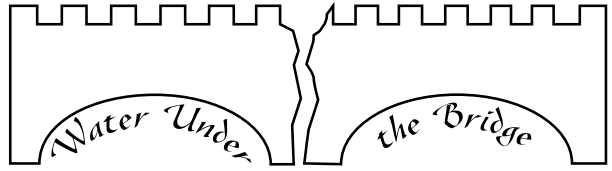


Broken Bridge

The Incipient Canton of the



Volume 2, Issue 2



February 1998 ASXXXII

List of Officers

Canton Seneschal:	Ben Rivera	718-436-6278
Deputy Seneschal:	Albert Ward	
Knight Marshal:	Django Lowe	718-398-1718
Herald Pursuivant:	Daniel Meyers	718-857-4732
A&S Minister:	Pacita Prasarn	718-857-4732
Chronicler & Chatelaine:	Criss Ittermann	718-436-6278
Deputy Chronicler:	Chris Piner	718-230-0839

* * * *

Current openings exist for deputies in all positions, please contact the appropriate officer or seneschal if you are interested.

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Cover Art: Siege of Duras (1377). Jean Froissart, *Chronicles*. Flandres, Bruges 15th Century.

Submissions, letters, comments, critiques, etc. should be sent to:

Criss Ittermann
190 Ocean Parkway
Brooklyn, NY 11218
express@dorsai.org

Please include all copyright information with your submissions!

Seneschal's Report

Greetings good gentles!

This issue should contain a copy of the minutes of the last canton meeting. I urge you to read them over and send us any comments you may have. Please consider attending the next commons meeting, as we have many issues and activities to discuss and plan. One of our discussions at this month's meeting will concern co-sponsoring an event with our sister Canton of Lion's End. We've had an unofficial planning session or two on this already and we'll be looking for volunteers to plan and run this event. This will be a good opportunity to fulfill some of the activity requirement in order for our group to achieve full status.

I'm pleased to report all other general activities for the canton are going well, but I am looking forward to seeing more of you at the various meetings.

Thanks all,

Yours in society,

Ben of Broken Bridge.

Chronicler's Report:

To all goode gentles,

I have finally taken on a persona, and so I will leave off signing my name as Criss, and will begin to "pen" my name as Alyessa Oaktree, a persona from my own tales and stories I have been writing about for 12 years, since I have come to find reasonable documentation for the name.

I am also taking on the additional responsibilities of being our Chronicler. I must apologise to all for the tardiness of our last 2 issues, as there have been unforeseen obstacles to timely publication. And, as every chronicler in the knowne world: I need Submissions!

As for events within the incipient Canton, Pacita and Dan are in England (the lucky dogs!) on a much-deserved vacation. I enjoyed my own trip to London very much, and I hope they do as well. They'll be back by early February.

I am very excited about my herbal class, and I hope there are more of you who wish to attend. I am expecting to move my class into the school (see the listing for Dewey Middle School 136 on Page 9) so I need people to RSVP.

There are many other A&S activities in our canton this month, so be sure to block off your schedules appropriately. Besides herbalism, there are: Bardic practice, a class on courtly love, a Kimono-making workshop, a spinning workshop, a more generic garb-making workshop, and a heraldry/persona workshop.

I really look forward to seeing all of you!

Love, Light & Laughter,

Alyessa Oaktree

Broken Bridge Commons Meeting

January 12, 1998

In Attendance:

Ben Rivera
Christina Ittermann
Christopher Piner
Django Lowe
Daniel Meyers
Pacita Prasarn

The Seneschal opened discussion on our incipient status. The error in the Royal Herald's announcement of our having achieved full Canton status was discussed. Dame Catriona, East Kingdom Deputy Seneschal for New Groups, will be following up on the error.

Our first hosting of the Provincial fighter practice was a qualified success: four fighters attended, as well as several other members, and one newbie.

Requests for articles and submissions for our newsletter and Canton officers' letters were made. The Deputy Chronicler reminds everyone to submit on time.

