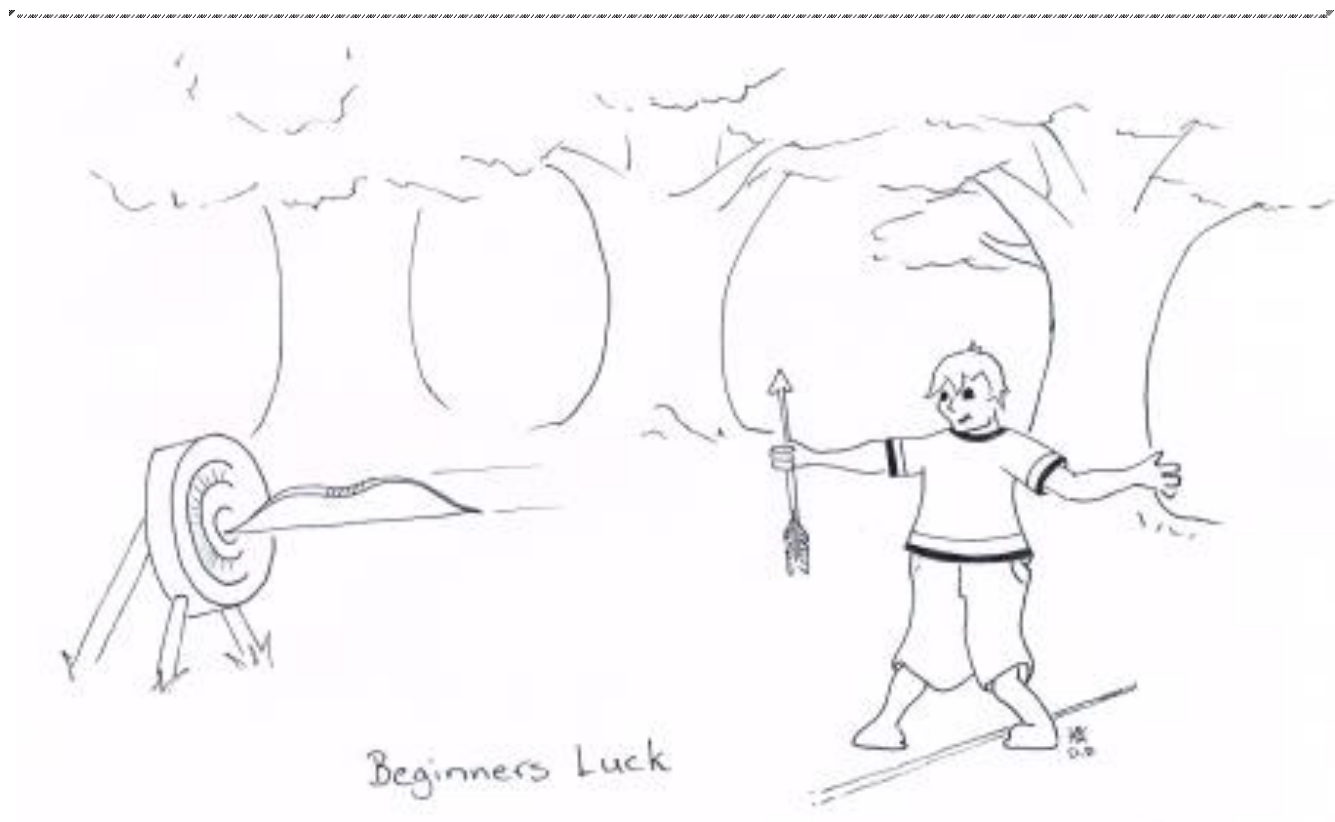


From The Tower



Barony of Southron Gaard

**JUNE A.S. LIII
(2018 C.E.)**

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Chronic Ramblings

Winter is upon us! Fire and candles and mulled wine, huzzah!

I've been enjoying curling up by the fire and knitting, and plotting fun things for the future. Gildenwick Collegium was a great weekend, but now the cold dark months stretch out in front of us with no revels planned (yet!) to break the monotony. As you're staring out into the frosty night, maybe think about what you'd rather be medieval-doing and make it happen!

Ellen's been having adventures in Waferland and has shared her experiences in this issue, and Darius has shared with us an essay written for his university coursework, which is a fascinating read. Keep the articles coming! And thanks to Tatsuaki for the cover art this month – it's truly wonderful to have so much local content.

Creative commons evenings continue this month – topic is yet to be announced. But if there's something you're keen on, or want to be keen on, feel free to nominate a topic.

Yours in Service,

Agnes Graye



Image credits for this issue:

Cover Art: "Beginners Luck" by our very own Tatsuaki, Captain of Archers

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Kingdom of Lochac



King Rowland and Queen Tailltiu

Please send award recommendations to crown@lochac.sca.org with a courtesy copy to B&B@sg.lochac.sca.org. Please check Lochac Cannon Lore for an individual's existing awards and information about awards, additional information can be found on the Kingdom website: www.lochac.sca.org



Their Excellencies Speak



Greetings all,

We would like to thank the people of Gildenwick for their excellent hospitality when we visited this month. Those of you who were able to join us will be able to aid us in telling of the variety of the classes, and the excellence of the food. We look forward to visiting again soon. We'd like to congratulate Lady Fiora, newest recipient of the Tour d'Or, and thank her again for her many and varied contributions to this barony, especially her enthusiasm for Heraldry, and to the hamlet of Gildenwick. We also would like to extend our thanks to Lady Amabilia, who agreed to join our court as a Lady in Waiting.

This month also saw the new designs for the consort prizes for the monthly tournament. We encourage you all to come along and see them and as this month will also see the new champions tokens, it would be an excellent time to try and win the first ones!

For those interested in archery, we encourage you to look out for Lord Tetsu's posts on Facebook and the mailing lists. He's got several innovations underway which will make archery more accessible, and is always keen to discuss any ideas you may have about fun tourneys, and what you'd like to learn.

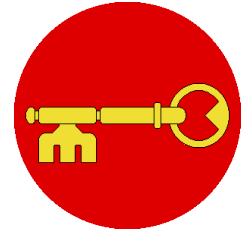
For the future, we note that a number of people have discussed with us plans for Crown events following Duchess Branwen's missive. We are looking forward to seeing bids for a Crown Event soon, and hopefully some more events for later this year.

In Service,
Richard and Ginebra
Baron and Baroness, Southron Gaard



From the Officers

Seneschal



It's been my privilege to fill in as Seneschal while Mistress Aveline deals with all the shenanigans associated with moving house.

Back in the day, I used to think the best way to behave as an SCA officer was to be as efficient and responsive as I could, because that usually made other people's lives easier.

I still think that helps, but as I've gotten older I've become steadily more convinced that Aldous Huxley had it right when he said:

"It is a bit embarrassing to have been concerned with the human problem all one's life and find at the end that one has no more to offer by way of advice than 'Try to be a little kinder.'"

In the SCA - especially if we're lucky enough to be in a busy group like Southron Gaard - we regularly rub up against other passionate, capable, eager and knowledgeable people. Each is pursuing and advancing an aspect of our shared Dream.

Those interactions work best when we try to approach them with respect, humility, tolerance and, yes, kindness. For we all have flaws and we all have gaps in our knowledge and memory, and we're all subject to the endless distractions and pressures of modern life -sometimes in spades!

Sure, whatever issue you're concerned about at any given moment might seem fairly important to get "right" - and quickly if possible! But always remember that the person you're dealing with may well be adding value to the group years or decades after that issue has been forgotten.

