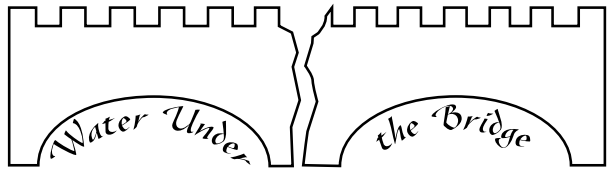


The Incipient Canton of the
Broken
Bridge



Volume 2, Issue 7



November 1998 ASXXXIII

Regnum

Canton Seneschal:

Ben Rivera aka Ben of Broken Bridge (718)436-6278 benbroken@aol.com

Deputy Seneschal:

Albert Ward III (212)491-9588

Knight Marshal:

Django Lowe aka Yamata Jirou Histatsura (718)398-1718

Herald Pursuivant & Deputy Seneschal:

Daniel Myers aka Chou Fei-Hong (718)857-4732 dmyers@i-2000.com

Minister of Arts & Sciences:

Pacita Prasarn (718)857-4732 dmyers@i-2000.com

Chronicler & Chatelaine:

Criss Ittermann aka Alyessa Oaktree (718)436-6278 alyessaoak@aol.com

Deputy Castellan:

Reuben Williams aka Reuben the Curious (718)436-6278 curiousraw@aol.com

Deputy Chronicler:

Chris Piner (718)230-0839 ptmd@hotmail.com

* * * *

Broken Bridge webpages: <http://members.aol.com/alyessaoak/broken/>

Broken Bridge mailing list: <http://www.onelist.com/subscribe.cgi/brokenbridge>

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Cover Art: illumination from a page from *La Vita di Lorenzo il Magnifico* by Niccolò Valori (early 16th C.)

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

Criss Ittermann, 190 Ocean Parkway, Brooklyn, NY 11218
alyessaoak@aol.com

Please include all copyright information with your submissions!

From the Chronicler & Chatelaine

It's been a busy month. I can't believe I'm working on the next issue just as I'm done putting out the old one. I guess I've had my head stuck between the keys too often...trying to check off things on my to do list...comparing our mailing list to both the Östgardr people pages, and the Rolls Ethereal, contacting members who are not on our list, answering new people's questions, helping new members get their garb ready for Agencourt, creating, formatting and editing new member handouts, starting a new mailing list. Planning Grub's first birthday party. And playing the Russians in a European simulation in *Civ II*. Ah well, can't be **all** work and no play...

About that e-mailing list I've started. If you can't reach it at www.onelist.com, then please email me (at ittermann@aol.com). I can add you to the list myself.

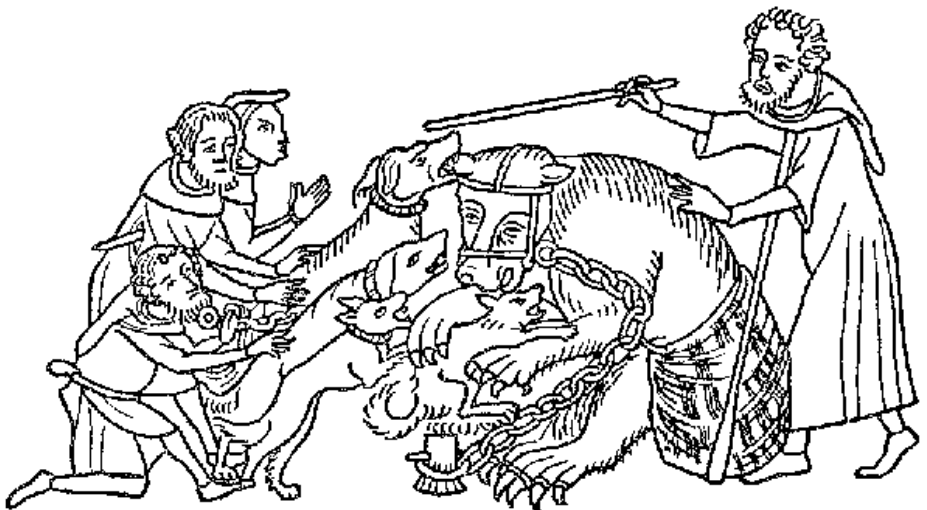
I'd like to thank Lisa & Doug Shannon, both new members in Brooklyn, for their help. They are printing out the front cover for this issue! :) You're a chronicler's blessing! Vivant!! On the subject of new members: we had more new members at our commons than we had officers. I must be doing my job right.

I'm looking for submissions for a new member guide, also. All the chatelaines are asking for copies of my *New Member's Guide to Activities*, too.

Thanks in advance to Master Richard for submissions to next month's *WUTB*.

