AS LV February 2021 Volume 35, Issue 2

The official Newsletter of the Barony of Bright Hills

Jeoman

happy birthday bright hills



A fresco depicting medieval musicians. Image source: www.pixabay.com

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VA Noce from Your Chronicler

Happy Birthday Bright Hills. I am looking forward to spending time with all of you at our Virtual Birthday party I even have included a medieval birthday cake recipe for this month. I hope many of you will join us. What are all of you been doing this new year? I am still working on my latest quilt and planning more of our upcoming Needles, Fibers, and More challenges(the next one is in March) and looking to the end of The Thousand Nights and One Night and trying to decide what I will entertain you with next. I hope your year is going well and if you have something to share with us please send those articles to me by the 15th of the Month..

Yours in Service, Story, and Song, Lady Schelastica Jeycers Your Bright Hills Chronicler

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Submission Guidelines: Articles and artwork (including photographs) and all required signed releases are due by the 25th of the month prior to publication. For articles, pictures, and all other submissions to The Yeoman, please submit to the Noble Scholastica Joycors at totallystories@gmail.com. Email submissions are preferred; please submit using rich text format (RTF) or as an attached MS-Word file (DOC) for all articles.

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the barony of bright hills





reetings to the populace of Bright Hills, we hope that the New Year is bringing joy and friendship to all. We missed our normal 12th Night celebration but will look forward to next year. Hope those that joined us for our Bardic celebration had a good time.

We enjoyed Kingdom 12th Night, and it brings us joy to see individuals from our populace recognized by the Crown of Atlantia for their good works and deeds.

We encourage you all to attend some of the classes at Virtual Atlantia University. We have attended classes and found it is a good way to keep up with friends, make some new friends and to learn.

Her Excellency and I find that we still are in the mood to celebrate and what better way to celebrate than with the Bright Hills Baronial Birthday. On the 20th of February from 12:30 till late we will be hosting the Bright Hills Virtual Birthday.

There will be a social area and a bardic area. Please join us at the following link: <u>meet.google.com/</u><u>iuw-ufyh-sor</u>

This is the same link we use for Bardic and for monthly meetings. Their Royal Majesties will be joining us for a brief time at Court. Court will start at 1pm.

We both want to thank all in the Barony for looking out for each other. Times are trying and we need to make sure that we are doing all that we can to support each other. We look forward to when we can all gather and really celebrate that which makes Bright Hills our chosen family.

Blessings to all,

GODAI KATSUNAGA AND WANDA THE WANDERER

Baron and Baroness of Bright Hills



Business Meeting Minutes

January 8, 2021 started online at 7:08 pm

In Attendance: Gordon and Wanda Kinnie, Mylinda Butterworth, Becky Ritterhouse, Richard Muti, Barbara Kriner, Eric Tiso, Kollach and Rebecca von Zweckle, Jill Wynne Peters, Dagny austkona, Kathleen Keener, Michelle England, Karen Whitlock, Bill and Diana Soucy, Claudia Bosworth, Andrea Scott.

Officer Reports:

Chazelain

Baroness Barbara Giumaria diRoberto (Barbara Kriner) I had 1 email request for information, this month.

Chronicler

Lady Scholastica Joycors (MyLinda Butterworth) Yeoman out on time. We also posted on Facebook.

Exchequer

Lady Clara von Wonsiedel (Michelle England)

Bank signatures are up to date on both accounts. Report is in. Waiting for feedback on one issue.

herald

Master Richard Wyn (Richard Muti) No report at this time. Heraldry is happening.

Knights Marshall

Sir Kollack von Zweckel (Kenneth Kepple) Nothing to report here. We are not practices, no waivers.

Mode

Mistress Tatiana Ivanovna of Birchwood Keep (Claudia Bosworth)

There are things going on in the area, but I am not able to do anything technology wise. People are sending me pictures about what they are doing. New kingdom MOAS at 12th Night. Need to get last reports in. She is requesting to step down as MOAS for someone who can do the technology.

> CDiniscer of the List Lord Alexander Fowler (Hunter Fowler)

No report.

Youth Minister • VACANT

Baronial Sceward • VACANT

Wedminister

Lady Dagný austkona (Rachael Knoblauch)

I am in the process of generating new emails for officers. The following people should have received information thus far: web minister, seneschal, baron, baroness. If anyone on that last has not received the info, please let me know. All other officers will receive a new email address by next meeting. I will be adding all these emails to the officers' group; please try to use them for reports next month. By the March meeting, I am aiming to have all personal emails removed from the officers' list, and the website updated with the new info

Nothing else to report

Seneschal:

Lady Freydis sjona (Casey Keener)

Not a whole lot going on at the moment. There has not been a follow up meeting from unevent. We are now back to phase 0 so there will be no meetings or practices. Will be sending in report.

Baron and Baroness

Godai Katsunaga and Wanda the Wanderer (Gordon & Wanda Lee Kinnie) Putting out awards information to scribes. Looking ot have a fun time at birthday. Need to put a flyer out for birthday. There will be a bardic January 9, 2021.

Events:

Birthday: Birthday is virtual from 12:30 till 9 PM. Court at 1 PM. Bardic and Social hour - separate rooms. Royals may pop in but they have an investiture that day.

Trial by Fire Sept 18-20, 2021. Nothing else has changed and we will continue with previous plans. Virtual Trial by Fire was successful. Post paperwork on Google Officers page.

Royal Archery: No report. Possible change of date.

Old Business

Henrich has cleaned the ancient and venerable cornets. They are very fragile. OP has been updated.

New Business

No new business.

Next meeting will be February 12, 2021 at 7:00 PM.

No physical meetings will occur until the stay-home initiative on the Corona Virus has been lifted.

Meeting ended at 7:46 PM Any corrections or additions to these minutes should be sent to the Chronicler at totallystories@gmail.com

Oyez ! Oyez!

