



# The Cataract



The newsletter of the Barony of Rising Waters, the SCA chapter for the Niagara Region  
<http://baronyofrisingwaters.org/>

March/April 2016, A.S. L(50)

Baronial meetings are open to anyone, not just officers. The officers would love to have more input from the populace! Meetings are held at:  
39 George Street, St. Catharines

## March

- 5 - Winter War 10 AM - 9 PM, Wilfred Jury Public School  
950 Lawson Road, London, ON N6G 3M2
- 7 - Rising Waters Coffee Night at 6:30 PM  
Fine Grind, 37 James St., St. Catharines
- 11 - Fight Practice 6:30-9:30, St. Catharines Collegiate  
at 34 Catherine St. St. Catharines, ON L2R5 E67
- 11-13 - Stitches in Time (Aethelmearc), Boy Scout Camp  
Karoondinha, 226 Thomas Dam Road, Millmont PA 17845
- 12-20 - Gulf Wars (Trimaris), 26 Kings Highway  
Lumberton, MS 39455
- 12 - Break the back of Winter, 10AM - 10PM, 151 Main Street,  
Seeley's Bay, Ontario K0H 2N0
- 17 - Scribal Night 7-10 PM, 39 George St. St. Catharines
- 19 - Kingdom A&S, 9AM - 10PM, 2203 Alta Vista Drive,  
Ottawa, K1H7L9
- 20 - Baronial Meeting 2 PM, 39 George St. St. Catharines
- 26 - Late Winter Shoot 1:30 - 9:00 PM, 4131 Hwy 115  
(northbound) Orono, Ontario, between 4th and 5th Concession

## April

- 1, 8, 15, 22, 29 - Fight Practice 6:30-9:30PM, St. Catharines  
Collegiate at 34 Catherine St., St. Catharines, ON L2R5 E67
- 2 - Ice Dragon, Connecticut Street Armory, 187 Connecticut  
Street, Buffalo, NY 14201 (Details on page 6)
- 2 - Forward into the Past, Bricker Academic Building, Wilfrid  
Laurier University, 30 Bricker Ave, Waterloo, ON.
- 4 - Rising Waters Coffee Night at 6:30 PM  
Fine Grind, 37 James St., St. Catharines
- 17 - Baronial Meeting, Rising Waters 2 PM  
39 George St. St. Catharines
- 21 - Scribal Night 7-10 pm, 39 George St. St. Catharines
- 23 - Spring Coronation, 9AM, Underwood Community Centre,  
1240 6th Concession, Tiverton, Ontario

## May

- 6, 13, 20, 27- Fight Practice, 6:30-9:30PM, St. Catharines  
Collegiate at 34 Catherine St., St. Catharines, ON L2R5 E67
- 7 - Lady Mary Tournament, 10AM-11PM, New Hope Church,  
2360 First St. Louth, St. Catharines, Ontario, L2R 6P7
- 15 - Baronial Meeting 2 PM, 39 George St. St. Catharines
- 19 - Scribal Night 7-10PM, 39 George St. St. Catharines
- 20-23 - Fruit of our Labour (FOOL)
- 28 - Spring Crown Tournament TBA

## June

- 3, 10, 17, 24, - Fight Practice, 6:30-9:30PM, St. Catharines  
Collegiate at 34 Catherine St., St. Catharines, ON L2R5 E67
- 4 - Pikesman's pleasure TBA
- 9-12 - Murder Melee XXXIII, Binbrook Conservation Area  
5050 Harrison Rd., Binbrook, ON L0R 1C0
- Site opening and closing times: 4:00 PM June 9th - 1:00 PM  
June 12th
- 17-27, **SCA 50th Anniversary**,  
SCA 50th Year Anniversary Celebration is being hosted by  
the Middle Kingdom on June 17-27, 2016, at the Hendricks  
County 4-H Fairgrounds and Conference Center in Danville,  
Indiana.
- 26 - Baronial Meeting 2 PM, 39 George St. St. Catharines
- 29-Jul 3, Trillium War TBA



## Disclaimer and Information

This is The Cataract, published by and for the members of the Barony of Rising Waters of the Society for Creative Anachronism, Inc. The Cataract is not a publication of the SCA Inc., nor does it delineate SCA policies.

