

Summer, A.S. 27 (55)

2020 Edition

AXEMOOR BAYOU TAPESTRY





From the Crown of Gleann Abhann

Unto the populace of Gleann Abhann do We, Caillin and Danielle send greetings, and well wishes.

We continue to monitor the rather fluid state & local regulations regarding gatherings to determine what effect it has on our activities.

The state of Mississippi has put out pretty clear guidelines recently regarding the resumption of sporting events, as well as any 'outdoor activities' that allow for gatherings of up to 50 people outdoors without social distancing.

Therefore, we are lifting the restrictions on local group martial activities in that state, with a suggestion to follow 'best practices' for social distancing when possible. If your local area within Mississippi has more restrictive regulations, we would ask that you follow those. We would also recommend the practices be for participants only, as much as possible. There are currently no regulations restricting out of state visitors to Mississippi.

We are unaware of any statewide regulations in Arkansas, Louisiana, or Tennessee specifically allowing sports, or non-social distanced activities at this time. Arkansas specifically prohibits 'martial arts' activities.

If you feel that your local regulations are allowing close-contact sport-like activities in public areas (parks, etc), you may contact Our earl marshal, Sir Drogo.

Caillin & Danielle, King & Queen, Gleann Abhann

Plague Doctor Mask
Traceable Sewing Pattern
By Sara

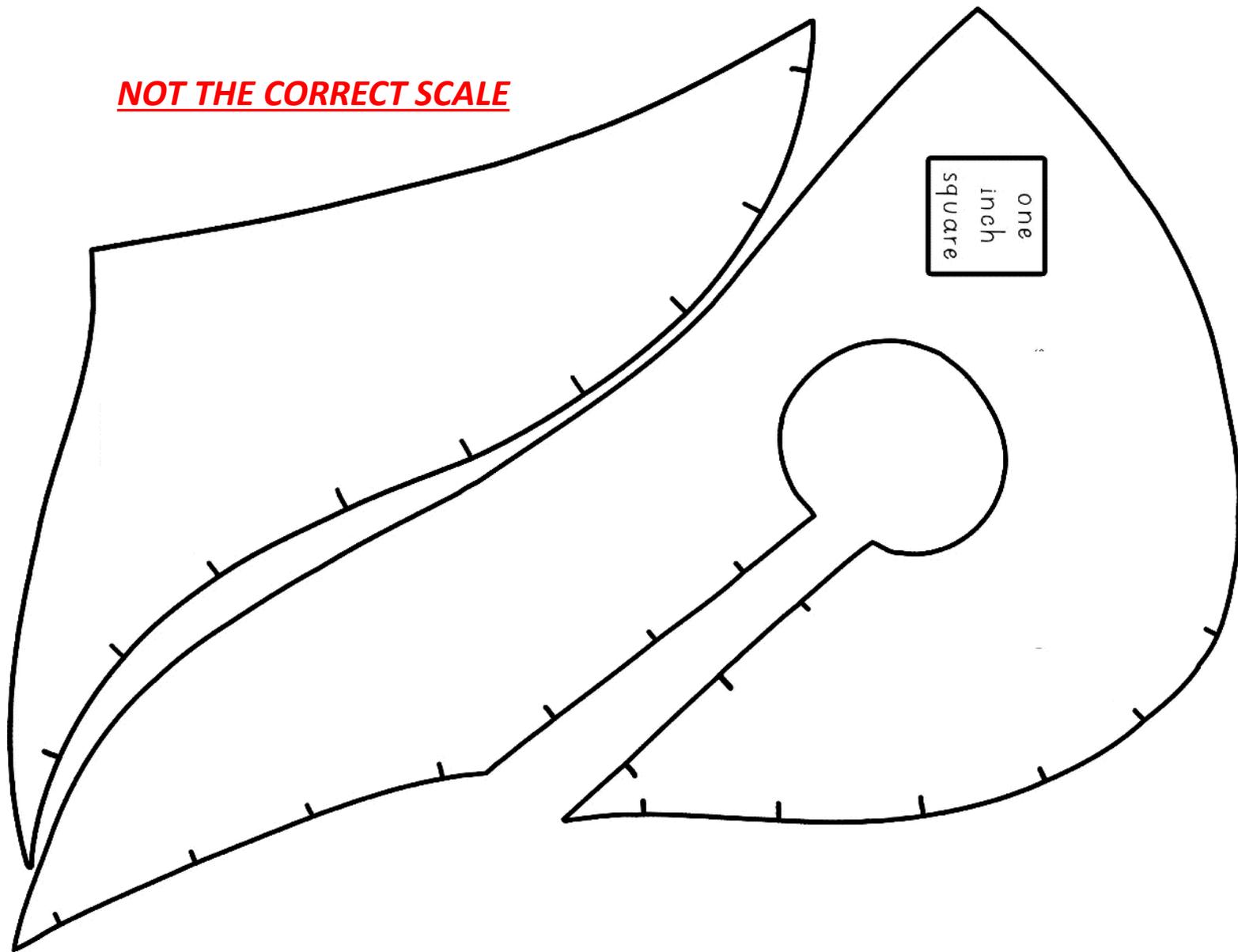
@mctreeleth on tumblr @sarasewsstuff on twitter
sized to print on US letter paper
or trace from a screen by scaling
so that the square is sized to one inch

