



Excellencies Ramshaven invade Birka



Photo taken of Our Excellencies in front of Searl Castle in Windham, New Hampshire by and innocent bystander who was happy to oblige. The Castle's construction began in 1905 and was completed in 1915. A stunning piece of architecture. www.searlescastle.com

Our Excellencies recently travelled to celebrate "Market Day at Birka," an event hosted by the Barony of Stonemarche in the East Kingdom. There were many activities to take part in at Birka, held at the Doubletree by Hilton in Manchester NH. As many as five Ealdormerians participated in the armoured combat including His Majesty and His Highness. All five placed well and fought with honour and pride for the Kingdom. Fencing, A&S competitions, classes, and gatherings, were also of main focus at the event.

"It's really big, (the event itself) certainly impressive, too. There was always so much going on. It felt a little bit like an SCA convention, if that makes sense, because of the hotel structure, but everywhere you looked, there were SCAdians. Seeing how smoothly such a giant event seemed to run, from the attendee side, was mind boggling!"

"The market area itself was

huge, as one might expect, given the title of the event." Her Excellency was, bubbly with excitement during our interview.

Our Excellencies wandered through over 100 merchants with a small flock of kindred spirits who were enjoying their first East Kingdom event. Their good friend who lives in New Hampshire had travelled to "Step Spritley" in Ealdormere as her first event a few years ago.

Her Excellency attended the Athena's Thimble meeting (EK embroidery guild), while much of the rest of the day was spent touring the market, visiting the A&S exhibit, chatting with friends old and new as well as observing the many, wonderfully garbed folk at the event.

Her Excellency also mentioned "I was glad to see some embroidery pieces that were in progress at Pennsic A&S get closer to fully finished by this one. Many of the scrolls on display were stunning as well."

Their Excellencies arrived safe at home after travelling for more than 12 hours including stops and crossing the US border. Welcome home!



Winston, His Excellencies travel companion, met some new friends, merchant mascots, while wandering through the market.

Up and coming Events

Winter War

Saturday March 9, 2019
Wilfrid Jury Public School 950 Lawson Road,
London ON
Hosted by: Shire of Trinovantia Nova

Kingdom A&S

Saturday, March 16, 2019
New Hope Church, 2360 First St. Louth, St.
Catharine's ON
Hosted by: Barony of Rising Waters

Septentrian Baronial Investiture

Saturday, April 27th, 2019
67 Vince Jones Road, Lindsay, ON
Hosted by: Barony of Septentria

Spring Coronation

Saturday May 4th, 2019
Rockton Agricultural Center, 812 Old hiway
8, Rockton ON
Hosted by: Barony of Ben Dunfirth

Lady Mary

Saturday, May 11, 2019
New Hope Church, 2360 First St. Louth, St.
Catharine's ON
Hosted by: Barony of Rising Waters

Fruits of Our Labours

Saturday, May 17 - 20, 2019
Camp Impeesa, 827559 Township Road 8,
Drumbo, NOJ 1G0
Hosted by: Canton of Bryniau Tywynnog

Spring Crown Tournament

Saturday, May 25th, 2019
4500 Fairgrounds Road, Severn, ON
Hosted by: The Canton of Beremere

And so much more before the next paper comes out so please, for more information about up and coming events engage in the Ealdormere Kingdom Calendar. www.ealdormere.ca

All photographs and articles, with the exception of those labelled otherwise, in this issue of the Ramshaven Herald, were taken and submitted by your Chronicler, Baroness Sibylla of Glyndmere. If there are questions or complaints please feel free to contact me at ramshavenchronicler@gmail.com

Canton of Der Welfengau



In December of AS 16, Lord Tsvetan ~ having seen a vision of a great silvery griffon of ruby eyes and flaming tongue ~ gathered together with four other

gentles to form the Canton. The device of Der Welfengau was registered in AS 20.

A&S as well as meetings are held at The Round Table in Guelph, 32 Essex Street. Gathering time is from 7pm until 9pm or thereabouts, depending on what is going on. A second gathering spot has been procured at the Main Branch of the Guelph Public library, upstairs in the Board Room. The room is small, but the space is child friendly, and accessible.

Currently, rapier practice as well as armoured combat are on hold due to lack of space, although; arrangements for space on Sundays are in discussion.

