

## From the Baron and Baroness

The ice and snow of the Thescore winter has melted away into the traditional soggy springtime. With the return of warm weather, it's time for the Barony to once again begin contemplating the distant horns of war.

We attended the opening exhibition of 17th and 18th Century still life paintings from the Medici collection



at the Memorial Art Gallery. (<http://mag.rochester.edu/exhibitions/index.html#NaturaMorta>) This was a lovely affair that included achingly beautiful and amazing Medieval and Renaissance choral music by Musica Spei in the museum's grand fountain court. (<http://www.musicaspei.org>) The paintings themselves are a fascinating glimpse into the lives of Italians just after our period of study--particularly the fruits and vegetables they cultivated and ate! We also got to hug fellow Thescorean Aelis, who was similarly dressed up for the gala. The exhibit, Natura Morta, runs through to May 27.

Speaking of wonderful Thescoreans, we give warmest thanks to Katyanna, William, Dubheasa, and Eldjarn for creating most of the gorgeous new baronial order medallions and to Kadlin for scheduling this medallion-painting session at a social meeting.

However, with heavy hearts we bid fond farewell to one of our favorite gentles, Lord Lionheart, the corporal of our Brute Squad, who is taking a long (but temporary) journey to faraway lands. We wish him godspeed and safe return.



We were thrilled by all the Thescore participation at Ice Dragon last month, in the lists, in the kitchen and behind the troll table, and on both sides of the Pent... not to mention proud of the Thescoreans so rightly recognized in Court that evening. (Vivant Lady Ingridr, Their Lordships Timothy & Ulric, and Her Ladyship Bryn!)

We look forward to witnessing the passing of the kingdom from Christopher & Morgen to Rurik & Angelik and pledging to hold Their Barony for Them at Coronation this month. We also plan on attending Crown Tourney and Æthelmarc War Practice as gentles across the kingdom ready for War...

Eric & Katja

## From the Seneschal

Vivats to Fridrikr and the entire event staff for a fabulous College of Three Ravens! About 225 people attended.

We have an event! Two, actually. Katrina will be the autocrat for Pax this year. The event will be held at the same location as last year (Genesee Country Campground in Caledonia) but will be moved up a bit due to Pennsic and various con-

flicts. The date will be June 29-July 1. On November 17, Yasmina will be the autocrat for a big fencing event at the Main Street Armory.

The Barony has formed teams to focus on recruitment at some of the local institutions

## Inside this issue:

Dance Practice Change p2

Cooking with Katja p2

Eddiac Poetry p3

Social Meeting Notes b p7

From the Society  
Seneschal—Background  
Checks p8

Event Announcements,  
Scheduled Meetings p8

Officers and Notables p12



## Special points of Interest:

- Cover Art by Pleasance de Cognieres
- Condolences p.8
- Scribal Newsletter Online p8
- Upcoming Events p9

## From the Seneschal - cont'd from cover

of higher learning. These are as follows:

RIT Team: Kadlin, Sigvaldi, Bryn, Yasmina, Pleasance, Mairghread, Orianna  
 U of R Team: Dubheasa, Cedric, Karen, Vettius, Eldjarn, Bryn, Kadlin, Sigvaldi  
 MCC: Ryan

Ryan would appreciate some help with MCC. Please contact him or me if you'd like to help out. Teams have not met yet but we hope that plans can be developed to attract interest and establish groups at those institutions this year.

The following offices are up in July:

Minister of Arts and Sciences  
 Exchequer  
 Chirurgeon

The next term will extend to July of 2009. Anyone interested in one of these offices, even those of you who want to remain in your office (or who will not be allowed to quit!), needs to fill out an application. Applications are due by the May business meeting.

Our next Baronial Curia is July 17. Any proposed changes to the Policies and Procedures need to be presented to me by the May business meeting.

Do you realize Pennsic is only three months and a bit away? Mick is once again acting as our Land Agent. Thank you Mick! He has already entered "Barony of Thescorre" as a camping group, so get your preregistration in.

In Service,  
 Peregrine  
 (Who still has stuff that has not been unpacked from last Pennsic.)




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## Dance Practice Relocated Apr. 11

The Adams St. Center will be closed on the day of our next Court and Country dance practice (April 11) so we're going to have pizza and movie night at our house, starting at about 6:30. Movie TBA. Call me if you need directions or have questions.

Peregrine

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## Cooking with Katja by Baroness Katja Davidova Orlova Khazarina

I was gathering research and my past recipes on period cheesecakes last week with the plan of writing about them when I got an intriguing email from Morgaine. (The former Thescorrean has been merrily redacting recipes in Atlantia and occasionally tells me what she's done recently or asks for advice on feasts.) She told me that she was trying out the carrot/cheese quiche recipe from a late-16th Century Spanish cookbook, saw that I'd done it for a feast in recent years, and had several questions about not only how I did certain steps but also why I made the choices I did with my redaction of the recipe:

Why didn't I bake it in a pie crust?

Why did I use just ricotta cheese and not several, as directed in the original?

Did I ever try making it with homemade fresh cheese instead of store-bought ricotta?

How long did I drain the ricotta?

Did I serve it hot or at room temperature?

