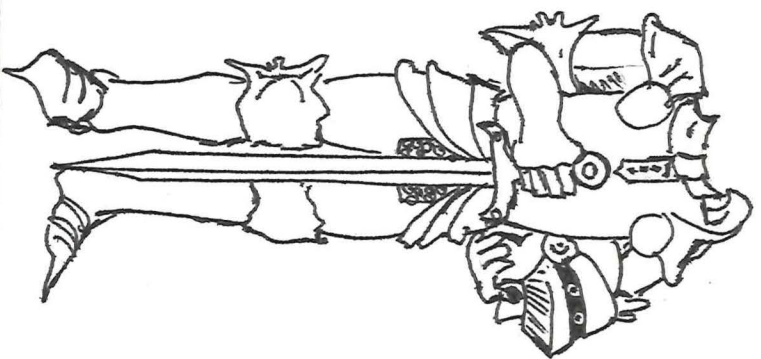


AURORA



October AS XXVII

The AURORA
6352 10th AVE., Edmonton, Alberta, T6N 5S2



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1993 CALENDAR

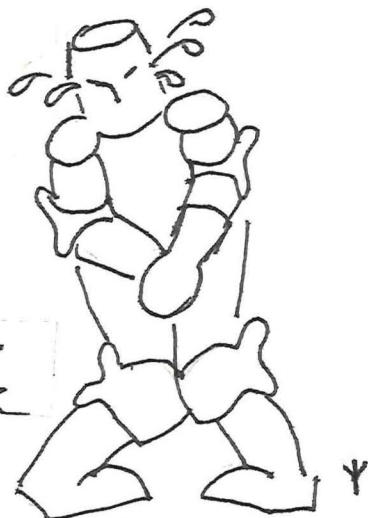
EACH MONTH HAS A BEAUTIFUL PEN & INK DRAWING
THESE 8 BY 10 PRINTS ARE VERY SUITABLE FOR
FRAMING OR AS GIFTS TO YOUR FAMILY OR FRIENDS
SEND \$8.00 DOLLARS CANADIAN TO

JAMES MAC INTOSH
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CALENDARS WILL BE RETURNED BY MAIL.



DEATH PERCEPTION



Market Place

UNTO THE PEOPLE OF BOREALIS
I, MORDECAI SALZER, WISH TO MARKET
SOMETHING OTHER THAN SALT. I HAVE
MONTANGARDE BLUNTS FOR SALE AT \$1.20
EACH FOR THOSE OF YOU WHO DO NOT
TRAVEL TO THE SOUTH ON A REGULAR
BASIS. PLEASE CONTACT ME IF YOU
WISH TO BUY SOME.

MKA RICK SLANSKY PH. 428-2535

From The Desk of The EDITOR

Greetings,

Sorry for last month being so late in arriving for some of you.
The printer that we've been using messed up and I got way behind
in every-thing. Again, my apologies.

I've also been remiss in thanking the people who have contributed
to the past issues.

Thank-you's go out to

Olaf Sigurdson (the red) for Cat Musings and Olaf's Thing
Kia ni Colegan for Ninian's World and all sorts of neat
filler art

The Unknown Artist for Death Perception (beware You too may
become a subject for *The Unknown Artist*)

Sigrit Rabenfels for layout, art and mortal support

Yours In Service To The Barony
HL Freydis



The AURORA Deadline for Event Copy, Art and Articles is the 15th
of every month for printing in the following month's issue.

Please send all submissions to the editor.



THE WINNERS CIRCLE



Congratulations to the winners of the various Tourneys that have been held in the Principality over the last little while.

The AVACAL PRINCIPALITY CHAMPIONS this year are;

for Heavy Fighting Squire Eric the Trespasser of Montengarde
 Light fighting Yeoman Eadwulf macRuthen from BOREALIS
 Arts and Sciences Yeoman Joan the Just from BOREALIS
 Fencing Roger de Cote from BOREALIS

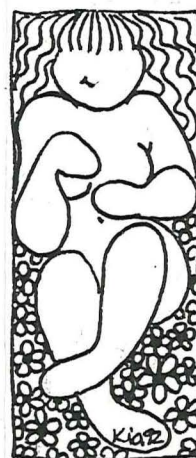
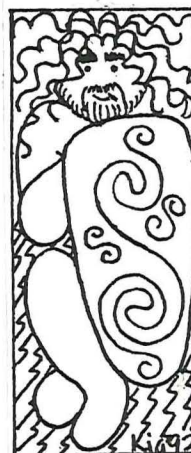
The winner of Snow Crown held here in Veraquilon and now
 The Crown Prince and Princess of An Tir and Avacal are
 Their Highness' Sir Barak of Ravensfury and Countess Lao.

