

FOR
**Call of
Cthulhu**
1920s

KEEPER'S COMPENDIUM

Blasphemous Knowledge & Forbidden Secrets



Keith Herber
with Aniolowski, Ross, Clark,
Jeffrey, Szachnowski, Geier

Rules Expansions, New Tomes, Notes on
Mythos Races, Exotic Places, & Secret Cults



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H. P. LOVECRAFT 1890-1937

KEEPER'S COMPENDIUM

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INTRODUCTION

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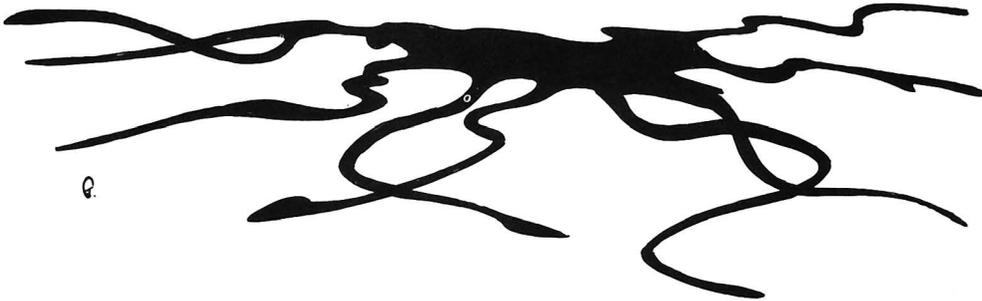
HIS BOOK IS INTENDED to supplement the basic *Call of Cthulhu* rules and provide information drawn from the stories of H.P. Lovecraft and many others. The Information in this book differs from that given in the fifth edition of the rulebook in several places, most notably in some of the details on the Mythos tomes. These changes are based on further research and considerations and are presented here as options. Keepers can use this information to flesh out their own *Call of Cthulhu* campaigns.

Although the book is cast from the viewpoint of the 1920s, the Mythos is in fact, timeless. Very little ad-

justment is necessary to utilize the information in *Gaslight*, *Now*, or other time periods.

CLEAR CREDIT

Forbidden Tomes was written by Keith Herber with Kevin Ross (based on creations by H.P. Lovecraft and divers hands); *New Tomes* was compiled by Stacy Clark and Peter Jeffery; *Secret Cults* by Keith Herber (with Lucya Szachnowski, Horniman Museum); *Alien Races* by Keith Herber (with Scott Aniolowski, Insects from Shagghai); *Mysterious Places* by Keith Herber; Thanks to Kevin Ross for checking facts, dates, and providing corrections when needed.



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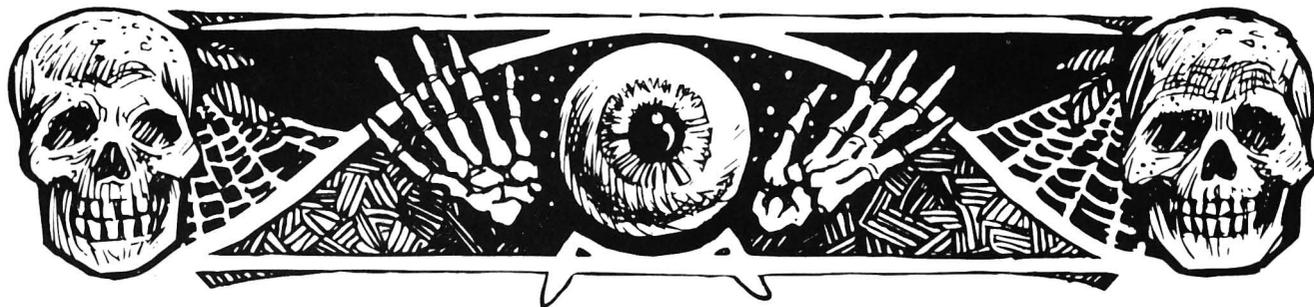
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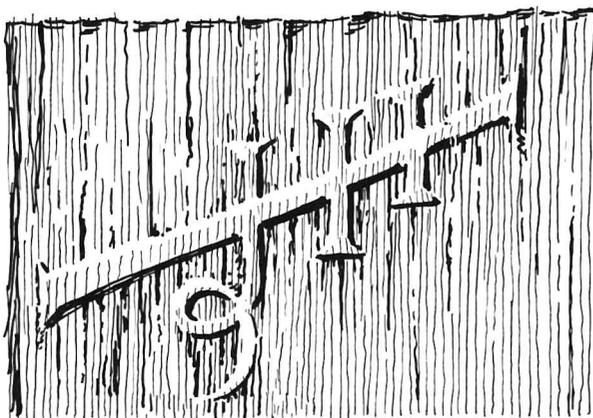
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Forbidden Books

THE FOLLOWING EXPANDS UPON the various Mythos tomes listed in the *Call of Cthulhu* 5th Edition rules. Much of the information given is based on the creating authors' ideas and implications. Some dates have been altered to suit the 1920s setting; additional details have been created where information was otherwise lacking.

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



SUGGESTED OPTIONS

Descriptions include what topics each book covers. It is suggested that when using a tome for reference that the x5 modifier only be applied when researching topics specifically listed for that book. Researching outside the book's listed topics yields only a x1 chance of success—although this might be raised to x2 or x3, as the keeper wishes. The only exception to this rule is the *Necronomicon* which provides a x5 chance of success regardless of the question asked. Other factors may also be involved including the date the material was written, the general scope and detail of the work, etc. Keepers should feel free to adjust the modifier number to reflect the situation.

A list of suggested spells accompanies each book description. Most of these spells are found in the rule-book but a few are drawn from published scenarios. The listings are only suggestions and the keeper should feel free to add, subtract, or alter the list of spells as he sees fit.

A study time is offered—the length of time a typical investigator needs spend to fully digest the contents of a work. Given in weeks, it is assumed the reader makes the study a near full time occupation, spending six to ten hours a day reading, making notes, checking translations, etc. Although the keeper may wish to shorten or lengthen the study time according to an investigator's INT score, other factors such as language skill, EDU, Cthulhu Mythos score, etc., should also be taken into consideration.

Other benefits accruing from the study of these tomes are also suggested. A few offer the opportunity to learn ancient, or unknown languages; most offer one or more skill checks in particular areas of knowledge. Again, these additional benefits are optional and keepers should make their own decision regarding their use.

AL-AZIF

The Necronomicon

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

ABD AL-AZRAD, 730 AD

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

OLAUS WORMIUS, 1228 AD

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

DR. JOHN DEE, 1585 AD

THE FABLED *NECRONOMICON* is by far the most complete and extensive work about the Mythos and related subjects. The author clarifies historical events, prophecies the future, and reveals the true sources of human myth and religion, making liberal use of astrology and astronomy to back his claims. The Arab extensively discusses the Elder Sign, Nyarlathotep, the prehuman Elder Things and their shoggoth slaves, Azathoth, Cthulhu, Yog-Sothoth, Shub-Niggurath, and Tsathoggua, as well as outlining a prehuman history of our planet. Prior to his wanderings in the desert al-Azrad was a student of magic and his book describes a great many spells.





This is a ponderous tome, over 800 pages in length. Al-Azrad's references are many and often cryptic, making the book extremely difficult to read. The supreme reference, this immense compendium touches on nearly every aspect of the Mythos providing a x5 reference multiplier for almost any subject.

THE ORIGINAL ARABIC

The original arabic *Kitab Al-Azif* was profusely illustrated with arcane symbols, charts, and star-maps locating astronomical bodies such as Yuggoth, Xoth, and Shar-noth. Unfortunately only a few of these illustrations appear in the Latin versions, and these corrupted by inaccuracies. Despite the legendary potency of the lost Arabic version, some legends claim that the original manuscript was merely a copy of something far greater and even more detailed.

Abd al-Azrad

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

Al-Azrad eventually ended his wanderings, settling in Damascus where he spent the next several years writing his *Al-Azif*. Shortly after its completion in

738 AD al-Azrad, while walking the streets of the city in broad daylight, was seized and devoured by an invisible monster in front of several witnesses.

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

The *Kitab Al-Azif* is supposed to have been written c. 730 AD. Although the original was supposedly on scrolls, it is likely that any copies made from it were bound in codex form. According to Olaus Wormius, all Arabic copies were lost by the early 13th century.

(-1D10/2D10 sanity; +18 Mythos; x5 spells; 72 weeks.)

THE GREEK TRANSLATION

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

In 1501 an unknown Italian printer—possibly Manutius—published a folio-sized edition of the Greek version of less than 100 copies. Made from one of the last surviving manuscripts, the printed edition unfortunately lacked most of al-Azrad's charts and tables. This is the last evidence we have for the existence of a complete Greek manuscript. The last Greek printed version was believed burned along with the rest of a certain Salem man's library in 1692.

(-1D10/2D10 sanity; +17 Mythos; x5 spells; 68 weeks.)

THE LATIN TRANSLATION

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

secreted away in the Vatican archives.

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

Five copies survive today: a single German specimen in the British Museum and four Spanish editions in the collections of the Miskatonic University, the Bibliotheque Nationale, the Widener Library at Harvard, and the University of Buenos Aires. Other copies, most likely Spanish editions, are believed circulating among private collectors.
(-1D10/2D10 sanity; +16 Mythos; x5 spells; 66 weeks.)

THE DEE VERSION

An english translation was made by Dr. John Dee around 1586, while touring Europe in the company of Edward Kelley. Although evidence is inconclusive, Dee's version is believed to have been made from an extant Greek manuscript version owned by a certain Baron Hauptman of Transylvania.

The Dee translation is heavily expurgated and often reinterpreted. Never printed, it circulated in manuscript form only. Three nearly-complete copies are known to exist.
(-1D10/2D10 sanity; +15 Mythos; x4 spells; 50 weeks.)

THE SUSSEX MANUSCRIPT

Properly titled *Cultus Maleficarum*, this English language version was made around 1597 by the eccentric Baron Frederic of Sussex. A garbled, muddled, and incomplete translation of the Latin *Necronomicon*, it was published as a black-bound octavo of over 500 pages, printed at the author's expense. Less than 100 copies were produced and privately circulated.
(-1D3/1D6 sanity; +7 Mythos; x2 spells; 36 weeks.)

Dr. John Dee

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

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

Dee was a student of numerology, crystal gazing, and spiritualism. In 1581

he began association with the disreputable Edward Kelley, an apothecary whose ears had once been clipped for forgery. Kelley claimed knowledge of 'the philosopher's stone' and Dee used him as a medium, recording messages sent to him through Kelley by "the angels."

In 1583 the pair left for Europe and spent years living under the patronage of Count Laski of Poland. It is believed that during this time the two men traveled to Transylvania where they met with the enigmatic Hauptman.

Returning home in 1589, Dee and Kelley soon after separated. Despite financial assistance from the Queen and other friends, and an appointment as warden of Manchester College, he died in extreme poverty in 1608, at the age of 81.

AL AZIF —YE BOOKE OF YE ARAB

Written in crabbed and provincial English, this manuscript is a translation from the Latin *Necronomicon* made in New England in the late 16th century. Few copies are known to exist. One is tucked away in a deserted mansion in Billington's Woods, near Arkham. Very abridged, it is barely 300 pages long.
(-1D4/1D8 sanity; +8 Mythos; x2 spells; 24 weeks.)

THE VOYNICH MANUSCRIPT

This unique specimen is presently stored in the rare book room in the library of the University of Pennsylvania. An unbound, hand-written manuscript of 116 pages, the language is a combination of Greek and Latin rendered in Arabic script. Secret ciphers make it exceedingly difficult to translate.

The manuscript is named after Wilfred M. Voynich, a New York bookseller who discovered the manuscript in an Italian castle in 1912. Found with it was a letter claiming the manuscript was written by the Franciscan monk, Roger Bacon, around the year 1290. Obtained by the university in 1913, it was eight years before even a partial translation could be effected. The manuscript is a faithful rendering of the parts of the *Necronomicon* it covers, expanding on the information given about the lloigor, which it connects to dragons.
(-1D3/1D6 sanity; +6 Mythos; no spells; 30 weeks.)

A Brief History of the Written Word

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

THE SCROLL AND THE CODEX

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

Scrolls—called by the Romans, *volumen*—were usually kept wound around sticks. Bulky and difficult to use, scrolls were gradually replaced in the early Christian era by the codex which used improved parchment folded into leaves and stitched together. The first use of the codex may have been in Greek law books, allowing leaves to be removed and inserted as laws were altered and changed. Early codices were protected by two thin boards which before long were attached to the codex itself. Leather was soon added, used to protect the backs of the quires and the covers them-

selves. By the 4th century book covers were already being ornamented with jewels, an early example that of the 7th century *Gospels of Theolinda* now in Mazda, Italy. Stamped and decorated leather was more common, as seen in the 7th century book of St. Cuthbert. Early Greek codices feature vellum pages expensively dyed purple, the text written in inks of silver and gold. These earliest examples of books feature illustrations, massive initial letters, and titlepieces.

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

THE ADVENT OF PRINTING

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

In 1564 the Germans Sweynheym & Paanartz set up in Subiaco, near Rome. In Venice, in 1469, Johann & Wendelin, both of Spier, opened for business, followed by the Frenchman, Nicholas Jenson in 1470. In 1470 printing came to France with the Germans Krantz, Gering, & Friburger who set up their establishment within the precincts of the Sorbonne. Switzerland had printer Berthold Ruppel in 1472. In the low countries an unknown printer began work in Utrecht in 1471, followed by Ketelaer & G. de Leempt in 1473. Spain's first printer was Lambert Palmart who opened in 1475 in Valencia, followed in the early 16th century by Jacob Kromberger and son John

in Seville, destined to become Spain's best known printers. Printing reached England in 1476 with William Caxton's press. Caxton, perhaps best remembered for printing Thomas Malory's *Le Morte D'Arthur*, died in 1491, leaving his business to his assistant, Wynkyn de Worde.

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

TECHNOLOGY BRINGS CHANGES

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

Printers also preferred to work on paper rather than parchment, the absorbent quality of the former a perfect match to the pressure application of ink by a printing press. Linen-pulp paper had been introduced to Europe from the East in the 10th century and paper mills were known as early as the 12th century, but it was the advent of printing that created a great industry. Ink composition was also changed. Inks used on parchment were

high in acid, intended to 'bite' into the surface. Printing presses called for fast-drying inks made with oils and varnish.

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

THE ART OF THE BOOK

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

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

The rapid spread of the cheap printed word led governments and church to attempt suppression, resulting in a general decline of book quality in the 17th century. Despite this, it is during this period we see the develop-

ment of frontispieces embroidered with silk and gold thread, and of bindings with the book's title marked on the spine.

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

Average Book Sizes

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

Prehistoric and Prehuman Languages

A number of unknown languages appear in Mythos tomes, rock carvings, and other places. Details follow.

AKLO TONGUE

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

ATLANTEAN SENZAR

Senzar is the ancient language of Atlantis, used to scribe the text of the original

Book of Dzyan. A cuneiform script utilizing wedge-shaped characters, it is very similar to the still undeciphered Linear A cuneiform attributed to the Minoans. The Atlanteans made use of papyrus made from palms.

ELDER THING WRITINGS

The Elder Things apparently left all their records carved in rock or stone walls. They make use of a system of hieroglyphs dissimilar to any human type. The glyphs are made up of multiple dots drilled or bored into the rock.

HYPERBOREAN TSATH-YO

The Hyperboreans made use of a hieroglyphic language of which few original examples exist. Hyperboreans used scrolls and codexes of parchment made from the skins of the prehistoric animals.

THE MI-GO

There is no human word for the obtuse mathematical writing employed by the fungi. Using a system of symbols, Mi-Go "books" are five-sided discs decorated on the edges with these symbols and stacked on rods. Turning the various discs to different positions according to complex formulas, the meanings of the various symbols change according to their relative positions. By this method exceedingly long tomes can be contained on fairly small stacks.

MUVIAN NAACAL

The people of Mu used a hieroglyphic writing form. Scrolls and codexes were made of papyrus or parchment. Most similar to the undeciphered hieroglyphs of the Mayans, the two show definite similarities.

R'LYEH GLYPHS

These strange symbols are believed to have been brought here by Cthulhu and his spawn and subsequently taught to humans. One of the few good examples we have of this undeciphered language are the mysterious *rongo rongo* boards found on Easter Island. Unknown to the natives of the island, the symbols are most often described as "coral-shaped." Deep ones make infrequent use of these symbols.

THE GREAT RACE OF YITH

The Yithians used a curvilinear script written in large books with pages of thin membrane and covers of metal.

FEERY'S ORIGINAL NOTES ON THE NECRONOMICON

Privately printed and circulated this small pamphlet was authored by the noted British occultist Joachim Feery and published prior to 1930. It but briefly covers the information found in the full Latin version.

(-1D3/1D6 sanity; +6 Mythos; no spells; 8 weeks.)

SUGGESTED SPELLS

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

LESSER VERSIONS

The Dee translation is carefully expurgated and the names of many spells are changed. *Call Forth* (*Call/Dismiss*) *The Angel Yazrael* (*Yog-Sothoth*), *Call Forth The Lorde of the Pit* (*Nyogtha*), *Command* (*Summon/Bind*) *the Angel Dilyah* (*Servitor of Outer Gods*), *Consult* (*Contact*) *Dark Servant* (*Ghoul*), *Consult ye Olde One* (*Elder Thing*), *Consult ye Spirit of the Earth* (*Nyarlathotep*), *Dominare*, *Dust of Suleiman*, *Elder Sign*, *Powder of Ibn-Ghazi*, *Voorish Sign*.

Both the *Sussex Manuscript* and *Ye Booke of ye Arab* retain the full complement of spells, properly named, though possibly dangerously flawed in form and description. The *Voynich Manuscript* has only a single spell: *Speak with Dragon* (*Contact Lloigor*). *Feery's Notes* contains no spells, although both it and the *Voynich Manuscript* refer to many of the spells found in the original.

OTHER BENEFITS

The major translations of the *Necronomicon*, including Dee's version, all impart vast amounts of accurate knowledge in many different areas. Successful study of any one of these four versions grants skill checks in the following categories: Anthropology, Archaeology, Astronomy, Chemistry, Geology, History, Occult, Pharmacy, and Physics. The other four versions are all either inaccurate or abridged, granting skill checks in Astronomy, History, and Occult only.

AZATHOTH AND OTHERS

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

FROM "DREAMTIME"
BY EDWARD DERBY, 1919 AD

THIS SLIM BOOK contains a collection of poems—"nightmare-lyrics"—by the talented, oversensitive Arkham poet, Edward Derby. An edition of 1400 copies was printed in 1919 at the author's own expense. A small, 3 1/2 by 5 1/2 inch volume bound in black leather, it occasionally is found on the shelves of new or used book stores. New copies can be purchased directly from the author in Arkham. It contains no spells, nor does it provide any other benefits.

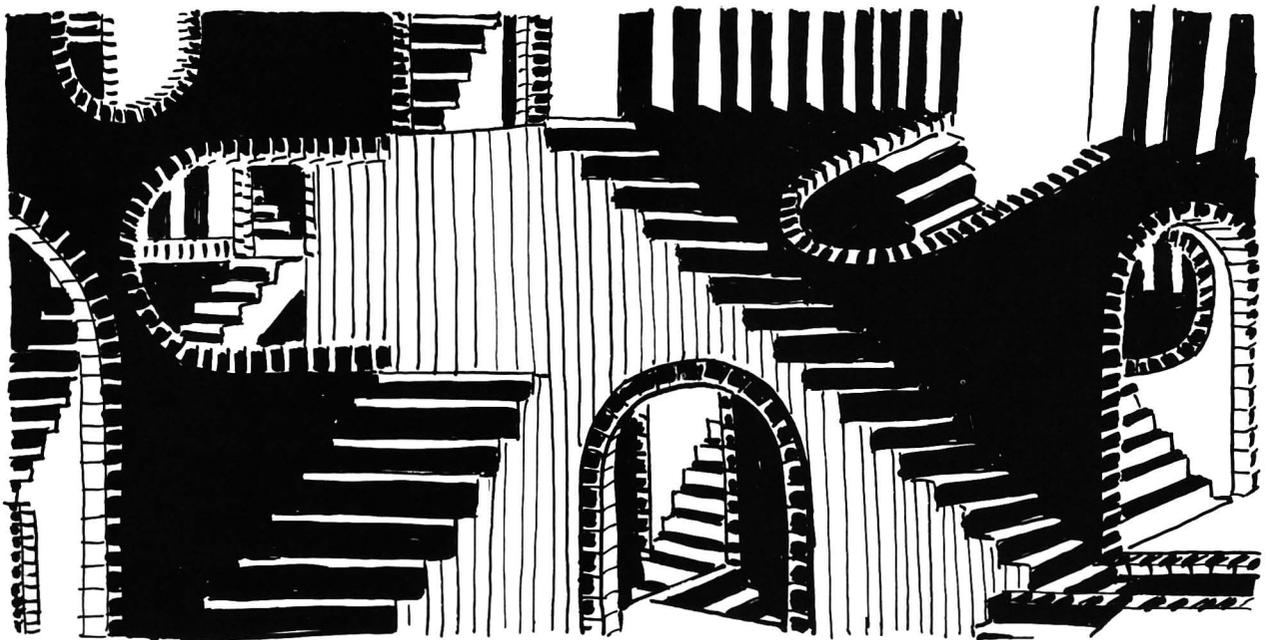
Aside from the title poem, the collection includes: "Nemesis Rising," "Chamel House," "Dead But Not Gone," "Medusa's Kiss," and others. Eight line drawings, executed by Arkham artist Jackson Eckhardt, grace its pages.

(-1/1D4 sanity; +4 Mythos; no spells; 1 week.)

Edward Pickman Derby

THE POET Edward Derby was born in Arkham, Massachusetts, in 1890, and later attended Miskatonic University. During the late 1920s and early 30s he and his wife, Asenath Waite Derby, occupied the old Crowninshield manor east of town along with three servants from Innsmouth. A past friend of the mad poet Justin Geoffrey, Derby apparently suffered from a nervous condition that precluded an active, normal life style. Aside from occasional appearances in magazines and minor anthologies of poetry, *Azathoth and Others* is his single published work.

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



THE BOOK OF DZYAN

Though we be the greatest race yet conceived, we are not the first, nor are we destined to be the last. As with Mu, as with Lemuria, as with Hyperborea and Lomar, the cycle shall turn and Atlantis' doom is unescapable. We can only hope that we have achieved all we need. By the grace of Cthulhu, bless Atlantis and its people.

ANONYMOUS
ENGLISH MANUSCRIPT, 16TH CENT. AD

SUPPOSEDLY OF Atlantean origin and reputed to be “the oldest book in the world,” the actual existence of this tome has never been verified. The supposed original—sometimes called *The Stanzas of Dzyan*—is traditionally said to be written on palm leaves in the ancient Senzar language of Atlantis. The book supposedly describes the prehistoric civilizations of Atlantis, Hyperborea, Lemuria, Lomar, and oth-

ers, as well as outlining a cosmology of interlocking universes and worlds ruled by hierarchies of solar deities served by angelic spirits. The underlying theme of the work is that metaphysical evolution will allow lesser races to achieve higher status.

THE ATLANTIS VERSION

Some believe the original Atlantean version still exists, hidden away in a secret temple in Tibet—or kept by an inhuman monk somewhere on the lost Plateau of Leng, depending on who you ask. Others claim that it was long ago destroyed, knowledge of it coming only through visions or dreams granted by those variously known as “the Masters,” “the Brothers,” “the Mahatmas,” etc.

Such visitations are usually the product of long years of diligent study and searching for personal enlightenment. Upon awakening from the dream or vision, the recipient must make all efforts to quickly transcribe what he has been told; memories of the dream fade quickly. Although a single dream may impart the entire contents of the work, transcribing a complete entire version takes upward of twelve weeks of undisturbed effort, perhaps refreshed by continuing dreams. Only a complete version of the original Atlantean imparts all the benefits described below.

It is theorized that the Masters are ancient Atlantean priests or wizards who exist in another dimension. Some hold that it is only their earthly spirits that have

lingered here in order to transmit this important knowledge. Others claim the messages come from an alien race of beings known only as "the Old Ones."
 (-1D6/2D6 sanity; +9 Mythos; x4 spells; 22 weeks.)

THE ENGLISH MANUSCRIPT

A partial and faulty English manuscript has been in circulation since the 16th century. Although corroborative evidence is lacking, the constant references to "angels" has led some scholars to attribute it to Dr. John Dee.
 (-1D3/1D6 sanity; +9 Mythos; x1 spells; 14 weeks.)

A STUDY OF THE BOOK OF DZYAN

Written by Joachim Feery and privately published around 1930, this slim brochure reveals much about the legends regarding this fabled book.
 (-1D3/1D6 sanity; +4 Mythos; no spells; 6 weeks.)

SPELLS

Atlantis is known to have been a hotbed of cults and sorcery and a complete Atlantean version might conceivably contain dozens of spells. Keep in mind that the unseen "Masters" impart only as much knowledge as they wish. The English language manuscript contains: *Call Forth (Summon/Bind) Childe of the Woode (Dark Young), Call Forth Wind Spirit (Byakhee), Call Forth the Unseen Walker (Dimensional Shambler) Dream Vision (Contact Cthulhu).*

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

Other Benefits

Reading the English language version of the book rewards the character with a check in his Occult skill. Anyone who receives dreams and visions sent by the Masters also gains the ability to read the forgotten Senzar language of Atlantis. The basic, beginning skill is 20+1D10 points.

THE CELAENO FRAGMENTS

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

DR. LABAN SHREWSBURY, 1915 AD

THIS SHEAF OF HAND-WRITTEN notes was written by Dr. Laban Shrewsbury and deposited at the Miskatonic University library in 1915, shortly before his mysterious disappearance. The notes have never been published, nor are they normally available to the public. A random collection of arcane scribbles and annotations covering nearly fifty sheets of paper, the author subtly implies that the research was done in an alien library in the distant star system of Celaeno. Some of the pages are oddly stained, the edges charred-looking and brittle, though not actually burnt in any way.

In terse, concise language, Shrewsbury describes a pantheon of unknown gods that includes Azathoth and Yog-Sothoth, and the elementals Nyarlathotep (earth), Cthulhu (water), Cthugha (fire), and Ithaqua (air).

Dr. Laban Shrewsbury

SHREWSBURY, a respected American anthropologist, was born in Wisconsin in 1864. In later years he lived and worked in Arkham, Massachusetts, occasionally teaching at Miskatonic University. He was the author of several published books, the last his scholarly *An Investigation into Myth Patterns of Latter-Day Primitives with Especial Reference to the R'lyeh Text*. Shrewsbury mysteriously disappeared in 1915 after announcing he was going for a short walk.

Although thought by most to be dead, Shrewsbury has been spending these many years studying in the great library of Celaeno and tracking down different Cthulhu-worshipping

cults. Through the subterfuge of a non-existent relative and the unwitting agency of Arkham attorney E.E. Saltonstall, Shrewsbury has been able to retain his old home in Arkham. He frequently makes secret visits to his study to consult his library.

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

FORBIDDEN BOOKS

Shrewsbury's conclusions are often at odds with other Mythos scholars.

(-1D4/1D8 sanity; +9 Mythos; x2 spells; 15 weeks.)

SPELLS

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

Other Benefits

Anyone spending the requisite amount of time studying Shrewsbury's notes receives skill checks in Astronomy and Occult.

CTHAAT AQUADINGEN

Rise!

*O Nameless Ones:
That in Thy Season
Thine Own of Thy choosing.
Through Thy Spells and Thy Magic,
Through Dreams and Enchantry,
May know of Thy Coming;
And rush to Thy Pleasure,
For the Love of Our Master
Knight of Cthulhu,
Deep Slumberer in Green,
Othuum...*

BRITISH MUSEUM MANUSCRIPT, 11-12TH CENT. AD

AQUA IS LATIN for "water," *dingen* German for "things." The *Cthaat Aquadingen* is a comprehensive study of the deep ones. It includes specific references to the undersea cities near Ponape and Innsmouth, off the Alaskan Coast, in Britain's North Sea, in the Indian Ocean, and many other places worldwide. Father Dagon and Mother Hydra are described as the "leaders" of the deep ones. Human cults



linked to these sea creatures—particularly those in the vicinity of Ponape—are studied as well. Great Cthulhu and his star-spawn are discussed in detail, as well as the human cults that directly worship them.

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

THE ORIGINAL LATIN

Among the rarest of books, only three hand-made copies are known to exist: one in the British Museum and two others in the hands of private collectors in Britain. All copies were apparently made at the same time, around the 11th or 12th century, by the same hand. Over 700 pages of black-letter text, it is illustrated with woodcuts of a grotesque and blasphemous nature. Whether the book is original or a translation of even earlier writings is unknown, as is the name of the author or translator. All three extant copies are identically bound in human skin said to 'sweat' when the humidity drops below a certain level. (-1D8/2D8 sanity; +13 Mythos; x3 spells; 46 weeks.)