These are good questions—several are ones I would ask the entrant if the redaction were entered in an A&S competition. Once I dredged up my recollections and notes on doing that feast and redaction, I was able to give her what I hope were relatively useful

answers. I thought it was a good exercise in unraveling how a redaction is done... and why a cook's redaction for a feast might not follow the original as stringently as expected. Furthermore, I like going back and questioning redactions I've done in past year, to see if I can improve upon them.

Here's the original period recipe:

Torta de Zanahoria

Libro del Arte de Cozina, by Diego Granado, 1599

Wash and scrape the carrots, and remove them from the water and cook them in good meat broth, and being cooked remove them and chop them small with the knife, adding to them mint and marjoram, and for each two pounds of chopped carrots a pound of Tronchon cheese and a pound and half of buttery Pinto cheese, and six ounces of fresh cheese, and one ounce of ground pepper, one ounce of cinnamon, two ounces of candied orange peel cut small, one pound of sugar, eight eggs, three ounces of cow's butter, and from this composition make a torta with puff pastry above and below, and the tortillon with puff pastry all around, and make it cook in the oven, making the crust of sugar, cinnamon, and rosewater. In this manner you can make tortas of all sorts of roots, such as that of parsley, having taken the core out of them.

[Translation by Mistress Brighid ni Chiarain (Robin Carroll-Mann), 6/6/2001

webbed at <http://www.florilegium.org/files/FOOD-MANUSCRIPTS/GuisadosI-art.html>]

Here's my redaction:

Carrot Quiche

1 lb. carrots

8 oz. ricotta

1 Tb. butter, softened

2 eggs, beaten

pinch minced mint

pinch ground marjoram

1 tsp. minced orange peel

1 Tb. sugar

Preheat oven to 350 degrees. Drain the ricotta. Clean, peel, and boil the carrots until soft. Mash and mix with the ricotta, butter, and herbs & spices. Pour into a pie pan, smooth the top, and bake for 30 minutes. ©2005 Chris Adler-France

On the face of it, quite honestly, it seems like I didn't follow the original recipe very closely! <smile> It's pureed, spiced carrots and cheese, baked in a sweet, rich pie shell as you would a tart or cheesecake. And yes, the version I served at a Spanish meal for the Feast of the Seven Deadly Sins in 2005 (<http://www.katjaorlova.com/2005F7D.html>) was simply in a pie pan, not in a crust in a pie pan. In addition to what Morgaine queried, I left out the rosewater and cinnamon, and also cooked the carrots in water rather than in meat broth. Why would I change all those things if I'm trying to recreate period recipes accurately?

## Eddaic Poetry: An Introduction & Explanation By Baron Fridrikr Tomasson

The "Poetic Edda" contains poems that are the oldest form of Norse poetry. They are the stories and poems that most people identify with when they think of the Vikings. They are the tales of Oðin & Þor, Freya & Freyr, Loki & Baldr. "Their history is strangely mysterious. We do not know who composed them, or when or where they were composed; we are by no means sure who collected them or when he did so; finally, we are not absolutely certain as to what an "Edda" is, and the best guess at the meaning of the word renders its application to this collection of poems more or less misleading."

(<http://www.sacred-texts.com/neu/poe/poe02.htm>)

Although much of the history and origins of the Eddas remain hidden in the fogs of history, we do have some ideas about them.

They are the origin of much of both Norse and Germanic mythology, including the Wagner Ring Cycle. They do present the Norse concept of the origin of the universe, presented in the Voluspo (Wise-Woman's Prophecy), as well as lessons for men to live by (the Havamal). Kari Ellen Gade presents an outline of the qualities of the Eddaic poetry:

Eddic poetry relates heroic and mythological events, such as Þor's fight with giants, the beginning and end of the world, or Sigurdr's slaying of the dragon... Eddic poetry... contains poetic circumlocutions, but the constructions are, as a rule, simpler.... On the whole, Eddic poetry more or less reflects the same stage of development as do Old English and Old Saxon poetry. (Gade: 2)

A further description of the basic qualities of Eddaic poetry is provided by Turville-Petre:

The origin of the name "Edda is ... obscure. It could mean "great-grandmother," for much of the book consists of tales which could have been told by a man's great-grandmother. It may also mean "the Book of Oddi", for it was at Oddi, in the south of Iceland, that Snorri {Sturluson, the man who wrote down much of the Eddas} grew up and acquired much of his learning. Alterna-

tively, it could be a derivative of *odr* (poetry)... The Edda is commonly about ancient myths and legends... The Eddaic poetry is in “free” measures. This implies that syllable and line-endings are not measured strictly, although the stresses are.... Eddaic poems are timeless; they are ascribed to no named authors and only painstaking research may show when or where they were composed, when and where some of the events which may have ultimately inspired them may have taken place. (Turville-Petre: xi-xvi)

The verse form of the Poetic Edda varies from six to eight syllables per line. The lines often break into two units, and most lines contain alliteration. Simple kennings (metaphoric phrases) are often present. When reading the eddas, you should remember that they are originally intended to be spoken aloud, not read silently.