For more information please consult sca-guelph@yahoo.com or see us on the gathering page (Facebook) Canton of Der Welfengau unofficial <https://www.facebook.com/groups/266085027122/>

Their Excellencies, Baron Penn and Baroness Lucia host "Craft and Gaming Day" which can be viewed on the gathering pages. It is held on the first Sunday of every month. The next gathering day is scheduled for April 7th, 2019.

Craft and Gaming Day

A monthly event with the next being April 7, 2019



Canton of Bryniau Tywynnog



The name "Bryniau Tywynnog" (pr. BRIN'-ee-aw Te-WIN'-og) means "Sandy Hill" in Welsh. It is a name rooted in local history.

Fight practices

take place every Thursday evening from 7 - 10 pm at Scholar's Hall in Kitchener.

Everyone is encouraged to attend the business meeting and share their thoughts. Meetings take place on the 1st and 3rd Thursday of each month, from 7:10 pm until the business is taken care of, at Scholar's Hall in Kitchener. These happen at the same time as Fight Practice.

Armouring Nights offer a chance to get access to tools, materials, and help in regard to building of armour and other projects. Armouring Nights happen *approximately* every other Wednesday from 7:00 - 9:30 pm at the home of Edward, Rylyn, & Jobjorn in Waterloo near Columbia & Fischer-Hallman. Contact Edward for directions and to confirm the schedule and meeting agendas.

News and group plans are shared on the Barony of Ramshaven gathering pages (Facebook) For more information please contact Seneschal Eyrny at: bryniau.tywynnog@gmail.com

Family Day Fight Practise

An annual event held on Family Day February 15, 2019



Canton of Northgeatham



A little easier to say than most can comprehend but when written in this form, North-geat-ham, it becomes clear.

"The northern hamlet."

Gatherings are generally held every Sunday from 1pm to 5pm unless otherwise posted on the gathering notification page (Face book) which also includes plans for the day, ideas, and armouring intensions. Meetings include the arts and sciences, discussion of group activities, and socializing while taking in refreshments of tea and sometimes, cake. Did I mention cake? If you wish to be included on the Northgeatham notification page please send a request and you shall be added. Regularly anticipated events for the group include the annual Museum Demonstration held in April at the Bruce County Museum and Archives and Barons' Brouhaha, a bi-annual event, which is usually held in mid July unless the calendar leaves us too close to War of the Trillium and Pennsic War. In this case, Baron's Brouhaha is pushed to a time in August. For further information about Northgeatham please feel free to contact the Chatelaine, Wulfwynne of the Blackwoods at: northgaedhamchatelaine@gmail.com

Museum Demo is April 13, 2019

See the gathering pages for details!

"Come join us!"



The Sun and the Moon, and the end of Celtic Christianity in England

Article and artwork submitted by:
Asleif of Ramshaven



In the 7th century there was a great struggle between two competing forms of Christianity in the Kingdom of Northumbria- 'Ionian' Christianity which came from Ireland and the 'Celtic' tradition, and was centered on the monastery at Iona, and the form of Christianity which came from the east, known as 'Roman' because that was the city where the Apostle Peter (the first Pope) set up what was to be the 'center' of Christianity. The final flash-point for this struggle came about because the 'Celtic' church used the older, moon-based calendar, and had a different way of calculating Easter than the Roman' church, which used a sun-based calendar used by the Roman Empire.

This played out in the Anglo-Saxon kingdom of Northumbria in the middle 7th century, when Queen Eanflaed and King Oswiu couldn't agree on which tradition to follow, resulting in them celebrating Easter separately, in entirely different weeks. The Ionian method and calendar was seen as scientifically superior by its' adherents, as it had more precise calculations that never produced conflicting dates within a single year, and was easier to calculate than the Roman calendar. But the conflict went beyond calculating holy days- what was at stake was more than a calendar- the two traditions had different tonsures (hairstyles), clothing, and liturgies as well, with Christianity having come to Ireland very early, and was cut off from the main development of the religion during the most contentious and formative stages. Northumbria was the last stronghold for

the older 'Celtic' Christian tradition, as even Ireland had largely switched over to 'Rome'.

