



Newsletter for the
Shire of Crimson River
Summer 2013



Royalty of Meridies

King Ulrich and Queen Katerina
Heirs: Prince Ailgheanan and
Princess Amber

Officers of Realm

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Master Kevin Eriol

MARSHAL

Sir Valdimarr de Tamewurthe

EXCHEQUER

TH Lady Jutta de Warwick

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Mistress Maudeleyn Godeliva Taillour

HERALD

Viscountess Gwynna Emrys

CHRONICLER

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Officers of the Shire

SENESCHAL

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MARSHAL

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ARTS & SCIENCES

Lady Faelan Ua Imchada

HERALD

Lord Etienne of Burgundy

CHRONICLER

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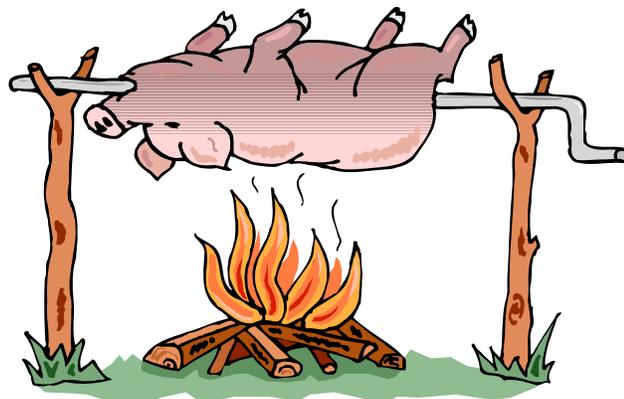
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Save the date!

Bacon Bash II (Bacon's Rebellion)
October 4 at 5:00pm until October 6 at 10:00am
Cumberland Centre, 3407 Gillespie Lane,
Columbia TN 38401



Why a Fancy Fighters Day?

The Society for Creative Anachronism (SCA) is an organization that thrives on inclusion. By having a very visible practice in medieval clothes it attracts people who might have an interest in the SCA.

It is the newcomers that invigorate and revive long established groups. New people come with fresh ideas, interests and best of all they reinvigorate the group by seeing everything with un-jaundiced eyes. To the new person the event, tourney and practices are exciting .

To the community in general a Fancy Fighter Practice is a way to let them know we exist, we educate and that the local SCA group is available for demos.



That Chair is just waiting for a new member to fill it .

“Think where man's glory most begins and ends, and say my glory was I had such friends.”
William Butler Yeats



A quick newsletter interview with two new members in the Crimson River Shire.

Sir Sean of the South, I asked about his SCA history , lineage and advice :

I squired to Sir Avram the Jew (KSCA – 5/27/29 – Atenveldt) in the Outlands back in 1998. He was in turn a former squire of Sir Theodric ap Breken Beaken (KSCA – 5/25/75 – Atenveldt).

I was knighted in Atenveldt on September 20th, 2003 (almost 10 years ago!!) at the Baronial 30 year anniversary of Tir Ysgithr, of which I was the Baron at the time. Kinda cool that both my Knight and his were both Knighted in the same Kingdom, as back then the Outlands were still part of Atenveldt!

I currently have 4 squires, all of which now reside back in Atenveldt.

My best advice to a new person in the SCA is pick up a sword, grab a beer and enjoy a song or two!

Sean

My other quick interview is with Joshua Alexander Gilpin:

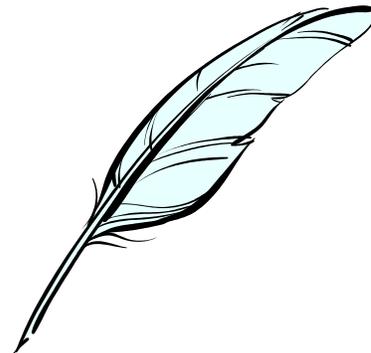
My persona in the SCA is Kenneth Haldane a Scottish Border Reiver that Lived in the Middle Marches. I myself have my AOA and not much else my name and device are both registered. I sadly have not been to any wars yet but plan to change that in the near future.

I myself am in the military and just recently moved here after living in Alaska the past three years.

My family is not in the SCA just me. Though the household I joined in Oertha is family to me.

I discovered the SCA when I was in Highschool living in California, my friend randomly met someone that was in the SCA and we started going to fencing practices in Gyldenholt, Caid.

Best advice would be just to try everything and don't be shy. I have yet to meet someone in the SCA I have disliked and members are some of the most welcoming people.

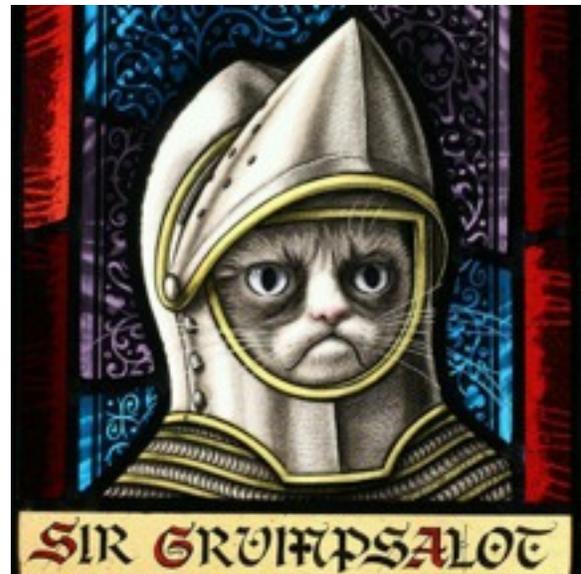




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Fun Fact:

The Dachshund was bred as a hunting dog and is known to have existed as early as the 15th century, when illustrations reflected badgers being hunted with dogs with elongated bodies, short legs and hound-type ears. The dogs of medieval Europe were noted to have the tracking ability of hounds and the proportions and temperament of terriers, much needed to pursue their main quarry of badgers.



**Hey, Grumpy Cat,
Don't miss out on our
activities in the shire! Go to
our webpage and check out
the calendar:**

<http://crimsonriversca.org/>

**To keep up on kingdom
events go to:
<http://www.meridies.org>**

SCADIAN HOROSCOPES

PELICAN 3/21 -4/19

No matter how hard you try there is no A and S use for dryer lint.

SQUIRE 4/20-5/20

Stop shouting "hold" at work they think you are nuts.

FENCER 5/21 -6/21

The stars have declaired that this is your most favorable time to trust GPS to find a new event site.

APPRENTICE 6/22-7/22

The love of your life comes with a basket hilt, but you still have to remember your spouces birthday.

CHIRUGEON 7/23-8/22

Never eat shrimp before fighting at Pennsic. Just Saying.

HERALD 8/23-9/22

Reebocks never work with court garb.

KING 9/23-10/22

You share to many cat meme's on Facebook.

CONSORT 10/23-11/22

Your Pensic War gas money is in danger of being spent at the Handcock Fabric's summer sale.

LAUREL 11/23 -12/22

Ours is not to question why, just seal that tent with camp dry.

KNIGHT 12/23-1/22

There is no amount of duct tape that will save that stick of rattan. Give up and buy a new sword.

CHATELAINE 1/23-2/22

No one is buying that it was auto finish that made you post Lord Lard Arse. Next time be more careful.

SCRIBE 2/23-3/20

You armor bag has been called in to the CDC. Time to was and clean it.



Who were the gypsies?

Lady Miklós Magdolna (Kathleen Dehring)

Introduction

When we hear that word “gypsy,” images that come to mind include the old crone in her gypsy wagon (vardo) bent over a crystal ball. She has a bandana on her head, and wears huge gold earrings. She casts hexes and love spells for the right amount of money.

Another image is that of the swarthy gypsy man, with a huge mustache with one large earring. He’s playing a violin. Stealing from within the admiring crowd are his many children.

Perhaps you also see a young gypsy woman with her colorful skirt, slit up to her hips, dancing and luring men into an alley where she might ask for money in exchange for sexual favors.

