

Rather than just describe the high festivals in Pulê we need to separate between the religious and the traditional high festivals, and some times also between old and new practises.

Life Stance	Cultural Background	Also known as
Ásatrú	Veðr	The Old Religion (☒)
Ásatrú	Byggjandi	The Religion (☒)
Seiðr	Veðr	The Old Tradition (☒)
Seiðr	Byggjandi	The Tradition (☒)

Before all (both Traditional and Religious) high festivals the (in traditional communities) May Queen or (in religious communities) the youngest Maenad lead a procession of men and women, boys and girls, collecting food (but no meat is collected if there is a lent). All men and boys wear dresses and all women and girls men's clothing on the upper body (to symbolize the hermaphroditic spirits). This custom is archaic, but is still practised even in Religious societies.

A May pole, a so-called *high*, is also always erected on the high festivals (hence the name; *high* festival) and everyone eats well, and (unless there is a lent) they also sing and dance.

Some ceremonies, such as the weddings and burials, are identical in both the religions and the traditions.

Wedding (☒☒☒)

Ancient Pulêan: *Bruhdihlaupo*

Old Pulêan: *Brudihlaupa*

Pulêan: *Brúðlaup*

All normal weddings are carried out just like the high festival Valborg's Night, and always on a Sunday. Most normal weddings are held on Valborg's Night.

Burial (☒☒☒)

Ancient Pulêan: *Kaunapore*

Old Pulêan: *Haugforja*

Pulêan: *Haugføra*

All normal burials are carried out just like the burial of the Summer/Belus on the Winter Night Ship, and always on the 1st Sunday after the 1st full Moon after death. If placed in a burial mound a jar of corn or pebbles (collected on the Summer Solstice from a

sacred source) are placed next to or under the head of the dead person, to protect him from malevolent spirits trying to possess his body. The malevolent spirits are very stupid and can only count to three, so if more than three corns or pebbles are placed in the jar they will be too busy trying to count all the corns/pebbles to ever be able to possess the body. Whenever they count three corns or pebbles they have to start all over again. Individuals not buried with such a jar next to or under their heads are easily possessed by malevolent spirits. See the spells Create Wight and Create Nár.

Rebirth

The dead buried on land are buried in a foetal position or sitting up with all their valuable possessions, because they want to be reborn. In traditional communities they assume that the better and more valuable equipment they have, the more likely they are to be chosen by a child to be reborn. In religious communities the dead are always reborn in the kin; when a new kinsman is born he will be given the name of a dead family member and will thus become him.

Birthday (for each deity) (☒☒)

Ancient Pulêan: *Fopengadagas*

Old Pulêan: *FopengadagaR*

Pulêan: *Føðingardagr*

All the religious birthdays are celebrated in the same manner. Everyone dances and sings around the burial mounds and the deity (i. e. a priest or priestess impersonating the deity) rises naked and young from the burial mound.

The Tradition

Hallow Evening (Celtic: Samhain) (☒☒)

On the night of the 1st of Walaskelbio, New Year's Day to Sunday morning and until the at Sunrise the 9th day of Walaskelbio.

Ancient Pulêan: *Kawolauge aptanas* ("the evening when you see the important/high")

Old Pulêan: *Hawolauge aptanaR*

Pulêan: *Hålogi aptann*

In order to get a name for themselves and become "real men" (finally removing the -12 mod to First Aid given to them) the traditional children of Pulê travel on the Autumnal Equinox into the wild oak forests to search for a mistletoe. Those who find it bring it with them when they are to be initiated on the Hallow Evening.

They dress up to look like the dead and travel to the burial caves or burial mounds (i. e. man-made caves) to collect the weapons and other valuable possessions the dead were buried with. Pulê is a culture based on *Hamingja* (meaning "luck" and "honour", from Ancient Pulêan *Hamagange*, "shape walking"), meaning they believe in reincarnation, but only the good and honourable dead are reborn, because only the good and honourable are chosen to be reborn by the children, who go into the burial mounds to collect the properties of the dead they "choose" to become. The children who aspire to become real men and later (for boys) perhaps even May Kings must:

- I. Blow in a (bronze) lure or whistle to open up the gate surrounding the burial mound.
- II. Hang their clothes in the tree growing on the burial mound as a symbol of their own death.
- III. Slaughter a cow on the burial mound.
- IV. Use the mistletoe (=the life force of the best, purest, most innocent and most honourable [oak] spirit) as a key to gain access to the burial mound. They bring this to show that they are pure and innocent and that they have killed the honourable child in them, and they are now ready to become real men. They must enter naked and unprotected.
- V. The children who have the courage to go through all of this meet a bloodstained (from the slaughtered cow's blood) woman dressed in a bear skin, playing the role of the she-bear spirit in the realm of death (i. e. the grave), teaching them secret and sacred verses and riddles that they need to memorize and solve in order to become real men.
- VI. They leave the burial mound after the first night there to hunt (for followers of the Old Tradition; *only* adult male bears (and to followers of the New Tradition *any* predatory animal) to dress the dead person that they have chosen to be reborn as in a bear skin, so that he can impregnate the she-bear. When the hunters need to rest during this Wild Hunt they return to the burial mound and learn more from the she-bear spirit. They also sleep there; they need

to be in her womb in order for her to give birth to them later on. If they manage to kill a bear (or other predatory animal) within nine days, before Sunrise on the 9th day of Walaskelbio, they have been chosen, and they take the skull (i. e. the mind and spirit) of the dead person and the thigh-bone (i. e. the life-force, the ability to walk and run [=to live]) of the killed bear.

The chosen are no longer considered to be alive, since they symbolically killed themselves and entered the realm of death, so they sleep in the burial mound, all the time dressed in the hides of the animals they killed, until Yule, and only leave during the day to hunt and forage – although they are often fed by their kin as well, who leave beer and porridge and the like on the burial mound for the ones inside. Those who fail to kill a predatory animal will instead return to (ordinary) life by putting back on the clothes they hung in the sacrificial tree, to regain the life force they had before they entered the realm of death. They will have to wait until next year's Hallow Evening to be given a new chance to become real men.

Bear Evening (☞☞)

On the night of the 9th of Walaskelbio

Ancient Pulêan: *Bernukwildas*

Old Pulêan: *BernukwildaR*

Pulêan: *Björnakveldr*

This is seen as the day the pregnant she-bear hibernates and because of that it is no longer possible for any children to be chosen by her. There is no longer any direct contact between the living and those inside the burial mound. The she-bear actress leaves the grave. The children are left to fend for themselves.

Yule (Wheel) (☞☞)

From the night of the 25th of Kemenaberga to the night of the 8th of Landawitus

Ancient Pulêan: *Wehlo*

Old Pulêan: *Wela*.

Pulêan: *Jól*

Is made up of the high festivals from Winter Solstice to Fire Tasting Day.

Winter Solstice (☼☼)**On the night of the 25. Kemenaberga**Ancient Pulëan: *Witrasowilthwarbo*Old Pulëan: *Witrasuwilthwarba*.Pulëan: *Vetrasölhvarf*

The female bear is said to give birth to her cubs on the Winter Solstice, so just as the Sun rises on the Winter Solstice morning and enters the innermost burial chamber the lady of the house walks three times around the house deasil with a pine (*pinus sylvestris*) wand and declares (with song) that all the spirits of the dead are welcome home again. The children (or rather those still alive...) who were left to sleep in the burial mounds and fend for themselves after Hallow Evening returns home; they are re-born, by the she-bear as the Seiðmaðr tears their bear costumes off them (to signal that they are no longer in the she-bear's womb) and they put back on their clothes (still hanging in the sacrificial tree). The children who didn't make it are collected and cremated by the she-bear actress.