## Subscriptions

Web-link or e-mailed: free. Please contact [chronicler.risingwaters@gmail.com](mailto:chronicler.risingwaters@gmail.com) to be added to the list

## Call for submissions:

This publication is only as interesting as its content. Please consider making a contribution in the form of photographs, articles, art work, event reports, medieval recipes, items of historical interest etc.

If you have an idea that you would like to share, please contact:  
Rohais de Guildeford  
[chronicler.risingwaters@gmail.com](mailto:chronicler.risingwaters@gmail.com)

**Officer Reports:****BARON & BARONESS*****Greetings to the Barony from your Baron and Baroness, Dmitri and Gema***

While our lands start to show signs of spring we look forward to a number of events in the next few months. We will travel across the lands to join in the festivities at Winter War. Where Dmitri looks forward to donning his armour and crossing swords with many folk. We will also travel across the border to Ice Dragon, one of our favorite events in our neighboring Kingdom of AEthelmeare. Kingdom A&S fast approaches, we encourage Baronial members to participate in A&S so everyone can see the talented individuals we have in Rising Waters. We are sponsoring an award at KA&S this year, chosen for the best drink or food dish. The anticipation of Lady Mary Memorial Tournament returning to its spring dates is building, we are looking forward to this event very much!

As always we continue to encourage our Barony to write to us for award recommendations. We cannot see everything, and would be honored to recognize our members for their contributions to the Barony.

In Service,

Dmitri and Gema

**SENESCHAL*****Greetings Good Gentles of Rising Waters,***

Glad that Coffee and Chat Night was a success, and we look forward to many more. The consensus was to have them the first Monday of each month at the same location and time. We look forward to seeing you around there. Bring a friend if you wish.

Please do your best to support the ComicCon Demo when more details of this come available. It is a big new scary thing

It is wonderful to see people at meetings so we have full reports and get good perspectives for things going forward. Lady Mary sounds like it is going to be so fun. I am really looking forward to it.

YIS,

Annabelle Makmyllane

**CHATELAINE*****Vive la Baronnie de la montée des eaux,******Long Live the Barony of Rising Waters,***

Je me réjouis à la démo disponible à Niagara Comic Con. Espérons que je peux compter sur chacun d'entre vous à venir une part votre amour de la SCA avec tous. Il y aura de détails à venir à ce sujet sur nos sites de médias sociaux. Ce sera un grand nouveau débouché pour notre club et il serait bon d'avoir tout le soutien possible. Ce sera grande.

Votre prise en charge complète est vraiment apprécié.

I am looking forward to the possible Demo at Niagara ComicCon. Hopefully I can count on each of you to come

and share your love of the SCA with all. There will be details coming on this on our social media sites. This will be a big new outlet for our club and it would be great to have all the support possible. This will be big.

Your full support is truly appreciated.

YIS,

Annabelle Makmyllane

**HERALD*****Hael and Well-Met!***

While the sunny months ahead tease of warmer weather, we are in the colder months of winter. What a great time to think about your heraldry! Think of it: as we head into the glorious summer of tournaments, with your banner flying in the breeze – what a sight! For more information on submitting your name and devices, you can reach me via email at [herald.risingwaters@gmail.com](mailto:herald.risingwaters@gmail.com).

I am pleased to announce that Elyenora Sparrow has agreed to become deputy Baronial Herald. She is about to embark on an exciting path, helping folks find their name and device, in the court, in the hall and on the list field.

Your Humble Herald,

ban teirna Sciath ingen Chaennaig

**SIGNET**

Greetings to the Wonderful People of Rising Waters from your Baronial Signet.

Our next scribal gatherings have been scheduled:

- Thursday, March 17th from 7pm to 9pm
- Thursday, April 21st from 7pm to 9pm

The gatherings will be held at 39 George St., in St. Catharines. If you are interested in learning Calligraphy and/or Illumination, or in making scrolls please join us at the scribal gathering!