Ben Rivera opens a brief discussion about the possibility of holding regular Canton fighter practices. Our Knight Marshall is available on Sunday afternoons.

Ben Rivera outlines the availability of school space from the Beacon Program. Many other schools in the District may be available for use by the S.C.A. At this time, we are unable to use the kitchens.

General discussion of co-hosting events with other cantons was held. Due to the large number of events in our province (at least 19 between Pennsic xxvi and xxvii), it may be more desirable to the Province if we co-host an event to fulfill our incipency requirements. There is also mention that keeping our activity high, and helping at events consistently, may fulfill our requirements.

A discussion on actively involving SCA'dians living within Canton borders but not currently active within the society was held. It was noted that in some cases entire households that were active in years past are still residing in Brooklyn. Several members have offered to follow-up with specific individuals. The Canton actively desires their involvement.

Pacita Prasarn has received a gift from Vermont Teddy Bear Company of colored ribbon. She is donating it to the Canton.

The Chatelaine requested aid in making kimonos from Django Lowe. Django offered to teach a workshop on theoretical kimono making.

The Knight Marshall announced having found a drop-dead deputy, John Zeno.

Fencing practice is discussed: we have need of an active, qualified Marshall. The Canton includes at least four active fencers. The possibility of making a road-trip to have Daniel Meyers qualified is discussed.

The Canton Officers hammered out the calendar of events for the month of February.

The Canton notes that there are several deserving individuals locally and in adjacent areas that are deserving of recognition. The idea of a general letter writing party for the purpose of addressing this was discussed.

Close of official business.

Announcements:

Carpooling

When you think about it, there are some really great events going on nearby that not everyone can get to due to lack of appropriate transportation. I am organizing a carpooling list. If anyone in the area has extra seats in their car(s) or needs to be transported to an event, please contact me at (718)436-6278. Please have ready the number of seats (needed/available) and the amount of gear-space (needed/available) and the event(s) you are interested in going to. I will set up a database to match up people's needs, and (with permission) set up the appropriate contacts. If you are willing to publish your needs/gifts & phone number, please let me know.

Also, I beg of people in nearby areas to include public transportation directions to your event, or to refer people in our area to me so I can add them to my list. Many people in NYC proper don't have vehicles.

Alyessa Oaktree (Criss Ittermann)

Pennsic Performing Arts Festival & Theatre

I was asked by Lady Avril Boule (Vivian Moroknek), the Pennsic Performing Arts Coordinator, to tell anyone I knew who was interested in the arts about the new Pennsic Performing Arts Festival & Theatre. They are seeking performers, in all of the performing arts areas. There will be daytime and evening performances. They would like advance notice of people interested in performing, and need to schedule things well ahead of time, so please contact:

Lady Avril Boule, Pennsic Performing Arts Coordinator (Vivian Moroknek)
11 Grove Place
Northport, NY 11768
Whimzi@juno.com

Errata:

"Beginner's Buying Guide for Fabric & Sewing": "A little birdie with a lion's butt" asked me to make it clear that purple as we know it is an acceptable period color. "Royal" purple is nearly indigo (but not quite), died with the connective tissue of some poor innocent murdered shellfishies. This anonymous person also made comments about the following: sumptuary laws did not begin until the 1700's, even thread weights are the pride & joy of the medieval woman (even peasants), ribbon trim is a no-no, and that cloth should be washed and dried on the hottest settings possible and maybe with a little bleach to ensure wash-n-wearability. Thanks for your corrections & comments!! —Alyessa

Herb Classes

by Alyessa Oaktree

Every first Monday, beginning Monday Feb 2

7pm at 190 Ocean Parkway, Brooklyn.

R.S.V.P. & all questions/comments to

Criss at (718)436-6278

For directions please see page 7.

