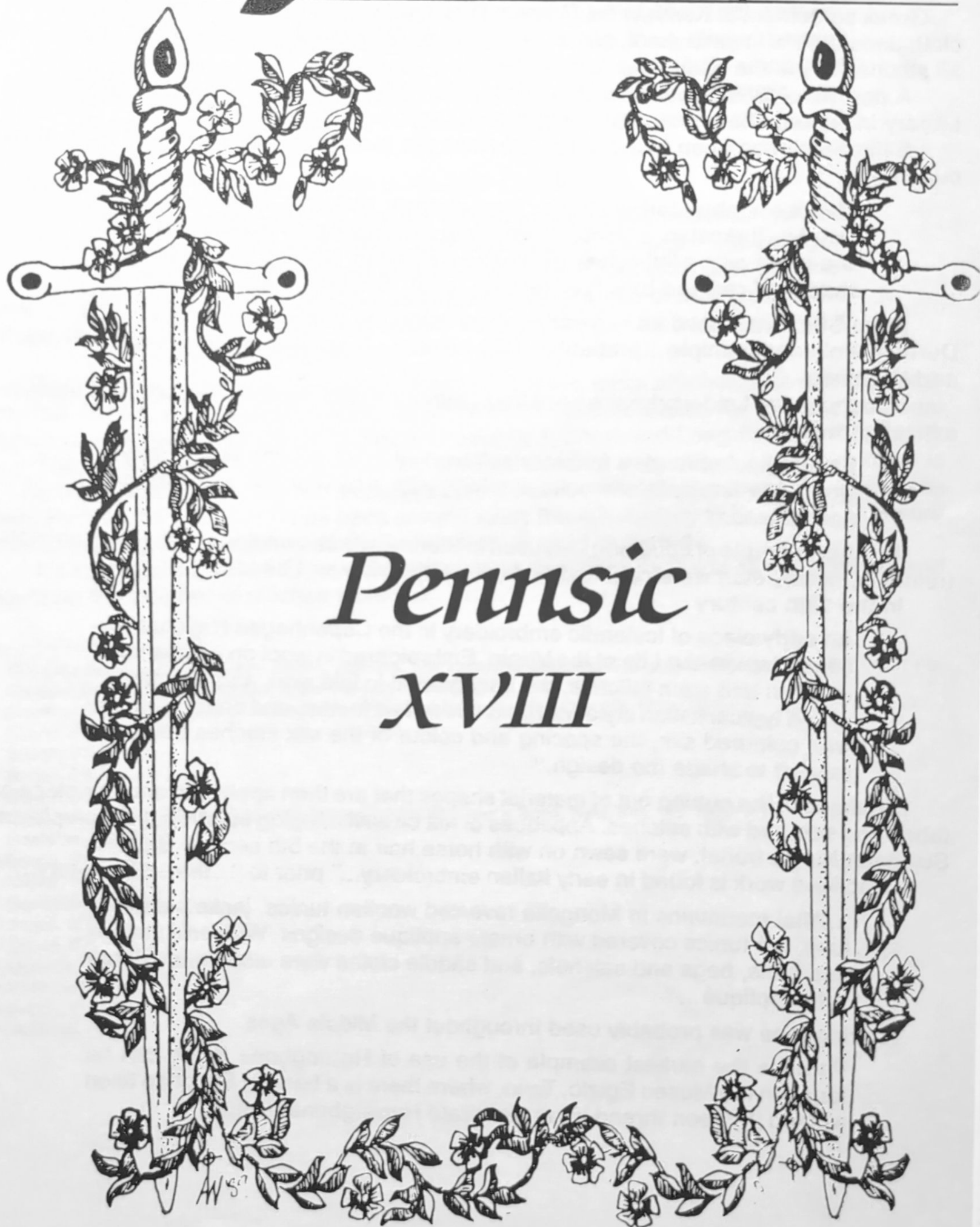


The Barge

August, A.S. XXIV



A Few Embroidery Stitches Used in Period

by Aethelthrittha of Whitby

Many embroidery stitches have been in use for so many centuries that it is impossible to pinpoint when they were first created. However, we are able to date specific examples of stitches on period fabrics and in some cases these articles or fragments are very well authenticated.

