

In 1898, Dr. Thomas Carter embarked on an expedition to British India to document the relationship between humans and tigers. During this time, he became aware of disappearances in a small village in the Seonee Hills. Believing it to be a man-eating tiger, Carter split off from the group to personally explore the region and interview locals. When arriving at the village, he was informed the disappearances were not attributed to a tiger, but a python that captured prey with “mystical powers” rather than constriction. Carter initially dismissed it as superstition, until the most recent victim, a young girl named Shanti, was returned to the village by the snake in the middle of the night. She was the first victim to survive.

The following Images and journal entries are the recovered materials from Dr. Thomas Carter, who disappeared at the end of his investigation. His camera and satchel, the latter of which included his materials, were found 900 yards from the village. His body was never recovered.

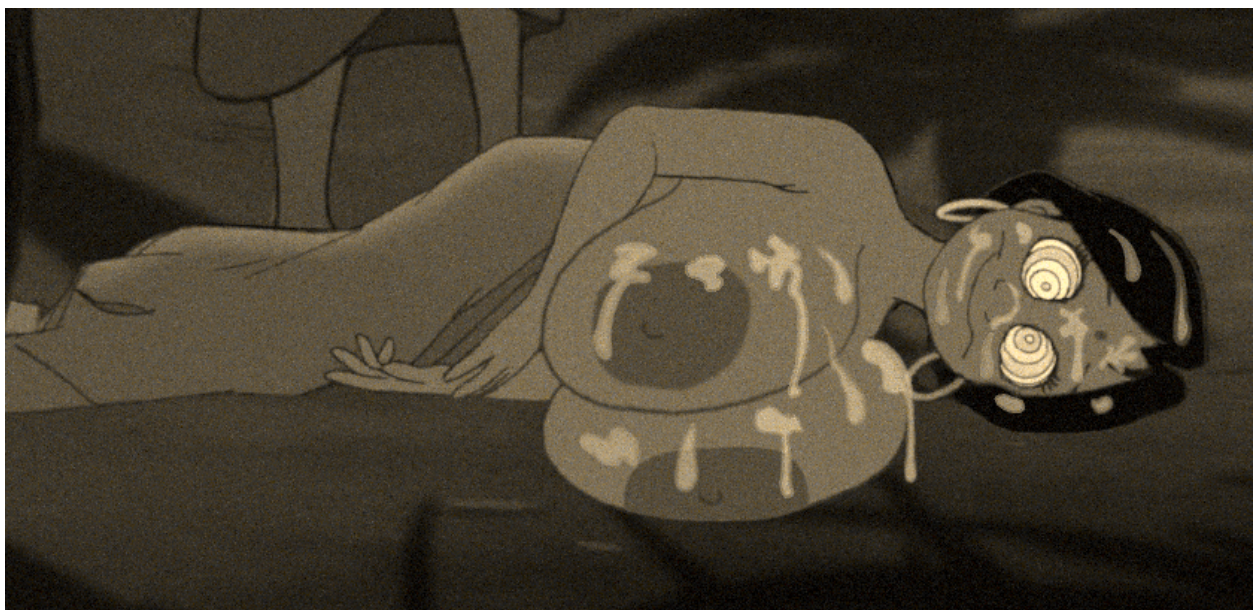
Enhanced reproductions of some images have been included for detail.



Fig. 1 Photograph of Shanti being found after encountering 'Kaa'

July 14th, 1898

The villagers were astonished. Having believed she was gone, they were already grieving her passing. They were cautious however, hesitant to approach her in her current state. Many had averted their gaze, afraid of meeting a similar fate. Her eyes were unnaturally wide and vivid, displaying four distinct rings of color: pale blue, greenish aqua, light yellow, and milk white; arranged in no discernible pattern. She was motionless, moaning under her breath. A powerful sexual odor clung to her and she was covered in semen. Her smile was hauntingly wide, as if she experienced pleasures beyond her comprehension. The trance she remained in was beyond anything I had seen before. Neither physical contact nor vocal response elicited the slightest response.



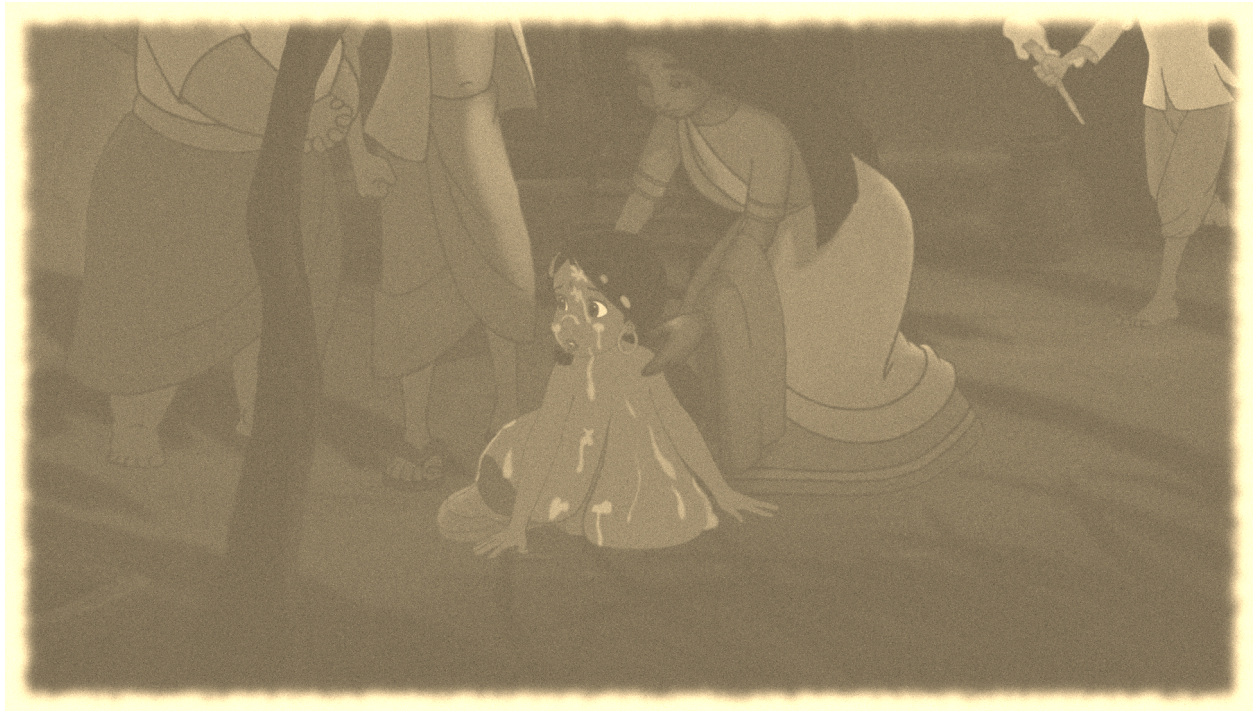


Figure 2. Photograph of Shanti waking from trance.

After some time, one of the villagers roused her awake by shaking her. As consciousness returned, the colors disappeared from her eyes, she was confused but still moaning, as if the hypnotic influence still lingered. She even tried to reach between her legs, smaller singular rings of color momentarily returning, but was stopped by onlookers. When she was able to speak, she immediately complained about her body being tender, particularly her breasts and crotch. She further expressed confusion over the pale viscous material over her body, either unaware of what semen is or too dazed to register. She had no memory of the three days she was missing, but could recall seeing "lights in the trees". Upon voicing this, the girl fainted and was taken home by her parents.

A snake capable of inducing a hypnotic state of such strength to incapacitate a human is an astronomical discovery on its own. Such an adaptation could suggest other species capable of similar mechanics, unrecognized by science due to their hunting success. However, I was fortunate enough to witness something even rarer...a survivor, but not from the girl fighting off and escaping, but from deliberate action of the animal itself. Tender breasts, tender crotch, and covered in semen are clear signs of recent coitus.



For a reptile to show such behavior without any reproductive necessity raises doubts of our understanding of zoology. Semen present indicates the snake is a male, but what fascinates me is the face and breasts covered in semen are behaviors commonly associated with human sexual expression, often being symbolic or eroticized rather than mechanical. Complaining about her crotch being tender, coitus almost certainly occurred. Having no mechanical purpose to ejaculate on her externally, this suggests complex emotions such as passion, of which is considered impossible for snakes to experience. With this in mind, it's possible he marked the girl as his property.

