



# The Østgarðr E-Horse

Upcoming Events - Ars & Schola - Seconds - Vyllage Square

## Dysclaymer:

This is the First Quarterly 2022 issue of *The E-Horse*, a publication of the Ancient and Honorable Crown Province of Østgarðr of the Society for Creative Anachronism, Inc. (SCA, Inc.).

*The E-Horse* is available from the Chronicler. It is not a corporate publication of SCA, Inc., and does not delineate SCA, Inc. policies.

Copyright 2022 Society for Creative Anachronism, Inc. For information on reprinting photographs, articles, or artwork from this publication, please contact the Chronicler, who will assist you in contacting the original creator of the piece. Please respect the legal rights of our contributors.

## Welcome!

The Crown Province of Østgarðr is the greater New York City chapter of the Society for Creative Anachronism, a not-for-profit educational and social organization dedicated to re-creating aspects of medieval and Renaissance culture. We read about the period, make and wear the clothes, make and eat the food, build the swords and hit our friends (who are wearing armor), build and live in the tents, perform the music and drama, etc.

Østgarðr is part of the East Kingdom and has several cantons: Brokenbridge (Brooklyn), Whyt Whyt (Manhattan), and Lions End (Nassau County).

If you would like to submit art for our cover page or any other page, please let your Chronicler know!

Terra cotta sea-unicorn-horse from Greece, 400 B.C.E. Collection of W. Rosenbaum, Ascona ([Source](#))

# Upcoming Events

*\*Please read more about plans and guidelines in place for in-person events at the [East Kingdom Website](#).*

• In the **Ætherium** • • In the flesh •

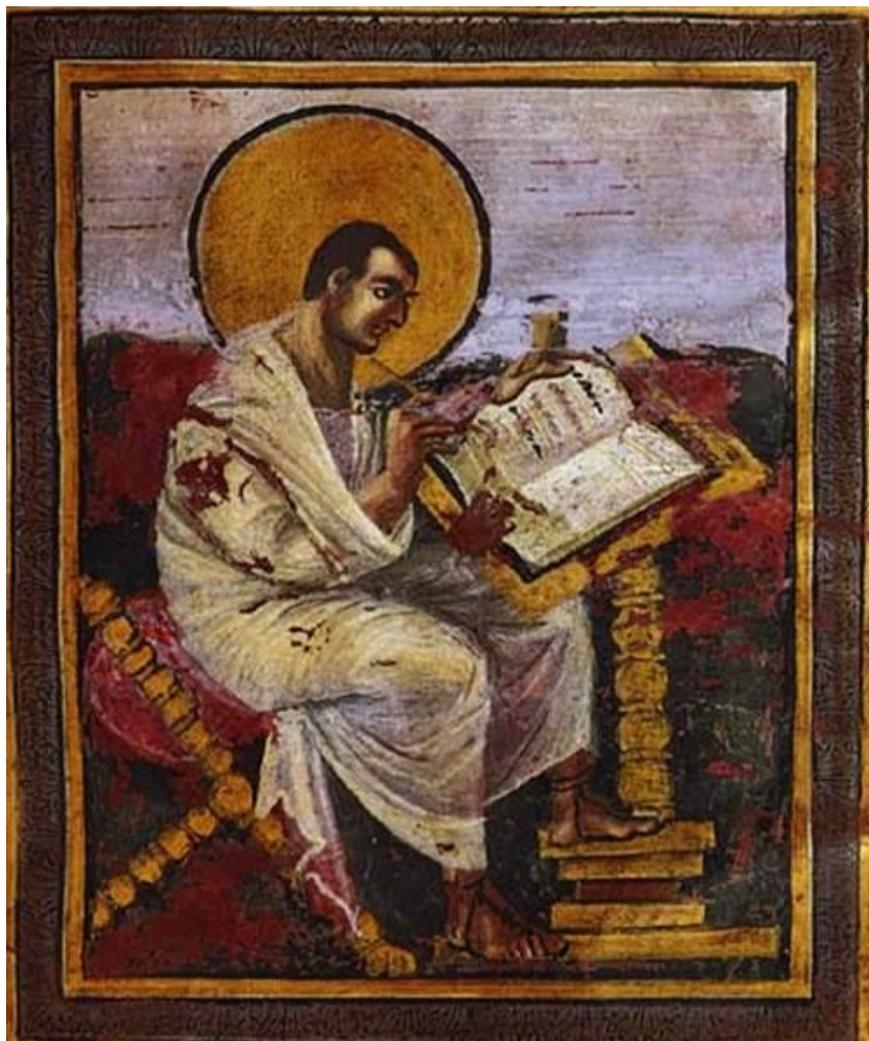
• **FetS** • • **Martial Arts** • • **Bardic & Music** •