F E B R U A R Y

Monday	Tuesday	Wednesday
<p>(2)</p> <p><i>Herbal Class</i> 7pm</p>	<p>(3)</p> <p><i>Ostgardr Fighter Practice</i> 6-9pm</p>	<p>(4)</p>
<p>(9)</p> <p><i>Broken Bridge Commons</i> 7:30pm</p>	<p>(10)</p> <p><i>Ostgardr Fighter Practice</i> 6-9pm</p>	<p>(11)</p>
<p>(16)</p> <p><i>Sit & Spin</i> 7:30pm</p>	<p>(17)</p> <p><i>Ostgardr Fighter Practice</i> 6-9pm</p>	<p>(18)</p>
<p>(23)</p> <p><i>Stitch & Bitch</i> 7pm</p>	<p>(24)</p> <p><i>Ostgardr Fighter Practice</i> 6-9pm</p>	<p>(25)</p>
<p>(2)</p> <p><i>Herbal Class</i> 7pm</p>	<p>(3)</p> <p><i>Ostgardr Fighter Practice</i> 6-9pm</p>	<p>(4)</p>
<p>(9)</p> <p><i>Broken Bridge Commons</i> 7:30pm</p>	<p>(10)</p> <p><i>Ostgardr Fighter Practice</i> 6-9pm</p>	<p>(11)</p> <p><i>Gulf Wars Begins (Meridies- aka Mississippi)</i></p>

*Events
1998*

Thursday	Friday	Saturday	Sunday
<p>(5)</p> <p><i>Bardic Practice</i> 8pm</p>	<p>(6)</p>	<p>(7)</p>	<p>(8)</p>
<p>(12)</p> <p><i>Courtly Love</i> <i>(Broken Bridge & Whyt Whey)</i> 7:30pm</p>	<p>(13)</p>	<p>(14)</p> <p><i>St. Valentine's Revel</i> <i>(Ostgardr)</i></p>	<p>(15)</p> <p><i>Theoretical Kimono Workshop</i> (2pm)</p>
<p>(19)</p>	<p>(20)</p> <p><i>Ostgardr Commons</i> 7:30pm</p>	<p>(21)</p>	<p>(22)</p>
<p>(26)</p> <p><i>Heraldry & Personae Workshop</i> 7:30pm</p>	<p>(27)</p>	<p>(28)</p> <p><i>Tired Tiger Tavern</i> <i>(North Pass)</i></p>	<p>(1)</p> <p><i>Tired Tiger Tavern</i> <i>(North Pass)</i></p>
<p>(5)</p>	<p>(6)</p>	<p>(7)</p>	<p>(8)</p> <p><i>Parade Demo</i> <i>(Jersey City, NJ)</i></p>
<p>(12)</p>	<p>(13)</p>	<p>(14)</p>	<p>(15)</p>

