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# Secrets of Tibet

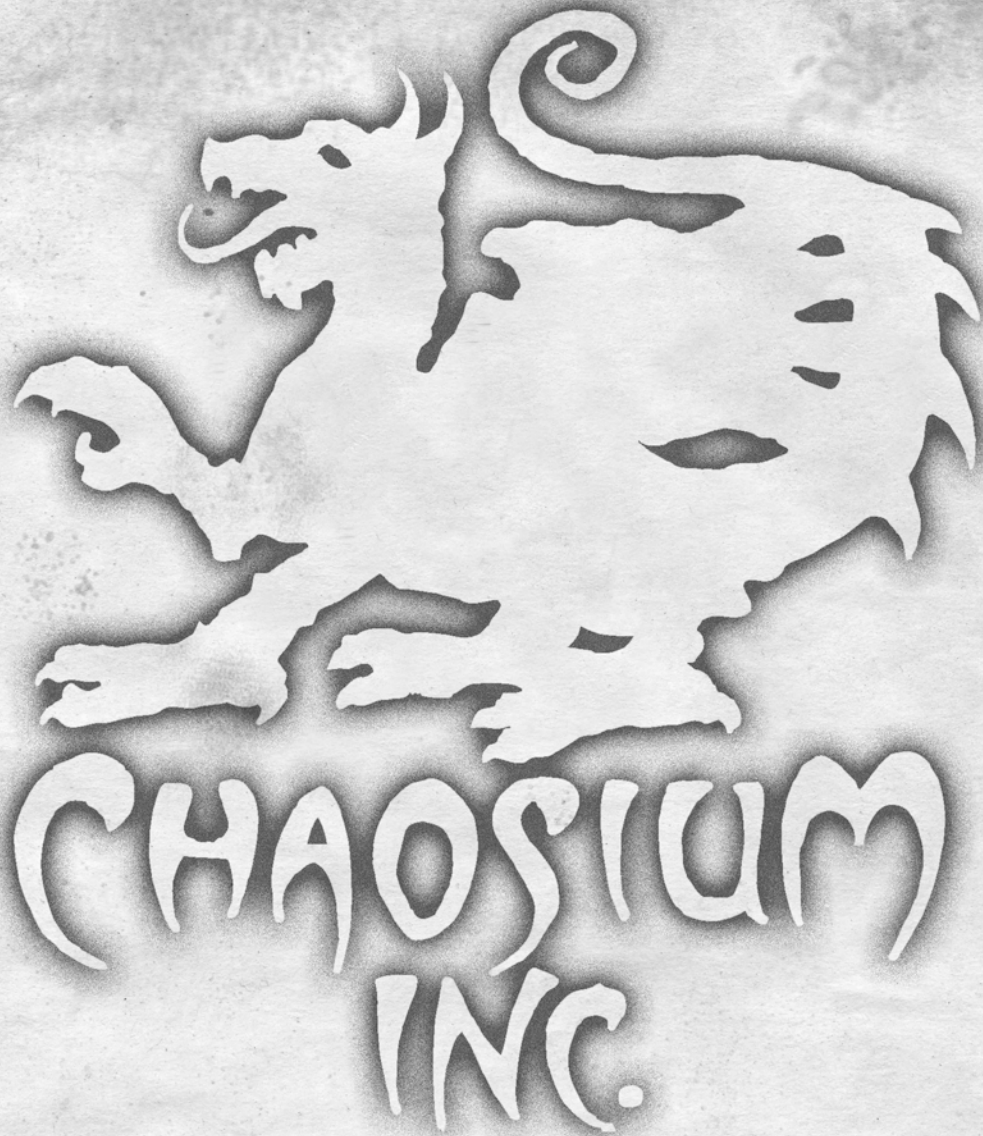
AN UNKNOWN LAND OF MYTHOS AND MYSTERY



**JASON WILLIAMS**  
WITH CALEB CLEVELAND, LEE SIMPSON  
AND FRIENDS

CHAOSTUM  
INC

*chulaw*



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# Secrets of Tibet

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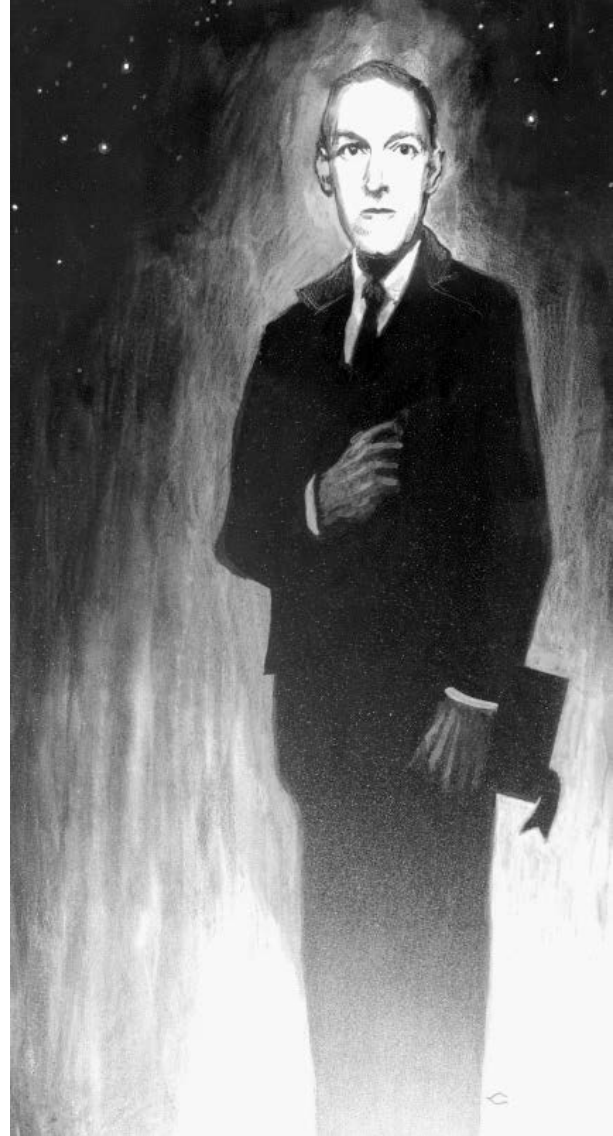
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This adventure pack is best used with the roleplaying game CALL OF CTHULHU, available separately.

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**Howard Phillips Lovecraft**

**1890 - 1937**

Secrets of Tibet

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This book has been written for use with *Call of Cthulhu* 7th edition and is compatible with previous editions. Guidance on use with earlier editions of *Call of Cthulhu* can be found on pages 147 to 151.

# Introduction

Tibet is the common term used in the western world to refer to the plateau situated north of the Himalayan mountain range in Asia. The people of that country refer to it as Bod and the people of the land as Bod-pa. Since Tibet is the more commonly used name for that area it will be used in this book instead of the more proper Bod. The word Tibet may have been derived from Töbäd, which is Turkish for “the heights.” The Sanskrit word referring to Tibet is Trivista-pa (Heaven) and the Chinese word is Xizàng (From U-Tsang).

*The Potala Palace of Lhasa*

The story of Tibet is as much about the landscape as it is about its people. The southern border of the Himalayas is home to the highest mountain peaks on earth. Throughout the country there are areas which are nearly impossible to reach without modern technology. To many Tibetans, merchant travelers and pilgrims, the land is also populated with malevolent gods and monsters lurking beneath every rock.

Religion, government and mythology in Tibet are inextricably connected and one factor cannot be examined without looking at the other. The lack of a native written language until the seventh century AD, means that the



earliest history of the country has been handed down through oral traditions and iconic images. Even until recent times there has been very little done in Tibet to explore the archaeological record, but the little that has been done reveals early bronze-age settlements in the northern regions.

The Indian-Australian tectonic plate collided with the Eurasian plate an estimated 35 to 55 million years ago. The Himalayas were formed by this collision. The area was originally on the bottom of the ocean approximately two thousand miles away towards the Antarctic. Many of the highest peaks are comprised of limestone containing ancient sea life fossils some of which have been found towards the top of Chomolungma (Mt. Everest). There are secrets that lie sleeping in ancient tombs and vaults amongst the mountains and deep valleys of Tibet.

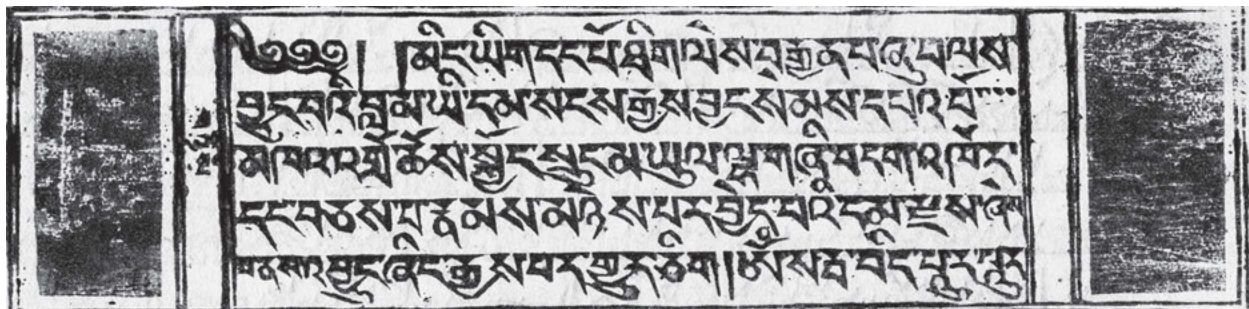
Within these pages the keeper will find detailed information about everyday life in this mysterious and unique country along with the outré and horrific underlying truths.

Tibetan demons are remnants of the races that came to Earth from the stars millions of years ago. They dwell in hidden places, are served by their loyal minions and protected by ancient dark cults that span the globe. These masters slumber on until the time when the stars will be right and their awakening shall herald the end of the world as we know it. Over the millennia some have awakened briefly, sometimes for years or even centuries, to observe what has been happening in the universe.

English spelling of Tibetan words and names tend to vary widely in the historical documents that I have used for research. I have made an attempt to use the most common English spellings, but the reader should be aware that there may be variant spellings for some of the terms and place names presented within this text. One of the problems that early explorers had travelling through Tibet was a tendency by the natives to have up to three different names for one location. There have also been several different methods in use for the Anglicization of Tibetan words, the most common method in use called the Wylie transliteration named after an American professor of Asian Languages and Literature from the University of Washington, named Turrell V. Wylie. Wylie learned Tibetan by inviting Sakya Dagchen Rinpoche and his family to live in Seattle in 1960 after they had fled from the Chinese occupation of Tibet.

One further caveat is that I am not a Tibetan speaker (other than a few basic words and phrases) and have used available interpretations for some information which may not be 100% accurate, but that should just add to the uncertainty and mystery of the country.

This is not an examination of the more recent history of the country of Tibet and does not take sides on whether or not the country of China should have any political control or involvement in that land. Since the story of the current Dalai Lama and Tibetan Diaspora is very well known and easily obtained, it will not be covered in-depth within this book.



# Tibetan History and Culture

*The History of Tibet and the Customs and Culture of its Peoples*

Tibet is not directly mentioned by H.P. Lovecraft in any of his stories but there are several references throughout his works to the Himalayas and that region.

Like most young men with a sense of adventure during the late 1800's and early 1900's, Lovecraft would have been aware of news stories coming out of Tibet. It was a mysterious country that, up until 1984, less than 2000 Europeans and North Americans had visited, and the majority of those were amongst the Francis Younghusband expedition of 1904.

## HISTORY OF TIBET

Throughout history the borders of Tibet have been rather fluid. There are many instances of Tibetan military forces conquering neighboring areas and also incursions by surrounding countries into Tibet.

Countries that have been under the control of or influenced by Tibet include Nepal, Bhutan, Sikkim, Ladakh and several other small territories that were swallowed up over the last few centuries by border wars and treaties.

The population of Tibetans in Bhutan, Sikkim and India are called Bhutia. There was a migration from Tibet after the 15th century. This was made possible by the invasion and subjugation of the border areas in the late 14th century by the Tibetan warlord Ama Pal.

Information provided in the **Chronological Events** section show the troubled history of Tibet including their expansionist periods as

well as the times when they were conquered by the Mongolians or the Chinese empires.

The one constant throughout their history is the effect that their version of the Buddhist religion has had on the surrounding countries and citizens. Mysticism permeates the area with mist covered mountains worshipped as the abode of gods, and the certainty that demons lurk under every rock and in every river. These beliefs are pre-Buddhist and may even predate the other dominant religion of the country, which is a form of animistic magic known as Bön.

Tibet and the lands surrounding it are places where people gather outside during lunar eclipses to bang drums, fire matchlock rifles and scream to scare away the black demon that is attempting to devour the moon.

Once the monasteries had gained control over the affairs of the country, measures were taken to protect the borders from entry by outsiders. Check points were established on all major paths of travel, toll houses were constructed near bridges and mountain passes, and regular inspection patrols were conducted on merchants and pilgrims entering the country. Members of the major noble families were appointed to these control points and were personally held accountable for any breaches of the border. The primary goals of the religious leadership of Tibet were to keep out contaminating influences that might reduce support of the monastic system. In the nineteenth century one of the greatest fears of the representatives of the Dalai Lama was the many incursions into the border areas by



Christian missionaries who were attempting to convert Tibetan Buddhists away from the eightfold Dharma path.

Tibet was not completely isolated since there were regular merchant caravans traveling from China, India and the Silk Road, where it borders Tibet in the north. By the early twentieth century, small luxury items, such as aluminum cookware, were regularly showing up in the Lhasa marketplace. Officials of the Tibetan government and the leaders of the major monasteries were quite aware of events beyond their borders but this information was carefully hidden from the minor nobility and serf population of the country. The only thing that the average person was told about outsiders is that they wanted to destroy the Tibetan religion and way of life.

## CALL OF CTHULHU VERSION OF TIBET

Geologists have determined that millions of years ago the Himalayas Mountain Range was situated at the bottom of the ocean. The gradual movement of Earth's tectonic plates has raised this region until it contains many of the highest points above sea level on the planet.

Hidden deep in these mountains are secret chambers containing the entombed servants and kin of Great Cthulhu. Many of them are dreamers with somewhat lesser powers than their terrible master, but in their slumbers they subtly influence the cold mountain areas of Tibet. Their combined powers have had a thinning effect on the barriers between the Waking World, Earth's Dreamlands and other worlds and dimensions of space and time.

The "undying leaders" of the mountains of China that old Castro spoke of, in Lovecraft's story *The Call of Cthulhu*, are surviving members from the time when Great Cthulhu and his kindred walked the Earth. To the earliest humans that lived on the Tibetan plateau, these shape-shifting creatures appeared to be horrible demons. One human tribe called these creatures the M' and Ybula and eventually fled

westward ending up on the Atlantic coast of Europe along what is now the border area of Spain and France. These people are known today as the Basques, in whose language the word *mandíbula* means cephalopod.

The Himalayas cover a vast area and overlap the Dreamlands at the mountainous area between the Cold Waste and the Plateau of Leng.

When conditions are right, a traveler can cross directly from the Waking World into the Dreamlands. If they are very unlucky when this happens they may find themselves in the Valley of Kadath, near the Onyx Castle of the Great Ones that sits on a mist-covered peak.

There are certain conditions where the crossing to the Dreamlands can occur:

1. In snow or mist, if anybody attempts to travel and they become lost or disoriented (rolling 96-00 on 1D100 for a Navigation skill check), there is a chance that they will wander across the boundary and into the Dreamlands.
2. Using any spells or items that expend Magic points gives a percentage chance, equal to the number of points expended—that an opening will be formed. This rift between the two worlds will remain open for a number of rounds equal to the number of points expended. In this case the investigators do not have to pass through the rift, but the keeper should note that this is also a gateway through which creatures can enter the Waking World.

Following is a list of Dreamland locations that a traveler can find themselves:

- The Cold Waste
- Plateau of Leng
- Kaar
- Nomad Lands
- Mnar
- Ooth-Nargai

- The Six Kingdoms
- The South
- Kadath Pass
- Vale of Pnath

*Note: If the keeper wishes to have the investigators cross into the Dreamlands, it is recommended that they obtain Chaosium's H.P. Lovecraft's Dreamlands.*

Following is a list of Dreamland creatures that may be encountered in Tibet, which have crossed over into the Waking World. Any creature listed here that is not listed in the main *Call of Cthulhu* rule book is detailed in *H.P. Lovecraft's Dreamlands*:

- Carnivorous fish
- Ghouls
- Goblins
- Kyresh
- Manticores
- Men of Leng
- Urhags
- Ygirothians

The creatures listed above will be found individually since they have inadvertently crossed over through a rift between the two worlds. These events do not occur often but they have fueled many Tibetan legends.

## EARLY HISTORY

Even in the twenty-first century there has been very little serious archaeological exploration of Tibet. Part of the problem was owing to its remoteness and the cost of staging expeditions. Part was due to the fact that until the Chinese government opened up the country to western visitors in 1984 it was extremely difficult to gain access to Tibet and totally out of the question during the 'Cultural Revolution', which was the decade between 1966-1976.

It is believed that nomads roamed the plains of Tibet as early as 4000 BC. There is linguistic evidence that the people were originally related to some of the remote tribes of Burma.

The earliest recorded human settlements in Tibet date to the early Iron Age (circa 2000 BC). These ancient settlements show signs of the domestication of animals and simple agricultural technologies, growing dietary staples such as barley and other hearty plants that were capable of growing at the average altitudes of the country, which is approximately fifteen thousand feet above sea level.

## CHRONOLOGY OF EVENTS

- **1,000,000,000 BC** – Elder things descend from space and begin to colonize Earth by building an enormous city located at what today is known as the Antarctic continent.
- **250,000,000 BC** – Elder things battle with the Shoggoths.
- **200,000,000 BC** – Cthulhu and his followers descend from space and battle the elder things while building their mighty city of R'lyeh.
- **150,000,000 BC** – Mi-go arrive and begin constructing mines and fortresses while doing battle with the elder things.
- **65,000,000 BC** – Mi-go attacks their enemy by firing a huge metal asteroid that has a high iridium content into Yucutan peninsula at high velocity. This event nearly wipes out all life on the planet and creates what is known today as the KT boundary.
- **60,000,000 BC** – Indian tectonic plate collides with the Eurasian plate and the Himalayan Plateau begins to be pushed up from the ocean bottom.
- **326 BC** – Alexander the Great and his forces reach Taxila in northwestern India. In this campaign he battles and defeats several kings in the Punjab area. It was during this time in the foothills of the Himalayas that

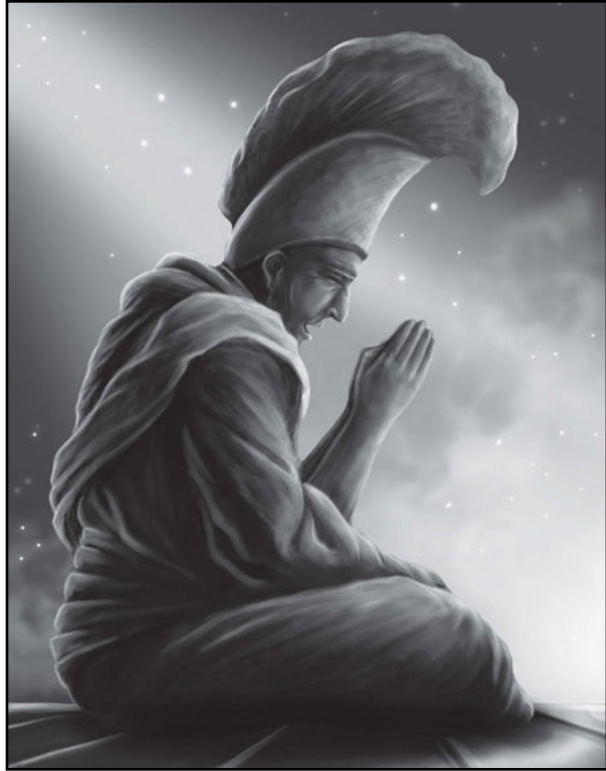
Alexander and his men brought back Tibetan mastiff dogs to Europe.

- **640 AD** – The King of Tibet, Srong-tsan-gambo (Songtsan Gampo), marries a princess from the Imperial House of Tang in China after years of savage warfare. Shortly after, the Tibetan king led his army into northern India where he defeated the King of Magadha. It is believed that it was during this invasion that items and technologies (including writing) were brought back to Tibet. Under the rule of this early king of Tibet the tribes of the Tibetan Plateau were united, the early kingdom being called Tubo. The chieftains met to choose a capital and decided upon the site of present day Lhasa.
- **7th century AD** – Earliest recorded writings in the Tibetan language. It has been conjectured by archaeologists that the earliest monks developed the writing system to translate the Sanskrit Buddhists texts introduced from India into the vernacular Tibetan speech.
- **763 AD** – Srong-tsan-gambo's grandson Ti-srong-de-tian leads the Tibetan army into a full invasion of China. The Tibetans were successful enough to advance as far as the Chinese capital city and sack it. Ti-srong-de-tian was intrigued by Buddhism and invited the great scholar Pama Sambhava to visit Tibet. Sambhava is also known as Padma Pani or the Guru Rinpoche who founded the Samye monastery and the Nyingma Red Cap School in 749. Guru Rinpoche is one of the central figures in Tibetan Buddhism.
- **783 AD** – A treaty signed between Tibet and China was recorded on a stone pillar called the Doring, which is located in the courtyard of the Jokhang Temple on the Barkhor Square in Lhasa.
- **9th century AD** – King Langdarma oppresses Buddhists during his reign and drives the previous Royal Family Lhahyari (Royal Family of God) to western Tibet. Af-

ter Langdarma was assassinated by a monk the country split into a group of small kingdoms and fiefdoms.

- **1038** – Atisha, a Buddhist teacher from Bengal, reforms the church in Tibet after the suppression by King Langdarma. At that time Buddhism in Tibet had degenerated into a tantric version that promoted enlightenment through intoxication and sexual acts, and allowed monks to murder others through a principal called liberation of the spirit.
- **12th century AD** – Mongolia invaded and brought Tibet under its control. In return, Buddhism from the Tibetan school of Sakyapa spread throughout the Mongol empire.
- **1206** – The army of Genghis Khan invades Tibet.
- **1270** – Kublai Khan declares the supremacy of the head lama of the Sakya monastery. This makes the Sakya head lama ruler of Tibet until the foundation of the Gelukpa sect by Tsong-kapa in the 15th century.
- **1328** – Friar Ordericus of Pordenone of the Minorite order visits Tibet while traveling from China in search of a caravan route so he could return to Europe. From what survives of his journals it appears that he never entered Lhasa.
- **1380's** – Tibetan warlord Ama Pal invades northern Nepal and establishes the country of Mustang where today his 25th successor King Jigme Palvar Bista still rules.
- **1600's** – Sikkim/Nepal invaded by the Tibetans from across the Himalayas who brought Buddhism to the spirit-worshipping, forest—dwelling tribes.
- **1624** – Father Antonio Andrada, a Jesuit priest, traveled through the western and northern parts of Tibet. Like many others he was never permitted to reach Lhasa.

- **1661-62** – Father Grueber and Father D’Orville, two Jesuit priests, visited Lhasa. Neither one of them left extensive written details of their travels. Ufologists claim that Father D’Orville witnessed a UFO near a monastery and a Tibetan monk told him that what he witnessed was the vehicle of beings from other worlds that travel through space, and it was they that created the first people who lived on Earth. The monk went on to tell Father D’Orville that the space beings land near the monasteries and in the past have revealed knowledge to them that has since been lost or hidden. This was an early contact with the alien grey avatars of the mi-go used to directly interact with selected people.
- **1708** – The Capuchin mission in India sends four priests to settle in Lhasa. The Lhasa mission was opposed and prosecuted by the Jesuits and eventually abandoned in 1745. One of the original Capuchin brothers, Orazio della Penna acquired extensive knowledge of the Tibetan language and dialects and produced grammars and dictionaries for future Catholic missionaries.
- **1716** – Father Hippolito Desideri and Father Manuel Freyre were Jesuit spies sent to Lhasa and recalled by the Pope after living in Tibet for thirteen years. It can be assumed that they had been sent by their order to gather information about the Capuchin mission.
- **1717** – The Chinese raided and occupied Lhasa and imposed two Ambans (Viceroys), leaving a strong thousand—man force to guard them.
- **1724-35** – Samuel Van der Putte from the Netherlands traveled from China to India through Tibet many times. Upon his death he ordered all of his personal notes and journals to be destroyed. Some of his writings may have survived and the keeper may have the investigators discover them.
- **1769** – Prithvi Narayan Shah, who was the leader of the Gurkha hill tribes, conquered the valley areas of Nepal and united the Newar kingdoms under his rule. The Gurkha leader established Kathmandu as the capital city.
- **1774-1812** – Three individuals from the East India Company traveled into Tibet to work on establishing trade relations. They were ejected from the country when the Tashi Lama died and the Dalai Lama assumed power. The three were George Bogle, Lieutenant Samuel Turner and Thomas Manning. The most interesting of the trio was Manning who recorded very few details in his diaries (other than complaints about his servants). When he returned to England it is said that he lived the remainder of his life in seclusion as an eccentric person. Some of the things that he witnessed in Tibet may have seriously unbalanced him.
- **1792** – Gurkha army invaded Tibet and looted the temple of Shigatse. The Chinese sent an army to force a treaty on the Gurkhas, which is commemorated by a pillar in Lhasa.
- **1846** – Two French Lazarites (Congregatio Missionis), named Huc and Gabet traveled to Lhasa but were arrested by the Chinese Amban and turned over to the authorities in China. In the written journals of their experience Huc wrote about an Englishman who visited Lhasa in 1826 that was supposed to have died in 1825 at Andkou. The Englishman was supposed to have lived for twelve years undetected in the Lhasa area. His identity was discovered when he was killed by brigands on the southern road to India. It is said that at the time of his death he was carrying detailed maps of Tibet and Lhasa.
- **1854-57** – Herman Schlagintweit and two of his brothers (Adolph and Robert) explore areas of the Himalayas and the Kunlun Mountain Ranges. They were operating



A Yellow Hat Monk

on behalf of the East India Company by conducting scientific surveys and studies of the Earth's magnetic fields.

- **1863-1864** – the Honorable Ashley Eden enters Bhutan on a British political mission to establish a permanent presence in that country.
- **1865** – British surveyor W.H. Johnson reached the 23,900 foot altitude in the Kuen-Lun-Shan Range along the Tibetan-China border near Eastern Turkestan.
- **1865** – Russian explorer Roborovski attempted to reach the Amni Machen Range but is turned away by the “Tanguts” (Mongolian name for Tibetans).
- **1867** – Madame Helena Blavatsky was supposed to have traveled through Tibet and spent time studying with the Lamas. She is one of the co-founders of the Theosophical Society in New York City in 1875. The Theosophical Society made claims that the tale of her journey into Tibet had been corroborated by a “Major Cross” in the 1920s. This ap-

pears to be a fabrication attempting to validate her claims. The keeper should feel free to modify this to fit with their campaign.

- **1873** – Hari Ram from the British Survey of India reaches the Mustang (Smon-thang) region of Nepal.
- **1879-80** – Nikolai Przhevalsky expedition from Russia came within 250 miles of Lhasa before being turned back by the Tibetans.
- **1885** – Russian forces occupy a town in northern Afghanistan. British authorities are alarmed and make it a priority to try to gather information about the unmapped areas of Tibet to see from which directions the Russians might advance in force should they form an alliance or gain influence with the Tibetans. This begins what the British call the “Great Game” of espionage and the Russians term “The Tournament of Shadows.”
- **1887** – Colonel Bell sends a message to Subaltern Francis Younghusband that he should journey from Yarkand across southern Tibet and try to cross the Mustagh Pass. The successful crossing of that dangerous and previously uncharted pass won the young soldier accolades as well as a lifetime membership in the Royal Geographic Society along with the Society's gold medal.
- **1888** – British Army invaded the country of Sikkim and placed the area under the control of a British political officer named John Claude White. White was still in that position when the Younghusband expedition passed through Darjeeling in 1903.
- **1889** – Prince Henri of Orléans expedition from Siberia to Siam crossed through the mountains of Tibet.
- **1889** – Isabella Bird traveled through Ladakh and western Tibet writing a book in 1894 called *Among the Tibetans*.
- **1889-90** – William Rockhill expedition attempted to reach Lhasa. They were turned away by Tibetan authorities but allowed

- to traverse the country and exit from the east where they crossed Southeast Asia and eventually arrived in Hanoi.
- **1890** – Captain Hamilton Bower was authorized by the British Intelligence Service to explore Tibet in secret. His expedition was directed around Lhasa by Tibetan authorities and they exited through the north of the country into China. Bower's achievement on this mission was to purchase an ancient manuscript written on 51 pieces of birch-bark. It was acquired from a native treasure hunter within China along the Tibetan border. He may have also acquired other manuscripts which were not publicized and which made their way into private collections.
  - **1892-95** – Swedish explorer Sven Hedin travels from Russia to Peking, and along the way, penetrated the northern reaches of Tibet.
  - **1897** – Earthquake in the Assam region of eastern Tibet destroyed many buildings.
  - **1899-1900** – Lord Curzon, the Viceroy of India, sent several letters to the 13th Dalai Lama. All of them were returned unopened as a clear rejection of British diplomatic overtures.
  - **1900** – G.Z. Zoubikov entered Tibet from the north with a caravan of pilgrims and lived in Lhasa for a number of months. He was a Buddhist Buryat from Siberia and took photographs of Lhasa that he presented to the Russian Geographic Society upon his return to his Russian homeland.
  - **1901** – Sven Hedin entered Tibet from the north attempting to reach the central uncharted areas of the country. Two days into the journey, Hedin and his companion were robbed by Tibetan bandits and shortly after detained by nomads who sent for the governor of the province to deal with the intruders.
  - **1901-02** – Reverend Ekai Kawaguchi lived for nearly one year in Lhasa. He was the first Japanese visitor to Tibet.
  - **1901-02** – Climbing expedition in the northwest Himalayas by Dr. William Hunter Workman and Miss Fanny Bullock Workman, J. Petigrax, C. Savoie, and L. Petigrax.
  - **1902** – Notorious Golden Dawn member Aleister Crowley and his companion Oscar Eckenstein spend 68 days attempting to climb K2, which is the second tallest mountain in the world. Crowley claimed that he met with “something” on the mountain that terrified him.
  - **1902-1904** – Lieutenant Cecil Rawling and his friend Lieutenant A.J.G. Hargreaves began exploring areas of Tibet along the Nepal border and over a few short years surveyed almost 40,000 square miles including the area around Mt. Everest.
  - **1903** – American explorer Oscar T. Crosby led an expedition from Kashgar into northwestern Tibet. Crosby's greatest find during his expedition were some ancient manuscripts hidden in the ruins of the city of Khotan in the Tarim Basin which is located northwest of Tibet.
  - **1904** – Younghusband expedition to Lhasa with large body of troops and support personnel. The expedition forces its way through to Lhasa to impose a trade treaty and demand reparations from Tibet to pay for the costs of the invasion. This act by the British is regarded as their last great Imperial adventure.
  - **1905** – John Claude White enters Bhutan on a British political mission.
  - **1905** – Tibetan soldier's burn down Christian missions in the eastern regions of their territory. In retaliation the Chinese army entered eastern Tibet and destroyed a number of monasteries.

- **1907** – John Claude White influenced political events to establish a monarchy in Bhutan. The selection of Ugyen Wangchuck was a decision by the Buddhist monks, heads of the most prominent families in the country and Bhutan government officials.
- **1907** – Treaty signed between England and Russia to not permit any scientific expeditions to enter Tibet for the following three years without prior agreement between the parties. They also agreed to use their influence over China to encourage it to adopt the same terms.
- **1910** – Chinese government occupies Tibet and the 13th Dalai Lama fled their advance to northern India. A positive result of his stay in India was his recognition of the need for social and technological reforms in Tibet. He authorized the creation of a postal service, the extension of the British telegraph lines from Gyantse to Lhasa, construction of a power plant for lighting some areas of Lhasa, the creation of a national mint for coins and paper money and a program to send select Tibetan children to study in English schools to reduce reliance on foreign experts.
- **1912** – Republic of China was established and the Emperor abdicated. Hearing of this the Chinese forces occupying Tibet surrendered to the native authorities and withdrew completely by the end of the year. The Dalai Lama returned to Lhasa and introduced a national flag that is now banned by the People's Republic of China.
- **1914** – Simla Convention with diplomatic meetings between China, Tibet and England. England was pushing for the division of the country into Inner and Outer Tibet. The treaty was signed in secret between Tibet and England which effectively added approximately 35,000 square miles of land to India. Upon discovering the secret signing, China declared it void since the original treaty terms called for a joint agreement between all three parties.
- **1920's** – Some of the upper class and wealthier Tibetans began regularly sending their children to India for their education and in some cases sent them as far away as England.
- **1922** – General George Pereira departed from Peking in May and arrived in Lhasa in October. He made recommendations to the authorities in Lhasa whom, shortly after his departure, contacted the government of India to request personnel to train a Lhasa police force.
- **1923** – 200 man Tibetan police force established in Lhasa using early 20th century techniques available from the Indian government.
- **1926** – A Russian group led by the mystic and painter Nicholas Roerich attempted to enter Tibet. The party of explorers was detained and denied entrance by the British.
- **1927** – Students returning to Lhasa that had been sent for a British education constructed a power plant in Lhasa to the east of the Potala Palace.
- **1927-30** – National Geographic Society expedition to map unknown areas of the Tibet region, led by Joseph F. Rock.
- **1928** – Joseph F. Rock expedition into eastern Tibet. Permission was granted by the King of Muli for Rock and his men to travel into the Konkaling area of Tibet. Rock learns about a tribe in the Muli area called the Tsosos (Tcho-Tchos?).
- **1931** – The Citroen-Haardt Trans-Asiatic Expedition moved into the Himalayas bringing two 3-ton motorized tractor cars.
- **1937** – American scholar Theos Bernard traveled through India looking for a guru and ended up in Tibet studying Buddhism. While there he had audiences with

the Abbott of the Ganden monastery and the Regent of Tibet Reting Rinpoche. He returned to America with several hundred volumes of Tibetan religious works and spent the next several years writing and promoting himself as the White Lama. In 1947 he found himself in India seeking rare Sanskrit texts near Ladakh and was killed by tribesmen from the Punjab.

- **1938-1939** – Himmler organizes a Nazi expedition to Tibet to look for the source of the Aryan race. An anthropologist is part of a group of SS (Schutzstaffel) who travel to India and eventually into Tibet. He offends many that he meets by trying to take measurements of their head.
- **1939** – In May Jinzo Nomoto, who was an intelligence officer in the Imperial Japanese Army, entered Tibet disguised as a Mongolian pilgrim. He remained in the Lhasa area for the next eighteen months gathering information about the country and the presence of the British mission and the German expedition.
- **1942** – Lieutenant Ilia Tolstoy was given the assignment to cross Tibet from India to China to seek routes to transfer supplies after the Japanese closed the roads in Burma. It took nearly three weeks to reach Lhasa from Sikkim after which they had nearly one month of meetings to negotiate passage through the north of Tibet into China. Their journey from Lhasa to the Chinese city of Jyekundo took 56 days.
- **1944** – Heinrich Harrer and his companion Peter Aufschnaiter escaped from a British prisoner of war camp in India and make their way, after many hardships, to Lhasa where they remained until the Chinese invaded in 1950. On his return to Austria Harrer wrote the best selling book *Seven Years in Tibet* which was eventually made into the movie of the same name.
- **1947** – French historian and scholar Amaury de Riencourt was granted permission to come to Lhasa where he spent three weeks gathering photographs and interviewing Tibetans. In his writings, when he returned to Europe, he emphasized that religion and politics in Tibet are intertwined due to the Theocratic Monarchy system.
- **1948** – Professor Guiseppe Tucci, an Asian scholar from Rome, made his first trip to Lhasa. It was his seventh visit to Tibet but the first time that he had been permitted to travel to the capital. Tucci translated many Tibetan books into Italian.
- **1950** – Chinese Army invaded the Kham region of Tibet and over the next year expanded across the country.
- **1950** – In August the Assam earthquake measuring magnitude 8.6 destroys over 70 villages, mostly due to landslides.
- **1951** – Tibetan representatives signed an agreement with China, which acknowledged that Tibet is a Chinese territory. Borders of the country were closed to foreign visitors.
- **1951** – Burt Todd, an English writer, is invited to visit the country of Bhutan. Todd indicates that the first Europeans to enter Bhutan were two Portuguese missionaries in the 17th century. Between then and 1949 less than twenty Westerners (other than British political officers) had visited the country.
- **1955-74** (approximate) – American CIA began operation code name “ST CIRCUS.” It involved training and equipping Tibetans to fight the Chinese Red Army within Tibet. Some operations were staged out of the Mustang area of northern Nepal plus there were many air drops of weapons and supplies. Select Tibetan resistance fighters were brought to bases on US soil for further training.



- **1984** – China opened up Tibet’s borders for limited tourism. In the first year only 1500 visas were issued.
- **1985** – Travel writer Pico Iyer wrote about his travel to newly opened Tibet and mentioned that there were only two guest houses for tourists in Lhasa with a luxury room costing \$2.00 per night. “Luxury room” meant private rooms with rough mattresses and straw-filled pillows. One bathroom per floor consisted of a hole in the cement floor and the only running water was from a tap in the courtyard.
- **2006** – The rail line to Lhasa was completed and was inaugurated by Chinese President Hu Jintao. The specialized engines and passenger cars were constructed for the lower atmospheric pressure at altitudes as high as 16,627 feet above sea level. There are oxygen supplies built into every passenger compartment and doctors available on all passenger trains.
- **2008** – General uprising by Tibetans in the cities against Han and Hui Chinese settlers and officials. There were reports of rioting, looting, and burning of property and reports of several deaths in clashes with the police and military who attempted to control the chaos. Some Tibetans were of the opinion that this would draw world attention to their attempts to form an independent Tibet region.

## GEOGRAPHY OF TIBET

This country has often been called the Roof of the World. Tibet has an average altitude of 13,000 feet. In comparison, Denver Colorado sits at 5,280 feet above sea level. Throughout history, the country has been isolated by its rugged mountain ranges—which include the Himalayas, containing nine of the ten highest points on Earth. Tenth is K2 in the Karakorum mountain range.

Tibet is a vast country roughly the size of Western Europe, but the high altitudes, deep gorges, fast flowing rivers, lack of roads and sparse population makes long distance travel far more difficult than anywhere else on Earth. In the spring and summer, streams and rivers swell with melt water and many roads and trails are washed out or blocked with mud and rock slides.

Geologists regard the Himalayas as being a relatively new mountain range, 40 to 70 million years old. The mountains are a result of the collision between the south-central edge of the Eurasian and the northwest corner of the Indian-Australian tectonic plates. On a daily basis the movement of these plates is no more than the thickness of a fingernail and during a persons lifetime the mountain ranges move no more than several inches.

Recently, some scientific researchers have speculated that the entire Tibetan plateau may be floating on a giant volcanic caldera that someday may erupt. There is already a group of over 70 volcanic cones in the Kunlun Range in northwest Tibet, with the last eruption occurring in 1951.

Some areas of Tibet are geologically quite active with thousands of hot springs and geysers. In areas where glaciers descend through mountain valleys, the appearance of open water steaming from the heat of the earth may be quite incongruous to travelers. Tibetan communities take advantage of the springs by digging pits to allow the boiling water to trickle in and when the temperature reaches a tolerable level, use the pool to soak in. Diving directly into a hot spring is never recommended since the temperatures just below the surface are potentially at or just below the boiling point.

The Indian-Australian plate is extremely thick and it is that tectonic plate this has been pushed upward to form the Himalayas.

This action has elevated portions of what had once been sea floor to some of the highest points on Earth. It is not uncommon to find ancient sea life fossils in the Tibetan moun-

tains. The estimated average thickness of the Earth's crust on the Tibetan plateau is 45 miles.

The largest canyon in the world, the Brahmaputra (Tsangpo) River Great Canyon is located in Tibet and is over 17,500 feet deep and over 300 miles long. This makes it longer and more than twice the depth of the Grand Canyon in Arizona.

Tibet is divided into the following regions:

- **Amdo** – northeast area, with the city of Labrang near its eastern edge. Tianjin, the third most populated city in Tibet, is located on the eastern edge of Amdo. The district overlaps the Chinese provinces of Gansu, Qinghai and Sichuan. Amdo is mainly grasslands surrounded by mountains but there are also deep gorges and salt lakes. In the summer various expeditions have reported that due to the boggy ground and quicksand around streams that they could usually only travel 8 miles or less in 14 hours.
- **Kham** – southeast area bordering Burma (Myanmar after 1989), China and at some times during the country's history, Laos and Vietnam. Various explorers have written about how rugged the terrain is in this district, with deep narrow gorges and fast moving torrents running through most of the area. Many of the major rivers in Southeast Asia and China cut through Kham including the Yangtze and the Mekong.
- **U-Tsang** – central and western area of Tibet which includes the highest points on Earth to its south, with glacial flows creating the headwaters for the Brahmaputra (Tsangpo) River. U-Tsang also contains large fertile plains in its valleys with some of the largest cities in the country being located within its borders including Lhasa and Shigatse. The Himalayan mountain range in the west of U-Tsang contains the holy site of Mount Kailash, which is a destination for both Buddhist and Hindu pilgrims. The Karakoram Range is located in the southwest

corner of U-Tsang and borders Pakistan, India and China.

## SHAMBHALA

There is a tradition that predates Tibetan Buddhism of a hidden perfect land where everybody is enlightened. It appears within the Bön traditions as well as those of the ancient Zhang Zhung kingdoms from the western areas of Tibet.

Much has been written about Shambhala and the keeper should feel free to either make it a place as depicted as Shangrila in the James Hilton book from 1933 titled *Lost Horizon* or any of the other popular portrayals:

- The city of the Mahatmas as described by Madame Blavatsky of the Theosophical Society.
- A fabulous, perfect city populated by a mystic brotherhood, which mainly resides on the ethereal plane of existence. This was made famous by a movement created by Alice Bailey who claimed that she had been contacted by a mysterious Tibetan mystic in 1919 who revealed many secrets to her.
- The hollow Earth legends of Nibiru, concerning ancient hidden lands with entrances at the polar regions and in a few other select locations such as Tibet and the American Southwest.
- The legends that the ancient wisdoms of the different native tribes of the world come from a common source, and that there are secret tunnels throughout the world that connect various lands together.

## PEOPLE OF TIBET

The people of Tibet are typically presented as a cheerful and peaceful nation of devout Buddhists who have been oppressed in recent years by the Chinese.

From a casual viewpoint this is correct, but delving into the history of the country reveals that there have been many times when Tibet was the invader and aggressor, and was great-

ly feared by their neighboring countries. Tibetans have been viewed as being similar to the Mongol hordes of Genghis Khan and Attila's Huns.

For centuries Tibet was organized as a Feudal Theocracy with total control being imposed by the Buddhist hierarchy and implemented by the secular authorities whose continued power depended upon the approval of the clergy.

Tibetans are a very hardy stock of people who are generally much taller and stronger than the people of other areas in Asia. Early explorers were surprised that many Tibetans were well over six feet tall. Living in such an unforgiving and barren environment, high protein diets have ensured that only the strongest survived.

In recent years there has been a growing body of archaeological evidence of a great culture that was located on the Changthang plains of northern Tibet. Several sites have been excavated and it is theorized that the civilization collapsed when readily available supplies of drinking water disappeared.

The Changthang covers an area of nearly 155,000 square miles and only tiny areas have been excavated. This is the region in the 1920's that the Russian explorer George Roerich (son of Nicholas Roerich) discovered many bronze age megalithic sites and ruins.

George's father, Nicholas Roerich, is a famous painter and philanthropist who made an appearance in Chaosium's *Beyond the Mountains of Madness* as an NPC.

Work discontinued on exploration and excavation in this area after the Chinese invasion and only started again in the late 1970s on a limited basis. By the late 1990s several university archaeological expeditions were once more beginning to explore the Changthang region.

## VILLAGERS & NOMADS

Villages in Tibet prior to 1950 were structured similarly to most of Europe in the Dark Ages, with feudal overseers, merchants, tradesmen and peasants.

Tibet had an upper caste of citizens of hereditary nobility who oversaw large estates. They answered to the authorities in Lhasa but had discretionary powers to control their area as they saw fit and make legal judgments. The only mission that they did not have the authority to change was the edict from Lhasa that anybody who assisted a European to travel within the borders of Tibet would be subject to beheading.

The wealthy, Tibetan nobility, and the high ranking lamas all had servants and slaves. This social structure kept the poorest villagers living in poverty unless they were lucky enough to have one of their children recognized as the reincarnation of a high-ranking lama.

Another class of citizen are the nomadic herders who tend animals, live in tents and migrate between summer and winter to the best grazing grounds. The nomads typically live in black yak-hair felt tents except for the Lashi tribesmen along the Burma border, who tend sheep and spend most of their lives living in caves protected by trained mastiffs. In the winter time the nomadic tribesmen settle in a sheltered area with a source of food and water and build simple corrals to protect their animals from wolf packs and bandits.

When a Tibetan of a lower social caste meets anybody they perceive as being from a higher caste, the typical greeting is for the person(s) of lower caste to bow, bring up both of their hands with thumbs extended upwards, stick out their tongue and make a hissing sound by sucking in their breath.

The extension of the tongue is also to show that the person is not an evil sorcerer of the old Bön religion. It is thought that chanting evil Bön mantras turns the tongue black.

The caste of a Tibetan can often be determined by their clothing. Common people would wear white, wealthy merchants and monks would wear red, government officials yellow and soldiers wear blue.

As long as there appears to be no officials around, Tibetan villagers tend to be friendly and eager to barter with strangers. They are

born traders, and villagers typically will have a high Persuade skill.

The people of Tibet are generally sociable and very hospitable to travelers and often will invite people to rest and have some Tibetan butter tea. Custom dictates that a guest will be offered three cups of tea and that they must drink the first two and leave the third untouched.

Once the importance of a visitor has been determined, Tibetans will use that information to make decisions on how to welcome the person into their home. If the visitor is very important, they will greet them at the gate. Moderately important individuals or groups are met either in the courtyard or at the front door. Those deemed to be of a much lesser importance than the person being visited will be ushered inside the house by servants, or lesser family members, and asked to greet the person who will remain seated at the far end of a room.

Quite often, when guests have been invited to dine with a group of Tibetans, the after dinner entertainment will consist of an archery competition. Tibetans are noted for their ability with the bow and the more avid archers practice regularly from horseback. The bow is seen as a tool for defense and hunting.

In the more remote areas of Tibet many villages are bases for tribes that make their living as bandits. They rob caravans, pilgrims, neighboring villages and, in some cases, will band together with other nearby tribes when they wish to confront a common enemy.

## NOMADIC AND BANDIT TRIBES

Although the following is by no means a comprehensive list of all tribes within Tibet, it is a fair representation of people whom investigators might encounter during their travels. Some of the tribes have semi-permanent towns and villages but spend part of the year herding animals to the higher elevation grazing areas.

The bandit territories tend to be divided into districts with each ruled by a village headman. During the Rock expedition in 1930, they

learned of one bandit chief who was a former monk from a nearby monastery. The bandits would rob caravans and plunder other villages in the area. The former monk's brother would then pose as the leader of a merchant caravan to take the loot around and sell it.

**Changpa** – this tribe ranges from western Ladhak to the west of Tibet for nearly 1,000 miles across the heart of the Changthang Plateau. A distinguishing feature of this tribe is their women, who wear their hair in 108 braids, which is a sacred number to Buddhism. Woven into their hair are Chinese silver coins and bits of turquoise. This is similar to the way that the women in the south of Tibet wear their wealth on their headgear. This display indicates to possible suitors how wealthy the woman is and serves as her dowry.

**Mishmi** – located in eastern Tibet, and called by other Tibetans “topknots” because of the up-swept manner that they wear their hair. Their territory is near the juncture of the Tibet, India and Burma borders. Their village headman was described by explorers as carrying a large knife in a split scabbard bound with strands of cane and using a spear as a walking stick.

**Yi Peoples** – the encompassing title for a number of tribes along the eastern Tibet/China border. It includes the Nosu, Nashi, Chung-kia, Chrame, and Miaotze tribes. Although the Yi Peoples are not directly under the rule of the Muli king, they do have trade and border alliances for business and political purposes.

**Konkaling** – located to the west-northwest of the Muli Kingdom on the eastern Tibet border in proximity to the Hsiangcheng tribe. They surround the base of the three sacred Konkaling Mountains and have a tendency to rob pilgrims while they are circumambulating the holy mountains.

**Hsiangcheng** – located to the west-northwest of the Muli Kingdom on the eastern Tibet border in proximity to the Konkaling tribe. The Muli king describes the Hsiangcheng tribe as

living in the upper reaches of the Yangtze River but traveling into his lands to rob and plunder.

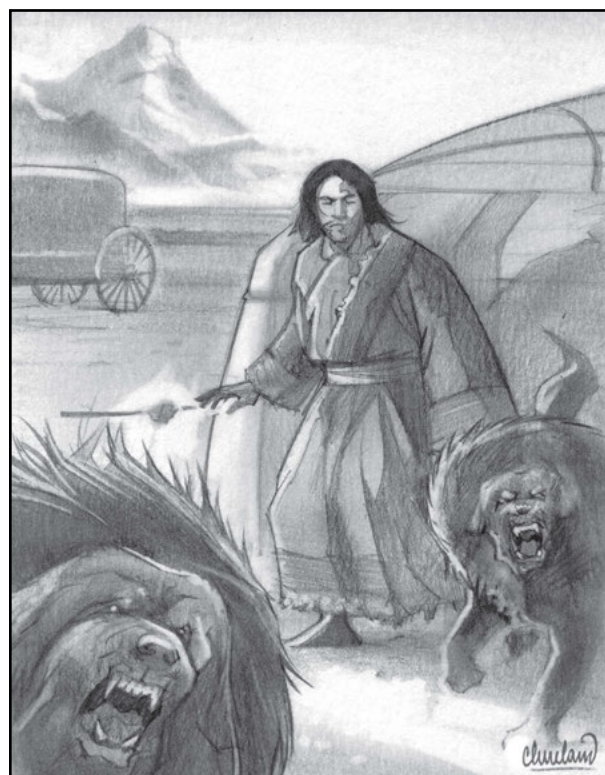
**Lashi** – located in the far southeast corner of Tibet along the Burma border. They are a tribe of herdsman who drive their animals into higher elevations in the summer and spend their winters in caves that are protected by groups of Tibetan mastiffs.

**Tsokar** – the majority of this tribe lives in the Ladakh area west of Tibet. Many of them make their living near salt lakes by evaporating the water to retrieve salt which they then sell throughout Tibet and northern India.

**Sokwo Arik** – the Joseph Rock expedition described this tribe on the plains of northern Tibet as living in Mongolian-style black felt yurts and protecting their camp with large packs of mastiffs. Some of these nomadic riders will sign on for several months to caravans passing through their area.

**Gartse** – located in the northeast of the Tibetan plateau overlapping the Chinese Qinghai province. There is historical mention that the Gar-

*A Sokwo Arik man guards his yurt*



tse encompassed 18 smaller tribes which at one point had been united under one leader. They eventually settled around the Dzongsar Monastery (spelled by Joseph Rock as Dzangar.)

## TIBETAN OCCUPATIONS

For the creation of Tibetan characters, here are some suggested occupations and related skills.

If you are placing the time period for Tibet in the modern era, then feel free to update the skills for some of the professions to more modern ones. The skills listed should be applicable up to and including 1950, although there were some specialized Tibetans who had been educated in British schools and universities.

**Buddhist Scholar** – Art/Craft (Woodblock Printing), History (Tibetan), Library Use, Medicine (Tibetan), Occult (Buddhism), Other Language (usually Sanskrit), Persuade, Psychology, Ride, Science (Astronomy).

**Caravan Driver** – Animal Herding, Fast Talk, Listen, Natural World, Navigate, Ride, Track, Firearms (Bow or Sling).

**Fighting Monk (Dob-Dobs)** – Art/Craft (Musical Instrument), Climb, Disguise, Dodge, Jump, Occult (Buddhism), Ride, Stealth, Throw, Fighting (Tibet Kung-Fu), and three from either Bow, Knife, Spear, Sword or Whip.

**Government Official** – Accounting, Credit Rating, Disguise, Fast Talk, Law (Tibetan), Other Language, Persuade, Ride, Spot Hidden, Fighting (Sword), Firearms (Bow).

**Khampa Warrior** – Animal Herding, Climb, Disguise, Intimidate, Listen, Natural World, Navigate, Ride, Stealth, Throw, Track, Fighting (Sword), Firearms (Bow), Firearms (Matchlock), Firearms (Sling).

**Merchant** – Accounting, Fast Talk, Law (Tibetan), Listen, Other Language, Persuade, Pilot Boat, Ride, Spot Hidden, Bow, Firearms (Sling).

**Monk** – Art/Craft (Buddhist Chanting), Climb, First Aid, History (Tibetan), Library Use, Listen, Occult (Buddhism), Persuade, Psychology,

Spot Hidden, Fighting (Brawl), Fighting (Large Club), Fighting (Whip).

**Nomad** – Art/Craft (Yak hair tents), Animal Herding, Climb, First Aid, Listen, Natural World, Navigate, Other Language, Persuade, Ride, Stealth, Spot Hidden, Track, Firearms (either Bow, Rifle - Matchlock or Sling).

**Resistance Fighter (1960's)** - Animal Herding, Disguise, Natural World, Navigate, Ride, Stealth, Spot Hidden, Throw, Track, Fighting (Sword), Firearms (Bow or Sling), Firearms (Rifle - M1 Garand), Demolitions, Radio Operation.

**Serf**– Animal Herding, Climb, Fast Talk, Jump, Listen, Natural World, Stealth, Spot Hidden, Track, Fighting (Large Club), Firearms (Bow or Sling).

**Soldier** – Climb, Dodge, Fast Talk, Jump, Listen, Navigate, Pilot Boat, Ride, Stealth, Spot Hidden, Throw, Track, Fighting (Brawl), Fighting (Sword), Fighting (Spear), Firearms (Bow), Firearms (Rifle - Matchlock).

There are some advantages that accompany several of the listed occupations. Additions to the character statistics cannot exceed the maximum normal human score of 99.

