

The Althing

A quarterly publication of the Barony-Marche of the
Debatable Lands in the Kingdom of Æthelmearc

Located in these modern times in Pittsburgh, Pennsylvania and
surrounding areas

First Quarter 2026, AS LXI

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Upcoming Local Events

I Feastii	April 5, 2026, 10am-8pm	Oyama Michiharu (Michi) mirakat60@gmail.com
Archery Muster at the Castle	April 18, 2026, 10am-4pm	Niall mac Rædwulf archerymarshal@debatablelands.org
Japanese Iris Festival and Iron Comet Challenge	May 24, 2026, 9am-7pm	Hara Shonagon sbooth@sbooth.net

Upcoming Events of Interest

These events occur outside of our barony.

Spring Coronation	April 11, 2026, 9am-9pm	Lord Phoebus Craythorne phoebus.craythorne@gmail.com
Region 2 Muster	April 19, 2026, 9am-3pm	Rhy Talon rhytalon@gmail.com
Aethelmearc War Practice XXXV	May 14-17, 2026	Baroness Vika Vyborgskaia Vikavyborgskaia@gmail.com

Regular Meetings, Second Quarter 2026, AS LXI

Please check with the activity contact before traveling to the location. Activities might change dates and/or locations depending on weather, religious observances, and/or other unforeseen circumstances.

Business Meetings (First Wednesday of even months, 8pm)	April 8 , 8pm June 3, 8pm	Contact <u>Hara Kikumatsu</u> for location
General Barony Meetings (Third Sunday of odd months, in conjunction with martial practices)	Varies	Contact <u>Hara Kikumatsu</u> to confirm location and timing.
Debatable Lands Choir Practice	Tuesdays, 7-8:30pm	18 Schubert St. Pittsburgh, PA 15212 Contact Arianna of Wynthrope (ariannawyn@gmail.com) to confirm.
Debatable Consort Practice	Tuesdays, 8:30-9:30pm	18 Schubert St. Pittsburgh, PA 15212 Contact Alaric MacConnal (alaric@pobox.com) to confirm.

Heavy Weapons Practice	Sundays, 1-5pm,	<i>Highland Park next to the Northeast Parking Area. Contact <u>Patrokles Athenaios</u> for heavy weapons and <u>Robert MacEwin of Thornhill</u> for fencing.</i>
Fencing Practice	starting April 26, 2026	
Archery Practice	Sundays, 11am-2pm	<i>Highland Park next to the Northeast Parking Area, at the northern end of the Cat Tail Trail. Contact <u>Niall Mac Raedwulf</u> for archery and <u>Meinulfr Grimsson</u> for thrown weapons.</i>
Thrown Weapons Practice		
Scriptorium (Monthly)	Varies	<i>Contact <u>Lisabetta di Rossi</u> for date and location.</i>
Dance Practice (First Friday of every month, 7-9pm)	April 3, 7-9pm June 5, 7-9pm	<i>100 Borough Park Dr, Pittsburgh, PA Contact Gwendolyn the Graceful (<u>gwenlygrace@gmail.com</u>) to confirm.</i>

Brewer's Guild (Second Thursday of every month, 7-10pm)	April 9, 7- 10pm	<i>Contact Brehyres Muirgheall inghean Dubhgaill (brewing@debatablelands.org) for location and to confirm dates.</i>
	May 14, 7- 10pm	
	June 11, 7- 10pm	
A&S Night (Fourth Thursday of every month, 6:30-9:30pm)	April 23, 6:30-9:30pm	<i>Contact <u>Elinor</u> <u>Walden</u> for location and to confirm dates.</i>
	May 28, 6:30-9:30pm	
	June 25, 6:30-9:30pm	

From the Chronicler

I was once given a wonderful piece of advice from a mentor: if you take over an officer position in an organization, don't change things too much at first. Make your changes incrementally, over time, so no one is too shell-shocked or feels things just don't feel like home anymore. So, when I took over as Chronicler this month, I.... threw all that good advice out the window. Mea Culpa!

Silence has done an excellent job as Chronicler for the past four years, so I want to start with a Vivat! as she enjoys her much-deserved retirement. Changes I am making are not meant to disparage the work that has come before. The truth is, I just don't have enough to do at this point in my life, and I am therefore investing some extra neurodivergence-fueled energy into the Chronicler position. My dream is to turn *The*

Althing into a newsletter you look forward to perusing, due to its witty combination of required announcements/listings and new, previously-unpublished-anywhere-nearby content! Starting with this issue, and continuing until my creativity runs out, there will be a “fun page” which includes some types of BMDL-specific puzzles, comics, and/or articles to stretch your brain and tickle your funny bone. We are starting this issue with a crossword puzzle – the solution will be published in the next issue of *The Althing*. Fair warning – I made sure to include a lot of old, medieval/archaic phrasing along with names of BMDL notables and other SCA-specific phrases. You might want to keep a web browser open.

Another new section, starting with this issue, is the “Interkingdom Roundup.” Every month, twenty kingdom newsletters are produced, and many of them contain interesting content – arts and sciences articles, songs and poems, comic strips, etc. For each issue of *The Althing*, I will scour the latest three issues of the other kingdom newsletters and share what I hope will be a variety of interesting articles and items for both the new SCAdian and the decades-of-experience SCAdian. For the worriers – yes, I did the appropriate copyright paperwork.

I also invite any member of the barony to submit items for publication here. Imagine the splash if you, say, announce your engagement or other fun news here in *The Althing*! Or maybe you have really wanted to publish an article on an art form, or a medieval recipe you found and loved, or... the list

goes on. The deadlines for *The Althing* are listed on the back page. I look forward to receiving your submissions!

The final new section in *The Althing* is the “Classified” section. I envision using this section to offer up unwanted SCA garb and equipment for sale or barter, make requests for rides to events, put personal SCA-related announcements, put fun missed connections (no explicit/sexual content please), and so on. Please see the examples (and real announcements) in this issue!

I would be remiss if I didn’t tell you a little about myself. Emilia Mazzo de Novella attended her first SCA event in the Barony of Dragonship Haven of the Kingdom of the East, in A.S. XV, at the tender age of ten. However, she became an active SCA member in the Barony of Carolingia of the same kingdom eight years later. At her second event, she met a “nice” scoundrel named Johan von Trautenberg, who became a close friend. Several years later, she moved to the Barony Marche of the Debatable Lands, where Johan introduced her to the local SCAdians. Many good things happened, including Emilia’s apprenticeship to Mistress Arianna of Wynthrope. However, Emilia disappeared approximately when her non-SCAdian doppelganger moved to the Washington DC area.

Many decades passed, during which Emilia’s doppelganger raised two children and traveled all over the world. (Really. Ask me about it sometime.) Then, about three years ago, Emilia’s youngest child discovered the SCA, chastised their mother extensively for keeping such a wonderful thing to herself, and dove in whole hog. Emilia loves her child very

much, so back into the SCA she went. The rest, as they say, will be history maybe someday.

And on that cheesy cheery note, I bid you adieu!

In Service,

The Honorable Lady Emilia Mazzo de Novella

From the Minister of Lists

My term as Minister of the Lists is coming to an end in April. If you have interest in being an officer and taking the position of Barony MOL, please submit a letter to the seneschal **before the April 8th, 2026 business meeting**, if you have questions please contact me at asionnachmacleod@gmail.com, on Facebook, or find me at an event or practice I'm happy to answer any questions!

If there are no letters, I will accept another term, but please submit letters if you are interested!

Yours in Service,

The Honorable Lord Skjoldrbjorn

Event Announcements

I Feastii

April 5, 2026, 10:00 am - 8:00 pm



Welcome to I Feastii – a day of feasting and commedia!

Join us on **April 5th, 2026** at **10am** for 3 courses of titillating theatrics and cheese food. I Genesii – The Greatest Commedia dell'Arte troupe in the Knowne World – has put together a show full of trials and tribulations... Laughter and tears... Highs and Lows...

Each act will be punctuated with food brought to you by the kitchens of lærifaðir jörundr hinn rotinn and Lady Kattera Doplerin.

Preset: Salads, Sliced Cold Sausages, Olives

Course 1: Roast Chicken, Egg and Sage Tart, Marinated Artichokes, Cheese

Course 2: Lamb, Beef Meatballs, Stuffed Eggplant, Roast Broccoli, Cheese

Course 3: Salmon, Fried Salt Cod with Mustard, Chickpeas, Roast Cabbage, Cheese

Dessert: Whipped Ricotta, Mostaccioli (a biscotti like cookie), Waffle Cookies, Raisin Marzipan Sauce, Candied Peel

Available All Day at Request from your Server:

Sauces: Eggplant Sauce, Orange Cinnamon Sauce, Green Sauce

Fresh Bread (GF available), Assorted Butters

The troupe's performance will include **adult topics and themes** and is **not suited for those under the age of 18**. If you register a child to attend, you are confirming that you are aware of the age recommendation of the show and have chosen to bring them to the event regardless.

Site Information: Buffalo Inn – South Park. 3778 Buffalo Drive, South Park, PA 15129.

Site Fees & Registration: Pre-registration is required. Event capacity is limited to 104 gentles. Do note that the event is **ONLY** a feast and performance. All registration will come with feast reservation, and there is no option for attendance without a feast reservation. Pre-registration closes March 25th, 2026. Form located here: <https://forms.gle/nSkjePbrLTs3eKMv7>. Adult Event Registration is \$30 (\$20 with SCA Membership). Youth Registration is \$20. Please make checks payable to "SCA PA Inc – BMDL"

General questions may be asked of the **Autocrat:**

Oyama Michiharu (Michi)

Mira Kaplan

mirakat60@gmail.com

Facebook: Mira Kaplan

Discord: @mitth

Pre-registration payments may be mailed to the

Reservations Clerk:

Baroness Hilderun Hügelmann/Krista Cogan

krista.cogan@gmail.com

1505 Davis Ave

Pittsburgh, PA 15212

For dietary questions and concerns, please contact the
Feastocrats:

Lærifaðir jörundr hinn rotinn
shinigamikirin@gmail.com

Lady Kattera Doplerin
legbascrossroad@gmail.com

Spring Coronation

April 11, 2026, 9am-9pm

The Shires of Ballachlagan and King's Crossing invite you all to be a part of the festivities as we bring to you a day full of amazing sights and once again showcase the prowess and skill of our many talented citizens and neighbors. We shall bear witness to the coronation of Prince Oliver Sutton and Princess Grainne Shionnach as they ascend the Sylvan throne for their first reign. We will culminate in an English feast inspired by the poetic cookbook, Liber Cure Cocorum.

We will marvel at the skill and grace of beautiful horses and riders as our equestrian combatants take the field to battle for the next equestrian champion of glorious Aethelmearc. THL Gesa Van Wellenstein is the MIC and can be reached at Gwellenstein@yahoo.com (724-991-0917). All equine trailers are to be parked near Gate 7 after unloading unless they have living quarters, in which case they may utilize the campgrounds. There will be a \$15 dollar per night camping fee.

Equestrian campers may arrive beginning at 6pm on Friday, April 10, and must be off- site by 3pm, Sunday, April 12. It is the responsibility of all horse owners to be compliant with current equine vaccinations (Coggins test).

In addition:

- Count Bjarki Rikardarson will hold a tournament to fight for the honor of becoming the next heavy weapons champion!
- There will be fencing, archery, thrown weapons and an arts and sciences display.
- We will be holding a silent auction to raise funds for the scribal box as well. Donations for the auction are most welcome, please contact the autocrat to donate.
- Merchants are welcome. There is no additional set up fee required. Please contact the autocrat to arrange space.

Lunch is included in your site fee. Options include:

- Chicken Salad Sandwich, Cole Slaw, Carrot and Celery sticks with ranch dressing, cookies
- Tuna Salad Sandwich with Pasta Salad, Carrot and Celery sticks with ranch dressing, cookies
- Vegetarian Option: Egg Salad Sandwich with Pasta Salad, Carrot and Celery sticks with ranch dressing, cookies
- Gluten Free Option: no sandwich bun. Gluten free crackers instead, cole slaw, carrots and celery sticks with ranch dressing, piece of fruit

Feast Menu:

- Loaves of Bread, Pickles Vegetables, Cheese and compound butter
- Onion Soup and White Pea Pottage
- Chicken in Milk Sauce, Stuffing, Herb Fritters and Rissoles
- Blueberry Custard
- Gluten free flour available upon request.

Site Information: Hookstown Fairgrounds 1198 PA-168, Hookstown, PA 15050. Chairs may not leave the grange hall so plan to bring one along if you want to relax and watch the tournament. Parking will be across from Gate 3, nearest the Grange Hall. Troll will be posted at Gate 3 pending weather conditions. Service animals and personal mobility scooters welcomed! All fires must be contained in fire bowls – please plan to bring one along. No ground fires. Ashes to be dumped in a designated spot.

Alcohol Policy: No alcohol permitted in Grange Hall / Fairgrounds are discreetly damp.

Site Fees & Registration: Pre-registration is encouraged to ensure we can serve all attending. Site fee for members \$20, non-members \$30. Feast is \$15. Please make checks out to SCA PA, Inc – Kings Crossing.

General questions may be asked of the **Autocrat:**

Ben Zonker (Lord Phoebus Craythorne);

phoebus.craythorne@gmail.com

2802 County Rd 15 Rayland, Ohio 43943; 740-359-3604. Please no texts after 9 pm. Thank you.

Pre-registration payments may be mailed to the
Reservations Clerk:

James Boyd; jboyd4650@pm.me

107 Donley Rd Eighty Four, PA 15330; or by using the
link <https://forms.gle/DcTJXUSZVrGaGymE8>

For dietary questions and concerns, please
email joemirala@gmail.com before 3/15/26.

Archery Muster at the Castle

April 18, 10am-4pm

The Barony-Marche of the Debatable Lands invites you to a Regional Muster celebrating Archery, Thrown Weapons, and Arts & Sciences at the Castle home of Their Graces. Byron and Ariella (755 Stonegate Dr, Wexford, PA 15090-7593) on Saturday, April 18th. The muster will begin at 10:00 in the morning and continue until 4:00 in the afternoon. There is no fee.

Archery ranges will open at 10:30 am and archery from the roof will begin at 1:00 pm. The Barony's loaner gear will be available.

During the afternoon, a tournament will be held to select the Barony's representative for this year's Scarlet Guard Challenge. The Scarlet Guard Challenge will take place at Scarlet Guard Inn in Hunters' Home on Saturday, June 6th.

To be selected as the Debatable Lands representative for the Challenge, you must be able to attend Scarlet Guard Inn and you must not currently be a member of the Scarlet

Guard (or equivalent order – i.e. another kingdom's grant-level archery order).

Thrown weapons will occur as marshals and equipment are available and will be paused during the roof shoot. There will be plenty of space indoors for any and all A&S activities!

Please bring something for a potluck. We're going to be there all day, so let's eat. Attendees may have certain dietary restrictions (vegan, gluten-free, etc.) so please provide ingredient information with your dish. Cards/pens will be available.

Their Graces have asked that you dress in garb for the day. No pets allowed indoors.

Site Information: 755 Stonegate Dr, Wexford, PA 15090-7593. Parking is along the road; however, Their Graces would like to remind you to use space efficiently on the street, diagonally where possible, and heed the parking signs. Please note that this activity is being held at a **private residence** and remain in the rooms designated for your use.

