



# FORGOTTEN REALMS



## BLESSED OF THE BROKEN GOD SAINTS OF DAMARA AND IMPILTUR

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# BLESSED OF THE BROKEN GOD

*Where do the weak, the wronged or the sick flock, if not to the veneration of those members of the faith who have transcended? The bond the faithful feel with those who were once mortal, tempers and hones their worship, and sets out a path of service to Ilmater that kindles hope of receiving his divine regard. They hear of the resilience of St. Aralthar "the Unbroken" and find solace. They read of the deeds of St. Ulrach "the Twice-Martyred" and take courage. They listen to the teachings of St. Daranna and receive wisdom. The deeds of his saints bind the Broken God's worshippers closer to him and bring greater glory to his faith.*

Thontoros the Learned, Sage of the Just Gods  
*Tales of the Blessed*  
Year of the Grimoire (1324 DR)

*This world has seen many cruel tyrants seize power and inflict fear, pain, and death on the multitudes. Despite their evil and infamy, the inevitable death of those tyrants sees them forgotten with the passing of the years. Yet those stalwart and heroic few who are prepared to sacrifice their all to bring the tyrants down are named martyrs and bring glory and eternal memory to themselves. When the martyr dies, his victory and unending renown are assured.*

Beldrith Tarlelntar, Sage of the Old Ways  
*Martyrdom and Glory*  
Year of the Martyr (567 DR)

## SAINTS IN THE REALMS

Saints are rare things in the Realms. They are mortals who through dedicated service to a deity or sacrificing their life in the deity's name and to further the cause(s) of a deity, are remembered and revered at the command of that deity. The god informs his or her priesthood that a particular mortal is now "blessed" through various means including manifestations and dream visions.

Priests revere a saint by collecting his or her "relics" and keeping them secure at temples or shrines as foci for prayer. These relics include bones and body parts (hair and nails) and even extend to items directly used or worn by the saint, like a staff or shoes or robe. Prayers are devised specific to saints, holy times of the year for the saying of special prayers to the saint are set (such as the birthday of the saint, if known, or the anniversary of the saint's martyrdom, if applicable), and ways of calling upon the saint for aid are crafted (and approved by the deity or that deity's divine servitors).

Saints are sometimes deemed to be patrons of or special to a profession, process or task (from quests through laying down the keel of a boat being built to shoeing a horse or healing), a place (which is always a small locale; there are saints of neighbourhoods, but not cities as a whole, and certainly not realms), or of a formal group (such as a sect or guild or coterie or order of knighthood). Saints are always dead mortals, never living, and the few cases of saints who have risen as undead have caused much religious debate and unease.

Most deities in the Realms do not have saints, and don't want to — because of the inherent challenge to the supreme authority of the deity, and the secular dangers of having a sect or order of knighthood doing things righteously in the name of a saint that are contrary to the aims, will, and effectiveness of the deity and established church hierarchy of that deity. This doesn't stop

occasional living individuals from using the title of "saint" either for themselves or for some dead people that they claim to do things in the name of, or under the guidance of. On many such occasions, the deity will do nothing but watch for a time, to see what happens, before ordering the offending individual eliminated or denounced, disgraced, and thwarted.

Notable exceptions to this deific attitude to saints are the faiths of Ilmater, Loviatar, Lurue, and Sharess (although most faiths have divine servitors, who may or may not be called saints, who are the patrons of particular abbeys—most often because the abbey was founded on a site important to a deed of the deity, or of an event in the mortal life of a deity before ascension—or orders of monks; such "Venerables", to use the term employed in the churches of Chauntea, Selûne, Silvanus, Sune, Tempus, and Tymora, are more known to priests than to lay worshippers). With the exception of the deity Urdlen, the entire gnome and halfling pantheons have saints and their religions call saints "maritre!" and "hintuth" respectively. Among the priesthoods of Loviatar, Lurue, and Sharess, knowledge of the saints are Mysteries of the faith, to be divulged to priests upon finishing their novitiate, and lay worshippers as they progress in reverence (give more service to the faith, in terms of acts, unfolding years of veneration, and tithes or offerings). This leaves Ilmater as the sole human faith in which saints are as a matter of course, open public figures.

## VENERATING A SAINT

In a Forgotten Realms campaign, DMs using the optional feats rule from the *Players Handbook* (p.165) can allow a cleric character to venerate a saint associated with her deity by allowing them to select the Patron Saint feat featured below and receive the corresponding benefits associated with doing so. The Patron Saint feat can be taken at any time when a character is allowed to take a feat, beginning at 4th level, and provides the following benefits:

### NEW FEAT: PATRON SAINT

*Prerequisite: Ability to cast cleric spells*

You have dedicated yourself to a saint of your deity, gaining the following benefits:

- Increase your Wisdom score by 1, to a maximum of 20.
- You can select another domain related to your patron saint, which you can choose to use in lieu of the divine domain associated with your deity that you selected at 1st level. You can choose to access the domain spells and benefits gained from 2nd level onwards of either your deity's domain or your patron saint's domain when you finish a long rest (as applicable to your level).

Any benefits obtained at 1st level when you selected your initial domain remain unchanged.

The Patron Saint feat can be taken multiple times, allowing veneration of a different saint of the faith, and providing access to the divine domain associated with that particular "blessed."

## THE BLESSED OF ILMATER

The Church of the Broken God is renowned for its veneration of saints of the faith, who are known to worshippers as the “Blessed of Ilmater”. The ranks of these special servitors of the god number well over fifty and are divided on regional lines, with particular saints venerated in localised areas with little overlap. So even though the saints of Ilmater that are venerated in the realm of Tethyr are known to the clergy of Ilmater in nearby Calimshan, worship of saints in Calimshan is confined to the saints particular to that region. Traditionally this is so because the veneration of saints in the Ilmatari faith has involved the establishment of abbies, monasteries and shrines devoted to a particular saint, usually at a location important to that individual in his or her mortal life.

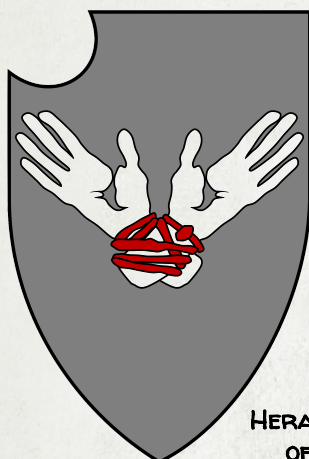
In the Realms, the lands of Calimshan, Damara, Impiltur and Tethyr contain the largest concentrations of saints of the Ilmatari faith, while other areas have a far lesser number. There are only eight monasteries devoted to saints of the Crying God throughout the Heartlands, and the Inner Sea lands contain only a handful each in the Moonsea, Dalelands and Dragon Coast regions.

### DOMAINS OF THE SAINTS

Below is a list of saints, alternative domains and the regions associated with them that a DM might allow in a campaign if a player is permitted to take the Patron Saint feat:

• St Araz	The Savage North	Forge
• St. Corin	Tethyr	Life
• St Faelar	Calimshan	Nature
• St Laeran	Dragon Coast	War
• St Ostus	Tethyr	Knowledge

DMs should feel free to associate the domains contained within the *Players Handbook* with other, existing saints of Ilmater or create new saints in different locales to accommodate the needs of their campaign. In addition, as noted above, other faiths of Faerûn venerate saints also, and these should feature as a counterpoint to the more numerous, prominent and widespread saints of the Ilmatari faith.



HERALDIC SYMBOL  
OF ILMATER

## THE SAINTS OF DAMARA

The phrase “Bloodstone Lands” refers to the region between the vast Great Glacier and Impiltur, particularly the two realms of Vaasa and Damara. While the phrase refers to the uncountable mineral wealth found in the area, namely the deep-green chalcidony flecked with red jasper, it is just as easily a reflection of the vast quantity of blood spilled throughout the region in and around the Galena Mountains. Periods of peace have been few and far between in the area and it has long been a land for heroes to seek to tame.

This warring and suffering have seen the faiths of the Triad, and that of Ilmater in particular, gain prominence in the region from its earliest days of settlement. The church of the Crying God has been a bastion for the settlers of the region and its priesthood has been a bulwark against the lurking evils and everpresent dangers there. In a relatively short period of time as gods reckon such matters, the Bloodstone Lands have been honored by the anointing of no less than six saints of Ilmater, known as the “Blessed Brothers” as a counterpoint to their fellow saints exalted in Impiltur to the south.

Details on four of the Blessed Brothers venerated in the Bloodstone Lands are provided below as well as details on a unique “saint” worshipped by select followers of Ilmater. The remaining two Blessed Brothers are left open for DMs to tailor to their individual campaigns.

### ST. DYONASIS OF THE VEIL

**Symbol:** A white veil

**Center of Worship:** Seat of the White Jonquil

**Domain:** Trickery



In the time after the retreat of the Great Glacier but before the founding of the nation of Damara and the reunification of Impiltur, the environs of the present-day Bloodstone Lands were ruled by many petty self-styled lords and barons who ruled no further than the reach of their swords. Such a one was Radrago, the Baron of Salamar, a small realm of homesteads and farming land located in and around present-day Tellerth. The good baron was a noteworthy sybarite and his “court” was a heaving throng of libertines, drunkards and wastrels. Radrago prided himself on his extensive knowledge of food and wine and planted vineyards along the edge of the Rawlinswood which were tended by masses of slaves imported from the Vilhon Reach.

In the Year of the Laughing Dead (1056 DR), Radrago hired the vigneron and winemaker Dyonasis Paol from Thesk to oversee his precious vineyards and produce wine which he believed could be the best north of the Inner Sea. Dyonasis was a talented individual and his contribution to the Salamarian wine quality was almost instant, but he struggled with the baron’s treatment of the slaves and servants he was forced to oversee. As the months passed, Dyonasis could no longer stand idle as his charges were whipped, starved and worked to death all for sake of more bottles of wine for the baron’s burgeoning cellars.

Carefully at first, but with increasing frequency as his fervor gained momentum, Dyonasis became the "White Veil", a vigilante-by-night who would free slaves, damage tools and farming implements and burn or otherwise spoil the foodstores that the baron so jealously protected. Radrago enlisted more and more mercenary guards as the damage toll mounted, never suspecting the meek and mild "grape whisperer" in his service who only knew about the tending of vines, was his hidden enemy. Over the course of three moons, Dyonasis managed to free at least twenty or so slaves from bondage and lead the baron's fighting men and hounds on a merry dance through the nearby forest as escapees hurried south to the city-state of Sarshel and freedom.

