



This is the Winter 2015 issue of *The Clouded Issue*, a publication of the Barony of Grey Niche of the Society of Creative Anachronism, Inc. (SCA, Inc.). *The Clouded Issue* is available from the Chronicler, Catherine O. Plunkett, at 4359 Winding Hollow Way, Memphis, TN 38125-3216. It is not a corporate publication of the SCA, Inc., and does not delineate SCA, Inc. policies. Copyright © 2016 Society for Creative Anachronism, Inc. For information on reprinting photographs, articles, or artwork from this publication, please contact the Chronicler, who will assist you in contacting the original creator of the piece. Please respect the legal rights of our contributors. All content is used by permission from the officer, artist, or author. Permission to Publish Form is available upon request.

Notice from the Seneshal: The New permanent meeting place for baronial and A&S meetings is at 1750 Madison Avenue Suite 303.

The Barony expresses many heaps of thanks on his head to our Seneshal, Ivan Alexovich, for wrangling a new baronial meeting home.

BGN Events

Beltaine - 40th Anniversary of the Barony of Grey Niche
Piersol, Meeman State Park
April 24-26, 2015

War Collegium 2015
The Castrum, Lafe, AR
June 5-7, 2015

Participation in Mid-South Renaissance Faire
(1st renfaire in the mid-south in over 30yrs)
Shelby Farms, Memphis, TN
August 22-23, 29-30, 2015

Fall Coronation 2015

Their Majesties, Faelan Haraldsson and L Linnet MacLeod

Camp Camilla, Hattiesburg, MS

October 2-4, 2015

Samhain – War of 3 Rivers

The Castrum, Lafe, AR

Oct 22-25, 2015

Demos

Nov, 2 demos – Memphis FantasyCon – Nov 20-22

And St. Jude Children's Research Hospital

See Jac Corray for full list

Remember, ma peeps, that demos are our friends, chant together now....

Other local news of note:

The Barony donated the old thrones from storage to Playhouse 51 and these were immediately put to use in "The Lion, The Witch, and The Wardrobe".

An unofficial holiday party was held at the Spaghetti Warehouse on December 12, 2015. Over 50 people attended and a great time was had by all. The kids especially loved the balloon hats (think unicorns!). Interest has been expressed in doing this again next winter season. Thanks Countess Jane Falada of Englewood, OP, for organizing this dinner party.

For Those in Passing

We sadly report that one of the Barony's founding members, Buddy Bell (Clarence Hilton Bell aka THL Llewelyn Ap Meriadudd) died 1/4/2016 after a long illness in Amarillo, Texas. He will be fondly remembered by many. Link to obituary:



Congratulations



On the engagement of THL Lady Adelheid von Hohenstein (Mary Teed) to Baron Jakob Gempel von Essen (Jim Hannold).

Many Felicitations!

Upcoming Event

The Barony of Grey Niche proudly presents
A Quest for Knowledge
Candlemas Collegium and Regional Faire
Saturday, February 6, 2016
First United Methodist Church, 8029 Wilkinsville Rd, Millington, TN 38053
The mind is not a vessel to be filled but a fire to be kindled. – Plutarch

Come help us beat the idleness of winter with a day of fun as we kindle the fires of knowledge anew. Whether you are an artisan, fighter, or a gentle looking for the camaraderie of friends, this year's collegium features an amazing list of activities.

Donor Library – The library returns! Have you seen something made or done and wished you had access to the documentation and resources? Need some inspiration for a new project. Come browse the library of books donated for the day by the artisans and craftspeople of Gleann Abhann. As a fundraiser, we will have a copier and scanners to use for a donation so you can take your research with you.

Classes – Sharing knowledge is the fastest way of fanning the flame. Our class tracks cover a wide range of topics and skill levels and are brought to you by the very artisans and Peers whose skills you admire.

Fighters – We haven't left you out in the cold. The drums of war are beginning to sound in the distant. Make sure your armor is ready with our armor repair workshop. Brush up your skills with classes and activities.

Quest – If the above activities haven't sparked an interest, you can still have fun. Join in the fun-filled quest led by our very own Mistress Katil.

Children – Without our children there is no future. We will have a variety of activities for them as well. Lunch – Enjoy a delicious feast as we visit some of the historic libraries of the past. Feast is limited to 100.