Site Fees & Registration: There are no site fees or pre-registration.

General questions may be asked of **the Organizer:**

Niall mac Rædwulf

archerymarshal@debatablelands.org

Questions about the site, including any accessibility questions, may be asked of **Their Graces:**

Duke Thomas Byron of Haverford

Duchess Ariella of Thornbury

caram@pitt.edu

Region 2 Muster

April 19, 9am-3pm

Heavy weapons and fencing are planned.

Site Information: [Franklin PA YMCA](#), 111 West Park St Franklin, PA 16323 (+ [Google Map](#)). Site is accessible and has designated paved accessibility parking and accessible restrooms. The site is dry (no alcohol allowed) and no flames/fire is allowed. No pets are allowed, but service animals are welcome.

General questions may be asked of **the Organizer:**

Rhy Talon

rhytalon@gmail.com

(412) 736-7664

Aethelmearc War Practice XXXV

May 14-17, 12pm Thursday to 12pm Sunday.

Rumblings of War have reached our borders, to help prepare, Steltonwald invites all to gather at for Aethelmearc War Practice XXXV. This is a royal progress event and court will be held.

Merchant Liason for the event is Master Bovi Farmor (David Black, Wpmerchants@steltonwald.net). He prefers calls at 724-312-9364. ALL MERCHANTS please fill out the form at <https://forms.gle/zKDDb35UerQC6ijY7>.

Site Information: Cooper's Lake Campground, 205 Currie Road, Slippery Rock, PA 16057. Alcohol is permitted. Open flames are permitted. No pets are allowed, but service animals are welcome. There is designated accessible parking and accessible restrooms. Parking is on grass.

Site Fees & Registration: For Thursday arrivals, adult event registration is \$60 (\$50 with SCA Membership). Youth 6-17 are \$20. For Friday arrivals, adult event registration is \$50 (\$40 with SCA Membership). Youth 6-17 are \$15. For Saturday arrivals, adult event registration is \$40 (\$30 with SCA Membership). Youth 6-17 are \$10. Children age 5 and under are free. RV camper registration is \$10.00 per night; RV's must park on the Serengetti. There is no pre-reservation. Please make checks payable to SCA-PA, Inc. Shire of Steltonwald. **There are no credit cards or bank cards taken at troll.**

Late Arrivals Troll will be closed between the hours of 10 pm and 8 am. Those arriving between those hours must park on the battlefield in designated areas and may not enter the site until the paperwork has been completed. Late arrivals will be responsible for following this protocol, however, any individual found to have violated this requirement will be asked to leave the site and will not be able to attend the event.

Troll will close at 3pm on Saturday, if you have not trolled in by that time you will not be admitted to the event.

General questions may be asked of the **Autocrats:**

Baroness Vika Vyborgskaia (Renea Bishop)

Vikavyborgskaia@gmail.com

(724) 777-9817

Mistress Alessandra d'Avignon (Colleen Kardasz)

Seneschal@Steltonwald.net

Japanese Iris Festival and Iron Comet Challenge

May 24, 2026, 9am-7pm

Bring out your Japanese clothing and crafts. Brush up on your martial skills. This year's event will be the 5th Iris festival and 15 year anniversary of the first Iron Comet Challenge. The Iris Festival is a Japanese-themed event; however, the activities need not be Japanese-themed. It includes martial tournaments and A&S competitions, and may include classes, equestrian competitions, and/or guild workshops. For youth, there will be archery, thrown weapons, and Arts and Sciences. There will also be an A&S display for those who prefer to just display rather than compete.

This year the Iris Festival hosts both the Iron Comet Challenge and the Iron Skillet dessert cooking competition. The Iron Comet Challenge has independent tournaments for heavy fighting, fencing, archery, thrown weapons, and Arts and Sciences for adults. All entrants in the Iron Comet Challenge must participate in at least three martial forms and provide an entry for the arts and sciences competition.

If you participate in all four martial competitions, you get to drop your lowest score for your final ranking. This competition for fun and glory and shows just how multi-talented our members are!

In addition, there will be an “Iron Apron” dessert competition. The organizer is Lady Arthes MacLeod. Please email arthesofbmdl@gmail.com to participate. Details about the format, rules, and how to enter the competition will be published at a later date.

Site Information: Barn at Old Economy Park, #5 Forcey Drive, Baden, PA 15005.

<https://maps.app.goo.gl/1K2ZTiw4uqRvNu8i9>

Accessibility Information: The site is hilly. The site has a large outdoor field next to a barn. There is a second field behind the barn. There is limited parking next to the barn and a large parking lot a short distance from the barn. There will be reserved handicapped parking in the lot next to the barn. There will be outdoor changing pop-ups. The barn has two floors. Each floor has its own entrance. Each entrance has a step. The restrooms are accessible from the outside on the lower level and there are no steps to get into the restrooms.

Site Fees & Registration: Adult Event Registration is \$20 (\$10 with SCA Membership). Youth 17 and under are free. A scrumptious boxed lunch is available for an additional \$6: you must fill out pre-registration form to reserve a bento box. Please pre-register using the [online form](#) especially if you want to reserve a bento box lunch. However, we ask that you pay at the door. Make checks payable to SCA PA, Inc. – BMDL.

General questions may be asked of the **Autocrat:**

Hara Shonagon (Sharon Booth)

1105 Shady Avenue, Pittsburgh PA 15232

412-441-1607 (This is a landline with an answering machine. Please leave a message. No calls after 9pm.)

sbooth@sbooth.net

Questions about reservations may be asked of the

Reservations Clerk:

Forveleth Dunde (Miranda Gavrin)

forveleth@gmail.com

The bento box reservation form has a section for you to enter dietary restrictions. Or for dietary questions and concerns regarding the bento boxes, please contact:

Oyama Michiharu (Michi)

Mira Kaplan

mirakat60@gmail.com

Facebook: Mira Kaplan

Discord: @mitth

Court Reports

January 21, AS 60 (2026)

Whitehall Library Concert
Barony-Marche of the
Debatable Lands

The report of the Court of Praetoria Aurelia Argentia Prima and Baronessa Violeta da Valencia, ninth Baronage of the Barony-Marche of the Debatable Lands, held on the 21st day of January, Anno Societatis 60 at The Whitehall Library Concert, as recorded by Oyama Shichi-i Michiharu, Comet Pursuivant.

After a rousing performance by the Debatable Choir - included among them Their Excellencies Praetoria Prima and Baronessa Violeta - the Baronage of the Debatable Lands requested that a court be called forth. With court having been opened, Baronessa Violeta

and Praetoria Prima spoke fondly of the opportunity provided by the Whitehall Library to the Debatable choir, as well as of the performance of the Choir.

Particular notice was given to **Lord Eadmund aet Eoforwicscire**, who had used his knowledge and resources in videography to record the concert. As such, the Baronage asked that he be called before them. Lord Eadmund was caught unaware, but knelt as Baronessa Violeta praised him for his service to the Barony - and in particular - to the Forester's guild. With that, Lord Eadmund was awarded a **Jade Comet**. Scroll was graciously donated to the Barony with calligraphy by Magister Ceindrech verch Elidir.

There being no further business, The Court of Their Excellencies of the Debatable Lands was closed.

Faithfully Submitted,
Oyama Shichi-i Michiharu
Comet Pursuivant

January 24, AS 60 (2026)
Debatable Lands Twelfth
Night
Barony-Marche of the
Debatable Lands

The report of the Court of Praetoria Aurelia Argentia Prima and Baronessa Violeta da Valencia, ninth Baronage of the Barony-Marche of the Debatable Lands, held on the 24th day of January, Anno Societatis 60 at The Debatable Lands Twelfth Night, as recorded by Oyama Shichi-i Michiharu, Comet Pursuivant, assisted by Brehyres Gwendolyn the Graceful.

Not wanting to miss a chance to bestow an award

upon a deserving individual, Their Excellencies deemed it an opportune moment to join I Genesii in celebrating a successful performance. Their Excellencies proceeded to open court to address the troupe. After complimenting the performance of all involved, Their Excellencies called upon the presence of **Noble Gerschon de Gervoi l'Amiot**. Baronessa Violeta and Praetoria Prima spoke fondly of Noble Gerschon's frequent help within the kitchens and with the MoLs and praised their diligent work towards becoming a warranted Minister of the List. With that, they

awarded Noble Gerschon with an **Amber Comet**. Calligraphy by Mistress Arianna of Wynthrope, Illumination by THLady Elinor Walden, Wordsmithing by Oyama Michiharu-san.

Having no further business at this time, the court of Their Excellencies was suspended.

Upon the end of the day's festivities, a new court was opened by the King and Queen of Misrule, Lord Sabastian Mora and Brehyres Gwendolyn the Graceful. After a failed attempt to usurp the rightful thrones of Their Excellencies, Lord Sabastian and Brehyres Gwendolyn proceeded to take their rightful positions in deference to the Baronage. With the coup successfully thwarted, Their

Excellencies reopened their court.

Their Excellencies addressed the populace at this time. They remarked extremely fondly on all the incredibly varied activities, the baronial championships, and the delightful foods, cookies, and beverages. To continue speaking on these events, Their Excellencies invited Laird Forveleth Dundee to speak as the event's Autocrat. Laird Forveleth took a moment to thank all of the people who made the event happen - from setup and teardown help, to running events and stations, to maintaining all of the food and beverage locations. Laird Forveleth also provided the Baronage with a report from the auction. It was reported that the auction had raised \$495 for the Barony.

Their Excellences asked THLady Elinor Walden to speak upon the Largesse competition. Her Ladyship spoke of the competition's theme, and the creative entries that came to it. **Mistress Constance Glyn Dwr** was named the Populace Choice.

Next, Their Excellences called upon Maisteri Urho Waltterinen to talk about the annual cookie competition. Maisteri Urho recognized the many entrants before naming the various winners chosen. **Sym Fraser's** Marshmallow Nougat was chosen as the King of Misrule's choice. **THLady Catherine O'Herlihy's** Blackberry Meringues were named as both the Baronessa's Choice, as well as the Queen of Misrule's choice. **Oyama Michiharu-san's** Spicy Cheese Crackers

were named the Praetoria's Choice, as well as the populace choice.

Their Excellencies requested the presence of Brehyres Muirgheal inghen Dubhghaill to speak about the day's Brewing competitions. Brehyres Muirgheal spoke of the various entries across the different categories. Of particular note, she recognized **Ramier's** Earl Grey mead as the Baronage and Populace choices. She also recognized his Beauchais as the Misrule's choice. Finally, the Populace Choice for Non-alcoholic went to **Lady Eliza Allison's** Sweet Almond Dream.

Next, Their Excellencies requested the presence of **THLord Skjoldr Bjorn**, who approached the thrones accompanied by his retinue

of younglings. Their Excellencies spoke of his Lordships unparalleled performance, often holding multiple target archery titles at the same time. Ranging from Stellar championships to Kingdom championships. Their Excellencies were honored to have him so frequently represent the Barony in so many ways. With that, his Lordship was presented with a handcrafted and illuminated storybook telling the tales of THLord Skjoldr and his children - and how he was to be honored with a **Hematite Comet**. The book was created by THLady Gesa Wellenstein with words by Baron Brandubh Ó Donnghaile.

Their Excellencies then requested their previous Bardic Champion, Lord Patrokles Athenaios to

speak of the Baronial Bardic Competition. Lord Patrokles happily praised the entries. While the number was small, the quality was superb. The Baronage then requested the presence of Lord Turlough Feolain and Lady Trystyn of Griffin's Keep. Baronessa Violeta and Praetoria Prima praised them both for their incredible work in bringing to life the bardic arts and enlivening the cold day. With that, **Lord Turlough** was named the Baronial Bardic Champion, while **Lady Trystyn** was named his second. The scroll was made by THLady Lisabetta de Rossi.

Next, Their Excellencies called upon Oyama Michiharu-san, the previous A&S Champion to speak on the competition. Michi-san praised all of the entries for their incredible attention to

detail and fascinating topics. Michi-san spoke of how difficult the judging was and how honored she was to hand off the title to the next person. With that, The Baronage called upon Lord Ingvar Sviaroslavich and Vaczi Matyas. Baronessa Violeta and Praetoria Prima praised both artisans for their endeavors. They remarked that the decision quite literally came down to a coin toss between the two of them. With bated breath, **Lord Ingvar** was named the Baronial A&S Champion, with **Matyas** accepting the role of his second.

After the conclusion of the competition results, Brehyres Gwendolyn the Graceful requested a brief respite to address heraldic business. At this time, Magister Owen Tegg was called up to the front to speak as Sigil Herald, on

behalf of the Silver Buccle. Magister Owen then called upon Oyama Michiharu-san as the upcoming Comet Pursuivant. Magister Owen set forth an incredibly lengthy and well spoken oath to be agreed to by Michi-san who accepted (most of) it. By his hand, Magister Owen Tegg named Michi-san as the newest Comet Pursuivant for the Barony-Marche of the Debatable Lands. With the heraldic business concluded, Brehyres Gwendolyn solemnly and sorrowfully stepped away from her position behind the thrones. There was certainly no cheering and running away as fast as possible.

Next, Their Excellencies called upon **Lady Trystyn of Griffin's Keep** once more. Praetoria Prima and Baronessa Violeta praised her for her work with

Paladin's Pantry, with the Foresters' Guild, and with the Thrown Weapons community. Finding her deserving, Their Excellencies awarded her with an **Amber Comet** for her various works of service within the Barony. Illumination by Lady Eliza Allison, wordsmithing and calligraphy by Oyama Michiharu-san.

Their Excellencies then requested the presence of **Lady Ilsa Starling**. After being thoroughly startled by her own name, Lady Ilsa came to greet the Baronage. Baronessa Violeta and Praetoria Prima spoke fondly of her various works of Art and Science. They particularly noted her works in the Foresters' Guild and with her adventures in natural dyes. Having noted these skills, the Baronage saw fit to award her a **Lapis**

Comet. Scroll by Mistress Rachel Daliceaux.

Finally, Their Excellencies sought the presence of the disgraced Queen of Misrule, **Brehyres Gwendolyn the Graceful**.

Baronessa Violeta and Praetoria Prima spoke effusively of her ceaseless work within the Barony. They praised her for her endless Bardic arts, her Siege engineering, and her work as Herald - both directly and in the training and welcoming of new deputies. Noting her monumental presence and impact on the community, the Baronage found that the only proper response was to name her to the **Order of the Copernicus**. Illumination by Magister Owen Tegg. Wordsmithing by Baron Brandubh Ó Donnghaile. Calligraphy by Oyama Michiharu-san.