The Poetic Edda consists of about 36 poems, both myths of the gods and legends of heroes, of various ages and origins. There is a great deal of dispute as to the accuracy of many of the poems, for additions and deletions have been made in the texts over the centuries. The list of poems in the Poetic Edda:

### The Mythic Lays

[Völuspá](#)

[Vafþrúðnismál](#)

[Grímnismál](#)

[Forspjallsljóð \(Hrafnagaldur Óðins\)](#)

[Vegtamskviða \(Baldrs Draumar\)](#)

[Hávamál](#)

[Hymiskviða](#)

[Þrymskviða](#)

[Alvíssmál](#)

[Hárbarðsljóð](#)

[Skírnismál](#)

[Rígsþula](#)

[Lokasenna](#)

[Fjölsvinnumál](#)

[Hyndluljóð \(Including Völuspá in skamma\)](#)

[Grógaldur](#)

The Vala's Prophecy

[The lay of Vafþrúdnir](#)

The Lay of Grinir

The Song of Odin's Raven

Baldr's Dream

The High One's Song

The Lay of Hymir

The Lay of Thrim

The Ballad of Alvis

The Poem of Harbarth

The Ballad of Skirnir

The Lay of Rig

The Ballad of Loki

The Ballad of Fjolvinn

The Poem of Hyndla

The Tale of Grogaldur

### The Heroic Lays

[Völundarkviða](#)

[Helgakviða Hjörvarðssonar](#)

[Helgakviða Hundingsbana in Fyrri](#)

[Völsungakviða in Fornu \(Helgakviða Hundingsbana in Önnur\)](#)

[Frá Dauða Sinfjötla](#)

[Grípisspá](#)

[Reginismál](#)

[Fáfnismál](#)

[Sigdrífumál](#)

[Guðrúnarkviða in Fyrsta](#)

[Sigurðarkviða in Skamma](#)

[Helreið Brynhildar](#)

(<http://www.northvegr.org/lore/poetic2/index.php>;

<http://www.sacred-texts.com/neu/poe/index.htm>)

Although time does not permit me to describe all of the poems in the Poetic Edda, I will talk about three or four. The first, and to many, the most important of the poems in the Poetic Edda is *Voluspo* or *The Wise Woman's Prophecy*. Bellows describes it as follows:

The general plan of the *Voluspo* is fairly clear. Óðin, chief of the gods, always conscious of impending disaster and eager for knowledge, calls on a certain “Volva”, or wise-woman, presumably bidding her rise from the grace. She first tells him of the past, of the creation of the world, the beginning of years, the origins of the dwarfs, ... of the first woman and man, of the world-ash Yggdrasil, and of the first war, between the gods and the Vanir. ... She discloses some of Óðin's secrets and the details of his search for knowledge. Rewarded by Óðin for what she has thus far told, she then turns to the real prophecy, the disclosure of the final destruction of the gods... *ragna rok*, the fate of the gods. (<http://www.sacred-texts.com/neu/poe/poe03.htm>)

You can see that this is a very important text. As a statement of the creation & destruction myths, it has gone through many changes over the centuries, particularly when the myth was brought into the Christian tradition in the early 14th

century. Bellows believes that “the poem was altered during the two hundred years between its composition and its first being committed to writing... It is in effect a series of gigantic pictures, put into words with a directness and sureness which bespeak a poet of genius.” (<http://www.sacred-texts.com/neu/poe/poe03.htm>)

Here are several passages, in the original and in Bellows’s translation:

1. Hljóðs bið ek allar | helgar kindir,  
meiri ok minni | mögu Heimdallar;  
viltu, at ek, Valföðr! | vel framtelja  
forn spjöll fíra, | þau er fremst um man.

2. Ek man jötna | ár um borna,  
þá er forðum | mik fœdda höfðu;  
níu man ek heima, | níu íviði,  
mjötvið mœran | fyr mold neðan.

3. Ár var alda | þar er Ýmir bygði,  
vara sandr né sær | né svalar unnir,  
jörð fannsk æva | né upphiminn,  
gap var ginnunga, | en gras hvergi.

4. Áðr Burs synir | bjöðum um ypðu,  
þeir er Miðgarð | mœran skópu;  
sól skein sunnan | á salar steina,  
þá var grund gróin | grœnum lauki.

1. Hearing I ask | from the holy races,  
From Heimdall's sons, | both high and low;  
Thou wilt, Valfather, | that well I relate  
Old tales I remember | of men long ago.

2. I remember yet | the giants of yore,  
Who gave me bread | in the days gone by;  
Nine worlds I knew, | the nine in the tree  
With mighty roots | beneath the mold.

3. Of old was the age | when Ymir lived;  
Sea nor cool waves | nor sand there were;  
Earth had not been, | nor heaven above,  
But a yawning gap, | and grass nowhere.

4. Then Bur's sons lifted | the level land,  
Mithgarth the mighty | there they made;  
The sun from the south | warmed the stones of earth,  
And green was the ground | with growing leeks.

