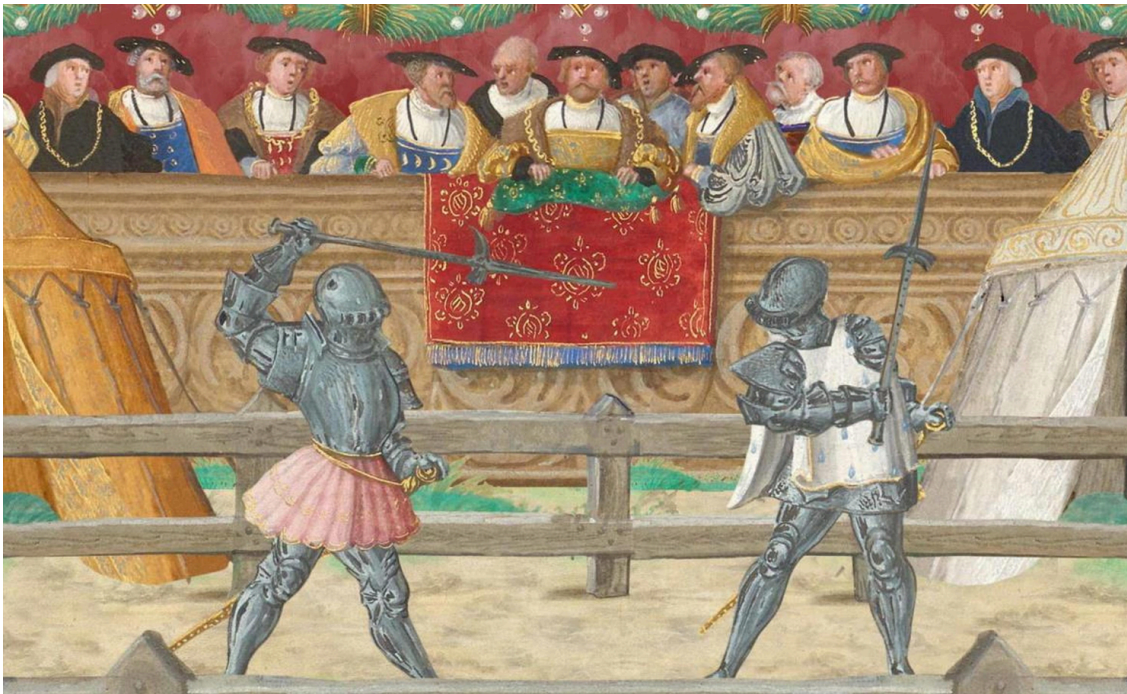


STORMSCROLL

Monthly Newsletter of the Barony of Stormhold

September AS LX (CE 2025)



¹ Master of the Getty Lalaing (Flemish, active about 1530). Jacques de Lalaing Fighting the Lord of Espiry at the Passage of Arms of the Fountain of Tears (Ms. 114, fol. 123), ca. 1530. Belgium.



ALENDAR

SEPTEMBER

5th - 7th ★ Spring Crown AS LX

MONDAY NIGHTS

Please note also that there is now a fee to attend activities at Clifton Hill on Monday nights. This is separate to your membership cost, or non-member insurance fee. You still need to sign in on Monday nights as well as having your card punched.

You can now purchase this as a physical card.

Cost is \$50 for 11 visits; or for those with a valid concession /student card \$20 for 11 visits; free for under 5 year olds.

If you have to pay on the night for a single visit, it will be \$5 per visit or \$2 per concession/student.

There are three ways to pay for these cards. Please talk to the Seneschal for more information!

ANNOUNCEMENTS

SEPTEMBER CROWN: COMBATANTS

Your Chronicler is pleased to announce that their Majesties King Ariston and King Jochen have received many letters of intent ahead of the Crown Tournament held in our fine Barony of Stormhold this month. The List is as follows:

- ★ Baron Leif Magnusson fighting for Lord Angus Galloway
- ★ Lord Angus Galloway fighting for Baron Leif Magnusson
- ★ Sir Jon Dai of the Lane fighting for Countess Margie of Glen More
- ★ Noble Magdalena de Narbonne fighting for Count Alain Quartier
- ★ Count Jayne Hunter fighting for Mistress Anne de Tournai
- ★ Marquis Bain of Stornoway fighting for Marquessa Iglesia Delamere
- ★ Count Kitan von Falkenburg fighting for Countess Alesia du Cheval Blanc
- ★ Master Brian di Caffa fighting for Lady Ellen of Wyteley
- ★ Master Cormac Lenihan fighting for Mistress Elspeth Caerwent
- ★ Master Sir Ianto van Diemen fighting for Baroness Vitéz Tatiana
- ★ Lord Christopher Longstaff fighting for Mistress Acacia de Navarra
- ★ Orlok Hanbal al Barbari fighting for Baroness Ute von Tangermunde
- ★ Sir Wulfgar Jarnsiða fighting for Master Vandel Lynchea
- ★ Lord Thomas de la Mer fighting for Mistress Isabella de Bordeaux
- ★ The Honourable Lord Galen Wulfric fighting for Mistress Slaine Inghean Ui Rhudahan
- ★ Huscarl Ulfviðr náttfari Felixsson frá Hrafnseyri fighting for The Honourable Lady Sorcha le Breton