I am also putting together a list of scrolls that are missing, or require replacement (due to loss or damage). If you have received an award from kingdom or barony, but did not receive a scroll, get in touch with me at [signet.risingwaters@gmail.com](mailto:signet.risingwaters@gmail.com) or call me to let me know.

In Service to the Barony

ban teirna Sciath ingen Chaennaig

**MARSHALLATE*****Greetings great Baron of Rising Waters.***

Not too much to report this issue.

Practice has been going decently well.

We have seen a few of our neighboring Knights come and share their wisdom and sticks with us.

Our practices will now be seeing once a month hopefully some melee / tactics training.

I have a full work shop should anyone need to use it, free of charge.

Also I am available to help anyone who needs work done to their armor, or construction of armor.

The Barony is also looking for any donations of barrels

should anyone have any, for construction of armor.  
That being said, any spare leather strapping, rivets etc. as well.  
Hope to see everyone out.  
Your friendly disgruntled Heavy Marshal,  
Lord Hidetoro

### **ARTS & SCIENCES**

Greetings from Your A & S Minister,

I would like to wish everyone who enters Kingdom A&S luck and thank you for representing our Barony.

I would also like to remind you of the A&S contest at Lady Mary. We are hosting this event and would like to have many entries from Rising Waters. The theme is "Vices & Virtues", so get your imagination and your fingers working.

YIS,

Rohaise de Guildeford for Baron Valdr Jarnsmiðr

### **CHRONICLER**

#### **Greeting One and All,**

I am excited to announce a new Articles Contest in the near future. The details will be announced in the May/June 2016 Issue.

There are some items of interest in this issue worthy of note; the Winners of the last Contest continue their pieces, there is also an interesting new submission on the Druids.

As always if you go to an event and can take pictures, please submit some for the Cataract.

YIS,

Rohaise de Guildeford

### **WEB MINISTER**

#### **Salutations Rising Waters,**

Your friendly Webminister is busily playing on the web with web things. Having fun with the social media, if you need anything fixed, added, or removed from the website, please email us at [Webminister.risingwaters@gmail.com](mailto:Webminister.risingwaters@gmail.com)

Annabelle Makmyllane

## **Heraldry Submission Report**

### **In Development**

Susanna Thomsoune: Device (resubmission)

Anabelle Makmyllane: Badge

Richard Larmer: Augmentation of Arms - Gules, a boar's head couped Or and on a chief ermine, three gouttes de larmes, and for augmentation, on an escutcheon sable a goblet Or, suspended from a chain sable. Returned for resubmission

### **Submitted**

Morotsura Koshirou – Device. Sable, a wolf's head affronty argent, a sun in his spendor gules between two crescent moons sable, on a chief argent.



Bóra Hallbiórnsdóttir – Device. Per pale vert and argent, a stag courant counterchanged, an ax argent in base purpura.



Rising Waters, Barony of – Populace badge. Azure, a chalice or



Rising Waters, Barony of – Award Badge, Order of the Golden Chalice. Gules, a chalice Or, within a bordure sable.



### **In Commentary (October iLoI)**

Elyenora Sparrow – Name

Gráinne fitz Clifford – Name

Ishida Nobu'nori – Name

Matheus Jóseppsson - New Name

Tandreg inghean Domhnaill - Name

### **Accepted (October LoAR)**

Morotsura Koshirou - Name

Catherine de Lochmere - Device. Per pale vert and gules, a bear passant to sinister argent



Accepted (August LoAR)

Catherine de Lochmere - Name

Vincent Travis Greywolf - Name & New Device. Or, on a fess between three goblets and an arm fesswise couped azure, a winged dog courant Or





### The Winning Articles Continue:

**Sciath Ingen Chaennaig and Baroness Aibhilin kennari fra Skye.** Here are the second parts of their articles. I hope that you enjoy them.