These images are engrained in our culture as much as the hurtful stereotypes of the African Americans of the south United States, many years ago. It is my hope that, in this paper, I can replace these stereotypes with an accurate portrayal of an elusive and enigmatic people. These are a people who are flesh and blood, and have a history as valid as any other persona you may try to pursue in the SCA. This is their story.

Who Were the Gypsies?

Who were the gypsies? What did they look like physically? I offer this quote from “The Pariah Syndrome: An Account of Gypsy Slavery and Persecution” by Ian Hancock:¹

“Kenrick and Puxon believe that the present-day hatred of gypsies in Europe is a folk-memory of this first encounter, stemming from ‘the conviction that blackness denotes inferiority and evil [which] was well rooted in the western mind. The nearly black skins of many gypsies marked them out to be victims of this prejudice’ (1972:19). European folklore contains a number of references to the gypsies’ complexion: a Greek proverb says “Go to the gypsy children and choose the whitest,” and in Yiddish, “The same sun that whitens the linen darkens the gypsy,” and “No washing ever whitens the black gypsy.” One word in Romani which gypsies in some countries use as a name for themselves means ‘black,’ and is an Indian word of ultimately Dravidian origin: ‘Caló,’ among the Spanish gypsies, and ‘Kalo’ in Finland. Caucasian non-gypsies are called Parné or Panorré, “whites” in some Romani dialects, even by fair-skinned gypsies. Hoyland repeats the Elizabethan belief that this dark skin was acquired: “Gypsies would long ago have been divested of their swarthy complexions, had they discontinued their filthy mode of living” (1816:39-40).”

With this said, what few references do we have? In 1984, *The Unesco Courier*² published one of the earliest quotes regarding the physical appearance of the gypsy people. In the article, there are accounts of two travelers in 1322. A pair of friars named Simon Simeonis and Hugh the Enlightened describe a race of people they found in found in Crete. They said the group observed the Greek Orthodox Church, lived in low tents like Arabs, were known as musicians and fortune tellers, and were decedents of the race of Ham. In the next paragraph, the phrase, “black as Ethiopians” was used. If the people described were Arabs or Africans, as has been argued, then why did these friars use the phrase, “black as Ethiopians?” It seems obvious that the friars who wrote these words had seen black people before (in order to make the comparison) and knew the difference between them and this new racial group.

1 Ian Hancock II (1987) “The Pariah Syndrome: An Account of Gypsy Slavery and Persecution,” available at <http://www.geocities.com/Paris/5121/pariah-ch2.htm>. Reception in Europe, Paragraph 7.

2 François de Vaux de Foletier (October 1984) “The World of Their Homeland” published in “The UNESCO Courier.” Translation service Infotrac web service.

From Angus Fraser's book, "The Gypsies,"³ we have another descriptive lead to follow: "Referring to the closing months of the year 1417, Cornerus, a native of Lubeck, has this to say of their passage through the northern German territories of Holstein, Mecklenburg and Pomerania:

"A certain strange hoard of people, not seen hitherto, came out of eastern lands. To Alemannia (Swabia), traveling through that entire region into provinces by the sea. They were also in the coastal towns; starting from Lubeck, Wismar, Rostock, Stralsund, and Greifswald. They traveled in bands and camped at nights in fields; outside of the towns and for they were given to excessive thievery and feared that in the towns they would be taken prisoner. They numbered about 300 men and woman, not including the children and infants, and they were very ugly in appearance black as tartars; they called themselves Secani."

This early quote tells us that the gypsies were not light-skinned. They bore dark enough complexion that the Europeans took time to note it. Angus Fraser later presents this description from 1421:⁴

"The aldermen's accounts in Burgundian Arras provide picturesque details of some thirty 'foreigners of Egypt' who arrived on 11 October 1421 led by a count bearing letters from the emperor; they stayed there for three days, sleeping at night in a field without removing any of their clothing. The men were very dark-skinned, long hair, and heavily bearded, while the woman had cloths wound around their heads like turbans, they wore low cut chemises covered by a coarse sheet fastened at the shoulder; woman and children had rings in their ears."

It is these early accounts that help us to identify the gypsies from other traveling tradesmen. The argument has been made that you cannot distinguish the gypsies from tinkers, and roving bands of landless men. The visual descriptions are always less than kind, but the descriptions are consistent: dark people, dark hair and scant wealth. Duke Andrea in 1422 in Bologna was lodged in the *nell' albergo del re* (King's Inn). He sums it up with this quote,

*"Note that they were the ugliest brood ever seen in these parts. They were thin and black and ate like pigs. Their women went about in shifts and wore a coarse outer garment across one shoulder, rings in their ears, and a long veil on their head."*⁵

Why note these details at all, unless it was different from the normal ragged beggars and landless men that the Duke was accustomed to seeing? This description is echoed in Paris 1427. The gypsies at La Chapelle described in the journal of the Bourgeois of Paris are described once again: dark skin, silver earrings, and going about in a shift and a blanket on one shoulder.⁶ In an age with no mass media, or broad communication, it's hard to believe writers in Germany, France and most of eastern Europe sat down and agreed that this would be the mass description of the gypsy people. I believe that we have discovered the few notations of one culture's view of a vastly different people roaming their lands.

Why the Incessant Wandering?

For the most part, the gypsy people themselves do not understand why they wander. They have claimed to be Egyptian, or from Bohemia. It is difficult to get most Rom to allow blood samples to be collected, although their heritage is probably revealed in their blood. Most are resistant to any "official" person who wants to do anything for (or to) them. Like the Jews, gypsies were hit hard by the Holocaust and have a severe distrust of governments and any doctor who just wants to do a little "research." Luckily, there are some gypsies who wanted to know their origins. They understand the answer just might lurk in an unlikely source: their blood.⁷

3 Angus Fraser (1992) "The Gypsies" ISBN 0-631-19605-6, pages 65-66

4 Angus Fraser (1992) "The Gypsies" ISBN 0-631-19605-6, page 71, paragraph 2

5 Angus Fraser (1992) "The Gypsies" ISBN 0-631-19605-6, page 72

6 Angus Fraser (1992) "The Gypsies" ISBN 0-631-19605-6, pages 77, third paragraph

7 Ben Shouse (December 4, 2001) <http://www.academicpress.com/insight/12042001/grapha.htm>, Academic Press Daily Insight

An article by Ben Shouse describes a recent study by Luba Kalaydjieva of Edith Cowan University in Perth, Australia, examining the Y-chromosomes of 275 unrelated men from fourteen distinct Romani populations. I will quote verbatim the result:

“They looked at both the Y chromosome and DNA from the mitochondria, which contain patterns of mutations, known as haplogroups, that can show whether two populations descend from common ancestors. About 45% of the Y chromosomes belonged to haplogroup VI-68, a signature of Asian ancestry; similarly, about 25% of the men carried the Asian haplogroup M. Furthermore, the men showed very little diversity within these haplogroups, implying that they inherited their genes from a small founder population.”

This meant that, racially, our gypsies are not Arabic or landless European peddlers or entertainers. They were a distinct and different race from India.

This biological identification is further explored by Angus Fraser,⁸ when he met with physical anthropologists who were studying blood groups focusing on genetics. From 1940 onward, the ABO distributions from various samples of gypsy blood strongly supported the out-of-India theory. The rhesus (Rh)⁹ was consistent with the Indian subcontinent group as well. This research was not totally conclusive, since they also discovered genes that indicated that there had been incursion of non-gypsies into the blood line. One estimate was one in one-hundred marriages, or 1%. The search continues to define the purely north Indian tribe, whose decedents became the gypsies.

Then, what is the strongest tie to India as the gypsy motherland? It is a secret locked away in their language, called Romani. I am not a linguist and to be honest, I have gotten lost in reading Ian Hancock's and Angus Fraser's works that explain the Romani language in great detail. It is such a scholarly work, using complex linguistic terms, I had to hunt for another source that I could more easily understand.

