



RAIDERS OF R'LYEH DARK SWAMP



KINIPISSA, LOUISIANA IS A BACKWATER TOWNSHIP — FROM Shreveport a two-hour drive along the shadowy and muddy Bridgewater Highway (kept serviceable only by the Standard Oil company). Once crossing the Swamp's Foot Bridge, the highway abruptly turns and cuts through Kinipissa's cross-shaped township, housing a population of 290 survivors still living in the shadow of the Civil War.

In the last ten years, much of the town's wealth left Kinipissa, with its benefactors — two bankers, a judge, a physician, and three merchants including the beer and ice magnate Azémar Marsten — either moving to Shreveport or to other cities or, in the case of Marsten, disappearing altogether. The five-year exodus of rich families resulted in large part due to the disappearance of Ann Carrie in 1905.

Ann Carrie was the teenage daughter of Ted Carrie, an outsider politician and agent for Standard Oil at the time exploring refining and pipeline options in Kinipissa which — if a deal was made with the local elites — would have made millionaires of the local families. At the time, Ann Carrie's disappearance sparked a controversy of speculations, with popular theories pointing to the dread of "white slave trafficking" or to simple murder (with family and friends soon ruled out as suspects). Later sensationalized rumors claimed her elopement with a bank-robbing outlaw, or her involvement with a ghoulish voodoo cult once inhabiting Kinipissa's outskirts but since thoroughly routed by law enforcement. Pinkerton agents investigated the case but were left with few leads — owing much of the failure to the town marshal — Jephthah Landry — and his incompetent handling of the evidence.

Within the same year, beer and ice magnate Azémar Marsten also disappeared. His mansion at the south of town, as well as his beer and ice houses, were shuttered in 1905 and his estate since then managed by Marsten's law firm (Gardner & Sons) located in Boston.

After the Standard Oil deal collapsed and looked to be interminably stalled in courts, the remaining town benefactors migrated, abandoning their brick-veneered houses and shops in Kinipissa to the slow entropy of the swamp.

In 1910, an unidentified patron — working through an intermediary and attorney named Silas Endicott — wishes to hire the players as personal investigators looking into the cold case of the Ann Carrie disappearance. Solving the case awards \$500 to each investigator, as well as substantial prestige within the intelligence community.

GENERATING PLOT HOOKS

Kinipissa as presented in this scenario involves merely one plot hook for the players, though the location itself suggests options for expansion to a wider campaign with multiple leads, depending on the interests of the players and the direction of their investigation. The gamemaster may consider altering the goals of the patron if such alterations better suit the natures of the player characters.

As a model for scenario creation, some of the designer notes may be found in the "Structuring an Adventure" section of the "Story Creation" chapter of the core rules and the gamemaster's guide.

The Central Threat

In ancient days, Kinipissa was a mecca of foul worship. Excepting the periodic insane wizard among them, the later native tribes knew it as a bad place and avoided its corrupted territories. In the modern era, its corruption drew to it cults from abroad — seduced by the promises of old faiths — to renew the ancient rites.

One such cult was that of Azémar Marsten, a New England magnate and post-War town patriarch who, in secret, was a serial killer, a black magician, and a worshiper of the Ancient Ones — primarily of Tsathoggua and Nyarlathotep.

Marsten was also a lieutenant in a far-reaching criminal conspiracy — which included a corrupt congressman in Louisiana and old money families in New England and abroad — involving kidnaping, the illegal trafficking of slaves, and the transport of contraband throughout the southern United States. His beer and ice businesses — namely Krok's Bottled Beer and Southern Ice Imports — were front organizations protected from outside inquiries by his connected benefactors. In turn, Krok's and Southern Ice laundered money and provided more nefarious services for these shadowy patrons.

It is also rumored that this cult inherited a cache of coin and bullion stolen from the New Orleans Mint during the Civil War, and that Marsten may have been the guardian of its location. (Though this aspect of the investigation is not developed in this particular scenario, the option for its expansion is left open to the gamemaster.)

AZÉMAR MARSTEN was a devoted minion to both Tsathoggua and Nyarlathotep. He organized periodic secret cult gatherings in his mansion and bizarre sacrificial rituals in the barren outskirts of Kinipissa (at the Old Indian Rock, a megalithic obelisk), populated by a motley assortment of members: mongrelized rabble from the swamps, disaffected youth recruited from the street, strange foreigners from abroad, and often a cabal of occult dabblers and politically-connected dilettantes (the latter of which concealed their identities behind cloaks and ceremonial Mardi Gras masks).

ANN CARRIE, the missing daughter of Standard Oil agent Ted Carrie, was also among their members. After being seduced by Marsten and his otherworldly powers, and experiencing the libertine bacchanals devoted to Tsathoggua, she was initiated into the group in secret as a zealous acolyte. At the time of her initiation, in 1905, she was 14. She adopted a second identity (which she still uses today, as she travels the world incognito):

HYPOLITE POPULUS.

A few other notable members of the cult, today mostly decentralized, included:

LIHAO, a French-Chinese lieutenant who is currently hiding with several of his henchmen in a bolt-hole in Limehouse.

OLD PA SAMUEL, also known by locals as “The Haitian,” who is currently inhabiting the shanties outside of Kinipissa and posing as an old voodoo man suffering from senility.

PHILEMON THIBODEAUX, an ex-congressman who concealed his involvement with the cult with a modicum of success, and is now living out-of-state (most likely in retirement on a family estate in Tennessee).

Most of the other local cult became cursed by magic after one of Marsten's botched spells, and today haunt the swamp as **MALFORMED MINIONS OF TSATHOGGUA.**

Two of the local cultists, known as Roche (aka **ROACH**) and Santiago (aka **SAINT JOHN**) — who remained unaffected by Marsten's spell mishap yet still loyal to the cause — work in secret for Old Pa Samuel as Keepers of the Faith. In effect, Roach and Saint John protect the cult's secrets and especially Thibodeaux's identity at all costs.

WHAT HAPPENED?

In 1905, Azémar Marsten and over a dozen cultists, using a ritual concocted from poorly translated, weathered editions of **UNAUSSPRECHLICHEN KULTEN** (*Nameless Cults*, in German) and **WUSHENG LAOMU JINIAN** (*Annals of the Ancient Unborn Eternal Mother*, in Classical Chinese), attempted to access a Spacetime Gate.

The ritual — performed at the Old Indian Rock outside of Kinipissa — involved human sacrifice to the toad god, Tsathoggua. At the height of the ritual's violence, lightning seared the sky, opening a temporary aperture that swallowed the sacrifice and three servants.

Most of the remaining cultists — save for Lihao, Old Pa Samuel, Thibodeaux, Hypolite, Roach and Saint John — were instantly impregnated with a strange viscous life form, gifted to them by Tsathoggua.

The signs of infection were not immediately noticed (outside of nausea and fever initially attributed to the flu), until the third day when the boy Thang — a typically docile and obsequious servant — became possessed of unquenchable rage and attacked his brothers and sisters of the cult with a cleaver. Five members eventually ended the assault by butchering Thang to death, but not before his belly ruptured opened to reveal the writhing intestinal life of the formless spawn within. Thang and the attached parasite were set ablaze, and the horrible amalgamation fed to the swamp.

The remaining infected members fled into the swamp. Some ended their lives, while others dared to survive, evolving into strange hybrid minions of Tsathoggua; they haunt the fetid environs of Kinipissa to this day, feeding on swamp life, livestock, and the occasional wayward traveler or shanty derelict.

Marsten, understanding his own fate, committed suicide with his pistol and arranged for Old Pa to seal the sorcerer's body in

a secret crypt in his mansion. Consequently, Old Pa inherited the mantle of leadership in Kinipissa and sent the remaining cultists away, keeping only Roach and Saint John as enforcers to waylay any future investigations into Marsten's affairs or the disappearance of Ann Carrie.

Though the cult is currently in hiding, if left unmolested it will in time resurface to continue its goals: the recruitment of both the lower classes as enforcers and minions, and select upper classes seduced with all manner of illicit pleasures; the elimination or absorption of other cults of the Ancient Ones; the Opening of the Way, a decades long process eventually summoning Nyarlathotep into our world and ushering in an End Times; and, in Old Pa Samuel's case, attending to the whims of Tsathoggua and earning enough favor to learn the mastery of time and space.

THE INVESTIGATION & CLUE WEB

I Introductory Node

The adventurers are hired by an attorney named **SILAS ENDICOTT**, who works as an intermediary for an undisclosed patron. This patron — who wishes to remain anonymous — is willing to pay each investigator a small fortune of \$500 for the solving of Ann Carrie's disappearance (or \$50 per adventurer for solid intelligence regarding her whereabouts). If the adventurers inquire about Endicott, they discover that he is headquartered in Boston (or a location of the gamemaster's choosing), is a known associate of the Pinkerton Detective Agency, and works in private practice — out of a small office in his home — for a number of wealthy natives. No other remarkable details may be discovered about the man without traveling to New England.

Endicott visits the adventurers where they live, as he claims to be on business in the area. For a man of 50, he is boyishly small and thin with frail limbs, but with an atypically confident swagger and command of the room for a figure of his stature; outside of an outlandishly bushy mustache, his features are otherwise unexceptional. He is accompanied by a 6'5 bodyguard name **MR. TRASK**, who has obvious military experience judging by the scars on his face (and possibly some sloppy facial reconstruction) and an amputated left arm; Trask is armed with a Colt Model 1905 and a Colt Model 1903 Pocket Hammerless.

Endicott speaks with the authority of someone who frequently intimidates those who are ignorant of the law:

“My client, who is a very important and powerful figure, wishes to remain anonymous. Under no circumstances are you to investigate my client's identity, nor inquire into or molest the Carries. They have been through enough as it is. I will provide you with the necessary leads, which are more than the Carries could provide as it is.

“Furthermore, you are expected to carry out your assignment as professionals — meaning we are to avoid entanglements with the law; however,” Endicott glances to the Colt on Trask's hip, “my client understands that unforeseen circumstances do occur, and sometimes merit more...expedient measures. Regardless, any measures that are deemed unnecessarily violent or which reflect poorly on this office or on the reputation of my client will result in immediate forfeiture of any reward. Do I make myself clear?”

With that, Endicott provides a few leads for the players from his calfskin briefcase:

- Most paper trails (e.g., newspapers, Hall of Records) should be investigated in Shreveport. The Caucasian is a notable local paper.
- Regarding the Ann Carrie case, police records in Shreveport are scant or nonexistent. The Pinkertons investigated the case in 1906, but their results were inconclusive. They did interview two vagrants and thieves — named Roche and Santiago — who are known to inhabit the Kinipissa shanties, but were unable to draw solid connections to the Carrie disappearance. For police records, it is better to go directly to the town marshal, Jephthah Landry, who lives in Kinipissa. He was the first detective to investigate the Ann Carrie disappearance, and he knows the residents intimately. Incidentally, Landry is planning his retirement and move to New Orleans at the year's end.
- Kinipissa appears to be earning a reputation for mysterious disappearances. Within the same year that Ann Carrie vanished, local beer and ice magnate Azémar Marsten also disappeared. He was 65 at the time, leaving behind his mansion at the south of town, which was shuttered in 1905. The property is currently managed by Marsten's law firm, Gardner & Sons, which is located in Boston. Endicott is looking into Gardner & Son's, and will direct any pertinent information about the firm to the adventurers as needed. There has never been a connection found between Marsten and Carrie, though the town of Kinipissa is small enough that everyone there knows one another. Additionally, Marsten was apparently well-regarded by the local populace, who viewed him as an eccentric Northerner but also as a generous benefactor of the local businesses and charities. Endicott does not dissuade the adventurers from exploring Marsten's property or business dealings, but he again suggests caution and warns against any provocations of local law enforcement.
- Lastly, the populace itself may prove useful as a source of rumors, though gossip often proves cheap, and the yokels of Kinipissa — in Endicott's estimation — are full of strange superstitions pointing to outrageous conclusions.

MARSTEN'S BUSINESS DEALINGS

Though Marsten did have cursory business dealings with a few other local patrons — two bankers named **AUGUSTINE** and **GALLOTT**, a judge named **SCHLATRE**, a physician named **RICHMOND**, and two other merchants named **INGRAM** (who owned Ingram's Meats & Grocer) and **RUDD** (a retiring blacksmith and investor) — these patrons have moved to either Shreveport or elsewhere, and will prove to be false leads. If players do press investigations into their involvement, these characters may convey some backstory regarding the Standard Oil deal, and may also know a few rumors akin to those found in the town of Kinipissa, but nothing more. To get players back on track, the gamemaster may have Endicott intrude with a new hot lead pointing back to Kinipissa, or use one of the enemy's responses to provoke the same effect.

- The Marsten House was built in 1872, shortly after Azémar Marsten moved to the area from Boston. He was a respected member of the community, and a generous patron of several charities.
- Standard Oil and the various Kinipissa investors interested in urban development in the area moved their operations to Shreveport after the Ann Carrie and Azémar Marsten disappearances and consequent investigations.

HALL OF RECORDS

- The Azémar Marsten estate is currently managed by Marsten's law firm (Gardner & Sons) located in Boston. Though it has been hidden from the general records, a thorough search may discover that Philemon Thibodeaux, an ex-congressman now living out-of-state, is listed as a beneficiary of the Marsten estate.

POLICE RECORDS

- Both Roche and Santiago have records in Shreveport, for numerous counts of assault, robbery, and mayhem. Police are hesitant to mention it without a pressing need, but in 1904 a defense counsel for Santiago was provided by a mysterious patron (whom the police know to be Marsten); the charges against Santiago included kidnaping, though charges were dropped after his lawyers interfered successfully in the investigation.
- The shanty village is known for its disappearances, murders and assaults — though investigations typically involve John and Jane Does whom the police consider to be low priority. Most cases are left to the local marshal, and police are typically reluctant to interfere in his territory (especially when it comes to the shanties).

NEWSPAPER (MOST NOTABLY, THE CAUCASIAN) MORGUES

Most of the newspaper clippings reveal unsubstantiated theories about Ann Carrie's disappearance, pointing to the dread of "white slave trafficking" or to simple murder (though family and friends were ruled out as suspects). One theory claims that Ann eloped with a bank-robbing outlaw, while another suggests her involvement with "a ghoulish voodoo cult" once operating in Kinipissa's outskirts. A more intriguing, unpublished, record notes that Ann Carrie was illegitimate, though both Ted and his wife denied this theory when questioned about it.

