

# Mysteries of Tibet



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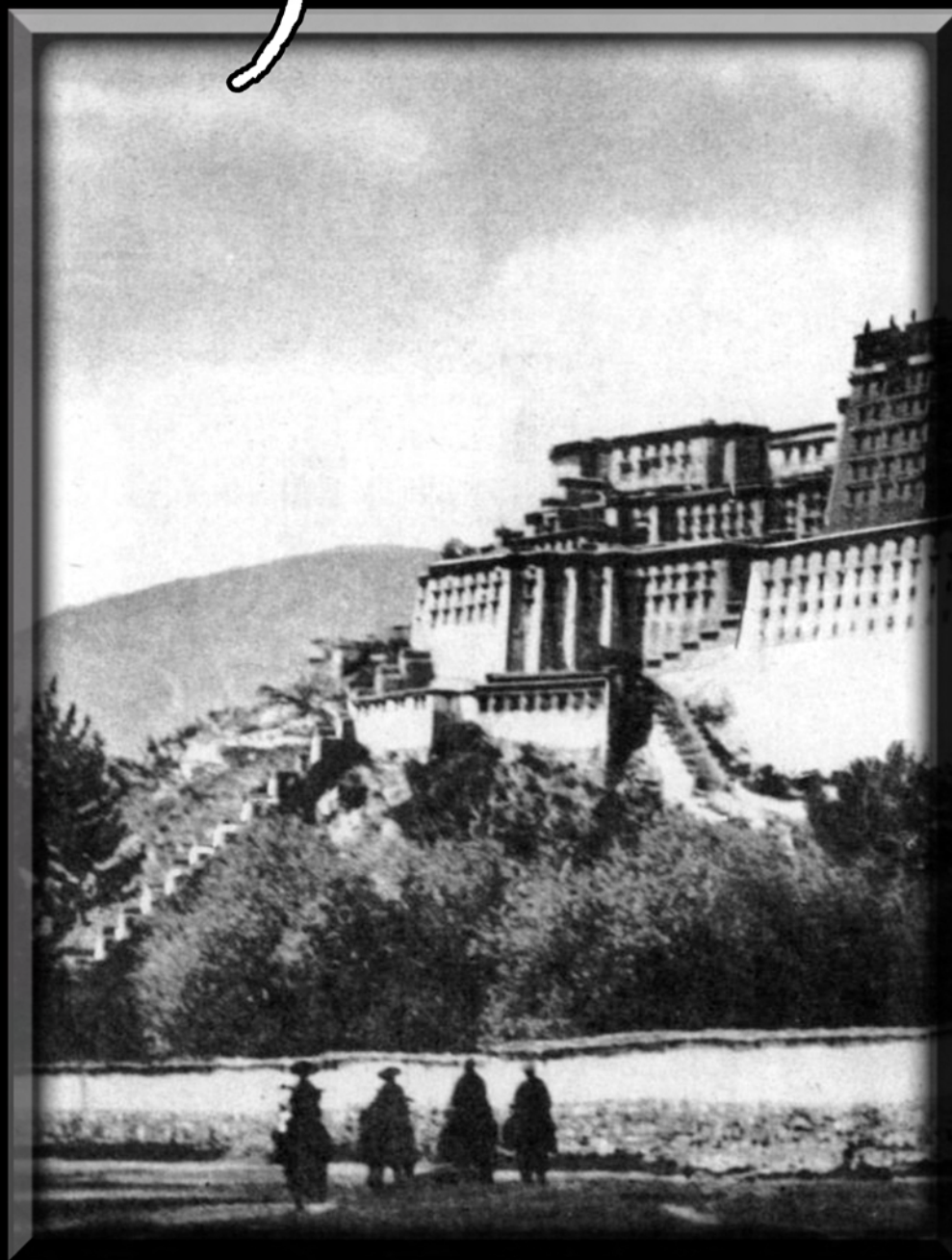
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**A Study of the Religion, People,  
& Mythology of Tibet**



# MYSTERIES OF TIBET

**A monograph for Chaosium's Call of Cthulhu Game  
By Jason Williams**

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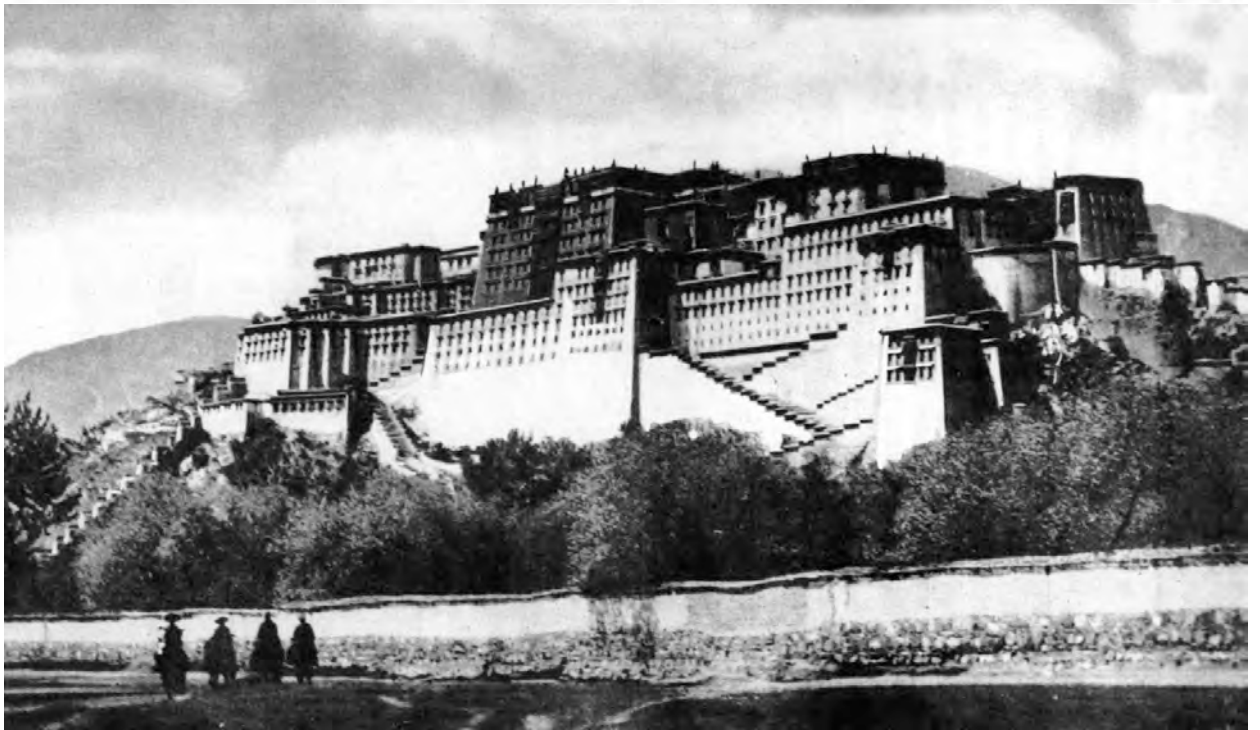
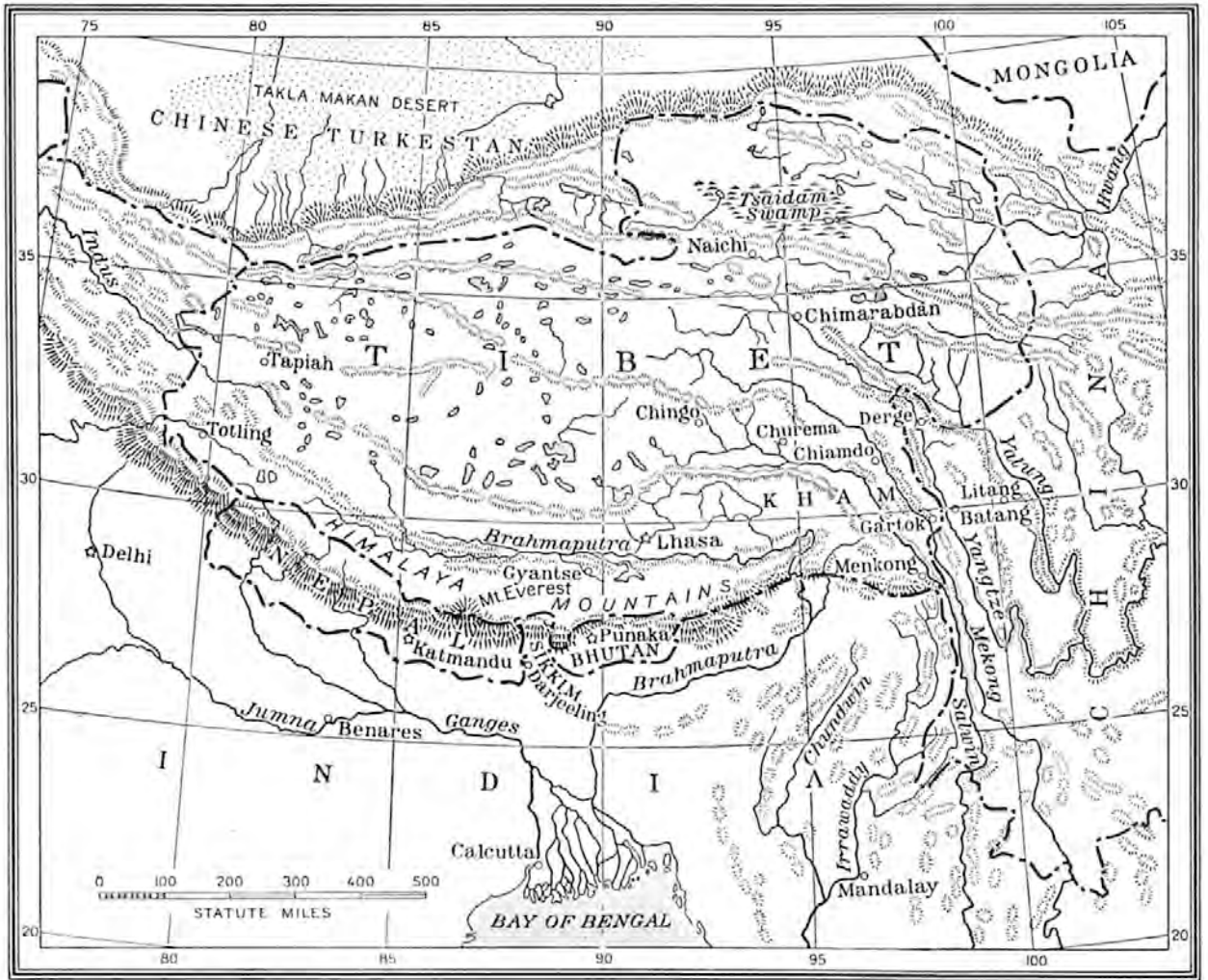
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## FORWARD

When I began my research for this monograph I thought that I had a better than average amount of knowledge about Tibet, its people and its history. Little did I know that every turn would add new dimensions to the story of this fascinating country, from its earliest history, its people's deep faith in their religion and magic and their reincarnated lamas.

The story of Tibet is as much about the country as it is about its people, with the highest points on earth, areas that are nearly impossible to reach without modern technology and with malevolent gods and monsters lurking under 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 what has been done reveals early bronze-age and previous settlements in the northern regions. Scholars feel that in coming years many exciting finds await discovery.

In some cases I have presented information listing just the year of an event. Further on is a description of how the Tibetan lunar calendar differs from our familiar Gregorian calendar. If the keeper wishes to expand upon the presented information to include in your campaign, I have provided enough information to be able to search the Internet for details.

English spelling of Tibetan words and names tend to vary in any historical documentation 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 caveat is that I am not a Tibetan speaker and have used available interpretations for some information which may not be 100% accurate.

## INTRODUCTION TO MYSTERIES OF TIBET

Tibet is not directly mentioned by H.P. Lovecraft in any of his stories although there are several references throughout his works to the Himalayas. Like most young men with a sense of adventure during the late 1800's and early 1900's, Lovecraft would have been aware of any news stories coming out of Tibet, since it was a mysterious country that up until 1984 less than 2000 Europeans and North

Americans had set foot in, and the majority of those were amongst the Younghusband expedition of 1904.

### The Whisperer in Darkness

- "No use, either, to point out the even more startlingly similar belief of the Nepalese hill tribes in the dreaded Mi-Go or "Abominable Snow-Men" who lurk hideously amidst the ice and rock pinnacles of the Himalayan summits."
- "For one thing, we virtually decided that these morbidities and the hellish Himalayan Mi-Go were one and the same order of incarnated nightmare."
- "...a warning about those farther Vermont hills--and about those Himalayan peaks which bold explorers are more and more determined to ascend"
- "I met them first in the Himalayas, and have helped them in various ways. In return they have given me experiences such as few men have ever had."

### The Shadow Out of Time

- "In 1909 I spent a month in the Himalayas, and in 1911 roused much attention through a camel trip into the unknown deserts of Arabia."

### At The Mountains of Madness

- "10:05 P.M. On the wing. After snowstorm, have spied mountain range ahead higher than any hitherto seen. May equal Himalayas, allowing for height of plateau. Probable Latitude 76° 15', Longitude 113° 10' E. Reaches far as can see to right and left."
- "Don't dare try really tall peaks in present weather, but shall later. Frightful work climbing, and hard going at this altitude, but worth it. Great range fairly solid, hence can't get any glimpses beyond. Main summits exceed Himalayas, and very queer. Range looks like pre-Cambrian slate, with plain signs of many other upheaved strata."
- "The higher foothills shot up between five and six miles away, forming a range almost distinct from the terrifying line of more than Himalayan peaks beyond them."
- "I thought again of the eldritch primal myths that had so persistently haunted me since my first sight of this dead antarctic world--of the demoniac plateau of Leng, of the Mi-Go, or abominable Snow Men of the Himalayas, of the Pnakotic Manuscripts with their prehuman implications, of the Cthulhu cult, of the Necronomicon, and of the Hyperborean legends of formless Tsathoggua and the worse than formless star spawn associated with that semientity."
- "During the Jurassic Age the Old Ones met fresh adversity in the form of a new invasion from outer space--this time by half-fungous, half-



crustacean creatures--creatures undoubtedly the same as those figuring in certain whispered hill legends of the north, and remembered in the Himalayas as the Mi-Go, or Abominable Snow Men.”

- “I have said that these peaks are higher than the Himalayas, but the sculptures forbid me to say that they are earth's highest.”

