


ATLANTIA'S FORESTRY GUILD // WINTER 2024-2025 // VOL. 4 ISSUE 2

# Hurst & Horn

SOLSTITIAL NEWSLETTER FOR THE KINGDOM OF ATLANTIA ROYAL FORESTRY GUILD

A detailed medieval-style illustration of a castle with two prominent towers and a central gate. The scene is set in a snowy, winter landscape. In the foreground, several figures are depicted: a man in a red and white robe with his arms raised, a man in a brown tunic and green hose, and a woman in a blue dress. In the background, a man on a horse and another man on foot are visible. The overall style is reminiscent of a fresco.

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Detail from “January” fresco by Venceslao (1391-1407; Castello del Buonconsiglio, Torre Aquila, Trento, Italy)



# Wreathate

Missive from the High Warden

Greetings, keepers of the green!

I want you all to know this is the final newsletter, for now at least. In the coming year, we are going to try switching to more frequent blog posts on the guild website ([karfg.atlantia.sca.org](http://karfg.atlantia.sca.org)) instead. We all know that all great things must come to an end and that growing and adapting is a part of life, and while I cannot say what the future will bring, I want to thank everyone who has submitted articles and pictures throughout the years. I also look forward to seeing your future adventures in our new format and hope others will find them just as inspiring!

Speaking of adventures and inspiration, I want to talk about Seasonal Affective Disorder (SAD). It is easy to get discouraged in the wintertime with it being cold and daylight being short. As the days shorten, it is vital to stay busy and fill your time with

activities. You can accomplish this by taking a 15-minute walk outside, making plans with friends, or picking up a new hobby. Winter is not a time to grow stagnant; instead, take time to rest and make preparations for the return of growth and green in the spring!

In your service,  
High Warden Morgot Morgan



# Campout in the Forest of Fenwald March recap

November 1st - 3rd, 2024

BY ELIAS DE BIRTON, FORESTER

Hrothric and Felipa, Lord and Lady of Fenwald March, hosted a by-foresters, for-foresters campout on their property over the first weekend of November. The location, while in Atlantia (about 20 miles south of Winchester, VA), is very close to the border with Æthelmearc, so foresters from both kingdoms were invited to attend. The event was a loosely structured affair (as many forester gatherings are), with the goal of sharing knowledge, demonstrating skills, and working on projects for the Æthelmearc Foresters Challenge ([aethelmearcforesters.weebly.com/the-long-trail/aethelmearc-forestry-guild-challenge-2024-2025](http://aethelmearcforesters.weebly.com/the-long-trail/aethelmearc-forestry-guild-challenge-2024-2025)).

Friday was dedicated mainly to settling in, with some chatting around and cooking over a campfire. Hrothric and Felipa were wonderful hosts, Křišťan Věstonice made sure everyone was well fed (as usual) and Eoghan of Ferns and I compared notes on gear. Friday night was cold and blustery, so those of use using period kit had the opportunity to put it to the test. A few of us were woken up by a noise no one wants to

hear when sleeping out-of-doors – the (thankfully distant) sound of a tree falling in the wind. It was a good reminder to always check for widow-makers before setting camp!

On Saturday, Warden Will of Liddesdale arrived and, after setting up his camp, facilitated Hrothric and Felipa's taking of the Forester's Oath. The remainder of the day was a delightful mix of socializing and learning, with folks sharing knowledge as



*Taking the Atlantian Forester's Oath*



topics came up in conversation. Hrothric and Benjamin Hackewode (who was able to join us for the day) started fires with flint and steel, Felipa demonstrated a method for preserving eggs, and Eoghan and I joined Hrothric as he did some bushwacking around the property, identifying plants and gathering tinder bundle materials along the way. By the end of the day, both Hrothric and Felipa had demonstrated the skills necessary for the rank of Underforester and were presented their oak leaf tokens (donated to the guild by Křišťan). The evening was spent around the fire with good food and company.

