

Beware large Rocks.

MAY AS XIV #1.24.

And welcome to the New Year, as the horns go teet toot and the bells go ding dong and the confetti gees confetti confetti (thanks, Ogden) .

Ali 't that the tackiest masthead you ever saw?

Big News 8 Lord Friederich has stepped down (aside?) as Baronial Puirsuivant, and has passed the matchstick on to Annelise Dagfinsdattir. Our thanks to Friederich and our sympathy te Annelise.

yore Big News: Count Flieg aid-eountess Nicerlynn have leaked the news of their new address in the West 8 they will be c/' Whitmore, PO Box 1169, Berkley, CA 94704. Yü• saw it here first,

Oh, by the way, congratulations to the new royalty, King Setanta and Queen Aidan. Queen Aidan is sponsoring a scurrilous gong about royalty contest; loyal subjects, ~~can~~we deny the Queen's requests? BURY HER!

All persons who are changing their addresses for the summer. better let me knew if you want to gee another issue.

FEWMOOTS

MAY 1 8 First summer meeting at Mindless Manor and May Day party.

5 84idreain Coran&iiu, Cleftlands..

8t The Last Tuesday After, Luhéh atl Hollandhold.

10 Calligraphy workshop, Giselaburg.

12: Crsvn Tourney and Curia Regis, Dragonghip Haven.

1.98 Skill Æiurney, THESCORRE See announcements.

26: Firedrake Tourney, the Rhydderieh Hael.

JUNE 28 The Bish's Melee Tourney, Bhakail.

98 Kingdom Arts Pentathalen, Stervik.

16: The Barbarian Invitational Tourney etc., THESCORRE. 238 Tournay and Quest, Silver Phoenix, 30t The Intra-Kingdom Peace, Bhakail.

21 Pax Interruptvdp THESCORRE, with sheep.

AUGUST 17: The "pennsic war Rides Again!

SEPTEMBER 21/238 The Rose Tree Park Faire, Bhakail.

Hark, the Herald Sings (and it 's tutti all the way)

Lord Friederich vander Delft

This is my last column as Pursuivant of Thescorre, and I 'd like to preface it with a short **note:** I 've been herald, in one way or another, for just over two years, and I've seen us grow, in many ways, to a damned good piece of real estate, a tme gem in the Crown of the laurel Kingdome I hope that I 've helped this growth by my work. I wish my successor every success, and pledge to continue to work for Barony, Colleege and Kingdom with all my soul and life. My thanks to all for putting up with me.

Now to business:

It has been reaching my ears for some time that some of our neighbors and residents come from distinctly foreign lands and cultures. In keeping with their penonae, they wish to practice heraldry common to their lands. This presents a small problem, for the Society bases its heraldry OTS the laws and practices of England from 1300 to 14500 There are two decidedly good reasons for this. First, the time period is that of high heraldry and chivalry. Second, the rules and records of the period are taost accessible to us.

The problen then, is how to keep a culturally distinct and justifiable device from failing due to conflicts with the laws of heraldry as practiced within the Society.

My suggestions :

1. Plead insanity!

20 Do your best to adapt to S.C standard heraldry: Draw your device, bring (or take) it to your Pursuivant and try to reach a mutually agreeable middle groundo (Should you be the Pursuivant, bend a bit - if that doesn't WO?K, see # I.)

30 If a compromise can't be reached, list your understanding of the heraldrJ of your culture, how your device answers these rules, and plead for a variance from the Colleege.

This last step leads ug to the most inportant point of all this: Research! It is incumbent upon you to have done some research in the first place. It isn't always easy, but it is highly educational and will strengthen your sense of persona.

I believe you Kill find that the Colleege of Heralds will be lenient and flexible, provided that you know what you' re doing.

Good fortune to ail, & to all, VIVAT! !

The Barony of Thescorre invites all gentles to a Tournament and Poor Man's Feast on May 19th A.S.XIV. .

The Tournament

The tourney will consist of several single elimination lists, run consecutively, designed to encourage speed and skill. Two examples are: (1) Each fighter is armed with a broad sword and 21+ 8 ' round shield (two will be available). The fighters may attempt to strike

their opponent only a Limited number of times. If either fighter exceeds his limit, he is out of the list. In addition, the fight has a time limit. If neither fighter has succumbed before the time is up, they shall both be removed from the list. (2) A variation on Viking Holmganging: there shall be a nine foot circle. It is death to step outside its perimeter. The fighters may use only bastard sword or katana as

weapons.

