



The Privy

The Barony of Terra Pomaria

Words from the Chronicler

Greetings! Isn't fall wonderful? It's my favorite time of year with all the colors and the weather. September Crown was a Blast! And I have heard wonderful things about Acorn War and Coronet as well.

I've been busy here working to bring you new and exciting things in the Privy. I know I promised last month that I would have a camping article in every months newsletter...but I ran out of room! I'm sorry if you were looking forward to that article this month, look for it next month! This month we have an article about being a Page written by our very own Bre, articles to get you into the Fall spirit and one that will defiantly make you think. Also starting this month we will have a contest with a Prize! WooHoo!!!!

There is a Crossword in this newsletter. You need to read the articles (cause that's where the answers are) and complete the crossword. Bring your completed Cross-

word to Ceidleh (or email it to me by then) and I will hold a drawing to decide who has won our Prize! Hint: All the answers are in the Privy! It's that easy, and you do not need to be present to win.

Also we have TONS of pictures scattered throughout the Privy this month as well as at the end of newsletters from Crown, Coronet and Acorn War. If the photos are from crown, and you would like a copy please contact me and I will get you in touch with the photographer.

OK, I'm now begging....Please will you share your photos with me? I am not able to be everywhere at once, and I know that there are events going on...So if you go to an event and take pictures would you please consider your chronicler?

Yours in Service,
Lady Fortune verch Thomas

The Privy

October 1st, 2009

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September Crown, 2009

*Upcoming Events*

- October 3rd- Provincial Cooking Class and Feast, Canton of Caldor, Columbia County, OR
- October 10th- Three Mountains A & S Championship/Honor Feast, Barony of Three Mountains, Clackamas & Multnomah Counties, OR
- October 24th- Samhain, Shire of Glyn Dwfn, Medford, Ashland, Jackson County, OR
- October 24th- St. Crispin's, Shire of Mountain Edge, Yamhill County, OR
- November 13th-15th- Culinary Symposium 2009, Shire of Dragon's Mist, Washington County, OR
- November 20-22nd- Winter's Bazaar, Shire of Dragon's Mist, Washington County, OR
- November 21st- Autumn Gathering, Shire of River's Bend, Kelso and Longview-Cowlitz Counties, WA
- December 12th- Summits Winter Investiture, Shire of Glyn Dwfn, Medford, Ashland, Jackson Counties, OR
- December 19th- Yule Feast, Barony of Stromgard, Vancouver, WA



September Crown, 2009

October 2009

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

November 2009

Sun	Mon	Tue	Wed	Thu	Fri	Sat
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15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

December 2009

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		



Curia

Their Royal Majesties of An Tir

Cedric Rolfsson and Elizabeth Owles

Their Highnesses of the Summits

Brogan O'Bryant the Bull and Johanna Kjooppmandtr

Excellencies of Terra Pomaria

Roland and Emma von Bern
His Excellency Roland von Bern
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Her Excellency Emma von Bern twyla_lawson@hotmail.com

*"...What a family is without a steward,
a ship without a pilot, a flock without a
shepherd, a body without a head, the
same, I think, is a kingdom without the
health and safety of a good monarch."*

*-Queen Elizabeth the First, to her
brother King Edward c. 1550*

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September Crown, 2009

*Champions of Terra Pomaria***Heavy Defender:** Alail Horsefriend**Archery:** Maccus of Elgin**Arts & Sciences:** Brigit of Guernsey - brigitpins@yahoo.com**Rapier:** Sabastian de Winter**Youth Champion:** James Windswift*Local Gatherings*

Ceilidh: 2nd Monday, October-May, 7pm, Pringle Community Hall, 606 Church St SE, Salem. Contact: tpcate-laine@gmail.com Wearing garb is requested, Gold Key is available

Business Meeting: 3rd Monday, 7pm, Round Table Pizza at Keizer Station, Contact: HL Maccus of Elgin (Mark Chapman) chap65@comcast.net

Scribal Night: 3rd Thursday, 6pm, 6024 Fircrest st SE, Salem Contact for questions, directions or to RSVP attendance to Brigit of Guernsey (Beth Harrison) Brig-itpins@yahoo.com

Armoring: Contact: Roland (Heath) SirRulandvon-bern@hotmail.com (modern attire)

Archery Practice: For information contact: Cherise MacGill. Curt-brandi@msn.com

Heavy Weapons / Rapier Fencing Fighter Practice : Wednesday evenings, starting at 7pm. 720 Farmland Rd. Keizer, OR 97303. During the months of November through May, and any bad weather, we will be at Clearlake Elementary School: 7425 Meadowglen St NE, Keizer, OR 97303. Contact HL Lucas von Brandenburg

benmbiker@msn.com

A & S Day: Contact Countess Berengaria de Montfort de Carcassonne, OR, OP .

Open Castle : , This gathering is an opportunity for the members of Our Great Barony to gather at the home of the Baron & Baroness to have informal discussions, work on projects together, potluck, and just enjoy each other's company. It is also a chance for members of the Barony (both new and old) to get to know one another better. Please consider joining us, it always ends up being a fantastic time for all who attend. This gathering is generally held the 3rd Thursday of every month from 7-10 p.m. This gathering is in modern clothing. For further information, contact the Baroness, Emma von Bern at twyla_lawson@hotmail.com

Bardic Music Night

Dates / times currently irregular, by appointment at the home of HL Juliana van Aardenburg. Learn the songs that are sung at bardic circles so you can participate at your next event or come to just listen to songs and stories. For more information contact HL Juliana van Aardenburg julianavana@comcast.net at 503-363-7512. Dress is modern.

Legal Stuff

This is the October, 2009 issue of The Privy, a publication of the Barony of Terra Pomaria of the Society for Creative Anachronism, Inc. (SCA Inc.). The Privy is not a corporate publication of SCA Inc. and does not delineate SCA Inc. policies.

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Submissions guidelines: If you wish to submit articles or notices, they are welcomed and will be published as space permits. Please understand that all submissions are subject to formatting and spelling adjustments. The chronicler reserves the right to edit any submissions for inappropriate content and may make changes to the final copy to ensure entries meet all guidelines for acceptability. Submission deadline for the upcoming month's Privy is by Business Meeting (3rd Monday of the month) and may be sent by hardcopy, disk or email to the Chronicler.

*On Being a Page*

By Bre

My experiences as a Retinue Rage include being trusted to know information that others aren't supposed to know, running and doing things for the Royalty whose retinue you are on, handing awards up, and making sure the Royalty are fed and have something to drink. It's a lot of fun because you can meet new people, learn new things, and have a good time doing it. Being a Page can also help you learn manners, participate, feel good for helping, and learn respect for people. I've been a page for awhile now and love it. I have more self-empowerment and respect for people. I also look around to help people and am trusted to know special things. Also, I enjoy being able to help people. I also get to do amazingly fun challenges and meet wonderful people that I will someday be friends with and have lifelong friends.





Autumn Moons and Holidays

by THL Johnnae Ilyn Lewis

Calendar customs are the date-based traditions and customs associated with seasons, holidays, and days of the year. For those that have grown up with official holidays being created or moved in order to provide Mondays off, it may seem odd to read of days honoring saints martyred in far off places in the third century and realize that these days were kept "holy", hence holidays, in places thousands of miles and centuries removed in time. Calendar customs were a very real part of the Medieval and Renaissance Ages, and as such deserve study in these 'Current Middle Ages' as practiced within the Society.

Autumn arrived just past 6 PM (Eastern time) on September 22nd this year. Today we associate the season with the start of school and the academic year. Football reappears on Friday nights, and Saturdays are college game days. Days eventually grow colder, leaves change color and fall, and it grows dark ever earlier. In medieval times, autumn was the season of harvest and slaughter. There was both a Harvest Moon and a Hunter's Moon in the fall. In 2005, September 17th was the Full Harvest Moon. (September in Old English was *harfestmonað*, meaning harvest month.) The full Hunter's Moon is October 17th. The Harvest Moon provided light for the harvest to continue late into the evening. The Hunter's Moon provided light for hunting. The Tudor agrarian writer Thomas Tusser urged caution about lending farm tools in September. It was a month for keeping corn (grain) from the crow, fencing, mending, and trenching. He also offered advice on gathering fruits without bruising so as to prevent rotting later, the care of hives and bees, and the inventorying of farm animals and tools.

Among the first important holidays of Autumn is that of Michaelmas. The feast of St. Michael the Archangel or Michaelmas on September 29th was a major holiday in a number of countries. (It's still celebrated throughout Europe as a harvest or wine festival in many places.) In England this was a Quarter Day or one of the four dates in which rents might be due. It was also a traditional date for fairs, espe-

cially hiring fairs where new servants and agrarian workers might be hired. Livestock might be sold at this time, as farmers decreased the number of animals that would need feeding over the winter. Geese fattened on stubble might also be sold at the Michaelmas fairs. Foodwise, this was also a day for eating a goose, and it was said those that ate goose on Michaelmas Day would never lack for money during the rest of the year. The association that Elizabeth I was eating a goose on Michaelmas Day in 1588 when word was received that the Spanish Armada had been defeated is legendary, of course as the Armada was defeated in August and not late September. The story is repeated in numerous places, however, in association with the holiday.

For the Anglo-Saxons, the month of October was *Wynmonath* or "wine month". In October, Thomas Tusser recommended that the 'barley-land be looked over and attended to, that white wheat be sown among the pease-etch, that acorns be gathered, and in general that all matters of tillage be considered.

Among the important and remembered feast days in October comes that of October 25th.

This day is call'd the feast of Crispian. He that outlives this day, and comes safe home, Will stand a tip-toe when this day is nam'd, And rouse him at the name of Crispian.

And Crispin Crispian shall ne'er go by, From this day to the ending of the world, But we in it shall be remember'd; We few, we happy few, we band of brothers;

William Shakespeare. *Henry V*

Saints Crispin and Crispinian were martyred on October 25th in 285 or 286. On this day in 1415, Henry V defeated the French at Agincourt, hence Shakespeare's famous speech.



St. Crispin's , 2008



Autumn Moons and Holidays cont...

The 31st of October is of course now celebrated as Halloween. Folklorist Steve Roud characterizes it as "the most misrepresented and misunderstood festival in the traditional calendar." October 31st was once the eve of *Samhain* in Celtic Ireland and Scotland. Some historians and folklorists argue that it was never connected with the dead in pre-Christian times. Others argue that it was always a night of divination, magic, fairies and ghosts when the veil between the dead and living was lifted. Under the Catholic Church the night became All Hallows' Eve or Allhallow's Eve or Hallowtide, leading up to November's Feasts of All Saints and All Souls. It's hard now to separate the very old customs from the 19th century Victorian, the 20th century American or the Neo-Pagan elements that now distinguish the holiday. Certainly Halloween today now mixes Hollywood with traditions like trick or treating, elaborate costumes, games, bonfires, ghost stories, etc. The sources below offer more information for those wanting to delve more deeply into the holiday and its traditions.