#### Through the Gates of the Silver Key

- “His association with Harley Warren, the South Carolina mystic whose studies in the primal Naacal language of the Himalayan priests had led to such outrageous conclusions, had been close.”

### **History of Tibet**

Tibet cannot be viewed as a strictly bounded area since throughout history there have been many instances of their military conquering neighboring areas. This monograph will also refer to many of the surrounding countries that have been either part of Tibet or have been strongly influenced by them culturally. This list of countries include Nepal, Bhutan, Sikkim, Ladakh and other small countries that may have been swallowed up in the last century by border treaties and wars.

The population of Tibetans in Bhutan, Sikkim and India are called Bhutia. There was a migration from Tibet after the 15<sup>th</sup> century. This was made possible by the invasion and subjugation of the border areas in the late 14<sup>th</sup> 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 religion has had on the surrounding countries and their citizens. Mysticism permeates the area with mist covered mountains worshipped as the abode of gods, and the assumption that demons lurk under every rock and in every river.

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

### **Call of Cthulhu Version of Tibet – and the Connection to Earth's Dreamlands**

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 some 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 Himalayas cover a vast area and overlaps 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 will find themselves in the Valley of Kadath, near the Onyx Castle of the Great Ones that sits on its 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 can wander across the boundary and into the Dreamlands.
2. Using any spells or items that expends magic points gives a percentage chance equal to the number of points expended that 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 Product number 2394 ISBN 1-56882-157-3

Dreamland creatures than may be encountered in Tibet that have crossed over into the Waking World. Any creature 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 become the source of many Tibetan legends.

## **Fungi from Yuggoth – Mi-Go**

In the Call of Cthulhu *the Keepers Companion a Core Book for Keepers Volume 1* the entry for the Fungi from Yuggoth states:

“It is believed that somewhere in the Himalayas is the fungi's stronghold where directions and orders are issued governing the species activities on this planet. Little is known or guessed about this supposed stronghold but it is theorized that the mi-go leaders may be a separate, and wingless, subspecies.”

It is recommended that the investigators not be allowed to locate the actual stronghold, but encounters with the Mi-Go in areas that are lightly populated could liven up a scenario. The keeper can work them into the game wherever it would be an advantage to do so and create a recurring menace that the players would have to deal with. 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.

### **Sonic Mi-Go Devices**

The Mi-Go designed and constructed these items to appear as human musical instruments such as horns and drums. A close examination of these devices 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 each time that such a device is used that it will cease to function and since humans do not have the technology to repair them, over the centuries, fewer working items exist. During the 1950

Chinese invasion those that were being held at monasteries were hidden by those responsible for them. Some of the monks that hid the devices have since died and the items are lost.

These sonic devices are used very sparingly since the unearthly noise that emanates from them causes all within hearing range to make SAN rolls for a 0/1D3 loss.

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

### **Lifting Horns**

This device looks very similar to the Bön sorcerer's horns made from human femurs. On closer examination with a successful IDEA roll the subtle differences can be seen that reveals that the item is not of man-made origin.

The horn is played and 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 designed to be used 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 this page).

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%).

As mentioned previously, the starting skill percentage for users of the sonic horn is 20% and progresses as a normal skill in the Call of Cthulhu rules.

Each use of the horn(s) requires all individuals within hearing range (100 feet) to attempt a SAN check for a 0/1D3 loss.

### **Stone Shattering Drum Devices**

These were originally given to Tibetans that the Mi-Go was working with in recognition of the difficulty of moving through some mountain areas. They were intended as an aid to blast apart any large rocks blocking mountain trails that would make them impassible.



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

MP Spent	Weight Lifted									
	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	53	40	32	27	23	20	18	16
9	180	90	60	45	36	30	26	23	20	18
10	200	100	67	50	40	33	29	25	22	20
11	220	110	73	55	44	37	31	28	24	22
12	240	120	80	60	48	40	34	30	27	24
13	260	130	87	65	52	43	37	33	29	26
14	280	140	93	70	56	47	40	35	31	28
15	300	150	100	75	60	50	43	38	33	30
16	320	160	107	80	64	53	46	40	36	32
17	340	170	113	85	68	57	49	43	38	34
18	360	180	120	90	72	60	51	45	40	36

The starting skill level with Sonic Drum is 20% and progresses as a normal skill as per the Call of Cthulhu rules.

Each magic point spent while drumming gives a 1% 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 1 point of damage per drummer (rounded down).

Each use of the drum(s) requires all individuals within hearing range (100 yards), which includes the drummers, to attempt a SAN check for a 0/1D3 loss.

### Matter Dissolving Horns

The horn is played and for each 1 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.

Damage against humans is 1 hit points for each magic point expended. In game use the horn player declares how many magic points that they are expending (10 points) and attempts a skill roll. If the roll is successful the device causes 10 points of damage to the target. This damage twists and disfigures the targets limbs and chars their skin. The damage cannot be healed without the use of magic

such as the Healing spell from the Call of Cthulhu rule book.

Each use of the horn requires all individuals within hearing range (100 feet) to attempt a SAN check for a 0/1D3 loss.

### Early History

Entering into the 21<sup>st</sup> century there has still been very little serious archaeological exploration of Tibet. Part of that is owing to its remoteness and the cost of staging expeditions and part is the fact that until the Chinese government opened

up the country to western visitors in 1984 it was extremely difficult to gain access 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 are capable of growing at the average altitudes of the country.

### Chronology of Events

- 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 from 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-gampo (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) was brought back to Tibet. Under the rule of this early king of Tibet he united the tribes of the Tibetan Plateau with the early kingdom being called Tubo. The

chieftains met to choose a capital a decided upon the site of present day Lhasa.

- 7<sup>th</sup> century AD – Earliest record of writings in the Tibetan language. It is conjectured that the earliest monks developed the writing system to translate the Sanskrit Buddhists texts introduced to Tibet from India.
- 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 monasteries and the Red Cap School in 749. Guru Rinpoche is the central figure in Tibetan Buddhism.
- 783 AD – Treaty signed between Tibet and China which is recorded on a stone called the Do-ring which is located in the courtyard of the Jokang Temple on the Barkhor Square in Lhasa.
- 9<sup>th</sup> century AD – King Langdarma oppresses Buddhists during his reign and drives the previous Royal Family Lhahyari (Royal Family of God) to western Tibet. After Langdarma was assassinated 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.
- 12<sup>th</sup> 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 15<sup>th</sup> century.
- 1328 – Friar Ordericus of Pordenone of the Minorite order visits Tibet while travelling 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 25<sup>th</sup> 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 travelled 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 has revealed knowledge to them that has been lost or hidden.
- 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 was 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 raid and occupy Lhasa and impose two Ambans (Viceroys) and left a strong force to guard them.
- 1724-35 – Samuel Van der Putte from the Netherlands travelled from China to India through Tibet many times. Upon his death he ordered all of his personal notes and journals to be destroyed.
- 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.
- 1792 – Gurkha army invades Tibet and loots the temple of Shigatse. The Chinese send 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 travelled 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 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 travelled 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 1920's. This appears to be a fabrication attempting to validate her claims.
- 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 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 if 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 and lifetime membership in the Royal

Geographic Society along with the Society's gold medal.

- 1888 – British army invades the country of Sikkim and places 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 which crosses through the mountains of Tibet.
- 1889 – Isabella Bird travels through Ladakh and western Tibet writing a book in 1894 called *Among the Tibetans*.
- 1889-90 – William Rockhill expedition attempts 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.
- 1892-95 – Swedish explorer Sven Hedin travels from Russia to Peking and along the way penetrated the northern reaches of Tibet.
- 1897 – Assam earthquake in the Assam region of eastern Tibet destroys many buildings.
- 1899-1900 – Lord Curzon the Viceroy of India sends several letters to the 13<sup>th</sup> Dalai Lama. All of them are 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 enters 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 and over a few short years surveyed almost 40,000 square miles.
- 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 influences 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 13<sup>th</sup> Dalai Lama flees 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 established and the emperor abdicates. Hearing of this the Chinese forces occupying Tibet surrender to the native authorities and withdraw completely by the end of the year. The Dalai Lama returns to Lhasa and introduces 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 add 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 begin regularly sending their children to India for their education and in some cases send them as far away as England.
- 1922 – General George Pereira departs from Peking in May and arrives 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 20<sup>th</sup> 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 construct 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-Tcho’s?).
- 1931 – The Citroen-Haardt Trans-Asiatic Expedition moves into the Himalayas bringing two 3-ton motorized tractor cars.
- 1937 – American scholar Theos Bernard travels through India looking for a guru and ends 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.

- 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 escape from a British prisoner of war camp in India and make their way after many hardships to Lhasa where they remain until the Chinese invade in 1950. On his return to Austria Harrer writes 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 is granted permission to come to Lhasa where he spends three weeks gathering photographs and interviewing Tibetans. In his writings when he returned to Europe he emphasizes that religion and politics in Tibet are intertwined due to the Theocratic Monarchy system.
- 1948 – Professor Guiseppe Tucci, an Asian scholar from Rome, makes 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 invades the Kham region of Tibet and over the next year expands across the country.
- 1950 – In August the Assam earthquake measuring magnitude 8.6 destroys over 70 villages mostly with landslides.
- 1951 – Tibetan representatives sign an agreement with China which acknowledges that Tibet is a Chinese territory. Borders of the country are 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 17<sup>th</sup> century. Between then and 1949 less than twenty westerners (other than British political officers) had visited the country.
- 1955-74 (approximate) – American CIA begins operation codename “ST CIRCUS”. It involves training and equipping Tibetans to fight the

Chinese Red Army within Tibet. Some operations are staged out of the Mustang area of northern Nepal plus there are many air drops of weapons and supplies. Select Tibetan resistance fighters are brought to bases on US soil for further training.

- 1984 – China opens up Tibets borders for limited tourism. In the first year only 1500 visas are issued.
- 1985 – Travel writer Pico Iyer writes about his travel to newly opened Tibet and mentions that there were only two guest houses for tourists in Lhasa with a luxury room costing \$2.00 per night. “Luxury room” meant a private room with a rough mattress and straw-filled pillows. One bathroom per floor consisting of a hole in the cement floor and the only running water was from a tap in the courtyard.

## Geography of Tibet

Often called the *Roof of the World*, Tibet has an average altitude of 13,000 feet (Denver Colorado is only 5280 feet). Throughout history the country has been isolated by its rugged mountain ranges which include the Himalayas with nine of the ten highest points on Earth.

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 travel far more difficult.

Geologists regard the Himalayas as being a relatively new mountain range 70 to 40 million years old. The mountains are a result of a collision between the south-central edge of the Eurasian and the northwest corner of the Indian-Australian tectonic plates.

Recently scientific researchers have speculated that the entire Tibetan plateau may be floating on a giant volcanic caldera that may someday 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 geographically quite active with over 1000 hot springs and several geysers. In areas where glaciers descending through mountain valleys, the appearance of open water steaming from the heat of the earth is 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 temperature, use the pool to soak in.

The Indian-Australian plate is extremely thick and is the 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 mountains. 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.

Tibet has traditionally been divided into the following districts:

- 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, China and at some times during the countries 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 moving through most. Most of the major rivers in Southeast Asia and China cut through Kham including the Yangtze and the Mekong.
- U-Tsang – central area 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 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, and China.

## People of Tibet

Tibet is typically presented from a viewpoint that its people are a cheerful and peaceful nation of devout Buddhists and 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 many times Tibet was the invader and aggressor and was greatly feared in Asia, similar to the Mongol hordes of Genghis Khan and Attila's Huns.

For hundreds of years Tibet has been organized as a Feudal Theocracy with total control being imposed by the Buddhist hierarchy.

Tibetans are a very hardy stock of people who are much taller and stronger than the people of other areas of Asia. Early explorers were surprised that many Tibetans were well over six feet tall. Living in such an unforgiving and barren environment has ensured that only the strongest have 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 1970's on a limited basis. By the late 1990's several university archaeological expeditions were once more beginning to explore the Changthang region.

## Tibetan Aristocracy

Some of the prominent families within Tibet trace their roots back to earlier kings. In addition, when an individual became elevated to the status of Dalai Lama or Panchan Lama, their immediate families also became part of the Tibetan aristocracy. The current Dalai Lama is the 14<sup>th</sup> recognized incarnation of the bodhisattva of compassion so there have been many instances of families being admitted into the Tibetan upper class.

Cynics have observed that in several instances, reincarnations were discovered amongst close family members of those doing the searching.

Aristocrats within Tibet usually live in 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.



## Tibetan Government

From the fifteenth century to the time of the Chinese invasion of Tibet in 1950, Tibet was controlled by the two heads of the Gelugpa Buddhist sect. These were the Dalai Lama and the Panchen Lama (also known as the Tashi Lama). Since the reincarnations 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 Tibetan 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 abdicated the practice of placing an Amban with his troops inside Tibet was ended.

- Government officials are 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’s consisting of 1751 monks. There were also 175 officials made up from the aristocratic laity that was called the Shod-drung.
- Tsonqdu – 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. (1) Drepung (2) Sera (3) Ganden.
- Kashag – name of the Dalai Lama’s four man cabinet called Shappes with 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 is 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.

- 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.
- Each small area within the districts was ruled by hereditary Kings or warlords who had elaborate alliances to allow raiding parties from other tribes to cross their lands to pillage other 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
- 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 permitted 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 results of roughly 20% of the male population living in monasteries was the development of the practice of polyandry which is simultaneous marriage to multiple husbands. By law in Tibet 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 dried cow/yak dung which 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 south and eastern valley areas where there is more wood available, some houses are constructed of wood.

Upper floors of Tibetan buildings were reached with a simple ladder consisting of logs having 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.



*(Below) Typical Tibetan home in outlying village*

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

*(Below) House under construction showing the notched poles used as ladders throughout Tibet*



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 require sun-drying, and to dry hay for their sheep and goats to be used during the harsh winter months.

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. Some of the plateau areas of Tibet experience desert-like conditions year round and caravans travelling 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.
- Homes appear to have never been cleaned inside since they were constructed.
- 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.

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 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 did not prevent them from being followers of the Beun-pa (Bönpo) Lamaism traditions.

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

## Tibetan Monasteries

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 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 allows 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 experts.

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 normal POW). There have been occasions where students have turned their new magical abilities against those who trained them.

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.