feel free to sell any masks you make from it
you have the right to use the products of your labour
however you choose

feel free to alter or be inspired by this pattern
all art is derivative

want to talk about the commodification of creative knowledge?
let me know

NOT THE CORRECT SCALE





Justinian's Plague (541-542 CE)

by John Horgan

published on 26 December 2014

During the reign of the emperor [Justinian I](#) (527-565 CE), one of the worst outbreaks of the [plague](#) took place, claiming the lives of millions of people. The plague arrived in [Constantinople](#) in 542 CE, almost a year after the disease first made its appearance in the outer provinces of the [empire](#). The outbreak continued to sweep throughout the [Mediterranean](#) world for another 225 years, finally disappearing in 750 CE.

<https://www.ancient.eu/article/782/justinians-plague-541-542-ce/>

Originating in [China](#) and northeast [India](#), the plague (*Yersinia pestis*) was carried to the Great Lakes region of [Africa](#) via overland and sea [trade](#) routes. The point of origin for Justinian's plague was [Egypt](#). The [Byzantine](#) historian Procopius of [Caesarea](#) (500-565 CE) identified the beginning of the plague in Pelusium on the [Nile](#) River's northern and eastern shores. According to Wendy Orent, author of *Plague*, the disease spread in two directions: north to [Alexandria](#) and east to [Palestine](#).

The means of transmission of the plague was the black rat (*Rattus rattus*), which traveled on the grain ships and carts sent to Constantinople as tribute. North Africa, in the 8th century CE, was the primary source of grain for the empire, along with a number of different commodities including paper, oil, ivory, and slaves. Stored in vast warehouses, the grain provided a perfect breeding ground for the fleas and rats, crucial to the transmission of plague. William Rosen, in *Justinian's Flea*, contends that while rats are known to eat just about anything (including vegetable matter and small animals), grain is their favorite meal. Rosen further observes that rats generally do not travel more than 200 meters from their birthplaces over the course of their lifetimes. However, once aboard the grain boats and carts, the rats were carried throughout the empire.

Based upon DNA analysis of bones found in graves, the type of plague that struck the [Byzantine Empire](#) during the reign of Justinian was bubonic (*Yersinia pestis*), although it was very probable that the other two types of plague, pneumonic and septicemic, were also present. It was also bubonic plague which would devastate 14th-century CE Europe (better known as the [Black Death](#)), killing upwards of 50 million people or nearly half the entire population of the continent. Plague was not new to history even in the time of Justinian. Wendy Orent suggests that the first recorded account of bubonic plague is told in the Old Testament in the story of the Philistines who stole the Ark of the Covenant from the Israelites and succumbed to “swellings.”

