

The Dancing Moon January—February, 2018

January Journeys



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TABLE OF CONTENTS

The Dancing Moon Title Page	1
Art, Article and Photo Credits	3
Masthead and Disclaimer	3
Local Shire Announcements	3
Shire Meeting Minutes - November, December, January	4-5
The Stone of Destiny	6-8
Following Along with 'Kemp's Nine Daies Wonder' by William Kemp and Lady Dulcibella de Chateaurien	9-15
Officers of the Shire	16
Calendars	17-18
Driving Directions	19



The Crescenzi Calendar By Pietro de Crescenzi [Public domain], via Wikimedia Commons

The Crescenzi Calendar

Agricultural calendar from a 15th century copy of a manuscript by
Pietro Crescenzi
Musée Condé, Chantilly

ART, ARTICLE, AND PHOTO CREDITS

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Pages 9-15 Article *Following Along with Kemp's Nine Daies Wonder* Introduction Commentary, and Modern English text translation *William Kemp's Nine Daies Wonder* © 2017-2018 Lucy E. Zahnle. Used with permission.

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SHIRE ANNOUNCEMENTS

It has become necessary to find a new weekly meeting venue. Details on the new site will be published when arrangements for the new meeting place have been finalized.

Please submit next issue's announcements to the Chronicler by February 25.

Officer contact information can be found on page 11 of this newsletter.

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/>

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

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Minutes of the November, December, and January Meetings

November

Seneschal:

Next Business Meeting – Monday, December 11, 2017. Christmas party on December 18th at the regular meeting site. Mistress Rose is in charge of book exchange game. Because of the party, there will be no potluck during the business meeting on December 11.

Arts and Sciences Minister

November's A & S class will be 'Leatherworking' taught by HL Thomas Glueck on November 27.

Knights Marshall

Fighter practice suspended pending new member interest

There were no fighters at the Halloweird tourney.

Youth-fighting – Youths must come up with their own armor.

Cut & Thrust practice will be on November 25 at HL Allen and Lady Margery's house, 3 PM. Everyone is welcome.

Archer Marshall

Archery practice Sundays at 2 PM – Beaver Creek Conservation Area.

No archery practice on December 10

Archer Marshall was not present for the November 5 archery and thrown weapons practice, but practice went well.

Possible future practices: December 3 and 17.

Exchequer

\$200.00 donation received from Lady Margery's employer for use of shade fly.

The check for the shire's table at Kris Kinder has been received by the event steward, but has not been cashed yet.

Chronicler

Newsletter has been published. Submissions to the newsletter always welcome.

Webminster

Website has been updated.

Old Business:

No old business

New Business:

Discussion of Christmas Party.

December

Seneschal:

We will need to find a new meeting place after December because our meeting place will begin charging groups \$35.00 a night for the space. Christmas party on December 18 at our current meeting place.

Next meeting – January 8, 2018

Arts and Sciences Minister

No meetings in December after Christmas party, so there will be no December A & S class.

Knights Marshall

Fighter practice o

There was no fighting at cut & thrust practice – too cold outside.

Archer Marshall

No more practices until January.

Exchequer

Kris Kinder was a success monetarily.

Chronicler

Newsletter has been published. Submissions to the newsletter always welcome.

Webminster

Website is up to date..

Old Business:

No old business

New Business:

Discussion of Christmas party. Discussion of possible new meeting places.

January

Seneschal:

Next meeting on February 12. Will be meeting at HL Alan's and Lady Margery's house. This is extremely temporary. We will need to pay \$50 for insurance for the Spring Spears site at the St. Robert Community Center. We will need to find a new venue for our weekly meetings.

Arts and Sciences Minister

January's A & S class will be 'All About Gourds' taught by HL James Inn Danski on January 21. Last year, 13 shire members completed A & S projects.

Knights Marshall

At the December 16 fighter practice, six heavy fighters attended. At the end of last year, the shire had 9 active heavy fighters, 2 cut and thrust fighters, and 1 cut and thrust marshall.

Michael was fyrded recently This creates three generations of fyrdmen in one family (James inn Danski, Eric de Tyr, and Michael). Regional Fighter Practice will be held in the Shire of Oakheart on January 27.

Archer Marshall

Archery practice Sundays at 2 PM – Beaver Creek Conservation Area.

Thrown weapons practice has been incorporated into archery practice. Occurrence of practices dependent partially on the weather. Next practice – January 28. No practice February 25 because of Chieftains event.

Exchequer

\$5280.25 balance in the shire checking account.

Chronicler

Submissions to the newsletter always welcome.

Webminster

Website will be updated soon. Spent \$70.00 for renewal of shire domain for two years. Will bring receipt to the next business meeting.

Old Business:

Spring Spears Event – All jobs filled. Site date secured on the Kingdom Calendar and for the venue. The Facebook page and the event web flyer on the shire website are live.

New Business:

Need to find a new weekly meeting venue. Several possibilities were discussed. Need to look into sites in Rolla, Waynesville, and St. Robert.

