

MAILOAR

GOD OF THE HUNT



THE BEASTLORD COMPENDIUM

MALAR

THE BEASTLORD COMPENDIUM

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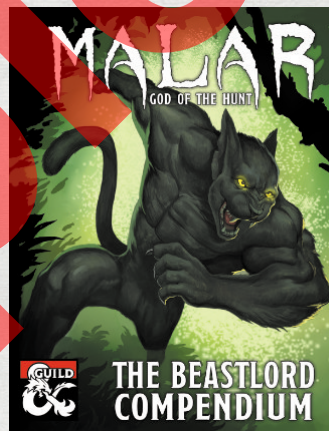
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Malar, in "The Beast" Avatar form, bounds through the Land of the Hunt chasing prey.

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PREFACE

This book is written for the Dungeon Master and player. It contains an exhaustive record for the Forgotten Realms campaign setting's god of the hunt, Malar. It contains every notable lore reference to Malar and his followers along with numerous magic items, spells, and equipment, including lycanthropes and one of their most hated adversaries, the lycan hunter.

The contents have been, to the best of my ability, thoroughly researched, curated, and presented in a coherent manner. The lore occurring between the first edition and fifth edition, especially concerning planes and cosmology, have changed a few times and have some conflicting information, so I have tried to present a clear and easy to understand overview of the setting as best as I could.

While the vast majority of the information contained within this book is established lore from DUNGEONS & DRAGONS products, I have created several new bits of historical information, magic items, monsters, spells, and equipment to further enhance, expand, and continue the lore of Malar.

Most of this book's contents are known mainly by Candlekeep sages and scholars. However, some of the information isn't even known to them. Faerûn commoners have little knowledge of this information.

James Welch

P.S.

There may be spoilers for adventures included in this product. If an individual or event sounds interesting, please play the adventure to determine your own outcome.

*“Would you fight a hurricane, or strive to block a tidal wave?
No more can you fight your own savage nature!
Feel the power of bloodlust - the thrill of the hunt!”*

*- Malar
Something Wild, Ray Vallese*

INTRODUCTION

The ancient deity Malar (MAHL-arr, MAH-larr, or MAY-larr) dates back before written histories when the first creatures walked upon Toril. This primordial and feral beast goes by many names, most commonly The Beastlord, The Black-Blooded One, The Black-Blooded Pard, The Stalker, and The Great Hunter.

As a member of the Faerûnian pantheon, Malar is the god of the hunt and the dark, savage side of nature. Many evil lycanthropes believe Malar to be their divine father.

In recorded Toril sightings, Malar manifests in four varying forms. The first form is called “The Beast,” where he appears as a catlike humanoid with black fur as thick as a black bear with a body lean, supple, and muscular, such as that of a panther or other predatory feline beast.

His second form is called the “Master of the Hunt,” or “Wild Hunter,” where he appears as a twelve-foot tall, black furred humanoid with red eyes and a massive rack of extremely sharp antlers upon his head which he can show or hide at will.

Another less common form is a cloud of darkness with two large, red, feral eyes. Lastly, he may appear as a disembodied animated furry beast limb that can point, draw symbols, and write letters in the air.

Within the Astral Sea, the Beastlord resides in the Deep Wilds alongside Silvanus, Mielikki, Auril, and Umberlee. Within the Deep Wilds, Malar rules the realm called the Land of the Hunt. His realm spreads from the shores of the Blood Sea, Umberlee’s underwater realm, across plains to the steep, rocky hills.

The Beastlord is a wild, feral, and vicious power. If given the chance, he will tear the guts out of his enemies and then lick his fingers clean. Most scholars consider him thoughtless, unreasonable, imprudent, and reckless. He has many, many enemies and very few allies.

Malar hates and fears the spread of roads, farms, and cities because it leads to fewer wild beasts and less hunting, and thus less power and glory for himself. This is expressed by Malar’s clergy tirelessly striving to thwart urban expansion and to preserve as much wilderness as possible.

As a master hunter, Malar strives to ensure there’s always enough prey and predators. In this regard, appropriately seeded deepspawns are placed regions throughout Faerûn where predators or prey are scarce. Deepspawns are remarkable and bizarre aberrations which can give birth to any creature that it has devoured.

Many centuries ago, Malar made frequent visits to Toril and led his followers in great hunts. His followers, called Malarites, seeking to impress their god, would often cast aside their weapons and hunt with their bare hands stalking the greatest beast they could find. In recent times, Malar hasn’t appeared as often for hunts.

During the Time of Troubles, Malar killed the corrupted incarnation of the Master of the Hunt, Herne The Huntmaster, and took his portfolio and worshipers. Herne was worshiped by orcs of the High Forest.

After the Time of Troubles, the weakened Malar began killing barbarian beast totem spirits and taking their portfolios as his own to increase his influence and power. One of the first spirit totems to be slain was the Blue Bear worshiped by an Uthgardt tribe.

As a result of the Spellplague, Malar’s and other nature deities’ realms merged to create the Deep Wilds governed by Silvanus, the neutral aligned god of wild nature. Silvanus, who holds a deep hatred of Malar and his followers, has yet to show any signs of restricting or hampering the Beastlord. Since the Second Sundering, Malar continues to answer prayers and has been quieter than usual.

The Beastlord is worshiped by many devout followers formed in small groups scattered across Faerûn with no central organization. There is no agreed-upon number to indicate exactly how many followers or their distribution. Many worshipers keep their faith hidden from the general public, since in most civilized regions it is forbidden to worship Malar. Worshipers are widely loathed and depicted as wild, uncivilized murderers.

His followers mostly consist of humans, half-elves, half-orcs, and orcs and lycanthropes of any race. In addition to his devout followers, many followers of other faiths occasionally pray to Malar, whether out of fear, to ask for aid in a hunt, or to ward off predators.

CHAPTER 1: FOLLOWERS OF MALAR



Malarites share many regional and racial customs, rituals, and rules with the rest of Faerûn. This chapter discusses patterns of behavior specific to Malarite groups for which research was available. These norms vary across regions and organizations. Lastly, there are many exceptions to the general patterns.

APPEARANCE

Malarite clergy often wear ceremonial headgear made from the pelt or head of a beast which they killed with their bare hands. Many clergy wear headgear and pelts made from black and brown bears, large cats, and owl bears. A few clergy might wear a *cloak of Malar* (see [Appendix B: Equipment and Magic Items](#)) or a displacer beast pelt (see *Player's Handbook: cloak of displacement*).

Clergy of Malar wear bracers with sharp claws adorned with animal bones, claws, fangs, fur, and talons from slain beasts. These bracers are called *claws of Malar* (see [Appendix B: Equipment and Magic Items](#)). Some of these claw bracers are enchanted with magical properties.

Malarites are rarely seen wearing gems or jewelry other than magic items. Commonly, the priests wear a *talisman of Malar* (see [Appendix B: Equipment and Magic Items](#)). Additionally, necklaces made from animal bones, fangs, claws, and pelts are commonly worn. When adventuring, they favor hide or leather armor.

Some Malarites carry a hunting horn. Most wear woodland garb of brown and red hidden beneath a cloak of mottled black, brown, gray, and green. Typical hunting weapons include their bare hands, slashing weapons, and spears. Malarites are forbidden to use ranged weapons. Many non-lycanthrope hunters may wear a *belt of the beast* (see [Appendix B: Equipment and Magic Items](#)) created by their priest which grants the hunter animal-like senses.

Based on a survey of several groups, a large number of Malarites carry an assortment of daggers and knives. Commonly, these weapons are hidden all over their body in boots, belts, and forearm bracers. Some hide small weapons under their hair at the nape of their neck and under their armpits and in other, less polite, bodily locations. Lycanthrope Malarites carry fewer weapons and equipment since they can't carry most items when in their animal forms—and because they have their own natural weapons.

Lastly, Malarites do not hide their scars. In fact, they revere scars suffered at the hands of wild beasts in unarmed combat.

PHILOSOPHY

Malarites believe that the hunt is the center point between life and death — hunter versus prey — deciding who lives and who dies. The hunt is the most important thing in life and everything revolves around the hunt. They believe they are above all living creatures and their favorite prey is most cunning of all: sentient beasts and humanoids.

Directly related to the hunt, Malarites believe civilizations are responsible for the despoliation of nature that leads to the complete degradation of wilderness.

The *Gospel of Saernclaws* commands Malarites to fight against diseases of any kind. Malarites see disease as a threat to hunting—if their hunting grounds becomes infected with a disease, then the disease will lessen the beasts they hunt. This sacred text requires followers to make sure all creatures, including those who stand against Malar, are disease free.

While Malar followers are no doubt evil (neutral at best), most don't favor outright murder, like a follower of Bhaal, unless it's a woodcutter, a politician supporting urban expansion, trespassers, or a follower of an opposed faith. To a Malarite, the deaths of sacrificial victims aren't considered murder, but instead they sacrificed themselves for the greater glory of Malar.

When some Malarites track and catch trespassers in their hunting grounds, they may interact with the group by asking them questions. If the trespasser carries a symbol of Malar or can prove they're allies of Malar, the Hunt may allow them to continue and even hunt alongside them. Otherwise, the trespassers may be given an hour's head start before being hunted down and killed by the Malarites.

"I FIND THE TERM 'PHENOTYPE' TO BE MORE DESCRIPTIVE THAN SPECIES. THERE ARE MANY PHENOTYPES OF LYANTHROPES - WEREWOLVES, WERERATS, WEREBEARS, AND WEREBOARS, TO NAME A FEW.

