



The Privy

Business Name



Words from their Excellencies

Greetings unto the Grand and Noble
Populace of Terra Pomaria,

Today has been filled with warm holiday wishes and greetings, good food and feasting, and fine company and fellowship of good friends and family. It is at this time of the year that we all should take the time to take stock of our blessings and give thanks for all that we have and have received throughout the year. We are thankful today the friendship and fellowship of each and every one that makes up the populace of Terra Pomaria. You each bring a different and special light and gift to the character of our Grand Barony. For without you and all that you

contribute the Barony would not be what it is today.

We thank all of the artisans, fighters, those that have served as officers, volunteered at events, autocratted events, served and contributed to the Kingdom and principality. From the Hall of Baron and Baroness of Terra Pomaria to yours, We wish you all a warm and merry Holiday season.

Yours in Service,

Sir Ruland & HE Emma von Bern

Baron and Baroness of Terra Pomaria

The Privy

November 1st,

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Upcoming Events

- 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
- January 16th— Midwinters Feast, Barony of Adiantum, Eugene OR
- February 6th— Briaroak Birl, Shire of Briaroak, Roseburg, OR
- February 6th— Founding Revel, Barony of Stromgard, Vancouver, WA
- February 8th-15th— Estrella War, Kingdom of Atenveldt
- February 27th— Winter's End, Barony of Terra Pomaria, Marion and Polk Counties, OR



Octavian Silvermoon , Mountain Edge
Defender's Tourney, 2009

December 2009

Sun	Mon	Tue	Wed	Thu	Fri	Sat
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January 2010

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February 2010

Sun	Mon	Tue	Wed	Thu	Fri	Sat
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7	8	9	10	11	12	13
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28						



Curia

Their Royal Majesties of An Tir

Cedric Rolfsson and Elizabeth Owles

Their Highnesses of the Summits

Brogan O'Bryant the Bull and Johanna Kjøppmandtr

Excellencies of Terra Pomaria

Roland and Emma von Bern

His Excellency Roland von Bern

SirRulandvonbern@hotmail.com

Her Excellency Emma von Bern twyla_lawson@hotmail.com 1550

"...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.

Officers of Terra Pomaria

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Ceilidh, November 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: tpchatelaine@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

Well a Day! I hope everybody had a wonderful Holiday last month. This months Privy has several articles for your perusal, hopefully you will find something that you can enjoy.

I wish everybody a truly wonderful month filled with Family and friends and good times. I personally am thankful for the many many friends that I have made in the SCA and the wonderful people of our Barony.

I should mention that we again have a crossword at the end of the Privy. Please fill it out and give it to me at the Ceilidh this month. We have a wonderful Prize! Also remember that I am constantly on the look out for articles and photos for inclusion in our Privy. I am also looking for Artwork and Poetry to include as well.

Thank you all, Yours in Service,
Fortune Verch Thomas


*Garb Seemly and Proper, Part IV: The
Fourteenth Century*

by Jehanne de Huguenin

General

The fourteenth century allowed the development of seriously sexy clothes for both men and women. The most notable development is in the fit of clothing; we see for the first time the close-fitting bodices, tight sleeves and full, trailing skirts which make fourteenth century women so graceful. We also see the development of very short, tight tunics and hose for men; under Richard II in England, these fashions were exaggerated madly to give a most extravagant look, with dagged edges (cut to multiple points, leaf shapes, etc), long trailing sleeves, and the ubiquitous tippet for both men and women. (Tippets are those long trailing strips of fabric which dangle from the elbow, get caught in car doors, and trail in the soup).

Most notably, garments were cut more closely to the body, losing the bulky layered look of previous centuries. Men, particularly, revealed their legs with tightly-fitting hose worn under a short tunic; women were no longer forced to cover their heads with voluminous veils, but began wearing their hair in nets. (See the

couple depicted on the first page of this newsletter!). Fabric, too, became more elaborate, with patterned brocades and stamped velvets making their way into Europe from the East. As well as this, the growing popularity of heraldry inspired the use of parti-coloured fabric in clothing, and, later in the fourteenth century, the embroidering of heraldic devices on surcoats, gowns and cloaks. A notable feature of this period in England was the enactment of the sumptuary laws in 1363. This was an attempt to control extravagance in matters of dress, and strictly defined the materials permissible for the varying degrees of nobility and peasants. Ermine and other valuable furs, together with pearls, could only be worn by royalty and the most wealthy of the nobles. Wealthy knights and ladies could wear pearls on head-dresses, and were allowed cloth of gold or silver, and jewelled borders; less expensive furs were also permissible. Squires and poorer knights could only wear cloth of silver and silver girdles, and lesser folk were permitted woollens only, and no adornments: "no person under the rank of a knight, or of less property than 200 pounds in lands or tene-ments, should wear rings, buckles, ouches, girdles, or

*Garb Seemly and Proper cont...*

any other part of their apparel decorated with gold, silver or gems." (Norris)

Men's clothing

The short, tightly-fitting tunic of the early 14th century, the cotehardie, reached to the knees, or sometimes the upper thigh, and was fastened with a belt; its sleeves were tight-fitting and buttoned to the elbow (left). A tippet, i.e. loose hanging sleeve, sometimes hung from the elbow. The cotehardie could be vertically divided into different colours, often of heraldic significance, and usually buttoned in front. A surcoat could be worn over the cote-

hardie, its construction similar to the previous century (sleeveless), and it was frequently embroidered with heraldic designs. Tights, often also particoloured, were worn beneath the cotehardie.

Later in the 14th century, the cotehardie developed long, full sleeves. The houppelande also came into fashion towards the end of the century: this was a long, full overtunic with voluminous, full-length sleeves. In the last part of the 14th century, sleeve and tunic hems were frequently dagged, i.e. cut into pointed,



Men in hoods with liripipes, and short, flared tunics

circular or leaf-shaped scalloped borders.

Men's headgear included the continued use of the hood, now elongated into the dagged liripipe which was wound around the head or neck. The tall-crowned beaver hat, with a turned-up brim, was also worn.

Women's clothing

In the earlier part of the century, women's clothing retained the 12th-century look of tight-sleeved undergown worn with a looser overtunic in a contrasting colour, a girdle at the hips, and often with a train. After 1350, tippets (trailing strips of cloth or fur fastened just above the elbow, left) were added to the overtunic, which was also known as a cotehardie. Later in the century the layered look became less obvious; while an equally tight-fitting underdress would be worn beneath the cotehardie, the cotehardie was full-length and revealed the underdress only at the sleeves, which were often in a contrasting colour.



The second half of the century also saw the development of the sideless gown or sideless surcoat, a sleeveless overtunic with the front of the bodice cut away, sometimes to a narrow strip (right). The sideless gown was often edged or entirely made with fur. In this case, more of the close-fitting undergown could be seen, advertising the figure of the wearer in a way which caused over-moralistic clerics to dub the sideless gown "the gates of hell."

It was generally a less modest century. The veil was discarded or greatly reduced in this century: the hair



Garb Seemly and Proper cont...

was bound into a net, either at the back of the head or over the ears at both sides. The vertical plaits of the Luttrell psalter appear not to be covered in a net at all. A light veil could be worn, fastened at a point in the centre of the forehead.

The reticulated headdress also came into use at this time: this was a stiff wire cage on either side of the face, into which the hair was stuffed. The cages were joined by a crespine, a metal band across the forehead. The nebule headdress was also characteristic of this time: this was a metal cage containing the hair, but was worn across the top of the head and on both sides of the face. Despite the general tendency towards close-fitting garments in both sexes during this period, the mantle remained voluminous. The half-circle mantle was frequently decorated with heraldic devices.



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A History of the Knights Templar in the Crusades: A Basic Overview Part 2

compiled by Ron "Modar" Knight

On Tuesday, November 28, 1095 Pope Urban II had proclaimed the beginning of what would be the first crusade. Due to his oratory skills and the climate of the time, this proclamation was met with overwhelming enthusiasm. Following the initial exuberance, however, it became apparent that considerable organization would be necessary to begin the crusade. To allow time to complete all the arrangements, the departure date for the newly-formed crusading army was set for nine months hence, on the 15th of August 1096, the Feast of the Assumption, following the harvest. For the nobles and knights, this amount of time was needed to get their holdings in order to run well while they were away, and to obtain necessary provisions, both for themselves and the men-at-arms they would

take with them. But to the common folk who had been inspired to undertake this glorious quest, nine months seemed like an eternity away.

The peasantry were poor, landless, and largely ignorant. They were a down-trodden lot, worn from generations of toil and a society that prevented them from having any chance of changing their existence. They believed that if any hope remained for them it would be in another land. The crusade would take them to this better land as their religious leaders had always referred to Jerusalem and the Holy Lands as a land flowing with milk and honey. The crusade represented a chance at new life on earth, and a future place in heaven. They had no affairs to set right, and so were anxious to begin immediately. One did not know when death might strike their insecure existence, and they did not want to lose a sure way to salvation and getting into heaven, because they waited too long to be-

*Templar History Part 2 cont...*

gin their pilgrimage. Therefore they were ready to hear the words of the man who would next appear on the scene, Peter the Hermit.

Peter, although probably neither priest nor monk dressed in sacking and wore a cape of a hermit. He began riding through Europe on a donkey calling for an immediate departure to the Holy Lands. Peter claimed to have been given a vision by God. In the vision he was standing before Christ in the Church of the Holy Sepulchre. Peter was then commanded to rouse the people against the Turks and free the Holy Sepulchre from Turkish control. In return for their efforts, those who took part in the expedition would have the gates of the heavenly Paradise opened for them. And after all, what danger was there really? Their faith would allow them to overcome the heretical Turks.

So, apparently without consulting Pope Urban, Peter proclaimed the beginning of his own crusade, which would begin on Easter Day 1096. At that time, the collected pilgrims would leave from Cologne, Germany for the Holy Lands. He found thousands of followers in the common man. Of course they were ready to follow Peter immediately; what reason did they have to wait?

These people though, had no idea of the hardships they would face. But Peter should have. Once, years before, Peter had attempted a personal pilgrimage to Jerusalem. The Turks had abused him so greatly during his trek that he had to turn back long before getting near the Holy City.

Whether he had forgotten the difficulties involved in such a journey, or merely assumed that the large group of fifteen thousand he had gathered would not be bothered the way he had been as a single pilgrim, or had faith that because this pilgrimage had been blessed by God that all would go easily, no one knows. But because of the lack of any sort of planning, the People's Crusade as it would become known was ripe for disaster.

Early in March of 1096, Peter and his collection of pilgrims left Amiens, France for Cologne where the real start of the crusade would begin. Some of the events of the journey are known from the writings of one of the few literate members of the pilgrimage, Guibert de Nogent. The writings speak of how whatever Peter said or did was held as half-divine by the pilgrims. (Perhaps this is not surprising as Peter, riding

a donkey at the head of their throng, preaching the glories that awaited the pilgrims most likely appeared to the masses the way Christ had been described to them by their religious leaders.) However, the author was perhaps a bit more skeptical and adds comments in the missives that mention that Peter looked very much like the donkey, and smelt considerably worse than the poor creature.

