



the Jeoman

AS LV
April 2021
Volume 35, Issue 4

The official Newsletter of the Barony of Bright Hills





Table of Contents

A Note from your Chronicler	2
Greetings from your Excellencies	3
Officer Reports	4
Atlantia Calendar	6
April Events	6
Lore from the Larder: Split Nuns or Stuffed Eggs	7
Bards Corner: The Fox Outwitted.....	8
Made You Smile.....	8
Curiosity Corner: Medieval Religious Women.....	9
Practices & Guild Gatherings	12
Electronic Connection.....	12
Regnum	13



A Note from Your Chronicler

It appears as if we had March showers that are bringing us early flowers this year and they are a joy to see and smell. People are beginning to get their Covid vaccines and there will be a Crown Tourney in May, it the little things that make us see that some things are looking up. As we look to the future I hope we will also look at our recent past and notice how many new skills we have learned while we have been sequestered in our homes and the new discoveries we have found within ourselves. I have found that often through hardships we find great strength and new determination.

I look forward to the time I can see your faces and give you a real hug and not just a virtual one. Keep a smile on your face, for you never know who is watching you.

Yours in Service, Story, and Song,
Lady Scholastica Joycors
Your Bright Hills Chronicler

Art Credits for this issue

Baron and Baroness on page 3 by Lady Dagný austkona

Lore from the Larder image is from The Luttrell

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Submission Guidelines: Articles and artwork (including photographs) and all required signed releases are due by the 20th of the month prior to publication. For articles, pictures, and all other submissions to The Yeoman, please submit to the Noble Scholastica Joycors at brighthills.chronicler@gmail.com. Email submissions are preferred; please submit using rich text format (RTF) or as an attached MS-Word file (DOC) for all articles.



the barony of bright hills



GREETINGS UNTO THE POPULACE OF BRIGHT HILLS.

We continue to think of everyone, and we hope is that all are doing well. As the weather warms and numbers hopefully continue in the downward direction, we may be able to have some outdoor practices. Please, remember that now is not the time to relax, but maintain vigilance.

When our Seneschal and Knights Marshal decide to restart limited practices, please make sure you read and follow the Kingdom requirements.

We continue to have bi-weekly Bright Hills Bardic. The next one is the 17th of April. Great stories, poetry, and a good time. Stop in and share or just listen.

Royal Archery and Trial by Fire have been combined into one event to be held in September. Looking forward to the possibility of a great event and seeing everyone.

"Only the best from Bright Hills." We ask that you carry this with you everyday in interactions with others. We hope that all strive to be the best and remember that everyone is under new levels of anxiety because of the isolation and the pandemic.

We look forward to the days we can safely gather together and celebrate all that is Bright Hills and the SCA.

Blessings to all,

GODAI KATSUNAGA AND WANDA THE WANDERER

Baron and Baroness of Bright Hills





Business Meeting Minutes



March 12, 2021
started online at 7:04 pm

In Attendance: Gordon and Wanda Kinnie, Mylinda Butterworth, Becky Ritterhouse, Devon Morden, Jill Peters, Kathleen Keener, Michelle England, Deidre O'Barton., Dagny austknona, Bill Soucy,

Officer Reports:

Chacelain

Baroness Barbara Giumaria diRoberto (Barbara Kriner)

Nothing more to add. One contact, Robert Aiden about possible demo.

Chronicler

Lady Scholastica Joycors (MyLinda Butterworth)

Yeoman out on time. William Blackfox Awards are out and Lady Scholastica won best column and was nominated for Best Layout while Lady Freydis won best cover art.

Exchequer

Lady Clara von Wonsiedel (Michelle England)

Posting financial into meeting minutes for year end. everything now submitted and accepted.

