

Writing On The World

(10th Birthday Edition)



The Key to It All

(The Seneschal's Report)



INSIDE THIS ISSUE:

Unto the canton of Stowe on the Wowld does you Seneschal send greetings...

receiving the golden staple (baronial service award) and Michael receiving the berries (baronial A&S award).

lot of fun.

Ossuary (k)nights 2

This month we celebrated 10 years of Stowe!! A tournament and feast was held and it was a great event. Many old stories were told, old songs sung and in true Stowegian style there was plenty of food, drinks and laughs. Many thanks to all those who contributed and made it such a memorable day, especially those who travelled great distances to be with us. Congratulations also to our new award recipients. Lord Leinad



Alfeirr Agnarsson

People of Stowe—Your Fellow Stowegians—Jerms 3

On October the 26th we will be holding another event, Ossuary (k)nights which is a masked fools' feast. There may even be a silly weapons tourney, keep an eye out for more details to come. It looks like it will be a

For me personally August marks 1 year as Seneschal. It has been a great experience largely due to you, the members of our group who make this job easy.

Peter Peter's Recipes (Recipes for the SCA)-Rice Pudding 4



Yours in Service
Lord Alfeirr Agnarsson

Merlin's Crystal Ball (Knowing the Future and the Past) - Hildegard of Bengin 5 & 6

The Quill-Stowe's 10th Birthday Celebrations 7 & 8

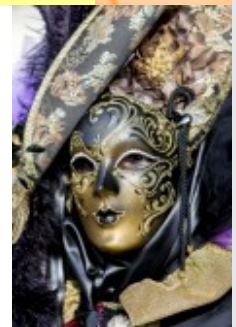
The Sands of Time

(Record of Coming)

Ossuary (k)Nights

When: 6.30 pm 26 October 2013
Where: 1st Toongabbie Scout Hall
 99 Bungaree Road, Pendle Hill NSW 2145

Bookings and Enquiries: Elysant de Montrose (elysantdemontrose@gmail.com)





Ossuary (k) Nights

It has come to our attention that the fairies, hobgoblins and other fae must ride out upon All Hallow's Eve.

They do celebrate a little beforehand, and so doth Stowe on the Wowld now invite all gentles to a pre-All Hallow's Eve Celebration.

And, as the bard says, "what fools these mortals be" - let all now come in Foolery.

A fools feast & Masque in the style of medieval macabre

A&S Competitions

*Best appropriate carved turnip
Costume - Best period appropriate, with documentation
Costume - Most humorous
Costume - In theme
Costume - Best Masque
Best eulogy for a past Monarch of Lochac*

Entertainments

*Danse Macabre
Dice to decide the King & Queen of Misrule
Funeral games*

There will be a Tourney - details to come

The Crypt is becoming full - there's only room for so many heads, and fewer bodies, for storage & reassembly

Event numbers are capped - Bookings are Essential

Where: 1st Toongabbie Scout Hall, 99 Bungaree Road, Toongabbie 2146

When: From 6.30pm, 26th October, 2013

*Cost: Pre 1st October: Members \$25, Non-Members \$25 + \$5 Insurance Levy
Pre 20th October: Members \$30, Non-Members \$30 + \$5 Insurance Levy
At the Door: Members \$40, Non-Members \$40 + \$5 Insurance Levy
Children, special cases, on application*

*Stewards: Elysant de Montrose (Corinna Horrigan) 0417 775109
& Tatya Yaroslavna (Tina Crisp) 0415 514396*

Bookings & Enquiries (including dietary): stowe.bookings@gmail.com

People of Stone

(Your Fellow Stowegians)



WOTW: What is your modern day name?
Stowegian: Jerm.

WOTW: Do you have an SCA name; if so, what is it?
Stowegian: Grimkell Ravenhair.

WOTW: When did you join the SCA?
Stowegian: 2001.

WOTW: Why did you join the SCA?
Stowegian: I was a 17 year old nerd with not much to do.

WOTW: What are you currently doing in the SCA?
Stowegian: Slowly rebuilding the war unit, and assisting in increasing the productivity of weekly fighter practise.

WOTW: What is your favourite experience in the SCA?
Stowegian: Fighting well in war, or tournaments. Definitely a good feeling.

