

Fragments of Fear

CONTENTS

[] **CALL OF CTHULHU QUESTIONS ANSWERED** – Why does it take so long to read a Mythos tome? Why can't my investigator get used to seeing common types of monsters? How do I learn a language in Call of Cthulhu? Must my character lose multiple Sanity for seeing multiple monsters?

[] **THE UBIQUITY OF CTHULHU** – Working from the notes of brave Dr. Phileus P. Sadowsky (deceased), William Hamblin assembles ancient linguistic traces of the dread Cthulhu cult.

[] **A CTHULHU GRIMOIRE** – Working summaries of all the spells from supplements *Shadows of Yog-Sothoth*, *The Asylum*, *Cthulhu Companion*, *The Fungi from Yuggoth*, *Curse of the Chthonians*, *Trail of Tsathogghua*, *Masks of Nyarlathotep*, and *Fragments of Fear*. Indispensable to keepers; deservedly horrifying to peeping players.

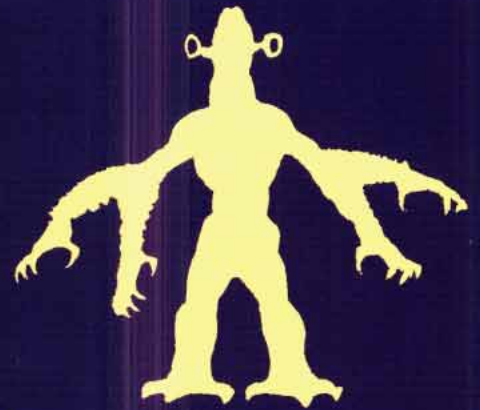
[] **SCENARIO – THE UNDERGROUND MENACE** – Earthquakes hammer a hamlet in northern Michigan, but the townsfolk refuse to talk about the matter.

[] **4-PAGE CENTERFOLD** – Size-comparison silhouettes of selected Mythos deities, entities, monsters, species. See how big Great Cthulhu really is!

[] **NEW DEITIES** – Several new gods (and their servants) from the Mythos writings of Arkham House author J. Ramsey Campbell.

[] **SCENARIO – THE HIDDEN VALLEY** – a dangerous quest leads the intrepid investigators into the 'heart of darkness' of the Belgian Congo jungles. This adventure may take several sessions to complete.

[] **MORE** – Model Ritual Curses, Innsmouth Street Map, a poem by H.P. Lovecraft, Mundane Animals from several continents, Sandy Petersen's introduction.



The Second Cthulhu Companion

Fragments of Fear

H.P. Lovecraft



1890-1937

**Sandy Petersen, Bob Heugie, Lynn Willis,
William James Hamblin III, Ph.D.**

cover and interiors

Innsmouth map

Tom Sullivan Carolyn Schultz

*including material drawn from the previous work of
William A. Barton, Eric A. Carlson, John Scott Clegg, Larry DiTillio,
David A. Hargrave, Keith Herber, Marc Hutchison, Tani Jantsang,
Randy McCall, and Mark Pettigrew*

CONTENTS

CALL OF CTHULHU QUESTIONS	3	NEW MYTHOS DEITIES, RACES, AND	
RITUAL CURSES	4	MONSTERS	29
MYTHOS COMPARATIVE SIZES	5	VALLEY OF THE FOUR SHRINES [A Scenario]	
ON THE UBIQUITY OF CTHULHU	5	32
INNSMOUTH MAP	7	Encounter Tables	36-37
EXTRACT: EDWARD MORDAKE	8	Dorffman Map	39
A CTHULHU GRIMOIRE	8	Floating Temple Plan	41
LIONS AND TIGERS AND BEARS, ETC.	18	Shrines Plan	45
NEMESIS	20		
SIZE COMPARISONS	20		
THE UNDERGROUND MENACE [A Scenario]			
. Page A, Centerfold			
SIZE COMPARISONS FOLD-OUT			
. Page E, Centerfold			



The Second Cthulhu Companion

Introduction

Welcome to *Fragments of Fear*. In the introduction to the first *Cthulhu Companion*, I previewed the second edition of *Call of Cthulhu*, describing in detail a new system of character generation. Those of you who purchased the second edition are well-aware that the previewed system did not make it into print. After playtesting it, we decided that the new system took too much time to use, and forced investigators to spread their precious skill points very thinly. Instead, we increased the number of skill points available to all investigators and dumped the previous system before *Call of Cthulhu's* second edition saw print.