The children are gathered and escorted (or if cremated; carried in some sort of a container) by the local Seiðmaðr and they travel around to their respective homes, until the Seiðmaðr has "delivered" them all to their parents, along with the gifts they brought from the burial mound. The gifts collected by those cremated are instead returned to the entrance of the burial mound where they collected them (to be collected by others who may wish to be reborn as the dead resting inside). They eat the food placed on the tables especially for them and are allowed to sleep in their parents' beds (who sleep on the floor this night).

The children who return are named after the person they chose to be reborn as and are finally seen as real men. The noble dead has returned. In the days until Fire Tasting Day they walk around from house to house to greet their neighbours and introduce themselves with their new name, still wearing their fur costumes. They receive food items as gifts and it is a great shame not to give anything to these brave children.

Fire Tasting Day (☼☼)**On the night of the 8th day of Landawítus**Ancient Pulëan: *Eldobirgedagas*Old Pulëan: *EldabirgedagaR*Pulëan: *Eldbjörgdagr*

The lady of the house walks three times around the house widdershins with a juniper (*juniperus communis*) wand and declares (with song) that all the spirits of the dead not belonging there have been sent back to the realm of death.

The Sun is starting to grow stronger, after Winter Solstice, and the lady drinks beer from a bowl and throws the rest into the fire before she says something like: "So high my fire, and not higher or hotter", to make sure the Sun's fire does not become too strong and burns up the entire world.

All Heart's Day (☼☼)**On the night of the 22nd day of Sinkwabankís**Ancient Pulëan: *Alprurhertodagas*Old Pulëan: *AlprurhertudagaR*Pulëan: *Allrahjartudagr*

This day is seen as the day the birds start to mate. The birds are seen as manifestations of the spirits.

This is the day all spirits fall in love; in the realm of death, on the Earth, under the surface of the Earth and in Heaven. Those in love give a romantic gift to the one they love.

White Sunday Week (Celtic: Imbolc) (☼☼)**From the night of the 1st to the night of the 7th day of Þrupokáimas**Ancient Pulëan: *Kwetosunpuweke*Old Pulëan: *Hwetosunpuwekon*Pulëan: *Hvítasunnvika*

White Sunday Week is made up of White Sunday, White Foundation Monday, White Tuesday, Ash Wednesday, Cleaning Thursday, Long Friday and Dirty Saturday.

White Sunday (☼☼)**On the night of the 1st day of Þrupokaímas**Ancient Pulëan: *Kwetosunþudagas*Old Pulëan: *HwetosunþudagaR*Pulëan: *Hvítasunnudagr*

This is the first day of Spring and everyone has their behinds whipped with birch branches, to transfer the strength of nature to man; to make everyone strong and to purify them.

White Foundation Monday (☼☼)**On the night of the 2nd day of Þrupokaímas**Ancient Pulëan: *Kwetodrontinadagas*Old Pulëan: *HwetadruntinasdagaR*Pulëan: *Hvítadröttinadagr*

The whole day is spent collecting pork, eggs and baked goods for the great bride's race. Everyone dresses in white and the ladies and girls wear many-coloured ribbons and flower garlands. The party travels from farm to farm, dancing and singing as they travel. The May King and the May Queen are riding a wagon. When they stop to ask for food donations the May Queen is the one doing the talking. The ladies and girls sing "Bride, bride, most beautiful bride", to invite all beautiful noble maidens (i. e. the girls who have not yet menstruated) to the bride's race, and the men encourage all Noble Seiðmenn (who are the only ones who can challenge the May King in the first place) they meet to show up. The men and boys wear women clothes (robes) and the women and girls men's clothes on the upper body, to represent the hermaphroditic spirits of nature.

White Tuesday (☼☼)**On the night of the 3rd day of Þrupokaímas.**Ancient Pulëan: *Kwetodiwadagas*Old Pulëan: *HwetatiwadagaR*Pulëan: *Hvítatysdagr*

A carnival (Latin: "farewell to the meat") is arranged and all the food collected the day before is eaten. The noble maidens arrange a bride's race, a beauty contest, between them. A girl or woman chosen by lottery gives an apple to the one she thinks is the most beautiful one amongst them. The most beautiful one

is declared the May Bride. She also decides who is the second most beautiful of them, who will become the May Maiden. **NB!** Female player characters are adults, so they can not become May Queens.

To win the right to challenge and perhaps replace the May King and marry (and kiss) the May Bride the noble men must bring their own mistletoes, collected from an oak tree on the Autumnal Equinox. This is their key to the arena, the life force of the May King that they need to bring to make him vulnerable to them. See the spell Mistletoe.

All the May King's challengers and the May King himself competes in a number of games, including ring games (knight's games), spell-casting competitions, word games, knowledge games and the like. The one who wins the most games becomes the May Groom. The one who comes in second place becomes the May Groom Boy. If there is a tie the two best men need to decide who is to become the winner by engaging in a wrestling or boxing match. The May King only needs to participate in these games if there is at least one challenger, but if there is at least one he *must* participate. Only adults (i. e. those "reborn" with a name from an honourable dead) can challenge the May King. The May Groom and the May Bride are betrothed.

The May Queen represents the youthful strength and innocence of nature, so she can not menstruate or in any other way bleed, or else nature will suffer. So she will be replaced by one who has not bled the moment she for some reason bleeds. If the May King grows old and weak the innocent nature he protects will be vulnerable, so he needs to be tested and if necessary be replaced by younger and stronger men every year.

Romantic Traditions

The May King is the strong man protecting the innocent maiden from the ills of the world. This is of course a well known theme from The Age of Chivalry of our own world, where honourable knights carried the handkerchiefs of their chosen maidens on their lances or sleeves during tournaments – and doing so they "carried their hearts on their sleeves", openly showing whom they favoured amongst all the maidens.

Ash Wednesday (☘☘)**On the night of the 4. Þrúpokaimas**Ancient Pulëan: *Askudagas*Old Pulëan: *AskudagaR*Pulëan: *Öskudagr*

The lent starts and lasts until Easter (the 22nd day of Braidoblika). Everyone puts ash in their hair and abstain from eating meat until Easter. Everyone dresses in their darkest clothes and do not sing, play music or dance until the lent ends.

Cleaning Thursday (☘☘)**On the night of the 5. Þrúpokaimas**Ancient Pulëan: *Skerodunadagas*Old Pulëan: *SkeraþunadagaR*Pulëan: *Skirapörsdagr*

Unnamed domestic animals and unnamed children are named this day and the children are given five strokes with a birch branch on their behinds, to make them strong and to purify them.

Long Friday (☘☘)**On the night of the 6. Þrúpokaimas**Ancient Pulëan: *Langapriodagas*Old Pulëan: *LangaþraujudagaR*Pulëan: *Langfreyjudagr*

The children are given five more strokes with a birch branch on their behinds, to make them strong and to purify them. No one is allowed to eat anything until Sunset and everyone must work the whole day.

Dirty Saturday (☘☘)**On the night of the 7. Þrúpokaimas**Ancient Pulëan: *Sketenokaimadalþadagas*Old Pulëan: *SketenahaimadalþadagaR*Pulëan: *Skitinlaugardagr*

On this day they all wash themselves and their homes particularly well. The Spring has come and you are to meet it with respect.