- **Caravan Driver:** +5 CON, +5 POW – years of outdoor living means that only individuals with a higher than normal CON can survive the hardships. A higher starting POW score is due to them having spent their entire life handling packs of strong-willed animals.
- **Fighting Monk (Dob-Dobs):** +10 STR, +5 CON – to reflect the intense physical training and development that these monks endure. One was described by the Younghusband expedition as having the muscles of a trained prizefighter.
- **Khampa Warrior:** +5 STR, +5 CON – these warriors are noted for their toughness.

- **Serf:** -5 CON, -5 SIZ – most of the serfs in Tibet barely obtain enough food to survive, a portion of what they have goes to the local monastery.

- **Soldier:** +5 STR, +5 CON – soldiers are ordered to work to the limits of their endurance at high altitudes. They are often asked to perform difficult physical tasks and travel great distances in a short period of time. The increase in their statistics reflects their higher level of physical conditioning.

## TIBETAN SKILLS

Following are a few non-standard skills that keepers should be aware of that apply to the Tibetan game setting.

The first two are specific to Westerners who are traveling in Tibet and may be used to determine how successful investigators are when interacting with native Tibetans.

The other two skills are related to adventures that may cross over into the Earths Dreamlands. These latter two skills are covered in much greater detail in *H.P. Lovecraft's Dreamlands*.

**Tibetan Lore (01%)** – This serves the same purpose as Credit Rating within Tibet. If the character has Other Language (Tibetan), add 1/2 of their starting language skill to Tibetan Lore. This skill allows the investigator to maneuver their way through the daily rituals and understand common social niceties, such as when to politely stick out your tongue as a sign of respect, how to eat with Tibetan manners, proper forms of address, etc.

A success with this skill also indicates that the investigator knows basic information about important people, buildings and landmarks through their reading and conversation with Tibetans.

A foreigner must tread lightly when they are dealing with high-ranking Lamas or members of Tibetan nobility. Failed pushing attempts may have consequences up to and including being thrown in prison or being ordered to leave the country.

A foreigner who is knowledgeable about Tibetan culture tends to make a good impression; however, a fumble of 96 to 100% automatically drops Tibetan Status by 1D10 (cannot drop below 1%).

**Tibetan Status (01%)** – Much of how a person will be treated is based on introductions from other Tibetans, and how the person dresses and interacts with others around them. Foreigners are generally viewed as subhuman visitors who are barely tolerated, but if they prove to be charming and clever, and can provide information or services not generally available within Tibet, their social status can climb rapidly.

A Tibetan from a noble family may lower themselves to briefly interact with a person of low status if necessary, but they will not invite them on a picnic. A person of low social status, such as the Muslim butchers in Lhasa or the Rogyapas who handle the dead, will remain silent and obsequious around Tibetans of a higher social standing than themselves.

**Dreaming (varies%)** – The investigator adds this skill to their character sheet the first time that they visit the Dreamlands, with the starting skill equal to one-fifth of their POW.

Whilst in the Dreamlands the user can attempt to alter the fabric of the dream, using Magic points to affect the world around them. The *H.P. Lovecraft Dreamland's* book goes into far greater detail on this subject than can be covered here.

**Dream Lore (varies%)** – This skill reflects the Dreamlands knowledge that a dreaming investigator possesses. It is accumulated information about locations, history and creatures of the Dreamlands. The base chance is equal to half of the Cthulhu Mythos skill of the investigator (rounded down).

**Animal Herding (05%)** – Allows the person to control large groups of animals, such as yaks, sheep, and goats. A roll is only required when determining if animals are too sick or tired to continue, or to direct them in an orderly manner under stressful conditions, such as being

circled by wolves. This skill also comes into play to know how to load packs on the animals and how fast they can be safely moved.

**Radio Operation (01%)** – This skill is presented to represent one of the skills learned by the CIA trained Tibetans during project ST Circus. Small groups of guerilla fighters were provided with clandestine radio sets. Successful use of the skill allows the user to set up antennas and tune the radio properly, as well as providing knowledge of the proper protocols and codes for message transmission.

**Medicine (Tibetan) (01% – Tibetans start with 10%)** – Tibetan medicine is taught at monasteries and uses herbs, prayers and rituals to care for the sick. Successful use can rouse an unconscious person to consciousness, grant 1 hit point recovery, as well as set broken bones and provide relief for other ailments. A pushed failure may mean the patient suffers 1 hit point of damage, whilst a fumbled roll of 00 may cause 1D3 points of damage.

**Fighting (Tibet Kung-Fu) (01%)** – Those with a skill level of 01-50% gain an additional +1 to damage for unarmed attacks.

At 51-75% they receive +2 to damage for unarmed attacks, and +1 to damage for sword and spear attacks.

At 76-90% they can initiate one additional unarmed attack per combat round in addition to the damage bonuses at the previous skill point range.

At 91-99% they receive +3 damage for unarmed attacks, and +2 damage for sword and spear attacks. They can initiate up to three unarmed attacks per round or initiate a second knife, sword or spear attack instead.

## TIBETAN ARISTOCRACY

Some of the prominent families within Tibet trace their roots back to earlier kings. In addition, when an individual becomes elevated to the status of Dalai Lama or Panchan Lama, their immediate family also becomes part of the Tibetan aristocracy. The current Dalai Lama is

the 14th recognized incarnation of Chenrezig, the bodhisattva of compassion. There have been many instances of these families being admitted into the Tibetan upper class since Gendun Drup the first Dalai Lama in 1391.

Cynics have observed that in several instances, reincarnations were discovered amongst close family members of those doing the searching so that a minor functionary's family becomes instantly elevated to an elite status within Tibet.

Aristocrats within Tibet live in much better houses and are entitled to a portion of the crops from their serfs and have the right to accumulate wealth through trade or taxation on their lands. Their obligations are few; however, with no national taxation system, if one of the high Lamas request that some task or construction be undertaken, it is up to the noblemen in that area to raise the funds and oversee the completion of the work. The serfs and nomads in Tibet have become proficient in smuggling and hiding portions of their wealth to render it safe from taxation.

## TIBETAN GOVERNMENT

From the fifteenth century, to the time of the most recent Chinese invasion of Tibet in 1950, the country was controlled by the two heads of the Gelugpa Buddhist sect. These are the Dalai Lama and the Panchen Lama (also known as the Tashi Lama). Since the reincarnations of several of the previous holders of the positions were typically young children, actual control was a bit more complicated with the inclusion of regents, councils and Chinese representatives known as the Amban. The Amban was in turn assisted (and monitored) by an assistant Amban and both were protected by 2000 Chinese troops stationed in Lhasa. In 1912 when the Chinese Emperor Hsian-T'ung abdicated his throne, the practice of placing an Amban with his troops inside Tibet was ended.

During the period of representation by a Chinese Amban, there was also a Secretary who had the mandate to monitor and attempt to influence Tibetan affairs. There was also a

group of commissioners from the social caste called sub-prefects who had a mandate to deal with matters of trade. The commissioners held posts in Lhasa, Shigatse and Purang which kept them in contact with the agents of the British Raj stationed within Tibet at those designated trading locations.

- **Government Officials** – distinguishable by several means. Their badges of office are extremely long sleeves on their clothing to signify that they do not perform any manual labor, they wear a single long elaborate earring, and in some cases they wear jewels pinned to their headgear as a badge of office, and have similar jewels braided into their hair for when they are not wearing a hat. The colors of the silk robes that officials wear indicate their place within the hierarchy with lighter colors signifying higher rank.
- **Tsedrung** – a special monastic order that serves as the staff of the Dalai Lama, consisting of 1751 monks. There were also 175 officials made up from the educated members of the aristocratic laity that was called the Shod- drung.
- **Tsongdu** – was a national assembly of high ranking hereditary officials who conducted government business. The final word on decisions rested with the Dalai Lama or his regent, if he had not attained the age of majority. There was also a strong influence by the heads of the three main Buddhist monasteries in Tibet, namely Drepung, Sera and Ganden.
- **Kashag** – name of the Dalai Lama's four man cabinet, individually called Shappes, consisting of three lay members (non-monks) and one monk. In practice, high ranking officials were drawn from the upper class members of the Tibetan feudal system. The title that each Kashag member was entitled to use is Kalon. Each Kalon had a responsibility for different areas of governance, although each was empowered to



administrate regular government functions and make decisions. Each Kashag was traditionally escorted in public by six servants with a herald clearing the streets for their passage. Tibetans would stand aside, remove their hats and stick out their tongues as a sign of respect. The official seal of the Kashag was required on any Tibetan government document to make it official.

- **Governors** – Each district of Tibet was overseen by a governor who answered directly to the Dalai Lama. It was the governor's responsibility to keep the peace, collect taxes and ensure that no foreigners reached Lhasa. This latter point was more strongly observed prior to the Younghusband expedition in 1904. Governors could be executed summarily if it was discovered that an outsider had entered the country through their territory.
- **Kings/Warlords** – Each small area within the districts was ruled by hereditary kings or warlords who had elaborate reciprocal alliances to allow raiding parties from the other tribes to cross their lands to pillage nearby districts.
- Social order within Tibet, going from top to bottom:

The ruling Lamas

Lay officials of the Kashag

District governors

Village headmen (usually from the wealthiest family, either hereditary or through conquest)

Wealthy villagers

Nomadic herdsmen

Ordinary Tibetan serfs

Servants and slaves of the well-to-do

Untouchable class, called the Porus people, who handle animal carcasses

and dead bodies, the latter being referred to as the rogyapas

- Land ownership in Tibet is proportional to the importance of the individual, with the Dalai Lama owning the majority and only the highest officials possessing hereditary homes.
- Delegations of any type were not supposed to meet or talk with any high ranking Tibetan officials until they had an audience with the Dalai Lama. This ensured that as the leader he would be aware of any negotiations being conducted within his domain.

One of the unusual social customs that has developed in Tibet is the practice of polyandry, which is simultaneous marriage to multiple husbands. With a large portion of the male population living in monasteries, it is not known how this practice developed unless it predates Buddhism. By law, when a woman married she could accept up to two of her husbands younger brothers as "minor husbands" (never an older brother). A husband would signify who would be sleeping with the wife that night by hanging his coat in a designated area, usually on a door. It was very often the case that nobody knew for sure which man was the father of the children so the kids would address them all as "uncle."

## TYPICAL HOUSES

The common house in Tibet is constructed of stone and packed mud. They are constructed in much the same way as the basement of a modern home with horizontal wooden forms supported by vertical posts. This creates a space between the forms into which stone and mud is beaten down by hand to squeeze out the water until it solidifies. The walls are very thick at the bottom and taper inward towards the top. The roofs are constructed of wooden joists over which thatching and slate shingles are laid, leaving a central vent hole for smoke to escape.

Windows and doors are framed in during the construction process and the final result leaves

very thick stone-hard walls that are effective in stopping wind and insulating from cold.

Two-story homes use the upper floor for living and the lower floor for storage. The cooking stove, built from mud and stone, is located on the upper floor near the roof vent hole and is fueled by argol, which is the dried cow/yak dung that serves as the common fuel in this land of scarce wood. Travelers to Tibet have observed that yak dung burns with bluish-red flames and gives off intense heat. In the homes of wealthier Tibetans, servants would light the argol on charcoal burners outdoors and carry them inside when glowing to reduce the amount of smoke indoors.

In some of the southern and eastern valley areas, where there is more wood available, some houses are completely constructed of wood.

Upper floors of Tibetan buildings are reached with a simple ladder consisting of logs with notches cut into them and used as steps.

Ordinary Tibetans did not have beds, so at night everybody in the house would curl up under sheepskins with their feet towards the stove.

Each Tibetan home has a house altar called a budkhaneh, upon which they have butter lamps, idols and paintings of various gods. The altar may also hold other Buddhist symbols such as bowls, bells or the scarves called katahs.

Wealthier villagers construct three story structures and use the lowest floor as a shelter for their domestic animals. The heat from the animal bodies and their dung, which is usually left to pile up, warm the upper floors. Two story homes sometimes have their first floor divided with the animals on one side and the other used for storage.

Buildings have flat rooftops which are used during the harvest to lay out any produce that requires sun-drying, and to dry hay for their sheep and goats.

A house where an entire family has been wiped out by disease remains unoccupied and is allowed to crumble in ruins. Tibetans believed it unlucky to move into such a house

with the belief that “what happened to them might happen to us.”

## TYPICAL VILLAGE

Small villages are located in areas that have enough flat land to plant subsistence crops to feed the people, with enough left over to pay a portion as taxes. Additionally, they are built around areas where drinking water is readily available such as streams and rivers. Some areas of the Tibet plateau experience desert-like conditions all year-round and caravans traveling through must carry barrels of water or chunks of ice to melt as they travel.

The main agricultural foodstuffs that the Tibetans are capable of producing at their altitudes and climate are barley, wheat, peas, beans, cattle, sheep, goats, horses, asses and mules. There are also domesticated yaks as well as crossbreeds between yaks and cows called dzomos.

One British explorer from a trip to Tibet in 1903-04 made the following observations about homes in the remote areas of Tibet:

- Doors typically consist of three blackened planks with a couple of traverses and a padlock.
- Inside, a black glue-like substance from the smoke of burning dung covers every surface.
- A blue haze from the open fire fills the air making it nearly impossible to see across the room. If the woman of the house is inside cooking, all you can distinguish is a dark figure moving through the smoke.
- Tibetan homes appear to have never been cleaned inside since they were constructed.
- Even in the best quarters of a village or town, the two storied houses have piles of filth around them rising above the first floor windows.
- In the middle of the streets, between banks of filth and offal, runs a channel of human waste that thaws and trickles along during

the daytimes. Horns, bones and skulls of animals eaten by the villagers are fought over by ravens and vicious dogs. Yaks desperate for any water push past people to drink from the foul channels.

Villages usually have very little in the way of industry, other than those that have flocks of animals and use the hair to weave rough cloth. In some eastern areas of Tibet homespun cloth was made from hemp fiber.

A telltale sign that there is a monastery nearby is wooden frames left in the sun, drying handmade paper. Large monasteries are voracious consumers of paper and nearby villagers are tasked, as a form of taxation, to manufacture as much paper as possible.

Towns and villages located on pilgrimage routes usually have an area in their marketplace where they sell relics from the Dalai Lama. The list of items being sold as listed by the American missionary Douglas Nicholls were:

- Bits of hair
- Scraps of fingernails
- Small squares of cloth cut from the katahs (scarves) that the Dalai Lama had touched

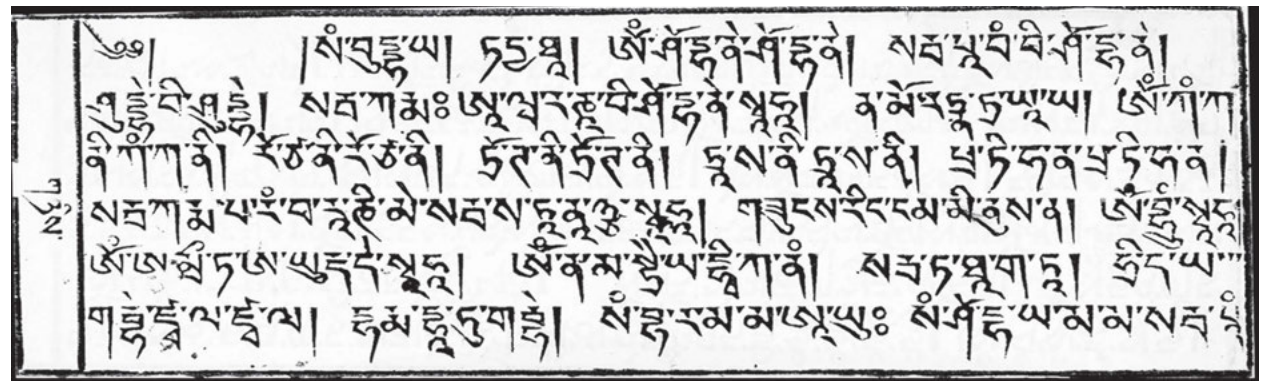
- Other “even more repulsive relics of the great reincarnation.” One can only assume that this last would include bodily wastes such as feces and various forms of mucus including nasal and saliva.

Although Tibetans were forbidden to deal with foreigners, they quickly learned that Europeans desired antique items and would approach visitors to sell them old rings, necklaces, bracelets and charms.

Many villages have a Bön magician living there who makes their living by casting spells to protect the crops and by selling charms.

In order for a sorcerer to practice their arts they have to be sanctioned by the Gelukpa Buddhist order but that does not prevent them from being followers of the Beun-pa (Bönpo) Lamaism traditions.

Members of the Younghusband expedition in 1904 noted that when the Tibetans were moving soldiers into the area of a village that locals could be seen burying their valuables so that they could not be easily confiscated or looted.



# Tibetan Religion

*The Religions of the Tibetan Plateau*

## TIBETAN MONASTERIES

Monasteries in Tibet come in all shapes and sizes: from that of a large shed, to large conglomerations of buildings consisting of individual colleges, living quarters, meditation halls, storage, dining halls, administration facilities, printing shops, metal working and other manufacturing shops, hospitals and anything else that you would find in a typical urban area.

The term used by Tibetans for such facilities is Gompa. This refers to an ecclesiastical fortification that is designed to protect the privacy of the monks that dwell within. The largest gompas are constructed like small towns with streets and alleys, squares and gardens and the necessary infrastructure to support sometimes thousands of people.

Inside the large monastic facilities there are private dwellings, some of them veritable palaces, for high ranking dignitaries. These richly appointing buildings can be identified by their gilded decorations and colorful banners on the roofs that rise high above the surrounding structures. Lamas who have achieved a high position within their order usually live in these private homes on the grounds of the monastery. The building can be passed on to a family member or pupil who is a member of the same monastic order as the Lama. No layman can own property within the grounds of a Tibetan monastery. If a Lama dies without any known close relatives, the monastery takes ownership of any property that the deceased lama possessed.

An average sized monastery might consist of just a few buildings, with the focus being on the large central assembly hall and living quarters for the monks.

### Elements of a Tibetan Monastery

- One or more surrounding protective walls.
- A courtyard with an incense burner and large prayer wheels.
- A staircase leading to the temple entrance — some temples have a special staircase reserved just for the Dalai Lama or Panchen Lama and no others are allowed to use it.
- A vestibule at the top of the staircase just outside of the main temple or prayer hall.
- A heavy temple door surrounded by images of the four guardian World Kings.
- Inside the temple is the main assembly hall which has paintings on the walls and seats for the monks to recite or chant the holy texts.
- Several small chapels off to the sides or back of the main temple/prayer hall.
- A library to store the many books that make up the holy texts.
- Secure storage rooms at the back of the assembly hall for ritual items and other valuable treasures of the monastery.
- A second floor, very often with a balcony looking down upon the main hall, on this floor may be one or more additional cha-

pels plus several guest rooms for traveling Lamas along with private meditation rooms and small rooms for tantric teaching and rituals.

- Kitchens.
- Storage rooms for food.
- Storage rooms for ritual supplies such as butter and incense.
- Rooms for monks to sleep.
- Workshops for craftsmen and artisans.
- Printing shops where wood block carvings are made and books are printed.
- Private rooms for the various officials of the monastery where they conduct their everyday business.

### List of Officials within a Tibetan Monastery

Please note that the English spellings for the Tibetan titles are approximate and based on the information available to the Western world in the early twentieth century.

The monks in these positions would have acquired some specific skills throughout their career, which would have made them more suitable for a specific position. In most cases those skills can be easily assumed by the keeper and are mostly knowledge based such as Accounting, Library Use or various Art and Craft-based skills.

1. **Lob Chi**—the senior teacher or principal of the monastery – the equivalent of the Dean of a university, who oversees the operation, is the ultimate decision maker on matters of policy and doctrine. Responsible for maintaining harmony and deciding on promotions, demotions and punishments.
2. **Lob-pon**—a teacher in a monastery who has achieved the highest levels of learning. In some cases their renown has spread so far that students from other countries travel to Tibet seeking to study with them. Great

teachers in Tibetan Buddhism often have the title of Rinpoche which means Precious One.

3. **Dkor-pa**—The treasurer or cashier who keeps track of all items donated, sold or traded by representatives of the monastery. He has the authority to disperse funds for the day-to-day operations but any major expenditures must be approved by the Lob Chi.
4. **Gner-ba**—A steward of the monastery who manages the day-to-day operations in the name of the Lob Chi. He is authorized to make minor decisions on behalf of the monastery in regards to operations but can not determine policy without consulting with his superiors.
5. **Dbu-mdzad or Ge-kor Lama**—Provost Sergeant who imposes order upon the monks within a monastery. There are usually two in large monasteries, each with two orderlies who act as aids.
6. **Um-dse**—Chief celebrant and leader of the choir, master of ceremonies for public rituals and usually a proficient teacher of the various musical instruments used by the Tibetan monks.
7. **Ku-ner**—A monk who cares for the ritual implements of the monastery. An artisan in his own right who is proficient at maintenance of the various objects used during ceremonies. He will make recommendations when it is time to replace an old object or send it to a specialist for restoration.
8. **Ch'ab-dren**—Water giver to the monks in the chanting hall. Roams through the monastery with jugs of water to distribute to the thirsty monks who do not wish to drink tea at that time.
9. **Ja-ma**—Tea waiters who work throughout the monastery providing butter tea to all of the monks. In a very large monastery there

are many individuals fulfilling the duties of this position.

10. **Secretaries**—Records official business of the monastery and keeps records of events. They are frequently consulted on matters of historical and legal significance and know where many of the more important documents are stored. They maintain the institutional knowledge of a monastery and, if consulted during searches requiring the Library Use skill, add a bonus die to the investigators' base chance of success.
11. **Cooks**—Provides food for the other monks within the monastery. In the larger monasteries they have to provide for thousands of meals on a daily basis. The kitchens are huge and many of the younger unskilled monks are put to work in the kitchens until they have been trained in other areas.
12. **Mkhan-po**—Chamberlain of the monastery who manages the daily affairs for the head Lama. The post is intended to insulate the head Lama from the worries of everyday operations. He interacts regularly with the Gner-ba (Steward) and also serves as a liaison to the secular authorities in the nearby communities. This latter function ensures that these individuals become the public face of the monastery and are therefore chosen for their abilities to function in this capacity.
13. **Warden of Guests**—Sees to the accommodations of visitors to the monastery, including students from other countries. This is the individual within a monastery most likely to have skills in other languages and is called upon to serve other Lamas as an interpreter.
14. **Accountant**—Maintains records of taxes collected and expenditures within the monastery. Serves as a monitor of the work done by the Dkor-pa in the treasury. The Accountant reports to the Mkhan-po (Chamberlain) and is responsible for investigating
- any discrepancies along with the Gekor Lama (Provost Sergeant).
15. **Bearer of Emblems**—Presents banners and various symbols of authority during processions and with messengers and agents operating on official monastery business. In many cases the person in this position is also skilled in the manufacture of the items and would have skills in Art and Craft.
16. **Tax collectors**—Responsible for assessment of properties in the area around monasteries, as well as inspection of caravans and merchant activities in the area. A portion of all commerce is taxed by the monastery and the collectors will gather that amount, by force if necessary. They interact with the Gekor Lama (Provost Sergeant) who provides them with escorts appropriate to the situation and, if there is a chance that a situation might arise, will personally accompany the tax collector.
17. **Medical monks**—There are a wide variety of abilities amongst this group. Many of them are merely practitioners of traditional folk medicine while others have the equivalent of advanced first aid. There are written reports by explorers in the early twentieth century who indicate that the attempted cures that they witnessed ended up killing many patients.
18. **Painters**—Monasteries and temples are decorated with painted statues and there are many murals in the hallways and chambers. The exterior of the buildings are also heavily decorated. All of these decorations require skilled painters. The majority of painters stick with established themes that correspond with Buddhist doctrine but there are some artists who use their own creativity to produce one-of-a-kind items.
19. **Merchant monks**—These monks are logistics experts. They know in advance which supplies will be required to run a monastery. They organize the purchase and ship-

ment of goods to the monastery. They have contacts with caravan owners, guards, farmers, herders, cloth weavers, artisans and tea plantation owners. Monks in this position are more likely to accept bribes in return for information or access to the monastery.

**20. Exorcists**—Many of these monks interact on a daily basis with the people living in the area of the monastery. In general, the people are very superstitious and believe that evil spirits and devils are responsible for every misfortune. The exorcists are called in to perform purification rituals in return for donations to the monastery. These donations can be in the form of either food or money. Most of the exorcists are fiercely devoted to their ideals but a few are corrupt and accept bribes or have secret addictions to drugs or sex or both.

Tibetan monks may renounce their vows temporarily while they perform non-monastic duties, such as going to war or fulfilling family obligations. Traditionally they can do this up to seven times during their lifetime. After that they must either permanently leave the monas-

tic life or shut themselves off from the secular world. Dispensations can be granted by the head Lama of a monastery or in cases where a specific monk may be needed elsewhere for their talents or knowledge.

To reduce the chances of monks becoming entrenched in a position within the monastery, and perhaps becoming corrupt and profiting from it, many of them are appointed for only one year, at the end of which they are rotated to a new position.

The following two fictional monasteries are lightly detailed with enough information for a keeper to flesh out an adventure for their investigators once they have a bit of experience operating in Tibet. The keeper should feel free to add to or take away whatever elements in the following which will enhance their ongoing campaign.

**Fictional Monastery #1 -  
Gompa Bkog-tu (Home of The Dawn)**

This is a monastery in the south of Tibet situated in a deep valley near the Nepal border. It

*A Tibetan Monastery*



has approximately three hundred monks living there of the Gelug (Yellow hat) sect. The head of the Gelug sect is the head Lama of the Ganden monastery however the public leader of the order is the Dalai Lama. As with any ancient organization there are many secrets.

Located at the Gompa Bkog-tu are one dozen members of an ancient organization simply known as The Dawn. The leadership of that movement is selected from within and even the Dalai Lama and the head of the Ganden monastery do not know who the current members are. What they do know is that the organization is charged with protecting Tibet and they have powerful mystical tools to work with. The Dawn predates the arrival of Buddhism in Tibet and probably even what is known as the Bön religion. The order's origins are lost in the dim mists of the early history of mankind but it is thought that the order was active before and throughout the Hyperborean period.

The monastery is constructed on a rocky crag with a single narrow approach. There are extensive tunnels and chambers built into the stone beneath the building that are filled with supplies so that the order can withstand a siege of many months. Large cisterns carved into solid rock hold hundreds of thousands of gallons of water and the switchback road carved into the mountain approach has several ledges where rock falls are prepared that can be dropped onto the road by as few as two men.

Within the monastery's library is a heavily-protected section containing unique books that only senior members of The Dawn may access. Many of these books contain Cthulhu Mythos information compiled by mystics and sorcerers throughout the history of mankind. Access to the books is carefully monitored with the knowledge that the contents can drive people insane. A few of the books contain information about the history of the order, and some of the spells available to be learned, are mandatory reading by the monks after they have completed their novice train-

ing and taken their vows. There are a small percentage of women whom the order has inducted that are spread out through Tibet to gather intelligence and subtly exert their influence on important events.

What is not widely known about The Dawn is that part of the vows that the members take is total obedience to the leadership of the order and the commitment to do anything to protect Tibet. In the past, some have conducted assassinations through poisoning or carefully planned traps. There are whispers that the assassin of Emperor Langdarma was a member of The Dawn.

The oldest, and usually the most insane members of the order are respectfully referred to as the *Kun-chub* (he that comprehends everything) and are immured in small sealed rooms. Their only contact with the outside world is one meal and jug of water a day placed in their room through a small hole. After one week of the food and water being untouched, the hole into the room is sealed and the room is bricked over forever. It is believed that some of these monks have acquired all of the knowledge available in the world and, if a question is presented to them, their reply will be more insightful than the Nechung Oracle of Lhasa. Sometimes the reply is incoherent and vague and open to multiple interpretations.

The list of spells that the senior members of the Dawn know is quite extensive and concentrates on banishing, destruction and the crafting of weapons that can be used against the minions of the Old Ones.

Members of The Dawn swear oaths of loyalty upon officially becoming a monk, and confirm their willingness to die for the cause of protecting Tibet, the Dalai Lama and their Order. They are chosen for their intelligence and will not sell their lives cheaply. The youngest members merely gather intelligence and convey messages between the monastery and the authorities in Lhasa. This is an apprenticeship process where the monks gradually learn about the methods and traditions of



The Dawn until they have been groomed to be sent on missions of their own.

During the nineteenth century the secret powers behind the Chinese mission in Tibet attempted to weaken The Dawn by ensuring, through several decades, that no Dalai Lama lived long enough to become fully knowledgeable about the order. The Chinese did this through agents of their Amban ambassador to Tibet by poisoning several of the Dalai Lamas. In some cases they corrupted the Tibetan Regents through bribery and manipulation and, in some instances, threats to their families.

Most of the monks within the Gompa Bkog-tu are trained warrior monks and are proficient with spear, bow and martial arts. Most only know that important books of ancient Tibetan wisdom are stored at the monastery and will defend it at all costs. Several senior members of the order know the Create Gate spell. If the monastery comes under attack they will retreat to their vault, cast the spell to another designated location and begin to transport items out as quickly as possible. The leaders of The Dawn are willing to sacrifice all of the novices of the monastery in order to ensure the continuity and preservation of their knowledge.

The only way that the leaders of The Dawn will permit non-members of the order access to any of their collection of books and artifacts is by direct order of the Dalai Lama himself. Should a situation be desperate enough for that to occur The Dawn will extend whatever assistance that they possibly can to ensure the success of the mission.

#### Sample Senior Member of The Dawn – Age 40

STR 45 CON 55 SIZ 50 INT 75  
DEX 60 POW 85 APP 45 EDU 98  
SAN 80 Build 0 Move 8 HP 10

Damage Bonus: 0

Attacks: Brawl 50% (25/10), damage 1D3

Spear 75% (37/15), damage 1D6+1

Bow 50% (25/10), damage 1D6+1

Dodge 30% (15/6)

**Skills:** Act Mysterious 80%, Art/Craft (Create Books) 75%, Credit Rating (Tibet) 75% (10% elsewhere), Cthulhu Mythos 15%, Library Use 75%, Listen 60%, Natural World 70%, Persuade 60%, Spot Hidden 50%.

**Spells:** Create Gate, Flesh Ward, Journey to the Other Side, Wandering Soul, plus any others that the keeper may deem appropriate.

#### Fictional Monastery #2 - Gsanchen (Mystery) Gompa

Within the walls of this seemingly normal Tibetan monastery is concealed an ancient secret. The head Lama is actually an ancient wizard from Eastern Europe who fled his homeland during 1683 as the Ottoman army marched towards Vienna. He fled east through Russia and ended up in the area near Lake Baikal where he encountered a small Tibetan Buddhist monastic community. Joining them, he spent nearly ten years learning their religion and languages until he was fluent. Moving southward across Mongolia he slowly made his way towards Tibet with various pilgrim groups. He saw the peaceful Buddhists as a complacent group upon which to prey.

He reached Lhasa in 1699 during the early years of the 6th Dalai Lama's reign. This was an era of turbulence with the well-known improprieties of the Dalai Lama scandalizing the entire Tibetan society. Durspyan blended right in with the members of Tibetan society that was encircling and catering to the perverse tastes of *Tsangyang Gyatso*, the 6th Dalai Lama. Whether it was at a drunken poetry reading or an orgy with the favorite young men and women of *Tsangyang Gyatso*, Durspyan was an active participant. The wizard soon manipulated his way into being granted the leadership of a small monastery in the southeast corner of the Tibetan province of Kham, near the Burmese border.

The Kham border near Burma is a violent area with ferocious tribes of both Buddhists and Muslims who constantly wage war against each other. The trails and roads are decorated with many decaying heads on sticks. Some of the local tribes are rumored to be cannibals and entire groups of pilgrims, merchants and explorers have gone missing in this area. Neither the Chinese nor the Tibetan armies have been able to patrol or tax the area and many units that have tried has either disappeared or been nearly exterminated.

The local tribesmen are all terrified of the Lamas from the *Gsanchen Gompa* and avoid any group of robed monks that they encounter on the roads and paths of the area. This can be used to the advantage of any group that wants to travel lightly and quickly through the region.

The *Gsanchen Gompa* is on an isolated hill-top amongst a series of very deep gorges. A narrow cutting has been made into areas of the cliff that are just wide enough for a person to lead a pack animal, either horse or yak. There are less than fifty monks living within the gompa and of those about twenty have sworn loyalty oaths to the head Lama and receive special training in both martial arts and powerful tantric and Cthulhu Mythos knowledge.

Those approaching the monastery might notice that inserted amongst the streaming prayer flags is a unique flag comprised of swirls of dark blue and black. Anybody skilled in Tibetan Lore will understand the meaning of such a flag as infinite primordial blackness and an emotional interpretation of anger and hatred leading to violent death. It is disturbing to anybody seeing it and will leave them somewhat shaken if they know the meaning. It feels incongruous to see such a flag displayed by a Tibetan monastery and may lead to a Sanity loss of 0/1.

There are a number of small villages in the area surrounding the monastery that bring items for the monks. This is out of fear for legends of villages that no longer exist in the area that attempted to withhold the taxation

portion of their crops and manufactured goods. The usual assortment of bricks of tea, barley and butter, and bundles of blank paper along with butchered smoked or pickled meat are amongst the offerings.

Once a year, any young men that reach the age of five are made to stand outside the gates of the monastery overnight. If the monks are in need of filling an opening in their ranks due to death, or the requirement for drombos, then the child will not be chosen to join the monastery.

The older boys that are not suitable for monastic life are used by Lama Durspyan in the Food of Life spell. He takes the boy into seclusion with him for nearly a week and consumes the body during that period, gaining one month of life extension per SIZ point of the victim. He usually tries to consume one or two victims per year. The other monks know that Durspyan does something to remove certain young members from the monastery but they don't exactly know how, and most of them do not wish to speculate.

Lama Durspyan, over the years, has compiled a book that he has titled *Btupas Kuntu*. It is a religious work which is full of extracts taken from different sacred books about a fabulous continent far beyond the western ocean where lions fly in space and animals live thousands of years. It is a book written in Tibetan and is rich in metaphors, and mainly written as parables and poems. Reading provides +6% Cthulhu Mythos and 1D10 Sanity loss; it has a Mythos Rating of 24. The way the book is laid out means that it will take a successful Other Language (Tibetan) skill check and 54 weeks of study to comprehend the entire tome, which comes in 108 small printed books.

Lama Keya Durspyan has always sought more power through esoteric means and after centuries of studying the Cthulhu Mythos he wants to tap into the power of Azathoth. He has manipulated his followers by channeling their beliefs, studies and prayers towards various Mythos entities that slowly build upon the power base of the monastery. Durspyan's

goal is, in the not so distant future, to be able to open channels and manipulate the unseen powers of the universe for his own benefit. This will never happen since the M'and Ybulas are aware of Durspyan and his goals, and over the years have been careful to place informants within his monastery to report on his actions. The M'and Ybula have not taken any action to stop the human wizard since some of his research coincides with areas of interest to them. As long as his activities do not constitute a threat to them or their agents and, he is not destabilizing the balance of power in the region, they are content to merely watch him. In addition, one of the older monks in the monastery is an agent for the mi-go and uses the Contact mi-go spell once a year at a prearranged time to transmit whatever information he has gathered about the head Lama.

**Potential Scenario:** Investigators are recruited by a high ranking individual in Lhasa—with promises of something they may be in need of—in exchange for doing two things. The first is to remove a young man from the monastery of Gsanchen Gompa who may have been unwilling to take the vows. Under monastic laws the monks cannot refuse to allow individuals to leave. The investigators are to free the boy and send him back to his village. The second thing is to confirm that head Lama Keya Durspyan is in the monastery and then place a specially prepared *phurba* dagger into the ground at the base of the wall of the monastery and go through a small ritual to activate its magic. The investigator will be told that this is a purification ritual. They are then to stay within one hundred feet of the *phurba* and then report on what happens. What the investigators are not told is that the *phurba* is an ancient mi-go technological targeting device that will activate an orbital kinetic weapon. The orbital platform accelerates an iridium rod weighing many tons towards the target and upon impact everything in a two hundred yard radius will be wiped out in a tremendous blast of vaporized material and flame. The targeted monastery will cease to exist and,

if the investigators have followed their instructions, they will be eliminated so that there are no witnesses to the event.

Another of the investigators will be approached by an individual with instructions that they are to attempt to kill the head Lama of Gsanchen Gompa while they are there. The person that approaches them should be either a close friend or a relative or somebody with influence. The person who approaches them is an agent of the Hastur cult in this area known as the Order of the Green Lama (see Hastur: Emerald Lama in *Malleus Monstrorum*). The cult can provide the investigators with a modern handgun, poison and whatever else they may desire for an assassination attempt. The cult has learned of the mi-go interest in the destruction of the monastery and Lama Keya Durspyan. They see his growing influence as a threat to their power structure in the region and agree that it is time for him to be killed but view the plan of the mi-go as crude and uncertain. Their interest in the investigators is mainly to see that Durspyan is actually killed. This contact will issue a warning that one of the investigators has been given a mission involving a *phurba* that may be a trap and that they must also stop that individual from carrying out their mission.

It may be possible for the investigators to pose as visiting officials and gain entry to the monastery but the villain and his minions will be on high alert. A stealth entry into the monastery will give the investigators the advantage of surprise but they will have very little detail available to them about the opposition and the layout of the monastery.

This scenario seed is very open and free form so the keeper should feel free to flesh it out more and make changes suitable to their campaign before using it.

## MONASTERY INFORMATION

At the peak of Buddhist monasticism in Tibet it is said that there were over 6,000 monasteries. The largest of them was *Drepung* to the west

of Lhasa, which at times housed over 10,000 monks. It is estimated that at some times up to 20% of the Tibetan male population were living in monasteries.

Monasteries are constructed with a few similar elements. They all feature a central prayer hall with benches for the monks, and have surrounding rooms based on Buddhist sacred geometry, somewhat like a mandala. Interior and exterior details vary depending on where and when the building was constructed and by which order. Remote locations within a monastery are somewhat difficult to reach through twisting passages and stairways.

In the majority of even small monasteries strong exterior fortifications are common, which allow monastic authorities to keep out bandits and control the entrance and exit of the monks within. This style of building was developed early in the history of Tibet and is effective as a defense against many of the creatures that roam the high mountains and dark valleys.

Tibetan monasticism focuses on a life of prayer, teaching, renouncement of worldly possessions, and celibacy. The inner circles are more concerned with the realities of running and maintaining a large organization. Individual monks in leadership positions have been selected by their predecessors for their leadership abilities and talents. There are many specialized positions within the hierarchy including political and financial.

Each monastic order also has a secret inner circle where higher forms of meditation and magic are shared with a select few. Individuals chosen for this exalted status are selected after proving their loyalty and abilities to learn advanced magic (higher than average POW). There have been occasions in the past where students have turned their new magical abilities against those who trained them so there tends to be a thorough screening process.

The most famous Buddhist prayer mantra is:

**OM MANI PADME HUM** – translated as either “Hail, the jewel in the lotus” or “Bless, the jewel

in the lotus”. It is an invocation of the name of *Avalokiteshvara*, also known as *Chenrezig*, who is a *Bodhisattva* (one of enlightened existence) of all compassion and love. Chenrezig is said to be incarnated as the Dalai Lama. The mantra is used to evoke feelings of compassion and drive away worldly thoughts. Each Buddha has their own distinct mantra which is invoked by their worshippers during periods of meditation.

### Notes about Tibetan Monasteries

All major monasteries had in residence a reincarnation of a Buddha. These were selected when they were just young children and trained in the philosophies and doctrines of their order. In addition, the young Buddha would learn debating skills and become familiar with the local and regional politics in the area of influence of the monastery.

- The dark red cloaks that monks wear are made from dyed wool material that some say can never be washed. Very often the clothing was infested with vermin which Buddhism forbids them from killing, believing that insects were reincarnations of people who had sinned in their past life.
- Monasteries hold events called the Cham Dance or Devil Dance with colorful and very elaborate costumes. Costumes worn by the monks include satyrs, multi-eyed creatures, savage animals and skeletons. Some Cosmic Demons laugh insanely and beat each other while the Saintly Monks chant hymns, swing censurs with burning incense, ring bells and sprinkle holy water to drive the Cosmic Demons away. The events are attended by monks and worshippers from the surrounding areas as well as pilgrims.
- Traditionally any announcements made by a monastery were heralded by the blowing of ten foot long trumpets and conch shells from the rooftops.
- Sanding Gompa (Buddhist Nunnery southwest of Lhasa) is famous in Tibetan history for being the site where the Abbess

(known as the Diamond Sow) in 1717 faced a group of invading Mongols. She opened the gates to the Abbey and as the Mongols entered she transformed all of the nuns into sows. This terrified the Mongols who threw down their weapons and fled. Visitors to the abbey in the early 20th century attested that the museum within Samding contained many Mongol weapons.

- Up to the era of the current Dalai Lama (14th Tenzin Gyatso), previous lamas would only place their hands on monks, government officials and esteemed visitors. Common people were blessed with a wave of his silk tassel. The only woman outside of the Dalai Lama's immediate family that would merit his personal touch was the *Thunderbolt Sow* who was the only female Buddha incarnation and considered the holiest woman in Tibet. The full aspect of the Thunderbolt Sow was a ferocious pig headed *Khandroma* whose mighty roar was capable of destroying illusions.
- The explorer Joseph F. Rock described the Lobjang Monastery in a 1930 National Geographic article as consisting of hundreds of buildings capable of housing over 5,000 monks. He mentioned that the main prayer hall was very unclean with food dropped over the years never having been cleaned up and in some places the layer was several inches thick.

## TIBETAN BUDDHISM SECTS

There are four main sects that have developed throughout the centuries with varying levels of importance and some claiming to be more orthodox than others:

1. **Gelukpa (Yellow Hat Sect)** – The predominant sect in Tibet to which the Dalai and Panchen Lamas belong. They practice a more austere form of Buddhism but their doctrines are not very different from the other orders. They wear the common red

and saffron robes and can be distinguished by the crested yellow hats that they wear during ceremonies.

2. **Nyingmapa (Red Hat Sect)** – The head of this order is located at the Himis monastery in Ladakh (Little Tibet) to the southwest of Tibet at the juncture of the India, Pakistan, and China border. This is the oldest of the orders and was founded in the 8th century. Their traditions tell about 25 disciples whom each had miraculous powers. The Red Hat sect does not have a hereditary head of the order like the Yellow Hats and select their leaders from amongst their greatest scholars and practitioners. Many Tibetans are of the opinion that the inner circles of the Red Hat sect follows strange practices dating back to ancient pre-Buddhist shamanism. The keeper should feel free to invent whatever Mythos-related practices that they feel the inner circles may be involved with.
3. **Kagyü** – Traces their order from Buddhist mysticism from India and have a tradition of acknowledging reincarnated masters. They were founded in the 11th century by a translator named Marpa who converted the Sanskrit Buddhist scriptures into Tibetan. Marpa's greatest student was Milarepa who converted to Buddhism after spending most of his life being a much-feared evil sorcerer. The central teachings of Kagyü revolve around what they call the Path of Skillful Means and the Path of Liberation. Focus is on a very deep and disciplined form of meditation that, for the more skillful practitioners, involves training in very advanced tantric visualization techniques. Some of the greatest Buddhist scholars and teachers have come from the Kagyü sect.
4. **Sakya** – The name translates as pale earth and comes from the color of the land in the area where the first monastery of the order was built in 1073 by Khon Konchog Gyalpo. The monastery was built in Shigatse, which

is the second largest city in Tibet, approximately 150 miles southwest of Lhasa. The head of the Sakya order is known as the *Sakya Trinzin* and is a hereditary position within the Köhn family. Sakya teachings are clearly divided into two schools, with one meant for a general audience and another for a higher level of teaching, which is reserved for advanced students of tantric practices with the goal of achieving complete enlightenment during their lifetime. Students from other orders are often taught advanced meditation practices by members of the Sakya order.

The focus of all monks is the study and practice of Buddhism with their end goal to escape the endless cycle of rebirth and suffering.

The lamas also used the monks as a large body of readily-available men in the event that the country was invaded. In the diary kept by Captain O'Connor in 1903 during the Younghusband mission, he writes,

*“The monks of the three big monasteries are a truculent lot-regularly drilled, bitterly hostile to foreigners, and apparently spoiling for a fight. Arms of sorts for all monks are stored in the monasteries.”*

Monks could reconcile the taking of life and inflicting pain in times of warfare by receiving indulgences from the head lamas.

In practice, monasteries evolved into hierarchies with distinct classes of masters, teachers, students and servants. There were also fraternities of younger monks that valued physical development and training in combat. They took great effort to develop their ability to jump higher and further and held competitions on a regular basis to test themselves against the skills of their brethren.

From these fraternities was drawn a group commonly called the Dob-dobs who served in a security and law enforcement capacity.

Men were chosen for the Dob-dobs who were stronger and larger than average, as well as fearless. They were distinguished by the large padded shoulders of their clothing and usu-

ally blackened their faces with soot to make their appearance more menacing.

Their duties included crowd control during public ceremonies and maintaining order within the monastery. The weapons that they carried were typically a short staff and a whip made from rhinoceros hide imported from Nepal and northern India.

The sharp crack of the Dob-dobs whips was an iconic part of any public event as they drove back the crowds that surged forward to place themselves in favorable locations to receive blessings from the lamas.

Other functions of the dob-dobs were to perform most of the physical labor in the monastery and to play the various musical instruments for ceremonies and festivals.

The monasteries were not only places of learning, prayer and contemplation, they were also destinations for pilgrims who wished to worship before the statue of a certain Tibetan deity or receive a blessing from a lama. Much like other religious pilgrims throughout history, they made the journey for various reasons, either atonement for sins or in search of healing or miracles.

During the various Buddhist festivals held throughout the year, the numbers of visitors would swell and monasteries would receive offerings in cash, food items and butter to fuel the lamps in their temples.

## LIST OF DALAI LAMAS

1. Gendun Drup – Born 1391 Died 1474. Was awarded the title posthumously.
2. Gendun Gyatso – Born 1475 Died 1541. Was awarded the title posthumously.
3. Sonam Gyatso – Born 1543 Died 1588. Reigned from 1578 to 1588.
4. Yonten Gyatso – Born 1589 Died 1616. Exact dates of reign are not recorded. He was forced on Tibet by the Mongolians. He was placed in the Drepung Monastery to study under the direction of the 4th Panchen Lama Lobsang Gyaltzen.

5. Lobsang Gyatso – Born 1617 Died 1682. His period of reign was from 1642 to 1682. The Potala Palace was built under his direction but he died before it was completed. His regent and attendants hid the fact of his death from the people of Tibet for nearly fifteen years until construction of the palace could be finished.
6. Tsangyang Gyatso – Born 1683 Died 1706. Owing to the subterfuge of hiding the death of the 5th Dalai Lama, this one was not recognized until he was a young man. His reign was controversial and it is said that he was not very monk-like. He renounced his position and left Tibet traveling to China. He never arrived and his body was never found. The assumption was made that he was murdered during his journey. He may have also crossed over into the Dreamlands where investigators could find him during an adventure.
7. Kelzang Gyatso – Born 1708 Died 1757. Reigned from 1751 to 1757. The 7th Dalai Lama's time in office was quite turbulent owing to the political maneuvering to drive out the Mongolians and reduce the influence that China had on the country. Despite these problems this Dalai Lama became known for his scholarship and poetry.
8. Jamphel Gyatso – Born 1758 Died 1804. Reigned from 1786 to 1804. During his rule a war broke out over a dispute with Nepali wool traders. This led to Tibet being invaded by a large force of the fierce Gurkha warriors. The war lasted for eight years until a treaty could be negotiated.
9. Lungtok Gyatso – Born 1806 Died 1815. This Dalai Lama unfortunately died at the early age of nine. The English explorer Thomas Manning met the 9th Dalai Lama when he reached Lhasa in 1812. Manning was very taken with the seven year old's manners and disposition.
10. Tsultrim Gyatso – Born 1816 Died 1837. Tsultrim died at a young age before he could begin his reign of the country.
11. Khendrup Gyatso – Born 1837 Died 1856. This Dalai Lama also died at a very young age. It was decided that he would begin his reign young since the life of the previous incarnation died prematurely. The duration of his reign was from 1844 to 1856. There were a number of political events taking place during his short life including a war over possession of Ladakh in western Tibet and conflicts to the east with China during the opium wars. There was speculation that the Chinese ambassadors to Tibet may be implicated in the death of this Dalai Lama by poisoning.
12. Trinley Gyatso – Born 1857 Died 1875. This was another Dalai Lama that died at a young age. The regent and government of Tibet banned Europeans from entering the country during this period due to the British wars in Sikkim and Bhutan and the imposition of British political officers to govern the affairs of those countries. The Tibetans saw this as an intrusion into their political sphere of influence. Once again this Dalai Lama died mysteriously and the Chinese were once again rumored to have been responsible.
13. Thubten Gyatso – Born 1895 Died 1933. During the reign of this Dalai Lama, Tibet was invaded by the British expedition of Sir Francis Younghusband in 1904 and again by the Chinese in 1910. During the Chinese invasion Thubten Gyatso fled to India where he was exposed to modern technologies and upon his return to Lhasa he began to introduce some reforms to the country including construction of a power plant, having telephones installed in the Potala Palace, and bringing the first automobiles into Tibet. He established a police force, had the Tibetan army updated to modern uniforms and standards of training and revised the

justice system. Thubten also realized that in order for Tibet to survive there needed to be more educated Tibetans, so he established a program to send bright young men to British schools in India and England.

14. Tenzin Gyatso – Born in 1935, this is the familiar head of the Tibetan Government in Exile that is based in the city of Dharamsala in India. He is a Nobel Peace Prize winner and has visited many countries throughout the world. His main focus has been on achieving independence for Tibet from China. The Chinese viewpoint is that Tibet is a province of China and that the Dalai Lama and his supporters are advocating separation of one of their provinces.

### NOTES ON TIBETAN BUDDHISM

- An old man working as a water carrier at the Dzangar Monastery told Joseph Rock and members of the expedition that the living Buddha business was a political or diplomatic system and always worked out for the good of the rich and influential. The local Buddha's were very rich and so were their stewards, and when reincarnations occurred, they seemed to happen just as might be desired by the chief Buddha. He gave an example of the daughter of a powerful chief that had recently died and she was soon incarnated in the person of a small boy who was the nephew of the Buddha's chief steward – a business and political agreement that pleased everybody concerned.
- The typical method that a monastery would use to deal with local bandit tribes would be to send out a cursing party of up to sixty monks. Usually the bandits would pay the monastery a fee and depart their lands to avoid being cursed.
- The Srung ma's were the oracles of the monasteries and were people said to be possessed by malignant spirits or demonized heroes who had been subdued by the lamas of the monastery. The lamas cast spells

over these possessed men and made use of their powers of prophecy. Every Srung ma charges a fee with the amount determined by the importance of the demon spirit (and the wealth of the person seeking the augury). Questions to the oracle were written on a piece of paper and handed to him. The oracle then held the paper above his head without reading it and gave a (usually vague or cryptic) answer. One European eyewitness in the 1930's stated that they watched as an oracle, in a trance, grabbed a sword and using his bare hands twisted the blade into several loops and knots.

- Runon – inner sanctuary temples of Tandel – border temples
- Yangdul – further temples
- There are a number of mountains in Tibet that are considered holy and have gods dwelling on their summits. These are sites of pilgrimage that Tibetans travel to and, as an act of worship, circumambulate the base of the mountain performing various rituals as they go. In some cases, like Mount Kailash, worshippers believe that enduring bad weather while they are making their circuit is a means of earning greater merit on their pilgrimage. Climbers are forbidden to attempt ascent of many of the holy mountains for fear that they will bring the wrath of the gods upon the country.
- For some ceremonial occasions the Black Hat Dance is performed. It commemorates the assassination of King Langdarma of Tibet who had oppressed the people and sacked the Buddhist temples. During the reign of Langdarma a great Lama, dressed in a black coat and hat, performed a strange mystic dance on the plains where the king was passing through. This intrigued the king who had the lama invited to dance before him that night. As the monk kneeled before the king he drew a short bow from his coat and slew the king, escaping in the resulting confusion by turning his coat in-



side out (where the cloth was white.) This plainly indicates that for what they consider a noble purpose, it is not beyond the lamas to commit acts of assassination and, furthermore, that they may have a small group of individuals trained in the required skills, perhaps an inner order of the Dob-dobs.

- Every monastery has a library containing sacred texts that are printed with wood blocks on long narrow strips of paper. Instead of printer's ink they sometimes use soot produced from burning yak dung. Tibetan books are never bound; instead they are placed between pieces of wood, often elaborately carved, and wrapped in cloth. In one monastery an explorer was shown their most prized book that was printed on black paper with gold and white ink. He was told that the white ink was made from the ground bones of a great lama.
- When the 13th Dalai Lama was still a youth, his regent was accused of sorcery over the boy and removed from his position until the head lamas could determine what would be done with him. As a punishment for using sorcery against the Dalai Lama, the regent was sewn into an animal skin and thrown into the Brahmaputra (Tsangpo) River where he was left to drown.

### FIGHTING MONKS OF THE SERA MONASTERY

Monks recognized as having potential are sent to the Sera Monastery in Lhasa for advanced training.

Much of the training involves the development of their physical abilities in conjunction with advanced meditation techniques. This blending of the two disciplines is centered on a martial art known as Tibetan Kung-Fu.

The Tibetan Kung-Fu style of fighting is a mixed system of punches, kicks and blocks. Emphasis is on situational awareness and the more skilled the practitioner, the deadlier they

become in combat. There is also emphasis on advanced training with sword and spear.

Rules for Tibetan kung-fu are listed in the Tibetan Skills section on page 121.

### MANI STONES AND CHORTENS

On pilgrimage routes in the vicinity of monasteries, long walls of stone covered with Tibetan writing are often seen. These walls are constructed of individually carved and painted rocks called mani stones.

Pious monks either carve or paint the individual rocks and over the centuries some of the walls have become over a mile long. Travelers are supposed to pass a mani with the wall of stones to their right.

Very often a chorten will be located on the end of the mani wall and marks the burial site of a person of importance, or in the case of the largest chortens, perhaps an entire family. Chorten is sometimes translated into English as receptacle for offerings.

A chorten that contains the ashes of many individuals may have had the ashes mixed with clay and formed into a figure that represents them. If the ashes are completely present a skilled wizard may be able to use them in a Resurrection spell.

There is one school of thought, among some involved with esoteric matters, that the major chortens are placed over the entrances to the lairs of monsters to stop them from entering our world. This can be interpreted to mean that some chortens provide a physical passageway into Earth's Dreamlands.

Some early travelers in Tibet described in their travel notes mani stones and chortens as Neolithic ruins before there was a firm understanding of Tibetan customs.

