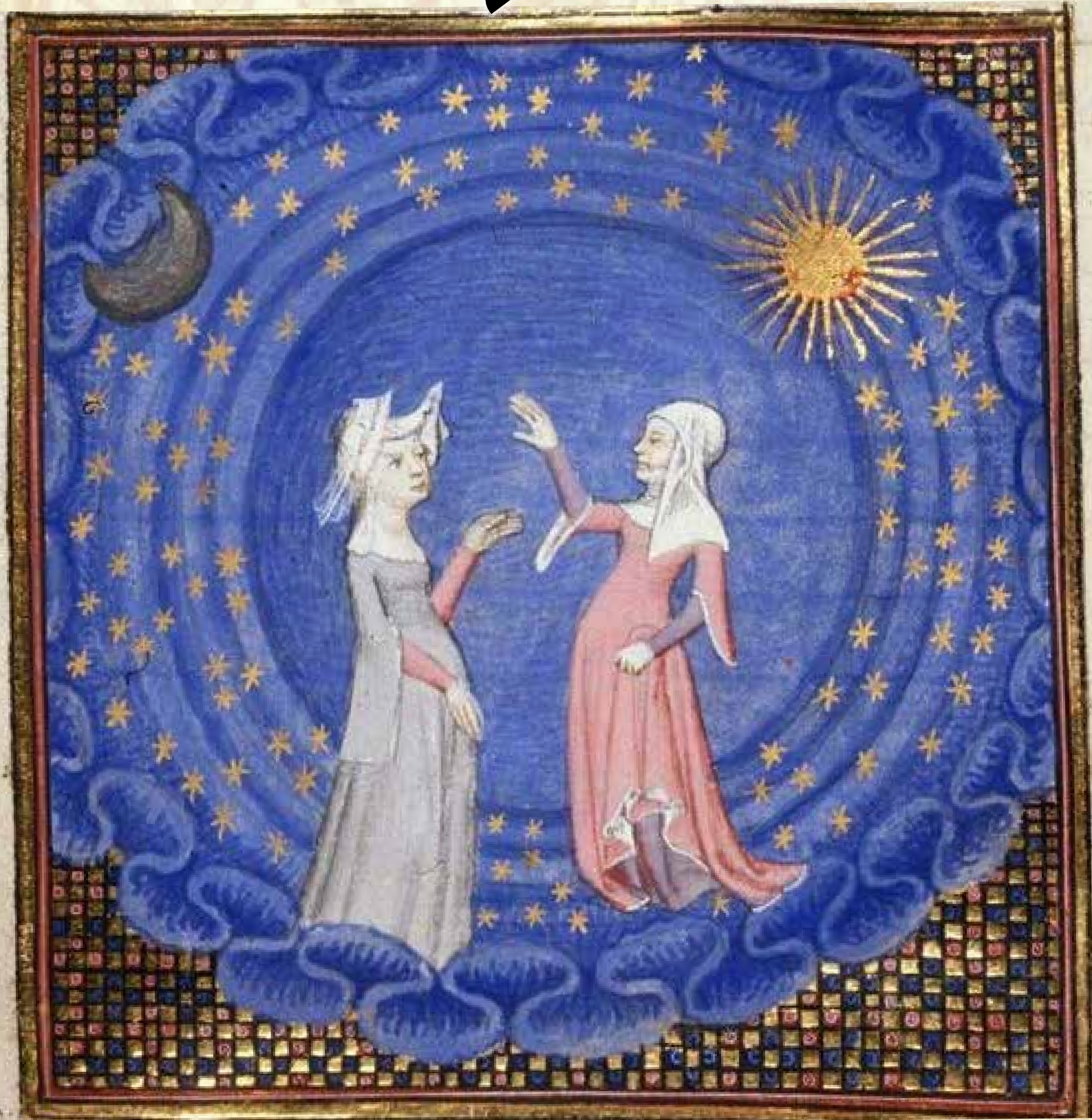


The Yeoman



Newsletter of The Barony of Bright Hills
June 2018 • Volume 32, Issue 6

The Story Behind the Cover Image

Stargazing may have been a common human pastime throughout the ages, but how to depict the night sky was evidently another matter. In our cover image we see Christine and the Sybil pointing to a ladder from the heavens, from the Book of the Queen, France (Paris), c. 1410-1414. It is curious to me that people without education view of the night sky often came with a ladder to get to heaven, but the scientific community have been drawing concentric circles to represent the sun and the planets that revolve around it for a very long time.

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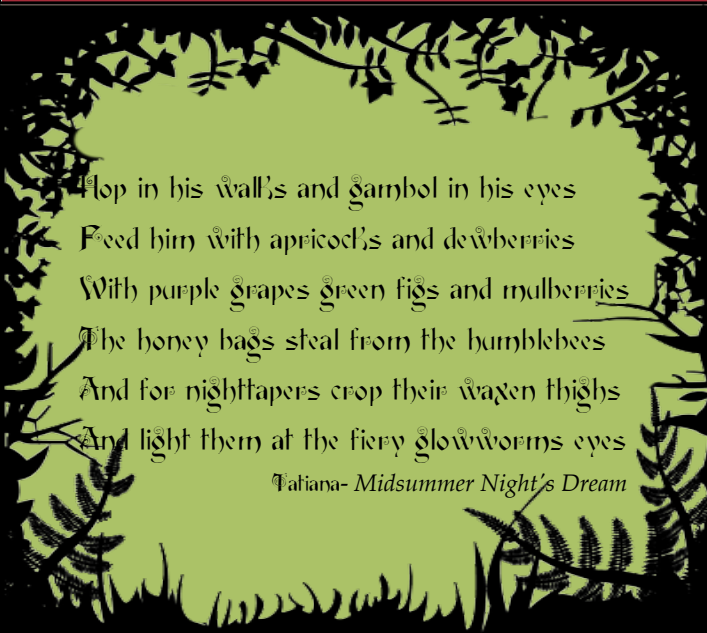
A Note from Your Chronicler

This month we explore summer, the summer sky, the Midsummer celebration. You will find some summer time recipes related to the Midsummer celebration in Lore from the Larder, an article about the history and celebration of Midsummer, and a story from Japan about the sun goddess. I hope you find it all interesting.

As you prepare for all that summer has to offer may I leave you with these thoughts:

May the long time sun shine upon you,
All love surround you and the pure light within you
guide you on your way.