In describing Peter's extraordinary influence on the people he gathered, Guibert de Nogent wrote:

...he was surrounded by such great throngs, received such enormous gifts, and was lauded with such fame for holiness that I do not remember anyone to have been held in like honor. He was very generous to the poor from the wealth that had been given him. He reclaimed prostitutes and provided them with husbands, not without dowry from him; and everywhere with an amazing authority he restored peace and concord in place of strife. Whatever he did or said was regarded as little short of divine, to such an extent that hairs were snatched from his mule as relics. This we ascribe not so much to the popular love for truth as for novelty.

He wore a plain woolen shirt with a hood and over this a cloak without sleeves, both extending to his ankles, and his feet were bare. He lived on wine and fish: he hardly ever, or never, ate bread.

Peter's influence was evidenced from the nature of the huge crowd. It was a joyful and optimistic company. All throughout the march everything was orderly and spirits were high. They played music and sang hymns. People from various countries joined the march, French, English, even Scotsmen whose "short tunics of bristling fur" Guibert de Nogent comments on. The members of the pilgrimage took to wearing a sideways cross, like an "X", on their shoulders, in memory of Christ's journey to Calvary bearing a heavy cross.

Besides the common folk that Peter had attracted, there were a few knights, five of which were all from the same family, who had joined the crusade. These five were Walter de Poissy and his four nephews - Walter, William, Matthew and Simon. Walter, the elder, was to serve as Peter's military leader for the crusade, but he died in route to Cologne. The eldest of the nephews, Walter Sans-Avoir then took over the position.

Sans-Avoir had joined Peter's crusade out of necessity. He had squandered his patrimony years before. Since that time he had been living as a mercenary, mainly

*Templar History Part 2 cont...*

working for various nobles in their land disputes. But with the impending crusade called for by Pope Urban, all these disputes were being put aside to send forces to the Holy Lands, to grab land there. Work for a mercenary was difficult to come by until then. Out of work, and with no way to support himself, he could not wait until the main army left in August. So he jumped at the first opportunity that came along, Peter's crusade. And although San-Avoir was not known as an especially good soldier, he was brave, loyal and skilled in both diplomacy and negotiations.

It was on Holy Saturday, the 10th of April when Peter and Walter led the growing army of men, women and children into Cologne. Instead of starting out the next day, Easter, as originally planned, Peter decided to stay for a time and attract more followers. After a few days, many of the collected were becoming impatient, wanting to be on their way to the lands of bounty.

Walter Sans-Avoir obtained permission to lead a vanguard of the massed one hundred thousand plus crusaders onward. So with a column of ten thousand common folk, a few knights that had joined up, a handful of baggage carts and a smattering of swords, axes, armour and shields, San-Avoir headed for the Hungarian front. The folly of poor advance planning would soon rear its ugly head for this group.

The first problem encountered was that the column was halted at the border by Coloman, the King of Hungary. He had no wish for ten thousand "armed troops" to pass through his country. But between the fact that Hungary had recently converted to Christianity and the diplomacy skills of Walter combined with assurances that order would be maintained, everything would be paid for, and no harm would be done to any Hungarians, Coloman relented and allowed the column to pass on its way.

Only one minor incident occurred in Hungary. It was at the town of Semlin. There a handful of the unsuspecting crusaders were set upon by several Hungarians that beat them and stole their clothes and armour. They were further taunted when the Hungarians hung the stolen items from the city walls. But other than this, the vanguard moved without difficulty on to Belgrade in the Byzantine province of Bulgaria.

Here another problem loomed. The governor of Belgrade had no notice that a large group of pilgrims would be coming his way. So when scouts reported a large ragged army approaching, he had the city gates

closed and the wall manned with militia. Walter found himself standing before a closed city. When he requested permission for his group to "stop over", he was turned away. He then petitioned for being allowed at least to purchase food, as the vanguard was almost totally out of provisions. He was informed that there was no food to spare, and that he should look elsewhere. (Due to poor planning, the crusaders were arriving at a time before the annual harvest, and food supplies would be at their lowest in the cities. Most likely Belgrade didn't have enough stores to sell.) Despite using all his ability as diplomat and negotiator, the governor of Belgrade refused to assist Walter.

Walter's failures weren't to end there. Even though he was military commander in chief, he couldn't prevent some of his men from taking matters into their own hands. Not far outside Belgrade were herds of livestock. They began raiding the herds of cattle and flocks of sheep and driving them by force back to their own camp. When reports of this reached Belgrade, the governor sent out armed forces to prevent the plunder. At one point the Bulgarians found about one hundred and fifty of Walter's men engaged in stealing cattle. The Bulgarians attacked, but the thieves ran. Being pursued, the thieves took refuge in a local church, expecting to find sanctuary. They were wrong. The Bulgarians set fire to the church, burning all the thieves to death.

Following this incident, Walter was able to get the column back under control and to continue their march. As the rabble force of pilgrims continued their trek onward, they were turned aside at every town they encountered, so they began pillaging the countryside. This continued until they reached the town of Stralicia (now known as Sofia). There they were met openly by the town's governor who was kindly disposed to Walter. No mention of their previous behavior was mentioned, or at least forgiven. The governor agreed to furnish a market for the crusaders, where they could purchase foods and goods -- at a fair price. He gave them guides that would take them on to Constantinople, where they would wait until the rest of Peter the Hermit's contingency arrived.

But first he offered them a place to rest and entertainment for a few days. While this was going on, unknown to the crusaders, he sent messengers to the Emperor Alexius to warn him of their coming.

This aid was based in politics, more than mercy. The governor knew that the Emperor Alexius needed the



good will of the crusading army that would be coming, and could not afford to offend by treating these "holy pilgrims" poorly. Yet, there was a need to maintain control of this rampaging horde within the Byzantine borders or there would be an uprising of the Byzantine people over the "invasion" of foreigners. Aiding this enormous troop was the easiest way to maintain control.

The Emperor was ready to receive Walter's group when they arrived, but had been surprised they were coming in the first place. Alexius had been in communications with Pope Urban II and the Kings and Princes of the various countries and had thought that the crusaders would not be entering Byzantine territory until the autumn. Lodgings and a marketplace had been prepared for them, outside the city walls. With the vast number of people that would be coming to Constantinople it was incumbent on him to take precautions to prevent friction between the peoples, and from the crusaders forming a power base in the city that they could use to take over.

Peter the Hermit's army left Cologne approximately ten days after Walter Sans-Avoir vanguard. With the addition of Italians, Germans, Swabians and Bavarians, the vast army was becoming unwieldy. Yet it managed to reach the borders of Hungary without incident. There they were greeted by King Coloman, who having been primed for this onslaught of masses by Walter. Things went well, and the army began its trek through Hungary. Peter had given orders that there should be no pillaging, and everything went smoothly and uneventfully. So smoothly that Peter began traveling in an advance column ahead of the main thrust, so as to prepare towns for the approaching throng. Everything was fine until the main group reached Semlin.

Members of the main group recognized the shields and armour hanging from the city wall, which had been taken from Walter Sans-Avoir's vanguard. Believing that these men had been killed, and the hanging trophies were a deliberate provocation, the group became incensed and rioted. In the pitched battle, over four thousand Hungarians were killed, compared to the reported loss of only one hundred crusaders. It was days before word reached Peter who rode back to stop it. By then, it was too late. The first battle of crusades would go into history as being fought between Christians.

From this point on order was impossible to maintain. Peter had order that everything be paid for. No one listened. The army became a river, flooding over everything, sweeping away anything in its path. When the massive force reached Belgrade, they found it abandoned, the inhabitants having fled to the mountains on see the army coming. The crusaders took what they wanted, set fire to the city, and moved on toward Nish which they reached seven days later.

There was a large garrison permanently stationed at Nish, so the city was very capable of defending itself. Upon arrival, Peter approached and asked for provisions and guides. The city governor being wary and concerned about this force asked for hostages against their promise of good conduct, while continuing on. The hostages would remain until the crusaders reached Constantinople, then they would be sent on after them. Peter granted the request, and both food and guides were provided. No incidents occurred during their "lay over" and the army marched on, with Peter at the head, on his donkey, conferring with the guides. But then the worst of occurrences happened. Days behind Peter, in the rear guard, were some unruly Germans who decided to amuse themselves by setting fire to some of the houses outside Nish's city walls, and to several watermills on the nearby river. These actions shocked and outraged the governor. He ordered troops to attack the rear guard, capture those responsible, as well as any others they could. Those responsible were put to the death, the rest were held hostage. Then the governor had the troops start harassing the rear of the crusader "train", capturing as many as they could. Thousands were killed and masses of women, children and elderly people, who were in the rear, as they couldn't keep up with the front leaders, were taken into captivity. Eventually news reached Peter who rode back to find out what was going on. By the time Peter arrived, found a Byzantine officer who could fill him in on what was going on, and realized the people being attacked weren't totally innocent as they had provoked the Byzantines, it was too late to regain control of the situation. The crusaders had counter-attacked and for three days the battle waged. Over ten thousand men alone from Peter's army were killed or captured. There was nothing for Peter to do but wait out the crisis. Gradually he was able to restore order and the fighting stopped. On a hill some distance from Nish, he established a camp



Templar History Part 2 cont...

and sent out "heralds" to try and round up survivors. The entire force had disintegrated and where scattered for days in every direction. He was in such despair that he spoke of ending the crusade and returning home.

Yet, when all seemed lost, hope returned. In the form of a message from Emperor Alexius. The missive stated that news of fighting had reached the Emperor. To prevent further incidents he would grant food, guides, money and an escort to take them immediately to Constantinople. This olive branch of peace renewed Peter's dream and the crusaders moved on. The fighting had subdued the exuberance of the massed group and everything went smoothly. On, or about, August 1, 1096, Peter and the remaining crusaders reached Constantinople, two weeks behind Walter Sans-Avoir's group.

Peter received audience with the Emperor, where he expounded both his gratitude for the Emperor's aid plus the trials he had suffered years earlier at the hands of the Turks. He spoke of the vision given to him by God to save the Church of the Holy Sepulchre. Alexius was so impressed by his speech that he granted Peter splendid gifts.

Peter wanted to take his forces and immediately march against the Turks. Alexius advised that he wait until the rest of the force being sent by Pope Urban arrived. (Obviously he had no confidence in Peter's group, thinking they could be integrated into the real fighting force to come as laborers, scouts, water-bearers and grooms.) But Peter was insistent and five days later Alexius was in full agreement with sending the army onward. The enormous troop became little better than brigands while in Constantinople. They behaved abominably; began stealing lead from the roofs of the churches because they could sell it to the Greeks; then started vandalizing houses. The Emperor became so furious that he order them out of the city. So the remnants of Peter's force, now numbering less than thirty thousand after the battle at Nish, were ferried across the Bosphorus.

Near the place of Helenopolis was a fortified camp formerly used by English mercenaries, and there the army pitched camp. The place was called Cibotos by the Greeks and referred to as Civetot by the Franks. Here a war council took place to determine the coming offensive against the Turks. Peter, after seeing how few there really were of his once great horde,

counseled waiting until the arrival of the "great army of the princes" that Pope Urban was sending. The military sorts disregarded him, relieved him of authority and relegated him to acting as ambassador to the Byzantine Emperor and charged with trying to get whatever aid he could for them.