- Van Richten, quest lecturer
College of the Herald's, Herald's Holdfast
14 Mirtul of The Year of the Sword (1365DR)

ORGANIZATION

The official term adopted and used by Candlekeep scholars for a group of Malar worshipers banded together in a single location is called a "Hunt." Throughout this document, I refer to these groups as "Hunts." However, since Malar's followers are extremely decentralized, there's no naming standards to any of their organizations. An individual Hunt may use other terms to identify itself, such as black bloods, den, family, nest, tribe, pack, and church. If the Hunt is primarily lycantropes of a single phenotype (a lycantroupe variation relating to a particular animal such as a wolf or rat), the name is often adopted from their related animal's group name.

There are two well-known exceptions to the decentralized organization. The first is the coalition called the People of the Black Blood. In the Year of Wild Magic (1372 DR), it was comprised of at least 3,000 followers, divided into Hunts of 50 to 100, scattered across Faerûn. Their current numbers are unknown, but believed to be less than 3,000.

The second exception is the Church of Malar located within the kingdom of Cormyr which oversees all of the Malarites and their worship within Cormyr.

LEADERSHIP

Each Hunt is led by a single member. Documented exceptions include the ruling triumvirate of the Bloodmoon Circle at the Wyvernstones of Hullack, and the triumvirate council of the all-female Brynwood Hunt.

In most Hunts, the leadership role is passed by Challenge. Appointments for leader and other roles are common, and Appointments bypass Challenges. However, when a formal contest is issued all ranks must abide.

A formal contest can only be issued when both parties stand on sacred ground, such as where the Hunt's rituals are performed. Challenges don't normally occur in urban areas, even if a temple or shrine might be considered sacred ground. The Challenge is settled by single combat.

Most Challenges end in the death of one of the opponents. In a few Hunts, Challenges are only possible during a full moon when both opponents are at their maximum strength. Challenges never occur during another sacred event, such as a High Hunt.

The second most important role is held by the high priest (who can also be the leader in small Hunts). The high priest leads the Hunt in the ceremonies, blood sacrifices, rites, and prayers before hunts.

MEMBERSHIP

The faith calls to individuals who feel marginalized by and cast out of civilized societies. It is especially enticing for those who feel solace in untamed nature, identify with predators, and take pleasure in tracking and killing dangerous beasts. These calls are particularly influential in frontier settlements and within wilderness regions. Many hunters, rangers, druids, barbarians, orcs, and lycantroupe worship the Beastlord.

Most Malarite sermons call worshipers to return to wilderness and help return Faerûn to the time before civilizations encroached upon nature. This message is often well received by young nobles who seek to renounce their privileges and those who want to save the wilderness from urban sprawl. Sometimes, these young nobles help finance the Malarites.

The Malarites' messages have resulted in countless raids and acts of vandalism against cities and villages which expanded into natural areas. While their goals aren't directly aligned, these raids attract the attention of bandits, brigands, and outlaws to join their cause as allies or sometimes join their ranks as worshipers.

Recruitment occurs less frequently. There seems to be a target count that the Hunt leader tries to maintain so that they can keep order over the group. If their numbers get too low, they may abduct children from nearby civilizations to raise as their own or curse meddling adventurers with lycanthropy. If their numbers get too high and the Hunt leader can't control the group, a coup may form or a group may make impulsive and unprepared attacks which could bring unwanted attention to the group.

PUNISHMENTS

An "outcast" is a Malarite who has been ejected from their Hunt. It is believed this tradition was adapted from the Uthgardt tribes, which they call a "pack outcast," and may have spread to Malarite Hunts through assimilation.

In some circumstances, an outcast is branded to mark their exile. In more extreme customs, these brands are created from silver rods and branded to the bone, leaving a permanent disfiguring mark that any other Malarite can recognize.

Most Malarites who would be exiled are killed. However, there are stories of a few exiles who challenged their accuser, and defeated the accuser's champion, to receive exile over death. There are no written rules concerning when a Hunt should exile instead of using capital punishment, and this concept varies with each Hunt. For most Hunts, the concept of exile doesn't exist.

GREETINGS

It's customary for Malarites to greet each other by touch. The handshakes, embraces, and placement of hands have two or three variations depending on the Malarites' bodily form, rank, and whether there are non-Malarites present.

In the majority of Hunts, it is also customary for the Hunt leader to greet subordinates first as a sign of dominance. The leader places one hand on the nape of the subordinate's neck while embracing them. This animalistic gesture of dominance also occurs when leaders of two Hunts meet for the first time, with the stronger Hunt leader showing dominance over the weaker Hunt leader.

While in humanoid form and with non-lycanthrope humanoids, dominance is displayed with holding heads high, looking directly at another's eyes, visible teeth, and a straight and erect posture with shoulders back and chest forward. Submission is displayed with head bowed, avoiding direct eye contact, and slouching.

RELATIONSHIPS

In the North, Malarite Hunts are grudgingly accepted by some villages in unspoken pacts. The Hunts help families survive the harsh, cold winters by providing fresh game meat to the villages. By accepting these kills, the villages acknowledge and accept the pact. While under the Hunt's protection, the village is also shielded from marauding monsters, bandits, and barbarian tribes. If the pact is broken or rejected, the village won't be protected by the Hunt and the villagers.

Some Malarite Hunts reluctantly accept the presence of some druids within their territory. As a hated foe, the majority of druids always oppose and interfere with the Hunts, thereby causing the druids to be hunted down and slaughtered. Malarites may tolerate a druid as long as the druid helps maintain the forest, helps prevent diseases, protects the forest from interlopers, and doesn't interfere with their hunts, goals, and rituals. Very, very few druids meet these requirements.

Malarites particularly hate woodcutters. They see this profession as the gateway to urban encroachment. By felling trees, the woodcutter allows cities to expand. When a Malarite decides to hunt and kill a villager, it's almost always a woodcutter.

*Acolyte of Malar and
Huntmaster Krusk*



TABOOS AND HERESIES

Malarites follow most common and universal Faerûn taboos. The ones listed here are specific to Malarites or their members.

ARDEEP FOREST

While not an exclusive taboo for Malarites, lycanthropes who wish to remain as lycanthropes do not enter the Ardeep Forest, also known as the Faraway Forest and called Ardeepforest by some elves. The forest is located near Waterdeep on the Sword Coast.

Legends say that the lycanthropy curse can be removed with spells from simple acolytes, such as *cure disease* spell, opposed to requiring more complex spells such as *remove curse* spell. The forest also emanates a *protection from evil* aura.

BLOOD SACRIFICES OF THE UNDEAD

Malarites never offer an undead creature as a sacrificial offering to Malar. To do such, would be a great insult to their god.

HERESY OF LYCANTHROPY DISEASE

Malarites do not openly speak of the claim that lycanthropy is a disease or affliction. This heresy is the most serious of all taboos.

Malarites who believe this claim keep their thoughts to themselves. If discovered, the heretic is killed on-sight by any Malarite. A Malarite that hesitates to kill the heretic could be found guilty by association.

If acknowledged and accepted, their sacred text, the *Gospel of Saernclaws*, requires them to exterminate all lycanthropes who carry the “disease or affliction.”

PACK MENTALITY

While there are numerous conflicts and battles within the ranks of a Malarite Hunt, the members never show disagreements in public or to outsiders.

Additionally, whenever an outsider physically or verbally attacks a Malarite, all Malarites come to their aid even if they despise their fellow Malarite.

This taboo seems to also apply to relationships between different Malarite Hunts.

RANGED SPELLS

While Malarites are commanded by Malar to not use ranged attacks or poisons to kill their enemies, ranged spells present complications to the understanding.

The vast majority of Malarite spellcasters do not use any ranged attack spells, such as *call lightning* or *magic missile*. However, spells performing melee attacks on the target at a ranged distance from the caster, such as *spiritual weapon* and *Evard's black tentacles*, are acceptable. Area spells centered on the caster which damages foes at a distance, such as *earthquake*, are also seen as generally acceptable.

DIET AND NUTRITION

It's easy to say that Malarites are carnivores—some might say cannibals. While there are no documented references of Malarite eating humanoids, there are several ceremonies where Malarites drink a beverage containing humanoid (and beast) blood, called blood-wine.

Some Malarites are so devoted to the hunt that they won't eat meat they didn't hunt and kill themselves.

INCOME

It is common to find Malarites serving as bounty hunters, guides, hunting dog breeders and trainers, mercenaries, and trappers. As entrepreneurs, a Malarite might own a hunting lodge that provides exotic hunting expeditions.

Malarites especially enjoy bounty hunting to track down wanted fugitives, and they seldom bring in their quarry alive.

Many Malarite hunters sell or trade surplus animal parts such as furs, organs, claws, and teeth in the communities they live in and near their center of worship.

"THEY CALL ME A MURDERER
BECAUSE I KILL PEOPLE --FINE! --
BUT WHY DO THEY CALL PALADINS,
WHO ALSO KILL PEOPLE,
HEROES AND HOLYMEN?"
- Laryn Zzallar
3 Eleasis of the Year of the Gauntlet (1369DR)

EXPRESSIONS

Generally, Malarites adopt and adapt many of the local common phrases, idioms, popular sayings, and proverbs of their region. A few expressions unique to the followers of Malar are listed below.

COMMON

“A brutal, bloody death is an honor” – Last words before a Malarite dies a bloody death

“Blood for blood” – An equivalent saying for “an eye for an eye”

“By fang and claw” – Precludes a declaration or oath. For example, “By fang and claw, this Hunt declares you Unblooded.”

“By Malar’s claw” – Used as a figure of speech or exclamation

“Domesticated” – Insult referring to lycanthropes living in cities

“Gentleclaws” – Insult referring to good aligned lycanthropes

“Hunt often” – Greeting, the standard reply to which is “In honor of the Beastlord”

“Know your slayer and your doom” – Sometimes shortened to “Know your slayer” or “Know your doom.” Usually shouted in combat to their opponents.