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



Flap in his walls and gambol in his eyes
Feed him with apricots and dewberries
With purple grapes green figs and mulberries
The honey bags steal from the humblebees
And for nighttapers crop their waxen thighs
And light them at the fiery glowworms eyes

Tatiana- Midsummer Night's Dream

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This is the June 2018, issue of *The Yeoman*, the official newsletter of the Kingdom of Atlantia. Atlantia is a branch of the Society for Creative Anachronism, Inc., and *The Yeoman* is published as a service to the SCA's membership. Subscriptions are available only to members. This newsletter is available online at <http://brighthills.atlantia.sca.org/home/talon> for current Sustaining and International members. Memberships are available from the Member Services Office, SCA, Inc., P.O. Box 360789, Milpitas, CA 95036- 0789. All changes of address or questions about subscriptions should be sent to the Corporate Office.

For information on reprinting articles from this publication, please contact the baronial chroniclers, Baronial Chroniclers, Lady Scholastica Joycors, totallystories@gmail.com who will assist you in contacting the original creator of the printed material. Please respect the legal rights of our contributors. Contributions are due by the 25th of each month.



THE BARONY OF BRIGHT HILLS

Salutations Members and Friends of our Fair Barony



This Excellency and I bid you all to take your ease, come and be welcome. The summer is naye upon our lands. The land grows green and everyone is deep in preparation. Be it for battle, arts, bardic or sharing your expertise to dress. We all gather to delve and immerse ourselves into our created personas. Finding that moment when everything comes together to make that magic moment. You are transported back in time. When chivalry and art are in full play. The sounds, the smells...the spectacle and pageantry. We all strive and live for that moment. The next thing on our to do list is to share that magic with those around us. Please come join us as we travel to our neighboring cousins. Share the wealth of knowledge and sheer joy that is to be offered. In the coming months you will find us at:

June . 2nd Highland River Melee. Knoxville, MD

June. 23rd Storvik Novice Tourney College Park, MD

We will have day shade space and the opportunity for day board and munchies.

Please come join us as we celebrate the summer as friends and family.

Yours in Service and Gratitude

Kossack and Rebecca von Zweckel

Baron and Baroness of Bright Hills

Minutes of the Bright Hills Board Meeting May 25, 2018 - 7:14 p.m.

Attendees: Casey Keer, Rebecca & Kenneth Kepple, Jay and Amy Nardone, Robert and Barb Kriner, Karen Whitlock, Becky Ritterhouse, Wanda Kinnie, Michelle England, MyLinda Butterworth, Rachel Knoblauch, Jill Peters

Report from the Baronage: Kollach and Rebecca will officially stepping down as Baron and Baroness at Birthday in October. Schedule for submissions and polling are coming sometime in the near future. Tuesday of War Week we will be hosting a party at N32 at Pennsic from 6-8 pm. Baronial awards will now be done on the Kingdom website.

Officer Reports:

Seneschal: Lady Freydis Sjona (Casey Keer) — Trying to track down quotes for thrones and coronets. Need a picture of the winning coronet design.

Chronicler: Lady Scholastica Joycors (MyLinda Butterworth) — Yeoman was out on time.

Exchequer: Lady Wanda Ostojowna (Wanda Kinnie) — Doing good moneysie we have a total of \$11,758 in our account. There is also \$2600 in coronet account.

Webminister: Lord Janyn Fletcher of Lancastreschire (Jay Nardone) — Stepping down in June or July and Dagny will be the new webminister. Deputy Webminister - Amelia Rosa will be stepping down as well in October.

Heralds Report: Master Richard Wyn (Richard Muti) — no report.

A&S Report: Lord Alexander de Burdegala (Larry Jones) — Hoping to host an Autocrat month. I am working up a class schedule.

- We had several members of our populace attend Pirate Con in Baltimore where they preformed music, dancing, and entertainment
- Faolán, Richard Wyn and Diedre participated in Revenge of the Stitch
- Tatiana was a judge at Revenge of the Stitch
- Daniella helped make children's garb for the Revenge of the Stitch event
- Amelia, Janyn, Faolin, Tatiana, Dierdre, Richard When and Christians Chekiovna all displayed at Kindgom A&S.

Chatelain Report: Baroness Barbara Giumaria diRoberto (Barbara Kriner) — Friends of Kahlid joined us at practice the 1st Friday. Lord Wrad has been busy trying to recruit his therapists.

Just this past weekend, Bright Hills participated in 3 concurrent demos.

Arcadia School: Their Excellencies and 4 adventurous members traveled to MD's lower shore to assist Spiaggia Levantina with this annual demo.

Chagan Bagshi worked at Stepping Stone Museum's "Hands on History" event.

Maser Tristan, Meister Heinrich, and Maestra Barbara participated in the Towson Library's first Renaissance Faire. The turn out was quite surprisingly large. The organizers asked if we thought the fighters could fight in the parking garage, "next time".

June 16, is the Highland River demo at the Mid Maryland Celtic Fest in Mt. Airey.

July 21, the community theatre group, Gypsy Wagon Theater Company will be presenting "Much Ado About Nothing" at the Hannah More Park in Reisterstown. We are invited to display all our talents from 12 to 5, and can stay to watch the show. (historical note, Hannah More is where we held our first event in Oct. 1985) I will ask Lord William if we can heckle the players in true Elizabethan manner.

I have been contacted by Cary Quintana/ Sabaku no Kumo about a demo for the "Makers Mart" arts show and sale for Sept. or October in Dundalk.



Knights Marshall: Lord Randver Askmadr (Randy Feltman)— Friday night practices continue. We need heavy marshals.

Minister of the List: Lord Alexander Fowler (Hunter Fowler)— no activity

Youth Minister: Lady Katarzyna Witkowska (Katherine Hawkins)— Countess Rowan, Lady Scholastica, Baroness Daniela Schwartzhaupt and I will be teaching Pages Academy classes at June University. I will be conducting children's activities at Highland River Melees. Baroness Nem is working on a ring jousting set up for the children to be used at HRM and Trial by Fire.

Baronial Steward: Master Chirhart Blackstar (Truman Barnes) — am happy to report that the Barony has stuff. I have purchased bins to house the 20' x 20' canvas baronial pavilion (one for the tent top, one for the tent sides, and a small one for the stakes and ropes). These are a little bulky, but the large ones have wheels and will protect the canvas better. I have also purchased a bin to hold the 20' x 20' yellow and white pavilion. The total expenditure for all was \$89.98.

Guild Reports:

Armorers – No report.

Bardic Circle — No report.

Brewers – No report

Cheese Mongers: Master Chirhart (Truman Barnes)— No report.

Clothiers – No report.

Cooks Guild: Baroness Wynne ferch Rhodri (Jill Peters)— no monthly minutes.

Herb Group – Faolan Mac Raghnaill — No report.

PAEG : Lady Reyne — PAEG (PAGE') new spelling, see last month's report - We did not meet this month due to scheduling conflicts. I hope to be able to hold a practice in June..