George Roerich in the 1920's wrote about what he termed the megalithic alignments of 18 parallel rows aligned east to west. At the west end were two concentric circles of slabs and signs of butter libations slathered over the rocks. This is the only time that these particular stones were documented which means that

they may not exist on Earth and Roerich and his companions may have wandered briefly into the Dreamlands. Keepers basing a campaign in Tibet should feel free to use scraps of information like this as either a red herring or as a potential scenario hook.

## TIBETAN RELIGIOUS SYMBOLS

Before the 1950 Chinese invasion, Tibet was a closed country with little knowledge of the outside world. There was no formal education other than what was taught in the monasteries so the literacy level of the average person was almost non-existent. Starting with the 13th Dalai Lama, a select number of children were sent to schools in India and England, and several non-monastic schools were eventually set up in Tibet.

To convey information to Tibetans much use was made of symbolism, which became part of the everyday living tapestry of the citizen's surroundings.

**Lotus** – signifies the idea of divine origin. The lotus appears upon the waters without contacting the earth and no matter how impure the water is the lotus maintains its purity. Specific colors are associated with the different divinities. Pictorial representations of demons in conjunction with a lotus usually depict the lotus as having extra or notched petals.

**Three Gems** – depicts the Buddhist trinity of the Buddha, his teachings and the church. The gems are depicted as being egg shaped.

**The Eight Gems** – represents the attributes of the monarch that Prince Siddhartha would have become had he not become the Buddha.

**Yungdrung Symbol (Swastika)** – although in the western world this symbol is now associated with the Nazi party of Germany it is much older. It was used by ancient Teutonic tribes as a symbol of Thor; it was found in the ruins of Troy by the archaeologist Heinrich Schlegelmann

and it is still in use in ancient and modern times by both the Buddhist and Bön practitioners of Tibet.

The image represents the continuous motion of life or what is termed the ceaseless becoming. It is used as a good luck symbol and appears near doorways of buildings. In Buddhism the arms of the device are pointed clockwise with Bön using the reverse.

### LUNG-TA PRAYER FLAGS WITH SYMBOLS

This symbol is also known as Lung Horse and is displayed on many prayer banners throughout Tibet. It is depicted as a wind horse, sometimes with a dragon head, carrying the three jewels of Buddha on its back. Most Tibetans view the symbol as a sign of luck with the horse creature bringing them the gems of wealth, both material and spiritual.

The early origins of the Lung-Ta are not well known but it is a holdover from the ancient times of Bön when sorcerers made extensive use of Byakhee's for transportation across their rugged country.

Prayer flags are traditionally made from squares of colored cloth and can be hung either horizontally or vertically, although the vertical versions are more often rectangular in shape like scarves.

They are strung between two points such as poles or rocks and are intended to be blown about in the wind. The horizontal flags are called lung-ta and the vertical are darchor.

The colors of each flag represent the elements as depicted in the following table:

Color	Element
Blue	Sky/Space
White	Water
Red	Fire
Green	Wind/Air
Yellow	Earth

## Dril Bu (Bell)

The Tibetan dril bu is one of the most common implements used in temple rituals and daily meditations. The sound is regarded as very auspicious and it plays the role in the rituals of cleansing by driving away the influences of demons.

A dril bu also represents wisdom and the feminine attributes within a ceremony. In use it is paired with a dorje, known as the thunderbolt scepter. When used it is held in the monks left hand. The handle of the bell is shaped similar to one of the ends of a dorje (see Dorje.)

In the Bön section (see page 47) mention is made of a story where a sorcerer had a fire vampire trapped in a Dril Bu that he could direct at a target by ringing the bell. The ceremony required to bind the fire vampire to the bell is identical to that of the Summon/Bind Fire Vampire spell in the *Call of Cthulhu* rule book, with the exception that the bell must be heated in the fire used during the summoning and that the caster takes 1D3 points of damage from handling the hot metal bell. The fire vampire will be bound until the bell is rung violently, at which time the released creature can be directed against one target within sight.

## Dorje (Thunderbolt Sceptre)

A dorje is regarded as the most important ritual implement in a Tibetan Buddhist ceremony. It is a metal device and the translation of its name implies that it is indestructible with diamond-like brilliance radiating from it.

Symbolically the dorje represents the male aspect of a ritual and is a small scepter held in the right hand of the Tibetan monk. The size of a dorje varies but is typically three to four inches long so that it can be held easily in a person's hand. There are much larger and more elaborate artistic versions that are less commonly used that can be as much as a foot in length.

The centre of the scepter is a small semi-spherical section which represents the underlying nature of the world. Emerging from each side of the centre are eight petalled representations of the lotus. The open sections at either end of the dorje are elaborate designs showing mythical sea creatures from Hinduism called makaras. These looping creature carvings close together at either end of the dorje, focusing the wielders magical energies to a single point.

Many of the dorjes used by powerful lamas are cast from metallic meteorites and are regarded as having special powers since they fell from space.

In *Call of Cthulhu* it is possible to enchant one of these devices with spells from the rule book such as Enchant Cane. The keeper should decide what type of magical devices that they will permit within their campaign, since the introduction of a powerful artifact that falls into the hands of investigators may quickly unbalance a campaign. Alternatively, such a powerful item may be sought after by many

### *Tibetan Religious Items*



different cults and become a focal point for future scenarios.

### **Singing Bowls**

Singing bowls are a hemispherical metal bowl with a flattened bottom, traditionally made from seven metals (copper, gold, iron, lead, mercury, silver and tin). They are expertly tuned by their makers to resonate when they are either struck or the rim is rubbed with a wooden dowel. They come in various sizes from that of a soup bowl to over four feet in diameter.

The sound that emanates from a Tibetan singing bowl is a bell-like ringing with an almost electrical humming undertone; they are classified as standing bells. The antique versions of the bowls manufactured with the different metals produces several different harmonic undertones at once and the sound of each is unique.

The singing bowl is used to provide a wall of sound during periods of meditation and may also function as white noise to block out distractions.

Ritual usage in ancient times is not very well documented and keepers should feel free to create magical versions that would be an instrument of either summoning or banishment rituals, perhaps even defensive in nature.

### **Malas (Prayer Beads)**

Tibetan prayer beads, known as malas, have 108 individual beads with a head (starting) bead and a tassel. The beads are most commonly made of dark wood, such as sandalwood, but are also constructed from semi-precious stones, seeds from the bodhi tree or lotus plant and bone, either animal or human.

They are used during meditation for counting the number of times that a mantra is repeated with the most efficacious number being 108. The purpose of the beads is to remove the need of having to count so that the person who is meditating can concentrate on their mantra.

### **Conch Shells**

The conch is used as a musical instrument during ceremonies. At other times they are blown to celebrate a victory, either military or spiritual. A conch gives a single, warm warbling tone similar to the notes in the lower range of a recorder.

Very often they are carved with symbolic figures, filigreed with precious metals such as silver and gold and in some cases have gemstones set into them in brilliant artistic patterns.

Conch shells are imported into Tibet from India, generally along the Sikkim and Chumbi Valley route.

### **Mani (Prayer) Wheel**

These devices are made from a hollow head with a small weight attached by a chain to the side. The head of the mani wheel is typically constructed of metal but it can also be made from wood or leather. A wooden handle is attached to the bottom on a spindle so that the head of the device can rotate at that point. A worshipper holds the handle and with a continuous wrist action starts the head of the device spinning with the weight and chain adding impetus to its rotation.

The hollow space is filled with small scraps of paper containing prayers, the most common being Om Mani Padme Hum. Tibetan Buddhists believe that spinning a written prayer has the same effectiveness as reciting it verbally. A mani wheel must be spun gently in a clockwise motion.

### **Phurba**

A three bladed ceremonial dagger used in both Tibetan Buddhist and Bön ceremonies. Its ritual significance is as a stake or nail to symbolically penetrate and anchor. At other times, it is used during ceremonies to point at the object that is the current focus of the worshipper's attention, such as the ground, or a basket of rice.

The phurba can be constructed of either metal or wood and is commonly decorated

with Tibetan motifs, such as a representation of one of the enlightened beings, serpents, and dragons.

## IMMURED MONKS

The most extreme example of devoted meditation and prayer is practiced in some monasteries by monks who are willingly sealed in to narrow caves or small rooms in a monastery for the rest of their life. This practice is called immurement and once entered into the only escape is through death.

Attendant monks provide the only outside contact by placing food and water at a small hole for them once per day. After several days, if the food remains untouched, the hole is sealed and their chamber is never disturbed again.

Percival Landon, a London Times correspondent who accompanied the Younghusband expedition, witnessed this practice first hand and was said to be haunted by the knowledge that some of the monks he had talked to during his visit were soon to be immured, and that he had nightmares of them blindly fumbling around in their living tombs.

## TIBETAN MONK SPELLS

There are a number of unusual spells that Tibetan monks can learn if they locate a lama teacher that has that knowledge. Under no circumstances will these be shared with outsiders and they are passed down as an oral tradition and rarely appear in any Tibetan writings.

Spell casting is mentally and spiritually demanding on a monk and they are reluctant to use their abilities unless absolutely necessary.

In the days and weeks that follow the casting of spells, you will find the monks in deep meditation, to assist in the healing process, helping to remove any damage done to their sanity.

- Bliss – This spell permits the caster to escape to a mental refuge to protect them from what would normally cause Sanity loss (seeing Mythos monster, prolonged

torture, etc.) It costs 3 Magic points for each 10 minutes of bliss and 1 Sanity point per casting. The drawback is that they are unable to move or defend themselves physically for the duration of the spell.

- Empty Mind – The caster spends 6 Magic points and doubles the value of his POW against mental attacks. This is effective against only one attack and costs the caster 1D3 points of Sanity. Even when mentally attacked without prior warning, an individual who knows this spell may attempt to put it in place with a successful Intelligence roll.
- Immovability – This is a spell used by the caster in situations where they do not wish to be physically moved. For each 5 Magic points spent, add 5 points to their SIZ for the purposes of opposed rolls. The duration of the spell is one hour and costs 1D4 Sanity point per usage.
- Levitation – A caster spends 1 Magic point for each 5 SIZ point (rounded up) to levitate to a maximum of their natural weight for 1 round. This must be done in the cross-legged lotus position. For each additional Magic point spent they can extend the levitation for an additional round and drift through the air at normal walking speed either upward or horizontally. It would be possible for the caster to levitate to the top of a building or across a narrow gorge using this spell. Sanity loss for each use of this spell is 1D3 points.
- Looking Inward – This spell allows the caster to become smaller. For each Magic point spent by the caster, reduce their SIZ by 5 for 1D6+1 rounds. If they spend enough to reduce their SIZ to 0 the caster must make a successful POW roll to avoid being stuck permanently at a reduced, near-microscopic size. Sanity loss is 1 point for every three Magic points spent (rounded up). The caster should be aware that they may find themselves in a dangerous position if

they reduce themselves to a tiny size around hungry animals.

- Restorative Meditation – Practitioners isolate themselves from any worldly influence for a period of 1 month. At the end of this time of deep contemplation, they can attempt to make a SAN roll. If they succeed they have 1D6 SAN points restored. Points recovered with this technique can never exceed the maximum amount permitted by the game mechanic of 99 minus their Cthulhu Mythos skill percentage.
- Trance Running – The caster uses this spell to run across vast distances very quickly. They spend 10 magic points and increase their Movement rate by +2 for 1D6+1 hours. The Sanity loss for casting this spell is 1D4. People that see the runner pass will note that their eyes seems to be closed and they are holding a dorje in their hand, and making an arm motion with it as if they were using a walking staff.
- Warmth of Mind – This spell is based on the Tibetan meditative practice of Tummo where advanced practitioners can generate body heat through meditation of sufficient quantities to dry wet sheets draped over their bodies in freezing conditions. The spell permits the caster to protect themselves from freezing for one hour for each 2 magic points expended. The Sanity loss for casting this spell is 1 point.

### TULPA CREATION – ADVANCED OCCULT TECHNIQUE

Tulpa translates into English as Thoughtform. The simplest explanation is that an advanced practitioner of the occult arts slowly visualizes an object or entity in their mind until it becomes crystal clear. This process can happen over a period of days or even weeks. The individual then begins to visualize their creation as external to their mind, to the point where it appears to them automatically without having to concentrate. Gradually others will begin to see

this external manifestation of the individual's mental creation.

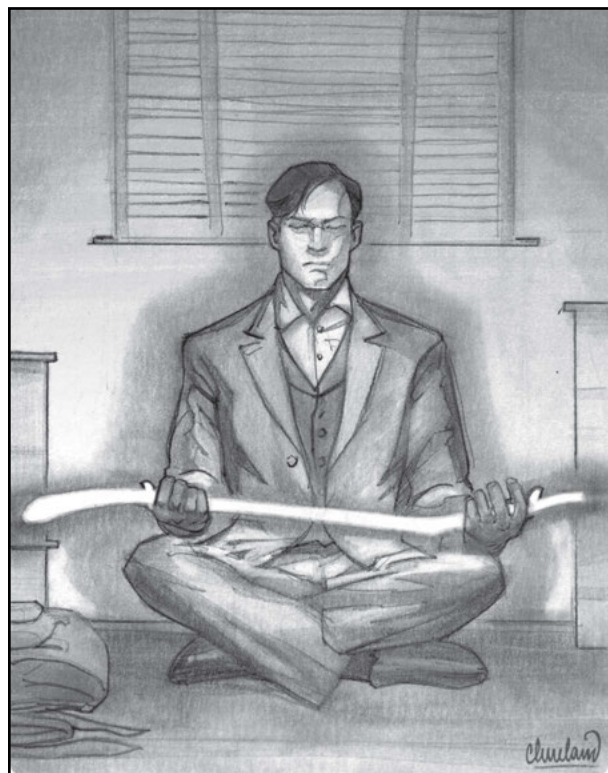
A person who wishes to learn how to create a Tulpa must have a minimum Occult skill of 75%. This reflects their understanding and ability to practice the required forms of meditation.

The skill is called Thoughtform and has a starting base of 05%.

If the keeper has Chaosium's *H.P. Lovecraft's Dreamlands* they can use the Dreaming skill for the mechanics of Thoughtform. If they do not, following is a short summary of how the skill operates.

- Thoughtform is used to change reality on a small level. Over a period of time, with an almost exclusive focus, large items can be created or modified. Small or simple objects take just a few sessions, and larger or more complex objects can take weeks or months of work to complete.
- When creating something tangible that others can see and interact with, everything costs twice the Magic points, due to the

*An Investigator creates a Tulpa*



process where the person creating the Tulpa must first create the item within their mind and then do it a second time to externalize the object so that others can see it.

- Keeper determines the Magic point value of an item that the character has to expend in order to create it. For example, a sword might require 8 Magic points, which would be based on the amount of damage points that it could inflict. For a Tulpa, the 8 points would have to be spent twice. Once to create an internal vision of the item and again to externalize it so that others could see it, allowing the caster to pick it up and use it. A small dog might be given a value of 10 plus that amount again because it is living, for a total of 20 points.
- An item cannot be created of greater overall point value than the creator's percentage in the Thoughtform skill.
- If the creator of a Tulpa dies, the item will fade at a rate based on the number of days that it took to be created.
- Over a period of time a Tulpa will begin to take on a malevolent appearance. In some cases a Tulpa will attack the person who created it and seek to destroy them. Witnessing such a creature that is surrounded with an aura of pure evil intent requires a Sanity check for 1/1D4.
- The creator of a Tulpa can reverse the process to first remove its physical form and then the mental image. This process takes the same amount of time and Magic points as it did to create it. A living Tulpa form will know the intent of its creator and may seek to stop its destruction.

## TIBETAN BOOK OF THE DEAD

The very name *Book of the Dead* is a western creation. Tibetans call this *The Great Liberation Upon Hearing in the Intermediate State*. Publishing under a more sensational title was a marketing decision by western publishers.

Egyptology was popular in the 1920's so by calling the Tibetan scriptures the *Book of the Dead* it evoked similar mysteries with the public as the Egyptian book of the same name.

The typical western viewpoint is that the Tibetan *Book of the Dead* is a monolithic scriptural work. In reality it is a combination of many texts that are used for specific purposes. A comparison can be made to the Christian Bible where some portions of it are read during funerals, others for weddings, and still others for baptisms and other noteworthy events.

There have been many translations of these works during the last century that have confused the intention and meaning of the originals texts. As with other translated books in *Call of Cthulhu* the translations are debased and convey less Mythos knowledge than the writings in their original language.

The first English translation was performed by Kazi Dawa Samdup who served as translator to the British government political officers in Sikkim.

After Samdup's death in 1922 the translated text was reworked and footnoted by Dr. Walter Evans-Wentz, who was associated with Madame Blavatsky's Theosophical Society. The connection of Evans-Wentz to Samdup was through one of Samdup's Tibetan language students, Alexandra David-Neel.

The large amount of footnotes in the Evans-Wentz version printed by Oxford University Press in 1927 was strongly influenced by his exposure to the teachings of the Theosophical society.

Later versions of the book replaced the Theosophical commentary with a psychological perspective on the work by noted psychoanalyst Dr. Carl Jung.

There are two types of texts within the body of work called the *Book of the Dead*.

**Sutras** – Based on two distinct works translated from the original Sanskrit but known today only through their Tibetan versions. The first is titled *Passing from One Existence to Another*

and the second is *Death and the Transmigration of Souls*.

**Tantras** – Comprised of works by many noted Buddhist scholars over the centuries. A large number of them are written as a dialogue between the Buddha and a group of the gods. The intention of many of the Tantras is to teach the dying individual how to pacify or defeat any demons that they meet after they die in a level of existence that is termed the Bardo. Other rituals are listed in the Tantras for the family of the deceased to perform in order to assure their loved one a favorable rebirth.

Bardo is the intermediate state between death and rebirth. If the person has sinned in their life then a considerable amount of the time that they spend wandering in the Bardo will be spent with demons tormenting them until they receive an unfavorable rebirth at a lower station, perhaps even as an insect.

The reading of the Sutras and the Tantras to the dying person is to prepare them for the following:

- How to recognize the omens and signs of death.
- Understanding of the internal and external signs of the natural process of dying.
- Methods of controlling their experience in the Bardo to minimize suffering.
- How to best assure a favorable rebirth.

Tibetan Buddhism also has many texts containing information about dying for advanced practitioners. These works are focused on how to manipulate the experience of dying by using physical and psychological energies. The most advanced techniques are said to be those of the Kagyu School which is known as the Transmission of the Oral Teaching Sect. The students of the Kagyu School practice subtle yoga techniques called Radiant Clear Light. This Clear Light is viewed as the highest level of consciousness, the most profound and hardest to achieve. Those that can extend the brief flash of Clear

Light at the moment of their death can break free of the endless cycle of death and rebirth.

In his book *The Universe in a Single Atom*, the Dalai Lama writes, “My own teacher Ling Rinpoche remained in the clear light of death for thirteen days; although he was clinically dead and had stopped breathing, he stayed in the meditation posture and his body showed no sign of decomposition.”

One of the great scholars in the 8th century who wrote many of the works that comprise part of the *Book of the Dead* was Padmasambhava, also known as Guru Rinpoche. He was the founder of the Nyingma-pa sect of Buddhism. Tibetan Buddhists believe that Padmasambhava concealed many of his sacred works around the country of Tibet in remote locations, such as caves and mountaintops, and that they will be discovered when they are most likely to have a benefit to the people of Tibet.

There is a subset of texts within the body of work known as the Tibetan *Book of the Dead* that is intended to be used by Bön sorcerers. The rituals within those writings deal with protecting a corpse from being attacked by demons. Bön exorcism is used as the primary defense against demons by means of a small doll effigy of the deceased. The magical defense tricks the demon into entering the doll and becoming trapped. When the Bön sorcerer declares that the attacking demon is trapped, he carries it out of the village with people yelling and beating drums to drive it away.

Drok-juk is a magical method used by sorcerers to project their own consciousness into a dead human or animal body. It is referred to by the Tibetans as the reanimation of corpses, but never discussed publicly.

Reading the English translation of the Tibetan *Book of the Dead* adds +1% Cthulhu Mythos, +5% Occult and +10% Tibetan Lore, and costs 1 Sanity (MR 2). The book in the original Tibetan adds +3% Cthulhu Mythos, +8% Occult, +10% Tibetan Lore and costs 1D4 Sanity (MR 6).



## BÖN – PRE-BUDDHIST SHAMANISM

Bön is an ancient religious and shamanistic spiritual tradition that predates Buddhism in Tibet and in some ways the two have blended together. When Europeans first encountered practitioners of Bön they believed them to be devil worshippers.

According to the oldest Tibetan legends, Bön was founded by Tönpa Shenrab Miwoche who descended from a mysterious land called Olmo Lung Ring onto the summit of Mount Kailash located in the western region of Tibet.

The early Bön kings were considered to be divine beings who physically returned to the heavens when they died, but the practice of Bön was more concerned with this life than the next. It seems to have peacefully coexisted with Buddhism for so long because Buddhism is focused on death and rebirth.

From a Buddhist viewpoint the practitioners of Bön have forsaken any chance of spiritual progress in their quest for occult knowledge and power. This equates to placing a focus on ordinary personal gain rather than in religious development.

The Government of Tibet in Exile web site describes Bön with a nine part classification as follows:

1. The Way of Prediction – the study of astrology and prognostication.
2. The Way of the Visual World – an understanding of the psychophysical universe.
3. The Way of Illusion – the rites for dispersing adverse forces and entities.
4. The Way of Existence – the study of funeral and death rituals.
5. The Way of a Lay Follower – the study of the principles for living a wholesome life.
6. The Way of a Monk – the study of the rules and rituals of monks and monasteries.
7. The Way of Primordial Sound – a study by advanced practitioners of mandalas and enlightenment.

8. The Way of Primordial Shen – attainment of the knowledge for locating and developing a connection with a Tantric master.
9. The Way of Supreme Doctrine – study of the doctrines of spiritual perfection and a primordial awareness.

Tibetan Bön practitioners or sorcerers distinguish themselves with garish clothing and decorations sometimes made out of human bones. Some of the common tools of their trade are small tambourines made from human skulls and trumpets made from human femurs.

Tibetan's from all walks of life purchase the services of Bön sorcerers. In a *National Geographic* article from 1949 the author was present when a wealthy merchant yak breeder hired a sorcerer to perform rituals to increase his herd's numbers.

One ritual performed as a divination was described as follows, "*On a red-lacquered table he kept two candle-stick like trumpets, teacup, butter lamp, and beehive-shaped barley cakes, his symbol of food. Occasionally he stirred bowls of molten butter with a silver spoon. Sculptured balls of butter he stacked in pyramids. Incense sticks smoldered.*" It is clear that much of the magic worked by Tibetan sorcerers is in the tradition of ritual magic. These are carefully prepared and much formalized procedures to place the caster in the correct frame of mind to perform the spell or rituals.

In the Muli district, located on the eastern edge of the Tibetan plateau, the sorcerers are hired by villagers and towns to protect them from bad weather. On many hilltops are structures over 30 feet tall that look like modern radio towers. These have been constructed and are maintained by the sorcerers to draw lightning and hail to the hilltop and away from homes, farms and crops.

Sorcerers are also consulted for mundane matters such as what is the most auspicious date for their trade caravan to depart. In a December 1993 *National Geographic* article there is an account where a herder asks a sorcerer about the best date to depart. Upon receiv-

ing the first answer the herder pressed for the sorcerer to give approval for the planned departure date upon which the sorcerer replied “*Fine! Take this handful of rice. Put half of it on the beam above the entrance to your house. Spread the rest on your sheep and goats on the day of departure. Sacrifice a lamb to the god of the forest at Rangpa Chautara, and do not forget to bring the temple bell.*” The final comment about the bell was to remind the herder that he had forgotten to return with a bell that he had asked for the previous year.

In his *The Universe in a Single Atom* the current Dalai Lama (14th) describes Bön as having a central theme of bringing order out of chaos and existence out of nothingness. He also notes that the arts of Bön are affected by a transcendent being that, “creates everything out of pure potentiality.” This seems to indicate that practitioners of Bön do not have any power themselves but instead use their rituals, tools and spells to channel the power of outside entities. In terms of the Cthulhu Mythos it is very likely that the entities being chan-

neled are quite malevolent and would easily use any sorcerers contacting them to further their own goals.

The people of Tibet have a belief that illness and misfortune are caused by capricious demons that lurk throughout the country. Fortunately, skilled Bön sorcerers have the knowledge to rid people of possession from the demons and to drive them out of homes. In what is called an Exchange Ritual the sorcerer first identifies his demon opponent by going into a trance or studying the imagery of dreams. When the sorcerer is ready to confront the demon, he sets up his ritual with a figure to represent the afflicted person and various other items, such as a tree symbol, an arrow, several stakes, various herbs, figurines and a small model of the house. His most important tool for this ritual is the Nam-mkha which is either a cross or diamond shape made from bound sticks and colored threads. This device is used to trap the demon and remove it from the home.

The Rite of Chöd is the name of a ceremony that sorcerers perform to perfect their visualization techniques. It involves the summon-

#### *A Bon Practitioner*



ing of a female deity who is accompanied by a pack of ghouls. When the Rite of Chöd is fully mastered the caster will calmly sit while the summoned deity beheads them and the ghouls devour their body while they witness the events. Traditionally throughout their life the ceremony must be performed near 108 lakes and 108 burial sites. There is a 1% chance each time that the ceremony is performed that a Cthulhu Mythos deity, accompanied by a ghoul pack, will manifest and devour the sorcerer.

Alexandra David-Neel studied in Tibet and became the first European woman to meet the 13th Dalai Lama and the Panchen Lama. During her studies of Bön she learned a technique called Tulpa. Tulpa is a practice where visualizations become real enough that others can see it (See Tulpa Creation on page 44).

Eventually others around her began to notice the presence of her visualization by first seeing it in the shadows beyond the camp firelight and then on occasion asking who the strange monk was that they had seen walking through the camp. Eventually her tulpa began to take on a malevolent evil aspect that others also noticed and before the process got out of hand she reversed the process of visualization until the monk disappeared. Practitioners of this technique say that left to run its full course, the tulpa becomes an independent, fully physical entity that is no longer under the control of the sorcerer, and sometimes even attacks their creator.

There are legends about sonic devices that sorcerers have used that are capable of lifting large blocks of stone, shattering stone and dissolving matter. These devices appear in the form of musical instruments, such as drums and horns. In reality, they are mi-go devices that sorcerers have obtained in ancient times to perform acts at the direction of the Fungi of Yuggoth. Many of the sorcerers have come under the control of the mi-go and act as their agents within Tibet.

Another spell known by the Bön sorcerers involves the use of an enchanted dril bu (ritual bell) to which they have bound a Fire Vam-

pire. They can release the Fire Vampire and direct it towards a specific target by ringing the chang. It is a variation of the Summon/Bind Fire Vampire spell that appears in the *Call of Cthulhu* rule book.

## COMMON CHARMS PURCHASED FROM BÖN SORCERERS

Most charms are simply drawings and words on small pieces of paper. Some are intended to be worn on the person and others are meant to be eaten.

The starting point for most of the paper based charms is a mandala-like design called The Assembly of Lamas Hearts which consists of a series of concentric circles interspersed with Buddhist symbols. At the center is an area where the sorcerer inscribes his charm spell in either Tibetan or Sanskrit.

The majority of charms are completely ineffective, and do little more than bolster the confidence of the user. A few of them are actually enchanted by skilled sorcerers and cost far more than the usual scraps of paper. The keeper should be able to equate an appropriate spell to one of the charms listed below, such as charms against bullets and weapons being a variation of the Flesh Ward spell.

**Charms against bullets and weapons** – With the blood of a wounded man, draw the special monogram in the vacant space in the center of the Assembly of Lamas Hearts. The sheet must then be folded in a certain way and wrapped in a piece of red silk. It must then be tied with a string and worn around the neck so that it touches the skin. The charm must never be removed or the spell will be broken.

**Charms for protection against clawing animals** – On a miniature knife, with a mixture of myrobalans (fruit of a tree similar to an acorn) and musk water, a stylized animal design is drawn. The knife is then tied to it in colored silk. In the tradition of sympathetic magic, the small knife represents the claws of the animal that the wearer will be protected against.

**Charms against plagues** – This charm bears one of two images, either the Garuda bird (king of birds) with a serpent in his beak and inscriptions on his plumes or the image of a demon named Tam-din who is clad in human and animal skins and wears on his chest a disc with concentric circles of spells.

**Charms against injury by demons** – This charm has a central figure of a scorpion with flames coming from its mouth. On its shoulder is the demon that the charm protects the wearer from. The variety of demons is quite varied depending on the region of Tibet but a partial list includes:

- Drimo – a demon that injures women.
- Btsan – a red demon.
- Sa-dag – an earth demon.
- Klu – also known as Nagas.
- Gnan – a plague causing associate of the nagas.

**Charms against dog bites** – a picture of a dog that is chained and muzzled with the chain connected to a dorje (thunderbolt scepter). There are also several Sanskrit inscriptions with statements such as, “The mouth of the blue dog is bound beforehand!” Most travelers carry these charms since there are many dogs in Tibet that carry rabies.

The list of Tibetan charms is very long. There are more malignant charms, such as those intended to assist in killing enemies (sought after by those involved in inter-tribal conflicts and wars with foreigners).

## TIBETAN SKY BURIALS - JHATOR

Bodies of the dead in Tibet are not revered as in our western traditions since, from the Buddhist viewpoint, the essence that makes them human has moved on to the lands of bardo seeking a favorable rebirth.

Disposal of the dead in Tibet is referred to as jhator, translated as giving alms to the birds.

Poor people generally carry their dead relatives to nearby hilltops where they are devoured by wild dogs and vultures.

Anthropologists have suggested that this practice began in areas where the ground is too rocky to be able to bury a body. In *Call of Cthulhu* terms, it may just as well have been started by knowledgeable individuals who did not want the ghouls to be able to harvest their dead.

The formal sky burial is a far more elaborate ceremony conducted by skilled professionals from the Porus or untouchable class of citizens also known as the rogyapas. The cost of a formal sky burial is typically the equivalent of three months pay. Buddhist monks also take part in the ceremony, and before the burial, while the body is still in the family home or at the monastery, they read passages from the Tibetan *Book of the Dead* to assist in the rebirth. Ideally they begin the readings while the person is in the process of dying so that it can help them navigate through the bardos (intermediate period between death and rebirth).

The flesh is stripped from the body using a ritual knife called a kartika.

- The body is wrapped in white cloth and carried from a nearby monastery to the hilltop where the sky burials are performed.
- Friends and family attend to watch the ceremony and remain respectfully quiet during the ritual.
- The burial rock is a flat stone that the body is laid on and the cloth is removed by the three or four priests who conduct the ritual.
- One of the priests will approach the viewers with a bowl of burning incense so that the smoke will waft over them.
- The attendants don white aprons and then sharpen their cleavers on the rocks.
- The wrappings are removed from the corpse and they begin to carve the flesh from the body and throw it into a marked area fifteen feet or more away.



## 108 – SACRED NUMBER OF TIBETAN BUDDHISM



*The Tibetan Sky Burial*

- Some of the priests begin making ritual motions and bird calls to attract the vultures.
- Soon up to fifty or more vultures will descend and begin consuming the pieces that have been carved from the body.
- Since Tibetan Buddhists believe that the body is merely an empty shell, the attendants are free to talk and joke amongst themselves while they go about their grisly work.
- The internal organs are set aside for separate disposal.
- Once all of the flesh and organs are removed and all that is left is a bloody skeleton, the Rogyapas (bone-breakers) then begin breaking the bones and pulverizing them with rocks and, in modern times, sledge hammers. The debris is then mixed with flour and barley and left for the crows and any other birds that gather nearby.

The number 108 occurs many times within the stories of Tibet and their form of Buddhism. It is also considered a sacred number in Hinduism with each god having 108 names.

Mathematically it occurs in several significant forms that adds a mystical identity to the number.

In an equilateral pentagram the interior angles are each 108 degrees. Since this form of pentagram is closely related to the star shape, a case could be made that it originated from the star-shaped elder sign of the Cthulhu Mythos.

108 is a perfect hyper factorial number based on the number 3 which is expressed as  $11 \times 22 \times 33$  with the number 3 being significant in Buddhism as the “Three Jewels” of Buddha, Dharma and Sangha, known as the Buddha, the teachings, and the church.

Following are several examples of the number 108 occurring in Tibetan history and lore.

- It is said that there are 108 temples and monasteries in the immediate Lhasa area that have been constructed on a geomantic plan. Geomancy is a form of divination that may be associated with the diviner marking on either maps or the ground itself to determine auspicious locations.
- The Bön sorcerer Rite of Chöd visualization exercises must be performed during their lifetime beside 108 lakes and 108 cemeteries.
- The Mala has 108 beads.
- The women of the western Tibetan Changpa tribes wear their hair with 108 braids.
- The Tibetan printed Buddhist scriptures called the *Kanjur* consists of 108 volumes.
- In the small country of Mustang, which has been strongly influenced by Tibet over the centuries, they recognize 1080 diseases caused by demons. This is ten times the mystic number of 108.

- Some of the major temples of Nepal (influenced by Tibetan Buddhism), the main stupa has 108 niches containing representations of 108 incarnations of the Buddha. The same temple also has 108 prayer wheels recessed into the outer walls.
- Thangtong Gyalpo (born 1385, died 1464) was the founder of traditional Tibetan opera and an expert bridge builder. During his life he constructed 108 bridges.
- There are 108 sins recognized by Tibetan Buddhism.

### MADAME BLAVATSKY INFORMATION

Much of the information that Madame Helena Blavatsky published about Theosophy appears to be outright fabrications. However, when she was a child living in Astrakhan on the Caspian Sea her grandfather was quite familiar with the leaders of a local group of Tibetan nomad traders called the Kalmyck's. Her grandfather had taken her to visit the center of their community called the Tulene Palace which was located on an island in the Volga River. The palace contained a Tibetan Buddhist temple complete with red robed monks, incense and butter lamps. As a young child these sights must have left quite an impression upon her.

In Perceval Landon's book with the extremely long title of *The Opening of Tibet: An Account of Lhasa and the Country and People of Central Tibet and of the Progress of the Mission Sent There by the English Government in the Year 1903-4*, he lists the following 25 Tibetan masters, and their noted abilities, who were said to have imparted knowledge to Madame Helena Blavatsky when she visited the secret places in the Ladakh area (southwest Tibet) sometime between 1848 and 1858. She later went on to be one of the founders of the Theosophical Society.

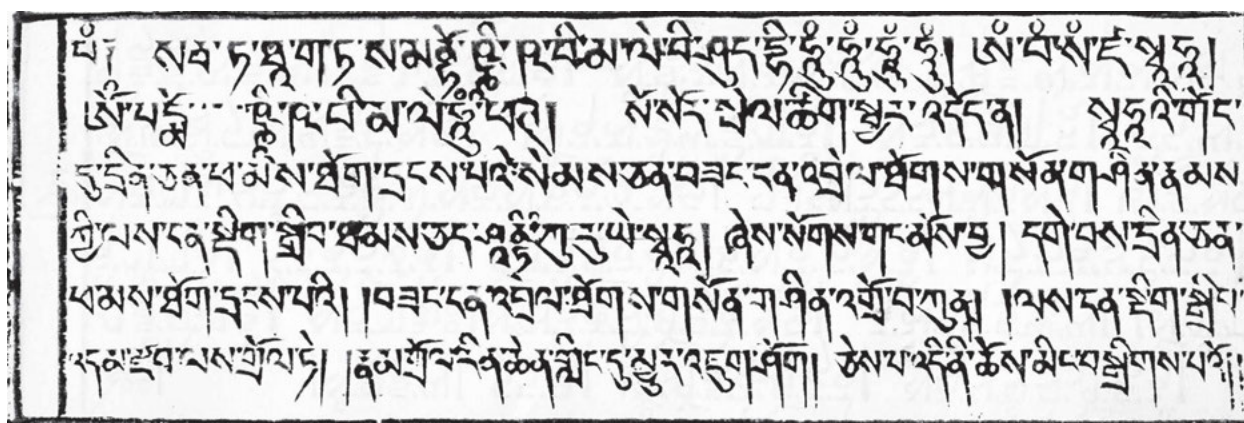
#### Madame Blavatsky's Tibetan Teachers

Keepers should feel free to detail them as required, keeping in mind that in *Call of Cthul-*

*hu* not all NPC's have to be alive. They can be raised for specific purposes from their essential salts using the Resurrection spell.

1. Nubchen namkar ningpo — A red-cap Lama, who transported himself at will through the air.
2. Nubchen sanggyi yeshe — This man had even dared to see Shin-je himself, the god of Hell. He was also able to split rocks with a stroke of his phurba.
3. Naljor gyalwa chokyung — A mighty teacher of the red-cap school.
4. Khandro yeshe tsogyal — A woman disciple of the Guru Rinpoche. She exercised supernatural powers.
5. Dogmi palgi yeshe — He meditated on a snow-field with such success that the welfare and the misery of the world alike were visible to him, and he was obeyed by the goddesses themselves.
6. Nyakchen yeshe scheunnu — A lama of the red-cap sect, who obtained water from a rock in the desert by touching it with his finger.
7. Tubchen palgyi singge — A Bhutanese, whom the gods and goddesses were compelled to obey.
8. Ngadag chogyal — This Lama lived at Samye. He lived without eating and made himself invisible at will.
9. Naljot wangchuk chempo — A pupil of the Guru Rinpoche, of great but unspecified supernatural powers.
10. Nanam dorje dudjom — A pupil of the Guru Rinpoche, who could project himself through the air.
11. Bami yeshe — A pupil of the Guru Rinpoche. This man, like Enoch, passed into Nirvana without going through the pains of death.

12. Sokpo lhapal — This man, the fourth of the Guru's great disciples, had the power of killing a tiger by touching its neck with his hands.
13. Nanang yeshe — This Lama was learned enough to be able to fly through the air like a bird.
14. Kharchen palgyi wongchuk — This great interpreter of Kharchen wrought wonders with his perbu.
15. Shupo pa-ki singgé — A Tibetan "doctor," who controlled the sea.
16. Kowa paltse — A Hindu. His supernatural gifts are not specified.
17. Najal denma tsemang — A Hindu magician of the red-cap school.
18. Gyalwo lodeu — A Hindu pundit (who brought brass images to life!).
19. Kyuchung — A youthful Hindu interpreter, who spoke the language of birds.
20. Kunchok jangné — A Hindu pundit who controlled the elements.
21. Naljoy palgyi dorje — This man was able to walk as easily over precipices as over the ground.
22. Loche mathog rinchen — With his magical powers he was able to tear off great boulders from the mountain side and crush them to powder in his hands.
23. Woden palgyi wangchuk — This teacher could swim through water as quickly and as easily as a fish.
24. Naljor denpa namkhe — This great Lama was so skilled in magic lore that he could catch by the ear even the flesh-licking bison.
25. Dubchen gyalwo changchub — While meditating he was levitated into the air and so remained.



# Tibetan Gods and Monsters

*A Bestiary of Tibetan Horrors*

## TIBETAN MYTHOLOGY AND MONSTERS

### 'Grol-Ma – The Giant Ogress of Ra-Sa Avatar of Shub-Niggurath

Legend has it that the name of the city of Lhasa is derived from Ra-sa which means goat and earth, and is said to refer to the goats that were used to haul rocks to fill in a lake upon which the Jokhang Monastery sits. In reality the Ra-sa reference to goat is a distortion of the actual history of Lhasa.

The early inhabitants of the Lhasa area were worshippers of Shub-Niggurath and were vanquished by King Srong-tsan-gambo and the united chieftains of the Tibetan Plateau. The lake that was filled in was the focal point of the local worship where the Giant Ogress incarnation of Shub-Niggurath would appear.

The Giant Ogress is a fertility goddess whose blessings once made the valley where Lhasa sits fertile with thick forests and animals to hunt.

If sufficient (1000+ SIZ points) human sacrifice is made at or near the Jokhang Monastery and the Call Shub-Niggurath spell is cast, the Giant Ogress will erupt from beneath the monastery. The spell for performing this ritual can be found in Volume 101 of the original Bön Kangyur holy book.

Use the statistics from the *Call of Cthulhu* rulebook for Shub-Niggurath should a successful summoning actually occur.

### Garuda Bird – Giant Relative of the Byakhee

These creatures are rarely seen but on occasion cross over from the Dreamlands into the Waking World in the remote areas of western Tibet.

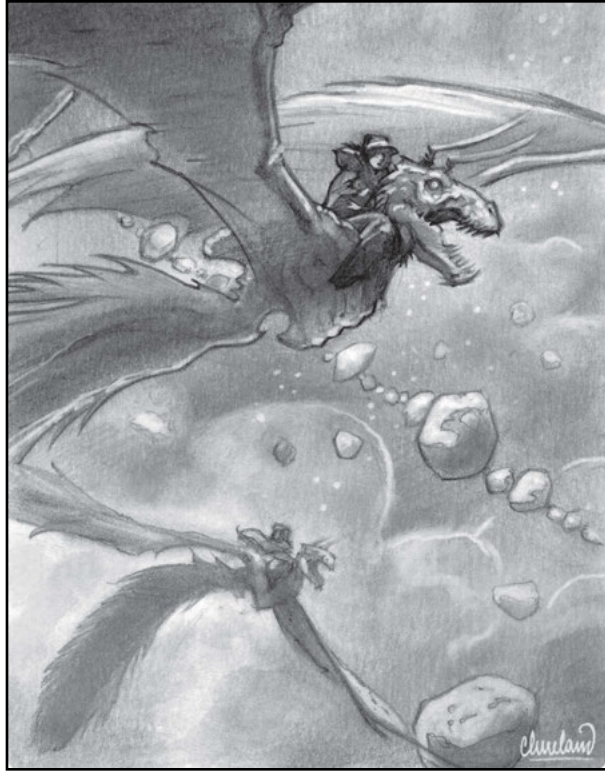
They dwell on the peaks of Kadath and sometimes travel through to the high mountains of the Himalayas.

The Garuda can be summoned, and with a successful binding spell, is capable of being used as a steed for up to four people. They are fierce in combat with enormous strength and agility. They are not very intelligent; however, if bound, they can understand simple commands.

Garuda birds can fly through interstellar space like a Byakhee if the riders are suitably prepared with space-mead and, if commanded, can take riders anywhere in the Dreamlands.

<i>Rolls</i>	<i>Averages</i>
<b>STR</b> (6D6) x5	120
<b>CON</b> (5D6) x5	90
<b>SIZ</b> (5D6+24) x5	210
<b>INT</b> (2D6) x5	35
<b>POW</b> (3D6) x5	55
<b>DEX</b> (3D6+3) x5	70
<b>Move:</b> 8/20 flying	Build: +4
<b>Avg. Hit Points:</b> 30	
<b>Avg. Damage Bonus:</b> +3D6	
<b>Attacks:</b> 2	





### *Garuda Birds with Riders*

Claw 35% (17/7), damage 1D10+db

Bite 35% (17/7), damage 1D8+db

**Armor:** 5-points of exoskeleton and hide.

**Spells:** Summon Byakhee

**Skills:** Listen 50%, Spot Hidden 50%.

**Sanity Loss:** 1/1D8 Sanity points to see the Garuda.

### **The Grey Lama** **Avatar of Nyarlathotep**

STR 120 CON 250 SIZ 90 INT 430 POW 150

DEX 120 APP 90 Build +3 Move 10 HP 34

**Damage Bonus:** +2D6

**Attacks:** Touch 90% (45/18), damage 1D6+db or 1D10 POW drain

Dodge 70% (35/14)

**Armor:** Cannot be harmed by normal weapons but magical weapons and spells do full damage.

**Spells:** As an avatar of Nyarlathotep he has access to all spells.

**Sanity Loss:** 1/1D3 Sanity points to see the Grey Lama.

The Grey Lama appears as a tall ashen skinned Tibetan monk with grey robes, and piercing grey eyes. His manner is very serene and slow to anger, but if directly insulted he will seek to destroy the offender.

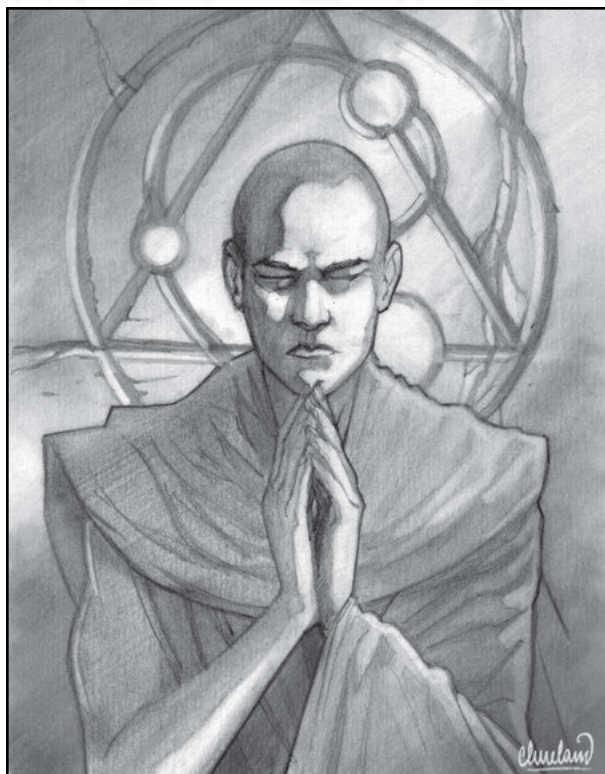
In the 9th century after King Langdarma was assassinated over his attempts to suppress Buddhism, one of his sons traveled to western Tibet where he established the Guge kingdom. He was approached by the Grey Lama who convinced the young king to make the small and unheard of order the official religion of the new kingdom.

For over five hundred years the Grey Lama ruled his order from a monastery in the Guge city of Tsaparang. Preferring to manipulate the matters of mankind subtly, the Grey Lama did not seek to expand the order, but did send out followers to spread his blasphemous teachings across Tibet.

In 1650 powerful monks and Bön sorcerers banded together to challenge the Grey Lama. During their confrontation the entire city of Tsaparang was rendered uninhabitable and the Grey Lama and his followers were vanquished. Nyarlathotep is waiting for the right time to return to Earth in this form and avenge his defeat.

Within the last few years, China has begun excavating the Guge ruins at Tsaparang and closely controls access to the site. Keepers wishing to have modern day investigators explore this site, the following procedures may be useful.

- The investigators must travel to Tsamda in western Tibet where a PSB (Public Security Bureau) officer will complete a pass approval form for any potential visitors to the Guge site at a cost of 10 Yuan.
- At the same PSB office, travel permits must also be applied for. The permit grants pas-



*The Grey Lama*

sage through a number of checkpoints along the highway.

- With the completed documents, the investigators must then go the Culture and Education Bureau offices. There they must fill out forms to indicate if their interest is merely to walk around the site or to enter the excavated buildings. A pass to access the site is 120 Yuan, while a building entry pass is 360 Yuan.

### **Khandromas/Dakinis – She Who Moves in Space**

The Khandromas and Dakinis are two forms of the same creature. Khadro translates into one who can move through the sky.

Dakini is the Sanskrit form of the word and regarded as a mystical creature that appears in a beautiful female human form. The un-enlightened form of this creature appears as a flesh-eating demon.

The Dakini in human female form is often sent as a messenger or to test a monk's will-power.

### **Monster (Khandroma) Form**

<i>Rolls</i>	<i>Averages</i>
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<b>STR</b> (5D6) x5	90
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<b>CON</b> (4D6) x5	75
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<b>SIZ</b> (4D6+12) x5	130
------------------------	-----

<b>INT</b> (3D6) x5	50
---------------------	----

<b>POW</b> (3D6) x5	50
---------------------	----

<b>DEX</b> (4D6) x5	60
---------------------	----

<b>Move:</b> 7/12 flying	<b>Build:</b> +3
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**Avg. Hit Points:** 20

**Avg. Damage Bonus:** +2D6

**Attacks:** 2

Claw 60% (30/12), damage 1D8+db

Bite 35% (17/7), damage 1D6+db

**Dodge** 30% (15/6)

**Armor:** 5 points of tough hide.

**Spells:** 1D4 of the keeper's choice if their POW is 75 or higher .

**Skills:** Listen 50%, Spot Hidden 50%, Stealth 50%.

**Sanity Loss:** 1/1D8 Sanity points to see a Khandroma.

The Khandromas can be summoned and bound with the appropriate spell. The summoner can give the creature simple orders such as to attack a specific person or fetch an item.

They appear as a tall and very muscular winged humanoid with fangs, leathery black wings and glowing yellowish eyes. They are skilled at laying in wait to ambush their human prey and then carry them off to devour the body.

### Human Female (Dakini) Form

<i>Rolls</i>	<i>Averages</i>
<b>STR</b> (4D6) x5	70
<b>CON</b> (4D6) x5	70
<b>SIZ</b> (3D6) x5	55
<b>INT</b> (3D6) x5	55
<b>POW</b> (3D6+3) x5	65
<b>DEX</b> (4D6) x5	70
<b>APP</b> (2D6+12) x5	95

**Move:** 8/12 flying      **Build:** +1

**Avg. Hit Points:** 12-13

**Avg. Damage Bonus:** +1D4

**Attacks:** 1

Knife 40% (20/8), damage 1D6+db

Dodge 40% (20/8)

**Armor:** none.

*Khandromas/Dakini, the Temptress*



**Spells:** Summon Khandroma, Invisibility.

**Skills:** Art/Craft (Dance) 90%, Listen 50%, Spot Hidden 50%.

**Sanity Loss:** 0/1D3 Sanity points to see a Dakini.

A Dakini can appear on its own volition to tempt somebody with its beauty or it can be summoned and bound with a spell. When it appears, it is capable of being visible only to a specific person amongst a group. Other people in the vicinity may be able to see it if they make a successful POW roll.

The Dakini has an ability to entrance a human male with her seductive dance, requiring an opposed POW roll against the Dakini or be entranced for 1D6 rounds. They can use this ability to freeze a person or a group in place while the person who summoned it escapes or attacks.

The Dakini may have inspired the legends of the Succubi, considering some of the similarities.

### M'and Ybula

*Undying Leaders – Deep One/Human Hybrids*

<i>Rolls</i>	<i>Averages</i>
<b>STR</b> (6D6+6) x5	125
<b>CON</b> (5D6+6) x5	110
<b>SIZ</b> (3D6+6) x5	80
<b>INT</b> (3D6+6) x5	80
<b>DEX</b> (3D6+6) x5	80
<b>POW</b> (3D6+6) x5	80
<b>Move:</b> 8	<b>Build:</b> +3

**Avg. Hit Points:** 22-23

**Damage Bonus:** +2D6 average

**Attacks:** 1

Great Sword 70% (35/14), damage 1D10+1+db

**Armor:** 3 point skin

**Spells:** Knows all Cthulhu cult based spells and others at the keeper's discretion.

**Skills:** Jump 40%, Listen 30%, Stealth 90%.

**Sanity Loss:** 1/1D8 Sanity points to see M'and Ybula.

The appearance of these deep one/human hybrids that dwell in Tibet are not dissimilar from those described in H. P. Lovecraft's *The Shadow Over Innsmouth*.

For millions of years the spawn of Cthulhu have been slumbering in their extraterrestrial, non-Euclidean sealed chambers deep beneath the oceans of the planet. Through tectonic action over the millennia many that were once on the sea bottom have been raised high into the Himalaya Mountains. As the eternal prisons of these powerful beings moved into shallow waters, their devoted followers created a new race of intelligent and powerful cephalopod servants that began to evolve to the new conditions. Since these creatures depended upon the psychic emanations from their masters for their survival they had to stay in their immediate area. Over millions of years, these beings adapted to living on land and to the thin atmosphere of the Tibetan plateau. Many of the lakes in Tibet are filled with salt water and these creatures dwell close to them, occasionally returning to the familiar watery habitat for comfort.

Their numbers have dwindled over the millennia, but they age far slower than any other creature on Earth. The most ancient of their kind possess great intellect and have learned powerful spells that allow them to tend and defend their masters and themselves. They are sophisticated and are in contact with humans, and possibly other Mythos races.

Early in their history, the M'and Ybula learned about the other creatures that shared the planet with them. One of their discoveries was of the elder things who had created the shoggoths, and who were also responsible for the creation of the human species.

The greatest secret of the M'and Ybula was obtaining information and material from an

ancient elder thing scientific station. The elder things were aware of the danger of creating a sentient species, and has allegedly developed a deadly virus designed to eradicate any shoggoth or human, effectively giving them a kill switch. This virus is believed to be in the possession of the M'and Ybula and there have been hints of this 'end-of-the-world' device passed down amongst wizards for many generations. These hints have led to stories and myths about Judgement Day and other end time prophecies. The M'and Ybula has held the threat of using this virus over the heads of mankind whenever they need to force a nation or leader to bow to their desires. As to whether the virus actually exists (or works) is left to the keeper to determine.

The oldest and wisest of these nightmarish creatures have the ability to assume many forms and in recent times have adopted the shape of human beings. M'and Ybula have dynamic camouflage abilities similar to that of cephalopods, such as cuttlefish, and have a natural Stealth skill of 90%. Some of these creatures delight in interacting directly with humans, traveling Tibet and the surrounding areas posing as natives. If they suspect that any humans have discovered what they really are, they will attempt to win them over as servants through bribes, or threaten them into silence. Should humans threaten them in return or attempt to deceive them, the M'and Ybula will use every means at their disposal to silence them.

This species takes a very long view of history and they usually regard humans in a similar manner that humans regards flies, unnoticed until they either become an annoyance or can be used for some small amusement. Since they are so long lived, they are aware of the other species that they share the world with, such as mi-go and cthonians.

The M'and Ybula understand technology and even use it when required, but they view manufactured items as ephemeral and prone to failure. Wherever possible this race will use ancient, tried and tested, magical solutions to

problems and are great researchers and innovators into variations on existing spells.

These creatures understand that their role is merely to tend and protect the ancient prisons of their masters and will take no actions to hasten the time of the awakening. The M'and Ybulas will use humans to perform activities beneficial to their goals, such as gathering information, or performing some action that may not seem to make any sense at the time but is designed to further the goals of their masters at a later date.

The most ancient of the M'and Ybulas have a secret that they withhold from younger members of their kind. They have developed a powerful ability to preserve their thoughts and essence for a number of days equal to their POW score if their physical form is killed. During that time, their 'spirit' is free to wander the land nearby looking for a new host, usually a human baby that is not capable of resisting possession. Psychically aware individuals have a chance of seeing this roaming M'and Ybula in their spirit form, and may mistake them for a ghost. The baby will grow as a normal human but its thoughts and knowledge will be that of the M'and Ybula that has taken possession. Upon reaching adulthood, the M'and Ybula can assume full control and either walk the land as a human for a time, or manipulate the body at its basic DNA level to transform into a fully fledged M'and Ybula.

