

THE DANKING MOON NOVEMBER--DECEMBER, 2018

F N Þ F R K X P N

feoh - f "wealth" ur - u "cattle" þorn - þ "thorn" os - o "mouth" rad - r "ride" cen - c "torch" ȝiefu - ȝ "gift" pynn - p "joy" hæzl - h "hail"

† | φ √ C Y H T B

nyd - n "need" is - i "ice" jear - j "year" eeoh - eo "yew" peorð - p "game" eolxec3 - x "elk-sedge" sizel - s "sun" tyr - t "Tyr" beorc - b "birch"

M A I X O W F F

eoh - e "horse" man - m "man" lagu - l "lake" ing - ŋ "Ing" œðel - œ "estate" dæ3 - d "day" ac - a "oak" æsc - æ "ash"

A T * T X X J M

yr - y "bow" ear - ea "earth" iar - ia "serpent" kalc - k "chalice" kalc - kk "spear" gar - g cpeorð - cp "fire" stan - st "stone"

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ANGLO-SAXON POETIC CANT

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ART, ARTICLE, AND PHOTO CREDITS

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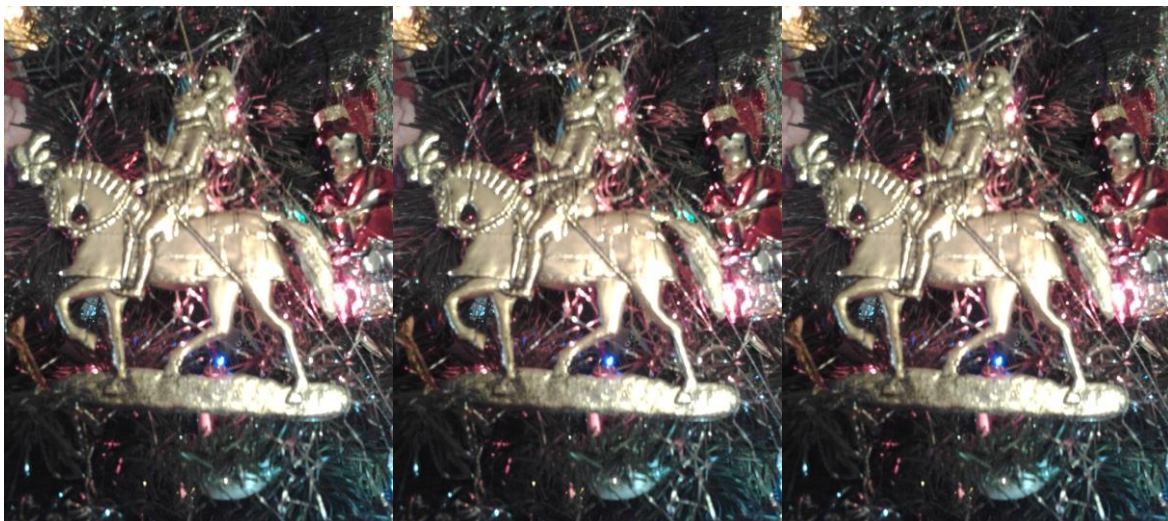


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Minutes of the October, November, and December Meetings

Monthly Business Meeting, October, 2018

The October meeting was convened at 7:30 p.m., October 8, 2018, THL Paul Adler (Modernly, Vince Zahnle), Seneschal, Presiding.

Officer Reports:

Exchequer - Baron Jon reported that the current on-hand bank balance is \$2,270.91, after event expenses for Autumn Arrows and before final deposits of \$2,102.25 event proceeds and reimbursements of miscellaneous member expenses such as food for the lunch. Also noted that he needs the minutes of this meeting in order to initiate an updated signature card for the bank account.

Minister of Arts and Sciences – Lady Marjorie will be teaching a class on now-extinct animals known to the Medieval world. The November class will be taught by Paul, subject TBD. No class in December (Group holiday party).

Cut and Thrust – THL Alan has nothing scheduled this month, availability for Spring Spears is TBD.

Chronicler/Webminister – Lady Dulcibella noted she will remove the Autumn Arrows flyer from the Web, also suggested members write up their own personal narratives from events they attended to provide content for the newsletter.

Archery – THL Thomas noted there had been several practices last quarter, and that per usual practice the start time would shift to 2 p.m. for Winter hours now. There will be a practice October 21st, TBD otherwise. Any Archery Marshal who wants to run one on another date should contact Thomas for the key to the range.

