



The Privy

Barony of Terra Pomaria

Words from their Excellencies



The Privy

March 1st, 2010

Greetings unto the noble populace of Terra Pomaria,

This month our words are brief as we are busy with much as we scramble to prepare our gear and garb for the tourney season. We are excited that tourney season is here and the spring has arrived and with it a new year, AS 45. We thank all who worked so hard to make Bar Gemels such a success. We hope to see many of you at the many events there are to be enjoyed throughout the season.

Warm spring blessings to you all,

Sir Ruland and HE Emma von Bern

Baron and Baroness of Terra Pomaria



Calendar of Events	2
List of Royalty and Officers, and Champions	3-4
Local Gatherings	4
A Peer Within	5
Period Fruits and Veggies	6
Law of Arms	10
Muslims in Sicily	22
Business Meeting Notes	31
Photos	34

Chronicler's Words

Greetings!

In this month's issue of our newsletter you will find a few subtle differences. Mainly that there aren't as many articles as normal. Why, you may ask? It's simple. Just a few weeks ago our Barony held a wonderful event! Bar Gemels was a fantastic success. There were so many wonderful pictures taken at this event that I wanted to showcase them as much as possible. I had a horrible time narrowing them down. I want to take this moment to thank the people who contributed the photos that you will find here. And those are our Benjamin Mitchell and Lady Diana de Winter-ton. They are both much better photographers than I am.

Yours in Service,

Fortune verch Thomas



Upcoming Events

- May 8th— May Revel, Canton of Hauksgardr, Hood River and Waco Counties, OR
- May 21st-23rd May Crown, Barony of Wastekeep, Tri-Cities, WA
- May 28th-31st— Egil Skallafrimson Memorial Tournament, Barony of Adiantum, Eugene, OR
- May 28th-31st Grand Thing V, Barony of Stromgard, Vancouver, WA
- June 4th-6th War of Trees II, Shire of Tymberhavene, Coos & Curry Counties, OR
- June 11th-13th Ancestral Remembrance Celebration, Shire of Myrtle Holt, Grants Pass, OR
- June 11th-13th Known World Herald's & Scribes Symposium, Shire of Dragon's Mist, Washington County, OR
- June 18th-20th— Summits Summer Investiture, Shire of Corvaria, Bend, Jefferson, Deschutes, & Crook Counties, OR
- June 19th— Three Mountains Baronial Champions, Barony of Three Mountains, Clackamas & Multnomah Counties, OR
- July 1st-5th An Tir— West War
- July 16th-18th July Coronation, Barony of Vulcanfeldt, Yakima—Yakima County, Wa
- July 23-25 A game of Thrones and Stormgods, Barony of Stromgard, Vancouver, WA

May 2010

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

June 2010

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

July 2010

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



Curia

Their Royal Majesties of An Tir

Owain ap Einar and Adwen Wrenn

Their Highnesses of the Summits

Abu Nur Rustam Ibn Abdallah and Suvia filia Hereberti

Tanist and Ban-Tanist of the Summits

Viscount Gabrial Luveday and HL Sumayya min Yibna

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

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

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

Officers of Terra Pomaria

SENESCHAL: Countess Berengaria de Montfort de Carcassonne, OR, OP PO Box 7973, Salem OR 97303

LIBRARIAN: HL Francesca Maria Volpelli (Marie Couey-Strobel) volpelli_fm7419@profirefighter.com

CHANCELLOR OF THE EXCHEQUER: Melanie Mitchell

HEAVY MARSHAL: Lucas Von Brandonburg benmbiker@msn.com

CHAMBERLAIN: Finna Grimsdottir

LIST MINISTER: Lady Catarine Quhiting (Denise VanDyke) catarineq@yahoo.com

CHATELAINE/ GOLD KEY: Orlaith ingen Fergus mac Donnchada (Maggie Flores) margrett.flores@wachovia.com

MINISTER OF ARTS & SCIENCE: Alail Horsefriend

TARGET MARSHAL: Cherise MacGill. Curtbrandi@msn.com

CHIRURGEON: Lady Amlynn MacTalis (Sandy Gray) SLgray3@comcast.net

DEAN OF PAGES: Lady Losir MacTalis (Alexa Gray) lex_luther812@yahoo.com

WATER BEARER: Isabel (Shauna Yuste-Ede)

HERALD: Geoffrey Fitzhenrie (Jerry Harrison) geoffreyfitzhenrie@gmail.com

CHRONICLER: Fortune verch Thomas (Traci Earhart) LadyFortuneThomas@gmail.com

ARMOR DEPUTY: Sir Roland Von Bern (Heath Lawson) SirRulandvonbern@hotmail.com

GRETE BOKE: HL Jean- Jacques Lavigne (Brian Broadhurst) jean-jacques_lavigne@comcast.net

GAMES DEPUTY: Vivien nic Uldoon (Shawna Job) shawnajob@yahoo.com

WEB MINISTER Adara Marina Koressina (Christine Paterson) - adara_of_antir@yahoo.com

SCRIBE: Brigit of Guernsey (Beth Harrison) Brigitspins@yahoo.com

*Champions of Terra Pomaria***Heavy Defender:** Alail Horsefriend**Archery:** Maccus of Elgin**Arts & Sciences:** Geoffrey Albryght**Rapier:** Sean O'Sirin**Youth Champion:** Al Sayyid Aziza bint Rustam*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: TBD

Armoring: Contact: Roland (Heath) SirRulandvonbern@hotmai.com (modern attire)

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

Heavy Weapons / Rapier Fencing Fighter Practice : Saturday Noon Fighter Practice at Independence Elementary school. Contact HL Lucas von Brandenburg benmbiker@msn.com

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

Open Castle : This gathering is an opportunity for the members of Our Great Barony to gather at the home of

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

Bardic Music Night

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

Legal Stuff

This is the May, 2010 issue of The Privy, a publication of the Barony of Terra Pomaria of the Society for Creative Anachronism, Inc. (SCA Inc.). The Privy is not a corporate publication of SCA Inc. and does not delineate SCA Inc. policies.

Contact the Chronicler for information on reprinting photographs, articles, or artwork. The Privy is available for FREE, and can be obtained at <http://terrapomaria.antir.sca.org/newsletter.htm> or by e-mail. If you are not currently receiving The Privy and want it e-mailed to you contact the Chronicler at ladyfortunethomas@gmail.com

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.



A Peer Within

by Constance de LaRose

What is a peer? What makes one person a peer and another one not?

Is it the fancy white belt? Or the pretty gold chains and necklaces? Is it the right sized head to wear a crown or coronet?

How does a person become a peer? Is it knowing the right people? Is it from doing all the work? Or maybe being more talented at something than other people?

They all have a very pretty piece of paper that says they are peers. Did that paper make them peers? Did it suddenly, magically change them in the blink of an eye?

Most of us, reading the above questions boldly, would answer a resounding "no" and "of course not". So we all know what a peer isn't. We all know what doesn't make a peer. But what is it about these people that does make them peers?

The secret (as with most secrets) comes from within. Watch the best of the peers carefully and you can see what makes them different. Watch carefully, for the best just do it naturally. No need to flaunt it for, to them, this is just the way things are and should be.

Watch Mary Amanda Fairchild. "Well sure", you say, "but look how talented she is". Yes, she is talented. But watch how she uses that talent. I watched her at the last coronation. On Saturday the musicians guild provided music for coronation and court. I am sure that Mary Amanda could have directed the guild through it all. I am equally sure that she could have designated only one or two additional performers to direct. Yet, watching carefully, I noticed that almost every member had a chance to direct. Would the performance have been better with

only Mary Amanda directing? Possibly, and yet, she looked to the future of the guild and what was best for it's members first. She gave each member a chance to learn and grow. A moment to shine, a moment in the spotlight. I am sure that they are all better for the experience. The barony and kingdom will be blessed with a guild in which all members are constantly learning and becoming better. Not much spotlight for Mary Amanda, but spotlight doesn't make a peer.



Watch Baron Niccolo. Last week at fighter practice, I watched him laboriously gather folks young and old together to learn how to dance. When he had a small group gathered, there was one young lady without a partner. So he became her partner. For the better part of an hour he showed them how to dance several medieval dances. It was lovely to watch and certainly added to the atmosphere. But, that is really nothing special. After all, many people do that sort of thing. Look more closely

yet. Baron Niccolo had an injured leg that day. I don't know what the injury was, and it would take an eagle eye to have caught it, so well did he hide it. He did some stretching exercises prior to starting. And during the dancing you could occasionally catch a pain filled wince. But he noticed that his partner had noticed the wincing and covered it with a smile. After that you could only see the pain if you looked carefully at his eyes. A lesser person might have said, people aren't interested tonight, and just skipped the dance instruction for the evening. A lesser person might have just shown the students the steps and then let them do the dancing. Some one less than a peer might have stopped at the easy dance steps, instead of going on to the intricate footwork in the Italian version of the dance. But it takes a peer to place concern for the young lady and her enjoyment of the dance above his own pain. It took a peer to make her beautiful and graceful to all who watched, because you could see that he saw the beauty and grace within.

*A Peer Within cont...*

One of the best things about the SCA is the opportunity to learn how to be better than we are within. We have this opportunity because we have so many grand examples about us at every gathering. Do you want to become better? Then look around you at the next gathering you attend. Watch the lady with a beautiful lap harp who is allowing a seven year old girl to touch it and strum it and showing her how to play a simple tune. Watch the drummer who walks apart from the fun of the group and the beautiful dancer so he can privately help the newcomer whose fingers are itching to pound some hide. Watch the Queen whose toes are tapping with a wish to dance as she sits at a table behind a screen and illuminates an Award of Arms instead.

For what truly makes a peer isn't talent or tough hide or a piece of paper. It is a willingness to put other's enjoyment at least equal to, and often ahead of, your own. It is a desire to pass on your knowledge and talents to those who would wish to learn. It is the ability to do this with a smile on your

face and a kind word of encouragement on your tongue. It is a caring about the SCA and the people in it.

*Did You Know it's Period? Part II:
Vegetables and Fruits*

by HL Rowan Houndskeeper

Continuing the previous article's discussion on medieval foods that are easy, tasty, and actually very "modern", in Part II we cover recipes for several vegetable and fruit dishes.

There are two main things to remember about fruits and vegetables in period cooking.

1) Unless dried, pickled, or otherwise preserved, fruits and vegetables were only available seasonally. There was no fresh asparagus in the winter or fresh peach pie in the spring.

2) New World plants were not available for most of our period.



A few New World items started to appear (usually as "novelty" foods) on the menus of the rich in the late medieval/renaissance period, but before 1492 they were *not available at all* in Europe. So make sure that the fruits and vegetables you select are all European, Asian, or other Old World varieties. New World vegetables to be wary of include corn (maize), potatoes, tomatoes, peppers (the hot or sweet varieties of the *Capsicum* genus), and most of our common bean varieties (*Phaseolus* genus including lima, butter, navy, kidney, black, pinto, and the standard french green bean *P. vulgaris*). Confusion can occur because Europeans used words such as *corn*, *peppers*, *green beans*, etc., in their recipes, but they weren't referring to the same plants that we as Americans use these words for today.



Veggies and Fruits cont...

PESEN = PEAS

Perry of pesoun. Take pesoun and seth hem fast, and couere hem, til thei burst; thenne take hem up and col hem thugh a cloth. Take oynouns and mynce hem, and seeth hem in the same sewe, and oile therewith; cast therto sugar, salt and safroun, and seeth hem wel thereafter, and serue hem forth.

Form of Cury (14th c. English)

Translation:

Perry of Peas. Take peas and boil them covered till they burst; then drain through a cloth. Take onions and mince them, and boil them in the same soup with some oil. Then add sugar, salt and saffron and boil [all ingredients together], and serve them.

Redaction:

2 lbs fresh shelled (or frozen) peas
2 small onions, minced
3 Tbls olive oil
1 tsp salt
1 tsp sugar
pinch of saffron (optional)

Place peas and onions in a pot with water and bring to a boil. Reduce heat, add olive oil, salt and sugar. Cook until peas are tender. Drain and serve

APPLE MUSE = APPLESAUCE

Apple Muse.

Take Appelys an sethe hem, an Serge hem thorwe a Sefe in-to a potte; thanne take Almaunde Mylke & Hony, an caste ther-to, an gratid Brede, Safroun, Saunderys, & Salt a lytil, & caste all in the potte & lete hem sethe; & loke that thou stere it wyl, & serue it forth.