In 660 C.E. King Oswiu's son, Ealhfrith, a sub-king in Deira, kicked the Ionian monks out of the monastery of Ripon and gave it to Abbot Wilfrid, a Northumbrian, who had trained at Lindisfarne but was newly returned from Rome. King Oswiu followed the Celtic Christian tradition and his mother, Eanflaed, followed the Roman, so it was a direct rebellion against his father. Instead of continuing the escalating conflict it was decided to hold a synod in 664 C.E. at Whitby Abbey (a double monastery- men and women- then called Streonshalh, which was led by a powerful Anglo-Saxon noblewoman named Hilda, who herself stuck to the Celtic tradition) to debate the merits of both systems and decide on one tradition for the churches and monasteries Northumbria to follow from that time forward. Bishop Colman argued for the Ionian side and Abbot Wilfrid argued for the Roman.

King Oswiu finally decided that all churches in Northumbria (and therefore all churches in England) had to follow the findings of the First Council of Nicaea in 325 C.E, and that St. Peter (the Apostle chosen by Jesus to be his successor after he died) was a higher authority than St. John (who had baptized Jesus). The episcopal seat was transferred from Lindisfarne to York, and all monks who didn't want to follow Roman tradition at Ripon Abbey were relocated to Iona.

Iona Abbey, the spiritual center of Celtic Christianity, was attacked first in 795 C.E. by Viking raiders, and then again in 802, 806 and 825 C.E. In 806 a large number of monks were massacred and many of the survivors chose to relocate to the new monastery at Kells. They started rebuilding in 807, but the remaining monks were massacred and the Abbey burned to the ground in 825 C.E. In 849 C.E. the main relics were moved to two of the remaining Celtic monasteries- Kells in Ireland, and Dunkeld in Scotland. The Book of Kells was written at least partially at Iona. The monastery was raided one last time in 998 C.E. by Danish Vikings who

had settled in Dublin. The Abbot and 15 monks were killed, and the church abandoned. In 1200 C.E. a Scottish lord invited Benedictine monks to come and build a new monastery hoping to encourage pilgrims to come to the rebuilt shrine to St. Columba.

The Synod of Whitby determined the fate and course of Christianity in England until The Reformation. Wales, Scotland, Cornwall and Ireland continued to hold on to many of their traditions, and it took another hundred years and a long list of more synods for the rest of the 'Celtic' churches to accept the Roman calendar system. Many small parish churches kept extremely Celtic flavours and traditions long after the Columban monasteries disappeared. And again, during the Reformation, many Protestants used the history of the Celtic church as a symbol for their own movement, and sparked a nationalist revival.

Ironically, the Roman method of calculating Easter, using the Julian calendar and the complex tables of the sun and moon, resulted in increasingly compounded errors which eventually had to be corrected.

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Gunther of Northgeatham



Hello, my name is Guntram of Northgeatham. My persona is a Merovingian Frank in the 7th century. This sketch/watercolour is a possible garb concept for my persona. I have a condition or quality known as Aphantasia. This means I have a very hard time seeing images in my mind's eye when I am awake. It is very important for me to sketch and draw. This allows me to take concepts for my SCA Garb and give it a try. Already, I want to do another! I forgot some belts/straps and a vest I'd like to include. It also keeps me motivated when I don't have the time to move forward with actually making my kit!

About the New Guy Minding Ramshaven's Sheep



The letter "s" (below) is derived from the Celtic and Anglo Saxon art and ornament by J.O. Westwood.

Some of you may already recognize Heimdall, a Norse God who is known to warn us of the coming of the giants, wards off offenders, is gifted with foreknowledge, and is the father of human kind. He also, apparently, has vast amounts of energy, sleeps less than a bird (I know

Recipe Calender a Great Source of Encouragement



Photo shows Yingvldr's hand guiding us through the explanation of her re-creations

Ealdormere's recipe calendar had a recipe for herb fritters in February, by Their Excellencies Ramshaven, Penn and Lucia. The people of Northgeatham thoroughly enjoyed all three varieties. Herb (being kept warm in the yellow cloth), bacon, and cheese in the "Tosten" pot, and the fruit with sugar and spices was being kept warm in the white pot. Yes, Curtis helped.



