

INDIANA JONES™

and the
TEMPLE OF DOOM



by
Adam Gratun,
Evan Jamieson,
and Richard Meyer



•SOURCEBOOK•

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“Yi wang si-i wa ye kan
dao Xin li bian yao la
jing bao jin tian zhi
Dao
Anything goes.”

—Willie Scott



SHANGHAI 1

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Nineteen-thirties Shanghai. This coastal city boasts a thriving environment crammed with mystery, mysticism, and murder, making it one of the most extraordinary adventuring locales on Earth.

Strategically located on the East China Sea near the mouth of the Yangtze River, Shanghai has become the world's fifth largest seaport, handling more than 34 million tons of cargo per year and over half of China's foreign trade. But its docks have an underlayer considered by many to be a smuggler's paradise, where virtually anything — including opium, slaves, and purloined Oriental and White Russian artifacts — can be had for the right price. Willie Scott's musical selection aptly reflects the nature of Shanghai: this is a city where truly "anything goes."

More than 100,000 foreigners from around the world have come to Shanghai to conduct various legal, official, or nefarious affairs with the city's 3.3 million other inhabitants during the past 90 years of its open-port

policy. Though by far in the minority, the foreign populace has a vastly disproportionate say in the city's administration, as Municipal Councils — elected by property owners and comprised almost entirely of Westerners — direct the affairs of the city's two longstanding foreign quarters, the International Settlement and the French Concession.

Foreign trading houses dominate much of the import-export trade, although most of the actual buying and selling of goods is handled by Chinese *compradores* under their employ. These large and prosperous companies have erected modern office buildings, hotels, and financial institutions along the waterfront, thereby eclipsing even the physical representation of Chinese culture. The same houses have fostered (through capital investment) a thriving industrial sector that has already begun to pour pollution into the air and water.

Much of the city's culture is also Westernized, as the days of the wealthier classes

Getting To (and From) Shanghai

Given the vastness of Shanghai's port, it is hardly surprising that the bulk of Shanghai's foreign visitors arrive here by boat. A journey from San Francisco to Shanghai by ocean liner and coastal steamer takes about 10 days in normal weather; and from this port, passenger ships regularly set forth for Japan, Hong Kong, and various western U.S. ports (San Francisco, Los Angeles, and Seattle).

However, travel by sea is not the only way into or out of Shanghai. Greater Shanghai is served by three railroad stations, located to the north, south, and west of the central city. From these terminals, rail connections bring travelers all the way to Paris or Moscow in about 16 days, or to many points within China in one to two days.

Finally, as the events documented in *Temple of Doom* demonstrate, the modern wonder of air travel is no stranger to Shanghai. Greater Shanghai boasts not one but

two airfields. Lughwa Airfield, which lies south of the central city near the rail lines, primarily handles freight traffic (like the planeload of chickens that Indy, Short Round, and Willie Scott use to depart the city, unaware that it is owned by their nemesis Lao Che). To the west of the city, Hungjao Aerodrome handles passenger connections to destinations within 2,500 miles of Shanghai.

Regardless of what means of transport is used, however, it is very difficult to leave the city of Shanghai without alerting some part of the criminal underworld. All of the major points of entry are regularly watched by informants in the employ of the various mobs, and little escapes their attention unless the player characters take extraordinary precautions to conceal their movements. Consequently, leaving town is no guarantee that there won't be a welcoming committee of unwanted guests at the other end of the trip.

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buildings that are combination shop/residences. But it is also interspersed with sights of quiet dignity, such as the Yu Garden or the Willow Pattern Tea House, which stands on the banks of an artificial lake. And no part of Shanghai is more peculiarly Chinese in its customs and character than the heart of its criminal underworld. Feuding family-run syndicates exert an unseen control over the city's events — their eyes and ears seem to be everywhere. Watching your back in Shanghai's streets is more a rule than a precaution.

A Brief History

Shanghai's origins gave little hint of its later prominence. Much of the land that comprises the modern-day city was reclaimed by water control projects like paddy farming in the 10th–14th centuries. Starting in this time period, the area of the lower Yangtze River valley began to grow rapidly as a result of its agricultural importance, creating an equally fertile ground for trade. The natural advantages of Shanghai as a deepwater port were soon recognized; by the beginning of the 11th century, a customs office was established, and by the end of the 13th century, the burgeoning metropolis was designated as a county seat.

From the time of the Ming dynasty (1378–1644), the community became actively involved in the cotton and silk-spinning trades. Still, Shanghai, located 13 miles north of the mouth of the Yangtze along the banks of the Whangpoo (or Huang-Pu) River, remained a relatively unassuming city of 300,000 residents, hiding through the 1830s behind fortifying walls for protection against the inroads of Chinese and Japanese coastal pirates.

All this would change in 1842, however, with the British victory over China in the short-lived "Opium War" that had begun a year earlier. As part of the terms of the Treaty of Nanking, the agreement that ended

(both Chinese and Occidental) are filled with social pursuits like horse racing, polo, and the hunt, and Shanghai's night life teems with gaming establishments, jazz clubs, American-style cinemas, and brothels.

Yet a closer inspection reveals the flourishes of traditional Chinese culture that still remain, particularly within the confines of the Nantao district, the so-called "Chinese City," which until 1915 was separated from the International Settlements by a three-mile-long wall. Nantao remains a maze of narrow, cobblestone streets and alleyways filled with pushcarts, rickshaws, and beggars and flanked by low one- and two-story

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the conflict, China ceded ownership of the former trade port of Hong Kong to the British, and formally opened five other Chinese ports — Shanghai, Canton, Amoy, Foochow, and Ningpo — to western merchants. Land to the north of the existing Chinese city was set aside for British use, and a British consul arrived in 1843. A similar concession of land was given to the French in 1849, which still retains its separate identity and administration during the time of Indiana Jones. The Americans for a time also had their own informal community, but later merged with the British to form the International Settlement. These areas comprise the metropolitan center of 1930s Shanghai.

The arrival of these nations immediately led to the establishment of branch offices of major European banks and multipurpose trading companies, like the family-owned English firms of Jardine Matheson, and Butterfield and Swire. These firms began to fully exploit the advantages of Shanghai's prime geographical location, as its placement midway along China's coast made it a

natural center for trade with other coastal ports, and its commanding presence astride the outlet of the Yangtze made it a clearing-house for commerce serving the millions of people inhabiting the valley beyond.

Almost overnight, a huge percentage of Chinese exports and Western imports were literally flowing through Shanghai. Moreover, not only were the imports and exports coming to Shanghai, but so were all of the people whose livelihoods depended upon those goods. Enormous numbers of Chinese immigrants moved into the foreign settlements. Many received Western-style educations at mission schools or colleges like Aurora University in the French Concession and St. John's in the International Settlement. These European-schooled native citizens would play an increasingly important role in the continued development of the city over the ensuing years.

During the latter half of the 19th century, Shanghai served as a major exporter of tea and silk, and a major importer of opium (trans-shipped illicitly worldwide). As the



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tea trade moved to India and Ceylon, the trading houses began to turn their attentions toward exploiting the natural resources in the surrounding region, and helped finance the construction of a thriving industrial sector, whose factories produce textiles, flour, medicines, paper, tobacco products, and glass — and which spew noxious pollution into the city's air and water, giving Shanghai a very Western patina of soot and grime.

In the 1920s, workers in these plants began to support the rising Communist Party, which was formed in Shanghai in 1921 — until Nationalist leader Chiang Kai-Shek, utilizing enforcers from the largest criminal organization in the city (the Qing Bang, or Green Gang, more about which will be spoken later), conducted a brutal raid in 1927. Several hundred gunmen, disguised as workmen, passed through barricades erected at the gates of the old Chinese section of the city and captured or executed hundreds of the Communist leaders. One leader who was captured but later escaped, Zhou-Enlai, would achieve great prominence in China's future Communist regime. Nonetheless, since the raid, control of Shanghai's workers rests firmly in the hands of its criminal overlords, and the Communists have moved their party headquarters to more secure ground in other Chinese cities. Nonetheless, visitors to the city may still encounter individuals, often among the student or intellectual communities, who seek to forward the Communist cause by overthrowing the foreign power elite — a group to which most player characters would be considered to belong.

Though the British, French, and Americans remain major influences in the city during the 1930s, they now share the International Settlement with two other groups — the White Russians and the Japanese. The Russians who fled to Shanghai after the Russian Revolution include trained specialists in medicine and music, skilled craftsmen and businessmen, and a significant number of exiled aristocrats (many of whom, stripped of their lands and wealth, joined the Shanghai police force or hired themselves out as private bodyguards). The bulk of these White

Russians have settled in the French Concession, and there a treasure hunter may find many rumors concerning the recovery of valuable artifacts lost in the flight to exile.

Last but not least are Shanghai's Japanese emigres, who began arriving in significant numbers in the city after the Japanese government won their own trade concessions in 1895, and set up their enclave in the Hongkew District, located just north of the International Settlement on the opposite banks of Soochow Creek. By 1915, the Japanese had become the largest single foreign population in the city, and their businessmen had opened mines and banks, and built railroads and factories. More important, by 1935 there is mounting evidence that Japan's interests in Shanghai — and indeed, in China as a whole — are pointed more toward military conquest than economic investment. In January of 1932, Japanese planes dropped incendiary bombs on Zhabei, a heavily industrialized district in northwest Shanghai, wreaking devastation on factories, railroad tracks, and residents. By 1937, the Sino-Japanese War will have begun, and Shanghai will be occupied by Japanese forces and a puppet government. In the interstice between these events, tensions toward the Japanese community — particularly representatives of the government, like Consulate officials — run high, and one might well find Japanese military personnel or spies present in Shanghai in the guise of traders, merchants, or minor functionaries.

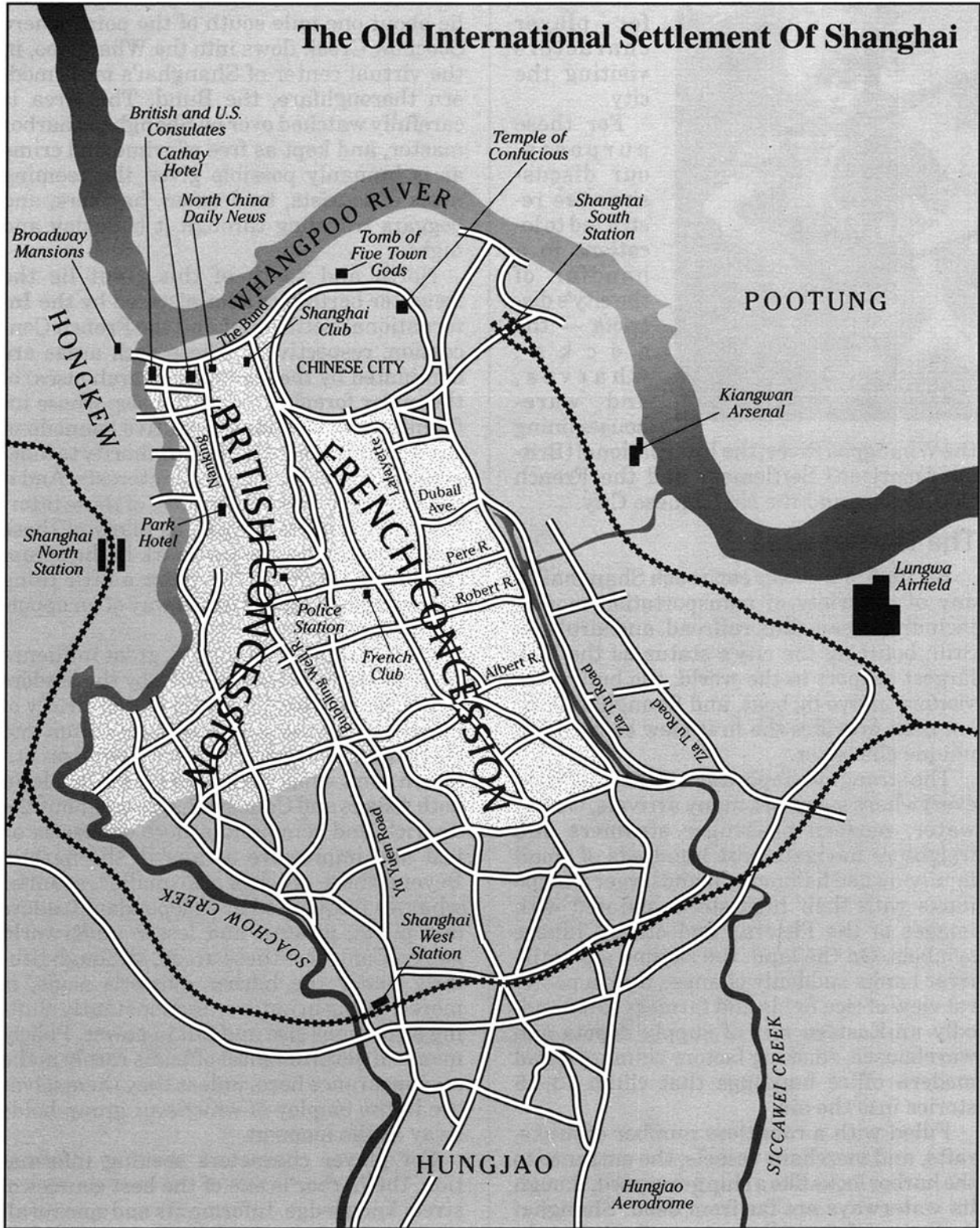
A Tour of the City

Most published estimates put the total population of Shanghai at three to three-and-a-half million people, with foreign nationals of all types representing between 100,000 and 150,000 of these residents. In such a vast and teeming metropolis, it is impossible to fully describe all the wonders of Shanghai, much less the vast majority of the city's residents who lead the humdrum daily lives of fishermen, workers, merchants, and craftsmen. The sections below focus on some of the most notable landmarks and establishments of 1930s Shanghai, highlighting those people and places who might most

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The Old International Settlement Of Shanghai



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likely lead to an adventure for player characters visiting the city.

For these purposes, our discussions are restricted to locations in a handful of the city's districts — the docks, wharves, and warehouses lining

the Whangpoo River; the International (British/American) Settlement and the French Concession; and the old Chinese City.

The Harbor Area

By 1935, a traveler can reach Shanghai by any of a variety of transportation modes, including steamship, railroad, and airplane. Still, befitting the city's status as the fifth largest seaport in the world, the bulk of its visitors arrive by boat, and Shanghai's harbor area provides the first view of the city's unique character.

The strange juxtaposition of East and West everywhere surprises many arrivals. On the water, modern passenger steamers and freighters navigate past hundreds of small family-owned fishing craft and larger Ningpo junks with their high sterns painted with images of the Phoenix and other Chinese symbols. On the land, the skyline along the river banks suddenly changes from a pastoral view of rice fields and farmers to a decidedly un-Eastern mix of supply depots and warehouses, smoking factory chimneys, and modern office buildings that climb 10–15 stories into the air.

Filled with a countless number of junks, rafts, and merchant vessels, the entrance to the harbor looks like a ship graveyard, though its waterways are far from dead. Shanghai docks stretch for well over two miles in length,

and are themselves segmented into several distinct sections. The main passenger jetties lie about one mile south of the point where Soochow Creek flows into the Whangpoo, in the virtual center of Shanghai's most modern thoroughfare, the Bund. This area is carefully watched over by Shanghai's harbor master, and kept as free of grime and crime as is humanly possible given the teeming mass of tourists, tradesmen, hawkers, and beggars traveling through it both day and night.

North and south of this point lie the freighter berthings administered by the International Settlement and the French Concession, respectively. These dock areas are dominated by the *godoruns* (warehouses) of the major foreign trading houses, whose influence over the administrative councils of these areas give them wide authority to independently protect their own interests. And it should not be assumed that all of those interests are completely legal, as many of these houses made their initial mark in the opium trade, and would seldom allow a little thing like scruples to stand in the way of an opportunity for profit.

In the French Concession, great influence over the docks is also wielded by the leaders of the Green Gang, who conduct a variety of illicit activities (the smuggling of opium and black market weapons, gambling and prostitution, and even a lucrative slave trade in both Asians and Caucasians) throughout the district, and command a fleet of vessels as fast and impressive as any in the harbor. Beyond these reaches are smaller, seamier wharves frequented by independent traders and pilots, pirates, and lesser underworld gangs. Control of these areas, although titularly under the harbor master's aegis, is more fleeting in nature, and constantly shifting as factions rise and fall in power. Policemen and governmental officials rarely make an appearance here, unless they themselves are in the employ of whichever group holds sway at the moment.

For player characters seeking information, the harbor is one of the best sources of street knowledge. Informants and spies of all sorts reside here, and there is little that

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occurs on the mainland that isn't heard of out on the water. If the characters wish to procure illegal or exotic goods, then the harbor is the most likely starting point, as virtually all commodities are available somewhere in Shanghai for the right price.

Characters should be advised to tread carefully in these areas, however, for the graveyard analogy noted above applies to more than derelict ships. Money talks, but anyone flashing too-bulging a wallet will likely draw unwanted attention from muggers, alley-bashers, and pickpockets. Player characters should speak and listen carefully, for it is important to learn the identities of the individuals who control the port districts, and to take care not to rouse their ire.

Another reason for visiting the harbor is the arrangement of travel to other parts of China. Passage to virtually anywhere at anytime can be purchased from sailors residing on the waterfront. Rates vary, depending on the length of the journey, the destination, and the dangers involved. Some captains want no part of illegal activities — though most simply charge a little extra for their services, and many consider themselves entitled to a share of the proceeds, whether it be fairly negotiated at the outset, or seized by double-cross at or before the journey's end. See the Local River Pilots sidebar for descriptions of three harbormen who typify the individuals available for hire.

The dockside areas surrounding the passenger jetty and the wharves servicing the foreign settlement maintain a patina of law and order. The inns and boarding houses are reasonably clean, the warehouses well secured by guards, and the plentitude of establishments catering to the pleasures of the flesh — taverns, gambling houses, dance halls, opium dens, and bordellos — can be savored in relative safety, if you don't go out of your way to look for trouble. Anyone who has the misfortune of crossing those figures

in power, however — whether they be governmental officials looking for kickbacks, the tai-pan of the trading houses, or the leaders of the major underworld gangs — soon discovers the cold steel that lies beneath the thin veneer of respectability.

Those brave enough to venture into the

more remote sections of the docks, however, soon understand the meaning of the term "mean streets." Here one finds dingy warehouses, factory sweat shops, and cheap shanty hotels that make little effort to seem attractive and that come with a variety of permanent "tenants" (rats, spiders, and vermin of all description). The criminal element rules in these sections of the city, but the top dog in each enclave changes from month to month, as turf battles are frequent and bloody (and to be steered clear of if at all possible). These areas also contain the roughest and seediest bars in Shanghai, where it



is not uncommon to see a fight or two every night resulting in one or more participants floating face down in the river by morning. Characters entering such districts do so at their own risk, and would be well advised to keep their visits brief.

Dockside Figures

Sao Li

AGILITY 9

Dodge 11, melee combat 11, swimming 14, unarmed combat 11

DEXTERITY 8

Vehicle piloting (boat) 14

STRENGTH 10

ENDURANCE 9

TOUGHNESS 11

INTELLECT 9

Navigation (sea) 13, perception 10, trick 12, vehicle mechanic (boat) 12

MIND 8

Business 10, language (English) 10

CONFIDENCE 10

Bribery 13, con 12, gambling 11, intima-

Local River Pilots

Lo Tang

Lo Tang is a grizzled gentleman in his late fifties, who tends toward absent-mindedness (he misplaces his spectacles or pipe at least twice during any conversation), and whose junk, the *Lotus Blossom*, looks more like a garbage scow than a freighter. Both the man and his vessel, however, are more reliable than they first appear. Lo Tang prefers to work on the side of the law, but takes on questionable assignments so long as he is not personally involved (“Just tell me nothing, okay?”). He is a savvy pilot, who knows the Yangtze and Whangpoo like the back of his hand, and his cluttered boat is surprisingly maneuverable.

Fang Yu-Chien

Fang, a wiry, bald-headed man of 43, could be pictured in the Chinese dictionary right next to the word “surly.” He is foul-mouthed, ill-tempered, and almost as likely to take offense (and possibly a swing) at a player character as he is to accept a job assignment. He tries to squeeze every last bit of profit out of any situation, and charges more if he perceives the player characters are desperate or in trouble. Similarly, if the players’ plan involves any sort of profitable enterprise — legal or illegal — Fang insists on receiving a fair share of the proceeds. Once the negotiations are completed, however, he scrupulously abides by any agreement reached. He is a tough

old buzzard with good brawling, pistol, and wilderness survival skills that complement his decent piloting proficiency. Fang’s vessel, *Nightingale*, has seen better days, and may (20% chance) suffer mechanical problems en route unless the player characters agree to pay up front for some minor repairs (delaying their departure by one day).

Wu Nan

Wu Nan is a squat, bearded man in his late thirties, who is extremely voluble (he is most likely to be encountered in a bar, regaling a crowd with a raucous tale of his exploits). He speaks English very well (he attended a Catholic mission school in his youth), and professes a deep admiration of Westerners of all kinds. His vessel, *Soochow Pride*, is a sleek little sloop that looks (and is) extremely well maintained. In 90% of all cases, Wu Nan is an excellent hire, capable of sailing out of many a tight squeeze.

However, Wu Nan is firmly aligned with Whang Tzu, one of the harbor’s mid-level criminal overlords. If the characters’ objective concerns something Whang Tzu would consider counter to his own interests, Wu Nan acts to protect his employer, either by subtly attempting to sabotage the success of the mission, or by leading the player characters into a pre-planned ambush on the return trip.

tion 14, streetwise 13, willpower 13

CHARISMA 8

Charm 9, etiquette 9, persuasion 10, taunt 10

Life Points: 4

Equipment: Large patrol boat armed with a complement of six gunmen and machine guns fore and aft; business attire; knife (STR+3); pistol (dmg 19, ammo 6).

Description: Because of the nature of the city’s economy and the sheer volume of trade they control, the harbormasters of Shanghai

are among the wealthiest people in town. Sao Li, the chief harbormaster since 1923, has taken full advantage of his position to amass a substantial personal fortune. Li owns a palatial Western-style villa on Bubbling Well Road, several racehorses, and a sparkling 1934 Ford that is his particular pride and joy (and which is carefully watched over by his bodyguard and chauffeur, Pan Kow). Li, his wife, and two beautiful debutante daughters, Mi (21) and Kwan (19), are on the guest list of virtually every important social func-



tion in the city.

Sao Li is considered an even-handed administrator — that is, he holds his hand out to everyone with business on the docks. Most traders and captains are willing to go to great lengths to remain on Li's good side, and readily pay the bribes that he demands to "look the other way."

Li is generally a pleasant fellow, but does not take insults lightly (particularly if they regard either his position, or his daughters). He is generally very direct in his official dealings, and expects favors to be returned in kind whenever requested. He has a very long memory, and a large number of contacts throughout Shanghai and up and down the Chinese coast. Those who put themselves on Sao Li's bad side by refusing his demands usually find themselves shut out of all major Chinese trading ports in a very short time.

Whang Tzu

AGILITY 11

Dodge 13, martial arts 14, swimming 14, stealth 13

DEXTERITY 9

Fire combat 13, lockpicking 12, thrown weapons 10, vehicle piloting (boat) 12

STRENGTH 10

ENDURANCE 9

TOUGHNESS 11

Resist shock 15

INTELLECT 8

Forgery 10, perception 10, trick 12, vehicle mechanic (boat) 10

MIND 7

CONFIDENCE 10

Bribery 12, con 11, gambling 13, intima-

Using Sao Li in Your Campaign

Gamemasters can use Sao Li as a means of making player characters aware of the highly political nature of life in Shanghai, and as a conduit for steering them in the right direction. If the players have a boat, or the services of a boat, it should not be long before Sao Li makes an appearance (often accompanied by several well-armed associates, in an obvious show of force) to inform them of the cost of doing business in his ports.

Conversely, Li is an excellent source of information on almost any topic. Although he seldom has the information player characters desire in his possession (unless it is about the operations of the harbor itself, such as arrival or departure dates of ships, cargoes, etc.), he almost invariably knows the name of a person who can help them — and he is willing to part with such information for a "reasonable" fee. Remember that Li expects those he does favors for to respond in kind, so feel free to have him exact a different sort of price (a job he wants done or an item he wants recovered for his personal collection) if the players lack the monetary means to purchase the aid they require.

Li can also be used to add local color beyond the dockside setting. One of his racehorses is scheduled to participate in this year's Champions race. Meanwhile, his two beautiful daughters are ever-present on the social circuit, if any of the player characters have a romantic bent.

tion 12, streetwise 13, willpower 12

CHARISMA 7

Taunt 10

Life Points: 4

Equipment: A fleet of several boats; warehouse; submachine gun (damage 17, range 3–10/20/35, ammo 30); army-style camouflage fatigues.

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Description: Whang Tzu began his sailing career as an ensign in the Chinese Navy, but was ejected for insubordination at the age of 19, and soon turned to a life of crime. Piracy and theft turned out to be right up his alley, and his band of ne'er-do-wells has been steadily growing in size and influence over the past several years.

Today at age 35, Whang Tzu controls several more or less respectable establishments (two brothels, three inn/taverns, and a rope-making factory whose warehouse is also used to stash the gang's ill-gotten gains) in the harbor area of the International Settlement, and his mob numbers about 75 members (if

statistics for any of these men are required, use the stats provided for Lao Che's men later in this chapter, and add a few points in water-related skills like swimming, boat piloting, etc.). Whang Tzu himself is a cold-blooded killer, whose reputation has grown from the fact that he has survived several one-on-one confrontations despite sustaining severe wounds (thanks to his high *resist shock* value).

Whang Tzu's successes have made him cocky, and he has recently embarked upon a campaign to further expand his influence into the International Settlement by acquiring a dance hall/gaming house in a prime location near the Bund, infringing on the territory of Lao Che in the process. This situation has the potential to turn into a full-scale turf war at any moment. At present,

Whang Tzu is paying Sao Li enough to buy his tacit support (giving his criminal activities free reign along the docks), but the relationship is tenuous at best. If anyone were to offer Li more money, he would probably turn on Whang Tzu; Lao Che may be in a position to do just that if he successfully recovers the remains of Nurhachi through the efforts of Indiana Jones and his compatriots.

The International Settlement

The International Settlement is a merger of the former British and American concessions, and contains many of Shanghai's most well-known by-ways, including the wide, two-kilometer-long seaside strand known as the Bund, with its modern offices, banks, and stylish hotels; Nanking Road, a stately road that extends westward from the Bund through the main shopping district and on to the famed Shanghai Race Course, one of the city's great social meeting spots; and Bubbling Well Road, which continues westward from Nanking Road into the city's western suburbs, winding past the villas of the rich (both Chinese and Occidental) and a number of temples that attract huge crowds during certain festival events. Some of the more prominent places of potential interest to gamemasters and player characters include the following:

The Bund

The Bund is a wide avenue that curves along the riverbank of the Whangpoo for nearly a mile, from the Shanghai Club at Avenue Edward VII up to the British Consulate, which stands at the confluence of Whangpoo River and Soochow Creek. This avenue would be the equivalent of Main Street in most non-port cities, and in 1935 unquestionably stands as the vibrant heart of the great city surrounding it. Its modern Western buildings, some standing 10–20 stories tall, house the local offices of foreign trading houses, branch offices of virtually every reputable bank in the Orient, a wide array of newspapers, luxury hotels, posh clubs, a beautifully maintained public garden, and the British and U.S. consulates. Day and night, it throbs with a kaleidoscopic march of motorized vehicles, electric



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tramcars, wheelbarrows, pedicabs and rickshaws — all maneuvering through a seemingly constant throng of people, including tourists, traders, hawkers, beggars, and coolies laden with huge loads. On an average day, the businesses of the Bund come into contact with about 75% of the goods that pass through Shanghai, and handle virtually any manner of tangible wares which the player characters might wish to possess.

Major Landmarks on the Bund

Shanghai Club: Located at #1 the Bund, the Shanghai Club is generally considered the premier social club in the city, famed for



its 30-meter-long “Long Bar” that dominates its front room. The bay window near the street is reserved for Yangtze River pilots, and the tables closest to the door are generally filled with the tai-pans of the great

Using Whang Tzu in Your Game

Under normal circumstances, Whang Tzu and his gang are typical wharf “rats” whom the player characters might encounter if they go seeking underworld contacts. Those foolish enough to seek adventure during the late night and early morning hours, however, might simply wind up on the wrong side of a confrontation with these toughs.

Tzu is not an extraordinarily dangerous adversary, as his followers are common thugs, and his dreams are not exactly the stuff of legend (“more, more, more” pretty much summarizes his life’s ambitions in a nutshell). He does have two things going in his favor, however. First, his gang has recently had a run of good fortune, in which everything has gone their way, giving them an unusually high level of self-confidence — in any encounters with Whang Tzu or his men, give them a +2 to any morale checks, and give even the lowliest gunsel one or two Life Points to use in any fight against the players. Second, his

alliance with Sao Li — however tenuous — gives him at present a source of excellent information about criminal opportunities.

In addition, Whang Tzu’s budding war with fellow gang leader Lao Che may bring him in contact with the player characters if they elect to accept Lao Che’s commission to search for the remains of Nurhachi (see Chapter Six). Whang Tzu’s men may attempt to directly oppose the players in this mission, or seize the remains for their own use after the fact (particularly if the player characters should retain Wu Nan’s boat for their expedition). Conversely, if the night of confrontation with Lao Che at Club Obi Wan depicted in the movie should end in a less desirable outcome for the player characters, Whang Tzu might wind up a strange bedfellow, aiding the players in attempting to recover either the prize or the promised reward (under the old adage that “the enemy of my enemy is my friend”). In either case, Whang Tzu’s gang should only add spice to an already simmering pot ...

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trading houses and their associates. Many deals (both legal and not) are arranged in the billiard rooms to the rear, and there is a private (invitation-only) room that on many nights houses other gambling games of chance (poker, roulette, etc.).

If player characters want to rent a boat or book passage on one, this is the place. If they are seeking to raise capital for some sort of fortune-hunting expedition, a better source of excess funds cannot be found anywhere else in the city. Be aware, however, that appearances count within these walls. The denizens of the Shanghai Club, be they Western or Eastern, expect a certain level of style and distinction from their drinking companions, and are not likely to take kindly to anyone who wanders in looking like a longshoreman or the loser of a catfight.

Cathay and Palace Hotels: These two establishments, which stand at opposite corners of the Bund and Nanking Road, represent the height of luxurious tourist lodging in Shanghai. The conservative, old Palace, once the resting place of visiting royalty and other famous figures like Noel Coward, offers a staid elegance, including a ballroom with orchestra, and a grill located under a



lofty black rooftop pyramid.

The Cathay, its up-to-date counterpart, is a more modern 10-story hotel owned by the Sassoon family trading house. Its first floor contains a glittering shopping arcade stocked with rarities from around the world, and the posh Horse and Hounds Bar, while its suites provide the height of affluence, with four-poster beds and marble baths with silver taps.

At \$50 per night neither establishment is for the budget-conscious traveler, but these are two places where you'll actually get a good night's sleep without threat of interruption from cutpurses or the like.

Hong Kong and Shanghai Banking Corporation: The city's largest banking establishment occupies an imposing masonry building on the Bund. This bank enjoys a virtual monopoly on the financing of new foreign investment in the city, and would be a logical target for player characters seeking financial backing for an expedition.

North China Daily News: One of the almost twenty English-language daily newspapers published in Shanghai, this media company has the widest circulation, and the best reputation for journalistic integrity. A recent set of articles criticizing the practices of chief harbormaster Sao Li, have roused a lot of controversy, and the paper's offices were firebombed just one week before the player characters' arrival in Shanghai (the damage done by the bomb is readily visible to anyone passing by the building). Indiana Jones considers the journalist who wrote these articles, Lin Ho, a good friend, who has aided him many times in the past.

Lin Ho

AGILITY 8

Dodge 9, stealth 9, unarmed combat 10

DEXTERITY 8

Fire combat 10, vehicle piloting (car) 12

STRENGTH 8

ENDURANCE 8

TOUGHNESS 9

INTELLECT 9

Deduction 12, journalism 13, perception 12, photography 11, tracking 11, trick 11

MIND 9

Research 11, languages (English) 13, language (Russian) 11

CONFIDENCE 10

Bribery 11, con 11, interrogation 11, street-wise 12, willpower 11

CHARISMA 8

Disguise 12, persuasion 11, taunt 10

Life Points: 3

Equipment: Pistol (damage 17, range 3–10/15/40/140, ammo 6); flash camera; beat-up typewriter; black journal with notes on all sorts of underworld figures and activities, especially Lao Che and his sons

Description: Lin Ho is a freelance reporter whose special interest is the crime beat, and whose ultimate target is the underworld organization of Lao Che, the ganglord who appears with Indiana Jones at the outset of *Temple of Doom*. He believes (correctly, though he has no physical proof) that Lao Che was responsible for the murder of Ho's father, a watchmaker who refused to pay protection money for his shop in the International Settlement back in 1924 when Ho was only fifteen. Lin Ho has sworn to have his revenge, and given his quick wits and slight stature, has elected to go the "pen is mightier than the sword" route to accomplish that end.

Because his writings often anger well-connected members of the community, Lin Ho has not been able to hold a regular job with any of Shanghai's daily newspapers. However, since his articles also sell papers, and invariably turn out to be accurate, he can usually find a buyer for his stories. This could change, of course, after the firebombing of the paper that published his last series of articles, unless Lin Ho either backs down or

Using Lin Ho In Your Game

Lin Ho can be used to set the players on almost any sort of underworld adventure. The tales of corruption and criminal conspiracies, when told by this chain-smoking little man with a high pitched voice, spectacles and a shock of uncombed black hair, may sound like the ravings of a paranoid madman, but in the twisted maze of modern-day Shanghai, his claims are almost always true. Lin Ho has a reliable network of informants that keeps him posted on events, and he is not above engaging in a bit of undercover work himself using his skill at disguise.

At the time of *Temple of Doom*, Lin Ho's own life is in considerable jeopardy, as the gangster Whang Tzu has decided to have him killed for his attack on his ally, the harbormaster Sao Li. If the player characters undertake the scenario "The Search for Nurhachi" (see Chapter Six), they will have the opportunity to save Lin Ho from a murderous assault; if they succeed, they will acquire a valuable local ally.

lays low until the furor dies down. As these things are not in his nature, he is more likely to remain a marked man.

British and American Consulates: Her British Majesty's Consulate, its high gates and well-manicured grounds guarded by turbaned Sikhs, was erected in the mid-1840s at this lovely spot overlooking the point where Soochow Creek flows into the Whangpoo. Since the 1870s, the American Consulate office has also been located in this majestic structure.

A nearby footbridge connects the Bund with the Japanese Concession on the opposite side of the Soochow, and the Consulate helps maintain a Public Garden on the adjacent parcel that provides a cool respite from the heat of Shanghai's summers. Any official government business the player characters might have to transact would take place here; the Consulates are also frequent sites

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of social functions like official receptions for visiting dignitaries, an annual Christmas festival, and the like.

Sir Peter Borden

AGILITY 10

Stealth 15, dodge 12, melee combat 12, unarmed combat (martial arts) 14, beast riding (horse) 13

DEXTERITY 9

Vehicle piloting (car/truck) 12, fire combat 13

STRENGTH 9

Lifting 12

TOUGHNESS 10

INTELLECT 11

Deduction 13, first aid 13, perception 14

MIND 10

Language (Chinese) 13, language (Japanese) 13

CONFIDENCE 9

Gambling 11, intimidation 12, streetwise 11, willpower 12

CHARISMA 12

Charm 14, etiquette 15, persuasion 14, taunt 13

Life Points: 6

Equipment: Business suit or jaunty sporting attire; pistol (damage value 18, range 3–10/25/40/140, ammo 6); throwing knives (STR+2); bandoleer that can hold four knives.

Description: Sir Peter Borden, an Englishman in his late 20s, is a British Consulate appointee who bears the official title of Underassistant Attaché for Cultural Affairs, and seems to have few daily responsibilities, as he appears to spend most of his time playing polo, organizing hunting and fishing expeditions outside the city, and spending his nights frequenting the city's social clubs, nightspots, and gaming establishments. A tall, engaging fellow with sandy hair, a twinkling eye, and a neatly trimmed moustache, Borden speaks fluent Chinese and Japanese, and has cultivated many valuable contacts in the native business community. As of late, he has been gaining a budding reputation in international art circles as an astute judge of

Ming dynasty pottery.

In fact, Borden leads a double life, as his cultural duties simply act as a front for his real business in Shanghai — his service to His Majesty's government as an agent of the British Secret Service. Borden's primary mission is to keep an eye on Japanese activities in and around Shanghai, as Britain seeks to protect its economic interests in the light of increasingly likely hostilities. Borden has heard of the exploits of Dr. Jones as a result of his connections in the international mu-



seum community, but perceives the archaeologist to be a careless risk-taker who will one day pay the price for his boldness.

Major Landmarks on Nanking and Bubbling Well Roads

Wing On Store: The most world-famous of the three large Chinese department stores that lie in the shopping district several blocks west of the Bund, Wing On's lower two floors are filled with merchandise and food of every kind, including clothes from England, perfumes from Paris, and the latest best-sellers from America. At night, the action moves to the upper floors, where revelers can choose from a half-dozen different restaurants, an American-style piano bar, and a nightclub with a twelve-piece dance band.

Club Obi Wan: This combination nightclub (with fullscale Western-style floor show),

Using Sir Peter Borden in Your Game

Peter Borden can be used as an avenue for involving player characters in the growing tensions between China and Japan, and the impending potential for the outbreak of war in Asia.

In the early part of the 1930s, Japan seized a large portion of Manchuria, setting up a puppet state called Manchukuo under the figurehead leadership of P'u-yi, boy heir to the emperor's throne of China whose father, Hsuan-t'ung, was forced to abdicate the throne after the Revolution of 1911 (which led to the formation of the Chinese republic under the leadership of Sun Yat-Sen and later Chiang Kai-shek). When China retaliated by declaring an economic boycott of Japanese trade goods, Japan responded by sending 70,000 troops to Shanghai, eventually capturing and occupying the city from March 4 to May 5, 1932 (when the boycott ended).

The other residents of the international community in Shanghai have not forgotten these events, or how readily the city was taken by force, and have no desire to be taken by surprise if war breaks out again — which it will in 1937, with Shanghai falling to Japanese hands in November, 1937 after a three-month assault and remaining in its control until the end of World War II. Consequently, the British, Americans, and French all have some sort of intelligence presence in Shanghai during 1935, all trying to learn more about Japan's intentions and anticipate its future moves.

Player characters may first become aware of Borden's activities during a chance

encounter, if one character makes a *perception* roll (difficulty of 10) to notice him acting suspiciously, and they decide to follow or confront him. Alternatively, Borden may contact them himself to ask for assistance, especially if the player characters have earned a reputation from other exploits in Shanghai (or even abroad, if those exploits have involved espionage work).

Adventures involving Borden will likely take the players over the Garden Bridge and into the Japanese settlement section not described in detail in this book. In creating adventures in this area, remember that it contains the same kinds of waterfront dock, wharf, and warehouse areas as the main port of Shanghai, and the same sorts of nightlife. Remember, too, that Japanese officials and leading merchants are often invited guests at major social functions in the city, and may frequent described locales like Shanghai Race Course, Club Obi Wan, etc.

In roleplaying Borden's interactions with the player characters, treat him as somewhat arrogant, and initially dismissive of their abilities (until he has a chance to see them in action, at least). He is used to working as a lone wolf, and may wind up not quite sticking to a plan of action that has been mutually agreed to if he sees an opportunity that had not been previously considered. On balance, however, Borden is an extremely useful ally — brave, resourceful, and skilled in both espionage as well as the more mundane academic pursuits.

brothel, and gaming establishment is located about two blocks north of Nanking Road, and is the central headquarters of the underworld gang of Lao Che. This locale, as shown in *Temple of Doom*, forms the backdrop for the climax of the adventure, "The Search for Nurhachi," and is described in detail in that section.

Shanghai Race Course: Without question, membership in the Shanghai Race Club is one of the most impressive status symbols that a foreign resident can possess. The races, which run during ten weeks of spring and of fall, feature sturdy ponies bred on the plains of Mongolia. During the summer, and on Sundays during race season, the infield area of the Race Course houses polo matches that

also fill the grandstands. The cash changing hands at the betting windows, especially on the day of the prestigious Champions Race, is immense, and some of the city's biggest — and shadiest — business deals are cut in the luxurious clubhouse lounge (which is strictly reserved for club members and their guests). Indeed, the Shanghai Race Course is such a recognized measure of worth that the Chinese community has organized its own race club at Kiangwan in the northern suburbs to emulate its success.

Temple of the City God/Bubbling Well

Temple: Two of the three largest temples (out of the literally hundreds that dot the entire city), these temples attract large crowds during festival seasons, and number some of Shanghai's wealthiest citizens among their adherents. Both Sao Li and Chiang Hsiao-Lin, one of the leaders of the Green Gang, regularly attend the services at the Temple of the City God, while the family of Lao Che (and ironically, their largest public antagonist, the journalist Lin Ho), are members of Bubbling Well Temple.

Temple of Serenity: Though not among the largest temples in Shanghai, the Buddhist Temple of Serenity, located less than two blocks west of the Race Course on Bubbling Well Road, is probably its most richly endowed. The temple contains 40–50 huge statues of Buddha, some in goldleaf, and many of which would fetch a substantial price on the antiquities black market. Their presence in this temple is said to be the result of the never-ceasing efforts of its abbot, an extraordinary gentleman named Khi Veh-du.

Khi Veh-du

AGILITY 11

Acrobatics 13, unarmed combat (boxing) 16, unarmed parry (judo) 15

DEXTERITY 9

ENDURANCE 11

Resist fatigue 13

STRENGTH 10

INTELLECT 10

Perception 12

MIND 9

Language (English) 12, scholar (Chinese

Using Khi Veh-du In Your Game

Khi Veh-du is a man of great charm and presence who has learned how to turn religion into a vehicle for personal profit — not unlike the medieval Catholic churchmen who sold indulgences, or the modern-day American faith healers and their town-to-town tent show/revivals. Since religion is a personal subject, and since this character is based upon a real-life figure mentioned in some of the local histories, it is left to the game-master to determine exactly how amoral Khi's schemes may run. Given his White Russian associates, the possibility of his involvement in the smuggling of Russian antiquities certainly suggests itself to the skeptical ...

and Russian antiquities) 13

CONFIDENCE 11

Con 13, faith 13, survival 13

CHARISMA 10

Charm 14, persuasion 13

Life Points: 4

Equipment: Priestly ceremonial robes or Western-style business attire; personal jewelry.

Description: Always accompanied by one or two Russian bodyguards (see below), Khi Veh-du, Abbot of the Temple of Serenity, seems a most unlikely member of the priesthood. Standing 6'4" with a shaven head and a magnificent physique, Khi undergoes an hour of physical training (shadow boxing and sparring) each morning before donning his magnificent temple robes and tending to his rapidly growing flock. He has an enormously wealthy wife, Ming Li, and several concubines, and both he and his wife are constantly accompanied by White Russian bodyguards who carry bulletproof steel briefcases (armor value TOU+4/10) to use to protect the family. Anyone hearing Khi preach cannot deny his charismatic ability to rouse the passions of the faithful — though it is not clear how purely those passions run through his own breast.

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The enormous and constantly growing riches of the Temple have not gone unnoticed in Shanghai, and even with his family wealth and preaching skills, there are suspicions that the Temple's growth is being sponsored by some sort of shady organization. Even more curious is the fact that in a city filled with criminals of all stripes, it appears that no one has ever attempted to relieve the Temple of any of its treasures.

The French Concession: The French Concession covers a fairly small dockside area that stretches southward from Avenue Edward VII to the Avenue des Deux Republics, which circles south and west along the remains of the wall that formerly surrounded the old Chinese city of Nantao. Beyond Nantao, the Concession widens to a size roughly equivalent to that of the International Settlement. Major streets running through its interior include the Rue Lafayette and Avenue Joffre, though none of these streets can quite match the Bund in its magnificence.

Circa 1935, the French Concession contains a total of about 435,000 inhabitants, less than five percent of whom are actually of French descent. The district has its own Municipal Council of 17 administrators, which, like the Council of the International Settlement, is comprised of members elected by major property owners and is largely beholden to maintaining their interests.

#181 Avenue Foch: Opened in 1927, and occupying one entire city block, this structure houses China's greatest gambling house, offering high-stakes games of roulette, blackjack, and baccarat, and the native Oriental game of mah jongg from dusk to dawn, as well as catering to the other needs of its patrons (liquor, opium, and high-priced call girls). Entrance is restricted to members and their invited guests.

French Consulate: Located on the waterfront one block south of Avenue Edward VII, the French consulate serves the same function as its British and American counterpart described earlier in this chapter. The



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French consulate has much smaller grounds, but does have a lovely — and quite valuable — collection of French art (including pieces by Gauguin, Monet, and Renoir) lining the walls of its second-floor gallery.

St. Petersburg: This spectacular Russian restaurant located on the Avenue Haig is overseen by Mikhail Chernov, who is considered by many to be the finest maitre'd in Shanghai, as well as one of its most interesting citizens.

Mikhail Chernov

AGILITY 10

Beast riding (horse) 16, dance 13, dodge 12, melee combat (fencing) 13, melee parry (fencing) 13

DEXTERITY 9

Fire combat (pistol, rifle) 14, gunnery 11, vehicle piloting (car/truck) 13

ENDURANCE 9

STRENGTH 10

Lifting 13

INTELLECT 8

Espionage 10, forgery 11, perception 12,

radio ops 11

MIND 9

Business 12, scholar (Russian history) 11, scholar (Russian antiquities) 14

CONFIDENCE 8

Gambling 12, intimidation 14, streetwise 12, willpower 13

CHARISMA 11

Charm 15, etiquette 15, persuasion 13, taunt 14

Life Points: 5

Equipment: Formal evening wear; fencing epee; pair of duelling pistols (damage 18, range 3–10/15/40/140, ammo 6); Dusenber automobile.

Description: Mikhail Chernov is a man of late middle-age (47), an ex-officer of the White Russian Army who fled to Shanghai from Russia in 1919 and used the proceeds from the sale of jewelry smuggled out of his homeland to obtain the lease for the building housing his restaurant. Chernov possesses excellent manners and is impeccably groomed, always dressed in full formal attire (tux and tails) while at work. He is well-known for



Using Mikhail Chernov in Your Game

Chernov's restaurant, besides being a place to partake of an excellent (if expensive) dinner, is also a hotbed of rumors about White Russian artifacts and black market trade in the same commodities. Chernov remains hip-deep in this business, and can prove quite helpful to player characters seeking information — as long as they are careful to stroke Mikhail's rather substantial ego, and are prepared to be patient through one of his long-winded stories about his glorious past and unfortunate exile. Conversely, those who make Chernov angry have a nasty habit of winding up dead, usually by his hand.

having an eye for the ladies.

Mikhail is also a crack shot, an excellent horseman, and an accomplished duellist who has taken the life of sixteen men over the years with either pistol or fencing blade. Chernov claims to be the son of a Grand Duke; although few believe him, the possible cost of arguing the point to his face tends to keep his patrons silent on the subject.

Hotel des Colonies: Located one block west of the Consulate and directly across from St. Joseph's, a large Catholic church, this hotel offers the finest luxury accommodations in the French Concession.

The Underworld in Daylight (The Qing Bang): Of all the sights of the French Concession, one of the most extraordinary is the pervasive role played by Shanghai's largest and longest standing underworld syndicate — the Qing Bang, or Green Gang. The roots of the Green Gang's influence in the French Concession date back to the days of the Taiping rebellion (1850–1864). Like other criminal groups, the Green Gang has controlled illicit activities like opium traffic, vice establishments, and protection rackets in its area of influence, which has expanded through the years to become a virtual monopoly over the entire district. And the group's power over life in the French Concession and

in the city beyond has grown by the 1920s and 1930s to encompass many aspects of "respectable" society as well.