Bright Hills Annual Report

2019 Net Worth \$12.868,38

2020 Comparative Balance Statement

Undeposited and Non-Interest Bearing Cash	
\$14.688,99	
Receivables	\$22,00
Inventory For Sale (Major Inventory)	\$0,00
Regalia and Non-Depreciated Equipment	\$0,00
Prepaid Expenses	\$100,00
Total Assets	\$14.810,99
Deferred Revenue	
Total Liabilities	\$0,00
2020 Net Worth (total assets - total liabilities)	\$14.810,99
Change in Net Worth 2019 to 2020	\$1.942,61

Income Detail

Fundraising - Internal	\$557,68
Direct Contributions	\$0,00
Activity Related - Fees and Demos	\$160,00
Activity Related - Events	\$3.740,00
Transfers IN from w/in Kingdom	\$0,00

Interest Earned	\$0,37
Net Inventory Sales Income	\$0,00
Other income	\$0,00
Total Income	\$4.458,05

Expense Detail

Equipment Rental & Maintenance	\$0,00
Fees and Honoraria	\$0,00
Food	\$523,14
General Supplies	\$137,30
Occupancy & Site Charges	\$1.520,00
Postage & Shipping, PO Box Rental	\$0,00
Printing & Publications	\$0,00
Travel (Gas, Tolls, Airfare)	\$0,00
Released equipment	\$0,00
Funds Transferred out to another SCA Account	\$0,00
Donation to other 501.c.3 organizations	\$335,00
Other Expenses	\$0,00
Total Expenses	\$2.515,44

Net Income (total income - total expenses) \$1.942,61

Herald

Lord William Ringlancer (Bill Soucy)

Working on a name and device for a person and the barony. Research on a herald staff.

Knights Marshall

Sir Kollack von Zweckel (Kenneth Kepple)

Nothing to report and things are starting to get more complicated..

MoAS

Lady Dumnona (Devon Morden)

Nothing has gone on this past month, but gathered ups some insights about what people want to see happen. Needles, Fibers, and More is being held by Lady Scholastica every six weeks virtually.

Minister of the List

Lord Alexander Fowler (Hunter Fowler)

No report.



Youth Minister • VACANT

Baronial Steward • VACANT

Webminister

Lady Dagný austkona (Rachael Knoblauch)

Website is not up to date. Will be sending new

Seneschal:

Lady Freydis sjona (Casey Keener)

Kingdom has a revised opening plan. We are now allowed to do more outside at level zero. Limited to ten people. Now we will have to work with the church but since we are not doing events we have no income. Suggestion is to talk to the Bowman. We can have two activities at the same time, however, the groups must be sufficient spacing with no cross-pollination. Keep business meeting online, maybe select another night.

Baron and Baroness

Godai Katsunaga and Wanda the Wanderer
(Gordon & Wanda Lee Kinnie)

Birthday was kind of cool and was fun. Nothing really

going on. Their majesties showed up. Working with herald to look ups some new stuff, it has to a new possible order Have scrolls to get out. Keep taking care of each other.

Events:

Royal Archery and Trial by Fire: Merging Royal Archery and Trial by Fire to be held in the fall. September 18-20. Vote on proposal next month. Update Spike.

Old Business

No old business

New Business

No new business.

Next meeting will be April 9, 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 7:41 PM

Any corrections or additions to these minutes should be sent to the Chronicler at brighthill.chronicler@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
Youth Minister

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



Atlantian Calendar of Events



for more details go to <http://www.atlantia.sca.org/events/atlantia-calendar-events>

April 2021

10	Virtual Valencia Court at Castel de Xativa (R)	Atlantia	VIRTUAL
17	Asturias Court at Castillo de Salas	Atlantia	VIRTUAL
23-25	Revenge of the Stitch: Postponed	Spaiaggia Levantina	Denton, MD

May 2021

1	Spring Crown Tourney	Atlantia	Boonville, NC
3-9	VIRTUAL: Highland River Melees	Highland Forde	VIRTUAL
8	CANCELLED: On Target -	Lochmere	
8	Virtual Runestone	Sacred Stone	VIRTUAL
15	Huapahua: A Virtual New World Symposium	Marinus	VIRTUAL
15	Alchemy of Spring - Court	Hawkwood	VIRTUAL
22-23	Night on the Line	Lochmere	VIRTUAL
29	Ruby Joust	Caer Mear	VIRTUAL

June 2021

5	Storvik Novice and Unbelt Tournament	Storvik	Upper Marlboro, MD
12	Summer University (TBD)	Atlantia	VIRTUAL
13	Ponte Alto Summer Court	Ponte Alto	VIRTUAL
18-20	Royal Archery Tournament (R)	Bright Hills	Glen Arm, MD
18-20	Known World Theater Arts	Sacred Stone	Lincolnton, NC
26	Coronation	Atlantia	Atlantia, NC

July 2021

9-11	King's Assessment (R)	Black Diamond	Big Island, VA
10	Warrior Games	Tear Seas Shore	Harleyville, SC
17	St Paddy's day Blood Bath in July	Ponte Alto	Vienna, VA
30-15	Pennsic War XLIX	Aethemearc	??????