Mar 5	<u><a href="#">Nova Schola</a></u>	Shire of Hartshorn-dale (Collegetown, PA)	
Mar 5	<u><a href="#">Aisles of March and Crown A&amp;S Championship</a></u>	Barony of Stonemarche (Concord, NH)	
Mar 9	<u><a href="#">Østgarðr Bardic Circle</a></u>	Ætherial Østgarðr	
Mar 11	<u><a href="#">Lions End Virtual Commons and Social</a></u>	Ætherial Lions End	
Mar 12–20	<u><a href="#">Gulf Wars</a></u>	Kingdom of Gleann Abhann (Lumberton, MS)	
Mar 12	<u><a href="#">Thélème at Penn Returns</a></u>	Bailiwick of Iveyinrust (Philadelphia, PA)	
Mar 12	<u><a href="#">A Very Silly Virtual Schola</a></u>	Ætherial Ann Dubhaigeainn	
Mar 16	<u><a href="#">Østgarðr Commons</a></u>	Ætherial Østgarðr	
Mar 17	<u><a href="#">The First Ætherial Court of Their Majesties, Ioannes Serpentius Aurelius and Ro Honig von Sommerfeldt</a></u>	Ætherial East Kingdom	
Mar 26	<u><a href="#">Mudthaw—Return to the Mud</a></u>	Barony of Settmour Swamp (Randolph, NJ)	
Apr 2	<u><a href="#">At the Sign of the Squirrel and Hound (New Date!)</a></u>	Barony of Bhakail (Philadelphia, PA)	
Apr 2	<u><a href="#">Studium Generale</a></u>	Ætherial Panther Vale	
Apr 7	<u><a href="#">Whyt Whey Commons</a></u>	Ætherial Whyt Whey	
Apr 8	<u><a href="#">Lions End Virtual Commons and Social</a></u>	Ætherial Lions End	
Apr 9	<u><a href="#">Coronation of Ryouko'jin Of-the-Iron-Skies and Indrakshi Aani Aravinda</a></u>	Crown Province of Østgarðr (Staten Island, NY)	
Apr 20	<u><a href="#">Østgarðr Commons</a></u>	Ætherial Østgarðr	
Apr 22–24	<u><a href="#">Academy of St. Clare V: Itchin' to Get Stitchin'</a></u>	Kingdom of Æthelmarc (Millmont, PA)	
Apr 23	<u><a href="#">A Spring Schola</a></u>	Shire of Owlshurst (York, PA)	
Apr 23	<u><a href="#">Balfar's Challenge</a></u>	Barony of Dragonship Haven (Guilford, CT)	
Apr 23	<u><a href="#">Black Gryphon Inn</a></u>	Canton of Gryphonwald (Edison, NJ)	
Apr 30	<u><a href="#">Tournament of the Daffodils V</a></u>	Shire of Midland Vale (Port Jervis, NY)	
May 13	<u><a href="#">Lions End Virtual Commons and Social</a></u>	Ætherial Lions End	