“Malar favors the bold,” “Malar favors the strong” – A common Faerûn saying appropriated by Malarites

“May you die an old man” – An insult to Malarites

“May your blood turn black” – A Malarite blessing

“Remain ever alert and alive” – Common farewell or greeting

“Show no fear!” – Used as rally or battle cry

“Taste the blood!” – Used as a battle cry. Alternatively, “Taste their blood!” when used as a rally or battle cry in group encounters.

“The beast killed the sage” – Savagery defeats reason and careful thought. Often “beast” is replaced with the Hunt’s most prominent related animal, such as “wolf” or “bear.”

“The law of the wild prevails” – Whatever will be, will be

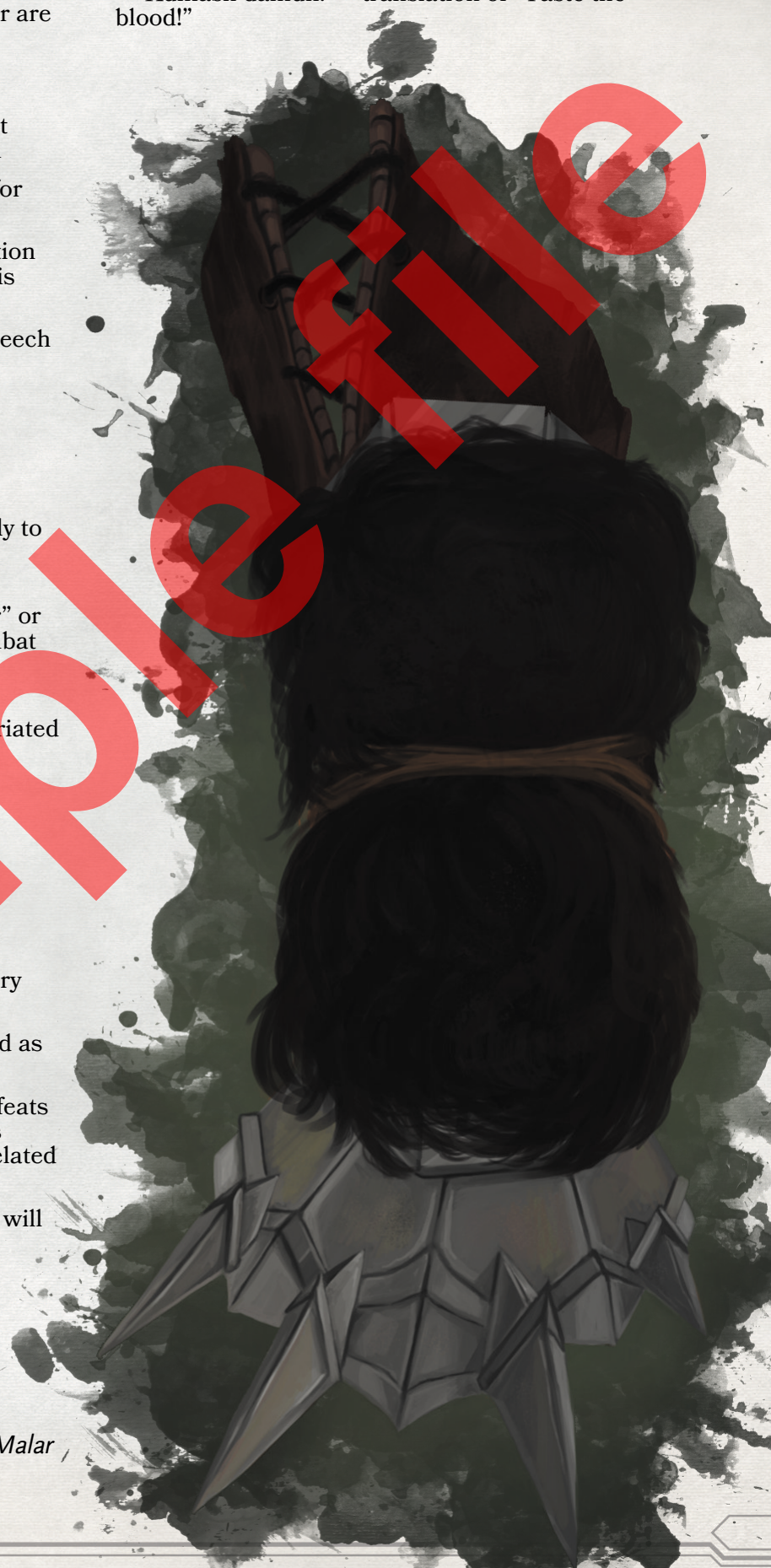
“Your claws are dull” – Insult to a fellow Malarite

ORC

“Dam ul dam” – translation of “blood for blood”

“Kumash damun!” – translation of “Taste the blood!”

Claws of Malar





*Give thanks to the Great Black Wolf,
who chases the moon across the sky.
Let him fill our limbs with strength.*

*Give thanks to the creatures of the wild,
for the meat they yield to the skillful hunter.
Let them nourish our bodies.*

Malarite Chant of the Black Wolf

CHAPTER 2: CULT OF MALAR

In the vast majority of Hunts, Malarite clergy pray for spells at night. The songs, chants, poems, and prayers listed below are a subset of the wide and varied Malarite Hunt culture.

Due to the decentralized structure of Malarites, Malar's symbol of a clawed paw has many variations in appearance. Every Hunt has their own variant of the holy symbol and while they share a common theme, very few of the symbols are similar in appearance.

Malarites have no common, organized worship services. In most churches and Hunts, worship is done by hunting beasts (or humanoids).

During harsh winters, when provisions run low, worship from commoners increases as they seek help from Malarite hunters and relief from wild predators who also suffer under the same conditions.

DOCTRINE

CREED OF MALAR

This statement of faith is one of few things shared by all Malarite Hunts. It is often recited by Malar clergy during worship services and before hunts.

Hunt often, in honor of the Beastlord. Slaughter your quarry bloodily, so it knows its slayer and its doom. Slay no young, no gestating creature, and no deepspawn, so as not to lessen the quarry for hunts ahead. Ignore laws, and battle law keepers. The only true law is the will of Malar, and where Malar is silent, the law of the wild prevails: The strong do as they please, and the weak flee, obey, or die.

It is Malar's will that a quarry that escapes a hunt not be hunted ever again, but instead be treated with respect as an Unblooded. Stand against woodcutters and clearers of the land, feed the hungry from the bounty of your hunts, and obey no priest of another god. Taste the blood of those you kill, and never slay from a distance. Know cunning and the ways of the wild, but never fear. Face your foes and prevail.

DOGMA

The following set of essential beliefs are also shared throughout all of the Malarite Hunts. These shorter statements are often recited by clergy and less literate warriors.

Survival of the fittest and the winnowing of the weak are Malar's legacy.

A brutal, bloody death or kill has great meaning.

The crux of life is the challenge between the hunter and the prey, the determination of who lives or dies.

View every important task as a hunt.

Remain ever alert and alive.

Walk the wilderness without trepidation, and show no fear in the hunt.

Savagery and strong emotions defeat reason and careful thought in all things.

Taste the blood of those you slay, and never kill from a distance.

Work against those who cut back the forest and who kill beasts solely because they are dangerous.

Slay not the young, the pregnant, or deepspawn so that prey will remain plentiful.

SCRIPTURES AND PROPHEESIES

BLACK WOLF SCROLLS

In the 8th century DR, Selûnite sages declared the Black Wolf prophecy a heresy. Malarite clergy believe it is the true word of Malar. Due to its scholarly importance, it is included within this document.

The temple of Selûne declared it heretical because the prophecy combined stories of Malar with those of Selûne.

The scrolls predicted the arrival of the Black Wolf. The Black Wolf is believed to be an Avatar of Malar, a Chosen of Malar, a champion created by the union of Selûne and Malar, or an individual who can unite the followers of Selûne and Malar. The ritual ceremony is performed during a new moon, referred to as a Black Moon by the scrolls.

One of the ritual's requirements was the complete mastery of one's own lycanthropy. The balance technique was taught with a poem, titled "Two Halves of Balance."

*The red and the white.
Aggression and passivity,
Anger and calm,
Force and acceptance.*

Alternate verses that aren't actually part of the scroll's contents, but are sometimes included in stories passed down, include:

*Motion and stillness,
Good and evil,
Light and darkness,
Moon and shadow.*

Many sages believe that the red symbolizes Malar and the white symbolizes Selûne. Malarites who quote the scrolls leave out the "good and evil" verse.

One sage argued that the Black Wolf wasn't an individual, but a transcendent state of lycanthropy, "when you have no master." Others believed it required a complete understanding of Selûne and Malar, so one could find a delicate balance between the two deities.

Malarites believe that once the Black Wolf arrives, they will be led in the greatest hunt of all time across all the lands to reclaim the land as their territory.



Symbol of Malar

BOOK OF FANGS AND TALONS

Sightings, both confirmed and unconfirmed, of the *Book of Fangs and Talons* occurred in 937, 960, 977, 1281, 1296, 1298, 1346, and 1359 DR. The location, contents, and fate of the Malarites' sacred text continue to be unknown.

The first sighting of the tome was in the Year of the Turning Wheel (937 DR). The Slow Serpent Adventuring Company found the *Book* atop Berun's Hill and brought it to a local priest of Silvanus. Below are hand-written notes found in a temple near Triboar. The contents of the notes haven't been verified, but the information provided aligns with further research into the tome and the Malarite ritual.

"Discovery of book - The book was found laid out flat and held open by stones. A circle of blood and burnt candles surrounded the book. Numerous paws of various beasts were present. The bodies of the beasts were not present. The paws were arranged outside the blood circle with the claws or talons pointing inwards towards the book.