All of the lists will be designed to be fast and attention grabbing. It will be obvious to an audience that skill is required. That is, we will be playing games that will be helpful at demos. Any suggestions as to possible games would be most welcome, contact Traidenis Vilkas of Winter Oak at 716-442-6364.

The Tourney is designed to increase chivalric skills no prizes will be offered; we shall let skill speak for itself. This Tourney will be more closely marshal led than is common since we are imposing unusual constraints.

Registration is at 11:00 am; the lists open at 12:00 pm.

- DIRECTIONS: From the east, take 1-90 to 1490W (Victor exit) then 1+7 N, keep right, exit at Blossom Rd.

From the west, take 1-90 to 490E (Leroy exit) proceed to Winton Rd. exit. Turn left onto Winton. Proceed to Blossom Rd. From the north, proceed across Lake Ontario by Longboat to Irondequoit Bay. At south end of bay, enter Irondequoit Creek, pass under Browncroft Blvd. and Blossom Rd. Beach Longboat under the bridge by South Lodge. 50¢ pier fee.

From the south, take Rte. 15 into Rochester to Elmwood Ave. Turn right. Proceed to L+7N. Exit at Blossom Rd.

Now that we've got everybody at Blossom Rd. turn right. Look for SCA signs to South Lodge, Ellison Park. Also see map below.

Cost of Feast is 3 tygers. Off board 1 tyger, Reservations are limited to 60, by phone or mail. Make checks payable to: Jacqueline McCal. Crash space is available for the tourney and also the Armourers meeting to be held Sunday. PI case contact an autocrat: Dennis & Jacquie McCal Traidenis Vilkas Larissa of Winter Oak 818 Eeigs St.

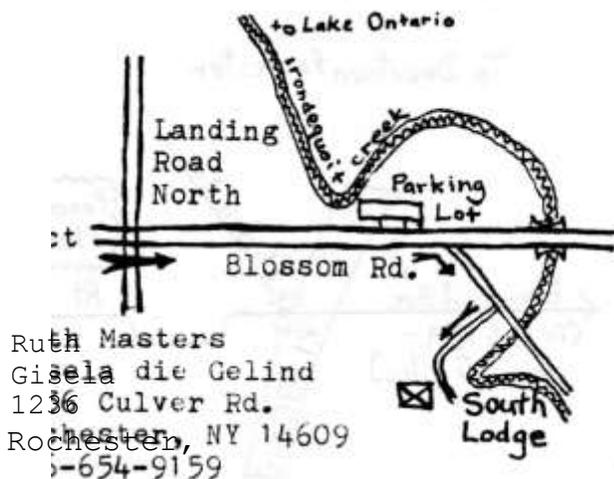
Rochester, NY 14620

716-412-6364 71

Facilities are rudimentary. Please bring your own utensils. There are no showers, plan accordingly.

The Barony of Thescorre will host Pax Interruptus 111 on July 21-22 at the ever picturesque farm of Dr. Harry Grif fiths. This will be a tenting event. The schedule for Saturday will be:

Noon — 1 m	Weapons Inspection, waiver signing
— 43b	
1 pm	Double elimination lists
430 pm — 538mpm	Changing and sanitizing of fighters



530 pm — 7 pm Dancing, drinking, etc .
 7 pm — 9 pm Feast and Baronial Court
 9 pm — Exhaustion More drinking, wenching, drinking, singing, etc.

The feast will once again feature roast sheep (Apologies to those with a preference for live sheep) for a cost of 4 Tygers . It will be held in the 150 year old barn last used at our November tourney. Consequently, NO CANDLES. Remgber your feast gear.

mill e showers will not be available, there will be a swimming pool available for the dunking of overheated fighters, witches, etc .

