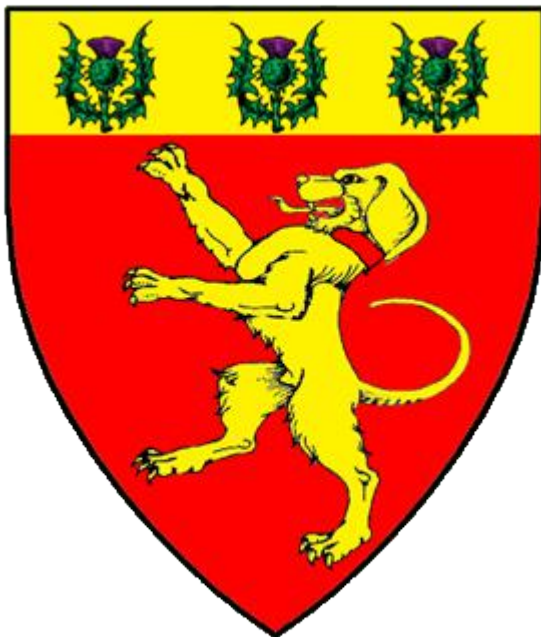
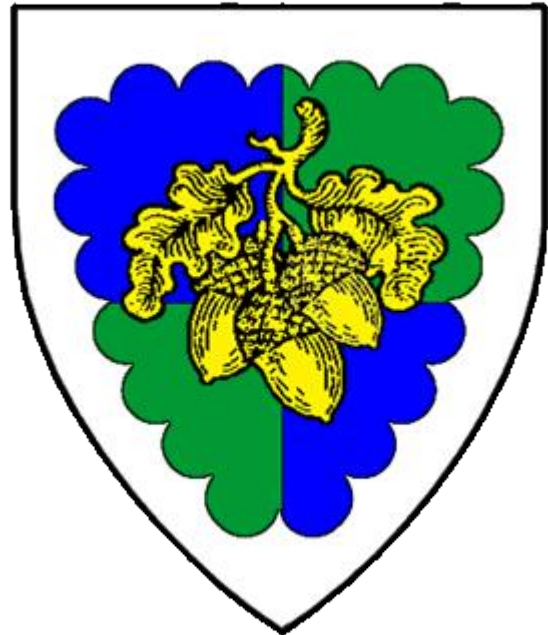
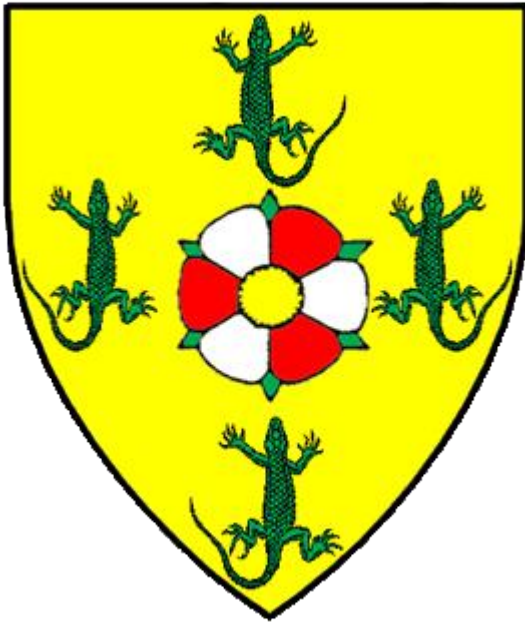


The North Wind

Newsletter of the
Barony of Lions Gate

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Baroness' Inspirational Tournament – November 15 (missing Baroness Aurora's device)

About the North Wind

This is the Oct/Nov 2014 issue of The North Wind, a publication of the **Barony of Lions Gate**, of the **Society for Creative Anachronism, Inc.** (SCA, Inc.) The North Wind is available from the Chronicler, James Welch (HL James Wolfden), jameswolfden@yahoo.ca and is also available from the Barony's website <http://lionsgate.antir.sca.org/public/>. It is not a corporate publication of SCA, Inc. and does not delineate SCA, Inc. Policies. Copyright © 2014 Society for Creative Anachronism, Inc. For information on reprinting photographs, articles, or artwork from this publication, please contact the Chronicler, who will assist you in contacting the original creator of the piece. Please respect the legal rights of our contributors.