Radio Prague Internet¹⁰ had the most concise and comprehensible article about the Romani language:

“The Romani language, even though it is now comprised of a number of different dialects, belongs to the family of Indo-European languages in a group that includes other languages of Indian origin, such as Hindi and Bengali. The affinity of Indo-European languages is revealed in various terms, such as the Czech ‘bratr,’ English ‘brother,’ Sanskrit ‘bhratr,’ Romany ‘phral’ (an aspirated p, not an /f/ sound). Romany, however, is far from a unified language. Due to the diaspora of individual groups of Rroma, there are a number of main dialects of the Romani language, although Rroma from different parts of the world are able to understand one another.

The vocabulary of all dialects of Romany, just as in other languages, is made up of original words, loan-words, and newly-invented words. Original words are old words of Indian origin and words borrowed long ago, from Iranian languages, from Armenian and a number from Greek as well, in other words, from the countries through which all groups of Rroma travelled on their way from India to Europe. This part of the Romani language is universal, and these words still survive in modern usage and appear in every dialect of Romany.

Loan-words are those that were picked up by Romani groups as they spread out through Europe, from the tongues of the countries they travelled through after they left Asia Minor. In the case of the Slovakian Rroma (who make up the majority of Rroma in the Czech Republic), these loan-words come primarily from Serbo-Croatian, Hungarian, Slovak, Rumanian, Ukrainian, Polish, and German.”

8 Angus Fraser (1992) “The Gypsies” ISBN 0-631-19605-6, pages 23- 24-25

9 The Rhesus (Rh) antigens are proteins that form complexes on the surface of red blood cells, with amino acid sequences involved in the transport of ammonium. Rh antigens, along with antigens of the ABO system, must be matched between donor and recipient to prevent severe immunological reactions during blood transfusion. Rh antigen mismatch between mother and father can also cause the death of their newborn child if modern blood-testing and preventive injections of anti-Rh immunoglobulins are not performed.

10 Radio Prague Internet Team (1999) “The Language of the Roma” available at <http://www.romove.cz/lang.html>

The gypsy people being able to talk in their language to someone in India is played out when Clifford Lee, an English Gypsy, accompanies Bart McDowell on a trip to India. The author¹¹ asked Lee if he would like to take a route to India that was theorized to be the route gypsies took to get to Europe. Lee talks to his wife and children, and when they get to New Delhi, he finds common words in Romni, and talks to a local snake charmer. It is by no means a fluent exchange but it shows that the roots of the language are in India. They have several words unchanged by time that mean the same thing to both men.

The Persian Account

Why is it important to know where the gypsies come from? In period, the gypsies themselves were comfortable in replying, 'Egypt,' 'Bohemia' or any number of pilgrim sites in response to questions about their origin. So why try to pinpoint their origin?

By fully examining the origin of these people, we can build an accurate persona. As a modern person, I know lots of things my persona would not know. This insight helps me weed out things that are not factual in my research. If I read a document that discredits the Indian connection, or states that the gypsy migrations didn't start until after 1600, I know that the information is untrue because I have read first-hand accounts, understand the blood connection and recognize the evidence held in their language.

So what is the explanation for where gypsies came from? It's not an easy question to answer. When Diane Tong¹² asked a gypsy about their origin and why they travel, she was told a Russian Romani story about a gypsy who traveled with his family. The horse that pulled the wagon was skinny and unsteady, and the cart was over-filled with children. As the cart lurched and swayed, a barefoot child was tossed out. This man continued to walk the earth, and scattered his children along the way. That is how gypsies came to be all over the world.

This fanciful explanation doesn't not give us a real reason why these people left their homeland and scattered themselves all over Europe, a place completely foreign to their way of life and beliefs. All we have is what a few historians have written.¹³ In his article for "The Unesco Courier" in October 1984, François de Vaux de Foletier describes two Persian texts that describe a legend and some history. It states that in what we would reckon is the mid-tenth century AD, Hamza of Isfahan describes the arrival of 12,000 Zott Musicians in Persia. A half-century later, the Persian chronicler and poet Ferdowsi, who wrote "The Epic of Kings," retells the exact same story.

I pulled out my resources and they agree on these two accounts. Ian Hancock, in his paper "Origins of the Romani People,"¹⁴ also brings in a historic note. He states, "*That at 11th century, India came under attack by the Muslim general Mahmud of Ghazni, who was trying to push Islam eastwards into India, which was mainly Hindu territory.*" He continues on to say, at first Aryan troops were used. But as the war continued, other castes, or *varnas* ("colors"), were allowed to fight. Then Hancock states,

"They were taken from many different ethnic groups who spoke many different languages and dialects. Some were Lohars and Gujjars, some were Tandars, some were Rajputs, non-Indian peoples who had come to live in India some centuries before, and some may also have been Siddhis, Africans from the East African coast who fought as mercenaries for both the Hindus and the Muslims. This composite army moved out of India through the mountain passes and west into Persia, battling with Muslim forces all along the eastern limit of Islam. While this is to an extent speculative, it is based upon sound linguistic and historical evidence, and provides the best-supported scenario to date. Because Islam was not only making inroads into India to the east, but was also being spread westwards into Europe, this conflict carried the Indian

11 Bart McDowell (1970) "Gypsies: Wanderers of the World" Library of Congress Catalog Card Number 70-125339

12 Diane Tong (1989) "Gypsy Folktales" ISBN: 0156379899

13 François de Vaux de Foletier, "The World of Their Homeland" published in The UNESCO Courier October 1984. Translation service Infotrac web service

14 Ian Hancock II (1996) "Origins of the Romani People" available at <http://www.geocities.com/Paris/5121/history.htm>

troops—the early Roma—further and further in that direction, until they eventually crossed over into southeastern Europe about the year 1300”

Another theory put forth by Roger Moreau in his book, “Walking the Paths of the Gypsies,”¹⁵ is that no one tribe in India did all the things attributed to the Romani, such as fortune telling, smithing, animal training etc. It was a place of ridged castes and the separation of tribes. Moreau contends that a group of warriors surely couldn’t give up that life and become pot-menders and soothsayers. He proposes that northern Afghanistan was the dumping ground for Assyrian Kings starting in 750 BC. If you were a captive or slave, or on the political outs, you were shipped there and never returned. It is a natural prison with a harsh desert environment.

Moreau states that the Moslem invaders to India returned west with Indian slaves and booty in 800 AD. The route taken would have been along northern Afghanistan. In examining this land route to support his theory, he looks at a map (to the right). There is a place called ‘Dasht I Nawar.’ It is a dried lakebed ringed by mountains and a desert. ‘*Dasht I Nawar*’ translated from Arabic means ‘desert of gypsies.’

It is an intriguing idea Moreau proposes. The warriors sent to fight the Moslems wouldn’t seem likely to give up their warrior ways. His theory about the groups mixing during their captivity by the Moslem invaders would have resulted in a racial mix that would not fit into the established caste system. Hence, they knew that they could not get home. So they pushed on further and further away, and became the Romani.

My feeling is that whether you decide to go with the explanation of Rom being gifted to a Persian king... or being sent as warriors to battle the Moslems... or packed off as slaves... All we really know for certain is that between 800 and 1,000 AD, there was an exodus of these people that led them to the Byzantine Empire and, ultimately, into Europe. We may never know why they left; we just know that they did and for whatever reason, they chose not to remember, either.

15 Roger Moreau (1995) “The Rom: Walking the Paths of the Gypsies” ISBN 1-55013-635-6, page 47

Time Line

The timeline of the Rroma, or gypsies, is verified by documentation of their presence in letters, arrest warrants and legislation. You have to weed out references to other people who lived a vagrant lifestyle, and look at those people who have the catch words of “dukes or princes of little Egypt” or “dark Egyptians.” The truth is that there were other landless men, vagrants and such, that if you didn’t judiciously sift the records you could end up with erroneous dates that are too early for the Rroma to be in any area.

