

Table of Contents

1 The Marches people.....	1
1.1 Names.....	1
2 The Marches culture and customs.....	3
2.1 Tradition.....	3
2.2 Proverbs.....	4
2.3 Sports and games.....	4
2.4 Funerals.....	5
3 The Marches look and feel.....	6
3.1 Overview.....	6
3.2 Breakdown.....	6
3.3 Marcher costume.....	8
3.4 Hats.....	9
3.5 Doublet and hose.....	10
3.6 Marcher household.....	12
3.7 Yeomen.....	13
3.8 Stewards.....	15
3.9 Beaters.....	17
3.10 Monks and friars.....	17
3.11 Landskeepers.....	18
3.12 Marcher children.....	19
4 The Marches history.....	21
4.1 The creation of the Marches.....	21
4.2 Joining the Empire.....	21
4.3 The Marches in the Empire.....	22
5 The Marches leadership.....	23
5.1 Leading a territory.....	23
6 The Marches military concerns.....	24
6.1 Beaters.....	24
7 The Marches economic interests.....	26
8 The Marches religious beliefs.....	27
9 The Marches magical traditions.....	29
9.1 Sorcery and the Threshers.....	29
10 The Marches hearth magic.....	30
10.1 Standing stones and chalk figures.....	30
11 The Marches lineage and species attitudes.....	31
12 The Marches territories.....	32
12.1 Upwold, The Silver Chase.....	32
12.2 Mitwold, Pride of the Marches.....	32
12.3 Bregasland, the Dour Fens.....	32
12.4 Mournwold, the Mourn (Lost).....	32
13 The Marches children.....	33
13.1 Things every child should know.....	33
14 The Marches music.....	34
14.1 The music of The Marches.....	34
15 The Marches costumes.....	35
15.1 Overview.....	35
15.2 Inspiration.....	35
15.3 Creation.....	36
15.4 Assembly.....	44
15.5 Armour.....	45
15.6 Weapons.....	46
15.7 Shops.....	47
16 The Marches tales.....	48

1 The Marches people



The Marches is a proud nation. The folk here are proud of their accomplishments, proud of their households and history, and proud of their traditions and their mastery of their land. The Marches is the breadbasket of the Empire. No other land is as fertile and no other people work as hard as the Marcher folk, they say. The Marchers have no time for idle hands and idle tongues.

Land is at the heart of Marcher society. Those who farm the land, yeomen, band together in households that wield great power. The market towns may be filled with skilled and wealthy craftsmen, but without land they do not have the right to influence the politics of the Marches. The monasteries by comparison do own land. They are a thoroughly Marcher creation, blending religion and hard work and their monks till their fields like everyone else. Their influence is growing and may one day rival the most powerful households, but its roots lie in the ownership of land. Behind it all lie the Landskeepers, powerful magicians whose traditional rituals help to keep the land fertile and prosperous.

The archetypal Marcher is famous for stubborn pride and unyielding self-reliance. They are a hard people, who are well accustomed to a long day working the land. The yeomen wear their Household livery with pride, viewing those in other colours as rivals at best. This leads to passionate and sometimes bitter rivalries. Marcher history is filled with accounts of bloody conflicts between once powerful Households, fortunes that wax and wane with victories on the battlefield. Marcher folk have long memories and feuds are nursed down the generations. In some cases they've become so ingrained that the truth behind them is no longer remembered, or even considered particularly relevant.



One reason the Marchers are prosperous is that they don't waste anything. Thrift is virtuous in the Marches; it is the root of prosperity. Their possessions are likely to be old, worn, trusted and well-maintained rather than new and untested. Throwing away a serviceable cloak that simply needs patching is frivolous; it shows disrespect to the craftsman, at the very least. Even when they do buy something new, they see no reason to discard an old possession, not while there are family members or friends who might still get use out of it. There is a saying "every coin is washed in sweat." The Marchers earn what they have through hard work, and being frivolous with that wealth devalues the work that went into earning it.

Marcher folk don't stand around waiting for someone else to solve their problems; self-reliance is a large part of their national character. While there is land for the ambitious to start new farms, it has to be cleared. Some places have trees to fell, some have enemies to defeat. People of other nations talk endlessly about what it means to be heroic; Marchers don't waste their breath, they just get on and do what needs to be done.

Self-sacrifice underpins many elements of Marcher culture. It is found in the tenacious attitude of the people to hardship. It is found in the belief that hard work pays for good fortune. And it is found in the response to the loss of their territory: the ultimate sacrifice, death in a wicker man, for the ultimate responsibility.

1.1 Names



Marcher names are usually English in origin. Given names in the Marches are usually plain and simple.

Surnames often come in three flavours: where you're from, what you do, or a nickname.

Most often, they'll be for where you live, perhaps your home hamlet; "Of Stoke" for example. You might be named for a territory; usually if you live far from there. "Tom Of Upwold" might be a useful way of denote a particular Tom who lived in the Riding, not so for one in Upwold.

Less often, Marchers are named for what they do. "Beater", "Landskeeper", "Friar", "Brewer", "Smith", "Tailor" "Thatcher" etc.

However, a Marcher might also be named for a nickname: maybe a pet, or a description; "Wise", "Good", or something less complimentary.

1.1.1 Sample names

- **Male:** John, Henry, Robin, Thomas, Walter, William
- **Female:** Alice, Agnes, Brigit, Matilda, Margaret

At sixteen summers I was finally a man, and ready to take my place in the world. From my ma I got this old almanac that she'd had off her nanna afore her. At the time I wasn't too impressed, truth to tell, but you'd be surprised how handy the damn thing has been over the years, especially since I got me own place and had to figure out plantin' an' croppin' an' such for meself. From me da I got Old Stinger, the gnarled ash bow what was made by me great-great-grandad. Not much of a bowyer but a real bear of a man who could straight-arm an anvil. Pull on it like an oxen, an' by Virtue, if you didn't learn to use it just so you'd find out the hard way why it was called Stinger, cos you wouldn't be able to use yer hand fer the rest o' the day! But I didn't care, an' I thanked 'em right smart (somethin' told me bein' a man didn't mean too old for a switchin' if I didn't show manners.) That night I got to go out to the lightning oak with the other young things, to say our words to the Landskeepers, an' after that there was beer an' dancin' an' such under the stars. Next mornin' I was a man steerin' a plough instead of a boy steerin' a plough. Not sure why it made all the difference, but somehow it did.

2 The Marches culture and customs

2.1 Tradition

Tried and trusted traditions bind the folk together and give a context to their lives. Traditions such as *hue and cry*, *rough music*, *shunning*, *shriving* and *beating the bounds* and *sacrifice* are all part of a system that has worked to make the Marches strong for centuries. Several of these traditions have their roots in necessity - when times are hard, people who act against the interests of their neighbours endanger the entire community. These traditions help to maintain the cohesion of a community, and lay down punishments for those who act against the communal good.

2.1.1 Hue and cry

The Marcher attitude of taking matters in hand is the basis of the *hue and cry*, the old tradition of law enforcement in the Marches that still endures. Any Marcher who witnesses a crime can raise a hue and cry. All able-bodied men and women, upon hearing the shouts, are expected to assist in the pursuit until the felon is apprehended. In the pre-Imperial past, the hue and cry would often result in summary justice for a criminal, which occasionally led to innocent people receiving harsh punishments. Today, suspects are turned over to Imperial magistrates to judge. The readiness of the Marchers to defend the common good derives from their belief in doing the right thing and their pride that they are up to the task of getting it done.

2.1.2 Rough music



Those who break Marcher traditions are often publicly shamed. A suspected [sorcerer](#), for example, is a likely target for a shaming; for "rough music".

At its simplest, rough music is simply a group of Marchers making a lot of noise outside the house of the person they're punishing. Rough music is a peculiarly egalitarian punishment. The more Marchers agree with the punishment, the louder it is. The more serious they deem the transgression, the more effort is made in preparation. The more outraged the people are by the behaviour of the target, the longer the music will go on. Some particularly egregious offences see the perpetrator driven out by the din, forced to leave their home behind and hope to start a new life somewhere nobody has heard of their transgression. Sometimes the rough music follows them.