The Stone of Destiny

By Lady Dulcibella de Chateaurien

The Stone of Destiny has impacted upon human history from biblical times to the twenty-first century. Also known as the Coronation Stone, the Stone of Scone, Liath (or Lia) Fail, Jacob's Pillow, and Jacob's Pillar, the Stone of Scone is believed to be the rock upon which Jacob slept at Bethel when he received a dreaming vision from God. It is said that after waking from the dream, Jacob stood the Stone on end like a pillar or monument and anointed it with oil, consecrating it as a holy relic.

Later, according to Jewish tradition, the Stone spent some time in the Holy Temple in Jerusalem, serving as the pedestal for the Ark of the Covenant. Legend has it that the Stone will someday return to Israel at the head a huge gathering of cheering people.

Two completely different stories offer explanations regarding how the Stone got from the Middle East to Ireland. One says that, following the advice of Moses, a Greek Prince named Gathelus brought the Stone with him as he and his family and people fled from the plague (either that or he was exiled by an angry father. The history gets murky here!). Another legend says that Gathelus was an Egyptian King and that he and his family were fleeing after the Egyptian army suffered a defeat (Murky!). In any case, they traveled through Syria to Egypt, then down the Nile and eventually to Spain. Gathelus sent the Stone with his son, Hiber, when Hiber invaded Ireland. Hiber was the first king of Ireland to be crowned on the Stone.

In the other story, when Jerusalem was sacked and destroyed by King Nebuchadnezzar of Babylon in 602 BC, Jeremiah and two daughters of King David's line escaped with the Stone, carrying it through Egypt, Sicily, and Spain to the kingdom of Dalriada (thought be modern day Antrim, Ulster) in Ireland, called Scotia by the Romans.

In Ireland, the Stone, renamed Liath Fail, came to be revered as a protector of the Irish and as the indicator of the true kings of Ireland. It was said that when the rightful heir to the throne placed his foot upon the Stone, it would roar or sing. It was also believed to rejuvenate the ruler, allowing him to reign longer.

Two possibilities have come down to us concerning the Stone's eventual appearance in Scotland. The first says that the Stone was loaned to Fergus Mor Mac Erc for his coronation in Dalriada in Scotland and was never returned. The other says that an Irish king ordered a man killed in church and consequently the Stone had to be removed from its resting place in Tara because neither the king nor the place could any longer be considered holy.

The Scottish coronation story seems a bit more likely. Starting around the sixth century, over the course of a hundred years or so, the kingdom of Dalriada, at first based in Antrim (modern day Ulster), Scotia Major (Ireland), began a conquest of modern day Scotland (Scotia Minor). The intrusion, migration, or invasion (again, murky) was led by Fergus Mor Macerc, descendent of Carbi Riada, and his two brothers, Loarn and Angus. They moved into Alba (most likely modern day Argyll) on the western coast of present-day Scotland. Fergus eventually claimed kingship of Dalriada. He appears to have either sent for the Stone or brought it with him and was crowned on the Stone.

Since their forces were at war with the Picts, Fergus, Loarn, and Angus set up a fort at Dunadd to continue the fight and made it their capital. By the ninth century, Dalriada, under Fergus's descendants, had conquered the Picts and, in 850 A.D, Cinead (Kenneth) McAlpin, Cinead I, became the 36th King of Dalriada. The Stone made its way to Scone for the coronation of Cinead when he moved his capital to Scone from Dunadd. The stone was placed on Moot Hill and used for Scottish coronations until the end of the thirteenth century.

After several other moves, the Stone found itself back at Scone in 1292 just in time for the coronation of John Balliol, the last Scottish king to be crowned in its presence. Four years later, Edward the First, the infamous hammer of the Scots, invaded Scotland and either claimed the Stone as the spoils of war or stole it, depending upon whom you wish to believe. He reasoned that since all kings of Scotland were crowned on the Stone, an English king who was crowned on the Stone must also be recognized as the King of the Scots. However, the Scots didn't buy that for one minute!

Edward took the Stone back to England and installed it in Westminster Abbey. In 1301, a coronation throne was created with a special place under the seat to house the Stone.

The English kept the Stone for 700 years, despite the facts that they had signed the Treaty of Northampton in 1328 in which they had pledged to return the Stone to the Scots and that, by the twentieth century, the reasons for the theft were ancient history.

There are plenty of people who say that the Stone we know today is not the real Stone of Destiny. Questions were raised after the Stone was stolen and returned by the Scottish students as to whether they had returned a fake. Some theorists say that it never even left Ireland and was used to mark the graves of Irish rebels. Certain historical references offer descriptions of the Stone that are nothing like the plain slab of yellow sandstone with a Latin cross on it that has rested in London all these years. One early reference describes it as white marble carved with decorative figures.

Stories abound regarding fakes and replicas. One tale suggests that the Scots substituted another Stone for the real one when they saw old Edward coming. In some versions, the Stone they were said to have substituted was the lid to a cesspit in Scone Palace, meaning the English monarchs were truly 'enthroned'. Another tale says that monks at Scone Palace buried the real Stone in Dunsinane Hill or sank it in the River Tay.