A FEW MORE CULTISTS (& POSSIBLE ORIGINS)

Roach (New Orleans), Samba (Haiti), Soulie (Arkham), Venus (New Orleans Red Light District), Oz (Austin), Joseph (Boston), Saint John (Haiti), Rose (Cochinchina), Jiyeon (Limehouse), Emerald (New Orleans), Thang (Cochinchina), Cali (Los Angeles), Cook (Shreveport)

2 Research in Shreveport

Note that some of the following sources (e.g., police records, newspaper morgues) may be accessed only by an adventurer with the proper credentials, or at the very least strong powers of persuasion. The gamemaster may add other clues to these sources, in order to flesh out the Kinipissa backstory or to suggest leads to other locations in a growing campaign.

LIBRARY

- The local native tribes knew Kinipissa as a bad place and avoided its territories. A local legend recounts the existence of hairy, cannibalistic, human-like creatures that roamed the swamps. To this day, the occasional local claims to have seen such creatures; a Louisiana folksong honors the "Kinipissa Creek Man." A native's Common Knowledge check may suggest the hairy creatures were children of a local god known in past ages as **ZHOTHACQUAH**.
- Kinipissa is known for its Haitian Vodou, and for a particular subset of practices honoring the serpent people of ancient America.
- In the 1830s, Kinipissa was the plantation Kinipissa Grove, purchased by Kane Bennet and his wife Ruth. The estate served as a Confederate base during the Civil War.
- Since the turn of the century, the surrounding area has been explored by Standard Oil, and targeted for major development. In recent years, Standard Oil has urbanized several of the county roads and engineered a series of iron bridges, and their agents can be encountered in Shreveport and its surrounding environs.
- Kinipissa experiences a humid subtropical climate, with abundant rainfall and severe thunderstorms and tornadoes during the spring and summer months. Winters are generally mild, with a month of freezing or below-freezing temperatures, while summers are hot and humid.

3 The Town of Kinipissa

MALE NAMES: Andre, Christophe, Emile, Eugene, Henri, Joseph, Jules, Prosper, Rafael, Robert, Simon, Virgil

FEMALE NAMES: Annette, Apolline, Celestine, Estelle, Georgina, Isidore, Rosaline, Serafine, Virgine

SURNAMES: Allain, Broussard, Corales, Embry, Fanchon, Fortier, Kleinpeter, Lacoste, La Fitte, Mason, Olivier, Trudeau, Villemont

NOTABLE LOCATIONS

FLORIAN'S CAFE (Open 7am to 7pm, closed Sunday; Mom is the waitress, pop is the cook, and kids are the dishwashers; Menu includes fried meat of the week, potatoes and Irish soda bread, and okra salad with bacon and onions or collared greens; Louanne's coffee is unrivaled)

DUPUY RESIDENCE (Small unkempt garden piled high with old furniture and farming equipment; Children, chickens, and pigs running loose; Dupuy ancestors buried in property cemetery)

JOE'S TAVERN (One room saloon; Pool table with ripped cloth; Men only, playing pinocle; Aroma of beer and smoke; Civil War veteran Poppa J plays the harmonica or fiddle daily, sometimes on the tavern porch, bluegrass from the old country; Poppa J and the Tramps play on Friday nights; Crawdad tank)

DURHAM'S STABLES & BLACKSMITH (Frank is a mechanical wizard; Crowds of men engaging in pipe smoking, horse trading and political arguments)

KINIPISSA BANK & TRADE (Ornate craftsman furniture; One vault with scorch marks from a past robbery attempt; Both the Masonic lodge and Ladies Aid Society meet upstairs on their respective days)

BOHEMIAN CREAMERY (Ice cream parlor now out-of-business; Building currently being renovated for new business)

POST OFFICE (Upstairs telephone switch board; Telegraph office in the back; Charlie the town mutt sleeps on the porch)

DERRICKSON'S HOTEL (Shuttered building; Marshal Jephthah Landry manages the property)

LOCAL JAIL (A two-room office with two cells and a corner desk, frequently unoccupied)

OTHER LOCATIONS: Lou's Drugs; First Baptist's Church (King James Bible only); Our Lady Catholic Church (Father Pat); Tobacco shop (Colonel Fielding knows everyone in town); Joe's Lumber; Barbershop; Ingram's Meats & Grocer; Ice House (shuttered); Kinipissa Grammar School (two rooms, to eighth grade only); The Bayou (local paper, closed in the last year); the Crick (creek runs through town, full of crawdads and kids cutting school)

In town, adventurers may solicit citizens for any leads (mostly in the form of rumors) about the case. Such inquiries may produce general clues, but none of the citizens will know the entire truth, much less the truth about the mythos.

Adventurers may use skills such as Streetwise — or simply role-play their investigation by exploring and inquiring about the Ann Carrie disappearance or about new leads that are discovered. As the players are free to come up with creative directions for their investigation, the gamemaster should react to these decisions with appropriate responses by NPCs and with relevant skill checks as they become apparent or solicited by the players themselves (using: Intuition to detect obfuscation; Influence to gain access to private information; Detection to notice subtle details; and so on).

Based on the creativity of the players and on the success of their checks, they may receive any number of rumors about the case — some of these being vague, misleading or false, and others being more specific and true; even failed investigative rolls should produce lower tier information (noted by the ●●, indicating an automatic success for a lower skill level).

TOWN RUMORS

The gamemaster is free to create new rumors — based on the backstory of the case — or may pick from the following list.

- **SWAMP:** There's something not right about the swamp, never has been right, I've seen things, like crabs, coming up out of it going after cats and dogs and even children, two-headed gators, stranger things still...better not to talk about it (●●). Life in the swamp is sick, afflicted with the corruption, all the old folk know it but not much talked about nowadays (●●). You can hear them in the night, those things that were here before Mankind...they make an awful noise (●●). I saw the Kinipissa Creek Man when I was a child out in the swamp, there's more than one of 'em you know, all hairy and ugly as can be...they smell so awful you know they're coming before you see 'em (●●●). I saw the Kinipissa Creek Man when I was a girl, made me so frozen I couldn't move, I was peeing out near the shanties when I smelled it near me... smelled like something not of this earth...I held the lantern up and saw in the dim light it was barely five feet away, all dripping wet and shaggy hair, that face and eyes, oh Lord those eyes (●●●). Ever hear of the voormi, that's what they are, those Bigfoot things (1d100)? I saw the thing in the swamp take him, the drunken fellow in the shanties, pulled him right under with him hollering and thrashing about, it looked like it was all oily and slick...that was no alligator, I'm telling you (1d100)! I was out driving on the main road coming home, it was dark there, but I

saw it cross the road...like some kind of...living ooze, dragging something behind it like skin or something...it was in the headlights then it just slithered off the road and splashed into the swamp, most horrible thing I ever seen, that wasn't like no gator I ever saw (1d100).

- **TED CARRIE:** Ted Carrie, that oil man, saw him only once with some investors...cold fellow, pity about his daughter (●●).
- **ANNIE CARRIE:** That Carrie girl was a wild child (●●). Ann liked hanging out with older men (●●). If you want to know what happened to that Carrie girl, ask at the bank (●●) because I hear she tried to rob it with some outlaw then cut town with the guy. Ann...oh yeah...the Carrie girl, she was part of that voodoo group out in the swamp (●●●). She was often seen out in the shanties, with all those vagrants (●●●). Ann went around calling herself...Hypo-something-or-other (●●●) — Hypolite Populus, that was it (1d100). Ann was at some party at the old Marsten House, that's what I heard at least (1d100). It's all connected, the Ann case, the Marsten disappearance, the outsiders with the money coming to town...I didn't tell you this but it's all a big conspiracy, a coverup (1d100). Ask the Landry girl about Ann, she knew her (1d100). Ask Old Pa Samuel about Ann (1d100).
- **AZÉMAR MARSTEN:** Azémar Marsten was a good man who had a heart for his fellow Christians (●●). Azémar Marsten did a lot of business up there in his house with a lot of important people, that's what I hear (●●). My wife thinks I'm crazy, but I saw it, all those lights at night at the Marsten House (●●●), like a secret meeting into the late hours. I hear Marsten helped some of the folk out in the swamp, and didn't want anyone to know about it...just wanted to be a Good Samaritan I guess (1d100).
- **PINKERTON DETECTIVES:** I remember those Pinkerton detectives, one man and one woman...forget their names (●●)...unfriendly folks. Those Pinkertons talked to the marshal, I'm sure he can tell you more about them (●●).
- **ROACH & SAINT JOHN:** Roach and Saint John, awful people, good riddance (●●). Roach and Saint John, haven't seen them around for awhile, ever since the marshal chased them out (●●). Yeah I know about those two, the big one nearly beat Charlie Danvers to death behind the tavern, don't know why for sure though...heard he wanted the man's hat (●●●). Those two wander into town sometimes, never up to any good, saw them this morning in fact crossing the main street (●●●). Saint John used to preach in town, crazy stuff about the End Times and the Old Ones...no one listened to the guy...then next thing we know he attacked some poor man out on the main road (1d100). Those two hang out in the shanties, don't know if they live there though (1d100), ask Old Pa Samuel about them.
- **OLD PA SAMUEL:** Everyone knows Old Pa Samuel, he's lived here forever (●●). Old Pa Samuel is an old crazy voodoo man who lives out in the shanties (●●).

4 Marshal Jephthah Landry

JEPHTAH LANDRY, aged 62, has been the town marshal for 17 years. He possesses a squat and bullish build, and is known for his quiet and polite demeanor, as well as a sardonic sense of humor. Having been married four times, he peppers his conversations with jokes regarding past wives and women in general. He can't remember the names of all of his children or grandchildren (most of whom live in Shreveport or neighboring towns), and has lost track of which siblings or cousins are alive, married, in jail...whatever. When discussing any of the local crimes — which are rare and mostly petty in nature — Landry's attention often becomes distracted by the innumerable extracurricular errands he makes for his family.

Adventurers attempting to interview Landry may have to do so while following him from store to store, as he files through disorganized shopping lists — looking for flour, lard, yarns and fabrics, pottery and gardening tools, violin string, and so on — or suffering through interruptions by other locals who assault the marshal with random reminders about local disputes and other petty needs. During such interviews, Landry may often forget the names of the adventurers, asking repeatedly, “Who did you say you are again?” or “Who are you with again?” The conclusion players may draw from the man is that he is either overworked, or too old and tired to care about his job anymore. In actuality, both assessments are true. Adventurers who are willing to make small talk with Landry, preferably over pipe smoke on a much-needed break from his family, will find him to be more agreeable to a focused interview.

Landry knows many of the same rumors as the average citizen in town. Additionally, he points to two criminals named Roach (Roche) and Saint John (Santiago), who have on several occasions found themselves in Landry's jail for fighting in town, drunken outbursts, and thievery. They may live in the shanties outside of town, but Landry sees them from time to time meandering into town (after which the marshal threatens them with jail time if they don't immediately leave). The Pinkertons interviewed both degenerates about the Ann Carrie disappearance, but received only strange rambling replies about the End Times. Roche was the silent brute of the two, in Landry's words looking as if “a mule kicked him to the head when he was young, and then kept kicking.” Saint John was the talker, a kind of itinerant preacher spouting some form of crazy scripture. In Landry's coffee-stained case files, he has recorded in frenzied penciling some of this so-called scripture:

“The carrion of the sebaceous abyss will squirm into our light with ravenous longing, devouring all of humanity in one voracious feasting — an amniotic exhalation auguring the rebirth of the Great Old Ones!”

RAIDERS OF R'LYEH

“The Old Ones were, the Old One are, the Old Ones will be: Those Who Walked the Earth Before Us in Glorious K'n-Yan, Gol-Goroth, Zhothaqquah, The Lord of a Thousand Forms, The Eater of Worlds and of Children!”

Landry may also divulge that the Pinkertons who previously investigated the case didn't find much, drew some hasty conclusions, then collected a paycheck from their employer and “skedaddled.”

Regarding the Marsten case, Landry knows only that Marsten had an affable disposition, loved the occasional pipe, gave charitably to the church (though attended infrequently) and traveled often. He was a model citizen, though he tended to entertain a lot of outsider guests at his estate, mostly “bigwigs, rich types.” Both Landry and the Pinkertons looked into the legal papers of his estate, which had been arranged with some big law firm in Boston (he doesn't know the name offhand). Foul play was ruled out by every investigator. Landry theorizes that a rich bachelor like Marsten is most likely traveling abroad.

LISSIE LANDRY

Lissie Landry, aged 42 — is the marshal's fourth wife. Lissie's daughter Adele — from a previous broken marriage to a scoundrel in Shreveport — was adopted ten years ago by Jephthah after the couple married. Lissie was a rebellious child from an upper class French-Scotch, Baptist family, who ran with the wrong crowd and later reformed to provide Adele with a proper upbringing. She apparently reformed Jephthah as well, as the marshal attends First Baptist routinely and hasn't touched a drink in ten years. Lissie has left behind her past life, and today sees no need for the use of the skills she acquired as a rebel youth — one of these skills being remarkable marksmanship.

Lissie leads a women's Bible study — with six other women in town — on Wednesday evenings in the one-room lodge above Kinipissa Bank & Trade. This inner circle knows more gossip about the residents of Kinipissa — and especially about Ann Carrie — than does Marshal Landry. However, Lissie may feel more willing to share this inside information with a female attending her Bible study than with a posse of strangers investigating in an official capacity. However, Landry may be able to persuade Lissie to divulge such information to the adventurers, if the adventurers are first able to ingratiate themselves with the marshal.

If questioned under the right circumstances, Lissie may convey any of the following details.

Lissie's daughter, Adele, was acquainted with Ann through other teenage friends in town.

According to Adele, Ann was promiscuous, and bragged to the girls in town about her exploits with older gentlemen.

One of these gentlemen — a “fancy politician” in Ann's own words — gifted her with a special charmed necklace and took her to some fancy party at the Marsten House. Adele saw the necklace and described it as a “Devil's charm.” This Devil's charm was never discovered, and the connections between Adele and Ann, and between Ann and the Marsten House and a mysterious politician, were never divulged to the Pinkertons who investigated the case.

Landry himself did not know about these specific connections until a year ago.

ADELE LANDRY

Adele was 12 when Ann disappeared. Today, Adele is an upright citizen and devout young woman — working part-time at the local switch board and aiming for an education at Richmond College, and then for a stint as a school teacher in Shreveport or in town. She will discuss her knowledge about Ann only if requested to do so by her mother — or with successfully rolled and relevant skill checks — as she considers the sharing of such information to be gossip-mongering. Adele speaks about Ann with contempt, as if Ann was a baser creature.

According to Adele, all of the girls in town knew that Ann's father wasn't the Standard Oil agent, but was a man of foreign origins; the implication is that Ann was of “mixed blood” (and her mother a harlot).

Ann joined some kind of strange fellowship with “the people in the swamp,” though she doesn't know any of their names — only that these people, again, were all of “mixed blood...foreigners.”