- Rohais de Guildeford

### Capturing Light: Exploring Medieval Glasswork

#### Part 2 by Sciath Ingen Chaennaig

#### Pieced Glass

Most of what is known about medieval stained-glass making comes from Theophilus, a twelfth-century German monk. An artist and metalworker himself, Theophilus described in his text, *On Diverse Arts*, how he carefully studied glaziers and glass painters at work in order to provide detailed directions for creating windows of “inestimable beauty.” A window’s pictorial image is created by arranging the different pieces of colored glass over the design drawn on a piece of board. Fine details such as shadows or outlines are required, the artist paints them on the glass with black paint. The third part in this series will focus more closely on glass painting, or glass staining.

Once the pieces of coloured and painted glass are laid out on the design board, with the edges of each piece fitted into H-shaped strips of lead (comes). These comes are soldered to one another so that the panel is secure. When a panel is completed, putty is inserted between the glass and the lead comes to waterproof the piece. The entire composition is then stabilized with an armature, an iron frame and mounted in the window. The example provided here is a piece of geometric grisaille in the collection of the Stained Glass Museum in Ely (Cambridgeshire, England). Approximately 80% of the glass is original and has been dated c.1200–1250. The panel is mainly composed of white (clear) glass, unpainted and leaded together in a non-figurative design. The term ‘grisaille’ is derived from the French word for grey (gris) and describes the monochrome effect of non-figurative decorative white glass. There are two main types of grisaille, including geometrical designs which are primarily formed by their



lead patterns, and organic types which have a painted pattern, such as foliage, on white glass.

### Early Cookbooks Part 2

*by Baroness Aibhilin kennari fra Skye*

Abu Muhammad al-Muzaffar ibn Nasr ibn Sayyar al-Warraq of Baghdad was the compiler of a tenth-century cookbook, *Kitab al-tabikh* (The Book of Dishes). This is the earliest known cookbook in Arabic. The English Translation I have is called *Annals of the Caliphs’ Kitchens: Ibn Sayyar al-Warraq’s Tenth-century Baghdadi Cookbook*, Brill, 2007—translated by Nawal Nasrallah.

The compiler of the book was the court cook for Hamdanid King of Aleppo, in the 10 century. Unlike *De re coquinaria*, we know he was the author because of his culinary poetry was widely enjoyed by many at the time. This book is a wonderful read as it has antidotes about court life in the period. I do tell people if they do not have the original then they should not trust the redaction, but as I do not have an Arabic script you will just have to trust me.

#### Khakis Maftut

Take 1/2 pound stalled pistachios and put them in hot water to remove their thin skins. Toast the pistachios to dry them but do not let them change in colour. Finley grind them. Pound 1 pound refined sugar into fine powder. Punt it in a bowl and sprinkle it with a little rose water and camphor. Fold into it the pounded pistachio and mix until ingredient combine. Shape the mixture into discs or make them look like dates cucumbers or melons. You can also use holds.



Two pages from the ms of *Kitab al-tabikh* in the National Library of Finland <http://www.doria.fi/handle/10024/31593>



**Lady Mary Memorial Tourney 2016: The Virtues and Vices****May 7, 2016****New Hope Church, 2360 First St. Louth, St. Catharines, Ontario, L2R 6P7**

Site Fee: \$15.00 adults, youth 5-17 \$5.00, 4 and below free. NMS \$5.00 \$40.00 Family Cap. Dayboard lunch is included in site fee.

Feast Fee: \$15.00 half price for youth 5-12 under 5 free  
Site will be open from 1000-2300 and there will be a bar with beer and cider. Site is licensed under the LLBO no outside alcohol.  
Please contact our Feast or Lunch Stewards for any possible issues regarding menu.

Lady Mary is back on its traditional May date! You are invited to attend and take part in the pageantry and traditions that make this event special.

There will be five activities represented at this event; Archery, Armoured Combat, Arts and Sciences, Fencing, and Thrown Weapons. There will be a "pentathlete" token for participants who wish to engage in all martial activities and A&S. Each marshal will determine the Lady Mary Tournament of the Day (the winner's name to be added to the permanent Lady Mary trophy) Each list will remain open all day to allow those who wish to enjoy their chosen field of fun all day.