On Christmas Day in 1950, the Stone was 'appropriated' from Westminster Abbey by four patriotic Scots students. Unfortunately, when the students tried to remove it, the Stone broke into two pieces and had to be repaired later. The students took the larger piece and kept it hidden for four months before leaving it on the altar at Arbroath Abbey, Church of Scotland, in the hopes that since it was back in Scotland, the English would leave it there. Not on your life! As soon as the English discovered its whereabouts, the Stone was whisked away to London.

An interesting side note to all this is that the Irish Blarney Stone is said to have been a part of the Stone of Scone. According to legend, the Blarney Stone was given to Cormac McCarthy of Castle Blarney by Robert the Bruce in 1314 in return for his support at the Battle of Bannockburn. However, for this to be true, you would have to believe that the Stone of

Scone that Edward the First carried off in 1296 was a fake and that somehow Robert the Bruce came into possession of the real one.

Another interesting sidelight to the Stone of Scone legend is that, although it took a few hundred years after Edward the First's theft for the prophecy to come true, the Stone eventually did bless the true rulers of Scotland. The Tudor line died out with Elizabeth I and James VI of Scotland took the throne to become James I of England in 1603. The present day British royal family is descended from Fergus Mor Mac Erc.

The British returned the Stone of Destiny to Scotland on Nov. 30, 1996, on a sort of permanent loan, with the proviso that the British crown could take it back for coronations. Although some Scots were skeptical of English motives (a thousand years of distrust dies hard!), most people, both English and Scots, agreed that it was a GOOD THING. The Stone is now housed in Edinburgh Castle alongside the Crown Jewels of Scotland and is available to the viewing public for a modest admission fee. In 2008, the story of the Stone and its notorious theft was memorialized in a movie, "Stone of Destiny," starring Robert Carlyle. Queen Elizabeth II was the last British monarch to be crowned upon the Stone. The Stone will not leave Scotland again except for coronations at Westminster Abbey.

It really doesn't matter whether the Stone is real or a copy. The symbolism is what counts to the Scots. While the Stone remained in London, it was tangible evidence that Scotland was ruled by what it considers invaders. Now the Scots have the stone back, though it has yet to bring them freedom. Still, it embodies the living hope that Scotland will someday win its coveted return to self-rule.

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(This article was original published in the DM in September, 2003. It has been updated and expanded for this issue.)

Following Along with Will Kemp's Nine Daies Wonder

By Dulcibella de Chateaurien

What is a Jig?

Although Kemp is not known for his literary works, in addition to “Nine Daies Wonder,” his most famous work, there are records of a number of jigs registered at various stationers in his name. Registering a work with a stationer was the sixteenth century equivalent of copyrighting the work.

Because the theater business was fairly cutthroat in that era and actors, playwrights, and theater owners were not above stealing each other's work, registering intellectual works with a stationer was an important part of an actor's job, just as it was to the writer or playwright. Without that public record of ownership, authors had no recourse if a rival appropriated their work.

During the sixteenth century, jigs were presented as a sort of after-entertainment once the main performance of the evening was over. Jigs were usually comical, but could be dramatic. They could be comprised of any combination of spoken lines, songs, music, and dances. A jig could be performed by a single actor or several. The clown often sang or danced to the music of a piper or drummer. They seem to be a bit like variety shows in modern times, comprising musical entertainments, skits, and often had included topical commentary, usually humorous, on current political or sexual scandals of the day. A jig might last as long as an hour.

Jigs, by their nature, were not considered high art. Only one extant Elizabethan English jig manuscript has come down to us. The “Jig of Michael and Frances” was written and published in 1601 or 1602. It is a dramatic, rather than comical, jig, presented as a 170 line operetta for four voices. The lyrics are designated to be sung to six specific tunes. “Michael and Frances” is a libelous attack on Michael Steel, a member of the local gentry of Skelton, Yorkshire, alleging that he had an adulterous affair with his maid servant, Frances Thornton. According to May and Bryson (2016), this jig with its emphasis on revealing Steel's adultery, true or not, crossed the line from satire to personal vilification. What's worse, manuscripts of the jigs were sometimes printed and sold in the streets. Michael Steel was purposely sent a copy of the jig attacking him; he must have seriously irritated someone! Although we have only the one specific example of such verse libel, undoubtedly there were many others that have not survived or at least have not been yet discovered (p. 53).

Sometimes the Clown of the troupe would develop his own scripts for jigs; sometimes a professional dramatist would do it. Kemp's work is registered under his own name, but it might have been written by the troupe's dramatist and registered under Kemp's name as the performer. History is a little vague on this point.

As the sixteenth century waned, jigs became less popular and fashionable, which might have been one reason Kemp was dismissed from his company. Nevertheless, because of his “Nine Daies Wonder,” he will be remembered as one of the great Clowns of the Elizabethan stage.