Knights' Marshal – THL James announced that despite some promising prospects in the last quarter, our potential fighters seem to have dropped away for one reason or another, setting practice plans back. He noted upcoming events in Columbia on October 27F-28, and the annual Toys for Tots tournament on November 17th.

Old Business

- All Autumn Arrows receipts have been turned in. Reporting requirements have been covered. James to do any autocrat's report, reserve site again for next year with the Shrine Club. Lady Disa to file the archery results. Jon to file Exchequer report forms and financial gate forms. Paul to transmit waivers to Waiver Secretary. Disa and James to take care of the Shire shade fly.

New Business

Except for the Seneschal and Chronicler/Webminister, quarterly reports for all officers are due on October 15th. The Seneschal must get all your reports before doing his own, which is due the 20th. Please be sure to CC the Seneschal when you report, or forward your comeback copy to him via email if your automated report form does not allow you to CC additional parties (vince.zahnle@gmail.com).

Spring Spears – need to establish what date we reserved with St. Robert so we can request that date on Kingdom calendar with the Reeve. Lady Caitin promised to establish that by next meeting.

The Holiday party was discussed, location will be at Alan and Marjorie's, date still soft. Also discussed moving our New Year's Eve get-together there (A Monday night), possibly with a game night the evening before (Sunday, December 30th). Decisions will be made at the next business meeting.

Largess and tithe to the Crown were discussed, members encouraged to start working on largess projects now. Tithe amount discussed, finally moved and voted that we would contribute \$500 to be delivered (As customary) at the Chieftains event in February.

Bank account signature card: After discussion and vote, the following will be the officers on the new signature card -

Vincent Zahnle, Seneschal
John May, Exchequer
Anita Maher-Lewis, Kingdom Exchequer (Required by Kingdom)
James Thorsen
Denise Howard
Cathy Glueck

Other

The next business meeting will be Monday, November 12th, normal time and format.

There being no other business, the meeting was adjourned at 8:40 p.m.

Official
THL Paul Adler (Vince Zahnle)
Seneschal



Monthly Business Meeting, November 2018

The November meeting was convened at 7:30 p.m., November 12, 2018, THL Paul Adler (Modernly, Vince Zahnle), Seneschal, Presiding.

Officer Reports:

Exchequer - Baron Jon reported that the current on-hand bank balance is \$4,403.16 after event expenses for Autumn Arrows and final deposits of event proceeds and reimbursements of miscellaneous member expenses such as food for the lunch.

Minister of Arts and Sciences – THL Paul will be teaching the November class, subject TBD as of the business meeting night. No class in December (Group holiday party). Need a volunteer to teach January and February classes still.

Cut and Thrust – THL Alan has nothing scheduled this month, availability for Spring Spears is TBD.

Chronicler/Webminister – Lady Dulcibella noted she planned to get the newsletter out this coming week.

Archery – THL Thomas noted there had been a practice 8 days ago, may or may not be one the day after TFT depending on weather and other factors, same for December 2nd. TBD otherwise. Any Archery Marshal who wants to run one on another date should contact Thomas for the key to the range.

Knights' Marshal – THL James noted the annual Toys for Tots tournament on November 17th as the next major event of significance. He had been scheduled to marshal at Harvest Home. He noted that Chris was welcome to go through the spare helms and see if there was one he could use. Shafted archery has now been permanently approved in Calontir.

Old Business

All Autumn Arrows receipts have been paid out. Still going around with the Kingdom Exchequer to get her part of the signature card completed successfully.

Largesse and tithe to the Crown were mentioned again, members should be working on any longer largesse projects already. Tithe amount remains at \$500 as previously discussed.

New Business

Spring Spears – Paul confirmed with the Reeve that our dates for Spring Spears and Autumn Arrows in 2019 are on the Kingdom calendar and conform to the dates we requested from the City of St. Robert and the Shrine Club. We need to pick a theme, finalize jobs, and get our flyer out next month, shortly after the December business meeting.

The Holiday party was discussed, corrected location will be at the home of James and Aesa, date December 17th (Normally a meeting night for Projects. Format will be a potluck and feature the annual book exchange).

Marjorie confirmed that we could meet at her house for our New Year's Eve celebration on December 31st.

Catherine's 70th birthday party will be December 1st at the Roby Civic Center, all the regular attendees received invitations (Please RSVP!).

