

The Crane's Call

Shire of Caer Dun November 2022 LVII



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REGNUM

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Fighter Practice
info on the
Meetings page!

NOVEMBER 2022

**GOBBLE
GOBBLE**

SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3	4	5
6	7	8	9	10	11 Veterans Day	12
13 Fighter Practice	14	15	16	17	18	19
20 Fighter Practice	21	22	23	24 Thanksgiving Day	25 Black Friday	26
27	28	29	30 Business Meeting			



November 4 @ 5:00 pm - November 6 @ 10:00 am
Great Gleann Abhann Southern Swamp Crawl
Elks Lodge Camp 67 Lomas Rd, Hattiesburg, MS

November 11 @ 5:00 pm - November 13 @ 10:00 am
Gleann Abhann Fall Crown List
Shoal Creek Methodist Camp 571 Methodist Youth Camp Road, New Blaine

November 18 - November 20 : Out of Kingdom
Kingdom of Ansteorra – Colmesneil Texas
War of the Rams

***For more information please see the Kingdom event page on the Kingdom website, www.gleannabhann.net**

Seneschal & Knights Marshal

Hello there! Well, we made it through October. The Mississippi Renaissance Festival demo went good. There were some difficulties but they were all overcome or handled. Many thanks to Chas Stowe & James Bothwell for their help. We will see what next year brings. Looking forward November will be a busy month! The first weekend is the Gleann Abhann Great Southern Swamp Crawl. The second weekend is Crown Tournament and the Highlands & Islands Scottish festival. If you can't make Crown then I'm sure Seleone would love the support. The weekend after that is BAM- War of the Rams IX. And the last weekend is Thanksgiving. Very busy! Due to the holiday we will be moving our business meeting to the Wednesday after Thanksgiving, Nov 30th. Our Fighter Practice will be on Nov 13th & 20th. Hope to see you all at the events!

**YIS Ld Karsas Sarmatae called Talan
Seneschal & Knights Marshal**





CHRONICLER

Howdy and welcome to fall and the best time of year. The air is getting crisp in the morning and thoughts of delicious food makes my mind woozy and my tummy grumble!

If you have pictures of any recent events or activities I would love to put them here in the newsletter.

Any activities going on? Be sure to let us know here in the newsletter! This is the newsletter for the Shire and we can all contribute!

Thanks!

**HE Devin ODonnabhain
Chronicler for the Shire of Caer Dun**



Minister of Arts and Sciences

Think Outside the Box

During my years in the SCA, I've learned a great deal. Like saving money on garb by using sheets from the thrift store. A queen or king size sheet will have enough yardage for a T-tunic. Old sweaters from the thrift store can be made into fingerless gloves or yield a nice cap. Need a clasp for your cape or cloak? Try a buckle from an old stretch belt.

Other goods from a thrift store could be flatware, wooden table ware and tankards. You can also find table cloths, placemats and napkins. While browsing, look for a candelabra or other table decorations. A old picnic basket would be useful to store & carry your feast gear.

Check out the jewelry as you could find some pieces that will suit your persona nicely.

Use your imagination and the possibilities limitless.

**Baroness Bailey Rose Marsh
Caer Dun A&S Officer**





Medieval Monsters

By: Alixe Bovey

Men with dogs' heads, creatures with giant feet, griffins, sirens and hellish demons can all be found in the illustrated pages of medieval manuscripts. Dr Alixe Bovey delves into the symbolic meaning of a variety of monsters to understand what they can teach us about life and belief in the Middle Ages.

Peraldus' Theological Miscellany

A representation of a red dragon, from Peraldus' *Theological miscellany* (Harley MS 3244, ff. 58v-59r)