Vernal Equinox (☘☘)**On the night of the 1st day of Braidoblika**Ancient Pulëan: *Waharebnadogrië*Old Pulëan: *Waharebnadogrija*Pulëan: *Várjafndögri*

Nature's fertility is celebrated and all nobles with a new name (i. e. those who are given a new name on the Winter Solstice and are seen as reborn dead) are given the right to vote. Everyone stops lighting candles or oil lamps in the evening and go to bed at Sunset.

Easter (☘☘)**On the night of the 22nd day of Braidoblika to the 25th day of Braidoblika**Ancient Pulëan: *Eus*Old Pulëan: *AustaR*Pulëan: *Austr*

The Easter morning (the 22nd day of Braidoblika) is seen as the day Summer returns after Winter. Everyone celebrates by travelling into the mountains to watch the Sunrise. It is custom to bring round stones and build beacons, to help the round Sun rise high and fly across the firmament. Eggs and all the dried fruit and berries and other candy left after Winter are eaten. Summer has returned, bringing new fruit, and therefore one can freely enjoy the fruits of nature again.

Procession Day Weekend (☘)**On the night of the 26th day of Braidoblika to the night of the 28th day of Braidoblika**Ancient Pulëan: *Gangadagahalgas*Old Pulëan: *Gangadagahalgar*Pulëan: *Gangdagahelgr*

Is made up of Procession Day, Second Day Summer and Third Day Summer.

Procession Day/Summer Day (☘)**On the night of the 26th day of Braidoblika**Ancient Pulëan: *Gangdagas/Sumaredagas*Old Pulëan: *GangadagaR/SumaradagaR*Pulëan: *Gangdagr/Sumardagr*

The Queen/Lady of the house/May Queen leads a procession of maidens, decorated with flower garlands. She rides a wagon and is pulled three time around the fields, to ask the spirits of nature for good crops.

She carries a torch, to scare away the harmful spirits and she waters the fields with water from a sacred source. She places food and beer to the spirits of the field, who eat and drink this in form of animals. Finally she digs a small hole in the ground and pours some corn of all types into the hole. She mixes it with eggs and stirs with a yew or spruce wand. She then sings a song (i. e. casts a spell);

*"Wake up, wake up, both field and meadow,
you have slept for a long time now
we have seen both rain and snow
the Summer night has come now."*

Second Day Summer (☒)

On the night of the 27th day of Braidoblika

Ancient Pulëan: *Anaradagas sumare*

Old Pulëan: *AnaradagaR sumaran*

Pulëan: *Annaradagr sumar*

What was done on the Procession Day/Summer Day is repeated.

Third Day Summer (☒)

On the night of the 28th day of Braidoblika

Ancient Pulëan: *Predegadas sumare*

Old Pulëan: *PredegagaR sumaran*

Pulëan: *Priðjadagr sumar*

What was done on the Procession Day/Summer Day is repeated.

Great Procession Day (☒)

On the night of the 8th day of Nowaduno

Ancient Pulëan: *Kawogangadagas*

Old Pulëan: *HawogangadagaR*

Pulëan: *Hårgangdagr*

What was done on the Procession Day/Summer Day is repeated.

Valborg's Night (Celtic: Beltane) (☒☒)

On the night of the 13th day of Nowaduno

Ancient Pulëan: *Walpurgisnes* ("The Night on the Mountain of the Chosen/Fallen")

Old Pulëan: *Walabergasnahti*

Pulëan: *Valbjörgsnått*

This is a day of marriage. On this day the May Groom and May Bride, who were betrothed on the

White Tuesday, marry. They are now declared (new) May King and May Queen respectively, and take over the seats from the old May couple. They are seen as married until the next May couple takes over – but it is only a symbolic marriage. Their marital duties are only related to the Tradition.

Everyone who marries swears their oaths on a rock/hammer or a ring and the ceremony is led by the old May Queen or her mother/sister (if she was re-elected) or the May Princess (if the old May Queen is dead). When old May couples keep their power from year to year they re-new their oaths on this day.

The May Groom Boy and the May Maiden become May Prince and May Princess on this day, but they do not (even symbolically) marry each other. They work as "stand-ins" for the May King and the May Queen and will replace them if they die.

A married man no longer needs to look for a bride, so to farmers this day also marks the transition from hunting time to sowing time.

The attributes of the May King are; the axe/club/hammer (or sceptre), symbolizing the strength and firmness of Earth (in particular gravity); the crown/halo, symbolizing the power of the Sun; and the sword, symbolizing the lightning transferring the Sun's power from the sky to Earth. He transfers the blessing of the Sky with his sword, and he can bless men by placing his sword on their shoulders (giving them +1 DV and OV until the May King has been killed/replaced). Normally a May King only blesses his own warriors. His axe/club/hammer has a D6+1 bonus to weapon damage, but only when used by him. His crown gives him a +4 Fright value and also a +4 mod to the spell Manipulate Weather, but only if used by him. See **Weather & Wind (The Land of Pulé)**. The crown shines brightly when worn by the rightful May King and lights up a 150' radius area around him (giving him +2 to DV MÊ/MI). **NB!** He can use these attributes when competing on the White Tuesday.

The attribute of the May Queen is the cauldron/cup/drinking horn, which she uses to pour good health over the world. Everyone who drinks from her attribute gets D6 injury levels reduced if injured and all poison, disease and curse effects removed and gets a +5 mod to Poison and Disease resistance until the next waning Moon. Pregnant women who drink a dose of water (or other beverage) from this cup are more (+4 mod) likely to survive child birth (measured against a normal Con test against DD 9). Normally the May Queen only lets individuals of her own tribe drink, and she serves them according to their rank (with the May King drinking first).

Together the May couple has power over all the most important powers of nature; Health, Sunlight and Rain. **NB!** A Seiðmaðr will still be able to use the sword without consequence if he is a May King.

The May King and the May Queen take over the power of the realm and are named after the tribe they now govern. See the Sol Invictus comment in **The Land of Pulé**. They become the real Kings and Queens of the realm and their main function is to serve the people with their attributes and to lead processions and other high festivals.

The May Groom must however first kill the old May King before he can himself become a May King. How he does this depends on his speciality (remember; all May Grooms are Seiðmenn!). He has to do this because the old May King (a symbol of the strength of nature!) must die for his force to be transferred to the new May King.

The newly appointed May King kills the old May King as described below and swears an oath to do something spectacular (known as a “winner's promise”). The May King must then do what he promised to do. The force and power of the old May King is then transferred (from the old May King) to the new May King, when he pulls the sword from the dead body of the old May King. If the sword gets stuck and the May King is unable to get it out (using

his right hand only, testing Str against a random DD (see **Skills**) (to see if the spirits are happy with his victory) the May Prince can try, and if he succeeds (against a new random DD) he will become May King instead, and the May King will be reduced to a May Prince. If the May Prince too fails he loses his title and the others who participated in the bride's race can try. The one who succeeds will become the new May King – and he then must do what the May King promised to do when he swore his oath. This is how the spirits of nature choose their King.

The May King gets the Cha*2 of the old May King as a mod to his Stamina skill when he pulls his sword from the dead body of the old May King. He will keep this mod until he is replaced (killed...) by a new May King.