And thus, our shared world will probably be a better place if you can find a way to cut them a little more slack. And they you.

Normal seneschalling resumes some time in June.

Bartholomew

Fibre Guild

The Southron Gaard fibre guild is open to everyone that has an interest in making and playing with fibre: spinners, dyers, weavers, braiders and the like. Our meetings are usually the third Sunday of the Month at 11:00 am in the Redwood Scout Hall (above) but the November meeting will be at Golden Flight. Bring what you're working on, any new resources to share etc.

The Lochac Fibre Guild has an email list at <http://lochac.sca.org/mailman/listinfo/fibre.guild> and webpage at <http://fibre.lochac.sca.org/> which features a monthly "award cord" tutorial. The Southron Gaard 'branch' also has a Yahoo group list at https://groups.yahoo.com/neo/groups/SG_String/info.

Richard and Ginevra, Baron and Baroness of Southron Gaard, in appreciation for heraldic display, and the high standards of inventiveness seen amongst the populace, would like to announce the

Third Baronial Heraldic Challenge.

We shall offer prizes in the following categories:

- ❖ Standards and Banners
- ❖ Something to wear (cloaks, tabards, cotehardies...)
- ❖ Something to adorn you (jewellery, tokens, favours...)
- ❖ Something to eat, or eat off (food, plates, glasswear, napkins)
- ❖ Something to mark your territory (chairs, chests, cushions,...)
- ❖ Something to protect you (umbrellas, shields, tents, buildings...)
- ❖ Something to hide the everyday (throws, bags, things to keep the mundane out of sight)

and,

- ❖ to serve the barony
(We have many projects that would be easier with more hands, such as blinging up the pavilion, helping make banners for the group, which we'll arrange workshops for through the year, but this would also include making a heralds tabard or ceremony cover to stay in Gildenwick, or Wildmoor and other things like that)

The Challenge shall run until next Baronial Anniversary, when we shall hope to see a magnificent display of both personal heraldry, or that of any awards you may have received.



Creative commons evenings

These will be held on the first Tuesday of each month from 7pm to 9.30pm, at the Avice Hill Community Centre Activities Room at 395 Memorial Avenue, Burnside in the front room.

In June this is Tuesday 5th – topic TBA

Donations towards venue rental to lessen the direct cost to the Barony are welcomed, and a donation box will be available.

Please see the Facebook and email lists for updates!



Gildenwick Collegium



The Hamlet of Gildenwick hosted their first ever Collegium over the weekend of (to) April.



Classes included introductory SCA heavy fighting, introductory rapier, introductory knife and dagger, archery, inkle loom, medieval knitting, brewing, chemises, calligraphy, German Renaissance frocks, voice heraldry, enamelled glassware, cookery and feasting, SCA dance, SCA awards and recommendations, girdle purse construction, candle dipping, 14th C patterning, goldwork embroidery, Viking beads, knotting for hairnets, early period tents and period camping.

The Saturday evening featured a delicious feast by Jaye Jenkins



Ellen's Experiments in Wafer Land

Lately, I have been experimenting with medieval wafer recipes. What were the wafers *really* like? I want thin and crispy, but what are the variants beyond that?

The first obstacle was obtaining a wafer iron, which are like a waffle maker, only for a much thinner product. They seem very uncommon in New Zealand, especially the handy electric types. Being not overly supplied with money at present, I acquired second-hand for \$8 an electric device called a waffle cone maker. Waffle cones have a texture like unto what I was seeking for wafers, and it was cheap, although lacking the defined edges and lovely patterning of the medieval wafer irons, and the modern pizzelle and krumkake irons.

So on to the experimenting. First I made a late Elizabethan recipe, from Sir Hugh Plat's *Delightes for Ladies* (1602), as redacted in Peter Brear's book *All the King's Cooks*. This recipe is sweet and really rich in eggs and cream and rosewater, and no matter what I did, felt greasy in the mouth. Like potato crisps. Some were crunchy in places, some burnt in places, some soggy in places, and none were only crunchy all over. Also, they were totally stale by day 2.

Then I tried out the first of the *Le Menagier de Paris* (c. 1390) recipes for 'waffles' - or so it says in the English translation. I doubt it's actually a waffle recipe as we know it now. The unleavened batter would make very rubbery waffles.

They came out a lot more like I wanted: like really fresh crackers, with a pleasant but fairly bland/neutral taste. The whole exercise took over an hour to make about 20 wafers. I can see why the *Le Menagier de Paris* describes what vendors to purchase wafers from, as well as how to make them.

My redaction:

Le Menagier de Paris wafer/waffle recipe, variant 1. English translation from Gina Greco and Christine Rose's *The Good Wife's Guide* - I can't read French. It reads:

'Waffles are made in 4 ways: First, beat eggs in a bowl, then add salt and wine, toss in some flour, and mix them together, then spread the batter a little at a time into two irons, each time as much batter as the size of a slice of cheese. Press it between the two irons, and cook one side, then turn and cook the other. If the finished pastry does not easily come away from the irons, grease them beforehand with a small cloth moistened in oil or fat'.

2 eggs
1/8 tsp salt
¾ cup sweet lower-alcohol white wine
1 cup plain flour
a neutral vegetable oil, for greasing

In a bowl, beat eggs until well mixed, then beat in wine and salt until well mixed. Into another, larger bowl, sift flour and make a well in the centre.

With a whisk, gradually mix in the egg-wine combination, until you have a batter similar to a thickish pancake batter.

Heat your irons and oil very lightly with a paper towel dipped in oil. Add about 10 ml of batter per wafer. Cook for about five minutes. Cool on a rack.

There will be a lot of experimenting with timing. They have to be slightly brown, but not burned at all, to dry out. I ran my iron at the ¾ heat setting. Wafers that just won't dry in every spot can be finished by a

brief spell in a hot oven. Be sure to allow your irons to come back up to temperature between every wafer.

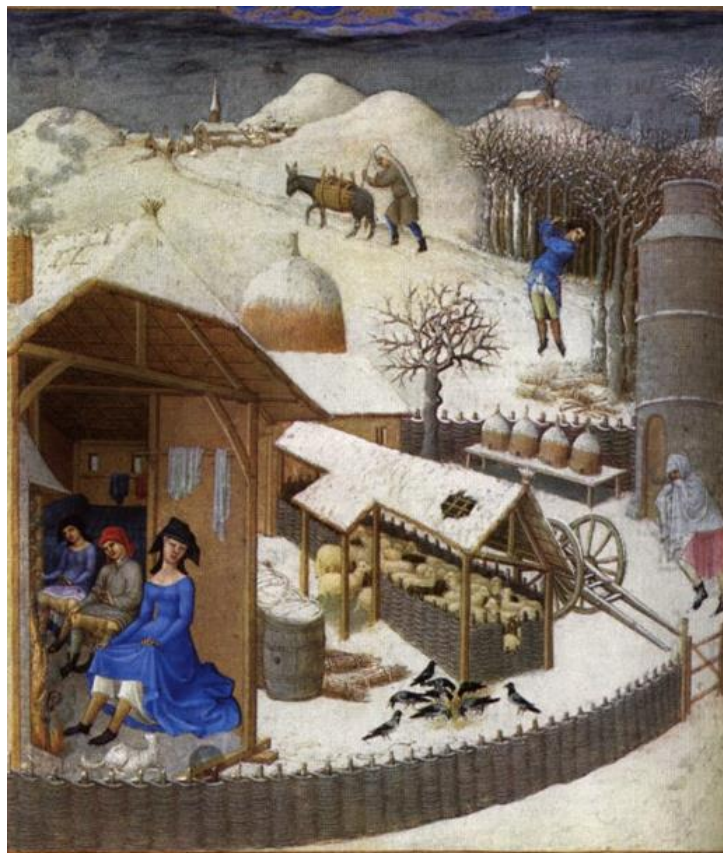
If your wine isn't sweet, add 1 tsp of sugar per $\frac{3}{4}$ cup of wine and stir to dissolve before mixing wine to eggs. Wine that is sweet out of the bottle creates only very very faint sweetening in the final product.