The Barony of Bright Hills is in need of good people to serve her in the capacity of :

Deputy Seneschal Deputy Exchequer Deputy Chronicler MOAS Minister Youth Minister

If you have an interest in serving your barony in any of these capacities please contact the Seneschal at frejya2004@gmail.com



For more information, please visit <u>http://atlantia.sca.org/137-events/167-event-flyer?event_id=d4dbebef</u>





Arlantian Calendar of Events



	February 2021			
6 Atlantia Crown Tourney Atlantia				
13 ONLINE Winter University Atlantia ONLINE				
20 Bright Hills Birthday 26 - VIRTUAL Bright Hills ONLINE				
20 Raven's Cove Baronial Birthday & Investiture Raven's Cove ONLINE				
20 VIRTUAL- Nottinghill Coil Baronial Birthday Nottinghill Coil ONLINE				
27 VIRTUAL-Ymir-The Giant Sleeps (R) Windmasters' Hill ONLINE				
28 Atlantia kingdom Curia				
March 2021				
5-6 Kingdom Arts and Science Festival Atlantia				
13-14 Webminister's Symposium Atlantia ONLINE				
26-28 VIRTUAL: Hidden Mountain Baronial Birthday & Investiture Hidden Mountain ONLINE				
27 VIRTUAL: Defending the Gate Sudentorre ONLINE				
April 2021				
16-18 Night on the Line Lochmere ONLINE				
17 Festival of Elvegast: Journey to Avalon Elvegast Hillsbroug	h, NC			
May 2021				
1 Spring Crown Tourney Atlantia				
7-9 VIRTUAL: Highland River Melees Highland Forde ONLINE				
15 Huapahua: A Virtual World Symposium, Marinus ONLINE				
June 2021				
5 Storvik Novice and Unbelt Tournament Storvik Upper Ma	rlboro, MD			
12 Summer University (TBD) Atlantia				
12Summer University (TBD)Atlantia18-20Tourney of the SunCharlesbury CrossingApex, NC				
	MD			
18-20 Tourney of the Sun Charlesbury Crossing Apex, NC				

February Local Events

Virtual Bright Hills Birthday Celebration

20





Aargauer Rüeblicorce - Carrot Cake by Lady Scholastica Joycors



photo by Scholastica Joycors - Trial by Fire 2014

Rüeblitorte is typical of the canton of Aargau in Switzerland. *Aargauer Rüeblitorte*, is light and airy, made with ground almonds, and topped with simply powdered sugar or jam, and decorated with marzipan carrots. This is the recipe I used to win Trial by Fire many years ago and beyond being yummy it is also gluten free. This recipe hails from the Aargau region of northern Switzerland, and is very similar in style to the Tarta de Santiago.

Tarta de Santiago, or "St. James' cake" has its roots in medieval Spain, this classic dessert hails from the Galicia region in the pilgrimage town of Santiago. It's really light, thanks to an egg base and devoid of butter, cream and even flour.

(Vegetables for Dessert: Aargauer Ruebilitorte, or Swiss Carrot Cake. May 18, 2103 by Chrissy <u>http://</u> <u>thehungarybuddha.com/2013/05/18/vegetables-for-dessert-aargauer-rueblitorte-or-swiss-carrot-cake/</u>)Both recipes provided.

According to food historians, the modern carrot cake most likely descended from Medieval carrot puddings enjoyed by people in Europe. Historic evidence suggests Arab cooks of the tenth century made a bread pudding using carrots, which would explain why a medieval almond cake with carrots would be almost pudding like in texture.



Carrot Dudding Recipe: 10th Century Aradia

Choose fresh tender and sweet carrots. Peel them and thinly slice them crosswise. For each pound of honey use 3 pounds of these carrots. Boil the honey and remove its froth. Pound the carrot in a stone mortar. Set a clean copper cauldron with a rounded bottom on a trivet on the fire, and put in it the skimmed honey and carrots. Cook the mixture on medium fire until the carrots fall apart. Add walnut oil to the pot. For each pound of homey used add 2/3 cup of oil. Pistachio oil will be the best for it, but you can also use fresh oil of almond or sesame. Add the oil before the honey starts to thicken. However you do not need to stir the pot. You only scrape the bottom gently when mixture starts to thicken to prevent it from sticking to it. To check for doneness, use a stick or a spoon to see whether the pudding is thick enough or not yet. When pudding becomes thick, put the pot down, and spread the dessert on a copper platter. Set it aside to cool down before serving. It will be firm and delicious." *The Book of Cookery preparing Salubrious Foods and Delectable Dishes* extracted from *Medical Books and told by Proficient Cooks and the Wise* by Ibn Sayyar al-Warraq

Aargauer Rüeblizorze (Carroz Cake)

This is a traditional Swiss recipe for a classic carrot cake made with ground almonds and flavored with lemon juice, lemon zest and Kirschwasser

Ingredients:

3 cups ground almonds (or a mix of ground almonds and hazelnuts)
2 ¾ cups carrots, finely grated
1 ¼ cups sugar
2 Tablespoons vanilla sugar
4 eggs, separated
1 tsp ground cinnamon
juice of 1/2 lemon
freshly-grated zest of 1/2 lemon
½ cup plain flour (for gluten free replace with cornstarch or rice flour)
1 tsp baking powder
pinch of salt
1 tbsp Kirschwasser (optional, I used cherry juice)
4 marzipan carrots, for topping

INSTRUCTIONS:

- 1. Preheat oven to 350° F and grease and flour a springform cake pan.
- 1. In a bowl, beat together the egg yolks with the sugar until pale and creamy. Add the carrots, lemon zest, lemon juice, salt, plain flour (sifted), baking powder and cinnamon then mix until thoroughly incorporated.
- 2. Add the egg whites to a clean and dry bowl then beat until stiff. Fold the egg whites lightly into the carrot mixture then turn the mixture into a grease and floured springform cake tin.
- 3. Bake for about 60 minutes, or until golden brown and cooked through (a skewer inserted into the cake will emerge cleanly).
- 4. Allow to cool in the pan for 5 minutes then turn out onto a wire rack.
- 5. When cooled spread the top with apricot jam. Sprinkle with icing sugar then arrange the marzipan carrots decoratively on top before setting aside to cool completely. Slice into wedges and serve.





by Baroness Anys Blodwell (aka Blod)

aroness Annys Blodwell In 1511, Wynkyn de Worde published a book of riddles in English, called The Demaundes Joyous. This has been described as the first joke book published in English.

