



# *The Nottingham Quill*

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COVER PHOTO BY  
LORD HATTORI SHOUJUUROU IYEOSHI





# BARONIAL REGNUM

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## *A Note from Their Excellencies...*



Photo credit: Vrouwe Machteld Cleine

*Greetings unto the Barony of Nottingham Coill from Lucien and Brig,  
Baron and Baroness*

*Finally, summer has arrived in the Coill..... We think! That being said, Atlantia is fully geared up to its tournament season. Whether in the A&S halls, the archery and thrown weapons ranges, or on the lists, Atlantia brings its best and We highly encourage those of the Coill to do so as well. We look forward to seeing and for Atlantia to see, why Our pride in you shines as brightly as it does.*

*We spent the first weekend in June with Our friends in St. Georges and a wonderful group who traveled from another realm to share food and fun.*



*Friendships were forged and mutual interests were found and a great time was had by all.*

*As We write, there are just a few short days before Blades and Bows Tres. We await with much anticipation, the classes and workshops to be offered. And above all, spending time with Our wonderful Populace.*

*Many of you are deep in preparations for Pennsic. We would like to remind you to start hydrating now because it is easier to maintain than replenish. Please be safe in your travels, and come home to Nottingham with wonderful memories and tales of glory.*

*We are in need of bids for Baronial Birthday. We would like to have a theme of "homecoming" to wrap up the year-long exploration of the travels that took place in and relating to the Crusades.*

*We encourage each and every one of Our champions to submit a letter of their exploits to the newsletter. We encourage all officers, Canton or Baronial, to submit a "day in the life" article about what your office entails to the newsletter. Great content makes Lady Merewyn's job easier!*

*And finally, as always, We are in need of letters of recommendation for those deserving of recognition in court. Please drop Us a few lines either through the online award recommendation site or just contact Us via email or Facebook.*

*Until We see you all again,*

*Baron Lucien de La Rochelle and Baroness Brig ingen Erennaigh*

### *August*

*We will be out of state from August 5-12*

### *September*

*8-10 Southern War Practice IX*

*16 Fall University (depends on location)*

*22-24 Sacred Stone Baronial Birthday & Investiture (Q)*

October

7 Fall Coronation (R,H)

18-22 War of the Wings XII

November

4 Fall Crown Tournament

17-19 Demo at BFG

December

2 Unevent

## *From the Seneschal's Pen*

*Despite the threat of foul weather, there were quite a few classes held at The Children's Crusade: Blades & Bows Tre. Judging from the participation, we should be getting quite a few new marshals in all disciplines in the near future. Excellent job!*

*That event is roughly the halfway point in the Crusade cycle that Their Excellencies began at Baronial Birthday this year. Southern War Practice (September 8-10, in the Canton of Ritterwald) will be the next event in the cycle, in preparation for the kingdom's great annual war: War of the Wings (WoW.) In keeping with Their Excellencies' hope that this Crusade cycle would encourage people to travel to cantons other than their own, we still would need an event from Cyddlan Downs and Falcon Cree to accomplish this.*

*This year marks a significant change in who is on which side at WoW: it will be (roughly) the eastern portion of Atlantia vs. the western portion. Nottingham Coill is part of the western portion, along with (from north to south) Highland Foorde, Roxbury Mill, Black Diamond, Isenfir, Ponte Alto, Stierbach, Hawkwood, Sacred Stone, and Border Vale Keep. See the map at <http://www.warofthewings.com>.*

*And as long as we're thinking about War of the Wings, Lord Draco of Brockore is the head of all Security activities again this year. There are numerous Watch shifts to be filled. Please, please, please volunteer for one or more of the shifts. Last year quite a few people failed to show up for their scheduled shifts, and between 1/3 and 1/2 of the shifts had to be handled entirely by Draco over the course of the entire War. We are supposed to be people of honor, and that includes keeping our promises to show up when and where we said we would.*



Finally, here's the section I most look forward to compiling: the list of folks who have received awards. Vivant to every one of them! Way back at Yule Toy Tourney last year, Baron Talon the Bastard was inducted into the barony's Order of the Pewter Spoon, for his skill in planning and cooking feasts. His 'scroll' truly was unique, and suitable for legal use as a weapon (spear? pole arm? great sword? ask Talon) on the list field. At Hawkwood Baronial Birthday & Investiture, Lady Virginia of Wolfholt joined the Order of the Opal, and Lord Elphin ap Dafyd and Baroness Delia Flammen were inducted simultaneously into the Order of the Golden Dolphin.

Take a few minutes to look up some of your friends and acquaintances in <http://op.atlantia.sca.org/> and see what awards they have . . . or, more accurately, what awards they DON'T have but probably should. Then send in a recommendation (for a kingdom award) via <http://award.atlantia.sca.org/>. It's very quick and easy to do. If you want to recommend someone for a baronial award, here's the form to use: <http://www.jotform.us/form/51506540143142>. And just to make it really easy, here's a list of all the current baronial awards: [http://op.atlantia.sca.org/barony\\_awards.php?barony\\_id=23](http://op.atlantia.sca.org/barony_awards.php?barony_id=23) (at the bottom of the page.)

