

The Aerie



<http://www.clker.com/clipart-10453.html>

JULY-AUGUST A.S. LIII (2018)

Cum An Iolair Calendar

(Events in bold are local)

July 2018

- 4 Shire 4th of July Party at St. Thomas
- 6 Shire Meeting: St. Thomas the Apostle 12251 Antioch Rd.-7pm
- 7 Regional War Practice—Flinthyll (Burlington, IA)
- 13 Cook's Guild 7:30 at Marguerite's 7216 Cottonwood Shawnee, KS
- 14 Summer Coronation—Lonely Tower (Omaha, NE)
- 20 Shire Meeting: St. Thomas the Apostle 12251 Antioch Rd.-7 pm
- 21 CalonCon—Forgotten Sea (Belton, MO)
- 28 **Feast of Eagles**—Cum an Iolair (S. Johnson County, KS)
Summer Slaughter—Coeur d'Ennu (Des Moines, IA)

August 2018

- 3 Shire Meeting: St. Thomas the Apostle 12251 Antioch Rd.-7pm
- 4-12 Pennsic—Aethelmarc (Slippery Rock, PA)
- 10 Cook's Guild 7:30 at Marguerite's 7216 Cottonwood Shawnee, KS
- 11 Regional Fighter Practice—Crystal Mynes (Joplin, MO)
- 17 Shire Meeting: St. Thomas the Apostle 12251 Antioch Rd.-7 pm
- 18 Heraldshill Annual Event—Heraldshill (Charles City, IA)
Masters of the Duel—Oakheart (Springfield, MO)
- 25 Cattle Raids—Mag Mor (Lincoln, NE)

September 2018

- 1 Tournament of Horse and Falcons—Forgotten Sea (Kansas City, MO)
- 7 Shire Meeting: St. Thomas the Apostle 12251 Antioch Rd.-7pm
- 8 King's Companie of Archers—TBA
- 14 Cook's Guild 7:30 at Marguerite's 7216 Cottonwood Shawnee, KS
- 15 Queen's Prize—Crystal Mynes (Carthage, MO)
- 21 Shire Meeting: St. Thomas the Apostle 12251 Antioch Rd.-7 pm
- 22 Crucible at the Crossroads—Three Rivers (St. Louis, MO)
- 29 Coeur d'Ennu Event—Coeur d'Ennu (Des Moines, IA)

Shire Birthday List

July

- 23 Marguerite des Baux

August

- 12 Dunstan Godricson
- 24 Garsiyya al-Andalusi

September

- 2 Gianlupo delle Bande Neri
- 15 Bronwen ferch Lloid

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. Ki is starting to act as the Deputy Exchequer. We will need a new Herald. See the Seneschal if you are interested. There are many jobs that need to be done a Feast of Eagles. Please consider volunteering for one of them. We need people to sit at gate, sell sodas, help cook, serve and help with fighting. Hope to see you at this fun event!

Our Daily Bread

An Essay on food & Work in the Middle Ages

Part II

by HL Fiona nic Gormliatha

(Used with permission)

But querns were for individual home use, larger community ones (that were ultimately built & controlled by the local abbot, lord, convent), where much larger grindstones that were fitted with levered handles turned by the miller or criminals or even prisoners (human-powered). Or they would be fitted with harness & turned by animal power—donkeys, mules, oxen, maybe horses (not often, the last). And at long last, the invention of water powered gristmills (water wheel or even tidal powered!), or harnessing the air with a windmill (which arrived in England about 1180). The Domesday book showed 6,000 windmills (a valuable part of a property!) listed in 1086. Mills were usually built & controlled by nobles, who took a portion of each measure of grain ground at the mill & the miller was also the baker too, as the lord would also have control of the local

oven as well! Flour was usually used within a week or so after its grinding, as it could become rancid from the oils in the wheat germ, our modern flour has been amended to have a longer shelf life. This is why many medieval recipes use bread crumbs for thickening sauce instead of flour.