Kemps nine daies vvonder.
Performed in a daunce from
London to Norwich.

*Containing the pleajure, paines and
kinde entertainment*
of *William Kemp* betweene London and that Citty
in his late Morrice.

Wherein is fomewhat fet downe worth note;
to reprooue
the flaunders fpred of him: many things merry,
nothing hurtfull.

Written by Jumfelfe to fatisfie his friends.



~The second and third daies iourney~

L O N D O N

Printed by *E.A.* for *Nicholas Ling*, and are to be
folde at his fhop at the weft doore of Saint
Paules Church 1600.

Kemp's nine days' wonder.
Performed in a dance from
London to Norwich.

*Containing the pleasure, pains and
kind entertainment*
of *William Kemp* between London and that City
in his late Morris.

Wherein is somewhat set down worth note;
to reprove
the slanders spread of him: many things merry,
nothing hurtful.

Written by Himself to satisfy his friends.



~The second and third daies iourney~

L O N D O N

Printed by *E.A.* for *Nicholas Ling*, and are to be
folde at his fhop at the weft doore of Saint
Paules Church 1600.

PERFORMED IN A MORRICE FROM LONDON TO NORWICH.

Wherein euery dayes iourney is pleasantly set downe, to satisfie his friends the truth against all lying Ballad-makers; what he did; how hee was welcome, and by whome entertained.

The sixt dayes iourney, being Satterday of the second weeke.

From Wednesday night til Satterday hauing bin very troublesome but much more welcome to master Colts, in the morning I tooke my leaue, and was accompanied with many Gentlemen a myle of my way. Which myle master Colts his foole would needs daunce with me, and had his desire, where leauing me, two fooles parted faire in a foule way; I keeping on my course to Clare, where I a while rested, and then cheerefully set forward to Bury.

Passing from Clare towards Bury, I was inuited to the house of a very bountifull widdow, whose husband during his life was a Yeoman of that Countrie; dying rich no doubt, as might well appeare, by the riches and plentie that abounded in euery corner of the house. She is called the widdow Eueret.

At her house were met aboue thirty Gentlemen. Such, and so plentifull variety of good fare I haue very sildome seene in any Commoners house. Her behauiour being very modest and frendly, argued her bringing vp not to be rude. She was a woman of good presence, and, if a foole may iudge, of no smal discretion.

From this widdowes I daunst to Bury, comming in on the Satterday in the afternoone, at what time the right Honorable the Lord Chiefe Justice entred at an other gate of the towne. The wondering and regardles multitude making his honor cleere way, left the streetes where he past to gape at me; the throng of them being so great that poore Will Kemp was seauen times stayed ere hee could recouer his Inne.

By reason of the great snow that then fell, I stayd at Bury from Satterday in the second week of my setting forth til Thursday night the next weeke following.

The seauenth dayes iourney, being Friday of the third weeke.

Ypon Fryday morning I set on towards Thetford, dauncing that tenne mile in three houres; for I left Bury somewhat after seauen in the morning, and was at Thetford somewhat after ten that same forenoone. But, indeed, considering how I had been booted the other iourneys before, and that all this way, or the most of it, was ouer a heath, it was no great wonder; for I far'd like one that had escaped the stockes, and tride the vse of his legs to out-run

PERFORMED IN A MORRIS FROM LONDON TO NORWICH.

Wherein every day's journey is pleasantly set down to satisfy his friends the truth against all lying Ballad-makers; what he did; how he was welcomed, and by whom entertained.

The sixth day's journey, being Saturday of the second week.

From Wednesday night until Saturday having been very troublesome, but much more welcome to Master Colts, in the morning, I took my leave, and was accompanied with many Gentlemen a mile of my way, which mile Master Colts's fool would needs dance with me, and had his desire, where leaving me, two fools parted faire in a foul way; I keeping on my course to Clare, where I awhile rested, and then cheerfully set forward to Bury.

Passing from Clare towards Bury, I was invited to the house of a very bountiful widow, whose husband, during his life, was a Yeoman¹ of that county; dying rich, no doubt, as might well appear by the riches and plenty that abounded in every corner of the house. She is called the widow Everet.

At her house were met above thirty Gentlemen. Such, and so plentiful, a variety of good fare I have very seldom seen in any Commoner's house. Her behavior being very modest and friendly, argued her bringing up not to be rude². She was a woman of good presence³, and, if a fool may judge, of no small discretion.

From this widow's, I danced to Bury⁴, coming in on Saturday in the afternoon, at what time the right Honorable the Lord Chief Justice⁵ entered at another gate of the town. The wondering and regardless⁶ multitude, making his honor clear way, left the streets where he passed to gape at me; the throng of them being so great that poor Will Kemp was seven times stayed⁷ ere he could recover⁸ his Inn.

By reason of the great snow that then fell, I stayed at Bury from Saturday in the second week of my setting forth until Thursday night the next week following.

The seventh day's journey, being Friday of the third week.