And to everyone who is traveling to the Society's Great War - Pennsic - at the end of the month, SAFE TRAVELS! I look forward to seeing you there, and safely back home next month.

Yours in service to The Dream and the barony,  
Dame Morwenna Trevethan  
Baronial Seneschal

# Nottingham Coill Baronial Meeting

## Blades & Bows Tre: The Children's Crusade

### Saturday 24 June, 2017

Dame Morwenna chaired the meeting; Their Excellencies were not present.

- ❖ The Crusade cycle that began at Baronial Birthday this year is about halfway done. The next stop will be at Southern War Practice, hosted by the Canton of Ritterwald.
- ❖ The Barony, and the cantons of St. Georges and Brockore Abbey, have each hosted an event. We're still looking for an event from Cyddlan Downs and Falcon Cree.
- ❖ Baronial Birthday 2018 is about 6 months away, and to-date no bids have been submitted. This event is critical, because the proceeds from it are how we fund Yule Toy Tourney.
- ❖ 2nd Quarter reports are due imminently.
- ❖ If the officers of the barony or any of the cantons have changed (see each group's listing on the baronial webpage), please send a corrected / updated list to 3 people: myself (Baronial Seneschal), Lady Merewyn (Baronial Chronicler), and Master Gavin (Baronial Webminister.)
- ❖ Primary responsibility for the August edition of The Quill falls to Cyddlan Downs. Contributions should be to the Baronial Chronicler by July 20th.
- ❖ Lord Draco of Brockore will again be the head of Security for War of the Wings. He has numerous shifts to be filled. Please volunteer to take one or more of them.

# Cupping Therapy

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## *Lord Etienne Le Mons d'Anjou*

Cupping therapy has been practiced for over 3,000 years, normally by unsupervised and by individuals without any medical background. This therapy has ranged in location from Ancient Egyptian, Persian, Muslim, Asian, Jewish and European areas. While modern medicine considers it a pseudoscience with unproven benefit claims, the practice was a bedrock of medieval medical practices, described in many medieval medical treatises. Every culture and language developed their own terms for cupping therapy such as Bentousa, SchrÖpftherapie, Köpölyözés, Glästädams, Вендузи and Kyukaku to name very few.

Over the centuries, women in many cultures were the healers of the community and used cupping very commonly to cure ailments. They used the technique to cleanse the body of impurities, induce healing and often passed their methods down to further generations. It is believed that many accounts and techniques have been lost over time since women were not given higher education and allowed to share their healing methods with male healers. Even so, at the time, people believed in their healing capabilities and often traveled long distances for healing treatments.

The exact origins of cupping therapy as a healing technique are not clear but it is now an accepted fact that this method has been used all through human history. People migrating from one location to another carried the techniques with them to new lands and continued to practice it to cure a wide range of ailments. Cupping was also used to banish evil spirits from patient's bodies and restore the natural internal balance.

## Chinese Cupping

Cupping is a form of healing that is the oldest to be used in traditional Chinese healing and was often used in the Imperial courts of China by high ranking personnel. The earliest records that date back to about 3,000 years ago document the use of cupping to cure pulmonary tuberculosis. Later accounts talk about the well-known Taoist, Ge Hong (281–341 A.D.) who was known for his practice of alchemy and herbal medicines. He has described cupping therapy techniques in his book, A Handbook of Prescriptions for Emergencies. In it he elaborates on the use of animal horns as cups that he used for draining pus out of blisters thus giving the technique the name jiaofa, or the horn technique. Animal horns were also used by other practitioners to cause suction on the meridian points of the patient.

Books such as Necessities of a Frontier Official from the Tang dynasty describe the use of fire cupping that could ease headaches, abdominal pain and dizziness in patients. There are also detailed accounts of curing pulmonary tuberculosis and other similar ailments. Often, cupping was used in addition to other healing techniques such as acupuncture and moxibustion. These three methods together were most widely used during the Tang reign.

Further accounts such as the Supplement to Outline of Materia Medica were written during the time of the Qing dynasty by Zhao Xuemin. Cupping therapies known as fire ja qi used hot cups made of pottery or bamboo that were first boiled in a solution steeped with herbs before using on the skin. Accordingly, these methods were also called wet or liquid cupping. The cups were sometimes used over areas that were pierced with acupuncture



Maimonides  
(1135 – 1204)



needles. A wide range of ailments could be healed using these techniques such as common cold, abdominal pain, knotted nerves and muscles and arthralgia. Illnesses caused by cold, damp and windy weather could also be alleviated using cupping therapy.