The two main leaders were Geoffrey Burel who headed a contingent of Franks and a man named Rainald who led a German/Italian faction. All the rest fell in behind these two. From Civetot the army began attacking surrounding villages, murdering and plundering. Regrettably, the nearest villages were Christian. The attacks ranged further, finally assaulting villages just inside the Turkish frontier. However, these also were inhabited by Christians. To date, all their fighting and success had been at the expense of helpless villagers who shared their faith.

After many weeks of successful raids, the crusaders were emboldened. Geoffrey Burel decided to take the Franks out on their own and attack Nicaea, the capital of Seljuk Sultan Kilij Arslan. They began by looting the villages around Nicaea; destroying livestock, pillaging and murdering. Written accounts from the time by Anna Comnena report them impaling babies on wooden spits and roasting them over fires.

Nicaea was a walled city with huge defensive towers. It held a large, capable, and well led garrison. A column of this garrison was sent out to engage the Franks. The Franks fled the field. And while they did not even come close to conquering Nicaea, they had acquired or destroyed almost everything of value in the nearby villages.

The German/Italian faction, not wanting to be outdone by the Franks went out to pillage. They moved past Nicaea to a fortress called Xerigordon. They found it undefended and "captured" it. Inside were a large amount of supplies. Had they taken the good and left things would have been fine, but they decided to remain for a few days and celebrate their "victory". Days later, on September 21, 1096 the Turks arrived in force, surrounded the fortress and conquered it after eight days, by cutting off the fortress' water supply which was outside the walls.

A surviving script known as the *Gesta Francorum* (The Deeds of the Franks) described the suffering of the troops:

Our men were terribly afflicted by thirst. They bled their horses and asses to drink the blood. Some let their belts

*Templar History Part 2 cont...*

and handkerchiefs down into a cistern, and squeezed the liquid into their mouths, while others urinated into their fellows' cupped hands and drank. Still other dug up the moist earth and lay down on their backs and spread the earth over their breasts, being so dry with thirst.

When the Turks finally came in, they offered to spare the lives of any who would give up their religion. Those who did were sent to slave markets. Those who did not were killed.

The remaining forces upon finding out about the incident wanted revenge. So Geoffrey Burel led the remaining armed force of about twenty thousand out against the enemy. Only old men, women and children were left at Civetot. The Troops marched out in six columns with standards flying and trumpets blaring toward Nicaea, hoping to draw the enemy out. As fate would have it, the Turks had picked this day to attack the crusader camp and destroy it. The road leading to Nicaea ran through a narrow wooded valley, about three miles outside of Civetot. Turkish scouts were on the hills surrounding the valley and therefore saw the crusaders advancing toward Nicaea. They reported back to the main army that was awaiting in the plain beyond the valley, so that when the crusaders exited, their doom awaited them. The Turks waited until the cavalry leading the army emerged then had their bowmen lay down a shower of arrows. Many of the riders and horses were killed outright. The rest attempted to flee back, toward Civetot. However, the retreating cavalry collided with the forward marching infantry. Chaos ensued, then the woods of the valley sprang to life with Turkish forces that had been hidden there. The crusaders were massacred with ease. Among those killed right away was Walter Sans-Avoir. Death occurred from seven arrows. A handful managed to escape and make it back to the camp with the Turks right behind. Only two hours had passed since the crusaders had left, and now the Turks were burning the camp and killing old men, women and children indiscriminately. Those who could sought shelter in a nearby fortress on the seashore. It had been abandoned long ago and none of the buildings had roofs, and there was no gate. However by piling rubble the few survivors were able to shut out the Turks, who immediately surrounded the fortress and laid siege. Since there were no roofs, the Turks began firing arrows over the walls,

hoping to drive the crusaders out. However, by pressing themselves against the inner walls, they were able to avoid being killed.

Because of the nearness of the fortress to Constantinople, word soon reached the ears of Emperor Alexius whom immediately sent a fleet with soldiers to aid the crusaders. When the ships came in sight of the fortress, the Turks lifted the siege and stole away. The survivors of the once great horde now numbered less than three thousand. They were taken back to Constantinople where they could recover before heading home. A few days later, the first contingent of Pope Urban's army of the princes arrived.



Ceilidh, November 2009





Jewish Holiday Traditions of the Sephardic Peoples

By Lady Sindara Lind Rachael of the Falconshield

"Tu B'Shevat" (translated "the fifteenth day of the month of Shevat") is known as "Hag Ha'elanot - the Birthday of the Trees". It is called that because it is traditionally when new trees are planted. It is also called "Rosh Hashana Ilanot" the New Year of the Trees, because it is said that on this day Hashem decides which trees shall bear fruit and which will dry up. There are four New Years on the Jewish calendar: "Rosh Hashana", the First day of Elul, the First day of Nisan and "Tu B'Shevat". In the Holy Land this holiday is the traditional beginning of the "Ma'asros - tithing of crops."

In the Middle East and the other lands of the Sephardic Jew, "Tu B'Shevat" is celebrated with a "Seder" (similar to the one on Passover), with four cups of wine and discussions on the origins and symbolism of various fruits, nuts, berries, and grains. The custom of the Seder first began in the city of Safad in the 1300's. Safad is a city in the northern part of the Holy Land, and is a great center of Torah and Kabbalah learning.

As in the Passover Seder, there are four cups of wine. Each of the four cups is a different color wine, beginning with a pale white wine, then a golden colored wine, followed by a rose or pink wine, and ending with a deep red wine. The first group of fruits in the "Seder" is fruit with inedible shells such as, carob, pomegranates, and oranges. These fruits represent winter, the season when the earth is dormant. Next are fruits with an edible outer flesh and containing a pit. This group of fruit represents spring. The fruit included in this group are olives, dates, apricots, and plums. The third group are those fruits that are totally edible except for their little seeds. These fruits include apples, pears and figs, and grains such as wheat and barley. This category represents the season of summer. The last group contains all other fruits and represents fertility and the season of fall. The "Seder" is followed by a "Se'udah" - festive meal which includes foods made with fruit and grains. During the meal it is required that a "new" fruit be eaten so that the brocha (blessing) of Shehechyanu (a blessing said on new things) can be recited.

For children, this holiday is very special. It is a custom for them to go from house to house to receive treats of fruit and sweets. In Ladino (the Sephardic equivalent of Yiddish) Tu B'Shevat is called Las Frutas (the fruits). In the Holy Land there is a custom of planting cedar or cypress trees for each new born boy and pine trees for each new born girl. Branches from these trees were later used to carry the Chupa (wedding canopy).

Ashkenazic Jews (Eastern Europe and the Rhine) do not celebrate Tu B'Shevat with a Seder. They do mark the holiday by planting a tree or other plant and eating foods made from fruit. Upon returning from the synagogue, children are given treats of dates, figs, raisins and almonds.

Traditional Sephardic foods for this holiday include Moostrahana or Prehito, a pudding made of cracked wheat, walnuts, and honey; M'rouzuya Tajine a stew containing meat, prunes and quinces; and T'mar Baba, date-filled puff pastries. Traditional Ashkenazic foods include Picadillo, a dish of ground meat, olives, raisins, apples and almonds; fruit strudel, Lebkuchen - spice bars, Mandelbrot - almond bread, and Rugelach - fruit filled crescent cookies.

On the fourteenth and fifteenth of the month of Adar is the holiday of Purim. Purim commemorates the victory of the Jews over the evil Haman, during the time of Xerxes II of Persia. It is referred to as the holiday of freedom, because Haman wanted to destroy the entire Jewish nation and his plan was thwarted by a miracle.

It is customary on this holiday to read the "Megilat Esther - The Book of Esther", which recounts the story of the holiday. After reading the Megila, Jews hold a "Se'udah" - festive meal and exchange Mishloakh Manot (Hebrew for "sending portions") - presents of food. Other customs include giving money to the poor, collecting funds so that poor people will have matzah on Passover, and having a "Purimshpiel" (humorous theatrical presentation of the story of Purim followed by a discussion). It is also a custom to get so drunk that "one cannot tell the difference between Haman and Queen Esther."

*Jewish Holiday Traditions cont...*

For those who don't know the story of Purim, I will be brief. Persia was an Empire that existed between the Babylonian Empire and the time of Alexander the Great. Cyrus the Great was one of her greatest emperors. His daughter Vashti married a commoner - Ahashvarosh. This commoner was later known as Xerxes. Xerxes was a drunkard and a weak king. He was easily swayed to behead Vashti, when she refused his order to dance naked in front of the court at a party. Once he realized what he had done, Xerxes had all the virgin maidens in his empire brought to his palace to become part of his harem. One of these maidens was a Jew by the name of Esther. The king fell in love with her and made her his queen.

There was an ambitious person in the court by the name of Haman. Haman convinced the king to make him Prime Minister and give a decree that all should bow to him. The Jews refused to obey this order and Haman plotted their destruction. Word of his plans became known to Esther's uncle - Mordechai, who told her of the plot. Esther risked her life to expose Haman's plan and free her people.

There are many delicious treats that are customary in Sephardic countries, for this holiday. Our Mishloach Manot are presented on a beautifully decorated, fish-shaped plate. (The fish is the symbol of the month of Adar - the month when Purim takes place.) On this plate you will find Malboof, which are rolled puff pastries filled with nuts, Masafan, which are star-shaped macaroons, Orejas de Haman - Haman's Ears, which are fried pastries, Huevos de Haman, which are hard-cooked eggs that have been baked inside a pastry basket; and Sambusak - Chick pea or cheese filled dumplings. Ashkenazic Jews have a custom of serving Hamantaschen - Haman's hats, which are triangular pastries filled with a mixture of honey and poppy seeds. Other traditional Ashkanizic foods include Kreplach which are similar to Sambusak and filled with meat and Lekach - honey cake.

Pesach (Passover) is the holiday that celebrates our deliverance from our slavery in Egypt. On Pesach we hold a great feast for 2 days called a Seder. During the Seder we retell the story of how

we came to be slaves in Egypt, of the terrible ways that the Pharaohs used to try to destroy us, the birth of Moshe (Moses), the ten plagues that God, the Master of the Universe, visited on the people of Egypt, and of his taking us out of slavery. Jews have been celebrating this holiday for over 2000 years. It is the first pilgrimage festival mentioned in our Torah. Passover starts on the Fourteenth day of Nisan and lasts for eight days.

There is traditionally much preparation done for this holiday. We cannot use any food that contains leaven. We cannot use the utensils that we use the rest of the year. We must completely clean our homes of all that is used the rest of the year. Any food that remains in our homes on the day before the holiday is given to the poor of other faiths. If we are able, we try to find someone who will temporarily "buy" our utensils and food until after the holiday. In this way we show that we are free of "Hometz" - that which contains leaven and is used all year round.

The Seder meal also requires much special preparation. There is a special plate containing six symbolic foods on it that is used only at the Seder meal. These foods include the Paschal lamb, an egg, "Haroset", "Maror" - bitter herbs, "Karpas" and "Zeroah". The Paschal lamb is a leg of lamb that symbolizes the Passover sacrifice that was performed on the first Pesach described in the Torah. The egg - "baytza" is a symbol of the cyclical nature of life. "Haroset" is a mixture of fruit and nuts whose color represents the mortar and bricks we used to build Pharaoh's cities. The "Maror" and the "Zeroah" are bitter herbs- traditionally romaine lettuce or endive, that we use to remind us of the bitterness of our bondage. The "Karpas" is a symbol of spring and is traditionally parsley. Along side the Seder plate is the "Matzah - unleavened bread". Matzah is called the "bread of affliction and haste," because we did not have time to let our bread rise as we left Egypt. Matzah is a flat, hard bread made of flour and water and prepared in eighteen minutes. The last symbol found on the Pesach Seder table is salt water or vinegar. This is a symbol of the many salty tears shed by our ancestors because of their fierce bondage and the other afflictions they suffered in Egypt.



