



SAMURAI OF
LEGEND



BENEATH AN OPAL MOON



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Beneath and Opal Moon is an introductory scenario for *Samurai of Legend* characters. It takes place in an isolated village in a southern Honshu province and is designed for between three and five characters, which can be samurai, sōhei, a mixture of the two and include a priest. The scenario should provide a couple of strong sessions of play and produce ideas for future adventures.

Summary

The village of Sukarō is in the province of Suō in southern Honshu. Sukarō and its surrounding croplands (largely paddy fields) were given to Sakoda no Moritano by his father, Sakoda no Masakano, as a wedding present. The Sakoda family is allied to the Taira clan as a result of this marriage but its position in the clan is tenuous and Sakoda no Masakano is desperate to curry favour with the Taira. Having heard nothing from his son in almost six months, Masakano is worried and has decided to send a small group of trouble-shooters to pay his son a visit, bringing with them a further, belated wedding gift but ostensibly to ensure that all is well and that Moritano is looking after the lands he has been gifted.

If the characters are Buddhist priests or sōhei, Masakano, a good Buddhist whose brother is the abbot of the nearby temple, has requested the temple's assistance.

Sukarō, the characters will find, is in disarray. Its rice harvest has failed and its people are starving. Somehow the shrine of the local kami has been polluted and the kami driven out. The characters need to discover the source of the pollution and find out why Moritano has failed to protect those he is bound, by honour, to look after.

The True Story in Sukaro

Moritano and his new wife have been supplanted by a rokuro-kubi and his mujina consort. This evil pair had been lurking in the hills and old forests above Sukarō and when they saw the arrival of the young samurai and his bride, saw an opportunity to seize power for themselves. The rokuro-kubi and the mujina presented themselves to Moritano as the victims of a distant vendetta between rival samurai clans and sought sanctuary from their enemies. Moritano, believing he was acting honourably, invited the couple to share his home, despite his new wife's protestations.

Within days the mujina had seduced Moritano and driven him insane. The rokuro-kubi keeps Moritano's wife as a slave. Both of them have assumed the identities of the unfortunate newly-weds and are now using the village as a feeding ground, with the rokuro-kubi taking the odd

villager for a meal but not too many to attract the villagers' suspicions. To prevent the kami from revealing what is happening, blood has been placed in the cleansing bowl outside its shrine, ensuring pollution for the kami and its worshippers and neutralising the kami's power. The rokuro-kubi and the mujina intend to remain in Sukarō for as long as possible but are quite prepared to move out if their pretence is shattered.

Reaching Sukaro

The characters are instructed by Sakoda no Masakano to visit Sukarō and convey his respects to his son. They are also to give two gifts; a war fan for the son and an exquisite haiku, written on high quality paper, for his wife. They are to remain for a few days and discover if Moritano is fulfilling his duties and remind him that the tax levy will be due shortly. They are also to observe the state of the marriage and bring back any news or observations regarding the way Moritano is running his affairs.

None of the characters have ever seen Moritano or his wife, themselves but they have heard how Moritano, in a battle against the neighbouring Yaranatō family, prevailed in an Arrow Duel against Yaranatō no Ichi, their leading samurai. Moritano's new wife, Taira no Kiyoko, is a reported beauty and excellent poet.

The journey to Sukarō takes a week. On the way, there is a 30% chance of the characters encountering one of the following situations on the road to the village.

The Tax Collector. This fussy official for the region has recently left Sukarō and protests that he was treated most shamefully by the young samurai in charge of the village. 'There is no rice harvest this year and nothing in the village coffers. I was laughed at by the samurai's wife and called an ignorant old fool! I shall report this to the provincial governor and it will be referred to the ministry!' There is little the characters can do to calm the irate tax collector but if they question him, which requires successful Influence or similar Skill Tests to cut through his blustering, they learn that the village is fearful and that the samurai in charge is clearly negligent.

Bandits. A group of three ronin, hungry and desperate, have set-up an ambush where the road to Sukarō narrows and crosses a small river. They are armed with bows and have taken up positions in the trees on the far side of the bridge. They are after money, food, weapons – anything they can either use or sell. These are not especially brave or honourable men and a reasonable show of skill by the characters will drive them away but that does not prevent them from unleashing a hail of arrows as the characters cross the bridge over the river. Use the same statistics for all the warriors.

