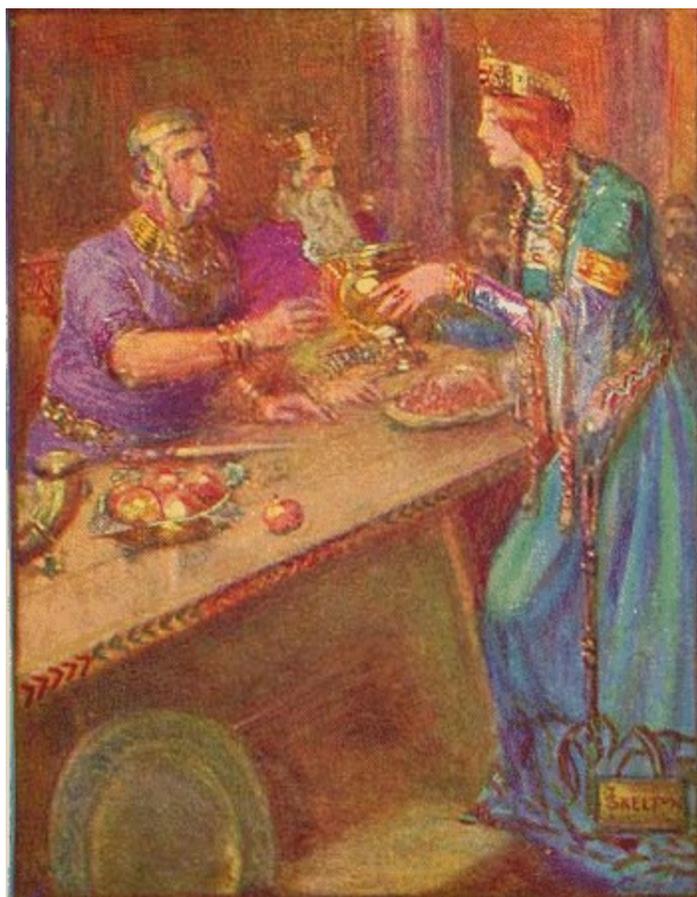


The Newsletter

November 2010 AS XLV,
Volume XX, Issue 11



Published on behalf of the shire of Falcon's Keep and
student members of Falcon's Gate

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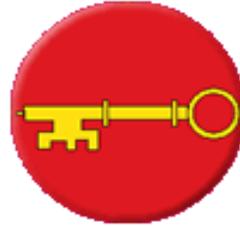
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Submissions are accepted until the 15th of the previous month, preferably as a Word document inserted into an email. Send to both the Chronicler and Deputy Chronicler. The last Thursday of the previous month is the mailing date. Submissions are the property of the contributor and may not be used without permission of the author or artist. Contact the Chronicler for further information.

The Mewsletter is published monthly. It is available from Bart Forman, 620 N Ash Ave, Marshfield, WI 54449. This publication will be available on the Falcon's Keep webpage at www.falconskeep.org. If you require a paper copy please contact the chronicler. If you wish to make a contribution to defray mailing costs, please give it to the Exchequer of Falcon's Keep.



Nothing was submitted by the Seneschal this month.

As a reminder, there are Arts and Science meetings on Wednesday nights. Please check the website for locations.

Yours in Service,

Lady Emelye Ambroys
Minister of Arts and Sciences

Wealhþeow is the Wulfing queen of the Danes. She is married to Hroðgar, the Danish king and is the mother of sons Hreðric and Hroðmund and also of daughter Freawaru. The meaning of her name is disputed. One possible translation is "foreign slave" (Hill, 1990).[...]

In her marriage to Hroðgar she is described as "friðusibb folca" (l. 1168), 'the kindred pledge of peace between peoples', signifying the Wulfing and Scylding interdynastic allegiance. Hence she is termed both 'Lady of the Helmings' (l. 620) (by descent, of the Wulfing clan of Helm) and 'Lady of the Scyldings' (l. 1168) (by marriage and maternity)....