The May Queens are not killed when replaced, but instead they continue a normal life or (if they were bad queens) they are banished from the realm and must live like hermits (or in groups of former May Queens) in the wilderness (i. e. become a part of the untouched nature that they represented) for the rest of their lives. On the Hallow Evening the former May Queens enter the burial mounds in their homeland and teaches young men the secrets.

Speciality	The May King is decapitated with the sword or has his throat slit with a golden sickle, and he is then
Fire (♦)	burned on a funeral pyre.
Earth (♠)	cut into seven (or fourteen pieces) ¹ which are buried in the largest meadows (✂) or fields (⊗) of the kingdom. The May King is also hit in his head with a rock/hammer/club before decapitation.
Air (♣)	hung in a tree after his legs.
Water (♥)	cast into a sacred source or lake. If he was a terrible king he is cast into a bog instead.
Spirit (●)	hung in a tree after his legs.
None (○)	any/just about all of the above.

¹Like an image of the constellation Ursa Major (“Big Bear”, *alias* “Big Dipper”).

Cuckoo Day (☞☞)**On the night of the 15th day of Nowaduno**Ancient Pulëan: *Gaukodagas*Old Pulëan: *GaukadagaR*Pulëan: *Gaukdagr*

The spirits (in form of birds) speak to man on this day and tell him how the year will be. If he hears the cuckoo in the North everything will go according to his will. If he hears it in the South he will harvest in dry weather. If he hears it in the West someone in his kin will die or fall sick. If he hears it in the East it means happiness in marriage.

This day is celebrated just like Valborg's Night, only the old May King is already killed, and the May Groom and May Bride are already married now so they just confirm their marriage by renewing their contract.

Great Valborg's Night (☞☞)**On the night of the 27. Nowaduno**Ancient Pulëan: *Kawowalpurgisnes*Old Pulëan: *Hawowalbergasnahti*Pulëan: *Härvalbjörgsnätt*

This day is celebrated just like Valborg's Night, only the May Groom and May Bride are already married now and they just confirm their marriage by renewing their contract.

Elven Fire (Celtic: Beltane) (☞☞)

On the night of the 6th day of Glitnias, the 13th day of Glitnias, the 20th day of Glitnias, the 27th day of Glitnias, the 6th day of Pulkawangis, the 13th day of Pulkawangis, the 20th day of Pulkawangis, the 27th day of Pulkawangis, the 6th day of Albokaimas, the 13th day of Albokaimas, the 20th day of Albokaimas, the 27th day of Albokaimas, the 6th day of Gladaskaimas, the 13th day of Gladaskaimas, the 20th day of Gladaskaimas, the 27th day of Gladaskaimas, the 6th day of Primakaimas, the 13th day of Primakaimas and the 20th day of Primakaimas

Ancient Pulëan: *Alboeldas*Old Pulëan: *AlbaeldaR*Pulëan: *Alfaeldr*

This day is celebrated just like Valborg's Night, only the old May King is already killed, and the May Groom and May Bride are already married now so they just confirm their marriage by renewing their contract.

Bear Wake (☞☞)**On the night of the 8th day of Glitnias**Ancient Pulëan: *Bernuwako*Old Pulëan: *Bernuwaka*Pulëan: *Björnvaka*

On this day the bear wakes up and leaves his lair.

This day is the first day of the legal discussions at the Þing (parliament) – where only the nobles with a right to vote can (and are obliged to) attend. The Þing lasts until the end of Glitnias.

White Sunday (☞☞)**On the night of the 15th day of Glitnias**Ancient Pulëan: *Kwetosunþudagas*Old Pulëan: *HwetosunþudagaR*Pulëan: *Hvítasunnudagr*

NB! This day is called by the same name as the White Sunday of the White Sunday Week!

This day is celebrated just like Valborg's Night, only the May Groom and May Bride are already married now and they just confirm their marriage by renewing their contract.

White Sunday marks the end of Easter. The Summer and everything in the Summer has now returned after Winter.

Source Drinking (☞☞)**On the night of the 1st day of Pulkawangis**Ancient Pulëan: *Kildodrenko*Old Pulëan: *Kildadrenka*Pulëan: *Keldadrikka*

Figures resembling goats made of leaves are placed by the sacred sources. The water you drink on this day heals diseases (giving a +10 mod to Disease resistance and a new test against the PL of the disease to see if the disease is neutralized [no adverse consequences are possible!]) and wounds (1 dose of water drunk reduces the injury level by one).

It is possible to collect water from the sacred sources for later use. Collecting more than a waterskin (able to hold 2 cans/64 doses) is regarded as disrespectful of nature and is frowned upon (and anyone who does so can not cast any spells and if religious will gain no favour from the deities until *all* the water has been spent/wasted).

Pregnant women who drink a dose of water from the sacred source are more (+4 mod) likely to survive child birth (measured against a normal Con test against DD 9).

This day is celebrated just like Valborg's Night, only the May Groom and May Bride are already married now and they just confirm their marriage by renewing their contract.

Summer Solstice ☼☼

On the night of the 13th day of Pulkawangís

Ancient Pulëan: *Sumarasowilihwarbo*

Old Pulëan: *Sumarasuwilihwarba*.

Pulëan: *Sumarsólhvarf*

Bonfires are lit along the coast, and everyone dances around the burial mounds. The May Queen and other maidens undress and walk into the water. When they ascend from the sea with the reflection of the many bonfires on their wet skin (an image of a necklace of fire) they represent the (re-)born youth of nature and in particular the Sun, born by the sea.

All the maidens then jump naked through the flames of the bonfires to prove their courage and to be purified by the revitalized Sun (the sacred fire).

Herbs has a special power on the Summer Solstice; herbs collected this day gives a +9 mod for Seiðmenn brewing potions (using Alchemy). Pebbles collected from the bottom of sacred sources has great power as well and can be used by Seiðmenn to make it easier for them to cast spells. Only one pebble can be used at the time. When a Seiðmaðr casts a spell using such a pebble he needs to spend one less SP. If casting a spell with PL 1 by the help of such a pebble he spends no SP at all.

Collecting more than a full pouch (able to hold 32

pebbles) is regarded as disrespectful of nature and is frowned upon (and anyone who does so can not cast any spells at all until *all* the pebbles have been cast into a sacred source).

Water drunk from a sacred source on the Summer Solstice night has the same effect as water drunk during Source Drinking. See the high festival Source Drinking.

This day is also an Elven Fire.

☼ The Queen/lady of the house/May Queen leads a procession of maidens, decorated with flower garlands. She rides a wagon and is pulled three time around the fields, to cleanse the fields and protect them from the newly awoken Winter spirits. She carries a torch, to scare away the harmful spirits and she waters the fields with water from a sacred source. She places food and beer to the spirits of the field, who eat and drink this in form of animals. Finally she digs a small hole in the ground and pours some corn (or eggs) of all types into the hole. She (mixes it with eggs and) stirs with a yew or spruce wand. She then sings a song (i. e. casts a spell);

*"I clean the filth from my field now,
to make it both clean and nice,
and I place in it a juniper bough,
to keep it healthy and strong."*

The Day of Cleaning and Waking up ☼☼

(Norwegian: *Syftesokdag*)

On the night of the 22nd day of Pulkawangís

Ancient Pulëan: *Swiptasínkwodagas* ("Sink into water and purify day")

Old Pulëan: *SwibtasínkwadagaR*

Pulëan: *Syftasokdagr*

This day is celebrated just like Valborg's Night, only the May Groom and May Bride are already married now and they just confirm their marriage by renewing their contract.