The plague was so widespread that no one was safe; even the emperor caught the disease, though he did not die. Dead bodies littered the streets of the capital. Justinian ordered troops to assist in the disposal of the dead. Once the graveyards and tombs were filled, [burial](#) pits and trenches were dug to handle the overflow. Bodies were disposed of in buildings, dumped into the sea, and placed on boats for burials at sea. And it was not just humans who were affected: animals of all types, including cats and dogs, perished and required proper disposal.

Trade throughout the empire became disrupted. In particular, the agricultural sector was devastated. Less people meant fewer farmers who produced less grain causing prices to soar and tax revenues to decline. The near collapse of the economic system did not dissuade Justinian from demanding the same level of taxes from his decimated population. In his determination to recreate the former might of the [Roman Empire](#), the emperor continued to wage wars against the [Goths](#) in Italy and the Vandals at [Carthage](#) lest his empire disintegrate. The emperor also remained committed to a series of public work and church construction projects in the capital including the building of the [Hagia Sophia](#).

Procopius reported in his *Secret History* of nearly 10,000 deaths per day afflicting Constantinople. His accuracy has been questioned by modern historians who estimate 5,000 deaths per day in the capital [city](#). Nonetheless, 20-40% of the inhabitants of Constantinople would eventually perish from the disease. Throughout the rest of the empire, nearly 25% of the population died with estimates ranging from 25-50 million people in total.

Eyam plague: The village of the damned

By David McKenna BBC News

5 November 2016

<https://www.bbc.com/news/uk-england-35064071>

On 1 November 1666 farm worker Abraham Morten gasped his final breath - the last of 260 people to die from bubonic plague in the remote Derbyshire village of Eyam. Their fate had been sealed four months earlier when the entire village made the remarkable decision to quarantine itself in an heroic attempt to halt the spread of the Great Plague. This is the story of the villagers who refused to run.

Abraham was in his late 20s when he died. He was one of 18 Mortens listed as plague victims on the parish register. But the story of the plague in Eyam had begun 14 months earlier, with the arrival of a bale of cloth sent from London, where the disease had already killed thousands of inhabitants.

Contained in the bale of damp cloth were fleas carrying the plague. A tailor's assistant called George Viccars was said to have opened the bale and hung the cloth in front of the hearth to dry, unwittingly stirring the disease-ridden fleas contained within the parcel. He became the first of the plague's victims in the village.

"That poor man was just visiting Eyam to help make clothes for Wakes Week [a religious festival] - and sadly never left," said Eyam churchwarden Joan Plant, who has researched the story. The pestilence swept through the community. Between September and December 1665, 42 villagers died and by the spring of 1666, many were on the verge of fleeing their homes and livelihoods to save themselves. It was at this point that the newly appointed rector, William Mompesson, intervened. Believing it his duty to prevent the plague spreading to the nearby towns of Sheffield and Bakewell, he decided the village should be quarantined. However, as if persuading his parishioners to sacrifice their lives was not difficult enough, he had another problem - he was already deeply unpopular with the villagers.

He had been sent to Eyam in April 1664 after the previous rector, Thomas Stanley, was removed. Stanley had refused to acknowledge the 1662 Act of Uniformity, which made it compulsory to use the Book of Common Prayer, introduced by Charles II, in religious services. Stanley, along with the majority of people in Eyam, had been supporters of Oliver Cromwell and his Puritan government, prior to the restoration of the monarchy in 1660. Mompesson, realising he would need help, decided to reach out to Stanley in the hope that he could persuade the villagers to carry out his plan. "Stanley was living in exile on the edge of the village, having been effectively kicked out, and the parishioners didn't like, or trust, Mompesson," said Ken Thompson, historian and chairman of Eyam Museum.