It may start with a procession, it may simply be a gathering. Like a lynch mob, it rarely has any sort of formality to it. The precise nature of the "music" varies across the Marches, but it is always noisy. The noise may just be chanting, or it may involve drumming, rattles, bells, hooting, and improvised instruments such as pots and pans. Sometimes, the victim is presented in effigy, and at its most sophisticated the target is shamed by theatrical performance or puppetry. The only rules are that nobody lays a hand on the target unless they start a fight, and nobody actually enters their home. (See [Marches Music](#) for some suggestions regarding rough music)

2.1.3 Shunning

Those who persist in ignoring Marcher traditions may end up subject to Shunning. Individuals who are shunned are effectively cast out of society. They are turned out of their household and find every door closed in their face. Helping or in some cases even acknowledging someone who has been shunned can result in the offender being shunned in turn. Shunning may last for a week, a season, a year or even indefinitely. The extent of the punishment depends on who is enacting it ? one family may shun another and anyone who helps them, or an entire household or town might shun someone and encourage all their allies to do the same. Many individuals who are shunned are forced to leave the area.

Children are *never* shunned. Until someone has passed their test of adulthood, they may be punished by their parents but they are not considered mature or responsible enough to gain any benefit from being shunned. Adults who suggest shunning children are considered to be idiots.

2.1.4 Shriving

Crop-eating vermin such as crows and rats are said to be the spirits of the wicked, suffering between incarnations. To avoid this fate, Marcher folk disavow their actions and try to cleanse their souls through the practice of shriving. A Marcher will often seek out a trusted friar or monk and share the onus of their wicked thoughts or unvirtuous deeds. A priest who hears a confession transfers some of the culpability for the dark deeds recounted to themselves; only an individual who is certain their soul is relatively unsullied will offer shriving.

2.1.5 The beating of the bounds



The **beaters** mark out what is Marcher and what is not, and they help the Civil Service with the recording of who is loyal to whom. The Beating of the Bounds usually takes place after the harvest is in. At this festival every Marcher marks their land, by walking around the boundary led by the beaters. Certain stones, trees or other marker points around the boundary are beaten literally, ceremonially striking them with sticks or willow wands. Market towns beat the boundaries laid out by their warrant, and individual market towners often have a second ceremony in which they beat the bounds of their shop or workplace.

The ceremony is designed to remind all of the size of the holding, but it also works to remind everyone of who is part of the community and who is outside it. On a practical level, the beating of the bounds is often preceded by the beaters ensuring that the boundary areas are safe for the upcoming ceremony, and followed by a period of maintaining and replacing whatever physical markers delineate the bounds - it is a time for repairing fences, planting hedges and the like.

2.1.6 Wassail

After every harvest, Marcher farmers perform this traditional religious ceremony to celebrate prosperity. Wassailing varies from place to place but typically involves parading through the village singing and drinking to the health of the fields and orchards. Food and drink produced during the year is consumed or left as an offering; ale might be used to toast a barley field or a pat of butter buried in a dairy pasture. The parade is often led by the children of the village. As the yeomen go from house to house they share food and drink with their community and receive in return a taste of the food that each household has in excess from their own harvests.

At each Autumn Equinox, Marchers parade from camp to camp, singing the Wassail and sharing their home-grown produce with other nations. Although not expected, other nations often reciprocate in small token exchanges of goods that their own territories have in abundance.

Wassail songs can be found on the [Marches Music](#) page.

2.1.7 The wicker man

This is a large figure of wicker and wood, which is set alight to burn sacrifices. Ideal sacrifices are things that have been raised by mortal hands from the land such as crops and domesticated animals. These sacrifices are made to atone for acts of vice. By giving up the rewards of prosperity, and creating the need for more prosperity to replace them, the Marchers believe that they make reparation for their unvirtuous behaviour and in this way ensure that they reincarnate well in the next life.

The greatest sacrifice of all is to give up your own life. This is only ever permitted for individuals whose failure cannot otherwise be redeemed. Primarily this responsibility lies with a person whose actions cause the territory they govern to be lost. In Marcher eyes, that individual - and everyone who worked and fought for them - is responsible for the failure. By going voluntarily to the wickerman the Warden absolves not just their own failure but the failures of everyone who served under them.

2.2 Proverbs

Marchers are keen on mottoes and folk sayings. Many Marcher households adopt a single motto, a phrase meant to formally summarize the spirit of the group. Marchers in general make common use of proverbs, pithy pieces of folk wisdom often expressed as admonitions. Favourites can have double meanings often unnoticed to the outsider. Individuals generally pick one or two that they like or find particularly wise, but some collect dozens of sayings and employ them at every opportunity. While there are some [common Marcher sayings](#) that many people know, nobody could expect to know all of them and new ones are regularly created when a pithy comment is repeated.

2.3 Sports and games

At their best, Marcher folk relish competition. All kinds of sports and ball games are taken very seriously including (but not limited to) rugby, rounders and shinty. Football might be a familiar game of five-a-side or it might be a more traditionally medieval game with unlimited participants. There is no centralised authority to define and enforce rules; it's traditional for participants to double-check their understanding of the rules before they start. Sporting competitions are sometimes used to decide serious matters or settle disputes. In some cases participation may even be part of ancient treaties between Households.

Beaters Annals for the Household of Barrowfield, Summer's End Festival, Year of the Empire 394

I hereby bear witness to the annual match between the allied lesser Households of Elderhowe and Youngerhowe to determine cultivation of the Old Howe orchard, as is the custom since the division of Old Howe farm between the Sons. Rules were agreed as follows: Teams of five. First to three scores wins. Elderhowe running from Mill Lane End, scoring at the oak by Blacksmith's gate, John the Blacksmith counting at the oak. Youngerhowe running from Blacksmith's Gate, scoring at the red beech at Mill Lane End, Grey Allan counting at the red beech.

Let it be recorded that Elderhowe won by three scores to two, retaining the orchard for a fourth year. Bond of three baskets of apples, three of pears was promised to Youngerhowe for six pairs of strong hands at picking time.?

2.4 Funerals



Marcher dead are buried in good fertile soil, often with an apple seed or small apple sapling planted above the body. There are plenty of stories of Marchers who die far from home and who "rest uneasy in the poor soil, restless in their stony beds" as one song has it. Sometimes these are little more than ghost stories, but there is some evidence that so ingrained is the desire to "sleep beneath the apple trees" that the spirits of dead Marchers may trouble friends, relatives or even random travellers until their remains are given a suitable burial.

Should an apple tree actually sprout in a graveyard, the apples are not to be gathered, but are free for the poor and desperate to eat. The wood of these graveyard orchards is said to contain some of the wisdom or knowledge of the deceased. Many Shunned individuals survive on apples taken from graveyards. There is also a common belief that for those souls who have achieved true greatness, the grave is a literal "resting place." According to this superstition, the greatest heroes of the nation simply slumber beneath the ground, ready to defend the Marches in its darkest hour.

Very few Marcher heroes lie on the cold marble biers of the [Necropolis](#), and those that do have a good thick layer of soil in the tomb under them.

3 The Marches look and feel

3.1 Overview



The *Marches* draws strongly on English history from the 12th century through to the War of the Roses for costume, weaponry and armour.

The costume of the *Marches* has a 'solidity' to it, a worn, lived in look that contrasts with its neighbour *Dawn's* high romance, gleaming plate and vivid hues. The *Marches* is Kenneth Branagh's Henry V rather than Laurence Olivier's.

Also see *Marches costumes* and *Marches icons and artistry*.

3.2 Breakdown

3.2.1 Feel

Gritty, solid, practical, traditional, mud, blood, green fields, rural, iron.

3.2.2 Influences

Wars of the Roses England, Rangers of Ithilien (Beaters), Cadfael (Monks and Landskeepers).

3.2.3 Materials

Wool, calico, linen, leather.