Jewish Holiday Traditions cont...

The Torah commands that the Pesach Seder be performed at night because that was when the Pesach sacrifice was eaten. We begin the Seder with the blessing of Kiddush which again, links this holiday with creation and recalls to mind "L'tziyat Mizraim - our coming out of the land of Egypt". We then say the blessing over the wine and drink the first of the traditional four cups of wine. After refilling the wine cups, a basin of water is brought to all by the eldest daughter and the hands are washed in preparation for eating the "Karpas". The blessing of "Boreh P'ri Ha'adama - Fruit of the soil" is recited, the "Karpas" is dipped in the salt water and then eaten. At this point the youngest child at the meal recites the "Ma Nishtana" (Why is). This prayer asks four questions and addresses the four customs that differentiate the Pesach Seder night from all other nights. In response to these questions the father or grandfather retells the story of our bondage in Egypt, how The Master of the Universe took us out from bondage, and other pertinent pieces of our history. The leader of the Seder recites this information out of a special book called the "Haggaddah". After the Pesach story is told, blessings are made over the Matzah, Maror, and Haroset. Again the wash basin is brought around and the hands are washed. A blessing is said over washing the hands, because a meal and bread is about to be consumed. The Matzah is first eaten by itself. Then the Maror is eaten by itself. Then the two are eaten together. A prayer is then recited to make mention of the bricks and its symbol, the Haroset. The Haroset is then eaten together with a piece of Matzah and Maror. It was customary during the time of the Beit Hamikdash (the holy temple) that the Pesach sacrifice and the festival sacrifice be eaten after the consumption of the Matzah and Maror. Because we no longer have a temple we consume a roasted bone at the Pesach festive meal to symbolize the Pesach sacrifice. An egg is consumed to symbolize both the festival sacrifice and the cyclical nature of life. At this point the customary Pesach meal is eaten. At the end of the meal a piece of Matzah called the "Afikomen" is eaten. The "Afikomen" is another symbol of the Pesach sacrifice which was not eaten until "Chatzos - the middle of the night". The "Birkat Ha'Mazone - Grace after a meal" is recited followed by the

"Hallel" prayers (Psalms 113-118). The Pesach Seder ends with songs describing the greatness of God and praising him for all that he has done for us.

Some traditional Ashkenazic foods are Macaroons, Matzah Brei - matzah pudding, fruit compote, and Zeesih Kaese Latkes - Sweet cheese pancakes. Some traditional Sephardic foods are Keftes - leek and meat croquettes, Ahashoo - a confection of ground nuts, matzah and honey, Megina - matza-meat pie, Maruchinos - Almond macaroons, Mustachudos - spicy nut balls, and Ma'ina - Matzah cheese casserole.

At the conclusion of Pesach, Sephardic Jews celebrate Maimuna or Mimouna. This word is the Arabic variation of the Hebrew word "Emunah" which means faith. Upon returning from the synagogue at the end of the holiday, Turkish men throw candy, coins and grass to the children. These items represent the wealth the Jews brought with them when they left Egypt. Tables are set with treats such as Macaroons, Marzipan stuffed dates and walnuts. The table is also set with symbols of luck for the spring. A plate of fresh flour with a coin in it, a jar of honey, a bunch of fresh wheat, greens, and a fresh raw fish. The table is set outside and the entire community is invited for much singing, drinking, and feasting.

The next month on the Hebrew calendar is the month of Iyar. Within this month two holidays are celebrated. The first holiday is "Pesach Shaini - the second Passover". There is a section in the Torah, our book of laws that relates a story that happened when the Jews were in the desert. God asked us to keep the Passover on a specific date every year. But what if you were "unclean" because you had come in contact with a dead body. In that situation you could not keep the laws on the designated day. God in his great wisdom, created a day in the month of Iyar, exactly one month after the actual Passover, for individuals who were unable to perform the required ritual. On Pesach Shaini these individuals would eat Matzoh, maror (bitter herbs), charoset, and the festive Sedar meal. For those of us who do not fall into that category, the day is celebrated with the eating of Matzoh and a discussion of the laws pertaining to the holiday.

*Jewish Holiday Traditions cont...*

The next holiday is Lag Ba'Omer, which translates to "A break in the Omer." The Torah tells us to number seven weeks beginning from the time of the Sabbath during Passover. Those seven weeks correspond to the time that it takes for barley to reach its harvest. On the day after the end of the seventh week, the fiftieth day, we celebrated the first harvest. During the Omer - which means portion, we remember our travel in the desert. Our sages tell us that we count the "Sephira" (another name for the omer period. Sephira means spiritual ascent) to remember that we rose spiritually from the degradation of slavery to the level which allowed us to receive the Ten Commandments and the Torah. The first 32 days of the Omer are days of mourning. It is said that in the time of the great Roman Empire, that students of our Sage Rabbi Akiva, died of a plague during these first 32 days. The plague is said to have abated on the 33rd day - Lag Ba'Omer. Others say that Lag Ba'Omer is when the Manna first began to fall for the Jews to have food in the desert. Traditionally Lag Ba'Omer is celebrated with feasting, song, and dance around a great bonfire. Some traditional Sephardic foods for this celebration are Bisteeya - Chicken in Phyllo Pie, Tabouleh - Cracked Wheat Salad, Tahina - Sesame Sauce, and Kaab el Gh'zal - Marzipan filled Horn Cookies.

On the sixth day of the Jewish month of Sivan, the fiftieth day of the Omer we celebrate the holiday of Shavuot - the Feast of Weeks. Shavuot is also called Hag Ha'Bikurim - The Feast of First Fruits. It is alluded to in the Torah that the Master of the Universe gave us the Aseret H'Dibrot - the Ten Commandments and the Laws of Torah on this day. One of the customs of this holiday is to stay up all night beginning at sundown and study Torah and other books of law such as the Talmud and Pirkei Avoth. This way we show our love and devotion to the laws God gave us. In the morning, at services we gather to sing special songs and recite the Ketubbah de la Ley - The marriage contract between the Torah and the Jewish People. We also read the Book of Ruth, which tells the story of a Moabite convert named Ruth who because of her devotion to the Torah merited being the great-grandmother of King

David. It is customary to eat dairy foods on Shavuot, because dairy represents purity. Some of the traditional Sephardic foods of Shavuot are Bugacho - Yogurt Phyllo Pie, Mejedra - Lentils and Rice, and Riz b'Assal - Rice Pudding. Some traditional Ashkenazic foods are Blintzes - sweet cheese filled pancakes, noodles and cheese Kugel (pudding), cold fruit soup.

The two holiest days on the Jewish Calendar, are Rosh Hashana (The Jewish New Year) and Yom Kippur. Both of these holidays fall in the seventh month which is the month of Tishre. Rosh Hashana translates as "the head of the year". According to our sages and the Torah, God began the creation of the world on this day. Our prayer service includes many prayers that make reference to Rosh Hashana as "Ha-Yom Haras Olam - the day the world was created". Rosh Hashana is much more than that though. It is the time of the year on the calendar when it is believed that God opens the "Safer Ha'Chayim - the book of life" and decides the fate of all living beings for the coming year. On Yom Kippur he seals the book.

During the ten days that fall between Rosh Hashana and Yom Kippur a person's actions are highly scrutinized. He is encouraged to turn from his wicked ways and do "Teshuvah - Repentance". If a person does "Teshuvah" he can change the decree against him for that year. It is for this reason that these ten days are referred to as the "Aseret Yom'a Teshuvah - The Ten Days of Repentance". The Sabbath that falls during this time is called "Shabbat Teshuva-the Sabbath of Repentance". On this Sabbath the Jew is called to return to the ways of God and the Torah as it is written in the prophecies of Hosea and Micah.

There are many customs performed on Rosh Hashana that symbolize our hopes for our lives in the coming year. It is first customary to eat many sweet foods on this holiday and throughout the "Aseret Yom'a Teshuvah" so that our year "will be a sweet one". Several foods are eaten specifically to symbolize this hope. Each food is accompanied by a "Yehi Ratzone-May it be Your will" prayer. The first of these symbolic foods to be consumed is sweet dates. The dates are customarily dipped in a mixture



Jewish Holiday Traditions cont...

of ground sesame seeds, aniseeds, and sugar called "Yitamu". The prayer that accompanies the eating of the date asks God to remove evil, "Yitamu hata'im-May the wicked of the earth be removed."

The second symbolic food is the Pomegranate. The Torah notes 613 "Mitzvoth-deeds" that a Jew is obliged to perform. A pomegranate contains 613 seeds. The "Yehi Ratzone" that is recited over this food asks that our good deeds be as many as the seeds of the pomegranate.

The third food is the apple. Its roundness symbolizes the hope that the New Year will be a joyous one from beginning to end. It is traditionally dipped in honey so that the New Year will be sweet. The prayer recited over this food asks that the "year be as goodly as the apple and as sweet as the honey." It is a custom to eat food made from gourds on this holiday, because the gourd symbolizes protection. The prayer that accompanies this food proclaims that "God will protect us and gird us with strength".

The "Kartee - leek" is consumed to request the disbursement of God's enemies. The accompanying "Yehi Ratzone" says "May all God's enemies be cut off" and asks that our luck never lack in the coming year.

The "Silka", which refers to a leafy vegetable such as is found on a beet, spinach, or chard, is eaten on this holiday as a symbol of the word "to beat" (Silka in Hebrew means to beat). The Yehi Ratzone recited with this food expresses the wish that our enemies will be removed.

The last of the symbolic foods eaten on this holiday is the head of a lamb or fish. Here we hope that we shall be at the head of all that we do and not the end. A new fruit that has never been eaten before is served at the beginning of the meal so that the blessing of "Shehechyanu - make all things anew" can be recited.

Some traditional Ashkenazic foods for Rosh Hashana are Teiglach - Honeyed dough balls, and Tzimmis - honey glazed root vegetables, meat and

prunes. Some traditional Sephardic foods are Pollo Con Sesum - sesame seed chicken, Borekas - puff pastries filled with pumpkin, squash or spinach, and Membrillo - poached quinces.

At the end of the "Aseret Yom'a Teshuvah" is the "Day of Atonement - Yom Kippur". Yom Kippur is called the "Sabbath of Sabbaths" and is the holiest day of the year. On this day we fast and "afflict our souls". No food or drink is consumed from sundown to sundown (The Hebrew day begins and ends at sundown). On this day we ask God to forgive our sins and seal us in the Book of Life for a sweet year. This is done through many beautiful but solemn prayers. It is also customary to request forgiveness for all the sins we may have committed against one another.