The batter thickens on standing and needs the occasional addition of a teaspoon of water to maintain consistency from beginning to end.

These are somewhat stale by day 2, but nowhere near as much so as the Elizabethan recipe.

Next up:

- what are the above like made with red wine?
- every other redaction I can find of the *Le Menagier de Paris* wafers uses a much higher proportion of egg. What effect does that have?
- make the *Le Menagier de Paris* cheese wafer, recipe variant 3.



The illustration for February MS_65_F2v *Les Très Riches Heures*, illuminated manuscript, 1416; in the Musée Condé, Chantilly, France. via Wikimedia Commons

Comparing medieval medicine with modern allopathy and homeopathy.

An essay by Damon Daines (for a university paper but published here with permission)

The majority of Western medicine, medieval and modern, has its roots in ancient Greece, particularly from the fifth century BCE onwards. Scholars and physicians, like Hippocrates and Galen, rejected magic and metaphysics in favour of scientific theories and explanations, believing that certain things in nature were inviolate, even by the gods. Discovering and understanding these natural laws meant that a physician could eliminate divine or demonic influence as a possible cause of illness, and thus treat their patients more effectively.¹ Modern medicine also generally confines itself to the diagnosis and treatment of that which is physically discernible: the human body and its vital signs. Medieval medicine, by contrast, was as much of an art as it was a science, as physicians would also take supernatural, religious and metaphysical elements into account when diagnosing and treating a patient.² When contrasting medieval medicine to contemporary Western medicine, one can clearly observe two opposing schools of thought: rationalism (allopathy) versus empiricism (homeopathy). The purpose of this essay is not to determine which approach is better, but to objectively compare the physical, intellectual and spiritual elements of medieval medicine against the theories and techniques of both schools of thought in modern medicine.

To accurately compare medieval medicine with its modern counterpart, one must first understand the basic theoretical differences between allopathy and homeopathy. Both approaches have been argued for and against since the birth of classical Greek medicine, although there is a great deal of overlap between the two schools of thought in reality. Allopathic medicine, or conventional medicine, has largely been the dominant view throughout medical history, and has its roots in the rationalist school of thought, preferring logic and reasoning over data obtained through observation. If a certain remedy works for one patient, it must therefore work for another patient with the same complaint.³ Symptoms are diagnosed as a direct consequence of the patient's illness, and treatment is based upon the theory that the physician must fight to dominate the disease, compelling the patient to recover. One danger of this theory is that the physician may, in their enthusiasm, prescribe a too-vigorous (iatrogenic) treatment which does more harm to the patient than good.⁴

Homeopathy, or 'natural' medicine, showcases the empiricist school of thought, believing that allopathy's logical approach is too generic, and that treatment should be tailored to each individual patient through close questioning and observation. Symptoms are viewed as a sign of the healing process rather than the disease, homeopathic physicians preferring to work in cooperation with the patient and the nature of their illness, with as little direct intervention as possible.⁵ One danger of this theory is that some illnesses require stronger and swifter measures to save the patient's life or long-term health, and pursuing a less vigorous course of treatment first might cause a critical delay. It is for this very



¹ Phillip Nicholls, *Homeopathy and the Medical Profession* (London: Croom Helm, 1988), 16; Bernadette Bensaude-Vincent and William R. Newman, eds., *The Artificial and the Natural: An Evolving Polarity*, (London: MIT Press, 2014), 21.

² Jerry Stannard, "Medieval Herbalism and Post-Medieval Folk Medicine," *Pharmacy in History* 55, no. 2/3 (2013): 50. Accessed April 29, 2018, <http://www.jstor.org.ezproxy.canterbury.ac.nz/stable/24631898>; Irina Metzler, *Disability in Medieval Europe: Thinking about physical impairment during the high Middle Ages, c. 1100-1400* (New York: Routledge, 2006), 123.

³ Phillip Nicholls, *Homeopathy and the Medical Profession* (London: Croom Helm, 1988), 17, 32.

⁴ Bernadette Bensaude-Vincent and William R. Newman, eds., *The Artificial and the Natural: An Evolving Polarity*, (London: MIT Press, 2014), 28; Nicholls, *Homeopathy and the Medical Profession*, 17.

⁵ Nicholls, *Homeopathy and the Medical Profession*, 17, 32.

reason that modern homeopaths are legally required to refer patients with serious illnesses, such as cancer or diabetes, to allopathic doctors.⁶

While examining the physical aspects of medieval medicine, it is important to remember that there was also much debate among early physicians over which methods were the most effective and ethical.⁷ The Hippocratic text ‘On the Technē’ defines medicine in three ways: knowing how to remove the troubles of the ill; knowing how to blunt the vehemence of an illness; and knowing when not to treat those overpowered by illness.⁸ Followers of Galen’s and Hippocrates’s work were well acquainted with humourism, a theory which remained popular during the Middle Ages and subsequently the Enlightenment, until Rudolf Virchow published his theories on cellular pathology in the 1850s.⁹ The Hippocratic text ‘On the Nature of Man’ expresses the view that humans are composed of four basic elements: air, water, fire and earth, each element possessing its own unique qualities. These were thought to combine in the human body in the form of four bodily fluids, or humours: blood, phlegm, yellow bile and black bile. The balance of humours within the body supposedly formed a person’s constitution and affected their health, illness occurring if these humours became imbalanced, separated or corrupted.¹⁰



The main debate among classical and medieval physicians was whether to apply this concept rationally or empirically. The rational approach favoured the theory of ‘contraria contrariis curentur’ – opposites treated by opposites: tension with relaxation, cold with warmth and so on. If a person seemed to suffer from an excess of moisture, especially in the winter, the physician might prescribe a dehydrating regimen and exercise to make the patient perspire; during a hot, dry summer, the patient should be cooled and moistened by drinking more liquid and eating boiled foods. Modern allopathy still follows the opposition principle in many respects, removing or countering causes of disease, and suppressing or relieving the symptoms. Hypothermic patients are warmed, inflammations and fevers are cooled, and germ infections are treated with antiseptics and antibiotics.¹¹ Other early physicians felt this approach to humourism was lacking in depth, the question of human health too complex to be solved through geometrics. No one substance or regimen would have the same effect on every patient, and diagnosis could not be confined to four simple humours with so many external influences acting upon the human body.¹²

The empirical approach favoured the theory of ‘similia similibus curentur’ – likes treated by likes, or treatment by mimicry. This Law of Similars holds that a patient exhibiting certain symptoms as a result of disease can be cured by administering a drug which produces all the same symptoms in a healthy person. Painstaking consultation with patients and test subjects is essential at this stage, so as not to work at cross purposes and poison the patient by accident.¹³ The most commonly found cures of this type in the Middle Ages were evacuative, such as a laxative for a patient with irritable bowels, or an emetic for a vomiting patient. This is also one of the grey areas where modern homeopathy and allopathy overlap, although allopathy practices the simile principle with more sophisticated technology than its medieval predecessor,

⁶ Valerie Thomas, “Do modern-day medical herbalists have anything to learn from Anglo-Saxon medical writings?” *Journal of Herbal Medicine*, Volume 1, Issue 2, November 2011: 46. Accessed April 29, 2018, <https://www.sciencedirect.com.ezproxy.canterbury.ac.nz/science/article/pii/S2210803311000248>.