Other

The next business meeting will be Monday, December 10th, normal time and format. There being no other business, the meeting was adjourned at 8:40 p.m.

Official
THL Paul Adler (Vince Zahnle)
Seneschal



Monthly Business Meeting, December 2018

The December meeting was convened at 7:30 p.m., December 10, 2018, THL Paul Adler (Modernly, Vince Zahnle), Senseschal, Presiding.

Officer Reports:

Seneschal - Next Business Meeting – Monday, January 14, 2019. Next meeting – December 17, 2018. Officer reports have to go in early this quarter because of the Christmas holiday deadline conflict.

Arts and Sciences Minister - No more shire Arts and Sciences classes scheduled until 2019. January and February classes have not been scheduled yet. Clothiers is coming up on February 2, 2019, Queen's Prize on February 9, 2019, and Kingdom Arts and Sciences Competition on July 20, 2019.

Cut and Thrust – THL Alan has nothing scheduled this month.

Knights Marshall – No Fighter practices scheduled because of a lack of fighters. Sir Eric de Tyr is still injured. HL James, the Knights Marshall, is ill.

Archer Marshall – Two archery practices were held in November, but were not well attended. No more archery practices are scheduled for 2018. Next archery practice will be held in January, weather permitting.

Exchequer - Checking account balance is \$4403.16. No outstanding deposits or checks.

Chronicler – Newsletter out this week. HL Paul Adler has been nominated for a Black Fox award for his newsletter article, *Sacred Geometry*.

Webminster – Website updated this week.

Old Business – Largesse projects for February's tithe at Chieftains are being completed. These include:

HL Paul Adler – award medallions

HL Thomas Fleischhacker – pouches

Lady Catin – Preprint covers

HL Catherine – bags

Lord Howard - antlers and possibly an arming sword

Holiday party will be December 17 at 7 PM at HL James and HL Aesa's house. It will include a potluck and book exchange.

New Year's Eve celebration on December 31st at Lady Margery and HL Alan's house.

New Business: - Spring Spears Planning – Event date: April 5, 6, 7 The sitting Crowns for this event will be Donegal and Catalina.

Event theme will have to do with Crusaders and Constantinople. Will be firmed up later.

Mistress Roselyn will be the event steward. Sir Eric will be the knights marshall, HL James will be the youth marshall and will help with marshalling heavy fighting, time permitting. Baron Jon will run thrown weapons. Lady Catin will run troll/gate. HL Aesa will run the A & S competition. HL Dulcibella will run the bardic and writing competitions and act as merchant coordinator.

Calanais has been asked to provide the food for HL Alvira's vigil at St. George and the Dragon. Everyone who wishes to will prepare and donate food. Mistress Roselyn will coordinate.



SIMULATING ANGLO-SAXON POETIC CANT

Or 'More German than you wanted to know,' HL Paul Adler, mka Vince Zahnle

First a little disclaimer, I am not an academic linguist, and this is not a serious academic work. I do speak English and German with reasonable fluency, and at one time also Russian, plus smatterings of a couple of other languages, and have a certain aptitude for both language and pattern recognition. That said -

One of the distinctive features of Anglo-Saxon saga/tribute verse is the wonderful, imaginative turns of phrase, combined with a word order and choice that is very much out of the ordinary to modern ears. How can you beat stuff like "Red flew the sword song," or "Over the swan-road"? Let's face it, that kind of soaring imagery is just downright cool.

Modern English can sound pretty epic too (Well, at least from the pen of Rudyard Kipling or Robert Service, or Joseph Conrad or Jack London in prose, so maybe not so much in the past century or so...) but it just doesn't have that same wild, unaffected freedom that's both alien and familiar at the same time.

Why is this? Well, basically it's because Anglo-Saxon is pretty much an archaic German dialect, and if you translate it directly, word for word, it comes out with a kind of German turn of phrase and word order. Actually, if you translate modern German the same way, you come out with something that sounds a lot more like Anglo-Saxon phrasing, word construction, and imagery than you'd think, though of course the modern convention is to translate literally from modern German to modern English, rather than do a direct word-for-word translation. While the modern method has its advantages, like being able to take a whole lot of license with German poetry to make it fit English poetic meter and rhyme schemes, for a Medievalist this advantage pales compared to being able to emulate that thrilling Anglo-Saxon cant.