Ronin Highwaymen

	Value	1D20	Hit Location	AP/HP
STR	15	1-3	Right Leg	-/4
CON	13	4-6	Left Leg	-/4
SIZ	13	7-9	Abdomen	-/5
INT	14	10-12	Chest	-/6
POW	9	13-15	Right Arm	-/3
DEX	13	16-18	Left Arm	-/3
CHA	9	On: 20 19-20	Head	-/4

Combat Actions 3

Damage Modifier +1D2

Magic Points 9

Movement 8m

Strike Rank +14

Armour: Scraps of padding (leather), No Armour penalty.

Traits: None

Skills: Athletics 25%, Evade 23%, Influence 29%, Persistence 29%, Resilience 30%, Streetwise 48%

Weapons

Type	Range	Size	Reach	Damage	AP/HP
Dai kyu	180m	H	--	2D8+1, Impale	2/7
Tachi (1h/2h)	--	L	M	1D10+1 Bleed, Impale 1D10+2	5/11

Combat Styles

Dai kyu 50%, Tachi 47%

Possessions: Ragged clothing, 1d6 coins, Dai kyu (with four arrows), Tachi, wineskin, scraps of rabbit meat and fur.

Description: Ragged men with nothing left to lose, desperate looking, unkempt, unwashed and unshaven.

Tactics: They use their bows first and then close in with steel once they have exhausted their arrows, they have little honour and will turn tail and run if the characters show any kind of skill or kill one of them.

Notes: If any of the ronin are captured, they plead for their lives. They beg to be given the chance to atone for their sins and simply want to rejoin useful service. It is up to the characters what they do with them.

Wandering Shinto Priest: A small, thin, hungry looking priest calling himself Saito asks the characters for a little food and water. If they agree, he prays to the kami of the road to keep them safe and tells them he is on a pilgrimage to Ise to pay his respects to Amaterasu. He can be persuaded to join the characters for a while, if they succeed in a successful Influence test opposed by Saito's Persistence.

Saito, Itinerant Kannushi

	Value	1D20	Hit Location	AP/HP
STR	14	1-3	Right Leg	-/4
CON	9	4-6	Left Leg	-/4
SIZ	7	7-9	Abdomen	-/5
INT	15	10-12	Chest	-/6
POW	14	13-15	Right Arm	-/3
DEX	10	16-18	Left Arm	-/3
CHA	11	19-20	Head	-/4

On: 54
Purity: 75

Combat Actions 2

Damage Modifier None

Magic Points 14

Movement 8m

Strike Rank +12

Armour: None, No Armour Penalty.

Traits: None

Skills: Evade 40%, Influence 79%, Perception 55%, Persistence 57%, Resilience 36%, Stealth 39%

Advanced Skills: Language (Kanji) 95%, Language (Katakana) 55%, Lore (Shinto) 65%, Lore (Ways of the Kami) 79%, Survival 44%

Possessions: Priests robes, a little food, a couple of coins, a small bag, priest necklace.

Description: A small and thin, hungry-looking priest.

Tactics: Saito does not enter into combat; he will run or hide and pray if fighting breaks out.

The Madman: As the characters get near to Sukarō, on the evening of their last day of travel, they pass through a forest at the top of the hill overlooking the valley where Sukarō is located. They hear a disturbance in the undergrowth and someone, half-naked, pale, thin and with wild hair, breaks from his nearby hiding place and rushes past the characters shrieking and raving, before disappearing deep amongst the trees. Attempts to track him come to nought. This is Moritano – or what is left of him, for his mind has been broken by the mujina. He now lurks in the forest, catching rabbits and eating them raw. The villagers are terrified of him and believe he is some evil spirit that is behind the recent disturbances.

The Village

Sukarō nestles in the valley floor and consists of around 15 or 20 small, family homes, simply built but reasonably well maintained. On the south side of the village are the paddy fields, which the characters can see are impoverished with withered plants and murky waters. Closer inspection shows a badly failed rice crop, blighted by insects and a thick green slime that chokes the roots of the rice plants below the water line.

