

History

Amani elves were originally inhabitants of Sylvania in northern Quentari. Little is known about the origin of elves and how they came to inhabit Tyrra, but legends say that a great elven Lord and Lady, named **Herne** and **Arianrhod**, came from another plane of existence into what is now Quentari. While many of the human inhabitants tried to kill these elves out of ignorance and fear of magic, some brave humans were curious enough to approach this peaceful family. Those that were kind to Herne and Arianrhod were granted the secrets of the magic that comes from the earth and the sky.

For many hundreds of generations, the elves prospered. A feudal government with a came was established over 5000 years ago, but this system did not please all the inhabitants of Quentari. A group living in Sylvania 3000 years ago became very unhappy with over 100 years of rule by a local Baron who was totally incompetent. This Baron, named Telmarna, squandered all of the tax money and forced his commoners into poverty. Village councils were convened in many parts of Sylvania to discuss the matter. Local Knights were sympathetic, but felt there was nothing they could do. One of these Knights (named Branwen) was chosen by the commoners to lead a delegation to King Valerian, protesting the continuing rule of Telmarna. Upon arriving in the capital, Branwen was greeted with cool indifference by the King, who appeared entirely unwilling to do anything about the incompetence of one of his Barons.

There was one sympathetic ear, and that was Valerian's daughter, **Nimue**. Nimue and Branwen fell in love the moment they set eyes on each other and Nimue could not dare to watch Branwen suffer for the injustice of her father. Nimue told Branwen of the agreement between Telmarna and the King, where the Baron was given free reign to do anything he liked regardless of the law. It seems that Valerian was caught casting necromancy by Telmarna and his men. In return for Telmarna's silence (and the permanence silencing of his men), Valerian granted him a Barony. Any breach of this agreement by the King would loosen Telmarna's tongue, and even if Telmarna were killed; the evidence would not die with him.

Branwen was furious when he heard of this treachery, and he challenged the king to honor combat. Valerian refused. As Branwen was preparing to return to Sylvania, he asked Nimue to marry him, and leave the company of her corrupt father. She accepted, but before they could depart, agents of the King murdered both in their sleep. They resurrected in Sylvania and began plans to remove Baron Telmarna by force, but the Royal army arrived before their plans could be put into action. Rather than a live under the some of greedy and criminal lords, most of the elves of Sylvania banded together and left Quentari, seeking a better place to form their own government. They left during the high point of winter and many elves died from starvation, cold, or troll attacks.

The first contact with the **Ash Forest** came when scouts discovered the great hopes that one-day would form the village of Aldin Mirk. Branwen sent out large groups to appraise the area, and all of them reported back invented the land was adequate for farming and had ample supplies of freshwater. A few encountered packs of wolves but all of them saw the sky darkening in the East. The forest was certainly on fire. Branwen personally lead a group towards the source of the smoke, and this is the first time contact had been made with the **Wild Elves**. Both races of elves found they could communicate; though the wild elves spoke a slightly different dialect. The wild elves were busy fighting a small brush fire that had gotten almost out of control near one of their villages. Branwen and his men instantly moved to help them, and working together they managed to put this fire out completely.

After this threat was over, Branwen and his group were led to a large encampment of elves that he later discovered was made up of all the wild elves tribes in the forest. There, Branwen learned that much of the forest had been on fire for nearly a week. In exchange for Amani help in facing this threat, they were allowed to settle in the forest. Nimue dispatched all the able Amani to help in facing this threat, including the mage Zanthanel. He was able to summon and control several water elementals that were instrumental in containing the place. Because of their help, the Amani were welcomed into the forest. Nimue, Branwen, and the Amani Council where interested in the earth circle at Stonedale, and the circle was open to the Amani. Settlements were quickly founded in the Wold, Aldin Mirk, and Entholm, and with the support of the wild elves, these villages were able to defeat most of the goblinoid and great wolf attacks on them.