The migration theory suggests that, as the Rroma moved up from India to Europe, they kept pushing forward. As areas became uncomfortable (*ie*, laws passed to take away their livelihood, violence against them), they pressed on. A timeline is included as Appendix B.

Culture

To say that any person has the definitive answer on all of the taboos, laws and customs of the Rroma is dubious at best. There are many different tribes in various locations that share a common root language. Each tribe varies in its tolerance and rigidity to its codes or laws.

MARIMÉ

The one thing that is universal is the concept of marimé: there are things that are polluted or unclean and they should be not touched, eaten or dealt with except in very ritualized ways. This concept is the foundation of why the Rroma have this “us-and-them” relationship with the gadje (all non-Rroma people). The gadje do not wash correctly in running water, so that no water from a polluted area (*ie*, genitals) comes into contact with a clean area (*ie*, any place above the waist). The idea of a bath was abhorrent to them.

Consequently, clothing such as underwear cannot be washed with shirts. Men’s and women’s clothes can’t be washed together. By nature of their menses, women are more polluted than men. Thus, the women interact with the gadje as fortunetellers and dancers, escorted by a male member of the family, or in a group with other women.

Rroma men are careful to limit interactions with gadje and to avoid being touched by them. As stated previously, this is a generalization. Some Rroma have integrated into modern society and do not hold to all of these taboos and customs. It is noted by several authors that older Rroma (especially in eastern Europe) will go out of their way to avoid physical contact. They will serve gadje using disposable plate and cups.

DIET

Food also has a set of taboos. Rroma do not eat horse, cats or dogs. Taboos vary by tribe and location, but it is said that, of all God’s creatures, hedgehog is the best. It is believed to be a pure

animal, because the spines keep it from licking itself and thus, it is unpolluted.

RELIGION

Rrom religion is best described as this: the Rrom have no singular religion but have a belief in a beneficent force called Del, or Dvel’l. The opposite is Beng, who is malevolent.

They seem to convert at will to the main religion of their host country (Catholicism in Europe, Moslem in Arabic countries). But their customs and superstitions always supercede religion.

The Rroma keep alive the cult of Sara-la-Kâli, or Sarah the Black. This dates back to a story that she was a servant to Saint Maria and came from Egypt. Another tale is that she rescued the Holy Mother and the other two Mary’s from a storm at sea, and they safely set ashore in France. All we know for certain is, in the fifteenth century, the gypsies started pilgrimages to the fortified chapel of Saintes-Maries de la Mer in France. They venerate and revere their saint, who they believe is a Rrom (whole story in Appendix C).

EVIL EYE

The idea of a curse or evil eye and it being averted by rituals and customs has always been a part of the Rroma. They have a belief in talismans and charms for healing, also. This has lead many to have almost “D&D” role-playing attitude about gypsies as loud, boisterous people hurling curses and hexes at any who crossed them.

The truth was, there was little love of the Rroma in period times. Their best method of survival was to stay under the radar of the law and the church.

Quietly, you could seek them for a fortune or an herbal cure, but more likely than not, your money was at the heart of their interest in your affliction.

As to hurling curses, I'm sure it benefited the gypsies to have that rumor whispered about them. Seriously, when confronted by the gadje, the Rroma packed and left. They kept their interaction to a minimum.

GENDER ROLES

In the mythology of the modern conception of "gypsies," the men are big-talking womanizers with flashing eyes, out to seduce every wife. All play the violin and steal everything that isn't nailed down. The truth is that to lay with a gadje woman was to pollute yourself.

Likewise, gypsy women are depicted as sleazy dancers, harlots for money or old crones with mysterious powers. To say that no gypsy ever crossed the line would be an error. No matter how conditioned an individual is to their culture, there will be a few who yearn for something else.

The truth is that a gypsy acting in this manner with the gadje would be shunned. She wouldn't have a family unit with which to travel, and no support system. For a gypsy woman, she would be considered so contaminated by such an act, that most books I have referenced state that the woman will commit suicide shortly after being raped by a gadje man.

I do have one account about a Rroma man in Eastern Europe that married a gadje woman. His children were accepted into the tribe, but neither he nor his wife were ever welcomed. In "Gypsies Wanderers of the World," Clifford Lee married a Irish woman in modern times (1960's). He stated it was only after ten years of marriage and his wife adhering to every inch of gypsy custom did she become accepted.

To an outsider, a woman would seem to have the deck stacked against her. But consider what the Patrin¹⁶ author has to say:

"To some, the marimé code of pollution may seem unfair to women. However, marimé also gives women great power among Rroma, the threat of pollution is so great. Pre-pubescent girls and older women are placed in a different category from other women, because they do not menstruate. This allows them more

freedom and they are allowed to socially interact with men with fewer restrictions."

Their defined roles are understood and the Rroma see things as what is proper. Women deal with the gadje for fortune telling and begging. Men have their trades, tin smithing and horses (now, automobiles). Both genders can work as entertainers.

The woman is the last word with children and the home. Men rule the world outside of it.

Children were valued but are not taught through negative reinforcement. If a child was told that a stove is hot and they should not touch it, a gypsy mother would not slap the child's hand away. She would allow the child to touch the hot burner, and then would not soothe the child when it's burned. This may seem callous and harsh, but it is a hard life. As soon as a child can walk, there are things they can do to contribute.

Begging was a primarily a children's and woman's job. In a household, the child would have several aunts (*Bibie*) and grandmothers, some of which may be blood relatives. The children did not fall into the father's domain until they reach puberty, when husbands and wives must be paired up and dowries negotiated.

JUSTICE

The gypsies were loathe to allow any gadje police or judgements. So, they would hold their own court, called a *kriss*. The *kriss* was made up of men but a *Puri Dai*, or wise woman, would also be consulted for her opinion.

Old age was respected. Among women, the *Puri Dai* was the keeper of the women's taboos. She served as instructor to the young and teacher of herbalism and other beliefs.

ACCEPTABLE TRADES

Common and acceptable Rrom trades include:

- fortune telling
- animal trainer (especially bears)
- horse trader
- basket weaver
- clothespin maker
- silversmith, tinsmiths or blacksmith
- entertainers (dancers, singers, musicians)

These trades are portable and can be packed up and moved with little notice. Gypsies went with Christopher Columbus when he sailed to the New World, as he could not convince other sailors to go.

16 (1998) <http://www.geocities.com/Paris/5121/stsm01.htm>

So Where's My Vardo?

The vardo, or gypsy wagon,¹⁷ is as much a part of the lore and myth of the gypsy as any other stereotypical feature. People automatically assume that, from the day they left India, gypsies spent their lives in a vardo. In fact, the vardo are very out of period.

¹⁷ <http://sca.lib.liv.ac.uk/collections/gypsy/wagons.htm#makers>

The first concrete documentation of a vardo (that is not just a cart, but a home on wheels) dates to the early eighteenth century. Prior to that, all belongings were carried in small carts or on the person. The descriptions of the Romany are always as a people with all they possess in small donkey carts and “low tents.” There is an engraving that is 22 years out of period by Jacques Callot depicting a band of gypsies on the road. There is no vardo, only carts and horses. All they own was piled on or carried. It would seem reasonable that if they had such a resource in period, we would have seen it in art or mentioned.



The descriptions of the Romani is typically as a people with all they possess in small donkey carts and “low tents.” There is a painting called “Gypsy Encampment” by Francis Weatly, about 100 years out of period. I believe this painting is not a dramatic digression from what the Roma of the Middle Ages would have had in their possession.



Origins of the Gypsy Stereotype

Like every good lie, you must mix a bit of the truth. The gypsies do and did carry their wealth on their backs. Coins and dower jewelry were easier to transport as a necklace, gold earrings, and bracelets. The *marimé* code stated that body parts were dirty from the waist down, and gypsy women saw no shame in their breasts. With this said, I do believe that no one in their right mind went against community standards for the time and area they resided.