As the escapes mounted and Baron Radrago's anger and frustration reached boiling point, he cruelly announced that if the White Veil did not surrender himself, he would begin to execute the slaves that his nemesis sought so fervently to protect. Dyonasis looked on with horror as the mad baron announced that he would personally behead a slave every sunset until the White Veil revealed himself.



**HERALDIC SYMBOL  
OF DAMARA**

On the tenth day of this unhinged butchery, Dyonasis could no longer stand by and see slave after slave killed for his cowardice. After he announced himself by standing before the incredulous Radrago with a white veil wrapped around his face, Dyonasis was hauled to the blood-spattered tree stump that had done much gory service for the Baron of Salamar and beheaded a bare three heartbeats later. The group of grim-faced slaves looking on let out a collective cry that was part heartbreak and part anger, which cowed even the arrogant Radrago who hurried off to his feasting hall in outward triumph.

Dyonasis had brought with him from Thesk a bottle of the famous Maddarg wine of Thassalra bottled in the Year of Smoldering Spells (1020 DR). Baron Radrago had long coveted the wine, and, following Dyonasis' death, he ordered that the winemaker's quarters be searched and the precious bottle brought to him so he could celebrate his victory. Shortly thereafter, as he cradled his full-to-the-brim goblet, Baron Radrago toasted his former winemaker ironically and mocked him for his foolishness and weakness. As the Maddarg wine was passed around and partaken of by all in his feasthall, the guards outside were given rougher stuff to imbibe as they too were allowed to join in the celebrations. Shortly thereafter, the doctored wine began to do its work as the imbibers fell forward in their seats one by one, paralyzed and unable to move. As the great Radrago sat slumped and unmoving in his seat, he heard his guards topple over in a clash of metal on stone while he was left helpless.

With mounting fear, the baron saw the great doors to his hall open and slave after slave file in, their farming implements bloody with marks of revenge against his guards and overseers outside. As the leader stood over him and pressed a dagger to his throat, Radrago had only a fleeting moment to think about Dyonasis and how he had been undone by the dead man's cleverness and self-sacrifice. The Baron of Salamar had been undone by the thing he loved most, and his strength had been turned into a fatal weakness.

The white veil and drinking vessel of Dyonasis were taken up by the slaves of Baron Radrago. After Ilmater revealed that another worthy had been elevated to the ranks of his Blessed through a series of dream visions on the Feast of the Moon, those items became relics of Saint Dyonasis. Both items are currently housed in the newly built cathedral in Goliad named the Seat of the White Jonquil, overseen by the famed Friar Dugald. It is said that anyone who sleeps while wearing the veil or who drinks from the goblet receives visions that reveal falsehoods told to them and exposes underhanded scheming at their expense. However, given their status in the faith, the relics are rarely used in this fashion save by eminent clergy and, on at least one occasion, by King Gareth Dragonsbane of Damara himself.

The faithful of Ilmater who follow St. Dyonasis are somewhat atypical worshippers of the Crying God in that they are never of lawful alignment and often have an attitude towards the sharing of suffering that is not shared by others of the faith. It is whispered that the Cult of Shared Suffering that arose in the aftermath of the Time of Troubles had its genesis in the veneration of St. Dyonasis, but that remains a matter of pure conjecture.

### **GODS OF OTHER WORLDS**

Note that scholars and lorekeepers of the Realms have often confused the precocious St Dyonasis of the Veil with another trickster deity found on other worlds and planes of existence known as Dionysus. Similarly, there are some who name St. Persaadon as the sea god Poseidon from a pantheon that rarely impacts upon the deific landscape of Faerûn. The Church of Ilmater has long sought to correct these lapses in knowledge and scholarship, and remains steadfast in its efforts to protect the sanctity of its Blessed from confusing comparisons with foreign interloper deities from beyond Toril. Loremasters of the Realms should take heed accordingly.



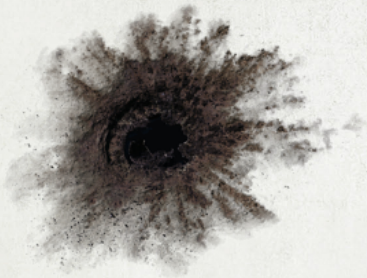
**THE HOLY GOBLET  
OF ST. DYONASIS**

## ST. JASPER OF THE ROCKS

**Symbol:** A black cavern mouth

**Center of Worship:** Convent of the Purple Crocus

**Domain:** Earth



Jasper was an aged priest of Ilmater who left Lyrabar some time shortly after the Year of Spreading Spring (1038 DR) and travelled to the Bloodstone Lands, becoming a hermit and seeking to embrace the truth of the Broken God through a life of solitude. His solitary, simple hut was perched on a small outcrop in the Galena Mountains. Despite his aversion to any sort of companionship, he found himself over time providing healing and herbal salves and medicines to itinerant miners, shepherds and a handful of isolated homesteads that sought to tame this wild frontier land. To them he was known as the Grey Healer for his plain garb and age and considered a true blessing from the gods.

In the Year of the Dogged Search (1051 DR), the Galena Mountains were rocked by a terrible series of earthquakes that devastated the landscape and caused considerable damage to the homes of the settlers residing there as well as several injuries and deaths. Jasper set to ministering to his charges, providing a calm presence in the ensuing chaos and healing those in need. All appeared well until three days later when an aftershock tore away the whole side of a nearby peak, exposing the delves of the dwarven Stormstone family, members of Clan Orothiar.

The presence of dwarves in the Galenas had long been suspected by the human settlers of the region but no direct contact had ever been made. While alien to the humans, they offered what aid they could to the wounded and battered dwarves, led by the untiring Jasper of Ilmater. When word came that a large group of dwarven miners were trapped in one of the many tunnels leading deep into the mountain, Jasper unhesitatingly offered to aid in the rescue efforts, digging at times with his bare hands as the dwarves and humans joined together to attempt to save the trapped Stout Folk.

As their efforts slowly inched closer and closer to contact with the confined dwarves, the work became ever more dangerous with several minor collapses causing further injury to the toiling rescuers. After two days of digging, contact was made with the trapped dwarves and the slow process of extracting them from the tiny pocket that housed them was begun. It soon became apparent that several of the dwarves were too injured to make their own way out through the narrow tunnel that had been dug through to them. Without hesitation, Jasper announced that he would crawl into the area housing the trapped dwarves and provide healing to the wounded so as to facilitate their escape.

As the last group of now-healed dwarves commenced crawling through the narrow tunnel that led to safety, the mountain rumblings signalled that another aftershock was imminent. The unruffled Jasper refused to leave, ushering out the dwarves from the confines of their stony prison and following in their wake,



### JERGAN OROTHIAR OF ILMATER

exhorting them onwards to safety. As the lantern light indicating safety beckoned, the mountain began to shake and in the clamor the voice of Jasper praying to the Broken God was heard above the terrible din. Calling on the power of his god, Jasper was able to deflect the falling stones just long enough to allow the dwarves to escape the tunnel collapse before he was engulfed and killed.

In the aftermath, the dwarves of Clan Orothiar removed the body of Jasper from their mines and buried him with honor at the site of his hut, which remains a place of pilgrimage for the faithful of the Crying God to his day. Jasper's holy symbol was returned to the Ilmatari church and in the Year of the Pious Dance (1061 DR), the faithful were given signs that he had been anointed as one of the Broken God's Blessed. St. Jasper's holy symbol was accorded the status of a relic and is today housed at the Convent of the Purple Crocus located in the foothills near Valls. It is said that in time of need the holy symbol disappears from the plain plinth where it rests to appear to a priest or devout worshipper of Ilmater, imparting strength and powers of endurance by mere touch.

While many priests of Ilmater venerate St. Jasper, all his monastic followers are female, stemming back to a time when a group of miners' widows dedicated themselves to his worship in the Year of the Shared Sorrows (1124 DR). The Sisters of St. Jasper continue to provide aid to widows and orphans and are well-known for their kindness and philanthropy in the face of life's tragedies and challenges.

Less well known is that the Stout Folk of the Bloodstone Lands also honor St. Jasper and Ilmater, and more than a few dwarves of the Galenas have taken up the worship of the Crying God. Such priests remain welcome in their communities as the tenets of Ilmater are much-admired by the dwarves of the Bloodstone Lands.

## ST. MORGAN THE TACITURN

**Symbol:** A red hand

**Center of Worship:** Priory of the Red Rose

**Domain:** War



Morgan "the Mad Dog" was a hardbitten mercenary who plied his trade along the Merchant's Run guarding trade caravans ferrying Damara's precious bloodstones to the lands of the Inner Sea. Morgan was a bitter man, having lost his wife and daughter to hobgoblin raiders soon after the family's arrival in the region, with hopes of becoming simple farmers. Broken by the loss of his family, he considered himself marked by Beshaba and plied his vocation with a grim and fatalistic outlook that made even the most hardened warrior take pause.

In the Year of the Bloodrose (1100 DR), Morgan was low on coin and agreed to hire on as a guide to a group of Ilmatari pilgrims traveling to Heliogabalus from Sarshel. The pilgrims were accompanied by a paladin of the Order of the Golden Cup named Glaernar Arlbanon who the crusty Morgan barely glanced at as they set off on the road to Damara's capital. Despite their guide's surliness, the jovial Glaernar sought to engage with the close-mouthed Morgan but with little result.

A tendar out of Sarshel, with the majestic Earthspurs looming to the west and the brooding depths of the Rawlinswood on the other side of their road northwards, Morgan discerned that their party was being shadowed by brigands, and he urged the group to hurry on. Crossing the Sidewinder River, they sought the safehaven of the trailstop at Naldrin's Flat but were assailed in the night by bandits led by Ormolus the Serpent, a renegade priest of Bane. The first three attacks were fended off by Morgan and Glaernar, with the pilgrims rendering what aid they could, but with dawn still several candles away, the party resolved to move away from their makeshift camp and attempt to lose their foes in the night.

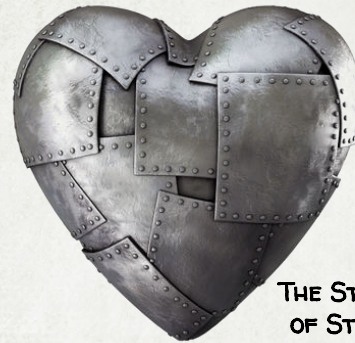
Moving west into the foothills of the Earthspurs, the party was attacked once again just as Lathander's Smile peered over the horizon. The brave Glaernar commanded his charges onward, tasking Morgan with leading them to safety. He then turned and strode off into the mornlight, intent upon delaying their pursuers and allowing the pilgrims to make their escape. The party set off once again, but the weary pilgrims were unable to travel at speed, as several had been wounded. As the sounds of battle dwindled behind them, Morgan knew that the brigands would soon be upon them once again.