The villagers are typical of any small Japanese settlement; superstitious and wary of strangers. They are deferential to everyone but if their confidence is won, they are prepared to reveal their concerns at the lack of attention the new Lord, Moritano, is paying to the village. Since their rice crop failed, they have petitioned Lord Moritano for help and he has promised aid

several times but none has arrived. His wife, they say, is aloof and abrupt and does not seem to know her place. Neither Moritano nor his wife is popular with the villagers and the headman says, privately, that they are relieved at the characters' arrival, so that word can be sent to Lord Masakano of their plight.

If asked when the troubles started, the villagers reveal it was soon after Lord Moritano arrived in the village. At first he was friendly and helpful but this soon changed and then the rice crop was struck by blight. The kami, who is looked after by the headman, Nakachi, has gone silent and Nakachi fears the village has been deserted by its god, which once made the rice crop bountiful.

They also tell of the tax collector, who came to inspect the crop and take the provincial dues. He left in a hurry, pausing only to claim he had been insulted very badly by Moritano's wife.

The villagers are also scared of the wild creature living in the forest. It attacked and killed two of their number a few weeks ago. They believe it is a goblin or a *gaki*, sent by the Buddhas because they have no rice to offer. In reality, they are referring to Moritano himself and although mad, Moritano is not responsible for the villagers' deaths. This is all the doing of the *rokuro-kubi*.

The House

Moritano's house is small but comfortable and built in the traditional, single-storey fashion from local timber and stone. It is bounded by a wooden stockade, with a gate leading to the stables but otherwise the entrance to the house is open.

The gardens are unkempt, with weeds choking the vegetable patch and formal garden around the small shrine and tea house. One would expect a small staff of three or four servants to be in attendance but none are in evidence. In fact, they have been killed and eaten by the *rokuro-kubi* and the *mujina*, their remains buried in shallow graves in the vegetable garden, hidden behind a thick *hydrangea* bush.

The household shrine is to the ancestor kami of the Sakoda family. It is completely defiled and polluted because the *rokuro-kubi* uses it when his head goes hunting. The kami dwelling here has been driven out and cannot return until the shrine is purified.

On Arrival

The characters are met on arrival by the *rokuro-kubi*, who is posing as Moritano. He wears Moritano's kimono and quite strangely, Moritano's court tabard, bearing the Sakoda family mon. This kind of garment is worn only at ceremonial functions or for attending court but the *rokuro-kubi* likes it so much he wears it all the time.

The *rokuro-kubi*'s name is Hinachi but he refers to himself as Moritano throughout. He appears slightly older than the characters may have been expecting and he wears a styled moustache, which is not of any known fashion. His hair is neatly gathered in a formal bun and he behaves as impeccably as he can, intending to lull the characters into a false sense of security. He observes the traditional customs of weapons being left at the entrance and the characters may note that Hinachi carries no tanto of his own. Moritano's *tachi* is racked in the same place the character's weapons will be stored.

The characters are welcomed and offered refreshment in the Tea House, where, Hinachi says, his wife will attend shortly. If asked about the lack of servants he just shrugs and says that they were lazy and cost too much. They were dismissed some weeks ago. He has just the one servant now, who tends to his wife's needs but she is a half-wit who ought to be in a nunnery.

Although he tries to maintain a samurai dignity throughout his dealings with the characters, he behaves in a very informal, off-hand manner on several occasions. When given the messages Masakano has asked the characters to deliver he simply shrugs, offers some vague thanks and launches into detailed enquiries about the characters' own lives, exploits and achievements. How many men have they killed? What is happening in the capital? Has anyone taught the priests of Enryakuji a lesson yet? He is unconcerned with questions about himself or his wife and actively works to change the subject. If anyone asks him or mentions, his supremacy in the Arrow Duel for which Moritano is famed, Hinachi falters and has to quickly make up details, which he naturally gets wrong. If the characters start to display any signs of suspicion, Hinachi holds his temper, changes the subject but insists that the characters should stay at the house for a few days.

Narai the Mujina

The real power in this relationship is Narai the Mujina. She controls Hinachi the rokuro-kubi and is far more intelligent than he. With her cunning they have evaded detection for years and she always keeps a careful eye on everything he says and does.