In present times, cupping therapy and its documents spanning thousands of years are being explored and in-depth research is being carried out to test their efficacy. These efforts are being made by institutes of Traditional Chinese medicine (TCM) that are funded by the government. Cupping is still used in China using the same prime techniques, though, glass and plastic cups are also now being used.

For over 3,000 years, the practice has been typically performed unsupervised, by individuals without any medical background. Iranian traditional medicine uses wet-cupping practices, with the belief that cupping with scarification may eliminate scar tissue, and cupping without scarification would cleanse the body through the organs. Individuals with a profound interest in the practice are typically very religious and seek "purification."

## Other Asian Cupping

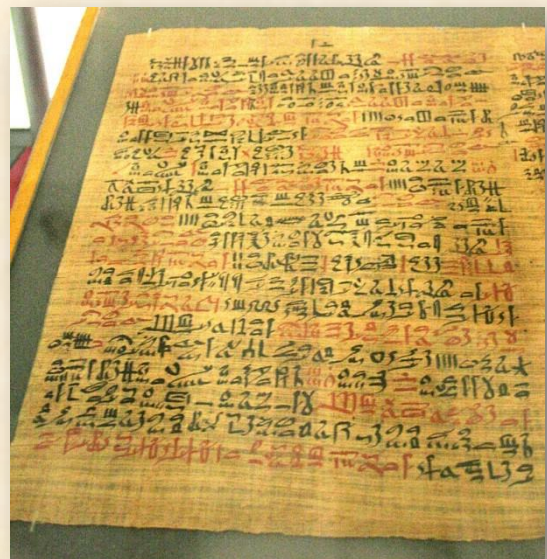
Aside from China, horns and other cupping instruments have also been discovered in Japan, Vietnam, the Korean peninsula and regions further north in China. These discoveries indicate that there is a possibility that the technique was first developed in China and later carried by travelers to other countries. In Vietnam, other techniques were used such as water cupping, air-pump cupping, acupuncture cupping and fire cupping.

## North American Cupping

North American Indians were known to be proficient healers but their techniques of curing ailments and maintaining good health were lost when many of their numbers were destroyed. They were forced to live on reservations and their culture was lost. They were known to use buffalo horns, bones and seashells for cupping.

## Cupping in Other Areas

In Egypt, cupping therapy is described in hieroglyphic writings that date to 3,500 years ago. Medical books such as the Ebers Papyrus talk about using the treatment technique in 1,550 B.C. The Greek healer, Hippocrates is also known for using the therapy for curing internal ailments around 400 B.C. Various accounts from different European physicians such as Galen (131-200AD), Paracelsus (1493-1541), Ambroise Pare (1509-90) and surgeon Charles Kennedy (1826) all talk about using the technique. Cupping was also mentioned in Maimonides' book on health and was used within the Eastern European Jewish community. There is also evidence of cupping therapy being used in traditional Persia, Arabian regions and areas in the Indian sub-continent also. In Persia, wet cupping practices were widely used. Cupping is used in the middle east under the name "Al Hijama".



Ebers Papyrus  
(1550 B.C)

## Al Hijama

Cupping or al hijama is a known medical treatment in Islam. Its name came from the root word al-haj, which literally means “sucking.” Al-hajjaam is the name that is used to refer to the person performing this treatment, while hijamah is what the profession is called.

Hijama holds a special place in Islam culture due to its use by the Prophet Muhammad. Muhammad said, “Indeed the best of remedies you have is hijama, and if there was something excellent to be used as a remedy then it is hijama.” The Prophet Muhammad is also said to have used cupping therapy for his own ailments such as headaches, sprained ankle, detoxification, and hip pain.

Cupping has been mentioned in the hadith or the first documentations of the teachings of the Prophet Muhammad. In them, the Prophet talks about his encounter with an angel on the night of his ascension to heaven. He recounts how the angel asked him to educate the people of his nation on the benefits of cupping. He also says that if cupping is used on the proper points on the body, using the appropriate amount of suction, it is effective in curing almost any disease or ailment. The 17th, 19th or 21st day of the Islamic lunar month are recommended as the days when cupping therapy is most effective according to the Quran.

Muhammad al-Bukhari, Ahmad ibn Hanbal and Muslim ibn al-Hajjaj Nishapuri are some of the scholars who kept written accounts of the sayings of the Prophet and they have noted that he gave his approval of this form of healing describing it as one of the best healing therapies they could use. In keeping with his teachings, wet cupping is widely used in Islamic countries.

Islamic accounts have descriptions on how the Prophet was once afflicted with magic and was treated by using cupping therapy on the head. They also say that if cupping is performed in the right way, it is the ideal treatment for Magic Sihr and cases of possession.

Similar to the cupping therapy techniques that evolved the world over, Islamic al-hijama also uses cups to create heat vacuum for three minutes. After that minor nicks are administered on the skin to suck up a few drops of toxic blood to cure ailments. Like in all other cupping treatments, al-hijama does not cause any major pain or discomfort to the patient.