3.2.4 Colours

Plain flat colours, mostly the soft colours of natural dyes or unbleached cloth. The palette is autumnal suggesting natural dull blues, greys, browns/ rusts, mustards and greens, dull reds etc. especially at the lower end of the social scale. Wealthier Marchers may use deeper, brighter shades.



3.2.5 Clothing

Marchers favour plain clothes, simple hoods, hose and shirts. Wealthier characters might wear finer robes, cotehardies or a simple doublet but it will be still be a plain wool or heavy linen. Headwear is common, either a simple cap, or something like a hood and liripepe or plain chaperon.

Instead of shirts and hose women may choose to wear a woollen or heavy linen overdress such as a kirtle or cotehardie over a shift. The look is long, lean and smooth and laced to fit. Back lacing shows higher status and gives a better line. Side lacing is more usual. Tudor style kirtles with a gathered skirt are not suitable for the *Marches*.

Hose, either joined or split, are acceptable worn with braies and a long shirt. Shirts are an extremely simple untailed cut, full in the body and sleeve, possibly gathered at neck and wrist.

Doublets are common but should be short and simple, not the fancy slashed doublets of the Tudor period and later. Cotes are generally woollen (or linen in summer) and come down to somewhere between mid-thigh and the knee. Livery coats in the household colours are often worn over armour.

Marchers have no pockets so a pouch is invaluable ? bollock or kidney pouches or leather bags are perfect. Belts are often very long, wrapped round, looped at the front and left to dangle.

Both male and female monks wear traditional plain monk's habit either in dark colours, or white with a dark scapular.

3.2.6 Armour



Padded gambesons or leather jacks are common for the poor, with a harness of plate for richer individuals. Households often wear matching livery cotes, although simple sashes or badges are also used to denote affiliation.

3.2.7 Shields

Shields are uncommon in the Marches; the most common are small metal bucklers when they are used at all.

3.2.8 Weapons

Bows are common. In hand-to-hand combat Marchers favour bills and other pole-arms. Two handed swords are common for richer characters in heavier armour, as well as warhammers, maces or poleaxes. Any historical weapons from the Hundred Years War and the War of the Roses are good: poleaxes, bills and other polearms are iconic; warhammers, bollock daggers, axes, falchions, mauls, and improvised weapons based on farm equipment are all welcome.





3.3 Marcher costume

Marcher costume is in natural autumnal colours using plain fabrics like wool, calico and linen.

Woollen gowns may be worn ? either with a neck opening or opening all the way down the front in coat style. They are usually long, anywhere between knee length and full length and can be worn over a doublet or dress.





Belts are often very long, wrapped round, looped at the front and left to dangle. For women an overdress like a kirtle or cotehardie gives a lean, smooth look.

3.4 Hats

Headwear is common, either a simple cap, or something like a hood and liripipe or chaperon.





3.5 Doublet and hose

Doublets are common in the Marches, a snug-fitting buttoned jacket that is shaped and fitted to the body. It can be worn over the shirt or under another layer of clothing such as a gown. Marcher doublets should be appropriate for the period and feel of the Nation. They are in simple autumnal colours. The fancy doublets that appear later in history, particularly anything with slashed sleeves or similar should be avoided for the Marches.





Hose, either joined or split, are worn with braies and a long shirt. Shirts are an extremely simple untailored cut, full in the body and sleeve, possibly gathered at neck and wrist.

3.6 Marcher household

A prosperous Marcher household will often wear matching livery coats, although simple sashes or badges are also used to denote affiliation. Padded jacks are common for the poor with a plain harness of plate for wealthier individuals.



3.7 Yeomen

Poor Yeomen may wear just a plain coloured jack or padded gambeson as their only armour. Wealthier Yeomen have livery coats in their Household colours and mail or plate over the top if they have it.





3.8 Stewards

The head of a household, a steward, may wear richer colours, but wool not silk. Wealthy Marcher characters wear a full harness of plate in battle if they have it.





3.9 Beaters

Beaters are skilled trackers and gamekeepers. They watch the borders of the Marches. They are inspired by the classic British archers of the period mixed with the Rangers of Ithilien from Lord of the Rings.



Beaters usually wear lighter armour, either just a padded or leather jack or else a leather tunic like the ones worn by the Rangers in Lord of the Rings.

3.10 Monks and friars

Monks and friars wear similar robes. A simple brown cassock is acceptable but it can also be black or grey. A more complex arrangement with dark scapular over white undergarments is also excellent.



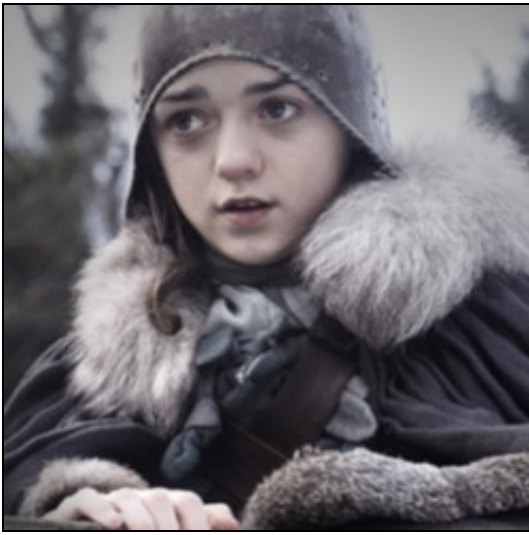
3.11 Landskeepers

Some landskeepers wear robes, similar to the monk, but a jerkin, shirt and hose, with rolled-up sleeves is just as good an alternative. A landkeeper is well used to hard work in the fields and their look reflects that.



3.12 Marcher children





4 The Marches history

4.1 The creation of the Marches

The history of the Marchers begins with a rebellion in Dawn. A group of disaffected Yeomen determined to leave their lord's lands and make a better life for themselves. With nowhere else to go they marched across the country, heading for the border, intent on claiming land outside of Dawn. They were joined on their pilgrimage by thousands more, until they became known as the Marchers.



The first Marchers had few real weapons or pieces of armour between them. The Dawnish nobility fully expected them to flee the oncoming winter or die at the hands of the orcs. Instead, the Marchers took their improvised weapons and arming jacks and carved out a kingdom for themselves, slaughtering the orc tribes they encountered and driving them before them with grim determination. Working together they created the Marches, a patchwork of cleared lands controlled by a score of independent-minded yeoman households.

In the following centuries there were frequent but sporadic conflicts with Dawn. Occasionally one or the other would attempt to expand into the neighbouring nation's territory. To this day the easternmost parts of the Marches and the westernmost parts of Dawn are scattered with battlefields and castles that are largely abandoned since the formation of the Empire. Despite the conflicts and the tension, the two nations often refer to each other; Marchers who put on airs and graces are told to "Piss off to Dawn", while Dawn nobility or yeomen who question the validity of their ancient traditions are given equally earthy advice to move to the Marches.

There were also frequent battles between Marchers. Although Marcher households found it easy to unite against a common enemy, they often fell to quarrelling amongst themselves. Bitter feuds and grudges developed, usually over land and often paid in blood. By the time the Empress began her crusade the Marches was split into half a dozen great households, each supported by the loyalties of countless minor households.

4.2 Joining the Empire

The First Empress did not come to the Marches. One of her advisors, a Landskeeper called Brigit of Dourfen, spread the word of her first gathering to the Marcher Lords, and while several attended the majority did not. After hearing the Empress speak, the Marcherfolk who were present debated for several days and appointed Henry of Meade to speak for them. Approaching the Empress, he told her that some of the Marchers would join her, but that she would never get all of them. The Empress refused to accept this. "*I will take all of you, or none of you.*" she said, and walked away.

Initially flabbergasted, wise Brigit explained what the Empress probably meant - that the Empire had no use for a divided land. It would not take some of the Marcher Households, and let the others squabble among themselves. If the Marchers were serious about joining, they would need to be united in doing so.