Two Fifteenth Century Cook Books (15th c. English)

Translation:

Take apples and boil them, and pass them through a strainer into a pot; then add almond milk and honey, and grated bread, saffron, sandalwood, and a little salt and put all in a pot and let it boil, stirring it well, and serve it forth.

Redaction:

6 large apples
1/2 c honey

1 c almond milk
bread crumbs
spices as desired (cinnamon, saffron, etc)

Boil apples until soft, then drain. Mash in a food processor until smooth. Place in a large soup pot and add almond milk, honey, and spices. Cook on low stirring every few minutes until completely hot, add bread crumbs to thicken to desired consistency.

The nursery rhyme "peas porage hot, peas porage cold..." may be Victorian, but peas were a common vegetable dish in Europe during our period, with numerous recipes available. This is perhaps a little looser of a redaction than some of the previous recipes we presented - the original suggests that this dish may have been more of a pottage of mashed peas (due to the "boil them till they burst" line in the original recipe).

This would produce a dish similar to some modern English methods of serving "mushy" peas as a side to roast beef.



Applesauce seems to be another one of those extremely common recipes across European cultures. Some of the recipes are quite simple, such as the Koge Bog (Danish 1616) recipe that basically calls for diced apples to be boiled with sugar. Others are more complex like the Vivendier (French 15th c.) recipe that calls for the apples to be sautéed in butter after they have been boiled – in effect cooking the apples twice. In addition, while many of the period recipes, such as those presented here, are quite similar to the modern recipe for fresh applesauce, there are other period applesauce recipes that might seem very odd to the modern diner. An example of this type is the Wel ende edelike spijse (Dutch 15th c.) recipe for "Applesauce in Lent" that calls for fish liver as one of the ingredients.



I leave it to you to experiment with your own redactions of the Danish and French applesauce recipes presented here (below) to see if you believe them to be different enough from the English recipe that you might like them better.

Two Other Period Applesauce Recipes

Pour faire amplummus: prenez pommes pelleez et copez par morceaux, puis mis boullir en belle esve fresce; et quant il sont bien cuis, purez l'esve hors nettement, puis les suffrisiez en beau bure fres; ayez cresse douce et moyeulx d'oels bien batus, saffren et sel egalment; et au dreschier canelle et chucquere largement pardessus.

The Vivendier: A Fifteenth-Century French Cookery Manuscript (15th c. French)

Translation:

To make an Apple Sauce: Get peeled apples, cut into pieces, then set to boil in pure fresh water. When they are thoroughly cooked, drain off all of the water and sauté them in good fresh butter; get fresh cream and well beaten egg yolks and saffron, and salt judiciously. When serving, sprinkle cinnamon and sugar over top.

XLII. Eblegrød.

Skær Eblene smaa/lad dennem siude met lidet Vand/lad der saa Sucker paa.

Koge Bog (1616 Danish)

Translation:

XLII. Apple stew.

Cut apples finely. Let them seethe with a little water and add sugar.

SALAT = SALAD

78. Salat. Take persel, sawge, grene garlec, chibolles, letys, leek, spinoches, borage, myntes, prymos, violettes, porrettes, fenel, and toun cressis, rew, rosemarye, purslarye; laue and waishe hem clene. Pike hem. Pluk hem small wiþ þyn honde, and myng hem wel with rawe oile; lay on vyneger and salt, and serue it forth.

Form of Cury (14th c. English)

Translation:

78. Salad. Take parsley, sage, green garlic, scallions, lettuce, leek, spinach, borage, mints, primroses, violets, "porrettes," fennel, and garden cress, rue, rosemary, purslane; rinse and wash them clean. Peel them. Tear them into small pieces with your hands, and mix them well with raw oil; lay on vinegar and salt, and serve.

Redaction:

Take as you have available: leaf lettuce, spinach, parsley, sage, mint, fennel, cress, rosemary, garlic, scallions, green onions, chives, leeks, borage, purslane, organic violets, and/or any other herbs or edible flowers you have. Wash them and chop them fine. Dress with a little salt and an oil and vinegar dressing.

This period recipe is basically a lettuce and spinach salad containing various fresh greens, herbs, and edible flowers. Use only fresh herbs! A couple of other notes: 1) use only leaf lettuce varieties such as romaine, red lacey, etc. – iceberg lettuce is not period. 2) *porrettes* is translated by some as green onions, scallions, or young leeks – use any or all as you have available. 3) also note that I do not recommend using rue, as in the original recipe, because it can induce labor in pregnant women, and many people have a dermatitis reaction to the leaf oils of the plant.



Like applesauce and peas, there are a large number of period salad recipes from nearly every culture across our time period, most of which seem to call for an oil and vinegar dressing. The basic redaction for all of these recipes boils down to take what leaf lettuce and other greens you have (such as spinach, cress, endive, or mustard), add fresh herbs (such as mint, parsley, thyme, or sage), and sometimes add nuts (such as almonds, walnuts, or pine nuts) or fruit (such as raisins, oranges, or lemons) or possibly other vegetables (such as cucumbers or pea pods), or add hard boiled eggs or cheese, or even flowers (organic edible varieties only – and make sure they have not been ex-



Veggies and Fruits cont...

posed to pesticides), then dress your salad with a simple vinaigrette. Of course, this is pretty much how we make salads today. For comparison against the Form of Cury (English 14th c.) recipe above, I've included three other period recipes for you to play with. But in the end, salad is salad, whether medieval or modern.

Other Period Sallet Recipes

On Preparing Lettuce

... It is eaten cooked or raw. Raw lettuce does not need to be washed if it is prepared in this way for they are more healthful than what has been washed in water; put in a dish, sprinkle with ground salt, and a little oil and pour a little more vinegar and eat it right away. There are those who add a little mint and parsley to this preparation so that it does not seem too bland and the excessive chill of the lettuce does not harm the stomach.

Platina: On Honest Indulgence (1475, Venice)

On Preparing a Salad of Several Greens

A preparation of several greens is made with lettuce, bugloss, mint, catmint, fennel, parsley, sisymbrium, origan, chervil, cicerbita which doctors call teraxicon, plantain, morella, and several other fragrant greens, well washed and pressed and put in a large dish. Sprinkle them with a good deal of salt and blend with oil; it should be eaten and well chewed because wild greens are tough. This sort of salad needs a little more oil than vinegar. It is more suitable in winter than in summer, because it requires much digestion and is stronger in winter.

Platina: On Honest Indulgence (1475, Venice)

To Make a Sallet of All Kinds of Herbs.

Take your herbs and pick them very fine into faire water and pick your flowers by themselves. Wash them all clean and swing them in a strainer and when you put them in a dish, mingle them with cucumbers or lemons, pared and sliced. And scrape sugar, and put in vinegar and oil, and throw the flowers on the top of the sallet, and garnish the dish about of every sort of the aforesaid

Two Fifteenth-Century Cookery-Books. Harleian MS. 279 & Harl. MS. 4016, with extracts from Ashmole MS. 1429, Laud MS. 553, & Douce MS 55. Austin, Thomas. The Early English Text Society by N. Trübner & Co., 1888.

Koge Bog: Containing a hundred useful pieces, which are about brewing, baking, cooking, aquavit and mead to make, as is useful in house holding &c. which before not in our Danish Language is issued in print. Printed in Copenhagen, by Salomone Sartorio, 1616. Translated by M. Forest at www.forest.gen.nz/Medieval/articles/cooking/1616.html

The Vivendier: A Fifteenth-Century French Cookery Manuscript. Scully, Terence. Prospect Books. 1998. via website at <http://recipes.medievalcooking.com/applemuse.html>

Platina. On Honest Indulgence (De Honesta Voluptate). A little work on foods and honest indulgence by the very learned man Platina: Printed with the work and care of Father Laurentius de Aguilu for the Distinguished Duke Peter Mocenicus. Venice, 1475. Evans, Susan J. Falconwood Press. 1989.

The Good Housewives's Jewel. by Thomas Dawson, 1596. with an introduction by Maggie Black. Southover Press. 1996.

Wel ende edelike spijs: manuscript UB Gent 1035. translated by Christianne Muusers at <http://www.coquinaria.nl/kooktekst/Edelikespijs0.htm>



References:

Curry on English: English Culinary Manuscripts of the Fourteenth-Century (Including the Forme of Cury). Hieatt, Constance B. and Sharon Butler. The Early English Text Society by the Oxford University Press, 1985.

*The Law of Arms in Mediaeval England*

By Pedro de Alcazar

Coats of arms are a common sight in England, and have been since the Middle Ages. For all their beauty and complexity, they were devised to serve one purpose: identification. At first, they were placed on the shield, surcoat, and banner of the knight, because his closed helm rendered him unidentifiable in the hurly-burly of a battle or a tourney. Later, coats of arms appeared on seals and signets, taking their identifiactory use into civilian life. Civilian use expanded as the Middle Ages proceeded, with coats of arms appearing on male and female garments, especially those designed for formal occasions. Finally, coats of arms were also marks of possession or donation, because they were placed on stained-glass windows, gateways, tombs, and household goods like books, crockery, and tableware.

Because of the coat of arms' use as an mark of identification, and its significance as a mark of gentility, it was natural that laws regarding its use and inheritance would arise. Were the case to be otherwise, sooner or later, there would be so many duplicated coats of arms that the purpose for which coats of arms evolved would be lost. This page will examine the evolution of English heraldic law, tracing it from its unformed state in heraldry's youth, to its final development at the beginning of the Renaissance. The history of this rather odd branch of English law has application into the present day, for one of the courts which heard heraldic lawsuits is still sitting, and last heard a case in the 1950's.

Heraldry's origins are unclear. Various authors have posited Roman standards, Teutonic totems, and Frankish imperial seals as heraldry's ancestors. Whatever its sources may have been, heraldry's origins were unheralded and fast to take root. The Normans on the Bayeux Tapestry did not use heraldry.¹ Yet, less than three generations later, seals with heraldic

designs were being used by French and English aristocrats, and shields with coats of arms were being given in knighting ceremonies.²



Undoubtedly, part of their popularity was because they contributed to the colorful appearance of a tournament. What also could have helped was their simplicity of design -the most common elements of heraldry, the ordinaries, are all simple lines marking some large portion of the shield, usually about a third of the area of the shield. By the reign of Henry III, coats of arms were being inherited; previously, sons could take whatever design they preferred.³ This happened at about the same time, all over Europe, without any proclamation or law.

With the inheritance of coats of arms, the display of armory took on a new significance. One of the first things that emerged, for the sons of the nobility, was the practice of cadency, which was the process of differentiating one son's coat of arms from another, in order to give each one of them a clear and individual mark that also showed their relationship. This could be done in a variety of fashions: changing the color of the field of the shield or the charges, the addition of a bordure or an ordinary, the elaboration of the lines of partition of the bordure or ordinary, or the addition of secondary charges to the field, ordinary, or bordure. The most popular method in England was the addition of certain special secondary charges, though the practice only became systematized in the fifteenth century.⁴

Also, the daughters of noblemen began to use arms at this time. It was not long before certain practices arose for the display of the marriage union, called marshalling, and the display of two or more inherited coats.⁵ The first method of marshalling was compounding, in which the husband added charges from his wife's coat of arms to his own.⁶ This dropped out of use quickly, because the composed coat of arms could be mistaken for a cadenced coat, perhaps of some other person. Another method was dimidation, in which the two coats, cut in half, would be put on one



The Law of Arms in Mediaeval England cont...

shield.⁷ This also went out of use at the same time as composition, because, in some cases, it was unaesthetic, and in other cases, the half coat resembled half coats of other people.⁸ Three practices remained in use throughout the Middle Ages, and into the present day: impalement, the escutcheon of pretence, and quartering. Impalement involved taking each entire coat of arms, and putting them into the space of half an entire shield.⁹ The use of an escutcheon of pretence was used only when the wife had no brothers, and could transmit the right to use her familial coat of arms to a man who would act as her family's representative—in this case, her husband. The escutcheon was a small shield with her coat of arms upon it that was placed in the middle of her husband's otherwise unchanged coat.¹⁰ Quartering ought to be familiar to anyone who has seen a performance of *Henry V*: the shield of the man and the wife were placed in alternating quarters of the shield. This was also the practice used when a person had inherited the titles to more than one coat of arms; indeed, the coat of arms of a person in an old noble house could look like a colorful checkerboard, with each coat of arms that they had the right to display laid out one next to the other.¹¹

Despite the development of these techniques to make arms unique, disputes arose over the rights to a basic design. One such dispute was recorded in the reign of Edward I, in a poem recording one of his campaigns into Scotland, called *The Seige of Carlaverock*. Unfortunately, the poem does not reveal any of the details, just the names of the parties: Hugh Pointz and Brian Fitzalan.¹² The poem is also important as a source for demonstrating that, even at that date, cadencing was in use.