Chain Stitch was used throughout the Middle Ages. In the "4th century B.C...." in a "... Greek settlement at Kerch in the Crimea. [The embroidered items] are of purple woollen cloth decorated with satin, knot, and chain stitches."¹ Chain Stitch was used as outline and fill stitches in the the 12th-14th centuries.²

A portrait of Shakespeare in the "First Folio of his plays in the Folger Shakespeare Library in Oxford shows elaborate use of Chain Stitch on his doublet."³

Satin Stitch has been found at the Crimean site mentioned above, as well as in other cultures.

Chinese embroideries of the Tang dynasty (AD 618-906) have been found in Turkestan. ... embroidered with untwisted silks in satin and long-and-short, with a little chain stitch and split stitch. Colours are light green, shades of red and blue, yellow, pink, grey, dark brown and indigo."⁴

Stem Stitch was used as early as the first century A.D. in Coptic works.⁵ Later, "... the Durham stole and maniple ... probably ... 10th century ... is worked in stem stitch, split stitch and couching..."⁷

Couching and Laid-work were used frequently in the Middle Ages, especially in ecclesiastical garments.

St. Sergius' shroud, a funerary pall worked in 1420... the embroidery is worked in fine split and satin stitching with a halo of laid and couched gold threads.⁸

Another example of couching was used in Siberia, where bundles of hairs from animals (reindeer, horse, etc.) were couched on fabric with sinew and beads.⁹

In the 12th century

An early piece of Icelandic embroidery in the Copenhagen National Museum depicts the Life of the Virgin. Embroidered in wool on coarse linen in chain and stem stitches, the background in laid work and couching.¹⁰

A typical Italian style was gold thread laid in rows and couched down with coloured silk, the spacing and colour of the silk stitches being arranged to shade the design.¹¹

Appliqué is the cutting out of material shapes that are then applied to another piece of fabric and secured with stitches. Appliqués of felt on wall hanging in the Pazyrk complex, a Scythian King's burial, were sewn on with horse hair in the 5th century B.C.¹²

"Appliqué work is found in early Italian embroidery..." prior to "... the 12th century..."¹³

... Altai mountains in Mongolia revealed woollen tunics, jackets and jerkins, the tunics covered with ornate appliqué designs. Women's clothes and belts, bags and satchels, and saddle cloths were also embroidered with appliqué..."¹⁴

Herringbone was probably used throughout the Middle Ages.

Perhaps the earliest example of the use of Herringbone Stitch can be found in the Museo Egizio, Turin, where there is a band of Egyptian linen worked in green thread in an elaborate Herringbone design.¹⁵

... 12th century altar cloths... [in white work] ... broadchain and stem stitches to outline diaper patterns set in a geometric layout. At least one 13th century altar cloth shows use of herringbone, satin and geometric satin stitches on counted threads.¹⁶

A later example is on the icon, "The Virgin of Vladimar, Lady of Gentleness and Mercy..." where on her sleeves "... are bordered in Herringbone Stitch."¹⁷

Cross Stitch is usually done on counted threads and often is the only stitch used in a design.

Some fine white work was made in Germany during the 15th century. Altar cloths in white linen were worked with white linen thread several methods. Geometric satin stitch on a plain background, chain stitch on a drawn-thread background, stem, couching, plait, cross, open chain, herringbone, eyelet, darning, brick and a forerunner of Florentine stitch were all used on white work.¹⁸

Holbein Stitch was very popular in the 16th century A.D.

When Running Stitch is worked in two journeys... it become Holbein Stitch... [Though it was used much earlier.] Hans Holbein, the younger, after a period of time spent in Italy where he undoubtedly saw the fineness and precision of Assisi embroidery, became so enamoured of the Double Running Stitch and used it so frequently in his paintings that it eventually took his name.¹⁹

This seems a good place to stop, though there are more stitches that can be documented. In fact, the above sources have within them documentation for stitches not mentioned specifically by me, i.e., Knot Stitch in footnote 1; Short-and-Long Stitch in footnote 5.