Historians sometimes debate whether the Empress should not simply have used her nascent army to unite the Marches herself, but it is generally agreed that doing so would have been a disaster. The Empire could not afford to become bogged down in a Marcher civil war; and the Marches traditionally are very hard to conquer for any period of time. Their dogged determination and ability to hold grudges would have meant that the Empire would have to have established a military dictatorship in perpetuity to keep the place under control.

The Marchers returned home and a civil war ensued. Those Marcher Households and Landskeepers who sided with the Empress and her vision of a united mankind used diplomacy where they could, and force of arms where they could not. In the end, the forces of those who sided with the Empress were triumphant. The remaining Households drew up on the fields to the west of Dawn and the Empress marched out to meet them on foot with her standard bearer, and asked if they were prepared to join her Empire.

4.3 The Marches in the Empire

Marchers from Upwold were involved in the first campaign of the new Empire. Tom Drake of Redston, Warden of Upwold, led his household and the territory's Landskeepers to Varushka. They fought through unfamiliar forests, alongside all those who opposed Alderei the Fair and brought Varushka into the Empire. Some say it was Tom who killed the boyar-king; the Redston folk just point at the broken crown on their livery and let that speak for them.

Entry to the Empire brought some changes. Pious Marcher folk returning from pilgrimages to Highguard founded the monasteries which now dot the landscape. Friars have become an important part of most Households and few powerful Marcher households do not have one or more of these learned folk by their side. Imperial writ created the market towns, outside the control of the households. Yet the traditional beliefs that give the Marchers their strength have endured every transformation brought by the Empire.

5 The Marches leadership



Marchers do not allow anyone to claim authority over them without their permission. **Loyalty** is an important virtue in the nation and once they have chosen a leader they will not renounce them lightly, but they refuse to be ruled over by anyone. They remember their **history** and will not tolerate anyone who thinks they are better than their fellows. Leaders find it almost impossible to lead effectively in the Marches without the consent of those they lead. Those who are given power in the Marches are expected to reflect this understanding in the way they act.

The Marchers do accept the authority of the Senate and the Empress, seeing it as an extension of their own complex structures of household loyalties. They know that any one of them could become a Senator or take the Imperial throne. Likewise, they can follow orders on a battlefield so long as their officers remember that they hold their position of command with the consent of their troops. They can be given orders, and obey them, as long as the one ordering them about remembers that they are ultimately equals.

Agriculture is the basis of political leadership in the Marches, and power is vested in those who work the land. The **Marcher households** are groups of yeomen who have given loyalty to each other. They are led by one of their own, chosen by themselves. This leader is called a **steward** whether male or female. Even a single yeoman may call themselves steward of their own household, and have a direct voice in the leadership of the nation.

Anyone who owns farmland has the right to call themselves a yeoman, and only they have a voice in Marcher politics. Owning farmland is considered a great responsibility; it is the duty of the yeoman to ensure the best interests of everyone who lives and works on it. Monasteries that own lands are treated as identical in every respect to a Marcher household in terms of votes allowed but the market towns, which hold no farmland, are not.

In times past, a household would be responsible for the defence of all the members' lands, so it was practical for members to live near each other. In modern times this requirement is less important, thanks to the existence of the Imperial armies, and the lands claimed by a household may be scattered throughout a March. Smaller households often swear loyalty to larger ones, partly to further cooperation between Households and partly to increase their political power.

5.1 Leading a territory

The steward whose household controls the largest amount of land - including that controlled by any smaller households who declare their support for them - selects the Senator that will represent that territory. It is more common for the steward to appoint one of their supporters to the Senate than to fill the seat themselves, simply because Senate business can be time consuming and distract a steward from their duties to the household.

The competition to appoint the Senator for a March can be very fierce. The larger households in a March compete with one another to have the largest number of landowners under their banner, and as with so much else in the Marches the results of these selections have caused bitter feuds and sometimes open conflict.

The traditional method of determining who selects the Senator is for every interested yeoman to gather together in an open space. Each steward in turn then either declares themselves a candidate for the election, or declares their support for another steward. Support is measured in "Marks" which reflect the value of the combined farmland as assessed by the Imperial Civil Service. This valuation reflects not just the actual physical size of the combined farmland their household controls, but also its quality.

The candidate with the largest support selects the Senator. These meetings tend to be rowdy affairs, with much barracking and the occasional insult. Candidates try to get stewards who support them to declare their support as early as possible, but some canny stewards prefer to wait to see which way the wind is blowing before proffering their support.

Merchants, miners, craftsmen, priests and the like are forced to rely on neighbouring households to speak for them in the political process. Over recent years, there has been growing dissatisfaction in some quarters about this arrangement, but it represents one of the oldest traditions of the Marches and is not going to be changed any time soon.

6 The Marches military concerns

War is a thrice-ploughed field.

Marcher Traditional



The rich Marcher soil gives rise to great military strength and three of the Empire's armies come from the Marches. Marcher generals have a reputation for being cautious, and for valuing victory more than personal glory. War is seen as work, hard dirty work, something to achieve over months of effort, not something to be won or lost in a moment. It is also seen as a shared responsibility, something that everyone who can must face together. On campaign, even Marcher generals who can't fight for whatever reason are expected to share the same risks and privations as the common soldier, one yeoman amongst many.

Powerful households field ranks of heavily-armoured yeomen wearing their colours and fighting together. Neighbours well-used to working together fight shoulder to shoulder. The expectation of loyalty and sacrifice can make a Marcher household a fearsomely cohesive force. Traditional rivalries are put to one side when a Marcher army faces a force of outsiders, and folk who would go out of their way to avoid acknowledging each other will fight back to back against a band of invading orcs.

The strength of the Marcher forces is derived from their long hours of toil. Arms hardened by days at the forge, cutting a forest, or threshing grain are strong enough for any fight. It is common for Marchers to wield weapons made from the tools of their labour; bills used for cutting hedges and great hammers used for driving piles are pressed into service of war. The wealthiest may march in a harness of plate but plenty have nothing more than a hard leather tunic or quilted jack they have made themselves. Their true strength is their loyalty and discipline; at their best a Marcher army is a great hedge of steel, moving inexorably forward like a harvest-gang through a field of wheat.

Service to the Empire in one of the Marcher armies is considered an excellent coming of age for the sons and daughters of a yeoman. This offers them a chance to learn a little of the outside world and to earn enough to purchase their own farm and become yeomen themselves. For a nation that prides itself on its military prowess, it also ensures a steady stream of soldiers with practical experience of battle.

6.1 Beaters

Beaters roam through the Marches, learning every part of the land, watching for thieves, vagrants and other ne'er-do-wells. Beaters are often instrumental in settling land disputes between neighbours and they still play a vital role in the tradition of **beating the bounds**. Beaters often live off the land and most are skilled woodsmen or hunters. They serve as an informal police force, investigating crimes and tracking criminals. While an individual beater often associates with one or more households, they make no secret of the fact that they maintain an informal network among themselves.

The beaters watch the boundaries and defend them against trespass until its forces can muster. They also remain vigilant for internal threats. In addition to the orcs that still occupy the more inaccessible hills and wild forests of the Marches, there are bands of Féni, the ancient people driven from the fertile lowlands centuries ago. These primitive humans cover their skin in green and yellow tattoos and launch raids against civilised Marchers to steal cattle or crops. If something or someone is raiding out of the forests or hills then the beaters are the ones who are called on to hunt it.

In time of war, beaters serve the Marches as scouts, ranging ahead of the main force. Their experience watching the boundaries of the nation makes them useful light troops, particularly in forested areas, an excellent complement to the heavily armoured yeomen.

The Marcher officer walked out into the middle of the gathered mob, slow and casual, thumbs tucked into his belt. He took a long look around.

?Who here?s got a neighbour they can?t stand??

The circle of Marchers looked tentatively one to another, a few raised hands and chuckles.

?Quite a few of you, I see. So let me ask you this ? raiders come to burn their farm, would you go help them??

Nods, fist shaking, raised bills and bows.

?Course you would, only common sense; they burn that farm this week, could be yours the week after, couldn?t it??