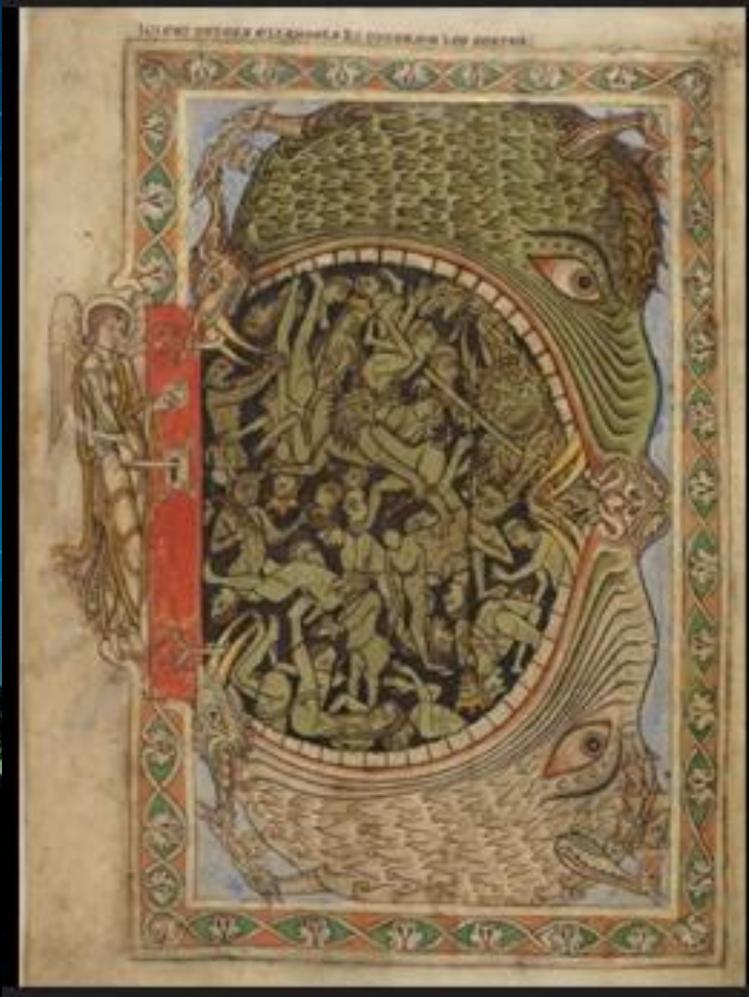
Numerous documents from antiquity tell of monstrous people living at the edge of the known world. In the 1st century CE, Pliny the Elder described extraordinary races of humans living in India and Ethiopia: these included mouthless hairy creatures called Astomi, who had no need of food or drink; men with dog's heads; and one-legged creatures who could hop at incredible speed and use their giant feet as umbrellas to protect them from the sun.



Rutland Psalter

A marginal illustration of monsters, from the Rutland Psalter (Add MS 62925, f. 87v)

Pliny was himself repeating ancient authorities, and his account of these marvellous races was in turn influential throughout the Middle Ages, during which antique monster lore became part of a Christian framework.



Winchester Psalter

A representation of the Last Judgement, with the damned swallowed by a hell-mouth, in the Winchester Psalter (Cotton MS Nero C IV, f. 39r)

For Christians, the monstrous races tested not only their credulity, but also their ethics. St Augustine of Hippo, writing in the 4th century CE, was not convinced that these monstrous races existed, but considered that if they did the vital question was whether or not they were human, descended from Adam, and therefore 'rational and mortal.' If so, they were worthy of salvation.

Monstrous illustrations

Interest in monstrous races endured through the Middle Ages. In 10th century England, descriptions of such creatures were gathered together into a text known as the Marvels of the East. Illustrated copies of this text enabled readers to marvel at pictures of the wondrous beings it described.