<http://www.northvegr.org/lore/poeticon/001.php>;  
<http://www.sacred-texts.com/neu/poe/poe03.htm>)

The second poem from the Poetic Edda I want to mention is the Rigspula “the song of Rig” which Bellows describes as “essentially unlike anything else which editors have agreed to include in the so-called Edda. It is definitely a cultural poem, explaining, on a mythological basis, the origin of the different castes in early society: the thralls. The peasants, and the warriors. From the warriors, finally, springs the one who is destined to become a king, and so, the whole poem is a song in praise of the royal estate.” (<http://www.sacred-texts.com/neu/poe/poe14.htm>)

In his article, “The Historical Worth of the Rigspula”, Frederic Amory hypothesizes that the poem comes from 13th century Norway: “In the broader social structure of

thirteenth-century Norway, with its amplified hierarchy of ranks or estates, ... the separation of noble and free-holding estates from the landless, laboring, and enslaved peasantry is likewise strongly implied in the poem by the contrasts between the physically repulsive drudge, þræll, and his betters, the ruddy yeoman, Karl, and the idle aristocrat, Jarl, whose sole occupations are raiding, hunting, and swimming.” (Amory: 5)

The poem itself probably dates from an earlier time, but was adapted to the 13th century when it was recorded. (Amory: 6-7)

Following are a couple of passages from the Rigspula:

2. Kom hann at húsi, | hurð var á gætti,  
inn nam at ganga | eldr var á golfi;  
hjón sátu þar | hár at árni,  
Ái ok Edda, | aldinfalla.

3. Rígr kunni þeim | ráð at segja;  
[-- -- -- --] | meir settisk hann  
miðra fletja, | en á hlið hvára  
hjón salkynna.

2. Forward he went | on the midmost way,  
He came to a dwelling, | a door on its posts;  
In did he fare, | on the floor was a fire,  
Two hoary ones | by the hearth there sat,  
Ai and Edda, | in olden dress.

3. Rig knew well | wise words to speak,  
Soon in the midst | of the room he sat,  
And on either side | the others were.

4. Þá tók Edda | ökkvinn hleif,  
þungan ok þykkvan, | þrunginn sáðum,  
bar hon meir at þat | miðra skutla,  
soð var í bolla, | setti á bjóð;  
var kálfr soðinn | krása beztr.

5. Rígr kunni þeim | ráð at segja,  
reis hann upp þaðan, | réðsk at sofna;  
meir lagðisk hann | miðrar rekkju,  
en á hlið hvára | hjón salkynna.

4. A loaf of bread | did Edda bring,  
Heavy and thick | and swollen with husks;  
Forth on the table | she set the fare,  
And broth for the meal | in a bowl there was.  
(Calf's flesh boiled | was the best of the dainties.)

5. Rig knew well | wise words to speak,  
Thence did he rise, | made ready to sleep;

Soon in the bed | himself did he lay,  
And on either side | the others were.

<http://www.northvegr.org/lore/poeticon/012.php>;  
<http://www.sacred-texts.com/neu/poe/poe14.htm>)

The third poem from the Poetic Edda I will speak of is an example of the Viking sense of humor. Thrymskviða eðr Hamarsheimt, The Lay of Thrym, or the Hammer Recovered. In this tale, the Giant, Þrym has stolen Þor's hammer and he demands that Freya, the goddess of the earth & fertility become his bride. His real plan is to gain control of both the goddess and the Brisinga necklace, a thing of great magic. There follows several comic scenes, among which is Þor, dressed in drag as Freya, being "married" to the giant, Þrym. While this is definitely a tale of the craftiness and deceitfulness of the gods, it is hard to believe that the listener wouldn't be amused by the almost slap-stick quality of the plot.

Quotations from Thrymskviða eðr Hamarsheimt follow:

1. Vreiðr var þá Vingþórr | er hann vaknaði  
ok síns hamars | of saknati,  
skegg nam at hrista, | skör nam at dýja,  
réð Jarðar burr | um at þreifask.  
2. Ok hann þat orða | alls fyrst of kvað:  
"Heyrðu nú, Loki, | hvat ek nú mæli  
er eigi veit | Jarðar hvergi  
né upphimins: | áss er stolinn hamri".

1. Wild was Vingthor | when he awoke,  
And when his mighty | hammer he missed;  
He shook his beard, | his hair was bristling,  
As the son of Jorth | about him sought.

2. Hear now the speech | that first he spake:  
"Harken, Loki, | and heed my words,  
Nowhere on earth | is it known to man,  
Nor in heaven above: | our hammer is stolen."

3. Gengu þeir fagra | Freyju túna  
ok hann þat orða | alls fyrst of kvað:  
"Muntu mér, Freyja, | fjaðrhams léa,  
ef ek minn hamar | mættak hitta?".  
Freyja kvað:

4. "Þó munda ek gefa þér | þótt ór gulli væri  
ok þó selja, | at væri ór silfri."

5. Fló þá Loki, | - fjarhamr dunði, -  
unz fyr útan kom | ása garða  
ok fyr innan kom | jötna heima.

3. To the dwelling fair | of Freyja went they,  
Hear now the speech | that first he spake:  
"Wilt thou, Freyja, | thy feather-dress lend  
That so my hammer | I may seek?"

*Freyja spake:*

4. "Thine should it be | though of silver bright,  
And I would give it | though 'twere of gold."

Then Loki flew, | and the feather-dress whirred,  
Till he left behind him | the home of the gods,  
And reached at last | the realm of the giants.