But getting a bit ahead of ourselves, the simplest breads where those you can make at home, on the hearth, flat breads like oatcakes—take some coarsely ground oats soak in water to barely cover, form into a flat layer or cakes & dry/bake by the fire, store or eat. Most flat breads are that simple, flour made of some sort of grain, peas or beans, mixed with water or milk or even beer, bake on hearthstone or plaster on the outside of a beehive-style fireplace, what have you. Throw on some veggies & you have foccaccia or Pizza (no red sauce yet though!). Cakes, biscuits, crumpets, scones.

A word here on fire—most everybody had or were allowed a fire to keep themselves warm, usually a fire pit in center of the room contained/surrounded by stones. Note that I said “allowed” peasants sometimes had to pay fire tax, not only that, but they were not allowed to cut down a noble's trees to warm themselves, they were allowed to gather deadfall in the woods which is where we get the term “by hook or by crook” as they were allowed to pull down dead branches with a hook or shepherd's crook. In France during the time of Charlemagne they were also supposed to bank or cover their fines by eight o'clock, which is where they get the word “curfew”--from the French “cover fire”.

Risen bread is obtained with yeast, which was used in Egypt in 4000 BCE, probably when flatbread makings were left out in a warm place & wild yeast fell in it & it was baked & found tastier than plain flatbread. Before you know it, you have at one time 20 different varieties of bread from highly processed & easy on the teeth white Court or pope loaf--requiring the flour to be “bolted” or forced through muslin cloth so that only the fine white flour was used, the rough brown wheat germ fit for the lesser quality bread like the peasant loaf, that was also adulterated with peas or beans. You also had yeast to make beer, but more on that another day. Bread was mixed & formed in kneading troughs, that were often impregnated with yeast that may not have needed the addition of more leavening. These bread troughs were often passed on from mother to daughter, or baker to son.

But just to make sure that you had a nice loaf, a sort of foam taken from fermented flour (preserved from the previous batch of bread by storing in flour or salt) or more often from fermenting beer, this was called “barm”. This barm would bloom or proof, making your dough double in size, after which it would be punched down, shaped into a loaf (usually round) & set to rise again. Why the second rising? Because it had been noticed that if you baked the bread without a second kneading, the bread would bubble or blister (not unlike the wonderful tasting, but pocked nan you have at an Indian eatery). This holey bread would not hold whatever topping you put on it & you would be eating crust, basically. The second kneading hopefully distributed the yeast bloom so that the bubbles formed a nice firm but airy texture instead.

If you were part of a lord's household you were granted so many loaves of bread a day, depending on your status & position in the household—a page would get less than a blacksmith, but since he was of noble birth it would be good white bread. Quality of bread was important, if a baker was found to sell poor-quality or

underweight loaves, his punishment was to be pulled on a hurdle (a sort of sled) through town with an offending loaf hung around his neck. With people jeering at, & pelting him with objects, I am certain.

Baking was a process, once you had your oven, often a free-standing one built of brick or clay in a sort of beehive-style. A fire would be built in the oven (in early times) & once the walls were heated & the wood down to coals, they were raked out. Then the loaves of bread were placed on the hot stones to bake. Once cooled the bread was sold or stored, often in wire baskets, under the rafters—again the rodents! Bread could not be stored for long, as it could mold or dry out so much that it was fit only for travel bread that had to be soaked to be eaten.

Often a lord's household made use of the services of a pantler, who hand out the bread at the table, according to everyone's allotment or status. He would slice the bread accordingly as well, the lower, (often charred) lower crust was used as a trencher to eat off of & later given to the poor. Those of higher rank or ladies were given the finer (and cleaner!) “upper crust”, this was often given as a treat as “sops” as they were soaked or floated in broth, soup, or sauce & eaten.

A good loaf of bread could keep you going for the hard day's work.

Next up, what to put on your bread, (butter, cheese & things dairy) and what to drink to wash it down with even later on. Please give me some feedback on this, what do you think?

