

The Aerie



Initial S from the *Mirabilia Romae*, Rome, about 1475.

SEPTEMBER A.S. LIII (2017)

Cum An Iolair Calendar (Events in bold are local)

September 2017

- 2 Valor—Vatavia (Wichita, KS)
Battlemoor—Outlands (Buena Vista, CO)
- 8 Shire Meeting: St. Thomas the Apostle 12251 Antioch Rd.-7pm
- 9 King's Companie of Archers—Forgotten Sea (Smithville, MO)
- 16 Queen's Prize—Theobald College (Arkansas City, KS)
- 22 Shire Meeting: St. Thomas the Apostle 12251 Antioch Rd.-7 pm
- 23 Feast of Fools: Saxon Balls—Axed Root (Ames, IA)
A Crusade to Grimfells—Grimfells (Fayetteville, AR)
Midrealm Fall Coronation—Midrealm (South Bend, IN)
- 28 Cook's Guild 7:30 at Marguerite's 7216 Cottonwood Shawnee, KS
- 30 Gryphons Fest—Three Rivers (St. Louis, MO)
Playing With Fire: A Medieval Outdoor Cooking Workshop—Forgotten Sea (Kansas City, MO)

October 2017

- 6 Shire Meeting: St. Thomas the Apostle 12251 Antioch Rd.-7pm
- 7 Autumn Arrows—Calanais Nuadh (Rolla, MO)
Fall War College—Cum an Iolar (S. Johnson County, KS)
Middle Kingdom Rose Tournament—Midrealm (Taylorville, IL)

- 13 Cook's Guild 7:30 at Marguerite's 7216 Cottonwood Shawnee, KS
- 14 Fall Crown Tournament—Coeur d'Ennu (Des Moines, IA)
- 20 Shire Meeting: St. Thomas the Apostle 12251 Antioch Rd.-7 pm
- 21 Vertigo—Lost Moor (St. Joseph, MO)

November 2017

- 3 Shire Meeting: St. Thomas the Apostle 12251 Antioch Rd.-7pm
- 10 Cook's Guild 7:30 at Marguerite's 7216 Cottonwood Shawnee, KS
- 11 A Day in the Life of Norse—Deodar (Des Moines, IA)
Crystal Ball XXXIV—Midrealm (Mulberry Grove, IL)
- 17 Shire Meeting: St. Thomas the Apostle 12251 Antioch Rd.-7 pm
- 18 Toys for Tots—Wyvern Cliffe (Jefferson City, MO)

Shire Birthday List

October

- 21 Alfgeirr Skytja

November

- 5 Modar Neznanich
Tegan Ford
- 14 Kim Sarsfield
- 17 Adelaide Sarsfield
- 20 Miguel Navas de Mijorca
- 30 Geoffrey Lucas

Note from Chronicler

We need articles, book reviews and event reports for *The Aerie*. Please submit those by the 25th of each month to chronicler@shireofcai.org. It would be especially helpful if people wrote event reviews. It is so simple to write them since you go to events already. There have been some date changes in the month of September. The Minister of Youth position is still vacant; if you are interested in the position please talk with our Seneschal!

Letter from the Cook's Guild

by HL Fiona nic Gormliatha
(Used with permission)

Cook's Guild meets the second Friday of every month at Her Excellency Marguerite's (7216 Cottonwood, Shawnee, KS) give her a call at (913) 268-0416 for directions.

All of the recipes for the September Cook's Meeting came from "The Good Book Cookbook" by Naomi Goodman, Robert Marcus & Susan Woolhandler (Fleming H. Revel, Grand Rapids, MI 1995). Decided to do a fish dish of sorts: Tuna Salad with Fresh Fennel—start by chopping 1 large fennel bulb into bit-sized pieces, along with 2 dill pickles, & 2 crisp apples (cored, of course), mix in a bowl with ½ C raisins & 2 7oz. Cans tuna, drained & flaked. Meanwhile make the dressing in a smaller bowl by mixing ½ C olive oil, 1 Tbs prepared mustard (or ½ Tbs. Dry), 1 tsp honey, pinch of celery seed, ¼ C vinegar & salt to taste, pour over salad & toss. Top with radish slices if desired, serve it forth. We liked the fresh taste of this version of tuna salad, the fennel holds up well over several days of storage in the fridge.

We tried a Roman Broccoli Goat Cheese soup, chop 2 heads broccoli & boil in 5 C. water for 10 minutes. Remove from heat & add ¼ lb. (125g) fresh goat cheese & put through a blender or use an immersion blender, to get your veggies to chunky or smooth according to taste. The cheese should end up well creamed into the liquid, taste & add pepper (may not need salt), a dash of cumin & point up with a dash of vinegar, if desired. Serve with croutons & garnish with chopped scallions (optional). This is a unique variation on cheesy broccoli soup, there was not much in the way of leftovers.

