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MYSTERIES OF THE RAJ



THE MYTHOS STALKS THE INDIAN SUBCONTINENT



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THE MYTHOS STALKS THE SUBCONTINENT

A MONOGRAPH FOR THE *CALL OF CTHULHU* RPG
SET IN GASLIGHT INDIA

Playtesting: Brian Bethel, Madeleine Eid, Dea Matthews, Simon Rafferty

Cover Art: Christopher Huth

Additional Material (Skills): Bill Barton

Other Invaluable Assistance: Jason Williams

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Now it is not good for the Christian's health
 to hustle the Aryan brown/
 For the Christian riles, and the Aryan smiles
 and he weareth the Christian down/
 And the end of the fight is a tombstone white
 with the name of the late deceased/
 And the epitaph drear: "A Fool lies here
 who tried to hustle the East.

-Rudyard Kipling, "Naulahka"

It is probably impossible to do justice to the myriad of peoples and lands that is India in a single volume. The holdings of the British Empire here (which also includes present day Pakistan, Bangladesh, Sri Lanka, Burma and parts of Iran and Afghanistan) were comparable in size to the continental United States or Europe west of the Ukraine. The historical background and religious traditions of the subcontinent rival those of similar regions – like the Middle East and China, mankind has lived and worshipped there for millennia. Anyone opening a purported survey of one of these locations would not expect to find much more than a general introduction. Having to share with the Mythos alongside the mundane only makes the task more daunting.

Yet this setting should prove a wonderfully attractive place for *Call of Cthulhu*. The weight of bygone centuries and fascination of exotic locales always add luster to a typical game. The evocative traditions of the Victorian period only add to the allure. Despite the small space, this book is designed to give Keepers and players enough information to set adventures and campaigns during Gaslight India (approximately 1890). It contains, rather than just recitations of facts, tools to create engaging characters and colorful settings. Ideally, it will tempt readers with no prior desire to run a campaign to change their minds, and inspire those who expected something interesting to delve deeper. Some of the English language's greatest writers have visited the territory, and exposure to these works is heartily recommended.

Along with these works, which appear in the bibliography, there are several existing *Call of Cthulhu* adventures that take place in India. Although they have been written for a 1920s-era play, many of their elements are nonetheless usable for Gaslight campaigning. Obviously, this monograph is designed to supplement *Cthulhu by Gaslight*, and this book is an invaluable resource as well. Lovecraft's mentions of the subcontinent are brief: references to remote places like Tibet and the Himalayas, or hints of shadowy cults worshipping dread gods like their compatriots in better-known areas.

Finally, to every reader who notes a significant omission in these pages – and I suspect there might seem many – not only accept my apology, but speak of what you've missed. India is a fertile place, and there is much room for the Mythos to fester and grow.

A Word on Terminology

For ease of writing, this work makes use of several linguistic conventions. "India" will normally refer to the traditional Victorian view of the whole region – basically anything between the Suez Canal and the Far East. Of course, this area now encompasses several countries beyond the modern republic. Likewise, "the subcontinent" is a convenient synonym for the same thing.



Finally, “natives” refer to peoples who have lived there before the arrival of Europeans, be they Muslim or Hindu, Aryan or Dravidian, or anything else. In contrast, the word “foreigner” means any European living there, usually a subject of the British Empire.

Most words and place names within this document retain their 1890s spelling rather than the modern revisions made after India’s independence.

Glossary

Here is a short list of words and phrases important to the setting. Many other terms are explained in the text itself.

anna: a unit of native currency. 16 annas make one rupee.

babu: a bilingual native clerk. Slightly derogatory.

Civilian: a member of the India Civil Service.

coolie: an unskilled native worker or bearer.

crore: a Persian word for the sum of 100 lakhs (10,000,000 rupees); only realistically used for the measurement of government expenses.

Eurasian: disparaging term for a person of mixed European and Indian ancestry (the British in India refer to themselves as “Anglo-Indians”).

ghat: a terraced river landing upon which Hindus perform ablutions and funerals. Ghats on the Ganges at Benares are considered some of the most holy sites in India.

grass widow: a British wife left behind while her husband serves in the army or another province.

griffin: a British newcomer to India.

lakh: 100,000 rupees; a common expression for a luxurious amount of money.

maidan: a large open square in or near a city used for military drills, horse racing and polo.

Memsahib: title of respect for a British woman, derived from “ma’am sahib.”

mohur: A gold coin equal to 15 rupees, still circulating but no longer issued.

Mutiny, The: The uprising of native soldiers in 1857 which toppled the Mughal Empire and the British East India Company. Called “the Sepoy Rebellion” by neutral commentators.

nabob: An Englishman who earned a fortune in India prior to returning home. Used disdainfully, especially by old money.

Nawab: A common title for a Muslim princely ruler, including some women.

paisa: A small unit of native currency. 4 paise make an anna, and 16 a rupee.

pie: The smallest unit of Indian currency. Three pice make a paisa.

Raja/Maharaja: The most common title for a Hindu princely ruler. The prefix “maha-“ is added to denote particularly high status. The title for a wife or female ruler is Rani/Maharani.

rupee: the most common unit of native currency in India. It is minted in silver coins and larger multilingual denominations on paper. In 1890, one rupee is worth a tenth of a pound sterling.

Sahib: typical honorific for a British male in India. It also applies to native persons of high standing (including some princely rulers). Equal in status to the Turkish “Effendi.”

sepoy: a native infantryman.

sowar: a native cavalry trooper.

subaltern: Generic term for a junior British officer.

tank: a generally manmade, typically rectangular reservoir within a city.

Thakore: A common title for a princely ruler.

tiffin: a midday meal, often taken outdoors.

-wallah: suffix for someone involved in a particular trade. For example, a “punkah-wallah” operated a fan for indoor ventilation. Applicable to European trades as well, as in “book-wallah” (a bookseller) or “box-wallah” (a traveling salesman).

HINTS TO TRAVELLERS

In 1854, the Royal Geographic Society published a pamphlet entitled “Hints to Travellers” in response to the repeated inquiries of voyagers abroad. Many newcomers reaching India in 1890 would have the sixth edition close at hand. This was a pocket manual containing everything from tips about packing for a journey, to the correct procedures for making molds of stone monuments. Scientific-minded travelers consulted the book for its useful astronomical, meteorological, and medical references.

In game terms, the book takes 4 weeks to study, and grants skill checks in the following skills: Astronomy, Anthropology, Biology, Geology, Natural History and Navigate.

Throughout this work, short Hints to Travellers sections appear, each with several thematic locations of interest on the Subcontinent.



Imperial Gazetteer Atlas of India. Plate 20.



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Geography

Despite India's size – approximately equal to the continental United States – only a few approaches have seen constant use through the centuries. Of these, the passes over the western end of the Himalayas are the only real land entry into the subcontinent. Even Chinese travelers preferred to brave the Silk Route of Central Asia rather than force a passage across northwestern Indochina. From the sea, the city of Calicut on the extreme southwest coast is the entrepôt with the longest history of use. Although railroads and steamships have blazed new trails, vast stretches of India still retain a feeling of exotic isolation.

Terrain

India is called the subcontinent because it contains nearly every environment that can be found on the earth's surface: from glaciers high atop the Himalayas to sweltering equatorial rainforests of Ceylon, and from the sun-baked Thar Desert to the thick mangrove forest of the Sundarbans. Obviously, much of the land is settled or cultivated, but there are large stretches of terrain common to many regions.

Coastal

India lies to the east of the Arabian Sea, and the west of the Bay of Bengal. Ceylon juts out into the Indian Ocean. Most of the land bordering these bodies of water quickly meets a chain of hills running parallel to both shores, which trap a good deal of monsoon-generated moisture along the seacoast. Thus, the climate here is warm and steamy during most seasons of the year. In addition to harvesting fruit, the residents catch fish offshore and with weirs in the many river mouths and estuaries. Farmers can also raise rice in small inundated stretches of coastland.

Most of the subcontinent's coastal regions have specific names. Her northwestern

(Konkan) and southwestern (Malabar) coasts border the Arabian Sea, while the southeastern (Coromandel) and northeastern (Carnatic) coasts meet the Bay of Bengal. Kumari Kandam is the Tamil name for Lemuria, which lies sunken beneath the waves south of Ceylon. There are other sites along India's east coast that preserve other submerged ruins.

Jungle

The very word jungle comes from a Sanskrit word meaning wilderness, although in modern usage it connotes a region of deep tropical vegetation. There are three areas in India where they are prevalent: southern and central India behind the range of mountains on either coast; and Ceylon, Bengal and Burma, which bear the full brunt of monsoon-borne moisture from the sea. The former region, still within the rain shadow of the coastal ghats, is drier than the latter, but stretches remain just as trackless. The most valuable resource within these tracts are exotic woods like teak and ironwood, as well as the sap from gutta-percha trees.

Both places resemble the traditional picture that readers and players will envision, with high trees forming a canopy above, vines





and lianas hanging down from these, and tangled thickets of creepers and scrub at ground level. Although animal and plant life are both abundant, men have traditionally been unable to scratch out a living in such hostile places.

Scrubland

This environment is the most common in the subcontinent. It is a transitional region, lying between areas of denser foliage and thinner, as well as arid and wet locales. Indians have long used it for farming and pasturage. Although it often contains forbidding thorny bushes, there can be lightly forested patches of sal, neem, peepul and banyan trees (each with powerful ritual meaning in Indian societies), as well as meadows of elephant grass. Well-watered areas may also contain stands of bamboo or thickets with game plentiful enough for hunting, as well as fertile places for cash crops like cotton and jute (the hardy poppy grows well even in drier areas).

Highland

The Indian peninsula is framed by three lateral chains of hills: the Eastern and Western Ghats, which parallel the coast; and the Vendhyas, which cross the subcontinent from near Bombay west to the Ganges valley. Obviously, north of the Ganges the land slopes upward inexorably to the Himalayas. Most of the former hills remain covered with scrubland or jungle vegetation, while the northern highlands are thick with rhododendrons, pine forests, and tea plantations in the cultivated regions. Going even higher, travelers will see meadows of alpine flowers gradually giving way to the snow-crowned peaks themselves.

Arid

Both rocky and sandy deserts can be found within India, as well as sun-baked salt flats. The former, a forbidding landscape of ridges and gullies softened by gnarled trees, poppies, or tamarisks, is prevalent in the western and northwestern borderlands. The sandy Thar lies East of the Indus – a region of dunes whose height increases in the southern stretches of the desert. Generations of

Rajasthani have fortified what small rocky outcroppings exist there and eastward, as the arid land gives way to savannah and scrubland. It gets very little rainfall during the year, and then only during the monsoon.

Swamp

Areas of poor drainage (or year-round saturation) gradually become marshland, possibly the most difficult areas to traverse in India. This includes many of the river deltas – especially the mouths of the Ganges and Brahmaputra river system known as the Sundarbans. The most fearsome animals of India are at home in these sprawling mangrove swamps. Where men have tamed such wilderness, tea can often be grown alongside food crops.

Gazetteer

This is a thumbnail sketch of the various regions around the subcontinent that a party might visit. The four most important cities of British India deserve special mention, and are described in greater detail at the end of this section.

Central India

The largest population of the subcontinent dwells north of the Vendhya Mountains, in the area watered by the Ganges. Most of these people live in small farming villages that dot the region. This area has been easily settled and poorly defended against a series of conquerors who have forced the Khyber pass throughout India's long history. The terrain becomes more heavily forested as one travels to the south and east, but stands of untended wilderness can be found in all rural areas. Although it receives a good deal of monsoon rain, a light monsoon (or a complete failure) can lead to famine conditions relatively quickly.

Environments: Scrubland, Jungle
Major Cities (with population): Lucknow
(264,049), Delhi (206,534),



HINTS TO TRAVELLERS

Recent Archæological Excavations

1 Hampe

This was a major capital of the Vijayanagar Empire until the decline of that state. It contains huge stone monoliths of Hindu deities, and several soaring temples - some of which are still used today. The current superintendent of the Archæological Survey of Southern India inspected this site in 1884.

2 Fathepur

This city near Agra was constructed in 1570 by the Mughal Shah Akbar. It served as the capital for fifteen years before being abandoned for unknown reasons in 1586. The Archæological Survey of the Northwest Frontier is engaged at this site, under the direction of E.W. Smith.

3 Ajanta Caves

A peculiar mystery surrounds this Buddhist cave complex, rediscovered by a British soldier in 1819: copies of some artwork brought to Britain were destroyed by fire in 1866 and again in 1885. Sisyphean survey work proceeds in earnest here and at the larger Ellore complex to the southwest, which was frequented by Buddhist, Hindu and Jain worshippers.



MYSTERIES OF THE RAJ

Cawnpore (189,587),
Allahabad (172,032), Agra
(167,877), Bareilly
(131,208), Gwalior
(119,433), Meerut (118,129;
headquarters of the Bengal
Army)

Languages: Gondi, Santali,
Mundari, Maratha

The Deccan

The entire southern half of India rises quickly from the coast onto a large plateau known as the Deccan. The more difficult terrain has insulated its cultures from northern incursions; the population here is largely Dravidian in origin. The coastal slopes prevent the worst of the monsoon from inundating the land, but large swathes of wilderness still cover many areas. Most of the major settlements lie along the coasts and in the southern tip of India.

Environments: Coastal,
Scrubland, Jungle, Highland
Major Cities: *Madras* (452,350),
Pondicherry (174,456;
possession of the French
Empire), Nagpur (127,734),
Bangalore (89,599),
Hyderabad (69,378), Calicut
(67,527), Ootacamund
(18,596; headquarters of the
Madras Army and summer
capital of Madras
Presidency)

Languages: Gondi, Santali
(interior); Telugu,
Malayalam, Tamil, Kannada

Eastern India

Bengal was the seat of the East India Company's power, from which it expanded throughout the subcontinent. Much of it is lowland, which suffers the worst from monsoon rains when they come.

However, it is quite fertile agriculturally, and some areas remain surprisingly remote.

Burma is the most recent conquest of the Raj; the annexation of Upper Burma occurred in 1886. A traveler will encounter only thick jungles and steep hillsides from India to China. Fortunately, from the point of view of the modern voyager, the Irrawaddy River provides easy passage north from Rangoon and the sea to the inland capital of Mandalay.

Environments: Jungle, Highland (Burma and Assam), Swamp (the Sundarbans)
 Major Cities (with population): *Calcutta* (949,144), Rangoon (234,881), Benares (209,331), Mandalay (189,501), Patna (134,785), Howrah (116,736), Darjeeling (16,924; summer capital of the Bengal Presidency)

Languages: Bengali, Bihari, Oriya, Assamese, Burmese

Islands

Ceylon has long been considered a jewel off the southeast Indian coast. It is a teardrop-shaped isle with a mountainous center in the southern interior with peaks over a mile high. Lying close to the Equator, its climate is lush and tropical, with wetter jungle on the monsoon-prone southern coast. Large plantations in the drier north produce tea, coffee, and coconuts in abundance.

The Andaman Islands are an archipelago about 200 miles south of Burma. They are composed of continental rock rather than coral, which allows for greater heights and better soil than other nearby island chains. This means that timber and tea flourish here. In addition, the Andamans play two important parts in the Raj: as the Raj's penal colony (prisoners are involved in tea cultivation), and as the lookout for cyclones heading for India. The Nicobar islands extend further south, towards Sumatra. They are smaller and less populous than the Andamans, and have gone mostly ignored by Europeans. The natives of both chains are descendants of Malay wanderers who settled here in the past.

The Laccadive Islands lie to the southwest of India; these are several dozen

coral atolls. They are sparsely populated, mostly by farmers tending coconut trees. These men are a mix of Dravidian Hindus and Arab traders who have traded here for centuries. Further south are the Maldives, larger in number but even smaller and more remote. The rich coral environment is a haven for fish, which provides the sustenance to few who call these islets home.

Environments: Coastal, Scrubland, Jungle (Ceylon)

Major Cities (with population): Colombo (154,691), Port Blair (16,106)

Languages: Tamil, Sinhalese (Ceylon)

On Maneuvers in the NW Frontier



Northwestern Frontier

Were it not for the Khyber and Bolan passes, the Raj would have little interest in this region. However, as the likely route for a Russian invasion, Her Majesty's government will always have an eye fixed here. The unforgiving terrain is not nearly as much an obstacle to control as the unruly mountain tribesmen. The rocky highlands conceal wooded vales of stunning beauty like Kashmir. Only hardy animals used to high altitudes and temperature extremes live here.

Environments: Arid (Afghanistan), Scrubland, Highland

Major Cities (with population): Lahore (186,884), Amritsar (161,039), Srinagar (122,618), Multan (87,394), Peshawar (73,343), Umballa (78,638), Simla (13,960; summer capital of the Raj)

Languages: Pashtu, Punjabi, Kashmiri, Persian



Western India

Although the Indus valley contains some of the Raj's most productive farmland, much of the rest of the region is dry and hot. Baluchistan resembles the rockier parts of the Northwest Frontier and Afghanistan, while the Thar is a traditional sandy desert. Only the coastal areas have a more temperate climate, and it is here that the majority of the area's population still resides.

Environments: Arid (the Thar desert, Sindh and Baluchistan), Scrubland, Jungle.

Major Cities (with population): *Bombay* (776,006), Goa (475,513, possession of the Kingdom of Portugal), Ahmedabad (172,876), Jaipur (160,167), Poona (153,320; headquarters of the Bombay Army and summer capital of the Bombay Presidency), Karachi (105,199), Baroda (103,790), Surat (107,375), Quetta (24,584)

Languages: Sindhi, Gujarati, Persian, Baluchi, Rajasthani

Major Cities

It is nearly impossible for European characters to visit India without coming to one of these four cities. Native investigators will also have powerful motives to seek out these places. Each city is described with a number of useful places a party might need to visit.

Bombay

The high ridge of the Malabar Point, site of Bombay's most fashionable homes, is likely to be a newcomer's first glimpse of India. Once the steamer traverses the Back Bay and rounds Colaba Point on its way to the *bandars* (wharves), he will see the true economic might of empire. Dozens of great ships lay at anchor, in the process of loading or unloading a majority of the Raj's commerce. Nearly as many smaller vessels approach the steamer, offering quick transport to shore and even onto a hotel. In the chaos, it takes 1D6 hours to depart in this fashion with one's baggage;

seasoned travellers pick up their belongings at the customs house at their leisure the next day.

Bombay was part of the dowry of a Portuguese princess married to Charles II in 1661. Much will look familiar, as Europeans are frequently met on errands of trade or government – but exotic sights, sounds and smells are never far away. Most domestic cotton and wheat is exported through the city. A large number of Parsis make up the most important Asian minority, but Bombay is cosmopolitan enough that members of any nationality will be found here.

Bombay can be divided into several neighborhoods: Colaba, the extreme southern point, is largely occupied by military concerns. Immediately to the north is Apollo, site of the dockyards. Facing the east above Apollo is the fort area, site of the government. On the Back Bay side north of Apollo is the Esplanade, the location of the major universities. A belt of neighborhoods comes next, running east to west, Mazagon, Byculla, and Girgaon. The west end of this belt is Malabar, a sparsely populated ridge running south to Malabar Point. The Back Bay lies between Colaba and Malabar Points.

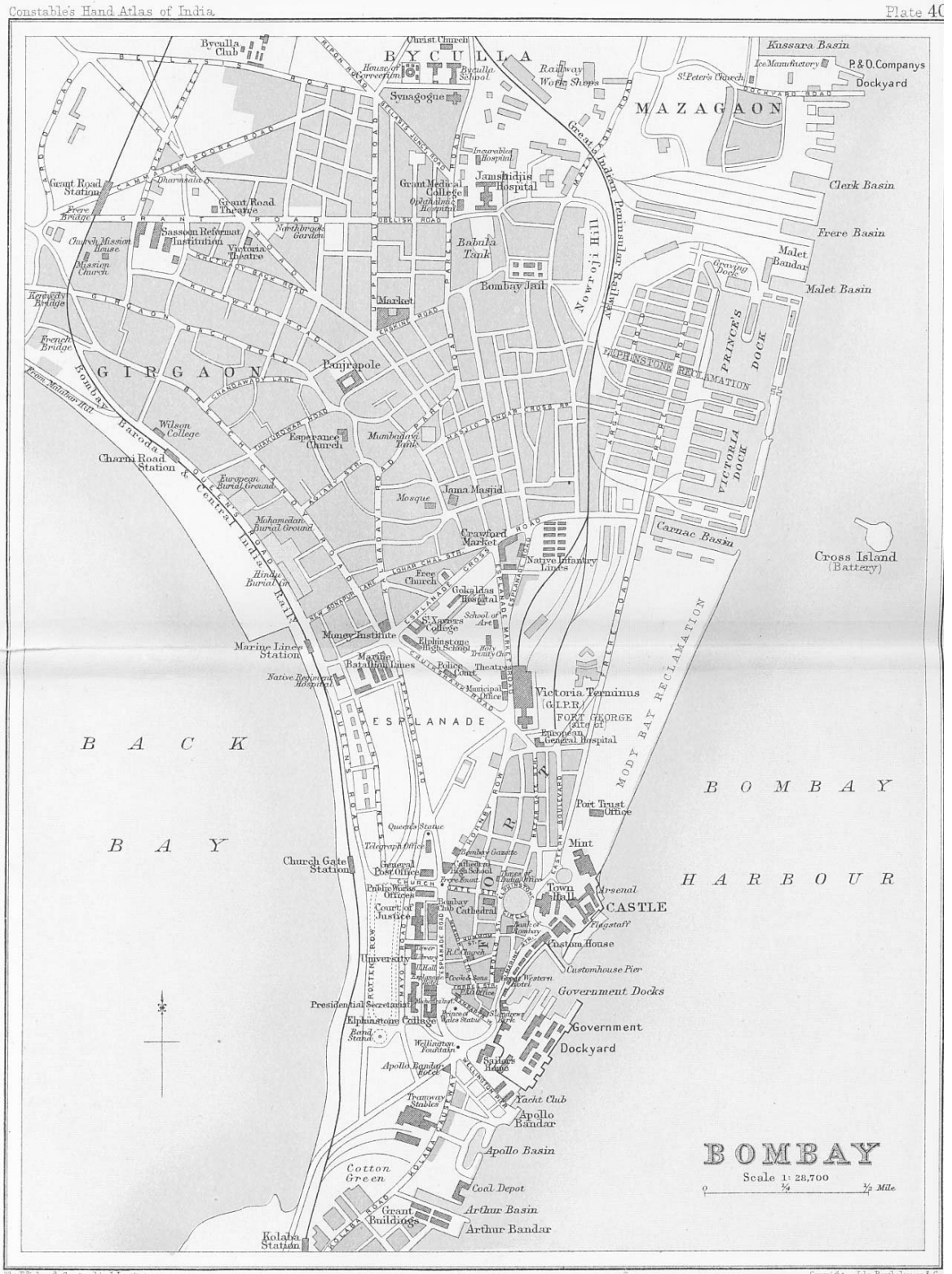
Visitors in Bombay can rent a coach for R6 a day. The city also has a tramway, along whose routes horses pull trolley cars.

Supplies

At the *Crawford Market*, shoppers will find flowers as well as any sort of food one desires, including live game and birds. A native cloth market lies close by as well. The *Pedder Market* is smaller, but caters strictly to European tastes. *Kabaldavee Road* is packed with native shops selling mostly domestic goods, while *Rampart Row* sports the best selection of imported European goods.

Lodging

The best hotel in Bombay is the *Esplanade*. Other typical hotels are *Watson's Hotel*, the *Apollo Bandar Hotel*, and the *Adelphi Hotel*. There are ample boarding houses as well as refreshment rooms in the city's railway stations, including the elegant terminal building.



Travellers with enough advance notice can write to join the *Bombay Club* or the *Byculla Club*, both of which provide lodging for members. Most of them have space for 4D6 gentlemen, and more (+1D6) during summer in

tents pitched on the grounds. Roll Credit Rating for success; members pay an initiation fee of R150 and monthly dues of R6. The *Yacht Club* is more exclusive, and has less room (1D6), but allows for immediate requests for membership (half Credit Rating roll to

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succeed; initiation fee is R200 and monthly dues R5).

Research

Elphinstone College is Bombay's foremost school, and the Jesuits (a holdover from the original Portuguese inhabitants) have recently opened *Francis Xavier College*. The *University of Bombay* allows native enrollment. The *Royal Asiatic Society of Great Britain and Ireland* has its branch here, in friendly opposition to Calcutta's Royal Asiatic Society. Membership costs R75 and requires a successful roll in a skill germane to the society's fields of expertise. A current member may also recommend temporary use of its 30,000-volume library (the larger part of which is collected at the Bombay Town Hall).

Health

The *European General Hospital* is well reviewed. The University includes the *Grant Medical College* and *Jeejeebhoy Hospital*, which can offer special treatments (including a leper hospital). Natives may also seek treatment at the *Goculdas Tejpal Hospital*. Bombay's *lunatic asylum* is on the very tip of Colaba Point, far from the bustle of the rest of the city.

Calcutta

Whereas Bombay concerns itself with commerce, the sole purpose of Calcutta is the governance of the Raj. Calcutta was once the base of the East India Company's power, and it still emanates hence. The waterborne visitor is greeted by the stately Botanical Gardens on the west side of the Hooghly River, and the stolid bulwark of Fort William on the east bank. Bengali clerks and *munshis* jostle with Brahmin doctors in the streets radiating from the Maidan.

Several European trading concerns had established trading posts along this navigable stretch of the Hooghly, at the apex of Mughals' power. One by one, the British wore out their economic rivals, eventually earning the right to collect the empire's taxes. With this power they grew strong enough to flex political strength, toppling province by province until

both the Mughal crown and the Company fell after the Mutiny.

Calcutta is not as sprawling as Bombay, unless one considers the native town of Howrah across the river a suburb – in which case it rivals the latter's population. The Maidan, crowned with Fort William, and most government buildings are concentrated in the south side.

Supplies

Chowringhee Street has long been renowned for its shops, within which many native treasures lie hidden. The *Burra Bazaar* is a large and extremely busy textile market.

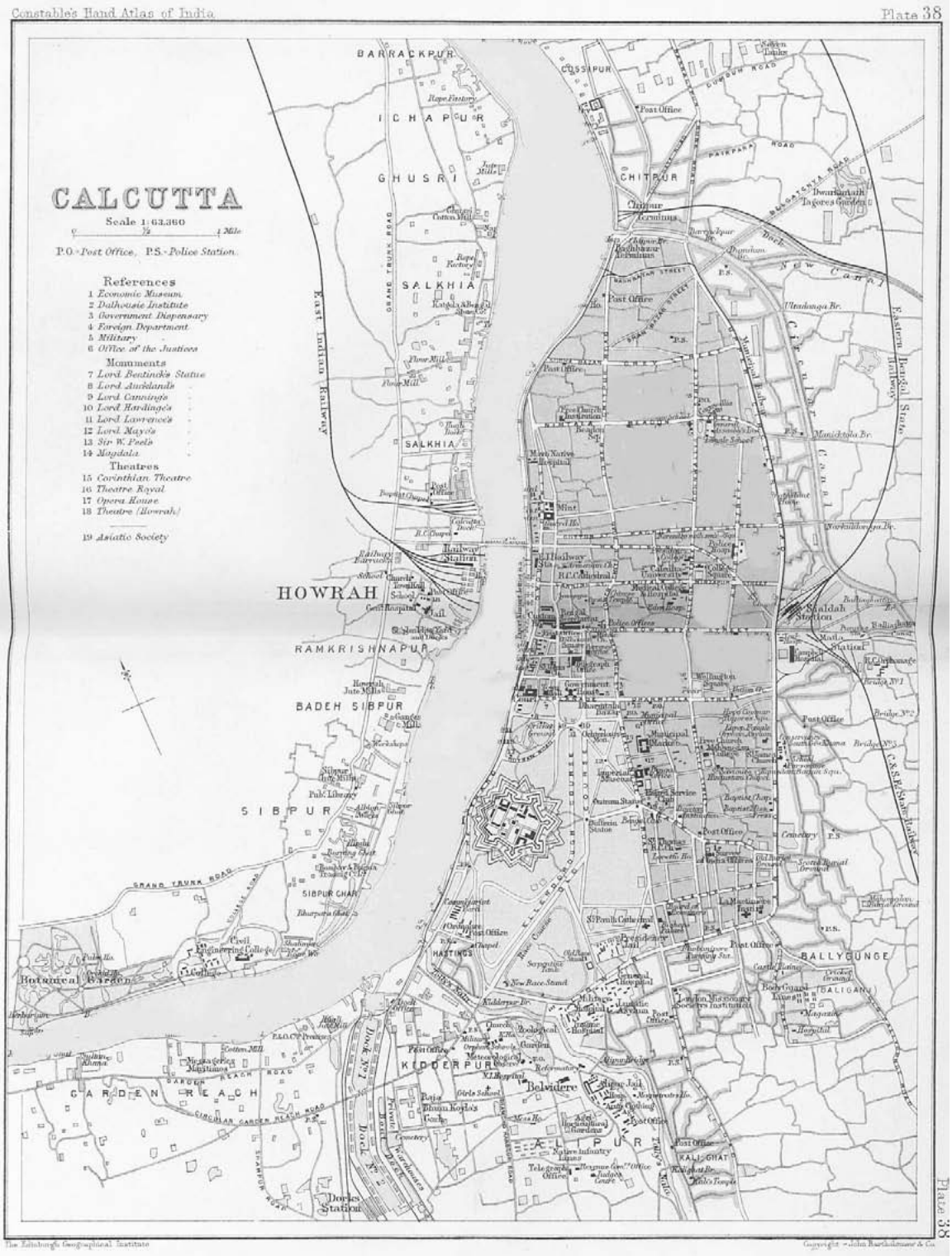
Lodging

Calcutta's premier hotel is the *Grand Hotel* (roll Credit Rating to book a room). Other establishments include the *Great Eastern Hotel*, *Charnock Hotel*, *Dalhousie Hotel* and *Spence's Hotel* (roll Credit Rating +20% to book a room).