## Safety

Cupping is generally safe when applied by trained professionals on people who are otherwise healthy. It is not recommended for people with health problems due to side effects. Cupping is not recommended as a replacement for typical treatment. Cupping may result in bruising, burns, pain, and/or skin infection.

Research suggests that cupping is harmful, especially in people who are thin or obese: According to Jack Raso (1997), cupping results in capillary expansion, excessive fluid accumulation in tissues, and the rupture of blood vessels.

Fire cupping can sometimes result in minor to severe burns, and may lead to hospitalization and may even require skin grafting to repair the injury. Also, other burns, due to carelessness with the flammable substances being used, such as spills and over application, can also occur.

Departures from Medieval Practice



Like the medieval practitioners, I utilize glass fire cups with a mineral oil on the body to help with the cup's seal. I do not use a cotton swab and instead use a felt swab to lightly coat the interior of the cup with alcohol. I use rubbing alcohol where in period they would have used a spirit like brandy or other alcohol used for drinking. Rubbing alcohol does not burn as hot as what was used in period and therefore is much safer. Last, I do not practice wet cupping because of the potential for blood-borne diseases and the increased chance of infection. **All changes are made for the safety of the participants.**

## Other Images

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An illustration from the medical textbook *Exercitationes practicae* (1694)





Royal MS 10 E IV *Decretals of Gregory IX with gloss of Bernard of Parma (the 'Smithfield Decretals')* Folio 67v  
(c 1300-c 1340)



Both images are from a medical treatise (Brit. Lib. Sloane 6, fol. 177v)  
(2<sup>nd</sup> Quarter of the 15<sup>th</sup> Century)

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- "...a cupping session — a recently revived, if archaic procedure, during which a therapist uses a cupping hatchet to make small cuts in your back and places glass cups fitted with bulb syringes over the cuts to draw out “bad blood” and release “feel-good” endorphins. Cupping is considered perfectly safe and aficionados say the procedure energizes them, but it’s definitely not for germophobes or the squeamish." : From "[Finland's magificent obsession](#)", Travelsquire
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# Creating Pageantry!

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...by Lady Catgustl of Tintagol

We are in the thick of war season, with Pennsic upon us and War of the Wings a few months after. When I think of war, I think of encampments and processions, which lead me to Banners and Standards, also known as Colourful Things that Snap and Flap in the Sky!

Why should we bother about all these flags? I'm so glad you asked! As the SCA is an educational organization, let's take a brief look at the history of flappy things.

It is theorized that flags flown in battle are the basis for the development of the heraldic shield. The Bayeux Tapestry dates from 1077, and illustrates the story of the conquest of England between 1064 and 1066. Depicted in the tapestry are numerous flags and shields -- the precursors of the heraldry we use today. In **The Oxford Guide to Heraldry**, Woodcock and Robinson write -- that the oldest recorded example of arms on a shield is dated 1127, when Henry I of England knighted his son-in-law, Geoffrey (Plantagenet), Count of Anjou (p. 8). By the mid-12th century, devices were emblazoned on shields and pennants, and displayed not only during battles, but at tournaments, fairs and festivals. By the early 13th century, there were nearly 1500 distinct devices in use in England (Pastoureau, p. 20). Enter the heralds -- and rules.

Skipping forward to the Tudor period, heralds were working hard to identify and define the flags used in war and peace. Flags were divided into the Standard, Banner, Guydon, Streamer, Gouffanon, Pennon, and Pencil or Pennocelle. Heraldic treatises also mandated the size of each flag, depending on its owner. While the Standard placed before the king's tent, (and not carried into battle), was two yards long, the king's battle standard was eight or nine yards long. The Banner, once quadrilateral, became a square. The king's banner was five feet square, four feet for princes and dukes, and three feet square for knights and bannerets.

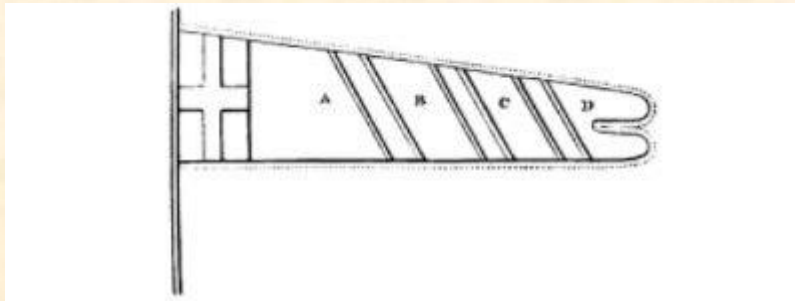
There were rules for what was displayed on each flag. Only the arms were displayed on Banners. On Standards and Guydons (a shorter version of the Standard), arms were not displayed:

"And every Standard and Guyhdome to have in the chiefe the Crosse of St. George, to be slitte at the ende, and to conteyne the crest or supporter, with the poesy, worde, and devise of the owner." (p. ix)