It is customary on the eve of Yom Kippur to perform "Kaparoth". This is the ritual slaughtering of a chicken for every member of the household. The custom is derived from the goat that was "Sent to Azazel" to atone for our sins. The chickens are slaughtered over a basin of ashes. A bit of the chickens' blood is placed on the forehead of the family represented by that chicken. The custom of Kaparoth is performed to symbolize the forgiveness of sins against God. (Today it is customary to take a unit of 18 in money, 18 being the numeric equivalent of "Chai - Life", or 26 the numerical equivalent of God's name for each member of the family and give that money to the poor.) The chickens are then cooked and eaten in the meal before the fast. If a family has more chickens than is needed, the extra chickens are given to the poor in the community. From the beginning of the month of Elul (the month preceding Tishre) until the end of Yom Kippur, the sound of the Shofar (ram's horn) is heard in the synagogue during prayer services. The Shofar is sounded to call all Jews to do Teshuvah and return to God's ways. On Rosh Hashana the Shofar is sounded 100 times. On Yom Kippur it is sounded only once at the end of the day. The Shofar is not sounded on the Sabbath.

After services in Sephardic countries, it is customary to break the fast with a drink called "Pipitada - melon seed milk" to help restore the body after the long fast. "Hojaldres - cheese puff pastries",

*Jewish Holiday Traditions cont...*

"Pannekoeken - sweet pancakes", "Tzatziki - dilled cucumber and yogurt salad", and "Avgolemono - chicken soup with egg and lemon" are also served to restore the body's strength. After the meal it is customary to perform the "Jufrah - reconciliation". This is done by visiting others in the community to show respect and friendship.

"Rosh Hashana - The New Year" and "Yom Kippur - The Day of Atonement" have past. Now it is time to build our "Sukkah" in preparation for the holiday of "Sukkoth". Sukkoth commemorates the journey of the Jews through the desert from slavery in Egypt to Canaan. The "Sukkah" - a hut made of wood with branches for a roof, is what the Jews dwelled in while they journeyed in the desert. The Torah commands us to build a "Sukkah" and celebrate the holiday of "Sukkoth" for seven days beginning on the fifteenth day of Tishre.

Between Yom Kippur and the start of Sukkoth, Jews everywhere spend time building a "Sukkah". According to our sages, it was during this time that the wise king Solomon dedicated the first "Beit Hamikdash - Holy Temple". Therefore, the time spent building the "Sukkah" is filled with great joy. The "Sukkah" is decorated with beautiful fruit and gourds hanging from the roof and tapestries and artwork on the walls. A special elaborately decorated chair is placed at one end of the table for the honored guests called "Ushpizim" that we invite into our "Sukkah" each day. This chair is draped with a cloth of silk and holy books are placed upon it. The "Ushpizim" are six leaders from long ago. Each day we invite one of them into our "Sukkah" with a special prayer. The "Ushpizim" are Abraham, Isaac, Jacob, Moses, Aaron, and Joseph.

On Sukkoth we are commanded to take four species of trees and make circuits around the synagogue. These circuits are called "Hakafoth". The four species are the "Etrog - citron" which represents the fruit of a beautiful tree, and the three symbolic trees - the "Aravos - willow", "Lulav - palm", and "Hodas - myrtle". The three symbolic tree branches are arranged together in a cluster called a "Lulav" (The Hebrew word Lulav has both the meaning of the palm tree and the cluster of branches for Sukkoth).

Each of the four species represent a part of the body. The "Aravos" represent the mouth, the "Hodas" represent the eyes, the "Lulav" represents the backbone, and the "Etrog" represents the heart. The men of the community are commanded to make the "Hakafoth" holding the "Lulav" and the "Etrog". Both men and women are commanded to say a special blessing over the "Lulav" and the "Etrog" during the holiday prayers. Since we are commanded to "dwell" in the "Sukkah" for seven days, we eat and some even sleep in their "Sukkah" during the holiday.

During each of the seven days of "Sukkoth" it is customary to visit the "Sukkah" of family and friends. The men and sons go from sukkah to sukkah while the women and daughters stay home to play host to the visitors. It is customary for the eldest, unmarried daughter to serve the guests.

The seventh day of "Sukkoth" has a special name because it is said that God, the Master of the Universe, opens the gates of heaven one more time to forgive sins on this day. The seventh day is called "Hoshana Rabbah" after the special prayers recited on this day. During the "Sukkoth" prayer service a special prayer called "Hoshanath" are recited. "Hoshanath" is a group of seven prayers that ask God to "save us" and forgive our sins. Each day a different "Hoshanath" prayer is recited. On "Hoshana Rabbah" all seven are recited. Part of the custom of "Hoshanath" is to parade around the synagogue, waving the Lulav and "Etrog". On "Hoshana Rabbah" the men parade around the synagogue with only the "Aravos" and at the beginning of each "Hoshanath" the "Aravos" are waved in the air and beaten on the floor. On the eve of "Hoshana Rabbah" the men of the household spend all night in the "Sukkah" studying passages from the Torah and, in Sephardic countries, the "Zohar - book of splendor". In Sephardic countries those mourning a loved one bring grapes and cake to those who are studying. This is served with sweet coffee and cinnamon tea.

The day after "Hoshana Rabbah" is yet another holiday. It is called "Shmini Hag Ha' Atzeret - the Eighth day Assembly Holiday". The Torah commands us to celebrate this day with complete joy. We are



Jewish Holiday Traditions cont...

not commanded to eat any longer in the "Sukkah". We do not partake of the "Lulav" and "Etrog". We are simply commanded to rejoice. Our God is asking us to spend one more day with him before returning to our mundane lives. During the prayer service it is customary to recite the prayer for "Geshem - rain" so that the Holy One, Blessed Be He, will give a good rain and a good harvest for the coming year.

When the Talmud (set of books that explain the laws of the Torah) was written, its writers, the "Rishonim - first ones", also constructed the Jewish lunar calendar. Because it was questionable when "Rosh Hodesh - the new moon" arrived proclaiming the start of the new month, all holidays were given an extra day at the beginning and the end. Around 500 A.D. the Goanim (great sages) decided to give the second day of Shmini Hag Ha'Atzeret a special name. The name they gave it is "Simchat Torah - Celebration of the Torah" because it is the time of the year when we complete the chanting of the five books and begin again. Hakafoth are performed now with the Torah instead of the "Lulav" and "Etrog". The Torah is paraded seven times about the synagogue. For each Torah "Hakafah - circuit" a special prayer is recited. To be called upon to recite these prayers is a great honor. Those who are given this honor are called "Hatanim - bridegrooms" (They are called thus because the Torah is considered as a bride and the Jewish people are the bridegroom). It is customary for the "Hatanim" to visit other synagogue services and share in their "Hakafoth". Because "Sukkot" represents the fall harvest, the meals served reflect the autumn season. Some Sephardic traditional dishes are "M'hamra - Roast lamb", "Hojaldres - meat filled phyllo pastries", "Turshi - pickled vegetables", "Sabzi Pilau - herbed rice", "Nan - a flat bread topped with sesame seeds", and "Shir Berenz - rice pudding with almonds, orange blossom water, saffron and cinnamon" are customarily seen in most sukkahs. Kreplach, Tzimmis, and Holishkes - stuffed cabbage are traditional in Ashkenazic houses.

At the end of the ninth month on the Jewish Calendar - the month of "Kislev", is the joyous holiday of "Chanukah". "Chanukah" commemorates the victory

of the Maccabees over the evil Assyrian king Antiochus. Antiochus sought to destroy the culture of the Jews by forbidding us to keep our traditions. He forbade us from eating kosher food, keeping the Sabbath, blessing the new moon - "Rosh Chodesh", and performing "Brith Milah - Circumcision". The Jews, led by the "Cohen Gadol - High Priest" Mattityahu and his sons the Maccabees, revolted against Antiochus and liberated themselves. Chanukah is an 8 day celebration because a male baby is circumcised on the eighth day after his birth. Chanukah also contains both a Sabbath and a Rosh Chodesh. Our sages did this to remind us of the importance of these traditions and that The Master of the Universe will protect us if we keep them.

On Chanukah we light a "Chanukkiyah - eight branched candlestick or menorah" to commemorate the lighting of the menorah in the "Beith Hamikdash - Holy Temple". We light a light on each of the 8 days of the holiday. On the first day 3 "Brachot - blessing" are recited on the lighting of the Chanukkiyah. The first Brachah is the "L'hadlik Ner - to light the flame". This Brachah is always recited upon lighting the oil lamp before a holiday or the Sabbath. The second Brachah is "She'asa nisim la'votanu - For He performed miracles for us". This brachah is recited only on the holidays of Chanukah and Purim to remember the miracles performed by the Master of the Universe on those days. The third Brachah is the "Shehechyanu - make all things anew" which is always recited at the beginning of a holiday. The first 2 Brachot are recited everyday of Chanukah.

Chanukah is also called "The Festival of Light". This is because of the great miracle that happened in the Beith Hamikdash after it was liberated. It is said that the Maccabees could only find one jar of holy oil to light the temple menorah. The jar contained only a day's supply. It would take them at least 2 days to purify more oil. But the oil miraculously burned for 8 days. This is another reason why Chanukah is celebrated for 8 days.

The Chanukkiyah is customarily displayed in the window of one's house. This is done to remind us and our neighbors of the great miracles and deeds performed for us by God. Some of us hang our Chanuk-

*Jewish Holiday Traditions cont...*

kiyah from the doorpost opposite our Mezuzah (prayer scroll hung on the doorpost). The Chanukkiyah remains there until Purim to connect the 2 holidays.

The seventh night of Chanukah is a very special night. This is "Rosh Chodesh Tevet - the New Moon of the month of Tevet". This day is called "Rosh Chodesh Banot - New Moon of the Daughters", because special gifts are given to the daughters by their fathers. The seventh day is also dedicated to the heroic women in our history. On this day we retell the stories of Hannah and her 7 sons and Judith. Hannah and her sons were killed because they refused to worship idols. They are remembered because they gave their lives for the sanctification of the Torah. Judith was a young widow who thwarted an attack on the holy city of "Yerushalayim - Jerusalem". She did this by killing the Assyrian general Holofernes. When Holofernes' army found their leader dead, they fled in chaos. In the evening on the seventh day, the women of the community go to the synagogue to receive a special blessing from the rabbi.

"Shabbat Chanukah - the Chanukah Sabbath" is called "Shabbat Halbashah - The Sabbath of giving clothing to the poor". On this day it is customary to bring garments to the synagogue. These garments are then distributed to the poor people of the community.

Children especially enjoy the holiday of Chanukah. It is customary to give them a treat of food and a coin called "Gelt" on each of the 8 days. A favorite game of this holiday is the game of "Dreidel". The "Dreidel" is a special top with the Hebrew letters "Nun, Gimal, Heh, Shin" carved on it. These letters stand for "Nase gadol haya shom - A great miracle happened there". Each letter represents a gain or loss of an amount of money. The dreidel is spun and when it stops the revealed letter instructs the player to place money in the pot or remove some. The Nun causes the loss of all the player's money, The Gimal gives the player the whole pot, the Heh gives the player 2 coins from the pot and the Shin instructs the player to place 2 coins in the pot. There is no limit on the amount of players. Each player takes a turn spinning the dreidel. When a player losses all his coins, he drops out. The person who is left after everyone has been knocked out, wins.