Broken Bridge Activity Calendar

February 1998

- *** Provincial Fighter Practice:** (Ongoing Tuesdays 6-9pm, Dewey Middle School 136) Sign in as "SCA" at front entrance. Ben Rivera (718)4336-6278.
- 2/2 Herbal Class:** (1st Mondays at 7:00pm) at 190 Ocean Parkway. **RSVP!** to Alyessa (Criss) at (718)436-6278.
- 2/5 Provincial Bardic Practice in Broken Bridge at Raven's Moon:** (8pm) at 85 Eastern Parkway, apt 4A (bell #22). Please contact Lady Branwen of House Raven's Moon at (718)636-6341 for additional information.
- 2/9 Commons Meeting:** (Second Mondays at 7:30pm) at 85 Eastern Parkway, apt 1G (bell #06). Please call Pacita Prasarn at (718)857-4732 for additional directions.
- 2/12 Courtly Love Class, co-sponsored by Whyt Whey and Broken Bridge:** (7:30pm) at 85 Eastern Parkway, apt 4A (bell #22). Please contact Lady Branwen of House Raven's Moon at (718)636-6341 for additional information.
- 2/15 Theoretical Kimono Making Workshop:** (2pm) at 190 Ocean Parkway. Please call Django Lowe for additional information at (718)398-1718. Bring 5 yards of fabric, matching thread, scissors, etc.
- 2/16 Sit & Spin: Spinning Workshop:** (7:30pm) at 85 Eastern Parkway, apt 1G (bell #06). Please call Pacita Prasarn at (718)857-4732 for additional info.
- 2/20 Ostgardr Provincial Commons Meeting:** (7:30pm) at 190 Ocean Parkway. Please call Christina Ittermann at (718)436-6278 for additional directions.
- 2/23 Stitch & Bitch: Garb Making Workshop:** (7pm) at 190 Ocean Parkway. Please call Christina Ittermann at (718)436-6278 for additional info. Bring your own materials to make garb, or help us make items for our Gold Key.
- 2/26 Heraldry & Persona Workshop:** (7:30pm) at 85 Eastern Parkway, apt 1G (bell #06). Please call Daniel Myers at (718)857-4732 for additional info.
- 3/2 Herbal Class:** (1st Mondays at 7:00pm) at 190 Ocean Parkway. **RSVP!** to Alyessa (Criss) at (718)436-6278.
- 3/9 Commons Meeting:** (Second Mondays at 7:30pm) at 85 Eastern Parkway, apt 1G (bell #06). Please call Pacita Prasarn at (718)857-4732 for additional directions.

Directions to Sites in Broken Bridge

190 Ocean Parkway, Ground Floor (bet. Albemarle Rd & Church Ave),
Bklyn, NY.

By train: F train to Church Ave, walk down Church Ave (past “Rite Aid”).
Left at Ocean Pkwy. We are halfway down the block.

By car: *From Manhattan & Queens.* Take your best route to the
BQE/Gowanus Expwy (“West” towards Staten Island). Exit at the
Prospect Expwy. See “From Prospect Expressway” below.

From Staten Island Expressway & Southwest: Take BQE North to Prospect
Expwy. Follow directions “From Prospect Expressway” below.

From Prospect Expressway: Get off the Church Ave West exit (last exit) and
stop before you get to traffic signal. We live on that block.

From the South & Long Island: take your best route to the Belt Pkwy. Exit at
Ocean Pkwy North and drive appx 4 miles. Left on Ave C. Right on
East 5th Street. 3 blocks, right onto Albemarle Rd. Right at stop sign
onto Ocean Parkway. We live on that block.

85 Eastern Parkway, Brooklyn, NY. a.k.a. “Martha Washington”

By train: 2/3 train to Eastern Pkwy station, walk up and over the hill. or D
train to 7th Ave (in Brooklyn) station. Walk up Flatbush Ave (past
theatre & Blockbuster video). Left at Park Circle, appx 3 blocks to
Eastern Pkwy. Left, 1 1/2 blocks to 85.

By car: *From Manhattan:* Take your best route to the Brooklyn Bridge. Left
onto Atlantic Ave (about 10 blocks). See “From Atlantic Avenue”,
below.

From the B.Q.E.: Find your best route to the B.Q.E./Gowanus Expwy. Exit at
Atlantic Avenue, follow directions “From Atlantic Avenue”, below.

From Atlantic Avenue: Continue appx 5 blocks past Atlantic mall (Caldor,
Pathmark, Office Max, etc. on left). Bear right onto Washington Ave.
Bear right onto service road at Eastern Pkwy. The building is over the
crest of the hill, about 1/4 down the other side.

Dewey Middle School 136, 4th Avenue between 40th and 41st Streets, Brooklyn

By subway: (B or N 1 express stop from Atlantic/Pacific stations) take the
B,N,R,M to the 36th Street stop, then walk 4 blocks (past Taco Bell).

By car: *From Manhattan & points North:* BQE toward Verranzano (West). Exit
at 38th St. Make a left “U-Turn” at the light, then go appx 2 lights, right
onto 4th Avenue. The school is on the right, appx 1 block away.