Many of the most ancient M'and Ybulas have entrenched themselves into mountain fortresses or cavern systems, closely surrounded by their loyal minions, human servants and slaves. Politics within their inner circles is quite Machiavellian and elaborate bureaucracies have developed in some enclaves. Many of these



*The M' and Ybula, Undying Leaders*

creatures hold ancient grudges against others of their kind, awaiting opportunities for revenge.

There are some of the M'and Ybula that remain in human form for many years. They derive enjoyment from the sensual nature of humanity and engage in all manner of pleasure and pain. Others derive their pleasure from inflicting fear and pain on others through various elaborate tortures. Some have a clinical view of humanity, performing horrible experiments on whomever they can capture. Breeding experiments, live vivisection, and other foul experimentation are common place.

One thing that the M'and Ybula are afraid of are the hounds of Tindalos. Their entire race gave up on any experimentation with time travel as a consequence of several encounters with the hounds. Investigators who know the Contact Hound of Tindalos spell can use this as a threat against an M'and Y'bula but the consequences of doing so may be quite dire.

Following are a few examples of M'and Ybula that operate in Tibet and surrounding areas. The keeper is encouraged to generate others that will fit into their unique campaign.

### **Hariti – Queen of the hungry ghouls with 500 followers that feed on living children.**

Hariti is an ancient M'and Ybula wizard who has amassed a fanatical following of loyal minions that obey her bidding without question. They are all human women who have undergone grotesque initiation rituals; many have infiltrated into all levels of Tibetan society. They pose as maids, midwives or even female monks. These followers secretly worship Hariti as a goddess, and will gladly give up their lives to protect her and her secrets. Part of the initiation of these women involves their consumption of a few drops of the blood of Hariti, which establishes a mental bond that permits Hariti to pick up their surface thoughts, and transmit signals to their minds. These signals can be either pure pleasure as a reward or terrible punishing pain. When ordered, her followers insinuate a few drops of Hariti's blood into the food or drink of the rich and powerful, making them susceptible to her abilities. Hariti also has the capacity to send out a killing signal to individuals bonded to her in this manner, which destroys their brain and kills their body like flipping a switch. This monstrous creature uses this ability to send out direct messages to people in positions of authority, and to access the rich and powerful. The unspoken threat being that Hariti has a far reaching power that can strike anywhere and at any time.

### **Hariti – One of the Undying Leaders**

*Ancient M'and Ybula Wizard (One million + years old)*

STR 75 CON 90 SIZ 70 INT 90 POW 150

DEX 80 APP 10 Build +1 Move 9 HP 16

**Damage Bonus:** +1D4

**Attacks:** 1

Touch 75% (37/15), drains 1D6 Magic points and disables the victim for that many rounds (drained points are added to her MP total).

**Spells:** Any spells that the keeper desires.

**Skills:** Cthulhu Mythos 70%, History 80%, Listen 70%, Occult 80%, Other Language (Any) 60%, Persuade 75%, Political Machinations 80%, Recruit Followers 70%, Stealth 60%, Spot Hidden 65%.

**Sanity Loss:** 1/1D8 Sanity points to see Hariti.

### **The Cult of Old Mother Khön-ma (Mother of Fiends) and the ceremony of closing the door of the earth.**

The Cult of Khön-ma in Tibet is devoted to watching over a number of places where the Great Old Ones could potentially break through into this world. Since the stars are not yet right, the Cult of Khön-ma attempts to prevent these incursions to protect the Great Old Ones. This often brings them into conflict with cultists who seek the return of their dark gods.

The Cult of Khön-ma is directed from her mountain fortress located at the head of a nearly inaccessible valley in south western Tibet. All paths leading to the fortress are constantly watched and any movement is reported directly to her.

Mother Khön-ma has an extensive network of spies throughout Tibet and the surrounding areas. She has a long history of richly rewarding those of her followers who are loyal, as well as meting out terrible punishments for failure and treachery.

One of the primary duties of the cult is to periodically reinforce the wards beneath the Jokhang Temple in Lhasa that seals a gateway through which Shub-Niggurath seeks to enter our world. There is a small annual ceremony that requires them to cast a spell which consumes some of their POW and a few drops of their blood. Every ten years a great ceremony must be performed called The Ceremony of Closing. Several must perform this and a sacrifice is required. The Gelug authorities at their highest levels are aware of the necessity of performing these rites and permit access to the areas beneath the Jokhang. Mother Khön-ma refers to this place by the old Bön name of Tsulag Khang (House of Religious Science).

From the 1950's on, when China began full control of Tibet, there were restrictions placed on travel and religious ceremonies with many monasteries demolished and monks imprisoned or killed. This prevented the cult from performing their rites at the Jokhang and, as a consequence, the barriers between the worlds have begun to slowly crumble. It will take decades, or probably centuries, for these barriers to fully collapse. Mother Khön-ma waits patiently for the political climate to change, carefully developing her cult with a web of spies. One of the consequences of the weakening of the barriers has been the spread of chaos in that part of the world, as dream emanations emerge from the gateway. This chaos was initially focused amongst the Chinese occupiers and then into China itself in the form of the Cultural Revolution, with neighbor turning against neighbor. Ripples of the chaos emanates in Asia to this day with the rise of violent and secretive cults, oppressive government regimes, wars and destructive technologies that poison the earth, spreading death and disease.

## FUNGI FROM YUGGOTH - MI-GO

*"It is believed that somewhere in the Himalayas is the fungi's stronghold where directions and orders are issued governing the species activities on*



Mi-Go

*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."*

It is recommended that the investigators not be allowed to locate the actual stronghold, however encounters with the mi-go in areas that are lightly populated could provide for an interesting scenario. Other options would be to have mi-go agents create obstacles for the investigators, or have them encounter entire villages of Tibetans that have been mind controlled and are subservient to their alien masters.

### Mi-Go Sonic Devices

The mi-go designed and constructed these items, which seem like human musical instruments, such as horns and drums. A closer examination reveals that they appear to be constructed from an unknown type of metal. The workmanship has an organic look as if the devices were grown rather than crafted.

There is a chance that when a device is used that it will no longer function. Since humans

do not have the technology to repair them, over the centuries, fewer working items exist. During the 1950 Chinese invasion, those devices that were being held at monasteries were hidden. Some of the monks that hid the devices have since died and the items are lost, now waiting to be discovered. Perhaps some of these misplaced items will make their way into museums and private collections around the world.

The sonic devices are used very sparingly since the unearthly noise that emanates from them causes all within hearing range to make Sanity rolls (1/1D4).

Multiple users of the same type of instrument can combine their efforts if they make a skill roll to play it. The base chance for each device is 20%, and since the devices are irreplaceable, the owners do not usually share them.

### **Lifting Horns**

This device looks very similar to the Bön sorcerers' horn made from a human femur. On closer examination with a successful Intelligence roll, subtle differences can be seen that reveal the item is not of man-made origin.

When the horn is played, for each 1 Magic point expended, the sound will move 100 pounds of material 20 feet vertically or horizontally. It is not meant as an attack weapon since it is designed for moving inanimate objects, such as building stones. If the object is heavier than the 100 pounds, it will only be moved a fraction of the distance (see the Matrix on page 64). Objects can be dropped on persons or creatures but the target may attempt to dodge.

The maximum weight that can be lifted is 1000 pounds even with multiple instruments.

Each instrument has a breaking percentage equal to the amount of Magic points poured into it per usage. If 10 Magic points are spent, then the chance of the instrument breaking is 10%. The starting skill chance for users is 20%.

Each use of the horn(s) requires all individuals within immediate hearing range (100 feet) to make a Sanity check (1/1D4).

### **Stone Shattering Drum Devices**

These devices were intended as an aid to blasting apart any large rocks.

The starting skill chance with a sonic drum is 20%. Each Magic point spent while drumming gives a 10% chance per use of shattering a stone of up to one ton (2000 pounds) in weight. Multiple drummers can combine with successful skill rolls, adding the amount of Magic points expended to arrive at a total percent chance of success. Multiple drummers designate a drum leader who they follow. If the leader fails their skill roll attempt, the Magic points are expended and the effort is unsuccessful.

The limitation on the number of drummers is based on the damaging effects from the emanations. Each three drums involved in the effort causes 10 points of damage per drummer.

Each use of the drum(s) requires all individuals within hearing range (100 yards), including the drummers, to make a Sanity check (1/1D4+1).

### **Matter Dissolving Horns**

The horn is played and for each Magic point expended, the sound will dissolve 10 pounds of material (including flesh and bone).

It can be used as an attack weapon and requires a successful skill roll of Play Horn to succeed; the base chance is 05%.

Damage against humans is 1 hit point for each Magic point expended. In game use, the horn player declares how many Magic points they are expending (e.g. 10 points) and attempts a skill roll. If the roll is successful the device causes 10 points of damage to a target within 100 feet. This damage twists and disfigures the target's limbs and burns their skin.

Each use of the horn requires all individuals within hearing range (100 feet) to make a Sanity check (1/1D4).

### **Yeti – Abominable Snowmen – Mi-Go**

These are mi-go that have bases high in the Himalayas. The air distorting properties of the

Tibetan Gods and Monsters - Secrets of Tibet



Lifter Matrix - Number of feet item can be moved based on weight versus magic points spent

MP Spent	100	200	300	400	500	600	700	800	900	1000
1	20	10	7	5	4	3	3	3	2	2
2	40	20	13	10	8	7	6	5	4	4
3	60	30	20	15	12	10	9	8	7	6
4	80	40	27	20	16	13	11	10	9	8
5	100	50	33	25	20	17	14	13	11	10
6	120	60	40	30	24	20	17	15	13	12
7	140	70	47	35	28	23	20	18	16	14
8	160	80	54	40	32	27	23	20	18	16
9	180	90	61	45	36	30	26	23	20	18
10	200	100	68	50	40	33	29	25	22	20
11	220	110	75	55	44	37	31	28	24	22
12	240	120	82	60	48	40	34	30	27	24
13	260	130	89	65	52	43	37	33	29	26
14	280	140	96	70	56	47	40	35	31	28
15	300	150	103	75	60	50	43	38	33	30
16	320	160	110	80	64	53	46	40	36	32
17	340	170	117	85	68	57	49	43	38	34
18	360	180	124	90	72	60	51	45	40	36

armor they wear is often mistaken for fur by those few humans that have spotted them.

This protective gear is a variation on their bio-armor and filters all air that comes in contact with their body. The mi-go wear the filter armor against air born pathogens and other harmful atmospheric effects.

Humans may be able to operate and wear this protective gear with a successful Extreme Mechanical Repair skill roll. The effect is to reduce the level of difficulty by one step when rolling against harmful air born poisons; however, like mi-go bio-armor, when it is removed it causes 1 point of damage to the wearer and becomes useless in a matter of seconds.

### OTHER CREATURES

Keepers who have access to Chaosium's *Malleus Monstrorum* might wish to consider the following list of monsters for any scenario or campaign based in Tibet. Some entries list the creatures as appearing in Tibet, and others mention that they might cross into the Waking World from the Dreamlands.

- Children of the Wind
- Crawling Ones
- Crystallizers of Dreams, Guardians of
- Star-Spawn— one of the five watchers is listed as being located in the mountains of China
- Ghasts – encountered only in caverns
- Hastur – the Emerald Lama avatar
- Lumens – the listing specifically mentions Tibet as one of the four points where they appear
- Shoggoth Lords
- Spawn of the Winds
- Tunnelers Below
- Unspeakable Possessors
- Voormis
- Yaddith, Denizens of

# Notable Persons

*Lamas, Explorers, and Mystics*

## Thubten Gyatso (1876-1933)

*13th Dalai Lama – Gyalwa Rinpoche (Precious Victor), Kundun (The Presence) and several other nicknames and titles.*

STR 55 CON 75 INT 85 SIZ 60 POW 85

DEX 70 APP 60 SAN 85 HP 14

Build: 0 Move: 8 **Damage Bonus: 0**

**Attacks:** None

**Skills:** Cthulhu Mythos 10%, Disguise 65%, History (Asian) 60%, Occult 75%, Persuade 50%, Rule Country 70%, Science (Astronomy) 40%, Spot Hidden 60%.

The 13th Dalai Lama was a fierce political leader of Tibet who crushed any opposition to his reign. Suppression of opponents began when he was a youth when his regent was accused of performing sorcery against him. The regent was executed by being sewn into animal skins and thrown into the Brahmaputra (Tsangpo) River.

Thubten Gyatso recognized early on that Tibet should become independent from the influence of China. To that end he had to render the Chinese representatives (Ambans) to Tibet powerless.

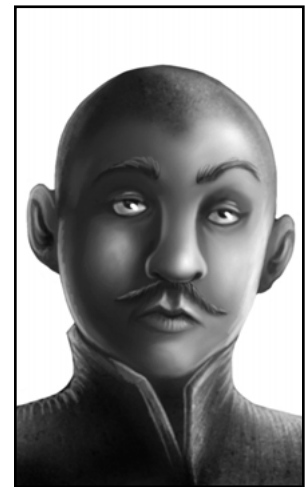
There was some evidence that the three previous Dalai Lamas had been assassinated by the Chinese before they could reach the age of majority and begin their full reign. The 12th Dalai Lama, named Trinley Gyatso, had died at the age of 18 and the two before him died at the young ages of 21 and 18. During that

period, the regents and the Ambans wielded the power in Tibet and made treaties with surrounding countries without the involvement of the Dalai Lama.

Early in his reign the 13th Dalai Lama began to ignore directions and advice from China and instituted a network of border posts to prevent any outside influences from entering his country.

The Dalai Lama and the heads of the major monasteries recognized from the examples of neighboring countries that European influence was not in their best interests and could present a threat to the purity of their religion and government. The Dalai Lama made the governor of each border province responsible for protecting the borders from unauthorized foreigners. The penalty that he decreed for failure by any governor was beheading.

When the Viceroy of India attempted to force trade negotiations on Tibet, Thubten Gyatso ordered that all diplomatic letters be returned unopened. His decision to maintain a policy of complete isolation only made European diplomats more determined to force their way into the country. The fact that so much of that area was unmapped made Russia look at it as a potential strategic asset, whilst British



Thubten Gyatso

ain viewed the region as a potential threat to their presence in British India. This of course resulted in many expeditions sponsored by different countries attempting to gather intelligence about the area within the Tibetan borders. This situation climaxed in 1904 with the Younghusband expedition, which is considered to be the last great British Imperial adventure.

In the room within the Potala Palace where the 13th Dalai Lama died a mural was painted on the wall. It is described as follows in *The Story of Tibet*, "...rings of snow capped peaks encircled and hid the kingdom of Shambhala, from which armies of warriors marched forth headed into a great battle with strange machines, in the global war that the Kalachakra Tantra predicts will erupt in the coming centuries."

### Sir Francis Edward Younghusband (1863-1942)

*British military leader, intelligence officer and mystic*

The following statistics are from 1904 when he led the expedition from the Raj to Tibet.

STR 70 CON 85 INT 80 SIZ 70 POW 75  
DEX 65 APP 70 SAN 75 HP 16

Build: 0 Move: 8 Damage Bonus: 0

Attacks: 1

.303 Lee-Metford Rifle 75% (37/15), damage 2D6+4

.476 Enfield Revolver 60% (30/12), damage 1D10+2

Dodge 35% (17/7)

**Skills:** Disguise 55%, Dodge 45%, Fast Talk 60%, History 40%, Law 45%, Natural World 50%, Navigate 75%, Other Language (Hindustani) 30%, Other Language (Mandarin) 35%, Other Language (Pashto) 20%, Occult 20%, Persuade 45%, Ride 75%, Science (Astronomy) 50%, Spot Hidden 65%, Track 60%.

Sir Francis Younghusband, above all else, was a loyal British imperialist who never made ref-

erence to the United Kingdom since he viewed Scotland and Wales as separate countries.

He had two notable mystical experiences that strongly influenced his later writings including one of his most notorious books *Life in the Stars*.

His first mystical experience took place in 1904 when he was preparing to depart from Tibet after the British expedition to Lhasa. When he looked at the Himalayas he wrote that he was filled with bliss and convinced that, "*men at heart are divine.*" This seems like a strange reaction for an individual to have after the bloodshed and death that some of his decisions had brought on. In subsequent years his writings would reveal many strange things that he had come to believe in after visiting Tibet.

The second experience was in 1925 while lying in bed. A quote from Younghusband's journal detailed the experience as, "*In the middle of the night – about three – I awoke and I immediately knew the power was coming. I made one desperate effort to resist and then it was on me.*" This experience ended with him feeling a wonderful sense of peace.

Younghusband's personal views of religion and his mystic interests led him to be acquainted with several notable individuals. He met the Theosophist Miss Annie Besant at one point while he was staying at the city of Indore in Central India and was greatly impressed by her views. During the following years he took every opportunity to meet with other mystics, swamis and philosophers.

He was a correspondent to Sir James Frazer, the author of the Golden Bough. They were on familiar enough terms that in a letter that Younghusband wrote after being made a Knight Commander of the Star of India in 1917 he said, "*It was intended to make up for what was thought scant recognition – not to mention censure – which I got when I came back from Tibet.*"

By the late 1920's Younghusband was becoming more open about his mystical beliefs and in his writings began to expound upon the existence of higher levels of intelligence else-

where in the universe. He presented his theories that mankind was being influenced and manipulated by extraterrestrial beings. For a man having been brought up in an evangelical Christian family during the Victorian and Edwardian periods, these were somewhat odd and bold statements. He then began to organize

efforts to stage community based religious dramas and dances.

Despite his mystical leanings, Younghusband retained an association with the Royal Geographical Society (RGS) and was considered to be Britain's international geographical ambassador, even after retiring from the post as President of the RGS.



Sir Francis Younghusband

Sir Francis was a prolific letter writer and a member of many social clubs in London. Even after his retirement from the military and public service he maintained channels of contact to the highest levels of government. Investigators looking for information could not find a better source of inside knowledge or letters of introduction.

Francis Younghusband – a short timeline for when keepers could make use of him in game play.

- March 1925 – Invited to an International Congress of Geographers in Egypt as head of the British delegation. Some of the people that he met while he was there were the Egyptian Prime Minister, High Commissioner Lord Allenby, and Howard Carter of King Tutankhamen's tomb fame.
- April 1926 – Younghusband traveled to Rome and met with Pope Pius XI who was an avid mountain climber. Sir Francis had received the invitation from the pope who wished to have an informal discussion

about the planned attempts to climb Mount Everest, which Younghusband was assisting to organize.

- Spring 1926 – Younghusband and his daughter go on a vacation in Switzerland.
- Summer of 1927 – Speaking tour throughout Britain, including a series of lectures at Oxford University.
- February 1929 – Organized public lectures with playwrights, theatre people and clergyman to promote fundraising for community based religious dramas. This led to the founding of the Religious Drama Society of Great Britain which still exists today as an organization called Radius.
- Summer 1930 – Sailed to Boston on a luxury Cunard liner for a speaking tour of the United States and Canada. Younghusband made stops in Boston, New York, Philadelphia and Montreal.
- September 1931 – Mohandas Ghandi arrives in Britain for the Round Table Conference to discuss Indian independence. Younghusband is asked to escort him on a tour of London.
- 1932 to 1935 – Younghusband meets as often as twice a week with a mysterious individual known as Swami Bön.
- Spring 1934 – Second tour of North America lecturing on many popular topics including the Dalai Lama and the Rhythm of the Universe. During this tour he gave many newspaper interviews along with a fifteen minute interview on live radio.
- September 1936 – Younghusband was invited to attend the 300th anniversary celebration of Rhode Island in Providence. His speeches during this event focused on the promotion of religious understanding and told his American audience that it would be better if they ruled their country as a Theocratic Democracy. It is unlikely that H.P. Lovecraft was able to attend any of the

events since this was the year that he was diagnosed with cancer.

### Heinrich Harrer (1912-2006)

*Austrian mountaineer, Sergeant in the German Schutzstaffel (SS), main character in Seven Years in Tibet, friend of the 14th Dalai Lama*

The following statistics are from the late 1940's when he was in Lhasa.

STR 75 CON 75 INT 65 SIZ 75 POW 60  
DEX 80 APP 70 SAN 60 HP 15

Build: +1 Move: 8 Damage Bonus: 1D4

Attacks: 1

7.92mm Mauser K98 Rifle 45% (22/9), damage 2D6+4

9mm Luger P08 Pistol 35% (17/7), damage 1D10

Dodge 40% (20/8)

**Skills:** Art/Craft (Photography) 60%, Disguise 45%, Climb 75%, Fast Talk 60%, Geography 60%, History 35%, Jump 75%, Mechanical Repair 65%, Navigate 60%, Other Language (Tibetan) 45%, Occult 20%, Operate Heavy Machinery 40%, Ride 75%, Swim 80%, Throw 70%.

This Austrian mountain climber was a supporter of the rise of National Socialism in his country and a member of the Sturmabteilung (SA) better known as the Nazi storm troopers or brown shirts. Harrer held the rank of Oberscharführer (Sergeant) in the SA after Austria was absorbed into Germany in March 1938.

Harrer is now famous for his book *Seven Years in Tibet*, in which he details his escapes from a British prisoner-of-war camp in Kashmir during the early years of World War 2. He was part of one of several expeditions to the Himalayas that had been organized by Heinrich Himmler. His inclusion in the mission was based on his mountaineering experience and his early membership in the Nazi party.

Several POW escapees made their way from Kashmir into western Tibet. Heinrich Harrer and Peter Aufschnaiter, who was a fellow Austrian mountain climber and agricultural scientist by trade, continued on deeper into Tibet. They masterfully bluffed and blustered their way past officials and after almost two years, and many near-death adventures, arrived in Lhasa. The two Austrians made appeals to the authorities to be able to stay in Tibet so that they would not be returned to POW camps in India. During the long bureaucratic process of their appeal, the two men kept busy with projects that benefited their hosts and gradually the value of having them present in Lhasa was realized by the decision makers. They took on such projects as rebuilding flood walls along the rivers, repairing and upgrading the Lhasa power generation station and building the first fountain in Lhasa.

Eventually Harrer came to the attention of the 14th Dalai Lama (Tenzin Gyatso) who asked for Harrer to tutor him in what the outside world was like and to assist in the building of a movie theatre at the Potala Palace. The tutoring of the young Dalai Lama took place over a number of years and Harrer was the first Westerner to have such direct contact with one of the Dalai Lamas.

Harrer participated in many of the Tibetan social events and eventually began to film them at the request of the Dalai Lama. Protocol dictated that the young Dalai Lama could not attend events that normal Tibetans took for granted. The Dalai Lama wished to circumvent this by using modern moving film technology which he would then view in his private theatre in the Potala Palace.

The keeper has the option to make Harrer a secret member of the German occult Thule-Gesellschaft organization. This places a more sinister spin on Harrer's relationship with the young Dalai Lama which the keeper can extrapolate upon, forming a world spanning secret cult using the Tibetan diaspora and basing it on the German secret society.

There was a Karl Harrer who died in 1926 who was a German journalist and politician who was also a member of the Thule-Gesellschaft. He was a founding member of the German Workers Party which eventually became the Nationalsozialistische Deutsche Arbeiterpartei (NSDAP) and, after a bitter rivalry with an up and coming politician named Adolph Hitler, Harrer resigned and died a few years later at the age of 35. There are no available records tying the two men (Karl and Heinrich) together in any sort of blood relationship but this should not stop a keeper from using the two of them within scenarios. For example, it may be a method of passing along information to the investigators by having secret journals from the Thule-Gessellschaft found amongst the documents of Karl Herrer.

### Alexandra David-Néel (1868-1969)

*Writer, explorer, Buddhist and spiritualist*

The following statistics are from approximately 1924 when she was in Lhasa.

STR 65 CON 80 INT 75 SIZ 50 POW 80  
DEX 60 APP 70 SAN 80 HP 13

Build: 0 Move: 9 Damage Bonus: 0

Weapons: .38 Revolver 40%, damage 1D10

**Skills:** Art/Craft (Photography) 40%, Disguise 75%, Climb 55%, Fast Talk 45%, Medicine 50%, Natural World 65%, Navigate 40%, Other Language (English) 40%, Other Language (Japanese) 25%, Other Language (Mandarin) 35%, Other Language (Tibetan) 55%, Occult 75%, Ride 45%, Swim 50%.

Alexandra David was born in Paris in an age when women were supposed to be bound by the proprieties of society. She disregarded the conventions of her society and traveled extensively in her youth. She became interested in Theosophy, eastern religion, and philosophy. She studied directly with the Theosophical Society in several places throughout Europe including England, Switzerland and Spain.

In 1911 on a second trip to India, Alexandra David-Néel (she married in Tunis in 1904) decided to further her studies in Buddhism. After receiving an invitation to Sikkim, where she traveled to study, she met the 13th Dalai Lama while he was in exile from the Chinese incursion into Tibet. She had the privilege to question the Dalai Lama directly and was probably the first European woman to do so.

From 1914-1916 she was living in a cave in Sikkim near the Tibetan border with another monk by the name of Aphur Yongden. The two of them decided to go on a pilgrimage into Tibet and in August reached the Tibetan city of Shigatse where the great Tashilhunpo monastery is located, which is the home of the Panchen Lama. While in Shigatse the European woman and her Sikkimese companion had the opportunity to meet the 9th Panchen Lama Thubten Choekyi Nyima. The British discovered her presence in Tibet and not having issued her any documents to cross the Sikkim border into Tibet, ordered her to return immediately. Not wishing to obey the British and with the First World War starting, she and her companion traveled through China and spent several years in Japan.

In 1924 they decided that they would make one more effort to enter Tibet, traveling as pilgrims. After much hardship and many months of travel, the duo reached Lhasa where they stayed for two months before departing.

Throughout the rest of her long life, Alexandra wrote more than thirty books about religion and spirituality and her many years of travel in Asia.

## MISSIONARIES

The earliest known visit to Tibet by a Christian missionary was in 1328 by a Franciscan Friar by the name of Odericus of Pordenone (Odoric Mattiuzzi). The extraordinary tales of his journey took him through Armenia, Persia, Malabar, Sri Lanka and Indonesia, eventually reaching and living in Beijing for three years. On his return trip to Europe he traveled the full length

of Asia, passing through Tibet. Odericus left very little documentation and when he reached Europe he was supposed to give a personal report to Pope John XXII, but died at the age of 46 before he reached Avignon. The keeper may assume that cultists may have assassinated the Franciscan to prevent information about Tibet from reaching the western world.

In 1624 Father Antonio de Andrade and brother Manuel Marques, while working at a Jesuit mission in India, traveled to Guge in Ladakh, which is in the area of the holy Mount Kailash. He returned later that same year with a small group of fellow Jesuits and established a small mission. The Ladakh king was outraged over this acceptance of outsiders and shortly after massed his armies and attacked Guge and its royal family, forcing the Jesuits to flee in the process.

In 1661 the Jesuit superiors in Beijing sent the German Father Johann Grueber and a Belgian associate, Father Albert D'Orville, on an attempt to cross overland to India. Their mission was to travel to Rome to present a defense of a fellow Jesuit, who was being accused of promoting occult practices after having studied and written about the Chinese calendar system. Their route took them through the heart of Tibet and Grueber wrote the first detailed reports about Lhasa (D'Orville died en route after reaching India).

The Capuchin archdiocese of Agra (India) in 1708 sent a group of four monks to Lhasa to open a small missionary station. Over the years they slowly built upon the initial mission with more Capuchins joining them. In 1745 the Tibetan lamas finally ordered them out of the country indicating that they could no longer tolerate their presence. The Capuchins are an offshoot of the Franciscans and are based mainly in England and Ireland. The rules of their order of extreme poverty and simplicity had initially appealed to the Tibetans, but over the years when they were beginning to convert Lhasa citizens to Christianity, the Tibetan lamas began to regard them as a threat to their religion. It is also speculat-

ed that during the period, when the mission was in Tibet, that there were several visits to Lhasa by Jesuit representatives who may have spoken against the Capuchins to the Tibetan authorities.

In 1713 the newly ordained Jesuit priest Ippolito Desideri heard that a mission was being organized to journey to Lhasa in Tibet. He volunteered and traveled with the Jesuits from Lisbon (Portugal) to Goa (India). Desideri and a companion named Manuel Freyre joined a caravan, but Freyre found that he could not overcome the effects of altitude sickness and the cold and returned to India. Desideri continued on and met with Tibetan authorities in Lhasa in March of 1716. He made a very favorable impression and was granted permission to build a house and teach others about his religion. He spent time in Tibetan monasteries to learn about their religion and the language, writing several books about his discoveries over the following years. His presence in Lhasa had not gone unnoticed by the Capuchin mission and they ended up filing formal complaints against each other in attempts to gain sole control of the area for their own orders. The squabble could not be amicably resolved, so eventually a ruling had to be handed down from the Pope ordering the Jesuits to close down their mission. Upon his return to Rome, he wrote a four volume set called *Opere Tibetane*. The books were written in Latin and were not released to the public until a Roma Istituto Italiano per il Medio ed Estremo Oriente (Rome Italian Institute for the Middle and Far East) printing in 1981. The four volumes are:

- *Opere tibetane 1 "Il T'o-rans"*
- *Opere tibetane 2 "Lo Snin-po"*
- *Opere tibetane 3 Il "Byun k'uns"*
- *Opere tibetane 4 Il "Nes legs"*

Reading these books by making a successful Latin skill roll will impart +10% Tibetan Lore, +2% Cthulhu Mythos and 1 Sanity point loss

(no spells, MR 3). The only library outside of Rome that has a set of these books is Bayerische Staatsbibliothek in Munich (Germany), but there may be copies in private collections.

In 1844 two French missionaries, Father Evariste Régis Huc and Father Joseph Gabet, disguised themselves as Buddhist pilgrims and traveled across Asia to Mongolia and then Tibet. The task given to them by the Congregation of Priests of the Mission (Lazarists) was to study the habits of the nomads of the region to determine how missionaries should approach them. In January 1846 they arrived in Lhasa where they were well received by the Tibetans; however, the Chinese Amban used his influence to have Huc and Gabet expelled and escorted by Chinese forces all the way to Canton. Returned to Europe they both wrote about their travels. There has been speculation that the Theosophist Madame Blavatsky borrowed some of the information from their reports and claimed it as her own experience in order to boost the credibility of her writings.

In the late 1800's and early 1900's the Moravian Church had sent many missionaries to Asia. They have the distinction of being the first worldwide large scaled missionary movement. Many of them were enthusiastic but unordained laymen. Some of them had penetrated the eastern borders of Tibet. The Tibetan monasteries took exception to the Moravian presence in the eastern Kham and Amdo region and in 1905 burned down a number of missions. The Chinese government who was also claiming authority over those regions retaliated by sending their army to burn down a number of Tibetan monasteries.

From 1923-1938 Robert B. Ekvall was a missionary who worked among the Tibetan nomads. He was born in China to missionary parents and returned to the United States to study at both the Wilson Academy and the Missionary Training Institution in the town of Nyack in New York State. Over his lifetime he was also an author as well as involved as an interpreter at the Korean truce talks. He also collaborated with Thupten Jigme Norbu

(brother of the 14th Dalai Lama) to translate several Tibetan operas into English. In 1958 he worked at the University of Washington from which he retired in 1974, the year that the CIA operation ST Circus ended. ST Circus is detailed elsewhere in this book. He passed away in 1978. There is no direct indication that he was involved with the ST Circus operation; however, individual keepers can decide if he had any direct involvement with the intelligence community.

## PUNDITS

Pundit is the term used for a group of volunteers from India who were involved in a project called the Great Trigonometrical Survey of India.

In 1855 the Russian empire was expanding its borders southward towards Afghanistan and India and tensions were high as the two nations were on the brink of a major war.

The British decided that they could no longer leave the country of Tibet unexplored and a blank space on their map of Asia, since it was a potential route for a surprise Russian attack. For the following several decades both Britain and Russia sent out small survey groups to collect valuable intelligence on behalf of their countries. The British called this The Great Game of espionage and the Russians called it The Tournament of Shadows.

A British military expert named Captain Thomas G. Montgomerie studied the problem and decided that the highest potential for success would be to recruit individuals who were already traveling into Tibet and train them. Merchant traders from India were carefully screened and a small number signed on to the project.

The pundits were trained in astronomy with the use of sextant and compass and were drilled to ensure that their stride-length while walking was consistent.

During their journeys within Tibet they were to keep meticulous notes each day as a route survey showing the length of each day's march, make note of prominent geological features,



mark the course of streams with their approximate width and depth, plus take temperature and barometer readings.

To conceal their intentions, the pundits had a number of carefully constructed devices to avoid raising any suspicions if their belongings were searched.

- Their Buddhist prayer beads (malas) had 100 beads instead of the traditional 108; after 100 paces a bead would be moved so that the pundit would have a record of the number of steps made and from that could calculate the distance traveled.
- Any notes that the pundits made were concealed inside their prayer wheels. Out of respect, others would not touch or open the prayer wheels to examine the prayers contained within.
- The prayer wheels also concealed a small container of quicksilver (mercury) which they would pour into their bowl to create a level surface from which they could use their sextant to take readings of the stars. Each pundit had a pocket watch so they could record the time of each reading for later analysis.
- Concealed amongst their belongings were a barometer and thermometer. Each day they would take a barometric reading and use the thermometer to determine at what temperature water boiled. That data would allow them to calculate their altitude.

Despite all of the training and precautions, some of the pundits were captured and either banished from Tibet or thrown into prison and tortured. One pundit ended up being sold as a slave where he remained for nearly seven years before he could escape.

In the end, much of the southern Himalayan region of Tibet was carefully mapped and subsequent surveys reveal that the work of the pundits was quite accurate.

Some of the methods of British intelligence gathering was illustrated in a passage from

*Younghusband the Last Great Imperial Adventurer*. When Francis Younghusband was a low ranking Subaltern, he was described as being in charge of a small, intelligence gathering unit of natives. Most of his agents were inconspicuous native hill men; *“Our correspondence is carried on in Hindustani written with English letters – the notes are wrapped very small and stored away in the lining of a man’s hat or his boot and stitched into the wadding of his coat—all sorts of dodges.”*

If a junior officer was responsible for setting up and running an intelligence network, then the total scope of what the British were actually up to during that era may never be fully known, but it can be assumed that there was documentation to report up the chain of command and that many, if not most, of those reports still exist in military and foreign service archives.

## SVEN HEDIN

*Writer, explorer, photographer*

The following statistics are from approximately 1909 when he returned to Sweden.

### **Sven Hedin, Explorer Age 44**

STR 75 CON 85 INT 80 SIZ 75 POW 70  
DEX 65 APP 60 SAN 68 HP 13

Build: +1 Move: 8 Damage Bonus: 1D4

Attacks: 1

Brawl 60% (30/12), damage 1D3 + 1D4

Dodge 35% (17/7)

**Skills:** Art/Craft (Photography) 70%, Disguise 45%, Climb 75%, Fast Talk 45%, First Aid 40%, History 65%, Medicine 40%, Natural World 75%, Navigate 55%, Other Language (English) 30%, Other Language (German) 45%, Other Language (Latin) 70%, Other Language (Russian) 30%, Other Language (Tibetan) 30%, Pilot (Boat) 65%, Ride 65%.

*“I had once more succeeded in making a part of the large white spot mine.”* – Sven Hedin referring to his success in mapping uncharted areas of Asia.

Sven Hedin was a Swedish explorer, born in 1865 and died in 1952. He counted amongst his friends not only other explorers, but also Kings. Judging by the tales of his journeys and the obstacles that he had to overcome, he was resourceful as well as charismatic and persuasive. Hedin was also ruthless, driving expeditions forward through his force of will, even though the conditions were deadly and his expeditions were notorious for their hardships and loss of life.

In the 2002 issue #20 of the *Journal of Asian Earth Sciences* (pages 297-308) there is an article devoted to the petrological collections of Sven Hedin that mention his four major expeditions between 1893-1935. Hedin took the opportunity of traveling through uncharted territories to amass samples of local flora and fauna, as well as mineral samples. The majority of his collection can be found in the Swedish Museum of Natural History in Stockholm. The remainder of the Hedin collection is at the Uppsala University, which is 40 miles north-northwest of Stockholm. The keeper could hide some interesting clues amongst this collection that would be of interest to the investigators during a campaign or scenario.

As a young man beginning university Hedin had already decided that he was going to devote his life to exploration. He focused his studies on what he thought would serve him in his pursuit of adventure. The courses that he studied were varied and included: geology, physics, mineralogy, zoology, Latin, paleontology, and history. He spent part of his college life at the University of Berlin where he became a Germanophile, which as a World War I & II supporter he would be criticized for in his later years.

Hedin was a life-long learner and over his travels eventually acquired fluency in seven languages, mainly European.

It was on the troubled 1893-1897 expedition that Hedin got his first glimpses of Northern Tibet. The caravan he was traveling with got lost in the Tarim Basin and ran out of water. Before they finally reached an oasis, many animals and several men had perished. On the way to Beijing his expedition passed through a portion of the Tibetan Plateau to the north of the country.

His next trip was in 1899-1902 when he decided to explore parts of the Lop Nor region with its great salt lakes. During those explorations he discovered some lost cities where he recovered some artifacts including 12 complete letters on paper written in Chinese. He estimated that they were nearly 800 years old. He also found items that contained information about early Chinese emperors.

In 1901, after departing from Lop Nor, Hedin and a Mongolian monk who had been traveling with his caravan, set off from their camp in an attempt to travel through northern Tibet in the direction of Lhasa. Two days into their journey they were waylaid by bandits and had their horses and most of their provisions stolen. They wandered in the area on foot for several days, eventually encountering a group of nomad herders. When it was discovered that Hedin was not Tibetan, they held him and his companion, and sent for the governor of the province (Nagqu). The governor arrived several days later with 67 tribal chiefs and, after meeting with Hedin, forbade him from traveling any further in the direction of Lhasa. Hedin was given a 20 man escort and gifts of horses, sheep and provisions and sent back to his main camp. After that, Hedin managed to persuade his caravan to make another attempt to enter Tibet even though they knew that they would probably be closely watched. A few days into the borders of Tibet, they were met by a force of 300 Tibetan riders that were joined shortly after by a further 500. The entire group led Hedin and his caravan westward across Tibet all the way to the city of Leh in Ladakh.

Studies of available records show that it is likely that the Tibetans were under the impres-

sion that Hedin was part of an advance party for an invasion from Russia. At that point in time tensions were high between Great Britain and Russia, with some border clashes along the Afghanistan and Kashmir area. Tibet was actively attempting to prevent either Russia from invading from the north or the British from the south as either event would provide a pretense for the other country to advance.

After all his previous close calls, Hedin was still determined to penetrate the secret areas of Tibet and in 1906 made his intentions known to organize another caravan. The Earl of Minto had succeeded Lord Curzon as the Viceroy of India and sent a dispatch to order Hedin not to embark to Tibet. The British at that time were working towards an agreement with the Russians to suspend scientific exploration of Tibet for a three year period. Minto was worried that Hedin departing from British territory would jeopardize the negotiations. Hedin was already acquainted with Francis Younghusband who intercepted the communication and gave the Swedish explorer a head start.

This third expedition, which was organized within India starting in 1905, continued until 1909. This time, he was left mostly uninterrupted to conduct surveys and to map a good portion of the Himalayas. It was this period of mapping that determined the Himalayas was a continuous mountain range along the south and southwest areas of Tibet. Hedin was so thorough with this survey that he even brought a portable folding boat and used it to survey many lakes on which he took depth soundings.

Towards the end of this period of his exploration, Hedin's group ended up traveling along the Brahmaputra (Tsangpo) River with large groups of pilgrims in February of 1907. They spoke with a Tibetan district governor who intended to ask them to leave the country; however, when Hedin showed that he had a Chinese visa attached to his passport he was allowed to continue on. Eventually they reached the city of Shigatse in time for the Tibetan New Year celebration on February 11th 1907. They met with and were questioned by many officials

who could not believe that they had made it that far into the country. The Panchen Lama Thubten Chökyi Nyima was intrigued and sent them welcoming gifts and had several meetings with Hedin. When Hedin felt that they had worn out their welcome the group headed westward again, still mapping uncharted routes, until they reached Ladakh and then northern India.

Hedin dedicated his two-volume set titled *Central Asia and Tibet* to the Czar of Russia and King Oscar II of Sweden for the help given to him, not only in money, but in many other ways.

It is apparent that at some level, Hedin was operating in the interests of the Russian Empire and that he not only received funding but that he was also accompanied numerous times by Cossacks provided by the Czar. Not only was Hedin a scientist and adventurer but he also seems to have been an agent gathering valuable intelligence about the uncharted regions south of Russia.

Sven Hedin's final great expedition (1927-1935) was called the Sino-Swedish Expedition and was partly sponsored by the German government and the airline Lufthansa. Hedin was having difficulties connecting to many of his former friends and contacts since he was a vocal support of the German government, and in particular, the up- and-coming politician Adolph Hitler. During the nearly eight year expedition over 300 sites were explored and carefully documented. The findings intrigued many of the German leaders who went on to organize the 1939 German SS expedition to Tibet under the direction of Heinrich Himmler.



Sven Hedin

## YOUNGHUSBAND EXPEDITION

Francis Edward Younghusband was one of the most complex British military men of the end of the 19th century. Adventurer, explorer, imperialist, diplomat, politician, sycophant, mystic, free-thinker, romantic – Younghusband was all of these.

Younghusband was born in Murree, British India in 1863, before being sent to Britain for his education as a teenager. He graduated from the Royal Military Academy Sandhurst in 1882 and was commissioned as a subaltern in the 1st King's Dragoon Guards.

Younghusband was soon spotted as a bright young officer and recruited into an intelligence gathering operation being supervised by Sir Charles MacGregor. He was sent into central Asia to map uncharted territories, establish relationships with local tribes, and keep track of what the Russian explorers were up to.

In 1886, when he was on leave, he traveled to China and organized a small expedition to travel through and map Manchuria. His group traveled through Manchuria and across the Russian border to the city of Novokievsk where he had a very cordial meeting with members of the Russian military at that remote outpost of the Empire.

Upon returning to Canton, Younghusband was assigned to lead an expedition across the length of the Gobi Desert to the city of Yarkand, which sits in a large oasis on the western edge of the Tarim Basin. He had a message waiting for him from Colonel Bell, telling him to try to return to India through the Mustagh Pass which had never been explored and ran through treacherous terrain alongside K2, the second tallest mountain in the world.

The crossing of the Mustagh Pass was regarded by many as one of the greatest feats of mountaineering in history, despite there being several members of his expedition left on the glacier that had to be rescued. Younghusband was much feted and awarded a lifetime membership in the Royal Geographical Society.

In 1890 Younghusband was promoted to the rank of Major and posted to the Indian Political Service where he served for several years in an area that saw several severe famines. It was so bad that he describes seeing hungry people descending on the bodies placed on funeral pyres and fighting over the scraps.

Beginning in the late 1890's the British government began to receive reports that the Russian government had managed to succeed in having a representative reach Lhasa in Tibet. Britain became worried that they had not been allowed into Tibet and that all attempts to open trade negotiations had been rebuffed.

Early in 1903 he was in the Indian city of Indore and met with the noted Theosophist Annie Besant. She had made quite an impression upon him and after that meeting his personal religious philosophies seemed somewhat broader. This would develop later in his life into some rather public, and in some cases embarrassing, religious exhibitions.

Later in 1903 Younghusband received a note from his idol Lord Curzon, the Viceroy of India, ordering him to the small country of Sikkim north of Darjeeling in northern India. In conjunction with the British Political Officer John Claude White they spent some time organizing a military mission into Tibet.

Britain had several unresolved disputes with Tibet leading up to this:

- Tibet natives were freely crossing the established borders in Sikkim to pasture their animals in the summer but not allowing anybody to cross their border.
- Merchant traders in Tibet could freely pass into Sikkim and India but would not allow any Indian, Sikkimese or British traders to enter Tibet.
- Letters from Lord Curzon that had been sent to the 13th Dalai Lama were being returned unopened.
- Several treaties had been made between British India and Tibet, which Tibet was not honoring.

- Lord Curzon believed that Tibet was having secret dealings with the Russians. With no British presence within Tibet, it would be possible for Russia to pass troops through Tibet and mass them near the Indian border for a surprise attack.

On the 18th of July 1903 Younghusband and his escort crossed into Tibet. They arrived at Khamba Jong and established a camp to await the arrival of the Tibetan authorities. When a delegation did arrive the only thing that they wished to discuss was the withdrawal from Tibet of Younghusband's group. This impasse went on until late September at which point, with the fall weather threatening to close the mountain passes, they were forced to return to Sikkim.

Lord Curzon wished to send a large force into Tibet to occupy the Chumbi Valley until the issues between Britain and Tibet could be resolved. The government of British Prime Minister Balfour did not want to start a war but reluctantly agreed that the rebuff from the Tibetans must be addressed and sanctioned an expedition to take place at the end of 1903. To place Younghusband on an equal footing with the Chinese Amban to Tibet, Lord Curzon ensured that he was promoted to the rank of Colonel.

The expedition moved through the mountain passes and into the Chumbi Valley of Tibet in late December 1903 with a large force of men and materials:

- Royal Artillery Mountain Battery with 2 ten pound (2.5 inch bore) screw guns, each weighing approximately 500 pounds.
- A Maxim gun detachment from the 1st Battalion of the Norfolk Regiment.
- A half company of the 2nd Sappers.
- Eight companies of the 23rd Sikh Pioneers.
- Six companies of the 8th Gurkhas.
- A field hospital with full medical staff.
- Military police.

- Telegraph and postal officers.
- Specialist engineers with surveyors and road builders.
- Over 10,000 coolies to carry cargo over the high mountain passes (with 88 of them dying from frostbite and exhaustion).

This would be the force required to penetrate into the heart of mysterious Tibet.

In early January the force moved north out of the Chumbi Valley in a slow deliberate progression. At Yatung, Younghusband encountered Annie Taylor, a Presbyterian missionary, who quizzed him about his religious beliefs and then joined the expedition to assist in the field hospital.

They advanced as far as the Tibetan town of Tuna where they established a base while the military leader of the expedition, General MacDonald, returned to the Chumbi Valley to secure their supply lines.

High ranking members from the Tibetan government arrived and demanded an immediate British withdrawal, however, when they realized after several weeks that this was not going to happen, they settled in to a very slow negotiation process. It appears that during this time, the Tibetans were raising a levy of manpower in the area, but their most advanced weapons seemed to be Austrian surplus matchlock rifles from the early 1800's purchased from the Chinese. The remainder of the Tibetan forces was armed with bows, spears, slings and swords.

Eventually representatives from three large monasteries (Drepung, Ganden and Sera) arrived and spoke at length with Younghusband, but they were as unbending as the previous negotiators.

On the 30th of March 1904 the most controversial event of the expedition occurred, with conflicting reports from all sides. The British announced their intentions to move further into Lhasa and, overnight, the Tibetans barricaded the road at Chumi Shengo.

At some point that morning the British opened fire with machine guns, artillery and

rifle volley, leaving 628 Tibetans dead and 222 wounded.

Official Tibetan records of this incident no longer exist as they were destroyed after the Chinese occupied the country in 1950. Verbal reports indicate that the British had convinced the Tibetans to extinguish the fuses on their matchlocks while the situation could be discussed and when they had done so, the British opened fire until the Tibetans were routed.

The British claim that they had convinced the Tibetan soldiers to lay down their arms and that their Depon (General) from Lhasa, named Lhading, had pulled out a pistol and shot one of the British soldiers. This precipitated a charge by Tibetan dob-dobs wielding swords, at which point, General MacDonald gave the order to fire. The final tally was that 50 shrapnel shells, 1,400 machine gun rounds and 14,351 rounds of rifle ammunition was fired into the Tibetan forces.

There is some evidence that the British had planned the massacre as a show of force. One soldier named Lieutenant Hadow stated in a letter sent home, *"I got so sick of the slaughter that I ceased fire, though the General's order was to make as big a bang as possible."*

This broke the Tibetan road blockade and following the massacre at Chumi Shengo the British forces quickly moved on towards Gyantse, which they reached and laid siege to on 12th April 1904. With their artillery pieces and the combination of Sikh and Gurkha soldiers, the fortress at Gyantse soon fell and, for the duration of the expedition, this Tibetan city was turned into their major base of operations at the northern end of the Chumbi Valley route.

Once Gyantse fell and they had moved their forces forward, secured their supply lines and ran telegraph lines, they then moved over the passes towards Lhasa.

During the advance the 13th Dalai Lama had offered his people a grant of land for the head of every member of the expedition that they took. Although the soldiers were in constant danger only one soldier had his head

removed as a bounty. He was among the detail assigned to run telegraph wires from the Sikkim border to the forward operating base. Along the way many Tibetans had asked the men what the wires were for, to which they answered that they were needed to find their way home. The Tibetans, not wishing to do anything to hamper the departure of the British forces, left the telegraph wires unmolested.

On the 30th of July 1903 Younghusband and his expedition rode into the city of Lhasa and discovered that the 13th Dalai Lama and a force of trusted men had ridden northwards. The Dalai Lama and his group subsequently traveled all the way to Mongolia where they would remain for the next several years.

The Dalai Lama had left the seals of state with his representatives and over the next several weeks, Younghusband and his delegation worked out the fine points of the treaties, had prisoners freed, and demanded that Tibet pay reparations for the cost of the invasion. One other condition imposed on Tibet was a permanent presence by British trade stations in the Chumbi Valley and the western Tibet village of Yatung.

One other incident is mentioned in several reports regarding a monk from the Sera monastery who forced his way into the British camp and attacked several soldiers with a sword until he could be brought down by Sikh soldiers wielding picks and shovels. The dob-dob was avenging the death of his younger brother at Chemi Shengo. Younghusband ordered the man hung two days later.

## CROSBY EXPEDITION

In the fall of 1903 Oscar T. Crosby, an American explorer, led a caravan that entered the western edges of the Tibetan plateau; finally crossing into India's Kashmir region through Ladakh. They traveled via a previously unknown route through the Kunlun Mountains.

Crosby had departed from America in May of 1903 and traveled to St. Petersburg, Russia, where he obtained permission from Russian

authorities to travel through their country to Russian Turkestan. He was also provided with a letter of introduction to the Russian Consul at Kashgar in Chinese Turkestan.

On the Trans-Caspian road Crosby met up with Captain Anginour of the French army at which point they joined together to travel into Chinese territory.

Their expedition ascended to the Tibetan plateau, traveling over passes that are 15,000 to 18,000 feet above sea level. Crosby reported that they traveled at those altitudes for nearly eight weeks, suffering from the cold and thin air. They pushed on in an attempt to reach Rudek in Tibet, from which point they planned to journey on to Lhasa.

Through a navigation error the expedition ended up traveling further south than they had planned and were unable to find a way through the mountains to Rudek. Crosby wrote that the error did have a positive side when they crossed a totally unexplored region known as the White Desert.

Running out of food and with their horses dying, scouts were sent ahead to find any signs of human settlement where they would try to re-provision. The scouts had to travel for nearly 100 miles but returned after eleven days with food, camels and local guides. The locals refused to lead them into Tibet and instead took the group to Ladakh, known as Little Tibet and part of the British Kashmir territories.

Crosby, in a newspaper interview, told the New York Times reporter that, "*My purpose in visiting Central Asia was to study the political and racial questions connected with that region. I did not believe it possible to reach Lhasa except by force or in disguise, and therefore proposed merely to go as far as I could.*"

The remainder of the interview that he gave seems to imply that he had undertaken the mission on behalf of the United States government. He was of the opinion that the terrain looked far too difficult in north and west Tibet for the Russians to advance through towards India. Crosby was concerned that Russia

would be breaking up part of western China, which he saw as being in opposition to American interests in the region. His statement to the press was, "*Nevertheless, the United States, which is interested in the integrity of China, must turn her attention to the back of the empire and keep an eye there while watching the seacoast.*"

It is clear that Crosby's expedition had been sponsored by the American Department of State, which at that time was being headed by John Hay. Hay was responsible for the adoption of an Open Door Policy for trade in China in January of 1900. The fact that Crosby entered the area through Russia and dealt on a diplomatic level to obtain travel permits, indicates that he was likely acting in an unofficial capacity as an American Envoy.

## JOSEPH F. ROCK

Born in Vienna and moving to Hawaii when he was twenty-three, Joseph Rock eventually became a distinguished botanist, linguist and a frequent contributor to the National Geographic Magazine.

From the early 1920s until after World War II Rock lived in China on the border of eastern Tibet in what is known as the Tibetan province of Kham.

During that period he went on several small tours of eastern Tibet, most sponsored by the National Geographic Society, but some directly at the request of the United States government. Rock fled the country when the Chinese army began advancing into eastern Tibet in late 1949.

Rock had a reputation for being arrogant and presenting himself to the people he met as a foreign prince. He traveled with a large entourage, including military escorts, a butler and cook. He insisted on not going anywhere without a full dinner service available, complete with a folding dining room table, china plates, teacups, and silverware.

He cataloged many species of plant and bird-life throughout his years in Tibet and made

friends with the Muli King Chote Chaba who had his capital at Old Muli in what is now the Sichuan Province of China.

The Muli King was supported by three Yellow Hat (Gelugpa) monasteries and he was considered the Lama King of an independent theocracy, which ended in 1950 when the Chinese army entered Tibet. Joseph Rock received permission from the Muli King and the monasteries to send an expedition to a pilgrimage destination known as the Konka Risumgongba Mountain Range. This range has a trio of holy mountains called Chanadordje, Jambeyand and Shenrezig.

While Rock was touring through the area, he met and negotiated passage with many bandit tribes. He mentions the mysterious Tsoo tribe whom other tribes avoid but he never had any direct dealings with them. The keeper can extrapolate the word Tcho-Tcho from that tribal name and perhaps make use of that tribe for adventures set in this area of eastern Tibet.

Joseph Rock had contact on several occasions with the Labrang Monastery, which is one of the major centers of the Yellow Hat sect of which the Dalai Lama belongs. It is possible, and very likely, that at times the United States government used this as a back channel to send messages to the Tibetan government.

One thing that Joseph Rock noted when he was traveling near the holy mountains, is that there were many signs in the area of the presence of Bön sorcerers and that near the trails, ropes were hung on trees from which many mutton shoulder blades were strung. Each shoulder blade had carvings or paintings in Tibetan writing. Passers-by would shove the string of shoulder blades and they would swing back and forth with a loud rattling sound. These prayer bone devices were intended to work in a manner similar to prayer wheels by putting the mantra in motion and earning the person merit for their next incarnation.

