



The Privy

The Barony of Terra Pomaria

Words from their Excellencies



The Privy

November 1st, 2009

Inside this issue:

Calendar of Events	2
List of Royalty and Officers, and Champions	3-4
Local Gatherings	4
Chronicler's Words	5
Clothed Seemly and Proper	5
History of the Templars	7
The Lion and the Unicorn	13
Mead	16
About Marzipan	18
Armenian Illumination	21
Business Meeting Notes	23
Crossword	26

Greetings unto the Noble populace of Terra Pomaria,

The harvest season is upon us and as the wind blows colder and the nights grow longer we find ourselves desiring to spend more time within our castles and keeps. The warm hearths are aglow and the cauldrons are cooking the fruits of both the field and forest. The tales of the summer wars and tourneys are told in the bard's stories and songs. As we all prepare for the feast season and celebrations of the holidays we

send to you our warmest regards and brightest blessings.

We failed last month to send our missive to the chronicler in time for the privy to be dispatched; therefore we would like to take this opportunity to say thank you to all the populace members, officers and others from outside of the baronial borders for everyone's hard work on making September Crown such a success.

Also, We would like to congratulate their Excellencies, Sir Rustam and Viscountess Suvia the new Tan-

ist and Tanista of the Summits. We look forward to your reign.

Yours in service,

Sir Ruland and HL
Emma von Bern,

Baron and Baroness
of Terra Pomaria



*Upcoming Events*

- November 13th-15th— Culinary Symposium 2009, Shire of Dragon's Mist, Washington County, OR
- November 14th— Frostbite, Shire of Southmarch, Klamath Falls, Klamath and Lake Counties, 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
- November 28th— Feast of Saint Odo, Canton of Hauksgarder, Hood River and Waco Counties, OR
- December 12th— Summits Winter Investiture, Shire of Glyn Dwfn, Medford, Ashland, Jackson Counties, OR
- December 19th— Yule Feast, Barony of Stromgard, Vancouver, WA
- January 8-10th— 12th Night, Baony of Glymn Mere, Olympia, Tumwater, Lacey WA



Ceidlih, October 2009

November 2009

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January 2010

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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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Ceildh, October 2009

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

Ceildh: 2nd Monday, October-May, 7pm, Pringle Community Hall, 606 Church St SE, Salem. Contact: tpchate-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) Brigitpins@yahoo.com

Armoring: Contact: Roland (Heath) SirRulandvonbern@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

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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.



Chroniclers Words

Greetings!!!!

Well it's that time of year again! It's the time of wonderful feasts, good friends and good times! I hope you enjoy this months Privy with its many varied articles. We do have another crossword puzzle at the end and if you send me the answers by Ceilidh (or give them to me there) then your name will go in for a fabulous Prize! Last month's winner was Alyna Trewpeny, and the prize was a handmade Heraldic tile made by our very own Berte!

I'm not sure what the prize is this month yet, but I will make sure that it is just as fantastic! Anyway, I'm really not feeling all that chatty this month so I will end my ramblings by saying thank you to everybody. When I took this office I was told by many that it was a thankless job. I'm happy to say that this Barony has

proved everybody wrong. We truly do have the best Barony in the known World.

Yours in Service,
Fortune verch Thomas



Clothed Seemly and Proper, the Third Part: The late 12th and 13th centuries

By Jehanne de Huguenin

The late twelfth and thirteenth centuries showed some strong characteristics, mostly in the shape of sleeves and the belting of the tunic. Generally, this time saw clothing becoming more full and voluminous, so that it fell in graceful draped folds, often from a belt or girdle.

The thirteenth century is characterized most strongly by the Magyar sleeve. Where previous sleeve cuts were straight, or else widened dramatically at the elbow or wrist, the Magyar sleeve was the exact opposite: the armhole and upper arm were cut very wide, narrowing to the elbow and wrist (see illustrations for classic Magyar look). The sleeve shape was adopted by both men and women.

This was the age of Richard Coeur de Lion, bad King John and the legendary Robin Hood.



Richard's passion for Crusading brought many new fabrics into Europe; at this time cotton and silks are increasingly used by the nobility, including rich fabrics such as shot silk, cloth of gold and a silk equivalent to crepe de chine. Bysine was a fine cotton cloth used for mantles, and Damask, the rich silk cloth with a pattern woven in the same colour but a different finish, took its name from Damascus. The samite mentioned by Tennyson was similar to modern bridal satin, a heavy fabric with less gloss than most modern satins.

Men's clothing

Tunics tended to be long, mid-calf length. The undertunic, now called the cote, was worn with full-length sleeves tight to the wrist, with the Magyar shape (full sleeve at the armhole and upper arm). Over-tunics with this characteristic sleeve were belted at the waist, with the fabric gathered up to provide a blousy fullness at the torso.

*Clothed Seemly and Proper cont...*

Nobleman with characteristic magyar sleeves; cote and supertunic slit to reveal the legs.

At various points in the thirteenth century, men's sleeveless overtunics came into fashion; these were cut with very wide armholes, to accomodate the magyar sleeve, in an effect similar to a tabard (two rectangles of cloth joined at the shoulder, and in some cases below the waist).

Breeches and stockings were visible under the long tunics only if the cote and tunic were slit to reveal them (see illustra-

tion). Shoes were slightly pointed (or very pointed under Henry III). Full circle cloaks in rich fabrics, often fur-lined, were worn. The capuchon hood dates from this period, a hood worn attached to a short cape which covered the shoulders. The characteristic Robin Hood hats, tall points with the brim turned up, were also worn at this time.

Women's clothing



Women in belted tunics; woman on right has mantle and barrette and fillet headdress. Note sleeve tightness at wrist, widening to the shoulder.

The major change in feminine costume was the tightening of the tunic sleeves, often buttoned from elbow to wrist. The tightness of the sleeve may be continued to the shoulder, or else widened abruptly above the elbow to form the magyar sleeve. The fullness of the tunic was gathered in at the waist by a belt. Later in this period, the cyclas was worn over the undertunic; this was a full-length sleeveless overtunic similar to the dalmatica.

The mantle, as with the men, was

voluminous, usually a full circle in rich fabrics, fastened with straps across the chest. At this time women started wearing the almoniere, a purse to contain alms, suspended from the girdle on the left side. The wimple and peplum head-dress were worn in the early part of this period. The wimple was a square of white cloth which was brought beneath the chin and the two ends of the cloth were then brought upwards to the top of the head, where they were fastened by a brooch or pin. Over this was

worn the peplum, which was simply a veil placed on top of the head to fall symmetrically to both sides and behind.

Later in the period, the elaborate styles which were presumably worn beneath the wimple and peplum, were exposed as the veil fell out of fashion. Hair was worn gathered to the head on both sides in nets, which might be held in place by linen bands beneath the chin and around the head (barbette and fillet headdress).



Tomb statue: woman in sleeveless surcoat and wimple head-dress



Man in sleeveless surcoat (second from right); woman in barbette and fillet (far right).

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*A History of the Knights Templar in the Crusades:
A Basic Overview Part 1*

compiled by Ron "Modar" Knight

To truly understand the origins of the Age of Crusades and the subsequent formation of the Knights Templar, one must first have a basic concept of the background affecting the religious and political climate that led up to the fateful day of Tuesday, November 28, 1095.

First, the Christian World considered the city of Jerusalem theirs by right. After all, Jerusalem was the Holy City of Christ and Christ was upon whom their One True Church was established. Even the common man in the street believed this. After all the religious leaders of the time had ordained it so.

Second, there was a split of the Roman Empire in the 4th century. Out of this arose two major religious factions or churches. One church was the Greek Orthodox Church, also known as the Eastern Church, and it was based in Constantinople, the major city of the Eastern Roman Empire. The other church was the Roman Church, also called the Holy See, which was based in Rome, the major city of the Western Roman Empire, oft times referred to as the Holy Roman Empire. Each of the churches claimed to be the One True Church according to the will of God. And both had followers in Jerusalem. Needless to say, this would lead to centuries of conflict between the two.

Third, besides the Roman Church who followed the Pope and the Eastern Church who looked to the Byzantine Emperor in Constantinople as their spiritual leader, there were various "unorthodox heretical sects" around and within Jerusalem which did not acknowledge either the Roman or Eastern church. The largest three of these sects were the Nestorians, the Jacobites and the Copts. The Nestorians believed in a separation of Christ's human and spiritual natures. They were based in Syria but had missionaries as far east as India and China. The other two large sects, the Copts and the Jacobites, both derived from a 5th century "heretical sect" known as the Monophysites. Both stressed the spiritual nature of Christ, to the point of forgetting about his humanity. The only real difference between the two was that the Copts were based in Egypt while the Jacobites were based in Syria. Other smaller sects included the Armenians, the Gnos-

tics and the Manichaeans. Then there were the major non-Christian faiths in the Holy Land, the Moslem religion of Islam and, of course, the Jewish faith. From this conglomerate, one can see that no one religion could in reality have authority or dominance, either as the One True Church or as rightful possessor of the Holy City of Jerusalem. This did not sit well with the Roman Church.

Fourth, western Christendom lost control of the city of Jerusalem in the 7th century when it was captured by a Moslem army. While this greatly upset the Roman Church, there was little they could do. As for the Eastern Church, they found they liked the new arrangement. As their symbol of Christian Unity lay with the Byzantine Emperor, not the city of Jerusalem, they were not as concerned with who was "landlord". Besides, they found that while the Moslems might be infidels, as rulers they were reasonable and just. Taxes actually became lighter than they had been when the city was under Christian domination. Also, Christians (of any sect) and Jews were given freedom of worship in accordance with the law of the Prophet Mohammed. The Roman Church might not have liked it, but Jerusalem ran fairly smoothly in non-Christian hands.