There are some major structural differences between modern German that explain a lot of this, and in this class I'll be giving some of the big ones and why they work to make a direct translation from today's German sound so much more like Anglo-Saxon than the English we speak. But also a vast amount of English vocabulary has German roots or cognates, or there are word choices for the same thing where one word traces back to Romance languages (Latin, French, or Spanish) and the other to Germanic ones (German, Norse, or Dutch). And there are some basic persistent cultural features of the way each language is used, such as the oft-remarked feature of German that slams words together to make compounds of occasionally titanic proportions – the phrase 'Swan-road' for example would be a no-brainer in German, 'Schwannweg' would be a little quaint but totally understandable from a structure point of view to modern Germans ('Schwann' + 'Weg,' the second noun means either 'Way' or 'Road').

So, to fake the sound of Anglo-Saxon for modern ears in writing filk, SCAdian lyrics, or poetry, it has occurred to me that one way to fake it without immersing yourself in the mostly-not-so-epic or necessarily accessible surviving early Anglo Saxon documents (Like the Chronicles, or the many translations of Beowulf that vary from literal translations into modern English to a few that ring true), you can get to a reasonable approximation of the sound by translating modern English compositions into modern German, then directly, word-for-word translating them back into English. Even taking songs or verse written in modern German originally can be directly translated in this way and come out sounding like Anglo-Saxon.

First, let's look at one academic's take on the evolution of modern English from archaic Germanic by way of comparing Lord's Prayer in Old [Saxon] English and Early Modern English [Probably the form most of us know, without the 20th century attempts to update the language in it, though with some small differences in detail] (Both from Smith, p. 56), and the look at it in modern German (https://www.lords-prayer-words.com/lord_german_translation.html#ixzz5Xv8veOCy)

Old English (West Saxon, late ninth century), see notes for the decryption of the unique letters)

Þū ūre fæder, Þe eart on heofonum, sīe Þīn nama gehālgod. Cume Þīn rīce. Sīe Þīn wylla on eorþan swā swā on heofonum. Syle ūs tōdæg ūrne dæghwāmlican hlāf. And forgief ūs ūre gyltas swā swā wē forgiefað Ðám Þe wiþ ūs āgyltaþ. And ne læd Þū nā ūs on costnunge ac ālīes ūs fram yfele

Early Modern English (Book of Common Prayer, 1549)

Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil.

And then the modern German language version (Das Gebet des Herrns, from https://www.lords-prayer-words.com/lord_german_translation.html#ixzz5Xv8veOCy)

Vater unser im Himmel, geheiligt werde dein Name; dein Reich komme; dein Wille geschehe, wie im Himmel so auf Erden. Unser tägliches Brot gib uns heute. Und vergib uns unsere Schuld, wie auch wir vergeben unsern Schuldigern; und führe uns nicht in Versuchung, sondern erlöse uns von dem Bösen. Denn dein ist das Reich und die Kraft und die Herrlichkeit in Ewigkeit.

So let's assay a direct word-for-word translation of the Saxon and German into modern English and see whether they sound more like each other than they do English. But first, a little German lesson to explain why this works that way it does and why Saxon sentence structure ends up looking like it does.

At the level of a simple subject/action-verb/object sentence all three would sound pretty similar. About one inch past that point, other Germanic languages diverge from English. And in lyric translation, there is a key basic difference: English as we know it is glutted with the use of helper verbs (Almost universally a conjugation of the verb 'to be' plus a gerund version of the actual action verb). We could correctly say 'He swims,' but in actual use the vast majority of English speakers would instead say 'He is swimming.' Other Germanic languages from Saxon to modern German don't do that in the present tense, and the present perfect is pretty much limited to things that have already happened, while in the English grammar of a hundred years ago it can get into a minefield of whether an '-ing' verb ending is a gerund or a participle for present perfect (More modernly that use has fallen away, so it's normally a gerund). Granted, it means in English you can communicate a lot without being able to conjugate any of the verbs besides 'to be,' but at the cost of a certain slightly-more-indirect connection to the actual action, and it doesn't sound great poetically either ('I sing the body electric' sounds a lot more lyrical than 'I am singing the body electric' or 'Man am I buzzed' at least to my ears).