St. Matthias – No report.

Scriptorium: Lady Aemilia Rosa (Amy Nardone) — nothing new to report.

TAG — Mistress Brienna Llewellyn — No report

Woodworkers – No report.

Old Business:

Motion to purchase thrones from Baron Raven of Black Diamond at a cost of \$600 for pair. Vote was unanimous.

Trial by Fire - Motion to extend event from Friday evening to Monday morning at 11 AM for exit. Vote was unanimous.

Motion for Chagan to autocrat 25th Birthday with a go between with MoAS. Vote was unanimous.

Harvest Wars to be autocrated by Baroness Tatiana Ivanovna and Lady Scholastica Joycors. The purposed site is in Lochmere country and will require a written ok from Lochmere seneschal to Bright Hills. Once that is received we will have an online vote. This event was successfully spiked for October 26-28, 2018.

New Business:

Amelia Rosa announced that she is stepping down as deputy webminister and also as the Baronial Clerk Signet in October. Replacements will be needed and should be advertised in the newsletter and through email.

It was suggested that we get together a group that can put together a list of the places in Bright Hills to hold events and what kind of events can be held in those spaces.

Bylaws need to be gone over and updated so we are in the know and are not affected by last minute changes. We need to also address how many meetings an officer must attend in a year to remain an officer. Janyn is going to send out what we have currently so it can be revised.

Next meeting: June 22, 2018 Adjourned at 8:25 p.m.

Any additions or corrections to these minutes should be sent to Lady Scholastica at totallystories@gmail.com

Atlantian Calendar of Events

June 2018

1-3	Insurrection - Highland River Melees 2018	Highland Forde	Knoxville, MD
8-10	Known World Heralds and Scribes Symposium	Aethelmearc	
9	Storytelling & Bardic Workshop	Nottingham Coill	Spartanburg, SC
9	Skewered!	Roxbury Mill	Gaithersburg, MD
15-17	Old School War Practice (R)	Marinus	Clarksville, VA
16	Summer University	Black Diamond	Lynchburg, VA
22-24	Return to Crecy V	Middlegate	Harmony, NC
23	Storvik Novice and Unbelt Tournament (R)	Storvik	College Park, MD
21-1	East Kingdom 50 Year Celebration	East	
29-1	Blades & Bows Quattour	Brockore Abbey	Spartanburg, SC
30	Performers Revel South	Elvegast	Garner, NC

July 2018

6-8	Kings Assessment	Black Diamond	Appomattox, Va
14	Althing Authorizations and Melees	Highland Ford	Purcellville, VA
14	Warriors' Games	Tear-Seas Shore	Harleyville, SC
27-31	Pennsic Wars (R)	Aethelmearc	Slippery Rock, PA

August 2018

1-12	Pennsic Wars (R)	Aethelmearc	Slippery Rock, PA
24-26	Gardens of Thyme Harvest Table	Crois Brigitte	Boonville, NC
30-3	Hastilude at the Hallow V	Black Diamond	Raphine, VA
31-3	Trial by Fire	Bright Hills	Glen Arm, MD

September 2018

1-2	Known World Academy of Rapier and Known World Armored Combat Collegium	Northshield	
7-9	Rip Rap War: It Takes Two to Parley	Tir-y-Don	Courtland, VA
7-9	Panem et Circenes: Sacred Stone Baronial Birthday (R)	Sacred Stone	Boonville, NC
8	Barony of Stierbach's 20th Baronial Birthday	Stierbach	Leesburg, VA
15	Fall University	Atlantia	
21-23	Southern War Practice X	Ritterwald	New Ellenton, SC
21-23	Battle on the Bay (R)	Storvik	Upper Marlboro, MD
22	Barony of Raven's Cove Birthday - Deus Vult!	Ravens Cove	Richlands, NC
28-30	Clash with Bacchus	Seven Hills	Big Island, VA

UPCOMING EVENTS

INSURRECTION - Highland River Melees 2018
June 01- 03, 2018 • Barony of Highland Foorde

We miss those blissful, vintage SCA events from The Days of Yore, so the Barony of Highland Foorde is hosting an Insurrection at Highland River Melees 2018!

We're tossing out the status quo and we're kicking it Ye Olde School, back to when events weren't so serious and were more focused on sheer joy! Expect tonnes of shenanigans in our triumphant blast from the past! Lend a hand! Lend a smile! Lend a laugh! See you there!

Website: <http://highland-foorde.atlantia.sca.org/hrmelees/index.php>

Storytelling & Bardic Workshop
June 9, 2018 • Shire of Roxbury Mill

Come and experience the full trajectory of the Spanish-Anglo War! The year is 1588. El Grande y Felicísima Armada has set sail from Spain for the English Channel. The coming battle at sea will determine supremacy on the Continent for the next century. Men and women prepare for war on both sides by eating and training. Fulfill your oaths to your Crown by skewering everything in sight -- meat, targets, or enemy sailors!

Website: <http://roxburymill.atlantia.sca.org/skewered-2018>

Known World Herald's & Scribes Symposium
June 8, 2018 • Sylvan Kingdom of Aethelmearc

The Barony-Marche of the Debatable Lands and the Shire of Sunderoak are pleased to welcome the Known World Herald's and Scribal Symposium to the Kingdom of Aethelmearc! Come join us for a day full of classes dedicated to the Heraldic and Scribal arts. The site is the Pittsburgh Marriott North (100 Cranberry Woods Drive, Cranberry Township PA 16066), opening at 12 noon on June 8, 2018 and closing at 12 noon on June 10, 2018.

Website: <http://aethelmearc.org/event/known-world-heralds-and-scribes-symposium/>

Storytelling & Bardic Workshop
June 9, 2018 • Barony of Nottingham Coill

Interactive workshop for storytellers, poets, and others interested in the bardic arts. Whether you are already performing, or are interested in giving it a try, come and learn and exchange ideas.

Website: http://www.atlantia.sca.org/137-events/167-event-flyer?event_id=3d5d23f0

Old School War Practice
June 15-17, 2018 • Barony of Marinus

The Warlord of Atlantia and the Sargents of Saint Aiden call on all Baronial Levies and Household fighters to gather for a day of War Practice. Spend the day fighting, swim, feast, and spend the night getting to know your brothers and sisters of the army.

website: http://www.atlantia.sca.org/137-events/167-event-flyer?event_id=ca8ae2f7

Summer University
June 16-17, 2018 • Barony of Black Diamond

Join us for a day devoted to learning the arts and to hone in on your skills! Many opportunities await you!