Recipe:

Frytour of Erbes

Ingredients:

- 1 1/2 cups warm water
- 1 1/2 cups all-purpose flour
- 1/2 teaspoon salt
- 2 tsp instant yeast
- 1/2 cup chopped, mixed herbs (whatever you have that is fresh) or a tablespoon each of parsley, sage, and thyme.
- Oil for frying
- Honey for garnish

Method:

1. Mix flour, water, salt and yeast well into a wet batter.
2. Cover and leave in a warm place to double in size (1 to 2 hours)
3. Add 5mm (1/4 inch) of oil to a pan and heat until it is ready for frying.
4. Mix in your herbs to your batter.
5. Drop by the spoonful into hot oil.
6. Fry until pale brown, flipping once.
7. Cool on a rack then serve warm drizzled with honey.

Note: The herbs can be replaced with other flavouring, almost anything you can think, such as bacon and cheese, or dried fruit with sugar and spices. The depth of oil to fry in is to one's preference, everything from deep frying to shallow frying works fine but does change the texture.

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some Ramshaven folk who are like this), and can actually *hear* wool grow! Who better to adorn our humble newsletter as a reminder that Ramshaven is, indeed, a sacred place for all souls who come to play and visit our bountiful land?

We have also been blessed with some illuminated letters to adorn the paragraphs. Hoping to receive many more letters as time goes on. They really add some character to the newsletter. A big thank you to the folks of Northgeatham for being brave and adventurous souls as they coloured some letters from the Hildegard of Bingen book written by Mathew Fox, the Anglo Saxon Art and Ornament book, and the Illumination for Calligraphy book by Janet Mehigan.

**Margaret Trainor-Cook**

Email: ramshavenseschal@gmail.com
term: December 2018 - December 2020
If you need me, just contact me anytime.

**Christiana du Mundegumry: Exchequer**

Email: ramshavenexchequer@gmail.com
term: Oct 2016 - 2020
Have been in the counting house, counting out the money and dusting out the coffers. Happy to report that it is all there.

**Yngvildr Ádisardóttir A&S Minister**

Email: ramshavenas@gmail.com
term: September 2017 - 2019
Arts and Sciences are strong in our barony. I'm looking forward to seeing everybody's great work at Kingdom A&S in March and seeing people learning new things at Fruits of our Labours in May.

**Sibylla of Glyndmere: Chronicler**

Email: tamara.pasley@gmail.com
term: February 2018 - 2020
It is my pleasure to be serving Ramshaven. I would like to invite all to submit articles and photographs to me. I look forward to seeing the participation grow.

**Wulfric of the Blackwoods: Armoured Combat Marshal**

Email: trweirmeir@gmail.com
term: July 2016 - 2019
Armoured combat is alive and well. Enjoyed Family Day Fight Practice in Bryniau Tywynnog. Northgeatham has been braving the cold with some great bear pits up in the Great Hall.

**Penda of Glindemere Lord Clerk-Register (Web minister)**

Email: webminister.ramshaven@gmail.com
term: October 2017 - 2019
Please send any suggestions you may have and please remember to check the Ramshaven website and OP to ensure information is correct. Thank you

**Name: Guoillauc filius Branch**

Email: ramshavenherald@gmail.com
term: February 2018 - 2020
I'm extremely grateful to Their Excellencies Ramshaven for this chance to serve the Barony, and live out their "call to Adventure."



Word from Your Baron and Baroness,
Penn and Lucia de Mornaza ...



Email: pennandlucia@gmail.com
term: May 2017 to Present



Greetings unto the populace of Ramshaven. We thank you all for the support we have received in the last year, our schedule was very full with 32 events attended in five kingdoms, and it is only with the help of the Barony we have been able to travel so much. That said, we did bring back plunder from our Southern campaign in the form of a table and benches to go into the Ramshaven Commons, we hope that everyone will join us at Fruits Of Our Labours and War of the Trillium in testing it out. As you may remember we have had several Bardic Champions this last year, including Baroness Sibylla, Lady Ingvildr, and the Honourable Lady Emmer. We are very happy with this arrangement, as our Barony has so many Bards to honour just one. We are now coming to the end of our Year of Song, and encourage anyone with anything song-related to bring it to us before we pick a new Word of the Year at FOOL. There is much to look forward to here in the depths of winter, with spring on the horizon and a new slate of events to see you all at. As always, have fun and stay safe.
Yours in service,

Penn and Lucia, Baron and Baroness of
Ramshaven

Ramshaven's Baronial Champions



Rapier
Christiana du
Mundegumry

Photo: Penda



Armoured Combat
Wulfric of the
Blackwood



Archery
Wencendle of
Rokesburg

Photo: Emer



Thrown Weapons
Ivan syn Irina

Photo: Mistress
Eryny



Arts and Science
who will it be?