Love, Light & Laughter,

Alyessa Oaktree



The Great Fair at Thessalonica

(Mid-12th Century)

[Adopted from Geanokoplos] The site of the most fair in Byzantine world came to be the city of Thessalonica, which in later centuries was almost as important a city as the Capital. Merchants came to Thessalonica from all over the East as well as the West. This fair was probably larger in size than the famous contemporary fair at Champagne in France. The follow is taken from the *Timarion*, a satirical work in the style of the ancient writer Lucian. It describes the fair of Thessalonica as it was in the mid-twelfth century, a period in which that city not only was of economic importance but was becoming significant culturally as well.

The Demetria is a festival, like the Panathenaea at Athens and the Panionia among the Milesians, and it is at the same time the most important fair held in Macedon'ia. Not only do the natives of the country flock together to it in great numbers, but multitudes also come from all lands and of every race - Greeks, wherever they are found, the various tribes of Mysians [i.e. people of Moesia] who dwell on our borders as far as the Ister and Scythia, Campanians and other Italians, Iberians, Lusitanians, and Transalpine Celts [this is Byzantine way of describing the Bulgarians, &c., Neapolitans, Spaniards, Portuguese, and French]; and, to make a long story short, the shores of the ocean send pilgrims and suppliants to visit the martyr, so widely extended is his fame throughout Europe. For myself, being a Cappadocian from beyond the boundaries of the empire, [this country was now under the Seljuk sultans of Iconium] and having never before been present on the occasion, but having only heard it described, I was anxious to get a bird's eye view of the whole scene, that I might pass over nothing unnoticed. With this object I made my way up to a height close by the scene of the fair, where I sat down and surveyed everything at my leisure. What I saw there was a number of merchants' booths, set up in parallel rows opposite one another; and these rows extended to a great length, and were sufficiently wide apart to leave a broad space in the middle, so as to give free passage for the stream of the people. Looking at the closeness of the booths to one another and the regularity of their position, one might take them for lines drawn lengthwise from two opposite points. At right angles to these, other booths were set up, also forming rows, though of no great length, so that they resembled the tiny feet that grow outside the bodies of certain reptiles. Curious indeed it was, that while in reality there were two rows, they presented the appearance of a single animal, owing to the booths being so near and so straight; for lines suggested a long body, while the crossrows at the sides looked like the feet that supported it. I declare than when I looked down from the heights above on the ground plan of the fair, I could not help comparing it to a centipede, a very long insect with innumerable small feet under Its belly.

And if you are anxious to know what it contained, my inquisitive friend, as I saw it afterwards when I came down from the hills - well, there was every kind of material woven or spun by men or women, all those that come from Boeotia and the Peloponnese, and all that are brought in trading ships from Italy to Greece. Besides this, Phoencia furnishes numerous articles, and Egypt, and Spain, and the pillars of Hercules, where the finest coverlets are manufactured. These things the merchants bring direct from their respective countries to old Macedonia and Thessalonica; but the Euxine also contributes to the splendour of the fair by sending across its products to Constantinople, whence the cargoes are brought by numerous horses and mules. All this I went through and carefully examined afterwards when I came down; but even while I was still seated on the height above I was struck with wonder at the number and variety of the animals, and the extraordinary confusion of their noises which assailed my ears-horses neighing, oxen lowing, sheep bleating, pigs grunting, and dogs barking, for these also accompany their masters as a defence against wolves an thieves.

Translated by H. Tozer, "Byzantine Satire," *Journal of Hellenic Studies* 52 (1881), 244-45. Reprinted in Deno Geanokoplos, *Byzantium*, (Chicago: 1984), 280-81

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Accounts of the Routes of the Jewish Merchants to the East. 847

From the time of the barbarian invasions until the time of the Crusades, Semitic merchants conducted most of the inland trade of Europe. The routes they followed were the main Asiatic arteries of trade and their European tributaries. Many of the kinds of goods flowing to and from the Orient are mentioned in this document.

These merchants speak Arabic, Persian, Roman (Greek), the language of the Franks, Andalusians, and Slavs. They journey from west to east, from east to west, partly on land, partly by sea. They transport from the west eunuchs, female and male slaves, silk, castor, marten, and other furs, and swords. They take ship in the land of the Franks, on the Western Sea, and steer for Farama (Pelusium). There they load their goods on the backs of camels, and go by land to Kolzum (Suez) in five days' journey over a distance of twenty-five parasangs. They embark in the East Sea (Red Sea) and sail from Kolzum to El-Jar (port of Medina) and Jeddah (port of Mecca); then they go to Sind, India, and China. On their return they carry back musk, aloes, camphor, cinnamon, and other products of the Eastern countries to Kolzum, and bring them to Farama, where they again embark on the Western Sea. Some make sail for Constantinople to sell their goods to the Romans; others go to the palace of the king of the Franks to place their goods.