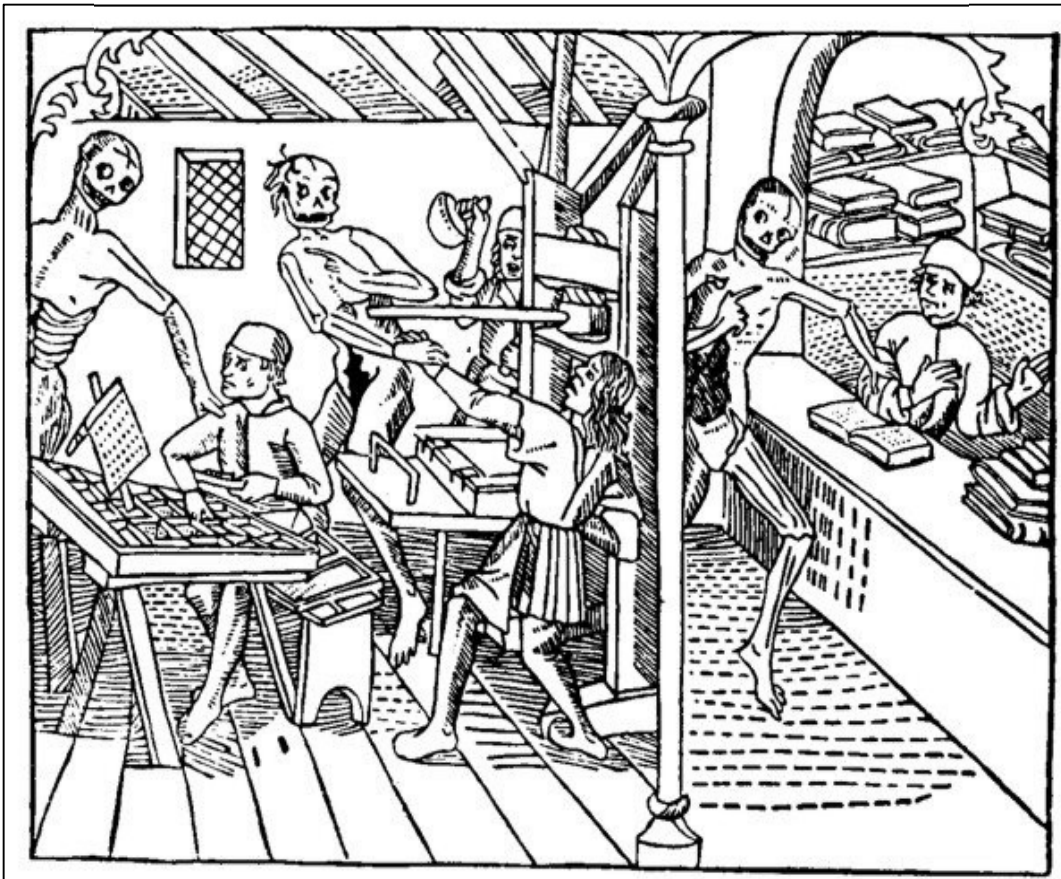
Vellum by Mistress Abigail
Kelhoge.

There being no further
business this day, the
Baronial Twelfth Night court

of Their Excellencies was
closed.

Faithfully Submitted,
Oyama Shichi-i Michiharu
Comet Pursuivant

Interesting Factoid



From the International Printing Museum [Website](#): “The earliest surviving press is from the mid-16th century and the earliest illustration of a press is the work “La Grant Danse Macabre,” which was made in 1499, nearly 50 years after Gutenberg invented the press.”

Inter-Kingdom Roundup

From the April 2026 issue of the Crier (An Tír)

Walking in the Weeds

by Her Ladyship Ailynn Catriona Moireabh



Little stars, so cute! Often overlooked and stepped on, popping up around the edges of the intentionally planted garden specimens. Chickweed got its name because it was fed to poultry as fodder. They

love it. It forms a dense mat of fleshy, weak stems that creep along the ground. The $\frac{1}{8}$ - $\frac{1}{4}$ inch, white flowers are deeply clefted. At first glance they look like they have 10 petals, but there are only five. There is another defining characteristic. Chickweed has a little line of hairs running down its stem (like a mohawk). The position of this hairline changes to the opposite side of the stem at the next node juncture. The leaves are oval shaped with a point at the end.

They appear opposite each other and are bright green. The edible parts are the seedpods, flowers, leaves and stems. Be aware of the Scarlet Pimpernel as it is a poisonous look alike. It has purple and orange flowers, but the leaf shape and look of the plant is very similar. Even though it is naturalized here in America, it originally was indigenous to Europe and North

Africa. It likes sunshine and plenty of moisture. It is often found in disturbed soils.

Let's Eat. This plant is great raw in salads, or as the crunchy layer in a sandwich. It can be dried and used as a tea, but fresh is best. Put in soup as a potherb. The top 8 inches are the most tender. It is one of the very first green plants available in the early spring, often relieving the "hunger gap" when other greens are not available yet. It is valued for its high content of vitamins A, B complex, C, D, and minerals calcium, iron, magnesium, potassium, and zinc.

Medicinal historical uses Nicholas Culpeper (1653), talks about the use of chickweed as a cooling poultice in his Complete Herbal & English Physician. It is great for hot, itchy rashes such as eczema and hives, and acne. Chickweed tea has been used to treat constipation and inflammation. It has been used as a remedy for arthritis. It is a blood purifier and has been used as a detoxifier. The ancient Greeks and Romans used it as a treatment for eye and ear infections. The Greek physician Pedanius Dioscorides mentions it in his work De Materia Medica for eye issues and ear

"Walking in the weeds" is written by Her Ladyship. Ailynn Catriona Moireabh of Crow's Gate, a canton of the Barony of Glymm Mere. She enjoys foraging, gardening, sewing, inkle weaving, and some scribal arts. She thinks that plants that were originally foraged, eventually were cultivated and have become the garden staples we rely upon today.

aches as documented in the 1st century. The Egyptians used it for skin ailments. The Chippewa and Cherokee used chickweed for eye ailments. The Iroquois made a poultice to apply to wounds. A balm can be made to use on any hot rash such as burns, sunburn or even stings and insect bites. John Gerard said in his *Generall Historie of Plantes* (1597), “the leaves of chickweed boyled in water very soft, adding thereto some hog’s grease, the powder of fenugreeke and linseed, and a few roots of marsh mallows, and stamped to the forme of cataplasme or pultesse, taketh away the swelling of the legs or any other part.” In traditional Chinese medicine, chickweed was known as Yin Chai Hu, praised for its anti-inflammatory and anti-viral properties.

From the May 2025 issue of the Oak (Atlantia)



Figure 1: HuttmacherDecember Calendar Page; Baking Bread; Unknown; Bruges (possibly), Belgium; mid-1200s; Tempera colors, gold leaf, and ink on parchment; Leaf: 23.5 × 16.5 cm (9 1/4 × 6 1/2 in.); 85.MK.239.8v

Stollen with Raisins, Candied Citrus Peel, Almonds, and Marzipan by Lady Clara Huttmacher

The history of stollen is wrapped up in both the (Roman Catholic) church and the Duchy of Saxony. “Dresden Stollen” as we know it today is said to have originated in 1329 as a result of a contest offered by the

Bishop of Naumburg (an 11th Century castle and a cathedral at the crossing of two trade-routes) challenging the bakers to make a new recipe with butter. The recipe I chose has 6 ounces (1-1/2 sticks) of butter in the dough and another 4 ounces of butter (1 stick) poured over the pair of loaves.

Sadly by the 15th century, the church forbid cooking with butter during Advent (the weeks leading up to Christmas). The Church Council supervised the preparation of stollen without butter for the Saxon Royal Court in 1427—flour, yeast, oil and water—a sad substitute for what stollen would be in future years.

”In 1450 (Holy Roman Empire) Elector Ernst of Saxony and his brother Albrecht applied to the Pope Nikolaus V. for an abrogation of the butter-prohibition. The Vatican bureaucracy was a hard test of Saxon bakers’ patience. Five popes must die, before Pope Innocenz VIII sent a letter in 1491, known as “butter-letter”, to Dresden. In that letter he had declared that richer ingredients were allowed. In return, the Dresden Stollen bakers had to pay a “fine” (a.k.a. a bribe) to be used for building of churches.”

I decided to try baking stollen after watching a Great British Bake Off holiday episode where the bakers made stollen. I previously baked “Bethmannchen” marzipan cookies for the fall2019 coronation of King Cuan and Queen Signy and in recognition of my German persona. As a result, I was fascinated with making another German dessert involving marzipan and I made my first loaves for the shire’s December 2019 potluck where members were encouraged to bring their

favorite holiday food to share. I received multiple compliments and encouragement to enter the stollen competition at Kingdom 12th Night in January 2020.

I used the recipe from Daring Gourmet including making my own candied citrus peel and marzipan.

Significance of Ingredients

Although the modern recipe called for rum, I substituted brandy for authenticity.

“The first remains of the earliest lemon, found in the Roman Forum, date to right around the time of Jesus Christ, the end of the first century BC and early first century AD,” said Dr. Langgut. “It appears that the citron was considered a valuable commodity due to its healing qualities, symbolic use, pleasant odor and rarity. Only the rich could have afforded it. Its spread therefore was helped more by its high social status, its significance in religion and its unique features, rather than its culinary qualities.”

According to Dr. Langgut, sour oranges, limes and pomelos were introduced to the West by Muslim traders via Sicily and the Iberian Peninsula much later, in the 10th century AD. “It is clear that Muslim traders played a crucial role in the dispersal of cultivated citrus in Northern Africa and Southern Europe,” Dr. Langgut said. “It’s also evident because the common names of many of the citrus types were derived from Arabic, following an earlier diversification in Southeast Asia. Muslims controlled extensive territory and commerce routes from India to the Mediterranean.”

According to the research, the sweet orange associated with Israel today only dates as far back as the 15th century and was the product of a trade route established by the Genoese and, later, the Portuguese. The sticky-sweet mandarin was introduced to the Mediterranean only in the beginning of the 19th century.

“It wasn’t until the 15th century that the sweet orange arrived on European tables. By the time mandarins appeared in the 19th century, citrus fruits were considered commonplace,” said Dr. Lanngut. “They were cash crops rather than luxury items.”

“Fruits known by the Romans were again found in the Middle Ages and at the Renaissance. To those, coming from the Arabic countries, were added lemon (*citrus limonicum*) and bitter orange (*citrus aurantium*). Bitter orange is a citrus fruit close to the orange, but very bitter and it must be cooked or candied to be good tasting. The sweet orange (*citrus sinencis*), that we know of today, appeared only in the 15th century, and it was not found in cookery before the 16th century.

The use of almonds, or almond milk, was developed in all countries and throughout Medieval cookery. The oily nut of these fruits was mostly used as extra liaison for sauces (complementary to bread) or as a substitute for butter or milk on fast days. Almonds were just as well found with meat dishes as with fish preparations. They were also, in the Middle Ages, part of those products which were both food and medicine. As such, doctors could prescribe them. This was

also the case for sugar, spices, and hippocras (spiced wine). Thus are almonds and sugar found in the composition of preparations for the sick: 10 recipes for the sick by Maître Chiquart out of 16 contain almonds.

Banquets were often ended, in the Middle Ages or Renaissance, by the *boute-hors* (out drive): the meal was finished, the table cleared, and wine and chamber spices were served in another room. The chamber spices were sweets made of spices or fruit, candied in sugar or honey. Ginger can be preserved (*gingibrat*) as well as coriander or aniseed. Fruit were candied as in the menus of Messisbugo and Scappi: melons, lemons or oranges, quinces, pomegranates, chestnuts ... Nuts (pine nuts, almonds, walnuts), they were also candied, else made into more elaborate confectionery, some ancestor sort of nougat: *pignolat* in France, *pinçonada* or *torronin* in Catalonia, *torrone* or *copeta* in Italy. These candied fruits, as the hippocras people drank at the end of the meal, were supposed to close up the stomach and make digestion easier.”

Stollen Recipe

- 1 cup lukewarm whole milk
- 3 teaspoons active dry yeast
- 1/2 cup granulated sugar
- 4 cups all-purpose flour
- 1 large egg
- 2 large egg yolks
- 3/4 cup unsalted butter (1 1/2 sticks) , at room temperature so it's very soft
- 2 teaspoons vanilla extract

- zest of one lemon
- 1 teaspoon salt
- 3/4 teaspoon ground cardamom
- 3/4 teaspoon ground mace
- 1/2 teaspoon ground cinnamon
- 8 ounces homemade marzipan
- 9 ounces raisins
- 3 ounces candied lime peel
- 3 ounces candied orange peel
- 3 ounces slivered almonds, chopped
- 1/3 cup brandy
- 1 stick unsalted butter, melted
- Powdered sugar for generous dusting

Method

- Prepare marzipan and candied citrus peel at least 1 week in advance to allow time for drying and flavor melding.
- Place the raisins, candied citrus peel and almonds in a medium bowl and pour the brandy over it. Stir to combine. Set aside and let the fruit mixture soak in the brandy while the dough rises.
- Stir the yeast and 2 tablespoons of the sugar into the lukewarm milk and let sit in a warm place for 10-15 minutes until very frothy.
- Place the flour, remaining sugar, egg, egg yolks, butter, vanilla extract, lemon zest, salt, cardamom, mace and cinnamon in the bowl of a stand mixer fitted with a dough hook. Add the yeast/milk mixture. Use a spoon to stir the mixture until it comes together. Knead the dough on the

bread setting for 7-8 minutes. Remove the dough ball, lightly spray the bowl with a little oil, return the dough ball, cover loosely with plastic wrap and place it in a warm place or lightly warmed oven (just barely warm), to rise until nearly doubled in size, at least 1 hour.

- Punch down the dough and add the soaked fruit/nut mixture to the dough (it should have absorbed all the rum by now but if there is excess liquid, pour it out before adding the mixture to the dough). Using the dough hook, knead the fruit/nut mixture into the dough until combined. If the dough is too wet to handle, add a little bit of flour until the dough pulls away from the sides of the bowl.
- Turn the dough out onto a floured work surface and cut it in two equal halves. Press or roll each piece into an oval to about 1-inch thickness. Roll each piece of marzipan into a log the length of the oval. Press the marzipan gently into the middle of the dough. Fold the left side of the dough over to cover the marzipan, then fold right side over on top of the left side so that the edge of it sits just left of the middle of the stollen. Pinch and tuck the top and bottom ends of the stollen to cover the marzipan. Use the bottom edge of your hand to press down along the length of the stollen towards the right of the center to create a divot and characteristic hump.
- Place the stollen on a lined baking sheet. Cover the stollen loosely with plastic wrap and let them rest in a warm place or lightly warmed oven for 40-60 minutes until puffy.

- Preheat the oven to 350 degrees F and bake the stollen for 30-40 minutes or until golden. Let the stollen sit for 5 minutes, then use a toothpick to poke holes all over the stollen (this will allow the butter to seep in), then generously brush the stollen with the melted butter while the stollen are still warm. Immediately sprinkle with a generous amount of powdered sugar, rubbing it into the creases and down the sides. Let the stollen cool completely. You may want to give it another dusting of powdered sugar once cooled.