☼ The Queen/lady of the house/May Queen leads a procession of maidens just like on the Summer Solstice.

Harvest Sacrifice (Celtic: Lughnassadh, Norwegian: Slátteblot) (☒)

On the night of the 15th day of Albokaimas

Ancient Pulëan: *Slantupluto*

Old Pulëan: *Slantubluta*

Pulëan: *Slóttublòt*

This day marks the beginning of the harvest. The corn spirit (in form of a goat made from straw) is killed and chopped into seven or fourteen pieces, or it is burnt, and the remains are buried in the field or the four corners of the field¹. The first straw cut down is used to make a new straw goat for next year's Harvest Sacrifice.

¹Like an image of the constellation Ursa Major ("Big Bear", *alias* "Big Dipper").

Livestock Weekend (☒☒)

On the night of the 14th to the 15th day of Gladaskaimas

Ancient Pulëan: *Buperohalgas*

Old Pulëan: *Buperahalgar*

Pulëan: *Büfjærhelgr*

Unnamed domestic animals are given a name.

(☒) The livestock is collected from pasture and is brought to the barn or to the North end of the long house.

The Autumnal Equinox (☒☒☒)

On the night of the 22nd day of Þrímakaimas

Ancient Pulëan: *Kaustebnadogrie*

Old Pulëan: *Haustebnadogrija*

Pulëan: *Haustjafndøgri*

All the children and May King challengers do their best to find and cut down a mistletoe from an oak tree, for use in the Hallow Evening ritual.

The May King ceremonially cuts down the mistletoe from the oak tree to take and be able to use the power of the Summer stored therein, to use it in the interest of the whole society. See the skill Alchemy.

(☒) This day marks the end of harvest; all berries, fruit and all crops are now harvested. Everyone carries a wreath made of sheaves of corn. The last corn harvested is used for this.

Winter Night Ship (☒☒)

Usually on the night of the 22nd day of Íwadas

Ancient Pulëan: *Witrancesuskaip*

Old Pulëan: *Witranahtaskaip*

Pulëan: *Vetranóttскеið*

The Summer is buried the 1st Sunday after the 1st full Moon after the Autumnal Equinox. It is sent on a voyage, which the Sun takes every night, in a boat or a ship which is set ablaze and sent out on the ocean in the West, across the river/sea of forgetfulness. Those who live inland burn a boat on land or build a boat with stones and bury the remains (i. e. the mistletoe) there. The remains are some places carried into a cave or burial mound instead, or to a river, which will bring it to the ocean.

Winter Night Weekend/Reflection Day (☒☒)

On the night of the 28th day of Íwadas

Ancient Pulëan: *Witrancesuhalgas*

Old Pulëan: *Witranahtahalgar*

Pulëan: *Vetranótttheigr*

The last day of the year is spent washing, contemplating and cleaning the house. This is done for man to be able to meet the next year clean, purified and ready for new tasks. Free of guilt.

The Religion

Hallow Evening (Celtic: Samhain) (☘)

On the night of the 1st of Walaskelbio, New Year's Day to Sunday morning. Every leap year it lasts for two days.

Ancient Pulëan: *Kawolauge aptanas* ("the evening when you see the important/high")

Old Pulëan: *Hawolauge aptanaR*

Pulëan: Hålogi aptann

A hunting party lead by (a priest impersonating) Wale sets out to kill predatory animals, and in particular bears and wolves. Those who want to become Einherjar/Valkyrjur must succeed in killing their (new?) totem animals in this Wild Hunt. Priests and warrior-priests who want a (new) totem animal must also kill their totem animals in this religious hunt. The successful hunters must then (be able to) ask for the favour Totem Animal to gain the power of the animal they managed to kill. See the spell Totem Animal. The Wild Hunt lasts until the Bear Evening. The Winter spirits are thus killed and their power and life force taken for better use.

Bear Evening (☘)

On the night of the 9th of Walaskelbio

Ancient Pulëan: *Bernukwildas*

Old Pulëan: *BernukwildaR*

Pulëan: *Björnakveldr*

This is seen as the day the bear hibernates and because of that the day Kadnus is sent to the realm of death (because of the Wild Hunt in the days after Hallow Evening). Victory over the Winter spirits is declared.

Wale's Birthday (☘)

On the night of the 13th of Walaskelbio

The aspiring Einherjar and Valkyrjur gain their new role on this day.

Kaimadalpas' Birthday (☘)

On the night of the 13. Kemenaberga

Yule (Wheel) (☘)

From the night of the 25th of Kemenaberga to the night of the 8th of Landawitus

Ancient Pulëan: *Wehlo*

Old Pulëan: *Wela*.

Pulëan: *Jól*

Is made up of the high festivals from Winter Solstice to Fire Tasting Day.

Winter Solstice (☘)

On the night of the 25. Kemenaberga

Ancient Pulëan: *Witrasowilihwarbo*

Old Pulëan: *Witrasuwilihwarba*.

Pulëan: *Vetrasólhvarf*

The lady of the house walks three times around the house deasils with a pine (*pinus sylvestris*) wand and declares (with song) that all the light elves (i. e. the spirits of the dead relatives) are welcome to visit during the Yule tide.

The Sun rising on the Winter Solstice morning enters the innermost burial chamber and awakens the light elves. They join the priest (impersonating Kaimadalpas) on his visit to the living (to deliver gifts to those who deserve them), eats the decorative food (made especially for them) and sleeps in the beds of the living (who are to sleep on the floor this night).

The Winter Solstice is also the birthday of Diwus, and is celebrated like other birthdays.

The light elves and others, lead by the priest impersonating Kaimadalpas, travel from farm to farm throughout the Yuletide, and chases away bad (Winter) spirits and shadows (who were also able to rise from the grave, when the lady of the house called for the dead to rise). See **Trolls (The Creatures & Phenomena of Pulë)**.

Ragnarok (☘)

On the night of the 7. Landawítus

Ancient Pulêan: *Ragnarankas*Old Pulêan: *RagnarankaR*Pulêan: *Ragnarök*

On Ragnarok everyone participates in a great battle on what is called the Wigarípas ("the ride of the dead", "the weighing of the dead"). They dress up and travel into the forest to scare away and fight the shadows and the Winter spirits who killed Belus on the Autumnal Equinox. One group represents the gods and another the Winter Spirits and a great play shows how the gods defeat the Winter Spirits, enabling Belus and the Summer to return.

The army of gods then chases the Winter spirits (who were responsible for the death of Belus on the Autumnal Equinox) and shadows through the forest wielding flaming torches. They tear the animal hides/costumes from the Winter warrior actors and trample on them. They then carry the naked actors to the sacrificial tree on the burial mound, where their clothes still hang. The gods then "resurrect" them; they are given colours, a spirit and a mind from Wopanas, Dunus and Prius. Once resurrected they are given a drink of mead or ale, served to them according to rank by the lady of the house.

The animal hides and costumes they wore, the symbols of the Winter spirits, remain dead – and thus Winter *is* killed and Summer/Belus can return. This is how the religious men kill the Winter and enable the Summer to return.

This is the final battle between Summer and Winter, but also between the fertile and the dangerous in each man participating. On this day man fights his own weaknesses and mistakes. He fights his own shadows. He defeats them at midnight and he therefore gives a promise to be better from then on (known today as a New Year's Promise).