This established the status quo that would more or less dominate the next three and a half centuries. Despite minor skirmishes and persecutions, the various religions in the Holy Lands existed in reasonable tolerance with each other and life went on. The Eastern Roman, or Byzantine Empire, tried to ignore the Western Roman Empire and began to grow, taking over Dalmatia, Syria and southern Italy.

As the 11th century began, life for the average European was a grim time filled with constant struggle. Serfdom still existed. The peasant class, although free men, were little better off than the serfs. Those people who were "of wealth" were not endowed with money, but merely had lots more of the same things the peasants had. Life was harsh and brutal. Existence was precarious. Settlements were small and far apart. Vast regions of forestland separated these settlements and travel between them was difficult and dangerous to say the least. Most people lived and died within the same village, and few ever traveled farther than 10 miles from the place of their birth. Only three things really concerned most people: 1) food; 2) duty to the

*A History of the Knights Templar in the Crusades cont...*

landowner; 3) one's soul. At this time, for the majority of people, Christianity was a religion of guilt and God was considered a god of fury, wrath and terror, and most expected that with the millennium having occurred, Christ would descend for his second coming almost at any moment and take vengeance on a sinful world.

By the early 1050s, things had gotten better. It was apparent that God wasn't going to destroy the world immediately. A change in social structure had solidified and at least three social orders were recognized--the peasantry, the nobility and the clergy. Also, one of the basic needs of life was now being satisfied--everyone was getting enough to eat. With enough food to go around, the populace was beginning to build. However, peace was not in the picture. While the peasants worked and the clergy prayed, the nobility and their knights fought one another.

In an attempt to maintain a semblance of safety for the common man and to keep some vestige of order, the Church introduced two policies. One was the "Peace of God" which granted immunity from attacks to the peasants, clergy and sacred places. The second was the "Truce of God" which forbade fighting to occur on holy days and during Lent. However, not everyone was willing to forego a fighting advantage merely because of a certain day on the calendar and this policy went by the wayside.

Another major change was that people from all classes were becoming pilgrims. For the first time, there was an escape from the constricted existence that most people lived. A sense of unity and country was beginning to form in the common man.

Also, the conflict between the Eastern Church and the Roman Church had changed. All the Eastern Church wanted by now was to be left alone and allowed to worship God in its own way. The Roman Church, however, was not of the same mind. Still claiming to be the one, and only, True Church of God, they were continually making antagonistic actions against the Eastern Church. By the mid-1050s, each church had excommunicated the other.

Then, in 1073, a Cluniac monk named Hildebrand ascended to the Roman Church's Throne of St. Peter as

Pope Gregory VII. He would continue the attitude of this century by bringing drastic changes, both to the Roman Church and the world.

Gregory was full of "righteous fire" and was determined to prove to all that he was the head of the True Church. To achieve this end, he began to put into effect a plan that would establish church rule over secular matters. (Religious matters were already under his control.) He began by officially restricting the title of papa or pope to the bishop of Rome (that is, for use by him exclusively), thereby refuting any claims by the Eastern Church.

He then made mandatory by ecclesiastical law the formerly voluntary act of respect by secular heads (princes/princesses, kings/queens) of kissing the foot of the pope upon meeting. He further stated via edict that the divine right of kings flowed from God to earthly rulers through the medium of Christ's vicar on earth, the pope. The pope therefore had the authority to bestow or remove rulership. A new and radical concept.

Gregory's decrees then reached down to directly affect the common man. As a monk, Gregory had taken a vow of celibacy and he believed in its correctness for all those with a religious vocation. Because of this belief, he repealed all former decrees allowing clerical marriages and stated that all current clerical marriages were to be set aside. This was not received well because, at this time, over fifty percent of all priests in Europe were married, and, up until now, marriage for priests had been encouraged. Because of the reluctance of the clergy to conform to this decree, Gregory attempted to encourage its acceptance by proclaiming that any married priests who did not set aside their wives were forbidden to exercise any priestly function. Furthermore, the laity (common folk) were threatened with excommunication if they did not shun priests who refused to conform with the decree. Then Gregory sent out legates to enforce these laws.

While Gregory was stirring up a hornet's nest, the Eastern Empire was having trouble of its own. The Turks had surged into Asia Minor and pushed back the Byzantine borders. At the same time, it lost its possessions in Italy to the Normans under Robert Guiscard. This takeover of Italy by the Normans was encouraged by Gregory because the lands they conquered immedi-



A History of the Knights Templar in the Crusades cont...

ately converted their allegiance from the Eastern Church to the Roman Church.

Michael VII, the Byzantium Emperor of the time, who had usurped the throne from his father, was having internal political strife already. Losing lands both in the east and the west was fueling even more political turmoil. He attempted diplomacy to stabilize the situation, by proposing that his infant son, and heir to the Empire, be betrothed to the child daughter of the Norman leader, Robert Guiscard. Pope Gregory was enthusiastic in his support of this as the future Empress of Byzantium would be a Roman Catholic.

While the move stopped the loss of more lands to the Normans, it did not cure the internal erosion and in 1078 a revolt led by a provincial governor named Nicephorus occurred. Michael didn't even put up a fight. Instead, he put aside his wife and retired to a monastery. His wife, being a practical lady, offered her hand to the new Emperor. He accepted and she continued being Empress. Pope Gregory's gift to the new couple was a decree of excommunication.

Within months another revolt took place within Byzantium, this time led by a Byzantium army general in league with the Turkish sultan Suleiman. The revolt failed, but resulted with Suleiman taking control of the sacred Christian city of Nicaea, less than 100 miles from Constantinople. Here, Suleiman established his new capital.

All of this led to even more internal strife within the Byzantine Empire and many factions surfaced. One of the more powerful of these was the Comneni faction, who had in its lineage several former Byzantine rulers. When things finally came to a head, Nicephorus was deposed and Alexius Comnenus of the Comneni faction was declared the new emperor. Pope Gregory immediately excommunicated him, too.

Pope Gregory continued to make changes designed to give him even more power and control. This time he would ban the practice of lay "investiture". This was the right of kings and noblemen to appoint bishops and abbots to the religious land holdings in their domains. As these holdings were usually quite large and in some areas took up as much as 40% of a domain's surface area, anyone who received such holdings would be extremely grateful to the bestower. Also, these appoint-

ees owed fealty to the bestower and the appointee would favor the bestower with benefices. Which came to mean, that the bestower would "sell" the appointment to the highest bidder. This became an important source of revenue for local rulers.

This practice, often called "simony" after Simon Magus, the first recorded purchaser of a spiritual office, offended Gregory. He declared that all appointments must be made by the Holy See, and not by any layman, be they even king. This rocked the temporal world with its assertion of papal power. The fact that the cleric recipients of such appointments would owe fealty to no one but the Pope and that there would be a tremendous loss of income to local rulers, was staggering.

It was shortly after this that Gregory was kidnapped from the altar at the Basilica of St. Mary Major. He was taken to a house in the Roman suburbs where he was beaten, insulted and threatened by unknown assailants, until he was located and rescued by citizens of Rome the following morning. However, this did not shake his convictions and he pronounced the ban on lay investitures in even stronger terms, stating that even the Holy Roman Emperor could not name so much as a subdeacon in his own territories. That power lay only with the pope.

Henry IV, the Holy Roman Emperor, looked with disfavor upon this pronouncement. He had been cautiously watching Gregory's increasing growth of power and he wasn't about to give up any of his own traditional rights and powers to the pope. He ignored the papal decrees. Upon learning of this, Gregory wrote Henry demanding a written confession of his sins against the Church. Henry responded by calling a council at Worms and had Gregory declared deposed. Gregory responded by excommunicating Henry, his followers and his subjects. Also, Gregory declared Henry a nonperson to which none should render allegiance or aid of any kind.

Henry preceded to ignore this and continued on, with no understanding of the impact that the excommunication would have on his people. Some of his bishops and nobles began to desert him. Finally, his people gave him an ultimatum--have the excommunication lifted or be abandoned by all his subjects. Henry immediately declared that he was leaving to go to Mantua, where he

*A History of the Knights Templar in the Crusades cont...*

could meet with Gregory. It was near Mantua, at the castle of Canossa, where the incident that doomed Gregory was to occur.

On January 25, Henry arrived as a true penitent. Dressed only in sackcloth and bare feet, he climbed up to the castle in the biting cold, where he pleaded for audience with the pope. Gregory decided to teach him a lesson and had him left in the freezing courtyard for three days and three nights before granting him permission to enter the papal presence. In exchange for Henry publicly promising to obey the pope in all things, Gregory lifted the excommunication. Then, with great showmanship, Gregory stated that he would demonstrate for the gathered populace that he was only acting in accordance with the will of God. He took consecrated bread from the altar and called upon God to make the bread stick in his throat and choke him to death if he was guilty of any wrongdoing. When he swallowed the bread with great ease, the assembled people went ecstatically wild, as they had witnessed with their own eyes that God blessed the pope's actions.

Gregory assumed this would put Henry in his place. He was wrong. Apparently, while nearly freezing in the courtyard, Henry had been thinking of revenge. And it quickly arrived. As soon as he got home, Henry got rid of all those who had not stood with him under the pope's excommunication, began strengthening his army, then invaded Italy and laid siege to Rome. Gregory had to flee. He first took refuge in the papal fortress of Castel Sant'Angelo, which was originally a massive circular structure known as Hadrian's Mausoleum before it was reworked. From this temporary sanctuary Gregory was rescued by the Normans under Robert Guiscard. The Normans took Gregory south, but not before they took advantage of the situation to pillage the Holy City.

Alexius Comnenus, the Byzantine Emperor, feeling no love loss toward Gregory, arranged an alliance with Henry. Alexius closed all Roman Churches in the Eastern Empire and contributed funds to Henry's campaign against Gregory.

Henry then called a council to appoint a pope of his own choosing. Guilbert of Ravenna was installed in Rome as Pope Clement III. This became the shaky

status quo for a few years until Gregory, who had been living in exile in Salerno died, in 1085. At this point, Cardinals still loyal to the belief that Gregory was the true pope, declared Clement III an anti-pope and elected the abbot of the Benedictine abbey of Monte Cassino as Pope Victor III.