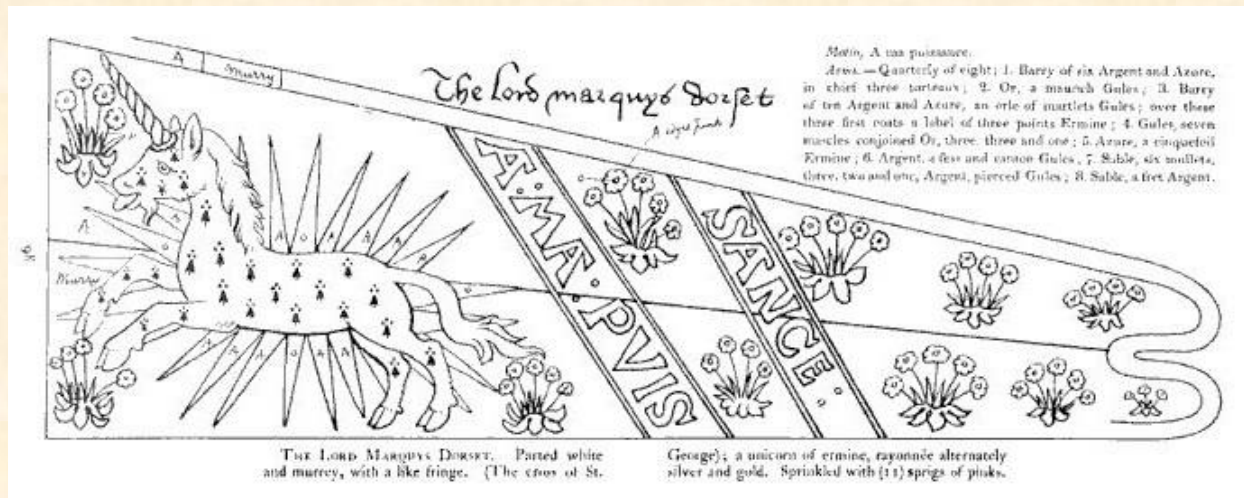
Translation:

In Tudor England, the Standard was designed with the Cross of St. George next to the pole. The arms (device) were not used on the standard. Rather, the owner's crest, supporters or badge, and a motto, were used on the standard. The tail of the standard was rounded and slit.

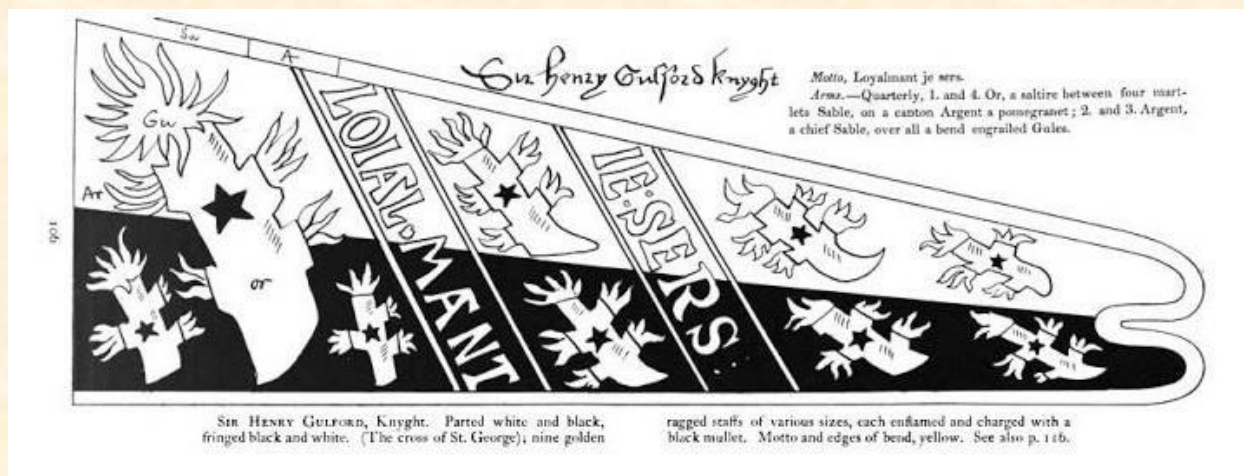
In the introduction to **Banners, standards, and badges from a Tudor manuscript in the College of Arms**, Howard de Walden suggests that heralds used a "skeleton" for designing the typical Standard (p. vi). The Cross of St. George is in the first section. Section A would contain a badge, or a crest on a wreath, or a supporter. Sections B, C, and D would contain miniatures of the badge or crest. The motto would be written between the parallel bars, starting from the left. The woodcut below is such a skeleton.



Below is the Standard recorded for The Lord Marquys Dorset. His banner includes the supporter, a unicorn ermine. (p. 98).



Below is the Standard recorded for Sir Henry Gulford, Knyght, who apparently did not have supporters or a crest. Historically, the badge was the precursor to the crest, so in this case, the standard is more representative of the earlier version (p. 106).