Candlemas Regional A&S Faire - Bring an entry for the Regional Faire and get feedback before taking it to the next level or bring your work for display only. (Forms can be found on the Kingdom website in the online library. Look in the A&S folder.) We will also have the selection of the Acanthus (our Baronial Arts Champion), a Populace Bead Vote (win renown and goodies), and the Baroness' Choice (with spiffy prize basket).

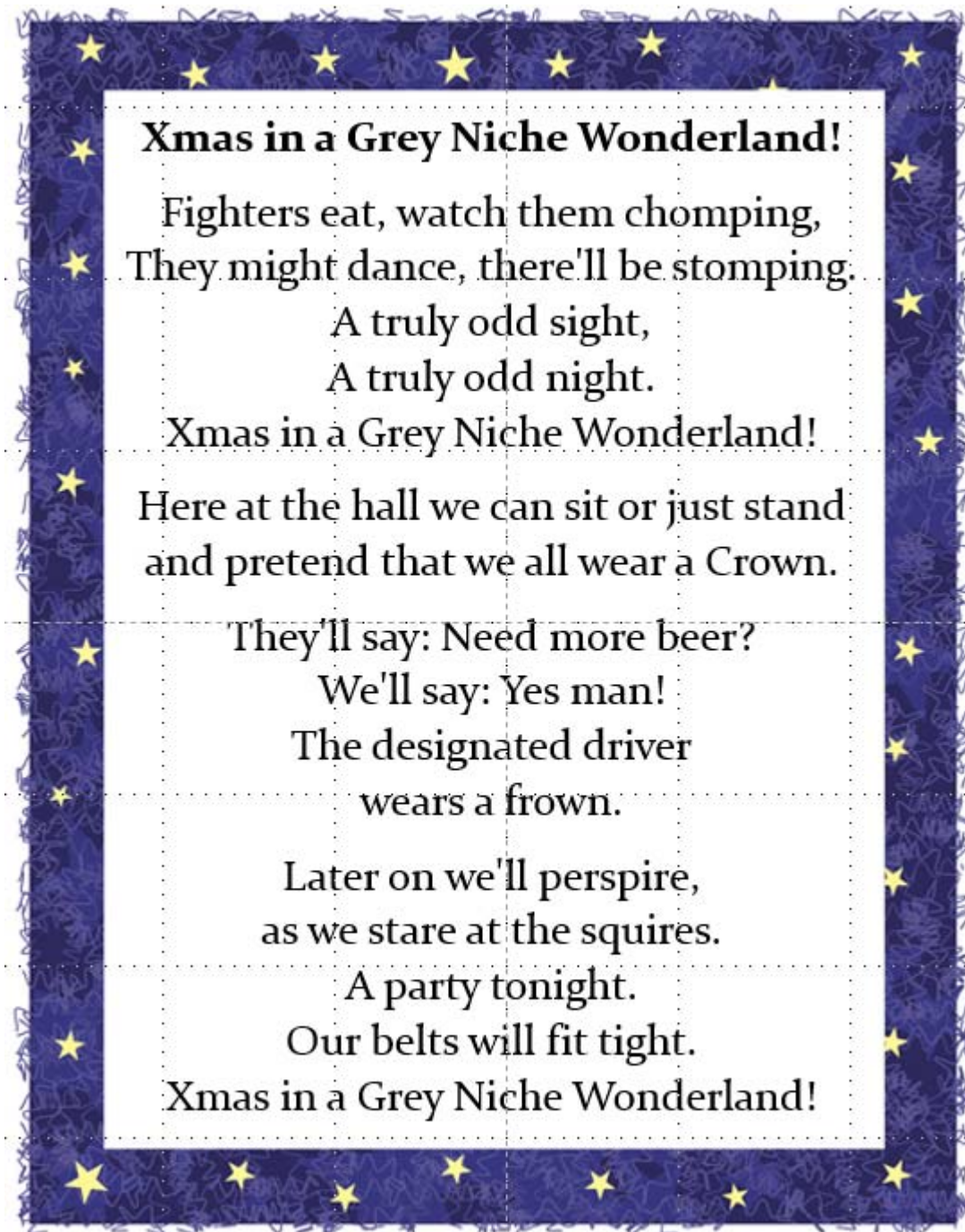
This is a one-day event and a DRY SITE. Site opens at 8:30 and closes at 6:00. Any questions, please contact a staff member. Address any food allergies with the Head Cook in advance. Contact Baroness Elizabeth for crash space info. Event details can be found on the Kingdom website and Facebook events page.