For hundreds of years, a war was waged against the orcs and the goblin tribes that lived in the area around the Wold. Strangely, none of their raiding parties that entered the Wold ever returned, and after mass slaughter reeked on them by the Amani, but a few isolated bands of these green menaces survive today. Most of the eastern areas of what is now the Ash Forest were liberated during the **Great Goblin War** that ended around two thousand years before the founding of Evendarr. Since the time, the Rangers have been able to keep down the number of these beasts, but given that they reproduce almost as quickly as field mice, total eradication does not seem likely.

Trolls became a major problem within the Forest just after the bands of orcs and goblins had been pushed back. Although the Wold was safe, the other newer territories to the east were constantly attacked and looted. In answer to this newfound and much more deadly enemy, Nimue founded the Rangers as an elite fighting force that was swifter, better trained,

and more deadly than the trolls could hope to be. The Rangers set up ambushes, trapped major troll paths, and kept constant surveillance on their encampments. All of this was enough to keep the trolls from advancing, but little progress was made in pushing them back because of the vast difference in numbers. This is the period where celestial casters among the Amani became more common, as trolls are more difficult to destroy than goblins with earth magic.

The rise of **Fangthorn** as leader of the trolls and his command of necromancy turned the tide against the Amani, and it seemed wise to ally with the human kingdom of **Evendarr**. The Wold agreed to send Rangers and others who wished to fight to the aid of the humans when called, and Evendarr agreed to do the same. There had been peaceful trade negotiations for centuries, and neither side could afford to be without a strong military ally. Thus after the trolls were defeated in 480 E.R. the Ash Forest officially became a barony, with the hero Lorin Alfenwen as its leader. As part of the feudal dues to the Duke and the King, the newly captured lands to the west of the Wold were made into Ducal and one Royal estate, while the Wold and Tir'kanir were made freeholds of the Amani Council. The remaining ten estates became the official baronial holdings, and by the treaty the Baron would be head of the Amani council so that few disputes should arise between commoners and their leaders.

Culture

Let us the Amani be just to all and see the world as it is. Let all be known that we speak with the words that we feel and that our children always will. Know that we will always be free within ourselves and that none will take away who we are, without the cost of our blood, our lives.

The very nature of the Amani Culture is a paradox, for it is both a closed and open culture. The defining moment for the culture after all is they're leaving the Quentari forest, in this moment they gave up their entire past to become something new, a path that cost the lives of many who died trying to find a home. It is because of this drastic change that they are both open to outsiders; yet hold their sacred rituals and possessions so hidden from view.

The most important part of the Amani culture is the teaching of the past and how the Amani came to be. The leaving from the Quentari forest brought a great hatred for all things necromantic and for any injustice in society. The idea of justice for all is taught by all to the sons and daughters of the Amani. An idea in itself for the community raises the children. The Amani all see that the children must be instilled with the same love and respect for the truth and justice. While the parents still remain as an important part of the Amani lives, the Amani are to a great extent taught from master to apprentice. One master always does the teaching of the Amani to one apprentice. It has been so since the Amani came to the forest. While the Amani have a great written and oral tradition, it is through this one on one relationship that the Amani gain expertise in their given field. The Amani strive to never lose knowledge and so they always attempt to pass it on to their successor. The line of master to apprentice can be followed back for 10 generations to the leaving.

The Amani however have not passed on the traditions of their Quentari brethren of racial superiority. The Amani are open to all races and willingly accept them into their society. The Amani know that their survival was only due to the acceptance of other elves, the Kiergani, and other races, mainly the humans of Evendarr. The Amani are always willing to see and hear external ideas. The Amani however keep their customs deeply within themselves. The forest is their home and the Wold is the heart that makes it live. The Amani keep their traditions closely and their homes safe. The Amani live by a deep sense of truth and honor, but also of fear of the outside. Forces that oppressed, where the reason for their leaving of Quentari and they still feel fear of the same. The only real rift within the Amani is that of the joining of their forest with the Kingdom of Evendarr. Many of the Amani feared the joining, and were proven correct when Necromancy was legalized not long after the Ash Forest joined Ashbury. However due to Amani influence it was repealed and the Amani have become an important and respected part of the Kingdom. The addition of the Amani has brought some sense of a multi-racial kingdom to Evendarr. The Amani Council is proud of its commitment to those who have helped them in the past and will continue to do so. Some of the Amani however still are fearful of putting themselves under the foot of another possible oppressor.