The idea that the gypsy wanted to be “sexy” has been taken by some as a license to wear extremely low-cut bodices and off-the-shoulder chemises. I have had several people say that, with so much flesh exposed, the dancers made better money and it gives the illusion of the gypsy being a “wench,” very popular in the sixteenth century. This myth is incorrect, as the people who would stand to gain money from over-exposure were prostitutes.

I had hoped to get a picture of the playbill, “The Honest Whore” by Thomas Dekker. It depicts an actual prostitute dressed quite fashionably in a non-revealing manner. Someone in period plied that trade by visiting the stews of London and “bawdy houses” on the south bank of the Thames, not the gypsy encampments. The next woodcut shows two prostitutes plying their trade. Note their clothing is not revealing.¹⁸

18 Editors of Time-Life Books (1999) “What Life Was Like in the Time of Queen Elisabeth, AD 1533-1603.” ISBN 0-7835-5456-7 pg. 80-81



Here is a bit of history to illuminate the foundation of the gypsy mythos. The first anti-gypsy act in England was passed in 1530, just 25 years after the gypsies' arrival there. The act's intention was to rid the country of gypsies by not allowing anymore into the country, treating them as felons and taking their goods and possessions. There are reports of gypsy deportations throughout the sixteenth century, and of executions as late as the seventeenth century. The idea of landless men who bear no allegiance to any lord did not set well with the nobility, particularly in times of war.

In the age of James V King of Scotland,¹⁹ it is rumored that a gypsy herbalist woman healed the king. It is noted that her assistance did nothing to help their cause in Scotland as anything more than being tolerated. They were often thrown off one estate or farm after another. The main problem was that gypsies had no place in the Great Chain of Being.²⁰

The Great Chain of Being placed the monarchy on earth just below the saints, angels and prophets. God ordained her/him to be in that position of power, and they rest of us in our place, owing allegiance up toward the ranks to our king or queen. These gypsies had no lord or ties to any country - how could they be in the Great Chain of Being? It was then argued in many circles, that if gypsies had souls, was killing them no more of a sin then putting down a dog? These arguments parallel the ones that also allowed Europeans to maintain a slave trade from Africa.

Outside of England in the Baltic countries, there were gypsy hunts similar to fox hunts. Gypsy slavery began.²¹ They were chained and forced into labor or to fight in wars. It is noted that in the fifteenth century, the famed Vlad Dracul forcibly brought 11,000-12,000 "Egyptian slaves" to Wallachia from successful Bulgarian campaigns against the Turks. During the sixteenth century, the anti-gypsy laws worsened. Gypsies were segregated according to occupation. If they were unfortunate enough to be a

19 Angus Fraser (1992) "The Gypsies" ISBN 0-631-19605-6, page 118

20 Didacus Valades, *Rhetorica Christiana* (1579). "The Great Chain of Being: A powerful visual metaphor for a divinely inspired universal hierarchy ranking all forms of higher and lower life; humans are represented by the male alone. You station in life is assigned to you by god and to not act with in it is to defy him."

21 David Crow (1996) "The History of the Gypsies of Eastern Europe and Russia. ISBN 0-312-12946-7, page 108

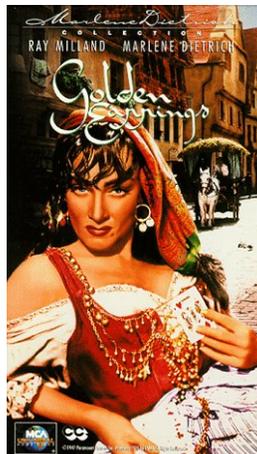
'couch driver' of a lady (an uncontrollable lusty gypsy man), one law stated the gypsy man was to be castrated to protect the ladies' virtue.

As we made a huge jump into later history, such as the Victorian Era, the conviction that 'blackness denotes inferiority' was already well-rooted in the Western mind. The nearly-black skins of many gypsies marked them as victims of this prejudice. These were the times when Europeans told themselves that it was their duty to show their "lesser brown brothers the way." It was a European duty to colonize the lands of these backward brothers. The gypsies would not assimilate to the white European culture. They refused to settle down and stop traveling. This was perceived as primitive, backward and "wrong." To not accept what was so "right" must mean the gypsies either had something to hide, were lawless or had committed a crime.

Also, the Chain of Being had mutated to the concept that poverty meant that God handed you this life as an atonement. This provided the affluent a means to demonstrate their charity and piety. The Roma would beg and accept handouts, but to the Victorian way of thinking, the once-a-week-after-church handout was their civic duty. However, daily begging exemplifies resistance to God's will for your poverty and the need to "help" yourself.

These views were further codified in Charlotte Bronte's literature, as she describes the gypsy that visits Thornfield Hall. The gypsy's most noticeable feature is listed in the description as "almost as black as a crock." She references this skin tone rather than the rest of the assembled people's attributes. There are further references about the traveling aristocrats, who spend a week or two at each friend's home. Their lifestyle was really quite similar to the nomadic existence of the gypsies. Charlotte Bronte uses this similarity to satirize the aristocrats.

The women also talk of "touring the gypsy camp." They speak of these people in the same manner as visiting an exhibit rather than invading another culture's homes. Jane Eyre later describes the fortune telling gypsy woman as wearing a red cloak and "a broad-brimmed gypsy hat, tied down with a striped handkerchief under the chin." What Eyre accomplishes is to make the gypsies appear not so much a separate culture, as an identity to put on and take off. The gypsy method of dress becomes symbolic of a carefree lifestyle, wild with a tinge of naughtiness. In her writing, Eyre then uses this premise as the base for a disguise. She sets the stage for this romanticism of the Romani that, along with the Victor Hugo novel "The Hunchback of Notre Dame," manifested in the formation of the Gypsy Lore Society in 1888. I believe that most of the stereotypes we learn as children were given to us through popular media images.



A sweet Victorian gypsy dancer of the Burlesque theater in this reproduction of a 1900 postcard. In contrast, Marlene Dietrich adopted a dark look to play a Romany woman named Lydia in the 1947 film, "Golden Earrings." While the movie shows a spirited Roma woman hiding a downed British pilot from the Nazis, she is in an off-the-shoulders dress and tight bodice for most of the film. Even in the early 1960's, you could get a Halloween costume that emphasized the stereotype of the gypsy. Lastly...



Period Roma Dress

Some may say, “So it’s all fun, who cares if I like the ‘look.’ It’s all in fun and it’s cool.” To gain a perspective on why it is so important to try and do a respectful portrait, I offer this quote from a Romani man:

“There is another equally one-sided picture of the Roma, and this is a romantic one. According to this point of view, they are a beautiful, colorfully-dressed people, proud and independent, life-loving and passionate. They are carefree and enjoy the simple pleasures of life. These people have created a music and dance that throbs with passion and joy. The women in their colorful long skirts are irresistibly seductive and exciting. The dark-faced, high cheek-boned men, so proud of bearing, are symbols of wild, uninhibited virility. These notions have, for centuries, been encouraged by romantic writers and painters all over the world. These myths are perpetuated by groups today, such as “medieval” societies and other “Renaissance” organizations. They are as untrue as other notions that show the Roma to be a totally immoral and disreputable people. Patrín asks that you consider refraining from using Roma, or “gypsies,” as characters. These MUD and RPG games reinforce the notion that Roma are not real people. These games reduce our people to fantasy cardboard figure cut-outs and disassociate real-world problems and social issues from real people, the Roma.”²²

Accurate depiction of actual medieval personas is a goal in the Society for Creative Anachronism. To help to this end, we have a few pictures of the Roma in period.

22 Courbet, author of the Patrine web site at <http://www.geocities.com/Paris/5121/>



Gypsy Family by the Master of the Hounds, C 1480 Bibliotheque.