Websites: “Medieval Bread” or “Medieval Cuisine”, “The Medieval Calendar”

Bibliography:

Eyewitness Books series: Medieval Life

Food in History by Reay Tannahill

Copyright 2018 Jane Nichols

The Making of Linen

by Fiona nic Gormliatha

(used with permission)

Translator's Note: This time Lady Fiona writes to her family from Limerick, Ireland. She is very excited about her homeland's most famous export--linen.

august 1188

my dear ones,

you are probably most surprised at my writing you when I am barely a week's journey away in limerick, but I have had such a delightfully instructive day that I cannot wait until I return home to share it with you. I have learned how they make the justly-famed Irish linen here.

first they grow the flax, which is a rather pretty plant with slender stems, narrow leaves and blue flowers, that grow as high as my waist or breast (Trans. note: flax grows 3-4 feet high). it grows very well here in Ireland, for it needs cool, moist weather and rainy summers. when ripe, they pull it up and set it in the fields to dry a bit so that they can knock out the seeds using flails or paddles to do so. the seeds are useful for oil to rub on fine wood (although another variety of flax is best for this purpose) and to make poultices or porridge good for invalids.

They "ret" or rot it, either by laying it out in grassy meadows so that they dew may dampen it for several weeks or they may cut the time to one or two weeks by putting it in slow-moving lakes or bogs, using stones to weigh it down. then it is dried again and "scutched" or beaten with flails to separate the fibers and the rest of the stem is removed.

Finally it is combed or "hackled" so that the long "line fibers" are separated from the short tow (which is used to make rope or coarse cloth such as sails). then the thread is spun on a special distaff or wheel (one of each accompanies this letter) and woven into cloth, the finest sort having up to 200 threads to the inch.

Linen, if it is to stay white, is gradually bleached by sprinkling it with water (often mixed with vinegar) and laid out in the full sun, the finest sort becoming as white as snow. but it takes to dyeing easily, particularly the popular saffron yellow, and makes wonderful embroidery floss in vibrant colors that can be flossy if heated and combed. but if undyed, it is often sized by being covered with a paste of fuller's earth which makes the weave tight enough to catch the wind and gives it that distinct "soapy" feel.

I think that it would be wise to try our hand at growing flax and making linen. I will be home in a week or so, once I have absorbed all the information I can--and once I have finished the shirts I am making for you Phillippe and Eamon, and a chemise for Aoife. I am leaving some of the seams and all of the embroidery for you to do, Aoife, for it is time you learned to sew. I am pleased with your wool spinning--you are far better at it than I ever was. and do not think, Eamon, that I have forgotten you, for you are nearly 9 and it is time for me to think of apprenticing you out.

I sign myself,

Fiona nic Gormliatha, Knitmaster

Bibliography

Barnhardt, Robert. World Book Encyclopedia, Vol. 12: Linen. Chicago, IL: World Books, Inc., 1993.

Gies, Frances & Joseph. Women In The Middle Ages. New York, NY: Barnes and Noble Books (A Division of Harper & Row Publishers), 1978.

Mari Kathleen nic Lauren. Compleat Anachronist series #26: Fabrics From The Wellspring. Milpitas, CA: Society For Creative Anachronism Inc., 1986.

Seigler, David. World Book Encyclopedia, Vol. 7: Flax. Chicago, IL: World Books, Inc., 1993.

Copyright 2018 Jane Nichols

The Amazing Life of Jane Shore, King's Mistress

by HL Fiona nic Gormliatha
(used with Permission)

Elizabeth, "Jane" Shore was born in London in 1445, the daughter of a wealthy merchant named John Lambert & his wife, Amy. She was a pretty child that grew into a lovely woman, so lovely that there is a story that Lord Hastings, boon companion of King Edward IV heard of her beauty & tried to have her drugged so that he could abduct her & make her his mistress. She was saved, when her servant stopped her before she drank the drug & confessed her part in the kidnapping attempt. Her father decided that he would save his daughter by marrying her

off to a goldsmith named William Shore who was some 14 years her senior & she barely nubile. The marriage was doomed from the start.

Edward heard about her beauty from Hastings & since he loved to go incognito among the people of London, he arranged to meet her at her husband's shop in 1476. Soon after he extended his protection to William Shore & facilitated Jane's annulment from her husband on grounds of impotence, "denying her the hope of children". Soon after, she was his acknowledged mistress, and it was obvious that she had fallen for her royal lover.