Communication in German relies a lot more directly on conjugating the action verb, usually a very regular system in the present tense, broken down into a table like this:

1 st pers. sing.:	ich (I)	1 st pers. plural	wir (we)
2 nd pers. sing. familiar:	du (you)	2 nd pers plural familiar	ihr (you)
3 rd pers. sing.	er/sie/es (he/she/it)	3 rd pers. plural	sie (they)
2 nd pers. formal (sing. Or collective)	Sie (You)		

To apply this to an action verb, for instance 'Laufen' (to walk or run), it goes like this:

1 st pers. sing.:	ich laufe	1 st pers. plural	wir laufen
2 nd pers. sing. familiar:	du laufst	2 nd pers plural familiar	ihr lauft
3 rd pers. sing.	er/sie/es lauft	3 rd pers. plural	sie laufen
2 nd pers. formal (sing. Or collective)	Sie laufen		

In German, half the conjugated forms are exactly like the infinitive. The equivalent of the gerund looks completely different from the conjugated verb or the infinitive, almost always ending '-end,' but is more like an adjective form than a gerund in English. For 'Laufen' it would be 'Laufend.' Without the helper verb, it's most useful to think of the infinitive not as 'To walk' as we would say in English, but 'Walking,' since that squares with the conjugated meanings.

As you can see, 'Sie' can mean one of three different things - she, they, or the formal you. In modern English, the pronouns are all unique for person and number, not so in German, where some of the cues come from the action verb conjugation, some from the case (There are four), some from the fact that all nouns have a gender (male, female, or neutral) and there are separate adjective endings that go with each case and gender for the modified noun. Capitalization in Saxon is obviously kind of spotty, occasionally arguable in English, but simplified in German because all nouns are capitalized, proper or common.

This all takes a long time to learn and gain fluency, and even the Germans mumble through a lot of the adjective endings particularly when they aren't sure of the gender of an unusual noun that lacks a giveaway suffix, or they get bogged down in some of the more complex sentence structures in the modern language. It's just one of the reasons beer and wine remain so popular, they keep people from talking in extended complex sentences.

So with these structural differences from modern English in mind, we can bring this back to using word-for-word translation from German to emulate that lyric Anglo-Saxon sound. Let's go back to that Lord's prayer and see how it translates directly, not literally, into modern English and also do the modern German one after that:

Þū ūre fæder, Þe eart on heofonum, sīe Þīn nama gehālgod. Cume Þīn rīce. Sīe Þīn wylla on eorþan swā swā on heofonum. Syle ūs tōdæg ūrne dæghwāmlican hlāf. And forgief ūs ūre gyltas swā swā wē forgiefaþ Ðām Þe wiþ ūs āgyltaþ. And ne lād Þū nā ūs on costnunge ac ālīes ūs fram yfele.

In direct translation, this becomes:

Thou our father, thee are in heaven, be thy name hallowed. Come thy reign. Be thy will in earth just as in heaven. Send us today our daily loaf. And forgive us our guilts just as we forgiveth them that with us aguilt. And not lead us thou in costliness but alieve us from evil.

The modern German version

Vater unser im Himmel, geheiligt werde dein Name; dein Reich komme; dein Wille geschehe, wie im Himmel so auf Erden. Unser tägliches Brot gib uns heute. Und vergib uns unsere Schuld, wie auch wir vergeben unsern Schuldigern; und führe uns nicht in Versuchung, sondern erlöse uns von dem Bösen. Denn dein ist das Reich und die Kraft und die Herrlichkeit in Ewigkeit.

Directly rather than literally translated:

Father ours in Heaven, holied become your Name, your Reign come, your Will happen, as in Heaven so upon Earth. Our daily bread give us today, and forgive us our guilts, as we forgive our guilty ones, and lead us not in misadventure, but sever us from the enraged. For yours is the reign and the power and the lordship in eternity.

Moving along, let's look at a simple German folk song, one which can be translated literally into English so it fits an acceptably pleasant meter and rhyme scheme: "Schützenlied" also known as "Mit dem Pfeil dem Bogen" (Its opening line. A 'Schütze' is a guard, warden, armsman, or enlisted soldier, 'Lied' means song, hence 'Schützenlied') which traces back to Friedrich Schiller's play William Tell of 1804, Here is the first stanza of the folksong version (From the 20,000 Volkslieder site in the references):

*Mit dem Pfeil, dem Bogen,
Durch Gebirg und Tal,
Kommt der Schütz gezogen
Früh im Morgenstrahl.*

*Tra-la-la, tra-la-la, tra-la-la-a; :|
Tra-la-la-la-la-la. :|*

A literal translation, taking some liberties with word choice and order, to make it scan and rhyme in modern English would look like this:

*With his bow and arrow
Over hill and dale
Comes the armsman trudging,
In morning's rays so pale*

'Morgenstrahl' is one of those occasional instances where the German penchant for compound words is actually much more concise than can be directly put into English, it's pretty much like 'Rosy-fingered dawn' – it means the earliest sunbeams of morning.