Upon Friday morning, I set on towards Thetford, dancing that ten mile in three hours; for I left Bury somewhat after seven in the morning, and was at Thetford somewhat after ten that same forenoon. But, indeed, considering how I had been booted⁹ the other journeys before, and that all this way, or the most of it, was over a heath¹⁰, it was no great wonder; for I fared like one that had escaped the stocks, and tried the use of his legs to out-

the Constable: so light was my heeles, that I counted the ten mile no better than a leape.

run the Constable: so light was my heels that I counted the ten mile no better than a leap.

At my entrance into Thetford the people came in great numbers to see mee; for there were many there, being Size time. The noble Gentleman, Sir Edwin Rich, gaue me entertainment in such bountifull and liberal sort, during my continuance there Satterday and Sunday, that I want fitte words to expresse the least part of his worthy vsage of my vnworthines; and to conclude liberally as hee had begun and continued, at my departure on Munday his worship gaue me fiue pound.

At my entrance into Thetford, the people came in great numbers to see me; for there were many there, being Size¹¹ time. The noble Gentleman, Sir Edwin Rich¹², gave me entertainment in such bountiful and liberal¹³ sort during my continuance there Saturday and Sunday that I want fit words to express the least part of his worthy usage of my unworthiness; and to conclude liberally as he had begun and continued, at my departure on Monday, his worship gave me five pound.

The eyght dayes iourney, being Munday of the fourth weeke.

The eighth day's journey, being Monday of the fourth week.

On Munday morning I daunst to Rockland ere I rested, and comming to my Inne, where the Hoast was a very boone companion, I desir'd to see him; but in no case he would be spoken with till he had shifted himselfe from his working dayes sute. Being armed at all poyntes, from the cap to the codpeece, his blacke shooes shining and made straght with copper buckles of the best, his garters in the fashion, and euery garment fitting Corremsquandam (to use his owne word), hee enters the Hall, with his bonnet in his hand, began to crye out:

On Monday morning, I danced to Rockland ere I rested, and coming to my Inn, where the Host was a very boon companion, I desired to see him; but in no case he would be spoken with until he had shifted himself from his working day's suit. Being armed at all pointes¹⁴, from the cap to the codpiece, his black shoes shining and made straight with copper buckles of the best¹⁵, his garters in the fashion, and every garment fitting Corremsquandam¹⁶ (to use his own word), he enters the Hall, [and] with his bonnet¹⁷ in his hand, began to cry out:

"O Kemp, deere Master Kemp! you are euen as welcome as - as - as -," and so stammering he began to study for a fit comparison, and, I thanke him, at last he fitted me; for saith he, "thou art euen as welcome as the Queenes best grey-hound." After this dogged yet well-meaning salutation, the Carrowes were called in; and my friendly Hoast of Rockland began withall this, blessing the houre vppon his knees, that any of the Queenes Maiesties well-willers or friends would vouchsafe to come within his house; as if neuer any such had been within his doores before.

"Oh, Kemp, dear Master Kemp! You are even as welcome as - as - as -," and so stammering, he began to study for a fit comparison, and, I thank him, at last he fitted me; for says he, "Thou art even as welcome as the Queen's best grey-hound." After this dogged yet well-meaning salutation, the Carouses¹⁸ were called in; and my friendly Host of Rockland began with all this, blessing the hour upon his knees that any of the Queen's Majesty's well-willers or friends would vouchsafe¹⁹ to come within his house as if never any such had been within his doors before.

I tooke his good meaning, and gaue him great thanks for his kindnesse; and hauing rested mee well, began to take my course for Hingham, whether my honest Hoast of Rockland would needs be my guide: but, good true fat-belly, he had not followed mee two fieldes, but he lyes all along, and cryes after me to come backe and speake with him. I fulfilled his request: and comming to him, "Dauncer," quoth hee, "if thou daunce a Gods name, God speede thee! I cannot follow thee a foote farther; but adieu, good dauncer; God speed thee, if thou daunce a Gods name!"

I took his good meaning and gave him great thanks for his kindness and, having rested me well, began to take my course for Hingham, whither my honest Host of Rockland would needs be my guide: but, good true fat-belly, he had not followed me two fields, but he lies all along and cries after me to come back and speak with him. I fulfilled his request, and coming to him, "Dancer," quoth he, "if thou dance a Gods name²⁰, God speed thee! I cannot follow thee a foot farther, but adieu, good dancer; God speed thee, if thou dance a Gods name!"

I, hauing haste of my way, and he being able to keep no way, there wee parted. Farewell he: he was a kinde good fellow, a true Trojan; and if euer be my lucke to meete him at more leasure, Ile make him full amendes with a Cup full of Canarie. But nowe I am a little better aduis'd, wee must not thus let my madde Hoast passe; for my friend, late mentioned before, that made the odde rime on my Maide-marian, would needes remember my Hoast. Such as it is, He bluntly set downe.