(<http://www.northvegr.org/lore/poeticon/008.php>;  
<http://www.sacred-texts.com/neu/poe/poe11.htm>)

The last poem from the Poetic Edda is the most important to the belief system and education of the Vikings. It is the Havamal, The High One's Lay, not so much a tale as a series of verses that give advice & tell the story of the High One (Óðin). Bellows says:

In its present shape it involves the critic of the text in more puzzles than any other of the Eddic poems. Without going in detail into the various theories, what happened seems to have been somewhat as follows. There existed from very early times a collection of proverbs and wise counsels, which were attributed to Othin just as the Biblical proverbs were to Solomon. This collection, which presumably was always elastic in extent, was known as "The High One's Words," and forms the basis of the present poem. To it, however, were added other poems and fragments dealing with wisdom which seemed by their nature to imply that the speaker was Othin. Thus a catalogue of runes, or charms, was tacked on, and also a set of proverbs, differing essentially in form from those comprising the main collection. Here and there bits of verse more nearly narrative crept in; and of course the loose structure of the poem made it easy for any reciter to insert new stanzas almost at will. This curious miscellany is what we now have as the *Hovamol*. (<http://www.sacred-texts.com/neu/poe/poe04.htm>).

Passages from the *Havamal* follow:

1. Gáttir allar | áðr gangi fram  
um skoðask skyli,  
um skyggast skyli,  
því at óvíst er at vita | hvar óvinir  
sitja á fleti fyrir.

2. Gefendr heilir! | Gestr er inn kominn,  
hvar skal sitja sjá?

Mjök er bráðr | sá er á bröndum skal  
síns of freista frama.

3. Elds er þörf | þeim inn er kominn  
ok á kné kalinn.

Matar ok váða | er manni þörf,  
þeim er hefr um fjall farit.

4. Vatns er þörf | þeim er til verðar kemr,  
þerru ok þjóðlaðar,  
góðs of æðis | ef sér geta mætti  
orðs ok endrþögu.

1. Within the gates | ere a man shall go,  
(Full warily let him watch,)

Full long let him look about him;  
For little he knows | where a foe may lurk,  
And sit in the seats within.

2. Hail to the giver! | a guest has come;  
Where shall the stranger sit?  
Swift shall he be who, | with swords shall try  
The proof of his might to make.

3. Fire he needs | who with frozen knees  
Has come from the cold without;  
Food and clothes | must the farer have,  
The man from the mountains come.

4. Water and towels | and welcoming speech  
Should he find who comes, to the feast;  
If renown he would get, | and again be greeted,  
Wisely and well must he act.

(<http://www.northvegr.org/lore/poeticon/006.php>;  
<http://www.sacred-texts.com/neu/poe/poe04.htm>)

In conclusion, the Poetic Edda gives us many of the most famous tales in the Norse and Germanic mythology. Al-

though we know relatively little of its age and origins, the tale live on today in multiple versions. Among the most accessible today is *The Norse Myths*, by Kevin Crossley-Holland; a prose re-telling of the Edda. I believe that more people should read and tell the tales from the Edda, in order to hear the old stories and learn from them.

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## **Thescore Social Meeting 4/3/07** by Baroness Katja Davidova Orlova Khazarina

Adams Street Recreation Center  
Kadlin, Arts & Sciences Minister  
15 Thescoreans present

By Baroness Katja

### **Recorder Lesson**

Nick, a City School District music teacher and friend of Kadlin's, shared with us some recorder history and walked us through a basic music lesson. Most present gamely tried to learn basic fingerings and tooted our walk through Hot Cross Buns and some other simple tunes, after Nick and Kadlin demonstrated Josquin des Prez' Mille Regretz.

Wooden recorders date back to around 800 A.D., Nick explained, and were an inexpensive, easy-to-transport musical instrument frequently used by traveling musicians in medieval and Renaissance Germany (Meistersingers), France (troubadours), England, and elsewhere. Although inexpensive plastic soprano recorders are common in grade school nowadays, he showed some lovely older wooden ones in a range of tones, including alto, tenor, and bass recorders. He noted bits of medieval musical history, such as that the Church considered certain rhythms to be opening oneself up to devilish attention, thus only a few were "approved" for music of the time.

Nick is interested in starting up either a group of recorder musicians (a recorder consort) or a group of singers (a chorale). If you are interested, please post to the Thescore Yahoo list. (He lurks. <smile>)

## Our Condolences

Lydia (Jean Verno), 's beloved mother, Mary, passed away earlier in March. She was 91. She had lived a long life and a good one, full of good work and loving family. She had not been ill and died peacefully at home. Our thoughts are with Lydia.

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## From The Society Seneschal: Background Checks for Youth

Please release the following information to your Local and Kingdom officers:

In response to repeated occurrences of the SCA having to deal with abuse of minors by SCA participants, risk to our membership from such predatorial behavior, and legal liabilities if we fail to execute proper due diligence, the SCA will be implementing a background check program to minimize risk of harm to our people and the organization. This program will revolve around conducting-- via a properly licensed vendor--background checks on all persons wishing to serve in a leadership or supervisory position where minors are expected to be taking direction from--or be in the direct control of adults who are not their parent or legal guardian.

An example of officials who must receive the background check are: Youth activities officers at all levels, Adults acting as youth marshals for any martial activity, persons organizing/in charge of youth activities for an event.

These checks will return a pass/fail status. A pass status will cause the corporate office to issue a card good for two years that must be presented in order to be accepted as an official as described above.

It is expected that this process will be streamlined and simplified as much as possible without invalidating the value of the background checks themselves. The cost of the checks will be billed back to the Kingdoms whose programs these volunteers are supporting.