Lions Gate Calendar

November

Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
					1	2
3	4 Combat	5	6 Rapier	7	8	9
10	11	12	13 Rapier	14	15	16 Baroness'
17 A&S	18 Combat	19	20 Rapier	21	22	23
24	25 Combat	26	27 Rapier	28	29	30

December

Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
1	2 Combat	3	4 Rapier	5	6	7
8	9 Combat	10	11 Rapier	12	13	14
15 A&S	16 Combat	17	18 Rapier	19 Social	20	21
22	23	24	25 Christmas	26	27	28
29	30	31				

Lions Gate Practices

Archery – Archery practice is currently suspended until a suitable indoor site is found for the winter.

Combat – Armoured and Rapier combat practice occurs every Tuesday Night at the Alice MacKay building in the Cloverdale Fairgrounds.

Rapier – Rapier Practice occurs every Thursday Night at the Justice Institute in New Westminster. There is space for armoured combat as well but care must be taken to protect the wooden flooring.

Arts and Science – A&S practice happens once a month at the home of Master Iain Guthrie and Her Ladyship Katelijne van der Ast. Their address is 233 Third St, New Westminster.

Baroness' Inspirational Tournament

Come join Their Excellencies Uilliam and Caitrina for a day of fun and festivities.

Heavy and Rapier Tourneys, Gerhard's Riposte and Youth Combat. Baron Uilliam will be teaching games, a great opportunity to learn something new and have fun playing with friends, during the afternoon there will be a friendly games tournament with a prize ! There will be TUTOR classes scheduled during the day thanks to Baroness Margaret (schedule coming soon). We're also having a Super Six largess contest, with all entries going to the Barony of Lions Gate. Baroness Caitrina will have her Heraldry consultation table open. We also have merchants coming to share their wares, so set aside some time for shopping.

In the evening we will have a potluck feast so bring a dish to share as well as a tavern in the hall hosted by our very own Clan MacAndrew. There will be music and dancing and Bardic late into the evening so come join us all for a wonderful day and evening of merriment.

Event Schedule (Subject to Change)

09:00 Site Opens
09:30 Opening Court
10:00 TUTOR classes begin
Rapier Armour Inspection
10:30 Baroness' Rapier Tournament begins in Alice McKay
Gerhard's Riposte follows immediately after
11-11:30 Pelican Meeting
11:30 Heavy Armour Inspection
12:00 Baronesses' Heavy Tournament begins in Alice McKay
2:00 YAC- youth armoured combat in Alice McKay
4:00 Court
6:00 Potluck Feast directly after Court
Tavern opens
7:00 Dance / Bardic begins
11:30 Cleanup
12 am Site Closes

Baroness' Heavy Tourney - This tourney is open to any fighter who is not a member of the Order of Chivalry. Each entrant should bring a prize for the prize table and after the tourney each entrant will walk away with a prize.

Baroness' Rapier Tourney - Open to all rapier fighters. Format will be determined by Rapier MiC depending on number of entrants.

Gerhard's Riposte Rapier Tourney - This tourney is open to any rapier fighter who has been authorized for less than a year. Entrants should have a more experienced patron to sponsor them into the tourney.