He pointed at the gaudily dressed Free Company officers swaggering about in the League lines on their flank.

?See them? I don?t like ?em. I don?t like their plumes, I don?t like them silly pantaloons, I don?t like the perfumed piss they call wine, or the way they put on airs when they talk, or their grub what?s so full of spices it gives me the gallopin? trots. Nope, I don?t like ?em, not one bit. But, them? They?re our neighbours.?

He pointed to the other end of the valley, where thousands of grey-skinned orcs covered the ground like blades of grass on a pasture.

?And those motherless bastards? They?re going to try and burn down our neighbour?s barn.?

Rumbling growl, stamping feet, billhooks banged on the ground.

?We proposin? to let em??

Full throated roar, weapons brandished, rising chant.

?Right then, let?s go pull the idiot neighbour?s arse out of the fire, eh??

7 The Marches economic interests

Agriculture is the basis of wealth in the Marches. Even a modest holding produces an income that allows its yeoman to live comfortably. With some improvement, a Marcher farm can pay for luxuries and imported goods. Marcher fields and orchards feed people across the Empire. Trade surplus in the form of cured and preserved meats, fitches of bacon, barrels of beer, bushels of fruit and vegetables, sacks of flour, tanned leather and bales of wool travels from one side of the Empire to the other, purchased by middlemen from [the Brass Coast](#) or [The League](#).



Many of these traders come initially to one of the many small but important [market towns](#) that dot the landscape. The first market rights were established by Imperial charter, and towns with these rights are outside the direct control of the households. The inhabitants of a market town appoint aldermen, the rough equivalent of the yeomen, to represent the town. In most cases these men or women are wealthy merchants of the town, but often they include prominent town folk such as a friar or blacksmith who lives in the village. Those market towns that employ their own militia usually raise the captain to the rank of alderman.

Most market towns are small, little more than a few score houses on either side of a main street. The Imperial charters prevent a market town being established within a full day's travel of an existing market town but competition and rivalry between market towns is at least as fierce as that between rival households. Because the market towns lack a stake in the political process, they are forced to rely on neighbouring households to represent their interests. While most Marcher folk see this as right and proper, a life of honest toil on the land being superior to a life spent haggling for every last silver, aldermen often have a rather different view.

At the heart of almost every prosperous market town is an inn. These large structures are often fortified, with a wall surrounding the building and adjacent compound. Merchants visiting the town will usually eat and sleep at the inn but so will visiting yeomen bringing their goods to market, unless they have relatives who live in the town. Only Meade is large enough to support more than one inn, so the quality of the food and drink provided by a town's inn can have an impact on the prosperity of the whole town, as foreign merchants may avoid those towns whose inns have a bad reputation.

The innkeeper is almost invariably an alderman of the town and can be one of the wealthiest members of the community. They are often also the best informed; inns tend to be hotbeds of gossip, with news and information being bought and sold as regularly as the drinks.

8 The Marches religious beliefs



Friars were commonplace in the Marches long before the Empire. These plain spoken folk were often at the centre of households. Although they worked their own land they provided spiritual advice and counsel to their fellow yeomen. Many also served as scholars for their community, acting as a chirurgeon, assisting with the writing and interpretation of formal correspondence, and teaching letters and history to young children. Awareness of, and belief in, reincarnation was also strongly present within the Marches even before The Way was taught here.

Following contact with Highborn Wayfarers, many friars and other Marchers undertook a pilgrimage to [Bastion](#). Marcher folk are not easily impressed, but it is difficult to visit the great white towers of Bastion without being moved and inspired by their majestic spirituality. Long discussions between the friars and the Highborn priests saw the legendary Marcher figure, [Good Walder](#), recognised as a Paragon of [Prosperity](#).

Upon returning from Highguard, some of the pilgrims founded the first [monasteries](#). Today there are two distinct priestly traditions in the Marches. The friars live amongst the households and market towns, tend to their spiritual needs and exert gentle but far-reaching influence. The monks live in politically powerful monasteries, their control of farmland granting them the power and influence of an equivalent household.

As with any adherents of [the Way](#) the Marchers believe that unvirtuous behaviour and unworthy thoughts stain the soul, and that a soul that has more dark deeds weighing on its conscience than virtuous deeds is deemed wicked, and faces a dreadful fate after death. However, some of the older pre-Imperial beliefs about reincarnation still linger.

A few Marchers continue to believe that a dead soul spends an amount of time being reborn as a non-human between lives. It was once thought that a virtuous soul is reborn as a tree, especially a fruit tree, and rests between lives (see [funerals](#)). An unvirtuous soul is reborn as a succession of vermin, vexing their descendants with foul behaviour and stealing the food from their mouths. These old beliefs have mostly been abandoned and few people talk about them openly but some Marcher folk continue to believe them and rats and crows are often killed on sight by Marchers as a consequence.

Another early Marcher tradition held that dark deeds can be mitigated somewhat through the ceremony of [shriving](#). By unburdening oneself of the misbehaviour and dark thoughts to a willing person, one makes them complicit in the actions and shares some of the burden. Both souls are then stained by the deed, halving the burden between them. The assumption behind shriving is that the person offering absolution - usually a priest - will pursue a highly virtuous life and thus mitigate the effect of some dark marks on their soul. Following the acceptance of The Way, Friars of the Marches learned how to perform the ceremony of shriving using [liao](#), and the practice has since been taken up by priests in other nations. Because of the burden taken on by the confessor, pious Marchers expect to pay for this service, and contributions to pay for the shared guilt have helped swell the coffers of the monasteries.

Another way to deal with unvirtuous behaviour, which has not travelled quite so well, is through sacrifice, most often in a [wicker man](#). This sacrifice also allows for one person to take the spiritual taint of failure and unvirtuous behaviour from several people and then absolve themselves - and their companions - through self-sacrifice. A Marcher who offers themselves as a sacrifice is believed by fellow Marcher to be completely purified by the act, passing immediately to their next life.

This is at odds with the orthodox beliefs in the [Labyrinth of Ages](#), but does not directly contradict any of the Doctrines of the Faith and so does not fall under the definition of heresy. Friars who feel the need to defend this practice are often quick to emphasise the role of [Pride](#), [Loyalty](#) and [Courage](#) that fills it.

Initially our efforts to spread the Way in the Marches were fruitful.

Though they show little interest in the immortality of their soul or the nature of the Labyrinth of Ages, there is clear evidence that virtue, especially [Loyalty](#), informs much of their culture. There are also tales of a man they call Good Walder whose legend I would submit to the Assembly as possible Exemplar of [Prosperity](#). We had even encouraged some to undertake a pilgrimage to Highguard.

Regrettably, the situation has become complicated when Sister Ashara burned one of the false idols that they insist that their children carry with them. Upon the child's cry, a mob descended upon the inn we are staying at. They beat upon the door as I write?

From the Epistles of Wayfarer Lucien
to the Winds of Virtue Chapter, 12BE

9 The Marches magical traditions

A **Landskeeper** is anyone who uses magic to support the territories or the nation as a whole. The vast majority of Landskeepers form groups of their own, called circles, and keep a certain amount of distance from other Marcher folk. They view the Marches as their charge, and their ultimate responsibility is to the people of a territory as a whole rather than to any individuals. While they often claim to disdain politics, most Landskeepers support the status quo and take the long view of events.



The Landskeepers support the Marcher armies in wartime, providing magical enchantments to protect and empower the soldiers of the Marches, as well as healing the injured. Landskeepers act as they will in the service of what they perceive as the greater good, and they have a great deal of freedom to take unpopular action.

Part of their strength, and their ability to operate as they see fit, comes from their control of the magical dolmens that stand throughout the Marches. In addition to strengthening the Landskeepers, these great stones anchor powerful enchantments that enhance the fertility of Marcher soil. Households who oppose the Landskeepers risk losing their magical support and even their very prosperity. In turn Landskeepers who disrespect the households are striking against the fabric of Marcher society that they are generally assumed to be protecting

The Landskeepers do not look well on the new fashion for market towns, a departure from the old ways that the majority have opposed at every turn. The Aldermen of the market towns tend to have little appreciation for the work of the Landskeepers, and their politically protected status makes them hard to influence. Some Landskeeper circles have reached an accommodation with the market towns, but these are usually cautious and shaky associations.