April Local Events

No Current Actiities



Lore from the Larder



Split Nuns or Stuffed Eggs

Dutch Translation

Take eggs and boil them very hard. Then take off the shell and peel them and cut them in half lengthwise. Then take the yolks of these eggs and grind them in a mortar. But first you add some saffron, cinnamon and ginger, sage, parsley. And if so desired, one may add pepper and apples. Then grind all the aforementioned well together and stuff the whites of the eggs from which you took the yolks with it. Then fry the eggs in rapeseed oil or butter. And when [the eggs are] fried, sprinkle ground cinnamon and loaf sugar mixed together on the stuffing. And when you serve these eggs, put them on the serving dish with the open side up, that is with the stuffing up.

R. Jansen-Sieben and M. van der Molen Willebrands, *Een notabel boecxken van cokeryen. Het eerste gedrukte Nederlandstalige kookboek* circa 1514 uitgegeven te Brussel door Thomas Vander Noot. Amsterdam, 1994. (Internet edition).

Een notabel boecxken van cokeryen. Het eerste gedrukte Nederlandstalige kookboek circa 1514 uitgegeven te Brussel door Thomas Vander Noot. Amsterdam, 1994. (Internet edition).



This particular recipe is called *ghecloven nonen*, in English: 'split nuns'. Why are they called thus? Maybe the halved egg whites with their golden brown stuffing reminded people of the wrinkled faces of elderly nuns in their white caps.

Front page of *Een notabel boecxken van cokeryen* (A noble cookery book) printed in 1514.

Modern Version by Christianne Muusers

4 hard-boiled eggs
½ tsp cinnamon
½ tsp ginger powder
4 leaves of fresh sage or 1 tsp dried sage
1½ tsp finely chopped parsley
½ sour apple (peeled and grated)
salt and pepper to taste
1 Tbsp apple cider vinegar
¼ tsp saffron
1 raw egg white
butter or rapeseed oil
½ tsp powdered cinnamon and sugar

Advanced Preparation: Hard boil the eggs and cool then peel the eggs, cut them in half lengthwise. Take out the yolks and mash them with a fork, together with the spices, herbs and grated apple.

If you want the stuffing to be very yellow heat a tablespoon of vinegar, and crush the threads of saffron in it. Add vinegar with crushed saffron to the stuffing. Stuff the egg whites.

Preparation: Stir the raw egg white with a fork. Roll the stuffed eggs through the raw egg white, and fry them in a frying-pan with heated oil or butter. First fry the eggs with the stuffing downward, after one minute turn them carefully to fry the other side. One minute more and they are ready to be served.

To serve: These eggs can be eaten either hot or at room-temperature. Sprinkle cinnamon and sugar on top of the eggs just before serving. You can surprise your family at Easter-breakfast, serve the eggs as a snack, or as the first course in a mediaeval menu.

<https://coquinaria.nl/en/split-nuns/>



The Bard's Corner

Where story, poem and song gather together for the sharing

the fox outwitted

A Scottish Tale as told by Gordon Kyndeloch

One day a fox succeeded in catching a fine fat goose asleep by the side of a loch; he pounced on her and held her by the wing. making a joke of her cackling, hissing, and fears, he said--

"Now, if you had me in your mouth as I have you, tell me what you would do?"

"Why," said the goose, "that is an easy question. I would fold my wings, shut my eyes, say a grace, and then eat you."

"That is Just what I will do," said the fox. Folding his paws, and looking very demure, as he said a pious grace with his eyes shut.

But while he did this the goose broke free and spread her wings, and she was now halfway over the loch; so the fox was left to lick his lips for supper.

"I will make a rule of this," he said in disgust, never in all my life will I say a grace again till after I feel the meat warm in my belly."



made you smile

Brutus tries to kill Caesar. But Caesar's not home. They ask the servant, "Where is Caesar?"

"He's just Roman"

What do you call an indentured servant hired specifically to cut meat for you?

A *Filet Minion*.

Servant: Sire Sire! The peasants are revolting!