Lest we think that ghosts and hauntings weren't of concern in past times, one may look to a work by Ludwig Lavater (1527-1586): *Of ghostes and spiritess walking by nyght and of strange noyses, crackes, and sundry forewarnynges, whiche commonly happen before the death of menne, great slaughters* ♦. It was translated into English by R.H. and published in 1572.

The Venerable Bede noted that November was known as *Blod-monath* or *blood month*, reflecting that it was the time of slaughter. "At Hallontide, slaughter time entereth in and then the husbandmans feasting begin:" wrote Thomas Tusser. Other agrarian activities for November included droving cattle for sale, threshing barley and wheat, setting garlic and peas, chimney cleaning, and privie cleaning. Then around Martinmas came the slaughter of hogs and cattle, especially the hanging of a beef to be eaten at Easter in the coming year.



St. Crispin's, 2008

The first of November's is the Feast of All Saints, (All Hallows or Hallowtide). It was instituted to honor all the saints, known and unknown. So many early martyrs died during the persecutions of the Emperor Diocletian, that separate feast days could not be dedicated to each. As early as the 5th century the holiday was celebrated on the Friday after Easter. In the 7th century Pope Gregory III dedicated the Pantheon in Rome and set the date as that of November 1st; then in the 9th century Gregory IV extended the celebration to the entire church. All Saints is followed by All Souls' Day on November 2nd. All Souls' commemorates all the faithful departed. It is at this time that the faithful on earth may help the recently departed dead in purgatory through their prayers and by attending mass. It dates to 998. In Latin America and most especially Mexico these days today make up *Los Dias de Los Muertos* or the Days of the Dead which is celebrated with ceremony, reverence, and molded sugar skulls.

The other major feast of November is that of Martinmas on November the 11th. St Martin of Tours (c316-397) was a hugely popular medieval saint. At Amiens, he clothed a poor beggar with half of his own cloak. A dream that night revealed that he had clothed Christ. He went on to become Bishop of the Church of Tours. Martinmas was an important date in the traditional calendar. It marked a date when rents might be due, and in Scotland, it was a quarter day. It could also again be a time of hiring faires when servants sought new positions. Given that this was the season of slaughtering cattle and pigs, Martinmas was often a day given to festive eating and drinking. It was considered unlucky in fact in Ireland and Scotland not to slaughter some beast or fowl on Martinmas with the flesh then being eaten by all in the household. Should the weather be mild and sunny, it was known as St. Martin's summer (rather like our Indian Summer), but all the time it was with the knowledge that "At Saint Martin's Day, winter is on his way".

This concludes our short examination of the holidays of late September, October, and November.

*Autumn Moons and Holidays cont...*

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For more information on these months, please see Johnnae's columns in *The Pale*.

A version of this article appeared in the Barony of Cynnabar's newsletter *The Citadel* in October/November 2005.

**St. Crispins, 2008***Clothed Seemly and Proper, the Second Part: The late
11th and 12th centuries*

By Jehanne de Huguenin

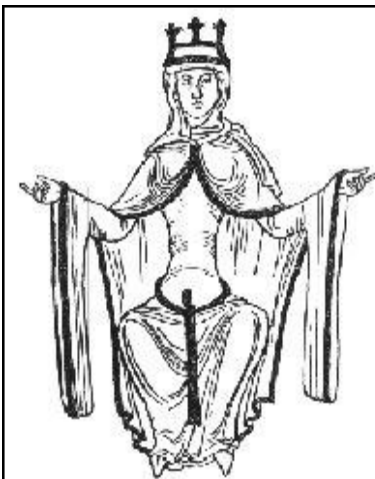
In the ninth and tenth centuries, clothing in Western Europe followed a fairly basic pattern of layered tunics and half-circle cloaks. The Saxon clothing discussed in the last article was typical of Saxons in both Britain and Europe, as well as being similar to that worn by the Franks. Over the late eleventh and the twelfth centuries, these simple trends were gradually replaced by more exaggerated - and in many ways, less practical - fashions.

In Britain, changes in fashion were the result of political changes. The Norman invasion of Britain in 1066 heralded important cultural as well as political changes. The Norman nobility, settling in Britain with grants of formerly Saxon land

from William the Conqueror, tended more towards decoration and refinement of fabric than their Saxon counterparts, and as life became more peaceful after the Conquest, these refinements increased. The impor-

importance of the Crusades should be noted here; after the First Crusade in 1096, interchange with Oriental cultures exerted considerable influence on European styles in the use of rich and delicate Eastern fabric, as well as certain styles of clothing (e.g. the *bliaut* and Oriental *surcoat*).

At the beginning of the period (mid-eleventh century), both men and women favoured the layered effect of a shorter, wider-sleeved overtunic, worn with a longer, tighter-sleeved under-tunic. Where male Saxon or Frankish tunics were just below knee-length, by the end of the 11th century men's tunics could be almost full-

**Winchester bible, 1170**



*Clothed Seemly and Proper, the Second Part: The
late 11th and 12th centuries cont...*

length, at least for formal occasions (Kelly and Schwabe, p. 3). The emphasis thus began to be placed on effect as much as practicality. In women's clothing, this was taken to extremes with the extravagantly-lengthened sleeves of the overdress. The defining feature of this period in costume, as distinct from Saxon and Frankish styles, is length and fullness!

Men's clothing

The outer tunic became much longer, often trailing on the ground; its sleeves also became longer and fuller; and richly-embroidered borders were much in evidence. While the skirts of the tunic were full, the body was often more close-fitting than the Saxon or Frankish version. The toes of shoes became longer and pointed, as well as being more closely fitted to the foot, and the shoes themselves more richly decorated. The mantle was very similar to the Saxon mantle, although longer and fuller - a half-circle with an embroidered border, caught at the shoulder with a heavy, often jewelled clasp. The tunic was now sometimes slit up the front, occasionally as far as the waist (Cunnington, p. 11). Headgear also came into fashion, including a small round cap and various styles of hat.



*Bury St. Edmunds bible,
1140*

too, were lengthened at the back and sides to form a train. Girdles, worn around the hips, were often made from cords knotted at intervals with metal and jewels. (See illustration on first page of this newsletter). Hair was worn in two plaits which were also exaggerated in length with cloth tubes. Over the plaits was worn the veil, held in place with a circlet; the end of the veil could be brought over the shoulders to cover the throat..

Oriental influences saw the development, in the twelfth century, of the bliaut, a highly flattering full-sleeved, voluminous overdress made from fine, flimsy, pleated fabric (silk, silk crepe or gauze), bound to the torso from just under the bust to below the hips. Another Eastern-inspired garment was the Oriental surcoat, a loose, full, flimsy and transparent overrobe fastened with a brooch (Norris).

Women's clothing

The lengthening of sleeves and hems seen in the men's costume was taken to amazing extremes by the women; the over-tunic sleeves, lengthened to the wrist, were also widened dramatically below the elbow. (The effect of this was sometimes almost boat-shaped; see illustration). According to some authorities, knots might be tied in the fabric to stop excessively long sleeves from dragging on the ground (Norris, Truman). Hems,



MS illustration, 1120-1150

The half-circular mantle remained in use, although it tended to be lengthened to trail on the floor.



*12th century marble,
Chartres*

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Nevil Truman, **Historic Costuming** (1936). Pitman Press.



Mask Making 101 - A History of Masks and Instructions to Create One

By Lady Meliora Leuedai de Ardescote

Ancient Greek & Roman Masks

Masks existed prior to the Middle Ages. Primitives used masks to transform their personalities and communicate with forces of nature that they believed were supreme beings. Over the years, as man began to understand his surroundings more and more, only a few people used masks, for entertainment and not for religion. Ancient ceremonies were re-enacted as festivals or on stage.

The early Greeks wore animal masks in their worship of Demeter, the goddess of agriculture, and Dionysius. These developed into stage plays, in which the actors always wore masks (made of painted canvas). They used the masks to represent emotions such as anger or sorrow. The Romans copied the Greeks and wore masks for their plays, but they also wore them in their feasts, parades and festivals.

Commedia Dell' Arte

Roman comedies and traditional folk acting troupes spawned a new theater art, called Commedia dell'Arte. It originated in the Italian marketplaces in the early 1500's. Street performers would wear masks and use mime, improvisation and acrobatics to perform. The material was written to ridicule authority figures or other aspects of society, and performances were often outrageous, so that they were banned in France for 30 years.

Actors of the Commedia dell'Arte wore masks with exaggerated, comical features to complement their performances. The puppet Punch, from Punch and Judy, was originally Pulcinella, a character of the Commedia dell'Arte.

Mystery and Miracle Plays

Early Christian Priests wore masks to dramatize Biblical stories (Mystery Plays) and stories about the saints (Miracle Plays). In 1207, Pope Innocent III forbade priests to wear masks, so the townsfolk began to hold the plays outside of the church, in the churchyard. Sometimes masks were used, sometimes not, but the

devil was always in disguise, although not a standard one as in the Commedia dell'Arte. He could appear as an ugly man, an animal, or a demon with horns. He usually also had a tail.

Town governments of Europe produced the Mystery or Miracle plays, but in England, the trade guilds worked together to produce the play. Each guild would build a stage on a wagon. People would gather in different parts of the town, and the first guild would move from spot to spot, performing the first act of the play. Another guild would be responsible for the next act, and would follow the first guild from spot to spot, and so on.

Carnival Masks

Carnival or Mardi Gras has its origins in the Roman Saturnalian festival. The Christians adopted the festival as a party before the 40 days of lent, when Roman Catholics abstained from eating meat.

The first day of Carnival varies with national tradition. It can begin anywhere from November 11th at 11:11 a.m. (in Cologne), to January 6th, but usually begins on December 26th and runs through Ash Wednesday. Carnivals were in full swing in the Middle Ages in cities such as Venice and Nice.

During Carnival, the wearing of elaborate and beautiful masks became customary, especially at the masked balls and bonfires of the nobility and the rich. Disguises abolished rules, and everyone indulged in excesses. Often, excesses led to illegal activities and governments began to issue edicts (as early as 1268) to regulate masquerading. Some of these were to prohibit illegal activities, but some were to limit when masks could be worn or limit the "waste" of fabrics on mask making.

Other cultures besides the Europeans used masks. African cultures created ceremonial masks and dancers of the Far East used masks in stylized dancing, but probably the most well known mask of non-European cultures is that of the Japanese Noh Mask.