The Amani live together as no other community. The bond between them was forced with the leaving. Since then it has only grown stronger as they have grown to be one with the Ash Forest. The bonding through rituals of the Spirit Tree, the coming of age, and life mating bring the people together in such a way that they exist together as one entity. Even in death the spirits of the Amani exist together for the benefit for the community, a gift by the forest that is seen as defining part of themselves. The Amani are the Ash Forest, as the Ash Forest is the Amani, a bond that some Kiergani have grown to resent.

The most distinct and defining quality of the Amani is their dedication to the truth, for without truth one cannot be just. Amani believe in never speaking a false word, more than any other on all in Tyrra. It is their defining characteristic, for it was the lies of those who ruled them, which caused them to leave Quentari. In fact it is not unusual for someone who has committed a crime to come forward and admit it within the community, in fact it is expected. The community can only exist if it is truthful to itself. The Amani however don't always disclose the truth, for some things should not be known. In fact if an Amani does not

speak of something it is considered rude to ask of it. For the Amani will not lie, but wish to hold some things away from view at the same time. Amani who are called before the council may even be allowed to not speak of things that they do not wish to. Above all things the breaking of the basic ideal of truth is considered a breaking from the Amani. Those that chose to be untruthful chose not to live within the confines of the community. Very few Amani, even children are untruthful and those that are either disabused of the habit or asked to leave the community.

Government

Never betray any of the Amani, nor the lore of our people, for we all are one people and must live by the virtues of love, honor and wisdom. Let truth, loyalty and honor be your creed. Let them be your guides, tempered by love and wisdom.

The evolution of the Amani form of government took many years to develop. Many years of living under Baron Telmarna convinced Branwen and his companions that they could not have an unregulated feudal system. Local issues could not be decided from a hundred miles away by lords who had never been to that area. For this reason, village councils were established to deal with day-to-day affairs of the area, including dispensing justice and allocating resources. Each village council has anywhere from five to eight members who are renowned for their wisdom and sense of justice. Members are chosen either by the current council in the event of a death of a member, or they are selected and trained by a current member who wishes to move on to other duties.

There is no set number of village councils that can or should exist in one specific area. When conflicts arise and the population swells it becomes clear that a new council should be formed for a section of the inhabitants. This fragmenting prevents the disastrous consequences that could result from a severely deadlocked council. When there are difficulties between the councils of different areas, the matter is brought to the attention of the knight of the estate. In all matters, this knight has the final word, but it is wise for him or her to be friendly terms with council. Heads. The knight settles dispute the councils cannot, and petitions the Baron of Ash Forest or the Amani Council if the matter in question could involve more than one estate.

As head of the Amani Council, the Baron or Baroness is in an excellent position to mediate disputes between all the estates of Ash Forest, whether they be Baronial or Ducal. The Baron or Baroness may bring grievances of both the Baronial and non-baronial village elders to the attention of the duke or duchess, or perhaps they may be able to settle the matter themselves if no ducal or royal estates are involved. Internal matters are generally left to the village councils and their Knights, but anything that could effect relations between estates or with any groups outside the Ash Forest is dealt with by the Amani Council. This council is a panel of advisors that very closely mirrors the smaller village councils. There are also additional members added to the council based on their extraordinary knowledge of experience, such as the leader of the Rangers, the head of the **Circle of Healers**, and the foremost Celestial mage of the forest.