While riddles have a long history, this seems to be the first collection with an emphasis on humour. It is also the first time we see jokes in the now familiar pattern of question and answer, given here as 'Demaunde' (demand) and 'Rx' (shorthand for response). They are still framed in the form of logic puzzles, rather than simple word play, and what is interesting is the comparative lack of puns, which form the basis of much of the humour in modern riddle collections.

Jokes rely on a common understanding to work - no joke really survives being explained. This means that many of these jokes don't seem funny today, mostly because we don't have the common cultural experiences and expectations of people in the late 15th and early 16th centuries. For example, 15 (arguably 16) of the jokes rely on an understanding of the Christian faith that comes from regular Church attendance and adherence to the religious holidays, but not from reading the bible, nor having it available in English, instead relying on a culture of religious stories.

Some are so far removed from our common modern experience that the joke at first makes no sense. For example, riddle number 38:

Demaunde. Wherfore is it that an asse hathe so grete eyres.

Rx. Bycause het moder put no begyn on her heed in her yought.

D: What is the reason that an ass has such great ears?

Rx: Because her mother never put a bonnet on her head when she was young.

At first, this doesn't seem to make any sense. But as late as the Edwardian era, there were still adverts for "infant caps" that had panels to cover a child's ears, which claimed that by using these caps when the child slept, any tendency for the ears to stick out would be restricted and the ears would grow to be small and lie close to the head. We no longer have the idea that failure to make a child wear a constrictive coif or bonnet will directly lead to them having large, sticking-out ears as adults, and so the joke makes little sense.

Moreover, there are many things we think we know about the past that are actually the result of factually incorrect artifacts of film and literature, and these misapprehensions mean we completely fail to understand the joke. Take, for example, number 27:

Demaunde. What wode is it that ne reste vpon.

Rx. The claper of a lazers dysshe.



D: What wood is it that is never rested on?

Rx: The clapper of a leper's dish.

This doesn't seem to make sense – how does a dish have a clapper? We get that there is something to do with distaste for lepers and reluctance to touch their belongings, but fail to find any meaning in this.

But if you know that the stereotype of lepers carrying hand-bells to warn people of their presence is wrong, it begins to make some sense. From film we've absorbed the idea that lepers wandered about ringing hand-bells and calling "Unclean! Unclean". But metal bells, especially of the well-formed kind required to make a hand-bell, are expensive and unlikely to actually be used by beggars. What they did use was something called a clapperdish, that is a wooden bowl with a lid, that would be clapped together to give warning of the leper's approach. In filmic terms, a leper is more likely to look and sound like Patsy from 'Monty Python and the Holy Grail', clapping coconut halves together.

Now the joke makes sense, with multiple layers of meaning: not only does it refer to the lack of desire to 'rest upon' a wooden bowl a leper eats out of, it also references the clapping of the lid on the bowl, making it impossible to sleep, and the continuous nature of that action. It makes sense, but as stated before, it's hard to laugh when the joke has to be explained.

And this is the major drawback when researching period humour – if you have to puzzle out the meaning, the joke gets lost. Comedy really does rely on timing, and part of that is that your audience gets the joke at the right point. If your audience doesn't really understand, or has to think it through, shifting their expectations of "normal", the joke falls flat. So for the SCA, is this collection really worth anything more than a historical curiosity?

Well, yes. I was surprised at how many of these I recognised. Numbers 4, 6, 18, 22, 32, 36, 42 and 44 are all in modern joke books in my personal collection – in an updated form, but still recognisably the same joke. These jokes, and the others that I still found funny today, tended fell into a category that could be described as "Dad jokes" – jokes that are as likely to make you groan as to laugh. Moreover, the majority of the "Demaundes" are still easily understood, in the modern English 'translation' at least: numbers 9-21, 23-26, 28-31, 35, 43, 45 and 53 are easily understood, and reasonably assured of getting at least a groan if not a laugh.

There is some clumsiness in the wording that doesn't sit well with modern ideas of how a joke should sound. In several instances, the punch line is explained, in others, to modern ears the wording falls a little flat. Take, for example, my favourite joke from this collection:

Demaunde. Who was he that lete the fyrst farte at rome.

Rx. That was the arse.

D: Who let loose the first fart in Rome?

Rx: That was the arse.

While I admit that this did make me giggle when I first read it, the phrasing isn't ideal for retelling. When I tell this joke, I tend to reword it to something like:

Q: When Lochac first became a Kingdom, who let off the first fart?

A: Oh, some arsehole.

It's the same joke, but the pacing and the word structure better fits modern expectations of how jokes sound. I've found most of the jokes that are still easily understood benefit from not tying myself too closely to the original wording, and because the humour is situational rather than heavily dependent on word-play and puns, it's reasonably easy to do.



I was surprised at how little pure word-play there is in this collection. Modern riddles are largely based on puns, but only 53 is definitively based on punning. I don't think this is because puns were not used for comedy value – certainly Chaucer was using puns a little over a hundred years earlier, and Shakespeare's works, written barely a hundred years later, is laden with them. I suspect it has more to do with the idea of what a riddle is. Even though these are, in the main, humorous, they are still fundamentally logic puzzles, able to be solved by a process of careful analysis and lateral thinking. Demaundes Joyous is the first step we have evidence of, moving riddles from their logic-puzzle past, to their present comedic form.

Appendix Demaunde. Who bare ye best burden that euer was D: Who bore the best burden that was ever born? 1 borne. Rx. That bare ye asse wham our lady fled with our Rx. The ass who bore our Lady when she fled with lorde in to egypte. our Lord into Egypt. Demaunde. Where became ye asse that our lady D: What happened to the ass that our Lady rode 2 rode upon. upon? Rx. Adam's mother ate her. Rx. Adams moder dede ete her. D: Who was Adam's mother? 3 Demaunde. Who was Adams moder. Rx. The earth. Rx. The erthe. Demaunde. What space is from ye hyest space of D: What is the distance from the highest point of the 4 the se to the depest. sea to the deepest? Rx. But a stones cast Rx. A stone's throw. Demaunde. Whan autecryst is come in to this D: When the Anti-Christ is come into the world, what 5 worlde what thynge shall be hardest to hym to thing will be the hardest for him to understand? knowe. Rx. A handbarrow, for he won't know which end Rx. A hande barowe for of that he shall not knowe should go first.1 whiche ende shall goo before. Demaunde. How many calues tayles behoueth to D: How many calves' tails does it take to reach from 6 reche frome the erthe to the skye. the earth to the sky? Rx. Only one, if it is long enough. Rx. Nomore but one & it be longe ynough. D: How many holy days are there in the year that 7 Demaunde. How many holy dayes be there in the never fall on Sunday? yere ye neuerfall on the sondayes. Rx. There be eight that is to were ye thre holy Rx. Eight; the three holy days after Easter, three after dayes after Eester. iii. after whytsondaye the holy Whitsun, Ascension day and Corpus Christi ascencyon daye and corpus crysty daye. 8 Demaunde. Whiche ben ye trulyest tolde thynges D: What be the truest told things in the world. in the worlde. Rx. Those be ye steyres of chambres and houses. Rx. They are the stairs of chambers and houses.² 9 D: What be the truest told things in the world. Demaunde. Whiche ben ye trulyest tolde thynges in the worlde. Rx. Those be ye steyres of chambres and houses Rx. They are the stairs of chambers and houses.²