Narai is presented to the characters in the Tea House. She is dressed in Taira no Kiyoko's clothes but is not the beauty the characters might have been expecting. Narai is somewhat plain but very sensual and she coyly flirts with the character who has the highest CHA, directing her attentions to him in a way no good Japanese wife of noble birth would ever contemplate. Her husband seems oblivious to her flirting. Narai also speaks out of turn and occasionally contradicts or snaps at her husband when he blunders or threatens to blunder. She performs a very inelegant tea ceremony, which the characters may or may not notice. Afterwards, it is time for the gifts from Masakano to be presented. Hinachi regards the war fan with barely disguised contempt but offers semi-gracious thanks. Narai glances at the haiku and frowns. She is unable to comprehend its meaning, its elegance or its beauty. She does not pay the poem any more attention and if asked to read it or perform a haiku of her own devising, refuses bluntly, claiming she has a headache.

The Lady Taira no Kiyoko

When it is time to retire, Narai calls for her servant to attend to her. The name she calls is Koko and from the retainers house comes a thin, pale woman, clad in poor quality servant's clothes. Though her hair is unkempt and matted and though her face is grimy, there is no disguising her natural beauty. She avoids looking at any of the characters and is meek and deferential to Hinachi and appears to be completely fearful of Narai.

Kiyoko has been told by Narai that, if she serves faithfully and causes no trouble, Moritano's sanity will be restored but Kiyoko must serve for a year and a day before Narai is prepared to even contemplate returning her husband to normality. Naturally this is a lie but Kiyoko is so terrified she can do nothing but comply. Hinachi wants to eat her, of course but dare not harm her whilst Narai is enjoying having a slave to hand.

Yet Kiyoko's spirit has not been completely broken. If any character shows her any kind of kindness (or simply select a character at random), Kiyoko tries to get a message to him. Waiting until everyone is asleep; she creeps into the main house and pushes a sheet of paper under the door of the selected character. In a faltering hand and hurried kanji, she has composed the following two haiku as a coded message.

*Sick and feverish
Glimpse of cherry blossoms
Still shivering
Bold Heike
Like the reeds, unbroken
But bowing*

The first haiku refers to the plight of herself and her husband and is designed to alert the characters to the fact that she is the true Lady Kiyoko. The second refers to Heike, the name also given to the Taira clan. It refers to her inner strength and desire to prevail against these supernatural foes.

Getting to see Kiyoko without Narai being present is difficult but not impossible. If the characters can arrange such a meeting (and they will be watched by Narai or Hinachi), Kiyoko is able to tell the characters precisely what has happened in Sukarō and to herself and her husband and beg for their help.

Taira no Kiyoko

	Value	1D20	Hit Location	AP/HP
STR	7	1-3	Right Leg	-/5
CON	9	4-6	Left Leg	-/5
SIZ	13	7-9	Abdomen	-/6
INT	15	10-12	Chest	-/7
POW	18	13-15	Right Arm	-/4
DEX	12	16-18	Left Arm	-/4
CHA	17	On: 44 19-20	Head	-/5

Combat Actions 2

Damage Modifier -1D2

Magic Points 18

Movement 8m

Strike Rank +14

Armour: None, No Armour Penalty.

Traits: None

Skills: Courtesy 75%, Evade 30%, Influence 70%, Lore (Animal) 40%, Lore (Plant) 45%, Perception 55%, Persistence 60%, Resilience 35%

Advanced Skills: Artistic Expression (Haiku) 95%, Calligraphy 68%, Language (Hiragana) 85%, Language (Kanji) 90%, Lore (Buddhist Theology) 31%

Weapons

Type	Range	Size	Reach	Damage	AP/HP
Tanto	--	S	S	1D6, Bleed, Impale	5/5

Combat Styles

Tanto 43%

Possessions: Ragged servants clothes, small hidden jade brooch, hidden tanto.

Description: Beneath the grime and dirt hides the true lady of the house, her beauty is covered up by the layers of grime.

Tactics: She doesn't want to fight, but will use her tanto if she has to and side with the characters.

Narai's Seduction

At an appropriate opportunity (usually when everyone is sleeping), Narai goes to the bedroom of the character with the highest CHA to seduce him and drive him insane. She does not make the attempt in the character's bedroom but instead tempts him back to her own room. If her attempt is successful, she intends to repeat the process with each of the characters. After that, Hinachi can feed for as long as he wants.