After joining this fellowship, Ann started demanding from the other girls in town that they call her by “her real name: Hypolite Populus.”

The old voodoo man named Old Pa Samuel, who lives in the shanties outside of town, may have more information about this fellowship.

LANDRY HOUSE

The Landry family live in a comfortable, six bedroom, Second Empire home, tucked behind a rod iron fence and located within walking distance to town. If at least one player impresses Lissie with a relevant skill check (such as Etiquette), strong role-playing, or an affiliation with a Baptist church, the adventurers may be invited to room and board at the Landry's home for a dollar a head for the week.

Alternatively if Lissie disapproves of the adventurers in any way, Jephthah may offer a stay at the vacated Derrickson Hotel for the same rate, but without the comforts of home. The Derrickson has been vacated for some time, and its rooms are musty and cold — and many are used for storage — with most of the in-room fireplaces bricked-up and several of the windows boarded-over.

5 The Shanties & Swamp

The shanties lie in the swamp and lagoon country to the south of Kinipissa. They are a decentralized community of brick and reclaimed-wood huts, and rotting two-chimney homes in the Acadian style leftover from the pre-War era.

THE SQUATTERS there will most likely not convey much information to outsiders, unless one of the adventurers shares some affiliation with their culture (even then, the information shared will tend toward the fantastic and folkloric rather than to anything truly useful). However, any squatter can and will point to Old Pa Samuel's home at the end of the shanties, located through a copse of trees and over an ancient wooden bridge leading to Samuel's island.

OLD PA SAMUEL

The island is nothing more than a fifty-yard-wide mound of earth surrounded by swamp. Old Pa's home is a hut made of driftwood, and erected on the masonry of a destroyed Acadian estate, with one of its chimneys still functioning and often exhaling smoke. Laundry lines surround the hut's exterior; reclaimed furniture decorate its interior: a sagging sofa, a rocking chair, and a wire-mesh bed nailed to a simple frame; a few blocks of masonry with pillows serve as seats for guests.

A faded portrait in a gilded frame of St. Gerard Majella (identified as such with an appropriate Religion or other relevant skill check) adorns the mantle wall, and an ornate gold cross hangs over the bed. Kettles and other cooking implements line the various shelves, along with jars of rooster talons, scarves of various colors, plantains, stacked cans of herrings, and white rum spiced with pequin pepper. An Occult check may identify many of these items as useful in Haitian Vodou rituals (●●) — or, more specifically, useful for the appeasement of the loa (god) Ghede Nibo, considered to be a great healer, who in Haitian Vodou is conflated with the Catholic St. Gerard Majella (1d100).

OLD PA SAMUEL — also known as “The Haitian” by the locals in Kinipissa — plays the part of a charming, fragile, voodoo man. He always wears a suit and hat, immaculately cleaned and

pressed, and a disarming smile with whomever he meets. He demonstrates immediate kindness, hospitality, and generous humor with all of his guests:

“Come, come, be warm by my fire, friend,” he may say to a stranger.

However, Samuel is a fraud with many layers of deceit, so many that even he may not know who the real Samuel is anymore. Any successful use of Intuition or Psychology will reveal merely one of these layers, and even then there will be a sense that something is just off about the man.

Samuel will initially present himself as a concerned but largely ignorant citizen and even as a helpful ally. He may even consult Ghede Nibo in a mock invocation (a successful Occult check will notice irregularities in the ritual) to aid in the investigation (pointing investigators to the rich folk in town) and to bless the visitors.

If this first layer is exposed as a ruse, and if players push Samuel into a corner in any way, he will reveal his next layer — that of a cowering victim. He will feign ignorance of the perpetrators of any crime, though show great fear of several strange men who threatened his life:

“Please, they will come to hurt poor Samuel. I know nothing, only that it was the rich folk who came to town. I told them I am a peaceful man. That is all I know, please, please, leave me in peace.”

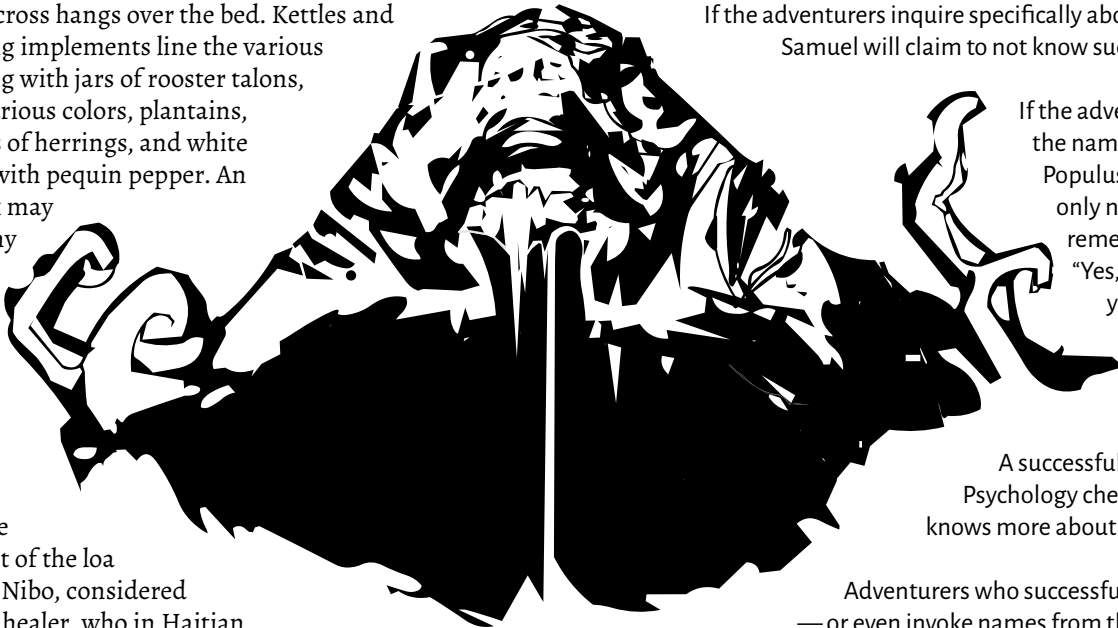
If the adventurers inquire specifically about Ann Carrie, Samuel will claim to not know such a person.

If the adventurers invoke the name Hypolite Populus, Samuel will only nod in vague remembrance, saying: “Yes, a beautiful young girl...I saw her only once here exploring. But nothing more.”

A successful Intuition or Psychology check will reveal he knows more about her activities.

Adventurers who successfully press further — or even invoke names from the mythos, or reveal Marsten as a sorcerer — will cause Samuel to cry and plead: “So much pain in the world. So much horror. Please I am begging you to leave me in peace.”

He will offer to assist the adventurers in their investigation, and if he feels he has no other choice, he will even reveal what



RAIDERS OF R'LYEH

he knows about Marsten (in Samuel's words, a "Houngan of evil works") and personally lead them to Marsten's crypt ("But only in the night, please I do not want any trouble with the law."). This offer of support will be another of Samuel's performances.

Samuel may explain that Marsten entertained strange foreigners from other lands, and used that poor Ann Carrie girl (but he has no idea where she is now, only that she and Marsten spoke of traveling to Europe). In Samuel's spin of events, Marsten threatened Samuel with dark magic if he said anything to anybody.

According to Samuel, Marsten did awful things, performed rites with "his coven" out by the Old Indian Rock...called up things he shouldn't have. And Marsten's men? The Old Ones changed them into...something awful, shapeless, horrors (Samuel won't explain any further on this last detail). Marsten was then later killed by an associate (someone unknown to Samuel) and buried in the secret crypt in the Marsten House.

Samuel will take the adventurers to the crypt but only if they first promise to burn Marsten's body (Samuel will claim that Marsten has the power to rise up in death, which is untrue).

If the adventurers find Marsten and allow Samuel the freedom to act, the old voodoo man will perform the show of a ritual and then beg the adventurers to torch Marsten's body.

Alternatively, if Samuel is arrested, Saint John and Roche are instructed to follow the adventurers and to murder them when an opportunity presents itself (and to dispose of any bodies in the swamp near the Old Indian Rock).

Samuel possesses Marsten's Luger (the weapon which killed the sorcerer), but will use it only if there is an opportunity to murder the adventurers without witnesses around, and if Samuel is accompanied by Saint John and Roach.

Otherwise, Samuel keeps the Luger in a secret compartment under his bed (noticed if the bed is moved aside, or with a thorough search of the hut and a successful Detection check).

MARSTEN'S PISTOL is a LUGER P08 that uses 7.65mm Parabellum, is currently in poor condition with a $\geq 92\%$ malfunction rating, and has 7 shots left in the magazine, with each shot inflicting 1d8 impale damage.

Underneath this compartment, buried even deeper, lies another stash containing items stolen from Marsten:

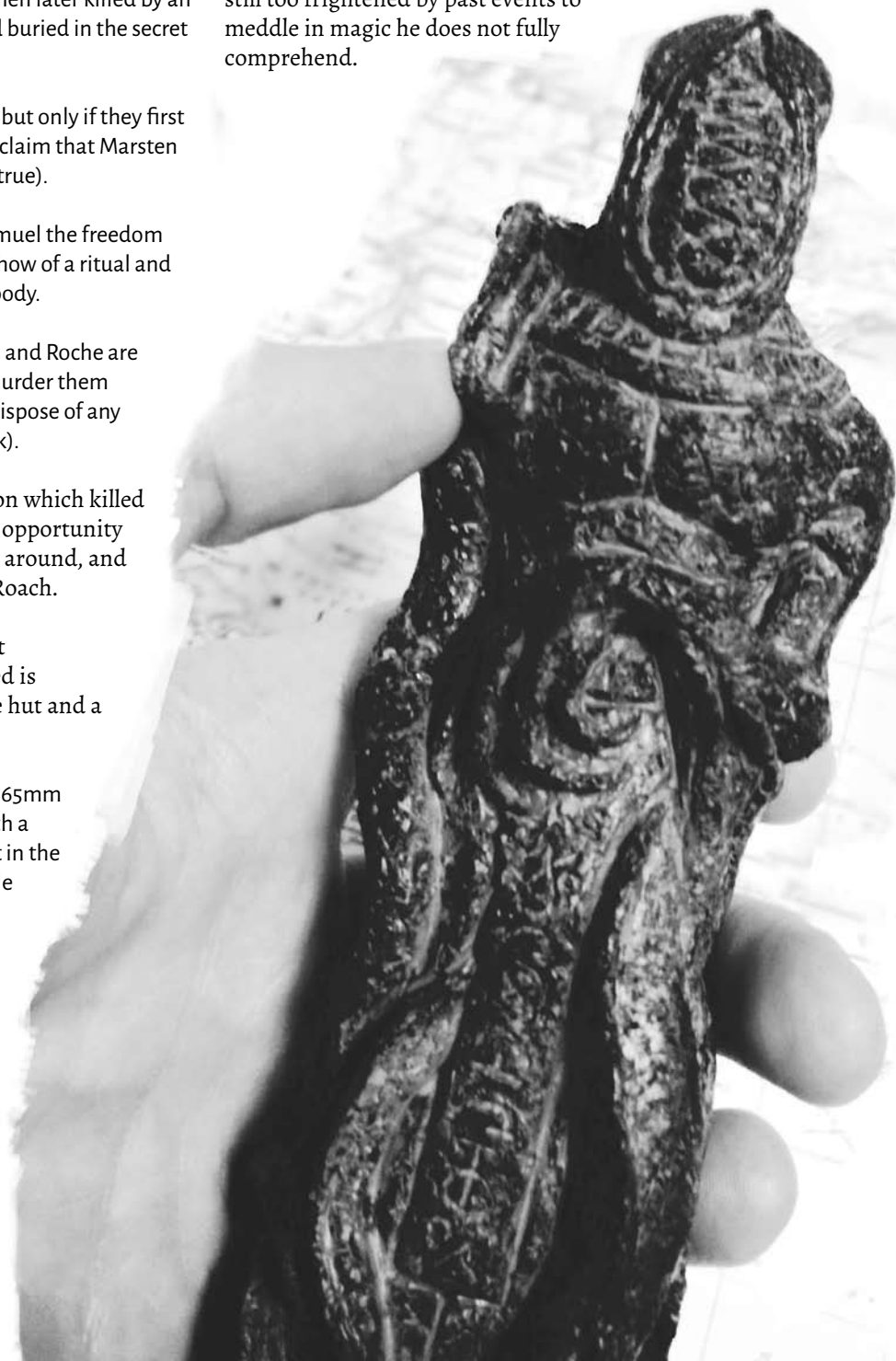
Editions of both **UNAUSSPRECHLICHEN KULTEN** (*Nameless Cults*, in German) and **WUSHENG LAOMU JINIAN** (*Annals of the Ancient Unborn Eternal Mother*, in Classical Chinese)

A **TOTEMIC IDOL OF NYARLATHOTEP** with strange glyphs at its base (with clues pointing to a wider conspiracy)

MARSTEN'S ENCRYPTED JOURNAL (potentially with numerous leads—including one pointing to a hidden cache of treasure stolen from the New Orleans Mint, and another suggesting a safe house for Hypolite Populus in either New England or Europe—to be developed by the gamemaster)

This second stash cannot be discovered by the adventurers unless they specifically look for it (a Detection check by itself won't likely find it) or somehow intimidate Samuel into revealing its location.

As an acolyte of Tsathoggua, Samuel knows a few **MYTHOS SPELLS**, but will use them only as an absolutely last resort. He is still too frightened by past events to meddle in magic he does not fully comprehend.



6 Old Indian Rock

The black rock, a twenty-foot-tall (two-foot thick) rough-hewn obelisk, lies half a mile southeast from Kinipissa (and a half mile east of the shanties). The obelisk stands upon a circle of mud and reeds, surrounded by swampland, and by the look of trash and strewn, soiled mattresses appears to have recently hosted vagrants or local teenagers.

A Geology or other relevant skill check may suggest the resemblance of the obelisk to other stones in the Yucatan and reveal the foreign nature of the material in relation to the local geology of the area.

Close inspection of its surface notices a spiraling pattern of symbols marching up and around its faces — their once sharp contours now almost entirely eroded and defaced through time and possibly through human effort. A Linguistics or other relevant skill check may suggest their similarity to hieroglyphics or to a language possibly akin to that of Central America (though the rock is so worn it is almost impossible to discern).

An Archaeology or possibly Occult (or other relevant skill) check may suggest the obelisk's resemblance to other black rocks in Europe and their alleged connection to witch cults of antiquity (●●) — or, more specifically, to monoliths mentioned in both Otto Dostmann's *Remnants of Lost Empires* and Friedrich Wilhelm von Junzt's *Nameless Cults*, and to occult lore about a Black Stone in Stregocavar, the Witch-Town of Hungary (1d100).