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 predominate 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 8<sup>th</sup> 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.
3. Kagyu – Traces their order from Buddhist mysticism from India and have a tradition of acknowledging reincarnated masters. They were founded in the 11<sup>th</sup> 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 Kagyu 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 Kagyu 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 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 often are taught advanced meditation practices by members of the Sakya order.

The focus of all monks was 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 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 usually 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 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 and with other religions, 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.

### 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 held events called the Cham Dance or *Devil Dance* with colorful and very elaborate costumes. Costumes worn by the monks included satyrs, multi-eyed creatures, savage animals and skeletons. Some *Cosmic Demons* laughed insanely and beat each other while the *Saintly Monks* chanted hymns, swung censurs with burning incense, rang bells and sprinkled holy water to drive the *Cosmic Demons* away. The events were 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.
- Samding Gumpa (Buddhist Nunnery southwest of Lhasa) is famous in Tibet 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 20<sup>th</sup> century attested that the museum within Samding contained many Mongol weapons.
- Up to the era of the current Dalai Lama (14<sup>th</sup> Tenzin Gyatso), previous ones 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 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 5000 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.

### List of Dalai Lamas

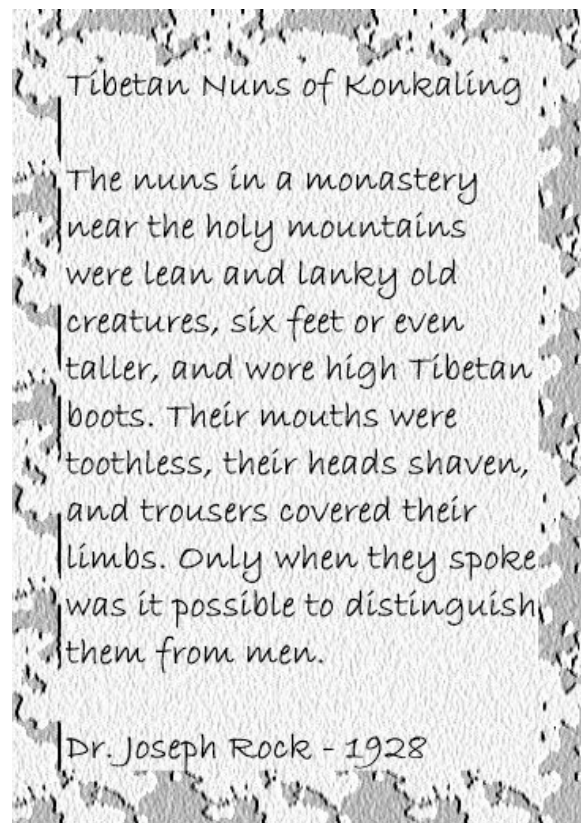
1. Gendun Drup – Born 1391 Died 1474. Was awarded the title posthumously.
2. Gendun Gyatso – Born 1475 Died 1541. Was awarded the title posthumously.
3. Sonam Gyatso – Born 1543 Died 1588. Reigned from 1578 to 1588.
4. Yonten Gyatso – Born 1589 Died 1616. Exact dates of reign are not recorded. He was forced on Tibet by the Mongolians. He was placed in the Drepung Monastery to study under the direction of the 4<sup>th</sup> Panchen Lama Lobsang Gyaltsen.
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 5<sup>th</sup> 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 travelling to China. He never arrived but his body was never found. The assumption was made that he was murdered during his journey.

7. Kelzang Gyatso – Born 1708 Died 1757. Reigned from 1751 to 1757. The 7<sup>th</sup> Dalai Lama's time in office was quite turbulent owing to the political maneuverings 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 9<sup>th</sup> Dalai Lama when he reached Lhasa in 1812. Manning was very taken with the seven year olds 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 was 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 they needed 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.



- 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 who while in a trance grabbed a sword and using his bare hands twisted the blade into several loops and knots.
- The book *Mapping the Tibetan World* states that monasteries and temples in the Lhasa area are located based on a geomantic plan. There were 108 locations divided into three distinct groups.
  - Runon – inner sanctuary temples
  - Tandul – 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 and Tibetans travel to them and as an act of worship circumambulate the base of the mountain. In some cases like Mount Kailash, worshippers believe that bad weather while they are making their circuit is a means of earning greater merit for 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 in Tibet and Bhutan 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. One great lama dressed in a black coat and hat and 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 knelt before the king he drew a short bow

from his coat and killed the king and escaped in the resulting confusion by turning his coat inside 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 which are printed with wood blocks on long narrow strips of paper. Instead of printers 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 which 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.

(Below Tibetan monastery library)



- When the 13<sup>th</sup> Dalai Lama was still a youth, his Regent was accused of sorcery over the boy and remove from his position until the head lamas could determine what would be done with the man. 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 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.

Variant rules for Tibetan kung-fu is listed in the Tibetan Skills section of this monograph.

## 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 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 persons ashes mixed with clay and formed into a figure that represents them.

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

J.N. Roerich in the 1920's wrote about what he termed 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.

My research for this monograph has been unable to determine if the location Roerich described is documented by any further expeditions but it sounds like a description of several mani walls with an area at one end where sky-burials could be performed. Perhaps his expedition wandered briefly into the Dreamlands and back without being aware of doing so.

Keepers should feel free to interpret items such as this in the Tibetan records as something far more sinister.

(Below) small pile of Mani stones



(Below) Chorten



(Below) Mani Stone



## Tibetan Religious Symbols

The Tibetan culture before the 1950 Chinese invasion 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 common person was almost non-existent. Starting with the 13<sup>th</sup> Dalai Lama a select number of children were sent to schools in India and England.

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.

1. The Wheel – wheel of victory of a thousand spokes which also represents the symmetry and completeness of the law.
2. The Jewel – the mother of all gems with powers to fulfill wishes.
3. The Jewel of a Wife – represents the faithful and servile wife who fans her husband to sleep.
4. The Gem of a Minister – signifies the authority to regulate the affairs of the empire.
5. The Elephant – symbol of the universal sovereignty of the Buddhist.
6. The Horse – represents both the chariot of the sun of the realm where the sun never sets and the celestial Pegasus (byakhee?).
7. The Gem of the General – represents the ability to overcome all opponents.
8. The Vase – this symbol is specific to Tibetan Buddhism and represents hidden riches.

**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 Schliemann and it is still in use in 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.



### Prayer Flags with Lung-Ta Symbol

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.

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. In Tibet 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. The sound is regarded as very auspicious and it plays the role in the rituals of cleansing an area by driving away the influences of demons.

A dril bu also represents wisdom and the feminine attributes within a ceremony. In use it is usually 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 usually shaped similar to one of the ends of a dorje (see Dorje.)

In the Bön section 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 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.

In Call of Cthulhu it is possible to enchant one of these devices with spells from the rule book such as Enchant Cane.



### **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 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 and they are in fact 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.

### **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 the Tibetan Buddhist monasteries and temples. 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.

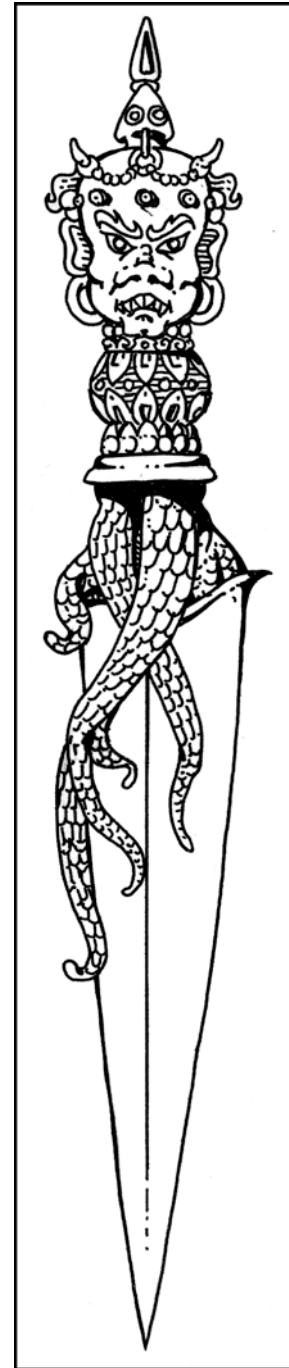
The hollow space is filled with small scraps of paper containing prayers, the most common being Om Mani Padme Hum. Tibetan Buddhists believe that spinning a written prayer has the same effectiveness as reciting it verbally. A mani wheel must be spun gently in a clockwise motion.



## 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, dragons, and knot work.



## Immured Monks

The most extreme example of devoted meditation and prayer is practiced in some monasteries by monks who are willingly sealed in 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 he had visions 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 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 any monk using a spell, you will find the individual in deep meditation using techniques to assist in the healing process of any damage done to their sanity.

- **Bliss** – permits the caster to escape to a mental refuge to protect them from what would normally cause a major sanity loss (seeing a major mythos monster or deity, prolonged torture, etc.) It costs 3 magic points for each 10 minutes of *bliss* and 1 SAN point per casting. The drawback is that they are unable to move or defend their self physically during the duration of the spell.
- **Empty Mind** – the caster spends 3 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 SAN. Even when mentally attacked without prior warning, an individual who knows this spell may attempt to put it in place with a successful IDEA roll.
- **Immovability** – a spell used by the caster in situations where they do not wish to be moved. For each magic point spent, add 2 points to their SIZ for the purposes of resistance rolls. An example would be a SIZ 10 caster would spend 5 magic points and make their SIZ the equivalent of 20 for an opponent with STR 12 that wishes to move them. In a resistance roll the opponent's chance of success would be reduced to 10%. The duration of the spell is one hour and costs 1 SAN point per usage.
- **Levitation** – 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. SAN loss for each use of this spell is 1D3 points.

- **Looking Inward** – imparts the ability to the caster of becoming smaller. For each magic point spent by the caster, reduce their SIZ by 1 for 1D6+3 rounds. If they spend enough to reduce their SIZ to 0 the caster must make a successful LUCK roll to avoid being stuck permanently at a reduced near-microscopic size. SAN loss is 1 point for every three magic points spent (rounded up).
- **Restorative Meditation** – the practitioner of this form of meditation isolates 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 can use this spell to run across vast distances very quickly. They spend 10 magic points and can then run at a rate 1.5 times faster than a normal human for a number of hours equal to half their CON. The SAN loss for casting this spell is 0/1D2. People that see the runner pass will note that their eyes seem 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** – 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 warmth of mind spell permits the caster to protect themselves from freezing for one hour for each 2 magic points expended. The SAN 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 that the character will use is called Thoughtform and has a starting base of 5%.

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 but 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.
- If you are using the Dreaming skill from the Dreamlands book everything costs twice as many magic points due to the 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. In one of the examples of the Dreamlands book, a sword might require 9 points which would be based on the amount of damage points that it could inflict. For a Tulpa, the 9 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 and the caster could pick it up and use it. A small dog might be given a value of 4 if it is that SIZ plus that amount again because it is living for a total of 8 points. Once again, the point expenditure would be doubled as a Tulpa to visualize it and then to create the external manifestation.
- 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 SAN check for 0/1D3.
- 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.

## 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 world 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 used 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 convey less 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 Even-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.

1. Sutras – Based on two distinct works translated from the original Sanskrit works 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.
2. Tantras – Comprised of many 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 what is termed the Bardo. Other rituals are listed in the Tantras for the family of the deceased to perform in order to assure them 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 their 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 using these techniques 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 8<sup>th</sup> century who wrote many of the works that comprise part of the Book of the Dead was Padmasambhava. 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 the primary defense using 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% to Cthulhu Mythos, +5% to Occult and +10% to Tibetan Lore.

## **Bön – Pre-Buddhist Shamanism**

Bön is an ancient religious and 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 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-sticklike 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 traditions of ritual magic. These are carefully prepared and much formalized procedures to place the caster in the correct frame of mind to perform.

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 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.

(Below small Bön tower)



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 receiving 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 (14<sup>th</sup>) 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 their self 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 channeled are quite malignant and would easily use any sorcerers contacting them to further their own goals.

(Below) Bön sorcerers with skull drums and femur trumpet



The people of Tibet have a belief that illnesses and misfortune is 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 symbolic 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.

Rite of Chöd is the name of a ceremony that sorcerers perform to perfect their visualization techniques. It involves the summoning 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 cemeteries. There is a 1% chance each time that the ceremony is performed that an actual deity accompanied by a pack of ghouls will manifest into the world and devour the sorcerer.

Alexandra David-Neel studied in Tibet and became the first European woman to meet the 13<sup>th</sup> 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.

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 attack 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 chang (ritual bell) to which they have bound a Fire Vampire. They can release the Fire Vampire and direct it towards a specific target by ringing the chang. There is further information about this spell in the Tibetan Religious Symbols section of this monograph under the Dril Bu (Bell) section.

### **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 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.

The formal sky burial is a far more elaborate ceremony conducted by skilled professionals from the Porus or untouchable class of citizens the cost of which 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 or intermediate period between death and rebirth.

The flesh is stripped from the body using a ritual knife called a kartika (*Depicted below*).



- 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 an alter shaped 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 from the alter
- 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

## 108 – Sacred Number of Tibetan Buddhism

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  $1^1 \times 2^2 \times 3^3$  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.

- There are 108 temples and monasteries in the immediate Lhasa area that are said to have been constructed on a geomantic plan. Geomancy is a form of divination which 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 Buddhist prayer beads known as a Mala has 108 beads.
- The women of the western Tibet 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.
- At one of the major temples of Nepal which also has been 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 or 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. Keep in mind that in Call of Cthulhu not all NPC's have to be alive. They can be raised for specific purposes from their *essential saltes* 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 snowfield 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 purbu.
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.

#### 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.

**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 inscribe with a mixture of myrobalans (fruit of a tree similar to an acorn) and musk water a monogram and tie it up 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 which 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!”

The list of Tibetan charms is very long with some used to protect farm animals by hanging them on their huts or other more malignant charms intended to assist in killing enemies. This last type is sought after by those involved in inter-tribal conflicts and wars with foreigners.

**Tibetan Mythology and Monsters**

**‘Grol-Ma – The Giant Ogress of Ra-Sa – Manifestation 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 was used to haul ground 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 that was vanquished by King Srong-tsan-gambo and the united chieftains of the Tibetan Plateau. The lake that was filled in was the center of the local worship and 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.

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 are huge crossbreed monstrosities between Byakhees and Hunting Horrors and dwell on the peaks of Kadath.