Kingdom website event notice: <http://gleannabhann.net/event/candlemas-barony-of-grey-niche-2/>

Filk

And here is another filk song by our venerable Duke Sir John (original post BGN Facebook 1/7/16, with permission)

i was pulling stuff off my PC at work and found an odd file with a song I had written for the group's Christmas party in 2007. Piddling and definitely out of date:



Call for contributions

Please send your artwork, art documentation, photographs (with modeling permission to publish), stories, haiku, poems, puns, filk songs, tall tales, anecdotes or reports from events (please!), puzzles, how-to videos (again please supply copyright and source as we can only refer to links when there are copyright issues), handouts (ditto), maps, or anything your heart desires for *The Clouded Issue* to chronicler@greyniche.net. Again, please supply information/sources/citations if available for any contribution (This one will be glad to help research for you). *Notice:* Unfortunately, we will redact very saucy contributions, but would love to have them anyway for the historian archives.

I also would like for people to submit their persona story, even if being tweaked. While there are SCA FB groups dedicated to personas such as Enchanted Ground, it would be nice to share stories here. For example, my persona is 9th c Irish while my lord's is 11th c Irish. I am currently working out how we meet! Only way I see is to go through a time portal—there are a lot of henges around or fairy rings.

Encourage you to send notices such as upcoming nuptials, moving in or out of the area, or outside SCA events that you want to call notice to such as the MidSouth RenFaire or Shadowcon.

Also, if you have any suggestions or accolades to throw around, these are most welcome.

Upcoming Chronicler Projects



For the many bibliophiles out there, I would also like to publish a list of member's favorite resources, online or in or out of print. Please send these to me at chronicler address mentioned above OR by facebook message. I will be glad to share this also with such offices as A&S, Youth Marshall, Knight Marshall, etc....

Editorial note

On a similar note, your lowly chronicler, moi, would like to acknowledge the many talents in this group. I would like to print a list of such skills that each member has – or interests. Thou dost not have to be a knowne worlde expert, either! (I know, I know, I am mixing languages) While most of us know who is expert in, say, rapier fighting or wool dyeing, for those just moving to the area or new to the SCA, it might be nice to see such a list. And it also doesn't have to be comprehensive—as we all are continually growing or changing interests.

YIS, THL Rhiadain n'a Rind-Ailue

Advertisements

This new chronicler will have to confirm if appropriate, but would like to do advertisements for local SCA merchants.

Clouded Issue info

Deadlines: The reporting schedule (newsletter publication deadlines) for the baronial newsletter per Kingdom regulation is: March 15, June 15, September 15 and December 15.

For more information, please see the official Barony of Grey Niche website at:

<http://greyniche.net/>

And Finally, an article on head gear from THL Zhara, our previous Chronicler, see attached:



A few words on Turbans and other head coverings in Al Islam

by Zhara um Nikko

I. Turbans

Lundee (Afghani) , **Dulband** (Persian) **Tülbent** (Turkish), **σαπίκι** (Greek), **Shesh** (Moroccan/Touareg) – there are many styles and many words for this widely-used headwrap. For those who lived in the Levant and European lands under Muslim rule, the turban was an essential garment, rarely falling out of fashion, and often times holding great social significance. For the SCAdian pursuing a persona from any of these related regions (regardless of faith or ethnicity), the turban is headwear that is both comfortable and an essential component of their kit.

In its earliest incarnation, a turban was simply wrapped cloth placed about the head, serving as functional shield against the elements. Once Islam caught on and spread throughout the region, the Muslim edicts on modesty were in harmony with the already-common practice of keeping covered to beat the heat, the dirt, and other unwanted parts of nature. So the head-cloth, this **imama** (Arabic), gained bulk and formality, and as the middle ages progressed, became what we currently recognize as the turban.

Turbans as we would recognize them are documented as early as the 8th century – with an under-chin drape clearly visible on a painting fragment from Uzbekistan. (Nicolle, p.34) The same under-chin wrapped style appears in the King Alfonso chess manual. (Alfonso, Chess Problem #52 and #53) This 13th century Andalusian publication clearly depicts turban wearing for women, (Alfonso, Chess Problem # 56) and also documents turbans for men with a colorful repeating pattern. (Alfonso, Chess Problem #55) Even before Islam became widespread, there was a longstanding practice of having specific badge designs and even names woven into turban fabric (May, p.7). The Alfonso illustration may be depicting such tiraz turbans.