Website: <https://university.atlantia.sca.org>

Return to Crecy
June 22-24, 2018 • Canton of Middlegate

The sky is black with English arrows. The ground thunders as the French cavalry charges. The great clash of weapons on shields is heard as the battle lines meet. Join us at Return to Crecy as we step back to the Hundred Years War. Help the French or English win the day at the VanHoy Farms Campground in Harmony, North Carolina.

Website: www.returntocrecy.com

Lore from the Larder



Oranges with Rosemary makes 10 small servings

- 5 peeled oranges divided into segments
- 1 cup sugar
- 3 large sprigs rosemary
- 2 cups water
- 1 teaspoon vanilla extract
- Whipped cream

1. In a saucepan over medium heat mix water, sugar, and rosemary until sugar is dissolved.
2. Add orange segments stirring, for a few minutes or until the syrup thickens slightly.
3. Remove from the heat and stir in the vanilla. Let the mixture cool slightly.
4. With a slotted spoon, lift the orange segments from the syrup and serve warm or cold, topped with whipped cream.

Crystallized Borage Flowers Makes about 1 cup

- 1 cup borage flowers, with the black centers removed
- 1 egg white
- ½ teaspoon water
- Sugar

1. Wash the flowers.
2. Combine the egg white and water.
3. Dip the flowers in the egg mixture and then in sugar. Dry on waxed paper.
4. Use these flowers to garnish the wine punch, decorate a pound cake or press into cookies.



A Midsummer Celebration

Mike Nichols

The young maid stole through the cottage door,
And blushed as she sought the Plant of pow'r;--
'Thou silver glow-worm, O lend me thy light,
I must gather the mystic St. John's wort tonight,
The wonderful herb, whose leaf will decide
If the coming year shall make me a bride.

In addition to the four great festivals of the Pagan Celtic year, there are four lesser holidays as well: the two solstices, and the two equinoxes. In folklore, these are referred to as the four 'quarter-days' of the year, and modern Witches call them the four 'Lesser Sabbats', or the four 'Low Holidays'. The Summer Solstice is one of them.

Technically, a solstice is an astronomical point and, due to the procession of the equinox, the date may vary by a few days depending on the year. The summer solstice occurs when the sun reaches the Tropic of Cancer, and we experience the longest day and the shortest night of the year. Astrologers know this as the date on which the sun enters the sign of Cancer.

However, since most European peasants were not accomplished at reading an ephemeris or did not live close enough to Salisbury Plain to trot over to Stonehenge and sight down its main avenue, they celebrated the event on a fixed calendar date, June 24th. The slight forward displacement of the traditional date is the result of multitudinous calendar changes down through the ages. It is analogous to the winter solstice celebration, which is astronomically on or about December 21st, but is celebrated on the traditional date of December 25th, Yule, later adopted by the Christians.

Again, it must be remembered that the Celts reckoned their days from sundown to sundown, so the June 24th festivities actually begin on the previous sundown (our June 23rd). This was Shakespeare's Midsummer Night's Eve. Which brings up another point: our modern calendars are quite misguided in suggesting that 'summer begins' on the solstice. According to the old folk calendar, summer begins on May Day and ends on Lammas (August 1st), with the summer solstice, midway between the two, marking mid-summer. This makes more logical sense than suggesting that summer begins on the day when the sun's power begins to wane and the days grow shorter.

Although our Pagan ancestors probably preferred June 24th (and indeed most European folk festivals today use this date), the sensibility of modern Witches seems to prefer the actual solstice point, beginning the celebration on its eve, or the sunset immediately preceding the solstice point. Again, it gives modern Pagans a range of dates to choose from with, hopefully, a weekend embedded in it.

Just as the Pagan mid-winter celebration of Yule was adopted by Christians as Christmas (December 25th), so too the Pagan mid-summer celebration was adopted by them as the feast of John the Baptist (June 24th). Occurring 180 degrees apart on the wheel of the year, the mid-winter celebration commemorates the birth of Jesus, while the mid-summer celebration commemorates the birth of John, the prophet who was born six months before Jesus in order to announce his arrival.

Although modern Witches often refer to the holiday by the rather generic name of Midsummer's Eve, it is more probable that our Pagan ancestors of a few hundred years ago actually used the Christian name for the holiday, St. John's Eve. This is evident from the wealth of folklore that surrounds the summer solstice (i.e. that it is a night especially sacred to the faerie folk) but which is inevitably ascribed to 'St. John's Eve', with no mention of the sun's position. It could also be argued that a Coven's claim to antiquity might be judged by what name it gives the holidays. (Incidentally, the name 'Litha' for the holiday is a modern usage, possibly based on a Saxon word that means the opposite of Yule. Still, there is little historical justification for its use in this context.) But

weren't our Pagan ancestors offended by the use of the name of a Christian saint for a pre-Christian holiday?

Well, to begin with, their theological sensibilities may not have been as finely honed as our own. But secondly and more importantly, St. John himself was often seen as a rather Pagan figure. He was, after all, called 'the Oak King'. His connection to the wilderness (from whence 'the voice cried out') was often emphasized by the rustic nature of his shrines. Many statues show him as a horned figure (as is also the case with Moses). Christian iconographers mumble embarrassed explanations about 'horns of light', while modern Pagans giggle and happily refer to such statues as 'Pan the Baptist'. And to clench matters, many depictions of John actually show him with the lower torso of a satyr, cloven hooves and all! Obviously, this kind of John the Baptist is more properly a Jack in the Green! Also obvious is that behind the medieval conception of St. John lies a distant, shadowy Pagan deity, perhaps the archetypal Wild Man of the Wood, whose face stares down at us through the foliate masks that adorn so much church architecture. Thus medieval Pagans may have had fewer problems adapting than we might suppose.

In England, it was the ancient custom on St. John's Eve to light large bonfires after sundown, which served the double purpose of providing light to the revelers and warding off evil spirits. This was known as 'setting the watch'. People often jumped through the fires for good luck. In addition to these fires, the streets were lined with lanterns, and people carried cressets (pivoted lanterns atop poles) as they wandered from one bonfire to another. These wandering, garland-bedecked bands were called a 'marching watch'. Often they were attended by morris dancers, and traditional players dressed as a unicorn, a dragon, and six hobby-horse riders. Just as May Day was a time to renew the boundary on one's own property, so Midsummer's Eve was a time to ward the boundary of the city.

Customs surrounding St. John's Eve are many and varied. At the very least, most young folk plan to stay up throughout the whole of this shortest night. Certain courageous souls might spend the night keeping watch in the center of a circle of standing stones. To do so would certainly result in either death, madness, or (hopefully) the power of inspiration to become a great poet or bard. (This is, by the way, identical to certain incidents in the first branch of the 'Mabinogion'.) This was also the night when the serpents of the island would roll themselves into a hissing, writhing ball in order to engender the 'glain', also called the 'serpent's egg', 'snake stone', or 'Druid's egg'. Anyone in possession of this hard glass bubble would wield incredible magical powers. Even Merlyn himself (accompanied by his black dog) went in search of it, according to one ancient Welsh story.