The pre-regulation era of heraldry in England came to a close when the royal permission was expected to be sought when an armiger (a person who had the rights to a coat of arms) wanted to select an heir for his arms, when he himself lacked sons or daughters. The first instance of this was

in 1317, when Edmund Deincourt got a patent letter from the king giving him permission to alienate his coat of arms along with part of his estate, in order to keep his name and coat of arms "alive." Later, in the reign of Henry VI, Lord Hoo's alienation of his coat of arms without the king's permission was judged void, although this is after the appearance of heraldic legislation and written jurisprudence.¹³ Also, in the reign of Edward III, English kings began to emulate a practice of the Holy Roman Emperors—the granting of coats of arms to favored commoners.¹⁴ As we shall see later on, heralds and lawyers considered a granted coat to be superior to an assumed coat. The reign of Edward III was also witness to several heraldic lawsuits, which were the last recorded before the appearance of heraldic jurisprudence. Because one of them was well documented, and was used in a later case, it will be looked at later in this paper.

Like heraldry itself, heraldic jurisprudence is international. It started in Italy, moved to France, and the English, always attuned to French culture, picked it up and made it their own from there. As it is Continental in origin, it looks not to *Bracton* or *Glanvill* for its principles, but to the *Corpus Juris Civilis*.¹⁵ As one might also expect from heraldry's military use, works on heraldic law, in some cases, were also discussions of the laws of war.

The first work of heraldic jurisprudence, *De Insigniis et Armis* was written by a professor of law at the University of Padua, Bartolo of Sasso Ferrato, in the 1350's, in Edward III's lifetime.¹⁶ Bartolo of Sasso Ferrato was more than an obscure professor, but an advisor to Emperor Karl IV, and, mainly, his legal research dealt with the relationship of Roman law, which he considered universal law, and the constellation of local customs all over Europe.¹⁷ This led him to examine the principles of heraldic law, especially when, in 1354, Karl IV granted him a coat of arms, giving Bartolo a personal stake in discerning what heraldic law was.¹⁸

De Insigniis et Armis begins with a brief section on the





virtues appertaining to the colors and some of the popular charges used in the heraldry of his time and place.¹⁹ This study, often reviled in modern heraldic works, was therefore an important part of the mediaeval study of heraldry. However, Bartolo turns rather swiftly from this area, which was developed in far greater detail by certain English authors of the Elizabethan period, and heads to the greener fields of law.

As odd as it may sound, one of the first things that Bartolo denies is the notion that a coat of arms can be possessed only by one person or his heirs.²⁰ Instead, he draws an analogy between a name and a coat of arms, saying that if two unrelated people can have the same name, nothing prevents unrelated people from having the same coat of arms.²¹ Bartolo also says that a coat of arms is an image, and an image cannot be owned-only the material thing upon which the image is depicted can be owned.²²

Then, Bartolo contradicts himself by discussing heraldic inheritance, the circumstances under which a person can be made to cease and desist from using a certain coat of arms, and the qualities that make a coat of arms granted by a prince different from those which a person has assumed by their own volition to use. For the first issue, that of inheritance, Bartolo is very brief. All he says on the matter is that bastards ought not to inherit coats of arms, but says that local custom, like that of Tucany, can allow them to do so.²³

Bartolo says that there are three ways that a person may be barred from using a coat of arms which another person is using. The first is when the plaintiff proves he would incur damages, should the defendant persist in using 'his' coat of arms. The second is when a third party can prove that he, himself, will incur damages if the defendant persists in using that coat of arms. Finally, a magistrate can order someone to stop using his coat of arms if the magistrate can foresee scandal or civil disturbance arising from the use of

that coat of arms by that person.²⁴ Bartolo says that the coats of arms of princes would be certainly protected under this method, and that other coats of arms would as well, for the purpose of a coat of arms is identification, much like a notary's seal, and he quotes the *Pandects*, which says that he who forges a notary's seal must be punished.²⁵

Bartolo also draws several differences in quality between coats of arms which their owner has decided to use of his own accord, which are called assumed coats, and those awarded or granted by a sovereign prince. First, a granted coat of arms cannot be taken for use by another person, which, as has been mentioned above, would otherwise be a licit action.²⁶ Second, if a grantee's coat of arms looks like that of a non-grantee's, the grantee's title is better than the non-grantee's.²⁷ Third, granted coats of arms carry more precedence: that is to say, if individuals or their coats of arms are being arranged in order of rank, all other things being equal, a grantee ranks above a non-grantee.²⁸



Bartolo's book became popular in legal circles, but most heralds and knights did not speak the Latinate jargon in which *De Insigniis et Armis* was written. Because of this linguistic divide, the field of heraldic law bifurcated. One was vernacular, and includes the works of Honore Bonet and Christine de Pisan. The other remained in Latin, and, in Wales and England, is represented by the works of De Bado Aureo and Upton. This Latin continuation of heraldic legal thought spawned, in England, other vernacular heraldic texts, which are the direct antecedents of Tudor and modern studies of heraldry.

The works of the first tradition of heraldic legal texts are interesting on another level, not just because they discussed heraldry, but also *jus belli*, the law of war. *Jus belli*, as one might expect, was an area of law which dealt not just with philosophical topics of international law (ie., "Who has the authority to declare a



The Law of Arms in Mediaeval England cont...

just war?"), but also the practical issues of mustering and disciplining an army. Since coats of arms played an important role in military identification, heraldic law fell into the practical side of *jus belli*.

The first tradition began in 1387 with the appearance of Honore Bonet's *Arbre des Batailles*, or *Tree of Battles*. Bonet was an Occitan Doctor of Decretals and prior of the monastery of Salon in Occitania, who wrote the book in order to garner the patronage of Charles V of France.²⁹ Although the book was only moderately successful in doing that, it was a smash hit as a handbook for commanders seeking to control their armies.³⁰ It has been found in the libraries of kings and gentlemen all over Europe, and was certainly in the British Isles by the middle of the fifteenth century.³¹

Bonet's format for the *Tree of Battles* was the scholastic dialogue. A "yes/no" question forms the head of each chapter, evidence for each side is addressed in the body, and Bonet's conclusions form the tail. Compared to Bartolo's coverage of heraldic law, Bonet is quite brief. Also, Bonet does not mention Bartolo, or his book, by name; generally, when pressed for a source, he puts the wite on "the masters" or "our masters," which, for heraldic matters, might have been heralds, as opposed to canonists or civilians.³² Bonet does not give a separate section to heraldic law, but has sandwiched it into his discussion on judicial duels.³³ The questions before and after the section of heraldry are, at least in Coopland's translation, unrelated to heraldic matters.

Bonet begins his discussion of heraldic law with a discussion of what are commonly called coats of arms of dominion and coats of arms of office. These are special kinds of coats of arms, because they stand not for a specific man and his descendants, but for a kingdom, a feudal lordship (like Brittany), or an office (for example, that of mayor). Bonet considers these coats of arms to be of such great importance that those who use them without having the right to do so deserve to be punished for fraud. Because of

this, the members of the king's family had to cadence their familial coat of arms, which were usually the same as the kingdom's coat of arms of dominion.³⁴



Bonet turns from these special coats of arms to granted coats of arms. First, he says that granted coats can be borne and inherited only by the grantee's descendants, though this ban cannot be enforced beyond the boundaries of the grantor's jurisdiction.³⁵ Bonet says that the right to assume a coat of arms is not removed, and implies that people might change their coats of arms at whim.³⁶ However, he does

argue that copying the coat of arms of another person ought to be forbidden, because confusion over the possession of articles marked by that coat would arise, causing injury to the original bearer.³⁷

Bonet then turns to the issue of heraldic international law, and concludes much as Bartolo did. In general, according to Bonet, if two people from two different jurisdictions have the same coat of arms, neither can complain to the lord of the jurisdiction they are in for justice.³⁸ However, if one of them had knowingly adopted the coat of arms of the other, in order to masquerade as him to commit fraud or other crimes, the adoptor was to be punished to the full extent of the law.³⁹

Bonet's work may have been a success, but the work that was adapted from it was the mediaeval equivalent of a best-seller. This work was the *Book of Fayttes of Armes and of Chyvalrye*, by Christine de Pisan.⁴⁰ De Pisan was one of the most interesting women of the Middle Ages, for she was the first female author outside of the cloister to be supported by her work as an author since the death of Hypatia of Alexandria, who was one of the last patrons of the famous library there.⁴¹ At first, she seems to be an unlikely authoress of a book on warfare, for the works that she is most noted for are her proto-feminist writings like the *City of Ladies* and the *Letter to Othea*, and much of the rest of her work is didactical in character.⁴² However, she spent her childhood in the court of the Valois kings of France, and lived in close con-

*The Law of Arms in Mediaeval England cont...*

tact with it until she withdrew to a cloister some time after 1429.⁴³ The Valois court at that time was naturally concerned with matters of war—her birth in 1363 was just missed the end of the first half of the Hundred Years War, and De Pisan's death followed upon the heels of the victories of Joan of Arc.⁴⁴ De Pisan herself had written at least one history, and seems to have been well-read in ancient history, which would have exposed her to still more talk of war and how it ought to be conducted.⁴⁵

The *Book of Fayttes of Armes and of Chyvalrye* was written in or about 1408, almost a generation after Bonet wrote the *Tree of Battles*.⁴⁶ It crossed the Channel in manuscript form not too long after, and Caxton translated it and set it to print at the behest of Henry VII, the first Tudor king. His translation is said to be excellent, and I have used the E.E.T.S. version of Caxton as my source for De Pisan.⁴⁷

Like Bonet, De Pisan's discussion of heraldry is but a small part of a greater work. Her format is not dissimilar from his own, and, indeed, she makes no secret of having read and used Bonet's work, unlike Bonet, who did not credit his sources. However, unlike Bonet, her discussion of heraldry is not sandwiched between other subjects, but is at the end of a section.⁴⁸

De Pisan has, unfortunately, little to say that is different from the material in the *Tree of Battles*.⁴⁹ Considering how vociferously she defends women and asks for them to have a better place in mediaeval society in other works, the absence of any discussion of how heraldry was used by women is disappointing. However, this would have been unfaithful to her source, and a discussion of women's activities in a book which had no previous concern of them would, no doubt, have seemed inappropriate. De Pisan's book represents the end of the French vernacular tradition of heraldic law in England; by the end of the century

in which it was written, it had to be translated into English to reach a large audience. By then, a native tradition, starting at first in Latin, and then in Welsh and English, had come to fill the gap.



This second tradition is represented by the books of three people: Johannes de Bado Aureo, Nicholas Upton, and Juliana Bernes. Unlike the first tradition, the second tradition did not have a militaristic focus. Only one of the books, Upton's *De Studio Militari*, contained an exposition of heraldic law within the greater framework of *jus belli*. De Bado Aureo's *Tractatus de Armis* and its translations into Welsh and English dealt only with heraldry, and Bernes' *Boke of Saint Albans* included sections

about hunting and other pursuits suitable for knights.

Johannes de Bado Aureo, according to Evan Jones, was, in reality, John Trevor.⁵⁰ He was trained in Roman law, and rose through the Catholic hierarchy until he became Bishop of Saint Asaph's, and he was also a high-level envoy for both Richard II and Henry IV, until breaking from Henry to support Owen Glendower, and dying in exile.⁵¹ Trevor also had been appointed as a judge to hear the evidence in a heraldic lawsuit, of which no records remain, aside from the patent letter appointing him and several other people to sit as substitute judges for those who would normally sit in judgement, of whom this paper will discuss below.⁵² His book on heraldry, the *Tractatus de Armis*, was written at the behest of Queen Anne, Richard's wife.⁵³

A great deal of the book consists of some rather fantastic stuff on the supposed correspondences between personal characteristics of an armiger and the elements of his coat of arms. However, he did note that it was illegal for someone to adopt another's coat of arms—and made no exceptions for any cause, unlike Bartolo.⁵⁴ Unlike the earlier writers, he did not make any remarks about the difference between granted coats and assumed coats, nor does he say anything



The Law of Arms in Mediaeval England cont...

new about coat of arms of office or dominion. This is probably because De Bado Aureo decided to break new ground in heraldic law: he removed the previously attested right of a man to assume a coat of arms.⁵⁵

Unfortunately, De Bado Aureo did not give any reasons for removing this right. As will be seen later in this paper, Richard II's reign was witness to several heraldic lawsuits, including one in which De Bado Aureo himself had sat in judgement, and perhaps his experience on the bench had provided him with his reasons. It is a pity that the records of the case have not survived.