Anything under there?

A small skull cap is traditionally worn by Muslims and used under turbans, and can range from a simple crochet skull cap to a stiff, lined pillbox-type hat called a **taqiyah** (Arabic) or **topi** (Urdu). They can be covered with embroidery, made of tapestry, or at the very least, covered in a pattern of light quilting. The West African word “**kufi**” is perhaps more familiar to Americans shopping for these caps today.

But turbans don’t always have small caps underneath. Most famously, portraits of the medieval Persian poet Rumi show him wearing a turban wrapped around a structured tower hat, like an exaggerated fez. This style appears in other images of the time, particularly in Anatolia. The Ottomans also favored ornamentation on their turbans, with jewels, plumes and fine metal chains all making their way onboard. The conical tower went in and out of fashion, and even morphed and changed size – look for illustrations of colorful sticks poking out of the center of turbans – the tower narrowed and narrowed ‘til it was naught but a baton. No matter the ornament, the head covering remained a social mandate.

Rumi’s own words give a hint as to the mandatory nature of wearing the turban across Al-Islam. To be seen without a head covering would be cause for humiliation, as indicated in these lines:

*“I’ve neither a heart nor a turban,
And here in this house of hangovers
My breast is filled with unspoken words.
Shall I try to explain or not?”* (Rumi, p. 34)

Headgear of the Big Wigs

The social importance of turbans increased throughout the period, with color symbolism based on profession, social station, religion, and nationality all coming in and out of vogue. To touch upon only the very tip of this colorful and ever-changing iceberg of fashions in hue: Green turbans were, just like face veiling, originally reserved exclusively for relatives of The Prophet Mohammed. Later, just like face veiling, the green turban became fashionable for any and all followers of the faith. (Esposito, pp. 259-260) Red turbans could, depending on your location or decade, indicate assassins, Vedic, or a generic citizen. An entire treatise could be written on just the topic of turban color symbolism across the continents – but amidst this intricate maze of colorful confusion, have reassurance: plain white or simple unbleached cotton – acceptable and inoffensive for anyone and everyone in any time.

In the Ottoman Empire, it was size that mattered. Larger than basketballs, egg-shaped and spherical turbans perched on top of the top officials. A direct comparison could be made to the escalation of absurd European royal wig sizes in the late 17th century. The ornamentation also grew larger and more dramatic, with jeweled aigrettes on royal turbans that were worth the cost of an entire fleet of ships. By the end of our SCAdian time period, the extreme importance placed on Ottoman turbans was underscored by not only the official office given to the keeper of royal turbans, but also by the peculiar actions of Mustafa I, (Moostäfä') 1591–1639. One of the certain signs used to diagnose his mental illness, which allowed his political opponents to remove him from the throne – was that he was fond of touching and pushing on the turbans of the VIP's visiting his court.

When “the Viziers came to present business to him...he would push their turbans and uncover their heads.” (Imber, p. 110)

While true that turbans did indeed fade from fashion at times, head coverings for men were the rule across all lands touched by the crescent. (Roth, p.173)

II. Choices for the SCAdian

Cotton is a fine choice for your turban; four to six yards of light weight, possibly even sheer cotton, and of as narrow a width as possible. Both linen and ramie were fabrics known in period, and can be found in sheer enough thread count to serve comfortably as your head wrap. As little as 18 inches in width would be ideal, although very sheer, lightweight fabric could easily work when double that width.

While this article looks at turban styles primarily known in the lands of Al-Islam, the modern re-enactor might find just the right fabric via online vendors from India, where sheer, lightweight cotton can be had in fairly ideal, narrow, loom widths. If you do not have such narrow-width fabric, the alternative is to cut your fabric to width and then roll and stitch the edge – with results that are both time consuming, and not necessarily visually appealing. Leaving the sides un-hemmed could give the wearer unraveling fabric for the entire length of the turban, with long stringy threads – also not desirable. Texture will influence the rate of unraveling. However, leaving the end of your turban un-hemmed, and fringing it is documented to Spain between the 8th and 12th centuries (May, p. 18) and is visible on Touareg turbans even to this day.