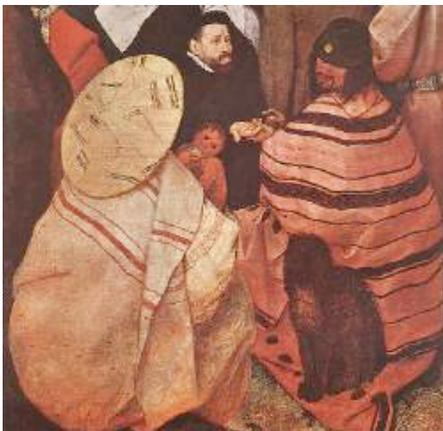
Central panel from *The Haywain Triptych* by Hieronymus Bosch, 1500-1502



Gypsy Girl by Boccaccio Boccaccino, 1505



Gypsy Madonna by Vecellio Tiziano, 1510



Foreground detail from *The Sermon of St John the Baptist* by Jan Brueghel the Elder, 1566



The Fortune Teller by Caravaggio, 1596

Bredichund ClebArt



Asian Gypsy Woman from *Habiti antichi et moderni di tutto il mondo* by Cesare Vecelio, 1598



The Fortune Teller by Georges de la Tour, 1632-35



Gypsy Girl by Frans Hals, 1628-30



The Fortune Teller by Simon Vouet, 1617



The Fortune Teller by Valentin de Boulogne, 1628



Gathering of Gypsies in the Wood by Jan Brueghel the Elder



The Fortune Teller by Nicolas Régnier, 1625

Before I dive into the arguments for and against these depictions as being accurate to the period gypsy, I must first explain a term in art called “allegory.”

al·le·go·ry ²³ *noun* ('a-l&- "gOr-E, -"gor-), *plural -ries*

Etymology: Middle English *allegorie*, from Latin *allegoria*, from Greek *allEgoria*, from *allEgorein* to speak figuratively, from *allos* other + *-Egorein* to speak publicly, from *agora* assembly -- more at ELSE, AGORA. Date: 14th century

1 : the expression by means of symbolic fictional figures and actions of truths or generalizations about human existence; *also* **2** : a symbolic representation

Allegorical art is when symbols are used to express a meaning. The artist's symbolism has meaning to the time period and the people viewing it. Taken out of context of it's time period, we can come to erroneous conclusions. As case in point would be the painting by Botticelli called "La Primavera."

If taken literally we would assume that in 1477 in Italy, the women wore transparent chemises and the men had worn toga-like blankets. You may argue that this painting being made into SCA clothing makes sense due to the heat and climate of Italy. It is easy to leap to conclusions if you do not study many works of art in the area and time period of investigation. Remember: allegory is the symbols of what the artist wants to convey and is not a snapshot in time.



There has been much debate in the SCA gypsy community about the gypsy garments in the pictures presented above. Many feel they are allegorical and should be dismissed as depictions of period gypsies.

WARNING! MAGDOLNA'S CONJECTURE - take with gain of salt

In an age with no mass media, I wonder how all the artists between 1400-1600 decided that gypsies are to be depicted with a turban, a blanket on one shoulder, wearing only a chemise. I can argue the turban arrangement with the fact that, in many paintings of European woman in the same time period, turban-like head wraps are depicted (particularly on the heads of woman working in a field and several midwives in the birth of Christ scenes). I can also say that it's in the Rom's best interest to beg in a pitiful state; wearing a blanket and a old chemise is pretty pitiful. *But* then this could be a floating potato story.

Floating Potatoes?

I was told a story a few years back of a woman who wanted to serve potatoes in her pre-1400 feast. When reminded that potatoes are a New World food not discovered, she argued, "Well, coconuts washed up on the beach of England from Africa pre-1400. They were so prized they made drinking vessels out of them. As we all know potatoes can float, so who says they didn't have them?"

This story illustrates how, if you want to, you can argue yourself into believing anything from these paintings. I can now play devil's advocate and say that the turbans are to remind you they're from Little Egypt, and the weird blankets on one shoulder mimic the sari's they left behind.

What I contend is that the later, out-of-period paintings are allegories on the folly of going to fortune tellers and what happens if you do. I think the in-period paintings show the Romani more accurately, although the *Foreground Detail from The Sermon of St John the Baptist by Jan Brueghel the Elder, 1566*, shows a man reading a palm, which seems a little suspicious. I noticed something in common with all the paintings. The majority do not show the fortuneteller alone. The women travel in packs. I imagine this is for their safety.

23 "Merriam-Webster Online Dictionary," <http://www.m-w.com/cgi-bin/dictionary?va=allegory>

So, do you believe the turban and one-blanket-on-the-shoulder look? No, I do believe there is a grain of truth in these pictures but I am more inclined to believe that the Roma adapted to whatever was acceptable for the lower class to wear.

Out-of-Period Sources

Why look at out-of-period paintings and reference documents to determine anything about the Roma? Because if you do not familiarize yourself with how things changed (such as the clothing transition from Elizabethan to cavalier to baroque and then rococo), you will not recognize how styles date themselves. It gives you clues as to the time period the work's origin and what is available at the upper end of the social class. Also, depending on the location of the artist, some styles in the middle- and lower-classes did not change for 50 to 75 years. Remember, the lower classes patched, over-dyed and covered stains, and applied embroidery to recycle old clothes. There was a huge market in second-hand clothing. In estate accounts, clothing was willed to people. A Roma could be fifty years or so behind current fashion in a garment over-dyed and embroidered.

Familiarize yourself with styles so that a picture labeled as 1600 painting, with obvious colonial or Stuart era overtones, will not fool you into thinking it's in period. The Internet is notorious for mislabeling, and pre-1950 costuming books often cite a drawing that someone made from seeing the original painting and should not be taken as factual. It is always best to review the original source cited, one-on-one, if possible. Also beware of basing any clothing on pre-Rafaellite paintings of the 1800's. They were masters of evoking a look and feel of the Middle Ages, but it is all fantasy and often combined styles spanning hundreds of years.

Only the ruling nobles had the money to change with fashion on a whim. The merchant classes mimicked some of the looks but did not have the jewels and high-end silks and velvets. Depending on your location, you may wear linens and cottons (Middle East and Byzantine Empire) or wool and linen (most of northern Europe). You may have one prized and valued dress or skirt of a good fabric gifted to you by a wealthy patron. You may have some silk scraps you used as trim and dower jewelry for high holy occasions. Be careful not to concoct a 'floating potato story' to explain a belly dance coin belt on a full velvet and silk Elizabethan dress with farthingale, turban and bindis. Be realistic of what your nomadic life would afford you. What would you seriously have available to you? How you could make it brighter, more eye-catching? In several references, some colors had specific associations, depending on the tribe. White was reserved for funerals. Red was worn for marriage and good luck. Once again, depending on the tribe, this custom or taboo can change.

What to Wear?

What I suggest is looking at a time and place that interests you and see if the Roma were present. If they were, what were people from that time period wearing? What is your Roma's occupation? What would society expect in that time and place for you and a dear friend to walk down the street and not cause a problem? What were the community values and what would they deem obscene? What is a realistic dye they could have used to get bright colors? What implements would they have had to embroider and add trim? What fabrics could they have available? When you make an outfit, go put up a tent and cook over a low fire - does it work for a nomadic life? Also, consider whether your persona would have wore all her dower, all day, all the time? All of these questions effect making a Roma persona that is realistic and not a fantasy cardboard cut-out. Be careful to not fantastically justify your garments (floating potatoes stories!) because you want a specific look and not the reality of what you would have had available to you.

Roma in the Society for Creative Anachronism

The Roma are not my personal sandbox ☺. I encourage anyone who wants to take up this persona to grab on and go for it. Do not live in fear of the Roma authenticity police - they don't exist. I only ask that you don't re-create a stereotype but a real, three-dimension person in the Current Middle Ages.

It is a difficult persona to portray. Rroma have a lot of baggage imposed upon them by the gadje. We have to adapt the persona to the SCA's culture. If I played my persona 100% true-to-form, I could not interact with anyone else. As a result, I would not help at feasts, get awards or be able to move among you without fear of breaking several of my marimé codes. This is the Rroma I believe would have existed, and would have been accepted. They would have had no need to steal in the SCA, since people will trade with them openly. They have no need to lie about who they are or where they're going (I have protection in my lands and the freedom to travel). I believe the real Rroma would have recognized this freedom, and would have been content to follow the codes of conduct in the SCA world, as they do not conflict with their customs and laws.