In general Amani and Wild elves can go anywhere they wish within the Forest except for a few restricted areas. These areas include the Wold Certain areas of Tir'kanir, and other small areas scattered throughout the Forest. Humans and other non-Amani can only travel freely in Enthold, South Point, Tenebrous, and along the trading roads. In other areas they must seek permission of the local village councils, or be accompanied by a citizen of the Ash Forest on legitimate business. The exceptions to this are any knights of the Forest or their households, who may travel to any area unrestricted by the council.

Trade Routes Through the forest go roughly east to west and north to south. These are clearly marked by the low stone walls which line them and very common inns and marketplaces. In this manner trading is simplified, as are the collection of tax revenues from these ventures. The accommodations for traders are comfortable and adequate enough to prevent the need to travel deep into the forest.

The **Rangers** are the appointed guardians of the Forest. They usually patrol in small groups of three or six, and with only five hundred Rangers in the entire Forest, these groups have to patrol large areas. Becoming Rangers is voluntary, but once the oath to protect the Forest has been sworn, it is a lifelong obligation. When a new Ranger is initiated they are given a finely crafted weapon of their choices and sent off to train with more experience Rangers for five years.

The Order of the Wolf is made up of the best of the Rangers personally selected by the Amani Council for their bravery, skill, and dedication to the Forest. The members of this group serve as bodyguards to the Council Members and guardians of the most dangerous areas of the Forest. They are provided with the best weapons and armor, as they are charged with the most important responsibilities of the council.

Laws and Justice

You shall never take unduly from any person, animal, or elemental that which is not yours to take-of; if you steal from another, in the end you will have to sacrifice something dearer to you in order to attain the balance. Injuries will be returned upon the offender in equal measure.

A fine of not more than ten days of indentured servitude to the Council will be exacted for the following crimes: overworking of a draft animal, maiming thy chained dog, disturbing a fair or council meeting, slander, striking a person without additional injury, or satirizing those who already given their spirits to the Forest.

A fine of not more then a year of indentured servitude to Council will be exacted for the following crimes, conspiracy, bribery, counterfeiting, forgery, libel, pretending to a Nobel title, minor theft, slander, or destruction of property.

Execution will be carried out by public stoning for the following crimes; illegally cutting down a tree, murder, poaching, unlawfully entering forbidden areas, adulterous actions when lifemated, robbery, slavery, extortion, kidnaping, or major theft.

Treason shall be punishable by obliteration. The same shall be done by Necromancy and Arson. One who commits such a crime will forever be outcast from the Forest.

In the matter of quarrels or disputes between the members of the village, the elder will convene the village council and inquire into the matter. The council shall hear each person privately and then both together. And they shall decide justly, not favoring one side or the other.

Those that do wrong without knowledge shall be held innocent; those that do wrong through carelessness shall be judged lacking in wisdom, and dealt with according to the nature of transgression. Those who do wrong with deliberation and forethought shall be severely punished.

Trials are led by the head of the village council the knight of the estate, or if appropriate, the head of the Amani Council. Legal representation for the accused is occasionally permitted, though it is not the custom. The accused do not have a right to confront their accusers or the witnesses against them, nor do they have a right to examine the evidence. Other's lives may lie in the balance, and they cannot be endangered.

Sentencing is carried out at the end of the trial, and in general as most will not remember the time previous to their resurrections, those sentenced death informed other final decisions of the council and what occurred in the trial when they resurrect (if it was not feasible to wait half an hour before executing them).

Indentured servitude is commonly used as a means of paying fines. Although it sounds akin to slavery, it is vastly different. Those who have fines to pay indenture themselves to the village council or the Amani council, depending on their crimes, for a certain period. Multiple people witness this contract, and the person has essentially sold his labor to pay his debt to society.