At present, the Qing Bang is presided over by a triumvirate of overlords — Huang Ching-Yung, Du Yueh-Sheng, and Chiang Hsiao-Lin. By all accounts, they control the gang's territory ruthlessly, mercilessly exterminating any who seek to cut into its profits. Huang also serves as the chief of detectives of the French Concession's police force, as clear a case of the fox minding the henhouse as can be imagined. Meanwhile, Du is the picture of corporate responsibility, holding seats on the French Municipal Council and Shanghai's stock exchange, and serving on the board of directors of a number of major industrial corporations. Only Chiang, who keeps a close eye on the gang's waterfront interests and fleet of smuggling ships, would bring to mind most people's image of a gangster, with his wide-lapelled suits and ever-present cigar.

Imagine a criminal organization so imbedded in the everyday fabric of an area that it has become "the community father," able to foster and perpetuate its own existence by controlling the very elements — government, law enforcement, etc. — that would normally oppose it. This is precisely the position the Qing Bang has achieved before the Japanese occupation changes the rules of the game forever. The idea of a group of player characters eradicating the organization — or even forcing it into retreat — should be considered virtually absurd in the climate that prevails. Remember that China's own national leader, Chiang Kai-shek, elected to negotiate for the Green Gang's assistance in eliminating Communist influence in Shanghai in 1927.

Should player characters come into contact with members of the Qing Bang during their stay in Shanghai, they will be well advised to publicly toe whatever line is laid down — or they may soon find themselves imprisoned, handcuffed in the hold of a slaver ship bound for abroad, or very, very dead. This does not mean that a player group *cannot* beat the Green Gang to a treasure it covets, or accomplish a task it would oppose — only that they had best pick their battles carefully, move as surreptitiously as possible

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to draw the least attention, and not stick around too long afterward to brag about their victory.

Nantao: The Old Chinese City

Nantao, usually referred to by visitors as the Old Chinese City, represents the oldest inhabited portion of Shanghai — the walled fishing village that predated the city's treaty port status, and where 19th-century missionaries first brought their influence to Shanghai and eastern China. Prior to 1915, this section of the city was separated from the foreign settlements by a wall that restricted access into and out of its four gates, but the barrier was demolished by order of the new Republic government.

Nonetheless, modernization has been slow to move into this area, the population of which remains almost entirely Chinese and by and large can communicate with foreigners only through the most fractured English. Nantao continues to be a district of narrow streets and twisting alleys, flanked with one- and two-story stone and tile buildings that contain a combination of open-front shops and family residences to the rear. By tradition, many of the mercantile trades tended to congregate together, leading to street names like Jade Alley, Medicine Street, and Silversmith's Lane, where those activities still dominate.

Throughout the district, the streets teem with traffic. Beggars crowd the larger thoroughfares, and a constant mixture of aromas — from the smell of exotic foods to the squalid

odor of rotting wastes — pervades the air. The district is governed by an Intendant who deals directly with the foreign consuls.

Today, Nantao holds three main points of interest to Western visitors in Shanghai — the Temple of Confucius, the Temple of the Town Gods (Ch'eng-huang Miao), and Yu the Mandarin's Garden (Yu Garden).

Temple of Confucius: Located in the southwest quadrant of the Old City, this temple is believed to be one of the oldest standing structures in Shanghai, dating back to the 13th century.

Temple of the Town Gods: In Chinese mythology, Ch'eng-huang is the collective name given to certain folk heroes or devout

Ordering Chinese (Ain't As Easy As You Think)

Players and gamemasters probably think of Chinese food as being something similar to the take-out ordered during the last gaming session. Typically, however, getting one's stomach accustomed to the eating customs of a foreign land is often the toughest part of traveling abroad.

While the posh hotels of the International and French Settlements serve the finest of Western fare to their patrons, the bulk of Shanghai's population must take their protein where they can find it. This means that restaurants in the working class sections of the city, like Nantao, tend to serve whatever meat they can lay their hands on — be it cat, dog, snake, or what have you.

A player character who finds out too late what he or she has been happily consuming may need to make a roll against Endurance (difficulty of 11), or wind up spending an uncomfortable night expunging the offending meal. Such culture-shock events are insignificant in the context of the scenario or campaign, but can provide an opportunity for a bit of roleplaying fun.

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subjects who have been deified upon their deaths by the Jade Personage of August, the head of the Chinese pantheon. Once deified, they return to their cities of origin to serve as divine governors and protectors, keeping the town safe from the ravages of evil.

To ensure their safekeeping, the Chinese hold annual spring rituals at the temple devoted to their particular protectors. In Shanghai, the ceremony held at this temple in the northwest quadrant of the Old City in honor of Miao is so great an event that people from around the world come to join in the celebration. During this time, all of Nantao is inundated with visitors and loyal followers who come to the temple to pay homage and give sacrifice to the Ch'eng-huang. Generally, the festival surrounding this ceremony includes a large celebration of the arts and Chinese culture, as well as a bazaar that offers many traditional Chinese wares and gifts. The bazaar is typically set up nearby in the third point of interest in the Old City, the Yu Garden.

Yu Garden: The Yu-Yuan Garden (Garden of the Mandarin Yu) was first constructed in the mid-16th century for a landlord of the Ming Dynasty, and represents an outstanding example of late Ming garden architecture. It stands today as a testament to Shanghai's past and as a stark contrast to the soot and grime of the surrounding city.

The Yu Garden contains more than 30 temples and pavilions, interspersed by elaborate man-made ponds and well-kept topiary. The garden itself is divided up into sections that are marked with ornate dragon sculptures, while the various temples focus on the more contemplative nature of man's spiritual existence, such as the Halls of Mild-

ness and Serenity, and the Towers of Returning Clouds and Lasting Clearness.

Just beyond the walls of the garden stands another institution of the old City, the Willow Pattern Tea House, which can only be reached by crossing a man-made pond over the aptly named Bridge of Nine Turnings. The exterior of the tea house is now run down and in bad need of a new paint job, but many of Nantao's elder statesmen still come here daily to contemplate the mysteries of life. Player characters without a working knowledge of the Chinese language will likely find little here of interest, but those who can



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interact with these patrons in their native tongue may learn much about Shanghai.

Characters Based in Shanghai

The sections below provide background material and *World of Indiana Jones* game statistics for several individuals encountered by Indiana Jones in Shanghai during the events preceding his adventure in the Temple of Doom. Many of these characters can be used separately as contacts for other scenarios set in Shanghai, and a number of them may play a direct role in "The Search for Nurhachi," the Shanghai mini-scenario presented in Chapter Six.

Short Round

AGILITY 11

Dodge 13, escape artist 12, martial arts (karate) 14

DEXTERITY 11

Prestidigitation 12 (pickpocketing 14), vehicle piloting (car) 13, thrown weapons 12

STRENGTH 7

ENDURANCE 10

TOUGHNESS 10

INTELLECT 8

MIND 9

Language (English) 10, business sense 11

CONFIDENCE 9

Con 11, streetwise 11 (Shanghai 13)

CHARISMA 7

Taunt 9

Life Points: 5

Equipment: New York Yankees baseball cap; wood block which when tied around his foot gives him the height to drive Wu Han's Dusenberg automobile.

Description: As of 1935, Short Round (whose real name, Wan Li, is not even known by Indiana Jones) is a young Chinese lad of 11 who has already had life experiences far beyond his tender years. The oldest child of a steel plant foreman, Short Round's family lived in relative comfort, earning enough money to send him to a Christian mission school where he learned English and mathematics.

This all ended in the fall of 1932, however, when both his parents were killed during the Japanese bombing raids on Shanghai. Consigned to the mission's orphanage, Shorty soon decided to take his chances on the streets, and quickly picked up the roguish skills of cutpursing and pickpocketing.



Using Short Round in Your Game

As shown during the events of *Temple of Doom*, Short Round makes a most resourceful ally, and is tremendously loyal to Dr. Jones and any of his associates. If the player characters have a direct connection to Indy, it is likely that Short Round will find them, showing up on their doorstep within hours of their arrival and seeming to know more than is humanly possible about their business in Shanghai. If not, Short Round can be introduced to the players as a street encounter, in which he approaches the player characters and offers to provide them with any assistance they require (directions, information or rumors on all manner of subjects, the best place to find a good hotel or a "good time," etc.) — for a negotiable fee. If the players deal fairly with Shorty, he can come through on almost any reasonable information-gathering or item-procurement task he is given — if he is laughed at or dismissed, however, the player characters had better be on their toes, or they may

soon find themselves negotiating with Shorty to reclaim whatever equipment he succeeded in making off with.



In addition to the obvious lure of money and his loyalty to Indy, there is one thing Short Round cares passionately about — his beloved Yankees (whose exploits he knows from the stories of Dr. Jones). Shorty's dream is to

someday go to Yankee Stadium to see his idols in person. He hopes to earn enough money to eventually sail (or better yet, fly) to America. For now, though, he'll continue to help out Dr. Jones while they're both still in the Orient.

It was in the course of plying these trades that Short Round first came into contact with Indiana Jones, when he made the mistake of choosing Indy as a mark and wound up entangled in the business end of Dr. Jones' bullwhip. Indy quickly recognized the boy's spunk and took pity on the lad, and rather than having him arrested, introduced him to his longtime friend and associate Wu Han.

WU HAN

AGILITY 9

Climbing 10, dodge 11, escape artist 10, maneuver 10, martial arts (karate) 11, melee combat 11

DEXTERITY 9

Fire combat 12, lock picking 10, vehicle piloting (car) 11

STRENGTH 9

ENDURANCE 9

TOUGHNESS 10

INTELLECT 9

Deduction 11, espionage 10, first aid 10,

tracking 11, trick 10

MIND 9

Cartography 11, research 11, scholar (Asian archeology) 13

CONFIDENCE 9

Gambling 11, intimidation 10, streetwise 10

CHARISMA 9

Disguise 12

Life Points: 3

Equipment: Pistol (damage 17, range 3–10/15/35/120, ammo 6); disguise kit; adventuring gear similar to that worn by Indy; 1933 Duesenberg convertible.

Description: Wu Han has been a friend and associate of Indiana Jones for over twenty years, dating back to their first meeting as teenagers in 1914, when Wu Han helped Indy and his father in seeking leads regarding the hiding place of the Holy Grail. Since that time, Wu Han has also taken up the life of the adventurer, and has accompanied Dr. Jones on several of his quests in Asia.

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Wu Han's share of the proceeds from these past ventures has enabled him to purchase a small home in a fairly nice section of the International Settlement, as well as the latest American roadster.

When operating on his own, he accepts commissions from both private patrons and various universities throughout the Orient, and thus there is only a 50% chance that Wu Han will be present in Shanghai at any given moment (unless his presence has been specifically requested by Dr. Jones). During the last two years, he has made a number of visits to Russia, on the trail of artifacts hidden by the exiled aristocrats of the White Russian former ruling class.

Wu Han has a post-graduate level of education in archeology, and a sound "book" knowledge of Asian antiquities of all sorts. But Han has little patience for the grind of research, or the painstaking work of an archeological dig. He would much prefer to make his finds "on the street," sniffing out and recovering artifacts being trafficked on the black market. He particularly enjoys using his skills at disguise to go undercover, obtaining his information "straight from the horse's (or gangster's) mouth."

Over the past three years, Wu Han has

Using Wu Han in Your Game

Prior to 1935, Wu Han can be a useful addition to any adventure set in the Orient or involving an Asian artifact or treasure. He can serve as a valuable contact for player characters, may encounter them as a friendly adversary seeking the same item, or can even bolster a party of inexperienced characters by joining with them as a gamemaster character.

Between 1932 and 1935, characters might also become acquainted with Wu Han as the result of an encounter with Short Round or his fellow urchins. Or the characters may run into him at the St. Petersburg restaurant in the French Concession, where he is a frequent patron.

If Wu Han is encountered in the course

of the "Search for Nurhachi" mini-scenario, he willingly aids the players in their quest, and can put the characters on the trail of the reporter Lin Ho. He has had enough past dealings with Lao Che and his minions to know that Che has a history of shady activities and is not to be trusted, but does not know why the gangster would want to obtain the emperor's remains. In any event, he encourages the player characters to continue their search, figuring that the price being offered is worth the risk, and that the funerary urn, once found, can always be tracked down and liberated again later (for another patron and another price).

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also acted as a sort of surrogate guardian for Short Round, allowing him and his fellow urchins to stay in his house and employing their services in return.

Han is quite superstitious, and always insists on casting the “I Ching” (see *Indiana Jones: Artifacts*) before embarking on any adventure, to ensure that the fates are smiling favorably — unfortunately, his luck runs out at the outset of *Temple of Doom* as he is felled by a bullet from one of the Lao Che’s sons.

Lao Che

AGILITY 9

Dodge 11, maneuver 11, melee combat 12, stealth 10, unarmed combat 11

DEXTERITY 9

Fire combat 13, vehicle piloting (car 11, plane 12)

STRENGTH 11

ENDURANCE 10

Resist shock 12

TOUGHNESS 11

INTELLECT 8

Counterfeiting 9, espionage 9, forgery 11, perception 10, trick 12

MIND 9

Business 11

CONFIDENCE 11

Bribery 14, con 13, gambling 14, intimidation 13, streetwise 15, willpower 12

CHARISMA 9

Charm 11, etiquette 10, persuasion 10, taunt 12

Life Points: 5

Equipment: Pistol (damage value 17, range, 3–10/15/35/120, ammo 6); sub-machinegun (damage value 17, range 2–8/12/30/60, ammo 20); vial of fast-acting poison (and a second vial containing its antidote, which must be taken within 10 minutes of the poison’s ingestion to be effective).

Description: Lao Che is a man of 50, with jet-black hair and a neatly trimmed mustache. His physique shows a bit of a paunch around the middle, but he remains solidly built and still carries himself with the bearing of a fighter. He is always impeccably attired in finely tailored suits, and wears on his left a large pinky ring hand bearing the design of a golden falcon with emerald chips

for eyes.

Che is a well-known merchant whose many businesses include an air freight service, an import-export company, a pharmaceutical plant, several taverns, and the Club Obi Wan, one of the most spectacular nightclubs in Shanghai’s International Settlement, with fine dining, a full-scale Broadway-style floor show, and a very private after-hours casino below. In addition, he heads perhaps the largest criminal organization outside the Green Gang in the city of Shanghai.

Like so many of Shanghai’s other notorious gangsters, Lao Che enjoys cultivating his image as a legitimate businessman, and has gained a reputation over the years as a philanthropist and a patron of the arts (thanks in no small part to the several reporters he keeps on his payroll). His nightclub is regularly frequented by many of Shanghai’s most prominent citizens, providing lavish entertainment, fine food, and (for those who wish it) a discreet, seemingly safe venue for indulging in darker pleasures like



Using Lao Che in Your Game

Lao Che controls a good-sized underworld organization which in 1935 numbers 300–400 gunmen, enforcers, thieves, and smugglers, plus a vast number of regular employees who work at Club Obi Wan or at one of Lao's other legitimate businesses. Lao and his sons can be readily encountered at social functions among the city's elites, and the Club is a popular night-spot frequented by many of the city's wealthier travelers (as the price of dinner and the floor show is expensive, though generally considered well worth it).

The most logical way to introduce the player characters to Lao Che and his associates is through the "Search for Nurhachi" mini-scenario, which covers the events that precede and culminate in Indiana Jones' own encounter with Lao Che at the outset of *Temple of Doom*. Although the search is advanced as a legitimate business proposition, Lao Che has no intention of paying off his promised reward, and would much prefer to eliminate the player characters permanently after they recover what he seeks. Note, however, that Lao tries to

keep his own hands as clean as possible in such matters, leaving the dirty work of muggings, shootings, and intimidation to his younger son Chen.

Having experienced a sample of Lao Che's hospitality, it is certainly possible that the player characters may wish to get back at the man by interfering with his underworld operations. If so, they may also come into contact with other members of the Shanghai underworld described in this chapter, such as Whang Tzu or members of the Green Gang, who may either oppose or aid their efforts (depending on the gamemaster's view of their own relationship with Lao Che). Even if the player characters simply flee the city as quickly as possible, they will have made an enemy with a long memory, and a long reach as well (i.e., the gamemaster can use Lao Che as the force behind future encounters far from Shanghai, such as an assassination attempt, a treasure hunt designed to lure the characters into an ambush, etc., which can provide continuity for a long-running campaign).

gambling and prostitution. But under this veneer of respectability, Lao remains a ruthless criminal interested in no one's interests save his own and his two sons, who are his chief lieutenants. He believes that there is no scheme that could not be made better by a good double-cross.

Like other underworld crime-lords, he has



a substantial number of Shanghai's public officials in his pocket, but more than half of those under his control serve him as the result of blackmail rather than bribes.

Kao Kan

AGILITY 9

Dodge 10, maneuver 10, martial arts (judo) 12, melee combat 10, stealth 10

DEXTERITY 9

Fire combat 11, vehicle piloting (car) 10

STRENGTH 9

ENDURANCE 8

TOUGHNESS 9

INTELLECT 8

Forgery 10, perception 10, trick 10

MIND 9

Business 12

CONFIDENCE 10

Bribery 12, con 12, streetwise 12

CHARISMA 8

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Charm 10, etiquette 11, persuasion 11, taunt 9

Life Points: 3

Equipment: Pistol (damage 17, range 3–10/15/40/140, ammo 6); briefcase; business suits.

Description: Tall, thin, and rather homely, Lao Che's eldest son is sometimes an embarrassment to his father, for he has no great love of bloodshed, and more of a head for bargaining than for the family business. He has played a large role in expanding Lao Che's legitimate businesses, and has been the main force moving the family beyond boats into the newest wave of freight transportation, the airplane.

Kao Kan is resourceful, clever, and can be brave if circumstances require it. He is well aware, however, that his younger brother is his father's favorite, and he has decided to remain quietly in the background, believing that Chen's temper will soon get him killed.



Chen

AGILITY 10

Dodge 12, maneuver 12, melee combat (boxing) 13, stealth 11, unarmed combat 13

DEXTERITY 9

Fire combat 12, thrown weapons 11, vehicle piloting (car) 13

STRENGTH 10

Lifting 12

ENDURANCE 10

TOUGHNESS 11

INTELLECT 8

Forgery 10, perception 9, tracking 11, trick 9

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MIND 7

CONFIDENCE 9

Bribery 11, gambling 12, intimidation 13, streetwise 12, willpower 11

CHARISMA 8

Taunt 11

Life Points: 5

Equipment: Knife (damage STR+4/19); pistol (damage 17, ammo 6); sub-machinegun (damage 17, range 3-10/15/40/140, ammo 20). Dress varies according to situation, ranging from formal attire to jeans and black leather jacket.

Description: Chen, Lao Che's younger son, has a face like a bulldog and the disposition of one as well. Although he is only of medium height and build, he possesses a tightly coiled ferocity that makes him an imposing foe in a boxing ring or a dark alley. It also makes him a lunatic whose sadistic temperament and mental instability can't be easily concealed by a silk suit or sponsorship of a charity ball.

Chen's lack of self-control has already led

to several scandalous incidents that have been covered up only by the fullest use of his father's network of officials. Still, Lao Che excuses these incidents as "youthful indiscretions," and views Chen as the successor who will finish the job of making the family the undisputed king of the Shanghai underworld.

Lao Che Gungel

AGILITY 8

Dodge 9, maneuver 10, melee combat 10,



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stealth 10

DEXTERITY 9

Fire combat 11, missile weapons 10

STRENGTH 9

ENDURANCE 9

TOUGHNESS 10

INTELLECT 7

Perception 9, trick 9

MIND 7

CONFIDENCE 8

Con 10, intimidation 11, streetwise 11, willpower 12

CHARISMA 8

Taunt 10

Life Points: 2-4

Equipment: Pistol (damage 17, range 3-10/15/35/140, ammo 6); throwing axe (STR+3/18).

Description: These common thugs form the bulk of Lao Che's forces in any combat encounter. If captured, they are extremely hard to break, as Che's influence (and the fear of Chen's revenge if their talking is discovered) is sufficient to keep them in line.

Willie Scott

AGILITY 9

Dance 12, dodge 10, acrobatics 10

DEXTERITY 8

STRENGTH 6

ENDURANCE 9

Resist shock 11

TOUGHNESS 9

INTELLECT 8

Performance arts (singing) 13, performance arts (acting) 10, perception 10

MIND 8

Scholar (jewelry) 10, business 9 (sense value 11)

CONFIDENCE 8

Con 10

CHARISMA 10

Charm 12 (seduction 14), taunt 12

Life Points: 4

Equipment: Fancy clothes and jewels — and preferably, lots of them (one wouldn't want to have to wear the same gown twice, after all ...).

Description: Willie Scott is an American songstress who, having failed to make a splash in Hollywood, came to the Orient to become a star in Shanghai's fledgling film



industry. Although meeting with marginal success, she did catch the eye of one of Lao Che's enforcers, and soon became the featured performer in Club Obi Wan's revue — and Lao Che's personal main squeeze. She has no great love for the grim-faced crime-lord, but he pays to keep her in a nice apartment not far from the Club, and has bought her many baubles (gowns from Paris, a pearl necklace and earrings, etc.) to feed her lavish tastes.

Willie does not pry into Lao Che's business enterprises beyond the nightclub, and has been content enough with her life with him — still, she dreams of becoming a star, and has begun seeking a new sugar daddy who could take her back home to the good old U.S. of A.



“No. Now there is a new maharajah — and again the palace has the power of the dark light.”

Marhan, Mayapore Village Shaman



MAYAPORE VILLAGE AND THE GODS OF INDIA

2

Mayapore

The village of Mayapore, situated in the northeast part of India, is a relatively small village dedicated to the god Shiva. A shrine to Shiva dominates the center of the village, where the Shiva Linga (one of the Sankara Stones) resides.

Mayapore was once part of the Principality of Pankot, though that had become largely a matter of academic interest after the Principality effectively ceased to exist as a political entity in 1850.

Mayapore village was first established in the 1850s, soon after the British destroyed the Kali Thuggee cultists operating out of Pankot. There are those among the faithful of Shiva who believe the god inspired his worshippers to found the village so that they could watch for any further resurgence of Kali's power. The truth of this will likely never be confirmed, and is largely a matter of faith.

Mayapore is situated near the base of the Pindari Glacier, northwest of Nepal. The area is mostly untraveled wilderness. The river formed by the glacial melting feeds the Yamuna River, which travels southward toward Delhi. One must wonder if the close proximity of the Yamuna had anything to do with the events that befell Mayapore. As explained later in this chapter, the Yamuna is considered to be the earthly manifestation of Yami, twin sister of the god Yama, the judge of the dead. Mayapore village is approximately 190 miles northeast of Delhi, several days journey by caravan or elephant.

A shrine to Shiva forms the geographical and spiritual center of Mayapore village. The Shiva Linga, which resides here, is held to be a manifestation of the fertility aspect of Shiva. The Linga is believed by the villagers to be responsible for maintaining the health of the villager's crops as well as a secure supply of water for the village's people.

Most of the villagers are farmers, with a few animals herders included. The village has no electricity or plumbing, but the people get along quite well without any of the trappings of modern civilization.

Mayapore Village Map

1. Shrine to Shiva: Primarily consisting of a large stone with a carved niche for the Shiva Linga, the shrine is the physical and spiritual center of the village. It is situated next to the well that provides the village with fresh water. Since the theft of the Linga, the shrine has been rumored to injure those who act in ways considered blasphemous to Shiva (heat flare, damage value 21, suffered by those touching the shrine with the intent of defiling it).

2. Marhan's Dwelling: The shaman of the village dwells in a rather spartan but livable home, keeping with the ascetic aspect of Shiva. Assorted hand-made furniture lies within, as well as an oil lantern and cooking gear. A bed rests along one inside wall.

Marhan

AGILITY 6

Dodge 9

DEXTERITY 6

STRENGTH 5

ENDURANCE 8

Resist shock 10

TOUGHNESS 8

INTELLECT 9

Perception 14, teaching (religious) 14

MIND 10

Scholar (Hinduism) 15

CONFIDENCE 13

Faith (Shiva) 20, invocation (Shiva) 19, willpower 16

CHARISMA 11

Persuasion 12

Life Points: 5

Description: Marhan is a rather accomplished shaman devoted to Shiva, as well as the spiritual leader of Mayapore village. It was he who, according to local legends, invoked the power of Shiva to bring Dr. Jones and his companions to the village.

Primarily concerned with the well-being of Mayapore, Marhan sent Dr. Jones to Pankot Palace after cultists devoted to Kali stole the Sankara Stone from Shiva's shrine at the center of the village. It was his hope that Jones would return both the stone and the village's children, who were kidnapped by the Kali cult. These hopes were well placed,

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Sajnu

AGILITY 8

Beast riding (elephant) 12, climbing 11, dodge 13, maneuver 12, melee combat 12, melee parry 12, running 10, unarmed combat 14

DEXTERITY 10

Fire combat (rifle) 15

STRENGTH 8

ENDURANCE 9

Resist shock 13

TOUGHNESS 10

as Jones and his friends accomplished both tasks.

Marhan may prove to be of assistance to characters in many ways, but is extremely unlikely to ever leave Mayapore Village. Obnoxious adventurers are respectfully asked either to behave in a more civilized and polite manner or to leave. Those individuals who are pushy or threatening may find to their lament why Shiva bears the additional title "The Destroyer."

3. Well and Water Pump: A large wheel pumps water from the depths of the well, providing fresh water to the village.

4: Fields: The fields grow a variety of crops, and provide grazing area for the village's livestock.

5: Family Dwellings: These buildings each provide housing for an entire family. The furnishings are simple but livable, and the buildings themselves are well-constructed.

6: Sajnu's Dwelling: Sajnu's house is of the same basic construction as the other village buildings. His furnishings, however, are of somewhat better quality than most others, since he earns additional income working as a guide for the occasional traveler. Located beneath the floor is a secret chamber (*perception* total of 20 required to locate) where Sajnu keeps his Lee-Enfield rifle, 100 rounds of ammunition, and a cleaning kit.



INTELLECT 7

Camouflage 10, first aid 12, navigation (land) 14, perception 13, tracking 13

MIND 6

Scholar (local area) 11, scholar (Hindu legends) 12

CONFIDENCE 8

Faith (Shiva) 13, survival (jungle) 12, will-power 12

CHARISMA 6

Persuasion 10

Life Points: 5

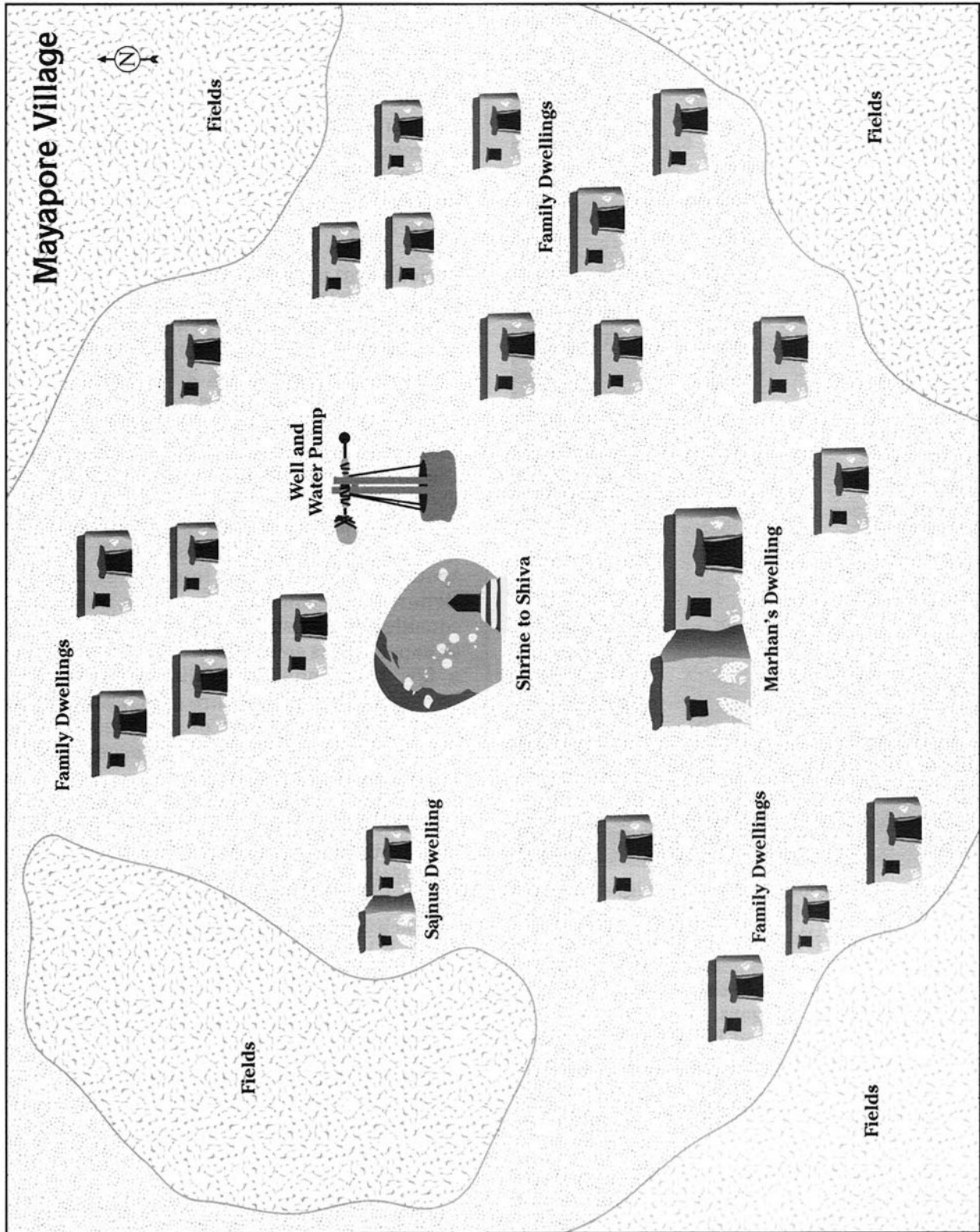
Equipment: Lee-Enfield Rifle (damage 21, range 5-20/75/175/275, ammo five-shot magazine); dagger (STR+4/19).

Description: Sajnu is one of the few members of the warrior caste in Mayapore Village. He leads the men of the village in defense of Mayapore, and sometimes, at Marhan's behest, acts as a guide for travelers. He has excellent fighting skills and a great deal of knowledge about this region of India and of its legends.

Sajnu is the only person in Mayapore Vil-

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lage to own a modern rifle, obtained in trade for helping out a British explorer when Sajnu was younger. Since then Sajnu has become quite proficient in its use, and often is called upon to protect Mayapore village from animals and other dangers.

Sajnu was assigned by Marhan to guide Dr. Jones and his companions to Pankot Palace, after they agreed to investigate the resurgent power of the Kali cult supposedly based there.

The village of Mayapore is representative of many of the small villages of India. Most of the people who live in such clusters of hu-

manity come from the lower castes of Hindu society, since the higher castes tend to gravitate toward the cities. There are some notable exceptions of course. Members of the Brahmin, or priestly class, are often found as village leader-priests, and members of the warrior caste sometimes migrate there at the request of a priest or to enjoy the peaceful existence these communities tend to offer (Sajnu, for example).

On a secular level, trade occurs between many of the villages. Most concentrate on agricultural products, although a few do engage in small amounts of mining, and, even less often, the forging of metal goods and weapons. The rare village exists that manufactures crude firearms, although the British authorities tend to be more observant of the goings-on in those communities. This relatively minor amount of trade between the villages is not taxed by the Crown Colony government.

Most villages are not built on holy ground (per say), since communities built on such spots usually grow into large cities (such as Benares). Occasionally, however, a village is considered to be sacred to a local village deity or aspect. This sometimes causes trouble, as a few traditionalist Hindus consider this heresy. Other villages are also less likely to come to the assistance of a village such as this, making them tempting targets for Islamic raiders or bandits.

In recent times however, more and more people have begun to consider Mayapore Village to be a holy site of Shiva, in recognition of the events that occurred there and of its rapid recovery from its hardships.

The average Indian spends his entire life in his village, and is devoted to that village and its patron deity, as well as his family. In more than a few cases, the population of a village consists of a handful of extended families.

Some people leave their communities as a result of trade or pilgrimage to holy sites, and occasionally, marriage results in a man's or woman's leaving home to live with his or her spouse.

The British colonial government has little effective influence, control, or effect on life in

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the small villages. As long as a community does not engage in acts of rebellion against the Crown, the Colonial Office does not care about what happens within its confines. On occasion however, a cult or rebel group will set up a headquarters in a village for use as a base for acts of violence or rebellion. British officials do not take such matters lightly, resulting in the quick destruction of the base and the incarceration of the individuals involved.

Recent Events

Before the recent rise of the Thuggee, life in Mayapore had not changed for generations. Farmers and herders grew their crops and raised their animals in the fields, giving praise to Shiva for the bountiful gifts granted to his people. Life was simple, without any of the modern conveniences found in cities such as Delhi, but the people of Mayapore were quite content with their lot in life. A sense of spiritual well-being and peace pervaded the village. Yes, there were the occasional bandits, and on very rare occasions, a tiger-

attack in the fields, but these things were an accepted part of life. The people of Mayapore dealt with the problems, and survived as always.

But now things are subtly different. Dark rumors are beginning to stir about strange activities around Pankot, one of the old power bases of the Kali cult. Nothing has happened there of note since the British army destroyed the Thuggee temple over 70 years ago ... but recent events portend great doom for Mayapore — a shadow that will grow out





of Pankot Palace and spread outward to engulf the surrounding lands.

Many of the villagers took these rumors as portents of worse times to come. After all, the last time the Thuggee, the devoted of Kali, had been active, was a time marked by much bloodshed. Marhan, the village shaman, never truly believed the British assurances that the Thuggee cult had been destroyed. After all, Kali was one of the wives of Shiva.

The first warning of the impending disaster came like wildfire. Sajnu, one of the few members of the warrior caste to live in Mayapore, noticed smoke rising from the village and heard shots and sounds of fighting. He immediately ran back to his home, grabbed his rifle and knife, and rushed to join the men gathering to defend the village. One of the other warriors told Sajnu that bandits were attacking the shrine.

Sajnu was concerned. Although bandits had on rare occasions attacked the village before, this was the first time they had ever dared to defile the shrine.

The attackers were numerous and armed with well-made bows and swords, as well as a few old firearms. By the time Sajnu arrived, the fighting between the invaders and several of the village's warriors had already begun. The attackers fought with much more determination than that of average bandits, seeming almost fanatical. In addition, they outnumbered the villagers by an immense margin. Several of the village's defenders lay sprawled on the ground, but only one of the invaders had fallen so far. The attackers employed military tactics unheard of for typical bandits, and for the first time in his life,

Travel in India: Planes, Trains, and Elephants

There are several ways to travel within the borders of India, each of which has its own advantages and disadvantages.

India has one of the most extensive rail systems outside of the United States and Europe. Unfortunately, poor planning has prevented rail travel from becoming the predominant method of transit. Set up over a period of several decades, the railroads were constructed by different contractors using different track widths, making the Indian railroad more a network of small railways than one huge, interconnected system.

Airports exist at several of the major cities, but are mostly used for international rather than local traffic.

Roads suitable for cars, trucks, and motorcycles do exist, but have not been extended to the more inhospitable or out-of-the-way parts of India. This is due to rough terrain, and the fact that the British have not considered the extensions worth the effort.

The vast majority of people in India travel by animal. Elephants are the most popular riding beast as horses are very rare among the locals. Many British travelers unfortunately discovered that horseflesh seems to be a delicacy among some of the local wildlife, most notably the tiger. Cobras and other poisonous snakes took a great toll on horses, and occasionally their riders as well. The elephant, on the other hand, has enough sheer mass and strength that snake bites are not even noticed, and tigers pass by in favor of weaker, less dangerous prey.

Sajnu feared for the survival of his village as he charged into the fray.

Fierce fighting, mostly hand-to-hand, raged for almost half an hour. Suddenly — and seemingly without reason — the invaders turned and retreated from the village,

— The Sankara Stones

The Sankara Stones are legendary items whose creation is attributed to Sankara, a priest of Shiva. There were five of the stones, and they are reputed to possess the power to grant blessings of fertility to the faithful of Shiva.

As depicted in *Temple of Doom*, dependence on these blessings can have disastrous consequences if the stone is stolen. The stones were reputed to have other powers such as the heat generation shown in the last conflict with Mola Ram, but the nature and extent of these remain unknown.

At least two of the Sankara Stones were stolen by the Thuggee and taken to their temple under Pankot Palace. When the temple was destroyed by the British in 1850, the stones were lost somewhere in the catacombs below the mines. Mola Ram has been forcing his enslaved miners to search for them, but the stones have not been found, and are likely still buried in the flooded remains of the mine.

During Indy's adventure, two of the other stones fell into the river along with Mola Ram, and the fifth was returned to its shrine in Mayapore Village.

maintaining the conflict only as a delaying action for their escape.

At the shrine, a man approached the Shiva Linga, one of the five Sankara Stones. He stood taller than any man Sajnu had ever seen and was dressed in elaborate robes. The stench of evil power seemed to emanate from his very being.

As Mola Ram reached out for the Linga, a burst of flame engulfed two of his guards and they ran off screaming. Mola Ram spun around to find himself facing Marhan, the village shaman.

"You are defiling ground sacred to Lord Shiva. You will leave now, or suffer for your blasphemy!" Marhan shouted.

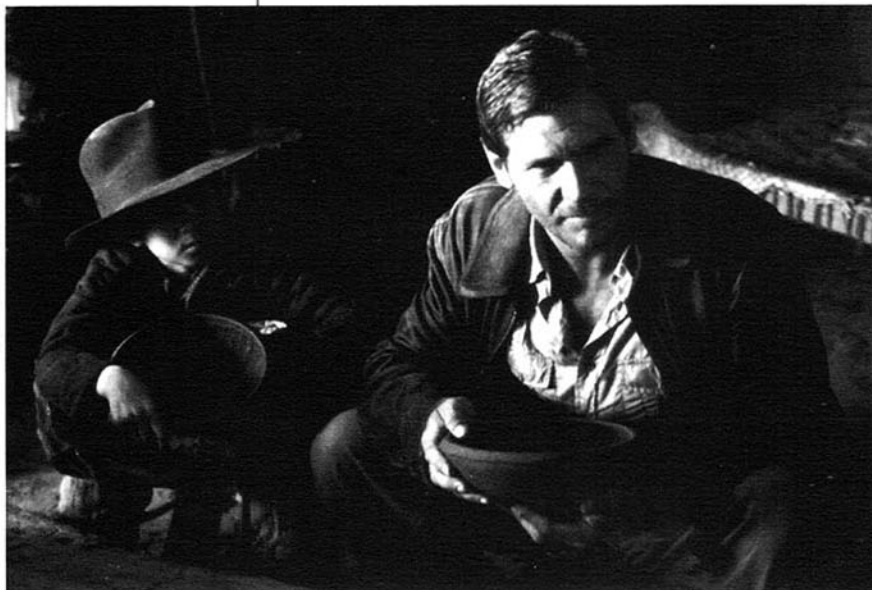
Mola Ram laughed. "Lord Shiva's power is nothing compared to Kali Ma. When time is at an end, and even Shiva and Brahma are gone, Kali Ma will be there, ruling all!" His prophecy spoken, he began chanting. Marhan felt a sharp pain in his chest, as if his heart was about to tear itself from his body. He began his own chant, and the pain slowly abated.

Now protected from

Mola Ram's incantation, Marhan focused his gaze on the Kali priest and prayed to Shiva for assistance.

Mola Ram's robes started to smolder. After what seemed like hours to the two men, Mola Ram was hurled back in a blast of heat. Marhan looked down at the man and repeated his warning. "Leave now, or be destroyed."

Mola Ram laughed as he stood and confidently walked away. When Marhan turned back to the shrine, he found that the Linga was missing. In his ears he could still hear the mocking laughter of Mola Ram.



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Sajnu fired at one of the attackers who was about to shoot an arrow at Marhan. Going to the shaman's side, Sajnu was shocked to hear him say that the attackers had stolen the Shiva Linga. Marhan told Sajnu to assemble all of the able-bodied men and to go after the raiders and recover the stone — and to make the raiders pay for their blasphemous act.

Sajnu quickly gathered the strongest of the village men. They armed themselves with whatever weapons they could find and set after the raiders.

The raiders had set up an elaborate plan, however. Several miles outside the village, another 20 men waited. These fresh men ambushed the village force as it reached the bottom of a slight rise. Sajnu and the other villagers fought fiercely, and eventually killed all of the reserve raider force. Unfortunately, the time it took to defeat the new group had given Mola Ram and the initial attackers enough time to escape with the stone. Sajnu

and the other villagers made no haste in returning to the village once they realized they could not recover the sacred relic.

Back at Mayapore, the village warriors learned from Marhan that Mola Ram was definitely a priest of Kali, and a powerful one at that. To Marhan this meant only one thing, that the evil power of Kali had returned and was growing in the area. And he knew exactly where it had sprung to life.

While Marhan prayed to Shiva for guidance, Sajnu and the other villagers tried to resume their daily lives. For the next week, despite the spiritual drain from losing the stone, life in Mayapore went on as it had for the last century. Though no one dared to speak it, however, all the villagers sensed that something far more terrible than the theft of the Linga was yet to come.

After several days, the well at the center of the village started to dry out. The villagers grew worried as their only source of water died. Within a few days, the well was barely giving enough water to provide for the needs of the village's people. There was no water to provide irrigation for the fields or drinking water for the livestock.

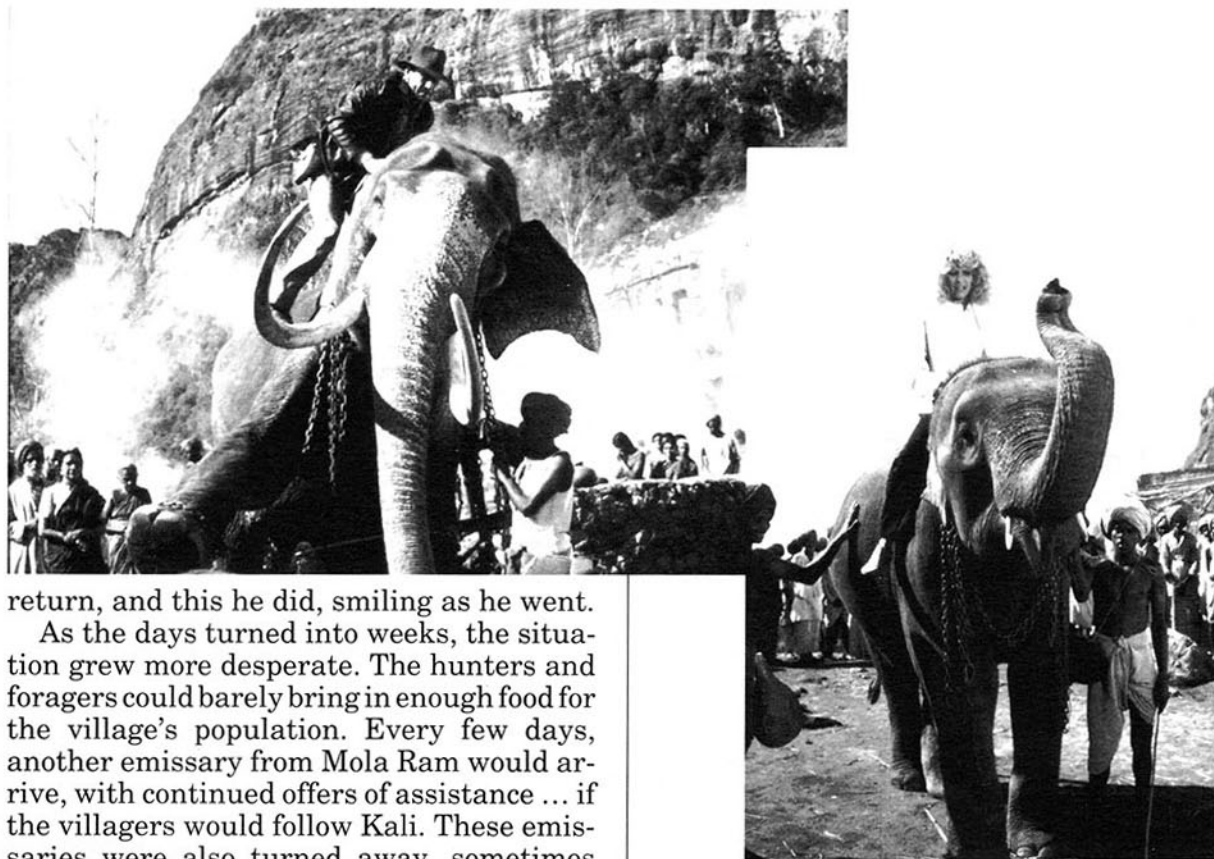
As the soil grew more and more arid, the crops withered and died. The villagers did what they could to slow or reverse the death of the plants, but their efforts proved fruitless. With seemingly supernatural speed, the fields became completely barren. The livestock expired next, their desiccated bodies lying in the midst of their dried-out grazing lands.

As the days ground on, the villagers had to scrounge for food, sending out hunting parties and foragers. The village hovered on the edge of starvation, and the people started to believe that Shiva had cursed the village for allowing the Linga to be stolen.

One day, a rather well-dressed man arrived in the village, escorted by a large number of armed men. He claimed to be an emissary of Mola Ram. The emissary explained that if the people of Mayapore would turn to the worship of Kali, the true power, then Mola Ram would see to it that no villager suffered from lack of food or water. He was told to leave the village, and never to

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return, and this he did, smiling as he went.

As the days turned into weeks, the situation grew more desperate. The hunters and foragers could barely bring in enough food for the village's population. Every few days, another emissary from Mola Ram would arrive, with continued offers of assistance ... if the villagers would follow Kali. These emissaries were also turned away, sometimes with violence.

The plain facts, however, indicated that Mayapore might not survive if something did not happen soon. Turning to Kali was, of course, out of the question, and there seemed to be no way to recover the Shiva Linga. Some villagers began to speak of leaving, of setting up homes somewhere far from the cursed area of Pankot. Marhan told the villagers to persevere, saying that although things would become far worse, eventually Shiva would see to it that the people of Mayapore were rewarded for their faith.

A month after the theft, a fire broke out in the fields. The conflagration spread rapidly, and it took all of the men of Mayapore to stop it from consuming the entire village. Despite the handicap of a limited water supply, the men managed to extinguish the fire after a long battle.

Returning from the fields, the exhausted men were shocked to find their wives and sisters sobbing. While the fire raged, raiders had taken all of the village's young children

— a diversion to remove the men from the village so that the children could be kidnapped without a fight.

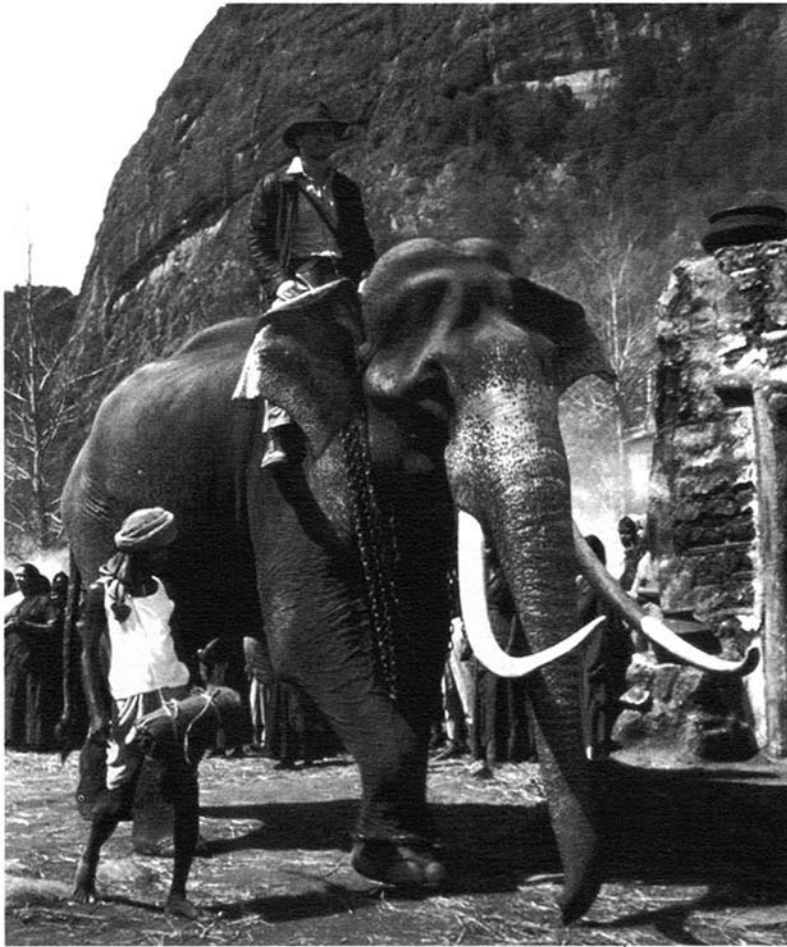
A few days after the mass abduction, another emissary from Mola Ram arrived at Mayapore. He claimed that Kali protects all of her "children," as long as they offer her the worship she is due. The emissary went on to say that all of the recent problems Mayapore suffered would be solved if the villagers acknowledged Mola Ram as their priest, and Kali as their deity. "If you fail to do as Mola Ram instructs," he said, slowly turning to take in all of the assembled villagers. "Well, let us just say that the world can be quite a dangerous place for young children away from their parents."