Japanese Noh Masks



Mask Making 101 cont...

Noh dramas are musical plays that originated as Shinto festival pantomime dances or as poetic songs of the Buddhist monks. These plays existed as early as the 1500's, and there are still some 200 or so in existence.

There are at least 125 types of Noh masks, which represent men, women, ghosts, demons, heroes, gods and goddesses. Mask wearing actors stamp their feet and gesture on a bare stage. Every movement has a specific meaning.

Noh plays last about an hour, and several are presented in a day.

Mask Making Takes a Little Time and Patience:

These instructions are for creating a mask for use at a masked ball or other dancing event. Mask blanks can be bought at a local craft store or at a gag and gift store around Halloween. For the class I taught, we used cloth Halloween mask blanks, fabric with small patterns, fabric glue, beads, feathers and other decorative items, paint, ribbon and dowel rods. Before starting, read all the directions completely.

- Cut mask to desired shape. You might change the shape of the eye holes or outside edge. Use a pencil to trace changes on the back of the mask, before you make them. You can also add stiff, thin cardboard to the mask blank to change the shape or add to the mask.

- You can either paint or cover your mask blank. Light cotton fabrics work well. The fabric should be something that will fold easily and not unravel easily.

- To cover: Glue material from the center outward. Start with the bridge of the nose, working outward to the cheeks. Use a thin coat of glue and spread it with a toothpick or your finger. This will make it a lot less likely to stain through the fabric. For eyes, make a small cut in the fabric, then cut darts, fold in and glue to the back of the eyeholes. Hold the tabs down for a bit to let the glue set. Be careful not to get the glue on your hand and then touch the material on the front of the mask. I try to keep one hand glue-free to handle the front of the mask. Glue around the outside edges carefully, making sure you hold the edges

down long enough for the glue to set.

- To paint: Choose the paints you want to use. You could paint the mask one solid color, parti-color, patterned, such as with fleur de lys, or to appear as real fur or feathers. If you're mixing paint, make sure you mix enough of the color you want the first time. Re-mixing can cause a difference in the shades you get. Make sure each layer of paint is dry before starting the next, to avoid bleed. Mistakes or bleed can be covered with beads, etc.

- To trim, choose your trim ahead of time. Bead strings and fabric trims should be measured and cut carefully. If the string doesn't bend readily, don't be afraid to cut and put on as two strings - one on top of and one on the bottom of the curve you're wrapping. The place where they meet can be covered with ribbon or beads.

- To trim around the eyes, cut the trim first. Then take glue and rim the top edge of the eye from the BACK of the mask. Carefully set the trim on the glue and position it the way you want it. Hold the trim and set the glue. Follow the same procedure for the bottom of the eye.

- Trim the edges of the mask in the same manner as the eyes.

- If you use ribbon or feathers, measure and cut them before application. These should be applied last, as feathers blow easily into drying glue (in fact, turn off your ceiling fan and close your windows when working with feathers, or you will have a mess). Tie bows or big loops in the ribbon and glue to the front or back of the mask.

- Use muslin to line the back of the mask if desired.

- All trim may be sewed down once the glue is dry, but it isn't necessary.

- To attach the dowel, wait until the mask is finished and the glue is set. Then glue dowel to the back of the mask with a generous amount of glue. Let this dry completely.

A Partial List of Sources:

La Fondazione - Carnival Masks and Venice



Mask Making 101 cont...

<http://www.rialto.com/fondazione/masks/mask.htm>

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<http://shift.merriweb.com/characters/commedia.html>

Masks and Mask Makers by Kari Hunt and Bernice Wells Carlson

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Feather Magic Masquerade by Lyn Buerger, c. 1994 Zucker Feather Products

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Feather Factory by Carol X. Melnick, c. 1994 Design Originals

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http://www.pasar5.com/NOH_MASK/annai_e.html

Dragonfly Design (a vendor)

<http://DragonflyDesignStudio.com>

Still More Fifteenth and Sixteenth Century Card Games

by Earl Dafydd ap Gwystl

Editor's note: This is the third in an occasional series on period card games. For an overview of card games in the late middle ages, see Issue #.5 of *The Oak*

BASSETT

Source: Parlett, Cotton

Deck Used: any (52 card Italian or Spanish deck)

Number of Players: a banker plus any number of punters

Basset is an Italian game, first appearing in the mid 15th century. It did not travel to France or England until the middle or late 17th century (Parlett, P. 77). It is described in Cotton with a plethora of French terminology.

Basset is a banking game, with a significant advantage for the house. It is purely a game of luck. One player is the banker.

The banker has a full deck of cards, well shuffled. Each punter has the 13 cards of a single suit of a similar deck in front of him, or perhaps a board with marks for the 13 denominations. Punters put bets on their boards before play begins. Once all bets are placed, the banker turns up a single card from his deck and wins all bets placed on the denomination shown (suit is ignored). After the first card is turned up the banker turns up cards from his deck in pairs, putting them on two piles alternately, until all bets are resolved or the deck is exhausted. Denominations that match a card turned up on the first pile lose their bets to the banker; denominations that match a card turned up on the second pile win. The banker must pay equal to any winning bets. As with the first card turned up, the banker



Still More Fifteenth and cont...

wins any bets that remain on the last card turned.

On any winning bet the punter may decline his winnings and let the bet ride in the hope of further winnings. If the same denomination shows up again on the winning pile, the banker must pay seven times the bet; if the bet is let ride again and wins, the banker pays 15 times; if it is let ride and shows up a fourth time on the winning pile the banker must pay 30 times the bet (33, according to Cotton). Finally, if it shows up four times in one deal, the punter lets it ride into the next hand, and the same card shows up winners a fifth time, the banker must pay 60 times the bet (67, according to Cotton). The decision to let a bet ride is marked by bending up a corner of the card it lies on each time (this is destructive of cards, so I suggest using some other way to mark a riding bet).

Once a payment is declined by a punter (leaving a bet to ride) the punter can not change his mind until the card shows up again on the winning pile, when he again has the choice of taking his winnings or letting it ride.

GLIC, OR POCHSPIEL

Source: Oxford Guide to Card Games; The Game of Tarot.

Deck Used: various: 52 card French, 48 card German or Spanish, or a 32 card version of the German, French, or Spanish decks (usually produced by dropping the 6,5,4,3, and 2).

Number of Players: 3 or more

Pochspiel, or Bockspiel, appears as early as 1441 in Strasburg and regularly thereafter in Germany and Switzerland. Glic appears first in 1454 in France, and seems to be virtually the same game. Both names appear frequently from then on, and the game (by either name) was very popular throughout the 15th, 16th, and 17th centuries in France, Germany, Switzerland, and England. Other names used for the same game are Boeckels, Poque, Bocken, and Bogel (Parlett, p. 86). Even without surviving rules the names can be recognized as belonging to the same game by their playing boards --a number of brightly painted boards survive from the 16th century.



Pochspiel is played with a board having eight compartments or spaces. These compartments are labelled Ace, King, Queen, Jack, Ten, Marriage, Sequence, and Poch.

There are three separate phases to a game of Pochspiel. Before play the players place stakes in each compartment except Poch. I suggest starting at the dealer and each player in sequence putting a single penny or denaro into a compartment until one penny has been put in each. Five cards are dealt to each player, and the top remaining card is turned up for trump.

The first phase is a "sweepstakes." Anyone who holds the Ace of trump wins the stakes in the Ace compartment, and so on for the other marked compartments. The "Ace" compartment is often marked *Sau* on German boards, and when playing with a German 48 card deck the *Sau* is won by the player holding the Two of trump (as the lowest trump--there is no Ace).

*Still More Fifteenth and cont...*

The name Sau comes from the boar that is often found on the Two of German suited decks. Marriage is won by the player holding the King and Queen of trump (who also wins the stakes in the King and Queen compartments). The Sequence compartment is won by the player who holds the 7-8-9 of trump. If any compartment is not claimed, the stakes in it remain for subsequent hands.

The second phase is a betting phase, like poker or primero. The winning hand is that with the best combination. Four of a kind beats a triple, three of a kind beats a pair, and a pair beats a hand without a pair. Higher valued cards beat lower ones in the same class (for example, a pair of kings would beat a pair of sixes, but would be beaten by three jacks). Each player in turn may put a stake into the *Poch* compartment. Other players may see it, raise it, pass, or fold. When the betting returns to the first player, he may bet again (unlike betting in Poker or Primero, you cannot call). I suggest that a limit be put on the total bet. Betting stops only when every player has passed or folded. When betting stops, if only one player remains he wins the stakes in the *Poch* compartment. If two or more players remain (having all bet the same amount) the winner is the one with the best hand.

The third phase involves playing cards in a sequence, building up to 31. This is similar to modern cribbage: each player in turn lays down a card so that the total of the cards laid so far does not exceed 31. When no one can play (the total is too high) each player must pay the person who laid the final card of the sequence one penny. The person who laid the last card of the previous sequence gets to play the first one of the next sequence. As soon as one player runs out of cards, all the players who have cards remaining must pay him one penny for each card they still have remaining in their hands.

LANDSKNECHTE, or LANSQUENET

Source: Parlett

Deck Used: any German, Swiss, or French deck

Number of Players: 2 or more

Landsknechte shows up in documents in 1542, in the list of games in the fifth edition of Rabelais' *Gargan-*

tua. It is a simple-minded gambling game with banker. In its play and betting it is reminiscent of dice game like Hazard (Parlett, P. 76-77).

The banker puts up some amount as a wager, and the punters may see some or all of it. The banker deals two cards face up, one to the left and one to the right. If the suits match, the banker wins all the bets. If the suits do not match he deals cards, one at a time, to the middle (between the two piles) until one of them matches either the left or the right pile. If the left pile is matched the banker wins; if the right one is matched the banker loses.

When the banker loses, the deck passes to the next player in line, who becomes the next banker. Alternatively, the game may be played so the banker may auction off the bank, with the highest bidder becoming the next banker

SWISS TAROT

Sources: Dummett (interpreting rules from *Maison academique*, 1659)

Deck Used: 78 card Tarot deck

Number of Players: 3

The Tarot deck seems to have come to Switzerland from Italy at the same time it reached France, in the early 16th century (Durnmett, p. 217). It got -to Germany later, apparently through France towards the end of the 16th century or the beginning of the 17th. It enjoyed a wave of popularity in both places.