The tenderness in her breasts is of particular interest, as such regions are not implicated in copulation between reptiles and are, to my knowledge, mostly associated with human intimacy. This suggests that the animal's actions were shaped either by observation of human conduct or by some form of learned association. It is well established that constrictors are highly sensitive to fluctuations in the pulse of prey, able to perceive variations in the heartbeat through contact. It is possible that certain forms of physical stimulation might elicit a measurable response in humans, and that the animal, having detected this, has come to associate it with heightened excitement. Whether such responses hold any significance for the snake itself remains uncertain, though the possibility cannot be entirely dismissed that the snake chose Shanti, who clearly suffers from macromastia¹, for that very reason.

I have instructed the remainder of the expedition to continue without me. This matter now demands my full attention. The village elder has offered me lodging in return for my assistance in investigating the creature they refer to as "Kaa". Tomorrow I shall begin inquiring further into its history. By then, I hope, there may also be some report as to the girl's condition.



Figure 3. Photograph taken in the village showing the single point of entry or exit.

¹ **Macromastia** — abnormally or excessively large breasts, characterized by disproportionate breast tissue growth.

July 15th, 1898

As the sun rose and the village came alive, I was shocked to find Shanti's case of enlarged breasts to not be an anomaly, but rather common. I observed many females with such traits, even in some of the youngest. I had assumed Shanti would have inherited such genes from family, but the quantity of cases I observed is beyond a single lineage.

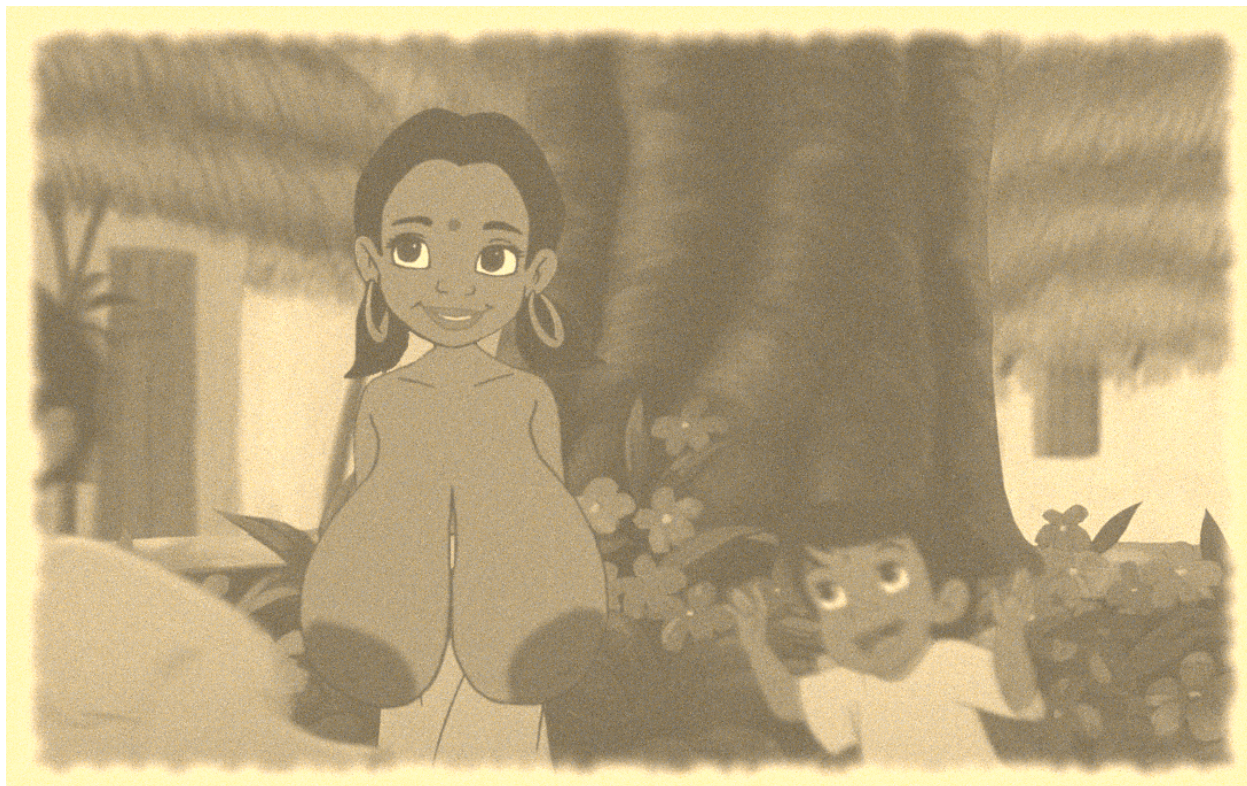


Figure 4. Photograph of a young villager with macromastia.

From what I know, macromastia is incredibly rare. For there to be even two cases in one village is highly improbable, this morning I have witnessed a dozen villagers of all ages with such features. Some, even in the youngest, are large enough that they sag below their waist and to their thighs. As they walk, their breasts sway and swing as they collide against their legs with each step. The view is, admittedly, quite distracting.

This village is rather isolated from others, and from what I hear receive few visitors. The most likely explanation is this village has intermarried within their population for generations. Such circumstances would amplify certain traits to be more common, such as enlarged breasts.

Of particular note, there seems to be a complete absence of self-consciousness regarding them. Those with this feature wore no shirt, leaving them exposed, with no demeanor suggesting it being improper. The breasts appear to carry none of the social or symbolic weight it possesses elsewhere, and are treated with an indifference that renders my own awareness of it all the more acute. What is extraordinary and even startling, is entirely unremarkable to them.

The incredible amount of cases here could explain why Kaa, a predator appearing to show sexual interest in breasts, would choose this village as its hunting grounds. As fascinating as it was, I had to focus on my primary objective.



Figure 5. Photograph of young villagers playfully wandering into the jungle, with an elder calling for their return.

The village elder, Mohan, related to me what little he knew. The tale of Kaa, he said, has been carried through many generations. To children it is offered as a bedtime warning, a reminder not to wander alone and never to look toward the jungle after nightfall. Among the adults, however, it assumes a more somber character.

He described Kaa not as a mere serpent, but as a kind of *nāga*² that takes the full form of a snake. As he described, the snake employs its colored eyes to draw forth a person's *kāma*³, thereby loosening the hold of ordinary awareness. Once that awareness is weakened, the animal devours the victim. When I asked how this belief accorded with the girl's return, Mohan replied "What is returned is not always finished with."

Though I initially believed arousal was implemented after the victim was in trance, it seems the hypnosis is innately erotic and is enhanced with physical intimacy. Weaponizing arousal is an effective way to ensure a human is less likely to resist and more willing to embrace the sudden stimuli.

Speaking with the villagers, I found two who claimed to have witnessed previous incidents. One, a man named Abhishek, recounted that two years ago he observed an older woman leave the village late at night, drawn toward what he described as "lights in the trees" beyond the river, some fifteen yards from the village edge. He was the last to see her, though he did not himself see the snake.

² **Nāga** — A serpent entity of Indian myth and folk belief, often regarded as intelligent, liminal, and capable of exerting supernatural influence over perception or will; neither strictly benevolent nor demonic.

³ **Kāma** — The animating force of desire in Indian cosmology, encompassing erotic attraction and sensory longing. Though ordinarily regarded as a natural aspect of life, *kāma* is believed capable of eclipsing reason and selfhood when excessively stimulated or externally manipulated.

An older woman named Messua recently watched a childhood friend snatched by Kaa.

From Messua:

“The serpent had him already, lifted into the branches as easily as cloth. He did not struggle, his arms were loose, eyes fixed upward, wide and shining. I will not say what the creature did to him, only that it held him close, and his breath left him in sounds that do not belong to fear. I turned away. I should not have stayed as long as I did.”

I asked if she saw the snake, her response:

“The head was wide, eyes were large and bright. I remember them being too bright, it hurt to look at first..but when I saw the colors within, I remember thinking they were beautiful. It scares me to think if I was closer, I would not have known how horrifying it was to have that thought. It never stopped smiling at him, it was in paradise.”

Messua could not recall where this occurred, but one of the villagers that found her reported thirty yards from the village

It should be noted that other stories have been told to me, but have been passed down with no living witnesses. Most notably, how one must not look outside their window at night, as one villager walked out his house after seeing the lights from his window.

Other statements I heard today:

“When your eyes meet, the mind wanders.”

“It learned that desire loosens one’s breath and stills your will.”

I’m shocked to realize these aren’t always villagers that foolishly wander too far in the jungle, but it seems Kaa selects those that find themselves out at night, luring them out of the village. This shows its hypnosis is not hindered by distance. Despite the village knowing the danger, seeing the lights is enough to override one’s instincts. Yet somehow, Messua was able to see them long enough to admire their beauty but be able to break free. It’s possible she was spared by the angle she was viewing them, which was from below and to the side. Kaa could stare directly at the village to catch someone’s gaze, anyone too unfortunate to be caught outside or looking out their window.