Less than five minutes after the completion of the emissary's ultimatum, Marhan personally sent the man to meet Kali in hell.

It was becoming obvious to everyone in the village that something had to change, and soon. Marhan told the villagers that Shiva had granted him a vision: a man would be

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sent from the sky and would help the people of Mayapore recover the Shiva Linga, as well as their children. All that Shiva required was that his faithful worshippers stand fast and wait out the bad times. Soon, their faith would be rewarded.

The people of Mayapore held to their faith, no matter how unlikely the prophecy seemed. If something did not happen to reverse the disastrous effects plaguing Mayapore, the village would certainly be doomed. The fate of Mayapore was truly in Shiva's hands now.

Several days after Marhan made his statement, the people of Mayapore Village met Dr. Indiana Jones and his friends. After offering them the last food the village had, Marhan informed Jones of the evil of Mola Ram, directing him to Pankot Palace. Marhan told Indy that he was the one Shiva had foretold would arrive to help Mayapore in its

plight. Marhan's sincere hope was that he would return the Shiva Linga to Mayapore, rescue the village's children, and destroy Mola Ram and his Thuggee.

Although doubting some of the religious aspects of the request, Jones agreed to go to Pankot, despite strong protests from his traveling companion Willie Scott. Indiana would not be stopped, however, especially after finding out that the Shiva Linga was one of the Sankara Stones.

As Sajnu led Dr. Jones and his friends close to Pankot, they came upon a grim marker. A crude statue of Kali stood in a jungle clearing. The statue was draped in skulls and surrounded by other gruesome remains. Sajnu pointed out the direction of Pankot palace and returned to Mayapore, not wanting to go farther into the cursed area.

After a long conflict with Mola Ram and his Thuggee, Dr. Jones and his friends were able to recover the Shiva Linga and re-

turn it to its rightful shrine in Mayapore. Indiana also was able to rescue the village children from Mola Ram's slave mines. In addition, Jones (and Shiva) saw to it that Mola Ram would never trouble Mayapore again.

In the months that followed the fall of Mola Ram, the people of Mayapore rebuilt their lives. With the return of the Shiva Linga, the well flowed freely and bountifully, and the fields became fertile. With Shiva's renewed blessing, it took only a few weeks for Mayapore village to finally stand on its own again.

Already, the first crops to grow since the Thuggee attack were being harvested in the fields. Animals, obtained in trade from a nearby village, were starting to graze again in the fields. Sajnu and some of the village men had to fight off a small group of bandits

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who had heard of Mayapore's distress and hoped to profit from it. Rather than weakness, however, they found a strength born of the trials created by Mola Ram. The surviving bandits spread the word that Mayapore was by no means an easy mark, nor was it on the brink of death as some had said.

Once rescued from Mola Ram's slave mine, even the children of Mayapore were doing what they could to help the village recover from the damage it had suffered. Although things would always be challenging, the people had faith that the worst had passed, that their faith in Shiva was being rewarded, and that thanks to Dr. Indiana Jones, they would not be troubled by the Thuggee again.

With the Linga now resting again in its shrine, the fields were as bountiful as they had been before Mola Ram's theft. Shiva had apparently forgiven the people of Mayapore village for any disfavor they had earned. The fields were producing enough food for all of the people and animals, and some excess available for barter to other villages. Trade had dropped off when the Thuggee cult made

its brief resurgence, but was starting up again now that the cult had been defeated.

With Mola Ram dead, everyone in the village had hopes that the evil he represented would trouble Mayapore no longer, and that life would return to normal. There would always be dangers and challenges, that was the nature of life. But from all the destruction and sadness, new life and happiness would come. That was Shiva's way.

Some travelers arrived from a village to the north. They brought metal farming implements which they traded to the people of Mayapore in exchange for food, another sign that India was returning to the ways it had known for thousands of years.

Since Indiana Jones returned the Shiva Linga to Mayapore Village, the Shrine is under careful guard by the villagers.

Quite a few opportunities for adventure still remain in Mayapore after Indy's visit. Some could revolve around the relationship between Shiva's faithful and those of other Hindu sects, most notably the Visnu. In addition, Islamic raiders, emboldened by the



success of Mola Ram, might attack Mayapore or take villagers as hostages or slaves. And do not forget about the other Thuggee cults in India that might seek revenge on Mayapore Village.

Aspects of Divinity: Hinduism in India

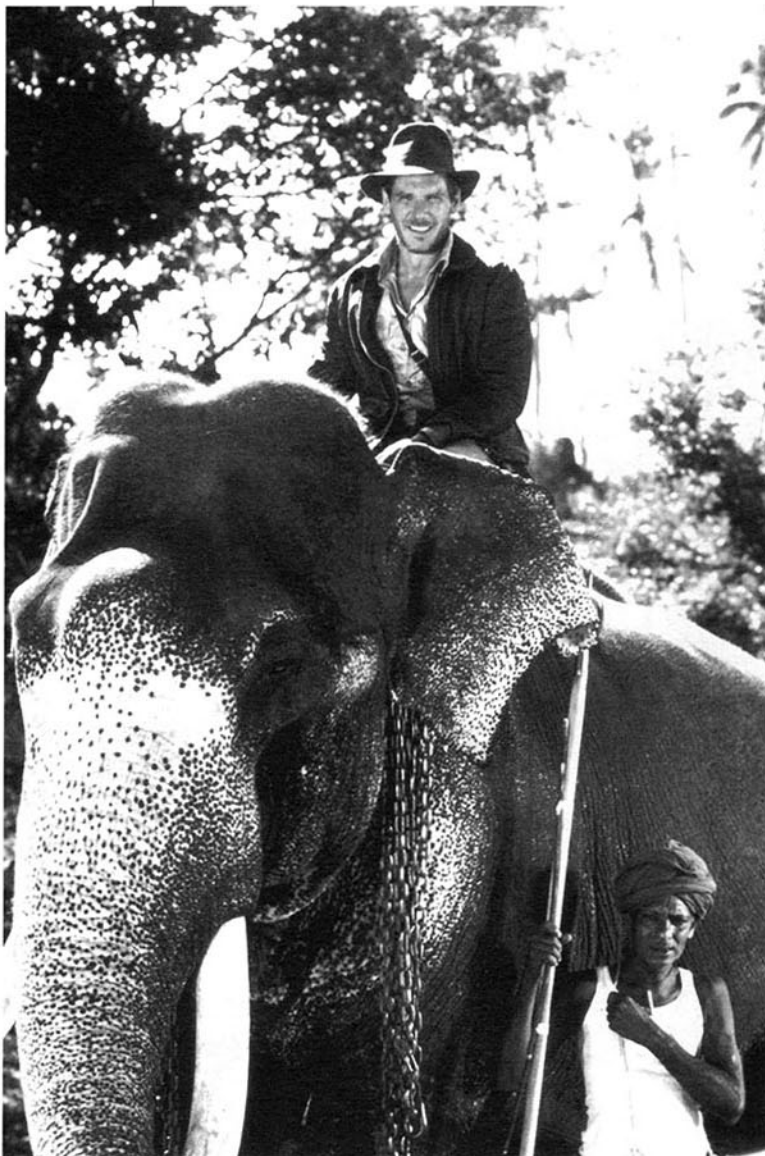
Hinduism is based upon the works known as the Vedas, the holy texts brought to India by Aryan tribes early in the history of civilized man. From these texts came the basic theology and philosophy of the religion that later became known as Hinduism. Later in the philosophical development of the religion (and as the Aryans were slowly assimilated into the indigenous population), the Indians introduced the concept of the Triad (Brahma, Shiva, Visnu) as the predominant philosophical/theological structure of the universe.

The basic beliefs of the Hindu faith focus on the eight Vasus, or Spheres of Existence, which represent fundamental aspects of the universe. Only three Spheres are held to be perceivable by man: Earth, Space, and Sky, the three Spheres of Agni — although Agni is most closely associated with the Sphere of Earth. Agni split into three aspects to encompass the three Spheres — these additional aspects are the deities Indra and Vayu.

Earth is the Sphere in which Man dwells. Space is considered to be the Sphere of spirits, those entities that have not ascended to godhood. Sky is the Sphere in which the deities themselves dwell. The other five Spheres are more properly referred to as “Active Principles.” These are Fire, which as a Principle represents food; Wind, which represents the “Life Breath,” or spirit; Sun, which represents intellect and the mind;

Constellations, which represents the areas of the universe beyond the aspects of space and time that define human existence; and Moon, representing Immortality. The Principle of the Moon is considered to dwell within the Sphere of Constellations because Immortality requires transcending the bounds of time and space.

One of the other important aspects of the Hindu faith is the concept of the Asura or Anti-god, sometimes translated (incorrectly) as “demon.” An Asura is a life essence that is higher in development than man, but not a true deity. Although humankind considers the majority of Asuras evil or indifferent,



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this is not an absolute.

The cosmology above forms the basis of the Hindu faith and philosophy. More details will be given in the descriptions of the individual deities. Be aware that Hinduism is a complex religion, and that many of its deities have different aspects which are all considered separate entities, and which are therefore often worshipped in different ways.

Described here are the sects of Hinduism that are “open” — those deities whose worship does not generate unease and/or fear among the populace. Other cults (such as Kali) unwelcome by Indians (or banned by the British colonial government) are covered in another section.

Each deity listing includes the area of control or the source of celestial power of the god or goddess, any noteworthy relations (either friendly or antagonistic) with other



godly beings, and cities or areas where the deity is worshipped. For ease of reference, only the predominant aspect of each deity is treated in great detail, since there are over 3,000 individual prime beings in the Hindu religion (all of which derive from the Eight Spheres cosmology).

Note that there are many other deities, such as Indra, who are important to the history of the Hindu faith. They are not included here due only to the focus on the Brahmanic era of Hinduism, where Indra and others are not as critical.



Agni

Agni is the Vedic deity who represents the Principle of Fire. He is also known as the protector of men and is a witness to men's sacraments and actions. Agni is invoked at all solemn occasions, for he acts as liaison between mortals and the divinities.

As the primary deity of the Sphere of Earth, Agni is one of the predominant parts of the world of humanity, a prime reason for his continued worship — as well as the Hindu belief that the understanding of the true nature of fire leads to the understanding of the universe. The Hindus consider fire to have ten separate forms, each representing a different aspect of Agni.

Agni has no particular enemies or allies among the other deities of India or their sects. Like Mahadevi, he is too intimately woven into the basic cosmology, and is in essence “above” such things.

As far as relations with other cultures, some of the rituals to Agni have caused the sect no end of trouble with the British. The

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most notable of these is the ritual of Suttee, in which a widow throws herself onto the funeral pyre of her husband. Although banned by the British, the practice continues.

Brahma

Brahma, also known as “the Immense Being,” is the Hindu personification of creation, the manifestation of the Space-Time Principle that brings about nature.

This deity, one of the Trinity or Triad — the Three principles that continually shape the universe — is also considered the source of all primal knowledge, and is credited with the invention of theatrical art.

The Principle Brahma represents is not one that men generally identify with or as-

Brahma. She sprang from the interaction of the Cohesion Principle (Visnu) and the Disintegration Principle (Shiva). She is sometimes referred to as the Resplendent One or simply Devi. She is believed to be the primal feminine aspect that later formed all of the female deities of the Hindu faith. The widespread worship of Mahadevi/Sakti results from the belief that Sakti is the power that fills all of the Eight Spheres.

Sakti is also held by some to be the power behind many of the weapons ascribed to the gods, such as the Fire Wheel of Visnu, Indra’s thunderbolts, and the frightening weapons described in the Mahabharata. As such, Mahadevi is effectively interrelated to all of the other gods on some level.



Mahadevi is also considered to be the first wife of Shiva. It is this intimate link with the Energy Principle that allows Shiva to act in the aspect of destroyer and renewer.

There are no real alliances or enmities between Mahadevi’s sect and those of the other deities, though this does not hold true for her many lesser aspects, such as Kali.

Because she is the source of power/energy for the universe, Mahadevi receives more worship than

pire to. In addition, a passage in the Skanda Purana (1.1.6; 3.2.9-15; 3.1.14) states that Shiva condemned Brahma not to be worshipped by mortals because he had pretended to have reached the pinnacle of knowledge, when in fact he had not. Most temples, however, contain at least one image of Brahma.

Brahma is primarily worshipped only in Puskara.

Mahadevi

Mahadevi represents Sakti, the Principle of Energy, and is the feminine aspect of

Brahma, who represents the universe’s plan or realization. Though she does not have any particular center of worship, temples dedicated to her exist throughout India, a great number of which are found in Benares.

Shiva

Shiva is the Disintegration Principle, that which will in the end of all things lead to destruction, and for this reason he is often called the Destroyer. The important difference between Shiva and, for example, Kali, is that Shiva embodies the concept that through

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destruction will come new life — in essence, the relationship between life and death in nature is opposed, yet interrelated and dependent upon each other. Kali, on the other hand, is the representation of the void at the end of time, often translated as annihilation or entropy by Western philosophers and theologians.

One of the most intriguing aspects of Shiva is asceticism. Shrines or temples to Shiva tend to be rather spartan and simplistic in nature (as in Mayapore Village). Other aspects of Shiva relate to fertility and passion.

Shiva's main opposition is Visnu, as their respective Principles are diametrically opposed. Kali is thought of in a more interesting light. On one hand she is considered to be a force of entropy and destruction. On the other hand she is one of Shiva's wives. This has led to a rather tempestuous situation both in the Celestial Sphere, as well as between the earthly followers of the two deities.

Temples to Shiva exist across the whole of India, but he is especially venerated in the city of Benares, which is built on ground considered sacred to the deity.

Soma

Deity of the Moon, Soma represents the Principle of Immortality, and is affiliated with the element of water, as evidenced by the tidal influence of the moon on the sea.

Despite his affiliation with Immortality, Soma does not have an adversarial relationship with Yama. To the contrary, one of Yama's duties is to ensure that deserving souls have a chance at immortality. Kali, however, is Soma's chief enemy, as eternal life is the opposite of the Principle Kali represents.

Soma is also the creator of the elixir that bears his name. The Elixir of Soma grants both immortality and vast power to the imbiber, making it the object of countless searches over the millennia.

Currently, Soma is not widely worshipped,



but the moon's phases direct quite a few of the rituals of other sects. Worship of Soma is performed on a personal, rather than a temple-oriented basis. This worship is said to free an individual from all weaknesses of body and mind and to enhance physical beauty.

Surya

Surya, the Sun — one of the aspects of Agni — became a powerful deity in his own right. Surya's light is the bringer of all life.

The Sun is held by Hindus to be the center of all creation. As such, the later Hindu philosophers associated Surya with Mahadevi and Brahma.

Surya is also considered to be the gateway to the path of the gods. As a personification of the Principle of Intellect, Surya's priests have knowledge of many things and places, making them an important resource ... if characters can convince the priests that the need is important enough.

Although not in as important a position of prominence under the Brahmanic era as the Vedic, Surya still enjoys worship across all of India, due to his nature as a provider of life. Many Hindus simply refer to him as the "Soul of the World."

Tvastr

Tvastr is the Celestial Smith, embodiment of the Principle of Shaping. He represents industry, progress, and security, and is cred-

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ited with the manufacture of many of the items used by the gods.

Tvastr is also believed to be one of the ancestors of the human race. As befitting his Principle, he taught humankind many of the secrets of civilization. Tvastr is also held in high regard by warriors, as it was he who developed the art of weaponsmithing.

Shrines to Tvastr have been known to be protected by extensive and inventive traps equalling or surpassing the best found in the pyramids and tombs of the Egyptians. Those greedy or foolish enough to loot a shrine to Tvastr almost never penetrate the inner sanctums before becoming victims of the ingenious traps.

Tvastr's sect is the one most likely to interact with adventurers, whether due to the connection between Tvastr and many of the artifacts of Hindu legend, or due to greedy or power-mad patrons hiring the players to search for and retrieve some of the ancient weapons and items described in the Vedic texts. The Mahabharata lists many of the weapons of the gods, some of which rival or surpass modern weapons in their power.

Of course, the Mahabharata was an epic story, akin to legendary Greek works like *The Odyssey*. Almost all scholars believe it was merely an inspired work of heroic drama, and that the fantastic weapons and vehicles listed in the pages of the Mahabharata were merely the stuff of legend. (Then again, didn't those same scholars say the same about the Ark of the Covenant?)

Tvastr has no single center of worship. He is most popular in larger cities and industrial areas, as well as in smaller villages that engage in mining and metalsmithing work.

Vayu

Vayu, the Lord of the Wind, is considered the source of spiritual life for the universe. In his divine wisdom he created music and singing.

As the provider of spiritual life, Vayu is venerated to some degree by all Hindus. Direct worship of Vayu, however, is quite rare these days.

Visnu

Visnu is the personification of the Cohesive Principle, the preservation of reality and existence. Since all religions require an internal theology and moral code, or cohesion, all faiths are in essence aspects of Visnu. Needless to say, this has caused more than a bit of consternation for the devoted of other religions, especially the Muslims, who for this reason have a particular dislike for followers of Visnu. Militant Muslims target temples and worshippers of Visnu for a higher



level of violence than they do any other sect of Hinduism.

One intriguing aspect of the worship of Visnu is his Incarnations, or Avatars. These individualized manifestations of Visnu are sent to guide humanity on the path to spiritual fulfillment. The succession of Incarnations is necessary to the quest for enlightenment, for as each of the Cycles of the Universe supersedes its predecessor, new wisdom is brought about. The successive Avatar's purpose is to pass on this wisdom.

The last Avatar of Visnu, Kalki, is supposed to appear at the end of the current Hindu age. It is said that Kalki's appearance will herald the end of the world as we know it.

Tension between the respective followers of Visnu and Shiva has existed since the birth of Hinduism, due mostly to the nature of the two deities' Principles. Great enmity also continues between the followers of Visnu and the faithful of Kali, for Kali is held by Visnu to be one of the greatest threats to his function as preserver.

Along with Brahma and Shiva, Visnu is considered to be one of the Trinity, the three guiding Principles of the universe. And like Mahadevi, Visnu is worshipped across a wide area of India with no particular center of worship.

Yama

Yama stands in judgment of the dead, punishing sinners and rewarding the faithful.

The veneration of Yama centers around the river Yamuna, the earthly incarnation of Yama's twin sister, Yami. Beyond this, Yama is considered to be a deity who performs a critical function, and as such, while not actively worshipped, is acknowledged everywhere.

Hindu Faith and Worship

Followers of the Hindu faith tend to worship the deity whose Principle and Aspect mostly closely match their own way of life. In addition, most Hindus also venerate the patron deity of their family, and sometimes the patron or protector of their village or city.

Occasionally, an individual's philosophical preferences differ from those of his family. Assuming that the differences cannot be reconciled, this most often leads to the dissenting member leaving the village or city to find a home among people with similar beliefs. Though violence almost never comes into play, there have been exceptions.

Most of the varied Hindu sects of India have a more or less non-adversarial relationship. Some notable exceptions include the rivalry between some worshippers of Shiva and Visnu, and between all sects and those cults (such as the Kali-worshipping Thuggees) who, by the nature of their deity's Principle, oppose most others.

There is one significant category of exception however. Small villages, such as Mayapore as portrayed in the film *Temple Of Doom*, often were dedicated to a particular deity or Aspect (Shiva, in this case).

There are some villages, however, that do not venerate one of the established manifestations of the godhead of Brahma. Villages have been known to in essence "create," or more accurately "incarnate," a new Aspect of the godhead based upon the local view of the Vedic rituals as influenced by the village's unique history and/or environs. Villagers often believe that their interpretation of the godhead of Brahma has in effect manifested the new Aspect, which is therefore worshipped as a new (individual) deity. The problems occur when these "new" Aspects come in contact with the established sects. Some faiths consider these local deities and their creation to be a form of heresy, and tend to react in various negative ways.

At least one village has been burned to the ground, its people slaughtered, as a result of such differences, but outright acts of destruction remain quite rare. Fights, assassinations (occasionally), minor destruction of property, thefts, and other small-scale acts of terror are much more common responses. Trade with such a "heretical" village is discouraged, both as a punishment of sorts, and to prevent the local beliefs from spreading. Of course, sometimes the very methods used to contain the "heresy" end up helping it to spread. Player characters may become in-

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volved in these doctrinal disputes in many ways, all of which promise an exciting and often fanatical conflict fraught with danger and sometimes (in the case of *Temple of Doom*) supernatural powers.

A far more adversarial (and violent) relationship exists between Hinduism as a whole and Islam. Introduced to India by travelers and merchants coming from Arabia, the Islamic faith, with its monotheistic worship of Allah, was destined to butt heads with the polytheistic religion of Hinduism. Islam has had a long and rather bloody history with regard to other faiths, the Crusades being one example. The situation in India was amplified by the fact that the Hindus were not counted among the "Peoples of the Book." As such, Hindus are considered heathens according to the tenets of Islam. This has led to a level of religious conflict that in many ways surpasses the intensity of the Crusades.

One of the largest causes of strife in India at the present time is the predominance of Islamic followers among the Indian administrators and soldiers of the British Crown Colony. Why the British Foreign Office arranged the situation in such a manner remains a mystery, but many believe that the Office and the Royal Family felt more com-

fortable with the Islamic faith (because of its basic similarities to Christianity) than with the Hindu.

Unfortunately, this has caused more trouble than the Foreign Office anticipated. Hindus see the Muslim local administrators as uncaring overlords — infidels who want to stamp out the true religion and culture of the Indian people — resulting in riots, strikes, demonstrations, and other acts of violence and dissent. The British have had to resort to violence in certain cases to maintain order. So far, however, the British have either not realized the true cause of the situation, or do not care.

Cities and villages along India's western edges consistently report occurrences of Muslim/Hindu conflict. The level of religious disharmony here often carries over into the political arena, with acts of terrorism becoming more and more common. (This is the area of India that will eventually gain its independence and become the nation of Pakistan.) Delhi, especially, has seen riots as a result of Islamic and/or Hindu agitation, and the areas where the Sikh represent a large portion of the population remain hotbeds of violence.

Another notable sight of hostility is Benares. Despite, or perhaps because of, its status as a holy city of Shiva, Benares has been and continues to be the sight of much religious conflict. Although no outright demonstrations have erupted in the city proper, low-key violence pervades the streets. Characters visiting the city will find many opportunities to become involved on one side or the other.

Some tension also occurs between the Hindu and the Buddhist faiths. According to Hindu lore, Buddha is an Avatar of Visnu sent to delude those who had become adept at sacred knowledges, and who might therefore one day threaten the gods. Officially, Hindu sects believe that the incarnation of Buddha does not refer to Gautama Buddha, founder of the Buddhist philosophy. Unofficially, however, a segment of Hindus believes otherwise.

Buddha as the Avatar of Visnu was intended to either hasten or bring about the end of the current era by substituting obedience to a moral code of behavior for devotion

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to the Vedic ways and rituals that Hindus believe will lead to an understanding of the true nature of the universe. This concentration on the value of the individual and the belief that the universe is an illusion are held in disdain by some devout Hindus — “confirming” the belief that Gautama Buddha was indeed the deceiver sent by Visnu. More militant Hindus who hold to these beliefs occasionally commit acts of violence against Buddhists, and Buddhists of similar demeanor tend to respond in kind.

Christianity and Judaism are not prevalent among the people of India to the degree that they would have a major impact on

occur more frequently now than at any other time in India’s history, and acts of hatred and revenge are often targeted at members of rival religions. Some more nationalistic Indians even believe the British approve of the whole situation, as it both enables them to maintain control of the country and provides them with a moral reason for remaining.

The adventure possibilities are unlimited. The player characters can be approached by representatives of one of the religious sects, or may be hired by the Colonial Administration or by one of any number of independents. Foreign agents may even hire characters to perform services or to “obtain” objects.



religious or secular life. There are, however, quite a few missionaries preaching and trying to convert the masses, with decidedly mixed results. Most Christians and Jews living in India are travelers from either Europe or the United States and as foreigners do not have a great deal of influence on the religious structure of India.

Adventures in India

Overall, the situation in India is a religious powder keg waiting to explode. Riots

The number of potential missions is as great as the number of potential patrons/employers.

Adventure ideas include the characters’ getting caught in the middle of a religious dispute, or being paid or manipulated by unscrupulous British officials to start such a conflict. Archaeological expeditions, or even outright theft, are other possibilities. After all, there are other items in India that many foreign collectors would be interested in obtaining.

Certain unscrupulous individuals within the Colonial Office may even go to the lengths of manipulating adventurers (especially non-British ones) into acting as unknowing agents of the Crown. Telling a party about a particular rare item or archaeological site is a typical ploy. Of course, the Colonial Office official conveniently leaves out some minor details, such as the fact that the item/site in question is sacred to a particular sect, or that the sect is considered “troublesome” by the Crown (or the particular official). Such “minor details” ensure a thrilling and dangerous adventure for the unwitting characters.

New Skill: Invocation

Invocation is a Special Effects skill used to produce or manifest supernatural abilities and effects that are the direct result of faith in a particular deity. The religion/deity must be chosen as a specialization, and the skill can only be selected during character creation. Priests are limited in the effects they can create, based upon the tenets of their religion.

For example, a priest of Zeus/Jupiter could have the ability to cast some form of a lightning bolt spell, since lightning was one of the manifested aspects of this deity. Mola Ram’s ability to tear the living heart from a man was also a use of *invocation*, as was fully in keeping with the religious tenets of Kali. Even Judaeo-Christian religions have shown instances of *invocation* ability, such as exorcisms, the parting of the Red Sea, and the Ark of the Covenant.

Untrained use of *invocation*, especially without the appropriate *faith* skill, or even belief in the religion, can be truly disastrous. The cataclysmic destruction of Beloq and his Nazi cohorts at the end of *Raiders of the Lost Ark* is a perfect example of what happens when unbelieving meddlers try to tap the powers of an artifact devoted to a particular religion.

Although similar in game mechanics to the traditional magic skills, *invocation* is much different in practice. The creation of spiritual magic involves a different way of looking at life and the universe. More importantly, it involves faith in a deity and accom-

panying religion. Though extremely rare, some clerics of Western religions have learned to master this skill. Within these conditions and limitations, *invocation* operates in a similar fashion to the *MasterBook* magic skills. (For spell ideas, see the *MasterBook Companion*.)

Difficulty and feedback numbers for religious magic can be modified on a case by case basis by the gamemaster, representing the fact that a character’s faithfulness to the cause and ideals of his religion plays a crucial role in the ability to continue to work miracles. Faltering in one’s faith or beliefs can have powerful and potentially dangerous side effects.

In very rare instances, it is possible for a practitioner of religious magic to directly invoke the principle of his deity/religion. This is extremely difficult, and not to be done for trivial reasons. The priest may add half of his *faith* adds to his *invocation* skill. The difficulty is a random level set by the gamemaster, based upon the situation at hand. It is entirely possible that there will be *no* chance of direct invocation. Deities have more important things to do than to constantly bail their priests out of every tight situation.

Still, under certain circumstances, the deity may turn his attention to his faithful. If a deity does intervene, he will require some form of payment from his priest, whether it be a quest, a sacrifice, or his early death (which is left to the gamemaster’s discretion). In all cases, the gamemaster has full control of direct invocations and their results.

Artifacts of India

This section covers several artifacts of Hindu lore described in the Mahabharata. Warning: do not allow player characters to gain control of any of these items on a permanent basis (for more information on artifacts in general, see the *Indiana Jones: Artifacts* supplement). These objects completely upset game balance, and if left to the players’ whims rather than the gamemaster’s judgment, the consequences could prove disastrous.

Players may be hired by a number of indi-

viduals or groups to obtain one of these items, for either archaeological or nefarious purposes. The characters must proceed carefully, for sometimes these ancient devices lie in the hands of those who would wish to see the characters destroyed.

The Fire Wheel Of Visnu

This weapon, also known as a Cakra, is the most famous of the god's weapons. It is a silvery disk, approximately 30 centimeters in diameter. When thrown, it was said to glow like the sun, and strike down anyone it hit, mortal or Asura.

The Fire wheel is said to reside in a temple of Visnu located in one of the western provinces of India. It is believed that the priests are keeping it there at the behest of Visnu, to be used by his next avatar.

Damage Value: STR+10/29

Range: 100 meters (no range penalties)

Special: against demons or similar creatures, the Fire Wheel does an additional five points of damage.

Golden Thunderbolt of Indra

The Golden Thunderbolt is a weapon of terrifying power described in the Mahabharata. These golden spears are the size of a tree and have two wings of gold running along their length. The weapons allegedly had the power to consume whole cities in a storm of fire — flames taken directly from Surya himself. A number of these were created by Tvastr, and most, if not all, were used in the great battles portrayed in the Mahabharata.

The damage value for this device is not listed, as Tvastr built these weapons to be capable of causing varied amounts of destruction as befitting the need. Gamemasters may select the level of power that suits the scenario (usually in the range of 20–35).

If any of these weapons still exist, they would be much sought after by many foreign governments. Needless to say, if those that remain most likely lie in the care of priests of Tvastr, and are defended by some of the other devices from the Mahabharata.

Blast Radius: 2km/10km/20km

Range: unlimited

Indra's Cloud Chariot

This wedge-shaped vehicle is wrought of pure gold and is capable of flying at incredible speeds. Indra used these transports to deliver the Golden Thunderbolts and other weapons.

The Cloud Chariots were said to be able to pass between the Sphere of Sky and the Sphere of Space, and possessed the ability to fire bolts of lightning. It is said that they could also hide from the eyes of mortals.

There are persistent rumors among some of the villages of India that a Cloud Chariot has actually been sighted near the border of China. The British have dismissed this as superstition, but have dispatched a few RAF fighters to check the area, just to calm the people. The fighters have found nothing; even so, the rumors continue.

TOU: 50

Speed: unknown

Crew: 1

Passengers: 7

Equipment: Lightning projector (damage value 29, range 1-900/2km/5km); space for up to two Golden Thunderbolts.

Solar Spear

Created by Tvastr to aid humankind in fighting the Asuras, these meter-long amber crystal rods are held by a series of grips similar to those found on a crossbow. When used by a skilled individual (*invocation* or *energy weapons* skill required) they project a beam of fiery energy at a target.

Solar Spears are rumored to occasionally show up in the hands of priests or temple guards of Tvastr. They are said to only be used to defend temples that contain other items or knowledge considered too dangerous to release to humanity in general. If this is true, the very few priests or warriors who possess them do not inform anyone outside of their temple of this fact.

Damage Value: 25

Range: 5-200/500/1km

Ammo: 50

Special: ammunition regenerates at a rate of one per 10 minutes spent in sunlight.

“I have heard the evil stories of the Thuggee cult. I thought the stories were told to frighten children. Later I learned the Thuggee cult was once real, and did unspeakable things. I am ashamed of what happened here so many years ago.”

—Maharajah Zalim Singh



PANKOT PROVINCE

3

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“Welcome, travelers, welcome to Allahabad. Please sit down. I am Sir Warren Fitzgerald Cromarty, District Officer for the Indian Civil Service in this portion of the United Provinces. My clerk, Ravi, tells me you are trying to reach Pankot Palace, and thought I should speak to you directly.

“I hope your stay in India has been a pleasant one so far, but I must warn you that your journey is about to become much more strenuous. The rail lines run northwest from here to Lucknow and Delhi, but Pankot is up in the hills of the back-country, far from the beaten track. I’m afraid that to get there you’ll have to leave the rails behind and set out overland, using whatever kind of transportation — elephant, animal-drawn cart, what have you — that you can find in the local villages.

“Then there is Pankot itself. Let me be blunt. Pankot has always been somewhat aloof from its neighbors, and little interested in contact or commerce with the outside world. Lately, there have been disturbing rumors coming out of the hills about strange activities taking place there once more, of unnatural acts and dark rituals ...

“But before I go further, let me explain a bit about the workings of the government of India. The Crown, of course, rules over India as a whole. The Governor General receives his instructions from the Secretary of State in London, and enforces his policies through the efforts of the provincial governors and

district officers like myself.

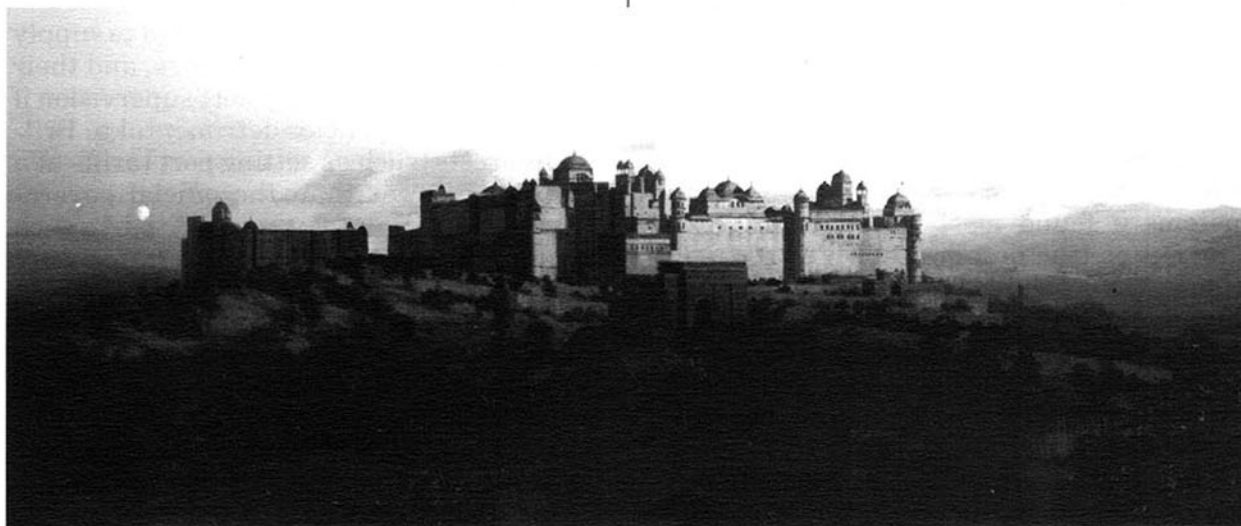
“But the powers of the Raj do not extend evenly across all of India. Even today, there are over 500 princely states like Pankot, ranging in size from a few thousand people to the twelve million who swear fealty to the Nizam of Hyderabad. The inhabitants of these states are not British subjects. They are free to rule themselves as they wish, as long as they do not take positions that are considered directly detrimental to the Crown’s interests here, or overstep the bounds of toleration. Consequently, the old customs still hold sway in these lands, and many remain islands of medievalism, out of touch with the mores of the modern world.

“While within Pankot’s borders, you must make yourselves aware of their laws, and follow them, or be prepared to suffer the consequences. Their justice can be swift, and not concerned with niceties like a trial by jury. And we have no standing to save you, or even to intervene on your behalf.

“Still set on going to Pankot? Yes? Ah, I can see from your eyes that there’s no sense wasting my breath trying to talk you out of it. Well then, let me tell you what little I know about this queer little principality you are going to ...”

Historical Background

As of the 1930s, the kingdom of India is still divided between the portions which have been annexed by the Crown and 526 princely



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nently change the dynamics of Britain's relations with the remaining princely states. During this time, a large portion of the native army in Bengal rebelled against British rule, and, supported by rebellious forces in other provinces and certain native princes, attempted to forcibly expel the British from their soil. In a number of cities like Delhi, the Sepoy actually seized control for a period of weeks or in some cases months, killing British

states which for the most part retain their internal autonomy and which cooperate on only the most basic of levels with the political framework of the British government. These states are scattered geographically throughout India, and comprise about 40% of its overall territory and population.

From the early years of the East India Company's presence in India, which began in 1756 at the site of the current city of Madras, its policy was to annex as many of the feudal states as it could, to consolidate its power and — in its view — to pave the way for the enlightenment and reform of the Indian culture to Western ways. States were taken by force, annexed by fiat when the indigenous rulers died with no direct heir, or cajoled into dominion through purchase from the native chiefs (whom the Company, in the final analysis, seldom payed in full).

During the 1820s and 1830s, the British moved ruthlessly to eliminate those Indian customs it found most objectionable, banning suttee (the practice by which a Hindu widow was cremated, voluntarily or not, on the funeral pyre of her husband), suppressing infanticide, and mounting a military campaign against the Thuggee gangs who robbed and murdered in the name of Kali, the goddess of death.

The events surrounding the Sepoy Rebellion of 1857–1858, however, would perma-

officers and committing atrocities against their wives, children, and property. The fighting in this conflict was fierce from beginning to end, as most of the rebels fought to the death even after their cause became hopeless, feeling (probably rightly so) that their fate would be no better if they surrendered.

In the aftermath of the Rebellion, the governance of India passed from the East India Company to the Crown. Those rulers who had supported the rebellion were cast out and their provinces swallowed up, while those who had remained loyal or neutral to the British during the Rebellion were rewarded, as the Raj became opposed to further annexations.

The princely states were obliged to supply military forces for Indian defense, and their internal affairs were subject to supervision if they undertook policies detrimental to British interests (such as setting port tariffs at a rate much lower than the official government rates). But for the most part, such intervention was rare, and the states were allowed to govern themselves as they wished. Indeed, as events in India move the country toward national independence in the current time frame of the 1930s and 1940s, the interests of these states will form a major impediment to change. The rulers of these states have many influential friends among the Crown's administrators, who will act to safe-

Using the Princely States in Your Game

A gamemaster can use a journey into any one of the princely states of India to invoke a sense of mystery into your *World of Indiana Jones* campaign. Although most of the largest of these states have adopted at least a veneer of British legal and administrative procedures, the familiar forms may still cover a system of customs which are completely foreign to the players, and can get them into hot water with the local authorities. The gamemaster can exploit such situations to get players to do their bidding or to direct them into an adventure idea. ("What do you mean, you did not know that wearing shoes into a temple of Shiva was a mortal offense against the gods? Tell me why I should not summarily amputate your feet, as is the penalty under our law?")

These areas are viewed by Western outsiders as somewhat savage lands, where virtually anything can and will happen. In conversations with contacts, make sure to transmit this sense of foreboding loudly and clearly to the players.

The princely states are also commonly held to be much more likely to engage in forbidden practices like suttee, or the wor-

ship of Kali, than the provinces of the Crown, where such abominations have been "rooted out and destroyed."

The economies of most of these states will be feudal in design, with the labors of the many going primarily to maintain the often lavish lifestyles of the landlords who comprise the ruling class. Although some members of the ruling class may have received Western educations either in India or abroad, there will in general be a smaller percentage of middle-class merchant and petty bureaucrat types (lawyers, teachers, etc.) in princely lands than in the Indian provinces of the Raj.

Rulers of these states continue to possess real authority in the 1930s, and are not anxious to see it lost to a National Congress in the event of independence. As a result, they have a vested interest in supporting a continuing British stewardship, and a genuine opposition to the ongoing efforts of independence leaders like Gandhi, Nehru, and others. Players arriving on behalf of the British government, or engaged in activities which its agents endorse, are more likely to receive cooperation than those operating on their own.

guard their independent interests — sometimes even when doing so flies in the face of the goals of the rest of India, as well as the expressed intentions of Parliament.

Pankot Province

Pankot is located in the north central portion of India, roughly 80 to 100 miles northeast of the city of Delhi, and 20 to 30 miles north of the princely state of Rampur. The province's only major population center is the town of the same name which surrounds Pankot Palace, the home of the province's ancestral line of maharajas since the late 1500s. The palace and town are located at the top of a stark cliffside which to the east overlooks one of the many small tributaries of the Ganges, some 300 to 400 feet below. A

narrow rope footbridge with a floor of wooden planks crosses the river at this point, and provides the only passage across the crocodile-infested waters for 20 miles on either side.

To the west, the road to Pankot is little more than a rugged dirt track that winds through the surrounding hills and thickly wooded areas, sometimes becoming little more than a sparsely marked trail, before descending down to the villages of the United Provinces in the river valley below. In a pinch, this roadway might be traversable by a rough terrain vehicle like a Jeep, but it is more likely that player characters seeking to reach Pankot will have to locate and arrange for whatever crude means of transport they can find, including dak-gharis (horse-drawn carriages), freight wagons pulled by zebus,

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or elephants (for more about back-country travel, see the “Traveling in India” sidebar in the previous chapter).

As player characters approach Pankot, they will almost certainly notice that the road appears to be less and less traveled. The forested sections of the terrain are filled with dangerous forms of wildlife — packs of baboons and monkeys, poisonous snakes like the king cobra, and swarms of arboreal vampire bats — which should force the characters to move with caution, and to select their nighttime campsites carefully. If the characters are observant (making relevant *perception* or *tracking* skill rolls), they may also come upon some unnatural terrain features of more than passing significance — one or more crude altars featuring graven idols with four or eight arms, a dull red-colored body, and a disheveled visage with a protruding tongue. These altars are festooned with depictions of skulls, and decorated with blood and bones from animal sacrifices — any character with knowledge of Indian religion will have no difficulty recognizing this as a shrine to Kali, the goddess of death and the patroness of the Thuggee cult.

The gamemaster should note that locating one of these sites may prove somewhat of a double-edged sword. Finding the altar confirms that the characters are entering an area of Thuggee influence and had better be on their guard. But it also deprives them of the use of their mode of transportation for the remainder of their journey, as most animal handlers or drivers tend to turn and flee at the evidence of such dark rituals.

History of Pankot and the Thuggee

Through *history* or *research* skill rolls or conversations with Crown contacts like “Fitz” Cromarty, the players can obtain the following meager background on Pankot.

In the 18th century, after Britain’s first arrival in India, Pankot was rumored to be a center of activity for the Thuggee cult of Kali (the beliefs of this cult are described in greater detail in the next chapter). At its most primitive level, the religion called for both ritual

animal and human sacrifices. Cult members also waylaid and murdered travelers, typically by strangulation, to satisfy the ravenous hunger of the goddess.

During the 1830s, the British army moved aggressively throughout India to eradicate the cult, destroying its temples and killing its fanatical leaders. In Pankot, it is said that the army raided and destroyed an enormous Thuggee temple complex, killing over 300 priests and followers.

The British efforts appeared successful on the surface, as the public practice of murderous banditry essentially ceased, save for isolated incidents. The official position of both the Crown and the local leadership of Pankot is that the cult has been dead for over a century, but scholars more inclined toward skepticism suspect that it has merely gone underground (in the case of Pankot, quite literally), and it should be noted that the Raj has taken the precaution of maintaining a company of British and native cavalrymen in the surrounding area.



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During the Sepoy Rebellion of 1857–1858, Pankot remained loyal to the Crown, and the high walls of the Palace became a defensible island that a significant number of British refugees from Delhi flocked to for safety against the rampaging native army of Bengal and its supporters. The palace was briefly besieged during the spring of 1857, but it is alleged that a ferocious counterattack, launched from secret catacombs under the palace which extended outward well beyond its perimeter walls, sent the forces of the rebellion scurrying to find easier prey.

For the past 75 years, events in Pankot have roused little notice in the world beyond. The province's long-time ruler, Maharajah Premjit Singh, died in 1930 in a riding accident, and has been succeeded by his young son Zalim, whose rule presently leans heavily upon the guidance of his Prime Minister and chief adviser Chattar Lal.

Approaching the Palace

Regardless of whether the player characters approach Pankot from the east or the west, Pankot Palace will be evident from quite a distance: a large pinkish-white Moghul-style edifice rising up above the jungle. Conversely, this means that the inhabitants of the palace will be aware of the characters' approach well before their arrival. Moreover, it is suggested that regardless of the player characters' route, the gamemaster use the approach to the palace as a means of setting an uneasy mood, as follows:

If the players approach from the east, across the rope footbridge, have them make an Agility check as they cross the bridge. About halfway across, a strong gust of wind kicks up, shaking the bridge and threatening to push the characters off. If any player character rolls particularly poorly on his Agility check, he loses his balance and has to be saved by the others from toppling into the river below. Now might be a good time to mention to anyone looking down about the crocodiles sunning themselves in the water beneath ...

If the players approach from the jungle, they emerge from the underbrush into a

cleared area of fairly level terrain that immediately surrounds the palace. Just as they begin to feel relief at being out of the wilderness, read or paraphrase the following:

You step out into a clearing, and see the path of the roadway leading to the palace gates nearby. As you start toward it, you notice that the wind begins to pick up, and rustles sharply through the trees surrounding the clearing. Suddenly, the sky is filled with flying creatures, a swarm of vampire bats hundreds strong. The bats pass overhead, and fly off in the direction of the palace.

The main entrance to the palace consists of a great circular archway, with a portcullis gate that is open by day but closed from dusk to dawn. If open, two Rajput guards decked out in gaudy ceremonial uniforms stand to either side and ask any who approach to state their business and to leave behind any weapons they are carrying (Note: Dr. Jones's bullwhip survived this test, and so might another unusual sort of weapon, but nobody will carry a gun or knife through here without a fight). At night, a trio of guards stationed in the ready room just inside these walls challenges any who approach and takes some convincing to allow entrance of uninvited guests.

If the player characters do not cooperate, the guards attempt to hold them here, while Chattar Lal is summoned; if they claim to have business with the Maharajah, or even to just be simple travelers seeking shelter, they are allowed to pass into a large courtyard within. To the left, this courtyard opens onto a marketplace area with several permanent structures housing the shops of local merchants and craftsmen, and a central square that fills with traffic on market-day once each month, but otherwise remains largely vacant. The palace itself lies to the right, at the apex of another small rise.

Within moments of the character's entrance, a tall, well-dressed Indian man comes down the palace's stone steps. He addresses the characters in fluent English (read aloud or paraphrase:)

"Good day and hail to you, and welcome to Pankot. I am Chattar Lal, Prime Minister to

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His Highness, the Maharajah of Pankot. Although I do not yet know your names, I trust that you have come here in peace. We so seldom have visitors, especially travelers from the West, here in our quiet little land—but we welcome one and all openly in this area of harsh wilderness, and invite you to come and join us for the evening. You may continue your journeys tomorrow, or the next day, after a good meal and a comfortable rest.”

Lal is impeccably mannered, and from his accent has obviously been British-educated (if asked, he acknowledges having been schooled at Oxford). In addition, he is particularly solicitous and charming to any women in the players’ party.

With a remarkable deftness he deflects any significant questions asked by the player characters (“There will be time for such talk later, after you have had a chance to refresh yourselves and clean up a bit ...”), and gently but firmly escorts them into the Palace. Refusing to follow is not an option, unless the characters would prefer a night in jail.

A Tour of the Palace

The player characters are escorted to bedrooms on the second floor, with a separate room provided for each pair of characters (with segregation of the sexes, of course). They pass by doors of ornately carved wood, luxurious wall hangings, and under an enormous crystal chandelier in the main atrium downstairs—in short, all the trappings of opulence and conspicuous consumption that make it clear that the ruler of Pankot appears to be living in the lap of luxury, despite the backwoods locale.

The characters are provided with food and modern bathing facilities, and are offered the services of barbers, manicurists, and even the use of formal attire for dinner that evening if they do not have their own.

Lal then cordially takes his leave, announcing that dinner will be served promptly at six o’clock in the Pleasure Pavilion adjoining the interior courtyard and gardens. Any requests for an audience with the Maharajah are politely put off (“His Highness is busy

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today, but perhaps tomorrow ...”), but the characters otherwise appear to be left to their own devices until nightfall — although anyone who chooses to go poking around soon finds that certain sections of the palace are guarded and “off limits.” The movements of any curious characters caught in these areas are surreptitiously watched for the rest of the time they remain at the palace.