If Narai's attempts to harm the seduced character fail, she adopts her fully human form and screams out, claiming that the character attempted rape. Depending on how the victimised character reacts and how he reacted to the seduction, his innocence may not be clear-cut. Hinachi, taking advantage of a fresh meal, suggests that, if the character is truly innocent, he will venture into the woods and spend the night naked and unarmed, hugging the twisted oak close to the Shinto shrine. If the character agrees, Hinachi waits until night time and then, in his disembodied head form, goes after the character to kill and eat him.

If the victimised character refuses Hinachi's suggestion, both he and Narai forcefully suggest that the character is guilty and should confess to his crimes. He tells the characters they should return to wherever they came from and turn-in their comrade, so that the authorities can deal with him.

Narai, Mujina

	Value	1D20	Hit Location	AP/HP
STR	13	1-3	Right Leg	-7
CON	17	4-6	Left Leg	-7
SIZ	16	7-9	Abdomen	-8
INT	14	10-12	Chest	-9
POW	17	13-15	Right Arm	-6
DEX	12	16-18	Left Arm	-6
CHA	11	19-20	Head	-7

Combat Actions 2

Damage Modifier +1D2

Magic Points 17

Movement 8m

Strike Rank +15

Armour: None, No Armour Penalty.

Traits: Cause madness (see Magic)

Skills: Athletics 35%, Evade 35%, Perception 35%, Persistence 95%, Resilience 35%, Seduction 85%

Weapons

Type	Range	Size	Reach	Damage	AP/HP
Tanto	--	S	S	1D6, Bleed, Impale	5/5

Combat Styles

Tanto 45%

Possessions: Fine quality clothing, hair comb, tanto.

Description: There is something off about this woman; she is not the beauty she claims to be.

Tactics: Narai will use seduction first and foremost, then her madness magic and if all else fails she is pretty deadly with her tanto.

Magic: Abyssal gaze. When Narai reveals her true form – an abyssal faced monster – the victim must make an Opposed Persistence test against the mujina's Persistence. If he fails, he loses 1D8 points of INT immediately. If the test is fumbled, the INT loss is 2D8. Being reduced to half original INT results in complete insanity

Hinachi's Hunting

At night, Hinachi goes hunting. He walks down to the household shrine and leaves his body there whilst his head goes off in search of carrion and small animals.

Any character keeping vigil or watching Hinachi closely may spot his nocturnal wanderings. As the head flies through the air, guts trailing from it, it sheds a pale, ghostly opal pallor, like that of the waning moon. If anyone follows the head, Hinachi will be aware of it and seeks a good place for an ambush. He attacks to kill, not wanting any living witness to his true nature.

If Hinachi's true nature is discovered, Narai reveals her own and attacks the remaining characters aiming to cause madness and death.

The Shrine

The shrine located midway between the village and the house, enshrines a kami of place called Noko-Go. One of the first things the rokuro-kubi and Narai did when they arrived in Sukarō was defile this shrine to neutralise the kami's power. This was an act of spite and stupidity, as well being evil, because without the kami's blessing the rice crop has failed and the people are lean and hungry; not plump and juicy as Hinachi likes them.

The shrine was defiled by filling the sacred water holder at the entrance to the shrine with blood. The blood has seeped into the wood and now any water that touches it is impure. Thus, everyone who has tried to purify themselves before going to petition the kami has been impure, no matter how ardently they have followed the correct cleansing rite. Because its shrine has been defiled so badly and the people of Sukarō made impure, Noko-Go has retreated almost completely to the spirit realm, where it can see all that happens with utmost clarity but cannot communicate it.

If Noko-Go can be enticed back, it can re-bless the rice crop, which will remove the blight and help restore the plants for next season. The kami can also offer its magic to assist against the rokuro-kubi and mujina. It cannot cure Moritano – that will require the help of Buddhist powers – however it can offer blessings that will assist in the process.

Hinachi, Rokuro-kubi

Human Form

	Value	1D20	Hit Location	AP/HP
STR	16	1-3	Right Leg	-/6
CON	17	4-6	Left Leg	-/6
SIZ	11	7-9	Abdomen	1/7
INT	8	10-12	Chest	1/8
POW	17	13-15	Right Arm	-/5
DEX	19	16-18	Left Arm	-/5
CHA	7	19-20	Head	-/6

Combat Actions 4

Damage Modifier +1D2

Magic Points 17

Movement 8m

Strike Rank +14

Armour: Leather (chest/abdomen), -1 Armour Penalty.