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*From the February 2025 issue of the Fluffy Flier
(Avacal)*

A Norse and Saxon Stitch Sampler

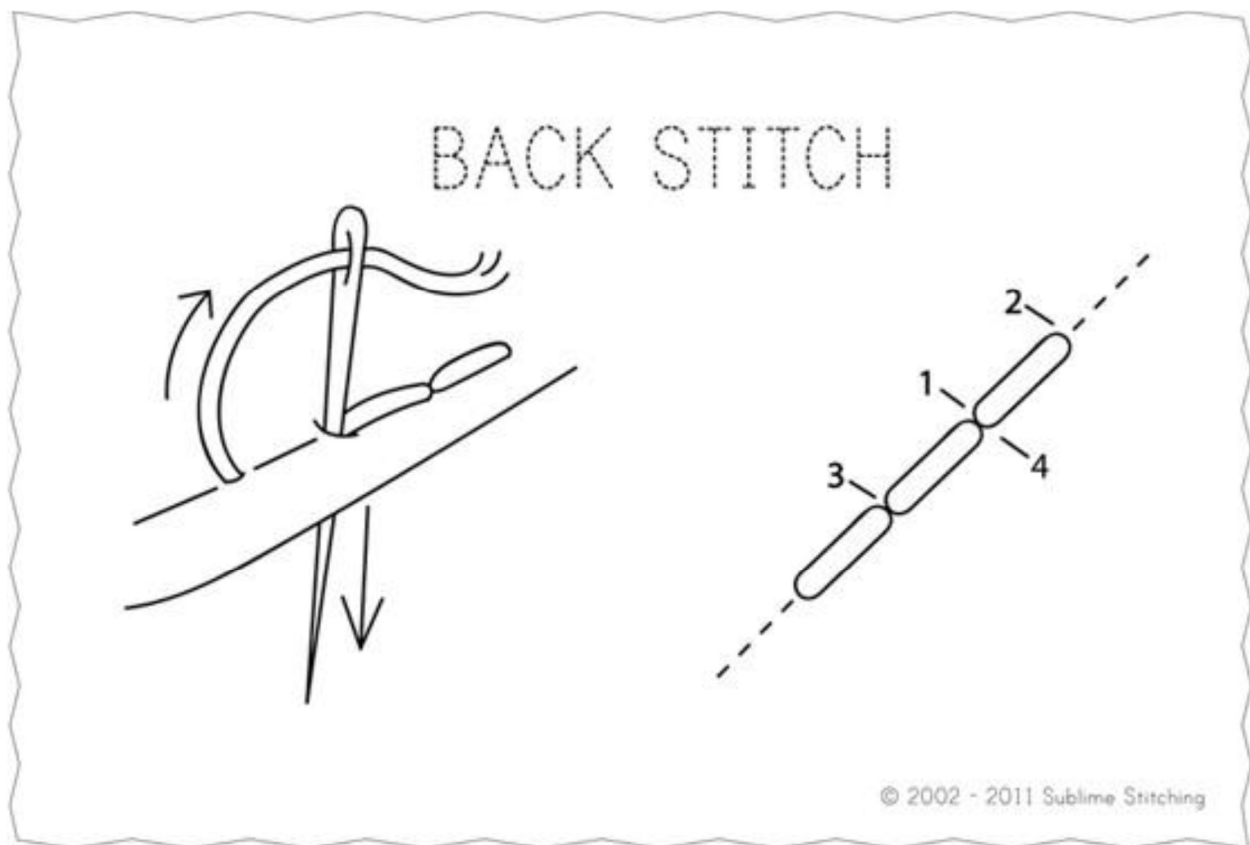
A tutorial of seven stitches used for embroidery

by Mistress Ellisif

Quick notes: This class covers a common SCA practice – embroidery on Norse garments. This is not a highly evidenced base practice. The stitches covered are found in the Viking Age and on Norse or Saxon things, but not all are found on clothing. The most commonly found stitches in Viking Age garments are running stitch and overcast or whip stitch. We won't be covering these two stitches as these are construction stitches vs embroidery or decorative stitches. Some of the decorative stitches included here can also be used as seam finishes for edges or hemming stitches.

1. Backstitch

This stitch is used extensively throughout the Middle Ages but for our purposes it's found in the Viborg man's shirt dated to the 11th century. Worked by placing small stitches in rows and is excellent as an outlining stitch and can be used in construction. In the diagram below, you come up from the back of your fabric at 1, down at 2, up at 3, down at 4, and continue on.



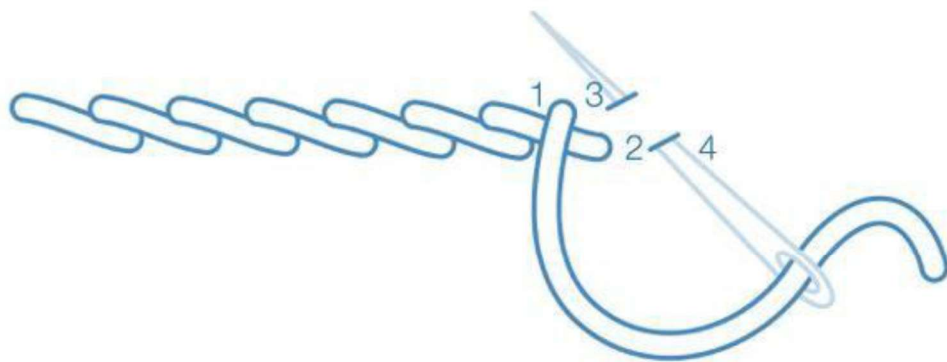
2. Stem Stitch

Used in the Viking Age on the Mammen find, specifically on a shirt and a cloak. Another great outlining stitch. When used on curves, the smaller the smaller the stitch, the neater the finished look. I have included it going both from working right to left and left to right. Again, in both diagrams, up at 1, down at 2, up at 3, and continuing on.

STEM STITCH



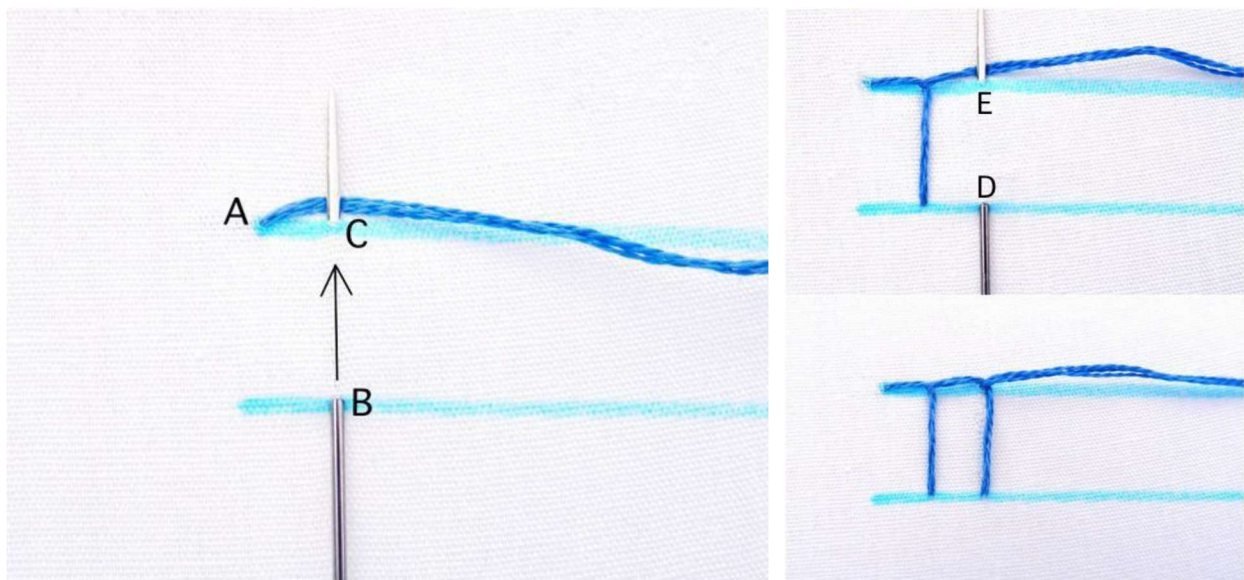
© 2002 - 2011 Sublime Stitching

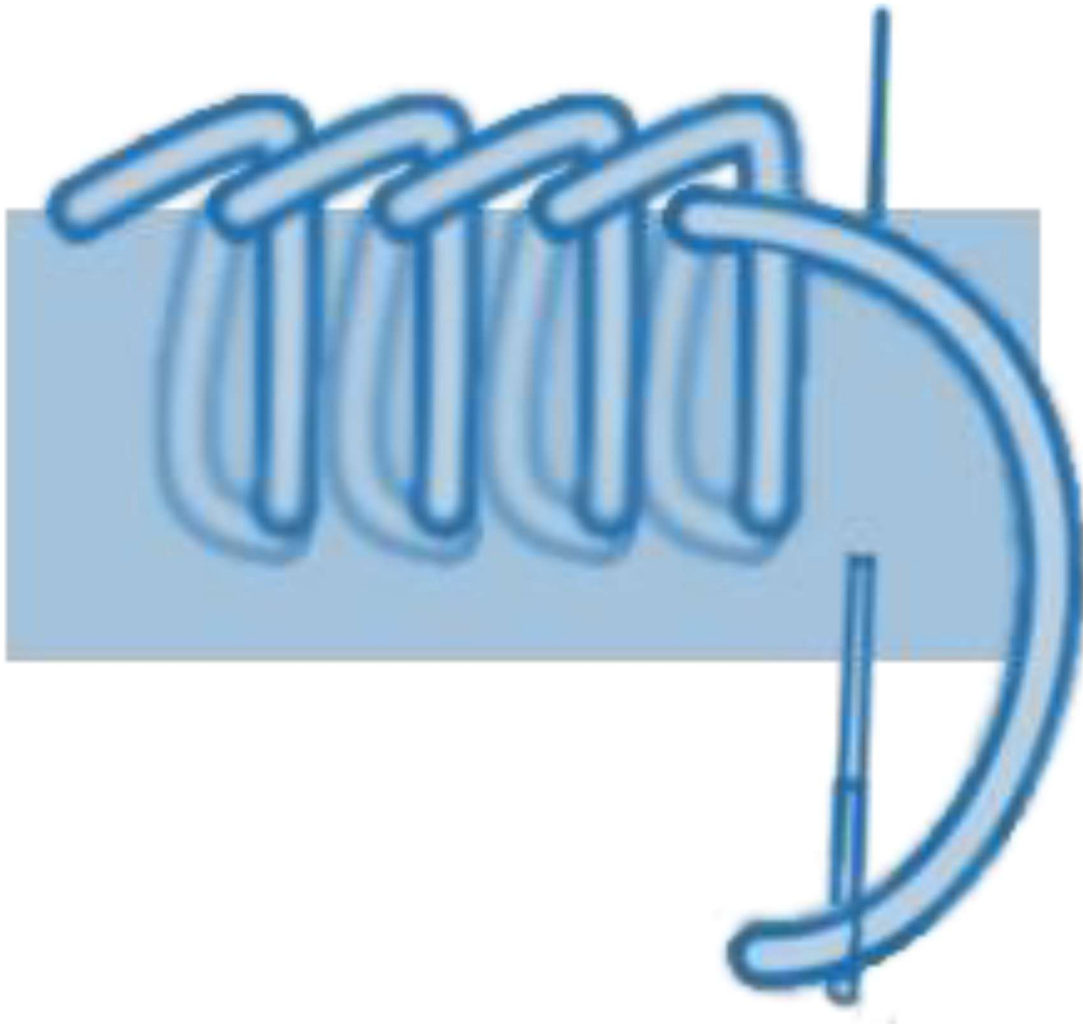


© Mollie Johanson

3. Blanket Stitch

From the Viking Age, we have an ornamental band finished with blanket stitch and from the bronze age, we have multiple textiles finished with this stitch. This can be used both to keep edges from fraying as well as a decorative stitch. The stitch is created by bringing the needle up from the back of the fabric at A, going into the front of the fabric at B, coming up from the back at C, keeping the thread behind the needle to create a loop, pulling taut and continuing on to go down at D, up at E with thread behind needle. If done to keep an edge from fraying, imagine the top line (where A and C are on the diagram) as your unfinished edge. First, insert your needle at the back of your fabric, very close to the edge, then down at B, but you don't have to come through the fabric at C, just bring your needle to the edge and keep the thread behind it. The third diagram below demonstrates this.