"However, they agreed to meet and the plan they devised was remarkable."

On 24 June 1666, Mompesson told his parishioners that the village must be enclosed, with no-one allowed in or out. He said the Earl of Devonshire, who lived nearby at Chatsworth, had offered to send food and supplies if the villagers agreed to be quarantined.

Mompesson said if they agreed to stay - effectively choosing death - he would do everything in his power to alleviate their suffering and remain with them, telling them he was willing to sacrifice his own life rather than see nearby communities decimated. His wife, Catherine, recorded in her diary: "It might be difficult to predict the outcome because of the resentment as to William's role in the parish, but considering that the Revd Stanley was now stood at his side, perhaps he would gain the support necessary to carry the day." During the meeting, there were many misgivings over the wisdom of his plan, she wrote. However, she concluded that with help from Stanley - who had stated that a "cordon sanitaire" was the most effective way of dealing with the plague - the remaining villagers reluctantly agreed to the plan.



The village of Eyam saw 260 of its residents killed by the plague

Image copyright Taylor Ericsson



William Mompesson took it upon himself to convince the remaining villagers to stay

Image copyright Museums Sheffield



After the plague returned in the summer of 1666 burials in St Lawrence's churchyard were stopped

Image copyright Andy Hemingway

Eyam plague: The village of the damned

Dr Michael Sweet, a wildlife disease specialist at the University of Derby, said: "The decision to quarantine the village meant that human-to-human contact, especially with those outside of the village was basically eliminated which would have certainly significantly reduced the potential of the spread of the pathogen. "Without the restraint of the villagers many more people, especially from neighbouring villages, would have more than likely have succumbed to the disease."It is remarkable how effective the isolation was in this instance," he added. August 1666 saw the highest number of victims, reaching a peak of five or six deaths a day. The weather was remarkably hot that summer, which meant the fleas were more active, and the pestilence spread unchecked throughout the village. Despite this, hardly anyone broke the cordon; even those who were reluctant to stay saw it through. The same month, Elizabeth Hancock buried six of her children and her husband close to the family farm. They had all perished in the space of just eight days.

Mrs Plant said: "I cannot begin to imagine how she must have felt. To lose a husband and six children in a matter of eight days is unimaginable."It is said people from the nearby village of Stoney Middleton stood on the hill and watched her - too scared to help. This was now the reality of how the villagers were viewed from the outside, Mrs Plant said. Another plague survivor, also forced to bury his own family, was Marshall Howe. As the number of victims increased, and entire families were wiped out, Howe was tasked with the job of burying them. He was infected during the early stages of the outbreak, but survived. Believing he could not be infected twice, he relished the job, often helping himself to the victims' possessions as his reward, Mrs Plant said.

Howe would later bury his own son, William, aged two, and wife, Joan. It is possible his family was infected through the items he stole from the dead. Mrs Plant, who is a direct descendant of Margaret Blackwell, one of the few villagers to have survived the plague, said: "It must have been terrifying, but every single family would have had that strong belief in God, and would not have feared death. "In his letters, Mompesson described the smell of "sadness and death" in the air. He also wrote about his wife, who had tended to so many of the dying, contracting the plague while helping others. On 22 August 1666, they went for a walk in the nearby hills, and Catherine spoke about the sweet smell in the air. She died the following morning, aged 27. The current rector, Mike Gilbert, said: "When you read Mompesson's letters - he must have assumed he was dying. In one he writes 'I am a dying man'. "He was scared but he did it all the same. There was definitely that hope of heaven that kept them going, but it was phenomenally difficult to simply face it - it wasn't a nice way to die. "I'm going to die in pain and there is nothing anyone can do about it'. "It is almost overwhelming to think what it must have been like - I suspect fear stalked them every day of their lives at the time."