Snakes were not the only creatures active on Midsummer's Eve. According to British faery lore, this night was second only to Halloween for its importance to the wee folk, who especially enjoyed a ridling on such a fine summer's night. In order to see them, you had only to gather fern seed at the stroke of midnight and rub it onto your eyelids. But be sure to carry a little bit of rue in your pocket, or you might well be 'pixie-led'. Or, failing the rue, you might simply turn your jacket inside-out, which should keep you from harm's way. But if even this fails, you must seek out one of the 'ley lines', the old straight tracks, and stay upon it to your destination. This will keep you safe from any malevolent power, as will crossing a stream of 'living' (running) water.

Other customs included decking the house (especially over the front door) with birch, fennel, St. John's wort, orpin, and white lilies. Five plants were thought to have special magical properties on this night: rue, roses, St. John's wort, vervain and trefoil. Indeed, Midsummer's Eve in Spain is called the 'Night of the Verbena (Vervain)'. St. John's wort was especially honored by young maidens who picked it in the hopes of divining a future lover.

And the glow-worm came
With its silvery flame,
And sparkled and shone
Through the night of St. John,
And soon has the young maid her love-knot tied.

There are also many mythical associations with the summer solstice, not the least of which concerns the seasonal life of the God of the sun. Inasmuch as I believe that I have recently discovered certain associations and correspondences not hitherto realized, I have elected to treat this subject in some depth in another essay. Suffice it to say here, that I disagree with the generally accepted idea that the Sun-God meets his death at the summer solstice. I believe there is good reason to see the Sun-God at his zenith -- his peak of power -- on this day, and that

his death at the hands of his rival would not occur for another quarter of a year. Material drawn from the Welsh mythos seems to support this thesis. In Irish mythology, Midsummer is the occasion of the first battle between the Fir Bolgs and the Tuatha De Danaan.

Altogether, Midsummer is a favorite holiday for many Witches in that it is so hospitable to outdoor celebrations. The warm summer night seems to invite it. And if the celebrants are not in fact skyclad, then you may be fairly certain that the long ritual robes of winter have yielded place to short, tunic-style apparel. As with the longer gowns, tradition dictates that one should wear nothing underneath -- the next best thing to skyclad, to be sure. (Incidentally, now you know the real answer to the old Scottish joke, 'What is worn beneath the kilt?')

The two chief icons of the holiday are the spear (symbol of the Sun-God in his glory) and the summer cauldron (symbol of the Goddess in her bounty). The precise meaning of these two symbols, which I believe I have recently discovered, will be explored in the essay on the death of Llew. But it is interesting to note here that modern Witches often use these same symbols in the Midsummer rituals. And one occasionally hears the alternative consecration formula, 'As the spear is to the male, so the cauldron is to the female...' With these mythic associations, it is no wonder that Midsummer is such a joyous and magical occasion!

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Other Articles about Midsummer's Celebration

Summer Solstice Mythology: Midsummer Night by Arthur George
<https://mythologymatters.wordpress.com/2015/06/19/summer-solstice-mythology-midsummer-night/>

Midsummer - <https://en.wikipedia.org/wiki/Midsummer>

Litha Legends and Lore: Myths and Mysteries of the Midsummer Solstice by Patti Wigiinton
<https://www.thoughtco.com/litha-legends-and-lore-2562233>



La sfera: Italy, probably Florence, second half of 15th century

Amaterasu and the Cave

A Japanese Creation Myth

As told by Lady Scholastica Joycors

Some brothers and sister rarely agree on anything and can only stand to be near each other in small doses, however in spite of those differences they still can hold a close bond. It is this bond which will bring them together over and over again as you will see in the story of Amaterasu and the Cave.



After the Shinto God Izanagi and his wife Izanami formed the land that would be Japan they brought forth three children the first was a very beautiful daughter whose face shone with a glorious brightness, so they named her, Amaterasu, which meant Heavenly Light. Amaterasu was responsible for spreading light and warmth to the people and land. So, they sent her skyward so she could share her light with all of the world.

The second child was Tsuki-yomi, or god of the moon for he was a peaceful and composed child and only beamed a fraction as bright as his sister.

The third child was Susano-O who is known as the storm-god because of his short temper and the joy he got for causing conflicts this concerned his parents so they commanded that he stay in the ocean.

One day Susano-O decided that he had need of visiting his sister in the heavenly realm so that he could bask in her light and radiance to gain strength and courage for his journey to the underworld. In his hurry to see his sister Susano-O secretly climbed up the ladder to the sky to play a trick on his sister. He travelled through the sky with crackling thunder, shaking the mountains and sending all living things into hiding. The night seemed to be filled with dancing furies as an inky velvet spread across the sky.

Knowing that her brother Susano-O was a trickster she grabbed her bow and quiver and stepped forward to greet her brother.

"Brother, why is it that you are so loud that you disturb the peace of my lands?" said Amaterasu.

"Oh, radiant and kind sister, I meant no harm I only wished to spend time in your warmth and wisdom before I must descend to the underworld to find our mother," said Susano-O.

This answer pleased her, but she knew that she should be cautious because it did not take much to rile her brother so she asked him for more proof.

"I propose that we create children who will rule and bless the land," said Susano-O hoping that this action would appease his sister and she would allow him to stay a bit longer.

Amaterasu agreed and she took her brother's sword and broke it into three pieces and after chewing on it for many days she blew a blue mist from her mouth, which gave birth to three goddesses who were more beautiful than any other living goddesses... except for Amaterasu herself.



Sun Goddess, Amaterasu



Susano-O, Storm God

Susano-O then asked for the five jewels she was wearing and after he cracked them between his teeth he blew mist from his mouth and gave birth to five masculine deities who were more powerful than any other gods living ... except of course Susano-O. He was very pleased with himself and began jumping around and boasting which is never good for a god.

"Pardon me, o brother but lest you forget those gods were created from my jewels and so are mine," Amaterasu said calmly but firmly.

"What!" Susano-O exploded. "If I had not breathed them into existence they would not exist, how can you be so self-serving?" and with that dark clouds appeared overhead and he ran off.

Amaterasu expected this kind of behavior from her brother, it was his nature to cause chaos wherever he was, but in that moment, she began to have sympathy for him because she knew what strength it would take for him to make this arduous journey to the underworld. Unfortunately, sympathy is the wrong thing to express to someone like Susano-O and doing so only made things worse.