WOTW: Do you have any interests outside the SCA; if so, what are they?
Stowegian: Ice Hockey; Anaheim Ducks all the way.

WOTW: What is your favourite meal?
Stowegian: Potatoes cooked in campfire coals.

WOTW: What is your favourite drink?
Stowegian: Anything wet.

WOTW: What is your favourite memory as a child and why?
Stowegian: That's too long ago, haha.



Thanks for taking the time to speak to Writing on the Wowld.



Peter Peter's Recipes

(Recipes for the SCA)



Rice Pudding (thanks to Elysant (Corinna) for sourcing the recipe)

Original recipe

Rice Puddings: Take half a pound of rice, and steep it in new Milk a whole night, and in the morning drain it, and let the milk drop away, and take a quart of the best, sweetest, and thickest cream, and put the Rice into it, and boyl it a little. Then set it to cool an hour or two, and after put in the yolkes of half a dozen eggs, a little pepper, cloves, mace, currants, dated, sugar and salt, and having mixt them well together, put in a great store of beef suet well beaten, and small shred, and so put it into the farms (forms), and boyl them as before shewed, and serve after a day old.

One possible redaction

This is the redaction that was given in the book and that I used (more or less) in the demonstration. It is not the only possible way to cook this dish. Most other ways are even richer.

Ingredients

½ cup white rice
3 cups milk
1 cup heavy cream
2 egg yolks
½ cup brown sugar
generous teaspoon salt
1/8 teaspoon cloves
1/8 teaspoon white pepper
1/8 teaspoon mace
¼ cup currants
¼ cup pitted minced dates
2 tbsps butter or grated beef suet

Method

Combine rice and milk in a heavy pot, bring to a boil.
Cover and simmer for 30 minutes or until rice is soft.
Drain off excess milk if desired
Add cream and bring to a boil
Reduce heat and simmer for 2-3 minutes and remove from
In a separate bowl, combine the remaining ingredients and mix thoroughly
Add this mixture to the rice and stir to distribute evenly
Cover and cook over a low heat for about 5 minutes
Serve warm or chilled





Merlin's Crystal Ball

(Knowing the Future and the Past)



Hildegard of Bingen (1098 – 17 September 1179)

Hildegard, also known as Saint Hildegard of Bingen, OSB and Sibyl of the Rhine, lived in a time when, within the Benedictine movement, there was an emphasis on the inner experience, personal meditation, an immediate relationship with God and visions. It was also a time when Germany was striving between papal authority and the authority of the German (Holy Roman) emperor.

Despite living in a male-dominated age Hildegard was a woman of many talents that stretched into many areas of medieval society and continues to have influence in current times.



Hildegard's exact date-of-birth is uncertain, however, it was around 1098. Hildegard was born to Mechtild and Hildebert of Bermersheim in Bembersheim (Bockelheim), West Franconia (now Germany). The family was of free lower nobility who were in the service of the Counts of Sponheim. Hildegard is traditionally thought to be their tenth and youngest child although there are only records of seven older siblings.

Hildegard was sickly from birth and from her Vita (account of her life) had experienced visions from an early age. The visions were connected to illness (probably migraines). Hildegard says that she first saw 'The Shade of the Living Light' at the age of three and at the age of five began to understand

that she was experiencing visions. This experience was called 'visio' by Hildegard who recognised this was a gift that she could not explain to others. Hildegard said that she saw all things in the light of God through the five senses: sight, hearing, taste, smell and touch.

Hildegard was offered as an oblate (is a person who is specifically dedicated to God or God's service. These people are either lay or clergy and normally live in general society. While these people or not professional they have aligned themselves to a monastic community. They also make a formal, private promise to follow the rules of the Order. Often they have the letters OSB after their names) to the church. The reason this was done was not know but it may be because of Hildegard's visions or it may be because of political positioning. Her family called Hildegard the family's 'tithe' to God.