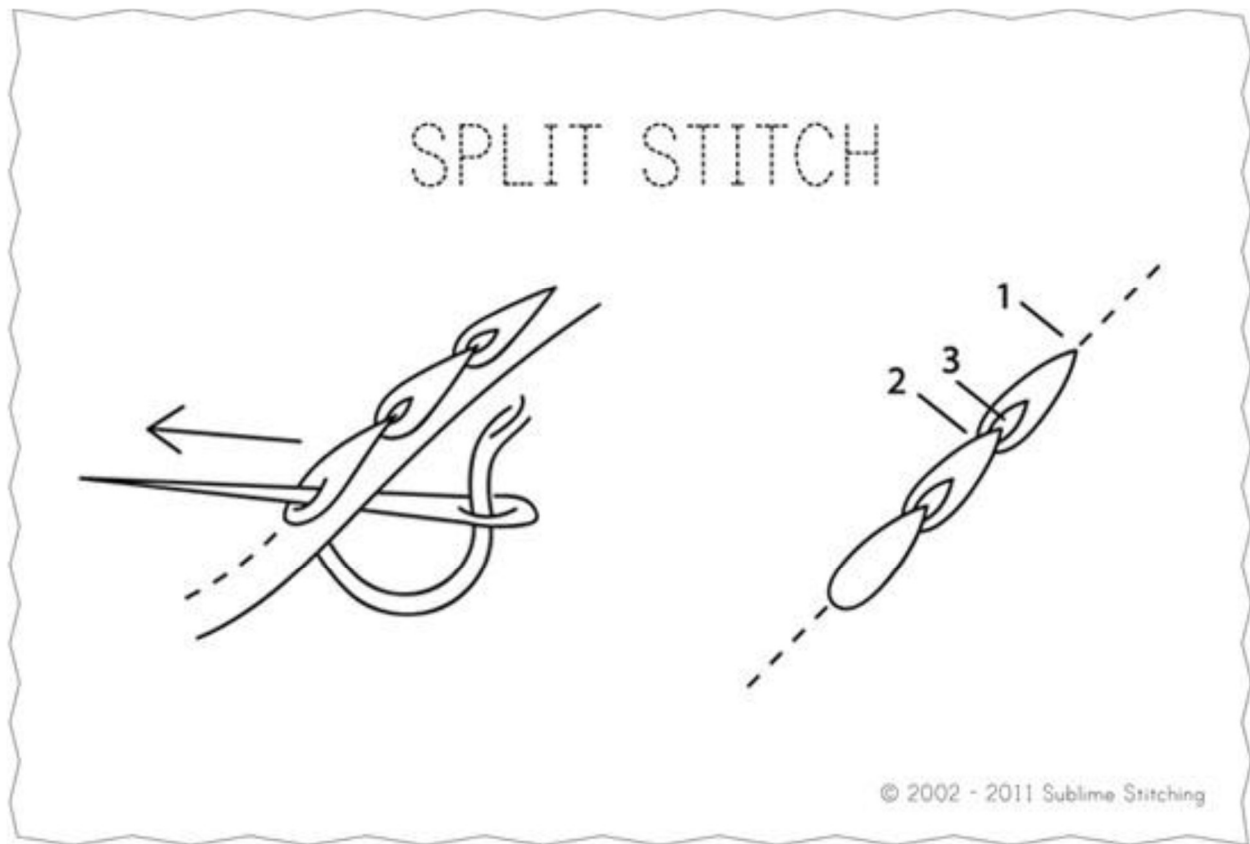




4. Split Stitch

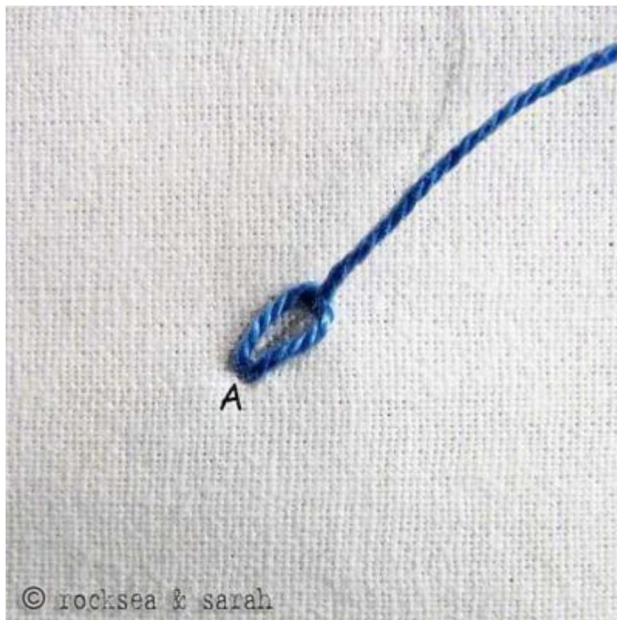
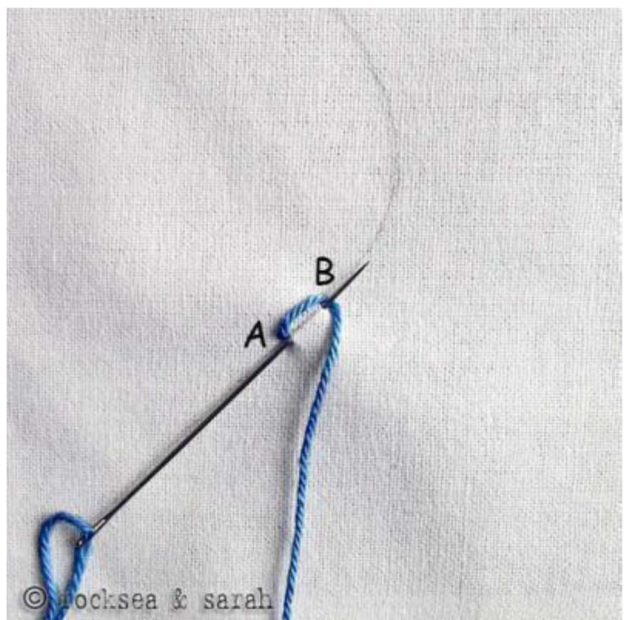
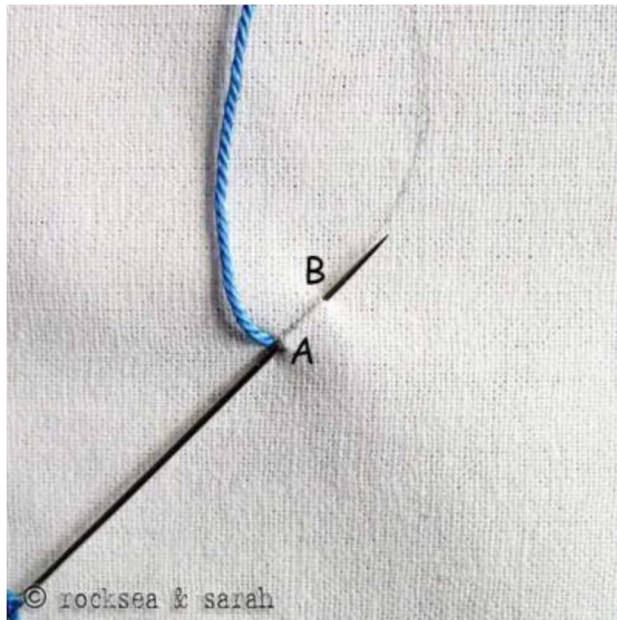
Split Stitch can be found on Saxon garments on the Middle Ages and in the 11th century it was used in the Bayeux Tapestry. It is worked a lot like back stitch and is an excellent outline or fill stitch. It can be used both in construction and embellishment. In the diagram below, you come up from the back of the fabric at 1, down at 2, and up at 3 to split the thread. This stitch can also be worked with two strands of a

thinner thread and when you come up at 3, you go between the two threads.



5. Chain Stitch

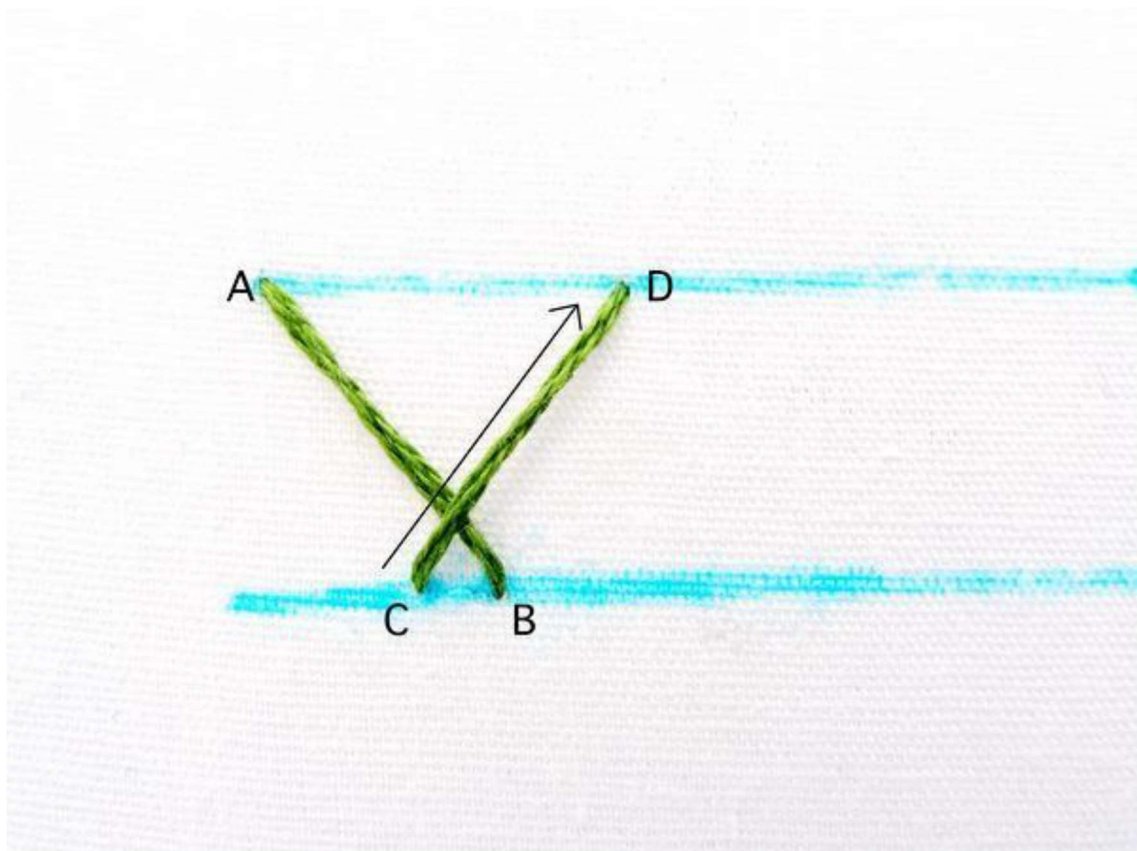
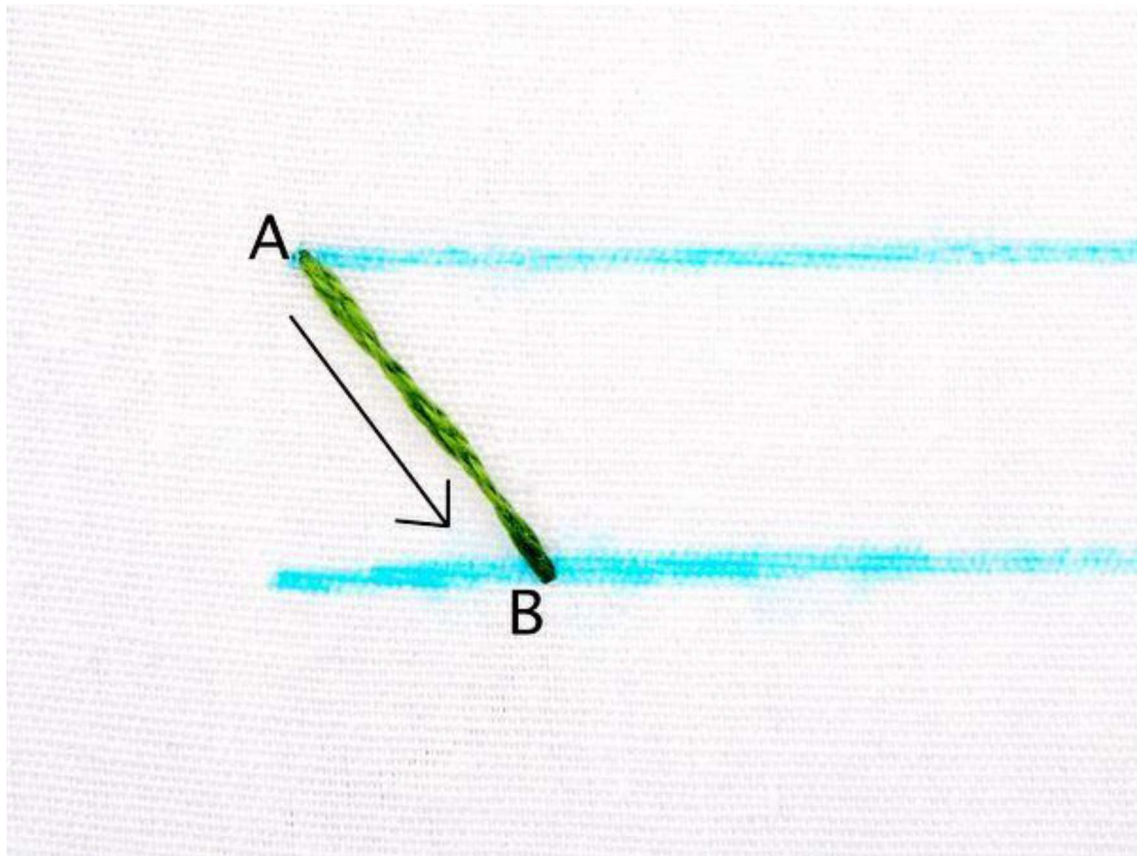
From the Viking Age we have chain stitch used to mend a hood in Orkney, and it appears in the Bayeux Tapestry as well. It is mostly used as a decorative stitch and mostly for outlining. Starting with thread at the back of your fabric, you come up at A, down at A again, up at B keeping the thread behind the needle at B to form a loop of the chain, and continue down at B again, up at C with thread behind the needle.

