

The Transmigration of the Emerald Lama

An Adventure for the *Secrets of Japan* setting

Written by Jean-Michel Abrassart



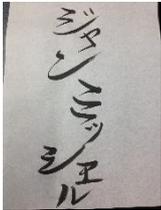
Credits

Written by Jean-Michel Abrassart.

Proofreaders:

Playtesters: Fabrice Brabon, Murat Briggs, Benoit Brochot, David Buccella, Alex Coninx, Rémi Danos Deplanque, Raphaël Gothesman , Alain Pilette and Olivier Verbreugh.

Photographers: Jean-Michel Abrassart and Andy Carlier.



ABOUT THE AUTHOR

Jean-Michel Abrassart is Belgian. His native language is French. He has a PhD in psychology and has written several books in French about parapsychology. He currently teaches Japanese in a night school for adults.

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An investigator is approached by a handsome Japanese businessman during a school excursion at the Motonosumi Inari Shrine in Nagato. He tells him that it's time to come back to his own people. That night, the investigator starts having strange dreams involving a green light coming out of vermilion torii gates. It's up to him and his high school friends to find out what it all means!

This scenario takes place in the *Secrets of Japan* setting but you don't need that book to play this scenario. It is set in present day (2020 at the time of this writing) in the prefecture of Yamaguchi, Japan. The investigators are all high school students at Shōin High School in the town of Hagi. At the beginning of the scenario they are on a school trip in Nagato, another town 20km west. They are in the same class and they are good friends. This scenario can be played as a one-off or as a sequel to *Mizuumi no Bakemono* by Jean-Michel Abrassart, published in 2018 on the *Miskatonic Repository*.

Note to the Keeper of Arcane Lore: all the photos illustrating this document have been taken on location in Yamaguchi prefecture.

Trigger warning: this scenario deals with the topic of child abduction.

THE SETTING

The action of this scenario is set in the prefecture of Yamaguchi, south of Honshu, the main island of Japan. Nagato and Hagi are both real towns, but we obviously took some creative licenses with it. If you wish to know more about the town of Hagi, please read the *Annex 1*. All the investigators go to Shōin High School. The Keeper will find advices on how to create investigators for this scenario in *Annex 2*.

WHAT HAPPENED SO FAR

A long time ago, when he was a young man, the father of one of the investigators went hunting and fishing in the mountains near the town of Hagi. That very day, he found a white fox with his leg trapped in a duke trap. The father, having pity, freed the animal. The next morning, a beautiful young lady came to his house. Her name was Rumiko. They fell in love and had a child, one of the investigators. Of course, that beautiful lady was the magical fox, or kitsune, the father had saved the previous day in the forest! The kitsune became his wife for a short time. For this scenario, it is essential that one of the investigators is multiracial: his father is human, but his mother was a powerful nine-tail kitsune (for more on kitsune, see *Secrets of Japan*, p. 228-230)!

If this part of the background sounds like a fairy tale, it's because it is like one! Indeed, this story is very similar to many classical fairy tales from the land of the rising sun.

The mother was the leader of a kitsune community leaving in the Dreamlands, in a place connected to the Waking World through the Motonosumi Inari Shrine, situated near the town of Nagato. After the investigator was born, Rumiko left his father because of her responsibilities in the Dreamlands. Back there, she had another son, Hitoshi. She passed away in recent years and her son is now the current leader of the kitsune community.

The local legend says that Motonosumi Inari Shrine was built to honor a white fox spirit. It has a tunnel of 123 red torii gates leading to the Sea of Japan. With the proper magic ritual, this tunnel can be used, to reach the Dreamlands and the kitsune village on the other side.

The kitsune living at Motonosumi Inari Shrine worship the Emerald Lama (an avatar of Hastur), a new Old One original to the *Secrets of Japan* setting (p. 252-254). This Old One has a specific characteristic: it is not immortal! It sometimes dies of old age and then reincarnates later, in an endless cycle. Here's what *Secrets of Japan* (p.252) says about it:

“The Emerald Lama is not ageless: his physical form can be destroyed. After 200 years he must take a new mortal shell. He is a reincarnating thought-form who consumes the soul of a Tibetan innocent while incarnating on Earth. The time between incarnations is the most vulnerable as his Dugpa followers search the countryside for the child who has the Mark of the Lama (a green birthmark on the forehead).”

The Emerald Lama wants to transmigrate this time to a young Tibetan boy, Ngawang Dorje. His parents own an Indian food restaurant in downtown Hagi, called “Yamarāja” (Yamarāja is the god of death in Hinduism and in Buddhism a wrathful god said to judge the dead and preside over the Hells). Their son disappeared one year ago, when he was seven years old. The police believe he has been abducted by a serial killer, but his body has never been found. They stopped looking for him a while ago... The investigators have probably heard of it at the time, because it was big news in the area. Other people talk about “kamikakushi”, which means “spirited away”. This is closer to the truth: he was in fact taken by the kitsune to be raised in their village in the Dreamlands. They believe that with the help of the proper ritual the Emerald Lama will be reborn at last. Their only problem is that they need lots of blood from an old and powerful kitsune bloodline to cast the spell. They already have Hitoshi's blood, but it's not powerful enough by itself. That's why they also need the multiracial investigator to help them, willingly or not.