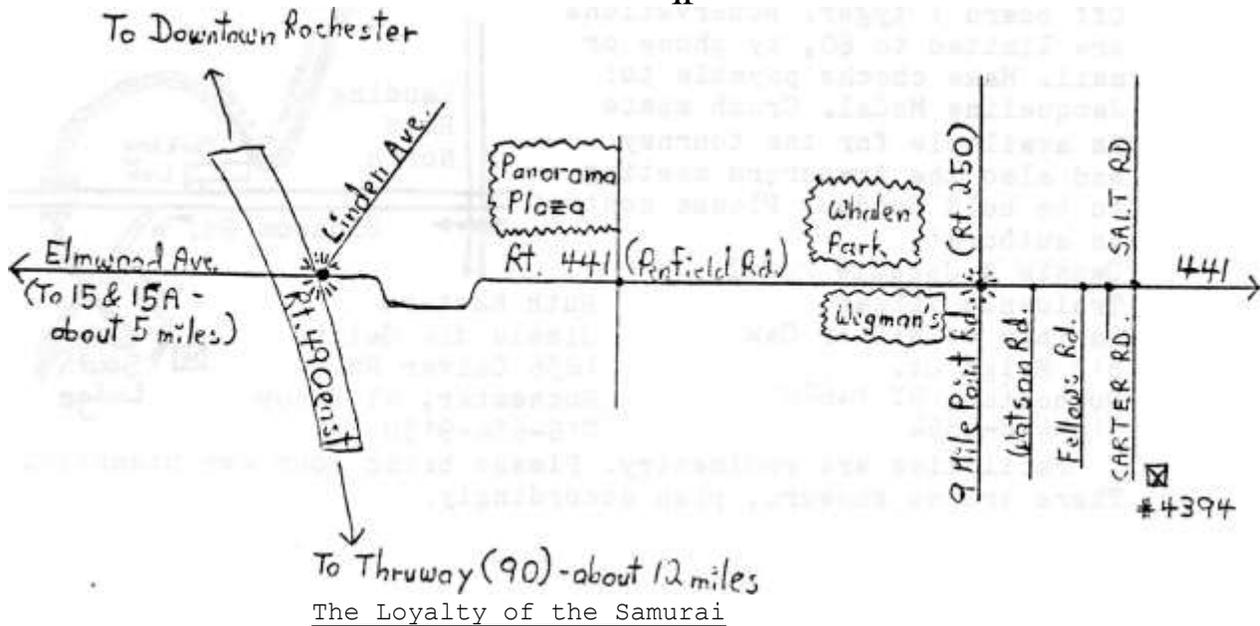
On Sunday, there will be a Quest(Marsh March II) . The Baronial wits will gladly test your knowledge of medieval trivia. A prize will be awarded to the the most trivial person of the day.

Because of limitations in facilities, reservations will be limited to the first 50 PREPAID reservations which will be accepted until July 14. Due to the difficulty in catching sheep at the last moment, no reservations will be accepted at the door.

Refer all inquiries and payments to the autocrat: Bohemnd von Greifshafen(Bill Hearer) , 80 Genesee Park Blvd., Rochester, NY 14611, FS (716) 235-4117.

DIRECTIONS: Take your best route to Rochester(Thruway from the east and west, Routes 15 or 15A from the south) . Go to the junction of the east loop of Rt. 490, Elmwood Ave. , and Rt. 441(Penfield Rd) . co EAST on Rt. 441 for about 7 miles (pass thru the village of Penfield, go past Wegman 's Plaza and Harris Whalen Park) . Turn right on CARTER RD. after passing Watson and Fellows Rds. Site is on the left (#4394 CARTER RD.) and is a white farmhouse with a red barn behind. Watch for shield signs.

*Map h ct to Scale.



Elandris Ino Ogami ,
 No Bushi Noh Nosaki

By the Tokugawa period, the training of the Samurai warrior (or Bushi) and his role in society had created within him a preoccupation with four subjects: Duty, Honor, Obedience, and Death. He slid into an unreserved commitment with his creed (Bushido), and was so rigidly bound by it that his life, and indeed the life of his family, was not his own. For the sake of his honor he would unhesitatingly go into battle or commit seppuku (suicide) .

A specific translation of the word Samurai is 'servant' or 'he who serves' , which denotes clearly that they were men who served a master; therefore, the primary function they were professionally called upon to perform was that of unquestioningly carrying out any and all orders issued by those superiors to whom they had pledged their loyalty and that of their families. This oath

bound each retainer directly to the leader he had chosen (or inherited) as his lord and who had accepted his oath. This oath was so binding and exclusivist that it actually provided a serious obstacle to the further development of the military class, for when the various leaders fought among themselves (as they did for centuries) , their warriors for the most part followed them into one decimating battle after another, until at last all the clans were united by the Tokugawa..