Her troublesome brother began to brew a plan that would knock his oh so radiant sister off her pedestal, Susano-O was sure he could find a way to make her lose her temper and maybe, just maybe she could understand him and stop being so distant. Susano-O just wanted to be accepted as an equal, but Amaterasu was losing her patience with all his tantrums and pranks and resentment was taking a place in her heart and she began to lose her perspective and could no longer see the goodness she was sure was in him somewhere.

One day when Amaterasu was weaving the god's clothes in her sacred chamber and finally taking a moment of peace Susano-O sent his final message to his sister in the form of a flayed pony which he threw through a hole in her roof into the center of a circle of weaving women, killing one and frightening the rest. On the saddle of the dead horse was a note from Susano-O that read, "Things are not always as black and white as they seem."

Amaterasu could not think. She felt as if she could not even breathe and the only thing at that moment she wanted to do was run away from all this chaos and that is exactly what she did. She climbed down the latter and ran as far away as she could to a quiet cave she knew of and when she was safely inside she blocked the entrance with a boulder. Here she thought she could just sit and contemplate her world and regain her composure. Here she would be safe.



Ama no Uzume, the goddess of mirth

Susano-O believing he had won over his sister made his trip to the underworld, not knowing that Amaterasu had plunged herself into darkness because of his cruel tricks. No matter how the other gods tried they could not convince Amaterasu to come out and let her light shine, she began to wonder how she failed her brother and began to believe that what she did made no difference to the world below and as her thoughts darkened her light became dimmer. She was wrong for after many, many days without her warmth and light the earth went dark and slowly began to wither and die, causing demons to crawl out from the underworld to wreak havoc and chaos on the people, plants, and animals that lived on the island.

When things were at their darkest a myriad of gods, at last count I think there were eight-hundred of them, gathered together in the dry bed of a river to figure out how they could convince Amaterasu to return to the heavens. At one point they turned to Hoard-thoughts to come up with a plan for he was always good at bringing a plan together. After some worrisome thoughts Hoard-thought said, "Bring me all the cocks that you know will crow at the break of dawn and then bring me many mirrors and banners to hang from the Sakaki trees outside the cave."

When all was prepared everyone uttered ritual words, but this did not inspire Amaterasu to appear. Then Ama no Uzume, the goddess of mirth stepped forward with an idea of her own. She

stepped up onto a large tub which was turned upside down at the entrance to the cave and began to dance. Such a dance! She drummed her feet on the tub, she swayed her hips and got carried away in the rhythm of the dance. Her fellow gods began to cheer and roar with laughter and approval, some of them got caught up in the moment and began drumming on hollow logs which added to the fun. A thousand torches were lit to create the appearance of the sun appearing at dawn and this caused all the cocks to crow and between the cocks crowing and the sounds of laughter, drumming and general crowd noises Amaterasu's soul was awakened. She had never heard this amount of noise in her peaceable kingdom and she wondered what she was missing. She could not resist the sounds that called to her and she peered out of the cave.

The gods were taking no chances and were prepared to pull Amaterasu out of the cave and close it behind her if they had to, but that was not necessary for she was drawn to the joyous sounds. As stepped out of the cave she saw her beautiful reflection in the mirrors hanging from the trees. As her ears filled with the sounds of the drumming, her eyes were filled with a great pure light and at that moment her fear and pain were gone and she was transfixed by that perfect light. She was surrounded by the love of her fellow deities and their concern for her and she then climbed back up the ladder to the heavens more determined to carry on her heavenly duties.

From that day forward there have always been mirrors hung at the doorways to her temples, so that all who pass by might look more deeply in themselves like her and see the light that shines from within.

It is said that Susano-O fell out of grace with many of the gods but that Amaterasu filled with love and a new understanding of some of the pain he was undergoing and sent him her love and very best wishes on the wings of her truest messengers. Susano-O was filled with immeasurable gladness for he knew one day they would meet again.



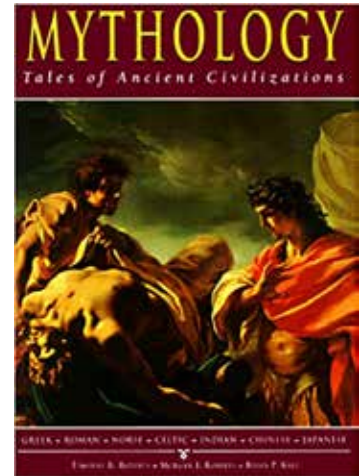
Wikicommons

Books of Knowledge

Mythology: Tales of Ancient Civilizations

by Timothy Roland Roberts

Tales of love and war, courage and pain, justice and tyranny, heroes and villains, and ultimately the relationship of humanity to the divine powers are a common element of all cultures. For a millennium, these tales have served to transmit values, communicate wisdom, and reveal the nature of right and wrong -- in short, to demonstrate a particular society's ethics and way of life via storytelling.



Metro Books

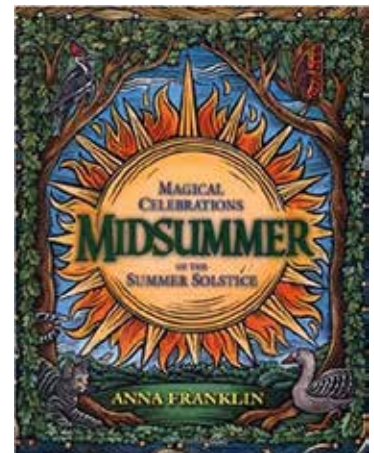
ISBN: 978-1567996647

Midsummer: Magical Celebrations for the Summer Solstice (Holiday Series) •

by Anne Franklin

Midsummer is one of the most ancient, widespread, and joyful Pagan festivals. The sun rises to the height of its power on the summer solstice, and Midsummer Eve is filled with fairy mischief and magic. Anna Franklin reveals the origins and customs of this enchanting holiday with:

- Myths and lore: The gods and goddesses of Midsummer, rolling wheels, the Midsummer tree, circle dancing, and torchlight processions
- Midsummer magic and divination: Fairy contact, spells, empowering magical tools with solstice sun energy, Midsummer Eve pillow divination
- Traditional summertime treats: Elderflower Fritters, Gooseberry Fool, Coamhain Soup, Strawberry Wine, Heather Ale, Clary Sage Tea
- Seasonal rituals: Rite of the Oak King and the Holly King, Cornish Flower Ritual, Witch Rite for Midsummer Day, Drawing Down the Sun
- Midsummer herb craft: Gathering and drying herbs for magical oils, incenses, inks, and teas; herb recipes, from Amun Ra to Sun Goddess Oil



Llewellyn Publications

ISBN: 978-0738700526

First Runner Up for the 2003 Coalition of Visionary Resources (COVR) Award for Best Non-fiction Book