Saturday night was thankfully less blustery than the night before, but the temperatures dropped close to right around freezing. I

think all of us were thankful for our woolens! Sunday morning brought frost on the grass, so a fire and coffee were the first order of business before breaking camp. Blankets were rolled, baskets were packed, and farewells were said, but with the common refrain of eagerly anticipating the next gathering at the Forest of Fenwald March!



*Accommodations for the weekend set up (left) and broken down (right) into a compact, but very heavy pack*





*Left: Benjamin Hackewode carefully provides air to a spark driven from a steel and caught on charcloth*



*Right: Eoghan of Ferns plays panpipes in his camp between two red cedars*



*Left: Elias de Birton makes a warm trail-style breakfast on a cold morning*



# Hobbiton: A Buckston Birthday recap

November 15th - 17th, 2024

Greetings on this crisp autumn morning! My name is Frixco Osnath, Royal Forester of Windmasters Hill, and Middle Earth Ranger. During this cold Beaver Moon I traveled to Middle Atlantia, to celebrate the birthday of Buckston-on-Eno, Hobbiton Style. What is Hobbiton Style? Well, Concerning Hobbits...

*Hobbits have been living and farming in the four farthings of the Shire for many hundreds of years. They are quite content to ignore and be ignored by the world of the Big Folk – Middle Earth being, after all, full of strange creatures beyond count. Hobbits must seem of little importance being neither renowned as great warriors, nor counted among the very wise. In fact, it has been remarked by some that the Hobbits' only real passion is for food. A rather unfair observation, as "we have also developed a keen interest in the brewing of ales, and the smoking of pipe-weed. But where our hearts truly lie is in peace and quiet, and good tilled earth. For all hobbits share a love of things that grow."*

- Written on the 22nd day of September in the year fourteen hundred by Shire-reckoning at Bag End, Bilbo Baggins

For this event I created a Forester Kit, and this was the first time taking it on an adventure. It is quick to set up and down, (only an hour), which is unusual compared to my huge SCA encampment, which is full of furniture, rugs, and other glamping luxuries and seems to take several hours to set up and break down.

In the picture below, you can see that this small ranger kit includes a tarp tent set up. This is impregnated linen/Oil cloth, (actually a painted canvas drop cloth painted red iron oxide) that I made. When this small shelter is pitched it is a perfect triangle 10 ft long. Similar to a plow point configuration but with a closure on one side. It is also similar to a miner's tent, but a triangle instead of a square. A walking staff or spear will hold it up, or I can tie it to a tree. I was amazed at how warm the canvas was compared to modern nylon tents. The night got down to 40 degrees with a cold dragon breath fog that dropped a heavy dew on everything. I was very comfortable and warm.







Next is a leather bushcraft bag (above). It holds my hatchet, folding saw, gloves, hemp rope, and seax (bowie knife). Currently it is holding a bag worth of twigs for my hobo stove that heats my tea, coffee, and stews.

A thrift store picnic basket holds my feast gear, or anything I need to take into the Green Dragon Inn. Cutlery, wooden bowl, linens, gorp, apples, cheese, smoked meat, and Lembas/Laketown Cram (hardtack).



One thing to note is the bottle holders. Originally it was designed for 2 bottles of wine or mead. Instead, I use them to hold 2 bottles of sekanyabin or Oxymel/ switchel. A sweet syrup and vinegar combo sort of like Medieval Gatorade, it is more hydrating than wine or mead, and 1 oz per liter of water goes a long way. Two bottles of concentrate is more than enough for a weekend event, or heavy hiking and Adventuring.

I also made a Bannock board. I use this around the bonfire to bake about a dozen small Bannock breads, (Lembas breads). I can also sit on the boards and do meal prep, or carving, woodcraft projects. It is a good, hard, relatively clean surface. Think of it like the side of your cart or top to a crate.

Next is my heraldry - two white antlered coneys, (boxing mad March hares). What is flying today is a small banner with just my badge.