We here at Chaosium are very happy with *Call of Cthulhu's* second edition. In fact, the new text has only two errors worthy of discussion. On page 42, the description of Father Dagon and Mother Hydra states that these individuals stand over 30 feet tall. This should read, "over 20 feet tall." The other error is on page 23 of the *Sourcebook*. The second sentence under the head "Automatic Weapons" should read "For each shot fired in a burst, the attack chance is RAISED by 5%; except that no matter how many shots are fired, the chance will not raise above twice the user's proficiency with the weapon." In the example given, the second sentence should read "He has a 15% chance to hit, and the magazine holds 20 shots, so 100% normally would be subtracted from his chances of hitting, but the most he can be increased by is twice his normal chance to hit, or 30% in this case." The rest of the description does not change.

The *Call of Cthulhu* system continues to grow and prosper. At this writing (June, 1985), Chaosium has nine *Call of Cthulhu* supplements, counting *Fragments of Fear*. Under license from us, other companies have produced six more. The game and many supplements have been translated into French. A German translation will be released this year, and we are negotiating for other foreign language rights, including Japanese and Italian. An excellent line of 25mm-scale lead figures is made and marketed by Grenadier Miniatures. Several imitation games, produced by rival companies hoping to capitalize on *Call of Cthulhu's* success, have even been released.

The continued prosperity of *Call of Cthulhu* depends upon gamers. So we'd like to hear from you. What would you like to see in future supplements? Rules for Lovecraftian investigation in the 1980s? Or in the 1890s? Extensive campaigns or elegantly-short scenarios? Brutal bloodbaths or sinister mental puzzles? Adventures for beginning investigators or old campaigners? Please, let us know.

If you have an especially good idea for a *Call of Cthulhu* monster, spell, or scenario, send it to us. Write to: *Cthulhu*, c/o Chaosium Inc., PO Box 6302-0302, Albany CA 94706, U.S.A. Be sure to enclose a self-addressed stamped envelope.

— SANDY PETERSEN

FRAGMENTS OF FEAR: THE SECOND CTHULHU COMPANION is copyright © 1985 by Chaosium Inc.; all rights reserved.

Except in this publication and associated advertising, all original artwork for *FRAGMENTS OF FEAR* remains the property of the artist; all rights reserved. All material originally submitted by the authors remains under their separate copyrights; material added by Chaosium Inc. remains the property of Chaosium Inc.

QUOTES: page 4, *Leyden Papyrus* is from Grevel, *THE DEMOTIC MAGICAL PAPYRUS OF LONDON AND LEIDEN*, 1904; page 4, the Hindu curse is from Griffith, *THE HYMNS OF THE ATHARVA-VEDA*, 3rd. ed., 1962; on page 8, the Edward Mordake tale is from Gould and Pyle, *ANOMALIES AND CURIOSITIES OF MEDICINE*, 1896, republished 1956 by The Julian Press Inc.; on page 20, H.P. Lovecraft's poem "Nemesis" is copyright 1943 by August Derleth and Donald Wandrei, and appears in the volume *BEYOND THE WALL OF SLEEP*; on pages A-D, "The Underground Menace" is reprinted and slightly revised from *DIFFERENT WORLDS Magazine*, number 19, copyright 1982 by Chaosium Inc.; on pages 29-31, the quotes from *THE INHABITANT OF THE LAKE* are copyright 1964 by J. Ramsey Campbell.

Reproduction of the materials within this book for purposes of personal or corporate profit, by photographic, electronic, or other methods of duplication or retrieval, is strictly prohibited.

FRAGMENTS OF FEAR is intended to be used with the roleplaying game *CALL OF CTHULHU*® which is the copyrighted and registered product of Chaosium Inc. To fully enjoy this book, readers need familiarity with the rules to *CALL OF CTHULHU*®.

To direct questions or comments concerning this book, or for a free catalog of Chaosium games and supplements, write to Chaosium Inc., Box 6302-FOF, Albany CA 94706-0302.