The Bushi pledged his loyalty in a ceremony whose rituals were drawn from Shinto, with its emphasis on the cult of ancestors. The pledge was inscribed on a scroll (kishomon) with a brush dipped in the warrior's blood (keppan) , then burned before the deities venerated by that particular clan. The ashes were then dissolved in liquid and swallowed by the Samurai. The oath was inscribed in the clan's records, and the retainer, his family, and his de-

pendants became totally identified with their master whose desires and wishes became, from that moment on, their own.

So all-encompassing was the bond that when a master died (even of natural causes) many of his retainers followed him in death even as they had followed him in life.

In battle, the retainer fought under his direct superior's command, carried out his orders, and protected any retreat. Should his superior wish to evade capture by committing seppuku, the retainer acted as his second, who had the duty of shortening the agony by cutting off the superior's head.

If ordered to fight to the bitter end, he would do so. If permitted, he would follow the ancient custom of the martial tribes who never willingly allowed themselves to be captured by an enemy, preferring death. Any surrender terms offered by an enemy, even as an effort to prevent needless bloodshed, were considered an insult (when not simply a hilarious notion) .

In order to enable a Samurai to overcome fear of death, he was trained to think of himself as a man whose life was not his own. His code of honor (Bushido) and all the classics relating to it stressed the point of never pausing to consider the nature, significance, or effects of a superior's command, lest reasoning make a coward of him.

To further illustrate the loyalty of the Samurai, I have added one of those stories that everyone knows, but no one knows who the real characters in the story are. It is the story of a diyamo (the European equivalent is a baron)

The Diyamo's Son

The Diyamo of a minor fief had in some way embarrassed the Shogun, and for that offense he was commanded to commit seppuku. In addition, all his lands were to be confiscated and all his heirs were to be killed. The Diyamo had an infant son that was the pride of his life, and he was stricken with grief that his son should die also. On the night before his death, he called his head retainer to his side. The Samurai knelt and placed his forehead upon the mat.

The Diyamo spoke in my wish that you do not die tomorrow after my death. It is also my wish that my son not die, just as you would wish your own son not die. You have served me well in the past. Please continue to do so. ' t '

The Samurai, sensing that his audience was over, shuffled back to the door. Rising, he spun and disappeared into the night.

The new day dawned, and the earth soon absorbed the blood of the Diyamo. His wife died with equal dignity and decorum as befitted her station. But as the infant dressed in white was gently set on a clean, fresh mat to be slain, a screaming cloud of flashing steel descended. It was the Samurai , with only his courage for armor. Shocked by his actions, they stood in mute wonderment as he cut down the executioner. Swiftly he reached down. With silk cords he tied the infant to his back and ran through the courtyard, leaving a still-flowing red river to mark his passage .

Almost by magic, it seemed, a horse appeared between his legs and he was off. Pursuit began immediately with a hail of arrows and a score of horses

He rode directly to his own home, vaulted from the saddle and disappeared within. Moments later the house was surrounded by a ring of spears and swords. The Shogun's representative shouted at the quiet home, "You know he must die! Give him up and you will live!"

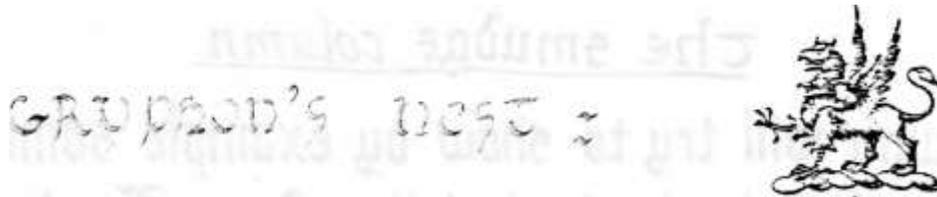
The Samurai appeared at the door an instant later, his little bundle pulling at the cords on his shoulders. He laughed softly, a laugh without humor. Smiling, he strode into his yard. Drawing his blade he murmured, "Who dies first?"

He fought well, some even say brilliantly, until at last he was cut down. Gasping, on his side in a pool of his own blood, he heard the cry of an infant. He saw the flash of a blade and heard the cry stop. He heard the horses ride away, and knew that the proof required by the Shogun was in a small box slung from the saddle.

Through a red haze of pain, he crawled to the tiny headless body. He clutched the pitiful figure to his chest and sobbed with the grief of the damned. Rising, he staggered to his door to see the frightened eyes of his wife. The thin wail of an infant touched his ears. "Rejoice, my wife," he croaked, "our son has been of service to his lord". The tiny body was placed gently on the doorstep

Sources :

1. Secrets of the Samurai, Tuttle and Sons.
2. The story was told me by an elderly Japanese gentleman whose name I have forgotten.