First Floor

Entrance Hall

The entrance hall extends to the height of both stories of the building. The doors to the outside are finished in gold leaf on the inside, and kept bolted at night. In addition to the enormous crystal chandelier, which contains over a half-ton of glass, a large oil portrait depicting the current Maharajah's father, Maharajah Premjit Singh, hangs at the landing of the stairs to the second floor.

Audience Chamber

Located to the right of the entrance hall, this room is where the Maharajah receives his subjects (it is not in use on this particular day). A glorious jewel-bedecked throne stands on a raised dais at its rear, with a less pretentious but still munificent-looking seat set one step below the throne and to its right. Doors at the rear of the room lead to the Maharajah and Prime Minister's private chambers, and are kept locked and guarded. This room also extends the height of both floors, with a gallery level above; a balcony off this upper level looks out onto the palace steps and outer courtyard, and is used for public addresses.

Temple to Shiva

This is a small room with an altar bearing a statue of Shiva, a lower dais bearing offerings, and room to hold about twenty-five worshippers. A search of the room reveals that it has been recently used for services.

Portrait Hall

Located beyond the main entrance and to the left, this hall

leads to the Pleasure Pavilion beyond. Its walls are lined with portraits, busts, etc., of a number of the Maharajah's predecessors.

Pleasure Pavilion

The centerpiece of this room is a long, low table surrounded by colorful pillows. Throughout the afternoon, this room has a constant traffic of servants preparing the table for the evening's upcoming feast. The room is lit by torchlight from wall-mounted sconces around its perimeter. Entertainers (musicians, dancing girls, etc.) accompanying the banquet use the raised dais in one part of the room, and doors at the opposite end from the portrait hall lead east to the kitchens and servant's quarters, and north into the garden area and interior courtyard.

Kitchen

Another area of constant activity, the kitchen is filled with 20 to 25 people preparing for the night's feast. Intruders find themselves face to face with an angry, knife-wielding native chef who speaks no English.

Garden

Beyond the Pleasure Pavilion is a lush garden. The sun filters in through skylights high above, providing plenty of light for the flowers that bloom here.

Inner Courtyard

Access to the interior courtyard can be gained through either the garden area, or through a door on the opposite wall that



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leads from the Maharajah's private chambers (and is kept bolted from the inside when he is not present). The courtyard is also richly festooned with flowers and well-maintained shrubs, and its perimeter is lined with a number of cages for various wild birds, including several falcons, and a pair of mated peacocks which are allowed to wander freely around the grounds. Amongst the birds is another large cage which holds the court tiger, a large White Siberian male that lashes out at anyone who comes near. His Highness Maharajah Zalim Singh usually comes out into this courtyard daily at noon to inspect his charges, and speaks freely with player characters.



Second Floor

Players' Bedrooms

The quarters assigned to the player characters upon their arrival are richly appointed, with wall paintings, sculptures, mirrors, a couch, a table, a ceiling fan, and a luxurious king-sized bed. Two players are housed together per room (with the sexes kept separate unless the characters are a married couple — or posing as one), and bathing facilities are available nearby in this same corridor.

These bedrooms are also accommodations with a secret, as at least one of the rooms assigned to the characters contains a hidden entrance into the secret passages that lead throughout the palace, and ultimately down into the underground complex containing the mines and the Temple of Doom. If the

player characters have aroused the suspicions of Lal during dinner, the presence of these passageways (though not, initially, the way in or out) are revealed by the nocturnal arrival of Thuggee assassins (one per player quartered in the targeted room — use the stats for Temple Guards, provided in Chapter Four, for these attackers). Otherwise, the players may notice the presence of something unusual in their room before or after dinner by making a successful *perception* roll of 15 or more, or by playing an Alertness card.

A successful roll reveals a slight breeze — without an obvious source — rustling a vase of dried flowers. Closer inspection exposes the source of this breeze as one of the pillars lining the north wall of the room. The column is decorated with a carved figure of a naked woman. Pressing in on the woman's breasts pushes the statue into the wall, pivoting a keystone to open a torch-lit, stone passageway. (If this search occurs after an attack, a *perception* roll of only 10 or better is needed to locate and open the passageway).

Bridal Bedchambers

These rooms, located farther along the same corridor as the player characters' bedrooms, are the bedchambers which formerly housed the wives and concubines of the previous maharajahs of Pankot. These chambers are presently not in use, and are thus not kept locked or specially guarded. A successful search of these rooms (*perception* roll of 14 or Alertness card) reveals a different sort of secret passageway (accessed via a concealed lever behind a wall-hanging of a handsome young princeling astride a prancing black horse). This passageway leads down to the first floor to the private bedroom of Chattar Lal (and is the only way the characters can reach his room without fighting their way through the palace guards).

Chattar Lal's Room

This fairly large chamber contains a small sitting room with an ornate, carved wooden desk and matching chair, a bedroom area, and a private bath. If encountered prior to dinner, there is a 60% chance that Lal is working at his desk as the player characters

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approach — a successful *perception* roll against a difficulty of 8 is sufficient to alert the characters to this fact before they barge in.

If no one is present, an examination of the papers on Lal's desk does not reveal anything out of the ordinary. However, if the lock on the drawer at the base of the desk is picked (*lockpicking* roll of 12), the characters find a ceremonial dagger which appears to have been recently cleaned, given its shine.

In the bedroom area is a walk-in wardrobe closet containing the usual assortment of suits and dress clothes, as well as ceremonial native garb. A *perception* roll of 12 reveals that one of the native robes appears to be covered with rock dust, and a few brownish spots of what might be dried blood.

Finally, Lal's chamber, like the player characters' bedrooms, contains a secret passage to the underground caverns beneath the palace — one which, unlike the characters' entrance, does not force one through the

harrowing creatures and traps described in the next chapter. Given the limited amount of time the players have for a search, however, a very high *perception* roll (18 or more) is required to notice the mysterious breeze emanating from a room with no open windows or door save for the secret passage used by the characters. The breeze comes through a small crack in a pillar beside Lal's office desk, which is adorned with a likeness of Parvati, Kali's alter ego. A *Strength* roll of 18 is required to push the statue hard enough to activate the passageway; however, a second *perception* roll (14) reveals a small release lever hidden beneath Lal's desk that slides the passage open easily (a *perception* roll of 12 or better is needed to locate and open the passageway).

Pankot Palace Characters

Chattar Lal

AGILITY 9

Beast riding (horse) 11, beast riding (elephant) 12, melee combat 12, melee parry 12, unarmed combat 11, unarmed parry 11

DEXTERITY 7

Thrown weapons (dagger) 10

ENDURANCE 9

Resist shock 14

STRENGTH 8

TOUGHNESS 10

INTELLECT 11

Science (archaeology) 13, science (chemistry) 16, science (mechanical) 13, perception 14, trick 14, deception 16

MIND 11

Hypnotism 15, language (English) 17, scholar: Indian history 15, Western culture 14, psychotropic drugs 18, metallurgy 14, research 14

CONFIDENCE 9

Faith: Kali 17, bribery 12, willpower 13

CHARISMA 7

Diplomacy 14, etiquette 13, persuasion 12

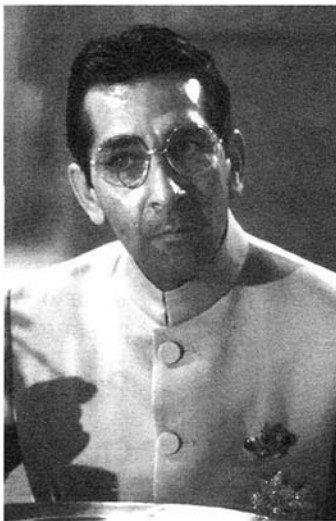
Life Points: 5

Equipment: Business suit or native formal attire (depending on occasion); wire-rimmed spectacles; ceremonial dagger (STR+4/19); vial of "knockout drops" (must

Using Chattar Lal in Your Game

Prior to the events of *Temple of Doom* in 1935, Lal would most likely be encountered within the boundaries of Pankot Province, manipulating the Maharajah into his unknowing support of the wide-ranging activities of the cult of Kali. However, as the Province's "point-man" with the British authorities of the Raj, Chattar also could be expected to travel freely about India to confer with the Crown's representatives — with whom he has many profitable contacts, and the general reputation of a sensible man who can "get things done." Of course, the things he is getting done would hardly earn the praise of the British if they were revealed. If abroad, Lal will likely be in contact with Kali worshippers in other parts of India, always seeking to further the cult's purposes with the blood of its victims.

Prior to 1935, he may also be encountered attempting to research the location of the three Sankara Stones which the cult has in its possession at the time of the *Temple of Doom* adventure.



In the battle on the floor of the temple, Lal is defeated by Indiana Jones in hand-to-hand combat, and first appears to be fatally crushed by the wheel of the great

winch which hoists the victims of Kali into the sacrificial flames. Later views of this scene, however, show Lal to be conscious and then absent from the immediate area. As he is not involved in the pursuit of Dr. Jones and his friends through the underground caverns, and is unaccounted for at movie's end, it is reasonable to postulate that he escapes to fight another day. In the aftermath of these events, Lal would find it difficult to remain aboveground in India,

as the Crown would certainly place a price on his capture. He would retain his contacts with other Kali worshippers, and might also bring substantial resources to aid their cause, given the wealth in gems from Pankot he could carry away with him. He would also certainly be hopeful of wreaking Kali's vengeance on Indy or anyone (like the player characters) known to be his friends.

make a *willpower* check against a difficulty of 6 if ingested or fall unconscious).

Description: A dapper, soft-spoken man in his mid-thirties, Lal is Prime Minister of Pankot Province and the primary advisor to its young Maharajah, Zalim Singh. Oxford-educated, he is well-versed in Western ways and customs, favoring Western styles of attire by day. In conversation, he has a dry, acerbic wit, which he uses to deflect any unpleasant inquiries made about Kali-worship or other improper acts taking place in his province. Though unfailingly polite on the surface and unlikely to raise his voice in anger, he sometimes reveals a glimpse of the steely resolve that lies beneath.

Lal is in fact a fanatical devotee of the death cult of Kali, and has used his knowledge and carefully cultivated supply of psychotropic herbs to bend the young Maharajah's will to the service of the goddess. Lacking the charisma to command the masses like the High Priest Mola Ram, Chattar tries to exert influence more subtly — the unseen puppeteer holding the strings of power. Though Lal is far from an imposing physical specimen, he does possess some training in the Thuggee arts, and is more than willing to bloody his own hands for his holy cause.

Whether due to the effects of his Westernized upbringing or his own innate pragma-

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tism, however, it appears that Lal is not quite ready to die for Kali ... just yet.

Maharajah Zalim Singh

AGILITY 8

Beast riding (horse) 10, dodge 13, martial arts (wrestling) 12, running 13

DEXTERITY 9

ENDURANCE 7

STRENGTH 8

INTELLECT 9

Deduction 12, perception 11, trick 12

MIND 8

Cartography 11, language: English 14, political science 12, scholar: Indian history 13

CONFIDENCE 10

Alteration (by voodoo) 16, faith: Shiva 15 (if under influence of Black Sleep of Kali, faith: Kali 15)

CHARISMA 10

Persuasion 13

Life Points: 3

Equipment: Robes of fine silk; several large and distinctive items of personal jewelry (rings, necklaces, etc.); a turban held in place by a silver hairpin bedecked with feathers and (concealed below the folds of the turban) a visage of a skull with ruby chips for eyes.

Description: Zalim Singh, the current Maharajah of Pankot Province, is a boy of just 13 who has been thrust into the responsibilities of rule after the mysterious death of his father, Premjit, in the spring of 1930. (Premjit was in fact slain by the High Priest Mola Ram after the Maharajah discovered that the Kali rituals had been renewed and had threatened to expose them to the British). Slender of build with a beardless face and a high, soprano voice, this young lad seems a poor choice as a ruler. But do not laugh in his presence, for the Maharajah's powers include summary justice over any offense committed in his realm.

If encountered at an official function, Singh appears bored by matters of state, and would much prefer to be out riding one of the several fine Arabian horses in the Royal Stables, or tending the exotic menagerie of animals and birds he maintains in the palace's inner courtyard. As preparation for his reign, however, Singh has been receiving a formal education from an English tutor, and in fact possesses a fairly good understanding of Indian and British history, culture, and the current state of the relationship between the two countries.

If there is one subject about which Zalim feels passionately, it is his revulsion at the practices of the cult of Kali, and his certainty that such rituals are a dark part of Pankot's past, but no more. Thus it is highly ironic that Lal's ministrations have rendered Singh an unwitting participant in these rites. When he has drunk the ceremonial blood and entered the Black Sleep of Kali, Zalim is transformed from a basically good-hearted princeling to a young adept of Mola Ram's mystical arts. He has been trained in the making of voodoo dolls and fetishes — any damage inflicted on a doll will be felt by the one whom the figure represents as if he/she were directly attacked. Such damage is not lasting

Using the Maharajah In Your Game

Before the events of *Temple of Doom*, Zalim Singh is probably best used in adventures that have ties to the cult of Kali. He possesses a unique ability that makes him a dangerous foe (one which if used properly should force players to spend event cards and Life Points to defeat him). Moreover, as an unwitting tool of the agents of darkness, Singh also provides the gamemaster with a chance to show players that things are not always black and white — opponents are not always enemies, and can sometimes become allies as circumstances change.

After 1935, the young Maharajah can be used in any number of ways to introduce characters to the colorful mysteries of India's Princely States. Having had his land rescued from a dark reign of evil by Indiana Jones' visit to Pankot, he is likely

to look kindly upon any of Indy's friends or associates who might journey to his lands. He may act as a patron, aiding characters on an adventure with funding, transportation, etc., or may even sponsor the players to come to India — to renew the search for the Sankara Stones, or to respond to rumors of other activities of the Thuggee, either in Pankot or elsewhere.

In addition, the tasks of administering the Maharajah's own state through the difficult shoals of the growing Indian independence movement might in themselves produce adventure opportunities for certain types of player characters, as the province's ongoing negotiations with representatives of the Crown, or major Hindu or Muslim nationalist leaders, may bring them into contact with important historical figures like Gandhi, Nehru, or the Muslim leader Ali Jinnah.

in effect, but can incapacitate a character from encounter movement for up to several rounds, and can wreak these effects over distances of up to several miles. (When Zalim wishes to use his magic, make an *alteration* skill roll and treat the total as damage, disregarding all *wound* results).

It should be noted that the Black Sleep can be broken by inducing a major shock to the victim's system that will trigger the return of their conscious mind. Indy's sidekick Short Round uses contact with fire to rouse both Indy and Singh from its clutches during the events of *Temple of Doom*, but other means (immersion in water, electrical shock, etc.) could produce the same effect. If so roused, Singh will be appalled at what he has done, and will help the foes of Kali in any way he can.

Captain James Blumburt

AGILITY 7

Beast riding (horse) 12, melee combat (sword) 10

DEXTERITY 11

Fire combat (pistol) 14, (rifle) 15

ENDURANCE 9

STRENGTH 10

INTELLECT 8

Demolitions 11, first aid 11, navigation (land) 13, science (weaponsmith) 12, tracking (jungle) 14

MIND 9

Language (Indian) 10, scholar (Indian culture) 11

CONFIDENCE 8

Interrogation 11, intimidation 12, survival (jungle) 13, survival (forest) 13, willpower 13

CHARISMA 9

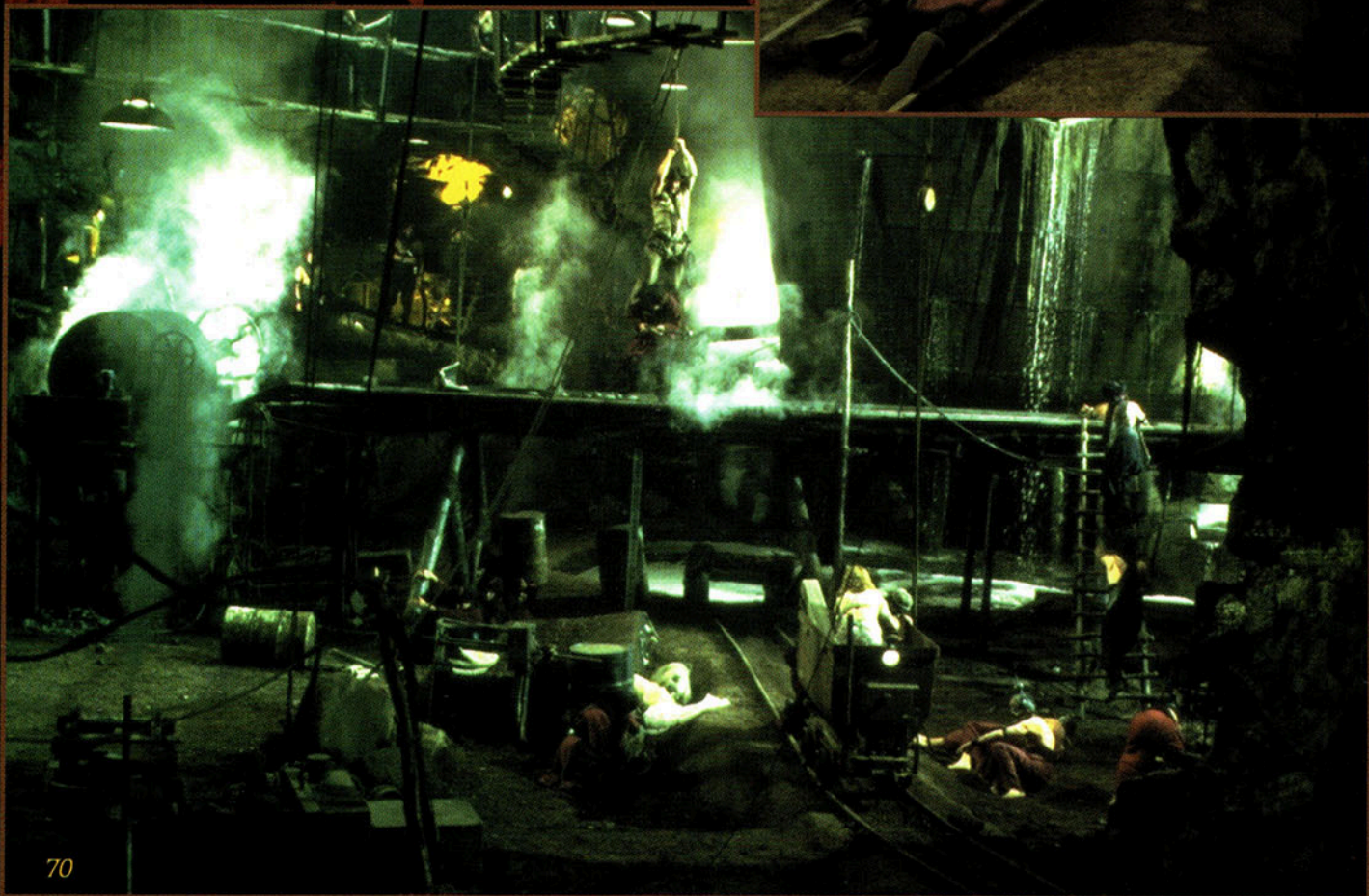
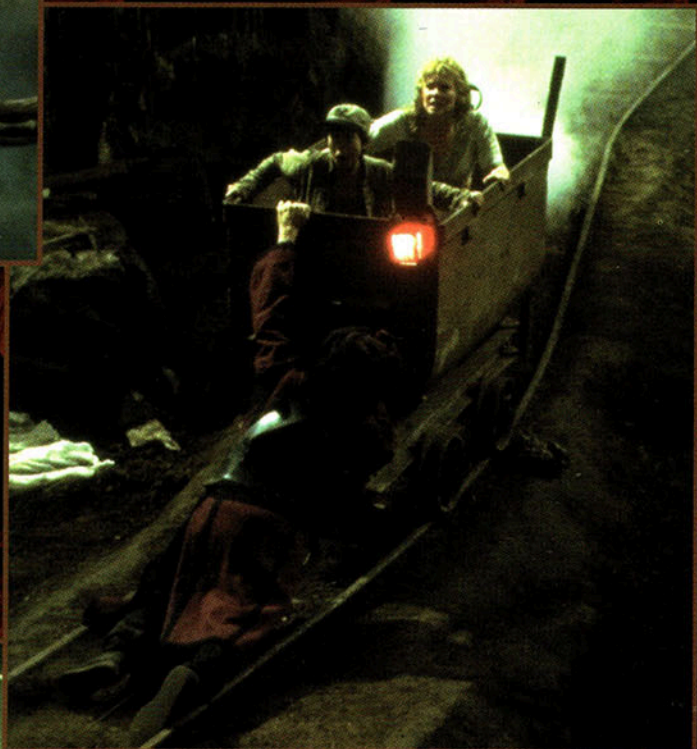
Etiquette 11, taunt 11

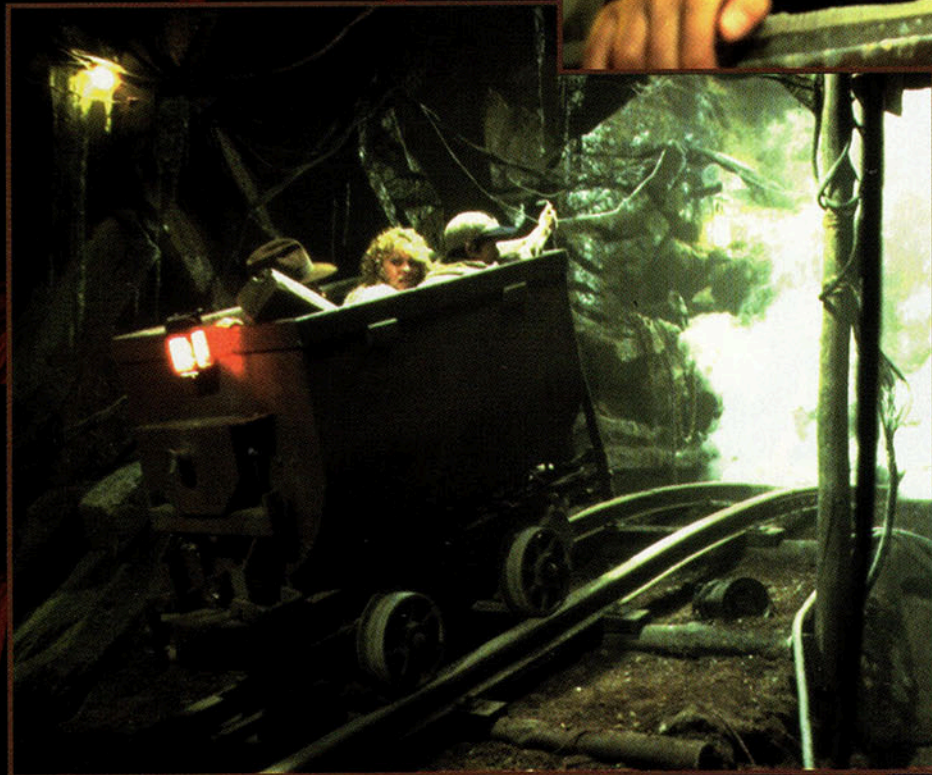
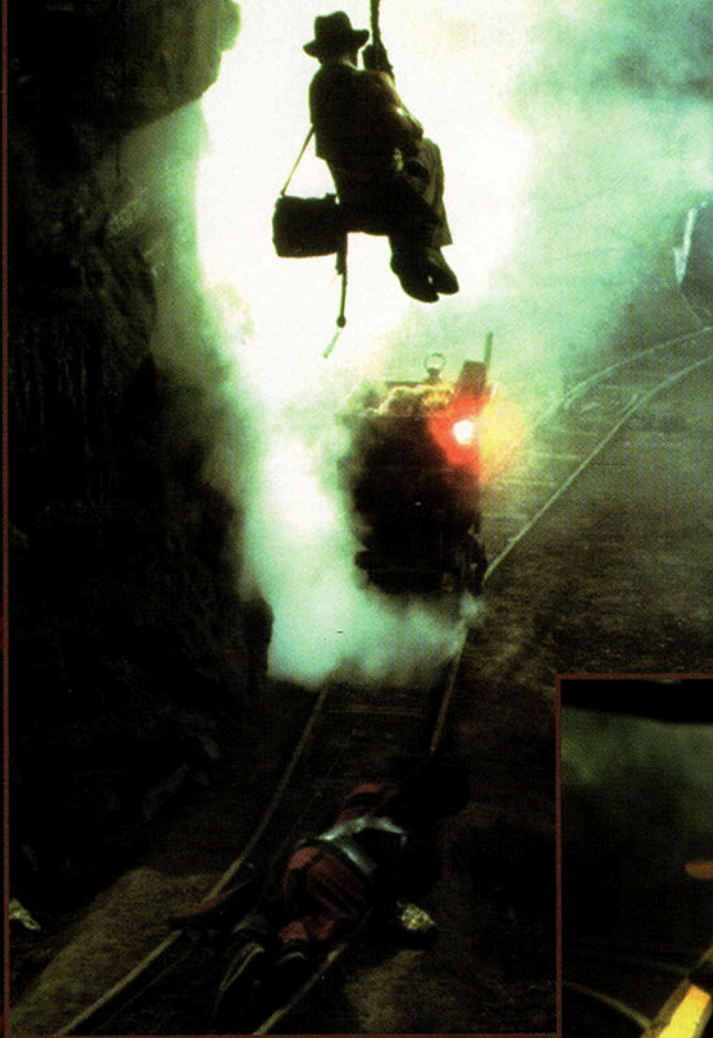
Life Points: 4

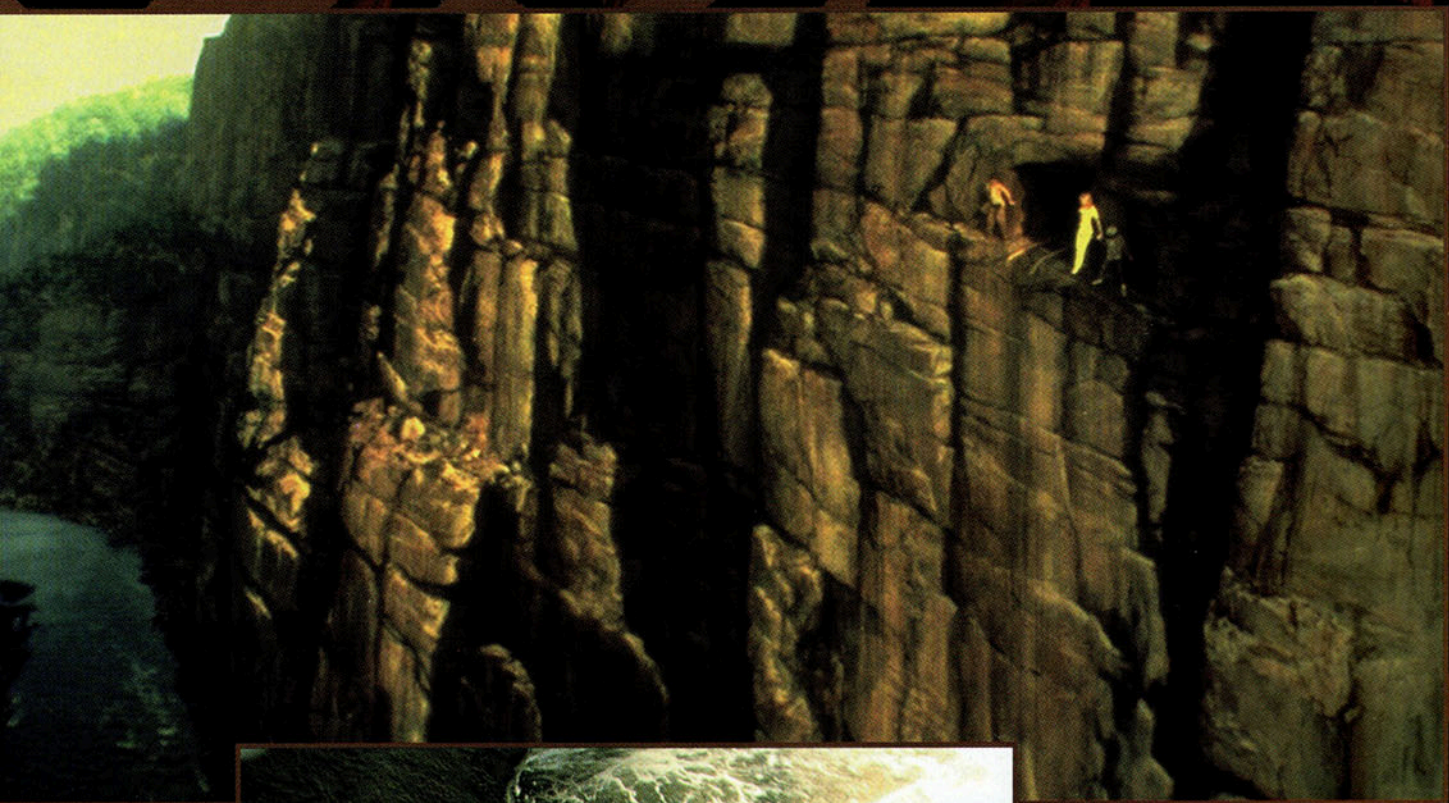
Equipment: Khaki uniform (TOU+2/17); sabre (STR+7/22); Webley Mark 6 pistol (damage value 19, range 3–10/25/50/150, ammo 6); Enfield rifle (damage value 21, range 5–20/75/175/275, ammo 5); cavalry-trained riding horse.

Description: Captain Blumburt is an officer of the Eleventh Puma Rifles, a British cavalry unit stationed in Allahabad. The Rifles have military jurisdiction over the











section of countryside which includes the Princely States of Pankot and Rampur

An eighty-man contingent of the Rifles arrives in Pankot at roughly the same time as Indiana Jones in 1935, allegedly on a routine inspection tour. In fact, Blumburtt is here to investigate the same rumors of dark rituals and Thuggee activity that have reached Indiana Jones.

Blumburtt is a stocky man of late middle age, a bit past his prime physically but far from ready to be put out to pasture. He has spent almost 25 years in India, the last 20 in this region of the country. Like many of his fellow British army officers and civil officials, he has a paternal attachment to the natives under his command that an outsider looking in might well find condescending and arrogant. On the whole, however, Blumburtt treats both the British and Indian members of the Rifles (and the latter outnumber the former by almost four to one) fairly, and his men seem to have a genuine respect for his leadership.

Exploring Other Parts of India

Although Pankot Province and the surrounding villages are key locales in the events of *Temple of Doom*, they represent only a small and rather out of the way portion of India.

Colonial India in the 1920s and 1930s is undergoing great turmoil, as native Indians struggle against the well-entrenched forces of the Raj to try to gain their independence from the British Crown, and the Hindu and Muslim factions of the native population battle amongst themselves to determine who will lead that nation when independence is finally achieved. The following section provides basic background on some of India's larger cities. The locales described are highlighted on the map of India provided, and are discussed in alphabetical order for ease of reference (population figures provided are from the 1940 Colliers World Atlas and Gazetteer).

Agra

(Pop. 230,000) Agra is located in north central India, about 200 kilometers southeast of the present British capital of New Delhi, and shares a common rail line. Agra is primarily known to foreign travelers as the site of the Taj Mahal. This mausoleum and temple complex, built by the Mughal Emperor Shah Jahan in the 17th century to house the tomb of his queen, took 22 years to complete, and is one of the world's modern architectural wonders.

Allahabad

(Pop. 175,000) Allahabad (literally, the "City of God"), located at the confluence of the Ganges and Jumna Rivers, stands on the site of the ancient city of Prayag, which was a major holy area during the period of Buddhist influence in India. An artifact from that time, the Pillar of Asoka, still stands inside the gateway to the old Allahabad fort, and the inscriptions engraved upon it have been a source of knowledge to scholars for years.

The city now serves as a major Hindu religious center. Each year, a festival takes

The British Presence in India

Since the middle of the 18th century when the British stepped into the vacuum left by the collapse of the Mughal Empire to fortify and protect their trading interests, until the final arrival of independence (and the resulting civil strife and ultimate partitioning of the country into Hindu India and Muslim Pakistan) in 1947, the English ruled over millions of Indian natives. They exploited its natural resources for the benefit of first the private East India Company and later the Crown. Within a short time, the British transformed the land, instituting railroads, telegraphs, and industry, introducing Western languages and education, and creating an entire class of British-trained native bureaucrats (whose desire for greater power would eventually sow the seeds of the Raj's own ultimate demise). Amazingly, they did all this despite never numbering more than 4,000 British administrators or more than 30,000 British troops.

During the 18th and 19th centuries, the Crown's primary representatives in India — the District Officers of the Indian Civil Service (ICS) and the officers of the Indian Army — had a high degree of autonomy to make policy. The Raj drew many of England's best and boldest young noblemen looking to make their mark. They commanded a vast force of Indian subordinates who carried out their policies, and served as their tax collectors and foot soldiers. But as progress in transportation and communications reduced the practical distance between India and England, the British Secretaries of State began to exert their own influence over the direction of Indian politics, and by the first quarter of the 20th century, British policy decisions, in the hands of liberal reformers, mostly seemed to undermine the authority of the officials of the Raj by prom-

ising to "Indianize" the ICS and officer corps and creating new representative bodies of quasi-democratically elected Indians, like the Governor General's Legislative Council.

These half-measures advanced by the Crown ultimately satisfied no one, and merely seemed to increase tensions between Britain and its subjects. They also placed the officials of the Raj in the awkward position of being asked to put aside their long-standing guardianship, and to instead educate the Indians who would eventually replace them. Resignations and premature retirements abounded, and recruitment of new personnel became difficult.

Consequently, by the late 1920s and 1930s, the British officials of the Raj no longer represent England's best and brightest, but rather the last vestiges of the "old guard."

By and large, British officials whom player characters encounter in India circa 1935 will be moderately intelligent men, working under difficult conditions. They feel betrayed by the government at home that has tied their hands, and more than a bit peeved that their contributions are not more appreciated by the Indian people, particularly the agitators of the independence movement. Still, the vast majority of them do feel a strong bond to the people of the provinces they administer, and a sincere desire to aid in their progress — though of course, one man's progress is another man's "running dog capitalist imperialism." It can also not be denied that in a few instances, the bitterness of some officials has translated into a callous cruelty, men willing to erupt into violence at the slightest provocation — but these men are the exception and not the rule.

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place at the confluence of the two great rivers, and every twelve years, a much larger festival (the Kumbha Mela) is held, attracting millions of pilgrims.

The modern city was founded by the Mughal Empire in 1583, and was ceded to the British in 1801. During the Sepoy Rebellion of 1857–8, Allahabad was the site of a great massacre, and in the 20th century, it remains one of the hotbeds of Indian independence sentiment, and the home of the Nehru family, one of its prominent leaders.

Amritsar

(Pop. 265,000) Located in Punjab Province, the northernmost part of India, Amritsar is a fairly industrialized city engaged in the manufacture of shawls, silks, and cotton cloth, and a major religious center of the Sikh sect of the Hindu religion. It is also the site of one of the low water marks of Colonial rule, the Amritsar massacre of 1919.

Amritsar was one of several cities in the Punjab and western India to experience work stoppages and rioting in reaction to the Raj's enactment of the Rowlatt Acts (see timeline below). On April 10, two nationalist leaders in Amritsar were arrested; in response, a large crowd attempting to enter the European quarter to protest were turned away, and erupted into violence, attacking banks and setting fire to the city's main railway station.

Three days later, the local military commander, General R.E.H. Dyer, opened fire on another crowd of protesters who had assembled peacefully outside the city commissioner's home, killing 380 and wounding another 1,200. Though Dyer was subsequently removed from command and sent home to England, the incident further galvanized nationalist opinion that there could be no compromise with the Crown on any form of self-rule other than total independence.

Bombay

(Pop. 1,161,000) Located on the country's west coast and serving as

India's principal port on the Arabian Sea, Bombay became the most common port of entry for foreign travelers with the opening of the Suez Canal in 1869. It is one of the most densely populated cities of the world, constructed on a group of former coastal islands joined together with the mainland through an elaborate series of landfills and breakwaters. Hot and humid most of the year, Bombay was hit by plague in the 1890s, and in the time of Indiana Jones already contains huge slum areas and suffers from overcrowded housing and air and water pollution.

Nonetheless, Bombay is also India's financial and commercial center, and a major hub of the Crown's economic prosperity. The country's two largest banks, the Reserve Bank of India and the State Bank of India, are headquartered here, along with the Bombay Mint and India's largest stock exchange.

The city was the site of the first weaving and spinning mill in India, and remains an important cotton and textile producer, though it now also exports a wide range of goods including opium, coffee, carpets, pepper, and ivory.

The Great Indian Peninsula Railway, which has its origin here, runs across the heart of the country, ending in Calcutta some 1,100 miles to the east. Bombay also contains a wide range of cultural, educational, and entertainment facilities, including the University of Bombay (founded 1857), the Prince of Wales Museum, and the Bharatiya Vidya



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Bhawan (Palace of Indian Learning), a complex of buildings devoted to the promotion of Indian education, art, and culture to the Western world.

A number of stately temples are located at the city's highest point on Malebar Hill, including a splendid Zoroastrian pagoda which plays a part in Jules Verne's famous story "Around the World in 80 Days."

Calcutta

(Pop. 1,194,000) The largest city in India, Calcutta is located on the banks of the Hooghly River, an arm of the Ganges, about

150 kilometers upstream from the Bay of Bengal. Despite its inland location, its port is deep enough to accommodate large steamers, and the city has been a major mercantile center since the East India Company first obtained trading rights from the Mughal Empire in 1717. From 1772 to 1911, Calcutta was also the capital city of British India, and was regarded as the flower of the Raj until it was surpassed by first Bombay and later Delhi.

Fashioned by the British in the manner of a grand European capital, the European section of Calcutta, built upon land that had been filled and drained, is known as the "City of Palaces" due to the large number of stately mansions and government buildings it contains. But Calcutta is also a city of often brutal contrasts, as the native sections of the city are referred to as "Mud Town" and are filled with overcrowded structures of mud and bamboo, and heavily beset with unsanitary living conditions and pestilence.

On the west bank of the Hooghly is Fort William, the largest military fortification in India. Calcutta is connected to Bombay by the Great Indian Peninsula Railway, and to Delhi and the northwest by the Grand Trunk Road which extends all the way north to Kashmir.

Events in the 20th century have generally not been kind to Calcutta, although modern improvements to the underground drainage system have somewhat improved sanitary conditions. In 1905, Lord Curzon, viceroy of India, decided to partition the province of Bengal into two parts, and to deny Calcutta some of its traditional trading partners. Insistent agitation within the city eventually led to the annulment of this partition, but also caused the British to move the seat of their government to the relative calm of Delhi.

During the years that follow, Calcutta and other communities in Bengal province are often the site of violent uprisings, many of which carry an unpleasant undercurrent of racial hatred between Hindu and Muslim factions. Ultimately, these divisions lead to the final re-partitioning of Bengal in 1947, when East Bengal becomes part of the new

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Muslim state of Pakistan.

During its glory years in the 19th century, Calcutta is highly renowned as a center of learning, and is the site of three major universities, including the University of Calcutta and Bishop's College. Calcutta's National Library, the largest in India, contains a fine collection of rare books and manuscripts, and a well maintained botanical garden lies in the European quarter.

The cultural site that is likely to be of the most potential interest to player characters, however, is the Indian Museum. Founded in 1814 and located in its present building since 1875, it is the oldest museum in India and one of the most comprehensive in the Orient. Its collections depict the entire pre-British history of the country from prehistoric to Muslim times, and include sections devoted to geology, zoology, industry, archaeology, and art. The coin room contains the largest collection of Indian currency in the world,

and the art section includes renowned examples of Indian textiles, carpets, lacquerwork, glass, and pottery.

Delhi/New Delhi

(Combined Pop. 414,000) Delhi, the third largest city in India, is located in north central India on the east bank of the Jumna River, about 150 kilometers south of the Himalayas. The area surrounding the present city has been the site of the capitals of a succession of mighty empires and powerful kingdoms, all located within a 70-square-mile area known as the Delhi Triangle. Since 1912, the British Crown has joined those ranks, building a new administrative seat (New Delhi) immediately to the south of the old city.

Old Delhi is a walled city, which served the seat of the Mughal Empire during a portion of its reign. Its layout reflects older requirements of defense, as the street patterns are



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dominated by a few major thoroughfares that traverse the city from one major entry gate to another, and the areas in between these main spokes consist of a mesh of avenues and alleyways of irregular direction, length, and width, suitable only for pedestrian traffic.

No other city in India (and few others in the world) can compare with Delhi in the number of architectural monuments to its heritage it possesses. Some structures — the Quwat-ul-Islam mosque, the Qutb Minar, the tomb of Illutmish, and the Alai Gate date all the way back to the Mohammedan conquest of the region (1193–1320), while the tombs of the Sayyid and Lodi kings are representative of 15th- and 16th-century styles, with large decorative domes and extensive use of fine marble and tile.

There are of course many buildings that date back to the reign of the Mughal Empire, the two most famous of which are the Principal Mosque, or Jumma Masjid, and the Red Fort (the former palace of Shah Jahan, the builder of the Taj Mahal). This latter complex, surrounded by red sandstone walls 75 feet in height, contains palaces, gardens, military barracks, and two world-renowned structures, the Hall of Public Audience (comprised of 60 enormous red sandstone pillars supporting a flat stone roof) and the Hall of Private Audience (a pavilion of white marble).

The administrative buildings of New Delhi also include some outstanding examples of modern design, including the Central Secretariat, Parliament House, and the British Viceroy's House.

During the 1800s, Delhi was the chief administrative center of the East India Company's activities in India. During the Sepoy Rebellion, Delhi was held by rebel forces for several months, and many of the British subjects caught there when the city was taken (including women and children) were massacred. The relocation of the British capital to Delhi has brought about two decades of rapid growth, as the city's population almost doubled between 1910 and 1940.

Economically, Delhi is primarily an artisan rather than an industrial community, and its export goods include ivory carvings and paintings, gold and silver embroideries, and copper and brassware.

Hyderabad

(Pop. 347,000) Located in south central India, on the east bank of the Musi River, Hyderabad is the capital of the princely state of Hyderabad — the largest independent realm within the British Raj, with a population of 12 million people. The ruler of Hyderabad, the Nizam, is Muslim, but both Hindus and Muslims live within the state with relative amity and shared influence, as

shown by the blend of architectures within the city. Hyderabad contains two famous Muslim temples: the Charminar, with open arches and four minarets, built during the period of Mughal rule in the 1600s; and the Mecca Mosque, a later design which can accommodate 10,000 worshippers at a single service. A large public garden draws hundreds of thousands of visitors per year.

As befitting Hyderabad's size and strategic position, the Nizam and his advisors have a lot of influential



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friends among the officials of the Raj. The Nizam looks down on most of the other princely states as inferiors, and Hyderabad does not participate in the official forum for those states set up by the Crown in 1921, the Chamber of Princes. Indeed, Hyderabad's view of its own importance does not diminish right up to the point of the British departure from India in 1947, when Hyderabad briefly and unsuccessfully attempts to declare itself an independent sovereign state.

Hyderabad, like Pankot, has a long heritage of being linked with the nefarious rites of the Thuggee cults of Kali. As such, it is a likely place for Chattar Lal to relocate himself in the period following the events of *Temple of Doom*.

Lucknow

(Pop. 251,000) Located in the north of India, on the Gonati River not far below the border of Nepal, Lucknow is a major marketplace for agricultural products, and a key British military outpost. It contains a number of interesting sights, including The Great Imbambara, a large one-story structure used by the city's Shiite Muslims for assemblies during the month of Muharram, and the Rumi Durwala (or Turkish Gate), an archway modeled after the Sublime Porte in Istanbul.

The city's most famous structure is the Residency, the government complex where much of the besieged local British population held out for several months during the Sepoy Rebellion of 1857, until they were rescued by a force of British troops.

Madras

(Pop. 647,000) This port city, located in the south of India on the Bay of Bengal, was one of the first major footholds of British influence in India, as a fort (Fort St. George) and trading post were founded here in 1639. It served as

England's administrative and commercial capital in the early to mid-1700s. The city is laid out surrounding this original core, with industrial areas located to the north and northwest, residential areas to the west and south, and the old villages (containing most of the major administrative, religious, and commercial buildings) in the center.

Besides the old fort and a well-regarded engineering college, the most distinctive buildings in the city are a series of seven large temples, all designed in the same 17th-century style, which are located in neighborhoods immediately surrounding the old town center.



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The Struggle for Indian Independence: A Political Timeline

The list below summarizes some of the major events of the tumultuous Indian struggle to achieve independence from their colonial masters in the 20th century. It is worthy of note that although the teachings of Mohandas Gandhi, which stressed the achievement of independence through economic boycotts, and satyagraha — non-violent non-cooperation — were a major influence on the means used to seek independence, they were far from the only means used, and the nationalist movement had its share of violent confrontations (rioting, terrorist activities, et cetera) as well.

- 1908 Radical nationalist leader B.G. Tilak deported for sedition to Mandalay prison, where he remains for six years.
- 1909 Morley-Minto Reforms (named for the then British Secretary of State and British Viceroy) passed, declaring British support for the principle of greater Indian self-government, and creating a new elective body, the Governor-General's Legislative Council. Crown officials in India, however, place many additional regulations on these "reforms" that mitigate many of their alleged impacts.
- 1910 New Viceroy Lord Hardinge annuls the partitioning of Bengal.
- 1911 British shift capital of British India from Calcutta to Delhi.
- 1912 An assassination attempt is made against Lord Hardinge in Delhi, when a bomb is thrown into the elephant-drawn howdah he is riding. The assassin escapes into the crowd, and is never identified.

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- 1914 Britain enters World War I, and seeks Indian support. Hindu nationalist leaders like Tilak and M.K. Gandhi (just returned from South Africa), as well as many leaders from the princely states, back the war effort, and many men volunteer for the British Indian army. Muslim disaffection with the war effort, however, quickly grows, and spawns terrorist activity, particularly in the Punjab. Leaders of the Ghadr (Mutiny) Party, started by Punjab Sikhs in 1913, journey abroad in search of arms and money, and solicit aid from the Central Powers.
- 1916 At a meeting in Lucknow in December, Muslim and Hindu leaders agree to a pact outlining a joint program of national demands, including increased representation of Muslims on all elective legislative councils.
- 1917 Nationalist legislators, led by Tilak and Annie Besant, gain control of the Indian National Congress, and push aggressively for reforms.
- 1919 Crown officials in Parliament pass the Government of India Act of 1919, increasing Indian representation to major legislative bodies, and increasing the number of Indians eligible to vote to 5,000,000.
- 1919 British officials in India, sensing an increase in nationalist fervor in the wake of the greater responsibilities which native subordinates had taken on during the war (while the Crown officials were abroad), institute a series of measures — known as the Rowlatt Acts — to reduce “terrorist activities.” These acts allow police state measures like trials without juries and summary internment. Gandhi launches a nationwide movement to force the repeal of these acts through non-violent mass protest rallies. Although many such rallies take place, rioting breaks out in Punjab (Delhi, Lahore, and Amritsar) and Western India.
- 1919 Nationalist leaders Kichloo and Satyapal are arrested in Amritsar on April 10th and deported from the district.irate followers, prevented from marching on the residence of the Deputy Commissioner who had given the deportation order, riot through Amritsar’s old city. Troops under the command of General Dyer arrive to restore order. Three days later, the General’s troops open fire on a non-violent protest assembly, killing 380 and wounding 1,200 more. Martial law is declared in the Punjab until June. A commission of inquiry relieves Dyer of command in the fall of 1919, but he returns to England a hero to many.
- 1920 Muslim leader Ali Jinnah, leader of the Muslim League, leaves Congress, effectively ending the Lucknow Pact of 1916. B.G. Tilak dies.
- 1921 Gandhi’s non-cooperative movement degenerates into serious rioting in Bombay, Calcutta, and several smaller cities in northern India. British government responds with only mild repression, defusing tensions.
- 1921 The Chamber of Princes, a body of 120 members designed to represent the interests of the Princely States and presided over by the Viceroy, is established by Royal proclamation, and meets annually thereafter in Delhi. The 6–7 largest of these states remain aloof from this Chamber, reducing its significance.
- 1922 Muslim peasants on the Malabar Coast engage in a bloody uprising against Hindu landlords.
- 1922 Gandhi calls off the satyagraha movement after a protest in a small town in the United Provinces results in the massacre of 22 Indian police. Gandhi arrested and sentenced to six years in prison.