Sometimes these Jew merchants prefer to carry their goods from the land of the Franks in the Western Sea, making for Antioch (at the mouth of the Orontes); thence they go by land to Al-Jabia (?) where they arrive after three days' march. There they embark on the Euphrates for Bagdad, and then sail down the Tigris to Al-Obolla. From Al-Obolla they sail for Oman, Sind, Hind (Hin dustan), and China. All this is connected one with another.

These different journeys can also be made by land. The merchants who start from Spain or France go to Sous al-Akza (Morocco), and then to Tangiers, whence they march to Kairuwan (Tunisia), and the capital of Egypt. Thence they go to Al-Kamla, visit Damascus, Al-Kufa, Bagdad, and Basrah, cross Ahwaz, Fars, Kirman, Sind, Hind, and arrive at China. Sometimes they likewise take the route behind Rome, and passing through the country of the Slavs, arrive at Khamlij, the capital of the Khazars. They embark on the Jorjan Sea, arrive at Balkh, betake themselves from there across the Oxus and continue their journey toward the Yurts of the Toghozghor, and from there to China.

Source:

From: Joseph Jacobs, *Jewish Contributions to Civilization*, (Philadelphia: Jewish Publication Society of America, 1919), pp. 194-196, reprinted in Roy C. Cave & Herbert H. Coulson, *A Source Book for Medieval Economic History*, (Milwaukee: The Bruce Publishing Co., 1936; reprint ed., New York: Biblo & Tannen, 1965), pp. 151-152.

Scanned by Jerome S. Arkenberg, Cal. State Fullerton. The text has been modernized by Prof. Arkenberg.

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Reginald of Durham: Life of St. Goderic [12th Cent]

The growth of trade in the middle ages is of overwhelming significance. By the 13th century towns and trade, even though comprising a minority of the population, dominated the Western economy. This has widespread ramifications - the monetization of life, the possibility of communally rather than aristocratically sponsored art, the possibility of urban subcultures and so on. On a wider level, it was this expansion of trade which in a later age pushed European states to establish the world system of the modern period.

Since literature was long the domain of aristocrats and clerics, we sometimes miss direct early accounts of merchant's lives. One merchant, Goderic, became a saint and hence we do have an account of his life.

This holy man's father was named Ailward, and his mother Edwenna; both of slender rank and wealth, but abundant in righteousness and virtue. They were born in Norfolk, and had long lived in the township called Walpole.... When the boy had passed his childish years quietly at home; then, as he began to grow to manhood, he began to follow more prudent ways of life, and to learn carefully and persistently the teachings of worldly forethought. Wherefore he chose not to follow the life of a husbandman, but rather to study, learn and exercise the rudiment of more subtle conceptions. For this reason, aspiring to the merchant's trade, he began to follow the chapman's way of life, first learning how to gain in small bargains and things of insignificant price; and thence, while yet a youth, his mind advanced little by little to buy and sell and gain from things of greater expense. For, in his beginnings, he was wont to wander with small wares around the villages and farmsteads of his own neighborhood; but, in process of time, he gradually associated himself by compact with city merchants. Hence, within a brief space of time, the youth who had trudged for many weary hours from village to village, from farm to farm, did so profit by his increase of age and wisdom as to travel with associates of his own age through towns and boroughs, fortresses and cities, to fairs and to all the various booths of the market-place, in pursuit of his public chaffer. He went along the high-way, neither puffed up by the good testimony of his conscience nor downcast in the nobler part of his soul by the reproach of poverty....

Yet in all things he walked with simplicity; and, in so far as he yet knew how, it was ever his pleasure to follow in the footsteps of the truth. For, having learned the Lord's Prayer and the Creed from his very cradle, he oftentimes turned them over in his mind, even as he went alone on his longer journeys; and, in so far as the truth was revealed to his mind, he clung thereunto most devoutly in all his thoughts concerning God. At first, he lived as a chapman for four years in Lincolnshire, going on foot and carrying the smallest wares; then he travelled abroad, first to St. Andrews in Scotland and then for the first time to Rome. On his return, having formed a familiar friendship with certain other young men who were eager for merchandise, he began to launch upon holder courses, and to coast frequently by sea to the foreign lands that lay around him. Thus, sailing often to and fro between Scotland and Britain, he traded in many divers wares and, amid these occupations, learned much worldly wisdom.... He fell into many perils of the sea, yet by God's mercy he was never wrecked; for He who had upheld St. Peter as he walked upon the waves, by that same strong right arm kept this His chosen vessel from all misfortune amid these perils. Thus, having learned by frequent experience his wretchedness amid such dangers, he began to worship certain of the Saints with more ardent zeal, venerating and calling upon their shrines, and giving