De Bado Aureo got around any accusation of coming up with this new *dictum* independently by attributing his idea to Bartolo. Translated from the Latin, De Bado Aureo states: "*Besides, I ask: 'Who can give coats of arms?' It is said: a king, a prince, a king of arms or herald, as Bartolo said.*"⁵⁶ De Bado Aureo does not openly denounce assumption of coats of arms, but he quotes a section of the *Pandects* in which the assumption of military insignia was outlawed. Since coats of arms were and are, after all, military insignia, the handwriting on the wall is clear. It is also not too surprising to note that De Bado Aureo condemns without exception the practice of adopting a coat of arms identical to another person's, even without malice.⁵⁷

The *Tractatus de Armis* was translated from Latin into Welsh and English in the early fifteenth century. The Welsh translation appears to have been done by De Bado Aureo himself, and appears to be complete.⁵⁸ The English translation, of unknown origin, is extremely brief, and leaves out the correspondences. It does, however, include the first mention of the modern English cadency system of secondary charges.⁵⁹

Most of the Lancastrian period in England passed without the appearance of a new heraldic treatise. This is odd, considering that this same time was coincident on the Continent

with the reopening of the Hundred Years War and the elaboration of the cult of chivalry, especially in the court of England's ally, Burgundy. Also, as will be explained below, it was a time in which heraldic statute law and bureaucratic practice were being put on a firm footing.

The next heraldic treatise, Nicholas Upton's *De Studio Militari*, appeared in 1446.⁶⁰ Upton's treatise is, in form and content, similar to those by Bonet or De Pisan, as one can tell from its title, which are more concerned with *jus belli*.

Upton was born just after the *Tractatus de Armis* appeared, to a family of Devonshire gentry. In 1415, he entered Oxford University, and graduated with a degree in Roman law in 1421, and at the same time, he entered the priesthood. From there, he seems to have become the chaplain to the Earl of Salisbury, who was, at that time, captain of a large army in France. Heraldry was part of the Roman law curriculum at Oxford, and it seems that Upton acted as the earl's herald, designing coats of arms for the members of his company who had ennobled themselves by valiant service. After the Earl of Salisbury died in 1428, Upton returned to England for a brief period, and then went back to France for another two years. He seems to have caught the attention of the Duke of Gloucester at that time, and, with his help, climbed from post to post in the English ecclesiastical establishment. Upton dedicated *De Studio Militari* to the duke, in the last year of the duke's life.⁶¹

Upton's book became immensely popular, doubtless because he had the experience in court and camp of how military matters, including heraldry, were handled by the largest armies of the day in Europe. The work was copied many times over, and was finally put into print in 1654 by Sir Edward Bysshe.⁶² Another version, called Baddesworth's version, cuts out some of the strictly martial sections of *De Studio Militari*, but leaves the heraldic sections.⁶³

As was mentioned above, Up-





ton's heraldic discussions followed De Bado Aureo's, but with one exception. The one exception was with respect to assumption of coats of arms. Where De Bado Aureo frowned on the practice, Upton condones it, just as Bartolo did, and also treats granted coats of arms in Bartolo's fashion. He cites his experience at war for the practice, instead of citing one of his predecessors.⁶⁴

It is unknown why he broke with De Bado Aureo. The law of the land did not agree with him, as will be shown below. His sympathies seem to have been solidly Lancastrian, despite the storm clouds presaging the Wars of the Roses that were appearing on the horizon in the last years of his life, so it was not a question of refusing to recognize the laws and judgements of the Lancastrian kings. Perhaps he saw a discrepancy between the theory of the law and its practice, and reasoned that there can be no theory without practice.

In any case, Upton's authority was of such magnitude that the last English mediaeval heraldic treatise lifted his opinions bodily without ever crediting him for his labors. This was *The Boke of Saint Albans*, by Julianna Bernes.⁶⁵ It was printed in 1486, which means that if one defines the end of the Middle Ages in England as the end of the Wars of the Roses, it might be considered the first English heraldry book of the Renaissance.⁶⁶ Bernes' book is a miscellany, composed of several smaller treatises, on gentlemanly pursuits, like hunting, fishing, horsemanship, and heraldry.⁶⁷ As she was more of a paraphraser than an original thinker, like De Pisan, her book, like De Pisan's, is worth noting only in that it got into print, and was read by many people.

Since *jus belli*, even in England, was a recognized part of Roman law, heraldic disputes were not adjudicated in the common-law courts. Instead, they were adjudicated in one of two ways. The first way was by the royal appointment of a commission made up of experienced gentlemen and lawyers who

would hear the evidence of the heralds and other deponents for both parties, and arrive at a conclusion.⁶⁸

The second way arose in the reign of Edward III, as disputes involving *jus belli* became more frequent.⁶⁹ The reason for the increase in the number of disputes is simple: before the Hundred Years War, the entire gentry was not mobilized. Members of the gentry who had assumed coats of arms without knowing that others had previously assumed similar coats were now in contact, and accused each other of usurping their coats of arms. Also, the very nature of the Hundred Years War increased the number of disputes that were properly covered under the *jus belli*, aside from heraldic disputes.

In order to settle these disputes in an orderly fashion, Edward III established a permanent court to deal with them.⁷⁰ This court has gone by several names, including *Curia Militaris*, Court of Chivalry, Court of the Constable and the Marshal, and, in the Tudor era, as the Earl Marshal's Court.⁷¹ To simplify matters, it will be referred to here as the Court of the Constable and the Marshal. The Lord Constable and the Earl Marshal were both offices that had existed since time immemorial, as the leaders of the royal host under the king himself. The establishment of the Court of the Constable and the Marshal was a natural outgrowth of their offices.⁷²



The Court of the Constable and the Marshal became a very popular court for the adjudication of all sorts of disputes, some not necessarily matters covered under the *jus belli*. In Richard II's reign, the court had to be restrained twice from encroaching upon the jurisdiction of the common-law courts by Parliament. The last statute defined its jurisdiction, which included heraldic disputes.⁷³ The Court of the Constable and the Marshal could have its decisions overturned by the word of the king.⁷⁴

In 1417, Henry V proclaimed the first criminal law in heraldic law: He outlawed the practice of assuming coats of arms. The proclamation also empow-



The Law of Arms in Mediaeval England cont...

ered the sheriffs or other representatives of the king to deface the malefactor's coat of arms, wherever it may have been—on his banner, his shield, or other chattels.⁷⁵ The proclamation was related to the practice of heraldic visitations, which, though its earliest records date from the reign of Edward IV, probably goes as far back as the reign of Henry V.

Heraldic visitations were made by the heads of the king's heraldic establishment, the College of Arms, which was only formally organized in the reign of Richard III.⁷⁶ However, the seeds had been sown years before. England was divided into "provinces," similar to the archdiocesan division of England, with Norroy in the North, starting at the Trent, and Clarenceux south of the Trent.⁷⁷

The king's chief heralds, called the Kings of Arms, were usually given the name of a province or one of his dominions (there were, in addition to Norroy and Clarenceux, Ireland and Guyenne Kings of Arms, for example, and Garter, without a province, but he is the paramount King of Arms and had special duties towards the knights of the Garter), and were required by oaths dating from the reign of Henry V to take a survey of all the armigers in their provinces, which came to be called visitations, after the ecclesiastical inspections.⁷⁸ Rolls of coats of arms arranged by shire had been made before this time, but they were more like mnemonic aids for the herald who made them.⁷⁹ These, on the other hand, were more than rolls of coats of arms, as shall be seen below.

Usually, a visitation was preceded by a royal writ to the sheriff of the shire in which the king of arms, or his chosen representative, usually one of the king's lesser heralds, was to visit. The writ ordered the sheriff, or his subordinates, to give the visitor a list of all the men who used coats of arms, or who styled themselves gentlemen, in the shire. Once the visitor arrived at the shire, he got the list of gentry, and either visited the gentry in their own houses, or had them sum-



moned to the chief town in their wapentake.⁸⁰

When the visitor had met the gentry, he asked them to prove their right, either by grant or demonstrating ancient use (that is, use since time out of mind), to the coats of arms that they used. Since grants of coats of arms were fairly uncommon, as they were a display of royal favor, most gentlemen proved their rights by demonstrating ancient use, usually by displaying old sealed documents, stained glass, or other church monuments. If one could not prove his right to use a coat of arms, he was forced to disclaim his rights, and whatever bore this illegitimate coat of arms had to have it removed or defaced.

The kings of arms were also required to know the family ties of the gentlemen in their provinces, in order to cadence and quarter their coats of arms properly, and so, after proving their right to their coats of arms, the gentlemen stated their genealogy, as far back as they could.⁸¹

The visitors wrote the results of their surveys in visitation books, and went home, after collecting their fees of office.⁸² If a person with a dubious claim to a coat of arms refused to disclaim, or never bothered to show up to the visitation, he was to be brought into the Court of the Constable and the Marshal.⁸³ On the other hand, the kings of arms were empowered to grant coats of arms to deserving persons, after certain fees were paid and the permission of the Marshal was obtained.⁸⁴ In that fashion, a man with dubious claims to gentility could save himself the humiliation of disclaiming by proving that he was wealthy enough to live like a gentleman.

However, the mediaeval heraldic cases for which we have detailed records are not concerned with the proclamation of Henry V and the visitations associated with them, which one might analogize to criminal law and enforcement. Instead, they are concerned with the older body of heraldic jurisprudence, which one might analogize to civil law and lawsuits. A few

*The Law of Arms in Mediaeval England cont...*

of these recorded lawsuits were heard before one or another of the temporary commissions of gentlemen which existed before the Court of the Constable and Marshal.

There are only five cases which have a great deal of documentation. They can be further subdivided into three groups: the Morley cases, the Scrope cases, and Grey v. Hastings. Other cases can be shown to have existed, on the basis of royal writs appointing commissioners to hear appeals from the Court of the Constable and the Marshal, or to substitute for the Constable and the Marshal in their court. There are two reasons why documentation does not exist for the majority of heraldic cases. One is that the Court of the Constable and the Marshal is not a court of record, and, in general, the civil lawyers who practiced in England rarely recorded their cases.⁸⁵ The second reason is that the court sat idle for over two centuries, from 1735 until 1955, and the records for it might have been thrown out as rubbish in the intervening period.⁸⁶

The Morley cases, *Burnell v. Morley* and *Lovell v. Morley*, have the oldest roots out of the five cases. *Burnell v. Morley* was heard at the walls of Calais in 1340. This was one of the only heavily recorded cases to be heard by an *ad hoc* tribunal, even though the Earl Marshal and the Lord Constable were part of the tribunal. The case arose because Burnell accused Morley of usurping his coat of arms. The tribunal decided in favor of Burnell, but let Morley use the coat of arms as long as he was alive, and prohibited his heirs from using the coat of arms.⁸⁷

Lovell v. Morley arose about thirty years afterwards. Lovell was the rightful heir to the Burnell coat of arms, through a heraldic heiress, but a Morley decided that he could use the Burnell coat, despite the decision at the walls of Calais. It was decided in favor of Lovell in 1385.⁸⁸

Some time in the reign of Edward III, the first Scrope suit was heard and decided. This suit was Car-



minow v. Scrope, whose records have been lost; what little is recorded of the suit is found in depositions from the other Scrope lawsuit. Richard le Scrope, at that time, was an important member of Edward III's court, the Chancellor of the Exchequer, while William Carminow was Sheriff of Cornwall.⁸⁹ Scrope and Carminow were both with the king when he went to Paris, and Carminow noticed that Scrope was using nearly the same coat of arms as he was, which was Azure, a Bend Or. He sued Scrope in a tribunal in

which the Lord Constable, but not the Earl Marshal, was present.⁹⁰

In this case, and in the other case involving Scrope, we do know what sort of evidence was presented. Witnesses were called by both parties in the case, to testify that their party, their relatives, and their ancestors had used that coat of arms without let or hindrance. This was done in a fashion similar to the heraldic visitations which were, at that time, decades away: ancient documents were brought forth, and eye-witness accounts of present use and testimonies of use on monuments were recorded.⁹¹ Scrope claimed that the coat of arms had been his family's since the Conquest, which was unlikely, as has been discussed above, while Carminow put forth an equally impossible claim: that they were his family's by a lost grant from King Arthur.⁹²

There is something of a dispute about the court's decision. One version has Scrope receiving sole rights to the coat of arms, and Carminow was required to difference the coat of arms by adding a label gules to the coat, much like a cadency mark.⁹³ Another has Carminow and Scrope receiving joint title to the coat of arms in question.⁹⁴ The former version of the verdict, if one were to examine the visitation record for Cornwall, would appear to be the more likely one. In that visitation, Carminow appears to have the label on his coat of arms.⁹⁵ However, a problem arises if one examines the rolls of coats of arms made by a herald during the reign of Edward III, before the suit: Carmi-



The Law of Arms in Mediaeval England cont...

now is listed as having the label on his coat of arms.⁹⁶

One may posit a possible solution to this dilemma, which unites elements of both versions of the verdict. Carminow, and his ancestors, always used the coat of arms with the label. Carminow saw Scrope's coat of arms, which, aside from the label, was identical to his, and sued Scrope. The suit went to court, and the court decided that the label was a sufficient mark of distinction, either in spite of, or perhaps because of, the label's use in cadency.