Inspection of book – The book appears to be at least twenty years old. It is possible for the book to be older and preserved with magic.

Analysis of scene – The three possibilities to the ritual are: work of a schism cult of Malar; followers of Bhaal using the Malar book; work of orthodox Malarites experimenting with a rare grand ritual such as summoning or constructing an avatar of Malar."

Three nights after the *Book of Fangs and Talons* was stolen by the Slow Serpent, the tome was retrieved by more than forty Malarites wearing beast masks and bone claw bracers.

Several years later in the Year of the Mageling (960 DR), the *Book of Fangs and Talons* was rumored to have been sighted in the Daggerford area. After a thorough investigation by warrior-priests of Chauntea, they found no evidence of Malarites or the tome. Approximately seventeen years later, a ring of blood and severed claws was found in the area south of Daggerford. Even though there were no sightings of the Book, the Chaunteans believed this site to be associated with Malarites.

The *Book of Fangs and Talons* was once again sighted in the Year of the Black Hound (1296 DR) by adventurers in a hidden temple in the village of Easting. One adventurer sought to carry the Book away from the temple. Malarite priests summoned beasts who dragged away and devoured the Book's carrier. After escaping the Malarites, the remaining adventurers returned with mercenaries to find the temple empty and abandoned.

In the Year of the Pointed Bone (1298 DR), Onglukh Neirim came into possession of the Book. In Elversult, Malarites held an open conclave to plan how to control the lands north of Amn, east of Iriaebor, and west of Vaasa. The *Book of Fangs and Talons* was used in several rituals during this ten day-long gathering.

Published writings from Thorough Delskul state that any non-initiate who tried to open the *Book* would be poisoned by claws and fangs which covered the exterior of the book.

The *Book of Fangs and Talons* contains seventeen heavy vellum pages, bound by slabs of turtle shells and covered in hides and furs. The clasp is crafted from various fangs and talons, all of which contain venom. A red dragon tongue stamped with the holy symbol of Malar is used as a marking ribbon.

The list of spells contained within the book and game statistics for the *Book of Fangs and Talons* are provided in [Appendix B: Equipment and Magic Items](#).

EPIPHANY OF SHANDUNN LONGFANG

When an Avatar of Malar, in the form of the "Master of the Hunt," appeared to Bloodhunter Shandunn Longfang in the Year of the Grinning Halfling (1484 DR), he commanded Shandunn to deliver three *Spears of the Master Hunter* to specific followers for untold reasons.

Additionally, Malar charged the twenty-one dire wolves which accompanied him to travel with and protect Shandunn during the distribution of the gifts.

While in the presence of the Beastlord, the devout priest had a divine revelatory manifestation which has been transcribed as:

"The Hunt must go on. Take all strong and bold hunters called to the way of the beast. Teach those abandoned by their gods to know the ways of the wild, so they may slaughter their former masters."

As Shandunn traveled across Faerûn to deliver the gifts, the message was distributed to all Malarite Hunts along the way.

Unverified stories also claim that Shandunn was in possession of multiple supernatural gifts from Malar, which were also distributed among several Malarite Hunts.

GOSPEL OF SAERNCLAWS

Written by Garmos Saernclaws, the *Gospel of Saernclaws* profoundly impacts Malarite Hunts. The text is well known to religious scholars of all faiths across Faerûn. It declares:

“The Hunt must be clean. If disease or affliction is visited on hunters by a beast, clergy of Malar must do all they can to root out and exterminate the taint, that bloodlines and beasts in the wild remain always strong.”

The location of the original scroll hasn't yet been discovered. However, its words have been transcribed and passed to Hunts through Malarite conclaves.

THE AFTERLIFE

Malarites share the same beliefs in the afterlife as the rest of Faerûn's faithful. They believe that Malar will claim them once they arrive in the City of Judgment and take them to his domain which is full of wild game and where the hunts never end.

CHANTS

BLOODSONG

The clergy offer prayers before hunting, during a hunt, and while celebrating the slain quarry with a toast. In some Hunts, the celebratory toast is taken from the blood of their slain quarry. The Bloodsong is recited over the bodies of slain quarry often by the hunter who killed the quarry.

The reader shouldn't confuse this Bloodsong with the annual Bloodsong performed on the Feast of the Moon by the Heralds of Faerûn to honor the dead by reciting their genealogies. It is possible the two Bloodsongs share a common origin since both honor the dead. Yet they do so in very different ways, and no relationship has yet been discovered.

CHANT OF THE BLACK WOLF

The Chant of the Black Wolf is performed by some Sembian Hunts within the People of the Black Blood coalition. The chant is led by the cantor, who is most often the Hunt's high priest. Each verse is followed by a response from the members.

1st Verse (cantor):

“Give thanks to the Great Black Wolf, who chases the moon across the sky. Let him fill our limbs with strength.”

Response (congregation):

“We hunt for our strength.”

2nd Verse (cantor):

“Give thanks to the creatures of the wild, for the meat they yield to the skillful hunter. Let them nourish our bodies.”

Response (congregation):

“We hunt for our nourishment.”

CHANT OF THE BLOODMOON

The Chant of the Bloodmoon is performed by Malarites belonging to the Bloodmoon Circle located at the Wyvernstones of Hullack.

Hail the rise of the bloodstained moon! The time for hunting draws nigh. The Beastlord teaches that the strong and bold shall prey on the weak and, in so doing, purge the land of sickness and disease.

Beneath these ancient boughs, the way of the beast still reigns unchecked, and those who bear axes and ploughs dare death if they enter Malar's demesne.

Now join me in the shape of the beast as we stalk the sacrificial stag. Remain alert for interlopers who see only trees to be felled and fields to be plowed, for they are a burgeoning plague that afflicts the natural cycle. Hunt, howl, and chant the Bloodsong, for the forest shall soon run wet with blood.

*“Nothing noble about death, boy.
Death means you lost. If I die,
I'll die fighting, and the Beastlord
will greet me with my enemy's
blood on my teeth.”*

- Sauk

Sentinelspire, Mark Sehestedt

CEREMONIAL OBJECTS

BLOOD-WINE

Blood-wine is a sacred drink comprised of boiling wine and the blood of slain beasts (and sometimes humanoids).

CLAWS OF MALAR

These light, exotic claw bracers mimic the appearance of beast paws such as those of bears, lions, tigers, and wolves.

The bracers are used as personal weapons and in ritualistic hunts and ceremonies by Malarites. The claws are often made from a creature slain by the wearer. The bracers' appearance varies widely.

Scholars believe these claw bracers have existed for several millennia and that other organizations may have copied or been influenced in creation of other claw bracers. Based on existing Hunts, some claws are made from actual fangs, claws, and bones taken from animals. These primitive claws are believed to be similar to the ones used by Malar's first worshippers.

The first known imitation are "Tiger's claws" used by the Uthgardt tribe of the Red Tiger. These claws have three long blades made from either metal or stone that are mounted to a wooden handle held by the barbarians. The blade length causes the weapon to be unbalanced and difficult to hold, so it is impossible to cast spells while equipped. It is also easy to disarm the weapons, since these weapons do not have a support bracer.

Often, "Grayclaws" worn by the infamous Grayclaw thieves' guild of Tantras are thought to be imitations, but their design is influenced by the bagh nakh imported from the eastern lands of Kara-Tur. These claws are worn in a similar fashion as brass knuckles and assist the wearer in scaling walls, but they also hinder detailed hand and finger gestures required for spellcasting.

Any non-Malarite seen with *claws of Malar* suffers the full wrath of all Malarites. This is taken as a great insult and given the full attention of the Malarite Hunt to seek retribution.

The game statistics for the *claws of Malar* are provided in [Appendix B: Equipment and Magic Items](#).



Claws of Malar

BLOOD SACRIFICES

A blood sacrifice requires a creature to die. Usually, the type of creature is determined by the requirements of each ceremony. The sacrificial offering must be alive when the ceremony begins.

For many blood sacrifices, there are no game play mechanical affects – Malarites perform these ceremonies as part of their worship.

Malar will not accept just any sacrificial offerings. The Beastlord accepts humanoids, intelligent creatures, and dangerous creatures. Undead creatures are never accepted.

BLOODY ROCK CEREMONY

The Bloody Rock ceremony sacrifices sentient creatures to Malar. The victim is secured to the Claw, a table stone in center of Bloody Rock. The head priest uses either their own claws or *claws of Malar* to rip the creature open over and over again. As the creature bleeds out, the blood flows down into the table and disappears as it is absorbed into the table stone.

The leader must proceed slowly in order to keep the victim alive and its blood draining for the entire 2-hour-long ritual. If the victim dies too quickly, the ritual fails. When it is successful, the dagger-shaped standing stone called the Bloody Rock begins to bleed from several places. Malarites collect the blood from Bloody Rock into a special container, then the head priest drinks the blood to finish the ritual.

Records indicate that whoever drinks the collected blood becomes protected and revitalized. Over the next 24 hours, if that creature is injured in combat, they are immediately magically healed.

If anyone other than the creature who performed the sacrifice drinks the blood, they suffer no obvious effects. However, any wound they suffer bleeds until they receive magical healing.

When a non-evil creature drinks the blood or tries to channel divine energy while within the shrine, they suffer the bleeding effect and may also suffer internal bleeding as their veins may split and burst.

The game mechanics for blood sacrifices are provided in [Appendix A: Character Options](#).