From Long Island & the South: Belt Parkway to BQE/Gowanus Expressway
toward the Bklyn Battery Tunnel. Exit at 38th St. Right at the light, go
appx 2 blocks, the school is on right.

On Bards, and Bardic Circles

(Excerpted and annotated from LOCKSLEY'S E-Z HARP METHOD) -Joseph of Locksley, OL, Pel, &c. © 1989, 1990 W. J. Bethancourt III

Permission is given for this paper to be used in publications of the SCA or related groups. If you use it, send a copy of the publication to: Joe Bethancourt - PO Box 35190 - Phoenix, AZ - 85069

In the SCA, in written Fantasy, in too many instances the word "bard" seems to be bandied about in a rather loose manner, being applied indiscriminately to true Bards, trouveres, troubadours, jongleurs, poets, playwrights, actors...in short, anyone who entertains.

I hope to clear up this misconception, though to hope that the usage of the word will be corrected may be a forlorn hope....

Bards are found in Celtic cultures (Ireland, Scotland, Wales, Manx and Brittany) and a rough equivalent can be found in Norse culture, too, where they were known as "scops."

There is no real equivalent to the Celtic Bard in Anglo-Saxon England, however.

In Ireland and Scotland, the use of the word "Bard" apparently fell into some disrepute, as the records we have show that the Bard was simply a minor poet, while the "filidh" (seer) or the "ollave" (master poet) occupied the former status and functions of the Bard.

In Wales, the Bard was not so lucky. There, the traditions ossified, and the Bards, after the advent of Christianity, became Court Poets, known as "Gogynfeirdd," or "Prydydd," limited in subject matter and form, and with rigidly structured rules.

The word that corresponds with the Irish "filidh," in Welsh, would be "derwydd," (oak-seer) the word from which "druid" is derived.

The "hedge-Bards" were the ones that carried on the real traditions of the Bard. These are the people that gave us the "Cad Goddeu" and the "Hanes Taliesin," and who -may- have passed the "Matter of Britain" on to the French troubadours and trouveres, thus giving us Arthur and Camelot.

The word "Bard," in Wales, denoted a master-poet. In Ireland it meant a poet who was not an Ollave, one who had not taken all the formal training. Apparently even the lower-status Irish Bard was on a level with the Welsh Bard in knowledge and poetic education, however, and these were what I have termed "hedge-bards," above.

In the Celtic cultures, the Bard/Filidh/Ollave was inviolate. He could travel anywhere, say anything, and perform when and where he pleased. The reason for this was, of course, that he was the bearer of news and the carrier of messages, and, if he was harmed, then nobody found out what was happening over the next hill. In addition, he carried the Custom of the country as memorized verses...he could be consulted in cases of Customary (Common) Law. He was, therefore, quite a valuable repository of cultural information, news, and entertainment.

Bards were part of the Druidic hierarchy, though this may or may not (depending on who you talk to!) be period for the SCA.

A true Bard must know the following: music (and the playing of a period instrument, preferably Harp), poetry (original, and other people's), song (original and other people's), the History, Law and Custom of his/her Kingdom and of the SCA, as much knowledge of mundane medieval history, Law, and custom as they can possibly learn, and at least a very basic knowledge of linguistics and alphabet/ciphers. Some training in Folklore, and in the arts of Sociology and Semantics would help, too. A reasonable amount of heraldic knowledge would not be out of place, either. See the list of suggested College courses at the end of this article.

The Bard should investigate the "Matter of Britain" very thoroughly, paying special attention to Sir Gawain, and to Arthur's Queen. Do a little reading in the Robin Hood cycle, too, with special attention to the village festivals in Britain that mention him.

Bards do -not- just sing songs! They recite, and write poetry, stories, tell myths (both historical

and SCA...), but the operative word here is that they -speak-. Just playing music does not entitle you to be called a Bard.