King: Yes, Aren't they

medieval religious women:

by Lord James Northfolke

by the time of the Middle Ages, the story of religious women had been a long narrative of fear for men. Beginning with Eve in the creation story in the Bible, women's voices were disturbing, linked to the fear of female flesh and desire. According to Medieval theologians, women had made their own "silent" destiny by sinning through the first human speech—"the dialogue concerning the [fruit]...led to the expulsion from Eden and set humankind on the path of history." Woman was sinful as she snatched language from man and used it in invading public and domestic space. She was also quite dangerous in that her charismatic and prophetic speech provided claims to relations with the sacred.

Here is a discussion of this claim of religious women to that of the sacred, particularly how they viewed femininity, themselves, and what entailed their sense of self. Some religious women were writers, especially in religious mysticism. This sort of genre incorporates the women's religious visions dealing with questions of the Church, God as Father, and, chiefly and most importantly, their relationships to Christ as his brides.

Caroline Walker Bynum states that during the period from the latter twelfth century to the early fourteenth century, women's opportunities for participation in specialized religious roles increased significantly. The piety of these women began to take on characteristics distinct, and noted, of their male counterparts. She holds that for the first time in the history of the Church there was a sort of women's movement that speaks to specifically female influence on the development of piety.

Why was this so? Penelope Johnson asserts that while most medieval women "accepted their role in patriarchal society, religious women still often challenged the authority of their male superiors." She follows that because of the high birth (nobility) of some nuns, a climate of assertive behavior seemed natural. Nuns were collectively empowered by their communal privileges as they were no longer individual females defined by the men in their life (fathers, husbands, etc.), but, rather, assimilated into a new "corporate persona." These women also had ties to the outside world. They were involved in caring for the poor, keeping the nobility in line, and leading legal challenges to protect their rights and property.

Johnson continues that monks and nuns during the Middle Ages were, essentially, equal. During this time, when men and women shared the monastic institution, participants and structure flourished. There was a common vision of equality in the order of grace where there was "neither male nor female" (Gal. 3:28) and a freedom from the biological and societal disabilities women faced in the order of nature.

Johnson shows that, in three ways, female and male experience were similar: in spiritual life, especially with monastic vows; hierarchy, with notions of a superior; and with economics.

In comparing the ability of women and men in holding to their monastic vows, Johnson asserts that women were more guilty in owning property, equal in keeping chaste, and men having a harder time being obedient.

Because of this, she concludes that being male or female had no bearing on keeping vows, and both were equal.

In the hierarchical realm, the bulk of authority rested in the superior of the monastic community. In this way both the abbess and abbot was a person of importance in and out of the monastery. Nunneries provided a means by which women could exercise administrative and legal abilities like those of their male counterparts. Finally, economically, nunneries behaved no differently than the male monasteries in economics that included activities of directing interaction with money borrowers and lenders as well as commerce through taxation on merchants' merchandise. However, nunneries had the extra expense of housing male clerics as the nuns were not allowed to administer the sacraments. Thus, in these instances, it can be seen that being equal in "profession" was not, on the whole, necessarily difficult.

There were, basically, three substantive differences between religious men and women: monks could be ordained to the priesthood while nuns could not; women were more tightly cloistered than men; and convents



St Angela Merici (1474-1540) teaching a lesson to fellow nuns.

were generally poorer than monasteries. These were important as they are what, essentially, kept men and women separate. This separatism fosters not only a sense of the "other," but also a sense of self.

In her *Jesus as Mother*, Caroline Bynum argues that during the Middle Ages the notions of being female (biologically) and the ideas of femininity (for males) are not the same. Feminine religious images should not be taken literally. The use of feminine imagery by the Cistercians show a conception of Jesus as mother that reveals not an attitude toward women, but a sense of a need and obligation to nurture other men and to achieve intimate dependence on God. The notion of feminine and self as understood by female mystics, of course, differ. These women are inclined to a contact and unity with God and Christ's humanity, especially through the Eucharist and its emphasis on Christ's blood.

Bynum's book shows women's attitudes (already an achievement) and attitudes placed upon them to be probably more complex than that of simple patriarchal authority. She demonstrates that women mystics could use the route of mysticism as an alternative to the authority of office. God is accessible to women and they are complimentary to the Church. It is interesting that while men uphold feminine characteristics, which are in

personalities of men as well as women; they still see female as subordinate. Bynum would agree with Johnson that the cloister was an alternative. Bynum would go further to say that mysticism was an alternative to priesthood.