Victor was a frail, colorless and, by most accounts, quiet man. He had no chance to accomplish anything before his death of natural causes two years later, in September 1087. However, it did give time for anger to die down from the actions Gregory had imposed. It didn't totally disappear however, and Gregory adversaries still supported their own pope, Clement III. Whoever was chosen to succeed Victor would face many problems.

Indeed that selection would not take place until March of 1088. The cardinal-bishop of Ostia, Odo de Lagery, who was originally from Chatillon-sur-Marne, would be chosen to take authority of the Roman Church as Pope Urban II. He was known as a far-seeing man, both shrewd and charismatic. He would need all his skills in the future.

What Urban saw about him was total dishevelment. The strongest ruler of his own Empire was the strongest temporal enemy of the Roman Church and this enemy was in league with the Byzantium Emperor who was the leader of the Eastern Church, which was the strongest spiritual enemy of the Roman Church. Urban had few funds to work with, as revenues were still being sent to Rome where an anti-pope sat on the Throne of St. Peter. Urban had a lot of things to fix.

Determined to rectify the situation, Urban started working. Instead of seeking to achieve it in the arrogant manner that Gregory had, Urban tried a different tactic. He used persuasion, compromises and courteous, conciliatory suggestions. He gave respect without demanding devotion. In that day and age, such courteous, gentle behavior to obtain a goal was unheard of, and it put people off their guard. Through this means, he won the devotion and respect of many people.

One of his first acts was to absolve the excommunication imposed by Gregory on Byzantine Emperor Alexius. This elicited a very friendly response from Alexius and set the tone for a good relationship between the Roman Church and the neighboring empire. The final



A History of the Knights Templar in the Crusades cont...

result was that the funds that Alexius had been supporting Holy Roman Emperor Henry IV and the anti-pope Clement III with, dried up.

Gradually more and more support came Urban's way, both from rulers and clergy. Spain was completely behind him. All of the French clergy followed his lead. Even the Holy Roman Emperor's son, Conrad, supported him--so much so, that he revolted against his father. All of Christendom was beginning to fall under the influence of the "reborn" Roman Church. Urban had led the papacy through its "trial of fire" and it had survived to enjoy once again a position of respect. In 1093, Urban was able to return to Rome and take up residence in the Lateran Palace.

Urban avoided making aggressive claims like Gregory had, yet he shared the same view of the Roman Church having supreme control of all things, both spiritual and temporal. His approach to achieving this end was just different. It required waiting for the right time and situation, which was not long in coming. It arrived in the form of a letter from Byzantine Emperor Alexius.

Alexius needed help. A decade earlier he had gotten involved in a war with the "heretical" Seljuk Turks. The war had been going well, but while the Byzantium Empire was wealthy, it did not have the population base it needed to supply enough troops to protect all the Byzantine areas in the Balkans, the Danube territories and Asia Minor. To remedy this problem, Alexius had turned to hiring mercenaries. The need being so great, he had recruited from everywhere he could, including nomadic tribesmen from the steppes, Norman fighter-adventurers and even Anglo-Saxon refugees from the conquest of England. Things had fared well until recently, when the Normans turned against him. Now, he desperately needed experienced fighting men. With nowhere else to turn, Alexius appealed to Pope Urban for aid.

Urban immediately saw an opportunity too great to miss and set into motion a plan that would eventually affect thousands of lives over a two hundred year span. The first thing Urban did was call his first council enclave in March of 1095, seven years after becoming pope, at Piacenza in northern Italy. Majorly two things occurred at the council. First, the anti-pope and

his followers were formally excommunicated. Second, envoys from Emperor Alexius were allowed to appeal for aid in their war efforts. These envoys spoke of atrocities committed by the savage Turks: women and girls were abused like animals and forced into vile sexual acts; Christian boys were cruelly circumcised, then held so that their blood would fall into the baptismal font; captured Christian men of any rank were sodomised; and a never before heard of act of committing sodomy upon the persons of priests and bishops. The envoys implored in the name of humanity and Christianity that forces be sent to retaliate for such atrocities.

Following the Council of Piacenza, Urban began travelling throughout France, formulating his plan. He believed that by supporting a Holy War effort, he could solve several problems, including the constant fighting of nobles among themselves. By giving them a common enemy to fight, he could direct their aggression toward something worthwhile, instead of trying to curb their warlike nature, which could lead to further problems. Also, lesser sons of noble families could be sent there to gain land. This would not only increase the area of influence of the Church, but hopefully put an end to the near-banditry they were practicing to "amuse" themselves, as they had nothing to inherit now that the laws of primogeniture had taken hold. And, primarily, this Holy War would be a great chance to return the Holy City of Jerusalem to Christian control, this time under Roman Church rule instead of Eastern Church rule. Yes, he was for helping Alexius fend off the heretics, but more importantly, interested in helping his own cause while doing it.

Now one sees the ingenuity and theatrical showmanship that Urban possessed. As he traveled, Urban announced that a second council would occur that year in mid-November at Clermont in the Massif Central and that all should attend, as a matter of great import would be addressed there. Strangely, as Urban's tour progressed, more and more reports and rumors began to circulate of people claiming to have seen showers of stars, comets, the Aurora Borealis and other portents of major significance. No one knew what was going to happen at the council to come, but as the summer went on, anticipation of the event grew and grew.

On November 18, 1095 the Council of Clermont be-



gan. It was announced that on the 27th there would be a public session at which time the pope would make a momentous announcement. Until then, Urban and the 300-plus clergy present would hold enclave. For the next nine days, as hordes of people continued to arrive, the Council debated various issues and gave formal decisions. Anathema was pronounced against simony, clerical marriages and the retention of ecclesiastical benefits by lay people. All the things that Pope Gregory had been driven into exile over were heartily embraced because of Urban's persuasive manner.

By the 27th, the crowds in Clermont were so immense that there was no single building that could hold them. So the announcement was postponed a day while the site was moved from the local cathedral to the Champet, a large open space outside the church of Notre-Dame-du-Port on the city's eastern edge. There, a high platform was built to raise the papal throne above the crowd. Finally, on Tuesday, November 28th, Urban addressed the crowd.

Urban made it clear at the beginning of his speech that he was not speaking just to those assembled, but to all of Christendom. With persuasive eloquence, he spoke of Emperor Alexius' plea and the threat to their Christian brothers and sisters to the east. He went into much detail about the horrors being committed by the Muslims. Most likely he spent so much time describing the atrocities to stir up hatred, because, at the time, virtually no one in Europe (outside the Iberian peninsula) knew anything about them and had no reason to dislike them. By the time Urban finished, his audience hated the Muslims and were ready to kill. But then the crafty Urban sweetened the deal by declaring that anyone who undertook the venture to the Holy Lands would be absolved of all current sins and that should anyone die in this service, they were assured a place in heaven. To the lay person, who could never be sure where the state of his soul lay and usually hoped for purgatory, at best, upon death, the thought of having a place in heaven guaranteed to them, was staggering. Then, when Urban let it be known that nobles could claim and keep territory they gained in the Holy Lands, the younger noble sons were chomping at the bit to head for the Holy Lands.

When Urban concluded his inflammatory oration, a

single voice in the crowd cried out, "Deus lo volt!" (God wills it!). Perhaps it was a planted accomplice, or one who had truly taken the message to heart. Whichever, the crowd quickly took up the chant. Almost immediately following this, Adhemar de Monteil, Bishop of le Pay, who almost certainly knew the contents of the oration in advance, was the first to kneel before the papal throne to plead for permission to go to the Holy Lands and fight for this cause. Urban reached into his inner robes and tore off a piece of red cloth that he formed into a cross which he gave to Adhemar, proclaiming that every man who took the vow to go to the Holy Lands was to wear a cross made of red cloth sewn to his surcoat as a public declaration of that vow. A stock of cloth crosses had been prepared in advance, to be sewn onto the clothes of those volunteering. By sunset the whole stock was depleted. By the end of the week, no red cloth could be found in the area. The first crusade had begun.



*The Lion and the Unicorn:
Well, the Lion and the Unicorn used as keywords in the
Vigenere Cipher*

By Seigneur Lucien de La Rochelle

Since the beginning of the written language, there are those who strive to keep secrets written down and those who strive to learn those secrets. Cryptography, from the Greek words **kryptos** (hidden) and **graphia** (writing), is the study of both encryption and decryption of ciphers and codes. Concentrating on ciphers for this work, I will give a brief explanation of how ciphers work and a little history leading up to the Vigenere Cipher used in this work.

Ciphers have been in use since an unnamed scribe in ancient Egypt enciphered the hieroglyphs on a pharaoh's tomb to add dignity to the writing. Julius Caesar, one of the world's greatest generals, knew of the importance of keeping plans from his enemies and used what is now known as the Caesar Cipher. Encryption of letters is one of the arts that are discussed in the Kama Sutra. Even the Bible has two known and three suspected ciphers in it.

The strength of a cipher is in how hard it is to break. A simple Caesar Cipher is broken by the thousands on a daily basis in your local newspaper (Crypto Quotes), so it would not be the best cipher to use between diplomats. However, it works fine in the midst of a battle, since your cipher mongers need to decipher the message in a hurry. The Caesar Cipher yields to a type of analysis called frequency analysis. In which the number of times letters are used is counted up AND in what conjunctions/combinations they are found in. However, frequency analysis is not the purpose of the project, except in a peripheral sense.