10			
10	Demaunde. Whiche is the best wood and leest brente.	D: Which is the best wood but the least straight?	
	Rx Vynes	Rx. Grapevines	
11	Demaunde. Whiche is the moost profytable beest & that men eteth leest of.	D: Which is the most profitable beast, that people eat the least of?	
	Rx. That is bees	Rx. Bees	
12	Demaunde. Whiche is the brodest water and leest leoperdye to passe ouer.	D: What is the broadest water that is the least dangerous to cross over?	
	Rx. The dewe.	Rx. The dew.	
13	Demaunde. What thynges is it that the more that one drynketh ye lesse he shall pysse.	D: What thing is it, that the more you drink deeply, the less you need to piss?	
	Rx. It is fartes & fyestes for Who that drynketh a hondreth thousande they shall neuer pysse a droppe.	Rx. Farts and bad smells; even if you drink in a hundred thousand, you won't piss a drop.	
14	Demaunde. What thynge is it that neuer was nor neuer shall be.	D: What thing never was, and never will be?	
	Rx. Neuer mouse made her nest in a cattes ere.	Rx. A mouse nest in a cat's ear.	
15	Demaunde. Why dryue men dogges out of the chyrche	D: Why do men drive dogs out of the church?	
	Rx. Bycause hey come not vp and offre.	Rx. Because they never pay offerings.	
16	Demaunde. Why come dogges so often to the chyrche.	D: Why do dogs so often come into the church?	
	Rx. Bycause whan they se the aulters couered they wene theyr maysters goo thyder to dyner.	Rx. Because when they see the alters covered in cloths, they think their masters are going there to have dinner.	
17	Demaunde. Why dooth a dogge thourne hym thryes aboute or ye he lyeth hym downe.	D: Why does a dog turn around three times before lying down?	
	Rx. Bycause he knoweth not his beddes hede frome the fete.	Rx. Because it doesn't know which end of its bed is the head or the foot.	
18	Demaunde. Why doo men make an ouen in the towne.	D: Why do men make an oven in the town?	
	Rx. For bycause they can not make the towne in the ouen.	Rx. Because they can't make a town in the oven.	
19	Demaunde. What beest is it that hath her tayle bytwene her eyen.	D: What animal has its tail between its eyes?	
	Rx. It is a catte whan she lycketh her arse.	Rx. A cat when its licks its arse.	
20	Demaunde. Whiche is the moost cleynelyest lefe amonge all other leues.	D: What is the cleanest leaf amongst all the leaves?	
	Rx. It is holly leues for noo body wyll not wype his arse with them.	Rx. Holly leaves, because nobody will wipe their arse with them	

21	Demaunde. Who was he that lete the fyrst farte at rome.	D: Who let loose the first fart in Rome?
	Rx. That was the arse.	Rx. An arse.
22	Demaunde. How may a man knowe or perceyue a cowe in a flocke of shepe.	D: How may a man know or perceive a cow in a flock of sheep?
	Rx. By syghte.	Rx. By sight
23	Demaunde. What thynge is it that hathe hornes at the arse.	D: What has horns in its arse?
	Rx. It is a sacke.	Rx. A sack.
24	Demaunde. What almes is worst bestowed that men gyue.	D: What charity is the worst bestowed that a man could give?
	Rx. That is to a blynde man for as he hathe ony thynge gyuen hym he wolde with good wyll se hym hanged hy the necke that gaue it hym.	Rx. Alms to a blind man, for he would give anything to see his benefactor hanged.
25	Demaunde. Wherfore set the vpon chyrche steples more a cocke than a henne.	D: Why do we put roosters on church steeples and not hens?
	Rx. Yf men sholde sette there a henne seh wolde laye egges and tehy wolde fall vpon mennes hedes.	
26	Demaunde. What thynge is it that hathe none ende.	D: What thing has no end?
	Rx. A bowle.	
		Rx. A ball/a bowl. ⁴
27	Demaunde. What wode is it that ne reste vpon.	D: What wood is it that is never rested on?
	Rx. The claper of a lazers dysshe	Rx. The clapper of a lepers dish
28	Demaunde. How wolde ye saye two pater nosters for your frendes soule and god neuer made but one pater noster.	D: How would you say two prayers for your friend's soul, when God only wrote one Pater Noster?
	Rx. Saye one two tymes	Rx. Say it twice
29	Demaunde. Whiche ben the moost profytable sayntes in the chyrche.	D: Who are the most useful saints in the church?
	Rx. They that stonde in ye glasse wyndowes for they kepe out ye wynde for wastynge of the lyght.	Rx. The ones in the stained glass windows; they keep wind out and let the light in
30	Demaunde. What people be they ye neuer go a processyon.	D: Which people never go in a procession?
	Rx. They be those that rynge ye belles ein ye meane season	Rx. The ones that ring the bells to tell people of them. ⁵
31	Demaunde. What is it ye freseth neuer.	D: What never freezes?
	Rx. That is hote water.	Rx. Hot water.
32	Demaunde. What thynge is that yt is moost lykest vnto a hors.	D: What thing is most like a horse?
	Rx. That is a mare	Rx. A mare
		*