FEERY'S NOTES ON THE CTHAAT AQUADINGEN

Occultist Joachim Feery produced a small brochure, *Notes on the Cthaat Aquadingen*, similar to his treatises on the *Necronomicon* and the *Book of Dzyan*. (-1D4/1D8 sanity; +6 Mythos; no spells; 8 weeks.)

SPELLS

Bring Forth (Call/Dismiss) the Great One (Bugg-Shash), Call The Black, Dreams from God (Contact Cthulhu), Dreams from Zattoqua (Tsathoggua), Dreams of the Drowner (Ybb-Tstll), Speak With (Contact) Sea Children



AKLO SCRIPT

(*Deep Ones*), *Speak With Father Dagon*, *Speak With Mother Hydra*, *Speak With God-Child (Star-Spawn of Cthulhu)*, *Nyhargo Dirge*. The last spell is a modified form of the reversed *Resurrection* spell, specifically used to destroy corporeal undead.

Other Benefits

Reading the original awards skill checks in Anthropology and Occult. Feery's gloss awards a check in Occult only.

CTHULHU IN THE NECRONOMICON

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

DR. LABAN SHREWSBURY, 1915 AD

THIS UNEDITED, type-written manuscript was deposited at Miskatonic University along with the *Celaeno Fragments* by Dr. Shrewsbury just before his 1915 disappearance. Apparently a follow-up to his previously published *An Investigation into Myth Patterns of Latter-Day Primitives*, university officials ruled the manuscript too outre for publication. Only a single copy exists, still held by the Miskatonic University Library.

Shrewsbury's manuscript describes a monstrous "water elemental" or "god" worshiped in different forms by primitives throughout the world. Cthulhu is most often described as a monster waiting to rise up from the deeps to rule over the earth. Using references from the university's copy of the *Necronomicon*, Shrewsbury tells of Cthulhu's power to affect men's dreams, warning of a world-wide cult dedicated to the creature's return. The manuscript runs about 120,000 words on 492 double-spaced pages.

(-1D3/1D6 sanity; +6 Mythos; x1 spells; 14 weeks.)

SPELLS

The few spells described are transcripts of Polynesian rites. All require material elements such as the sea, sea

shells, or other accoutrements. *Contact Cthulhu, Contact Deep Ones, Elder Sign.*

Other Benefits

Anyone studying the book receives skill checks in both Anthropology and Occult.

CULTES DES GOULES

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

FRANCOIS HONORE-BALFOUR, 1703 AD

THIS PRIVATELY PRINTED and circulated volume appeared in Paris in the early months of 1703. Immediate clerical denunciation was followed by civil action against the printer; presumably the aristocratic status of the author, Francois Honore-Balfour, the Comte d'Erlette, exempted him from formal charges or punishment. Balfour never published again and by all accounts spent the last twenty years of his life in self-imposed seclusion.

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

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

THE FRENCH EDITION

A private printing, it is believed that no more than sixty copies of the original 600-page quarto edition were pro-

Francois-Honore Balfour

D'ERLETTE WAS AN eccentric nobleman best remembered for his habit of visiting the village clad only in a dressing gown. Little else is known about the eccentric Comte, although rumors and unsubstantiated stories about his activities behind closed doors still circulate. Although his involvement with the cult described in his horrific book have never been proven, it is generally believed the Comte was a full-fledged member.

D'erlette went into seclusion after publication of his book. He died at Ardennes in early 1724, under mysterious circumstances.

duced. The accusation that Balfour had three copies of his own specially bound in human skin has never been proven. At least fourteen copies are known to still survive, the last surfacing in France in 1906.

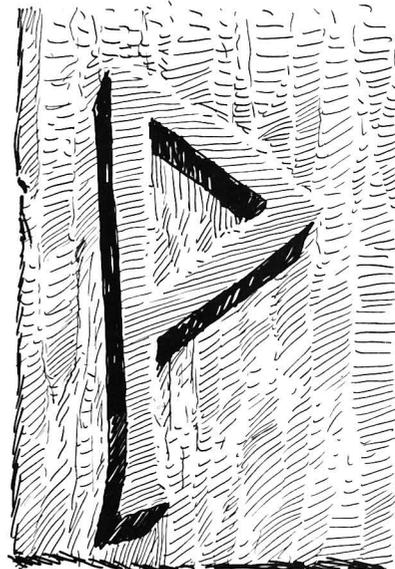
(-1D4/1D10 sanity; +14 Mythos; x2 spells; 22 weeks.)

SPELLS

The Black Binding, Call/Dismiss Nyogtha, Call/Dismiss Shub-Niggurath, Contact Ghoul, Resurrection, Shriveling, Summon/Bind Byakhee, Summon/Bind Dark Young, Voorish Sign.

Other Benefits

Reading this book awards skill checks in History and Occult. Additionally, study of this tome teaches the reader enough of the meeping, twittering language of the ghouls to bestow a beginning Speak Ghoul skill of 20+1D10 points.



THE ELTDOWN SHARDS

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

REV. WINTERS-HALL'S
TRANSLATION, 1912 AD

THIS LARGE, 64-page brochure was published in 1912, written by the Reverend Arthur Brooke Winters-Hall. 350 copies were produced at the author's own expense. It purports to translate mysterious fragmentary inscriptions found on clay shards discovered in 1882 in pre-carboniferous strata in southern England. Although most experts have been baffled by the markings—some even claiming the shards a hoax—Winters-Hall argues their relationship to the so-called Pnakotic Fragments.

Winters-Hall's translation tells of a race of extra-terrestrial worm-like beings called Yekubians who use unimaginable technology to form "ether-bridges" by which they exchange minds with alien species on other worlds. In particular, the shards tell of the landing of one of these cubes on earth eons ago, when the planet was inhabited by weird, cone-shaped beings (Great Race of Yith). The translation tells of these beings' discovery of the cube's purpose, and the actions they took against it.

Reverend Arthur Brooke Winters-Hall

A SUSSEX CLERGYMAN with occult leanings, Winters-Hall hints that he may know more about this subject than he cares to let on. Certainly, the lengthy translation in his brochure seems to consciously edit out certain information found on the fragmentary clay shards.

Long a student of the mysterious Pnakotic Fragments, Winters-Hall is supposed to have written a lengthy paper on the subject (as yet unpublished) that links the Eltdown Shards to the enigmatic Pnakotic Fragments. He is currently retired and lives in a small village in Sussex.

THE ORIGINAL SHARDS

The original shards are in the British Museum, though not on public display. Arrangements can be made to view and study the shards but translating them requires a knowledge of the written language of the Yithians.

(-1D6/2D6 sanity; +14 Mythos; x4 spells; 36 weeks.)

THE PUBLISHED TRANSLATION

Winters-Hall's translation is only partial, covering the main points. The spell is badly interpreted and difficult to master.

(-1D4/1D8 sanity; +11 Mythos; x1 spells; 6 weeks.)

SPELLS

The shards contain only a single spell: *Contact Yithian*. The Winters-Hall version is obscure.

Other Benefits

Readers receive skill checks in Occult. Additionally, Winters-Hall still has his translation notes, a copy of which is on deposit at the British Museum. Studying these notes for six weeks awards a beginning Read Yithian skill of 20+1D10 points.

THE G'HARNE FRAGMENTS

*A handful of decaying, centuried shards...
[their origins were] pre-triassic and their very
existence, in any form other than centuried
dust, was impossible to explain.*

FROM THE ARTICLE
BY SIR HOWARD WINDROP, 1912 AD

*There are fabulous legends of Star-Born
creatures who inhabited this Earth many mil-
lions of years before Man appeared and who
were still here, in certain black places, when*

he eventually evolved. They are, I am sure, to an extent here even now.

FROM THE INTRODUCTION
BY SIR AMERY WENDY-SMITH, 1919 AD

THE *G'HARNE FRAGMENTS* was published in 1919 in a privately-financed run of less than 1000 copies. A humble volume of 128 pages, measuring 4 1/2 by 5 3/4 inches and bound in cheap pasteboard covers, it is a conjectural translation of strange writings found on shattered tablets first brought out of Africa by the British explorer Sir Howard Windrop. Windrop made a partial translation of the dot-formed runes, enough to convince him they were part of a larger work. Called by some "Windrop's Folly," it did not deter his colleague, Sir Amery Wendy-Smith, from making a complete translation. The same year that Wendy-Smith's book saw publication, he led an expedition to North Africa in search of the lost city of G'hame.

The original carvings found on the shards are the ancient dot-formed hieroglyphs of the Elder Things. They describe the prehistory of earth from Pleistocene times to the dawn of human civilization. They tell of prehistoric cities and civilizations called Lh'Yibi, Ib, Leng, Thep-Dya, R'lyeh, and Kara-Shehr, and describe deities with names like Bokrug, Nug, and Yeb. Also described are the locations of several deserted Elder Thing cities, many deep one colonies, and a secret enclave of serpent men.

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

Sir Amery Wendy-Smith

SIR AMERY WENDY-SMITH was a renowned British explorer knighted by Queen Victoria shortly before her death in 1901. Despite his involvement with Sir Windrop's highly questionable translation of the shards, and his own translation a few years later, the scientific world watched with interest when his 1919 expedition left for North Africa. A few months later, when Wendy-Smith staggered back to civilization alone bearing the news of the deaths of the rest of his party, there was much consternation and concern.

Wendy-Smith retired to his home in England and was here preparing a manuscript when he was killed by a freak earth tremor that destroyed his house. An early draft of the manuscript is believed to have been deposited at the British Museum.



MI-GO RUNES

Star charts are also discernible, indicating the locations of Algol, Yuggoth, and the now-destroyed Thyoph.

THE FRAGMENTS

The decayed fragments of the original stone tablets are housed in the British Museum. Only those capable of translating the dot-formed hieroglyphs of the Elder Things can read them.

(-1D6/2D6 sanity; +13 Mythos; x3 spells; 32 weeks.)

WINDROP'S MONOGRAPH

"Windrop's Folly"—his partial translation—was published in the *Journal of the Royal Antiquities Society* in 1912. Highly criticized, it led to a decline in the reputation of a man previously thought an impeccable scholar. Many better libraries have copies of the issue with Windrop's article.

(-1D2/1D4 sanity; +4 Mythos; no spells; 2 weeks.)

THE WENDY-SMITH TRANSLATION

Wendy-Smith's complete translation of the shards, titled the *G'harne Fragments*, is reasonably easy to obtain. Many copies were purchased by better universities and larger public libraries.

(-1D6/1D10 sanity; +10 Mythos; x2 spells; 12 weeks.)

SPELLS

Contact Chthonian, Contact Elder Thing, Contact Shudde M'ell, Red Sign of Shudde M'ell.

Other Benefits

Study of the *G'harne Fragments* awards skill checks in Anthropology, Archaeology, and Occult.

If the translation notes from both Windrop's article and Wendy-Smith's publication are compared and studied, the reader gains a beginning skill in Read Elder Thing of 20+1D10 points.

THE KING IN YELLOW

*Along the shore the cloud waves break,
The twin suns sink behind the lake,
The shadows lengthen
In Carcosa.*

*Strange is the night where black stars rise,
And strange moons circle through the skies,
But stranger still is
Lost Carcosa.*

*Songs that the Hyades shall sing,
Where flap the tatters of the King,
Must die unheard in
Dim Carcosa.*

*Song of my soul, my voice is dead,
Die though, unsung, as tears unshed
Shall dry and die in
Lost Carcosa.*

CASSILDA'S SONG, ACT I, SCENE 2
ENGLISH TRANSLATION, 1895 AD

THIS ANONYMOUSLY WRITTEN play first appeared in France around the year 1895. Originally published in France, it was soon after seized and destroyed by the government. The English translation is less explicit and the version most often encountered. It was printed in a thin, black octavo, the Yellow Sign embossed on the cover. A knowing reader seeing this sign for the first time is subject to a sanity loss of 0/1D6 points.

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

IN TWO LANGUAGES

The lost French version is the more potent.
(-1D4/1D8 sanity; +6 Mythos; no spells; 1 week.)

The English translation is far more common.
(-1D3/1D6 sanity; +4 Mythos; no spells; 1 week.)

LIBER IVONIS *The Book of Eibon*

*For Ubbo-Sathla is the source and the end.
Before the coming of Zhothaquah or Yok-
Zothoth or Kthulhut from the stars, Ubbo-
Sathla dwelt in the steaming fens of new
made earth...*

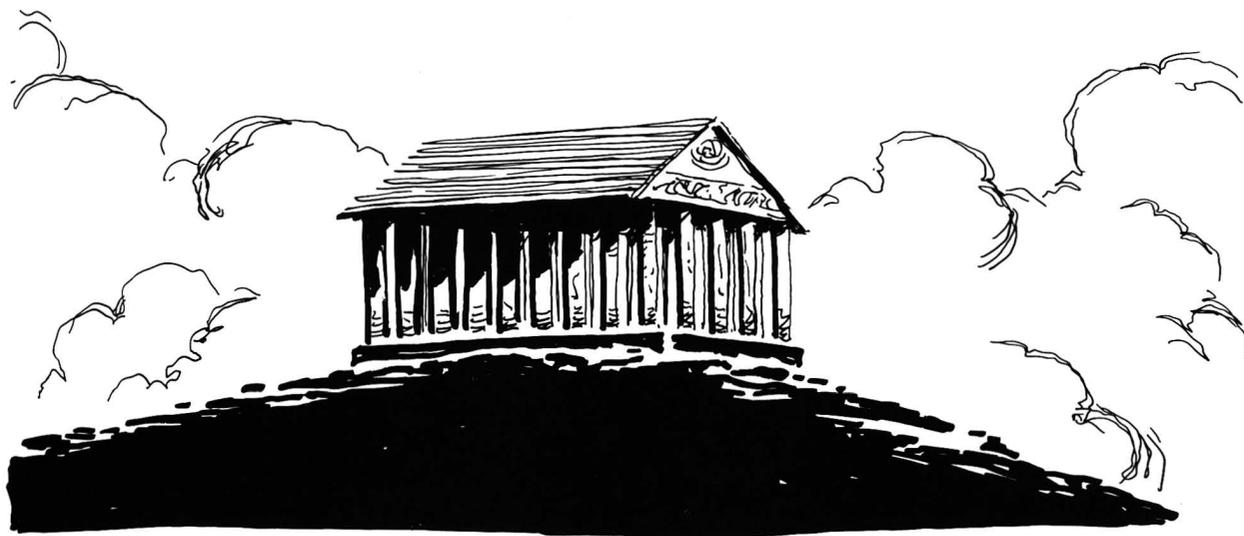
ENGLISH TRANSLATION, 15TH CENT. AD

THE ORIGIN OF THIS work and the identity of its author are shrouded in mystery. Occult tradition attributes this work to Eibon, a reputed wizard of ancient Hyperborea. The book has never been printed; all known copies are in manuscript form. The earliest known version is the Latin *Liber Ivonis*, written by Caius Phillippus Faber 800-900 AD.

Eibon

EIBON WAS THE MOST powerful wizard Hyperborea ever knew. Dwelling on Mhu Thulan, the ultimate peninsula of the continent, he worshiped the toad-god Tsathoggua, the ancient deity of the furry prehumans that formerly inhabited the Hyperborean continent. Eibon dwelt away from the capital city of Commoriom in an uninhabited area. Aside from sorcery, Eibon was said to have been a great poet, and a sculptor.

Legend holds that, charged with heresy by a rival magician, Morghi, Eibon escaped to the planet Saturn through a magic door given to him by Tsathoggua. It was said that on this planet the great Eibon was worshiped as a god.



Six copies of this manuscript are known to exist, the oldest believed to date from the mid-11th century.

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

THE HYPERBOREAN VERSION

Although unknown and its existence questionable, the original Hyperborean version written on parchment from prehistoric animals would be the most complete.

(-1D10/2D10 *sanity*; +17 *Mythos*; x5 *spells*; 50 *weeks*.)

EARLY VERSIONS

Atlantean and other prehistoric versions probably existed (and perhaps still do), but the first historical copies of record are lost versions in Punic and Greek.

(-1D6/2D6 *sanity*; +14 *Mythos*; x3 *spells*; 40 *weeks*.)

THE LATIN EDITION

The Latin *Liber Ivonis* is believed to be the earliest version of this book still in existence. The six known manu-

script copies are found in major library collections scattered around the Western World.

(-1D4/2D4 *sanity*; +13 *Mythos*; x2 *spells*; 36 *weeks*.)

THE FRENCH TRANSLATION

A translation in medieval French, the *Livre d'Ivon*, was made some time in the 13th century by a certain Gaspard du Nord, a student of alchemy and the black arts and a pupil of the mythical medieval French wizard, Nathaire. There are thirteen manuscript specimens of this work in existence.

(-1D4/2D4 *sanity*; +12 *Mythos*; x2 *spells*; 36 *weeks*.)

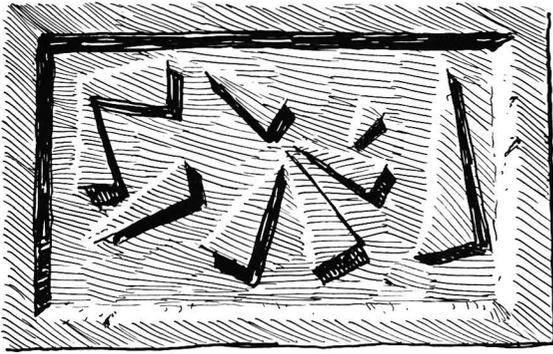
ENGLISH TRANSLATIONS

The English language *Book of Eibon* was made by an unknown translator in the 15th century. Eighteen copies are believed extant, all almost identically flawed and incomplete.

(-1D4/2D4 *sanity*; +11 *Mythos*; x2 *spells*; 32 *weeks*.)

SPELLS

The following list of spells is that found in the more complete Latin version. The French and English versions have fewer spells, as the keeper chooses. Earlier versions might have additional spells. *Call/Dismiss Azathoth*, *Call/Dismiss Rlim Shaikorth*, *Contact Formless Spawn of Zhothaquah (Tsathoggua)*, *Contact Kthulhut (Cthulhu)*,



ATLANTEAN SENZAR

Contact Yok-Zothoth (Yog-Sothoth) Contact Zhothaquah (Tsathoggua), Create Barrier of Naach-Tiith, Create Gate, Create Mist of Releh, Deflect Harm, Eibon's Wheel of Mist, Enchant Brazier, Enchant Knife, Levitate, Wither Limb, Voorish Sign.

Other Benefits

Anyone studying this book is rewarded with skill checks in Astronomy and Occult.

MASSA DI REQUIEM PER SHUGGAY

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

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

"DUET MACABRE" FROM ACT I
BENVENTO CHIETI BORDIGHERA, 1768 AD

THIS OPERA SCORE AND libretto was composed by the Italian Benvenuto Chieti Bordighera around 1768. Never published, it is said the opera was performed only once, resulting in an audience riot that left several dead and some missing. The composer was arrested but later fled to France where he died in obscurity several years later. Knowledgeable composers and musicians who have seen the score have pronounced certain portions "unplayable." Hand-made copies are in the holdings

of the British Museum, the Bibliotheque Nationale, and the Vatican's 'Z' collection.

The opera deals with the topics of rape, incest, torture, and other degrading pursuits, which resulted in it being banned by both Church and civil authorities shortly after its one disastrous performance. Of inhuman tone and temperament, the composition is actually the product of an Insect from Shagghai which had lodged itself in the brain of the composer. A special spell is secretly woven into the instrumental score.

Written in Italian, reading the libretto is the simplest way to obtain most of the information the opera contains. Listening to the entire opera (should it ever again be performed) results in similar benefits and losses, but with additional, possibly disastrous consequences.
(-1D3/1D6 sanity; +4 Mythos; x2 spells; 2 weeks.)

SPELLS

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

Other Benefits

Musicians or singers who manage to master the difficult passages the opera hinges on receive checks to the appropriate skills.

MONSTRES AND THEIR KYNDE

*And in darknesse they shall come, as do all
their kynde. Not of fleshe nor bloode nor
bone, they are the very darknesse that we fear!*
BRITISH MUSEUM MANUSCRIPT, 1898 AD

THIS LARGE, 450+ PAGE volume is described as: "...huge, heavy, and the pages brittle and brown... [with] no title on the spine or cover." Only a single folio-sized copy of this handwritten book is known to exist—and that was stolen from the British Museum in 1898.

The contents of this book are a jumble of subjects culled by its anonymous author from the *Book of Eibon*, *Necronomicon*, and others. Many "demons" are discussed including Cthulhu, Yog-Sothoth, and the deity

called Lloigor, as well as several other horrors resembling no known creature. It is written in a vague and archaic style in a delicate and faded script.

(-1D4/1D8 sanity; +8 Mythos; x1 spells; 36 weeks.)

SPELLS

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

Other Benefits

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

THE PEOPLE OF THE MONOLITH

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

JUSTIN GEOFFREY, 1926

THIS SLIM VOLUME contains a collection of poems by the American poet, Justin Geoffrey. Measuring 4 by 6 3/4 inches, 1200 copies bound in bright red buckram were issued by Erebus Press of Monmouth, Illinois, in 1926. Early sales were slow but after news of the poet's madness and subsequent death reached the public the edition soon sold out. Copies of this collector's item, in good condition, have been known to command as much as \$10.

Aside from the splendid title poem the collection also includes "Dark Desires," "Star Beast," and the frightful "Strutter in Darkness."

(-1/1D3 sanity; +3 Mythos; no spells; 1 week.)

Justin Geoffrey

GEOFFREY WAS BORN John Ernest Tyler in west Texas in 1898. Leaving home in 1917 he settled in New York city and began a career as a poet, working part time jobs to support himself. He soon after adopted the pen name Justin Geoffrey. While in New York he made the chance acquaintance of Arkham poet Edward Derby, the two later beginning a dedicated correspondence.

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

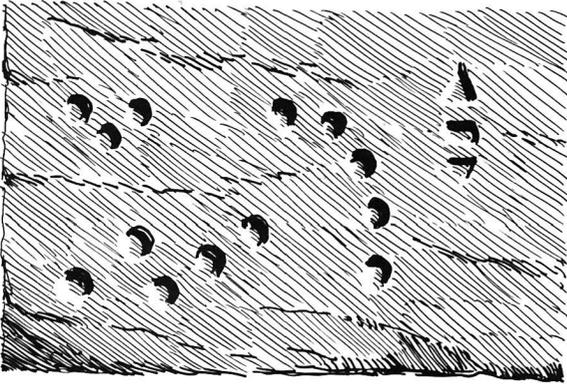
THE PNAKOTIC FRAGMENTS

*And after man was born he walked upon the
face of earth dumb and naked. The Winged
Ones from the sky brought us the knowledge
we needed, that which we did not know.*

ENGLISH MANUSCRIPT, 15TH CENT. AD

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

The original, English language *Pnakotic Manuscripts* was written in the 15th century by an unknown scholar who claimed to have copied it from a Greek papyrus



ELDER THING WRITINGS

scroll called the *Pnakotica*. A rambling collection of pre-human history, myths, and legends, this work is apparently only a part of a much larger body of work.

This manuscript was long given little regard, but in the late 18th century, when traces of the strange script found in the *Pnakotic Manuscripts* began turning up in other corners of the world, a few scholars began to take note. Since then similar figures and glyphs have cropped up all over the world. Many papers and monographs have been published on the subject but none have drawn a clear conclusion. Identification of different fragments has so far been accomplished through similarity of titles or by the consistent use of the strange, unknown symbols and designs common to all.

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

THE PNAKOTICA

Although known only by reputation, this Greek version on papyrus scrolls is supposed to be as nearly informative as the *Necronomicon*. This manuscript was, of course, translated from earlier works.

(-1D10/1D20 sanity; +17 Mythos; x5 spells; 60 weeks.)
Spell: Contact Winged One (Elder Thing).

THE PNAKOTIC MANUSCRIPTS

The original work bearing the title, five different copies are known, held by major libraries in Europe and America, including the Miskatonic University. Written in ar-

chaic English, it contains mythic yarns of lost Hyperborea and Atlantis, a partial tale of life on the planet Jupiter, and the legend of the lost continent of Real-Yea. In the foreword the author explains that the manuscript is a translation from a fragmentary Greek scroll titled the *Pnakotica*.

(-1D4/1D8 sanity; +10 Mythos; x2 spells; 45 weeks.)
Spell: Contact Winged One (Elder Thing).

OTHER IDENTIFIED FRAGMENTS

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

GREEK POTSDHERDS: This broken, partially reconstructed vase is in the University of Athens, Greece. Of black-figure style tentatively dated 600 BC, the symbols are used only as a decorative device. Truly untranslatable, they contain no information.

EGYPTIAN STELA: Found in the eastern necropolis on the plateau of Gizeh, Egypt, this stela stands outside a Middle Kingdom tomb. Elder Thing symbols are mixed with Egyptian hieroglyphs. Discovered in the late 19th century, it is yet to be adequately translated.

(-1D2/1D4 sanity; +4 Mythos; x2 spells; 2 weeks.)
Spell: Contact Sand Dweller.

ANCIENT HEBREW SCROLLS: These fragmentary scrolls possibly date from the first century AD and were found in a cave in Palestine by a shepherd boy. Smuggled out of the country, they are now in the hands of a British Hebrew scholar, Malcolm Howell, who is yet to release any of the partial translation he claims to have made.

(-1D3/1D6 sanity; +5 Mythos; x3 spells; 22 weeks.)
Spell: Contact Yithian.
Other: Add a check to Occult skill.

AUSTRALIAN ABORIGINAL PETROGLYPHS: Discovered at several sites around the continent, the best examples are found on a cliff face several miles southwest of Alice Springs. Although Elder Thing symbols are identifiable, they are used in decorative form and impart no knowledge.

SOUTH AMERICAN EARTH INSCRIPTIONS: Several characters similar to symbols found in the Pnakotic Manuscripts have been discovered among the myriad forms carved into the vast Nazca plain of Peru. Interspersed among geometrical forms and representations of animals, the symbols are apparently decorative.

NORTH AMERICAN ROCK CARVING: A single glyph several feet high and wide, identified as a Pnakotic symbol, is deeply carved into a cliff face just northwest of Fairbanks, Alaska.

CHARRED CODEX: This book, near completely destroyed, is in the collection of the Widener Library at Harvard. Written in Latin and dating from the 12th century, the few remaining fragments identify it as part of the Pnakotic whole. A portion of the *Contact Winged One* (*Elder Thing*) spell can be identified, but it is damaged and incomplete.

(-1D2/1D4 sanity; +3 Mythos; no spells; 16 weeks.)

THE PONAPE SCRIPTURE

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

CAPT. ABNER EXEKIEL HOAG, 1734 AD

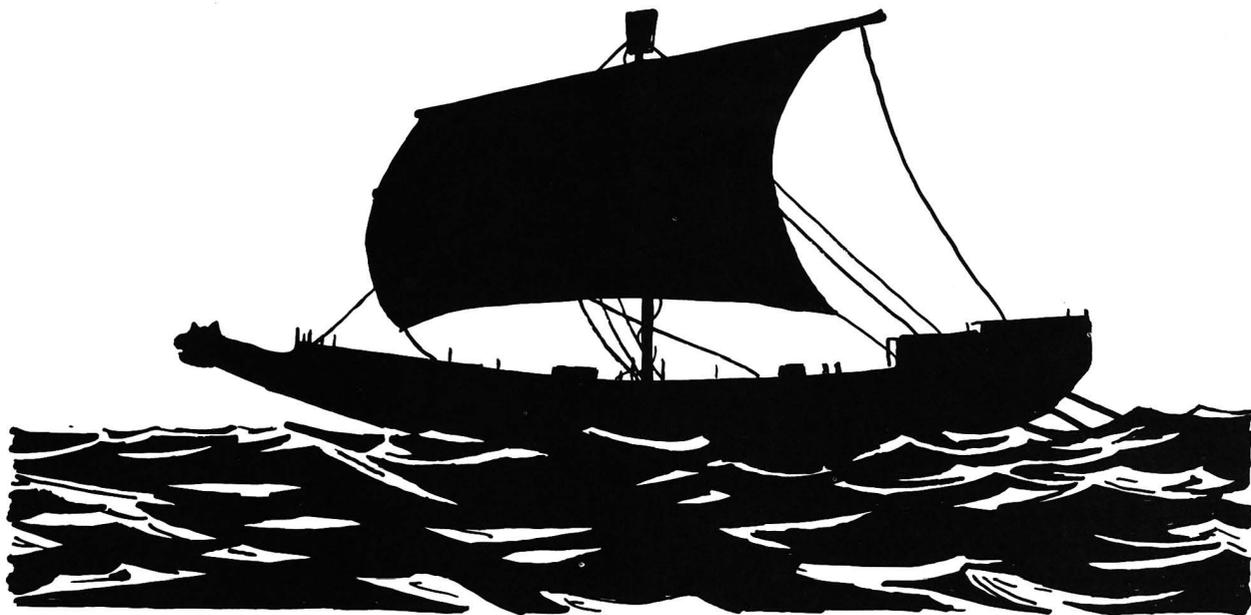
THIS TESTAMENT WAS written in 1734 by Kingsport sea captain Abner Ezekiel Hoag. An alleged transcription of testimony given to Hoag by South Sea Islanders, the severely abridged published version appeared in paper-bound form around the end of the 18th century. Copies of Hoag's far more complete manuscript are said to still exist. A long-held rumor in occult circles says that Hoag used not only native testimony but also information gleaned from ancient Muvian documents translated by Hoag's half-Polynesian manservant.