Last is carved sign I made for the Hobbiton A&S competition in the category for the race of Men. I made a sign for the Green Dragon Inn, a pavilion for the Brewery's guild and a warm spot at the end of the event for lively conversation among adventures. The sign was carved, then burned, then painted, as seen in the game, Lord of the Rings Online. I won the A&S and received an amazing knife at court that evening.



During the event, I helped fellow Forester Lorelei Greenleaf and Lady Merwenna with a tree ID walk and a stone throwing range for hitting goblins, Hobbit-style. There was also a class on medieval kitchen gardens. I talked up the virtues of the Forestry Guild to anyone who would listen, and received several comments on my camping arrangements. A few people said they would look into the Forestry Guild and wanted to join.

I had a wonderful time, and my Forester tent and skills worked as planned. I am looking forward to more adventures using my Forester Skills. Until next time, I will see you in the green.



# Viking-age Wood Turning

BY EIRIK GRALÓKKR, FORESTER

One of the interesting yet also frustrating things about the late Migration era and subsequent Viking age in northern Europe is that there are very few written sources from the period. When considering agriculture, forestry, and related aspects of day-to-day living, one must infer a great deal and combine bits of evidence from a wide variety of sources to decide whether the later-period practices that we know more about were also taking place in the same manner during these earlier eras. Everything from pollen records to artistic depictions in various media to the contents preserved in outhouse pits can be informative. I've been reading and thinking about these kinds of evidence for some time, and thought I would share some of the more interesting parts of my initial and still very early-stage learning relative to forestry in this period and specifically to the making of wooden bowls.

In Viking-era Iceland, the forested areas that originally covered some parts of the island were fully eliminated within a couple of generations of the island's settlement. This rapid loss of the Icelandic forest likely was due to a combination of human use and browsing by domestic

livestock (especially sheep) on any new tree growth. In contrast, in most other regions in the Viking era it appears that the local forest resources likely were more sustainably managed. In York, for example, Morris (2000) observed that each craft's traditions carried their own preferences for wood sizes, species, and forms; as such, these resources "are inevitably linked at any period with the history of woodland exploitation and management. It is important to view woodland as an owned and managed resource" (p. 2101). It also helps that in less northerly locations trees tend to grow more quickly, and unmanaged land in these areas tends to return to forest on its own so long as there are even a few other trees nearby to provide seeds. And there also were both extensive trade networks that facilitated the movement of goods, and many individuals who moved seasonally following agriculture, fisheries, and animal migrations.

Archaeology offers some of the most direct evidence of daily living practices. In sites where preservation conditions were fortuitous and excavations were careful, a tremendous amount of evidence of daily life has been preserved. Considering forestry and specifically wood products, we know a lot about not only what kinds of wood were used for various items but also that some items were produced in specialized centers and in typical forms. In period in densely



settled towns like York, Hedeby, or Dublin, to find a selection of shoes, metallic bling, or any of the dozens of wooden items one might need, one would likely have visited a particular street or block where production of these items took place.

Morris makes an interesting distinction between timber (large material obtained from individual trees, such as posts and beams used in building structures) and wood (pieces usually less than a foot in diameter and produced by coppicing or pollarding). Timber requires replanting after harvest and may take 100 years or more to replenish depending on the species, while wood can be harvested sustainably after only a few years because it does not require replanting.

It is not only the finished items themselves, but also the waste created via their production, that gives additional clues to the structure and process people followed. Production waste, such as characteristic cores from the production of lathe-turned bowls, show that these were being produced in towns in addition to their likely production by itinerant crafters directly in the forested areas where the wood was harvested. While most waste from producing wooden items likely was tossed into the nearest fire or reused in other ways, a substantial amount of it also made it into

the archaeological record. In the case of turned wooden vessels, hundreds of core waste pieces have been found at York; they show that alder was the preferred wood for making such bowls, with field maple the next most common choice.