Super Six Largesse Contest – All entrants will create 6 items based on a theme that is suitable for largesse, ie 6 needlebooks, 6 game boards, 6 pouches, 6 socks would not be suitable as they are only 3 pairs. Items need not be documentable as this is not an A & S competition but period materials are appreciated. Please make sure all items are tagged with your name and area. The winner of the contest is the person with the most beads in their entry cup. The winner gets to select one item from each of the other competitors, so 8 entries means 7 prizes

Games Tournament – Baron Uilliam will be hosting a games tournament at Baroness' Tourney with the winner receiving their own 9 Man Morris game board. He will be teaching games before the tourney so no experience is necessary and it's open to most ages (you have to be old or young enough to be able to learn the game and play with minimal assistance).

TUTR Classes

Basic Garb for Newcomers Niall an Bacach 2 hours cost \$1

We will first discuss basic designs for dresses, tunics, pants, capes, and accessories. I will also measure them so they can have an idea of how much fabric will be needed. I will be showing them some of the basic garb I have made and discuss basic sewing techniques. Fabric types will be discussed with pros and cons of each. Students should bring pen notebook fabric samples if they have any
Minimum 4 students Maximum 8 students

Intro to Needle Lace Aelana Corovera 2 hours cost \$4

Lace made with a needle is distinguished from pillow or bobbin lace . It is first known in Renaissance Italy though possibly has origins in the Byzantine or Muslim countries even earlier. Using only a needle and linen thread many intricate designs can be made. In the class we will explore the buttonhole stitch, and elaborate a bobbin lace gimp or tape. This will give the elements of many other kinds of lace made with a needle on parchment. Students may bring small scissors and thimbles .
6 students

Handsewing through the Ages Cianna d'Libri 2 hours cost \$2

Learn three basic stitches that can be used for garments from the bronze age through to the 16th century and beyond! Learn running stitch, back stitch, whip (or overcast) stitch and a variety of useful techniques, hems and seam treatments that can be done using these stitches. Take home a small sampler with all your stitches and seam treatments to jog your memory later.
Minimum 2 students Maximum 10 students

Period Arrowmaking Jaqueline LeFleur 4 hours cost TBD

Learn how to make period arrows

Achievement Unlocked! Heraldic Achievement Customs in the Kingdom of An Tir

Uilliam mac Fearchair mhic Gillie Aindrias 2 hours cost \$1

A discussion and explanation of heraldic achievements, and the fiddly bits people get to add when they receive awards.

Minimum 2 students Maximum 10

Beginner Knotwork Bains Dame Elena de Maisnilwarin 2hrs cost free

This basic knotwork class will show you how to make wonderful patterns of knots in a very short time.

By beginning with easy steps, all students will be drawing knots by the end of the class. We will also be covering going combining shapes, outside the frame, turning ribbons back (blocks), and, building knots around voids (picture frames). A handout and all materials will be supplied by instructor. If you've taken "Basic Knotwork" or "Knotwork Method One Level One" from this instructor - this is the same course, simply renamed. No children under 13, please.

Minimum 1 student Maximum 10

Event Steward: HL Arianna Freemont ~ arianna_freemont@shaw.ca 604-576-4351

Fees: Adult \$15 – Non-member surcharge \$5 – No fee for youth/children 18 and under.

Site Info:

Name: Shannon Hall and Alice McKay Building
6050A 176th Street
Surrey, BC V3S 4E7

Directions to Site:

From the US: Use the Pacific Truck Border Crossing. Continue North on 176th Street through Surrey to 60th Avenue. Turn right and enter the Cloverdale Rodeo parking lot through Gate #4. SCA directional signs will be posted to help guide you.

From the East and West: Take Hwy 1 to 176th Street, travel south until you reach 60th Avenue, turn left and enter the Cloverdale Rodeo parking lot through Gate #4. SCA directional signs will be posted to help guide you.

Depending on where you live, it might be easier to take Hwy 10 to 176th Street, travel North on 176 until you reach 60th Avenue, then turn right.