Anglo-Saxon miscellany

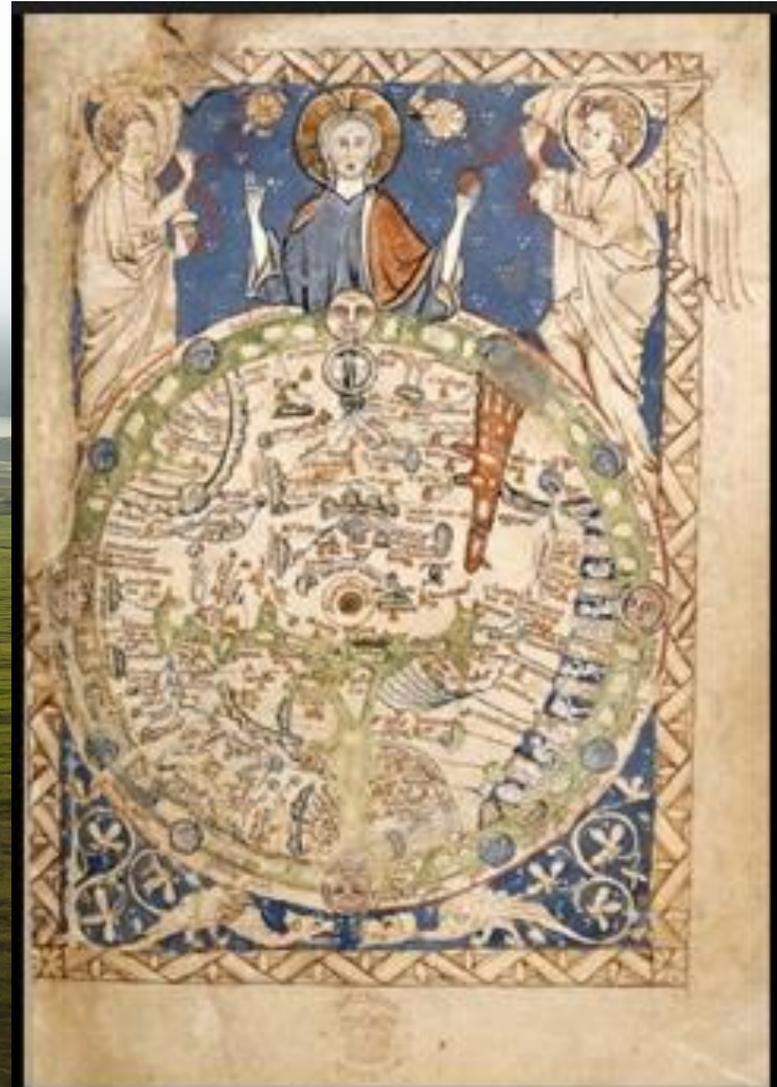
An illustration of a blemmya, a man with its head in its chest, from an Anglo-Saxon miscellany (Cotton MS Tiberius B V/1, f. 82r)



Similarly, a giant 12th century Bible made at Arnstein in Germany, contains a page of drawings of the monstrous races, and the 13th century English Rutland Psalter includes depictions of monsters in its margins. Another Psalter made in England c. 1260 includes a small but highly detailed map of the world with the monstrous races arrayed along its eastern edge.

Map Psalter

**A detailed map of the world,
from the Map Psalter (Add MS
28681, f. 9r)**



The East was not the only habitat for monsters: in his account of Ireland, Gerald of Wales (c. 1146–1223) recounted tales of a talking werewolf, a bearded woman, creatures that were half-man and half-ox, and a fish with three gold teeth.

Demons in Christianity

Such monsters were exciting and exotic, but since they were located at the periphery of the known world, they did not seem to cause their medieval audience much anxiety. Another type of monster, however, was believed to lurk around every corner, and so aroused intense fear: these were the demons, often depicted with furry bodies, cloven hooves, leathery wings, and faces in strange places, that tried tirelessly to tempt, thwart and harm.

Dante's Inferno

An illustration of Satan, from a copy of Dante's *Divine Comedy*, made in Naples (Add MS 19587, f. 58r)

According to medieval Christian belief, these creatures were fallen angels, whose dark, hairy, winged bodies were a perversion of the angelic form. Though not always visible they were nevertheless believed to be ever-present. A diagram of the universe in a 14th-century Book of Hours shows these demons raining down from heaven towards Satan, bound in chains below the cosmos.



Neville of Hornby Hours

An illustration of the universe and the spheres between Heaven and Hell, with God and angels at the top, and falling angels becoming devils, from the 'Neville of Hornby Hours' (Egerton MS 2781, f. 1v)



Countless medieval stories describe the cunning of Satan and his army of demons, who were able to disguise themselves and to lure people into sin. Saints, and especially the Virgin, were able to recognise and to defeat such creatures.