With enough time, a Forensics check may detect human hair and subtle bloodstains on several of the mattresses (●●) — as well as a tooth and a torn fingernail suggesting a more sinister meaning (1d100). Such evidence may be combined with Occult to suggest human sacrifice in connection to some blasphemous cult (if the players have not already made the rather obvious connection) or used as leverage to sway Old Pa Samuel to divulge more information.

7 Roach and Saint John

Roach (also known as Roche) and Saint John (also known as Santiago) were part of Marsten's cult, but now work as enforcers for Samuel who has taken up the mantle of leadership.

ROACH, aged 37, is a brutish and hulking simpleton with a disfigured face, and wears overalls and a white fedora — which Roach happened to steal from a man whom he beat to death. Roach sees Saint John as his brother and caretaker, and will follow Saint John's orders to his death. If captured, Roach will just repeat the scripture of Saint John, though in a convoluted and unintelligible pantomime.

SAINT JOHN, aged 25, is short and thin and wears a gray threadbare suit and black derby pinned with an owl feather. He is missing three fingers on his left hand (which he sacrificed to the Old Ones, whom he understands only as powerful angels who will someday reward him with great power and long life). If captured, Saint John's testimony will prove useless (outside of confirming that Marsten is indeed a powerful sorcerer, if the adventurers invoke his name; however, Saint John does not know that Marsten is dead). He will use his incomplete knowledge of the Old Testament — which he intermingles with a fragmented understanding of the mythos — to proselytize and spout his twisted version of scripture. For examples, see "Node 4: Marshal Jephthah Landry."

Samuel has tasked Roach and Saint John with surveilling the adventurers — and retreating if noticed — and then reporting back to Samuel with any new information. If the adventurers get too close to the truth, then Samuel will order the pair to murder the outsiders when an opportunity presents itself, and to dispose of any bodies in the swamp near the Old Indian Rock. It is possible that Saint John may assume that any innocent parties who come into contact with the adventurers may also need to be eliminated at some point; in an interrogation, Saint John may suddenly smile and mention the "Marshal's pretty birds" when referring to Lissie and Adele as potential targets.

Roach carries a **MACHETE** and an **OLD BREAK-ACTION TRAP GUN** tethered to his shoulder with newspaper string.

Along with his King James Bible (its pages defaced with black crayon and occult symbols), Saint John carries a **WINCHESTER MODEL 1894 LEVER-ACTION RIFLE** (with a box of .30-30

Winchester cartridges in his jacket pocket), a

SMITH & WESSON .38 SINGLE

ACTION REVOLVER, and an

assortment of **TRENCH WEAPONS**: a pickaxe handle fixed with nail spikes (caked with dried blood and human hair); a push dagger (concealed in a jury-rigged forearm sheath); a khukuri; a trench knife; brass knuckles; one stick of dynamite; and, a small dagger and second stick of dynamite (both concealed in his left boot).



8 The Marsten House

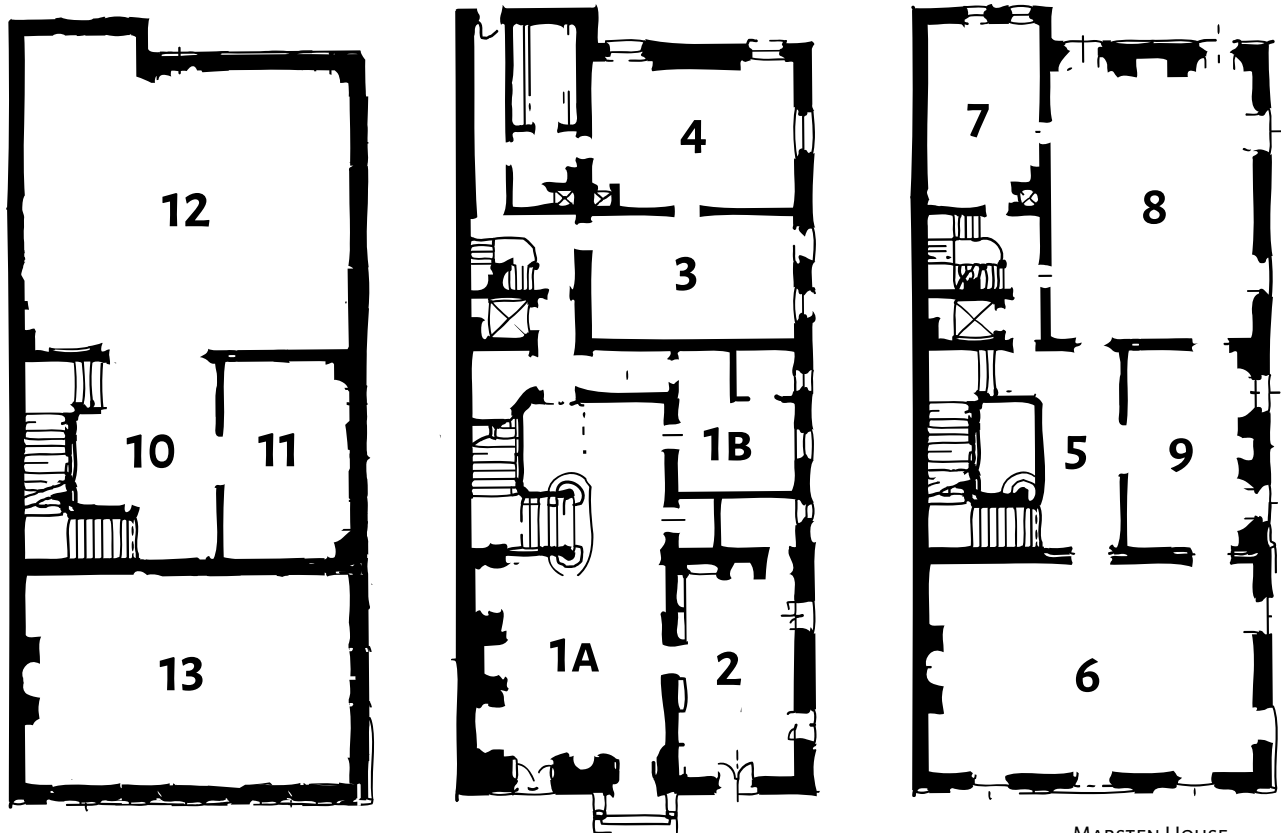
The Marsten House is a Southern mansion with a mansard roof and a front facade embellished in elaborate ironwork galleries. The house itself is sheltered from the street by its surrounding trees and wrought iron gate. The house's front door is locked, though breaking in is extremely easy (though requires a Mechanisms check if the adventurers wish to pick the lock without evidence of tampering). Alternatively, Old Pa Samuel has a key to the property.

Inside, there is a stale stench noticeable to anyone first entering the house (getting stronger as one descends to the basement level); anyone competent in Medicine or Forensics will know immediately that there is a corpse somewhere on the property. All furniture has been removed from the location and transported elsewhere, and evidence of occult activity — such as the symbols etched into the walls and floors — sloppily painted over by Samuel and his men. Any thorough search of the house will reveal their existence, and studying them will suggest the same conclusions as those made about the marks found on the Old Indian Rock (see the entry for a suggestion of relevant skill checks and appropriate revelations). The gamemaster may draw creative conclusions about Marsten's use of the house from the key of rooms provided, though ultimately many of the cult's practices will remain shrouded in mystery and left open for further investigation in a widening campaign. It is evident, however, that the cult at one time used the Marsten House as a hideout and weapon cache.

MARSTEN HOUSE

KEY	ROOM
1a	Entrance hall (secret crawlspace through chimney)
1b	Cloak room
2	Moldering library
3	Servant's hall (Lihao's bed)
4	Kitchen and pantry
5	Scorched landing
6	Emptied drawing room (occult symbols)
7	Butler's pantry
8	Dining room
9	Reception room (ceremonial storage)
10	Landing well and debris
11	Weapon cache
12	Storage cellar and moldering crates (12 makeshift beds)
13	Secret chamber (occult symbols) and crypt

AREA 13 is notable for being a secret crypt, concealed completely by a wall in the cellar. Adventurers who search the house thoroughly may eventually find the secret crawl-space leading from the entrance hall (**AREA 1A**) to the crypt, or Old Pa Samuel may lead them there just as well. At one point the cult attempted to test a non-Euclidean route (a kind of Spacetime Gate) leading from the second floor drawing room (**AREA 6**) to the crypt — in the process leaving behind strange occult symbols and scorch marks — though no skill check will reveal such a conclusion (only the intuition of the players themselves).



MARSTEN HOUSE

RAIDERS OF R'LYEH

The house is wired for electricity; however, the machinery is currently not working properly. An Electrical Repair check may get the lighting working again — though lamps must be used in the basement level — or reveal a fault in the fuse box which may be exploited to cause an explosion and possible conflagration. Petroleum lamps in the entrance hall may be carried throughout the house for light (or used for explosive bombs by creative adventurers).

MARSTEN'S CRYPT

The crypt is a moldy, earthen room, sealed behind stone and plaster. The house's stale stench is strongest in this area due to the decomposition of Marsten's body — though after five years of decay, the rotting meat odor has somewhat dissipated. Marsten's body rests in a simple wooden coffin — etched in chalk on top with a protective Vodun seal, looking like a curvilinear X; if Samuel is present, he will explain that he fears that Marsten will rise from the dead, and that he drew the symbol as a means of protection.

The body itself has reduced to a skeleton. A Medicine or Forensics check may suggest that a body interred in such a manner should have produced more of a smell (●●) — and it is particularly odd that the bones are so white and appear to have been antiseptically stripped of all bits of flesh (1d100). A Detection check will notice that one of the boards in the bottom of the coffin has been cracked open, as if something inside had pushed its way out through the fissures in the box, and cracked the container to widen the space.

If Samuel is present, he may choose one of several options.

If he senses that the adventurers are a threat, he may choose the crypt as an adequate place of ambush (with Roach and Saint John lying in wait in the house, their presence noticeable at some point in the exploration with a Hard Detection check).

Otherwise, he may act terrified of Marsten's power — cowering in a corner or refusing to descend to the basement level — and beg the adventurers to torch the body immediately.

Samuel's last option would be to wait to see what the adventurers may do once discovering the body, choosing to respond later at a more strategic time.

Samuel may plan an ambush of the adventurers at another location, in order of preference: at the Old Indian Rock or the surrounding swamps; at Derrickson's Hotel (with no other witnesses present); or, at the Landry residence (if Samuel decides that the Landry family and the adventurers both must be eliminated).

Samuel also may petition Tsathoggua to deal with the invaders, though he fears what Tsathoggua would request in return...

TSATHOGGUA'S RESPONSES

When adventurers interfere with Tsathoggua's minions or with the plans of its followers, its conspiracy will strike back. Responses escalate in severity, depending on how Tsathoggua views the threat of the adventurers. Adventurers who stubbornly insist on investigating or interfering with Tsathoggua's rule will escalate its minion's reactions.

Responses are organized as a hierarchy of levels, with each level labeled as minor, moderate, major or imminent; a response may be triggered as Tsathoggua perceives the threat level of the adventurers increasing — according to the gamemaster's discretion and how he wishes to pace the scenario. In general, the more the adventurers make their intentions known to the town populace and the deeper the adventurers delve into the mysteries in Kinipissa, the more severe the consequences of reprisal. Alternatively, the gamemaster may wish to set the responses to a timeline, increasing their severity at predetermined markers (from minor to moderate after 24 hours, from moderate to major after 12 hours, and so on).



A set of responses follows, which may be modified or used as inspiration for new responses as the actions of the adventurers and the scenario suggests them.

Minor Responses

DENIZENS OF THE DARK SWAMP

Swarms of creeping and flying natural life — crawfish, giant robber crabs, beetles, frogs, snakes, worms, spiders, centipedes (grossly oversized), bats, flies, alligators, and so on — from the swamp surround an area inhabited by the adventurers. They scratch at doors, cover windows, and creep through cracks, for a duration of 1d3 hours — after which time they return to the swamp (leaving behind piles of dead vermin).

IN DREAMS

One of the adventurers — most likely the one with the highest POW or with divinatory abilities — receives invasive dreams about the events at the Old Indian Rock. Feral, naked men and women, covered in mud and drenched by rain, dance about the rock in a horrible, savage ritual. Some of these figures wear masks, including a leader clothed in a man's suit and a Mardi Gras skull mask. Strange humanoid figures covered in hair, with misshapen pig-like faces and red eyes, rise from the waters to join in the revelry. When lightning flashes or masks slip from faces, the countenances are inhuman, malformed and almost frog-like in their bestial shapes. These visions may escalate in horror (e.g., sacrificial victims added to the rites) as the adventurers get closer to the truth in Kinipissa, but each invasion costs the dreamer one point of Rationality, plus a Horror check if appropriate. An occultist may actually solicit these visions by actively using Detect Magic (at the Old Indian Rock or in the Marsten House) or Divination.

INVASIVE WATER

An unhealthy roar of thunder sounds far off, signaling a coming storm and keeping the adventurers from sleeping soundly. Humid rain washes down in waves and invades any space that shelters the adventurers — dripping down the walls, sludging up from sinks, seeping through shingles, and so on. The water smells of rotting meat and creates a muddy dampness wherever it invades (even in well-scrubbed homes). Worms and beetles crawl in its mud, which slips under door cracks and through other fissures.

WATCHERS FROM THE DARK

The adventurers are made to feel a presence watching from the shadows. At one point, an adventurer may glance out a window and see for a fleeting moment a hairy figure moving in the darkness, or near the swamp witness a creeping shadow slip into the water. Alternatively, a close connection to one of the adventurers (such as one of the Landry family) is shadowed, making the connection uneasy, and sending a clear message to the adventurers about the enemy's control over their privacy.

Moderate Responses

FORMLESS SPAWN

One of the adventurers witnesses a formless spawn of Tsathoggua attacking an animal — such as a cat, dog or alligator — and then dragging the thrashing victim into the swamp. The adventurer won't see the spawn directly, but only in the cover of night or at the edge of lamplight, causing a Horror check testing Willpower (Normal) for -1d4 points of incredulous shock.

MOLE

Old Pa Samuel actively seeks out the adventurers and offers any help to them as a concerned citizen, even inviting them back to his hut in the shanties for refreshments. He hopes to gather information about the adventurers, to feed them misleading information, or to betray them and lead them into a trap at the most opportune time (if such drastic measures are ultimately required).