Research

The *Asiatic Society of Bengal* is the crown of India's scientific community, and a place for educated members of all races to congregate in the pursuit of scholarship. Investigators may join this august body with by paying the R75 membership and succeeding on a skill roll relevant to the society's purview. For over a century, members have collected artifacts and translated documents from a score of native languages. Many of the former are on display at the *Imperial Museum*.

The *University of Calcutta* has several regional colleges associated with it across northern India and Ceylon. Two Calcutta institutions for natives, the *Sanskrit College* and *Presidency College*, are affiliated as well. The *College of Fort William* specializes in the teaching of Indian languages as well as translation of written materials. *St. Xavier College*, a Jesuit institution, features a well-known observatory whose director helped found the *Indian Association for the Cultivation of Science*, the sole location on the subcontinent for research in the physical sciences.



Health

The government-sponsored *Calcutta Medical College* has an affiliated hospital. Many of its graduates minister in the *Mayo*

Native Hospital close by. South of the Maidan lies the *Military Hospital*, which also has a facility for the treatment of mental illness.

Delhi

Even with the distance of several decades, the Mutiny colors everything Englishmen perceive at Delhi (most visitors arrive with an itinerary of important sites in that conflict). As a conqueror's capital for several centuries – first for Muslim sultanates, and then the Mughals – it rivals any other ancient capital in terms of splendid monuments. With the last emperor assuming a symbolic place during the rebellion, the British victory spelled the end of the dynasty. This palpable feeling of lost grandeur has earned Delhi the nickname "India's Rome."

Delhi is actually two cities along the west bank of the Jumna River. The oldest Delhi (also called Firozabad), lies to the south; it contains the largest concentrations of Mughal ruins. Modern Delhi (or Shahjehanbad) is protected by a wall pierced with ten gates, although much of it was destroyed in the Mutiny.

Supplies

Chandi Chowk, the Street of Silver, lies within the city walls. As can be expected, it is noted for its jewelers' shops. The *Sadar Bazaar*, west of modern Delhi, is a large outdoor market.

Lodging

There are no deluxe accommodations in Delhi, but several typical hotels, notably the *Hamilton Hotel*, *Courtenay's Hotel*, and *Maiden's Hotel*. The *Queen's Serai Hotel* caters to native patrons.

Research

A *Baptist College* is maintained by the efforts of that missionary society. The library at *Delhi College*, which serves the Muslim community, was sacked during the Mutiny. Some of its recovered treasures are kept in the *Delhi Institute*, a government building containing a small library and museum.

Health

The *Municipal Dufferin Hospital* serves European and native patients, while *St. Stephen's Hospital for Women* is one of the few places where female health is an exclusive concern. Along with the college, the Baptist missionaries run a *hospital* as well. An *insane asylum* operates near the jail in old Delhi.

Madras

Madras is traditionally overlooked in favor of India's other presidencies, containing the more important cities of Calcutta and Bombay. Though it is the oldest section in the Raj, many Civilians consider a posting here as less than optimal.

As in Bombay, steamers do not dock directly; rather, native catamarans and flat-hulled *masulas* ferry passengers ashore to the harbor at Blacktown. Fort St. George and the government buildings are to the south, before the suburbs of Sao Thome, Mylapur and Adyar.

Supplies

Parry's Corner is the hub of commerce in Madras. Thomas Parry started a trading post here in 1788, and several other shops now call this district home as well.

Lodging

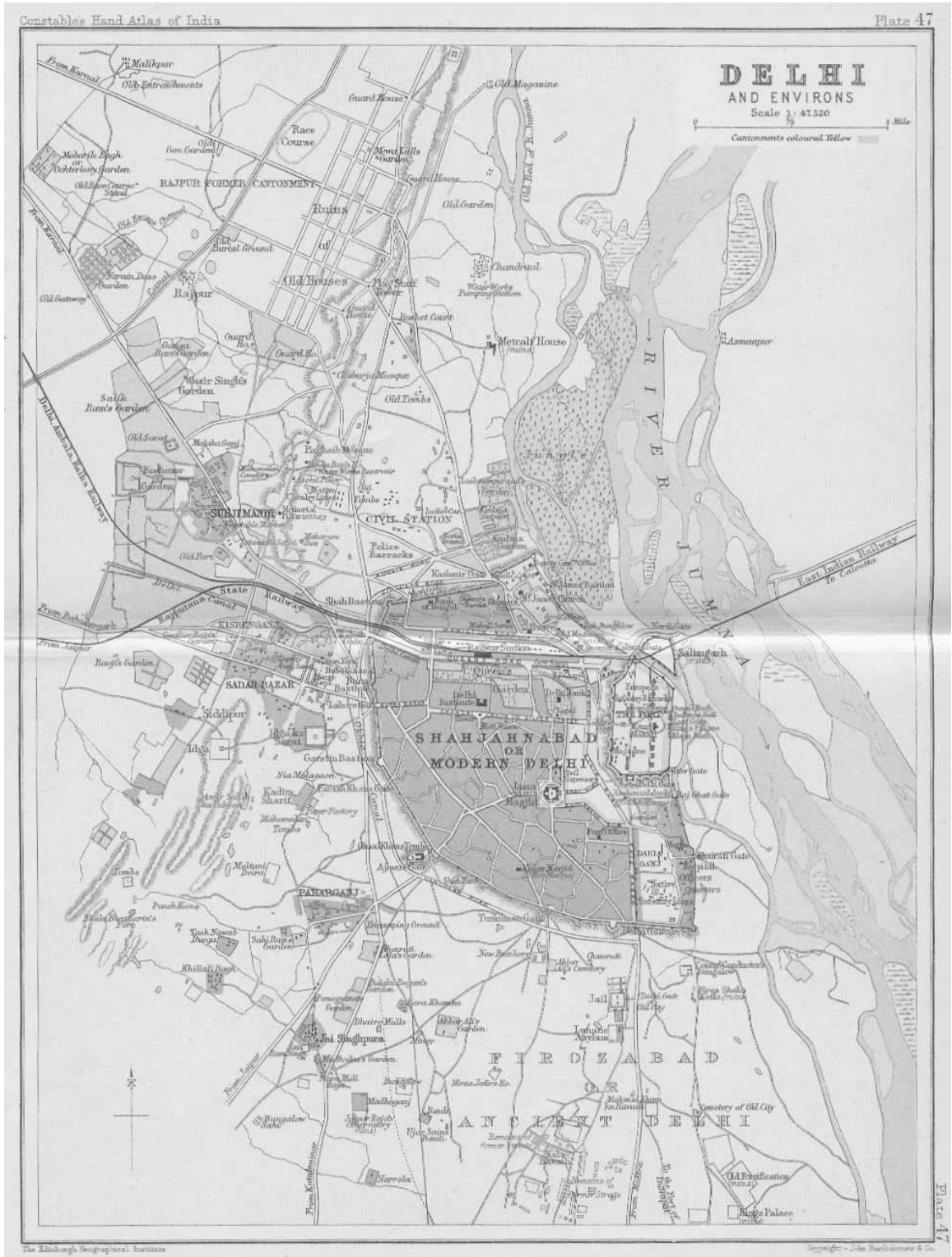
Although there are no deluxe hotels in Madras, the *Royal Hotel*, *Elphinstone Hotel* and *Rupee's Hotel* are certainly acceptable to the traveler accustomed to Indian hospitality.

Research

Missionary services dominate higher education in Madras, led by the (Presbyterian) *Madras Christian College*. *Pacheappa's College* accepts Hindu students.

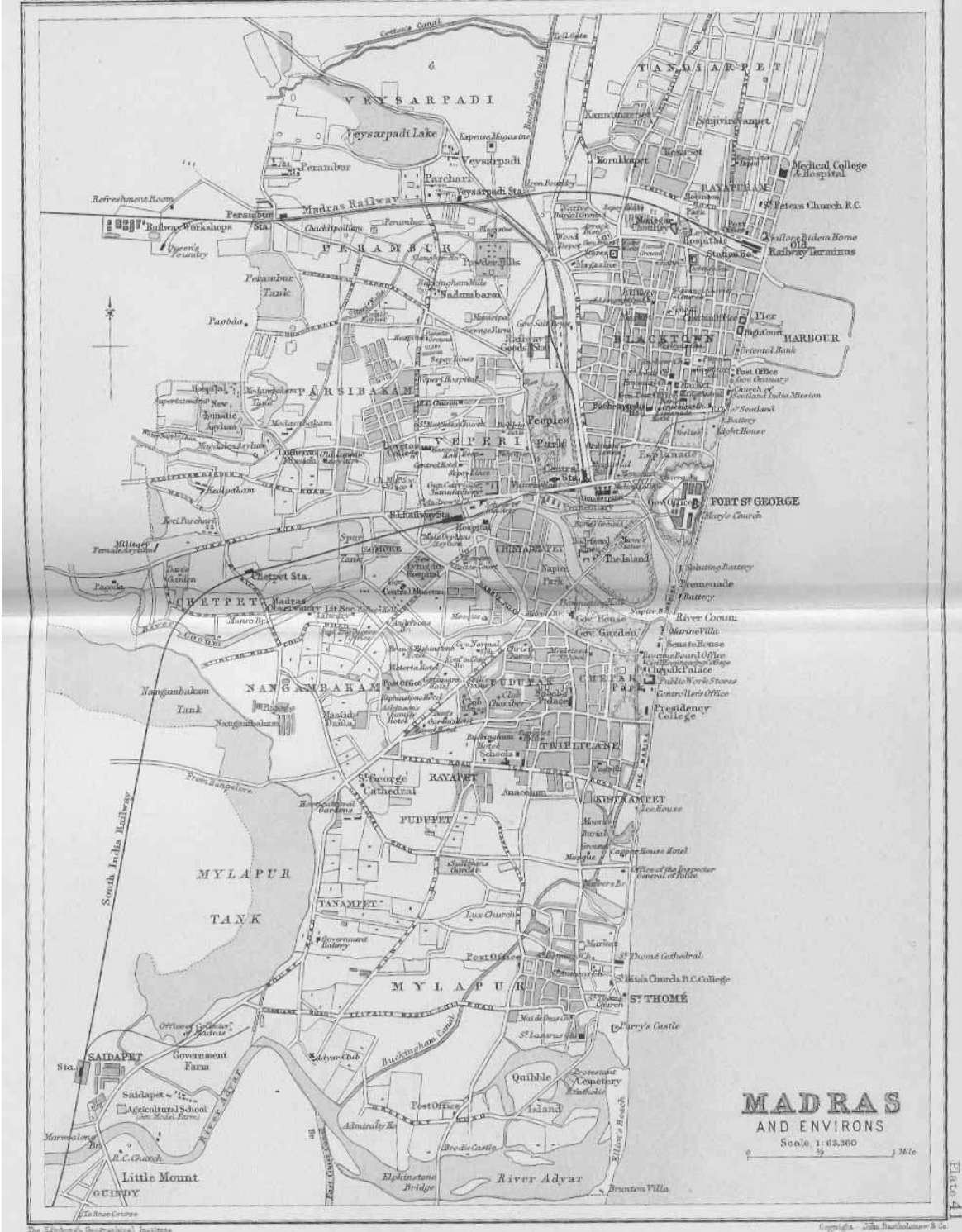
The headquarters of the *Theosophical Society* are in Adyar, to the south of Madras proper. They have amassed a fine collection of Indian religious documents, as well as a number of occult tomes. The *Madras Literary Society*, affiliated with Bombay's Royal Asiatic Society, has a serviceable library as well.





Health

Madras has both a *General Hospital* as well as a *Military Hospital*. Two other facilities – a *Maternity Hospital* and an *Ophthalmic Hospital* – deal with these specialties.



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Plate 41

History

Indians begin the analysis of their history with the Vedas, as they provide a simultaneous origin of the Sanskrit language and the Hindu religion. English scholars used these monumental works as a starting point as well. Their translation not only provided the first Western insights into ancient India; the linguistic study of Sanskrit led to the discovery of its ancient ties to many European tongues. With the painstaking recreation of the common ancestor, most researchers conclude that the current native population wandered southeast from the lands where Indo-Europeans originated.

No one at the end of the 19th Century can say with authority whether they displaced any other cultures at the time, but by the second millennium BC the Aryan peoples were established throughout the Indus and Ganges watersheds. A travel journal from the 1840s mentions a ruined city west of the Indus, and for decades thereafter clay seals and bricks from other sites were unearthed along the Indus Valley by railroad engineers and archaeologists (who misidentified their finds). Knowledge of a culture that traded with the developing Fertile Crescent did not occur until the 1920s.

Ancient Empires

The Vedas, unlike many western sources, are concerned more with ritual devotion than historical records. Thus it has proven difficult to rely on them for a picture of life in these times. However, for one thousand years they created the foundation for Hinduism – a religious and social order that was resilient enough to accommodate the recurring cycle of invasions and new faiths that arrived in India.

The towns founded by the Aryan newcomers coalesced into sixteen kingdoms by about 700 BC. One of these states, Gandhara, battled Alexander the Great's army near the Jhelum river in 326BC. Even before the influence of the Seleucid empire which arose across the Hindu Kush, its capital at Taxila was known as a center of learning.

The other nation that would prove the mightiest was Maghada.

Both the Maurya and Gupta empires would one day arise to rule most of the subcontinent from the Maghadi capital at Paliputra. But perhaps the most important Maghadi was Gautama, whose life and teachings form the basis of the Buddhist religion. Its height in India occurred with the flowering of the Maurya Empire, whose emperor Asoka erected pillars on the boundaries of his lands in the local languages (which included Greek and Aramaic at the western edge). Buddhist emissaries ranged from Burma to Ceylon to Athens, and along the Silk Road to China and beyond.

New Religions

Buddhism eventually withered in India, where it had to compete with Hinduism, established for centuries. It endured in the southern tip of India, ironically one of the few regions left unconquered by both the Mauryas and Guptas. The Dravidian kingdoms of the far south, many of which had been established by 300 BC, preserved Buddhist scriptures in their original forms and the classical Tamil spoken by these peoples.

No empire could hold much of India for long. With the fragmentation of the Gupta Empire into its vassal states by the mid-6th Century, local dynasties vied amongst themselves for seven hundred years until the coming of Muslim conquerors. Since the founding of this religion, other warlords had ranged eastward – mostly Persian expeditions until Mahmud of Ghazni smashed several Hindu states around 1000 – but the Afghan Mohammad Ghori established a lasting rule in 1206. Based in Delhi, these Sultanates would range along the northern third of India, meeting resistance only when they tried to penetrate wooded regions that impeded cavalry (as well as the Vijayanagara Kingdom). They managed to resist a Mongol invasion, were weakened when Tamerlane sacked Delhi in 1398, and could not resist his descendents when they returned in 1526.

The Mughals were a gunpowder empire: using earth-shattering cannons, they consolidated their hold on the subcontinent by the mid-16th Century (the Mughal boundaries at their greatest extent in the 1700s eerily resemble those of the Maurya Empire 2,000 years earlier). Much of what the modern world considers “Indian,” like the Taj Mahal, arose during their reign. Eventually, however, the seeds of their undoing were being brought to India by a new route: across the sea.

The Coming of the British

The Portuguese circumnavigation of Africa would prove as important to the Eastern Hemisphere as Columbus’ crossing of the Atlantic was to the New World. Vasco da Gama’s arrival in India in 1498 proved that Renaissance Europe would no longer need to traverse Muslim-held lands to reach the Indies. A combination of merchant and naval

vessels carved out several coastal enclaves from which the Portuguese influenced local rulers for a century. At the start of the 17th Century, they were accompanied by the next wave of newcomers in the form of mercantile companies from the Netherlands, Denmark and Britain (the French arrived about 50 years afterward after several false starts).

To the Mughal emperors, these trading concerns were minor players on the subcontinent, paying tribute for the rights to ship goods back home. To the Europeans, India was another front for the struggles of a fractious continent that had gone on for centuries. France and Britain emerged as the front-runners, by transforming their role from traders to colonial rulers, and securing the right to collect taxes for the Mughals in the regions they controlled. Over the next century, the power of the native rulers waned as these colonies and other vassals secured independence from Delhi. By the middle of the 18th Century, the two nascent empires faced each other around the globe as well as on the subcontinent. India became but one theater in the world-spanning conflict when fighting erupted in Germany.

The East India Company fielded a force of British officers and Indian sepoy. Despite losing Calcutta early in the fighting, they prevailed against a coalition of French and native troops in Bengal at Plassey in 1757. Over the next four years they held off the siege of Madras, captured the French capital of Pondicherry in 1761, and defeated a Mughal army a few years later. Aside from a handful of scattered trading factories along the coastline, the Company was the sole remaining European power in India.

The Jewel of Empire

The Company was by no means destined for greatness. They were in firm control of only Bengal; the more powerful native rivals included the Sikhs, the former Mughal vassals of Mysore & Hyderabad, and the restive Maratha Empire. Many of these states fielded armies with modern equipment, staffed and trained by European officers. Cautiously, the British expanded their sphere of influence – lending company troops as mercenaries

and signing treaties with some states. By 1800 the Company was conquering its opponents as well.

What had once been a trade concern had turned to empire building. Of course, the Company still derived its income from commerce, though they had foregone spices for other goods. In particular, cotton was a lucrative import to Britain, and opium to China (tea was just as profitable in both markets). It remained a tax collector, demanding so much that farmers devoted more land for cash crops than for food. Fortune-seekers traveled to India to spend several years, accumulating a fortune to spend back home. These adventurers, mocked as “nabobs” upon their return, happily adopted native customs and married Indian wives during their time on the subcontinent.

By 1849 the Company had defeated the Sikh kingdom in the Punjab – the last native holdout. Rather than consolidate its gains, it saw only more threats in powerful neighbors like Persia and Russia. The latter expanded quickly in Central Asia, and soon only Afghanistan lay between the two empires (Afghanistan would prove too thorny for either one to subjugate). The combination of paranoia and greed worsened as prevailing attitudes soured against the pagan lifestyle of the natives. In 1857, sepoys placed the emasculated Mughal emperor on a largely ceremonial throne under which they rebelled against their British officers.

The rebellion was probably doomed from the outset. Hindus and Muslims could not work with each other long before religious tensions arose between them. British troops – as the revolt became a national matter – drove inexorably to reclaim lost territory, succeeding completely the next year. However, the rebellion revealed the worst excesses

of Company rule to the British public. It was shortly dissolved and India became a direct colony of the government.

Rise of the Raj

Eventually, Queen Victoria’s government began taking steps to improve the lives of her native subjects. Indians, albeit in minute numbers, were invited to study in Britain and seek administrative posts upon their return. Railroads, telegraphs, and modern medicine were applied to prevent the depredations of weather and disease (although famines could kill millions of Indians as late as the 1870s). The governors at Dalhousie Square in Calcutta and London’s India Office shrewdly incorporated native rulers into the spectacles of governance even before the queen assumed the title “Empress of India” in 1876.

Princely states are bound by treaty to the government of India; their rulers are advised by British agents. The Crown manages the affairs of other regions directly, through individual directors and tax collectors. A few regions outside the subcontinent fall under the Raj’s purview, as well, including Nepal and Burma and even Somaliland for a short time. The Army is used occasionally to punish (and sometimes subjugate) unruly natives in remote areas along India’s northeastern and northwestern border. Many bureaucrats and soldiers continue to regard Russia, looming beyond the passes of the Hindu Kush, as the paramount threat to Indian security. The tsar’s agents are said to range throughout the mountains – seeking willing clients and unknown passes by which his Cossacks might take advantage of discontent and geography to supplant the queen from her greatest treasure.



Bombay Railroad Station

Ancient Empires of India

Name	Era [successor]	Languages	Greatest Extent
1 Harrappan	3300 BC -1700 BC	unknown	Indus Valley
2 Vedic(16 Kingdoms)	2000 BC - 300 BC[3,4]	Sanskrit	Northern India
3 Maghada Empire	884 BC-424 BC[5]	Sanskrit, Prakrit	Northeastern India
4 Gandhara	600 BC -530 BC[6,11]	Sanskrit	Punjab
5 Nanda Empire	424 BC -321 BC[8]	Sanskrit, Prakrit	Northern India
6 Graeco-Bactrian	305 BC - 80 BC[12]	Bactrian, Greek	Punjab
7 Dravidian Dyns*	300 BC -1300 AD[20]	Tamil	Southern India
8 Maurya Empire	321 BC -184 BC[10]	Sanskrit, Prakrit	Subcontinent
9 Satavahana Dyn.	230 BC -220 AD	Maharashtri, Telugu	Central India
10 Sunga Empire	185 BC - 73 BC	Sanskrit, Pali	Northeastern India
11 Scythians	55 BC - 400 AD[13]	Scythian, Pali	Northwestern India
12 Kushan Empire	60 AD -375[13]	Greek, Bactrian, Pali	Punjab
13 Gupta Empire	280-550	Prakrit, Pali	Northern India
14 Kalabhras Dyn.	300-600[7]	Tamil	Southern India
15 Chalukya Dyns.	350-1189[7]	Telugu	Deccan
16 Pratihara Empire	600 -1100	Gujarati, Rajasthani	Northwestern India
17 Pala Empire	750-1200	Bengali	Northeastern India
18 Rahtrakuta Dyn.	753-982	Kannada	Deccan
19 Delhi Sultanates	1206-1527[22]	Pashtu, Persian Chagatai	Northern India
-----introduction of Hindustani-----			
20 Vijayanagara	1336 -1646	Kannada, Telugu	Southern India
21 Mysore	1399 - present[PS]	Kannada	Deccan
22 Mughal Empire	1526 -1858 [EIC]	Persian, Chagatai	Subcontinent
23 Marathi Empire	1674 -1820 [EIC]	Maratha	Subcontinent
24 Sikh Kingdoms	1716 -1849 [EIC]	Punjabi	Punjab
25 Hyderabad	1724 - present[PS]	Hindustani	Central India
* Cheras, Cholas, Pallavas & Pandyas			

It is impossible to accurately and succinctly portray the succession of Indian states over its history (comparable to listing European states from Alexander the Great to the unification of Italy and Germany). The accompanying chart provides a list of major players in Indian history (including the then-unknown Indus Valley Civilization). It is important to note that contemporaneous states waxed and waned with the fortunes of their neighbors, such that two or more players might have vied for the same territory. The most successful entities spread everywhere but the southernmost reaches of the subcontinent. The British were the only conquerors to hold the entire land mass, either by acquisition of the East India Company [EIC] or classifying tributaries into princely states [PS]. Where no successor is listed, the dynasty tended to fragment into smaller familial units or feudal divisions.

Getting Around the Subcontinent

Most of India is still considered the *mofussil*, or wilderness. But to reach lonely hill stations and forgotten ruins, a traveler needs to know their way around this foreign land. Here are some basics for making one's way throughout the Raj.

Communication

Telegraphs grew alongside Indian railways, as a means of train management. By 1890 they outstrip railroads in terms of coverage, such that every decent-sized habitation has telegraph access. The largest cities have dedicated telegraph offices, while some post offices and train stations have this capability as well. Private messages can be sent Urgent, Ordinary, or Deferred; customers with the proper credentials may also send press or state telegrams.

There are four links from India to the rest of the world. One land-line links to the Ottoman service through Turkey, while the other travels through Persia and Eastern Europe. Karachi is the Indian terminus for these lines. A submarine cable has been laid from Bombay to Aden and up the Red Sea. Running eastward, a line from Madras connects with Singapore and the Far East.

The postal system delivers mail for all but two dozen princely states. Mail trains and steamers

are responsible for transport between presidencies; otherwise mail carts and local postmen handle shorter deliveries. Runners are available for urgent intra-city messages. The Peninsular and Oriental Steam Navigation Company handles parcel post beyond India.

Money orders can be drawn on savings banks as well as at post offices. It is also possible, though expensive, to transfer funds much more quickly via telegraph.

There are about 150 English-language newspapers in India, and twice that number of periodicals in native tongues. Major cities have at least one daily journal, and Calcutta has 15 alone. Of these, the *Calcutta Statesmen* [sic] is as close to an official paper as can be found in the British Empire; a more independent view can be found in the *Daily Mirror*. The *Times of India* vies with the *Bombay Gazette* for primacy in that city, while there are two important papers in Madras: the *Madras Mail* and the pro-native *Hindu*. Laws and proclamations are published in the *Gazette of India* and other similarly-named local gazettes.

Telegrams

Local	first 8 words, R1, 2 annas/word thereafter
Local, Urgent	double normal rate
Local, Deferred	half normal rate
International	£5 for each twenty words
Press Telegrams	1/6 cost for domestic; 1/3 for international



Travel

All the major cities of India are linked via railroad; however, a number of bottlenecks have arisen in the network. Passengers between Calcutta and Madras must travel across the subcontinent to Bombay as there is no direct link between these cities. Likewise, traffic to Karachi must pass in turn through Delhi and Lahore rather than crossing the Indus further downstream. In total, over 25,000 miles of track exist in India, including small isolated lines from Rangoon to Mandalay in Burma, and from Kandy to Colombo on Ceylon.

A few Mughal-established roads are still maintained, flowing mostly south from the core

chief beneficiary. The most important road started at that time is the Grand Trunk Road from Calcutta to Delhi and onward to Lahore.

Steamships can penetrate quite far along India's major rivers, although the majority of this traffic is for goods. The Indus is navigable for 800 miles, well into the Punjab. Cawnpore, 500 miles up the Ganges from the sea, is accessible to steamer traffic; the Irrawaddy is traversable a similar distance to Mandalay. Calcutta lies on the Hoogly River 80 miles from the sea; about the halfway mark for steamer traffic (which can reach Nadia). Canals have been built along most major rivers for irrigation, flood control and some bulk shipping. The most important is the Agra canal that links the Indus and Ganges watersheds.

Distances between important cities by railway, in miles.