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. On average they are not as intelligent as either of their relatives, but 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 its riders anywhere in the Dreamlands.

	Rolls	Averages
STR	6D6	21
CON	5D6	17-18
SIZ	5D6+24	41-42
INT	2D6	7
POW	3D6	10-11
DEX	3D6+3	13-14
Move:	8/20 flying	Avg. HP: 29-30

Avg. Damage Bonus: +3D6  
 Weapons: Claw 35% 1D10+db  
 Bite 35% 1D8+db  
 Armor: 5 points of exoskeleton and hide  
 Spells: Summon Byakhee (1D6)  
 Skills: Listen 50%, Spot Hidden 50%  
 Sanity Loss: 1/1D8 sanity points to see the Garuda

## Grey Lama – Avatar of Nyarlathotep

STR 24 CON 50 SIZ 18 INT 86 POW 100  
DEX 24 APP 18 EDU n/a SAN n/a HP 34  
Move 9

Damage Bonus: +2D6

Weapons: Touch 90% 1D6+db or 1D6 POW drain

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 he is slow to anger but if he is directly insulted he will seek to destroy the offender

In the 9<sup>th</sup> century after King Langdarma was assassinated over his attempts to suppress Buddhism, one of his sons travelled to western Tibet where he established the Guge kingdom. He was approached by the Grey Lama who convinced the young king to make his 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 small 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.

Within the last few years China has begun excavating the Guge ruins at Tsaparang and closely controls access to the site. If keepers wish to have the investigators explore this site as part of a scenario, the procedures that they must follow are detailed in *Mapping the Tibetan World*.

- The investigators must travel to the town of Tsamda in western Tibet where an officer in the PSB (Public Security Bureau) office 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 the investigators must also apply for a travel permit to that region. This permit will grant them passage through a number of checkpoints along the highway.

- With the completed documents from the PSB the investigators must then go the Culture and Education Bureau offices on 2<sup>nd</sup> floor of the northern building. 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 means 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 unenlightened 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 willpower.

### Monster (Khandroma) Form

Rolls	Averages
STR 5D6	17-18
CON 4D6	14
SIZ 4D6+12	26
INT 3D6	10-11
POW 3D6	10-11
DEX 4D6	14
APP N/A	
Move: 7/12 flying	Avg. HP: 20

Avg. Damage Bonus: +2D6

Weapons: Claw 40% 1D8+db

Bite 35% 1D6+db

Armor: 5 points of tough hide

Spells: 1D4 of the keepers choice if their POW is 15 or higher

Skills: Hide 60%, Listen 50%, Spot Hidden 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

Rolls	Averages
STR 4D6	14
CON 4D6	14

SIZ	3D6	10-11
INT	3D6	10-11
POW	3D6	10-11
DEX	4D6	14
APP	2D6+12	19
Move:	8/12 flying	Avg. HP: 12-13

Avg. Damage Bonus: +1D4  
 Weapons: Knife 40% 1D6+db  
 Armor: none  
 Spells: Summon Khandroma, Invisibility  
 Skills: Art-Dance 75%, 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 roll less than their POW on a 1D100 dice roll.

The Dakini has an ability to entrance a human male with her seductive dance. If the creature makes a successful Art-Dance skill check the human target must attempt a POW vs. POW resistance 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.

### Yeti – Abominable Snowmen

These are Fungi from Yuggoth (Mi-Go) that have bases high in the Himalayas. The air distorting properties of the armor that they wear is often mistaken for fur by those few humans that have spotted them. This is part of their alien technology.

This protective gear is a variation on their bio-armor and filters all air that comes in contact with their body. When a Mi-Go nest is detected by members of the cult of Hastur, they send out a raiding party armed with poison spray devices that the Mi-Go are vulnerable to. In response, the Mi-Go wears the filter armor which reduces the potency of any poison by 12 points.

Humans can wear this protective gear with a successful Mechanical Repair skill roll, but like the bio-armor (from the Call of Cthulhu rule book) when it is removed it causes 1 point of damage to the wearer.

### Other Creatures

Keepers who have access to Chaosium's *Malleus Monstrorum* Product number 23102 ISBN 1-56882-179-4 might wish to consider the following list of

monsters for any scenario or campaign based in Tibet. Some of the entries list the creatures as appearing in Tibet, and the others mention that they might cross into the Waking World from the Dreamlands.

- Children of the Wind
- Crawling Ones
- Crystallizers of Dreams, Guardians of
- Cthulhu, Star-Spawn of – one of the five watchers is listed as being located in the mountains of China
- Ghosts – 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

## Persons of Note

### Thubten Gyatso – 13<sup>th</sup> Dalai Lama (1876-1933)

The 13<sup>th</sup> 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 and 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 change the system where the Chinese representatives to Tibet called Amban's were rendered powerless.

There was indications that the three previous Dalai Lama's had been assassinated by the Chinese before they could reach their age of majority and begin their full reign. The 12<sup>th</sup> 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 Amban's wielded the power in Tibet and made treaties with surrounding countries without having a Dalai Lama involved as a full leader of the theocratic government.

(Below) Thubten Gyatso the 13<sup>th</sup> Dalai Lama



Early in his reign the 13<sup>th</sup> 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 decreed for failure by any governor to do so 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 and Britain to view it 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 as the last great British Imperial adventure.

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

Sir Francis Younghusband above all else, was a loyal British imperialist and never made reference to the United Kingdom since he viewed Scotland and Wales as separate countries.

He had two notable mystical experiences which 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 people. Having met the noted Theosophist Miss Annie Besant at one point while he was staying at the city of Indore in Central India, in subsequent 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 the Sir Francis 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 elsewhere 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 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 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.

Younghusband – a short timeline for when keepers use 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 the Howard Carter of King Tutankhamen's tomb fame.
- April 1926 – Younghusband travelled 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 goes 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 exists today as an organization called *Radius* (<http://www.radius.org.uk/>).
- 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 Gandhi 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 is invited to attend the 300<sup>th</sup> 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.

### Heinrich Harrer (1912-2006)

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 British prisoner-of-war camps 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 with some breaking off from the group on their separate ways. 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 14<sup>th</sup> 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 Lama's.

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 so he wished to circumvent this by using modern moving film technology which he would then view in his private theatre in the Potala Palace.

### **Alexandra David-Néel (1868-1969)**

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 travelled extensively in her youth. She became interested in Theosophy and eastern religion and philosophy.

In 1911 on a second trip to India, Alexandra David-Néel (she married in 1904) decided to further her studies in Buddhism. After receiving an invitation to Sikkim she travelled there to study and while there met the 13<sup>th</sup> Dalai Lama while he was in exile from a 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 9<sup>th</sup> 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, they ordered her to return immediately. Not wishing to obey the British and with the First World War starting, she and her companion travelled through China and spent several years in Japan.

In 1924 they decided that they would make one more effort to enter Tibet and travelling as pilgrims, reached Lhasa where they stayed for two months before departing.

Throughout the rest of her long life, Alexandra wrote many books about religion and spirituality and her experiences with those disciplines during her many years of travel in Asia.

## **Famous Expeditions**

### **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). His 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 travelled 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.

In 1624 Father Antonio de Andrade and brother Manuel Marques while working at a Jesuit mission in India, travelled 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 destroyed Guge and its entire 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 could also be speculated 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 travelled 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 and wrote several books about his discoveries in 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 in writing which ordered 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 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 and +2% Cthulhu Mythos (no spells). The only library outside of Rome that has a set of these books is Bayerische Staatsbibliothek in Munich (Germany), but there may be versions in private collections.

In 1844 two French missionaries Father Evariste Régis Huc and Father Joseph Gabet disguised themselves as Buddhist pilgrims and travelled 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 but the Chinese Amban used his influence to have Huc and Gabet expelled and escorted by Chinese forces all the way to Canton. After they reached Macao and then returned to Europe, they both wrote about their travels. There is 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 and within Ladakh. 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 Nyack. Over his lifetime he was also an author and was involved as an interpreter at the Korean truce talks and collaborated with Thupten Jigme Norbu (brother of the 14<sup>th</sup> 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). He passed away in 1978.

### 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 their 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 many small survey groups who collected 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 days march, make note of prominent geological features, mark the course of streams with their approximate width and depth plus 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 and after 100 paces a bead was moved. At the end of the days travel the pundit would have a record of the number of steps made and from that could calculate the distance travelled.
- Any notes that the pundits made were concealed inside their prayer wheels. Out of respect others would not touch or open it to examine the prayers contained within.
- They contained a small container of quicksilver (mercury) which they would pour into their eating 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.

The importance of British intelligence gathering was illustrated in a passage from *Younghusband the Last Great Imperial Adventurer*. When Francis Younghusband was still a relatively low ranked Subaltern (rank below Captain, most likely Lieutenant) he is 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 all, of those reports still exist in archives.

## Sven Hedin

*“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.

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 travelling 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.

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 travelling with got lost in the Tarim Basin and ran out of water. Before they finally reached an oasis, many animals and several men 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 from 1899-1902 when he had 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, Hardin and a Mongolian monk who had been travelling with his caravan, set off from their camp in an attempt to travel through northern Tibet in the direction of Lhasa. Two days in to 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 forbid him from travelling 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 which 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 impression 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 map a good portion of the Himalayas. It was this period of mapping that determined that it 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 to add that information to his charts.

Towards the end of this period of his exploration, Hardin's group ended up travelling 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 but 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 11<sup>th</sup> 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.

In Hedin's two-volume set titled *Central Asia and Thibet* he dedicates it 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 in his book mentions the fact that during many of his travels he was accompanied 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 from 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 too 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.

### **Younghusband Expedition**

Francis Edward Younghusband was one of the most complex British military men from the end of the 19<sup>th</sup> 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, grew up there and sent to Britain for his education as a teenager. Graduated from Royal

Military Academy Sandhurst in 1882 and was commissioned as a subaltern in the 1<sup>st</sup> 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 travelled to China and organized a small expedition to travel through and map Manchuria. His group travelled 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 Czars 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 which told him to try to return to India through the Mustagh Pass which had never been explored and ran through treacherous terrain alongside the second tallest mountain in the world K2.

The crossing of the Mustagh Pass was regarded by many as one of the greatest feats of mountaineering in history, but there were 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 in his journals seeing hungry people descending on the bodies 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 Miss 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 the Viceroy of India that had been sent to the 13<sup>th</sup> Dalai Lama were being returned to him unopened.
- Several treaties had been made between British India and Tibet with China acting on their behalf that 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 18<sup>th</sup> 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 at this point 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 with each weighing approximately 500 pounds with their carriage.
- A Maxim gun detachment from the 1<sup>st</sup> Battalion of the Norfolk Regiment.
- A half company of the 2<sup>nd</sup> Sappers.
- Eight companies of the 23<sup>rd</sup> Sikh Pioneers.
- Six companies of the 8<sup>th</sup> 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 Miss Annie Taylor a Presbyterian missionary who confronted him and after quizzing him severely about his religious beliefs, joined the expedition to assist in the field hospital.

They advanced as far as the Tibetan town of Tuna where they established a base and 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, but 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 that they had purchased from the Chinese. The remainder of the Tibetan forces was armed with bows, spears, slings and swords.

Eventually representatives from the three large monasteries arrived and spoke at length with Younghusband but they were as unbending as the previous negotiators.

On the 30<sup>th</sup> 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 blocked the road behind low barricades that they had erected at a spot called 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 the reports of this incident no longer exist as they were destroyed after the Chinese occupied the country in 1950. But 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 the Tibetan 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 bag as possible."*

This broke the Tibetan road blockades and following the massacre at Chumi Shengo the British forces quickly moved on towards Gyantse which they reached and laid siege to on 12<sup>th</sup> 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.

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

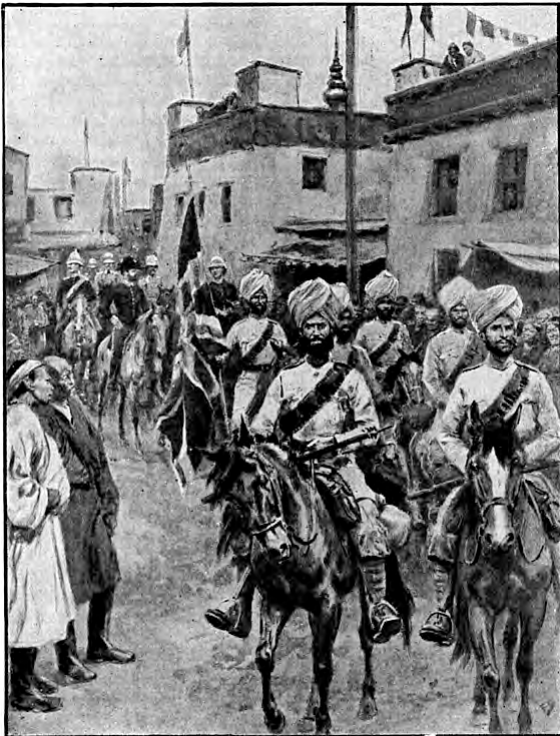
During the advance the 13<sup>th</sup> Dalai Lama had offered his people a grant of land for the head of every member of the expedition that they took. Although the soldiers were in constant danger only one soldier had his head removed as a bounty. He was among the detail assigned to run telegraph wires from the Sikkim border to the forward operating base. Along the way many Tibetans had asked them what it was for and their inventive answer was that they needed it to find their way home quickly when they decided to leave. The Tibetans, not wishing to do anything to hamper the departure of the British forces, left the telegraph wires unmolested.



On the 30<sup>th</sup> of July 1903 Younghusband and his expedition rode into the city of Lhasa soon finding out that the 13<sup>th</sup> Dalai Lama and a force of trusted men had ridden northwards before they arrived and would subsequently travel all the way to Mongolia.

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 a British trade stations in the Chumbi Valley with telegraph lines running all the way to Gyantse.

(Below) British forces riding into Lhasa



One other incident is mentioned in several reports and that is 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 travelled through a previously unknown route through the Kunlun Mountains.

Crosby had departed from America in May of 1903 and travelled 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, travelling over passes that were 15,000 to 18,000 feet above sea level. Crosby reported that they travelled at those altitudes for nearly eight weeks, suffering from the cold and the 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 travelling 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 some local guides. The locals refused to lead them into Tibet but instead took the group to Ladakh, which is known as Little Tibet and is part of the British Kashmir territories.