Many of Joseph Rocks samples and documents disappeared after 1950 and only turned up in 2005 in a basement storage room at the University of Washington in Seattle. These doc-

uments are irreplaceable since they include rubbings of carvings in temples that were destroyed by the Chinese during the Cultural Revolution (1966-1976). There is much potential for a keeper to create modern day scenarios based on this collection of artifacts.

## 1939 GERMAN SS MISSION TO TIBET

This German expedition was sponsored by Heinrich Himmler after a meeting with expedition leader Ernst Schäfer in the summer of 1936 in Berlin at Prinz-Albrecht-Strasse 8. At that meeting Himmler shared his beliefs that the Aryan race had descended perfect and fully formed from heaven during a cosmic battle between fire and ice. Himmler was a fan of the World Ice Theory of Hanns Hörbiger, who was a German engineer that dabbled in astronomy. After the death of Hörbiger in 1931 many pseudo-science groups formed that supported his beliefs including the Ancestral Heritage branch of the SS which was directly under the supervision of Himmler.

Schäfer used the meeting to tell Himmler about his dream of leading an expedition to the heart of Tibet. Since Tibet had been so perfectly isolated for many centuries some anthropologists had postulated that extensive studies could reveal Tibetan connections to the original Aryan race.

Legends abounded throughout Europe about Tibet and many felt that since it represented the highest point of land above sea level, it would have been the first area to be settled after the biblical flood.

The expedition itself has been the source of much speculation since the end of World War II. Some people thought that Himmler believed that the Tibetan monks may possess secret abilities that Germany could make use of. Others thought that they were setting out to prove that the Tibetans were the remnants of the lost city of Atlantis and may have secrets of immortality that could be used to create an undying race of German supermen.



Schäfer had gained the attention of Himmler by being an early member of the elite SS with a high rating of racial purity. Himmler had also been very impressed by the published reports of earlier trips by Schäfer into the eastern regions of Tibet along the Chinese border and his bringing back of many specimens of birds and animals for the German museums. Schäfer had the distinction of being the second non-Asian to shoot a panda bear and bring it back as a trophy.

In his 1931 expedition Schäfer joined up with an American hunter named Brooke Dolan, beginning their trip through Shanghai. During that period Shanghai was a large trade port with communities of 36 nationalities and divided between competing European empires. There were criminal gangs running vice rackets, whilst poor Shanghai citizens were left to die in the streets (at the rate of over eighty per day).

Once the expedition had been provisioned, they traveled up the Yangtze River in a boat with a contingent of American armed guards. This was a turbulent time in China with the Communists fighting against government forces everywhere. Schäfer describes the trip up the Yangtze as night scenes of burning villages silhouetting fleeing people. Women and children huddled together under the river banks to escape being killed in the open warfare. In other places there were continuous ghastly screams and the sound of rifle fire.

During this expedition Schäfer and Dolan traveled through the Kham region of Tibet and met with the Muli King and Joseph Rock. The expedition ended in 1932 through the southern route to India. Schäfer was frustrated that he could not obtain permission to travel into the heart of Tibet. The Swedish explorer Sven Hedin was his hero and Schäfer had vowed, that unlike Hedin, that some day he would reach Lhasa.

When Schäfer received approval and funding through his connections with Himmler, he traveled to London in March 1938 to apply for permission to enter Tibet through British

India. There was a great deal of suspicion that the expedition was political in nature rather than scientific. This was reinforced when it became known that all four of the Germans on the expedition were officers in the SS. Stymied at every attempt to obtain entry permissions, Schäfer was startled when on 14 March 1938 he was visited in his hotel by Sir Francis Younghusband. Younghusband advised the younger man to “*sneak over the border then find a way round the regulations.*” The old British explorer and imperialist also provided Schäfer with letters of reference to the governors of Assam and Bengal, the British-Indian Foreign Secretary and the Viceroy Lord Linlithgow. With the added weight of the letters Schäfer was able to obtain permission for the German expedition to enter India and travel as far as Sikkim on the Tibet border.

The German expedition that departed from the port of Genoa, Italy, in the summer of 1938 consisted of:

- **Ernst Schäfer** – The leader of the expedition and a trained zoologist specializing in the study of birds.
- **Ernst Krause** – A professional botanist and entomologist who had the mission to bring back unknown species for German researchers.
- **Karl Wienert** – Trained geographer who was going to use new German instruments to measure the variations in the magnetic fields of the Himalayas.
- **Bruno Berger** – An anthropologist who was tasked to gather measurements of the heads and bodies of as many Tibetans as possible.



Ernst Schäfer

This was intended to be used in research of racial purity and to see if the Tibetans were related to the Aryan race as Himmler suspected. Berger would later, during the Second World War, go on to perform experiments on prisoners of the extermination camps. Himmler was influenced by many schools of mysticism and was keenly interested in anything that might validate some of the more outlandish theories about ancient civilizations and an Aryan connection.

Despite obtaining permission to travel to Sikkim, the British still viewed them as German spies and the India Office at the British Library still has the files on Ernst Schäfer (File Reference # L/P&S/12/4343).

After spending time in Sikkim the Germans managed to obtain an invitation from a Tibetan noble to visit him and, taking the advice of Younghusband, snuck across the border. This created a small diplomatic incident but since Britain was following an appeasement policy with Germany at the time, London forced the British political officers in India and Sikkim to grant Schäfer's expedition a two week tourist permit to travel to Lhasa. They were expressly forbidden to conduct any scientific research or to do any hunting within the borders of Tibet.

Still seeking to circumvent the British rules, the magnetic readings and other measurements were collected during the night whilst their guides were sleeping. Schäfer assumed correctly that the guides would be reporting their activities to the British.

Upon reaching Lhasa, the Germans charmed the Tibetans and eventually ended up having their stay extended to two months. They used their medical supplies and skills to treat Tibetan aristocrats and through these favors managed to gather many gifts that they would return with to Berlin. They also gained access to many ceremonies and temples, and were permitted to take over 60,000 photographs and 120,000 feet of movies. Their prominently displayed Nazi banners with the swastika sym-

bol mirroring the Tibetan yungdrung symbol and created much discussion with the people who saw it.

Schäfer tells about a visit to the Jokhang Temple in Lhasa where the monks revealed a statue of the Tibetan goddess Palden Lhamo. The statue showed her as a monster that was wearing human skins from her victims and cracking open a skull to eat the brains. The Tibetan monks told Schäfer that it was their belief that Queen Victoria had been a reincarnation of this terrible goddess.

Ernst Krause, the botanist in the group, traveled to a site called Sothang which is near the foot of the Gangpo Ri. The Tibetans call it the "first field" and it is considered to be where man first cultivated the seeds of the six kinds of grains (buckwheat, barley, mustard seed, rice, wheat, and millet), brought to them by Chenresig the bodhisattva of compassion who is reincarnated as each of the Dalai Lamas. Krause gathered many samples of the grains from this area to study when he returned to Berlin.

The German expedition had been using a radio to keep track of what was going on in Europe during their absence and decided that they would leave Tibet on 20 March 1939 and return to Germany through Calcutta, India.

To add even more mystery to the expedition, in 1940 Himmler issued secret orders to every media organization in Germany not to publish anything about the Tibet expedition unless he personally approved it. An adventure or campaign could be written around the mystery of what was found during the 1939 expedition.

## ST CIRCUS - CIA OPERATION IN TIBET

In 1950 when the Chinese army marched into eastern Tibet, the United States government became concerned about the imperial ambitions of the most populated communist nation.

From an outside point of view the situation in Tibet seemed stable until late in 1955 when China began imposing reforms in the

eastern area of the country. Things came to a head in 1956 when China began demolishing monasteries. The Khampa tribesmen in eastern Tibet began to actively resist the Chinese through guerilla warfare.

Tibetan resistance fighters approached the Dalai Lama's brother Gyalo Thondup to ask him for help and he in turn approached the Americans. This resulted in the Central Intelligence Agency becoming interested in what part they could play in the situation.

Six men from the Khampa resistance were smuggled out of Tibet and flown by the Americans to a base on the island of Saipan in the Pacific. They received extensive training in map reading, demolitions, heavy weapons, mine laying, grenades, marksmanship, unarmed combat and parachuting. When their trainers were satisfied with their progress, two of the Khampa warriors were parachuted with clandestine radio equipment into the Lhasa area. They connected with the Tibetan resistance and began to make regular reports to the CIA about the country's internal situation.

In 1958 the Tibetan resistance moved out of the Lhasa area due to the pressure being placed on them by the growing numbers of Chinese troops pouring into the country on the newly constructed Friendship Highways. A force of 5000 resistance fighters, mainly Khampa tribesmen, gathered in the Himalayas in southern Tibet and from there launched repeated attacks against the Chinese forces. The CIA received approval to step up their assistance to the resistance and began a program to air drop arms.

In the fall of 1958 the CIA decided to train more Tibetans in the essentials of guerilla tactics and set up a training facility at Camp Hale in western Colorado. This location, high in the mountains, was deemed to be ideally suited to simulate the Tibetan landscape that the fighters would eventually be operating in. The training facility was immediately classified as Top Secret and the surrounding mountains were heavily patrolled by military police to keep the locals away.

Over the following five years a total of 259 Tibetans were trained to an elite status with the intention of returning them to Tibet so that they could become leaders of the resistance.

In March 1959 the Tibet situation came to a head when the Chinese military invited the young Dalai Lama, Tenzin Gyatso (14th Dalai Lama) to attend an event at their Lhasa base and ordered him to come without his bodyguards. The citizens of Lhasa heard of this and, fearing an assassination plot, surrounded the Potala Palace to protect him. In the ensuing confusion, the Dalai Lama disguised as



Tenzin Gyatso

a soldier and surrounded by a small group of loyal Khampa warriors, fled south to link up with the resistance. During this flight the CIA were constantly updated by the resistance as to the whereabouts of the Dalai Lama.

Near the end of March the CIA made a second arms drop to the resistance. Soon after, the CIA received a request on the behalf of the Dalai Lama for America to ask if India would be willing to provide him asylum. The request was quickly processed and the Indian Prime Minister Jawaharlal Nehru immediately granted the Dalai Lama permission to enter their country. On 31 March 1959 the Dalai Lama and his escort crossed the border and entered northern India, much like his predecessor had done in 1910.

The CIA made another air drop of 800 weapons to a resistance force operating on the Tibetan plateau north of Lhasa. The Chinese began placing pressure on that group with constant bombing raids killing thousands of villagers and nomads.

The CIA decided at this point to modify their mission by funding a 2000 man resistance force based in the small kingdom of



Mun Tan (Mustang), in northern Nepal. In the autumn of 1960 the CIA performed another arms drop to the resistance force based in Mustang along with two of the Camp Hale trainees parachuting in and another twenty joining them overland. As a quid pro quo for the assistance that America was providing, they began demanding that the Tibetan resistance change their mission to one of intelligence gathering.

One of the Tibetan resistance operations netted a significant amount of official Chinese government documents that outlined many of the problems that the Chinese were facing throughout their entire country. This was regarded as one of the finest intelligence operations in CIA history and was considered to justify the cost and effort of the entire operation.

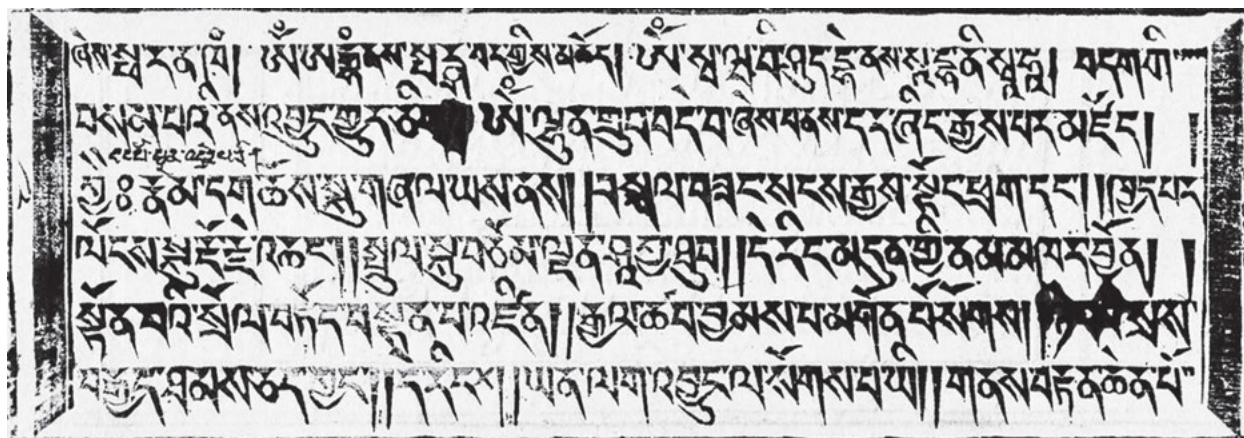
In 1969 the CIA policy towards supporting the Tibetan resistance was abruptly changed and they were ordered to cut off all support. Many thought that the overtures being made to China to open up diplomatic and trade relations resulted in a demand from the Chinese government that the United States stop all support to the Tibetan resistance.

The Tibetan resistance based in Mustang felt betrayed by the cessation of support from the United States, but there are indications that before shutting down the operation, the CIA provided enough funds and material for them to continue on for the next several years.

In 1974 the Dalai Lama felt that there was needless suffering going on without enough being accomplished. Through a radio announcement, he ordered the resistance to lay down their weapons and cease their active guerilla actions against the Chinese occupation of Tibet with the goal of saving lives.

It is also possible that the missionary Robert B. Ekvall, who had been based in eastern Tibet prior to the Chinese invasion, was secretly an American agent. He fled Tibet in 1949 when the Chinese began to enter the Kham region and later turned up as an interpreter for the United States military in the Korean peace talks. Ekvall was a friend of Thupten Jigme Norbu, the Dalai Lama's brother and had collaborated with him on the translation of several Tibetan operas into English.

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# Traveling to Tibet

*A Guide to Travel for the Plateau*

Outsiders traveling into Tibet in either the *Cthulhu by Gaslight* or classic *Call of Cthulhu* (inter-war) era face the same challenges. Primarily a lack of maps, along with poor roads and trails that can be blocked by mud and rock slides, as well as avalanches of snow and ice. Valley floors and gullies can be rapidly flooded in spring and summer with melt water and rainfall. Flash flooding is common in some areas and the fast rushing water can carve out deep new channels and tumble large boulders down hillsides. The first paved highways were not constructed until after the Chinese invasion of 1950 and the first rail line to Tibet was only opened for passenger use on 1 July 2007.

Tibet has traditionally not allowed outsiders into their country, and has constant watches on the passes and caravan routes to detect intruders. These are usually two man patrols on horseback that will avoid contact and ride to the nearest Tibetan government center to report their observations.

Response to intruders discovered inside the Tibetan borders vary, but in one example the Swedish explorer Sven Hedin and several companions were surrounded by hundreds of horseman and not allowed to move from their camp for several days until the district governor showed up to question them and order them to turn around and leave the country.

On occasion the Dalai Lama will grant permission to official delegations from surrounding countries to travel to Lhasa (although this is quite rare). To ensure that the group can travel across the country unmolested, a device

called the “Red Arrow Letter” is issued from the court at Lhasa. It is a piece of red cotton cloth 16 inches wide and two feet long that is carried on a staff by an outrider who travels one or two days in advance of the party. This banner indicates to village headmen along the way that the villages have permission to supply accommodations, food and transportation (yaks, horses, etc.) to the group at a certain fixed price.

Because of the harsh conditions of the country, travel is usually limited to nomadic herders, caravans carrying goods in and out of Tibet and officials traveling on government business. The exception are those wishing to travel to holy sites on pilgrimages. These individuals usually band together in groups to avoid being waylaid and robbed en route to their destination.

The caravans coming from China primarily carry black Chinese tea, which is consumed daily by practically everybody in Tibet. As such, China has had an economic interest to keep the borders with India closed to prevent cheaper tea being imported from India.

In an August 1946 article in the *National Geographic* the Tolstoy-Dolan expedition describes encountering a Chinese tea caravan. It had left Jyekungo (Yushu) four months previously with 1000 yaks and 35 ponies. Upon reaching their destination in Tibet only 700 yaks and 15 ponies survived. The harsh travel conditions had taken a grave toll with over 25% of the animals perishing on the journey.

In his book *My Life as an Explorer*, the adventurer Sven Hedin wrote about crossing the Tibetan Plateau in the winter. He described it as one of the most desolate places on Earth with no sound other than the wind. The flat snowy landscape would occasionally be broken with the frozen cadavers of pack animals or people.

There is limited trade between Tibet and some of the border countries to their south such as Nepal, Ladakh and Bhutan. This trade usually consists of Tibetan caravans with salt, yak butter, wool carpets and furs in return for grains, spices and other small trade items. Tibetans value the workmanship in metal and wood from the craftsmen of Nepal and Bhutan. Often Tibetans would use sheep as their pack animals, which are each capable of carrying approximately 25 pounds of goods. In addition to selling their trade goods when they reached their destination, they would also shear the sheep and sell the wool.

The greatest danger to merchant caravans is presented by groups of bandits. For this reason they usually travel with several armed guards. One European explorer described one merchant caravan consisting of mostly mules, donkeys and bullocks as, "*a party of armed merchants who wore brightly painted masks and goggles as a protection from dry wind, sand and sun.*"

The entire diplomatic and communication system that Lhasa has in place is designed to keep outside influences from entering their borders.

The Chinese Amban representative in Lhasa conducts all negotiations with foreign countries on behalf of Tibet and in turn the government in Lhasa picks and chooses which agreements they wish to respect. Tibet often will ignore border agreements stating that the deal was not signed by them but between the Chinese Amban and the other party. Countries and officials who wish to bypass that process and deal directly with representatives from Lhasa are usually rebuffed, with letters and petitions being returned to them unopened.

The Himalayan Mountain Range forms a nearly impassible barrier between India and

Tibet. There are several high mountain passes but most of them are seasonal and subject to sudden closure by avalanches. Others involve crossing the edges of glaciers that have a tendency to damage the feet and legs of pack animals.

Of all the passes along the border countries of Nepal, Sikkim and Bhutan the one selected in 1903 for the Younghusband expedition into Tibet was Nathu La, which is located on the eastern edge of Sikkim and crosses into the Chumi valley of Tibet. The highest point of the pass is 14,140 feet above sea level and people crossing the pass often succumb to altitude sickness.

The most effective way to enter Tibet from the south before the 1950 Chinese occupation was to hire a guide from Nepal, Sikkim or Bhutan who spoke Tibetan and purchase clothing to appear as locals. Traffic on the roads is usually light enough that groups can evade detection as long as they camp outdoors and avoid entering towns.

Stopping to trade for food and fodder for animals at remote farms is a normal practice and, if the investigators have their guide(s) do it on their behalf, they will not be spotted immediately as outsiders. The only drawback to having a guide conduct financial negotiations is that he will probably use the opportunity to arrange some financial gain for himself on any deal. If the guide becomes concerned that the group may be spotted by authorities there is also an increased risk that they will betray the investigators by turning them in, in exchange for clemency.

Money is virtually useless to the Tibetan serfs and would raise many questions from the authorities if they are found in possession of foreign currency, potentially leading to imprisonment or execution. It is best to barter with them using sheep, goats or yaks. For this purpose many caravans usually have extra animals to use as trade goods.

When traveling over the plateaus in the northern regions of Tibet, barley straw has to be carried to feed the animals since the upland areas have very poor grazing. Wild yaks

passing through those areas are so desperate for food that they will lick the lichens off from rocks in an attempt to survive.

It is advisable for caravans to bring dogs with them to stand watch over the camp at night. Bandits and nomads will spend the day observing caravans to measure their defenses and if they seem vulnerable enough they will sneak into the camp at night to steal animals or goods. A good dog will alert the camp of any by intruders. Expert guides will also know in what areas of the countryside it is advisable to set up watches during the night to protect the camp.

One group of adventurers traveling in 1943 from Lhasa to China had to hire an additional 25 men to ensure their protection from bandits. They were surrounded for several days by groups of bandits riding parallel to them and just outside of rifle range. When some of the pack animals would stray, the bandits would seize that opportunity to ride in fast to steal the animals. Since it was not advisable to split the group, the expedition would have to just ride along and watch as the bandits picked off the animals one-by-one.

The Tolstoy-Dolan expedition witnessed the value of bringing along a few well trained Tibetan mastiffs when they watched one run down and hamstring a full-grown black-tailed gazelle.

One of the best examples of how poor the roads were in Tibet was an account from the 1931 Citroën-Haardt Trans-Asiatic Expedition. They attempted to cross the Himalayas with two motorized tractor cars. They found that in order to travel they required an advance scouting and road repair party about ten days ahead of them and the use of 150 ponies to carry all of their gear, including spare tires, axles, gear boxes, food, camping gear and other necessities.

In areas where the banks of rivers and streams are low and the water is slow moving, simple coracles are used to paddle across. These coracles are constructed of wattles covered with green yak hides and sealed with pitch. Areas

that have more traffic use a style of cable ferry large to hold many people or a group of animals. Keeping animals calm enough during a ferry crossing to prevent them from jumping into the freezing waters of a Tibetan river can be a problem. If any investigators have skill in Animal Handling they can put it to use in these situations.

Experienced travelers crossing the Tibetan plateau, find that it is subject to desert-like conditions with no available water. In cold conditions, Tibetans take advantage of any available ice by carrying it on their pack animals to melt for drinking water and using it sparingly. The plateau is dry due to the barrier effect of the Himalayas Range that lies along its southern edge. It prevents most moisture laden clouds from drifting north of the range.

The southeast area of Tibet known as Kham, has the headwaters of the Yangtze River running through it and deep gorges that are nearly impassible. One of the techniques that the Tibetans have used over the centuries is what they call "String Bridges". These are thin but very strong cords strung across the narrowest part of a gorge—often hundreds of feet above the rushing water and rocks below.

Travelers crossing these bridges use a wooden half pipe device with a sling attached to it. The half pipe is placed over the cord and the person sits in a rawhide yak leather sling. The cord is anchored at a high point (usually 100 to 250 feet above the water) on the starting side of the gorge and slopes downward to a lower point on the opposite bank. People familiar with a zip line will recognize the concept of this Tibetan device. In a situation where a large caravan has to cross a string bridge, it can take a full day, depending on the number of people and animals.

The useful life of a string bridge is said to be three months. If the keeper wishes to add to the danger of the journey, make each investigator that crosses attempt a LUCK roll. A fumble of 96-00 will have one of three possible results. (Roll D100):





- **01-90** Investigator did not get a good enough start and their slide across ends exactly in the center where the rope sags from their weight. It will take 1D4 hours to rescue them.
- **91-95** Harness or half-pipe breaks and investigator falls into the gorge. Keeper to determine the investigator's fate.
- **96-00** The string bridge breaks and must be replaced before any further crossings. As with the second result above, keeper to determine the fate of the individual that was crossing at the time of the break. This could potentially hold up a group for several days with the investigators being separated on both sides of the gorge.

Entering Tibet from the west involves traveling through India and/or Pakistan and perhaps the far northern area of Afghanistan. Depending on which *Call of Cthulhu* era the keeper is using, the challenges of moving through each of those areas should be evident. Additionally, the western end of Tibet has another mountain range called The Karakoram (Black Gravel). The Karakoram Range is smaller than the Himalayas but still considered one of the major mountain ranges in Asia with over sixty peaks being over 22,500 feet tall.

Entering Tibet from the northwest will involve traveling for some distance across some of the more dangerous portions of the Gobi Desert.

From the north and northeast, investigators will have to travel through China.

Up to the 1920's, there are no roads or railroad lines through the above-mentioned areas to make them more convenient to cross. Scant resources of food, fodder for animals and water means that caravans have to be carefully planned before beginning their journey. Extra animals are brought along to replace those that will be lost through attrition along the way and to be used as extra food if required. At the same time a balance must be maintained by skilled caravan drivers because each ex-

tra animal brought on an expedition requires food, water and handling.

A trip with a large group from the end of the roads and rail lines in China to Lhasa will take between 60 and 90 days.

The plain on the northern end of the Tibetan Plateau is partially covered by semi-permanent permafrost. For a period in the middle of the warm season, usually only lasting a few weeks, a large part of the plateau turns into a soupy marsh that can hopelessly trap pack animals and horses that attempt to cross it.

One of the hazards mentioned by many travelers, and in some detail by Isabella Bird, is what she calls the scaffolded portions of the mountain trails. When a path has been carved in rock to the point where it reaches a prominence or hard rock outcrop, poles are wedged and driven into the cracks and crevices of the sheer face of the rock. Upon the poles are laid planks, slabs and rods to make a level walkway. They are dangerous to cross and animals have to be led across them to continue on the next section of the trail.

*Traveling over a Scaffolded Trail*



## MODERN TRAVEL - BEIJING-TIBET TRAIN

Until 2007 technology was not available to complete the construction of a railway across the Tibetan plateau. The Chinese had to employ many advanced engineering principles, such as cooling sections of the rail bed with liquid nitrogen to keep it permanently frozen.

The design of the passenger rail cars was developed by the Chinese in conjunction with the Canadian Bombardier company. Included in each passenger car are outlets for oxygen in case the passengers suffer altitude sickness during the slow ascent to the Tibetan Changthang plain.

Booking passage from Beijing to Tibet requires a Tibet Travel Permit arranged through a Chinese travel office.

The distance between Beijing and Lhasa is just over 2500 miles and the trip takes over forty hours. The cost of a one-way ticket in 2013 is approximately \$125 to \$195 US dollars for a coach seat to a private compartment with several intermediate options available.

## ALTITUDE SICKNESS

Travelers who ascend above the 8,000 feet altitude level are susceptible to a condition commonly referred to as altitude or mountain sickness. It effects 65% of individuals within six to ten hours after reaching the 8,000 feet level and usually lasts between one and two days.

Symptoms start with a pounding headache and nausea, followed by dizziness. Sleep patterns are interrupted by the sufferer waking up gasping for breath. More severe symptoms can include a rapid heartbeat, shortness of breath, chest pains and swelling of the extremities (feet, hands and face.)

Of those that succumb to altitude sickness, 1% develop a far more severe version that can lead to death. It is characterized by visual impairment, loss of bladder and bowel control, impaired coordination, confusion and paralysis. The only cure for this severity of altitude

sickness is to immediately transport the sufferer to a lower altitude.

The milder version of altitude sickness can be relieved somewhat by increasing water consumption to replace fluids lost through heavier breathing in the thinner air. Consumption of alcohol while suffering this affliction will increase the severity of the person's symptoms.

In modern day *Call of Cthulhu* other treatment options include acetaminophen, ibuprofen and acetazolamide (Diamox). All three of these pharmaceuticals permit a person to adapt quicker to the higher altitude.

Investigators that suffer altitude sickness will have any skill attempts raised by one level of difficulty until the affliction has passed. It is recommended that the keeper rolls 1D100 for each investigator and if the roll is 65% or less, then they are affected. The keeper should determine the duration of time that the investigator will be afflicted by rolling 4D6+24 hours for a maximum of 48 hours.

## YAK WRANGLING

Investigators that travel with yak pack animals will pick up a base skill in Animal Herding. Yaks are notoriously cranky and have a tendency to try to shake off any cargo packs attached to them. The Latin name for Yak is *Bos Grunniens* which translates as Grumbling Ox.

Yaks try to wander away from the group if they pass any area where the grazing looks good, so not only is it difficult to get them started, it is even harder to keep them going in a specific direction.

Yaks prefer to walk abreast of other yaks in the caravan rather than in single file, so they have to be constantly watched to prevent them from spreading out too far. When a group of yaks reach a turn or a corner of a trail they will not take the initiative to turn but instead group together and mill around. Outriders must inform the yak handlers when a turn in their trail will be coming up so that they can begin turning the lead animals upon reaching that point.

Heinrich Harrer observed that the professional yak herders get the animals moving with well-aimed sling stones. Most caravan drivers carry slings and are experts in their use. Slings are capable of causing damage of 1D8+1/2 damage bonus and have a fire rate of 1, with a range of 80 yards.

There are Tibetan saddles designed for riding yaks that are made of wood and are broad enough to sit upon cross-legged. Riding yaks have a nose ring with a single rope attached that a rider can use in an attempt to guide the animal.

Despite being difficult to work with, the Tibetan yak is a revered animal. Their hair is used to make tents to provide shelter while traveling, and is also spun to make cloth for clothing, rope, and the bags to carry goods. Yak skin is used to make leather thongs, sacks, and slings. Yak milk is used to make butter and cheese and their meat is dried to provide sustenance for nomads and travelers.

## DOCUMENTS, VISAS, AND ENTRY PERMITS

Before the 1950 entry of Chinese forces into Tibet, and their construction of airports, the only way to enter Tibet was by crossing a border from another country. The 13th Dalai Lama and his councilors were worried that any influence from European countries would have a negative effect on Tibetan Buddhism. In the late nineteenth century they closed their borders and made all of the provincial governors responsible for keeping out intruders.

If any suspect groups are spotted, watch teams will alert the nearest authorities, who then rides back with their warriors to inspect the travelers. If it is determined that there are Europeans amongst the group, they will be detained until the governor or a direct representative can be sent for. If necessary, an escort is provided to make sure that the intruders return to the border of Tibet and do not attempt to enter again.

Legitimate travel into Tibet is reserved for Buddhist pilgrims who have to appear at the border and present their credentials and receive an entry and travel visa bearing the seal of the governor. These are issued very carefully since the governor's head will be on the chopping block if he fails to spot any Westerners disguised as pilgrims.

After 1950, the Chinese immediately began building highways to quickly move troops around the country. With the availability of radio communications, watch posts were built to be more permanent. Armed checkpoints were setup on most roads and caravan tracks. It was not until 1984 that tourists from other countries were issued travel visas to Tibet, and in that first year only 1,500 were issued.

In present day Tibet, travelers must obtain two travel documents, the first being a Tibet Entry Permit known as a TTB and the second is an Alien's Travel Permit. China has a number of classifications for entry visas and you must declare that you are traveling under one of the following classifications:

- Tourist
- Business
- Residence
- Employment
- Study
- Transit
- Crew
- Journalist
- Diplomatic

In addition, the applicant must complete a visa form, provide one full-faced photo, and a passport with a sufficient number of blank pages. If you apply directly at a Chinese consulate office the turn-around time on most applications is four days. China accepts renewals by mail but if it is the first time that somebody is applying they must do so in person. Renewal applications take an average of 20 days to process.

Individuals or groups traveling to Tibet must fill out an application at a Tibet Tourism Office to obtain permission to enter Tibet since it is considered a controlled access area of the

country, known as the Tibet Autonomous Region (TAR).

Chinese embassies and consulates do not issue entry permits to individual visas for tourists to Tibet. The person must apply through a travel agency to obtain confirmation for a group (5 or more people.) The travel agency will obtain an invitation letter from a Chinese travel agency along with an authorized group visa number. The travel agency will also require the individuals to submit copies of the information pages from each tour member's passport. The final piece of paperwork is a group visa form which can be obtained from a Chinese travel agency, the Chinese Embassy or the Chinese Consulates-General.

Entry under other classifications includes:

**Journalist**—Must complete a J-1 or J-2 visa and first contact the press office of the Chinese Embassy to present their press credentials.

**Crew Member**—For unscheduled entries by private aircraft or vessels, the crew must immediately contact the local Chinese authorities for a landing/docking permit.

**Student**—Permit applicant must present an enrollment letter from the university that they will be attending. The only academic institution open to Westerners in Tibet is the College of Tibetan language, with their tuition set at \$1,000 per year. The prospective student must also complete one of two forms (JW-201 or JW-202) provided by the Ministry of Education of the People's Republic of China.

## CARAVANS

Until the Chinese constructed the *Friendship Highways*, the normal way to travel great distances in Tibet was by caravan.

Caravans offer protection from wild animals and bandits, as well as safety from natural hazards. Very often a large group of people could overcome obstacles that smaller groups could not, such as landslides blocking the trails.

Tibetan horsemen who guide caravans are a tough and hearty lot, who spend most of their life traveling. They know the best and safest roads, and for investigators attempting to reach the heart of Tibet an experienced caravan guide is worth their weight in gold.

Caravan guides travel light with little more than a tinder pouch, flint and steel, dagger, spoon and wooden bowl, leather pouch with sewing supplies, and their charms to protect them against the demons that lurk everywhere.

In large caravans entire families travel together and each performs specific tasks to ensure the safety and success of the trade trip. From a western viewpoint, caravan drivers have no sense of modesty and at night men, women and children all strip off their clothes to climb amongst piles of sheepskin placed close to a fire.

Expert caravan drivers are sometimes hired to guide groups of pilgrims heading to Lhasa or to any number of holy mountains or lakes in Tibet.

Small caravans will sometimes travel light and fast by carrying just enough food to get them between villages where they can trade for food and feed for their animals. This is dangerous if they encounter bad weather or blocked roads since this can leave them dangerously short on supplies.

Many Tibetan trade caravans travel in the summer to the western city of Leh in Ladakh. There is an annual bazaar with caravans from Yarkand, Russia, Chinese Turkistan, Kashmir and India. Investigators traveling by this route can use this opportunity to negotiate passage with caravans making their return trip.

The explorer Sven Hedin wrote about one caravan of pilgrims traveling from Mongolia along the northern Tibetan frontier. The caravan consisted of seventy-three Buddhist monks and two nuns. They had one hundred and twenty camels, forty pack horses and seven fine riding horses intended as a gift to the Dalai Lama. The provisions that the pilgrims had been living on consisted of dried meat, roasted wheat-flour (tsampa) and black tea.

On one three-month survey mission into the western edge of Tibet, Sven Hedin documents that his caravan consisted of twenty-five men, fifty-eight horses, thirty-six mules, ten yaks and provisions for three months, including tents, saddles, weapons, food, a folding boat and various scientific instruments.

Several weeks into the journey Hedin discovered that the caravan member responsible for purchasing and packing the food had not brought enough and they were forced to approach other caravans and remote farms to try to purchase more food. It did not take long for the authorities to learn that a European was in the area, and a large force was sent to escort Hedin's caravan back to the border.

The largest group to ever embark on a trip to Tibet was the 1904 Younghusband expedition. Not including the Indian, Gurkha, and British troops, they required the following:

- 6 camels
- 3000 ponies
- 5000 yaks
- 5000 bullocks
- 7000 mules
- Over 10,000 coolies to carry gear and provisions

A person can only marvel at how they arranged the logistics to feed and care for over 20,000 animals, and well over 10,000 people.

## TIBETAN MASTIFFS

One of the hazards of traveling in Tibet is the dogs that guard remote, nomad camps and villages. Every travel writer mentions them, including the fact that the wild dogs are carriers of rabies. Although the first vaccine was developed for this fatal virus in 1885, it was not available in Tibet until modern times. The keeper can decide if they wish to inflict this deadly disease on those that have been bitten. In modern times, the only place that treat rabies is the main hospital in Lhasa.

Tibetan mastiffs are fierce and massive (SIZ [2D6+3] x5), weighing up to 200 pounds (91 kg). European mastiff breeds are descended from Tibetan Mastiffs brought back by Alexander the Great. If driven off with well placed thrown rocks, they will bark and circle but not attack unless directly approached. Legend has it that one dog could defend an entire village.

### **Tibetan Mastiff – Loyal Guard Dog**

STR 60 CON 75 SIZ 65 DEX 65 POW 35  
Build: +1 Move: 10 HP: 14

Damage Bonus: +1D4

Attacks: 1

Bite 40% (20/8), damage 1D6 + 1D4

Dodge 30% (15/6)

**Skills:** Listen 75%, Scent something interesting 90%.

## WEATHER CONDITIONS

- The weather is generally milder than most people in the western world expect, with the warmest months being July and August.
- Roughly half of the annual rainfall occurs in July and August, and landslides are frequent, wiping out roads and bridges.
- In the Mount Everest (Chomolungma) area, May and early October are the best times when the peaks can be seen the clearest.
- In the area of Lhasa (the capital city), road journeys should be avoided in August due to landslides in the rainy season. There are also thaws from December to February making the muddy roads difficult to travel.
- The low altitude valleys around Lhasa, Shigatse and Tsedang see very little snow.
- From December to February it is far too cold to travel in the Mount Everest area.
- In the Mount Kailash area travel is difficult even without the snow or rain. The best

### Average Temperatures by Month

Month	High (C/F)*	Low (C/F)*
January	7/45	-10/14
February	9/49	-7/20
March	12/54	-3/26
April	14/57	1/34
May	20/68	5/41
June	23/73	9/49
July	22/71	10/50
August	21/69	9/49
September	20/68	8/46
October	16/62	1/34
November	12/54	-5/23
December	8/46	-9/16

\*C/F = Centigrade/Fahrenheit

months of the year to travel are May, June, July, September and October.

- In the far northern area of Tibet the average altitude is approximately 4500 meters/ 14,764 feet but it is much drier than the south. The best time to travel in that region is the summer months.

## TIBETAN HOLY LAKES

**Namtso**—This salt water lake is located roughly 70 miles northwest of Lhasa and covers 950 square miles. It is a holy site of pilgrimage with a number of hermitages around the lake and the Tashi Dor monastery.

**Mansarovar**—120 square mile fresh water lake located south of Mount Kailash which is approximately 1250 miles to the west of Lhasa. It is a site of pilgrimage for both Buddhists and Hindus. Hindus believe that bathing in the lake is supposed to remove the bather's sins. Buddhist's believe that it was in this area that Queen Maya conceived Buddha.

**Yamdruk Yumtso**—Another fresh water lake fed from melt waters of surrounding mountains and covers approximately 250 square miles. It is located roughly 65 miles to the southwest of Lhasa. The name of the lake means Lake of Turquoise. There are two legends associated with the lake. The first is that the lake is a transformed goddess and the second is that the lake flew to its present position from a sea at the end of the universe.

**Lhamo Latso**—This tiny .77 square mile lake is considered the holiest lake in Tibet. The lake is revered because mystical messages appear on the surface and the Dalai Lamas often come here to obtain information about their future as well as that of Tibet. It is located approximately 100 miles to the southeast of Lhasa.

# Lhasa

*The Forbidden City*

Until sometime early in the 7th century, what we now call Lhasa was known by the natives as Ra-sa which translates as Place of the Goat.

The word Lhasa translates as God's Land or Place of the Deity. This is in reference to the Dalai Lama being a reincarnation of Chenrezig who had made a vow to remain manifest in the world until suffering had been removed.

In 1950, at the time of the Chinese invasion, the population of the city of Lhasa was approximately 10,000, which does not include the monks and lamas living in nearby monasteries. Officials of Lhasa did not encourage growth of the city and preferred that the nobles lived on their estates. If they were not clustered together there was a lesser chance of conspiracies, plus it forced the nobles to directly control the border areas of the country.

Modern Lhasa has, as its focus for tourists and social meetings, an area known as Barkhor Plaza. The center of the plaza is the main entrance to the Jokhang (House of Wisdom) Temple which is said to have been built in the 7th century and was the first Buddhist temple in the country. Subsequent excavations and research by groups, such as the German based Tibet Heritage Fund, reveals that portions of the Jokhang might be Tibet's oldest timber frame building.

Barkhor Plaza, as it exists in modern times, was built by the Chinese starting in the mid 1980's when they began tearing down the historic houses of Tibetan noble families who had fled the country after 1950.

Shops in Lhasa (before 1950) are typically situated in a ground floor room of a house

with an open side facing the street. The average size of a shop in a private home is 12 x 12 feet. The shops sell assorted items which including cloth, butter, tea, flour, breads and, on occasion, small foreign goods carried into Tibet from northern India or China. Watches are a favorite item amongst the wealthy and, by the 1920's, items such as eyeglasses and telescopes have become popular.

Many of the shops in Lhasa are owned and run by traders from Nepal. They are very enterprising and have trade contacts directly with India providing a regular supply of British goods. By the 1940's there was a growing demand for luxury goods, such as cameras, phonographs and radios. There was no place in Tibet to have film developed so they would have to be sent to India on the trade caravans and it would take several months from the time a photograph was taken to the time that the photographer would see the finished images.

The oldest area of Lhasa lies to the east of the Potala Palace. This was the area where Tibetan nobles had their multi-story houses, usually with a courtyard for their horses. This neighborhood had built up around the Tsulag Khang (Jokhang) Temple, which is considered the holiest site in Tibet. The Chagpo-ri School of Tibetan medicine is also located in this area of Lhasa. Students of medicine from all over Tibet travel to Lhasa to finalize their studies at Chagpo-ri.

The dominant feature of Lhasa is the Potala Palace which sits on Mount Potala overlooking the oldest part of the city.



A road runs around the Potala Palace that is a destination for pilgrims. Devout Buddhists try to travel to Lhasa at least once in their life to make a clockwise circuit around the base of the Potala Palace on the Ling-kor Road. The most devout perform the circuit while performing full penitential prayer prostrations. Every five or six feet they place their hands together, say a prayer and then prostrate themselves vigorously on the road. The most experienced wear pads on their hands and knees to protect their body from damage for the estimated minimum of 3000 prostrations that a full circuit requires.

The Potala Palace is thirteen stories standing nearly 400 feet tall and is the winter home of the Dalai Lama. It is said that there are over one thousand rooms throughout the building. The Red Palace is built on top of Marpo Ri (Red Hill) which makes it possible that over the centuries chambers and passageways have been carved into the rock and have long since been forgotten. This could serve as a potential starting point for a keeper if they

wish to design a scenario around and within the Palace itself.

The current Dalai Lama (14th) described the Potala as having many rooms which contained the belongings of former Dalai Lamas going all the way back to the 5th, Lobsang Gyatso in the 17th century, who expanded the palace to its present form. The palace is over 1,400 feet long and was not only the official residence but also contained the treasury, the mint, schools of theology and medicine, and housing for 1,200 government officials and 500 monks. One small section of the Potala Palace served as Tibet's main prison for many years.

Many of the western explorers and travel writers who have visited the Potala describe it as impressive from the outside, but disappointing on the inside. They mention that it is a gloomy place with ages of dust and the stench of rancid butter. Others mention that years of butter lamps being spilled throughout the structure have made footing treacherous in some areas. Percival Landon who was a newspaper reporter that accompanied the Younghusband expedition was overwhelmed by

*Lhasa, The Forbidden City*





the size of the Potala Palace and wrote, "there are passages and hallways by miles and scores."

In 1987 when travel writer Pico Iyer visited Lhasa, which had recently been opened to western tourists by China, he described a street scene which had probably not been much different 100 years before. Speaking about Tibetans moving through the central square of Lhasa:

*"Fierce-eyed Khampa bandits, skin almost black and strips of red cloth woven through their hair; leather-skinned Golok women in green bowler hats and yak-hide boots, prayer wheels spinning as they hobbled down dusty lanes; rough men from the mountains in broad-brimmed gaucho hats, the heads of bulls or carcasses of dogs slung over their sturdy shoulders..."*

Iyer also writes about the beginning of the tourism trade into Tibet initiated by the Chinese in 1984 (by 1987 construction was beginning on two large luxury hotels in Lhasa to accommodate western tourists).

On the southwest edge of Lhasa is an area where beggars, scavengers and outcasts live. Their homes are tiny mud huts constructed with yak horns set into the mud for structural support. The Porus people, who are outcasts from society because they handle dead animals and people, usually live in this neighborhood.

In the rural areas of Tibet most trade is conducted using the barter system but within the cities, and particularly Lhasa, currency is usually required.

Paper money was introduced by the 13th Dalai Lama in 1912 after he returned from his exile in India. The paper money consisted of colored ink printed with woodblocks on paper with a different colored official seal to validate that it was genuine. The paper was made from birch wood and contained watermarks to identify them as genuine currency. Prior to that Tibet used silver and gold coins, called Tankas, for their currency.

Early British writers indicated that Tibetans liked the British coins that had the likeness of Queen Victoria, saying that she looked very much like a Buddha.

In the late 19th century, monasteries conducted commercial transactions amongst themselves in a currency called Temple Notes, which were no longer in use when the Dalai Lama ordered the Tibetan mint to begin printing paper currency.

## LHASA FOR CALL OF CTHULHU

Following are a number of locations within the Lhasa area that a keeper can use within their campaign. The keeper is encouraged to expand on this list to make their own Tibet campaign as unique as possible.

**Potala Palace** – In the early seventh century a Tibetan king built a palace on this hill. Most of the current palace was constructed during the mid-seventeenth century. It contains over one thousand rooms and in some places the walls are over fifteen feet thick. Having been built on a hill allowed for excavation of the stone to create hidden galleries, rooms and stairways. There are thirteen floors of structures with many of them interconnecting. There are rooms and entire sections devoted to government functions and monastic schools for specialized techniques. There are some rooms where entry is restricted only to the Dalai Lama and, in some cases, they have not been visited for several centuries. The keeper should feel free to create whatever rooms, passages and special chambers that fit in with their campaign or scenarios.

**Norbulingka** – The summer palace of the Dalai Lama was built in the mid-eighteenth century. The structure is located to the southwest of Lhasa between the Potala Palace and the Drepung Monastery. There are several large collections of buildings on this site along with gardens and park land. Official visitors to the Dalai Lama were often accommodated in guest quarters located at Norbulingka. During the summer months all official Tibetan government business was conducted at Norbulingka. The residence of the Dalai Lama was modernized in the early twentieth century with running water and

indoor plumbing, including a tiled bathroom with a flush toilet and bathtub.

**Jokhang** – This ancient temple predates the arrival of Buddhism in Tibet and was a site of Bön worship called the House of Wisdom. It was the site of powerful oracles and practitioners of divination. When the oldest part of the current building was first constructed in the mid-seventh century it was called The Magical Emanation at Rasa (The Goat's Place). Chamba Lingpa is one of the attendants at the Jokhang. He is a fifty year old monk from the Nyingma sect who has been initiated into one of the inner circles that places a high value on terma (hidden treasures). Chamba knows of the secret catacombs under the Jokhang and how to access them, but he has sworn an oath to never enter them. If he can be convinced that there is a very good reason for the investigators to enter the catacombs, he will open the secret way for them but will also report to the leaders of the inner circle. The entryway into the catacombs is through a hidden door in one of the side storage rooms. It can only be opened with a key that Chamba carries with him. The key is magically protected so that only he can safely touch it. If anybody else were to attempt to use the key, they should make a Sanity roll (1D4/1D20) and also lose 1D10 POW as they are wracked with visions of the true nature of the universe. In addition to the POW and Sanity losses, a person touching the key gains 5% Cthulhu Mythos. Chamba has been trained in defending himself through magical means and has access to such spells as the keeper desires.

**Chinese Amban Compound** – A three story building on Barkor Street just north east of the Jokhang. The last Amban was Zhao Erfeng who had an entourage of approximately five hundred Chinese troops. They had an encampment and parade square north of Lhasa in the direction of the Sera Monastery. Erfeng was instrumental in the flight of the 13th Dalai Lama from Tibet into India in 1909. It served the purposes of the Chinese government to keep the government of Tibet unstable so that they would be depen-



*Jokhang Temple*

dent on advice and guidance from the Chinese. China saw the incursions by Britain and Russia in central Asia as a direct threat to their sovereignty. The last Amban and their military escort were expelled from Tibet in 1912. Following is a brief list of the official Ambans.

- A) Wenshi 1885 – 1888
- B) Changgeng 1888 – 1890
- C) Shengtai 1890 – 1892
- D) Kuihuan 1892 – 1896
- E) Wenhai 1896 – 1900
- F) Qinq Shan – 1900
- G) Yugang 1900 – 1902
- H) Youtai 1902 – 1906
- I) Lianyu 1906 – 1912 (co-Amban from 1908 to 1912 with Zhao Erfeng)
- J) Zhao Erfeng 1908 - 1912

**Horse Market** – There are six separate breeds of horse in Tibet, all of them well suited to the

altitudes and terrain. One of the breeds may be directly related to prehistoric wild horses as depicted in ancient cave art. Horses are used as riding animals by Tibetan nobility and members of the clergy. Many of the more affluent farmers use horses as plough animals and beasts of burden. The central market in Lhasa draws people from all walks of life to buy, sell and trade animals.

**Imported Goods Market** – Since Lhasa is the center of power and wealth in the country, there is a market for small luxury goods. Many traders who travel into Nepal, Bhutan and India return with items that are not produced in Tibet to be sold in the market for larger profits than regular trade goods. Some items that can be found are picture books, magazines, watches, western made toys, aluminum cookware, fountain pens, compasses, tools, sewing kits and many other small, and portable, objects.

**Clothing Market** – All types of clothing can be purchased in the Lhasa markets, from traditional men and women's clothing to leatherwear, boots, hats and accessories. There is very little demand for western clothing but after the exile of the 13th Dalai Lama in India some of the Tibetan nobles began wearing some western clothing, such as hats, as signs of affluence.

**Religious Items Market** – One of the big industries in Lhasa is the pilgrims that come in from all areas of the country throughout the year to make the Kora around the pathway that encircles the Potala palace and the Jokhang Temple. It is done in a clockwise direction and some follow the path spinning their prayer wheel, others do so while saying prayers and counting the beads on their malas. The most devout say prayers while counting their mala beads and do full body prostrations. To an unlearned observer it appears that these latter are performing enthusiastic calisthenic exercises by throwing their bodies to the ground and then getting up quickly only to repeat the action over and over again. Hand carved sets of mala beads made out of many materials are prized purchases by

the pilgrims along with prayer wheels of all levels of quality and decoration and prayer flags to be hung by the faithful at sites of worship and at the top of mountain passes. For the many monks that flock to Lhasa, the merchants offer many ritual items that they require to perform their religious duties. Both cultists and representatives from various religious orders are constantly on the lookout for genuine magical artifacts that may find their way to the market.

**Meat Market** – Tibetan Buddhists are far from being vegetarians. The only restriction for most of the monks is that they cannot kill the animal but if somebody else provides the meat then it would be a sin for them to let it go to waste. The market of Lhasa has a brisk trade in yak meat, mutton, horse meat and game. With the large monasteries in the immediate area around the city there are many mouths to feed and farmers travel for days to bring their goods to market. The actual slaughtering of the animals on display takes place on the southwest edge of Lhasa where many of the butchers live. Other Buddhists do not associate with those who kill and butcher animals and they form an untouchable caste of citizens. Many of the butchers in Tibet are Muslim, whose religion has been tolerated for centuries since they can safely kill animals to provide food for other Tibetans.

**Butter Market** – This is one of the best selling items in the market of Lhasa since it is purchased by the faithful to be used as donations to the temples and monasteries to fuel the butter lamps and make religious sculptures. The total amount of butter donated to all of the religious institutions in Tibet each year is unknown, but at the peak of the monastery power the donations directly to the Dalai Lama and his family added up to nearly forty tons per year.

**Produce Market** – The Tibetan farmer usually has difficulty tilling the hard soil with wooden ploughs pulled by yaks. Grains such as barley are the primary staple, but by the early twentieth century other produce was being introduced from the outside world, such as potatoes

and corn. Over time, these new food items were grown in Tibet wherever the climate would permit.

**Firearms and Weapons Market** – The majority of firearms in Tibet are ancient, but very sturdy and reliable, matchlocks. These weapons first made their appearance in China in the fifteenth century and naturally made their way into the hands of the Tibetans. By the early twentieth century many of the rich Tibetan noble families had a few modern weapons but they were very rarely found in the possession of nomads or bandits. Almost everybody travelling on the roads and paths of Tibet carried swords, daggers and spears, and many were quite skilled in their use. Some of the bladed weapons are quite ancient and some are named to reflect their historical significance. The marketplace has many Nepalese metalworkers who can manufacture and repair weapons. Some of the weapon merchants have managed to smuggle modern firearms into Tibet but do not display them openly. These modern weapons are prized by the nomadic Tibetans and the Khampa warrior tribes.

**Jewellery Market** – gold and silver rings inlaid with precious stones, beautiful bead necklaces; some are ancient and said to be enchanted with protective magic. Turquoise and lapis lazuli are valued along with semi precious decorative materials brought from far away, such as coral and seashells. As with the religious items market, an actual magical artifact may occasionally find its way to these market stalls.

**General Market** – This is where many of the daily consumable items are sold. Hay and straw for animals, wood, sticks and dried animal dung to be burned for cooking or heat, materials such as clay or mud to construct or repair buildings, bricks or building stone that have been transported from nearby mountains.

#### **Guest Houses**

**A) Merchant guest house near market.** This guest house caters to all types of merchants and traders who bring their wares to Lha-

sa. There is a common room for meals and beer where negotiations take place for the sale and transportation of goods. Many of the merchants have known each other for many years and there are even family rivalries along with friendships and enemies. Those traveling along the same roads may work out deals to travel together for protection against bandits. Many Tibetans make their living hiring themselves out as guards for these caravans.

**B) Average pilgrim house near the Jokhang.** This is the type of guest house that a well-to-do traveler would stay at when arriving in Lhasa. There are private rooms available along with stables for horses. The place is relatively clean and safe but costs a bit more than a roadside guest house.

**C) Low class pilgrim house near the Jokhang.** Very cheap accommodations with large common rooms where people sleep almost piled upon one another. Travelers usually sleep lightly with their possessions underneath them in an attempt to avoid being robbed in the night. Fights are common and innocent bystanders are quite often injured during the numerous scuffles.

**D) Unofficial guest house.** These back alley rooming houses caters to criminals and highway bandits who come to Lhasa to either purchase weapons or have existing ones repaired. None of them want to draw attention to themselves and nosy questions are discouraged, sometimes with threats of violence.

**Sera Monastery** – Located three miles north of the Potala Palace with satellite hermitages scattered throughout the mountains surrounding Lhasa. At its peak there were over six thousand monks living at Sera from ages 8 to 80 (or older). There were several colleges within Sera one of which was famous for its courtyard debates.

**Drepung Monastery** – located about four and a half miles to the west of the Potala Palace. This

is the largest monastery in Tibet, housing between seven and ten thousand monks. A university monastery containing four colleges each with monks from different regions of Tibet and from as far away as Mongolia. Most of the studies involved the Buddhist religion and philosophy but there were specialized courses for a select few in tantric practices.

**Nepalese Mechanics and Metalworkers** – Skilled craftsmen who work metals and construct the elaborate decorative roofs for the Tibetan temples and monasteries.

**Chinese Burial Grounds** – The entry from the 1910 11th edition of the *Encyclopaedia Britannica* mentions the presence of a “crowded burial ground” in Lhasa.