Bangalore	Bombay 500	Hyderabad 500	Madras 200	Ootacamund 300	
Benares	Bom 700 ¹	Delhi, 400 ²	Patna 150		
Bombay	Ban 500	Ben 700 ¹	Calcutta 1000 ³	Del 800 ⁴	Hyd 400
Calcutta	Bom 1000 ³	Pat 300			
Delhi	Ben 400 ²	Bom 800 ⁴	Lahore 300	Simla 150	Pat 600 ⁵
Hyderabad	Ban 500	Bom 400	Mad 400		
Lahore	Del 300	Multan 200	Peshawar 200	Sim 150	
Madras	Ban 200	Hyd 400	Oot 250		
Multan	Karachi 700	Lah 200	Pes 250		
Patna	Ben 150	Cal 300	Del 600	Sim 600	
Peshawar	Lah 200	Mul 250			
Simla*	Del 150	Lah 150	Pat 600		

* passengers detrain at Umballa and ascend to Simla using local transportation

1 this route passes through Allahabad

2 this route passes through Cawnpore and Agra

3 this route passes through Nagpur and Raipur

4 two routes; through Baroda and Jodhpur or Bhopal, Gwailor and Agra

5 this route passes through Lucknow

Railroad Costs (pies/mile)

First Class	13	Third Class	2.5
Second Class	5	Goods, ton	8
Intermediate Class	4		

region of Delhi. In some places, they remain marked by distinctive brick pillars. Tolls are now only charged (if at all) for ferry crossings on local routes. Before the Mutiny, the Army was the primary road-builder, and the postal service the

Travel within the bounds of a city is relatively easy. All manner of coaches can be hired. Those desiring a more ostentatious form of travel can still rent palanquins.

Monsoon Weather

In its abstract sense, a proper Victorian might admire the punctuality and precision of the monsoon season's arrival. In practicality, however, all that rain makes things damnably unpleasant. During the month of June the Indian Ocean, the Thar Desert, and the Himalayas conspire to invite rain-swollen clouds across the subcontinent. They arrive in the south first, and travel up the east coast before swirling over the Ganges watershed. By July, ominous clouds are menacing the Punjabi highlands, and by August they begin to disperse over the Arabian Sea. Before the end of the monsoons in September, an immense mud flat known as the Rann of Cutch becomes a salt marsh teeming with wildlife and migratory birds. A second, smaller system visits Bombay and the western Deccan in its wake.

During the monsoons plantations are inundated, rice paddies submerged, and dusty roads and plains turned to morasses. Most things exposed to the rains – weapons, equipment, and especially books – will suffer damage within several hours. Villages nestled in normally tranquil valleys must live with the constant threat of mudslide. Overland travel by horse and foot takes 50% longer than normal, and wheeled travel takes twice as long. For every 100 miles a party travels by train during the monsoon, one investigator must make a Luck roll to avoid having a washout delay their plans (picked randomly so that every character rolls, if possible). Only elephants are untroubled by the monsoon –

Lodging Costs (in Rupees; dinner provided in all but a refreshment room)

Deluxe Hotel	2D6+3
Hotel	1D6+2
Boarding House	1D3
Dak Bungalow	2
Refreshment Room	1
Chattram/Serai	1
Dharmasala	free

not that they enjoy walking long distances in any weather.

Lodging

India's largest cities have hotels for the discriminating traveler; a few of these rival some of Europe's better establishments. To secure a room roll Credit Rating +20% for the former, or just Credit Rating for a deluxe hotel. Far more likely in a mid-sized city is a boarding house run by the aged female relative of a soldier (or possibly an East India Company hand). But there are plenty of other places where wanderers will find a night's rest. Railroad stations will typically have 1D6-1 spartan "refreshment rooms" available to passengers. Bombay is unique in having several clubs where members can rent rooms for extended periods – although it is recommended to apply for membership before one arrives there (see page 11).

Along the Grand Trunk Road and in most cities (Delhi being the notable exception), natives and Europeans alike frequent in *dak bungalows* – government-maintained hostels staffed by natives. Functionaries of the Raj stay and eat here during visits through the territories they maintain. Patrons often share their nightly quarters with insects, reptiles and the odd ghost.

Native travelers in Southern India dine and lodge in *chattrams*, which resemble lesser-endowed *dak bungalows*. Muslim wayfarers can expect similar service in a *serai*, which are common in the north. Finally, many Hindu temples house pilgrims in *dharmasalas*, where traveling adherents can stay a night on charity. These options are expected to be the exclusive purview of natives; while Credit Rating will not open any of these doors, a well-disguised European may be able to secure a few night's respite.

HINTS TO TRAVELLERS

Modern Observatories

1 Hennessy Observatory

This observatory was built at Dehra Dun, headquarters of the Survey of India, in 1884. Its primary purpose is solar photography.

2 Maharaja Takhtasinghi Observatory

Built by the Maharaja of Bhavanagar in 1882 at Poona. It employs the first native astronomer, the Parsi Khavasji Naegamwala.

3 Madras Observatory

The East India Company established this facility in 1792. It is renowned for a star chart and the discovery of several asteroids in the early 1800s.

4 St. Xavier College Observatory

The Jesuit Lafont supervised its construction a year after observing the transit of Venus in 1874. It is one of the world's only spectroscopic observatories.



Health

Although the Raj considers it its duty to provide Indians with adequate health services, the sheer magnitude of this task means that practice lags behind desire. Still, most large cities contain hospitals for native patients. Military men can obtain treatment in a cantonment of any size – as can “camp followers” who work closely with soldiers. In the alternative, most villages and neighborhoods have a Brahmin with some level of medical training.

Many Christian sects have sent missionaries to India with an eye towards converting the native population. Although their efforts have not achieved any measurable level of success, some have set up field hospitals where European doctors can minister to their would-be flocks.

Firearms

The Indian Arms Act of 1878 requires a license to import and possess firearms of any kind on the subcontinent. Newcomers are exempted from the former if they bring a reasonable number of weapons for personal use. Likewise, individual states have the power to exempt persons or groups from these requirements. In practice this means that Europeans can carry guns without much fear of reprisal, while only a native with proven loyalty to the Raj may do the same. Still, customs officials have the power to search belongings at the border or upon entry to India; policemen and magistrates can seize the weapons (along with any other property present) which they suspect are being used illicitly.

Strangers in a Strange Land – British Characters

Britain had unquestioned control over India for the greater part of the 19th century, but pride in this achievement was always tempered by the realities of Great Power politics. For the East India Company, and the Crown thereafter, any continental rival who looked towards Asia was threatening the jewel of empire – even when their motives were clearly not directed towards that goal. The Suez Canal, while simplifying travel and communications, increased the stakes by creating a new weak point in Egypt. Thereafter, simple logic dictated that the Mediterranean was now vital to imperial interests, as were coaling stations and anchorages throughout the globe. In short, whether it made strategic sense or not, India became the *sine qua non* of British supremacy.

So it was inevitable that the conquerors would look down on the conquered; not only because of Darwinian theories in vogue at the time, but because of grim necessity. Losing any hold in India would cost more than prestige, or mercantile power. It would mean the end of any justification for maintaining an empire in the first case. Certainly, other rationalizations existed. Bureaucrats, scholars and engineers alike earnestly believed that they were bringing the light of modern society to a dark corner of the globe. Missionaries arrived in India with sincere zeal to save the populace from their pagan past. But ultimately, white man's burden was not a byproduct of European hegemony. It was the reason for dominion in the first place.

About 100,000 Englishmen were present in India at the height of the Raj, ruling over 300 million Indians – and the vast majority of the former were soldiers. This obviously meant that the typical European had constant interaction with natives, be they rulers, servants, or soldiers. While racism was pervasive, even among Europeans who were otherwise enlightened, many claimed that they were merely respecting traditional mores like the caste system and the religious diversity of the subcontinent – claims which might not have been totally hypocritical.

Typical life

Just because Englishmen were forced to live in such a beastly climate was no reason not to try and domesticate the Raj. In all arenas, expatriates strove to have things as British as

possible during their stays in India. Ideally, this meant transforming the social lives of native Indians for all interactions with their British superiors.



Origins

There were several reasons for British men to journey to India; a trip which tended to last a good number of years in a gentleman's formative development. A majority of these emigrants were the lesser sons of nobles and other propertied fathers, who were likely to be overlooked by the patriarch. These men viewed India as a level playing field on which a fortune might be made. With the transfer of power from the British East India Company to the Crown, this meant becoming a planter or, in the rugged eastern reaches of the Raj, a timber merchant.

A similar conclusion awaited men who desired a life on adventure in a foreign land. According to journalists and popular writers of the time, the Army offered young boys a life of thrilling days in exotic locales. This avenue was popular for scions of well-to-do families, who purchased commissions of high rank in prestigious regiments. Whites were also welcome in the ranks of police agencies in regions of relative stability. Even academics might find themselves in dangerous backwaters, excavating a ruined temple or lost city.

Idealistic men might sit for the civil service examination in Britain, hoping for a powerful post within a presidency or the retinue of a prestigious princely ruler. There they could oversee the construction of railways, bridges and other civil projects that would relieve Indians from the vagaries of their meager existence. Patriots who reckoned that Cossacks would soon pour through the mountain passes from Central Asia were welcome in the halls of power as well. And strong Christian faith led those with a missionary bent to India as well, working for the betterment of peasant farmers and low-caste laborers in the teeming cities.

Many women arrived on the subcontinent attached to a spouse. Some husbands arrived years in advance, to ensure that a suitable home was ready for a wife to run. Most men allowed their consorts varying periods of acclimatization to the mysterious East, before insisting they assumed the customary air of authority

over the native. Ambitious girls could also head East for themselves under the supervision of a relative or other chaperone. Female matchmakers in India sent home for eligible ladies when they thought marriage might be beneficial for either potential spouse. India hands called this annual migration of potential wives the "Fishing Fleet."

Passage to India

The quickest way from the British Isles to the subcontinent was via the Suez Canal. By 1900 the voyage from London to Bombay took less than two weeks. Travelers with business on the continent could traverse Europe by rail and embark from a Mediterranean port like Marseilles or Brindisi. Experienced travelers knew which shipboard accommodations would get the benefit of a fresh breeze during the journey: a port cabin on the way to India, and starboard upon returning. The resulting mnemonic ("port out, starboard home") became an enduring synonym for luxury.

Distances to Port Said, in miles

London	3570
Plymouth	3325
Marseilles	1508
Brindisi	973

East-west naval traffic across the Indian Ocean had a choice of stopping at all the largest ports on India. Colombo on Ceylon allowed the shortest possible layover for ships bound for Aden, Australia or Singapore and the Malay straits. A network of smaller steamship companies plied the Indian coast from Karachi to Rangoon. The cheapest fares for the trip were about £35, while first-class accommodations aboard a luxury vessel cost as much as £55. Only a handful of the larger lines allowed native passengers; smaller firms could not afford to be as discriminating.

Port Said	Aden	Bombay	Colombo	Madras	
1395					Aden
3059	1664				Bombay
3488	2093	875			Colombo
4098	2703	1485	640		Madras
4868	3473	2255	1380	770	Calcutta

Distances between major ports, in miles



Servants

The realities of the Indian economy meant that even Englishmen of moderate means could have many servants. Listed below are the members of the typical retinue an established household might expect to employ. A good number of these laborers will be found in the service of soldiers, as well.

Ayah – the children’s nursemaid, or a general female attendant

Bearer – the catchall term for a male attendant, either in a home or camp

Bhisti – a water carrier, supplying the military or a household

Chaprassi – a messenger, often employed by the government

Chowkidar – a watchman or custodian of a dwelling or other building

Dhobi – a washer of laundry

Dhooli – a litter bearer (in the military, a stretcher carrier)

Durwan – a doorman, sweeper

Hurkaroo – a foot messenger

Khitmagar – a butler

Khansamar – a steward

Mali – a gardener

Munshi – doubles as an interpreter and a language teacher

Punkah-Wallah – manually operates a fan inside a home by pulling its cord with hand or foot

Shikari – anything from an experienced guide or hunter in his own right, to a beater

Culture

Establishing Britain in exile meant isolating the foreign rulers from the insinuations of native India. Social life consisted of clinging to Victorian culture while trying to ignore as many of the differences between the two worlds as possible. Englishmen viewed their workplaces and homes as enclaves of modernity in the wilderness, with defenses that were difficult for the natives to breach.

Hierarchy was even more important in India than at home. Wives watched for the annual publication of the *Warrant of Precedence*, which established the rank of nearly anyone serving in India. When hosting guests they were expected to adhere to its strictures on penalty of ostracism.

Plantation

Indian agriculture was the primer for British industry; a place where raw materials were cheap and plentiful. The most important cash crops were cotton, indigo, jute or tea – all of which could be grown most efficiently on a large estate. Opium, primarily for the Chinese market, was another profitable resource.

Such farms commanded a large work force of virtual serfs. This was especially the case for tea cultivation, where the harvesting and care of tea leaves was labor intensive and not immediately susceptible to mechanization. In less-heavily settled provinces like Burma and Assam, laborers were brought in from Bengal to work on tea plantations or land rich in exotic woods like teak and mahogany. In many instances this was involuntary.



Planters could expect an opulent home, if not many neighbors to impress. Agriculture was always profitable, since British customs suppressed protectionism in world markets. Most homes had extensive gardens of local plants and flowers, especially if the landowner was married. Regardless of marital status, there were plenty of jobs for native servants to take on – all of which were better than working in the fields. The most sought after plantations were accessible by steamer, which allowed for cheaper transportation to a large city and onward for sale.

Cantonment

When large units of the British Army forayed into frontier regions, they bivouacked in fortress-like camps called cantonments. The Army maintained them throughout regions harried by hostile tribes, such as the Northwest frontier. Larger cities throughout India had cantonments within their borders, or close by, on a more or less permanent basis. Occasionally, units sally forth from these safe zones on punitive expeditions against hostile tribes, demanding concessions of rifles or, in more extreme cases, burning crops and even villages in revenge for raids.

A cantonment was designed to be an exclusively martial zone, several square miles in area. Inside its borders, troops could live in safety – and apart from distractions. They were erected in easily defensible zones manned by patrols throughout the day and night. Time and time again, when the British Army forgot these basic tactics, it would pay in blood and territory. As a safe place to keep artillery and machine guns, attackers found cantonments quick to repel most raids. Other facilities at a typical cantonment included hospitals, mess halls, quartermaster's stations, and a large area for the husbandry of mounts and pack animals. Businesses crucial to maintaining a cantonment sprung up on their borders: especially chandlers who could provide native and English food, specialized laborers like tailors, and spiritual services like churches and cemeteries.

As cantonments were the province of the military, the vast majority of inhabitants were male. High ranking officers in permanent camps might expect housing that was decent enough to permit their wives and female servants to be present.

Native women could find work of many kinds outside a cantonment's perimeter, too: from mundane domestic tasks like washing clothes, to selling wares in a bazaar, to a more traditional role demanded by an army's presence. As venereal disease was rampant among British troops serving in India, the army undertook methodical examination of prostitutes peddling their wares close to a cantonment.

Unlike most other British establishments, however, European and Asian men mingled quite freely within a cantonment. After all, servants were a necessity – even if one bearer was shared by several soldiers in a barracks – and because soldiers had to remain close to their staging areas at all times. The relationship between native troops, which made up a significant portion of the army, and their British leaders, were closer than most other social bonds. Many officers expected – and received – loyalty from native soldiers, and willingly responded in kind. Still, sepoy and sowars slept in huts and shacks on cantonment grounds, instead of the enlisted ranks' barracks or the bungalows of officers.

Government House

Once the Crown assumed direct rule over India in 1857, the demand for civil servants rose quickly. There are positions starting from the district level (of which there are about 250) upwards to lieutenant governorship, residencies, presidencies, and seats on the Council of India. Parallel divisions govern local police forces as well as the Forest Service. Competition for these lucrative jobs was fierce in Britain, even given the often arduous life ahead of a new bureaucrat.

The main task of a district was to manage the collection of tax revenues from the local zemindar families. Local administrators are commonly known as “collectors” owing to this function, but most assume the entire administration of the districts they manage. Some of the tax income was reinvested within the district in the form of public works like canals, railroads and telegraphs. Additionally, the best-run districts had funds and contingencies for famines, monsoons, or plagues. Each district included its own jail, administered by a civil surgeon.

Collectors wielded a great deal of local information at their fingertips. Plus, the smaller the unit of administration, the greater the likelihood was of working with locals. Of course, even men in high position dealt with Princely rulers at some point. At all levels of the civil service, the attitudes of most administrators vary. The best actively cared about the population they oversaw, either out of a paternalistic sense of duty or genuine affection. Far more commonly, however, the typical bureaucrat vacillated between racist derision of their primitive subjects and an illusory confidence in their loyalty to the crown.

Office holders typically worked in edifices proportional to the power they wielded. Mammoth government houses were designed to inspire awe in the largest cities of India. In remote outposts, however, the collector may not work in conditions better than a typical thatch bungalow. Remote areas often combined the military and bureaucratic functions into a hill station. These could be isolated for months at a time, with its residents exercising a large degree of autonomy to face a variety of challenges. The outpost at Simla gradually grew into the summer capital of both British India and the Punjab state. Rulers of the three presidencies migrated to their own summer capitals; the populations of these cities ballooned during the warm months.

Club

Social clubs were havens for British citizens – men in particular, and certainly their wives for many functions – to spend time in the company of others who perfectly understood their predicament. Members and their guests can expect traditional English recreation within their grounds: participating in outdoor sports like tennis and croquet, indoor pastimes such as billiards or cards, reading current newspapers from more civilized lands, and drinking spirits cooled with ice brought from higher altitudes or shipped to India.

HINTS TO TRAVELLERS

The Best Places for Sport

1 The Kaziranga Forest

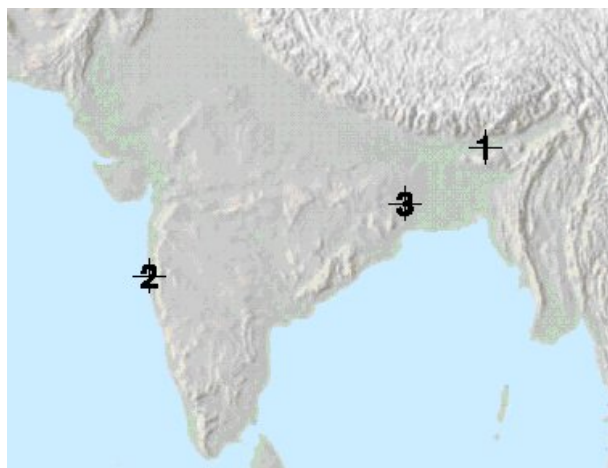
This stretch of remote wilderness along the south bank of the Brahmaputra in Assam is arguably the richest gameland in India. Large numbers of tigers, elephants, rhinos and buffalo congregate here in abundance; deer and sloth bear can also be had.

2 The Back Bay Gymkhanas

The finest cricket in India can be found in a strip of land along Bombay's western coast. Parsi teams have competed along side whites for decades; Hindu and Muslim squads have joined them within the last decade. A ladies' gymkhana allows the fairer sex to ply their own athletic pursuits.

3 The Calcutta Maidan

This sprawling meadow lies in the shadow of Fort William. Every athlete will find some diversion here, from horse races in summer and winter, to cricket, tennis, polo and lawn bowling whenever weather permits. The golf course is the third oldest in the world, and the oldest beyond Britain's borders. More sedate travelers can visit the Botanical Gardens, a short trip downstream and across the Hoogly.



In smaller enclaves, white newcomers are expected to make a formal dinner appearance for dinner as soon as practicable upon arrival. This allowed a stranger to obtain introductions among the elite of the settlement, while giving residents a chance to catch up on happenings beyond India. Natives are welcome here, provided they are personal servants of a member or employees of the club.

Sport

The average British male in India was an avid sportsman. Active pursuits comprised a large portion of his leisure time. Surprisingly, this was probably the arena in which non-military Englishmen and natives mixed most often. The smallest patch of wilderness, if it was found close

enough to home, would frequented by hunters with a half-day of spare time for shooting. Hunting parties ranged anywhere from a handful of men to a veritable safari with shikaris, coolies, and other servants supplementing a train of elephant-riding Europeans. Creatures from fowl to large cats like tigers and leopards are (literally) fair game.

Cricket was first played in India by sailors on shore leave in the early 18th Century, but followed in the wake of British influence as it spread throughout the subcontinent. By 1800 there were established cricket clubs composed of white teams competing against each other. The 1890s saw English teams touring India as well as matches between English and Parsi teams in Gujarat. This marked the beginning of wide acceptance on cricket by native Indians. In turn, they would enthusiastically adopt field hockey as well.

Reverse Timeline

Someone arriving up to 2 years ago remembers

...the founding of the Ahmadiyya movement in Lahore by Mirza Ghulam Ahmad. His goal is to reform or purify Islam, but his detractors accuse him of starting a new religion, or working for the British to suppress anti-Imperial sentiment.

...the Indian Army responding to sporadic events on India's northern borders. Units resisted Tibetan advances in Sikkim, quelled unrest in Chin, Lushai & Burma, and battled jezailchis in Hazara. Many brave women came to India to serve in the latter theater as founding members of the Indian Army Nursing Service.

...Landsdowne replacing Dufferin as Viceroy in 1888. The well-traveled minister had just ended a successful stint as the Governor-General of Canada. His predecessor is awarded an additional title as the Marquess of Dufferin and Ava for his handling of the recent war with Burma.

...Francis Younghusband reporting to Simla in 1887, after an epic journey that began in China seven months previously. He was able to navigate the Mustagh pass, becoming the first European to do so. These exploits earn him a medal from the Royal Geographic Society and begin a remarkable career of espionage and exploration.

Someone arriving up to 4 years ago remembers

...The SPR's accusation of fraud against Helena Blavatsky. Although Society presented an impressive case that she has used legerdemain to mimic occult powers, she remained steadfast in her convictions until departing for Europe shortly thereafter.

...British land and naval forces successful in the Third Anglo-Burmese war, at the end of 1885. Economic tensions and intrigue with France ended with several decisive joint operations along the Irrawaddy River. Burmese forces were caught unawares and Upper Burma was annexed on January 1, 1886.

...a joint Anglo-Russian conference setting Afghanistan's northern border in 1885. The Russian Empire had expanded to the northern edge of the Hindu Kush, and many British strategists worried that economic development was the precursor to securing a potential invasion route into India. This temporarily assuages the

fears of conflict, but a large number of administrators and soldiers prefer a more proactive approach to countering the tsar. This marks the height of the Great Game.

...the founding of Indian National Congress in 1885 at Bombay, at the suggestion of a British civil servant. At this time they advocate a greater role for Indians within in the framework of the Empire. The current Viceroy, Lord Dufferin, approves of the gathering, although some Muslim leaders are wary that the majority of its members are Hindu.

Another popular sport traveled across cultures in the opposite direction. Around 1820, exiles from Manipur brought their favorite sport with them to British India: hockey with the players mounted on the smallish ponies indigenous to their home. Polo proved a hit with British cavalymen and native nobles alike. Nearly every cantonment or large city sports a maidan that serves as a race course, polo ground, or cricket pitch when recreation is needed. Of course, the requirement of owning several horses restricts its participation to the well off; even so, many regiments provide for their teams with a “polo fund,” and through the use of native grooms as horse trainers.

Military units returning to Britain would ultimately introduce it to the rest of the Empire.

In game terms, a hunt can be simulated as a typical encounter with wildlife; the variation lies in the ferocity of the prey. All other pastimes should use a Sport skill with the relevant specialty. A successful roll means that the player has acquitted himself well during the game – which may lead to favorable impressions by fellow players or spectators afterward. If a Keeper wishes to leave the outcome of a game up to the dice, compare the skill ratings of the least skilled player on each side.

* * *

Someone arriving up to 8 years ago remembers

...The Theosophical Society establishing itself in India. Helena Blavatsky and Henry Steel Olcott arrived in Bombay to great fanfare in 1879. Three years later they moved to a compound in Adyar, south of Madras.

...the Second Afghan war ending with a British victory at Kandahar in September 1880. Earlier in the year, however, Afghani forces had beaten the British decisively at Maiwand. Hostilities began when the British army forced the Khyber pass and installed a resident at Kabul in 1878, after the Afghanis accepted a Russian mission. Tensions had mounted when the British delegation was besieged and murdered. Although the Crown secured many concessions, installing a new resident was not one of them.

...Queen Victoria being proclaimed Empress of India at a magnificent durbar on New Years Day, 1877 in Delhi. The previous year she had accepted this title in Britain, but this marked the official proclamation in the subcontinent. Most princely rulers attended it in lavish style, and the Empire reciprocated with fanfares and multi-gun salutes.

...a crippling famine striking most of southern and central India in 1876, killing over 5 million natives. It finally convinces the government to take steps that will prevent a recurrence of such a large-scale disaster.

...railroads throughout British-administered residencies as well as most major Princely States. India now has 10,000 miles of railroad track.

Someone arriving up to 16 years ago remembers

...railroads linking most British-controlled cities, including Bombay and Calcutta in 1870. India now has 5,000 miles of railroad track.

...the assassination of the Viceroy, the Earl of Mayo, in the Andaman Islands in 1872. While inspecting prison conditions in Port Blair he is murdered by Sher Ali, an inmate.

...getting news from home months out of date, before the completion of an undersea cable between London and Bombay in 1870. Thereafter, official administration enjoys quicker responses, and journalists report information quickly.

...having sailed through the Suez Canal, which opened in 1869. This cut the length of the Britain to India journey down to less than a month.

Someone arriving up to 32 years ago remembers

...the Mutiny of 1857. Many sepoy feared that the East India Company was trying to convert them to Christianity. Rulers were wary too, after Governor-General Dalhousie began annexing native states whose rulers died without a male heir. The Mughal Shah Zafar proclaimed his supremacy over India at Delhi, and several cities in north-central India were overrun before British forces gained the upper hand. There were barbarities on both sides, notably the massacre of Europeans at Cawnpore and the indiscriminate reprisals which followed. 100 years after the victory at Plassey, which secured Company rule, it is removed from power and the Crown begins the task of running India.

...the first passenger train leaving Bombay for an outlying town a few miles away in 1853. Calcutta has a train the next year. By the time of the Mutiny there are 200 miles of track.





Ghats at the holy city of Benares



Native shipping on the Hooghly

The Tumult of the Bazaar – Indian Characters

Modern observers should not begrudge the Victorian Indian – accustomed as he was to a worldview spanning millennia – his apparent willingness to be governed by foreigners. After all, except for the inhabitants of the southern cone of the subcontinent, every race was once an immigrant to the region. Conquerors had traversed the mountain passes into India for centuries, from the Mughals back to Alexander and the original Aryan migrations. Likewise, European trading vessels had long been preceded by Arab dhows and Chinese junks plying the shores of the Indian Ocean.

What made the British more successful than the others before had more to do with global trends than to anything particular to the British or native character. So for most Indians, the newcomers were merely the latest players of an old game. India had long accommodated differing cultures; what could be so disruptive about the European newcomers? Consequently, British culture, illuminated by the Jewel of the Crown, evolved as much as Indian culture did. Likewise, the administrators of the Raj used many of the features of native society to legitimize their rule, entrenching the caste system by official use, and acknowledging the nominal superiority of the Mughal rulers for longer than their majesty demanded.

This section is designed to provide a reader with some basic notions of how British observers (and natives themselves) viewed the natives of India. Where concepts and ideas are kept brief, it is only for brevity's sake, and not intended as a comprehensive survey of a culture far removed in time in space from our own.

Racial Types

British commentators recognized broad categories among the multitude of races in India. Although hardly as cut-and-dried as they are presented here, they make a suitable starting point for general discussion.

Aryan

The majority of inhabitants of the subcontinent could trace their ancestry from the

wave of Indo-European migrations of the mid-second millennium BC. These peoples are most likely responsible for displacing the dwellers of the sprawling Indus Valley cities discovered in the 1920s, and ultimately settling throughout the entire northern tier of the subcontinent. Although their language and culture shares a common ancestor with most of Europe's population, time and distance altered the Vedic civilization into something that was utterly foreign to the distant relatives that began studying it in earnest. All the features traditionally recognizable as Indian stem from this root: Hinduism, the caste system, and



the impressive literary tradition flowing from Sanskrit. The term Aryan means “noble ones” in that language.

Dravidian

This is the only root stock of Indian peoples that can truly claim native status. Their homeland is unknown to this day: although modern scholars suspect the Indus Valley Civilization was the precursor of Dravidian culture, this theory is a creation of the 20th century. Still, it is unquestioned that the ethnic frontier traveled further and further south as India absorbed more and more migrants. Eventually, they held on to the jungle-choked regions of south, which provided a cultural bulwark lasting until the arrival of the British. The Dravidian language family is unrelated to Indo-European, although both families have influenced each other for millennia.