Figure 6. Photograph of the village facing the single-point entrance

July 17th, 1898

There are no new developments, the girl has yet to leave her home. I shall request to speak with her parents tomorrow. I propose the species name for Kaa as *P. morsoculis*, which translates from Latin to "eyes of death". Perhaps this is premature considering he did not kill the girl and only used her for carnal desires. Of all that I have heard, I cannot help but recall the elder speaking on the girl's return. Hypnosis strong enough to ensnare humans from some distance must have lasting effects, especially with prolonged exposure such as the three days Shanti was missing. How can the mind recover...can it recover?

Later in the evening I spotted Shanti's mother, Aalia, with Messua, someone I questioned yesterday. The two friends contrasted each other, with Aalia displaying the condition of hypertrophied breasts, while Messua did not. Despite the danger of being out at night, they were in the center of the village where the treeline was completely obscured. The distinction, placed side by side, was more striking than when observed in isolation, and I could not help but regard them with a degree of comparative interest. They invited me to join them in conversation.

They were intrigued by my origins and original expedition of observing tigers. Messua mentioned tigers are not common here, as humans are the only large source of prey available and are tightly knit due to the threat of Kaa. When I gradually steered the discussion toward the matter of breast size, my questions were met not with offense, but with mild confusion.



Figure 7. Aalia (left) and Messua (right) socializing.

Aalia appeared at first uncertain what precisely I meant. When the question was clarified, she answered simply that she had grown as the others had, and that her mother had been much the same. There was no indication that she regarded her condition as noteworthy. Messua remarked that she herself had not developed in that way, though several of her sisters had. She spoke of it without concern, as one might remark upon differences in height or complexion.



Figure 8. Aalia jokingly remarks swapping frames with Messua, making Messua giggle.

At one point, Aalia laughed and, with a gesture toward herself, remarked that such growth was not always a blessing. She spoke of discomfort, particularly during labor and in the heat. She added, with some humor, that she would gladly exchange her burden for Messua's smaller frame, if such a thing were possible. Messua laughed at this and replied in kind, suggesting that Aalia would not remain so willing if the exchange were made permanent. The ease between them suggested that the difference, while acknowledged, carried no real weight.

Throughout the exchange, neither woman displayed the slightest self-consciousness regarding the matter under discussion. Indeed, it became increasingly apparent that the distinction I had drawn between them carried far more significance to me than it did to either of them. What I had begun to regard as a defining characteristic of the village was, to its inhabitants, little more than a variation of form.

I did not ask Aalia about Shanti, I simply enjoyed my time with her and Messua.



Figure 9. Photograph of the village at the height of socializing

July 18th, 1898

I managed to speak to Aalia, Shanti's mother. Shanti's behavior has radically changed, much more quiet and often dissociating, easily irritated. The last few nights, Aalia described waking to Shanti moaning during the night and having what I would consider wet dreams and cold sweats. Despite sleeping, Shanti remains fatigued and sometimes nauseous. She was caught trying to leave by her father last night. Yesterday when responding to Aalia, rather than saying "yes mother", she accidentally said "yes Kaa". Aalia is worried the situation will worsen, though I reassured her recovery takes time.

I inquired if Shanti has ever shown signs of sexual awareness. "No," Aalia replied, "those feelings had not awakened."

Her subconscious clings to Kaa. The snake, its eyes, and coils have deeply embedded themselves in the girl's mind. More troubling is the likelihood Kaa served as the origin of her sexual awakening, binding her intimacy and submission to its presence. The result is a state of frustration, confusion, and longing to return to the pleasures the snake has offered her.

What Aalia describes bears striking semblance to the recent writings of Sir Thomas Clifford Allbutt in regards to addiction of morphine and the physical distress or "withdrawals" observed when drug use has ceased. Shanti shares enough symptoms to confidently suggest she's experiencing physical reactions from the ceasing of Kaa's hypnosis.

Shanti has made it clear she intends to return to the jungle. It is only a matter of time before she succeeds, I must be there when she is. It is crucial I'm present to witness her departure, as she would lead me to Kaa. I will start sleeping during the day and keep watch for when she tries to leave again.

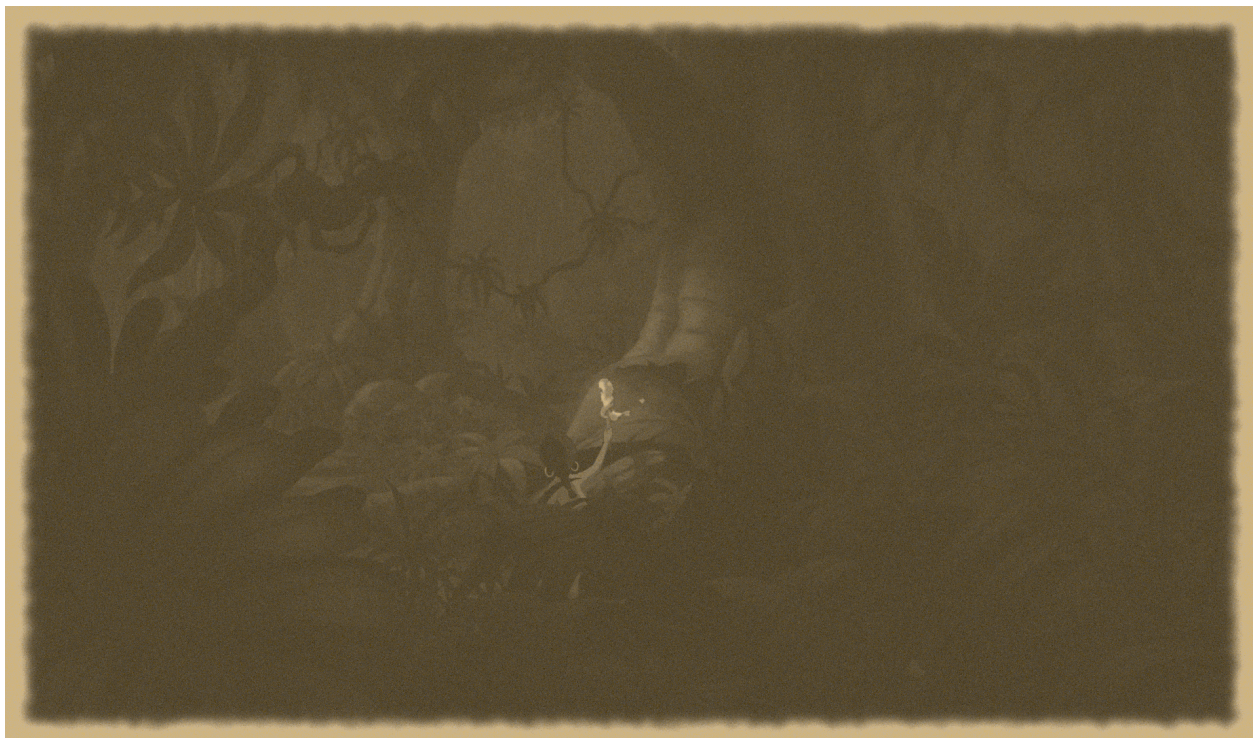


Figure 10. Photograph of Shanti rushing into the jungle (slightly altered for better clarity).

July 20th, 1898

No one noticed her sudden dash into the jungle besides myself, ensuring no one would stop her. She moved with speed and knowledge of the terrain that proved difficult to pursue. I lost sight for a moment, but after some five minutes, I was able to follow the sounds of moaning.



Figure 11. Photograph of Shanti hypnotized and following Kaa.

Kaa's head is wide with broad, forward-set eyes. His underbelly is a bluish grey, blending in with the jungle night canopy when looking from below. His dorsal scales are spruce green with circular patterns of darker green scales. Kaa shows an incredible variety of expression with the movements of his brows and mouth. Furrowing its brow, I could identify a look of concern as well as warm and comforting. His smile is wide.

Shanti was moaning, appearing to reach for her crotch, but was beckoned to follow and could not reach. Her arms and shoulders were slacked, which would explain the missing torch. Her eyes were wide with her mouth ajar. Kaa took her deeper in the jungle as Shanti helplessly followed. Her body



shuddered and trembled with pleasure, perhaps from the friction of her thighs with each step. She tried to speak, only broken sounds stirred between moans. I observed the tip of Kaa's tail lowering before her, resting lightly across her lips in a quieting gesture. Such a distinctly human sign could only have been acquired through imitation, likely learned from watching people employ the same motion with one another.



Figure 12. Photograph of Shanti hypnotized and groped by Kaa.