**Men-Tsee-Khang Medical & Astrological Institute** – Site of learning of traditional Tibetan medicine plus a repository of information about medical knowledge that has been brought to Tibet throughout the centuries. There is even information from ancient Greece and other areas of the Mediterranean. Founded in 1916 by the 13th Dalai Lama to consolidate the dispersed learning institutions in the Lhasa area. The only students that this school would accept were Buddhist monks and Tibetan military personnel.

**Muru Nyingba Monastery (state oracle)** – Small monastery located just to the east of the Jokhang Temple. Home of the Nechung Oracle who is the official Tibetan medium through whom the “Five Kings” (Body, Speech, Mind, Qualities and Activities) speak. While in an oracular trace the Nechung can go into violent motion causing injury to nearby onlookers.

**Ramoche Temple** – This building is said to house a statue brought to Tibet by the princess Wen Chang during the late seventh century. It is located approximately three miles north of the Jokhang.

**Trapchi** – Tibetan mint located in a secure building east of the Potala Palace. Coins were

minted here and from 1912 paper money was also printed on this site.

**Police Station** – In 1924 experienced police officers were brought in from Nepal to establish a police force in Lhasa. There was some jealousy from the Tibetan military when it became known that the police were being paid nearly twice the amount as soldiers. The police were an extension of the Tibetan theocracy and enforced civil and ecclesiastical laws. There were nearly two hundred policemen in Lhasa walking on patrol, mainly in the markets and near the temples. Their goal was to maintain order and to investigate anything suspicious. If they were ordered by Tibetan officials to confiscate goods or to arrest anybody they were usually prompt and efficient.

**Kussung Magar** – Tibetan Military barracks is located adjacent to the Norbulingka summer palace. It had training facilities for soldiers and housing for one hundred personal guards of the Dalai Lama.

**Kundun Gnas Tshul Las Khungs** – Presence Information Office referred to as the Las Khungs – information gathering for the Dalai Lama also known as Kundun (Presence). The officers of this organization cultivate contacts through all levels of society to report on anything unusual that may present a threat to Tibet or to the Dalai Lama. Travelers who visit Lhasa may encounter a friendly person who chats with them and then reports the conversation to one of the officers.

**Cult of the Dark Tara** – Leader is titled ‘Og ma (younger sister) of Rje Btsun Sgrol Ma’ (Jetsun Dolma) – worshippers of the Tibetan version of Shub-Niggurath, the Dark Tara. The goal of the cult is to break the bonds of power that seals the gateway below the Jokhang Temple. If the cult can somehow sacrifice an offspring of the Dalai Lama during a temple ceremony then Shub Niggurath can enter into our world. They nearly had this in the past when the 6th Dalai Lama turned out to be a playboy. His own people constantly attempted to protect him from

being used by other parties (including the Cult of the Dark Tara). When it was apparent that he was getting beyond their control they had him assassinated by Mongol mercenaries who disposed of his body. (They secretly kept the body and had it preserved in case their sorcerers ever needed to use parts of it).

**Prison** – The main national prison was located on the grounds of the Potala Palace near the eastern edge at the base of the hill. Almost every monastery and nobles compound had prison cells and, as a feudal system, they maintained their right to dispense their own justice for violations of the law. Imprisonment was not considered a punishment; instead, prison was a location to hold somebody awaiting a sentence. Mutilation, blinding, amputation and whipping were all considered valid punishments. In many cases the victim being tortured or punished would die of complications. Some criminals were hung up as examples to others and sometimes just part of their body, such as a head or a hand.

**Caverns with the 108 steps descending beneath the Jokhang** – Secret entryway from within the temple. In the catacombs below it is apparent where the legend came from that the temple grew out of nothing overnight. Many of the support pillars and the walls themselves have an organic look, as if the foundation of the building is some sort of malignant growth. There are the ancient runes that pre-date Tibetan Buddhism and Bön, and at the lowest levels even pre-dates humanity. There are strange writings on the walls that an expert archaeologist would not recognize but may be interpreted with a successful Cthulhu Mythos skill roll. If individuals search long enough they may even find a Rosetta Stone style carving that includes ancient pre-human writings along with early Sanskrit and Babylonian. In the deepest corridors, chambers and natural tunnels, investigators may even encounter creatures that have been waiting in the darkness for untold millennia.

**Bön sorcerers** – These individuals sell charms from small shops in the dark alleyways near the Jokhang. The charms can be for protection or healing, or to win the love of somebody. Most of what they sell is junk but on the rare occasion genuine Mythos artifacts can be purchased from these small shops. By an unspoken agreement the Buddhist monks leave the Bön worshippers alone but they do keep track of their location and what they are doing.

**Houses of Prostitution** – Scattered in various areas throughout the city and frequented by merchant travelers as well as monks who do not take their vows of celibacy very seriously. Me tog Kang-pa (Flower House) is considered an average business of this type.

**Houses Selling Chang (beer)** – Most Tibetan homes have an area reserved for brewing beer but in the urban areas, such as Lhasa, that has large numbers of religious pilgrims and traders, there is a demand for locations where they can gather for a drink and some conversation. There are also a number of small beer houses that cater to traveling monks who enjoy sitting down for a beer but do not want to be exposed to punishment from the religious police who roam the streets.

**Chimo** – master carpenters and/or stonemasons who would design and construct buildings. They would work out the initial design with the future home owner and then hire monks skilled in geomancy to work out the details of the size and layout of the rooms. These individuals would have intimate knowledge of the interior layout of many of the finest buildings in Lhasa along with information about how many guards, secret passages and rooms, and if there were any basements or tunnels.

**NPC's that the keeper may use during game play in and around Lhasa. Some of them have general areas that they can be located.**

### **Jabung Tsarong**

He never divulges his true name since he believes that it will give an enemy power over him.

**Sorcerer in Lhasa** – Living in a tiny one room apartment on the top floor of a house in the Barkhor area, accessed by a narrow stairway. His presence is known by word-of-mouth by the superstitious locals who purchase simple charms from him. Jabung Tsarong is an alcoholic who makes enough money from selling charms to stay drunk most of the time. He has read some books hidden in a Bön monastery located in the Kham region of Tibet. These books contained many dark secrets that plunged the sorcerer into madness for several years. He is actually a powerful wizard who has made a truce with the M'and Ybulas that he will not reveal any information about them or take any action that seeks to interfere with their activities. Occasionally the M'and Ybulas ask Jabung to do some esoteric task for them, such as drawing a design on a certain stone or stopping a pilgrim on their Kora and yelling a specific word at them. None of what he is asked to do makes any sense to him and has a net effect of slowly eroding what sanity he has remaining. He is checked on about once per week and if he is seen to be helping any suspicious groups (like investigators) then the M'and Ybulas will see that he disappears.



Jabung Tsarong

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### ***Thubten of the Norbu Clan from Kham***

Horse trader in the Lhasa market – This individual is one of the wealthier non-nobles within Tibet. He has a network of buyers throughout the country. He has contacts with all of the major monasteries and amongst all of the wealthiest families within the country. Thubten uses his contacts to gather as much information as possible about events, alliances and secret deals. He employs his own astrologers and has contacts in surrounding countries that send

him information with merchant caravans. The only thing that Thubten fears are the large bandit hordes that roam in the northern and eastern areas of Tibet. To deal with the threat of the bandits, Thubten is open to make deals for the purchase of modern firearms. He will be willing to make introductions, transport contraband or allow people to join his horse caravans in exchange for weapons. The intelligence agents that serve the Dalai Lama are aware of some of the smuggling that Thubten Norbu engages in but also make use of his services through their agents and contacts.

### ***Sangda***

Religious Item Dealer near the Jokhang Temple in Lhasa – This charismatic old gentleman speaks many languages fluently and never reveals anything about his past. If somebody is talking nearby about ancient events he might correct them on some point, as if he had an intimate knowledge about what was being discussed. In reality Sangda is an M'and Ybula who chooses to always use the same human form. He is very ancient and is a powerful wizard. He has made extensive use of Time Gates in his youth and knows that at some point in the near future the hounds of Tindalos will come looking for him. He sells his wares from a booth set up outside of his home in Barkhor where he can see who enters the Jokhang temple. There is a room in the upper floors of his home that no one is allowed into. It is a spherical room that he intends to use as a last refuge when the hounds come looking for him. The majority of what Sangda sells in the market are regular everyday trinkets but he has a stash of actual magical items that he will display in private to select customers.

### ***Rinchin of Gyantse - Owner of Lhasa guest house***

Owner of one of the major guest houses in Lhasa – The guest house is renowned for its food and hospitality and the owner is renowned for her beauty. There are whispers that she is much older than she appears with some speculation

as to why. Rinchin spies on her guests with an elaborate network of peepholes and listening tubes. In a locked chest in her bedroom she keeps a box containing detailed notes about her guests including sketches of them, the dates of their coming and going, summaries of conversations and who they interact with. Rinchin uses these records to sell information to the Gelug authorities at the Potala Palace.

**Kalden of Lhasa –  
Chimo (stonemason/builder)**

Well known stonemason who has worked throughout the country of Tibet designing, constructing and repairing many buildings. He employs many people to assist him with the work and one of his trusted assistants, Sonam, supervises much of the work for him and is an agent for the mi-go. Kalden suspects that Sonam has loyalties that lie elsewhere but as Sonam works hard, Kalden is happy to look the other way.

**Sonam – Chima (stonemason/builder)**

Works for Kalden of Lhasa as a building supervisor but is also a human agent of the mi-go that live high in the mountains of Tibet. Sonam has to travel quite extensively on his regular business and uses the opportunities to relay messages between other agents and the mi-go.

**Choden of Ghyaling**

Tibetan mystic who spent years copying 108 volumes of the original Bön Kangyur holy book. It contains information that has been expurgated from other existing texts in the country. There is a considerable amount of Cthulhu Mythos knowledge within these pages. Choden is about to begin an experiment where he will copy the entire book using the blood of a child



Choden of Ghyaling

for each of the 108 volumes. Children are about to begin disappearing from Lhasa and it may be something the investigators would be interested in solving.

**Gohba**

A corpulent Lhasa official who is in charge of inspecting merchants entering the city and levying taxes. He has a number of assistants and inspectors that do the actual work and report anything unusual to him. Gohba always travels with a few well armed men and metes out immediate punishments to any of his men he finds accepting bribes or cheating Lhasa out of taxes. Gohba insists on personally inspecting the caravans of several merchants. He has had his life, and that of his family, threatened by the M'and Ybula and he knows that there is no escaping them. The M'and Ybula uses the caravans of several merchants to transport goods and people in and out of Lhasa.

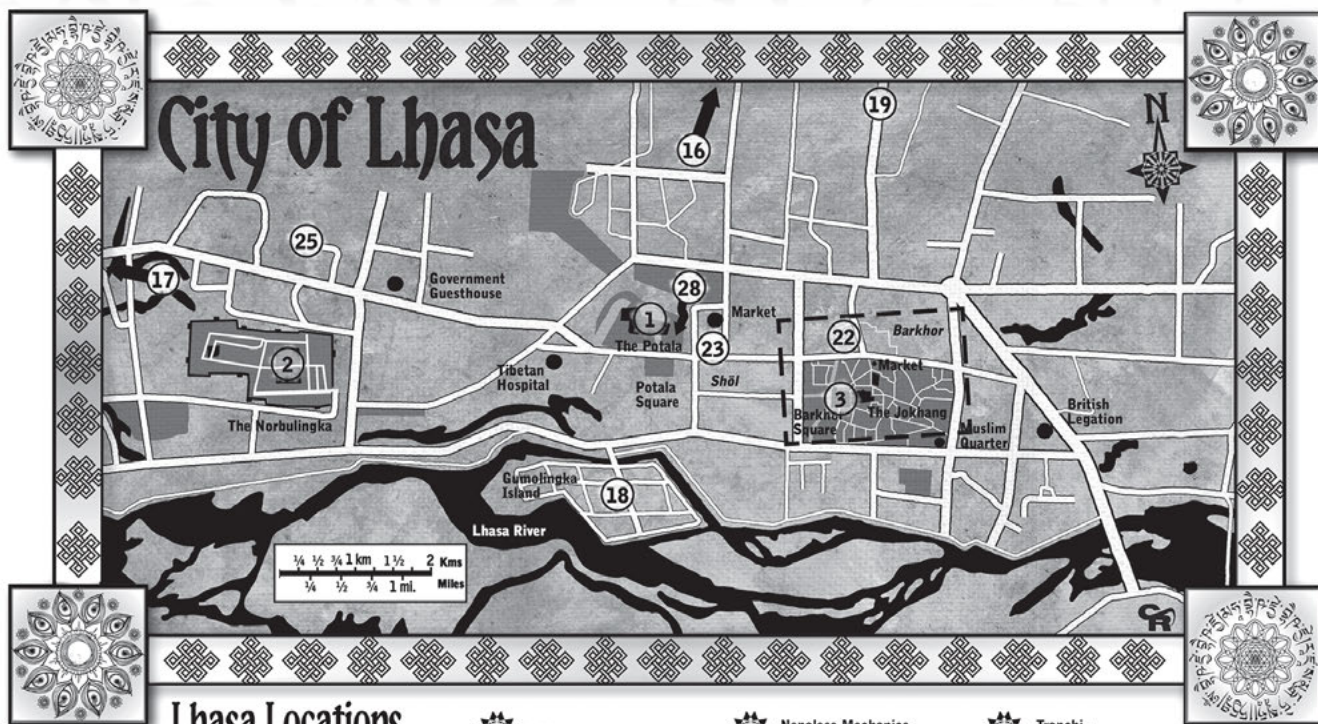
**Wahndou**

This man in his late fifties is powerfully built and people seem to avoid him when he walks down the street. He is one of the rogyapas (body breakers) who performs the sky burials. He consumes a lot of chang (beer) and can not sleep unless he is drunk. Wahndou has seen some terrible things, such as corpses coming alive part way through a sky burial. At night, he has seen people walking through the streets that he is sure he personally hacked to pieces and tossed to the hungry vultures. He is certain that soon some terrible thing will be coming for him and this makes him somewhat jumpy.

**Thokmay Drima**

Man in his early thirties who makes a living shovelling out the contents of toilet vaults in Lhasa houses and transporting the waste to the local dump. He is constantly filthy from his work and has many skin diseases from his exposure to human waste. Thokmay can also tell anybody that is interested what he has found while shovelling out many of the vaults in the city. People avoid him, unless they require his





### Lhasa Locations

- |                      |                   |  |                           |
|----------------------|-------------------|--|---------------------------|
| 1 Potala Palace      | 3 Jokhang         | 18 Nepalese Mechanics and Metalworkers | 23 Trapchi - Tibetan Mint |
| 2 Norbulingka        | 16 Sera Monastery | 19 Chinese Burial Grounds              | 25 Kussung Magar          |
| 17 Drepung Monastery | 22 Ramoche Temple | 28 Prison                              |                           |

services, and he is resigned to the fact that he is not likely to ever find a woman to marry him. He is not very bright and lacks imagination, but in his hovel on the edge of the city he keeps many of the small trinkets that he has found while performing his cleaning duties. Some of these trinkets might be useful to the investigators should they learn about them.

#### Jangbu of Amdo

A cheerful man in his late forties who came to Lhasa from Amdo province to open up a leather working shop. He has become renowned for his craftsmanship and many young men seek work in his shop hoping to become apprentices. Jangbu designs fine boots, belts and saddles and is the largest purchaser of quality leather in Tibet. The shop also deals in other animal skins for decorative purposes and he occasionally gets requests for exotic items such as bindings for books made out of human skin. Jangbu is very discrete and will try to accommodate the wishes of important people. He has personal-

ly made footwear for the 13th Dalai Lama and was allowed to enter the private chambers at the Potala Palace.

#### Choden Palha

A widowed noble woman from Gyantse who sold her land and moved to Lhasa after the death of her beloved husband. She has become very devout and visits the Jokhang Temple every day to light butter lamps and perform a circumambulation. She has recently been talking to a pilgrim Lama about her despair over the loss of her husband. This Lama is an agent of the mi-go and he has been telling Choden that he has access to a magical means of communicating with her dead husband. In reality, the Lama is slowly grooming her to act as an agent for the mi-go and is setting her up with the Candle Communication spell. Initially he will be the one communicating with her, but once she becomes more familiar and proficient, she will be talking directly to the mi-go.

### ***Wahndak of Khampa***

This man is a skilled and very experienced warrior from the eastern province of Khampa. He is an expert swordsman and a marksman with his modern rifle, which is a prized possession that he guards with his life. The weapon is a Martini-Henry patterned rifle called a Gahendra (577/450) which was hand made in Nepal. Wahndak is very intelligent and has a great deal of knowledge and skill in the tactics of guarding caravans. His expertise is sought out for deciding on routes to avoid bandits and on hiring the proper guards. Only the wealthiest merchants can afford to hire him to accompany their trade caravans. Part of the fees that he charges goes towards bribing the proper people to see that the caravan is not robbed. Investigators seeking to hire guards for an expedition or who are looking for work would be advised to cultivate good relations with this man.

### ***Pabu the merchant***

A jovial older man who controls most of the market in Lhasa for selling livestock. He is also the largest opium smuggler from China and northern Burma where he has contacts within the Tcho-Tcho tribes. Pabu is a wicked man who uses his supply of opium to bribe certain Tibetan monks into bringing him whatever he desires. Recently the Tcho-Tcho has been supplying Pabu with a powder that they insist that he mix with the opium. This drug will intensify the dreams of those whom he sells it to and allow the Tcho-Tcho to target them with specific dreams and instructions.

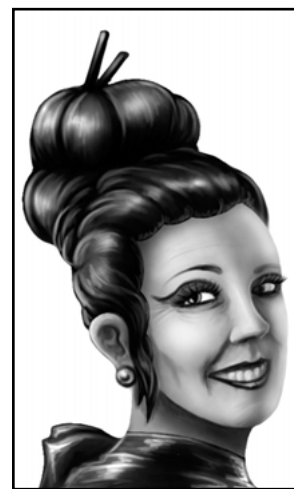
### ***Yeshe***

A very old man of indeterminate age who babbles insanely most of the time. He lives in a small ground floor room of a house in a Lhasa back alley near the Barkhor. Several local Lhasa citizens provide for his food and lodging out of compassion for his condition. Many years ago, as a young man looking for a stray yak in the summer pastures high in the mountains to the south, he encountered a cave opening. Upon

entering the cave something seized his mind and told him that he would be its messenger. The mental connection drove the poor young man insane but he eventually ended up in Lhasa. At times he will seek out individuals and deliver a very clear, but cryptic, message to them. Other times he will stand on a street corner and shriek about the visions he has seen. During these latter times, nothing that he says makes sense to his listeners. Investigators who make a successful Cthulhu Mythos skill roll realize that he has genuine Mythos knowledge. What Yeshe sees in his visions are glimpses from the mind of whatever creature has formed a mental bond with him. Those who are willing and patient enough to sit for several days with him may be able to learn about the location of the pasture where he discovered the cave.

### ***Nyima Jagdrak***

Wealthy middle-aged woman who is the center of the social life in Lhasa. She throws the best parties and everybody who is anybody usually attends them. Nyima is intelligent and beautiful and is somewhat famous for being in a polyandrous relationship with three brothers, who are triplets, and are much younger than her. She has a large house with many servants near the Jokhang and in the summer has picnics in the fields around Lhasa almost every day. She has a deep knowledge about all of the current gossip of the country, such as which nobles and Lamas are sleeping with whom and which families are in financial trouble. She has vast wealth from the great herds that her family owns and the money made from the gold fields in western Tibet.



Nyima Jagdrak

### *Kipu Palha*

Minor son of a Tibetan noble family who is regarded by others as somewhat eccentric. He collects things from India and has become fascinated by what lays beyond the Tibetan borders. He has been traveling to the British trading posts and spending as much time there as possible in an attempt to learn English. He has become a bit of an Anglophile and has collected several books and magazines that have become prized parts of his collection. If he is approached in a gentle manner by outsiders who wish to travel in disguise to Lhasa, he has the means to facilitate this.

### *Dragbu*

Man who has traveled extensively through the southern regions of the country and who collects meteorites to sell to metalworkers who work them into ritual implements and weapons. Recently he has become frightened by strange sounds and tracks in the mountains where he usually searches. Dragbu is convinced that there are “things” that are also looking for the stones that fall from the sky. He is reluctant to go back to that region and is seriously thinking about taking up another line of work.

### *Kunchen of Ü*

Although this man of simple means is seemingly an unemployed wanderer, he is an agent of the Dalai Lama. He carries papers of authorization and official seals that he will use when necessary to commandeer soldiers and any other resources that he may need to defend Lhasa against incursions by foreign intruders. Kunchen has the authority to have Tibetan citizens executed for assisting foreigners. Although he is not a cruel man, he realizes that any show of weakness or sympathy on his part may result in his own execution. Kunchen knows that there are other factions, political, religious and sorcerous, that are operating in Lhasa and uses every contact that he has to gather as much information as possible to defend himself and the interests of the Dalai Lama.

### *Lama Thokmay*

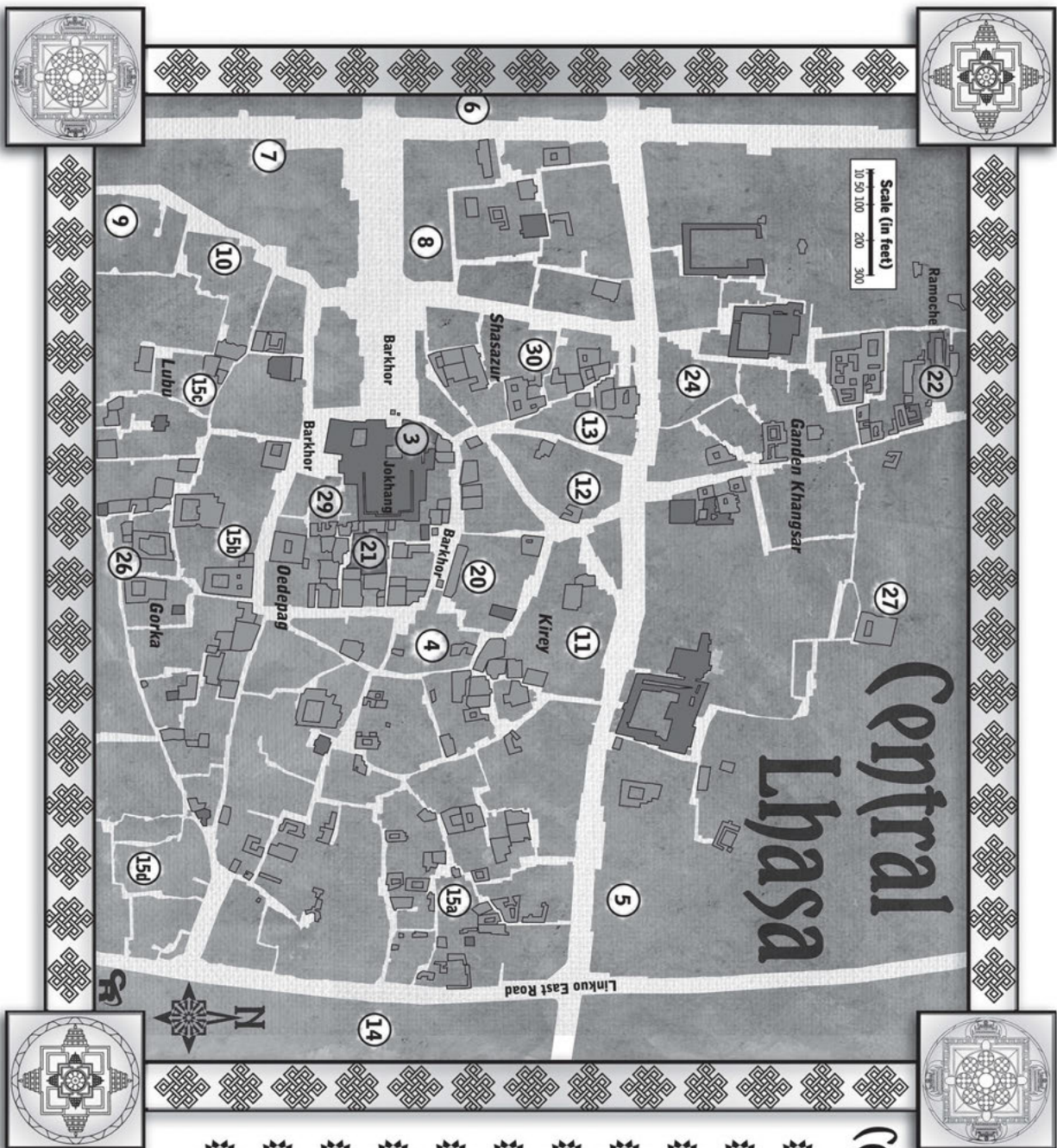
A traveling Buddhist monk who does not participate in any of the religious prayers or ceremonies. He is known by all of the leaders of the monasteries in the areas surrounding Lhasa. Thokmay has taken many lives with his own hands at the instructions of the leaders of the various monasteries and is considered by all to be a holy warrior. This impressive man has a calmness about him that belies his ability to wreak death and destruction with all manner of weapons, as well as his bare hands. He also has a mastery of strategy and tactics and if the circumstances warrant it, he can raise an army of thousands of armed monks within a day. Thokmay has many powerful enemies and travels around with a group of six armed and watchful warrior monks defending him.

### *Devadas of Ladakh*
























This individual arrived in Lhasa over twenty years ago and purchased a home near the edge of the Barkhor. He employs a few servants who know very little about his business other than the fact that many pilgrims visit him and all of their conversations takes place behind closed doors. In reality, Devadas is an ancient Nepalese mystic who is a worshipper of Chaugnar Faugn. He is in Lhasa to stay connected with other mystics on the Tibetan plateau. Over the decades he has established a network of informants who tell him which valleys are being watched, which hidden caves have regular visitors, and where the Lamas go to perform their secret rituals (to maintain the seals on the portals to where the Old Ones slumber). Devadas has many personal protections and has withstood many assassination attempts.

### *Lhundup*

This elderly woman lives amongst the mazes of the poorest area of Lhasa near the garbage dump. It is quietly whispered amongst the poorest people that she has healing abilities, and indeed she does. When she was just a young girl her mother taught her some healing mag-



## Central Lhasa Locations

- |  |   |
|--|---|
|  3 Jokhang                    |  14 General Market                                 |
|  4 Chinese Amban Compound     |  15 Guest Houses                                   |
|  5 Horse Market                |  20 Men-Tsee-Khang Medical & Astrological Institute |
|  6 Imported Goods Market        |  21 Muru Nyinngpa Monastery                          |
|  7 Clothing Market              |  22 Ramoche Temple                                   |
|  8 Religious Items Market       |  24 Police Station                                   |
|  9 Meat Market                  |  26 Kundun Gnas Tshul Las Khungs                     |
|  10 Butter Market               |  27 Cult of the Dark Tara                            |
|  11 Produce Market              |  29 Caverns with the 108 Steps                       |
|  12 Firearms and Weapons Market |  30 Bon Sorcerers                                    |
|  13 Jewellery Market            |  Temples   |
|  |  Other Buildings                                     |

ic. Most of the time she just uses her First Aid skill for minor problems, but in times of emergency she has been known to perform what the local people consider to be miracles. Lhundup is very reluctant to cast the Healing spell since each time she does so a small part of her sanity diminishes.

### ***Jungney***

This well dressed, middle-aged gentleman is impeccable in his manners and very well spoken. He is charismatic and persuasive and is known in every Tibetan town located within a hundred miles of Lhasa. Jungney is known to be a procurer of children, buying and selling such poor unfortunates into a life of slavery.

### ***Mogru Lungrig***

Wealthy Tibetan from a noble family that made its money from horse trading to neighboring countries. Mogru works primarily on the periphery of the Tibetan border, establishing relations with leaders in small communities and acting as a liaison to Westerners who have been sanctioned by the Tibetan authorities to work inside the borders of the country. He dealt extensively with the Nicholas Roerich expedition from 1924 to 1928. Mogru acted as an interpreter, a local guide and a facilitator of access to areas that were formerly forbidden. He has powerful connections both inside Tibet and with private individuals outside of Tibet. Mogru has a way of obtaining western items and technology. There are several items of alien technology that he has acquired and he has been carefully attempting to find out about them.

### ***Jampa Srongma***

Jampa is a merchant who oversees some of the largest caravans that travel to China and Nepal. He employs many people throughout the Lhasa area and has representatives in the countries that he trades with. This is a cover for his real activities of being a member of an ancient organization that assists members of the Great Race of Yith. Through various phrases, symbols and secret codes, members of the Great Race

contact Jampa when they need to travel to Tibet to study at a specific monastery. Jampa has contacts that can make arrangements for the guest to examine the texts that they request. Everything is done in a very low key manner to ensure that minimal attention is drawn to his activities.

### ***Dolkar Tsering – born in Nepal as Archibald Ross***

This gentleman was born in 1880 as the son of a British soldier and Nepalese mother. His father died when he was very young, but he was raised as a Nepali and has his mother's looks. While growing up, one of his neighbors was an elderly Tibetan man who had been a monk for part of his life until he gave it up to be a caravan owner. Having travelled extensively through Tibet and Nepal the old man had many stories that he passed along to the brilliant young man. While spending time with the ex-monk Archibald learned as much of the Tibetan language as possible and adopted a Tibetan name. After the Younghusband expedition and the establishment of trading posts



Dolkar Tsering

inside the borders of Tibet, the adventurous young man hired on with several merchant caravans that traveled between Kathmandu and Lhasa. After several years of this work, he had enough money to begin his own trading ventures and rented a small house in Lhasa to work out of for most of the year. When his activities became known to the Indian Political Service, which operated under the control of the British Raj, he was approached and recruited to generate annual reports for them. Dolkar will do nothing to draw attention to him and heavily edits his reports to make sure that there is no evidence within them that could identify him.

## Keys to NPCs in Lhasa

#	Location	Profession/Description	Name	Affiliation(s)
1	Potala Palace	Palace of the Dalai Lama.	N/A	N/A
2	Norbulingka	Summer palace of Dalai Lama.	N/A	N/A
3	Jokhang	Holiest temple in Tibet.	N/A	N/A
4	Chinese Amban Compound	Home and offices of the representative Chinese Government in Tibet.	N/A	N/A
5	Horse Market	Venue for horse traders	N/A	N/A
6	Imported Goods Market	Area where imported goods can be inspected, legally sold and taxed.	N/A	Merchants, as well as smugglers, provide the merchandise.
7	Clothing Market	Weavers, tailors, leatherworkers, bootmakers, etc.	N/A	N/A
8	Religious items market	Area where pilgrims shop for trinkets, prayer wheel, prayer beads, etc.	N/A	N/A
9	Meat Market	If it flies, walks, crawls or swims it can be purchased here.	N/A	N/A
10	Butter Market	Vast quantities of butter for offerings to feed the temple butter lamps.	N/A	N/A
11	Produce Market	Farmers sell their grains, vegetables, and fruits here.	N/A	N/A
12	Firearms and Weapons Market	Sale and repair of old and new rifles and handguns.	N/A	Smugglers and criminals frequent some of the sellers and craftsmen in this market.
13	Jewellery Market	Craftsmen who make jewellery and cut gemstones.	N/A	Merchants, smugglers, criminals and Lamas buying and selling items for their monastery.
14	General Market	Everything from hay for horses to building materials.	N/A	Merchants, Lamas, Monks, villagers, pilgrims, craftsmen, and criminals.
15	Guest House	Various locations throughout the city.	N/A	Travelers from all walks of life.
16	Sera Monastery	One of the largest monasteries in Tibet. Located a few miles north of the Potala Palace.	N/A	N/A
17	Drepung Monastery	One of the largest monasteries in Tibet. Located a few miles west of Potala Palace.	N/A	N/A
18	Nepalese Mechanics and Metalworkers	Located mainly on Jamalingka Island. In the summer most of the island is used by picnickers.	N/A	N/A

### Keys to NPCs in Lhasa Continued

19	Chinese Burial Grounds	Northeast of the Potala Palace near the Chinese Army parade square.	N/A	Porus people (untouchables), Chinese Amban and soldiers.
20	Men-Tsee-Khang Medical and Astrological Institute	Primary medical school in Tibet. Located two blocks north-east of the Jokhang Temple.	N/A	Lamas and scholars.
21	Muru Nyingba Monastery	Home of the State Oracle.	N/A	Tibetan officials, Lamas, and scholars.
22	Ramoche Temple	Built to house an ancient statue. Located three miles north of the Jokhang Temple.	N/A	N/A
23	Trapchi - Tibetan Mint	Located east of the Potala Palace. Coins stamped here and paper money printed from 1912 onward.	N/A	Tibetan officials, soldiers, police.
24	Police Station	Opened in 1924 with a staff of 200. Located several blocks north of the Jokhang temple.	N/A	N/A
25	Kussung Magar	Military barracks located near Norbulingka Palace.	N/A	N/A
26	Kundun Gnas Tshul Las Khungs	Domestic spy agency that has agents located throughout Tibet and surrounding countries.	N/A	Tibetan officials, Lamas, Dalai Lama, police, Military, criminals, and cultists.
27	Cult of the Dark Tara	Individual members scattered throughout Tibet with the leader secretly living near Barkhor Plaza.	N/A	Cultists.
28	Prison	On the grounds of the Potala Palace near the southeast corner.	N/A	Tibetan officials, police, military.
29	Caverns with the 108 Steps	Located beneath the Jokhang Temple and watched over closely by many guardians.	N/A	Lamas, Cultists.
30	Bon Sorcerers	Various locations throughout the city.	N/A	Lamas, Cultists.
31	House of Prostitution	Various locations throughout the city.	N/A	Various Tibetans.
32	House Selling Chang (Beer)	Various locations throughout the city.	N/A	Drinkers.
33	Chimo	At building sites in Lhasa and surrounding areas.	N/A	Any Tibetans having buildings constructed or repaired.
34	Barkhor - North	Bon Sorcerer.	Jabung Sorong	M' and Ybulas.
35	Horse Market	Horse Trader.	Thubten of the Norbu Clan from Kham	Wealthy citizens, merchants, smugglers, arms dealers.
36	Jokhang Area	Religious Item dealer.	Sangda	M' and Ybulas.

### Keys to NPCs in Lhasa Continued

37	Barkhor - West	Owner of Guest House.	Rinchin of Gyantse	Lhasa Gelugpa Authorities.
38	West of Norbul-ingka Palace	Stonemason and builder.	Kalden of Lhasa	Wealthy citizens, has an employ-ee that has mi-go connections.
39	West of Norbul-ingka Palace	Stonemason and builder.	Sonam	Works for Kalden of Lhasa (38) and is an agent for the mi-go, conveying messages and items.
40	Barkhor - East	Mystic madman.	Choden of Ghyaling	Many Bon practitioners and monasteries.
41	Bsrkhor - Central	Tax inspector.	Gohba	Tibetan officials, wealthy citi-zens, and the M' and Ybula.
42	Poor hovels by the city dump	Rogyapa.	Wahndou	Avoided by all as a pariah.
43	Poor hovels by the city dump	Toilet vault cleaner.	Thokmay Drima	Known by all, only contacted when his services are required. Possessor of many small trin-kets.
44	Barkhor - Central	Leather craftsman.	Jangbu of Amdo	Wealthy citizens, Tibetan offi-cials and representatives of the 13th Dalai Lama.
45	Barkhor - South	Grieving Widow.	Choden Palha	Tibetan nobles, officials, Jokha-ng Lamas, and an agent of the mi-go.
46	Barkhor - East	Khampa warrior for hire.	Wahndak of Khampa	Nobles, merchants, bandits, warriors, and arms dealers.
47	Barkhor - North	Merchant, drug dealer.	Pabu the mer-chant	Merchants, monks, Tcho-Tcho, drug addicts.

If he knows of any British citizens that may be in danger in the Lhasa area he will have one of his very loyal associates attempt to help them through well placed bribery, misdirection or direct assistance with horses and disguises and perhaps a place to hide for a few days.

### JUSTICE IN TIBET

The Buddhism belief against taking life placed restrictions on capital punishment in Tibet. This did not mean that it never occurred, just that there were no public executions. There are examples where offenders were sewn into animal skins and thrown into a river, which is a death sentence, but the authorities could justify

this by saying that they did not directly order the execution of the offender.

Murderers were usually flogged and had iron fetters attached to their ankles, which would remain there for the remainder of their lives. The criminal would remain outcast and have a difficult time even begging for enough food to stay alive.

Convicts who were sentenced to prison would be allowed out during the birth and death day celebrations of the Buddha. During this temporary freedom they were permitted to beg for alms while chained to their fellow prisoners.

Minor offenses were punished with public floggings but more serious cases merited mutilations, such as having hands or feet ampu-tated, or their eyes gouged out.



### Keys to NPCs in Lhasa Continued

48	Barkhor - South	Raving madman.	Yeshe	Insane old man who had an encounter when he was young.
49	Barkhor - Central	Noble Woman and information broker.	Nyima Jagdrak	Knows all of the gossip about everyone important.
50	South of Norbulingka Palace	Young nobleman and traveler.	Kipu Palha	British trade stations, merchants, nobles, Tibetan officials.
51	Barkhor - East	Traveling meteorite hunter.	Dragbu	Metalworkers, merchants, farmers, and nomads.
52	Potala and everywhere else	Assassin, executioner and military leader.	Lama Thokmay	Dalai Lama, Tibetan officials, nobles, merchants, Lamas and monks.
53	Potala and everywhere else	Traveling official of the Dalai Lama.	Kunchen of U	Dalai Lama, Tibetan officials, nobles, merchants, Lamas and monks.
54	Barkhor - West	Cultist and information broker.	Devadas of Ladakh	Mystics, cultists, bandits, merchants.
55	South of Lhasa at garbage dump	Elderly Healer.	Lhundup	Poor people of Lhasa.
56	Barkhor - Central	Merchant, procurer of child slaves.	Jungney	Nomadic tribes, country farmers, Lamas.
57	Barkhor - Central	Noble, traveler, guide, interpreter, liaison to foreigners.	Mogru Lungrig	Nobles, merchants, foreigners, Tibetan officials, British officials.
58	Barkhor - North	Merchant, cultist who assists members of the Great Race of Yith.	Jampa Srongma	Merchants, Tibetan officials, Cultists, mystics, many monasteries.
59	Barkhor - East	Merchant, spy for the Indian Political Service.	Dolkar Tsering AKA Archibald Ross	Merchants, Tibetan Officials, Raj officials.

Bandits who preyed on pilgrims and the nomads in the northern plains of Tibet were a special case who had their hands chopped off and the stumps sealed with boiling butter. The bandits who took lives were made an example of by the secular governors in the remote provinces by being beheaded and having their heads mounted on posts along the highways. The grisly sights of these bird-picked skulls were a public warning of the punishments that waited for criminals in those areas of the country.

### TIBETAN WEAPONS

The four most commonly used weapons in Tibet before the 1940's are the whip, sling, short bow and matchlock rifle.

#### Tibetan Whip

**Skill:** Fighting (Whip)      **Base:** 05%  
**Damage:** 1D3 + 1/2 DB      **Range:** 10 feet  
**Att/Round:** 1      **HP:** 4

Tibetan whips are made out of rhinoceros hide imported from Nepal or northern India and are used by the dob-dob monks for crowd control. Whips are also used as a form of punishment

against some criminals. In some situations the criminals are whipped to the point where their muscles are permanently damaged and they can never walk again.

### Sling

**Skill: Firearms (Sling)**      **Base:** 05%  
**Damage:** 1D6 + 1/2 DB      **Range:** 40 yards  
**Att/Round:** 1      **HP:** 1

A common weapon that is inexpensive, easy to conceal and in skilled hands can be quite deadly. Serfs use slings to hunt for small game for food. If the investigators find themselves in a situation where they have angered a mob this will be the weapon that most likely will be used against them.

Children of the nomad tribes are given child-sized bow and arrows at an early age and they practice with the adults.

### Short Bow

**Skill: Firearms (Bow)**      **Base:** 15%  
**Damage:** 1D6 +1+1/2 DB      **Range:** 60 yards  
**Att/Round:** 1      **HP:** 9

**Malfunction:** 96-00

### Childrens' Bow

**Skill: Firearms (Bow)**      **Base:** 15%  
**Damage:** 1D3 + 1/2 DB      **Range:** 30 yards  
**Att/Round:** 1      **HP:** 5

**Malfunction:** 96-00

Tibetan monks, aristocrats and soldiers are nearly all avid archers and hold competitions as social events. The short bow is the most useful since it can also be fired from horseback. Archers frequently practice their skills at full gallop whenever they have the opportunity. From horseback an archer uses their lowest skill between Bow and Ride.

In areas of Kham, as well as the lowlands of Nepal, some archers smear their arrows with a paste made from the aconite plant, also known as monkshood or wolfsbane. The toxin of the plant is within the sap of the leaves and causes tingling, numbness and cardiac arrest. The only thing that can save a victim from a fatal dose is atropine which had been first studied by the ancient Greeks but not synthesized into an injectable emergency medical form until 1901. These injectors were not available in Tibet until the latter part of the twentieth century.

Gloves are required when handling the leaves of the aconite plant. If the sap from just a dozen leaves comes in contact with a person's skin the toxins will be absorbed and can lead to death.

Aconite is deadly (a Strong poison), causing 2D10 damage; a successful Extreme CON roll will half the damage caused.

### Matchlock Rifle

**Skill: Firearms (Rifle)**      **Base:** 10%  
**Damage:** 1D10+4      **Range:** 50 yards  
**Att/Round:** 1/4      **HP:** 12

**Malfunction:** 96-00

The majority of rifles used in Tibet up until World War II were matchlock single shot muzzle loaders from early 19th century Austria. The one modification that Tibetans added to the rifles were two pronged stands used to rest the barrel on while lining up a shot. These rifles were fired with slow burning matches held by a small firing arm. When the trigger was pulled the arm would swing around and slam the burning match (a piece of heavy string soaked in urine), into a small pan of black powder. The flash in the pan would ignite the main charge which would propel the ball towards the target. These weapons had smooth bores rather than rifled barrels thus the smaller base percentage and effective range.

## TIBETAN CALENDAR

Tibet uses a calendar created by the schools within the major monasteries. It is based on the lunar cycles so that religious festival days and even their new year fall at a different time every year. The calendar is a mixture of astronomical observations, astrology and farmers almanac with some days being counted twice, eclipses displayed, along with all phases of the moon and the solstices.

In addition, the Tibetan method of counting what year it is means that our 2012 equates to their year 2139. The difference between the two calendar methods is 127 years, so add that amount to a year from the western calendar to obtain the Tibetan year.

Our  $1928 + 127 = 2055$  of the Tibetan calendar.

Each year has a name consisting of two components. The first is an elemental name using one of five recognized elements in a specific order with each one used two years in a row:

1. Wood
2. Fire
3. Earth
4. Iron
5. Water

The second component is one of twelve animals:

1. Rabbit
2. Dragon
3. Snake
4. Horse
5. Sheep
6. Monkey
7. Bird
8. Dog
9. Pig

10. Mouse

11. Ox

12. Tiger

A representative sampling in comparison to our western calendar is:

2004: Wood Monkey

2005: Wood Bird

2006: Fire Dog

2007: Fire Pig

2008: Earth Mouse

2009: Earth Ox

2010: Iron Tiger

2011: Iron Rabbit

2012: Water Dragon

2013: Water Snake

2014: Wood Horse

2015: Wood Sheep

## TIBETAN FESTIVALS

The annual festivals in Tibet are based on their lunar calendar, which makes the dates movable. For example, one year their New Year festival, called Losar, might be held on February 9th and on February 28th the next year.

Most major festivals are marked by much eating and drinking. The monasteries usually celebrate with elaborate costumed cham (devil) dances.

Following is a list of the major festivals that would have an impact on investigators traveling through Tibet and could potentially delay their journey.

**Losar** – Tibetan new year occurs during the month of February on the first day of the first lunar month of the year. It is a fifteen day celebration with the first three days being observed as a national holiday with much feasting and drinking. The holiday is also celebrated in Bh-



*A Cham Dance during Monlam*

tan and Nepal. It is a time of pilgrimage and in the weeks prior to Losar the roads and waterways are filled with people travelling to the larger monasteries to worship. Many bandits are on the roads during this period to take advantage of the increased number of potential victims.

**Monlam** – Marks the fourth to eleventh days of the Tibetan New Year and is celebrated at Buddhist monasteries with a cham (devil dance). It is a Buddhist belief that viewing these dances gains merit for your next incarnation. Women are not permitted to participate and any female parts in the ritual dances are performed by young monks.

Cham dances are illegal under the rules of the Chinese occupation from 1950 onward. In recent years, the dances have been permitted in those monasteries that are located in tourist areas.

**Chunga Choepa** – Known as the Butter Lamp Festival, this marks the fifteenth and final day of the lunar New Year. In Lhasa there is traditionally a competition between the various monasteries for butter sculptures. They are judged by

the Dalai Lama who views them from his palanquin. After the celebration the sculptures are melted down and used to fuel the butter lamps in the monasteries.

**Saka Dawa Festival** – Held on the fifteenth day of the fourth lunar month. It is a celebration of Shakyamuni's Buddhahood and the death of his mortal incarnation. It is a period marked with good deeds and monasteries typically receive the bulk of donations from Tibetans during this period. Other beneficiaries during the period are the beggars and the poor. Tradition has it that anything given freely during this period will be returned to the giver three hundred times in their next lifetime.

**Samling Chisang** – Observed as a Universal Prayer Day in Tibet on the fifteenth day of the fifth lunar month. The original observance was to commemorate the defeat of the demons and deities of Tibet by Guru Rinpoche in the 8th century. In some areas of Tibet it is marked by the burning of sang (juniper incense) on the hilltops.

**Zhoton** – Held on the thirtieth day of the sixth lunar month, known as the Yogurt Festival. It is traditional to serve the monks yogurt at the end of their summer retreat. The most devout monks avoid going outside during the summer months and spend their time in intensive studies. It is said that the reason that they spend all their time indoors is that they do not wish to walk outside and inadvertently harm any insects by walking on them. During this festival the major monasteries hold cham dances and unveil large thangka banners.

**Lhabab Duechen** – This is the annual celebration of the Buddha descending from the god realms to benefit the human race. It is held on the twenty-second day of the ninth lunar month and is observed by worshippers flocking to the holy places across the country to pay their respects. Since it occurs during a period that is outside of the agricultural season the attendance is very large.

**Ngachu Chenmo** – This religious observance is more commonly known as the Butter Lamp Festival. It is the second such festival during the year and marks the last official festival of the lunar year. It is held on the twenty-fifth day of the tenth lunar month and is a remembrance of the death of Tsongkhapa who founded the Gelukpa order of Buddhism (Yellow Hat Sect). The temples, houses and streets are all lit by butter lamps during the evening.

## TIBETAN NAMES

Following is a list of common Tibetan first and last names which you can combine to create a name for a character. (Example: Bhutak + Dolma = Bhutak Dolma). The majority of low caste Tibetans only have one given name but might take on their town of origin as a second name as in the form of Jigme from Shigaste.

### First Names (f = female, m = male)

Ani (f)	Nima (f)
Bhutak (m)	Passang (f)
Chadbak (m)	Pema (m)
Chamba (m)	Phuntsog (m)
Choephel (m)	Phurbu (f)
Chogyam (m)	Rinchen (f)
Chonic (f)	Samdho (m)
Doboom (m)	Sonam (m or f)
Dolma (f)	Tamdin (f)
Genchen (m)	Tangmel (f)
Gyaltsen (f)	Tenzin (m or f)
Jamyang (m)	Terton (m)
Jigme (m)	Thubten (m)
Juchen (m)	Tsering (m or f)
Karma (m)	Tsetan (m or f)
Kelsang (m)	Tsewang (m or f)
Kirti (m)	Wangpo (m)
Kunzang (m)	Yangchen (f)
Lhakpa (f)	Yeshi (m)
Monlam (m)	Yungdung (m)

### Last Names

Atisha	Lingpa
--------	--------

Baimo	Nazhi
Chemi	Norbu
Chodon	Oshoe
Choegyal	Paljor
Choksay	Palkyi
Chomo	Phuntsok
Chopel	Tamdin
Chungdak	Tethong
Dagpo	Tharchin
Damdul	Thinley
Deckyi	Thupten
Dhundup	Trungpa
Dolkar	Tsamchoe
Dolma	Tsering
Dorjee	Tsomo
Gyalpo	Tulku
Gyaltsen	Wangdu
Gyari	Wangyal
Kunchok	Yangzom
Kyab	Youdon
Lhamo	Yuthok
Lhundup	

## TIBETAN FOOD

In some areas of Tibet the barren land and short growing season makes it impossible to grow enough food to survive. This has led to many Tibetans living a nomadic existence, travelling constantly to locate good grazing ground for their herd animals and gathering wild grains and root vegetables.

The most abundant staple foods are hardy varieties of barley and wheat that have evolved to survive at high altitudes. Surprisingly, for a Buddhist country, meat makes up a large part of the Tibetan diet. Popular types of meat are yak, pork, mutton and beef (the last including the hybrid yak/cow breed known as dzomo.)

Butter made from the abundant yak herds is another important part of the Tibetan diet and is used in almost everything they eat including their tea.

One explorer in the 1920's describes a trip through the eastern part of Tibet where he had

a chance to watch the local women churn yak milk into butter. The fresh milk was poured into a narrow cylindrical churn called a Trongmo. The churn appeared to have never been cleaned and the fresh milk curdled as soon as it was poured in and contacted the encrusted wooden walls. After the milk had been churned, the butter was extracted and the writer made note of the clumps of yak hair that he could see mixed with the butter, which did not seem to bother the Tibetans. The remainder of the liquid was poured into an iron cauldron and boiled until it became a thick syrupy substance. The thick liquid was then poured onto a flat surface and allowed to dry after which it was broken into small pieces. These rock-hard pieces could be carried and soaked in hot tea to soften them up so they could be chewed.

**Dresi – Losar (Tibetan New Year) Food** - Buttered rice with raisins and root vegetables. It is a dish prepared and eaten during the New Year festival. This is considered a good luck meal that promotes long life.

**Ja – Tibetan Tea** - Made by boiling black tea leaves until it is very strong. The tea is then placed into a churn with butter and salt and mixed vigorously together. It is described as either a soupy or gravy-like substance. Visitors are served butter tea and custom dictates that the visitor is served three cups of this concoction. It is the height of bad manners to refuse their tea, and it is expected that you will drink the first two and politely leave the third cup untouched.

**Momos – Dumplings** - Small meat-filled dough balls made from either barley or wheat flour and steamed or boiled. They are sometimes served with a hot chili sauce called sepen.

**Sho – Yogurt** - This is another traditional Losar (New Year) food. The traditional meaning of the consumption of yogurt during the New Year festival is the bringing of purity of heart to the eater.

**Tsampa – Ground Roasted Barley** - This foodstuff is one of the most common for nomads since it is lightweight, nutritious and fast to prepare. The preferred way to eat tsampa is to take a small handful and moisten it with some ja (butter tea) and roll it into a ball. It is then dipped in their tea and eaten as a light snack. Tsampa is made by heating a layer of fine sand in a frying pan and then throwing dried barleycorns on top. They pop like popcorn and then the whole contents are poured through a fine mesh sieve that allows the sand to escape. The remaining popped barleycorns are then ground into a fine powder that is used as part of the daily diet of most Tibetans, although it is a bit less common amongst the nomads of the northern plains.

**Tukpa – Tibetan noodles** - Noodles made from Tibetan wheat and used to make a type of noodle soup with whatever vegetables are available.

**Yak Meat** – Travelers through Tibet have seen yak meat eaten in all possible forms cooked, dried, raw, and, as one explorer saw in the Kham region, even spoiled. Buddhist's will eat meat on a regular basis but the work of slaughtering and handling the animals is left to a lower caste called the Porus people, most of whom are Muslim.

There are many other foods available within Tibet and through trading with neighboring countries for items that are seasonal, such as apples, apricots, carrots, cabbage, potatoes and tomatoes (introduced to Tibet sometime in the 18th century).

Eating utensils were unknown in Tibet prior to the Chinese invasion and Tibetans ate with their fingers using a personal food bowl that they licked clean when they were done with it.

In the 1990's a *National Geographic* writer accompanying a Tibetan caravan through the Himalayas noted one of the meal customs where the Tibetans dipped their fourth finger into their stew and flicked it in the four directions, saying "Chur!—Please take!" as an offering to the gods before they ate.

## TIBETAN WRITING

Traditional Tibetan history is that Thonmi Sambhota in the 7th century travelled to India to study their written languages and on his return to Tibet he developed the written characters still in use today. The hand written form is called Umé and the printed script is called Uchen. Tibetan script is commonly used in neighboring countries such as Bhutan and Nepal.

Writing in Tibetan script is left to right as in written English. In formal scriptural writings the characters are lined up along their tops and long characters (vertically) are allowed to descend below the others.

The printing of the Buddhist texts used within monasteries is commonly done with wood block printing, where a negative of the page is skillfully carved in a block of wood. Ink is rolled onto the raised characters and it is then gently pressed to a piece of paper to transfer the image to the page. The larger monasteries specialized in printing and would sell their books in the form of unbound pages between decorated boards secured by ribbons.

Unfortunately over the centuries many dialects developed throughout the regions of Tibet and what is commonly read and understood by all may be pronounced differently. The most common pronunciations associated to Tibetan characters are displayed below and are of the form that is used for block printing. The handwritten versions vary in style and, as with our western handwriting, the individual characters are not always fully legible.

This is not a comprehensive list of characters since it does not include any of the special punctuation marks used in printed writing and printing.

Tibetan Character	Sound/Meaning
A	ཨ
‘A	ཨ་
Ba	བ
Ca	ཅ
Cha	ཅེ
Da	ད
Dza	དེ
Ga	ག
Ha	ཧ
Ja	ཉ
Ka	ཀ
Kha	ཁ
La	ལ

Ma	མ་
Na	ན་
Nga	ང་
Nya	ཉ་
Pa	པ་
Ra	ར་
Sa	ས་
Sha	ཤ་
Ta	ཏ་
Tha	ཐ་
Tsa	ཅ་
Tsha	ཅཿ
Wa	ཇ་
Ya	ཙ་
Za	ཞ་

Zha	ཇ
Vowel Gi-Gu	ཇི
Vowel 'Gren-g-Bu	ཇེ
Vowel Na-Ro	ཇོ
Vowel Zhabs-Kyu	ཇུ

### TIBETAN WORDS AND PHRASES

Following is a list of representative pronunciations of common words that investigators might encounter or learn at a basic level of Speak Tibetan.