Order of Play: Counter-clockwise

Order of Cards

- Permanent Trumps: As normal: XXI down to I
- Swords, Batons: (high) K Q C J 10 9 8 7 6, 5 4 3 2 1 (low)
- Cups, Coins: (high) K Q C J 1 2 3 4 5 6 7 8 9 10 (low)

Play of the Game

Each player antes an agreed upon stake before play. The dealer deals out 25 cards to each player, and



Still More Fifteenth and cont...

takes the last three remaining cards to himself. He then chooses three cards to discard (they may not be any King, the Fool, or any Trump). These three discards count just as if a trick won in play. A game consists of three rounds, with a different dealer each round. The person with the highest score at the end of the game wins. Play is normal for Tarot games (follow suit if possible, must trump if void in the suit led).

Le Fou (The Fool)

The Fool may be played instead of following suit or being forced to trump. The Fool cannot take a trick, but neither is it captured with the rest of the trick by the winning card; instead the one who played it may exchange it for a card he has taken and lay it with his captured tricks. If the one who played the Fool has no card to exchange for it when he plays it, he may wait and exchange it later when he takes a trick. If the one who played the Fool takes no tricks through the game he may not exchange it.

Point Value of Cards:

- The counting scheme is:
- Le Monde (the World, XXI): 5
- Le Basteleur (the Magician, I): 5
- Le Fou (Fool): 5

- Each King: 5
- Each Queen: 4
- Each Cavalier: 3
- Each Jack: 2

Counting Points:

1. A trick with three counting cards has a value of the sum of the card values- 2. For example, a trick containing the Cavalier of Swords, the Queen of Swords, and the Fool would be worth $3 + 4 + 5 - 2 = 10$ points.
2. A trick with two counting cards has a value of the sum of their values - 1. For example, a trick containing the World, the Magician, and Death would be worth $5 + 5 - 1 = 9$ points.
3. A trick with one counting card has the value of that card.
4. A trick with no counting cards has a value of 1.

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Accorn War, 2009 Provided by Michael De Buitleir

*Ciphers: Enciphering and Deciphering period ciphers*

By Baron Lucien de La Rochelle

Methods we will be covering: Atbash: Hebrew cipher; Skytale (or scytale); transposition Caesar cipher; monoalphabetic Dark ages cipher. as found in the archives of Venice; Homophonic: multiple representations of some letter; Nomenclator: ciphers and codes together; Polyalphabetic: multiple representations of all letters; Cipher disk: modern version of Leon Battista Alberti's; Breaking a monoalphabetic cipher

ATBASH:

Reversing an alphabet end to end:

A B C D E F G H I J K L M N O P Q R S T U V W X Y Z
Z Y X W V U T S R Q P O N M L K J I H G F E D C B A

SKYTALE (or SCYTALE):

Ribbon, parchment, or leather wrapped around a rod or wand. Message is written along the length. When un-wound, message is transposed (jumbled). Carried to recipient, who has an identical diameter rod. Material wrapped back around rod of matching size to decipher.



Scytale created by Lucien de La Rochelle. This one is in the form of a belt

CAESAR CIPHER:

Rotational cipher, in which alphabet is "shifted" up or down a number of spaces.

A Caesar cipher shift of three would be:

A B C D E F G H I J K L M N O P Q R S T U V W X Y Z
D E F G H I J K L M N O P Q R S T U V W X Y Z A B C

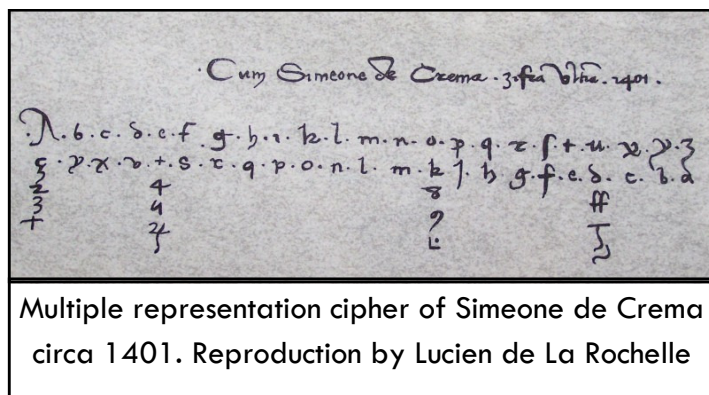
DARK AGE CIPHERS:

Ciphers in which only vowels were enciphered with symbols.

H+r+ +s +n +x+mpl+

HOMOPHONIC:

In which multiple representations of most commonly used letters exist.



Multiple representation cipher of Simeone de Crema circa 1401. Reproduction by Lucien de La Rochelle

NOMENCLATOR:

A method in which a combination of code words and ciphers are used together.

A B C D E F G H I J K L M N O P Q R S T U V W X Y Z
P O W U Y T T I E Z Q L K J H G F D S A M N B V C X R

King of Atlantia = Alpha

Queen of Atlantia = Beta

King of Caid = Omega

Queen of Caid = Theta

POLYALPHABETIC:

In which each letter has multiple cipher representations:

A B C D E F G H I J K L M N O P Q R S T U V W X Y Z
B C D E F G H I J K L M N O P Q R S T U V W X Y Z A
C D E F G H I J K L M N O P Q R S T U V W X Y Z A B
D E F G H I J K L M N O P Q R S T U V W X Y Z A B C
E F G H I J K L M N O P Q R S T U V W X Y Z A B C D
F G H I....



Ciphers: cont...

CIPHER DISK:

Created by Leon Battista Alberti as a quick and easy method of polyalphabetic substitution.

Zkhq zh kdyh vkxiiohg rii wklv pruwdo frlo,

In the manner of frequency analysis how would we go about this? First by counting up all of the letters and putting them in order from most to least occurrence:

BREAKING MONOALPHABETIC CIPHERS:

Be it a matter of international importance, or perhaps just being nosy, man has been driven to learn the secrets of others. In the 9th century, there came about a break through in decryption methods. Inspired by the research into the Qu'ran, scholars noticed certain letters appeared more frequently than others. Also, they noticed that certain words and spelling variations came and went as time passed. Some scholars took this frequency analysis and applied to messages that had been enciphered and found that it worked. They also found that different types of correspondence had differing types of arraignments (a merchant's letter to a debtor was much less formal than his letter to a sultan). In modern English, the 12 most frequently used letters are:

E T A O I N S H R D L U

If these twelve letters are deciphered out of a monoalphabetic cipher, the locations and identities of the remaining letters should be broken with ease.

Using frequency analysis, let's decipher the following period text in modern English:

Wr eh, ru qrw wr eh: wkdw lv wkh txhvwlrq;
 Zkhwkhu 'wlv qreohu lq wkh plqg wr vxiihu
 Wkh volqjv dqg duurzv ri rxwudjhrxv iruwxqh,
 Ru wr wdnh dupv djdqlqv d vhd ri wurxeohv,
 Dqg eb rssrvlqj hqg wkhp? Wr glh: wr vohhs;
 Qr pruh; dqg eb d vohhs wr vdb zh hqg
 Wkh khduw-dfkh dqg wkh wkrxvdqg qdwxudo vkrfnv
 Wkdw iohev lv khlu wr, 'wlv d frqvxppdwlrq
 Ghyrxwob wr eh zlvk'g. Wr glh, wr vohhs;
 Wr vohhs: shufkdqfh wr guhdp: db, wkhuh'v wkh uxe;
 Iru lq wkdw vohhs ri ghdkw zkdw guhdpv pdb frph

Letter	Count
h	53
w	46
r	40
d	33
v	31
k	27
q	23
u	22
l	18
g	16
o	14
i	12
x	12
p	11
e	8
s	8
z	7
f	7
b	6
j	4
n	2
y	2
t	1

So, using this method, we find that our six most used letters are:

H W R D V K

*Ciphers: cont...*

Okay, as a lark, let's take the most used letter and replace it with the most common English (also called "brute force" analysis).

Wr ee, ru qrw wr ee: wkdw lv wke txevwlrq;
 Zkewkeu 'wlv qreoeu lq wke plqg wr vxiiu
 Wke volqjv dgg duurzv ri rxwudjerxv iruwxqe,
 Ru wr wdne dupv djdqlqv d ved ri wurxeoev,
 Dgg eb rssrvlqj eqg wkep? Wr gle: wr voees;
 Qr prue; dgg eb d voees wr vdb zh eqg
 Wke keduw-dfke dgg wke wkrxvdgg qdwxudo
 vkrfnv
 Wkdw ioevk lv kelu wr, 'wlv d frqvxppdwlrq
 Geyrxwob wr ee zlvk'g. Wr gle, wr voees;
 Wr voees: seufkdqfe wr guedp: db, wkeue'v wke uxe;
 Iru lq wkdw voees ri gedwk zkdw guedpv pdb frpe
 Zkeq ze kdye vxiiioeg rii wklv pruwdo frlo,

It appears that we got lucky this time, as we are starting to see some interesting patterns. The letter pattern "wkh" seems to be repeated quite a bit. Since we know that the most common three letter words ending in "e" are the and she, let us try some more substitutions. Starting with "the" if it seems to work, we will continue changing with the "t" and "h".

Tr ee, ru qrt tr ee: thdt lv the txevtlrq;
 Zhethu 'tlv qreoeu lq the plqg tr vxiiu
 The volqjv dgg duurzv ri rxtudjerxv irutxqe,
 Ru tr tdne dupv djdqlqvt d ved ri turxeoev,
 Dgg eb rssrvlqj eqg thep? Tr gle: tr voees;
 Qr prue; dgg eb d voees tr vdb zh eqg
 The hedut-dfhe dgg the thrxvdgg qdtxudo vhrfnv
 Thdt ioevk lv helu tr, 'tlv d frqvxppdtlrq
 Geyrxtoob tr ee zlvh'g. Tr gle, tr voees;
 Tr voees: seufhdqfe tr guedp: db, theue'v the uxe;

Iru lq thdt voees ri gedth zkdt guedpv pdb frpe
 Zkeq ze hdye vxiiioeg rii thlv prudo frlo,

These letters seem to be working. Do you see more patterns starting to form? There is a "thdt". Since we have already inserted the "t" and "h", we could assume that "d" = "a" and see where that leads us. Also, we will take further guesses as we add the letter "a" into the mix. We can already begin guessing at other letters as well. Take, for instance, the combination current combination "tr". Since "t" is a plaintext that we have more-or-less proven, we can try the letter "o" in the place of "r" because it is the only one that makes sense.