May 14	<u>East Kingdom College of Performers: Challenge Assembly and Schola</u>	Barony of Stonemarche (Nottingham, NH)	
May 14	<u>Lions End Spring Schola</u>	Canton of Lions End (Levittown, NY)	
May 18	<u>Østgarðr Commons</u>	Ætherial Østgarðr	
May 20–22	<u>Embroidery Schola, The Weekend Edition: Stitch in Bridge</u>	Barony of the Bridge (South Kingstown, RI)	
May 21	<u>Otter's Welcome Back!</u>	Barony of Carolingia (Groveland, MA)	
May 21–22	<u>Union Canal Days Demo</u>	Sire of Blak Rose (Lebanon, PA)	
May 27–30	<u>Panteria XXV</u>	Shire of Panther Vale (Thetford Center, VT)	
May 27–30	<u>Quest for Wit and Wisdom XXXVII</u>	Barony of Settmour Swamp (Pittstown, NJ)	
May 27–30	<u>War of the Roses</u>	Barony of Concordia of the Snows (TBD, NY)	
Jun 10	<u>Lions End Virtual Commons and Social</u>	Ætherial Lions End	
Jun 15	<u>Østgarðr Commons</u>	Ætherial Østgarðr	
Jun 17–19	<u>Les Beltaines XXXIII</u>	Barony of Havre des Glaces (Saint-Mathieu-du-Parc, QC)	
Jun 17–19	<u>War of the Pearls I</u>	Barony of the Bridge (Charlestown, RI)	
Jun 17–19	<u>Palio de Stonemarche</u>	Barony of Stonemarche (Lancaster, NH)	
Jun 24	<u>Opening of the Inne</u>	Shire of Coldwood (Peru, NY)	
Jul 1–3	<u>Northern Region Warcamp and Summer Thyng</u>	Shire of Glenn Linn (Greenwich, NY)	
Jul 7	<u>Whyt Whey Commons</u>	Ætherial Whyt Whey	
Jul 8	<u>Lions End Virtual Commons and Social</u>	Ætherial Lions End	
Jul 14–17	<u>Great Northeastern War XXXIV</u>	Province of Malagentia (TBD, ME)	
Jul 20	<u>Østgarðr Commons</u>	Ætherial Østgarðr	
Aug 12	<u>Lions End Virtual Commons and Social</u>	Ætherial Lions End	
Aug 17	<u>Østgarðr Commons</u>	Ætherial Østgarðr	
Sep 9	<u>Lions End Virtual Commons and Social</u>	Ætherial Lions End	
Sep 9–11	<u>Barleycorn</u>	Crown Province of Østgarðr (North Salem, NY)	
Sep 17	<u>Veisla Schola</u>	Barony of Concordia of the Snows (Scotia, NY)	
Sep 21	<u>Østgarðr Commons</u>	Ætherial Østgarðr	
Sep 23–25	<u>To River War or Not to River War</u>	Barony of Iron Bog (Mullica Hill, NJ)	
Oct 6	<u>Whyt Whey Commons</u>	Ætherial Whyt Whey	
Oct 14	<u>Lions End Virtual Commons and Social</u>	Ætherial Lions End	

Oct 19	<u>Østgarðr Commons</u>	Ætherial Østgarðr
Oct 21-23	<u>Goat's Inn: Winter is Coming...Again</u>	Crown Province of Østgarðr (Peekskill, NY)
Nov 11	<u>Lions End Virtual Commons and Social</u>	Ætherial Lions End
Nov 16	<u>Østgarðr Commons</u>	Ætherial Østgarðr
Mar 11, 2023	<u>Thélème at Penn Returns</u>	Bailiwick of Ivyeirust (Philadelphia, PA)

You, writing these events down in your planner:



Page with St. Matthew the Evangelist, Coronation Gospels. Early ninth century CE. Schatzkammer, Kunsthistorisches Museum, Vienna. ([Source](#))