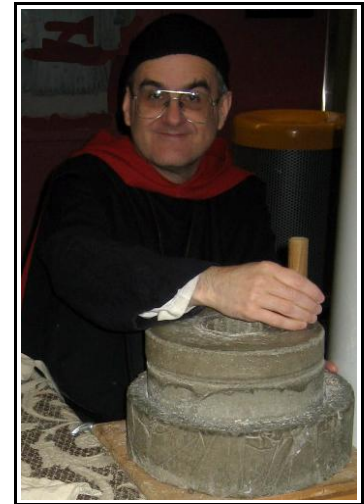
Ask Doctor Carus

Dear Dr. Carus,

I am but a humble farmer but I fear one of my neighbours may have been getting some unholy help with his crops. The yield from my fields has been okay but this neighbour seems to get much more. He is living in sin with a woman that I believe may be using unnatural means to increase his bounty. I am sure it is her because there are times that I have looked at her and, I am ashamed to say, have had impure thoughts about the two of us which I am sure may be a spell she is casting on me. However, I do not want to make false accusations. Do you know of any good tests that I might be able to do to prove she is a witch?

Sincerely,

N. Chantid



Dear Farmer Chantid,

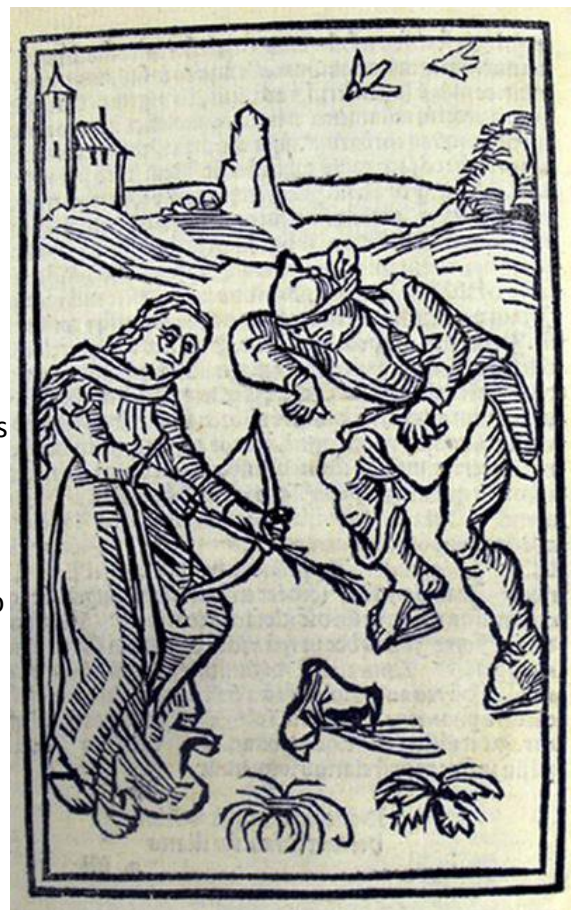
By “witch” (Latin *maleficos*), I will take the common Period meaning of someone who harms another through supernatural agency. This is to be distinguished from “pagan” (Latin *paganus*), a non-adherent to any of the Abrahamic religions of Judaism, Christianity or Islam; and from one who is merely skilled in contriving (Latin *ingeniare*) so-called Natural Magick, in various contexts also known as Alchemy or Technology (but see below).

Fear of hostile magic, and detection of its practitioners, has preoccupied pagan peoples since ancient times. For example, Babylonian law prescribed:

If a man has laid a charge of witchcraft and has not justified it, he upon whom the witchcraft is laid shall go to the holy river; he shall plunge into the holy river and if the holy river overcome him, he who accused him shall take to himself his house [1].

Similarly, the Matabele of southern Africa once employed professional “witch smellers” who, at a ceremonial gathering of the king's warriors, would pick out hundreds for instant death [2].

In pagan Rome, witches were executed by wild beasts, crucifixion or burning, and their books suffered the same



Sudden “shooting” pains were often attributed to invisible arrows shot by witches from within human society, or by other beings from without (“elf-shot”). The figure on the right is wounded in the foot, and spasming [4].

fate, “for not only is the practice of this art prohibited, but also the knowledge of the same” [3].