0930-Site Opens

1000-A&S Sign-in opens-all day judging

1130-Lunch is Served

1130-Fencing Tournament

1230-Armoured Combat Tournament

1400-Lunch is Over

1430-Thrown Weapons Tournament

1530-Archery Tournament

1630-All Tournaments End

1700-Evening Court

1800-Feast

2200-Site Closes

Armoured Combat

Marshal- Lord Hidetoro Shigimitsu (Chris Lemieux)

Double Elimination

Rapier Combat

Marshal- THL Jocelyn Roget de Cranewell (Yvonne Rogers)

Thrown Weapons

Marshal-TBD

Arts and Sciences

Judges- THL Baron Valdr Jarnsmithr (Sam Falzone)

Archery

Marshal- Master Gunther Wahlstedt (David Clark)

Feast Stewards: Aihibilin fra Skye and Sciath inghean Chainnaig

Lunch: Baroness Annabelle Makmyllane and Helen D'Aquitane  
chatelaine.risingwaters@gmail.com

Reservations

Lady Rosalind Pax of Castle Rising (Cheryl Hobley)  
reservations.risingwaters@gmail.com

3960 23rd St.

Vineland, ON L0R 2C0

- When making a reservation please include the names (SCA and Modern) of all adults and children for whom you are reserving.

- Please let us know if you will be to site in the morning or if you plan to arrive later (if you know this information).

- If you are able to pre-pay, please do so by sending a cheque to the above address and SCA-Barony of Rising Waters in the "To" line, thank you.

Potential Vendors, Please take Note;

Baronial Policy indicates that only one person from the business will be comped, all other persons in your employ (co-workers, helpers, cashiers, etc.) will be charged regular price as appropriate. If you wish to attend feast, please make a reservation viareervations.risingwaters@gmail.com



Phot Credit:

Alex Sears

Taken at Lady Mary 2015.

Site is near the new hospital in St. Catharine's and is fully accessible. Dogs will be allowed on site but not indoors plan accordingly, as usual, pet owners should keep them on a leash and clean up after them. Thank you.

From Points West/North of St. Catharine's

Take your best route to Queen Elizabeth Way (QEW) heading East to St. Catharine's

Take Exit 51 (34 Seventh Street)

Turn Right to go South on (34 7th Street Louth) for 4.2 km

Follow \*

From Points East/South of St. Catharine's

Take your best route to Queen Elizabeth Way (QEW) heading West to St. Catharine's

Take Exit 49 (406, Pt. Colborn, 3rd St., Service Rd.) stay to the right for Third Street

Turn Left at Stop Sign (base of exit) to go South on Third St. for 4.3 km

\*Turn Left onto St. Paul St., W. Regional Road 81

Turn Right onto First Street Louth

Drive ~700 metres to the site on the Left side of the road before Rykert St.

Unloading Zone at West Entrance, Parking in North Lot

## **Festival of the Passing of the Ice Dragon**

Hosted by Barony of Rhydderich Hael

April 2, 2016 9 AM - April 2, 2016 8 PM

Advance admission is \$15 for adults (18+), youth under 18 are \$5 and children under 8yrs old attend free. At the door, adult admission will be \$17, youth \$5.

Salon reservations \*MUST\* accompany a paid adult admission and will be \$25 again. Spots are filling up quickly, reserve fast!

A Non-member surcharge of \$5 will apply at the door to anyone unable to prove current membership in the SCA



Reservations may be mailed to our reservations clerk: Katerin Starcke (mka Jane Pattison) 500 Old Niagara Rd, Lockport NY 14094. Make checks payable to: SCA NY Inc - Barony of the Rhydderich Hael

Ice Dragon Kingdom website event page: <http://www.aethelmearc.org/eventinfo.php?event=1067>

Ice Dragon event website: <http://www.ice-dragon.info/>

Ice Dragon Facebook page: <https://www.facebook.com/events/1611556529091140/>

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## **The Political Role of the British Druids:**

### **Their Involvement in the Military Actions Between the Romans and the Celts**

By Lady Ermengarde de Barghe, 1986; Edited by Baroness Ariadne Athingana

#### **Introduction**

This paper is concerned with the British Celts. It deals with the role of the druids during the time of the Roman invasion of Britain. More specifically, it deals with their role in the rebellions which occurred at that time. The heart of the paper is the section in which the role of the druids in the rebellions against the Romans is considered. The question upon which this paper is based is, "What was the role of the Druids in the Celtic rebellion against the Romans in Britain, between AD 50 and 65?"