...Wealhþeow (like Hygd) fulfills the important role of hostess in the poem. The importance of this cup carrying practice is emphasized in lines 1161-1231. Here Wealhþeow, anxious that Hroðgar secures the succession for her own offspring, gives a speech and recompenses Beowulf for slaying Grendel with three horses and a necklace.

The necklace is called "Brosinga mene", and the name is held to be either a corruption or a misspelling of OE Breosinga mene, ON Brisingamen, "Freya's necklace".

[...]While her position may appear ritualistic, she also maintains "the cohesiveness of the unity of the warriors." The role of queens in the early Germania was to foster "social harmony through active diplomacy and conciliation." Wealhþeow inhabits this role by constantly speaking to each of the men in her hall and reminding them of their obligations – obligations to their country, their family, or their king.

In a grimly ironic passage that would not be lost on the Anglo-Saxon audience of Beowulf, Wealhþeow commends her sons to Hroðulf's generosity and protection, not suspecting that he will murder her sons to claim the throne for himself.

"Wealhþeow", Wikipedia (ellipses mine)

The Chronicler's Quill

Saludos hasta el folk de la Comarca de la Falcon's Keep
(Greetings unto the folk of the Shire of Falcon's Keep)



Marie Dudley has asked me to include the form for the contact list in this month's Mewsletter. If you have not already done so, please fill it out. It will be a great help.

Also, I note that very soon it will be a year that I have been working on the Mewsletter. I would like to thank all of you for your help; I also want to thank you for your patience. I am looking forward to the next year.

Atentamente en el Servicio,
Pedro de Benavides

These are the minutes from the October Moot as submitted by Jennifer of Falcon's Keep.

The Seneschal reminded people to submit people for awards

Exchequer's report: \$295 was made from Northshield Rapier Academy. Suggested using \$95 to eliminate losses from Poor Man's Pennsic, and use the remaining \$200 for something for the rapier community. Suggestions made were a token for the King's Rapier Champions (such as cloak or medallion), a token for teachers at next year's NRA, or a token for participants in the tournament section at Haire Affaire next year.

Chatelaine report: Read list of who is already on the Falcon's Keep contact list, collected additional forms from people not on list yet. Chatelaine hopes to have list done by beginning of 2011. Nekoosa school sent thank-you books, these were handed around the moot. Will be in contact with school in March to set up next year's demo.

Next moot 11/14/10: Soap making and wood turning.

December moot : 12/12/10 Cordial making and wood turning part 2.

Haire Affaire: Discussed menu; all food will be "illusion food" will look like something other than it is. Reservation check for site has been sent. Site token idea: coin, especially double-headed.

Is it Period? By Mistress Ealasaid

“Which came first, Coffee, Tea, or Hot Chocolate?”

Hot chocolate is period for the new world and for Europeans starting in the 1620's.

Chocolate (unsweetened and sometimes with chili added) was consumed as a beverage by the Mayas and Aztecs and was brought back to Spain by Cortez in 1527. Pope Clement VIII declared in 1594, after drinking a cup of chocolate that, being liquid, it did not break the fast! Chocolate was widespread in late 16th C Europe though extremely expensive. In 1671, after having chocolate brought daily by an (affectionate?) young African slave, Mme Coetlogon gave birth to a little boy “as black as the devil” which led to concern about the risks of drinking chocolate during pregnancy..

Tea is not Period for most Europeans, but is appropriate for most Asians and for very late period (17th century) Europeans especially the British Cavaliers. Iced tea is not Period, period (pun intended) at all ever.