Increasingly frustrated, Morgan entreated the pilgrims to trek on. However, after coming to a small hollow, the exhausted Ilmatari advised him that they could not take another step. They calmly advised him to leave, assuring him that what might follow was the Crying God's will, and that they would do all that they could to hinder the brigands and facilitate his escape. Cursing them for fools, Morgan declared to the pilgrims that that the gods were cruel and that no man could

rely on them for aid or salvation. He was met with steadfast prayers for his safety and turned away in disgust, striding off into the dawn.

Morgan's prediction was correct for a short time later the pilgrims were confronted by their pursuers, their ranks thinned by the heroism of Glaernar. The pilgrims were shoved and kicked into a ragged line and Ormolus demanded that they hand over the gold reliquaries that it was rumored they were transporting to far-off Heliogabalus. When the pilgrims honestly declared that no such treasure existed, Ormolus conducted a quick search of their meager belongings and found their statements to be true. Seething with anger, he commanded his henchmen murder the helpless Ilmatari.

As swords were raised and Ilmatari prayers given full voice, the "Mad Dog" appeared as if out of nowhere, charging into the brigand ranks and dealing death with every blow of his sword. His frenzied assault laid low all of Ormolus' followers in the space of a few heartbeats, but he was pierced by at least two sword thrusts in doing so. Despite his wounds, Morgan turned on Ormolus, and they engaged in single combat with no quarter given. As the head of Ormolus rolled in the dirt a few breaths later, Morgan sank to his knees and gazed up at the pilgrims who clustered around him. When they sought to render what healing they could muster, he held up a bloodied hand and asked the pilgrims to cease their efforts. He died thanking them for giving him a purpose again for just one brief moment and providing an ending that showed life's purpose, if only momentarily.



**THE STEEL HEART  
OF ST. MORGAN**

The body of Morgan was taken to Heliogabalus where he was given funereal rites by a grateful church of Ilmater. Many years later in the Year of the Tomb (1182 DR), Morgan's resting place was seen to glow with a bright white aura, signifying the favor of the Crying God and his elevation to the ranks of the Blessed of Ilmater. Given his sainthood, it was decided to bring his remains to a new purpose-built priory constructed in his honor in the foothills of the Earthspurs west of present-day Lenchford. The Priory of the Red Rose was consecrated that same year and remains a site of pilgrimage for the Ilmatari faithful to the present day. The physical remains of St. Morgan were collected and placed inside his "steel heart," a container constructed from the remnants of his armor. This relic of the faith is displayed at the Priory of the Red Rose and said to have the power to heal the wounded and provide protection from weapon blows to the truly devout who touch it.

The veneration of St. Morgan has seen the establishment of a small order of paladins devoted to this saint. The Order of the Red Hand was founded in the Year of the Guide (1192 DR) and is tasked with escorting and protecting worshippers of Ilmater who seek to make pilgrimage to holy sites and temples of the Broken God, but risk danger in doing so. The order is mostly active in the Bloodstone Lands and Impiltur but has slowly expanded its activities to the lands of Tethyr and Calimshan, where many holy sites to Ilmater exist.

## ST. SOLLARS THE TWICE-MARTYRED

**Symbol:** A five-pointed gold star or a yellow rose

**Center of Worship:** Monastery of the Yellow Rose

**Domain:** Dragon



St. Sollars is unique among the Blessed of Ilmater in that he is not only a saint of the Crying God, but also a servant of the draconic deity Bahamut. Sollarsarath was a half-gold dragon paladin of Bahamut who wandered the environs of the Moonsea North, the Bloodstone Lands and the lands of the Easting Reach. He was a Platinum Knight, dedicated to the Ptarian Code and tasked with protecting good-aligned dragonkind from their natural enemies, the chromatic dragons, as well as any others who would prey upon or bring calamity to the metallic dragons of Faerûn.

In that regard Sollarsarath gained a reputation as a constant and tireless foe of the Cult of the Dragon, believing that this organisation presented the greatest threat to the Children of Bahamut. The creation of dracoliches was a threat to the age-old and finely balanced conflict between the chromatic and the metallic, as these undead abominations represented an eternal and implacable foe. As such, Sollarsarath spent much of his life in the lands in and around the Inner Sea battling the Cult of the Dragon as the Knight of the Gold Star, denoting his personal symbol.

In the Year of the Lost Lady (1241 DR), Sollarsarath travelled to the lands of the Easting Reach after hearing of a joint call by King Lashimbrar of Impiltur and King Beldrin III of Damara for adventurers to deal with an ongoing series of dragon attacks at the junction of their respective kingdoms. After arriving in Lyrabar, Sollarsarath travelled east and then northwest into the Uplands of Impiltur, guided by reports of random dragon attacks on various villages and settlements in the last handful of years. What was confusing to Sollarsarath was that the attacks had come from different dragons, encompassing nearly all of the chromatic varieties, and that they had been as savage as they were brief. The paladin concluded that there was a hidden hand behind such random attacks and that the Cult of the Dragon was very likely involved.

As he trekked into the northern reaches of the Uplands, visiting villages such as Tarkhollow and Durgreen and the Three Hooves and Black Plough farming communities, known as "thaedar" in Impiltur, Sollarsarath learned that a green dragon was the area's current nemesis. It had been sighted flying over the Earthwood and the Glacier of the White Worm to the north before plunging south to ravage whatever settlements it came across. Trekking into the Earthspurs, Sollarsarath resolved to trace the dragon to its lair and find a means to drive it off or reveal and overthrow any allies that might be aiding the wyrm, such as the Cult of the Dragon.

Travelling on, the paladin of Bahamut skirted the shores of Lake Icemelt and came upon the dragon amidst the boughs of the Earthwood. The Earthwood was an ancient forest of evergreens and birch where the trees grew thickly. It was a site holy to the deity Silvanus the Forest Father, and a place which he had blessed long

ago when it had been the home of the minor deity Shabrathian the Leaflord, who willingly joined his divinity with that of the Oak Father centuries before the raising of the Standing Stone. From that time, the Earthwood had served as a haven for woodland beings of all types, under the protection of a Great Druid known to the faith as the Ornalgar or "Treelord". The serving Ornalgar at the time of Sollarsarath's arrival was the druid Althaermus, and he had gathered a host of woodland creatures to defend the forest.

Without hesitation, Sollarsarath waded into the fray, catching the green dragon Lasslamarym unawares, and wounding her severely. Surrounded by a miasma of choking, poisonous fumes, the dragon lashed out with fang, claw and tail rending and slaying her assailants until only Sollarsarath and Althaermus stood against her. Terrible was the ensuing battle and Sollarsarath fell to the talons of Lasslamarym, but not before inflicting wounds upon the dragon that would ultimately prove mortal. As the bloodied dragon launched itself skyward and flew shakily north toward the Glacier of the White Worm, Sollarsarath breathed his last amidst the shattered trees of the Earthwood.

### THE PTARIAN CODE

Paladins of Bahamut usually follow the Ptarian Code, a draconic code of honor created by the gold dragon Ptaris in the ancient past. The Code is similar to the codes of chivalry adopted by knightly orders of humanity, and followers of the Code are expected to be pure of heart and deed, and to aid each other and the "small folk" that live throughout Faerûn. They must seek out and try to convert the forces of evil, using violence only as a last resort and pay homage to the Justicemaker (Bahamut).

The major precepts of the Code include:

- Justice and Good above all.
- Protect the weak, liberate the oppressed, and defend the way of Law and Order.
- Heal, care for, and protect others in need of it.
- Deeds and actions speak truer than words.
- Guide those who are lost, befriend those who have none, and remember the forgotten.
- Honor the Platinum Dragon with valor and righteous action.

Not long after, as Althaermus took stock of the devastation and prepared to give his unknown ally a fitting burial, he happened to gaze up high and saw to his horror a returned Lasslamarym soaring above him. However, the wyrm now emanated the wrongness of undeath, and Althaermus realised that her earlier attack had been a mere precursor to her transformation into an abomination of nature. Realising that he could not hope to prevail against the dracolich alone, Althaermus prayed fervently to Silvanus for his divine aid and as the dracolich landed before him, he saw the bodies of his slain woodland allies come alive and that of the half-dragon Sollarsarath *reincarnated* in human form. The forces of the forest swarmed over the dracolich, which turned and twisted like a menacing cat dealing death to all in reach, and they managed to prevail against their unrelenting draconic foe once again when the heroism and prowess of Sollarsarath succeeded in delivering the sword blow that slew the dracolich.

## THE MONASTERY OF THE YELLOW ROSE

Followers of St. Sollars the Twice-Martyred are based in the fabled Monastery of the Yellow Rose, situated on the edge of the Glacier of the White Worm bordering Damara to the north and Impiltur to the south. The monastery proper was built in the eponymous Year of the Yellow Rose (1242 DR) by his disciples, who venerated the location as a holy and sacred place.

The history of the site however reaches far further back in time, nearly a thousand years earlier, when it was first settled by Ilmatari monks of the Penitent Procession. This unofficial sect of the church of the Broken God was established in the Year of Bloodflowers (234 DR) when Revered Sister Tarthea of the House of Bloodbonds in Arrabar was cast out of the faith for transgressions unrecorded. Tarthea and her followers refused to submit to the orthodox church hierarchy for nearly ten winters before they were attacked at Nimpeth by a force of the Holy Warriors of Suffering, aided secretly by Aro Darvethar Illistine, ruler of Chondath. With most of her followers slain, Tarthea took ship north with the few survivors, seeking to bring the word of the Broken God to strange and unknown lands.

The Penitent Procession, as her group came to be known, made landfall near Chessagol (Modern: Turlagol) which was then a fractious protectorate of Impiltur. The preaching of Tarthea regarding suffering, endurance and overcoming the adversities of life resonated with the citizenry of Chessagol, which remembered all too well the brutal takeover of their city by Impiltur less than half a century previously. Her sermons served as a catalyst for civil unrest which King Tharaun of Impiltur ruthlessly put down the following year. In doing so, he banished the Ilmatari from the city and forced them north, reasoning that the orcs of Vastar would make short work of them.

Tarthea's followers resolved however to embrace the unknown wilds, travelling slowly east across the Earthfast Mountains and then northwards into the environs of the Great Glacier, which at that time encompassed all of the present-day Bloodstone Lands. The group made many temporary camps as the years passed, eking out a nomadic existence. After wandering for several years and enduring tremendous hardships, the Ilmatari found a network of caves in the highest peak jutting out of the glacier ice in the Year of the Wild Roses (269 DR). They decided to make it their home when Tarthea breathed her last there, and soon settled into a simple existence of hunting and gathering while giving worship to Ilmater, hoping to receive his favor for their stalwart endurance.