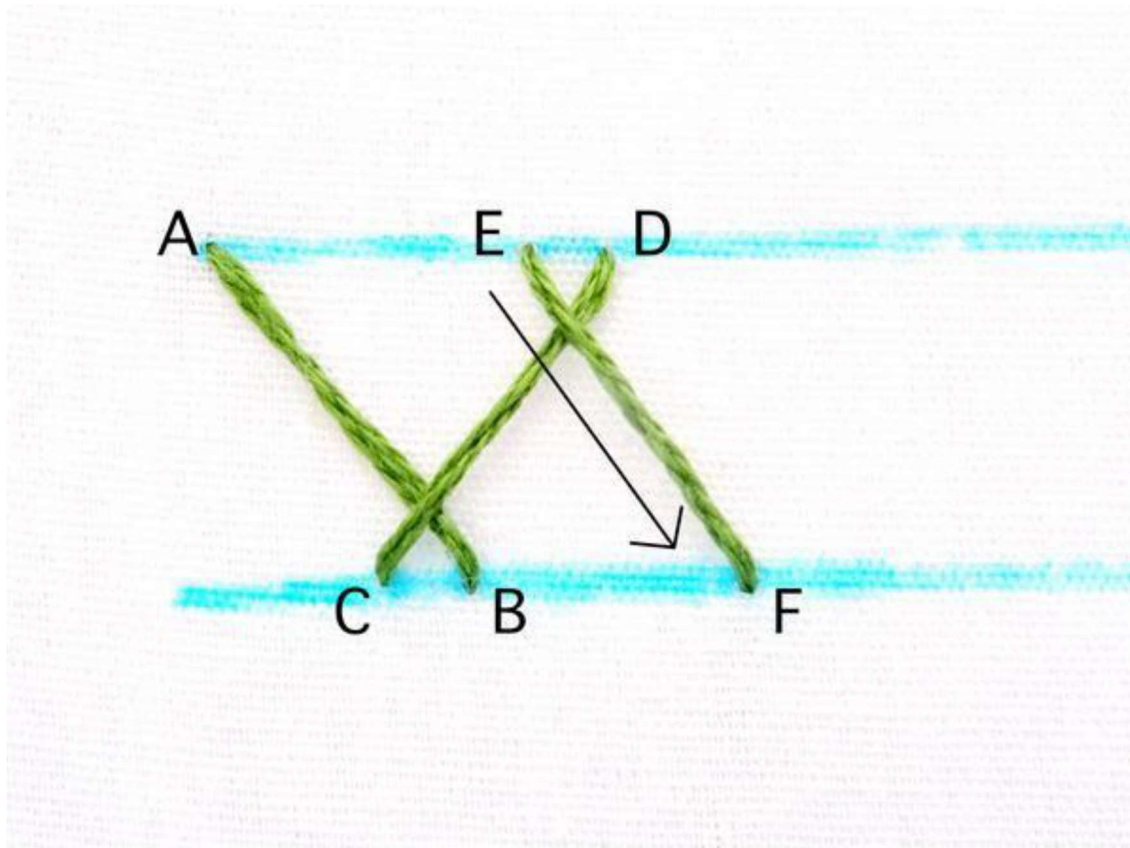




6. Herringbone Stitch

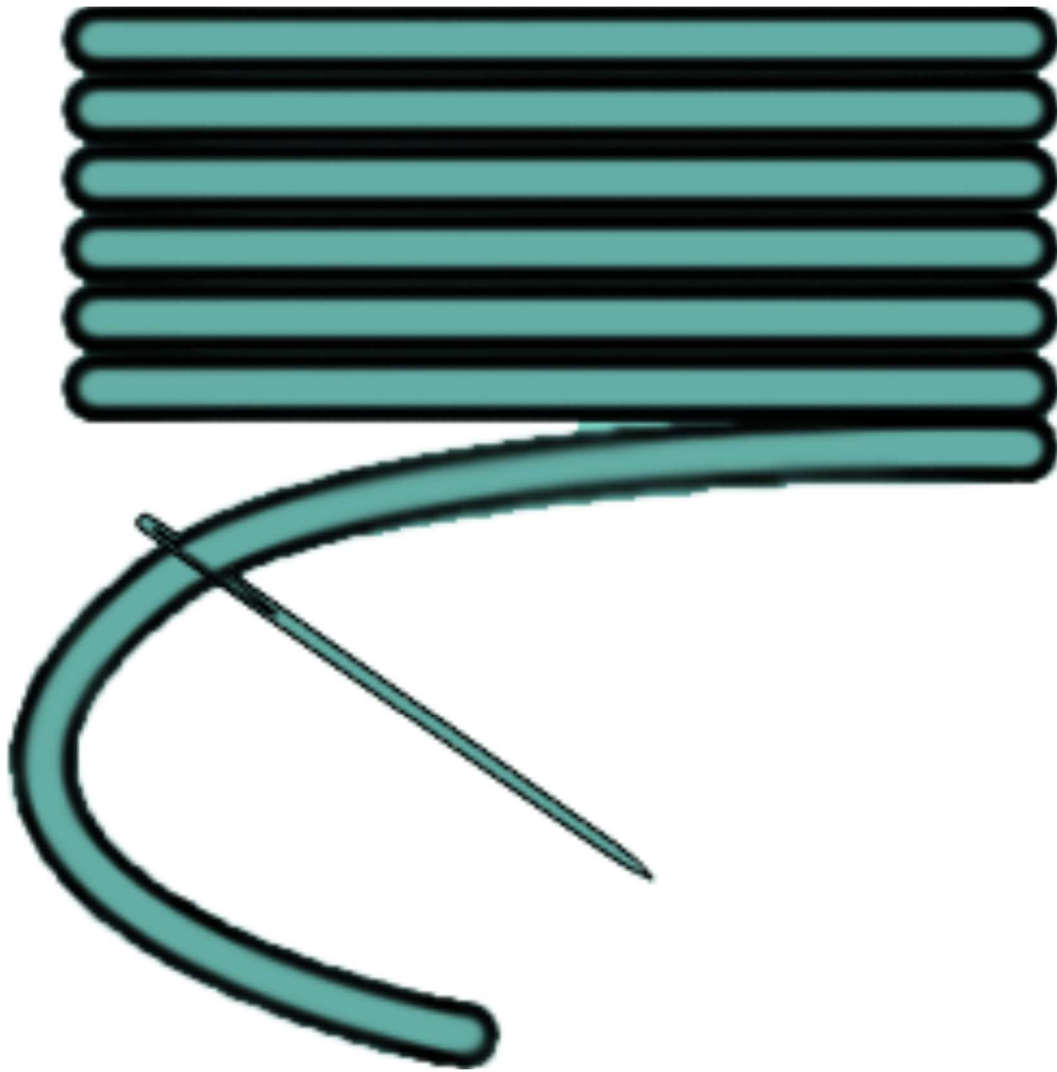
Herringbone is used in the SCA as a primarily decorative stitch, but it can also add strength to seams and for most of the period finds on herringbone we find the decorative crosses on the inside of the object. We have examples from the Viking Age in York or Jorvik on a silk pouch and in the Mammen find on a pillow. In the SCA, it is not unusual to find herringbone stitch done double or tacked, woven, or twisted for decoration. We will outline just the basic herringbone stitch here. In the diagram below, from the back of the fabric, we come up at A, down at B, up at C, down at D, Up at E, down at F, and continue on. I often mark something handy (like my thumb or finger) with the distance between A and D so my stitches stay consistent.

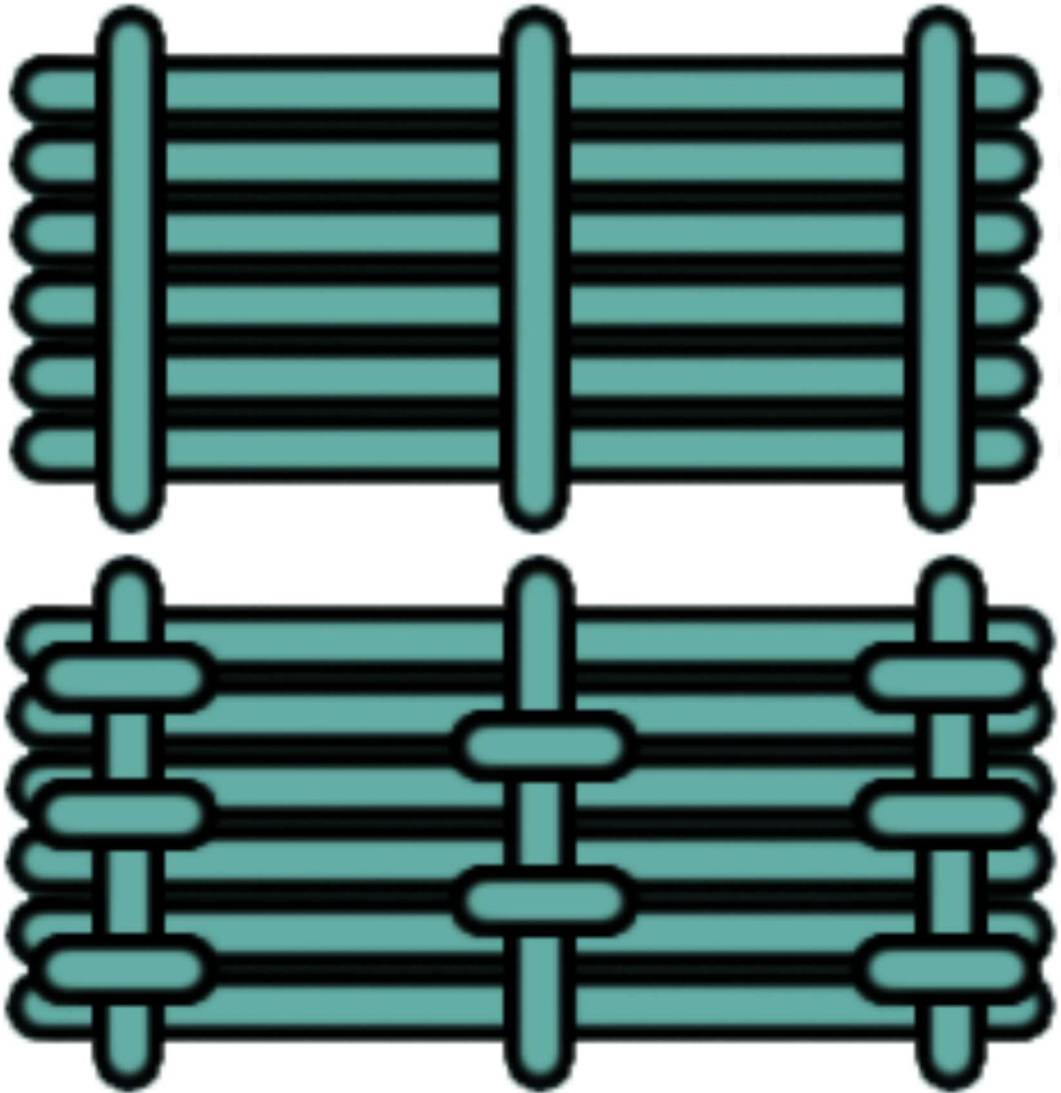




7. Bayeux Stitch

Used extensively on the Bayeux tapestry as a filling stitch. The shape should first be outlined in another stitch, such as stem or back stitch. The space is then filled with the Bayeux Stitch, which starts as essentially a satin stitch where we fill the space with rows of stitching, going from one edge of your outline stitches to the other edge across the design. Then you do a row of stitches perpendicular with spaces in between – like a couching stitch, these are there to hold or anchor the first row down. Then you stitch little bars across that couching stitch to secure it as well. This finishes the stitch and makes it so the long stitches are less likely to catch on things.





**From the April 2026 issue of the Crown Prints
(Caïd)**

Ancient Wine in the Aegean Regions

by HRM Wilhelm Skallagrimsson

Introduction to Ancient Wine in the Aegean

Wine has long held significant importance in the Aegean region, particularly in ancient Greece. This area, known for its stunning islands and rich history, was not only a center for trade but also a cradle of cultural practices surrounding wine. In ancient Greece, wine was more than a drink; it was a symbol of social status, a key component of religious rituals, and a common feature of daily life. The Aegean, with its favorable climate and fertile soil, provided ideal conditions for grape cultivation, leading to a thriving wine industry that contributed to both the economy and the cultural landscape. Communities would gather to celebrate harvest festivals, honor the god Dionysus, and engage in symposiums—feasts where philosophical discussions and social bonding often took place, all centered around wine. This beverage fostered connections among people, serving as a bridge between the mundane and the divine.

With this context in mind, as we explore the different types of wine produced in this ancient world, it becomes clear that both red and white wines played unique roles in society. Each type offered distinct flavors and characteristics, making them suitable for various occasions and preferences. The evolution of these wines reflects the broader narratives of trade,

agriculture, and social customs in the Aegean, setting the stage for a deeper understanding of their respective significance in ancient Greek life.

Types of Wine: Red vs. White

In ancient Aegean culture, red and white wines were distinguished by their distinct characteristics and the cultural roles they played. Red wine, made from dark-skinned grape varieties, is notable for its rich color and robust flavors, often described as deep and earthy, with notes of berries and spices. According to a brochure on modern Greek white wine, these wines are often noted for their aromatic, floral qualities and lively citrus flavors, providing a lighter, crisper profile compared to red wine, which was traditionally favored at festive gatherings for its boldness and symbolic role in uniting communities. Wine was commonly enjoyed at social gatherings such as the Greek symposium, where it accompanied discussions, entertainment, and intimate celebrations, reflecting its important role in both communal and more personal occasions, according to the World History Encyclopedia. contexts.

In contrast, white wine was favored for its lighter, crisper profile. Made from green or yellowish grapes, it offered a refreshing taste, often highlighting citrus and floral notes. According to Greece High Definition, wine was an important part of daily life for the ancient Greeks. It was consumed regularly for natural hydration, with water added depending on the time of day.

The differences between red and white wines in the Aegean region reveal individual taste preferences and broader social customs. According to Elena Martín González, communal wine drinking was a key leisure activity in Archaic Greek society, often reflecting cultural practices and the nature of social gatherings. These distinctions show how wine types were closely linked to cultural expectations and event settings. As we examine the spices and flavors added, the intention behind each choice becomes even clearer.

Spices and Flavor Profiles

In ancient Greece, the art of winemaking was not solely about grapes; it also involved carefully selecting spices to enhance wine flavor. According to chemical residue and DNA analyses referenced in a 2025 study, wines in the ancient Mediterranean—including the Aegean region—were commonly spiced and sometimes resonated, confirming that adding spices and aromatics to wine was an established practice during that time. These additions could transform a simple wine into a more intricate beverage, appealing to the palate in exciting ways.

The impact of spices on wine flavor was significant, as they could alter the overall taste experience. For example, the inclusion of honey alongside spices created a sweeter, more harmonious blend, popular among the elite during feasts and celebrations. According to Greek Reporter, regions within the Aegean showed differences in spice use, influenced by local agriculture, trade routes, and the importation of spices such

as cumin from Asia, which were incorporated into local cuisine.

As these flavors were enjoyed during gatherings, they also held deeper cultural significance. The careful selection of spices reflected the host's social status and the nature of the event. This lays the foundation for understanding how the use of spices in ancient Greek wine not only enriched the drink itself but also contributed to the social fabric surrounding communal experiences, paving the way for further exploration of the cultural and social implications of wine in this vibrant society.

Cultural and Social Implications of Wine

Wine in the Aegean was more than just a drink; it shaped cultural and social practices in profound ways. In religious rituals, wine served as a sacred offering, believed to connect worshippers with the divine. It was common in ceremonies dedicated to gods like Dionysus, where wine symbolized joy and rejuvenation. This spiritual significance fostered a sense of community among participants, reinforcing bonds as they shared in worship.

In daily life, wine was a staple at meals and social gatherings, reflecting the status and lifestyle of those who served it. Celebrations such as weddings, festivals, and communal feasts prominently featured wine, thereby signaling the host's wealth and generosity. According to Mark Cartwright, the symposium was a key social event in ancient Greek culture, in which men gathered in private homes to drink, eat, and sing

together, fostering a shared, convivial atmosphere that strengthened relationships.

Wine also served as a symbol in Aegean culture, representing hospitality and friendship. Offering wine to guests was a sign of respect and welcome. As these practices flourished, they contributed to a vibrant society that valued social interaction and community bonding. Building on these foundations, understanding the social implications of wine sets the stage for examining its economic aspects, revealing how these cultural customs influenced trade and the development of the Aegean wine industry.

Trade and Economy of Aegean Wine

The trade and economy surrounding Aegean wine were significant drivers of growth and development in ancient societies. With its rich flavors and cultural importance, wine became a sought-after commodity, leading to the establishment of trade networks that extended across the Mediterranean. The demand for Aegean wine extended to various regions, facilitating exchanges not only of goods but also of ideas and cultural practices. Greek colonies, such as Pharos and Issa, became central to these trading operations, exporting locally produced wines while importing necessary resources and luxury items (Miše & Quinn, 2022).

The economic impact of the wine trade was felt deeply in local communities. Revenue from wine exports supported settlement growth and enabled investment in infrastructure, such as roads and ports, thereby improving market access. This interdependence between wine production and local

economies fostered cooperation among traders and producers, leading to the exchange of techniques and innovations in winemaking.

The establishment of trade routes further intensified these exchanges, connecting the Aegean islands with mainland Greece and other Mediterranean regions. Merchants transported wines using amphorae, navigating complex maritime routes to reach distant markets. This blend of trade and cultural interaction shaped Aegean identity, laying the groundwork for winemaking traditions that continue to influence modern practices. Understanding this historical context enriches our appreciation of how ancient methods and ideas have shaped contemporary winemaking and the ongoing legacy of Aegean wine culture. (Miše & Quinn, 2022)

The text outlines a range of scholarly contributions to the study of Roman amphorae, focusing on their production, distribution, and archaeological significance, primarily in the Mediterranean region. (Miše & Quinn, 2022)

Influence on Modern Winemaking

The influence of ancient Aegean winemaking techniques on modern practices is both notable and enduring. Today's winemakers often look to the past to guide their methods, embracing the legacy of these early vintners. Many modern vineyards still employ traditional techniques, such as foot-treading grapes and the use of clay amphorae for fermentation, which were common in ancient Aegean wine production. These methods not only honor the ancient craft

but also enhance the flavor profiles of modern wines, offering a taste that connects consumers to centuries of history.

Contemporary winemakers are also interpreting ancient grape varieties, reviving nearly forgotten cultivars that thrived in the Aegean. This resurgence reflects a growing interest in biodiversity and authenticity in wine production. By focusing on local grape varieties, winemakers create wines that are distinct to their regions, echoing the practices of ancient producers who valued the unique characteristics of their land.

As these ancient traditions continue to inspire modern techniques, they also remind us of the shared cultural bond that wine fosters. The connections formed over a glass of wine have persisted through time, enriching social interactions and community gatherings. In this way, our ongoing relationship with wine serves as a bridge connecting the past to the present, leading us to appreciate the enduring legacy of Aegean wine as we explore its lasting impact on contemporary culture.

Conclusion: The Enduring Legacy of Aegean Wine

The legacy of Aegean wine attests to its significant role in shaping cultures and traditions that continue to resonate today. Throughout this exploration, we have seen how ancient winemaking practices laid the groundwork for the rich wine culture that thrives in the Aegean region. The distinctions between red and white wines, enhanced by spices and unique flavor profiles, contributed to a diversity that not only

satisfied palates but also marked important social and religious moments.

Wine has been a powerful connector, fostering relationships and communal experiences. Its presence in rituals and gatherings signifies a bond that transcends time, reflecting the joys and sorrows of life. The cultural impact of Aegean wine extends well beyond ancient practices; it has woven itself into the fabric of modern society. Today's winemakers draw inspiration from these historical methods, seeking to honor the past while crafting wines that tell stories of heritage and tradition.

Looking ahead, future research can further illuminate the ways ancient practices influence contemporary winemaking, perhaps uncovering forgotten techniques or regional nuances that enhance our understanding. The enduring legacy of Aegean wine serves as a reminder of the shared human experience, allowing us to appreciate how a simple drink can encapsulate centuries of culture, connection, and community. Through wine, we continue to celebrate the history and traditions that define us, ensuring that the story of Aegean wine lives on.