Past Knowledge

Tips from books of yore

How to Eat Bread, c. 1567

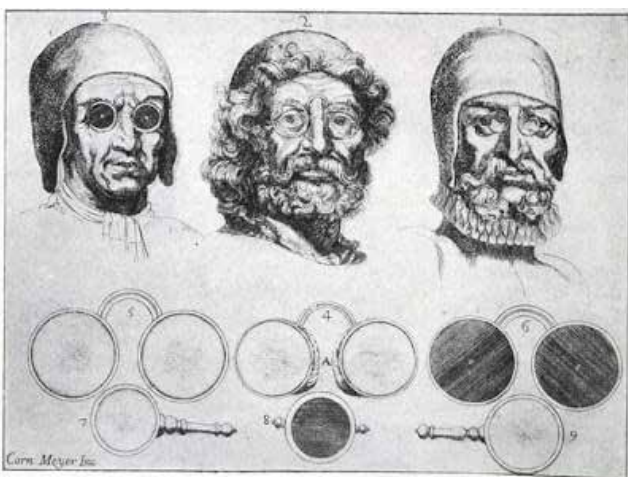


Stadtbibliothek Nürnberg, Amb. 317b 2, f. 85r (1607)

Nobles, who are bilious by nature, have both crusts removed from the bread, both the upper and lower crust. And the preeminent leaders of the church and more fastidious gourmands do likewise. So you should choose the inner part of the bread, because it provides better, more substantial, and faster nourishment than the crust. For people who are healthy but have a humid stomach, or people who want to lose weight, it is sometimes permissible to eat crusts after other foods.

Johann Curio, *De conservanda bona valetudine*

How to Choose Tinted Glasses, 1653



Cornelius Meyer, *Nuovi ritrovamenti* (1689)

"Of Spectacles of pleasure. Simple Spectacles of blew, yellow, red or green colour, are proper to recreate the sight, and will present the objects died in like colour that the Glasses are, only those of the greene do somewhat degenerate; instead of shewing a lively colour it will represent a pale dead colour, and it is because they are not dyed greene enough, or receive not light enough for greene... all colours are not proper to Glasses to give colour..."

William Oughtred, *Mathematicall Recreations*

from the collections of <http://askthepast.blogspot.com> by Elizabeth Archibald

Barony of the Bright Hills

Practices and Meetings Site Directions

Heavy & Light Weapons Fighter Practices and A&S classes are held most Friday nights from

7:30 PM-10 PM

Business Meetings are held from 7 PM-8 PM the last 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.

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.

Sunday Afternoon Archery Practice

Lord Dagfinnr Jarnauga, 443-857-5178

Every Sunday 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. NOTE: PRACTICE WILL NOT BE HELD WHEN THERE ARE WEEKEND-LONG EVENTS AND WHEN THERE ARE EVENTS AT THE BOWMEN SITE.

Guild Gatherings

Bardic Circle/PAGE

(Sundays 4-8pm; Contact Lady Reyne Telarius home, 472 Winterberry Dr, Edgewood, MD check for exact dates or check calendar)

Woodworkers' Guild (Check Calendar)

Lord Luke of Bright Hills' house. 1020 Register Avenue, Towson, MD 21239, (410) 377-6828.

Directions: Take Baltimore Beltway 695 toward Towson. We live near the northern apex of the beltway. Take exit 29 from 695. Take Lock Raven Blvd. south, past Taylor Ave. intersection, go through two lights after Taylor, look for quick right onto Regester Avenue just over peak of a hill. (If you miss Regester Ave. don't despair: at next light make a right onto Loch Hill Rd., then left at stop sign onto Regester Ave. If you've gone too far on Loch Raven, you will reach Northern Parkway – a huge intersection.) Our house is at 1020 Regester – white house with porch on right with SCA-type banner hanging from a signpost on front lawn - large driveway. Park on the south side of Regester Avenue if there is no room in driveway.

Brewer's Guild

Lady Livia di Samuele, 7927 Mandan Road Apt 104 Greenbelt, MD 20770; 301-807-5476

Abramsonsm@yahoo.com

Contact with questions or to request special brewing days.

Clothier's Guild

Lady Faye de Trees, 1402 Hillside Dr., Bel Air, MD 21015; 352-281-8216, feataure@gmail.com.

The clothiers currently do one class per month on a specific project at Friday night fighter practice followed by a sewing session on Sunday afternoon to finish the projects. The location of the Sunday sessions varies. (Check calendar)

Textile Arts Guild

Mistress Brienna Llewellyn Lindsey, 3009 Ebbtide Dr., Edgewood, MD 21040, [410.598.3422](tel:410.598.3422), ladybrienna@gmail.com.

TAG meets the first Sunday of every month. Check calendar for location and times

Armory

Baron Heinrich, 3114 Littlestown Pike, Westminster, MD 21158; 443-789-8109, lands_heinie@yahoo.com
Weekends by appointment.

Cook's Guild

Baroness Wynne ferch Rhodri ap Hwyell, jay_wynne@hotmail.com

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

Gold Key

To Access Gold Key garb, Contact Lady Wanda Ostojowna, wlkinnie@comcast.net

Bright Hills Email List

To subscribe to the Bright Hills mailing list, please go to: <http://www.yahogroups.com/subscribe/brighthills>