Crosby, in a newspaper interview from Paris, told the New York Times reporter that *"My purpose in visiting Central Asia was to study the past 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 at that point that the terrain looked far too difficult in north and west Tibet for the Russians to advance through there towards India. Crosby was concerned that Russia would be breaking up part of western China which he saw as perhaps 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 United States 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 the capacity of 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 1920's until after World War 2 Rock lived in China on the border of eastern Tibet in what is known as the Tibetan Kham province.

During that period he went on several small tours of eastern Tibet with 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 travelled 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 and teacups and silverware.

He cataloged many species of plant and bird-life throughout his years in eastern 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 Konkra 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 *Tsoso* tribe whom other tribes avoid but he never had any direct dealings with them.

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 backchannel to send messages to the Tibetan government.

One thing that Joseph Rock noted when he was travelling near the holy mountains, is that there were many signs in the area of the presence of Bön sorcerers and 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 documents are irreplaceable since they include rubbings of carvings in temples that were destroyed by the Chinese during their Cultural Revolution from 1966 to 1976.

### **1939 German SS Mission to Tibet**

This German expedition was sponsored by Heinrich Himmler after a meeting with the 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 who 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 that 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 Two. Some people thought that Himmler believed that the Tibetan monks may possess some 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 much impressed by the published reports of earlier trips by Schäfer into the eastern regions of Tibet along the Chinese border and bringing back many specimens of birds and animals for the German museums. Schäfer had the distinction of being only 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 and began their trip through Shanghai. During that time period Shanghai was a large trade port with communities of 36 nationalities and divided between competing European empires. There were criminal gangs running the vice trade including drugs, gambling and the brothels that were filled with young Russian women who had fled from the Bolsheviks. The 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 travelled 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 travelled 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 the SS and Himmler, he travelled 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. 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 went on later in the Second World War to perform experiments on prisoners of the extermination camps. He personally selected over 100 individuals to be killed so that he could study their skeletons and skulls. He was told by Himmler to pay particular attention to Jewish women with large buttocks. This was based on the detail that Paleolithic *Venus* statues depicted women with large breasts and buttocks. 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 conducted during the night when 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 symbol mirrored 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 travelled 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.

### **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 (Navigation), 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 to them.

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 (14<sup>th</sup> 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 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 immediately granted the Dalai Lama permission to enter their country. On 31 March 1959 the Dalai Lama and his escort entered northern India.

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 problems that the Chinese were facing throughout their entire country. This was regarded as one of the finest intelligence operations in CIA history and justified 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, so 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 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 Lamas brother and had collaborated with him on the translation of several Tibetan operas into English.

From a Call of Cthulhu point of view, the ending of the CIA operation in 1969 coincides with Delta Green being placed under investigation by the Pentagon. A keeper could base an adventure or part of their campaign on a relationship between the two events.

## Travelling to Tibet

Outsiders travelling into Tibet in either the Cthulhu by Gaslight or classic Call of Cthulhu (inter-war) era faced the same challenges, primarily a lack of maps, along with poor roads and trails which can be blocked by mud and rock slides and avalanches of snow and ice. 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.

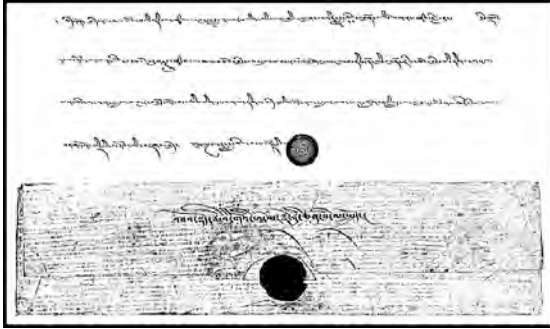
Tibet has traditionally not allowed outsiders into their country, and has constant watches on the passes and caravan routes to detect intruders. These are usually two man patrols on horseback that will avoid contact and ride to the nearest Tibetan government center to report their observations.

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 rarely). 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 which 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.

*(Below travel document granted by the 13<sup>th</sup> Dalai Lama)*



Because of the harsh conditions of the country, travel is limited to nomadic herders, caravans carrying goods in and out of Tibet, pilgrims and officials travelling on government business.

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 trade to prevent cheaper tea being imported from India.

In an August 1946 article in the National Geographic the Tolstoy-Dolan expedition describes seeing 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 and usually consists of Tibetan caravans with salt, yak butter, Tibetan wool carpets and furs who then return to Tibet with 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 it 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 Chinese Amban representative in Lhasa conducts any 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 very 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 entire system that Lhasa has in place is designed to keep outside influences from entering their borders.

The Himalayas 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 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 from the low atmospheric pressure and lack of oxygen.

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 from a distance 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 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 conducted.

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. It is best to barter with them using sheep, goats or yaks. For this purpose many caravans usually have extra animals with them to use as trade items.

When travelling 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 of 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 of these attempts 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 travelling in 1943 from Lhasa to China had to hire an additional 25 men to ensure their protection from bandit parties. In the open plateau areas 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 in the situation, the expedition would have to just ride along and watch as the bandits picked off their 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, axels, 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 that is large enough 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 any skills in Animal Handling they can put them 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 which borders China and has the headwaters of the Yangtze River running through it, has 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. Below are two illustrations the first of a Tibetan crossing a river by a string bridge, and the second a caravan horse being sent across by the same method.

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.





*(Below photo of a horse crossing a string bridge)*



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 critical 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 investigators 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 travelling through India and/or Pakistan and perhaps the far north 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 Karakoram. 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 travelling 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.

In the Call of Cthulhu Classic and Gaslight eras, there are no roads or railroad lines through the above-mentioned areas to make them more conveniently crossed. The scant resources of food, fodder for animals and water means that caravans have to be organized and carefully planned before beginning a 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.

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 try 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 sods to make a level walkway. They are dangerous to cross and in some cases animals have to be led across them to continue on the next section of the trail.

*(Below scaffold section of a trail)*



### **Modern Travel – Beijing-Tibet Train**

Until 2007 technology was not available to complete the construction of a railway across the Tibetan plateau. For a few weeks in the summer the semi-permafrost ground turns into a bog that made construction of a railway cost prohibitive. 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 travel office.

Distance between Beijing and Lhasa is just over 2500 miles and the trip takes over forty hours. The cost of a one-way ticket for a single berth is approximately \$160.00.

### **Altitude Sickness**

Travelers who ascend above the 8,000 foot 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 foot 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% develops 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 that will 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 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 reduced by 10% of their normal amount until the affliction has passed. It is recommended that the keeper rolls 1D100 for each investigator and if the roll is 65% or less that they are affected. The keeper should determine the duration 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 to 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 and use the same method for steering them.

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. (-5% from Ride skill.)

Despite being difficult to work with, the Tibetan yak is a revered animal. Their hair is used for the material to make tents to provide shelter while travelling, 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 other 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. They closed their borders and made all of the provincial governors responsible for keeping out intruders. It was decreed that if a governor failed to watch their borders and a European reached Lhasa then the punishment would be the beheading of the governor.

The governors maintain two man roving watch teams that are placed in areas that they can observe any traffic over mountain passes or across the plateaus. If any suspect groups are spotted, one of the riders on horseback will alert the nearest authorities who ride back in force 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 governors head will be on the chopping block if he makes any mistakes.

After 1950, the Chinese immediately began building highways to quickly move troops around the country. With the availability of radio communications, the watch posts were built to be more permanent and on most roads and caravan tracks armed checkpoints were setup. 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 travelling under one of the following classifications:

- Tourist
- Business
- Residence
- Employment
- Study
- Transit
- Crew
- Journalist
- Diplomatic

In addition the applicant must complete a visa form, one two inch full-faced photo, and your 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. As of May 1 2003 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 travelling to Tibet must fill out an application at a Tibet Tourism Office to obtain permission to enter Tibet since it 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 – Person must complete a J-1 or J-2 visa but must 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* after their occupation in 1950, the only way to travel great distances in Tibet was by caravan.

Caravans offered 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 travelling. 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 with 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 world viewpoint caravanners 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 caravanners will sometimes be 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.

Many Tibetan trade caravans travel in the summer to western city of Leh in Ladakh. There is an annual bazaar with caravans from Yarkand, Russian and Chinese Turkistan, Kashmir and India. Investigators travelling by this route can take the opportunity to negotiate passage with caravans making their return trip.

(Below) Caravan guides struggling to move yaks over a small icy ridge along the trail



Caravan leaders have acquired large amounts of knowledge about the land and people. Their skills are such that in a 1993 National Geographic article entitled *Himalayan Caravans* the author noted that the caravan leader had a test to see if any bad weather was coming. Into the campfire at night he would toss a handful of salt directly into the flames. If the air was dry enough the salt would crackle when it came into contact with the flames. If bad weather was coming, the salt would absorb the extra moisture in the air and not make any noise when it was tossed into the flames.

The explorer Sven Hedin wrote about one caravan of pilgrims travelling from Mongolia that he encountered in his travels along the northern Tibet 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 in Lhasa. The provisions that the pilgrims had been living on consisted of dried meat, roasted wheat-flour (tsampa) and black tea. This group of pilgrims also told Hedin that the Governor of the Nakchu region of Tibet required passports for every pilgrim and that he exercised rigorous control of his borders to prevent disguised Europeans from reaching Lhasa.

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, and food.

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 wonder 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 travelling in Tibet is the dogs that guard remote homes, nomad camps and villages. Every travel writer mentions them at some point including the fact that some of the wild dogs are carriers of rabies. Although the first vaccine was developed for this fatal virus in 1885, it is not available in Tibet until modern times. The keeper can decide if they wish to inflict this deadly disease on investigators that have been bitten. In modern times the only place in Tibet that rabies can be treated is the main hospital in Lhasa.

Tibetan mastiffs are fierce and massive (SIZ 2D6+3) and can weigh up to 200 pounds (91 kg). European mastiff breeds are descended from the Tibetan Mastiffs brought back by Alexander the Great. If the

investigators drive them off with well placed thrown rocks, they will bark and circle but no longer attack unless the investigators directly approach the farm or village that the dog is guarding. Legend has it that one dog could defend an entire village

Tibetan Mastiff – Loyal Guard Dog

STR 12 CON 15 SIZ 13 DEX 13

POW 7 MOVE 12

HP 14 Damage Bonus +1D4

Weapon: Bite 30% damage 1D6 + db

Skills: Listen 75%, Scent something interesting 90%



### Weather conditions

The following information about weather in Tibet appeared in the second scenario in Chaosium's Monograph [CHA0343] – Undying Leaders printed in September 2007.

- 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 the two best times when the peaks can be seen the clearest are early May and early October
- In the area of Lhasa (the capital city) road journeys should be avoided in August due to landslides being common 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 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

#### 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

### Villagers & nomads

Village areas in Tibet previous to 1950 were structured similarly as most of Europe in the Dark Ages with feudal overseers, merchants and 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 that assisted a European to travel within the borders of Tibet would be subject to beheading.

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

Another class of citizen was the nomadic herders who tended animals, lived in tents and migrated between summer and winter to the best grazing grounds. The nomads typically lived in black yak hair felt tents except for the Lashi tribesmen along the Burma border who tended sheep and spent most of their lives living in caves protected by trained mastiffs. In the winter time the nomadic tribesmen will 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 persons 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 blue.

Tibetan villagers tend to be friendly and eager to barter with strangers. They are born traders and villagers typically will have a high Bargain skill.

The people of Tibet are generally sociable and very hospitable to travelers and often will invite people to rest and have some Tibetan 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 and take the loot around and sell it.

**Changpa** – this tribe ranges from western Ladakh to the west of Tibet for nearly 1000 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 headwear. This display indicates to possible suitors how wealthy the woman is and also serves as her dowry.

**Mishmi** – located in eastern Tibet and are called by other Tibetans *topknots* because of the upswept 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 describes 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 Gartse 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 keepers who wish to allow the creation of Tibetan characters, here are some suggested occupations and their 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** – Craft (woodblock printing), Astronomy, History (Tibetan), Library Use, Medicine (Tibetan), Occult (Buddhism), Other Language, Persuade, Psychology, Ride.

**Caravanner** – Animal Herding, Bargain, Fast Talk, Listen, Natural History, Navigate, Ride, Track, Bow, Sling.

**Fighting Monk (Dob-Dobs)** – Art (musical instruments), Climb, Disguise, Dodge, Jump, Martial Arts (Tibetan), Occult (Buddhism), Ride, Sneak, Throw, Bow, Knife, Large Club, Spear, Sword, Whip.

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

**Khampa Warrior** – Animal Herding, Bargain, Climb, Conceal, Disguise, Fast Talk, Hide, Listen,



Natural History, Navigate, Ride, Sneak, Spot Hidden, Throw, Track, Bow, Rifle (matchlock), Sling, Sword.

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

**Monk** – Art (Buddhist Chanting), Climb, First Aid, History (Tibetan), Library Use, Listen, Occult (Buddhism), Persuade, Psychology, Spot Hidden, Knife, Large Club, Whip.

**Nomad** – Animal Herding, Bargain, Climb, Conceal, Craft (Yak hair tents), First Aid, Hide, Listen, Natural History, Navigate, Other Language, Persuade, Ride, Sneak, Spot Hidden, Track, Bow, Rifle (matchlock), Sling.

**Resistance Fighter (1960's)** - Animal Herding, Bargain, Climb, Conceal, Disguise, Fast Talk, Hide, Listen, Natural History, Navigate, Ride, Sneak, Spot Hidden, Throw, Track, Bow, Rifle (M1 Garand), Sling, Sword, Demolitions, Radio Operation, Mine Laying/Disposal, Parachuting

**Serf** – Animal Herding, Bargain, Climb, Conceal, Fast Talk, Hide, Jump, Listen, Natural History, Sneak, Spot Hidden, Track, Bow, Large Club, Sling.

**Soldier** – Climb, Conceal, Dodge, Fast Talk, Jump, Listen, Navigate, Pilot Boat, Ride, Sneak, Spot Hidden, Throw, Track, Bow, Knife, Rifle (matchlock), Sling, Spear, Sword.

There are some advantages that accompany several of the listed occupations. Additions to the character statistics cannot exceed the maximum normal human score of 18 (3D6).