⁷ Phillip Nicholls, *Homeopathy and the Medical Profession* (London: Croom Helm, 1988), 16.

⁸ Bernadette Bensaude-Vincent and William R. Newman, eds., *The Artificial and the Natural: An Evolving Polarity*, (London: MIT Press, 2014), 27.

⁹ David M. Reese, “Fundamentals – Rudolf Virchow and Modern Medicine,” *The Western Journal of Medicine* 169, (1998): 106. Accessed April 29, 2018, <https://europepmc.org/backend/ptpmcrender.fcgi?accid=PMC1305179&blobtype=pdf>.

¹⁰ Margaret Berger, trans., *Hildegard of Bingen: On Natural Philosophy and Medicine* (Cambridge: D.S. Brewer, 1999), 15-18.

¹¹ Phillip Nicholls, *Homeopathy and the Medical Profession* (London: Croom Helm, 1988), 3-4, 17-21.

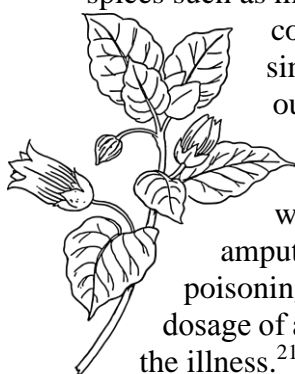
¹² Nicholls, *Homeopathy and the Medical Profession*, 21-23.

¹³ “Pure Homeopathy | Elisabeth Scholtz | FAQ”. 2018. *Pure Homeopathy*. Accessed April 29, 2018. <http://purehomeopathy.me/frequently-asked-questions/>.

such as vaccinations (using dead pathogens to educate the immune system), allergy desensitisation, and chemotherapy for cancer patients.¹⁴

An essential part of any physician's career is their medical knowledge, not only gathering and processing new data, but also sharing said data with their colleagues and any member of the public who takes an interest in such things. One common element in all forms of medieval medicine, regardless of technique, was the use of simples, the predecessors of modern drugs. These remedies mostly used one or two substances, particularly herbal ones, although some animal and mineral elements were also used.¹⁵ This practise had more in common with modern homeopathy's principle of the single remedy: administering one ingredient at a time to clearly observe the effects of each.¹⁶ Modern allopathy favours polypharmacy, combining multiple ingredients in a single dose to achieve the desired cure as quickly as possible. Many traditional herbal substances are still used in modern medicine, the primary differences lying in how they are created and administered. No herbal substance used in both modern and medieval medicine is prepared in exactly the same way, many of these older recipes now considered unsafe or inappropriate for the purpose. Lettuce is no longer used to increase lactation, or as an antidote to poison; while a plethora of new uses have been found for other traditional ingredients, such as aloe vera.¹⁷ Thanks to the developments of organic chemistry in the nineteenth century, modern herbal remedies are now administered in the form of extractions and dilutions of medicinal plants, in the case of homeopathy; and chemical replicants, created synthetically in laboratories, in the case of allopathy. Despite homeopathy's resurging popularity, 'natural' medicines are considered more of a risk by allopathic physicians than synthetic drugs, due to the comparative lack of regulation and empirical testing.¹⁸

Neither do most modern physicians rely on the rationalistic medieval theory of similes (different to the homeopathic Law of Similars): the characteristics of a plant thought to indicate benefits for a particular complaint. The bright yellow colour of the celandine flower suggested its use in treating jaundice, and hot spices such as mustard and pepper were a logical choice for treating cold, wet conditions like the common cold. While some aspects of medieval herbalism do not translate well, there are enough similarities that modern physicians would be wise not to dismiss these ancient remedies outright.¹⁹ Medieval attitudes over risk to the patient are also reflected in modern medicine.



Heroic treatment, an allopathic method, is a treatment which poses a high risk to a patient's health, undertaken in the knowledge that any lesser treatment will fail. CPR, with its accepted risk of fractured ribs, may not have been known in the Middle Ages, but amputation was a familiar method of last resort to prevent a gangrenous wound from fatally poisoning the patient.²⁰ Conversely, optimal dosage is a homeopathic method which tailors the dosage of a drug, depending on the patient, the type of illness, and the patient's individual reaction to the illness.²¹ This method is not directly mirrored in medieval medicine, but early medical texts often

¹⁴ Phillip Nicholls, *Homeopathy and the Medical Profession* (London: Croom Helm, 1988), 4.

¹⁵ Valerie Thomas, "Do modern-day medical herbalists have anything to learn from Anglo-Saxon medical writings?" *Journal of Herbal Medicine*, Volume 1, Issue 2, November 2011: 43. Accessed April 29, 2018,

<https://www-sciencedirect-com.ezproxy.canterbury.ac.nz/science/article/pii/S2210803311000248>.

¹⁶ "Law Of Single Remedy In Homoeopathy | Homeopathy Resource By Homeobook.Com". 2018. *Homeobook.Com*. Accessed April 29, 2018.

<https://www.homeobook.com/law-of-single-remedy-in-homoeopathy/>.

¹⁷ Jerry Stannard, "Medieval Herbalism and Post-Medieval Folk Medicine," *Pharmacy in History* 55, no. 2/3 (2013): 51. Accessed April 29, 2018,

<http://www.jstor.org.ezproxy.canterbury.ac.nz/stable/24631898>.

¹⁸ Leonardas V. Gerulaitis, "Medications Recommended in Incunabula," *Fifteenth-Century Studies* 28, (2002): 143-4. Accessed April 29, 2018,

<https://literature-proquest-com.ezproxy.canterbury.ac.nz/pageImage.do?ftnum=2138988581&fmt=page&area=criticism&journalid=0164-0933&articleid=R03399202&pubdate=2003>

¹⁹ Valerie Thomas, "Do modern-day medical herbalists have anything to learn from Anglo-Saxon medical writings?" *Journal of Herbal Medicine*, Volume 1, Issue 2, November 2011: 46, 50. Accessed April 29, 2018,

<https://www-sciencedirect-com.ezproxy.canterbury.ac.nz/science/article/pii/S2210803311000248>; Jerry Stannard, "Medieval Herbalism and Post-Medieval Folk Medicine," *Pharmacy in History* 55, no. 2/3 (2013): 50-1. Accessed April 29, 2018, <http://www.jstor.org.ezproxy.canterbury.ac.nz/stable/24631898>.

²⁰ "Pure Homeopathy | Elisabeth Scholtz | FAQ". 2018. *Pure Homeopathy*. Accessed April 29, 2018. <http://purehomeopathy.me/frequently-asked-questions/>;

Roy Porter, ed., *Medicine, A History of Healing: Ancient Traditions to Modern Practices* (New York: Marlowe & Company, 1997), 132.

²¹ "What Potency Should I Take? How Often? | National Center For Homeopathy". 2018. *Homeopathycenter.Org*. Accessed April 29, 2018.