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,

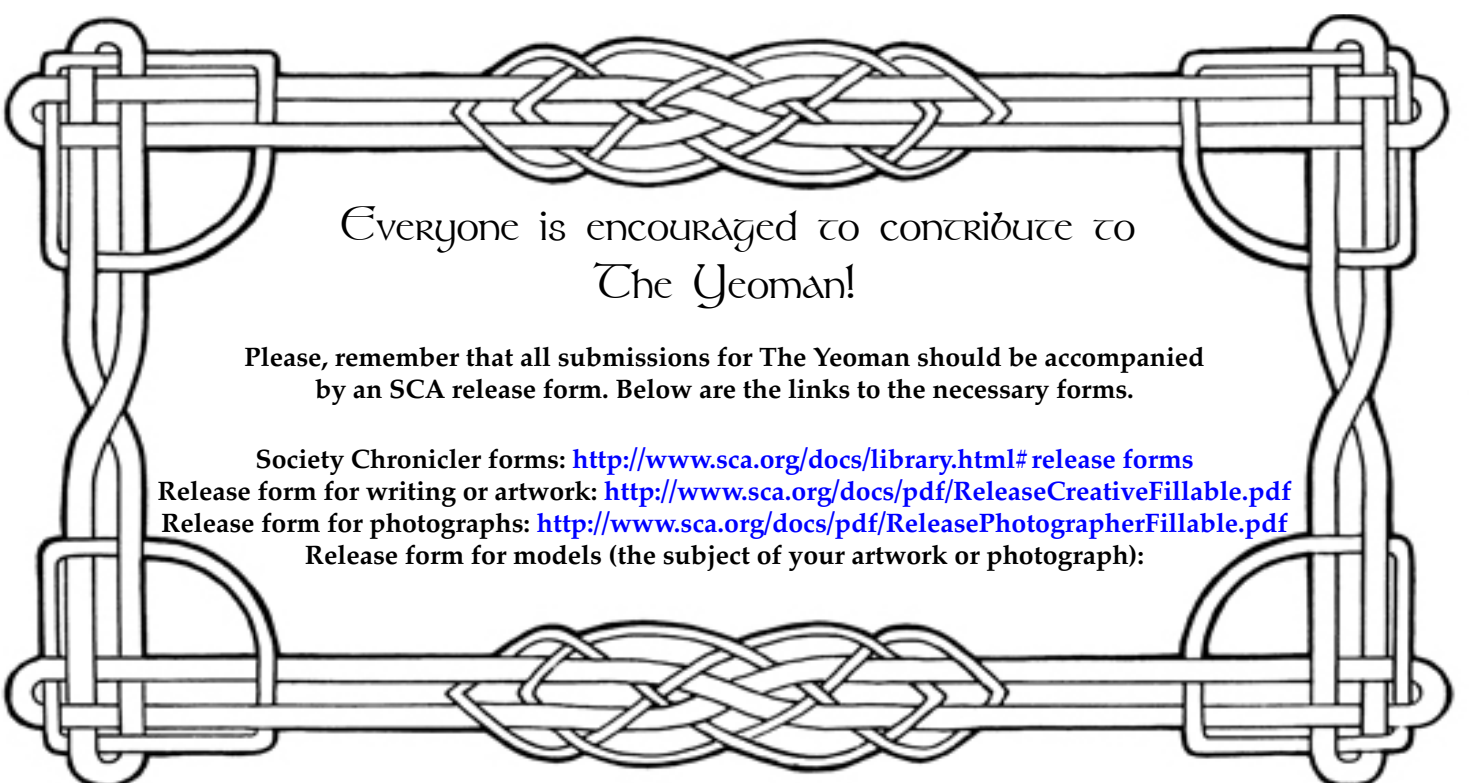
THL Janyn Fletcher of Lancastreschire at janynfletcher@comcast.net

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, THL Janyn Fletcher of Lancastreschire at janynfletcher@comcast.net or Lady Aemilia Rosa at aemiliarosa@comcast.net

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):

Officers and Deputies of the Barony of Bright Hills

Please try not to call after 9 PM



Baron & Baroness
Kollack & Rebecca von Zweckel
Kenneth & Becky Kepple
443.254.1206



baron@brighthills.atlantia.sca.org or baroness@brighthills.atlantia.sca.org

Seneschal Lady Freydis sjóna <i>Casey Keer</i> 410-852-0621 frejya2004@gmail.com 	Deputy Seneschal 	Webminister THL Janyin Fletcher of Lancastreschire <i>Jay Nardone</i> 443-508-4456 janyinfletcher@comcast.net 
Baronial Clerk Signet & Deputy Webminister Lady Aemilia Rosa <i>Amy Nardone</i> 443-508-4456 aemiliarosa@comcast.net 	Herald Master Richard Wyn <i>Richard Muti</i> 443-615-1025 RickWyn@comcast.net 	Deputy Herald Lady Deirdre O'Bardon <i>Debbie Eccles</i> 410-356-0028 deirdre_obardon@yahoo.com 
Exchequer Lady Wanda Ostojowna <i>Wanda Kinnie</i> 443-398-5100, wandaostojowna@comcast.net 	Deputy Exchequer Lord Cairell mac Cormaic <i>Howard Carl Jacobson</i> 443-416-8356, cairellmaccormaic@yahoo.com 	Deputy Exchequer 
Steward/Deputy Exchequer Master Chirhart Blackstar <i>Truman Barnes</i> 410-239-8794 chirhart_1@yahoo.com 	Chatelaine Lady Rebekkah Samuel <i>Victoria Wank</i> 443-846-2001 vwank35@comcast.net 	Deputy Chatelaine Baroness Barbara Giumaria diRoberto <i>Barbara Kriner</i> 443-244-0432 bjokriner@yahoo.com 
Deputy Chatelaine Lord Wrad of Ce <i>Wade Whitlock</i> 410-272-8407 wadewhitlock@hotmail.com 	Youth Minister Baroness Katarzyna Witkowska <i>Katherine Hawkins</i> 443-813-1436 k_hawk_us@yahoo.com 	Deputy Youth Minister Bridget of Bright Hills <i>Wilda Hawkins</i> 
Chronicler Lady Scholastica Joycors <i>MyLinda Butterworth</i> 443-817-2129 totallystories@gmail.com 	Minister of Lists Lord Alexander Fowler <i>Hunter Fowler</i> 410.313.8626 hunterfsc@yahoo.com 	Deputy Minister of Lists Lady Livia di Samuele <i>Sherrill M. Abramson</i> 301-807-5476 Abramsonsm@yahoo.com 

Knights Marshall Lord Randver Askmadr <i>Randy Feltman</i> 410-877-1735 randver_askmadr@verizon.net 	Deputy Heavy Marshal Baron Heinrich Kreiner <i>Robert Stephen Kriner</i> lands_heinie@yahoo.com 443-789-8109 	Thrown Weapons Deputy Marshal Lady Beatrice Shirwod <i>Annelise Bauer</i> 843-312-5971 spindlebird@gmail.com 
Rapier Deputy Marshal Lord Stephen Bridewell <i>Stephen Cavano</i> 410.235.3590 stephenbridewell@yahoo.com 	Archery Deputy Marshal 	
Minister of Arts & Sciences Lord Alexander de Burdegala <i>Larry Jones</i> Appolodelsol@gmail.com 	Deputy Minister of Arts & Sciences Lady Reyne Telarius <i>Robyn Becker</i> 443-995-0461 reynetelarius@comcast.net 	

CURRENT Baronial Champions:

Archery: Lord Janyyn Fletcher of Lancastreschire

Arts and Sciences: Lady Freydis Sjona

Bardic: Lord Faolan Mac Raghnaill

Baronial Warlord: Lord Randvar Askmodr

Brewer: Lord Michel von Schonsey

Equestrian: Mor Inghean Ui Dochartaigh

Heavy Weapons: Lord Grimkel

Thrown Weapons: Lord Trygvvi

Rapier: Lord Conrad Muni

Children's Archery- Cedric and Moira