Fire Tasting Day (☘)

On the night of the 8th day of LandawítusAncient Pulêan: *Eldobirgedagas*Old Pulêan: *EldabirgedagaR*Pulêan: *Eldbjörgdagr*

The day after Ragnarok they celebrate the victory over Winter and their own inner shadows. Because of the mysteries the Sun/Sowilus will regain his strength and Summer/Belus can return. The lady of the house walks three times around the house widdershins with a juniper (*juniperus communis*) wand and declares (with song) that all the spirits of the dead have been sent back to the realm of Kelio.

The Sun is starting to grow stronger, after Winter Solstice, and the lady drinks beer from a bowl and throws the rest into the fire before she says something like: "So high my fire, and not higher or hotter", to make sure the Sun's fire does not become too strong and burns up the entire world.

Witanas' Birthday (☘)

On the night of the 13th day of Landawítus

Hell-Horse (☘)

On the night of the 11th day of SinkwabankisAncient Pulêan: *Keliohastas*Old Pulêan: *HaljohastaR*Pulêan: *Helhestr*

Everyone dresses in white clothes and wears flower garlands. They walk in procession from farm to farm, singing and carrying torches as symbols of the purifying fire. The party takes the decorative food that was left after Yule and offers it to individuals they meet. This is how they purify the homes and throw out the last remaining spirits that may be hiding there.

The bear is said to turn in her lair on this day, and therefore Kelio (*alias* Haljo) changes her mind and will let Belus return anyway, because Kelio can see the snow melting (i. e. the entire world crying for Belus). Kelio sends a horse from Keliokaimas (best known to us as Hell) to deliver the happy message.

Sagjo's Birthday (☘)**On the night of the 13th day of Sinkwabankis****All Heart's Day** (☘)**On the night of the 22nd day of Sinkwabankis**Ancient Pulëan: *Alprurhertodagas*Old Pulëan: *AlprurhertudagaR*Pulëan: *Arahjartudagr*

This day is seen as the day the birds start to mate. The birds are seen as manifestations of the deities.

This is the day all the gods and goddesses fall in love; in the realm of death, on the Earth, under the surface of the Earth and in Heaven. Those in love give a romantic gift to the one they love.

White Sunday Week (Celtic: Imbolc) (☘)**From the night of the 1st to the night of the 7th day of Prupokaimas**Ancient Pulëan: *Kwetosunpuweke*Old Pulëan: *Hwetosunpuwekon*Pulëan: *Hvitasunnuvika*

White Sunday Week is made up of White Sunday, White Foundation Monday, White Tuesday, Ash Wednesday, Cleaning Thursday, Long Friday and Dirty Saturday.

White Sunday (☘)**On the night of the 1st day of Prupokaimas**Ancient Pulëan: *Kwetosunpudagas*Old Pulëan: *HwetosunpudagaR*Pulëan: *Hvitasunnudagr*

This is the first day of Spring and the day the Hell-horse arrives. Everyone thanks Kelio for promising to return Belus and decorates with birch branches.

White Foundation Monday (☘)**On the night of the 2nd day of Prupokaimas**Ancient Pulëan: *Kwetodrontinadagas*Old Pulëan: *HwetadruntinasdagaR*Pulëan: *Hvitadröttinadagr*

The whole day is spent collecting pork, eggs and baked goods for the great bride's race. Everyone dresses in white and the women wear many-coloured ribbons and flower garlands. The party travels from farm to farm, dancing and singing as they travel. The youngest Maenad (and if they have one, also the

Bacchante) is riding a wagon. When they stop to ask for food donations the youngest Maenad is the one doing the talking. The ladies and girls sing "Bride, bride, most beautiful bride", to invite all beautiful noble girls to the bride's race, and the men encourage all noble men they meet to show up. The men and boys wear women clothes (robes) and the women and girls men's clothes on the upper body, to represent the hermaphroditic spirits of nature. This custom is archaic, but is still practised.

White Tuesday (☘)**On the night of the 3rd day of Prupokaimas.**Ancient Pulëan: *Kwetodiwadagas*Old Pulëan: *HwetatiwadagaR*Pulëan: *Hvitatysdagr*

A carnival (Latin: "farewell to the meat") is arranged and all the food collected the day before is eaten. In some religious communities all the aspiring Bacchantes and the Bacchante in that community (there are never more than one in each community) compete in a number of games, including ring games (knight's games), word games, knowledge games and the like, for the right to be the Bacchante in that community. If there is a tie the two best competitors need to decide who is to become the winner by engaging in a wrestling or boxing match. Only the winner is allowed to become (or remain) a Bacchante. However, in most religious societies this is just a game for boys, and there are no Bacchantes, and the winner only gains honour for being the winner (like a chivalrous knight winning a tournament).

A bride's race is arranged, a beauty contest for the aspiring Maenads, and if there are any Bacchantes the winner of the men's competition selects a winner by giving an apple to the one he thinks is the most beautiful. If not a Maenad (chosen by lottery) chose one, and must chose one based on the beauty of the aspiring Maenads. Only one new Maenad can join their cult every year (in any religious community). A player with a character who wants to become a Maenad can cast a D6 and add the character's Cha*2. The GM can do the same for the aspiring Maenad NPCs. The best result wins.

Ash Wednesday (☘☘)**On the night of the 4. Þrupokaimas**Ancient Pulëan: *Askudagas*Old Pulëan: *AskudagaR*Pulëan: *Öskudagr*

The lent starts and lasts until Easter (the 22nd day of Braidoblika). Everyone puts ash in their hair and abstain from eating meat until Easter. Everyone dresses in their darkest clothes and do not sing, play music or dance until the lent ends. See **Special to Religious Characters (Character Generation & Development)**.

Cleaning Thursday (☘☘)**On the night of the 5. Þrupokaimas**Ancient Pulëan: *Skerodunadagas*Old Pulëan: *SkeraþunadagaR*Pulëan: *Skiraþörsdagr*

Unnamed domestic animals and unnamed children are named this day and the children are given five strokes with a birch branch on their behinds, to make them strong and to purify them.

Long Friday (☘☘)**On the night of the 6. Þrupokaimas**Ancient Pulëan: *Langapriodagas*Old Pulëan: *LangafraujudagaR*Pulëan: *Langfreyjudagr*

The children are given five more strokes with a birch branch on their behinds, to make them strong and to purify them. No one is allowed to eat anything until Sunset and everyone must work the whole day.

Dirty Saturday (☘☘)**On the night of the 7. Þrupokaimas**Ancient Pulëan: *Sketenokaimadalþadagas*Old Pulëan: *SketenahaimadalþadagaR*Pulëan: *Skitinlaugardagr*

On this day they all wash themselves and their homes particularly well. The Spring has come and you are to meet it with respect.

Dunus' Birthday (☘☘)**On the night of the 13. Þrupokaimas****Sword Dance** (☘☘)

On the night of the 22nd day of Þrupokaimas, the 1st day of Nowaduno, the 8th day of Nowaduno, the 15th day of Nowaduno, the 22nd day of Nowaduno, the 1st day of Glitnias, the 8th day of Glitnias and the 15th day of Glitnias

Ancient Pulëan: *Swardadans*Old Pulëan: *SwardadanR*Pulëan: *Sverðdanz*

A Sword Dance is a training battle between the Summer and the Winter – and the Summer always wins. The boys and men split into two groups, representing Summer and Winter.

The Summer warriors dress in leaves and wield hammers, axes, sickles, sword-scythes, saxes *et cetera*. The Winter warriors dress in the hides from predatory (Winter) animals and throw ash. The men and boys wear women clothes (robes), to represent the hermaphroditic spirits of nature. This custom is archaic, but is still practised.