#### **Background: The Structure of Society and Lifestyle of the Celts**

The structure of Celtic society was similar throughout the Celtic world. Classical writers commented on this fact, and law tracts deal with a society whose structure is recognisable to Classical writers. The society itself was aristocratic in nature. A tribal system existed, each tribe with its own leader, each tribe vying for their leader to become the great king, or 'ri'. As a result, a great deal of fighting occurred between the tribes, which made the Roman conquest of Britain quite easy.

At the top of the hierarchy was a system of kings: a great king ruled over all the other kings; in some cases a minor king was ruled by a major one, who was in turn ruled by the great king. These tribal leaders were called 'vergobretos', or chief magistrates. All these leaders ruled

together with the aristocracy. Just beneath the king were his high aristocrats or chief nobles, usually extremely powerful. This class was inclusive of the priests, druids, and seers, usually recruited from the aristocracy. The next step down were freemen, or "gentlemen farmers", similar to an English squire of the eighteenth century. These men owned some land and property. Included in this class are the blacksmith and other fine craftsmen, the former being extremely important in Celtic life. These are the three main strata of Celtic society.

Below these are simply the unfree men, barely above slaves, and the slaves themselves. The freemen and unfree men constituted the largest part of the population, slaves being common but not numerous. A large trade in slaves meant that most of the Celtic slaves were exported, especially to Gaul. This structure of society, derived mainly from classical writers, is very similar to the structure described in early Irish tales and in law tracts, even down to small details. Up to the present day, similarities may be found in the clan structure of Scottish Gaelic society. Anne Ross in *Everyday Life of the Pagan Celts*, © 1970, summarizes thus:

Each tribe, then, in pagan Celtic areas, had its king, his power indicated by the extent of the lands over which he ruled, the size of his tribe, and the number of his clients;



below him were the noble freemen, and the priests and seers. Caesar mentions this custom of clientship as we have seen, and it is a basic feature of Celtic society....One freeman would become the client or vassal of another more influential freeman....nobles became rich and powerful according to the number of their clients because the client borrowed capital from the lord and paid it back with interest....A freeman could become a powerful noble, not necessarily on account of his aristocratic birth, but because of the number of clients he possessed. [page 37]

The Celts appeared peculiar to the Classical world. They appeared distinct in dress and physical appearance. Despite the fact that the Celts, within their own cultural area, had regional and temporal variations in dress, they appeared as one homogenous culture to the Roman-Greeks.

An example of this is Ammianus Marcellinus writing: Almost all are of tall stature, fair and ruddy, terrible for the fierceness of their eyes, fond of quarrelling, and of overbearing insolence. In fact, a whole band of foreigners will be unable to cope with one of them in a fight, if he calls in his wife, stronger than he by far and with flashing eyes; least of all when she swells her neck and gnashes her teeth, and poising her huge white arms, begins to rain blows mingled with kicks like shots discharged by the twisted cords of a catapult.

Dio Cassius describes Boudicca, Queen of the Iceni, one of the Celtic tribes: "She was huge of frame and terrifying of aspect and with a harsh voice. A great mass of bright red hair fell to her knees."

The abundance of hair of these peoples is spoken of everywhere. It appears that it was worn flowing or braided, according to preference, and caught with combs and other ornaments. The men were clean-shaven or moustached, or bearded and moustached. The forked or otherwise beautifully dressed beard described in tales is shown in native artworks. Archaeological evidence proves that the Celts had a passion for personal decoration. Many brooches, finger-rings, ankle-rings, necklets, and elaborate metal belts have been found. Throughout the Celtic world, the emphasis on personal adornment can be seen. The loading of the body, male and female alike, with every kind of trinket, and the gay and flamboyant decoration of both dress material and personal equipment exemplifies this tendency towards personal adornment. As in all heroic society, the giving of rings and personal ornaments had a high status value, and the Celtic society was no exception. The lavish nature of early Celtic clothing, together with their passion for personal display in the form of fine ornaments and weapons, contrasts strikingly with the stark simplicity of their domestic arrangements and living habits.