You can make this scenario more personal by having one of the investigators be the older sister or brother of Ngawang Dorje. Another option would be to have one of the investigators be the neighbor of the Dorje family. In that case he would have practiced baseball in the nearby parc with Ngawang Dorje until his disappearance a year ago.

MAIN NON-PLAYER CHARACTERS

- *Ngawang Dorje (future reincarnation of the Emerald Lama)*. Ngawang is a boy who has a green birthmark on his forehead, the Mark of the Lama. He is currently seven years old, but soon, with the help of the proper ritual, he will fully become the Old One known as the Emerald Lama. Most of the time Ngawang behaves like a normal kid, but from time to time he starts talking in a very adult voice about some deep Cthulhu Mythos knowledge.
- *Rumiko (powerful nine-tail kitsune)*. She was the leader of the kitsune community living in the Dreamlands. She passed away a few years ago. She had two sons: Hitoshi (the current leader of the kitsune community) and one of the investigators.
- *Hitoshi (kitsune)*. He is the son of Rumiko and the half-brother of one of the investigators. Hitoshi is the owner of a ryokan in the Dreamlands and the current leader of the kitsune community that leaves around his Japanese Inn in this parallel version of Nagato. He worships the Emerald Lama and wants to hasten his reincarnation.
- *Suiko (female kappa sorcerer)*. She is Hitoshi's lover. She's helping him with the ritual for the transmigration. Hitoshi is not very good at occult magic: he needs her to cast the spell hastening the reincarnation of the Emerald Lama.

SCHOOL TRIP TO NAGATO

The investigators all meet up in front of Shōin High School, waiting for the bus to go to Nagato. The players should at this point take the time to introduce their characters if it's a new group. The daytrip includes a pleasure cruise around Omijima Island in the morning. The coastline is breathtaking with its beautiful monolithic rocks. After eating lunch at the harbor, it is time to go on the bus again. This time, the destination is Motonosumi Inari Shrine!

The students arrive at Motonosumi Inari Shrine and start visiting the place, especially the tunnel of torii gates leading to the Sea of Japan. It's a gorgeous spot for tourists, even if it's quite remote. While they are visiting the Shinto shrine, a handsome Japanese businessman will approach the investigator who is half-kitsune and bump into him. The Japanese businessman is himself a kitsune in human disguise. It is Hitoshi, his half-brother. As he bumps into him, he will whisper to the investigator: "It's time to come to us. Your family has been waiting for you!" Bumping into someone like this is very unusual in Japan, a country where physical contacts are uncommon.

The goal of bumping into the investigator is to initiate a drain. *Secrets of Japan* states about this (p. 229):

"To initiate a feeding the kitsune need only touch the target's bare flesh once."

This kitsune has a POW of 65. The investigator will have to do an opposed roll against the kitsune's POW. If he wins, he loses only 1d4 CON. If he fails, he loses 1d8 and feels extremely dizzy. Whatever the result is, he will start to have strange dreams about Motonosumi Inari Shrine the following night.

Investigators can notice with a successful Spot Hidden roll that something is off with the man's shadow, like if he had several tails; or is it tentacles? Witnesses of the shadow lose 0/1 SAN. If a psychic character succeeds a Channel Spirit roll, he will briefly see the Japanese businessman for what he really is: a kitsune (Sanity Loss: 1/1D6 SAN). After bumping into the investigator, Hitoshi will disappear in the crowd of tourists, then leave the shrine. If the characters try to chase him, he will hide behind a takoyaki (ball-shaped Japanese snack with octopus inside) stand and, when hidden, shapeshift into a fox. In that case the investigators can only find his clothes laying down on the ground, with no other clue.

An investigator who succeed at a Religion (Shinto) or an Occult roll would know that Motonosumi Inari Shrine is dedicated to Inari, the kami (or Japanese god) of fertility and agriculture. In Japanese folklore, kitsune are believed to be Inari's messengers and servants. With a Hard Success, they also would be familiar with the local legend that says it was built to honor a white fox spirit (actually Rumiko a long, long time ago). If they look for it, there is even a pair of statues of kitsune in front of the main sanctuary, a male and a female.



The Channel Spirit Skill (or Reikan)

An investigator with the Channel Spirit skill (for more on this, see Secrets of Japan p. 64) can see the true form of kitsune in human disguise. The name of this skill is “Reikan” in Japanese. Like the 6th sense in the western world. Reikan is the ability to sense the supernatural, especially ghosts. The rule in Secrets of Japan (p. 229) states:

“Those people of a religious nature, such as Shinto priests, yamabushi, miko, and itako do not see kitsune illusions but their true alien form. These holy people can unsettle a kitsune, causing it to lose concentration and disrupt its illusionary tricks.”