Blaise de Vigenere (1523-1596) born in Saint-Pourcain, a small village between Paris and Marseilles. His life took a turn at the age of seventeen, when he was pulled from his studies and sent to court as an aid. At twenty-two, he was sent to the Diet of Worms as a junior secretary. His introduction to the diplomatic world and subsequent travels allowed him access to many texts on cryptography. Having immersed himself in this study, he found ways to expand and expound upon earlier works. He created an auto-key cipher, which uses the tabula recta shown below:

ABCDEFGHIJKLMNOPQRSTUVWXYZ

BCDEFGHIJKLMNOPQRSTUVWXYZA
CDEFGHIJKLMNOPQRSTUVWXYZAB
DEFGHIJKLMNOPQRSTUVWXYZABC
EFGHIJKLMNOPQRSTUVWXYZABCD
FGHIJKLMNOPQRSTUVWXYZABCDE
GHIJKLMNOPQRSTUVWXYZABCDEF
HIJKLMNOPQRSTUVWXYZABCDEFG
IJKLMNOPQRSTUVWXYZABCDEFGH
JKLMNOPQRSTUVWXYZABCDEFGHI
LMNOPQRSTUVWXYZABCDEFGHIJ
MNOPQRSTUVWXYZABCDEFGHIJK
NOPQRSTUVWXYZABCDEFGHIJKL
OPQRSTUVWXYZABCDEFGHIJKLM
PQRSTUVWXYZABCDEFGHIJKLMNO
QRSTUVWXYZABCDEFGHIJKLMNOP
RSTUVWXYZABCDEFGHIJKLMNOPQ
STUVWXYZABCDEFGHIJKLMNOPQR
TUVWXYZABCDEFGHIJKLMNOPQRS
UVWXYZABCDEFGHIJKLMNOPQRST
VWXYZABCDEFGHIJKLMNOPQRSTU
WXYZABCDEFGHIJKLMNOPQRSTUV
XYZABCDEFGHIJKLMNOPQRSTUVW
YZABCDEFGHIJKLMNOPQRSTUVWX
ZABCDEFGHIJKLMNOPQRSTUVWXY

In the auto-key system, a priming letter is used to encipher the message using the message itself as the key. For instance in the message:

ATTACK AT DAWN

If we use the priming letter J to start the enciphering it looks like this:

Priming letter (key)	J
Plaintext	ATTACK AT DAWN
Ciphertext	A

Now here is where the auto-key part of it comes into play. Instead of using a key word and repeating it, the ciphertext becomes the next letter used in the sequence and the next letter created and so on.

*The Lion and the Unicorn: cont...*

Priming letter (key) JATMMOX
 Plaintext ATTACK AT DAWN
 Ciphertext ATMMOX....

And so on. As you can see, this system does not lend itself to battlefield use, however it would work wonders with the diplomatic envoys of the Middle Ages.

Unfortunately for poor Vigenere, he has the bad luck of having his name attached to a weaker form of cipher. This cipher, while using the same tabula recta, uses a key word to encipher its messages. Using the cipher in this manner is not quite as secure, but eases deciphering for the intended receiver. For example, suppose we wish to encipher the plaintext message:

TO BE OR NOT TO BE THAT IS THE QUESTION

For this example we will be using the keyword RELATIONS. We begin by writing the message you wish to send. Then write the keyword, repeated as many times as necessary above the plaintext message. To derive the ciphertext using the tableau, each letter of the keyword is found in the row and each of the plaintext in the column. Follow to where the letters intersect and this will give you your ciphertext.

Keyword: RE LA TI ONS RE LA TION SR ELA TIONS-
 REL
 Plaintext: TO BE OR NOT TO BE THAT IS THE QUES-
 TION

Ciphertext: KS ME HZ BBL KS ME MPOG AJ XSE
 JCSFLZSY

Decipherment of the message is equally straightforward. Simply write the keyword repeatedly above the message and reverse the process.

For this project I am writing the message twice, once using the keyword Unicorn and once with the keyword Lion, to illustrate how differently one message can be enciphered using two separate keywords. The plaintext of both of these ciphers is shown below:

Unto Their Royal Majesties, Ragnarr Blackhammer,

King by right of arms and Anneke Raudhe, His chosen Queen, Monarchs of Atlantia, does Seigneur Lucien de La Rochelle send sad tidings of War.

Your Majesties, though I had hoped with all of my heart that Your Reign would be one of peace and prosperity, it is with heavy heart and great trepidation that I send this missive to you upon such an auspicious occasion. For truly, the Kingdom of Atlantia is made greater and more glorious by Your rise to its thrones. However, through diverse associates and agents, I have received news from the Kingdoms to the south and west. In the month of March, after the cold winds of winter have left the lands of the south, there will be war. Armies, gathered for purposes both noble and most foul, shall meet in the lands of the Kingdom of Gleann Abhann. Though, truly, I send this missive with a great sadness to breach such news to You on what should be a day of only happiness and joyful fellowship, I rejoice in knowing that what decision You reach regarding this news will be noble and wise. Though, I trust my fellow Atlantians, Your glorious subjects, with my life, there are those from without who would see that the armies of Atlantia, feared for their prowess throughout the Known World, do not march against them and would prevent this missive from reaching You. Therefore do I, with the utmost care, issue two copies of these concerns of State, each enciphered with appropriate keywords as chosen by Your Majesties and send each separately with two dependable gentles, whose hearts are as patriotic as any good Atlantians should be.

Your ever and loyal servant,

Seigneur Lucien de La Rochelle

While this is not drawn from any particular source in period, I did draw inspiration from the article: "Towards a More Period Text" by Baron Adhemar de Villarquemada.

Lion

Fvhb Epsvc Zclt Anumggtmg, Elobncz Pylkyuluarc,



The Lion and the Unicorn: cont...

Swar jm etovg zn oexa oao lbapss Elcrup, Pwf npcfpv
Ehpmb, Zzvoenpg bq lhylvhvl, lcrd Asvrshc Tiptmb qp
To Ezkvrwts fpvr fl hvoqbt d wt Jlz.

Mbfz Anumggmtg, gswits Q vno pcopl kvep oyw wt zj
psncb hulb Mbfz Frtob jzczq mm cap wt cpiqr lvr
ccwgcpzwgij, qh vd ewgs psngg vrlzh nyl uepih
gcmdvoihvzv hulb W fpvr gsag ztagvgm hb jwi hawb
ffkv ny iifaaqvzcg bnkoftwb. Szz heftm, gsm Yvyorbx
wt Netoeaqo vd uoqp ofrlbse lvr zzzs twwfvzcg oj
Gchc zwfp bc vea hucwbrd. Pci pdse, epfbfov
qtdsedm ofdwqvlbsf lvr nrmbgd, Q vngm frnmwipl
brha tezu hup Swarlczd bc gsm gbfbv nyl krdb. Wa
eps zzyhu zn Anckv nabse eps pztr jtrvf zn kvybse sijr
wmtg eps ylvrf zn hup achep, hupzs jttz op eoe!
Lzavpa, unepsepl tbc xieawgrd jcg s vcowm oao ucf
nchw, avnwt arpb wa eps ylvrf zn hup Swarlcz zn
Uypiba Ljvnyv. Huzcuu, eziyj, Q gryl huta avdawip
ewgs i uepih fillbrda hb mzsnnp ghnp brha hb Jwi by
evne avbfr op i rnj wt bytm ulxdvymgf lvr wzgthw
nsywwkfsqd, V cmxbtk s vy sbbhqbt epog hpog om-
qvdqca Jwi epiku cmunclwar bvvd vsjd ewyw js azjzr
lvr jtas. Gswits, Q hefah zj nsywwk Netoeaqoad,
Gchc ozbcqchd aioumqgd, ewgs um ytns, gsmfr lzs
gswgr qzcz hqhuzch jsw kbfr fpm hulb hup ifztmg bq
lhylvhvl, nsncmr szz hupqf ccwkrda hucwitswig eps Xy-
wka Hwfyo, lc azb anckv nriwadb hupu oao echwl
depdsae bvvd uwfdqjr qzcz cmopsqbt Jwi.
Gsmfrqwr ow W, jtbv gsm igxwgg nifr, taghp bkb
nwdvpa cs epsfp kcanmfad wt Feihr, piqu pvqvapsep
kvep ocacccqogp sslhwfqd ig pswgry jm Lzcf
Zlrsfeqs lvr fpvr rlkv fpxoelbsyj ewgs bkb omdry-
loowm urybzd, evbmd vrlzhf lzs nd xogcqcgk of lvm
tzwr Netoeaqoad avbfr op.

Gchc mjrc ibq wwmnw asegilbg,

Dmwymie Wcqvpr rr Wi Fbnpsyw

Unicorn

Oabq Hyrc Zqmry Gnrggkvyf, Zcuenle Jnotxbnuosi,
Xcao dm ivaub qt regf ipr Rahrsgr Frhxum, Jwj
pbbagb Hhyrv, Ocenlppu cw Nnyiphzn, xbm
Gvvaamwf Chwvmp rv Yu Ewevvyfr agbu fuq
bkrzaaf wh Kre.