Tea is described in Chinese writings from the 6th century onwards and spread to Japan by the 9th century. Teahouses were widespread in China by the 13th century. Marco Polo mentions tea, but did not bring any back to Europe. Other herbal infusions, mostly medicinal, were already known in the West; but the first mention of tea in Europe is in the early 17th century. A Corsican doctor, Simon Paoli, wrote that “tisane” was intoxicating and should be banned. By the mid 17th century, tea was accepted in The Netherlands, France and England where Thomas Garaway opened a teahouse in 1640. Following his victory in the British Civil War in 1649, Oliver Cromwell put a tax on tea; but the cavaliers opposed him by drinking black-market tea, mostly smuggled by the church. Ultimately his tax probably contributed to the popularity of tea in England, which has continued to the present time.

Coffee is not Period for most Europeans but is appropriate for most Islamic persons, and possibly for others who had extensive contact with the Turks, as well as late period Europeans (starting in the late 16th century).

The Persian philosopher/physician Ibn Sina (Avicenna, 980-1037) described bunc, a concoction made by boiling beans imported from Abyssinia as used as a tonic by Arab dignitaries. During the next few centuries this drink, also known as kahwa, became widespread in the Islamic world. Europeans traveling in Ottoman lands transmitted descriptions of coffee. The German botanist Leonhard Rauwolf published a description of various plants encountered in his travels (1582); and Alpino of Padua wrote in 1588 to a friend that “The Turks have a brew the color of which is black. It is drunk in long draughts and not during the meal but afterwards...” In Marseilles, which was in the 17th century the gateway to the Orient, the Frenchman Sieur La Roque developed such an appreciation for coffee that he furnished a room in his home with sofas, hookahs and low tables and hosted the first European coffee party. By 1664, another Frenchman, Jean de Thevenot, was the first European to admit was addicted (he could not do without coffee).

Toussaint-Samat, Maguelonne, History of Food, translated by Anthea Bell, Blackwell, UK, 1992

Interesting History (or, Medieval Origins of Common Phrases)

By Lady Isabeau of Winter Rose

Where did *Piss Poor* come from?

Urine used to be used to tan animal skins, so families would all pee in a pot and then once a day it was taken & sold to the tannery; if you had to do this to survive you were "*Piss Poor*". But worse than that were the really poor folk who couldn't even afford to buy a pot. They "didn't have a pot to piss in" and were the lowest of the low. So, the next time you are washing your hands and complain because the water temperature isn't just how you like it, think about how things used to be.

Here Are Some Other Facts about the 1500s:

Part I: Living With the Medievals

Most people got married in June because they took their yearly bath in May, and they still smelled pretty good by June.. However, since they were starting to smell, brides carried a bouquet of flowers to hide the body odor. Hence the custom of carrying a bouquet when getting married.

Baths consisted of a big tub filled with hot water. The man of the house had the privilege of the nice clean water, then the other sons and men, then the women and finally the children; last of all the babies. By then the water was so dirty you could actually lose someone in it. Hence the saying, "Don't throw the baby out with the bath water!"

Houses had thatched roofs: thick straw-piled high, with no wood underneath. It was the only place for animals to get warm, so all the cats and other small animals (mice, bugs) lived in the roof. When it rained it became slippery and sometimes the animals would slip and fall off the roof. That is the origin of the saying, "It's raining cats and dogs."

There was nothing to stop objects from falling into the house. This posed a real problem in the bedroom, where bugs and other droppings could mess up your nice clean bed. So, a bed with big posts and a sheet hung over the top afforded some protection: that is how canopy beds came into existence.

Floors were generally dirt. Only the wealthy had something other than dirt: hence the saying, "Dirt poor." The wealthy had slate floors that would get slippery in the winter when wet, so they spread thresh (straw) on the floor to help keep their footing. As the winter wore on, they added more thresh until, when you opened the door, it would all start tracking outside. A piece of wood was then placed in the entrance-way: it was called a "thresh hold".