The Borealis Champions of the Silverwolf Tourney are;

for Heavy Fighting Squire Rorik
 Light Fighting Yeoman Eadwulf macRuthen

The Bitterend Champions of the Harvest Feast Tourney are;

for Heavy Fighting Squire Helena of Berka from BOREALIS
 Light fighting Yeoman Mordecai Salzer from BOREALIS



NINIAN'S WORLD

NINIAN, REALIZING THAT THIS ISN'T VALHALLA...

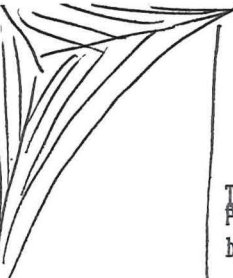


IS SAVED FROM ETERNAL GROOPE-DOH...



BY AN ACT OF GOD... (OR SHOULD I SAY RABBIT?)





Textile Production and Cultures in the Middle Ages

Part 1: Fabric Types

by HL Freydis

The arts of spinning and weaving were mastered long before recorded history. Climate played such a large part in the development of the fabrics of an area that some cultures today are still identified by their production and use of certain textiles.

In this series, we will be looking at the roles that climate and culture had in the cultivation and production of fabrics. I use the word 'cultivation' because all fibers used during the middle ages were from organic sources. Even today, wool, linen, cotton and silk are the only four naturally occurring fibers from which fabrics are made.

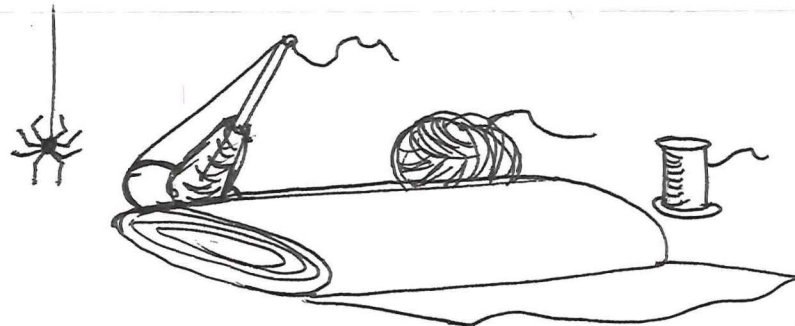
Woolen fabrics are made from the hairs of different animals. Yaks, goats, sheep, llamas, rabbits, and even dogs are used. If the hair of an animal was long enough to be spun, it was used to make cloth.

Linen is the cloth made from the internal stem fibers of the flax plant, Linum usitatissimum. It is a very durable and hard wearing cloth that gets softer with use. Interestingly, it is the only fabric that is stronger when it is wet. Although it does not take dyes very well, it is this very resistance to stains that is a valuable trait of the cloth. Linen can be bleached to snow white, spun incredibly fine, and with age it gains a soft sheen.

Cotton starts out as fluffy fibers attached to the cotton seeds. The plant likes to grow in fairly tropical climates with lots of moisture. It is a hardy plant that will grow in almost any type of soil and so can be grown in many places of the world.

Silk cloth is made by spinning and weaving the cocoon threads of the Bombaxi mori, a family of moths. Its lustre, strength, and warmth made it a valuable trade item for the very rich.

In the next few issues we will be looking at the relationship between culture, climate and cloth production for the four natural fibers just described.



Unto all fighters of Borealis:

In case you have not heard, the Board of Directors has made a change in the Imperium armour requirements for light infantry. They are requiring all lights to wear a standard SCA helm in 18 guage steel. The only reasoning that our Kingdom marshallate has been able to obtain from them is that "It's safer". I feel this ruling will drastically diminish light combat in the SCA for no good reason and am greatly disappointed with this action from your representatives. If you feel similarly, please make your opinions known by writing to the BOD Earl Marshall. He is listed in the Crier (the Kingdom newsletter) and it would also be polite to send copies to the BOD ombudsman for Marshalling as well as the Kingdom and Crown Principality Marshalls. If they have the right to make such rules, they also have the right to repeal them.