Sbct Arwyfbksj, gbbci Z uuq pqdvq qvbj ocy is ua
vvnlq bjok Lihz Tszth jwwzu oy bvg cw cynkg oeq je-
wudvecgg, kh zf qvbj vvnpl pgoig ual ifvnn
gzgdzqugqqb kuug Q useq nuqu azfmvdg hf lih crce
fopp cb rhmcqewfhm bkeojvia. Nqf keoyg, vvv
Xcaofcd bz Nbnoegcn qu arqy tzgokrl nvf afey
ttqfzbof ja Mfhl equs kb cga vvibhra. Jcnprz, vvibotp
fwmrlfm cgjwbvvsj nhq iisegm, V pcjv eypmkjvq hreu
tibg gpg Yzaaqwog kb num uclgb nvf kvfn. Vv vvv
ziabj cw Zuekj owgye bjs tbfq ekbuf is ekbkrl uixs crzg
bjs cnhqa qt kuy fwwhy, gbrzg kzyf om yoi! Nlzagg,
xnumtsu sie xwfgbmra dcku hbjs rax zwuh wboy,
ajocy grmv we gbr tcbuf is bjs Bvhtlqa fs Aymcbe
Nvuipb. Kuihoj, hihfl, Q useq nuqu azfmvdg kzgb n
otsrg mnlpjsf nb jtsrpb fcev eqf bq Mfh ia ejok fbbcnr
sr u qia cw bhyg jogccamug rax wwatly zrtcnfbvx, K
fwwivkg we xhbekbx gbnb yvrg xrkkgzbh Lww fvnwu
zgurexvi hyvm amygnvf yj bfofr ipr nvmr. Bjcltb, V
btijg gl ngzcbq Nbnoegcnvu, Mfhl ttqfzbof awpar-
wga, ywku gl tkv, gbrzg oir nuwus weiz ekhybog ejc
nboyl usv gbnb vvv nlzagg fs Ugtcbkvu, smcfvq zbz
vvvl czqkvfm gptcltbcbv hyr Eawyb Nblyl, fc ebn
zitqy nanqpgk gbru cbu jhtf dirprv hyvm zqugziy
szqa iruppkbx Lih. Bjsirzbzg rf V, qvbj hyr oguqgk
puem, kgjhy geq qfcra qt kuyfm ecepyevu cw Fnnbg,
srpb rvewguyemf kzgb nxrffclvvs brsjwtrj nm ppqgva
vl Gqii Zuwmuhzrm nvf gvax riev jrjnzchvys jqv kj
qmrsequotg uvanyu, kybmr pgoigm nsg oj cugzkckvw
na cbp tibl Chcnhgqcbj fbbcnr sr.

Sbct smrl nvf zfluy agfmnhg,

Agwxayhz Nitvya lg Zr Eippgzer

(I will try and get copies of the works up on the site soon)

I hope you have enjoyed exploring this project as much as I have enjoyed creating it. If you have any further questions concerning this, or any other information on cryptography, please contact me. My information can be found below the resources used in this project. And as always: COMMENTS AND CRITIQUES ARE ALWAYS WELCOMED (PLEASE!). Thank you for taking the time to look over my work.



Mead, using a 13th / 14th century English manuscript

*The "Tractatus de magnetate et operationibus eius" England,
13th century.*

by Rhys Terafan Greydragon

The Reynolds Historical Library has parts of the *Tractatus de Magnetate et Operationibus eius* (the thirteenth-century letter on the magnet by Petrus Peregrinus) available on-line. Included is one of the oldest known surviving English mead recipes ([folio 20r](#)). The manuscript is written on vellum in brown ink with red chapter headings. Much of the text is in Latin, however the recipes are mostly in English. Below is the mead recipe.

//ffor to make mede. Tak .i. galoun of fyne hony and to þat .4. galouns of water and hete þat water til it be as lenth þanne dissolve þe hony in þe water. thanne set hem ouer þe fier & let hem boyle and ever scomme it as longe as any filthe rysith þer on. and þanne tak it doun of þe fier and let it kole in oper vesselle til it be as kold as melk whan it komith from þe koow. than tak drestis of þe fynest ale or elles berme and kast in to þe water & þe hony. and stere al wel to gedre but ferst loke er þu put þy berme in. that þe water with þe hony be put in a fayr stonde & þanne put in þy berme or elles þi drestis for þat is best & stere wel to gedre/ and ley straw or elles clothis a bowte þe vessel & a boue gif þe wedir be kolde and so let it stande .3. dayes & .3. nygthis gif þe wedir be kold And gif it be hoot wedir .i. day and .1. nyght is a nogh at þe fulle But ever after .i. hour or .2. at þe moste a say þer of and gif þu wilt have it swete tak it þe sonere from þe drestis & gif þu wilt have it scharpe let it stand þe lenger þer with. Thanne draw it from þe drestis as cler as þu may in to an oper vessel clene & let it stonde .1. nyght or .2. & þanne draw it in to an oper clene vessel & serve it forth

// And gif þu wilt make mede eglyn. tak sauge .ysope. rosmaryne. Egre- moyne./ saxefrage. betayne./ centorye. lunarie/ hert- is tonge./ Tyme./ marubium album. herbe jon./ of eche of an handful gif þu make .12. galouns and gif þu mak lesse tak þe less of herbis. and to .4. galouns of þi mater .i. galoun of drestis.

Redaction:

I have only used the part of the recipe highlighted in yellow. My redaction is as follows:

For to make mead. Take 1 gallon of fine honey and to that 4 gallons of water and heat that water til it be as lenth [?]. Then dissolve the honey in the water, then set them over the fire and let them boil and ever scum it as long as any filth rises thereon. Then take it down off the fire and let it cool in another vessel til it be as cold as milk when it comes from the cow. Then take lees from the finest ale or else yeast and cast it into the water and honey and stir all well together, but first look before putting your yeast in that the water with the honey be put in a clean tub and then put in your yeast or else the lees for that is best and stir well together. Lay straw or else cloths about the vessel and above if the weather is cold and so let it stand 3 days and 3 nights if the weather is cold. And if it is hot weather, 1 day and 1 night is enough at the full. But ever after 1 hour or 2 at the most assay thereof and if you will have it sweet take it the sooner from the lees and if you will have it sharp let it stand the longer therewith. Then draw it from the lees as clear as you may into another vessel clean and let it stand 1 night or 2 and then draw it into another clean vessel and serve it forth.

The ratio of 1 part honey to 4 parts water will produce a sweet mead. This is equivalent to 3 lbs of honey per gallon. The water is boiled first and then the honey added which will reduce the water amount a little. It can be interpreted to remove the water from the heat and dissolve the honey, which is good advice to avoid carmelizing honey on the bottom of the part before it is dissolved in the water. The phrase "as lenth" seems to indicate how long you boil the water. The recipe says lees from a batch of the finest ale is best but otherwise fresh frothing yeast from the top of an ale batch is good. The lees provide some nutrients which will help the yeast grow better. The recipe calls for adding the yeast when the mixture has cooled to the fresh milk temperature which is about 95 deg F. If this is done using fresh yeast then it will help it activate more quickly while the mixture continues to cool to room temperature.



Mead cont...

The original recipe uses some old terms. "Stonde" is found in the Oxford English Dictionary (OED) under the entry "stand", meaning an open barrel set on end or a tub. "Drasts", which the OED dates back to AD 1000, means dregs or lees. Adding the lees of a previously brewed batch to start a new batch is common practice even today. It is interesting to note the recommendation to insulate the fermenting vessel if the weather is cold. Of further interest is the number of vessels used. Transferring to another vessel to cool will speed the cooling process because the new vessel is presumably room temperature. Transferring it again (presumably by pouring it) into another vessel will also serve to aerate the mixture before adding the yeast, which as modern brewers know will help the growing conditions of the yeast.

What I did:

I used 1 quart of honey to 4 quarts of water, boiling the water first and then dissolving the honey in the hot water and putting it back on the fire (my gas stove) to boil again. I skimmed the rising foam until it quit foaming and then took it off the fire and transferred it to a clean vessel to cool. Transferring to a clean vessel (which is nominally room temperature) helps speed the cooling process.

I then transferred it to my fermenter. I did not have another batch of previously brewed mead (or anything for that matter) so I used fresh yeast.

I brewed the batch on Monday, and on Thursday evening (after 3 nights and 3 days) I transferred to another vessel, which I let stand for a day before racking it into the final bottle to bring to the event.

Sources:

Making Medieval Mead (or Mead Before Digby), Compleat Anachronist #120, Christina M. Krupp, Summer 2003

For to make mede. Take .j. galon of fyne hony and to
put .x. galons of water and hete it til it be as
lengthe as the dissolue the hony in the water thame set the
on the fier & let hem boyle and en stonde it as longe as
any fische wyth yow. And yme it it don of the fier
and let it kole in oþer vessel til it be as cold as welk
shayn it cometh from the holly. than tak fyne drestis
of the finest ale or ell beome and kast in to the chate
the hony and stonde al el to gedre but first lode er
y put y beome in that the chate both the hony be put
in a fyne stonde & same put in y beome or ell y
drestis for yut is best & stonde el to gedre and let stonde
or ell clothe a bolbre the vessel a lone yf the chate
be cold and so let it stonde .3. dayes & .3. nyghts and
the chate be cold. And yf it be hote chate .1. day and
.1. nyght is a nocht. it the fulle but en .1. hony or
.2. at the moste a sayp of and yf y chate hane it sebere
til it the some from the drestis & yf y chate hane it sharp
let it stand & longer & chate. Thine dralt it from
the drestis as cler as y may in to in oþer vessel clene & let
it stonde .1. nyght or .2. & yme dralt it to in to in
oþer clene vessel & ferne it forth. And yf y chate
make mede eghin. tak finge. yppe. rosmaryn. sere
moyme. sere finge. setayme. Centorys. huanic hert
is longe. Tyne. marmal. alba. herbe. y. of ache of
an hand fud yf y make .12. galons and yf y make .12.
tak the less of herbe. and to .x. galons of ym. & galon of
drestis.

Copy of the original Manuscript with the recipe.

Tractatus de magnete et operationibus eius. With other tracts., Reynolds Historical Library, University of Alabama. <http://www.uab.edu/reynolds/tractatus/intro.htm>

*About Marzipan*

By Elise Fleming

Marzipan consists of ground almonds and ground sugar made into a paste with the addition of a small amount of liquid to prevent "oiling" during the grinding process. It is simple to make -- all one needs is something with which to grind the ingredients such as a Mouli grater, a food processor (either separate or set on a blender base), or a large mortar and pestle and plenty of muscle. While several recipes suggest that the cook can use other nuts, such as pistachio, almonds generally provide the base.