Demonising difference

Monsters were often used to define boundaries and to express a distinction between morality and sin – or conformity and nonconformity. Those perceived as sinful were often portrayed as physically deformed. This tactic was used to demonise perceived enemies of Christendom, such as Jews, Muslims and Tartars, to whom inhuman practices (such as cannibalism) were sometimes attributed. Medieval artists often gave non-Christians exaggerated or deformed features, believing that their immorality could be expressed visually through monstrosity.

Aviary and Bestiary

Illustrations of a lizard or dragon ('lacerta'), a saw-fish ('serra'), and vipers ('vipera'), from a 13th-century Bestiary and Aviary (Sloane MS 278, ff. 50v-51r)

fructu et bibit. Sunt autem istudem dicitur unice subdiles et mol
les. Incipit autem et illud aial iudice cu dnglis illis et illud
to obligat semetipm coram. obligatisq; amolob; coram
uocatur cu rupanu qui cuade no potest gratia by dnglis
cunilsep; nunc qdlet uenator; oblonse audicus uo
ce et curat et ligati uenatus occidit. De qua re q; m
pfitans abstinentiam colitus coram; nris abscidit fac
et tentationes. libidines. cupiditates. saluum scilicet et
compa dialdi. Congaudet et angelice uirtutes. duo cor
una duo sunt certamina. Sed noli ludere cu uno iquo
est lacuna. Per te obliges ut madas in multapella ad
uictari; qui te uidens obsepum nris occidat. Vir au
tem sapiens et prudens a uno et muliere se auertat.
Sunt autem duo lapides ignati masculus et femina. An
ergo pfectoi intellige multos pisse. ppe unia et feminas.
et cautus esto ut saluus has. *lacerta . et lacerta*



Et exmolante aial qd lacerta de clara ut sol. phest
ologus dicit de eo q; qui semetipm unisq; orlis un
peditar ita ut nec solis lumen uideat. Sed sic natu
re inuicemodi prestat predicamentu. Inquit pane

et attendit contra orientem solis et y fontane excurrere
et aperis oculis renouatur sic. Et tu homo q; uereri tu
nra indurus es qm oculi tui cordis coligentur. quere lo
cum intelligibilem orientem uerit. ad solē uisitare xpm.
deum nris et conuerre. aut nome orientis dō. quatinus ori
atur in corde tuo p spm et lucem mte sue et ostendat q;
illuminat oem ho sem uenient in leuē mundum. *lacerta*



Et q; aial in mari qd de serra lomas hno pte loquo
res et n uictare naves uelifices enatit ad eas en
gubep pennas et crudel uelificat sic naves et cobendit eos
turo. Cu au diu fecerit uia penas ad se et lassitudie q; u
da et u oit in pthnu loci. aare itaq; significat hnt un
di et opido q; mltit hnt mundi et uictit ad uarias ip
restans aens hnt. Deira u q; no potuit pscuare cu nauib;
significat eos q; repualit pscuatur ab ista ena. si u pscue
re usq; in hnt cu seio q; ad pmi celestis pte mare uictro p.
lacerta *uictit*