I recently took a short class on the basics of lathe turning and I have rough turned a few bowls. The process starts with splitting a bowl blank out of a short, wide log. This must be done soon after felling the tree, to minimize the radial cracking that occurs as the wood dries and to avoid damage by the various wood-eating insect larvae and decay fungi that start their deconstruction work shortly after a tree comes down. Bowls at York appear to typically have been oriented with the sapwood on the bottom and heartwood at the rim, which Morris says makes the rim less likely to crack; I suspect it also is a better fit between the shape of the tree section and the shape of the bowl, resulting in less wood removal to produce the finished product.

The wood is rough turned while green (because it also is softest and therefore much easier to work before it dries!) then (in modern practice) is set aside to dry very slowly over the course of half a year or more. The vessel walls are left around an inch thick at this point. As the rough turned blank dries, it shrinks more in some





directions than in others, usually resulting in a now-oval bowl. Once it's dry enough, it is turned a second time to make it round again and to thin down the walls to the finished dimensions. As can be seen from the big cracks on the top edges of my bowl in the photo, including the center of the log in the bowl sides is risky, because wood does not like to shrink evenly around what was originally the center of the tree. The center of the tree here passes through both sides, from front left to back right of the bowl. This bowl was a practice piece using a section from the base of a sweetgum tree I had cut down in my yard, so it was marginally large enough to make a bowl this size to begin with. Still, it made a good learning experience for using the lathe and its tools, and now it also makes a good illustration of how wood shrinks as it dries. The core waste was a small, solid, teacup-shaped piece cut out from the inside of the bowl; while I kept it thinking it would be a good supplement to

the information about the finds from York, I misplaced it somewhere before I was able to take a photo. The same thing seems to have happened to many of the ones in period, leading them to be found a thousand years later and included in the York report.

Early-period and medieval wood turners typically used a pole lathe and held the piece between centers—pointed pieces at each end, usually of iron, between which the work spins in alternating directions—under the power of a foot pedal and an opposed springy pole overhead. The cord that connects the spring pole and the foot pedal may be wrapped directly around the workpiece for turning spindles between centers, or it may drive a mandrel that is



*A pole lathe in a 13th century miniature (Bibliothèque nationale de France, Département des manuscrits, Latin 11560, fol. 84r)*



friction fit on one end or the other of the workpiece, using the cord wrapped around the mandrel to turn the workpiece. On modern motorized lathes, bowls now more typically are held securely in a three- or four-jaw chuck that is driven directly by an electric motor, a setup known as face turning. To provide additional holding power a live center (which turns on bearings with the work) or a dead center (which is fixed to the bed, as used on the pole lathe; its pointed end digs slightly into the work) may also be used at the opposite end of the work from the chuck.

Interestingly, Morris documents that at least six different types of attachment at the face plate end have been documented from sites across England, which suggests that people even then were searching for a more secure way to attach turning blanks to the lathe. I can say based on my limited turning experience that it is entirely too exciting having a big heavy chunk of wood come flying off the lathe because it came loose from the chuck while being turned! Modern lathe tools still look quite like their early equivalents, though today they too are made of more consistent materials; these make up for being much harder to sharpen by requiring resharpening much less often than their ancestors did.

There are countless resources out there for

anyone interested in exploring and recreating these forestry-related topics. At over 400 pages, the Morris source I've cited here is extensively documented with details about everything from tools and pole lathe turning techniques to illustrations of over 1,500 findings from the site, making it a great place to start for those who enjoy reading about such things. It is available online (see link below).

#### Reference

Morris, C. A. (2000). Craft, industry and everyday life: Wood and woodworking in Anglo-Scandinavian and Medieval York. Fascicule 13 in P.V. Addyman (Ed.), *The archaeology of York, Volume 17: The small finds*. Council for British Archaeology. [https://www.collections.yorkarchaeologicaltrust.co.uk/files/original/74502/GB2837-PUB-AY-17-13\\_Wood-and-Woodworking-in-Anglo-Scandinavian-and-Medieval-York\\_C-A-Morris\\_web.pdf](https://www.collections.yorkarchaeologicaltrust.co.uk/files/original/74502/GB2837-PUB-AY-17-13_Wood-and-Woodworking-in-Anglo-Scandinavian-and-Medieval-York_C-A-Morris_web.pdf)