<http://www.homeopathycenter.org/homeopathy-today/what-potency-should-i-take-how-often>.

included diagrams of the human body, paired with astrological tables that advised certain treatments for different times of the month.²²

Numerous treatises from the Middle Ages have been preserved, revealing much of the scope of medieval knowledge, although just as much of this knowledge was passed on verbally and never recorded.²³ The earliest extant medical texts seem to mostly belong to three categories: receptariums, collections of remedies in the form of recipes; herbals, plants listed alphabetically by name, with a description of their properties and uses; and leechbooks, the predecessors of modern medical manuals.²⁴ The main problem with these medical texts was consistency. Until the invention of moveable type in the fifteenth century, books were written and copied by hand, and every author had their own ideas over which medical theories had merit and to what extent. The first standardised medical text, the *Nuovo Receptario*, was published in Florence in 1498, the same need finally recognised in England during the reign of Elizabeth I.²⁵ The general standards for medical education were also improving. By the thirteenth century, monasteries had been largely supplanted by universities as the centres of medical knowledge, such as the renowned schools of medicine at Salerno and Montpellier.²⁶

Women were forbidden to receive an official education at these institutions, although they still had an important role to play in the field of medicine, mostly as nuns, hedge witches and midwives. Despite their supposedly superior educations, many male physicians remained reluctant to have anything to do with female reproduction.²⁷ The Church of England was partially responsible for perpetuating the alarmist stereotype of weak, emotional females who, thanks to Eve's role in mankind's Fall from Grace, were naturally more flawed and sinful than men.²⁸ Women being tolerated as a necessary evil is a telling sign that, although medieval medicine might have appeared to be progressing into a new era of science and logic, it was still heavily reliant on superstition and metaphysics, merely of a different sort. Nowadays, female physicians are quickly disproving the notion that one sex is better than another at treating patients, although they still must contend with the remnants of this medieval attitude.²⁹

It is important to understand the significance of religion in healing while examining the spiritual aspects of medieval medicine, particularly the issue of belief. Medieval medical writings reveal a curious paradox, combining ancient pagan science with the Christian theology of the day.³⁰ Illustrations in medical texts often served a dual purpose, images such as skeletons acting as reminders of the readers' mortality, and physicians were expected to be conversant in philosophy and theology in addition to their medical knowledge.³¹ The Church of England was a mostly benevolent force in regards to medicine, focussed on Christ in his role of compassionate healer, and expected its representatives to follow the same example: treating patients' souls jointly with curing their physical ills.³² One factor which is crucial for any kind of medicine, rational or empirical, is the power of persuasion: inspiring the patient with confidence that they will get well. Consultation can be therapeutic in itself, because of



²² Jean A. Givens, Karen M. Reeds and Alain Touwaide, eds., *Visualizing Medieval Medicine and Natural History, 1200-1550* (Ashgate Publishing Limited, 2006), 9; Edward Kealey, *Medieval Medicus: A Social History of Anglo-Norman Medicine* (London: The Johns and Hopkins University Press, 1981), 11.

²³ Phillip Nicholls, *Homeopathy and the Medical Profession* (London: Croom Helm, 1988), 31.

²⁴ Jerry Stannard, "Medieval Herbalism and Post-Medieval Folk Medicine," *Pharmacy in History* 55, no. 2/3 (2013): 48-9. Accessed April 29, 2018, <http://www.jstor.org.ezproxy.canterbury.ac.nz/stable/24631898>.

²⁵ Stuart Anderson, ed., *Making Medicines: A brief history of pharmacy and pharmaceuticals* (London: Pharmaceutical Press, 2005), 46, 48, 51.

²⁶ Margaret Berger, trans., *Hildegard of Bingen: On Natural Philosophy and Medicine* (Cambridge: D.S. Brewer, 1999), 9; Anderson, *Making Medicines*, 37-8.

²⁷ Margaret Berger, trans., *Hildegard of Bingen: On Natural Philosophy and Medicine* (Cambridge: D.S. Brewer, 1999), 11; Monica H. Green, trans., *The Trotula: An English Translation of the Medieval Compendium of Women's Medicine*, (University of Pennsylvania Press, 2002), 13-14.

²⁸ Berger, *Hildegard of Bingen*, 13-14.

²⁹ De Souza, Beryl. "Just Rewards for Female Doctors." *BMJ: British Medical Journal* 345, no. 7878 (2012): 27. Accessed April 29 2018. <http://www.jstor.org.ezproxy.canterbury.ac.nz/stable/23278974>.

³⁰ Berger, *Hildegard of Bingen*, 12.

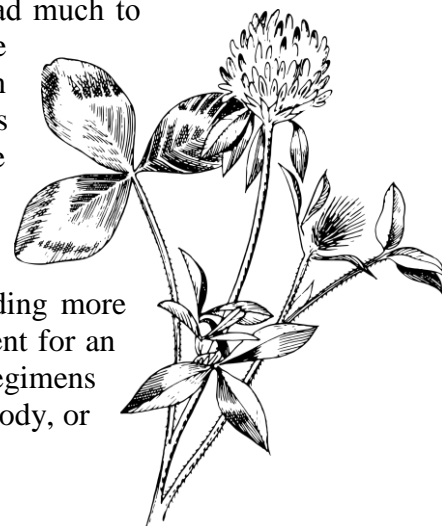
³¹ Nicholas Jardine and Isla Fay, eds., *Observing the World Through Images: Diagrams and Figures in the Early-Modern Arts and Sciences* (Boston: Brill, 2014), 11; Edward Kealey, *Medieval Medicus: A Social History of Anglo-Norman Medicine* (London: The Johns and Hopkins University Press, 1981), 11.

³² Irina Metzler, *Disability in Medieval Europe: Thinking about physical impairment during the high Middle Ages, c. 1100-1400* (New York: Routledge, 2006), 123; Jean A. Givens, Karen M. Reeds and Alain Touwaide, eds., *Visualizing Medieval Medicine and Natural History, 1200-1550* (Ashgate Publishing Limited, 2006), 17.

the sympathy and attention the patient receives from a trusted expert.³³ In this way, Christianity has more in common with the ‘false science’ of magic than it might like to admit. The use of prayer, confession, holy relics, and pilgrimages to the tombs of saints to plead for a miracle cure relies just as much on the power of persuasion as any other psychological ‘trickery’.

Pilgrimages became more popular during the fourteenth century, which led to a new problem: many more invalid travellers in need of shelter. Hospices and hospitals were originally founded as refuges for travellers, and places for the sick, poor and elderly to receive charity, but were repurposed during the fourteenth and fifteenth centuries to deliver professional medical care.³⁴ Any civilisation may well be measured by how it perceives and treats its most disadvantaged citizens. A point in Christianity’s favour is its emphasis that individual lives matter.³⁵ Contrary to popular modern belief, medieval citizens with mental or physical impairments were not normally regarded as expendable by most of their healthier brethren, or as having earned their conditions as just punishment for their sins. Such misconceptions may partly be a result of disability being defined in modern texts on medical history as separate from illness; even medieval texts neglected the issue of permanent disabilities, preferring to focus on conditions which could be treated or cured. There were exceptions, some physicians attempting to prevent a patient’s injury or trauma from becoming a permanent disability; others laid the groundwork for future genetic scientists by researching the causes of certain conditions, and whether a patient’s children had inherited the same.³⁶ Generally, however, most care for the impaired was the allopathic approach of palliative care, focussing on making the patient as comfortable as possible and ensuring their basic needs were met: shelter, food and clothing.³⁷