SACRED ARTIFACTS

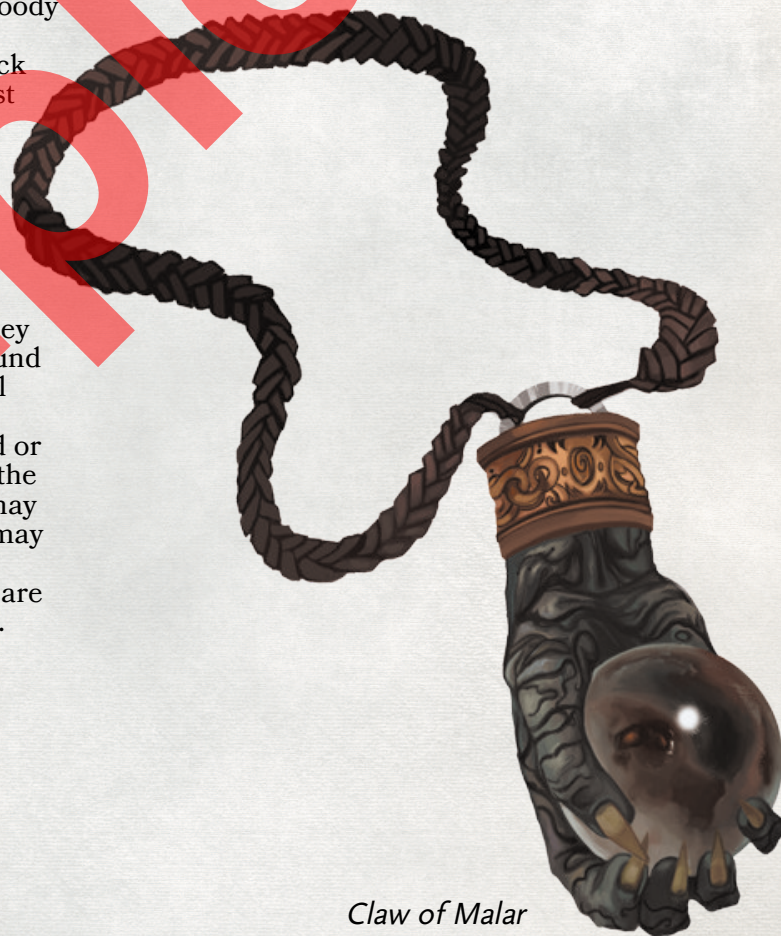
CLAW OF MALAR

The powers and origin of the *Claw of Malar* are legendary and the lore surrounding it is sometimes conflicting. Legends say it gave the mortal Pasha Abon Duum the power to challenge Tyr, the god of justice.

The artifact appears as a gray skinned humanoid hand with long-pointed fingernails. The hand grasps a clear bauble and wears an ornate golden cuff around its wrist. The talisman is suspended from the cuff by a cord which allows it to be worn around the neck.

In the Year of the Prince (1357 DR), a thief stole it from Duum and gave it to Tyr. It is still believed to be in the possession of Tyr.

The game statistics for the *Claw of Malar* are provided in [Appendix B: Equipment and Magic Items](#).



Claw of Malar

COIN OF MALAR

The *Coin of Malar* is shaped like a normal coin with an image of a great, snarling, catlike beast with flattened ears and a mouthful of fangs on one side and a taloned, bestial claw in blood on the other.

The *Coin* is cursed. Once it's picked up, the individual can't get rid of it. When they try to drop or throw the *Coin*, it remains stuck to their skin. The only way to get rid of it is to find someone who truly wants it. Often, thieves lusting for coins and items become cursed after stealing it.

The *Coin of Malar* brings an onslaught of nightmares and dreams forcing the individual to transport it to a specific location. Once there, it can be used as a key to break magical bonds to release a servant of Malar. Once it has accomplished its task, the *Coin* dissolves and the curse removed.

The game statistics for the *Coin of Malar* are provided in [Appendix B: Equipment and Magic Items](#).

MALAR'S GLOVE

Created by a league of wizards, *Malar's Glove* appeared as a piece of white and pink coral. When an undead held it, the glove transformed into an elbow-length glove of white and pink streaks. The glove could only be worn by an undead creature.

The item was worn by Borran Klosk and allowed him to dispel elementals, empowered his spells, and protected him from a spell misfire. It was shattered into multiple pieces of coral in Alaghôn.

The game statistics for the *Malar's Glove* are provided in [Appendix B: Equipment and Magic Items](#).

Coin of Malar



SKIN OF MALAR

The bloodstained artifact called the *Skin of Malar* was worn as a hooded cloak by Anth-Malar, Chosen of Malar. It was imbued with magical properties of protection.

Many rumors exist related to the *Skin of Malar*. However, it is believed to have been lost or perhaps magically sealed away somewhere in the *Silver Marches* near where Anth-Malar died.

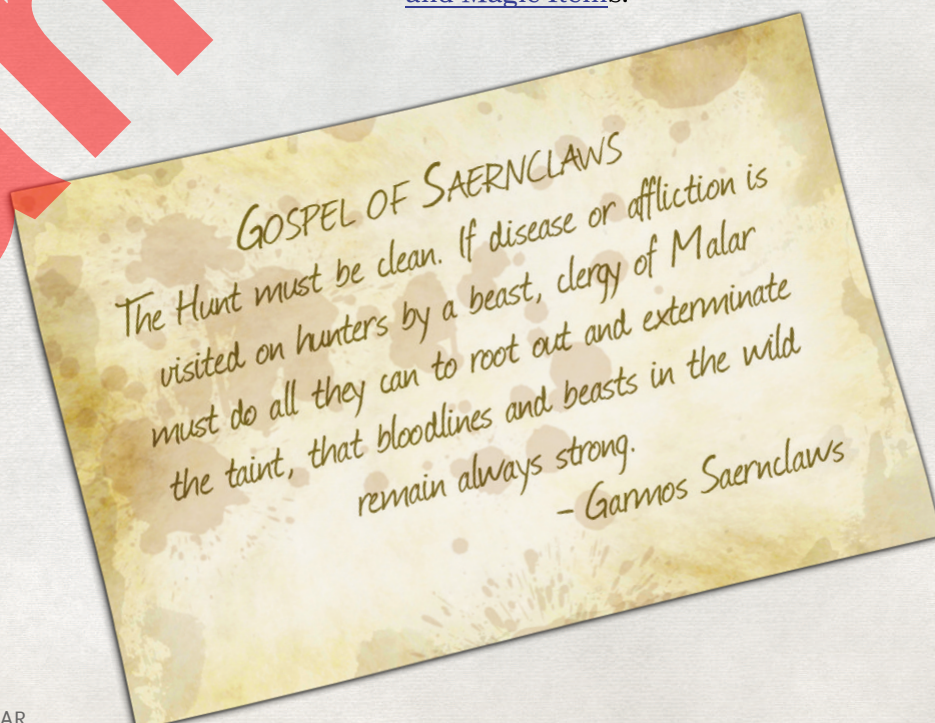
The game statistics for the *Skin of Malar* are provided in [Appendix B: Equipment and Magic Items](#).

SPEAR OF THE MASTER HUNTER

Stories of the *Spear of the Master Hunter* have existed for centuries. These legends say Malar would give his spear to a devout follower after the end of a hunt led by Malar.

It is unknown exactly how many of these spears have been given to Malar's followers.

The game statistics for the *Spear of the Master Hunter* are provided in [Appendix B: Equipment and Magic Items](#).



THE TAMING OF THE BEAST

The lord of beasts
Went looking for a feast.
He entered lion king's den,
And killed druids in a glen.
In a great display of might,
The beast and lion did fight.
The lion chase came forth,
The beast headed north.
The beast's hunger continued to burn,
His next meal was Huntmaster Herne.
Farther north the beast did go,
Until he met a worthy foe.
He fought another attacker,
None other than the Master Tracker.
The ranger defeated the beast long ago,
So the beast fled north into the snow.
Not so long ago was the Time of Troubles,
When the beastlord was shown vincible.

*Transcribed from a bard's song,
who wished to remain anonymous.
The Seven String Harp Tavern, Secomber,
Year of the Scarlet Witch (1491 DR)*

CHAPTER 3: AREAS OF ACTIVITY

Temples dedicated to Malar are rare and nearly impossible to locate. The few temples that have been discovered have been immediately destroyed by city officials or adventurers without preserving any artifacts. In any case, Malarites prefer using the wilderness and underground caverns as their religious sites.

Temples dedicated to Malar are commonly called the “Temple of the Beast.” Makeshift temples in the wilderness are often indicated by a circle of claw, fang, or talon shaped stones, with the stones pointing inward towards the center.

Woodland shrines vary greatly in appearance. Most have a bowl for offerings surrounded by pointed stones, in the same manner as the makeshift temples. Some shrines are adorned with skulls of great beasts.

When possible and when in proximity to large civilized regions, temples may be hidden underground, usually within caverns with deep expansive subterranean passages which also serve as their hunting grounds.

AMN

UMAR HILLS

The foothills to the south of the Small Teeth mountain range are named the Umar Hills. The hills are the hunting grounds of a small Malarite Hunt primarily consisting of werewolves.

BORDER KINGDOMS

JUNDARWOOD

Local stories tell of a stag-headed man that roams the Jundarwood, a once sacred Malarite site. Prior to this stag-headed man’s arrival, a Hunt claimed the entire forest as their territory.

Now, the newcomer attacks any Malarite who travels too deeply into the forest, tears them apart, and leaves their remains scattered along the forest border as a warning to other Malarites. Some Malarites assume this being is either a powerful agent of Silvanus or an Avatar of Silvanus.

NAERNTH-DAR

Elminster speaks of a long-forgotten battle within the ancient drow city of Naernth-Dar where Aglar, alleged son of Malar, was slain and then consumed by priestesses of Lolth.

Soon thereafter, the priestesses were hunted and killed by Hamnor the One Handed, paladin of Tyr. The paladin ordered the city destroyed and supervised its complete destruction. While rumors of its location persist, the city’s ruins haven’t been discovered.