# A no-knead bread to bake over the coals

BY ELIAS DE BIRTON, FORESTER

## Ingredients:

- 4 cups of flour
- 2 cups of cold water
- 2 tsp (ish) salt
- 1 tsp (ish) yeast

## Equipment:

- 2 gallon size zipper bags
- A large square of parchment paper (not wax paper!)
- Dutch oven (I use a 12" Lodge)
- Surface for dough to rise

As is hopefully obvious from the equipment list, this is not a medieval bread recipe! It is, however, a very convenient method to use when everything needs to be tossed into a car before and after an event, a kneading surface might not be available, and clean-up needs to be relatively simple, as well as water- and space-efficient. It also makes a pretty respectable loaf of bread!

Before leaving for an event, mix the flour and salt in one of the gallon-size plastic zipper bags. I then like to put this bag and the rest of the required ingredients and equipment (a packet of yeast, the other

zipper bag, a folded square of parchment paper, and a large wooden bowl) into my Dutch oven for transport.

The evening before you want to bake the bread, add the water and yeast to the other zipper bag, then seal the bag and mix. I like to use yeast that comes in a packet for convenience, but not the whole packet is used in a single batch of this dough. I fold the packet and clip it shut, but you could also make a few more batches of dough! Once the yeast is mixed into the water, transfer the dry ingredients into bag with the wet ingredients. I find that it's easiest to evenly mix everything if I do this with three or four additions, massaging the bag between each one, rather than adding all the flour at once. A very wet, sticky dough will form, at which point you can seal the bag with a lot of air inside and leave it to sit (somewhere where critters can't get to it!) overnight.

The next day, prepare to bake your bread by getting a fire going so it has time to burn down to coals (boiling water for morning coffee over the fire is optional, but recommended) and setting up a place for the dough to rise out of the bag. My preferred method for this is to crumple and uncrumple the parchment paper a few times so it better takes the shape of a container, then using it to line a large wooden bowl



with a fair amount of extra sticking out over the sides. Once your landing zone is prepared, remove the dough from the bag. I find it easiest to turn the bag inside out and let the dough “plop” out onto the parchment paper. It will look... uninspiring at this point, but it should largely hold together and you should be able to smell a bit of fermentation. I don't bother try to shape the loaf beyond letting the bowl coax it into a something like a round, but if you do, be sure to flour your hands well!

Let the dough rise out of the bag for an hour or so - if it's cold, placing by the fire to warm gently will help. Once you've got a good amount of coals, place some under and on top of your Dutch oven so that it can pre-heat. When it's time to bake, use the



*This sufficiently pre-heated Dutch oven was hot enough to instantly char the parchment paper*

parchment paper as a sling to (carefully!) place the dough into the (very hot!) oven.

To bake the bread, clear a spot in the fire for the Dutch oven. Very few coals should be placed under the Dutch oven (maybe five or six); most of the heat should come from the top to avoid burning the bottom of the bread. After covering the lid in a layer of coals, let the bread bake for about 45 minutes (give or take), refreshing coals as needed. Check occasionally to see how things are coming along, and once the bread looks done, turn it out of the oven (again, carefully!) and tap the bottom - if it sounds hollow, it should be done! Let the bread rest for 15 minutes before cutting into it.



# Upcoming Event: Learning Equestrian, Agricultural A&S, and Forestry Symposium (LEAFS)

*April 24-27, 2025*

BY EPY PENGELLY, ARMIGER  
CO-EVENT STEWARD

Learning Equestrian, Agricultural A&S, and Forestry Symposium (LEAFS) is set to take place in late April at the Patuxent River Park in Upper Marlboro, MD (and while it didn't make it into the acronym, coursing will also be showcased at LEAFS)! The best way to think about this event is as a kind of "outdoors university", where individuals can come to learn more about the skillsets and history of their favored outdoor activity. The event takes place from a Thursday afternoon through a Sunday morning, so there will be lots of opportunities to sit and learn. If sitting isn't quite your style, though, we are looking forward to using Patuxent River Park's trails and fields for naturalists walks for local flora and fauna identification! In addition to classes, we are hoping for solars, swaps, meet ups, panel discussions, and more. Since this event is focused on learning, we are not anticipating on having any competitions – we want this to be an event where people walk away going "Wow! I tried this new thing and had fun!"