The clothing of the Celts was also unique in the eyes of the Classical world. Trousers were favoured by the men, particularly impressing the Classical world, being quite foreign to their mode of dress. The main style of clothing in northern British Celtic areas, inclusive of both sexes, seems to have been a knee-length tunic of linen, caught in at the waist with a girdle. Usually, these tunics were fringed.

The tunic was covered by a cloak, which was an important garment. In Britain, the cloak was functional as well as having social importance. The length and style of the cloak indicated the wearer's social status. This cloak was fastened with a brooch of gold or silver; the garment itself was of wool. In summer, the cloak was light, and in winter, it was of a heavier weave. These cloaks were exported for large prices and were taxed heavily by the Romans, who wore them. Another part of the Celtic wardrobe was a fitted leather coat which was worn by charioteers.

Their footwear consisted of leather shoes and sandals. Sometimes linen shoes with soles made of leather were worn. Sandals made of wood are also known to have been used by the Celts. Head-gear of any kind does not seem to have been popular with the Celts, as elaborate hair-styling made it superfluous for most occasions.

An important feature of Celtic society was fosterage. At a young age, a child – whether male or female – was sent to the household of a noble greater than his/her father. There the child was raised in an objective environment and was taught the customs and ways of the culture. The bonds that existed between foster-brothers were extremely powerful. Many feuds occurred between foster-brothers when one refused to aid the other. The bonds which existed between foster-sisters were not this strong in a military sense, although women were also sometimes trained warriors. Rather, with the women it was a matter more of midwifery.

Another facet of Celtic life was aptly stated by Strabo, who writes: "The following is a further peculiar trait: they try not to become stout and fat-bellied, and any young man who exceeds the standard length of the girdle is fined."

As well, he comments:

To the frankness and high-spiritedness of their temperament must be added the traits of childish boastfulness and love of decoration. They wear ornaments of gold, torques on their necks, and bracelets on their arms and wrists, while people of high rank wear dyed garments besprinkled with gold. It is this vanity which makes them unbearable in victory and so completely downcast in defeat.

The Celts had roads, forts, and houses before the Roman Conquest. The houses were circular or rectangular in plan; the round house was the choice of the Britons. As well, the Celts had board games and field sports, juggling, hunting for pleasure and necessity, instrumental and vocal music.

They ate many different types of food, but used no plates. Instead, they used trenchers, a type of hollowed-out bread, to eat from. These are the major aspects of the Celtic lifestyle with the exception of war techniques.

In Celtic society, war was regarded as the norm and highly desirable. Fighting and success in single combat were proper for the young warrior. War and the technique of warfare had a high priority in the everyday life of the Celts. This love for battle and single combat is reflected in the evidences of their daily life and is very much emphasized in their traditions and legends, including those of religion and cults. For instance, the tribal god is first and foremost a superb warrior. The semi-divine hero might stand in for the god in single combat. Similarly, the god could come and aid the semi-divine hero. The weapons of the great heroes were alleged to be inhabited or moved by gods.

The earliest evidence of Celtic weapons and the prototypes for later examples come from burials. They used swords of bronze and iron blades, with ivory and gold hilts. On the armed Celt was a pair of broad-bladed spears, a broad-bladed dagger, and a sword of the type mentioned above. Helmets existed but were not common. The oval shield was used in some Celtic areas, but the round shield was more common. These shields were made of alder wood or wicker work.

Fighting was done from chariots or on foot, the chariots with special ponies bred for their task. The body of the chariot was of light wickerwork. Wooden-sided chariots probably existed, although there has been no evidence of them archaeologically. Chariots had fittings of bronze, tires of iron, and highly decorative horse-trappings with richly adorned harnesses. The chariot carried two men: the charioteer and the warrior. The charioteer was a freeman, the close friend and confidant of the warrior.