Traits: Extending Neck, Regeneration (1HP/hour).

Skills: Athletics 78%, Courtesy 35%, Evade 55%, Influence 46%, Perception 66%, Persistence 57%, Resilience 81%

Weapons

Type	Range	Size	Reach	Damage	AP/HP
Tachi (1h/2h)	--	L	M	1D10+1 Bleed, Impale 1D10+2	5/11
Neck	--	M	L	1D6	As for Head

Combat Styles

Tachi 50%, Neck 60%

Possessions: Tachi, fine quality clothes, leather armour.

Description: The man has dark hair worn in a formal bun and a stylish moustache, yet something seems slightly off about it.

Tactics: He will try and use subterfuge a lot, and if he can lure characters into an ambush to devour them in his true form, he will.

Rokuro-kubi Form

	Value	1D20	Hit Location	AP/HP
STR	16	18-20	Head	-/6
CON	17	01-17	Entrails/Guts	-/7
SIZ	11			
INT	8			
POW	17			
DEX	19			
CHA	7			

Combat Actions 4

Damage Modifier +1D2

Magic Points 17

Movement 10m (flying)

Strike Rank +14

Armour: None, No Armour Penalty.

Traits: Regeneration (1HP/hour)

Skills: Athletics 78%, Evade 75%, Perception 66%, Persistence 57%, Resilience 81%

Weapons

Type	Range	Size	Reach	Damage	AP/HP
Bite	--	S	T	1D6	As for Head

Combat Styles

Bite 60%

Description: A detached head with bulging eyes and sloppy guts hanging from underneath it.

Tactics: Hinachi can cast Animate (Plants) at 40%, up to Magnitude 4 and Damage Resistance up to Magnitude 4 and does so before setting out for a night's hunting. He prefers to use ambush tactics to get the drop on his enemies.

To purify the shrine it needs to be washed, ceiling to floor, with fresh, pure water drawn from one of the nearby streams. Next, the pale standing outside the entrance must be completely replaced so that there are no traces of blood. Of course, the characters will need to know that blood is present in the bucket's timbers and if they check the water, they find it has a slight pinkish tinge to it and has a raw, metallic taste. Lore (Shinto) tests indicate precisely what must be done to purify the shrine or if someone not skilled with Shinto Lore is present Lore (Buddhist Theology) or Lore (World) at a -20% penalty.

Once pure, Noko-Go must be encouraged to return from the spirit world. Only a Shinto priest such as Saito or the headman of the village, Nakachi, can really achieve this and it requires successful tests against Purity, Influence *and* Lore (Shinto) or Lore (Ways of the Kami) to convince Noko-Go to return. If successful though, whoever achieves it receives +20 to their Purity score.

Noko-Go, Kami of Place

	Value
STR	--
CON	--
SIZ	--
INT	15
POW	20
DEX	--
CHA	8

HP:20

Combat Actions 3

Damage Modifier +1D2

Magic Points 20

Movement 8m

Strike Rank +8

Armour: None, No Armour Penalty.

Traits: Spirit Magic

Skills: Influence 45%, Lore (Sukarō) 45%, Lore (Ways of the Kami) 45%, Persistence 60%, Resilience 45%

Description: Noko-Go manifests as a stern young woman, her snow-white hair pinned into place with a pair of chopsticks, and her kimono made of pine needles. She is easily offended but kindly when placated.

Magic: Bless Crops 60%, Clear Skies 60%, Heal Body 60%, Heal Mind 60%, Heal Wound 60%

Taming the Wild Man

Moritano runs wild through the woods, driven raving mad by the sight of the mujina's true appearance and unable to do anything but act like a wild animal. Hinachi enjoys hunting Moritano at night, after having fed, chasing the poor wreck of a creature through the forest and whispering loudly about what dreadful things are being done to his wife, Kiyoko. Despite what the villagers think, Moritano has not killed and eaten anyone. He exists by catching and eating raw, young rabbits. He collects the bones and stacks them into neat little piles, which are left around the forest.