- ★ Baron Þorvaldr inn Suðreyski fighting for The Honourable Lady Amabilia Thexton
- ★ The Honourable Lord Tim of Newton fighting for Lady Sefa Evasdottir
- ★ Lady Sefa Evasdottir fighting for The Honourable Lord Tim of Newton
- ★ Baron Sverker the Berserker fighting for Baroness Lovet Dangerous
- ★ The Honourable Lord Clifford Ascheburner fighting for Lady Rhianna verch y Koedwr

Their Majesties have advised that due to the size of the List, the tournament shall follow a Single Kill, Triple Elimination format.

May all perform with Courtesy, Grace and Chivalry on the field!

CALL FOR SUBMISSIONS

Feel like Stormscroll is too short this month? Want to share your cool new project with a wider audience? If you have ideas rolling around that need a new home, Stormscroll is seeking submissions! Please reach out to me (Bastian Dandelyon) via [email](#) to talk about how you would like your submission presented!

HERBALISM

Luisa Schloss of The Gorge

In honor of this month's Crown Tournament, Luisa's herb lore article covers Rosemary; also called *Rosmarinus officinalis* (formerly), Elf Lead and Guardrobe. Next month, I am pleased to report we will be publishing information about the medicinal properties of Rosemary, and its uses.

"... of which the Romans call Rosmarinus and they which plait crowns use it." - Dioscorides. De Materia Medica, Book III: 89

Rosemary is perhaps one of the most recognisable smelling of all culinary herbs and, mixed with a sprinkle of flaked sea salt and a generous glug of extra virgin olive oil, lifts the flavour of roast potatoes or pumpkin to new heights.

Honestly. Try it.

Derived from the Latin meaning 'sea dew', in all probability stemming from its native habit along seaside regions of North Africa and the Mediterranean, rosemary has been cultivated for over 5,000 years and, as a result, this vastly underestimated herb – by today's standards, at least – has a ridiculously long history in myth, legend, folklore, medicine and food. Even love divination!

It gets an honourable mention on bronze age cuneiform tablets, dried sprigs in Egyptian tombs would indicate it was used in Pharonic burial rites and, as evidenced above, the Greek physician and botanist, Dioscorides (c. 40-90 CE) wrote extensively about rosemary in his "De Materia Medica", a huge and overachieving body of work outlining the identification and use of over 600 herbs and plants that was in use as a reference for around 1400 years. And, whilst the herb was heavily cultivated in Spain during the Al-Andalus era (711-1492 CE) and is listed as being cultivated in ninth century Carolingian gardens, it surprisingly did not make its way to Britain until 1338.

It was then that Phillipa, wife of Edward III, received some cuttings from her mother, Joan of Valois (Countess of Hainault), whereby they were allegedly planted in the privy garden of the old Palace of Westminster.

Popular since time immemorial for its fragrance and culinary applications, it is also one of Earth's oldest purificants, the antiseptic properties of rosemary being utilised – medicinally and ritually – for centuries. From an incense or fumigant in hospices, churches and courtrooms to its speculated spread throughout Europe by *milites medici* as a wound cleanser and aid for strengthening the vascular system through to widespread use as a preservative of, and condiment to, salted meats from the 15th to 18th century, rosemary's versatility through the annals of history is evident. But, how was this "dew of the sea", with its mid-winter flowers and intoxicating gracile leaves,

regarded by those of the medieval period? Once again, let us explore just a few of the myths, malarkey and medicinal properties attached to *Salvia rosmarinus*.

MYTHOLOGY.

Those of the pre-medieval era were well acquainted with rosemary and it had a reputation among classical Greeks and Romans for strengthening the memory. The Muses, the nine daughters of Zeus/Jupiter and Mnemosyne (Memory)/Moneta, who preside over song and memory were often depicted in literature and art as carrying boughs of rosemary, as was Minerva, Roman goddess of knowledge.

It is thought to have been worn as wreaths or braided into the hair by those in a position of authority as well as those hoping to attain knowledge and retain wisdom. In some traditions, rosemary is also related to Aphrodite, said variously to have either cloaked the goddess of love and beauty when she was washed ashore or sprouted from the sea foam that bore her there.

Shifting forward, in early Christian lore, the flowers of the rosemary bush were white until the Virgin Mary, fleeing Egypt with the infant Jesus, draped her blue mantle... in some retellings its Jesus' swaddling cloths... over a rosemary bush to conceal herself and the infant from King Herod's soldiers. When the danger had passed, she removed the fabric and it was revealed that the flowers of this winter-blooming plant had been miraculously transformed from white to blue by the purity of Mary's cloak... or because they had absorbed the sanctity of the Christ child, take your pick here.