For hundreds of years, medical care combined magic, rituals and charms with herbal remedies, which might or might not have any medicinal value in themselves, but remained in a healer’s repertoire out of respect for centuries of tradition.³⁸ Humourism also remained a popular theory until the Victorian Age, elements of which are still to be found in modern medicine. With the reliance on herbalism came the rise of the medical book, evolving from individual herbals painstakingly copied by hand to printed and illustrated official textbooks for university students – as long as they were male. Centuries later, the reluctant tolerance of female physicians has yet to be completely expunged from the medical profession. Despite the medieval Church’s role in perpetuating this discrimination, it had much to recommend it in terms of humanism towards individuals, particularly the disadvantaged. The physically and mentally impaired were not generally seen as burdens on society or dire warnings of the consequences of sin, but as opportunities for Christ’s followers to represent him on earth by easing the suffering of a patient’s body and soul. Overall, allopathy appears to have been the dominant approach in the history of medicine, its physicians preferring to rely on logic and theories, only altering their views to fit the facts when faced with no viable alternative. Nowadays, the two schools of thought are finding more common ground. Homeopathic doctors accept the value of a speedy treatment for an urgent condition, and allopathic doctors are recommending more holistic regimens which treat the human body as a single entity, rather than treating mind and body, or individual organs, separately.



³³ Phillip Nicholls, *Homeopathy and the Medical Profession* (London: Croom Helm, 1988), 5, 7-8.

³⁴ Stuart Anderson, ed., *Making Medicines: A brief history of pharmacy and pharmaceuticals* (London: Pharmaceutical Press, 2005), 43-4; Givens, Reeds and Touwaide, *Visualizing Medieval Medicine*, 17.

³⁵ Edward Kealey, *Medieval Medicus: A Social History of Anglo-Norman Medicine* (London: The Johns and Hopkins University Press, 1981), 1-2.

³⁶ Irina Metzler, *Disability in Medieval Europe: Thinking about physical impairment during the high Middle Ages, c. 1100-1400* (New York: Routledge, 2006), 13-14, 123.

³⁷ Edward Kealey, *Medieval Medicus: A Social History of Anglo-Norman Medicine* (London: The Johns and Hopkins University Press, 1981), 1; Metzler, *Disability in Medieval Europe*, 124-5.

³⁸ Phillip Nicholls, *Homeopathy and the Medical Profession* (London: Croom Helm, 1988), p.31; Kealey, *Medieval Medicus*, 15.

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June Calendar

Mon	Tue	Wed	Thu	Fri	Sat	Sun
				1	2	3 Heavy Combat A&S hall Rapier Archery
4	5 Creative Commons evening	6	7	8	9	10 Heavy Combat A&S hall Rapier Archery
11	12	13 Council Meeting	14	15	16	17 Heavy Combat A&S hall: Fibre Guild Rapier Archery
18	19	20	21	22	23	24 Heavy Combat A&S hall Rapier Archery
25 FTT submissions due	26	27	28	29	30	

MARTIAL PRACTICES

Armoured Combat

Sundays 10am–noon at Redwood Scout Hall.

Rapier

Sundays from 2pm at Redwood Scout Hall.

Archery

Fine Sundays at Northcote School grounds, meet at Redwood Scout Hall.
archers@sg.lochac.sca.org

Tourney days

First Sunday of the month as announced

ARTS GATHERINGS

Arts & Sciences

Sundays from 11:00am at Redwood Scout Hall.

Fibre Guild: every third Sunday of the month, 11am at Redwood Scout Hall or as announced.

UCMRS Dance

Mondays 7pm -8:30pm in KF08. Kirkwood Village.

Creative Commons Evenings: first Tuesday of the month from 7pm at Avic Hill Community Centre. Topics or projects are announced on SG list and Facebook.

ORGANISATIONAL MEETINGS

Council Meetings

Second Wednesday of the month, from 7:30pm – details, agenda etc. are posted to the SG list.

All welcome

Baronial Open Homes

Informal, un-garbed, social activity to allow people to chat about projects, the SCA and life in general, share a pot-luck meal and maybe watch a video.

July Calendar

Mon	Tue	Wed	Thu	Fri	Sat	Sun
30	31					1 Heavy Combat A&S hall Rapier Archery
2	3 Creative Commons evening	4	5	6	7	8 Heavy Combat A&S hall Rapier Archery
9	10	11 Council Meeting	12	13	14	15 Heavy Combat A&S hall: Fibre Guild Rapier Archery
16	17	18	19	20	21	22 Heavy Combat A&S hall Rapier Archery
23	24	25 FTT submissions due	26	27	28	29

Southron Gaard Regnum

Being a list of the current Baronial Officers and their official email addresses.

* **Seeking replacement:** see vacancies page for details.

Baron & Baroness:	Richard d'Allier & Ginevra di Serafino Visconti
Seneschal	Aveline Goupil
Reeve	Lisa
Tour d'Or Herald	Elisabetta Foscari
Castellan	Hadrian de Listrille
Quartermaster	Raffe de Massard *
Knight Marshal	Radbod von Borg
Captain of Archers	Tetsu of Southron Gaard
Captain of Rapier	James of Southron Gaard
Lists Officer	Melisande de Massard
Arts & Sciences	Ydeneya de Baillencourt
Chronicler	Agnes Graye
Librarian	Jayne Bolyn
Web scribe	Adrienne Furet
Chirurgion (first aid)	Lady Rosanella Soranzo
Constable (safety)	Raffe de Massard
Youth	Avery Smith

BandB@sg.lochac.sca.org

seneschal@sg.lochac.sca.org

reeve@sg.lochac.sca.org

herald@sg.lochac.sca.org

chatelaine@sg.lochac.sca.org

quartermaster@sg.lochac.sca.org

marshal@sg.lochac.sca.org

archers@sg.lochac.sca.org

rapier@sg.lochac.sca.org

lists@sg.lochac.sca.org

arts@sg.lochac.sca.org

chronicler@sg.lochac.sca.org

library@sg.lochac.sca.org

web@sg.lochac.sca.org

chirurgion@sg.lochac.sca.org

constable@sg.lochac.sca.org

youth@sg.lochac.sca.org

Hamlet of Wildmoor - Otago

Cheperka (Natalia) nnyates@xtra.co.nz

Hamlet of Gildenwick - Nelson

Fiora Vespucci (Fiona) HeraldRadish@gmail.com

SCA (NZ) Inc. Membership

There are two different types of membership available to event participants in New Zealand.

Subscribing Membership

Grants full rights of participation in the SCA (including voting, entering Crown Tournaments, holding office and affiliate membership with overseas branches). Subscribing membership also includes a subscription to Pegasus, the Lochac Kingdom Newsletter which is an electronic newsletter (PDF).

1 Year with E-Pegasus* \$ 15.00

3 Years with E-Pegasus \$ 30.00

A SCA (NZ) Inc. membership form is included on the final page of this newsletter, or can be accessed on the SCA (NZ) website.

Event Membership

For all non-members aged 18 years or over attending an event. Event membership lasts for the duration of that event only and is not sufficient to hold office or fight in Crown Tournament etc.

If the event has a cost, and it is not held by a College, the levy will be charged.