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- 1924 A British Royal Commission sets goals designed to increase Indian representation in the major administrative arms of the Raj, calling for Indians to comprise 50% of all Indian Civil Service personnel by 1939, 50% of all police personnel by 1949, and greater Indianization of the army. These policies receive little practical support from British personnel in India, however.
- 1924 Gandhi released from prison after undergoing a serious operation. He embarks on a “constructive program” to increase enlightened self-awareness through the hand-spinning of cloth, and sets up a number of remote village “ashrams,” or ideal communities, to put these ideas into practice. He spends the next several years residing in these communities himself.
- 1926 Bloody rioting in Calcutta destroys several stores and churches.
- 1930 Gandhi embarks upon a second round of national civil disobedience, this time focused upon the British government’s salt tax (the government holds a complete monopoly on production of this good, and the tax represented half of its sale price). Gandhi incites the masses to break the monopoly by making its own sea salt, and in March walks from Ahmadabad to the sea. Simultaneously, salt is made (in violation to the monopoly) at over 5,000 meetings throughout India. The Raj arrests Gandhi’s key lieutenants Vallabhbhai Patel and Jawaharlal Nehru, in March and April. Most of the protests occur without violence, with the exception of a large-scale riot in Peshawar, where the British lose control of the city for 12 days, and have to bring in troops and aircraft to restore order. Gandhi is arrested in May, and demonstrations following his arrest are met with sharp repression.

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- 1930–2 Britain hosts a series of Round Table conferences over the next three years to try to produce an Indian policy that the disparate native leadership can support. Jinnah and the Muslim leadership attend, but Gandhi and his key lieutenants are all in jail, so little can be attempted the first year. Gandhi attends the 1931 conference, but again, the conflict between Hindu and Muslim goals and the general resistance of the Princely States toward any sort of change makes the effort an ultimately futile exercise.
- 1933 A group of Cambridge Muslim students propose that the only acceptable solution to Muslim India's needs is the creation of a separate Muslim state, to be called Pakistan ("Land of the Pure") out of the Muslim-majority northwestern and northeastern provinces.
- 1935 The Government of India Act gives all provinces full representative and elective governments, and extends the right to vote to 30 million Indians. The viceroy and his governors retain veto power over any legislation they consider unacceptable.
- 1937 The Congress party, after defeating the Muslim League soundly in the provincial elections of that year, announces that there are only two parties in India, the Congress and the British Raj. From this point on, all Muslim legislative efforts move away from cooperation and toward mobilization of a group powerful enough to achieve separation.
- 1938–9 Subhas Chandra Bose, a radical nationalist who opposed Gandhi's passive policies, and sought to force Congress to follow a program of radical reforms, is elected President of the Congress. He is forced to resign his post in April of 1939, however, and later travels to Russia in search of support.

“Jai ma Kali, jai ma Kali!”

—Kali worshippers



THE TEMPLE OF DOOM

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History of the Temple

For well over a hundred years the diamond mines near Pankot Palace have had a dark and bloody relationship with the goddess Kali. Local villagers still remember many legends and stories of people disappearing, and evil things happening in the mines because of Kali and her Thuggee worshippers. Until the British came and eradicated the Thuggee in the early 1800s, people in the areas near the mines lived in constant fear of being captured and sacrificed to the dark goddess.

While the British were successful at breaking the grip of fear the Thuggee had over the area, they were not able to completely destroy the worshippers of Kali. Though reduced in number, those who survived managed to reestablish a temple to their goddess. Seeing that they could not return to the old ways of worship, the remnants of Kali's followers were forced to change their methods. Secrecy became even more important than it had been in the past. No longer could Thuggee do things that would attract attention to

themselves or to the temple. Instead stealth and cunning became the tools used by the Thuggee to reach their goals.

The rebuilt temple was small compared to the original and less ornate. Guards were now only placed in important areas; traps or *Bok-toh* rooms were used to protect side entrances. The goal was not only to defend the temple, but to be noticed as little as possible.

Finally, despite many objections, Kali was offered more animals as sacrifice. Any human sacrifices were performed only on high holy days, and the priests made sure the victims were captured far away from the temple.

This was how things remained until Mola Ram, one of the few remaining high priests of Kali, arrived at the temple with his own Thuggee minions. He was displeased with both the temple itself and the way Kali was being worshipped. "Our goddess does not drink the blood of animals!" he shouted during a ritual, "She drinks the blood of men!" Believing that the actions of the temple's



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priests had angered Kali, Mola Ram ordered the priests to be sacrificed to appease their goddess and to bring favor to his new temple.

Mola Ram

AGILITY 8

Dodge 10, maneuver 9, melee combat 12, melee parry 11, running 10, stealth 10, unarmed combat 10

DEXTERITY 9

Fire combat 10, missile weapons 11, thrown weapons (spear) 10

STRENGTH 7

ENDURANCE 9

TOUGHNESS 9

INTELLECT 10

Perception 12, teaching (Kali faith) 14, teaching (Vedic religion) 12, trick 11

MIND 10

Hypnotism 13, language (English) 11, scholar (Kali history) 15, scholar (Vedic religions) 18, scholar (Indian history) 12, scholar (Hinduism) 14

CONFIDENCE 13

Con 14, faith (Kali) 19, intimidation 15, invocation (Kali) 15, willpower 16

CHARISMA 9

Charm 11, persuasion 12, taunt 15

Life Points: 6

Equipment: Ceremonial robes; poisoned dagger STR+5/14, dagger injects a sleep poison (victim must make a Strength check of 15 or higher or fall unconscious for 1D10 hours).

Description: Mola Ram is one of the last High Priests of Kali left in the world. He has both seen and read of the destruction brought by the British against his people and his goddess. This has made him appear cold and diabolical toward his priests and the Thuggee, and downright vile toward his enemies. His one passion is to restore Kali to her former glory. He is tireless in his efforts to achieve this goal,

and accepts no excuses, delays, or failures from his minions.

The evil acts he has committed for his goddess have slowly transformed him over the years. He is easily distinguished by the red rimmed eyes that glare from sunken sockets in his pale, sinister face. To enhance his appearance Mola Ram often paints his face and head before conducting a ceremony.

Because of his power and knowledge, Mola Ram had little trouble getting the worshippers of the temple to help him with his plans. Those who refused or didn't show enough loyalty were quickly disposed of. One of the first things he ordered was the construction of a new temple, one that would show the power of Kali to all who looked upon the structure.

As construction of the new temple began, Mola Ram turned his attention to other matters. Like the former priests, he was afraid that too much Thuggee activity near the temple would attract the attention of the British, endangering both the temple and his master plan. He also knew, however, that to gain favor with Kali, he must offer her a



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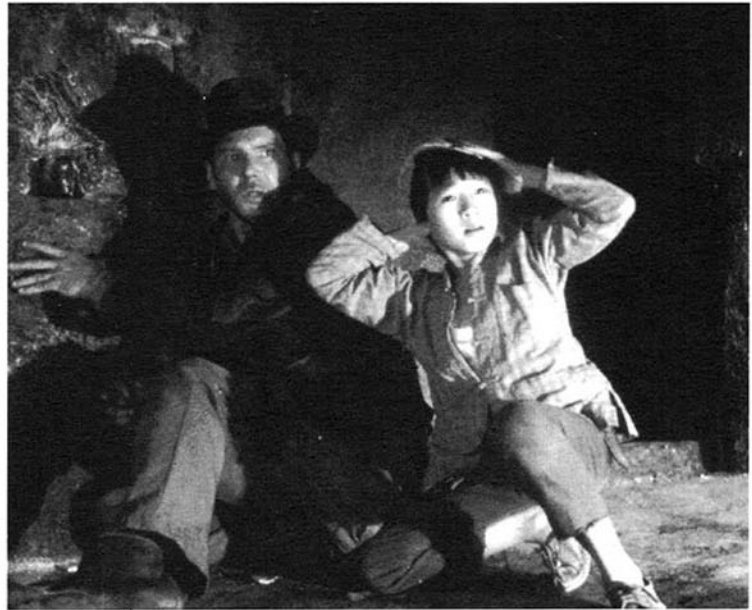
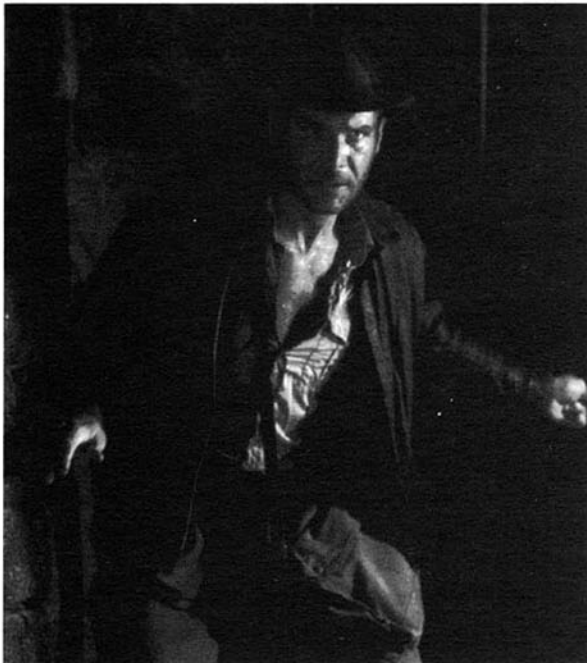
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human sacrifice. So he sent his Thuggee followers as far away as he could, instructing them to only capture non-white travelers, and not to return to the area where travelers were captured. Failure to follow these orders would mean death.

Who are the Thuggee?

For several hundred years, the Thuggee roamed India, Bengal, parts of Tibet, and what is now Pakistan. There are a number of differing opinions as to who or what they were to the peoples of India. To many they were thieves and murderers who preyed on travelers or merchants in the countryside. To others they were protectors of pilgrims going to holy sites or cities. Both of these opinions held an aspect of truth.

Those who were deemed by the Thuggee to be unrepentant were sometimes dispatched by the use of the passinga, a silk scarf or sash with jewels at the center and at both ends. Thuggee often carried these weapons disguised as belts or decorative clothing. They attacked their victims by whipping the passinga around the target's neck. Strangulation was quick, often taking mere seconds.



If the victim was too large or strong, the Thuggee stabbed him to death with daggers or small wooden staves. After the attack, the Thuggee gathered the victim's valuables and disposed of the body. Great efforts were taken to ensure that the victims were never found.

As time went on, the Thuggee became over-zealous in their activities, until by the late 1700s most people were afraid to travel by road. The development of India's rail system also played a significant part in this. As more people started traveling by train, there were less travelers for the Thuggee to attack, so pilgrims started to become targets. Once not even the faithful were safe from attack, the Thuggee became known as oathbreakers and murderers, and were soon despised by almost everyone.

The close association between the Thuggee and Kali did not help their reputation much either. Many historians believe that the only reason the Thuggee did not originally attack people on pilgrimages was that the priests of Kali did not want to earn their goddess the wrath of another deity by killing the faithful followers of other gods and goddesses. As the number of travelers began to decrease, however, this consideration became secondary to providing the dark goddess with the blood she demands.

With their true nature revealed, the Thug-

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gee had to develop new methods to disguise both themselves and their activities. First, they developed their own secret language known as Ramasi, which they used to identify themselves to each other. Second, they altered their tactics for acquiring victims for Kali. The Thuggee now began ambushing people near small towns and villages. Rather than being immediately killed, the victims were brought to a predetermined location where the ritual was performed.

These changes allowed the Thuggee to continue to offer blood sacrifices to Kali, although at a somewhat reduced rate. Unfortunately, discovery of the ritual location was a constant risk. To ensure the safety of their meeting places and followers, the Thuggee leaders established severe punishments for those who betrayed the location of a temple. In addition, they made joining the Thuggee extremely difficult.

To join the Thuggee, the recruit had to be related to his sponsor. The aspiring Thuggee also had to be willing to go through an initiation ceremony involving both Thuggee and

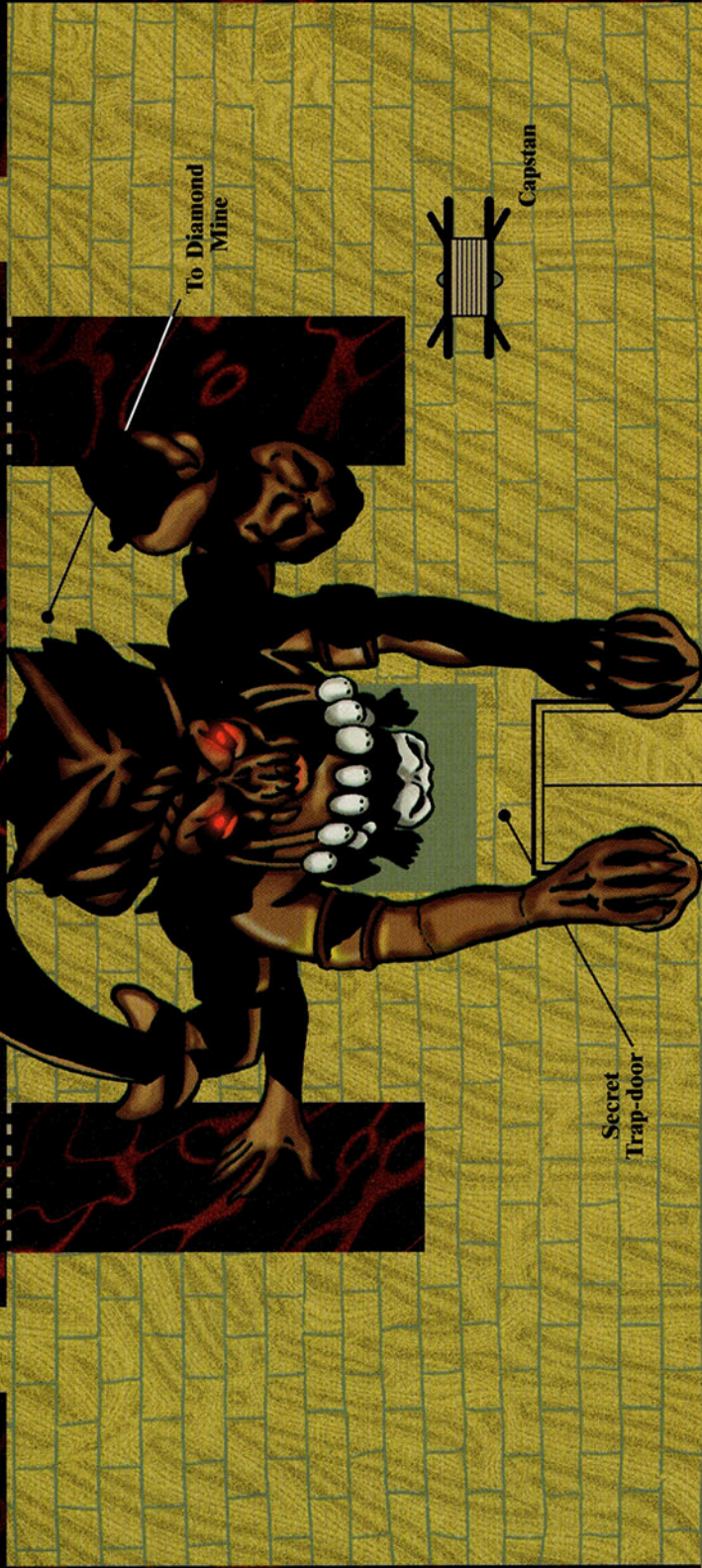
Priests of Kali. The ritual involves the newcomer's ingesting of the consecrated Cozur, or heart, of Kali. This is either a piece of sugar or a mixture of sugar and water that has been blessed by the priests to represent the blood of Kali. The inductee must swallow the mixture and not spit or vomit as it is swallowed. If ingested during an adventure, the victim must make a *willpower* check against a difficulty of 20. If he succeeds, he suffers a -2 penalty to all actions over the next 10 rounds, but is still in control of himself. If he fails, however, he must obey any commands given to him by a priest of Kali. Remember that in the movie, when Indy was under Mola Ram's control he helped put Willie in the sacrifice cage and even locked her in when he was ordered to! The only way to free a victim of this control is to hit him with either fire or electricity. Physical blows cause pain and damage but do not break the poison's hold.

To punish those who betray the Thuggee or Kali, the Thuggee have created a ritual in which the betrayer is staked in the center of



To Mola Ram's Chambers

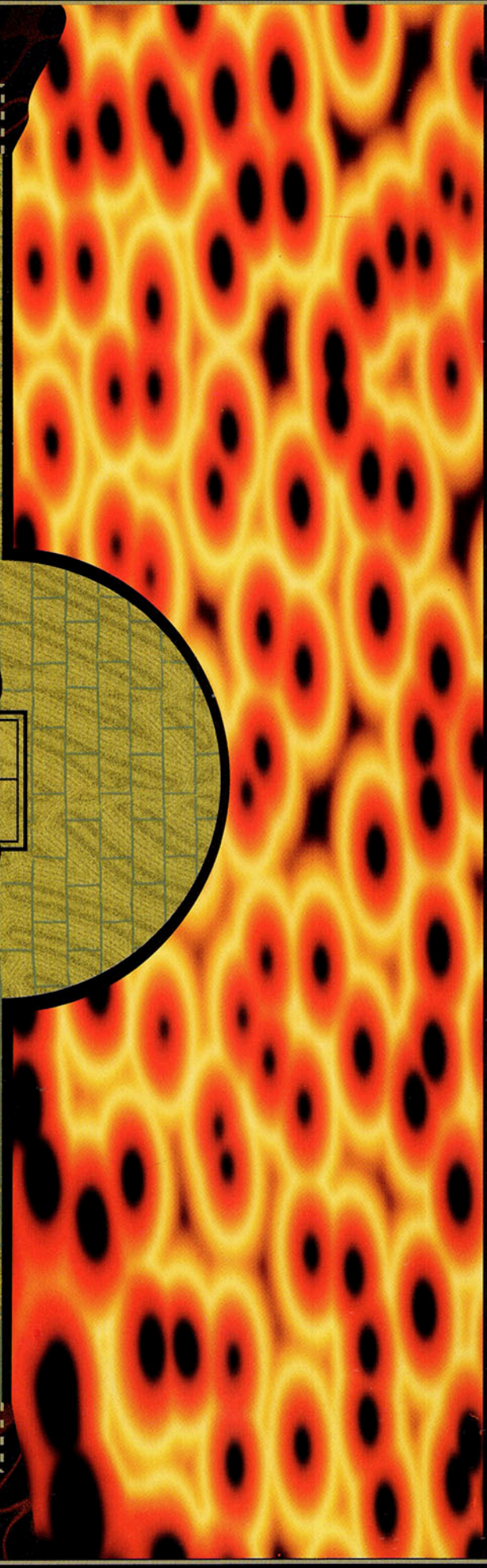
To The Initiation Room



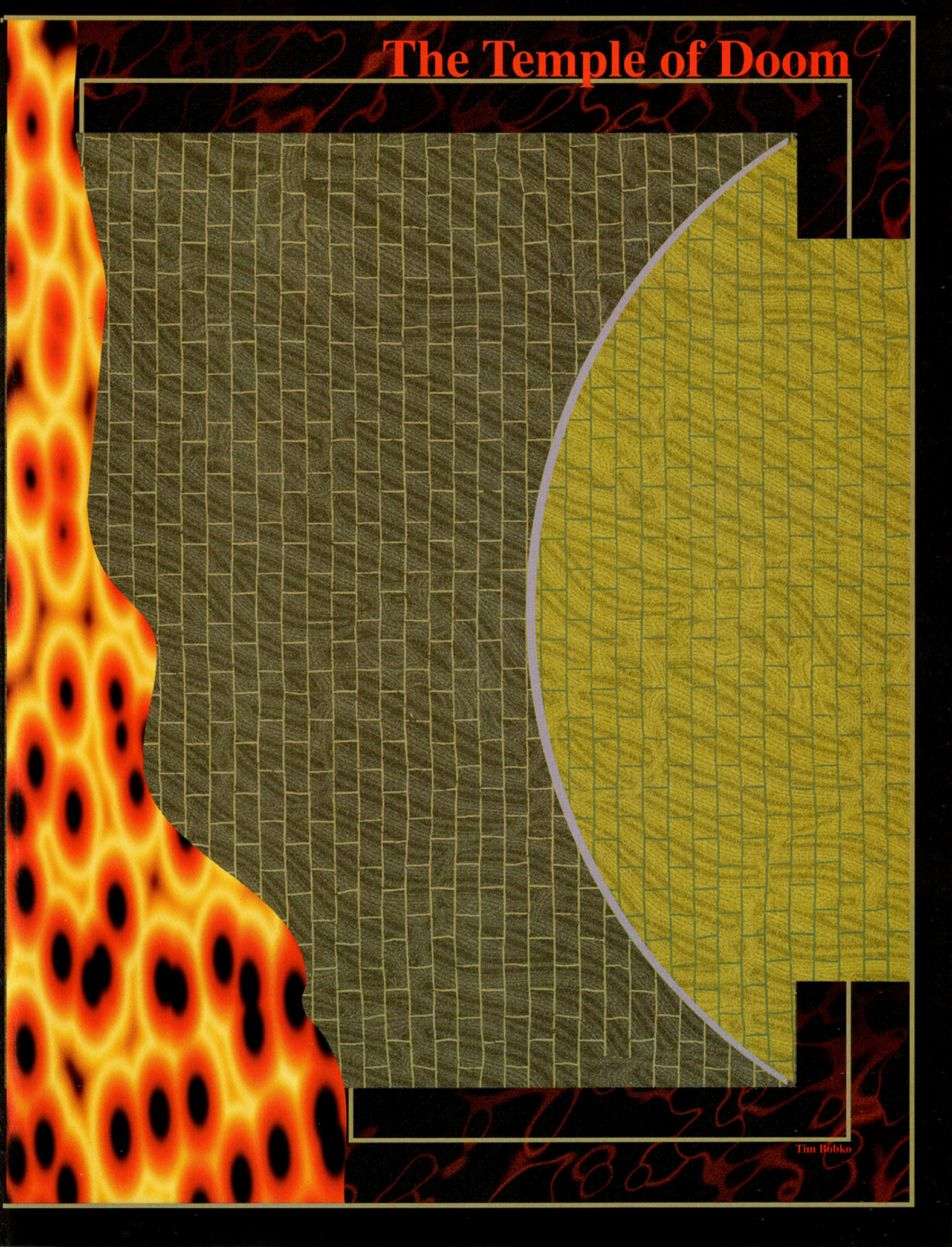
To Diamond Mine

Capstan

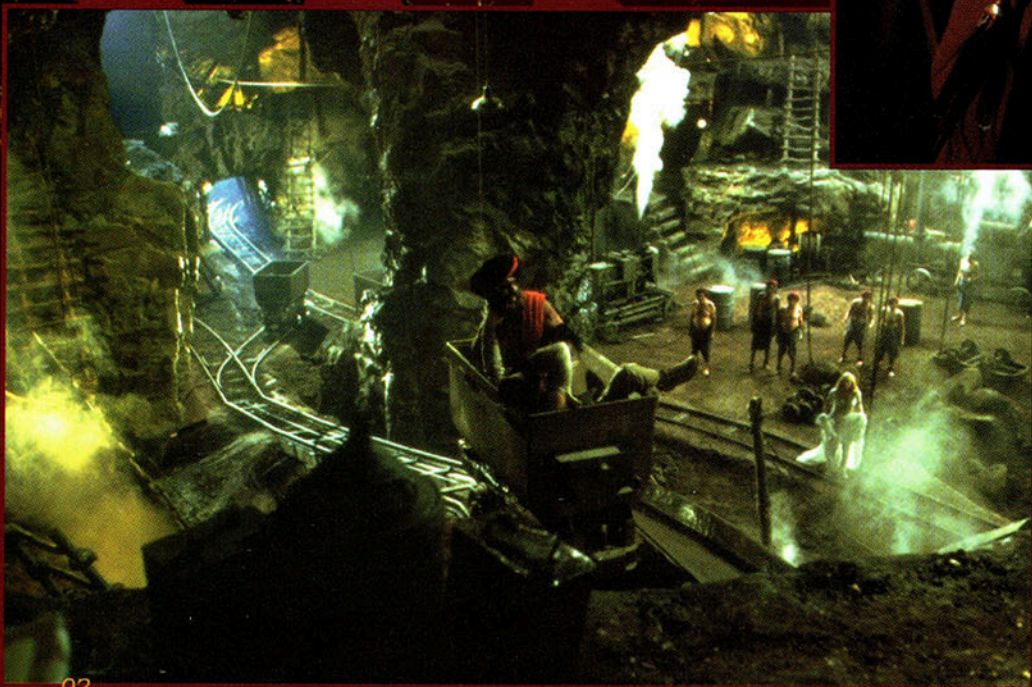
Secret Trap-door



The Temple of Doom



Tim Bobko



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a circle and crushed by an elephant. The other members of the cult who are watching the event make sure the traitor is conscious when the elephant sits on him.

The End of the Thuggee?

The final downfall of the Thuggee occurred in the period between 1820 and 1850. When the British first learned of the Thuggee attacks they took little interest in the matter, believing the assaults were committed by wild animals. Even when the Thuggee started targeting British merchants, the initial reaction of the British army was merely to increase the size of the patrols protecting the merchants. After several army patrols disappeared and merchants began refusing to travel other than by train, the army commanders found both royal and company officials demanding an explanation.

Embarrassed at the turn of events (and to avoid loss of status in the eyes of their superiors), the British army commanders took swift action to ensure that people could travel throughout India in safety. They effectively exterminated the Thuggee in a massive sweep.

To accomplish its goal, the army attacked the Thuggee in two ways. First, they made it a crime punishable by hanging to support the Thuggee or to worship Kali. With this law in place the army then began destroying temples and capturing followers of Kali. Important priests of the goddess were prime targets; if they were captured they were interrogated and publicly executed.

Second, the army forced the Thuggee who



Why Human Sacrifice?

In the Vedic version of Hindu mythology the amount of favor gained by offering a blood sacrifice is dependent on what is offered.

“The offering of a horse gives the worshipper 10 years of favor. The offering of a cow gives the worshipper 15 years of favor. The offering of a man gives the worshipper 50 years of favor.”

It should be remembered that not all of the Hindu gods accept blood sacrifice, in fact, for some gods that type of offering is considered a sin.

lived in the forests into open combat. Since they were not used to this way of fighting, the Thuggee were often quickly defeated or routed.

As a result of these efforts, the Thuggee and the Kali cult were broken within three years, becoming so fragmented that the groups effectively ceased to exist. This helped the British in their expansion into India, as many of the people who had suffered under the Thuggee saw the army as heroes.

Still, because of the severe punishments meted out to those who betrayed the cult and the fear of what Kali herself would do to the spirit of a betrayer of her temple, many Thuggee survived, slipping into hiding for well over century ...

The Thuggee Resurgence in Pankot

Though Mola Ram was concerned about the British, he refused to let his or his followers' fear of them interfere with his plans. He kept an eye on the things happening in and around Pankot Palace, always looking for opportunities to spread the Thuggee influence into the very fabric of the realm. As a result, he soon learned of a British advisor to the Maharajah named Chattrar Lal, who not only knew of Kali, but was willing to freely join the Thuggee and help the temple. Soon after Lal became a member of the cult, he arranged for the young Prince to unknow-

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ingly receive the Blood of Kali, so he too would now serve the dark goddess.

Feeling that Kali has granted him favor for his work, Mola Ram called together his priests, and for the first time since his arrival from Bengal, he showed them the two Sankara Stones he had been keeping. "Now," he said in a low voice, "all is being prepared for the day I have long dreamed of. A day when we will no longer have to hide in caves like rats. A day when the Kali Ma rules the world! With your help we will find the other stones, and once they are placed together no god or mortal will be able to stop us!"

By the time Indiana Jones arrived at Pankot, Mola Ram and his followers had helped the dark hand of Kali descend not only over the Palace itself but the surrounding areas as well. With the Maharajah firmly under his control, Mola Ram no longer saw any reason to send his Thuggee far away from the temple. As a result, the Thuggee started raiding nearby villages, not only for

sacrifices, but also for slaves to work in the mines and to finish building the new temple. Mola Ram himself took part in the raid on the village of Mayapore, to ensure that the Sankara Stone found there was returned to the temple.

The Temple of Doom

What follows is a description of both the Kali temple and the diamond mines as they were before they were flooded. The purpose is to give gamemasters the option of either using this information to create their own temples, or to run scenarios based on the movie.

Getting In

The adventure began when Indy found a hidden door in his room at Pankot Palace that opened into a secret passageway, one of five such tunnels that connected the Palace proper to the Temple. Each of the passages has a trap designed to capture unsuspecting people who have somehow managed to wander into the passage. Since the tunnels are not used often, the traps constructed to be simple to maintain and reset.

Net Traps: Weighted nets set into recesses in the ceiling can be triggered by means of tripwires or pressure plates. Characters can notice this trap ahead of time with a *perception* total of 10 or greater. If triggered, the nets fall, entangling the trespassers and dragging them to the floor. A Strength check of 15 or better enables a character to escape.

Pit Trap: Also a simple trap, these pits are actually short chutes that lead into holding cells. They can be detected on a *perception* total of 12. The sides of the chutes have been sanded smooth, so characters must roll an Agility total of 20 to stop sliding. If successful, they can slowly climb up the chute. Gamemasters might want to have characters make a couple of Agility checks at a difficulty of 15 while climbing back up.

Dart Traps: The most complex of the traps found here, these "deterrents" consist of spring-fired darts set into holes in the wall. The darts fire with a *missile weapons* skill of

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14, and are coated with a Strength 15 paralytic drug. If a victim fails an Endurance check against this drug, he falls unconscious and awakens an hour later in a cell.

Portcullis Trap: Two iron portcullises fall at each end of a corridor the characters are in, trapping them until Thuggee guards can arrive. A *perception* total of 12 allows a character to spot the tripwire that drops the two gates. Because the falling gates make so much noise, guards arrive more quickly than they do with the other traps.

Crush Trap: A pressure plate, lever, or other protrusion triggers the exits to the chamber to be sealed and the ceiling — usually a massive slab of stone — to slowly descend upon anyone trapped in the room. Some chambers even contain a second trigger that causes sharpened metal rods to extend from the floor and (onrushing) ceiling. Anyone caught within such a trap cannot survive. Often, however, the release mechanism is hidden on the outside of the chamber in a shaft in the wall. Unfortunately for characters, noticing this trap is all but impossible (requiring a *perception* roll of 25 or higher).

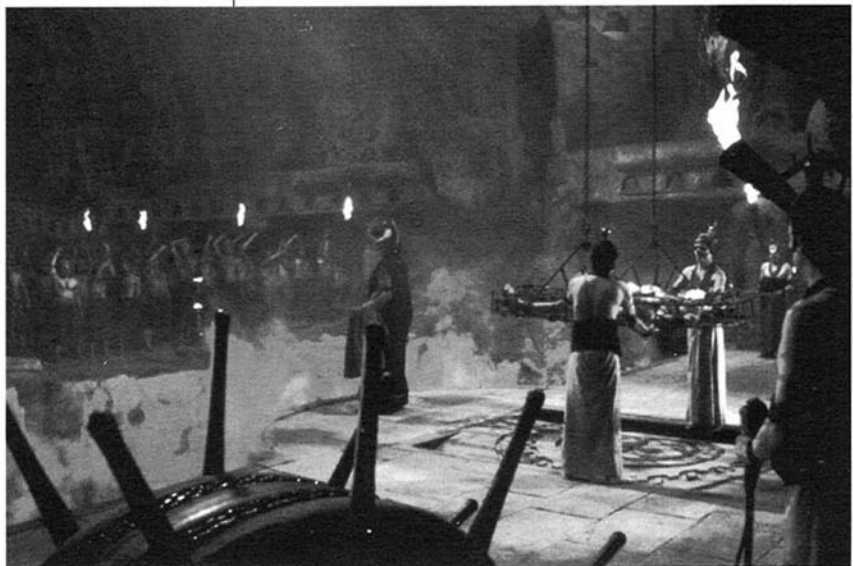
Roving Thuggee patrols inspect the traps every few hours, and careless characters may encounter them during one of these inspection tours. The patrol is usually comprised of three or four Thuggee equipped with spears or clubs. Use the stats for the temple guards listed below, but reduce the skill adds in *melee combat*, *dodge*, and the attributes Strength and Agility to a number between seven and nine, depending on the strength of the players.

In addition to the traps listed above, three of the passages have what are known as Boktoh rooms. These are traps that, while not as lethal as the more traditional variety, are far more intimidating. The



main purpose of these is to play on the fears of those who enter. Gamemasters should play this up when characters enter this type of room. The rooms themselves are sections of passage that have been enlarged by the Thuggee to allow various creatures to live there. By placing bait in the rooms, the Kali worshippers have managed to lure different types of animals and insects from the surrounding area. With a steady supply of food, the animals and insects form lairs in the chambers, providing a ready-made trap. Some examples of creatures include:

Rats: Attracted by the food, rats quickly establish a den. Noise made by people entering the room causes them to come out looking for more sustenance. They scurry around



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searching for it as long as the sound continues. The gamemaster should note that though rats will not willingly touch a person, they will hop onto a person as he moves around. Any screaming, yelling, or loud noises made by the characters scare the rats, causing them to jump around and start biting people. These “attacks” cause pain, but no real damage.

Insects: Unlike rats, insects are constantly moving around and clinging to surfaces. Characters passing through the room have to deal with insects crawling over them, perhaps even giving them small bites. Typical insects include termites, large moths,

different types of ants, roaches, and beetles.

Bats: Lured by rotten fruit, bats are another creature that lair in these rooms. If disturbed by noise made by the characters, they start flying around wildly, targeting the source of the sound. While making passes there is a chance that they will become entangled in the character’s equipment, clothing, or hair (roll 1D10 every round for each character: a 1 indicates entanglement, causing one shock point of damage each round until removal, which requires a Strength total of 6). The longer the characters make noise, the longer the bats stay, because the noise disrupts their natural sonar. After several passes (four rounds), however, they head out of the passage.

The chambers stand as the first line of defense for areas not guarded all the time. Their main purpose is to scare any would-be investigators enough to turn back. This type of defense is often used by Kali and other underground sects, not only for protections, but to help temple locations remain hidden.

In the movie, Indy and his companions ran into a Boktoh room filled with insects — which gave Willie and Short-Round quite a scare. There are two other Boktoh chambers in the passages connected to other guest rooms in the palace. The tunnels leading to the Maharajah’s quarters and those of Chattar Lal, however, do not possess such rooms.

The Temple

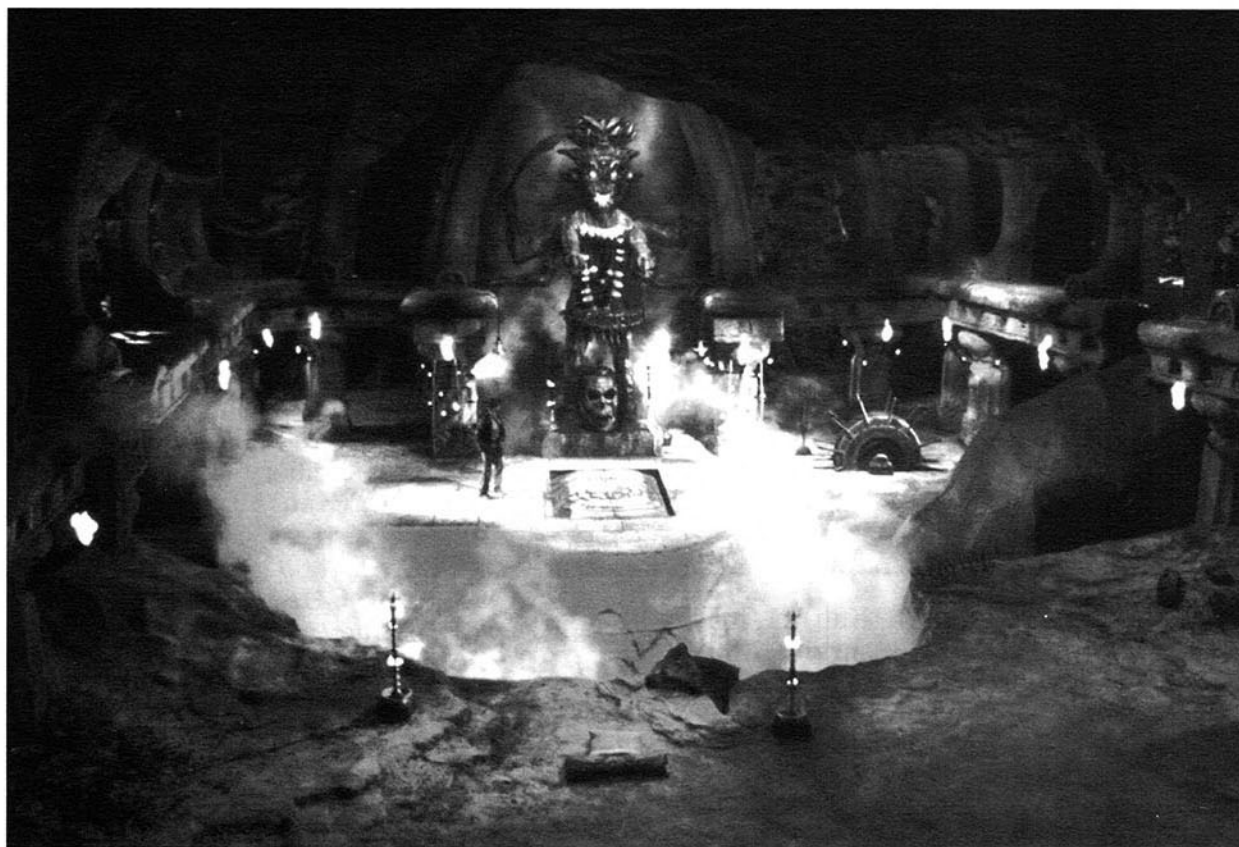
Once Indy and his friends passed through the trap rooms they came upon the temple proper. Their first view came from high above the main chamber. The sight of the Thuggee praying in the new temple inspired a mix of awe and terror.

Since his arrival, Mola Ram had succeeded in transforming the once-small temple of Kali into a grand place of worship for the dark goddess. Under his direction the origi-



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nal temple was made into a colossal subterranean dwelling, carved from solid rock. A vaulting, cathedral-like ceiling is supported by rows of carved stone columns. From the balconies overlooking the temple floor, large statues of elephants, lions, and demons slain by Kali loom over the crowds of chanting worshippers. From above, the altar appears as a platform jutting out from the stone wall of the cavern. Separating the altar area from the worshippers is a natural crevice from which sulfurous smoke and scalding heat rises.

Dominating this scene is a monstrous statue of the malevolent object of the temple's worship, the bloodthirsty goddess Kali. The statue is over three meters high and looks as if it is watching all those around it. Kali's head is depicted in gruesome fashion, with two corpses as earrings and a long, serpentine tongue that extends from her mouth. What appears to be blood flows continuously from her long fangs and down her chest. She has four arms, one of which holds a sword and another a severed head. With the re-

maintaining two she seems to be encouraging her worshippers. Around her waist is a belt of human hands, and at her feet lie the skulls of past victims.

At least six guards stand around the altar at all times. In addition, several priests are always moving around the statue, each bowing as he approaches it.

Thuggee Guards

AGILITY 9

Beast riding (elephant) 11, dance 10, dodge 11, melee combat (passinga) 10, melee parry 10, running 10, stealth 11

DEXTERITY 8

Fire combat (rifle) 10, missile weapons (bow) 12, thrown weapons (knife) 9

STRENGTH 10

ENDURANCE 9

Resist shock 11

TOUGHNESS 9

INTELLECT 11

Perception 10, trick 10

MIND 7

CONFIDENCE 9

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Bribery 10, con 11, faith (Kali) 11, intimidation 10, streetwise 9, survival (forest/jungle) 10, willpower 10

CHARISMA 9

Charm 10, etiquette 10, persuasion 10

Life Points: 2

Equipment: Dagger (STR+4/19); Kalvaki rifle (damage value 18, range 5–20/75/150/250, ammo 1); passinga (STR+3/18).

Description: Most of the Thuggee who guard important areas of the temple were brought by Mola Ram from Bengal. They are hardened veterans with experience fighting the British and protecting Kali worshippers from harm. Mola Ram tends to trust these men with more important assignments than he does the local Thuggee who were part of the temple before Mola Ram's arrival. Nearly all of Mola Ram's personal guard are from this group. Like their high priest, these Thuggee are devoted worshippers of Kali, and will give their lives gladly to protect their leader and their temple.

Between ceremonies, the other priests of the temple spend their time maintaining the altar, praying, and carrying out Mola Ram's instructions. These priests handle most of the recruiting done by the temple, although Mola Ram requires strong tests of loyalty before anyone is allowed to join.

Priests of Kali

AGILITY 7

Beast riding (elephant) 8, dodge 10, melee combat (dagger) 11, running 9, stealth 10, unarmed combat 9

DEXTERITY 8

STRENGTH 8

ENDURANCE 9

TOUGHNESS 8

INTELLECT 9

Perception 11, trick 10

CONFIDENCE 9

Bribery 10, con 10, faith (Kali) 12, intimidation 10, streetwise 10, willpower 11

CHARISMA 8

Charm 9, etiquette 9, persuasion 9

Life Points: 3

Equipment: Dagger (STR+4/19); staff (STR+3/15); ceremonial robes; prayer books.

Description: Like the veteran guards, these priests arrived at the temple with Mola Ram. They serve as emissaries and messengers for the temple as needed. The most senior of the priests has been charged with selling the diamonds obtained from the mines.

Much competition exists between the priests as they try to show who is the most loyal to Mola Ram and Kali. By proving their worthiness, the priests are attempting to increase their own personal power and gain greater favor with their goddess.

Unlike the guards, the priests will not fight to the death in a losing battle. Once they have done all they can to defend the temple, they attempt to escape. If they succeed, they will certainly set up a new temple of Kali somewhere else.

The Altar

At the base of the statue of Kali stands the most feared part of the temple: the cage used to make the sacrifices to Kali.

Above two heavy steel doors set in the floor hangs a cage suspended by heavy chains, which lowers victims to their fiery doom. The winch that raises and drops the cage requires a Strength of 9 or better to operate.

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Victims are placed in the cage during each Kali ritual. After Mola Ram performs an incantation, the doors open and the cage descends into the lava pit below.

Between the feet of the massive statue is a skull-shaped rock that houses the three Sankara Stones Mola Ram has found so far. Behind the altar, a secret door opens into a tunnel that leads down to the mines. Mola Ram used this passage to escape from Indy during the chaos that erupted after the aborted ceremony in which Willie was almost burned to cinders.

The Ceremony

For dramatic effect it is strongly suggested that the gamemaster have a ceremony taking place when the player characters enter the temple. As the worshippers gather they chant “Jai ma Kali” until a huge drum sounds three times. A cold silence falls over the assembled followers as Mola Ram emerges from the smoke around the altar.

The drum sounds three more times and the high priest raises his hand. The motions

of a struggling Indian draw the adventurer’s attention as he is dragged out by other priests and placed in the iron cage suspended from the ceiling.

Mola Ram then steps forward and begins chanting in Sanskrit. As he chants, his hands move across the victim’s head and neck. Suddenly, Mola Ram’s hand shoots toward the victim’s chest and pierces it. After a moment the high priest removes his hand — and the victim’s living heart! Showing the power of Kali, Mola Ram extends the still-pulsing organ for all to see. He then turns and starts shouting praises to the statue of Kali.

As the heart continues to beat, Mola Ram holds it in the air, and the worshippers begin to chant again. The victim, who is still alive, starts screaming as the cage is turned over and lifted off the floor. The iron doors slide open, and as the cage descends the doomed person watches the boiling and churning of the hellish lava below.

The victim continues to shriek as his skin blisters and his hair catches on fire. Finally,

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the cage is submerged in the lava. Above, in the temple, the heart in Mola Ram's hand smolders and beats faster until it finally bursts into flames and disappears.

With the Thuggee guards working the winch, the cage is raised from the boiling magma. No trace of the victim remains. Mola Ram and the entire congregation kneel in front of the huge Kali statue chanting and offering words of praise. After a few minutes more the ceremony ends when Thuggee guards appear and disperse the crowd.

There is a chance that during the ceremony the characters might see the Maharajah or Chattar Lal (*perception* total of 10). If the player characters interrupt the ceremony, the Maharajah's guards protect the prince and escort him out of the temple as quickly as possible. Chattar Lal leaves the temple only if there is a high risk of his being captured or killed. Gamemasters should remember that though the Maharajah is under the influence of the Blood of Kali, Chattar Lal is a free-willed member of the Kali cult.

Mola Ram's Chambers

Mola Ram lives in a small room off to one side of the altar. A small statue of Kali draped with flowers and a necklace of human skulls stands in one corner, and a slithering belt of live snakes rests on a plain wooden chair. To one side sits a bed of straw and an ancient bookcase filled with prayer-books and Vedic texts, but the chamber is otherwise bare.

The Initiation Room

In this small, rough-hewn chamber Mola Ram interrogates prisoners and gives the Blood of Kali to people he thinks may be

useful. Indy was brought here after he first tried to steal the Sankara Stones. The players should likewise be brought here if they are captured so that Mola Ram can give them his personal attention.

Anyone forced to drink the Blood of Kali must make an Endurance roll of 20 or greater to avoid its effects. Those who fail becoming the willing thralls of Mola Ram and Kali until shocked out of the Black Sleep by fire or another sudden and potentially lethal attack.

The Mine Tunnel

Lastly, a small tunnel behind the altar leads to the mines. To the side of the tunnel are two small cells used to hold people who were caught in the traps or have been captured by the guards. Prisoners are kept in the cells until they are brought to Mola Ram's chamber or the Initiation Room. People who are to be sacrificed to Kali are kept here as well. At the end of the tunnel is a hole in the floor through which the sound of machinery can be heard.

The Diamond Mines

For over a hundred years, diamonds have been mined beneath Pankot Palace. Before Mola Ram came here the mines were seldom used by the Thuggee because of lack of manpower and the fear of discovery. Mola Ram saw no reason not to open the mine once the Maharajah was under his control.

To get the needed labor force, the Thuggee raided nearby villages for children. The stolen children are used mostly as slave labor, but, on rare occasions, one is given the Blood of Kali and made into a member of the cult.



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The Mine Chamber

Unlike the shaft structure of traditional mines, this diamond mine resembles a four-story oval quarry. On each level are chained rows of children picking at the rock with small chisels. Several wooden ladders connect the levels with the chamber floor, and one large ladder extends up to the hole that leads to the temple. Children can be seen scrambling up and down the various ladders bringing buckets of rocks to a large conveyor belt in the center of the chamber.

Three tunnels lead from the chamber, all lined with tracks for mine carts. One heads to the mine's exit. The other two are used to remove tailings from the mine.

Guarding the children are four large Thuggee guards, each equipped with a whip (STR+2/14). Every time a child falters or starts to pass out, a guard storms over and lashes the child with the whip. All of the children have sullen eyes and look like they are suffering from lack of food and rest.

Several items and devices on the floor of

the mine may prove useful in helping the children escape or in defeating the Thuggee.

Block and Tackle

A pulley system set into the roof is intended to move large amounts of rock across the chamber. It can easily hold the weight of one or possibly two adults. It also happens to be a convenient way of boarding a mine car that happens to be moving (as Indy did). It takes an Agility roll of 9 to successfully grab and use the pulley. Raise the difficulty to 11 if two people are trying to use it at the same time.

Conveyor Belt and Rock Crusher

This large item of machinery dominates the center of the room. It crushes rocks brought from around the mine to see whether they contain diamonds. The pulverized rock is then carried away in one of the mining cars.

Indy used the machine to defeat a large Thuggee guard, but players could come up



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with other interesting ideas. Anyone caught in the machine suffers an automatic damage value of 35. Fighting on the conveyor belt imposes a -2 penalty on all skill or attribute checks involving Agility or Dexterity.

Mining Cars

These cars remove rock waste from the mine. Since they normally travel without drivers, steering one will prove quite difficult. There are a series of track switches that player characters can throw by hitting them with a timber, rifle, etc. This action requires an Agility or *melee weapon* total of 9. On a successful check, the car switches to the other track.