To kill a neighbour by sorcery or other secret means – as opposed to a duel that in principle was accountable to public opinion and in other ways – was similarly held in contempt by Germanic peoples, and subject to outlawry [5].

Christianity proved attractive to pagans for its promise of release from such fear through banishment of occult threat [6], whether immediate or ultimate [7]. Thus scholars of the Church taught that, with the Birth in Bethlehem and the conversion of the Magi, “from that time forward every sorcery and every spell was dissolved” [8]. Later alleged cases of magical affliction or other effect they dismissed as either fictitious or illusionary. Cited examples included individuals who, having taken or been administered some potion, ointment or adulterated food, later swore they'd then flown up chimneys and through the air to a distant midnight revel or “Sabbat”, or been turned into a donkey and carried burdens, or into a wolf and hunted human prey, though all that time they'd lain drooling in a corner in the presence of witnesses [9, 10].

Such accounts could explain why witchcraft has long been associated with items and substances more or less psychotropic. Examples include the herbs belladonna and mandrake (active ingredient atropine) and henbane (scopolamine) – known to produce, in sub-lethal doses, exactly the described effects – as well as toadstools (psilocybin and muscarinol) and toads (bufotoxin), either alone or mixed (for instance, atropine might mitigate deadly side-effects of bufotoxin, and opium might in turn counteract those of atropine – but don't try this at home, gentles)[11-13].

Thus, for a dozen centuries Christian clergy preached against “belief in witches and werewolves” [14], and Christian rulers even protected those so accused:

“It is the duty of priests earnestly to instruct the people that these things [night-flying etc] are absolutely untrue” [15].

“Let none presume to kill a female serf or slave as a witch, (...) for it is not to be believed by Christian minds as possible” [16].

“Whosoever, blinded by the devil and infected with pagan errors, holds another person for a witch (...) and therefore burns her (...) shall be punished with death” [17].

This changed after the 12th and 13th centuries, with the explosion of Greek classical literature into Western Europe. The works of Aristotle and other great philosophers galvanized every

science they touched, including the theologies of Islam (Averroes), Judaism (Maimonides) and Christianity (St. Thomas Aquinas), and gained a new respect for Antiquity in general. But with the loftiest dreams of paganism came its deepest nightmares, and the flood of “new” stories about



Witch apportis milk right out of the udder, leaving the poor milkmaid with none [20]. Bad witch!

harmful *goetia* eroded doubts about its reality.

Then came the Black Death, which hit priests and religious especially hard since they cared for its victims: the resulting decline in good scholarship left Europe less able to intellectually withstand popular trends of any kind, such as culminating in the sensational 15th C bestseller, complete with dodgy papal and academic endorsement, that lit the fires of the Great European Witch Hunt [18, 19].

In those turbulent times, the Church had already been tasked to assist the State in identifying possible sleeper agents and fifth columnists from Spain's *Reconquista* and France's Albigensian civil war — now these Inquisitions (and the eventual Protestant equivalents) would also investigate allegations of witchcraft, by then deemed not only secularly criminal (as would be any malicious damage to person or property), but also heretical (“fair is foul and foul is fair” being a grave theological Error)[21]. Thereafter the Hunt raged until the 18th C, and so was much more a Renaissance / Early Modern phenomenon than a Medieval one. The oft-quoted toll of nine million dead was first used by the Enlightenment to demonize eras and attitudes previous to itself, then in the 20th C to convict depraved “Semitic” religions of molesting good Aryan women [22-24]. Current scholarly estimates, based on trial and other historical documents, are closer to 50,000 executed over those three centuries [25-26] — still a distressingly large number of wrongful punishments.

If they were, indeed, all wrongful.