By Permission of Arkham House.

ISBN 0-933635-23-0

Printed in the United States of America.

Call of Cthulhu Questions Answered

by Sandy Petersen

Q: Why does it take so long to read a Cthulhu Mythos book?

There are many reasons.

(1) These fat books are clumsily scribed by madmen, hand-written in horribly-cramped script, and use archaic language. Large portions of these manuscripts are not even in the Roman alphabet — they are occult ciphers which must be cracked before the reader can learn the important truths they conceal. The books are written for other sorcerers or cultists, not laymen, and they employ terms without explaining them. There is no index. There is no glossary. Probably there is not even a table of contents. There may not be chapters, paragraphs, or even breaks between words, or any punctuation of any sort. Different books are written centuries apart from each other, and by authors of widely-varying philosophical persuasions, who use completely different technical phraseology. One must learn the jargon anew with each book.

(2) Skimming through one of these volumes of antique lore gains the looker no true understanding. All he receives is a SAN loss. He must read the book deeply. He must not only peruse every syllable, but also compare it with other books related to the subject. Not just occult books either.

The reader might completely miss or be confused by a reference to "Arthur's Grail" in some arcane book because he didn't know that the Holy Grail of Arthurian lore symbolizes the Black Cauldron of Celtic myth. And, unless he knew that the Black Cauldron resuscitated dead men boiled in it and that it came from Hell, he might not perceive the implications. And even then he may not realize for some time that the phrase "he drank from Arthur's Grail" might refer to somebody raised by the Resurrection spell. And if he knew nothing of the Resurrection spell, the phrase might remain obscure and unknown to him forever.

(3) The books are physically difficult to read. Almost without exception, they are of enormous age and must be handled with care. The reader must wear thin, thin gloves, and turn the pages with padded forceps. There are no photocopy machines in the 1920s with which to take quick and sturdy copies.

(4) Mostly the books are of enormous length. Even the fairly innocuous *Golden Bough* by Sir James Frazer is composed of 13 turgid volumes. It has been abridged recently into a single volume (one still several hundred pages long), but the abridged version, in *Call of Cthulhu* terms, has no useful powers.

(5) Lastly, in reading these books one easily grows tired and bored. The books are long, poorly-written, and

unclear. A bored reader misses facts and knowledge. So one can't read for too long at one time.

A formula could be derived giving the different reading times of Mythos tomes, as affected by a character's education, reading ability, intelligence, and Cthulhu Mythos knowledge, but such a formula would be difficult to create, use, and implement, and add little to play.

How Do I Learn a Language in Call of Cthulhu?

Any scientific or language skill can be learned by taking university courses or by being tutored by a competent scholar with at least 75% skill in the subject. Each four months of study permits the student to attempt to increase the relevant skill. This is done in the same manner as an increase by experience — the student's player rolls 1D100 and, if the die roll exceeds the student's current skill level, the skill increases by 1D6 percentiles.

This system obviously teaches skills more slowly than does experience. However, it offers more certain success.

Must My Character Lose Multiple Sanity for Seeing Multiple Monsters?

Unless the keeper feels particularly nasty, the maximum SAN an investigator can lose for seeing multiple monsters in rapid succession (i.e., less than a few hours apart from one another) is equal to the maximum possible Sanity loss from that type of monster.

Thus, if a character spent a day on a desert island encountering hordes of Deep Ones every hour, the maximum SAN lost by that individual during his day of terror would be 6 points, since the maximum loss from a Deep One is 1D6 SAN.

However, if the character also encountered flocks of Byakhee on the island, his maximum SAN loss would increase to 12, losing the maximum 6 SAN points for Deep Ones and another maximum 6 for the Byakhee.

Why Can't My Investigator Get 'Used-To' Seeing Common Types of Monsters?

An accommodating keeper may wish to set standards permitting experienced investigators to psychically adjust to seeing certain monsters. An acceptable optional rule follows: each investigator must keep track of the number of times he encounters a certain monster and the number of times San rolls succeeded against that type of monster. When an investigator has received a number of successful SAN rolls against a monster type equal to the maximum SAN point loss provoked by that monster, the investigator has become used to the entity.