While Hildegard's Vita says that she was enclosed with an older nun, Jutta (the daughter of Count Stephan II of Sponheim), at the age of eight it is known through records that it was in 1112 at the age of fourteen. Some scholars have said that this may be because Hildegard was placed in Jutta's care at the age of eight but not officially enclosed until six years later. It appears likely that, from a written record of her life, that Jutta assisted Hildegard is reciting the Psalms, working in the garden and tending to the sick. Whatever was the case Hildegard's and Jutta's enclosure was at Disibodenberg, a 400-year-old Benedictine monastery, in the Palatinate Forest in what is now Germany.

A part of the Benedictine's rule is labour which Hildegard fulfilled by spending her early years doing nursing and illustrating ('illuminating') manuscripts.

It is also know that Jutta was also a visionary and thus attracted many followers who came to visit her at the enclosure. Hildegard also tells us that

Jutta taught her to read and write, but that she was unlearned and, therefore, incapable of teaching her Biblical interpretation.

When Jutta died in 1136, Hildegard was unanimously elected by her fellow nuns as the 'magistra' of the community. Abbot Kuno of Disibodenberg also asked Hildegard to be Priors under his authority. Hildegard wanted more independence for herself & her nuns and asked to be allowed to move to Rupertsberg. When the Abbott declined this move Hildegard went over his head and received the approval of the Archbishop Henry I of Mainz. The Abbot, however, did not relent until Hildegard was stricken by an illness that kept her paralysed and unable to move from her bed, an event that she attributed to God's unhappiness at her not following his orders to move her nuns to Rupertsberg.

Hildegard continued to have many visions and in 1141, at the age of 42, had a particular vision she believed to be an instruction from God, to 'write down that which you see and hear'. Hildegard was still hesitant to record her visions and soon after became physically ill. The illustration recorded in the book of *'Scivias' (Know the Ways)* were visions that Hildegard had experienced causing her great suffering and tribulations. In this first theological volume Hildegard describes her struggle within: *'But I, though I saw and heard these things, refused to write for a long time through doubt and bad opinion and the diversity of human words, not with stubbornness but in the exercise of humility, until, laid low by the scourge of God, I fell upon a bed of sickness; then, compelled at last by many illnesses, and by the witness of a certain noble maiden of good conduct [the nun Richardis von Stade] and of that man whom I had secretly sought and found, as mentioned above, I set my hand to the writing. While I was doing it, I sensed, as I mentioned before, the deep profundity of scriptural exposition; and, raising myself from illness by the strength I received, I brought this work to a close – though just barely – in ten years. [...] And I spoke and wrote these things not by*

the invention of my heart or that of any other person, but as by the secret mysteries of God I heard and received them in the heavenly places. And again I heard a voice from Heaven saying to me, 'Cry out therefore, and write thus!'



Hildegard of Bingen from the Rupertsberg Codex

Hildegard's Vita was started by Godfrey of Disibodenberg under her supervision. Between November 1147 and February 1148 at the synod of Trier, Pope Eugenius hear about Hildegard's writings. From this the Pope gave his approval to document her visions as revelations from the Holy Spirit which in turn gave her instant credibility.

It was only when the Abbot himself could not move Hildegard, after she became paralysed, that he decided to grant the nuns their own monastery. Hildegard and about twenty nuns thus moved to the St. Rupertsberg monastery in 1150. The Rupertsberg convent grew to as many as 50 women.

Hildegard also composed a number of musical works. One of Hildegard's better known musical compositions, 'Ordo Virtutum' (*Play of the Virtues*), could have been composed as early as 1151. This work is a morality play. The play consists of monophonic melodies for the Anima (human soul) and 16 Virtues as well as a speaking part for the role of the Devil. Hildegard wrote another sixty nine musical compositions each of which has its own original poetic text. Another four texts are known but their musical notation has been lost. This is one of the largest repertoires among medieval composers.

Hildegard's second volume of her visionary theology, 'Liber Vitae Meritorum' (Book of Life's Merits) was started in 1158 and finished in 1163.

The third volume, 'De operatione Dei' (On God's Activity), was compose between 1163/4 to 1172 or 1174.

In 1165 Hildegard founded a second monastery for her nuns at Eibingen.

In addition, Hildegard wrote a text on natural sciences called 'Physica' and a medicinal text called 'Causae et Curae'. Hildegard was well known for her healing powers involving the practical application of tinctures, herbs and precious stones.