It is a tradition to eat food made with oil on this holiday. "Bimuelos" - raised dough that is fried and dipped in honey is a special Chanukah treat. Other Chanukah treats are "Magados De Sesam" - candy made of sesame seeds, almonds and honey, "Mishmishyahs" - dried apricot balls, and "Yebra" - stuffed grape leaves. Latkas (Yiddish) or Levivot (Hebrew) for pancake are also period and were made of pumpkin or squash or root vegetables such as carrots, parsnips and turnips. Later, they were made out of potatoes and sweet potatoes which is the popular way of making them today. On the seventh day it is customary to make cheese pancakes called Cassola or crepe-like pancakes stuffed with cheese called Zalabia to remind us of the heroism of Judith. At the holiday's festive meal one will usually find "Kibbe Bil Seniyah" which is a fried dumpling made of ground meat surrounded by a shell of bulghur wheat and meat.

For more information on the holiday customs of Sephardic Jews read the following books:

1. The Book of Our Heritage by Eliyahu Kitov
2. Hayam Schauss's book on Jewish Holy Days
3. Encyclopedia Judaica
4. Sephardic Holiday Cooking by Gilda Angel
5. The Book of Jewish Food by Claudia Roden
6. The Jewish Kitchen by Alena Krekulova and Jana Dolezalova
7. The World of Jewish Cooking by Gil Marks



Ceilidh, November 2009



Making Simple Bag Cheeses / Cheese in Period

by Lord Jakys the Chesemonger

[Turophile: A lover of cheese. Taken from the Greek word *turos* (cheese) and the root *phil* (love).]

Demonstration of Basic Lemon Bag Cheese (or camp cheese):

Equipment/Ingredients

One Gallon Pot
Stirring Spoon (steel or wooden)
Cooking Thermometer
Knife
Colander
Cheesecloth
Small Container (butter bowl, etc.)
Milk – 2 qt.
Heavy Cream – 1/2 pt. (Optional)
Lemons – 2 to 3
Salt
Herbs to taste

Sterilize all equipment to be used except the cheesecloth, by placing it all in the pot, filling up 1/2 with water, and bringing to a boil for at least ten minutes. Drain water and set equipment on sterile dry surface. (Clean paper towels work well.) Put the two quarts of milk into the pan and apply medium heat. (Optionally, at this point you may add the heavy cream for a higher yield of cheese and a creamier texture, however this is far from the weight watcher's option!) Suspend the thermometer into the milk and keep on the heat until the milk reaches 180 degrees F.

NOTE: When doing this in the field (camp conditions) and in a more period style, a thermometer need not be used. But you should get to know how warm 180 degrees F is. It's much hotter than you would care to stick your finger into, but still short of boiling. If your milk begins to boil, add some chocolate to it and drink it, but don't use it for cheese. Boiling milk changes its consistency such that it will not form a good curd.

While the milk is heating, cut the lemons in half and juice them into a small cup/glass. The juice of two lemons is sufficient to make this amount of cheese, but three will give it a more pronounced (but still light) lemon flavor. After the milk reaches the desired tem-

perature, remove it from the heat and pour the lemon juice into it while gently stirring. Keep stirring for several minutes until the milk has begun separating into curds and whey. Let sit for up to 15 minutes until the curds are fully separated.

Pour the mixture into a cheesecloth lined colander, and allow the greater portion of the whey to drain out. Grab the cheesecloth by its four corners, and tie it into a small bag. Hang this bag over a sink or draining pot (to catch the whey) until it stops dripping regularly. (Less draining time will make a moister, more spreadable cheese – longer draining will result in a drier cheese which will keep somewhat longer.) Cheesecloth has been known to man, albeit in a cruder form, since at least the 1400's. However, it was not the only method used. If you wish to follow a period method that was used in Italy from medieval times, right up to the twentieth century, get yourself a tightly woven wicker basket and dump your curds into that to drain and set. It will work, but you may lose a bit more curd, and you must be meticulous in sterilizing it when you clean it, as compared to cheesecloth, which you can either throw away, or wash in the laundry.

When the cheese is done draining, untie the bag and scrape the cheese into a sealable container (such as a margarine container) or onto some plastic wrap. At this point, a small sprinkling of salt can be applied. Optionally, herbs of your choice, such as sage, parsley, chives, etc. may be added and mixed in as well. Seal up the cheese and chill for several hours. (overnight is preferred to allow the flavor to set.)

Two quarts of milk should yield 12 to 14 ounces of lemon cheese. This may be kept for up to one week if refrigerated. It is excellent to spread on bagels, toast, or bread for sandwiches, or on crackers.

Substitutions:

Curdling Agents: Since Lemons were not well known in Europe till very late in period, lime (African) may be substituted. For a non-citrus variation, add 1/4 cup of vinegar instead of the lemon juice. White or flavored vinegar may be used. Be aware that this will change the texture and flavor of the resulting cheese, more along the lines of a modern "Queso Blanco".



Many other curdling agents were used in period. Two plants are referred to in one early English account, Butterwort and Lady's Straw. The butterwort, however, is obviously not the same as we know in the United States today, as it is described as a "thistle". What the Lady's Straw might have been is a mystery which I have not yet solved. There is also documentation for green fig tree bark being used. The ultimate, of course, is rennet from the 4th stomach of a suckling calf, but this will be covered more extensively in the section on hard cheeses.

Milk: Cow's milk was used for this demonstration, bought from a store. Any other type of milk (goat, sheep, etc.) may be used. To get a firmer curd from store bought milk, while not a period technique, you may add a teaspoon of calcium chloride per gallon of milk. This serves to undue some of the homogenization process and allows the fat molecules to cling together more consistently. If using farm fresh milk, higher yields may be expected, but you must ensure the milk has been pasteurized. If it has not, before using, heat the milk to 165 degrees F for 20 minutes, then rapidly cool to refrigerator temperatures and store chilled until ready to use for cheese.

What's Going On in That Pot, Anyway????

[Note: If you have no interest in the "science bits" about cheesemaking, feel free to skip over this part.]

An old Arabian legend holds that a traveling merchant named Kanana discovered cheese while pausing from his travels in the desert to have a drink of milk from his skin. It was made from a young calf's stomach and he found to his delight, instead of milk, curds and whey. But what happened to his milk?

Why does your milk wind up turning into cheese? Well, to answer that, we need to understand what milk is made of. Not much, really. Milk is a combination of fats, milk sugars (lactose) and milk proteins (casein) which are what will eventually lump together to form the curds. They are all suspended in a thin liquid which we call "whey". (Yes, yes, "curds and whey", just like in the story with the spider. In period, people ate this all the time. I've tried it. If you are really brave, you can too.)

Milk left out in the heat will naturally spoil and begin the curdling process, but left to itself this is a wildly unpredictable process which usually just results in a horrible acidic mess and depends heavily on what naturally occurring bacteria are in the area. For hard cheese (below) where a **very** hard curd is desired, a starter culture of special bacteria is added to the milk before beginning. This process is known as "ripening" the milk. This process also occurs naturally, albeit more slowly and less efficiently, and results in a softer curd. When the bacteria begin their work, the milk sugars (lactose) are converted by the bacteria to lactic acid. This increase in the acidity of the milk is what allows the milk proteins (casein) to form into curds when a coagulating agent (or "curdling agent", as described above) is introduced to the milk.

Another factor that will determine how solid the curd shall become, aside from the coagulating agent used, is the temperature at which all this occurs. The bacteria do their work best between 75 and 95 degrees F, with the hardest curd being formed if the milk is curdled at about 85 degrees.

Hard Cheese (and no.... I don't just mean "difficult")

[Note: The following are **not** specific enough instructions to go home and make a hard cheese. This is a general overview. If you wish to make one, contact me and I will help you with the specifics and the equipment required, and information on where to get it and what to order.]

As was alluded to above, the initial steps in making a hard cheese are very similar to that of making a soft one. You just have a few more things to add, and will need some extra equipment for the additional steps required. First of all, if you are going to use store bought cow's milk, you will need some calcium chloride to add to it, if you are to get a suitably firm curd. Any type of milk can be used, however. Cheese can be (and has been) made from the milk of any animal man was ever able to domesticate, up to and including African Cape water buffalo.

You will also need a starter culture. These come in two types which can be ordered from any cheesemaking



Making Simple Bag Cheeses / Cheese in Period cont...

supply company. (I use New England Cheesemaking Company. Their website may be found at <http://www.cheesemaking.com>. Another source is Lehman's Non-Electric Catalog at <http://www.lehmans.com>) The two types of starter cultures are mesophilic and thermophilic. Which one you use will depend on the temperature you plan on curdling, and the type of cheese you are trying to make. This is added to the milk initially while you are first warming it. This process is known as "ripening the milk."

Making hard cheese also requires rennet. The most common is animal rennet, which can be had in liquid or tablet form, and is taken from the lining of the fourth stomach of a young calf. For vegetarians, there are also concentrated vegetarian rennets available for order, which are often made from fungal sources. This coagulating agent will be used in place of the lemon juice in the soft cheese example to set the milk into a firm curd.

The initial process is the same as making the bag cheese, but when the curds are drained, you don't hang them in a bag. You will need to put them into a cheese press. The press simply consists of a cheese mold and some method of applying pressure to it to force the curd down into a much more solid mass, and forcing all of the whey out of it. You can order cheese molds commercially, or they can be made from a coffee can with some holes in it. It's really not as hard as you think.

After the cheese has been suitably pressed and drained, it is removed from the press and lightly salted, and allowed to air dry for several days, being turned twice a day to ensure even drying. A rind forms on the cheese during this time. The rind on many great cheeses is often the best part, though Americans are not used to seeing it and may not find it palatable.

Once the cheese is dry, it is usually aged, for anywhere from a month to years, depending on the type. Some are left to form an ever harder rind of their own, but many are waxed. You can get cheese wax cheaply, and melt it, and brush it onto your cheese to keep it fresh and free of spoilage while it ages.

Some Notes on the History of Cheese in Period

Many people will find it shocking if you tell them of advanced styles of hard cheesemaking in period. Lots of folks seem to think that in our period, only simple, soft cheese, cottage cheese, or curds and whey were eaten. Not true! The history of hard cheese is ancient, going back to well before 4000 BC. The story of Zoroaster (written in 1000 BC by Pliny) tells us of a man who was said to have lived for 20 years on a single cheese. (Note: it is currently estimated that this cheese must have been a parmesan the size of the rock of Gibraltar.)

The Greeks said that cheese was created by Aristaeus, son of Apollo, and many of their references refer to it as "pressed cheese".

In I Samuel 17:18, David was carrying ten cheeses to the army of Saul when he met Goliath. We can only speculate that if he'd simply given the giant a couple of them, he'd likely have been on his way with much less fuss and bother.

A monk's chronicle from 1070 tells us that Charlemagne was reported to have been very fond of Roquefort and ordered it from great distances away.

The Island of Delos had a hard cheese on face of one of their coins.

Cheshire is one of the oldest English cheeses and it can be dated back to Roman Britain and is mentioned by name in the Domesday Book of 1086

We have already covered a large list of period coagulating agents used in cheesemaking. More can be found in the references given at the end of this paper. As to equipment, for the draining of cheese, a very period method was the wicker type basket mentioned in the soft cheese section. This is referred to many literary examples, including Homer's tale The Odyssey. The wicker baskets used for draining curds by Polyphemus (the Cyclops) were known as "formos" to the Greeks, which became the word "forma" in Latin, and gave rise to the Italian word for cheese, "formaggio" as well as the Old French "formage" which became



"fromage".