This is way too powerful! The rule we suggest instead is as follow: when encountering a kitsune in disguise (for example in human form), an investigator with Channel Spirit can roll under that skill. If he passes the check, the investigator can have a glimpse of the yōkai’s form. That means that instead of seeing a human, the investigator briefly sees a kitsune. Contrary to what is stated in Secrets of Japan, he doesn’t see the true alien form of those creatures.

A new rule we are also proposing is that an investigator with the Channel Spirit skill can use a kokkuri game to contact the spirit of a kitsune, a tanuki or another yōkai. The kokkuri game is very similar to a Ouija board, but allows contact with the Japanese fairy world, not the spirits of the dead. The character could have the idea to try that with a successful Occult roll. Of course, to really contact the spirit of a kitsune, he will have to pass a Channel Spirit skill check while playing the game. If he fails, the kokkuri game will either not move, or will only move because of the ideomotor effect and thus give inaccurate answers.

THE DREAMS

The following night, the half-kitsune investigator will start to have strange dreams. Those will repeat every night until he will go back to Motonosumi Inari Shrine, cross to the Dreamlands through the tunnel of torii gates and met Hitoshi on the other side. The dreams are as follow: the investigator sees himself at the beginning of the tunnel of torii gates. After a few seconds, a green light starts to shine through it. A portal opens. The investigator sees himself crossing the threshold. In the morning he will have an additional CON drain (1d4/night). The investigator will die if he reaches 0 in this fashion. This should motivate any reluctant character to go back to the shrine! When the dream repeats, the Keeper can add the following detail: the investigator takes a knife and cut his own wrist in front of the tunnel of torii gates. This action is indeed necessary for opening of the portal.

LOOKING FOR ALLIES

The investigators can easily talk to a Shinto priest or a Buddhist monk about what happened to them at Motonosumi Inari Shrine. They know the local legend that says it was built to honor a white fox spirit. With a successful group Luck roll, they can also tell a strange story about a man who came to talk to them around twenty years ago. One day that men went hunting and fishing in the mountains. He found a white fox with his leg trapped in a duke trap. The man, having pity, freed the animal. The next morning, a beautiful young lady came to his house and they fell in love. The man came after that unusual experience to talk about it to the Shinto priest or Buddhist monk. The priest or monk didn’t really believe the story. But he thinks that, if it was real, the creature would be a kitsune. At the time, the priest or monk advised the man to send the woman away. He has not seen him since then. Of course, this man is the father of one of the investigators. After he left the priest or monk, he didn’t follow the advice and didn’t ask the woman to go away. Instead they got married and had a child.

Given the proper circumstances, the investigators can get the same information directly from the father of the half-kitsune or even their science teacher Ryuichi Kimura, if they know that he is very knowledgeable about the Mythos after playing the scenario *Mizuumi no Bakemono* (a scenario published in 2018 on the *Miskatonic Repository*).

If the investigators go specifically to a Shinto shrine, the priest will offer to make them an *o-fuda* or talisman. They can come fetch it the next day.

O-fuda (talisman)

An o-fuda is made by inscribing the name of a kami and the name of the Shinto shrine on a strip of paper. It works like an Elder Sign, but only works on yōkai (Japanese fairy creatures) and yūrei (Japanese ghosts). It has no effect whatsoever on Mythos monsters. The investigators can, for example, put them at the entrance of their house and thus prevent Japanese supernatural creatures to come in easily.

EVENTS

There can be a few days between the school trip to Nagato and the investigators deciding to go back to Motonosumi Inari Shrine to try to access the Dreamlands, even with the CON drain in full swing. This is the perfect opportunity to flesh out the life at school, family dynamics, and so on. Here are some ideas of events that can happen in the meantime. Those are not necessary and can be skipped in order to shortening the time length of this scenario. The goal of this section is really to give an “anime” feel to the scenario.

1. The investigator’s little brother comes back home with lots of bruises. He has been beaten by bullies. They want him to give them 10000 yen or they will continue to attack him after school. Those bullies are in the same school year of the investigators, but in another class. What are they going to do about it?
2. The father of an investigator loses his job. He worked there for more than a decade. The family is in a state of shock: what are they going to do? Maybe the mother can work as a waitress in a fast food? Or maybe the father can start working for the local branch of Yotsubishi (about this company, see *Secrets of Japan* p. 174)?