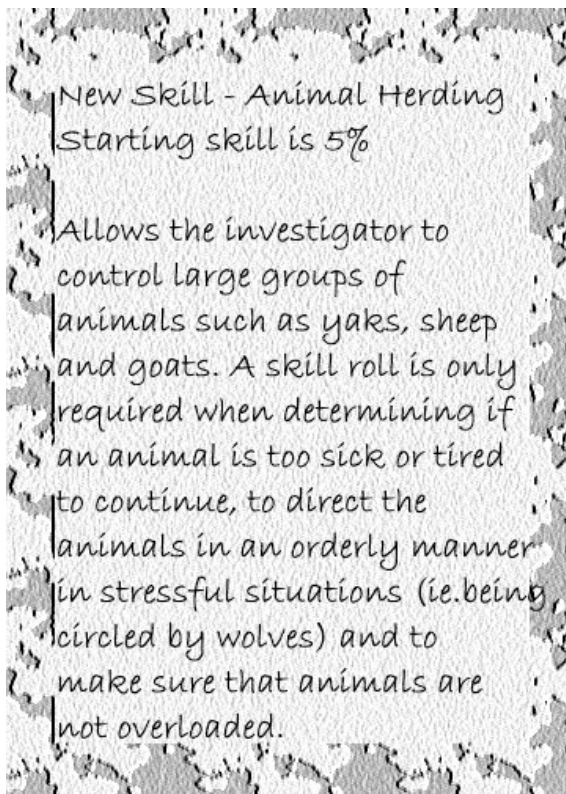
- **Caravaneer** - +1 CON, +1 POW – years of outdoor living means that only individuals with a higher than normal CON can survive the hardships. A higher starting POW score is due to them having spent their entire life handling packs of strong-willed animals.
- **Fighting Monk** - +2 STR, +1 CON – to 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** - +1 STR, +1 CON, +1 POW – these warriors are noted for their toughness. Like the caravaneers, a higher starting POW score is due to the Khampa warriors having spent their entire lives handling strong-willed animals.
- **Serf** - -1 CON, -1 POW – most of the serfs in Tibet barely obtain enough food to survive, a portion of what they have goes to the local monastery. The reduction in their starting POW reflects their submissiveness to authority.
- **Soldier** - +1 STR, +1 CON – soldiers are ordered to work to the limits of their endurance. 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 than a civilian.

## 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** – 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.

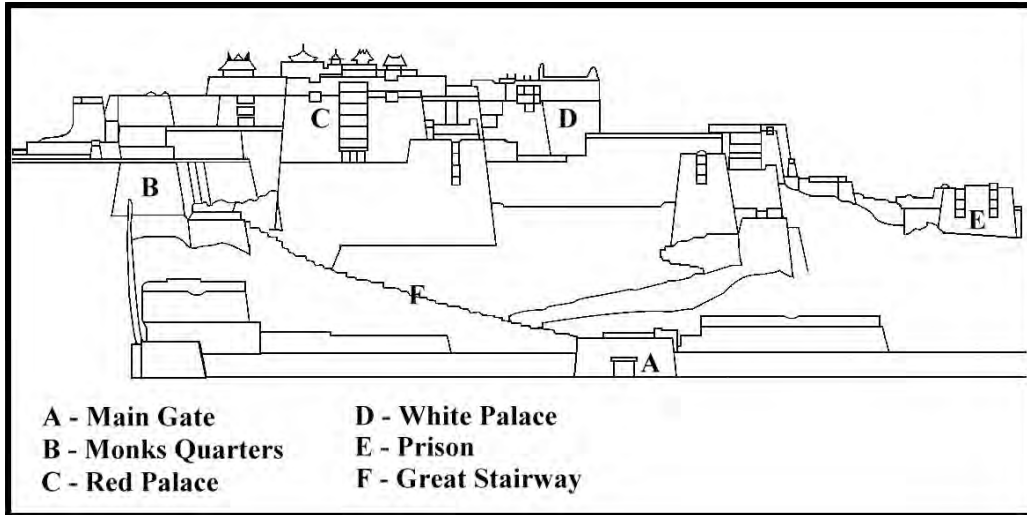
**Yamdruk Yumtso** – another fresh water lake fed from melt waters of surrounding mountains and covers approximately 250 square miles. It is located roughly 65 miles to the southwest of Lhasa. The name of the lake means Lake of Turquoise. There are two legends associated with the lake. The first is that 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** – considered the holiest lake in Tibet. The lake is revered because mystical messages appear on the surface and the Dalai Lama's 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 and covers roughly 1/3 of a square mile.

## Lhasa – History and maps

Until sometime early in the 7<sup>th</sup> 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*.

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.

Modern Lhasa has at its focus for tourists and social meetings an area known as Barkhor Plaza. The focus of the plaza is the main entrance to the Jokhang (House of Wisdom) Temple which is said to have been built in the 7<sup>th</sup> century and was the very 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 the world's oldest timber frame building.

Barkhor Plaza 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.

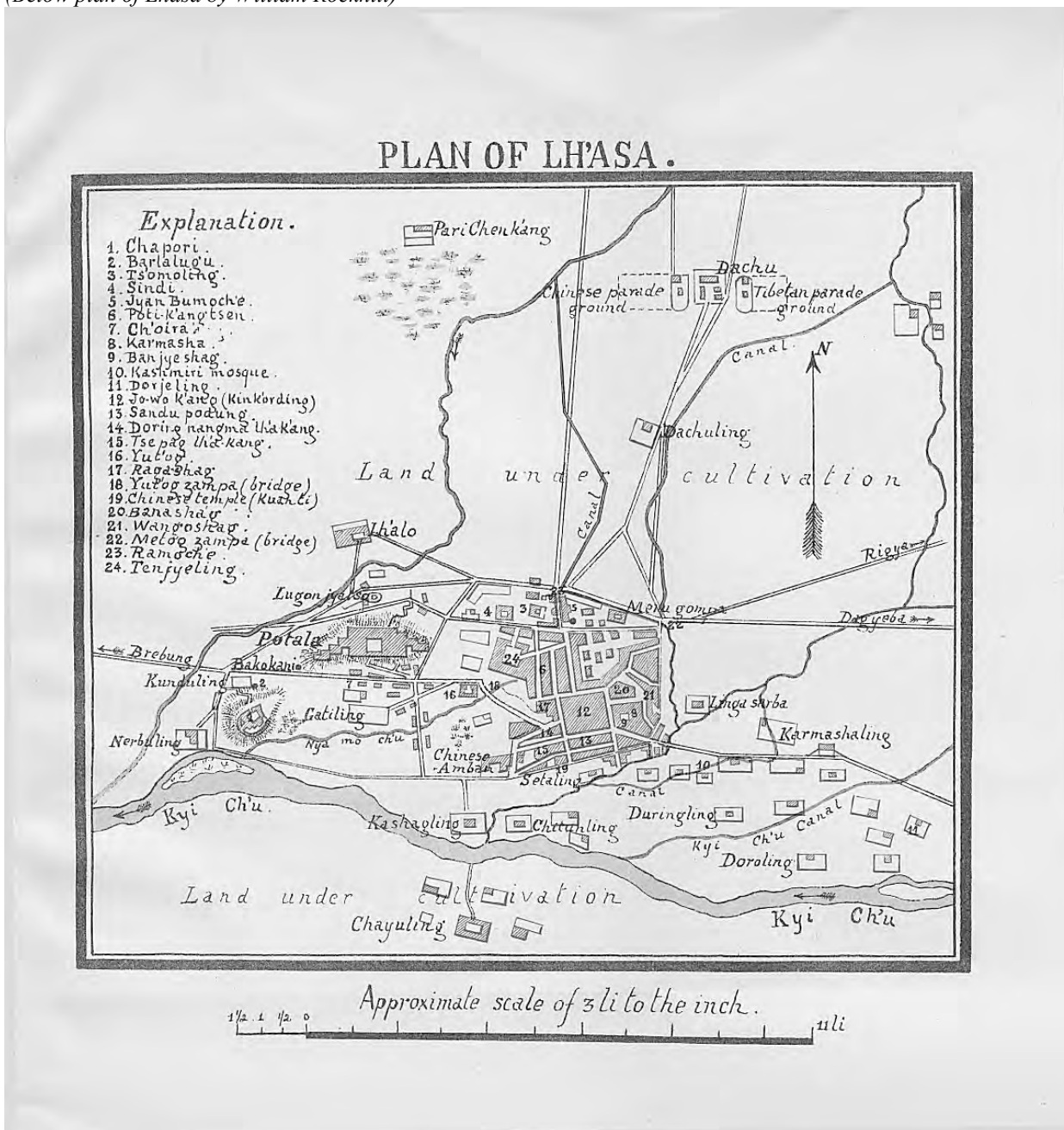
Shops in Lhasa (before 1950) are typically situated in a ground floor room of a house with an open side facing the street. The average size of a shop in a private home is 12 x 12 feet. The shops sell assorted items which include cloth, butter, tea, flour, breads and on occasion small foreign goods carried 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 and provide 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 could see the finished photos.

The oldest area of Lhasa, which is still present in modern day, lies to the east of the Potala Palace. This was the area where Tibetan nobles had their well-built multi-story houses, usually with a courtyard for their horses. This neighborhood had built up around the Tsulag Khang 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 would travel to Lhasa to finalize their studies at Chagpo-ri.

(Below plan of Lhasa by William Rockhill)

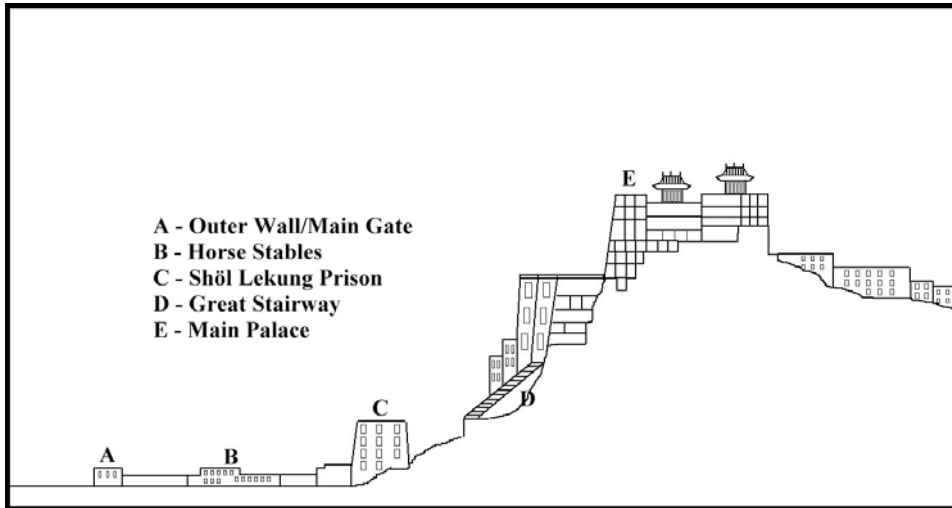


Beginning in the 7<sup>th</sup> century Tibet sponsored medical conferences for doctors and teachers from all over Asia schooled in Indian, Chinese, Persian and even Greek medicine could share their knowledge. This openness to information from other schools of medicine resulted in a Tibetan form of medicine that utilized all of the knowledge available at the time.

The dominant feature of Lhasa is of course the Potala Palace which sits on Mount Bodala 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

5<sup>th</sup>, Lobsang Gyatso in the 17<sup>th</sup> 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 area 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

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 their self vigorously on the road. The most experienced wear pads on their hands and knees to protect their body from damage for the estimated 3000 prostrations that a full circuit requires.

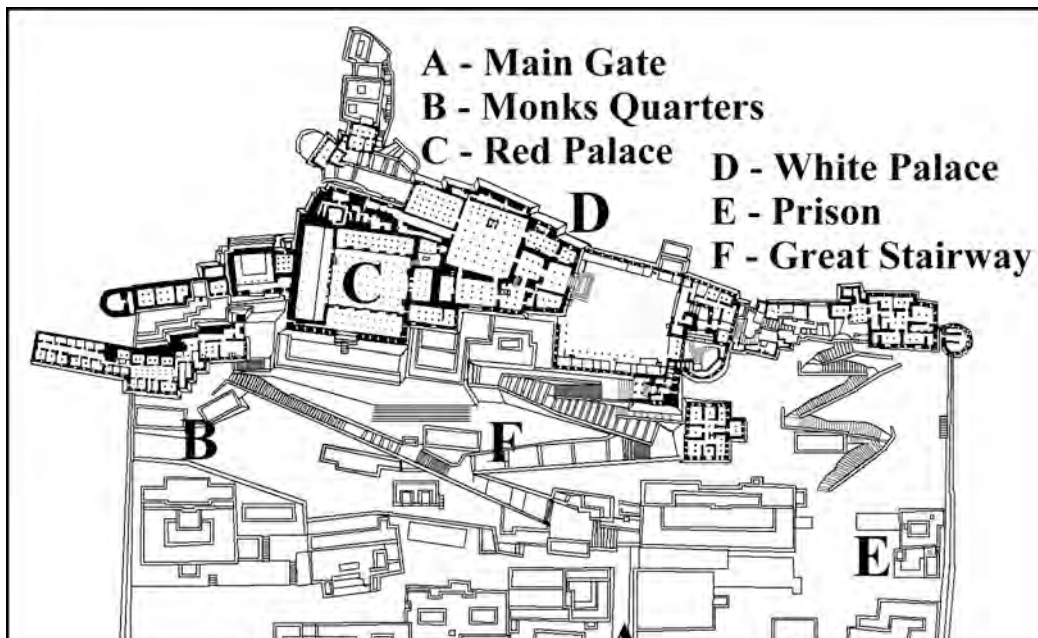
impressive from the outside, but disappointing on the inside. They mention that it is a gloomy place with ages of dust and the stench of rancid butter. Others mention that years of butter lamps being spilled throughout the structure have made footing treacherous in some areas. Perceval Landon who was a newspaper reporter that accompanied the Younghusband expedition was overwhelmed by the size of the Potala Palace and wrote; *"there are passages and hallways by miles and scores."*

The Potala Palace is thirteen stories tall and is the winter home of the Dalai Lama. It is said that there is 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 the Palace itself.

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:

The current Dalai Lama (14<sup>th</sup>) described the Potala as having many rooms which contained the belongings of former Dalai Lama's going all the way back to the

*"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 and by 1987 construction was beginning on two



large luxury hotels in Lhasa to accommodate western tourists.

On the 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 the 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 13<sup>th</sup> 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 a *Tanka* 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 19<sup>th</sup> century monasteries dealt amongst themselves in a currency called *temple notes* but those were no longer used when the Dalai Lama ordered the Tibetan mint to begin printing paper currency.