In 1385, after *Carminow v. Scrope* had exited the Court of the Constable and the Marshal, Scrope was in the court once more. This time, he decided to sue Robert Grosvenor. Scrope encountered Grosvenor when Richard II called his forces for a campaign into Scotland.⁹⁷ Grosvenor seems to have had an earlier run-in with a Carminow relative, too, but all the reports we have of it are even vaguer than those of *Carminow v. Scrope*.

The same sort of procedure for evidence gathering was initiated, and much the same sort of evidence was gathered. In fact, many of Scrope's witnesses against Grosvenor were the same people who helped him against Carminow.⁹⁸ Although Grosvenor was also a prominent man of the realm, he could not muster the quality and quantity of witnesses that Scrope could, and the court decided to Scrope once more, and ordered Grosvenor to place a bordure Argent around the coat of arms which they once shared.⁹⁹ Grosvenor appealed the decision, because, like the label, the bordure was a sign of cadency or relatedness. Also, some relatives of Richard le Scrope used coats of arms with bordures, and Grosvenor would naturally have wanted to avoid getting dragged into court again.

The case appeared before the king on appeal, and the king modified the court's decision in

1390. Instead of making Grosvenor adopt the court's coat of arms, he made Grosvenor adopt a new, totally different coat of arms. Grosvenor, a native of Cheshire, adopted a coat of arms similar to that of the old Earls of Cheshire: Azure, a Garb (a wheatsheaf) Or.¹⁰⁰

The last well-documented mediaeval heraldic case was *Grey v. Hastings*, which was decided in 1408.¹⁰¹ This, unlike the other cases, was a dispute between cousins. Hence, the dispute was not over the rights to the basic design, but over which side of the family had to attach cadency marks to the coat of arms.

The story begins two generations before the case came to court, when a man named John Hastings married Isabel, the daughter of the Earl of Pembroke, by whom he had two children, John, Jr. and Elizabeth. John, Jr. became Earl of Pembroke and Lord Hastings, and Elizabeth married Rodger, Lord Grey. Isabel died, and John married another Isabel, the daughter of Hugh Spenser, by whom he had Thomas and Hugh. John himself died, and John, Jr. inherited. Eventually, John, Jr.'s descendants died out, and the heirs of Rodger and Elizabeth, the Greys, and the heirs of Hugh, the Hastings, fought in court for the Hastings estate.¹⁰²

The Greys got the land, on the basis of the legal dictum "*possessio fratris de feodo simplici facit sororem esse haereditatem*". The new head of the Hastings family removed the cadency mark from his coat of

arms. The head of the Greys sued him in the Court of the Constable and the Marshal, and won, because the ancestral estate of Hastings was in his hands, resulting in the odd circumstance of a head of a family with neither the family's chief estate nor the undifferenced coat of arms.¹⁰³

The less well-documented cases generally have very little attached to them, besides the surnames of the plaintiff and the defendant. A few have just the decision of the court, for one side or the other.¹⁰⁴ For others, there is a list



*The Law of Arms in Mediaeval England cont...*

of substitutes of the Lord Constable and Earl Marshal to conduct hearings while they were on other business, or to act as legal advisors for the king, if the case was appealed from the Court of the Constable and the Marshal, and no decision.¹⁰⁵

Heraldic cases did not cease to be heard after the end of the Wars of the Roses. In fact, with the death of the old gentry families, and the rise of new ones, the heralds of the king had their hands full with illegal assumptions and usurpations of coats of arms. The system of visitations, in fact, reached a zenith in the Elizabethan or Jacobean period.¹⁰⁶ However, by the Glorious Revolution, the military and political need to restrict the use of coats of arms had dwindled, and the last visitation was held in 1686.¹⁰⁷ The Court of the Constable and the Marshal, bereft of its partner in heraldic control, limped on until 1737, and then became dormant until 1954, when *City of Manchester v. Manchester Palace of Varieties*, a case of usurpation, was heard in its chambers.¹⁰⁸ The College of Arms, which grants coats of arms under the warrant of the Marshal, remains a living part of the royal household.

The practice of heraldic law, while rather unexciting in itself, did have two useful spinoffs. One of them is the extensive series of heraldic visitations, which are useful for genealogists and for those who wish to identify materials with coats of arms upon them. The other, the post-mediaeval records of the Court of the Constable and the Marshal, provides a window into the customs and the way of life in England among the rural and urban middle and upper class of the Stuart dynasty.

Materials exist for a further examination of heraldic law in Scotland. There, the court of first instance for heraldic cases, the Court of the Lord Lyon, never became dormant, and Scotland's royal heralds are organized differently from England's. Also, the Continent has been largely unexplored in this field. The French heralds formed a *collegium* in 1406, but it is unknown if their records, or the records of the Juge

d'Armes, have ever been completely edited. Other states had heraldic establishments, too, but little is known of them, or their heraldic jurisprudence, in the English speaking world.

Footnotes

- 1 Arthur Charles Fox-Davies, *A Complete Guide to Heraldry* (New York: Bonanza Books, 1978), pp. 14-16.
- 2 Henry Bedingfeld and Peter Gwynn-Jones, *Heraldry* (Secaucus: Chartwell Books, Inc., 1993), pp. 12-14.
- 3 James Dallaway, *Inquiries into the Origin and Progress of the Science of Heraldry in England* (London: T. Cadell, 1793), p. 47.
- 4 Fox-Davies, pp. 477-492.
- 5 Thomas Woodcock and John Martin Robinson, *The Oxford Guide to Heraldry* (New York: Oxford University Press, 1988), p. 116.
- 6 Ibid., pp. 117-118.
- 7 Ibid., p. 118.
- 8 Ibid.
- 9 Ibid., pp. 118-119.
- 10 Ibid., p. 123.
- 11 Ibid., pp. 125, 129.
- 12 Harris Nicolas, *The Seige of Car-laverock* (London: J. B. Nichols and Son, 1828), p. 37.
- 13 Anthony Wagner, *Heralds and Heraldry in the Middle Ages* (New York: Oxford University Press, 1960), p. 20.
- 14 Ibid., p. 66.
- 15 G. D. Squibb, *The High Court of Chivalry* (Oxford: Clarendon Press, 1959), p. 162.
- 16 Rodney Dennys, *The Heraldic Imagination* (London: Barrie and Jenkins, Ltd., 1975), p. 62.
- 17 Manlio Bellomo, *The Common Legal Past of Europe* (Washington: CUA Press, 1995), pp. 190-191.
- 18 Dennys, p. 62.
- 19 Ibid., p. 63.
- 20 Evan Jones, *Medieval Heraldry* (Cardiff: William Lewis, Ltd., 1943), pp. 229-230.
- 21 Ibid.
- 22 Ibid.





The Law of Arms in Mediaeval England cont...

23 Ibid., p. 235.
 24 Ibid., pp. 231-232.
 25 Ibid., p. 233.
 26 Ibid., p. 234.
 27 Ibid.
 28 Ibid., p. 235.
 29 Honore Bonet, *The Tree of Battles* (Cambridge: Harvard University Press, 1949) pp. 15-16.
 30 Ibid., pp. 21-23.
 31 Ibid.
 32 Ibid., p. 25.
 33 Ibid., pp. 202-206.
 34 Ibid., p. 203.
 35 Ibid., pp. 203-204.
 36 Ibid., p. 204.
 37 Ibid.
 38 Ibid., pp. 204-205.
 39 Ibid., p. 205.
 40 Christine de Pisan, *The Book of Fayttes of Armes and of Chyvalrye* (London: EETS, 1937), pp. xii-xxvii.
 41 *Dictionary of the Middle Ages*
 42 Ibid.
 43 Ibid.
 44 Ibid.
 45 Ibid.
 46 De Pisan, p. xii.
 47 Ibid., pp. xxviii, liii.
 48 Ibid., p. 293.
 49 Ibid., p. xlvi.
 50 Jones, p. xxx.
 51 Ibid., pp. xxx-l.
 52 Ibid., p. xliv.
 53 Dennys, p. 67.
 54 Jones, p. 142.
 55 Ibid.
 56 Ibid., pp. 142, 171.
 57 Ibid., p. 142.
 58 Dennys, p. 70.
 59 Jones, p. 214.
 60 Dennys, p. 79.
 61 Dennys, pp. 76-78.
 62 Ibid., p. 79.
 63 Ibid., p. 82.



64 Francis Pierpont Barnard, ed. *The Essential Portions of Nicholas Upton's De Studio Militari* (Oxford: Clarendon Press, 1938), p. 48.
 65 Dennys, p. 86.
 66 Ibid.
 67 Compton Reeves, *Pleasures and Pastimes in Mediaeval England* (Phoenix Mill: Alan Sutton Publishing, Ltd., 1995), p. 113.
 68 Squibb, p. 14.
 69 Ibid., p. 15.
 70 Ibid.
 71 Ibid., p. 2.
 72 Ibid., p. 1.
 73 Ibid., p. 6.
 74 Ibid., p. 221.
 75 Wagner, p. 64.
 76 Reeves, p. 88.
 77 Woodcock and Robinson, p. 139-140.
 78 Wagner, pp. 58-59.
 79 Ibid., p. 21.
 80 Ibid., pp. 2-4.
 81 Ibid.
 82 Ibid.
 83 "X" *The Right to Bear Arms* (London: Elliot Stock, 1900), p. 132.
 84 Wagner, pp. 9-10.
 85 Squibb, p. 163.
 86 Ibid., p. xxv.
 87 Wagner, p. 21-22.
 88 Ibid., p. 22.
 89 Joseph Polsue, *A Complete Parochial History of the County of Cornwall* (London: John Camden Hotten), p. 275.
 90 Col. Vivian and H. H. Drake, *The Visitation of Cornwall, 1620* (London: Harleian Society, 1874), p. vii.
 91 Ibid., p. vi-vii.
 92 Ibid.
 93 Polsue, p. 276.
 94 Vivian and Drake, p. vii.
 95 Ibid., p. 33.
 96 Joseph Foster, *Feudal Coats of Arms* (London: Senate, 1995), p. 47.

*The Law of Arms in Mediaeval England cont...*

- 97 Harris Nicolas, *The Scrope and Grosvenor Controversy* (London: Samuel Bentley, 1832), p. 49.
98 Vivian and Drake, p. vii.
99 Nicolas, *Controversy*, p. 7.
100 Ibid., pp. 10-11.
101 William Dugdale, *The Ancient Usage in bearing such Ensigns of Honour as are commonly called Arms* (London: Richard Danis, 1682), p. 29
102 Ibid.
103 Ibid.
104 Squibb, pp. 14-15, for example.
105 Ibid., p. 221.
106 Wagner, p. 2.
107 Ibid.
108 Squibb, p. 118, 123.

*Muslims in Sicily*

by Lady Gianotta dalla Fiora, Terp.

The island of Sicily produced one of the most unique cultures of the Middle Ages, which still persists today in the language, architecture, and food. Home to Greeks, Romans, Lombards, Normans, Muslims, Spanish, and French, all of these influences melded under the Sicilian sun to create something much larger than the constituent parts. As Sicily today merges more into the Italian mainstream, the unique cultural markers are getting blurred, but even today's Sicilians acknowledge that they are Sicilians first and foremost.