Kaa led Shanti to a more open clearing, giving a better idea of the snake's immense size. What is shown in the photograph alone measures some twenty-six to thirty feet long. Her moans were so loud, one would hear her and imagine she's experiencing penetration. Yet she was simply standing there, back arched with a yearning and lustful expression. The end of his tail lowered before the girl, wrapping and lifting one breast as he fondled her rear. One could hear Shanti shudder as the scales glided against her soft breast. There was an attempt from Shanti to grind her rear against the molesting scales, but she could barely muster the strength to move. She was dripping discharge between her feet. It kept the girl standing there looking upward for a half an hour. Though Shanti strained to keep herself upright so as to remain as near as possible to the Kaa's chromatic rings, her legs gradually weakened, faltering more with each moment. This seems to be what Kaa was looking for. As her exhausted body started giving away, he wrapped around her waist and lifted her into the trees.



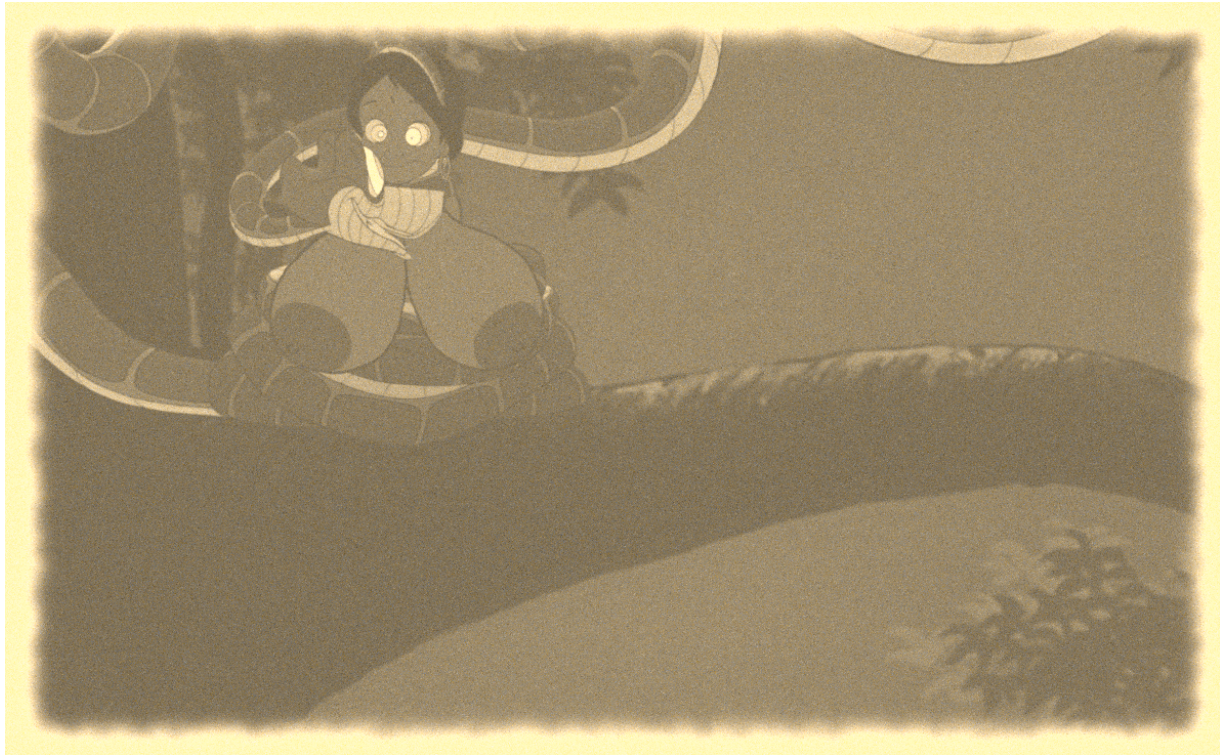


Figure 13. Photograph of Shanti hypnotized and coiled by Kaa.

I lost sight of them for some thirty minutes, though through the movement of the jungle air I could still discern Shanti's muted moans. Being no accomplished climber, it took me some time to secure a position from which I might observe without making undue noise. Shanti appeared to be cross-legged in a pile of coils, bearing the



wide smile she had when she was returned to the village. I managed to capture Kaa petting the girl, yet another learned behavior from humans and employed here in a manner meant to soothe.

Regrettably, the photographs do not clearly record it, yet a faint beam of light is visible wherever the creature directs its gaze. Though Kaa kept his eyes chiefly upon Shanti's own, they would at times drift to her breasts, illuminating them as he stared. This explains why Messua was able to perceive their beauty without falling completely under, having been exposed to a portion of its influence when she wasn't in the snake's line of sight.

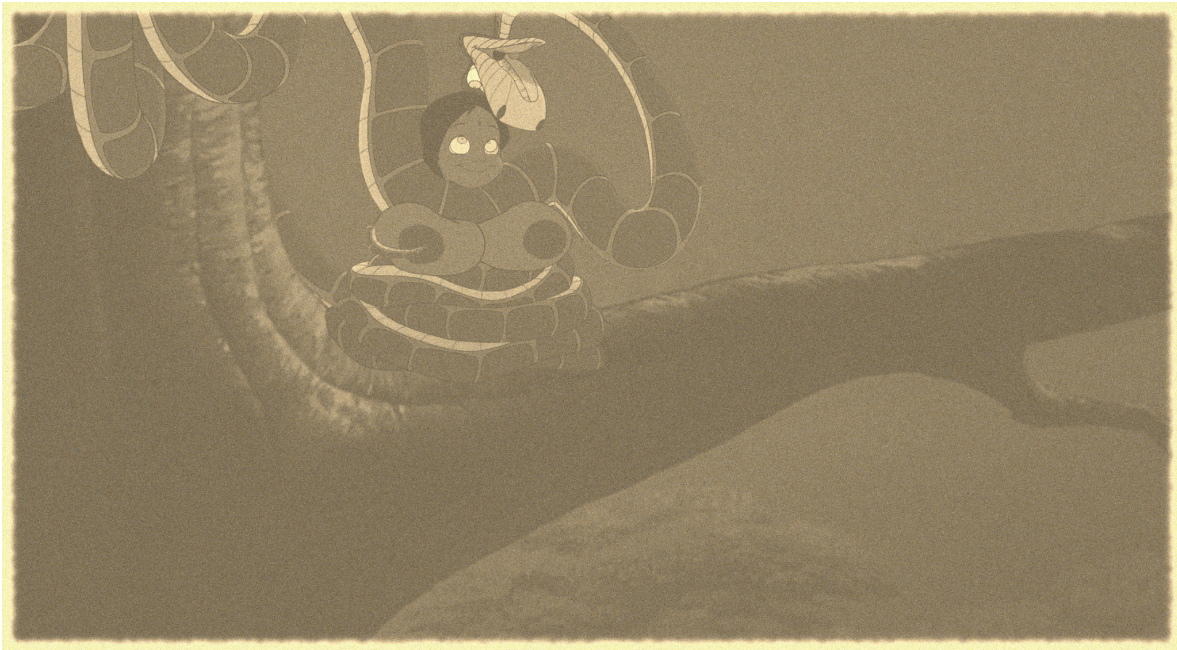
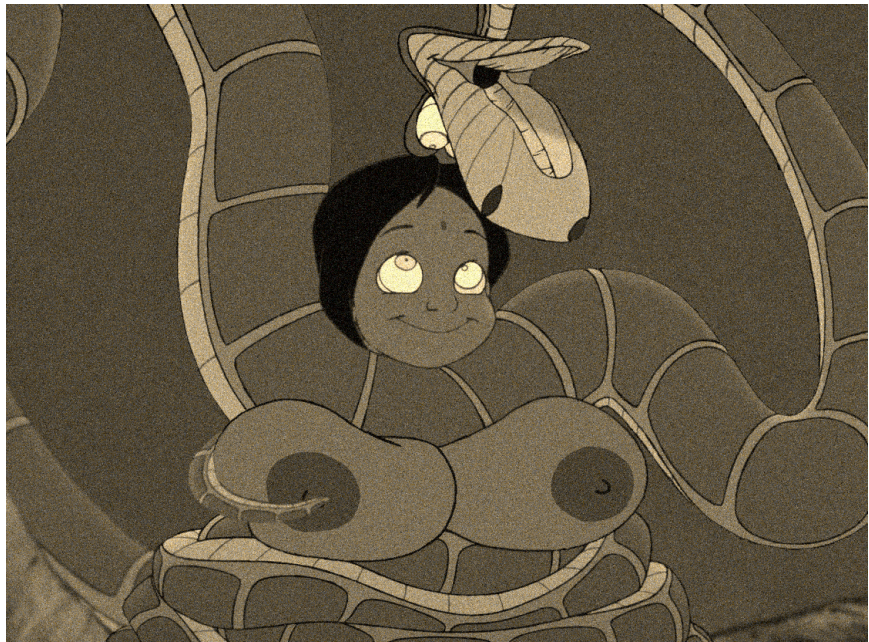


Figure 14. Photograph of Shanti hypnotized, coiled, and groped by Kaa.

