

## Wild Elf

The Wild Elves are indigenous to the lands of Feragothe. These elves are especially attuned to the forces of nature, and live in communion with it. They have been known to react strongly in the preservation of all things they feel are natural from the Giver of Life, Kishar. These elves populate the densest forests and the most rugged lands, keeping a respectful and watchful distance from the newcomers, the settlers from Merdensa.

Those who do not know the ways of the Wild Elves might enter a forest densely populated by them, yet never see them. This is especially true if they do not wish to be seen. While not all Wild Elves live in the forests, those that do often live around and above some of the largest groves within. There are other communities for almost any type of terrain within the boundaries of their lands, for they are a very hardy race. Some live in the mountains, within the canopy of large overhanging cliffs, while others reside on the shores of lakes and rivers, on natural outcroppings of rock. Some have even been said to live near bogs and swamps, where particularly strange and dangerous creatures dwell. Most every Wild Elven community, no matter where it may exist, is characteristically difficult for outsiders to spot.

The Wild Elven history is preserved in oral tradition in the form of beautifully crafted poems, ballads, and stories of past heroes, disasters, and other notable events. Some of their stories seem so exaggerated that they must have been created to teach moral lessons, although they may have begun in a more digestible form of true "history." This history forms a great part of the culture and heritage of the Wild Elves, and their "Yal-Alcoa" - similar to the bards of Merdensa - are deeply respected by the elves. The training to become one of the Yal-Alcoa usually begins at a young age. While still caring for their "Yai'sofel" (first charge), elves who are to become of the Yal-Alcoa begin their nighttime meditations during which the mentor confers his knowledge of song to the pupil. It is said that the best masters may not even allow pupils to sleep during this time, and the pair seemingly go about in a trance state from dusk until the dawn breaks on the horizon. The best masters often prepare the best pupils, who in turn pass on the tradition of excellence.

Most significant advancement in Wild Elven society involves the accomplishment or completion of a task or duty, and many types of "charges" are to be found in these milestones. For example, the coming of age of a wild elf is related to his standing in the community, his readiness, and the passing of several duties, among the most notable being the care of "charges" entrusted to these young elves. These Yai'sofel are often small groves of trees, or perhaps a small stream or animal regarded as particularly important to the community. When famine or disease strikes down local flora and fauna, often young elves are given the afflicted as Yai'sofel until the problem passes or the community can heal the wounded land again. Upon the end of duty to their Yai'sofel, the elders of the community gather in council to discuss whether the young one has demonstrated a coming of age. This is part of the reason young elves so tenaciously guard their Yai'sofel from

possible harm, as any ill to befall it may reflect as negligent duty on the part of the elves. After considering the elf's character, age, and past actions, and especially how the duty to their Yai'sofel was carried out. If deemed satisfactory, the elders will welcome the elf, now a young man, completely into the Wild Elven community.

A council of elves is another common thread in most advancement within Wild Elven society. A council is seen as a way for those most knowledgeable in whichever matter is at hand to decide who shall become important leaders in those matters. Another example being the appointment of Aeirougon. These form small parties of warriors who roam about, protecting the Wild Elven lands and led by the Council of Aeirous, which almost exclusively consists of elder Aeirougon. It is said that it initiates complete many varied duties and tasks, some seemingly bizarre and some mortally dangerous, the Council convenes to select the candidates who have proven themselves. Not much is known about the Aeirougon outside of their grueling initiation and roles as protectors of the Wild Elven lands, but there have always been rumors of drawing deeply upon certain aspects of Nature to accomplish their goals...

Ancient Name of Wood Elves: Yai'Tandel - given by the goddess who created them? "You are my Yai'Tandel (first children?)."

Original leader called: Fei'Tandel (Chief of the children)

Original council called: Daiy Fei'Tandel (Second(ary) Chiefs of the Children (aka.) council consisting of secondary leaders)

Contemporary Name of Wood Elves: Fei'Tandel (old leader's name)

Eventually, the name for the leader of the Yai'Tandel became the word for the Wild Elves as a whole. "What will the Wild Elves do?" Would be what the leader(s) decided/did, so instead, elves would ask themselves, "What will the Fei'Tandel (their leader) do?" And so, the term "Fei'Tandel" came to stand for the Wild Elves as whole, which is what they now call themselves, although the type of leadership has changed from one of a central Council of Wild Elves to region tribal Councils, which act as a loose confederation in good times. When times are hard, the Councils may decide on a leader to coordinate the actions of all of the tribes. Power eventually reverts back to the regional Councils once the hardships have been overcome.