The testimony of the islanders specifically details a local cult of humans who worship and breed with the deep ones. Hoag hints that this tainted worship may have been adopted by American sailors who, after visiting the island, imported it to their homelands. References to Cthulhu and his Star-Spawn are many, as well as Cthulhu's "sons," Ghatanothoa and Zoth-Ommog.

THE MUVIAN DOCUMENTS

These wooden-bound books are said to be secreted away in a cave on a small deserted island somewhere in Polynesia. The pages are made of palm-papyrus and inscribed in the ancient Naacal hieroglyphs of Mu.

(-1D6/2D6 sanity; +12 Mythos; x5 spells; 42 weeks.)



THE HOAG MANUSCRIPT

The original manuscript of 300+ hand-written pages is more complete than the version eventually published in the late 18th century. Most manuscript copies of the original include Hoag's translation notes, as well. Only a few copies exist, all in private hands.

(-1D4/1D8 sanity; +7 Mythos; x2 spells; 16 weeks.)

THE PUBLISHED PONAPE SCRIPTURE

This crudely printed late 18th century edition was carefully expurgated before publication. Bound in heavy paper, it is believed that approximately 500 copies were printed at private expense.

(-1D3/1D6 sanity; +5 Mythos; x2 spells; 10 weeks.)

SPELLS

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

Other Benefits

Study of any of the versions awards skill checks to Anthropology and Occult.

Anyone locating a copy of the original Hoag manuscript has access to the captain's translation notes. Studying them results in a beginning Read Naacal skill of 20+1D10 points.

Abner Ezekiel Hoag

BORN IN 1697, Hoag was a lifelong resident of Kingsport, Massachusetts. Of a seafaring family, he made his first voyage at the age of fifteen and mastered his first ship before the age of twenty-two. A pioneer of the early rum and copra trade, Hoag first came into contact with the Ponape islanders in 1732. It was on his return from this voyage that he penned his manuscript. All his attempts to find a publisher met with defeat, due mostly to the descriptions of the natives' blasphemous forms of worship. In particular, references to a deity named Dagon were considered particularly offensive by church going citizens.

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

THE REVELATIONS OF GLAAKI

...for even the minions of Cthulhu dare not speak of Y'gononac; yet the time will come when Y'gononac strides forth from the loneliness of aeons to walk once more among men...

FROM VOLUME XII
UNPUBLISHED MANUSCRIPT, 19TH CENT. AD

THE STANDARD, published version of this work is the nine-volume folio-sized edition printed in England in 1865. Rumors say that eleven and twelve-volume editions secretly circulate in manuscript form. Each volume is the product of a different author, each a cultist devoted to the worship of a god named Glaaki. The volumes detail the prophecies, wisdom, and commands bestowed upon Glaaki's cult, which headquarters in the Severn River valley of southwest England. Each book covers a different subject with related spells.

VOLUME I: Glaaki and his associated witch-cults.

Spell: *Contact Glaaki.*

VOLUME II: The Servants of Glaaki and the curse of the Green Decay.

Spell: *The Nyhargo Dirge.*

VOLUME III: The Imprisonment of Byatis.

Spell: *Contact Byatis.*

VOLUME IV: Eihort, God of the Labyrinth, and his brood.

Spell: *Contact Eihort.*

VOLUME V: Ghroth, the Harbinger and Maker, a comet or asteroid-like creature and part of the Nemesis myth.

Spell: *Contact Ghroth.*

VOLUME VI: Shub-Niggurath and a local cult associated with something called "the Moon-Lens."

Spell: *Call/Dismiss Shub-Niggurath.*

VOLUME VII: The Insects from Shagghai, their worship of Azathoth and the harnessing of the god's strength.

Spell: *Call/Dismiss Azathoth.*

VOLUME VIII: The Beings from Xiclotl, servants of the Insects.

Spell: *Summon/Bind Being from Xiclotl.*

VOLUME IX: Daoloth, the Render of the Veils.

Spell: Cal/Dismiss Daoloth.

VOLUME X: M'nagalah, a being described as "a bloated, tentacled mass of eyes and entrails."

Spell: Contact M'nagalah.

VOLUME XI: The Crystallizers of Dreams.

Spell: Contact the Crystallizers of Dream.

VOLUME XII: The legend of Y'gonolac.

Spell: Contact Y'gonolac.

THE ORIGINAL MANUSCRIPTS

The original writings are contained in twelve old-fashioned ring binders kept safe and secret by the cult. Many of the authors' hands are difficult to decipher, requiring successful Read English rolls. Fairly accurate copies of these volumes may have been surreptitiously made and circulated.

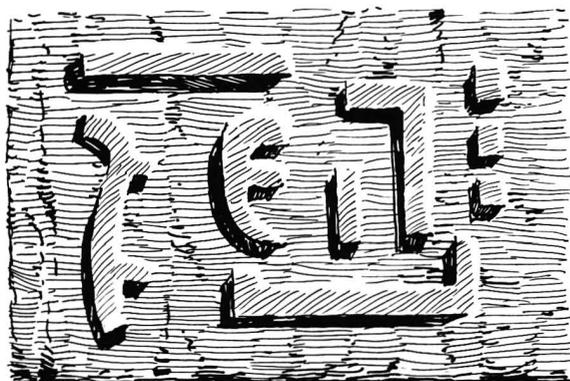
The terrible twelfth volume in this collection contains a secret spell woven into the text that automatically invokes Y'gonolac whenever the book is read. Casual readers may find themselves unpleasantly surprised.

(-1D8/2D8 sanity; +17 Mythos; x5 spells; 44 weeks.)

THE PUBLISHED VERSION

This standard, very limited edition was secretly printed in England in 1865 when the cult's collection still consisted of only nine volumes. The publisher never revealed the source of the original manuscript but it is assumed that it had been copied and stolen by a renegade cult member. Sold only to 'special,' private collectors, it was nonetheless heavily expurgated. A few copies have managed to find their way into major library collections but most copies are thought still to be in private hands.

(-1D6/2D6 sanity; +15 Mythos; x3 spells; 32 weeks.)



HYPERBOREAN TSATH-YO

Other Benefits

Reading the original grants two checks to Occult skill. The published version grants but a single check.

THE R'LYEH TEXT

*By all the depths of Y'ha-nthlei—and the
dwellers thereof, for the One Over All;
By the Sign of Kish—and all who obey it, for
its Author;*

*By the Door to Yhe—and all who use it, who
have gone before and who shall come after,
for Him To Whom It Leadeth;*

By Him Who Is To Come...

*Ph'nglui mglw-nafh Cthulhu R'lyeh
wgah-nagl fhtagn*

INVOCATION TO DAGON. 300 BC

THE R'LYEH TEXT IS KNOWN by reputation only. Written around 300 BC by an unknown author, the original clay tablets are variously rumored to exist or to have been destroyed. More probable are the rumors of various copies found on scrolls hidden in remote areas along the China coast. English and German translations are thought to have been secretly made and smuggled out of the country.

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

THE ORIGINAL TABLETS

The original clay tablets, if they still exist, are the most complete version.

(-1D10/2D10 sanity; +17 Mythos; x5 spells; 60 weeks.)

CHINESE COPIES

Later Chinese versions are invariably less complete.
(-1D8/2D8 sanity; +15 Mythos; x4 spells; 54 weeks.)

THE LIYUHH

There exists an extremely rare German translation or "adaptation and analysis" known as the *Liyuhh* which contains additional information on Cyaegha.
(-1D6/2D6 sanity; +11 Mythos; x4 spells; 30 weeks.)

SPELLS

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

Other Benefits

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

THE SEVEN CRYPTICAL BOOKS OF HSAN

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

HSAN THE GREATER, 2ND CENT. AD

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

BOOK ONE: Resurrection of the dead.

Spell: Restore Life (Resurrection).

BOOK TWO: Ritual cannibalism and ghoulish cults.

Spell: Contact Ghoul.

BOOK THREE: Spirits of the Air (byakhee).

Spell: Call Down Spirit (Summon/Bind Byakhee).

BOOK FOUR: Spirits of the Earth (Chthonians) and their relationship to earthquakes.

Spell: Call Forth the Earth Spirit (Contact Chthonian).

BOOK FIVE: Deep Ones off the south China coast and their human devotees; space and time; the Hounds of Tindalos and the Liao drug.

Spell: Contact Hound of Tindalos.

BOOK SIX: The Plateau of Leng in Central Asia and Unknown Kadath.

Spell: Door to Kadath (a Gate to Kadath).

BOOK SEVEN: Nyarlathotep and his many forms; the rising of R'lyeh and the second coming of Cthulhu; Azathoth as the beginning and the end. A general pantheon of gods and beings of a general wishful pattern—an almost bureaucratic ordering of diverse deities.

Spell: Contact Nyarlathotep.

CHINESE COPIES

An accurate Chinese copy is the most complete and potent.

(-1D4/1D8 sanity; +8 Mythos; x3 spells; 40 weeks.)

ENGLISH TRANSLATIONS

An English language version called *The Seven Cryptical Books of Hsan* was supposedly made and smuggled out of the country in the late 19th century. More than one copy may exist at this time, though none have ever surfaced.

(-1D3/1D6 sanity; +6 Mythos; x1 spells; 36 weeks.)



R'LYEH GLYPHS

THAUMATURGICAL PRODIGES IN THE NEW ENGLAND CANAAN

If any are scandalized that New England, a place of as serious piety as any I know of should be troubled so much by witches I think: No wonder. Where would the Devil most wish to make his inroads but in that place where he is hated the most.

REV. WARD PHILLIPS, 1788 AD

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

Reverend Ward Phillips

PHILLIPS WAS THE pastor of Arkham's Baptist church in the late 18th and early 19th centuries. Educated at Harvard, he was a scholar and respected community leader. His book, *Thaumaturgical Prodiges*, was intended to be an objective account of the witchcraft hysteria that gripped New England in the late 17th century.

Some time after the book was published, a stranger arrived in Arkham, the English heir to the long-deserted Billington property. Sensing something suspicious going on Phillips and local newspaper editor, John Druven, paid a visit to the newcomer. Druven soon after disappeared without a trace and Phillips claimed to his dying day that he retained no memory of the visit. Regardless, he soon after began collecting as many copies of his book as possible, burning them all. This eccentric behavior did little for his standing in the community and he later moved to Ohio where he died a few years after.



MUVIAN NAACAL

TWO EDITIONS

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

(-1D3/1D6 sanity; +4 Mythos; no spells; 8 weeks.)

THE ANNOTATED COPY

One particularly interesting specimen of the Reverend's book was believed to have been part of the library of a descendant: Providence, Rhode Island, businessman Whipple Phillips. This copy contained annotations and corrections made by the author indicating that what he once thought mainly legend and lore was instead frighteningly real. Descriptions of certain rites, written on the book's flyleaves, contain several spells.

(-1D6/1D10 sanity; +7 Mythos; x2 spells; 14 weeks.)

SPELLS

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

Other Benefits

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

TRUE MAGICK

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

THEOPHILUS WENN, 18TH CENT. AD

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

Described as “a veritable encyclopedia of Devils' lore,” it covers a vast variety of arcane subjects including enchantments and possession, vampirism and ghouls, demonology, witchcraft, lycanthropy, holocaust rites, and human sacrifice.

(-1D4/1D8 sanity; +6 Mythos; x2 spells; 24 weeks.)

SPELLS

Call Forth (Summon/Bind) The One (Servitor of the Outer Gods), Call Forth Spirit of the Air (Star Vampire), Call Forth Winged One (Byakhee), Speak with the Dark One (Contact Nyogtha).

Other Benefits

Study of this tome awards a skill check to Occult.

UNAUSPRECH- LICHEN KULTEN *Nameless Cults*

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

FRIEDRICH WILHELM VON JUNZT, 1839 AD

Friedrich Wilhelm Von Junzt

VON JUNZT WAS A GERMAN eccentric born in Cologne in 1795. He spent his adult life touring Europe and Asia searching for ancient tomes and gaining admittance to any number of secret societies. In 1839 Von Junzt published his *Black Book* containing the secrets he had learned. In 1840 he began work on a second volume but was soon after discovered murdered inside his locked study, his manuscript ripped to shreds and his throat torn out by inhuman claws. The discovery was made by an associate, Alexis Ladeau, who, after piecing together some of Von Junzt's shredded manuscript, apparently burned these scraps before slashing his own throat with a razor. It is rumored that certain portions of Von Junzt's second manuscript still survive but if so its whereabouts are unknown.

THE AUTHOR OF THIS book spent many years touring the world, studying various cults and secret societies. He gained personal admission to many of these groups, often requiring him to suffer terrible initiation rites. The original *Black Book* is over 1000 pages long, the material arranged by chapters as follows:

CHAPTER ONE: A description of a cult somewhere in Germany that worships a being called Cyaegha.

Spell: *Call/Dismiss Cyaegha.*

CHAPTER TWO: A fertility cult Von Junzt discovered in southern France, worshipers of the Sign of the Three-Headed Goat.

Spells: *Call/Dismiss Shub-Niggurath, Summon/Bind Dark Young of Shub-Niggurath.*

CHAPTER THREE: Describes a rural English pagan cult.

Spell: *Contact the Horned Man (Nyarlathotep).*

CHAPTER FOUR: Tells of a secret cult of cannibals headquartered in the slums of Paris.

Spell: *Contact Brother (Ghoul).*

CHAPTER FIVE: Describes Von Junzt's travels to Asia and a meeting with the Tcho-Tcho people of Indo-China.

Spell: *Contact Zhar.*

CHAPTER SIX: Describes an insane Russian peasant living in Siberia who claims to worship “a great god in the sky.”

Spell: *Call/Dismiss Azathoth.*

CHAPTER SEVEN: Tells of a mysterious stone monastery high in the Tibetan Himalayas inhabited by priests worshipping “spirits of the air.”

Spell: *Summon/Bind Byakhee.*

CHAPTER EIGHT: Describes a Dagon cult in the eastern Mediterranean. Von Junzt claims that cults worshipping this blasphemous god are found around the world.

Spells: *Contact Dagon, Contact Children of Dagon (Deep Ones).*

CHAPTER NINE: Describes a secret cult of the dead in southern Spain.

Spell: *Revivify (Resurrection).*

CHAPTER TEN: A small cult in Transylvania that worships a terrible monster living in a stinking pit.

Spell: *Call Forth That Which Should Not Be (Call/Dismiss Nyogtha).*

CHAPTER ELEVEN: A cult in the small Hungarian village of Stregoicavar that worships a blasphemous god appearing atop an ancient stone monolith.

Spell: *Call Him.*

CHAPTER TWELVE: Describes an intensely secretive cult called Brothers of the Yellow Sign. They are devoted to uncovering and disrupting the plans of "the space devils."

Spell: *Call Space Devil (Contact Mi-Go).*

CHAPTER THIRTEEN: Tells of a secretive cult headquartered in a Transylvania castle called The Brotherhood of the Beast. They await the time when the evil Egyptian Pharaoh, Nephren-Ka, returns to lead mankind.

Spell: *Barrier of Naach-Tith.*

CHAPTER FOURTEEN: Describes a secretive worldwide cult dedicated to keeping captive an unknown monster.

Spell: *Call/Dismiss It (Ghatanothoa).*

THE ORIGINAL GERMAN EDITION

Of the first German quarto edition printed in 1839 only six copies are known to exist, all of them held by major libraries. It is said that many owners of the book, after learning of Von Junzt's terrible demise, burned or otherwise destroyed their copies, leaving only the few that remain today. Rumors of privately held editions, of course, abound. Only the original German edition boasts the fine—if horrific—engravings of German artist Gunther Hasse.

(-1D8/2D8 Sanity; +15 Mythos; x4 spells; 52 weeks.)

THE BRIDEWELL ENGLISH TRANSLATION

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

graphical errors, many of the spells taken from the original are incomplete or faulty. At least twenty complete copies of this edition are known to exist, with many others probably still in private hands.

(-1D8/2D8 Sanity; +12 Mythos; x3 spells; 48 weeks.)

THE GOLDEN GOBLIN EDITION

The Golden Goblin edition of *Nameless Cults* was published in New York in 1909. An expurgated edition of the Bridewell translation, it censors many of the more horrific details and contains only descriptions of the spells rather than the complete rituals found in the two earlier editions. The book is barely two-thirds the size of the Bridewell edition. Golden Goblin editions still turn up in used bookstores. Unrecognized, they often sell below market value.

(-1D8/2D8 Sanity; +9 Mythos; no spells; 30 weeks.)

Other Benefits

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

DE VERMIS MYSTERIIS *Mysteries of the Worm*

Tibi, Magnum Innominandum, signa stellarum nigrarum et bufoniformis Sadoquae sigillum...

LUDVIG PRINN, 1542 AD

THIS BOOK WAS WRITTEN in 1542 by a notorious Belgian sorcerer named Ludvig Prinn. Over 700 pages long, the first chapters discuss ghosts, zombies, and the like. Latter parts of the book tell about his supposed travels amongst the Sara-

Ludvig Prinn

LUDVIG PRINN WAS a reputed alchemist, necromancer and mage. Of Flemish birth, he claimed to be of immense age: a survivor of the disastrous Ninth Crusade of the 14th century who produced musty documents attesting to this fact. Although the old chronicles do show a Ludvig Prinn as a gentlemen retainer of Montserrat, most believed that Prinn was no more than a lineal descendant.

Prinn claimed that after his capture by the Saracens he spent years in Syria training in the magical arts of East, glibly telling of encounters with djinn and efreet. He also claims to have studied in Egypt and with the dervishes of Libya.

In his declining years he lived near Brussels in an abandoned pre-Roman tomb, attended by his "invisible companions" and "star-sent servants." Arrested in 1540 by soldiers of the Roman Inquisition, Prinn was held and tortured by authorities but would reveal nothing. Cast into prison to await trial, he spent his time writing *De Vermis Mysteriis*. The manuscript was somehow smuggled out of prison and saw print in Cologne in 1542, the year after Prinn's execution.

cens of Arabia, Egypt, Syria, and Libya, and of his encounters with "djinn" and "efreet." There is much material regarding the summoning and binding of different "demons." The last chapter contains the formula for a drug that allows one to travel through space and time.

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

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

THE ORIGINAL LATIN

This folio-sized, black letter Cologne printing was quickly suppressed by the Church and only fifteen copies are known to have survived. The one in the collection of the Miskatonic University library is bound in heavy, dark leather and closed by iron hasps.

(-1D6/2D6 Sanity; +12 Mythos; x2 spells; 48 weeks.)

LEGGETT'S MYSTERIES OF THE WORM

Charles Leggett made an English translation, *Mysteries of the Worm*, printed in London in 1821. Fewer than twenty copies are known to be in the possession of major libraries but more may be in small libraries or in the hands of private collectors.

(-1D6/2D6 Sanity; +10 Mythos; x2 spells; 36 weeks.)

SPELLS

Contact Byatis, Contact Yig, Create Liao Drug, Create Scrying Window, Create Zombie, Invoke (Summon/Bind) Demon (Byakhee), Invoke Child of the Goat (Dark Young), Invoke Invisible Servant (Star Vampire), Prinn's Crux Ansata, Spirit Transfer, Summon Ghost, Voorish Sign.

Other Benefits

Add skill checks to Astronomy, History, and Occult.

THE ZANTHU TABLETS

The shocking discoveries made since we first opened the tomb should be more than enough to inform us. The knowledge lingering in those ancient tablets may wither our souls.

FROM THE INTRODUCTION,
BY HAROLD HADLEY COPELAND, 1916 AD

SUB-TITLED "A Conjectural Translation," this slim, 32-page brochure was printed in 1916 by the Sanborne Institute in a limited edition of 400 copies. Written by the noted American archaeologist Harold Hadley Copeland, it purports to be a translation of carvings found on a series of black jade tablets discovered somewhere in Indo-China. The author claims the carvings are hieratic Naacal, the high language of ancient Mu. The text briefly describes the discovery of

Harold Hadley Copeland

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

the stones and the methods used to translate them. The translated text contains a running commentary by the author.

Originally written by the wizard Zanthu, in whose tomb the tablets were found, it is a partial history of the lost Pacific continent of Mu. It describes the worship of Ghatanothoa, Shub-Niggurath, and Cthulhu, and also mentions Nug and Yeb, the supposed offspring of Yog-Sothoth and Shub-Niggurath. Zoth-Ommog, Yig, Dagon, and Hydra are also discussed. Certain passages hint that insubstantial beings such as the lloigor and yuggya are "servants" to the Muvian pantheon of deities.

THE ANCIENT TABLETS

The original twelve tablets (now held in the archives of The Sanborne Institute for Pacific Studies, Santiago, California) contain more information than Copeland chose to publish. A Read Naacal skill is required to translate them.

(-1D4/1D8 sanity; +9 Mythos; x3 spells; 40 weeks.)

HADLEY'S PUBLICATION

The published Zanthu Tablets is partially expurgated and contains no spells.

(-1D3/1D6 sanity; +3 Mythos; no spells; 8 weeks.)

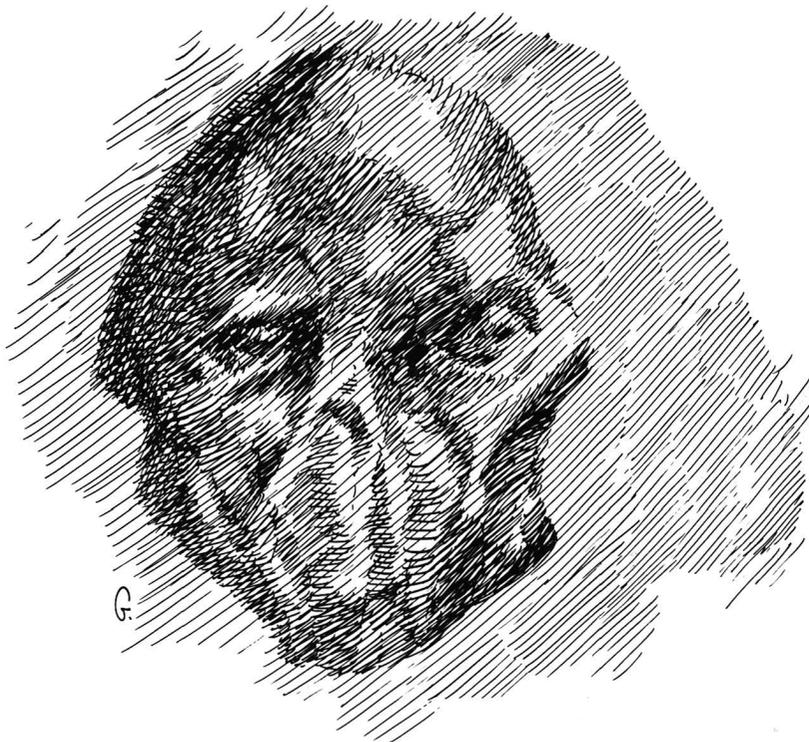
SPELLS

The original Muvian tablets contain: *Contact Cthulhu*, *Contact Ghatanothoa*, *Contact Lloigor*, *Contact Yuggya*, *Contact Zoth-Ommog*.

Other Benefits

Reading Copeland's treatise awards skill checks to Anthropology and Occult. Reading the original tablets awards an additional check to Occult.

Copeland's original translation notes are on file at the Sanborne Institute. Diligent study awards a beginner with a starting Read Naacal skill of 20+1D10 points. Ω



NEW MYTHOS TOMES

TITLE	Language	Author	Year	Sanity	Mythos	Spells
BLACK RITES	English*	unknown	?	-1D6/2D6	+10	x3
BLACK SUTRA	Burmese	U Poa	700 AD?	-1D4/1D8	+7	x3
BLACK TOME	Latin	Alsophocus	200 AD?	-1D4/1D8	+7	x3
BOOK OF HIDDEN THINGS	English*	unknown	?	-1D3/1D6	+4	x2
BOOK OF IOD	English*	alien	?	-1D4/1D8	+6	x1
BOOK OF KARNAK	English	600 BC	?	-1D3/1D6	+4	x1
BOOK OF SKELOS	English*	unknown	?	-1D6/2D6	+11	x2
BRICK CYLINDERS OF KADATHERON	English*	unknown	?	-1D3/1D6	+4	x1
CABALA OF SABAOTH	Hebrew	unknown	100 BC?	-1D3/1D6	+5	x2
CHRONICLE OF NATH	Latin	Rudolf Yergler	?	-1D4/1D8	+7	x3
CHRONICLES OF THRANG	English*	unknown	?	-1D6/2D6	+9	x4
CONFESSIONS	Latin	Cliathanus	400 AD	-1D2/1D4	+3	x1
DAEMONOLORUM	Latin	unknown	200 AD?	-1D4/1D8	+8	x4
DHOL CHANTS	Burmese*	unknown	?	-1D6/2D6	+9	x3
ETHICS OF YGOR	Latin	unknown	?	-1D2/1D4	+2	x2
GEPH TRANSCRIPTIONS	English*	unknown	?	-1D3/1D6	+5	x2
GHORL NIGRAL	German*	tr. Gottfred Mulder	1858	-1D6/2D6	+10	x2
ILARNEK POPYRI	English*	unknown	800 BC?	-1D4/1D8	+8	x3
INVOCATIONS TO DAGON	English	Asaph Waite	1920	-1D2/1D4	+3	x4
L'HISTOIRE DES PLANETES	French	Longnez	1840?	-1D3/1D6	+6	x1
LIBER DAMNATUS	Latin	unknown	?	-1D3/1D6	+6	x2
MAGYAR FOLKLORE	English	Dornly	1880?	-1/1D2	+1	none
MARVELS OF SCIENCE	English	Morryster	1790?	-1D2/1D4	+3	x1
NECROLATRY	German	Ivor Gorstadt	1702	-1D3/1D6	+5	x4
NOTES ON NESSIE	English	McGilchrist	1900	-1/1D2	+1	none
OBSERVATIONS ON SEVERAL PARTS OF AFRICA	English	Sir Wade Jermyn	1765	-1/1D3	+1	none
OCCULTUS	Latin	Heiriarchus	150 AD?	-1D3/1D6	+4	x2
RASUL AL-ALBARIN	Arabic	Ibn el-Badawi	900 AD?	-1D6/2D6	+11	x4
RITUALS OF YHE	English*	unknown	?	-1D3/1D6	+4	x3
SECRET MYSTERIES OF ASIA	German	Gottfred Mulder	1847	-1D3/1D6	+3	x2
SONG OF YSTE	English*	unknown	?	-1D2/1D4	+2	x1
TABLETS OF NHING	English*	alien	?	-1D6/2D6	+10	x2
TESTAMENT OF CARNAMAGOS	Greek	unknown	100 AD?	-1D6/2D6	+9	x2
TRONE-TABLES	English*	unknown	?	-1D4/1D8	+7	x3
UNTER ZEE KULTEN	German	Graf Grauberg	1600	-1D4/1D8	+8	x4
URALTE SCHRECKEN	German	Graf Von Konnenberg	1850	-1D4/1D8	+6	x3
VON DENEN VERDAMMTEN	German	Kazaj Heinz Vogel	1700	-1D3/1D6	+5	x3
YGOOTH RECORDS	English*	unknown	?	-1D4/1D8	+8	x2
YOTHIC MANUSCRIPTS	English*	unknown	?	-1D3/1D6	+5	x2
YUGGA CHANTS	English*	unknown	?	-1D3/1D6	+4	x3

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



Secret Cults



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

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

THE STARRY WISDOM SECT

THIS CULT, headquartered in Providence, Rhode Island, flourished in the mid-19th century. Led by a Professor Enoch Bowen, the cult held meetings in the old Free-Will Church atop Federal Hill. Rumors held that the cult was in league with a supernatural entity they called down to earth using certain rites Bowen had discovered in Egypt. The sect's services were said to be an odd combination of occultism and Egyptian religion. Statues similar to the great stone heads of Easter Island were also part of the trappings.