English	Tibetan Translation
Ancient	Gna snga mo
Animal	Sems can
Authentic	Ngo ma
Autumn	Ton-kha
Beautiful	Snying rje po
Behind	Rgyab la
Beside	'Khris
Big	Chen po
Bird	Bya
Bite	So rgyab pa
Black	Nag po
Boil	Khol
Bridge	Zam pa
Building	Khang pa
Child	Phu gu
City	Rgyal sa
Daily	Nyin itar
Die	Shi



Difficult	Khag po
Distant	Thag rgyang
Drink	Tungyang
East	Shar
Eight	Gyey
Family	Mi tshang (literal translation is human nest)
Fire	Me
Five	Nga
Food	Khala
Foreigner	Phyi rgyal
Four	Zhi
Goodbye	Ga-le pheeb
Goodnight	Sim-jah nahng-go
He	Khong
Hello	Tah-shi de-leh
High	Mtho po
How are you	Khe-rahng ku-su de-bo yin-peh
I	Nga
I am fine	La yin ngah sug-po de-bo yin
I am sorry	Gong-dhaa
I cannot understand	Ngey shey ma-song
I understand	Ngey shey-song
Immediately	Lam sang
Important	Gal chen po
Interpreter	Skad bskyur
Jail	Btson khang
Kill	Bsad
Knife	Gri
Lake	Tso
Left	Yin
Little	Chung chung
Meat	Sha
Monastery	Gon-pa
Monk	Do-pa
Mountain	Ri
Mountain Pass	La
Night	Mtshan
Nine	Gu
Nomad	Drogpa
North	Chang
One	Chig

Outside	Phyi log la
Permission	Chog chan
Pilgrim	Gnas bskor ba
Present - gift	Rngan pa
Prisoner	Btson pa
Rain	Char pa
Right	Yey
River	Gtsang po
Road	Lamka
Seven	Dhun
She	Khong
Short - height	Thung thung
Short - time	Khyug tsam
Sit	Bsdad
Six	Dug
South	Lho
Spring	Chee-kha
Summer	Yar-kha
Tea - Tibetan	Bod ja
Ten	Chu
Thank You	Thu-chi chhe
Thing	Ca lag
This is Lhasa	Dhi Lhesa rey
Three	Sum
Tiger	Stag
Two	Nyee
Upstairs	Thog ka
Village	Grong gseb
Welcome	Chaa-phe nang
West	Nub
Where are you going?	Khe-rahng kah-ba phe-geh?
White	Dkar po
Winter	Gung-kha
Within	Nang la
Write	Bris
Yes	La ong
You	Kheyrang
Zero	Leka

# Dreaming of the River of Night

*A search for gold yields even stranger gifts*

## INTRODUCTION

In a deep and seldom traveled unnamed river gorge approximately forty miles north of Jomolungma (Mt. Everest) lays a waterfall. The river above the waterfall is difficult to reach and rarely have any travelers braved the climb just to explore the area. Of those that have, few returned and of those few, most had visibly aged beyond their years and were quite insane. One of these brave, or foolish, explorers managed to draw a simple map and mark one word that made the Lama who discovered it hide the paper in the monastery library. The word was “Gser” which translates into gold. The Lama realized the knowledge that gold could be found in that legendary gorge could lead many men to their deaths so he chose to hide the information.

This scenario is set in both the Waking World and the Dreamlands. If the keeper has access to Chaosium’s *Dreamlands* they should freely throw in any other encounters or descriptions of their choosing to add additional flavour to the scenario.

### **Keeper Information**

The scenario runs through strange encounters and a progression of glimpses of furtive movement, as if the expedition is being stalked, and moves on to the discovery of a great cavern with rich veins of gold. During the period of traveling to this point, the group will notice that things in their possession have begun to alter. Rifles turn into bows and arrows, handguns turn into slings, pocket watches turns into

small hourglasses or sundials. This is all part of the process of physically entering the Dreamlands.

Upon entering the Dreamlands proper, the investigators will discover that they are in the Tanarian Hills above the fabled city of Celephais, whose white towers they can see gleaming in the distance. The journey on foot to the city is a full day of uneventful travel as they descend from the hills to the coast. The investigators will be able to enter the city freely and, after a short period of time, be summoned to an audience with the King. This is, of course, King Kuranos who has heard of the arrival of the strangers from the Waking World. He will question them closely and offer them advice and assistance for their return to the waking world.

### **Investigator Information**

The introduction of the players into this scenario depends on if they are non-Tibetans or Tibetans. Non-Tibetans should not be a problem since the 13th Dalai Lama had hired a number of western geologists in the 1920’s to conduct a mineral survey for potential mining sites in the country. A group of Tibetan investigators will require a bit more work on the part of the keeper since you will have to create a small group of European mineral experts as NPC’s and fit them in to the adventure.

The thirteenth Dalai Lama Thubten Gyatso was attempting to modernize parts of Tibet and from his relations with the Chinese and the British realized that he would need

funds to purchase goods and services. After consultation with the Kashag he had his officials make contact with several prominent mineral companies in Britain and the United States, and entered into contracts for mineral surveys of Tibet.

Lahore Consolidated Minerals Company has received a commission from the country of Tibet to conduct a mineral survey in the area southwest of Lhasa to the Ladakh border. The company has hired several groups of people under a two year contract to survey part of the designated area.

One of the tantalizing rumors about Tibet were the legendary gold fields. There was supposed to be so much of this sought after mineral that great statues were said to be made from solid gold, and bricks of tea were purchased from China with Tibetan gold.

The investigators are part of a team of mineral surveyors that are committed to a two year exploration of the deep isolated valleys in the south of Tibet. They can consist of any nationality but should primarily be citizens of the British Empire and will have a number of support staff from Nepal, India and Tibet. They will have been in the country for several months and have had time to interact with the native Tibetans and are on friendly terms with the monks in several small mountain monasteries and some of the villages in the valleys.

At least one of the investigators should have an interest in either Tibetan history or Buddhism and spent some of his or her spare time at a local monastery reading through some of the ancient texts. This will be the basis of the beginning of the adventure and will take the party along a secret pathway that leads from the Waking World into a nightmarish labyrinth populated with creatures that have entered our world from Earth's Dreamlands. It will bring the investigators into contact with deadly opponents and pave the way for their return to the Dreamlands in the future.

The information that is found in an ancient text within the library of the local monastery will take several days to interpret, but speaks

of an entryway to an underground river and the great golden nuggets and fantastic gems that can be found for those brave enough to venture into those Stygian depths.

Investigators should be galvanized by the prospects of finding the very thing that they have been commissioned to locate. This ancient text should convince them to launch a small expedition to locate the entrance to the underground river.

Taking a page out of the adventures of the explorer Sven Hedin, the group has two folding wood and canvas boats at their disposal with which they may explore the river systems of the deep canyons and gorges.

If none of the investigators have the Pilot - Boat skill then make a couple of skilled boatmen available to either be hired by the group or to spend a few weeks training any investigators that wish to learn. At the end of the period assume that the investigators have made an automatic check on the skill and allow them a chance to increase it.

The individuals within the exploration party may or may not have worked together before and may be from diverse backgrounds and of different nationalities.

Each member will have been hired for different skills, such as geology, chemistry, exploration, medical, research, and diplomacy, or because of a military background with familiarity of working in rugged and mountainous terrain. It is likely that each will have an individually negotiated contract with the mining company, with those of scarcer skills being paid at a higher rate.

A leader or spokesman will have to be chosen for the group and the profession of this individual will decide on the nature of their approach to most matters. If the leader has a military background, then most obstacles may be viewed as being able to be overcome through force. If the person has a diplomatic or academic background, they might want to use a slower, and less risky, negotiation process.

Each group has been provided a document from the Potala Palace in Lhasa that gives the

official sanction to their mission. The document provided to the investigators is directly from the 13th Dalai Lama and bears the holy seal of his office. It is written in formal Tibetan and reads as follows:

*“Let it be known to all of the Officers and Headmen west and south of Lhasa that this group of Sahibs is traveling at the request and under the protection of the Dalai Lama. You shall render all assistance and protection that they require to conduct their business. We have requested that the Sahibs obey the laws of our country and asked them not to kill any of our birds or animals as this will make our people very sad. Be it known that His Holiness the Dalai Lama is currently on very good terms with the Government of India and her Sahib Representatives. Furthermore, the Dalai Lama will be grievously upset if there is any interference with the passage or safety of this party of Sahibs.”*

The keeper should find out which of the investigators is bearing this note in the event that they are separated from the party or killed.

## THE EXPLORATION COMMENCES

The keeper may wish to skip ahead to where the party enters the gorge area but a few normal encounters with regular Tibetans may help build some suspense and lull the investigators into a false sense of security.

Following are a number of events that the keeper can choose to use during their journey:

- On the way to the entrance to the underground river, the investigators will meet up with a monk who will give them a vague prophecy, “The answers to overcoming an obstacle will be found in the white city. He from afar can take you to the first amongst kings who will provide you with an answer. If they press the monk for more information, he will simply smile and slowly shake his head and then enter into intense meditation from which the investigators are unable to disturb him. Should the investigators be crass enough to attack the monk he

will begin reciting from the Bardo Thodol (*Book of the Dead*).

- Small village – No more than one hundred people live in this village. The houses are well constructed and very ancient looking. These are obviously farmers as any arable land surrounding the village contains crops of barley, buckwheat, peas and other subsistence vegetables. There are also a number of goats, yaks and sheep guarded by several alert mastiffs. The dogs may bark at the intruders but will only threaten to attack if the investigators attempt to approach the herd animals. The villagers will be awestruck at the sight of any non-Tibetans and want to touch their skin and hair. Children will hide behind their parents peeking out with wide eyes and teenagers may gather together to whisper, point and giggle. If the seal of the Dalai Lama is presented to the village headman he will recognize it and, although unable to read, will provide whatever assistance he can without endangering the people of his village. The information is conveyed to the villagers that the investigators wish to continue travelling up the river, the headman will indicate that it is not a good idea, that others have tried and very few have returned. If he is pressed to tell any stories he will convey one about an uncle of his who went up the river when he was a young man and returned three or four years later as a very old man, but he was adorned in gold jewellery and had several large nuggets stuffed amongst the sheepskins of his winter chuba.
- After crossing over a high mountain pass, the investigators are caught up in a small snow storm while traveling beside a fast moving mountain stream. There is no obvious area where they can cross and their guides and bearers urge them to set up camp for the night at the first available spot. As camp is being made there is a short break in the storm and across the stream they can see a rocky crag with a small monastery built

on top of it. A short while later, and without seeing where they come from, a group of five young monks accompanied by two older ones are seen across the stream. These monks are wearing undecorated grey robes and do not seem to notice the investigators and their bearers. While the investigators watch, the young monks bare their upper bodies and sit silently in the snow while the older monks soak some blankets in the freezing mountain stream. The blankets are placed on the bare skin of the sitting monks and moments later steam begins to rise from the blankets. The snow closes in again and the investigators lose sight of the monks and must take shelter in their tents for the night. In the morning there is no sign of the monks or the monastery.

- The trail that the investigators are following passes by a small monastery. It is a remote training and meditation center for the Gekor Lamas. When the investigators are spotted six dob-dobs depart the monastery to block the path. They have black stripes painted on their foreheads and around their right arms and each is bearing a fierce looking whip. Behind them stands an elderly Lama in bright robes who proclaims that the “Sahibs can not pass and must immediately depart”. If the investigators do not produce the document provided to them by the Dalai Lama the dob-dobs will use their whips to entangle any mounted investigators and pull them to the ground. The dob-dobs are fiercely loyal to the Gekor Lama and will fight to the death. Any bearers seeing investigators kill or injure dob-dobs or the Gekor Lama, may flee out of the terror that this act inspires in them. If the Gekor Lama is immediately presented with the document from the Dalai Lama, he will invite the investigators into the small courtyard of the monastery for food and refreshments. The monks are not curious about where the path travels to further along the gorge and cannot provide any information.



*Encountering the Dob-Dobs*

- From time to time a random investigator may see something, out of the corner of their eye, that appears to be stalking them. When they turn towards the motion all they see is either a small clump of vegetation or a small rock formation. Some of the motion that they detect is actually a zoog that has entered the edge of the Waking World from the Dreamlands and has deduced that is where the investigators party is traveling towards. It has decided that it will follow them and see if they are potential enemies or friends and may seek out one individual to communicate with. Statistics for the creature are listed at the end of the scenario. Occasionally, allow an investigator to attempt a **Spot Hidden** check, allowing them to catch a brief glimpse of the strange creature with the tentacles on its face.
- At this point the investigators may be uneasy about some of the events that have occurred and want to turn back. The keeper should remind them that they are under contract from their company to perform a

survey and that Westerners having access to Tibet is so rare that most people in their position would jump at the opportunity that has presented itself to them. Failing that, if a keeper wants to forcefully save the scenario, they may create a rock slide to block the investigators retreat.

Over a period of several days there is a gradual awareness that the investigators have entered into another world. On the first night a few minor items will go missing, like a pen or a piece of cookware. On the second night, modern items turn into a Dreamlands equivalent. Rifles will turn into bows, handguns will turn into slings, pocket watches turns into hourglasses. These changes are permanent and returning to the waking world does not revert the changed items to their original forms.

Investigators leading their expedition through the narrow gorges soon note that the walls above them narrows substantially as they press on. They will soon find themselves traveling through dark and ominous tunnels. Gradually the tunnels grow lighter and the investigators note that there is some sort of phosphorescent substance coating the roof of the tunnels.

Further along the gorge, investigators who have skills in **Botany**, **Natural World**, or any other appropriate science field, may attempt a skill roll. Success allows them to spot large plants that have not been seen on Earth for over 370 million years. These are prototaxites, some over three feet in diameter and over twenty five feet high. These are not actually plants in the modern sense, but an ordered mass of fungus or lichens.

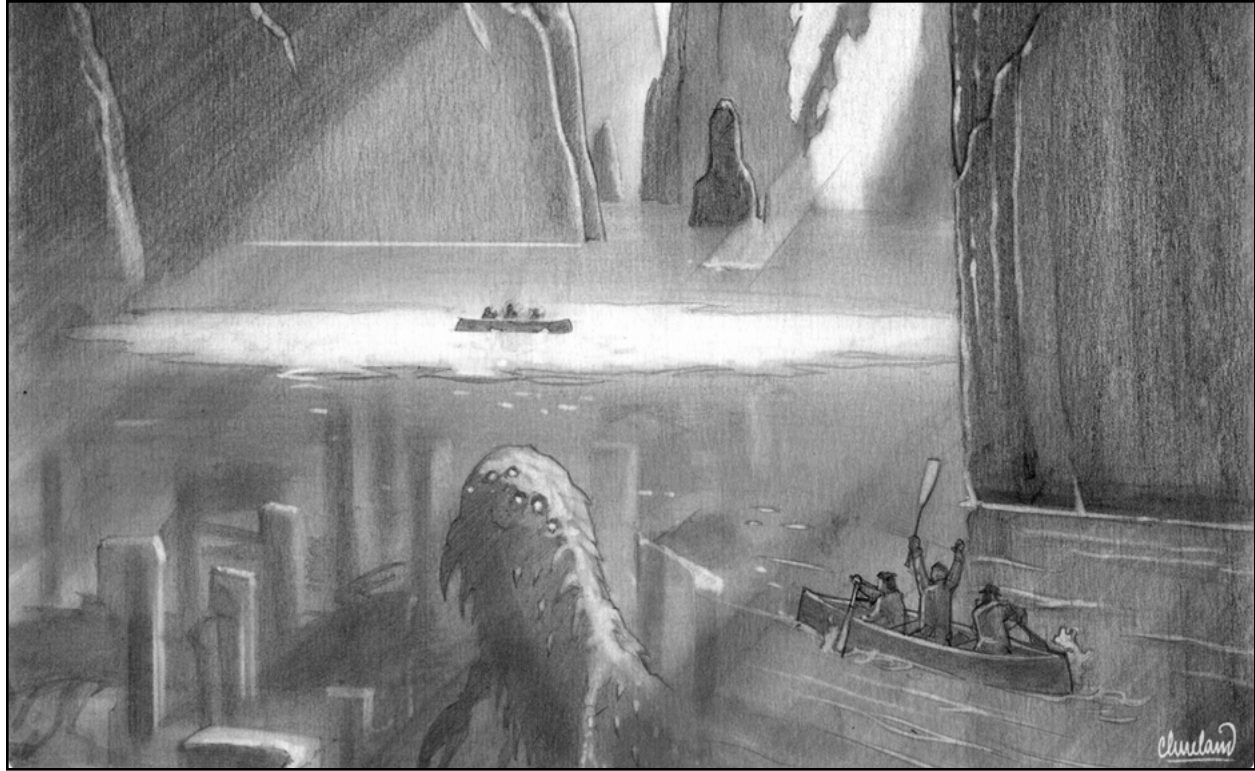
The tunnel enters through a side channel of the river that has slow moving but very dark and deep water. At one point sunlight slants down through the steep canyon and illuminates the water ahead. In the depths the investigators can see a ruined city with cyclopean towers and what appear to be large ominous shapes slowly moving amongst them. One of the shapes detaches itself from the ruins and begins a slow, ponderous ascent towards the

boaters. It is impossible to tell how deep it is and how soon it will reach the surface, but as the boaters pass over it and look down they must make a Sanity check (1/1D3). The group passes beyond the ruins and around a bend long before the creature can reach the surface. If they elect to stick around have a few long tentacles break the surface nearby and grope around in an attempt to grab a random person from the boats with a 30% chance of hitting each round (Build 1). Anybody grabbed is immediately pulled beneath the surface of the river and should attempt an opposed STR roll vs. the creature's Strength of 50 to break free each round thereafter. Those caught underwater lose 1D4 hit points per round until freed (apply drowning rules after the first round of being submerged).

Paddling throughout the day will allow the boats to arrive within a broad and sandy floored cavern where there is evidence of past encampments. There are also indications of the seasonal nature of the river, since on the higher ground are tangled piles of dried tree limbs and matted vegetable matter.

The group finds a very large chamber where they believe that there might be gems and mineral veins a few hundred feet from the water. Any mining experts within the group will automatically know that this is a good spot to set up camp for several days to determine the viability of mining. Over a two day period individual members of the group should find small, one ounce or less, gold nuggets and tiny, but valuable, gemstones. Geologists may be puzzled about how these two very different types of valuable minerals would be present at the same site. For now, this will remain a mystery to them.

Anybody actively searching the area has a chance, with a successful **Spot Hidden** roll, to find a partially buried human skeleton. Upon moving it, they will see what appears to be a large diamond (six carats) fused to the skull in the center of the forehead. It is relatively easy to pry the gemstone loose from the bone and anybody picking it up in the bare hand



*The City Beneath the Water*

will note that it feels icy cold. This artifact was once known in the Dreamlands as the Eye of Pemba. When the stone is first touched, the person must make an opposed POW roll, with the stone having a POW of 75. If the person loses, they follow through on the urge to touch the stone to their forehead. Anybody nearby watching who sees this happening may attempt a maneuver to prevent this from happening.

The diamond opens a users third eye in exchange for the gemstone consuming 1D10 of the user's POW. The stone has two functions; the first is that it provides a bonus die to any POW roll; the second, that it gives the user limited command over shantaks, permitting the user to summon one per day, and direct them to perform as mounts, carry out a task or guard an area. Sanity losses for seeing a shantak still apply until the summoner has lost the maximum amount of six points for viewing these creatures.

After several days of exploring the site, the investigators are awakened one morning to hear a terrible roar. Upon investigating they see a small side tunnel that is being widened by a very large and horrible creature. This is

a gug that has detected their presence and is frustrated by the small size of the tunnel that it is attempting to pass through. Any of the bearers still with the expedition grab what they can and flee in terror, ignoring anybody attempting to stop them. If the investigators attempt to stop them by force they will try to fight their way free with fists and knives.

At this point the investigators should be made aware that the gug is almost through the wall of the tunnel and will soon be upon them. They may flee into any of the small side tunnels that are far too small for the gug to fit into.

While the investigators are fleeing through the tunnel, the zoog that has been following them continues its pursuit. It will speak to them and offer its services as a guide through the tunnels, perhaps for some small reward of the keeper's choosing, leading them to the exit that comes out in the Tanarian Hills near Celephais. If the investigators attempt to attack the zoog and do not kill it on the first round, it escapes, and from that point they will be attacked every time they meet a member of that species. Without the aid of a guide it

will take the investigators several days to find their way to the exit, and by the time they leave the tunnels they will be weak from thirst and hunger (penalty die on all physical rolls until they have rested).

## TANARIAN HILLS & CELEPHAIS

Upon departing from the tunnels the investigators will immediately see evidence that they are no longer on Earth. The sky appears quite different as does the vegetation around them. In the distance they can see open water of a lake or bay upon which is a magnificent city with high towers and city walls. There is an aura of immense age but not decay, as if the city is eternal and unchanging.

If the keeper has Chaosium's *H.P. Lovecraft's Dreamlands* book available and wants to extend the scenario, they may wish to place a few adventures or obstacles in the path of the investigators on the way to the city. They should witness one of the flying ships from Celephais either departing or arriving at the city by appearing out of the clouds near the horizon.

Upon arrival at Celephais, the investigators will be taken to see King Kuranos and enjoy his hospitality. Kuranos is an ancient and wise dreamer and will not divulge any great secrets to the investigators, but will be overall helpful.

Soon after their first meeting with Kuranos one of the palace servants will inform the investigators that there is a small diplomatic delegation that wishes to pay their respects. The servant will usher in a group of three people in emerald green monastic robes, each wearing an emerald mask. The eyes that can be seen through the mask are cold and unblinking.

Only one of these monks will speak and will not provide their names but only say that they are representatives of the Emerald Lama (Avatar of Hastur—see *Mallaeus Monstrorum*). They have come to ask what faction the investigators support and state that there can be no neutrality since, “you must either be on the side of the Emerald Lama or against him”. A successful **Cthulhu Mythos** skill check for



*Flying in the Ship of King Kuranos*

any investigator allows them to know that the Emerald Lama is an avatar of Hastur. If the investigators are foolish enough to threaten or laugh at the Emerald Lama, they will face these monks, or others like them, in the future. If any of the investigators indicate that they wish to ally themselves with the Emerald Lama, they feel an immediate strong compulsion to depart with the monks once the conversation is over. To break this compulsion requires a successful opposed POW roll against POW 75 in order not to go with them. If the investigator's friends attempt to restrain the individual, the person will struggle mightily until they successfully make a POW roll or become unconscious. Those leaving with the monks are liable to never be seen again.

If the news of the visit by the Emerald Monks is told to Kuranos, he tells the investigators that they represent powerful and eternal forces that span both the Dreamlands and the Waking Worlds. Kuranos cannot act against these monks; however, as long as the investigators stay within the walls of Celephais they will be protected. Unfortunately the Emerald Monks



may choose to wait and abduct people from outside of the city. Kuranos will offer to convey the investigators to the house of a great dreamer who once was a king in Tibet in the distant past. Kuranos believes that this individual may be able to help them with information on how to deal with the Emerald Monks.

## MEETING A TIBETAN LEGEND

Kuranos will send a few knights with the investigators to guide and protect them. With such protection, the investigators face no threats during the two day journey.

Eventually, the investigators are taken to a mountain peak where there is a large Tibetan gompa. A number of robed and silent figures can be seen moving around the buildings and from somewhere deep within the walls of this ecclesiastical fortification, deep and resonating chanting can be heard. The knights of Celephais will wait long enough to ensure that the investigators gain entry into the gompa and then depart.

Within the walls, everything looks very Tibetan, but of a very ancient design. There is artwork that appears to predate the introduction of Buddhism into the country and any investigator making a successful **History** check recognizes the symbology of the very first Tibetan king named Nyatri Tsenpo whom, according to legend, was the first King of Tibet who descended to a mountaintop in Tibet on a magical cord.

Tsenpo will greet the investigators kindly and offer them exotic refreshments of fruits and wines from the Dreamlands. He will ask them to tell their story about how they arrived here, listening carefully to what they have to say. If the investigators purposefully hold back information or outright lies to him, it is likely that he will detect it.

The ancient Tibetan king knows about the recent activities of the Emerald Lama and tells the investigators that he has gifts for them that they can use to defend themselves from the Emerald Monks.

A servant of Nyatri Tsenpo brings in a small tray with a tiny vial for each of the investigators. The Lama tells them that it is an ancient magical recipe that predates humanity and, when splashed upon those who are bound into the service of the Emerald Lama, frees them from their enslavement.

Nyatri Tsenpo will allow the investigators to stay with him as long as they like, providing them with any food and equipment that they require for their return journey. The former Tibetan king will also honour them with a dinner and small gifts. For those that value material goods he will provide them with small pieces of jewellery set in silver or gold. For those investigators of a more spiritual nature, he will provide them with small religious icons from the older Bön religious traditions. If any of the investigators engage him in conversation and provide him with information about the modern world, he will give them a text that contains prophecies intended for the current ruler of Tibet. If it is the 13th Dalai Lama, the text will contain a warning about the coming strife caused within the ranks of

*A Meeting with the King*



the nobles and the rich by trying to modernize the country. If the 14th Dalai Lama is seated on the Lion Throne the message will contain a caution about how the Chinese desire the land and will someday take it.

While the investigators are guests of the first Tibetan king they will have access to his library. It is left to the keeper to determine whether investigator's using the library uncover anything of relevance—this would be an ideal opportunity to plant scenario seeds for future adventures.

### THE RETURN JOURNEY

When the investigators decide that they want to return to the Waking World, they can either gather their equipment and head back to the Tanarian Hills to seek the entrance back into the tunnels, or they can ask their host for directions.

Since they arrived at the gompa of Nyatri Tsenpo with the assistance of the knights of Celephais, they could first find their way back to Celephais and from there, journey into the surrounding hills. If they attempt this journey on their own there is a chance that they will become lost - keepers who have access to *H.P. Lovecraft's Dreamlands* may wish to use this as a route into further adventures - and as such, the journey to Celephais is left to the keeper to determine.

If the investigators say to Nyatri Tsenpo that they wish to return home, he will provide them with a group of bearers who will assist them in their journey.

Upon arriving at Celephais any people that the investigators have interacted with may wish to contact them before they depart to wish them well, offer them advice and gifts.

They may travel at their leisure through the hills above Celephais, looking down upon the city with a feeling that they wish to return someday. Eventually, when they are in the hills, they easily locate the river and gorge through which they entered the Dreamlands.

An attempt will be made by a small group of the Emerald Monks to stop the investiga-



*The Gug Widens it's Tunnel*

tors and appeal to them to meditate upon the wisdom offered by the Emerald Lama. If they are engaged in conversation with the party, a thangka painting of an emerald colored Mandela will be given to the investigators by the monks. Details are available on this Mandela in the *Malleus Monstrorum*. Should the investigators refuse to accept the thangka, the monks will inform the group that from this moment on they will be travelling under the curse from the Emerald Lama and that great misfortune will befall them.

The investigators may remember that there is a gug in these tunnels. A clever plan to rapidly travel through, using the river itself, may allow them to pass by the gug with little or no problem (other than the potential Sanity loss for seeing the creature).

Investigators who found the diamond earlier in the scenario and managed to find out what it does, either through researching it at the various libraries that they have had access to, or by asking King Kuranos or Nyatri Tsen-

po, may decide to try to summon a shantak to use as transportation.

Keepers who wish to put a twist on the ending of the scenario could have the group of investigators return to the Waking World in one of the areas suggested in the *Dreamlands* book. Those areas are: the Black Forest in Germany, the California Redwoods, Transylvania, or Roanoke Island in North Carolina. This could be interesting if the investigators are of Tibetan origin and so must find their way back to Tibet!

## OTHER SUGGESTED ENCOUNTERS

Upon returning to Tibet the keeper should feel free to use or discard any of the following suggestions for additional encounters. The difficulty should be adjusted by how challenging the players found the scenario up to this point.

- Have their path blocked by a number of armed bandits who demand that they turn over any treasure that they are carrying.
- The investigators encounter a cable bridge that requires somebody to pull them across. It may be difficult for them to find whoever is responsible for its maintenance and, when they do, the Tibetan locals demand a toll. Depending on the size of the party, the process of crossing could take a few hours to an entire day. Bear in mind that this will divide the party into the group that has crossed, the group that is waiting to cross and the individual who is in transit. This would be a good time for the Emerald Monks to attack.
- Mendicant monk pilgrims on their way to Lhasa stop the group to offer them blessings and prophecies. The monks will expect some form of payment for their service in either the form of food or an invitation to share a camp for the night. During the night one or more of the monks may attempt to steal from the investigators. This latter action will be by stealth and not by violence.

- A storm blows in and it appears that a vital mountain pass ahead of the group may be blocked if the group does not leave behind non-essential goods and press on as quickly as they can. This may leave them short on either food or shelter for the remainder of their journey, or they can settle in to the one spot and wait out the bad weather for 1D4+3 days.
- The group begins to pass by a wall of mani stones and may notice that painted on some of them are horrible Tibetan demon faces. The stones themselves are remarkable and valuable looking pieces of ancient artwork. Some of the investigators may wish to take these as artifacts. If these stones are examined closely, each one has miniscule Tibetan text carved around the image. A successful **Tibetan** language roll reveals that the stones are intended to bind demons to this spot effectively turning it into Genius Loci. By removing the stone the demon will follow the person who is in possession of the stone. The demon will cause all manner of mischief for the unfortunate who took the stone, perhaps causing a streak of bad luck or worse. The level of malevolence is left to the keeper to decide and will only stop if the stone is returned or somehow destroyed by a suitable ritual and sacrifice. Such events could lead to another adventure if the keeper wishes to introduce this element into their game.

### Gug, Unclean Giant

STR 240 CON 150 SIZ 285 INT 65 POW 60  
DEX 55 Build +6 Move 10 HP 43

**Damage Bonus:** +6D6

**Attacks:** 1 (bite, claw or stomp)

Fighting 60% (30/12), damage 1D6 + 6D6

Dodge 27% (13/5)

**Armor:** 8-point skin, hair, and cartilage.

Spells: None

Sanity Loss: 0/1D8 Sanity points to see a gug.

Sample Emerald Monks

	#1	#2	#3	#4	#5
STR	65	50	50	40	55
CON	40	50	45	65	70
SIZ	75	70	65	75	65
INT	90	60	65	60	45
POW	60	45	70	65	60
DEX	50	80	60	75	80
APP	75	85	80	60	65
EDU	60	70	55	65	70
SAN	0	0	0	0	0
HP	12	12	11	14	14
Build	1	0	0	0	0
DB	+1D4	0	0	0	0

Attacks: 1

Brawl 60% (30/12), damage 1D3 + db or by weapon (large knife, club, or sword)

Dodge 40% (20/8)

Spells: Keeper's choice, with each monk knowing 1D4 defensive and offensive spells.

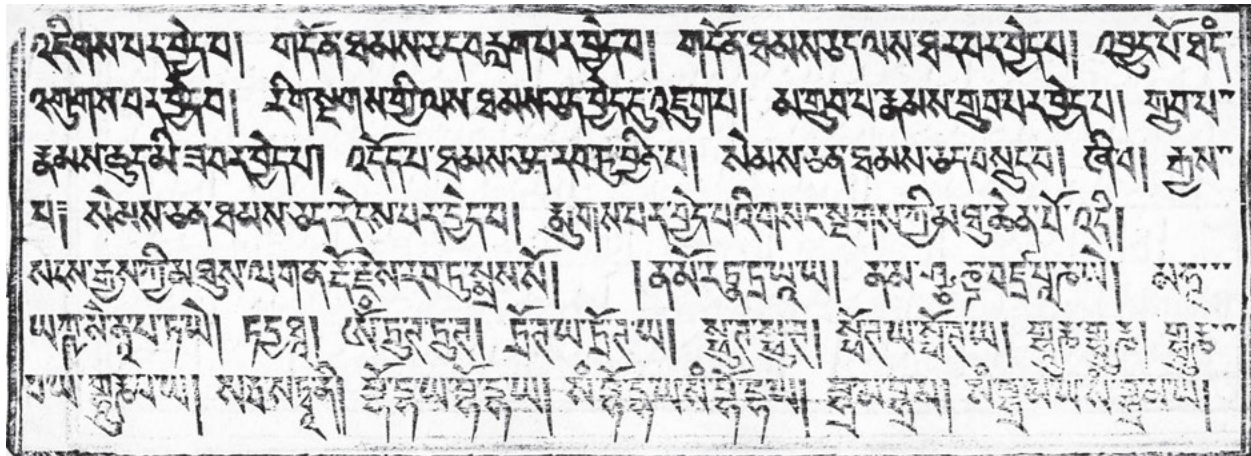
The Emerald Monks are mainly based in northern Burma and northwestern Laos, but travel throughout Asia to further their cult goals.

AFTERMATH

Killing or avoiding the gug +1D8 Sanity.

Each Emerald Monk killed +1D3 Sanity.

Returning home to the Waking World +1D4 Sanity.



# Company Town

*A visit to a village reveals a sinister secret*

## INTRODUCTION

This scenario is set in a small village and monastery in the vicinity of a mi-go mining outpost. The villagers have all been experimented on by the mi-go to serve as an early warning and monitoring system.

A recent earthquake has damaged some of the equipment at the outpost and the mi-go are not yet aware of that fact. The transmitter that sends messages to the villagers is stuck on a command, which relays as detain and/or kill any trespassers.

Some travelers heading through the area have disappeared and the investigators have been asked to investigate by the relative of a missing merchant. This scenario will work best if most of the investigators are Tibetans, however a small group of non-Tibetans, or travelers from China would be suitable if accompanied by a few Tibetan NPC's.

The goal of the investigators should be to journey to the village, find out what is wrong, talk to the Lama at the monastery and then travel up the mountain to the mi-go complex, and shut down the machinery.

### **Keeper Information**

The initial appearance of the village will be one of a perfectly functioning, small Tibetan community. There is a small monastery on a hilltop nearby that had become aware there was something wrong in the village, and has sent out messengers that all seem to have disappeared. Lately they have sent out a few of the remaining

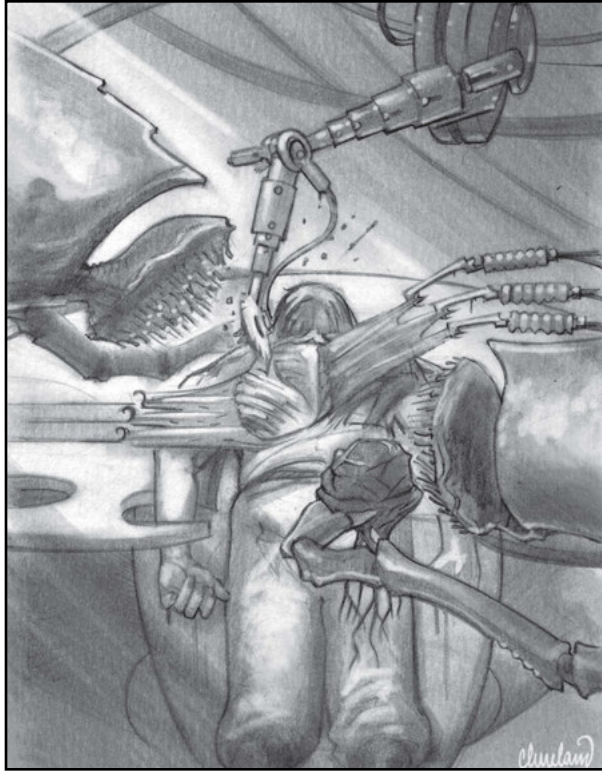
monks in the daytime to spy on the village, who have returned stating that many of the missing monks are in the village.

The village sits astride a small trail that leads up to a seldom used mountain pass, beyond which is an uninhabited wilderness area. There is a small mi-go outpost up there that has automated mining equipment and the occasional visiting mi-go work party. The mi-go had grown wary of the villagers spotting them flying at night and so took steps recently to overcome the villagers with gas and operate on their brains to make them automatons.

There are approximately one hundred villagers whose numbers now include approximately twelve monks, who have been intercepted by the mi-go, operated on and released. With the changes made to their bodies, the villagers no longer have to sleep or eat.

Everybody in the village is very calm; they do not get excited, angry or sad. When interacting with visitors they will be pleasant, telling them there is no place for them to stay, and politely refusing to sell any of their goods.

The nearby monastery only has the remaining head Lama and three elderly monks. They have been spending the last few weeks barricading the monastery, and at sunset, they hide in a secret room near the library. It is only a matter of time before the mi-go either force their way in at night, or command the villagers to drag the remaining monks from the building. The monks are calmly prepared to face death, if they must, and their greatest concern is to prevent the villagers from



*The Mi-Go Operate on a Farmer*

committing any further killings. The monks fear that whatever has happened to the peaceful farmers and herders will place a terrible burden upon their next rebirth.

There will be enough clues scattered through the scenario to lead the investigators to the mi-go mining facility and possibly shut it down. There are life threatening dangers involved with locating and entering the facility but, if the investigators manage to shut it down, the mechanism will release the villagers. The mi-go will abandon this area and move on to less troublesome mining locations.

From the time that the investigators arrive at the monastery there will be three days before the elderly monks run out of food. Some of them may wish to fast for several days to extend the food supply, so as to provide for the two wounded merchants whom they are caring for.

### **Investigators Information**

In Lhasa, while on a picnic, one of the ladies present from a prominent merchant family

begins crying unexpectedly. The investigators should be encouraged to ask what is wrong.

When she eventually calms down, the crying woman tells the group that her favorite husband is one month overdue from a merchant trip to an area in the southwest of Tibet, near the Ladakh border. His trip was to negotiate for summer grazing rights for one of his larger yak herds.

The merchant had a list of several small villages within a few days travel of the north-western edge of Manasarovar Lake. The most likely village was Lobapuri.

If the investigators do not volunteer to help out, then one of the more prominent individuals present will suggest that the investigators are very capable in matters such as these. In either event, the wife of the merchant implores the investigators for assistance and offers them rewards for helping. Should the investigators refuse to help this very likeable, and influential lady, their Tibetan Status skill is reduced by 2D6 points (will not reduce their skill below 01).

If the investigators accept the task to locate the merchant, others present will offer material support, such as horses, bearers, and a supply of food for the journey. Over the next several days as the group prepares to depart from Lhasa they will receive letters of introduction from many noble Tibetans and wealthy merchants which guarantee that they will have places to stay on their journey within fine homes and monasteries.

### THE JOURNEY

The area that the investigators will travel through is a well known and well travelled path used by merchants, herdsmen and pilgrims. One of the main destinations along the route is the holy mountain Kailash, which is revered by Buddhists, Hindus, Jains and Bön worshippers. If the group travels through the area north of Manasarovar Lake they will come within fifteen miles of the mountain and be able to see its gleaming snow capped peak in the distance.

Once past the lake, they journey on for nearly a full day and then turn north towards a seldom visited valley where the small village of Lobapuri is located. Other than wildlife and natural hazards there is very little to fear in this area. Its sparse population means that even the potential for the presence of bandits is diminished. There are scattered farm houses with patches of land used for subsistence farming, and if the investigators wish to stop, the inhabitants are generally cheerful and welcoming.

### THE WARNINGS

During the journey between Manasarovar Lake and Lobapuri the investigators will have the following encounters.

- A small group of black tents can be seen in the distance, surrounded by a herd of grazing yaks. Children can be seen playing around the tents, and men and women perform various tasks. If the investigators approach, the people control their dogs and offer warm greetings. After providing the investigators tea and making small talk about the weather and local news, the nomads indicate that there have been sightings of strange lights in the night sky. They do not know what these are, but the lights move strangely and seem to always be centred around a neighboring mountain peak. If asked to point out the mountain, the investigators can determine that it is in the direction of Lobapuri.
- A bit further along, a small isolated farmhouse looks to be locked up and abandoned. If the investigators approach, a successful **Listen** skill roll allows them to detect a crying child from within the house. Persistent knocking or attempts to force open the door will bring a response from within as a very scared farmer with a bow attempts to shoo them away. A successful **Charm**, **Persuade** or **Fast Talk** roll will make him put down his weapon and listen to what the

investigators have to say. The farmer tells them that a monk from the monastery at Lobapuri came to their door two weeks ago suffering from terrible frostbite. This was unusual since it was a warm night and he had been well dressed. The monk was delirious and did not make much sense, but from what they understood he had been chased by a demon that flew above him and covered him in ice. The monk died within hours from his injuries and there was nothing that they could do to save him. The farmer and his wife are withholding information that the monk had been carrying a letter (neither one of them can read) and a large quantity of gold (which they buried in a clay pot in their yard). A successful **Psychology** roll indicates that the couple is withholding information.

- If anybody is outdoors at night, they see two independent, lighted objects in the sky. It is difficult to determine the size of the objects since they appear to be quite distant, however a successful **Intelligence** roll spots that there appear to be a pattern of responses between the two objects. While watching these strange lights, a feeling of unease grows in the watcher. After approximately ten minutes both of the lights disappear around a distant mountain and do not reappear.

### THE REMOTE VILLAGE OF LOBAPURI

From a mountain pass high above the valley, the investigators can see the small village of Lobapuri clustered around a mountain stream. Approximately two to three miles past the village and up a narrow mountain pass, is a small and very ancient looking monastery.

The descent towards the village will take several hours on a series of narrow switchback paths, and during that time the investigators will have the opportunity to notice the following irregularities.

- The animals visible in the fields around the village are walking amongst piles of their dung that normally would have been gathered to be dried for fuel.
- None of the houses in the village appear to have any cooking fires lit.
- Almost everybody in the village is stationary, either sitting down or standing. They do not appear to be interacting with each other, and the few that are moving appear to be focused on the investigators, moving slowly towards the edge of the village that the party is approaching.
- A successful Hard **Spot Hidden** roll will permit the investigators to notice that on several spots along the trail that runs towards the monastery are several piles of monks' robes with what looks like bones scattered around.
- On the road to the village can be seen debris of several dead, pack animals and what appears to be two or three human bodies that have been torn apart. This is the remnants of the merchant's caravan that the investigators are looking for.
- When the investigators are within two hundred yards of the village they notice that everybody in the village suddenly turns towards them.
- If the investigators approach any closer the villagers split into multiple groups and attempts to flank them. They move at normal human walking speed.
- Investigators that backtrack will not be pursued, as long as they have not actually entered the village or passed beyond it by travelling around its edges.
- Any investigators who approach the villagers to attempt communication will be attacked by multiple people (see Sample Villager stats at end of scenario). The crazed villagers attempt to capture the investiga-

tors, tying them up so that they may be eaten later that day.

- Investigators caught up or simply witnessing this madness should make a **Sanity** roll (1/1D6).
- Those not involved in the fight, may attempt **Spot Hidden** rolls to see movement near the monastery—two monks seem to be watching.

## THE BESIEGED MONASTERY

The only apparent place of refuge is the monastery on the hill top above the village. A successful **Spot Hidden** roll allows the investigator to notice that a very high stone barrier has been erected across the narrow path leading up the cliff to the main gate of the monastery. If the investigators make a run for it they will see a pair of monks lowering a narrow ladder to them, beckoning them to hurry. The keeper should feel free to have a few of the villagers hot on the heels of the investigators in close pursuit.

When the investigators are on the top of the wall they can see that this is the first of several barricades and there appear to be traps, large enough for humans. If asked, one of the monks will say that the monastery has been under siege for several weeks since a small earthquake rattled the area. (In this instance the earthquake is a tremor caused by the mi-go mining equipment located further up the hill.) The monks will answer any further questions by saying that the head Lama of the monastery will address their concerns.

Once the monks have ensured that none of the villagers have followed them over the barricades, they will escort the investigators into the monastery. The halls are dusty and silent and the group is ushered into the presence of the head Lama, who is sitting on a throne-like chair within the dukhang (main assembly hall).

After traditional greetings, the Lama informs the investigators that the villagers have become possessed by sky demons that dwell on the mountain top. He goes on to say that after a





*“Help Meeaaaaaarrrrghhh!!!”*

recent earthquake the villagers began to attack anybody who passed too close to the village.

The monastery has been running out of food and over the last few weeks various attempts have been made by the younger monks of the monastery to talk to the villagers, but to no avail. Attempts to seek outside help have also failed, as the villagers have captured and killed the monks who have tried this tact. The Lama says that all of these attempts have failed badly and that the remaining two elderly monks have resigned themselves to the fact that they will starve to death over the next few days.

If the investigators press the Lama for details he will tell them the following:

- The first attempt to talk to the villagers ended with the monk being mobbed and torn to pieces, much to the horror of the other two monks who had accompanied him. Both of the survivors had been badly injured.
- The next attempt was in the middle of the following night, when a group of ten monks quietly crept into the village to look for food.

There were two survivors who claimed that the villagers could see in the dark.

- The remaining monks, realizing their danger, began to construct stout barricades along the mountain pass leading to the monastery, which could only be surmounted with ladders. Over the next week they continued to reinforce the barriers, noting that the villagers did not seem to attack unless the village was approached. Unfortunately the only way out of the valley is past the village.
- The remaining, younger monks gathered all of the weapons that they could find and made an attempt to force their way through the villagers to try to bring help. Although they managed to do considerable harm to the villagers, each of the monks was brought down and torn apart before they could get through. From a distance it looked like the monks were inflicting devastating injuries, however the villagers kept on attacking, seemingly undaunted by their injuries.
- A week later, the two elderly monks heard screams from the village and witnessed a small group of merchants attempting to flee in various directions as the villagers killed them and their mounts. A few of the badly injured members of the merchant caravan raced up the hill to the barricades and managed to reach the safety of the monastery. If the investigators ask to see these survivors they will discover that the man that they are looking for is here, but he has been wounded and seems to be in a state of mental shock from seeing his friends torn apart and eaten alive in front of him.

The head Lama also says that long ago, a very inquisitive monk had climbed the mountain to confront the demons. The man had disappeared for many years, however one day he had returned, and had not appeared to age a day. The monk was crazed and died screaming something about the demons stealing his head.

If the investigators want to try to gather more information by searching through the monastery library, allow them to make a **Library Use** roll each day. Those succeeding find an account from a monk who had lived in the monastery nearly fifty years before. The account consists of a series of observations of lights in the sky, which would circle the peak above the monastery. This inquisitive monk had climbed the peak and discovered a cave entrance that led to a large chamber where strange mounds of mouldy vegetation were scattered about, as well as a large box making sounds like a singing bowl. The monk grew afraid and dared go no further.

### THE MI-GO MINING FACILITY

Approximately one thousand feet up a narrow trail, set into the cliff face above the monastery, is a small cave entrance. Successful **Spot Hidden** or **Track** rolls will enable the investigators to locate the entrance—failed rolls just mean that it takes longer to find the cave. Inside, the cave leads downwards nearly two hun-

dred feet, opening onto a large chamber. There is an unidentifiable, metallic smell pervading the chamber, which seems to come from a large box (5 x 6 feet), partially covered in what looks to be fallen rocks, that is making a loud, rhythmic, humming sound. On one side of the box are several glowing areas that pulse in time with the humming sound.

One end of the cavern contains five large tubs filled with a translucent, shimmering liquid, each of which has a perfectly preserved human body submerged within. There are a number of organic looking ‘vines’ plugged into the orifices of the bodies, which lead out of the tanks and into small piles of pulsating organic material. Closer examination of the bodies reveals that the tops of each of the heads have been cut open and the brains removed. The bodies appear to be breathing. Call for **Sanity** rolls (1/1D4). If the bodies are touched, the eyes of the person in the tank snap wide open causing a further **Sanity** check (0/1).

The very act of entering the cavern sets off a sensor that sends a signal to the mi-go, who dispatch three warriors to investigate. It will take them approximately half an hour to fly

*“Oh Dear God...What is That?!”*



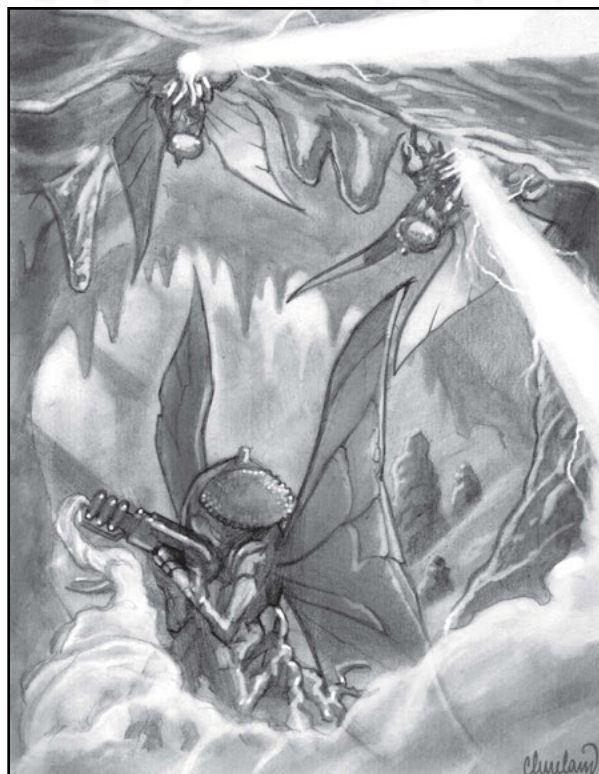
into the cavern, through the cave entrance. The keeper may have them arrive at any dramatically appropriate moment. The equipment in the cavern makes too much noise to be able to hear the mi-go (allow **Spot Hidden** rolls to notice dark shapes moving through the tunnel towards the chamber).

In the intervening time, allow the investigators to search the cavern and examine the humming machine. Closer inspection of the machine notes that a fall of debris is piled up on one side and a big rock is depressing what looks to be a large, glowing button. If the rock is removed, the button pops back out and the glow is extinguished. This was a control mechanism for the local villagers that triggered their violence and madness. It was intended by the mi-go as an emergency defence mechanism to slow any large scale intrusion, giving them time to cover their tracks by demolishing their cavern complex. If the mechanism is restored to the proper position, the people in the village return to normal and have no memory of their murderous actions.

If the trio of mi-go see that they are outnumbered by the investigators, they will attack with electric guns from the mouth of the tunnel, and retreat into cover if wounded. They are patient and will wait until the investigators attempt to leave through the tunnel before attacking them again. If the investigators seek to overwhelm the mi-go by charging, two of the mi-go will block the tunnel while the third flees to bring more help.

At this point the investigators are probably more concerned about their survival than solving the mystery of the villagers, which they may have already solved if they removed the debris from around the machine.

The investigators can attempt to kill the two mi-go blocking the tunnel, or try some ruse to enable them to sneak away whilst the inquisitive aliens are distracted (perhaps by hiding beneath the bodies in the tanks). Whatever the investigators attempt, the third mi-go (unless killed), will return with more of its brethren in 1 hour to detonate the mining machine,



*The Mi-Go attack the Investigators!*

which will collapse the cavern and cause a small earthquake, destroying the upper part of the trail on the mountain.

If captured by the mi-go, the investigator's fate is left to the keeper to determine.

## AFTERMATH

Investigators who have survived the encounter with the mi-go will receive the following rewards:

- For each villager that the investigators killed: -1 Sanity points.
- For each mi-go killed: +1D6 sanity points (to a maximum of 6 points).
- For either removing the debris from the button controlling the villagers, or surviving so that the mi-go destroy the cavern and broadcast equipment: +1D8 Sanity points.
- For returning to Lhasa with the lost merchant: +1D4 Sanity points.

**Sample Lobapuri villagers, crazed murderers**

	#1	#2	#3	#4	#5
STR	65	50	50	40	55
CON	40	50	45	65	70
SIZ	75	70	65	75	65
INT	90	60	65	60	45
POW	60	45	70	65	60
DEX	50	70	60	75	60
APP	75	85	80	60	65
EDU	60	70	55	65	70
SAN	0	0	0	0	0
HP	12	12	11	14	14
Build	1	0	0	0	0
DB	+1D4	0	0	0	0

**Attacks: 1**

Brawl 30% (15/6), damage 1D3 + DB or by weapon (large knife or club)

Dodge 40% (20/8)

**Mi-Go, experimental miners**

STR 52 CON 52 SIZ 50 INT 65 POW 65

DEX 70 Build 0 Move 7/13 flying HP 10

Damage Bonus: 0

**Attacks: 2 melee or 1 with beam weapon**

Fighting (Claw) 45% (22/9), damage 1D6

Seize (fighting maneuver) 45% (22/9)

Electric Gun 35% (17/7), damage 1D10 + make CON roll or fall unconscious for 1D6 rounds.

Dodge 35% (17/7)

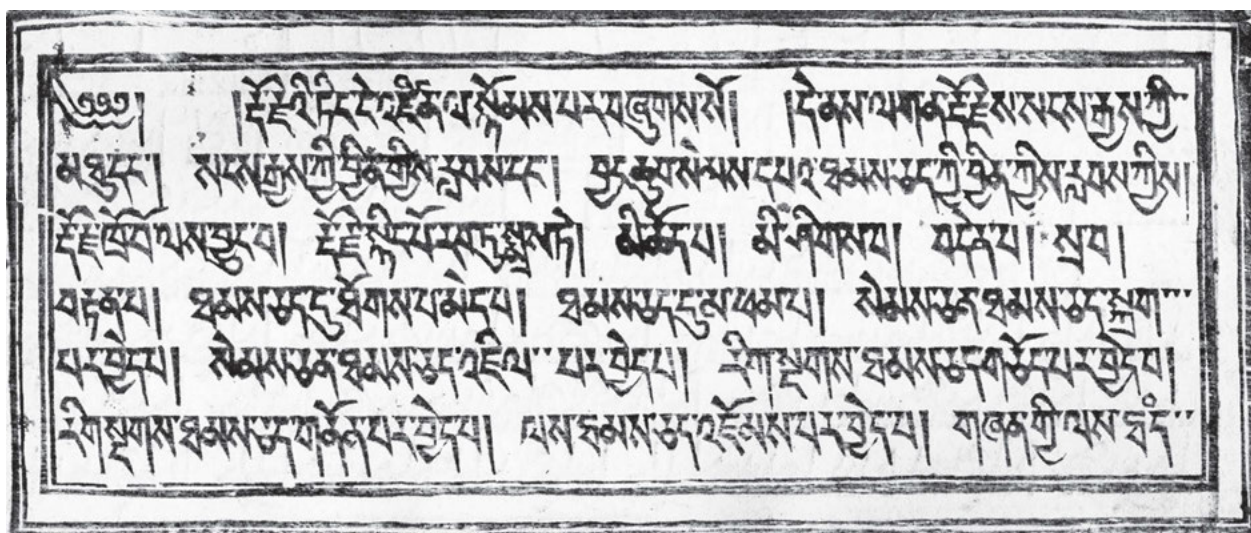
**Armor:** None, however their resonating extra-terrene body causes all piercing weapons (bullets included) to do the minimum damage.