Possible Names for Wild Elves:

Yai'(children/ones?) \* first children/ones?

Chief people?/ones?/children?

Primary people/children?

Wild Elf Lexicon:

- \*aedia (**a-ed-ee-a**) = mate, significant other
- \*aeirougon (**I-roo-gon**) = defender/protector
- \*a'helor (**a-hel-or**) = word used to name the cry of the hawk. The Wild Elves place a certain value on that noise, and so have named it instead of referring to it as "the cry of the hawk"
- \*alcoa (**al-co-ah**) = singers
- \*dai (die) = second/secondary
- \*daiy fei'tandel (day fay tan-**dell**) = second(ary) chiefs of the children; title of the first council
- \*demana (day-**mah-nah**) = archer. Also, the wild elven name for the constellation Orion, whom they see as an archer. What is generally thought to be the right shoulder of Orion the wild elves see as a bow pointed into the air pulled back.
- \*demhi (**day-me**) = wisp
- \*ebri – guest, visitor
- \*brir - warrior
- \*elara (**E-larr-uh**) = remembrance
- \*elara'luch (**E-larr-a luke**) = remembrance stone. A gift given by older children when one of them has to go away for any significant length of time, like for their yai'sofel.
- \*eluch (**e-luke**) = troll. Literally, means of stone, from stone
- \*fei (fay) = Chief
- \*fei'tandel (fay tan-**dell**) = contemporary name of Wild Elves, based off of historical figure of same name
- \*fendel (fen-**dell**) = harvest/gathering
- \*holas (**hole-es**) = breath
- \*kili (**ki-li**) = false, with the connotation of tricky, mischevious
- \*kilidehmi (**ki-li-day-me**) = firefly; literally translated, means tricky wisp. Fireflies are thought of as mischevious insects which trick the wild elves into thinking they are wisps.
- \*lemana (**lay-ma-na**) = giving (as a descriptor)
- \*lemanaholas (**lay-ma-na hole-es**) = giving breath (part of the Tai'fendel ceremony)
- \*luch (luke) = stone
- \*owie (**o-wee**) = bluejay
- \*sofel (so-**fell**) = charge (as in task)
- \*sori (sore-**e**) = sister
- \*tai (tay) = last
- \*tai'fendel (**tay fen-dell**) = Last Harvest, the last holiday in the Wild Elven year. Celebration of all Kishar has given.
- \*tandel (tan-**dell**) = children
- \*telu (tay-**lu**) = wild, unrestrained
- \*telu'tandel (tay-**lu tan-dell**) = wild children (Wild Elven word for barbarians)

\*tola (**toll**-a) = soul, life-spirit

\*tol'aedia (toll **a**-ed-**ee**-ah) = mated soul (the wild elves do not have marriage in the Western civilization sense. They do have a ceremony however which joins the souls. The major difference really is that there are no implications of a dominant gender like in Western civilization)

\*yai (**yi**)= first

\*yai'sofel (**yi so-fell**) = first charge(rite of passage in Wild Elven culture)

\*yai'tandel (**yi tan-dell**) = first children; ancestral name of Wild Elves, presumably children to Kishar herself

\*yai'tandela (**yi tan-dell-ah**) = mother of the first children. Title given to the female wild elf who represents Kishar during the tai'fendel holiday.

\*yal (yal) = past

\*yal'alcoa (**yal al-co-ah**) = past singers (similar to bards of Merdensa, but also keep oral history)

Rules for Word Meaning (Note: None of these rules are 100% constant. For example, a word can end with "a" without denoting maternalism. What is important is the context of the words.)

\* -a = suffix which means "mother of". Will either be directly attached, or will conjugate if the word ends in vowels. Ex. "Elucha" is "mother of trolls", while "owia" is "mother of bluejays"

\* el- = prefix which means patient, vigilant

\* -y = signifies pluralization of some words {eg. Fei(y)=chief(s)}