Kaa spent over three hours hypnotizing and coiling Shanti, his eyes often mere inches from hers. Her wide smile appeared early and did not fade. Her body passed through six or seven episodes of pronounced trembling and convulsive movement, which I believe to be orgasms. The manner in which Kaa arranged his coils around her head and shoulders bears a striking resemblance to forms of mammalian comfort. Her neck was supported, her upper body enclosed, her face framed for the snake to maintain eye contact. In ordinary circumstances, such a posture would be associated with care, like a mother steadying a child. For Shanti, it was reassuring... for Kaa, it was a calculated use of human behavior to manipulate the girl.

As I had suspected, Kaa appears to display a particular interest in Shanti's breasts. He would alternately squeeze and release them, allowing them to droop over his coils, at times lifting them only to watch and feel them descend again. Kaa would stimulate her nipples with the tip of his tail and even with his mouth, occasionally brushing them with his tongue. Shanti exhibited little physical reaction to this contact, the



snake's eyes remained her point of fixation. It is possible the trance is of such depth that ordinary bodily sensation is dulled. Given the degree of attention the snake directs toward this region, it seems likely that Kaa derives some form of gratification from the act itself.

Shanti stared into the eyes of Kaa as if she was in love, fully absorbed by the snake. It is worth considering that she may not even be perceiving the snake, but only the sensations he evokes. Hypnosis is strongest when one's imagination is engaged, it is possible that Kaa employs her most private longings as part of its hold over her. Though she has acknowledged Kaa's name in moments of confusion, she may associate it only with the sensations themselves rather than with the being that produces them.

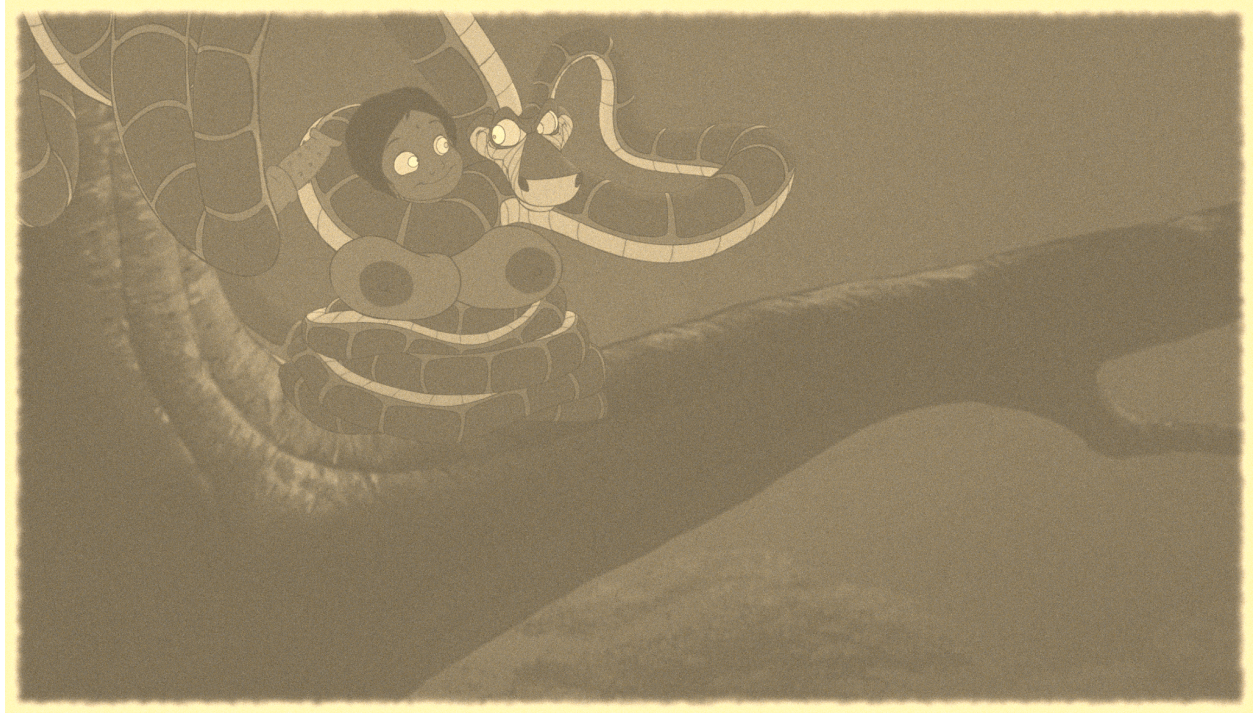


Figure 15. Photograph of Kaa hypnotizing and exposing himself to Shanti.

At one moment, Kaa's coils tightened about her neck with possessive firmness as Kaa leaned close to her. The expression he directed toward her at that instant (Figure 11) was deeply unsettling. The furrow of his brow and sinister gaze conveyed such depraved thoughts that, at least outwardly, contrasted the innocent happy appearance of Shanti.



She, for her part, remained entirely untroubled, blankly smiling at the snake, unaware of the hemipenis throbbing just out of her sight.

Though I have spoken of their contrasts, the shock never escapes me no matter the exposure. With Kaa, there is clear depraved intent, with the goal of sexual dominion. With Shanti, a young innocent girl lost in a state of childlike joy, oblivious of danger before her.

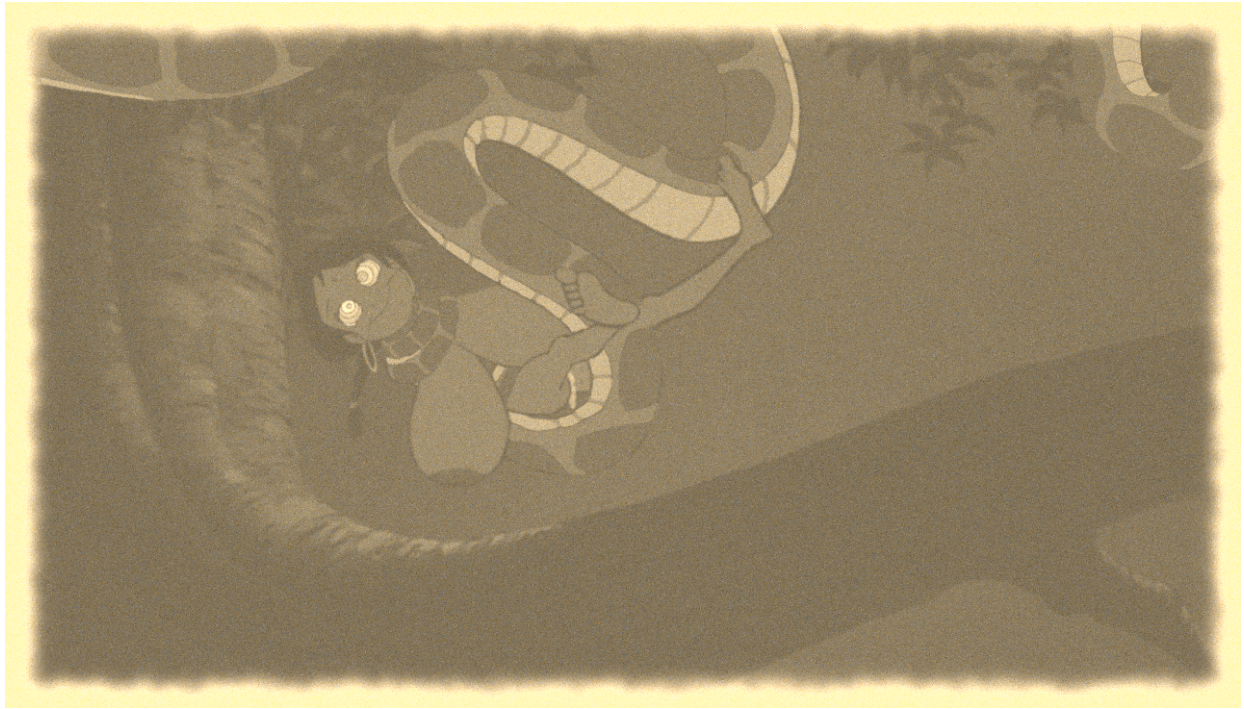


Figure 16. Kaa violating the hypnotized Shanti.