Moritano is terrified and unable to comprehend rationality. The only ones who can reach him are Noko-Go, if it can be coaxed back from the spirit realm and Kiyoko, who is Narai's prisoner. Noko-Go, if allowed to touch Moritano, can restore a little of his sanity with the Heal spell. Kiyoko, if she sees Moritano, recites the special haiku she composed for their wedding ceremony and this has a similar effect. However Moritano requires dedicated spiritual healing administered by one of the Buddhist temples and a long period of recuperation.

Still, if a part of his sanity can be restored and the rokuro-kubi and his mujina consort are still alive, Moritano becomes wrathful and vengeful, especially when he realises what has been done to his wife and the village in his name. He storms back to the house, seizes his tachi and leads the fight to both monsters, caring nothing for his own life but everything for Kiyoko's.

If the characters try to catch Moritano when he is at large in the woods, he resists and fights like a wild animal. If he can be knocked unconscious or restrained, he can be taken wherever the characters want to take him. If restrained he raves and gnashes his teeth constantly, muttering something about the *abyss*. Until a part of his sanity is restored he does not know who he is but he does know Kiyoko; it is her love for him that has kept him going for so long.

Sakoda no Moritano

	Value	1D20	Hit Location	AP/HP
STR	16	1-3	Right Leg	-/6
CON	14	4-6	Left Leg	-/6
SIZ	16	7-9	Abdomen	-/7
INT	4(14)	10-12	Chest	-/8
POW	13	13-15	Right Arm	-/5
DEX	14	16-18	Left Arm	-/5
CHA	9	On: 55 19-20	Head	-/6

Combat Actions 3

Damage Modifier +1D4

Magic Points 13

Movement 8m

Strike Rank +9

Armour: None, No Armour Penalty.

Traits: None

Skills: Bajutsu 60%, Courtesy 75%, Evade 70%, Influence 53%, Lore (World) 62%, Perception 65%, Persistence 48%, Resilience 75%, Stealth 66%, Yabusame 58%
Advanced Skills: Command 45%, Meditation 36%, Survival 55%, Track 30%

Weapons

Type	Range	Size	Reach	Damage	AP/HP
Dai kyu	180m	H	--	2D8+1, Impale	2/7
Tachi (1h/2h)	--	L	M	1D10+1 Bleed, Impale 1D10+2	5/11

Combat Styles

Tachi 68%, Dai kyu 72%

Possessions: Tachi, Dai kyu, nothing else.

Description: A naked wild-eyed crazy man!

Tactics: Fights like a wild animal, no real tactics, anything to survive!

Notes: Moritano is naked when living wild. At the house he has a dō breastplate giving 5 AP to his chest and abdomen but he is unlikely to don it.

Outcomes of the Adventure

A happy outcome for this scenario is the killing of the rokuro-kubi and mujina, freeing Kiyoko, helping restore Moritano's sanity and bringing back the kami to alleviate the village's suffering. If the characters succeed in all of this and escort Moritano and Kiyoko back to Sakoda no Masakano, then they will be honoured indeed. On awards reflecting the bravery and initiative they have used should be made by the Games Master in Masakado's name.

More to the point, the actions of the characters will get back to the Taira clan who arrange for both Moritano and Kiyoko to be taken to the temple of Enryakuji so they can be healed and convalesce in peace. The characters will be assigned to act as their bodyguards on the journey to Heiankyo, which is a further honour. The Sakoda family's standing as allies to the Taira clan is also assured, which again is thanks to the characters.

If Kiyoko cannot be saved or freed and comes to harm, the characters will not be blamed directly but the Sakoda family's standing with the Taira clan will not be advanced further and it incurs some shame at letting a noble daughter of the Taira come to harm. If Moritano is saved but Kiyoko not, he is grief stricken and commits seppuku out of shame for not protecting her.

As for the evil pair who have afflicted Sukarō, if they are not killed, they vow a to have their vengeance on the characters and the Sakoda family...

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Beneath and Opal Moon is an introductory scenario for Samurai of Legend characters. It takes place in an isolated village in a southern Honshu province and is designed for between three and five characters, which can be samurai, shihei, a mixture of the two and include a priest. The scenario should provide a couple of strong sessions of play and produce ideas for future adventures.