himself up by wholehearted service to those holy names. In such invocations his prayers were oftentimes answered by prompt consolation; some of which prayers he learned from his fellows with whom he shared these frequent perils; others he collected from faithful hearsay; others again from the custom of the place, for he saw and visited such holy places with frequent assiduity. Thus aspiring ever higher and higher, and yearning upward with his whole heart, at length his great labours and cares bore much fruit of worldly gain. For he laboured not only as a merchant but also as a shipman ... to Denmark and Flanders and Scotland; in all which lands he found certain rare, and therefore more precious, wares, which he carried to other parts wherein he knew them to be least familiar, and coveted by the inhabitants beyond the price of gold itself; wherefore he exchanged these wares for others coveted by men of other lands; and thus he chattered most freely and assiduously. Hence he made great profit in all his bargains, and gathered much wealth in the sweat of his brow; for he sold dear in one place the wares which he had bought elsewhere at a small price.

Then he purchased the half of a merchant-ship with certain of his partners in the trade; and again by his prudence he bought the fourth part of another ship. At length, by his skill in navigation, wherein he excelled all his fellows, he earned promotion to the post of steersman....

For he was vigorous and strenuous in mind, whole of limb and strong in body. He was of middle stature, broad-shouldered and deep-chested, with a long face, grey eyes most clear and piercing, bushy brows, a broad forehead, long and open nostrils, a nose of comely curve, and a pointed chin. His beard was thick, and longer than the ordinary, his mouth well-shaped, with lips of moderate thickness; in youth his hair was black, in age as white as snow; his neck was short and thick, knotted with veins and sinews; his legs were somewhat slender, his instep high, his knees hardened and horny with frequent kneeling; his whole skin rough beyond the ordinary, until all this roughness was softened by old age.... In labour he was strenuous, assiduous above all men; and, when by chance his bodily strength proved insufficient, he compassed his ends with great ease by the skill which his daily labours had given, and by a prudence born of long experience.... He knew, from the aspect of sea and stars, how to foretell fair or foul weather. In his various voyages he visited many saints' shrines, to whose protection he was wont most devoutly to commend himself, more especially the church of St Andrew in Scotland, where he most frequently made and paid his vows. On the way thither, he oftentimes touched at the island of Lindisfarne, wherein St Cuthbert had been bishop, and at the isle of Farne, where that Saint had lived as an anchorite, and where St Godric (as he himself would tell afterwards) would meditate on the Saint's life with abundant tears. Thence he began to yearn for solitude, and to hold his merchandise in less esteem than heretofore....

And now he had lived sixteen years as a merchant, and began to think of spending on charity, to God's honour and service, the goods which he had so laboriously acquired. He therefore took the cross as a pilgrim to Jerusalem, and, having visited the Holy Sepulchre, came back to England by way of St James [of Compostella]. Not long afterwards he became steward to a certain rich man of his own country, with the care of his whole house and household. But certain of the younger household were men of iniquity, who stole their neighbours' cattle and thus held luxurious feasts, whereat Godric, in his ignorance, was sometimes present. Afterwards, discovering the truth, he rebuked and admonished them to cease; but they made no account of his warnings; wherefore he concealed not their iniquity, but disclosed it to the lord of the household, who, however, slighted his advice. Wherefore he begged to be dismissed and went on

a pilgrimage, first to St Gilles and thence to Rome the abode of the Apostles, that thus he might knowingly pay the penalty for those misdeeds wherein he had ignorantly partaken. I have often seen him, even in his old age, weeping for this unknowing transgression....

On his return from Rome, he abode awhile in his father's house; until, inflamed again with holy zeal, he purposed to revisit the abode of the Apostles and made his desire known unto his parents. Not only did they approve his purpose, but his mother besought his leave to bear him company on this pilgrimage; which he gladly granted, and willingly paid her every filial service that was her due. They came therefore to London; and they had scarcely departed from thence when his mother took off her shoes, going thus barefooted to Rome and back to London Godric, humbly serving his parent, was wont to bear her on his shoulders....

Godric, when he had restored his mother safe to his father's arms, abode but a brief while at home; for he was now already firmly purposed to give himself entirely to God's service. Wherefore, that he might follow Christ the more freely, he sold all his possessions and distributed them among the poor. Then, telling his parents of this purpose and receiving their blessing, he went forth to no certain abode, but whithersoever the Lord should deign to lead him; for above all things he coveted the life of a hermit.