Vernal Equinox (☘☘)**On the night of the 1st day of Braidoblika**Ancient Pulëan: *Waharebnadogri*Old Pulëan: *Waharebnadogrija*Pulëan: *Vârjafndøgri*

Nature's fertility is celebrated this day and all noble children who become adults that year are given the right to vote. Everyone stops lighting candles or oil lamps in the evening and go to bed at Sunset.

The Vernal Equinox is also the birthday of Erþo and is celebrated like the other birthdays (during lent).

Belus' Birthday (☘☘)**On the night of the 13th day of Braidoblika**

Easter (✠)

On the night of the 22nd day of Braidoblika to the 25th day of Braidoblika

Ancient Pulëan: *Eus*

Old Pulëan: *AustaR*

Pulëan: *Austr*

The Easter morning (the 22nd day of Braidoblika) is seen as the day Belus (and his wife Eduno) returns from Keliokaimas, at dawn (hence the name Easter). Everyone celebrates by travelling into the mountains to watch the Sunrise. It is custom to bring round stones and build beacons, to help the round Sun rise high and fly across the firmament. Eggs and all the dried fruit and berries and other candy left after Winter are eaten.

This candy is the fruit of Eduno; Summer has returned and therefore one can freely enjoy the fruits of Eduno again. **NB!** This fruit does not have the qualities of the fruit from Eduno's tree in Braidoblika, but is just a general name for the fruit of nature.

Procession Day Weekend (✠)

On the night of the 26th day of Braidoblika to the night of the 28th day of Braidoblika

Ancient Pulëan: *Gangadagahalgas*

Old Pulëan: *GangadagaRhalgaR*

Pulëan: *Gangdagahelgr*

Is made up of Procession Day, Second Day Summer and Third Day Summer.

Procession Day/Summer Day (✠)

On the night of the 26th day of Braidoblika

Ancient Pulëan: *Gangdagas/Sumaredagas*

Old Pulëan: *GangadagaR/SumaradagaR*

Pulëan: *Gangdagr/Sumardagr*

The youngest Maenad leads a procession of maidens, decorated with flower garlands. She rides a wagon and is pulled three times around the fields, to bless the fields herself (taking the role of a goddess). She carries a torch, to scare away the harmful spirits and she waters the fields with water from a sacred source. She places food and beer to the spirits of the field, who eat and drink this in form of animals. Finally

she digs a small hole in the ground and pours some corn of all types into the hole. She mixes it with eggs and stirs with a yew or spruce wand. She then sings a song (i. e. casts a spell);

*"Wake up, wake up, both field and meadow,
you have slept for a long time now
we have seen both rain and snow
the Summer night has come now."*

The day before the Procession Day/Summer Day a priestess representing Prio has led a procession collecting food for the party, like on the White Foundation Monday. The Bacchantes and Maenads are especially active in this celebration.

Second Day Summer (✠)

On the night of the 27th day of Braidoblika

Ancient Pulëan: *Anaradagas sumare*

Old Pulëan: *AnaradagaR sumaran*

Pulëan: *Annaradagr sumar*

What was done on the Procession Day/Summer Day is repeated.

Third Day Summer (✠)

On the night of the 28th day of Braidoblika

Ancient Pulëan: *Predegadas sumare*

Old Pulëan: *PredegagaR sumaran*

Pulëan: *Priðjadagr sumar*

What was done on the Procession Day/Summer Day is repeated.

Great Procession Day (✠)

On the night of the 8th day of Nowaduno

Ancient Pulëan: *Kawogangadagas*

Old Pulëan: *HawogangadagaR*

Pulëan: *Hårgangdagr*

What was done on the Procession Day/Summer Day is repeated. This is also a Sword Dance.

Valborg's Night (Celtic: Beltane) (☘☘)**On the night of the 13th day of Nowaduno**Ancient Pulëan: *Walpurgisnes* ("The Night on the Mountain of the Chosen/Fallen")Old Pulëan: *Walabergasnahti*Pulëan: *Valbjörgsnått*

This is a day of marriage. On this day all the deities marry.

Everyone who marries do so in a temple, they swear their oaths on a rock/hammer or a ring and the ceremony is led by the youngest Maenad.

This is also the birthday of Nerþus so everyone dances and sings around the burial mounds and the deity (i. e. a priestess impersonating Nerþus) rises naked and young from the burial mound.

A married man no longer needs to look for a bride, so to farmers this day also marks the transition from hunting time to sowing time.

Cuckoo Day (☘☘)**On the night of the 15th day of Nowaduno**Ancient Pulëan: *Gaukodagas*Old Pulëan: *GaukadagaR*Pulëan: *Gaukdagr*

The gods (in form of birds) speak to man on this day and tell him how the year will be. If he hears the cuckoo in the North everything will go according to his will. If he hears it in the South he will harvest in dry weather. If he hears it in the West someone in his kin will die or fall sick. If he hears it in the East it means happiness in marriage.

The Cuckoo Day is also a Sword Dance.

Great Valborg's Night (☘☘)**On the night of the 27. Nowaduno**Ancient Pulëan: *Kawowalpurgisnes*Old Pulëan: *Hawowalabergasnahti*Pulëan: *Hårvalbjörgsnått*

This day is a Sword Dance.

"Not every bird can be an eagle (some are just cuckoos)."

Bear Wake (☘☘)**On the night of the 8th day of Glitnias**Ancient Pulëan: *Bernuwako*Old Pulëan: *Bernuwaka*Pulëan: *Björnvaka*

On this day the bear wakes up and leaves his lair. The Winter spirit has in other words risen from the grave, and is ready to abduct and kill Belus again.

Everyone who enters a temple between Bear Wake and the Autumnal Equinox must first have their hands tied with a rope or thread, to make it impossible for them to kill the deity (i. e. cut the mistletoe from the sacred tree of the temple).

This day is the first day of the legal discussions at the Þing (parliament) – where only the nobles with a right to vote can (and are obliged to) attend. The Þing lasts until the end of Glitnias.

This day is also a Sword Dance.

Pirosite's Birthday (☘☘)**On the night of the 13th day of Glitnias****White Sunday (☘☘)****On the night of the 15th day of Glitnias**Ancient Pulëan: *Kwetosunþudagas*Old Pulëan: *HwetasunþudagaR*Pulëan: *Hvítasunnudagr*

NB! This day is called by the same name as the White Sunday of the White Sunday Week!

This day is a Sword Dance.

White Sunday marks the end of Easter. Belus and everything connected with the Summer is now back.

Source Drinking (☒)**On the night of the 1st day of Pulkawangis**Ancient Pulëan: *Kildodrenko*Old Pulëan: *Kildadrenka*Pulëan: *Keldadrikka*

Figures resembling Prio and Prius made of leaves are placed by the sacred sources. The water you drink on this day heals diseases (giving a +10 mod to Disease resistance and a new test against the PL of the disease to see if the disease is neutralized [no adverse consequences are possible!]) and wounds (1 dose of water drunk reduces injury level by one).

It is possible to collect water from the sacred sources for later use. Collecting more than a waterskin (able to hold 2 cans/64 doses) is regarded as disrespectful of nature and is frowned upon (and anyone who does so can not cast any spells and will gain no favour from the deities until *all* the water has been spent/wasted).