One of the strongest elements of the Sicilian culture remains its Muslim past. In Palermo, many streets in the old Kalsa district by the waterfront (from the Arabic al-Khalesa) put one in mind of Cairo or Morocco, especially in the souk-like markets or the street vendors around the Teatro Massimo from Northern Africa selling textiles, furniture, hoo-kahs, and jewelry. You'll find couscous, "cucusa" in Sicilian dialect, on the menu in Trapani, only made with fish instead of lamb. Sicilian dialect itself has many words of Arabic origin, including the name of the island's capital, Palermo — from the Arabic Bal'Harm. The Arabs introduced irrigation techniques

and the cultivation of many crops that indelibly changed the island's cuisine — eggplants, rice, oranges, lemons, date palms, mulberries, and sugar. Marzipan and dried semolina pasta, according to several food scholars, had their origins in the kitchens of the Arab emirs. Today's caponata, with its sweet and sour flavors, came out of Arabic cooking (a version of eggplant salad from the island of Ustica, off the coast of Palermo, may be considered a proto-caponata). Sicilian cuisine today emphasizes one-dish, stuffed meals, sweet and sour flavors, and a use of spices not found in mainland Italian cuisine.

The Muslims came to Sicily in the 9th century as part of the expansion of Islam throughout the Middle East. At that point in time, the Byzantines had held the island, but in 827, Euphemius, an admiral and the governor of the island, offered the rulership of the island to Ziyadat Allah, the Aghlabid emir of al Qayrawan in Tunisia. Euphemius did this because he was on the outs with the Byzantine emperor and had been dismissed as governor, but was soon to regret his bargain after more than 10,000 troops from North Africa landed at Mazara. Euphemius was killed in battle and the Muslim conquest of the island went into full swing. The going was not easy, however, as it took 75 years for the Arabs to conquer the island.



Muslims in Sicily cont...

The island was divided into three administrative districts, still known today: Val de Mazara (encompassing Palermo and the western end of the island), Val de Noto (the central region, including Siracusa), and Val de Demone, the eastern end of the island and the last to be conquered. "Val" is derived from the Arabic world for province. Once conquered, the island remained fairly tranquil, according to most scholars. Taxes under Byzantine rule had been extremely high, the required military conscription resented, and economic development stunted. On the less-positive side, although the Arab emirs allowed Christians, who were of the Greek rite, and Jews to continue to worship as they pleased, non-Muslims did have to pay a special tax, the *jizya*, and no new churches, monasteries, or temples could be established. The cathedral in Palermo was taken over as a mosque and even after its conversion back to a cathedral after the Norman conquest, architectural elements and Kufic carvings of the Koran on the exterior survived (see Figures 1 and 2).

The first dynasty to rule the island was the Aghlabid from Tunisia. From 909, the Fatimid dynasty was ruling, entrusting their power to the Kalbids in 948. In that year, Hassan al-Kalbi became the first emir to rule the entire island, although the major cities — Enna, Trapani, Siracusa and Catania, and Taormina — had their local rulers and were self-described "emirates." Palermo, or Bal'Harm, became the island's capital, with the population of that city growing to about 200,000 residents by 1050, by some estimates. Under the Arabs, trade, art, and agriculture thrived. Some of the *qanats*, or irrigation channels, dug by the Arabs still flow under Palermo.

An Arab visitor to Palermo in 972, Mohammed ibn Hawqal, commented on the number of mosques in the city, more than 300. Yet one scholar, William Granara, has pointed out that despite his admiration of the beauties of Sicily, ibn Hawqal feels very much a stranger on the island. Ibn Hawqal, although a Muslim, did not think much of his co-religionists; he attacked the Palermo Sicilians as Muslims in their insistence on private own-

ership of mosques, and personally as well, calling them dimwitted. He attributes this in part to the amount of onions consumed in their diet: ... *"And in truth this food, of which they are fond and which they eat raw, ruins their senses. There is not one man among them, of whatsoever condition, who does not eat onions every day, and does not serve them morning and evening in his house. It is this that has clouded their imagination; offended their brains; perturbed their senses; altered their intelligence; drowsed their spirits; fogged their expressions, untempered their constitutions so completely that it rarely happens they see things straight."*

In 969, a Fatimid general, Jawhar as-Siquilli ("the Sicilian"), founded the Fatimid city of Cairo. Not a lot is known about him. He was born a Greek Orthodox Christian and was sold into slavery while young, converting to Islam sometime during this early period of his life. He was taken under the tutelage of the Tunisian emir Ismail al-Mansur, and Ismail's son and heir, al-Muizz, freed Jawhar and made him his scribe. He grew to the rank of military advisor and then visir. After founding Cairo, he administered Egypt until 972 on behalf of the Fatimids. He died in 992, after falling out of favor with al-Muizz, back into favor with al-Muizz's successor, al-Aziz, and back out of favor after a military defeat by the Syrians in 979, which was part of an unsuccessful effort to get Syria and Palestine under Fatimid control.

The battles al-Siquilli fought in were emblematic of relations throughout the Muslims world. Although of one religion, by the 11th century, the Sunni and Shia sects were locked in battle all over the Middle East and Mediterranean. The Europeans took note of these divisions, and various attacks were launched

in Italy and Spain. In 1040, George Maniakes, the Byzantine general, led an army of Byzantines, Lombards, and Normans in an attack on Sicily. Although this army initially took Messina, it ultimately failed because of Maniakes. He was a great general, but was difficult to get along with and was recalled by the Byzantine emperor to face charges of treason. Once Maniakes was recalled, the motley



*Muslims in Sicily cont...*

army disbanded. Even as the Christian attack faded away, though, the Kalbid emir of Palermo was in open warfare with the Zirid of Tunisia, and it was only a matter of time before a more determined group of Europeans attacked the island.

The Normans had started to arrive in Southern Italy toward the end of the 10th century. Landless younger sons of nobles, they were out to make their fortune, and hired on as mercenaries to the Lombard rulers in the region fighting the Byzantines. The Lombards showered the Norman warriors with gifts. As John Julius Norwich notes in his two-book volume *The Normans in Sicily*, Prince Gaimar of Salerno sent home a group of these mercenaries accompanied by envoys laden with gifts: *"lemons, almonds, pickled nuts, fine vestments and iron instruments chased with gold; and thus they tempted them to come to this land that flows with milk and honey and so many beautiful things."*

Norman power consolidated under Robert Guiscard d'Hauteville, who arrived in Italy following his older half-brothers in 1046, serving under the prince of Capua. He raised his own army and consolidated power in Calabria, eventually taking over Apulia when his half-brothers died. In 1059, he entered a treaty with Pope Nicholas II to expel the Arabs from Sicily.

Robert Guiscard worked with his younger half-brother Roger D'Hauteville in planning the expedition to the island. In 1061, the Hauteville brothers were able to exploit the fall of the Kalbite emirate in Palermo and the rivalry between the emir of Siracusa and Catania, ibn-Al Thamna (also called ibn Al-Thumna or ibn al-Itmna), and the emir of Enna and Trapani, ibn-Al Hawwas. According to some Arab accounts, al-Thamna invited the brothers to intercede in the rivalry, actually setting up meetings with Roger, and the Hautevilles were thus able to land their troops near Messina. The number of troops the Hautevilles had was small, less than 500 at times. Because of the small number of their force, and uprisings in Apulia that pulled Robert away to deal with the troubles, it took about 10 years to capture

the island, with Palermo falling in 1071. The last Muslim stronghold fell in 1090.



Some Muslims fled the island as refugees to North Africa, but many stayed. The Muslims on the island were a mix of Arab, Berber, and converts. Under Muslim rule, non-Muslims had to pay special taxes, the *jizya*, the poll tax, and the *kharaj*, or land tax. Under Norman rule, however, it was the Muslims' turn to pay these types of special taxes. Still, the Normans valued the culture that they found on the island. Administratively, the island was run along Fatimid lines.

Roger, who became Count Roger, and his descendants, King Roger II, King William I, and King William II, built Arab-style palaces, kept Arab-style courts, kept the *tiraz*, or royal silk factory, going in Palermo, and even kept harems. They spoke and wrote Arabic, and entertained and supported Muslim scholars. William I was even thought of as a "secret" Muslim by his Muslim subjects. Roger II's grandson, Frederick II Hohenstaufen, was the last of these Christian "Arab" princes who ruled over a kingdom of Christians (both Latinized and Greek), Muslims, and Jews.

How Arabized was the culture of these kings? The coronation mantle of King Roger II, now in Vienna, shows Christian texts in kufic writing embroidered along the border, embroidered camels and precious metalwork reminiscent of the Fatimids. Perhaps the most splendid still-surviving example of the mix of cultures is the Capella Palatina in Palermo. Built by King Roger II, the chapel features glittering Byzantine mosaics, and a spectacular *muqarna* — a stalagmite-style ceiling built by Fatimid artisans of cedar wood imported from Lebanon and painted on every surface with early scenes of people in gardens hunting, gaming, eating, drinking, and dancing. The crowned king, according to William Tronzo, in *The Cultures of His Kingdom: King Roger and the Capella Palatina*, is supposed to be Roger himself, because this figure appears no less than seven times on the *muqarna*. Mr. Tronzo believes that the positioning of the *muqarna* over the nave designates that space not as part of the chapel, per se, but as part of the palace's secular ceremonial space, and gives Muslim sub-



Muslims in Sicily cont...

jects the message that Sicily is a paradise on earth:

"The eastern portion of the chapel, the sanctuary, was imagined as a Byzantine-style church, replete with dome and mosaics, and including an image of the Pantokrator and scenes from the life of Christ. The nave, on the other hand, was imagined as an Islamic-style reception hall, with tapestry-lined walls, a colonnade carried on high, stilted arches, and a bold muqarnas vault. Both parts too had a place for the king: in the sanctuary, the king stood on a balcony to the north to watch the liturgy on the altar below; in the nave, he occupied a low platform to the west, like an Islamic ruler's low, wide throne, to receive and to greet, and in turn be greeted by, the members of his court. These two places, in the king's own chapel, defined the role of the king and their relationship to one another."

Mr. Tronzo goes on to say in that these two presentations — in Byzantine garb when shown in Byzantine mosaics with Christ the Pantokrator, and in his own Arab garb when he confronted his people, the garb of Sicily, an Arabic-speaking kingdom with a culture that belonged to the world of Islam — these two roles constituted Roger's image of his place in the heavenly and earthly realms.

Scholars say under the reign of Roger II, William I, and William II, a court position depended upon Christian baptism, but there was a sort of "don't ask, don't tell" policy in place for Muslim officials; they could continue to worship as Muslims if they kept it secret. Jeremy Johns, in his book *Arabic Administration in Norman Sicily: The Royal Diwan*, identifies the Muslim men who headed the diwan (which functioned as the executive branch of the government, issuing documents in Arabic, Greek, and Latin, and organized along Fatimid lines). Mr. Johns even says that as trusted as some of these men were, as administrators, they also served as convenient scapegoats as well. All together, toleration for Muslims slowly eroded as Sicily became more Latinized and more of the royal desmesne fell under rule of the Roman Church, and Norman and Lombard lords. Although William I (ruled 1154-1166) and William II (ruled 1166-

1189) — weaker kings who could not stand against the barons as Roger could when the crown held most of the island as a royal desmesne — protected their Muslim subjects as best they could, there was a riot in 1161 in which Muslim palace officials were killed. After William II's death in 1189, there were wholesale riots and slaughters of Muslims.

Roger II's half-German grandson, the Hohenstaufen Frederick II, also made efforts to protect his Muslim subjects, keeping Muslim soldiers as bodyguards and Muslims as court officials, but was ultimately pressured by the papacy, the desires of his Christian subjects, and revolts among the Muslims themselves, to remove all the unconverted Muslims from the island and settle them at Lucera, in Apulia (Puglia) on the Italian mainland, with the last deportation taking place in the late 1240s.

The deportation of the Muslims by Frederick II is of curious personal interest to me, as one of the holdout Muslim mountain towns he emptied out was Corleone in 1237, birthplace and home of my grandmother. Mistakenly, I had thought the name of the town Norman; it is actually derived from the Arabic, Qurlayun. Frederick imported Lombards to resettle the town, led by Ottone di Camerana. This is why Italians have told me repeatedly that my grandmother's family name, Quaglino, is Lombard. If there is Arab blood in my veins, it would only be an infinitesimal amount. Corleone now is known for its Mafia past than Muslim past, but for those patient enough to dig, a richer history of the town, and in turn Sicily, can be found.

By 1300, 50 years after Frederick II's death, the Muslim colony at Lucera was totally dismantled, its inhabitants sold into slavery. By 1300 the colony was destroyed, its mosque pulled down, and a church built over the ruins. However, in Sicily itself, the Jews remained an Arabic-speaking minority on the island until their expulsion in 1492, when Sicily had come under Spanish rule. It is they who helped preserve some of the food traditions of the Muslims in later years.