Strict rules existed about the other type of combat—single combat. Fair play existed, wherein a man challenged to single combat would only fight one man. Traditionally, the fight took place in a ford. Two men, ready for a fight, would begin by insulting each other. Simultaneously, they would be praising their own ancestors and family, and their prowess in feats of arms. This stirred them up to battle fury and lust for blood and glory; it caused any human compassion to sink back and yield to the sheer brute strength and viciousness which took over and made the combats violent and bloodthirsty.

Unfortunately for the Celts, their own warlike manner caused them to fight amongst themselves a great deal. Thus it was very easy for the Romans to make their conquest. The description above, taken mostly from

The Everyday Life of the Pagan Celts (op. cit.), is that of the Celts around the time of Caesar, ending at about the time when Britain had been effectively overtaken by the Romans. At this time, the extermination of the Druids occurred, except in Ireland, where it was impossible; and the culture of the Celts became a great deal more like that of the Romans. No longer was there the nationalistic influence of the Celts to push them to rebellion. However, until that time, the druids were a heavy influence on the people.

The next part of this article:

The Druids in Everyday Life: Their Role in General  
Will appear in the May/June 2016 issue.

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**Medieval Cooks Corner** by Rohais de Guildeford  
I found this recipe at the website Medieval Cuisine . The link to the recipe is <http://www.medievalcuisine.com/site/medievalcuisine/Euriol/recipe-index/cryppys>

### **Cryppys/Crisps**

Source: This recipe taken from Ancient Cookery, ab. 1381 A.D. The image below is from the 1780 printing of The Forme of Cury edited by Samuel Pegge.

#### **XXVI. For to make cryppys.**

Nym flour and wytys of eyryn sugur other hony  
and sweyng togedere and mak a batour nym wyte  
grees and do yt in a posnet and cast the batur there-  
yn and stury to thou have many and tak hem up  
and melle hem wyth the frutours and serve forthe.

Original Recipe:

### **Cryppys**

Nym flour and wytys of eyryn sugur other hony and sweyng togedere and mak a batour nym wyte grees and do yt in a posnet and cast the batur thereyn and stury to thou have many and tak hem up and messe hem wyth the frutours and serve forthe..

Translation (Euriol's Culinary Journey):

### **Crisps**

Take flour and whites of eggs, sugar or honey and mix together to make a batter. Take lard and place in a skillet and cast the batter therein and stir it until you have many and take them up and plate them with the fritters and serve forth.

My Interpretation:

1 cup flour      Vegetable Oil, for frying

8 egg whites    1 cup water

1 Tbsp. honey

Place oil in deep fryer or sauce pan and heat to 375°F.

(Continued on page 9)



### **Greetings from Gilroy Jenkins the Gilded Duck.**

This past December I traveled to partake in the fun activities and be witness to the Investiture of the new Baron and Baroness of Rhydderich Hael. Pictured below are some of my adventures. Included in the day was Wild Beast riding (a puppy), shopping with locals and sampling exotic foods from the lands of Aethelmearc. Onward to further adventures...



*Gilroy taking a photo with the new Baron and Baroness of Rhydderich Hael*



*Gilroy with Their Majesties of Aethelmearc*



*Gilroy with the outgoing Baron and Baroness of Rhydderich Hael*

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(Medieval Cook's Corner: continued from page 8)

Meanwhile, combine water, honey and egg whites and whisk together until mixed. Gently add egg white mixture to flour and mix until batter is formed. Drop batter by rounded tablespoon into hot oil and fry until golden brown. Drain on paper towel and serve.

Notes on the Recipe:

In the initial test recipe we used rice flour which created a light texture fritter. We also drizzled extra honey on top.

#### **References:**

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Pegge, Samuel, ed. *The Forme of Cury* The Project Gutenberg EBook of *The Forme of Cury*, by Samuel Pegge. Project Gutenberg, May 2005. Web. 12 Mar. 2012. <http://www.gutenberg.org/cache/epub/8102/pg8102.html>. This is the transcription of *Forme of Cury* of the Samuel Pegge edition originally published in 1780.

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**A&S Champion:** Baroness Annabelle Makmyllane

*No calls before 9 a.m. or after 9 p.m. unless by previous arrangement.*

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