Neko-Mata

*This event can only happen to an investigator with the Channel Spirit skill. He will encounter a neko-mata. This is another type of yōkai. “Neko” means cat in Japanese. A neko-mata is a shapeshifter cat. One evening, while coming back from the juku (night school for teenagers), the investigator will notice the shadow of a big feline in an alley nearby. The animal seems to be as big as a tiger or a lion, but when it comes out of the alley, it’s just a cat (Sanity Loss: 1/1D4 SAN)! One strange fact: the tail of the cat is divided into two. With a success on an Occult roll the investigator will know he is facing a neko-mata. This creature can talk. If the investigator tries to engage a conversation with it, the cat will reply in Japanese. He knows about the Dreamlands and about the kitsune village there. Later in the scenario, they can meet him again in the kitsune village: they also have the power to travel between the Waking World and the Dreamlands. There is no reason for a fight, but if a confrontation happens anyway, the Keeper can use the stats for the bake-neko (*Secrets of Japan*, p. 237) for the neko-mata in full giant cat form. The investigator with the Channel Spirit skill should be alone for this encounter, but if someone is with him, he will only see a normal cat.*

RETURN TO THE SHRINE

The investigators will have, sooner or later, to go back to Motonosumi Inari Shrine. The multiracial investigator will notice a kanji written (血, read “chi”) at the beginning of the tunnel of torii gates. This kanji means blood. It is invisible to humans. The rest of the investigators cannot see it, except for someone with the reikan ability that would succeed a Channel Spirit check. If the multiracial investigator cuts himself and put some of his blood on the stone, it will open the portal to the Dreamlands (cost: 1d4 POW to do this). A green glow will come out of the tunnel of torii gates. They can now cross to the other side. The effect of the kitsune drain doesn’t stop when they go into the Dreamlands: for that the investigator must meet Hitoshi. Once on the other side, the portal will close and it’s not possible to reopen it on this side without knowing the spell for doing it.

THE KITSUNE VILLAGE

As often with the Dreamlands, the area where the investigators will emerge is not at present day. It is still very similar to the Edo period (1603BC to 1868BC). The portal will make them appear in a countryside akin to the one in the Waking World. There is a path leading from the tunnel of torii gates to a nearby village. That village is (more or less) at the same place that Nagato is in the Waking World. The big difference is that the habitants of that village are mostly yōkai! There will be kitsunes (in human, half-human or fox form), but also kappa (they come from the Abugawa river to do business with the kitsune, see *Mizuumi no Bakemono* on the *Miskatonic Repository* for more on this). They can also meet a nekomata (in giant cat or in normal size cat with two tails form) or any other yōkai the Keeper likes.

If you wish, they can also be a few humans, (samurais, merchants and peasants) in the village and even other creatures from the Dreamlands (zoogs are good candidates for this). Some people can even confuse the investigators from travelers coming from far away Unknown Kadath because of their strange clothes!

In the real world the town of Nagato is famous for his several ryokans and his Dreamlands counterpart is the same, except that there is only one big Inn. The village is surrounded by a wooden fence. Two kitsunes stand guard at the entrance and the investigators will have to talk to them to get in. They will want to know why they are here... The village is in a valley and is built on both side of a river flowing through. There is a big ryokan (traditional Japanese Inn, often with a public bath) on one of the hills near the river. It is built along the slope: each floor is following its shape. If the investigator's response is vague, the two guards will advise the investigators to go talk to Hitoshi, the owner of the *ryokan*, as he is currently the leader of the town.

THE RYOKAN

The ryokan is standing on the slope of a hill in the middle of the village. The river is flowing in front it. Four Buddhist monks are making a temporary Emerald Mandala in sand near the entrance of the ryokan. The monks are cultists of the Emerald Lama and speaks only Tibetan. Here's what *Secrets of Japan* (p. 254) says about this Mythos artefact:

“The Emerald Mandala creates an unconscious hunger for knowledge and enlightenment. Found in copies of select esoteric texts, meditating on its geometric configurations opens the path to madness and cold inhuman enlightenment.”

The investigators should be strangely attracted by it. If an investigator meditates on it and fails an INT roll, he will have a vision of the Emerald Lama (1/1D4 SAN loss). The Emerald Lama will appear as a Buddhist monk. He will be floating above ground, his legs and feet not to be seen.

Ngawang Dorje is often meditating in front of the Emerald Mandala. He's spending the rest of the day in the ryokan. He always has a kitsune samurai with him, preventing him to try to escape and protecting him from attacks. The investigators should see him and his bodyguard as they get to the ryokan. Someone can also notice the green birthmark with a success on a Spot Hidden roll. A roll is necessary because it's a little bit hidden by his hair. They can remember that Ngawang Dorje disappeared from Hagi the year before with a success on an EDU roll. It was all over the local news at the time. His parents own an Indian food restaurant in downtown Hagi, called “Yamarāja”. The police believed Ngawang Dorje was abducted by a serial killer. Other people talked about “kamikakushi”, which means “spirited away” in Japanese.