Pregnant women who drink a dose of water from the sacred source are more (+4 mod) likely to survive child birth (measured against a normal Con test against DD 9).

This day is also a Sword Dance.

Summer Solstice (☒)**On the night of the 13th day of Pulkawangis**Ancient Pulëan: *Sumarasowilihwarbo*Old Pulëan: *Sumarasuwilihwarba.*Pulëan: *Sumarsólhvarf*

☒ The youngest Maenad leads a procession of maidens, decorated with flower garlands. She rides a wagon and is pulled three time around the fields, to cleanse the fields and protect them from the newly awoken Winter spirits. She carries a torch, to scare away the harmful spirits and she waters the fields with water from a sacred source. She places food and beer to the spirits of the field, who eat and drink this in form of animals. Finally she digs a small hole in the ground and pours some corn (or eggs) of all types into the hole. She (mixes it with eggs and) stirs with a yew or spruce wand. She then sings a song (i. e. casts a spell);

*"I clean the filth from my field now,
to make it both clean and nice,
and I place in it a juniper bough,
to keep it healthy and strong."*

☒ Bonfires are lit along the coast, and everyone dances around the burial mounds. Maenads and other maidens, in particular the maidens born the 13th day of Pulkawangis, undress and walks into the water. When they ascend from the sea with the reflection of the many bonfires on their wet skin (an image of Prio's necklace of fire) they represent the (re-)born Prio, born by Nerpus – the sea.

The maidens then jumps naked through the flames of the bonfires to prove their courage and to be purified by Sowilus (the sacred fire).

The Summer Solstice is the birthday of Prio and Sowilus and is in addition to the above celebrated like other birthdays.

Water drunk from a sacred source on the Summer Solstice night has the same effect as water drunk during Source Drinking. See the high festival Source Drinking.

The Day of Cleaning and Waking up (☒)**On the night of the 22nd day of Pulkawangis**Ancient Pulëan: *Swiptasinkwodagas* ("Sink into water and purify day")Old Pulëan: *SwibtasinkwadagaR*Pulëan: *Syftesokdagr*

☒ The youngest Maenad leads a procession of maidens, decorated with flower garlands. She rides a wagon and is pulled three time around the fields, to cleanse the fields and protect them from the newly awoken Winter spirits. She carries a torch, to scare away the harmful spirits and she waters the fields with water from a sacred source. She places food and beer to the spirits of the field, who eat and drink this in form of animals. Finally she digs a small hole in the ground and pour some corn of all types into the hole. She mixes it with eggs and stirs with a yew or spruce wand. She then sings a song (i. e. casts a spell);

The High Festivals

"I clean the filth from my field now,
to make it both clean and nice,
and I place in it a juniper bough,
to keep it healthy and strong."

☒☒ This day is also a Sword Dance.

Prius' Birthday ☒☒

On the night of the 13th day of Albokáimas

Harvest Sacrifice (Celtic: Lughnassadh,
Norwegian: Slátteblot) ☒

On the night of the 15th day of Albokáimas

Ancient Pulêan: *Slantupluto*

Old Pulêan: *Slantubluta*

Pulêan: *Slóttublôt*

This day marks the beginning of the harvest. The corn spirit (in form of a goat made from straw) is killed and chopped into seven or fourteen pieces, or it is burnt, and the remains are buried in the field or the four corners of the field. The first straw cut down is used to make a new straw goat for next year's Harvest Sacrifice.

The corn spirit is really the same as Prius, but even though the crop spirits is celebrated as a deity in religious societies they too sacrifice the old symbols of the crop spirit; first and foremost the (straw) goat. Old traditions die hard.

A man impersonating Prius is (symbolically) killed by the warriors, who (seem to) cut him down with curved short swords, sickles, sword-scythes and saxes, in a Sword Dance for adults only. This is his purpose; to grow crops, to wake up and then be cut down so that man can bake bread. A cone or a bread is then cut into seven or fourteen pieces and buried along with him in the field or the four corners of the field along with the pieces of the straw goat.

Wopanas' Birthday ☒☒

On the night of the 13th day of Gladaskáimas

Livestock Weekend ☒☒

On the night of the 14th to the 15th day of Gladaskáimas

Ancient Pulêan: *Buperohalgas*

Old Pulêan: *Buperahalgar*

Pulêan: *Búfjárhelgr*

☒ The livestock is collected from pasture and is brought to the barn or to the North end of the long house.

☒☒ Unnamed animals are given a name.

Skambe's Birthday ☒☒

On the night of the 13th day of Prímakáimas

The Autumnal Equinox ☒☒

On the night of the 22nd day of Prímakáimas

Ancient Pulêan: *Kaustebnadogrie*

Old Pulêan: *Haustebnadogrija*

Pulêan: *Haustjafndøgri*

☒ This day marks the end of harvest; all berries, fruit and all crops are now harvested. Everyone carries a wreath made of sheaves of corn. The last corn harvested is used for this.

☒☒ The spirits of Winter has escapes the realm of death, and now they kill Belus again and bite the hand off Diwus.

The Autumnal Equinox is also the birthday of Mano and is celebrated like other birthdays. The Autumnal Equinox is followed by a lent lasting until Winter Night Ship.

A play shows how Kadnus fires a wand (made from a mistletoe) on Belus (representing the Summer) with a bow. The latter falls down dead. The purpose of this is to show that the Seiðmenn and their traditional followers (represented here by Kadnus) are responsible for killing Belus. Another play shows how the deities tries to tie up the wolf deity Kadnus (*alias* Fanjarías) after he has killed Belus, but one of them, Diwus, loses a hand in the process. This shows how the traditional men refuse to abide by the laws of the religious society, and how they because of their lacking respect for the deities causes everything under the sky to suffer.

Everyone is sad, wears dark cloths (regardless of social class), plays no music and doesn't dance for the duration of the lent.

Kadnus' Birthday (☒☒)

On the night of the 13th day of Jwadas

Winter Night Ship (☒☒)

Usually on the night of the 22nd day of Jwadas

Ancient Pulëan: *Witrancesuskaip*

Old Pulëan: *Witranahtaskaipo*

Pulëan: *Vetranöttskeið*

Belus is buried the 1st Sunday after the 1st full Moon after the Autumnal Equinox. He (i. e. pieces of oak wood) is sent on a voyage, which the Sun takes every night, in a boat or a ship which is set ablaze and sent out on the ocean in the West, across the river/sea of forgetfulness. Those who live inland burn a boat on land or build a boat with stones and bury the remains there. The remains are some places carried into a cave or burial mound instead, or to a river, which will bring it to the ocean.

A play shows how Belus is placed in a ship along with his wife and how Dunus (represented by a priest) blesses the ship with his hammer before it is sent on its journey across the sea.

Winter Night Weekend/Reflection Day (☒☒)

On the night of the 28th day of Jwadas

Ancient Pulëan: *Witrancesuhalgas*

Old Pulëan: *Witranahtahalgar*

Pulëan: *Vetranötthelgr*

The last day of the year is spent washing, contemplating and cleaning the house. This is done for man to be able to meet the next year clean, purified and ready for new tasks. Free of guilt.

First Day (☒☒)

Ancient Pulëan: *Fyrstadagas*

Old Pulëan: *Furstadagar*

Pulëan: *Fyrstadagr*

Each new month is greeted by the lady/lord of the house on the first day of the month, when the Sun rises. The months connected to gods by the lord, and the months connected to goddesses by the lady.

They greet the deities and wish them welcome into their lives.