It is worth noting that these measures are less stringent than those being used today by the Boy Scouts of America.

Further details, to include the actual process and an implement-by date will accompany the implementing guidelines to be issued after the AprilBoard Meeting.

Aaron Faheud Swiftrunner of the Stone Keep OL OP c/o George L. Reed

Society Seneschal and Vice President of Operations SCA, Inc.

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## From the Sylvan Signet: Pigments of Your Imagination Scribal Newsletter Online

Greetings to all on this lovely spring morning, If you have been a past subscriber to the wonderful scribal newsletter generated by Mistress Alienor Russell you will soon receive a postcard asking if you'd prefer an electronic copy which could be emailed to you or perhaps a paper copy of this newsletter. Please respond to Lady Alexandra as soon as possible so that we may get your newsletter sent to you in the manner in which you prefer. This newsletter is free to all.

If you'd like a copy and have not received "Pigments" in the past, please drop Lady Alexandra a line at: libby.dehaan@gmail.com

We have a team of folks working on this newsletter and they may periodically post to this list, they are Lady Niccola, Lady Alexandra, Lady Siobhan, Raven, THL Odrianna and myself.

Thank you for your time, if you have any questions or concerns please drop me a line off the list, Antoinette

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## Upcoming Events

### April

21

A Historic Holiday (Demo)

Misty Highlands

26 - 29

Blackstone Raids

Barony of Blackstone Mountain

27-29

Years' End Tourneys and Championships

Barony of Endless Hills

**May -**  
4-6  
Spring Crown Tournament  
Sterlynge Vayle

12  
Martial Schola  
Delftwood

17-20  
War Practice  
Steltonwald

25-28  
Wars of the Roses XXVII  
East Kingdom

### **Social Meeting 1<sup>st</sup> Tuesday of Month | Business Meeting 3<sup>rd</sup> Tuesday of Month**

7:30-9pm, 2<sup>nd</sup> floor, Adam's Street Recreation Center, 85 Adam's Street Rochester, NY

### **MARTIAL ARTS PRACTICES**

[ Loaner Gear Available ]

**Archery:** Sundays 1-2pm, Jim's Pro Shop

**Fencing:** Monday's 6:30-9pm,  
Adam's Street Center

#### **Heavy Weapons Fighting**

Mondays 6:30-9pm at Adams Street Center

**Thrown Weapons:** Sundays 2:30pm at the home of Timothy & Alison

**Youth Fighting** some Mondays, consult online calendar for latest info or youth marshalls.

### **ARTS & SCIENCES GATHERINGS**

**Western European Dance:** 2<sup>nd</sup> & 4<sup>th</sup> Wednesday of the month, 7-9pm location to be announced

**M.E. Dance & Drumming:** 1<sup>st</sup> & 3<sup>rd</sup> Wednesday each month, 7-9pm home of Dubheasa, Vettius, & Dehka

**Scriptorium:** 1<sup>st</sup> Wed. each month 7:30-9pm, Maison de Pleasance ( Pleasance's home)

**Cauldron Bleu Cook's Guild:** 2<sup>nd</sup> Tuesday each month, 7:30-9pm at the home of Devon & Daedra – additional meetings to be announced

**Threadworkers Company:** see meeting announcements each month elsewhere in this issue, yahoo-group, or Thess-corre.org

## **EVENT ANNOUCEMENTS**

### **Spring Crown Tournament May 4—6 Sterlynge Vayle**

Spring is in the air and it's time determine who our fair kingdom's next heirs shall be! The Shire of Sterlynge Vayle welcomes all to Crown Tournament held at Camp Amahami (a Girl Scout camp), Page Pond Road (no street number), Deposit, New York 13754, on May 4-6 2007. Gates will open at 6 pm on Friday and close at noon on Sunday. There are not a lot of nearby hotels or restaurants, but there is a \*lot\* of room for camping, and GS tents with cots in them will be \*all over\* the place.

There is one hill, but the site is otherwise handicapped accessible.

The main attraction is of course the actual Tournament on the main field. You are welcome to drive down to the field and unload your

vehicle, but please move your car back up to the Parking lot when you have finished. Near the field is a showerhouse with 4 showers per gender and flushing toilets. It is well water, so please keep the showers short, or we'll run out of water for dishwashing.

Merchants will be welcome in the main hall or to set up a tent near the main field, but please contact the autocrat to let us know you are coming. We would like a donation of one item to a silent auction to benefit the Travel Fund.

This is a Wet site, and we will have a Brewing round table after feast.

Dancing also will be happening after feast, thanks to the Lady Gytha.

The site fee will be \$8 for adults, \$7 for 13-18, \$3 for 5-12, 4 and under free. This will include Lunch, to be made by Lady Anne Diarmat and Lady Bianca Sadie.

There will be an unusual feast- we plan to have an Above the Salt Feast done by James Niedhardt, a mundanely professional chef, for the additional fee of \$12 for 13 and up, and \$6 for 5-12 (making their total fee of site+AtSF \$20 adult, \$19 13-18 and \$12 for 5-12). Above the Salt is limited 24 people only, including high table.