A number of manuscripts have survived of sermons that Hildegard preached in the 1160s and 1170s.

Before Hildegard's death, a problem occurred between her and the clergy of Mainz. The problem was that a man who was buried in Rupertsberg had died after be excommunicated from the Church. The clergy, therefore, wanted to remove his body from the sacred ground. Hildegard did not agree with this idea and replied that it was a sin and that the man had been reconciled to the Church at the time of his death.

On 17 September 1179, when Hildegard died, her sisters claimed they saw two streams of light appear in the skies and cross over the room where she died.

The history of Hildegard's formal recognition as a saint is a complicated one even though she has already been one for centuries in some parts of the Roman Catholic Church. On 7 October 2012, however, Pope Benedict XVI named Hildegard as a Doctor of the Church which means that he doctrine should be studied.

By modern standards, Hildegard of Bingen doesn't appear to be much of a revolutionary but she may well have been in her own time period. Hildegard preached the superiority of order over change, pushed for church re-

forms that included the superiority of ecclesiastical power over secular power; for example, popes over kings, opposed Cathar heresy in France and had a long-running rivalry (expressed in letters) with Elisabeth of Shonau



(another woman of influence).

Sculpture of Hildegard of Bingen, bronze, 1998, in front of Eibingen Abbey

Hildegard was a remarkable woman that was 'first' in many fields. Apart from what has already been said, Hildegard, through her letters, took to task both the German Emperor Frederick Barbarossa and the Archbishop of Main. She wrote to such luminaries as King Henry II of England and his wife, Eleanor of Aquitaine. Hildegard also corresponded with may individuals of low and high estate who wanted her advice or prayers.



The Church, the bride of Christ and Mother of the Faithful in Baptism. Illustrations to Scivias II.3, fol. 51r from the 20th-cen.fascimile of the Rupertsberg manuscript, ca 1165-1180

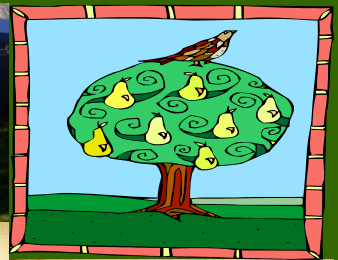


THE QUILL (from the Chronicler)



STOWE'S 10th Birthday Celebrations (3rd August 2013 at Toongabbie Scout Hall, 99 Bungaree Road, Pendle Hill NSW)







STOWE CONTACT DETAILS

The Canton of Stowe-on-the-Wowld is an SCA group in the Barony of Rowany, Kingdom of Lochac (geographically Western Sydney NSW Australia). The Society for Creative Anachronism (SCA) is a worldwide organisation dedicated to the study and recreation of pre-17th Century Europe with activities such as combat, feasting, minstrelsy, costuming, embroidery and much more.

We meet every Wednesday at 7-30 pm at the Toongabbie Scout Hall at 99 Bungaree Road, Toongabbie where we have fighter practice, many arts and sciences projects (not to mention much socialising) happening.

Meeting: 7:30 pm Wednesday Nights
Toongabbie Scout Hall
99 Bungaree Rd
Pendle Hill NSW 2145

Email: stowe.seneschal@gmail.com

To keep in touch with happenings in and around Stowe, or to ask any questions, please feel free to join our emailing list, Stowegians. This list is moderated, the List Caretaker will ask you to verify who you are.

For more information about the Canton of Stowe on the Wowld, contact the Seneschal.

Email: stowe.seneschal@gmail.com



As previously stated the Canton of Stowe on the Wowld is part of the Barony of Rowany.

The Baron of Rowany is Baron Loyola Juan Sanchez Mendoza and the Baroness is Baroness Annora Martin.

The Barony can be contacted via the website in the contacts section: rowany.lochac.sca.org



THE QUILL (from the Chronicler)



I would like to invite members of the SCA from Stowe on the Wowld to submit articles for consideration in our new Newsletter—Writing on the Wowld.

Articles can be historical, about creating or making things, advertising events and so on that would interest the readers.

Please email Durant Blanc d'Airelle at the following email address: greenandwhite2009@hotmail.com and put SCA News Letter Article in the Subject line of the email.