As an SCA Rroma, I tell fortunes privately and away from anyone who may want to remind me of the king's taxes or the church's cut (okay, old habits die hard ☺). I do not use tarot cards, as I could not afford them in period (I have a research paper on this subject, if anyone is interested). I have a tribal name (Magda) and a gadje one (Caitlyn of Green Castle). I also have a bender tent under construction so I can camp more realistically. My method of clothing is heavily influenced by the Middle Eastern fashions, as I am camped outside the gates of the Byzantine Empire during the tenth century. A Rrom persona is challenging, but not impossible.

Internet Links of Interest

- *Garments from Pre-History to Now*, <http://www.costumes.org/>
- *Gypsy Costume Class* by Dinah bint Ismai'l (Dinah Tackett), SCA Incipient Shire of Camden Tor, Meridies, <http://www.eagnet.com/edipage/areaserv/camdentor/gypsyclass.htm>
- *Romany Quotes*, <http://www2.arnes.si/~eusmith/Romany/phrases.html>
- *The Elizabethan Costume Page*, <http://costume.dm.net/>
- *The International Romani Union*, <http://www.unionromani.org/>
- *The Patrín* (one man's tribute to his people), <http://www.geocities.com/Paris/5121>
- *Web Gallery of Art*, <http://gallery.euroweb.hu/>

Appendix A: Types of Rrom

Groups of Rrom: Kalderash, Lovari, Boyas, Luri, and Tschurari. Gitanos are mostly in Spain, Portugal and south of France.

Three Language Groups: Domari in the Middle East and Eastern Europe
Lomarvren in Central Europe
Romani of Western Europe

Appendix B: Gypsy History

Further timeline provide by Patrín²⁴

Before AD 400. Some Indians become nomadic craftsmen and entertainers.

430-443. The Persian poet Firdawsi reports in the *Shah-Nameh* (Book of Kings), written c.1000, how the Persian Shah Bahram Gur persuades the Indian King Shangunul to send him 10,000 *Luri* musicians to be distributed to the various parts of the Persian kingdom.

820-834. *Zott* state established on the banks of the River Tigris

855. The Persian chronicler Tabari relates how large numbers of *Zott* are taken prisoner when the Byzantines attack Syria.

1001-1026. *Sindh* and the *Panjab* in India are invaded some seventeen times by a mixed army of Turko-Persian Ghaznavid troops led by King Mahmud from Ghazni (present-day eastern Iran). Indian resistance, in the form of the *Rajput* warriors, is fierce, but King Mahmud is victorious and takes half a million slaves.

c.1000. Rroma reach the Byzantine Empire (modern Greece and Turkey).

24 Patrín Web Journal (1996) <http://www.geocities.com/Paris/5121/timeline.htm>

- c.1200.** The canonist Theodore Balsamon describes the canon LXI of the Council in Trullo (692) which threatens a six-year excommunication for any member of the Church (including *Athinganoi*) from displaying bears or other animals for amusement or by telling fortunes.
- 1290.** Romani shoemakers are recorded in Greece residing on Mount Athos.
- c.1300.** The Romani *Aresajipe*; the arrival of Roma in Europe. Romani groups begin to be enslaved in southeast Europe.
- 1322.** Roma are recorded on the island of Crete.
- 1348.** Roma are recorded in Prizren, Serbia.
- 1362.** Roma are recorded in Dubrovnik, Croatia.
- 1373.** Roma are recorded on the island of Corfu.
- 1378.** Roma are recorded living in villages near Rila Monastery, Bulgaria.
- 1384.** Romani shoemakers are recorded in Modon, Greece.
- 1385.** The first recorded transaction of Roma slaves in Romania.
- 1387.** Mircea the Great of Wallachia indicates that Roma have been in that country for over one hundred years.
- 1383.** Roma are recorded in Hungary.
- c.1400.** In Bulgaria, Roma are reported "living in large numbers" along the Albanian coast.
- 1407.** Roma are recorded at Hildesheim, Germany.
- 1416.** Roma are expelled from the Meissen region of Germany.
- 1417-1423.** King Sigismund of Hungary issues safe-conduct orders at Spis Castle for travelling Roma.
- 1418.** Roma are recorded in Colmar, France.
- 1419.** Roma are recorded in Antwerp, Belgium.
- 1420.** Roma are recorded in Deventer, Holland.
- 1422.** Roma are recorded in Rome and Bologna.
- 1423.** Roma are recorded in Spissky, Slovakia.
- 1425.** Roma are recorded in Zaragoza, Spain.
- 1427.** Hundreds of Roma arrive at the gates of Paris. The city sends them on to the town of Pontoise in less than a month.
- 1445.** Prince Vlad Dracul of Wallachia transports some 12,000 persons "who looked like *Egyptians*" from Bulgaria for slave labour.
- 1447.** First record of Roma in Catalonia.
- 1449.** Roma are driven out of the city of Frankfurt-am-Main.
- 1468.** Roma are recorded in Cyprus.
- 1471.** The first anti-Gypsy laws are passed in Lucerne, Switzerland. 17,000 Roma are transported into Moldavia by Stephan the Great for slave labor.
- 1472.** Duke Friedrich of the Rhine Palatinate asks his people to help Roma pilgrims.
- 1476 and 1487.** King Matthias of Slovakia issues safe-conduct orders for travelling Roma.
- 1482.** The first anti-Gypsy laws are passed in state of Brandenburg.
- 1485.** Roma are recorded in Sicily.
- 1489.** Roma musicians are reported on Czepele Island, Hungary.
- 1492 & 1496.** King Vladislav of Slovakia issues safe-conduct orders for travelling Roma.
- 1492.** The first anti-Gypsy laws are passed in Spain.
- 1493.** Roma are expelled from Milan.
- 1496-1498.** The *Reichstag* (parliament) in Landau and Freiburg declares Roma traitors to the Christian countries, spies in the pay of the Turks, and carriers of the plague.
- 1498.** Four *Gypsies* accompany Christopher Columbus on his third voyage to the New World.
- 1499.** Medina del Campo in Spain orders *Gitanos* to find a trade and master, cease travelling with other *Gitanos*, all within sixty days. Punishment for failure to obey is 100 lashes and banishment. Repeat offences are punished by amputation of ears, sixty days in chains, and banishment. Third-time offenders become the slaves of those who capture them.
- 1500.** At the request of Maximilian I, the Augsburg Reichstag declares Roma traitors to the Christian countries, and accuses them of witchcraft, kidnapping of children, and banditry.
- c. 1500.** Gitano influence on Andalusian *flamenco* song and dance begins. Although flamenco is not a Gitano invention, the art of flamenco later becomes forever associated with the *Gitanos* from the 19th century onwards.
- 1501.** Roma are recorded in Russia.
- 1504.** Roma are prohibited by Louis XII from living in France. The punishment is banishment.
- 1505.** Roma are recorded in Scotland, probably from Spain.
- 1510.** Roma are prohibited by the Grand Council of France from residence. The punishment is banishment. A second offence results in hanging.
- 1512.** Roma are first recorded in Sweden on 29 September. A company of about 30 families, lead by a "Count Anthonius" arrives in Stockholm, claiming that they came from "Little Egypt". They are welcomed by the city and given lodging and money for their stay. A few years later, King Gustav Vasa (1521-1560), suspects that the Roma are spies and orders that they be driven out from the country.
- Roma are expelled from Catalonia.
- 1523.** Prague officially allows *nomads* to remain. The welcome does not last long.
- 1525.** Charles V issues an edict in Holland ordering all those that call themselves *Egyptians* to leave the country within two days.
- 1526.** The first anti-Gypsy laws are passed in Holland and Portugal.
- 1530.** The first law expelling Gypsies from England is introduced. Henry VIII forbids the transportation of Gypsies into England. The fine is forty pounds for ship's owner or captain. The Gypsy passengers are punished by hanging.
- 1531.** The Augsburg Reichstag forbids the issuing of passports to Roma.
- 1536.** The first anti-Gypsy laws are passed in Denmark.
- 1538.** Deportation of Roma in Portugal to colonies begins.