Part II: Dining With the Medievals

In those days, people cooked in the kitchen with a big kettle that always hung over the fire. Every day they lit the fire and added food to the pot: mostly vegetables; sometimes a little meat. They would eat the resulting stew for dinner, leaving leftovers in the pot to get cold overnight; and then start over again the next day. Sometimes stew had food in it that had been there for some time. That is the inspiration for the rhyme: Peas porridge hot, peas porridge cold, peas porridge in the pot nine days old.

Continued on page 7

Interesting History (continued from page 6)

Sometimes people could afford pork, which made them feel quite special. When visitors came over, they would hang up their bacon to show off. It was a sign of wealth that a man could, "bring home the bacon." They would cut off a little to share with guests and would all sit around and 'chew the fat'.

Those with money had plates made of pewter. Food with high acid content caused some of the lead to leach onto the food, causing lead poisoning. This happened most often with tomatoes, so for the next 400 years or so, tomatoes were considered poisonous. This was also true because tomatoes are from the Nightshade family (a deadly poison), as are potatoes, which were also suspected of being poisonous for many decades.

Bread was divided according to status. Workers got the burnt bottom of the loaf, the family got the middle, and guests got the top, or the upper crust.

Part III: Dying With the Medievals

In pre-technological times, it was often difficult to tell if someone was actually dead, or just very close to death. In the days before embalming was common, the dead were laid out on a large table for a couple of days (weather and smell permitting) and the family would gather around and eat and drink (often to deal with both grief and superstitious fears) and wait and see if the dead would wake up: the custom of holding a wake. That custom persisted into the twentieth century in many places, until funeral homes and embalming became common. Now-a-days, they call it "the visitation".

England is old and small and the local folks started running out of places to bury people. So they would dig up coffins and would take the bones to a bone-house, and reuse the grave. When reopening these coffins, 1 out of 25 coffins were reportedly found to have scratch marks on the inside which led to the belief they had been burying people alive. Solution: a string was tied on the wrist of the corpse, lead through the coffin to above ground and tied to a bell. Someone would have to sit out in the graveyard all night (the "graveyard shift") to listen for the bell; thus, someone could either be "saved by the bell" or was considered a "dead ringer".

Another theory on the origin of the phrase "dead ringer" is that "dead" also can mean "absolutely" or "certain", as in "dead broke"; and a "ringer" is a duplicate, originally used of a horse that looked like another horse and was raced under the name and pedigree of another, similar looking horse. Therefore, a "dead ringer" came to be understood as anyone or anything bearing a striking similarity to another.

And that's the truth....Now, whoever said History was boring !!! So . . . get out there and educate someone! ~~~ Share these facts with a friend.

Falcon's Keep Contact List

SCA Name: _____ Modern Name: _____

Address: _____

E-Mail: _____

Phone Number: Home: (_____) _____

Cell: (_____) _____

Participates In: (circle all that apply): Rapier Combat Heavy Combat Arts & Sciences

Sign: _____

Please fill out as much of the top portion as you want and it will be put together with everyone's information for a Falcon's Keep contact list.

Either bring the paper to a meeting or mail it to:

Amanda
615 North Ash Ave.
Marshfield, WI 54449

Thank you for your involvement
Marie Dudley

CALENDAR

November, 2010

Stellar University of Northshield (SUN) [Laurel Meeting](#)

Saturday November 13, 2010

Barony of Nordskogen (Coon Rapids MN)

Royal University of the Midrealm (RUM)

Saturday November 20, 2010

Kingdom of Middle (Oak Brook IL)

'till We Meade Again

Saturday November 20, 2010 as XLV (45)

Village of Heorotdenu (Brandon MB)

December, 2010

Feast of Boar's Head XXXIII: The Thistle and the Rose

December 4, 2010

Barony of Caer Antherth Mawr (West Bend WI)

Yuletide

Saturday December 11, 2010

Shire of Border Downs (Sioux Falls SD)

January, 2011

12th Night Celebration

Saturday January 8, 2011

Shire of Schattentor (Rapid City SD)