A taste of the past



*Muslims in Sicily cont...*

The rest of this handout comprises modern recipes from today's Sicily with Arab influences, and some period recipes from elsewhere in dar-Al Islam that they might have come from or might be considered equivalent to. Since there are no extant recipes from this period in Sicilian history, we can only make some educated guesses about what the Muslim emirs and Norman kings were fed by their Arab cooks.

Dried semolina pasta was certainly invented in Sicily. The Muslim geographer al-Idrisi, in the 1160s, comments on the manufacture of flat thin noodles on the island, called itriya. The word survives in dialect today in Sicily and Southern Italy as "tria".

Following is one MODERN pasta recipe with a legendary past. Pasta con le sarde (pasta with sardines), was allegedly invented when Euphemius and the 10, 000 Arab soldiers landed at Mazara. To feed his hungry soldiers, Euphemius ordered the troops to scrounge around. They found stores of dried pasta in the town, the day's catch of sardines, dried grapes in the vineyards, and wild fennel growing on the hills. The use of raisins and pine nuts are among the flavors Arabic cooking was known for. The dissolved anchovies are reminiscent of the fish murri sauce found in medieval Arab cooking, a sort of Arabic garum. Today, pasta con le sarde is known as the Sicilian national dish.

NOTE: This recipe is almost certainly of a modern invention. There are no period equivalents, as far as I can determine. Please do not serve this dish at feast as "period" food, or if you do serve pasta con le sarde, document that is probably not period but contain flavors reminiscent of the past.

Pasta con le sarde

(from Mary Taylor Simeti's *Pomp and Sustenance: Twenty-Five Centuries of Sicilian Food*)

Ingredients

1 1/2 pounds fresh sardines
2 large bunches wild fresh fennel greens (about 1

1/2 pounds)

1 large onion, grated or minced fine

1/2 cup olive oil and 1 teaspoon of olive oil

1/2 cup pine nuts

1/2 cup dried currants, plumped in hot water for 5 minutes

1/2 cup toasted almond slivers

8 anchovy filets

2 pinches of saffron, soaked in 2 tablespoons of warm water

1 1/2 pounds bucatini or maccheroni

2 cups toasted breadcrumbs

Clean the sardines, removing the tails as well. Trim the fennel greens, removing any tough or dried parts. Wash, then cook them for 10 minutes in abundant salted water. Lift out with a slotted spoon, reserving the water, drain the fennel, and then chop.



Over a double boiler, steam the anchovies in 1 teaspoon of the olive oil; the idea is to get the anchovies to dissolve into creamy texture. Saute the onion in 1/4 cup of the olive oil, until it begins to color. Add the pine nuts, currants, almonds, and dissolved anchovies, and the saffron and water. Stir and simmer for a few minutes. Reserve 4 sardines, and fry the remaining sardines in 1/4 cup of olive oil until they are golden, turning them carefully as not to bread them. Remove from

the pan, and in the same oil saute the chopped fennel with the 4 reserved sardines, mashing the fish with a wooden spoon as you stir. Bring to a boil the water in which you cooked the fennel and add the bucatini. Cook until al dente. Drain and toss together with half of the onion mixture and half of the fennel mixture. Arrange the pasta in an ovenproof dish, alternating a layer of pasta with a layer of fennel and a layer of the fried sardines, until all of the ingredients have been used up. Sprinkle with some of the breadcrumbs and place in a hot oven, or simply let stand, for 5 minutes before serving. Pass the rest of the breadcrumbs on the side, to sprinkle over the mixture like cheese. Serves 6.



Muslims in Sicily cont...

Bread held a special place in the hearts of the Muslims and the Greeks. For the Greeks, Sicily was the island of Demeter, and in Roman times the island was known as the granary of Rome. Food historian Clifford Wright notes by the time the Muslims arrived on the island, Greek bakers had come up with 72 different types of bread. Muslims swore oaths on bread and salt, and according to Mr. Wright, even as late as 1350, there is a record of two Muslims merchants in the Palermo marketplace swearing an contract on bread and salt.

What kind of bread was eaten by the Muslims? This is unknown. The island predominantly grows semolina, or durum wheat, although in winter a soft wheat is grown. Today, the Arab legacy in breads is shown with bread flavored with sesame seed or cumin seed. And bread is not cut, but torn by the hands, just as the Cairo Geniza documents specify that it should be, according to Mr. Wright.

The bread recipe I am including is for the ubiquitous pane riminciato from Mary Taylor Simeti's book, which is made from durum wheat. Breadmaking traditions vary from town to town in Sicily; Ms. Simeti says one old woman told her that in her childhood in her tiny mountain village, they kneaded elderflowers into the dough.

I have made this recipe with fantastic results, although I have not tried reserving a criscenti to use to rise the next batch.

Pane riminciato

Ingredients

7 1/2 cups of durum wheat flour (this is semolina flour ground to a silky finish, if you cannot find durum wheat flour, use 4 cups semolina to 3 1/2 cups unbleached all-purpose flour, or go ahead and use the semolina, but be sure to pound the hell out of it when you knead it)

2 tablespoons of yeast (use two packets of dried



yeast)

2 1/2 cups warm water

1/4 cup of olive oil

salt (a nice sea salt is very Sicilian, salt is produced on the flats of Trapani)

Put the flour into a bowl and make a well in the middle of it. Dissolve the yeast in 1 cup of the water and wait for 15 minutes until it is foamy; then pour the yeast solution into the well of the flour, mixing it with your fingers, and rubbing the flour between your hands so that the yeast is well-distributed. Add the rest of the warm water a little at a time, mixing constantly with your fingers. When you have

a dough that holds together, turn out onto a floured board or table. Add your olive oil and salt in at this time, and knead for 5-10 minutes and until the oil is absorbed, punching the dough to release the gluten. Form the dough into a ball and put into an oiled bowl, and let rise for 45 minutes. When the dough is risen, remove from the bowl and if you wish to make criscenti for the next baking, do it now. Take some of the dough and make little balls, like golf balls, oil the surface of each ball well, and put into an airtight jar in the refrigerator, where they should keep for about a week. Each ball of dough, when combined with 3/4 cup of flour and a little water and left to rise overnight, should provide the yeast for two pounds of flour. If you don't want to put aside criscenti, separate your dough into about three loaves and let rise for another 45 minutes. Put the loaves into a 425 degree Fahrenheit oven. You can sprinkle the dough with uncooked sesame seeds before baking.

According to the medieval Arabic food expert Charles Perry, a modern-day recipe, scapece alla Vastese, is virtually identical to samak musakbaj (fish made a la sikbaj) in his translation of the al-Baghdadi cook book. Both are flavored with celery leaf, coriander, and saffron. The scapece alla Vastese is not Sicilian, but from Abruzzo, from a town

*Muslims in Sicily cont...*

called Vasto on the Adriatic Sea. During the colder winter months, Abbruzzese shepherds moved their sheep to Apulia, a migration called the transumanza. Apulia is where Frederick's Muslims were exiled; when the colony was destroyed in 1300, Abbruzzo is where some of the Luceran Muslim slaves were sent, according to Julie Taylor in her *Muslims in Medieval Italy: The Colony at Lucera*.

In Sicily, there is the famous swordfish "schibbeci" (seviche), made with lemon juice, garlic, oregano, parsley, mint, and hot pepper flakes.

Scapece alla Vastese

2 1/2 lbs. thick white fish steaks.
flour
olive oil for deep frying
salt
generous pinch of saffron
2 or 3 coriander seeds, crushed
1/2 a cup chopped celery leaf
5 cups of white wine vinegar

Lightly coat the fish steaks with flour, and fry until golden. Drain on paper towel and sprinkle with salt. Dissolve the saffron in a little bit of the vinegar, then add it to the rest of the vinegar, along with the coriander and celery leaf. Place vinegar in a pan, and bring to just boil, then remove from flame, cover the bottom of an earthenware dish with a layer of fish steaks, and sprinkle with some of the vinegar. Add the remaining fish, and pour over the rest of the vinegar. cover the dish, and place in a cool spot for 24 hours. When ready to eat drain all vinegar from dish.

What are things you can do with bread? In *A Baghdad Cookery Book*, there is a recipe for bazmaward: a semolina breadloaf hollowed out and stuffed with cooked minced meat pulverized with salted lemons and walnuts, and the mixture moistened with vinegar and rosewater. The loaf is sliced, the slices packed into a moistened earth-

ernware tub lined with mint leaves, and served cold, and is one of those foods that tastes even better the next day.

In *Pomp and Sustenance*, Ms. Taylor-Simeti re-dacts a Catanian recipe called pasticcio di Ibn Ath-Itmnah, named after the emir of Catania who colluded with Robert and Roger d'Hauteville. It was allegedly one of his favorite dishes, invented for his pleasure. Ms. Taylor-Simeti's version contains minced braised chicken, mixed with pulverized pistachios and almonds, parsley, capers, beaten eggs, and bread-crumbs moistened with chicken broth and lots of lemon juice. Chicken is not often found on modern-day Sicilian menus, being seen as a special occasion dish. The ingredients are fiercely local: the lands around Catania, in the vicinity of Mount Etna, are filled with almond, pistachio, and lemon trees.

Ibn Ath-Itmnah lived two centuries before the scribe of the al-Baghdadi cookery book put pen to paper. Whether the bazmawards are a Persian twist on a Sicilian specialty, or the pasticcio is a modern-day descendent of bazmaward, we will never know. But the pasticcio is Sicilian in a way that bazmaward is not, and I would prefer to see it at a period Sicilian feast, even if the period antecedents of the dish cannot be perfectly attested to.

Pasticcio di Ibn Ath-Itmnah

(from Mary Taylor Simeti's *Pomp and Sustenance: Twenty-Five Centuries of Sicilian Food*)

Serves 8 to 10

One large round loaf of semolina bread, hollowed out
One 4-pound chicken in parts
One-quarter olive oil
2 cups (approximately) chicken broth
Salt and freshly ground black pepper
1 large round loaf of crusty Italian bread
1/8 cup toasted almonds
1/8 cup pistachios
1 tablespoon capers
1 tablespoon chopped parsley
2 eggs, lightly beaten
Juice of 1 lemon

Brown the chicken in the oil,





Muslims in Sicily cont...

add 1 cup broth, salt, and pepper, and simmer until tender, adding more broth if needed. (Note: to the medieval cook, this seems to be positively underspiced. Suggested additional spices: cumin, cinnamon, sumac, and coriander.) Cool the chicken, remove the skin and bones, and cut the meat into small pieces. Reserve both the meat and the broth.

Cut the bread horizontally, a little less than halfway down, so as to make a dish and lid. Hollow out the bread, combine the crumbs with the reserved broth, and press through a sieve.

Grind the almonds and pistachios, together with the capers and parsley. Add to the bread puree together with the eggs and lemon juice. The mixture should be quite moist, so you may need to add an extra tablespoon or two of broth. Combine with the chicken meat, spoon into the bread crust, and replace the upper crust.

Bake 20 minutes in a 350 degree F oven. Serve cold.

The next recipe comes from Cariadoc's Miscelany, for isfunj, a type of fried round doughnut with a nut/honey and nut filling and served drenched with honey. Today's Sicilians make sfinci (pronounced "sfinge" by my grandmother's family). The period recipe from Cariadoc is from the *Anonymous Andalusian* cookbook, translated by Charles Perry. The modern sfinci recipe follows after the period one. Today's sfinci are made with white flour and baking powder, or with white flour and lard, instead of durum flour, oil, and a period leavening agent, and sometimes are stuffed with raisins or a nut/honey paste, but most often are plain balls of fried dough dipped in honey. If you want to make a more period version of sfinci, use the basic pane riminciato recipe, add the 5 eggs and oil in as you add in the yeast.

Making Stuffed Isfunj

Take semolina and sift it, and take the flour and put it in a dish. Take water and sprinkle it lightly

on the semolina. Then put your hand in it and gather it all up and cover it with a second dish, leaving it until it sweats. Then uncover it and mix it until it becomes like white flour [that is, the durum ground wheat should resemble soft wheat flour]. Throw oil in it, and mix it, and put in leavening and eggs, throw in a measure of five eggs and then mix the dough with the eggs. Then put it in a new pot, after greasing it with oil, and leave it until it rises. Then take almonds, walnuts, pine nuts and pistachios, all peeled, and pound in a mortar until as fine as salt. Then take pure honey and put it on the fire and boil it until it is on the point of thickening. Then take the almonds, walnuts, pistachios and pine-nuts that you have pounded, and throw all this upon the honey and stir it until it is thickened. Then take the semolina dough that was put in the pot, and make a thin, small flat cake (raghî f) of it, and put on it a morsel of this thickened paste. Then take the raghî f with your hand and turn it until it is smooth and round and bite-sized. [This sentence is in Huici-Miranda's Spanish translation but not in the published Arabic text] Make all the dough according to this recipe, until the filling is used up. The dough should be only moderately thin. Then take a frying pan and put oil in it, and when it starts to boil, throw in a piece of isfunj and fry it with a gentle fire until it is done. And if you wish to thicken with sugar, do so, and if you wish to throw almonds, ground sugar, and rosewater into the filling, do so and it will come out aromatic and agreeable.