The ryokan is a touristic place for kitsunes of the Dreamlands. They come and enjoy the onsen here. When the investigators arrive, Hitoshi will welcome them personally in his ryokan. He will offer a room and a meal to the travelers for the Waking World, free of charge! When he has a chance, he will ask his brother or sister to talk with him alone. At that point, he will cast a spell in Aklo to remove the drain. He will then explain who he is, and why he has invited his brother or sister in the Dreamlands: in needs him or her blood for a religious ritual! He will try to hide details if possible, like the goal of the ritual or the fact that Ngawang Dorje will “die” during the ceremony and be replace by the Emerald Lama.

Hitoshi is a cultist, but a friendly one! The Keeper should play him as extremely (too?) nice and forthcoming.

Hitoshi is helped in his project by a female kappa sorcerer named Suiko. Even if she spends lots of time in the cave under the ryokan preparing the ceremony, she can also be seen wandering the ryokan and, from time to time, talk to Ngawang Dorje about some deep Mythos knowledge. Hitoshi is not good enough in occult magic to do the ritual by himself and he needs her help to cast the spell. On top of that, Suiko has a Mythos tome called the Kinki Kyōten. She can sometimes be seen in the inn studying the book.

Kinki Kyôten

It is a 18th century Japanese translation of the Forbidden Sutra (see Secrets of Japan, p. 123-126).

Sanity loss 1D10/2D8; Cthulhu Mythos +13 percentiles; average 50 weeks to study and comprehend.

This tome contains several spells, including the one describing the ceremony the hasten the transmigration of the Emerald Lama.

Spells: Meditation of the Emerald Lama (Call/Dismiss Emerald Lama), the spell to open the portal from the Dreamlands to the Waking World, and many others.

IMPORTANT PLACES IN THE VILLAGE

- **Cave:** There are galleries under the ryokan that can be access from the 1st floor of the inn. Those galleries go to a large underground cave where the ritual will take place if everything goes according to plan. Cultists (especially Suiko, but also Hitoshi and the Buddhist monks creating the mandala) can be seen going in and out of it, preparing the place for the ceremony.
- **Emerald Mandala:** Four Buddhist monks are making a temporary Emerald Mandala in sand near the entrance of the ryokan.
- **Foot bath:** there is a public bath near the ryokan with hot water in which people can bathe their feet. Visiting kappa often go there to relax.
- **Market:** visitors can trade and buy items in the town market. Amongst the merchants, the investigators will see kitsune, kappa and humans (from Japan, but also from other places in the Dreamlands like Kadath or Ulthar).
- **Onsen:** next to the ryokan is an onsen where clients from the inn can bath and relax.
- **Rumiko's tomb:** The tomb of Rumiko can be found at the outskirt of the village, near a beautiful waterfall. She died of natural causes (at least natural as far as it goes for a powerful nine tails kitsune) after a very, very long life. If the players are really lost, the Keeper can make the spirit of the mother appear at this location. She became a kami after she died and can give some advice to her child if truly needed. Someone with Channel Spirit could potentially also see this spirit.
- **Ryokan:** The ryokan is standing on the slope of a hill in the middle of the village. The river is flowing in front it.
- **Shinto shrine:** there is a Shinto shrine in the village, dedicated to the Emerald Lama. Investigators can see there a green statue of a Tibetan monk in meditation. A miko (shrine maiden) or Shinto priest can be found working there at time. If asked, they will say that the "Emerald Lama wants to give knowledge of the real world to everyone" and other sentences of the same kind that are not so threatening at face value, but can be to someone with Mythos knowledge.

THE CEREMONY

The ceremony will happen at night in a cave under the ryokan. A pentacle is engraved on the ground floor. Four very powerful kitsunes will surround Ngawang Dorje. Hitoshi will be one of them, on one of the branches. For the ritual to works, the brother of sister of Hitoshi will have to join them. Ngawang Dorje will be in the middle of the pentacle and Suiko will be next to him, leading the ceremony, reading from the Kinki Kyôten. They all will start chanting. The multiracial child will have to chant with them and give some blood at the proper time, cutting his wrist. The blood will then drip on the branch of the pentacle and magically run toward Ngawang Dorje. At that time, Suiko will cut his throat with a ceremonial dagger. The boy will die and then, after a few minutes, come back to life. If all that happens, he will change into the Emerald Lama. A green light will slowly envelope his body and he will grow to his adult form, looking like a Buddhist monk. The green scar on his forehead will continue glowing for a few minutes. He will start talking with a supernatural voice. Every cultist will bow toward him. At this point, if the investigators are present, they should do a Sanity test and lose 1d3/1d10 for seeing the Emerald Lama in his human form. The incarnate god will stay in the cave and teach the cultists about the Mythos for the foreseeable future.

If the half-kitsune investigator refuses to participate willingly to the ritual, Hitoshi will hunt him or her down and force him or her to take part in it. He will send (kitsune) hunters chasing after the group of investigators (1 hunter for each investigator). If caught, he will put them in a cell in the inn until the time is right for the ceremony...