I, having haste of my way, and he being able to keep no way, there, we parted. Farewell, he. He was a kind good fellow, a true Trojan²¹; and if ever be my luck to meet him at more leisure, I'll make him full amends with a cup full of Canary²². But now I am a little better advised, we must not thus let my made Host pass; for my friend, late mentioned before, that made the odd rime on my Maid-Marian²³, would needs remember my Host. Such as it is, he bluntly set down.

He was a man not ouer spare;
In his eyebals dwelt no care.
"Anon, anon," and "Welcome, friend,"
Were the most words he vsde to spend,

He was a man not over spare²⁴;
In his eyeballs dwelt no care.
"Anon, anon,"²⁵ and "Welcome, friend,"
Were the most words he used to spend,

Saue sometime he would sit and tell
What wonders once in Bullayne fell,
Closing each Period of his tale
With a full cup of Nut-browne Ale.
Turwin and Turneys siedge were hot.
Yet all my Hoast remembers not:
Kets field and Muscledborough fray
Were battles fought but yesterday.
"O, 'twas a goodly matter then
To see your sword and buckler men!
They would lye heere, and here and there,
But I would meete them euery where:
And now a man is but a pricke;
A boy, arm'd with a poating sticke,
Will dare to challenge Cutting Dicke.
O 'tis a world the world to see!
But twill not mend for thee nor mee."
By this some guest cries "Ho, the house!"
A fresh friend hath a fresh carouse:
Still he will drinke, and still be dry,
And quaffe with euery company.
Saint Martin send him merry mates.
To enter at his hostree gates!
For a blither lad than he
Cannot an Inkeeper be.

Well, once againe farewell mine Hoast at Rockland. After all these farewells, I am sure to Hingham I found a foule way, as before I had done from Thetford to Rockland.

Yet, besides the deep way, I was much hindred by the desire people had to see me. For euen as our Shop-keepers will hayle and pull a man with "Lack ye ? what do you lack, Gentlemen?" "My ware is best," cries one, "Mine best in England," sayes another, "Heere shall you haue choyse," saith the third; so was the dyuers voyces of the young men and Maydens, which I should meete at euerie myles ende, thronging by twentie, and sometime fortie, yea, hundreths in a companie; one crying " The fayrest way was thorow their Village," another, "This is the nearest and fayrest way, when you haue past but a myle and a halfe;" another sort crie "Turne on the left hand" some "On the right hand;" that I was so amazed I knewe not sometime which way I might best take; but haphazard, the people still accompanying me, wherewith I was much comforted, though the wayes were badde; but as I said before at last I ouertooke it.

Save sometime he would sit and tell
What wonders once in Bullayne²⁶ fell,
Closing each Period of his tale
With a full cup of Nut-brown Ale.
Turwin and Turney's siege²⁷ were hot.
Yet all my Host remembers not:
Kets field²⁸ and Muscledborough fray²⁹
Were battles fought but yesterday.
"Oh, 'twas a goodly matter then
To see your sword and buckler men!³⁰
They would lie here, and here and there,
But I would meet them everywhere:
And now a man is but a prick;³¹
A boy, armed with a poating stick,³²
Will dare to challenge Cutting Dick.³³
O 'tis a world the world to see!
But twill not mend for thee nor me."
By this some guest cries "Ho, the house!"
A fresh friend hath a fresh carouse:
Still he will drink, and still be dry,
And quaff with every company.
Saint Martin³⁴ send him merry mates.
To enter at his hostree³⁵ gates!
For a blither lad than he
Cannot an Innkeeper be.³⁶

Well, once again, farewell, mine Host at Rockland. After all these farewells, I am sure to Hingham I found a foul way³⁷ as before I had done from Thetford to Rockland.

Yet, besides the deep way³⁸, I was much hindered by the desire people had to see me. For even as our Shopkeepers will hail and pull a man with "Lack ye? What do you lack, Gentlemen?" "My ware is best," cries one, "Mine best in England," says another, "Here shall you have choice," says the third; so was the diverse voices of the young men and Maidens, which I should meet at every mile's end, thronging by twenty, and sometime forty, yea, hundreds in a company; one crying "The fairest way was through their village," another, "This is the nearest and fairest way, when you have passed but a mile and a half;" another sort cries "Turn on the left hand," some "On the right hand;" that I was so amazed I knew not sometime which way I might best take; but, haphazard, the people still accompanying me, wherewith I was much comforted though the ways were bade; but as I said before, at last I overtook it.