Sfinci Ammilati (recipe from *Pomp and Sustenance*)

Ingredients

1 cup water
1/4 cup lard
Pinch of salt
1 1/2 cups unbleached flour
5 eggs
Vegetable oil for frying
1/2 cup of honey

Bring the water, lard, and salt to boil in a



*Muslims in Sicily cont...*

saucepan. While the pan is still on the heat, sift the flour into the water, stirring as you go. Stir until well-blended, remove from the heat, and allow to cool. When cooled, add the eggs one at a time, and beat at length until the mixture is smooth and lumpless. Heat the oil to 375 degrees Fahrenheit, and drop the batter, one tablespoon at a time, and fry slowly until the sfinci are puffed and a deep golden brown color. Drain on absorbent paper. Heat the honey in a sauce pan and either arrange the sfinci on a platter and pour the heated honey over them, or dip the sfinci into the honey one at time. Serve immediately.

The Arabic geographer al-Idrisi, who wrote the compendium text "The Book of Roger" in honor of King Roger II, made several comments about food production in this volume, according to the food historian and author Clifford Wright. Besides the production of itriya, al-Idrisi mentions a sweet with honey and sesame seeds called qubbayta. The Baghdad Cookery Book has several sweets recipes made with sugar, sesame oil, honey, almonds, and pistachios, although none are called qubbayta. Modern Sicilians have cubbaita (sometimes even called by the original name), and this recipe might be very close to the original dish cited by al-Idrisi.

Qubbayta

Ingredients for 8 people:

400 grams of sesame seeds

250 grams of honey (orange blossom or acacia honey if you can get it)

2 tablespoons of vegetable oil, spread on a marble slab

Melt the honey in a pan and let it brown, but not burn; keep stirring! Add the sesame seeds slowly and keep on stirring until the honey-sesame seed

mixture becomes thick.

Pour the mixture on the oiled marble slab, leveling with the blade of a big knife. Let chill for a short while, then draw some lines into the hardening paste with the knife and deeply engrave it in squares. When the paste is fully cold and hardened, you can separate the squares.

Final notes

I'd like to thank Charles Perry, Clifford A. Wright, Duke Sir Cariadoc (David Friedman), and the SCA Cooks list for guidance on the recipes. Mr. Perry and Mr. Wright were very helpful in answering e-mailed questions. I would also like to

thank Sayyidah Maymunah bint D'aoud al-Siquillyah (Duchess Magdalena de Hazebrouck) of Atlantia for her suggestions and guidance in finding resources on the history of Muslim and Norman Sicily.

Bibliography

Books:

Cariadoc's Miscellany, David Friedman, 1988, 1990, 1992

Medieval Islamic Symbolism and the Paintings in the Cefalu Cathedral, Mirjam Gelfer-Jorgenson, Brill Academic Publishing, 1997

Arabic Administration in Norman Sicily: The Norman Diwan, Jeremy Johns, Cambridge University Press, 2002

The Normans in Sicily, John Julius Norwich, Penguin Books, 1970

A Baghdad Cookery Book, Charles Perry, Prospect Books, 2005

I musulmani in Italia, Vito Salierno, Capone Editore, 2006





Muslims in Sicily cont...

Pomp and Sustenance: 25 Centuries of Sicilian Food, Mary Taylor Simeti, Alfred A. Knopf, 1989

Muslims in Medieval Italy: The Colonu of Lucera, Julie Taylor, Lexington Books, 2003

The Cultures of His Kingdom: Roger II and the Capella Palatina in Palermo, William Tronzo, Princeton University Press, 1997

Le Pitture Musulmane al soffitto della Capella Palatina in Palermo, Ugo Monneret de Villard, Roma, La Libreria dello Stato, 1950

A Mediterranean Feast: The Story of the Birth of the Celebrated Cuisines of the Mediterranean, from the Merchants of Venice to the Barbary Corsairs, Clifford A. Wright, William A. Morrow Cookbooks, 1999

Papers:

From Islam to Christianity: The Case of Sicily, Charles Dalli, University of Malta

Ibn Hawqal in Sicily, William Granara, from *Alif: Journal of Comparative Poetics*, No. 3, *The Self and the Other/ al-Dhat wa al-Akhar: Muwajahah*; Spring 1983, pp. 94-99

Sicily, Salah Zaimeche, Ph.D., The Foundation for Science, Technology and Civilisation, November 2004

Online resources:

Best of Sicily, <http://www.bestofsicily.com> (I can't recommend this site enough; the magazine and online publication are published in Sicily with good writers for the articles on Sicilian history, which are a great starting point.)

Clifford A. Wright's Website, <http://www.cliffordawright.com>. The essays cited from were *Breads in Sicily* and *The Medieval Beginnings of Sicilian Cuisine*. Mr Wright was also very gracious in answering my e-mailed questions.



Business Meeting April 19th, 2010

Business Meeting start 7:04

Seneschal

Greetings to their Excellencies and the populace of Terra Pomaria!

Summits Spring coronet tournament was held and on March 21, 2010 the new heirs to the Alpine Thrones were chosen in the Barony of Adiantum as the populace bore witness to the victory of Viscount Gabriel Luveday in the Coronet lists, fighting for the honor of his inspiration HL Sumayya min Yibna.

Congratulations to the new heirs!

It is time for Quarterly reports again. Officers please remember to send your reports on to your principality and Kingdom superiors before the month and copy me as well.

Last month's Business meeting, we did not have the Baron/Baroness present so we were unable to finalize a few things that were held over again for this month.

That being said...

We still have some offices available! Chamberlain needs to be filled and the office of Seneschal is open for bid as well. If you or anyone you know is interested in becoming an officer please feel free to contact their Excellencies, any of the current Officers or myself and we can fill you in on details. Remember that holding an office is a great way to serve your Barony and vital to our continued success.

Thank you all for your continued support.



Business Meeting April 19th, 2010 cont...

In service to the barony, Principality, Kingdom and the dream...

Maccus of Elgin

Baron and Baroness

- Hello you Giant Freaks!
- Thank you to everybody who went to Clean-up
- Thanks to Lindis and her Autocrat Team for your Hard work
- looking forward to Bar Gemels
- Thank you to Maccus!!!! For the last 2 years!
- Looking forward to Equestrian getting started.
 - Children's Champion
- Thank you to all of the officers that are stepping down
- Officers that are stepping up please contact us if you need us!

Chronicler

- Greetings!
- Everyone get the Privy? Yes
 - Any changes? no
- I am now the Principality Scribe.
 - Higher ups approved me having both offices until December when I will be stepping down anyway.
 - Alyna Will be starting to take over starting next month.

Exchequer

- Hello!
- Balance is: 5765.21
- Since then Money has gone out to Bar Gemels and has come in from Pre-reg money
- Melanie is now the New Exchequer

Chatelaine

- Hi Guys!

- Have our Last Ceilidh next month.
- Will be a Potluck
- Start up again in October.
 - Thank you to everyone who taught.
- Looking for a Deputy.

Chirurgion



- Breaking in her Replacement.
- Need him Warranted ASAP

Herald

- Greetings All!
- Not much happening until Bar Gemels
- Bring please your Personal Banners to decorate the Hall.
- Beginning class for heralds
- Still being a loudmouth

Heavy Marshal

- We sometimes have Practice and sometimes we don't
- Normally on Saturday at Noon and Independence Elementary School
- May want to go back to a Wednesday Practice since its getting lighter.
 - Possibly looking at a location in Salem vs. Keizer.
 - Want to start up Mid Wilamette Practice again.

Archery Marshal

- We Loaned some equipment to Adiantum

- One of our signs went missing
 - Adiantum has offered to make us a new one or pay us for the replacement.

Equestrian Marshall

- We made Boffers
- We need Money for Insurance
- Voted all in favor except for Brigit in absentia
- Practice will be on various Sundays.
 - Watch the lists.

A&S

- Good Evening Everybody
- Next Gathering on May 2nd
- In the Summer it will be on Monday nights
- New Deputy- Alail

List mistress

- Not much to report.
- Anticipate much more to report next month after Bar Gemels
 - Have lots of help lined up
- Looking for a deputy

Gold Key

- Not much to report
- If you know people who need it please contact beforehand.
- Need deputy

Web Minister

- Everything is running well
- Things are updated
- Well done on the Bar Gemels website- Kudos from the Populace

Librarian

- Life is good I have nothing to Report

Grete Boke

- I have been collaborating with



Business Meeting April 19th, 2010 cont...

Fortune to assume events are being photographed (and TP populace).

- As luck may have it, after my recent move my scanner has not been working.
 - am going to try to get it up and running, if not I will need to buy another.
 - So no more Privy editions scanned at this time.

Scribe

- Geoffery is Brigit for the moment
- Practice was at Juliana's house
 - Berte took over due to Brigit being sick
- Berte le Webbere is now Deputy
- Calligraphy class taught by Mistress Leah Bat Yehiel at Brigits house on April 11th
- After Bar Gemels Brigit will be teaching gilding on Original work.

Dean of Pages

- Need THE KIDS NOTEBOOKS SO SHE CAN REPORT THEM
- Needs someone by next MONTH TO TAKE OVER!!!!!!!
- Bar Gemels
 - Running Youth Championship.

Chamberlain

- Refer to Sign Discussion in Archery section
 - Voted to remake it
 - Finna Opposed cause.
- Finna is becoming the New Chamberlain

Other Business:

Bar Gemels

- A lot of Good News
- Thank you everyone who showed up at the work party.
- Lots of changes
 - Camp has decided not to charge us for Day trippers on Saturday.
 - Knocked off 200 for the picnic shelter
- Changed Biffy company and saved us money
- Archery has lots of volunteers
 - Owe Mountains Edge
 - Just playing and shooting, no regular Royal rounds
- Bring your own Feast Gear
- Celebration Friday Night
- Bid has been reduced
 - Get numbers from Lindis
- We have broken even with Pre-reg
- Award Recommendations
- Populace badge contest at L&S
- Camp Taololi
 - Email said THANK YOU!
 - Open letter to supporters
 - Lots of Campers this year- More than last year.



Only has 6000 dollars to support the camp throughout the summer.

- Needs a total of 36,000 to support
- Asking for a donation of 350 which will

fund one child for their entire camping experience.

- Possibility of a Fundraiser?
 - Donation Jar at Gate

- Put it on the Website

Long and Short 2010

- Mariota Will Autocrat
 - Looking for Site
 - Last Weekend in August
 - Possibly Taololi
 - Use of Horses
 - Possibly Cheetah Lake
 - Penciled in

Applicants for Seneschal

- First Applicant
 - Bera- Submitted Letter of Intent, and both Resumes
- Other Applicants have withdrawn
- Votes:
 - Motion to Accept Berangaria
 - Maccus
 - Lindis
 - Unanimous Votes

New Business:

- Revisited the use of the Farmland Practice Site
 - Tabled for a Later date
- Mathias has offered his property for Heavy and archery Practice
 - Sending information

Financial Committee Meeting _ set date

- Thursday the 29th of April, at Baron and Baroness house 7pm

Dean of pages options considered.

- Room is reserved for the rest of 2010
- And then the meeting degraded into dueling cell-phone songs. Ben Mitchell won with the song from Cantina song from Star Wars.
- Meeting adjourned 8:10





As always, If you see a picture in the Privy that you would like for yourself, please let me know. I have several that I was unable to include due to file size restrictions. I would be happy to email individual photos, or burn you copies onto a CD.







As always, If you see a picture in the Privy that you would like for yourself, please let me know. I have several that I was unable to include due to file size restrictions. I would be happy to email individual photos, or burn you copies onto a CD.





Bar Gemets 2010





As always, If you see a picture in the Privy that you would like for yourself, please let me know. I have several that I was unable to include due to file size restrictions. I would be happy to email individual photos, or burn you copies onto a CD.