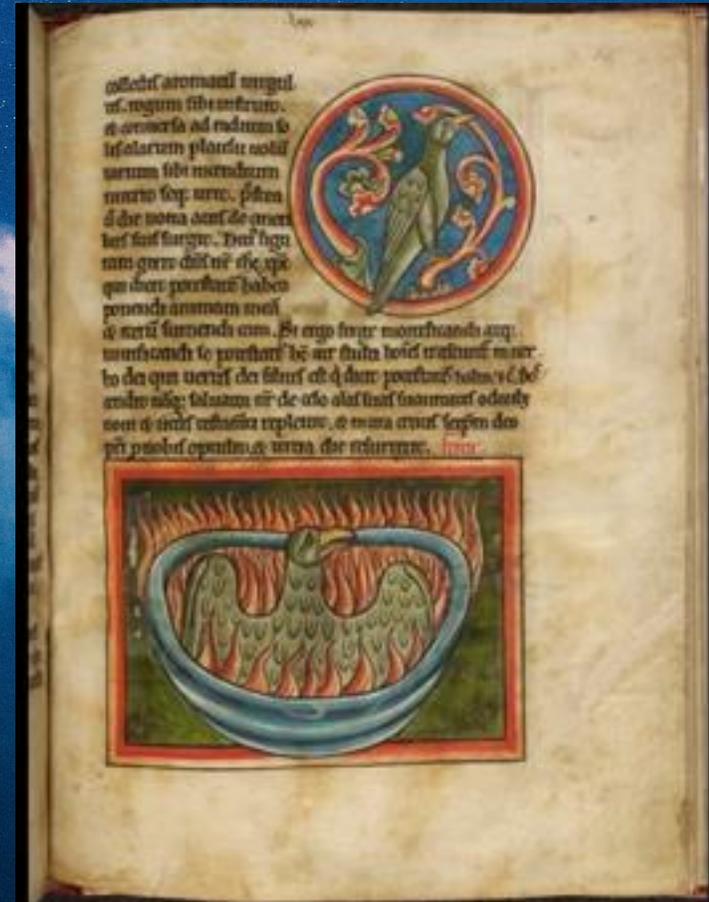


Bestiaries

The natural world was also interpreted as the expression of a moral system. One of the best examples of this was the Bestiary, a type of book that gathered together descriptions of animals, ranging from ordinary creatures such as goats and bees to fantastical beasts including griffins, mermaids and unicorns.

Bestiary, with extracts from Gerald of Wales

A representation of the phoenix, from an illustrated bestiary (Harley MS 4751, f. 45r)



In most Bestiaries, these animals are interpreted in relation to Christian morality: the creatures themselves were not as important as the moral truths revealed in their explication. Sirens, for instance, were said to have the upper body of a human and the lower body of a bird or fish (or even a combination of the two); they sang beautiful songs to lull sailors to sleep, and then attacked and killed them. The moral: those who take pleasure in worldly diversions will be vulnerable to the devil.

Aviary and Bestiary

A siren, depicted as a woman with the tail of a fish, lures a sailor from a boat, in a 13th-century Aviary and Bestiary (Sloane MS 278, f. 47r)



Not all monstrous creatures were ugly, nor were they all bad: according to the Bestiary, the unicorn is a symbol of Christ, and its horn denotes the unity of God.

Flowers of Virtue and of Manners

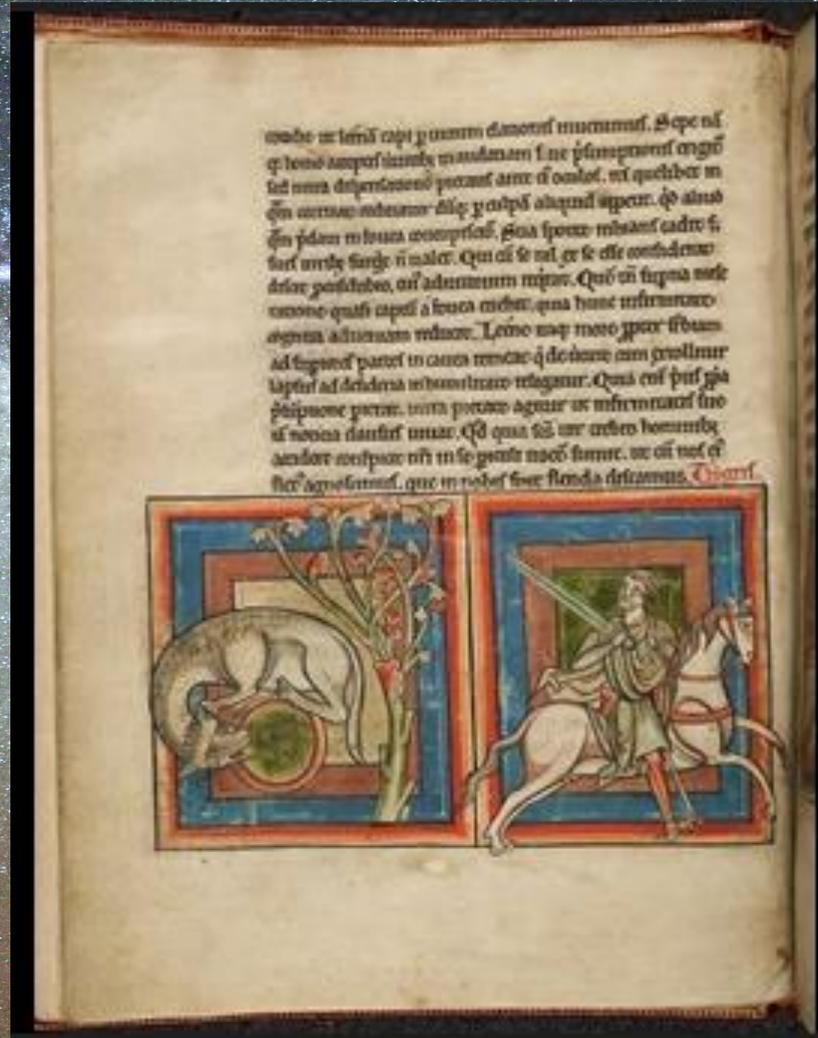
An illustration of a unicorn, from the *Flowers of Virtue and of Custom* (Harley MS 3448, f. 36v)