That being said, the event will only be as successful as the people who join us! We need you to help sign up to teach a class, host a panel discussion, lead a walk, and more! Noble Elias de Birton kindly agreed to help organize the Foresters before the event, but we are also still looking for a day-of (or, rather, event-of) contact for the Foresters. You can sign up to volunteer in any capacity with [this form](#).

Patuxent River Park is a site regularly used by the Atlantian Baronies of Lochmere and Storvik. It is the regular site of Battle on the Bay and Storvik Novice, and is where Spring Coronation 2023 took place. We can't wait to explore the trails on this site! Camping is available, and many meals will be available to purchase on site. The flushing restrooms on site are wheelchair accessible.

The website is going to have an overhaul soon, but can currently be found [here](#). If that link doesn't work, go to the [Highland Foorde website](#) and select LEAFS from the Events drop down menu. You can pre-register for the event on [SCORES](#).



Volunteer form URL:

[highlandfoorde.atlantia.sca.org/leafs-volunteer-form/](http://highlandfoorde.atlantia.sca.org/leafs-volunteer-form/)

Event website URL:

[highlandfoorde.atlantia.sca.org/leafs/](http://highlandfoorde.atlantia.sca.org/leafs/)

*[Image Description: There is an outline of a maple leaf; within the maple leaf are hand drawings of a horse head in profile, a mulehead in partial profile, a dog head in profile, conifer trees, and wheat stalks. Surrounding the drawing in Gothic script reads "Learn Equestrian, Agriculture, Forestry Symposium, April 24-27, 2025".]*

Thank you to The Honorable Lady Gesa van Wellenstein for the graphic!



## Other Upcoming Events

Various officers are planning to attend the following events and may be available for oaths or skill displays:

**Twelfth Night:** January 11, 2025 in Newport News, VA

**University of Atlantia (virtual session):**  
February 1 - 2, 2025

**Ymir:** February 21 - 23 in Ellerbe, NC

**Kingdom Arts & Sciences:** March 1, 2025  
location TBD

**Spring Coronation:** April 5, 2024  
location TBD

See <https://atlantia.sca.org/calendar/>  
for information on these and other events.



## Contact Information

### Guild websites:

<https://karfg.atlantia.sca.org/>

[https://www.wiki.atlantia.sca.org/index.php?](https://www.wiki.atlantia.sca.org/index.php?title=Kingdom_of_Atlantia_Royal_Forestry_Guild)

[title=Kingdom\\_of\\_Atlantia\\_Royal\\_Forestry\\_Guild](https://www.wiki.atlantia.sca.org/index.php?title=Kingdom_of_Atlantia_Royal_Forestry_Guild)

<https://www.facebook.com/groups/AtlantiaRoyalForestryGuild>

<https://www.youtube.com/channel/UCvryzA24YqXKsbiamMcsZGg>



The Atlantia Forestry Guild is devoted to research, recreation, and education of forestry and outdoors skills regarding no trace camping, protecting the green spaces, self-reliance, wood craft, camp craft, bush craft, overland travel, inland water travel, outdoor cooking, survival, and other outdoor and primitive skills all in period fashion. It is the purpose of guild to research, recreate, educate and demonstrate historical tools, methods, equipment and techniques for living, camping, traveling and cooking, in the outdoors or in wilderness locations.

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Editor: Interim Chronicler, Elias de Birton

For questions about articles or the guild, please contact us at [atlantiaforesters@gmail.com](mailto:atlantiaforesters@gmail.com)

Cover image: Detail from “January” fresco by Venceslao (1391-1407; Castello del Buonconsiglio, Torre Aquila; Trento, Italy)

Layout by Isobel of Carnewyth using Canva