As years went on, the sect became the center of suspicion. Several people who had disappeared over the years were rumored to have been kidnaped by the sect and offered up in blood sacrifice. Strange sounds were re-

ported coming from the boarded-up steeple, but police investigations could find nothing. In 1869 a mob of Irish youths broke into the Church and smashed windows and destroyed furniture, apparently in retaliation for a friend gone missing. Again, evidence was lacking and no charges were ever filed.

Bowen had died in the 1860s, passing the leadership on to a Dr. Raymond Flagg. Under Flagg's leadership the church continued to grow and by 1875 there were thought to be over two hundred members. Complaints and police investigations proved fruitless but in 1877 the city condemned the property, locking the church's doors and refusing admittance to the cult members. Most of the sect soon after left the city, driven out by the general hostility of their neighbors. Most of the cult's possessions were left in the church. A collection of books included copies of *The Liber Ivonis*, *Cultes des Goules*, *Unausprechlichen Kulden*, *De Vermis Mysteriis*, *The Book of Dzyan*, the *Pnakotic Manuscripts*, and a Latin *Necronomicon*. They also left the mysterious gem they called "the Shining Trapezohedron."

The English Starry Wisdom Church

After leaving Providence most of the cult scattered, many heading out West. It is believed that Dr. Flagg, however, moved to England. A sect calling itself The Starry Wisdom sprang up in Yorkshire, England, around 1880, led by a shadowy figure who may or may not have been Dr. Flagg. But lacking the Shining Trapezohedron, the sect was short lived and the old Catholic church that served as their headquarters was abandoned by 1890.

The West Coast Starry Wisdom Temple

Any number of members fleeing Providence made their way to California, settling in the Los Angeles area. In the 1920s and 30s the cult flourished, celebrating rites in the hills west of the city, and numbering among their ranks several Hollywood film celebrities.

Dr. Bowen's Notebook

THIS CIPHERED JOURNAL is written in the ancient Aklo tongue of sorcerers and alchemists. It tells the legend of Nephren-Ka, of Bowen's discovery of the Black Pharaoh's tomb, some of the uses of the Shining Trapezohedron, and about the Haunter of the Dark. Nyarlathotep is mentioned frequently. Bowen's journal was left in the Providence church along with the rest of the cult's belongings.

(-1D2/1D4 sanity; +3 Mythos; x4 spells; 6 weeks.)

Spells: *Call the Haunter of the Dark*, *Contact Nyarlathotep*. (Both require use of the Shining Trapezoedron.)

A derivative branch of this sect re-emerges in the late 20th century in urban Los Angeles. Located in a seedy part of town, in an old bank building, the sect is led by a charismatic black man—possibly a Jamaican—calling himself Reverend Nye. He has somehow come into possession of the Shining Trapezohedron.

ROOTS IN EGYPT

THE PROVIDENCE Starry Wisdom Church was founded in 1844, a year after Professor Bowen discovered the lost tomb of Nephren-Ka in a secret valley in Egypt. Nephren-Ka (or Nophru-Ka) was a priest of the XIV Dynasty who, through treachery and use of evil magicks, usurped the throne from the rightful Pharaoh. Nephren-Ka was said to have possessed an "other-worldly" gem from which he drew wisdom. He built a windowless crypt for this stone, and within it did those things that would later cause his name to be stricken from the records. The Black Pharaoh's reign was short, his house overthrown by the rightful Pharaoh. Nephren-Ka was executed, his remains placed inside the windowless crypt next to the stone, and the structure buried and forgotten. All records of its existence were obliterated.

Led to the tomb's location by his own occult studies, Professor Bowen excavated the ruin and recovered the fist-sized Shining Trapezohedron—a black stone shot through with red veins. The stone was found mounted inside a box of odd, yellowish metal, held in place by





means of a ligature. The box is decorated with unknown, dot-formed hieroglyphs. By means of this stone Bowen was able to contact Nyarlathotep, calling forth an avatar known to his sect as the “Haunter of the Dark.”

THE SHINING TRAPEZOHEDRON

MOST OF WHAT IS known about this gem is found in al-Azrad’s *Necronomicon*. According to the Arab, the gem was fashioned on the dark side of Yuggoth eons ago by the Elder Things. Brought to earth, the crinoids then mounted it in the yellow metal box to protect it from exposure to light. Millions of years later the stone was salvaged from the ruins of the last Antarctic Elder Thing city by the serpent men, who took it back to Valusia. It is next mentioned in the annals of prehistoric Lemuria, peered at for the first time by early human beings. It sank with Atlantis, to be later recovered in the nets of a Minoan fisherman and sold to the merchants of Khem, eventually finding its way into the hands of Nephren-Ka.

Powers of the Gem

The gem has a number of uses, some of which are known while others are only hinted at. There may be any number of functions long forgotten. Through the use of certain chants direct contact with Nyarlathotep is possible. If contacted, Nyarlathotep may speak with the caller, or

choose to show him visions of distant worlds, forgotten times, and blasphemous secrets. Great wisdom is often gained (Cthulhu Mythos), but only at the cost the viewer’s sanity.

The gem has a malevolent influence on those who gaze upon it, continuing to attract their attention even when they prefer not to look at it. Avoiding the stone’s influence requires a POW struggle on the part of the character. At first the stone’s POW is weak—1D4+2 points—but increases with the length of time the character associates with the stone. Those gazing into the stone for any length of time see alien visions that cost 0/1D2 sanity points. As the power of the stone grows, it may invade this person’s dreams, even causing him to sleepwalk in search of the stone.

THE HAUNTER OF THE DARK

THE MOST POWERFUL and dangerous function of the Shining Trapezohedron is its ability to call forth an avatar of Nyarlathotep known as the Haunter of the Dark. A cloudy, bat-winged creature of ill-defined form, its most notable feature is its single, burning red, three-lobed eye. A creature of darkness, the Haunter shuns even faint light. It can be banished from this world by bright sunshine, powerful searchlights, or a brilliant flash of lightning. Ill-smelling, violent, and intractable, the Haunter reflects only a small portion of the whole of Nyarlathotep. A dangerous entity,

the Haunter demands and hungrily receives human sacrifices. It kills by engulfing its victim, burning and dissolving flesh and bone while boring a hole through the top of the skull and devouring the victim's brain. The remains are left charred, and marked by yellow stains.

Summoning the Haunter into this world requires the use of a ritual. The method used in the Starry Wisdom Church required seven participants seated about the stone which had been placed atop a seven-sided altar. With the box opened, exposing the stone to light, a lengthy chant was intoned in order to properly orient the stone. Once the stone was readied, calling the Haunter required only that the box be shut, enclosing the stone in darkness. The Haunter instantaneously appears in any nearby, properly darkened area. Opening the box, exposing the stone to light, sends the Haunter back, though not permanently; it may be recalled at any time by simply closing the lid again. Moving the box and stone from its specifically enchanted location breaks the spell and it will not function to call and dismiss the Haunter until the full rite is again performed. If the box is moved while the Haunter is already present, it remains in this world until the stone is exposed to light.

THE HAUNTER OF THE DARK, avatar of Nyarlathotep

STR 28 CON 22 SIZ 24 INT 20
 POW 22 DEX 23 HP 23 Move 10/20 flying

Armor: None, but kinetic weapons do no damage. Only bright light and some magicks are effective.

Weapons: Engulf and Burn 100%, 2D6 per round, no escape; Devour Brain automatic, 1D6 per round every round after Engulf.

Sanity Loss: 1D6/1D20

BROTHERHOOD OF THE BEAST

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

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

The Records of the Brotherhood of the Beast

ONLY A SINGLE manuscript version of this tome exists. Written in medieval Latin by the Baron Hauptman of Transylvania, it clearly outlines the Brotherhood's history and the hoped-for return of a certain unnamed monarch. Any references to the Mythos are obscured in devious language and are only recognized by those with prior understanding.

The story of Nephren-Ka is told, and of the rescue of his descendants from a ruined city in North Africa. Maps show the location of the Egyptian tomb and the lost city. There are a number of family trees and many references to a "time when the stars are right." It seems clear from the text that the author is expecting a great cataclysm and has hopes for saving at least some of the human race.

(-1/1D3 sanity; +2 Mythos; no spells; 16 weeks.)

The Pharaoh's Descendants

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

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

Original plans called for installing the reborn Nephren-Ka as a monarch, but even before the beginning of the 20th century it was becoming apparent that monarchies would soon be a thing of the past and a different approach would be necessary. By the 1920s the Brotherhood was deeply involved with an American manufactur-

ing company called New World Incorporated. Led by the young, charismatic chairman-of-the-board, Edward Chandler, NWI accumulated a vast number of smaller companies with interests in almost every important field of manufacture and research. Many of these companies can only be connected to the parent corporation by tracing an intricate web of paperwork corporations.

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

THE NESTARIAN CULT OF CTHUGHA

ALTHOUGH CTHUGHA IS worshiped by many primitives as an elemental, primal force of nature, the cults of Nestar revere Cthugha as a true god and a spiritual force.

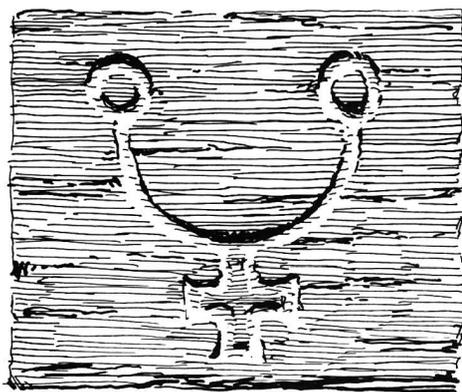
Nestar lived in 6th century Persia, a Zoroastrian fundamentalist and self-proclaimed prophet. Zoroastrianism, a form of Hinduism drawn from the *Vedas*, is a dualistic theology that envisions the forces of good and evil continually at war with one another. Before the Final Judgment a great war will be fought between these forces and

The Letters of Nestar

THE *LETTERS OF NESTAR* IS a collection of aphorisms and revelations written down by the original Mobed, Nestar. It is the holiest of Nestarian books and is used by the various sects to guide them and their actions as each attempts to 'tip the balance' in the direction they feel best. Copies of the *Letters* might be found in various languages—manuscript copies used by various sects—but the most complete is the original Persian document believed to be in hands of the centrist Nestarian faction in Bombay. A collection of seven scrolls, the text is written in Pahlavi, or Middle Persian. In its various translations, *The Letters of Nestar* will usually be less complete, or even faulty. The keeper should reduce the usefulness of these translations as he deems fit.

(1D4/1D8 sanity; +6 Mythos, x5 spells; 32 weeks.)

Spells: Call/Dismiss Cthugha, Draught of Phan, Enchant Torch, Fire Dance, Incinerate, Summon/Bind Children of Cthugha (Fire Vampire).



man may help tip the balance. Fire is revered among the Zoroastrians as a symbol of *Ahura Mazda*—the force of good—but all the elements, including air, water, and earth, are considered sacred. The teachings of Zoroaster are found in the *Avesta*.

Nestar the Heretic

Nestar was an ascetic who wished his religion to return to its fundamental principles. He despised worldly materialism and loudly denounced the Persian aristocratic class as well as the richly endowed temples and their fat priests. His abrasive preaching eventually aroused the religious and political establishment and they responded by banishing Nestar and his ragged followers from the city. The group fled to the nearby mountains, establishing their own humble temple and foreswearing all materialism, acquisitiveness, and financial gain.

For twenty years the refugees hid in these mountains while Nestar studied the ancient texts and laid his plans. When he felt his followers were strong enough, and himself ready to bring down that which he called "the purifying flame," he led his people back to the city. Armed with whatever weapons they could find, they planned to overwhelm the guard while Nestar called down the "fire from the skies" to burn the temples and the heretic priests, cleansing the city of its bloated rich.

The attack was badly planned and the Nestarians quickly overwhelmed—Nestar himself was among those killed in the fighting. Most of the followers not killed in battle were captured and later executed but some escaped back to their secret mountain retreat. Here were cached the writings of the prophet, Nestar, letters written to himself outlining the wisdom of his preachings, and prophecies of a time when "the world shall burn." A new leader, now known as the Mobed, was named and the sect continued practicing their beliefs in secret, unknown to the outside world.

The Cult Spreads

By the 10th century the Zoroastrians of Persia were a distinct minority among a Moslem population. Many migrated to Bombay in western India where they are known today as Parses. Members of Nestar's secret cult also

Two Fire Spells

BOTH OF THE FOLLOWING spells are commonly known to most Nestarian cults.

Fire Dance

This spell costs anywhere from one to six points to cast, and exacts no sanity loss. The spell allows the caster to command a ball of flame to leap from an existing fire in a given direction. The distance it is required to leap determines the number of magic points expended: 1 point for every fifty feet of distance. Nestarians often use this spell to quickly spread fires through forest and urban areas.

Incinerate

This spell requires six magic points to cast, and costs the caster 1D6 sanity points. The spell is only effective against living animals and a single target must be chosen. The target is allowed a POW vs. POW struggle to turn away the spell, but if he fails he suffers full effects.

A successfully cast spell causes 1D6 points of injury per round as the victim's metabolism accelerates, generating incredible heat. First round effects are increased temperature and flushed complexion. By the second round the victim is sweating profusely and blisters begin forming on the skin. By the third and fourth rounds internal fluids reach the boiling point and the victim writhes in agony while coughing up steaming bile, blood, and bits of his own boiled organs. The process continues, past death, eventually reducing the corpse to ashes and bone fragments.

Witnessing such a demise can cost as much as 1/1D6 sanity points.

made the move and once in India began to merge with the rest of the immigrant population. Living in a mixed community, no longer isolated from the rest of society, some members of the cult were tempted by materialism, wealth and power, while others held strictly to their vows of poverty. Factional struggles broke out and the cult splintered into several different sects. The main body of worshipers remains in India under the leadership of their Mobed. A second group immigrated to England, then later the U.S., arriving in America around the turn of the last century. There is speculation the cult may have been involved with the fires that razed San Francisco following the 1906 earthquake, although the holocaust may well have been caused by natural events. Another splinter group is said to have migrated north, through Afghanistan into Russia, and many other sects certainly exist. Although all sects still hold primary the tenet of poverty and claim to despise material wealth, more than a few influential cultists have fallen to the seductive lure of possessions, leading to widely varying interpretations of the teachings of Nestar.

Like their Zoroastrian forebears, Nestarians say prayers five times a day and annually partake in seven different feasts. One of these feasts is devoted to fire and

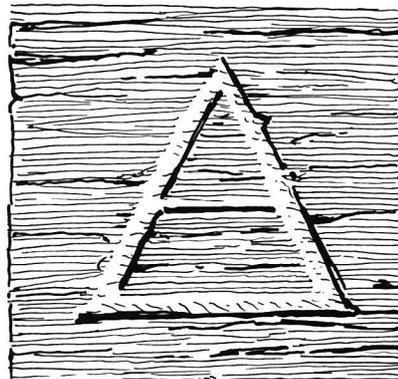
is often celebrated with ghastly human sacrifices burned alive by summoned flame vampires.

Many Nestarians also make a regular practice of handling living flame vampires: a test of faith similar to the practices of snake-handling Christian cults in the U.S. Many Nestarians bear unsightly burn scars resulting from this practice.

FIRE MAGIC

NESTARIAN MAGICKS ARE mostly concerned with calling and manipulating Great Cthugha as well as other fire creatures with names like Fthagghua and others. Fire vampires are discussed at length. Called by them the Children of Cthugha, they are apparently considered to be nothing more than small, living bits of Cthugha itself. All the entities are described as creatures of spirit with nothing resembling human intelligence. Most are conducive to human direction, though the rituals and evocations must be carefully and properly cast in order to avoid unfortunate accidents. All these creatures are believed to emanate from a star the Arabs later named Fomalhaut. Directions for prayer are also given, along with the proper rites for sacrificing victims to summoned fire vampires. Although the exact details are left to keepers, an enchanted torch allows the caster to summon multiple fire vampires with a smaller expenditure of magic points.

The Nestarians have also retained a vast knowledge of poisons and drugs. The Draught of Phan is particularly effective. Laced into a victim's food or drink it eventually erodes the will of the victim, making him subject to the subtle suggestions of whoever has administered the drug. The victim eventually adopts the viewpoints and beliefs of the manipulator and after a time use of the drug is no longer necessary. At no time do victims lose their personality, nor do they exhibit any other changes except those wished by the one who controls them. Extended psychotherapy might possibly undo the changes wrought by this hypnotic drug. The secrets of compounding this and other drugs are found in the *Letters of Nestar* but it requires successful Occult (alchemy) rolls to understand the procedures.



BROTHERS OF THE YELLOW SIGN

THIS GROUP OF CULTISTS is dedicated to Hastur, the Unnamable, and patiently await the day when he is released from his imprisonment in the Lake of Hali. Their chief enemy are the Mi-Go whose eons-spanning machinations they hope to foil. Although they have no particular regard for the human race as a whole, it is possible that when working against the plans of the fungi investigators might encounter the Brothers as potential, if dangerous, allies.

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

Most of the cult members are probably surface-born humans, recruited by various means. Most are trained in

the arts of telepathy, using it to ferret out human agents of the fungi whose altered brain patterns are easily spotted. Usually the agents are followed until the Brothers are led to the fungi stronghold where the evil can be rooted out directly. By the 20th century the Brothers are experimenting with technological devices capable of sensing the presence of fungi through their odd atomic vibrations. They have experienced limited success in this area.

Centuries ago the Brothers discovered that poisonous gas was the easiest way to kill the Mi-Go. To that end they developed several airborne poisons, the best of which kills quickly while hardly harming humans. The gas is carried in small glass globes that break on contact allowing the gas to vaporize and quickly spread. Experimenting with this technology, they have developed several other gases that can kill or render unconscious normal human beings.

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

Most attempts to root out fungi nests are made quickly and surely. Even if less than 100% successful, the fungi are usually driven out of the area, retreating and sealing their gates behind them. The Brothers efface the



other side of the gate permanently destroying the entry-way.

The Brothers realize they are in a no-win situation; fungi merely pop up elsewhere. But the Brothers believe that by disrupting individual Mi-Go operations they will eventually foil the fungi's master plan.

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

THE HERMETIC ORDER OF THE GOLDEN DAWN

THE DAWN'S STORY begins in 1880 when an Anglican clergyman, the Reverend A.F.A. Woodford, bought some cipher manuscripts from a book stall on Farringdon Street in London. Accompanying the manuscript was a letter in German stating that whoever deciphered the text should contact an individual named Sapien Donabatur Astris through an intermediary, Fraulein Anna Sprengel. Additional information was promised.

Reverend Woodford showed the manuscript and letter to two respected colleagues, Drs. Woodman and Westcott, both Masons of high standing and both learned in the Cabal. Together the three men duly deciphered the manuscript, discovering the descriptions of five different rituals along with essays on occult and cabalistic theories. Contacting the mysterious Astris through Fraulein Sprengel, the men were instructed to elaborate upon the rituals they had found. This elaboration was done by another Freemason, a Scot named Samuel Lidell Mathers (later McGregor Mathers), assisted by young W.B. Yeats, who had met Mathers in the reading room of the British Museum library. Mathers made liberal use of the Egyptian *Book of the Dead* when modifying the rituals, and it is believed that Yeats was responsible for aspects reminiscent of William Blake.

The Hermetic Society of the Golden Dawn, or Stella Matutina, was officially founded in 1887, devoted to the study of magic and the occult. Although Dr. Walcott died in 1891, the Order continued on under the joint leadership of Mathers and Westcott. It numbered among its members such notables as A.E. Waite, actress Florence Farr,

Denunciation

AN ANONYMOUSLY PUBLISHED exposure of the Golden Dawn appeared in 1930 under the title of *Light-Bearers of Darkness*. The author believed the society—like many others of its type—was controlled by "Secret Chiefs," subversive powers whose seek to control the destiny of mankind. Many other groups are named as pawns of these Secret Chiefs including the French Freemasons and the German Thule group that later backs Adolph Hitler.

writer Arthur Machen, and Allan Bennett, later to gain fame as the Buddhist Bikku Ananda Mattaya. In addition to the original Isis-Urania motherlodge in London, branch lodges were also formed: the Ahatoor in Paris, Horus in Bradford, Osiris in Weston-super-Mare, and Amen-Ra in Edinburgh, the latter boasting writer Algon Blackwood as a member.

POWER STRUGGLES

BEFORE LONG THE Order ran into difficulty. Mathers, now living in Paris, became increasingly autocratic, stating that he alone was in communication with the "Hidden and Secret Chiefs of the Third Order" who dictated their commands to him through the clairaudient Mrs. Mathers. In late 1896 Mathers claimed to have received initiation into this secret society after being visited by the astral forms of the unknown magi comprising the Third Order. In 1897 Dr. Westcott withdrew from his post, leaving Mathers to reign supreme.

The final break came in 1900 when Mathers sent his young protégé, the *enfant terrible* Aleister Crowley, from Paris to London to take command of the lodge. Attempting to seize the place, Crowley was forcibly ejected only to return later, garbed in a highland kilt, black mask, and wearing an ornate ritual dagger. Again expelled, Crowley went back to Paris while the London lodge officially broke with Mathers. In 1901 the independent Isis-Urania lodge elected Yeats Emperor and leader.

Yeats and Waite soon disagreed over the direction the Order should follow, Waite eventually breaking away to form his own Hermetic Order based on mystical rather than occult traditions. This second Order remained in existence until 1915 when, upon Waite's retirement, it was dissolved. The original Order continued under the leadership of a Dr. Felkin until 1905 when the resignations of Yeats, Westcott, and Machen brought it to an end.

Dr. Felkin founded an offshoot, the Stella Matutina, or Order of the Companions of the Rising Light in the Morning, with an Amoun temple in London and a Her-

mes temple in Bristol. In 1917 he resurrected the old Isis-Urania lodge under the name of the Merlin temple. Shortly thereafter he retired to New Zealand.

Aleister Crowley

Crowley was born in England in 1875, the son of a successful brewer. Raised in the Christian faith, when his father died when Crowley was only eleven, the young boy turned away from Christianity and began to fancy himself the "False Prophet, the Beast of Revelations whose number is 666." In later years Crowley confided that it was his mother who first named him "the Beast."

Crowley was educated at Malvern and Tonbridge, and later attended Trinity College at Cambridge. Living in London posing as a Russian count named Svareff, he joined the Golden Dawn in 1898, taking the magical title of Perdurabo (I will endure to the end). In the same year he anonymously published a work of pornography titled *White Stains*.

Shortly after Crowley's failed attempt to seize the London lodge, he and Mathers quarreled, resulting in Crowley's expulsion from the Paris lodge. He began touring the world, experimenting with drugs, and climbing mountains in the Himalayas and Mexico. In April of 1904, while on his honeymoon in Cairo, Crowley received psychic messages through the medium of his bride, Rose Kelly. Through episodes of automatic writing sent to him over the course of three days by a "Secret Chief" or guardian spirit named Aiwass, Crowley received the teachings of a new aeon known as *Liber Al vel Legis* or the "*Book of the Law*" wherein is stated: "Do what thou wilt shall be the whole of the law. Love is the law, love under will."

Later in 1904 Crowley returned to Europe and wrote to Mathers informing him that he had had his own meeting with the Secret Chiefs and declared that the meetings Mathers claimed to have had were "with merely evil demons." Thus began a 'magical war' between the two that would last until Mathers' death in 1918 (for which Crowley was proud to take credit).

Meanwhile, Crowley founded his own magical order, the *Argentum Astrum*, or Silver Star, and busied himself writing, mountain climbing, and publishing a periodical called *Equinox*. In 1912 he received an unexpected visit from a high-ranking German Freemason occultist named Theodor Reuss. Reuss initiated Crowley into the Order of the Templars of the East, or *Ordo Templi Orientis*. Crowley was then made head of the English branch of the order and took for himself the name of Baphomet.

At the outbreak of the World War Crowley moved to America and in 1916 assumed the Grade of Magus. After the war he returned to England then moved to Sicily where he opened his Abbey of Thelema in a villa in Celafu. By now openly bisexual and seriously addicted to heroin, Crowley began indulging in occult-sexual rituals that soon scandalized the island. In 1922 the accidental death of young Raoul Loveday while visiting the temple

resulted in Crowley's deportation. Now dubbed by the press "the wickedest man in the world," Crowley wandered through Europe for years before finally settling in England in 1929. He died in Hastings in 1947, in relative obscurity.

Crowley authored numerous scholarly books which have become occult classics, including *777* (1909), *Book 4* (Yoga practice integrated with western occultism in two volumes, 1911 and 1913), *The Book of Lies* (1913), *Diary of a Drug Fiend* (1922), and the novel *Moonchild* (1929). Two volumes of his six-volume "autobiography," *The Confessions of Aleister Crowley*, were published in 1929 and 1930.

Dion Fortune

Fortune was a later member of the Order. Born Violet Mary Firth in England in 1891, Fortune was raised in a Christian Scientist household and at an early age was familiar with the writings of Mary Baker Eddy. At age

The Horniman Museum, Forest Hill, England

THIS SMALL MUSEUM stands on a hill overlooking Kent and Surrey. First opened to the public in 1895, it is the creation of Frederick John Horniman, a rich tea merchant. An extensive traveler and collector, Horniman wished his curious and unusual objects to be displayed for the benefit of those less able to travel. It was Horniman's daughter, Anne, a member of the Golden Dawn, who persuaded her father to hire Samuel Lidell Mathers as curator.

By the end of 1895 the original building had already become too small and a new one was designed in a peculiar and eclectic style. The front facade features a 32-foot high mosaic depicting man's spiritual and intellectual life: a figure surrounded by symbols of hope and belief, art, love, endurance, meditation, resignation, and death.

The museum houses an extensive collection of magical and religious items collected from around the world, including a rare pack of Indian Divatara cards, a collection of shamanic masks, and a display of religious idols that includes a five-foot high tableau of the goddess Kali dancing over the body of Shiva. The Egyptian antiquities section includes eight mummies, but only one is currently on display. Rumor has it that Mathers had attempted at least once to bring some of the museum's mummies back to life.

The museum also contains anthropological, geological, and zoological specimens. It has a small but impressive library of books on travel, history, and nature, plus a collection of over seven hundred holy books from all over the world. The museum is open to the public daily, and admission is free. Permission to use the library can be gained from the curator on duty.



twenty, while working at a school, Fortune believed herself psychically attacked by a domineering female principal who made use of yoga and hypnosis to assault the young woman. Fortune later found out from household staff that the principal had a habit of intimidating her employees into subservience. Fortune was forced to quit but after recovering she began a serious study of analytical psychology. So adept did she become that within a few years she founded her own mental health clinic.

Realizing the limits of psychology in treatment and recovery of her patients, Fortune soon plunged into occult studies, which she believed gave a broader perspective of the human psyche. In the course of her studies she claimed to have mastered the arts of astral travel, extrusion of her ethereal being, and scrying through spirit vision.

Fortune was later a member of the Alpha and Omega Lodge of the Stella Matutina, an offshoot of the Golden Dawn led by the widow of Samuel Mathers. She eventually became convinced that Mrs. Mathers was psychically attacking her and claimed to have used a trance to meet and battle her enemy on the astral plane. Fortune coined the term "psychic vampire" to describe people like Mrs. Mathers. She later formed her own group, The Fraternity of the Inner Light, still in existence today.

Aside from occult writings, Fortune also authored several supernatural novels. Toward the end of her life she was in regular correspondence with Aleister Crowley. Fortune died in 1946.

WITCH CULTS

THE TERM 'WITCH CULT' refers to a wide variety of magical and/or spiritual organizations with obvious roots in ancient pagan fertility practices. By anthropological definition, anyone performing magic is considered a sorcerer but a witch is a person whose spiritual self is somehow tied to the practice—one who treats with spirits, demons, devils, and other supernatural entities. Although many modern witch cults of the current century practice only 'positive' magic, all cultures from all times have recognized magical malefactors within their midst, and all have evolved practices for identifying and dealing with such individuals. Since the days of the Inquisition, the witch has been portrayed as a figure of evil.

Witches and Nyarlathotep

The enigmatic Nyarlathotep, the Messenger of the Gods, Bearer of Knowledge, lies at the heart of all mythos-tainted witch cults, despite the cults' original intents. Depending upon the individuals involved, and their philosophies and beliefs, Nyarlathotep manifests in any one of a

multitude of possible forms: a disembodied voice, a ghostly spirit, an animal, a demon, various minor gods or nature spirits, or even the Horned Man, Green Man, Black Man. A dervish or other ecstatic is sometimes actually possessed by Nyarlathotep, who then speaks directly through the human vessel. To those spending extended periods of time in meditation he may appear in the form of a vision, perhaps even as an angel.