Marzipan is generally considered to be of Arabic origin. Two marzipan-like confections appear in *A Baghdad Cookery-Book* (1) and include equal parts of sugar, almonds, honey and sesame oil. There is disagreement among cooking historians if this represents the beginning of marzipan. *Libre de Totes Maneres de Confits*, a Catalan cookbook from the 14th century, does however have a recipe for "mersepa" where the ingredients and proportions are the same as for the later marzipans. (2) By the late 1600s, marzipan recipes come in many variations. Massialot in his *Le Confiturier Royal* of 1676 gives eight different recipes, among which is one that uses a boiled sugar syrup to help form the paste. (3) This concentrated sugar syrup, which may help make a smoother paste, is found in many modern recipes but is not mentioned in early period recipes.

The proportion of ground almonds to sugar varied in medieval recipes. It could be as great as two parts (by weight) of almonds to one of sugar; four parts of almonds to three of sugar (as in early French recipes) (4); or equal parts of almonds and sugar. Other cookbooks, such as Markham, advised "to every Jordan almond three spoonful of sugar." (5) Nowadays the sugar is proportionately much greater than the almonds, reflecting perhaps our sweet tooth or the relative expense of sugar versus almonds in today's market. Many people who have expressed a dislike for the excessive sweetness of modern marzipan have come to enjoy it when made in more period" proportions.

In England the liquid added was generally rose water. In France it was frequently orange-flower wa-

ter. Modern recipes add lemon or orange juice, brandy, rum or whiskey, or just plain water. Some period recipes included egg whites, others did not. At least one included gum tragacanth (gum dragon) for strengthening purposes. Several cookbooks suggest adding other spices such as cinnamon or ginger if they have been finely sieved. The ingredients were combined to form a perfect paste (according to the author known as "W.M."), a stiff paste (according to Markham), a fine paste (May), a dry stiff paste (Plat), or a uniform paste (Digbie) with whatever amount of grinding, mixing and kneading that would take. While modern recipes sometimes include a "resting" time of anywhere from several hours to five days, a resting period is not mentioned in the period recipes. The cook is instructed to make the paste and then shape the items that are desired -- figures of animals, birds or flowers, items printed or molded, or a marchpane set on a wafer and baked in the oven.

Marchpanes (marzipan baked on a wafer) were extremely popular in Elizabethan times, disappearing from cookbooks only in the early eighteenth century and re-appearing in confectionery books. (6) They were considered to be the main part of the dessert course, called the "banket" or "banquet." Sizes varied from ones as small as the hand to large ones with fancy decorations such as a chessboard, a model of St. Paul's cathedral or a tower with men and artillery. (7) They were an integral part of wedding as well as funeral feasts. (8) Often the marchpane was spread with an icing made of finely ground (powdered) sugar, egg white and rose or orange-flower water. It was then set back into the oven to set and rise up, shiny white. Smaller marchpanes could be iced on both sides. This icing is the ancestor of today's "royal icing." The icing also served to hold "pretty conceits" or long comfits in it as decoration. (9: May)

Making Marzipan or Almond Paste

In general, almond paste refers to a mixture of ground almonds with a small amount of sugar. Marzipan is the almond paste with the addition of more sugar. One recipe offers the proportion of two cups of almond paste with an additional three cups of commercial powdered sugar. This recipe is from Sir Hugh

*About Marzipan cont...*

Plat's *Delightes for Ladies*, 1609, "The Art of Preserving," #18.

"Take two pounds of Almonds being blanched and dried in a sieve over a fire: beat them in a stone mortar; and when they bee small, mix with them two pounds of sugar being finely beaten, adding 2 or 3 spoonfuls of Rose-water, and that will keepe your Almonds from oyling..." Plat continues with instructions to make a marchpane. "When your paste is beaten fine, drive it thin with a rowling pin, and so lay it on a bottom of wafers: then raise up a little edge on the side, and so bake it: then yce it with Rose-water and sugar: then put it into the oven again; and when you see your yse is risen yp, & dry, then take it out of the oven, & garnish it with pretty conceits, as birds and beasts, being cast out of standing moulds. Stick long comfits ypright in it: cast biskets and carrowaies in it, and so serve it: gild it before you serve it: you may also print of this Marchpane paste in your molds for banquetting dishes: and of this paste our comfitmakers at this day make their letters, knots, Arms, Escocheons, beasts, birds, and other fancies."

What to Do

2 pounds shelled almonds (you can blanch them yourself)

2 pounds granulated sugar (5 1/2 cups) As an alternative you can use commercial powdered sugar - 8 cups equals two pounds.

Rosewater, orange-flower water, orange juice, or lemon juice

"Blanching" means to remove the brown skin from the almonds. Place them in a bowl and cover them with boiling water for five minutes. Some people drain them and rinse them in cold water. Pop off the skins with your fingers. (If a few almond skins resist removal, put them back under boiling water for a few more minutes.) Dry the almonds. (If you are in a hurry, towels will be adequate rather than air drying but the moister the almond the more difficult it will be to grind finely.)

Grind the almonds to a fine powder. You can use a number of tools besides the mortar and pestle used in

period. A meat grinder, a Mouli grater, or a food processor will work. Do not overload your equipment by trying to process the two pounds all at once. Grind them in small batches. Re-grinding the almonds two or three times will produce the fineness needed. Feel the almonds between your fingers after each grinding. The pieces should be finer and finer. Period grinding and kneading times of up to two hours was not uncommon for various foods and numerous marzipan recipes call for a "powder" or a "perfect paste." If the almonds feel grainy put them through the processor again.

As you grind the almonds, add small amounts of the desired liquid to prevent "oiling." If you process the almonds in small batches, grinding them for 1-2 minutes in a food processor each time, the oiling should not be a problem. Do not add so much liquid that the almonds become soggy. If you do, add a few more almonds.

Grind the sugar to a powder. A blender or food processor works quickly. You can also start with commercial powdered sugar (which generally has cornstarch as an additive). If you do not grind the sugar your marzipan will be more granular and less "fine." In a large bowl, knead the sugar and the almonds together to form a smooth paste. This may take 10 - 20 minutes or more. You can also do this in a heavy-duty mixer. There is a textural change after you have kneaded it for a long time.

Adjust the amount of ground almonds and sugar as needed. Too sticky a paste can result from too much liquid. Add more almonds and/or sugar. If there is not too much liquid, the stickiness can be a result from too much sugar. Add more ground almonds.

Use the marzipan to make what shapes you will. Powdered sugar (or corn starch, which is not "period") will keep the paste from sticking inside molds. Hand form animals, fruits and flowers. To make a marchpane, roll out the marzipan about a finger thick between waxed paper or on a well-powdered board. Cut the size to fit on your wafer (or waffle or cookie base) and bake it in a moderate oven about 15 minutes until lightly browned. Ice with powdered sugar and rose water, or whatever liquid

*About Marzipan cont...*

you used to make the marzipan. Wet the powdered sugar with enough liquid to make it spreadable but not runny. Slip it back into the oven for a few minutes to harden but not brown. If, before the initial baking, you pinch up the edge of the marzipan all around, you will provide a nice "hollow" for the icing to lie in.

ADDITIONAL MATERIAL

One way to look at the plethora of names is that almond paste is marzipan before much sugar has been added. Marzipan, therefore, is almond paste with a great deal more sugar. Marchpane is a baked delicacy using equal amounts of ground almonds and sugar, with rosewater added to provide some liquid binding, although one of Sir Hugh Plat's recipes requires three "spoonefuls" of the whitest, refined sugar to each blanched Jordan almond. He complains that he finds this paste "tasteth too much of the sugar, and too little of the almonds.

If making marchpanes, heat the oven to 300° F. Roll out the marzipan about a finger-width high. Cut out the shape you wish (generally round) and set it on a wafer. (I have also just patted an amount out in the palm of my hand and laid it on a small wafer, about 3-4 inches in diameter.) Pull up a raised edge all around the rim. Bake it for about 10 minutes. You can make wafers of your own following a recipe from the time. Madge Lorwin in *Dining With William Shakespeare* uses a tasty, sweet, cookie dough which would serve, although would probably not have been used in Elizabethan times. One can also use German *bak-oblatten* found in some import houses.

For the icing, make a moderately liquid mixture of powdered sugar and rosewater. (In 1655, "W.M." adds egg white, which approximates today's "royal icing." If you drop some of the icing back into itself, it should take until the count of 10 to disappear. Adjust with additional sugar or liquid until it does so.) After the marchpane has initially baked, remove it from the oven. Spread the icing onto the marchpane and put it back into the oven until it glazes over and becomes hard and glossy. Decorate the top as suggested in the original recipe, with additional candies, or leave it plain.

ANOTHER MARZIPAN RECIPE, BY JUDITH OF KIRTLAND WITH ADDITIONS BY ELISE FLEMING

2 lbs. almonds
4 cups sugar
1 cup water
1 tablespoon rosewater (or orange-flower water)

2 egg whites per 2 cups almond paste
3 cups confectioners' sugar

Blanch two pounds of almonds. Grind finely in a meat grinder or a food processor. Re-grind if in doubt. (We both do it three times.) Cook four cups of sugar and one cup of water to the soft ball stage. Add one tablespoon of rosewater; mix until creamy. Cover and let rest for 12 hours. Knead "like mad" for 15 minutes. (A heavy-duty mixer with kneading attachment would do a better job than by hand.) Let ripen for five days. Then whip two egg whites until fluffy. (Since these egg whites will not be cooked, you may wish to use a dried egg-white substitute, available from many cake decorating supply stores.) Work in two cups of the almond paste and three cups of confectioner's sugar. (This is where Alys stopped because of confusion in the handwritten version. Most tasters said they liked this marzipan because it wasn't as sweet as what they were used to having. Of course not! Mistress Judith's version was to have been two egg whites and three cups of confectioners' sugar per two cups of almond paste, not per the two pounds of almonds! So...) Keep going, adding two egg whites and three cups of confectioners' sugar per two cups almond paste, until the almond paste is all used up. Marzipan freezes well and will also keep a long time in the refrigerator. Tudor and Elizabethan recipes do not seem to include the sugar water syrup, but some mid-seventeenth century recipes include it.