33	Demaunde. Wherfore be there not as many women conteyned in ye daunce of poules as there be men.	D: Why are there not as many women in the dance of poles as there are men?
	Rx. By cause a women is so ferefull of herte that she had leuer daunce amonge quycke folke than deed.	Rx. Because a woman is so fearful of heart that she would rather dance among the living than the dead. ⁶
34	Demaunde. Whiche is the clenlyest occupacyon that is.	D: Which is the cleanliest occupation there is?
	Rx. That is a dauber for he may neyther shyte nor ete tyll he hath wasshed his handes.	Rx. A dauber for he may neither shit nor eat until he washes his hands. ⁷
35	Demaunde. What daye in the yere ben the flyes moost aferde.	D: What day of the year are flies most afraid?
	Rx. That is on palme sonday whan they se euery body haue an handeful of palme in theyr hande they wene it is to kyll theym.	Rx. Palm Sunday, when they see everybody has a handful of palms with which to swat and kill them
36	Demaunde. What tyme of the yere may maydens moost with theyr honeste fyest in the chyrche.	D: What time of the year may maidens most honestly fart in church?
	Rx. In lent season for than euery sayntes nose and face is couered so that they smell no thynge	Rx. During Lent, when the saints' noses and faces are covered (with cloth) and they can't smell anything
37	Demaunde. What thynge is it the lesse it is the more it is dredde.	D: What is more frightening the less there is of it? Rx. A bridge.
	Rx. A brydge	Ű
38	Demaunde. Wherfore is it that yonge chyldren wepe as soone as euer they ben borne.	D: Why do young children weep as soon as they are born?
	Rx. Bycause theyr moder is noo more mayden	Rx. Because their mothers are no more maidens
39	Demaunde. Wherfore is it that an asse hathe so grete eyres.	D: Why does an ass have such great ears?
	Rx. Bycause het moder put no begyn on her heed in her yought	Rx. Because her mother never put a bonnet on her head when she was young
40	Demaunde. What is it that is a wryte and is no man and he do the that no man can and yet it serueth	Ũ
	bothe god and man. Rx. That is a be.	Rx. A bee. ⁸
41	Demaunde. Whiche was fyrst ye henne or ye egge.	D: Which came first, the chicken or the egg?
	Rx. The henne whan god made her.	Rx. The chicken, when god made her.
42	Demaunde. Why dothe an oxe or a cowe lye.	D: Why do cows and oxen lie down?
	Rx. Bycause she can not sytte.	Rx. Because they cannot sit.
43	Demaunde. What people be they that loue not in no wyse to be prayed for.	D: Which people do not love in any way to be prayed for?
	Rx. They be beggers & poore people whan men say god helpe them whan they aske almes.	Rx. The beggars and poor people, when men say god help them when they ask for alms. ⁹
44		

45	Demaunde. What tyme in the yere bereth a gose moost feders.	D: What time of year does a goose bear the most feathers?
	Rx. Whan the gander is upon her backe.	Rx. When the gander is on her back
46	Demaunde. What was he that slewe the fourth parte of the worlde.	D: Who slew one quarter of the world?
	Rx. Cayne whan that he slewe his broder Abell in the whiche tyme was but foure persones in the worlde	Rx. Cain, when he slew Abel; at that time there were only four people in the world
47	Demaunde. What was he that was begoten or his fader and borne or his moder and had the maydenhede of his beldame.	D: Who was begotten by his father, and borne of his mother, but had his mother's maidenhead?
	Rx. That was Abell	Rx. Abel. ¹⁰
48	Demaunde. What thre thynges be they that the worlde is moost mayntened by.	D: What three things is the world most maintained by?
	Rx. That is to were by wordes erbes and stones. Why with wordes man worshyppeth god and as of erbes that is all maner of corne that man is fedde with and as stones one is that gryndeth the corne and the other encreaseth the worlde.	Rx. Words, herbs and stones. With words, man worships god, and it is from herbs that all manner of grains comes to feed men, and as for stones, one sort you grind grain with, the other sort increases the world. ¹¹
49	Demaunde. What is ye aege of a felde mous.	D: What is the age of a field mouse?
	of a harte is thre rauens lyues and an oke groweth v hondreth yere and it standeth in one state fyue hondreth yere and it fadeth fyue hondreth yere besyde the rote why the doubleth thre tymes eueryche of the thre aeges a foresayd.	Rx. One year. And a hedgehog may stand for three mouse lives, and the life of a dog is three times that of a hedgehog, and the life of a horse is three dogs' lives, and the life of a man is three horses' lives, and the life of a (wild) goose is three men's lives, as is a swan's life, and the life of a swallow is three swans' lives, and the life of an eagle is three swallows' lives, and the life of a serpent is is three eagles' lives, and the life of a hart is three ravens' lives, and an oak grows for five hundred years, and then it dies for five hundred years. ¹²
50	Demaunde. A man had thre doughters of thre aeges whiche doughters he delyuered to sell certayne apples and he toke to the eldest doughter L apples and to the seconde xxx apples and to the yongest ten apples and all these thre solde in lyke many for a peny and brought home in lyke moche money now how many solde eche of them for a peny. Rx. The yongest solde fyrst seuen for a peny and the other two systers solde after the same pryce	D: A man had three daughters of three different ages. He ordered his daughters to sell apples, and he gave the eldest fifty apples, the second he gave thirty apples and the youngest he gave ten apples. All three sold their apples at the same price, and all three brought home the same amount of money; how did they do that?Rx. The youngest sold seven apples for one penny. Her sisters said they would price their apples the
	than ye eldest syster had one odde apple lefte and the seconde syster two and the yongest thrs apples	same; the eldest sold 49 apples for seven pennies, and