Kaa tightened his grip on Shanti, once again leaving her breasts exposed and dangling. Exposing one of its hemipenes, Kaa penetrated her. Kaa's head was further up the tree in a pile of coils, bearing a wide smile. Despite the new, more intense stimulation, Shanti's expression remained unchanged, showing no sign of conscious participation. Despite the escalation of sensation, Shanti's face did not alter. There was no sign of recognition, no indication of conscious participation. Her body, however, responded in violent, involuntary spasms. However,

I would consider this more akin to rape than coitus. Although she has shown signs of excitement such as leaking discharge prior to sex and moaning, these conditions are the result of the hypnosis. Excitement does not imply consent when such emotions were summoned rather than chosen. Shanti's body was indeed present, with the occasional violent shaking of her legs



likely being orgasms, but her mind was elsewhere. It appears that the trance itself provides sensation so overwhelming that all other stimuli becomes secondary or scarcely perceived. In this state, even the most intimate of physical acts register only faintly against the greater force imposed by the colors. The girl was used throughout the night, Kaa's thrusts unrelenting. Kaa's

libido was horrifying, mercilessly using the girl with no end in sight. When one recalls the condition in which she was returned to the village, it becomes evident that no human mind or body could endure such prolonged overstimulation, particularly for such a young girl.

It is my grim suspicion that the girl's breasts may have drawn Kaa's attention. For the poor girl's breasts causing so much pain and hardship in her life, to now be the reason such depravity has engulfed her as she's violated and broken, is deeply tragic. From a scientific standpoint, it's profoundly disturbing, as I believe no recorded instance exists of such an intimate interaction between reptile and mammal, least of all under such circumstances.

It was hard to watch at times. But the night was quiet, and if I averted my gaze, the sounds would portray everything: the shifting of the coils against bark and flesh, the steady, relentless thrusts, and at end of such a relentless violation, the muffled moans of a girl so immersed and absorbed in trance that she could not register what was being done to her. The degree of euphoria induced by the snake appears so extreme that ordinary physical sensation becomes almost irrelevant by comparison. Such unnatural joy made it seem she was no longer alive, just a vessel for sex.



Figure 17. Shanti being kissed by Kaa as she sleeps in its coils.

July 21st, 1898

After eight hours of sustained violation, Kaa stopped at last, granting Shanti mercy as she lay limp and unresponsive in the coils. A smile was present on Shanti, though not the vacant unnatural smile from the night prior, but a more natural, genuine smile. His last orgasm was used to ejaculate across her face and breasts, seemingly marking her as he did before. Kaa proceeded to exhibit a series of behaviors that, disturbingly, resembled tenderness such as

stroking her head and gentle kissing. Despite the brutal night of violating the girl, Kaa displayed genuine care for her. After some time, Kaa slumped his head down to sleep.

I took this as my opportunity to leave. Having marked their location down, I made my way back to the village. I knew the village would be more inclined to search for Shanti now that Kaa has made it evident its hunting is beyond predation. To ensure they aren't to be disturbed, I lied about Shanti's fate, telling them I was too late. It is essential Shanti and Kaa are left undisturbed, allowing the snake's intentions to be observed.



Grim as it may seem, this is an unprecedented discovery that demands further inquiry. Shanti chose to return. Being so young with evident signs of addiction, such an outcome was bound to happen with or without my presence. Kaa has shown to be highly intelligent, I doubt he would have released her if he was not confident in her return. Her fate is with the snake, and I must not interfere with nature.

The village mourned, Aalia cried in my arms when delivered the news. I vowed to return to the jungle to better understand its patterns in hopes of preventing other losses. I never felt more terrible, but it had to be done.

Unfortunately, Kaa and Shanti had moved on, and I was unable to find them tonight. I am not one to give up easily, I will spend another month here if it means witnessing the conclusion of Kaa's hunt.

July 22nd, 1898

Unsuccessful at locating them, will be expanding the initial range tomorrow.

July 23rd, 1898

Unsuccessful at locating them. However, I looked back at the photographs and have observed three different states Shanti has under Kaa's influence.

The induction (Figures 7 & 8), as we saw when following Kaa, represents her most conscious state. Falling under Kaa's influence, she retained awareness to attempt masturbation, but was compelled to follow thus unable to reach. Her mouth was ajar and her eyes showed strained, as though they were not adjusted for the intense brightness. In this state,

Shanti moans were louder and more intense than when she was fondled and used, consciously aware of the powerfully erotic nature of the hypnosis.

The full trance (Figures 9-12) is the most profound of the three. Her eyes are wide with color, and her mouth fixed in that same unnatural, erotic smile. In this state, she exhibits little to no response to her surroundings, as her attention appears completely absorbed by the shifting colors, whether they are physically present before her or not.

It is of particular note that on several occasions Kaa was not actively directing his gaze toward her, such as during their session of violation, yet Shanti's condition remained unchanged, her eyes still filled with the same coloration. The trance, once established, appears to persist independently of continued stimulation, as though the colors have been imprinted upon her inner vision.

This persistence offers a likely explanation for her condition upon being returned to the village. Kaa did not need direct contact or gaze for the effect to continue. The influence, once sufficiently embedded, seems capable of sustaining itself for a long period of time.

Asleep (Figure 13), Shanti's body is loose and her expression softens. She no longer bears the wide smile of full trance, but a more gentle, recognizably human smile. Shanti appears faintly responsive to Kaa's tenderness,

July 24th, 1898

After almost three nights of nothing, a sign of hope. I could not locate them, but I was able to hear them. At the very least, Shanti has not been eaten and is still enduring Kaa's libido. I have a good idea of their location and hopefully will find them tomorrow.



Figure 18. Photograph of Shanti asleep in Kaa's coils.

July 25th, 1898

Midday, I succeeded in finding Shanti sound asleep in a mass of coils. She was suspended some thirty feet in the air and was gently rocked back and forth. Her breasts were exposed and both her face and breasts were cleaned of semen. Shanti bore a soft smile, but not the fixed and vacant grin of the trance, but something nearer to an infant being soothed. The rocking motion appeared deliberate. Together with the enclosing coils, it produced an effect not unlike the gentle, enclosing rhythm of the womb, long understood to be a source of deep comfort to children. This quiet nurturing stood in stark contrast to the eight to ten hours



of raping the girl would endure each night. It is evident that Kaa possesses a disturbing awareness of human responses, employing tenderness and security as tools to effectively control victims.

I'm not convinced Kaa is displaying genuine affection for Shanti, one might easily be led to doubt with the care the snake provides during the day. During daylight hours, they are largely at rest, with Kaa occasionally kissing and pressing its head against the sleeping Shanti. His coils do not squeeze as they did at night, no exploration of her body, but rather holding her close. Kaa was delicate with the girl, slowly and carefully placing her on a branch as the snake settled himself to rest.

I recall no natural account of an animal maintaining prolonged dominion over a living animal without consumption. Certain carnivores such as felids are known to rest beside their kill, recovering their strength before they feast. Yet to linger in such a manner with a living subject, and with apparent impunity, is unheard of in zoology. Although Kaa's actions at night were violent, there never appeared to be intention to harm. He would never wound nor derive satisfaction from suffering. In fact, every indication suggests Shanti is in a continuous profound state of bliss.

I must admit, with some discomfort, that were such sensations attainable without loss of the self, they are certain to be envied. To be entirely unburdened by fear or doubt, numb of pain and thought as you are lost in a haze of warmth and color, is a condition humans desire. Yet for Shanti, these feelings are imposed on the girl. The feelings are real, but they are not hers.

Kaa consistently keeps Shanti's breasts exposed, at no time has he included them in its coils. One could argue Shanti, a girl suffering macromastia, has breasts too large to encircle as well without destabilizing its general hold on the girl. However, it seems to me it is less concerned about securing her than with display, as one might display a possession of interest. Kaa has shown great fixation in Shanti's breasts, and with other instances like marking her with his semen, it's possible Kaa is intentionally displaying her breasts, proud of what he has caught.



Figure 19. Photograph of Shanti singing in her sleep in Kaa's coils.

I nearly lost my footing and made my presence known when I heard a voice. I had not expected humming, least of all from Shanti. Yet as she slept within the coils, she sang softly to herself. What began as wordless melody slowly turned to lyrics, which she repeated again and again for nearly two hours. Though her repetition made translating easier, her words instantly haunted me, as they painted a dark picture of twisted irony that Shanti was likely oblivious to.

Roughly translated from Hindi, she sang:

“My own home, my own home
My own home, my own home
Father is hunting in the forest
Mother is cooking in the home
I must go to fetch the water
Until the day that I am grown
Until I am grown, until I am grown
I must go to fetch the water
Until the day that I am grown
Then I will have a handsome husband
And a daughter of my own
And I will send her to fetch the water
I will be cooking in the home
Then I will send her to fetch the water
And I will be cooking in my home
I will be cooking in my home”



Shanti entered a regressed state, repeating a song associated with her daily routine of water-gathering, a common chore for Indian children and teens. Such behavior is consistent with deep trance, in which higher cognition is suppressed and earlier learned patterns stored in the subconscious emerge. She is essentially trapped in her own lullaby. As she clings onto her remaining innocence, she shelters in these memories. In doing so, she leaves her present state uninhabited and vulnerable to manipulation by the snake.

