

Xenegos

Xenegos is the Chaotic Good god of wild growth, fertility, celebration, passion, and renewal. He is the green pulse beneath the soil, the warmth in the blood, the song around the midsummer fire, and the root that splits stone. His worship teaches that life is temporary, difficult, and therefore worthy of celebration.

Xenegos is usually depicted as a laughing man with a youthful body and an ancient face. Leaves, vines, and flowers grow from his hair and beard, while his skin resembles bark. Some iterations have his face completely obscured by green leaves. He is not the master of nature, but nature's delight in itself.

Portfolio and Names

Xenegos's portfolio includes wild nature, harvests, fertility, feasting, music, dance, physical pleasure, freedom, rebirth, and communal joy.

He is known as the Green Man, the Son of Mother Earth, the Laughing Root, He Who Wears the World, the Lord of the First Fruit, the Red Sap, and the Unfettered One.

His titles reflect the many forms of life: the seed beneath the soil, the fruit on the branch, the fire in the blood, and the fallen leaf returning to the earth.

Who Prayed

Xenegos is chiefly worshipped by farmers, gardeners, vintners, brewers, cooks, hunters, herbalists, midwives, and healers. Musicians, dancers, actors, artists, and storytellers also honour him, seeing creativity as another form of growth.

He is especially beloved by lovers, newlyweds, travellers returning home, survivors of oppression, and communities rebuilding after war or famine. Those who have been taught to fear their bodies or desires often find freedom in his faith.

Xenegos does not excuse selfishness or cruelty. Pleasure must be freely shared, and celebration that leaves others hungry or harmed is considered an insult to him.

When They Prayed

Worshippers pray to Xenegos at moments of beginning, change, and return: when planting seeds, welcoming a child, beginning a marriage, starting a creative work, recovering from illness, returning from a journey, or gathering the harvest.

They also pray at funerals. Death is understood not as the opposite of life, but as life returning to the earth. A common saying is: “Pray to Xenegos when the seed enters the ground, when the fruit is on the table, and when the ashes are cool.”

Holy Day and Devotion

Xenegos’s principal holy day is the Feast of Returning, held after the harvest. Communities eat, drink, dance, sing, and remember the dead. Food is set aside for the departed before being scattered for animals or returned to the soil.

The feast celebrates both abundance and mortality. Grief is welcome, but silence is not required. To laugh while remembering the dead is not considered disrespectful; it is a reminder that their lives contained more than their endings.

Ways of Pray

Xenegos favours prayers that engage the body. Singing, dancing, preparing food, physical expressions of love, working the soil, and gathering around a fire may all become acts of worship.

The first portion of a meal is often offered to the earth, the dead, or nearby animals. Other offerings include fruit, bread, wine, flowers, seeds, bright ribbons, and handmade instruments.

Personal devotion to Xenegos is shown through practical acts that help life flourish. A worshipper might tend a garden, heal an injured animal, reconcile with an enemy, or help a community recover. Xenegos values practical renewal more than empty words.

Shrines and Temples

Xenegos’s shrines are usually open-air places beneath sacred trees, beside springs, in forest clearings, or near village ovens and gathering places. A proper shrine contains something growing, something burning, and something shared.

Larger temples, called Houses of the Revel, include gardens, orchards, kitchens, workshops, guest rooms, and halls for festivals. They provide food and shelter to travellers and the poor. Any wealth beyond what the temple needs is turned into seed, tools, medicine, or aid.

Clergy and Organization

Xenegos's priests are collectively called the Green Revel. They have no single hierarchy, and individual temples govern themselves. Junior priests are known as Keepers of the Grove. Senior priests are known as Root-Fathers and Root-Mothers.

Priests are expected to possess practical skills. They tend gardens, prepare food, assist at births and deaths, settle disputes, protect wilderness, and lead communal celebrations. A priest who can speak beautifully but cannot serve the community is considered incomplete.

Some extremists, known as Thorn Revelers, mistake freedom for the right to indulge every appetite. The Green Revel rejects them. Nature contains violence, but it also contains cooperation, patience, and care. Thorn Revelers are usually single individuals who becomes issues in isolated communities or wild places, but occasionally a group of Thorn Revelers will join together into a very dangerous type of bandit/criminal group.

In Summary

Xenegos teaches that life is sacred because it is temporary. Joy is strongest when shared, the body is not inherently shameful, and grief need not exclude celebration.

His followers seek to leave something living behind: a planted tree, a restored friendship, a nourished child, a protected piece of wilderness, or a story that makes others laugh.

“Eat while there is food. Sing while there is breath. Love while there is time. When you return to the earth, may something green grow from you.”

Revision #1

Created 2026-08-12 06:02:45 UTC by Duncan K

Updated 2026-08-12 06:02:45 UTC by Duncan K