Though becoming accessible, much of Africa remains mysterious and very dangerous.

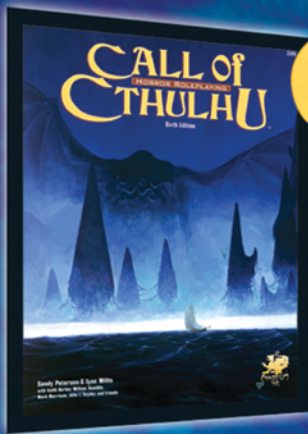
In America and Europe the Cthulhu Mythos hides in cellars, old houses, crumbling castles, and forgotten caves. In Africa it roams wild, a shadow in the wilderness, thriving in lost cities. Cults worshipping the Mythos are more prominent here, and the extent of their powers is vast.

SECRETS OF KENYA introduces a portion of this vast and varied continent — three times the size of the United States, with a ratio of four Africans to every American alive during this era. Kenya provides a setting that can be both familiar and foreign. Settled by Great Britain in the 1900's it is an English-speaking colony where all the trappings of home can be found in the capital of Nairobi. Beyond Nairobi's limits, much of Kenya remains unexplored and virgin territory for investigations, and hidden horrors.

The first half of this book provides a civil, cultural, political, geographical, and Mythos tour of Kenya during the 1920's and 1930's, the remainder offers four longer adventures using this background. The majority of the material in this book is factual, though locations have been elaborated on for game play. Familiar resources such as police files, newspapers, libraries, and museums are harder to come by. When they are present, diminished resources are all that investigators can expect.

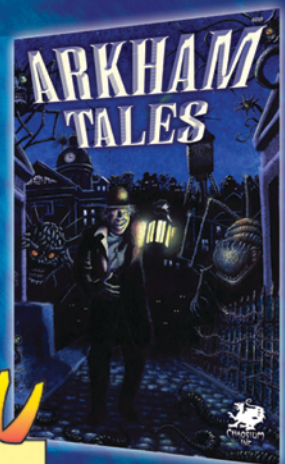


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