Cheese was also pressed in molds during our period, and they came in a variety of styles. Digs in Great Britain have turned up iron rounds with many holes in them which were used for this purpose. Even older still were ceramic pottery molds of similar style. The "followers" (which are the pieces that fit into the mold on top of the cheese to press it down) were referred to as "flowers" in those times. Many of these have been recovered as well. Many types of presses were used to apply pressure to the cheese, but simple weights on the press were the most common. Bricks were an obvious choice, and while not in our period, "brick cheese" got its name from just such a system, where brick molds were made to form and press the cheese, and the bricks themselves were used as weights to drive the follower down.

It may be of interest to note that several varieties of hard cheeses have ancient lineages. Here is a short list of some of the older ones, along with the earliest references to them which have been found thus far in primary resources:

Cheese Variety	Year(AD)
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Gorgonzola	879
Roquefort	1070
Cheshire	1086
Grana	1200
Cheddar	1500
Parmesan	1579
Gouda	1697
Gloucester	1697
Stilton	1785
Camembert	1791

Reference material used in this paper, along with other sources where you can find more information on the history of cheesemaking in our period:

The Complete Book of Cheese. Bob Brown. Gramercy. Library of Congress #55-11956

Summa Lacticiniorum, by Pantaleo de Confluentia, Turin, 1477.

Formaggi del Medioevo, by Irma Naso, Torino Publish-

ing, 1990

The Cheese and Buttermaker's Handbook: a practical treatise on the arts of cheese and butter making, by J.B. Harris, published Glasgow by Dunn & Wright, 1885.

The Story of Cheese-making in Britain, by Val Cheke, published London: Routledge & Kegan Paul, 1959.

The Cheese Book by Vivienne Marquis and Patricia Haskell. Published: Simon and Schuster. 1964.

"Cheesemaking in Scotland – a History" by John H Smith. ISBN 0-9525323-0-1

The History of Cheese. (online resource) British Dairy Council: <http://www.milk.co.uk/cheesehistory.html>

The Cheese Companion, by Judy Ridgway, published 1999, Quintet Publishing Co.

History of Cheese Making in the Moorlands, Alan Salt, London, 1991.

"The Cheese Book," by Richard Widcome. Published: Chartwell Books (Seacaucus, NJ), 1978.

Production of soft cheese, by J.H. Galloway, published in The Society of Dairy Technology. 48 (2); 36-43.

The making of farmstead goat cheeses. By J.C. Le-Jaouen, published 1990. Cheesemaker's Journal. 206.



Finna Grimsdottir during the Competition for Arts and Science Champion at the Mountain's Edge Defenders tourney, March 2009



Pewter Casting in Wood

by Lady Shara of Starwood, OVO, CMC, AoA

I'm a woodcarver.

That's my identity.

I'm also an artist-researcher-costumer/seamstress-herbal gardener-architect wanna-be-embroiderer-writer-and a dozen other hats. But at heart, I'm just a craftsman with a passion for playing with my imagination.

I was packing for Gulf Wars, when my friend, Sandy, in Australia, presented me with a challenge.

'Carve a wooden mold and cast pewter in it'.

I knew that Stefan would most likely be at GW, and he'd have his casting stuff there.

The night before I left for the War, I went out and found a piece of hardwood. It was cheap hardwood, 'free' in fact. I sawed it off a slating board from a garden bench that had given up the ghost. If this experiment didn't work, nothing was lost but my carving time.

I searched my museum catalogs for a good project. I found a Medieval medallion that looked cool; I could've picked a less complicated piece, but I was really curious to see how much detail I could get in a cast and to best determine how much detail would be lost in subsequent castings. It took me a few minutes to cut the wood to size using my Japanese pull saw. I'm a real stickler for the use of traditional hand tools.

The piece of board had old flaking varnish on it. I laid the best side on a sheet of sandpaper on a table and sanded off all the varnish. This gave myself bare wood to draw my design on, and a flat work surface to make solid contact with a facing slab of soapstone. The soapstone was necessary. It was to help draw the hot metal down into the mold. The retained heat in the stone would do that.

To start the work of carving the mold, I first made a

xerox the exact size of the original. Then I made a back-up copy, as I'd be cutting up the first one. I cut the first one out with small curved scissors. I then laid the cut-out on the wood in the best place for the mold cavity, spacing it far enough from the sides and the bottom to minimize any splitting, while leaving enough room toward the top, for a proper sprue.

I drew the outline on the wood with a pencil, and penciled in the sprue opening. If your tools are limited, take an angle point Exacto knife and go around the pattern lines with the knife at a sleight, inward, (toward the inner part of the mold) angle. You don't want to cut too deeply, (and you Don't want to make any undercuts). Wrapping all but about an 8th of the tip in masking or electrical tape will help you judge the depth. I have OODLES of carving tools to chose from, so this wasn't anything I needed to do. (Not to mention a life-time of working with those tools)

Once the outline has been defined, I used a shallow sweep (curve) gouge to clean out all the wood in-between the cuts. I flattened the bottom uniformly. Using my cut-out pattern, as a guide I drew a line down the center. The design was a balanced one, a central pair of martini glasses, between the heads of two lions with open mouths. Below the glass shapes, was a single branch with leaves. I drew those in and carved them, first. There was a border around the piece, two angled cuts set it in. Then I drew in the lions and decorative dots, and carved those. Then carved in the sprue. At the bottom of the mold I did something seemingly unusual. I used the tip of the knife, to twist a 1/16 the dot of wood out, at the low point of each low portion of the mold. Then I cut a tiny sliver of wood out, between the dots and my mold.

We're taught to carve 'vent' lines in soapstone, for the air to escape so the metal can reach into the smallest parts of the mold. But over the years, I've seen a number of period molds in books, and a number of them have these small 'dots' instead of vent lines, especially at places where the mold tapers to a point. They may have been interpreted as merely a part of the finished design, and after some experi-

*Pewter Casting in Wood cont...*

mentation, they can, apparently, be used as such, if they fill with metal.

I happen to own a real Medieval casting mold.

It makes 3 different pendant-type castings. The molds go to within a 16th of an inch of the lower edge of my precious mold, there are no vent lines. But all three shapes have some form of tiny 'dot' at their furthest design points. My mold is finely cast in bronze. CLEARLY the mold was a prized possession to it's owner. Not only in it's intricacy, but in the mold itself. It's shaped like a small (2.5 x 2.75 inches) 3-petaled 'purse'. The back side has a lightly etched decorative scroll-work design. This mold was Clearly the work of a master, who took pride in his work.

(I will include photos, if I'm able)

The wooden mold took me only an hour to carve. A similar soapstone one, would have taken me Much longer to do.

So here's the question.

Do you need/want to make 25? 50? 100? castings from your mold?, or only a few, for personal use?, perhaps only one, Good casting?.

Good soapstone for making molds, is not easy to find for the beginner. Trying to find it to get started, may be more trouble than it's worth, if you only want a single piece, or several different pieces. And like Stefan has so often pointed out, it's going to cost you. The cost to buy it, sight-unseen, x 2 for the shipping.

Your pewter is easier to find.

For limited production, you can't beat a wood mold. It can be as cheap, as free. Learning to think and carve in reverse,...ummmmm,...That can be a bit tricky, even to me. It requires a totally different mindset to what I'm used to doing.

Now.

As to what to 'do' next.

Take some baby powder and sprinkle it in the mold.

Shake it, to make sure it coats all the wood mold interior,...then knock it on the edge of the table to remove the excess, following this, with blowing on it. THEN take your finger and rub the remaining powder coating into the pores of the wood.

This will seal them and act as an insulation to the wood, from the hot metal, thereby prolonging the usefulness/life of the mold, as well as a lubricant to assure the cooled metal releases easily from it.

In tiny areas, take a stylus or a pin with the head embedded into a small dowel or a bamboo skewer point, and burnish the powder into the tiniest details. If you round the blunt end of the skewer on a piece of sandpaper, to gently curve the edges of it, it will work great to burnish the inside of the rest of the mold.

Next, back the mold with a piece of warm soapstone, and proceed to cast, as you would when using a soapstone mold.

Before I started this experiment, I took a photo of my finished mold carving, to be able to compare it, later, with my mold after a set number of castings had been made.

My friend, Sandy, who clearly had experience with this sort of thing, since he's the one who'd suggested I try it, had told me to coat the inside with powder. That had not occurred to me, but once told, it made perfect sense.

Sandy had warned me that I wouldn't get but a few castings off the mold before charring would erode my carving, but the wood was free, and was destined for the woodpile for my firepit use, so I Really had nothing to lose, and hopefully knowledge to gain. It was a win/win situation.

As it was, I repeated my powder coating before each casting, and after 6, quit, for now, delighted to have gotten more castings off it than I'd dared hope for. I think I'm going to leave that mold alone. It's done it's job, and exceeded all expectations. When I get a chance, I'm going to get a new piece of maple and carve a different artifact, and keep



Pewter Casting in Wood cont...

a photo record on that, also, and ; a before casting pix, a pix of the mold after 3, 6, 9, 12 castings, and as many groups of 3 as I can do, before the mold becomes un-usable, and then a last pix of that, and the last casting to come off it. There was minor scorching on the lower face of the wood. Coating, The wood surface, alas, may have prevented that.

I LOVE experimental archeology. I love making the discoveries and keeping records so the experiments can be duplicated if they work, or altered until they DO work, with a written and photographic record to back it all up. I've now proven that the wood molds DO work, for pewter casting. I accepted the challenge, and Stefan and I are now able to benefit from what I've learned, as may others.

Good luck.

YIS

Shara

(p.s. Stefan, remember the tiny cracks at the bottom edge of the wood, and the single long crack with the grain across the base of the carving, between mold and vent dots? Well, you and I thought these were caused by the heat of the soapstone. We were mistaken.

When I got home, I enlarged my first, before casting, pix of the mold, and all these things were clearly, already in the wood. The Only thing the heat of the metal and soapstone did, was to open that bottom horizontal mold crack, a bit more (You can see on the casting I gave you, where the metal seeped into the crack there) The earliest attempts it was not so noticeable. I kept the 5th casting (and have been cleaning it up, at home) and gave you the last, (the 6th to be cast) The only serious charring, after 6 casts, was at the sprue end, where the metal was thickest and stayed hottest.

I'm gonna call this one a success.) Now, I'm off to try and make some clear pix of my Medieval Mold for you to see, and perhaps include it with the article

Photos:



First pix of mold, before any casting : (and pix of museum Catalog page) (you can clearly see cracks, we discovered, later)



Close up photograph of the wooden mold.



Pewter Casting in Wood cont...



Very first casting, note dusty look where I didn't get the powder well rubbed in on the upper portion. Also note good clear air-'dots', at bottom, where no other vents were used, these may become part of my future molds.

Mold, after 6 castings.



Closer, showing mild scorching and slightly more pronounced cracking.



My copy, almost cleaned up,...was from the 5th casting, and was the best of the lot. Stefan got the 6th and last casting.



Pewter Casting in Wood cont...



Medieval Mold, of cast bronze, most likely for gold earrings. Note the small dots and closeness of mold to edges.



And the back of the medieval mold. You can barely make out the delicate spiral decorations swirling down from the sprue end.