**Spells:** None

**Sanity Loss:** 0/1D6 Sanity points to see a mi-go.

**Equipment:** Electric guns (humans attempting to use an electric gun require a Hard Electrical Repair roll or Extreme Intelligence roll, base skill is 10%, if success then roll 1D6, the weapon only fires on a result of 1 or 2).

It is left to the keeper whether any of the mi-go equipment described in this book is available for the mi-go encountered (see page 62).



# O' Sleeper! Arise!

*Investigating a government conspiracy reveals a bigger threat to Tibet*

## INTRODUCTION

### **Keeper Information**

A scenario set in Lhasa may be a good place to start if the keeper wishes to base a campaign within the country of Tibet. Contacts in the capital city amongst the centers of power may make the setting more interesting for the investigators. Lhasa has a larger concentration of major monasteries, centers of learning, wealthy Tibetans and foreigners than anywhere else in the country.

The keeper is encouraged to stretch this scenario out as much as possible with side encounters using other locations and individuals that are detailed in this source book. These can serve as potential future adventures or contacts.

This scenario deals with a cultist from Nepal attempting to recruit a few Tibetans to make an attempt at opening a sealed cavern in the Himalayas. This cavern contains a slumbering star spawn of cthulhu. Should the cultists be successful, a certain amount of chaos can be expected as an angry Star Spawn realizes that it has been awakened before "The Stars are Right".

There are a number of mystics that this Nepalese will contact and a few of them will be willing to make the attempt to awaken the sleeping entity. Other powers within Tibet will observe the conspirators and attempt to gather as much information as possible about methods and plans. Tibetan officials send in-

formation about the plot to the leadership of The Dawn.

Representatives of the M'and Ybula are also interested in this attempt and will intervene only if necessary to prevent the disturbance of one of their masters. It is recommended that the keeper does not directly reveal the nature of the M'and Ybula to the players, and that any direct interaction be out of absolute necessity. This creature can be kept in the background during the scenario and can appear under several different nearly-impenetrable disguises.

If the M'and Ybula has to get involved at the end of the scenario to contain the Star-Spawn then something has gone horribly wrong. This could come off as some sort of Deus Ex Machina ending that may be unsatisfactory to both the players and the keeper.

Statistics for the NPC's including an M'and Ybula appear at the end of the scenario.

### **Investigator Information**

It is summer time in Lhasa and all of the wealthy families, nobility, and Lamas are engaging in various social events.

The fields around the city are filled with brightly colored tents with laughing picnickers. Some of these people are engaged in games of skill, including Sho, Mig Mangs and archery.

Investigators can be introduced to the scenario as having been invited to one of these picnics by Rabten Pahla, an official from the Potala Palace. If any of the investigators are non-natives, the others in the area may show some interest in their presence but appear to

be reluctant to approach without the approval of their eminent host.

Once the niceties of the picnic have been observed, Rabten gets down to business. He informs the investigators that it has been noted that they have been recognized as resourceful individuals and that he has been asked by members of the inner circle of the Dalai Lama to contact them.

The situation presented to the investigators is that a member of the Nepalese diplomatic delegation has been quietly talking to some rather curious people and Tibetan authorities suspect that there is a conspiracy forming. It has been decided that the investigators are the best people to determine what this mysterious Nepalese might be up to. From the questions being asked, there is some indication that the man is interested in a specific area in the south of the country.

If Rabten is asked why their people can not look into the matter themselves, the answer is that the man whom they are interested in is distantly related to the Nepalese royal family and the Tibetan government wishes to be able to truthfully deny that there has been an official investigation.

### **Information Provided to the Investigators**

- The conspirators have been meeting in a room on the second floor of a small chang house north of the Barkhor and close to the horse market. It is an unmarked business that is known only through word-of-mouth.
- A woman who works at the chang house was removed from her home a few nights ago, and has been interrogated. She is being held at a small house approximately twenty-five miles east of Lhasa near the Ganden monastery. The investigators are welcome to ride out and interrogate her.
- One of the individuals, who have been seen entering the chang house, but not leaving, is a Bön sorcerer. It is not known if he is still in the building. Twenty-four hour watches from nearby buildings have not spotted

him since he entered the building two days before.

- Within the last twenty-four hours a number of deliveries have been made to the chang house of food and supplies; the type usually used for expeditions into the mountains.

### **AREAS THAT INVESTIGATORS MAY WISH TO PURSUE**

Should the investigators ask Rabten Pahla if they can research any available historical records for the area that the Nepalese man is showing an interest in, Rabten will make arrangements for them to meet with a scholar at the Drepung Monastery.

The scholar is called Yongten and is referred to by his students as Rinpoche Yongten. His fame is not yet widespread, however his students and associates are in awe of him as a teacher and monk of the Kagyu sect. Some believe that he may be a reincarnation of Milarepa.

The elderly man seems to be imbued with a vital energy and a calmness that seems to affect those around him. When asked about what the Nepalese mystic might be looking for, Yongten sits himself on a mat and appears to slip into a deep meditation. If left undisturbed for an hour, he will gently come out of the trance looking somewhat shaken and uncertain. Should the investigators attempt to draw him out of the trance earlier, the old man begins screaming and passes out for 1D4 hours.

When Yongten is able to speak, he will inform the investigators that he has within his possession a variant copy of the Drikung Kagyu, monastic order book called The Single Intention. It has an extra chapter that expands upon a theory that the top of the mountains once was on the bottom of the ocean, and over millions of years these seabeds were thrust upwards until they became the highest points on Earth. There are further writings in the chapter that hint of powerful, ancient slumbering beings who are waiting for the day when they will awake and reward their loyal followers.

Yongten locates the book and shows the investigators the chapter. A successful Tibetan Language roll is required to decipher the text (taking an hour to read), and provides 2% Cthulhu Mythos, with 1D3 Sanity loss (MR 6, one spell - see following). The description of the slumbering beings is vague, however there is an indication of a ritual to call the creatures from their slumber, as well as a counter ritual to force them to return to their chambers and go back to sleep. The ritual (spell) is called Awaken Ancient Dreamer (aka: Contact Star-Spawn of Cthulhu).

The counter ritual to force the creatures back into slumber has been transposed incorrectly and if enacted, will fail. A successful Cthulhu Mythos roll enables the reader to surmise that the counter ritual appears to be missing something, and as such, may not work as stated in the text.

If the investigators decide that they require to stock up on supplies, these can easily be found in the city. Those wishing for more dangerous supplies, like dynamite, will need to make discrete inquiries, as well as a successful **Charm, Intimidate** or **Persuade** roll; allowing them to obtain up to five sticks of dynamite at a cost of \$10 per stick. There are no heavy weapons readily available in Lhasa, however if any of the investigators have contacts amongst the Russian Buryats they may be able to obtain a Model 1917 .303 Lewis gun for \$300. Classified as a machine gun, the Lewis uses a drum magazines, 47 or 97 round, burst fire, with damage at 2D6+4. Effective range is 100 yards, malfunction is 96-00.

## EVENTS

A cultist from Nepal known as Sudeep has gathered two minor practitioners of ancient Bön magic, who also have some passing knowledge of the Cthulhu Mythos, and a dozen hired thugs. Their plan is to create a gate in the room that they have been renting in the chang house, and pass through it to a remote area in the Himalayas. Initial scouting reports have indicated

that there are a few tiny communities located deep in the valleys of the area to which they are traveling.

In three days time the entire group will gather at the chang house and travel through the gate. On the first day through the gate, they will set up a base camp and then locate the sealed entrance that they will attempt to open using ancient rituals. On the second day, Sudeep will lead his thugs to a small community in the area to capture some of the inhabitants. The Nepalese sorcerer requires three individuals to sacrifice as part of the rituals.



Sudeep

## POSSIBLE PATHS FOR INVESTIGATORS

At some point, the investigators may want to obtain more information about the chang house. Observation posts, watching the building at the front and back, have been set up and are manned around the clock by several dob-dob monks from the Sera monastery. Their leader can report all that has been observed over the last several days:

- A number of known, out of work, caravan guards were seen entering and leaving the chang house on the days that it was being visited by the Nepalese man.
- Several Bön practitioners have been seen entering the building, and in some cases coming out more than a full day later.
- During the last two days a number of large packages have been carried into the building by porters. These packages appeared to be food and equipment bundles used by caravans.

- Six hours ago the Nepalese man entered the building and has not yet come out.

## THE CHANG HOUSE

This two story building is run by an old man named Jampa. He has remained absolutely neutral throughout his life in regards to politics and religious matters (sometimes indistinguishable in Tibet), and has slowly built a reputation as being an excellent host who does not tolerate any conflict on the premises. He is known to be unwilling to cooperate with the authorities. Jampa has three, very large and intimidating sons who are always armed with knives and clubs. If the investigators wish to enter the room that has been rented by the Nepalese man they will have to **Intimidate** or **Persuade** Jampa, or fight their way through. Jampa is distrustful of anyone in authority, and will readily call upon his sons to see off intruders.

If the investigators wish to attempt a stealthy entry into the building, they are informed by the leader of the dob-dob monks that one of the toilet vaults at the back of the building is currently undergoing maintenance. Several stone blocks have been removed so that workers can shovel out the accumulated filth and cart it away. Climbing into the foul room will place them waist deep in human waste (**CON** roll to not throw-up), but does allow them to climb out of the vault and work their way into the building with a successful **Stealth** roll.

When the investigators gain access to the rented room they find that all of the furniture has been pushed to one side, and that the wall coverings on the largest solid wall have been removed. On the floor and wall are freshly painted esoteric designs. Close examination of the designs, along with a successful **Intelligence**, **First Aid** or **Medicine** roll, lets the investigators know that the designs have been painted in blood. It doesn't take long to notice (no roll) that under the discarded wall hangings are hidden the bodies of several infants, murdered in some foul sacrifice. Call for **Sanity** rolls (1/1D4+1).

The large designs on the wall appear to be a stylized thangka image. Easily seen are a number of foot prints in the dust on the floor. All appear to walk directly into the design on the wall, as if they walked straight through the wall.

A Gate spell has been cast upon the design, allowing travel to a small canyon near the spot that the Nepalese wizard has selected for his rituals to awake the sleeping creature. The location is approximately four hundred miles from Lhasa and anybody passing through the gate expends two Magic points for each trip and one Sanity point.

## GOING THROUGH THE GATE

If the investigators require some prompting to use the gate, have them make **Cthulhu Mythos**, **Occult** and/or **Intelligence** rolls to surmise that the design might conceal a secret door and hidden passage - once an investigator is near enough, have them feel a chill wind coming through the wall. Hopefully this will be enough

*Sudeep and his thugs prepare to enter the Gate*



O' Sleeper! Arise! - Secrets of Tibet



to get them to 'walk' though the wall - perhaps one of them could inadvertently fall through it!

Travelling through the gate brings investigators out into a small gully near the small village that Sudeep has targeted for obtaining sacrifices. Roughly one hundred feet away from the gate is a small group of tents (Sudeep's base camp). The camp is guarded by two armed thugs who will challenge anyone coming through the gate. Quick thinking or **Stealth** rolls are required to avoid the attention of the guards. If the guards think that the people coming through the gate are not part of their group they will attack. Gunfire will alert the rest of the cultists to the presence of intruders.

The goal of the thugs is to capture intruders so that Sudeep may interrogate them. Those questioned can expect to experience broken fingers and perhaps worse (minimum of 1D4 damage, up to 1D8 damage; call for **Sanity** rolls as necessary).

Each of Sudeep's people has two Mills hand grenades with seven second fuses (giving anybody close to a live grenade a few seconds to pick up and **Throw** it away). A grenade causes 4D6 damage within 3 yards, 2D6 at 6 yards, and 1D6 at 9 yards.

If the investigators can gain the upper hand in a confrontation, Sudeep's men will fall back and consolidate their position. As a group, they will begin slowly moving towards the base of a cliff. Sudeep has taken hostages from the village; three are needed for the ritual, however additional hostages will be used as human shields to cover the group's movement towards the base of the cliff. After five rounds of moving from a place of cover to the next, Sudeep and his remaining associates will be in position, and will begin their spell casting. As Sudeep performs the ritual spell, the investigators are able to see the outline of a massive door, miraculously appearing in the cliff face.

If the cultists are allowed to proceed unchallenged, after several minutes (the spell takes 1D6 + 4 rounds to cast), the giant door will begin to slowly, swing open. Shortly after a

star-spawn of Cthulhu will stride forth looking for nourishment. Call for **Sanity** rolls for all within sight of the giant monster.

The cultists are the first likely source of food, followed by the investigators, and then those in the village. Once satiated, the spawn will return to its lair and the great stone door will close. Investigators able to run back through the gate or hide (**Stealth** rolls) before the spawn notices them, just might survive.

### Star-Spawn of Cthulhu

STR 350 CON 260 SIZ 520 INT 105  
POW 105

DEX 50 Build +11 **Move** 15 **HP** 78 **MP** 21

**Damage Bonus:** +10D6

**Attacks:** 4 (tentacle, claw or seize)

Fighting 80% (40/16), damage equals 1/2 DB

Dodge 25% (12/5), damage equals db

**Armor:** 10-point hide and blubber; regenerates 3 hit points per round.

Spells: Knows 3D6 spells, selected by the keeper.

**Sanity Loss:** 1D6/1D20 Sanity points to see a star-spawn.

### Sudeep, Nepalese Cultist

STR 50 CON 45 SIZ 60 INT 75 POW 95

DEX 50 APP 70 SAN 0 HP 11

Build: +1 **Move:** 7 **Damage Bonus:** +1D4

**Attacks:**

Brawl 50% (25/10), damage 1D3+DB, or knife, damage 1D4+2+DB.

Dodge 25% (12/5)

**Skills:** **Charm** 45%, Cthulhu Mythos 35%, Intimidate 60%, Medicine (Tibetan) 55%, Occult 65%, Other Language (Tibetan) 60%, Persuade 50%, Ride Horse 40%, Stealth 35%.

**Spells:** Augur, Dominate, Contact Star-Spawn of Cthulhu, Wrack.

Sudeep is very smooth and diplomatic in his manners, however when provoked, Sudeep is a ruthless killer and will act to remove obstacles than prevent him from achieving his goals.

### Rabtan Phala, Tibetan Official

STR 85 CON 60 SIZ 75 INT 70 POW 65  
DEX 65 APP 60 SAN 65 HP 13

Build: +1 Move: 8 Damage Bonus: +1D4

Attacks:

Brawl 40% (20/8), damage 1D3+DB

Sabre 75% (37/15), damage 1D8+1+DB

Musket 60% (30/12), damage 1D10+4

Dodge 35% (17/7)

**Skills:** Accounting 50%, Intimidate 60%, Law 45%, Persuade 70%, Political Savvy 70%, Psychology 65%, Ride Horse 75%.

Rabtan Phala is in his mid thirties, and has been working around the halls of power in Tibet since he was a teenager. He is a skilled reader of people, who knows how to motivate others. If the investigators perform well and are discrete, Rabtan will most likely have further missions for them.

### Rinpoche Yongten, Tibetan Scholar

STR 70 CON 55 SIZ 80 INT 75 POW 70  
DEX 70 APP 55 SAN 70 HP 9

Build: +1 Move: 7 Damage Bonus: +1D4

Attacks:

Brawl 25% (12/5), damage 1D3+DB

Dodge 40% (20/8)

**Skills:** Art/Craft (Monastic Chanting) 80%, Cthulhu Mythos 5%, History 60%, Library Use 70%, Medicine (Tibetan) 75%, Natural World

70%, Occult 85%, Other Language (Sanskrit) 75%, Persuade 65%, Spot Hidden 55%.

**Spells:** Augur, Create Tulpa, Detect Enchantment, Empty Mind (p.43f), Healing, Restorative Meditation (p.44), Unmask Demon.

Rinpoche Yongten is a serene master of Gelug Buddhism. He is aware of much of the history of the area of Lhasa and Tibet in general, and knows that there are members of ancient races that still walk amongst us.

### Khthone, M'and Ybula Watcher

STR 120 CON 115 SIZ 90 INT 100 POW 110  
DEX 100 APP 75 (as human) HP 20

Build +2 Move 9 Damage Bonus: +1D6

Attacks: Sword 80%, damage 1D8+1+db

Dodge 50% (25/10)

**Skills:** Appear as Human 85%, Cthulhu Mythos 75%, History 80%, Persuade 75%, Stealth 80%.

**Spells:** 1D6 as selected by keeper.

This M'and Ybula has interacted with humans since they were living in caves. It uses its natural camouflage abilities to mimic the appearance and behavior of humans, however people talking with the creature have a distinct feeling that there is something wrong.

Khthone has no compassion other than what it purposefully mimics, and will exterminate troublesome humans as the need arises.

### Thugs

	#1	#2	#3	#4	#5
STR	70	45	80	85	60
CON	60	50	60	80	80
SIZ	85	60	80	65	90
INT	60	90	50	60	60
POW	45	65	35	60	30
DEX	75	65	65	60	75
APP	55	45	40	85	55
EDU	60	55	40	50	50

Handwritten Tibetan script at the top of the page.



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*The Star Spawn is Freed from its Prison*

SAN	45	65	35	60	30
HP	14	11	14	14	17
Build	+1	0	+1	+1	+1
DB	+1D4	0	+1D4	+1D4	+1D4

**Attacks: 1**

Brawl 45% (22/9), damage by knife or large club + DB.

Dodge 35% (17/7)

## AFTERMATH

Investigators surviving the scenario receive the following rewards:

- For each employee of the chang house the investigators killed: -1 SAN.
- For thwarting the plan before the Star Spawn of Cthulhu is awakened: +1D6 SAN.
- For killing the star-spawn: +1D6+2 Sanity points.
- For hiding from the star-spawn: +1D4 SAN.
- For killing Sudeep: +1D4 SAN.
- For capturing Sudeep and returning him to Lhasa: +1D6 SAN.



# Using this Book with Earlier Editions

*A Guide to Converting from 7th Edition*

This book has been prepared for use with *Call of Cthulhu* 7th edition. However, with a small amount of conversion, the material can be used equally with any edition of *Call of Cthulhu*. The key changes are summarised below.

## STATISTICS

### CHARACTERISTICS

In *Call of Cthulhu* 7th edition, characteristics are derived by rolling 3D6 and multiplying by 5. Thus, a 3D6 roll of 16 to determine Strength is multiplied by 5 to derive a result of STR 80.

Where necessary, divide all characteristics by 5 to derive results for previous editions—in most cases this can be done ‘on the fly’ by Keepers during a game, as non-player character characteristic rolls are rarely needed. A nearby table summarises these values.

This multiplier should be remembered for characteristic loss. Thus, if the scenario specifies that the investigator should lose 5 POW, they should lose 1 POW in earlier editions.

Characteristic	Divide by 5
15	3
20	4
25	5
30	6
35	7
40	8
45	9
50	10
55	11

60	12
65	13
70	14
75	15
80	16
85	17
90	18
95	19
100	20

## Education

Education has been refactored in 7th edition so that it does not go above 99 for human beings. To factor high EDU scores, consult the following chart.

EDU (7th Edition)	EDU (6th Edition)
90	18
91	19
92	20
93	21
94	22
95	23
96	24
97	25
98	26
99	27+

## Hit Points

In 7th edition, hit points are derived by adding CON + SIZ and dividing by 10, rounding down. Thus, a cultist with CON 60 + SIZ 65

totals 125 divided by 10, yielding 12.5. He has 12 hit points.

In earlier editions, hit points were the average of CON + SIZ, rounded up. The same cultist would have CON 12 + SIZ 13, averaged to 12.5 and rounded up to 13 hit points.

Thus, many enemies and non-player characters here may have 1 hit point less in 7th edition than in previous editions. It is recommended that the Keeper ignore this difference for monsters and enemies, but may wish to allow players to recalculate their hit points for the pre-generated characters.

### Damage Bonus

Lower damage bonuses have been changed in 7th edition. For 6th edition, use the following values.

7th Edition DB	6th & 5th Edition DB
-1	-1D4
-2	-1D6

### Build

7th edition introduces Build, which is used when determining fighting maneuvers and also chases, and is derived from STR and SIZ. For 6th edition, Build can be ignored.

### Movement Rate

In 6th edition, all human movement rates are the same (8). It is recommended (for simplicity) that the Keeper uses the movement values as given when using material written for previous editions.

## SKILLS

Some skills have changed name in 7th edition, and others have been combined. In play, allow investigators to use any skill on their character sheet, and look for opportunities for them to succeed in their chosen skill even if the text does not specify a use for it.

The skills of Hide and Sneak have been combined into the new skill Stealth. Where a Stealth

roll is called for, allow investigators to roll on either Hide or Sneak as is appropriate.

A complete list of skills and their new titles appears nearby.

7th Edition	5th& 6th Editions
Appraise	--
Charm	--
Intimidate	--
Survival	--
Art/Craft (Photography)	Photography
Fighting (Brawl)	Fist
Fighting (Brawl)	Grapple
Fighting (Brawl)	Head Butt
Fighting (Brawl)	Kick
Fighting (Brawl)	Knife
Fighting (Brawl)	Martial Arts
Firearms (Rifle/Shotgun)	Rifle
Firearms (Rifle/Shotgun)	Shotgun
Idea Roll (rare)	Idea Roll
Intelligence Roll	Idea Roll
Natural World	Natural History
Persuade	Debate
Persuade	Bargain
Persuade	Oratory
Science (Astronomy)	Astronomy
Science (Biology)	Biology
Science (Chemistry)	Chemistry
Science (Geology)	Geology
Science (Pharmacy)	Pharmacy
Science (Physics)	Physics
Sleight of Hand	Conceal
Sleight of Hand	Pick Pocket
Stealth	Hide
Stealth	Sneak

### Fighting

In 6th edition, characters have separate skills for different basic weapons and attacks. These include Fist, Kick, Grapple, Headbutt, Knife, Club and others.

In 7th edition, all of these skills have been combined into one skill: Fighting (Brawl). The Fighting (Brawl) skill is used for any ba-

### Quick Conversion from Call of Cthulhu 7th to earlier editions

Divide all 7th edition characteristics by 5. Thus, STR 80 is equal to STR 16.

Regular difficulty is normal chance, or 6th edition characteristic x5.

Hard difficulty is one-half chance, or 6th edition characteristic x3.

Extreme difficulty is one-fifth chance, or 6th edition characteristic x1.

Stealth is an amalgamation of Hide and Sneak, and may be used for either skill.

Opposed rolls may be resolved by using the Resistance Table.

A bonus die is equal to +20% chance.

A penalty die is equal to -20% chance.

sic attack (unarmed, and with small knives, clubs, etc.).

In this book, for the Keeper's convenience, all Fighting attacks have been listed under the name of the weapon (e.g. Brawl, Knife), but have the same attack chance. This explanation is added to explain the absence of certain attacks (Kick), and to illustrate why many characters have the same value in Brawl as they do in Knife, but that each may inflict differing damage, and so on.

In 6th edition all humans begin with a base Fist attack skill of 50%, so Keepers may wish to increase Brawl attacks to that value if the listed level is lower. Other attacks such as Knife should be kept as is.

#### Attack Values

Attack chance and damage values are unchanged between editions.

In 7th edition a distinction is drawn between rolling under half-chance (Hard success) and under one-fifth change (Extreme success). For the Keeper's convenience, these values are listed after every attack chance—thus, 40% (20/8).

Keepers using earlier editions may ignore these values, although the latter (one-fifth) serves as a helpful calculation of impale chances.

Note the Success Values Table following, which provides a handy reference when determining full – half – fifth values.

## RULE DIFFERENCES

The following 7th edition terms and rules are used throughout the text.

### OPPOSED ROLLS AND THE RESISTANCE TABLE

7th edition does not use the Resistance Table from previous editions. Instead, opposed rolls are made. Each opposing party makes a roll under the required skill or characteristic, aiming to roll under their own value while achieving a higher degree of success than the opposing value.

For 6th edition and earlier play, for any mention of an opposed roll, use the Resistance Table. Thus, opposing a door's Strength of 80 is making a Resistance Table roll against STR 16. Opposing a sorcerer's POW of 90 is making a Resistance Table roll against POW 18.

### CHARACTERISTIC ROLLS

All characteristics in *Call of Cthulhu* 7th edition are five times those of earlier editions. Thus, wherever the text calls for a characteristic roll, it should be multiplied by five for earlier editions.

Thus, a Strength roll in the text here is the same as a STR x5 roll for earlier editions.

In 7th edition, characteristic and skill rolls are modified by difficulty. See the note on difficulty, below.

### DIFFICULTY

Difficulty is an important concept in *Call of Cthulhu* 7th edition, and these terms are used throughout this book:

- **Regular difficulty** equates to normal chance.

- **Hard difficulty** equates to one-half chance.
- **Extreme difficulty** equates to one-fifth chance.

Thus, if the text calls for a Hard Strength roll, a 7th edition character must roll under half the value of his or her STR. To derive this for earlier editions, the character must roll under STR x 2.5. It is recommended that the value be increased to the more common 6th edition convention of STR x3.

These rules also apply to skill checks. Thus, a Hard Spot Hidden roll is made at one-half the normal chance for Spot Hidden.

These rules are summarized in a table below.

7th Edition	Prior Editions	
	Characteristic rolls	Skill checks
Regular	Characteristic x5	Normal chance
Hard	Characteristic x3	Half chance
Extreme	Characteristic x1	One-fifth chance

### IDEA ROLLS

It is important to note the difference between Intelligence rolls and Idea rolls in *Call of Cthulhu* 7th edition.

An Intelligence roll may be called for when an investigator is attempting to solve an intellectual puzzle of some kind.

An Idea roll is made when the players have become stuck at a point in the investigation; perhaps they have missed a vital clue, or just don't know what to do next and the game has stalled. The Idea roll allows the Keeper to get the investigation back on track (with the outcome of the Idea roll being whether the missed clue has been obtained easily or at some cost to the investigators).

Keepers using 6th edition should feel free to add Idea rolls to any scenario if it is a convenient means of moving the game forwards, even though the text does not specify their use. Likewise, where the text calls for an Intelligence roll, use INT x5.

### BONUSES AND PENALTIES

7th edition introduces the concept of the bonus die and the penalty die for percentile rolls, and these terms are sometimes included in the text here.

To approximate this for previous editions, assume that a bonus die means a +20% chance, and that a penalty die means a -20% chance.

### CHASE RULES

7th edition introduces new rules for resolving chases, and these may be used in some of the scenarios included here.

For earlier editions, call for investigators to make the listed characteristic rolls included as part of the chase, and have their opponents do the same. If the investigators roll more successes than their opponents, they win the chase.

Keepers may also choose to resolve chases dramatically, rather than via mechanics.

### POISON DAMAGE

Poisons no longer have a potency (POT) in *Call of Cthulhu* 7th edition, but are given a descriptor instead. To derive poison POT for earlier editions, use the following table.

Poison	POT
Mild	1-9
Strong	10-19
Lethal	20+

### SUCCESS VALUES TABLE

Key: Each box shows Full / Half / Fifth values, equating to Regular / Hard / Extreme rolls in 7th edition.

Thus, a character with a skill of 44%, has 22% chance of making a Hard roll, and 8% chance of making an Extreme roll.

When converting characteristics from 7th edition to earlier editions, look up the full value (i.e. 60), the number after the second slash mark (i.e. 12) is the value of the characteristic for earlier editions.



## TOMES

1/0/0	2/1/0	3/1/0	4/2/0	5/2/1
6/3/1	7/3/1	8/4/1	9/4/1	10/5/1
11/5/2	12/6/2	13/6/2	14/7/2	15/7/3
16/8/3	17/8/3	18/9/3	19/9/3	20/10/4
21/10/4	22/11/4	23/11/4	24/12/4	25/12/5
26/13/5	27/13/5	28/14/5	29/14/5	30/15/6
31/15/6	32/16/6	33/16/6	34/17/6	35/17/7
36/18/7	37/18/7	38/19/7	39/19/7	40/20/8
41/20/8	42/21/8	43/21/8	44/22/8	45/22/9
46/23/9	47/23/9	48/24/9	49/24/9	50/25/10
51/25/10	52/26/10	53/26/10	54/27/10	55/27/11
56/28/11	57/28/11	58/29/11	59/29/11	60/30/12
61/30/12	62/31/12	63/31/12	64/32/12	65/32/13
66/33/13	67/33/13	68/34/13	69/34/13	70/35/14
71/35/14	72/36/14	73/36/14	74/37/14	75/37/15
76/38/15	77/38/15	78/39/15	79/39/15	80/40/16
81/40/16	82/41/16	83/41/16	84/42/16	85/42/17
86/43/17	87/43/17	88/44/17	89/44/17	90/45/18
91/45/18	92/46/18	93/46/18	94/47/18	95/47/19
96/48/19	97/48/19	98/49/19	99/49/19	100/50/20

Each tome has a value that denotes the number of Cthulhu Mythos skill points that are gained when a character reads the book. In seventh edition, the total amount of points remains unchanged, but it is divided in to two values, the first for an initial reading, the second for a full reading. To figure the two values, simply divide the Cthulhu Mythos value of the tome by three and round down; this is the amount of points gained for an initial reading. The remainder of the points are those gained for a full reading.

For example: The Eltdown Shards (in 7th edition) has a Cthulhu Mythos value of 3/8 (3% for an initial reading and 8% for a full study reading). For 6th edition, add these points together for the tome's Cthulhu Mythos of 11%.

# Glossary

*Following are terms which might be unfamiliar that you may encounter either in this document or in some of the publications listed in the bibliography.*

**Acharya** – Buddhist teacher or spiritual guide. When used as a title attached to a persons name it means learned or venerable.

**Amban** – Chinese high official appointed to oversee political affairs in Tibet. He was supported by 2000 Chinese troops stationed in Lhasa. This practice started in 1727 and was ended in 1912 after the Chinese emperor abdicated.

**Amdo** – One of the three provinces of Tibet located in the northeast area of the country.

**Arak** – A traditional Tibetan alcoholic drink similar to vodka that is usually made from barley.

**Argol** – Yak dung which has been dried and burned for cooking fires and for heating Tibetan homes.

**Aryan** – European concept from the 19th and early 20th century which purported there was an original pure race of people that spread across Europe in ancient times from central Asia.

**Augury** – Fortune telling by an oracle.

**Bardo** – Translated as intermediate state; a Tibetan concept of where a persons soul goes to while they await rebirth.

**Bharal** – Himalayan blue mountain sheep.

**Bhutan** – A small country located between India and Tibet in the Himalaya mountains. It is

called Druk Yul by its inhabitants, which means Land of the Thunder Dragon.

**Bodhi** – A species of tree found in northern India under which the Buddha found the state of Bodhi. The state of Bodhi is called enlightenment and represents a total state of awareness.

**Bodhisattva** – Literally means enlightened bodhi existence. Being a bodhisattva means that the practioner is a fully enlightened buddha.

**Bön** – The ancient religion of Tibet; animistic and shamanistic in nature. It was not eliminated with the introduction of Buddhism, instead the two traditions ended up borrowing elements from each other.

**Budkhaneh** – This is a Tibetan Buddhist shrine located in the family home. Usually a table or ledge in the corner of the main living area, decorated with relics and holy symbols. In larger homes an entire room may be devoted to worship and meditation.

**Burtse** – A type of heather-like, low brush that animals graze on.

**Cham Dance** – Tibetan Buddhist ritual dance with masks and costumes. Performed as part of annual religious festivals. The dances are morality plays and end with the demons being conquered and driven away.

**Chang** – Tibetan beer which travelers report is sometimes as thick as gruel.

**Chorten** – A Buddhist religious monument housing holy relics and sometimes the remains of notable lamas.

**Chu Gyan** – A game of chance whose name means “to win water”. Played each spring by villagers in some area of Tibet, deciding how irrigation rights will be divided.

**Chumbi Valley** – An area in southern Tibet, situated between Sikkim and Bhutan. It was once the main trade route between Tibet and India.

**Dalai** – The word means ocean, which is used in the Tibetan Dalai Lama title for its comparison to great size and depth (of knowledge, wisdom and compassion).

**Dalai Lama** – Spiritual head and temporal ruler of Tibet. The title itself translates into English as either Spiritual Teacher, or Ocean of Wisdom.

**Darchor** – Vertically hung prayer flags that are frequently seen at the top of mountain passes and on rooftops.

**Depon** – One of the five great military lamas of Tibet. They serve as the generals of the Tibetan army and command regular troops, mobilized fighting monks and conscripts.

**Dob-Dobs** – A special body of monks found only in the great monasteries of Drepung, Sera and Ganden. They are typically very strong, tough and fearless, and excel in physical activities. They were associated into fraternities that would compete in physical sports amongst themselves. They perform most of the physical labor in a monastery, as well as play musical instruments for ceremonies and act in a security or police capacity.

**Dorje** – Buddhist ritual scepter/wand representing the male attributes. This implement is also called the thunderbolt scepter. It is always paired with the Dril Bu bell. The word is pronounced as “door jay”.

**Drepung** – One of the three great monasteries of Tibet (the others are Sera and Ganden). It is

located on the western edge of Lhasa. At times it houses over 10,000 monks.

**Dril Bu** – Ritual bell used in conjunction with a Dorje for Buddhist rituals. Also known as a Ghanta.

**Dzomo** – Name for the Yak/cow crossbreed that is sometimes used as pack animals.

**Ganden** – One of the three great monasteries of Tibet (the others are Sera and Drepung). It is located approximately 20 miles east of Lhasa. At times it houses over 6,000 monks.

**Gawu** – Small reliquary box worn around a persons neck, containing holy items.

**Gelukpa** – This is the yellow hat sect of Tibetan Buddhism, which is the order that both the Dalai Lama and the Panchen Lama are the heads of.

**Ghanta** – Buddhist ritual bell representing the female attributes. It is always paired with the Dorje scepter.

**Ghee** – Clarified yak butter used for Tibetan religious rites.

**Gompa** – A religious fortification, usually constructed like a fortress on a hill, or mountain-side. They serve a dual purpose of monastery and university.

**Gonche** – Traditional Tibetan clothing, which is a loose fitting, knee length coat.

**Immurement** – The practice of walling up a monk in a cavern or room of a monastery. A small opening is left to provide them with food and water. They spend the remainder of their lives in this dark chamber in silent meditation.

**Ja** – Tibetan tea made with boiling water, black tea, salt, and butter. The whole mixture is churned until it becomes a thick frothy liquid, and is served hot.

**Kagyü** – One of the four main Tibetan Buddhist schools of learning. It is known as the Spotless Practice Lineage School and is charged with maintaining ancient teachings.

**Kailash** – A mountain located in the southwest area of Tibet, considered to be holy by Tibetan Buddhist, Hindu, Jain and Bön worshippers, and is a pilgrimage destination. In the modern day, access to the area is closely controlled by the Chinese Public Safety Bureau.

**Kanjur** – Tibetan Buddhist holy scriptures in 108 volumes, which are translations of the words of Buddha.

**Kapala** – Tibetan Buddhist and Bön ritual vessel cup made from a human skull.

**Kartika** – A crescent shaped chopping knife used for Tibetan sky burial ceremonies. It is used to strip the flesh and meat from a person's body, which is then tossed to the eagerly waiting vultures.

**Kashag** – Name of the Dalai Lamas grand council.

**Katah** – Ceremonial scarf of silk or gauze, presented as an offering when greeting somebody. Katah's are also draped over statues in temples during pilgrimages. Alternate spellings are kata, kathak and kattak.

**Kham** – Name of the region in the southeast of Tibet that borders China, Burma and the eastern portion of India.

**Khampa** – Name of the Tibetan people living in the Kham region. They have a reputation of being fierce warriors and bandits, but are devoted to the Dalai Lama. It was these people that accompanied and protected him during his flight from Tibet to India.

**Khandroma** – Tibetan name for Dakini, meaning "She who moves through space". Sometimes referred to as sky dancer or sky walker. The Khandroma is the monstrous aspect of the creature, with the Dakini version appearing as a woman of unearthly beauty.

**Kiang** – Tibetan wild ass found in herds on the plains.

**Ladakh** – This is a kingdom in northeast India near the Pakistan and Chinese borders, and is at

the nexus of several major trade routes. A large portion of the Ladakh population is Tibetan and the country maintains many of the Tibetan Buddhist traditions. It is sometimes called Little Tibet and played a key strategic role in the struggle for control of the region between Britain and Russia in the late 19th century.

**Ling-kor** – Name of the route followed by pilgrims during their ritual pilgrimage circumambulation around Lhasa.

**Lung-ta** – The wind horse symbol commonly seen on prayer flags. Many other Buddhist symbols are interwoven within this image.

**Makaras** – Mythical sea creatures that are part fish with crocodile-like heads. They are commonly seen as decorations on the ritual scepters known as dorjes.

**Malas** – Tibetan prayer beads consisting of 108 beads used for counting the number of times that mantras are said.

**Mandala** – A geometric pattern interspersed with Buddhist symbols. They are either painted as a permanent display or put together as a temporary display with sand - one colored grain at a time by highly skilled artisan monks.

**M'and Ybula** – Ancient race of creatures that was created to watch over the slumbering followers and kin of Great Cthulhu. Some of them have adapted to live on land and watch over those that slumber in their ancient chambers hidden deep in the Himalayas.

**Mani Stones** – These are walls of stones along pilgrimage routes and near monasteries. Each stone has mantras carved or painted on them, and have been placed there by pilgrims over the centuries.

**Mani Wheels** – Hand held device containing written prayers that are set in motion with a wrist action. The act of setting a prayer in motion earns merit for the person's next incarnation.

**Marpo Ri** – The name of the hill that the Potala Palace is constructed on in Lhasa.

**Mig Mangs** – A Tibetan board game that is very similar to the game of Go. The name translates as many eyes and is played with black and white stones on a 17 by 17 grid. A game can take from twenty minutes to two hours to play, and knowledge of the game is considered a sign of being cultured.

**Momo** – Traditional Tibetan steamed dumpling usually filled with meat.

**Mun Tan** – Name of the small kingdom in northern Nepal, more commonly known as Mustang.

**Namda** – Felt socks that cover the wearer's legs to the knees.

**Nam-mkha** – Space through which the Dakini and Khandromas move. This is a parallel world similar to the Dreamlands, and in some places may overlap.

**Norbu Lingka** – The Dalai Lamas summer home constructed in the 1740's. The name means Lovely Garden in Tibetan and is cooler in summer than the Potala Palace.

**Nyingmapa** – Oldest of the four schools of Tibetan Buddhism and based on the original translations of the Buddhist scriptures from Sanskrit.

**Obo** – Pile of rocks usually located at the top of a mountain pass. Those reaching the top throw a rock on the pile and burn juniper branches to celebrate reaching the top.

**Om Mani Padme Hum** – Prayer mantra to Chenrezig (Buddha of compassion) meaning "Hail, the jewel in the lotus" or "Bless, the jewel in the lotus."

**Panchen Lama** - One of the two highest ranked monks in the Gelukpa (Yellow Hat Sect) of Tibetan Buddhism. He is responsible for finding the next incarnation of the Dalai Lama and serves as a spiritual guide and teacher to a young Dalai Lama. The Panchen Lama is regarded as a reincarnation of Amitabha Buddha. The word

Panchen is made up of the two Sanskrit words pandita (scholar) and chenpo (great).

**Peyrak** – This is a woman's headdress studded with coins and bits of turquoise. A suitor can tell how wealthy a woman is by the quality of her peyrak.

**Porus** – An untouchable class of Tibetans who butcher animals and handle the dead. It is members of the Porus class that perform the sky burial ceremonies.

**Pulu** – Tibetan woolen fabric used for garments, shoes, and hats.

**Rinpoche** – Translates as Precious One and is used as a title for beloved Buddhist scholars and teachers.

**Rogyapas** – The professional bone breakers who assist in the Sky Burial ceremonies.

**Sakya** – One of the four major Tibetan schools of Buddhism. It was formed during the eleventh century in the Sakya monastery in Shigatse.

**Samding** – A Tibetan monastery for nuns headed by a female lama on the shore of lake Yamdrok Tso.

**Sera** – One of the major monasteries in Lhasa located north of the Potala Palace. It was founded in 1419, and at its peak housed over 5,000 monks. It was based on the Gelukpa teachings and was also a center of training for fighting monks and dob-dobs.

**Shengo** – Title of the magistrate within a monastery.

**Shin-je** – Tibetan Lord of the Dead and protector of the Buddhist faith.

**Sho** – A Tibetan dice game that is used for gambling purposes. The dice are called sho, and the other playing pieces are a round pad made of yak leather, 21 coins, a wooden bowl, and 64 shells.

**Sikkim** – This is a small kingdom between Nepal and Bhutan that came under British control in the late 19th century. It has a large Tibetan

population and maintains many of the traditions of Tibet.

**Skirax** – Refers to a sash tied around a person's waist.

**Sprung ma** – Title of the oracle in a monastery who foresees future events while possessed by an evil spirit.

**Tanjur** – Tibetan Buddhist commentaries, usually printed in 225 volumes.

**Tanka** – Tibetan coins that were issued as late as the 1940's in copper, silver, and gold. Also used as an alternate spelling for Thangka.

**Tantric** – Advanced meditative techniques which can be used to transform the mind and attain enlightenment.

**Thangka** – Large painted or embroidered banner that is covered with Buddhist symbolism. These are revealed to the public at certain times of the year as part of religious observations.

**Tsampa** – Parched ground barley or wheat that was eaten by molding it into small balls, and eating them with their butter tea.

**Tsedrung** – Name of the seminary that is part of the Potala Palace complex in Lhasa. Also the title for some Tibetan government officials.

**Tsongdu** – Name of the national assembly of Tibet prior to the 1950 Chinese invasion.

**Tsulag Khang** – The old name for the Jokhang Temple, located in Barkhor Square in Lhasa. It is considered the most sacred temple in Tibet.

**Tummo** – An advanced meditation technique used to generate body heat that can protect the practitioner from extreme cold. Western researchers have discovered that a trained person using this form of meditation can raise the temperature of their extremities (fingers and toes) by almost 15 degrees Fahrenheit.

**U-Tsang** – Name of the central and western region of Tibet.

**Zho** – The male cross between a cow and a yak.

**Zhomo** – The female cross between a cow and a yak.

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**The Seattle Times article – Coveted Link to China’s past found in a basement at UW.** July 24 2005 article by Lisa Chiu.

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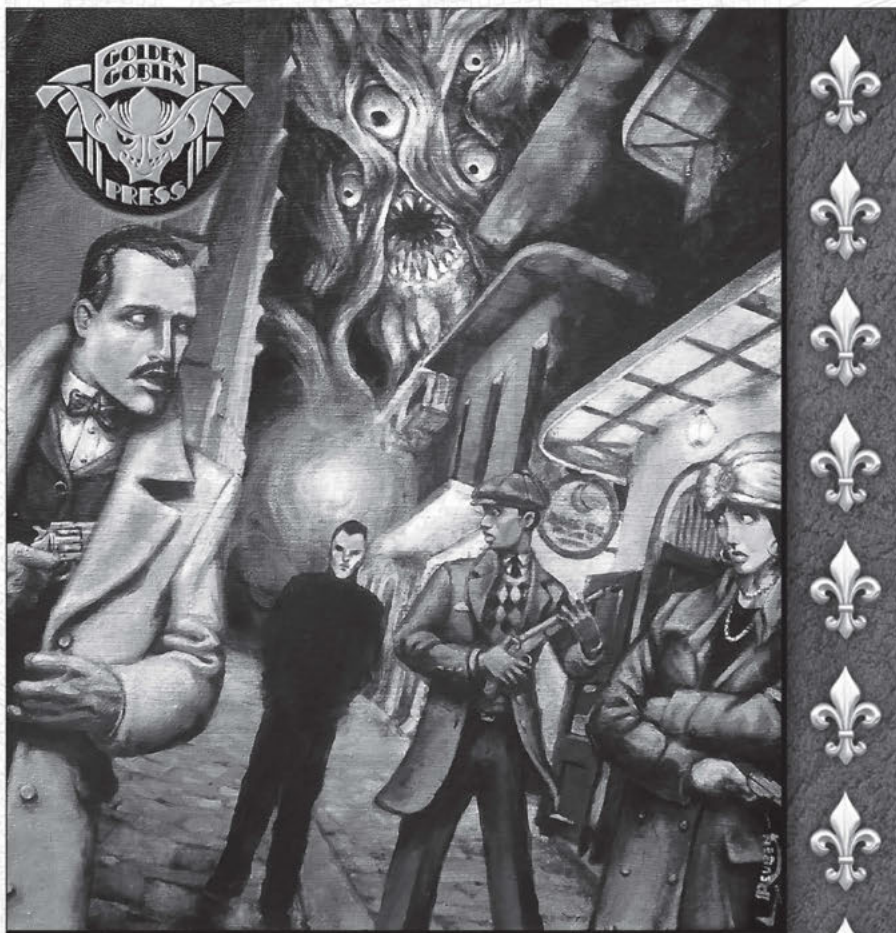
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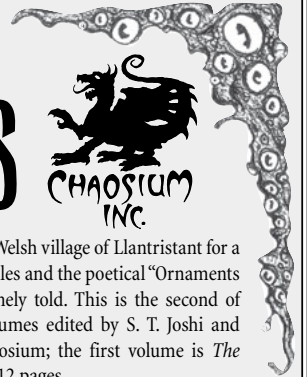
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Includes short stories by H.P. Lovecraft, August W. Derleth, Richard L. Tierney and many others.

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continue to search out stories which reflect his contribution to the field of fantasy. . . . [The tales in this book] represent a lifelong homage to HPL. . . . I hope you'll accept them for what they were and are — a labor of love." —Robert Bloch

Robert Bloch has become one with his fictional counterpart Ludvig Prinn: future generations of readers will know him as an eldritch name hovering over a body of nightmare texts. To know them will be to know him. And thus we have decided to release a new and expanded third edition of Robert Bloch's *Mysteries of the Worm*. This collection contains four more Mythos tales — "The Opener of the Way", "The Eyes of the Mummy", "Black Bargain", and "Philtre Tip" — not included in the first two editions.

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This book contains all the immortal tales of Robert W. Chambers, including "The Repairer of Reputations", "The Yellow Sign", and "The Mask". These titles are often found in survey anthologies. In addition to the six stories reprinted from *The Yellow Sign* (1895), this book also offers more than two dozen other stories and episodes, about 650 pages in all. These narratives rarely have appeared in print. Some have not been published in nearly a century.

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which graced the Welsh village of Llantrissant for a time. Four more tales and the poetical "Ornaments in Jade" are all finely told. This is the second of three Machen volumes edited by S. T. Joshi and published by Chaosium; the first volume is *The Three Impostors*. 312 pages.

## CALL OF CTHULHU RPG

CALL OF CTHULHU is a horror roleplaying game set in the world of the Cthulhu Mythos, as described by H. P. Lovecraft, the father of modern horror.

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## H. P. Lovecraft's Arkham

#8803 ISBN 1-56882-165-4 \$28.95

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*It was always a very bad time in Arkham . . ."*

—H. P. Lovecraft

Arkham is a small town along the Massachusetts coast—the setting favored by author Howard Phillips Lovecraft in his tales of monstrous horror. All in all a quiet place, Arkham is best-known as the home of Miskatonic University, an excellent school becoming known for its esoteric and disturbing volumes residing in its library's Restricted Collection. These tomes form the foundation of all current efforts to thwart the dire desires of the Mythos legion.

*H. P. Lovecraft's Arkham* contains extensive background information about this haunted New England town — written to be used by serious investigators as a base from which to further explore the mysteries of the Cthulhu Mythos. Pertinent buildings, useful people, and important locations are described in depth. A 17x22" players' map of Arkham is bound into the back, and four thrilling adventures complete the package.

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## H. P. Lovecraft's Dunwich

#8802 ISBN 1-56882-164-6 \$25.95

Dunwich is a small village located along the Miskatonic, upriver from Arkham. Until 1806, Dunwich was a thriving community, boasting many mills and the powerful Whateley family.

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## Keeper's Companion II

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"Iron: a Survey of Civilian Small Arms Used in the 1890's, 1920's, and the Present". Practicalities of firearms; common malfunctions; new skills Handloading and Gunsmithing. Firearms considered are likely to be encountered or thought specially useful by investigators. Insightful discussions of nine specific rifles, five shotguns, ten handguns, a sniper rifle, and the Thompson submachine gun. Hot load damage values for most weapons, along with comparative ratings for noise, maintenance, powder, reloading per round, more, plus standard stats.

"Medical Examiner's Report" discusses the unusual corpse recovered by the Essex County Sheriff's Department, as does "Dr. Lippincot's Diary" from another point of view. Also a short article on deep one / human reproduction.

Brian Sammon's "Mythos Collector" submits write-ups for the *Book of Loq*, *Chronike von Nath*, *Confessions of the Mad Monk Clinthanus*, *Letters of Nestar*, *The Nyhargo Codex*, *Soul of Chaos*, *Testament of Carnamago*, *The Tunneler Below*, *Visions From Yaddith*, *Von denen Verdammten*, as well as for more than a dozen new spells.

And More: "Mythos ex Machina" gathers about forty examples of alien technology from Cthulhu supplements. Gordon Olmstead-Dean outlines the odd connections between H. P. Lovecraft and the Satanists HPL never knew, in "LaVey, Satanism, and the Big Squid". Indexed.

# Basic Roleplaying

Welcome to Chaosium's *Basic Roleplaying* system, a book that collects in one place rules and options for one of the original and most influential role playing game systems in the world.

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#2026 ISBN 1-56882-347-9 \$44.95

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From its origin, *Basic Roleplaying* was designed to be intuitive and easy to play. Character attributes follow a 3D6 curve, and the other *Basic Roleplaying* mechanics are even simpler. Virtually all rolls determining success or failure of a task are determined via the roll of percentile dice. This means that there's less fiddling with dice of different types, and the concept of a percentile chance of success is extremely easy for beginners and experienced players to grasp. There aren't many easier ways to say a character has a 70% chance of succeeding at an activity.

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Players of other game systems often find *Basic Roleplaying* to be much less mechanistic and less of a barrier to the actual act of roleplaying. Less time spent on game systems usually equals more time available for roleplaying and thinking "in character."

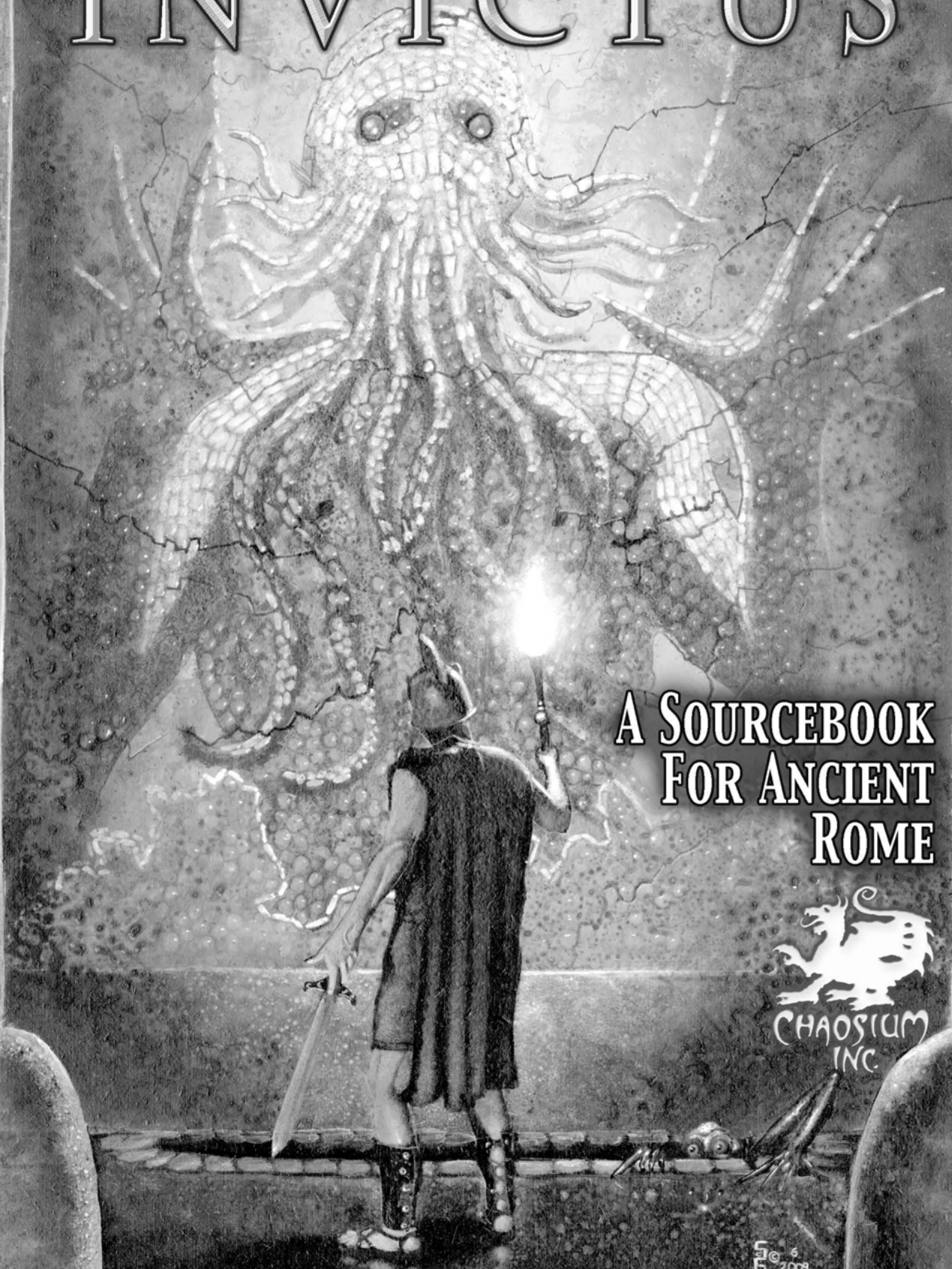
Characters tend to evolve based on practicing the skills they use the most. They do not arbitrarily gain experience in skills and qualities based on ephemeral elements such as levels or experience ranks.

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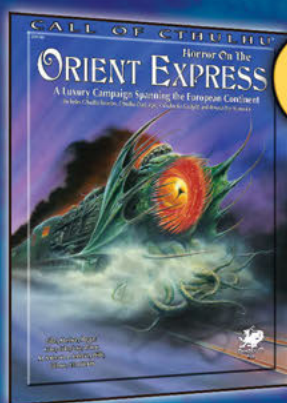
## AN UNKNOWN LAND OF MYTHOS AND MYSTERY

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