VIOLENT GOONS

Roach and Saint John are sent by Old Pa Samuel to ransack the Landry home either looking for incriminating evidence or sending a message. When they leave, they splash pig's blood in one of the bedrooms and leave behind the Devil's charm that was once in the possession of Ann Carrie. The charm is made of clay, in the style of primitive folk art, and approximates the form of a misshapen toad. Both Roach and Saint John leave behind bloodied fingerprints — discovered with Forensics — and Saint John drops a few spent cigarette butts — discovered with Forensics or Detection — which may be later matched to a tobacco kit that Saint John carries on his person. Alternatively, if given the chance, Saint John and Roach snipe at the adventurers from a distance, as warning shots — then make a hasty retreat.

Major Responses

CONTACT SACRIFICED

Saint John and Roach kill a contact in town — with extreme butchery — in a way that sends a clear message to the adventurers.

PUTRESCENT STORM

Lightning roars incessantly as a storm assaults Kinipissa. Torrential water — smelling of offal — floods the streets, inhibits travel, and pours through roofs. At its height, there is a 50% chance of a downpouring of frogs, star jelly, offal, or frozen fecal matter, the duration of which lasts 1d20 minutes. When the water subsides, a sickly, yellow fog envelops the town, casting the area in unnatural dimness. Within the fog's perimeter, the difficulty for casting any spell of Tsathoggua is made one degree easier.

Imminent Responses

The following responses may act as concluding nodes to the scenario, depending on the previous actions of the players and the unfolding of events in the setting.

FEEDING TIME

A formless and oozing spawn of Tsathoggua — burst forth from one of Marsten's cultists in a magical ritual gone horribly awry — crawls from the swamp and attacks someone close to the adventurers (or the adventurers themselves). The following scenario is merely one possibility; the gamemaster may change the victim (to Roach or Santiago, to one of the Landry family, or to another NPC, etc.) or the manner in which the spawn attacks, or add more spawn if the gamemaster determines that a greater threat is necessary. Anyone witnessing the attack must make a Horror check testing Willpower (Hard) for -1d12 points of shock and awe.

POSSIBLE SCENARIO: When the adventurers return to Samuel's cabin, he appears to be sleeping on his bed — covered up to his neck in a quilt. He turns his head to face the adventurers as they enter the room, and then mouths something silently, with a look of abject terror and pain upon his countenance. It then becomes apparent to the adventurers that there is motion under the quilt, as if some animal is crawling on the man's body. When the quilt slides to the ground, the full scene of horror is revealed. Samuel's entire lower body, up to his abdomen, is enveloped in a flowing, pulsating, black jelly — he is in the process of being consumed by a formless spawn of Tsathoggua. Even more horrible is that the spawn — having been born from the innards of a past cultist — drags behind it bits of its past-host-cultist's freckled skin, the glove of an arm and shoulder, and a wincing face with damp hair...like some still-molting leathery carapace. The spawn — in the frenzy of its feeding — has trouble fighting. Once revealed, it attempts to retreat to the swamp, while dragging in its awkward embrace the thrashing remains of its prey — still desperately clutching at anything he can grasp to pull himself free.

INCREASED THREAT: The gamemaster may wish to increase the difficulty of the scenario by adding more spawn to the response (perhaps adding one hiding up in the rafters of the room, and another seeping from beneath the floorboards, and so on).

RETRIBUTION

The adventurers are outright assaulted, or lured into an ambush (by Santiago and Roach, possibly led by Old Pa Samuel). Samuel may plan an ambush of the adventurers at any one of the following locations, in order of preference: at the Marsten House; at the Old Indian Rock or the surrounding swamps; at the Derrickson Hotel; or, at the Landry residence (if Samuel decides that the Landry family and the adventurers both must be eliminated).

CONCLUDING NODE

Depending on the players' actions and the responses of the enemy, the scenario may result in a final confrontation with Old Pa Samuel and his gang or, more likely, with a formless spawn of Tsathoggua. A satisfying conclusion may occur at the Old Indian Rock, in the swamp, at the Landry or Marsten House, or at any other location the gamemaster deems logically fitting.

Silas Endicott will meet with the adventurers for a debriefing at a local office in Shreveport. He will listen intently and without much expression, even while the adventurers disclose the more fantastic aspects of the case. If Endicott is pleased with what he hears, he will simply pack a pipe of his favorite tobacco, and ask:

“So, is that everything?”

If the adventurers disclose to Endicott both a general **LEAD ABOUT ANN CARRIE'S WHEREABOUTS** (e.g., that she may be in either New England or Europe) and **THE NAME OF HER FALSE IDENTITY** (Hypolite Populus), then Endicott awards each investigator \$50. He also offers to keep the adventurers on retainer, and to award the full \$500 if they still wish to pursue their leads to either New England or Europe. He also gives the adventurers the name Lihao — a man last seen in Limehouse — as a potential lead in Britain.

If the adventurers mention **TSATHOGGUA (OR ONE OF ITS EPITHETS)**, then Silas will raise his eyebrows with sudden enthusiasm. He will offer two more leads, vague references to a toad god in both the jungles of Honduras and the Witch-Town of Stregocavar in Hungary.

If the adventurers present to Endicott **THE SECRET STASH FOUND IN SAMUEL'S HUT** (e.g., *Unaussprechlichen Kulten*, *Wusheng Laomu Jinian*, the totemic idol of Nyarlathotep, Marsten's encrypted journal), he will immediately offer \$50 per adventurer as a reward for good work, and assume the property is his. If players resist, Endicott will make a subtle threat that they may either negotiate for the contraband as gentlemen, or let Mr. Trask handle the situation. A successful negotiation — or a successfully rolled opposed Commerce check — may double the asking price of the stash (to \$100 per adventurer). A critical roll of Commerce — or shrewd role-playing — may reveal that Endicott is actually willing to pay up to five times the asking price. If allowed to do so, Endicott will eagerly study the glyphs on the idol of Nyarlathotep (with a magnifying glass tethered to his waistcoat pocket):

“Very, very remarkable. Like nothing I have seen.”

The glyphs must be deciphered by a specialist with knowledge of the mythos (perhaps by a consultant known to the players or to Endicott). Once deciphered, the glyphs allude to an End Times event, to the return of the Ancient Ones, and to the

RAIDERS OF R'LYEH

glorious reunion of followers from all across the world. In other words: more potential leads for the creative gamemaster to exploit.

If the adventurers in any way mention **PHILEMON THIBODEAUX**, or suggest even slightly his possible involvement in a **WIDER CONSPIRACY**, Endicott will glance over at Trask for a moment, and then say to the adventurers:

“Ladies/Gentlemen, it is best not to pursue such theories, if you value a future with my benefactor. I advise you not to repeat what you have just said to me once leaving this room. Let us keep this matter between us, yes?”

If the adventurers ask about other specific elements of the mythos, such as the **VOORMI** or **FORMLESS SPAWN**, Endicott will simply listen and respond with a puff of pipe smoke:

“Absolutely intriguing.”

If any of the adventurers have **GONE MAD** due to the events of the adventure, then Endicott will graciously offer to pay for their treatment — if they agree to being committed to a facility outside of Arkham. Any adventurers who accept this offer are escorted by Mr. Trask, and then sedated and interviewed for more information once committed for treatment.

NPCs & Enemies

Marshal Jephthah Landry (age 62)

RATIONALITY: 55% (max 60%), **DRIVES & BONDS (OR MENTAL DISORDERS)** — Peace 28%, Love for Wife & Daughter 89%, Duty 28%, **GOALS** — retiring and moving from Kinipissa, avoiding conflict in his jurisdiction, securing peace and protecting his family's future

STR: 12
CON: 13
SIZ: 13
INT: 12
POW: 11
DEX: 12
CHA: 11

Action Points: 2
Damage Modifier: +0
Might: 5
Essence Points: 11
Initiative: 12
Move: 10, 19 mph
Hit Points: 13
Armor: none

Skills: COMMON — Athletics 39%, Brawn 35%, Class & Credit 20% (Lower Middle Class, Frugal), Common Knowledge 59%, Conceal 33%, Deceit 43%, Detection 53%, Etiquette 53%, Evade 34%, First Aid 44%, Fortitude 36%, Influence 53%, Intuition 53%, Native Tongue 59%, Research 34%, Stealth 33%, Streetwise 42%, Swim 35%, Unarmed 44%, Willpower 42%, PROFESSIONAL — Command 32%, Intimidate 34%, Knowledge (Law) 54%

Fighting Method (Police Training): 54% (Colt Police Positive revolver 1d6+2 impale, rifle)

Lissie Landry, wife of Marshal Landry (age 42)

RATIONALITY: 50% (max 65%), **DRIVES & BONDS (OR MENTAL DISORDERS)** — Devotion to God 59%, Love for Husband and Daughter 59%, Duty 24%, **GOALS** — spreading the Gospel, protecting her home, keeping undesirables out of Kinipissa, hiding her past

STR: 11
CON: 10
SIZ: 9
INT: 13
POW: 11
DEX: 11
CHA: 13

Action Points: 2
Damage Modifier: -1d2
Might: 4
Essence Points: 11
Initiative: 12
Move: 10, 18 mph
Hit Points: 10
Armor: none

Skills: COMMON — Athletics 32%, Brawn 20%, Class & Credit 39% (Upper Middle Class, Comfortable), Common Knowledge 61%, Conceal 64%, Deceit 46%, Detection 24%, Etiquette 46%, Evade 22%, First Aid 34%, Fortitude 30%, Influence 44%, Intuition 34%, Native Tongue 61%, Research 36%, Stealth 32%, Streetwise 24%, Swim 31%, Unarmed 22%, Willpower 32%, PROFESSIONAL — Drive (Horse-Drawn Carriage) 57%, Knowledge (Scripture) 66%

Fighting Method (Handy with a Rifle): 62% (Winchester Model 1894 lever-action rifle 2d6+2 impale, 1873 Trapdoor Springfield rifle 2d6+4 impale, both hidden above the kitchen cupboard)

LANDRY TRAITS

JEPHTHAH is known for his sardonic sense of humor. Having been married four times, he peppers his conversations with jokes regarding past wives and women in general. **LISSIE** leads a women's Bible study and knows more gossip about the residents of Kinipissa than does the marshal. She plays the priggish wife but keeps secret her past life as a rebel youth.

Mr. Trask, Endicott's bodyguard

TRAITS: A 6'5 bodyguard who has obvious military experience judging by the scars on his face (and possibly some sloppy facial reconstruction) and an amputated left arm; Trask is armed with a Colt Model 1905 and a Colt Model 1903 Pocket Hammerless.

RATIONALITY: 35% (max 65%), DRIVES & BONDS (OR MENTAL DISORDERS) — Dislike of the British 25%, Duty 70%, Love for Family 60%, GOALS — following orders, earning respect

STR: 16

CON: 15

SIZ: 20

INT: 13

POW: 11

DEX: 14

CHA: 12

Action Points: 3

Damage Modifier: +1d6

Might: 8

Essence Points: 11

Initiative: 14

Move: 10, 23 mph

Hit Points: 18

Armor: Improvised light ballistics vest 3 (torso only)

Skills: COMMON — Athletics 80% (tasks requiring two arms are made two degrees more difficult), Brawn 66% (tasks requiring two arms are made two degrees more difficult), Class & Credit 22%, Common Knowledge 66%, Conceal 54%, Deceit 45%, Detection 64%, Etiquette 55%, Evade 78%, First Aid 67%, Fortitude 70%, Influence 53%, Intuition 64%, Native Tongue 66%, Research 26%, Stealth 75%, Streetwise 55%, Swim 31%, Unarmed 80%, Willpower 62%, PROFESSIONAL — Intimidate 91%, Knowledge (Law) 46%

Fighting Method (Military Training): 100% (Colt Model 1905 pistol expanding rounds 1d8+4 impale, concealed Colt Model 1903 Pocket Hammerless 1d8 impale, rifle made two degrees more difficult when requiring both hands)

Fighting Method (Brawler, bonus abilities: Improvised Stun): 80% (knife 1d6+dm bleed or impale, improvised weapons, empty hands 1d6+dm)

OLD PA SAMUEL TRAITS

Old Pa Samuel — also known as “The Haitian” by the locals in Kinipissa — plays the part of a charming, fragile, voodoo man. He always wears a suit and hat, immaculately cleaned and pressed, and a disarming smile with whomever he meets. However, Samuel is a fraud with many layers of deceit, so many that even he may not know who the real Samuel is anymore.

Old Pa Samuel, servant of Tsathoggua

RATIONALITY: 16% (max 80%), DRIVES & BONDS (OR MENTAL DISORDERS) — Desire for Human Contact 57%, Slothful Comforts & Security 76%, Fearful Servility to Tsathoggua 92%, GOALS — deciphering Marsten's occult books, defending against trespass and protecting the cult's interests, expanding influence and territory, appeasing Tsathoggua, earning salvation from the horrors of the mythos

STR: 9

CON: 7

SIZ: 10

INT: 13

POW: 16

DEX: 14

CHA: 13

Action Points: 3

Damage Modifier: -1d2

Might: 4

Essence Points: 16

Initiative: 14

Move: 10, 18 mph

Hit Points: 9

Armor: none

Skills: COMMON — Athletics 23%, Brawn 29%, Class & Credit 6%, Common Knowledge 66%, Conceal 69%, Deceit 56%, Detection 39%, Etiquette 66%, Evade 38%, First Aid 56%, Fortitude 34%, Influence 39%, Intuition 49%, Native Tongue 66%, Research 46%, Stealth 60%, Streetwise 39%, Swim 36%, Unarmed 43%, Willpower 72%, PROFESSIONAL — Intimidate 33%, Knowledge (Catholic Tradition) 46%, Survival 33%

Fighting Method (Marsten's Luger): 33% (Luger Po8 pistol 1d8 impale)

Occult (Haitian Vodou, bonus ability: Vodun): 59% (Evocation (various loa))

Occult (Servant of Tsathoggua, bonus abilities: Mythos Intuition, Psychic Sensitivity): 54% (Invisibility, Invocation (Repulsive Rapture), Summon Denizens of the Dark Swamp, Summon Formless Spawn, Summon Rancid Rain, Ward of Protection, Wrack (Suffocating Nausea), [spells in brackets haven't been learned yet: Evocation (Swamp Guardian), Spacetime Gate (several), Summon Obscene Ones, Summon Tsathoggua, Summon Voormi, Summon Worms of the Earth])

MARSTEN'S LUGER

Marsten's pistol is a LUGER Po8 that uses 7.65mm Parabellum, is currently in poor condition with a ≥92% malfunction rating, and has 7 shots left in the magazine, with each shot inflicting 1d8 points of impale damage. A clever gamemaster could add unique markings in the manufacturing pointing to a Berlin source (perhaps leading to a location visited by Marsten).