However, the worst of the pestilence was over. The number of cases fell in September and October, and by 1 November the disease had gone. The cordon had worked. During the outbreak, Eyam's mortality rate was higher than that suffered by the citizens of London as a result of the plague. In just over a year, 260 of the village's inhabitants, from no fewer than 76 different families, had died. Historians have placed the total population of Eyam at between 350 and 800 before the plague struck. However, Mompesson knew his actions, and the courage of his parishioners, had probably saved thousands more. He left Eyam in 1669 to work in Eakring, Nottinghamshire, but such was the reputation of the "plague village" he was forced to live in a hut in Rufford Park until the residents' fears had abated.

Now, three and a half centuries later, the story is still well known by the people of Eyam. Local historian Mr Thompson said: "Who would have thought they would have agreed to do that and put themselves and their families in mortal danger - which is what they did - so much so that at least a third of the population died. "They knew they were risking life and limb but they still agreed to do it. "If it means anything at all, you almost feel responsible to do something to remember it. "There is an onus on the people in the village that you can't just turn your back on what the people did."



Services were held in the open air at Cucklet Delf and families stood apart from each other to avoid the spread of infection
Image copyright Eyam Museum



Cucklet Delf is a short walk from the village centre



Hancock had no choice but to drag each of her children to a field next to the family farm and bury them
Image copyright Eyam Museum Elizabeth



Mrs Hancock's children's graves are in an isolated location to the east of the village
Image copyright Jetman Dave

Catherine Mompesson is buried in St Lawrence's churchyard in a tomb erected by her husband
Image copyright Geospace



Pandemics That Changed History

<https://www.history.com/topics/middle-ages/pandemics-timeline>

430 B.C.: Athens

The earliest recorded pandemic happened during the [Peloponnesian War](#). After the disease passed through Libya, Ethiopia and Egypt, it crossed the Athenian walls as the Spartans laid siege. As much as two-thirds of the population died.

The symptoms included fever, thirst, bloody throat and tongue, red skin and lesions. The disease, suspected to have been typhoid fever, weakened the Athenians significantly and was a significant factor in their defeat by the Spartans.

165 A.D.: Antonine Plague

The Antonine plague was possibly an early appearance of smallpox that began with the Huns. [The Huns](#) then infected the Germans, who passed it to the Romans and then returning troops spread it throughout the [Roman empire](#). Symptoms included fever, sore throat, diarrhea and, if the patient lived long enough, pus-filled sores. This plague continued until about 180 A.D., claiming Emperor [Marcus Aurelius](#) as one of its victims.

250 A.D.: Cyprian Plague

Named after the first known victim, the Christian bishop of Carthage, the Cyprian plague entailed diarrhea, vomiting, throat ulcers, fever and gangrenous hands and feet.

City dwellers fled to the country to escape infection but instead spread the disease further. Possibly starting in Ethiopia, it passed through Northern Africa, into Rome, then onto Egypt and northward.

There were recurring outbreaks over the next three centuries. In 444 A.D., it hit Britain and obstructed defense efforts against the Picts and the Scots, causing the British to seek help from the Saxons, who would soon control the island.

Pandemics That Changed History continued

541 A.D.: Justinian Plague

First appearing in Egypt, the Justinian plague spread through [Palestine](#) and the [Byzantine Empire](#), and then throughout the Mediterranean.

The plague changed the course of the empire, squelching Emperor Justinian's plans to bring the Roman Empire back together and causing massive economic struggle. It is also credited with creating an apocalyptic atmosphere that spurred the rapid spread of Christianity.

Recurrences over the next two centuries eventually killed about 50 million people, 26 percent of the world population. It is believed to be the first significant appearance of the [bubonic plague](#), which features enlarged lymphatic gland and is carried by rats and spread by fleas.

11th Century: Leprosy

Though it had been around for ages, leprosy grew into a pandemic in Europe in the [Middle Ages](#), resulting in the building of numerous leprosy-focused hospitals to accommodate the vast number of victims.