(Below) Tibetan Tanka coin



## 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 was no such thing as 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 amputated or their eyes gouged out.

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.

### Whip

Base % = 5  
Damage = 1D3 or grapple  
Hands = 1  
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 they are whipped to the point where their muscles are permanently damaged and they can never walk again.

### Sling

Base % = 5  
Damage = 1D6  
Hands = 2  
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**

Base % = 10  
 Damage = 1D6+1  
 Hands = 2  
 Range = 60 yards  
 Att/Round = 1  
 HP = 9  
 Malfunction = 96-00

**Childrens Bow**

Base % = 10  
 Damage = 1D3  
 Hands = 2  
 Range = 30 yards  
 Att/Round = 1  
 HP = 5  
 Malfunction = 96-00

Tibetan monks, aristocrats and soldiers are 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 archery skills at full gallop whenever they have the opportunity. From horseback an archer uses their lowest skill between Archery and Ride.

In some areas of Kham as well as the lowlands of Nepal some archers smear their arrows with a paste made from the aconite plant which is also known as monkshood or wolfsbane.

The toxin of the plant is within the sap of the leaves and causes tingling, numbness and ultimately cardiac symptoms such as irregular beats leading to 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.

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.

Victims of an attack using aconite will have to make a CON resistance roll versus the potency of the poison. The amount that is injected into the targets system is equal to twice the amount of damage inflicted by the arrow. As an example, if the damage from an arrow is 6 points then the potency of the poison that the investigator would attempt to resist would be 12.

**Matchlock Rifle**

Base % = 15  
 Damage = 1D10+4  
 Hands = 2

Range = 50 yards  
 Att/Round = 1/4  
 HP = 12  
 Malfunction = 96-00

The majority of rifles used in Tibet up until World War Two were matchlock single shot muzzle loaders from early 19<sup>th</sup> 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.

**Tibetan Calendar**

Tibet uses a calendar which is 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 2008 equates to their year 2135. 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:

- 1994 = Wood Dog
- 1995 = Wood Pig
- 1996 = Fire Mouse
- 1997 = Fire Ox
- 1998 = Earth Tiger
- 1999 = Earth Rabbit
- 2000 = Iron Dragon
- 2001 = Iron Snake
- 2002 = Water Horse
- 2003 = Water Sheep
- 2004 = Wood Monkey
- 2005 = Wood Bird
- 2006 = Fire Dog
- 2007 = Fire Pig
- 2008 = Earth Mouse

## 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 9<sup>th</sup> and on February 28<sup>th</sup> the next year.

Most major festivals are marked by much eating and drinking. The monasteries usually celebrate with elaborate costume cham dances.

Following is a list of the major festivals that would have an impact on investigators travelling through Tibet and could potentially delay their journey.

**Losar** – Tibetan new year this 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 Bhutan 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.

**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 8<sup>th</sup> century. In some areas of Tibet is marked by the burning of sang (juniper incense) on the hilltops.

**Zhoton** – Held on the thirtieth day of the sixth lunar month and is known as the Yoghurt Festival. It is traditional to serve the monks yoghurt 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)

### 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)
Chonie (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 – Yoghurt** – This is another traditional Losar (New Year) food. The traditional meaning of the consumption of yoghurt 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 is 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 they work of slaughter and handling the animals is left to a lower caste called the Porus people.

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, tomatoes (sometime in the 18<sup>th</sup> 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 7<sup>th</sup> 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 in Tibetan the characters are lined up along their tops and long characters (vertically) are allowed to descend below the others.

The printing of the Bhuddist 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
	‘a
	ba
	ca
	cha
	da
	dza
	ga
	ha

ཇ	ja
ཀ	ka
ཁ	kha
ལ	la
མ	ma
ཤ	na
ང	nga
ཡ	nya
པ	pa
ཕ	pha
ར	ra
ས	sa
ཤ	sha
ཏ	ta
ཐ	tha
ཙ	tsha
མ	tsha
འ	wa
ཡ	ya
ཙ	za
ཞ	zha
འ	Vowel gi-gu
འ	Vowel 'g reng-bu

འ	Vowel na-ro
འ	Vowel zhabs-kyu

### 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 Word/Phrase	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 ltar
Die	Shi
Difficult	Khag po
Distant	Thag rgyang
Drink	Tungyag
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 pheb
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

## Tibetan Skills

**Animal Herding** (5% base) – Allows the person to control large groups of animals such as yaks, sheep, and goats. A skill 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.

**Demolitions** (1% base) – This skill provides knowledge in the handling and use of explosives to destroy objects (bridges, buildings, etc.). The keeper should judge when this will come into use and the consequences of a failure. If the investigator carefully explains precautions that they are taking before setting off a blast and they sound safe and reasonable, the only disaster should occur on a failed roll of 00 on 1D100.

**Radio Operation** (1% base) – This skill is presented to represent one of the skills learned by the CIA trained Tibetans during project ST Circus. The small groups of trained guerilla fighters were provided with clandestine radio sets. Successful use of the skill allows the user to set up the antennas and tune the radio properly. Skill in Radio Operation also provides knowledge to the user of proper protocols and codes to be used for message transmissions.

**Medicine (Tibetan)** (1% base) – This is similar to the healing skill in the Call of Cthulhu rulebook with the exception that it does not encompass surgery. Tibetan medicine is taught at many monasteries and uses herbs, prayers and rituals. Upon a failure of the skill roll, the person being treated suffers 1 additional point of damage. A critical failure of 00 on a skill roll of 1D100 causes 1D3 points of additional damage.

**Mine Laying/Disposal** (1% base) – Allows the user to safely handle and place mines for maximum effect. All types of mines can be set with this skill including buried, trip-wire and remote detonation. Knowledge also provides the ability to safely disarm and remove existing mines although if the person does not know the specific location of a mine they will still have to make a Spot Hidden skill check to locate it or detonate it by inadvertently stepping on it.

**Parachuting** (20% base) – User knows how to jump out of an airplane and land without injury on a successful skill roll. A failed skill roll results in a bad landing with 1D6 of damage suffered. A critical failure of 00 results in either a failure of the parachute to open or a landing in power lines or a tree. Keeper should decide the result.

**Tibet Kung-Fu (Martial Arts)** (1% base) - For a character with the skill level of 01-50% in Martial Arts the only advantage that they will receive for this form of Kung-Fu is an additional +1 to damage for fist and kick attacks in addition to the double-damage from the Martial Arts skill as per the Call of Cthulhu rules and any regular damage bonus.

From 51-75% they receive +2 to damage for fist and kick attacks and +1 to damage for sword and spear attacks.

From 76-90% they can perform one additional action per combat round (punch, kick, or parry) in addition to the damage bonuses as the previous skill point range.

From 91-99% they receive +3 damage for punch and kick attacks and +2 damage for sword and spear attacks. They can perform an additional action per combat round (punch, kick, or parry). (This means that in this skill range the character could perform 3 kicks, or 2 punches and 1 kick, or 2 parries and 1 punch, etc.). If a character with this skill range is using sword or spear, they can also choose to not perform any physical attacks that round and instead perform a second sword or spear attack or parry.

**Tibetan Lore** (1% base) – Investigators travelling to or researching Tibet will acquire this skill. It permits individuals to accumulate knowledge about the complicated social and religious structures within Tibetan society. The skill provides knowledge of how to conduct your self in social situations and may provide basic information about important people, buildings and landmarks.

## Scenario – Legacy of the Guru

This scenario works best for an already established group that has some investigative experience. It involves travel from either the United States or Great Britain to the Kashmir region of India followed by a short excursion into Tibet. Instead of a regular Cthulhu Mythos creature near the conclusion of the scenario they will face a ghost that has the abilities and statistics as presented in the Call of Cthulhu rule book.

Keepers can set this scenario in any of the Call of Cthulhu time periods (Gaslight, Classic or Modern) with minimal modifications.

One of the investigators is approached by an individual named Martin St. Clair. The keeper can decide if St. Clair is from the British Museum or the Smithsonian Institution. The investigator contacted is most likely an individual who has contacts within the academic society and experience of travelling in either Asia or Africa. Alternatively, St. Clair will seek out somebody with mountaineering experience.

The investigator will be asked to put together a small group of people to travel to northern India and possibly into the Himalayas. The offer made by St. Clair includes full funding of the expedition by the museum and payment for each individual involved with half in advance and the remainder upon completion of the expedition.

Offer of payment:

- Gaslight Era - \$500 per person
- Classic Era - \$2,500 per person
- Modern Era - \$25,000 per person

When the offer has been accepted, St. Clair will ask for everybody to meet in his office for a briefing. He is a sixty year old veteran of the bureaucracy of his institution and assures the group that he has taken every measure to ensure that support for them will be in place. He is very cordial and after some small talk and offers of refreshments he will brief them with the following points.

- Six months previously a trade caravan was stopped at the Indian border of Kashmir for a routine inspection. The border guards were suspicious of the behavior of some of the members of the caravan and summoned an officer.
- Upon a more extensive search of the caravan baggage and cargo an ancient document was discovered sewn into the lining of a coat. The local translators could not read it so it was assumed that it had been written in some sort of code.
- The caravanners were detained and the document delivered to the British Secret Intelligence Service (SIS or MI6) so that their code-breakers

could examine and try to decipher the text. The SIS kept it for two months but realized that part of the code involved the clever use of Buddhist scriptural metaphors and passed it along to the Oriental Studies section of the British Museum.

- The British Museum found the document to be quite intriguing but difficult and shared their find with their associates at the Smithsonian Institution. Between the two of them over a three month period they determined that the document was written by Guru Rinpoche himself in the 7<sup>th</sup> century and that it reveals the location of a cave where a previously unknown Sutra of the Tibetan Book of the Dead is concealed.
- From the description within the decoded and translated document experts have determined that the cave is approximately sixty miles east of Mount Kailash. Information that is available indicates that there is a tiny monastery near that location but it is unknown if it is currently inhabited.
- The first thing that St. Clair and the museum officials require is that the investigators travel to the Kashmir in India and talk to the caravanners who are still being held in custody. There have been no charges laid against the caravanners but it is a serious matter to cross a British border with undeclared antiquities. Investigators are authorized to offer the detained individuals their release if they reveal where they obtained the encrypted manuscript.
- Investigators will be provided with a series of photographs of the original manuscript and are authorized to negotiate, if it becomes necessary to obtain cooperation from authorities, the return of the original to Tibet.

The translation of the Tibetan manuscript:

*From beyond the edge of the world came the thousand faced whisperer who seeks to deceive and add spirits to his attendants within his dark citadel in Kadath of the cold wastes.*

*The site lays in the direction of the rising sun from Kailash between two holy lakes and two sacred mountains. The place shall be known by the remains of the holy house built by those who fled before the coming of the grey lama. One thousand days he left them in peace but he never forgot their refusal to bow before him. Evil are the acts of the grey lama, the light that surrounds him is grey and by his vile stench you shall know him.*

*In a mist from the sky he fell upon them with his ravenous beasts and filled his skull cups with the blood of the martyrs. Whoa unto those who shall never be reborn. Only the one who is immured shall survive the fate of the others but shall become maddened by their screams until the end of his days.*

*Therein lays my teachings that the enlightened seek to vanquish the created ones. Softly you shall tread unto the hollowed ground where the troubled spirit waits. He cannot pass to the Bardo until his earthly remains are brought forth from that dark place.*

It is not necessary for the keeper to run the journey from the starting point of Great Britain or the United States, but they should feel free to do so if they wish. Depending on which year the keeper has set this scenario, the investigators will either arrive by ship in Bombay or fly into India and make connections to the city of Leh in Ladakh. For modern settings there are daily flights from Delhi to Leh costing \$125 US.

In modern times this is an area that could be considered dangerous to westerners since it is in the disputed regions between India and Pakistan near the Chinese border.

The contact person in Leh will be a British political officer by the name of Brendan Morris. He is fluent in Tibetan and can serve as an interpreter for the investigators when they speak with the caravanners. Morris will brief the group with the following information about the detained Tibetans.

- The Tibetans are known to local merchants as traders that have been making an annual journey to Leh from the Gertse area for many years. They travel to Leh with nearly a ton of salt and 200 sheep which are sheared when they arrive. For their return journey they load up with non-perishable food items such as grains and rice and small European trade goods. Leh merchants have never had any problems with them and vouch for their honesty. Many locals are upset that the traders are still being held but local officials have direct orders from the government not to release them.
- These Tibetans did break a national law by smuggling an antiquity across the national border without declaring it, so criminal charges could still be laid.

When the investigators have had their initial meeting with Morris, he will lead them to a holding facility outside of the city that is part of a local military garrison. They must present their passports to the guards who will record the information and then be led to a room and asked to wait until the caravan leader can be brought in. After waiting for several minutes the door opens and an older Tibetan man wearing handcuffs and shackles is led into the room. The Tibetan eyes the investigators with some suspicion and appears to be quite angry.

Morris asks the older man something in Tibetan which sets him off on an angry rant. The translation is provided as *“Questions! Questions! Always more*

*questions! I tell you that I do not know anything about what you have been asking but you still keep us here! You took my goods! You took my sheep! We have been here for nearly a year and our village is probably starving by now! Why will you not let us go?”*

The investigators are now asked to proceed with their questions. The most direct and honest approach will net them the best result, and if they try to be evasive with this wily old trader he will likely see through the subterfuge and not cooperate. Should they mention that the document that he was found with was originally written by the Guru Rinpoche, he will appear momentarily stunned and then his eyes will tear up and he will ask the investigators what was written on it. Regardless if they tell him the contents or not, the information about the source of the document will make him provide the following information.

- As they were travelling west from Gertse towards Ladakh, they were almost due north of Mt. Kailash when they heard a faint cry for help. Looking down a steep hillside they saw an elderly monk who appeared to be badly injured and further down the slope was the man’s horse which had been killed.
- They lowered a member of the caravan by rope and it was quickly determined that the monk was dying and could not be moved. The monk pressed a silk pouch containing the ancient manuscript into the rescuers hands and asked that they deliver it to the abbot of the Gyangdrak Gompa monastery located two miles south of Mt. Kailash. After making a solemn promise to the dying monk, they stayed with him until he died and then decided that they would continue their journey to Leh and take the southern route to the monastery on their return trip.
- The caravan leader decided that the manuscript must be valuable and in order that it would not be detected and seized at the border, sewed it into the lining of his clothing. Unfortunately, during the journey he was starting to wonder if the manuscript may have been stolen and was nervous when talking to the officials.
- That is all the information that he claims to know about the origin of the item and he will again demand the release of him and his people and the return of their goods as well as compensation.