Some Bards are “titled,” that is, someone, be it another Bard, or whoever, or sometimes (very seldom) the Bard himself, has given them a bardic “name” or “title,” that serves to identify them. Thusly, I am known as “y bardd Gwyn,” “Bard Ban,” or “the Whyte Bard.” Another was known as “Derwydd Prydain,” while even another has no title at all, and does not want one. Be wary of taking such a title yourself. Allow the giving of such to happen on its own, and do NOT take it from a King of any kind, unless you wish to be the “King’s Bard” in the Welsh sense of the word.

Each individual Bard will have certain prerogatives that they have developed over the years. I, myself, tend to interrupt a Coronation court, or other Courts, at any time with a poem, or a song, relating to the event. Other Bards will have other prerogatives. Don’t try to set yourself up with these; let them happen naturally.

A Bard should remain as neutral as possible in matters of SCA politics, though the expressing of his/her opinion -in verse- about such things is quite acceptable, and is traditionally “non-challengeable,” but maybe answered -in verse,- and ONLY in verse.

The other classes of period musical entertainers include Minstrels, Troubadours, Trouverses, Jongleurs....and, believe it or not, Heralds!

On Music And Songwriting

Every so often, one hears a self-important “scholar” say something along the lines of: “Well, you have only written new words, or parodied the words, to a common tune....this is NOT real songwriting, but simply “filk” (as termed in the Science Fiction sub-culture) songs.”

Tell them to sit on it. This is, and was, an accepted thing to do, is quite legitimate, and very authentic. The period name for this technique is called the “siervente.”

Just try to keep the general “sound” as Medieval/Renaissance as possible...admittedly a bit difficult when you are stealing ** er ** adapting a rock and roll melody, but it CAN be done....and please encourage others to do the same.

If you -must- use a familiar mundane tune that is blatantly out- of-period, be -clever- with your adaptation. Otherwise, the song becomes just another boring “filk.” About the cleverest I have heard is the use of the “Agincourt Carole” to the tune of “The Banana Boat Song....” This is one of the most God-awful, and funniest, things I have heard in years.

On Bardic Circles

A Bardic Circle, at least in an SCA context, is simply a setting for the listeners to entertain each other. This can be with poetry, song, and stories. All should participate, though it is not necessary for all to contribute to make it a fun thing to do. What IS necessary is that the number of things done by each person at any one time be limited, to keep the inevitable “stage-hog” from monopolizing the evening, and to keep the “Awful No-Talent Stage Hog” from running everyone off.

I recommend that each person be limited to TWO songs, poems or whatever at a time, and then pass on to the next singer. This keeps it variegated, and interesting, and gives EVERYONE a chance to contribute.

Try to keep discussion to a minimum, but, should it be interesting, let it go on for a while, as a break in the music. In any event, try to do something different about every hour or so, to allow your listeners to stretch, use the bathroom, get refreshments, and gossip for a while. This will keep them there longer, and add more fun to the occasion.

Suggested College Level Courses

- Basic and Advanced Folklore of the Appalachian and Ozark mountains of the USA
- Basic and Advanced Folklore of the British Isles

Music History (100 and 200 levels)
Anything else in the Music curriculum that relates to Medieval music
Comparative Religions
Basic Sociology (100 and 200 levels at least) (watch out here! This is an “art,” not a “science!”)
Linguistics/Semantics
Medieval History (100 thru Graduate levels)
Medieval Law (100 thru 400 levels)
English Writing
The Literature of England (Ireland, Wales, Brittany, Scotland etc.)
Poetry
Fencing or other formal Martial Art
Theater
And ANYTHING else that might possibly relate and/or help.