For instance, the maximum SAN loss delivered by a Deep One is 6 points. Once a character has six successful SAN rolls against Deep Ones, he is accustomed to them. The maximum SAN loss for seeing a Dimensional Shambler is 1D10. When a sorcerer has succeeded in 10 SAN rolls provoked by Dimensional Shamblers, he has become accustomed to them. The maximum SAN loss Cthulhu can deliver is 100 points. Once a character has received 100 successful SAN rolls inspired by Cthulhu's presence, he has grown accustomed to Cthulhu. Obviously, before this could happen, the investigator has long since reached a SAN of zero — a point at which SAN loss no longer matters to the character.

"Becoming accustomed to" a monster means that the character automatically succeeds in all SAN rolls caused by that type of monster. Of course, he may still suffer SAN loss from that monster, since even successful SAN rolls offer imperfect protection against the more powerful entities. A person accustomed to shoggoths would simply lose 1D6 SAN each time one was encountered. An investigator accustomed to Byakhee would lose 1 SAN on each meeting. A person accustomed to Deep Ones or Dimensional Shamblers, however, would suffer no loss of SAN when seeing one of these monsters, since a successful SAN roll results in no SAN loss.

Ritual Curses

Gathered by Sandy Petersen

Here follow actual ritual curses from human history. Uses for these should spring to the mind of every keeper worth his salt.

Excommunication Ritual by Pope Clement VI

Let him be damned in his going out and in his coming in. The Lord strike him with madness and blindness. May the heavens empty upon him thunderbolts and the wrath of the Omnipotent burn itself unto him in the present and future world. May the Universe light against him and the earth open to swallow him up.

Gypsy Curse

May you wander over the face of the Earth forever, never sleep twice in the same bed, never drink water twice from the same well, and never cross the same river twice in a year.

Ritual Curse of the Todas (India)

Die, may he:
Tiger, catch him;
Snake, bite him;
Steep hill, fall down on him;
River, flow over him;
Wild boar, bite him.

Curse Upon the City of Babylon

It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.

And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.

— Isaiah 13: 20-22

Ancient Egyptian Curse to Inflict Catalepsy or Death

I invoke thee who art in the void air, terrible, invisible, almighty, god of gods, dealing destruction and making desolate, O thou that hatest a household well established.

When thou wast cast out of Egypt and out of the country thou wast entitled, *He that destroyeth all and is unconquered.*

I invoke thee, Typhon Set, I perform thy ceremonies of divination for I invoke thee by thy powerful name in words which thou canst not refuse to hear:

*So erbeth, Iopakerbeth, Iobolkhoseh,
Iopatathnax, Iosoro, Ioneboutsoualeth,
Aktiophi, Ereskhigal, Neboposoaleth,
Aberamenthouou, Lerthexanax, Ethreluoth,
Nemareba, Aemina,*

entirely come to me and approach and strike down him or her with frost and fire; he has wronged me and has poured out the blood of Typhon beside him or her: therefore I do these things.

— from the *Leiden Papyrus*

A Hindu Magician's Curse Against an Enemy

Herewith I pierce this man. With poverty I pierce him. With disappearance I pierce him. With defeat I pierce him. With Grahi* I pierce him. With darkness I pierce him.

I summon him with the awful cruel orders of the Gods.

I place him between Vaishvanara's** jaws. Thus or otherwise let her swallow him up.

Him who hates us may his soul hate, and may he whom we hate hate himself.

We scorch out of heaven and earth and firmament the man who hates us.

Suyaman son of Chaksus!†

Here I wipe away the evil dream on the descendant of Such-a-one, some of Such-a-woman.††

Whatsoever I have met with, whether at dusk or during early night, whether waking or sleeping, whether by day or by night. Whether I meet with it day by day, from that do I bribe him away.

Slay him; rejoice in this; crush his ribs.

Let him not live. Let the breath of life forsake him.

— THE ATHARVA-VEDA, Book 16, Incantation 7

* a type of female fiend.

** a name for Agni, god of fire.

† refers to the charm itself, personalizing it, and roughly meaning, "Well-Met, son of Vision."

†† here insert the victim's name, and the name of his mother.