There will be below the salt feast, made by Baroness Angelica of Ness for an additional \$3 for 13 and up, and \$1.5 for 5-12, free for those younger, meaning BtSF+site fee is \$11 adults, \$10 for 13-18, \$4.50 for 12-5, and 4 and under free. Since there are not a lot places to eat nearby (shorter than half an hour's drive), we wanted to have an affordable dinner for all who plan to stay. The numbers for below the salt will also be larger and ought to be available.

Dietary considerations should be sent to the Autocrat who will share with all of the cooks.

Reservations are to be sent to Lady Kayley O'Connor, mka Michelle Greenmun, 284 Hoadley Hill Road, Windsor, NY 13865, kayleyofsterlyngevayle@yahoo.com (607) 621-2122 Please make all checks out to "SCA, Inc. -- Shire of Sterlynge Vayle."

The autocrat is THL George Anne, mka Georg-Karen Hawks, 519 Oak Hill Avenue, Endicott, NY 13760, thegeorg@stny.rr.com (607) 754-1883. The onsite deputy autocrat for overnight will be Lady Suisann of Thorntoon.

For those wishing to sleep in a cabin with a bed and heating dormitory-style, there are a few spots which can be reserved. Charge for these beds is \$2/night. There will room in the main hall for those wishing to bring their bedding and crash on the floor at no charge. There are also several platform tents around the camp - the traditional 4-cot tents that Girl Scouts have. If you use one of these tents, please thoroughly clean up after yourself. There may be other unheated cabins with cots and/or mattresses available for reservation by households. Please call the autocrat if you have an interest in these.

Site rules declare that there will be no fires outside of already established firepits and fireplaces. There are many fire pits around already. We are working on permission to make this a wet site. We have gotten permission to smoke, but it is strictly limited to the Parking lot \*only\*, although it is legal to smoke on the road leading to the camp. Please police your butts. No animals are permitted on site (site rules), except for service animals. As a courtesy please avoid using incense and scented candles. The autocrat is horrifically allergic to these.

**DIRECTIONS:** Find your best route to NY Rt 17, EAST of I-81. Go East on Route 17 until you reach Exit 82. Exit the highway and turn left onto Rt.41 North toward Sanford. Go 3.9 mi. and turn right onto N. Sanford Rd. N. Sanford Rd. will shortly and sharply curve to the left, as should you. Continue on N. Sanford Rd. (approx. 1.4 miles) until you discover Page Pond Rd. on the left. There is a small Amahami sign at the corner. (If while on N. Sanford Rd. you reach Heath Rd. on the right, you went too far.) Turn onto Page Pond Rd. (unpaved!) & slowly drive the approx. 2 miles to to the camp. Fletcher Lodge is on the right and the Parking lot is on the left. The drive down to the Main Field is down hill from Fletcher Lodge.

If you are lost and need help with directions, please call 607-621-2122. Lady Kayley has consented to have her phone number available at all times that weekend for calling for directions.

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## Pax Interruptus June 29—July 1 Thescore

The horns of war can once again be heard in the distance. It is time for our glorious forces to prepare to defend our lands against foreign invaders. The Barony of Thescore will have the Pax Interruptus event to assist in this preparation. The event will take place at the same site as last year, Genesee Country Campground. The address is 40 Flint Hill Road, Caledonia, NY 14423. The site

opens at 3:00 pm on Friday, June 29th and closes at noon on Sunday, July 1st.

A wondrous feast will be held Saturday evening, featuring a whole roast pig. Lady Dubheasa inghean Dubgaill is serving as head cook. Please contact her at [dubheasa@thescorre.org](mailto:dubheasa@thescorre.org) with any dietary restrictions. No lunch is planned.

The campground has flush toilets, showers, a playground, and an expanded camp store. The site is discretely damp. Dogs are welcome on leash and must be cleaned up after; owners must bring proof of license and vaccination.

The campground also has six small cabins located near the hall available for rental at a discount. The cabins have a double bed, two single beds or bunk beds and a couch. They also have electricity. Anyone who wishes to stay in one should contact the site directly to make arrangements. The phone number is 585-538-4200.

The fees for the event are \$5.00 for each night of camping (\$10 for the weekend); \$5.00 for the day; \$6.00 for the feast. All fee are 1/2 price for anyone under 18. Those without SCA membership will need to pay the \$3.00 NMF at the door.

Reservations should be sent to: Lady Juliana de Beaujeu: [juliana@thescorre.org](mailto:juliana@thescorre.org) (Abigail Kennedy, 961 Beadle Rd., Brockport, NY 14420). Please make checks payable to SCA Inc., Barony of Thescorre.

Questions should be directed to the Autocrat: Lady Katrina of York: [katrina@thescorre.org](mailto:katrina@thescorre.org) (Pam Anderson, 459 Meigs St., Apt. 1., Rochester, NY 14607-3711 585-473-8786-leave a message).

#### Directions:

From Rochester: take I490 West to Exit 1, (LeRoy). \*Follow the signs for Rt. 19 South to LeRoy. After approximately 4.5 miles, turn left onto Rt. 5 East at the light in LeRoy. Go east on Rt. 5 for about 4.1 miles and watch for the sign for the Lime Rock Speedway and Genesee Country Campground on the left. Turn left onto Flint Hill Road. \*\*The campground will be on the left after approximately 1/2 mile. Do not turn into the main campground entrance - turn into the entrance marked with the SCA sign. SCA signs will be posted.