The most malevolent of the infiltrated witch cults evoke an evil version of the Black Man, a satanic figure with the foot of a goat. The Black Man began to appear frequently around the mid-14th century, after the Church declared witchcraft linked to the Devil and began its campaign of mass persecution. Any number of witches and cults sought protection in mythos magics and the darker arts as reported appearances of the Black Man increased dramatically.

Other Deities

Aside from Nyarlathotep, many witch cults adopt additional deities, particularly the fertility forms of Shub-Nig-gurath. She is invoked to ensure good crops, healthy children, etc. Nyogtha, a monstrous, amorphous creature that dwells somewhere beneath the earth, is worshiped by a few dark covens in both America and Europe. Nyogtha appears at special openings—man-made wells known to exist in Salem, Massachusetts, and a castle somewhere in Transylvania. There are undoubtedly many others.

Links to Ghouls

Evil covens have often been known to make contact with local ghoulish populations. These necrophagous creatures carry with them unconscious memories gained from the many human corpses they have consumed over the years. Witches place ghouls in trances, using them like scrying devices to explore the past and gain knowledge. In return the witches aid the ghouls in whatever way they can. Often midwives, witches have been known to hand over newborn infants to ghoulish tribes, replacing the kidnaped child with a newborn ghoulish. These 'changelings' do not usually appear inhuman until they enter puberty, when the ghoulish blood begins to show through—but then it is far too late. The human children raised by the ghouls in their burrows are taught the rituals and legends of the ghouls. Ghouls often pay for infants with jewelry and gold fillings stolen from the corpses they consume. Ghouls can also supply witches with difficult to obtain spell components such as "the dead hands of a hanged thief" or other such thing.

Ghouls and witches sometimes act in concert to accomplish larger goals, but such alliances are only temporary and prone to failure, due in part to the distrustful, unpredictable nature of the animal-like ghouls. Although cults of cannibalistic humans are occasionally linked to ghouls, even mythos-based witch cults rarely, if ever, indulge in this practice.

The Gran Albert and Petit Albert

ALTHOUGH OTHER BOOKS such as *The Key of Solomon* and the *Lemegeton* are often mentioned in conjunction with witches, the two *Alberts* are at the heart of all witch knowledge and magic. All *Alberts* are hand copied (in varying languages) and each, to some extent, unique. Some versions contain additions and clarifications not found in others and sometimes knowledge is lost or misinterpreted.

The *Alberts* contain dozens of spells, most of them of minor effect. Described obscurely, a knowledge of the occult is essential when trying to identify specific ingredients and methods. Most aspiring witches are taught from the books by a more experienced member of the coven.

Aside from the always present *Call the Devil*, or *Call Black Man* spell (*Contact Nyarlathotep*), Summon/Bind spells are the most common, usually titled "Command" or "Call Forth." Many servant demons are listed including Faceless Ones (nightgaunts), Winged Servants (byakhee), Walker Between Planes (dimensional shambler), Child of the Forest (dark young), Invisible Stalker (star vampire), Great Demon (hunting horror) and many others. Fire spells involving Cthugha and the flame vampires are sometimes found, but witches view these entities as little more than mindless elemental forces. The same can be said for Ithaqua and the wendigo, both described as air elementals.

Creatures summoned by witches are usually kept contained within magic circles. The circles are similar but each is unique to the type of creature involved. Many make recognizable use of the Elder Sign. These circles must be carefully inscribed. If incorrectly made, or disturbed in any way, the creature is released and may act as it will. Witches prefer to bargain with their demons rather than using magic to force them to do their bidding.

Various potions and poisons are described, but again the obscure names make Occult skill essential to understanding. One of the recipes is for a paste that, when smeared on thighs and other parts of the body, allows a witch to fly. A Cthulhu Mythos roll notes the similarity between this salve and the potion sometimes called Space-Mead.

Gran Albert: (-1D4/1D8 sanity; +3 Mythos; x5 spells; 54 weeks.)

Petit Albert: (-1D3/1D6 sanity; +2 Mythos; x5 spells; 42 weeks.)

Spells: Aside from dozens of minor maleficia (bloat cow, lame horse, etc.) a *Gran Albert* usually contains 1D4+8 major spells including some form of *Contact Nyarlathotep* and several Summoning spells. A *Petit Albert* is similar, but contains only 1D4+4 major spells.

Additional Benefit: Anyone studying an *Albert* adds a check to his Occult skill. Additionally, both *Alberts* discuss at length how to deal with ghouls. Careful study results in a beginning Speak Ghoulish skill of 1D10+20 points.

Contacting Nyarlathotep

IT IS SAID THAT NYARLATHOTEP has 999 faces and it seems that there are at least as many different ways to contact this deity. Many of his different forms are described under *Witch Cults* while his Haunter of the Dark avatar is familiar to the *Starry Wisdom*. Some believe he walked the earth in the guise of Nephren-Ka, an evil priest of ancient Egypt.

Individuals most often discover Nyarlathotep where they are looking, and he seems to appear in whatever form is most desirable to the seeker. To some he is a god of life and fertility; to others a bearer of forbidden knowledge who in return demands the soul of his caller, as learned by Faust. Nyarlathotep seems to find pleasure in supplying the curious with the knowledge they seek, enjoying even more the often fatal consequences such knowledge brings. It almost seems he exists to serve man's wishes, no matter how dark they may be, and finds the service its own reward.

witches to actually see and hear through the eyes and ears of their familiars.

The most powerful witches are capable of invoking and commanding 'demons.' Most often byakhee, nightgaunts, star vampires, or dimensional shamblers, these creatures are known to witches under a variety of different names. Magical, protective circles—often including some form of the Elder Sign—are used to contain demons while a bargain of some sort is struck. Often a witch forms a long-standing pact with an individual creature, calling upon it regularly to perform services.

Additionally, witches have a vast knowledge of herbs, potions, drugs, and poisons.

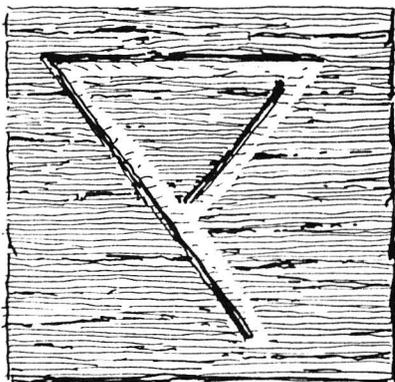
Protection from Witches

A number of different methods of protecting oneself from witches have been developed. Spheres of colored glass known as 'witch balls,' when hung in doorways and windows are supposed to bar entrance to witches. Someone cursed by a witch may often break the spell by "bleeding the witch," a simple matter requiring nothing more than giving the suspected witch a bloody nose or split lip. Often the efficacy of these methods depends on whether the witch believes in them or not.

WITCH MAGIC

THE MAGIC OF WITCHES, although rooted in early shamanic and fertility practices, also borrows from many other magical traditions. The earliest witch magicks involve any number of different charms, love potions, and curatives. Group spells are used to enhance (or blight) crops and animal herds, and to influence the weather. Darker endeavors include maleficia such as the Evil Eye. The most powerful curses are cast by entire covens acting in concert. Shriveling, Wither Limb, and Voorish Sign are all commonly used by witches.

Many witches employ familiars. Usually normal-appearing animals, certain spells are used to invest these creatures with a limited intelligence. They are used as spies, couriers, and servants. Special spells allow some

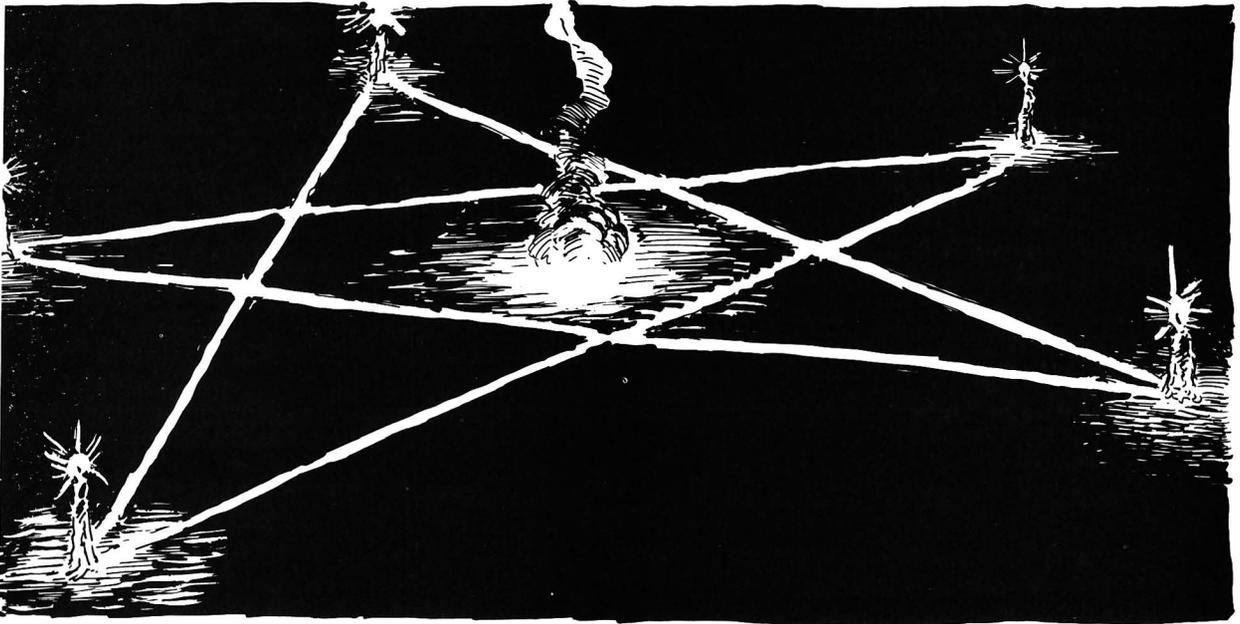


THE ARKHAM WITCH CULT

ARKHAM'S SECRETIVE COVEN is among the most sinister of witch cults in the New World. Led by the undying Keziah Mason—who only barely escaped the Salem hangman in 1692—they regularly evoke Nyarlathotep in the form of the Black Man, honoring him with sacrifices of kidnapped children. The coven keeps its numbers at thirteen, replacing members as they die, but individual members often employ assistants, effectively increasing the cult's influence and power. The membership boasts a number of respectable Arkham citizens including a high school teacher, an attorney, and a bank vice-president. All have signed their names in the Black Man's *Black Book of Death* and committed the "kiss of shame."

The ancient Keziah Mason is by far the most powerful member of the cult, but is actually present in this world but little of the time. An accomplished master of gates, she presumably spends most of her time in other worlds, which possibly has something to do with her abnormally long life. She is known to be in contact with the Elder Things and it may be from them that she has learned to master space and time. Whether or not the Elder Things realize the character of the human they treat with—or care—is unknown.

Keziah has been known to attack her enemies through their own dreams, dragging them unwillingly through space and time to other worlds. She is almost never with-



out the company of her familiar, a horrible human-faced rat-thing born of the Arkham sewers and named by her, Brown Jenkin.

Keziah's old house still stands in Arkham. In the attic strangely angled walls provide a gateway that, with proper magic applied, gives access to other worlds. Concealed in a hollow spot behind the wall are the bones of hundreds of children sacrificed by the cult over the last 250 years.

Originating sometime in the mid-17th century, the cult originally met on the small island in the Miskatonic River, celebrating their rites within the ancient circle of crude standing stones still there. About the time of Arkham's actual founding around 1692, the coven was forced to move its activities north to a ravine beyond Meadow Hill where they could conduct their services without fear of discovery. The coven still meets there today, four times a year, conducting child sacrifice in honor of the Black Man.

Maleficent Magic

Keziah Mason is a tremendous storehouse of magic but the Arkham cult has traditionally made more use of secretly administered drugs and poisons to achieve their aims. However, modern forensic science has made the use of poisons a risky affair and the cult now relies on its professional members and their many connections to maintain their secret influence within the community.

The Arkham coven has long struggled against a rival cult centered in Maine. The summoning of 'demons' has been used extensively by both cults in this ongoing war.

Little is known of the Maine coven, although it is said that both covens are factions of an original, older coven. Both worship the Black Man. Only Keziah knows the true history of the rivalry. What magical energies not expended attacking the Maine cult are used to provide magical defense against counter-attacks.

THE BELIEVERS OF DUNWICH

THE BELIEVERS ARE descendants of the original founders and first inhabitants of the remote New England village of Dunwich. Refugees from the Salem witch persecution, the original founders fled over forty miles into the wilderness to escape their tormentors. Led by Salemite Absalom Whateley, a glass maker and alchemist, the group was an "esoteric society" basing their beliefs on the joint study of alchemy and cabalism. But others joined them in the flight from Salem. Former members of the infamous Merrymount colony, broken up years before by Miles Standish, also helped found Dunwich. The Merrymount sect celebrated ancient Greek mysteries with Dionysian overtones, and helped influence and change the course of the Believers, the Merrymount sect's tendency toward visions eventually melding with the more occult tones of the original Whateley sect. Discovery of a certain hallucinogenic fungus growing in the area further encouraged the pursuit of mystical insight.

Although a singularly degenerate branch of the Whateley family broke with the Believers to explore specifically forbidden pathways eventually culminating in the Dunwich Horror, the Believers as a whole remained true to their professed aims of spiritual development and the gaining of power over one's self.

The Believers have long encouraged members to explore their own paths, a tradition of individualism that has unfortunately resulted in a number of internal power struggles over the years. Although numbering both men and women in its midst, female membership is usually the larger, and women more often serve as leaders. The current leader is Marie Bishop, Harvard educated and currently employed by Dunwich Township as the schoolmistress. The former leader, ancient, blind Mother Bishop, rumored to be over 120 years old, is no longer active but still serves in the role of elder and respected advisor.

Believer Magic

The Believers evoke the Horned Man form of Nyarlathotep—although he appears in different guises to different members of the sect, reflecting Nyarlathotep's tendency to appear as one believes him to be. Sexual encounters with the Horned Man are common, though it is not believed to be a necessary element in reaching successful communion with the entity. Midnight meetings atop certain stone-crested hills in Dunwich are accompanied by bonfires and reveries. Although rites are often conducted nude, rumors of wild orgies are probably untrue. Animal sacrifice is sometimes committed but it does not seem an essential part of the cult's rites.

Paths of exploration are as varied as the personalities within the group, each individual following his or her own personal philosophical bent. Some members specialize in charms, others in dowsing, or divining the future through the entrails of slaughtered animals. Marie Bishop's studies have led her to discover some of the uses of the magical ley lines running through the hills of Dunwich. An elder Whateley consumes great quantities of the hallucinogenic fungus and spends hours staring into his collection of strange crystals.

The Believers make regular use of the ancient agricultural spells, curing crop blights, healing livestock, and performing other com-

munity services. Certain individuals are known for their cures, charms, and love potions. The summoning of demons is uncommon; it was pursuit of this goal that led a particular branch of the Whateley family to break with the cult and eventually perpetrate the Dunwich Horror.

ORDER OF THE SWORD OF ST. JEROME

THIS PARANOID AND secretive religious order once operated under the auspices of the Catholic Church, but since its former dissolution in the late 19th century it has operated only in secret. Responsible for the collation of the original 'Z' collection rumored to be part of the Vatican library, the Order of St. Jerome is devoted to the rooting out and destruction of world-wide evil.

Since being banned by the Church, the Order exists only in deepest secrecy, recruiting new members from among prospects within the established clergy. Their leader is rumored to be an aged monk living in a remote monastery somewhere in the Alps.



Although the Order tends to confuse the Cthulhu Mythos with Satan, demons, and evil, they nevertheless know much about their enemy. Although the 'Z' collection has traditionally been off limits to all but the specially sanctioned, as the original collectors of these books, the Order had the opportunity to make copies of them. These copies are believed to be in the Alpine monastery that serves as the Order's headquarters.

Most of the order's members are mendicants—wandering Christian holy men traveling the world, living on charity while seeking signs of Mythos activity and relaying this information back to their headquarters. They then take whatever steps are necessary to destroy the evil, selflessly laying down their lives whenever necessary.

Most of Order's members seem slightly mad, and indeed most range from vaguely neurotic to downright deranged, although this is not always immediately evident. All have sworn an oath to sacrifice their lives, if necessary, to help stamp out what they view as the spreading reign of Satan as evidenced by Mythos activity. They respect human life but are willing to sacrifice others in full belief that the innocent who die in this noble war are assured a place in heaven.

THE CULT OF CTHULHU

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

Worship in Prehistory

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

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

Lost Tribes

Fragments of these ancient beliefs are still found in forgotten corners of the world, in places where descendants of forgotten civilizations still pay obeisance to the Great Old Ones. One of the earliest documented discoveries was made in 1860 by the late Professor William Channing Webb of Princeton University. While exploring the northwest coast of Greenland, Webb discovered a small, isolated tribe of Eskimo unlike any other known. Shunned and feared by other tribes in the area, the degenerate band practiced abhorrent rites that included human sacrifice. These rites were celebrated in front of an ancient rock carving depicting a huge, squid-headed creature—a *tornasuk*, or great devil the primitives called "Cthulhu." Chanting in a mysterious language resembling nothing ever heard by the professor, Webb tried as best he could to transcribe the sounds. The passage, "*Ph'nglui mglw'nafh Cthulhu R'lyeh wgah'nagl fhtagn*," has since been translated as: "In his house in R'lyeh dead Cthulhu waits dreaming."

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

Since Webb's time, other isolated tribes have been discovered in such places as South America, Central Asia, Africa, New Zealand, and along the coast of Alaska. Thought to be remnants of such civilizations as Atlantis,

The Contact Cthulhu Spell

MANIFOLD VERSIONS OF this spell exist, some simple, others more complicated, some even demanding human sacrifice. Regardless of the technique involved all versions have virtually the same effect upon the caster: an opening of the mind that allows an individual to 'tune in' on the ever-present brain waves of dead and dreaming Cthulhu. Most versions are intended for individuals but some forms work on entire groups; others can be cast on unsuspecting victims.

Although the tendency of most humans is to view Cthulhu's dreams as specific sendings intended for them alone, the fact is that the dreams are broadcast by the sleeping monster and simply overheard by the dreamer. Reactions to the dreams are as varied as the methods used to obtain them. Artists are inspired to create nightmare canvases and sculpture, while others are driven to madness or suicide. Some presume they are the recipients of visions sent by God or the angels, and others form insane cults hoping to propitiate the terrible god that threatens to soon overwhelm them.



Lemuria, Mu, and others, all are of varying races and cultures but all make use of the same chant, celebrating a god with the name Cthulhu, Cathulhut, Clulu, or other similar name. Many tribes possess a totem of some type, usually a stone carving statue of their god made from a strange, unidentified mineral.

Modern Cults

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

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

Worldwide Conspiracy?

It is claimed by some that all these cults are under the control of a group of elders described as "deathless Chi-

nese" who dwell in the mountains of Asia. Another story claims the center of the cult is actually in Irem, the long-lost City of Pillars somewhere in the Arabian wastes. The truth of either of these stories has never been established.

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

THE DREAMS OF CTHULHU

ALTHOUGH THERE MAY be some truth to the stories about deathless cult leaders and the city in the Arabian desert, it seems Cthulhu's dreams are at the heart of all these stories. Though most cult members view Cthulhu in personal terms—as servant to master—there is little reason to believe that Cthulhu thinks often or very much about the

THE THURSTON PAPERS

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



THE WEBB MONOGRAPH

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

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

(-1/1D2 sanity; +1 Mythos; x1 spells; 2 weeks.)

Spells: A garbled variation of *Contact Cthulhu* is contained in Webb's description of their rites. This particular spell requires human sacrifice.

THE LEGRASSE REPORT

Inspector LeGrasse was the New Orleans Police Inspector who led the 1906 raid against the degenerate cultists in the swamps outside the city. His official report mentions the cult's abhorrent practices, the human sacrifices, and the general madness afflicting nearly all its members. Of

those captured only two were found sane enough to hang. A small statue of their god—whom they called Cloodoo—was found at the site.

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

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

(-1/1D2 sanity; +2 Mythos; no spells; 1 week.)

THE ANGELL COMPILATION

Aging Professor George Gammell Angell of Providence, Rhode Island, collected data on the strange occurrences that took place globally between the dates of February 28 and April 2, 1925. The first portion of his manuscript deals with a local artist named Henry Anthony Wilcox and a peculiar bas-relief the young man had modeled out of clay. The artist claimed the work had been inspired by a horrible series of dreams he experienced during that period of time. The bas-relief, covered with strange hieroglyphs, is part of the Angell Collection. Seeing it costs 0/1D2 sanity points.

Made curious, Angell began collecting data from around the world—specifically of odd events taking place during that particular time period. This collection of notes and numerous press clippings describes horrible nightmares gripping many people around the world. Angell links these dreams to various phenomena including instances of suicide, madness, visions of doom, and prophecies of a second coming. A theosophist colony in California donned white robes in preparation for the "next evolution" while reports of restless native activity poured in from Africa, South America, and the Philippines. Anguished, excited letters were sent to newspapers, and a frantic mob rioted in New York City. Evangelists began preaching from the *Book of Revelations* and an artist's

works depicting a nightmare city were deemed "an affront to the community" and removed from the gallery of a major American city. Angell notes that certain types of people seemed more effected than others. Estranged immigrants living isolated within foreign countries, half-castes, and other social outcasts were particularly effected. Others, such as poets, artists, and even religious leaders were similarly effected, although with a widely varying range of reactions.

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

Angell died in late 1926, a victim of sudden heart failure while walking home from the docks in Newport.

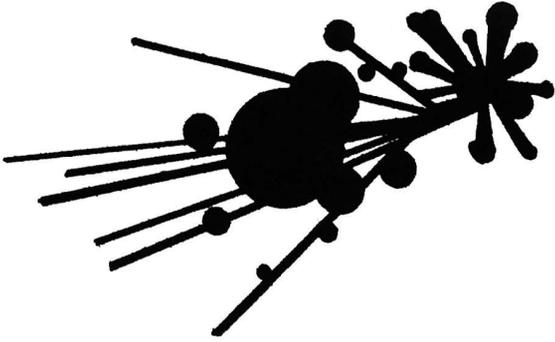
(-1D2/1D4 sanity; +3 Mythos; no spells; 4 weeks.)

JOHANSEN NARRATIVE

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

Johansen died in his hometown of Oslo, Norway, in early 1926. While in the region of the docks he was struck on the head by a bale of papers that fell from an upper story window. Helped back to his feet, he seemed uninjured but died a few minutes later. Heart failure and a weakened constitution were given as reasons for his death.

(-1D3/1D6 sanity; +5 Mythos; no spells; 1 week.)



human race. Although often interpreted as “messages” sent to the dreamer, it is probably more a matter of the sleeper overhearing the powerful psychic emanations of dead Cthulhu. This powerful influence awakes unconscious, ancestral memories among humans sensitive to these influences, these memories then unconsciously assembled into a myth or rational idea that the dreamer can understand in human terms.

This tendency has created an ever-growing web of self-deceit among the varied cults wherein Cthulhu is often depicted as contained by spells either self-cast, or cast upon him by enemies, and who needs his worshipers to free him from his bonds. Grateful for his release Cthulhu will then, they believe, exalt and reward them. Nothing could be further from the truth. The hope of service and reward is nothing but a salve to the dreamers who, if they could understand even a small portion of the whole truth, would be driven totally mad.

As evidenced by the temporary rising of R'lyeh in the spring of 1925, little or no human intervention is required to free Cthulhu. Aside from accidentally tipping open the door of his tomb, humans played little, or no part in this event. Worshipers of Cthulhu are those driven mad by their dreams and memories. Any hope of salvation in the hereafter is a matter of complete self-delusion.

The staid and conservative seem the least effected by Cthulhu's dreams. Primitive peoples who place more importance in dreams are more susceptible, though the wisest among them often sees past the delusion and recognizes the truth. Within civilized society those most effected are generally those who feel the most isolated: small immigrant populations, artists of all types, the neu-

rotic and psychotic, and those actively seeking religious enlightenment.

CTHULHU ASSASSINS

ALTHOUGH MANY DENY the claims of a worldwide conspiracy, there is evidence of concerted actions on the part of a group of assassins who seem bent on keeping Cthulhu's existence a secret from the rest of the world. Professor Angell, the sailor Johansen, and Francis Wayland Thurston have all died under mysterious, but similar circumstances. Angell died of heart failure after being bumped by a black sailor near the docks of Newport. Johansen died in Oslo, reportedly after being helped to his feet by two Lascar sailors, again of heart failure. Thurston's death, near the waterfront of Providence, occurred under similar circumstances.

Although old Castro claimed to have met with a group of deathless Chinese claiming to be the head of all cults, he actually met with but a single individual known as Lang-Fu. It is believed that this mysterious individual has been behind all the assassinations so far.

Most of the chosen assassins are sailors, men used to taking orders without question, and capable of taking care of themselves in a tight situation. The method of murder is poison, extracted from a rare species of spider found in southeast Asia and introduced into the victim's blood stream through a pin mounted on the underside of a finger ring. Simply slapping someone on the back is enough to drive the pin in and inject the poison. The toxin has a POT of 18 and causes congestive heart failure within two minutes of application, usually resulting in death. Successfully resisting the poison still means grave illness, unconsciousness or coma, and a lengthy recovery time.

Any attempt to inject the poison by means of a ring has a 50% chance of success. Failure indicates that not all the poison was injected, the result being that the POT is half-normal (9). Failure to resist a half-dose of the poison results in symptoms similar to the successfully resisting a full dose. A successful resistance indicates a few days illness and recovery without threat to life. Anyone fumbling an attempt to attack with such a ring has accidentally stabbed themselves. Ω





Alien Races

M

ANY ALIEN ENTITIES AND species of the Cthulhu Mythos defy human comprehension. A few, however, are enough like our own race that further discussion is of value. Seven alien races are described below, attempting to define their aims, values, and goals.

DEEP ONES

SOURCES DISAGREE AS TO the origin of this secretive, underwater species. While references in the R'lyeh Text indicate that they accompanied Cthulhu and his spawn on the migration from distant Xoth, passages in the Pnakotic Manuscripts trace a more natural evolution, parallel to man's. The fact that the Necronomicon refers to them—along with men—as one of the “many children of Ubbo-Sathla” seems to verify a natural origin from the life-forming experiments of the Elder Things. Whatever the case, they have existed as long or longer than man, and they are avid worshippers of dead Cthulhu.

Rumors hold that the deep ones are immortal, though accidental deaths certainly occur. Like many reptiles, deep ones continue to grow throughout their lifetimes, some individuals eventually attaining great size. Deep ones practice only temporary monogamy, forming no true family units. Ancestor worship and a deep, abiding respect for elders is at the core of their society. Dagon and Hydra, called by the deep ones the Father and the Mother, are the eldest of the species and revered by all. It may be, however, that they are not particular individuals at all, but only titles bestowed upon the largest, and hence oldest, male and female. A new Dagon or Hydra may automatically take the place of one who has for some reason died.

Genealogy and family history are of paramount importance to deep ones, and all can recite their family trees back through hundreds of generations. Parents and other living ancestors are held in great respect.

Deep ones are solitary individuals, rarely forming lasting relationships with one another. Cold-blooded, they are ponderous thinkers, slow to resolve issues. With eternal life before one, what would be the rush? The pace of their lives is a reflection of the slow-motion movement of life lived underwater. Communication is infrequent, a form of ESP more empathic than telepathic, and augmented by a few hand gestures and subtle facial expressions. Barks and subsonic booms are used to communicate over longer distances. A written language exists, but is rarely used. It appears to be a deep one adaptation of the alien language of Cthulhu and his spawn known as R'lyeh Glyphs.

DEEP ONE SOCIETY

AT ONE WITH THEIR surroundings, there is little conflict or difference of opinion within deep one communities. All perceptions are nearly identical, each deep one viewing life in much the same way. That which is essential to the community's well-being is therefore achieved almost automatically as each deep one performs whatever action is most logically called for at the time. Discussion and debate are nearly unheard of—and a cause for community concern when disputes occur. Most differences are resolved by majority rule, all the members of the community eventually sensing the direction the majority wishes to take. There are no histories of revolutions or rebellions within deep one communities, although serious differences of opinion have occasionally led to a faction moving away to found their own colony.

All deep ones worship Dagon and Hydra as the father and mother, and Great Cthulhu as “the bringer of all,” but they lack any form of religious hierarchy. Deep ones live



and co-exist in a naturally-governed anarchy, each functioning as his or her own priest and confessor.

The taciturn disposition of the deep ones results in little or no communication between the various underwater communities scattered about the globe. The most direct contact the deep ones of Y'ha-nthlei off the coast of Massachusetts have ever had with the deep ones near Ponape in the western Pacific is what was told to them by a human, Obed Marsh, during the mid-19th century. Being of like minds, deep one communities find little reason to communicate. All 'important' knowledge is common, and casual conversation considered undesirable.