POSSIBLE ENDIGS

Investigators have several ways to prevent the ceremony:

- Kill Hitoshi,
- Kill Suiko,
- Kill Ngawang Dorje,
- Kill himself,
- Steal or destroy the Kinki Kyôten.

There are a few different ways this scenario can end:

- The investigators don't stop the ceremony but manage to flee in the Waking World, escaping the kitsune hunters. They will chase them in the Dreamlands but not beyond it, at least for the time being. The problem here is to open the torii portal on this side. Hitoshi and Suiko knows the spell to reopen it, and it's not difficult to learn, but the investigators will have to find a way to make them talk... The spell is also in the Kinki Kyôten if the investigators manage to steal it and to find the time to study it.

- The investigators decide to kill Ngawang Dorje before the ceremony. At the end of the day, this is the only way to really stop the Emerald Lama from reincarnating into the boy. This should be of course a moral conundrum for the players... But if they do so, the Waking World and the Dreamlands are saved from the Emerald Lama for a few centuries, until the next opportunity for the transmigration.
- The investigators prevent the ceremony and flee the village with Ngawang Dorje. The kistune will chase after them and try to kill them in order to recover the boy. The investigators will have to fight the group of hunters. In this case, the scenario should end with someone noticing some strange light coming out of the Ngawang Dorje's green birthmark, while the boy is smiling in a very creepy fashion. Another option is to have the investigator visit Ngawang Dorje's house a few months later and find his family killed in an horrible way, the boy being nowhere to be found...

KITSUNE, Fox Spirits

char.	rolls	averages
STR	5D6x5	85
CON	2D6+6x5	65
SIZ	4D6x5	70
DEX	2D6+6x5	65
INT	4D6x5	70
POW	3D6x5	50

HP 13

Average Damage Bonus: +1D4

Average Build: +1

Average Magic Points: 10

Move: 8

ATTACKS

Attacks per round: 1

Weapons (fox form):

Fighting 50% (25/10), damage 1D4 (bites)

Breathe Fire 40% (20/8), damage 1D6

Kitsune-Bi 30% (15/6), fire or electrical damage 1D8+2

Armor: 1 point of fur.

Spells: none.

Sanity Loss: 1/1D8 SAN to see a kitsune's true alien form, or to see one transforming.

- In fox form, STR is one-quarter normal, SIZ is one-half normal (with a corresponding reduction in hit points), and Move is 12.
- For each 100 years of life add 1D6 to INT and POW.

Kitsune-Bi and Fox Fires (Secrets of Japan, p. 230):

"A kitsune is able to create lightning or fire by rubbing its tails together. This forms into a natural energy ball and is usable as a weapon against opponents. Fox-spirits can also breathe fire up to five feet. Small kitsune-bi can also be used as a source of illumination or hurled. These attacks are often confused with ghosts of the same name, which is to the kitsune's liking. This kitsune special ability costs the creature 1 magic point per round it is used."

KAPPA, Amphibious vampire

char.	rolls	averages
STR	4D6x5	70
CON	3D6x5	50
SIZ	1d3+1	15
DEX	3D6+6x5	80
INT	3D6x5	50
POW	3D6x5	50

Special: A kappa with an empty crown has only 25% of all characteristic ratings.

HP 6

Average Damage Bonus: None

Average Build: 0

Average Magic Points: 10

Move: 9/16 Swimming

ATTACKS

Attacks per round: 1

Weapons:

Bite 40% (20/8), damage 1D6+db

Armor: 1 point of clammy skin, a kappa's shell affords a 3 points bonus from the rear.

Spells: Breath of the kappa, Create Mist of R'lyeh and Breath of the Deep.

Sanity Loss: 0/1D6 for seeing a kappa.

THE EMERALD LAMA (avatar of Hastur)

"The Emerald Lama exudes the aura of an enigmatic holy man cloaked in shimmering tattered green robes. As the Lama walks, a wrinkled torso with parchment skin of a faint greenish hue is barely visible. The cloak's folds only reveal a passably human head and neck. Usually covered in a shadowy hood, its head, akin to a withered bald human's, is noticeably larger and egg shaped. Those looking into the shadows will see no nose or mouth, only glowing green pupil-less eyes. The only other feature is the third eye, a faceted emerald gem embedded in the forehead and about the size of a fist. If the robes are parted, where one would expect to see legs is instead empty space. Where hips should be is a torso that tapers off into three vestigial tentacles that hover three feet above the ground at all times. The Lama's arms are unseen until it attacks: where each human shoulder should be are two spindly appendages. At the end of each "arm" are five wiry knuckled tentacles/"fingers" with lamprey mouths on the "finger-tips." (Secrets of Japan, p. 252).