This manuscript has an illustration showing a knight stealing a tiger cub from its mother. The text above indicates that a tiger can run faster than a man on a horse. The knight overcame this problem by throwing a mirror to the tigress, who stopped and looked at the reflection, thinking she was looking at her own cub.

**Bestiary, with extracts
from Gerald of Wales**

**An illustration of a
tiger, from an
illustrated bestiary
(Harley MS 4751, f. 3v)**



Illuminated Monsters

Deluxe manuscripts were often decorated with images of monsters. Serpentine bodies with biting heads were twisted into splendid initial letters and borders; strange hybrid creatures, made up of body parts from two or more creatures, were painted in the margins; and images in miniatures and margins often showed the defeat of a monster by a saint or hero. The presence of such monsters is often playful, and sometimes in startling contrast to the seriousness of the text. Yet the morally charged interpretations of such monsters in other contexts hints that while medieval viewers might have taken delight in such images, they could also have seen them as symbolizing the dangers that lurked beyond the limits of Christian belief.

Luttrell Psalter

A marginal illustration
of a monster, in the
Luttrell Psalter (Add
MS 42130, f. 197r)



--Alixé Bovey is a medievalist whose research focuses on illuminated manuscripts, pictorial narrative, and the relationship between myth and material culture across historical periods and geographical boundaries. Her career began at the British Library, where she was a curator of manuscripts for four years; she then moved to the School of History at the University of Kent. She is now Head of Research at The Courtauld Institute of Art. --

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Meeting Places

Please note that the month of November has some changes for meetings and fighter practice. Please see the Calendar on page 4

Business Meeting; Held the 4th Wednesday of every month at Aunt Jenny's Catfish Restaurant, 1217 Washington Ave. Ocean Springs, MS. Meeting begins at 6:30 pm.

Fighter Practice; Held every Sunday. Check calendar for dates and the Shire Facebook page for any updates. Fighter Practice is held at the Vancleave Splashpad at Vancleave Complex, 5400 Ball Park Road, Vancleave, MS 39564.

Updated Statement of Core Values At the Board of Directors July 2018 meeting, the following policy was approved and is to be considered effective immediately: SCA Statement of Core Values In pursuing its mission, the SCA is committed to excellence in its programs, communications and activities and to act in accordance with the chivalric virtues of honor and service; value and respect the worth and dignity of all individuals; practice inclusiveness and respect pluralism and diversity; promote a safe and respectful environment for all SCA events; act with transparency, fairness, integrity and honesty; be a responsible steward of SCA resources; and, be committed to maintaining the trust of its members and participants. It is the expectation of the SCA that its members and participants, in all events and activities of the SCA, will conduct themselves in accordance with these tenets. Comments are strongly encouraged and can be sent to: SCA Inc. Box 360789 Milpitas, CA 95036 You may also email comments@lists.sca.org. This announcement is an official informational release by the Society for Creative Anachronism, Inc. Permission is granted to reproduce this announcement in its entirety in newsletters, websites and electronic mailing lists. Office of Diversity, Equity and Inclusion <https://www.sca.org/dei-office/><https://www.sca.org/dei-office/dei-resources/><https://www.sca.org/wp-content/uploads/2019/12/DEI-handbook.pdf><https://www.sca.org/wp-content/uploads/2020/01/DEIMissionVision>

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