Silk – keep in mind that the sumptuary laws that cropped up from time to time would ban silk (or unblended silk fibers). Also keep in mind that the sumptuary laws were passed because the behavior was rampant, and that amusing practices, such as having your wool tarboosh hat wear the silk instead of you actually wearing it, could arguably fit your persona. Conversely, silk turbans were worn by the Ottoman rulers, and green silk turbans were the proud specialty of looms in Granada (May, p. 18). Use your own discretion, consider location and time period, and consider getting a lightweight silk with some kind of texture; the smoother, slick or “satin-y” textures

will be much more likely to slip, slide, and come unwrapped. Loosened turbans were a sign of emotional distress or mourning (see pic in section IV).

Solid color is not mandatory, with the afore-mentioned tiraz and lozenge style turbans having woven designs punctuating the flow of the fabric, and striped turbans enjoyed their rotation in the fashion world of Constantinople for a time. (Condra, p. 141)

III. Feedbags, Camel Leashes and Other Things to Stick on Your Head

Pakol – the Afghani wool hat made from a horse’s flat-bottomed feedbag – the sides roll up to suit the wearer’s tastes. Often worn with a scarf, this is headgear for a cold climate.



Keffiya and ***Iqual*** – the crisp black and white (or red and white) patterned scarf (also called a ghoutra) held down with heavy wound cord called agul or iqual (a sturdy loop that is used to keep a seated camel from wandering by slipping it over one of the camel’s folded knees). While certainly traditional for the last century or two across the Levant, and also carrying their own range of cultural significance in color coding and pattern significance, there is not much to document these particular patterned head coverings within the SCA timeline. Consider instead the ***taylasan*** (Arabic), a similar-sized plain headscarf secured with a generic twisted or braided cord, or second scarf rolled into a cord shape to secure the taylasan. Since the iqual (agul) was never designed to snug down around the wearers head, but only to rest on top as a mild weight to only lightly secure the keffiya scarf, active SCAdian wearers may find the taylasan-and-cord method more comfortable anyway.

Fez – beloved by time lords, saxophonists, and Groucho Marx, the fez, or at least a version of it, can indeed be seen all over various illustrations in period. Refer to the earlier mention of the tarboosh, or tower-like hats worn underneath one style of Ottoman turban. When turbans briefly went out of fashion in the easternmost Andalusian states, it was the short tarboosh that replaced it. This boiled wool tapered cylinder, in a slightly taller version, also became the headgear of choice post-period, in Turkey after the reformation, when Mustafa Kemal Atatürk outlawed both the veil and the turban.