To ee, ou qot to ee: that lv the txevtlrq;
 Zhethu 'tlv qreoeu lq the plqg tr vxiiu
 The volqjv aqg auuozv oi oxtuaieoxv ioutxqe,
 Ou to take aupv ajalqvt a vea oi tuoxeoev,
 Aqg eb ossovlqj eqg thep? To gle: to voees;
 Qr poue; aqg eb a voees to vab zh eqg
 The heart-ache aqg the thoxvaqg qatxuao vhocnv
 That ioevk lv helu to, 'tlv a coqvxppatloq
 Geyxtoob to ee zlvh'g. To gle, to voees;
 To voees: seuchdqce to gueap: ab, theue'v the uxe;
 Iou lq that voees oi geath zkdt gueapv pab cope
 Zkeq ze haye vxiiioeg oii thlv poutao colo,

Now we have come quite a ways, but we are not there yet. At the beginning of the cipher-text, we have the letter combination "ee" and at the end we have "ze". Since there are only a few two-letter combinations ending in the letter "e" (we, he, be me) let's try to figure out which one they are.

"e = w" Well, we run into an issue, as later in the text is the letter combination "eb". Inserting "w" for "e" results in "wb". Since we have already established that h = e, there is no other two-letter combination beginning with "w".

The same holds true for e = h and e = m (There are



Ciphers: cont...

modern words: ma, ha, but we have already solved for "a") This leaves e = b. Try it and see what happens

To be, ou qot to be: that lv the txevtloq:
 Zhetheu 'tlv qrboeu lq the plqg tr vxiiu
The volqiv aqg auuozv oi oxtuajeoxxv ioutxqe,
Ou to take aupv ajalqvt a vea oi tuoxboev,
Aqg by ossovlqj egg thep? To gle: to voees;
 Qr poue; aqg by a voees to vay zh egg
The heart-ache aqg the thoxvaqg qatxuao vhocnv
That ioevk lv helu to, 'tlv a coqvxppatloq
 Geyoxto to be zlvh'g. To gle, to voees;
To voees: seuchdqce to gueap: ay, theue'v the uxb;
 lou lq that voees oi geath zkat gueapv pab cope
 Zkeq ze haye vxhioeg oii thlv poutao colo,

Wow, the first line kind of jumps out at you, doesn't it? It is more than likely safe enough to assume that this is part of the famous speech given in Hamlet (3,1). So when deciphered, we get:

To be, or not to be: that is the question: Whether 'tis nobler in the mind to suffer
 The slings and arrows of outrageous fortune, Or to take arms against a sea of troubles,
 And by opposing end them? To die: to sleep; No more; and by a sleep to say we end
 The heart-ache and the thousand natural shocks That flesh is heir to, 'tis a consummation
 Devoutly to be wish'd. To die, to sleep; To sleep: perchance to dream: ay, there's the rub;
 For in that sleep of death what dreams may come
 When we have shuffled off this mortal coil...

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September Crown 2009

*Bored?**Period Cooking For the Next Generation!*

by Mistress Andrea MacIntyre

Being a kid in the SCA is hard. You are too young to fight or scout and too old to play in the dirt like the babies. Either you have to be very little, and get dolls and toys to play with, or you have to be a teenager and hang out with your friends. Being in the middle group is the hardest ever, because you have nothing to do. Nobody seems to take you seriously when you offer to help or you want to learn about something. I know this because I take two kids to events (6 and 10) a lot and I hear this from them all the time!

But, if you ever wanted to play with your food and learn how they cooked it in the medieval times, this class is for you! After this, food cooked in the olden days will not seem so weird to you. The medieval people liked their vegetables as much as kids do now, not very often, cooked intensely, and often on the sweet side. Bye-bye broccoli, they didn't have it back then!!

I always helped my mom in the kitchen when she cooked for a lot of people, so I kind of grew up liking to cook. But, I learned how to cook medievally by reading a lot of cookbooks, working in the SCA kitchens (I started by washing dishes), and trying out the recipes at home. The best way to learn is to help in the kitchen at an event, and hopefully.....this class will help you with that.

The main thing to remember when working in a kitchen is that you have to wash your hands a lot. This keeps the germs out of the food. Wash your hands when you start and whenever you get too messy. If you work with meat, fish, or chickens, always wash your hands and the utensils you use right afterward. Use lots of soap and VERY warm water.

Now, an SCA kitchen is usually very noisy and very busy. But, if you want to help out there are always things for you to do. Often the cook needs honey butter mixed, or something chopped up, or mixed, or even washed. When you come into the kitchen, ask for the head cook, tell him(or her) that you want to help and tell what you can do. I'm sure you'll be put to work immediately. If you aren't, don't worry, just offer again at the next event. Not everyone is comfort-

able with kids in the kitchen.

Now, today I chose a couple of easy recipes that you can make. I chose these because I think it will be fun to make them and aren't too weird to eat. I know kids don't like fish or Brussels Sprouts, so I don't force them to try it. You can eat that stuff when you grow up!!

1) The first recipe is Hirchones

Take the mawe of the grete syne, and fyfe other sex of pigges mawes. Fyll hem full of self fars & sowe hem fast, perboile hem;and take hem up. Take blaunched Almaundys, & kerf hem long, smal, and sharpe, & frye hem in grece & sugre; take a litel prycke, & prikke pe yrchons,an putte in the holes the Almaundys, every hole half, & erche from pe other, leg hem wyth whete floure, & mylke of Almaundes, sum grene, sum blake with blode, & lat hem nowt browne to moche, & serue forth. Harleian MS 279

Now, don't panic!! People spoke differently back then and they wrote very badly as well. So it is not as hard as it looks. Most of the words sound like the ones you want them to be (like litel: little and prycke:prick) and for those you really can't make out, we have dictionaries of what they really meant.

But, I already did that for you today. The recipes is for Hedgehogs. The hedgehog in this recipe is like a meatball with almonds stuck in it. The best part of this is making them look like animals. If you have never seen a hedgehog, think of it like a baby porcupine. Don't forget to give yours eyes!

Take Ground meat (we have sausage and hamburger meat), put in a bowl.

Take Ginger, Salt, Sugar- add a little pinch of each to the meat.

Roll meat into a longish ball (like a football)

Smear the flour paste on it (flour, water, and saffron)

Put almonds into the ball, and put raisins for the eyes

Put it on a tray , and sprinkle with a little sugar.

Put it in the oven for 20 minutes at 350 degrees.

Take out when golden brown.



Bored Cont...

2) The second recipe is La maniere de faire compost from The Menagier du Paris

(but because it is in French I just have the recipe that we will use today)

This is a medieval recipe for apple and rice pudding. You take cooked rice, chopped apples, almonds, cinnamon, ginger, saffron, and sugar, mix it together and make a dessert. It is easy to make and it tastes great!

Vegetables in Honey

Take carrots, scrubbed, peeled, and cut into pieces; Cook in a medium pot in as little water as possible, cook until almost tender. Stir in honey. Shake pan to coat all the vegetables.

Moms everywhere make us eat our vegetables, and carrots are the sweetest kind. Now, if you add honey, like they did, it tastes even better. Think of them as Carrot candy!

3) The third recipe is Applemoyl

Nym Rhys, an bray hem wyl, & temper hem with Al-maunde mylk, & boyle it, & take Applys, & pare hem, an small screde hem in mossellys; prow on sugre y-now, & colore it with Safroun, & caste per-to gode powder, & serue forthe. Harleian MS 279

4) To drink, we are going to make hot Spiced Cider.

This means we are taking apple cider, adding cinnamon and cloves, and adding heat. We are making it hot because it is so cold out.

So! That is all there is! The kitchen is not so mysterious after all! We bring the food to the event, prepare it, cook it, eat it, and clean up afterward. Your help in the kitchen in any of these areas would be welcomed. Perhaps, with time and experience, you can grow up and be an SCA medieval cook too! I wish you all good luck and good cooking!

P.S. Anytime you see me in a kitchen, please feel free to help me out. I'd love the help and I'll teach you some more really good things!

Bringer of Plenty - Freyr in Mythology and History

by Master Giles de Laval.

The majority of Scandinavian mythology and literature reflects the Viking love of battle and adventure. Death and violence were never far away, nor was the promise of glory and gold. It is only natural therefore that their most celebrated gods, Odin and Thor, embody the more glorious aspects of Viking life: battle, feasting, poetry, disdain of death, the fighting spirit. However, the more prosaic struggle to survive was just as grim. Lack of arable land and a short growing season meant that fertility and fecundity were pervasive, if less glamorous, concerns for Norse society. The deity of the earth that stands out most prominently in Norse literature is Freyr, described as the god who dispensed peace and plenty to mankind.

Freyr was essentially a fertility god. His image blessed the fields in spring and presided over the harvest in autumn. He is depicted in the Skog Church tapestry holding what may be a fruit or an ear of corn,

and a small bronze figure found at Rällinge in Sweden features an erect phallus, a clear fertility symbol. A gold plaque from Helgo is also thought to represent Freyr embracing the giantess Gerd, relating to the myth of Freyr's courtship, and may indicate the reason Freyr was invoked at marriages. There are also indications that the divine marriage, a ritual of fertility and renewal dating from the Bronze Age, formed part of the cult of Freyr, although this has not been proven.

The story of Freyr's wooing of the giantess Gerd is told by Snorri Sturluson in the Prose Edda. One day, the tale goes, Freyr climbed into Odin's High Seat, from which he could see into all the worlds. Far to the north, in the underworld, he caught sight of a maiden so beautiful that when she lifted the latch to her door, her radiance was reflected all over the northern sky. Freyr was overcome with desire for her, and could neither eat nor sleep. Because all of nature ailed with the stricken god, his servant Skirnir was sent to woo

*Bringer of Plenty cont...*

the maiden Gerd on Freyr's behalf. She refused the golden apples of youth and the renewing ring Draupnir, demanding as her bride-price Freyr's magic sword, which could fight by itself and would be an asset to the gods in the final battle of Ragnarök. The sword was duly surrendered, and Gerd became Freyr's bride. It is significant that the only recorded story about Freyr deals with marriage and sacrifice for love, rather than the adventurous or martial exploits of the other gods. The usual interpretation of this myth is the courtship of the earth and sky, resulting in a rich harvest. But there are other layers to the story as well: the radiance of Gerd and the introduction of Skirnir (whose name means Brightness) suggests a solar connection. It is also significant that Gerd, the figure embodying light, beauty and desire (and by implication marriage and fecundity), dwells in the underworld, from where she is brought to be united with the lord of fertility. As well as echoing the classical myth of Orpheus, this links the story to the ritual of the divine marriage, the purpose of which was the return of the sun and spring (represented by light, beauty and love) from the depths of darkness and winter (the underworld).

In addition to the sun, it appears that Freyr had some influence over the weather: wind, rain and snow. A story from the early settlement of Iceland tells that snow would not lie on a certain grave because Freyr loved the dead man too dearly to let frost come between them.