The Ilmatari were as industrious as they were tenacious, constructing over time rudimentary buildings and walls and excavating extensive tunnels and catacombs that reached far into the mountain. However their labors would go

unrewarded for their challenging but peaceful existence was rudely shattered in the Year of Frostfires (292 DR) when they were assailed and utterly destroyed by the great white wyrm Tralathabra "the Shivermaw". She made the mountain settlement and deep caves within the peak her new home and suffered no other draconic rival in the environs of the Great Glacier. This state of affairs lasted for nearly half a century until the Year of the Cold Clashes (331 DR) when the newly arrived black dragon Iyrauroth "the Wyrm of the Peaks" dared to fly over her territory.

Stirred from her indolence, Tralathabra took wing and challenged the black wyrm to combat. Taken unawares, Iyrauroth was driven off but not before he was able to summon his progeny, known as Iyrauroth's Scourge. These sixteen younger dragons appeared using magic and attacked Tralathabra. She was forced to use her most precious possession, the Raumathari artifact known as the *orb of winds*, to summon a host of air elementals that hurled back the wyrm host, badly wounding several of them in the process. Unaware of just how much ancient magic this great white wyrm wielded, Iyrauroth came to an accord with Shivermaw, agreeing to confine himself and his progeny to the lands west of the Earthspurs, while Tralathabra agreed to keep herself to the other side of that divide.

Following this conflict, the Shivermaw settled into a centuries-long sleep; in time, her legend faded such that she became little more than a myth. This state of affairs came to an end in the Year of the Awakening Wyrn (767 DR) when Tralathabra roused herself from her slumber to descend upon the cities of Impiltur, seeking to slay and feast in a voracious orgy of frost and fang. After a season of destruction, with the forces of Impiltur largely impotent to do anything other than fend her away from their larger cities, Tralathabra returned to her lair sated, settling in for another long sleep.

In the Year of the Crooked Finger (956 DR), Tralathabra found herself the subject of a visit from unwanted guests. Her legend had seen the Cult of the Dragon take an interest in her, and a group of the Wearers of Purple led by the archmage Ulthirin of Saerloon was despatched to woo her. Their first encounter was almost disastrous, for the Shivermaw reacted in fury to the impudence of the human weaklings who dared her demesne uninvited. It was only Ulthirin's skill in the Art that saved the Cult members from a quick death but his deft defensive magics caught the attention of Tralathabra, and he in turn lavished her with praise, grovelling respect and several choice treasures for her hoard.

Suitably flattered, the Shivermaw deigned to treat with Ulthirin and the other Wearers of Purple. While only casually receptive to the promises and lavishments heaped on her, she saw the Cult as a vehicle to bolster her defenses and a means to



benefit in terms of gifts of treasure and magic. The dragon tasked the Cult with building her a more defensible and grander lair, graciously allowing more Cult mages and warriors to come to what was soon named the Citadel of the White Worm by the Followers of the Scaly Way. Over the next sixty winters, the Cult labored in secret to build a grand fortress to gain Tralathabra's favor. For her part, Tralathabra continued to coyly deflect the urgings of the Cult of the Dragon to make preparations for her transition to dracolichdom, reasoning that she had plenty of time to make a decision, despite her advancing years.

In the Year of the Dracorage (1018 DR), the plans and hopes of the Cult of the Dragon were dashed after Tralathabra succumbed to the madness brought about by the arrival of the King Killer Star. She turned on her erstwhile allies before taking flight, first assailing Lyrabar in Impiltur before flying on to Aglarond and her doom. It is known that King Brindor of Aglarond unleashed powerful elven magic that had long-slumbered in the woodlands of his realm, ensnaring the crazed wyrm and trapping her within one of the sunlit forest glades dotted throughout the Yuirwood. Her ultimate fate remains unknown as Tralathabra has not appeared in the Realms since that time and the only recent mention of her is from the Simbul in a curt discussion with her most senior apprentices where she stated simply, "Shivermaw slumbers in the twilight."

In the aftermath of Tralathabra's disappearance, the Cult of the Dragon attempted to keep the Great Glacier Cell alive and coax another old white dragon to take Shivermaw's place, but they were unsuccessful. When the glacier began to recede in the Year of Spreading Spring (1038 DR), the Citadel of the White Worm became exposed and untenable for the Followers of the Scaly Way. Without a resident dragon, the followers of the teachings of Sammaster drifted away to other Cult cells and the site was abandoned by the Year of Auril's Absence (1049 DR).

In the Year of the Winged Worm (1225 DR), the Cult of the Dragon wizard Dramaeril of Urmlaspyr came to the Citadel of the White Worm. She dreamt of establishing a base from which she could unleash dracoliches subservient only to her, in hopes of conquering the Bloodstone Lands and surrounding environs. Dramaeril was unfortunately insane, the product of an unsuccessful attempt to gain control over a Sacred One by being secretly spell-melded with its mind as it consumed a *dracolich potion*. As a result, Dramaeril was convinced that she was the chosen successor to Sammaster within the Cult of the Dragon.

Dramaeril had recovered the *staff of Ulthirin* from the crypt of that Cult mage in Sembia and used it over the next ten winters to summon a number of dragons to the environs of the Citadel of the White Worm, looking to convince or coerce one of them

into agreeing to become a Sacred One of the Cult of the Dragon. Her overtures were ignored by all of the wyrms she used her Art to bring before her, and they were all incensed by her temerity, but the Art of Ulthirin prevented any of them from slaying her. Finally, in the Year of the Lost Lady (1241 DR), Dramaeril finally convinced the venerable and ailing green dragon Lasslamarym to imbibe a dracolich potion and prepare herself for the transition to undeath. Safe in the knowledge that Dramaeril's potion had worked successfully, Lasslamarym set off on a flight of vengeance and destruction, arrowing for the nearby Earthwood where she had sought to lair a century before only to be rebuffed by its resident Great Druid Althaermus of Silvanus.



**TRALATHABRA  
THE SHIVERMAW**

At the same time, a half-dragon paladin of Bahamut named Sollarsarath had been guided by dream visions from his deity to investigate the hitherto abandoned Citadel of the White Worm, for the dragons released from Dramaeril's bindings over the years had not meekly returned to their lairs, but instead taken the opportunity to wreak havoc on nearby settlements and farmlands.

After a great battle, Althaermus, Sollarsarath of Bahamut and the unlooked for aid of a cohort of knights from the Order of the Lambent Rose sent from Impiltur prevailed against the dracolich Lasslamarym and her crazed mistress. The cost was great however, for Sollarsarath was asked to pay the ultimate cost of his duty and faith twice over. In the following Year of the Yellow Rose (1242 DR), worshippers of the Crying God occupied the Citadel of the White Worm. There, they established an eponymously named monastery in honor of Sollars, the paladin of Bahamut whose sacrifice had gained him the favor and recognition of Ilmater and promotion to the ranks of his Blessed.

While there was joy at the defeat of the dracolich, Sollarsarath knew from his years of fighting the Cult of the Dragon that evil magery was afoot and that the source of the dragon's transformation needed to be rooted out and destroyed. As the now-human paladin set off toward the grim citadel that Althaermus told him was located in the Glacier of the White Worm, he was pleasantly surprised to encounter a contingent of knights from the Ilmatari Order of the Lambent Rose on the path to his objective.

Despatched by King Lashilmbrar, this group of warriors had been tasked with discovering the source of the draconic incursions into Impiltur and gladly joined with Sollarsarath after he told them of the great conflict in the Earthwood, providing him with armor and livery from their order to replace the rent, damaged accoutrements he wore. Marching on together, these warriors came to the Citadel of the White Worm and were confronted by the wizard Dramaeril and her guards. The knights charged forward with courage, braving the arrows and spells that rained down upon them to scale the walls of the fortress and scour the parapets of their enemy. At the forefront was Sollarsarath, or "Sollars" as the other knights had come to call him. His bravery inspired the paladins of the Order of the Lambent Rose onwards until they burst into Dramaeril's inner sanctum.

While the wizardry of the insane Dramaeril was powerful, it could not match the puissance and purity of purpose of her attackers. While her spells felled and flayed her assailants, she suffered wound after wound until she fell, run through by no less than three blades of the Order. As she lay on the cold flagstones, a gem at her throat began to glow brightly and Sollarsarath realised that the wizard's spell contingencies meant their doom. Launching himself forward, Sollarsarath fell upon Dramaeril's corpse and took the full force of the explosion of forked *lightning bolts* that erupted from her, dying instantly.

In the aftermath of his sacrifice, the body of Sollars was taken up by the knights of the Order of the Lambent Rose and placed in state upon a bed of yellow roses. That night, as the paladins stood vigil, the body of Sollars was surrounded by a nimbus of alternating white and gold twinkling stars, denoting the favor of both Ilmater and Bahamut. With the coming of the dawn, the body of Sollars slowly dissolved into a cascade of light that proclaimed him the "Twice-Martyred" in glowing letters and his elevation to the ranks of the Blessed of Ilmater and a divine servitor of the Platinum Dragon. His sole relic was his shield, which now hangs in honor above the altar to Ilmater in the Monastery of the Yellow Rose.



THE SHIELD OF ST. SOLLARS

## ST. LALIBELA OF THE WEEPING WATERS

**Symbol:** A blue teardrop

**Center of Worship:** The sylvan pools of the Rawlinswood, the Forest of Lethyr and the Teardrops

**Domain:** Peace



Millennia ago, long before the Fair Folk settled the Riildath (Modern: Rawlinswood and Forest of Lethyr), the lands now considered part of Narfell and Rashemen, known as Ladinion, were the province of the fey races, who venerated the gods of the Seelie Court. Among the archfey was a little-known member of the Outer Circle of the Seelie Court known as Thetis, the Mother of the Waters, venerated by nixies, water-dwelling nymphs, and rusalka. She was said to inhabit the reflection of Sagar Glas (Modern: Lake Ashane) located in the Feywild and manifested frequently in the Realms due to the numerous fey crossings to be found there.

In -10400 DR, the dark elves of Clan Sethomiir traveled by magic to the Riildath from Ilythiir, guided by the hand of the balor Wendonai. There they constructed an underground fortress named Narathmault, "the Dark Pit," at the site of present-day Dun-Tharos, recognizing it as a place of great evil. Over the next four centuries, the dark elves of Narathmault stalked the Riildath, hunting and slaughtering all manner of fey, driving the few survivors into the eastern reaches of Ladinion, beyond Sagar Glas.