Indenture never lasts for a period of more than a year, but it is usually much shorter. The servant is put to work repairing stone walls, caring for sick trees, clearing roads, or repairing council buildings. For those who are not physically able to do such tasks, whatever services they can offer are used for the benefit of the village and the estate. In return, the council is charged with providing this person with food and appropriate tools for the job they are expected to complete. They may not be forced to work more the twelve hours a day and they are never to be expected to work if they are ill or injured. The council is also responsible for caring for the individual should any injuries occur while they are performing their service.

Economics

Show honor to all people that they may look up to you, and respect you, and their eyes shall become a mirror to your spirit.

The currency of the Duchy is not used extensively within the Forrest. Barter is the main method of exchange, though those towns that lie along the trading routes have been known to accept coinage. Most Amani do not even understand the concept of money, or have any idea how much specific goods and services are worth in terms of gold. Surprisingly enough, there is quite a bit of industry within the Ash Forest. Besides the obvious export lumber, elven wine, textiles, pottery, and leather

working make up a large portion of the goods traded in the Forest.

Metal is the major import into the Ash Forest, as there are virtually no good mines in the area. What little ore exists naturally is of poor quality and difficult to purify. From these trading ventures, the barony and the duchy receive most of their tax income, as the rest of the forest does not use money extensively.

The Spirit Tree

Let none die without honor, without love, without respect, unless their actions have decreed otherwise.

In the center of the Forest lives the Spirit Tree. The Tree is the keystone of the Forest and lies somewhere on the border of Tir'kanir and Alhanoroel. The grove where the Tree resides is heavily guarded by selected members of the Order of the Wolf and the Chosen. The Chosen are the elves who tend to the Spirit Tree's needs carry out the tasks the Tree cannot complete itself.

The Tree itself is a living, thinking creature. The Tree's roots appear to extend to touch every tree in the Forest, allowing it to sense through the trees and know everything that goes on. In times of great need, the Tree is said to be able to animate other trees (only the oldest and strongest) to defend the forest. The Spirit Tree was created by the elves when they arrived in the Forest. Using ancient legends, riddles and myths taken with them from Quentari, the Amani managed to create the seed for the Spirit Tree. The Tree has many roles in the life of an Amani Elf. Its leaves and seeds are used to make elixirs used during Amani life mating and when an Amani child comes of age. When an Amani senses themselves to be near death, they will present themselves to the Spirit Tree. If the Amani is still healthy, the Tree will communicate this to the elf. If the Amani is as close to death as he or she fears, the Tree will order away the chosen for the day. Nothing is known about what happens during that, but when Chosen return, they remove the body to be buried in one of the caverns around the Spirit Tree to further its knowledge. In a sense, the Tree is a compilation of all spirits of the Amani people. Not all elves present themselves to the tree – only those who truly feel the longing to join with the Tree will make the journey. The Tree not only safeguards the Forest, but also keeps the knowledge of the Amani people safe. It is customary to plant a tree using a seed from the Spirit Tree when a child is born.

Customs

Led to those who would love, and would the area is one, and bear child, be handfasted. For the sharing of love in this manner it is beautiful, and it is important for children to know and to identify with those who brought them here.

The law is that none shall take and life mate someone who they do not love, whether it is to harm another, or for some form of material gain.

Handfasting it is the most common form of marriage in the Amani culture. Couples about to be married for a year and a day. Handfasting usually involves a couple making a vow to each other while they all allowed (there are usually no witnesses to a Handfasting). The vow is binding for that year and is almost never broken by an Amani. If the couple is happy they may renew their vows or become life mated.

Most handfastings that last beyond the initial few years will last for decades.

Lifemating it is the elven equivalent of marriage for life. Life mating involves a ceremony where the couple approaches to the chosen and asks for the drink called spiritfast is made from the seeds of the spirit tree. In the presence of witnesses, the couple takes the vows of life mating, and they both drink from the cup. The couple is then granted a joint vision, which binds their spirits together forever.