Reading list:

Ogham: the Poet's Secret, Sean O Boyle; Gilbert Dalton, Dublin, 1980
The English And Scottish Popular Ballads, Francis James Child; (five volumes) Dover, 1965
The Singing Tradition Of Child's Popular Ballads, Bertrand Harris Bronson; Princeton University Press 1976
The Viking Book Of Folk Ballads Of The English-Speaking World, Albert B. Friedman; Viking, 1956, 1982
Traditional Ballads: The Compleat Anachronist #11, Tsvia bas Tamara v' Amberview (pseud.); Society for Creative Anachronism, Inc, 1984
Folk Songs Of England, Ireland, Scotland And Wales, William Cole; Cornerstone, 1961, 1969
Folksinger's Wordbook, Fred and Irwin Silber; Oak, 1973
101 Scottish Songs, Norman Buchan; Collins, 1974
Rise Up Singing, Peter Blood-Patterson; Sing Out! 1988
The Troubadours: The Compleat Anachronist #44, Leah di Estera (pseud.) Society for Creative Anachronism, Inc, 1989
Caidan Bardic Circle Songbook (5 Vols.), Caidan Bardic Consortium, 1988
The White Goddess, Robert Graves; Farrar, Straus and Giroux, NY 1966 (LCCN: 48-8257)
The Golden Bough, James G. Frazer; Avenel Books, 1981
Contrarywise, Zohra Greenhalgh, Ace (paperback) April 1989 0-441-117112-2



How the Healing Herb Became

Long ago, in Erin, there were the Fomorians, and after them, the Tuatha De Danaan. The Tuatha fought to win the land from the Fomorians and they were helped by their god of medicine and physic, Diancecht.

At the last great battle, Diancecht took one each of every good herb in Erin, and threw them into a well. Then he took all those mortally wounded of the Tuatha De Danaan and threw them into the well. They each climbed from the well, whole again and fit to rejoin the battle; and in this manner, which I shall forbear to call cheating, the Tuatha De Danaan defeated the Fomorians.

Diancecht had a son called Midac; when Midac died, 365 different herbs grew on his grave, one for each joint and sinew of his body. Each herb was good cure for the matching part of the human body that it's position indicated on the grave of Midac.

Diancecht's daughter collected and dried the herbs and placed them in store in their proper order; however, Diancecht must have thought the Tuatha were getting it too easy, for in a fit of a temper he mixed all the herbs up; that is why mankind has to sort things out for himself.

[adapted from the Old Irish folk legend told in "Magic and Medicine in Anglo-Saxon England", Wilfrid Bonser.]

Sister Aelfwynn July 1993

I read with interest in the folk tale recorded by Sister Alfwynn from her work among the Celtic peoples of Ireland. I was intrigued by how dissimilar it is to the Saxon account, which goes thus:

A worm came creeping,
he tore asunder a man.
Then took Woden
nine magic twigs
and he smote the serpent
that he flew into nine bits.
Now these nine herbs have power
against the nine magic outcasts
against nine venoms
against nine flying things
and against the loathed things that over land rove.
Against the red venom
against the runlan venom
against the white venom
against the blue venom
against the yellow venom
against the green venom
against the dusky venom
against the brown venom
against the purple venom.

In the Lacnunga we are told which these nine herbs are. they are mugwort, waybread (which these modern people call plantain), stime (watercress), atterlothe, maythen (camomile), wergulu (nettle), crab-apple, chervil and fennel.

The poem also shows us one of the causes of disease; that is the nine venoms that come out of the serpent. It is clear that these venoms are blown about on the wind and when they alight on a man's body they cause disease. Thankfully they may be blown away from the body by the healing herbs and by prayer (without which no remedy will work).

There is an excellent salve for flying venom given in the same poem: "Take a handful of hammer wort and a handful of maythe and a handful of waybread and the roots of the water dock (seek those which will float), and one eggshell full of clean honey, then take clean butter, let him

who will help to work up the salve melt it thrice: let one sing a mass over the worts, before they are put together and the salve is wrought up.”

In addition to the flying venoms, elves are a great cause of sickness to man and beast. Indeed King Alfred’s physician Bald devotes a whole chapter of his Leech book to remedies for elf-shot. there are many kinds of elves; wood elves and water elves, bright elves and dark elves, but all the elves are of the race of Cain and therefore so hateful to mankind.