If the players have freed the Maharajah from the effects of the Blood of Kali, he tells them that the second tunnel leads to the surface. The other two descend into long and dangerously twisting tunnels that eventually lead to areas where slag and mine tailings are dumped.

The route taken by Indy and his friends passes over treacherously creaking tracks that cross a lava flow from a magma vent near the temple, and eventually leads to a hole in a sheer rock cliffside with a one-

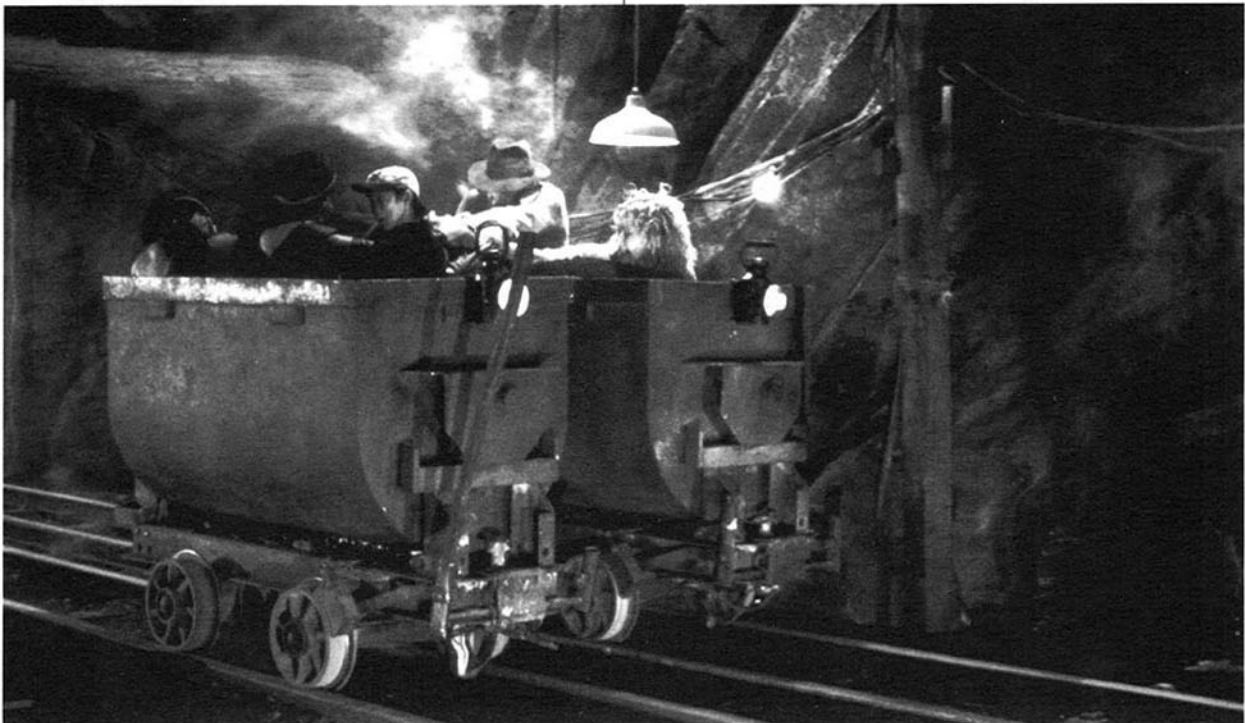
hundred-meter drop. The cars and tunnels are not designed for human riders so it is possible for the cars to tip over or fly off the track. This should only occur when a critical fumble is rolled while trying to control the car or switch tracks.

The Cistern

Mola Ram ordered his men to release this huge container of water in a desperate attempt to stop Indy after he had escaped in the mine car. Once the cistern was toppled, immense waves of water charged down the different mine shafts, either smashing against tunnel walls or dragging off things or people caught in the sudden flood.

The waves have three sizes, and therefore, three damage values: 15, 20, and 25. A damage value of 25 represents a wave the size of the one Indy and his companions avoided in the movie.

A character caught in front of a wave must make an Agility check of 14 or better. Success indicates that the character has managed to grab on to something and can hang on until the wave passes. Failure means the wave sweeps the character off his feet and carries him down the tunnel. In either case the



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player takes the damage value of the wave that hit him.

Once a player is caught in a wave either let the character “ride the wave” until it dies or crashes into a wall, or allow the character to continue to try to catch on to something by making an Agility check against a difficulty of 15 each turn. If the wave does crash with a character in it, the damage suffered by the character is equal to the damage value of the wave plus five for the wall.

Outside the Temple

If the players have followed the same route as Indy did, they find themselves looking out from a cliff a hundred meters high. In the distance, they can see a narrow wooden foot bridge—the only means of escape. Below the bridge is a slow-moving river. A *perception* check of 10 allows a character to spot several large crocodiles resting on the river banks. Any character who fails an Agility check against a difficulty of 8 falls to the river (and to his death). Increase or reduce this difficulty number depending on how carefully or carelessly the characters attempt to make their way to the bridge.

Once the player characters reach the bridge, Mola Ram and his henchmen arrive. Some Thuggee ready their bows for shots at the group as they step onto the bridge (use the Thuggee guard stats for the archers). Things that the characters can use or might have to deal with include:

The Bridge

This old foot bridge is badly in need of repair. Characters must generate an Agility total of 15 to walk across without slipping. Raise the difficulty to 17 if the Thuggee are shooting at them. Characters who fail the check must immediately make a Dexterity roll against a difficulty of 10 to try to grab hold; failure indicates that the character falls off the bridge into the river and dies.

If someone decides to cut the bridge (the rope has a Strength of 8 and can take one Wound), everyone on the bridge must make a Dexterity check of 14 to be able to hang on as the severed halves plunge toward either side of the chasm. Those still clinging to the bridge when it slams into the cliff must generate a Strength total of 10 to prevent themselves from being shaken loose.

The Crocodiles

The large group of crocodiles that live in the river has occasionally benefited from the rope bridge’s lack of sturdiness. Some of the older (and larger) ones have learned to watch for activity on the bridge, slipping into the water when the commotion begins.

Crocodiles

AGILITY 10/6 (water/land)

Dodge 12/7, maneuver 13/7, unarmed combat 15/9

STRENGTH 10

TOUGHNESS 10

INTELLECT 6

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PERCEPTION 8

Equipment: Razor-sharp teeth, damage value 20; tough skin, armor value TOU+5/20.

Description: There are about a dozen crocodiles in the immediate area. Once some of the larger ones move toward the bridge, the others follow. If encountered on land, the crocodiles try to get to water first and then attack.

The Finale

Indy's adventure ended after he defeated Mola Ram on the bridge and sent the high priest to his death. Because Indy was helping to return the Sankara Stones, he received indirect aid from the god Shiva when he was resisting Mola Ram's magical attempt to steal his heart. Shortly thereafter, the British army arrived with the Maharajah to drive away the rest of the Thuggee.

After the Temple's Fall

While Indy and his friends defeated Mola Ram and his Kali followers, there was still

much left unresolved. This section covers the time after Indy's departure, for use by gamemasters who either want to create their own adventures based around the movie or want to continue where the movie ended.

The Sankara Stones in the River

The two stones that fell into the river have been the source of intense searches by many. It has become so bad that the Maharajah has placed guards near the area where the fight took place to keep people from looking for the stones without his permission.

The crocodiles have been doing their part, too, by taking any "free meals" that wander into their territory. Despite this, priests for several different gods have been seen working in the area. To the surprise of many, priests of Visnu, one of the gods who has a big rivalry with Shiva, have made several searches of the area, but so far they appear to have found nothing.

Many believe that the Thuggee have not completely abandoned their old temple, and are also secretly seeking the stones. Should



they regain control of more of the stones, they could resume their cult in some other location, and eventually bring their revenge down upon the Maharajah and everyone else involved in the destruction of the temple and the death of Mola Ram.

Buried Sankara Stones

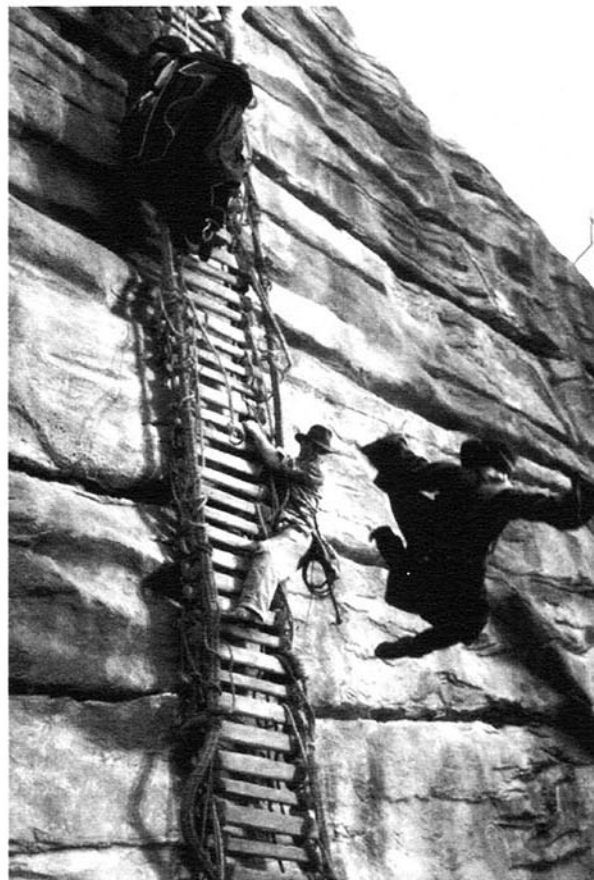
While the stones in the river have been receiving much attention, not as much is being done about the two other stones now known to be buried in the mine. One reason for this is that an old Vedic scholar came into the area and warned that digging for the buried stones would “awaken powerful guardians who do not want the stones moved.” Many take this warning with a grain of salt, calling it “superstition,” and the Maharajah continues to receive requests for permission to search for the stones.

Even the Visnu priests who have been looking for the stones in the river have expressed an interest in searching for their buried counterparts. What has some people upset is that, according to ancient texts, there was once a huge temple to Kali built in the catacombs below the current one. Many guess that the stones were actually buried in the temple itself, and fear that if the temple is opened vile things will be let loose.

Mola Ram's Body

Several rumors claim that shortly after his death, Mola Ram's body disappeared from the river. The British have made an intense effort to quell these apparent falsehoods, but they have been hampered by the fact that they themselves cannot produce any evidence to prove that he is dead.

The rumors began after people searching the river found no remains that could be identified as Mola Ram's. Until then most people believed that the high priest was killed by the crocodiles. Both the British and the Maharajah have publicly stated that the man is dead, and the British are punishing anyone who publicly says otherwise. The Maharajah has recently offered a \$2,500 reward for either proof of Mola Ram's death or information regarding who might have taken the body.



Chattar Lal

The former advisor to the Maharajah is now a wanted man. The British are offering a \$1,000 reward for his capture. The prince would just as soon forget he ever knew the man, and has ordered Lal to be put to death if he ever enters the Maharajah's province again.

It is believed that Chattar Lal left the area with several thousand pounds in gold, diamonds, and jewelry, some stolen from the Palace. No one believes he has left India, mainly because nearly all the major train stations and ports have security forces watching for him. He may have attempted to go north into some of the still-independent provinces, but if he's caught the local lord will either make him leave, or turn him over to the army to gain political favors from the British. The army itself feels he might try to set up another temple, so they have been keeping a sharp eye out for any reports of people disappearing consistently from a particular area.

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Priests of Kali

The British are very interested in capturing as many of the Kali priests as they can. Several did escape during the battle, and the army wants them brought back to Pankot as quickly as possible. The British are offering a \$200 reward for each Kali priest brought back. They want the cultists alive; rewards are not given for priests who have been killed.

The Ruins of the Temple

The flooded temple has attracted almost as much interest as the Sankara Stones in the river. At first it was mostly looters and thieves trying to steal what valuables they could find. Both the British and the prince responded by placing guards at most of the entrances. Because there are so many side tunnels, however, people are still able to sneak in.

The release of the cistern caused a great deal of damage, but didn't actually destroy very much of the temple. People can still use most of the tunnels and catacombs.

The water caught several Thuggee and children in its wake, and the bodies have been left where they died, luring rats, insects, and other types of creatures from the nearby caves.

Few have attempted to enter the temple itself. Instead they have looked around at the mine, hoping to find some diamonds. Supposedly there was a large quantity waiting to be sold by the cult. The army made a quick sweep of the temple shortly after the battle, but, according to the rumors circulating

around Pankot, it didn't get everything. One persistent claim is that an old set of Vedic texts about Kali and other Hindu gods was left behind.

As would also be expected from a place like this, rumors abound about its being haunted. Some have said that they have seen Mola Ram himself wandering outside the temple. Others have seen the spirits of past victims of the cult. Rumors like these are making both the British and the Maharajah happy by discouraging people from going near the place. Still, a recent report by a hardy adventurer who did go into the temple has made many here nervous. It read:

"After a tough climb, I was able to get into the main temple. Like the other parts of the complex there was damage from the water. In the main temple all the smaller statues had been broken, and I could see several bodies in different parts of the room. It wasn't until I got down to the main floor that I noticed that the huge statue of Kali was completely untouched. For a moment I could have sworn I saw it smiling at the carnage around it..."

Kali and Other Dark Hindu Gods and Goddesses

While Kali is the most well-known of the dark Hindu gods, there are a few others who could make for an interesting change of pace for gamemasters and their players.

Kali

Kali, also known as Kali Ma or the Dark Goddess, is a strong and proficient warrior. Her weakness is her desire for human flesh. It is this craving that drives her into fits of destruction and rage. Shiva, her consort, exerts a calming influence over the goddess, but in return he often becomes agitated after being with her.

Bengal is Kali's strongest area of worship, though before the British broke the power of the Thuggee, she was worshipped all over India. Most of her followers tend to be from the low caste or are people who live outside India's major cities. When not forming temples in the countryside, worshippers of Kali can be found near cremation grounds.

Kama

Kama is one of the Hindu gods of death. According to legend, Shiva burned Kama's physical form with his third eye, leaving Kama an invisible spirit, because Kama was going to steal one of Shiva's worshippers.

As a result, Kama is now only visible to those priests who follow her, and they continue to work against Shiva in any way they can. The priests of Kama are known to have one special ability: they can drain the life (Life Points) from a character just by touching them. Through this Kama has become the opposite of Shiva; where Shiva releases energy from the physical, Kama drains the energy, leaving only the corporeal.

Needless to say, Kama is one of the more feared of the dark Hindu gods and is therefore not openly worshipped anywhere in India. She is also of the few evil gods who doesn't dwell in burial or cremation grounds.

Putana

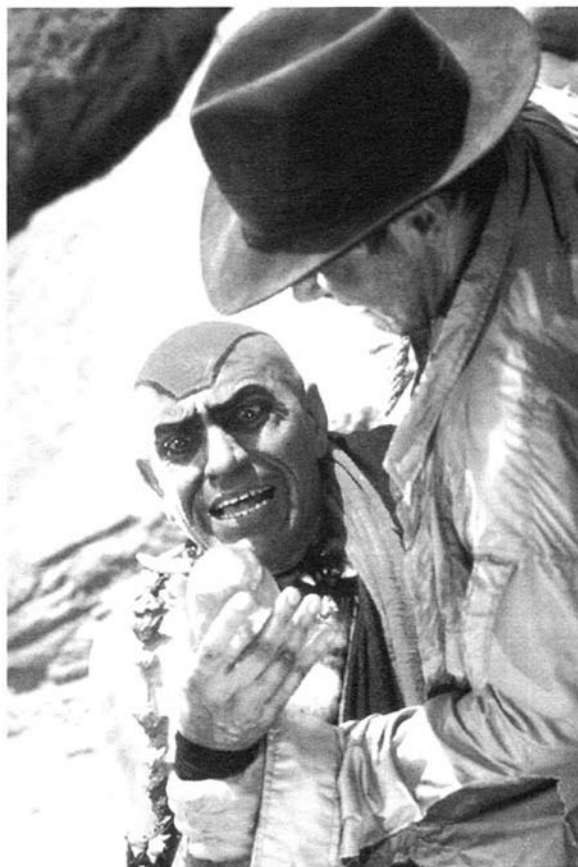
Putana, the devourer of children, at first was considered a demon until she slew an true demon's child. Her original task was to take the children of bad or evil mothers, but like Kali her desire for flesh has over come her senses.

Now she is called the Ogress, and is both feared and respected by Hindus. Some families that have too many children will offer her one if she spares a family that has few children. Like the other dark gods, she is not called upon openly. Instead, offerings are left for one of her priests to find. If towns do not offer for long periods of time, priests start stealing the children.

Sankara

Sankara, often called the corruptor, is the god of false teachings, and a cruel manipulator. He delights in starting major battles between other gods, or between different religions. Some even call him "lord of the demons." His minions can be found stirring up all kinds of trouble. With the current political situation in India already very tense, Sankara will do whatever he can to bring things to a boil.

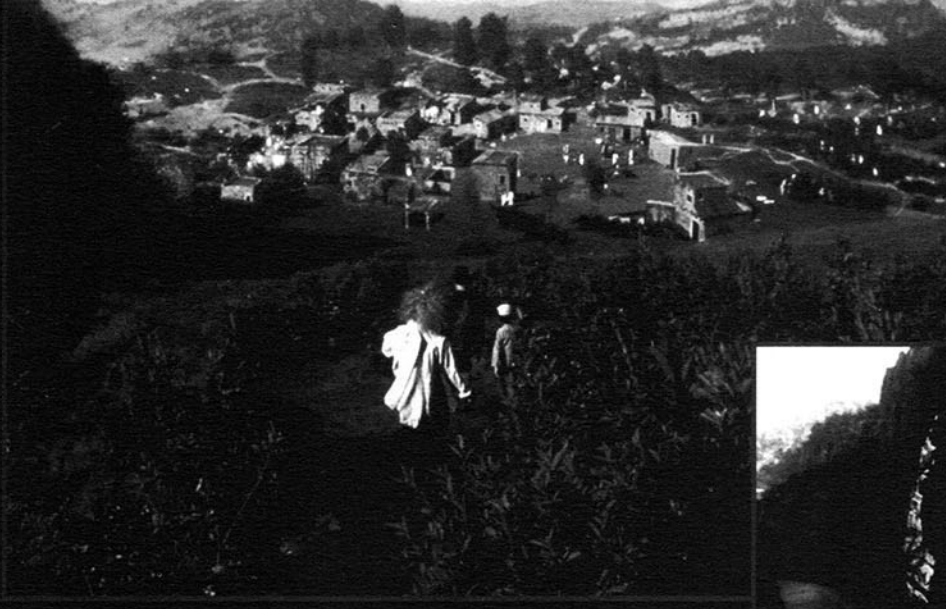
Sankara has two powers that can effect humans. The first allows him to possess



someone and to use the individual to make trouble or to disrupt an occurrence he doesn't want to happen. His second power is his ability to cause people to lose control of themselves. The period of involuntary activity, which can include anything from talking incessantly to walking in circles, usually lasts for no more than one hour.

Sankara's ultimate goal is to corrupt humanity from the true path so that the world will fall into anarchy and be destroyed.





“Oh, where are we anyway?”
—Willie Scott



LEGENDARY, MYSTICAL,
AND DANGEROUS DOMAINS
OF INDIA

5

Benares

Benares, the City of Light. On the surface, the city has earned its nickname, but underlying its outer skin is a layer of conflict and darkness carefully interwoven into the everyday activities of its citizens.

Many come to this city on the banks of the Ganges seeking enlightenment from its temples, profit from its markets, or companionship from its immense and varied populace. And though these arrivals usually find what they seek, they also encounter the more sinister aspects of the city, all of which have evolved from ancient religions, cults, and myths.

Benares stands like a sentinel in shining armor along the banks of the Ganges River. In the dawn light, the pale stone of the many temples creates a wondrous display of reflected light, earning Benares its sobriquet "City Of Light."

Most of the temples lie along a five-kilometer stretch of the bank of the Ganges. Temples to Shiva are the most common, followed by Mahadevi and many of the other goddesses, and there are occasional temples to Visnu and Ganesha as well. Almost all of the temples have long stone staircases called ghats. Pilgrims come down these stairs to bathe themselves in the waters of the sacred river.

Hindus believe that dying within the city liberates the spirit from the cycle of continual reincarnation and allows it to join the godhead. One would expect this to lead to an increased murder and suicide rate, but in fact the opposite is true. The typical Hindu would not think of casually sending someone on to enlightenment this way, nor would they even contemplate suicide. However, a great many Hindus try to arrange to spend their last hours on earth in Benares.

Hindu doctrine refers to Benares as "Lord Shiva's home on earth." As such, the entire city is considered holy ground dedicated to Shiva. The god's symbol, the Linga, adorns many of the temples and several of the ghats, as well as dozens of small niches throughout the city.

The presence of a Linga is held by the faithful of Shiva to symbolize a Tirtha. The Tirtha has two aspects. First, it marks a holy

site filled with spiritual power. Second, it is a "Point of Crossing" where the barriers between worlds are weak. This link between spheres has been interpreted as representing everything from the ability to liberate oneself from the reincarnation cycle and achieve fulfillment, to the much ridiculed belief held by some occultists that it allows people to cross between worlds or dimensions.

Benares is considered to be the spiritual center of the world. According to the Hindus, the city will survive the destruction of this universe, and will be present in the next existence.

Strangers visiting Benares may never feel completely safe in the city, but no city in India is safer. Although some crime does exist, actual murder of travelers is quite rare. Cynics, however, believe that the only reason the river does not overflow with British bodies is that the potential murderers feel that the British are unworthy of the spiritual liberation that dying in Benares would give them.

Walking is the most common method of transport within the city, although there are bicycles in use, as well as the occasional motorcycle. There are a few thoroughfares, however, that are wide enough to accommodate cars and trucks. The most notable of these, Grand Trunk Road, enters the city from the west, passes both railroad stations, and then crosses the Ganges on the Malaviya bridge.

The city has two railroad stations, Kashi and Cantonment. Most trains traveling from the south or west are likely to arrive at Cantonment Station first, the major disembarkation point for the Cantonment hotels. Since it is a major pilgrimage site, Benares gets more than 100,000 visitors per year. During nine months of the year, these hotels can be filled with as many as 10,000 pilgrims on any given holiday. At these times, most foreigners must stay with friends or with someone on the Benares Hindu University campus.

Though electric power and lighting exists, it does not reach all parts of the city. Luckily, the plumbing and sewer systems are quite

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extensive and well-maintained.

Benares, like all Indian cities, counts adherents to both the Hindu and Muslim faiths among its citizens. Therefore, throughout the city Muslim mosques can be found standing alongside Hindu temples. Violence between Hindu and Muslim citizens does occur, but almost never reaches the status of a riot — or worse. Considering the history of Benares and its interrelation with Islam, travelers often find this somewhat surprising.

When one looks behind the scenes, however, one finds that the cause of this “peace” is not the gaining of mutual understanding, but the result of Benares’ large and well-trained police force. The police are adamant about restricting the level of religious violence that occurs within the limits of the city. Outside of Benares proper and especially along the roads, however, the police have no jurisdiction.

Hiding beneath the city’s holy veneer are more nefarious purposes. Various sects — considered “underground” by most citizens — often seed unrest in the city as the holy days approach. The broken bodies of several pilgrims sometimes are left just outside the city limits. All seem to have suffered from some sort of sudden trauma like a car impact or other accident. Police reports have included descriptions of cloaked figures throwing a body off a building roof into the path of a foreigner’s vehicle (which would make an interesting way to get characters involved in an adventure).

Excavations

Near the Ganges River are a series of new archaeological excavations. The dig is under the supervision of Sir John Marshall, an archaeologist representing the British Museum who is attempting to uncover portions of the old city. Despite appearances to the

contrary, few structures in Benares date before the 17th century, largely due to the violent sacking of the city by Muslim princes in the past. At one point, the city was effectively burned to the ground. Sir John hopes to find the remains of the buildings that stood before the first Muslim incursions of the 13th century.

Sir John Marshall
AGILITY 8

Beast riding (horse) 10, climbing 11, dodge 10

DEXTERITY 8

Vehicle piloting (car/truck) 10

STRENGTH 8

ENDURANCE 9

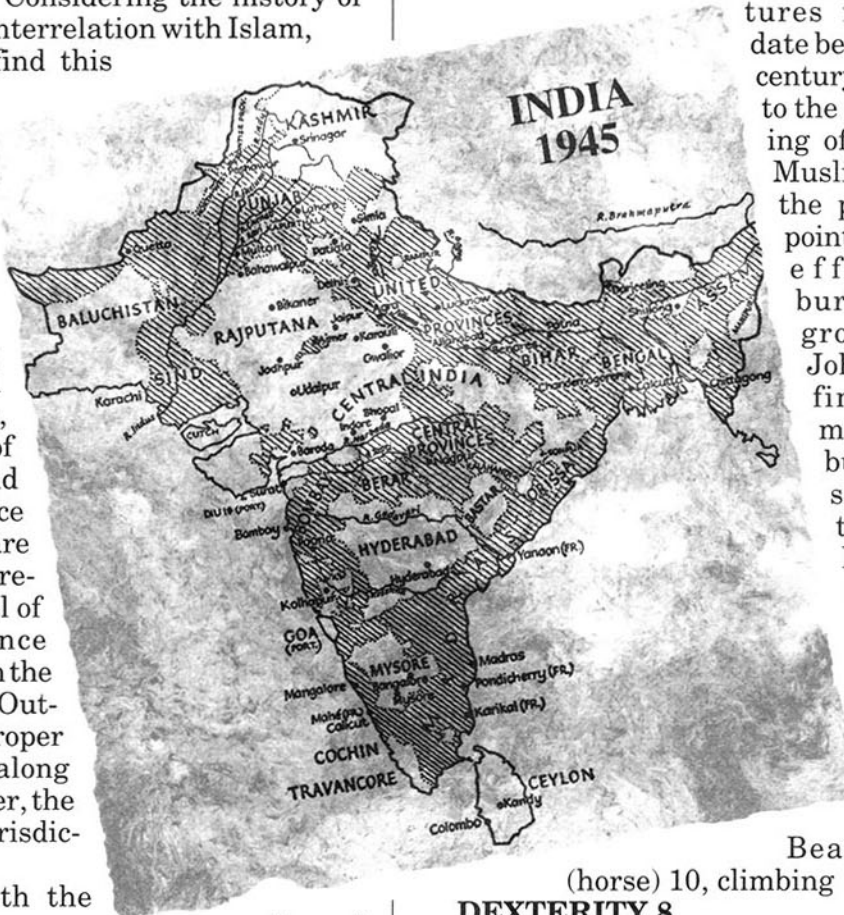
TOUGHNESS 10

INTELLECT 10

Deduction 13, first aid 13, linguistics 15, perception 14, science (archaeology) 15, tracking 13, trick 13

MIND 11

Cartography 14, language (Dutch) 14, language (French) 14, language (Indian) 16, scholar (Indian history) 16, scholar (Indian government) 15, scholar (Indian religions) 17



City of Light, City of Power

While within the borders of Benares, a priest of Shiva with the *invocation* skill gains an additional +5 to his effective skill level. Priestesses of Mahadevi and priests of Tvastr with the skill receive +2. This increased power results from the city's holiness (which is concentrated on the veneration of Shiva), the intertwined relationship of Mahadevi and Shiva, and lastly, the preeminence of Benares/Avimukta in Tvastr's work during the Mahabharata.

CONFIDENCE 9

Survival (desert) 12, survival (mountain) 12, willpower 12

CHARISMA 9

Charm 11, etiquette 11, persuasion 11

Life Points: 5

Equipment: Varies but owns a full selection of archaeological gear, a land rover, wilderness clothing and formal garb. He sometimes carries a Webley revolver (damage value 16, range 1–10/20/35, ammo 6), but more for show than effect.

Description: Sir John Marshall fulfills the stereotype of a British administrator. He is tall and extremely proper. As an archaeologist he operates strictly "by the book," which in his case is the Royal Museum's regulations. He does not lord over the Indian population, but nonetheless feels superior to the natives. He is completely against the idea of independence, largely because it would mean the end of his quite comfortable job.

Notable Locations In Benares

Benares Hindu University

Benares Hindu University lies just outside the holy area of the city. The school's founder, Madan Mohan Malaviya, believed that he was not ready for enlightenment, and so positioned the university accordingly.

The grounds of the university are laid out in a half-circle, with the administrative buildings set at the hub. The university has a

number of departments: Sanskrit, Indology, commerce, engineering, agriculture, and medicine. Although the engineering department in particular is small and lacks modern facilities, it still provides a quality education. The Sanskrit, Indology, and commerce departments offer a level of instruction easily the equal of any university in America or Europe.

Medicine seems to be the only discipline that suffers from the university's setting. Because of the preeminence of cremation in the city, cadavers for medical study are quite in demand. Rumors have it that few questions are asked about how the cadavers arrive, or about the people who bring them in.

The engineering and medical departments have laboratory facilities, as befitting their purpose, but they are 30 to 40 years behind the current state of the art. This has in many ways handicapped research, but the students and faculty persevere. The faculty hopes to gain the money to upgrade the lab facilities in the near future.

One of the most valuable aspects of the university is the rather impressive library of the Indology and Sanskrit departments. Open to accredited members of any academic community, the library presents a wealth of information about all aspects of India, and can be invaluable to archaeologists and adventurers alike in gathering information about potential dig sites and religious artifacts. One notable and highly frustrating deficiency, however, is the lack of information about the ruins of Avimukta, the city Sir John is attempting to excavate.

The 4-8 Club

The 4-8 Club is comprised of students, alumni, and faculty of the Benares Hindu University Indology department as well as aspiring statesmen, religious leaders, American and European archaeology students, and children of various officials in the British Civil Service.

The club's name is derived from the Indian belief that in the 6th century BC the enlightened Buddha came to Benares along the northern trade route. At that time Buddha revealed the four noble truths and the eight noble paths to the people of the city. There-

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DEXTERITY 9

Fire combat (pistol) 12, fire combat (rifle) 11

STRENGTH 9

ENDURANCE 10

Resist shock 14

TOUGHNESS 10

INTELLECT 7

Deduction 11, first aid 9, perception 12

MIND 7

Language (English) 14, scholar (Benares) 12

CONFIDENCE 8

Faith (Hindu) 11, intimidation 12, streetwise 14

CHARISMA 7

Persuasion 11

Life Points: 1

Equipment: Webley .455 pistol (damage value 19, range 3–10/25/50/150, ammo 6); Lee-Enfield rifle (damage value 21, range 5–20/75/175/275, ammo 5) (only carried if assigned by superiors); riot baton (STR+5/20).

Description: The average cop on the

fore, “4-8” reflects the desire for enlightenment.

Students and other members meet in the basement of Hastings Hall, named after the Governor-General who had the greatest impact on the community. There they discuss matters dealing with their classes, archaeological expeditions, myths, and artifacts.

The 4-8 Club provides an excellent opportunity for gathering information about everything from city politics to rumors about active cults to the latest discoveries at Sir John Marshall’s excavation.

Benares Police Station

Considering its history and crowded nature, Benares has a very large and well-equipped police force. Most of the efforts of the police are dedicated to maintaining social order, especially in light of the tens of thousands of pilgrims who visit the city each year.

Police corruption remains at a minimum, though bribes and occasional brutality are not completely unheard of. And although the entire force is comprised of Hindu adherents, tolerance toward Muslims is more the rule than the exception.

Average Police Officer

AGILITY 9

Dodge 12, maneuver 11, melee combat 11, melee parry 11



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streets of Benares is a devout Hindu who wants to protect his city and its people. Corruption among the city's police is virtually unknown, and the police occupy a position of great honor as defenders of the city.

The Market Districts

There are a plethora of markets in the city of Benares. Most are generally open-air; there are few "stores" in the western sense. Dealers sell their wares in carts and stands set up along the streets and in certain open squares. Sales are made either with cash or barter, depending on the merchant and the buyer.

One rather booming business in Benares is the selling of "antiquities" to curious British and other foreign travelers. These objects can be anything from small religious statuary to "artifacts" that are actually little more than junk.

It is said you can find somewhere in Benares a merchant who can sell you just about anything, if you are willing to pay the price. This is, of course, a complete lie. Those foolish enough to seek black market goods in the city usually find themselves dead or incarcerated within mere hours of beginning their search. Only the most streetwise buyers can get far enough to locate a potential supplier, and even then, the chances of procuring the illegal item fall in the five to ten percent area. The police have no tolerance for drug or weapons trafficking, and will immediately apprehend and jail anyone involved in such a transaction. Interrogation begins right away, followed, usually hours later, by the official arrest paperwork. Given all the possible consequences, only the most desperate individuals dare to try their luck on Benares's black market.

Benares also supports one other type of merchant — the information broker. Spies from several nations often spend time in the city, as the multitude of transient pilgrims makes detection difficult, to say the least. All kinds of information changes hands here, especially that relating to archaeological sites. Still, the occasional state secret has been rumored to find a new owner somewhere in the markets of Benares.



Typical Merchant

AGILITY 7

Dodge 10, unarmed combat 9

DEXTERITY 8

Prestidigitation 11

STRENGTH 6

ENDURANCE 7

TOUGHNESS 8

INTELLECT 9

Perception 12, trick 12

MIND 11

Business 15, language (English) 14

CONFIDENCE 10

Con 13, faith (Hindu or Muslim) 11, streetwise 14

CHARISMA 11

Charm 13, persuasion 14

Life Points: 1

Equipment: Knife (STR+4/19).

Description: Merchants follow no set mold. Some, especially those who deal in black market goods or information, carry various pistols. Others may carry no weap-

ons whatsoever, regardless of appearance. All merchants are skilled businessmen and hagglers. Most are quite honest, and will not cheat a buyer, unless of course, the buyer tries to cheat the merchant first. Black marketeers, by the nature of their wares, tend to be a little more fast and loose about their business, but even these “shadow merchants” tend not to engage in blatant cheating, as this always proves bad for business.

The Eternal Light Hotel

This is a well-run hotel in the Cantonment area, close to the railroad station. The Eternal Light is managed by a middle-aged Indian gentleman by the name of Aramathra, who inherited the hotel from his father. Aramathra is a priest of Tvastr who manages the hotel solely to provide pilgrims with a safe place to stay.

As befitting the deity he serves, Aramathra has outfitted his hotel with all of the most modern facilities industry can provide. All rooms have electric lighting and power, the plumbing rivals that of the best London or New York hotels, and the kitchen is fully equipped with electric stoves and ovens.

Rates (which include meals) at the Eternal Light range between \$5 and \$15 per night, depending on the season. The quality of the rooms and meals is quite good, and the security is top-notch. The Eternal Light is known as the safest hotel in the city, and is often used as a resting place and meeting ground for adventurers and scholars. Aramathra fancies himself somewhat of an “armchair scientist” himself, and encourages scholars and archaeologists to stay in the hotel.

Aramathra

AGILITY 7

Dodge 9, maneuver 10

DEXTERITY 9

Energy weapons 15, vehicle piloting (car/truck) 12

STRENGTH 7

ENDURANCE 7

TOUGHNESS 9

INTELLECT 13

Deduction 15, first aid 14, perception 17, science (chemistry) 14, science (electron-

ics) 19, super-science 17

MIND 12

Language (Hindi) 17, language (English) 17, scholar (Hinduism) 15, scholar (Indian legends) 16

CONFIDENCE 12

Con 17, faith (Tvastr) 21, intimidation 19, invocation (Tvastr) 24, willpower 21

CHARISMA 11

Charm 14, persuasion 15

Life Points: 10

Equipment: Solar Spear (see Chapter Two); wide assortment of electrical and mechanical devices; several sets of clothing.

Description: Aramathra is a 38-year-old Indian man with longish black hair. He currently holds the title of high priest in Tvastr's temple. Besides his duty to the pilgrims of Benares, he has the important function of overseeing that artifacts of the gods are not smuggled out of India and do not fall into the hands of unworthy people.

He is the highest-ranking priest of Tvastr in Benares, and acts as Tvastr's eyes and ears in the city. The priests of Shiva know exactly who and what Aramathra is, but the average person on the street is ignorant, believing him a mere hotel owner — which is to Aramathra's liking, as it makes his true job easier.

Tvastr himself “assigned” Aramathra to this duty. Aramathra was granted a Solar Spear and several other devices to aid in his mission, and was given leave to employ whatever tactics will allow him to fulfill his obligations — but with the understanding that certain appearances have to be maintained.

Aramathra's Solar Spear is kept hidden, and is used only in the most dire of circumstances.

In addition to the electric power and lighting, the entire hotel is bugged. The microphones are quite advanced for the era, and are cunningly built into the very structure of the hotel (difficulty of 30 to detect). Aramathra is actually quite ethical about the use of these, and all conversations that do not have any bearing on his mission are immediately erased. The tapes are *never* revealed to any other parties.

Although he does not lead a formal temple,

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Aramathra nevertheless has all of the followers and influence that one would expect of a high priest. As befitting his religion, most of Aramathra's "congregation" can be found among such groups as the power plant workers, technicians, and the students and faculty at the university's engineering department. In fact, Aramathra has been working behind the scenes to do what he can to upgrade the university's laboratory facilities. There are also quite a few members of the warrior caste counted among Aramathra's followers, all of whom are armed with the most modern weapons and equipment. Tvastr would wish nothing less.

It is entirely possible that Aramathra may hire characters to retrieve artifacts or information from other sites in India before they can be stolen. Or, he may hire them to recover a relic that has already been stolen by some unscrupulous archaeologist or profiteer. He may also help characters with other matters that do not deal with artifacts at all. Aramathra's knowledge is immense, and he may be of great help to archaeologist or scientist characters who are respectful of

what he represents.

Depending on the party's actions and goals, Aramathra can be either a great ally or a deadly opponent. Regardless of how they interact, any meeting between the characters and Aramathra will never escape the man's infallible memory.

Kashi and the Islamic Era Undercity

At the time Islam was introduced to the Indian subcontinent, Benares was known as Kashi. The ancient city was burned to the ground in a series of Muslim invasions and Hindu counterattacks, and its buildings and catacombs now lie several meters under the deepest basements of the modern city. Over the past year, Sir John Marshall has grown obsessed with unearthing this undercity in hopes of discovering the secrets of life and divinity supposedly buried along with it.

A disturbing rumor circulating the streets has it that the excavators actually broke into an old catacomb that apparently had been dug when the Islamic nations held sway over this part of India. According to the rumor, when the archaeologists started to explore

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the tunnel, they were attacked by skeletons wearing the tattered remains of Islamic-warrior garb. Sir John has dismissed this all as “utter rubbish.” For some reason however, excavators and explorers have been rather reluctant to go farther into the catacombs. One observer noted that of the few he saw entering the tunnels, one was carrying a shotgun and the rest had pistols, knives, and even a few swords.

Skeleton

AGILITY 7

Melee combat (scimitar) 10, melee parry 11, unarmed combat 11

STRENGTH 9

TOUGHNESS 10

INTELLECT 5

Perception 9

Life Points: 2

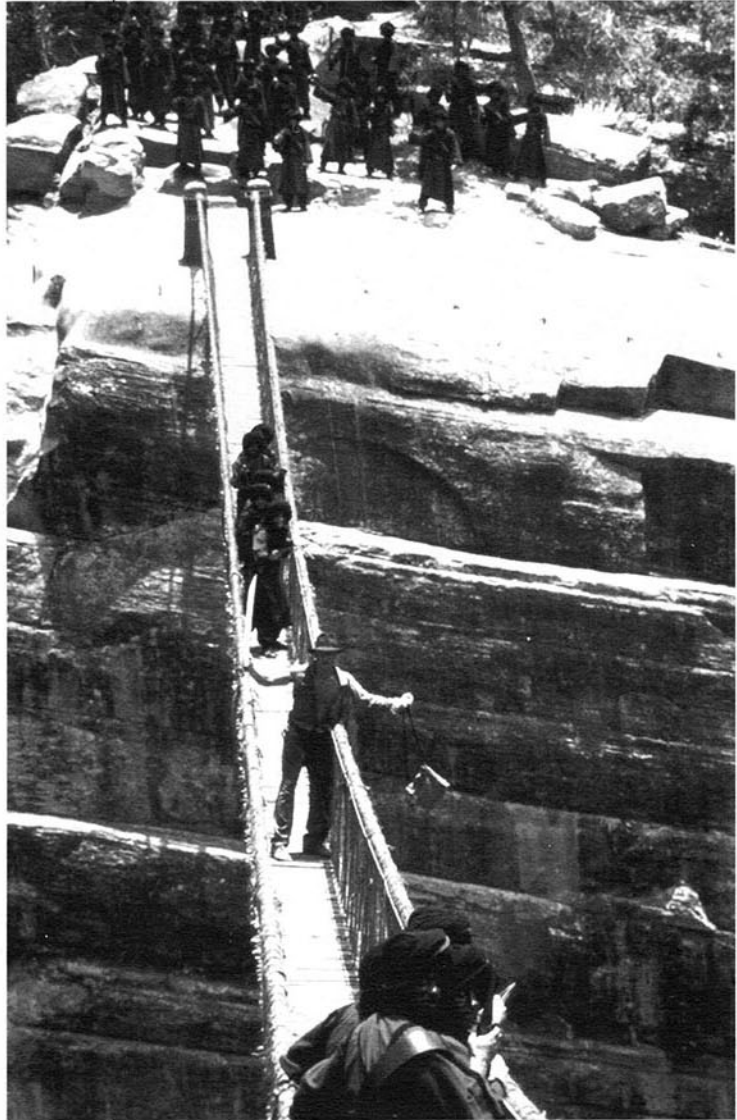
Equipment: Scimitar (STR+6/21).

Special Abilities: Effective TOU+10 versus missile weapons and firearms. Unaffected by knockout conditions. If destroyed by non-magical/non-spiritual means, the skeleton regenerates itself within 6 hours. The renewed skeleton/spirit manifests another special ability — immunity to the method used to destroy it (CIV Advantage).

Description: These moldering human skeletons dressed in the tattered remnants of Islamic Sultanate Guards uniforms each have a medallion around their necks bearing the crescent symbol of Islam. They are animated by the spirits of Princess Raziyyat-ud-din’s elite guard. Several of the guardsmen swore eternal loyalty to the princess, and now protect her tomb even after their deaths. The intense oath that binds them beyond death also causes them to reform after destruction. Approximately six hours after a skeleton is destroyed, it regenerates and retakes its guardian position.

It is also known that there are several areas of the catacombs that were of apparent importance to the Islamic warlords who once

controlled the area. One of the common rumors is that a great deal of precious metal and gems was buried in the tomb of Raziyyat-ud-din. Also known as Razia, she was a ruling princess from the short-lived Delhi Sultanate. The exact location of her tomb has been lost, and both professional archaeolo-



gists and amateur explorers continue to search for it.

Unfortunately for adventurers, the catacombs are indeed a place of the dead. Skeletons and other eerie creatures are said to roam the tunnels, along with the spirits of some of those who were not properly laid to

rest. The Tomb of Raziyyat allegedly bears a dreadful curse, far more terrible in its own way than the infamous curse of King Tutankhamen. Raziyyat's curse dooms all those who die within the confines of her tomb to be her eternal guardians, serving her forever in the afterlife.

Lastly, a number of traps were left behind by the Muslims to prevent infidels from violating their sacred dead. Some of these traps remain functional and are quite lethal.

Pendulum Trap: This trap consists of a sharpened, heavy pendulum concealed in a niche in the ceiling (*perception* difficulty of 15 to spot). The trap is triggered by a pressure plate. When set off, the pendulum swings length-wise down a corridor, attacking with a *melee weapons* skill of 14. Struck targets take a base damage value of 20.

Bomb Trap: Not many of these crude black powder bombs still function, as the gunpowder has gone bad, but those that do pose a two-fold hazard to intrepid explorers. The bombs were placed primarily to seal off certain sections of the tunnels so that grave robbers could not loot the tombs within. Activated by either tripwire or pressure plate, the bomb explodes with a damage value of 15. The second, and far greater danger, is that the explosion may at the gamemaster's option cause a cave-in that could likely prove disastrous to the players' goal. If they didn't bring heavy excavation gear with them, it might be a bit difficult getting into that tomb now ...

To spice up the adventure, the gamemaster may elect to have the bombs on a time fuse. These traps present no obstruction to the player's descent deeper into the tunnels — of course, the same cannot be said for getting out.

The most deadly danger in the tunnels, however, is a small group of Islamic zealots. Ibrihim Shahan, a Mullah at one of Benares major mosques, has over the months become increasingly disturbed at Sir John's "desecration" of his faith's old catacombs and burial grounds. Using his charisma and religious oratory, Shahan has forged a group of young Muslims into "defenders of the faith," Islamic warriors with a zeal rivaled only by

— Raziyyat's Curse

The curse of Raziyyat does indeed exist. Anyone dying in the tunnels in the vicinity of her tomb becomes immediately reanimated as an undead guardian. Use the statistics for the skeletons given above. The one major exception is that these new guardians do not have the regeneration ability of the original guardian spirits. Raziyyat's guardsmen swore of their own free will to serve their princess for eternity. It is this oath that gives them their regenerative abilities. "New recruits," having not sworn this oath, can be destroyed permanently by normal means.

the Thuggee. This force, calling itself the "Sword of Allah," has taken it upon itself to cleanse the tunnels of all heathens and heretics. Of course, to the Sword "heathens and heretics" refers to all non-Muslims, as well as any Muslim aiding in the desecration.

The Sword is fairly well equipped, and seems to know the locations of most of the catacombs' traps. In addition, the skeletons guarding Raziyyat's tomb never attack members of the Sword. On occasion, the skeletons even help the Sword of Allah, as they share a common goal.

Ibrihim Shahan

AGILITY 8

Dodge 10, melee combat (scimitar) 12, melee parry 14

DEXTERITY 7

Fire combat (pistol) 12

STRENGTH 9

ENDURANCE 10

Resist shock 17

TOUGHNESS 10

INTELLECT 11

Deduction 12, demolitions 15, perception 14

MIND 10

Language (Arabic) 15, language (English) 12, scholar (Islam) 14

CONFIDENCE 11

Faith (Islam) 16, intimidation 14, will-

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power 20

CHARISMA 12

Charm 15, persuasion 19

Life Points: 7

Equipment: Scimitar (STR+6/21); P-08 Luger (damage value 17, range 3–10/25/40/140, ammo 8).

Description: To all outsiders, Ibrihim Shahan seems to be the archetype of the noble Arabian. He has short, black hair and a swarthy skin tone. Appearing to be in his late 30s or early 40s, Ibrihim is a devoted member of his faith who is always on the lookout for potential converts.

But Shahan has another side that almost no one ever sees ...

Ibrihim Shahan is one of the most devout Muslims to walk the earth, even more zealously devoted to his faith than Saladin was. At some time in the past, Shahan and his family lived in Saudi Arabia. Ibrihim's younger brother was an outspoken proponent of the Islamic faith. One day at a tavern, after a heated philosophical discussion, a fight started in which Ibrihim's brother was accidentally killed by a British officer. When the authorities refused to prosecute the Englishman, Ibrihim started to believe that his people had sold out to the British.

After moving to India and establishing his mosque, Ibrihim eventually became the major spokesman for the Muslims of Benares. Unfortunately, soon thereafter, Sir John Marshall arrived in the city. Sir John met with all the major religious personages in Benares, and gave his word not to violate any graves or sacred sites in the course of his upcoming dig. In the interests of cooperation and forgiveness, Ibrihim agreed to Sir John's proposal.

It soon became apparent, however, that Sir John was not holding to his end. Several Muslim merchants and workers came to Shahan's mosque with information that Sir John was despoiling the

Islamic catacombs under the city. Shahan came to the realization that talking with the British was useless, as they would do whatever they wanted regardless. Apparently, force was the only language the British understood. As the weeks ground on, each new complaint of the British defiling of the graves strengthened Shahan's resolve, until finally he formed the Sword of Allah to teach the British infidels a few lessons in respect.