Notes

1. Yeoman: A free man who owns a small estate, usually farmed by himself. A land-owner, but not a member of the gentry. (see Broadview Anthology, footnotes, p. 1048)
2. rude: uncultured; unmannered; unrefined (see Broadview Anthology, footnotes, p. 1048)
3. presence: demeanor, manner, bearing (see Broadview Anthology, footnotes, p. 1048)
4. Bury: Bury-St. Edmund's aka St. Edmund's- Bury – an important town and regional business center in Suffolk, England. At the time of Kemp's visit, the population stood around 4500 (see Broadview Anthology, footnotes, p. 1048).
5. Lord Chief Justice: John Popham. He was chief justice of the King's Bench from 1592 to 1607 (see Broadview Anthology, footnotes, p. 1048; Dyce, p. 27).
6. Regardless: Clueless, unresponsive, uncaring of other's inconvenience
7. Stayed - stopped
8. Recovered - got back to, arrived back at
9. Booted: tortured as with the boot, an instrument used in this period as a part of interrogations, especially in Scotland. (see Broadview Anthology, footnotes, p. 1049)
10. Heath: A barren field (see Broadview Anthology, footnotes, p. 1049)
11. Size time- the time of the Assizes, criminal and civil court sessions held periodically in the counties of England to settle legal disputes and conduct criminal trials. (see Broadview Anthology, footnotes, p. 1049)
12. Sir Edwin Rich was newly knighted member of the gentry who owned a manor house nearby in Mulbarton. (see Broadview Anthology, footnotes, p. 1049; Dyce, p. 27-28)
13. liberal, liberally: free, generous, freely, generously (Broadview Anthology, footnotes, p. 1049).
14. at all points – completely and fully (see Broadview Anthology, footnotes, p. 1049)
15. 'made straight with copper buckles of the best' – fastened for a proper fit or made to fit properly (Broadview Anthology, footnotes, p. 1049).
16. A word made up by the character. It appears to be an amalgam of the Latin words *cum* + *res* + *quandum* with a meaning sort of like "a certain aptness" or "a certain appropriateness" (Broadview Anthology, footnotes, p. 1049).
17. bonnet: a soft, brimless hat worn by men and boys of the period (Broadview Anthology, footnotes, p. 1049).
18. "the Carrowes (Carouses) were called" – The act of calling for a boisterous party or celebration full of singing, drinking, and wenching (see Broadview Anthology, footnotes, p. 1049)
19. "vouchsafe" - To deign or condescend or to guarantee from a position of authority (Broadview Anthology, footnotes, p. 1049).
20. 'a God's name' – 'In God's name.' (see Broadview Anthology, footnotes, p. 1049)
21. Troyan/Trojan – merry-maker, fellow partier, boon companion – positive connotations (Broadview Anthology, footnotes, p. 1050).
22. Canarie/Canary - type of wine
23. Maid- Marian – Character Kemp played as a Morris Dancer
24. Spare – thin or gaunt (see Broadview Anthology, footnotes, p. 1050)
25. "Anon, anon!" – "Coming!" or "At your service!" (see Broadview Anthology, footnotes, p. 1050)
26. Bullayne - Bologne, France – This town was attacked, besieged, and taken by the English in 1544. Henry VIII personally oversaw the occupation of the town. (see Broadview Anthology, footnotes, p. 1050)
27. "Turwin and Turney's siege" - Turwin and Turney (Therouanne and Tournai) French towns that were besieged and taken in 1513 when Henry VIII decided to invade northern France in an effort to resume the Hundred Years' War. Neither town was of much strategic significance.
28. Kets Field – In 1549, Robert Kett, a yeoman freeholder, led a rebellion against the propertied classes in response to the growing custom of land enclosures – the fencing off of common land by one person with some small history or claim on the land who then claims the land as his own. Although others also led rebellions, Kett's rebellion required 3,000 troops to put down. The place where Kett was defeated by the Earl of Warwick is called Kets field, but is also known as Dussindale. (see Broadview Anthology, footnotes, p. 1050; Dyce, p. 28)
29. "Muscledborough fray" – Refers to the town of Musselburgh, Scotland, where, in 1547, the English defeated the Scots at the Battle of Pinkie, part of an effort to unite the British Isles under British rule. (see Broadview Anthology, footnotes, p. 1050; Dyce, p. 28)
30. "sword and buckler men" – arrogant, bragging, blustering military men (see Broadview Anthology, footnotes, p. 1050)
31. In addition to the vulgar connotation of the term, this word could be a variation on the word "princecock", a conceited, impudent youth (see Broadview Anthology, footnotes, p. 1050)
32. "poating stick" – also called 'poking stick'. An instrument used to set the plaits of the ruffs so fashionable in Elizabeth I's reign. In the early part of the sixteenth century, they were made of wood or bone; later they were made of steel so they could be heated.

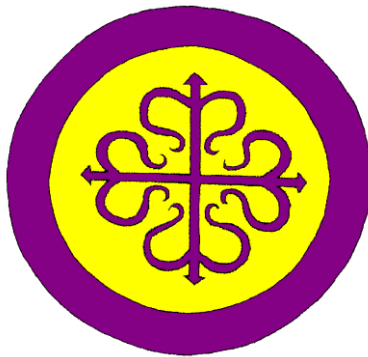
33. "Cutting Dick" – 'Dick', in this instance, refers to a common man (as in Tom, Dick or Harry). 'Cutting' is slang for an arrogant, swaggering bully. The name is also used in literature to refer to a highwayman. Put together the words can suggest both a common bully or an actual highwayman, a common criminal. (see Broadview Anthology, footnotes, p. 1051; Dyce, p. 29)
34. St. Martin – St. Martin of Tours (c. 316-397), the traditional patron saint of innkeepers (see Broadview Anthology, footnotes, p. 1051)
35. "hostree" – hostry, a hostelry or an inn (see Broadview Anthology, footnotes, p. 1051)
36. Nineteenth century experts conjecture that since this poem was not written by Kemp, it might have been written by one of his colleagues, possibly Shakespeare. No mention of that possibility is present in my later sources. (Dyce, p. 28)
37. 'foul way' – difficult or unpleasant journey
38. 'deep way' – difficult or unpleasant journey