Brendan Morris will then ask that the guards return the man to the holding area and ask the investigators what they think and how they wish to proceed.

At this point there are a number of possibilities that the investigators may wish to pursue including the release of the Tibetan traders with their goods and compensation. If they take that route and ask to accompany their caravan, the grateful caravanner will



act as their guide to the Gyangdrak Gompa monastery. Morris will provide a guard named Chamden Thupten to the investigators who is fluent in Tibetan and knows much of the area so that they will not have to make the return trip unaccompanied.

Preparation for the journey will take two weeks to purchase horses, yaks, sheep, and restock the supplies that the caravan was taking back to their village.

Once on the road, the pace will seem slow to the investigators but permit them adequate time to adjust to the altitudes of the mountain passes although they may still experience periods of mountain sickness for several days. The rest of the caravan consists of the leaders two youngest sons and one of their friends none of whom are overly friendly after their ordeal but will offer assistance if required.

The caravan journey from the city of Leh in Ladakh to the Mt. Kailash area will take thirty days and can be as eventful or uneventful as the keeper wishes to make it.

Upon reaching the Gyangdrak Gompa monastery, the caravanner will take his leave of them and continue on his much delayed return trip to his village.

Chamden Thupten who is accompanying the investigators at the request of Brendan Morris will approach the monks to ask for an audience with the abbot. The group will be shown to a comfortable room with cushions to sit on and offered Tibetan tea and a platter of steamed momos.

The abbot sends his regrets that he is not available and instead sends a Bön sorcerer named Kelsang Baimo who has been visiting Mt. Kailash and the monastery. The wild eyed man enters the room holding a skull drum and small horn made from a human femur. His long hair is wild and his costume is very colorful and covered with small decorations carved from bone. A successful IDEA roll allows an investigator to come to the uncomfortable realization that the decorations are probably made from human bones.

Kelsang Baimo introduces himself and speaks through the group's interpreter Chamden Thupten. The Bön sorcerer tells them the following before they have a chance to ask him any questions.

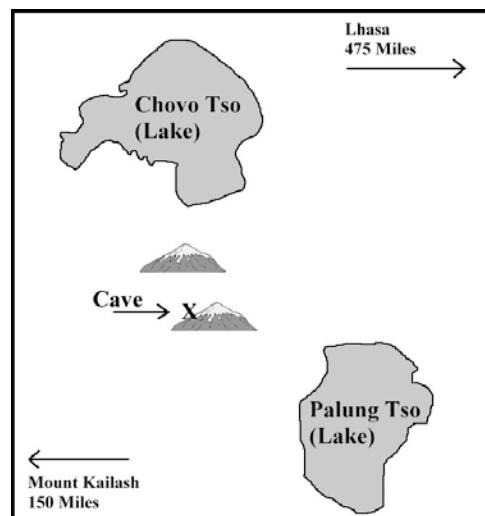
- He had seen them while meditating and knows that they are looking for a sacred item.
- The old monk who died had found the manuscript hidden on a mountain top where he had gone to meditate. This information was presented to the sorcerer through the revelation of an enlightened Dakini while he was travelling in the wilderness.
- Guru Rinpoche had known when his unrevealed teachings would be needed and set events in

motion over twelve centuries ago so that they would be found at a specific time. The Guru is said to have received much knowledge from a mysterious people from the land of Pnakotus.

- There is an unforeseen obstacle in the path of the investigators which Kelsang Baimo had visions of in the dream which told him to be at this monastery to meet them. In the dream he was also told to tell the investigators that their destination is a cave in a valley between the two tallest mountains that lay south of a large lake called Chovo Tso.
- He wishes to present them with an ancient horn made from a human femur. It predates the Guru Rinpoche himself and has magical properties. The art of enchanting horns such as this was lost many centuries ago and he believes that it is a unique item. One of them must blow it for their protection if necessary and they will recognize when this must be done although there will be a better choice that they can make.
- This is all the information that he is able to provide to them, but if asked he will be able to draw them a rough map of the location that was revealed to him in his dreams (*Handout #1*).

By horseback and no longer hindered by travelling at caravan speeds, the investigators can reach the area indicated on the map in five days. They enter a long steep valley between two mountains and after searching for 1D3 days they will spot a small opening in the cliff above them. It is directly across the valley from a small abandoned monastery that is little more than rubble.

#### *Handout #1*

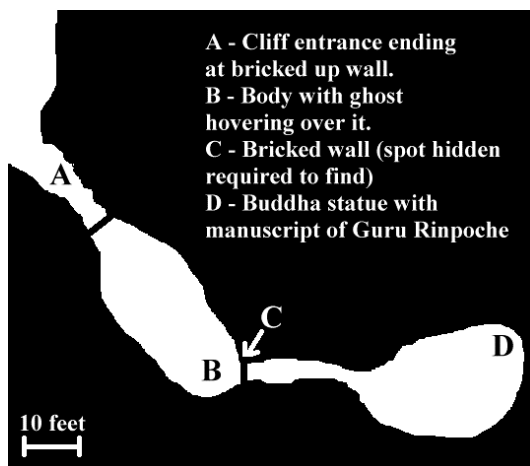


Reaching the opening in the cliff will require a climb roll, but if they send their best climber to anchor a rope the others are not required to make a skill roll. When arriving on the ledge, a narrow passage directly into the cliff can be seen leading into the mountain side. The area is in deep shadow and anybody entering would require a light source to be

able to see clearly. Investigators must bend over slightly to enter the narrow passage and must travel through it single file. The lead investigator will reach a manmade brick wall thirty feet in, and closer examination reveals that there is a brick that can be moved at the bottom. When the investigators reach this point the opening widens so that two of them can stand in front of the brick wall.

The keeper should have each investigator attempt a POW x 5 roll and if successful they will feel an unnatural chill that makes them uneasy and the hair stand up on the back of their neck. This is from the aura that surrounds the creature that faces the investigators when they enter the cave.

In the 9<sup>th</sup> century when Buddhism was spreading throughout Tibet, this valley was chosen by a small group of monks that had built the nearby abandoned monastery. A meditation devotion that one of their older monks chose to practice was immurement in this cave. Shortly after he was sealed in to spend the rest of his days in solitary meditation, On the night that the Grey Lama attacked the monastery he heard the tortured screams of the monks. Forgotten, no more food or water was brought to him. This entombed monk panicked and died in the darkness screaming for help. His soul did not enter the afterlife and lingers on as a tormented ghost that wants nothing more than for his remains to be removed from the cave and laid to rest. The monks who lived in the valley were all devoured by the Dreamland monsters summoned by the Grey Lama. Their valley was considered haunted and has been abandoned since that night.



If the investigators decide to proceed the only way in is to demolish the brick wall. If they have not brought any suitable tools with them they may have to spend several days riding to the nearest village and back. Their Tibetan guide refuses to disturb the resting place of an immured monk but will wait with the horses for the investigators to go about their task.

Demolishing the brick wall to the point where a hole is created to crawl through will take over four hours of hard physical labor. The first person through with a successful Spot Hidden skill roll will see a human skeleton in tattered robes at the far end of the chamber which is roughly fifteen feet wide and thirty feet deep.

Upon entering the chamber any source of illumination reveals a mist-like object hovering in the air near the back of the cave. This is the ghost and its horrible aspect of a tortured human soul requires a SAN check for a 1/1D8 sanity loss. If the investigators do not proceed any deeper into the cave the ghost will stay where it is. It will not interfere with them if it appears that they are going to remove its human remains from the cave, but if they treat the body with any form of disrespect, such as tearing it apart to search for the manuscript of Guru Rinpoche, it will attack the offenders.

### Ghostly Monk

INT 16

POW 17

Attack: 1D3 POW drain per combat round.

Move: 8 – cannot leave cave

If the body is removed from the cave and properly disposed of, even a simple burial with a few words said over the grave, the ghost will be released to journey on to its rest. If the investigators take this path to resolve the situation reward them with a 1D8 SAN gain.

At this point the investigators may remember the horn given to them by the Bön sorcerer. If they blow it, the ghost will be destroyed but it will depart in anguish with an audible scream requiring a SAN check for a 1/1D6 sanity loss.

Once the ghost has been removed from the cave the investigators will be able to freely search it. A spot hidden roll will reveal that there is a small bricked in section just above the floor at the back. A few minutes work allows them to pry the brick loose and inside they will find a small bronze box that contains several pages hand written in Tibetan script. This was written and placed here by Guru Rinpoche and would be considered priceless by any Tibetan Buddhist.

It is up to the investigators what they reveal to their guide, but if they tell him what they have found he will be inclined to mention it if they stop at the Gyangdrak Gompa monastery on their return to Ladakh. If that happens they will find themselves in a situation where Tibet demands that they hand over the ancient manuscript stating that it is a national treasure belonging to Tibet.

The proper way to resolve this situation is to turn it over to the Tibetans with an agreement that they be permitted to photograph the pages so that the British Museum and the Smithsonian Institution can study the contents. If the investigators do not have any photographic equipment with them, they will have to journey to Ladakh and back.

If the investigators are suspicious of the Tibetans they may wish to leave one member of the group behind to ensure that no attempt is made to substitute another document for the one that they discovered.

When the Tibetans are permitted to examine the manuscript they become excited when they realize that it contains information about a spell on how to dismiss a tulpa that another person has created. This is something that has not been possible before and a rogue tulpa can become a danger to others.

**New Spell – Dismiss Tulpa** – Permits the caster to vanquish a tulpa created by another person. The caster matches their POW against the number of magic points spent to create the tulpa and if successful the thoughtform creation disappears. Since the original creation process of a tulpa involves the expenditure of a number of magic points twice, the caster of Dismiss Tulpa vanquishes the physical manifestation but the original caster still retains the mental form and can go through the physical manifestation process again. Costs 1D3 Sanity points each time this spell is cast plus 1D3 magic points.

## NPC's

Captain Brendan Morris Age 42  
British Political Officer – retired military officer  
STR 12 CON 11 SIZ 10 INT 14 DEX 12  
POW 14 APP 13 EDU 15 SAN 67  
HP 11  
Damage Bonus none  
Weapon: .38 revolver 60% damage 1D10  
Law (British) 60%, Other Language Hindi 45%,  
Persuade 55%, Psychology 45%, Ride 45%

Morris has had an exciting life serving as a career military man and now as a political representative. He is a keen judge of those that he deals with and knows that holding the caravan members has not been very fair. He is a distinguished looking man with a distinctive military bearing about him. Through his dealings with the people of this land during his working career he has developed affection towards them. If he feels that the investigators are of a sympathetic nature he will suggest that they file an official request for the release of the individuals and perhaps provide them with some compensation for their confinement.

Jigme Chomo Age 55  
Caravan Leader  
STR 13 CON 15 SIZ 12 INT 11 DEX 10  
POW 10 APP 10 EDU 9 SAN 50  
HP 14  
Damage Bonus +1D4  
Weapon: Bow 65% damage 1D6+1  
Skills: Animal Herding 65%, Bargain 45%, Natural History 35%, Navigate 45%, Spot Hidden 45%  
Jigme is a weather-beaten man who usually has a very happy disposition. Once released and back on the trail his good spirits will return and he will be helpful to the investigators.

Chamden Thupten Age 25  
Guard and translator  
STR 16 CON 17 SIZ 14 INT 12 DEX 16  
POW 12 APP 12 EDU 12 SAN 60  
HP 16  
Damage Bonus +1D4  
Weapon: .303 Rifle 55% damage 2D6+4  
Skills: Animal Herding 35%, Natural History 40%,  
Navigate 55%, Other Language English 50%, Own Language Tibetan 65%, Ride 60%, Spot Hidden 45%  
Chamden began working for the British as the age of 11. He has been guiding British military, scientific and political groups through Ladakh, Nepal and parts of Tibet for many years. His youth makes many people underestimate exactly how competent he is.

Kelsang Baimo Age 75  
Bön sorcerer  
STR 8 CON 9 SIZ 9 INT 14 DEX 10  
POW 17 APP 8 EDU 15 SAN 50  
HP 9  
Damage Bonus none  
Weapon: Sling 50% damage 1D6  
Skills: Cthulhu Mythos 5%, Medicine (Tibetan) 55%,  
Natural History 60%, Occult 75%, Ride 40%  
Spells: Alter Weather, Augury, Bless Blade, Cast Out Devil, Create Tulpa (page 26), Detect Enchantment, Empty Mind (page 26), Heal, Heal Animal, Summon/Bind Byakhee, Unmask Demon, Wandering Soul  
Kelsang is a wily old Bön sorcerer who uses his abilities and life-long contacts to stay aware of magical events in his area. He does not share information unless it is to his benefit. As a master manipulator having the investigators deal with the ghost is his preferred method of operation. His gift of the enchanted trumpet is to maximize the missions chance for success.

**The following two pages contain handouts of printed Tibetan manuscripts that the keeper may copy for personal use for this scenario.**



Handwritten text in a vertical column, likely a manuscript page. The script is a form of Indic script, possibly Devanagari or similar, written in black ink on aged paper. The text is enclosed in a rectangular border.

Handwritten text in a vertical column, likely a manuscript page. The script is a form of Indic script, possibly Devanagari or similar, written in black ink on aged paper. The text is enclosed in a rectangular border.

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## 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 to support him. 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 that 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 and is 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 practitioner is a fully enlightened buddha.

Bön – The ancient religion of Tibet that is 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 a family's 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 ends with the demons being conquered and driven away.

Chang – Tibetan beer which travelers report the home made version is sometimes as thick as gruel.

Chorten – A Buddhist religious monument housing holy relics and sometimes the remains of notable lamas.

Chu Gyan – This is a game whose name means "to win water". It is a game of chance played each spring by villagers in some area of Tibet which decides 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 current Dalai Lama is living in exile after the Chinese invasion and occupation of Tibet in 1950. 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 housed 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 is housed over 6,000 monks.

Gawu – Small reliquary box worn around a persons neck contain 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 – This is a mountain located in the southwest area of Tibet that is considered holy by Tibetan Buddhist, Hindu, Jain and Bön worshippers and is a

pilgrimage destination. In 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.

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 individually 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.

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.

Skirax – Refers to a sash tied around a person's waist.

Srung 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 during sex, death, dreaming and deep meditation.

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 weather. 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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