Set aside those accusations solely for “religious” activity (ex. going to the wrong parties, bowing to the wrong Powers). And those for patently impossible acts, like weather control (albeit, this being the Little Ice Age would've contributed to the general tension). Even allow for the medieval equivalent of the War on Drugs (see above), and various other theorized socio-politico-financio-psycho-sexual motivations [27].

You'll still find much Bad Stuff left that, though popularly attributed to supernatural causes at the time, lies well within mortal means. Poisons, of course, and in the 17th C a craze for Inheritance Powders (so often stocked next to the Love Potions) [28] and Black Masses swept through France, reaching even into the King's bedchamber. Hundreds were arrested and dozens executed or sent to the galleys before the end of the Affair, while others, for fear of scandal, were Disappeared by *lettre de cachet*, or left so tainted they went scot free — “the enormity



“An possint provocare demones grandines et tonitrua? / Can [witches through] demons cause hailstorms and thunder?” [35].

of their crimes proved their safeguard". Two decades after ringleader Mme La Voisin was burned, another gang of occultist-assassins arose under Mme de la Ville, though this time to be disposed of more tidily [29].

And so with Mrs. Turner's circle before in England [30].

And so with Mrs. Jourdemayne's before that [31].

Recall, too, that male impotence, the archetypal alleged effect of witchcraft, is an early symptom of arsenic poisoning [32].

And then there's bioweapons. The Bible had set a precedent with the parable of weeds sown amongst good grain (that also happened to be a good argument against "witch hunts" of any kind)[33], and the Plague itself had famously entered Europe with catapulted corpses at the 1346 siege of Caffa in Ukraine [34]. Indeed the idea of infection had long and widely been known, even if not entirely understood [36-37], and the tools were then closer at hand than now: brucellosis is easily spread in milk to induce abortion in humans and their animals; tuberculosis ditto for wasting away; gonorrhea from infected discharge for sterility [38]; tetanus from a dirty pin to kill by convulsions; a wide variety of wilts, scabs, blights, rots, smuts and rusts to wipe out crops or make them toxic (ergot causes Saint Antony's Fire, for madness & gangrene)[39]; etc etc, all of them regularly imputed to human agency in some way, and even by some confessed, unprompted.

Thus, early in the 9th C, a group of men from the hostile Duchy of Benevento, caught in Charlemagne's territories, admitted they had spread infected dust (possibly rinderpest, foot-and-mouth disease or other viral "murrain" that would not have affected the human bearers) to destroy the cattle there. The local bishop did not believe their story and had them released [40].

But, as lone voices both Catholic and Protestant repeated throughout this whole sad era, even if there were such things as "real" witches (in any sense), they weren't the ones generally being burned (or hanged, or stoned). Rather it was the poor, the unpopular, the "melancholic" or otherwise deluded, or merely the unlucky, when those already under torture were randomly denouncing anyone else they could think of [41-43]. Nobody expects the Spanish Inquisition to have been among the first to call it quits, after they began to further inquire whether the crimes revealed on the rack had ever actually happened, and concluded "there were neither witches nor bewitched until they were talked and written about" [44]. The Roman Inquisition soon followed suit. Thereafter, worst hit were those areas without central government or firm judicial procedure; the major outbreak of 1692-1693 at Salem in the New World was among the last.

"Whether the Witches (...) have been the cause of our miseries, or whether a Zeal governed by blindness and passion (...) has not herein precipitated us into far greater wickedness (if not Witchcrafts) than any have been yet proved against those that suffered, (...) to which of these two to refer our Miseries is the present Work" [45].

Now to your problem, goodman.

Doctor Carus will have no truck with these trendy “trials by ordeal” — by water hot or cold, or fire, food, or force of arms — that presume to force God to reveal what we could and properly should find out for ourselves. Nor with any other judicial process in which the accused must prove their innocence. For him Old Rome's tried-and-true principle "*Ei incumbit probatio qui dicit, non qui negat* / Proof lies on him who affirms, not him who denies" [46], that as "*Non statim qui accusatur reus est, sed qui conuincitur criminosus* / An accused is not guilty, until convicted of a crime" was preserved in Canon Law by which we clerics and religious still have the right to be tried [47]. (And why shouldn't rules of evidence and the like not apply to everyone?)