Although artful design is highly prized, actual manufacture is limited. Individual possessions are few, often limited to no more than an ornate, carefully carved fishing spear used to capture the swifter species on which the deep ones feed. Homes are usually small, single-chamber burrows carved from rock and coral where deep ones retire during periods of sleep. Beds or other furnishings are non-existent and most deep one burrows are bare except for the usual fishing spear, a small net bag, and one or two pieces of gold alloy jewelry. The chambers themselves are clustered one atop the other, made of natural reef materials and decorated by living coral, sponges, and

other undersea life. Deep one cities are not so much constructed but rather cultivated and grown. This organic architecture allows the communities to escape the notice of sonar and other scans.

A tradition of soft metal-working has resulted in the intricately carved jewelry the deep ones trade with humans. Made of a natural occurring alloy found in fair quantity in many locations beneath the sea, the metal is hand formed and hammered, carved and chased, all without the aid of fire. Workmanship is exquisite, and it may be that goldsmithing is the single form of specialization found within a deep one community. Then again, being immortal, it may be that all members of the species have the time to develop their natural talents.

In unconscious harmony with their environment, a deep one community ceases to grow once optimum size has been reached. Increased stress from overcrowding results in a decreased sex drive, with a resultant drop in procreation among the already somewhat solitary deep ones. Infant mortality increases as most of those few born are either abandoned, or killed and eaten by overwrought mothers—another manifestation of the stress incurred by an overcrowded community. Although ruthless, this natural form of population control is both efficient and effective.

WORSHIP OF CTHULHU

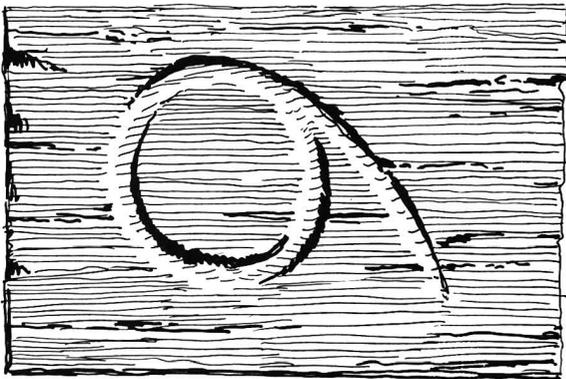
THE DEEP ONES revere and honor all their ancestors, and none more than Father Dagon and Mother Hydra; but Cthulhu is their god, and to this mythical figure they direct prayer and worship. Although R'lyeh sank beneath the waves millions of years before the first proto-deep one paddled through warm prehistoric seas, all deep ones know and fear him. Cthulhu often visits their dreams.

It is said among them that someday Cthulhu will return and only those who have paid him proper obeisance will be allowed to survive. The deep ones await this day with trepidation. They hold animal sacrifice in his honor, usually large sea mammals or, when they can obtain them, humans. The two holiest days are around the dates of the surface-dwellers' Halloween and May Eve, and on these occasions great ceremonies are held in Cthulhu's honor. It is doubtful whether Cthulhu has any more awareness of, or concern for the deep ones than he has for the human race.

Human communities treating with the deep ones are usually quick to adopt the sea creatures' religion, adapting the deep one's tenets to their existing religion, be it pagan shamanism or western church hierarchy.

DEEP ONE MAGIC

DEEP ONES MAKE use of magicks in a variety of forms. Many spells deal with the calling or commanding of various sea creatures—spells that are rooted in the deep ones' hunting practices. These are often used to reward human communities with increased harvests of fish and other seafoods. Contact spells are unknown; deep ones revere no gods except Great Cthulhu and his dreams reach them without the aid of magic. They do not make a practice of summoning alien beings but it is possible that they have learned meth-



ods to raise star-spawn or other underwater creatures. A few deep ones have studied the methods further and over the years have learned to cast spells that effect the seas and local weather conditions. Wave of Oblivion is a favorite tool of deep ones threatened by humans.

Deep one spells are almost always cast underwater and lack any verbal component. A few of the most common are: *School Fish*, *Lobster Charm*, *Command Shark*, *Command Porpoise*, and *Command Giant Squid*.

THE DEEP ONES AND HUMANKIND

THE DEEP ONES have always been aware of the existence of mankind, but only rarely do they show an interest in our species. The surface dwellers live far away from the deep ones, out of sight and out of mind. The creatures do, however, have a history of occasionally forming temporary relationships with small, isolated communities of humans. The most recent documented examples are a tribe of Kanakas in the South Pacific and the residents of the small New England town of Innsmouth on the coast of Massachusetts. Other alliances of this sort have undoubtedly occurred in the past.

The initial contact between humans and deep ones is often accidental, although instances of humans actively seeking out the deep ones—as Obed Marsh did in Innsmouth—are not uncommon. Most deep ones are unfamiliar with humans and, naturally wary, difficult to approach. Deep ones who have had past dealings with humans are apt to be more aggressive.

First contacts are limited to simple exchanges, the deep ones offering their unique soft gold alloy jewelry for simple trinkets of glass and rubber. Although the workmanship and painstaking craft put into the deep one jewelry is of great value, the metal itself is mined in huge quantity and considered of no particular value. Glass, rubber, and plastic, all manufactured with heat and machinery, are unique to the deep ones' experience and, at first, highly prized.

Extended contact with humans inevitably awakens deeply-buried urges within the deep ones, more often than not with disastrous consequences for the human community. Long-suppressed survival instincts surge forth and the deep ones begin to dream of growth, expansion, and domination. These urges first manifest themselves in a desire to 'possess' humans: demands for sacrifices are made, the deep ones promising magical secrets and other revelations in exchange. Many primitives agree surprisingly quickly to these offers, considering the loss of an occasional tribe member a fair exchange for the security and prosperity the deep ones provide. The fact that primitives often view the deep ones as gods makes it all the easier. Civilized humans, on the other hand, tend to

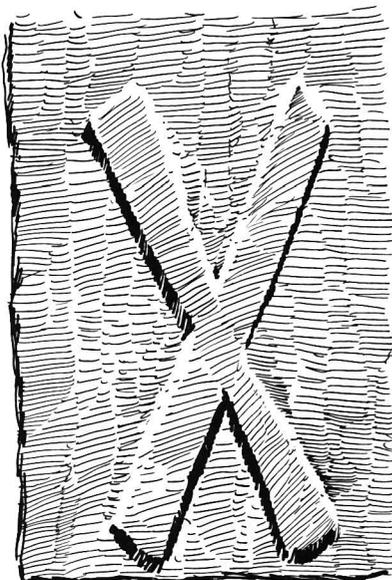
covet the deep ones' gold as much as they do their magical abilities and supposed immortality. In these cases, human sacrifices are usually conducted in secret, without the knowledge of the greater community.

Realizing that in order to dominate they must breed and expand, the deep ones soon demand more. The reluctance among deep one females to mate or nurture their young leads to the rational decision to interbreed with the human community, easy enough to force upon the humans once sufficient numbers of deep ones have awakened to the possibility. Outnumbered humans are usually forced to capitulate.

The two species are capable of procreation, the resultant hybrid usually appearing human at birth but over the years gradually changing into a full-fledged deep one that takes to the sea. Some hybrids do not make the full change, remaining trapped in a half-human, half-deep one state; others die during the final, dramatic last changes. Human-deep one interbreeding also results in an increased number of mutant births. Reports of scaled human infants, deep one infants with tails, and other frightening mutations are reported.

Having truck with the deep ones inevitably draws the ire of neighbors, usually resulting in a massacre of the miscreant humans and the driving of the deep ones back into the sea. Once in their undersea homes, out of contact with the human species, the deep ones usually lose interest in schemes of domination and slide back into their normal ways.

Although the continued incidence of contact between deep ones and humans and the resultant interbreeding seems due to chance occurrence, the increasing frequency of these alliances is regarded by some as evidence that the 'stars will soon be right.' The almost inexplicable



desire of the deep ones to breed with surface dwellers may be the result of subtle forces altering our planet, in preparation for the coming of Cthulhu.

FUNGI FROM YUGGOTH

ACCORDING TO AMERICAN Indian legends, the fungi came to this planet from their distant home in the constellation of the Great Bear. But, similar to Yuggoth, this star was merely another outpost in their relentless advance on earth.

These creatures actually originated in a place outside our own space-time globule—another universe very different from ours. Although seemingly part animal and part fungus, they are truly of alien composition, even their atoms vibrating at rates different from our own. Described as ten-legged, crab-like beings with great bat wings, the fungi actually are a genus composed of many different species. Those equipped with wings are able to fold space, allowing them to make swift journeys of trans-galactic distances. These wings can also be used for normal, atmospheric flight, although they are clumsy and not very efficient. Over short distances, the fungi prefer to make use of gates whenever possible.

The fungi are an orderly, structured society, lacking aspects of individuality. Drone-like, the fungi function as cogs in a great machine, each doing their part in a selfless, almost autonomic manner. Individual is not even a concept to the Mi-Go, although their focused, generally self-absorbed lives leave little time for communication between members of the race. When on the move, either on foot or in flight, they travel in tight formation, usually three or five abreast, movements synchronized and in complete harmony.

Fungi are capable of healing almost any wound and, if given time, can even regenerate lost limbs and organs. Despite their toughness they are extremely susceptible to airborne toxins, typical poison gases killing them near instantly as it is absorbed through the countless tiny breathing pores of their bodies. Poor swimmers, they easily drown in waters more than a few feet deep, their soaked wings incapable of lifting them free.

Those fungi "inhabiting certain peaks in the Old World" are said to have been brought here "other ways." It is believed that somewhere in the Himalayas is the fungi's stronghold where directions and orders are issued governing the species' activities on this planet. Little is known or guessed about this supposed stronghold but it is theorized that the Mi-Go leaders may be a separate, and wingless, subspecies.



The fungi communicate with one another telepathically, subtle nuance and emotion indicated by the changing hues of their ellipsoid heads. They also possess rudimentary vocal chords that, after surgical alteration, buzzingly imitate human speech. These voices are occasionally heard by travelers in remote locations, making surprising offers from dark places in the woods. Their telepathic ability extends to humans and the fungi are able to beam thoughts and images directly into human minds, although the reactions of humans to these tests have been unpredictable. It is rumored that the huge colony on Yuggoth periodically engages in mass beamings attempting to influence the behavior of earth's human population.

Normal animals instinctively fear the fungi and areas inhabited by the Mi-Go are usually devoid of wildlife. A human usually notices the distinctive odor of the fungi and, in their near presence, may sense the strange vibrations caused by their alien atomic structure. Gathering evidence of their presence, however, is difficult. Their alien make-up causes their corpses to completely evaporate within a few hours of death, leaving no trace. The odd vibration of their atomic structure makes it difficult to photograph them, their images failing to appear on normal photo emulsions. They eat no terrestrial food and are very sensitive to light, avoiding the day and only coming out of their caves and lairs after dusk. Their own world is one without light, and their means of sensing things completely alien to our own.

EARLY VISITORS

THE FUNGI FIRST ARRIVED on earth 160 million years ago during the Jurassic period in search of certain minerals unknown to their universe. Their first terrestrial bases were established in what are now the Appalachian mountains. They soon spread their activities across the planet, eventually coming into contact with, and warring against, the Elder Things then inhabiting what now constitutes South America, Africa, and Antarctica. These eons-long wars ended only when the slowly moving land masses physically separated the combatants.

Over the next several million years the fungi presence gradually dwindled as stocks of the mineral were played out. Small outposts remained, however, and were still in operation at the time of the coming of Man. These few Mi-Go, occasionally spotted by primitive men, are perhaps responsible for the legends of troglodytes inhabiting Wales and Ireland, and for the tales of the kallikanzari of modern Greece. An old New England legend tells of a 17th century attack on the town of Gloucester, Massachusetts, by what might have been the fungi. Operative Mi-Go outposts are known to exist in Vermont, Appalachia, the Andes, the Himalayas, and perhaps other places. There is also evidence that the fungi have been recently returning to the planet in increasing numbers.

RELIGIOUS PRACTICES

THE SCIENTIFIC, analytically-bound fungi have little true respect for the gods of the Cthulhu Mythos. They see themselves as above lowly worship and quite capable of commanding their own destiny. Although specific names are mentioned in their rites—particularly Nyarlathotep, the Bringer of Knowledge—they truly worship only Shub-Niggurath, goddess of fecundity. The fungi, dominated by their own minds, have lost most of their natural sex drive and make use of primitive religious practices to stimulate the urge to procreate. In great rites conducted inside the caverns lacing the moon they call into being the great Outer God, Shub-Niggurath, whose presence drives the fungi into a frenzied orgy of sex and dissolution. Like some primitive earthly species, the fungi are hermaphroditic. Lacking sex organs, the eggs and sperm are stored within the body, fertilization only taking place when the parent has died and the body dissolved. The death orgies conducted within the moon result in the dissolution of thousands of individuals, but generates tens of thousands more.

Tiny fungi hatch from the fertilized eggs and, locating an adult, crawl upon and travel with them until they are old enough to be on their own. Adults are sometimes found with dozens of the tiny, pale, four-inch crawlers clinging to their undersides.

Rites to Shub-Niggurath are usually conducted within circles of five standing stones, sometimes with an oddly-carved central stone of non-earthly material covered with the fungi's mysterious, mathematical ideographs. When within the influence of our earth system, May Eve provides the most suitable time for worshipping Shub-Niggurath.



TECHNOLOGY AND MAGIC

ALTHOUGH THE FUNGI commonly make use of what is referred to by others as "magic," they truly fail to discriminate between magic and science. Their vast knowledge has allowed them to control forces traditionally considered by humans to be extra-normal and beyond rational explanation. Naturally capable of folding space and time, they are masters of gate creation and thousands of sealed-off caves around the planet contain secret Mi-Go gates, many still operational.

The fungi command prodigious surgical, chemical, and biological skills, and feel little compunction about altering their bodies to suit their needs. Appendages are routinely modified, or subtracted or added as necessary. Because some subspecies of fungi lack wings they have developed methods by which a brain can be removed and transported alive in special metal cylinders filled with life-preserving fluids. These cylinders can be connected to machines that replicate the vision, hearing, and speech abilities of a living creature, allowing the brain to perceive and communicate. This technology has been adapted to other species encountered by the fungi, including human beings.

The fungi, although basically passive, seem to possess a wide range of firearms, including hand weapons and larger shoulder pieces as well as heavy weapons mounted on vehicles and permanent structures. Most of these weapons make use of various forms of energy generation or depletion. Weapons capable of throwing electrical bolts or beams of cold have been reported, as well as others capable of inducing schizophrenic reactions in humans and other evolved mammals. Since the cessation of the ancient wars and the fungi's withdrawal from active occupation of the planet, they have had little use for weapons of war. Those weapons occasionally used against humans are of the same design—and possibly manufacture—as those used against the Elder Things in eons past. Fungi do not presently seek conquest of the planet and consequently avoid human contact as much as possible. Few of those encountered are armed and most often they prefer to flee rather than fight.

SCHEMES OF THE MI-GO

ALTHOUGH OUTWARDLY worshippers of various Outer Gods and Great Old Ones, the fungi are scientists bent on altering the natural course of cosmological events in order to serve their own ends. Supposedly reverent of Cthulhu their long-term plans call for keeping R'lyeh submerged, despite the approaching time when "the stars are right." To this end they have long been altering the internal com-

position of the moon, slowly increasing its mass in an attempt to alter its orbit and create seismological events on earth that will keep R'lyeh trapped beneath the waves.

Space Devils

The legends of underground K'n-Yan speak of a pact made between the surface dwellers and the fungi from Yuggoth, whom the people of K'n-Yan call "the space devils." The legends state that eons ago the fungi kidnaped certain humans then, after altering the captives' brains or bodies, released them back among the general population. The purpose of these experiments is unknown, but hints in the *Necronomicon* indicate that by subtly altering the natural evolution of our species, the Mi-Go hope the human race will play a specific role in their plans to disrupt the rising of R'lyeh.

A Frightening Theory

Although there are only small bits of evidence to support the theory, it is believed that the fungi have seriously altered the evolution of the human race. Surgically experimenting on the brains of our primitive forebears, the fungi have implanted images and ideas in our collective unconscious that may effect all that we do and believe. Occasional flashes of ESP, telepathy, and other paranormal powers among our kind (commonplace to the K'n-Yan undergrounders) are evidence that something blocks our minds, limiting our abilities as well as subtly coloring our perceptions. Large-scale phenomena, such as the many sightings of flying saucers in the latter part of the 20th century, may be only one result of ancient fungi programming. Current theories about gods from outer space may be another result, along with the many alien abductions lately reported. If there is truth to these theories humans may be no more than mindless pawns in a great chess game.

CURRENT CONTACT WITH HUMANS

NATURALLY SHY AND reclusive, the fungi avoid contact with humans whenever possible. Those who insist on prying are dealt with accordingly. Snoopers disappear while farms built too close to their outposts are burned to the ground. The fungi occasionally make use of human agents, surgically altering their brains in order to make them more trustworthy. These agents run the gamut from low-bred backwoods types to sophisticated scholars and professionals. Most appear completely normal but all are mindlessly faithful to their alien masters. Sometimes driven mad by the alterations to their brains, these agents occasionally commit suicide.

The Mi-Go prefer to manipulate select humans covertly, sometimes luring in prospects with promises of power and knowledge, other times using drugs and brain



surgery to achieve their ends. Fungi have been known to use alien drugs to reduce one's resistance. They sometimes make use of their strange buzzing voices to hypnotize the unsuspecting. In a few instances fungi have removed the brains of particularly interesting humans and carried them alive through space, safe in their metal cylinders.

Although little is known about the group, there exists a human cult, linked to Hastur and the Yellow Sign, that has partially guessed the Mi-Go's plan and make it their business to track down and destroy any fungi outposts or agents they discover.

GHOULS

GHOULS ARE LOATHSOME, dog-faced humanoids who dwell in great numbers in burrows beneath the earth. Ghouls have coexisted with man since before the dawn of history and inhabit the secret catacombs beneath Paris and Rome, and roam the alleys of Istanbul and Cairo. They were known to the ancient Egyptians and may even be the source for the jackal-headed god Anubis, "protector of the dead."

Ghouls are responsible for more than one legend about an underground race, and may be the source for stories of trolls and other dark creatures. Although they generally avoid contact with humans they are known to associate with human witches, sometimes arranging through a witch/midwife to swap recently born human children for ghoulish infants, sometimes called "change-lings."

Ghouls easily interbreed with humans, giving rise to the theory that they are a degenerate subspecies of the human race, long ago driven underground. Although children born to ghouls show distinct canine features, infants born of human-ghoul couplings more often look human, at least until they reach maturity. At the onset of puberty



the ghoulish blood makes itself evident, the tainted human gradually, almost unnoticeably taking on a ghoulish form and personality. Past a certain age the human can no longer pass in human society and must shut himself away. If he learns the truth of his condition and successfully contacts a local ghoulish population, he may be taken in by the tribe. Otherwise the changes often lead to madness and suicide. The ghouls make no effort to keep track of such offspring, nor do they feel any natural compulsion to aid a stranger, even though he is one of their own in need of help.

The human children taken by the ghouls are raised as ghouls and, providing they survive childhood, often develop a ghoulish physiognomy all of their own. It is thought that interbreeding between humans and ghouls goes back so far in our history that few of us are completely free of ghoulish blood. Engaging in a ghoulish life awakens the bestiality inherent to ourselves, resulting in a change in physical appearance. This may also help to explain curses or other magicks that have supposedly changed men into beasts.

Although far from immortal, ghouls enjoy life spans much greater than humans. The average ghoulish is believed to live at least 175-200 years; many may live even longer. Ghouls continue growing throughout their lifetimes and some, particularly the males, reach prodigious size. Ghoulish tribal life is brutal, however, and many young ghouls fail to reach maturity. Only the strongest, quickest, and cleverest escape the often angry, rampaging males. Females, somewhat smaller, are less aggressive than males, but far from docile, particularly when defending their young. Social organization is at the rudest of tribal

levels; mating is indiscriminate and disputes are settled by aggression.

Ghouls communicate by a reasonably sophisticated language of meepings, growls, and barks. The written word is unknown to them and little time is spent in abstract thought. Communication between the various tribes living underground is scanty, and neighboring tribes are more likely to war than cooperate. Theirs is a harsh, survivalist mentality.

GHOUISH BELIEFS

DESPITE THEIR IMAGE of indulging in loathsome and repugnant behavior, the act of feeding on corpses is actually a ritualistic behavior based on a primitive religion with roots deep in prehistory. Indeed, fragmentary ghoulish myths speak of a time when they roamed free upon the surface of the earth, before they were driven underground by the 'others.' It may be that ghouls are simply the descendants of human tribes forced underground for refusing to abandon their primitive but essentially religious ritual cannibalism.

Ghouls are by habit omnivorous and much like coyotes and wild dogs feed on whatever is available—be it animal, vegetable, insect, or scavenged remains. Feeding upon the corpses of humans or other ghouls is a ritual, accompanied by certain remnants of old traditions and beliefs. Although a ritual ghoulish feast is by definition rude and disgusting, it is not without a certain sense of order regarding who feeds first, which portion goes to whom, etc.

Ghouls recognize no gods. If anything, they worship death and the eating of another is usually done with a certain amount of devotion to the task. Although the highest forms of ritual are reserved for the deaths of other tribal members, human corpses are accorded much the same honors. Ghouls believe that by eating the dead they take some part of that creature's soul within them, thereby providing the dead with a form of immortality.

GHOULS AND MAN

WITCHES AND WIZARDS are often associated with ghouls. These magic workers tap the ghoul's vast memories in their ongoing search for lost and forgotten knowledge.

Ghouls, with their habit of consuming their own as well as human dead are vast repositories of human experience. Some of the greatest secrets known to present-day magicians came from the consumed memories of Egyptian and Babylonian wizards ingested centuries ago by tomb-robbing ghouls and passed on to their descendants down through the ages.

Close, continued association with ghouls often gives rise to awakening ghoul blood, imparting the "wolfish look" so often attributed to witches and wizards. In return, the humans provide the ghouls with food, a few manufactured items, and occasional promises to swap a ghoul infant for a human child.

Ghouls are naturally fearful of humans, but resentful as well: feelings fueled by a history of ostracism that forced them to live underground. By nature cowardly, ghouls do not hesitate to attack if provoked, or if they feel they outnumber their opponents. Most will turn and run if injured and only a cornered ghoul fights to the death.

New World Ghouls

The ghouls of the New World seem particularly primitive when compared with their Old World counterparts. Few, if any New World ghouls can be approached or contacted except by the magical means known to witches. They are usually hostile toward humans, a condition further exacerbated by the last century's widespread practice of embalming corpses before burial. The fluids used in the embalming process are, of course, toxic to ghouls and the practice is viewed by the ghouls as simply another hostile act on the part of the humans living above them. Many New World tribes have abandoned the ritual consumption of humans altogether, reserving this honor only for their own kind. This further distances them from the human race resulting in behavior more aggressive and agitated than that found in many Old World ghouls.

Old World Ghouls

Although the ghoul colonies beneath Marseilles and the Etruscan cemeteries north of Rome are among the oldest in Western Europe, nearly any city of any size boasts its

own ghoul colony living beneath the ground. These Old World ghouls, though still dangerous, are more sophisticated and certain humans have reportedly been able to make contact with them through non-magical means—even going so far as to learn their language. Human cults that worship and feed with the ghouls are not unknown, a practice that may have been imported to parts of the New World.

Farther east lie ghoul haunts that predate our earliest records. Colonies exist beneath the ancient cities of Tyre and Sidon, and the horrible stories of the Carthaginian infant sacrifices to Baal may be rooted in the worship of—or with—ghouls. The most ancient ghoul inhabitations are said to lie beneath the sands of Egypt, under the pyramids and necropolis of Gizeh. Ancient ghouls wandering these endless catacombs are said to possess wisdom beyond the ken of mankind, spending their ageless years pondering scrolls carefully kept safe in vast underground chambers. Unlike most other ghouls, it is possible that these have learned the use of magic.

THE INSECTS FROM SHAGGHAI

ARACE IN EXILE, the Insects' home world of Shagghai was destroyed centuries ago in a great cataclysm that exterminated most of their kind. It is speculated that the planet was torn apart by tidal forces when a glowing red sphere of enormous proportions passed within Shagghai's orbit. This body has been tentatively identified as Ghroth.

At the time of the cataclysm the Insects maintained several off-world colonies. One of these, Xiclotl, was to receive the greatest number of refugees, including an entire temple of Azathoth which the Insects managed to teleport off Shagghai just prior to its destruction. The Insects have moved this temple several more times since then, eventually bringing it to earth. Here they find themselves trapped—some essential component of our atmosphere makes it impossible for them to leave.

The Insects, though not immortal, are very long lived. Under normal conditions the average individual survives anywhere from fifteen to eighteen centuries. They reproduce only at sporadic intervals, and as the needs of the colony dictate, laying eggs which hatch only after many years of incubation. Larvae take decades to reach maturity and during this time are left to fend for themselves. Although it is the communal obligation of all Insects to produce fertilized eggs as needed, there is never a



thought given to nurturing the young. Upon the larvas' final molt, they reach adulthood and join the nearest Insect colony.

Great thinkers, the Insects spend most of their time in mental pursuits. They are nourished by a form of photosynthesis and have no need of eating or gathering food. They have created numerous devices that function according to their mental commands and employ various slave races to do whatever else is necessary. Free from the demands of food and labor, the Insects devote themselves to seeking pleasure in mental aesthetics. They delight in anything that produces brain stimulation including complicated problems of logic, advanced mathematical formulae, and lengthy philosophical debate. The Insects' brains are composed of three layers, each containing separate right and left hemispheres. This six-lobed brain structure allows the Insects to entertain three separate trains of thought while at the same using their three mouths to carry on three separate conversations.

INSECT PHILOSOPHY

SHAGGHAIAN SOCIETY HAS always been anarchistic with few laws and no permanent form of government. Although the community is considered foremost, each Insect strictly guards his treasured individual identity. Most Insects think alike in this regard and those who deviate too far from this principle are ruthlessly eliminated by the rest of the hive. In-

sects are absolutely convinced of their evolutionary superiority and historically enslaved and exploited every alien race they encountered.

Insects worship Azathoth in his most primitive form—raw nuclear energy. A small piece of Azathoth powers every temple the Insects use for their interplanetary travel. Scientific and rational in all other respects, the Insects still pay reverence to the atomic powerplants that power their temples, which by human definition are simply spaceships. But to the Insects their ships are their temples, and the radioactive material of powerplants parts of their living god, Azathoth.

INSECTS AND HUMANS

INSECTS FROM SHAGGHAI are not wholly material and have the ability to invade space already occupied by other living tissue. Using this ability to enter the brains of humans, these mind parasites read the thoughts of their victim while simultaneously force-feeding the host thought-patterns of their own. This quickly brings the host under the Insect's control, though often driving the human mad in the process. Once lodged in a human mind the Insect is in full control and can experience all the thoughts and emotions of a human being.

Cold, calculating, unfeeling, the Insects are fascinated by human emotions—irrational stirrings they cannot comprehend. They take particular delight in human pain and fear, and the complete loss of rational thought that

accompanies them. Hopelessly trapped on an alien planet, without a future and incomprehensibly bored, the ultra-rational Insects have degenerated into emotional voyeurs, addicted to the stimulus they get from creating and experiencing human suffering.

Some postulate that an Insect colony was the driving force behind the Spanish Inquisition. Others believe that Insects infested the biblical cities of Sodom and Gomorrah and that an accidental explosion of their space ship was the real cause of these cities' destruction.

THE OLD ONES

LITTLE IS KNOWN ABOUT these beings. According to al-Azrad "they are here, but not here," and they long to return to our world and take back the earth which they believe is rightfully theirs. These beings occasionally reach through to our world, sometimes manifesting themselves through spirit-writing or by speaking through a medium. Although not all such occurrences are attributable to this other-world race, these creatures may account for a significant number of such phenomena.

It is unknown whether these creatures were somehow banished from this world and wish to return, or if they are aliens wishing to invade; the obscure legends are often in conflict. One describes Great Cthulhu as their "cousin" and capable of seeing them, but only dimly. The relationship described is certainly metaphysical rather than physical.

DECEPTIONS OF THE OLD ONES

THE OPENING OF ONE'S mind, making it receptive to contacting a deity or other intelligence comes with risks. An Old One is capable of entering the mind of a would-be contactor—uninvited—then imposing their will or desires upon the individual. Certain "divine" possessions experienced by ecstatic dancers and others may actually be Old One possessions. Certainly many of the medieval reports of demonic possession can be traced to these malevolent creatures. Although powerful, they can be driven out. The victim's personal belief in exorcism or other sort of spiritual treatment is often a great aid in closing the mind to a destructive Old One.