A slow-developing bacterial disease that causes sores and deformities, leprosy was believed to be a punishment from God that ran in families. This belief led to moral judgments and ostracization of victims. Now known as Hansen's disease, it still afflicts tens of thousands of people a year and can be fatal if not treated with antibiotics.

Pandemics That Changed History continued

1350: The Black Death

Responsible for the death of one-third of the world population, this second large outbreak of the bubonic plague possibly started in Asia and moved west in caravans. Entering through Sicily in 1347 A.D. when plague sufferers arrived in the port of Messina, it spread throughout Europe rapidly. Dead bodies became so prevalent that many remained rotting on the ground and created a constant stench in cities.

England and France were so incapacitated by the plague that the countries called a truce to their war. The British feudal system collapsed when the plague changed economic circumstances and demographics. Ravaging populations in Greenland, [Vikings](#) lost the strength to wage battle against native populations, and their exploration of North America halted.

There are numerous other plagues throughout history that are mentioned in this article, for more information please go to the [website](#).



Order of Justinian.

This award was created in the memory of a dear friend and member of the Barony of Axemoor, Lord Justinian Artemesius. His passion for Byzantine persona development and fashion brilliance showed he was living the Dream. To those who excel in persona and/or historical accuracy in their SCA life, the Barony offers this award. This award carries no precedence. All members of the Order are asked to give names of potential members to the Secretary of the Order and the Baron and Baroness. All current members will be polled on the new members for their advice and recommendations. There will be a Secretary of the Order who will be in charge of keeping a standing record of all members of this order.

Measles: the plague that ruined Rome

Rome wasn't built in a day, but from 165-180 CE, up to 2,000 of its citizens were killed per day.

The **Antonine Plague**, also known as the Plague of Galen (after the doctor who described it), decimated the Roman Empire. It was brought to Rome by armies returning from western Asia, causing fevers, skin sores, diarrhea and sore throats.

This plague, and the **Plague of Cyprian** that occurred about 70 years later, are generally thought to be due to **smallpox** and **measles**. The Roman citizens at this time would not have been exposed to either virus and thus would have had no immunity, which could explain the mass casualties seen (the first plague had a mortality rate of 25%).

While the measles virus is most famous for causing the red rash that begins at the hairline and slowly spreads over the entire body, it can also cause fevers, sore throats, nausea and diarrhea. Perhaps just as distinctive, if not as noticeable, are the tiny white Koplik spots that may appear inside a victim's mouth. The good news is that the rash actually signals the end of the viral infection, and the skin usually flakes off as the rash goes away.

<https://www.mcgill.ca/oss/article/did-you-know-history/measles-plague-ruined-rome>



From the Coronet

From the Baron & Baroness:

We wish to thank and recognize those that had the very hard job of the decision to cancel GW due to the recent circumstances.

To those that helped with GW Camp set up and unexpected breakdown, we give our thanks. To all those that helped with camp readiness prior to GW, you did an awesome job. For those that missed it, Laurel-to-be Floki made an awesome set of people for picture taking at Troll. They will make their debut at next year's GW Troll.

Congratulations to Baron Ifor for receiving the Ram's Heart and THLd Boot Leg for receiving the Sable Huntsman and his GOA. They are very well deserved. Huzzah Gentlemen!!!!

With these trying times, everyone please stay safe and keep up with the "social distancing", continue to make armor repairs and work on research or artsy projects. If you find yourself needing something, just reach out to us or anyone, we'll be glad to help.

Lastly, we wish to express our most heartfelt sympathy to the family of THLd Byron DeLancey. Your stories, smile and talent will be greatly missed.

Baron Dafydd, OP
Baroness Tegan, OP
Axemoor



From the Seneschal

Sir Mika'il will be the Seneschal for a little longer. This will give Mistress Maymunah time to further work with Ludaviccio and do an event report together. There will be Officer Workshops either before the meeting or after the meeting, starting with the April meeting. The first class will be learning about the Seneschal's Office.