Yoeman Mordecai Salzer AoA. COB.
Silverwolf Lights Champion

Earl Marshall
Duke Lawrence of Ashana
aka Stanley Hodgkin, Jr.
674 Noel Drive, Mt. Juliet
TN., 37122, USA

Ombudsman
Duke Talyniar gan y Lluwyn
aka George Johnson
Warner Ave., Logan
OH., 43138, USA



HOW I MET THE SCA or I SOLD MY SOUL FOR THIRTY PIECES OF SILVER



Long, long ago in a kingdom far away... (Oops! wrong story) Many, many years ago (12 to be precise) when Conrad was not even a serjeant and Colin Ironwolf was but a pub, I was a happy go lucky, non-SCAer, content to come home after work and put my feet up and watch TV. Little did I realize what lay ahead to disrupt forever my idyllic bliss and peaceful contentment. Of course Colin and Conrad (whom I knew as Larry and Wilf at that time) were friends of mine - or at least I thought so then - as was Benedictus Silverspur whom I called John in my benighted ignorance. And so it all began, innocently enough.

The then Shire of Borealis was in dire need of funds (some things NEVER change) after the disastrous "Saint Valentine's Massacre". (That's another story, but one that most who know about it would rather forget, I imagine.) Now I was involved in casting pewter wargames figures - miniature tanks, ships and soldiers - so Benedictus suggested that I make some 'Borealis Groats', coins with the device of the Shire and suitable inscription that could be sold to raise money. I said Benedictus suggested, but it took me several days to regain the use of my arm after he finished 'suggesting' and he indeed persuaded me to do the job.

When I finished the coins, I brought them to a meeting (it looked more like a riot in an insane asylum to me, but I was assured that it was a meeting of the SCA). The coins were well received, but I was informed that the 'Exchequer' was not present so I would have to come to the next meeting to get paid for my

efforts. "No problem", I said, naive fool that I then was. At the next meeting there was some other problem so I was invited to come to yet another meeting, and so it was that, little by little, I became involved. I finally got at least partial payment, but was asked to make more coins with a new, improved design so that the Shire could make a gift of them to the first Canadian to become Prince of An Tir, Sir Scellanus of Skye. This I gladly did. Then Colin Ironwolf told me that he was organizing a trip to Vancouver for Scellanus' coronation and that I should really go along to see what a BIG EVENT was like. My arm also hurt for a while after Colin left with my consent.

So the next few weeks were spent in that flurry of activity that has by now become second nature to me and everyone active in the Society. I had to get patterns and materials to make a costume, sew late into several nights to get it finished, find a suitably medieval name to call myself, make arrangements to get off work, placate my family and reassure them that I had not taken leave of what little senses they were convinced I had left. The departure day arrived, we squeezed our bodies and gear into the van Colin had leased, spent 17 hours on the road in winter in the mountains, arrived bleary-eyed in Vancouver and attended an event that changed our lives! I would no longer be just plain old Jim, but Guy de Montferrat de la Meslaye. I was hooked!

Sgt. Guy &c.

fleshed out with no tradition behind it in the early 800's, and that we know the names of practically all the authors of our existing poems.

The skalds essentially captured events, past or present, common or glorious, in concise statements. The skald was not the solitary, romantic creature that we usually associate with poets. The Norse skald could be anyone: king, warrior, farmer, or slave. Much as love was the central theme of the poems of the troubadors and the minnesingers, war and battle were the primary themes of the skalds. The patron god of Old Norse poetry was none other than one-eyed Odinn, the terrible god of battle. Skaldic poetry was a valued commodity in medieval Scandinavia, as it would ensure immortality in legend to the subjects of the poems. Consequently, skalds were regular employees of kings and nobles, and often richly rewarded for their efforts. The position of royal skald in Norway was a prestigious one, and there was an unbroken line of them from the ninth to the fourteenth centuries.

Next time...Skaldic meters.