ANNEX 1: THE TOWN OF HAGI

Hagi is a tourist destination (mostly for Japanese, not so much for foreigners) because of its rich history toward the end of the Edo period and the following Meiji era. There is still a samurai area that tourists can visit, with lots of old houses. There was a castle too, but it was destroyed during the Meiji era. At this point there is only a park and the building itself is a ruin. The biggest town nearby is Yamaguchi city, the capital of the prefecture. Hagi is especially famous in Japan for its pottery, called *hagiyaki*. The food specialty is *mikan*, a kind of mandarin. North-west of town is the Sea of Japan. There is a beach, a harbor and a sea market. South are mountains that are covered by snow in winter. Hagi also has a river named Abugawa.



The urban exodus has taken toll: most teenagers dream of living in big cities like Osaka and Tokyo. The fact that the town is on the Sea of Japan coast and that the shinkansen (bullet train) doesn't reach it doesn't help. Nowadays, jobs are few and far between. Because of that, there are less and less young people in the countryside... The town is doing slightly better than others because it is a tourist destination, but not a lot better.

The name of the High School the investigators go to comes from Yoshida Shōin, who was a famous intellectual (1830 – 1859) at the end of the Tokugawa shogunate. He had a small school in the town at the time, but today it has become a shrine that tourists can visit.

Mythos locations in the area:

- **The Abugawa dam**

A dam has been built on the Abugawa river in the mountains. A community of kappa lives in the lake beyond it. Those yōkai are anthropomorphic turtles who like to eat humans. This species of monster is distantly related to Deep Ones. For more on this, see the scenario *Mizuumi no Bakemono* by Jean-Michel Abrassart (published in 2018) on the *Miskatonic Repository*.

- **Motonosumi Inari Shrine in Nagato**

The local legend says that Motonosumi Inari Shrine was built to honor a white fox spirit (kitsune). It has a tunnel of 123 red torii gates leading to the Sea of Japan. This tunnel can be used, with the proper magic ritual, to reach the Dreamlands. Nagato is a town 20 kilometers west from Hagi. It takes around 1 hour by train to go from Hagi to Nagato, following the coastline.

Some important Non-Player Characters in the setting:

- *Ryuichi Kimura (science teacher)*. He's a member of the Third Eye Agency, an organization fighting the Mythos in Japan (for more on this, see *Secrets of Japan* p. 197-199).

ANNEX 2: INVESTIGATORS

In *Call of Cthulhu 7th edition*, the rules for creating investigators between 15 and 19 years old are as follow (*Investigator Handbook*, p. 45):

“Deduct 5 points among STR and SIZ. Deduct 5 points for EDU. Roll twice to generate a Luck score and use the higher value”

You can either create adults with different occupations then deduce those points to make them teenagers (for example you create an “antiquarian”, then deduce those points to transform him in a high school students: he will be a “budding antiquarian”) or you can use the “High school student” occupation in *Secrets of Japan* (p. 50) if you prefer. But if you choose that second option, remember that the “High school student” occupation in *Secrets of Japan* is not design for the *Call of Cthulhu 7th edition*, so you'll have some tinkering to do to make it work. As equipment, all the investigators get at the start of the scenario a bike and a smartphone.

Itako (occupation)

A possible occupation for investigators in Secrets of Japan is to play an itako, a kind of Japanese medium. The problem with this idea is that there is only around 20 itakos alive today, if not less! They live in Aomori, near Mount Osore, when on the other hand this scenario is set in the Yamaguchi prefecture. On top of that, they are all elderly blind ladies. Because of those reasons, we suggest that instead of directly playing an itako, the investigator could be the granddaughter of one of them. She must be a female character and she has terrible eyesight (-20% on rolls based on vision, especially Spot Hidden). The investigator can add the skill Channel Spirit/Reikan (see Secrets of Japan p. 64) on his character sheet at based level (05%) at the start of a campaign.

Families are very important in a scenario in which players are portraying teenagers. The Keeper can either ask them to invent their own families or they can use the following backgrounds.

If he wishes to do so, the Keeper can decide to connect the families together. After all, Hagi is a small town in the countryside: everybody knows everybody here! For example, if someone's father owns a ramen restaurant and someone else's father is a yakuza, the second one can come often to the first one to threaten him, and so on. Connecting the families that way creates more drama and brings the setting to life.

Backgrounds below are quite unusual. If you wish to have a more realistic feel, fathers and mothers should simply be company employees (“salaryman” in Japanese), shop owners, fishermen, hotel staff and so on. But if this was a TV show or an anime, every family would be a little bit special. Of course, it's less plausible, since for real Hagi is quite a normal Japanese town... If you wish to go for the “TV show” style, please use some of the backgrounds below.