Martial Races

This is an elusive term largely designated by the British. It refers to any number of unrelated ethnic groups that were able to resist the European incursion for a period of time. Europeans grudgingly respected those peoples who put up more than token resistance to expansion – even if they lost, which was the rule. Once a region became relatively peaceful, the British Army tended to recruit from these former frontiers. In this way peoples that were once considered to be martial races lost this designation: examples include Gurkhas, Sikhs, and the Rajputana clans from the region north of Bombay. At the end of the century, Englishmen most often use the label for Muslim tribes in the Northwest frontier, applied to races like Waziris, Pathans, and Afridis; as well as pagan groups (including tribes with such ominous names as Nagas, Shans and Karens) in the mountainous and thickly wooded uplands of Assam and Burma.

Criminal Races

The complex interplay of race and caste was a useful tool for perpetuating the Raj. Because of this, its administrators accepted most societal classifications with scant consideration of how they evolved. Thus, whole cultures were assumed to have little redeeming social value –

regardless of the virtues of any particular individual. The most conspicuous example was the Gujarati tribe, whose reputation suffered due to stories of robbery of both Europeans and natives alike during the 1857 Mutiny. India viewed many nomadic tribes the same way, ascribing low morals to groups who could vacate a region quickly and unobtrusively. Groups without literary traditions (like the Gondi, Mundari and Santali peoples) battled similar prejudices. Both native and British police personnel will consider members of criminal tribes as the most likely suspects of a crime.

Caste

The development of Hinduism, as it sprung from the Vedic civilization of ancient India, created a society in which every person occupied a specific niche. It proved remarkably resilient as a mechanism for stability during the periods of migratory upheaval and conquest that permeate Indian history. It could even accommodate the customs brought by the Raj, such as the tradition of a family's multi-generational attachment to a particular regiment (in fact, the Quinsap caste was formed by retired members of the Queens Own Sappers, along with the women they married and children they raised). Although its intricacies were bewildering to the average European, it suited the Crown well as an accepted mechanism for maintaining the peace.

Generally speaking, there are four broad classes (known as varnas) into which someone is born, lives and dies. In rough order of status, they are brahmin, kshatriya, vaisya, and sudra. A fifth category of menial laborers lies underneath the caste system; all others consider them literally “outcasts.” Arguably, Europeans lie outside this framework as well, although there is no prohibition against dealing with persons of such monumental ignorance. Each varna holds a multitude of subcastes, called jatis, that would arise, grow, calve or disappear as societal pressures affected their members.

All Hindu characters, and most other natives who have meaningful interaction with Indian society should designate a caste. The higher the varna, the stricter the requirements are as far as the character's Credit Rating score. The accompanying chart summarizes the particulars

<u>Caste</u>	<u>Credit Rating</u>	<u>Sample Occupations</u>
Brahmin	50+	priests, scholars, doctors
Kshatriya	35+*	warriors, rulers
Vaisya	20-40	merchants, moneychangers, clerks
Sudra	10-25	laborers, artisans
Dalit	under 15	washers, barbers, night soil collectors

of each major varna. A member of a given caste will attempt to have as little to do with anyone in another. Social connections outside of a caste are rare; intermarriage is virtually taboo. Most economic dealings are tolerated – unless one party is dalit. Some untouchables are forbidden to have their shadows fall on a member of a higher caste.

Religion

Newcomers to India found a many different religions on the subcontinent. Some were known from tales and anecdotes, and others were encountered for the first time. Since most of a family's servants were local, Englishmen had to understand the customs and variations of worship in order to keep a household running smoothly.

The religions founded in India differ from the three major faiths of Europe and the Near East in that they are dharmic. This means that individual worshippers strive to approach spiritual perfection and oneness with the universe. Those who do not achieve this in one life are reborn, sometimes in a different state, depending on their actions in the previous life.

The interaction of religion was as touchy a subject then as it is now. Christian missionaries saw it as their duty to convert heathen natives. In turn, natives often ascribed missionary motives to otherwise mundane decisions. Both trends came to a head during the Sepoy Rebellion. Hindus and Muslims treated Christianity as a way to focus opposition to the British, but just as often the two faiths clashed with each other.

As such, these general descriptions are included for the sake of completeness. Any group who feels this subject is too sensitive can choose to keep religion on the sidelines without too many problems. It is also important to note that regardless of the exotic nature of Indian religions, none of them should be considered an offshoot of Mythos worship. Where such connections have been made, they tend to be the product of misguided western analysis (for example, the mistaking of Chanur Faugn for Ganesh).

Hindu

The vast majority of India's inhabitants practice this faith. Its ritual basis springs from the ancient Sanskrit depictions of the Vedic age. By the Victorian Era it is difficult to separate Hindu religious devotion from other aspects of native life. Observers consider it a polytheistic religion in which thousands of deities are worshipped. In actuality, each divine being is a reflection of the universal divine that all souls seek to one day join. In practice, specific regions and castes venerate their own gods. Likewise, a variety of festivals throughout the year are observed across many castes and regions.

As with Buddhism or Christianity, Hinduism has a long-standing monastic tradition in which members may remove themselves to monasteries or wander from place to place surviving on charity. Hindus believe in reincarnation, where one's next life is largely determined by the actions of the previous one. The most holy place is the city of Benares, where the Ganges River flows past ghats built along its banks. Most Hindus strive to bathe in the river at least once, to wash away sins or purify the body



in death. Pilgrims who do this return home with vials of the river water for those unable to make the journey.

The East India Company was tolerant to the Hindu faith, and many Englishmen adopted its practices while serving in India. However, the company did suppress things they deemed barbaric – like sati, the immolation of a wife upon her husband's death. Things changed after the Mutiny, and the clash of European and native religion is a subject approached with trepidation by all but the most zealous Christian missionary.

Muslim (Mohammedan)

This was the first proselytizing religion to arrive in force from the Middle East. Islamic states have endured in India since the Delhi Sultanate established by Turkish invaders in the 13th Century, making it the second most populous religion. The Mughal Empire was also Muslim; as the territory of these polities was primarily in the southern shadows of the Himalayas, it is the northern (and especially Northwestern) parts of India with the highest concentration of followers of Islam. The longstanding presence of this religion in India has affected native culture in many ways, notably purdah. The core of this religion is submission to the will of God, primarily achieved through daily prayer, almsgiving, and pilgrimages. Although it shares many of the historical underpinnings of Judaism and

Christianity, the political and religious leadership are far more intertwined than in the latter faiths. This thrust the last Mughal Emperor into an unwanted role as the figurehead of the Sepoy Rebellion; some restive Muslims will still use their creed as a rallying cry to seek support when resisting the British.

Zoroastrian

Zoroastrianism developed in Persia at about the same time as Buddhism did in northern India, though it took much longer to migrate to the latter. This is a dualistic faith that emphasizes the struggle between good and evil on both cosmic and personal scales. Owing to its geographical position, many observers see in it a mixture of Abrahamic and Dharmic traditions. Fire is an important symbol of the positive force (the creator Ahura Mazda) and figures prominently in many rituals

The Islamic conquest of Persia fell hard on followers of this religion. Many adherents migrated to Gujarat in India, where they remain today. Known as Parsis, the British consider them well-integrated members of society. Bombay is the location of the Tower of Silence, where Parsi corpses are taken after death. In order to prevent the spread of corruption, they are left there for carrion birds, and any bones remaining are interred in an ossuary.



Buddhist

Buddhism stems from the teachings of Gautama, an Indian prince living in the 5th Century BCE. He rejected the Hindu caste system in favor of a personal path towards spiritual enlightenment. This more universalist view allowed Buddhism to spread throughout India and beyond, carried east along the Silk Road. Ironically, it was almost displaced entirely from its cradle thereafter, with one branch enduring in Ceylon while Tibetan and Chinese versions flourished. Its rich literary tradition rivals the Vedic one.

Sikh

This faith arose in the Punjab during the 15th Century, influenced by both Hindu and Muslim traditions. Its adherents follow the teachings of a discrete line of teachers (gurus) with the aim of living virtuous lives. Sikhs are easily distinguished by uncut hair (often kept beneath a turban), an iron bracelet, wooden comb, and kirpan sword. Sikhs have an impressive military tradition and are well-represented in the ranks of the Army of India.

Jain

Jainism is a faith espousing harmony with all life that arose shortly before Buddhism. Its notion of pacifism is applied to all living things. As such, its followers strive to be charitable to man and animal alike. Jains try to live lives of modesty and toleration.

Christian

Christianity has three wellsprings in India. Obviously, the British brought their own creed with them. The Church of England is the most prevalent Christian

HINTS TO TRAVELLERS

Famous Ruins

1 Taxila

This city was made into a religious and educational center because of its position astride the main trade routes between India and the rest of Asia. Persian, Greek, Kushan and Indian influences are evident in its ruins and *objets d'art*. One possible translation of the name of the eponymous king who founded the city is "prince of the serpent tribe."

2 Mamallapuram

Marco Polo was the first European to mention this great port city south of Madras which thrived in the 600s-900s. It contains striking carvings (including large bas-reliefs) and a large temple. Legend states that there were six similar temples nearby, perhaps swallowed by the sea.

3 Ceylon

One can hardly throw a stone without hitting an ancient site on this island; it is equally likely that the rock used came from some monument as well. Major ruins include ancient cities (Polonnaruwa and Anuradhapura), fortresses (Sigiriya), and temples (including the Temple of the Buddha's Tooth at Kandy).



increased their efforts “to convert the heathen” in direct contrast to the more accommodating view taken by the Company in the days before 1857.

Before them, however, the Portuguese converted large numbers of their subjects to the Roman Catholic faith. The area around Goa and other former possessions still contain practitioners (of course, Irish Catholics are found in lesser numbers wherever the British congregate). The origin of the third branch is presumed to the apostle Thomas, who legends say visited India in the decades after Jesus’ death. An offshoot of the Syriac church still exists today along the southwestern Malabar coast. Another unusual story is the location of the tomb of Jesus in Kashmir, venerated in a unique syncretization of Christian, Islamic and Buddhist traditions.

Jewish

Jews have lived in India since before the birth of Christ. This monotheistic faith that sired Christianity and profoundly influenced Islam emphasizes the relationship between God and His chosen people. Two distinct populations settled in the ancient kingdom of Cochin in the south, and the Maratha kingdom in western India. More came to the subcontinent from the Ottoman Empire during the 19th Century, where they hoped to receive more favorable treatment from the British. Although anti-Semitism was as much a reality in India as it was elsewhere, they did enjoy better status than many native castes.

Theosophic

Helena Blavatsky’s teachings were a marriage of Gnostic sensibilities and Eastern philosophies. She adopted many of the important facets of dharmic religions into her works, although she espoused the development of humanity along racial lines rather than individual. Still, as this fit neatly with Darwinian modes of thought her ideas would endure.

Theosophists happily admired many facets of Indian culture and are not likely to discriminate against natives (in other than a paternalistic fashion). This eventually places its members the vanguard of European support for the giving Indians a greater say in government.

Thuggee

This group was more of a society than a religion, although they worshipped the Hindu god Kali (and obviously, not all worshippers of Kali were Thugs). They robbed and murdered travelers in the desolate stretches between cities. The Raj considered them a sect and worked hard to suppress them in the early 19th Century. By 1870 they were effectively extinct, but it is probable that many Thuggees simply ended their depredations. There may still be some elders alive today who use the Ramasi cant of the stranglers, a mixture of spoken words and hand gestures.

Pagan

There are small pockets where natives practice devotions unconnected to any “organized” religion. These would include animistic or pantheistic faiths practiced by primitive tribes living in the deep jungle, or even the shamanistic Bön religion of Tibet.

Attitude toward British

Although many Indians would spend their entire life without seeing a single foreigner, this is an unlikely frame of reference for *Call of Cthulhu*. Natives that did interact with the British tended to adopt one of three strategies for such dealings.

Resistant

Most natives who dwelt on the subject expected the British to remain ensconced in India for the duration of their life. Nevertheless, there were opportunities to be less than helpful. The average Indian spoke no English, and those that did could always feign ignorance when addressed in that language. A more common image was the stereotypical hill tribesman of the Northwest Frontier – a Mahommaden looking for any chance to revolt. Of course, many such tribes were only nominally under the control of the Raj, and were periodically subject to punitive expeditions when they expressed their independence a little too forcefully. Hindus tended to resist in a different

direction: those few who were educated in Britain often returned to push for self rule using legal arguments they heard during their studies abroad.

Beneficent

Some Indians, concentrated in the fields of government or medicine, could not help but notice that British rule had brought some gradual improvements. It had taken many a plague, famine, or flood, but eventually the Raj began looking to the welfare of its poorest citizens on the subcontinent. These natives might also envision a day when they could take a more substantial part in guiding India's destiny, but they were willing to be patient as long as conditions improved. For the sake of a *Call of Cthulhu* game this personality is the easiest to integrate into a party of mixed natives and foreigners.

Of course, princely rulers enjoyed their parts in the Jewel of Empire. Queen Victoria often confessed her affection for all Indians, but those of high station tended to get more tangible benefits of Imperial rule in the form of decorations and invitations to governmental functions. These were a chance to contribute to the allure that most Englishmen, despite their personal feelings towards natives, felt for India.

Machiavellian

More than a few princely rulers worked the Raj to their advantage as well. Like the Mughals before them, the British were content to let ambitious natives win fortunes, provided they abide by the rules of the game. Cynical Indians could use prejudices in their favor, turning these sentiments against their rivals. Schemers like this make for good, if mundane, villains – especially if the Mythos can turn suspicion elsewhere as they plot and gain power.

Dutiful

Dharmic religions, and to a lesser extent the caste system, emphasize a person's duty in the larger framework of society. Many natives would dislike their station in life if it might have occurred to them to question it. More often, they accepted it with humility – often to the derision of foreigners who put store in initiative or ambition. Still, the average Englishman appreciated honor and

understood the realities of social class, too. Most Indians serving the Raj in a military capacity will exhibit this personality; certainly their British officers assumed this was the case.

Clothing

Only food rivals Asian modes of dress as the strongest native influence on habits adopted by Europeans on the subcontinent. Many recognizable articles of clothing today – like pajamas, jodhpurs and a tuxedo's cummerbund, as well as accessories (the word "bangle" is derived from Hindustani) – originated in India. Popular textiles, such as madras and calico, were created in India or adjoining regions. Still, the average Briton was easily befuddled by the complexities of native clothing. For ease of description, some basic concepts are listed here.

The most basic article of clothing for both sexes is long and thin strip of cloth. A *dhoti* is 4-5 feet long, typically white and unadorned, designed to be wound around a man's waist; a *sari* is about twice that length, for a female wearer to cover her chest as well. Both genders use *lungis* as well, which resemble short skirts worn as one would wear a dhoti. In the warmest weather, a man can wear this and nothing else. More often, however, it is supplemented by a large, loose-fitting shirt called a *kurta*.

Saris are made in a variety of regional colors and patterns; beneath one a woman can wear a cropped blouse (*choli*) and a petticoat – or nothing in the hottest temperatures. The choli can be worn as a regular garment with long but tight leggings that bunch on the legs (*churidar*) or with a wrap dress (*lehenga*). Nearly every outfit can be combined with a scarf known as a *dupatta*, which are as variegated as a sari.

Another unisex outfit is a combination of trousers and shirt known as a *salwar* and *kameez*, respectively, although women often combine them with a dupatta. The latter can also be worn with churidars or breeches that flare on the thigh but tighten on the calf – made famous in the city of Jodhpur and eagerly adopted by European riders. In formal settings, Sikhs and North Indians don tunics atop more everyday clothing.

Indian Muslims adhere to the strictures of their religion. For males this means being covered



from navel to knee. Most Indian clothing accomplishes this, but tribesmen in arid climes also wear robes that resemble Arabian dress. Women might favor traditional Indian styles in the *zenana*, but don fully-concealing *burkas* or *chadors* when they exit the house (this also holds true for Hindus that follow the rules of *pardah*).

Clothing customs are even more important to Sikh men, who wear or display five things as a sign of devotion: uncut hair, a wooden comb, a particular undergarment, a sword and an iron bracelet. Long hair can be worn beneath a turban, and secured by a ring-like *chakram* that can double as an edged or thrown weapon. Turbans are also favored in certain areas of central India, and were adapted into military uniforms due to the prevalence of *sepoys* in the Indian Army who favored them.

Cuisine

India has long been associated with spices, even centuries after Europeans had traded directly with the Spice Islands further east (the “Indies”). Still, barring for regional differences, pepper, garlic, mustard and other condiments are a mainstay of Indian cooking, especially in the southern regions where more exotic plants flourished. Spicy additions to meals appear in a coarsely chopped form (*chutney*) or a sauce (*curry*) – both of which gradually made their way westward.

However, rice was the most important staple in a subcontinental diet. It would be grown in coastal or well-watered areas like Bengal and Madras, easily transported, and stored indefinitely. Wheat was nearly as common; a significant crop of the Punjab. It is typically baked into round flatbreads called *chapatti*. These were both eaten alone or used to wrap other foods like a *tortilla*. Millet, lentils, and chick-peas are also grown throughout India.

Owing to Islamic and Hindu strictures, pork and beef were not common meals (although clarified butter, or *ghee*, was). Jain principles against violence were only one motive behind the prevalence of vegetarian dishes in various cultures.

Still, chicken, goat and lamb are commonly eaten in India – especially the latter two meats in the Islam-influenced north. Fish is an obvious part of coastal diets as well.

Purdah

This word encompasses two broad social customs in northern India: the process of separating male and female in general, and the veiling of women outside the home. It developed from the Islamic influence over the subcontinent by a succession of Muslim rulers – and is obviously still practiced in areas where this religion is prevalent, such as Persia and Afghanistan – but by the end of the 19th century many Hindu families considered it a long-standing tradition as well. It has significant consequences for characters of different genders who wish to interact.

Each household that practiced *pardah* had a section of the dwelling reserved for female use. In some homes, it was constructed with the use of temporary curtains or screens, usually lavishly decorated. Other, richer homes had entire apartments and other rooms devoted for a family’s women. This area, the *zenana*, was off-limits to all males except children and close family members. The practice of excluding men from female life provided an impetus to recruit women with medical training from Europe (and a useful background for female characters). Even in more open households, where people met in mixed company, native men and women would be uncomfortable interacting with Indians of the opposite sex. Western females could be expected not to adhere to such strictures, but men of any race risked ostracism and anger if they attempted to break *pardah*.

Women who subscribe to the custom will not leave the house without some form of obscuring dress to prevent male strangers from seeing her. This typically meant the use of *burkah* or *chador*, covering all but the eyes – which might even be veiled by headwear of cloth. Only after clothing themselves in such a fashion would females consent to leave the *zenana* for tasks to be undertaken outside the home.

Character Options

European investigators in India tend to be handicapped by having to operate in an unfamiliar land, while Indian heroes are dogged by their status as outsiders where it really counts. Still, resourceful players have some resources at their disposal in this setting which might not exist elsewhere. As always, groups can consult other Gaslight references for even more variations.

Character Types

Most of the occupations in the main rulebook and *Cthulhu by Gaslight* are usable here for European investigators. A few more are been presented for certain types of characters unique to the Raj. Underlined occupations are suitable for Europeans, while italicized entries work best for natives (there are two which work for either type, as well). Where important, Hindu caste suggestions are also provided.

❑ Adventurer – some white men were not content to live in civilized areas. Most looked to the north, playing a part in the Great Game against Russia (alongside native pundits). Some will also be found in the wilds of Burma or the Himalayas, trying to penetrate Tibet.

Skills: Disguise, Languages, Rifle, Navigate

❑ *Dacoit* – the life of a highwayman was slipping away, but many natives still took the opportunity to prey on their countrymen. Bandits that got too powerful would attract the attention of police agencies or even the army [sudra/dalit].

Skills: one melee weapon, Hide, Sneak, Survival

❑ *Lascar* – Indian sailors often signed on to the steamers that plied the seas for the Empire. Although a good number of them eventually settled in Britain, they visited much of the world[sudra].

Skills: Mechanical Repair, Navigate, Operate Heavy Machinery, Sailing.

❑ *Mahout* – trainers were paired with individual elephants at a young age, which created a rapport between the mahout and his charge. Elephants figured prominently in festivals and performed labors like tree removal or moving heavy loads [sudra].

Skills: Animal Handling, Biology, Drive (Elephants rather than horses), Ride

❑ Missionary – devout Christians lamented the fact that most of India's inhabitants were pagans. After the Mutiny, the general tolerance of other religions made way to a desire to convert Indians to a more suitable faith. Missionaries assumed secondary roles as teachers and doctors as well.

Skills: First Aid, Medicine, Persuade, Religion



❑ *Monastic* – there were many sorts of clergy in India beyond the western model. This can apply to Tibetan lamas, Muslim dervishes, Hindu fakirs, or Buddhist monks. A good many were wandering mendicants, who survived by begging or traveling with more wealthy pilgrims.

Skills: Library Use, Natural History, Religion, Persuade

❑ *Planter* – while the gulf between a native farmer and English planter is large, their livelihoods are essentially the same: producing crops. Farmers of small plots tried to tend to their own needs before raising cash crops like opium, cotton or tea, but some had no choice, making them more vulnerable to famine [sudra].

Skills: Accounting, Bargain, Craft (Farming), Natural History

❑ *Pundit* – rather than today’s meaning, pundits were native scouts employed by the Corps of Guides to map the trackless expanses of the Himalayas. In order to conceal their true motives, many pundits dressed as religious pilgrims, using disguised ritual implements as surveying tools [brahmin].

Skills: Navigate, Religion, Signaling, Survival

❑ *Resident/Administrator* – this template applies to native and foreign members of the Indian Civil Service as well. The most ambitious and effective might one day advise princes or run entire residencies [vaisya].

Skills: Listen, Law, Library Use, Persuade

❑ *Shopkeeper* – applies to the typical merchant as well as traveling salesmen or well-to-do craftsmen [vaisya]

Skills: Accounting, Bargain, Craft, Fast Talk

❑ *Soldier* – this template can apply to both native and foreign troops. Officers might have one or two social skills to allow them to advance in the ranks without resorting to combat [kshatriya].

Skills: First Aid, Ride (for cavalymen and sowars), Operate Heavy Machinery (for artillery), Rifle, Sport

❑ *Zemindar* – the Raj collected taxes from natives through these semi-hereditary positions. They came

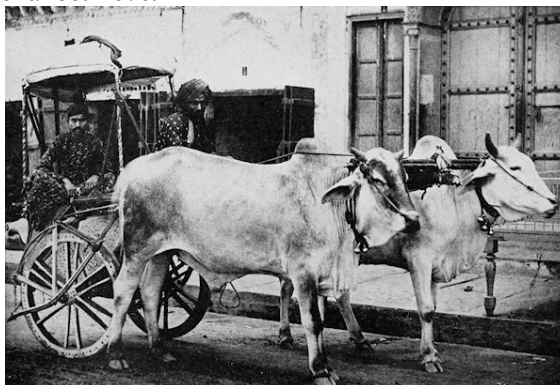
from noble families as well as enterprising scions of other castes [kshatriya/vaisya]

Skills: Accounting, Law, Natural History, Fast Talk

New Skills

A *Cthulhuian Miscellany* has several new skills intended to supplement the Gaslight setting. A few of these are expounded on below, with some other noteworthy additions.

❑ **Animal Handling:** Animal Handling skill can be used by an Investigator to train wild animals (albeit over a period of time, to be determined by the Keeper). It is also useful in enticing already trained animals into performing as he wishes—for example, to get a howdah-equipped elephant to kneel to take on riders. The skill may also be used to calm down a trained animal that’s been panicked or spooked by something—though it would be of little use on a herd of stampeding cattle (or worse, elephants—trained or otherwise.) To attempt to calm or “stare down” a wild animal, especially to keep one from attacking, an Investigator must roll one-fifth his normal skill percentage in Animal Handling. Anyone working with elephants or similar animals needs this skill. At his option, the Keeper may require Investigators to take specializations in this skill for different animals or classes of animals (elephants, carnivores, cats, grazers, and so on)—after all, elephant whispering and tiger taming would require very different techniques. Base chance: 10%.



A Bullock Cart

❑ **Religion:** This is an in-depth knowledge of one particular religion. A player should specify

the faith in which his Investigator is knowledgeable when the skill is purchased, as in Religion (Hindu) or Religion (Buddhist). He will then be at full skill level when attempting to recognize or recall the teachings, rituals, beliefs, or holy objects of that particular religion. On rolls of one-fifth skill level or less, he can even recognize relatively obscure religious rituals within his area of knowledge or those of a closely related religion. Say, for example, that a character with a skill level of 65% in Religion (Hindu) skill observes the ritual of a cult he's been investigating and makes a roll against his skill to discern whether it's related to or based on any known Hindu ritual. He rolls a 23%, and knows that what he's witnessing is a Hindu ritual to the goddess Kali (Had he rolled a 13% or less, he'd have realized he was watching a Thuggee ritual.) This skill does not impart any knowledge of the Cthulhu Mythos or the Occult, which are covered by their own, existing skills. Base chances: 05% (but for members of the clergy or priesthood, 15%).

❑ Signalling: This skill imparts basic knowledge of all the major communications media of the day. An 1890s Investigator with communications skill would know Morse code and be able to operate a telegraph on successful skill rolls. He would probably also be familiar with the use of semaphores, heliographs, and other means of communication available during the Victorian era. Investigators with skill levels of 25% or higher needn't make rolls for simple communications tasks, although they would to correctly read a message in Morse code or to send one themselves. This skill also gives the Investigator some knowledge of how to repair simple communication devices (at half skill percentage maximum), although Mechanical Repair or Electrical Repair may also be necessary. Base chance: 5%

❑ Sport: Nearly every Englishmen enjoyed some form of organized recreation. Victorian society admired athletes - and winning - to at least the same extent modern society does. This skill can be subdivided into specific pastimes like croquet, badminton, cricket, and polo. Base chance: 15%.

❑ Survival: Characters with this skill can manage the bare necessities far from the comforts of home. It includes building suitable shelters, finding edible food and water, and avoiding the most dangerous

aspects of each clime. Characters with more than 25% in this skill should pick one or more specific environments within which he is particularly specialized; ratings below 25% represent general knowledge which is useful in nearly any situation. Base Chance: 01%.



A Princely Maharaja

Pomp and Circumstance

One particularly useful tool in the Queen's diplomatic arsenal was the reliance on opulence and the appreciation of ancient tradition. This was one reason that Victoria donned the title "Empress of India" in 1877, at a lavish ceremony attended by a host of native rulers. The Crown keenly fostered competition in their ranks by equating loyalty with an increased number of guns in a ruler's salute. If this status matters for a character, the number of guns in a head of state's salute can be added to his Credit Rating score (from 9 to 21 in odd increments).

Another important tactic was the creation of several new chivalric orders open to colonial subjects. Native subjects were eligible to join the Most Exalted Order of the Star in India, and the



slightly less prestigious Most Eminent Order of the British Empire. Both British and Indian females could aspire to the Imperial Order of the Crown of India. Even everyday Britons might hold native members of these ranks in relative esteem. More importantly to most rulers, however, the relative ranking of such awards influenced when a member could be presented at an official function.

There are also honors to be earned on the field of battle. The Victoria Cross was available to British citizens only until 1910; distinguished members of the Navy and Army might also win an Empire Gallantry Cross or Distinguished Conduct Medal, respectively. Two other awards were available to colonials: the Order of British India and the Indian Order of Merit. The latter was exclusive to natives.

Each reward includes the bonus to a character's Credit Rating score. Reductions for dealing across racial lines are halved after applying it. These titles can be revoked (along with the bonus) if a decorated character acts to the detriment of his status.