Now to translate it directly, word-for-word into English, we end up with something that sounds more like Anglo-Saxon:

*With the arrow the bow
Through mountain and glen
Comes the armsman pulling
Early in morning's streaming sun*

It's a very simple and direct song so the complexity to make it a saga obviously isn't there, but its simplicity is also why it is a useful illustration of the differences in translation approach.

Taking it one final step further, let's look at a simple English song, a modern German translation of it, and then translate that back to English and see what we get, using "There is a Tavern in the Town," from English and German sections of the same folksong site:

Modern English song:

*There is a tavern in the town, in the town,
And there my dear love sits him down, sits him down,
And drinks his wine 'mid laughter free,
And never, never thinks of me.*

>>> *[Or 'As merry as can be'
in other versions]*

Modern German version (A rather literal translation of the English language song):

*Es gibt ein Wirtshaus | :in der Stadt, :|
Wo oft mein Schatz ein | : Gläschen hat, :|
Er lacht und scherzt,
Mit Freunden freut er sich,
Und nie (ach nie!) denkt er an mich.*

(Note, I believe the source has an extra set of repeat bars in the wrong place in the first lines, I have edited them out to conform to the well-known melody. "Es gibt" is an idiomatic phrase in modern German that corresponds pretty directly with 'There is' in modern English, 'Es gab' for 'There was.' It goes back quite a long way, and isn't a modern Anglicism.

Turning this back into English by direct translation, and omitting the repeats that make great musical sense but no poetic use, we get:

*There is an alehouse in the town
Where oft my sweetheart a little glass has
He laughs and jokes
With friends enjoys himself
And ne'er – O ne'er – thinks on me.*

The awkward-to-us word order of 'Where oft my sweetheart a glass has' is due to a structural difference between modern English and German, we cue the meaning from the word order much more in English, while in German the word 'Schatz (Sweetheart or treasure)' is obviously the subject because of the lack of an ending on 'Mein' and therefore the word order is not important for determining the subject vs a direct or indirect object, or prepositional phrase. The positioning of the verb in this case is artistic, as there is not an actual grammatical reason 'Hat (Has)' needs to go to the end of the sentence.

Of course these are simple lyrics of common concerns, and very common themes both in English and German, and they lack the content of people chopping each other up or raiding the coast. The more martial the subject the more like Anglo-Saxon it sounds when translated directly back to English. There are a huge number of German martial songs from Landsknecht era (Or modern tributes to it) up to soldier songs from the Bundeswehr on the Volkslieder website under 'Soldatenlieder' as well as an entire section of 'Jägerlieder,' songs of hunting, a thing with aspects both martial and yet independent in German lore because of the enforcement of the nobility's hunting estates in some parts but freeholders and mountaineers in other parts until quite recent times. The Schützenlied for instance is fairly likely to be part of any selection of Jägerlieder.

A final comment on all three languages: There are things that were/are considered implicit in one but not the other, and they aren't all the same things. German has very particular grammar rules for showing possession but there are phrases and compounds that fall completely outside the rules, English and Anglo-Saxon likewise, and errors or deviations from the rules abound in all three, the two modern languages even despite (And occasionally because of) computer assistance. Words are image painting, not barn painting, so it's best not to approach poetic composition them with a fear of violating rules to slow your hand, then clean it up afterward to the extent you deem necessary.

Notes

Special characters in modern German

There are really only four, though there are sounds in German that aren't used commonly or at all in English, and the reverse is also true (Notably the 'th' sound as used in English and the 'j' as in 'jungle'). The same is true of both with respect to Saxon, for instance the Saxon 'hl' as in 'hlāf' (Loaf) is not used at all as the start a syllable (Very commonly at the end of one, though, as in 'Strahlen') or modern English.

Vowel ä – generally transliterated and pronounced as 'ae'

Vowel ö – generally transliterated and pronounced as 'oe'

Vowel ü – generally transliterated and pronounced as 'ue'

Consonant ß – just stands for a double 's' though there are/were rules about when to use it and when to just use 'ss,' in very recent years it has been relegated to history and is no longer taught as part of the alphabet, but there are tons of signs, books, etc. still in use or circulation that still contain it.