As the first public king's mistress since the infamous Alice Perrers, Jane could not be more unlike her. She was literate, and used her access to the king discreetly, and not making profit from it, she even became friends with the Queen, Elizabeth Woodville, who knew that her husband would have his fun, but always return to her. Edward praised her as "Merry in company, ready and quick of wit." She became a favorite of the people, since she often helped those in trouble. It is thought that she changed her name to Jane, so she would not have the same name as the Queen!

Edward was faithful to her (mostly) until his sudden death in 1483, Jane was briefly the mistress of Edward's stepson, (Elizabeth's son from her previous marriage), Thomas Grey, the Earl of Dorset until Dorset was taken by Edward's brother, Richard & executed for plotting against his role as Protector of Edward, his brother's heir.

Jane then came under the protection of Lord Hastings, who used her as a go-between to Queen Elizabeth, who had taken sanctuary at the Tower. Jane was allowed to visit her & they conspired to remove Richard as Lord Protector. He hated Hastings & Jane, calling them immoral & untrustworthy. But Richard got wind of the plot & moved decisively, executing Hastings & declaring Elizabeth's marriage void & her & Edward's children bastards. He also arrested Jane, throwing her in the Tower & accusing her & Elizabeth of trying to use witchcraft to "waste & wither his body."

But the outcry against this punishment to the warmhearted Jane forced him to reduce the charges to harlotry, (the witchcraft could not be proved) the Bishop of London ordered her to make public penance, walking barefoot to St. Paul's cathedral dressed only in her petticoat & carrying a lighted taper walking before a cross & choirs singing forgiveness for her sins. In spite of the jeering crowds who came to see Richard's coronation, it was noted that Jane carried herself with great dignity.

Jane was then put in Ludgate prison where her beauty was noticed by Richard III's solicitor, Thomas Lynom, who fell in love with her & in spite of Richard's misgivings, married her & got the king to pardon her. There was a story that Jane was to be put aside by Lynom, & die in poverty, but what really happened is that she lived quietly with her husband, bearing him a son. It happened that Thomas Lynom lost his post as King's solicitor after Richard's death at Bosworth, but he managed to gain a job as a mid-level government clerk. Sir Thomas More was able to meet Jane near the end of her life & found her still attractive in spite of her age & still in possession of her "soft, tender heart." She died in 1527 at the age of 82 (!) & was buried at Hinxworth Church in Heresfordshire. What a life she had had!

Copyright 2018 Jane Nichols

OFFICERS

Seneschal	Lady Bronwen Ferch Lloid E-mail: seneschal@shirecai.calontir.org
Chatelaine	Lady Eibhilin O'Beirn E-mail: chatelaine@shirecai.calontir.org
Chronicler	Lord Niccolo E-mail: chronicler@shirecai.calontir.org
Exchequer	HL Fiona Nic Gormliatha E-mail: exchequer@shirecai.calontir.org
Herald	Lady Ki No Kotori E-mail: herald@shirecai.calontir.org
Knight's Marshal	Lord Gianlupo delle Bandi Neri E-mail: marshal@shirecai.calontir.org
Minister of Arts & Sciences	Mistress Lillian Boyer e-mail: artsci@shirecai.calontir.org
Webminister	Lady Ysabel de la Oya E-mail: webminister@shirecai.calontir.org
Website	http://shirecai.calontir.org/

This is the July-August 2018 issue number 262 of The Aerie, a publication of the Shire of Cum an Iolair of the Society for Creative Anachronism, Inc. (SCA, Inc.). The Aerie is available from the Chronicler. It is not a corporate publication of the SCA, Inc. and does not delineate SCA policies. Copyright 2018 Society for Creative Anachronism.

Opinions expressed in articles, letters, etc. are exclusively those of the authors.

Copyright © 2018 Society for Creative Anachronism, Inc.
For information on reprinting articles and artwork from this publication, please contact the editor who will assist you in contacting the original creator of the piece. Please respect the legal rights of our contributors.