With Spring and the hour for the planting of gardens soon (it is devoutly hoped) to be upon us, I would like to share a bit of information I learned from an article by Bonnie Roberson, which appeared in the I DANO REGIS .

Most of us realize that medieval gardens were highly productive, practical exercises in horticulture. Even the flowers which are prized primarily for their beauty today were carefully tended with an eye toward their use in medicinal, culinary, and cosmetic recipes. Still, another type of garden, whose foremost purpose was spiritual rather than pragmatic, could be found in the convents, abbeys, and monasteries of the Middle Ages.

These gardens were called Mary Gardens, or Saint Mary's gardens. Although they undoubtedly provided tangible benefits for the religious who attended them- herbs for the kitchen and flowers for the chapel, to name but two- such gardens were conceived and designed to encourage prayer and meditation.

Mary gardens were composed of plants and flowers that had been given religious names by the early Christians, before Masters of Science had gotten around to labeling them all in Latin in the name of Botanical accuracy. The plants' names reflected the traits or beliefs which their appearance or time of bloom might bring to mind .

Paintings of Mary gardens appear frequently in Books of Hours, and were often used as teaching devices for the unlearned. Even the illiterate masses could identify the Saints by their floral symbols. Some of these associations remain even now- St. Patrick and the Shamrock, St. Joseph and Lilies, etc.

Of course, all white flowers were dedicated to the Virgin. A number of healing herbs went by the title "Our Lady's Balm". Marygold and Lady's Slipper have retained their colloquial names down through the years. Our Lady's Teardrops is more commonly known as Fuschia. Strawberry Geranium was once called Our Lady's Hair. A plant mentioned in passing as Heart of Illary was not specifically identified, but brought to mind the plant I know as Bleeding Heart.

Mrs. Roberson publishes a list of herbs and a 15 page compendium of over 1,000 plants that were associated with the Mary Gardens. They cost 0.35 and \$2.00 respectively, and a self-addressed stamped envelope is requested. The address is Box 107 Eager-man, Idaho 83332.

Decorative flourish

che column

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BETTER HEARTHES AND CAULDRONS

Today we have decided to do a column on sauces for fowl . Not just any kind of sauce,mind you , but only those sauces which are fruit based. The offerings below do not constitute the entire body of knowl edge on the subject,but do represent a good sauce for spring, fal l , and winter.

STRAWBERYE SAUCE FOR BYRDES



2 cups fresh strawberries	1/4 tsp cinnamon
2 cups heavy cream	1/8 tsp sal t
1 cup white wine	2 tbsp. honey



Remove al l stems and blemishes from berries . Mash one cup of berries with a fork or blend briefly in a blender.Cut the remainder into quarters or eighths. Slowly heat the cream in a pan,careful ly avoiding boil ing. Add all of the ingredients except the cut strawberries and heat slowly for about four minutes. stirring. Add the cut berries immediately before serving.

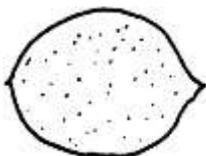
VYNE SAUCE



1 lb black grapes , seeds removed.	dash of pepper
2 cups red wine	1/4 tsp sal t
1 cup beef broth	4 egg yol ks
7 tbsp honey	

Crush grapes in a mortar with a pestle. Soak the grape pulp in the red wine for several hours or overnight. In a porcelain pot simmer the grape pulp and wine with the beef stock for 15 minutes. Combine the honey, pepper, salt and egg yol ks . Pour 1/2 cup of the hot broth mixture into the egg yol ks , stirring. Pour that back into the simmering broth. Remove from the heat. Serve with chicken ot duck.

SAUCE DE LIMON



3 unblemished lemons	1/2 tsp cinnamon	4 tbsp suaar.
2 1/2 cups white wine	1/4 tsp sal t	

Grate the peel from the lemons and reserve. Squeeze the lemons, reserving the juice and pulp. Add the peel, pulp and juice to the wine and simmer for about five minutes. Add sugar, cinnamon and salt and simmer one minute longer. Serve with chicken, capon or pheasant.



nncujse

PAID POLITICAL ANNOUNCEMENT

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The Family vander Delft is deeply saddened by the death of the family head, Wilhelm vander Delft, on St Chad's Eve past. The inheritance passes to Lord Friederich vander Delft.