	now these apples lyked the byer soo well that in contynent he came agayne to the yongest syster and bought of her thre apples after thre pens a pece than had she ten pens and the secon be thoughte she wolde kepe the same pryce and solde her two apples for thre pens a pece and than had she ten pens & ye eldest solde her one apple for thre pens & than had she ten pens thus solde they in lyke many apples for a peny and broughte home in lyke moche mon	now had two and the youngest sister had three apples. Now the buyer liked the apples so much, he was willing to pay the youngest sister three pennies per apple, so she sold her remaining three apples for nine pence, and had ten pence in total. Her sisters decided to do the same with their remaining apples, and so the middle sister sold her two apples for
51	Demaunde. what man is he that geteth his lyuynge bacwarde.	D: What man gets his living backwards?
	Rx. That is rope maker.	Rx. The ropemaker. ¹⁴
50		
52	Demaunde. What people be the that geteth theyr lyuynge moost merylyest.	D: What people make their living most merrily?
52		
52	lyuynge moost merylyest. Rx. Tho be prestes & fullers for one syngeth and the	Rx. The priest and the fuller, for one sings and the other dances. ¹⁵
	lyuynge moost merylyest. Rx. Tho be prestes & fullers for one syngeth and the other daunceth. Demaunde. What is he that made all and solde all	 Rx. The priest and the fuller, for one sings and the other dances.¹⁵ D: Who made all and sold all, and who bought all and lost all?
53	lyuynge moost merylyest. Rx. Tho be prestes & fullers for one syngeth and the other daunceth. Demaunde. What is he that made all and solde all & he ye bought all loste all Rx. A smyth made an alle and solde it and the	 Rx. The priest and the fuller, for one sings and the other dances.¹⁵ D: Who made all and sold all, and who bought all and lost all? Rx. A smith made an awl and sol

- 1. A handbarrow consists of a deep tray fixed between two poles a wheelbarrow angles the poles and sets a wheel at one end, so that it can be used by one person not carried by two. There is a possible allusion here to a trope that drunkards are wheeled into hell in a barrow.
- 2. I have not yet been able to work out the meaning of this joke.
- 3. A sergeant-at-arms could be compared to a modern police officer. 'His heels' = him walking away.
- 4. Both ball and bowl have been spelled as "bowle" at this time, and the riddle works equally well for either.
- 5. This is an example of where the change in language makes the sense difficult: a more accurate modern wording is "those who ring the bells to give meaning to the season". Religious processions take place on holy days, which are announced by bell ringing. A more modern reworking would be something like "Who never takes part in Midnight Mass? The Christmas Bellringers".
- 6. This is another joke I haven't managed to work out. The closest I can come is that it possibly relates to something like a Morris dance, i.e. a dance involving batons or poles, with the idea that women are too afraid of being hurt to dance.
- 7. A dauber is a person who makes wattle and daub walls, which involves packing mud and straw into the frame of the wall.
- 8. A wright is a maker of things (c.f. wheelwright, cartwright). By making honey (to eat) and wax (to make candles) the bee is serving god and people.



- 9. In other words, beggars are not happy when people pray for them, rather than helping them in more physical ways.
- 10. The theology of this is debatable: there is no church doctrine that Eve retained her virginity after marrying Adam. It is possible that this is a bowdlerised joke, and that the original answer was Jesus, but it was deemed too profane an answer. Otherwise, it is possible that there was an idea that Abel was conceived before Adam and Eve committed the original sin of eating the fruit of knowledge, with the common misconception that original sin = sex.
- 11. Stones = testicles.
- 12. I have no idea what this is based on. The results, by the way, are as follows:

Field mouse = 1 year Hedgehog = 3 years Dog = 9 years Horse = 27 years Man = 81 years Wild goose = 243 years Swan = 243 years Swallow = 729 years Eagle = 2,187 years Serpent = 6,561 years Raven = 19, 683 years

- Hart = 59, 049 years
- 13 This is a pure mathematical logic puzzle. If you are struggling to visualise the maths:
- 14 Ropemakers walk backwards when twisting the ropes.
- 15 To full a length of woollen cloth, it is rolled up, and then beaten against a bench; the fullers leap in order to do so, using their torsos to pull and push the heavy roll.
- 16 This one really has me stumped, because I can't find a satisfactory way of translating this to modern English in a way that makes sense. "Dedes" is the past tense of "to do", but is also a synonym with "dead". Almesdedes, that is alms-done, refers to begging, with overtones of not entirely honest begging (i.e. someone who is capable of working, but fakes disability in order to beg for money). "Tordes" means both "towards" and "turd". So the meaning is essentially, is it better to steal, or to beg – stealing gets you hung, and begging when you are fit makes you a collector of turds, with a whole lot of wordplay and double meaning relating to destiny and death going on, that simply doesn't work in modern English.

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Where story, poem and song gather together for the sharing

The Forgotten Reign

By Lady Scholaszica Joycors Written for 2021 Kingdom 12th Night

There was once in days of yore and ages long past a King and Queen 3who began their reign during a dark period of time when an illness of unknown properties was creeping across the face of the kingdom. Anton was king by right of arms and Luned was his lady. They had spent the past several months as heirs to the kingdom but when it was time for them to step up into their new roles there was no grand coronation, there was no mighty feast, in fact there were hardly anyone there except a few of their officers and the past royals.

The next day their majesties met with their officers of state to discuss how they could communicate their wishes to the populace and yet discover without danger to themselves, what the state of their kingdom was in. Anton and Luned dearly cared about the people under their reign and wanted to serve them to the best of their abilities, but didn't know how to proceed. They were surrounded on all sides by a sickness which effects the lungs and no one not even the priests who ran the infirmarian knew how to cure the humours of the lungs or the chills and sweats that accompanied it. The Stuart suggested perhaps the disease could be controlled by people staying home and their seneschal suggested using



a scarf or cloth to cover their nose and mouth when they were out in public. All in attendance thought it was a reasonable idea and the King and Queen decided that each week they would herald an announcement across the kingdom to the populace to offer them hope and suggestions to stay safe. So, it was that in the spring of the year their majesties sent out their first broadcasted message to their baronies, cantons, and shires. This was the first of many.

Every week they sent out messages across the land with suggestions on how they could combat this plague, but it was of little avail. Some people would not cover their faces, some shops closed their doors for fear of contracting this lung disease, people were tired of staying home and not visiting or doing daily shopping. Those who lived out further continued their day to day lives as if nothing happened until someone died and then they complained to the heralds that their majesties were doing nothing to stop the spread of this plague. These tales saddened their majesties who wanted to do more to help their people, but did know what else to do and they knew that they must protect themselves so they could protect their people.