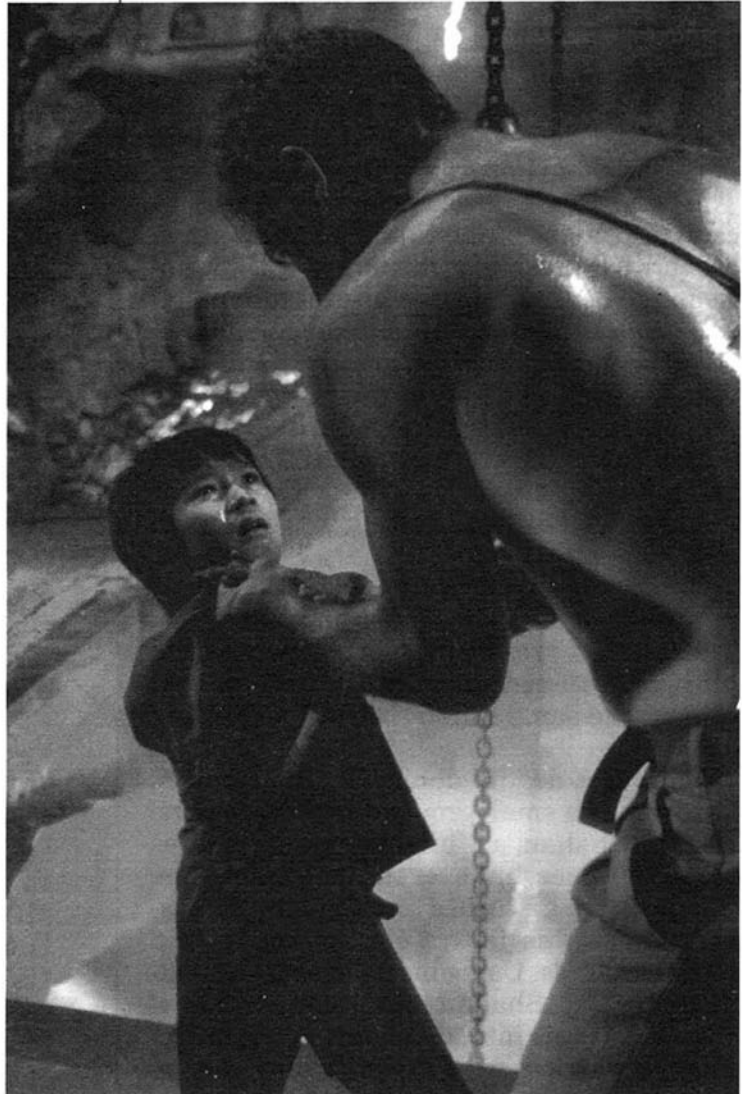
Sword Of Allah Member

AGILITY 9

Melee combat (scimitar) 11, melee parry 13, unarmed combat 12

DEXTERITY 10

Fire combat 13



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STRENGTH 12
ENDURANCE 10

Resist shock 15

TOUGHNESS 11

INTELLECT 8

Demolitions 12, perception 10

MIND 8

Language (Arabic) 12

CONFIDENCE 10

Faith (Islam) 14, intimidation 13,
willpower 17

CHARISMA 6

Life Points: 2–5

Equipment: Scimitar (STR+6/21); various firearms; grenades or other explosives (at the gamemaster's discretion).

Description: The Sword of Allah is a small group of extremely zealous Muslims. Their fanatical devotion to the defense of their interpretation of Islam often causes them to respond to any “philosophical discussions” with an extreme level of violence. They are dedicated to keeping the tunnels, and especially the tomb of Raziyyat, free from heathens.

Sword of Allah members, despite their zeal, tend to be more subtle in their operations than one might expect, for two major reasons. First, they want to keep British authorities out of the picture, and second, they want to maintain at least a façade of coexistence with the Hindus of Benares. The Sword might not like the Hindus, but — at least for the moment — they must live among them.

Besides the dangers of the Sword of Allah, the traps, skeletons, and unsafe tunnels, it is known that criminals and other dangerous individuals sometimes try to escape the police by fleeing into the tunnels. Most policemen will not follow suspects into the catacombs, due to a combination of reverence and fear. Thus, the tunnels have become a sort of last hope for the desperate.

Avimukta, City of the Mahabharata

In ancient times, long before the birth of Islam, Benares was a mighty city, the spot where the Great War of the Mahabharata began; Benares was one of the few cities to survive that war largely intact.



At the time described in the Mahabharata, the city was known as Avimukta, which means “Not Forsaken,” indicating that the city was, and always will be, well regarded by Shiva. Many suspect that artifacts of a historical (rather than a mystical) nature lie in the ruins of Avimukta, now far beneath the surface of Benares. Some Hindu fanatics have warned that defiling the memory of the past could have grave and terrifying consequences, and that the past should remain buried. They fear that if the archaeologists excavating the Islamic-era city dig too deep, they may find a way down into Avimukta itself.

One of the widely held beliefs of the priests in Benares, especially those who revere Mahadevi and Tvastr, is that a grand temple to Tvastr once stood in Avimukta. Here many of the weapons of the Mahabharata were forged. The legend goes on to state that the temple, as well as other portions of Avimukta, still exists, buried dozens if not hundreds of meters below Benares. The temple guards allegedly wield Solar Spears, and the priests zealously watch over everything from books and scrolls of true Vedic lore to Golden Thunderbolts, Cloud Chariots, and other weapons. All are held in readiness for the time when they are needed to once again defend India from demons or other threats. Until then, the priests keep the artifacts and knowledge out of the hands of those who are not ready or worthy to use their power.

Most of the inhabitants of Benares believe

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this a myth. At one point, several old scrolls unearthed near Delhi seemed to corroborate some of the tales of the ancient temple and city and were brought to Benares Hindu University for study. Unfortunately, a fire engulfed the portion of the library where the scrolls were being examined, and they were all were destroyed. Regrettably, the two archaeologists who found the scrolls lost their lives in the fire as well. Many of the more scholarly types in the city expressed profound regret. Aramathra was noted as saying it was a terrible waste of life.

Other Sites in India

Ajanta Caves

The Ajanta Caves are the result of the efforts of a group of determined Buddhist pilgrims. During the monsoon season, a group of pilgrims was traveling by a small, U-shaped gorge formed by the Waghora river. To protect themselves from the torrential rains, they took shelter inside a series of caverns. While waiting for the monsoon to abate, the pilgrims began engraving images of Buddha along the cave walls.

As more pilgrims entered the area over the centuries, they added to the work of these early artisans. Eventually the caves grew into actual Buddhist shrines and temples. By the end of the 10th century, the caves held close to thirty temples. Since then the area has fallen into some level of decline, but Buddhist pilgrims still stop here when they pass this way.

Rumors claim that terrible weapons of wicked Hindu gods were buried in the farthest reaches of the caverns to prevent them from falling into mortal hands. Whether hidden here by Buddhists or Hindus remains unknown, but followers of both religions have been witnessed descending into the caves for days on end, only to exit completely exhausted, as if they had expended a great deal of spiritual energy.

Ellora Caves

The most notable of the Ellora caves stretches under Mount Kailasa, the earthly home of Parvati, Wife of Shiva, who is also

known as the "Lady under the Mountain." Thousands of faithful worshippers of Shiva and Parvati worked for months to excavate a huge cavern in which they built a stone temple dedicated to the two gods. The temple still exists, and is used by a group of particularly devout worshippers of Parvati.

Scholars believe that the temple contains a wealth of artifacts and other antiquities. Unfortunately for the academic community, Lakiri, the High Priestess of Parvati who runs the temple, is adamant about not allowing unbelievers into the caves. The cavern area is almost impregnable to outside attack, and Lakiri and her followers are unswerving in their determination, putting a damper on much of the academic community's enthusiasm.

Lakiri

AGILITY 9

Dodge 14, maneuver 12, melee combat (sword) 16, melee parry 15, unarmed combat 13

DEXTERITY 10

Missile weapons (bow) 15

STRENGTH 10

ENDURANCE 9

Resist shock 15

TOUGHNESS 11

INTELLECT 7

Linguistics 10, perception 12

MIND 7

Language (English) 12, scholar (Hinduism) 16

CONFIDENCE 11

Faith (Parvati) 17, intimidation 16, invocation (Parvati) 17, survival (mountain) 14, willpower 20

CHARISMA 13

Charm 19, persuasion 18

Life Points: 5

Equipment: Ceremonial robes (armor value TOU+1); sword (STR+7/23); Lakiri has almost any item of common equipment available, although she never uses firearms or modern weapons of any sort.

Description: Lakiri is a woman of almost unearthly beauty. She stands a full two meters tall, with black hair almost down to her waist. Many of her followers consider her

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to be an avatar of Parvati herself, which is understandable considering Lakiri's formidable combat abilities.

Lakiri is zealously devoted to protecting her temple, which was Parvati's earthly home, and keeping it free of all defiling influences. She is extremely unlikely to react well to archaeologists who attempt to charm their way into the area of the caves that she guards. On the other hand, if the characters were to perform some "minor" task or quest for Lakiri and her sect, she would likely be more receptive to their requests. (Minor task or quest? Well, there are those Islamic zealots in Benares. And what about the Thuggee lurking about? Gamemasters should remember that although Parvati was nowhere near as bloodthirsty as Kali, she was still a warrior goddess, and a wife of Shiva.)

Cape Comorin

Situated at the southernmost tip of India, Cape Comorin is an important seaport, handling much international traffic. The chief point of archaeological note is the Kanya Kumari Temple.

Dedicated to Shiva, this large temple sits atop a labyrinth of catacombs. The whole edifice, and indeed, the city itself, is revered in Hindu lore as the site of Shiva's and Parvati's marriage. Legend says that at their wedding, seven colors of rice were thrown at them. When these fell to earth they formed the red, brown, yellow, gray, orange, dark blue, and purple sands that can be seen on the beach.

The catacombs themselves are largely empty, and seem to contain nothing of great interest to archaeologists. On occasion, however, amateur explorers have heard strange sounds echoing in the tunnels, and more rarely, some who have entered the tunnels have never emerged. Most believe these unfortunate souls probably met their end at the bottom of a deep pit or crevice, or perhaps fell victim to an undiscovered trap.

The Stronghold

Another place of great archaeological interest is Mandu. Approximately 200 kilometers north of the Ellora caves, Mandu is a

small fortress-like region within the Vindhya Mountains. During the ages of the warrior-kings of India, Mandu served as a stronghold and base from which attacks were launched against neighboring provinces.

Eventually however, time proved to be the one enemy the warrior-kings could not defend against. They left behind their spectacular mountain palaces and passed on to the next existence. Over ten palaces still stand within the mountain region of Munda, and the entire area is accessible only through four heavily fortified passes.

The most notable of the palaces, a long, two-story structure, is known as the Jahaz Mahal. It sits between two man-made lakes and is nicknamed the "Ship Palace." The 120-meter length of the palace has many terraces and balconies that overlook the lakes. On the "deck" stand a number of domed pavilions that offer an impressive view of the stars.

There are any number of possibilities for adventure in the Munda region. Literally miles of tunnels exist in the mountains. Any of these could contain priceless archaeological information or artifacts. Of course, it is equally likely that the warrior-kings left behind an assortment of traps and other defenses to safeguard their legacy from others.

This could be a perfect place for a group being hunted by the authorities to hole up. Given a reasonable amount of defenders, Munda could hold out against anything short of an all-out armored assault backed up by artillery and aircraft.

It is rumored that a gang of black marketeers has set up shop in the Ship Palace. For the moment they have given up their drug and illegal weapons smuggling to loot the palace of its treasure.

Black Marketeer

AGILITY 8

Dodge 10, melee combat 12, melee parry 11

DEXTERITY 9

Fire combat (rifle) 13

STRENGTH 8

ENDURANCE 10

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Resist shock 13

TOUGHNESS 10

INTELLECT 8

Perception 11

MIND 10

Business 14

CONFIDENCE 9

Con 11, intimidation 14, streetwise 12

CHARISMA 9

Charm 10, disguise 12, persuasion 15

Life Points: 2

Equipment: Modern pistol (varying types), one in six has a rifle or submachinegun.

Description: The black marketeers are a mixture of low-lives from all over Asia. Indians, Chinese, Arabs, and even a few Europeans and Americans are represented. Most are skilled in both combat as well as business, as befitting the nature of their wares.

Vadodara

The city of Vadodara sits just north of Bombay. Its small size and uncrowded streets set it apart from the larger cities like Delhi and Benares. Once a military encampment — as the ruins of the Dabhoi Fort indicate — Vadodara has so far avoided making the transition into a modern city.

One of the major places of note within Vadodara is the ruined remains of Dabhoi Fort, situated a short distance south of the city. Several of the temples in the ruined fort have references to Kali engraved on their walls. Some say the Thuggee may still be active in several sections of the catacombs beneath the fort. So far, however, no evidence has shown up to either confirm or deny this rumor.

There are a number of palaces in the region of Vadodara, most notably the Lakshmi Vilas Palace. One notable element of this palace is the amount of Oriental artwork and designs in its architecture, which indicates that the former ruler had some level of trade with China.

Another popular rumor is that the jewels and treasures of the former royal families are stored in a palace known as Nazarbagh. Needless to say, archaeologists and fortune-hunters from around the world have been searching for Nazarbagh Palace for decades. As of yet, no one has found anything that pinpoints its location.



Sanchi

The city of Sanchi shows the once-widespread influence of Buddhism in India. Approximately at the same time as the birth of Christ, this city was a great center of intellectual learning and enlightenment. It remained a popular site of worship until the Brahmanic reformations in the Hindu faith. After this point, the near meteoric rise in popularity of the Hindu gods caused Sanchi to fade in religious significance. By the time the British became a major force in India, Sanchi had faded to the point of obscurity.

There are still quite a few Buddhist temples and meditation areas left more or less intact in Sanchi. A great deal of lore and information about early Buddhist history and philosophy can likely be found here by those explorers willing to take the risks. The major obstacle to reaching Sanchi is the cult of fanatical Hindus who have taken it upon themselves to ensure that the place and its teachings remain in religious obscurity. They are not likely to appreciate adventurers or scholars attempting to recover or restore any of the old Buddhist lore.

Mohenjo-daro

Unlike the previous sites, the ruins of Mohenjo-daro have no significant religious connotations or influence. The ruins of this city are nonetheless highly important in the secular and cultural history of India. Situated on the west bank of the Indus River approximately 400 kilometers north of the Arabian Sea, the remains of the city have been dated to between 3000 and 2000 BC.

Archaeologists believe that Mohenjo-daro was at one time a capital city for the Aryan tribes who invaded the Indian subcontinent early in human history. Roughly 2.5 kilometers square, the city sports a grid-style street



system, the oldest of any known civilization. Irrigation and drainage systems apparently criss-crossed the city, twisting around its impressive multi-story structures. A large citadel that housed the seat of government still stands in the center of the city.

Not much is known about the inhabitants of Mohenjo-daro, as little in the way of artifacts or information has surfaced. Catacombs and tunnels run beneath the city ruins, but the portions that have been explored so far have yielded no clues as to the culture or fate of the former inhabitants.

One theory states that a plague decimated the city, but most archaeologists refute this idea, as it does not explain the destruction of the buildings. Another theory, considered quite outlandish by most, is that Mohenjo-daro was destroyed in ancient times during a great war. Some Hindus quote passages from the Mahabharata that could refer to Mohenjo-daro, but the connection is considered too tentative.

These ruins remain one of the great enigmas of India. Almost anything could lie beneath it, in the miles of tunnels and chambers that have yet to be explored by intrepid adventurers and scientists.

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The Village of Shadows

There are a myriad number of smaller communities, ruins, and other sites in India of note to archaeologists. Many of them lie along the banks of the Ganges and the Yamuna, or within close proximity of the two rivers. The religious significance of the rivers meant that many of the faithful at one point in time set up communities along the banks. Some of these grew into modern cities such as Benares.

For every city that arose, at least a dozen fledgling communities were destroyed and

lost in obscurity. The ruins of these may still exist, and may provide useful information or treasures. Finding the location of some of these can be an adventure in itself.

One of the local Indian legends relates to a small town or large village—the size depends on the storyteller. The inhabitants of this village once committed a great sin against the goddess Parvati. For this, Parvati removed the town from the world of humanity. Great treasure was supposedly left in the central temple, as well as in the houses of several of the richer residents. Despite much searching, however, the village was never found by raiders or archaeologists.

The reason why no one has ever found the village is simple—in a mystical sense. When Parvati removed the village from the world, she did so by putting the whole community “out of phase” with the earth. Most of the inhabitants died or went mad in the process, becoming ghostly entities that now haunt the eerie remains.

Spirit

AGILITY 7

Unarmed combat 9

DEXTERITY 7

ENDURANCE 10

STRENGTH 5

TOUGHNESS 9

INTELLECT 10

Perception 12

MIND 9

CONFIDENCE 12

CHARISMA 7

Life Points: 1 (Special)

Note on Skills: Each spirit has 2–5 skills it possessed in life, which can be chosen by the gamemaster as appropriate. The high priest’s spirit also possesses *faith* (Parvati)

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at 15. His *invocation* skill was 16, but functions at an effective level of 12 due to the penance he is now undergoing.

Note on Life Points: A spirit gains 1 Life Point for every corporeal being it kills with Life Drain.

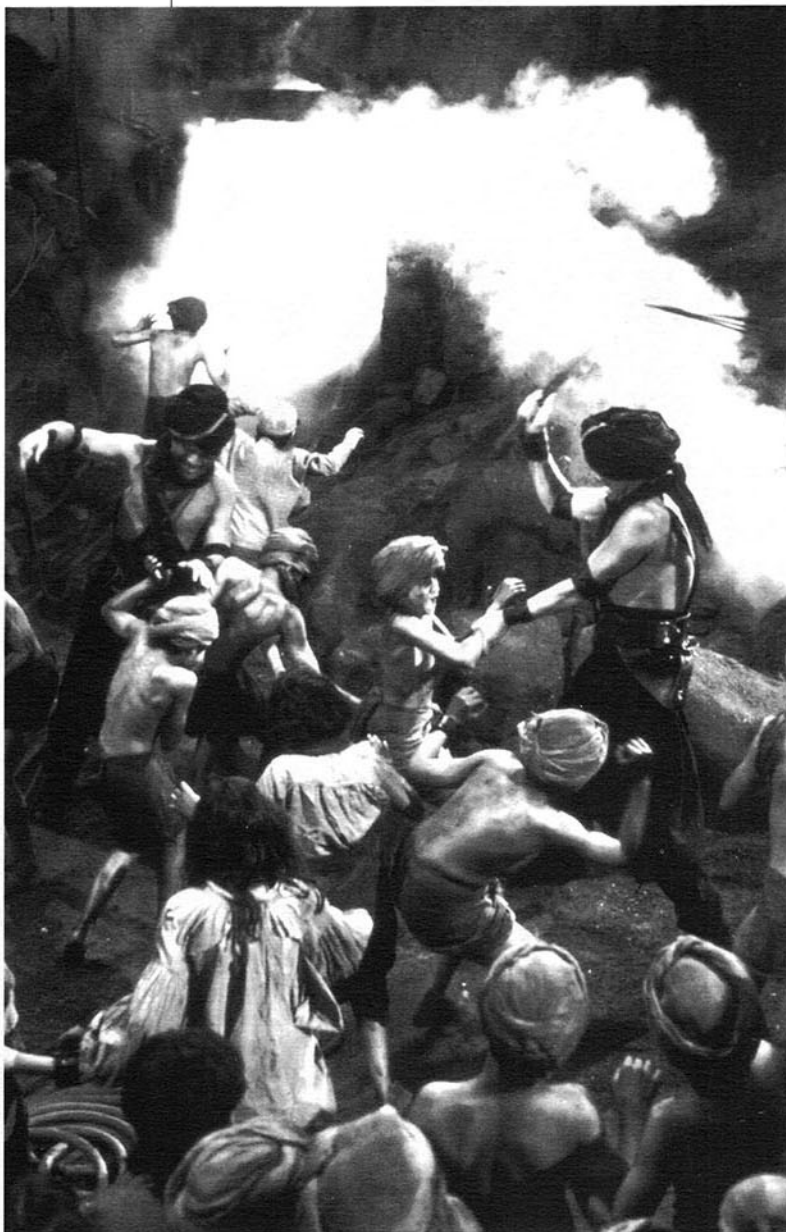
Natural Abilities: (CIV) Non-Corporeal Body (TOU+15 versus physical weapons); (CIV) Life Drain (Mental)

Description: Other than translucence and a faint bluish glow, these spirits look much as they did in life. Because of the madness that struck most of the villagers as the result of Parvati's curse, reactions for most start at Hostile. The priest's spirit however, has a base reaction of Neutral.

The town looks exactly as it did on the day Parvati's curse struck. Characters may enter the village — when certain astronomical conditions occur. The village is accessible only within an hour of midnight during a new moon, or during the precious few moments of a total solar eclipse. The same limitations apply to exiting the town as well. Characters daring to enter have little time to complete their business and escape before the village goes out of phase again.

The spirits of the remaining villagers are a sad lot, condemned to spend eternity in their personal prison. The spirit of the former high priest, however, possesses a somewhat different demeanor. If the player characters approach him in a friendly manner, he may ask them to perform a great service to his community. The priest knows what offended Parvati, and what needs to be done as penance. Unfortunately, in his current state he is incapable of performing the atonement. If the characters help, then the spirits of the village will at last be at rest.

The characters must find and recover a set of gold statues considered sacred by Parvati. The objects were stolen from the village temple due to the incompetence of one of the temple guards. This was the sin for which Parvati punished the entire village. The priest's spirit tells the characters to seek out Lakiri, the High Priestess of Parvati, and he gives them a message that should get them past Lakiri's guards and gain them an audience. Lakiri will inform them of the next steps that they must take (which are left to the gamemaster to determine).



“This Nurhachi is a real small guy.”

—Willie Scott



THE SEARCH FOR NURHACHI

6

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Indiana Jones and the Temple of Doom opens with a confrontation between Indiana Jones and a gangster named Lao Che. The subject of their meeting is the exchange of a valuable diamond for the remains of Nurhachi, generally considered to be the first of the Manchu emperors of the Ch'ing Dynasty. This mini-adventure explores the back-story of this meeting — the search and retrieval of Nurhachi's remains. It also allows the gamemaster to introduce characters from Shanghai and other places detailed in this book.

Who's Nurhachi?

Nurhachi (1559–1626) was born in eastern Manchuria, and began his rise to power in the 1580s as a local tribal chieftain. His involvement in Chinese politics began with the Japanese invasion of Korea in the 1590s. In the latter part of the Ming Dynasty, a succession of weak Chinese imperial rulers had allowed the nation's position to decline. The Chinese navy was nearly nonexistent and what remained of the army had little discipline or training. The absence of military might enabled the Japanese to quickly seize Korea, and to attack from this beachhead into mainland China. Only a lack of supplies and a last-ditch effort by heavily armed and desperate Chinese troops prevented the Japanese from conquering the mainland.

Nurhachi used his position as a border chieftain to gain a large fortune in silver and weapons from the Chinese in exchange for his aid in defeating the Japanese. After the war ended, however, he continued to transform his tribesmen into an effective army, and by the early part of the 17th century he had control of all of Manchuria, and soon after, Korea as well. After these campaigns, Nurhachi turned his eyes toward the biggest prize of all — China.

At the same time, China's government was collapsing from within. The poor leadership of the Ming emperors had allowed bandit gangs to rise in the west and gain control of entire districts. By the 1600s, the bandit chieftains began to move eastward, eventually reaching the capital city of Peking. After

only a brief struggle, the city fell before their onslaught. While this was occurring, Nurhachi moved his army toward the Chinese-Manchurian border near Shan-hai-kuan and defeated the Chinese army in several large engagements.

In 1616, Nurhachi proclaimed himself to be the new emperor of China, even though his forces had not yet crossed into China itself. When he did enter the country in 1620, it was with the aid of the Chinese army. Weakened by the two-front conflict, the Chinese border general at Shan-hai-kuan allowed Nurhachi's army to pass through unhindered on the condition that they help relieve Peking. Nurhachi's army drove out the bandit chieftains from Peking in 1621, but then held it in their own name, knowing that the Chinese army was now too weak to stop their march. Within a year, his forces held everything north of the Yangtze River.

Nurhachi died before completing his conquest in 1626, but when the last Ming emperor committed suicide in 1644, the Manchu or Ch'ing Dynasty officially began, with Nurhachi posthumously recognized as its first emperor.

The Manchu Dynasty retained control over China for nearly 300 years, despite representing less than one percent of the total Chinese population. It accomplished this feat by allowing the traditional Chinese government to retain most of its identity (if considerably less power). The Manchus basically adopted the Chinese governmental system as their own, leaving the mainland Chinese in charge of the majority of administrative tasks, while placing the military firmly under Manchurian control.

As the 20th century dawned, the same sorts of forces that had fueled the Manchu rise conspired to bring about its fall (and the end of the emperor as ruler of China as well). The Boxer Rebellion, Russia's invasion and temporary conquest of Manchuria in 1901, and Japan's continuing demands for economic and political concessions, together cost the Chinese government much, exposing it as weak and subservient to foreign trade interests. Nationalistic secret societies — the largest of which, the Combined League

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Society, was led by Sun Yat-Sen — sprung up in China's major cities and plotted the overthrow of the monarchy. In 1908, the situation only worsened when Emperor Kuang-hsu died. Childless, Kuang-hsu left his power to his two-and-a-half-year-old nephew, P'u-yi. The regency surrounding the infant Emperor then proceeded to act like a chicken with its head cut off, flailing mindlessly. Finally, in 1911, an explosion in Wu-ch'ang brought the leadership of the Combined League Society to light, and led to an unexpected call to arms that the government was powerless to quell. P'u-yi was forced to abdicate his throne and flee to exile in Manchu to halt the slaughter of his former subjects and countrymen.

The Republic of China was born.

Why Nurhachi?

The significance of Nurhachi's remains can only be understood in the context of the tradition of ancestor worship that prevails in China. This system of beliefs holds that there is a reciprocity of duty between the living and the dead. A flow of good "wind and water" through the bones of one's ancestors will bring prosperity to his descendants. The living therefore have a responsibility for sustaining the spirits of their ancestors, and

protecting their graves. If, conversely, the spirits are neglected, and no grave offerings are made, one's ancestors become cut off and seek nourishment elsewhere, becoming "hungry ghosts" that are both vengeful and dangerous.

Those kinship groups able to afford them maintained ancestral halls to give honor to the collective remains of all their family members, often going back to the foundations of their lineage. After conquering China, the Manchus moved the repository of their remains to Peking. It was there in 1903 that thieves broke into the Manchu hall and stole the remains of Nurhachi from their rightful place. To anyone with a strong belief in ancestor worship cults, this act sealed the fate of the Manchu dynasty — and conversely, the recovery of these remains, and the succoring of Nurhachi's spirit, might reverse the family's run of ill fortune and bring about the onset of a new golden age.

Thus Lao Che's motives in seeking Nurhachi's remains, as one might expect, are far from noble. Lao Che has been offered a veritable king's ransom to provide these remains to a Manchurian government official with a distant claim to the royal bloodline. This official, who does not wish to act in his own name out of fear of recognition in the current politically charged climate of Manchukuo, believes that with the remains in his possession, he can begin his own nationalist movement within Manchuria and perhaps even regain control of China. This bureaucrat has assured Lao Che that he will receive an official commission should the new Manchu uprising succeed. Lao Che, no fool after his many years of criminal activity,

takes this promise with a grain of salt — but between the cash payment agreed to, and the added profit which any trouble for the Chinese government should generate for his gang's interests in black market weapons, etc., he figures he will be well compensated for his efforts.

Unfortunately, Lao Che's own investigations into the current resting place of these remains have thus far not borne fruit. Impatient for results, he has decided to take a calculated risk and involve a third party with a reputation for finding things — like Dr. Jones (as in the movie) or the player characters (who should have at least one character within their group with some past expertise in archeological or fortune hunting expeditions).

ACT ONE: Shanghai

SCENE ONE: The Search Begins

The Situation

Standard. The mini-adventure begins with a representative of the Chinese Historical Preservation Society contacting the players, either in Shanghai or elsewhere. This representative's role is to get the characters



Where's Indy?

This mini-adventure is inspired by actual events in *Indiana Jones and the Temple of Doom*, in which Indy himself recovers Nurhachi's remains. This adventure is written assuming that the player characters rather than Indy are hired by Lao Che to perform this task (in keeping with the general objectives of the *World of Indiana Jones* sourcebooks, which encourage players to blaze their own trails, and develop their own talents). Should gamemasters or players wish to use Indiana Jones in this adventure — either as the main protagonist, or in a supporting role (perhaps as an associate of the players who passes the task of completing this assignment to them) — his stats and description can be found on pages 50–51 of the *World of Indiana Jones* sourcebook.

involved in the search for Nurhachi.

Read aloud or paraphrase the following:

“Good day. My name is Shi Lu, and I represent the Chinese Historical Preservation Society. A man named Lao Che, a collector, has contacted us in the hopes that we can help him find the remains of one of his ancestors, the late Manchu emperor Nurhachi. For this service, Mr. Che has agreed to pay the finder a sizeable reward in gold, along with a diamond he recently acquired. The gold would enable our Society to acquire many other notable pieces, while the diamond once belonged to an Emperor of the T'ang Dynasty, and is very valuable in its own right. If you can assist us in recovering these remains, we would gladly split the reward evenly with you.

“The remains of Nurhachi were stolen from their resting place in Peking in August, 1903. At the time of the theft, nationalistic secret societies were suspected as the perpetrators of the crime, but it now appears that the remains were stolen by common thieves. We have been able to follow their trail from Pe-

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king to the Shanghai waterfront, where the remains were apparently in the possession of a gang of bandits led by a man named Shen Ch'un. There the trail apparently ends."

If the players accept the commission, the adventure begins with their arrival in Shanghai, and their search for further clues to the whereabouts of Nurhachi.

The Action

During this initial phase of the adventure, the player characters will primarily be using their investigative and/or research skills to try and breathe life into this 30-year-old trail. If they check into the background of Nurhachi, they will have no problem learning the information above. They will also learn, if they don't already know, that given the current political situation in Asia, with Japan in control of Manchuria and the deposed emperor as its figurehead ruler, Manchurian artifacts are not very high on the list of China's cultural priorities these days.

Numerous other Manchu Dynasty displays have been vandalized, and this is probably why the Chinese Historical Preservation Society (CHPS) would be willing to trade the remains, if found, for other artifacts. Similarly, any successful *scholar: Chinese culture* roll against a difficulty of 11 will provide the player character with knowledge of the ancestral worship cults, and may suggest to them the real reason why the remains are being sought.

It is also likely that the player characters will check up on the credentials of their employers, to see if this assignment is on the up-and-up. If they do so on Shi Lu, they will find out that his credentials are in order. He is indeed a member of the CHPS and is the assistant curator of a museum in Shanghai. He will continue to attempt to help the player characters with any requests they have up until the very end of the adventure. What will not come up in any background check is the fact that Lu is a paid ally of Lao Che.

Accurate information on Lao Che is much harder to come by, as the ganglord works

hard (and pays several reporters well) to maintain his public image as a successful merchant, philanthropist, and patron of the arts. Players will have no difficulty finding news stories and pictures concerning the presence of Lao Che and his sons at charity galas for the city police, museum openings, and the like. On a Mind or *research* total of 11 or more, they will find an article mentioning his ownership of Club Obi Wan, a popular after-hours club. On a Mind or *research* total of 13 or better, however, the player characters will discover two articles that don't fit the pattern. One implicates Lao Che in possible bribery and corruption of policemen, and another accuses his son Chen of the brutal murder of an underworld boss. Though they appear in different papers, both of these stories carry the same byline, that of freelance reporter Lin Ho.

Inquiries about Lin Ho's reputability vary sharply depending on who is asked — from disparaging insults, if Shi Lu or anyone else in Lao Che's employ is contacted, to grudging respect ("That boy's crazy, but good") from his editors (though those on the *North China Daily News* would probably emphasize the crazy part), to glowing admiration from Indy's friend Wu Han. Everyone contacted will agree on his likely current whereabouts, however — noting that Lin Ho has recently been seen nosing around Shanghai's waterfront.

The player characters may attempt to seek out Lin Ho as the result of the above research. It's also possible they will take to the dock themselves in search of information on bandit leader Shen Ch'un. It won't take them long to discover that there is another stranger on the docks, an odd little man with glasses and a high-pitched voice (Lin Ho) who seems to know as much (if not more) about Nurhachi as the characters do. If they're looking for Ho, they'll find him in two to three hours. If they aren't seeking him, their paths will cross his in four to five hours.

Cut To ...

Once the player characters have begun their search of the docks, cut to Scene Two.

SCENE TWO: "What's Up, Doc(k) ..."

The Situation

Standard. After several hours on the waterfront, the player characters have not made much progress in establishing anything beyond the fact that someone else is searching for the same information they are. Some of the older denizens of the waterfront's many dives are familiar with the name of Shen Ch'un, and describe him as a scurrilous sea dog whose sleek sloop *Rising Moon* smuggled and thieved up and down the banks of the Whangpoo and Yangtze around the turn of the century. More than one old salt volunteers that Shen Ch'un, the *Rising Moon*, and all its crew were believed to be lost in a storm at sea in the fall of 1903. No one seems to know where the boat was heading at the time, or what cargo it was carrying. Several interviews (and rounds of drinks) later, someone mentions the fact that just prior to the disaster, there were rumors on the docks that the *Rising Moon* was being haunted by an angry spirit.

Finally, just when the prospects seem dim, the player characters catch a break when an elderly sailor tells them that Shen Ch'un had a wife in Shanghai around the time of these incidents and that she is still alive. In exchange for a few coins, he gives them her address, saying as they leave, "Best hurry there if ye want to talk to her. That strange



little fella who was asking about her afore ye couldn't have left here more than ten minutes afore ye came in."

A short time later, the player characters find themselves outside a grimy tenement building in a rugged neighborhood in the warehouse district. A dim light shines behind the curtains of a window on the first floor.

The Action

An Intellect or *perception* total of 12 reveals the presence of another group watching the house, a small band of young toughs loitering in a nearby alley.

If the player characters try to approach the building stealthily to reconnoiter, they hear two people, a man and a woman, speaking agitatedly in Chinese. A *language: Chinese* total of 14 is needed to understand what they are saying (it's an argument over information on the remains), but the name Nurhachi is mentioned several times.

If the player characters go directly up to the door of the building and knock, a bent and elderly woman opens it a crack and, if the face of the caller is not an Oriental one, immediately tries to shut it (though she lacks the strength to close it against even token resistance). Once inside, however, the characters are angrily confronted by a diminutive young man with spectacles and unkempt black hair sprouting up from his forehead like a bantam rooster.

Read aloud or paraphrase the following:

"How dare you defile the privacy of this woman's home!" the young man shouts in English. **"Has Lao Che now taken to bullying old women? How much blood money is he paying you to do his bidding?"**

Before the characters can stammer out an explanation, Ho continues:

"Beware — when he is finished with you, you will be discarded ... or worse. You have no idea the dangers of this city. I advise you to leave while you can."

Lin Ho

AGILITY 8

Dodge 9, stealth 10, unarmed combat 9

DEXTERITY 7

ENDURANCE 8

STRENGTH 8

TOUGHNESS 9

INTELLECT 10

Deduction 14, journalism 15, perception 14, trick 14

MIND 10

Language: English 12

CONFIDENCE 12

Interrogation 15, intimidation 14

CHARISMA 9

Persuasion 11, taunt 11

Life Points: 5

Equipment: Pad and pencil; press card.

Lin Ho is ready to fight one and all to defend the old woman. To turn his anger into useful cooperation, however, the player characters must either tell the truth about the reason for their involvement, or offer an extremely convincing lie (15 or better on a *con* or *charm* roll to fool his reporter's ear for the truth). And as the old woman Ken'yu speaks no English, Lin Ho's help is practically essential if the characters wish to learn the fantastic story she has told him.

Once the player characters convince Lin Ho that their intentions are honorable, he begins to tell them Ken'yu's tale, pausing occasionally to translate and add her embellishments. Read aloud or paraphrase:

"Ken'yu says that Shen Ch'un did not steal Nurhachi's remains himself, but rather agreed to transport them from Shanghai downriver, and then across Hangchow Bay to Ningpo. He was working for one of the secret societies seeking to overthrow the Manchus and bring about representative government. Within a week of taking the remains into their hold, however, the captain and his men knew they had taken on a cursed mission, as many sorts of little misfortunes began to befall the ship. A recently repaired hull sprung a new leak, a crewman fell from the mainmast in a sudden gust of wind and broke both his legs, and several sailors on night

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watch swore they had seen the ghost of an armored warrior walking on deck. Ken'yu tried to get her husband to abandon his commission, but he would not ... the fee offered by the society was just too great to refuse, and he would not give in to old wives' tales of ghosts and demons.

"They set sail in mid-September, and when they did not return by month's end, Ken'yu knew something had gone terribly wrong. Sailors coming into port told stories of a great storm which had blown up out of nowhere through the coastal islands off Ningpo, wrecking several ships in uncharted shoals. Some even said that a great sea dragon had risen up out of the waves to make the storm, but she knew that it was the gods who were responsible, answering the call of Nurhachi's spirit for vengeance on his despoilers. And she knew, too, that she would never see Shen Ch'un again.

"And that was all she knew for almost

a year, until the day Shen's first mate, Fow Lei, showed up on her doorstep, dehydrated and almost delirious with fever. He confirmed all the horrors that she had heard and feared. The ship had been blown off course by a storm summoned by the Dragon Kings, and a great serpent had attacked and shattered it on the rocks of a tiny atoll somewhere beyond a chain of islands northeast of Ningpo. Five members of the crew, including Shen Ch'un, survived the wreck, and were able to make it to shore, where they eked out an existence and waited for a rescue that never came. After the captain and another crewman succumbed to a virus, the remaining three men constructed a crude raft and set back out to sea, but only Fow was able to hold out long enough to flag down a ship and make it home. He was determined to give Ken'yu a map before he, too, succumbed to Nurhachi's curse and perished."

At this, Lin Ho withdraws from his back

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pocket (at a safe enough distance from the player characters where it can be looked at but not snatched without a fight) a rolled up piece of parchment. Just as he begins to unroll it, however, the front door bursts open, and the ruffians mentioned earlier (numbering one for every member of the players' party, plus one) burst into the room, carrying heavy truncheons. "Get Lin Ho!" snarls their leader in Chinese, as the men charge forward. If the player characters move to intervene, a full-scale melee erupts.

Ruffians (Whang Tzu Gang)

AGILITY 9

Dodge 10, maneuver 10, melee combat 11, unarmed combat 11

DEXTERITY 8

Fire combat 10

STRENGTH 9

ENDURANCE 9

TOUGHNESS 10

INTELLECT 7

Tracking 9

MIND 7

Language: English 8

CONFIDENCE 8

Interrogation 9, intimidation 11, street-wise 11

CHARISMA 8

Taunt 10

Life Points: 2

Equipment: Heavy work clothes and boots; truncheons, damage value STR+3/18.

In the course of the fight, Lin Ho manages to bump up against one of the player characters and push something into his/her pocket or clenched fist. He then performs an even more amazing feat by somehow breaking free of the melee and slipping out the back door. Two of the ruffians attempt to follow, while the rest continue to fight the characters (whom they assume are allies of Lin Ho). At the worst, the characters receive a good beating from the toughs (but will not be captured or killed, except by accident); if the characters are instead victorious and search their attackers, they find no identification on them. If *interrogated*, the toughs do not know who is paying them, only that they are supposed to kill Lin Ho. (If you wish, you can have one of the toughs say something to the effect of "No point in trying to save that reporter, Americans — by tomorrow night, he will be dead.")

If the characters check the paper Lin Ho passed to them, it's message is written in Chinese. A *language: Chinese* total of 9, or the help of someone else (such as a hotel desk clerk), enables the characters to translate it: "Shanghai Race Course. Barn 17. 2:30 PM."

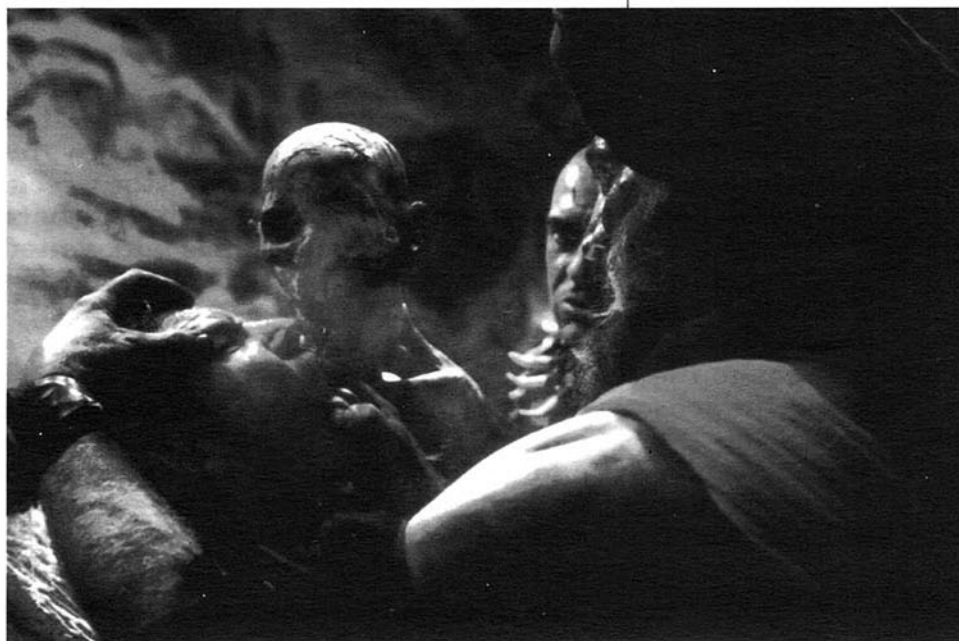
Cut To ...

Once the characters have translated the message, cut to Scene Three.

SCENE THREE: A Day At the Races

The Situation

Dramatic. The best clue the characters have come across so far is the



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map in Lin Ho's possession. That makes it likely they'll want to keep the racetrack rendezvous. But if they are hoping for a peaceful day with the ponies, they're in for a shock, as Whang Tzu's men make another attempt on Lin Ho's life.

The characters have to pay a small entrance fee to get into the racetrack where they find themselves among a festive crowd of racing patrons. The clubhouse stands are filled with many of the city's most prominent citizens and socialites, while the grandstand below teems with common working folk. And everyone there is gambling — Shanghai's unofficial municipal pastime — waiting in long lines before banks of kiosks, where clerks take wagers and write out betting slips by hand.

As racing begins at noon and the characters' rendezvous is not set until 2:30, early arrivals may decide to test their luck (use *gambling* skill rolls to determine the result). Player characters may also, on an *Intellect* or *perception* roll of 11 or more, notice a strangely familiar face in the crowd — one of the ruffians who attacked them last night. (The man is present even if the characters turned their assailants over to the police, thanks to Whang Tzu's connections with the waterfront authorities.) If the characters trail this tough, they find he is heading for the stables.

Player characters may move freely around the grandstand, clubhouse, and even the paddock areas of the Race Course. The entrance to the stable area (which lies beyond the paddock, on the backstretch of the race-track) is guarded by a man checking for proper ID badges, but he quickly falls for any reasonable diversion or story concocted by the characters. The players should, with a minimum of searching or inquiries, find their way to Barn 17 by the appointed time on the message.

The Action

As the characters approach Barn 17, they hear somewhere whisper "pssst" from the bushes nearby, and see Lin Ho waving them over. Read or paraphrase the following:

"Glad you figured out the note. I couldn't see any other way to arrange a



meeting last night, and had to get out of there in a hurry. I take it you handled things okay, though, or you wouldn't be here.

"That note was given to me by an informant who said I'd learn something interesting here. This barn is where the horses owned by Sao Li, the harbormaster, are kept. Maybe Sao Li is planning to win the Champions Race next week by drugging his horse. That would make a nice headline, eh? Now just hold on a few minutes, and I'll be right back."

With that, Lin Ho rounds a corner and disappears inside the barn. When he has not returned after a few minutes, the characters may decide to follow. Call for *perception* rolls — on an 11, the characters notice three armed men heading for the barn, and small knots of others loitering about, including some of the same toughs they fought last night. If they enter the barn, they find Lin Ho pacing and muttering to himself.

Obviously, Lin Ho's informant was a phony, probably in Whang Tzu's employ. The plan from here is simple: the three armed men (each carrying a pistol) go in from the front, while the others gather their own weapons and drift toward the back of the building. Even if Lin Ho makes it out of the building, he's dead. Unless, of course, he gets some help ...

There are plenty of hiding places and useful cover in the barn, though the player characters have only a minute or two to settle on a plan even if forewarned. There are also about a half-dozen horses stabled in the



barn that can add an extra wild card to the situation. If the player characters are not themselves armed with guns, this becomes a tight spot indeed, although the gunmen from the front order them to stand aside and go after Lin Ho first, giving them a chance to react. Like the previous night, Lin Ho is basically useless in a fight, though he is carrying a pistol and an extra clip of ammo (damage value 17, ammo 6).

Use the stats of the ruffians in Scene Two. The three coming in the front are armed with pistols (damage value 17, ammo 6) and the six in the rear of the building have pistols as well. Two of the men in the back also have submachine guns (damage value 18).

If the characters manage to extricate themselves and Lin Ho from this situation intact, he readily agrees to give them the map (which is presently hidden in his apartment). He also asks them to take him along with them.

Cut To ...

If the characters fail to save Lin Ho, they have to find out where he lives and break in and search in order to get the map. Either way, the next step is to hire a boat and leave Shanghai. When the characters are ready to do this, cut to Act Two.

Act Awards

For surviving this Act, award the characters one Life Point each. If they managed to save Lin Ho, give them each an additional Life Point.

ACT TWO: Storm Isle

SCENE ONE: Getting There Isn't Half the Fun ...

The Situation

Dramatic. Armed with the map, and with the reporter likely in tow, the player characters now need to hire a craft to take them to their destination. The easiest way to accomplish this is through Shi Lu, who can procure them a craft with no trouble (though the ship provided will have one or two of Lao Che's

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men aboard, who will immediately report back to the gangster if the mission is successful).

Conversely, the players can try to hire a boat themselves. When they mention their planned destination, however, this becomes a major task, as few captains are willing to risk their boat in waters rumored to be so dangerous. Eventually, through a combination of enough cash, card play, and relevant skill rolls (*persuasion* or *charm* by female characters, *con*, etc.), the gamemaster should allow the players to convince one of the three ship captains profiled in Chapter One to take them to the atoll that the local seamen call Storm Isle. (Remember that if Captain Wu Nan is selected, his ties with Whang Tzu ensure that not one but two gangs will be awaiting the player characters' return ...)

The sea voyage to Storm Isle takes just under two days, during which time the player characters have an opportunity (if they choose to use it) to find out more from Lin Ho about Lao Che, Whang Tzu, Sao Li, or other underworld figures in Shanghai. If they ask Lin Ho what he makes of Ken'yu's story, he says that although he fears giving Lao Che anything he really wants, he has decided to help the characters find the remains of Nurhachi in the hopes that the curse placed upon its thieves is real, and will be transferred to Lao Che. If this latter conversation is held on deck within the earshot of the captain and his mate, it will only serve to make them more nervous.

As sunset of the second day nears, the player characters see their destination on the horizon, a jagged, obviously uninhabited atoll located about ten kilometers northeast of a chain of several larger islands. They also notice that the wind around them seems to be picking up, adding a decided chill to the air

...

The Action

Shortly before midnight, the player characters' boat has closed to about five kilometers from the western coast of Storm Isle. By this point in the evening, even the most ardent landlubber can see that the skies above have completely clouded over, and that the seas have turned choppy and uncomfortable. A storm appears to be approaching, and the characters now begin to get the definite feeling that perhaps the story they have heard is somehow more than legend.

Unfortunately, their hired captain, even if he is a Lao Che employee provided by Shi Lu, has the same feeling, and starts to get cold feet. He threatens to turn back, and it takes a *persuasion* total of 13 (and maybe more money) to convince him to stay put. Even so, the best he will agree to do is to lay anchor here, and allow the players to continue toward Storm Isle in the ship's rowboat. The only way that the player characters can get the ship to move closer to the island is to physically overpower the captain and mate, and take over the wheel (a move which may not prove the best choice in the long run, unless one of the player characters has a good *vehicle piloting: ships* skill and some knowledge of *navigation* as well).