Although evidence is scant, there is reason to believe that the Old Ones are truly the Secret Chiefs and other astral brotherhoods described by so many occultists. The published denunciation of the Golden Dawn may be closer to the truth than anyone has guessed.

THE SERPENT PEOPLE

SERPENT PEOPLE ARE KIN to normal snakes, perhaps most closely related to cobras. Their venom, though relatively weak, is a similar neurotoxin that kills by attacking the nervous system. The serpent people are a naturally occurring species that evolved on earth far in advance of the human race. They probably diverged from true snakes about the time the latter was itself separating from lizards. Like early snakes, they gained weak venom while their legs dwindled in size and their bodies became slim and sinuous. At this point the evolutionary process took an unusual turn, producing a larger brain and an erect posture that freed the hands for tool use.

The First Empire

An odd combination of decadence and asceticism, the first serpent man culture came to flower during the Permian period, prior to the rise of the dinosaurs. They enjoyed a flourishing civilization, building great cities of stone, practicing the arts and sciences, studying the use of poisons and drugs, and discovering the secrets of hypnotism. They worshipped Yig and erected great temples to the "Father of all Serpents." Their chief interests lay in the fields of alchemy and sorcery—spells of illusion and mesmerism their particular forté. This fact may be the underlying cause for the long held belief that snakes hypnotize their prey. The serpent men took great care to preserve the writings of their philosophers and magicians, storing their books—triangular metal plates inscribed with cursive writing—in vast, underground libraries.

Early serpent men philosophers recognized the serpent people's tendency toward gluttony and sloth. Allowed to follow their own instincts most serpent people, like their ophidian cousins, would gorge themselves on a huge meal then slip into a dreamy torpor that, uninterrupted, would last until growing hunger finally drove them to move about in search of their next meal. Denying their natural instincts so as to remain mentally awake and alert, it eventually became good form to eat only small amounts at a time, denying oneself the gluttonous pleasure of a full meal. The greatest serpent men philosophers claimed to have never remembered a time when they were not hungry. Lavish banquets were routinely staged, but only a crudely-bred serpent man would eat more than a sample or two of the delicacies offered. Leftovers were put out in the street for the lower classes who, less concerned with such restraints, were not averse to gorging themselves when the opportunity was presented. These

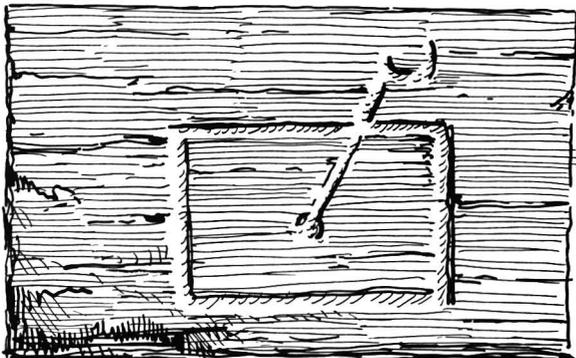
lower classes were more likely to inhabit the slums of serpent men cities where most spent much of their time in dreamy torpor. Such individuals were viewed with the same sort of contempt that humans of today reserve for drug addicts and hopeless alcoholics.

The First Empire waxed for several million years but time and decadence finally took its toll. As the dinosaurs rose to prominence, the civilization decayed and slowly collapsed. Old tales tell of serpent people pursued by monstrous reptiles, particularly the pterodactyls who numbered serpent men among their favorite foods. By the time Nemesis swept the skies, bringing with it the "long winter" and the extinction of the dinosaurs, the First Empire had long fallen to ruin.

The Second Empire and the Coming of Man

The Second Empire of the serpent men arose during Pleistocene times, the age of mammals, but before the coming of man. Led by the priests of Yig, who had preserved what they could of their fallen civilization, the serpent people rebuilt their cities on the old lands. Before long, serpent man culture rose to the great heights it had previously enjoyed.

Eventually a competitor species arose: a mammal called Man. The two species were naturally hostile to each other and a great war soon ensued. The humans finally victorious, they chased the surviving serpent people into the wilderness believing that there "they would breed with normal snakes and eventually pass from our sight." But the serpent men were not so easily defeated. They returned to harass the Valusians, using their powers of illusion to take the guise of humans and in this manner enter their cities and surreptitiously reintroduce the worship of Yig. So effective were their methods that at one time a serpent man was believed to have sat on the throne of human Valusia. After a time the humans discovered that serpent men could not properly pronounce the phrase "Ka nama kaa lajerama." Anyone unable to do so was slain on the spot and soon after the serpent men were driven out for good.



The Third Empire

"in the time of the last troubles even the great serpents shall come forth, crawling from their resting places beneath the earth..."

NECRONOMICON, PAGE 311

The above quotation refers to the long held belief among serpent philosophers that there would eventually be three great serpent man civilizations, the last the greatest of all. To this end any number of serpent men sorcerer-priests long ago placed themselves in deepest hibernation, hiding themselves away in forgotten corners of the world, awaiting the time of reawakening and their return to dominance.

In the last two centuries the incidence of atavistic serpent men sorcerers appearing in different parts of the world has been on the increase. Sometimes awakened by natural forces, at other times discovered by modern day archaeologists and accidentally brought back to life, it makes no real difference as either fulfills the prophecy found in the *Necronomicon*, an echo of a prediction found in the *Pnakotic Manuscripts*. These serpent men, alive again after tens of thousands of years, emerge into a bewildering human society, in all ways foreign and unnatural to their reptilian minds. Using their natural cunning and craftiness most survive, finding places of refuge from where they can observe and study the strange world. Once sure of themselves, these reborn sorcerers make use of a variety of magicks to adopt human appearance and begin moving freely among men.

Xenophobic to the highest degree, most serpent men are revolted by prolonged association with humans. Fervently believing in the ancient prophecy, most strive to find a way to return the planet to the rule of the serpent man race. Completely lacking in compassion for humans, they madly seek a way to eradicate the planet of the verminous mammalians and restore the world to its proper order.

Whether the recent reappearances of these creatures is part of some plan of the Outer Gods or simply another example of the inexorable grindings of a cold and mechanical universe is known only to Nyarlathotep.

DEGENERATE SERPENT MEN

AS PREDICTED BY THE Valusian wise men, many of the serpent people forced into the wilderness eventually mated with true serpents, resulting in a degenerate race of serpent men that exists in isolated pockets of the world. Often found in

England and Scotland, these smaller, less intelligent creatures dwell in caves and burrows, and are the source of many Celtic legends of "little people." Similar tribes of degenerate serpent men may exist in other parts of the world, but that has not yet been established.

Reawakened serpent man sorcerers often make contact with these primitive tribes. Most of the degenerate tribes nurture legends about a time when the "serpents shall return to power" and quickly accept these sorcerers as their leaders.

THE VOORMIS

THE VOORMIS ARE A SPECIES of intelligent creatures sometimes referred to as the furry, prehumans of Hyperborea. Long before the coming of man, the voormis reigned supreme, worshiping their toad-god, Tsathoggua, dwelling in a Greenland that was then warm and verdant. Their cities were built of stone and stucco, pueblo-style, and rarely more than three stories high. Their civilization lasted for millennia but when the first glaciations came, the voormis returned to a more primitive, tribal sort of existence.

When humans first came to the land they met the simple voormis and traded with them for goods. But later the humans began colonizing the southern reaches of the island, bringing with them the worship of Cthulhu and other gods foreign to the furry beings. Clashes between differing communities inevitably arose, often spurred on by the respective priests of Tsathoggua and Cthulhu, natural rivals who viewed each other with fear and suspicion.

The voormis, though brave and stalwart fighters, were no match for the invaders. Bronze weapons and trained military tactics such as the phalanx quickly defeated the voormis in the plains and valleys that were their home. Marching into voormis villages, the human invaders slew all they could find, including women and children. The surviving voormis fled to the mountains and here, despite continued attempts by the humans to wipe them out, managed to survive. Victorious, and now calling the land Hyperborea and themselves Hyperboreans, the humans raised great cities atop the charred ruins of the simple voormis villages.

For centuries the voormis survived in pockets in the mountains, slowly adapting to the harsh conditions. The wise men of the tribes kept alive the legends of Tsathoggua, but never again did the voormis raise black obsidian temples in his honor. The race gradually evolved to suit their environment, developing thicker coats to ward off the cold, and stronger jaws and teeth to chew the fibrous plants and roots that now made up a large part of their diet.



With the coming of the great ice ages the voormis were driven out of the mountains and south toward warmer climes. Although many were slain by the Hyperboreans, two major exoduses are known to have taken place. One band of voormis made their way west over the now-exposed land bridge to North America. The other found its way east, slowly making its way across northern Europe to eventually settle down in the high mountain reaches of the Himalayas. Both bands have survived to this day giving rise to legends of the sasquatch in the Western hemisphere, and of the yeti in the East.

THE WESTERN VOORMIS

CALLED BY THE INDIANS sasquatch and popularly known as Bigfoot, the Western voormis settled mostly in British Columbia and parts of the Yukon, but they have been spotted as far south as Montana and other parts of the U.S. These southern sightings may be of isolated individuals or small family units cut off by encroaching civilization from the larger tribes to the north.

Modern western voormis are somewhat bigger than their ancestors, large males sometimes attaining a height of seven feet and a weight of 350 pounds or more. Their hair is thick and shaggy, dark with a reddish-orange hue. They live in small tribal units, foraging for roots, berries, insects, and the small animals that make up their diet. Technology is primitive, limited to stone axes and clubs.

There is evidence that certain tribes may have learned the secret of fire, possibly by observing humans or from humans they have taken captive. For the most part sasquatch are not known to attack humans unless provoked.

Sasquatch society is primitive, resembling in many ways chimpanzee tribal society. Sasquatch make sleeping nests, usually dwelling in caves whenever possible. Language is primitive, consisting of different growls, barks, and rumblings, occasionally interspersed with an ancient word from their past.

All worship of Tsathoggua seems lost to the western voormis. Rites and ceremonies are held in order to propitiate Ithaqua, whom the sasquatch associate with winter weather, storms, snow and ice. With the increase of human habitation in their once isolated valleys and mountains, the sasquatch are in danger of discovery and possible extermination. It is rumored that certain individuals within the U.S. Park Service, working in conjunction with Canadian authorities, are protecting these creatures in secret preserves.

SASQUATCH, adult male

STR 4D6+6 CON 4D6 SIZ 4D6+6
 INT 2D6+3 POW 3D6 DEX 3D6

Weapons: Fist 65%, 1D3+db; Grapple 75%;
 Stone Axe 70%, 1D10+db.

Skills: Climb 80%, Hide 55%, Jump 55%, Listen 65%, Sneak 55%, Spot Hidden 55%, Throw 50%, Track 60%.

THE EASTERN VOORMIS

THE EASTERN VOORMIS migrated into northern Europe, eventually making their way over the steppes of Russia to the mountains of Central Asia. Small tribes now inhabit the mountains in the area surrounding Mt. Everest. They have been

known for centuries to the Tibetan sherpas, who call them "yeti." Tibetan monks keep yeti relics—scalps, skins, and others—in their temples, revering them.

The eastern voormis are not so large as their western cousins, though large males can often reach 300 pounds. Their hair is pale yellow, almost white, adapted to their perpetually snowy environment. They are more secretive, rarely seen, and they usually attempt to capture or kill any humans they spot observing them.

It is believed that the eastern voormis have managed to retain much of their history and past civilization. Tsathoggua is actively worshiped and there are unverified reports of one or more square, obsidian temples found in the remotest parts of the mountain range. Although well-adapted to the environment, it is said that yeti don robes and jewelry when performing certain ceremonies to Tsathoggua. Although the western voormis seemed to have forgotten most of what they once knew, the eastern tribes have retained knowledge of their gods, magic, and technology. Although adapted to the cold, they kindle fire for light, ceremony, and to cook their food.

Although nothing is for certain, the eastern voormis may have established ties with the fungi from Yuggoth, rumored to maintain their central colony in this region. Ancient texts often confuse the voormis with the fungi, labeling both "abominable snowmen" and it is often impossible to determine exactly what is meant. It is almost certain that the yeti and fungi are at least aware of each other's presence.

YETI, adult male

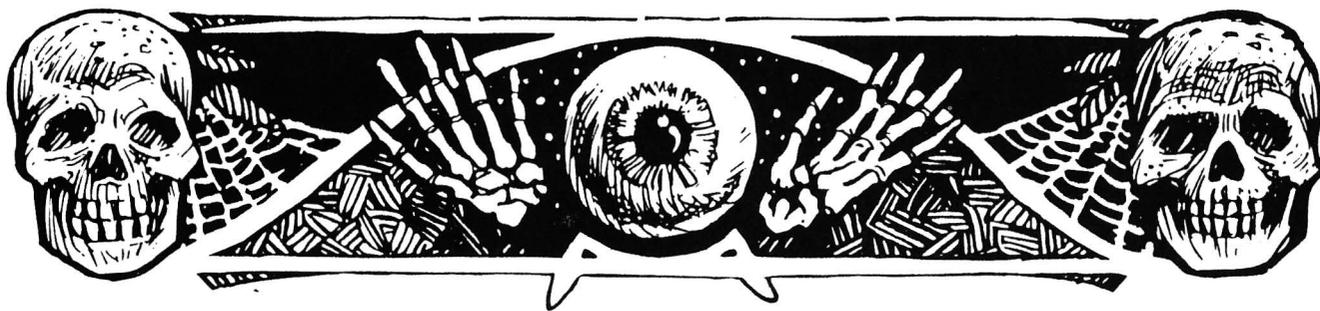
STR 3D6+6 CON 3D6 SIZ 3D6+6
 INT 3D6+3 POW 3D6 DEX 3D6+2

Weapons: Fist 65%, 1D3+db; Grapple 75%.

Skills: Climb 90%, Hide 85%, Jump 75%, Listen 75%, Sneak 75%, Spot Hidden 85%, Track 80%.

Spells: *Contact Tsathoggua*, and possibly others. Ω





Mysterious Places

SHROUDED IN LEGEND, obscured by misinformation and disinformation, the following forgotten and exotic places are all referred to in Mythos tomes, lost histories, and widespread human legends from throughout the world.

ATLANTIS

ATLANTIS IS THE ONLY lost civilization for which we have historical record. Plato, in his *Timaeus* and unfinished *Critias* gives us our best account of this legendary land. A planned third book, the *Hermocrates*, was apparently never written. Plato claimed knowledge of the lost land through the papers of an ancestor named Critias, who claimed to have learned it from Solon, who had first heard the tale when he visited Egypt in the 7th century BC. According to the Egyptians, around 9600 BC the Atlanteans waged a great war against both Egypt and Athens. Repulsed by the Athenians, the Atlanteans had been driven back past the Pillars of Hercules (Gibraltar) when a sudden cataclysm sunk the continent beneath the waves in less than a day and a night.

Plato's story has long been debated, and various explanations have been offered attempting to rationalize the tale. Although originally described as a vast continent nearly spanning the Atlantic (and mentioning another continent beyond, possibly North or South America), some have suggested that Atlantis may have been no more than a large island that lay in the Atlantic west of the entrance to the Mediterranean sea. Later theories have attributed the tale to the explosion of Thera in the Aegean sea, and the subsequent destruc-

tion of the Minoan culture. The latest theory has tried to prove the story no more than a retelling of the rise and fall of ancient Troy. The discovery in 1918 of ruined marble architecture in the area of N. Latitude 20°, W. Longitude 35°, and the sighting of the similar underwater ruins around the Bahamas seem to prove the continental theory true. Furthermore, the Russians, since the 1960s, have been involved in underwater excavations off the coast of Cuba.

THE SINKING OF ATLANTIS

ATLANTIS DID NOT SINK in a day and a night; the continent was instead gradually destroyed over a period of centuries. The first great cataclysm split the continent in half, leaving two great islands that survived for many years, but were nonetheless doomed. The western island sank first, followed years later by the remaining fragment, Poseidonis (or Ruta), located just beyond the Pillars of Hercules. Atlantis's doom has been variously attributed to divine retribution, technological catastrophe, and natural tectonic forces. It is believed that fragmentary memories of lost Atlantis gave rise to the story of a lost Garden of Eden and the wide-spread myth of a great flood.

Although tectonic forces certainly played their part, the Atlanteans were great scientists and magicians, and recent theories suggest that the cataclysm was triggered by an accidental nuclear explosion at one of the country's powerplants. However, the Egyptians and the Greeks both insisted that the Atlanteans' pride had invoked the wrath of Zeus, who punished them by destroying their country.

THE HISTORY

THE GREEK VERSION of Atlantis's history claims divine descent from Poseidon through Atlas. Although undoubtedly Poseidon remained the patron god of Atlanteans throughout their history, Atlantis, more than any other known prehistoric civilization, was a veritable hotbed of religions, creeds, and cults of the darkest sort. Temples to gods known to us and others long forgotten lined the streets of the cities. Human sacrifice was common, sanctioned by the state, criminals and prisoners of war usually serving the purpose. Kidnap or sacrifice of citizens or, under most circumstances, even slaves, was forbidden by law.

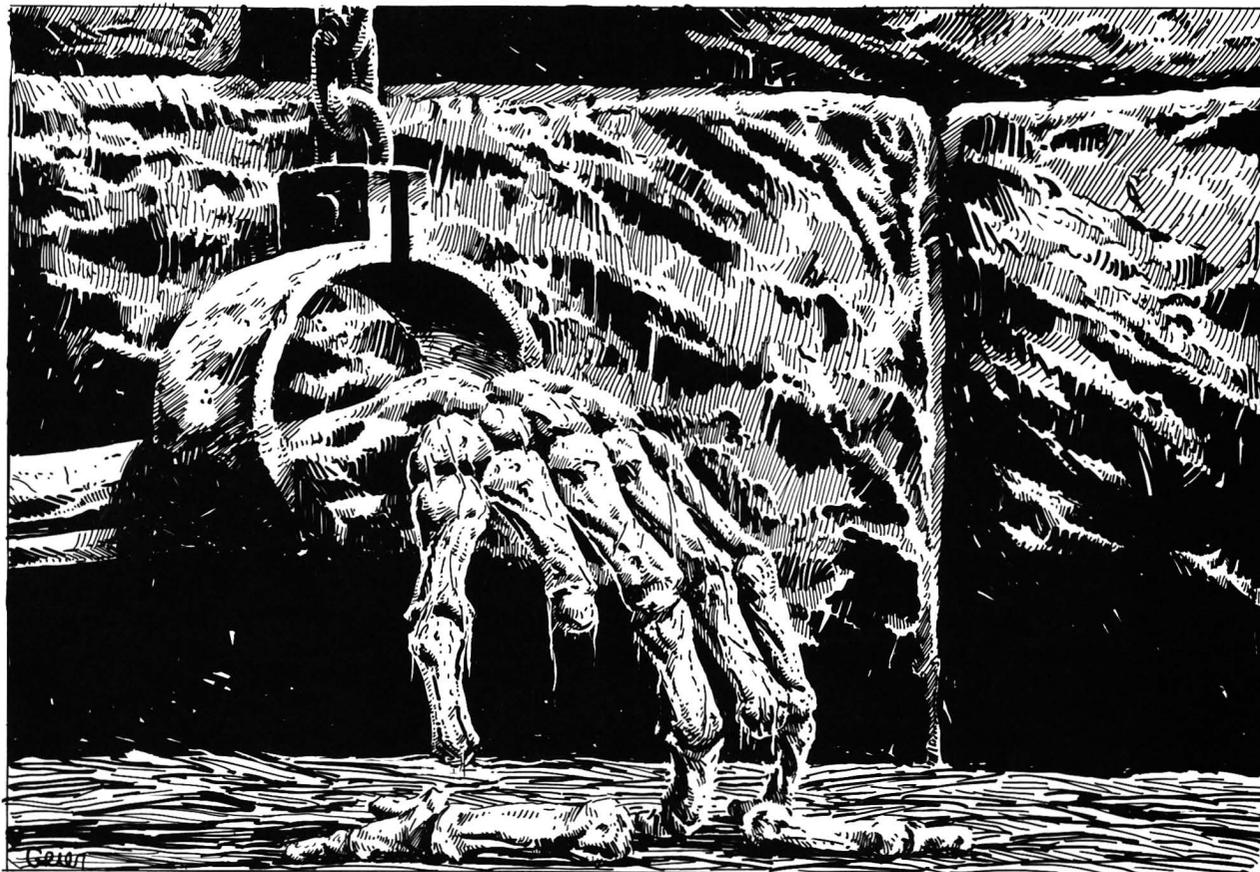
According to legend, the rulers were swayed by the power of black magic, eventually bringing about Atlantis's doom. It is known that at some point in their history they came into possession of the Shining Trapezohedron and the decline of their civilization seems to date from this time.

Atlantis is believed to have bequeathed a good quantity of their knowledge to the surrounding ancient world. Egypt, Phoenicia, and many others owe a debt to the sci-

ence and magic of Atlantis. Suspected connections between the Atlanteans and the Mayans and Aztecs of Mexico are now disputed. The hieroglyphs of these latter cultures have been shown to be more closely related to the ancient Naacal hieroglyphs of Mu.

REFUGEE COLONIES

THERE HAS LONG been speculation about the possibility of Atlantean refugee colonies established in other parts of the world. Stonehenge and other mystical circles found in England are believed to have been based on the science of refugee Atlanteans. The nomadic Tuaregs of the Sahara are thought by some to be descendants of Atlantis, and rumors of great stone ruins somewhere in the windswept Hoggar region may be the remains of an Atlantean colony. There is also evidence of Atlantean culture in the Aegean. Certainly the similarities between the ancient Senzar language of Atlantis and the still undeciphered Linear A attributed to the ancient Minoans are too obvious to ignore.



G'HARNE

G'HARNE IS A mysterious city located somewhere in the wastes of North Africa. Few men have ever seen it, the last Sir Wendy-Smith, leader of an ill-fated expedition to the lost city.

Little is left of this city except for the remains of a few Cyclopean walls. Traces of hieroglyphs tentatively identify the ruins as one of the ancient cities of the crinoid Elder Things. The area has long been occupied by Chthonians, possibly even Shudde M'ell himself. The Chthonians' purpose is unknown, although it has been speculated that Shudde M'ell, like Ghatanothoa in ancient Mu and Rhan-Tegoth in Alaska, was one of the Great Old Ones made a prisoner by the Elder Things. Confined to subterranean vaults, time and decay eventually freed the great worm-being to propagate and spread his kind.

G'harne is said to have been the refuge of the family of Nephren-Ka after their flight from Egypt. Some legends say the Chthonians guarded the family but evidence suggests that the degenerate tribe propitiated the monsters by sacrificing their own members to the worms.

HYPERBOREA

THE PEOPLE OF Hyperborea were known to the Greeks, who described them bringing tribute to the Oracle at Delos. Certainly Hyperborea fell long before this time and the Hyperboreans known to the Greeks must have been no more than descendants of the original civilization. Indeed, the Greek reference to a land "north of Asia" places them far from Greenland, now believed to have been the actual site of Hyperborea. The traditional date for the fall of Hyperborea is given as 750,000 BC, but this is only legend and it is quite likely hundreds of thousands of years earlier. The fall of Lomar is tentatively dated at 26,000 years ago and most believe Hyperborea flourished after Lomar.

Lying far to the north, the great island has been subjected to numerous changes of climate, ranging from temperate to permanent glaciation. This continual cycle has created a history of flourishing colonies and civilizations all eventually brought to an end by great cold. The last such case may have been the ill-fated Viking colony established in Greenland in the 10th century. At first warm and habitable, the climate gradually shifted until the land was frozen. Isolated and abandoned, the colony eventually disappeared.

HYPERBOREAN HISTORY

THE FIRST KNOWN civilizers of the land were the hairy prehumans known as the voormis. Worshipers of Tsathoggua, they built a great civilization that was doomed to eventually fall to freezing temperatures and glaciers. The square obsidian temples of Tsathoggua rumored to exist in Greenland are the only remnants of their nation.

When the first humans arrived, they found the voormis living a primitive, nomadic life style. The humans easily pushed them back into the mountains, claiming the best lands for themselves and laying the foundations of the Hyperborean civilization. Commoriom was their first capital, and representative of the nation's achievements. Practitioners of magic, the greatest of them all was Eibon, whose writings and magical knowledge come down to us through the *Book of Eibon*. Most of what we know of Hyperborean history and culture is found in this book.

The Hyperboreans wrote in hieroglyphs known as Tsath-yo. Translation has so far proven problematical and the results of the few attempts hotly disputed among experts. The Hyperboreans worshiped a mostly unknown pantheon of gods including such figures as Yhoundeh, the reindeer god. References to Cthulhu are frequent enough to make it evident that a reasonably large cult of his worshipers also existed. Tsathoggua had been the god of the prehuman voormis and long forgotten by most, but his temples still stood and some of the people adopted him as their patron god. Eibon was one of these.

Hyperborea survived for uncounted millennia but eventually the great cold returned again and glaciers pushed down from the mountains. The great city of Commoriom was abandoned, the capital moved south to the city of Uzuldaroum. Eventually the ice age extended the length of the island, putting an end to Hyperborea. A few remaining descendants—worshipers of Cthulhu—may still survive in Greenland, living lives similar to Eskimos, they are of decidedly different racial stock.

The Hyperboreans were believed to have established many colonies prior to the fall of the homeland. An ancient colony was said to flourish in the "western continent" in the area now occupied by Dunwich, Massachusetts. According to the Greeks, Hyperboreans dwelt somewhere north of Asia Minor. Others claim to have found evidence of their culture in what is now Scotland.





IREM

THE TRUE NATURE OF Irem, known as the City of Pillars, is obscured by legend and myth. Referred to in the *Arabian Nights*, the description given is purely fanciful. Much like Sodom and Gomorrah, Irem was said to have been destroyed because of its wickedness. It is now believed that the legend of Irem was based on the story of the historical city of Ubar, a great trade center whose location was lost for centuries, and the remains of which have only been located by archaeologists in the latter part of the 20th century. Preliminary investigations show that the city did indeed suffer a cataclysm, caving in upon itself when it collapsed into the limestone caverns upon which it was built. Early reports that the caverns were actually burrows, or tunnels, has since been vigorously denied by expedition spokesman and former polar explorer Sir Ranulph Twisleton-Wykeham Fiennes.

SHAMBALLAH

ALTHOUGH UBAR IS long dead, some have linked this location with the notion of the city of Shamballah which, according to myth, was constructed by the Lemurians fifty million years ago. It is said to still stand, inviolate behind its walls of psychic force. Irem has also been identified as the "center" of the Cthulhu cult.

Possibly in the ruins of the city there are ways and means to enter other dimensions. The location may hold natural portals to other worlds, some where Shamballah exists, others where the undying leaders of the Cthulhu cult direct their unguessable activities. All is speculation.

KADATH IN THE COLD WASTE

MOUNT KADATH IS MENTIONED in both myths and ancient chronicles, and invoked by many when conducting unholy rites. The latest research indicates that, despite claims to the contrary, Mount Kadath was believed to have been located in what is now Antarctica, near the South Pole. According to the records of the Elder Things, the gigantic mountain was thrust up about 150 million years ago on land that was said to have been the first to rise above the seas of primordial earth. Even before the mountain's arrival the Elder Things claimed that cities built upon this land crumbled faster than they should have, or were found suddenly and inexplicably deserted.

After the mountains arose no Elder Thing ever again visited the area, although during the latter, decadent, phase of their civilization many were known to offer up prayers to the great peaks. Occasionally certain *things* the crinoids chose not to describe would wash down from these mountains.

The Miskatonic Sighting

The Miskatonic Antarctic expedition of the early 1930s at first reported sighting a gigantic mountain range similar to that described in the *Necronomicon*, including spectacular lightning effects and radiating beams of bluish light. These reports were later disclaimed by the team, explained away as mirages produced by the polar atmosphere. Certainly no mountains of the height described—40,000-50,000 feet—were ever discovered on the continent, though the team at first provided a surprisingly accurate estimate of S. Latitude 77°, E. Longitude 70° to S. Latitude 70° to E. Longitude 100°.

The Kadath of Dreams

Throughout the history of mankind sensitive individuals, perhaps inspired by their own curiosity about ancient legends, have reported dreaming of Kadath as well as the related Plateau of Leng. The descriptions are patently symbolic, allegorical, but amazing in their consistent reference to places, people and things. Central to the dreams is the concept of Kadath as a place of great knowledge forbidden to man. Many report visiting a stone monastery guarded by a priest whose face is kept covered by a yellow silk cloth. The priest tells them amazing secrets which, invariably, are forgotten upon awakening.