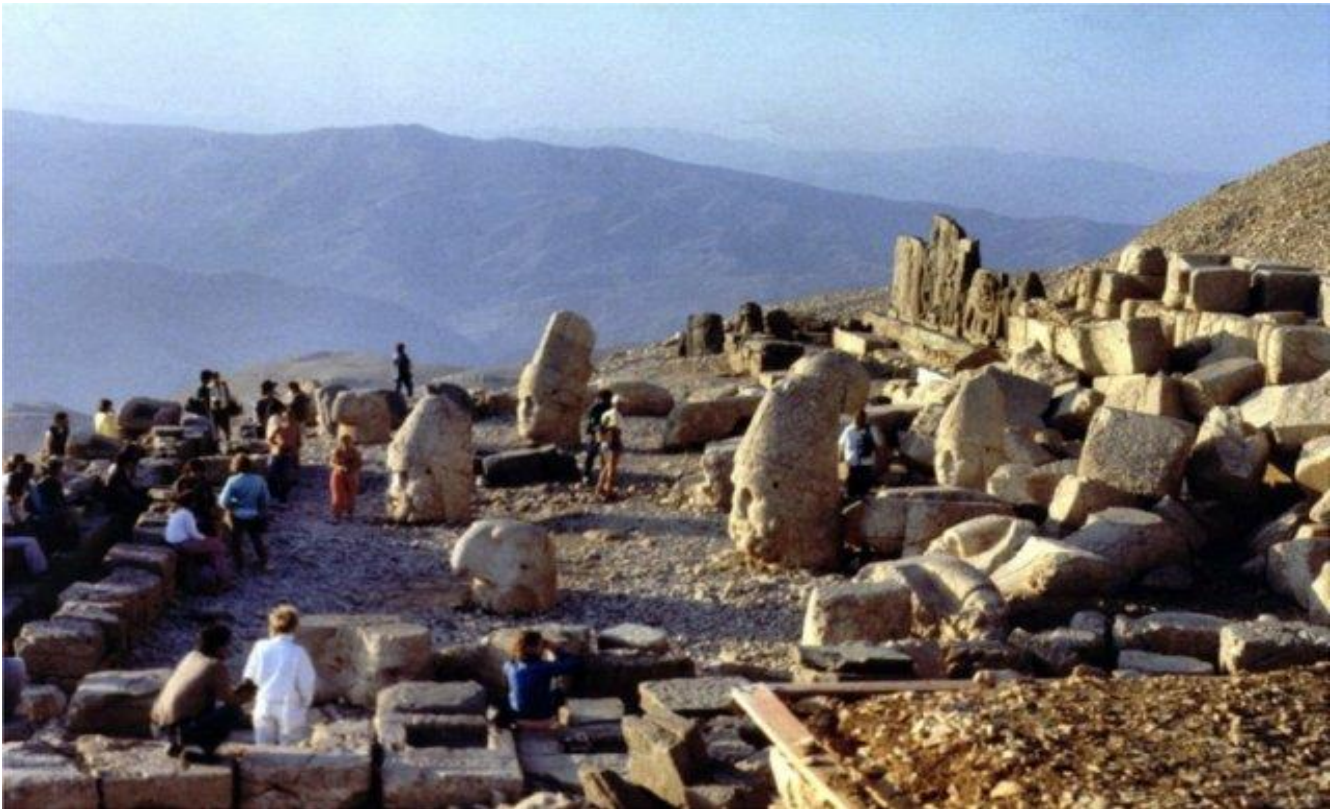
IV. More Images



“Work in the observatorium of [Taqi al-](#)

[Din](#)”

Stone tarboosh caps – Nemrut Mountain, Turkey.



www.allaboutturkey.com/highres/photos/photo_18.html



Mahmoud at his court in Gazni <http://www.afghanmagazine.com/articles/ghazni.html>



Ottoman

miniature, 1581 the folds are barely visible, and the shape gives a clue as to how the modern words for “tulip” and “turban” come from the same Turkish root word origins.

http://commons.wikimedia.org/wiki/File:Sahname-i_Selim_Khan_9r.jpg



Grief and mourning – note the loosened turbans, suggestion that the wearers are consumed by grief and unable to maintain their composure. Painting from Shaykh Zadeh's *Khazama of Nizami*, 1494.



Note the cone-shaped tarboosh in the center of only two of the turbans in this crowd, and the striped or tiraz-banded turban of the speaker on the podium. 13th cent.

http://zombietime.com/mohammed_image_archive/islamic_mo_full/



Note again, a glimpse of a tiraz-turban, while the speaker wears an un-corded taylasan. Seljuk illustration of Al Moubacchir teaching, Topkapi museum.

13th century Venetian statue showing the European's view of Ottoman turbans:



<http://archive.aramcoworld.com/issue/200802/east.meets.west.in.venice.htm> .

V. Resources:

Alfonso X (aka Alphonse, Alphonso), **Libro de los juegos** (1282) Also available scanned, page by page, online through Historic Games : <http://historicgames.com/alphonso/tcintro.html>

Condra, Jill (ed.) The Greenwood Encyclopedia of Clothing through World History: Vol. 1, Prehisotry to 1500 CE Greenwood Publishing (2007) ISBN 0313336636

Esposito, John L. **The Oxford History of Islam**. Oxford University Press (2000) ISBN: 0195107993

Imber, Colin. The Ottoman Empire – 1300 – 1650: The Structure of Power. Pallgrave MacMillan (2004) ISBN 0333613872

May, Florence Lewis, **Silk Textiles of Spain: Eighth to Fifteenth Centuries** Hispanic Society of America, pub. (1957) ASIN: B001LD4X4Y

Nicolle, David. Yarmuk **AD 636: The Muslim conquest of Syria (Campaign)** Osprey, pub. (1994) ISBN 1855324145

Petsopoulos, Yanni **Tulips, Arabesques & Turbans: Decorative Arts from the Ottoman Empire** Abbeville Press (1982) ISBN: 0896592790

Rumi, Jelaluddin (Author), [Kabir Helminski](#) (Ed), [Andrew Harvey](#) (Intro) **The Rumi Collection** Shambhala Publishing. (2005) ISBN 1590302516

Roth, Norman. **Jews, Visigoths and Muslims in Medieval Spain** Rutledge (2002) ISBN 0415937124