Of the dark elves of Narathmault, perhaps none was a greater hunter than Leren, the son of Uminerra, the Deepest Darkness of the Dark Pit, queen of the dark elves. In -10017 DR, Leren is said to have reached the chain of lakes now known as the Teardrops, which drain east and south from east of Icelace Lake to Lake Ashane, intent on slaughtering the water-dwelling fey of the region. There he encountered a nymph of surpassing beauty named Lalibela Mereth, who dwelt in a placid lake undisturbed by the ever-howling northern winds as queen of a tribe of nixies. While her subjects fled in terror, crying as they went, Lalibela remained unbowed, prepared to die to defend the sacred waters of her home. As she waited for her inevitable doom by the water's edge, Lalibela found herself clad in a cloak of falling water, a manifestation of Thetis that had flowed upstream from Lake Ashane. As Leren strode forward to unleash the killing blow, his sword became tangled in the mantle of Thetis. He lost his balance and fell into the arms of the beautiful nymph, only to find true peace in her eyes.

The dark elven prince pledged himself to the nymph's service, and she called on him to purge the evils unleashed by his people. After he agreed, the waters of Thetis flowed over his dark sword, reforging it into an instrument of good against the horrors of the Abyss. For the next seventeen years, Lalibela and her dark elven champion fought a desperate battle against the horrors of Narathmault, and it was only their combined valor that prevented the extinction of the good-aligned fey of Ladinion.

In -10000 DR, the magic of Corellon Larethian, as directed through his priests and High Mages, transformed the dark elves, whether the corrupt Ilythiiri or others, into the drow. Whether by magic or by the weaknesses that banish them from the sunlit lands, all drow were forced to retreat within two months' passing into the Underdark. Like his kin, Leren was swept up Corellon's curse. Before he left, he gave his sword to Lalibela, who had by this time grown to love him, and bade that she find a new champion of the Riildath to wield it in defense of the fey against the unleashed horrors of the Abyss.

Less than three centuries later, in -9750 DR, the Riildath was settled once again by the Fair Folk, this time by an exodus of moon and gold elf refugees from Shantel Othreier. Fleeing the persecution of the Vyshaan of Aryvandaar, they founded Lethyr, Realm of Starstones, but soon discovered the horrors of Narathmault, which had lingered beneath the boughs of the great woodlands long after the drow had departed. The nobles of Lethyr turned to the famous elven war-hero, Telvar Kelathdyr, to battle the legacies of Wendonai that stalked the northern reaches of the Riildath. And so it came to pass, while Telvar was tracking the legacies of Uminerra, he came up on a pristine pool in the depths of the great forest. Lalibela emerged from the pool to present to him the Leren's blade known as *Kersuoryn*, which translates as "crusader" in elvish. Telvar accepted her gift and the mantle of Champion of the Riildath. Her pledge to Leren complete, Lalibela then returned to the water, following it down into the underways in search of her long-lost love.

In the centuries that followed, Telvar and his army fought tirelessly, battling demon after demon and horror after horror. It took until -9438 DR before the horrors of Narathmault were largely contained. According to legend, when the last battle was won, a spent Telvar took off by himself to wander the great woods alone, seeking peace. In time, he came to a pristine pool in the heart of a sylvan glade and laid down to rest. When he awoke, he found himself refreshed and once again in the company of Lalibela, now rendered mute by her failure to find Leren. As she held out her hand, Telvar returned Leren's blade to her and bade her find a new champion of the Riildath, as he had grown weary. With tears of sorrow, Lalibela accepted *Kersuoryn* and returned to her pool. Telvar passed away soon thereafter, but not before telling the story of "tath eldath", an elvish phrase meaning "the quiet one," to the folk of Lethyr.

As so it came to be that the legend of Lalibela Mereth continued to grow. From time to time, she would emerge from the waters of the Riildath offering Leren's blade to a worthy champion. Those that accepted her charge served as defenders of the great woodlands, battling the enduring horrors of Narathmault until they could fight no more. Then they would return to a sylvan glade and return *Kersuoryn* to the Lady of Placid Pools. All the while, Lalibela would spend her time searching the waters deep beneath the earth for any hint of her lost love.

Bards still sing of Arthradan of Suzail, a paladin of Ilmater and prior wielder of *Kersuoryn* who was part of the Triad Crusade that liberated Impiltur. In the Year of the Sad Refrains (733 DR), Arthradan encountered Lalibela in the Auld gloam Forest (Modern: Rawlinswood) while hunting the nalfeshnee Johud who had fled there in the wake of the Fiend Wars. Ambushed by the vicious demon, Arthradan was forced to flee as his companions were slain and wound up plunging into one of the many stillwater pools dotted throughout the woodlands. As Johud loomed over him, Arthradan frantically sought to gain his feet and in doing so his swordhand found the hilt of *Kersuoryn* that a hidden Lalibela

proffered to him. Arthradan slew Johud that day, sending him back to the Abyss, and then found himself face to face with Lalibela. Understanding that she was his unexpected benefactor and guardian, he offered her back the blade only for her to firmly indicate that he should keep it and use it to cleanse the woodlands of evils such as the demon he had just defeated.

Arthradan never returned to Impiltur, living the rest of his life as a roving warden of the woodlands, with the ever sorrowful and silent Lalibela as an intermittent visitor. Arthradan was seen no more after the Year of the Missing Blade (759 DR) but nearly a decade later, the sage and wanderer Thrannel of Bardarol encountered Lalibela when he camped in the forest fringes next to a small stream. Rising up out of the water, she silently beckoned that he follow her and a short time later she brought him to an abandoned campsite, pointing out a small, battered journal that lay wrapped in oilcloth at the base of a great oak. Tears streaming down her face, Lalibela bade Thrannel take the journal and then slid silently into the waters.

Thrannel took Arthradan's journal to Lyrabar where it was presented to King Erynd I along with his tale of the "weeping lady of the waters, whose great suffering was so evident that only the Crying God himself could assuage it". The tale of Arthradan and his references to the "lady of sorrow" in his journal became in time part of the teachings of the church of Ilmater regarding the relationship between sorrow and sacrifice, and the Lady of Sorrow as Lalibela was known to the faithful became an object of worship. The Broken God saw fit to honor that worship, granting spells to those that venerated Lalibela and accorded her a special station in the church, akin to that of one of his saints.

In recent years, the sword *Crusader* has been taken up by King Gareth Dragonsbane, who encountered Lalibela in a pool in the subterranean depths beneath Bloodstone Pass in the Year of the Bright Blade (1347 DR) when seeking intelligence on the nefarious doings of Zhengyi the Witch-King and the armies of Vaasa. Gareth wields *Crusader* to this day, having been crowned king of Damara after he and his companions succeeded in defeating the Witch King and travelling to the Abyss to shatter the *wand of Orcus*. He relies on the guidance of Lalibela often and considers the Lady of Sorrow and her gift to him as the vehicle for his destiny and greatness. He does her honor in the name of the Crying God as does all of the faith of Ilmater.



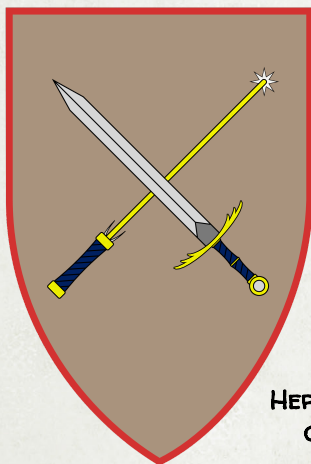
LALIBELA OF THE  
WEeping WATERS

## THE SAINTS OF IMPILTUR

The Church of Ilmater within the kingdom of Impiltur venerates a collection of saints that is unique in the Realms. It is unique for the fact that it is wholly made up of females, and this group is collectively referred to as the “Sacred Sisters” by the Ilmatari faithful. Numbering eight “blessed” of the faith, the Sacred Sisters serve as a focus for worship of the Crying God in the lands of the Forgotten Kingdom and provide an important “touchstone” of faith for lay worshippers who do not have access to a temple or shrine of Ilmater.

To this end many Ilmatari worshippers make pilgrimages to the various religious sites associated with the Sacred Sisters that are scattered throughout Impiltur. These include such places as the Cloister of the White Poppy devoted to St. Andonia “the Fearless” on the outskirts of Lyrabar and the Abbey of the Orange Begonia in the foothills of the Earthfast Mountains where St. Caerlintra lived and worked during her lifetime.

In addition to St. Andonia the Fearless and St. Caerlintra the Dawnmaid, the two Sacred Sisters of the Crying God noted above, details on a further four saints of Ilmater venerated in Impiltur are provided below. The remaining two Sacred Sisters are left undetailed for DMs to tailor to their individual campaigns.



HERALDIC SYMBOL  
OF IMPILTUR

### ST. IRIMAE THE REQUITED

**Symbol:** A silver chain of six links

**Center of Worship:** Monastery of the White Rose

**Domain:** Vengeance



Religious scholars disagree to this day as to who this “blessed” was in her mortal life, for she was found by paladins of the Triad Crusade, tortured and maimed, in the ruins of the village of Herbelin, southwest of Lyrabar in the first skirmishes of the Fiend Wars. Brought back from the brink of death by healing magic, the clergy of the Triad could not restore her tongue or her left eye or prevent her from trailing at the rear of their army as they marched east and brought their demonic enemies to battle.

Irimae had taken up one of the iron shackles that had restrained her in the aftermath of her rescue and with stony mien and

soundless fury was soon in the thick of the fighting, bludgeoning her way through the fiendish hordes. Admiring her courage and ferocity, the Ilmatari paladins Olren Lamathar and Forstil “Brightblade” Morthil became her everpresent companions and guardians, together forming a deadly trio on the battlefield.

Irimae is known to have fallen in the Battle of the Citadel in the Year of the Visions (731 DR) alongside her paladin companions, but not before her ferocious assault on the demon army ranks saw her personally slay Tharnas “the Lord of Skulls”, a cambion son of Orcus, as well as over three score ghouls, ghosts and minor demons. Chroniclers record how in the thick of battle, Irimae began to glow with a bright, white aura and her blows emitted bolts of deadly lightning that flayed and felled the fiends that assailed her. Having driven a wedge into the demonic horde, Irimae held her shackle aloft and uttered a guttural scream before exploding in a blast of blinding light that disintegrated more than twoscore demons into a whirlwind of black ash, which the sage Wendren of Arrabar poetically described as the “falling petals of an ebon rose” in his book *Bloody Tears: A Study of Sacrifice and Martyrdom*.