There there are the stitches that are authenticated by deduction. If Holbein stitch is "... Running Stitch worked in two journeys...", the Running Stitch was probably used on its own. Further, if Chain Stitch has been around since the 4th century B.C., then it's reasonable to assume that variations of Chain Stitch were used in period.

It's my hope to add to this paper later, including directions for doing all the stitches, and doubling the number of stitches included.

¹ *The Creative Art of Embroidery*. Snook, Barbara. The Hamlyn Publishing Group Limited, New York, NY 1972; P6.

² *Creative Embroidery*. Nicholson, Joan. Sterling Publishing Co., Inc. 1960; P18.

³ *Creative Crewel Embroidery*. McBride, Regina. Doubleday, Garden City, NY 1974; P22.

⁴ Snook, P6.

⁵ Snook, P7.

⁶ Snook, P8.

⁷ Snook, P8.

⁸ *Embroidery of All Russia*. Gastelow, Mary. Charles Scribner's Sons, New York, NY 1977; P17.

⁹ Gastelow, P24.

¹⁰ Snook, P11.

¹¹ Snook, P12.

¹² Gastelow, P26.

¹³ Snook, P12.

¹⁴ Snook, P7.

¹⁵ McBride, P126.

¹⁶ McBride P126.

¹⁷ Snook, P13.

¹⁸ McBride, P281.

Silken Threads

Due to a growing interest in Fiber Arts and the need for a place where expertise and knowledge can be shared, Silken Threads came into being.

This group includes persons who work in spinning, dyeing, weaving, needle crafts of all kinds, including costume design.

The name, Silken Threads, was chosen because we make thread, dye thread, weave with threads, embroider with threads, knit with thread, and sew with thread. We also make "threads," a mundane slang term for clothing. The adjective "Silken" refers to the quality of the people in our group, and their work. It does not necessarily refer to fiber content.

We work in wool, cotton, silk, some synthetics, and will be working in more exotic fibers, such as camel, buffalo, and Angora rabbit.

Our members range from beginners to some who are expert in certain areas, but still learning in others. There aren't any dues, as such, but if you want to work on our largest loom (we have several small ones, too), then we ask that you help pay the rent on it. This rent will eventually apply toward the purchase of a larger loom, which will increase the number and types of articles that we can produce.

If you have a loom, spinning wheel, or drop spindle that you would like to learn to use, please come to a meeting. We will be happy to get you started and never charge members for lessons. (You are a member, if you have attended one SCA function and one Silken Threads function.)

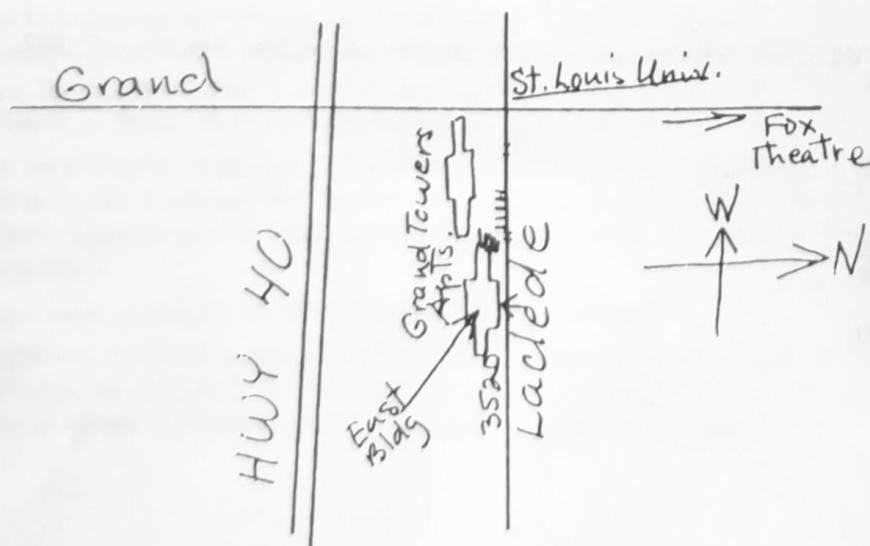
We meet on the 1st and 3rd Wednesdays of the month, between 7:00-10:00 p.m. If you can't come at those times, just call one of the contact persons and we'll meet with you on a different day!