Kadath in Theory

It seems plain that Kadath is not wholly of this earth, and possibly extra-dimensional. Cryptic references to a “city between the poles” in the *Necronomicon* may be referring to a Kadath that can only enter our world during certain times, or under certain conditions. If this conjecture is true, Kadath may be the stronghold of the cryptic

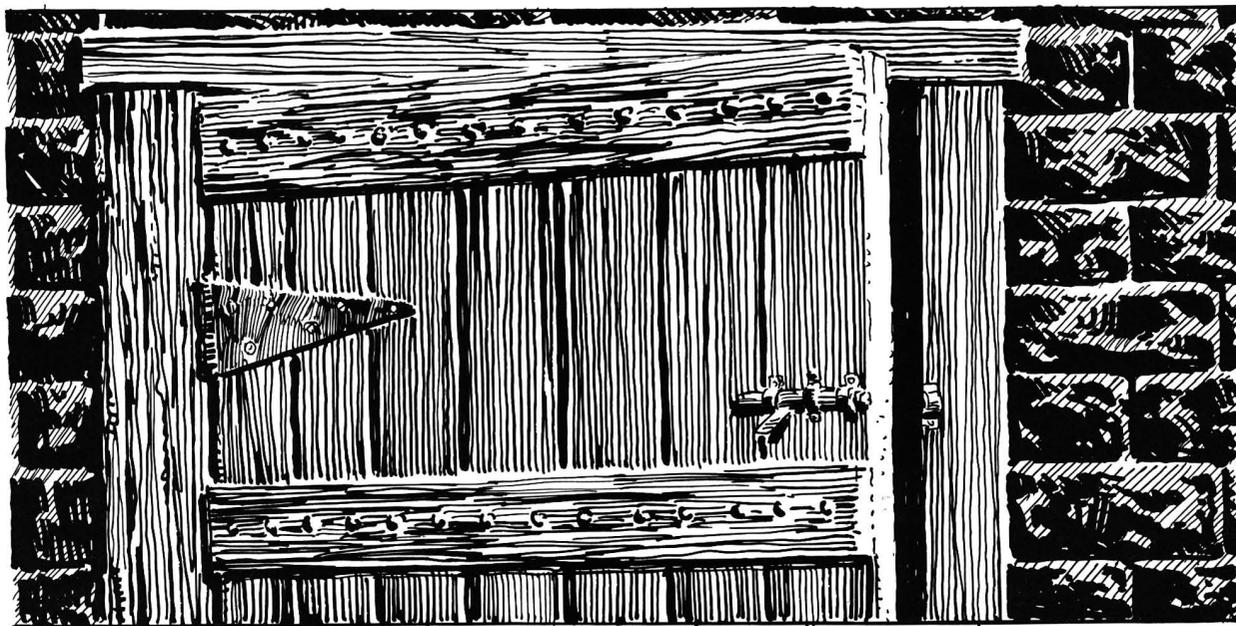
Old Ones also described by the Arab—invisible, other-worldly beings inimical to mankind.

THE PLATEAU OF LENG

ALTHOUGH IN AN early passage of the *Necronomicon* the Arab describes the “corpse-eating cult of Leng in Central Asia,” later references make it clear that the Plateau of Leng is an ancient place somewhere far to the south. Evidence gained by the Miskatonic Antarctic Expedition now identifies the historical Leng with the ancient city of the Elder Things known as Yian-Ho. Leng often appears in dreams about Kadath—again, usually in symbolic form.

K'N-YAN

THE UNDERGROUND WORLD of blue-litten K'n-yan is at least as old as Atlantis, Mu, and Lemuria. Ancient K'n-yan records refer to the destruction of all these lost worlds. The humans of K'n-yan have long kept themselves separated from the rest of the world, rarely venturing out and above ground, and forbidding to leave any strangers who somehow stumble into their realm. So well have they kept their existence a secret that few texts refer to them and even Von Junzt deems them a myth.



The size of their underground world is unknown but thought to be great, perhaps nearly as large as the North American continent under which it lies. An entrance to K'n-yan is found somewhere in Caddo County, in the state of Oklahoma, but others undoubtedly exist. Despite their many adaptations the underground race still requires fresh supplies of air. The world of K'n-yan is lit by a blue glow, a form of radiation that permeates the underground world.

The people of K'n-yan believe that those living on the earth's surface are in some way corrupted or polluted by outside forces. Legends of the surface dwellers' dealings with the "space-devils" is probably a mythic interpretation of the Mi-Go's long-term tampering with human development. The people of K'n-yan believe themselves untainted by the Mi-Go, their legends even stating that they were spawned on another planet, separate from the human race, and brought here by their octopus-headed god, Tulu. However, it is certain that they are as human as we and the ancient legends little more than racist propaganda. But the people of K'n-yan *are* untainted by the Mi-Go, resulting in their ability to develop natural human talents unknown or only guessed-at by surface dwellers.

Although most of their history is one of an underground race, they occasionally built cities upon the surface, usually during inter-glacial periods. An especially notable one once stood on the slopes of Mount Kadath.

K'N-YAN HISTORY

THIS UNDERGROUND RACe was once a great people, building cities decorated with silver and gold that possibly gave rise to the legends of lost golden cities that so intrigued the first Spanish explorers of North America. K'n-yan scientists early on discovered the secrets of atomic power and explored the art of genetic engineering, creating a strange species of semi-intelligent creatures they still use as mounts.

The people of K'n-yan were also able to develop their latent mental powers, learning to communicate telepathically and how to dematerialize themselves and other objects. Dematerialized or semi-dematerialized humans from K'n-yan visiting the outer world have occasionally given rise to stories of spirits or ghosts haunting certain areas. Some few have even developed the ability to enter their own dreams, making a near-material connection with ghosts and memories of the past. Most importantly, the people of K'n-yan have learned the secret of immortality. Most of the present population is ancient and reproduction among the people has stopped, or almost so. The only deaths are the result of accidents or suicide.

Inevitable Decline

Immortality has resulted in decadence: a boredom so profound that it has only found relief in excessive intoxica-

tion, gastronomic and sexual orgy, and the creative torture of other human beings, usually their slaves. Despite these diversions many of the otherwise immortal citizens still eventually opt for voluntary dissolution and death. Interest in technological matters has waned and as their numbers decline, most of the population has centered itself in the centrally located city of Tsath, leaving the rest of the underground world deserted, its cities going to ruin. Slaves and machinery do all the work, and the valuable Tulu-metal that serves as currency distributed to individual citizens in quantities sufficient to keep everyone from want and need.

Slaves are without rights and kept in line by hypnotic suggestion, rendering them zombies without will. Most slaves have spent time in the amphitheatre undergoing public torture and are badly mutilated but advanced K'n-yan science and magic keeps them alive and functional. Even headless corpses perform chores, animated by a combination of atomic power and telepathic suggestion. Slaves are also used to feed the carnivorous mounts of K'n-yan, the hybrid *gyaa-yothn*.

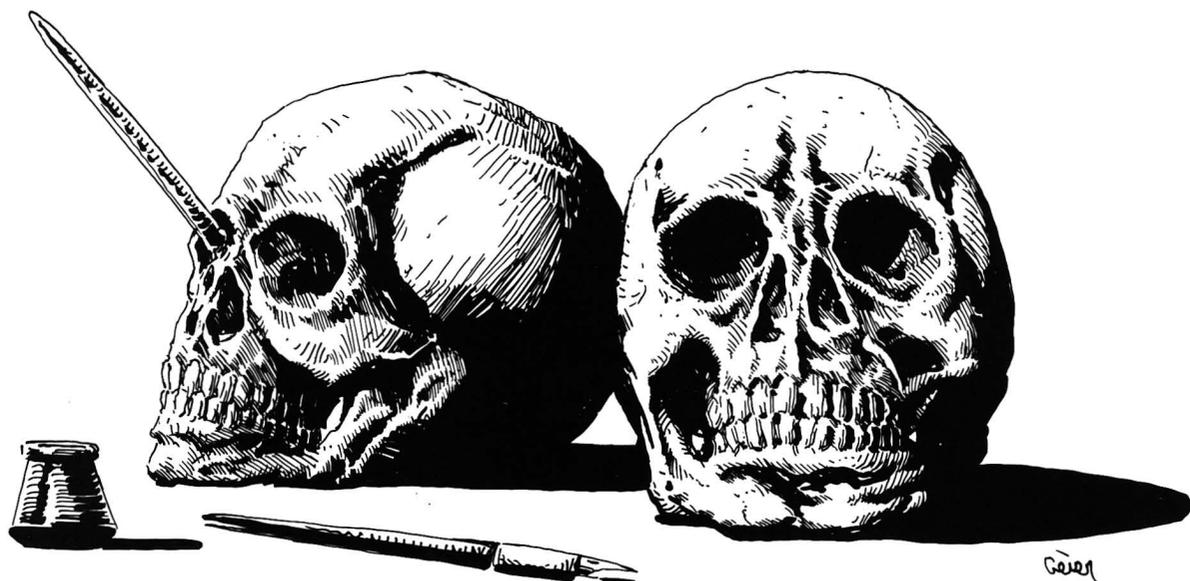
The people of K'n-yan revere the names Azathoth, Nyarlathotep, and Shub-Niggurath, but in particular they worship the anthropomorphic serpent-god Yig, and the octopus-headed god Tulu (Cthulhu). Tulu-metal forms the basis of their economy, an alien material believed to have been brought to this planet by Tulu himself. Strangely self-magnetic, there seems to be a nearly inexhaustible source of this metal hidden away somewhere in the form of ancient, Cyclopean idols of alien manufacture.

K'n-yan writing is a form of hieroglyphs completely unknown to linguists and most resembling the mysterious *rongo rongo* tablets found on Easter Island. This script is based on R'lyeh glyphs, supposedly the language brought to this world by Cthulhu and his spawn and occasionally used by the deep ones.

YOTH AND N'KAI

BENEATH K'N-YAN lie yet deeper worlds. Red-litten Yoth was explored eons ago by the pre-decadent K'n-yanians. Here they found the ruins of an ancient prehuman civilization including abandoned cities and strange roving animals. The former inhabitants of this world were clearly quadrupedal and believed to be reptilian. Some of the roaming wild creatures were captured and, once cross-bred with mammalian stock from K'n-yan, yielded the broad-faced, single-horned, flesh-eating *gyaa-yothn* now used as we use horses. It is unclear if these animals were degenerate members of the once-ruling race of Yoth or merely one of the many synthetic life forms the Yothians are believed to have been capable of producing.

Also found in Yoth were many miniatures of the toad-god Tsathoggua. Yothic manuscripts, once deciphered,



described the black onyx temples that housed these statues. Also learned from these records was the existence of a deeper world, N'kai, which lay beneath Yoth. A place anciently inhabited by strange-sensed beings that lived without light and worshiped, among others, Tsathoggua. It was from black-litten N'kai that the toad-god statues were supposed to have originated. The men of K'n-yan brought these statues back to their world. Appropriate temples were erected and a cult devoted to Tsathoggua soon rivaled those of Yig and Tulu. It is said that one branch of the cult eventually carried the worship of Tsathoggua to the surface, making a gift of one of the statues to the people of Lomar, who likewise built an appropriate temple in its honor.

But later, after the black gulf of N'kai was finally explored by the men of K'n-yan and they had seen the black things slithering through stone troughs, the cult was abolished and the stone images destroyed with disintegrating rays. The only trace left of the toad god is the name of the great city of Tsath, originally named for this god. Subsequent visits to Yoth have failed to reveal the entrance to N'kai and many now argue its existence a myth.

LEMURIA

LEMURIA IS A LONG lost continent believed to have existed in the Indian Ocean, stretching all the way from Malaysia to the continent of Africa. Similarities in plant and animal species in

east Africa, India, and the Malays, coupled with references from ancient texts, have led to this theory.

Some scientists have pinpointed Lemuria as the cradle of the human race. Theosophist Helena Blavatsky postulated that Lemuria held the third of five vanished human races. She described the Lemurians as large, nearly brainless creatures, some with four arms and an eye in the back of their heads that gave them psychic vision. She claimed they communicated by mental telepathy.

We have no physical evidence for the existence of this ancient land, but Al-Azrad in his *Necronomicon* claims that it was here that the first human beings gazed upon the Shining Trapezohedron.

LOMAR

LOMAR WAS A polar world that may or may not have existed prior to Hyperborea. Some sources claim the Great Cold that swept down from the north led to the demise of both cultures. Other references indicate that Lomar fell 26,000 years ago, when Polaris was last at the pole position, and at a much later date than that traditionally given for the fall of Hyperborea. Again, Lomar may be one and the same with the mysterious Polarion mentioned in Hyperborean texts. Many-templed Olathoe was the capital city of this land.

Legends about Lomar are many. It is said that in Lomar waking man first scribed the original *Pnakotic Manuscripts*. Stories tell of the Lomarians' battles against

the long-armed cannibal Gnophkeh—which may or may not refer to indigenous voormis. Another myth claims Lomar to be the birthplace of humans, and that when the land rose from the sea, the Winged Ones came to teach the Elder Lore to men. Many gods were worshiped, including Tsothoggua in whose temple a small statue of the god, said to be a gift of the people of K'n-Yan, was revered.

MU

MU WAS A CONTINENT formerly occupying a large portion of the southeastern Pacific Ocean. Muvian legends claim the civilization flourished over 200,000 years ago “while Hyperborea was still overrun by the furry voormis” which, of course, conflicts with the more ancient dates sometimes assigned to the rise and fall of Hyperborea. This same text states that Mu sank over 160,000 years ago, punishment invoked upon the people by angered Elder Gods. Yet another text claims that Mu sank little more than a thousand years before Atlantis. Although Blavatsky ignores the existence of Mu, others, not unpredictably, claim it the birthplace of the human race.

Remnants of Muvian civilization can be found all over the Pacific and include the mysterious statues of Easter Island and the Cyclopean masonry found around Nan Matol and Ponape. The peaks of Melanesia and Polynesia may be the last traces of Mu that remain above water. Although legends claiming that Atlantis was founded by the survivors of Mu this theory remains unproven. However, definite links can be made between the ancient Naacal language of Mu and the still undeciphered hieroglyphs of the Mayans of Yucatan.

Fragmentary Records

Much of what we know about Mu is found in a series of ancient tablets rumored to be hidden away in a remote monastery somewhere either in Tibet or India. Written in the Naacal tongue, they state that Mu flourished some 50,000 years ago. Although the few remaining specimens of this language make accurate translation difficult, it is interesting to note that symbols similar to Naacal appear in the *Pnakotic Manuscripts*, the *Necronomicon*, the *Book of Eibon*, and the *Nameless Cults* of Von Junzt.

The Muvians worshiped a number of ancient gods, perhaps the most important being Shub-Niggurath, revered in her fertility form as the Goat with a Thousand Young. A huge copper temple was erected in her honor. Also counted among the gods friendly to man were the little-known Nug and Yeb, as well as Yig, the serpent-god. The Muvians were supposed to make much use of a mysterious yellow metal they called *lagh*, an unknown

alloy believed brought to earth by the Elder Things. Apparently unable to manufacture it themselves, they made use of a large stockpile found among ancient Elder Thing ruins in South America.

Recent Evidence

In 1878 a mummy was recovered from a small island suddenly thrust up in the Pacific Ocean. With the mummy was found a small scroll sealed in a tube of strange yellow metal. This scroll, made of a thin, bluish-white membrane, was marked with characters similar to the Naacal of lost Mu. Although the partial translation is deservedly questioned, it purportedly tells of a god or monster named Ghatanothoa who was imprisoned among ancient ruins atop a mountain called Yaddith-Gho. Annual human sacrifices were offered up to keep the monster from crawling forth and wreaking havoc. It was said that none could gaze upon Ghatanothoa and live. From the evidence given it would seem that the ruins were the remnants of an Elder Thing city, and Ghatanothoa one of those many things they preferred to keep locked away in subterranean vaults.

THE NAMELESS CITY

THE RUINS OF THIS once proud city are found in the so-called empty quarter of the Southern Arabian desert, not far from the ruins of lost Irem. Stone ruins protruding above the sand is all that is left of a city thought older than Babylon, older than Memphis, and older than legend. Although little remains above the surface, an entrance to the lower reaches is sometimes exposed by the shifting sands. In these catacombs are stacked endless rows of coffins of polished wood and glass, each containing a mummified former inhabitant of the city. The ruins are said to be haunted by the restless spirits of these long-dead creatures.

The Nameless City has been regularly visited over the centuries by certain individuals, particularly those who have been possessed by a member of the Great Race of Yith. This list includes Abd al-Azrad in the 8th century and Professor Peaslee of the Miskatonic in the early 20th century. What secrets this place holds may only be guessed at.





THE REPTILE PEOPLE

THIS RACE OF REPTILIAN quadrupeds predates the arrival of man. Believed to have flourished at approximately the same time as the serpent men's Second Empire, this race was more lizard-like, with bulging foreheads and devil horns, lacking noses but possessing alligator jaws. They worshiped Yig and others, and used a language similar to the serpent people's Aklo tongue. Like the serpent people, they warred with mankind including the human builders of nearby Irem (possibly early Shamballah).

Although dead and extinct for hundreds of thousands of years, the reptile people are carefully preserved and it may be possible to resurrect them via magical or scientific means. This might be accomplished by inquisitive humans or possibly a villainous serpent man looking for reptilian allies. It is when referring to these creatures that al-Azrad in his *Necronomicon* first applies the strange couplet:

“That is not dead which can eternal lie,
And with strange aeons even death may die.”

Perhaps the race will automatically revive at some future date “when the stars are right.”

Characteristics	Average
STR	4D6 14
CON	3D6 10-11
SIZ	4D6 14
INT	3D6 10-11
POW	3D6 10-11
DEX	3D6 10-11

Move: 6

Damage Bonus: +1D4

Weapons: Bite 50%, damage 1D6+db; Mace 40%, damage 1D8+db.

Armor: 2 point scales.

R'LYEH

THIS IS THE NIGHTMARE city of Cthulhu and his spawn, now lying below the surface of the Western Pacific Ocean. Different cults devoted to Cthulhu have placed this catastrophe at widely varying times but the best evidence points to a date of approximately 850 million years ago. The catastrophe is believed to have been caused in part by the tearing loose of the moon and its settling into orbit around earth. Some claim that the “space devils,” or Mi-Go, were responsible for this cataclysm, but hard evidence is lacking.

The sunken continent is of vast size but the tomb of Great Cthulhu is located at approximately S. Latitude 47° 9', W. Longitude 126° 43'. This portion of the sunken continent was briefly thrust above the surface in the spring of 1925, revealing a grotesque city of Cyclopean stone constructed on geometrical lines unfamiliar to man. Before a few days, however, it again sank below the waters.

It may be that this portion of R'lyeh regularly rises above the surface on some unknown cosmic or tectonic cycle, possibly accounting for the periodic formation of new Cthulhu cults during the brief periods when Cthulhu's dream-sendings are not screened by the waters.

VALUSIA

VALUSIA IS ANOTHER prehistoric land for which the only evidence we have is a collection of legends and myths. Valusia is believed to have occupied the great valley that once lay between the now separated continents of Africa and Europe, an area now flooded by the Mediterranean Sea. It is now believed that this area may have suffered periodic catastrophic floods, connected to the alternate raising and lowering of the seas due to various ice ages. Such floods are probably at the root of the great many flood myths common to this part of the world.

The name Valusia was first given to the serpent men's Second Empire which flourished after the extinction of the dinosaurs. The serpent people's cities were built of black basalt and the race was said to have been the greatest of sorcerers ever, responsible for all that humans know today about the magical arts and sciences. The serpent people gained their knowledge raiding the deserted cities of the Elder Things, studying as much of the alien knowledge as they could understand, and occasionally discovering powerful devices. It was in deserted Yian-Ho, the last Elder Thing city in Antarctica, that the serpent men found the dread Shining Trapezohedron.

After tens of thousands of years the serpent men were driven from the land by the emerging human race who

waged a relentless war against the cold-blooded creatures. Only fragmentary legends exist about the humans who occupied Valusia after the serpent people, and of the ultimate fate of the Shining Trapezohedron. It is believed that this early human civilization was eventually destroyed by one of the great periodic floods. The slowly rising Atlantic eventually breached the gates of Gibraltar and poured over into the land, perhaps drowning millions. Like so many others, Valusia is often claimed to be "the first human civilization."

Y'HA-NTHLEI

Y'HA-NTHLEI IS THE great underwater city of the deep ones lying just off the shore of northern Massachusetts. Located in a deep fissure just beyond Devil Reef, it is barely more than a mile from the town of Innsmouth. Itself miles across, the city is typical of any number of ancient deep one colonies located around the globe.

Other Deep One Cities

Aside from Y'ha-nthlei, other cities known to exist are found in the area of Ponape in the Pacific, on both the western and southern coasts of China, near Easter Island, in two places off the coast of California, in Britain's North Sea, in the far eastern Mediterranean, and in the Indian Ocean. Numerous other cities undoubtedly exist.





YUGGOTH AND BEYOND

MANY ASTRONOMICAL references are found in myth and legend, as well as in more modern speculations. The following information is a compilation of all. Some statements may be accurate while others nothing more than fanciful yarns. All, however, are referred to in one forbidden text or another.

Aldebaran

This orange-red giant, found in the constellation Taurus, is the thirteenth brightest star in the sky. Sixty-eight light-years away, it is part of a loose cluster of stars called the Hyades.

On a dark planet circling the star the Great Old One, Hastur, He Who is Not to be Named, is bound to the dark Lake of Hali. Nearby stands the mysterious city of Carcosa.

Betelgeuse

A first magnitude red giant and the eleventh brightest star in the sky, Betelgeuse marks the right shoulder of Orion. Some 270 million light-years distant, it has traditionally been identified as the home of Nodens and the other Elder Gods.

Celaeno

This dim star, 1400 light-years from earth, is found in a loose cluster of stars called the Pleiades, found in the constellation Taurus. A planet orbiting this star is home to a great and alien library, far older than man, and holding more secrets than can be guessed at. The library and its contents are guarded by a giant being that dwells in a lake near the Cyclopean structure.

Fomalhaut

Fomalhaut is Arabic for "mouth of the fish" and indeed this star is found at the mouth of the southern fish in the constellation Pisces. The home of Cthugha and other creatures of flame, it is twenty-three light-years from earth.

Sharnoth

This star, listed by the early Arab astronomers, is yet to be identified by modern astronomers. Al-Azrad claims it to be the home of Nyarlathotep, a place where the Crawling Chaos dwells in an empty city under a green and black sun, accompanied only by giant, silent beings resembling the gods of ancient Egypt.

Xoth

Another star known to the Arabs but lost to modern astronomy, Xoth is said to be the home star-system of Cthulhu. It is actually a double-star system, part of a cluster that includes Zaoth, Abbith, and Ymar. Invisible to most instruments, specially prepared lenses and mirrors render these celestial objects visible to the human eye.

Yuggoth

Referred to in numerous Mythos texts, Yuggoth was discovered by humans in 1930 and named Pluto. Its distance from earth varies between 2.6 and 4.7 billion miles.

Presently occupied by an active colony of Mi-Go, it has apparently served as a staging area for numerous entities coming to earth from deep space. Dark, windowless towers of basalt, constructed by the same Flying Polyps

that later colonized Australia, still stand. Legends about the Shining Trapezohedron indicate that the Elder Things, before ever coming to earth, dwelt for a period of time on this dark planet. Later still it was occupied by the Mi-Go, who still dwell there today. Some have speculated that several generations spent on a planet as distant as Yuggoth might allow a species to adapt to the strange spectrum of our alien sun. Ω



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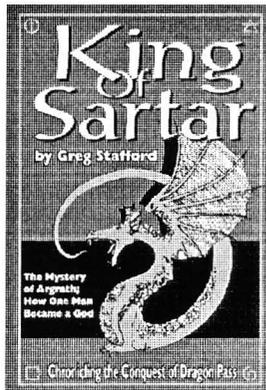
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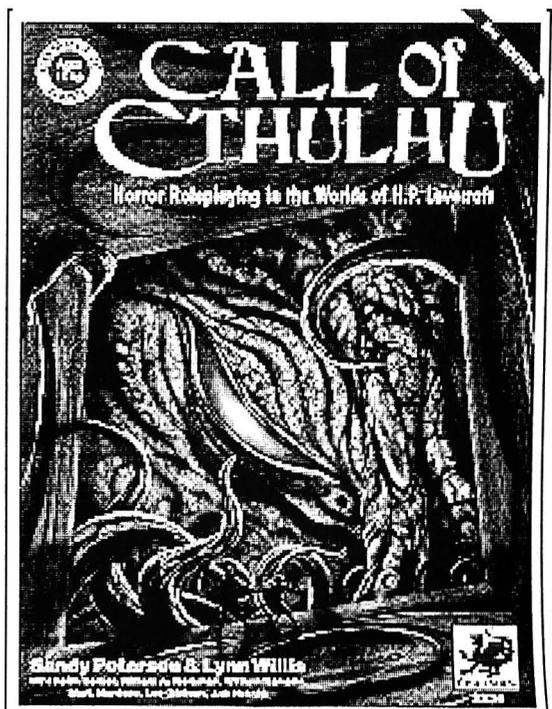
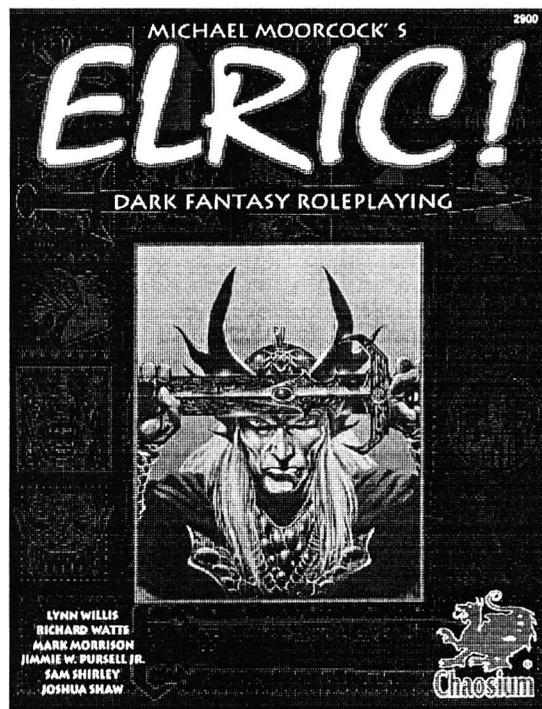
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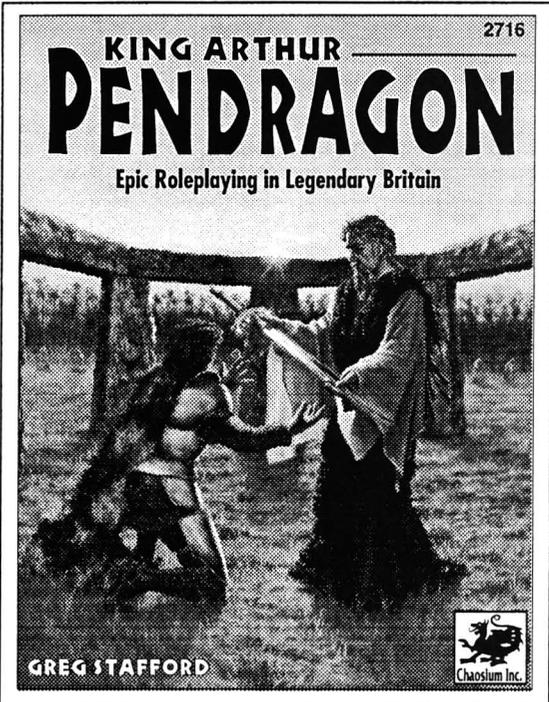
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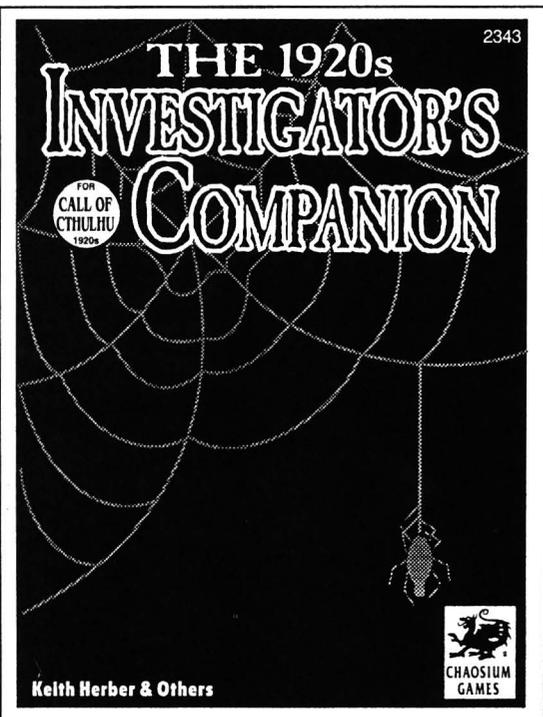
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