In the aftermath of her fall, the clergy of Ilmater received dream visions from their deity announcing to all that their faith had welcomed a new “blessed” and naming her Irimae for all to worship henceforth. The priest Malantar collected her relics on the battlefield and she became the first of the “Sacred Sisters”.

What relics of St Irimae remain are now housed at the Monastery of the Black Rose in the foothills of the Earthfast Mountains. Clergy, pilgrims and followers of Ilmater who attend on St Irimae are known to pray for assistance in righting wrongs and bringing evil to justice.

### ST. KYLENDRA THE AFFLICTED

**Symbol:** A blue eye with a red tear at its left corner

**Center of Worship:** Sanctuary of the Red Aster

**Domain:** Suffering



Kylendra of Marl was a travelling healer and minor priestess of Ilmater who wandered the back roads and trails of the lands of the Easting Reach for over four decades in the 800s DR, guided by the hand of the One Who Endures. She came to the lands of Impiltur in the reign of King Beldred II and, feeling the weight of her years, retired to a small farm on the eastern fringes of the Grey Forest and settled there. From her humble hut, Kylendra dispensed cures and homespun remedies to the surrounding villages. In time, the residents of the region came to call her “Mother Kylendra” for both her kindness and her restorative skills.

Beginning in the Year of the Scratching Claw (877 DR), Impiltur was wracked by a series of plagues that decimated the population, confirming that the realm had fallen afoul of the Mistress of Disease. Kylendra did what she could to stem the tide of death and desolation and succeeded in working miraculous cures, saving many lives. Her skill and devotion to the healing arts brought her to the attention of a hidden cell of Talontar priests and acolytes known as the Russet Circle, hidden in the depths of the Grey Forest, who were the perpetrators of the plagues unleashed on the Forgotten Kingdom. In the Year of the Shining Shield (889 DR) the clergy of

Talona came seeking Kylendra to sacrifice her to their dread deity. In her desperation, she fled into the woodlands, the Talontar snapping at her heels like hounds on a scent.

After a night and a day the Talontar captured the aged and infirm Kylendra and took her to their hidden lair. Led by Venomlord Tragath Ormdûl (a term of address since fallen out of favour in the Church of Talona) the priests and followers of Talona sought to ritually torture Kylendra and summon an avatar of their dread mistress so as to crush Impiltur and the surrounding lands in a Tide of Pestilence. The ritual required the victim to be shattered in mind and body and seek the sweet release of death in Talona's name.

Despite a tenday of torture and punishment, Kylendra refused to yield, enduring the ravages visited upon her with stoicism and unflinching strength. At the same time, Kylendra's disappearance had come to the attention of the Impilturian Crown. Armsmen, led by a young Lord Lantigar Deepstar, came looking for her and discovered the Russet Circle, putting them to the sword. Kylendra of Marl breathed her last the day, satisfied that she had served her god faithfully and endured the trials he had visited upon her. For her devotion and strength of faith, Ilmater raised her to the ranks of his "blessed" as a paragon of the central tenets of his faith.

The skull and three finger bones of St Kylendra are kept at the Sanctuary of the Red Aster, built at the site of the hut she lived in over many years. Priests of the faith maintain that drinking holy water from the skull of St Kylendra purges all poisons and diseases from the imbiber and many worshippers of the Crying God come to this Sanctuary for healing. The site is known to minister to those not of the Triad faith also, in the true spirit of their patron.

## ST. PERSAADON THE SEASOURGE

**Symbol:** Three blue cresting waves to the sinister

**Center of Worship:** Monastery of the Fire Lily

**Domain:** Tempest



Certainly, the most unique of Ilmater's Sacred Sisters, Persaadon was a triton female who chafed against the patriarchal society she was born into. She dreamed of becoming a warrior maiden like the famous Jhimar, the triton founder of the Jhimari Order of the Dukars, but she was rebuffed by her male caste elders who would not countenance her training to become a warrior. (It should be noted that in ages past all triton Dukars changed their names to end with - ar, setting aside the conservative triton naming conventions that required all male triton names to end in -s and all females to end in -n). In her anger and frustration, Persaadon fled the safety of Vuuvax Protectorate and took to the open waters to the north, encountering other folk of the sea for the first time, notably the enigmatic sharlarin.

As the years passed, Persaadon became a hidden protector of the sharlarin and locathah tribes of the Po'ioa Plateau and into the Easting Reach and was known to the sharlarin as "Po'Tapal" (or the "protecting tapal" in their tongue; a "tapal" is an arcing, crystalline blade that wraps around the fist and stretches along the forearm, unique to tritons.) In the Year of Dark Stalking (989 DR), Persaadon ran afoul of the drow of Lyrathil and their vodyanoi servitors and was captured and enslaved by the dark elves. Amidst

the slave dungeons of that dark elf settlement, Persaadon met the human priest Elbrathar of Ilmater, who used his spells from the Crying God to heal the tortured and wounded and tend to the needs of the sick and infirm. Elbrathar taught Persaadon to master her emotions and control the fury that rose in her at her captivity, seeing to it that she lived rather than be slain by the cruel drow for her resistance. He instilled in Persaadon the need for endurance, the strength to do so and above all, a sense of duty to protect the weak and to ease the suffering of others. Over time and with the aid and encouragement of the aging Elbrathar, Persaadon came to the faith of the Broken One and was received into his priesthood.

Some ten or so winters later the aged Elbrathar was killed by drow overseers for his inability to work in the fungus farms, kelp beds and blackshell pools that fed the community. The devastated Persaadon escaped her captors within a moon, guided by dream visions from the Crying God, and travelled north into the Easting Reach, finding a home in the sea caves near Sarshel. It was there that Persaadon came to the attention of the people of Impiltur who lived in the coastal villages on the western shore of the Easting Reach. She spent her days and nights saving the drowning from shipwrecks, providing warnings when scrag and koalinth raiders were massing and thwarting pirate raiders. Her activities soon brought her renown in the Church of Ilmater and a small beachside shrine to the Crying God was established south of Sarshel where pilgrims could come and worship Ilmater and every full moon receive a homily from the "Blue Lady" as some of the faith came to call her.

Persaadon met her end in the Year of the Roaring Tempest (1019 DR) when she shattered the pirate flotilla known as the Brotherhood of Salt and Steel in the coastal seas off Dilpur. Her roused fury at their slaving and pillaging throughout the lands of the Reach over the course of a summer season saw her send six, fully crewed pirate rakers to the depths, but not before fell magic laid her low. Her body was never found, but her unique tapal carved from the thighbone of a merrow washed up on shore near her shrine and was taken up in reverence by Moraun, priest of Ilmater and one of the foremost Hands of Suffering of that day (At that time, the Hands of Suffering were Ilmater's anointed champions, roving the lands of the Inner Sea and the Sword Coast and spreading his teachings to all). When Ilmater sent dream visions to the faithful to pronounce Persaadon's ascension to the ranks of his "blessed", a monastery was built at that site which remains there to this day, the tapal on display in the Scarred Sanctum as her only relic.

### HOLY PLACES OF WORSHIP

The lands of the Easting Reach and the neighbouring Bloodstone Lands use terms that originated in the Inner Sea for describing holy places of worship to the various deities of the Realms.

The term sanctul (plural: sanctar) is used for any temple complex of size or note while the term orbest refers to a shrine to a deity, with or without priests or attendants of the faith. The term maerl refers to a holy site or place of power, left untouched for pilgrims to visit and worship in the open.

Devotion to St Persaadon is strong in the city of Sarshel and the surrounding environs, with many clergy of the Crying God taking her as their patron saint. For many years priests dedicated to St Persaadon have been co-opted into the Warsails of Impiltur, that realm's navy, in recognition of their unique magical ability among the priesthood. The flagship of the Warsails, known colloquially as *Rilaunyr's Warship* for its master, but named more properly as *Darthorn's Fist*, numbers twelve priests dedicated to Ilmater and St Persaadon among its crew.

## ST. SHALEEN THE UNYIELDING

**Symbol:** A golden lyre

**Center of Worship:** Orbest of the Black Dahlia

**Domain:** Discipline



Shaleen was born a poor shepherd girl along the banks of the River Dunthelar in the village of Rebroar's Hollow during the Kingless Years, some fifty winters after the fall of the Elethlim Dynasty. Her father Arblaur was a local herder, stolid and humourless while her mother Melintra was rotund and ruddy-cheeked and possessed of a fine singing voice.

In the Year of Swordforging (977 DR), Arblaur found a wondrous item, a beautiful golden lyre, along the river shore. Seeing no apparent owner and thinking it must be jetsam from some flatboat merchant vessel, the pragmatic Arblaur took the lyre home to his wife, thinking correctly that it would be a welcome gift to the music loving Melintra. The lyre entranced Melintra, and she played it constantly, even neglecting her chores and other activities. The formerly hardworking Arblaur stayed home as well, repeatedly asking his wife to play the beautiful lyre that he had found for her.

In the days that followed, Melintra began to make the rounds of Rebroar's Hollow, clutching her golden lyre to her breast, and playing for her friends and neighbours. The death of "Old" Dorbrul, one of the village elders, soon after was not considered untoward, and Melintra played at his burial, her fellow villagers standing around as if entranced. The next to pass was the infant daughter of a neighbour who Melintra had visited and played for only the day before. As the days passed, the death toll in Rebroar's Hollow alarmingly began to mount.

Shaleen was greatly disturbed by the deaths of so many friends and acquaintances but was even more concerned at the seeming disinterest of her fellow villagers as to what was occurring. Returning home with her flock, she was shocked to see her hitherto youthful parents literally aging before her eyes, neither eating nor drinking but wanting only to listen to Melintra's playing. Within a week, all the villagers could do was gather in the village center, mesmerised by Melintra's playing and falling into a deathlike sleep from which fewer and fewer could be roused.

Shaleen soon deduced that the lyre was the cause of the evil that had descended on her village. In desperation, she managed to snatch it from her mother's grasp and, avoiding the grabs of the roused villagers, smash it against the ground, breaking it in twain. The shattered remnants turned as black as coal and from them arose an ebon mist that swirled around Shaleen, chilling her bones but otherwise leaving her unharmed. A shrill voice, malignant

and menacing, thrust itself into her mind, naming itself Tzava and threatening her with torments unending if she did not submit to it. Fearful but uncowed, Shaleen defied the fiend and to her relief the entity dissipated in a swirl of fetid air.