The entree was supposed to be Lamb stewed with figs & wine, but lamb is easier to find in the spring, so take 3 lbs beef (lamb, goat or venison), cut into stew cubes & brown in a stew pot with 1 Tbs. Olive oil. Mash 2-3 cloves garlic & throw in with the meat during the last 2 or 3 mins. Of cooking, then add 1 ½ C. red wine, 1 C water & season with 2 tsp each dry mustard, ground coriander & cumin & 1 C dried figs, halved (or a like amount of dried apricots). Bring to a boil & simmer for up to 90 mins. Or until the meat is done. This is a rather nice stew, does need a long slow cooking, & is better the next day.

Onion, Olive & Orange Salad—mix 4 oranges, peeled, cut up & seeded, 1 red onion, thinly sliced & 1 C. halved black kalamata olives (about 1 jar unpitted, easiest to find at the grocery store). This salad needs no dressing, chill if desired. We put in some orange & olive juice (it was very dry) & it is an odd, but yummy combination, strong, salty & sweet.

And for dessert, Pistachio Almond cookies—grind 2 C. shelled almonds & 1 C shelled pistachio nuts to meal in a blender or food processor, add about ½ C grape or apple juice to make a smooth paste. Add ½ tsp. Cinnamon, 1 C honey & 1 tsp salt (we had to heat the honey to take out the crystals, so we had to add flour to stabilize the cookies). Drop onto an oiled baking sheet & press into rounds, bake in a preheated oven at 300o for 10 minutes or until golden. The cookies burn easily, so watch them carefully. These are very rich cookies, made out of nuts too! Nuts are good for you.

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Exploration of Pottage

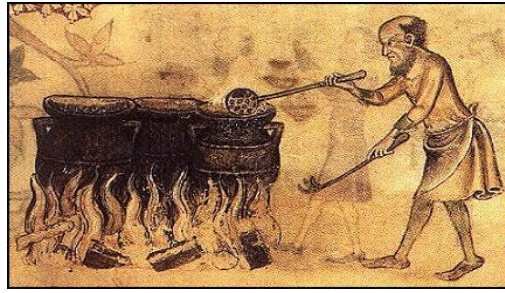
Part I

by Lady Ysabel de la Oya
(used with permission)

In the 14th century most people lived in simple homes. The kitchen, as we know it, didn't exist in the homes of a common villager. Most cooking was done on a hearth made of stones with venting in the roof. People of higher income or status, may have a hearth that looked much like a chimney. Most cooking was done on a spit or in cookpots on or near the fire. (1)



A cookpot used over fire, in a section of the Bayeux Tapestry, 11th Century. (2)



Cookpots used over fire, from the The Luttrell Psalter, 1325-1335 (3)

Pottage and bread were some of the mainstays of the 14th century. Villagers would pay for grain to be ground at the mill, then again for the bread to be baked. A simpler, and more economical solution, for an average villager was pottage. The pottage could be made in a single pot, and without a trip the the mill or baker..(1)

Simply, a pottage is a stew or soup cooked in a pot and could be made from pretty much anything edible that you could get your hands on. (1) It could be very thick, very thin, or anywhere in between. The basis of a pottage would a bit of meat (on days it was allowed), salted fish, stock, vegetables, beans, some type of thickener (often breadcrumbs, grains or ground almonds), some herbs, and salt. However, not all pottages had all elements. The more money you had, the more meat you put in your pot. Pottage would have likely been served simply and eaten out of a wooden bowl. (4)

A fourteenth century poem written by William Langland (5) contains a passage that describes what a village commoner would have available to them:

*“ I have no penny’ quoth Piers - ‘Pullets for the buy
Nor neither geese nor piglets - but two green cheeses
A few curds and cream - and an oaten cake
And two loves of beans and bran - to bake for my little ones
And besides I say by my soul - I have no salt bacon
Nor no little eggs, by Christ - coppers for to make
But I have parsley and leeks - and many cabbages” (6)*

This passage illustrates that cabbage, leeks, and parsley were widely available. Vegetables and herbs such as these would be commonly grown by villagers themselves. A common person with a access to a bit of land would have a garden and would grow anything from vegetables like turnips, onions, leeks, beans, and cabbages to herbs and flavorings like garlic, sage and parsley.(4) This access to fresh produce would allow anyone to add bulk, nutrition, and flavor to any pottage.