Finally, Landskeepers deal with the Eternals. Most have a deep suspicion of these creatures, which have complex and inscrutable agendas of their own. Most prefer to deal with the Heralds, the human-like servants of the Eternals with whom it is easier to reach a compromise or mutually beneficial accommodation. Places where Heralds appear are often marked with standing stones.

9.1 Sorcery and the Threshers

Magic that is designed to harm or curse is referred to as sorcery. Someone who is suspected of using magic to damage other Marcher folk is a sorcerer and faces shunning or worse. There is a common belief in the Marches that all magic should be done publicly. Only sorcery is done in private - "dark minds find dark places to do dark deeds" so the saying goes. That is not to say that every magical ritual requires an audience, but the more effort the practitioners make to keep people from seeing what they are doing, the more suspect their magic must be.

Some Marchers dedicate themselves to tracking down, exposing and destroying sorcerers wherever they may operate. They are called Threshers and they watch for things that are *wrong*. Every farmer knows about separating wheat from chaff, and the Threshers look to separate human wheat from human chaff. They seek out those who are using magic or old lore against the interest of the land. Where crimes are being committed they work with the **beaters** to capture the sorcerer and hand them over to Imperial justice. If the sorcerer has not broken any Imperial laws then the **rough music** is their punishment, or **shunning** if they persist. It falls to the Thresher to convince the folk of the Marches that these punishments are merited, and in many cases to oversee their performance.

Several Threshers expand their interests to include the rest of the Empire, looking for villains outside the borders of the Marches whose wickedness threatens - or may eventually threaten - the innocent folk of their Nation. These Threshers have an interests in groups such as the circle of sinister sorcerers called the **Volodny**, or the most powerful barbarian shamans, who threaten the Marches by dint of the threat they present to the entire Empire.

10 The Marches hearth magic



10.1 Standing stones and chalk figures

The dolmens and chalk figures that are common throughout the Marches mark the land as the property of humankind. They stamp the presence of humans on the environment, and by doing so seek to tame the forces of nature. A Marcher who wants to claim an area of wilderness will often begin by placing a standing stone on the boundary of the area he plans to claim. Likewise a circle of Landskeepers who plan to enact a large change, such as flooding a valley or improving the fertility of an orchard, will use a standing stone or chalk figure as the centre of their working. The power of the hearth magic derives from the way the stone or figure resembles a person, so some dolmens are painted or carved with human features.

10.1.1 Poppets

Every home in the Marches has at least one straw dolly or poppet, made at the time of harvest to bring good luck to the house and ward off evil omens. These intricately twisted and knotted effigies of straw, corn, oats, rye, grass or rushes traditionally bind the vitality of the fields and bring their strength into the home. Every child is given a straw dolly of their own to help protect them from sickness. In particular, an expectant mother will carry a poppet to ensure the health of the child. When the season turns again to sowing the seeds for the new crop these poppets are laid on the fields and ploughed back into the earth, or occasionally cast into a bonfire, ensuring a bountiful harvest for the following year.

A Landskeeper might employ a poppet in magic that binds or shares vitality or strength, such as granting potency of a band of yeomen warriors. A sorcerer might use a poppet to steal the strength of an enemy or an enemy's fields, binding it as she twists and knots the doll until the poppet is destroyed or a year has passed.

The child looked up at me with large, unblinking eyes; a rough dolly of woven cornstalks clutched to her woollen tunic with one grubby hand. Thinking that perhaps I might build a rapport with her, I asked if I could take a closer look at the hideous thing. As I began to reach towards it she started in surprise, sank her teeth into my finger hard enough to draw blood and then ran off shouting that I was trying to steal her soul! Moments later several grim-faced Marchers approached with the girl in tow and confronted me. I assumed that perhaps she would face punishment for attacking a visitor in this way, but in fact when they heard the story they sided with her? one even ruffled her hair! I was advised in no uncertain terms that *?Marchers keep to Marches business, best you do the same with your own.?* I would have argued the case, but I couldn't help noticing the subtle air of menace with which they were gripping their agricultural tools?

11 The Marches lineage and species attitudes



Marchers will concentrate on the positives in their own people, and the negatives in others. Those with lineage are like normal folk, just more so. For example, a cambion from your own household might be seen as energetic and spirited, whereas a cambion from some other territory would probably be seen as particularly conniving, and one from another nation would be seen as spiteful and ruthless.

We like the marsh. The marsh likes us. Leave us to get on with each other.

The first main exception to this general attitude is the **merrow** lineage. Merrow as a whole are considered "*not quite right*" by other Marcher folk; they're secretive, cold and altogether too clever by half. Concentrated around the fens of Bregasland, those families with merrow blood have traditionally kept to themselves. Merrow born elsewhere often move to join one of the merrow households in the marshes.

The other exception is the briar. Many Marcher folk believe the briars are accursed, and they are the only Marchers who may find themselves denied a decent burial in Marcher soil. This is due to the belief that the corpse will *taint* the soil where it lies and lead to the rise of unnatural and hostile plant life. In the worst cases, their bodies are burnt and the ashes scattered, although some receive more traditional burials but in soil that is outside the Marches. There are also a rare few places where burial grounds specifically for briars are laid aside, often in land that is of no use to anyone else, or that is owned by a briar yeoman, although such places soon acquire a poor reputation and the landowner may attract the **Rough Music** if the neighbours become too concerned.

12 The Marches territories

The Marches is largely made up of fertile farmland.

12.1 Upwold, The Silver Chase

The quick-growing silver birch woods on the northern borders of Upwold are the source of a deal of income. Charcoal-burners live there, turning wood into easily transportable fuel for smith and hearth alike. The bark of those trees is used in the tanning industry, to cure the hides of the cattle that graze on the river pastures. It's one of the few areas where anything other than beer is drunk - a drink made of the sap of the birch trees that warms their hearts in the cold winter nights but brings strange dreams. The people who live up here have closer links to the Navarr than many in the Marches, and more need for Beaters than most.

Through the dark heart of those woods are paths no Marcher treads. From these secret ways come the painted Feni - uncivilised raiders, thieves, and rustlers who raid and steal from isolated settlements. Further north, cousins to these forests decay into the marshes that form the southern border of [Kallavesa](#) in [Wintermark](#).

12.2 Mitwold, Pride of the Marches

The largest settlement in the Marches is the market town of Meade in Mitwold. Crowded around the mouth of the eponymous river, this bustling hectic port is the main gateway for import and export of the Marches' many and plentiful foodstuffs and merchandise, by sea at least. Here trade and commerce flourish and wealthy merchants and exotic foreigners are commonplace.

More than in Upwold or Bregasland, the households of Mitwold engage in feuding and bitter rivalry. The closer two households are to one another in Mitwold, the more likely it is that they are engaged in a bitter feud. This is also the territory where many of the best known ball games are played, and it is a regular occurrence for some dispute to be settled by a savage game of rugby, football or rounders.

Mitwold's substantial coast, populated by small fishing villages along the shore, gives way to fertile chalk-soiled downs further inland, with rich game-filled woodland and larger farms and market towns beyond. There's gold in the soil of the north-western portion of the nation; the gold of summer's harvest.

12.3 Bregasland, the Dour Fens

Sandwiched between the lost territory of The Mourn and the sea lies Bregasland, an area comprising partially of fenland leading to the coast. Home to ?Bregas? (fenlanders), this is a place of small islands of abundantly fertile soil, surrounded by seemingly endless marshes where eels are caught. There are several households here made up entirely of merrow, and several settlements populated by people who have been shunned but cannot bring themselves to leave the Marches.