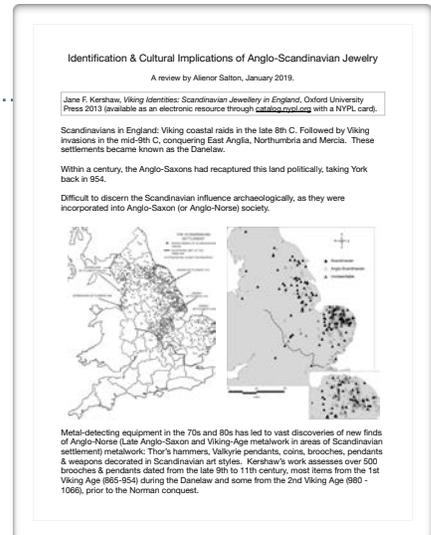
# Ars & Schola

Contact your Minister of Arts and Sciences for information on upcoming workshops and events, including the weekly Whyt Whey Saturday Night Solar.

## Anglo-Scandinavian Brooches

### Identification & Cultural Implications of Anglo-Scandinavian Jewelry

► A review by Alienor Salton, January 2019. Compares and contrasts between Anglo-Saxon and Scandinavian jewelry (mainly brooches), and draws conclusions about their respective dress and cultural implications.



◀ Lady Zahra al-Andalusiyya decided to do sketches of some Disney characters from ancient Greek mythology that didn't look like they fell off of a 90's runway.



Are you working on something amazing? Let your Chronicler know! Even if it isn't quite finished yet — you never know who you'll inspire.

# Vyillage Square

Welcome to the Vyillage Square: your space to chat about what's new (or old—we are the SCA), cool, exciting, funny, intriguing, thought-provoking, puzzling...anything you think other people in the Province should know. Have something to say? Share it with your [Chronieler!](#)



Miniature of the governor of Antioch sending a letter. Origin: Netherlands, S. (Bruges) Attribution: Master of the Flemish Boethius. (Source) *Ed. note:* earliest known rendition of pets Zoom-bombing gubernatorial functions

## Viceregal Polling Deadline

The deadline for Viceregal Polling is **March 15, 2022**. All ballots must be received, not postmarked by that date. If you are a registered member of the SCA, living in Østgarðr and have not received your ballot, please [reach out to the Østgarðr Seneschal via email](#).

---

## Diversity in the Historic and Modern Middle Ages

---

by Berakha bat Mira v'Shlomo & Lord Jon Chesey

*Ed. note: This article has been truncated to fit into this newsletter. Please [click here to read the full version](#).*

The Middle Ages in popular imagination tends to be filled with knights in shining armor rescuing maidens from castles. It's a Hollywood trope borne of Victorian romances, and as a result is highly centered on a fictionalized and white-washed idea of European history. And it isn't true.

People have always travelled, which means that multicultural and multi-ethnic cosmopolitanism is

not a modern creation. Medieval cities like London, Tenochtitlan, Paris, Timbuktu, and Istanbul resemble their modern counterparts more than we might initially assume. Then, as now, cities were hubs for trade, immigration, and cultural exchange. Archaeological evidence, written documents, and period art all depict a world as interconnected and vast as the one we live in today. Medieval Europe was both culturally richer and more diverse than we often give it credit for.

Sprawling trade networks and migrant communities have been documented since the Bronze Age. Buddhists have had a presence in Europe since the 3rd century BCE due to the far-reaching conquests of Alexander the Great. A syncretic form of Greco-Buddhism originated a century earlier in Bactria, and spread as far as the Black Sea. Buddhist art and imported Persian silks were also excavated from Viking burials, indicating that both people and goods traveled between Western and Northern Europe and Central and South Asia for centuries. Vikings also had peaceful interactions with the Islamic world, as noted by Ahmad ibn Fadlan when he met with a group in the 10th century and witnessed for himself a Viking ship burial.

Rome, with its vast empire, was also quite the multicultural melting pot. Jewish communities in Rome itself were present and established in the early first century—and in fact the expulsion of that very community is noted in no less than four contemporaneous sources, indicating that then, as now, multiculturalism was not always harmonious.