Knowing her mind regresses to happy memories was a tragic reality. Rather than being fixated on pleasures and arousal, she imagines herself still fetching water, imagining her future with her family. As I have alluded to, her ease within the coils bore a striking resemblance to that of a child leaning into her mother's embrace. Yet I am now forced to consider that, to Shanti, this may indeed be what she believes she is experiencing... the snake's coils being mistaken by her mind for the arms that once held her in safety. No memory of her nights of terrifying violation, only the illusion of love and care.

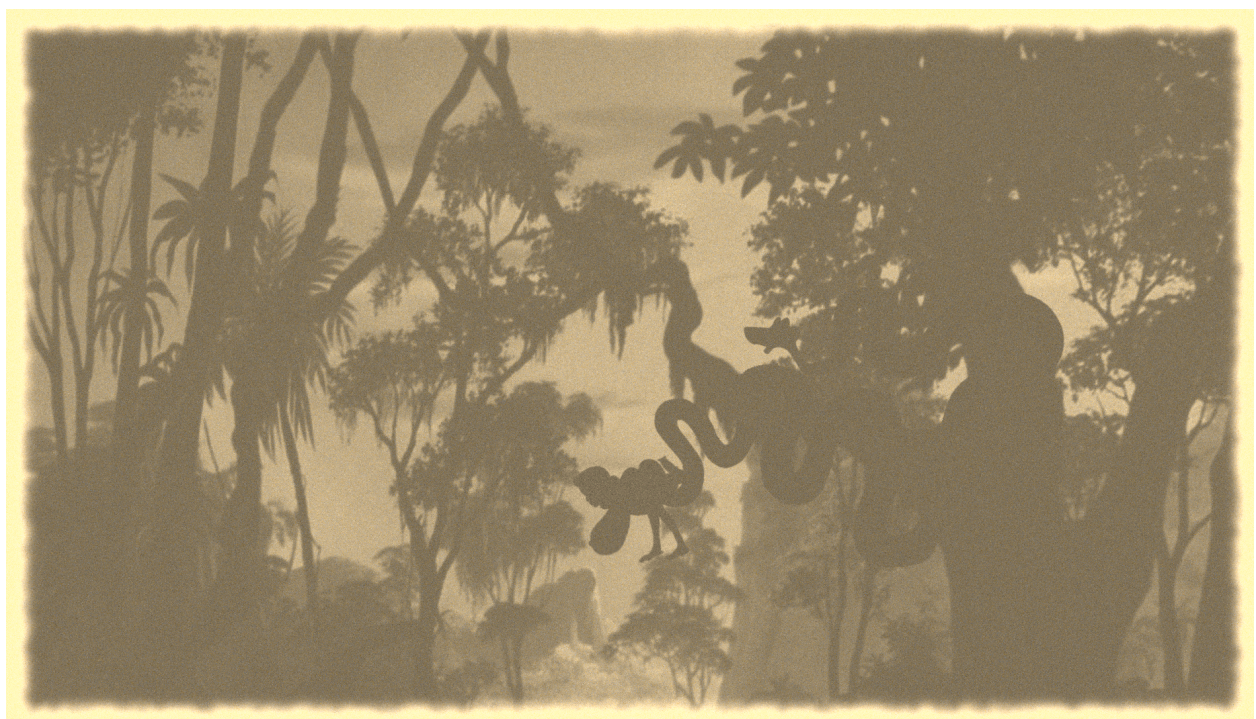


Figure 20. Photograph of Kaa violating Shanti.

As dusk fell, Kaa deepened her trance before continuing their routine. Though it was difficult to make out details, the wide smile characteristic of Kaa's trance was evident. Its second hemipenis was exposed but never used. The position in which Shanti was held suggests anal penetration. I could not help but recoil, as Kaa's thrusts were just as severe, if not more intense, than they were days prior. For six harrowing days, Shanti has been violated by the snake, its insatiable lust eroding the girl's mind. And yet her unnerving smile never faded.



To be engulfed by such raw power over the course of a week, I fear even if Shanti is somehow rescued, little remains of the daughter her mother once knew. No remedy or treatment can save her from the harm Kaa has caused, the conditioning that has embedded itself deep into the girl's subconscious. Saving her would only delay the inevitable, she would attempt to return, whatever the cost. The best course remaining is to document this, and inform the world of the dangers that haunt this jungle.

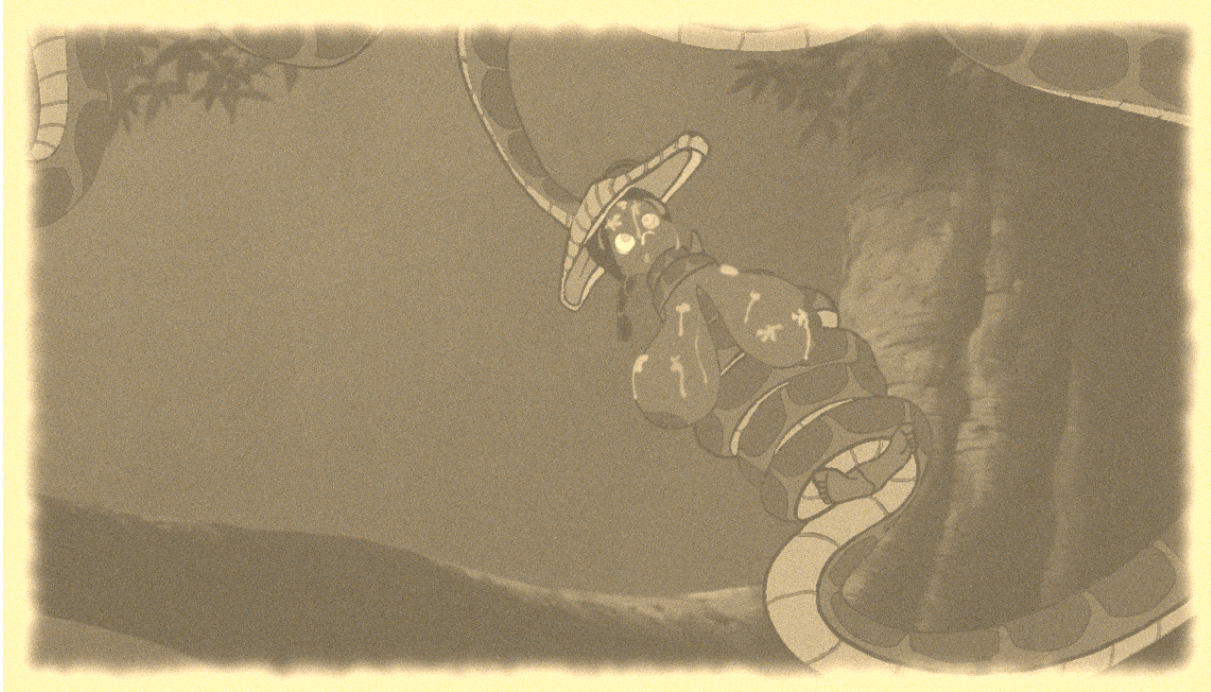


Figure 21. Photograph of Kaa consuming Shanti.

Two weeks since first being taken and five unbroken days in Kaa's coils, Shanti has reached the end of her time with the snake. I watched with dread as Kaa lifted the girl into its open maw. There was no terror in her eyes, her eyes wide and smile wider. She lovingly looked up to the snake as a child might look upon a parent's embrace. She had no notion these were her final moments.

Slowly but surely, Shanti was taken into the body of the snake, until nothing remained of her but a faint swelling along his length, which he would in time digest. It was difficult not to intervene, yet I had already come to accept that her mind had been lost long before, claimed by the lustful influence of Kaa. What remained was but her body, to which was now fully claimed by nature.