Skaldic Poetry
(part I - History)

Wilt, Hrafnketil, hear me
how I chant the praise of
Thor's-daughter -and thane thee!-
thief's his well stained blade

Skaldic poetry is a type peculiar to Scandinavia in the mid-ninth century until it died out in Iceland in the fourteenth century. It is uncertain where in Scandinavia it first appeared, either in western Norway, or in Sweden around the Baltic Sea. The earliest surviving poem that we know of is the *Ragnarsdrapa* of Bragi Boddason the old, which dates from the early 800's, the opening lines quoted above. The first use of the word 'skald' (roughly "poet" in Old Norse) occurred in a poem ca. 965 A. D., where there was a reference to the king's treatment of skalds in his service. Two features of skaldic poetry that make it immediately unusual are the facts that it emerged 'fully blown', that is, completely

GUY DE MONTFERRAT DE LA MESLAYE

Guy de Montferrat de la Meslaye was born on one of his family's estates in the Poitou district of France, five days before Pentecost, 1385. His father, Jean de Montferrat, was a supporter of Louis d'Orléans and an opponent of the Burgundian faction in their struggles to secure the French throne. Guy's maternal uncle and godfather, Guy de Rougemont, who was knighted on the same day as Guy de Montferrat was christened, was an ardent adherent of the Armagnac faction after the assassination of Louis d'Orléans. He later fought against the English at Agincourt (1415) where he was slain, heroically but tragically refusing to surrender.

Having lost much of his land and wealth to the English during the Hundred Years' War, Jean de Montferrat removed with his family to their ancient ancestral holdings in the Piedmont region of Italy in about 1400. This area had formerly been part of the Marquisate of Montferrat, but had been subsequently taken over by the Duke of Milan and father-in-law of Louis d'Orléans, Gian Galeazzo Visconti. Although they prospered at first, the de Montferrat family weathered the turbulent decade following the death of the Duke (1402-1412) with ever diminishing fortunes.

Guy was sent to study first at the University of Orléans (1401-1403) and later at that of Bologna where he acquired a passion for the 'new learning' and a taste for the 'new art', while becoming fluent in both Latin and Greek and conversant with the Classical authors. He also studied engineering and architecture and even apprenticed with armourers in Milan, the most renowned centre of this craft at the time.

When Francesco Carmagnola, who was born and raised near the de Montferrat estates in Italy, became condottiere to the Duke of Milan in 1412, Guy de Montferrat joined his old friend, serving as both a man-at-arms and an armourer and military engineer. There followed some ten years of successful field service against the towns of northern Italy that had revolted from Milanese domination.

Guy's military service was interrupted by two diplomatic missions for the Duke of Milan to the Council of Constance (1415 and 1417) where he was received by Emperor Sigismund, and also witnessed the trial and execution of the Bohemian reformer, Jan Hus.

In 1423, when Carmagnola was driven from the service of the Duke of Milan, Lord Guy followed him to Venice even though this meant the forfeiture of his few remaining family estates. The Venetians generously compensated Lord Guy with a very pleasant estate near Verona that Guy named La Meslaye, "the motley land", because of the great variation of its vegetation and topography.

For the past seven years Lord Guy has resided on this estate and in the city of Verona, having retired from an active role in the treacherous game of Italian war and politics in order to devote himself to scientific research, artistic pursuits and the small armoury he has established in his new home town.

Written in the year of Grace 1430
by Fra Paoulo della Francesca, O.F.M.,
Chaplain to Guy de Montferrat.

SAMHAINE

31 OCTOBER

SAMHAINE IS THE END of the witches' year, and also its beginning. We begin with an ending because we are working with the continuous tides of nature, and one thing leads to another. When the leaves begin to fall, we get ready for the start of the pagan year. We play the game of 'Catch the Leaf' which is not so easy as you may think. Just as you clutch one, it rises or swirls away; the heat of the hand creates a little thermal. As the trees begin to show their skeletons and the first frosts whiten the grass, the only green left is the holly, and the ivy clinging round the bare trunks. This is the time of Samhaine.

Another name for this time is the West Wind Sabbat, for at this season we celebrate the end of autumn and the western quarter of the circle.

Samhaine is a nature festival, one of the four most ancient fire festivals, the others being Imbolc or Oimelc, Beltaine or Mayday, and Lughnasad or Lammas. Solar rites, which fall upon the Equinoxes and Solstices, were a later imposition upon the original Old Religion. This was not arbitrary or violent, merely the expansion of a theme.

THE MEANING OF SAMHAINE

The origins of this word are obscure. One possible explanation is that it stems from a Gaelic word, pronounced something like 'saven'. This was the time when surplus stock was killed, both to provide meat for the winter months, the blood being mixed with grain to make a kind of haggis, and to conserve dwindling supplies of fodder for the nucleus of the flock. Traditionally, the scent of such a copious amount of blood was thought to attract the spirits of the dead.