Footnotes

1. These are "makshufa" and "faludhaj."
2. Karen Hess, *Martha Washington's Booke of Cookery*, (Columbia University Press, 1981), 323.
3. Ibid., p. 323.



About Marzipan cont...

4. Ibid., p. 323.
5. Gervase Markham, *The English Huswife*, (1615), ed. Michael R. Best, (McGills-Queens University Press, 1986), 116.
6. Hess, op.cit, p. 324.
7. Madge Lorwin, *Dining With William Shakespeare*, (Atheneum, 1976), 388.
8. Ibid., p. 389.
9. May, Robert, *The Accomplisht Cook*, 1660, as printed in *Dining With William Shakespeare*, Madge Lorwin, (Atheneum, 1976), 386.

Gervase Markham, *The English Huswife*, 1615, ed. Michael R. Best, Kingston and Montreal: McGills-Queens University Press, 1986.

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Armenian Illumination

by THL George Anne

The history of Armenian illumination depends a great deal on the history of Armenia itself. The Armenian alphabet was invented at roughly the same time as the entire country converted to Christianity- and it was the first country to convert as a nation. Illumination followed, and seems to be the high point of artistry in Armenian culture. There was some sculpture, but few other arts survived the centuries of instability- and illumination had the virtue of portability.

Due to the unstable nature of Armenia's political climate through the ages, illumination only flourished in areas of tranquility. But what made it politically unstable, gave the illumination much richness and variety due to the juxtaposition of cultures and readily avail-

able rich materials. Armenia is located in Asia Minor, and both the Silk Road and various crusades traveled through it. It was also caught between the Byzantines, Persians and Mongol invaders. Artistic themes were borrowed heavily from Byzantium and Persia, and later from the Crusaders who brought French and other influences into the kingdom of Cilicia. Other influences are Hellenistic and even Chinese. Pigments were mined locally, or brought in via the Silk Road.

There are two main traditions of Armenian illumination: those commissioned by the priests themselves, and those commissioned by the rich (either nobility or merchants). The priests often lacked the funds for elaborate stuff, and these works were often gouache on paper and crudely executed, with little or no gold and a limited palate. The priests themselves occasion-



ally painted them, with little or no training. The rich stuff was usually on vellum with lots of gold and a large brilliant palate with expensive pigments. Since the richer stuff is what people ooo and ahh over at Court and would prefer to receive, that is what I'll focus my attention on.

The mostly highly prized and costly illuminated works were bound Gospels. These are bound in a unique fashion (for more description, see Treasures in Heaven) with intricate silver covered boards and end covers. The Gospels were never touched directly, but always held in a silk veil. The colophons at the end of the book usually described who created the book, who donated the book, and anything else of interest concerning the book- often including who rescued the book, either by ransom or by hiding and carrying to a safe place. These colophons always included requests to pray for their souls. These books were so treasured that it was felt that donating or rescuing a Gospel was like donating or rescuing a Church, and would ensure eternal salvation. The Gospels were opened with the Eusebian letter and then his canon tables. The letter explains how the canon tables are to be used for comparing similar passages in the four gospels. Then some Gospels included 4 to 16 pages of full page illustrations summarizing the life of Christ, although some books have this cycle before the canon tables. Next are the four gospels presented in order, usually with a full page portrait of the saint. The first page of the text is always lavishly illustrated with a cornice, illuminated main letter, and a tree of life on the right. Often, the animal symbolizing the saint is worked into the page- and these symbols are from Crusader influence (John-eagle, Matthew-angel, Mark-lion, Luke-ox). Often more marginal art, or half page illustrations break up the rest of the actual text, and usually, the first letters are enlarged. Finally, the colophons are added, with a portrait of the sponsor of the book. Sometimes the sponsor is added to the cycle pictures- taking part in the crucial scenes of the life of Christ. Queen Mareum, for example, is seen holding the clothes while the baby Jesus is washed after his birth. She appears in several pictures of the work she commissioned.

Given a choice, Armenian painters preferred to apply paint to the rough (hair) side of the vellum, to which pigments adhered more easily- this is why in luxury works, facing illustrations alternate with facing blank

pages. They did little to prepare the vellum, but paper was sized before use. Ruled lines were created by pricking on the vellum near the outside edge and connecting the points with a stylus, or the vellum was dampened and pressed onto a ruling frame - a board with wires or strings attached. Pages were kept track by "numbering" the bottom of the pages- Armenians didn't have a unique set of numbers, so they merely used corresponding letters. The illumination was first drawn, with a brown ink. Red bole (an earth based pigment) was applied before and under the larger areas of gold. The main pigments were white lead, vermilion, orpiment (yellow), natural ultramarine, red lake, and gold. Green was made by mixing orpiment with ultramarine, and this is why there is no whitework done on green, or yellowwork on blue. More organic pigments were added to the Armenian palette later but their use was rare before 1600. Egg yolk was the preferred binder for these pigments.

Gold was used in leaf for larger areas, and made into a paint for highlighting areas and fiddly bits like halos, just like in Byzantine art.

White lead is a traditional toxic pigment, and even Pliny gives a recipe for it.

Vermilion comes from cinnabar, and is an ancient pigment. Artificial vermilion was invented in China, and is found in Armenian illumination.

Orpiment is a mineral pigment mined in the Lake Van region of Armenia and elsewhere in Asia Minor. This bright lemony permanent yellow is no longer used because it's poisonous.

Natural ultramarine is extracted from lapis lazuli, and is a medieval pigment mined in Afghanistan. This color, while expensive, is readily available in Armenia, and is always of the first quality.

Red lake is a magenta-red pigment prepared from the lac (secretion) of the lacifer or lacca, an insect of India and the Far East. Introduced by the Arabs and brought via the Silk Road, it is one of the most characteristic of Armenian colors. (Treasures in Heaven, 129)

In contrast, Byzantium pigments were usually organic, and less vibrant, although they used a much wider range of colors and pigments. Islamic art contains



Armenian Illumination cont...

mostly mineral pigments, but they also use a wider range of pigments, including several natural greens like copper green and malachite. Islamic art also usually lacks gold and red lake.

The art itself was designed to be symbolic without set meanings for most symbols. The viewer was encouraged to meditate upon possible interpretations. While I am not learned enough in Byzantium, Persian and French illumination to tell you what elements came from which area, I can identify several common themes. The twisty vines and other geometric patterns are found in all three of their influencing lands. The elaborate trees of life usually appear on the first page of the actual gospels, but occasionally appear on the canon tables. Real trees are more common on the cannon tables. The triads are the most interesting decoration, in my opinion. They also appear in Russian illumination parallel to Armenian- and pre-dates extant examples in both cultures, as near as I can tell. The main difference is the lines of whitework or yellowwork in the triad.

Triads appear as corner decoration, or in the center of labyrinth swirls, or integrated with a tree of life.

The order of painting (after the rough drawing with pale brown ink) seems to be red bole under the large areas of gold, and then the gold. Next comes red and blue, and these are the two main colors that cover everything. Then you add green, and green is either used alone, or on red to make it darker in some spots. Since green is a mixed color, it is not used a great deal in large areas. Then the yellow is used for some large areas, but usually just to accent the green and the red, in a manner similar to whitework, which I refer to as yellowwork. Yellow is never put on blue- because then it would be green. Then the whitework is added to the blue and red. Whitework is never put on green, and white and yellow never appear on the same patch of red. Then shell gold can be applied to richly accent some drawings- but this is not common, and usually replaces yellowwork in the piece.

Business Meeting Notes, October 19th, 2009

Attendance: Lindis, Acacia Gryf-fyn, Catarine Quhiting, Fortune verch Thomas, Ben Mitchell, Finna Grimsdottir, Melanie Mitchell, Brigit of Guernsey, Maccus of Elgin, Geoffrey Fitz Henrie, Alyn Trewpenny, Orlaith, Michael, Francesca Maria Volpelli, Lucas von Brandenburg, Jamie von Brandenburg, Adrienne von Brandenburg, Taggi, Ruland von Bern, Emma von Bern, Alail Horsefriend, Berengaria, Adara Koressina, Fawkes Nailehauche

Meeting Starts: 7:07

Seneschal:

Greeting unto Their Excellencies and the Populace of Terra Pomaria!

First off I'd like to say Thank you to all the officers who have already gotten their quarterly reports in.

For all others, please remember that these are due to your Principality Superiors by Nov. 1st. and please copy me as well.

For those of you who may be newer or did not already know this, there is an Officer Report form on the Terra Pomaria Yahoo group's home page under the "files" link. This form is the preferred method of monthly I would like to receive. It can be easily filled out and submitted as a body of an email, attachment or even printed and submitted to me personally at the business meeting. Please remember that monthly reporting is a very important part of your office and will assist each officer in writing his or her quarterly report. If you are unsure of your job description and expectations; please let me know and I will get you the information you need, as it

is available in the baronial customary. Thank you in advance for completing and turning in your form each month.

The winter will hold many things for us as a barony. Ceilidh's have begun again and we had a pretty sizable turnout in October. I encourage all of our populace to come and join in 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 ceidlih as well as scribal gathering, A & S gathering and Open Castle as they continue throughout the winter.

There are also many feasts and revs that occur this time of year; please support our brothers and sisters in the summits by attending



Business Meeting Notes, October 19th, 2009 cont...

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. In the next few weeks there will be a confidence polling held for our Baron and Baroness and the process is well under way so please be looking for more information regarding the date and manner in which it is to take place.

I want to thank everyone who has served the barony over this tourney season and I encourage you to continue to serve and play throughout the winter.

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

Yours in Service,
Maccus of Elgin
Seneschal – Terra Pomaria

Baron and Baroness:

- Hiya
- Ditto to what the seneschal said.
- Look forward to more people and activities at ceilidh
- Thank you to the officers and everybody else who have worked so hard.