Saint John, cult enforcer (age 25)

TRAITS: He wears a gray threadbare suit and black derby pinned with an owl feather. He is missing three fingers on his left hand (which he sacrificed to the Old Ones).

RATIONALITY: 9% (max 55%), **DRIVES & BONDS (OR MENTAL DISORDERS)** — Anarchist 59%, Spreading the Gospel of the Ancient Ones 29%, Psychopathy, **GOALS** — appeasing Tsathoggua, depriving others of their possessions, expanding influence and territory, terrorizing civilians with bloody work

STR: 8
CON: 11
SIZ: 8
INT: 11
POW: 11
DEX: 10
CHA: 8

Action Points: 2
Damage Modifier: -1d2
Might: 4
Essence Points: 11
Initiative: 11
Move: 10, 19 mph
Hit Points: 10
Armor: none

Skills: COMMON — Athletics 43%, Brawn 26%, Class & Credit 4%, Common Knowledge 62%, Conceal 62%, Deceit 49%, Detection 32%, Etiquette 29%, Evade 30%, First Aid 31%, Fortitude 42%, Influence 29%, Intuition 42%, Native Tongue 62%, Research 42%, Stealth 51%, Streetwise 29%, Swim 39%, Unarmed 38%, Willpower 62%, PROFESSIONAL — Intimidate 29%, Knowledge (Old Testament) 32%, Mechanisms 71%, Sleight of Hand 68%, Survival 32%

Fighting Method (Underhanded Violence, bonus ability: Quick Draw): 28% (Smith & Wesson .38 Single Action revolver 1d6+2 impale, pickaxe handle with nail spikes 1d6+1d4+dm stun or impale, push dagger 1d4+dm bleed or impale, khukuri 1d8+dm bleed or sunder, trench knife 1d6+dm bleed or impale, brass knuckles 1d3+1+dm stun, small dagger 1d6+dm bleed or impale, dynamite 5d6/1d6 (3yd/6yd) explosive)

Occult (Acolyte of the Ancient Ones): 49% (knows no spells yet but is eager to learn)

QUICK DRAW

When drawing one of his concealed weapons (any, excluding dynamite) to surprise attack, Saint John's Sleight of Hand is made one degree easier, and his Damage Modifier (for the Surprise Attack only) is +0 (rather than his typical -1d2). If Saint John is captured, his captor must check his Detection versus Saint John's Conceal or miss finding one of his weapons on his person.

SURPRISE ATTACK

A surprise attack may be made against opponents already aware of the combatant, if the attacker draws a weapon quickly and unexpectedly. Any opponents are allowed to test their Intuition or Detection (whichever is higher) versus the attacker's relevant Fighting Method (in some cases the gamemaster may allow the use of Sleight of Hand, if the action fits the logic of the character). Each opponent who fails to anticipate the attacker suffers a -10 penalty to his Initiative score for the round, and cannot defend until his first turn occurs. However, the assailant's first attack roll is made two degrees more difficult. Typically, this action cannot be made with a two-handed weapon (such as a sword or a rifle).

Roach, cult sycophant (age 37)

TRAITS: A brutish simpleton with a disfigured face and wall eyes. He wears overalls and a white fedora — which Roach happened to steal from a man whom he beat to death.

RATIONALITY: 5% (max 55%), **DRIVES & BONDS (OR MENTAL DISORDERS)** — Avarice 43%, Fellowship of the Cult 24%, Loyalty to Saint John 62%, Psychopathy, **GOALS** — appeasing Saint John, avoiding pain and suffering, pursuit of immediate gratification, terrorizing civilians with bloody work

STR: 15
CON: 8
SIZ: 20
INT: 7
POW: 11
DEX: 14
CHA: 6

Action Points: 2
Damage Modifier: +1d4
Might: 7
Essence Points: 11
Initiative: 11
Move: 10, 20 mph
Hit Points: 14
Armor: none

Skills: COMMON — Athletics 54%, Brawn 45%, Class & Credit 1%, Common Knowledge 14%, Conceal 58%, Deceit 13%, Detection 28%, Etiquette 14%, Evade 38%, First Aid 21%, Fortitude 36%, Influence 17%, Intuition 38%, Native Tongue 14%, Research —, Stealth 55%, Streetwise 27%, Swim 43%, Unarmed 49%, Willpower 32%, PROFESSIONAL — Intimidate 71%, Survival 29%

Fighting Method (Point & Shoot): 39% (old break-action trap gun 3d6/1d10/1d6 (6oyd/8syd/11oyd))

Fighting Method (Violent Brute): 49% (machete 1d10+dm bleed or sunder)

Oozing Spawn of Tsathoggua (embryonic)

TRAITS: viscous, semi-liquescient, opaque and sooty, yeasty and swelling, amorphous appendages, pouring and rolling torrent of hideous intent and movement, dragging behind its human host's skin like some still-molting leathery carapace

STR: 2d6 (7)
CON: 2d6+12 (19)
SIZ: 5 (small)
INT: 2d6+2 (9)
POW: 1d6+6 (10)
DEX: 2d6 (7)

Horror (Shock): Willpower (Hard) -1d12
Action Points: 2
Damage Modifier: +0
Might: 3
Essence Points: 10
Initiative: 8
Move: 8, 14 mph; swim 8, 15 mph
Hit Points: 14
Armor: Rethickening slime 3

Skills: Athletics 24%, Brawn 12%, Detection 29%, Evade 14%, Fortitude 68%, Stealth 47%, Swim 56%, Unarmed 24%, Willpower 20%, (modify as needed)

Fighting Method (Embryonic Ravening): 24% (strangling tentacles 1d3+dm grip or entangle plus special — asphyxiation if a target's head is attacked, striking tentacles 1d3+dm stun)

Flesh-eating: Begins consuming a targeted head or limb — after striking it — inflicting 1d3 points of damage per round (fire or electricity may force it to dislodge itself, if it fails a Willpower check). Once a target's Hit Points are reduced to zero, the victim becomes completely enveloped by the entity.

Will to Live: If an embryonic spawn is reduced to less than a third of its Hit Points or otherwise senses its imminent demise, it will attempt to retreat — with any prey in its grasp — to the swamp.

Other Special Abilities: Adhering (can move on vertical and upside-down surfaces at half its normal Move rating), Immunity to Blunt Force (sharp and blunt weapons inflict only half damage), Mutable, Nerveless, Oozing, Regenerating (spends 2 Action Points to regenerate 1d6 Hit Points), Scotopic, Senseless (creates sense organs at will), Sticky, Writhing

Voormi

TRAITS: mockery of human shape, horrible and malformed pig-like face and red eyes, shaggy and wet, unwholesome stench

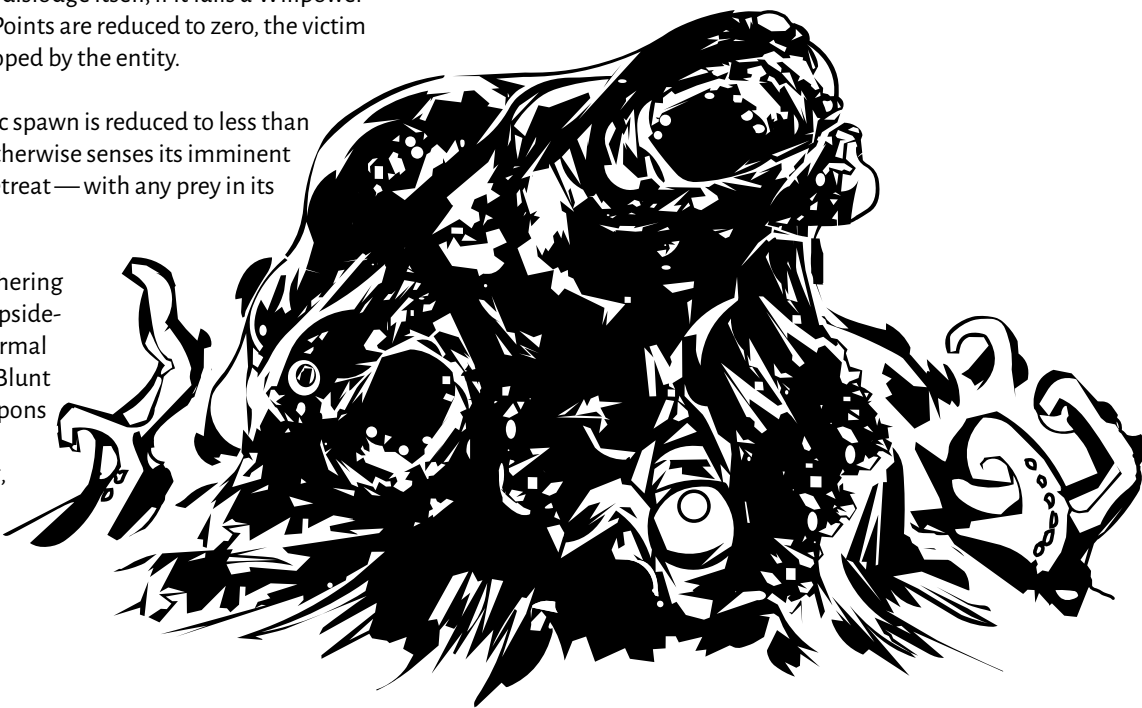
STR: 2d6+28 (35)
CON: 2d6+6 (13)
SIZ: 2d6+16 (23 large)
INT: 1d3+5 (7)
POW: 2d6 (7)
DEX: 2d6+10 (17)

Horror (Shock): Willpower (Normal) -1d6
Action Points: 2
Damage Modifier: +1d12
Might: 11
Essence Points: 7
Initiative: 12
Move: 8, 20 mph
Hit Points: 18
Armor: Shaggy hide 2

Skills: Athletics 62%, Brawn 78%, Detection 24%, Evade 34%, Fortitude 26%, Stealth 44%, Swim 48%, Unarmed 52%, Willpower 14%, (modify as needed)

Fighting Method (Mauling): 52% (beating fists 1d8+dm stun or grip/take weapon, gnashing teeth 1d10+dm grip or impale)

Special Abilities: Disturbing (horrible and malformed pig-like face and red eyes), Noxious (unwholesome stench), Scotopic, Slow (shambling walk), Vulnerability to Light (fears sunlight and fire)

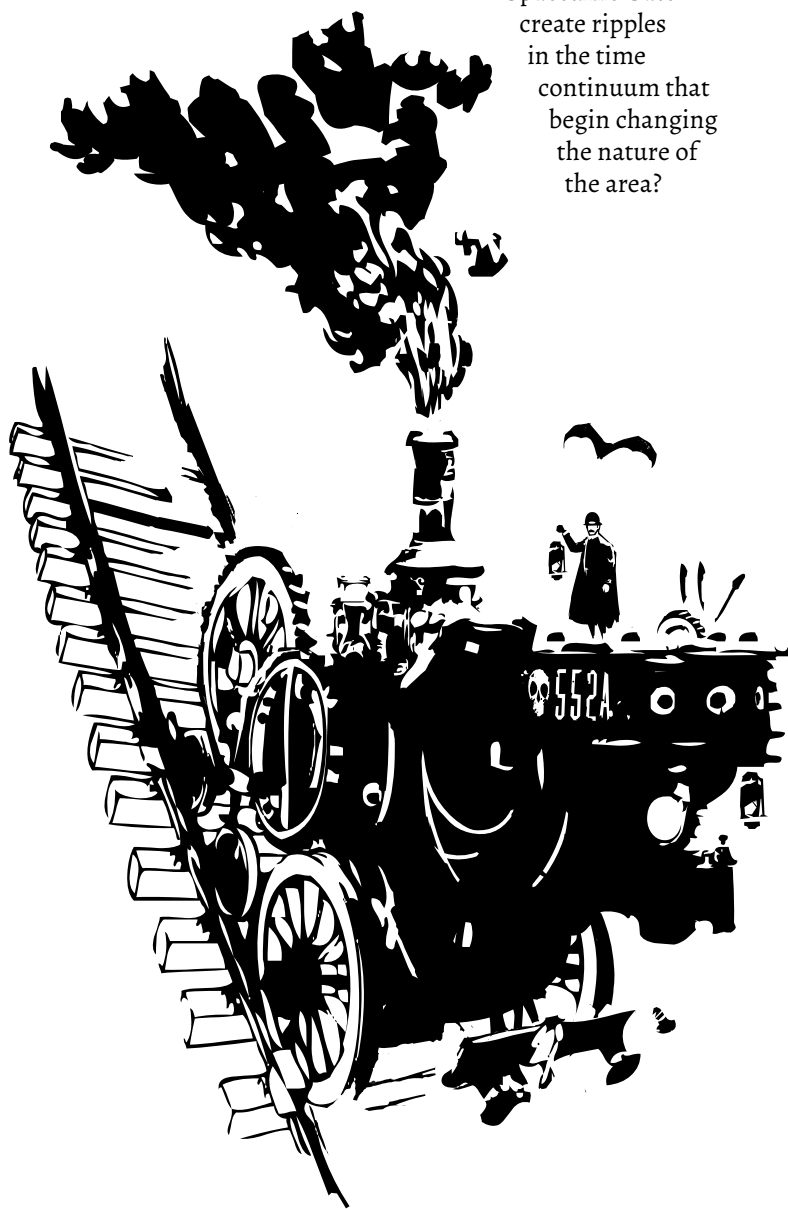


EXPANDING THE LOCATION

This scenario is primarily designed as an introductory adventure for new players, and as a potential origin point for a growing campaign. Loose threads (e.g., the whereabouts and motives of several NPCs, the nature and reach of the cult) are purposely scattered throughout to facilitate the creation of a larger conspiracy.

However, the scenario may also work as a location in an already established setting. If the gamemaster wishes to increase the difficulty of the setting's threats, he may simply advance the timeline of the location. What happens as Old Pa Samuel grows in knowledge of the mythos? How and when does the cult regroup in Kinipissa? Do other key lieutenants around the world (e.g. Lihao, Hypolite) return to the site? How do Tsathoggua's responses change as it grows in influence? What other secret locations exist in the area that the cult exploits (e.g., vast underground portals to N'kai)? Did the

Spacetime Gate create ripples in the time continuum that begin changing the nature of the area?



DARK SWAMP AS A BUILDING BLOCK

If “Dark Swamp” proves popular, then the creators of *Raiders of R'lyeh* may develop other locations in the series as modular scenarios — each similar to this one and further exploring the introduced NPCs and overarching conspiracy. These modular scenarios could then be used individually or combined as building blocks in an unfolding campaign!

The gamemaster should determine how these potential timelines, enemies, artifacts, monsters and set pieces will react in response to the players' intervention or nonintervention.