The boar and the horse were animals associated with the cult of Freyr. He possessed a golden boar called Gullinbursti (Gold Bristles), forged by the dwarfs who made Sif's golden hair and Odin's self renewing gold ring Draupnir. This magic boar was said to be able to outrun any steed over land, sea and sky, while the glowing bristles of its mane lit up the darkest night. This description bears resemblance to the symbol of the sun travelling through the underworld. Warriors with boar crested helmets are depicted on 6th century helmet plates, and an Anglo-Saxon helmet from a 7th century burial mound in Derbyshire has a tiny bronze boar as a crest, with ruby eyes and gold studs on its body. Figures of boars were also stamped on a 7th century sword found in the river Ouse, Yorkshire. This is a good indication that the boar of Freyr was believed to bring luck and protection in battle, in much the same way as the symbols of Odin.

The horse was also associated with Freyr: horses were sacrificed to him, and there is reference to an Icelandic tradition where a stallion was dedicated to Freyr, and no one was permitted to ride him under pain of death. Another connection is the horse fights which remained popular in Scandinavia well into the Christian era. They were held in spring in Norway and were believed to ensure good crops. There are also references to these fights in the sagas, although they are not presented as religious rituals. The importance of the horse sacrifice is indicated by horse remains from Skedemosse on Öland, and other cults sites in Sweden. The head and feet of the horse were preserved, probably attached to the skin, while the rest of the animal was eaten at the sacrificial feast.

Sturluson has an account of a feast known as a "blood-offering" during the time of Håkon the Good, the first Christian king of Norway in the early 10th century. The people wanted the king to eat some of the flesh and drink some of the blood of the sacrificed horse, which he as a Christian did not want to do. He compromised by opening his mouth over the steam from the cauldron, but this did not satisfy the people. The next time he attended the feast, he consented to eat some of the liver. This sacrifice and feast was evidently associated with prosperity and good seasons, and it was essential for the king himself to participate.

Archaeological and place name evidence suggests that the cult of the Vanir (the sub-group of gods consisting of Freyr, his twin sister Freyja and his father Njörd) was particularly strong in Sweden and to a lesser extent Norway, and there is much in Icelandic literature which relates to the veneration of Freyr. There is a close link between Freyr and the dead kings of Sweden who continued to benefit their people after death. Sturluson tells in the history of the Ynglings, the early Swedish kings at Uppsala, that it was Freyr who set up the holy place at Uppsala where the temple stood, and where the 5th and 6th century burial mounds formed a centre of power and sanctity. Because of the prosperity Freyr brought the Swedes during his rule, they worshipped him and took his name, calling themselves Ynglings, after Yngvi-Freyr. His death was concealed from the people until a great burial mound was ready to receive him. The mound had a door and three holes in it, into which



Bringer of Plenty cont...

treasures of gold, silver and copper were placed. These were the people's offerings for plenty, which they continued bringing for three years, thinking that Freyr still lived. When they teamed he was dead, they realised that must still be helping them, as the seasons had continued to be good, and they therefore called him god of the earth. There is a parallel tradition in Denmark of a king (or series of kings, according to the 12th century historian Saxo Grammaticus) named Frodi, meaning "wise" or "fruitful", and in Norway of Olaf the "Elf of Geirstad", an ancestor of St Olaf. It also recalls the Anglo-Saxon tradition of claiming descent from Woden.

The door in the burial mound implies that it was possible to enter it, and perhaps perform rituals there. Sturluson refers to wooden figures, presumably images of Freyr, taken from the mounds and sent from Sweden to Norway. A number of such phallic wooden figures have been found preserved in peat bogs.

The god as worshipped in Sweden may represent a divine/deified king of the past, a ruler in a golden age and founder of the nation. A similar figure was known to the Anglo-Saxons as Scyld, and is referred to in the epic poem Beowulf. He was said to have come to Denmark as a little child, in a boat laden with treasures (and sometimes a sheaf of corn), and to have become their king, bringing them great prosperity. At his death his people laid his body in a ship, filled it with weapons and riches, and sent it out to sea, so that it might carry their king back to the place from whence he had come.

The idea of a fertility god who travels the land in a wagon and/or over the sea in a ship after death is a familiar one in Teutonic and Norse literature. He brings blessings to the people, visiting them periodically, often as part of seasonal ceremonies. This may be a development of Bronze Age mythology, when the wagon and the ship were potent symbols used to represent the sun's journey across the sky and down into the underworld. Again, this relates to the divine marriage and the death and rebirth of the land. It is told in the Eddas that one of Freyr's greatest treasures was the magical ship Skidbladnir, which was large enough to carry all the gods and their gear, and yet could be folded up and kept in a pouch when not in use. This clearly relates to the ship of the sun:

the custom of ship burials of nobility and royalty such as Oseberg and Sutton Hoo may also have their origins in this myth.

There is also archaeological evidence for the practice of carrying the god around the land in a wagon. Several beautiful and elaborate examples have been reconstructed from fragments found in ship burials such as Oseberg and peat bogs such as Dejbjerg. To herald summer, such carts were decked with garlands of flowers around a wooden statue of Freyr, and drawn by horse from village to village as farmers and their families welcomed it with flowers and sacrifices. It is probable that this would also be the ideal opportunity for weddings. The visitation of Freyr was believed to ensure an abundant harvest. It also seems that the cart progressed around the land in autumn, presiding over the harvest as is mentioned in a story where Gunnar, a young Norwegian in exile in Sweden due to disagreement with the Norwegian king Olaf Trygvasson, was invited by a priestess, called the "wife" of Freyr, to accompany the wagon on its autumnal travels. She was an attractive young woman and Gunnar was very willing to go, but when the cart was stuck in an early snowstorm, Freyr himself came out of the wagon and attacked Gunnar. Gunnar appealed to the Christian god of king Olaf and overthrew the pagan deity. He then put on the robes of the god and took his place as the procession visited the autumn festivities. The Swedes were mightily impressed to find that Freyr could eat, drink, and even get his wife with child (as soon became apparent). They held this to be a splendid omen, and increased their offerings to the bogus god. At this point, king Olaf heard what was going on and summoned Gunnar home. He escaped taking with him his wife and child and a great deal of treasure. This is a late story and seems to have been told to poke fun at the credulous Swedes, who continued their pagan superstitions after Norway had been converted to Christianity, but it does give valuable insight into the practices of Freyr's religion.

From references in Icelandic literature, it seems that Freyr's priests were also chieftains. When the Althing was instituted in 930 AD there were thirty six of these priest-chieftains (go_ar), their number increasing to forty eight by the year 1005 AD. These chieftains had various functions at the Althing and local Assemblies, acting as law-makers and appointing the judges for

*Bringer of Plenty cont...*

the courts. The nickname "Freyrsgo_i" (Freyr's priest) is found in Hrafnkel's Saga applied to the hero and to Thord, the ancestor of the Freyrsgydlings, one of the leading families of Iceland up to the 13th century.

Relatively little is known of the rituals of Freyr's sect: the indications of the divine marriage, the spring and autumn progresses and the connection to the boar and horse have already been mentioned. Sacrifice of an ox is mentioned in Killer-Glum's Saga, where Glum's enemy, a worshipper of Freyr, makes such a sacrifice in order to obtain the god's help, and gets the desired result. Glum on the other hand aroused the hostility of Freyr by shedding blood on a field sacred to the god, which stood adjacent to his temple and bore the name Vitazgjalfi, which means "certain giver". It is also recorded that law-breakers were not allowed within the temple precincts. Also surviving is an account of a divination ceremony, where the king of the Swedes acted as the priest, and consulted an unseen god in a wagon. The deity in this case is called Lytir, perhaps a form of the name Freyr (this supposition is supported by the fact that divination rituals were more commonly connected with the sect of Freyr's sister Freyja). Saxo Grammaticus also refers to some kind of dramatic mumming that took place at Uppsala in Freyr's honour, although he decried this as shameful and unmanly.

Like those of the other Norse deities, the cult of Freyr suffered eclipse and rejection with the arrival of a sometimes aggressively enforced Christianity to Scandinavia. There is an account of Olaf Trygvasson, the zealously Christian king of Norway (ruled 995 - 1000 AD), visiting the temple of Freyr at Thrandheim, where the people were still sacrificing to the heathen god. The king stopped the sacrifice of a stallion, and removed the figure of the god from the temple. He told the people that it was the devil in whom they had placed their trust, and that the wooden image in the temple had been given powers in order to delude them. The king then chopped up and burned the statue of the god.

Although Freyr is not to modern perceptions as wildly popular as Odin or Thor, there are many indications that he was regarded by the Norse as an important deity, and that his cult was widespread. He

remains an important and extremely complex figure with ancient origins and universal significance. Warfare and glory may have been praised by the warrior elite, but more basic to life was the return of spring, the fertility of crops and livestock and the fecundity of marriage, all minor but essential victories in the struggle to survive.

Mark Calderwood, June 1997, revised February 2002

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The Basics of Beer Making

by THL George Anne

Malt is not a simple sugar. It is made of chains of sugars that must be broken down to be made accessible for the yeast's consumption. The grains themselves must be malted. This is a process that involves allowing the grain to germinate, which starts the conversion process. Then the sprouted grain is malted by slow roasting, and the different ways of roasting can affect the flavor profiles. Most malt is then treated by more processes to turn into dry malt extract (DME) or liquid malt extract (LME), and these are what are most commonly purchased for the purposes of making beer at home. In the interest of not writing a book, I'm going to stick with simple methods and explanation. If you are interested in an in-depth read about the process, I suggest Dave Miller's "The Complete Handbook of Home Brewing." The best simple explanation in a book that I have seen is "Homebrewing for Dummies" which I highly recommend.

Beer has three other ingredients. Yeast, water, and hops. Yeast comes a wide variety of types that are designed to add characteristics of the style of beer for which they have been bred. Ale yeast are top fermenters. Lager yeast ferment on the bottom. Choose whichever will help make the style of beer you want. Water is important because strong tasting water won't taste good in beer, and if it's too high on the chlorine, you'll poison the yeast.

Hops are the other major flavor component. Hops are used to add bitterness and aroma, so it smells like beer and not just bubbly bread. The other important thing about hops is it acts as a preservative. The yeast cannot eat all of the sugar in malt, so if the beer isn't drunk immediately or steps aren't taken, other things will try to grow in your beer. In medieval times, other items such as wormwood, dandelions, oak bark, and more were added to try to counter the sweetness of the malt. Beer was often more nutritious and safer than drinking much of the water of the time. Hops added early in the boil are the bittering hops- they add the bitterness and preservative. Hops added near the end of the boil are called finishing hops, and they add the aroma. Hops come in leaf (which is actually petal because hops are flowers), pellet, or plug. Hops also vary widely

in flavor profiles.