Bregasland is home to partially sunken ruins, including several stone circles that pre-date Marcher possession of the land. It is also home to dangerous man-eating lizards, giant insects, flesh-eating plants, bottomless bogs and strange lights that seek to lure the incautious into deadly situations. Those who explore the depths of the marshes here sometimes disappear without trace ...

12.4 Mournwold, the Mourn (Lost)

This desolate land was known as *the Mourn* even before its final fall to the barbarian hordes in 349AE. Originally the name referred to the sound of the wind in the trees and across the craggy hills. Now it seems a more fitting name for the loss which Marcher folk feels at the March's passing. The conquest of Mournwold is fresh in the hearts and memories of many Marchers.

The barbarian forces that eventually defeated the Marchers amassed for months in the mountains beyond the borders. Despite the Imperial forces that tried to turn them back, the horde was so numerous and ferocious that Mournwold was lost in pitched battle. As the troops withdrew heavy hearted from a battle they could clearly not win, the hordes did not pursue, they stayed in those hills and valleys, scurrying down the mines, slaughtering and devouring the cattle, defiling and tainting the holy places for their own dark ends. With the loss of the Mourn, the Marches has lost much of its mining.

13 The Marches children

Marcher children are treated like any other growing thing; they are nurtured so that they may grow straight, strong and true, they are showered with love like the rain and sun and with discipline like the frost and wind.



It is universally recognised in the Marches that children are not yet 'finished', that is, that they have not grown enough in order to bear fruit (have children of their own, fight in the armies, or contribute to the nation in quite the same way as an adult). Until adulthood is reached, a child's soul has not 'fixed' or 'settled' in their body; this is why children can be prone to selfishness, whim or fancy and can be unpredictable or fickle.

However, that doesn't mean they can't be useful to have around. The notion is that they'll learn best by watching and helping where they can. This practise is formalised by custom as "giving a hand". It's a precursor to apprenticeship but more based on the child's interest and not a permanent thing. If a child is watching what you're doing, ask them to 'give you a hand' and give them something to 'do', something which doesn't get in your way. That involves them in what you're doing whilst they watch and learn. An interested child might ask if they can 'give you a hand', meaning they want to learn more by helping out.

Most Marcher children are given a poppet each year. Looking after the poppet is part of the child's growing and maturing process 'learn to look after yourself and you'll better look out for others' many a mother has been heard to say to her child. The poppet contains a hearth magic that helps to protect the child against disease and illness. When the child's poppet is ploughed back into the field their connection to the land is strengthened.

When a child passes the tests of adulthood, there is a celebration. Not unlike a birthday, gifts are given and some parents present their children with a weapon so that the child may fight for the Marches when needed and with a tool so that they may work the land in the mean time. These items are often heirlooms and have been passed along generations of families. There are a few regional variations upon this, but the principles are the same. Some well-wishers give a gift of symbolic jewellery representing the items instead.

13.1 Things every child should know

- **Give people a hand.** Hard work is the secret to respect in the Marches. If you see people you know who are working hard, offer to give them a hand. If they include you in what they are doing, they'll treat you with more respect and you may learn something useful.
- **Hue and cry.** In the Marches, people work together to stop criminals. Keep your eyes open for anyone up to no good and give a shout if you see it.
- **Shunning.** You must never shun another child, but if you are told that someone is shunned then you should make an effort to ignore them and not talk to them.
- **Sport.** When you're not working, get a ball and some friends and have a game. Don't worry about the rules, worry about winning!
- **Traditions.** If you see someone breaking the Marchers' traditions always speak up and let others know that something is wrong.

14 The Marches music

14.1 The music of The Marches

14.1.1 Style summary

A capella harmony singing, no-nonsense, boisterous and earthy, simple folk and morality tales, minimal instrumentation, heavy rhythms on guitars, bouzoukis or concertinas. Themes of working the land, agriculture and fishing, harvest, enjoyment of food and drink, recognition of obligation to the land and its people.

The music of the Marches is drawn primarily from the folk song traditions of Devon and Cornwall, Derbyshire and Yorkshire: wassails, shanties, drinking songs, and work songs.

14.1.2 Commonly known songs

- Pretty much everyone in the Marches will know one version of a [Wassail](#)
- [Bringing in the Sheaves](#) medium harvest song (not the hymn)

14.1.2.1 Musical traditions

After every harvest, Marcher farmers perform a traditional ceremony, a [Wassail](#), to scare away evil spirits from the fields and ensure a good crop for the coming year. There are more details on the wassail in the [Marcher brief](#).

In the Marches, misdeeds are sometimes rewarded with a public shaming using noise, music, even satirical performance of some kind, called [Rough Music](#). Some chants are known throughout the Marches such as those below (usually interspersed with verses detailing the misdeed), some songs/performances are written especially for the occasion!

- "Ran tan tan, raise your hand, a sin to us is a sin to the land"
- "Old Fred Thatcher (insert name of miscreant), we know your name, Old Fred Thatcher, you are to blame, Old Fred Thatcher, we know your shame, Old Fred Thatcher, we know your name!"

14.1.2.2 One for the kids

- [Whose Pigs Are These?](#) a fun round

14.1.3 Further examples

14.1.3.1 Songs

- [Bringing in the Sheaves](#) medium harvest song (not the hymn)
- [John Barleycorn](#) medium folk song
- [Wassail](#) easy call and response, and lots of versions
- [Tom A'Bedlam's song](#)
- [Ye Mariners All](#) medium drinking song
- [Here's A Health to the Company](#) easy drinking song
- [His Banner's Not Mine](#) love song
- [Marcher Dirge](#) funeral song
- [Pull Down Below](#) medium shanty

14.1.3.2 Instrumentation and tunes

Songs are usually unaccompanied in the Marches, typically sung in raucous harmony rather than using instruments. However sometimes drums, guitars, fiddles, and whistles/recorders are used. For instrumental music, look to the very heavy rhythms of trad English music (the kind of tunes used to accompany morris dancing would be perfect).

14.1.3.3 Other performance traditions

[Marches Tales](#)

14.1.4 How to adapt your repertoire

The Marches is all about people singing *together* so choose songs that have a chorus, or even better, a call and response line. Nothing wrong with a bard leading a song but try to encourage participation from the people around you, even if just banging their tankards off the table. Can you turn your song into a drinking song?! Think of some harmonies ahead of time and if possible teach them to your group instead of using instrumental accompaniment. Any folk song will be fine but especially those in the themes listed above. If you are mostly a solo performer perhaps learn a few easy rounds and sing them with people between your solo numbers.

14.1.5 Our sources

- Great list of harvest themed songs: <http://piereigion.org/harvestsongs.html>
- Good list of sea shanty lyrics (stick to the very English sounding ones, preferably about fishing): <http://www.boundingmain.com/Lyrics.htm>
- Songs: Coope, Boyes and Simpson; Muldoon's Picnic; Fisherman's Friends; Chumbawamba (the folky stuff e.g. English Rebel Songs and ABCDEFG), and number of Welsh a capella choirs; all great acapella harmony singers.
- Tunes: Florida, Eliza Carthy,

Here is a [youtube playlist](#) of appropriate or inspiring music.

15 The Marches costumes

This is a placeholder page for content that PD are actively working on.

Note: The tone and style of this page may need editing. All costume advice pages should be written in third person voice, using verbs that make clear that this page is advice, not direction.

15.1 Overview

This guide will help you achieve a great looking Marches costume, with the minimum effort and expense! There are three main sections which cover everything you'll need to know

- **Inspiration**; images, ideas and general information
- **Creation**; details of individual garments and how to find or make them
- **Assembly**; how to put it all together to create an outfit for any character

15.2 Inspiration

The Marches draws strongly on English history from the 12th century through to the Wars of the Roses for costume, weaponry and armour. This nation is intended to appeal strongly to re-enactors, partly because of the brief and style of the nation and partly because of the 'low-fantasy' nature of the characters. The look is earthy, sober and simple.

15.2.1 Materials

Natural fibres are best for the Marches - wool, calico, linen and leather all work well to give an earthy, realistic look.