The map below will get you to the building, but getting in requires some assistance, so please call and find out about the security door and parking problems. It may be possible to come with a current member, so let us know how we can help.

*Yours in Service to Calontir,
and the Barony of Three Rivers,
Aethelfritha of Whitby*

Contact Persons:
Karen Talbott 314-432-4367

Tracy Mayfield 314-638-0780
(M-F, 10am-6pm)



Upcoming Events

WARI Pennsic XVIII **Aug. 12-20**
Cooper's Lake, Pennsylvania
Fighting! Archery! Merchants! Feasting! More Fighting! War Courts! Banners! More Fighting! Singing! More Archery! Reveling! Swimming! More Fighting! Camping! Port-A-Potties! More Fighting! Rain! Heat! More Archery! Cold! Bugs! Everything a camping event should be! All the fun you can stand and more! Join MidRealm dragons in putting down the Eastern Tygers! For more information, see the August Mews.

CANINES Mad Dogs and Englishmen **Aug. 26**
Carlsby (Lawrence, KS)
Warlord Tourney (Chiv vs. Huscarls and Fyrd vs. Men at Arms), 2 melees (Pirate Theme and Castle Seige), Stone Carving Class. For more information, see the August Mews.

VALOR Valor Tourney **Sept. 2-4**
V'tavia (Wichita, KS)
Swiss Six Prize Tourney, Hand Axe Tourney, Valortourney, Guardian of Valor, Doobis Quest and Arts & Sciences Competition (Martial Theme). No formal feast. Food for sale at the Blooded Axe Inn for modest prices. For more information, see the August Mews.

FAIR Autumn Fair **Sept. 9**
Bois d'Arc (Walnut, KS)
Viking Tourney, Warlord Tourney, Chess Tourney, Sauciest Wench Competition, Foppiest Fop Competition, Semi-Pot-Luck Feast. For more information, see the August Mews.

THE CROWNING GLORY Coronation **Sept. 23**
Mag Mor (Lincoln, NE)
The coronation event of Volkmar Katzbalger and Isadora of Orangewood. A most royal affair! Come bid a fond farewell to Shadan and Alix and a joyful "Long Live the King" to our new Majesties. For more information, see the August Mews.

NEW ADDRESSES NEW ADDRESSES NEW ADDRESSES NEW ADDRESSES

Rhianwen ferch Morgant (Anne Reynolds)
457 Boardwalk Pr., Apt 812, Fort Collins, CO 80525

GOODBYE SLÁN LEAT AU REVOIR SAYONARA CIAO AUF WIEDERSEHEN

The Coronet extends its fondest farewell to Fyrdman Bard Lord Glas MacCarraig, who will be leaving Barony and Kingdom in August of this year. We wish him Our very best, and send with him Our assurances that We will remember him — often, fondly (and often fondly). We do enjoin him to make as excellent an impression upon the rest of the Knowne Worlde as he has here in Three Rivers; he will ever be welcome here both in the future and the Current Past.