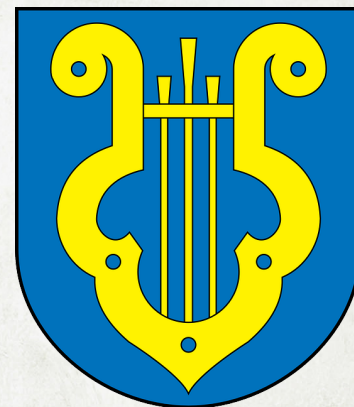
The bravery and strength of will exhibited by Shaleen brought her to the attention of the clergy of Ilmater and in adulthood she became a priestess. It is known that she pursued the entity known as Tzava and destroyed it utterly. She then devoted her remaining days to rooting out demons of possession and bolstering the will of the faithful to defy such threats. After Shaleen died in the Year of the Spider's Daughter (1058 DR), she was exalted to the ranks of the "blessed" by Ilmater. Her relics were collected and displayed at the Orbest of the Black Dahlia built in her memory, north of Hlammach. Clergy and other devotees of Ilmater believe correctly that her relics have the power to purge foul influences from the faithful.

### THE SAINTLY ORDERS

Paladins of the Crying God who venerate the various Blessed of Ilmater often join knightly orders attached to that particular saint. However, not all saints of Ilmater have such a knightly order attached to them, and they are more common in the environs of Damara and Impiltur. DMs should feel free to assign particular paladin oaths (see *Players Handbook*, p.85) to the knightly orders set out below or create new ones. For example, the Oath of Vengeance works well for paladins devoted to St. Irimae, while the Oath of Redemption<sup>XG</sup> works well for paladins devoted to St. Shaleen.

Set out below are the names of some of the Ilmatari holy orders found in the Realms that serve the Broken God through one of his Blessed:

- St. Andonia: the Unrelenting Banner
- St. Irimae: the Order of Chains
- St. Laeran: the Sisters of the Sun
- St. Morgan: the Order of the Red Hand
- St. Noradnar: the Knights of the Open Hand
- St. Persaadon: the Cavaliers of the Storm
- St. Shaleen: the Goldsong Knights
- St. Teresa: the Lances of the Lady's Touch



HERALDIC SYMBOL OF THE GOLDSONG KNIGHTS

## DIVINE DOMAINS

Set out here is the Peace Domain from *Tasha's Cauldron of Everything*, as well as five unique domains that DMs can introduce into their campaign either by means of the Patron Saint feat or as domains associated with another deity and accessible at 1st level.

Outside the Church of Ilmater, the domains presented here have broad application to the many deities of the Forgotten Realms setting. DMs can use the divine domains set out below as alternatives to the domains presented in the *Players Handbook*. Obvious examples include allowing the Vengeance domain to clerics of the deity Hoar or the Suffering domain to clerics of the deity Loviatar. Other examples include allowing the Earth domain to clerics of deities such as Dumathoin or Grumbar or the Dragon domain to clerics of Bahamut and Tiamat.

## DISCIPLINE DOMAIN

The Broken God has seen many of his faithful succumb to the subtle torment of possession and mental domination. He grants the strength to his followers to combat this insidious evil and eradicate those who perpetrate such vile sorceries.

### DISCIPLINE DOMAIN SPELLS

#### Cleric Level Spells

1st	<i>sanctuary, wrathful smite</i>
3rd	<i>calm emotions, detect thoughts</i>
5th	<i>feign death, magic circle</i>
7th	<i>banishment, freedom of movement</i>
9th	<i>dispel evil, telekinesis</i>

### THIRD EYE

Starting after you choose this domain at 1st level, you can use your action to touch a willing creature other than yourself to give it advantage on Wisdom (Perception) checks. This blessing lasts for 1 hour or until you use this feature again.

### CHANNEL DIVINITY: DISPOSSESS

Starting at 2nd level, you can use your Channel Divinity to focus the powers of the mind and exorcise possession and enchantment. As an action, you present your holy symbol and end the charmed condition on any creature within 30 feet of you.

### CHANNEL DIVINITY: SHIELD OF INSIGHT

Starting at 6th level, when you are hit by an attack, you can use your Channel Divinity and your reaction to deflect or avoid the strike. You gain resistance to nonmagical damage and advantage on saving throws, including against the attack that damaged you, until the start of your next turn.

### POTENT SPELLCASTING

Starting at 8th level, you add your Wisdom modifier to the damage you deal with any cleric cantrip.

### IRON WILL

Starting at 17th level, you gain resistance to psychic damage and are immune to any effect that would sense your emotions or read your thoughts, as well as any divination spell that you refuse. Wisdom (Insight) checks made to ascertain your intentions or sincerity have disadvantage.

## DRAGON DOMAIN

Ilmater acknowledges the strength and resilience of the mighty dragons and admires the purity and goodness that the gold and silver dragons exemplify. Bahamut is an occasional ally, as both deities seek to shepherd their worshippers from the evil that abounds.

### DRAGON DOMAIN SPELLS

#### Cleric

#### Level Spells

1st	<i>thunderwave, draconic ward</i> (new spell; see below)
3rd	<i>dragon's breath</i> <sup>XC</sup> , <i>see invisibility</i>
5th	<i>fear, fly</i>
7th	<i>confusion, polymorph</i>
9th	<i>dominate person, summon draconic spirit</i> <sup>FT</sup>

### IMPOSING PRESENCE

When you choose this domain at 1st level, you gain proficiency in the Bluff or Intimidate skill (your choice).

### CHANNEL DIVINITY: MENACING FANGS

Starting at 2nd level, you can use your Channel Divinity to strike fear into the heart of your opponent. The creature targeted must make a Wisdom saving throw or be frightened of you until the end of your next turn.

### CHANNEL DIVINITY: MIGHT OF DRAGONS

At 6th level, you can use your Channel Divinity to draw on the innate power of dragons. As an action, you add your proficiency bonus to all Constitution saving throws and checks for 10 minutes and gain 3d6 temporary hit points.

### POTENT SPELLCASTING

Starting at 8th level, you add your Wisdom modifier to the damage you deal with any cleric cantrip.

### WYRMBLOODED

At 17th level, you gain a breath weapon of your choice as if you had the Draconic Ancestry trait (see *Players Handbook*, page 34) doing 10d6 damage. After you use your breath weapon, you can't use it again until you complete a short or long rest. If you already have a breath weapon, you gain the ability to use it twice before needing a short or long rest to use it again.



HERALDIC SYMBOL  
OF BAHAMUT

## EARTH DOMAIN

The Broken God recognises the steadfastness of the earth and reminds all who worship him that they must be malleable like clay. Eventually the fire of suffering will harden them into strong, enduring vessels for his blessings.

### EARTH DOMAIN SPELLS

#### Cleric Level Spells

1st	<i>earth tremor<sup>XC</sup>, shield of faith</i>
3rd	<i>earthbind<sup>XC</sup>, shatter</i>
5th	<i>erupting earth<sup>XC</sup>, meld into stone</i>
7th	<i>stoneskin, summon elemental (earth)</i>
9th	<i>passwall, transmute rock<sup>TC</sup></i>

### ROCKSTEADY

Starting after you choose this domain at 1st level, you gain proficiency in heavy armor and can add double your Proficiency bonus to any check relating to a physical attempt to move you away or knock you prone and when you attempt to push, pull, drag, lift, or break an item.

### EYES OF THE EARTH

Starting at 1st level, you can see through the darkness. You have darkvision out to a range of 300 feet. Within that radius, you can see in dim light as if it were bright light and in darkness as if it were dim light.

As an action, you can magically share the darkvision of this feature with willing creatures you can see within 10 feet of you, up to a number of creatures equal to your Wisdom modifier (minimum of one creature). The shared darkvision lasts for 1 hour. Once you share it, you can't do so again until you finish a long rest, unless you expend a spell slot of any level to share it again.

### CHANNEL DIVINITY: JARRING BLOW

Starting at 2nd level, when you are hit by a melee attack, you can use your Channel Divinity and your reaction to repel your attacker. You make a Strength (Athletics) check with advantage and on a successful roll the creature that damaged you is hurled back 10 feet and drops any weapon if might be holding.

### CHANNEL DIVINITY: STONESIGHT

Starting at 6th level, you can use your Channel Divinity to enhance your vision. As an action, you gain the ability to see into and through solid matter made of earth or stone for 10 minutes. This vision has a radius of 30 feet. To you, earth or stone within that radius appear transparent and don't prevent light from passing through them. This vision cannot penetrate wood or metal.

### DIVINE STRIKE

At 8th level, you gain the ability to infuse your weapon strikes with divine energy. Once on each of your turns when you hit a creature with a weapon attack, you can cause the attack to deal an extra 1d8 cold damage to the target. When you reach 14th level, the extra damage increases to 2d8.

### STRENGTH OF THE EARTH

Starting at 17th level, you gain resistance to bludgeoning and acid damage and immunity to paralyzation and petrification.

## PEACE DOMAIN

The Crying God teaches that peace and tranquility allow an individual to transcend the cares and sufferings of existence. When one can find balance and equanimity in their life, they can endure and give thanks to the deity.

### PEACE DOMAIN SPELLS

#### Cleric Level Spells

1st	<i>heroism, sanctuary</i>
3rd	<i>aid, warding bond</i>
5th	<i>beacon of hope, sending</i>
7th	<i>aura of purity, Otiluke's resilient sphere</i>
9th	<i>greater restoration, Rary's telepathic bond</i>

### IMPLEMENT OF PEACE

When you choose this domain at 1st level, you gain proficiency in the Insight, Performance, or Persuasion skill (your choice).

### EMBOLDENING BOND

Starting at 1st level, you can forge an empowering bond among people who are at peace with one another. As an action, you choose a number of willing creatures you can see within 30 feet of you (this can include yourself) equal to your proficiency bonus. You create a magical bond among them for 10 minutes or until you use the feature again. While either bonded creature is within 30 feet of another, the creature can roll a d4 and add the number rolled to an attack roll, an ability check, or a saving throw it makes. Each creature can add the d4 no more than once per turn. You can use this feature a number of times equal to your proficiency bonus, and you regain all expended uses when you finish a long rest.

### CHANNEL DIVINITY: BALM OF PEACE

Starting at 2nd level, you can use your Channel Divinity to make your very presence a soothing balm. As an action, you can move up to your speed, without provoking attacks of opportunity, and when you move within 5 feet of any other creature during this action, you can restore a number of hit points to that creature equal to 2d6 + your Wisdom modifier (minimum of 1 hit point). A creature can receive this healing only once whenever you take this action.

### PROTECTIVE BOND

Beginning at 6th level, the bond you forge between people helps them protect each other. When a creature affected by your Emboldening Bond is about to take damage, a second bonded creature within 30 feet of the first can use its reaction to teleport to an unoccupied space within 5 feet of the first creature. The second creature then takes all the damage instead.