If left unmolested, perhaps the folk in Kinipissa become completely corrupted by the influence of Tsathoggua, with each individual (or a majority of them) taken over by the malevolence of the Ancient One — or even replaced outright by a malformed doppelgänger (read “The Shadow Over Innsmouth”).

Perhaps the cult finds a vast, lightless, neolithic city beneath the swamp filled with alien wonders, technologies, and extant inhabitants.

Perhaps a third party is introduced into the campaign (e.g., detectives hired by the Pinkertons, agents working for the U.S. government, German spies, the Glove).

Leads found in Kinipissa — or provided by Endicott or another patron of the gamemaster's choosing — could point to Honduras, Britain, New England, France, or elsewhere (see “Artifacts & Legends”), as players explore the growing threat of the Ancient Ones (or pursue more selfish interests).

Lastly, the scenario is designed to inspire the gamemaster's creativity. Many of its larger conspiratorial details are intentionally left as loose threads to be developed further.

However, if “Dark Swamp” proves popular, then the creators of *Raiders of R'lyeh* may develop other locations in the series as modular scenarios — each similar to this one and further exploring the introduced NPCs and overarching conspiracy. These modular scenarios could be used individually or combined as building blocks in an unfolding campaign!

TSATHOGGUA

EPITHETS & VARIATIONS: Sleeper of N'kai, Lord of Refuse, Door to Saturn, Toad God, Gol-Goroth, Zhothaquah, Xothoquah, Thog, Saint Toad, Slithering Shadow, Abomination of the Pit, Bane of Klarkash-Ton, Master of the Monolith, (create your own)...

Tsathoggua is perhaps the most mutable of the Ancient Ones, and therefore difficult to describe with any certainty. Additionally, its power varies from testimony to testimony, with a vulnerable physicality — atypical of most Ancient Ones — suggested by these conflicting sources.

UNRELIABLE TESTIMONIES

One or more — or all or none — of these may describe the true nature of Tsathoggua (or together create a fragmented and contradictory folklore). Additionally, any one of these could be inadvertently revealed in an interrogation, cryptically suggested in a sermon, or randomly theorized in a magical journal.



1d12 Unreliable Testimony

- 1 Tsathoggua's true form is that of a monstrous, gliding, queuing mantle of slime, which assumes the shapes and deified identities — a sloth-like toad-shaped idol of the voormis, a vampiric pseudopodal horror of the gnoph-keh, a grotesquely obese and greasy patriarch of the late-Atlanteans, and so on — absorbed from the frantic memories of its consumed victims
- 2 Tsathoggua lies dormant in deep water inside an opalescent and quivering egg, yet exerts its influence over the crude life of the Earth — the worms, the toads, and the oozes — and any willing sycophants, telepathically suggesting they carry out its myriad obscene objectives
- 3 Tsathoggua lives in a fecund depth of the outer dark, its numerous permutations birthing in our plane of existence as minor avatars evolving from the primordial muck; such an avatar crawling from its planar cloaca metamorphizes over a number of seasons of ravenous appetite — not unlike an amphibian crawling from its mother swamp
- 4 When the stars are right, Tsathoggua is capable of traveling through space and time (which is how it arrived on Earth from Cykranosh, or Saturn); sorcerers seek Tsathoggua for its knowledge of the corrupting wormholes and entropic pockets it leaves behind
- 5 Tsathoggua's common idol is that of a bloated human or monstrous hairy toad, these shapes being the rational mind's feeble approximation of its true nature (one of metamorphic fecundity, sedentary corpulence, and eternal consumption)
- 6 Tsathoggua teaches to its elect the secrets of ancient powerful magic, but as its fickle attitude ultimately demonstrates, it consumes those practitioners (and their memories) who prove incapable of fulfilling their oaths

1d12 Unreliable Testimony

- 7 Tsathoggua propagates itself by consuming a willing (or unwilling) victim, absorbing its memories and genetics, and then birthing a cloacal larva eventually capable of mimicking a crude likeness of the consumed; when first born to water, the mindless, writhing larva feeds ravenously, mutating over time into a human shape (the in-between stage creates an "obscene one," a shambling mockery of its soon-to-be human form with savage instinct and incredible appetite)
- 8 Tsathoggua draws to itself followers with occult obsessions, as the creature promises them its vast wealth of sorcerous knowledge — obtained by its past consumption of Hyperborean, Atlantean, and Hyborian wizards
- 9 Tsathoggua is an evolving hive mind of protean origins, crossing time and space and sharing with its followers an intoxicating and communal bond — one which inexorably changes its servants both mentally and physically; there is no one central Tsathoggua, only a fragmented colony of nameless shapes — each accompanied by its human and oozing sycophants — populating the fetid corners of the world (such as lightless N'kai)
- 10 Tsathoggua's followers appropriate a culturally acceptable religion and its rituals to conceal their true practices; an outside observer looking closer at the superficial attention to Catholic sacraments, Shinto spirits, or Voodoo fetishes may discover the contradictions
- 11 Tsathoggua's magic is as protean as its physical form, with each Evocation, Invocation, Repel, Spacetime Gate or Summon spell exhibiting a unique and unanticipated result upon its first casting
- 12 Tsathoggua's cults — idolizing the basest and grossest desires — were without exception feared, hated and hunted throughout history by whatever host civilization they infected; this is why Tsathoggua is primarily a deity lost to time, and with so many contradictions about its true nature

Nameless Shapes of Tsathoggua

Any witness testimony about Tsathoggua — or its minions — presents conflicting details. Either Tsathoggua is a protean creature capable of adopting different forms, or Tsathoggua is a common label used for numerous but distinctive entities. The following table provides some starting descriptors (and possible traits) for Tsathoggua or one of its minions, though the gamemaster is encouraged to invent his own.

1d6 Nameless Shape

- 1 Toad-shaped, pot-bellied, and slothful, of monstrous size and girth, covered in bat-like fur, with globular eyes and a searching prehensile tongue, capable of regurgitating or ingesting its oozing formless spawn
- 2 Toad-like face, with myriad effulgent orbs (or eyes?), its substance shifting from writhing shadow to contorting corporeality and then back again, with its membranous limbs a grotesquerie of tentacled and crab-clawed appendages
- 3 Sinuous and sinuating, with hundreds of rudimentary and fleshy legs, capable of molding itself into an ovoid carapace shimmering with urticating bristles
- 4 Oily, musky, and undulating, an immense amoeboid of questing plasticity
- 5 Eyeless and obese, in the doughy approximation of a man or woman (with curtains of loose and dragging flesh), but of gigantic proportion and appetite (with crawling, childlike perserverance)
- 6 Mottled, soft and mucus-oozing, polypous and amphibious, encircled with luminous eyes and quivering, venomous nematocysts, with a central and disgorging, esophageal maw

INSANE, WHISPERED PROPHECIES OF AN AGE OF TSATHOGGUA

1d3 Prophetic Rambling

- 1 The carrion of the sebaceous abyss will squirm into our light with ravenous longing, devouring all of humanity in one voracious feasting — an amniotic exhalation auguring the rebirth of the Great Old Ones.
- 2 Those who follow the Munificent and Gormandizing Tsathoggua in gratified and profane worship will be spared the Purging of Voracious Delight, and rather be excreted into the reborn night as liberated shapes presently unimaginable to us in our petty and worm-like putrescence.
- 3 Tsathoggua will be the All-Is-One glorious and devouring communion of rapturous plasticity.

Other Folklore

Some of the following legendary creatures may have a passing resemblance to a servant of Tsathoggua (at least according to the wild speculations of a folklorist).

JAPANESE JIKININKI: In his *Kwaidan*, author Lafcadio Hearn recounts a Japanese legend about a “human-eating ghost” — a “shape, vague and vast” — that would slip into funeral homes at night and devour any corpse left for it by the village priest — perhaps as some form of gross appeasement.

PACIFIC ISLANDER MUJINA: The *mujina* is described — in the various testimonies of mariners traveling in the Pacific — as a loathsome, faceless human capable of shapeshifting into bestial forms.

WESTERN EUROPEAN ÉGRÉGORE: Most often associated with the Tibetan thoughtform — a creature born of the collective will of a group of shamans — the word *égrégore* was first used by Victor Hugo in his *La Légende des Siècles* (“The Legend of the Ages”). A story circulates within occult circles about a Franco-German secret order losing control during a thoughtform ritual, and consequently succumbing to the voracious will of their “creation” — which now demands periodic eating of the order’s naïve recruits.

ROMANIAN MOROI: Derived from the Romanian word for “nightmare,” the *moroi* was known as a kind of vampire or ghost which would feed on the living. Its contradictory descriptions may suggest its true shape being one of plasticity.

JEWISH ALUKA: Translated from Hebrew as “leech,” the *aluka* was traditionally associated with Lilith and her brood, creatures known for strangling their victims and transforming into other shapes to conceal their true forms.

HUNGARIAN IZCACUS: In the twelfth century, Hungarian inquisitors interrogated a shaman in Sárospatak — who claimed knowledge about a demonic entity known as an *izcacus* (meaning “blood drinker”), and about the occult ritual allowing it into our world. Once summoned, according to this testimony, the entity could be ordered to consume one’s enemies.

Followers of Tsathoggua

Though the alien motivations of Tsathoggua can never be understood by human standards, aspects of its true nature may be gleaned from the drives of its followers. Roll for the group leader's drive and any telltale corruptive themes.

Then roll for the drives of any other key individuals in the group, if applicable. Alternatively, two drives may be combined in the leadership for an interesting synergistic variation. Additionally, consider if the group possesses any unique assets.

DRIVE (PICK OR ROLL FOR ONE DRIVE)

1d12	Drive	Corruptive Theme
1	Maternal (Paternal). I am honored to birth (or father) its brood.	Busy purifying for the "ceremony"
2	Cannibalistic. On some nights the hunger is overwhelming.	Lotteries drawn during scarcity
3	Misanthropic. I loathe mankind and its tedious, petty pursuits.	Antiquated customs and technology
4	Libertine. I seek only sensual and dehumanizing pleasures.	Enterprises of vice to lure victims
5	Rapacious. Natural law demands I take from those who are weak.	Excessive industry and luxuries
6	Thaumaturgic. Magic is life, knowledge and power.	Clandestine and profane rites
7	Communal. I have finally found my eternal family.	Overbearing insularity or hospitality
8	Eugenic. We must weed out the inferior stock.	Spawning pool or laboratory
9	Anarchic. I seek individuality and freedom at any cost.	Swift violence against petty offense
10	Servile. It will come in the night, but I pray for it to spare me.	Disquiet, and drawn curtains
11	Sedentary. I must only hoard, feed, grow, excrete, hoard...	Clutter, corpulence, offal, flies
12	Vigilant. I must appease it or guard its escape at all costs.	Unspoken sacrificial appeasement

DOES THE GROUP POSSESS A UNIQUE ASSET (OR A COMBINATION OF ASSETS)?

1d10	Unique Asset
1	Polytheistic. Tsathoggua is merely one idol of a pantheon, or the mask of another mythos entity entirely. Tsathoggua's petty nature may cause factional divisions (or the exposure of an opposed faction's secrets).
2	Gate of Tsathoggua. The group furthers a Spacetime Gate's growth or attempts its decay. Their goal may be: making some pact with what lies on the other side; sending unwitting explorers into it; combating periodic visitors creeping into our world; or, keeping its growth at bay with ritual sacrifice. A long-existing gate corrupts its environment and the local inhabitants with a kind of eldritch radioactivity.
3	Lost World. The group exists atop the buried ruins of a lost civilization — such as K'n-yan in Oklahoma — or visits it as some form of unholy pilgrimage. There is a chance of the Lost World being inhabited by its original founders — such as the psionic and autocratic K'n-yan, or the sadistic serpent folk of Yoth — or a conquering enemy — such as the voracious minions of Tsathoggua. As a variation, the group may be attempting at any cost to locate the Lost World.
4	Den of Iniquity (or other business front or criminal enterprise). The group controls a seedy, smoky, greasy parlor of disquiet and disease — wherein desperation and deals are brokered. A Den of Iniquity may exist in a colonial safety zone, in a backwater wharf, or in the industrial labyrinth of a city — sometimes in the guise of a seemingly legitimate and pedestrian business.
5	Inhuman Servitors. The group works as emissaries for the true servitors of Tsathoggua, who have concealed themselves from the waking world (such as psionic K'n-yan, savage Tcho-Tcho, subterranean serpent folk, or other indescribable things). Most likely, the group acts as a kind of cargo cult mimicking the impenetrable rituals of their inhuman masters.
6	Shadowy Benefactor. The group is used or backed by a powerful and resourceful patron, perhaps one well-positioned in polite society but concealing his or her true nature and motivations. As a variation, the Shadowy Benefactor is in secret a puppet of another mythos entity.
7	Natural Resource. The group controls a coveted resource — such as a diamond, gold or coal mine, major cistern, oil derrick or refinery, or strategically important territory, among other possibilities. The Natural Resource is essential to the group's existence, and most likely targeted by a third party unaware of the group's true nature.
8	Dark Pact. The group or its ancestors made a covenant with Tsathoggua for wealth or prosperity, in exchange for what seemed, at first, a meager payment. Over time, the true horrible price became evident. The Dark Pact cannot be broken without cataclysmic consequences.
9	Doppelgängers. Tsathoggua at some point replaced some or all of the group's members with copies — perhaps imperfect copies at closer inspection (or in a certain light). The Doppelgängers will attempt a facade of normalcy, but this approximation of human behavior and appearance may slip at times.
10	Egg of Tsathoggua. The group keeps and protects an opalescent and quivering egg containing Tsathoggua or one of its avatars. From within its shell, Tsathoggua entices its protectors telepathically with titillating promises. Any outsiders who might have heard of the egg believe it to be a legendary and priceless artifact (and are unaware of its true nature).

Magic of Tsathoggua

These are merely seeds to inspire the gamemaster. Tsathoggua knows uncountable Evocation, Invocation, Repel, Spacetime Gate, and Summon spells, among a multitude of others — but the following suggest those spells possibly gifted to special followers. The gamemaster is encouraged to devise his own using these as models. If each of Tsathoggua's gifted spells causes an unanticipated result upon its first casting, then these tables may be used to inspire such an outcome. Alternatively, the tables may be cannibalized for any fumbled results.