AUGUST

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1 Instruments, 7:30, <i>County Stargaard</i> Deadline for September <i>Mews</i>	2 Silken Threads, 7:00 p.m., <i>Lady Aethelthritha's</i>	3 Meeting at St. John's Heraldry & Protocol Lecture Dessert Revel Dancing After Meeting New BARGE	4	5
6 Archery, 12:00, <i>Buder Park</i> Fighter Practice, 2:00, <i>Tower Grove Park</i> (Tentative)	7 Officer's Meeting, 8:00 p.m. <i>Lady Aleta's</i>	8 Filk Singing, 7:30, <i>County Stargaard</i>	9	10 Dancing After Meeting Deadline for September <i>Barge</i>	11	12 Pennsic XVIII
13 Archery, 12:00, <i>Buder Park</i> Fighter Practice, 2:00, <i>Tower Grove Park</i> (Tentative) Pennsic XVIII	14 Pennsic XVIII	15 Instruments, 7:30, <i>County Stargaard</i> Pennsic XVIII	16 Silken Threads, 7:00 p.m., <i>Lady Aethelthritha's</i> Pennsic XVIII	17 Dancing After Meeting Pennsic XVIII	18 Pennsic XVIII	19 Pennsic XVIII
20 Archery, 12:00, <i>Forest Park</i> Fighter Practice, 2:00, <i>Tower Grove Park</i> (Tentative) Pennsic XVIII	21	22 Filk Singing, 7:30, <i>County Stargaard</i>	23	24 Dancing After Meeting	25	26 MadDogs, <i>Carlsby</i>
27 Archery, 12:00, <i>Forest Park</i> Fighter Practice, 2:00, <i>Tower Grove Park</i> (Tentative)	28 Officer's Meeting, 8:00 p.m. <i>Lady Aleta's</i>	29 Instruments, 7:30, <i>County Stargaard</i>	30	31 Dancing After Meeting		

SEPTEMBER

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1 Deadline for October <i>Mews</i>	2 Valor, <i>V'tavia</i>
3 Archery, 12:00, <i>Buder Park</i> Fighter Practice, 2:00, <i>Tower Grove Park</i> (Tentative)	4	5 Filk Singing, 7:30, <i>County Stargaard</i>	6 Silken Threads, 7:00 p.m., <i>Lady Aethelthritha's</i>	7 Meeting at St. John's AOTM Lecture & Display Dessert Revel Dancing After Meeting New BARGE	8	9 Autumn Fair, <i>Bois d'Arc</i>
10 Archery, 12:00, <i>Buder Park</i> Fighter Practice, 2:00, <i>Tower Grove Park</i> (Tentative)	11	12 Instruments, 7:30, <i>County Stargaard</i>	13	14 Dancing After Meeting Deadline for September <i>Barge</i>	15	16
17 Archery, 12:00, <i>Forest Park</i> Fighter Practice, 2:00, <i>Tower Grove Park</i> (Tentative)	18 Officer's Meeting, 8:00 p.m. <i>Chloe's</i> Winter Court Prospectuses Due	19 Filk Singing, 7:30, <i>County Stargaard</i>	20 Silken Threads, 7:00 p.m., <i>Lady Aethelthritha's</i>	21 Dancing After Meeting	22	23 Coronation, <i>Mag Mor</i>
24 Archery, 12:00, <i>Forest Park</i> Fighter Practice, 2:00, <i>Tower Grove Park</i> (Tentative)	25	26 Instruments, 7:30, <i>County Stargaard</i>	27	28 Dancing After Meeting	29	30 Wedding Event, <i>Afon Draig</i>

Health Psychology in the Middle Ages

Sir Nathan Adelaar
m.k.a. Nathan Clarenburg

From the dawn of the Age of Man, humans have always fallen ill or been hurt. There has always been someone who has also tried to interpret the illnesses and decide how best to treat and prevent them. This paper will focus on the ideas of the people of medieval Europe regarding health, treatment of illness, and prevention of disease, with a special focus on mental illness.

The reason why this paper is not entirely focused on mental illness is that there was no popular concept of mental faculties existing discretely from the physical being during the Middle Ages. Descartes and his "mind-body dualism" was still unborn. There is thus little distinct information available on the treatment and prevention of purely mental illnesses. There are, however, a great number of instances where mental and spiritual well-being have been addressed, and these areas will provide the substance for this paper.