In the SCA, to the best of my knowledge, Crests are not awarded. In Atlantia, holders of Patents of Arms (Peers of the Realm) are eligible to display Supporters as part of their full heraldic achievement. The Monarchs may also award supporters to people who do not hold Patents of Arms.



So what's left? Badges! We have badges. And we're also in the Society for Creative Anachronism, and not Tudor England, so we have a bit of leeway in how we display our heraldry.

### Creating Pageantry in the SCA -- and for War of the Wings XII

Wouldn't it be grand to see the Barony of Nottinghill Coill progress with every gentle bearing a standard or banner to the field of war? Households gathered under their group badges? Cantons flying their colours?

How cool would it be to look out from troll, and see every tent on our land with a standard or two fluttering above the green and gold walls? Or to meander through the encampment and see the owners' arms posted in front of every tent or pavilion? Can't find your canton seneschal? Look for your canton's badge against the sky.

Now, this is not a pipe dream. Let's break it down. You don't need yards and yards of silk and specialty paints. Can't draw? Stop it. If your badge or arms were registered, there is a copy online. If you'd like it cleaned up a bit, ask one of the heralds on Facebook to create an electronic copy for you. Print it out, and take it to a copy shop to have it enlarged.

Flag material can be purchased locally, and painted with fabric paints. You can even put two devices on one banner! Yes, the College of Arms doesn't registered marshalled arms, but that doesn't mean you can't display yours and your partner's arms next to each other on the same square banner.

A fabric banner can easily be carried in the processional. Run a rod through a pocket in the top, and tie a rope to each end of the rod. Hang it from a long pole (4 - 6 feet long) and carry it high. Or, use ribbons on the left side of the banner, and tie it to the pole.

For longer standards, a lighter material floats better in a soft breeze. Some people use silk, while others will use the fabric used to line draperies. Ask around about classes; there are several people in the barony who can provide guidance.

Below, my standard. My badge is (*Fieldless*) *A snail purple*. Rather than sewing on fringe, I painted a border to look like purple and white fringes. The unicornate seahorse, known as "Spike", is the populace badge for the Kingdom of Atlantia. This standard follows the examples found in **Banners, standards, and badges from a Tudor manuscript in the College of Arms.**





Lord Talan Gof doesn't have a registered badge. To create his banner, I used elements from his arms, *Per bend sinister azure semy of two-horned anvils and argent, a falcon striking azure*. Instead of dividing the field per fess, I incorporated the bend sinister. I plan to include the awards he has won in the lower empty area. (Below)



Elements of the household badge registered to Bríg ingen Érennaigh and Lucien de la Rochelle, (Fieldless) *On a bar fleury at the ends per fess vert and sable, three plumes palewise argent*, were used to create this standard. The Wake knot is used to represent Nottinghill Coill.



(Photo used by permission of Brig ingen Érennaigh.)

If you're not ready to take on painting fabrics, here are a few other ideas for floaty things on parade.

- Sew together strips of cloth in your barony's colours. One yard of fabric in each colour could make several very nice streamers. Fabric widths tend to be 45" or 60". Leave the tail straight, or round it, or slit it. For Nottinghill Coill, you'll be doing this in green and gold (yellow).
- Do the same in your own livery colours. These are the field colors in your arms.
- Perhaps your gift is applique. Applique makes stunning banners!
- Make dance streamers or ribbons. These are 36" ribbons attached to a short wand. Wouldn't that look fantastic in procession?

For identifying your temporary domicile, you could try woodcuts, rather like a sign. One herald, Atlantia's Principal Herald Triton, has painted each of his family's devices on wooden shield shapes. Here is his device, *Vert, on a bend sinister cotised between two sheaves of arrows Or a stag's head erased affronty vert.*



If you're heading out to Pennsic, pay closer attention to the standards and banners you see. Talk to the owners. Most gentles are delighted to talk about their heraldic displays. Take pictures of what you like.

There is a Facebook group focused on banners in the SCA, called Stayner de Silk Display. <https://www.facebook.com/groups/243918939055515/> There are lots of helpful people in the group who are willing to share information.

If you're not going to Pennsic, well, that gives you two more weeks to work on your standard or banner for War of the Wings! I will be working on Banners for this year.

Let's make our colours soar at War of the Wings XII!

#### References:

**Banners, standards, and badges from a Tudor manuscript in the College of Arms** with an Introduction by Lord Howard de Walden. The De Walden Library MCMIV. Available as a reprint or full-text online in Google Books at <https://goo.gl/vmWUrR> (shortened URL)

**Heraldry: An Introduction to a Noble Tradition.** Michael Pastoureau. Harry N. Abrams, Inc., Publishers.

**The Oxford Guide to Heraldry.** Thomas Woodcock (and John Martin Robinson). Oxford, 1988

Lady Catguistl of Tintagol serves as the Heraldic Liaison to the KMoAS for Heraldic Display. She can be reached at [catguistl \(AT\) gmail.com](mailto:catguistl(AT)gmail.com).



