

**Bronwyn's D&D Game**  
**Amaran and Carialathiaran Calendars**

**Months and Festivals**

The Amaran Year is divided into 12 months of 28 days each (months are subdivided into 4 weeks of seven days), plus four intercalary festivals that run for 5 days each, and are not counted as being part of any of the months. The new year begins with the Springtide festival. Each season is officially three months in length. Each month has a patron god; small devotions are particularly offered to the relevant god during "their" month.

Kord does not have a month dedicated to him, nor does Boccob. They say Boccob was once the patron god of the month of Dostin, but gave up this honour when Fharlanghn was born, saying that he did not want to be worshipped by the common masses, but only by devoted followers who value truth and wisdom, such as scholars and mages.

**\* Springtide** (Vernal Equinox)

- **Lithion** (summer)- Butter and cheese making. Hemp and flax sown. Sacred to Yondalla.
- **Nythin** (summer)- Fallow ground ploughed. Sacred to Hieronea.
- **Gorathin** (summer)- Corn weeded. Sheep washed and sheared. Sacred to Pelor.

**\* Thanksgiving** (Summer Solstice)

- **Shemin** (autumn)- Beginning of the month- hay mowing. End of the month and into Lenthin- grain harvest in full swing. Sacred to Carl Glittergold.
- **Lenthin** (autumn)- Grain harvest. Sacred to Olidammara.
- **Rhythin** (autumn)- Harvest brought in. Fields plowed and planted with winter wheat or rye. Sacred to Cuthbert.

**\* Days of the Dead** (Fall Equinox)

- **Erasin** (winter)- Pigs turned out into the woods to forage for acorns and beechnuts. Sacred to Wee Jas.
- **Kemmin** (winter)- More plowing for spring. Cattle and other meat animals slaughtered and cured. End of the fishing season. Storms make open water sailing dangerous. Sacred to Moradin
- **Cinrin** (winter)- Indoor work, including threshing. Sacred to Corellon Larethian.

**\* Winter Solstice**

- **Sarasin** (spring)- Calving. Sacred to Ehlonna.
- **Dostin** (spring)- Hedges and ditches seen to. Peas and beans sown for cattle food. Sacred to Fharlanghn.
- **Klesin** (spring)- Sowing of oats, wheat, barley (for malting), rye. Beginning of fishing season. Open water sailing resumes. Sacred to Obad-Hai.

## Major Festivals

- **Springtide** – The vernal equinox festival marks the symbolic return of Yondalla to the surface, and includes blessing of the fields by priests, clerics, and fertile women. This is believed to ensure a fruitful harvest. Rural towns especially will make this a big celebration, with day-long dancing and feasting, and floral decorations everywhere. Little or no work is done on this day, if at all possible (e.g. healers may still tend to the ill, but blacksmiths will not work at the forge, and all shops are closed). It is also the festival which marks the start of the new year, and is an auspicious day for anything involving new beginnings, such as births, coronations, awards of office, weddings, and journeys.
- **Thanksgiving** – Summer solstice. The longest day of the year, this festival is generally considered sacred to Pelor. However, it is also popularly celebrated as being a festival suitable to giving thanks to *all* the gods, or to one's favourite deities or the ones considered to have helped and watched over the individual during the year. It is a time for family reunions, alms-giving to the priests and the poor, small gifts of sweet food to any visitors, and feasting! Lunchtime feasts are lavish, and held as outdoor picnics, weather permitting. It is a popular time to take, make, or renew vows to people and gods, and to ask (or grant) forgiveness for misdeeds. A short sample prayer to Pelor: "Thy rays nourish every garden; When thou risest they live, They grow by thee. Thou makest the seasons."
- **Day of the Dead** – Fall equinox, as the nights start to grow longer, is sacred to Wee Jas, a remembrance of those who have died. Often children will tramp through the streets making a joyful clanging with pots, pans, and other noisemakers, to drive away evil spirits and the restless dead, often wearing masks so the spirits will not know them if they return later to seek revenge on the living souls who drove them away. Sometimes adults will join in the fun, or tag along to supervise. More sedately, this is a time when heroic ballads are sung, prayers said for the dead (by families, friends, and priests), candles lit in remembrance of the dead, and graves are tended.
- **Winter Solstice** – The longest night of the year, it is sacred to Ehlonna, and homes are decorated with greenery and/or images of animals. It is a popular time for exchanging gifts. The *especially* devout will light no fires on this night, in her honour, and eat only food that requires no (flame-based) cooking, such as fruits, some raw vegetables, nuts, mushrooms, pre-soaked grains, and milk. Children will focus more on the getting of presents, dressing up in animal costumes for pageants, and special culinary treats like honey-spice nuts, and sweet ice sorbets.