A further limitation of this paper is that I will be dealing primarily with folk beliefs and practices used by the common folk, and not those practices developed and used strictly by the scholars. Oftentimes the beliefs and practices of these two groups would coincide, but the medieval scholars were also frequently very esoteric in their treatments and their practices varied much more widely than did those of the folk healers. I do not wish to scatter the focus of this paper unduly by tracing the myriad of blind alleys they followed. The blind alleys traversed by the folk healers comprise a broad enough focus in their own right.

This paper will explore the mental health practices of the medieval European people and portray these practices as natural extensions of their common philosophies and ways of life. In order to view these practices as more than mere curiosities from our contemporary viewpoint, it will first be necessary to understand the general mindset of the medieval people. Schools of mental health thought and practice will be examined thereafter, and finally the people and agencies which implemented these practices will be described.

VIEWS ON THE SELF AND THE WORLD

Compared to contemporary Western views, the medieval European views of themselves and how they related to the people and world around them are very peculiar. Given that these views largely shaped their beliefs about mental and physical health, it is important to understand these self-concepts before going on to interpret their beliefs.

Individualism is a concept embodied by the peoples of ancient Greece, the Renaissance, and post-Renaissance times. The Greeks, while they respected individuality, also respected the need to retain some sense of humbleness and avoid hubris. By medieval times, the sense of individuality had been submerged into a sense of community. Medieval people had developed intensely strong loyalties and commitments to the welfare and pre-eminence of the people and groups with whom they associated. These groups could be as small as the family or as large as entire guilds and cities. The people had an enormous willingness to go to almost any effort to forward the interests and reputation of their cities and guilds, and frequently did so at their own expense. Rivalries were not often between individuals, as they had been in Greece and have been since the Renaissance. Rather, competitiveness was reserved for contests between groups. The loyalty they felt belonged explicitly to groups and causes, and did not even devolve onto figureheads and Monarchs until very late in the period. Loyalties were concretized in the form of feudal obligations which entailed a strong mutuality of interests. In effect, the individual lost his personal identity but generated a sense of identity with the group.

Another potent aspect of the medieval European world view was that religion was considered the most valid source of information, while sensory data and material experience was routinely discounted. Whatever the Church interpreted as the Word of God was the information in which the people put the most faith. The second-most valid source of information was from spiritual feelings, like mystic and ethereal perceptions. A Vision was to be believed implicitly. The next most-trusted source was the interpretation of symbolism. Medieval man looked everywhere for symbols, omens, portents, and rituals. They searched for "meaning" in all phenomena and experiences. Thus immaterial, symbolic, and spiritual information preoccupied people's cognitions and emotions. The source of information which they trusted least was the experience of the mortal senses. They were also skeptical of the logic of their fellow men because tales of Greek sophistry and the subtly persuasive powers of the Devil paradoxically sowed uncertainty into demonstrable proofs. Inner, spiritual values and ideals were of central importance, and practical and effective results were deemed unnecessary.

Similarly, people were concerned more with goals than with outcomes. If someone did an action for the right reasons and failed miserably, that person had done well. This helped to preserve the widespread devotion to religion and folk remedies during this period. Often, representatives of the Church or healers would be unable to deliver what they had promised, but this was rarely judged to be important. An example of beliefs held in the face of a complete lack of results can be seen in the extensive list of curative properties which the Violet flower was reputed to have. Violets were considered to be one of the most potent herbs available, and they were used in hundreds of concoctions, decoctions, tinctures, and poultices to cure everything from bad luck to major organ malfunctions. We now know that there is virtually nothing that any of the constituents of violets can do to a human body — it is almost totally inert.

The ramifications of this belief structure were powerful. There was a benign acceptance of the status quo, with the implicit understanding that the present order had been ordained by God. There was economic, religious, and psychological stability through the invariant nature of people's status and feudal roles. People had relatively few identity questions because they knew where they would live, what they could expect to be paid, who their employers were, and what their careers would be—it would all be the same as it had been within their families for generations. Each man drew his self-esteem through fulfilling an intrinsic and fated role in the grand Cosmic Design, and maintaining the status quo for yet another generation. To that end he was willing to stand by his beliefs as long as was necessary.