# *The Nottingham Quill Questionnaire*

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Photo credit: Vrouwe Machteld Cleine

*Mundane name: Mike Edwards*

*Mundane occupation: Retail, product merchandising*

*Tell us about your experience with the SCA: The SCA has really allowed me to come in to myself as a fiber crafter, a teacher, and as a student. I have learned something from pretty much everyone I have come in to contact with in the SCA, and as a result, I find that I am a much better-rounded person. Atlantia's populace has really encouraged me to be the best version of myself, and for that I am grateful.*

*When did you first hear about the SCA? What/who brought you into it? I first heard about the SCA through a demo held at Con Carolinas in 2009. Sir Axel of Taavistia was running the fighting demo. I thought the pageantry, chivalry, and skill involved was mesmerizing. Fast forward a little over a year, and my good friend Lady Scribonia Sabina Mus invited me to a demo in one of the parks in Greensboro, NC. This got me in contact with my local group, and the rest as they say, is history.*



*What was your first event, and what was your first impression? My first event was Songs of the Stone in the Canton of Middle. My first impression was that this was definitely the place I wanted to be.*

*What do you love the most about the SCA? I love the comradery and fellowship. I love that I can go to any event, not know anyone there, and still feel welcome and invited to partake in activities. That's special.*

*What has been your most memorable moment thus far? That's a tricky one. I have had so many amazing and memorable moments in this SCA. I would have to say the day I took an apprentice belt from my Laurel, Mistress Siobhán NicDhuinnshléibhe at 12<sup>th</sup> Night in January of 2013. A close second was when I was made a Companion of the Order of the Pearl at YMIR in 2014. TRM Ragnarr and Lynette called forward my husband, Seigneur Etienne to put the Pearl medallion around my neck.*

*How many years have you been in the SCA? I have been in the SCA for just over 6 years.*

*What is your favorite SCA event activity to participate in? Fiber/Artisan Solars! I love the creative energy and the impromptu teaching that occurs. A lot of the textile arts can be solitary, so getting artisans together to learn, grow, and share is amazing.*

*Have you held any offices or positions within the Barony? Were you voluntold or did you come down with a case of helium hand? I have not held a position within Nottingham Coill, but I have held offices in the Canton of Ritterwald (Exchequer) and my former Barony of Sacred Stone where I was the Baronial MoAS.*

*Have you received any awards, and if so, which would you say is your favorite or means the most to you? I have received a few awards since joining the Society in 2011. I think the award that means the most to me is when I was inducted in to the Queen's Order of Courtesy. Being a good, generous, and kind individual is important to me, so being recognized for courteous behavior means a lot.*

*When did you become interested in the fiber arts? What do you enjoy most about it? I have always been involved in fiber arts in some way or another. As a child I was always braiding, making lanyards, or a variety of other crafts. I was officially introduced to knitting and fiber arts in the SCA at a super bowl party*

*in 2011. I love that this is an art that can be as precise or free-form as I want or need it to be.*

*What was your first fiber arts A&S submission? My first entry into an A&S competition was at YMIR in 2011, and it was a Personal Triathalon. I entered two knit bags, as well as a grape-flavored syrup, and I came in third place! It was a huge self-esteem boost, and gave me the confidence to go forward and push myself.*



*Any advice for someone aspiring to pursue the fiber arts? Be patient, especially if you are new to fiber arts. Learning a new skill takes time, and you have to stand before you walk, or run. Fine motor skills take time to develop, and you won't be perfect immediately. Embrace your mistakes, treat them like design elements, and learn from them. Do that, and you can only grow and get better.*

*How many Kingdoms and Baronies have you lived in? I have lived in Atlantia the entire time I have been in the SCA, and I have lived in two Baronies. Sacred Stone, and Nottingham Coill.*

*Newcomer advice/guidance? Enjoy the ride and try all the things! Also, if you're not having fun, try something else. There is too much to do in our Society to be stuck doing a task that you don't enjoy.*

*What is something you don't mind sharing that people may not know about you? I used to be a very active singer, having almost made it to the National*

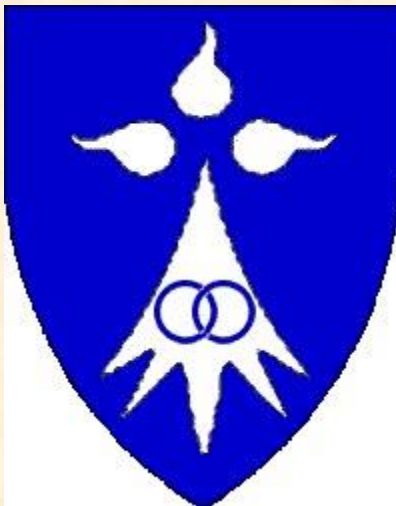


*choir, and I was the youngest member in almost 20 years to be in the Central Texas Country Gentlemen, which was an acapella barbershop group.*