Either way, the evergreen plant became directly connected with the Virgin Mary, the birth of Jesus in mid-winter and Christmas and, during the Middle Ages, it was often combined in garlands of greenery with holly to be used as decorations during the religious festival period.

Further, it was believed that rosemary will grow for 33 years, the length of Christ's life, and then die!

These combined links with memory, devotion and love meant that, by the Middle Ages, rosemary had become firmly associated with fidelity, remembrance, constancy, protection and renewal - in both life and death - and played a symbolic role at both weddings and funerals where, in the late medieval period, it was cast into coffins by mourners. It is from just after this period that it is probably best known, jettisoned onto the stage - and into immortality - by William Shakespeare around 1600 or 1601.

*"There's rosemary, that's for remembrance. Pray you, love, remember." - Ophelia.
Hamlet, Act IV, Scene VI*

MALARKY.

Rosemary was said to ensure success in love. People commonly used the leaves as stuffing in poppets to attract a lover and there was a belief you could fall in love if someone touched you on the finger with rosemary. But what if you find these methods too successful and are now plagued with the uncertainty of choosing the right partner from amongst your many suitors? Why, enlist the aid of rosemary, of course.

Take one small plant to represent each suitor, name each in turn and plant them all in the same pot. Water and tend to the pot for one phase of the moon and, after such time, whichever grows the strongest is the one you should marry. Another method of divination regarding matters of the heart was to place a dish of finely milled flour under a rosemary bush on midsummers eve. Come morning, they would see the initials of their future spouse written in the flour.

Once married, newlyweds would often plant a branch from a main bush, to help them remember their vow to each other, however if it didn't thrive, it meant a bad omen for the new family. Tudor brides dipped rosemary into scented water and then wove it into their bridal wreaths for to not dip any branches into water would signify she would die young.

Of course, once marital union had been achieved, rosemary could still be a woman's helper in matters of domestic happiness for, if a man was adverse to the scent of rosemary or reticent about washing in rosemary water, it was a clear indication of his lack of prowess in matters of the bedchamber. It was also said, "Where rosemary flourishes, the lady rules." Therefore, if the lady of the house wished to maintain her dominance in the home, the incorporation of rosemary in the kitchen garden was an absolute no brainer.

It must be said, however, that by the 16th century, the herb was facing a demise in popularity, apparently being ousted from many a garden by the disgruntled man of the house, having taken exception to this rhetoric. Still in the garden, it was widely believed that planting rosemary on either side of the front door to the house or hanging bundles over windows, would protect the house from thieves, witches and the evil eye although, in some cultures, it was also believed to be an essential component of the witch's broom.

Inside the home, it was thought to keep the house free of the fae, spirits and poltergeists and was liberally strewn across the floors of huts and halls alike, especially in the lead up to Christmas, for to smell the scent of rosemary on the eve of Twelfth Night was to know that the coming year would bring good fortune. Drinking from a spoon made of rosemary wood would protect you from being poisoned, putting a sprig under your pillow warded off nightmares and

you could restore youthful vitality with a decoction of pounded rosemary leaves, to name a few.

Live lively, live curiously, live well... Luisa Schloss of The Gorge.

Disclaimer: This article is for informational purposes only. It is not intended to constitute medical advice and should not be substituted for medical advice. Always conduct your own research and please consult your health care provider before taking herbs, supplements, etc.

Disclaimer

This is the monthly magazine of the Barony of Stormhold, in the Kingdom of Lochac, within the Society for Creative Anachronism (SCA). This publication is not a corporate publication of the SCA in whatever jurisdiction the latter operates as an incorporated body. It does not delineate official SCA policies, and any opinions expressed in this publication, unless otherwise indicated, are solely those of the individuals concerned.

Acknowledgement of Country

We acknowledge the Traditional Owners of country throughout Australia and recognise their continuing connection to land, waters, and culture. We pay our respects to their Elders past, present, and emerging.

Equity and Diversity

The SCA is an international organisation devoted to the research and re-creation of pre-seventeenth century life, encouraging its participants to employ a knowledge of history to enrich their lives and the lives of others through events, demonstrations, workshops and other educational activities. The SCA in Australia remains committed to ensuring that we reflect the best and most welcoming aspects of the modern world, committing to celebrating equity, diversity, and inclusiveness in the game we play. Researching and re-creating cultures of bygone eras does not require abandoning the values of the present. We welcome people of all ages, sexes, ethnicities, religions, sexual orientations, gender identities, and ableness, and reject anyone who will discriminate on any of these bases. The promotion of social equity and diversity in our activities remains fundamental to our game as a requirement for participation.

Contribute

To submit event notices, articles, or artwork for Stormscroll, please contact the Chronicler at chronicler@stormhold.lochac.sca.org. To assist the Chronicler, please include a written statement of permission to publish, dated and signed for all original work.

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