Chivalric Orders by rank of precession (including requirements)

The Most Noble Order of the Garter (English) [+15%]
 The Most Ancient and Most Noble Order of the Thistle (Scottish) [+14%]
 Most Illustrious Order of St. Patrick (Irish) [+13%]
 The Most Honourable Order of the Bath (British) [+12%]
 The Most Exalted Order of the Star of India [+10%]
 The Most Distinguished Order of St. Michael & St. George (British) [+8%]
 Most Eminent Order of the Indian Empire [+6%]
 Royal Order of Victoria & Albert (British women) [+4%]
 Imperial Order of the Crown of India (women) [+3%]

Decorations (including requirements)

Victoria Cross (British) [+11%]
 Distinguished Service Order (officers) [+9%]
 Distinguished Gallantry Medal (Navy ratings) [+8%]
 Distinguished Conduct Medal (Army ratings) [+8%]
 Order of British India (British) [+7%]
 Indian Order of Merit (Indian) [+5%]
 Military Campaign Medal(s) - Mutiny, Sikh War, Afghan War(s) [+2%]
 General Service Medal(s) [+1%]
 Livesaving medals: Royal Red Cross Medal (for nurses); Albert Medal [+1%]

The Written Word

Writing appeared on the subcontinent at roughly the same time as it did elsewhere in the world. Soon thereafter, trade between the Near East contributed as much to the development of India's languages as did the Aryan migrations. Many things will seem familiar to a student of European languages – such as the continued use of a “dead language” in written form for the propagation of religion (both Sanskrit and Latin play this role). But many other things are unique to India.

Languages

India is geographically comparable to Western Europe, and exceeds these nations in population; so it should be no surprise that at least the same number of languages are spoken on the subcontinent. What really compounds the complexity of these tongues, however, is the number of alphabets used in conjunction with them. There are two main sources for the alphabets that comprise a majority of India's languages.

Brahmic scripts evolved from Sanskrit, the language of ancient Vedic texts. This alphabet was the basis of the Magadhi Prakrit likely spoken by the Buddha and preserved in stone tablets erected by the emperor Ashoka throughout India. Although Sanskrit shares an ancestor with most European languages, its descendants appear totally alien to the average westerner (Sanskrit was also written in the Kharosthi script of the Gandharan region, resembling its Aramaic ancestor). These alphabets include Devanagari, which represents most Indian languages; Eastern Nagari, used for tongues

such as Bengali and Assamese; and several other scripts unique to a number of spoken dialects. A second important writing system is a form of Arabic writing strongly influenced by the Persian literary and calligraphic traditions (Nasta'liq). Arabic script is also used for Chagatai, the language of the Mughal Empire preserved in its poetry and the emperor Babur's autobiography. And by 1890, English has had two centuries within which it has influenced the languages of the subcontinent.

Several Indian languages lack Indo-European roots, although Sanskrit has influenced the development of nearly all of them. The majority of these are Dravidian languages. They have their own Brahmic-influenced scripts, as do most Sino-Tibetan tongues – except Burmese, which uses the Eastern Nagari script of several neighbors. All the Dravidian tongues are still quite similar; characters with skill in one of these languages can comprehend other spoken Dravidian languages at a quarter of their skill rating. Other non-Indo-European tongues are identified in the accompanying table.

The chart also summarizes the interrelationships among India's several largest languages. Note that with many, writers can express a number of languages with more than one alphabet.



Languages of India

Indo-European Tongues

- Using the Kharosthi alphabet:

Sanskrit (a) *Pahlavi* (b)

- Using the Brahmic alphabet:

Sanskrit (a) *Magadhi Prakrit*

- Using the Devanagari alphabet:

Sanskrit (a) Hindustani (e) Bihari Maratha

Gujarati Rajasthani Nepalese Punjabi (e)

Sindhi (e) Nepali (e) Kashmiri (e) *Pali* (e)(d)

- Using Eastern Nagari script:

Bengali (f) Assamese (f)

- Using unique alphabets:

Pali (e)(d) Punjabi (e) Oriya (f) Sinhala (d) Nepali (e)

- Using Perso-Arabic scripts:

Hindustani [Urdu] (e)

Persian *Pahlavi* (b) Baluchi Punjabi (e)

Sindhi (e) Kashmiri Pashtu Malayalam (e)

Dravidian Tongues

- Using unique alphabets:

Classical Tamil (c) Telugu Tamil (c) Kannada

Malayalam (e) [uses Perso-Arabic script]

- Languages with exclusively oral traditions:

Gondi

Turkic Tongues

Chagatai [uses Arabic script]

Sino-Tibetan Tongues

Burmese [uses Eastern Nagari script] Tibetan

Austro-Asiatic Tongues [oral only]

Mundari Santali

Special Tongues

Ramasi [Thuggee cant; a combination of jargon and hand symbols]

Notes

Dead languages are in *italics*

(a) Scholars literate in Sanskrit can read the Brahmic and Kharosthi form of this language at one-half their skill rating. The same rule applies for characters who can decipher Pahlavi (b), literate speakers of Sinhalese who encounter ancient Theravedic texts in their original Pali (c), and Tamil readers examining works in its classical form (d).

(e) These languages have multiple writing systems. Literate users can read one alphabet at their full skill rating, and any other at two-thirds of their skill rating.

(f) Characters with skill in one of these three languages can comprehend the other two tongues at a quarter of their skill rating.

The best example is Hindustani, the most common language on the subcontinent. An important literary variant – written in Nasta’liq in Persian-influenced northwestern India – has diverged far enough to receive its own name: Urdu. Owing to its use by the majority of native troops, it is the unofficial second language of the British Army. To the unseasoned ear, however, Urdu is simply Hindustani with a highly specialized vocabulary.

Similar schisms have occurred with many other tongues in the past. Pali texts appear in both the Devanagari alphabet and a variation of the unique Sinhalese script. Written Nepali once used a script called Bhujimol, but is now written in Devanagari. Punjabi literature can be expressed with Nasta’liq, Devanagari, and its own alphabet. Sindhi uses Devanagari and a modified Arabic script introduced by the English. Of course, English writers have begun to simply Anglicize many Indian words as well.

Scriptures

European scholars encountered a wealth of texts in India that matched the literary canons of Egypt and China. What made translation even more interesting was the fact that Sanskrit was found to have many words that appeared cognate with Latin, Greek, and Persian vocabularies. For about a century, linguists have begun tracing these tongues back to the common ancestor that is now called “Indo-European.” Uncovering the links between these languages spurred the study of more texts, which in turn opened up more linguistic connections.

What follows is a brief discussion of the texts used by the major religions of the subcontinent. Readers should bear in mind that there are multiple systems of classification. Thus the distinctions that appear here are made for simplicity’s sake, for the benefit of Keepers creating their own Mythos tomes. Likewise, these guidelines are not meant to disparage any of these religions in the slightest manner.

HINTS TO TRAVELLERS

The Best Places for Studious Pursuits

1 The Facilities of the Asiatic Society of Bengal

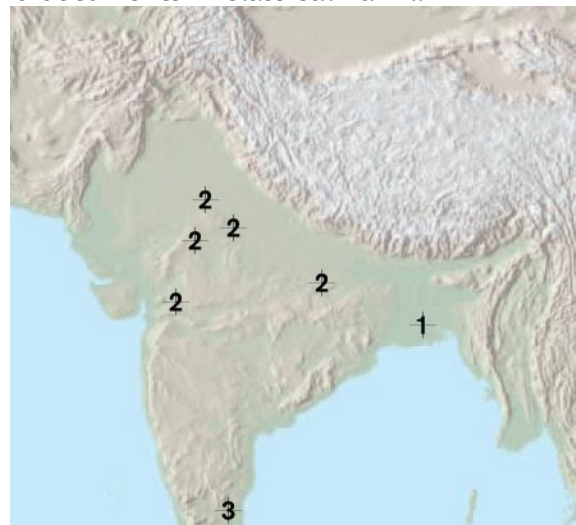
The grounds house the supplemental library of 15,000 volumes; 100,000 are stored in surplus offices at the Calcutta town hall. The Museum is renowned for its collection of Indian curiosities.

2 The Observatories of Jai Singh

The first Raja of Jaipur was an amateur astronomer celebrated in India and admired by peers in Europe. During the early 18th Century he built five observatories for his Moghul masters, in Benares, Muttra, Ujjain, Delhi and Jaipur. Despite the use of substandard materials, his measurements were nearly as accurate as those made with modern tools. A goodly number of his implements are still maintained on the premises of each site.

3 The Palace of the Princess, Tanjore

This ancient Chola fortress has a library with 18,000 Sanskrit manuscripts; half are printed on flimsy palm leaves. Works in many South Indian languages are also represented here, including Buddhist works in Pali and documents in classical Tamil.



Hindu

Experts believe the Hindu scriptural canon has been in continual use as religious texts longer than any other human manuscripts – unless one were to consider any number of particular Mythos tomes. The earliest written forms of some Vedas approach three millennia in age; since their authors often used poorly-preservable materials like tree bark or leaves, some works must undoubtedly be even older. This analysis also fails to include the substantial likelihood that they were first composed and transmitted orally. In written form, they first appeared in Sanskrit, though they have been translated into other Indian languages down to modern times.

Vedas form the ancient core of Hindu spiritual thought. They can be classified as four large collections of verse (*Rig Veda*, *Yajur Veda*, *Sama Veda* & *Atharva Veda*). An array of commentaries sprung from these hymns, roughly assembled into two kinds: *Upanishads*, examining the theological and philosophical implications of the vedas; and *Brahmanas*, detailing the rituals evoked in them. Groups of Hindus consider certain parts of this supplementary material with varying degrees of importance.

Puranas are historical and mythological tales written from about 350 BC to 500 AD. They are chiefly creation stories with subjects as broad as the universe, or as specific as a particular temple or caste; several are genealogies of deities and ancient rulers. These are the most likely source of native writings that could contain Mythos information.

There are also two major Sanskrit epics: the *Mahabharata* (which includes a section revered on its own as the *Bhagavad Gita*) and the *Ramayana*. The former is slightly older; although both were already well-known throughout India in the last few centuries before Christ. Like other epics, they are majestic in scope and length, with stories of gods, demons, kings and warriors. Through their tales they identify and promote the same cherished concepts of Hinduism that are formalized in the Vedas.

Neither epic contains anything overtly involving the Mythos. However, investigators who already possess the Cthulhu Mythos skill will be

able to understand the dearth of ghouls in India after reading the *Ramayana*.

Ramayana:	no SAN loss; Cthulhu Mythos already
	+1 percentile (if a reader has the skill).

Buddhist

While Hinduism has always remained inextricably tied with the subcontinent, Buddhism quickly spread far from its cradle, influencing lands from Ceylon to Japan and Central Asia. As a result, the amount and complexity of Buddhist canons is beyond the scope of this book. However, a few generalizations can be made about what an investigator might find in the course of his studies in India.

Gautama's teachings are the wellspring of all Buddhist scripture. Consequently, students were relying on the earliest works by about 400 BC. Owing to the dynamic cultural changes in the Ganges watershed throughout history, it was an unstable place to preserve literature; Buddhists living on Ceylon were the primary keepers of the oldest texts. As a result, surviving versions of Buddhist documents are more likely to appear in Pali than Sanskrit. By 1900, many contemporary translations in modern languages exist in India and Tibet.



Sanskrit document written on palm leaves

There are several ways to classify Buddhist works in terms of importance. Certainly teachings believed to have been given by the Buddha directly are accorded more weight by the majority of adherents. Also, particular schools express their values in the texts they include in their canons. Structurally, the majority of Buddhist scripture falls into three classes. *Abhidhammas* contain explanations of various properties of the universe. *Sutras* are scholarly discussions of doctrine ascribed

to the Buddha. *Vinayas* are rules for monastic living. Of the three types of texts, the former would be the most likely to contain information touching on the Mythos.

Material in Tibetan Buddhism, whose isolation led to a unique path of development, also appears in *termas*. These are texts and even physical objects that trigger revelations of knowledge imparted by an 8th-century master. Owing to the understanding of the soul in Buddhism, some *termas* can also be in the form of psychic transmissions from this saint, which are revealed during meditation. Men with the ability to recognize *termas* in their hidden form are called *tertöns*.

Jain

The canon of 45 Jainist scriptures are called *agamas*. They have been written in many Brahmic and Dravidian languages, including Sanskrit and Prakrit. Some of these are also called sutras, as they function in much the same way as their Buddhist namesake. Religious material can also appear as part of an educational text.

Sikh

The two main texts of the Sikhs are called *granths*, which were compiled by the final guru and founder of the sect. Though they have not changed for 150 years, some parts of these are excerpted as *gutkas*. Other writings by any of the 11 Sikh gurus are called *bani*.

Theosophist

Helena Blavatsky was a prolific author and student of many religions. Having moved the headquarters of the Theosophy Society to India, she was in an ideal place to focus on the traditions of the region – particularly Buddhism. Her two greatest works are *Isis Unveiled* and *The Secret Doctrine*. The latter was based on the *Book of Dzyan*, which Lovecraft himself incorporated into the Mythos. The Society has a copy of the Sanskrit translation of this work, as well as a copy of a book penned by the son of a former Viceroy of India that alludes to blue-lit K'n-yan.

living. Of the three types of texts, the former would

Isis Unveiled: in English by H.P. Blavatsky, 8 weeks to study, No Sanity loss; Occult gain +5%.

The Secret Doctrine: in English by H.P. Blavatsky, 11 weeks to study, No Sanity loss; Occult gain +4%.

The Book of Dzyan: in Brahmic Sanskrit, 18 weeks to study; Sanity loss 1D4/1D8, Cthulhu Mythos gain +7%; Spells: Summon/Bind Dark Young, Summon/Bind Byakhee, Contact Deity (Cthulhu)

The Coming Race: in English by Edward Bulwer-Lytton, 3 weeks to study; Sanity Loss 0/1D2, Mythos Gain +1%; Spells: Distill Vril





A troop of sowars in a cantonment

Matters Martial

The Dravidian lands in the south India have marital arts traditions, primarily involving wrestling and armed combat. Some of these are as old as China's; it's likely that the transmission of Buddhism between the two lands influenced the development of their fighting styles as well. Burma is the home of several combat techniques too, although they are far less known.

Indian weapons

Ankus: The hook near the end of this short spear is sturdy enough to penetrate an elephant's thick skin. Mahouts use them to goad pachyderms during training and while they are ridden.

Bagh-nakh: "Tiger's claws" mimic a slash from a large feline. They consist of four metal claws fixed to a central plate or bar, sometimes reinforced with finger holes. When held in a fist the claws emerge from between the user's fingers.

Chakram: Sikh men sometimes wear this ring-shaped blade as a disguised decoration for their traditionally long hair. Unskilled users may end up cutting their fingers. Range is 30 yards.

Katar: While the bagh-nakh consists of several claws, the katar is a single bladed "punching dagger." It is designed to inflict puncture wounds rather than slashes.

Kirpan: One of the five articles required for a Sikh to carry, the Kirpan is a short sword with a curving blade. Unlike the kukri, the convex side is sharp – although some models have an abrupt bend towards the point.

Kukri: Nepal's Gurkha warriors have carried this knife for generations. It resembles a short sword

with a curved blade, the inside of which is sharpened.

Lathi: Essentially a stout bamboo stick used like a club or quarterstaff. The striking end tends to be reinforced with metal. Native police often preferred them as a non-lethal alternative to firearms.

Urumi: This weapon comes from the Kerala region of Southern India. It is a sword with a flexible blade that can be coiled tightly for concealment. Some users wear it beneath a belt or sash. True masters may wield urumis with more than one blade.

Melee Weapon Statistics

	Base%	Damage
Ankus	20	1d4+1+db
Bagh Nakh	20	1d6+db
Chakram	Throw	1d6+1+db
Katar	20	1d6+1+db
Kirpan	20	1d4+2+db
Kukri	20	1d4+3+db
Lathi	25	1d8+db
Urumi	15	1d6+db

Bayonet: Two kinds of bayonets see service in the British army: a sword bayonet that looks like a miniature saber, and a triangular-bladed socket bayonet that fits in the barrel of a weapon. The former is replacing the latter.



HINTS TO TRAVELLERS

The Best Places to Procure Ironmongery

1 The Royal Arsenal in Dum Dum

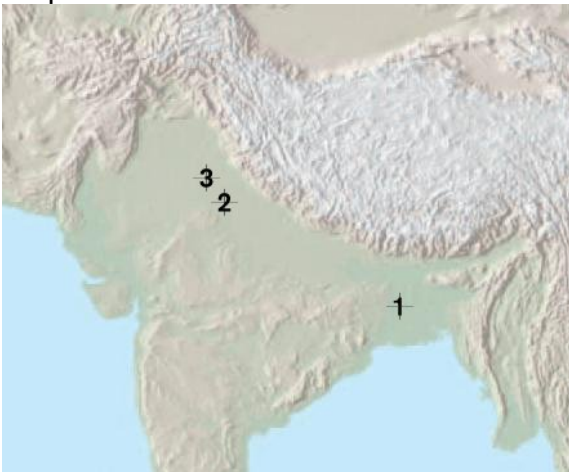
Munitions for the residency armies are manufactured in this city, a short ride up the Hooghly. One enterprising manufacturer has perfected a bullet whose tip flattens outward as it strikes its target, causing grievous wounds.

2 The Cantonment at Meerut

Ironically, the city where the Sepoy Mutiny began now houses the headquarters of the Bengal Army. Renowned fighting units like the Corps of Guides, Skinner's Horse, and the Gurkhas are based here; to accommodate the diversity of troops needed, the quartermasters stock a variety of goods.

3 The Shops of Umballah

The closest cantonment to India's summer capital Simla is at Umballah along the Grand Trunk Road. Her shops cater to native and foreign, infantryman and horseman, nobleman and commoner alike on their way to Simla, or onward to the Northwest Frontier. The surplus of decades of campaigning collects dust in back rooms and quiet bazaars.



Lance: British cavalymen used their horses primarily to get to battles in India, not fight in them. Still, a lance was standard equipment if only for ceremonial and traditional value. Lances used in India were made of bamboo, which stood up well in a tropical climate.

Firearms

Consult *Cthulhu by Gaslight* and the *Gaslight Equipment Catalogue* for additional period weapons.

❑ Jezail [.75 est]: frontier tribesmen had been scavenging parts from older weapons for generations by the end of the 19th century for use in their own muskets. The result is a jezail; easily recognized by a thin, oddly-curving wooden stock, which was often ornately carved by hand. Though no two are alike, they are all extremely long-barreled, typically large but obsolete caliber matchlocks (scrap metal and rocks can be fired in a pinch). Even though they are single-shot muzzle loaders, their devastating long range allows jezailichi marksmen to fire them from the safety of a mountain ridge or defile.

❑ Howdah pistol [Lancaster .577]: before the increased effectiveness of revolvers, many gun manufacturers produced a variety of multibarreled pistols as protection against tigers while hunting. They are known as howdah pistols, as elephant-riding sportsman commonly carried them for any sudden encounters with jungle cats. Some huntsmen also simply removed a portion of an older shotgun or rifle's barrel to create a crude single-shot pistol. The model listed here is a Lancaster double-barreled model chambered with a .577 black-powder round.

❑ Service revolver [Webley .455, from 1887]: Several makes of double-action revolvers were available to British infantrymen. The Webley handgun proved so effective that it remained competitive for half a century. It could fire black powder cartridges from any previous British revolver, including a clay-tipped round that expanded like those made at the Dum-Dum arsenal near Calcutta.

❑ Rifled Musket [Pattern 1853 Enfield .577]: A few remote hill stations may still have some of these infamous weapons in reserve. Its cartridges were waterproofed with pig or cow fat, which

enraged Islamic and Hindu sepoys who were drilled to open them by mouth. Their introduction is cited as one major reason for the 1857 revolt. Still, old veterans or natives without this taboo used them without problems; its improvements helped end the rebellion, too! As muzzle-loading single shot muskets, however, they are entirely obsolete.

❑ Breech-loading rifle [Martini-Henry .577, from 1871]: This imposing weapon is synonymous with British imperialism, as it traveled the globe with redcoats from Canada to the Cape of Good Hope. It was most famously used at Rorke’s Drift, where 200 soldiers narrowly held off a force twenty-five times its size. Mechanically it is a lever-action single shot rifle firing a black powder cartridge.

❑ Carbine [Martini-Henry carbine .45, from 1871]: Non-infantry troops desired a modern weapon easier to fire from horseback (for cavalry) or just lighter (for artillerists and engineers who preferred to

eschew rifles in general). Carbines achieved this by means of a shorter barrel, although this translated to a weaker overall firearm.

❑ Lever-action rifle [Lee-Metford .303, from 1888] Soldiers using this weapon had the option to reload after every shot, or wait until the 10-round magazine was emptied. In either fashion its rate of fire was double that of the Martini-Henry rifles it replaced. Despite this improvement, by the end of the century, it was already being supplanted by the worthy Lee-Enfield rifle.

❑ Elephant Gun [4 bore, throughout 19th century]: Hunters grumbling about their rifle’s inability to stop a pachyderm used these immense smoothbore shotguns. Despite their massive firepower, they have poor ranges and penetration beyond close work. At the turn of the century express rifles will render them obsolete.

Firearm Statistics

	Base%	Damage	Range	Attacks	Ammo
Jezeil	15	2d8	100	1/5	1
Howdah Pistol	15	3d4	5	1/ 2	2 ¹
Service Revolver	20	1d10+2	20	1	6
Rifled Musket	25	4d4+1	60	1 /4	1
Breech-Loading	25	4d4+1	80	1/3	1
Carbine	25	2d6	50	1/3	1
Lever-Action	25	2d6+4	90	1	10 ²
Elephant Gun	15	3d6+4	30	1	2

¹ One round per barrel
² Ammunition is loaded singly at the rate of 2/round

Army Kit

A soldier in the Army of India was expected to carry all that he needed into battle. Since he might range from glacier-strewn Himalayan passes to the sweltering Burmese jungle, this was an especially daunting task. Fortunately, the military was run by men who had come of age in the logistical nightmare that was the Crimean War. They gave serious attention to the needs and limitations of fighting men, and tried to standardize equipment accordingly. Though little was left to chance, the distance between London and Calcutta meant that Indian forces lagged a bit behind the cutting edge of technology.

All soldiers carried a haversack, which contained their rations for extended marches. Likewise, helmets fashioned with small triangular bills in the front and back were standard across all branches of service. These were made from the pith of the locally grown sola tree. Lightweight and spongy, if dipped in water before use a pith helmet might cool the wearer’s head for hours. Many soldiers wound a strip of cloth called a *puggaree* around the crown which could be pulled down to protect bare skin from the midday sun.

The load on an infantryman’s back was designed to balance with the weight of two ammunition pouches strapped to his sides. A leather

and canvas valise containing clothes, a cape and vital spares sat atop the load. Beneath that was secured the D-shaped mess tin and a tightly-rolled great coat. A belt held water bottle, bayonet and entrenching tool, all strapped to the belt somewhat behind the ammunition pouches. The haversack was worn on a strap slung over the shoulder. Total weight was about 45 pounds, including a Martini-Henry and up to 80 rounds of ammunition.

Officers wore a Sam Browne belt, to which were strapped a sword, leather holster for a revolver, field glasses and other items considered useful like a compass or notepad.

A cavalryman's saddle was designed for the comfort of rider and horse. Attached to the rear was a shoe case for extra horseshoes and nails; two removable wallets fit on the front (usable for cartridges). Lance boots, where the weapon was stowed upright while riding, were fixed to either stirrup. Finally, it contained a strap to sling a sword as well as a leather bucket for the rider's carbine.

A cavalry valise, typically embossed with his unit's classification, sat directly behind the saddle. This was larger and more cylindrical than the infantry model, accommodating the greatcoat as well as personal items. A rider affixed his circular cavalry messtin and an Oliver water bottle atop it, while securing a picket post (to secure the horse at night) and forage net (to collect fodder for the mount) between valise and saddle.

While mounted, a rider could still sling a haversack relatively easily. Most men carried a small (10-cartridge) expense pouch on his sword belt at the same time. To protect their legs during long rides, cavalrymen often wore *puttees*, long strips of leather bound tightly around their calves.

Military Ranks in the Raj		
British	Indian Infantry	Indian Cavalry
Viceroy Commissioned Officers		
Major	Subedar Major	Risaldar Major
Captain	Subedar	Risaldar
Lieutenant/Subaltern	Jemadar	Jemadar
Non-commissioned Ranks		
Sergeant-Major	Havildar	Havildar
Sergeant	Havildar	Daffadar
Corporal	Naik	Lance Daffadar
Private/Gunner	Sepoy/Lascar	Sowar

Animals of India

Here is a short bestiary of important animals likely to encounter in India. Most of them are dangerous, although few seek out humans specifically.

BACTRIAN CAMEL, *Camelus Bactrianus*

Unlike its cousin, the dromedary, Bactrian camels have two humps within which water is stored for long desert journeys. However, both species are renowned for their irritability and penchant to annoy their riders or tenders. They are remarkably well-adapted to arid conditions.

	<i>average</i>
<i>Stats</i>	4D6+18 / 32
STR	2D6+6 / 13
CON	4D6+22 / 36
SIZ	3D6 / 10-11
POW	3D6 / 10-11
DEX	10
Move	24-25
HP	+2D6
Av.DB:	2-3 (seasonal hides and fur)
Armor:	



Camel, p. 314.

rolls

/

Weapons: Bite 25%, damage 1D6; Kick 10%, damage 1D6+db; Spit 40%, damage -1D6 APP (temporary loss).

Skills: Go Without Water 90%, Malinger 60%.

Habitat: Arid regions of western India and Afghanistan.

BENGAL TIGER, *Panthera tigris*

As the largest great cat species, tigers have killed more men than any of their smaller cousins; there are stories of individual tigers with a taste for human flesh that have killed hundreds. But as these creatures are hunted regularly throughout India, however, the danger is mutual. A tiger hunts alone, often stalking its prey for long distances and periods. They can attack with both claws and one bite each combat round. If both attacks hit, the tiger hangs on, continues to bite and may rake with its hind legs for additional damage.

<i>Stats</i>	<i>rolls / average</i>
STR	3D6+12 / 22-23
CON	3D6 / 10-11
SIZ	3D6+6 / 16-17
POW	3D6 / 10-11
DEX	2D6+12 / 19
Move	10
HP	13-14
Av.DB:	+1D6
Armor:	2 (hide)

Weapons: Bite 45%, damage 1D10; Claw 70%, damage 1D8 + db, Ripping 80%, damage 2D8 + db.

Skills: Hide in Cover 80%, Move Quietly 75%, Track 50%.

Habitat: Jungles and swamps in Burma and India east of the Indus.



DHOLE (PARIAH), *cuon alpinis*

The wild dog of India lives mainly in dense forests and is sometimes quite vicious. They travel in packs of up to a dozen individuals, all good enough hunters that they sometimes bring down water buffaloes.

<i>Stats</i>	<i>rolls / average</i>
STR	1D6+1/ 4-5
CON	3D6 / 10-11
SIZ	1D6 / 3-4
POW	1D6+6 / 9-10
DEX	2D6+6 / 13
Move	15
HP	7-8
Av.DB:	-1D6
Bite	5%
Damage	1D6 + db
Armor:	none

Skills: Listen 40%, Track 80%.

Habitat: wooded areas and urban fringes of India.

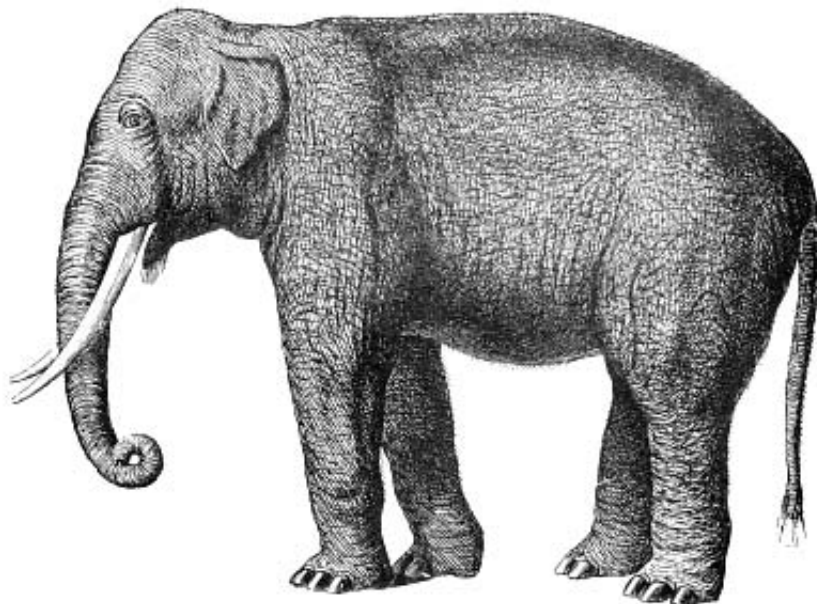
ELEPHANT, INDIAN, *Elephas maximus indica*

No animal represents India better than the elephant. Both European and Indian held them in reverence, albeit for different reasons. To the native, elephants are part of a way of life, assisting heavy labor, providing transport, and partaking in religious observances and war (although no longer the latter by the 1890s). In Britain they were the epitome of India's allure, inspiring generations who would one day travel eastward.