12th Night - The Musical

Saturday January 15, 2011

Tree Girt Sea (Midrealm) (Chicago IL)

12th Night

[Laurel Meeting](#) [Pelican Meeting](#)

Saturday January 15-16, 2011

Barony of Nordskogen (Bloomington MN)

Winter War Maneuvers

Saturday January 22, 2011

Barony of Mag Mor, ([Calontir](#)) (Lincoln NE)

It's Only a Flesh Wound

Saturday January 29, 2011

Barony of Jararvellir (Jefferson WI)

And Now For Something Completely Different

Saturday January 29, 2011

Barony of Castel Rouge (Winnipeg MB)

**Fighting/Rapier and Armored practice is held on Monday
Evenings at 6pm. at UW Stevens Point Quandt Balcony.**

November Moot
Sunday November 14, 1 pm
At the home of
Mistress Ealasaïd and Baron Guttorm
C3808 Heartland Hills Rd
Stratford, WI 54484

From the North and East take 153 toward Stratford, Turn left onto H (gravel road). At the stop sign turn right onto Balsam. Cross bridge and shortly afterward turn left onto Heartland Hills Road. When you reach the fork it does not matter which way you go as we are at the bottom of the loop in a cedar house with red garage doors.

From the South take 97 North toward Stratford. Turn right on C toward Rozellville. In town turn left onto M and drive to where it takes a sudden turn to the right, then continue straight onto Balsam (gravel road) and continue about a mile. Turn right onto Heartland Hills. When you reach the fork it does not matter which way you go as we are at the bottom of the loop in a cedar house with red garage doors.

Web pages of interest:

www.sca.org

www.northshield.org

www.falconskeep.org

www.uwsp.edu/stuorg/falcon/index.htm

Facebook Groups:

Shire of Falcon's Keep

Falcon's Gate at UWSP

Falcon's Keep Rapier Fighters

Don't forget to check out our Yahoo group:

<http://groups.yahoo.com/group/falconskeep/>

Officers of Falcon's Keep

Seneschal: Arianna da Lucca (MKA Dona Panter)
 4321 80th St S Wisconsin Rapids, WI 54494 715-213-2069
 arianna_rogan@yahoo.com

Deputy Seneschal: pending

Pursuivant: Lord Grimr inn Harfagri (MKA Dennis Russell)
 851 East Rd, Rib Lake, WI 54470
 715-427-0402 grimr_fairhair@yahoo.com

Deputy Pursuivant: vacant

Exchequer: Lady Mary Of Falcon's Keep (MKA Mary Welker)
 104 N. Florence St. Rothschild WI 715-297-1230
 venom@charter.net

Deputy Exchequer: : vacant

Knights Marshall: Lord Justinian of Cherson (MKA Martin Wissmueller)
 1307 E 19th St, Marshfield, WI 54449
 justinian@tznet.com 715-387-3356

Marshall of Fence: Ysabella de Muerte (MKA Elizabeth Rundquist)
 3511 Airport Ave Wisconsin Rapids WI 54494

Marshall of Archery: vacant

Minister of Arts & Sciences: Lady Emelye Ambroys
 (MKA Tabitha Forman)
 620 N Ash Ave, Marshfield, WI 54449
 ans@falconskeep.org

Deputy Minister of Arts & Sciences: THL Alexandra Wasserman
 (MKA Terri Harteau)

Minister of Youth: vacant

Chronicler: Pedro de Benavides (MKA Bart Forman)
 620 N Ash Ave, Marshfield, WI 54449
 otrable@gmail.com

Deputy Chronicler: vacant

Chatelaine: Marie Dudely
 615 N Ash Ave, Marshfield, WI 54449
 715-387-4203 azeidler03@yahoo.com

Deputy Chatelaine: vacant

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 4530 77th St S, Wisconsin Rapids, WI 54494
 715-213-0924 robertb11777@gmail.com

Deputy Web Minister: vacant

The Newsletter
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