Yet, despite sometimes uneasy ethnic integration within the empire, Rome's multiculturalism went all the way to the top. Philip the Arab was a Roman emperor, and the Severan dynasty had maternal roots in Phoenicia—what is now Lebanon and Syria. Trade routes between Rome and China were well-established, and where trade goods go, often entire communities follow. It would therefore be plausible to imagine a Chinese trading family setting up shop somewhere in Roman Europe, as it would be to imagine a Roman family setting up shop on a trade route to China—or members of either of these civilizations setting up shop in South Asia.

Nor did trade between Europe and Asia cease when Western Rome fell. Thanks to both religious pilgrimage and the Crusades, it was not unusual



The Helgo Buddha statue, found in a Viking Burial mound from the sixth century. In the collection of the [Swedish History Museum](#).

for medieval Europeans to settle permanently in the Levant or people from the Middle East and North Africa to travel to and settle in Europe. This ultimately resulted in lasting mutual impact on cuisine, art, politics, and architecture—and in some cases, even on the naming conventions of immigrant communities. This kind of interconnectivity is more common than we think, and when it comes to the eastern Mediterranean, travel and cultural exchange is as old as civilization itself.

Waves of immigration are not limited to the Silk Road and the Mediterranean basin. Hungary was settled by Turkic tribes in the 8th century, the Magyars in the 9th century, then invaded and settled again by the Mongols in the 13th century. The Jász people, a recognized sub-group, are an Iranian people who came from Ossetia, and have

lived in Hungary since the 13th century. A country we normally think of as “simply European” is in fact a very rich cultural and ethnic melting pot!

While Marco Polo is arguably the most famous 13th century European Silk Road traveller, he was far from the only one of his kind. European migration to China was well-established in the 13th and 14th centuries, following Byzantine contacts with China and the Mongol empire, all carrying on the tradition of earlier Hellenistic trade and contact with South and East Asia.

Although we usually think of national borders as hard boundaries, the lines between Europe and the Middle East were anything but static. While we normally think of the Ottoman empire as quintessentially Middle Eastern, at its height in the 16th century, the empire spanned three continents, including not just Turkey and the Levant, but much of North Africa and most of eastern Europe, with its most eastern province located in Aceh in what is now Indonesia.

Ottoman Europe included most of the southeastern part of the continent, including Serbia, Romania, Albania, and Hungary. Janissaries, elite and highly respected crack soldiers in the Ottoman military, were as a general rule taken from these Christian European communities.

Trade and war with Poland was the norm for the Ottoman empire, and trade and war with the Republic of Venice was similarly common. As always, where trade goes, people follow—it was not unusual to find Europeans settled permanently in the heart of the Ottoman empire, nor Ottomans living abroad in Europe and Asia for similar reasons.

*Where trade goods go,  
often entire communities  
follow.*

While popular culture would have us think of historic Europe as being a mostly white, Christian enclave with a couple of Jewish communities scattered about, entire portions of Europe have long been anything but. Al-Andalus consisted of most of the Iberian peninsula and was ruled and populated by Muslim North Africans from 711 to 1492. A culturally and intellectually rich society, al-Andalus was an ethnically and religiously diverse mixture of Christians, Jews, and Muslims. It produced famous astronomers, poets, and artists with intellectual centers in Cordoba, Seville, and Toledo drawing scholars from

across Europe and the Mediterranean. In the Toledo School of Translators, Christian scholars worked on Latin translations of major Islamic astronomical texts such as Greater Introduction (to Astrology) by Abu Ma'Shar and Al-Farghani's On the Science of the Stars in the 12th century.

The Jewish Golden Age in Spain produced scholars and philosophers and linguists whose names remain influential today, such as Samuel Ha-Nagid, Moses ibn Ezra, Solomon ibn Gabirol, and Judah Halevi. Also part of the Toledo School of Translators, Iberian Jewish scholars worked to translate Arabic texts into Romance languages as well as translating Greek and Latin texts into Arabic, an intellectual venture that had lasting impact on the scholarship of Europe and the Mediterranean.