From Reginald of Durham, "Life of St. Godric, " in G. G. Coulton, ed. Social Life in Britain from the Conquest to the Reformation, (Cambridge: Cambridge University Press, 1918), pp. 415-420.

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Activities

November 1998
(directions on page 12)

- Stitch & Bitch: Garb Making Open House:** (Anytime, just call ahead) at 190 Ocean Parkway. Please call Alyessa (Criss) at (718)436-6278 for additional info.
- 11/2 Leathercraft Workshop:** (at 7:00pm) at 190 Ocean Parkway. Questions and comments, etc to Ben of Broken Bridge at (718)436-6278 or *benbroken@aol.com*
- 11/9 Orientation Meeting:** (Second Mondays at 6:30pm)
Commons Meeting: (Second Mondays at 8:30pm) at 190 Ocean Parkway. Please call Alyessa (Criss) at (718)436-6278 for additional info.
- 11/13 Harvest Feast:** Please see pg. 17 for more information. 16 spaces available in this feast for 22. **RSVP!** to Alyessa (Criss) at (718)436-6278.
- 11/16 Fencing Footwork: Footh-on Class:** (7:00pm) at 85 Eastern Parkway, apt 1G (bell #06). Please call Daniel Myers at (718)857-4732 for additional info.
- 11/23 Stitch & Bitch: Garb Embellishment & Accessories:** (6:00pm-?) at 190 Ocean Parkway. Please call Alyessa (Criss) at (718)436-6278 for additional info.
- 11/30 Banners & Tabards & Shields! Oh, my! Painting Heraldic Devices: Hands-on Workshop:** (6:00pm-?) at 190 Ocean Parkway. Please call Alyessa (Criss) at (718)436-6278 for additional info.
- 12/7 Stitch & Bitch: Garb Embellishment & Accessories:** (6:00pm-?) at 190 Ocean Parkway. Please call Alyessa (Criss) at (718)436-6278 for additional info.
- 12/14 Orientation Meeting:** (Second Mondays at 6:30pm)
Commons Meeting: (Second Mondays at 8:30pm) at 190 Ocean Parkway, ground floor. Please call Alyessa (Criss) at (718)436-6278 for additional directions.
- 12/21 Sit & Spin:** (7:30pm) at 85 Eastern Parkway, apt 1G (bell #06). Please call Pacita Prasarn at (718)857-4732 for additional info.
- 12/28 Stitch & Bitch: Garb Embellishment & Accessories:** (6:00pm-?) at 190 Ocean Parkway. Please call Alyessa (Criss) at (718)436-6278 for additional info.

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19

18

17

16

15

14

& December

1998

Broken

Bridge

Activities

<i>Monday</i>	<i>Tuesday</i>	<i>Wednesday</i>
(26) <i>Heraldry & Persona Workshop (7:30pm)</i>	(27)	(28)
(2) <i>Leathercraft Workshop (7:00pm)</i>	(3) <i>Election Day</i>	(4)
(9) <i>Orientation (6:30pm) Commons (8:30pm)</i>	(10)	(11)
(16) <i>Fencing Footwork Class (7:00pm)</i>	(17)	(18)
(23) <i>Stitch & Bitch (7:30pm)</i>	(24)	(25)
(30) <i>Painting Heraldic Devices (6:00pm)</i>	(1)	(2)
(7) <i>Stitch & Bitch (7:30pm)</i>	(8)	(9)
(14) <i>Orientation (6:30pm) Commons (8:30pm)</i>	(15)	(16)
(21) <i>Sit & Spin (7:30pm)</i>	(22)	(23)
(28) <i>Stitch & Bitch (7:30pm)</i>	(29)	(30)

<i>Thursday</i>	<i>Friday</i>	<i>Saturday</i>	<i>Sunday</i>
(29)	(30)	(31) <i>Agencourt (Östgardr: Huntington, NY)</i>	(1)
(5)	(6)	(7)	(8)
(12)	(13) <i>Harvest Feast (Reservations Req'd)</i>	(14)	(15)
(19)	(20) <i>Provincial Commons</i>	(21) <i>100 Minutes War (Rusted Woodlands: NJ)</i>	(22)
(26) <i>Thanksgiving Day</i>	(27)	(28)	(29)
(3)	(4)	(5)	(6)
East Kingdom Brewer's Collegium (Northpass)			
(10)	(11)	(12)	(13) <i>Hanukkah Begins</i>
(17)	(18) <i>Provincial Commons</i>	(19)	(20)
(24)	(25) <i>Christmas Day</i>	(26)	(27)
(31)	(1) <i>New Years Day</i>	(2)	(3)

Site Directions

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 past Atlantic mall (Caldor, Pathmark, Office Max, etc. on left). Bear wide(!) right onto Washington Ave (double check you are on correct road). Bear right onto service road at Eastern Pkwy. The building is over the crest of the hill, about 1/4 down the other side.