SCHOOLS OF MENTAL HEALTH THOUGHT AND PRACTICE

There were a large number of different world views prevalent among the intelligentsia of medieval Europe, but only a couple of them were popular among the common people. These were the Humoural theory passed down from the Greeks and the Religious theory spread by the Church. These two theories were usually believed in tandem in one form or another. People would commonly believe a hodgepodge assembled from both sets of theories.



*This is the first installment of Sir Nathan's article
Next Month: Humoural Theory*

THE SOCIETY FOR CREATIVE ANACHRONISM, INC.

Supplemental Schedule for BARONY OF THREE RIVERS
 If you entered a figure in lines 1c, 1e, 1f, 1g, 11b, 11c, 7a, 7b, 8, 18D, 22D, 24a, 24b, you must explain that entry fully. List names and dollar amounts. Attach additional sheets if necessary.

1c. RECEIVABLES: _____

1e. REGALIA: \$305.00 - THRONES & TRAPPINGS

1f/1g. LAND, BUILDINGS, AND EQUIPMENT (Attach full inventory list):

DESCRIPTION	DATE PURCHASED	COST	DEP. EXP.	ACCUM. DEP.
BEVERLY SHEARS	1983	325.75	-0-	325.75
OTOSCOPE	1984	200.00	-0-	200.00

11b. PAYABLES: _____

11c. OTHER LIABILITIES: \$54.49 - TO KINGDOM BREWERS GUILDINCOME RECEIVED FROM ANOTHER GROUP:
7a. WITHIN THE KINGDOM _____

7b. OUTSIDE THE KINGDOM (OR FROM KINGDOM NEWSLETTER) _____

8. OTHER INCOME: _____

22D. OTHER EXPENSE: _____

MONEY TRANSFERRED TO ANOTHER GROUP:

24a. WITHIN THE KINGDOM \$69.00 - TO CALONTIR COLLEGE OF HERALDS

24b. OUTSIDE THE KINGDOM (OR TO KINGDOM NEWSLETTER) _____

Mundane signature: Jack Campbell Date: 5/16/89

THE SOCIETY FOR CREATIVE ANACHRONISM, INC.

FINANCIAL STATEMENT FOR: BARONY OF THREE RIVERSINCOME AND EXPENSE STATEMENT FOR THE QUATER ENDING 31 MARCH 89

EXPENSES:

	ADMINISTRATIVE (A) *****	PROGRAM SERVICES (B) *****	FUND- RAISING (C) *****	TOTAL (D) *****
10. Supplies	3.16			
11. Food				
12. Postage and shipping		4.69		
13. Occupancy		160.00		
14. Equipment rentals & maintenance	14.00			
15. Printing & publications	25.85	16.54		
16. Travel				
17. Interest				
18. Depreciation				
19. Bank service charges				
20. Loss on re-evaluation of assets				
21. Bad debts				
22. Other (ITEMIZE!!)				
23. SUB-TOTAL	43.01	181.23		224.24
24. TRANSFERS:				
(a) Money transferred to another group within the kingdom (ATTACH LIST!)				69.00
(b) Money transferred to newsletter or outside the kingdom (ATTACH LIST!!)				-0-
25. TOTAL EXPENSES				293.24
26. NET INCOME				143.61

Mundane signature: Jack CampbellDate: 5/16/89

The Coronet of Three Rivers

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The Curia Baronis

SENECHAL

Brummbär von Schwarzberg

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Zarlfa bent Bad'r

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KNIGHT MARSHALL

Cormac O'Sullivan

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David Tyndall
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Idris ap Ilawr

Gerald L. Collins
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(314) 351-8750

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Cindy Lee Conn
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Fredda Kullman
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(314) 664-6608

CHIRURGEON

Comyn Hrothwyn af Gilden Acumen "Shadow"

Ellen Bartel
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(314) 644-5543

HISTORIAN

Elsbeth Modlen Merch-Daffyd

Elizabeth Zoole
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University City, MO 63130
(314) 993-0268
(no calls after 9:30 p.m.)

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Aleta of Cool Valley

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