Photo: taken at
Baron's Brouhaha



Bardic Arts
Emer ingen
UÁ ÁedÁin



Sheep of Ramshaven
"Zippora and Winston"

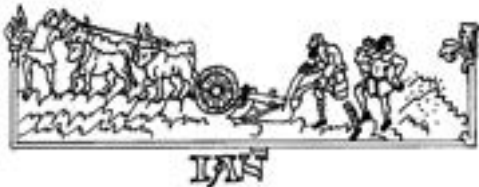
Walking through the Anglo-Saxon calendar

Month artwork and article provided by: Asleif of Ramshaven

In this series I'm going to go through the different months of the agricultural year for a typical Anglo-Saxon. The lunar way of reckoning months doesn't line up exactly with the solar, so the agricultural year didn't line up exactly with the religious year. I'll also be posting a recipe that could have been made in that month, with links to where I found it online. The recipes are not from the period I'm writing about, but we don't have sources for recipes from that far back.

In the mid 7th century most of the Anglo-Saxon kingdoms switched over to the Julian calendar which was based on the Roman calculation of months using the sun. This calendar was used in much of the rest of the Western world due to the influence of Christianity. Previously, the Anglo-Saxons had been using the moon to calculate time using a lunar calendar. The Anglo-Saxon word for month (monath) comes from the word for moon (mona). This created a bit of a divide between how the church and the general populace counted time, and even named the months.

Considering that most of the general public were illiterate farmers it was easier for them to keep an eye on the moon rather than to do complicated counting and tracking, but after a while the two systems merged somewhat in the middle ages, with Anglo-Saxon names for the approximate months being used in place of the Latin names that nobody but the priests and royalty understood, and a simplified way of counting the days.



Images of the 'labours of the months' from
Cotton MS Julius A VI

January- Mensis Ianuarius- Æfterra Geola
'After yule' is the month after all the solstice feasting and celebrating and starts the new calendar year. Bede said that it started on 8 kalends Ianuarius (8 days before January), so right after the solstice (give or take). The first night of the new year

was called 'Modranecht' (Mother's night), but Bede doesn't elaborate on the 'ceremonies' he says happened. Archaeologists have found about 150 inscriptions to three goddesses dating as far back as 200 B.C.E. throughout Western Europe, as well as altars and statues.

Calendars from c. 1000 show ploughing and sowing, which wouldn't happen if the ground was frozen, but if it wasn't then getting a crop of wheat in early wouldn't be a bad idea. Otherwise they would be mending tools, looking after animals, weaving and spinning, and other indoor tasks, as well as threshing stored grain as needed, and the 'daily grind' of flour. Current weather charts show grey, rainy days that rarely go below 0C and rarely rise above 8C from November to February.

Recipe:

Peeres in confyt (pears poached in wine)
<http://www.medievalcuisine.com/site/medievalcuisine/Euriol/recipe-index/peeres-in-confyt>

Original Recipe:

Tak perrs & pare hem clene, take gode rede wyne & mulberyes oper saundres & seeþ be perre þer inne, & whan þey bub y sode take hem up, make a syrpp of wyne grke oper vernage wit blanche powder of whyte suger & poudor of 3yn3er & do þe pers þer inne, seeþ hit a litul and messe hit forth.

Translation:

Take pears and pare them clean, take good red wine and mulberries or sandalwood and cook the peers therein and when they both cooked take them up, make a syrup of wine Greek or Vernaccia with white powder or white sugar and powdered ginger and do the pears therein, cook it a little and mess it forth.

Interpretation:

4 medium sized firm pears
½ tsp. ginger
1 pint or ½ liter red wine
4 ounces raspberries
¼ cup sugar

Pare and core pears. Cut pears into halves, quarters or one-eighth sections. Combine pears in sauce pan with wine & raspberries. Bring to a simmer and let cook for 15-30 minutes (until pears are just tender to the fork). Remove pears and add ginger & sugar to wine. Reduce wine mixture to thicken into syrup. Pour wine syrup over cooked pears and serve.