Annals of Xanten, 845–853

The Mid-Ninth century is often taken as the low point of Western European civilization. The Annals of the Abbey of Xanten, (near the mouth of the River Rhine), express the situation.

845

Twice in the canton of Worms there was an earthquake; the first in the night following Palm Sunday, the second in the holy night of Christ's resurrection. In the same year the heathen broke in upon the Christians at many points, but more than twelve thousand of them were killed by the Frisians. Another party of invaders devastated Gaul; of these more than six hundred men perished. Yet owing to his indolence, Charles [the Bald, the rule of France] agreed to give them many thousands of pounds of gold and silver if they would leave Gaul, and this they did. Nevertheless the cloisters of the most of the saints were destroyed, and many of the Christians were lead away captive.

846

According to their custom the Northmen plundered eastern and western Frisia and burned down the town of Dordrecht, with two other villages, before the eyes of Lothair [The Emperor], who was then in the castle of Nimwegen, but could not punish the crime. The Northmen, with their boast filled with immense booty, including both men and goods, returned to their own country.

At this same time, as no one can mention or hear without great sadness, the mother of all the churches, the basilica of the apostle Peter, was taken and plundered by the Moors, or Saracens, who had already occupied the region of Beneventum. The Saracens, moreover, slaughtered all the Christians whom they found outside the walls of Rome, either within or without this church. They also carried men and women away prisoners. They tore down, among many others, the altar of the blessed Peter, and their crimes from day to day bring sorrow to Christians. Pope Sergius departed life this year.

847

After the death of Sergius no mention of the apostolic see has come in any way to our ears.

848

On the fourth of February, towards evening, it lightened and there was thunder heard. The heathen, as was their custom, inflicted injury on the Christians.

849

While King Louis [Ludwig, the King of Germany] was ill his army of Bavaria took its way against the Bohemians. Many of these were killed and the remainder withdrew, much humiliated, into their own country. The heathen from the North wrought havoc in Christendom as usual and grew greater in strength, but it is revolting to say more of this matter.

850

On January 1st of that season, in the octave of the Lord, towards evening, a great deal of thunder was heard and a mighty flash of lightning seen; and an overflow of water afflicted the human race during this winter. In the following summer an all to great heat of the sun burned the earth. Leo, pope of the apostolic see, an extraordinary man, built a fortification round the church of St. Peter. The Moors, however, devastated here and there the coast towns in Italy...

852

The steel of the heathen glistened; excessive heat; a famine followed. There was not enough fodder for the animals.....

853

A great famine in Saxony so that many were forced to live on horse meat.

From James Harvey Robinson, ed., *Readings in European History: Vol. I:* (Boston:: Ginn and co., 1904), 158-161, Reprinted in Leon Bernard and Theodore B. Hodges, eds. *Readings in European History*, (New York: Macmillan, 1958), 95-96.

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Announcements

❧ Broken Bridge Mail list ❧

Broken Bridge invites you to join our online mailing list for both established members and prospective members of Broken Bridge. We will use this mailing list to discuss our activities and events, and to give a forum for new members questions, etc. If questions are asked more than a couple of times, they and their answers will be added to an faq at our website.

to subscribe go to <http://www.onelist.com/subscribe.cgi/brokenbridge>

archives will be at: <http://www.onelist.com/archives.cgi/brokenbridge>

Questions about the mailing list should be directed to Criss Ittermann at ittermann@aol.com

The list will be moderated, with an eye towards child-safe content and anti-spam. Otherwise the list is open to anyone interested in posting or lurking. It is available as a per-post or a digest (multiple posts in one "issue") format.

If you have email-only access on the computer, just email me at ittermann@aol.com and ask to be added to the mailing list, and specify whether you would prefer per-post or digest format.

This list is being created in response to the enormous number of email queries for more information on our activities and the increasing number of new members in our area.

❧ Harvest Feast ❧

Friday, November 13, 6:30pm

at the home of Lord Ben, Alyessa, Reuben the Curious, & Grub Leafearer.

Menu t.b.a.

Please join us in a celebration of the fall harvest at our home. We will gather after 6:30pm, but the feast will be served at 8pm. This would be an excellent "first event" for new members. The meal is likely to be Far(!) East (Mongolian, Japanese), in preparation for our Spring event.