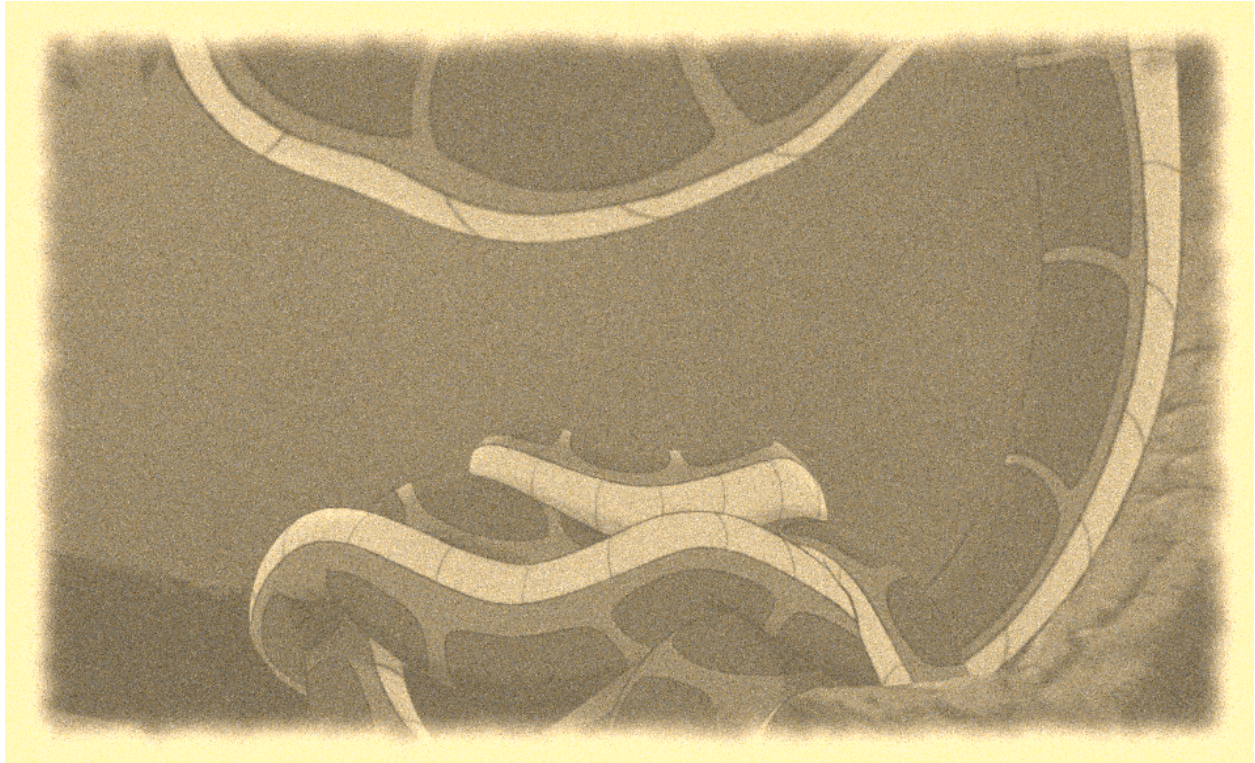


Figure 22. Photograph of Kaa after consuming Shanti.

Being so young and vulnerable, Shanti never truly stood a chance. Her fate was sealed the moment her gaze met the snake's. Had Kaa been guided by appetite, her life would have ended a fortnight earlier. Instead, his sexual interests prolonged her life, subjected to pleasures beyond comprehension. Though she had a small frame, her overdeveloped breasts will sustain Kaa for many weeks to come.

However, this does not suggest Kaa will abandon the hunt. It is entirely possible that the snake may seize others, retain them for a time, and consume them only at a later date. Indeed, it seems likely that such behavior has occurred before, with Shanti's initial release being an anomaly. Alternatively, Shanti could be the beginning of a new tendency. In any event, I must proceed with far greater caution. I cannot risk becoming the next subject of his attention, for should I be lost, this discovery would vanish with me.



Figure 23. Photograph of a tree in the center of the village.

July 26th, 1898

Despite the loss, the village recovers socially with unsettling speed, having grown accustomed to it. As I see the smiles and hear the laughter, I cannot help but feel detached and withdrawn, knowing any among them could be Kaa's next victim. Regardless of kin or companion and the bonds they share, they will behold the colors and mindlessly follow them to their doom.

Though similar fatalities have occurred over the last century, Shanti marks the nineteenth victim over the past decade, but fourth in the last 6 weeks, a marked increase in human predation. Kaa will return, perhaps even sooner than I imagine.

The most immediate solution, and the one most proposed by the villagers, would be to kill him. Such an act would undoubtedly bring an end to the danger, yet I find myself uneasy with this course. To kill the snake now would be to extinguish an unprecedented phenomenon before it can be properly understood.

Kaa could be driven from this jungle, thus sparing this village of danger. This however, will merely drive him to new hunting grounds, ones where its inhabitants would not be prepared, as this village has been forced to.

More favorably, the capture of Kaa would constitute a phenomenal achievement, and would permit further, more extensive research. All such courses are dangerous, though an attempt to secure him alive would likely be the most perilous.

Perhaps it would be best to rejoin the expedition, inform them of my findings and formulate a course of action. Tomorrow morning, I set off for Kanha.

(End of Carter's journal)

On August 8, 1898, approximately two weeks after Dr. Thomas Carter's final entry, members of his expedition formally requested search-and-rescue assistance and participated in the effort. After fourteen days, the search was terminated. On August 23, 1898, Dr. Carter was pronounced deceased, with the cause of death attributed to tiger predation.

In June of 1942, a British Army training exercise led by Colonel Simon Cunningham discovered the camera and satchel of Carter. Having only read the final line of Carter's entry, Cunningham located the village to inquire. The elder, Abhishek, reported witnessing Carter leave the village and enter the jungle during the night, remarking that Carter "followed the light." Either misinterpreting or dismissing the remark, Cunningham forwarded the items to Carter's family. The contents remained unopened for nearly two decades until retrieved and examined by a surviving associate from the original expedition.

Based on the materials recovered, we propose the designation *Python morsoculis* as a rare, previously undocumented subspecies of Indian rock python. The evidence suggests the presence of specialized ocular chromatophores capable of inducing significant elevated oxytocin and serotonin activity in humans, rendering them in an erotic trance-like state. In light of these findings, we reject the attribution of Dr. Carter's death to tiger attack. Instead, we conclude that he was the next human fatality associated with *P. morsoculis* after Shanti, a determination supported by Carter's own documentation.

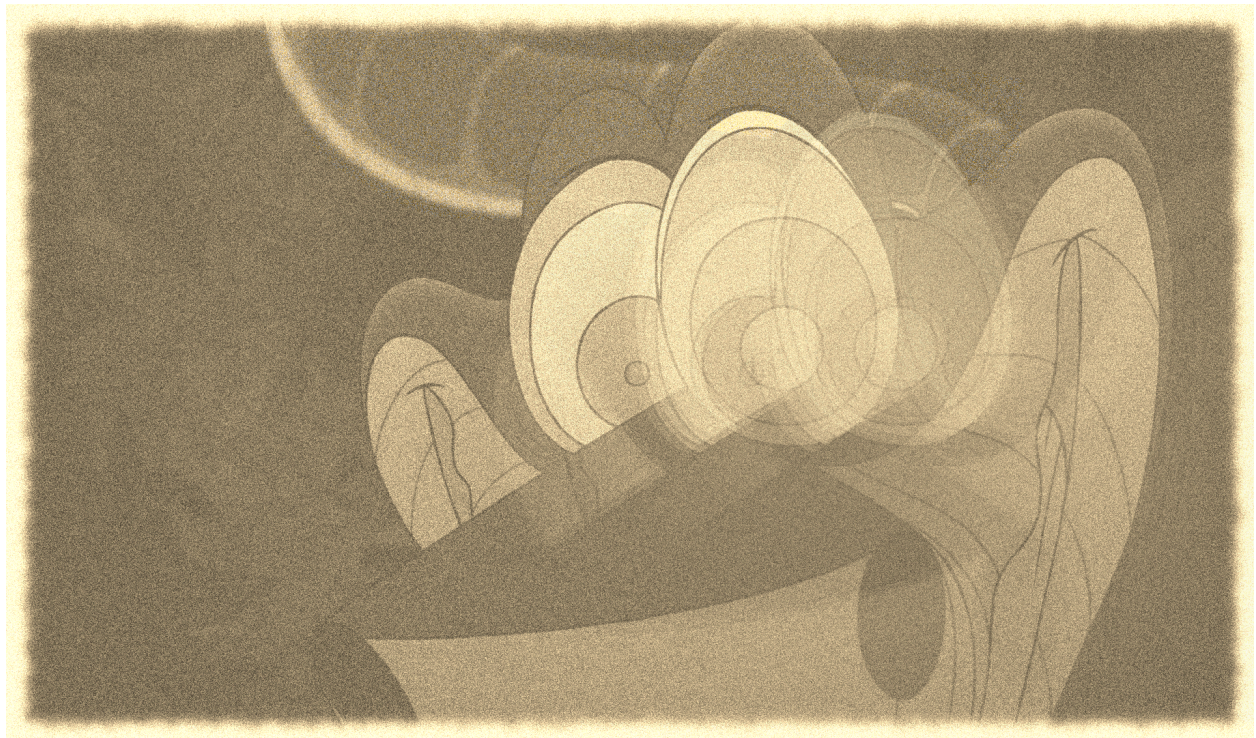


Figure 24. Photograph of Kaa, the last photograph Carter captured.