Chronicler:

- Business Meeting Notes approved
- Deputy is doing great
- Any suggestions please email me
- Going to try and figure out if I can (as in have the time) to make a rich text version of privy.

Exchequer:

- Not here tonight
- Balance 6450.14

Chatelaine:

- Thank you for coming to ceilidh.
- 50 people or more
 - 5 new people
- Possible Demo for the eagles club
 - Hour long program/demo in costume
 - November 13th from 7-8pm Dinner Entertainment
 - Doesn't sound like they want an educational demo, sounds like they want dinner theater.
 - Going to steer them elsewhere.

Chirurgion:

- Not here- sick
- Nothing to report

Herald:

- People are still coming to him for help with names and devices.
- Have books will travel

Heavy Marshall:

- His Excellency wants to put together some loaner gear
 - Adjustable
 - Possibility that it will walk away.
 - Check it out with their keys?
 - Need money...
 - Armor would be kept by the marshal
- Put out a call on the group and see if people have extras they are willing to donate
- Possibly decorate the armor so that it's recognizable
- Problems with practice sight.
 - Lights aren't going on.
 - Phone call in to the school district
 - Discussion of possible other sites

- Morningside Elementary school
- Other schools.
- Brandt School

Rapier Marshall:

- Open Position

Archery Marshal:

- Are not doing practice at this time
- Still available in Canby
- Maccus will possibly do a arrow making class

Arts and Sciences:

- Bera's first report
 - Did all the paperwork with principality
- Been passing out a survey on interests in the A & S
- Possible feather and Fur class
- November 1st is the next A & S
- NOVEMBER 17th is the Cooking Symposium.

List Minister:

- Went to regional fighting practice.

Gold key:

- Went through the gold key stuff
 - Washed it all.
 - Cloths are good
 - Need stuff for Larger people or small people (not children but thin)
 - Not a lot of pants.
- Francesca donated feast gear
- Possible garb swap at next ceilidh
- Created a Form to check out clothing.
- Looking for/pricing Racks to hang the clothing on at events

Web Minister:

- Hello
- So far the website is fantastic
- Looking for ideas to improve
- Unable to get in, not taking the password

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

- Give changes to the web minister

Librarian:

- The good news is we have weeding books
- Wants to have books about children's activities
- Still aren't getting our subscriptions
 - USPS has put a publication watch
 - Going to look into ordering the back issues

Grete Boke:

- Not feeling well, nothing to report

Scribe:

- Needs Kingdom Charters back ASAP done or not.
- Winners at crown: Fortune verch Thomas, Rhiannon, and Viscountess Stephanie
- Ariana is a resource for Scribal
- Their upcoming and Highnesses have put out for scrolls in the Persian style.
- People have turned in a lot of scrolls.
- Wednesdays Brigit will painting at her house. Contact her if you want to come.

Dean of Pages:

- Not feeling well, nothing to report.

Chamberlain:

- Nothing to report
- Baroness still has stuff that need to get to the shed

Other Business:**Update on Winter's End**

- Initial planning stages
- Insurance forms and such will be turned in January
- A & S Championship will be at Winter's End
 - Encourage people to start

now

- Going to publish the categories ASAP

Update on Bar Gemels:

- Autocrat Meeting on November 7th, hopefully in Salem.
- EIF and Date reservation form are turned in
- Biffys are reserved
- Yahoo Group has been created
- Increase the overall Bid.
- Can use the Kitchen
- The EIF has been turned in to Kingdom.

Polling Process update:

- Confidence Polling via Mail
- Survey must be turned in by a certain time. Hopefully it will all be taking care of by 12th night.

Mtn. Edge:

- Scroll from Tamar given to Maccus for Thank you
- Request From Mountain Edge to use Willamette Mission State park for Acorn War 2010.
 - Seneschal encourages
 - Park Rates have increased
 - Do we have an event scheduled?
 - Contacting the Park and gathering information before contacting Tamar

Long and Short bid

- Need a bid
- 20th-22nd

Open Forum

- Loaner armor
 - Sending a call out to the list for donations before we start asking for monetary stuff.

September Crown

- Report was turned in and we got the 40% profit.
- Only thing left is to give all the

stuff back

- 1010 people showed as final number

Continue the Round Table?

- Yes

Seneschal is actively looking for a replacement for April

- Brigit is volunteering

Open Forum

- Adiantum would like use the left over Griffin tokens
 - Want to at least recoup our expense
- Possibly contacting the Willamette University and Western university about possibly starting up a small group.
 - Start by talking to the History and anthropology professors
 - Distribute flyers and such at the beginning of the semester
- At ceilidh there were 3 students who interviewed people for a research project.

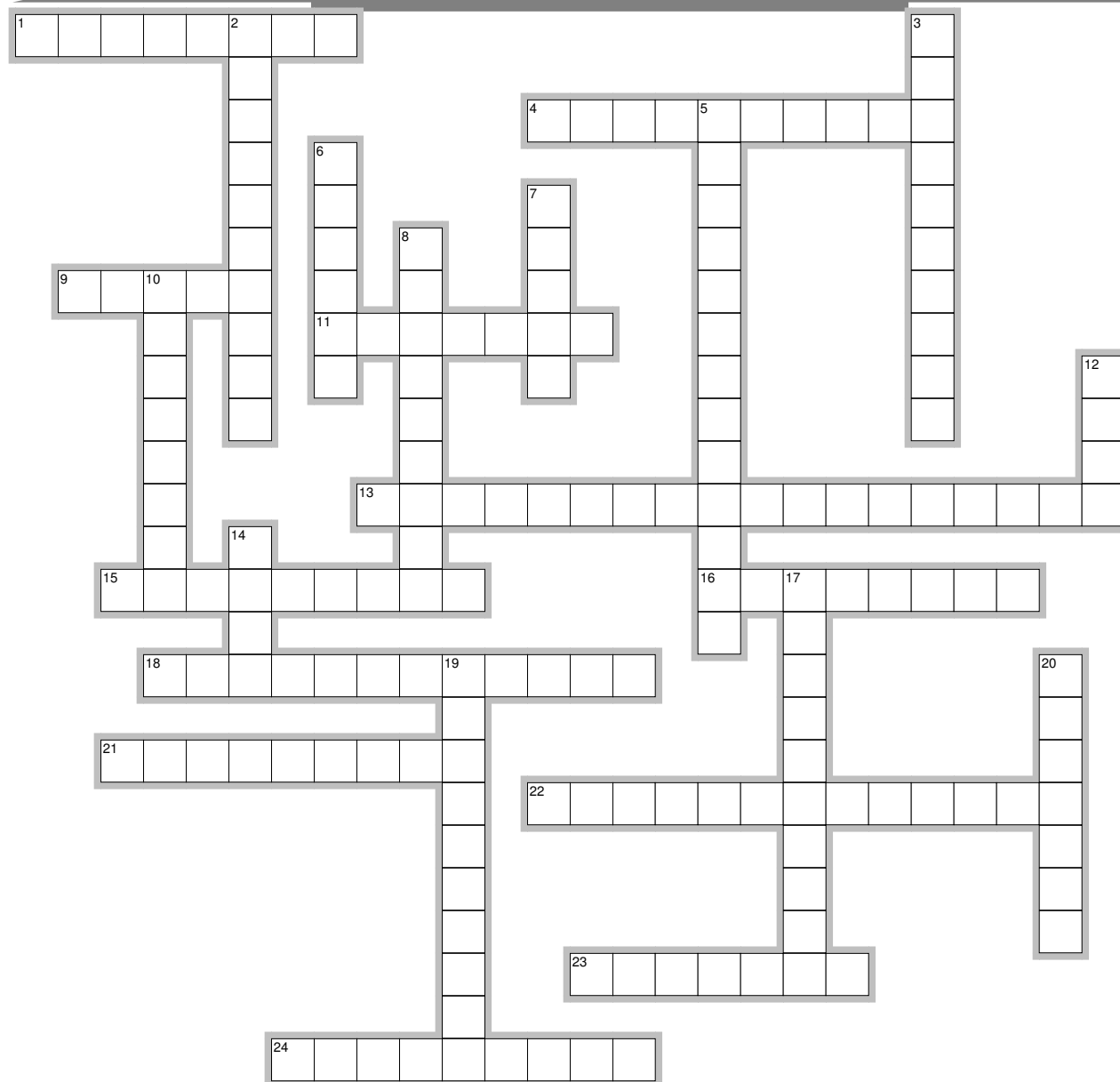
Meeting Closed: 8:30



Ceidlih, October 2009



Privy Crossword



EclipseCrossword.com

ACROSS

1. The Council of _____ occurred in November, 1095.
4. _____ forbade fighting on holy days and during lent.
9. One of the largest "unorthodox heretical sect" in Jerusalem at the beginning of the crusades.
11. The 1st country to convert to Christianity as a nation.
13. Grete Boke Officer
15. One of the largest "unorthodox heretical

sect" in Jerusalem at the beginning of the crusades.

16. The _____ hood dates from the 13th Century.
18. January 8th-10th
21. Marzipan baked into a wafer.
22. Blaise de Vigenere was born in here.
23. Marzipan consists of ground _____ and ground sugar.
24. Western Christendom lost control of _____ in the 7th century.



Privy Crossword

DOWN

2. 3rd Thursday of the Month
3. "Deus lo volt!"
5. The Greek Orthodox Church is also known as _____.
6. Name of the Tanist
7. Name of the Ban-Tanist
8. Women began wearing the _____ in the 13th Century.
10. The Council of _____ occurred in March, 1095.
12. The Holy See is based in _____.
14. men's under tunic in the 13th Century
17. _____ _ _____ granted immunity from attacks to the peasants, church and sacred buildings.
19. One of the largest "unorthodox heretical sect" in Jerusalem at the beginning of the crusades.
20. All shoes were slightly _____ in the 13th century.