Seating is limited to 22! **RSVP!** by November 6th
to Alyessa (Criss) at (718)436-6278 or alyessaOak@aol.com
(If you would like to contribute a dish to the feast,
please let us know, so we may tell you how many people are reserved.)

Other Items of Interest

We can hold a fletching (arrow-making) class if people are interested. Material fee \$20. Please contact Criss (718)436-6278 or Pacita (718)857-4732 if interested.

Criss (Editor) is working on a project of updating *Chatelaine* and other SCA handouts. If you wish to contribute please contact Criss at (718)436-6278.

Aids Quilt Project

Your cooperation is requested to distribute this announcement as widely as possible. Copies sent to various listserves, and discussion forums would be extremely beneficial. Permission is hereby granted to be used in local newsletters with no further notice to author necessary.

Most gracious and generous citizens of the Known World, greetings from Lady Aoife Finn of Ynos Mon.

As you may or may not know, there is an enormous project dedicated to publicizing the enormous impact of AIDS on the human population. The project is in the form of the Aids Quilt. The quilt has received enormous public attention due to the size of the project and the public's willingness to continue its progress until such a time as a cure is discovered and made widely available.

Each square on the quilt measures 3 feet by 3 feet, roughly the size of the average human grave. A quilt is so large that it takes several 18-wheeler trucks to transport it to various locations throughout the US. You can't imagine the impact of such a disease on the human population. On a personal level, I am aware of three acquaintances from this incurable, contagious disease. One is a member of the SCA. I am certain I am not alone in the loss of SCAdian friends through such tragic and means.

The SCA, Barony of the Endless Hills, Aethelmearc (North East Pennsylvania, USA, 10 minutes of the Aethelmearc-East border) has been invited to assist in a demo for the benefit of the Aids Quilt. The demo will come to Scranton in Early November. We will be there to assist the public in learning basic sewing techniques to help attach squares to the quilt. Additionally, we will be having a demo and bake-sale. All proceeds from these events will be given directly to the Aids Quilt foundation. Since the quilt costs approximately \$10,000 for the quilt to be displayed at any given location, obviously our efforts will not be enough to completely support



project. Public fundraising is currently underway to help defray that cost. Those who feel able to assist with this should contact the autocrat, below.

In addition to the demo and bake sale, the Barony is funding a quilt square to be attached to the Aids Quilt. At this time I am soliciting names of folks who were members of the SCA or friends of members, and have died of AIDS. We are not asking any donation for this service: we merely wish to honor those we have cared for who have gone before us. These are the requirements:

1.State whether you would prefer the name to appear on the laurel leaves or rain-drops of our device (if space is a premium we may need to substitute green leaves).

2. Provide either the SCA name or the Modern name (or both) to the best of your ability—partial names, nicknames, initials, etc. will all be honored, but space is small; type or clearly print these along with the modern and/or SCA location of the person (local group or kingdom) if known, and the year of the death if available. The additional information is used to keep a biographical record of the names on the quilt.

3. State if, to your knowledge, the name appears elsewhere on the AIDS quilt. If this is true you may still request the name be added to the SCA square.

4. Send these to the following address: liontamr@ptd.net OR L. Herr-Gelatt, RR 1 Box 500F, Honesdale PA 18431, USA. Phone (717)253-6228 between 8-10 pm T-TH or all day monday and friday up to 10 pm, Eastern Standard Time. SASE if a snail-mail reply/confirmation is desired. International requests will also be honored. If the answering machine is reached, please phone back when a human answers—not all messages are delivered to me promptly or coherently, and SCAdian names can be tricky.

5. Names must be received no later than Oct 30th, 1998 to be included on the quilt square. Room will be made for all names submitted, regardless of the volume.

The SCA-square will consist of a silver rainfall (mottled blue background) over variegated green mountains covered with foliage, with the SCA laurel wreath in gold superimposed upon the mountains. Other green leaves will also be available if we run out of space for rain-drops and laurel-leaves.

I have the honor, as a quilter and member of the Barony, of compiling this quilt square, and gladly will share the task with those who wish to help. Names will be added later in the month. Donations of suitable materials will also be accepted. This particular square will be fabric-only.

AUTOCRAT INFORMATION

To volunteer time, baked goods, sewing expertise, or financial assistance, please contact the autocrat of this demo, Lady Rioghnach MacBheathain (Nora Melliland) at 504 1/2 Wales St., Scranton, PA 18508 USA. (717)253-6228.

For those who wish to attach quilt squares of their own to the AIDS Quilt, be advised that the squares must be a finished 3 feet by 6 feet US, and can be made of any material (squares have used bubble wrap, barbie dolls, clothing of the deceased, duct tape, foil, jewelry, and other a-typical quilt materials. These are all acceptable so long as the quilt square is sturdy, correct size and easily attached. There is no fee for submitting a quilt square by mail, however shipping may be required to send it to the current location. Please contact the autocrat for more information.