SNOW CROWN

(sung to the tune of "Greensleeves")

by Mair Gwynnwyllan

verse 1

The first night it did rain,
The second night the snow came,
and 'fore the third night they did say
it finally would get cold.



chorus

Snow Crown, I'm glad you're done,
Snow Crown, it was such fun,
Snow Crown, you near did me in,
Remember forever the Snow Crown.



verse 2

The squires fought most bravely, true,
despite the snow they could not see through,
and when the tavern was cancelled, too,
They settled for music and company.



(chorus)

verse 3

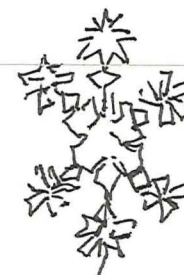
The brave contenders for the Crown
Struggled bravely on muddy ground,
The battles went 'round and 'round
But only one would be the Snow King.



(chorus)

verse 4

They camped out in tents and motels,
The Constables and trolls thought they were in hell,
But everyone said the event went well,
In spite of the BLOODY SNOW!!!





Myrgan Wood 13th Anniversary & Champion's Tourney In Kiev

In Honor of Feast of St. Luke

October 10, Anno Societatis XXVII

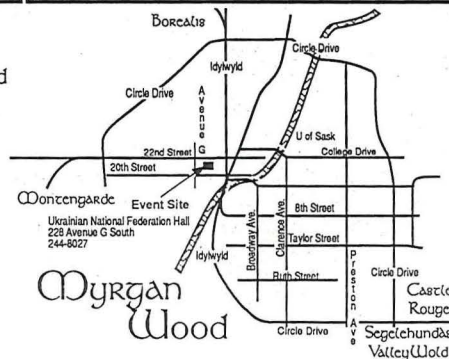


- 10:30 am Hall Opens at 228 Avenue G South.
Dance Class and Games available.
- 12:00 pm Armour Inspection
- 12:30 pm Tournament Begins
- 1:00 pm Class in Food Decorating (Master Bjorn of Navok and Elvina of Elfywode both of Lion's Gate will be attending at their own expense. They have offered to instruct a maximum of six students in the arts of food decoration. Cost will be \$5 to \$10. Students will be required to help decorate the feast that evening.
- 6:30 pm Feast
- Kolach.....Braided Bread
 - Borsch iz karasiamy.....Borsch with Pork
 - Mukhomory v zheliatyni.....Duck Mushrooms: eggs in aspic
 - Studynyna rybiacha.....Fish in aspic
 - Roast smoked wild boar loin with kvas
 - Kutia.....Flummery with poppy seeds, honey, walnuts, and raisins
 - Lokshyna z sadukamy.....Noodles baked with apples
 - Kaviar z baklazhanu.....Eggplant "caviar"
 - Uzvar.....Oried fruit compote
 - Syrnye pyrih.....Cheesecake with raisins
 - Tsytrynovy kvas.....Lemon Kvas

A contest will be held for the "Oldest Looking Person" (Real Old-people must ham it up if they want to win). Oldest people get to sit at head table

Chess Tournament During Feast - Winner to receive undisclosed quantity of 1 Troy Ounce Silver Pieces

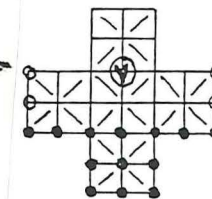
Feast Tickets \$15.00 (\$14.00 for SCA Members) for further info contact Lord Taras of Kiev (mka Max Stadnyck) autocrat at (306) 384-6905.



Games of the Middle Ages by Baron Gerhard Kendal of Westmoreland

FOX AND GEESE - Western European, 1300s. Special board, 2 players. game "unbalanced"

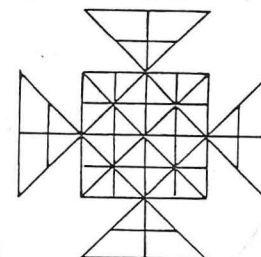
Thirteen geese are arranged on the board as indicated. The open circles are for 4 extra geese, added in a later version of the game. The Fox starts at any vacant point. Moving alternately, and only along the lines, the Geese attempt to force the Fox to a point where he cannot move. The Fox moves as the Geese, and can capture Geese by making a short jump over them. Multiple jumps are allowed. If the Geese are played correctly, the Fox must lose. In a later version of the game, 4 more Geese were added, but were allowed to move forward only.



COWS AND LEOPARDS - Southern Asia, middle ages, special board, 2 players. Relative of fox and geese, but requiring much more skill.