Close-up of Sprue area and notches near top.

*Business Meeting Notes, November 16th, 2009*

Business Meeting: 11/16/09

Attendance: Melanie Mitchell, Benjamin Mitchell, Alyn Trewpenny, Geoffery Fitzhenrie, Alail Horsefriend, Berengaria de Montfort de Carcassonne, Francesca Maria Volpelli, Michael, Catarine Quhiting, Ruland von Bern, Vasa d'este, Maccus of Elgin, Arianna of Waterford, Marriota, Losir de Douglas, Mackenzie of TP, Orlaith, Juliana von Aarderbirg, Octavian Silvermoon, Berte le Webb, Shauna

Meeting Starts: 7:00pm

Seneschal:

Greetings unto their Excellencies and the populace of Terra Pomaria!

Best Wishes for a speedy Recovery for her Excellency.

The Holidays are upon us and many of us are preparing with excitement for the investiture of our new Prince and Princess, the Coronation of our new King and Queen and the feasts and gatherings with friends and loved ones that come with his time of year.

I look back at the year that has passed and want to take this time to thank their excellencies, the officers and all the populace of Terra Pomaria (and beyond) for all of their assistance in our endeavors with our events and for their continued encouragement and support of the new members who have joined us in playing this game we love so much.

Yours in Service

Maccus of Elgin

Seneschal - Terra Pomaria

Baron and Baroness:

- Hiya
- Her Excellency is currently in the Hospital with Appendicitis
 - She is doing well and recovering well.
- We are coming into the Holiday Season
 - Due to peoples Outside commitments Recommendation is that December meeting is cancelled
 - Would still need to report.
 - Fighter Practice
 - Schools are no longer leaving their lights on at night

- Considering a Daytime practice on Saturday during the winter months
- Plan on being at 11th Night
- Hope everybody has a nice thanksgiving and enjoy the beginning of your Holiday season

Chronicler:

- Business Meeting Notes approved
- Deputy is doing great
- Any suggestions please email me

Exchequer:

- 6697.09- Bank Balance
- 7338.11- with checks
- New Deputy- Melanie Mitchell
- 5 dollar refund from trash company from September Crown

Chatelaine:

- Great Series of Ceilidhs so far
 - 5 newcomers were there.

Chirurgeon:

- Destined to never be warranted.
- Paperwork is lost yet again
- Deputy's paperwork is circulating
 - Ben Mitchell
 - Will help get him warranted

Herald:

- Same old Same old
- Have books will Travel
- Consulting at Ceiled

Heavy Marshall:

- Not here today
- Having issues finding a location for practices
- Good turnout at Mid Willamette Valley

Rapier Marshall:

- Open

Archery Marshal:

- On Hiatus until Spring
- Practice site still available in Canby

Arts and Sciences:

- Yo! Word.
- November 1st
- 3 people
- Good Time
- Taught at Culinary Symposium

- Small but Enthusiastic
- Good showing of people from the summits
- December 6th
 - At Bera's House 1pm-6pm
- At 11th Night
 - Alpine Scholar Competition at 11th Night
 - 3 different Items
 - 2 in separate Categories
 - Written Documentation
 - Example (2 costumer, and cast buttons)
 - Artist Showcase Challenge
 - Each and every person in the Summits go and do something you have never done before and bring it back and tell people about it.
 - Not a competition.

List Minister:

- Nothing really to report
- Missed the regional Practice

Gold key:

- Potential person as Gold Key.
 - Not willing to commit until she has double checked prior commitments

Web Minister:

- Finally got into the Website
- The entire Privy's are online.
- Any Questions and such please email her.

Librarian:

- Nothing to report

Grete Boke:

- Nothing to Report

Scribe:

- Handed out several Charters
- Several people are taking the opportunity to design scrolls

Dean of Pages:

- Nothing to Report

Chamberlain:

- Nothing New to Report

Other Business:



Business Meeting Notes, November 16th, 2009 cont...

- Update on Winter's End
 - Kingdom website has been updated
 - A & S championship info sent out.

Update on Bar Gemels:

- Autocrats Meeting on 7th
- Site visit on weekend of thanksgiving
 - Project weekends coming up over the next few months
- Need info from kingdom website
- Jaccomas has agreed to design a website for us.
- Working with Lenora on Pre-reg forms.

Polling Process update:

- Form has been designed and sent in
- Crier has info in it in December
- Done by mail to all paid members in the correct zip codes
 - All officers or Sergeants outside the zip codes need to talk to Maccus
- All forms will be mailed out by

December 1st.

- All mail will be sent back directly to their Majesty's
- Requests \$102 dollars to take care of paper and postage
 - Mackenzie motions
 - Vasa Seconded

Mtn. Edge:

- 636.02 check for our share of Acorn 20

Long and Short bid

- Bids still needed

Open Forum

- Heavy Fighter Practice
 - Armory's
 - Fairgrounds
 - Horsebarns
- Leaning toward keeping it on an evening or moving it to Sunday
- People prefer Wednesday evening if we can find a site.
- Tabled until next business meeting.

- Need to post about loaner gear on list.

- Maccus and Alail are starting that

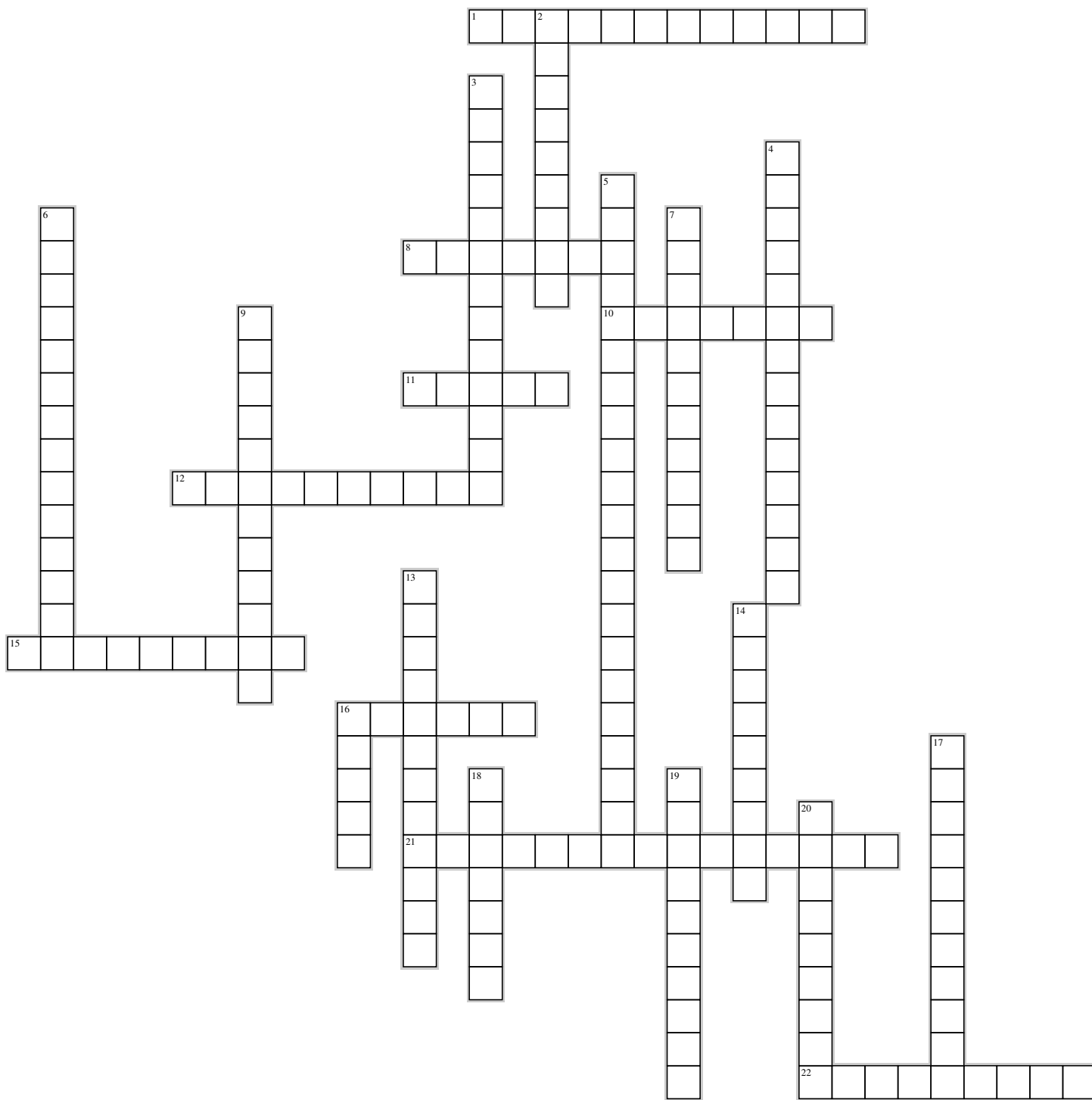
December Business meeting

- Cancel as long as we still get in the Reports
- Concerns
 - Year end reports
 - And other things needs
- Octavian Motioned to have officers reports due at Ceilidh and business meeting canceled.
 - Alail Seconded
- Ceilidh
 - Lindis will be teaching basic Autocrating
- Meetings will continue to be at the pizza place for the upcoming year.
- Armor workshop and arrow making workshop at Maccus's House sometime in the next month.
- No update on Sheild Blanks

Meeting Closed: 7:47



Privy Crossword




Privy Crossword

Across

1. Cheese can be (and has been) made from the milk of any animal man was ever able to domesticate, up to and including African Cape _____.
8. On Tuesday, November 28, 1095, Pope Urban II had proclaimed the beginning of what would be the first _____.
10. Long trailing strips of fabric added to the upper sleeve.
11. Cheese was also pressed into _____ during our period, and they came in a variety of styles.
12. The first battle of the crusades would go into history as being fought between _____.
15. A number of period molds have small 'dots' instead of _____.
16. Another name for Passover.
21. The eldest of the nephews, _____ then took over the position of military leader upon his uncle's death.
22. Charlemagne was reported to have been very fond of _____ and ordered it from great distances away.
7. The _____ first came into fashion towards the end of the 14th century.
9. A period cheese-making method from Italy involved dumping the curds into a tightly woven _____ to drain and set.
13. A key step in making cheese is to force the milk to separate into _____.
14. Apparently without consulting Pope Urban, Peter proclaimed the beginning of his own crusade, which would begin on _____, 1096.
16. _____ commemorates the victory of the Jews over the evil Haman, during the time of Xerxes II in Persia.
17. The "Ye Yehi Ratzone" that is recited over this food asks that our good deed be as many as the seed of the _____.
18. First name of the Chatelain.
19. Event taking place February 27th.
20. _____ is called the "Sabbath of Sabbaths" and is the holiest day of the Jewish calendar.

Down

2. It is custom for Jewish children to go from house to house to receive treats of fruits and sweets on this Sephardic holiday.
3. To control and maintain class distinctions in dress, England enacted _____ in 1363.
4. Clerics dubbed this extreme form of the sideless gown "_____".
5. Peter, after seeing how few there really were of his once great horde, counseled waiting until the arrival of the "_____ " that Pope Urban was sending.
6. On or about August 1, 1096, Peter and the remaining crusaders reached _____.