Per event \$ 2.00

For further information visit the official SCA(NZ) Inc. website at:

www.sca.org.nz

Other SCANZ Groups

Auckland **Barony of Ildhafn** <http://ildhafn.lochac.sca.org>

Hamilton **Canton of Cluain** <http://cluain.lochac.sca.org>

Wellington **Shire of Darton** <http://darton.lochac.sca.org>



Society for Creative Anachronism (New Zealand) Inc.

Membership application

If you prefer, you can use the online membership form linked from <http://sca.org.nz/membership.php>

☐ New Membership ☐ Renewal ☐ Replacement card ☐ Change of information

Please print clearly. All information must be legible and filled out correctly for your membership to be processed.
Please fill out one form per person.

Today's Date: _____ Membership number: _____

First Name: _____ Family Name: _____

Postal Address: _____ Suburb: _____

City: _____ Post code: _____ Occupation: * _____

*We are required to collect and keep your occupation on file by the Incorporated Societies Act 1908.

Telephone number (Home) _____ (Mobile) _____

Email: _____ Tick if under 18: ☐

Tick if you prefer to receive all future communications from us via post rather than via email: ☐

Society Name (if any): _____

Group name (closest geographical Barony, Shire, etc.): _____

Membership type and duration:	1 year	3 years
Membership + e-Pegasus (PDF) **	<input type="checkbox"/> \$15	<input type="checkbox"/> \$30
Membership + posted print Pegasus	<input type="checkbox"/> \$40	<input type="checkbox"/> \$105
Replacement for lost card	<input type="checkbox"/> \$5	

** To receive e-Pegasus, you must provide a valid email address. You will be emailed directions to access your electronic subscription.

Payment Method: ☐ Cheque Enclosed ☐ Internet Banking

I declare that the information given is true and correct:

Signed (please use legal name): _____

Payment information:

- Please do not post cash. Sorry, we are unable to accept credit card payments.
- **Paying by cheque:** make cheques payable to Society for Creative Anachronism (NZ) Inc.
- **Paying by Internet Banking:** make the payment to SCA (NZ) Inc, account number 38-9010-0099412-00. Place your surname in the reference field, then print out and attach the receipt page to this form once your payment has gone through. Failure to attach proof of payment can delay your membership being processed by as much as a month – so please don't forget!

If you have queries about this form or your membership, please feel free to contact the Registrar, Elizabeth Kent, at registrar@sca.org.nz. For urgent matters, phone the Registrar at (03) 960 0452 between the hours of 9am-9pm.

Information you provide on this form will be kept on file by the SCA (NZ) Registry according to the Privacy Act 1993, and may be shared with Kingdom Officers and affiliated SCA corporations as needed. If you believe we hold incorrect information, contact the Registrar directly for a copy of your details. Use this form to update your information by ticking the box labelled 'Change of information'.

Subscriptions other than to Pegasus, the Lochac Kingdom newsletter, are NOT available through SCA (NZ). Contact the US registry directly to subscribe to Complete Anachronist, Tournaments Illuminated or other Kingdom newsletters. Send this form with payment to: SCANZ Registrar, C/- 24 Meadowville Ave, Spreydon, Christchurch 8024

Southron Gaard Council Provisional Minutes

May 2018

Attending: Richard, Ginevra, Tetsu, James, Elena, Agnes, Lisa, Bartholomew, Katherine, Avery, Adrienne, Ratte,

Apologies: Raffe, Elisabetta, Rosa

1) Provisional minutes from previous months meeting accepted
Moved Richard, Seconded Lisa, all in favour

2) Business Arising

3) Funding Requests

a) Archery Funding Request version 2

\$523 budget. \$23 shipping costs - can be within budget, but without a bow.

2bows, 15 and 20 Pd small shelf, no spare strings, 100arrows. Tetsu can make strings.

Bows look pretty.

No allowance for clearance fee.

Ali express has free shipping

Moved Tetsu, Seconded Richard, All in favour. Thanks to Tetsu.

b) Laminator purchase proposal

Withdrawn. Can we just buy pouches instead? \$70 for 100 pack Matte, A3, 100 micron

Moved Katherine, Seconded Avery, unanimously accepted

d c) Gildenwick First Aid kit

157.01 for kit.

Bartholomew- accept based on Rosa's approval. Ginevra proposed, Bart seconded, all in Moved Ginevra, Seconded Bartholomew all in favour

4) Event Proposals

a) CF 2019 - indicative bid (Hadrian)

outline bid, full bid, with budget, next month. Heavily themed by Katherine. Keep prices the same as this year, even if doesn't make a big profit...

Any questions?

Niamh - helping with lead up.

Max providing more detailed budget

Theme is Welcome to the bestiary

Great hunt. Avery has ideas for children Greta mask class for kids

Support structures in place for Hadrian. Also communication while away... Bart and Katherine will continue to support as they have till now.

b) Bal d'Argent - indicative item,

8-9 Sept, or 22-23 Sept

Cook confirmed,

5) Event Reports

a) Dance Event & Garbed Potluck 28th & 29th April 2018

very close to finalised. Reimbursement claim for Katherine's flights. 18 dancers!

6) Officer reports

a. B&B

Attended Creative Commons, May 5th Tourney and Dance Classes with Mistress Katherine. Send report on the latter to Chronicler to FtT.

Correspondence re 3 quote policy, Heraldic Challenge, and continuation of "Creative Commons" nights at Avic Hill hall.

Sent banner to Rowany for display in courts with Sir Ratbot. Ginevra now has it.

Both of us are attending Gildenwick Collegium

b. Seneschal
have little for the report, beyond:

- Keeping a general eye on what's going on, happy to leave matters to deputys
- Will be attending Gildenwick event
- Will be submitting a change for the Wildmoor October event to move it from the Labour long weekend to the following weekend 27th/28th Oct next month, due to conflicts for some attendees with Auckland Armageddon.

Further to Mistress Aveline's brief report, I've:

- * Received a temporary hand-over briefing from Mistress Aveline and am working through the points therein
- * Obtained confirmation from the EM for Sir Radbod as Knight Marshal and welcomed him and two other recent new officers to their roles
- * Sent FTT column, also public reminders about potential CF and other event bids
- * Various other background communications with Masonry & Reporting Deputy re Discord software, CF18 steward & booking deputy re final accounts, etc

c. Reeve
This month there has been 1 event, the Dance Classes and Potluck
CF2018 is just a few payments and a receipt away from being finalised
BA2018 is just waiting on the final reports and 1 reimbursement to the stewards
The dance classes and potluck just needs to reimburse the flights for Mistress Katerina.

GST was paid on 7/5/18 and was \$2,957.08

The financial reports for the year will be sent to FTT right after I send this email

The accounts

Reporting Period From/To	1-Apr-18	30-Apr-18
Opening ledger balance as of	1-Apr-18	\$26,721.58
Summary of non-event income:		
	profit/(loss)	
Interest \$2.08		
TOTALS	\$2.08	
Summary of non-event expenditure:		
	amount	
Herald Reimbursement	\$60.48	
Knight Marshal Reimbursement	\$30.74	
Event Memberships	\$62.00	
Kingdom Levies	\$130.00	
Hall Hire	\$32.13	
TOTALS	\$315.35	
Event summary - this Quarter		
	profit/(loss)	
BA2018-\$66.87		
Gildenwick Collegium	\$622.00	
Dance Class	\$316.00	
TOTALS	\$871.13	
Closing ledger balance at	30-Apr-18	\$27,279.44

00-\$24,214.64

03-\$3,064.80

d. Herald

1) I have been liaising with Her Excellency regarding the Baronial Heraldic Challenge. I therefore attended the Creative Commons evening to discuss projects.