One day a holy man stops by the palace to offer blessings to the King and Queen and was led into the Throne Room, the guard stood outside the door. After a short chat the holy man took interest in a large tapestry on the wall which showed an image of their majesties with their dogs. The king being very proud of his dogs walked over in front of it when the man suddenly blew a powdery dust into their majesties face and they both froze. The holy man was really a Mage who came to help them with their problem. The Mage escorted them behind the tapestry down the corridor where he said, "If wisdom is what you wish to find it does not exist within these walls, so each day you must leave these walls and as a dog you will walk this kingdom to discover how to best serve your people. Once back inside the walls of the castle you will be restored to your former shapes. When



you have gained control of this illness this enchantment will end. Now go." He then pushed them outside and disappeared and Anton and Luned now looked and acted like their dogs.

They realized that fate had dealt them this card and they prayed that Almighty God would protect them. In their form as two great dogs they ran to the center of the town at mid-day and found the streets fairly empty and noted that as people left their homes, even the children crossed themselves and then covered their faces, while others carried bundles of Angelica, Wormwood or Valerian which they were constantly smelling. Then they noticed people putting their laundry out the windows to dry and the women chatting from one side of the street to the other. In other places they saw people sitting in their homes just drinking and laughing. The sun soon began to set and so they ran back to the palace on all four legs and as soon as they entered the castle they resumed their former shape as the Mage had said. This was a bit unsettling.

The next day the king called in his steward and seneschal and told them what had occurred with the holy man who was really an enchanter and while it was alarming they also saw it as a chance to learn from the people. "Please keep this a secret," said the king, "and handle our daily affairs while we are out searching for answers. We promise to meet once a week with the other officers and to continue to communicate with the populace weekly with survival helps." Day after day after day their majesties traveled into their realm and looked for answers. In the guise of dogs, they could go just about anywhere and if they were patient, they learned great things they could share.

For instance, In the barony of Hidden Mountain they found that the women were cleaning their floors and clothes with vinegar to protect them and there were far less people sick in this barony, so one week the heralds, in their majesty's weekly announcement, told everyone that vinegar was a great deterrent to the disease.

In the barony of Windmasters Hill they heard that people believed the air was too stiff and loud noises were needed to break up the air and so drumming circles and singing were heard at nightfall so the air was clear and they could rest easier. So that week the announcement from their majesties was to have the bells toll from local churches at sundown and that drumming and singing lifted the spirits and cleared the lungs.

Now while, these weekly announcements were helpful and things began to look like the disease was decreasing, there were still deaths and that made no one happy and just as their majesties were beginning to think they would be able to hold a crown tournament to find their heirs to take over, the plague numbers rose and they lost many good souls and the tournament was postponed.

There were days that Anton and Luned wanted to stay home but the enchantment forced them go out every day, even if only an hour. At one point they visited the church outside the city walls to see how things were in the infirmarian and found all the beds full and much coughing and chills and priests and the nuns attending to the sick. Outside they were burning aromatic herbs to ease their pains and inside they were mixing herbs with warm ale to rid the body of phlegm or they boiled mint and parsley with wine to help chest pains. Again, this was put into an announcement from the throne and heralded to the people.

The people knew the voice of their majesties, but they had never seen them, and really didn't know much about them, but they knew they cared.

Recently while they were traveling through the barony of Bright Hills they notice a huge kettle in the middle of the town square with a fire beneath it. Luned snuck up to the pot looked in then gave the cook a funny look. She scratched between her ears and said, "the stone is for the minerals and what people bring will feed us a tasty stew." True enough people brought whatever they had and added to the pot and when it was fully cooked, one family member filled their pot to feed their family. Everyone ate and when sunset came they all began to beat drums, or sang to clear the air.

Another time as they were in Ponte Alto they witnessed a fool who wanted to rile up two friends. The friends had built their houses across from each



Great Pyrenees Dogs by Urdos Megargee ©1930



other so at night they could sit in front of their houses and visit and talk about the day. One day as they were taking an afternoon break from farming they saw the fool walk between them on her way into town and the one friend said, "wasn't that a beautiful red coat," the other friend said, "yes it was a beautiful blue coat." This began an argument of what color the coat was and at the end they decided not to be friends anymore when the fool turned around and said, "you are both right and both wrong for my coat is both red and blue. I guess it depends on your point of view." Both friends stopped fighting and began laughing till tears rolled down their cheeks and they hugged each other as the fool walked away.

The king and queen in their guise as dogs saw and heard so many stories like these that they could fill a book, but they were never recorded. When the following spring came and the air cleared and the sweet smell of renewal was in the air, they also saw the disease mostly controlled so that the king raised the ban on group meetings and a crown tournament was arranged and a new heir was found. As for Anton and Luned when the new heirs had been trained they held a grand coronation and feast and then silently left the castle free of their enchantment and responsibilities of the crown. They, simply disappeared to a small corner of the kingdom to live out the rest of their days in peace with their great dogs. No one remembers much about that reign for there were no grand activities, no competitions, there were no battles that a bard wrote into a song or poems, nothing to remember them by. What was remembered about that long dark reign was that someone cared about them, and that every single week they heralded announcements from the throne with stories and suggestions and hope.

My tale now is through be it false or be it true I leave that decision up to you.



Here my performance of The Hidden Reign presented as the home page for Kingdom Twelfth Night. This story was written and told by Lady Scholastica Joycors (aka MyLinda Butterworth) which shows the effects that Royalty can have on their kingdom even when they are working in the shadows. Written as a tribute for the good works of Anton and Luned who have ruled in dark times but are always displaying hope for the future.

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PLAY STORY NOW

The Barony of Bright hills

Practices

Heavy & Light Weapons Fighter Practices and A&S classes are held the second and fourth Friday nights from 7:30 PM-10 PM

Business Meetings are held from 7 PM-8 PM the fourth Friday of the month (Please See Calendar)

Location: Christ the King Episcopal Church, 1930 Brookdale Rd., Baltimore, MD 21244

Although we use these facilities, the SCA is not endorsed by the Church.

Directions: Exit the Baltimore Beltway (I-695) at Exit 17 (Security Blvd Exit). Take the exit west toward Rolling Road, not the exit east toward Woodlawn. Travel west along Security Boulevard about one-half mile, through traffic-lights at Belmont Avenue, Lord Baltimore Drive, and Rolling Road. Continue west for another block, until you reach Brookdale Road. The Episcopal Church of Christ the King is on your left. Make a left turn onto Brookdale, and then turn right into the Church parking lot.