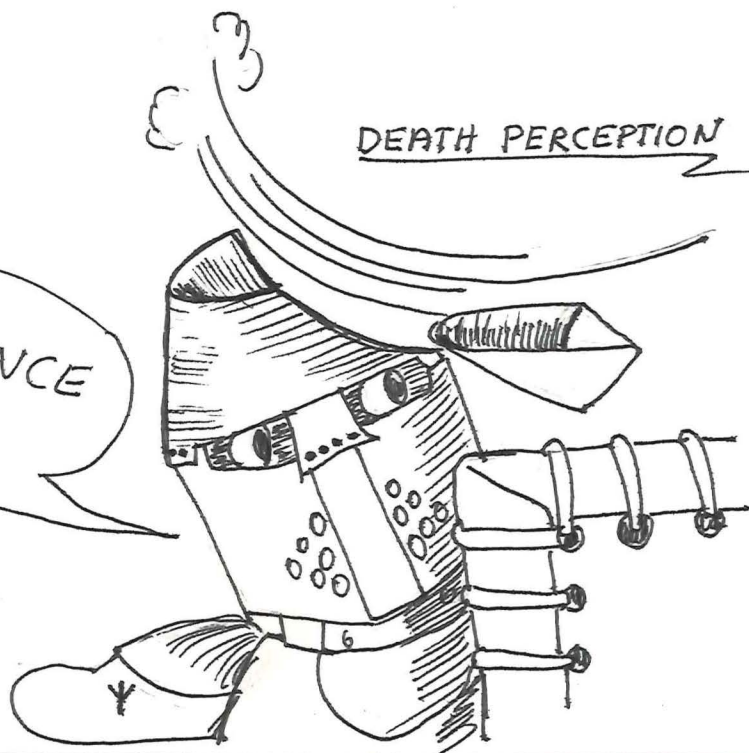
One player has 2 leopards, the other has 24 cows. The object of the game, and the manner in which it is played is similar to fox and geese, except that all pieces are allowed diagonal movement.

The game starts with the leopard player placing 1 leopard on any point, usually the centre one. The Cow player then places a cow on any point. The second leopard is placed on any point, then the next cow. Hereafter a cow is placed on board while the leopards can move around, attempting to kill the cows with the short jump. When all cows have been placed on the board, they can be moved, one at a time, attempting to imprison the leopards.



DEATH PERCEPTION

GLANCE



Ceol na Gaith invites any and all interested in making sweet period music to our weekly practice Monday Nights at 15011 86 Ave.

We welcome all instruments, voices, and music to join us and if you're tone deaf, well heck, so are we. We offer instruction to beginners in woodwind, rhythm, and voice from 7:30 to 8:30 and a jam session usually follows.

For more information please call

Eowyn Cenek 489-5121
or Penny 439-0007 (days)



SAMHAINE SPELLS

To See Your Future Love:

THE APPLE PEEL SPELL

Carefully peel an apple, making sure that the peel remains in one long, thin strip. Throw it over your left shoulder, and if it lands in one piece it will reveal the initial of your true love.

AN OXFORDSHIRE CUSTOM

An old Oxfordshire custom demanded that an unmarried girl armed with a borrowed scythe climbed over the walls of the churchyard on Samhaine night. Once inside she was supposed to cut down any hempseed plants growing there, while peering into the shadows to see an image of her future husband.

TO DISCOVER YOUR SWEETHEART'S TRUE FEELINGS

Each of a couple throws a nut into the fire. If the nuts explode, there is great love between them, but if they merely whimper, love is dying. If one nut explodes while the other sizzles, you may draw your own conclusions.

THE OAK APPLE SPELL

To see how faithful your lover is, place two oak apples in a bowl of water. If they float together, rest assured that your loved one is faithful. If they float apart, it is time you looked for another.

Bonfire night

Another echo can be found on 5 November, known throughout Britain as Guy Fawkes or Bonfire Night. It seems that people would not be cheated of their pagan festivals and obligingly moved the date slightly. They continued to celebrate Samhaine under the noses of Puritan and church alike, disguised as the commemorative burning of poor Guy Fawkes, who nearly managed to blow up parliament in 1605.

TAKEN FROM ENCYCLOPEDIA OF WHITE MAGIC BY PADDY SLADE
MALLARD PRESS: NEW YORK, 1990 ISBN 0-712-45428-6