Special characters in Old English

All marks over the vowels should be tildes, however the special character set for my word processing program does not have that particular modifiers for e or ae, so I use a close equivalent just to keep the text tracking. Lacking actual sound recording equipment or a ninth century 'Hooked on Phonics' package, the information on pronunciation is my own best guess from related and successor languages and a lifetime of accumulated hearsay:

Vowel ã – similar to long a

Vowel diphthong æ – pretty much like the same combination as today, if rarely seen in the US.

Vowel diphthong é – the tilde is over the 'e,' sounds a lot like 'ae' but seems to be slightly drawn out with a little stronger long e sound at the end

Vowel ê – a long 'e', a bit more noticeable pronounced than otherwise

Vowel ï – a long 'i'

Vowel ö – a long 'o'

Vowel ü – pronounced like the 'u' in 'fur'.

Consonant Þ – The 'th' sound, which has dropped out of German except in some names and loan words, while the letter has dropped out of English (Though it did survive the Conquest into Middle English); it stands for both the voiced ('Thou') and unvoiced ('Thistle') sounds, I do recall being told at one time there were separate letters in Old Norse for the two different sounds but not in Saxon apparently.

Saxon English went out of use before the printing press, so every writing in it was manuscript. I mention this because an attribute of German manuscript that survives in modern handwriting is the use of dash marks over most of the vowels (For the non-umlaut vowels) to distinguish them from the sharply-chopped consonants spaced closely with them. It is in some ways similar to blackletter calligraphy, in that separating out the individual letters to make sense of the writing is very difficult to eyes not immersed in its conventions. I therefore must caution that the tilde marks may relate to more than pronunciations, but could also also relate to writing conventions such as adjoining letters, case, or other grammatical turns.

References

20,000 Volkslieder Website, URL: <http://www.ingeb.org/>

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Johnson, Keith, The History of Early English, Routledge (Imprint of Taylor and Francis Group), New York, NY 2016.

Lords Prayer Website (German translation page), URL: https://www.lords-prayer-words.com/lord_german_translation.html#ixzz5Xv8veOCy

Smith, Jeremy J., Essentials of Early English, Routledge (Imprint of Taylor and Francis Group), New York, NY, 1999

SHIRE ANNOUNCEMENTS

New weekly venue for our shire meetings:

St Robert Bellarmine Catholic Church:

367 Old Highway 66, St. Robert, MO, 65584

Please submit next issue's announcements to the Chronicler by January 15, 2019.

Officer contact information can be found on page 12 of this newsletter.

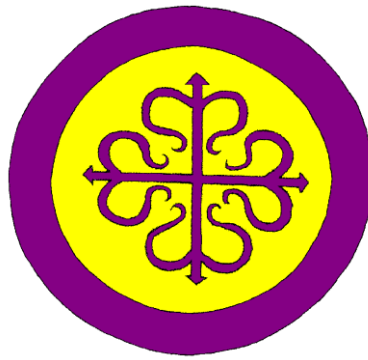
Holiday Party on December 17, 2018 at 7 PM at James and Aesa's house.

New Year's Eve Celebration at Margery and Alan's house on December 31.

The Dancing Moon is always published bimonthly (every other month) during the third week of each month (or as close to it as possible). Publication will be issued in January, March, May, July, September, and November. If you find an error that needs correcting in the shire newsletter or on the shire website, please inform your web minister or chronicler ASAP. It may make her grumpy, but she needs to know.

Visit us online at <https://www.facebook.com/ShireOfCalanaisNuadh/> or <http://www.shireofcalanaisnuadh.org/> or ask to join our closed group at <https://www.facebook.com/groups/ShireCalanaisNuadh/>

Send requests for membership in the closed shire Facebook Group or the Shire Yahoo List to lezahnle@gmail.com



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CHATELAINE

Open

Congratulations
to Calanais's newest members of
the Order of the Calon Cross!