Indian elephants are smaller than their African brethren, standing about 10' and weighing 7 tons. Domesticated ones are paired with specific mahouts early in the life of each. They are trained for hauling or carrying howdahs for personal transportation. Without training for use in combat elephants are tranquil creatures. However, males are known to enter a highly dangerous state called musth in which they are a danger to any animal they encounter. Mahouts try to assuage the condition by securing a bull between two thick trees and cutting back on food for about a week.

An elephant can attack once per melee round. If the trunk grapples a target, the victim escapes by successfully matching his or her STR against half the elephant's STR on the stance Table. The trunk does negligible damage but each round following a successful Grapple the victim can be hit by any of the elephant's other attacks with a 99% chance for success.





<i>Stats</i>	<i>rolls / average</i>
STR	6D6+30 / 51
CON	3D6+15 / 25-26
SIZ	5D6+38 / 55-56
POW	2D6+6 / 13
DEX	3D6 / 10-11
Move	10
HP	35-36
Av.DB:	+5D6
Armor:	7 (leathery skin)

Weapons: Trunk 50%, grapple (see above); Trample 50% (60% in musth), damage 4D6 + db; Tusk Gore 20% (25% in musth), damage 6D6+db.

Skills: Listen 80%, Scent 90%, Avoid musth in season 20%.

Habitat: Scrubland and jungles throughout India and Ceylon.

HUNTING-LEOPARD, *Acinonyx jubatus venaticus*

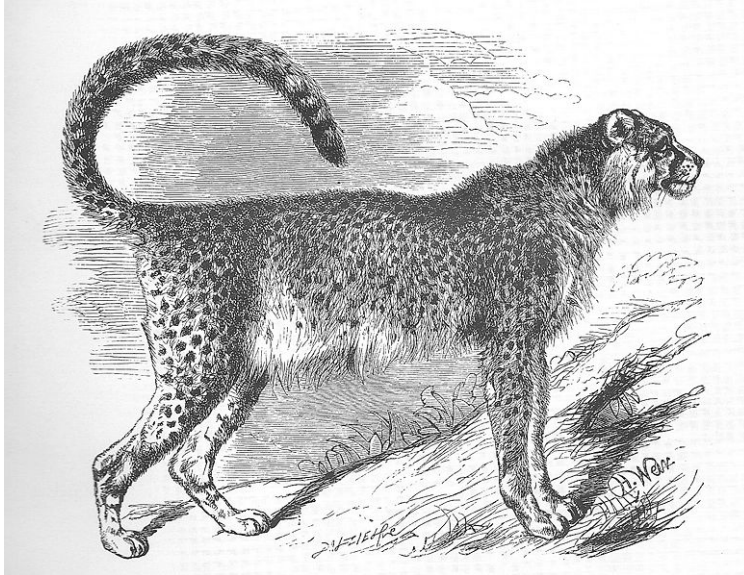
These cheetahs are similar to their African cousins, although they prefer a drier habitat. They are the fastest land animals, capable of short bursts of speed that will overtake any prey. Some Rajasthani nobles have domesticated hunting leopards which they use for hunting game (the Moghul shah Akbar is said to have had 1,000 of them). They can attack with both claws and bite each round. If both claws hit, the animal has sunk them into its target, automatically biting and allowing a rending slash with its hind claws.

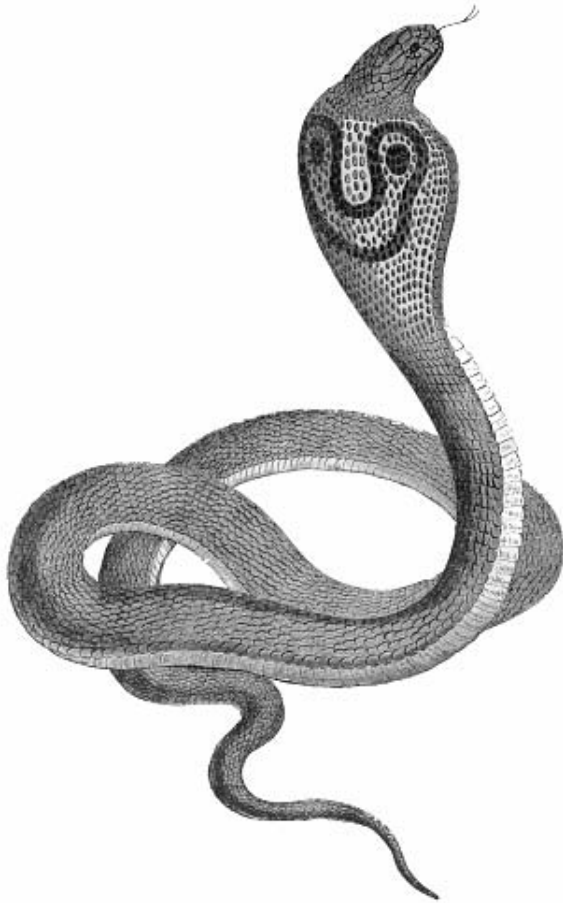
<i>Stats</i>	<i>rolls / average</i>
STR	3D6+6 / 16-17
CON	3D6 / 10-11
SIZ	2D6+6 / 13
POW	3D6 / 10-11
DEX	3D6+10 / 20-21
Move	15
HP	12
Av.DB:	+1D4
Armor:	1 (fur)

Weapons: Bite 30%, damage 1D8; Claws 50%, damage 1D6 + db; Rake 50%, damage 1D10 + db.

Skills: Scent 70%, Sneak 80%, Overtake Prey 75%.

Habitat: Scrubland and arid regions of northern and western India.





KING COBRA, *hamadryas hannah*

The largest and most deadly of all venomous serpents, the king cobra can grow up to 18 feet long. Its bite inflicts little actual damage, however, the serpent's venom is deadly: a single bite from a king cobra can kill an adult elephant. If the cobra's venom overcomes the investigator's CON on the Resistance Table the victim begins to have convulsions and experience respiratory failure within 15-60 minutes. Death is imminent.

Stats

STR

CON

SIZ

POW

DEX

Move

HP

Av.DB:

Bite

Damage

Armor:

Skills: Hide in Cover 50%, Move Quietly 90%.

Habitat: Jungles of Burma and Bengal.

rolls / average

2D4+6 / 11

2D6+3 / 10

2D6+6 / 13

2D6 / 7

2D+10 / 17

9

11-12

-1D6

50%

1 + poison POT 16

none

LEOPARD, *Panthera pardus*

The smallest of the great cats averages six feet in length. Occasionally a completely black leopard may be found instead of the typically spotted specimen. Panthers will rarely attack adult humans – but may prey on children in the alternative. They attack with both claws and bite each round. If both claws hit, the animal hangs on, automatically biting the target and allowing a rake with its hind claws.

<i>Stats</i>	<i>rolls / average</i>
STR	3D6+6 / 16-17
CON	3D6 / 10-11
SIZ	2D6+8 / 15
POW	3D6 / 10-11
DEX	2D6+12 / 19
Move	12
HP	13
Av.DB:	+1D4
Armor:	1 (fur)

Weapons: Bite 30%, damage 1D10; Claws 50%, damage 1D6 + db; Rake 50%, damage 2D6 + db.

Skills: Climb 80%, Hide 80%, Jump 40%, Sneak 90%.

Habitat: Jungle and scrubland.

MUGGER CROCODILE, *Crocodyllus palustris*

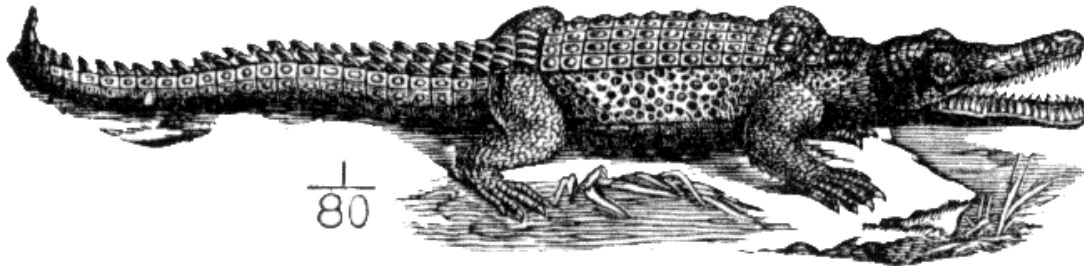
This is the most common species of crocodile in India. They are not as aggressive as saltwater crocs, but are still a threat to unprepared humans. On rare occasions they can be found in saltwater marshes.

<i>Stats</i>	<i>rolls/average</i>
STR	4D6+10 / 24
CON	3D6+7 /17-18
SIZ	4D6+10/ 24
POW	3D6 / 10-11
DEX	2D6 / 7
Move	6 / 8 swimming
HP	22-23
Av. DB:	+2d6
Bite	45%
Damage	1D10 + db
Armor:	4

Skills: Glide Stealthily Through Water 75%, Hide 65%, Sneak 50%.

Habitat: Rivers and lakes throughout India.





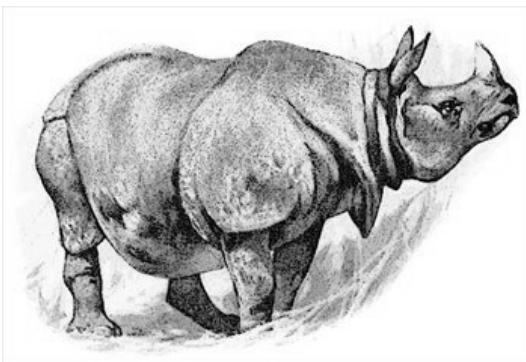
Crocodile, p. 535.

RHESUS MONKEY, *macaca mulatta*

Despite their mischievous nature, these smallish apes are beloved by natives. They are often present in temples to the Hindu deity Hanuman. However, they are less tolerated by Europeans, as they tend to be a frequent target for theft of food and other trinkets.

<i>Stats</i>	<i>rolls / average</i>
STR	1D6 / 3-4
CON	2D8 / 9
SIZ	2D6 / 7
POW	2D6 / 7
DEX	5D4 / 12-13
Move	6 / 12 climbing
HP	8
Av.DB:	-1D6
Bite	65%
Damage	1D3 + db
Armor:	1 (fur)
Skills:	Climb 80%, Root through belongings 50%.
Habitat:	Jungles throughout India and Ceylon.

RHINO, INDIAN, *Rhinoceros unicornis*



Although this is the largest species of rhinoceros, the Indian variety is less irritable than their African cousin. In addition to having only one horn, its skin often looks larger than it should be, folded into thick, armor-like plates.

<i>Stats</i>	<i>rolls / average</i>
STR	6D6+20 / 41
CON	4D6+6 / 20
SIZ	8D6+15 / 43
POW	3D6 / 10-11
DEX	2D6 / 7
Move	12
HP	32-33
Av.DB:	+4D6
Armor:	10 (armored hide)

Weapons: Charge 45%, damage 1D10 +db; Trample 65%, damage 3D10 + db.

Skills: Scent Danger 65%.

Habitat: Scrubland and jungles of the Ganges and Brahmaputra watersheds.

SALTWATER CROCODILE, *Crocodyllus porosus*

This is the largest species of crocodile in the world, with reports of some specimens over 20 feet in length. They are also the most dangerous to humans, considering any animal that enters their territory as prey. Saltwater crocodiles will indeed venture into open seas during the drier months of the year, but can also be found in swamps, coastal areas, and bodies of fresh water.

<i>Stats</i>	<i>rolls / average</i>
STR	5D6+10/27-8
CON	3D6+8 /18-19
SIZ	5D6+10/ 27-8
POW	3D6 / 10-11
DEX	2D6 / 7
Move	6 / 8 swimming
HP	22-23
Av.DB:	+2d6
Bite	55%
Damage	1D12 + db
Armor:	5 (scaly hide)

Skills: Glide Through Water 65%, Burst from Beneath the Surface 55%.

Habitat: coastal areas and marshes in Ceylon, eastern India and Burma.



SLOTH BEAR, *Melursus ursinus*

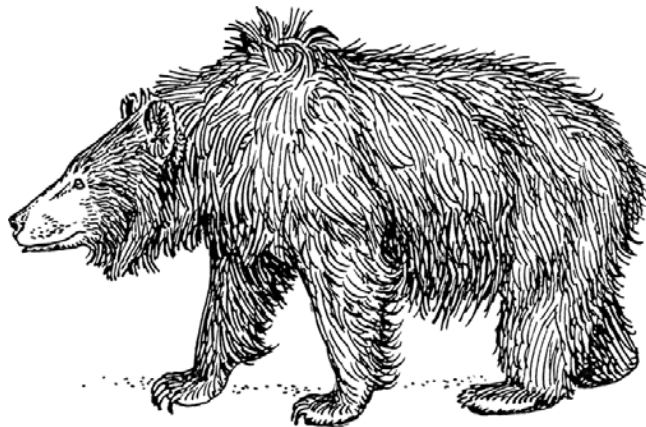
These do indeed resemble sloths, with their shambling gait and long tails. Yet they are more powerful than the typical bear, and there are sporadic reports of violence against men. Sloth bears can attack with a bite and slap or two claw attacks.

<i>Stats</i>	<i>rolls / average</i>
STR	4D6+10 / 24
CON	2D6+6 / 13
SIZ	5D6+10/ 27-8
POW	4D6 +8 / 22
DEX	3D6 / 10-11
Move	10 / 4 climbing
HP	20-21
Av.DB:	+2d6
Armor:	3 (fur & gristle)

Weapons: Bite 30%, damage 1D10; Claw 40%, damage 1D6 + db; Slap 25%, damage equals db.

Skills: Climb 45%, Scent Prey 60%.

Habitat: jungles of India.



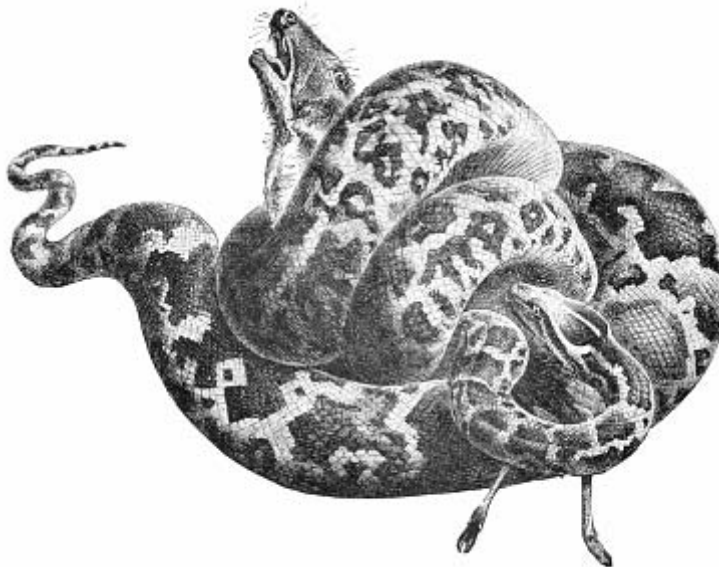
SNAKE, CONSTRICTOR, *python var.*

The three species of constrictors in British India – the rock python, Burmese python, and reticulated python – are among the biggest snakes in the world. Although all three are said to attack humans from time to time, the reticulated python is the only one capable of actually eating one. A python attacks by looping its steely coils around a body; once caught, victims can free an arm with a DEX x3 roll. Treat the Crush attack as a Grapple that does damage each round it succeeds. As the Keeper sees fit, the victim might need to roll CON x5 to prevent unconsciousness. Once stilled, the victim, of SIZ up to that of the snake, is swallowed dead or unconscious. If not dead when swallowed, death follows quickly from suffocation.

<i>Stats</i>	<i>rolls / average</i>
STR	3D8+10 / 23-24
CON	2D6+6 / 13
SIZ	5D8 / 22-23
POW	3D6 / 10-11
DEX	2D+6 / 13
Move	6 / 4 arboreal
HP	17-18
Av.DB:	+2D6
Crush	40%
Damage	1D6 + db
Armor:	2 (scales)

Skills: Move Quietly 90%, Hide in Cover 75%.

Habitat: Jungles and swamps; Rock Python – throughout India, Burmese & reticulated pythons – Burma, including freshwater rivers and lakes.



SNAKE, VENOMOUS, var.

The three most common poisonous snakes in India are (in order of size) the Indian cobra, krait, and Russell's viper. All can kill with a single bite, though they typically hunt smaller animals or eggs. Even though they are nocturnal, human habitations are rich in these types of food - meaning they can be found in populated areas as well as the wilderness. Smaller snakes are generally feared more than larger ones.

Stats

	<i>rolls / average</i>
STR	1D6 / 3-4
CON	2D6 / 7
SIZ	1D8 / 4-5
POW	1D6 / 3-4
DEX	3D6 / 10-11
Move	7
HP	5-6
Av.DB:	-1D6
Bite:	40%
Damage:	1D3-1 + poison POT (1D10+10-SIZ)
Armor:	1 (scales)

Skills: Hide in Cover 75%, Move Quietly 60%.

Habitat: All but highlands.

WATER BUFFALO, *Bubalus bubalis*

Water Buffalo have been domesticated throughout South Asia, although there are still large populations in the wild. They are used as draft animals and, in some places, for food (including meat, milk and ghee).



Buffalo, p. 287.

Stats

	<i>rolls / average</i>
STR	4D6+20 / 34
CON	3D6+10 / 20-21
SIZ	4D6+20 / 34
POW	2D6 / 7
DEX	2D6 / 7
Move	12
HP	27-28
Av.DB:	+3D6
Charge:	30%
Damage:	2D6 +db
Armor:	5 (hide & muscle)
Skills: Scent Enemy 65%.	Habitat: Scrubland and villages throughout India.

The Mythos in India

This section contains new elements of the Mythos for use in campaigns involving the subcontinent. Some items have appeared elsewhere and are compiled here for the sake of completeness.

The spell “Darkness of Kali” appears in the scenario “The Horror on Haldon Hill.” “Brew Draught of Phan” and “Enchant Torch” appear in a modified form in *The Keeper’s Companion Volume 2*. The rest are new to this document.

❑ **Brew Draught of Phan:** Using alchemical practices from esoteric Islamic science, the caster creates an opiate that induces a heightened state of suggestibility in those who drink it. Anyone who ingests a dose for 20-POW must thereafter follow the verbal commands of the brewer until either one dies. Up to twenty doses can be created with one casting, at the cost of one Magic Point per four doses. The brewing process takes eight hours, after which the brewer must make Occult rolls for *each* Magic Point expended.

❑ **Distill Vril:** By spending 5 Magic Points and an hour in a well-stocked chemistry lab, the caster can create a draught which revitalizes the drinker, healing 1D4 hit points. The distiller can only have one of these potions in existence at any time; further creation attempts fail until someone uses or destroys the existing one. There may be other, undocumented uses for vril as well.

❑ **Darkness of Kali:** This spell takes three combat rounds to intone, costs 1D4 points of SAN and from 2 magic points to a max of 10. When created the

caster is enveloped by a dark cloud which only he can see out of. For the expense of 2 magic points this will afford him/her the protection of -10% on the attackers to hit rolls. Each further point protects him/her a further 5% up to a maximum of 50% - this is an impenetrable as the darkness will go. This spell only affects aimed and hand to hand weapons, area weapons are not affected (except shotguns which suffer no to hit penalty but only do half damage as the darkness always causes the caster to be affected by the least amount of blast). The caster suffers no penalties attacking out of the darkness.

❑ **Dream Communication:** Casters can use this spell to interact at great distances. Each must be asleep at the time designated for their conversation. The caster with the highest POW can “choose” the setting of the encounter, although this does not affect the discourse in any way. It requires 2 Magic Points to use.

❑ **Dream Portent:** A caster who falls asleep upon uttering this spell and expending 3 Magic Points will dream a startlingly real vision of future events (make two percentile rolls and multiply the result; the product is the number of days into the future the caster sees). The temporal disturbances created by this spell are particularly noticeable by Hounds of Tindalos – a third percentile roll under the lower of

the two made for determining the dream “date” attracts a Hound.

❑ **Enchant Torch:** This spell creates unquenchable torches imbued with the fiery power of Cthugha. It requires chanting for 6 hours as well as 6 Magic Points and 1D6 Sanity. After this, only invoking that deity may extinguish the brand. Users casting a Summon/Bind Fire Vampire spell with these torches may automatically summon additional creatures beyond the first by spending 3 Magic Points and 1D3 Sanity per extra target.

❑ **Enlarge Animal:** By spending Magic Points equal to the SIZ of a normal animal, the caster imbues it with the blasphemous power of Sub-Niggurath, growing it to an unnatural size. Double the SIZ characteristic, modifying the animal’s stats accordingly. Venomous creatures have the POT of their poison increased by 50%. The effects last until the creature goes to sleep. Fortunately, casters have not experimented to see how large of an animal can be used. Sanity cost is 1D6; the spell requires three rounds to cast.

❑ **Kali’s Might:** A second pair of arms grows from the caster’s sides, beneath the original pair. These function like normal arms of the same STR, save that a caster can perform simultaneous actions like wielding a second weapon or casting a spell while otherwise occupied. This effect lasts for 3d4 rounds. The caster loses 4 Magic Points and 1D10 Sanity

when the spell is cast, and observers risk 1/1D4 when seeing the transformation.

❑ **Rend the Earth:** This powerful spell requires ten minutes and 60 Magic Points to cast; like Wave of Oblivion, it is typically evoked by multiple casters. Cast on a 100’x100’ square or 55’ radius circle, it may have substantial effects: draining small bodies of water, collapsing tunnels and structures, and causing landslides. Creatures standing within the affected area must make a SIZ roll to avoid falling over, and a Luck roll to see if a fissure has opened beneath them (a successful Dodge roll prevents falling in and suffering 2D10 points of damage). If the region has a faultline, even greater damage is possible. Casters lose 1D6 Sanity, and depending on the result of the spell, onlookers may suffer losses as well.

❑ **Path of Hanuman:** The target of this spell gains the climbing ability of a monkey. Climbing skill increases to 95% and he can move at normal speed along vertical surfaces. This spell takes 3 Magic Points and one round to take effect.

❑ **Voice of Yig:** For 4 Magic Points and 1D4 Sanity, the caster gains the ability to speak with normal snakes. The creatures are not compelled to listen to the caster, although normal personal skills like Fast Talk and Persuade will work (as will bribes of food).

New Tomes

The Scriptures section contains several “real-world” tomes that can be found on the Subcontinent.

❑ *The Black Terma*: This work was smuggled from Tibet by a pundit serving in the Corps of Guides. At great personal risk it was then delivered to the Theosophical Society, where it remains today in their copious library. This scroll describes an alternate history of creation populated by a demonic race called Tendhlos, which seeks to correct the universe by suborning the one humanity occupies. According to its tenets, there are weak spots within time through which this race can travel; if enough of their kind infiltrate our present they may be able to reorder the universe in a manner more acceptable to their race. In Tibetan, handwritten paper scroll; 11 weeks to study; Sanity Loss 1/1D4; Cthulhu Mythos Gain +4%; Spells: Dream Portent.

❑ *Cthaati Kardath*: The most notorious Mythos tome to emerge from the subcontinent. Its most notable section deals with the worship of the Small Crawler avatar of Nyarlathotep. The only known copies are hand-bound manuscripts penned in Kharosthi Sanskrit. A few copies have traveled to Britain in the luggage of those returning from their Indian service, and the Asiatic Society owns a copy as well. 35 weeks to study; Sanity Loss 1D8/2D8; Cthulhu Mythos Gain +14%; Spells: Contact Nyarlathotep (Small Crawler); Darkness of Kali; Nightmare; Summon/Bind Hunting Horror; Summon/Bind Star Vampire.

❑ *Dvara Abidhamma*: An extremely fragile palm-leaf manuscript written in the Pali language of ancient Buddhist texts. It examines the worship of Yog-Sothoth as known to ancient India as Ramasekva. Rumors place one copy within the Palace of the Princess’ collection at Tanjore. 10 weeks to study; Sanity Loss 1D3/1D6; Cthulhu Mythos Gain +5%; Spells: Contact Yog-Sothoth (Ramasekva).

❑ *Faysala Na-Rakna*: A translation of an original Arabic record known as the Fatwa al-Ridda – “the Judgment of the Apostate.” It is a transcript of shari’a court records of the early Delhi Sultanate, dealing with a heretical cult masquerading as faithful Muslims. Remarkably, the preserved commentaries to the manuscript refer to the *al-Azif* in a way that suggests one or more of the authors

had access to that document. A copy of this transcript languishes in the Delhi Institute, whence it was brought shortly after the Mutiny. In Urdu, a paper manuscript from the 14th Century, 13 weeks to study; Sanity Loss -1D8, Cthulhu Mythos gain +7%; Spells: Call/Dismiss Deity (Azathoth), Elder Sign, Powder of Ibn Ghazi; Grants skill checks in Law and Religion.

❑ *The Journey of Fa Tsieng*. A Tibetan scroll which records the dialogues the author – presumably a monk or even abbot of a lamasery – had with a Yithian mind transfer subject. It also contains the details of a mandala to be drawn with special chalk from an exposed ridge in Bhutan (this takes 1D6 hours to complete). If the finished result is viewed by someone possessed by a demon or evil spirit (or a Yithian consciousness), it may expel this presence. In Tibetan, 7 weeks to study; Sanity loss -1D3, Cthulhu Mythos Gain +1%; Spells: Cast Out Devil.

❑ *Katala Purana*: The main scripture for the Cthulhu Cult in India, likely brought southward from the Chinese wellspring of this sect. These typically appear as hand-printed paper scrolls folded in codex form. Some temples may have copies that have escaped the notice of zealous archivists. In Brahmic Sanskrit; 27 weeks to study; Sanity Loss 1D4/1D8; Cthulhu Mythos gain +9%; Spells: Call Cyaegha, Contact Deity/Cthulhu, Curse of the Stone, Grasp of Cthulhu.

❑ *Khathadisamukari* A Hindustani (Devanagari) edition identical to the *Cthaati Kardath* except that Cthulhu Mythos gain is 13%. A folio-sized book produced via woodblock printing common to Central Asia, indicating that it may have been translated by cultists masquerading as Buddhists.

❑ *Shankcharakya* A lyric poem about the “Secret Beasts” or Mi-Go which haunt the upper peaks of the Himalayas. It contains a phonetic chant of the Contact Mi-Go spell which must be cast out of doors at an altitude of a mile or more above sea level. In Nepali, bound manuscript printed in the early 1800s, 3 weeks to study; Sanity Loss 1/1D4; Cthulhu Mythos gain +2%; Spells: Contact Vidyahara (Mi-Go).

❑ *Sussuros de Tartesso*: By Alfonso Ramalho, c. 1689, this printed duodecimo book was designed to mimic the exterior of a Catholic missal. It reveals the inner workings of the ancient Lusitanian worship of Geryon/Nyarlathotep/the Small Crawler. In Portuguese, 6 weeks to study; Sanity Loss 1/1D4;

Cthulhu Mythos gain +2%; Spells: Contact Lemurian.

❑ *Tiivu Karrupatu*: A Translation of copper tablets which were shortly destroyed by the ruling Chola monarch in the last century before Christ. It details the founding of the Tcho-Tcho worship of Shub-Niggurath within the Sundarbans (on the Isle of the Black Goat), and their subsequent corruption of the Thuggee. The Theosophical Society has a copy of this palm-leaf manuscript written in Classical Tamil. 10 weeks to study; Sanity Loss 1D2/1D6; Cthulhu Mythos gain +4%; Spells: Dream Communication, Kali's Might.

❑ *Wazataxsh*: The testament of Mobed, the original prophet of the Parsi fire cult in Bombay. This has been passed down through generations of worshippers since the 7th Century. The current form is a handwritten codex last recopied in the late 1600s. There may be additional copies lingering in Persia, or brought to new shores by the branches of this sect. In Pahlavi, 15 weeks to study; Sanity loss 1D4/1D8; Cthulhu Mythos gain +6%; Spells: Call/Dismiss Cthugha, Draught of Phan, Enchant Torch, Summon/Bind Fire Vampire.