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Shire Calendar -January, 2018

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 No Meeting! Happy New Year	2	3	4	5	6
7 No Archery Practice	8 6:45 PM Weekly Meeting Meeting/Potluck St. Robert Municipal Center, St. Robert, MO	9	10	11	12	13 Winter Coronation Shire of Wyvern Cliff Jefferson City, MO
14 No Archery Practice	15 6:45 PM Weekly Meeting Project Night St. Robert Municipal Center, St. Robert, MO	16	17	18	19	20 Winter Court Barony of Three Rivers St. Louis, MO
21 No Archery Practice	22 6:45 PM Weekly Meeting A & S Class – All about Gourds Margery's House St. Robert, MO	23	24	25	26	27 War Practice Shire of Oakheart Springfield, MO
28 Archery & Thrown Weapons Practice 2 PM Beaver Creek Conservation Area Rolla, MO. (Tentative)	29 6:45 PM Weekly Meeting Project Night Margery's House, St. Robert, MO	30	31			

Shire Calendar - February, 2018

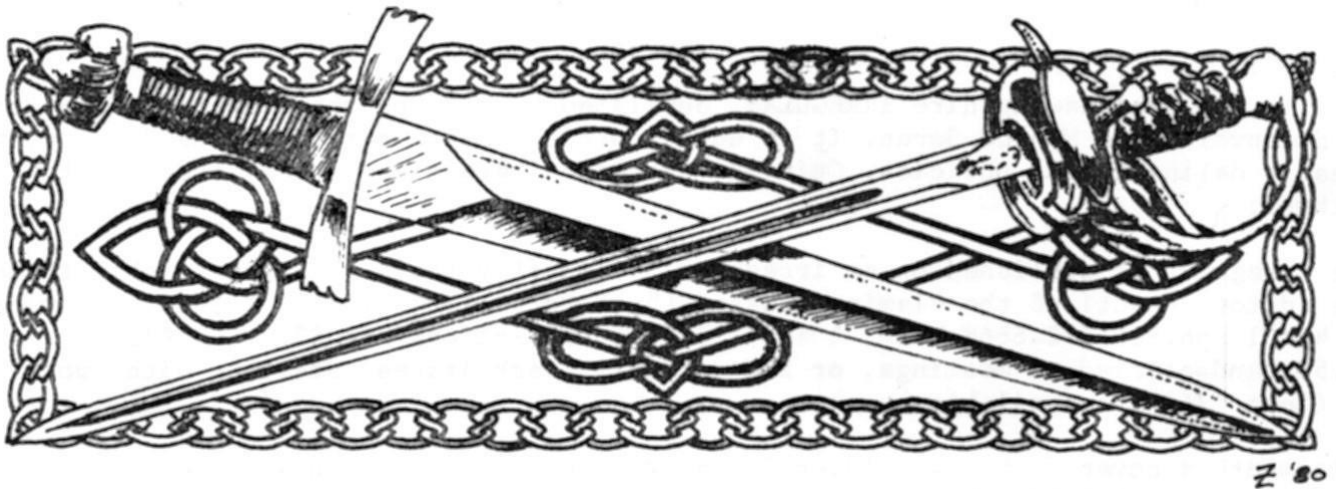
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1	2	3 Clothiers Shire of Cum An Iolair Gardner, KS
4 Archery Practice 2 PM Beaver Creek Conservation Area Rolla, MO. (Tentative)	5 6:45 PM Weekly Meeting Project Night	6	7	8	9	10
11 Archery Practice 2 PM Beaver Creek Conservation Area Rolla, MO. (Tentative)	12 6:45 PM Weekly Meeting Business Meeting/Potluck	13	14	15	16	17 Chieftains Barony of Three Rivers St, Louis, MO
18 Archery Practice 2 PM Beaver Creek Conservation Area Rolla, MO. (Tentative)	19 6:45 PM Weekly Meeting Project Night	20	21	22	23	24
25 Archery Practice 2 PM Beaver Creek Conservation Area Rolla, MO. (Tentative)	26 6:45 PM Weekly Meeting A & S Class	27	28			30

Driving Directions:

Archery Practice - Beaver Creek Conservation Area: No Crossbows. No Archery in freezing temperatures (32° F). From Rolla, take Highway 63 south for several miles. 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!

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

Shire Meetings - St Robert, MO: Driving directions: Pending Securing New Site



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