From the East, West, or Southwest: take your best route to the New York State Thruway Exit 47, LeRoy/Rochester. A 1/4 mile after the tollbooths, take Exit 1 (LeRoy). Follow the directions above from \*.

From the South or Southeast: take I390 North to Exit 10 (Avon). At the end of the exit ramp, turn left onto Rts. 5 & 20 West. Follow 5 & 20 West through the village of Avon (follow the signs around the traffic circle and stay on 5 & 20). Just outside of Avon at a blinking light, Rt. 20 splits off Rt. 5-stay to the right on Rt. 5 West. Follow Rt. 5 West through the village of Caledonia and around the traffic circle. After you cross the railroad tracks, go about 1.3 miles to the sign for the Lime Rock Speedway and Genesee County Museum on your right. Turn right onto Flint Hill Road. Follow the directions above from \*\*.

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## Blackwater Hunt (Teaser) September 22 Blackwater

Come one, come all to the first ever Blackwater Hunt! On September 22, the Shire of Blackwater will hold the first annual Blackwater Hunt at Rock City Part in Olean, NY. The day will be filled with all things hunting archery, thrown weapons, atl-atl, After a sideboard lunch (plenty of picnic space) the truly brave will depart on a dangerous boar hunt among the rocks! Evening will feature a feast, baric circle and dance it is discretely damp... The site is partially handicapped accessible. Watch the next AEstel for more information! Contact the Autocrat Lord Nugg (mka Russell Chamberlain) at (716) 373-0988 or [lordnugg@yahoo.com](mailto:lordnugg@yahoo.com) with any questions or concerns. If you would like to teach a hunt related class or help martial archery.



# THESCORRE OFFICERS & NOTABLES



## 6th BARON & BARONESS (to 7/10)

Eric Grenier de LaBarre &  
Katja Orlova Davidova Khazarina  
(grendel@thescorre.org;  
katja@thescorre.org)

## BARONIAL CHAMPIONS

Archery Haiko  
Arts & Sciences Eldjarn  
Bardic Champs Dehka & Ye Jian  
Fencing Lady Yasmina  
Heavy Weapons Spike  
Thrown Weapons Ye Jian Ying (aka Hawk)

## SENESCHAL (to 7/08)

Baroness Peregrine - Leslie Phillips  
(peregrine@thescorre.org)

## ARCHERY MARSHAL (to 1/08)

Baron Cedric the Humble  
(archery\_marshall@thescorre.org)

## FENCING MARSHAL (to 7/08)

Lady Alessandra Bentivegna da Faenza -  
Angelique M. Armstrong  
(FencingMarshall@thescorre.org)

## KNIGHT MARSHAL (to ???)

Lord Gaius Sergio Vettius  
(KnightMarshall@thescorre.org)

## THROWN WEAP. MARSHAL (to 7/07)

THL Timothy of Edgewood - Timothy  
Pruitt  
(timothy@thescorre.org)

## YOUTH FIGHTING MARSHALS at large

Lady Mairghread ne Stilbhard uu Coinn -  
Margaret Wilcox - and -  
Lady Nivah Catherine Rose - Robin Flood  
-and- Antoni the Alchemist - Toni Ekmair  
(YouthMarshall@thescorre.org)

## A & S MINISTER (to 7/07)

Lady Kadlin Sigvaldiskona - Lilith Hart  
(a&sminister@thescorre.org)

## CHANCELLOR MINOR (to 7/07)

Vacant

## CHATELAINE (to 1/07)

Lady Dubheasa inghean Dubgail - Pam  
Rockcastle - and -  
Lord Sigvaldi Scatterbrain - Gabriel Hart  
Chatelaine@thescorre.org

## CHIRURGEON (to 7/07)

Lord Phillipe the Shamed - Scott Herzog  
(chirurgeon@thescorre.org)

## CHRONICLER (to 1/08)

Lady Mairghread ne Stilbhard uu Coinn -  
Margaret Wilcox  
(chronicler@thescorre.org)

## EXCHEQUER (to 7/07)

Lady Alina Marie de Valenciennes - Joanne  
Parasida  
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## HERALD (to 1/08)

THL Matilda Bosvyle de Bellacqua - Jean  
Valentine (Matilda@thescorre.org) - and -  
THL Pleasance de Coignieres

## HISTORIAN (to ???)

Lord Phillipe the Shamed Scott Herzog  
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## MINISTER OF LISTS (to 1/07)

Lady Bronwyn nic Gregor - Wendy J  
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## STEWARD (to 7/06)

Baron Steffan Wolfgang von Ravensburg -  
Rob Westfall  
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## WEBMINISTERS (to 7/08)

Lord Dónal an Stràcair and  
Lady Sorcha Inghean Airt - Mike and Pixie  
Brearley  
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## MIDDLE EASTERN DANCE

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(matildaQ@thescorre.org)

## ORDER OF THE RAVEN'S FEATHER, CLERK

THL Guenevere Katherine of Trail's End

## ORDER OF THE BROCHE, CLERK

THL Lavena Knappe

## ORDER OF THE BLACK TALON, PRINCIPAL

Baron Saleem ibn Alefan



Artwork by MAIGHREAD

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