References

Miše, M., & Quinn, P. (2022). Origins and Distribution of Hellenistic and Late Republican Transport Amphorae in the Dalmatian Region and its Implications for Adriatic Trade and Economy. In *Archaeological and Anthropological Sciences*(Vols. 14). <https://doi.org/10.1007/s12520-022-01689-x>

From the April 2026 issue of the Tidings XTRA
(Ealdomere)

Born on the List Field

by Master Ivar Battleskald

Disclaimer: Originally written by the late Ivar Battleskald and banned from being written as he wished it to be passed on through oral tradition. Ivar lifted the ban before he passed and it has been written down in many variations. The genders of the knight can be changed from “aged knight” to “lady knight” as required, and the gender of the Sovereign can be adjusted from “King” to “Queen” as required.

Once came a warrior,
Fresh from the field;
Kneeling, before his king he came;
When he had risen, he was a knight
And unto his king this oath he gave.

*I was born on the list field,
I was raised in the war
And this day you did make me your knight;
Though some day my sword may grow rusty and dull,
I will live by my oath till I die.*

Great grew the knight and his fame he did win
And never before a foe would yield.
Great were the numbers, he ne’er called defeat
And he sang this song behind his shield.

*I was born on the list field
I was raised in the war
And one day my king made me a knight;
Though some day my sword may grow rusty and dull,
I will live by my oath till I die.*

Old grew the knight and returned to his farm
Said the king you will ne'er be called again.
This knight he knew honour and duty knew well
And unto his king this oath he gave.

*I was born on the list field,
I was raised in the war
And one day you did make me a knight;
Though some say my sword will grow rusty and dull,
I will live by my oath till I die.*

War tore the country and the king was in plight
And his knights they could not win the day;
Onto the field rode that old aged knight
And some swear that they heard him say.

*You were born on the list field,
You were raised in the war
And one day they did make you all knights;
Though some day your swords may grow rusty and dull,
You must live by your oaths till you die.*

The king's men they rallied and they slew all their foes
They began to count their hurt and dead
They found that aged knight ringed round by slain foes
And unto the king this oath he gave.

*I was born on the list field
I was raised in the war
And one day you did make me a knight;
Though it seems my sword has grown rusty and dull,
I have lived by oath, now I die.*

Stands now the heir to that old aged knight,
And to all the legacy he bore
With this sword of my own I know my duty well
And I have my own oath I swore

*I was born on the list field,
I was raised in the war
And it matters not if I'm a knight
Though you see my sword's not yet rusty or old
I must live by my oath till I die.*

From the April 2026 issue of Seasons (Meridies) Making Data Work for You

by Don Rodrigo Luís de Albuquerque (MKA Jacob G.
Pendergraft)

Data - systematic observations of attributes of the world - are ubiquitous. Everything you do or are interested in in the Society for Creative Anachronism can be represented as data in some way. Despite the inclusion of “science” in the Arts and Sciences, many A&S entrants are dissuaded from incorporating discussions of data in their submissions as a result of perceived barriers to entry. Likewise, many A&S entrants may not see the opportunities for or benefits of

incorporating data collection into their entries. As a result, entrants may forgo opportunities for enriching their entries, improving their understanding of a given topic, or contradict best practices for organizing information for themselves and sharing that information with others.

In this article, I will address these concerns by providing a basic and easily understandable starting point for discussing data, data collection and data handling in an A&S context. After reading this article, readers will be more familiar with the basics of data-based research, and will be better equipped for incorporating these approaches in future projects. This is a starting point - it is not a substitute for a class on research methods or data analysis, but I hope to provide readers with the foundations for seeking out further information on how they can incorporate these approaches into their entries.

What is Empiricism? - The “S” in A&S

Empiricism is an approach characterized by learning about the world through systematic observation. In practical terms, it involves making careful and consistent observations of some aspect of the world. Empirical approaches allow us to (1) support our claims with concrete evidence, (2) carefully test our beliefs against observable fact, and (3) allow others to follow our research and more easily confirm our findings. Science is characterized by the application of empirical methodologies - it is a system, not an end or belief.

The product of making and recording careful, structured observations of the world is data. Put plainly, data are a

codified set of observations of something, collected in a consistent manner. At the most general level, data may be qualitative or quantitative. Qualitative data is descriptive, and not meaningfully numerical (although it may be assigned numerical values arbitrarily). Variables like colors or ingredient types, interview transcripts, responses to open-ended questions, and so on are qualitative data. Although possible levels of a qualitative variable may be assigned values for data handling purposes, these numbers and the differences between them are not meaningful. For example, if a brewer assigns five types of yeast the values 1-5 in an experiment, Yeast Type 1 is not meaningfully “less” than Yeast Type 5 - the values are arbitrary. Quantitative data is data whose values can be recorded as meaningful numbers. Variables like temperature, gravity of a brewing solution, or numerical responses to survey items or ratings constitute quantitative data.

Finding Data

Data can be drawn from a wide variety of sources. Part of the creative act of research is identifying these sources and building a systematic approach to collecting data from them. Data may be obtained through physical measurements, self-reports, observations, Subject Matter Expert ratings, interviews, archival sources, or other methods. The arts provide many opportunities for the collection of data using these methods. A brewer may obtain data from taster ratings of their products made under a variety of conditions; a researcher in early modern printing may compare rates of

printing errors across several known workshops; the possibilities are endless. Researchers may have access to an identified source of data they want to know more about, or they may start with a research question and seek out relevant sources of data in an effort to answer it. Either approach is valid. Your job as a researcher is to connect available sources of data with their ability to serve your goals - then go and collect it!

Readers may be familiar with the related terms research studies and experiments. These are common ways of collecting data from identified sources. Experiments involve the manipulation of one or more independent variables (the variable changed by the researcher) and observing the effects of that manipulation on a dependent variable (the variable that is measured by the researcher; the outcome variable). They also require the researcher to carefully control extraneous variables to increase confidence that the changes seen in the dependent variable are the result of changes in the independent variable, rather than another cause. In circumstances where the researcher is unable to manipulate an independent variable directly, they may still be able to conduct a quasi-experiment. Here, the researcher still controls some extraneous variables (but may not be able to control them all), and observes different conditions of the independent variable(s) and their effects on the dependent variable. In mundane teaching, my favorite example of this is research on the connection between smoking cigarettes and rates of lung cancer. Researchers cannot, ethically, randomly

assign participants to smoke a pack a day; we can, however, collect data on volunteers regarding how frequently they smoke, and for how long, and their future incidences of lung cancer.

Using Data

Depending on their goals and resources, researchers may choose to conduct deductive or inductive research. Deductive research involves deriving specific, testable predictions logically, from existing theory, or from prior research, then collecting data to test those predictions. Conversely, inductive research involves collecting data with the goal of identifying meaning later.

Where sufficient rationale exists to make a reasoned prediction (or multiple predictions) a researcher might choose to articulate hypotheses. By definition, these must be specific, testable predictions that can be investigated by gathering data and comparing those data against the predicted outcome. It is important to emphasize that just advancing a prediction is not sufficient. The reader must be made to understand the reasoning underlying the prediction. In pursuit of testing our predictions, we typically use probability and statistics to evaluate the likelihood that (based on the data we've collected) our prediction is correct (as opposed to our observations being the result of random chance). We do this by using a class of approaches called inferential statistics.

Inductive research approaches are useful when a researcher (or a field, generally) does not know enough to confidently articulate hypotheses. Here, the researcher begins by collecting data, before using a variety of approaches to draw conclusions about what can be understood based on that data. This approach is not inherently weaker than a deductive one, and may be the more appropriate choice under some circumstances. As long as the researcher is clear and honest about their process, both inductive and deductive approaches are valuable.

Qualitative research approaches involve the analysis of qualitative data, which may be much less structured initially. As with the other topics addressed in this paper, qualitative research approaches are a worthwhile subject of a textbook. In brief, qualitative research approaches involve extracting organizing principles from a large body of rich descriptive data. Examples of quantitative research approaches include thematic and content analysis, wherein researchers examine qualitative data to extract repeating ideas or concepts. Content analysis specifically allows researchers to quantify the recurrence of certain elements within a body of qualitative data, possibly in relation to other elements.

Writing About Data

As researchers, we must both convince the reader that our topic is of interest to them, and that our results are compelling. One of the best ways to get the reader to connect with your results is to use the data to build a compelling

narrative. The reader should be able to clearly understand the story that is being told by the data you have gathered. This, of course, does not mean that a narrative should be confabulated. Instead researchers should seek to explain in an easily understandable way what implications the results have. In the case of deductive research, the results may be framed in terms of the support or lack of support for hypotheses; researchers must go beyond this initial result to describe the implications of this outcome. Even more so in the case of inductive research, the burden is on the researcher to explain what meaning can be derived from the observations collected.

A common temptation for new researchers is to discuss causal claims (i.e., that a change in one variable caused a change in another). Although not impossible, supporting causal claims requires substantial work. Readers will doubtlessly be familiar with the phrase “correlation does not imply causation,” but the requirements for demonstrating causation are less wellknown. Making causal claims requires that three conditions be met: (1) covariation is present (here’s your necessary-but-not-sufficient correlation). (2) Temporal precedence - if X will be said to cause Y, the change in X has to come before the change in Y. (3) Extraneous variables must be controlled - you must demonstrate that the change in Y is in fact the result of a change in X, not of some third variable Z. Meeting these conditions is possible, but burdensome; often, experimental designs are best suited to testing causal claims.

Returning to crafting a narrative, a data-based research paper should discuss the implication of these findings for the reader. Especially in an SCA audience, that readership may be diverse. As a starting point, consider the implications for a fellow practitioner (another entrant making a similar thing) or for a fellow researcher (another person that might conduct a future research project based on the questions your findings prompt). It is rare that any research project will represent the total culmination of a research area - where would (or will) you go next?

In closing, I hope you will leave this article seeing data and empirical approaches as another tool at home in an artisan's toolkit. One that can facilitate understanding for the researcher themselves, and help communicate their findings more effectively to others. Try on the identity of a scientist-practitioner; an individual that learns, does, learns by doing, and positions their work to allow others to do the same. You may find that the description already fits well!

From the January 2026 issue of the Talewinds
(Trimaris)

‘P’ is for Powders

by Wulfwyn aet Hamtune, OL



Greetings and salutations from Wulfwyn aet Hamtune, OL, OP, your friendly neighborhood chief cook and bottle washer! Food and cooking are my favorite things, and like any recipe, cooking is a cup of art, a handful of science, a spoonful of history, and a dash of laughter, every now and then. Baking, on the other hand, is a cup of science, a handful of art,

a spoonful of history, and a dash of blood, sweat, and tears.

My self-imposed choices for this article were Pie or Powders. I have huge buckets of pie research that I use for teaching a class about pies and coffins. Rather than just regurgitate old research, I have decided to talk about powders in this installment. With luck, you’ll learn something new, or at least something you might not have fully understood before now. Here we go.

Let’s start with the wording. The Middle English Dictionary located here <https://quod.lib.umich.edu/m/middle-english-dictionary/dictionary/MED34203>, provides a number of

definitions for “poudre”, including a couple of interesting culinary/medicinal references.

Medicinal powders administered directly or used in preparing ointments or potions; capital powder for wounds of the head; citrine powder of yellow color used in treating illnesses of the eye; powder grek, a caustic powder made of arsenic sulfide and quicklime; red powder, an astringent or styptic powder; powder Wauter, a medicinal powder attributed to Walter Agilinus (13th C); powder used in alchemy; a particular alchemical powder; powder of Paris, a compound of arsenic. The dictionary contains 23 quotations from primary sources for these entries.

On the culinary side, it is ground seasoning for food, spicery, pepper; powder *douce*, a sweet spice or combination of sweet spices; powder *fort*, sharp or pungent spicery; powder *fort of gingivere or of canel*, pungent spicery containing ginger or cinnamon; powder *lombard*, spice imported from or associated with Lombardy; powder *marchaunt*, a kind of spice or mixture of spices; powder *rostringe*, spice used in roasting meat; *blaunk* powder, a light-colored, sweet powder, perhaps containing variously white sugar, ginger, cinnamon, or nutmeg. There are also 23 quotations from primary sources for these definitions.

Notes on the quotes: The people who compiled the Middle English Dictionary at the University of Michigan did an outstanding job of providing thousands of links to the original sources for their definitions. You can use these links to see

primary source materials on diverse aspects of life in the Middle Ages. This is an invaluable resource for everything we do in the SCA as far as researching goes. I use it like a wiki to get me started down different rabbit holes. Go, look, and learn!



Powder (noun): Fine, minute, loose, uncompacted particles, c. 1300, poudre: ash, cinders, dust of the earth; early 14th century, of any pulverized substance; from Old French poudre: dust, powder, ashes, powdered substance (13th C), earlier pouldre (11 C), from Latin pulverem (nominative pulvis) “dust, powder” also source for Spanish polvo and Italian polve.

powder (verb): c. 1300, poudren, “to put or sprinkle powder on;” late 14th C, “to make into powder,” from Old French poudrer “to pound, crush to powder; strew, scatter,” from poudre. Specifically, “to whiten cosmetically by some application of white material in powder form” is from the 1590s. Related: Powdered; powdering.

also from c. 1300

<https://www.etymonline.com/word/powder>

Modern language versions: German—Pulver, Arabic—mashuq, Catalan—pols, Danish—pulver, French-poudre,

Latin—pulvis, Japanese—kona, Icelandic—duft, Polish—proszek, Portuguese—po, Russian & Turkish—pudra, Spanish—polvo, Italian—polvere, Dutch—poeder. It's interesting that the Russian and Turkish word is related to the western European version; that's not usually the case, especially with the Russian, which leads me to think that the word may have "traveled" from the Latin via Byzantium.

I'm sure nearly everyone has used a spice blend of some sort in their kitchen. Za'atar, Ras el Hanout, Garam masala, Jerk seasoning, Chinese 5-spice, Berbere, Chili powder, Chai spice, Taco seasoning, Italian seasoning, Adobo, Curry powder, and Herbes de Provence are just a few of the infinite varieties of spice blends available for our modern kitchens. All of these blends are subject to variations from market to market and region to region. Culinary travelers have reported at least 5 varieties of Za'atar just within the great markets of Marrakesh.

A search of Medievalcookery.com's collection of cookbooks shows that these blends only seem to appear in cookbooks dated before 1500, and only in England. When you search the French cookbooks, there are vague references in a few recipes to "fine powder," "powder of all spices," "powder of all manner of spices," and "white powder." The Menagier de Paris has a recipe for "fine



powder.” No French, German, Dutch, or Italian cookbooks use the terminology of powder douce or powder fort(e), which is weird, since most of the early English cookbooks have recipes with Old or Middle French titles as befits the Normans who ran the show. Robert de Nola’s cookbook only has a recipe for something called “Duke’s powder” which is a blend of cinnamon and ginger. In all of these other “regions” the spices are mostly called out by name in a list in the recipes. Even “fine powder” often has a list following it in the recipe. As I have stated many times in the past, which is backed up by some serious scholarly research, the pre-1500 English corpus of recipes were written down in cook’s shorthand, meant to be memory aids for people who already knew how to do the job. The lack of specific details in most of the recipes makes for a special challenge to re-enactors like us. Please don’t let anyone tell you that YOUR powder douce or powder forte isn’t “authentic.” Know what spices were available to cooks in your time frame and geographical location, then use what makes you happy.