The produce that would be grown would change through the year a great deal. What is in your pot at the beginning of the season would change slowly through the weeks as different produce was ready in the garden. (7) In fall and winter (and early spring), for example, turnips, apples, and cabbages would be available and at their peak, while radishes and spinach were available in full spring and early summer. Foods like asparagus start to be available in summer and broad beans in summer and early fall.(8). In order to make cheese, rennet must be made from the stomach of a lamb not yet weaned, so a lamb needed to be slaughtered in the spring. (7) Due to the hardship and expense of keeping animals over the winter, many would be slaughtered in November, adding more available meat to the pottage mix. (4)

The church was also a huge influence on the daily diet of the 14th century. The church banned eating meat for a full half of the calendar. In addition to Lent and Advent, meat consumption was forbidden on Wednesdays, Fridays, and Saturdays. Allowed on most fast days, eggs were also banned during Lent. At the time, the laws of the church were taken very seriously, and anyone caught eating meat on a fast day, would find themselves in legal trouble, not to mention the peril to their immortal soul. As a result, what was in your pottage greatly depended on what day of the year it was. ⁽⁴⁾

Procuring fish could be difficult as well. While fish was allowed on fast days, fresh fish was not accessible to most common people. The commoners were not allowed to fish in bodies of water near their homes, as they would be owned by the church, or gentry and nobility. Some lakes and rivers were open to fishing, if you paid rights to the owner. This was a costly prospect that many could not afford. What was on for offer, however, was salted, preserved fish. Eels, being abundant in rivers, could also be a relatively inexpensive option. As a result, while the upper and monistic classes ate fresh fish, the middle and lower classes ate salt fish or eels. ⁽⁴⁾

For most of society, however, meat in general was scarce. If an animal such as a cow, ox, or sheep was owned, it would be so valuable as a working animal, fiber, or milk producer. Meat at market would be expensive. These animals would only be slaughtered at the end of their lives, and would produce a tougher meat. Poultry, also, were of a much higher value laying eggs and would also only be eaten at the ends of their lives. Such tough meat, from older, working animals and poultry, work perfectly in a long, slow cooking method such as stewing in a pottage. ⁽⁴⁾

Also influencing what was in your pottage were the prevailing health theories of the day. At this time Western Society believed that health was influenced by four humors, or fluids, that made up the body. This system of scientific belief had been in

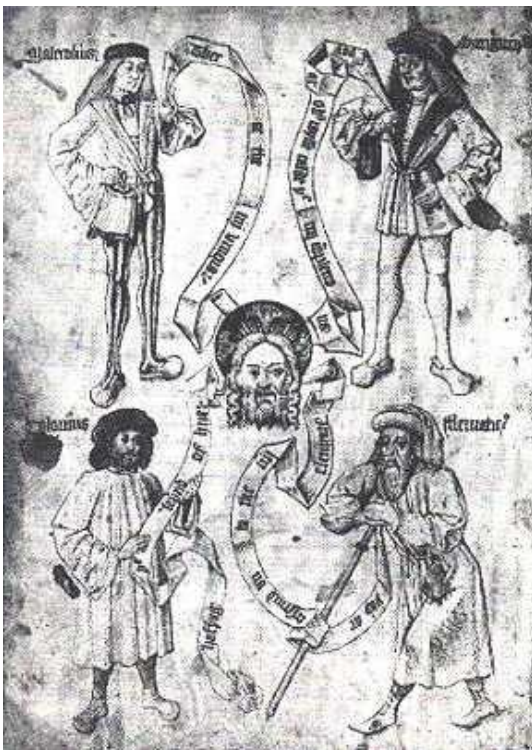
existence since 400 BCE, having been put forth by Hippocrates. The liquids consisted of blood, phlegm, black bile, and yellow bile. Each liquid had a corresponding quality, blood was sanguine, phlegm was phlegmatic, black bile was melancholy, and yellow bile was choleric. In 14th century medicine, any illness was due to an imbalance of these humors. ⁽⁹⁾ Each humor had properties that could be combated or aided by properties in food.

Blood (sanguine) was hot and moist, phlegm (phlegmatic) was cold and moist, black bile (melancholy) was cold and dry, and yellow bile (choleric) was hot and dry. You could judge what humor was not in balance based on a person's behavior. Someone suffering from too much black bile, for example, would suffer from an excess of sadness or be delusional. ⁽¹⁰⁾ For another example, cabbage was considered warm and dry. It would be used to combat a wet illness, and could "remove obstructions", but was considered bad for the intestine. Fennel, also warm and dry, was thought to help with eyesight and fever, but causes problems with menstrual flow. Cucumbers, on the other hand, were cold and wet, and helped with hot fevers but causes pain in the groin. ⁽¹¹⁾

The Humours portrayed as Four Men. ⁽¹⁰⁾

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