1539. Roma are prohibited by Frances I from residence in France. The punishment is banishment. A second offence results in corporal punishment.
1540. Gypsies are allowed to live under their own laws in Scotland.
1541. Roma are blamed for outbreak of fires in Prague. This sets the stage for future anti-Gypsy legislation. The first anti-Gypsy laws are passed in Scotland.
1547. Edward VI of England institutes law requiring that Gypsies be seized and “branded with a ‘V’ on their breast, and then enslaved for two years.” If escapees are caught they will be branded with an “S” and made slaves for life. Andrew Boorde authors an encyclopedia in England entitled *The Fyrst Boke of the Introduction of Knowledge*. It has a chapter on Romani, which includes some of the earliest specimens of the language.
1549. The first anti-Gypsy laws are passed in Bohemia.
1554. In the reign of Philip and Mary, an Act is passed which decrees that the death penalty shall be imposed for being a Gypsy, or anyone who “shall become of the fellowship or company of *Egyptians*.”
1557. The first anti-Gypsy laws are passed in Lithuania. In the reign of Sigismund Augustus, the first law ordering Roma to be expelled is passed by the Warsaw *Seym* (parliament).
1559. Roma are recorded on the Finnish island of Åland.
1560. The Archbishop of the Swedish Lutheran Church forbids priests to have any dealings with Roma. Their children are not to be christened and their dead not to be buried.
- 1560 and others. Spanish legislation forbids Gitanos of travelling in groups of more than two. *Gitano* “dress and clothing” is banned. Punishment for wearing Gitano clothing and travelling in groups of more than two is up to eighteen years in the galleys for those over fourteen years of age. This legislation is later altered to change the punishment to death for all nomads, and the galleys reserved for settled Gitanos.
1561. Roma are prohibited by Charles IX of France from residence. The punishment is banishment. A second offence results in the galleys and corporal punishment. Men, women and children have their heads shaved.
1562. An Act is passed in England “for further punishment of Vagabonds, calling themselves *Egyptians*.” Any Gypsy born in England and Wales is not compelled to leave the country if they quit their idle and ungodly life and company. All others should suffer death and loss of lands and goods.
1563. The Council of Trent in Rome affirms that Roma cannot be priests.
1568. Pope Pius V orders the expulsion of all Roma from the domain of the Roman Catholic Church.
1573. Gypsies in Scotland are ordered to leave the country or settle down.
1578. At the General Warsaw Seym, King Stephen Báthory pronounces an edict threatening sanctions against anyone who harbours Roma on their lands. They are punished as accomplices of outlaws.
1579. Augustus, elector of Saxony, orders the confiscation of Romani passports and banishes them from Saxony. Gypsies are recorded in Wales. Wearing of Romani dress is banned in Portugal.
1580. Roma are recorded on the Finnish mainland.
1586. Nomadic Roma are ordered expelled from Belarus.
1589. In Denmark, the death penalty is ordered for any Roma not leaving the country.
1595. Stefan Razvan, the son of a Roma slave and free woman, becomes ruler of Moldavia in April. He is deposed four months later and murdered in December of the same year.
1596. 106 men and women are condemned to death at York just for being Gypsies, but only nine are executed. The others prove they were born in England.
- Early 17th century.** Spanish legislation becomes harsher, forbidding Gitanos from dealing in horses. The local populace is given permission to form armed groups to pursue Gitanos.

Appendix C: *The Story of Saintes-Maries de la Mer*

From the Patrin web site, <http://www.geocities.com/Paris/5121/stsm01.htm>

The annual pilgrimage in May to Saintes-Maries de la Mer in the Camargue region of France is observed by Roma from all over the world, but especially the Gitans, Roma, Sinti, and Manouches of France. Their purpose is to pay respect to Sara-la-Kâli, or Sara the Black. In the week that precedes the celebration Gitans arrive evenings to the fortified chapel of Saintes-Maries de la Mer, accompanied by violins and guitars. A large central candle is lit among a multitude of smaller candles

that each person holds high in their hands. Prayers are fervent, invocations are recited, and children are presented to the statues of the saints.

During the pilgrimage in May, catechism is taught in caravans and heartfelt conversions are made. Many Gitans use the pilgrimage as a family assembly and as a time to baptize their children in the church of Saintes-Maries de la Mer. At night Gitans visit the crypt of Sara, always there to support them in this antique sanctuary

of the Carmargue. Indeed, Saint Marie-Jacobé and Saint Marie-Salomé also have a place in their hearts. They acclaim them during the descent of the shrines to the sea, hoisting their children to the statues, that they may place their hands and lips to the statues. But it is Sara that is their “saint.”

Each person adds a candle to the white fiery forest that spreads in the crypt of the chapel. Near the statue of *Sara-la-Kâli*, notes with intentions are placed, as are the linens and clothing

of children, humble jewels, and naive messages. Abandoned crutches lean against the wall in a corner of the crypt. And then robes are placed on the statue that accumulate day to day. In the fifteenth century, *Gypsies* arrived in France, appearing as penitents, claiming to be condemned to wander by the world in expiation of their sins. To support their claims they carried letters from Pope Martin V. During the Middle Ages, they faithfully made pilgrimages to Saint-Jacques-de-Compostelle.

For reasons which are obscure, the legend of Sara was adopted by the local chapel of Saintes-Maries de la Mer, although she was never conferred sainthood by the Catholic Church. The first historical mention of Sara is found in a text of Vincent Philippon written in 1521, *The Legend of the Saintes-Maries*, and whose hand-written pages are now located in the Arles library. In the legend, Sara lived and traveled through the Camargue to provide for the needs of a small Christian community. The practice of begging for alms performed by Sara gave early writers a reason to make Sara a *Gitane*.

Known as the *patron of Gypsies*, Sara is an historical enigma that is difficult to solve. A Carmargue tradition holds that she was the servant of Saints Marie-Jacobé and Marie-Salomé in Palestine, and their companion on their journeys in the Rhône river area of France. Another tradition, ascribed to by Rroma, holds that Sara was a *Gitane*, living on the Provençales banks, rescuing the Saintes-Maries from a storm at sea.

Other stories have been equally proposed. One says that Sara was an Egyptian, abbess of a large convent in Libya. Another story says that Sara figured prominently among a group of Persian martyrs, with the two Maries and Marthe, who arrived in Gaule by ship. Finally, an apocryphal text from the eleventh century, shows us a Sara discovering, with Marthe and the two Maries, the empty tomb of Jesus, and leaving to announce with the Apostles the news of the Resurrection of the Christ.

An ancient Provençal tradition describes the early Christian figures of Mary, sister of the Virgin, and Mary, mother of St. James and St. John, together with their black servant, Sara, and others. According to tradition, they

miraculously escaped persecution in Judaea about the year 40 and landed in Saintes-Maries de la Mer in a frail craft. Their relics were put in a local oratory, which was replaced in the twelfth century by the present fortified church.

In truth, no one knows who Sara really was, or how the cult of Sara came to Saintes-Maries de la Mer, where pilgrims came to pray well before the French Revolution. For Gitans, she is *Sara-la-Kâli*, a Gypsy word that means both Sara the Gitane and Sara the Black.

Gitans themselves do not ask questions about Sara's authenticity. By the thousands they follow a solemn procession on the 24th of May, after the descent of the shrines of the saints from the chapel to the sea. The narrow streets of Saintes-Maries de la Mer overflow and Camargue *guardians* on horseback accompany the statues of the Saintes-Maries and Sara into the sea, the frail statues carried by specially chosen men. *Arlésiennes* honor the escort as well, but it is the Gitans that sing hymns untiringly and shout thousands of times, "Vive Saint Sara!"

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