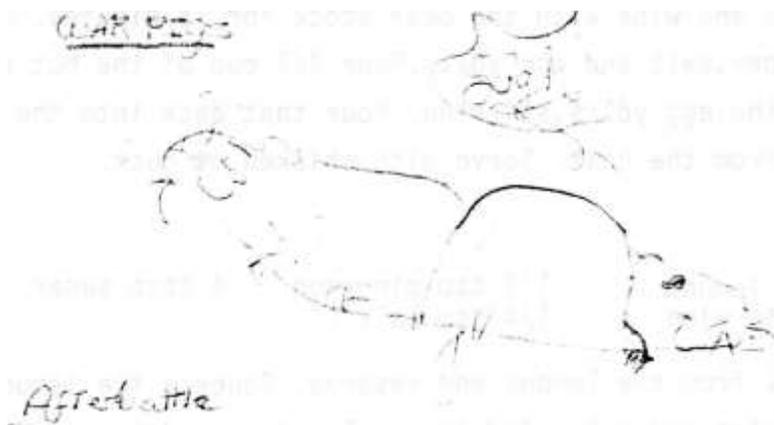
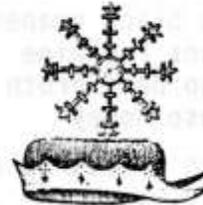
PAID POLITICAL ANNOUNCEMENT

PAD POLITICALANNOUNCEMENT

Lord Friederich vander Delft, new merchant of Delft, in Holland, & bard, does hereby recognize and acknowledge his sister-son, DurIom6 Rakesh el-Mithnan, to be his sole heir and living relative, to the exclusion of all others, within the Society, from now until the end of the world as we know of it, Ameno

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THE SIEGE BRANSLE

Invented at Thescorre dance practice, 27 March AS

by Lilliane de l' Alezanne ete ale

Basic position: Two lines of couples facing;

LADY , LORDJLADY, LORD; LADY, LORD; ,
LORD, **ADY;LORD,LADY;LORD** , LADY;...

The bransle stop used is the Burgundian step, which has a small kick at the end of each double or single.

Left and right are defined as those normal to the dancers in each line; thus, 'left' to one line is towards one end of the hall, and the opposite end for the other line.

CHORUS: Double left / double right / double left / double right.

18 All spin to left (4 beats, full circle), all spin right (4 beats, Circle) ,, to original position.

All forward to touch-left hands (4 beats), all back to place (4 beats).

CHORUS

28 Men spin left (full circle) while ladies forward to curtsy (4 beats); men spin right to place while ladies back to place (4 beats).

Ladies spin left (full circle) while men forward, Bellatrix snap to man on left (2+ beats) ; ladies spin right to place while men back to place (4 beats).

CHORUS

3: SIEGE

All forward IRLhepRIRhop, crossing lines (passing left shoulder to left shoulder of opposite number), turning to face again on second hop (8 beats).

All IRLhop int' one line, link R arms (4 beats), turn circle clockwise around each other (1+ beats).

Double to head of hall (pre-designated!) , double towards foot (8 beats). Turn circle (1+ beats), release and LRL hop back int' original lines, turning to face on last hop.

CHORUS repeat 2

CHORUS repeat 1

CHORUS

Can be danced with any number of couples .
 Attention, World: You have in your hot little hands
 REWET, the premier newsletter of the Western Mash of
 the Eastern Kingdom, Society for Creative Anachronism, Inc. Beware of
 synthetic fewnets gleaned from dragons, rhinoceroses, and the like;
 genuine FEWNETS are produced only in the Barony of Thescerre, nurtured
 by the guy down there at the return address, and sold for four green
 ones per year. PEWET is not an official SCA newsletter, which is all
 right by us, since negotiations with the Vatican are proceeding.



which
 Josh:}



XXIX.

THIRTY AND ONE KINGS SMITTEN BY JOSHUA.

JOSHUA XII. 7.

And these are the kings of the country which Joshua
 and the children of Israel smote on this side Jordan,
 to the west, from Baal-gad, in the valley of Lebanon, even
 unto the mount Halak, that goeth up to Seir; which
 Joshua gave unto the tribe of Israel for a possession
 according to their divisions.

*"That'll teach you not to laugh
 at my pajamas."*

to Seir ; a
 possess

h

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