Pregnancy lasts for seven months. Children will grow slightly slower, but comparable to human children, until the age of 16 when their aging slows to the eleven standard (else after age 16 appear to age 1 human year for every 15 years they live).

Children are raised by both parents who are in most cases are handfasted or life mated. Female children take the family name of their mother, while male children take that of their father.

At the age of 16 the child is considered an adult, and it is welcomed into society in a ceremony that most of the village attends. It's it is during this ceremony when the else chooses the surname that he or she will carry through life.

Amani customarily lay their dead to rest by burying them into the ground. Once there, the deceased are never to be disturbed again. Custom dictates that the bodies are returned to family and/or friends of the deceased.

Usually there it is a small private ceremony with only family and friends before the burial. No words are spoken for the entire duration of this ceremony. Those attending silently lay as small guests with the body. The ceremony symbolizes sending the spirit of the dead to join with the Forest to add to its beauty.

To call an Amani "spiritless" is considered a great insult. The slur implies that the person is not a true health and his existence is worthless since he has nothing to add to the Forest.

Races

The Ash Forest is home to a multitude of races and creatures, probably more diverse than any other place on Tyrra. The newcomers to the Forest have learned to live with the older inhabitants in relative harmony.

Elves: Amani and wild elves are the most populous. The wild elves were the original inhabitants of the Forest, though they lived almost exclusively on the edge of the Forest. The wild elves are semi-nomadic and have no real villages. When the exiled Amani came to the Forest, they peacefully settled there with the assistance of the wild elves. Stone elves have a small enclave on the Northeastern edge of the estate of Waterwood and throughout the Forest small groups of Mystic Wood Elves live in Amani villages. There are currently no Dark Elves settlements in the Forest, and very few dark elves travel through the Forest at all.

Ffolk: The name "Ffolk" is a general term for the fairy races that inhabit the Forest. There are dozens of groves in which families of Ffolk live, many of the groves are merely gateways to the planes where these people are from. The Ffolk live by their own rules, not all are pleased with mortals inhabiting the Forest. There are a few small enclaves of Ffolk that are malicious towards mortals. Luckily their power is limited, but they are still a danger.

Humans: Humans freely travel through about a quarter of the Forest, but they are allowed access to most other areas with permission. Most humans who live in the Forest are involved in some sort of a trade, with the exception of Entholm and Teneborus, where there are communities.

Biata: Biata are rare in the Forest. There are only a few scattered Biata living there, and most are involved in trade.

Hoblings: Hobblings have a small settlement in the hills of Kiri-Ashton. They are friendly and generally welcomed in the Forest, although most of the same restrictions that apply to humans apply to them.

Scavengers: Scavengers have their own community on the Isle of Synvia. They regularly send a representative to the South Point Council and in general are allowed to govern themselves on the Isle. But inside the Forest, they are subject to similar travel restrictions as humans.

Centaurs: Centaurs are a very private race who live by traditions that have ancient, sacred roots. They once ran free across the Forest but time and catastrophe has worn down the once proud race, and they are now found only in Warrenwood. The Centaurs have good relations with the elves, but are reclusive and have volunteered no information as to why there are so few centaurs remaining. Out of politeness the elves have never asked.

Half Orcs and Half Ogres: these races are by law under the same travel restrictions as humans but suffer some discrimination because of their heritage. There are no settlements of these races in the forest, and few call the Forest home.

Trolls: Trolls are not allowed in the forest at all. Years of attempting to raid the forests only to have the raiding parties returned beaten, resurrected, or not all, has caused a natural fear of the forest and the elves that inhabit it. This fear sometimes manifests itself in trolls fleeing from all else, but in most cases, it just causes the troll to attack out of burning hatred.

Goblinoids: Goblinoids are treated the same way trolls are they are attacked on site. Most Goblinoid tribes have learned to avoid the forest, but there are still some who raid the border states.