Witches burn town with demon firebirds [48]

Before dealing with any phenomenon as demonic, the Church's standard manual on the subject requires one to eliminate the possibility of natural cause:

“In the first place let him [the Exorcist] not readily believe that any one is infested by the devil; but let him know well the signs that distinguish an infested person from those who are labouring under melancholy or disease” [49].

And Doctor Carus notes that unequal yields between your land and your neighbour's could in principle be entirely explained by ordinary differences in soil, water, sunlight, or agricultural practice such as selection of seed, application of manure or lime, crop rotation, and so forth. He therefore suggests that you review some standard manual on the subject [50], and maybe glance over the fence at (for a change) what he's doing that's different from you, before seeking explanations further afield.

The attraction of male to female is equally natural, and a good and blessed thing when it can lead without impediment to a faithful help-meet, and the joy therefrom. When it cannot, including when the Devil inflames it inappropriately as he might any other passion, it then becomes a Temptation, but is still harmless unless the Will assents to dwell or act on said inappropriate passion, which is the sin of Lust [51]; frustration and resentment naturally follow. You might want to discuss this further with your confessor; ask him about Envy & Covetousness while



Loose lips sink ships [61].

you're at it.

Including covetousness of thy neighbour's wife [52], for you must respect her as such, even if there has not been a public ceremony. Before 1563 [53], the Catholic Church recognized, though deplored, the clandestine exchange of vows in the absence of priest and witnesses; and until even later the Church of Scotland (for a Protestant example) acknowledged as husband and wife those who presented themselves to the world as such (“marriage by cohabitation with repute”). Albeit such theological theory did not always suffice for the Courts, which in disputes on who's whose or to whom's what tended to favour those Contracts for which there was Evidence over those with none; nor with the natural hunger of the populace, and of couples themselves, for open blessing, recognition and celebration of romantic commitment (i.e. Cake)[54]; therefore such unions “without benefit of clergy” were in practice rather uncommon [55]. But where a marriage was recognized at all, it was always as the full package, “so long as you both shall live” [56]: it was no part of natural justice nor in society's interests for (usually) the man to wander off and pretend that certain things — and people — had never happened. The idea of a “broom” trial marriage, allegedly medieval, widespread and reversible — sometimes confused with “handfasting” [57], which was actually betrothal or engagement that became marriage in law upon consummation [58] — does not predate an 18th C AD careless English translation of a French text about a runaway couple hastily making “*un mariage sur la croix de l'épée* / marriage on the cross of the sword” as “performed the marriage ceremony by leaping over a broomstick” [59], which entered the vernacular as a cynical expression; it was eventually adopted for real by American Negro slaves, to whom more “legal” unions were denied for their potential conflict with Massa's plans [60]. “Those whome God hath joynd together” (one way or another) “let no man put a sundre” [61]. Therefore resolve to cease these vain imaginings; man, find your own woman.

Doctor Carus (<http://medieval.GrahamJDarling.com/>) answers your questions on Medieval Science & Technology in every issue of the North Wind: email them to him at gjd AT grahamjdarling DOT com, or to the Chronicler.

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54. G.K. Chesterton "A Defence of Rash Vows", in *The Defendant*, 1902 AD.
55. Rebecca Probert "The Misunderstood Contract *Per Verba De Praesenti*" in *Marriage Law and Practice in the Long Eighteenth Century: A Reassessment*, 2009 AD, ch 2.
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The Son's of War - by S. Guenther

I pray for the warrior
that falls before my sword
I pray his trip to his here after
will be short

I pray that his green valley
Will be as sweet and lush as mine
I pray for for his good widow
and his sons

Both then and now
and those that will never be

Compendium



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