1d12 Spell works only with this environmental condition

- | | |
|----|---------------------------------------------------------------------------------------------------|
| 1 | Full or new moon |
| 2 | Complete darkness or utter silence |
| 3 | Caster stands waist deep (and naked) in fetid water |
| 4 | Caster is ovulating |
| 5 | Caster and any participants gorge on food and indulge in hedonistic activity for three days prior |
| 6 | Caster consumes living, writhing swamp life, with total SIZ equal to the spell's Intensity |
| 7 | Caster first performs one of Tsathoggua's Invocations (and is thereafter tainted with its aura) |
| 8 | Presence of formless spawn within a number of miles equal to the caster's Pow |
| 9 | Presence of Saturn above the horizon |
| 10 | Presence of orgiastic commune |
| 11 | Sacrifice (using lead) of a creature with SIZ equal to twice the spell's Intensity |
| 12 | Presence of totemic idol sculpted from organic matter, clay and blood |

INVOCATIONS

1d4 Invocation

- | | |
|---|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1 | Sight of Xothoquah (Intensity 2). All flesh appears yellowish and slightly translucent. Internal organs churn and pulse, greasy sacks and snakes waiting to be born. Every living creature is a womb of gore. |
| 2 | Blood Lust of Obscenities (actually two compatible Invocations, each of Intensity 2). The first Invocation grants the preternatural gift of Martial Force. The second Invocation grants the preternatural gift of Martial Tenacity. Produces insatiable cravings for human flesh. |
| 3 | Repulsive Rapture (Intensity 3). Grants the preternatural gift of Psychic Sensitivity. Increases Intuition by 10%. Creates a sense of communal oneness, while simultaneously producing repugnant traits (such as gradual tooth rot and reeking oral pustules, the conditions of which never regress). |
| 4 | Seal of Ishakshar (Intensity 6). Reduces the caster "to the slime from which he came." Destroys any vestiges of humanity as he transforms to a bloated and tentacled creature. If Tsathoggua is present during the transformation, the deity will likely consume the caster (and his memories) once the caster fully devolves into this purified state. |

SPACETIME GATES

1d12 Random Planar Destination

- | | |
|----|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1 | Munificent Tsathoggua allows a choice of any destination on Earth, within 1d100 years and 1d100 miles margin of error — with a successful Willpower roll (otherwise reroll for another destination) |
| 2 | Rolling, fog-enshrouded hills of Averoine, France, then roll for temporal destination |
| 3 | Megalith of black stone, then roll for spatial and temporal destinations |
| 4 | Lightless N'kai, below Yoth and K'n-yan, in Oklahoma, then roll for temporal destination |
| 5 | Buried temple ruins — near the Stygian waste — once devoted to the worship of abominable Thog |
| 6 | Thick and putrid Carboniferous bayou teeming with predatory oozes and monstrous insects |
| 7 | "Door of Saturn" — Cykranosh (Saturn) or an attendant moon, then roll for temporal destination |
| 8 | Dreamlands, the cavernous Vaults of Zin near the golgotha of the cannibalistic gugs |
| 9 | The unbegotten source of procreant slime and dweller of nascent Earth, the ceaseless mother ooze of life, in which the traveler's constituent mind and organs are subsumed in liquified purity |
| 10 | The abyssal Voormithadrethean pit of sticky, webbed terror between our waking world and the Dreamlands — as an unwitting sacrifice — of perpetually weaving Atlach-Nacha, Mother of All Spiders, and her brood of insatiable nightmares |
| 11 | Fecund, honeycombed lair of protean Abboth and its evolving-devolving, polymorphic offspring, in the caverns of Y'quaa, beneath Mount Voormithadreth |
| 12 | Pressurized, labyrinthine vault, under the Martian sands, in the necropolis of the nigh-testudine Dweller of the Gulf and its blinded servitors — who seek to remove the traveler's eyes and to enthrall him rapturously and eternally to devoted oblivion |

EVOCATIONS

1d3 Evocation

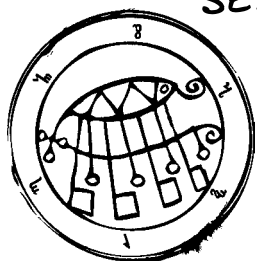
- | | |
|---|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1 | Tsathoggua (Intensity 12 outer monstrosity). Attitude is variable. Materializes for the caster as a disorienting phantasia, and causes a rash of festering, oozing sores not unlike an aggressive chickenpox (lasting for 1d12 days). |
| 2 | Abboth (Intensity 12 outer monstrosity). Attitude is neutral and instinctual. Materializes for the caster as an overwhelming — and possibly rapturous — sensation of plasticity. |
| 3 | Swamp Guardian (Intensity 3 elemental). Attitude is alien and instinctual. SPECIAL ABILITIES: Corporeality, Servile Task, Sympathetic Binding (with a locale or object). Inhabits our plane as a cold, hairy, sack-like entity with myriad fleshy and gripping legs, capable of slipping through narrow apertures and pipelines, or softly and patiently smothering its prey. In ancient days, a swamp guardian would be used to protect a small treasure cache or to dissuade potential tomb raiders from intrusion. |

Tsathoggua's Present Attitude

Tsathoggua's present attitude may not be amenable to petitioning. Only with a proper social skill check — the choice of which is left to the gamemaster — bolstered by a thorough research of the deity's fickle moods, can the caster know a better time to summon or approach Tsathoggua (should the deity be presently unwilling to bargain).

1d100	Attitude
1-40	Sedentary. Tsathoggua sleeps deeply, apparently ignorant of trespass.
41-70	Sluggish. Tsathoggua is barely receptive. With an immediately successful Influence check (or creative roleplaying), the caster may roll for a new attitude.
71-80	Voracious. Tsathoggua ravenously consumes anyone present or sacrificed to it.
81-90	Merciless. Tsathoggua is particularly petty, cruel and sadistic — delighting in the capture and torture of its guests.
91-00	Inquisitorial. Tsathoggua is strangely excited and eager to haggle for its services — though quick to become "Merciless" or "Voracious" with any perceived lack of competency or obsequiousness.

SEAL of Xothoggua?



"This was a squat, plain temple of basalt blocks...in imitation of certain temples depicted in the vaults of Zin, to house a very terrible black toad-idol...called TSATHOGGUA in the YOTHIC manuscripts."

SUMMON AND REPEL SPELLS

1d8	Summon (or Repel) Spell
1	Summon (or Repel) Formless Spawn. Calls to the caster any protean and oozing spawn of Tsathoggua, within range of a lair (or repels such a creature with its contrasting spell).
2	Summon (or Repel) Worms of the Earth. Calls to the caster any serpent folk or their degenerate descendants, when cast within range of a nest (or repels such creatures with its contrasting spell).
3	Summon (or Repel) Denizens of the Dark Swamp. Calls to the caster a swarm of creeping and flying natural life from the swamp, when cast within range of fetid water or sewage (or repels such creatures with its contrasting spell).
4	Summon Obscene Ones. Calls to the caster any horde of shambling obscene ones — existing within range — who feed on whatever life they find (including the caster) upon arrival.
5	Summon Tsathoggua. Calls to the caster a representative of Tsathoggua (or Tsathoggua itself if it exists on our plane), when cast within 10% range of its lair.
6	Summon Rancid Rain. Changes the atmospheric conditions by one level, eventually causing drenching rains smelling of offal. In torrential conditions, there is a 50% chance of a downpouring of frogs, star jelly, offal, or frozen fecal matter. Within the torrent's zone, the difficulty for casting any spell of Tsathoggua is made one degree easier.
7	Summon Putrescent Fog. Changes the atmospheric conditions by one level, eventually causing a disturbingly still and yellow fog reeking of putrescence. Within the fog's perimeter, the difficulty for casting any spell of Tsathoggua is made one degree easier.
8	Summon Fetid Waters. Draws up to the surface any swampy water or sewage (and its inhabitants), within range, flooding the caster's area for a duration of minutes equal to the caster's POW (after which time, the water will slowly drain as from natural means), and to a depth of feet left to the gamemaster's discretion and to the logic of the environment.

STRANGE NAMES (VARIATIONS OR MISSPELLINGS OF TSATHOGGUA OR ITS MAGIC)

1d10	Part of an Epithet	Strange Name	Strange Name Variation	Example Result
1	Sleep	Gothama	Reverse letters	Sleep of Amahtohg
2	Brood	Otha-thugna	Anagram of letters	Th'gothamna's Brood
3	Shadow	Uuaclaa	Phonetic approximation	Shadow under Yooklaw
4	Dark	Misartha	Changes, diacritics or hyphens	Dark of M'sardha
5	Doom	Botubb	Linguistic variation	Out of Ponshin's Doom
6	Embrace	Amosae	As read	Amosae's Embrace
7	Will	Rauachol	Reroll and mix two strange names	Will of Cxaxukluth'arauchol
8	(a familial role)	Thul-phat	Merge "Tsathoggua" with strange name	Mother Thul-thoggua
9	Unholy	Hziulquoigmzshah	Integrate words from Tsathoggua's epithets	Hziulquoigmzshah's Slithering Abominations
10	(a color)	Cxaxukluth	Substitute the strange name with the name of another mythos entity, then reroll for one or more additional parts of an epithet	Green Dark of Shub-Niggurath

Artifacts & Legends

FIRE OF ASSHURBANIPAL

The legendary city named *Beled-el-Djinn* (“City of Devils”) by the Arabs, and *Karashehr* (“The Black City”) by the Turks is the lost temple complex of the Assyrian king, **ASSHURBANIPAL**. Constructed at the apex of empire, after the fragmentation of civil war, the city in time became a rotting vestigial outpost dedicated to the foul worship of its baal, Tsathoggua. A high priest of the toad god held sway over the king’s court, his sorcery channeled through a bewitching ancient artifact (known in a later age as the **FIRE OF ASSHURBANIPAL**). According to occultists, the Fire’s living glass reveals secrets of the pre-deluge world and magnifies the magical potency of its possessor.

A Mesopotamian legend claims this high priest retrieved the ruby-flamed orb from the abyssal abode of Tsathoggua itself. As perpetual civil war eroded the power of the Assyrian kingdoms, the avaricious king stole the sorcerous artifact and sacrificed the high priest as appeasement to his people. With his last breath, the sorcerer summoned from the abyss the guardian of the artifact, an abomination from the outer darkness. Its curse brought catastrophic ruin to the king and his people. Karashehr was abandoned and in time swallowed by the sands of the Rub’ al Khali.

The Fire lies buried in its temple, and anyone foolish enough to retrieve it from its sepulcher will awaken the slumbering abomination.

CITADEL OF XUTHLTAN

Stregoicavar is the rumored **WITCH TOWN OF MÁTRA** in Hungary, with its eleventh century fortress a ruinous reminder of perpetual Ottoman invasions. All that remains of that fortress dynasty is a looted family crypt and a crumbling monument to its last monarch, László Mór  (who later perished in the Seven Towers of Istanbul).

In his journals — now in the Vatican’s possession — he described a 60,000 year old city existing within the mountain of Mátra, deep beneath the foundation of the gothic  rp d ruins upon which Stregoicavar was built (“inhabited still by the foul things under the mountain”). **XUTHLTAN** — whispered by a tortured and fevered wretch — is but an approximation of the rumored city’s name.

In 1526, Suleiman’s Turkish forces raided the mountain villages for a second time — though ostensibly with the aim of decimating an invasive cult of “insidious foreigners crawling from the hills.” According to Turkish scribes, the cult had appropriated Stregoicavar as an outpost for its heathen mystery rites, the participants of which would routinely kidnap neighboring villagers (to be used in their horrible ceremonies). Soldier testimonies — some of them collected in von Junzt’s **UNAUSSPRECHLICHEN KULTEN** — recount in somewhat lurid detail the cult’s veneration of a toad god, its black monolith of

idol worship at the M tra summit, and the frenzied midnight debaucheries of its adherents. An ancient rotunda discovered beneath the vaults of Stregoicavar — strewn with paleolithic and medieval remains, phalangeal whistles, bullroarers, toad idols, and other strange artifacts now in the hands of collectors — was deliberately collapsed by Turkish forces, and any extant tunnels to deeper horrors apparently sealed forever.

Though legendary **XUTHLTAN** was never excavated, something else — according to von Juntz — was encountered in the rotunda: an unspeakably evil, crawling thing, driven back violently into the depths of M tra by the unfortunate Turks.

CONFEDERATE COFFERS

After Louisiana seceded from the American Union in January 1861, Southern forces seized control of the New Orleans Mint. During the later Northern capture of the city between April 25th and May 1st of 1862, Confederate forces smuggled out of the chaos much of the treasury — along with long-secured items of occult value — in caches of coin and bullion (many of which disappeared, along with key personnel, in the tumult of the siege). Though much of the treasury was later recovered in the capture of Confederate officers — with President Jefferson Davis, in possession of nearly a million dollars in Confederate currency, being one of those intercepted — the locations of other monies and rarer artifacts are still a matter of conjecture among collectors, antiquarians and fortune hunters.

One contentious claim — among many from those dispossessed of their fortunes in the war — is that of Am lie de Marigny, descended from the Sevier clan of **BLACK RIVER PLANTATION**. She keeps on retainer a legal team investigating the whereabouts of a stolen family cache (with a purported valuation of over \$200,000 in gold and silver bullion) containing a rare totemic idol, of inestimable value, and a family heirloom of the **BOOK OF EIBON** (a William of Moerbeke edition). The Moerbeke edition includes — among other valuable information — encrypted notes leading to **K’N-YAN**.

Other Resources

WANT TO READ MORE ABOUT TSATHOGGUA?

Source texts for Tsathoggua include Clark Ashton Smith’s “The Tale of Satampra Zeiros,” “The Seven Geases,” and (with cryptic references) H.P. Lovecraft’s “The Horror in the Museum,” “The Whisperer in Darkness,” “Out of the Aeons” (with Hazel Heald), “The Mound” (with Zealia Bishop), and *At the Mountains of Madness*. While not specifically identified as Tsathoggua in Robert E. Howard’s “The Slithering Shadow,” “The Black Stone” or “The Fire of Asshurbanipal,” a Tsathoggua-like entity makes an appearance. For other nontraditional or unorthodox sources, check out Michael Shea’s “Tsathoggua” and Joseph Payne Brennan’s classic, “Slime.” Whether or not the enemy in Dean Koontz’s novel *Phantoms* qualifies, the text may prove a usable resource for ideas.

RAIDERS OF R'LYEH

DARK SWAMP



Copyright © 2016

Written by: Quentin Bauer

Dark Swamp is a scenario designed for use with the tabletop roleplaying game, Raiders of R'lyeh.

Nyarlatotep Totem Design & Sculpture: Cryptocurium

SIGN UP AS A RAIDER TO RECEIVE FUTURE EXCLUSIVE CONTENT

This PDF covers the core rules of the game, including the gamemaster's resources. To receive news and future exclusive content (including original expansion material and other experiments), visit our website and join our newsletter at raidersofrlyeh.com.

Raiders of Rlyeh: Dark Swamp
Version: 1.0
Release Date: December 28, 2016

Visit **RAIDERSOFRLYEH.COM** for updates!