### POTENT SPELLCASTING

Starting at 8th level, you add your Wisdom modifier to the damage you deal with any cleric cantrip.

### EXPANSIVE BOND

At 17th level, the benefits of your Emboldening Bond and Protective Bond features now work when the creatures are within 60 feet of each other. Moreover, when a creature uses Protective Bond to take someone else's damage, the creature has resistance to that damage.



## SUFFERING DOMAIN

The Suffering domain focuses on the power of endurance and the ability to withstand pain and ill effects. Ilmater also imparts the ability to make others suffer so that they might gain insight into their transgressions and gain awareness regarding how their actions affect others.

### SUFFERING DOMAIN SPELLS

#### Cleric Level Spells

1st	<i>compelled duel, longstrider</i>
3rd	<i>aid, ray of enfeeblement</i>
5th	<i>aura of vitality, blinding smite</i>
7th	<i>phantasmal killer, stonewall</i>
9th	<i>dispel evil and good, greater restoration</i>

### BONUS PROFICIENCY

When you choose this domain at 1st level, you gain proficiency in heavy armor and on Constitution saving throws.

### HEALING BOON

Also at 1st level, the healing spells you cast on yourself heal others. When you cast a spell of 1st level or higher that restores hit points to you, choose any number of creatures equal to half of your Wisdom modifier (rounded up and a minimum of one), within 30 feet of you to regain hit points equal to the spell's level.

### CHANNEL DIVINITY: EASE SUFFERING

Starting at 2nd level, you can use your Channel Divinity to restore the health or senses of the afflicted. As an action, you present your holy symbol and end either one disease or one condition that afflicts any creatures within 30 feet of you. The condition affected can be either blinded, deafened, paralyzed, or poisoned.

### FORTIFY

At 6th level, you can use your action to touch a willing creature other than yourself to give it resistance to bludgeoning, piercing, and slashing damage from nonmagical weapons for 1 minute. You are able to use this feature a number of times equal to half of your Wisdom modifier (rounded up and a minimum of once). You regain all expended uses when you finish a long rest.

### DIVINE STRIKE

Starting at 8th level, you gain the ability to infuse your weapon strikes with divine energy. Once on each of your turns when you hit a creature with a weapon attack, you can cause that attack to wrack the target with pain, causing it to roll a d4 and subtract the number rolled from its next attack roll or saving throw. When you reach 14th level, the target is affected for its next two attack rolls or saving throws.

### UNBROKEN

At 17th level, you gain immunity to effects that cause you to become incapacitated.

## VENGEANCE DOMAIN

The Crying God recognises that alleviating suffering means not only protecting the weak and the vulnerable but also punishing those who cruelly inflict suffering on others. The faithful rely on orders such as the Holy Warriors of Suffering to be proactive in this regard and they have become a feared and respected arm of the church.

### VENGEANCE DOMAIN SPELLS

#### Cleric Level Spells

1st	<i>false life, ray of sickness</i>
3rd	<i>hold person, pass without trace</i>
5th	<i>fear, speak with dead</i>
7th	<i>embattlement</i> (new spell; see below), <i>fireshield</i>
9th	<i>destructive wave, scrying</i>

### BONUS CANTRIP

When you choose this domain at 1st level, you gain the *true strike* cantrip if you didn't already know it.

### MARK OF JUSTICE

Also at 1st level, you gain the ability to magically mark an enemy. Any attack roll you make against an affected creature has advantage for 1 minute. You can use this feature a number of times equal to your Wisdom modifier (a minimum of once). You regain all expended uses when you finish a long rest.

### CHANNEL DIVINITY: RETALIATORY STRIKE

Starting at 2nd level, you can use your Channel Divinity to strike at a foe that assails you. When a creature misses you with a melee attack, using your Channel Divinity you can use your reaction to make a melee weapon attack against the creature. If you hit you add +10 to the attack's damage roll.

### SHARED WRATH

At 6th level, when you take damage from a weapon attack, you can use your reaction to grant advantage to a creature within 30 feet of you on its next weapon attack.

### DIVINE STRIKE

Starting at 8th level, you gain the ability to infuse your weapon strikes with fire – a gift from your deity. Once on each of your turns when you hit a creature with a weapon attack, you can cause the attack to deal an extra 1d8 fire damage to the target. When you reach 14th level, the extra damage increases to 2d8.

### IMPLACABLE FOE

At 17th level, you can use an action to gain advantage on weapon and spell attacks against a type of enemy that has damaged you since your last long rest. Your enemy can be selected from aberrations, beasts, celestials, constructs, dragons, elementals, fey, fiends, giants, humanoids, monstrosities, oozes, plants, or undead. Only one type of enemy can be selected and remains selected until you have finished a long rest. After a long rest you gain no advantage on weapon and spell attacks until a new enemy damages you and is selected.

## NEW MAGIC ITEMS

### KERSUORYN, "CRUSADER"

Longsword, legendary (requires attunement by a paladin)

This longsword is made of an unknown, blue-tinged metal and the blade's edges are a bright silver. The sword has a hilt of *blueshined mithral* with a gold quillon and pommel.



This longsword is a *holy avenger* (see DMG, page 174). It has the following additional properties:

**Demon Slayer.** When you attack a demon and roll a 20 on the attack roll, the demon must make a Constitution saving throw (DC 15) or be *disintegrated*.

**Fiend Boon.** When you use the sword to slay a demon of Type 3 or higher (see MM, page 52), you gain advantage on Strength and Constitution checks, your carrying capacity doubles, and you gain 3d6 temporary hit points, which are lost after 1 hour when the effect ends. Once used, this property can't be used again until the next dawn.

**Friendly Touch.** When you hit with the sword you can elect to do no damage and instead cast the *charm person* spell (DC 15) on any humanoid hit. Once used, this property can't be used again until the next dawn.

**Touch of Water.** You can use an action to cast *commune* and communicate with Lalibela. Once you cast the spell, you can't cast it from the weapon again until a week has passed.

**Sentience.** *Kersuoryn* is a sentient lawful good weapon with an Intelligence of 16, a Wisdom of 14 and a Charisma of 17. It has hearing and darkvision out to a range of 120 feet.

The sword communicates telepathically with its wielder and can speak, read, and understand common and elvish. Its voice is lilting and high-pitched. While you are attuned to it, *Kersuoryn* also understands every language you know.

**Personality.** *Kersuoryn's* purpose is to slay demons and any other creatures inimical to fey or who seek to destroy or devastate nature.

If its wielder retreats from a fight with a demon, *Kersuoryn* will howl in anguish telepathically. If the wielder ever does so a second time, the sword *teleports* away back to Lalibela, never to return.

### BLOODY SHACKLE OF IRIMAE

Weapon (flail), artifact (requires attunement by a paladin)

This plain iron shackle has a solid ball at one end and a leg iron "handle" at the other. It is old and shows the patina of long use but bears no marks or scores on its surface.



When St Irimae was exalted to the ranks of the "blessed", the most notable and famous of her surviving relics was the shackle that she had wielded in battle against the Scaled Horde alongside the paladins and holy warriors of the Triad Crusade.

The shackle was kept at the Sanctum of Malantar, a now destroyed temple to Ilmater that stood northwest of present-day Sarshel and which was razed by the hobgoblin hordes in the Year of the Dawndance (1095 DR). The shackle was lost at that time and has not been seen in the lands of Impiltur since. Reports from as far afield as the town of Proskur and the backlands of Chondath appear to indicate that the shackle still exists in unknown hands, but the faithful of the Crying God have thus far failed to retrieve this precious artifact.

More recently, the priest Ardragus "the Scarred Seer" of the Sacellum of Suffering in Mussum advised the senior priests of his temple that he had seen a vision of the shackle being wielded and profaned by an unknown human. Accordingly, the church of Ilmater has sponsored at least two adventuring bands in the last season to search for the shackle, in an attempt to obtain this lost treasure of the faith.

**Magic Weapon.** The *Bloody Shackle of Irimae* is a magic weapon that does damage as a flail and grants a +2 bonus to attack and damage rolls made with it. The shackle also functions as a silver weapon and grants advantage on attack rolls against fiends and saving throws against their spells and special abilities.

**Random Properties.** The *Bloody Shackle of Irimae* has the following random properties:

- 2 minor beneficial properties
- 1 major beneficial property
- 1 minor detrimental property

**Irimae's Dismissal.** When the shackle scores a critical hit on a fiend it is forced back to its plane of origin and can't return to your current plane for 24 hours by any means short of a *wish* spell.

**Spells.** While the shackle is on your person, you can use an action to cast one of the following spells (save DC 18) from it: *destructive wave* (radiant damage only), *dispel evil*, or *chain lightning*. Once you use the shackle to cast a spell, you can't cast that spell again from it until the next dawn.

**Bloodfire.** While the shackle is on your person, whenever a creature hits you with a melee attack, your wounds erupt with flame that damage the attacker causing it to take 2d8 fire damage.

**Destroying the Shackle.** Destroying the *Bloody Shackle of Irimae* requires that it be taken to the dread layer of Thanatos in the Abyss and struck with the *wand of Orcus*. It is known that the demon prince Orcus hungers to destroy this relic of the Ilmatari faith in revenge for the deeds of St Irimae.

## NEW SPELLS

### DRACONIC WARD

*1st-level abjuration*

**Casting Time:** 1 action

**Range:** Self

**Components:** V, S

**Duration:** Concentration, up to 1 minute

For the duration, you have resistance to one damage type of your choice: acid, cold, fire, lightning or poison.

### EMBATTLEMENT

*4th-level abjuration*

**Casting Time:** 1 action

**Range:** 30 feet

**Components:** V, S

**Duration:** Concentration, up to 1 minute

Choose a willing creature that you can see within range. Until the spell ends, all attack rolls against this creature have disadvantage.

*This work is the result of my fascination with the realm of Impiltur and points north along with a nostalgic nod to the article "Setting Sainly Standards" in Dragon magazine #79. Thanks go to Eric L. Boyd for immersing himself in the obscure and Tom Costa for the balancing act and wise counsel. As always the last and biggest thanks goes to Ed Greenwood for creating the Forgotten Realms and giving us all such a wonderful sandbox to play in. No gnomish saints were harmed in the writing of this product, except the false St. Irechybod of Urdlen. He deserved everything he got.*

#### References:

**FT** = *Fizban's Treasury of Dragons*

**TC** = *Tasha's Cauldron of Everything*

**XG** = *Xanathar's Guide to Everything*

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