- Seneschal is now taking bids for Revel, it is never too early to start the planning process
- Policies and Procedures will be revised and are due in May.



From the Exchequer

Mistress Maymunah - we have a \$10,790.53 in the bank. The physical books are in order and asked for permission to clean out some of the older things that are no longer a necessity. The Officer changeover will be TBD.



From the Arts and Science Minister

Lady Gidney: People are making stuff.



From the Knight's Marshal

Sir Grimbaldus Bacon: Fighter Practice: To be determined.



From the Rapier Marshal

Sir Grimbaldus Bacon: Fighter Practice: To be determined.



From the Chatelaine

Lady Kittah would like a deputy. Kittah has also requested that we update the royal bedding and obtain enough for both sets of royals.



From the Historian

Lady Grace, nothing to report.



From the Web Mistress

THL Aoffie - if you notice any changes or updates that need to be done, please get with her.



From the Chronicler

Maestra Francesca would like any type of info for the newsletter – ie, a newbie series, how to articles, class handouts, officer reports – Any type of info is welcomed!

- Thank you Shoiel for helping with the newsletter.



From the Herald

Herald Lord Tankred's report, nothing new to report.

If you would like help with your device, badge or any heraldry type thing, please get with him. He has worked on scrolls for both Kingdom and Baronial. **Side Note – Floki has volunteered to digitize your arms for you.



From the Quartermaster

THL Bootleg says stuff is in the trailer, trailer is in its storage yard.

The Exchequer's office is looking into the pricing of a new pavilion top, this would have been its last GW. We do need to do a trailer re-pack properly from Revel.



From the Constable

Constable Baroness Tegan: - The few items we have haven't gone anywhere. All is calm within the Barony.

From the Demo Coordinator

All demos are cancelled until further notice.



*Social Distancing by Niccolleto Giganti.
(1606)*

Calendar kingdom

Upcoming Events

Bellwether Arts Collegium

June 13 @ 9:00 am - 6:00 pm

Summer Event

June 20

Known World Sciences Symposium – Kingdom of Artemisia

June 26 - June 28

Academy of Performing Arts

June 26 @ 5:00 pm - June 28 @ 5:00 pm

Golden Dragon Tavern V: “The Revel Strikes Back”

July 25 @ 1:00 pm - 11:59 pm

MSKD XXVII – Shire of Smythkepe

September 4 @ 8:00 am - September 6 @ 5:00 pm

Gleann Abhann 15th Year Celebration

September 11 @ 8:00 am - September 13 @ 5:00 pm

Gleann Abhann Arts & Sciences

September 18 @ 8:00 am - September 20 @ 5:00 pm

Gleann Abhann Coronation – Fall 2020

October 2 @ 8:00 am - October 4 @ 5:00 pm

All Things Celt: Shire of Pilgrims Fount

October 9 @ 6:00 pm - October 11 @ 10:00 am

Axemoor Calendar

Regular events	Date	Time	Location
Populace meetings	Second Tuesday of each month	7 pm	Deutches Haus, New Orleans
Fighter Practice	Wednesday night	7 pm	Heritage Park, Slidell
	Sunday afternoon	1 pm	Deutches Haus, New Orleans
Sewing circle			



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This is the Summer 2020, A.S. LXXV (54), Issue of The Bayou Tapestry, an official publication of the Barony of Axemoor, a chapter of the Society for Creative Anachronism, Inc.

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All submissions are due by Sunday, following the monthly business meeting, which is held on the third Thursday of every month.

*Submissions may be brought to the business meeting; the Chronicler also requests that a copy be sent to him *VIA* e mail.*

All submissions are subject to editing for length, content and style. Please contact the Chronicler's Office for submission permission form information.