Notes on the Recipe:

The original recipe calls for making the syrup with Greek or Vernaccia wine. In this method we used a Cabernet Sauvignon and with the substitution of the raspberries for the mulberries enough sweetness was had with the additional sugar to make a pleasant syrup. The mulberries or sandalwood would impart a deep red color and this color was also achieved with the use of the raspberries.



February- Mensis Februarius- Solmonath

There are competing theories about what 'sol' means- either it means earth/ mud or cakes. In the pagan tradition they would 'offer cakes to their gods', according to Bede. He translated sol as a hearth cake. (It does make me wonder about 'soul cake day', which is an ancient tradition in England for around the time of Hallowe'en.) In the Christian calendar February 2nd is Candlemas, which celebrates the Virgin Mary. The Christian celebration of Lent could start in this month, or next, as it begins six weeks before Easter (which could turn up anywhere between March 22- April 25th depending on the year). Lent comes from the Anglo-Saxon word 'lenc' (lengthen), for the lengthening days (ie. Lencten = lengthen).

Walking through the Anglo-Saxon calendar . . . continued

February was a time for coppicing wood, trimming trees and vines, and mending hedge fences in fields, as well as any of the other indoor tasks such as weaving, as the weather is likely to be snow or rain and around the freezing point in this month. Calving and lambing starts near the end of February. Without modern rainwear and boots it would be a nasty time to be outside. While officially everyone was Christian there were still some traditions that remained, and a healthy dose of unsanctioned pagan magic covered with a thin veneer of Christianity.

This is a charm using 'magic loaves' from a text written out around 1100 C.E. with an Æcerbot (Field blessing).

Then take each kind of meal and bake a loaf as wide as within the palm of a man's hand and knead that with milk and with holy water and lay it under the first furrow. Say then:

Nim Ponne ælces cynnes melo and abacæ man innerwerdre handa bradnæ hlaf and gecned hine mid meolce and mid haligwætere and lecge under þa forman furh. Cweþe Ponne:"

Translation:

*Fill, field, with food for humankind
bright blooming you blessed
worthy and holy name
that this heaven shaped
and this earth that we live on
that god that wrought this ground
give us growing gifts
that to us grain comes
to benefit.*

*Ful æcer fodres fira cinne
beorhtblowende þu gebletsod
weorþ þæs haligan noman
þe we on lifiaþ se god,
se þas grundas geworhte
teunne us growende gife
þæt us corna gehwylc cume
to nytte.*

British Library Cotton Caligula, A. VII.

The full text of the ceremony can be found here (along with lots of other cool things):

<http://wyrting.com/EarlyGardens/British/LaborsOfTheMonths/Aecerbot.htm>

Recipe:

Caboches in potage (Cabbage soup)

<http://www.medievalcuisine.com/site/medievalcuisine/Euriol/recipe-index/caboche-in-potage>

Original Recipe:

Caboches in potage

Take caboches and quartre hem and seeth hem in gode broth with Onyons y mynced and the whyte of Lekes y slyt and corue smale and do þereto safron and salt and force it with poudre douce.

Translation:

Cabbages in potage:

Take cabbages and quarter them and cook them in good broth with minced onions and the white of leeks sliced and carved small and do thereto saffron and salt and force with sweet powder.

Interpretation:

1 Cabbage
Salt, to taste
1 large onion
2 quarts broth (Chicken or Vegetable)
1 Leek (whites)
Sweet Spice Blend (See Powder Douce)

Bring broth to a simmer. Meanwhile, rough chop or slice cabbage; mince the onion, and thinly slice the white of the leek. Place cabbage, onion and leek into simmering broth and let cook until cabbage is tender. Season it with salt and sweet spice blend to taste.

Notes on the Recipe:

The original recipe calls for the cabbage to be quartered, but having the cabbage rough chopped or sliced makes for easier serving. retha was an Anglo-Saxon goddess to whom they gave sacrifice in this month, according to Bede. Hlyd also means loud and noisy. England often gets storms called equinoctial gales in late March (they come in September, too). March gets twice the amount of sunshine as January, so it's the traditional start to the farming year, as well as military campaigns.



March- Mensis Martius- Hrethmonath/Hlyda

By this month Lent was in full swing, and since food was really scarce by this point anyways it was making a virtue out of necessity. Lent always starts six weeks before Easter.