CALIMSHAN

TOWERS OF FURY, CALIMPORT

Located in the Faith Ward of Calimport, the Towers of Fury are dedicated to Auril, Umberlee, Malar, and Talos. The temple was constructed in the Year of the Worm (1356 DR) and commissioned by Syl-Pasha Djenispool. There is a tower for each deity. Talos's rises five stories, and the others have four stories.

CHULT

In the dense jungles and ports of Chult, Malarites are somewhat more common than in the rest of Faerûn. Rumors are rife in the ports about weretigers hiring themselves out as wilderness guides, then leading unsuspecting adventurers to their deaths in the vast jungles of the Hunt's territory.

Around the Year of the Bent Blade (1376 DR), a prominent leader of the largest Chult Hunt, Bloodmaster Mainu, adopted a different method of High Hunts and only called for hunts against those who exploited her jungle. Mainu, a female weretiger, was originally abducted by a cleric of Malar who was infatuated with her beauty and wanted her as his bride. On their wedding night, she tore out his throat. Later, she became the leader of that tribe.

Some Chult Hunts may still follow Bloodmaster Mainu's direction. However, since each Hunt operates independently of each other, it's unwise to assume that any current Chult Hunt follows the Law of Mainu.

At least three Chult Hunts are known for collecting and selling large quantities of bloodleaf to smugglers.

DEVELOPMENT
Expedition to Chult
Research bloodleaf,
Survey of Mainu's influence
Daily 3gp (ea), Expenses 750gp (ea)
Total: 1680gp
Issued To: Cie Faith and
Barrowborn Iron Drake



COLD LANDS

VAASA

In the frozen, untamed wilderness of Vaasa, the Stone Tooth Clan was a well-known Orc Hunt during the late 14th century DR.

Their sacred hunters, called “zuwar,” swore their loyalty and life to Malar. Within their clan, they referred to other blood brothers and sisters as “malwun”, which translates to “oathbrother.”

In one tradition that the orcs called the “Sign of the Beastlord,” they would curl their three middle fingers, like a claw, and rake their fingernails downwards across their foreheads opening deep gashes and drawing blood.

CORMYR

SUZAIL

In the capital of Cormyr, the Hunts that operate openly are legally recognized and permitted. These Hunts have dominion over hunting. The church is also permitted to breed monsters and to hunt beasts within specific border areas.

Allowing the Hunt to operate openly within the border areas help the Crown deter smugglers and bandits, and to control livestock rustling. The Hunt also keeps marauding monster populations to maintainable levels.


Some of the creatures bred by the priests are used for blood sacrifices. However, most of the church's income comes from selling the creatures to the wealthy either as trophies or for exotic feasts. A few of these creatures are also used as temple guards. Lastly, some nobles purchase these creatures as quarries for their hunts which are also often led by Malarite hunters.

When the church operates in the open, they must follow the Kingdom's laws and act within limits imposed by the Crown. However, the church employs subtle techniques to work against the government in hopes of allowing their currently-illegal ceremonies, high rites, and humanoid blood sacrifices to be practiced in the open.

One key individual, known as the “High Huntmaster of Vaunted Malar” for all of Cormyr, Auqrathar Buruin, was a high priest in Cormyr in the late 14th century DR. Buruin was called to provide healing and counsel to the King several times when dealing with diseases and plagues within the kingdom's forests, as commanded by the *Gospel of Saernclaws*.

Lastly, a shrine dedicated to Malar is located in Suzail on the north side of the Royal Ride.





Wyvernstones of Hullack

WYVERNSTONES OF HULLACK

In the Year of the Wyvern (1363 DR), during the Feast of the Moon, the Bloodmoon Circle, one of the Hunts of the People of the Black Blood, discovered and laid claim to the Wyvernstones of Hullack. Prior to that, a group of Eldath-worshiping druids known as the Wyvern Circle worshiped there. The druids abandoned the site more than two centuries prior to the Malarite's discovery of the stones.

The twelve ancient granite standing stones are located somewhere in the western reaches of the Hullack Forest, north of the eastern arm of the Wyvernwater, in the northeast of Cormyr. The stones stand approximately twelve feet tall and six feet in diameter and form a circle about sixty feet in diameter.

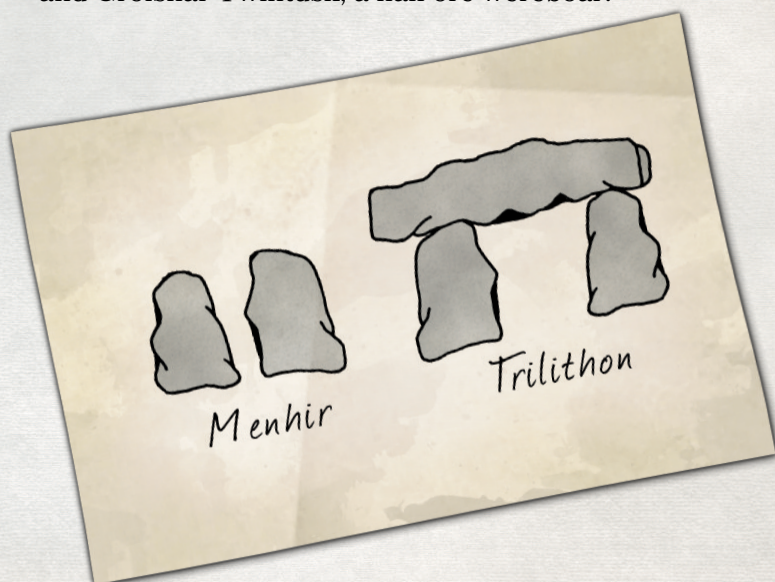
Four pairs of the standing stones form trilithons which means a third horizontal stone that spans the tops of two vertical stones. One of the four horizontal stones have fallen. In the center of the stones is a small spring-fed pool thirty feet in diameter. The spring is especially clear and never has any algae or plants within its shallow water.

The Bloodmoon Circle's initiation rite is known to be quite deadly, if the initiate fails to win over the members of the Hunt.

When High Hunts are held in the area, Malarites often surround and force their quarries to the site so they can kill them within the sacred pool.

Cormyrians tell varying stories about the origin and purpose of the stones. While the site is difficult to find, a few Thunderstone hunters secretly visit the site bearing freshly killed stags to offer to Malar. It is unknown how often and how many hunters give offerings to Malar on the site.

The ruling triumvirate of the Bloodmoon Circle includes Talgaerth Volspaan, a natural werewolf, Djalja Amartharr, a half-elf werewolf, and Grolshar Twintusk, a half-orc wereboar.



DALELANDS

BONE DANCE, BORDER FOREST

As of the Year of Wild Magic (1372 DR), the group of Malar worshipers known as the Rauthor claimed the southern third of the Border Forest. While the Hunt identified itself as one of the People of the Black Blood, it was rumored that the Hunt didn't have any lycanthropes. When they hunted, they wore costumes and masks of animals.

Their home was a barren hilltop deep in the Border Forest called Bone Dance. At the summit, a circle of giant standing stones, called menhirs, surrounds a depression in the center. Within this depression, a stone altar is used for sacrifices.

The Hunt was originally founded around the Year of the Broken Blade (1260 DR) by Malarites who fled Zhentil Keep.

CORMANTHOR

In the Year of the Banner (1368 DR), Bloodmaster Vakennis killed her father, the Bloodmaster of the People of the Black Blood, to become the leader of the Malarite Hunt coalition. Vakennis, a natural werewolverine, made many changes. She was soon challenged and killed.

DAMBRATH

In the far south of Faerûn, east of Halruaa, plains stretch to the edge of the Great Sea. In Dambrath, nomadic clans of human horse riders worship Malar (and occasionally Selûne). Many Dambrathans seek to honor their favored deity by being afflicted by lycanthropy. Moreover, some seek out lycanthropes in hope of contracting the curse.

GNOLLWATCH MOUNTAINS

In the Year of the Four Winds (467 DR), Dermos the Proud claimed to be a manifestation of Malar. The hill giant dire wereape quickly developed a fanatical following throughout Dambrath.

After several conflicts with Arkaiuns who opposed him and his Hunt, he ordered his followers to kill all Arkaiuns. Two years later, Dermos and his Hunt were slaughtered by the Arkaiuns at the Ambush of Blackrock Ridge.

FOREST OF AMTAR

In the Year of the Rune Lords Triumphant (1487 DR), rumors of the return of Dermos the Proud rapidly spread throughout the region near the Forest of Amtar and the Gnollwatch Mountains.

The handful of survivors told stories of a hill giant wereape living deep in the forest and slaughtering every creature it encountered.

Two years later, it was discovered that the hill giant wereape, named Gnong (see [Appendix C: Creatures](#)) was not the reincarnation of Dermos the Proud.

Several decades earlier, Malarites had found the hill giant infant at the base of a steep cliff, thrown off, and left for dead. They took the infant as one of their own. Over the years, the hill giant became cursed with wereape lycanthropy – possibly purposely inflicted by the Malarites in hopes of Gnong rising to the stature of Dermos the Proud.

Gnong learned very basic Common from the Malarites and soon became a frustration for the Hunt. Late one night as Gnong slept, the Malarites left the forest leaving him behind.

HILLS OF THE KINGS

Many centuries ago, Malar instructed the Arkaiuns to build a burial chamber honoring King Reinhar I and fill it with treasures. The Beastlord then set wards and magical guards to protect it.

The Tomb of the Dead Kings holds seven kings of the Reinhar dynasty and is located in the Hills of the Kings, also called Hills of the Dead Kings. These tombs are guarded by two magical constructs: a stone lion and an iron tiger.