To make beer, you will need a recipe that goes for a rough idea of the style you may want. You should try always to make something you want to drink. You will need a large pot, ideally a 5-gallon pot, or as close to that as you can get, for a 5-gallon batch of mead. I make-do with a 4-gallon pot and do what is called a partial boil- I only boil part of the water with all of the malt in it. What follows is how I make a standard, generic-type ale. I use 6 pounds of DME and 2 ounces of hops, and one of the ale liquid ale yeasts.

Bring to a boil 2 gallons of water. Carefully add the DME, set a timer for an hour, and keep stirring. Doing this with a friend is more fun, so you can take turns stirring. Your house will fill with a pervasive aroma of cooking malt. Be careful, because you want to keep this as near a boil as possible without letting it boil over and spill all over your stove. Many folks will get a turkey roaster kind of gas cooker and do this in the yard or deck or driveway, just to avoid the mess of a boil over (and it can do a 5-gallon pot more efficiently than your stove). It will have to boil for an hour. You will have to stir it enough to keep from sticking on the bottom.

At about the half hour mark, you will add the ounce of bittering hops. It can go in a small bag or just toss it in loose. If it's loose, you will get more flavor as a property of more surface area.

At 5 minutes before the end of the boil, add the ounce of finishing hops. At this point, your house will positively smell like a brewery. I love the smell. Some folks do not.

Turn off the heat. Now you get to see how quickly you can cool the contents of the pot. What happens in the cooling process is another break in the starch chains to make the sugar accessible to the yeast. The faster the cooling, the more sugar gets accessible, and the happier your yeast will be. There are devices that can be used, but the simplest is dumping ice cubes in the pot (if there is room), and giving the pan and contents an ice bath in your sink, with constantly changing the water in the sink to more cold water. I use a double sink and fill one sink, shift the pot, empty and fill the other, shift the pot, repeat. Or if I do this in the winter, I head outside and put the pan in a snow bank. Be careful not to spill. Boiling wort is very HOT,

*The Basics of Beer Making cont...*

obviously. When it is comfortable on your wrist or near room temperature, you are done with chilling.

You can now siphon or pour carefully into your 6.5-gallon carboy or primary bucket fermenter. I use a large funnel with a screen in it to filter out the hops. Then add enough water to reach the 5-gallon mark. Now you can add your yeast.

Cover the primary so that germs can't get in but CO₂ can get out. Leave it alone for a week to 10 days. I know, the waiting is the hardest part.

If you want a secondary, which helps the beer clear, you will want to siphon it from the primary to the secondary now. Then let it sit for two more weeks.

Now it's time to bottle. Most people like their beer to have that satisfying pffshh when they open the

bottle and some sort of bubbling action when they pour it into a glass. To get this carbonation, you will need to give your yeast a little more sugar before you put it in the bottles. Too much sugar added at this point will cause the bottles to explode. Too little and the beer won't carbonate. Corn sugar is what is most commonly recommended. You need 3/4 cup of sugar for a 5-gallon batch of beer. You can boil 2 cups of water and then add the sugar, dissolve the sugar, and then let it cool. Pour this gently into your beer, and then siphon the beer into all of your cleaned and sterilized bottles. Cap with a capper, and label your beer. And again, you have to wait another 2 weeks or so before you can drink.

Again, all of these ingredients vary to make a wide variety of styles, so do seek out recipes and types of beer that suit your taste.

Business Meeting Notes, September 21st, 2009

Business Meeting 9/21/09

Attendance: Lindis, Mhairi, Siggmund, Adara Koressina, Fawkes Bailehauche, Acelyn Ferridey, Maccus of Elgin, Rafe Neuton, Adele Neuton, Elizabeth Neuton, Adam Neuton, Marriota de Grey, Ben Mitchell, Melanie Mitchell, Mackenzie of Terra Pomaria, Francesa Volpelli, Michael, Catarine Quhiting, Finna Grimsdottir, Berta le Webbere, Geoffrey Fitz Henrie, Brigitof Guernsey, Arianna of Waterford, Jehan-JacquesLavigne, Ji'lid Ibn Hyder, Fortune verch Thomas, Alyna Trewpenny, Losir de Douglas, Lucas von Brandenburg, Emma von Bern, Ruland von Bern, Rhianon de Clare, Octavian Silvermoon, Amatite Silvermoon, Juliana van

Aardenburg

Meeting Starts: 7:05

Seneschal:

Greetings unto Their Excellencies and the Populace of Terra Pomaria!

First off I'd like to say Thank you to all who got their reports in on time. For all others, please strive to get these to me on a timely basis.

In the past few weeks we have hosted a Kingdom level event, helped at an outstanding war event with our neighbors and witnessed the victory of the newest upcoming Prince and Princess of the summits. Congratulations to their

royal Highnesses Owain and Wrenn as the new victors of the Crown List and to Sir Rustam and Viscountess Suvia as the new Tanis and Ban Tanis!

The winter will hold many things for us as a barony. Ceilidhs will be starting up in a few weeks and we hope to have a pretty good turnout in October. I encourage all of our populace to come and join the fun and enjoy the fellowship of your neighbors during these gatherings. Also, look for many classes in the coming months. This is a great time to learn something new and expand your playing experience overall. I invite all to experience Ceilidh as well as scribal gathering, A & S gathering, and Open Castle as they continue throughout the winter.



Business Meeting Notes, September 21st, 2009 cont...

There are also many feasts and revels that occur this time of year; please support our brothers and sisters in the summits by attending these events. I want to thank everyone who has served the barony over this past tourney season and I encourage you to continue to serve and play throughout the winter.

Remember, all around you is the family you choose rather than the one you are born to...Please play nice and help one another.

In Service to all,

Maccus of Elgin

Seneschal Terra Pomaria

Baron and Baroness:

Hiya

Thank you for everyone who helped out with Crown

Ditto the Seneschal

Need to get with the Chatelaine for upcoming Ceilidh

Crown Party and Baronesses B-Day

Need to begin Confidence Polling.

Chronicler:

Business Meeting Notes Approved

Brewing Articles

Crossword

Exchequer:

12340.60 as of September 9th
3000 approx. will go back to kingdom

Chatelaine:

Thanks for the Help at Crown Meeting with Kingdom

Pushing Recruiting

Wants to discuss a pre-paid cell for the Chatelaine so the phone number doesn't change when the officers change

Wants to know the

Seneschal's input as in regards to Kingdom bylaws.

Lindis will re-search

Possibly hold a joint Demo??

Expand our recruiting

It has been discussed in the past

Chirurgeon:

Still going through the War-



September Crown 2009

ranting Process
Treated at Sept. Crown and Acorn War

Has a deputy starting next month

Ben Mitchell

Herald:

Heralds been making a lot of noise.

Did cries at Crown and Acorn war

Did singing cry at Acorn

Has a new Deputy

Ji'lid ibn Hyder

Have books will Travel.

Will be at Ceilidh

Look into Court Report for Crown

OP is Down...Supposedly will be up at 12th night.

Heavy Marshall:

Things are going well

Moving back to Clearlake now.

Rapier Marshall:

Still an Open Position

Archery Marshal:

Archery Marshall wants to Cancel Practice due to weather and Light

Practice is still being held at Canby on Sunday indoors and Lights.

Arts and Sciences:



Now is Berengaria

Good Evening Terra Pomaria-

Today is my birthday; is also the day I assume the mantle of Arts and Sciences officer for the Barony of Terra Pomaria. Coincidence? You tell me.

I would like to thank my predecessor, Lady Finna inghean Aoidh, for all of her hard work and dedication during her term as A & S minister. I learned a great deal from her in many ways.

In the months ahead, I have started up some plans for focused classes; but I also want to encourage the people of the Barony to bring things in progress, arrange small groups (as we don't really have guilds here) around special interests, and generally consider what sorts of A & S opportunities they wish to see happen. In November, if all goes well, we will have Viscountess Kaolin and Viscountess Mathilde coming over from Coeur du Val to do their hit butter and cheese making class. The scribes usually come and ...scribe. On the days when we have no other specific plan, I can guarantee you that we will be cooking.

Something I would like each of you to meditate on between now and the next A & S gathering or business meeting is the question, "What do the arts and science in the SCA mean to you?" Whether we think about it consciously or not, we all have some kind of Picture of "A & S" in our minds, hazy as it may be: whether we believe it's one that involves a lot of personal expression, or the necessity to create the things we wish to use because we can't find them in stores, or whether we have the intellectual interest in accurately representing what people like us saw in their time...there are a lot of different ways to approach it.

I would also like people to challenge their preconceived Ideas that they're already doing the things that interest them, and that nothing else will. My challenge is to try one new thing in the coming year, and either bring it to A & S to work on, teach about it there, or come and tell us why it didn't work out. I'd be happy to start out with "why stained glass and I were a bad fit".

I've been in brief contact with my principality superior at Coronet this past weekend, and

will be receiving various materials she babbled at me about very soon.

Scheduling October A & S, at least at our house, is going to be problematic. The Year of No Sleep continues at Tsavo, and we have 2 commitments that have nothing to do with the current middle Ages, and are also going to Great Western War. I will Talk with interested parties offline and see if we can do an alternate night this month, or if it can happen at another venue this time. I've already mentioned November: I am in Ilkas with Viscountess Mathilde and Viscountess Kaolin to come over on the afternoon of November 1st and tech butter and cheese making – which is messy, but very rewarding.

Finally, I love you all, but we are not here tonight because it's my birthday! We have continued our weekend at the coast for Coronet with a morning at the West Coast Safari Game Park, and are going to proceed for leisurely stops at the beach and to see friends before coming home late this evening.

Thank you and see you soon.

In service to Crown, Kingdom, and Society,



Business Meeting Notes, September 21st, 2009 cont...

Countess Berengaria de Montfort de Carcassonne, OR, OP

Available to help

Possibly on Sunday

Will send it out to the List

Tomorrow night in Cover du Val is the Cooking Night

Librarian:

Now that crown is over she's going to complete burn projects.

Dean of Pages:

List Minister:

List class At sport of Kings went well.

Still missing Complete anachrinist and Tournaments Illustrated

Hello Hello

Awesome job at Crown

Crown was Great!

Need a Deputy

Kids are enthusiastic

Their Majesties are extremely impressed

Learned she was doing things well.

Crown was much fun, much fighting, helped a lot.

Grete Boke:

Old Privy Copies will hopefully be scanned by next Business meeting

They use us as a model

People couldn't tell that some of the ceremonies were made up.

Gold key:

Red apples at Crown were a huge Hit.