*What is your SCA Name? Seigneur Dreux d'Anjou*

*How did you pick your name? As silly as it sounds, I wanted something unique, Etienne wanted us both to be French, and Dreux had an 'X' in it. I thought it was cool. Plus, I could spell/pronounce it easily.*

*What is your SCA device? Azure, on an ermine spot argent two annulets interlaced in fess azure.*



*How did you pick your device? I wanted something blue and white, and went from there. Having a device I could draw myself was important, so I went looking through the Pictorial Dictionary for charges I could use. I learned that while most use an ermine spot as a fur, it could be used as a singular charge, and that really appealed to me.*

*Is it tied to your persona? Not really, no.*

*Describe your persona: Dreux is a knitter from Anjou, France who studies with the Parisian knitting guild, who by 1514 the knitters were one of the Six Corps, the six leading guilds of Paris.*

*Why did you pick that persona? My husband asked if I would be French too, and I had no strong feelings one way or the other about region/culture at the time of picking my persona.*

*Do you have any titles? Seigneur, Guild Leader; Company of the Clewe*



# Upcoming Events in the Kingdom

## Key

**R:** Royal Progress    **K:** King's Progress    **Q:** Queen's Progress

**H:** Highnesses' Progress    **P:** Prince's Progress    **Pr:** Princess' Progress

## July 2017

- 7-9    [Assessment](#)    Black Diamond    Appomattox River, VA
- 28-13    [Pennsic War](#) (R)    Aethelmearc

## August 2017

- 26    [St. David's Market Day and Fair](#) (R)    Aire Faucon    Dallas, NC
- 26    [Silver Chalice](#)    Hidden Mountain    Myrtle Beach, SC

## September 2017

- 8-10    [Raven's Cove Baronial Birthday](#) (R) Raven's Cove
- 8-10    [Trial by Fire](#)    Bright Hills    Glen Arm, MD
- 8-10    [Rip Rap War](#) (R)    Marinus    Courtland, VA
- 8-10    [Southern War Practice IX](#)    Ritterwald    New Ellenton, SC
- 16    Fall University    Atlantia
- 22-24    [Sacred Stone Baronial Birthday and Investiture](#) (Q)    Sacred Stone    Blacksburg, SC
- 22-24    [Battle on the Bay & Lochmere Investiture](#) (K)    Lochmere    Upper Marlboro, MD
- 29-1    [Bash with Bacchus](#)    Seven Hills    Big Island, VA
- 29-1    [War of the Eight Saints](#)    Hawkwood    Marion, NC

## October 2017

6-8	<a href="#"><u>Fall Coronation 2017 (R,H)</u></a>	Border Vale Keep	Augusta, GA
13-15	<a href="#"><u>Harvest Wars</u></a>	Bright Hills	Denton, MD
14-15	<a href="#"><u>Njal Saga</u></a>	Aethelmearc	
18-22	<a href="#"><u>War of the Wings XII</u></a>	Sacred Stone	Boonville, NC

## November 2017

4	<i>Fall Crown Tournament</i>	Atlantia	
10-12	<a href="#"><u>Tournament at Elchenburg Castle</u></a>	Charlesbury Crossing	Booneville, NC
18	<a href="#"><u>Buckston Birthday Bash</u></a>	Buckston-on-Eno	Burlington, NC
18	<a href="#"><u>Holiday Faire</u></a>	Stierbach	

## December 2017

2	<i>Unevent</i>	Atlantia	
8-10	<a href="#"><u>Yule Toy Tourney XII</u></a>	Nottinghamhill Coill	Pickens, SC
9	<a href="#"><u>Yule on the Bridge</u></a>	Ponte Alto	Reston, VA

# The Back Page

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*Just a few brief words from your Baronial Chronicler...*

*Good eve and well met, fellow denizens of the Coill! I hope this issue finds you all well and COOL in this oppressive heat! I'm sure many of you are preparing for Pennsic and will be doing so more frantically as the coming weeks pass. Please remember your Chronicler fondly back home while you travel, and take note of brave deeds done and feats of triumph to be shared with all! Stories of these deeds and feats would be very welcome amid these pages! Photos and other creations are also welcome! Just make sure to complete the appropriate release form and send it along with your submission ☺ I can't use content until I get a release form for it from it's creator. You can find the release forms at <http://chronicler.atlantia.sca.org/Releases.html> Please let me know if you're not sure which form to use, or have questions about a form.*

*Many thanks to everyone who submitted to the Quill for this issue and previous issues, and please continue to send in submissions to [chronicler@nottinghillcoill.atlantia.sca.org](mailto:chronicler@nottinghillcoill.atlantia.sca.org).*

*Yours in Service to the Dream,  
Lady Merewyn Scharp*



Photo credit: Vrouwe Machteld Cleine