Mythos Comparative SIZES

by Sandy Petersen

This table equates actual or estimated weight with game SIZ. In Call of Cthulhu, SIZ pertains not only to weight but to volume and height as well. This table should not be relied on absolutely: it will not be useful for creatures which are lighter than air, gase-

ous, are able to change mass, or are made of plasma or ectoplasm. From SIZ 330 on, SIZ is exactly 1/10th the creature's weight in short tons. Thus a Dhole of SIZ 8000 weighs 80,000 tons.

SIZE EQUIVALENCY TABLE

SIZ	weight, in English units				
		88	56.5-61.5 tons	208	936 tons
		96	96 tons	216	1056 tons
1	1-12 pounds	104	104 tons	224	1184 tons
4	38-51 pounds	112	120 tons	232	1220 tons
8	109-120 pounds	120	144 tons	240	1364 tons
12	156-168 pounds	128	176 tons	256	1516 tons
16	220-239 pounds	136	216 tons	264	1676 tons
20	310-338 pounds	140	240 tons	272	1844 tons
24	440-479 pounds	144	264 tons	280	2020 tons
32	880-959 pounds	152	320 tons	288	2204 tons
40	1760-1919 pounds	160	384 tons	294	2396 tons
48	3520-3829 pounds	168	456 tons	304	2596 tons
56	7040-7649 pounds	176	536 tons	312	2804 tons
64	7.1-7.7 tons	184	624 tons	320	3020 tons
72	14.1-15.4 tons	192	720 tons	328	3244 tons
80	28.2-30.7 tons	200	824 tons	330	3300 tons

On the Ubiquity of Cthulhu

Compiled and edited from the notes of
Phileus P. Sadowsky, Ph.D., D.Litt., F.R.S., etc.,
by William Hamblin

Collecting, compiling, collating, and correcting the scattered notes and papers of the late lamented Dr. Sadowsky have proven monumental tasks. Had I known the difficulties, perhaps I would have refused such onerous burdens. My doctors say I have worked too hard, and they are right. Recently I have suffered horrid nightmares – no doubt provoked by these lurid studies – which culminated in a nervous breakdown. My doctors diagnose mild paranoia. They maintain that the scratching and tittering sounds I hear on my roof, at my windows, and from the dark recesses of my cellar originate in my feverishly-overwrought imagination. For sanity's sake I believe them.

Recognizing the importance of Dr. Sadowsky's work for Cthulhology, I shall attempt to present some of my preliminary findings, based upon a translation of Dr. Sadowsky's Bulgarian originals. In his far-ranging studies, Dr. Sadowsky seemed preoccupied by Cthulhu, and had tried to trace the origin and diffusion of the cult by philological evidence. In the process, he discovered that the name *Cthulhu*, in many linguistic variations, had been known as a god or demon of evil to the peoples of numerous different ancient cultures.

The Semitic cultures in particular, in all their various branches throughout the Middle East, retain vestiges of ancient Cthulhu worship. One of the oldest Semitic languages is Assyrian, which originated in the second millennium BC, and which shows clear references to Cthulhu worship. A common word for "demon" in Assyrian is *alu'u* [1]. When this word is combined with the Assyrian word *khatu*, meaning "ominous, evil" [2] the result is *khatu alu'u*, and is clearly related philologically to "Cthulhu." An ancient Babylonian scribe made reference to *alu'u lemmu sha pa la ishu atta*, meaning "the alu'u [demon] who has no mouth" [3]. This could be a reference to Cthulhu himself, whose face is a mass of tentacles, and therefore appears as a demon who has no mouth. Even if this reference is not to Cthulhu, the horror of the image definitely points at Cthulhoid origin.

Hebrew, another ancient Semitic language, also makes oblique reference to Cthulhu worship. This identification necessarily must remain tentative, since the oldest Hebrew texts we possess are of the Bible, the writers of which clearly and wisely would have been antagonistic toward any Cthulhu cultists. The prophet Isaiah, who lived in the 8th century BC, wrote "I shall look upon man no more among the inhabitants of *chadhel*" (Isaiah 38:11). The last Hebrew word of this verse, *chadhel*, is directly related semantically to the Arabic *khadhul* (see below). This word is generally thought to be a euphemism for Sheol or Hell