Encounters

Listed below are a number of groups with ties to the Mythos, offering varying degrees of threat or succor, as the case may be.

The Lytton Club

This brotherhood was formed in the posh Byculla suburb by members of the 6th King's Own Lancers ("Bombay's Blades"), all veterans of the Second Afghan war. There are ten rooms that they allow fellow cavalymen to use when the latter are in Bombay; any investigator with this background can roll Credit Rating to secure one. Although each member is too old to ride in battle, they are still engaged in a war.

Afghanistan was a thorn in the British side throughout the 19th Century. The 1880 engagement at Kandahar was billed as a British victory, although it did little but preserve the terms of the previous year's treaty. For the troops involved, it was warfare at its most brutal. The hill tribesmen were experts at ambushes and long-range sniping –

and some of them worshipped a blasphemy from beyond the mortal ken.

The bulk of the unit distinguished itself by protecting the rear of Burrows' retreat to Kandahar following the British defeat at Maiwand a few months earlier. One troop, however, separated from the rest and stumbled into a camp of the most savage jezailichis any had fought. These natives did not leave wounded opponents on the field of battle, to be finished by their women as was commonly believed. Instead, they retreated with seven prisoners, leading the remainder on a chase further into the mountains.

For the Blades the path was easy to follow, as it was marked by *pieces* of one of their compatriots. Most suspected a trap, but were far too enraged to care. It ended in a steep ravine, decorated with an immense statue that they assumed was the Hindu deity Ganesh. Though smaller than the colossal Buddhas of Bamiyan, it was impressive enough. Yet even with the six bodies of their countrymen lying beneath it, they could do nothing but watch the statue shrug to life and drink the blood from the corpses through its hideous trunk.

Those who did not go mad on the spot retreated once more, determined to skirt the hellish valley and find the men responsible. In fact, a village lay close by, and as the sun was disappearing behind the western ridges the horsemen slipped silently into town. Once every round in their wallets was spent, they continued their grim task with saber and lance. When it was finished, the graves of those who fell that night watched over the conflagration that burned every building to the ground. A few were led back to Bombay, and now reside in the asylum at Colaba Point rather than at the club, which the intact men then founded.

Since none of the veterans ever returned to the site, it's doubtful they could provide directions back to it. But in the decade since, each man who has stayed on at the Lytton Club has sworn to assist any who would oppose such horrors. Beneath the aging collection of regimental regalia in their storerooms grows an ever-larger body of information about similar foes that still fester in India. Via correspondence with the Asiatic Society and London's Diogenes Club, they tend to be the first to know when such an expedition is mounted, and try to lend their aid accordingly. As rumors persist of an even larger statue somewhere in the Eastern Himalayas, they are most keen in finding out the truth.

Immense Brother of Chaugnar Faugn, an elephant one never forgets

STR 37 CON 75 SIZ 35

INT 14 POW 20 DEX 12

Move 8/12 flying HP 55

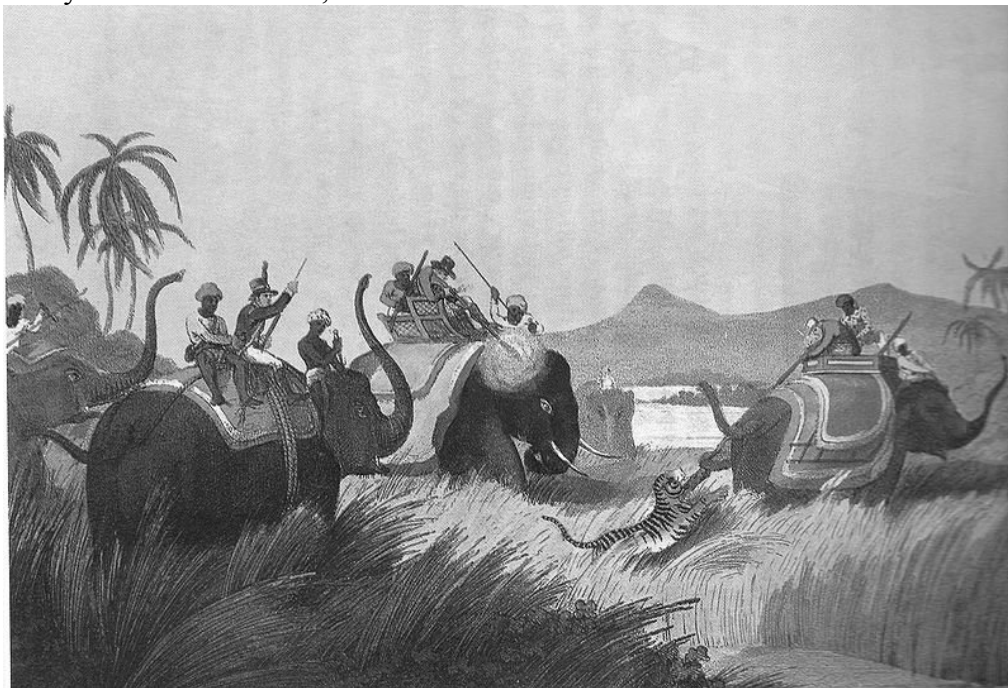
DB +3D6 Armor none

Weapons: Grapple 40%, damage holds fast; Blood Sucker 100%, damage 1-6 CON drain per round; Crush 35%, damage 1D6+db.

Skills: Listen 60% Spot Hidden 60%

Spells: Contact Chaugnar Faugn, Curse of Chaugnar Faugn, Summon/Bind Lesser Brother of Chaugnar Faugn, Summon/Bind Greater Brother of Chaugnar Faugn,

Sanity Loss: Inert 0/1D4, animated 1D4/1D8.



Sergeant-Major Peter Stockton, haunted soldier

Most nights, he wakes up with the stink of cordite in his nose and the screams of his dying friends in his ears – but that is not the worst part. Although he led the soldiers to that valley, to a man they would have ridden to hell itself to rescue their captured compatriots. That it proved to be a trap is not the worst part, either. And though he now lives a profitable existence as an importer in Bombay, part of him has never returned from this place.

The worst part is that the rest of him wants to go back. In some way, his men are still there, calling to him. And he belongs there with them. He needs to know: when he kneels before that blasphemous idol, will he smell his blood as that hideous proboscis drains it from his veins? How will it feel as his soul is blasted away? If he meets the right group, perhaps he will take one final patrol. One last ride.

STR 14 CON 13 SIZ 15 INT 11 POW 12

DEX 11 APP 10 EDU 12 SAN 37 HP 14

Weapons: Lee-Metford Rifle, damage 2D6+4.

Skills: Speak English 85%, Speak Hindustani 45%, Rifle 73%, Cthulhu Mythos 3%,

Cthugha cult in Bombay

Zoroastrian worship in Persia has always been associated with the veneration of fire. For centuries, however, a small minority of Mythos devotees was able to survive in the flickering shadows. During successive waves of Islamic purges, these Cthugha worshippers were uprooted from their sanctums and driven to India with other refugees. They have settled in Bombay since, and maintain the outward appearance of typical Parsis.

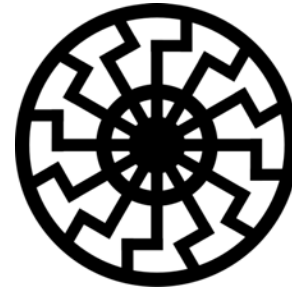
However, they are nothing but. They were one of the last groups to end the practice of *sati* – the immolation of a widow on her husband’s funeral pyre. Even in Bombay, they must take pains to dispose of their dead on a burning ghat rather than at one of the Towers of Silence, lest their secrets be revealed here.

The writings of their original leader, a prophet of the 7th Century, foretell of a date when the stars will be right once again for the return of their fiery god. For all their apparent danger, however, this cult has no concrete plans of consummating their worship. Although an ardent minority of the cult believes the ritual must take place across the sea (the holy books mention a gate and tower apparently

Table of Eclipses, 1890-1899 (with path)

- 17 June 1890: Annular Solar Eclipse (Delhi-Chittagong)
- 12 December 1890: Total Solar Eclipse (Ceylon)
- 23 May 1891: Lunar Eclipse*
- 15 November 1891: Lunar Eclipse
- 4 November 1892: Lunar Eclipse*
- 6 April 1894: Total Solar Eclipse (Mysore-Calcutta)
- 29 September 1894: Partial Solar Eclipse
- 22 January 1898: Total Solar Eclipse (Bombay - Patna)
- 27 December 1898: Lunar Eclipse
- 23 June 1899: Lunar Eclipse

* moon above the horizon the entire night



Transits of Mercury, 1890-1899

fashioned of gold), most members believe they can accomplish their goals within India. One member is a noted astronomer who frequents the observatories of the subcontinent looking for more concrete signs that the time is ready to act.

Mabed Moliji, priest of Cthugha				
STR 10	CON 10	SIZ 13	INT 15	POW 18
DEX 9	APP 11	EDU 17	SAN 0	HP 12
Weapons: none.				
Skills: Religion 75%, Speak/Read Persian 90%, Speak/Read Hindustani 73%, Read Pahlavi 80%, Speak English 32%, Cthulhu Mythos 24%				
Spells: Call/Dismiss Cthugha, Summon/Bind Fire Vampire				

Ghoul

Despite the large numbers and population density of India, the number of ghouls there is smaller than one would expect. One main reason is the prevalence of cremation of Hindu dead. Sati exacerbated this effect, even after the British outlawed it. Their eradication of the Thuggee was an even more important factor, since these killers tended to leave victims in shallow roadside graves. Still, there are many ways to die on the subcontinent, and during times of war, famine, or plague ghouls have always found enough food to sustain themselves.

Religious notions of the soul are another important factor. Becoming a ghoul is an affront to the dharmic concept of reincarnation, as it prevents the achievement of one's destiny on the wheel of life. No Hindu will willingly associate with ghouls as a result; indeed, when an infestation is discovered beneath a city or in the countryside, members of each caste have their parts to play in destroying it: from brahmins that comb old texts for abjurations, to dalits who venture into fetid sewers and charnel houses to hunt them down.

This all means that ghouls must be extremely diligent to survive long in India. The ones that do attain near-immortality by assuming the guises of the corpses they eat, flitting from shape to

shape. Some are brazen enough to openly rule remote princely states for years, feasting on the dead until their subjects discover the truth. They tend to live alone from others of their kind, both to prevent the notice of the living and challenges to their territory from others. It is these ghouls that are still known by an older, more feared name: rakshasa.

Legends state that they were far more numerous before the heroes of the *Mahabharata* defeated their king in a great battle. Other warriors ventured into caves and jungles to fight powerful rakshasas who dwelt there. This campaign against them, as well as the funerary rites that arose in India, are what have led to the dwindling of their race today. Still, a single rakshasa is devious enough to spread ill across a large area or city.



Rudraprayag (created with the Princely State Generator)

Population: 55,000

Location: South India

Governance: Autonomous within Raj

Worship Sites: Hindu Temple, Christian Church

Majority Religion: Hindu

Ruler's Religion: "Hindu"

Services: railroad station, dharmasala, missionary doctor

Sandamathra, Nayak of Rudraprayag	
STR 17	CON
15	SIZ 16
DEX 14	APP
17*	EDU
15	SAN 0
* in current human form	
Move 9	

Sanda
mathra became a
ghoul in 1792
during the *doji
bora* – the “skull
famine” – so
called because of
the numbers of
corpses left to
rot in abandoned
villages

throughout the countryside. By the time he had discovered his new nature he also understood the threat posed by humans as well as fellow ghouls. Since he regarded famine as an even greater threat than discovery, he set out to acquire temporal power as the hereditary ruler (nayak) of the state of Rudraprayag. Through this arrangement he has insured that the Raj may step in to prevent the most egregious effects of future droughts. A group of Christian missionaries operates a hospital and small church in the capital; these days their buried dead comprises his main source of sustenance.

When he decides to pass his title onto an heir, he adopts the guise of a recent meal as his next human form. In this way he has upheld his dynasty for eight decades. Right now his personal honor would prevent him from assuming a female disguise, although since he has never been mortally threatened it is hard to say whether this line might ever be crossed.

Investigators who research the history of Rudraprayag will discover that it has been administered well during the time Sandamathra has ruled it. In truth, he has been a capable leader, and his depredations have not caused undo harm to his subjects. European characters might be convinced to leave him in place, for the native populace will not act without evidence that he is a ghoul – and would not suffer him if they found out. Of course, if the group leaves him in place, and it is discovered that they concealed his secret, they may find themselves in just as much danger.

The Tcho-Tcho Diaspora

The depraved race known as the Tcho-Tcho have trickled down onto the subcontinent from Leng for centuries. The extreme ruggedness of this route has prevented this from becoming an invasion like those which have plagued India from the northwest since time immemorial. Still, there have been two main paths of migration for this fearsome people. Although the increased distance from the plateau of Tsang means that they are not all solely followers of Chaugnar Faugn, there are still other forces in the cosmos they venerate....

The Dwellers of the Black Jungle

One branch of this hellish *volkswanderung* had led several generations of Tcho-Tchos to the festering morass of the Sundarbans. There, on one of the few islets that stay above water in all seasons, they erected an altar to Shub-Niggurath. The leader of this cult is always female, and typically a sorceress of great power. In their native language this place is referred to as the Black Jungle.

Over the years, they managed to commingle with several bands of thuggees, occasionally snatching one of the Stranglers' victims for a fate even worse. While some of the outward manifestations of their devotion resemble that of the Hindu goddess Kali, the foreigners took great pains to prevent the cross-corruption of their own worship. The British forces that suppressed this sect in the middle of the 19th Century received unknowing help when the Tcho-Tcho realized they could buy even more freedom with the Thuggees' demise. In many cases, thugs were identified by Tcho-Tcho turncoats – or simply killed outright if they resisted.

The Dwellers of the Black Jungle have bided their time, gradually marshalling their strength in the event they attract the same notice the Thugs once did. To that end, they have received an unlikely boost by their latest high priestess: Dorcas Quinlivan, the wife of the Commissioner of Chawnapore.

Her bucolic life was ripped from the stark beauty of Galloway to the brutish squalor of rural India eight years ago, once her family thought a classical Tamil, and has journeyed to Ceylon in search of the lore of Black Goat of the Woods. Her first spell was a dream-sending in which she

Using the Thuggee

The Thuggee cult of India has an evil reputation and a fearsome pedigree in popular movies and fiction. Naturally, this means most players will see them coming from a long distance off. This is compounded by the fact that the Stranglers were officially disbanded several decades in the past.

A Keeper who wants to incorporate the Thugs in a *Call of Cthulhu* game will have to consider a number of questions about the viability of the cult.

- ❑ How has the sect survived? Any previous members would be at advanced ages by 1890, making it hard to practice their craft in the traditional fashion. Did the current members start the group anew, using the ancient traditions for a veneer of ages?
- ❑ If there are young members, why did they decide to join the Thugs? What sort of inducements would be worth the risk of lifelong imprisonment the British exacted on members?
- ❑ How do modern technologies affect their activities? Railroads and steamers reduced the number of travelers that the sect preyed upon, and improved the authorities' response time. The growing ubiquity of the telegraph favored the Raj even more.
- ❑ What is the Mythos' connection to Kali? Then and now, everyday Hindus have worshipped other aspects of the Dark Mother; the very name "Calcutta" may have been derived from a shrine to her. In addition to treading a bit too close to modern religious practice, Shub-Niggurath is almost a too-obvious choice. This monograph deviates slightly with the model of the mundane cult suborned from the inside by the Tcho-Tcho. Another possibility is a now little-known masculine aspect of the goddess of death and corruption. His name? *Nirrta*.

marriage to an up-and-coming Civilian would mean good things in the future. Unfortunately for her, the Commissioner is excellent at his job, and has all but left her to wither in her home. The other wives at the club, or in Simla on the occasion she accompanied Quinlivan, are crushingly boring. The natives under which her husband lords are sullen and dull, and she curses the climate each day she awakes. For several years, nothing in her new life was worth her interest.

The only person who ever caught her attention was an elderly *munshi* who confessed to having been a Thuggee decades ago. With rapt attention she listened to the tales of travelers he killed, and the rumors of the even darker practices by the traitors who abandoned the Stranglers to their fates. Under his tutelage she has learned to read

attempted to contact the Dwellers of the Black Jungle. Her second stopped the heart of her elderly teacher, whereupon she took up a new patron.

She has made several pilgrimages to the fane, each under the guise of a trip to a missionary's camp. When the cult desires a new sacrifice, a small group of Tcho-Tchos makes a dacoit-style foray into the province – usually after her dream-sent warning that the garrison is occupied elsewhere. As these victims have been the daughters of native farmers, the disappearances have gone unnoticed by the Raj (although the locals whisper of an unclean spirit). It is only a matter of time before some slight by a fellow Englishwoman convinces Quinlivan to attempt something more daring.

Dorcas Quinlivan				
STR 7	CON 10	SIZ 9	INT 14	POW 13
DEX 11	APP 10	EDU 12	SAN 24	HP 10
Weapons: none.				
Skills:				
Spells: Dream Communication, Stop Heart				
Typical Dweller of the Black Jungle				
STR 13	CON 15	SIZ 7	INT 12	POW 12
DEX 15	APP 8	EDU 0	SAN 0	HP 11
Damage Bonus +0				
Weapons: Bagh nakh,				
Skills: Climb 65%, Cthulhu Mythos 8%, Hide 70%, Track 75%				
Spells: none				

The Andaman Spider Cult

A smaller branch of Tcho-Tchos lives in the Andaman Islands, where they worship Atlach-Nacha. They were drawn to a remote isle upon which juts a black obelisk since prehistoric times. This monument bears more than a passing resemblance to Hungary's Black Stone; indeed, von Junzt himself remarks on the similarities in his work.

These tribesmen believe that the Spider God has woven his web across the interior of the planet, creating a design too complicated for humans to fathom. Its completion will spell doom for the Earth. By accessing the dim racial memory of the Tcho-Tcho people, the current shaman has divined a pattern to the locations along which Atlach-Nacha travels. Distorting Hindu thought, he calls each finished knot a "yuga" – a Sanskrit word derived from an Indo-European root meaning "connection," from which also comes the English "yoke." According to his fevered calculations, the god will soon migrate to a spot beneath the Andamans, where he might easily be communed with. This may happen as early as 1895. In connection with this momentous event, they have begun seeking female subjects to undergo transformations into Daughters of Atlach-Nacha. If none are found on the subcontinent, they may have to cast their nets further afield.

Many Hindus think that the world itself is in the last yuga before the re-creation of the universe. Traditional teaching holds that during this age, men turn away from righteousness, resembling brutish beasts who care for little beyond physical gratification and violence. This is not so far removed from the musings of the Cthulhu cult as to the ultimate state of humanity.

The Cult of the Small Crawler

The Small Crawler is an avatar of Nyarlathotep. Although small but constant numbers of Indians have worshipped it for several centuries, its original human cult first appeared on the Iberian peninsula, in the decadent city of Tartessos. Here citizens venerated the god as Geryon, a giant depicted with four arms and snakelike legs. By 500 BC the Carthaginians had laid waste to the city – ostensibly in competition for its mineral wealth. Rome would eventually subdue Hispania before the birth of Christ, yet her chroniclers make no mention of the sect. However, it endured both the Roman and Moorish conquests, for it had been revived at some point by the Christian Reconquista of the Middle Ages, along the rocky southern coast of Portugal, where devotees met in deep caves along the sea cliffs.

Portuguese sailors under the tutelage of Prince Henry the Navigator were the first Europeans to reach the Asian mainland by sea. Where they landed along these routes – Africa, India, and onward to the Moluccas and Japan – small, easily-concealed idols of the Crawler sometimes went ashore with them. Despite this diaspora, the cult would only flourish on the subcontinent, for it was once the home of the Small Crawler's original worshippers, the

MYSTERIES OF THE RAJ

dwellers of Lemuria: the Third Root Race described by Blavatsky.

As their continent sank, the Lemurians had sought refuge through tiny fissures into India's ancient geologic strata. Evidently forsaken by their deity, the race all but died out in lightless caverns deep beneath the ground. But evidence of their existence remained in the holy texts of the Portuguese worshippers, and appeared in rare Buddhist and Hindu scriptures found in the new lands they visited. Natives who still received odd dreamscapes of Lemurian life flocked to an estate in Malgudie on the southeast coast, owned by a nobleman named Alfonso Ramalho. From here, bands of the faithful wandered India looking for physical evidence of their religious forbears.

However, as Portuguese fortunes waned in Asia, other European empires began to prosper. In particular, the Netherlands seized most of Portugal's Indian possessions in the 1600s, and in turn, several Dutchmen were introduced to the worship of the Small Crawler. By now, the

Ramalho estate passed into the hands of a wealthy adventurer from Vlissingen named Thijs van Rijneveld. The family in turn hired a Bohemian mining engineer to excavate a particular cave near Chandrapur in Bihar during the 18th Century. There van Rijneveld met the surviving remnant of the Lemurian race, stunted, multilimbed creatures lacking any memory of their former greatness. Witnessing the encounter drove the miner insane; he died in the care of a Brahmin doctor in Madras in 1834. His account was brought to the attention of Theosophists soon after they established their new home in Adyar (Joachim Ferry translates it as a visiting scholar after the turn of the century, whereupon it is compiled with the Hindi edition of the *Cthaat Aquadingen*).

The devolved Lemurians have no desire to return to the surface world. However, the Marabar cave remains an important fane for human worshippers, who sometimes bring sacrifices here for the inhabitants. Among Europeans and Hindus, the caves have a poor reputation, and few who live close by visit more than once.

Deep Ones

Although Dravidian peoples first settled the islands southwest of India by 500 BC, they went remarkably unnoticed for much of history. The remarkable traveler Ibn Battuta visited the Maldives in the 14th Century, but the rest of the Indian Ocean's great voyagers – Cheng Ho, and the Portuguese under Prince Henry the Navigator – mention these lonely atolls only briefly.

Certainly their location does not help – water stretching across a third of the globe's circumference lies between them and Antarctica, with only a few other specks of land strewn to the south. Thus it is not a surprise that the Deep One city of Ra'nh-Mar'i lies unmolested close by in the Vema Trench, whose depths plunge to twenty thousand feet.

For centuries, deep ones ascended to bedevil the inhabitants of the Maldives, abducting women for their nefarious purposes. An ancient legend holds that a Muslim traveler ended this practice by reciting verses of the Koran in the sacrificial temple at Malé, where the king had left maidens to their fates. In truth, the story is slightly different.

The purported savior was an Arab sea captain named Makhrama al-Sadiq, whose sturdy *baghlah* plied the Indian Ocean from Zanzibar to Sumatra. It was undoubtedly in the eastern edges of this territory where he first met other humans who had taken up a more mutually beneficial interaction with the deep ones of the Java Trench. The odd copper plate he read from, however, displayed a language that was ancient before Mohammed heard the voice of Gabriel. To the deep ones, he promised enough women to found a settlement on dry land on the hitherto unoccupied Chagos Islands. The inhabitants of the Maldives would be rid of their scourge, and al-Sadiq received trading concessions from Malé and the promise of even more riches.

The merchant furtively guarded the location of his ghastly harem – home to women from every shore along the Indian Ocean, many of them slaves – and grew rich with the odd jewelry fashioned by the hybrid islanders. Over

LEMURIAN

The typical Lemurian resembles a tall, gaunt bear at first blush. Its light-colored fur is typically smeared with mud and dirt from its cavern home. They possess three or four eyes.



the next century, traders with bulging eyes and mouths like knife wounds bought and sold their wares in the markets of Aden, Calicut, and Malacca. But when the French claimed the islands

at the end of the 18th Century, the islands showed signs of having been deserted for several decades. The current populace is descended from African slaves brought to fish and raise coconuts, but now and then a well-digger unearths an exotic piece of jewelry or a copper plate with incomprehensible markings. British steamers and naval vessels call occasionally, bringing Indian lascars and sailors from all parts of the empire; it is only a matter of time before one with unusual knowledge sees these relics to understand the real history of the archipelago.

HINTS TO TRAVELLERS

Extant Periodicals of Note

1 **Corpus Inscriptionum Indicarum**

Although on an irregular schedule, the Indian Archaeological Survey periodically releases large volumes of epigraphs collected throughout the subcontinent.

2 **Indian Antiquary (1872)**

The proceedings of the IAS are collected in this annual publication.

3 **Journal of the Asiatic Society of Bengal (1832)**

The transactions of this august body are arguably the preeminent source of regular academic information. Earlier editions from the same source have been published since 1784.

4 **Journal of the Bombay Branch of the Royal Asiatic Society (1841)**

Backed by the Royal Asiatic Society of Great Britain & Ireland, elected fellows may use the honorific "FRAS."

5 **Journal of the Ceylon Branch of the Royal Asiatic Society (1841)**

From its headquarters in Colombo, this journal publishes matters with an obvious focus on Ceylon.

6 **Madras Journal of Literature & Science (1833)**

Founded before the Madras Literary Society's affiliation with the Royal Asiatic Society, this journal is in decline and will cease publication in 1894.

7 **The Theosophist (1879)**

Despite their mystical bent, its editors are avid scholars of Eastern arts, religion and philosophy.

Scenario

This adventure embroils the group in perilous questions of diplomacy and exploration in the mountainous lands between India and Russian Transcaspia (as Central Asia was then known). Dealing with the Mythos might prove to be the easy part of the journey.

The Situation

The Corps of Guides exists not only to survey the remote and forbidding lands along India's northern border. Another vital mission involves detecting and countering the ambitions of other empires that might be inimical to British aims. For about fifty years, this has meant keeping an eye on Russia, whose border has moved closer to India every year. It has finally reached the opposite edge of the mountain ranges that crown Asia.

However, the natural obstacles to any further expansion are daunting. Cossacks might reach Tashkent via rail with startling ease, but sending an army over the mountains is a hundred times harder. The peoples who live there have a bit to say about any foreigners who try to make headway there, too. The difficulties of dealing with Afghanistan, for example, have lasted for the same half-century.

For centuries, travelers have sought passes between the jumbled slopes of the Pamirs, Karakorams, Himalayas, and Kunlun range. One which has remained unfound is the near-mythical Shandani Pass, said to exist in the territory of the fearsome Demza people. Most tribes in the area say that even if it could be found, it is haunted by demons, and anyone who traverses it will be cursed.

But these superstitions mean little to the Russian agent who is looking for it. Igor Chernosertsev is an expert in dealing with mountain tribes, and has decided to devote his energies to working with the Demza to secure access to this land. This outcome would be unacceptable to Britain, and the Raj has dispatched native pundits and European scouts to stop him.

One of these scouts, Edmund Stockton, has not returned from his assigned mission in the region of Demza. It was assumed that he was traveling under a disguise, possibly as a Buddhist pilgrim – so when reports that just such a man was murdered by brigands in Demza reached India, the Corps took notice. Under their analysis, a more official enquiry is called for, with an eye towards gauging Demza's interest in having closer ties to her majesty's government.

Framework

The group will travel through the southern mountains to the kingdom of the Demza, in the hopes of locating and securing the body. They will find that it has already been examined, although the searcher has tried to conceal this fact. Also present in Demza is the Russian mission whose leader is trying to



negotiate with the Faujdar. The party may have the tools to discover the Guide's secret before anyone has a chance to thwart them. Events will occur as the Keeper deems useful, or as the investigators affect the situation.

The Truth

The pass does indeed exist. The Demza shun it for two reasons. First, using it might invite discovery. Second, and more importantly, is that the degenerate men who live there have long allied themselves with the Mi-Go who scour the region for odd minerals important to their race.

Unbeknownst to anyone, the secret of the route to the pass has been in British hands for decades. A romantic tale of a princess, also named Shandani, contains directions to it disguised as a journey a nobleman takes to meet her. The Asiatic Society collected a manuscript shortly after the Sepoy Rebellion, and it remains in their stacks, hardly disturbed over the years.

There is a second copy of this tale, among the personal belongings of the pundit who was killed in the mountains. Fortunately, the erotic nature of the artwork makes it scandalous for anyone in Demza to examine it openly (the fact that it is written in Sanskrit protects it from immediate scrutiny as well). The party may have to determine if others have seen it as well.