Farmers would be out ploughing and sowing spring wheat, and field peas and beans. Those with access to ploughs and oxen or horses could do an acre (literally 'field' in Anglo-Saxon) in a day. Those unlucky enough to not have access to that had to use wooden spades with an iron front edge. In a garden you could start sowing carrots, turnips, cabbage, kale, peas, lettuce, and spinach. You could also start a late crop of garlic if you had any left over from the winter. The last of the calves and lambs happen during this month. Chickens that survived the winter would start laying again as soon as they started getting 12 hours of daylight, and any new hens born in late summer would come to maturity as well at this time.

The average temperature in January is about 4C with a daytime high of about 10C, and by March it's 11C average with a daytime high of about 17C according to modern climate graphs.

Recipe:

Herbolade (crustless quiche with herbs)

<http://www.medievalcuisine.com/site/medievalcuisine/Euriol/recipe-index/erbolates>

Original Recipe:

Erbolate

Take parsel, myntes, sauerey, & sauge, tanse, ferbeyne, clarry, rewe, dytayn, fenel, southrenwode, hewe hem & grynd hem smale, medle hem up wip ayron. do butter in a trap. & do þe fars þer to. & bake hit and messe hit forth.

A. S. calendar . . . continued

Translation:

Herbolade

Take parsley, mint, savory, and sage, tansy, verbena, clary, rue, pepperwort, fennel, southernwood, chop them and grind them small, mix them up with egg. Place butter in a baking dish and do the mixture thereto and bake it and mess it forth.

Interpretation:

1 oz fresh herbs
1 tsp. butter
8 eggs

Remove woody bits from herbs and chop finely. Beat egg with fork and mix in chopped herbs. Coat baking dish with butter and pour egg mixture into baking dish. Bake at 350°F for 30-35 minutes until egg is set.

Notes on the Recipe:

Many of the herbs listed in this recipe are not commonly available at most grocery stores. Fresh mixed herbs is substituted for ease.

Notes on the Transcription & Translation:

The original text and transcription preserve the shorthand of writing that was common practice in the late 14th century. I have taken the liberty of spelling each word fully in my transcription for clarity.

The following words I chose to define based on information in both the Middle-English Dictionary and a Modern Dictionary:

ferbeiyne - verbena

dytayn - pepperwort

Note on recipe:

Some of the herbs in the original recipe are now known to be toxic. Please only use modern culinary herbs that you recognize.

Glamping Season is Upon Us

This is the season for preparations to be made. Lists to pander as to the changes one would like to see in their encampment or perhaps a list of goals? A list of desired food maybe? Procrastinating is never a good plan so I do hope that you will find the following information helpful and maybe even inspiring?

Chairs (X style) are on our list as well as perhaps a smaller kitchen box to house the gear, hide the “mundane” gear, and use as a food prep station. Also need to finish up our Ramshaven Guidon de Sang to be hung up at events along with some personal banners to decorate the “pop-up” tent that is being used for shelter outside of our tent. On the wish list is a wooden water station to hide the plastic water container.

Others in our group are adding wooden boxes to stash their stuff and being mindful to get double duty out of them. Topping up feast gear and linens is a good way to feel more medieval. Fixing up solar camp lanterns to appear more lively with fire could be achieved by simply painting the inside of the lantern with yellows and red (will let you know how that works out).

Items that help with camp aesthetics are portable holes for banner display. They can also double (because I am a big fan of dual purpose) as lantern holders for outside your tent. One could get really fancy and use them to hold up a gateway to mark the entrance of ones encampment. If you are not sure how to forge your own and don't have the money to purchase this

handy item, they can be made by sharpening a wooden stake (so that it can be hammered into the ground) and then fastening leather strapping or rope, with a few nails. An example is pictured below of how the wooden portable holes work.



Above photo is of the clever wooden stakes fashioned by THL Emer ingen UÅ ÅedÅin and was taken at War of the Trillium
Left photo shows the forged variety made by THL Penda of Glyndmere

All of the recipes included in this edition can be made ahead of time and taken to camp. This article is to be cont'd.....



Lady Yingvildr, formerly known as “Alienor,” needs spinners to help her with an experiment.

Please find her at an upcoming event or meeting if you would like to help. It will only take five minutes