Regardless of whether the player characters continue toward the island in the row-



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boat or main craft, they will quickly have to deal with the coming storm. This requires *vehicle piloting: ships* rolls that increase in difficulty the closer the characters get to land. If in the main boat, the characters must make three consecutive *vehicle piloting* rolls at five minute intervals — at difficulties of 11, 13, and 15 or better, respectively — to successfully navigate the craft past the rocky shoals surrounding the atoll. A failure means the boat smashes onto the rocks, tearing a hole in the hull and allowing sea water to begin rushing in. If only one such failure is rolled, the boat can make it to shore without sinking (with all hands except the pilot forming a bucket brigade), although it will have to be repaired from the wreckage on shore to be made seaworthy enough to complete the return voyage. A second failure, however, destroys the ship and forces the travelers to abandon ship in the rowboat.

If going in by rowboat, just keeping the boat upright and moving forward in the crashing seas is an enormous challenge. The characters have to make ten *vehicle piloting* rolls

at two minute intervals, starting at a difficulty of 8 and increasing by +1 for each successive roll. With the first failure, the boat begins to take on water, leaving the player characters frantically bailing, and adding an additional +1 to each successive *vehicle piloting* roll. On a second failure, a massive wave washes over the boat and hurls one of the player characters overboard (have all characters make Dexterity rolls, with the lowest result going over the side); the affected player character must make *swimming* totals of 10 or better to make it back to the rowboat, and the characters in the boat need a Strength total of 9 to bring him back aboard. On a third failure, the rowboat capsizes, requiring all hands to make *swimming* rolls to reach the craft (difficulty of 10), and then to generate a cumulative Strength roll of 20 or more from two player characters to get it upright again, and starting the above sequence (or any equivalent variation the gamemaster can dream up) all over again.

With more than a little bit of luck, the players may negotiate their way past the



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shoals, and have the shoreline in sight. They are not, however, exactly be home free ...

Serpent!

To make a bad situation worse, a final obstacle appears as the player characters get within the final few hundred meters of the beach. Drenched to the skin, whipped by gale force winds, and bone-weary from swimming and/or bailing, a *perception* total of 10 or more allows them to see what appears to be a large, shadowy form heading right toward them. At about a hundred meters, a flash of lightning illuminates the creature's massive head as it breaks the surface, leaving little doubt to anyone as to its identity. Mythical or not, this seeming refugee from the prehistoric age is a real, live, giant sea serpent looking for trouble!

Sea Serpent AGILITY 14

Swimming 17, unarmed combat 17

DEXTERITY 1

STRENGTH 15

ENDURANCE 15

TOUGHNESS 15 (20)

INTELLECT 5

Perception 9, tracking 7

MIND 5

CONFIDENCE 8

Willpower 20

CHARISMA 3

Life Points: 1

Natural Tools: Thick scales, armor value TOU+5/20; teeth, damage value STR+4/15.

As in certain situations from the *Indiana Jones* movies, like the opening of the Ark of the Covenant, this encounter — especially occurring at this time and place, when the characters are already not at their best, and probably have little in the way of specialized equipment at their disposal — is not one which can likely be “won” in the conventional sense, merely survived. The weather conditions make it virtually impossible to maneuver a boat effectively, and in any event it would be no mean feat to maneuver around a creature 75-meters long. No normal ship-board weapon (unless the characters have somehow decided to bring along a cannon or a harpoon gun) can seriously harm the creature, though it could sever a man in half with one well-placed bite. The characters’ best bet is simply to continue toward shore, and hope to somehow remain afloat.

If the characters are in a rowboat-sized craft during this scene, the serpent attempts to capsize the vessel. To stay upright, the boat’s pilot must make a *vehicle piloting: ships* roll to avoid the worst effects of the hit. For these purposes, use the pilot’s roll as an active defense to be compared against the serpent’s *unarmed combat* total. If the serpent’s attack roll exceeds this defense by five or more, the boat capsizes.

Against a larger boat, the serpent tries to ram the craft (using the same system of comparing *vehicle piloting: ship* rolls against its *unarmed combat* to determine success). Again, an attack roll five or more above defense produce the same effect as being dashed on the rocks in the previous scene

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(i.e., one hit = damaged, two hits = sunk).

The serpent does not directly attack people until their boat has been capsized or sunk, or one of them makes an attack or other move that calls extraordinary attention to himself. Once in the water and swimming, however, any character is fair game until he reaches shore, and the odds of everyone making it there unscathed are probably somewhere between slim and none.

Because this situation is so dire, the game-master should be willing to reward any player who can come up with any sort of ingenious response to this problem. Does the boat carry a flare gun that can be fired in the serpent's face to blind it, or (in the case of a larger ship) an oil drum which could be used in an attempt to light the creature or the surrounding water on fire? Does the serpent have some sort of Achilles heel, like an area where his scaly hide has been broken, leaving a spot where an extraordinary trick shot might get through its defenses? Or as a last resort, does one of the characters have a Martyr card he is willing to use to sacrifice himself for the sake of the party? Against such a fantastic and powerful foe, be prepared to allow good roleplaying to produce results that good dice-rolling cannot.

In order to get past the serpent, a large craft must survive six combat rounds, a row-boat eight rounds, and a swimming player twelve rounds (if the boat is capsized or sunk after the encounter begins, pro-rate the time requirement between the two figures accordingly). If the characters can somehow make their way past the serpent, they reach the rock-strewn beach of Storm Isle, with or without their craft.

Cut To ...

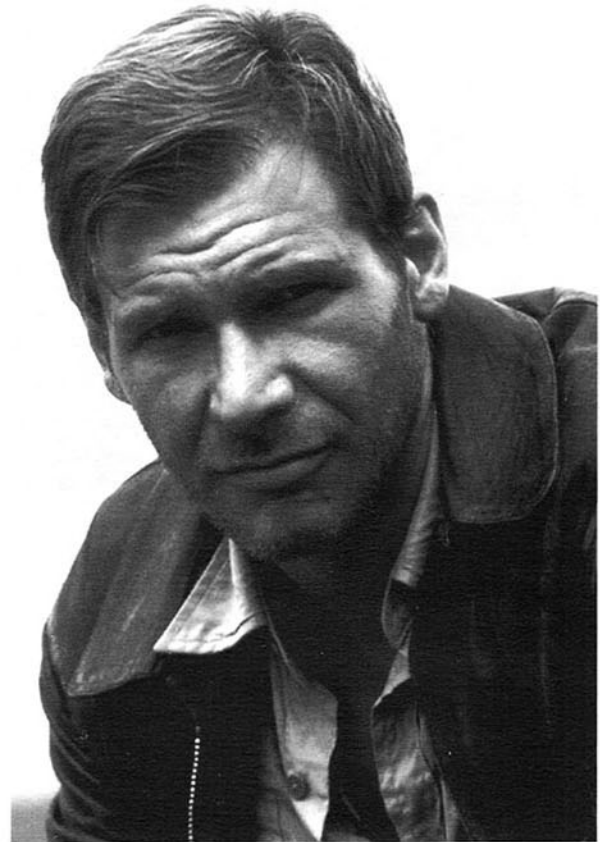
Once the characters reach the beach, cut to Scene Two.

SCENE TWO: Gimme an Emperor to Go, Please ...

The Situation

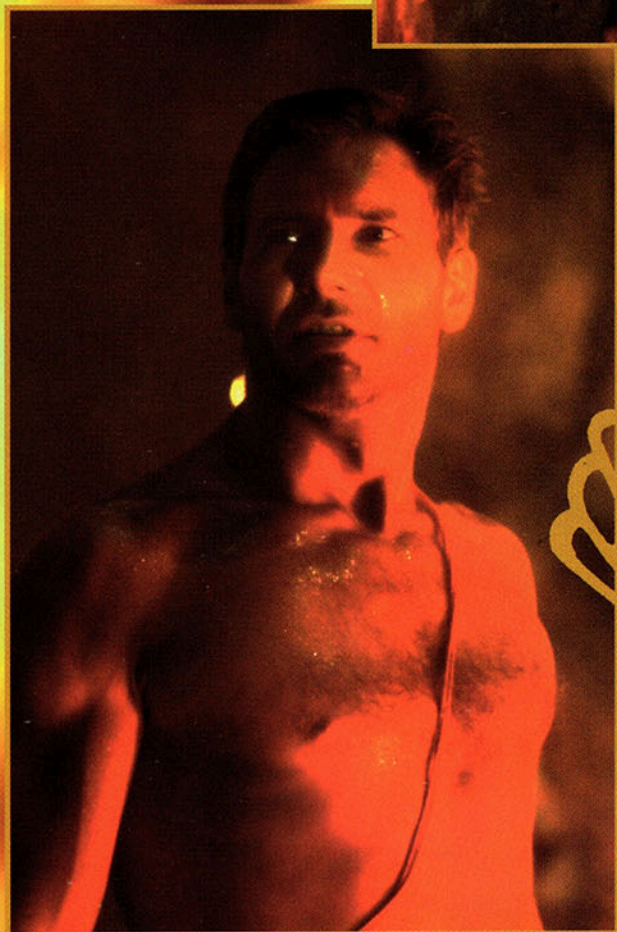
Standard. Once the characters make it to shore, they can beach their craft (if they still

have one), and seek shelter from the ongoing storm. A *perception* or *survival* total of 10 reveals a man-sized crevice at the base of a jagged rock formation that leads to a medium-sized cave chamber. Inside, they find evidence of an old campsite, including a modest supply of firewood left behind (enough to build a small fire to take the worst of the night's chill off the soaked adventurers). By morning, the storm has passed, though the



skies remain overcast and threatening, as if the heavens might open again at any moment.

After all this excitement, the characters will be relieved that the actual search for Nurhachi's remains is not as life-threatening as the events of the past few hours. The rocky atoll appears barren of wildlife of any kind save for a few seabirds hovering overhead. The rocky shoreline is strewn with the wreckage of over a dozen different vessels.









The Action

Though there are many broken ships to choose from, anyone who remembers the information picked up in their original researches should have little difficulty pinpointing the correct target, as one vessel still displays the insignia of a quarter moon on its splintered hull. Trapped within the ruins of its hold (which can be a dark and musty crawlspace, or widened and better illuminated if the characters can find something to use as a pry-bar), preserved in over 30 years of collected sea salt and grime, stands a carved jade urn. Anyone who takes the time to search the other wrecks dotting the shoreline, however, finds, in addition to the bones of less-fortunate sailors and a cargo hold filled with ruined silks, various coins, and small gems totaling about \$1,000 in value, and a matched pair of beautiful ruby-encrusted goblets (which appear to date back to the Ming Dynasty).

To the characters' surprise, once the urn is in their possession, the skies over Storm Isle lighten a bit, and there are no further sightings of the serpent in the waters beyond. Of course, before the characters can depart the Isle, they have to make any repairs necessary to make a damaged craft seaworthy, or try to lash together a makeshift raft if their vessel has been totally destroyed. There is an ample supply of good timbers among the various wrecks to provide enough raw materials needed for these tasks; however, an *Intellect* or *vehicle mechanic: ship* total of 12 or better is needed to complete these repairs in an effective fashion. If the characters have come inland by rowboat, it should be noted that timely completion of these repairs is of the essence, as their transport boat waits a maximum of 48 hours before sailing for home.

When the characters are ready to depart the island, they find no natural obstacles barring their return to the ship — no storms, no creatures of the deep. The journey home appears a totally peaceful one, until the characters lay down to sleep on their first night off the island. About an hour before dawn, the player character who is carrying the urn has the following experience (read aloud or

paraphrase to the affected player):

You awaken suddenly from your slumbers, and find yourself on the ship, in the position you fell asleep. Your senses are on edge, and you quickly realize that you hear a noise like heavy foot-falls echoing across the deck. You rise and cautiously go to investigate. Suddenly, you are face to face with a large man wearing heavy metal armor and a katana belted at his hip. He eyes you curiously for a moment, then begins to speak.

“Ah, you must be the chosen one who will restore me to my ancestral tomb and end my years of torment. Can you understand me? Good. Say nothing, for my time is short. You must take me home, back to Manchuria, at once, so that my bones can once more rest in the hallowed ground of my family in Chilin. I sense that much ill has happened to my



people since my slumbers were disturbed. Put this matter right, and you will be richly rewarded.”

The figure (the spirit of Nurhachi) does not respond to any questions asked by the character, though it remains before him for several more moments, eyeing him expectantly. If the character tries to touch or attack the armored man, his hand (or other object) passes right through the specter. The only thing that will elicit a response from the warrior is the character’s agreeing to take the remains home. Nurhachi then smiles briefly, and says “It is as the prophecy foretold, then. I will instruct you again when we approach my home.”

The figure disappears, and the character awakens back in his bedroll. No one else in the party (including anyone posted on sentinel duty) has seen or heard anything out of the ordinary.

The remainder of the trip home passes without any other incident, and the waterfront of Shanghai soon appears on the horizon once more, as our second act draws to a close.

Act Awards

Award one Life Point to each character for surviving this act.

ACT THREE: Ashes, Ashes, Who Gets the Ashes?

At this point, the scripted action of this adventure ends, and the direction the scenario takes as it moves toward a final climax is largely in the hands of the characters. The characters can fulfill their mission and deliver Nurhachi’s remains to Lao Che, following the footsteps of Indiana Jones in the opening of *Indiana Jones and the Temple of Doom*. Should they do so, the outcome of the planned exchange is by no means pre-ordained, as either Lao Che or the characters may wind up with either Nurhachi, the diamond that is to serve as payment, or both.

Alternatively, the characters may decide to forego their original assignment, and attempt to return Nurhachi’s remains to their original resting place. And of course, they

can always decide to skip the middleman, and make their own deal for the remains (either here in Shanghai, or back at home). The remainder of this section provides the gamemaster with some suggestions for handling each of these alternatives, and briefly outlines some of the scenes that might result.

Option 1: Finish the Original Assignment

If the characters opt to fulfill their original assignment, they will likely contact Shi Lu upon their return. Shi Lu shies away from meeting with the characters directly, citing other commitments, but offers to set up the transfer of the urn to Lao Che at his nightclub, Club Obi Wan, on the following evening. He asks where the characters are staying so that he can have a messenger deliver them passes to the club, and their clothing sizes so that he can rent appropriate formal attire if they are not properly equipped.

The passes and tuxedos are delivered, but they are not the only thing Lao Che sends to the hotel. A trio of Lao Che’s second-story men, led by his son Chen, attempt to break into the characters’ room and steal the urn. If the characters are careless, and leave the urn unattended, the thieves will almost certainly be successful. If not, the thieves make their attempt in the middle of the night, setting off a small, contained fire in the nearest stairwell as a covering diversion. For a description of the attackers, use the statistics for Chen provided in Chapter One, and treat the other two as Lao Che gunsels with a few additional skill points in thieving skills like *lockpicking* and *prestidigitation*. Note that if the encounter seems to be going the characters’ way, Chen attempts to cut and run.

If the characters survive the night’s encounter, they will surely be on their guard the next night, if they decide to keep their arranged meeting with Lao Che at Club Obi Wan. The club occupies the two top floors of a five-story building on Honan Road, just a few blocks west of the Bund and a few blocks south of Soochow Creek. Its exterior is garishly decorated with brightly colored canvas balconies, and a large billboard marquee

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advertises in both English and Chinese its popular floor show, starring “world famous songstress Willie Scott.”

Club Obi Wan is one of the main bases of Lao Che’s operations, and various legal and illegal enterprises of his occupy the entire five floors. If the characters are still traveling with Lin Ho, the reporter can give them a complete rundown of the building.

The club’s first floor contains a small bar which caters to Shanghai’s less affluent clientele. The bar is indistinguishable from any other nightspot, save that its connection with Lao Che tends to keep unpleasant incidents like brawls at a minimum. There is a curtained booth at the rear that conceals the entrance to a secret interior stairwell that leads up to the third and fourth floors.

The second floor is devoted to some of Lao Che’s legitimate businesses, most notably a successful import-export operation whose day-to-day activities are managed by Lao’s elder son, Kao Kan. Both Lao Che and Kao Kan have spacious private offices on this level, which are carefully kept clean of incriminating evidence (a fact Lin Ho knows well from his own prior adventures).

The third floor, reachable only through the secret stairwell concealed at the rear of the bar, is a focal point for Lao Che’s illegal activities. It houses a varied arsenal of weaponry, including enough explosives to blow up a couple of city blocks, a small lounge and bar area used by the ganglord’s men for recreation, and an exclusive call girl operation.

The fourth floor is also a restricted level, with access to it available from both the aforementioned first floor stairwell and a second, well-guarded stairwell at the back of the Club. This floor contains Club Obi Wan’s gambling establishment, with various card and dice games and a large bar area. Only approved patrons of the Club are allowed entry, and the gaming that goes on often reaches very high stakes. In the event of a police raid, however, the entire casino can be broken down in less than three minutes and converted into the appearance of a second office level (with patrons being escorted to safety down the rear stairs).

Finally, on the top floor of the building is

Club Obi Wan, a cabaret offering fine dining (try the Beijing duck, or the house specialty, flaming shish kebab) and the most elaborate floor-show east of Broadway and 42nd Street, a music and dance revue employing over fifty performers, including the aforementioned Miss Scott. With its large stage, orchestra area, and dance floor, it is also a popular site for charity balls and high society black-tie affairs. Formal dress is required at all times, and a reservation can take weeks to get — if you don’t have the right connections.

Obviously, with the meeting on Lao Che’s home turf, the deck for this encounter appears heavily stacked in the ganglord’s favor. Nonetheless, between Lin Ho and the events of the previous night, the characters know in advance that they should expect trouble, and have adequate time to plan their own strategy. Lao Che uses any edge or double-cross to get the urn as cheaply as possible, not because he cannot pay the negotiated fee but simply because he believes it is his birthright to have what he wants. Although in the film, Lao slips Indy a poisoned glass of champagne, in the re-enactment his attack might take any form, anything from a frontal assault to an attempted “switcheroo” of a fake for the real diamond, or just a different means of introducing a poison or sleeping draught into the player characters’ systems.

Finally, regardless of the outcome of the night’s battle, the war between the characters and Lao Che may be just beginning. If the characters succeed in making off with their promised treasure, the urn, or both, there is little doubt that Lao Che will not accept defeat — or even a draw — gracefully, and will continue to be a long-term nemesis, whether in Shanghai or abroad. Similarly, if the characters lose this first round as Indy did, and wind up with neither the urn nor the diamond, they too may elect to remain in the city and seek their own revenge.

Option 2: Taking the Big Fella Back Home

If the player who had the shipboard dream involving Nurhachi can convince his fellow characters that he hadn’t just had a bit too

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much to drink that night, the party may decide to honor the Emperor's request to be taken home to Manchuria and re-interred. In this event, they need to start by arranging transport north to the former Chinese territory of Manchuria, which since 1931 has been an "independent state" effectively under Japanese control and renamed Manchukuo. Ironically, the puppet government of Manchukuo set up by the Japanese is headed by Nurhachi's blood ancestor, Pu-yi — the so-called "last emperor" of the Manchu Dynasty, who was exiled to Manchuria in early childhood upon the formation of the Chinese republic.

The characters may have some initial trouble making travel connections, as China refuses to acknowledge Manchukuo diplomatically, and legitimate passenger or freight traffic between the two countries is virtually nonexistent. Still, there is no shortage of illicit traffic sponsored by Shanghai's underworld, and the characters should eventually locate a ship's captain or private plane willing to make the trip. The odds are good, however, that news of their plans will also make its way back via underworld informants to Lao Che (who will not appreciate the change the plans) and Whang Tzu (who still has unfinished business with Lin Ho, and with the characters as well for getting in the way). One or both of these gangs may dispatch their own agents to intercept the characters, and ensure that their journey is never completed.

If the characters manage to make it to Manchukuo, they meet with a chilly reception at their port of entry (most likely the port city of Yingkow if by boat, or the city of Mukden if by plane) from Japanese soldiers, unless they have concocted a reasonable cover story for their visit. Any mention of their true purpose is quickly passed up the chain of command, and is not well received by the Japanese, whose own traditions of ancestor worship cause them to view Nurhachi's return as a potential threat to their rule. Within 24 hours after Nurhachi's identity is revealed, the Japanese dispatch their own agents to dissuade the characters from completing their task, further complicating matters.

Standard Japanese Soldier

AGILITY 8

Dodge 9, maneuver 10, martial arts: karate 9, melee combat 9, stealth 9

DEXTERITY 8

Fire combat 10, thrown weapons 9

ENDURANCE 8

Resist shock 10

STRENGTH 7

TOUGHNESS 9

INTELLECT 7

Camouflage 9, perception 10, trick 9

MIND 7

CONFIDENCE 9

Interrogation 10, intimidation 11

CHARISMA 7

Taunt 8

Life Points: 1

Equipment: Meiji Arisaka 38 (damage value 17, range 3-5/15/35/80, ammo 5); bayonet (damage value STR+5/20); spare ammunition.

Nurhachi's familial estate is located on the outskirts of Chitin, a mid-sized city which has been renamed Kirin by the new regime. It is not far from the Manchukuan capital city of Hsinking, and it is likely that the characters' route will take them through the latter city en route. This leaves open the possibility of party interaction with the Emperor Pu-yi or his representatives. Pu-yi would obviously support the party's mission if it were known to him, although his ability to aid the characters is severely constrained by his omnipresent Japanese "advisors." Still, the Emperor can be used by the gamemaster as a unique means of providing useful information to the characters about the layout of the estate, which is presently being used as a training ground for Japanese military forces.

Once the characters get within 500 kilometers of Kirin, the character who experienced the original visitation begins to have nightly visions of Nurhachi, who essentially repeats his basic original message, embellished with additional details as needed to keep the characters on the right track. Should the characters survive all obstacles placed along their route by Lao Che, Whang Tzu, and the Japanese authorities, their final

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challenge will be to infiltrate the estate without drawing the unwanted attention of the troops occupying the area, and to locate the entrance to an underground crypt (the location of which will have been described by Nurhachi's ghost in a fashion that will be useful up to a point, but should require some deductive reasoning to pinpoint precisely).

Once inside, the characters find the mausoleum which originally housed Nurhachi's remains, and as they open the door, the ghost appears one final time, this time to the entire party. He thanks them for their aid, and tells them they may each take any one item from the personal treasure trove which was buried along with Nurhachi.

At this point, the adventure is essentially at an end, though the characters must still make their way back home through the same gauntlet of foes that menaced their journey into Manchukuo.

Option 3: Ashes for Sale

If the characters are more like soldiers of fortune than noble, self-sacrificing adventurers, they may decide that the reward they were originally offered is not enough for all the trouble they have endured. Rather than turn the goods over to Lao Che, the party may decide to seek a higher bidder. The most likely place to find such a bidder is within Shanghai's underworld itself, as the Green Gang could certainly find a use for this item, and even Whang Tzu might be willing to put aside his enmity toward the characters to acquire something that his rival Lao Che apparently prizes.

Unfortunately, there are some serious drawbacks to carrying out such a scheme. The most obvious is the fact that the characters have little knowledge about the workings of the Shanghai underworld, and may bumble about enough in trying to make contact with it to draw unwanted attention from other quarters (most obviously, the spurned Lao Che). A second problem, if Lin Ho is still traveling with the party, is that the reporter finds such behavior little better than the criminals he opposes, and threatens to expose the characters if they attempt it.

Finally, the biggest problem with holding

on to the urn for their own gain is that it puts the party in line to inherit the curse of Nurhachi's evil spirits. Within hours of embarking on this course, the gamemaster should resolve any encounter involving the party as if the group were holding a permanent Disaster card in its hand — that is, their actions are plagued by inexplicable events which, while not always directly detrimental to the player characters, nonetheless make it more difficult for them to accomplish their objectives. Once the curse takes effect, merely passing the urn on to someone else does not eliminate it (though it reduces the frequency of its effects from constant to occasional). The only ways to dispel it would be to have the party change course to Option 2 (in which case they could lift the curse by successfully re-interring the ashes, but will forfeit any chance of reward), or to remove the curse mystically by means of an exorcism or other appropriate ceremony.





“The evil. What evil?”
—Indiana Jones



DAY OF THE DARK LIGHT

7

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The Time: Six months after *Indiana Jones and the Temple of Doom*.

Situation: Desperate. The characters must go to a small northern province which is not under British control to recover several Kali ceremonial objects that were taken from the temple under Pankot Palace.

Adventure Background

After the temple was destroyed, the British garrison at Pankot Palace sent several valuable ceremonial objects from the temple to Delhi to be examined. Shortly after leaving the province, the expedition was attacked, and the objects were stolen.

The British have learned that the items were taken to the Lahdal Province, a place that has a reputation for being a den of thieves. The characters are asked to go to the city of Darrem, the capitol and only major city in the province, to try to get the objects back. Once they get there, however, they find that they aren't the only ones interested in the items ...

SCENE ONE: The Friend

The Situation

Standard. The characters have been spending time relaxing in Delhi after finishing their last adventure, but their funds are starting to run low, and so the group decides to look around for work. Read aloud or paraphrase the following:

You've spent several days looking to hire on to an expedition, but so far have had little luck, even though Delhi is usually a good town for this sort of thing. While having lunch, a small, thin old man approaches your table. "Good day, I understand that you are looking for work; I might be of assistance."

Anyone in the group who generates a *scholar: archaeology* or *journalism* total of 8 recognizes the man as Dr. Lewis Chamberlain, a well-known archaeologist who has carried out expeditions all over the world. If the characters agree to talk with him, he tells them of a little problem he's having. Read aloud or paraphrase the following:

After he sits down he says, "It seems that somehow I've upset Sir John Marshall — he's the person in charge of granting permits for archaeological digs in India. I've planned an expedition to go up into the Ellora Caves, but Sir John has refused to grant me permission to proceed.

"General Westerholt, the local garrison commander of the British troops here in Delhi, is an old school chum of mine. He recently told me of a problem he's had, and said that if I could find someone to help him, he would do what he could to help me. If you're interested, I'll take you over to his office. To make it worth your while, I'll even make you part of the expedition team when I get the permit. What do you say?"

The Action

If the group agrees to accompany Dr. Chamberlain, he takes them to the general's office, which is located near the famous "Red Fort," a former Muslim fort built in the 17th century. The fort's outer walls are made of red sandstone and stand over 25 meters tall. This area of the city is also known as the foreign quarter, since most European traders and merchants live here.

After a short walk down some narrow side streets, the group arrives at the general's office. The guards admit the party. Read aloud or paraphrase:

You're left in a small waiting room as Dr. Chamberlain goes into the general's office. A desk sergeant offers you some tea.

After a few minutes, the general's door opens and you are invited in. "These are the people I was telling you about," says Dr. Chamberlain as you enter.

A burly man either in his late forties or early fifties rises from behind the desk. "Good day, ladies and gentleman, I understand that you might be interested in a difficult problem I have," he says as he firmly shakes hands with each of you in turn.

General Westerholt is a career military

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man who has seen action in Africa, India, and the Middle East. He either likes someone instantly upon meeting them or he does not. If the group is polite and respectful, the general is more forthcoming with information and assistance. If they are not, he still hires them, but considers them just another group of scoundrels looking for quick money.

While reluctant to admit it, the general is in a tight situation. It was men under his command who were put in charge of bringing the items found in the Kali temple back to Delhi. To have them stolen was bad enough, but to find out that they were seen in Darrem, capitol of an independent province, has made the situation much more difficult. By treaty, no foreign troops are allowed into the territory, only merchants and travelers. This means that the general would be risking an international incident if he tried to use troops to recover the items. He's not willing to do that, so he's looking for independent operatives to do the job for him.

Westerholt is willing to pay a reasonable sum for the artifacts, plus the group's expenses, but he expects results. He wants the group to go to Darrem posing as travelers, find the items, and either purchase them or steal them, if necessary.

There will be danger, both in the nest of vipers that is Darrem and from Thuggees, followers of Kali who want the items back badly enough to kill for them. The general can't offer direct assistance until the group gets out of Lahdal Province, and what he does provide depends on how successful the characters are.

If the group agrees to do the job, and has

been polite with the general, he gives them each \$25 to equip themselves. He also provide them with train tickets to Jammu, the closest northern town to Darrem. From there, the group must travel northeast for three days, either on foot or by elephant.

Cut To ...

Assuming the characters agree to the deal, they are given the money and tickets. They might make a small side trip to shop in the Delhi's bazaar, one of the largest in India. Hundreds of shops and merchants sell their wares along the small streets and alleys — nearly anything a person wants can be bought here.

Once they are ready to depart, cut to Scene Two.

SCENE TWO: The Long and Twisting Tracks

The Situation

Standard. The train trip to Jammu takes one week. When the characters arrive, they see that the place looks more like a fortress than a town. Huge stone walls surround the city and several groups of British soldiers can be seen patrolling the various gates. The group will have to stay here a day or two until they can find a caravan or guides willing to take them to Darrem.

If the characters ask about the soldiers, they are told that this is one of several border towns that serve as a first line of defense against attacks by Mongols or bandits. Once beyond this town, travelers are no longer under the protection of the British army.

Once the party leaves the town, they will be traveling along small paths cut through the dense forest. It takes about three days to reach Darrem if the group is going with a caravan; if they paid for a guide, it takes only take two days.

The characters travel by elephant if they hire on with a caravan, otherwise they are on foot. All of the main trails are under the scrutiny of small groups of bandits who prey on travelers. It is less likely the bandits

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would attack a caravan, mainly because they would be outnumbered. A group traveling alone, however, is a much more promising — and less intimidating — target. If you wish to liven up the travel experience for the group, feel free to toss some bandits at them.

Standard Bandit

AGILITY 8

Dodge 9, melee combat 9, stealth 9, unarmed combat 10

DEXTERITY 7

Fire combat 9, thrown weapons 9

ENDURANCE 7

STRENGTH 9

TOUGHNESS 9

INTELLECT 8

Deduction 9, first aid 9, perception 10

MIND 9

CONFIDENCE 7

Intimidation 9, willpower 9

CHARISMA 6

Life Points: 2

Equipment: Scimitar (damage value STR+6/13); spear (damage value STR+4/15); bow (damage value STR+3/13); hard leather hides (armor value TOU+5/19); rifle (on rare occasions) (damage value 18, range 5–20/40/80/120, ammo 6).

Description: These bandits have found a haven in the areas between settlements. If the British wished to spend the time and resources, they could certainly wipe these groups out, but they choose not to, pointing to the fact that these areas are outside of their jurisdiction.

The bandits choose their targets carefully and try to avoid attacking someone if they think it will provoke the British. Their primary tactic is ambush, and they are content to subdue and rob, rather than kill, their



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victims. If a battle lasts for more than six rounds, however, the bandits flee.

The Action

Once the group arrives at Darrem, read aloud or paraphrase:

It's nearly dusk as you emerge from the forest. As you approach the town, you can see a huge sign written in English that reads:

"BRITISH LAWS HAVE NO POWER HERE!

ALL DISPUTES ARE SETTLED BY THE SULTAN UNDER HINDU LAW."

Beyond this point, the town of Darrem comes into view. Single-story buildings made of wood-and-mud bricks surround a stone fortress. There seems to be little activity here, save for the farm animals that wander the streets. Shops sport signs written in both English and Hindu.

The nearest inn is called the Oasis. If the characters go inside, a veiled woman leads them to small rooms, each featuring a straw mat, a small table, and a wash basin. She tells the characters they may bathe in the lake, if they wish, and that tea and food will be served at dusk.

Darrem, capital of the Lahdal Province, wasn't much of a city until Prince Jaharan, commonly called the Sultan, signed his treaty

with the British. Shortly after that, Jaharan decreed that any transaction, short of slave trading, could legally be performed in Darrem. This was followed by a second decree that stated that British law was not in effect in this province, and those who violated Hindu law would be punished in Hindu fashion.

Traders, merchants and criminals have flocked to Darrem to make deals, sell stolen property, or trade in illegal goods and services. Given the relatively small size of the place, the British

have so far turned a blind eye to what goes on here.

After the characters have had a chance to clean up a bit, they can start wandering around the town. Once out on the street, they notice that there is a great deal more going on than when they arrived. Several of the taverns are quickly filling up, and the faint scent of fruit wafts through the streets. Read aloud or paraphrase:

After eating, you leave the inn and begin looking around the city. The first thing you notice is that there are crowds now, bustling about and doing all sorts of business. It seems that the city comes alive after dark, with gambling, drinking, trading, and belly dancing being the prominent features of most of the local bars.

Since the group doesn't have a contact here, they need to wander the city and find out who can provide them with the information they need. Call for *streetwise*, *perception*, *persuasion*, and *bribery* skill checks as needed, and remember that tipping big is always a good way to get information. If the characters roll poorly, they might find themselves in a brawl (use the stats for the bandits given earlier). Given the nature of the town, a few fights won't hurt their chances of carrying out their mission.

Finally, one name begins to be repeated: Assad Malabram. It is said he is a consum-

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mate deal-maker, even serving the Sultan in that capacity at times. If anything of note is happening, Assad knows about it.

Once the characters have learned this and are heading back to their inn, read aloud or paraphrase:

As you approach the inn, you see an old man shuffling toward you. When he draws near, he says, "Beware of the dark light! You are in danger! You must leave here before five days have passed or it will be too late!"

Any attempts to talk to the old man elicit the same warning. If they try to quiet him, he raises his hands over his head and says, "No hit! No hit!" then backs away. If the group tries to follow him, they'll need Intellect or *tracking* totals of 10. If successful, the characters find that he is approaching various groups containing non-Indians and repeating his warning. Finally, he heads into a small alley ... and by the time, the characters reach it, he is gone.

The old man is, in fact, a manifestation of the Hindu god Shiva, come to warn of an impending solar eclipse that is due to occur in five days. According to Vedic beliefs, spirits that have not been reincarnated walk the Earth during an eclipse. It is a day associated with gods and goddesses of death and destruction.

The characters will probably be a bit confused by all this. There is a priest of Visnu in

the town, one Deylav Omis, who can give the characters the above information, if they locate him.

Cut To ...

Now that the characters know of Assad, they can arrange a meeting and find out what he knows of the artifacts they seek. Cut to Scene Three.

SCENE THREE: Answering Questions With Questions

The Situation

Standard. The characters need a day or two to find out how they can contact Assad. Though the businessman will no doubt hear they are looking for him, he will be unfazed — *many* people seek him, after all. The characters eventually learn that Assad favors a bar called the Dancing Veil and can often be found there.

Once the group goes to the tavern, read aloud or paraphrase:

The first thing you notice as you enter the Dancing Veil is that it is far quieter than most of the other bars in the town. There is only the music, the dancers, and the low murmur of conversation from the crowd. In a corner near the stage sits a well-dressed man sipping a drink and flanked by two larger men.

If the characters approach, one of the big men moves to block them. Assad waves him away and allows them to sit and speak with him.

Assad Malabram seems to be a cool and cordial businessman, but beneath the facade is a ruthless trader who lets no detail slip by him. If there is a female character with a Charisma of 8 or better, Assad immediately begins flirting with her.

Assad does most of the talking, assuring the characters they did the right thing in com-



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ing to him as he is aware of many things that happen in Darrem. If the characters mention the items they seek, Assad says that such questions should be asked and answered in private. He gives them a slip of paper with his address on it and suggests they meet him there tomorrow. (If the female character has been friendly to him, he asks her to stay for dinner after the other characters leave.)

Assad Malabram

AGILITY 7

Dodge 8, melee combat 10, unarmed combat 9

DEXTERITY 7

Fire combat 9

ENDURANCE 8

STRENGTH 8

TOUGHNESS 8

INTELLECT 9

Deduction 10, perception 11

MIND 9

Business 11, language: Arabic 10, language: English 10, language: French 8

CONFIDENCE 9

Bribery 11, interrogation 10, intimidation 10

CHARISMA 8

Etiquette 10, persuasion 10

Life Points: 3

Equipment: .38 revolver (damage value 16, range 3–10/25/40/140, ammo 6); scimitar (damage value STR+6/18); hard leather vest (armor value TOU+4/18).

Description: A heavy set man in his late forties, Assad knows how to make the proper connections and grease the right palms, and that is how he stays in business.

Cut To ...

The characters are close to getting the objects they seek ... but first, a word from the competition. Cut to Scene Four.

SCENE FOUR: Another One For the Altar

The Situation

Dramatic. As the group is leaving the Dancing Veil, gunshots ring out down the street. People are running from that direction in a panic. By now, the characters have probably noticed that guns are rarely used in local bar fights, so this is something unusual. If they choose to investigate, read aloud or paraphrase:

When you reach the end of the street, you see a man shooting at four others who are trying to mount horses. Tied to the back of a fifth horse is a struggling figure. The man with the gun sees you and shouts, "They're trying to kidnap my friend! Help me!"

The Action

The men trying to make their escape are Thuggee (use the stats for the Thuggee guards found in Chapter Four. Note that these Thuggee are armed with scimitars, damage value STR+6/19). They are not wearing anything that would mark them as Thuggee, however. Their mission was to go to Darrem, befriend a Brit or other foreigner and bring them back for sacrifice to Kali.

Everything was going just fine until the friend of their prospective victim started shooting. They're not interested in fighting, only escaping with their "prize." The characters are successful in this scene if they get the Thuggee to leave their victim behind and flee.

Once the battle is over, the old man reap-

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pears with his warning about the “dark light.”

Cut To ...

On to the resolution of this adventure! Cut to Scene Five.

SCENE FIVE: Answers, At Last

The Situation

Standard. The trip to Assad's office takes the characters closer to the Sultan's fort than they have been before. As they move through the city they notice that the quality of the

buildings seems to improve. Assad's office is in a stone building not too far from one of the gates to the fort. Read aloud or paraphrase:

You knock on the door of Assad's office, and it is opened by one of the big men you saw the night before. He leads you down a well-appointed hallway and into a waiting room, where you are served tea. Assad appears moments later.

“Ah, nice to see you again,” he says. “I hope the ... trouble last night did not change your opinion of Darrem. Before we discuss our business, I would like the details of the incident, if you please.”

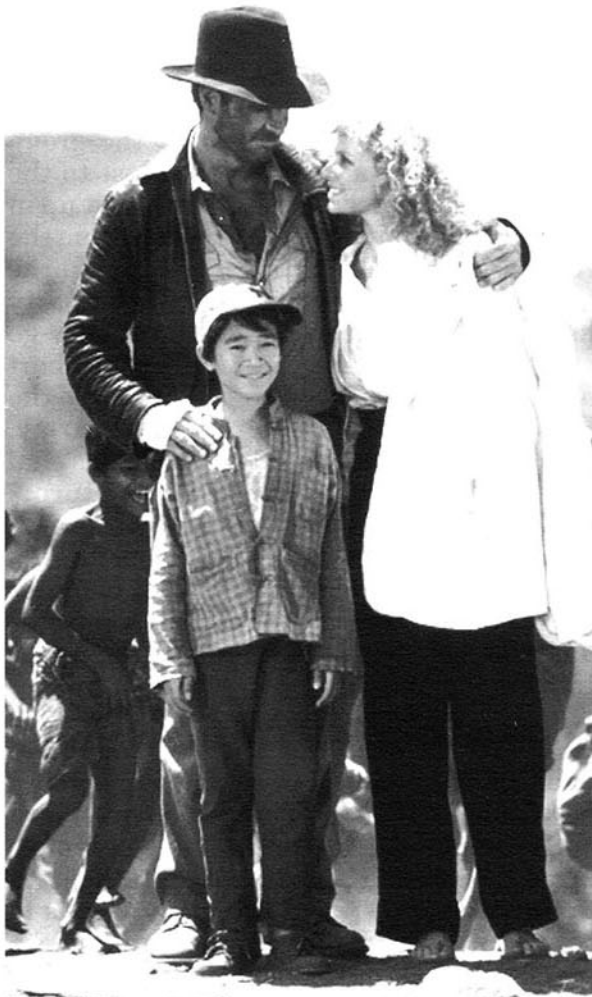
The Action

Assad is very concerned about the Thuggee's presence in Darrem and wants to know as much as possible about what went on. He presses the characters for information, and if they are wise, they will be forthcoming. Once he is satisfied that they have told all they know, he reveals that he believes he knows who stole the Kali artifacts, and that they were not Thuggee.

Shortly after the items arrived in Darrem, Assad was contacted by some merchants he believes do work for the cult of Kali, seeking to purchase the goods. He was willing to deal with them until they began making threats. He broke off contact, but in a matter of days, people began disappearing from Darrem. It was a subtle hint from the Thuggee, and one neither Assad nor the Sultan appreciated. The Sultan wants the items out of his province, for if the British learn the Thuggee are active hereabouts, they will arrive in force, treaty or no treaty.

Assad is willing to accept the price offered by General Westerholt for the item, but he wants two things in return. First, he would like a written statement acknowledging the Sultan's efforts to help the British in this matter. And second, he wants assurance that the Sultan will be allowed to deal with them in his own fashion, with assistance from the British only if he asks for it.

Finally, Assad offers the characters \$2000 to seek out the Thuggee lair for him. If they refuse, he takes it well. But after they're



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gone, he puts the word out that they have the artifacts, and waits to see what happens, using the characters as bait to smoke out the Thuggees.

At this point, the group's actions determine how the adventure ends. What follows are alternative endings gamemasters can use based on the direction in which the characters go. These endings are not exclusive, and gamemasters can feel free to mix and match elements as needed.

Ending One: The Long Trip out of Darrem

If the group decides to refuse Assad's offer, he still completes the deal for the items, but also does a few things to make life difficult for the characters. First, he bribes all the local guides to refuse to escort the party back to Jammu. When the party goes looking for a guide, none will be available. Having to go back on their own will extend the trip back by two days. The group will also not be able to hire on with a caravan, for Assad will inform all the caravan masters that the group is carrying "dangerous" objects.

While the characters are trying to arrange to leave Darrem, Assad sends a message to certain bandit leaders whose bands work along the road. The message states that attacking the group is not a good idea, again because the group is carrying "dangerous" objects. Once the rumor is circulating among the different bandit groups, Assad is sure it will reach the Thuggee.

The characters may, of course, realize they are being manipulated. But Assad has covered his tracks well and there is no proof that he is responsible for their troubles. If they return to his office and agree to go looking for the Thuggee, he sets things right.

If the group tries to make it back to Jammu on their own, they are attacked once per day by the Thuggee once outside Darrem. As before, the Thuggee aren't wearing anything that clearly marks them as Kali cultists. However, all the attacks are led by two veteran Thuggee leaders, both of whom ride tan horses. After the first couple of attacks, a *perception* check of 8 identifies the two as always being the leaders. The Thuggee are

using the same fighting tactics as the bandits, except that they are willing to fight longer, and will attempt to carry off any fallen member of the party who is not Indian.

The first attacks involve only a small group of Thuggee — between three and five members — but the later attacks will boast as many as six to nine. If it looks like the group is going to get away, the Thuggee launch a massive attack with over a dozen men to try to overwhelm the characters. Gamemasters should feel free to adjust these numbers to fit the size and strength of the party. These should be tough fights, but the group should have a fair chance to win. If the group has taken a beating or lost a member to the Thuggee, gamemasters can have Assad send out a rescue party to help the group either make it to Jammu or back to Darrem.

Once the group reaches Jammu, British army officers sent by General Westerholt escort them back to Delhi. There the general reluctantly agrees to Assad's deal and makes the necessary arrangements. If the group wants to rescue a member they lost to the Thuggee, the officers let the party rest up in Jammu, and wait for them to return from the rescue. If anyone mentions Thuggee to the officers, they demand proof — since the party has none, the officers suggest that they go and get such evidence, reminding the characters of the reward being offered by the British East India Company and the Army. The officers agree to hold the objects and wait for two weeks for the party to return.

If the party simply wants to return to Delhi, award them three Life Points for surviving the adventure. If they want to either go after the Thuggee or rescue a comrade, and manage to do so, then award them four Life Points.

Ending Two: Mola Ram's Return

Up in the mountains, about a day and a half from Darrem, the Thuggee have set up a small temple to their goddess Kali. The temple is not designed to be permanent, rather it is to be used for a special ceremony that is to occur on the day of the eclipse, the day of the "dark light." When the moon passes between the sun and earth, Mola Ram's spirit can

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return to his body and be reborn. But their goddess has been stern with her followers — in a dream she told her priest Tukar Mannal that only the blood of infidels would be accepted during the ritual. No favor would be given for the blood of Hindus.

To prepare for the ceremony, a special altar has been made. In a large metal shell to the side rests what's left of Mola Ram's body. The body is bathed in special herbs that prevent decay. The shell is connected by six tubs to other shells, in each of which will be placed an infidel to be sacrificed to Kali. Standing over this ghoulish contraption is a statue of Kali — while not as impressive as the one at the former temple in Pankot, it still inspires terror in all who look at it. This is the main room of the temple; the rest of the hideout is a series of small caves used for sleeping quarters, storage, and keeping prisoners.

Tukar Mannal

AGILITY 7

Dodge 9, melee combat 9, unarmed combat 10

DEXTERITY 7

Thrown weapons 9

ENDURANCE 8

STRENGTH 9

TOUGHNESS 9

INTELLECT 9

Perception 11, teaching: Hindu 10, teaching: Kali lore 11, trick 10

MIND 9

Hypnotism 10, language: English 10, scholar: ancient history 11, scholar: Hinduism 13, scholar: Vedic religions 12

CONFIDENCE 10

Bribery 11, evocation: Kali 13, faith: Kali 12, interrogation 11, intimidation 11

CHARISMA 8

Persuasion 10



Life Points: 3

Equipment: Wooden staff (damage value STR+3/15); dagger (damage value STR+3/14); ceremonial robes.

Description: One of Mola Ram's most senior priests, Tukar has had to take on the heavy burden of keeping his followers together, despite being constantly hunted. He very much wants Mola Ram to return, not only to have the high priest back, but to prove to both the Hindu and the infidels the power of Kali. A tall, heavy man in his late thirties, Tukar is an impressive speaker and motivator of the Thuggee.

Whether the group is looking for the Thuggee because of losing a party member or are working for Assad, they should find the temple after searching the forest for a few days. At the gamemaster's discretion, they might run into bandits or Thuggee patrols while looking for the temple. They find it faster if they search a series of limestone caves about two days west of Darrem (Assad can give them this information, if the group is working for him). While the party is searching, the gamemaster may want to remind them of the approaching eclipse, if they know anything about it.

After finding the temple the group should have little trouble getting in. The main passage is guarded, but there are several side passages that are not as well protected (use

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the stats for the Thuggee guards in Chapter Four). There are only about 50 or so Thuggee and priests in the temple, and most will be at the ceremony. Since the cult has not been here very long, they have not set up any Boktoh rooms, but if the gamemaster wishes, some traps could have been placed to catch trespassers (again see Chapter Four for some examples). Once the characters are inside, they should be able to find the main temple room by following the sounds of the chanting.

For dramatic effect, the gamemaster may want the group to reach the temple the day the ceremony is to occur. It begins like the Kali ceremony in the movie, except that each victim is quickly killed by Tukar after being placed in the metal shell. The killings are timed so that when the moon is passing in front of the sun, blood from all the victims is filling the shell with Mola Ram's body. To stop the ritual, the characters must prevent three of the victims from being killed while avoiding their own capture. All of the victims are non-Indian travelers captured in or near

Darrem. If the group failed to rescue the Brit earlier in this adventure, he is here as well.

If the characters succeed, Mola Ram's body starts to crackle and burn until it's reduced to ash. If they fail, Mola Ram rises out of the shell chanting in Sanskrit (use the stats for Mola Ram found in Chapter Four). Even if they do stop Ram's resurrection, they can count on being chased by the Thuggee until they reach Darrem.

Once the characters make it back to the city, the Sultan sends a battalion of troops to scour the area. They apprehend some of the Thuggee, but not all.

The party is paid by Assad and then escorted to Jammu by the Sultan's troops. Once there, British officers escort the group back to Delhi, where they are given a reward of \$1500 by General Westerholt.

If the characters prevented Mola Ram from coming back to life, award them five Life Points. If Mola Ram lives again, award them two Life Points for surviving the adventure.



INDIANA JONES™ and the TEMPLE OF DOOM Sourcebook

by Adam Gratun, Evan Jamieson, and Richard Meyer



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Join famed archaeologist and adventurer Indiana Jones as he travels the Orient! Visit the decadent pleasure palaces of Shanghai, the mystical villages of India, and the majestic castles of the independent Asian provinces.

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