Other Creatures: The Ash Forest is rumored to be the home of many of rare and wondrous creatures. Nymphs are known to live in some secluded growths (which are relentlessly guarded by the Amani). Dryads make their homes among some of the forest's oldest trees, and there are at least two groves that are home to unicorn families. There are many other creatures including winged sylphs, satyrs, and leprechauns that live in secluded parts of the forest.

Undead: Necromancy is illegal in the ash forests, and its use is believed to damage everything that the elves work to preserve. There are, however, sections of the forest that seemed to have been corrupted thousands of years before the elves.

arrived. The Amani have worked to eliminate these areas, but some still persists.

Ceremonies

To let the power of magic flow from you only in love or not at all. For it has always been known that which we leave and maintain shall eventually returned to encircle their creator.

Coming of age: at dawn, the village gathers together and the child presents themselves to the village Council and traditions for recognition as an adult. The child will presents up to six members of the community to attest to the readiness of the child to pass into adulthood. The Council members then decide if the child is worthy and if accepted, he or she is allowed to drink Tenquar and receive the vision it produces. From this experience the child will know his true surname. Upon announcing this name to the village, the child becomes an adult.

May Day: this event traditionally takes place on the night before May 1st. This herald the transition from the dark half to the light half of the ear. Fertility, of rebirth, and physical love are also operated at this time. Popular customs are feasting, music, drinking, and handfastings. The day begins with village games, contests, and coming of age ceremonies. At sundown, the fires are lit and the real celebration begins. Elven wine (intoxicant) and Asitkir wine (euphoric effect) are drunk in large quantities. Couples begin to wander off into the Greenwood together, and may return handfasted. Children conceived on this night are considered particularly lucky.

Summer Solstice: this holiday falls on June 21st, the longest day of the ear. From dawn until dusk, the joy of being alive is celebrated, and the dead are not discussed at all on this day. The past victories against the trolls, goblins, and undead are recalled and battle wounds are shown with pride. To have faced death and survived is the good fortune that is celebrated on this day. No work is Don, only eating, drinking, and merrymaking are allowed. Many handfastings occur on this day, and those women that have conceived at May day announce their good news.

Fall Equinox: on September 21st, the feast of the harvest is held. This festival is a celebration of the new lives brought into the world in the past year and of the promise of life to come in the next. It is also a reminder that the light half of the year is ending, and that's only a little over a month remains. If there is needed for a large construction project to be undertaken in the village, this is the day to start it, and all the village contributes. New granaries are often built on this day when food is stored against the winter snows.

All Hallow's Eve: this to this night of October 31st parts of the beginning of the dark half of the ear. All Hallow's Eve has undead released from their bindings as Tyrre moves the closest to the round of death. The spirit tree will not accept a spirit on this day for reasons that are unknown. It is traditions that elves arm themselves and gather in the Village Council chambers or a nearby permanent earth circle to wait out the night. Weapons are always at the ready to defend the village from a dead and other evil creations. There is no joy in this night, only the dread and stench of death.

Winterseve: the shortest day of the ear, December 21st, it is the feast of Midwinter. It is at this time that the else therefore the hardest portion of the winter. The months after this will always be difficult to survive, and nothing is taken for granted. This is the traditional day for the Rangers to take elves and other humanoids, into the forest and showed them which trees they may harvest for firewood and crafts. The Rangers taken the sick and dying trees for this purpose, as they can be of used to be living even in this time of death. After this has been Don & has set, the village decorates the trees and the town square and gathers around a great bonfire. It is here that the stories of the past year are recounted and many are recorded by the council for future knowledge.

Spring Equinox: March 21st sees the first day of spring, although most of the snows have not yet melted. Every year without fail, the purple Crocuses in Tir'kanir bloom to herald the beginning of spring and the approach of May day. This is a time of preparation for the planting and hunting of the upcoming year. The village councils convene and discuss what sections of the estate to plant with which crop, and tools are brought from their storage. It is also at this time that the first lands are born and the first fonts out the ear take their steps.