These women discussed here not only view themselves within the hierarchical realm of the Church, they also manage the system to their benefit. For them notions of femininity, though subordinate in the world, are equal to masculinity in spirituality. This system works because they are able to see and show God and Christ as having these feminine attributes. With this equality the mystics strive for a relationship of compromise with men, both striving for reconciliation with God. Moving from the images of spiritual/male and physical/female (and the negative connotations therein), these women are beginning to realize the physical with Christ's humanity and, conversely, Christ's feminine attributes of nurturing, caring, and the like. With this there is also the emphasis on Christ's blood and his feeding of the soul. Bynum would point out that women writers did not use this image of God/Christ as mother in a way that associated it with their own leadership roles or with leadership in general. They simply projected themselves into the role of child of the Mother. Men, on the other hand, sometimes paralleled the Motherhood and their own.

While this is not to say that women were not still viewed as subordinate and being the "weaker" sex, it appears that there is a sort of movement in that women are more clearly defining themselves and their relation to the world around them. They began, quite cleverly, to find ways in which to gain power or status in a male dominated hierarchical Church. They began to show to themselves and men the moral importance of women, the spiritual equality of the sexes, and God's feminine side.

Bibliograph

Bynum, Caroline. *Fragmentation and Redemption: Essays on Gender and the Human Body in Medieval Religion*. New York: Zone Books, 1991.

_____. *Holy Feast and Holy Fast: The Religious Significance of Food to Medieval Women*. Berkeley: University of California Press, 1987.

_____. *Jesus as Mother*. Berkeley: University of California Press, 1982.

Johnson, Penelope. *Equal in Monastic Profession: Religious Women in Medieval France*. Chicago: University of Chicago Press, 1991.

Regnier-Bohler, Danielle. "Literary and Mystical Voices" in *A History of Women in the West: Silences of the Middle Ages*. ed. Christiane Klapisch-Zuber (Cambridge: Harvard University Press, 1992), 428-9.

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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.



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.



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 rmknoblauch@gmail.com

Bright Hills FaceBook Page

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

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](http://www.sca.org/docs/library.html#release%20forms)

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 Hills

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.sc:

Seneschal

Lady Freydis sjóna
Casey Keener
410-852-0621
brighthills.seneschal@gmail.com



Exchequer

Lady Clara von Wonsiedel
Michelle England
443-799-1913
claravonwonsiedel@zoho.com



Webminister

Lady Dagný austkona
Rachael Knoblauch
301-481-1949
webminister@brighthills.atlantia.sca.org



Deputy Seneschal

Lord Graham MacRobert
Graham Wright
443-375-0257
No calls after 830 PM
grahammarobert@hotmail.com



Deputy Exchequer

VACANT



Deputy Webminister

Lady Winifred Carruthers
Karen Carothers
410-868-6170
webminister_deputy@brighthills.atlantia.sca.org



Chronicler

Lady Scholastica Joycors
MyLinda Butterworth
443-817-2129
brighthills.chronicler@gmail.com



Steward

VACANT



Châtelaine

Maestra Barbara Giumaria diRoberto
Barbara Kriner
443-244-0432
bjokriner@yahoo.com



Deputy Chronicler

VACANT



Baronial Clerk Signet

Mistress Alexandria Wright
Andrea Scott
410-952-4808
ladyalexandriawright@gmail.com



Deputy Châtelaine

Lord Wrad of Ce
Wade Whitlock
410-272-8407
wadewhitlock@hotmail.com



Herald

Lord William Ringlancer
Bill Soucy
410 833 4625
brighthills.herald@gmail.com



Youth Minister

VACANT



Minister of Arts & Sciences

Dumnona
Devon Morden
717-686-3663
dumnonasca@gmail.com



Deputy Herald

Dame Deirdre O'Bardon
Debbie Eccles
410-356-0028
deirdre_obardon@yahoo.com



Deputy Youth Minister


VACANT



Deputy MPAS

Mistress Tatiana Ivanovna of
Birchwood Keep
Claudia Bosworth
410-437-7090
tatianabirchwoodkeep@gmail.com



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

Current 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