A man who has the water elf disease may be known by his livid nails and tearful eyes. He gazes downwards at the ground. For such a man these herbs should be used: lupin, helenium (which we call elf-dock), marsh mallow, dock elder, wormwood and strawberry leaves.

This is a good prescription for an elf-shot horse:

“If a horse be elf-shot, then take the knife of which the haft is the horn of a fallow ox and on which are three brass nails, then write upon the horse’s forehead Christ’s mark and on each of the limbs which thou mayest feel at: then take the left ear, prick a hole in it in silence, then strike the horse on the back, then it will be healed. And write upon the handle of the knife these words - “Benedicite omnia opera Domini dominum.” Be the elf what it may, this is mighty for him to amend.” Leech book of Bald.

If you are far from a priest and one is struck by devil sickness or is possessed by demons then there are herbs which may help. Chief among these is periwinkle, which should be addressed with respect as “vinca pervinca”. Apuleius in his “Herbarium” suggests mandrake for devil sickness, but this herb is dangerous to obtain for the scream it utters when it is picked can kill a man; altogether it is better to leave these conditions to the church.

I know also many chants which foolish men speak over the herbs to deceive the ignorant, but St. Eloy in 640 AD and many other saintly men since have forbidden the use of such things and I do not record them here.

I hope this brief letter will interest those who, like me, have an interest in the art of healing. Perhaps Sister Alfwynn would care to correspond, then we could exchange copies of our books and thereby enlarge the libraries of our respective houses.

Wulfwaru of Scaftesige, Novice of Cookham November 1993

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(Regia Anglorum is the society founded in 1986 to accurately recreate the life of the British people as it was in the 100 years before the Norman conquest. For more information, contact Kim Siddorn, National Organizer, 9, Durleigh Close, Headley Park, Bristol, BS13 7NQ, UK. Or via the following web address: <http://www.ftech.net/~regia/regmemb.htm> or telephone at 01-17-964-6818 (UK))



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Why are you still receiving this? In all likelihood you haven't replied!

Our database is older than dirt and we don't know if you're really getting our newsletter. We'd also like to conserve postage, paper and postal worker deaths due to undeliverable-address-stress-syndrome. Please send your address confirmation today! Especially if you want to receive future issues of *Water Under the Bridge*...

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or call and leave a **clear, loud** message on the answering machine at (718)436-6278, to 10pm.

Note: if you know of anyone who joined Ostgardr in the last two years, or is newly joining, their name probably is not on our mailing list. Please let them know about *Water Under the Bridge* and give them a photocopy of the form below so they may request our newsletter.

My apologies & thanks if you have already responded to this request. I'm a persistent &#&@*!

Thank you for your cooperation,
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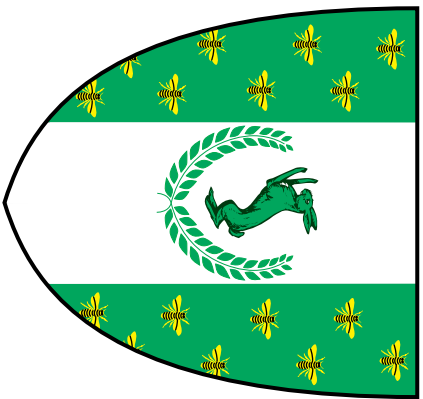
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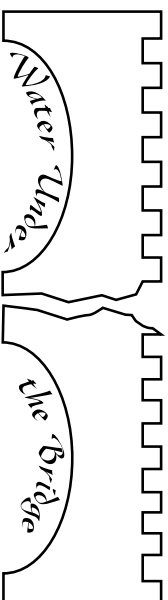
Do you have spare gear/garb/fighting equipment? The canton has **much** storage space, and many new members who are enthusiastic, yet unequipped. Enclose a note regarding what you have, and what conditions you would be willing to part with or loan stuff under. You can't **Possibly!** wear all your garb to every event!

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Christina Itermann
190 Ocean Parkway
Brooklyn, NY 11218

**Broken
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