And, for those who intend to follow this project as it develops, we intend to publish a web-page of pictures. Stay tuned.....

Aoife (Liz Herr-Gelatt) liontamr@ptd.net

[Edited to conserve space. I also contacted Aoife and got the phone number for the autocrat, and the date of the Demo: Nov 1st. The square will be attached on another date, after the demo.]

Minutes

October 12, 1998

In attendance: Ben Rivera (Seneschal), Pacita Prasarn (A&S), Daniel Myers (Herald), Criss Ittermann (Chatelaine & Chronicler), Reuben Williams (Deputy Castellan), Richard Reuss (new), Lisa Shannon (new), Doug Shannon (new), Mary Otten, Andy Schwartz (new).

Ben calls the meeting to order.

Officer Reports:

Seneschal: Reviewed the church site for June Broken Bridge/Lions End event. Site holds 200-300 in hall. Might be large enough for a Royal progress. Multiple classrooms, 2 child play areas (full parental supervision will be required). Site is absolutely bone dry. People found with alcohol will be thrown off site. Need to speak to Django Lowe regarding the menu. Potential to have archery, fencing, fighting and thrown weapons. Very accessible with ramps etc.

Site is available in a 12 hour block. Marshal inspection will start at 11, fighting at noon. Must be off site & sparkling clean at 10pm, so an early feast, etc. Need to set a meeting date w/LE re: event for November.

Broken Bridge has 5-7 new archers and potential archers. Need an Archery marshal. Floyd Bennett Field has a free (\$25/car for parking permit) range & traditional archery practice on Sunday mornings.

Agencourt: Many members may not be attending. New members may sit together.

FYI: Anna received her Troubadour: Vivats!

Intros around the circle.

A&S: Mary volunteers to do simple embroidery workshop. Interest in chain mail workshop.

Discussion of Met exhibits. Asks people to respond to Provincial A&S survey. Broken Bridge may want to put flyers up at events: Mary complains that she has been a Brooklyn member for years but only Just! found out about Broken Bridge. Discussion of non-release policies of SCA corporation. We can't get an address list of our current members.

Herald: Is getting many questions regarding persona names. Suggests a trip to the local library. Heraldry/Persona workshop 2 weeks hence. Richard mentions a research site which gives out name certifications for free. Will give us web address.

Chatelaine: Working on New Members Handbook. Requests people to write articles or new people to give suggestions for what they'd like to see in the book. Mary suggests that it is not stressed enough that candles are necessary as feast ware, and that people are not careful enough around fire. Criss asks for her to write up something about fire for new people.

New Business:

Dan: also doing fencing stuff, fencing footwork drills in November. After he receives his warrant, will be able to do weapon drills.

No further business. Ben closes the meeting.

Please help keep us up to date:

We go through the trouble of mailing our newsletter to anyone who wants it, so help us ensure the proper receipt of it! We'd also like to conserve postage, paper and postal worker deaths due to undeliverable-address-stress-syndrome. Please send your address changes & add your friends and newbies to our list!

Database Update
c/o Criss Ittermann
190 Ocean Parkway
Brooklyn, NY 11218
alyessaok@aol.com

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 Östgardr 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.

Thank you for your cooperation,
Alyessa.

- New Member Confirmation Correction Please Send New Membership Info

Mundane Name _____
Society Name _____
Address _____

Phone _____

email address _____
Interests _____

Skills _____

Do you have spare gear/garb/fighting equipment? The canton has storage space, and 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.

Would you be interested in an Adobe Acrobat version of our newsletter (email rather than paper & postage) when available?

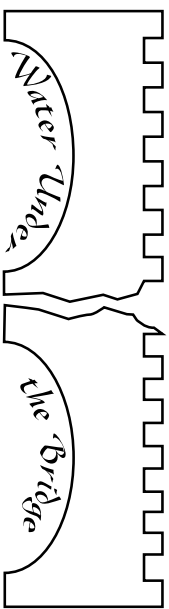
Do you wish to be included in future member address listings?

What types of classes would you be willing to attend or teach?



Christina Itermann
190 Ocean Parkway
Brooklyn, NY 11218

**Broken
Bridge**



This is the Water Under the Bridge (WUTB), published by and for the members of Broken Bridge (the downtown Brooklyn area) of the Society for Creative Anachronism, Inc. It is available at the above address. It is not a publication of the Society for Creative Anachronism, Inc., and does not delineate SCA policies.

**Please Forward.
Address correction requested.**