2) One submission underway

3) Reading up latest CAMEL report - nothing from SG but some interesting info on banned charges

e. Chatalaine/Castellan

no report

f. Constable- sorry, nothing to report.

g. Chronicler

Agnes made FTT, will make another.

h. Quartermaster

Correspondence with Lady Fiora re equipment for Guildenwick event, Emails with Lord Hadrian and Waipara site re CF fees 2019.

i. Knight Marshall

Little to report as have only just stepped up, still to discuss handover in detail with Brian.

1 ReAuthorisation, performed by Brian, of Baron Richard

May Monthly Tournaments

Heavy

6 entrants: Baron Richard, Master Brian, Vigdis, Aiedwulf (Glenn), Thorald (down from Gildenwick), Ratbot

Marshals: Master Brian, Baron Richard, Ratbot

Winner: Ratbot

Fencing

Not held for lack of combatants

Archery

Refer to Captain of Archers

j. Captain of Archery

Focus

These last few weeks my focus has been to bring members back to the line by reaching out for their input, bringing the safety up to code and providing a new arrow catch to enhance our shooting day.

Attendance is climbing at about one new face a session.

Injuries

No injuries related to our practice.

Gear

Current loaner gear is being maintained, a few new additions in the form of protective bags and arrow attrition is approx 2 per session. Funding for new bows and fresh arrows has been applied for.

Each week we have added a lesson to the end of our shooting day to teach new people and refresh memories on how to look after equipment, string bows, check if arrows are suitable to let fly and teach the physics of shooting and arrow flight. We hope these brief five minute interludes will help our new people gain confidence and have a better understanding of how to look after our loaner and their own equipment.

Contributors and lessons this month.

Tetsu on checking an arrow for damage.

Darius on arrow removal from the target.

Bjorn on stringing different types of bows.

Current TAM's: 8

People of Note

Dauid De Cochrane, despite his heavy travel scheduel he is quick to answer my questions.

Bjorn Svartsson, he is my second in all things, my right arm, he teaches, helps me run the range and transports me where ever I need to go.

Damon Daines, is a wealth of knowledge and willing to share with me at all times of the day and night, he too

assists me in traveling to and from events and is ever ready to help me serve and put the first holes in my latest fiendish inventions.

Sandra Wheeler, despite moving house and being exceptionally busy has made time for me at a moments notice to help me with the paper work, etiquette and precedence, while some might say it's the nature of her Office, that office has every right to tell me to 'come back in the morning', but she answers me readily anyway.

Combat Archery

Not the most popular activity in Southron Gaard yet but I am making it a major focus this year.

Combat Blunts in stock: 26 loaner, 1 loaner combat quiver.

Combat Archery Practice scheduled for once a month.

Letter of thanks sent to school

k. Captain of Rapier

no practices were held this month

l. Arts and Sciences

no report

m. Webscribe - Setup of a mailing list for Gildenwick nearly complete - just waiting on final tests before announcing its creation!

- Reviewed coming changes to Google Analytics Data Retention policies (changing 25th May 2018)
- Updated SCA NZ Inc Rules link from 2008 version to most current version (2015)
- Added Heraldic Challenge page
- Added link to Lochac Newcomers Handbook v1 2018

n. Chirurgeon

o. Youth Officer

Little to report, had a little correspondence with Lord Lowrence, Lady Ringwar and Lady Clarel regarding a possible new youth related prize for CF. (I know little)

7) Hamlet reports

- a. Gildenwick
- b. Wildmoor

8) General Business

- a) Draft Proposal for Event Sponsor facilitation system

Preamble:

Within the results of the Event Pricing Survey conducted by the seneschal in 2017, a number of people indicated that they have difficulty paying for events and a number of people indicated that they would be willing to pay the event fees for those that are unable to afford to come themselves. While ideas in the past have included the group managing a fund that could be accessed by those that are finding it hard to afford to come to events, We believe there could considerable difficulty achieving consensus on the rules for how such a fund would operate (both how funds are raised and how they are allocated). While there are those that need assistance and those that are willing to provide assistance, putting these groups in contact with one another can be problematic, as many would have difficulty publicly announcing their need or intentions. Thus a more private mechanism for putting those groups together may be required.

Proposal:

That the Baron and Baroness act as confidential intermediaries for any who wish to look for sponsorship and any who wish to sponsor others to events. The role would not include making decisions about who funds are allocated to, that would be entirely up to those sponsoring. Those willing to sponsor others would be provided the names of those seeking sponsorship. They may choose to then act upon this or not at their own discretion. Should a sponsor wish to remain anonymous they may ask Us to communicate to the sponsoree(s) their intent. Should a sponsor not wish to know the names of the sponsorees in advance, then any funds they sponsor would be split evenly among the sponsorees on the list at the time. As soon as a sponsorship is offered this would be communicated to the sponsoree.

A fresh list would be started for each event. We would advertise for each event that should anyone require assistance or be willing to offer it that they get in touch with Us. We would request that Stewards add similar notes to their event announcements where practical.

If no sponsors are not forthcoming 1 week before bookings close, those seeking sponsorship would be advised at that time in case they want to book anyway. Offers for sponsorship would remain open until the day bookings close for the event. Sponsorships would always be paid to the group (paying for the event fees) never directly to the sponsoree.

While this proposal does not seek to actively raise funds to assist those members of the group who would benefit from assistance, it provides an avenue that may allow such assistance to occur without public visibility.

FAQs:

- What if no one offers sponsorship for an event?
 - o Then no one gets sponsored
- What if the person offering to sponsor decides they don't like any of the people asking for help, and decides to withdraw their offer?
 - o No one knows who the potential sponsors are except Us, so if they decide not to go ahead once they know who is asking for help that's up to them. It's their money. We would keep confidentiality.
- How would a sponsor decide if a couple or family asks together?
 - o That's up to the sponsors.
- What happens if the people being sponsored don't attend the event, by cancelling before the event or by just not turning up?
 - o If a refund is available it would go back to the sponsor not the sponsoree. We could facilitate that transaction as well if the sponsor wishes to remain anonymous.
- Could there be accusations of favouritism?
 - o The only people making decisions about sponsorship are those offering the money. It's their money and they should decide how it is used.
- What if someone does not wish the B&B to know they are looking for assistance.
 - o This is a concern. The proposal does not provide for the anonymity of sponsorees, only sponsors. We can only guarantee that we will make requests for sponsorship privately known to those offering sponsorship, and not public. As Baron and Baroness and Peers we regularly deal with privileged information and hope that the Populace will trust Us with this as well.
- Would the system continue when new B&Bs take office?
 - o That would be up to them. They may continue it, or they might seek leave to alter the system in some way, possibly by delegating the role to another person. Equally, Council could choose to alter or discontinue the system at any time.
- What if the B&B wish to sponsor someone?
 - o They are most welcome to.

Does council accept?

Moved Bartholomew, Seconded Avery, accepted unanimously

Discussion followed on the subject of people paying others to have their CF chores done. No one has a problem with this, but feel it should be a private arrangement between the people involved.

b) Data retention for Google Analytics

We don't care enough to make it different,

Moved Bartholomew, Seconded Ginevra accepted unanimously that we don't care

C) BA report- event went well, many people attended.

Rough figures - 2600 income, profit 450. Cooks were very frugal, Food was delicious.

Event was lovely. Full report next month.

Meeting closed.8:32pm