The exact location of the tombs was thought unknown, but the Crinti, the half-drow ruling aristocracy of Dambrath who seek to remove all Arkaiun culture, have looted five of the seven tombs.

All of the Dambrath Hunts meet twice a year somewhere within the Hills of the Kings. At this sacred site, dozens of totem sculptures have been added since the days of Reinhar I. Each Hunt has their own totem, which they update with accounts of their worthy deeds since the last meeting.

"My life has been spent in the service of Malar. Kill me and another will take my place."

- Allis

*Aranea ("werespider")
The Jewel of Turmish, Mel Odorn*

DEEP WILDS

LAND OF THE HUNT

The Land of the Hunt is part of the Deep Wilds. Malar rules this realm, and it would be near impossible to find a humanoid within his realm that doesn't worship him.

The realm's location within cosmology has shifted over time from being first located in Tarterian Depths of Carceri (Tarterus), then Fiendish plane called Fury's Heart, and later the Spellplague merged the realm with the House of Nature to create the Deep Wilds. Due to these shifts, exact details and descriptions about the Land of the Hunt are near impossible to compile even by the sages of Candlekeep.

The region has many rugged, steep mountains, with sprawling forests and jungles within the valleys. The lands are full of native game, animals brought from the Beastlands, and prisoners released to be hunted and killed.

In comparison with the domains of other deities, the Land of the Hunt is a small realm. It is bordered by the Blood Sea, the domain of Umberlee, with the River of Blood flowing through it and emptying into the Blood Sea. From the sea, grassy plains run towards the mountains.

There is plenty of wildlife to hunt, and these creatures are as strong as the hunters. It requires great skill, cunning, and foresight to track and take down wildlife within this realm.

Within the realm, the air is different than on Toril. For those who have the natural instincts of a predator, or those with a direct connection to nature such as rangers and druids, scents and sounds carry farther and more easily than most other places. This makes it nearly impossible to sneak up on any beast or Malarite within the realm.

The Malarite communities in this realm reside in caves rather than towns. Hundreds of communities are spread across the rugged mountainsides. The size of each community ranges from a handful to several thousand members.

Whenever interlopers enter his land, Malar and his followers stop hunting prey (and each other) and band together to hunt the intruders.

DRAGON COAST

NATHLEKH

Once known as the "City of Cats," a temple of Malar was located in the Nathlekh's catacombs. However, the Spellplague caused parts of the city's underground to rise several hundred feet which destroyed much of the city. The status of the temple is unknown.

PROSKUR (THAY ENCLAVE)

The Thay Enclave in Proskur is considered Thayan land by the "Law of Sovereignty." In this enclave, there is a shrine located near the secondary gates. The large open building has three large alcoves, each with a shrine for Bane, Loviatar, and Shar. The fourth alcove has a common shrine for Gargauth, Kelemvor, Malar, Talona, and Umberlee.

WESTGATE

Even in the crime-ridden and seedy metropolis of Westgate, some individuals worship Malar. A shrine of Malar can be found in the city.

Trusk Mron, called the Fang of Malar, lives in Westgate and has been known to accept payments in exchange for selecting specific individuals as quarries for Malarite hunts, blood sacrifices, and rites such as a High Hunt.

EVERESKA

FORGOTTEN FOREST

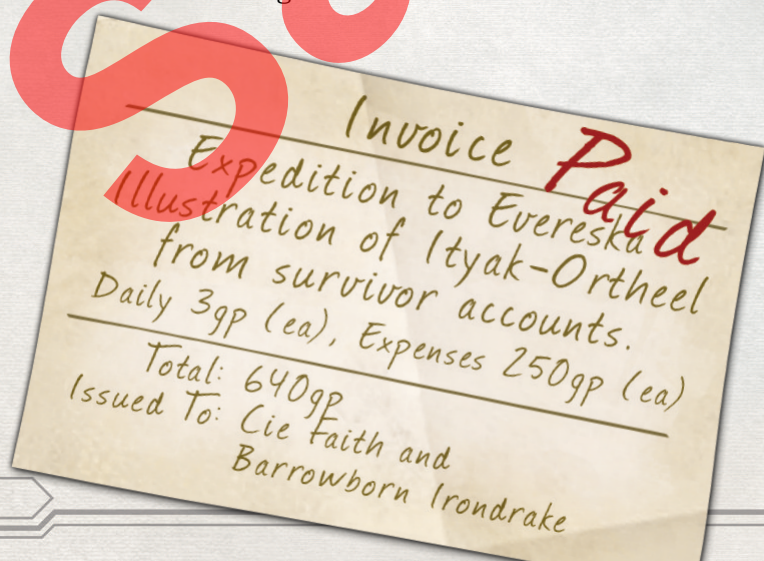
In the mid-14th century DR, a half-elf werewolf named Tagress led a group of Malarites in the Forgotten Forest. The Hunt sought to destroy Evereska by trying to summon Ityak-Ortheel, the Elf-Eater (see [Appendix C: Creatures](#)), through blood sacrifices.

Ityak-Ortheel is a powerful monstrosity that lived in the Abyss waiting for Malar to transport it to the Material Plane to destroy the elves. The creature, created by the mingling of blood from Gruumsh and Corellon Larethian, stands over 30-feet tall with three massive legs and forty tentacles.

At least four times every moon cycle, Tagress led the group in a blood sacrifice. She was unsuccessful in her attempts to bring about the return of Ityak-Ortheel.

In the Year of the Unstrung Harp (1371 DR), Ityak-Ortheel was brought to the region by Malar. After rampaging through the elven cities, Princess Ilyrana Moonflower of Evermeet banished Ityak-Ortheel to Arvandor, the home of the elven gods on the plane of Arborea.

Ityak-Ortheel hasn't returned to Material Plane since its battle with Moonflower over a century ago. Because the Elf-Eater has appeared at least once per century, elven sages believe that it could return at any time. Many elves fear that they are not yet prepared for its return.



GRAY VALE

HIGH FOREST

As the leader of one of the many Hunts of the High Forest, Bloodmaster Heskret claimed the dominion of the tree canopies and sky above the forest, allowing other Hunts claim to forest floor. The followers of the werebat were known for abducting their victims and dropping them from great heights.

The leader of another Hunt of the High Forest, Bloodmaster Naron, was known for her love of human flesh. The werewolf's High Hunts attracted lycanthropes from other clans, which was extremely uncommon.

As of the Year of the Star Walker's Return (1490 DR), several Hunts are based in the High Forest.

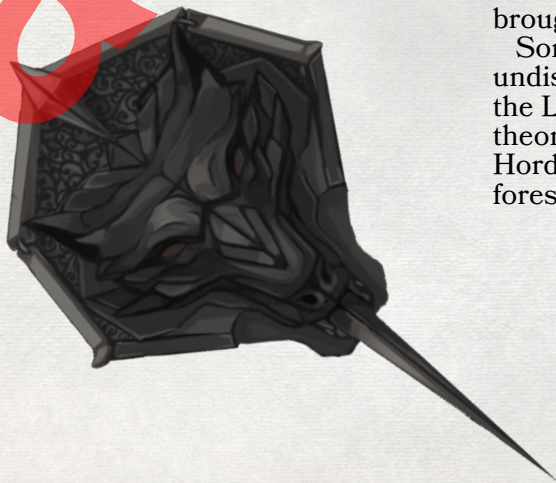
LOTHEN

The City of Silver Spires, Lothen, is an ancient elven city located in the High Forest. After the city's near destruction by demon hordes from the Hellgate Keep in the 9th century DR, the remaining ruins were taken over by orcs.

By the middle of the 14th century DR, orc druids had converted several old elven temples into temples of Malar. The forest region around the city was also populated with beasts of Malar (see [Appendix C: Creatures](#)) which acted as spies and sentries.

THE THICKET, HIGH FOREST

In the Year of the Gauntlet (1369 DR), Malarites from the part of the southern High Forest known as The Thicket attacked the village of Loudwater. Before the assault, Malarite priests interpreted a blood red moon as an omen of Malar. During their three-day assault, the Malarites killed Galaer Grasswave, the Green Regent and Chosen of Mielikki, and impaled his head upon a stick outside the village. After three days, the blood red moon returned to normal and the Malarites withdrew back to The Thicket.



STONE STAND, HIGH FOREST

In the northern-most reaches of the High Forest, two rings of stone cairns surround an ancient Uthgardt ancestor mound. This is the ancestor mound of the Blue Bear and Tree Ghost tribes.

Around the Year of the Gauntlet (1369 DR), the Blue Bear tribe was decimated when their beast totem spirit, who acted on behalf of and spoke for Uthgar, god of the Uthgardt, was killed and absorbed by Malar.

The mound is guarded by ghosts of dead Blue Bear tribe members and is sacred to Malar, who the Blue Bear tribe has worshiped since their beast totem spirit was defeated.

More than a century later, the tribe is reforming. They take caution when traveling to their sacred site, Stone Stand, in hope of keeping up the widely-held belief that they are extinct.

GREAT DALE

BEZENTIL

In the late 14th century DR at the Divine Den, the High Huntmaster Skith Tsornagar led more than 70 priests and 140 warriors. The priests often led hunting expeditions from their home in the Great Dale to remote and dangerous regions in pursuit of exotic prey and greater challenges. At the time, the Divine Den was the most important Malarite temple in all of Faerûn.

Within the Divine Den, Bezentil smiths created *True Talons of the God* (see [Appendix B: Equipment and Magic Items](#)). These bracers resembled the crude *claws of Malar* and are blessed with blood and enchanted with magical properties.

In addition to the magic claw bracers, the smiths also created the first *Helms of the Wolf Pack* for the Malarites. These helms provide a group of warriors increased combat tactics.