Would like to get Budget money For postage to fill in the blanks of Archives

Items that were borrowed were returned.

Needs Photos
Will start digitizing the Winter's end photos

Chamberlain:

Mold in the Gold Key Clothing in TP's Clothing

Need Outwear

Need to purge and get donations to replenish.

Scribe:

Put pigment on paper with Brush
3 of our scribes were Winners of the 4 Categories at the competition



September Crown 2009

Everything is still Cool.
Working with the Baroness to get everything Back and Re organized.

Replacing the Bins
9 of the 10 signs were returned.
Signs were Exceptional

Possibly Have a sewing Day to make Gold Key

Mark the Gold Key so that it is marked as TPs

Put it in the Visible

Use permissory slip

Possible donations for the loaning garb

Has turned in at least 8 charters for the Principalities

Went well

About 25 people there. Very interested and LOVED the demo boards.

Web Minister:

She's Here!!!!

Changing over to: Adara

Adele and Rafe are still

Heraldic and Scribal Symposium is in the area Next year.

Ariana is holding Scribal for this month

September Crown Report:

Other Business:

Rotary Talk:

*Business Meeting Notes, September 21st, 2009 cont...*

Awesome People Volunteering
19% cut on Site Fee.

Offsite at 5:30

Still need to figure out NMS #'s

Need the report in 30 days so
we can get the 40% cut.

Total Profits aprox. \$5443

Barony made aprox.
2177

\$475 for the Kingdom Travel
fund

\$50 dollar donation

Would like to add 50
and donate to Prin-
cipality fund

Brigit Motions 150 to PTF

Seconded By

Mackenzie

20thed by Lindis

Report of Acorn war:

Greetings Maccus,

Attendance was 336- about what we expected. We have tentative numbers from our Acorn War. We did make a profit but do not yet have the final bill from the biffs and dumpsters and any last minute reimbursements which may show up. Tentatively the Barony's share of net profits should be several hundred dollars (about all I can comfortably say at this point) and we will send you a check after our Oct. Council meeting which will be held Oct. 25th.

We thank you for partnering with

us.

Regards,

Tamar

New Business:

Lindis:

Horribly
Con-
ceited

about our Barony.

Nice things were said about TP.
Yet another Prince and Princess
for our Barony.

Need to Step down from the
Principality Seneschal

Need People to Apply

If you have questions

Contact Lindis

Would like to Step down at
11th night.

Need Application, SCA
resume and a mun-
dane Resume

Also need a Chamberlain and
a Minister of Children

Bid for Bar Gemels:

Still Need A Check to confirm site
no matter who wins the bids.

Lindis Bid

Bar Gemels XXV

The medieval tavern or inn was
far more than a place to
grab a glass or a bite to eat;
it was at the heart of village's
community. Folk could come



September Crown, 2009

in to catch up on all
the latest news, play
a friendly game, lis-
ten to a local or
travelling bard
weave tales of far
off lands, warm
themselves by the
fire (without having
to utilize their own
precious resources)

and of course, have a bite or
mug before heading on their
way. It was a place people
stayed in touch with the outside
world and with one another.

Bar Gemels, the second event in
Terra Pomaria's history
sprouted roots as a special
tavern night event to help
build community within the
brand new baby canton.
Twenty-five years later Bar
Gemels I would like celebrate
its continued success with a
tribute to the original Bar Ge-
mels Inn.

he event will include traditions
from the very beginnings
through more recent years.
We will offer a full kitchen
menu for five meals (fri pm,
Sat am, noon, & pm, Sun. am),
gaming, music & stories, and
socializing in the evening,
fighting and contest during the
day (Children's Championship,
tournament or war scenario
T.B.D., Tavern Brawl, Bar



Business Meeting Notes, September 21st, 2009 cont...

wench Tourney, etc...); all occurring in as period atmosphere as possible.

Ariana's Bid

Greetings unto Baron Ruland, Baroness Emma, Seneschal Maccus and the populace of the Barony of Terra Pomaria, We wish to submit a bid for your consideration, for the 25th Anniversary Celebration of Bar Gemels.

Our Vision for Bar Gemels 25th Anniversary is as follows:

Our proposed Theme will be "Fond Remembrance and Traditions."

We have planned traditional events that everyone looks forward to each and every year Bar Gemels, combined with a few new happenings that provide something for everyone to do.

Our sample Crier Copy will read:

Greetings unto the Far stretches of the Mighty Kingdom of An Tir,

Know all that the Barony of Terra Pomaria wishes to invite our family and friends to a Grand celebration of the 25th Anniversary of Bar Gemels!

25 Years of fun, frivolity and memories will be celebrated with one and all!

Classic tournaments to test skills in Heavy Fighting, Rapier and archery, along with the tradi-

tional peeps Competition, bag raffle and bardic night will delight young and old alike; in addition, new activities specifically celebrating 25 years of bar gemels have been created for your participation, entertainment and enjoyment.

Come bring your smiles and warm reminiscences for a weekend celebrating all the joy and pleasure that our fair barony has brought to so many over the years.

In keeping with Bar Gemels tradition our site is Camp Taloali in Stayton Oregon.

Baroness Emma Takes over the meeting for the Discussion of Bids

Finna Points out the Price Discrepancies

Good Reasons for it because of the differences in plans

Love the Idea of Including the Feasts.

Food is A Big tradition for Bar Gemels

Kitchen does really well at the event (Exchequer says)

Large discussion over the fees for the feast.

Traditional versus New ideas

Traditions at Bar Gemels are Well loved and looked forward to.

Votes

Lindis and Maihri by Majority

Bid for Long and Short:

None yet

Open Forum

Baroness wants to a Demo in March April

Gets people in At Bar Gemels

The timing of the Demo is hard if it is too Close to Bar Gemels.

Baroness is Considering Arts and Science Symposium For 2011

We are Arts and Sciences Strong

The Idea is Put forth the idea of getting bids for Baronial Pavilions and Eric Poles

Bring up on the lists.

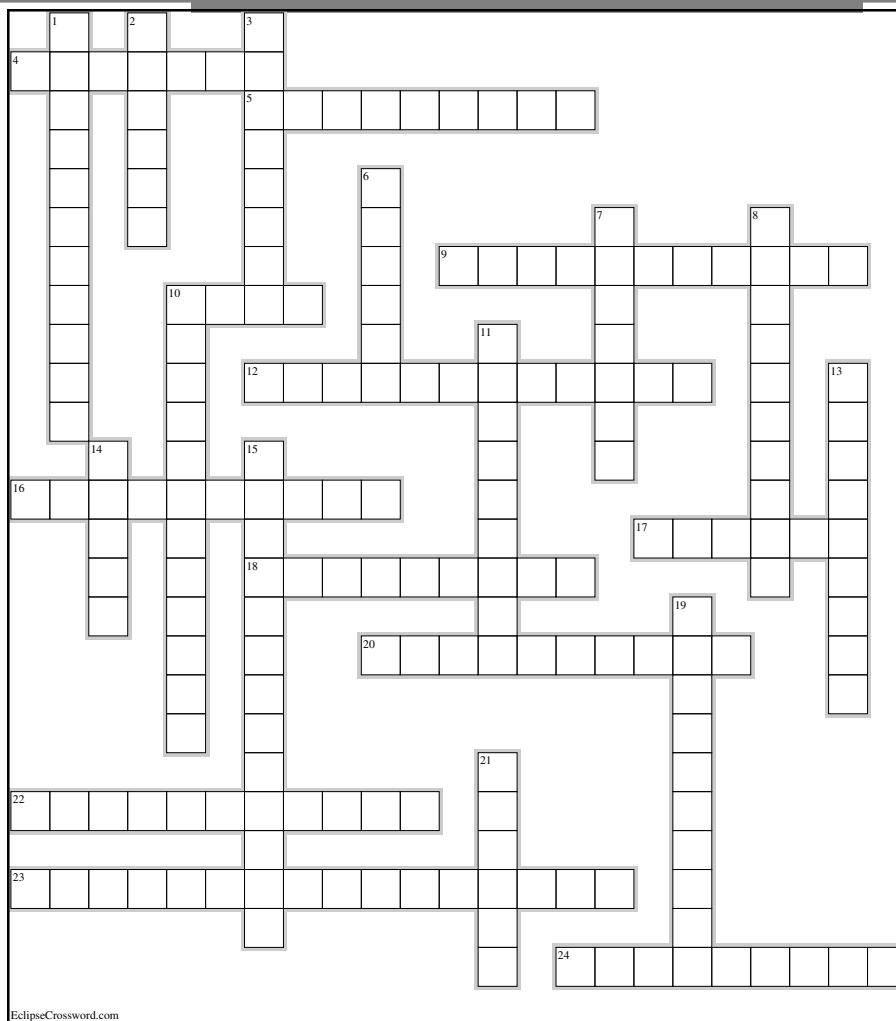
November is the Financial Committee Meeting.

Ariana Proposes that we devote some time to make Pennants/Banners of the Arms of Different Branches to lend out for Principality events, but hang on to them.

Random agreements throughout the room

The Scribe will be getting a bid for a Baronial Seal for Baronial Charters.

Meeting Closed: 9:00

*Privy Crossword*

EclipseCrossword.com

Across

4. Ribbon, parchment, or leather wrapped around a rod or wand.
5. November 11th
9. Carnival has its origin in this Roman festival
10. The giantess that Freyr wooed
12. Plays that dramatize biblical plays.
16. Our Arts and Sciences Minsiter's first Name
17. An animal sacrificed to Freyr
18. in Icelandic literature Freyr's priests were also _____.
20. The Feast of St. Michael the Archangel
22. November 2nd
23. New theater art that developed in Italian market-places in the early 1500's.
24. Event being held on december 19th

Down

1. A magical ship large enough to carry all the gods and their gear.
2. Reversing an alphabet end to end
3. Early Greeks wore animal masks in their worship of the goddess _____.
6. An Italian game, first appearing in the mid 15th century.
7. The Normans invaded _____ in 1066.
8. Created by Leon Battista Alberti as a quick and easy method of polyalphabetic substitution.
10. Agolden boar forged by dwarves
11. Anglo-Saxon name for October
13. Or Bockspiel, appears as early as 1441 in Strasburg
14. Norse deity of fertility and earth
15. Our Archery Champion's Name
19. Another name for All Hallow's Eve
21. Oriental influences saw the development in the 12th century of the _____, a type of overdress.

*September Crown Pictures!*

All pictures in this issue from September Crown were taken by either Lady Fortune verch Thomas or Ben Mitchell. We have a LOT more pictures, if you want copies for personal use please feel free to contact me.





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Acorn War Pictures!



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