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Sunday Afternoon Archery Practice

Most Sundays 1:00 pm - 4:00 pm (See Calendar) Location: Baltimore Bowmen Site

Go to www.baltimorebowmen.com for directions. If the gate is closed, check to make sure it is not locked. If it is not locked, open it and drive down the hill to the butts. If the gate is locked, park your car and walk down the hill to the butts. Please join the bharchers google group to receive practice schedule emails NOTE: PRACTICE WILL NOT BE HELD WHEN THERE ARE WEEKEND-LONG EVENTS AND WHEN THERE ARE EVENTS AT THE BOWMEN SITE.

INCLEMENT WEATHER POLICY

If Baltimore County Schools announce they are closed or closing early, there will be no practice that night. You can usually hear the school closing lists on virtually any local radio station broadcast throughout the morning.

Guild Gatherings

Cook's Guild

Baroness Jeanne Tenneur de Bec, phone at 410-239-8794, or by e-mail at beckyritterhouse@yahoo.com.

Meets second Sunday of the month. Check calendar for location and time.

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Electronic Connection

Bright Hills Website

The Baronial website, http://brighthills.atlantia.sca. org/ contains a listing of current officers, regularly scheduled meetings, events and other items of interest. If you have an item for the website, please send it to the Webminister,

Dagný austkona at <u>rmknoblauch@gmail.com</u>

Bright Hills FaceBook Page

The new baronial Facebook page is located at <u>https://www.facebook.com/groups/brighthills/</u>. Further information can be obtained from the administrators Lady Reyne Telarius at <u>robynbecker@comcast.net</u>, and Dagný austkona at <u>rmknoblauch@gmail.com</u>

The Yeoman On-Line

http://brighthills.atlantia.sca.org/yeoman/yeoman.html

Everyone is encouraged to contribute to The Yeoman

Please, remember that all submissions for The Yeoman should be accompanied by an SCA release form. Below are the links to the necessary forms.

Society Chronicler forms: http://www.sca.org/docs/library.html#release forms Release form for writing or artwork: http://www.sca.org/docs/pdf/ReleaseCreativeFillable.pdf Release form for photographs: http://www.sca.org/docs/pdf/ReleasePhotographerFillable.pdf Release form for models (the subject of your artwork or photograph):

http://www.sca.org/docs/pdf/ReleaseModelFillable.pdf

Regnum The Barony of Bright Dills Please try not to call after 9 PM Baron & Baroness Godai Katsunaga and Wanda Ostojowna Gordon and Wanda Lee Kinnie 443-398-5100 baron@brighthills.atlantia.sca.org • baroness@brighthills.atlantia.sca			
Seneschal Lady Freydis sjóna <i>Casey Keener</i> 410-852-0621 frejya2004@gmail.com	Cxchequer Lady Clara von Wonsiedel <i>Michelle England</i> 443-799-1913 claravonwonsiedel@zoho.com	Weðminiscer Lady Dagný austkona Rachael Knoblauch 301-481-1949 webminister@brighthills.atlantia.sca. org	
Oepucy Seneschal Lord Graham MacRobert <i>Graham Wright</i> 443-375-0257 No calls after 830 PM grahammarobert@hotmail.com	Depuzy Exchequer 0 💮	Depucy Webminiscer Lady Winifred Carruthers Karen Carothers 410-868-6170 webminister_deputy@brighthills. atlantia.sca.org	
Chronicler Lady Scholastica Joycors <i>MyLinda Butterworth</i> 443-817-2129 totallystories@gmail.com	Sceward VACANT	Chacelaine Maestra Barbara Giumaria diRoberto Barbara Kriner 443-244-0432 bjokriner@yahoo.com	
Oepuzy Chronicler <i>vacant</i>	Baronial Clerk Signer Mistress Alexandria Wright Andrea Scott 410-952-4808 ladyalexandriawright@gmail.com	Depucy Chacelaine Lord Wrad of Ce Wade Whitlock 410-272-8407 wadewhitlock@hotmail.com	
Derald Master Richard Wyn <i>Richard Muti</i> 443-615-1025 RickWyn@comcast.net	Youch Miniscer VACANT	Diniscer of Arcs & Sciences Mistress Tatiana Ivanovna of Birchwood Keep <i>Claudia Bosworth</i> 410-437-7090 tatianabirchwoodkeep@gmail.com	
Oepucy Derald Dame Deirdre O'Bardon Debbie Eccles 410-356-0028 deirdre_obardon@yahoo.com	Öepuzy Youzh Miniszer VACANT	Oepucy Miniscer of Arcs Sciences Mistress Chagan Khulan Karen Whitlock 443-789-9050 chagankhulan@gmail.com	



Miniscer of Liscs Lord Alexander Fowler <i>Hunter Fowler</i> 443-538-2220 hunterfsca@yahoo.com	Knights Marshall Sir Kollack von Zweckel Kenneth Kepple 443.254.1206	Archery Deputy Marshal Eadgyth the Archer Erin Markel 410-459-3959
Depucy Miniscer of Liscs Lady Livia di Samuele Sherrill M. Abramson 301-807-5476 Abramsonsm@yahoo.com	Depucy Deavy Marshal Master Heinrich Kreiner <i>Robert Stephen Kriner</i> lands_heinie@yahoo.com 443-789-8109	Rapier Depuzy Marshal VACANT
Chrown Weapons Oepucy Darshal Lady Beatrice Shirwod Annelise Bauer 843-312-5971 spindlebird@gmail.com	Carget Archery Marshal Aiden Killkenny Jessee Trump 770-845-7962 HesseTrump@Hotwire.com	Carget Archery Deputy Lady Eadgyth the Archer <i>Erin Markel</i> 410-459-3959 eadgyththearcher@gmail.com

Currenz Baronial Champions: Archery: Lady Eadgyth the Archer Arts and Sciences: Lord William Ringlancer Bardic: Lord Faolan Mac Raghnaill Baronial Warlord: Baron Kollack von Zweckel Brewer: Lady Livi de Samuele

Equestrian: Mor Inghean Ui Dochartaigh Heavy Weapons: Okai of Bright Hills Thrown Weapons: Lord Trygvvi Rapier: Children's Archery- Cedric and Moira