HL Paul Adler
and
HL Dulcibella de Chateaurien

Shire Calendar -November, 2018

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1	2	3 Fall Book RUSH Barony of Lonely Tower, Omaha, NE
4 Archery Practice 2 PM Beaver Creek Conservation Area Rolla, MO.	5 6:45 PM Weekly Meeting Project Night St. Robert Bellarmine Catholic Church, St. Robert, MO	6	7	8	9	10
11 Archery Practice 2 PM Beaver Creek Conservation Area Rolla, MO. (Tentative)	12 6:45 PM Weekly Meeting Business meeting St. Robert Bellarmine Catholic Church, St. Robert, MO	13	14	15	16	17 Toys for Tots Tourney Shire of Wyvern Cliffe Jefferson City, MO
18 No Archery Practice	19 6:45 PM Weekly Meeting Project Night St. Robert Bellarmine Catholic Church, St. Robert, MO	20	21	22 Happy Thanksgi ving!	23	24
25 No Archery Practice	26 6:45 PM Weekly Meeting Class Simulating Anglo-Saxon Cant St. Robert Bellarmine Catholic Church, St. Robert, MO	27	28	29	30	

Shire Calendar - December, 2018

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1
2 Archery Practice 4 PM Beaver Creek Conservation Area Rolla, MO. (Tentative)	3 6:45 PM Weekly Meeting Project Night St. Robert Bellarmine Catholic Church, St. Robert, MO	4	5	6	7	8 Kris Kinder, Barony of Forgotten Sea, Kansas City, MO
9 No Archery Practice	10 6:45 PM Weekly Meeting Business Meeting/Potluck St. Robert Bellarmine Catholic Church, St. Robert, MO	11	12	13	14	15
16 No Archery Practice	17 7:00 PM Shire Holiday Party James and Aesa's House	18	19	20	21	22 .
23 No Archery Practice	24 No meeting	25	26	27	28	29
30 No Archery Practice	31 No meeting New Year's Eve Celebration Alan and Margery's House					

Driving Directions:

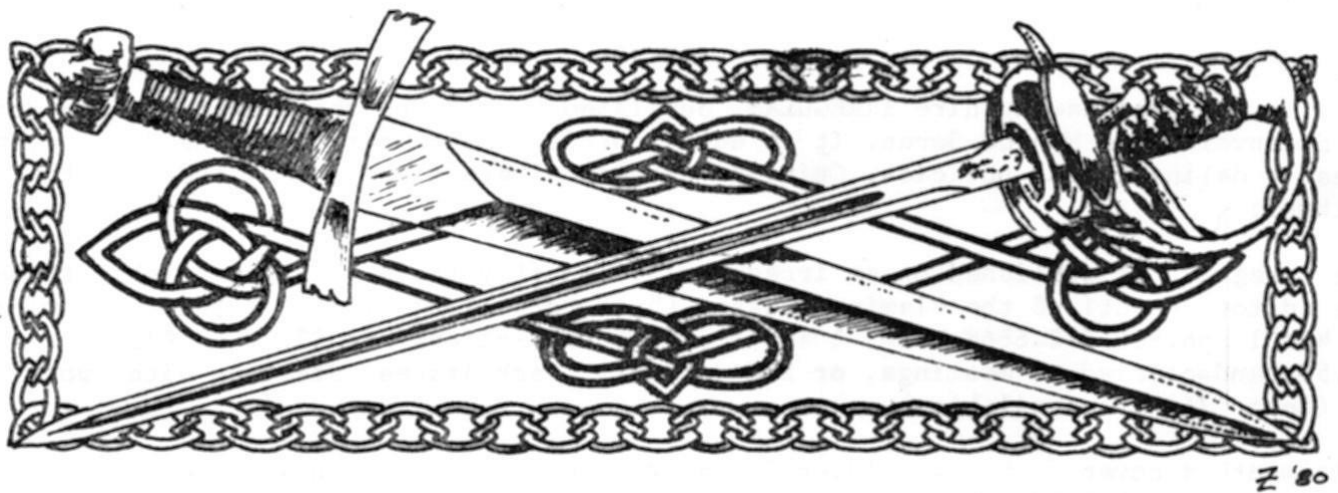
Archery Practice - Beaver Creek Conservation Area: No Crossbows. No Archery in freezing temperatures (32° F). From Rolla, take Highway 63 south. The range gate will be on your left, immediately across the highway from the VFW post. Drive through the gate to the top of the hill, park and take the line! Please check calendar for changes or cancellations.

Shire Meetings - St Robert Bellarmine Catholic Church:

367 Old Highway 66,
St. Robert, MO, 65584

Please check calendar for changes or cancellations.

Fighter Practice: Currently Suspended. Usually held in conjunction with archery practice unless otherwise announced via Facebook or shire Yahoo email list.



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