Roles

Plenty of motivations exist for a group to undertake this adventure, either directly or as a side excursion. Some investigators should be able to read Sanskrit and/or speak Pashtu.

Military – the Corps of Guides, worried about the disappearance of an agent, has made discrete enquiries about the possibility of a search party. Soldiers will need to take pains to stress their role as guards and not conquerors.

Guide – Their mission has always been to survey the desolate regions beyond Kashmir, and counter any Russian activities they

uncover in their wanderings. The trouble lies in the persistent suspicion of every minor princeling in the area: they all believe that explorers are the first step that ultimately leads to extinction. It's hard to take issue with that view, but once the frontier advances, the individual pundit will have other lands on his mind.

Many members of the Corps have ties to the scholarly community of India. A typical disguise is that of a wandering pilgrim. To that effect, the Corps has devised measuring implements disguised as religious artifacts: prayer wheels that can hold concealed messages, and bead strings suitable for measuring long distances.

A fellow Guide would be among the first to know of a disappearance of a compatriot. They would also have a powerful motivation in recovering the body and possessions.

Academic – The 19th Century has witnessed the ascendancy of scientific and technological progress. India's British scholars value knowledge above all other pursuits, and will look kindly on others who express the same aspiration. To a select few, however, the reality of the Mythos makes this a less than impressive achievement. These men understand the true dangers to mankind and the globe, and will sacrifice much to keep them from materializing.

Of course, most academics are proper English patriots, and understand that the Raj brings progress as well as enlightenment. Thus, the motives of the British government can be assumed to be beneficial to India. Anyone who thinks otherwise is entitled to this viewpoint, but will be looked on at best with suspicion. Finally, preserving the rich heritage of the subcontinent is a lofty ideal in itself, which tends to coincide with other more important objectives.

Naturalists might want to collect information about various animals that dwell in the high mountains, or analyze the geographical information the Guide collected.

Diplomatic/Government – To the Raj, the globe looks best adorned in red. India's prosperity makes this possible, and guarding her frontiers is the prime aim of the troops stationed there.

Over the last few decades, Russia's expansion in Central Asia has become a worrisome problem, and the Tsar is the prime target of British activities in the mountains. Finding out their schemes and neutralizing them is the top priority.

As long as that goal remains attainable, Queen Victoria truly desires that the lives of her subjects be as good as possible. This means encouraging development in the poorer regions of India to prevent the ravages of weather, famine and plague. A stouthearted few consider this even more important than the integrity of the Empire's borders.

Her Majesty's government is always looking for opportunities to oversee (some might say meddle) in the region. The Demza, in particular, has no agreements with the Raj of any kind, and a treaty would make a nice feather in a budding diplomat's cap. The tribe will treat diplomats with begrudging respect – meaning that while their heads won't be immediately used for polo, the more ambitious tribesmen might size them up for later.

Dilettante – Kashgar, the exotic capital of Eastern Turkestan, is a short journey past the mountains. Rich travelers who have not seen the Western Gobi might want to arrange such a journey.

Merchant – Despite the threat of bandits, trips along this route tend to be lucrative, and a trader might find good deals amongst the unsuspecting populace.

Travellers – a party headed north into Turkestan may stop in Demza and get embroiled in the controversy as patriotic citizens of the empire.

Preliminary Research

A Credit Rating roll made in the right place (at Dehra Dun, the headquarters of the Topographical Survey for example; or a large enough cantonment in north India; or even among authorities in Simla) reveals that Stockton was an accomplished surveyor and explorer. He made his reputation mapping the Central Himalayas near the border of Nepal and Tibet, although he never entered the latter

country. Some of his observations about the hillside tribes might also have made it to any of the scholarly societies in Calcutta or Bombay.

Researchers looking in these places can also find out information about the Demza. They are undistinguished among any number of semi-barbarous (as described by European scholars) peoples inhabiting secluded valleys where the mountains of Central Asia meet. A success with a relevant skill roll (or Library Use halved) looking for such materials reveals speculation about the existence and location of the Shandani pass – which might be a heretofore uncatalogued route through the mountains – rumored to be located in Demza territory.

Traveling to Demza

A party trying to reach Demza must head north from Lahore or Peshawar into the fastness of the Hindu Kush. The trip is expected to last ten days, although on the fifth day the route reaches a deep gorge crossed by a swinging rope bridge. Assessment of the terrain will indicate that the bridge will likely save two days travel if the group is willing to use it. Nervous travelers might need to make SAN checks to try it, particularly if they have a phobia that might interfere (0/1). Three people, or one person leading a beast of burden, can use the bridge at one time. Although no one will molest them as they do, that possibility should always be a realistic one (especially if they are being pursued...).

By this time the trail winds through narrow, winding passes between stark mountains of rock. Regardless of the time of year, snow can be seen in shadowy crevices, and the nights can be quite cold. Markhors – woolly sheep with corkscrewed horns – watch the party pass from safe niches in the rock. They in turn may be stalked by a snow leopard, who pauses to size up the humans before moving on to easier prey. With a successful party Luck Roll, a Keeper may allow the group to hunt for an entertaining distraction (a snow leopard pelt will raise the hunter's status in the estimation of the Demza).

On the second-last day of travel, there will be obvious signs that someone has noticed their arrival: camp smoke from behind a ridge, or the shadows of sentinels in the cliffs above.



Only shouts in Pashtu will convince the watchers to descend and greet the party. The men are armed only with long knives, as they cannot climb quickly with rifles. They will share the mutton jerky they carry if welcomed in any way, and accompany the group to the city of Demza.

Arriving in Demza

After stabling the group's mounts, a servant with military bearing will bring them to the *diwan-i-khas*, or audience hall, of the Faujdar's fortress. The party can quickly tell that little expense has been spared in trying to impress newcomers – the geometrical patterns in the marble floor reflect a complex knowledge of geometry, and exquisite rugs from Central Asia are displayed along the columned walls. Thicker rugs and cushions lie on the floor for the party to use while waiting. Astute observers will notice a second-floor balcony occupied by women whose voluminous garb cannot hide their curiosity. Very astute observers (succeeding in a Spot Hidden roll) note a bubbling samovar in one corner – a gift from a very important guest currently staying in the fortress. A khansamar will serve tea from it before the Faujdar enters. Keepers should let the investigators stew, or worry about accommodation, before this happens.

Through an interpreter he will welcome the group to his humble home, and invite them to stay in one of the wings of the fortress (hinting that he expects this courtesy to be accepted). A banquet will be held “for all the guests' honor” soon after nightfall; before then they are free to amuse themselves. Requests to see the dead Guide will be granted through the interpreter; the only thing that will keep the Faujdar present is a hint that the Raj is prepared to sign a treaty preserving the autonomy of the Demza (which would be quite a bold thing for a character to suggest).

Preliminary Activities

Investigators may try some of these things prior to the banquet. Chernosertsev keeps a low profile until the feast, gauging the

threat to his plans prior to making formal introductions.

Inspecting the Body

Stockton's body was found by a goatherd along a mountainside. The herdsman loaded it into a cart and brought it to Demza, on the hopes that he would be rewarded. Although this man cannot be located, servants will avow that all of his possessions are still present (which is true if unverifiable). It has remained in a bare storeroom traditionally used as a cold pantry, but was emptied for its latest use.

Anyone who examines the body will see the gunshots that mar its torso. A relevant medicinal skill reveals that exposure was the likely cause of death: the wounds would have bled all night while the man hid from his attackers. His face and hands have been stained brown with walnut juice – a traditional method of trying to pass as an Asian. This (and if anyone cares to look, the circumcision of the body) invites the conclusion that they have indeed found Edmund Stockton.

The accoutrements of a Buddhist traveler are also present (these would have been left by superstitious brigands, especially as they have no monetary value): a prayer wheel, prayer beads, and a stout walking staff. These, however are not what they seem.

❑ The prayer beads number 100, not the traditional 108 of Buddhist practice (if no one thinks to count, a Religion roll reveals this). This was used to record distances.

❑ The prayer wheel contains a single sheet of paper, upon which are written Arabic numerals. These calculations were the result of Stockton's calculations on his final journey. Ideally this should seem out of place in the possession of a Buddhist.

❑ The tin tip of the staff will rattle if moved. It can easily be unscrewed and removed (this is actually loose, as someone has examined it already). Within a hollow space are a small glass vial that held walnut juice, and a manuscript wrapped in cloth. The still-wet stains on the cloth indicate that someone has recently examined these things before returning

them to their places – possibly staining their hands and clothing as well.

□ The Sanskrit manuscript is a long sheet of paper folded over into several sheaves. Protected by the cloth, its illustrations are quite colorful and quite pornographic. It should become readily obvious that the Faujdar would frown upon anyone sharing it with other Demza natives.



A tame picture from the manuscript

Medical Assistance

A medical character who offers to minister to the household will have a busy if productive time doing so. This is a good way to earn the trust of the residents for the future – indeed, many patients may be willing to overlook minor indiscretions, or provide other inconspicuous services for this goodwill. Although this takes up a good portion of a character's day, no skill rolls are required.

Converting the Natives

Conversely, this is the least helpful activity. Most Demza will view preaching as

the opening salvo in a campaign to subdue their lands. Allow zealous investigators a Religion roll; if this fails, they are harangued by an angry native who will glower at them for the remainder of their stay in Demza.

Visiting the Zenana

Female characters will be able to arrange a meeting with the women who live in the fortress. The native women will be somewhat awed by the daring of their European counterparts, who mingle freely with uncouth men. A Spot Hidden role undertaken during this time reveals that one young wife's clothes are stained with walnut juice. Miraji is the one who looked through Stockton's belongings when the rest of the castle was asleep. If confronted (with no other native women present), she will admit to examining the body. She vows that nothing has been taken, and cannot recall any specifics of what she saw.

Sport

The best way to impress the Demza is to join in a display of prowess in sport. Investigators looking for hunting parties or a polo game can find one with ease. Those who acquit themselves well (a simple skill roll may suffice) will be grudgingly accepted as real men, albeit Europeans.

Snooping

Investigators can wander the drafty halls of the fortress, keeping their ears and eyes open for anything interesting. Those who speak Pashtu can make a language roll to overhear servants speaking about another European presently staying within the confines of the fortress. Attempts to discover his quarters should fail until after the banquet – there are plenty of other things to do before then.

The utility and danger of sneaking into other places depends on what investigators are looking for. For instance, a male trying to enter the zenana risks a summary promotion as a eunuch. Those failing a Sneak roll looking for the Faujdar's rooms get a stern warning against such impolite behavior.



O Shandani, thy handmaidens conceal
 thee/
 Wearing crowns of glowing gems [like/from]
 the stars/
 their hearts are like snow on the slopes of
 the mountains/
 Evil sleeps in their cold breasts.

Excerpt from the manuscript

Translating the Manuscript

The only barrier to deciphering this manuscript should be time. Ideally, one or more investigators can undertake its translation. This can be done with a series of three language rolls. Success indicates that the information listed below is readily available, while failure means a night spent checking and re-checking one's work. While the first skill roll can be completed prior to the banquet, is probably better to delay the other rolls until further events have unfolded.

❑ First attempt: the scroll tells the story of a young nobleman who pines for a girl he once saw atop the tower of her father's fortress. Although he has been forbidden to court her, an elderly farmer takes pity on his love and shows him a secret way beneath the castle and into the woman's chambers. Once he summons the bravery to take this route, he encounters the woman. As they discover their shared feelings, the couple consummates their love.

❑ Second attempt: the nobleman's journey seems far more metaphorical than real. The distances it cites seem far too long for a travel under a dwelling, even a fortress. The description of the fortress, however, resembles that of the Faujdar's home. It is possible that the scroll describes an overland route to somewhere.

❑ Third attempt: a long ode to the princess, whose name is revealed as Shandani. The description of the journey becomes clear enough to be followed. It also contains an odd warning about her handmaidens (this is a veiled description of the Mi-Go which haunt the pass – see the accompanying excerpt).

The Banquet

Once the investigators have had a chance to familiarize themselves with the fortress, the Keeper can announce that the banquet is ready. As a vain man, the Faujdar is eager to impress sophisticated travelers from the south, and will offer as many delicacies as he can find. These include fresh fruits recognizable by any Englishman, and sometimes hard to find in India: apricots, apples, pomegranates, and many varieties of nuts. A beef dish with rice, raisins, carrots and pistachios looks colorful and is pleasing to the tongue; less adventurous eaters can try veal with onions, plums and lentils over boiled white rice. There are mountains of thin bread, which the natives tear into pieces and use to hold morsels of food or sop up the remnants. Yogurt and sherbet is served cold, kept so by ice from the mountains. There is no alcohol.

Three of Demza's wives are present, wearing slightly less severe clothing than normal, and no veils in order to eat without obstruction. They remain demure and quiet on one side of the host. On the other side – at a position of prestige – sits the Russian adventurer, Igor Mikhailovich Chernosertsev.

Two silent Cossack manservants wait silently at the walls behind him. Other seats are filled by several hard-looking men that serve as the Faujdar's noble retinue. There is room for all the PCs who wish to attend.

The group can ask questions of anyone. This is a good opportunity for investigators to establish less-confrontational reasons for their visit. If asked, the Faujdar will only refer to Chernosertsev as his guest. For his part, the Russian will dissemble if asked his motives for traveling here (he speaks English as well as Pashtu). He describes himself as a merchant with interests in Central Asia, for which he does look the part.

Once the diners have had time to partake of several courses, an elderly Pashtun storyteller will delight those who understand his tales. The entire affair will take at least three hours, or last until darkness descends over the mountainsides.

More Avenues

Obviously, many of the preliminary activities can continue after the feast. The group's introduction to Chernosertsev allows for some other possibilities.

More Snooping

The Russian has stayed in Demza for several days, and is planning at least a two-week sojourn in the mountains. To that effect, his quarters are crowded with heavy furs and traveling equipment. Investigators can attempt to examine his possessions when they think he is otherwise occupied (most safely, through the collusion of other characters). Have searchers make Spot Hidden checks; if they fail, another resident of the castle discovers their activities. Any success discovers a hastily-concealed yet gleaming rifle – the Mosin-Nagant, so new it is not yet in the hands of Russian soldiers – which Chernosertsev has brought to prove his sincerity before the Faujdar. Although there is no ammunition, this is damning evidence that something sinister is afoot. Other than this, however, the man's other effects are mundane. The only other item of note is a bottle of Russian vodka from Vladivostok.

Denouncing the Russian

It may be possible to try and discredit Chernosertsev before the Faujdar during the investigators' stay. The most likely way to do this is to best him at some sort of manly pastime like a hunt or game of polo. Heroes who have discovered the Russian's rifle will be sorely disappointed at the Faujdar's reaction, should they reveal it: this is precisely the kind of gift he is hoping for. It is far better to approach Chernosertsev alone, threatening to report his maneuvers to the Raj. Indeed, if confronted in this manner about the weapon (especially by a group of Englishmen), he will skulk home at the first opportunity. He does not know about the Shandani Pass, and will not discover it unless the Keeper decides it is merited. This might involve searching the party's quarters if the players have taken no pains to hide their secrets. The best he can hope for on this trip is a good reception from the Faujdar, after which he will return to Russia to procure more rifles.

The best way to embarrass Chernosertsev before his host is to show him the concealed vodka. The Faujdar will not take this affront lightly, as he is a fervent believer in temperance. While decorum demands that his guest can stay as long as he likes, Demza will no longer be open to the Russian's diplomacy.

Travel

If the investigators have discovered the location of the Shandani Pass, a journey there to confirm their suspicions is a distinct possibility (see the next section). Travelers using the directions contained in the scroll can find it after three days and a successful Navigate check (failure involves an additional day and subsequent roll; this can repeat until an unlucky party finds the pass).

The Faujdar will send two of three two or three guides to accompany the party if they announce a departure for anywhere but back to India. While they will not attack the investigators, they will report back if the expedition returns to the palace before leaving Demza. This is dangerous, as the ruler will



assume they are leaving with a vital secret. To that effect, he will invite the local bandits to waylay the party on the next leg of the journey.

There is no one in the fortress who can locate the spot where Stockton died, if investigators are curious.

The Pass

It is entirely possible that a party will complete this scenario without interacting with the denizens of the Shandani Pass. In truth, that would likely serve the Mi-Go just fine. They haunt the remote peaks that adjoin the path, mining the mountains for the unusual minerals found in only a few places on the earth. Over the years, they have suborned the handful of goatherds and nomads who stray too close. Not a cult in any organized sense, these unfortunates will follow the mental commands of the Whisperers as best they can. If asked, most assume the creatures are djinni, creatures of smokeless fire, to be heeded for fear of their mystic powers.

Forcing the Shandani Pass takes four days once it is discovered. If the party completes this task, they will realize that this represents a grave danger to the Raj's northern flank. It would take a decade to fortify the area to the British Army's satisfaction – assuming the natives would let them work

undisturbed. A party who returns with tangible proof of the pass' existence will be hailed as heroes and likely forgot while diplomatic overtures begin with the Faujdar.

After each night, there is a 25% cumulative chance that a passing Mi-Go detects the party (in turn, investigators on guard duty have a 5% chance each night to spot this surveillance – 10% if a guard calls for Spot Hidden rolls on watch). On the night after a success, they will send five cultists to attack the group while they observe atop a nearby ridge. The men will press their advantage until their losses outnumber the party's (retreating in this event, even if they lose the first casualty). Defenders who make Spot Hidden rolls after the fight notice the fungi fly off soon afterward. Since it is likely the party will prevail, the Mi-Go will prepare for their final solution: casting a Rend the Earth spell to destroy the pass.

It will take them a week to accumulate the Magic Points necessary to use this potent spell. Ideally, this means the party will be out of range when it happens. This should be an acceptable solution for most of the factions involved – only Chernosertsev is truly thwarted by this change. At best, a party returning to what was the Shandani Pass will get a mild rebuke from the Raj, who will still consider the matter resolved.

Characters

Major Personages:

Akbar, Faujdar of Demza

STR 14 CON 14 SIZ 12 INT 11 POW 11

DEX 12 APP 11 EDU 8 SAN 55 HP 13

Damage Bonus: +1D4

Weapons: Sabre 75%, damage 1D8+db

Skills: Credit Rating 25%, Speak Pashtu 66%, Sport 40%, Survival (Mountain) 40%

The truth is uncomfortably apparent to the Faujdar: the British and Russian empires are bound to clash soon, and it will occur somewhere near the mountain fastness the Demza call home. The Shandani Pass is by now a mythological part of their heritage; they play up stories of the hauntings to prevent natives from looking for it. In truth, perhaps a handful of men knows the true location of the pass. The Faujdar does, and will pass this knowledge on to his heir, but no one else.

He has received several Russian missions in the last few years, as well as a British one. The former have offered more than the latter, but he has held off agreeing to either side in the hope of securing even more concessions. Above all he desires modern rifles for his forces, "to protect his

borders,” although neither empire has agreed to this. He has an unspoken agreement with the dacoits of the area to alert them to rumors of rich travelers or poorly-guarded caravans traversing Demza in return for freedom from their depredations.

Miraji, wife of the Faujdar

STR 7	CON 11	SIZ 9	INT 15	POW 13
DEX 13	APP 16	EDU 8	SAN 65	HP 10

Damage Bonus: -1D4

Weapons: none

Skills: Listen 45%, Sing 50%, Speak Hindustani 15%, Speak Pashtu 75%, Spot Hidden 35%

Igor Chernosertsev, Russian through Central Asia

STR 13	CON 15	SIZ 13	INT 14	POW 12
DEX 11	APP 10	EDU 14	SAN 60	HP 14

Damage Bonus: +1D4

Weapons: Sabre 60%, damage 1D8+db; Pistol (.44 Smith & Wesson revolver) 50%, damage 1D10+2

Skills: Credit Rating 43%, Speak English 20%, Speak Pashtu 40%, Speak Russian 90%, Survival 25%, Toady 66%

Luckily for British interests, the wily noble scion is more interested in personal ambition than advancing the cause of Mother Russia. Anyone who can forge an alliance with the Demza will see their star ascendant in St. Petersburg, and Igor wants this more than anything. A sale of arms to the Faujdar wouldn't hurt his finances, either, if he could pull it off. Since this is officially off the table, he is racking his brain for some way to make it happen. The discovery of a pass usable by Imperial forces is certainly nothing to sneeze at either.

Stock Characters:

Demza/Jezailichi

STR 12	CON 11	SIZ 11	INT 10	POW 10
DEX 13	APP 10	EDU 5	SAN 50	HP 11

Damage Bonus: +0

Weapons: Fighting Knife 70%, damage 1D4+2+db, Rifle (Jezail) 60%, damage 2D8

Skills: Speak Pashtu 50%, Sport 35%, Track 45%, Survival (Mountains) 33%

Cossack/Soldier

STR 13	CON 13	SIZ 13	INT 10	POW 10
DEX 10	APP 12	EDU 8	SAN 50	HP 13

Damage Bonus: +1D4

Weapons: Sabre 70%, damage 1D8+db; Rifle (.42 Berdan M1870) 65%, damage 2D6

Skills: Ride 70%, Speak Russian 50%, Survival 20%

Cultist/Dacoit

STR 12	CON 12	SIZ 12	INT 10	POW 11
DEX 14	APP 10	EDU 7	SAN 44/55	HP 12

Damage Bonus: +0

Weapons: Fighting Knife 65%, damage 1D4+2+db

Skills: Cthulhu Mythos 11% [Cultists], Sneak 35%, Speak Native Language 55%

Cultists

Left to their own devices, these cultists are surprisingly benign. They are certainly satisfied with the status quo: no one looks for them, and in turn they keep to themselves. When the Mi-Go demand a human sacrifice, they kidnap a Demza shepherd living on the fringes of their territory. This keeps the natives more than happy to shun the area, upholding the mythically cursed reputation of the Shandani Pass. The Faujdar has heard tales of these raids, and considers a secure border to be worth the poor reputation.

Occasionally, one of their ranks will journey to India if their arcane practices require it. To that end, they have worked with local merchants in the past for the delivery of sensitive artifacts to their area. So far, they have managed to keep the location of the pass secret, volunteering to handle the actual transport of their wares.

Dacoits

The life of a mountain bandit is a simple, if not easy, one. Gather enough loot to live without becoming so large a threat that the trade route trickles to a stop – or the British send a punitive expedition through the passes. So far, they have done a far job at maintaining the balance. They are willing to strike deals with merchants and local rulers for protection money, which is even simpler.

Acquiring better weapons would go a long way towards improving their job performance, so to speak. Thus they have asked the merchants they release (after taking any spoils) about the possibility of buying obsolete rifles. So far, no one has taken the bait.

Munshi/Vizier

STR 10	CON 9	SIZ 10	INT 13	POW 12
DEX 11	APP 12	EDU 12	SAN 60	HP 10

Damage Bonus: +0

Weapons: none

Skills: Advise 60%, History 50%, Speak Pashtu 90%, Speak Hindustani 60%, Speak English 15%,
 Speak Russian 20%



Appendix: Princely State Generator

This section provides a simple way to determine the basics of an Indian princely state for Keepers who want quick background or inspiration with the toss of a few dice. Up to four six-sided dice are needed, in various combinations of rolls. Users are free to pick their own results from each table, or skip some altogether when an interesting situation arises. The results are designed to create small (under 100,000 in population) states with a main city administering otherwise undeveloped land, along with important features like housing, health and government services that investigators might look for.

1. Size of capital: $4D6+1 \times 4,000$ people

Location: roll 1D6

Table 1: Location

Roll	Result
1	Ceylon
2	Burma
3	Northwest Frontier
4	South India
5-6	India proper

2. Administration: roll 1D6

Table 2: Administration

Roll	Result
1-3	Independent Treaty with Raj
4-5	Autonomous within Raj
6	Administered by Raj

3. Religion: roll 3D6 once per 30,000 inhabitants (rounding up). The result of the first roll indicates the majority religion of the state (treat Christian results as Hindu and Jewish results as Moslem), as well as a site of worship. A repeat of a previous result indicates that the site is particularly noteworthy. Continue to Table 3.3.

Table 3.1: Worship Sites

Roll	Result
4 or less	Buddhist Temple
5	Christian Chapel
6	Jain Temple
7	Cave Temple (see Table 3.2)
8-11	Hindu Temple
12	Muslim Mosque
14	Christian Church
15-16	Muslim Mosque
17	Sikh Shrine
18 or more	Jewish Synagogue

Table 3.2: Cave Temple Use (roll 1D6)

Roll	Result
1-3	Hindu
4-5	Jain
6	Buddhist

Table 3.3: Religion of Ruler (roll 1D6)

Roll	Result
1-4	Religion of Majority
5-6	Result of 2 nd roll (if any). Otherwise if the majority religion is Hindu, rulers are Muslim (Buddhist in Ceylon or Burma); if majority is not Hindu, rulers are Hindu

4. Services (roll for each subsection as desired):
 - a. Railroad Station: if the state lies on a rail route, a station exists on a 1D6 roll of 5 or more. If the state lies on a navigable river, there are dock facilities on a 1D6 roll of 5 or more. Add 1 to either roll for each 40,000 inhabitants (round down).

- b. European Personnel: roll 2D6

Table 4.1: European Administrators

Roll	Result
2-5	none
6-9	Civilian
10 or more	Council

Add 1 to the roll if autonomous; 2 if administered by Raj (Table 2)

Add 1 to the roll if population exceeds 50,000

- c. Telegraph: telegraph office exists on a 1D6 roll of 6 or more. Add 1 to the roll if there is a railroad station (4.a) or if administrated by a council (4.b).
- d. Cantonment: cantonment is present on a 1D6 roll of 6 or more. Add 2 to the roll if the state is in the Northwest Frontier; subtract 1 from the roll if the state is in Ceylon.
- e. Housing: roll 2D6; if the result is even, accept the result and continue rolling

Table 4.2: Housing

Roll	Result
2-5	Dharmasala in regions with Hindu or Jain worship sites (Table 3.1) or none
6-7	Dak Bungalow/Refreshment Room in a railway station (4.a)
8	Chattram in South India/Serai in NW Frontier/Dak Bungalow
9	none
10	Hotel
11	Dak Bungalow
12	Boarding House (roll 1D6, 1-3 men only, 4 women only, 5-6 no restrictions)
13	Ladies' Gymkhana (1-3) or Men's Residential Club (4-6) Add 1 to this roll if a cantonment exists (4.d)

- c. Medicine: Roll 2D6

Table 4.3: Medical Facilities

Roll	Result
1-5	Missionary doctor
6-8	none
9-10	Brahmin doctor
11	Hospital
12	European and native hospitals

Add 1 to this roll if a cantonment exists (4.d); subtract 1 from this roll if a Christian site is present (3.1)

- worship
- 5.

Economy

- a. Main Business: Roll 3D6 once per 30,000 inhabitants (rounding up)

Table 5.1: Main Business

Roll	Result
3 or less	Clothing
4-5	Handicrafts
6-8	Textiles
9-13	Farming
14-16	Cash Crop (see Table 5.2)
17	Industry (see Table 5.3)
18 or more	Commerce

Add 1 to this roll if there is a railroad station, dock facilities, (4.a) or telegraph office (4.c).

Multiple results indicate the region is especially renowned for this trade.

Table 5.2: Cash Crop (roll 1D6)

Roll	Result
0	Timber
1	Tea
2	Cotton
3	Opium
4	Jute
5	Oil Seeds
6	Tea
7	Rubber

Add 1 to this roll if in Ceylon; subtract 1 from this roll if in Burma

Table 5.3: Industry (roll 1D6)

Roll	Result
0-3	Mill
4-5	Metalworking
6	Jewelrymaking

Subtract 1 from this roll if there is textile trade (5.1)

b. Provisions : roll 2D6; if the result is even, accept the result and continue rolling

Table 5.4: Supplies

Roll	Result
2	shops (jewelry)
3	none
4	bazaar (crafts)
5	none
6	bazaar (textiles)
7	bazaar (food)
8	shops (crafts)
9	bazaar (food)
10	quarter (metalworking)
11	quarter (jewelrymaking)
12	shops (clothing)



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Gaming

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Art

Along with color versions of the page-sized maps in this document, several other excellent ones appear at the first website listed (maintained by Ian Poyntz; they appear here with his kind permission).

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