Andalusian art and architecture influenced the Church as well; the pointed arch, a common feature in Western Gothic church architecture, ultimately entered Europe via the Muslim communities in Sicily and Iberia. The intellectual



"The Adoration of the Magi" stained glass window by Master of the Holy Kindred (c1500) depicting a Black magi.

glories of al-Andalus continue to have a lasting impact on the rest of European society.

The Emirate of Sicily was also a Muslim kingdom in Europe, which lasted from 831 to 1091. Similar to al-Andalus, this kingdom was a comparatively tolerant society with a rich tapestry of cultures and a strong intellectual tradition. The Arab-Norman architecture developed during this time period remains a much-beloved cultural legacy of the island today. The Schola Medica Salernitana was the first medical college of its kind, and was founded in the 9th century. Relying on both Greek and Arab medical texts, this school produced the finest doctors on the entire continent, and was one of the only ones to train both men and women.

The Islamic empires in the Middle East also established trade routes to South and East Asia and Africa, along with exchanging war and trade with European kingdoms. Ibn Battuta travelled across North Africa, Somalia, the Swahili Coast, Arabia, Iraq, Iran, Anatolia, India, China, Timbuktu and the Kingdom of Mali, altogether traveling more than renowned medieval travellers Marco Polo and Zheng He.

African empires, including the Christian kingdoms of Nubia and Ethiopia, were also flourishing during this time. Trade between Central and Southern Africa and Europe was often enough directed via Middle Eastern intermediaries, but the richness of these kingdoms were known directly to European powers as well.

In one particularly odd example, in 859, a force of 62 Viking ships defeated a Moorish military force in the emirate of Nekor, in what is now the city of Rif in Morocco, when they took umbrage against being told to stop pillaging. They hung out for about a week, then sailed back to Spain and eventually up the coast back home.

The Kanem-Bornu empire in central trans-Saharan Africa was established around the year 700, and became known to Arab geographers soon after. Europeans were mapping Ethiopia and the Congo by the 15th century, which set the stage for later colonial projects, including the slave trade. Portugal established trade routes all along the West African coast and into interior and southern Africa, including the Kingdom of Zimbabwe.

**[Click here to keep reading the full essay by Berakha bat Mira v'Shlomo and Jon Chesey »](#)**

## Some Thoughts' on Cultural Appropriation

by Anonymous

Dear E-Horse,

Cultural appropriation comes in many different forms, and there are forms that are unambiguously bad: white people in blackface, gratuitous dreadlocks, Urban Outfitters.

I'm not talking about those.

There's an ongoing discussion in the SCA, as well there should be, about how we should approach non-European history. In the SCA, people adopt "personas" in which they interact with each other at events. This persona represents an area of interest or expertise for the person wearing it, but it is not strict. A SCAdian with a 12th-century Irish persona could easily dress in 12th-century Irish garb, sew three 15th-century Ottoman jackets, and win A&S Championship *as their Irish persona* if they wanted to. And they didn't need to become an expert in Ottoman history to do so — just sew the jackets. This is part of what makes playing in the SCA so much fun — the possibilities for artistic, intellectual, physical, and scholarly pursuit are literally endless.

And according to my definition of cultural appropriation, this isn't it. Our hypothetical SCAdian is 1) not personally benefitting materially or monetarily from either Irish or Persian culture, except insofar as they enjoy studying them; and 2) being respectful and curious as opposed to idealistic, cherry-picking, or exotifying.

When the SCA was founded it was a group of white people who thought it'd be fun to enact a Victorian fantasy version of European history. But as more (and more diverse) people started playing, it opened up to so much more. And this is a great thing! Now we strongly and loudly promote the idea that the Middle Ages didn't only happen in Europe, but there was an entire globe at the time, full of all kinds of people doing all kinds of interesting things! Certainly I would not tell someone with Japanese ancestry who wanted to play that they couldn't play their own culture during our time period. And I wouldn't want to bar anyone, or their scholarship, because their interest happens to be in Bronze Age Nunavut — even if they themselves were from Kansas.