## Minor Festivals

- **Harvest Festival** – Small local harvest festivals are held at different times of the year, depending upon the harvesting (or bottling) season of the locally predominant crop. The patron god or goddess of the festival will vary depending upon the type of crop, and the deity’s popularity in the region. Common associations include; Ehlonna for orchard fruits, berries and nuts (i.e. tree-based crops only, such as cherries, mulberries and walnuts), Olidammara for grapes, wine, and ale, Yondalla for grains, herbs, vegetables, and shrub-based nuts and berries (such as strawberries and blackberries), and Obad-Hai for fish (especially in regions where there is a seasonal run of a particular type of fish, such as salmon).
- **Moon Festival** – While the moon is primarily associated with Ehlonna, the full and new moons are also associated with Obad-Hai, and may be considered sacred to him also. Coastal regions may have lunar festivals on the full and new moons, when tides have their highest and lowest points. Major lunar festivals are held twice a year, at aphelion and perihelion, when the tides are particularly extreme. Some coastal villages and cities have myths about Obad-Hai and Ehlonna that the general inland populace rarely hears.
- **Birthdays and Rites of Passage** – Birthdays are commonly celebrated only for children, and tend not to be much observed for adults. They tend to vary in nature of celebration depending on the child’s interests and age, but generally feature gifts for the child. It should be noted that the age of majority in Amara for humans is 15, and this birthday is a time for special celebration. Similarly, the elves celebrate a young elf’s passage to adulthood at the age of 110. A young girl’s first menstruation is also a cause for celebration as evidence of her health and fertility, and female relatives will often organize some small celebratory gathering.

## Counting the Years

The Amaran yearly calendar runs on a regnal system, where the counting of the years changes with the ascension to the throne of a new monarch. The year will include the monarch’s first name as part of the counting system. While monarchs have a family name, it is rarely used by commoners, however, a descriptor of some kind (such as “The Just”) is usually popularly granted at some point during or after the monarch’s reign. Currently popular (and polite) descriptors for Lirenor are “The Wise”, “The Peaceful”, and “The Swift” (the latter based on his rumoured love of and skill in horseriding).

It is currently “Lirenor 3”, or “L3”, being the third year of Lirenor’s reign.

Where there is a changeover in rulership in the middle of the year (as may often occur), note that the king or queen who was ruling Amara during the day after the festival of Springtide (i.e. at the start of the year) is who gives their name to the year. Changeover in rulership usually happens when the current monarch dies; the crown passes to the

firstborn legitimate child of the former monarch. However, disability, ill health, and mental problems may see a monarch step down (or even be *made* to step down) early, and some rare heirs and monarchs have resigned their positions in order to follow other duties or aspirations (such as a religious calling, or a deep desire to travel without the responsibilities of the throne), or simply to allow their grown heirs to take the throne early, while still young.

In order of most recent to longest ago, here are the monarchs who have recently ruled Amara (in the past 153 years), and the length of time they reigned for:

- ❖ King Lirenor (current monarch): 3 year reign.
  - Crowned at the age of 39.
  - Heir born when he was 19 (G25), Lirenor is currently 42 (L3).
  
- ❖ King Gunthor “The Brave”: 45 year reign.
  - Crowned at the age of 22.
  - Heir born when he was 28 (G7), Gunthor died at the age of 67 (G45).
  
- ❖ Queen Olita “The Merciful”: 11 year reign.
  - Crowned at the age of 36.
  - Heir born when she was 25 (Y40), Olita died at the age of 47 (O11).
  
- ❖ Queen Yutara “The Archer”: 51 year reign.
  - Crowned at the age of 42.
  - Heir born when she was 20 (M21), but died before ascending the throne, the line passed to Yutara’s grand-daughter, born when she was 57 (Y15) Yutara died at the age of 93 (Y51).
  
- ❖ King Muran “The Honest”: 43 year reign.
  - Crowned at the age of 34.
  - Heir born when he was 35 (M2). Muran died at the age of 77 (M43).

### **Days of the Week**

Standard Western day names are given to the seven days of the week (i.e. Monday through to Sunday). In Amara, the following popular folk rhyme lists which days are more auspicious for a child’s birth than others:

“Monday’s child is fair of face,  
Tuesday’s child is full of grace,  
Wednesday’s child is full of woe,  
Thursday’s child has far to go,  
Friday’s child is loving and giving,  
Saturday’s child works hard for its living,  
And the child that is born on a Sunday,  
Is bonny and blithe, and good and gay.”