FOREST OF LETHYR

While not a sacred location for Malarites, beasts of Malar have been known to roam the forest. It is unknown how the beasts of Malar were brought from the Land of the Hunt to the forest.

Some scholars believe there is an undiscovered portal allowing them to travel from the Land of the Hunt to the forest. An alternate theory suggests there is a pack located in the Hordelands that occasionally venture into the forest to hunt.

Sea of Moving Ice



The Ice Peak

Aurilssbarg

The Cold Run

ICEWIND DALE

Ironmaster

Ten Towns

Kelvin's Cairn

The Iron Trail

Ten Trail

The Spine of the World

Hundrlstone

Auckney

Fireshear

The Iceflow

The Northern Means



Ten Towns



HORDELANDS

Numerous individuals and tribes across the vast region known as the Hordelands, also called The Endless Wastes, venerate Malar.

However, after two teams of scholars researching Malar's influence in the area never returned and were declared dead, all further expeditions were canceled.

*"You can't hurt me
with mortal weapons.
Mine is the Black Blood.
I am a child of Malar."*

*- Rusk, Huntmaster
Black Wolf, Dave Gross*

ICEWIND DALE

TEN TOWNS

Icwind Dale's Tribe of the Wolf leaves fresh kills outside the Ten Towns to celebrate the Feast of the Stags. When these gifts are refused, the tribes become insulted and often attacks the townsfolk.

Thruun (see [Appendix C: Creatures](#)), an ancient god who sought only destruction, was magically trapped by the Twenty Stones of Thruun on the outskirts of the small village of Dougan's Hole and near the town of Good Mead. Nobody knows who sealed Thruun within the granite stones, which stood there long before the village.

To release the creature, Isarr Kroenstrom, leader of the Tribe of the Wolf, murdered ten victims across the Ten Towns and severed their hands. The severed hands were used to release Thruun from its imprisonment.

After a band of adventurers defeated Thruun, Kroenstrom escaped. The town of Good Mead has a bounty for Kroenstrom, so that he might be captured and hanged.

IMPILTUR

GRAY FOREST

In the Year of Wild Magic (1372 DR), the werewolf Huntmaster of the Wildfang Pack, Cyar Valthana, took command of a horde of hobgoblins that had been raiding nearby farms and the town of Moranay. When Cyar realized the goal of taking Lyrabar wasn't achievable with the wearisome horde, the Malarites returned to their forest base.

It is believed Cyar possessed the *Spear of the Master Hunter* (see [Appendix B: Equipment and Magic Items](#)) which allows conjuring and commanding a dire wolf pack.

LUIREN

LLUIRWOOD

In the Year of the Spiked Gauntlet (-102 DR), a ghostwise halfling cleric named Desva began teaching the Ghostwise Tribe the ways of Malar and led them in worship and violent acts upon forest creatures within the Lluirwood.

Thirty-two years later, in the Year of Discordant Destinies (-68 DR), strongheart and lightfoot halfings allied against the ghostwise halfings. This conflict was later named the Hin Ghostwar, also simply called the Ghost War. Strongheart Warchief Chand killed Desva three years later.

MOONSEA

HILLSFAR

On the southern coast of the Moonsea, in the xenophobic, human-only city of Hillsfar, there is a large public shrine of Malar.

MULMASTER

On the eastern shore of the Moonsea, in the crime-riddled, sprawling city of Mulmaster, there is a shrine of Malar.

SKONDARR

The Dragonspine Mountains network of caves, known as the Skondarr, is a sacred site for Malarites. More than a century ago, a Malarite Hunt performed humanoid blood sacrifices on The Altar, located deep within the caves, until a Calaunt wizard named Tharaundarr killed nearly all the members of the Hunt.

The wizard was enraged at the Malarites over the loss of his favorite hunting cat that he claimed was killed by a Malarite. After the Hunt was decimated, individual Malarites continue to sacrifice beasts on The Altar.

ZHENTIL KEEP

Prior to the razing and destruction of Zhentil Keep in the Year of the Vindicated Warrior (1383 DR) by the Shadovar, the High House of the Hunt was a notable temple located in the northeastern portion of the Common Quarter. In the Year of the Shadows (1358 DR), this temple had a congregation of approximately twenty worshipers, one high priest, and twelve subordinate priests. The temple was led by Huntmaster Baedeth Malagar.

Shortly after the destruction of the city, Huntmaster Baedeth and the surviving Malarites laid claim to the old Leathercrafters' Guild building in the Foreign Quarter and renamed it the Lodge of the Great Hunt, much to the dismay of the Leathercrafters' Guild members.

This Lodge of the Great Hunt looked very distinct within Zhentil Keep. Standing opposite numerous tall stone buildings within the keep, the lodge is a long, low structure with a thatched roof. The interior looked like a hunting lodge adorned with hunting trophies and an open hearth.

The church would often hold hunts against goblinoids of The Ride and in the sewers beneath the city. The city is now in ruins.

*"Here we'll kill you, eat you,
wear you, and sell you,
but you only got to worry
about the first bit."*

*- Skitterclaw, Malarite
Land of the Hunt
Something Wild, Ray Vallese*

MOONSHAE ISLES

MORAY ISLE

The Malarite Hunt named the Black Blood Tribe controls most of Moray Isle. A majority of tribe members come from mainland Faerûn and the Feywild region of Brokenstone Vale. The tribe is unique in that the lycanthropes aren't all of the same phenotype. There are werewolves, wereboars, werbears, and wererats all within the same tribe, which is uncommon with Hunts.

The tribe dedicates itself to summoning an Avatar of Malar or Kazgaroth (see [Appendix C: Creatures](#)). Once Kazgaroth returns, they plan to take back Moray and then head towards the larger cities on the other Moonshaes. They believe that to summon Kazgaroth, they must sacrifice as many humanoid and creatures as possible within Moray's two *moonwells*.

Several lizardfolk tribes of the Breasal Marsh also worship Malar and have joined forces with the Black Blood Tribe in a joint effort to summon Kazgaroth.

At every new moon, the Hunt goes beneath the Orcskull Mountains into a secret cavern. There thirteen clerics perform a blood sacrifice on a glyph-inscribed stone slab.

In the Year of the Ageless One (1479 DR), the Black Blood Tribe attacked Caer Moray. They were able to scale the walls and capture part of the castle's courtyard before the goddess Chauntea intervened. The goddess of agriculture caused an earthquake which resulted in a tsunami that destroyed part of the castle. The tsunami carried many of the Black Blood Tribe out to sea.

SEMBIA

DAERLUN

There is a secret shrine of Malar hidden in the metropolis of Daerlun. It is said that the shrine is located somewhere within the Place of Banners or possibly near the Sunset Gate.

Orn Belaskar, called the Talon of Malar, lives in Daerlun and has been known to accept payments in exchange for selecting specific individuals as quarries for Malarite hunts.

SHAAR DESOLATION

SHAAR

Before the Spellplague, many nomadic tribes within the grasslands of Shaar worshiped Malar. The Shaar love to hunt more than fight wars. These tribes usually focus more on Malar's hunting aspect than the bloodier aspects.

While not direct worshipers, the thri-keen druids of the Shaar are attuned to nature deities such as Malar and Silvanus.





Bloody Rock

SILVER MARCHES

BERLINGFORD

For over 200 years, an evil dryad, living in the Glimmerwood near the town of Berlingford, has worshiped and served Malar. The dryad, named Coriander, charms forest interlopers into furthering Malar's influence in the region. She is bound to an oak tree and limited to 300-yard radius from it.

BLOODY ROCK, NETHER MOUNTAINS

The shrine at Bloody Rock is in the hills of the Nether Mountains at the edge of the Far Forest. The shrine is surrounded by a dense evergreen forest filled with creatures fit for hunting. However, the locals know very well that the area is sacred ground and the hunting of beasts isn't permitted—only hunting of humanoids—by the Malarite Hunt.

Malarites consider all of the creatures within this area to be lesser incarnations, commonly called aspects, of Malar. Any individual caught hunting within this region is relentlessly pursued by the Malarites and killed.

The path to the clearing is nearly impossible to find due to the inhospitable terrain covered with rocks. The path is also not traversable by horses.

The clearing is composed of a single, thirty-foot-high, dagger-shaped stone protruding from the earth. This rock is covered in small sharp edges. A dozen large stones form a circle around the dagger-shaped stone. While Malarites may have placed the smaller stones, legends say that Malar himself placed these large stones. Within the circle is a flat, curved rock called the "Claw," on which humanoids are sacrificed.

The holy ground is protected by Malar. More than a century ago when adventurers sought to destroy the shrine, Malar sent a beast of Malar from the Land of the Hunt to track and kill them. Additionally, all animals within a 500-foot radius around the shrine are hostile to anyone other than worshipers of Malar. These creatures are immune to magical charms and compulsions that could change their hostility. Some rangers have recorded that their animal companions and familiars are immune to this affect.

When someone hostile to the Malarites tries to channel divine energy while within that 500-foot radius area, their heart rate increases and they bleed more easily. Some have suffered internal bleeding.

The game mechanics for the Bloody Rock ceremony are provided in [Appendix A: Character Options](#).

CLAW HOLLOW

Deep within the Glimmerwood, in a section which was formerly a separate forest named the Moonwood, lies the refuge and stronghold of the People of the Black Blood, called Claw Hollow. The stronghold consists of two rings of stockades around a high ridge. An extensive network of caverns exists below the ridge. Within the forest, there are also several Malarite shelters.

The half-elf werebadger Jarthon Drael was an accomplished hunter and tracker who became the Hunt's Bloodmaster. Before he was cursed with lycanthropy, the young Jarthon used his hunting skills to kill lycanthropes as a protector of the people of Silvermoon.