1. The investigator is a foreign student from Arkham, USA. He is part of an exchange program that allows American High School students to study for one year in a Japanese school. He leaves as a guest with a Host Family.
2. The grandmother of the investigator was an *itako*, a kind of medium in Japan (see *Secrets of Japan p. 50*). She has inherited her gift: the ability to see ghosts and the true form of *yōkai*! The investigator must be a female character and her eyesight is terrible (-20% on rolls based on vision, especially Spot Hidden). The investigator can add the skill Channel Spirit/Reikan (see *Secrets of Japan p. 64*) on his character sheet at based level (05%) at the start of a campaign.
3. The investigator comes from a family of *burakumin*, an outcast group at the bottom of the Japanese social order. During the Edo period, his family members were butchers and because of that they were considered “impure” based on Shinto and Buddhist ways of thinking. Today the government has abolished the class system, but discrimination continues. His father could never find a job in a company. He stays at home all day and it is his wife who goes to work as a secretary. The family lives in an area of Hagi where other descendants of *burakumin* also lives. This came about when at some point in the past the government tried to help *burakumin* by providing them with cheap houses to rent. A side effect was that they all ended up living in the same area. The investigator doesn't tell openly that he is of *burakumin* descent.
4. The investigator's father disappeared one day. That is not so unusual in Japan: thousands of people just vanish each year. They are called *johatsu* or “evaporated people”. Under social pressure from work, he just left one day leaving his wife and child behind. That's what the police believes anyway... The investigator's mother had to raise her child by herself. In order to do so, she must work as a hostess in a hostess bar and she comes back sometimes home with a client. Prostitution is illegal in Japan, so a hostess is officially just supposed to talk to the client. If sometimes thing go further than that, the owner of the bar is not responsible. The hostess bar is managed by the yakuza. This family is quite poor, barely making it every month.
5. The investigator's father was a member of a bike gang, or *bōsōzoku*, when he was young. Those

gangs were very popular in Japan between the 1980s and 1990s, but nowadays they're numbers have greatly diminished. They almost don't exist anymore. Because he was a member of a bike gang when he was young, the investigator's father never really found a stable job. He survives doing part-time jobs here and there since then. He currently works in a small bike shop, repairing them. The mother left him when the investigator was still a baby. The investigator doesn't even know what she looks like.

6. The father of the investigator is of Korean descent. The great-grandfather (or great-great grandfather) of the investigator was a soldier and he had a child with a "comfort woman" during WW2. "Comfort women" were girls forced into sexual slavery by the Imperial Japanese Army. She died in childbirth, but the great-grandfather saved the baby and brought it back in Japan with him. This is a terrible family secret. Maybe the investigator knows about it, maybe not. The mother works in a bank. The father works at the Hagi Sea Market.
7. The parents are members of the *Buddha's Tears* sect (see *Secrets of Japan* p. 181-184). This cult is heavily influenced by the Mythos, but the investigator doesn't know it. The parents are only very basic members of it, anyhow. What the investigator knows is what is officially said about the cult (*Secrets of Japan* p. 92):

"Officially established as a new religion in the 1960s, Butsu no Namida borrows heavily from Pured Land and Nichiren-shu for its background doctrine. Run by a charismatic leader, Asahara Shinyama, this sect has an alarmingly sizable following of lay believers who study "The Doctrine of Buddha's Tears", a small pamphlet containing the central precepts of this Buddhist sect: that only the tears of Buddha can cleanse a spirit of karma and

wash away the endless cycle of reincarnation."

8. The parents work for Yotsubishi. Working mostly in the accounting department of the local branch, they are not currently involved with anything Mythos related. Here is what is publicly known about this company (*Secrets of Japan* p. 174):

"This former zaibatsu originated in the Tokugawa Period from a group of four samurai families who were charged with protecting the emperor. Marrying into merchant families in the Meiji Era, they formed Yotsubishi Heavy Industries Ltd. Numbering over 200 companies by the end of WWII, considerable funding was invested in R&D resulting in experimental craft such as jets, subs, medical chemicals and machinery used in Unit 731, and possibly even an atom bomb. Dissolved by the Allies, the group reformed in the 1950s around Yotsubishi Bank. With some thirty-five companies and 150,000 employees, Yotsubishi favors military contracts and manufactures nuclear power plants, aircraft, semiconductors, computers, energy, ships, pharmaceuticals, robotics, medical equipment, electronics, generators, and telecommunications. (...) Since 1992, the Yotsubishi Group has also formed a holding company, Yotsubishi Holdings Ltd., where presidents meet for strategy planning on "Black Monday." There, on the top floor of the sixty-story Yotsubishi Tower, they also discuss returning to a zaibatsu structure. The corporate soldier is the salaryman. Most living in company dorms, they each go to work with a brown briefcase, regulation haircut, and black suit sporting a company lapel pin. Yotsubishi's corporate pin is four silver blades forming an "x" on a black circle."

To know more about how Totsubishi is dabbling into the occult, the Keeper should read *Secrets of Japan* p. 193-195.