But at the end of the day, you'd still have a white person dressed up like an Esk\*mo, and I don't know if that will ever feel okay to me.

What's the difference between that, and our Irish-persona'ed friend dabbling in Ottoman fashion? Is the SCA one long, drawn-out exercise in cultural appropriation?

One could argue that all of this is, of course, mostly harmless — these transgressions, if transgressions they be, are pretty mild and the SCA is still a pretty small-niche group in the grand scheme of things. No one is living or dying, or even really being inconvenienced, by these events.

But these things are always part of much-larger patterns. There's a reason why it's wrong for a white person to wear a Native American headdress, and it doesn't stop being true just because we are playing. We can't check reality at the door of an event. Nor, I would argue, should we try.

There's a not-unimaginable world in which a photo of me and all my friends in garb goes viral on the Internet, and all sorts of people see it who have never heard of the SCA and to them, I'm just another white person playing dress-up with a culture that isn't mine.

Is interest and enjoyment reason enough to try and physically embody something I'm not? Is it enough for me to know that I did it from a place of respect and genuine interest? Or is that just exotification spelled differently?

I don't know the answers to these questions. Do you? I suspect no one does, really, and anyone who thinks they do doesn't fully understand them.

But I would like to talk about it.

I expect the way I play in the SCA will likely change over time, as my views on this topic shift and change, as views are wont to do. I hope you all can be patient with me when I mess up, and know that I am acting in good

faith. (And I hope I can be patient with myself, too, when I look back on photos from several years and several views ago and cringe.) And I promise I will try to be patient with you, too, and assume that you are also acting in good faith.

There's a world—hopefully a not-unimaginable one—in which all of these issues are moot. All cultures, races, ethnicities, religions, and people are treated as equally valuable and worthy of study; uneven power dynamics between them are non-existent. What choice one makes of scholarly or creative pursuit bears no further implication or responsibility, save that of honesty and honor, which apply equally to all. We look at history with clear eyes, acknowledging the evil and the harm that was done and honoring what is true. No one tries to check reality at the door, because no one needs to—because reality is just as good as the game, and will enrich it rather than distracting from it. We uplift each other in our knowledge and our creativity, daring each other to explore and try and discover and learn.

Maybe this world is the Dream we all keep talking about.

*In service to the Dream,*

*Anonymous*



## Herein Listed are the Officers of Østgarðr:

Viceroy	Il-Kha'an Suuder Saran	Archery	Lady Arnbiorg 'Helga' Niálsdóttir
Vicereine	Il-Khatun Lada Monguligin	Fencing	Lord Alexander MacLachlan
Seneschal	Lord Nagashima Ichiro Ujimichi	Youth Marshal	
Exchequer	Lord Francisco de Braga	Minister of Lists	Lady Marion of York
Herald	Dama Drasma Dragomira	Webminister	Lord Friderich Grimme
Châtelaine	Armiger Catelin Straquhin	Chronicler	Lady Zahra al-Andaluzia
Chancellor Minor	Lady Kunigunde Weidemann	Chamberlain	Baron Ian of Clan Mitchell
Minister of Arts & Sciences	Randve L'il Hammar	Historian	Mistress Sofya Gianetta di Trieste
Knight Marshal	Lord Ervald LaCoudre Edwardson the Optimistic	Social Media Coordinator	Lord Albrecht Anker

Seneschal of Brokenbridge	Lord Ragnarr Bláskegg
Seneschal of Whyt Why	Hlafdige Alienor Salton, ka Piglet
Seneschal of Lions' End	Nagashima Ichiro Ujimichi

## Herein Listed are the Provincial Champions of Østgarðr:

Armored Combat	Baron Pádraig Ó Brádaig	Arts and Sciences	Lord Ragnarr Bláskegg
Fencing	Laird Leo MacCullan	Bardic	Lady Evelyn de Trees
Archery	Marin il Gondolier	Youth Combat	Finnbjorn Ægirson
Thrown Weapons	Lady Raymonda the Second		