Powders douce and fort are uniquely English medieval spice blends, pure and simple. Did every batch of those blends taste the same? No. Every cook had their own ratios of ingredients for what they used when a recipe called for a seasoning profile. So many variables come into play that it’s impossible to state that any “recipe” for these two powders is THE recipe. I’ve said it before, and it always bears repeating that recipes are guidelines, not laws. Cooks have always made their own variations of printed recipes, even when that

recipe is their own. At times, a shortage of an ingredient may cause an adjustment in how much of each usual spice is included. Or maybe their boss, the person who pays their salary, says he really hates the taste of nutmeg, so quit putting it in his food.

Let's start with a couple of medicinal powders, just to be a little different. The humoral theory of medicine was writ large in the Middle Ages, so the apothecary arts are just as important as a study of medieval food. Both utilize the same ingredients from Nature's pantry. Most of the herbs and spices listed in the two recipes below have been used in both Ayurvedic and Chinese medicine for a very long time, and modern herbalists utilize them as well, for much the same purposes as these medieval recipes.

This is an excerpt from **An Anonymous Andalusian Cookbook**, (Andalusia, 13th c. - Charles Perry, trans.) The original source can be found at David Friedman's [website](#).

On Medicinal Powders (Sufufat). Take fennel, anise, peeled licorice wood, thyme and flowers of halhal [spikenard] and myrobalan, one uqiya of each, and as much sugar as of all the rest. Pound the medicinal herbs, sift them and add to the sugar, and drink of it at bedtime. Its advantages: for him who wants to clear his head, and dry the lungs of the moisture of phlegm.

Note 1: I am calling "flowers of halhal" currently unidentified. Some scientific botanical websites link it to the Siberian salt tree, aka Russian salt bush, but I think

their “halhal” is just shorthand for the botanical name for the plant, which is Halimodendron Halodendron. In most of the languages where “halhal” is in current usage, it’s an ankle bracelet, sometimes trousers, but no plant-like substance. Research into spikenard shows nothing remotely resembling “halhal” as either a folk name or scientific name. It’s a mystery! If I find more clues, I’ll let you know.

Note 2: “Myrobalan” is probably *Prunus cerasifera*, a species of plum known by the common names cherry plum and myrobalan plum. It is native to Southeast Europe and Western Asia, and is naturalized in the British Isles, scattered locations in North America, and in parts of SE Australia where it is considered to be a mildly invasive weed.

This is an excerpt from **An Anonymous Andalusian Cookbook** (Andalusia, 13th c. - Charles Perry, trans.) The original source can be found at David Friedman's [website](#).

Powders That Digest the Food. Take four ûqiyas of mastic, pound it and add it as much sugar, and to both add an ûqiya of anise and another of fennel. Mix it all and administer half an uqiya of it at bedtime.



Note: In the Eastern Mediterranean, **mastic** is commonly used in brioches, ice cream, and other desserts. In Syria, mastic is added to booza (Syrian ice cream), and in Turkey, mastic is widely used in desserts such as Turkish delight and dondurma, in puddings such as sütlaç, salep, tavuk göğsü, mamelika, and in soft drinks. Mastic syrup is added to Turkish coffee on the Aegean coast. In Greece, mastic is used in liqueurs such as Mastika (or Mastichato), in a spoon sweet known as a “submarine” (Greek: υποβρύχιο, romanized: ypovríchio), in beverages, chewing gum, sweets, desserts, breads and cheese. It is also used to stabilize loukoumi and ice cream.

Culinary powder recipes can be found at the following websites, providing quantities and ratios for building your own versions of powder fort and powder douce.



- <https://giveitforth.blogspot.com/2023/04/medieval-cooking-basics-spice-powders.html> has recipes for different powders, with modern redactions & historical references.
- <http://postej-stew.dk/2017/01/powder-fort/> Danish blogger with information about powder fort in a Danish context.
- <https://richardiii.net/wp-content/uploads/2021/08/05-68-Medieval-Spices-and-Spice-Accounts.pdf> There is fifteenth century spice accounting information,

including costs, but the references seem a little dated, so beware, and seek more current information elsewhere.

- You can even get a recipe from a modern commercial spice monger at <https://worldspice.com/blogs/recipes/poudre-forte>.

Next time: Quince!

Classifieds

This section of The Althing is available for any reason you wish to reach out to other members of the barony. There is no cost; however, the Chronicler reserves the right to reject announcements if they are inappropriate. Some examples follow!

Wanted: Many with gifts of might do so, great things are largesse, and for please contact happening in the this I call on you the largesse Kingdom of all for help. If you coordinator, Æthelmearc. have anything Laird Forveleth Our Baronessa you would like to Dundee, on and Praetoria contribute, or Discord or at wish to celebrate any questions [forveleth@gmail](mailto:forveleth@gmail.com) these occasions about how you [.com](mailto:forveleth@gmail.com). Thank you!

Wanted: Cookie recipes from Twelfth Night. Did you win? Share your recipe! Forward to Emilia!

Wanted: information on the origin of the BMDL comet. How did it become ours? Contact Emilia with information!

Searching for: A sixteen-harness table loom. Will pay good \$\$\$ for one in working condition. Contact Emilia to negotiate price.

Job Offered: Seeking cartoonist to add fun to *The Althing*. Pay is nonexistent but appreciation will be offered in large scoopfuls. Contact Emilia for more information.

Offered: One squire for sale! One squire for sale! One crying and spying young squire for sale! I'm really not kidding, So who'll start the bidding? Do I hear the dollar? A nickel? A

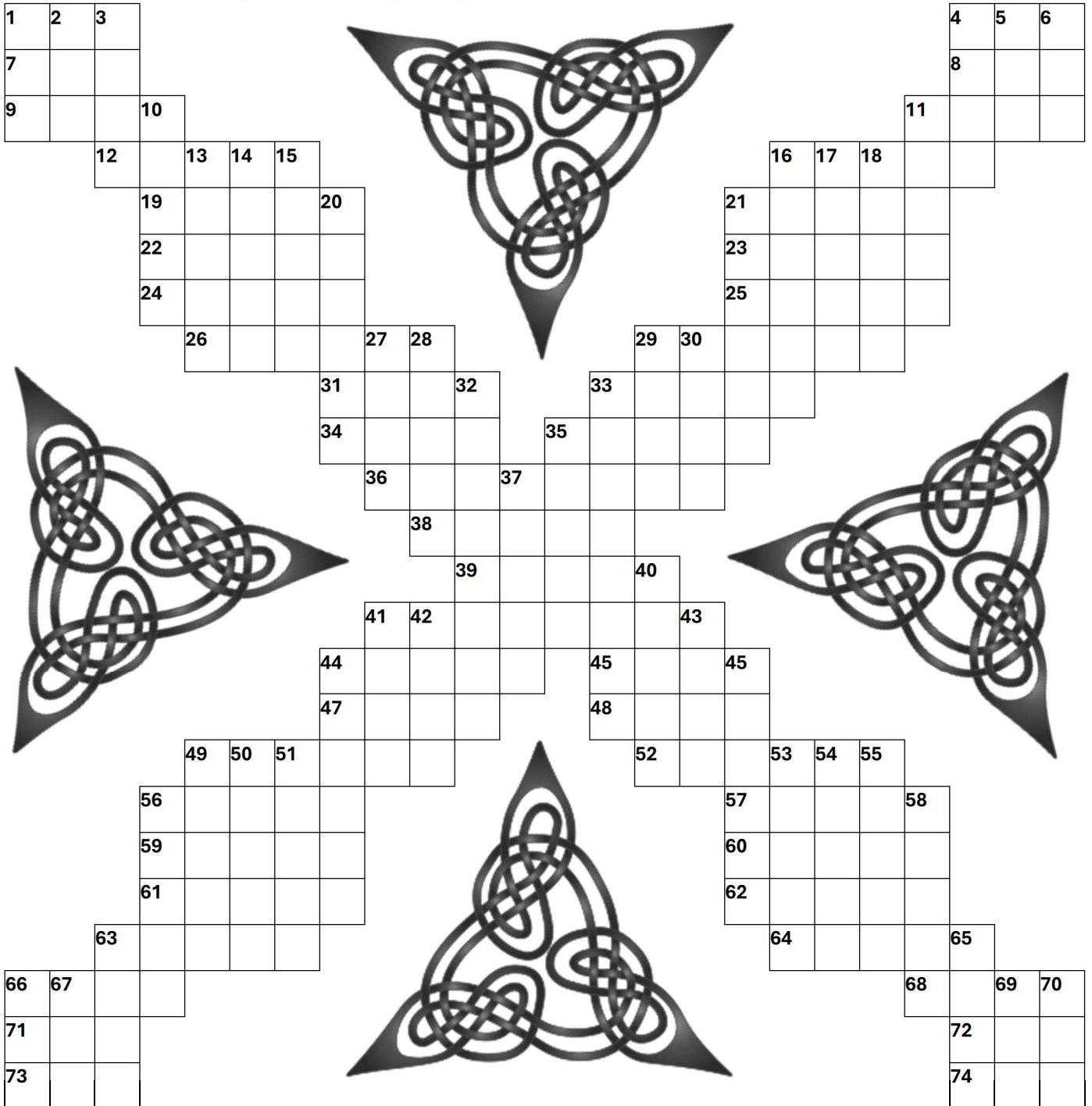
penny? Oh, isn't there, isn't there, isn't there any One knight that will buy this old squire for sale, This crying and spying young squire for sale? Contact S. S. Stein for more information.

[Editor's note: this is not a real offer!]

Fun Page

“X marks the spot” Crossword Puzzle

by Her Ladyship Emilia Mazzo de Novella



This puzzle includes words that either are relevant to the modern SCAdian or existed prior to or during the 1600s. Occasionally, if a clue is in italics, you need to look for the word *embedded* in the clue (e.g., “word**ly** rascal” for the word “lyra”). You might need to keep a web browser nearby – some of these words are quite archaic! The solution will appear in the next issue of *The Althing*.

<EDITOR’S NOTE FOR LARGE PRINT EDITION: APOLOGIES, I CAN’T EXPAND THE SIZE OF THE CROSSWORD PUZZLE BOXES AND HAVE THE PUZZLE STILL FIT ON ONE PAGE.>

Across

1. What peers are in their areas of expertise
4. Nice to have at a camping event, unless you like sleeping directly on the ground
7. Dominion of the Vikings on their way to pillage and burn
8. Serfs and vassals, to lords
9. In Medieval times, a most brutal word. In modern times, a fraction.
11. Our gold key

12. Fissure, in Middle English. In modern times, you could find one on a chin.
16. Ironically, our barony doesn’t have one!
19. About to die. *A mortal man.*
21. Gold coins of ancient Rome worth 25 silver denarii, based on the Latin word for gold. *Dinosaur eight.*
22. A no-feast weekday; in Latin, “a festival day”. *Luciferians.*

23. New or fresh or Kermit the Frog

24. In Medieval Spanish, to fertilize with poop. *Unsafe marathon*.

25. A type of hunting dog in Middle English. *Feral anteater*.

26. In medieval times, a payment made by a male feudal tenant to his lord on succeeding to an inherited estate. In modern times... phew!

29. Gwen is a most excellent one, when she is at court

31. In medieval times, a tool for splitting wood to make shingles or cask staves (alternate spelling). *Afro wig*.

33. Traditional Indian wear for a woman (plural)

34. Type of music based on repeating themes (plural). *Tofu gambler*.

35. In ancient times, a philosopher in the school

founded by Antisthenes. In modern times, someone who is skeptical.

36. In Medieval times, what 52 across is missing (slang)

38. A group of Muslim scholars. *Mule maid*.

39. Henry VIII needed this on occasion due to his eating habits

41. Service award in Aethelmearc

44. Something we all wish we could do when we wander into the wrong tent and the occupants are.... busy

45. What to do just before court starts

47. In Medieval times, the bark of a tree. In modern times, part of a citrus fruit.

48. Enthusiasm. *Bejewel and be beautiful!*

49. In ancient times, an incense spice. *The artist acted*.

52. In medieval times, a castrated man.

56. To ponder or consider.
 57. A citrus fruit needed for Sukkoth, along with a lulav.
 59. In medieval times, the name of an ethnic group near the Black Sea (alternate spelling).
Conceal an igloo.
 60. Almost, to Shakespeare. *Arcane arbitrators.*
 61. A woman you don't want in your encampment or establishment (modern term)
 62. Crowded
 63. In Hebrew, to panic. *Be hale and hearty.*
 64. A word meaning "h"... in 1580, at least. *Bait CH.*
 66. Our baronial signet
 68. Some folks use this noble title instead of "Count" in the SCA
 71. You need to do this to flax before you can make linen. *Cretin.*
 72. Eggs, of a sort

73. A drink that came to Europe in the early 16th century
 74. What one did at the feast

Down

1. The only thing that you should be leaving behind at Pennsic
 2. A common ingredient in pottage; rhymes with 7 across
 3. Fighters might need this after a battle!
 4. A special interest of Duke Byron
 5. Belonging to oneself
 6. A word meaning "t"... in Middle English
 10. Flutter, in Middle English. *Gruff Laffite was pardoned.*
 11. What Robert MacEwin of Thornhill does on a regular basis. *UFO intel.*
 13. Islamic ruler (alternate spelling)

14. Part of a medieval printing press. *For me?*
 15. In the 15th century, a test. In modern times, a legal activity.
 16. To I Genesii, practical jokes. *A burl ashimmer.*
 17. Of an area. *A very cold bare Alaskan!*
 18. To finish things, again
 20. Tax
 21. A medieval medicinal mushroom. *Bag a rich spouse!*
 27. A Sabbath loophole for Jews. *Wider ubiquity.*
 28. Cornish word for man-made cave. *Info goulash.*
 29. In Medieval times, of yarn. In modern times, of hair.
 30. Goddess of strife
 32. In medieval times, having a whitish or bluish-white iris. In modern times, having a cross-eye.
 33. Arts award in Aethelmearc
 35. Baronial award

40. Like an elderly woman. *Afghani lecturer.*
 41. In medieval times, what fractures do with time. In modern times, something to do with yarn.
 42. Old English peon. *Aides needed!*
 43. The tricked brother
 44. In Middle English, a hedgehog. In modern times, an urban rascal.
 46. A group of nine. *Penne additional.*
 49. A Hebrew word whose meaning is no longer known. *Vessel ahoy!*
 50. In period, it was worn by the pope on his head. In modern times, it is sometimes worn by the birthday girl.
 51. A medieval coin in France that bore a lamb. *Champagne ladies.*
 53. A lichen such as old man's beard *Bonus neatness.*

54. Gaps, in Latin. *Acre nine.*

55. Cough, in Middle English. *Who astounded the king?*

56. A squire might be tasked with doing this for their knight in the morning

58. Steps in a flight of steps, in Middle English. *Émigré census.*

63. Second letter in an ancient language or, in

modern times, a testing stage for a product

65. Our new senechal

66. It might be left after a scrumptious feast.

67. How you might describe a baby

69. An anathema in the Medieval kitchen. Who am I kidding. An anathema in my refrigerator!

70. Protecting shelter, in Middle English. In modern times, a sailing term.



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