15.2.2 Colours

Plain flat colours, mostly the soft colours of natural dyes or unbleached cloth. The palette is autumnal and natural dull blues, greys, browns/rusts, mustards and greens, dull reds etc. especially at the lower end of the social scale. Wealthier Marchers will have deeper, brighter shades, but should stick to berry shades and jewel tones.



15.2.3 Historical inspiration



The Marches is the nation that draws most inspiration from real world costume, based around the medieval period of English history. Costumes should strongly evoke this period, although strict adherence to historical accuracy isn't required and a blending of styles from the medieval period, along with some fantasy elements, is expected. Much of the following information uses re-enactment or historical sources and terms simply to help you find further information on the sort of clothes to buy or make and aren't intended to intimidate the non-reenactor. That said, when researching the styles of the medieval period, re-enactment really is a great place to start. The information about re-enactment costumes is everywhere and there are lots of excellent photos and drawings to get you started. Google searches on [Medieval re-enactment](#), [Wars of the roses](#) and [13th](#), [14th](#) or [15th Century re-enactment](#) will all provide helpful inspiration.

Both men and women can chose to adhere to medieval 'gender norms' as much or as little as they like and this guide only splits men and women's clothes from a historical point of view for simplicity's sake!

15.2.3.1 Women's costumes

The key women's garments for the Marches are [kirtles](#) and the [cotehardie](#). Usually both of these dresses would be wool or possibly a heavy linen, and would be worn over a thinner linen shift. Headwear for women is either scarves or wraps, but hoods are common too. Tudor style kirtles with a fitted bodice and gathered skirt are not suitable for the Marches.

15.2.3.2 Men's costumes

Marcher men wear a number of variations of a tunic, [cotehardie](#), or more fitted [doublet](#). Later style doublets, with slashing and intricate decoration as worn in the Tudor period are not suitable for the Marches. Similarly, slashed 'landsknecht' styles are firmly within the nation of League and shouldn't be worn in the Marches.

Doublets and cotes should be worn either with narrow fitting trousers, or [hose](#). Hats and caps are common, as are hoods, often with [liripipe](#) 'tails'.

15.2.3.3 TV and films

There are lots of TV shows that are useful for Marcher research: [Pillars of the Earth](#), [Cadfael](#), [Brannagh's Henry V](#), [Blackadder the First](#), [The Hollow Crown](#) (which has an interesting interview with the costume designer to read on the [BBC website](#))

15.2.3.4 Reenactment groups

Some links to reenactment groups' costuming guides - a helpful source of inspiration and information.

- [Company of Saint Sebastian](#)
- [Buckingham's Retinue](#)
- [Company of Saynt George](#)
- [The Medieval Siege Society](#)
- [St Hubert's Rangers](#)

15.2.3.5 Pinterest pages

- <http://pinterest.com/laurenowen/c15th-kit/>
- <http://pinterest.com/nikgaukroger/marches/>
- <http://pinterest.com/nikgaukroger/armour/>

15.2.3.6 Bibliography

- [The Medieval Tailor's Assistant](#), Sarah Thursfield ? Pretty much the bible for medieval costumes. Covers the layers from underwear to outerwear for the periods 1200-1500, plus headwear and accessories. Goes into detail about how to make the garments, which fabrics to use etc. A really excellent book.
- [Medieval military costume](#), Gary Embleton ? Very useful book using colour photographs of live models. Goes into detail about everything from 13th Century foot soldiers to 15th Century knights, with sections on underwear, armour, women's dress and Landsknechts.
- [Make Your Own Medieval Clothing for men, and for women](#), by W. Zerkowski and R. Fuhrmann, plus Headwear and Shoes available on the [German website](#). Great books, giving designs for lots of different garments, though few instructions on how to make them. This would be more suitable for an experienced costume maker.

15.2.4 Similar nations

15.2.4.1 Dawn

The nation needs to contrast with its neighbour Dawn. That nation is Arthurian high romance; the plate is gleaming, the colours glorious, bright and vivid. In the Marches everything should have a grubby, worn, lived in look to it. The Marches is Kenneth Brannagh's Henry V rather than Laurence Olivier's. While there will be similarities between Dawn and Marches, Marcher clothes should be made from rougher fabrics, in softer colours. The Marches should look far more real and gritty than Dawn, with the colours dimmed and the decoration stripped back. Skirts and doublets should be less sumptuous, with narrower hems and thinner trims.

Higher class costumes will have a lot in common with average Dawn costumes, with richer colours and finer fabrics. Wealthy Marchers should still use a rich autumnal pallet of berry reds, jewel tone blues and greens and deep blacks, as opposed to the sunny and bright colours of the Dawn nobles. Riches should be shown discreetly in the Marches, through subtle touches of finer fabrics, in a lining perhaps, or through fancy buttons on an otherwise plain garment, unlike the more obvious Dawnish show with deep fur trims, expensive fabrics and wide, flowing robes and skirts.

15.2.4.2 Wintermark and Navarr

There are also overlaps between the Marches' beaters, Wintermark's Steirn and the Navarr. Marcher beaters tend to wear light leather armour and simple, earth tone clothes, much like the Steirn and Navarr. The beaters can be pulled more into the Marches by using later medieval period clothing, like jacks rather than tunics, and accessorising with typical Marcher items, like bollock pouches and long belts. The look should be simple and unadorned but still structured, avoiding the large amounts of furs, pieces of leather and paints that the Navarr might wear.

15.3 Creation

15.3.1 Women's costumes

Women's dresses for The Marches are long, lean and smooth and laced to fit. Back lacing shows a high status, as help is required to do your dress up.

As with military clothes, dresses can reflect household livery. 'Parti-coloured' (or split coloured) dresses look very effective. [Lara Corset's](#) website gives an excellent overview of all aspects of women's wardrobes in the late 1400s,

[Matilda la Zouche's](#) wardrobe follows the reconstruction of several historically accurate outfits for a broad medieval period.

Some general pattern books are available which cover all types of women's wear:

- [Medieval Women's dress](#)
- [High medieval women's dress](#)
- [The Medieval Tailor's Assistant](#)
- [Make Your Own Medieval Clothing for women](#).
- [Nehelena Patterns - Multi part pattern for men and women](#)

There are a range of historical dresses which suit the Marches. The kirtle is the basic pull on, t-shaped gown which was worn throughout northern Europe from the dark ages onwards. Later kirtles became more fitted and either button or lace up the front. These are often called cotehardies (there's

also a shorter version of the cotehardie which men could wear). These dresses can also lace up the side, or in the back and can be as tight or loose as desired. They're usually worn over a lightweight underdress called a shift. All three of these dresses are straightforward to make either from patterns or from pattern diagrams and are easy to buy from both reenactment and LARP suppliers. Generally these dresses are made from wool, but heavier weights of linen or cotton are also suitable. The best looking dresses will be achieved by using fairly soft and heavy fabrics, as these create an attractively flowing skirt.

These dresses can be worn with the skirt tucked into the belt at the front to display the shift underneath, or show off a fancy lining. Aprons can be added on top for lower status women as well.

Women might want to consider wearing some of the men's costumes described below, particularly if they're taking to the battlefield. Most of these clothes could also be adapted to flatter a female figure - thigh or knee length cotehardies and doublets could work as well as a shorter dress, and livery coats can be made to look more 'feminine' by tailoring them to the waist and lengthening the skirts.

Some sources of information and patterns are given below.

15.3.1.1 Kirtles



- The underdress in this pattern [Burda Patterns 7977](#)
- [Burda Patterns 7468](#)
- [Reconstructing History 018](#)
- [Authentic Patterns Late Medieval Kirtle](#)
- [Reconstructing History pattern RH002](#)
- [Basic pattern instructions](#)
- [Basic pattern instructions](#)
- [Nehelenia Kirtle pattern](#)
- [McCalls Pattern 4490](#)
- [McCalls Pattern 4491](#)
- [Butterick Pattern 4827](#)

15.3.1.2 Cotehardies

- [Instructions on creating cotehardies](#)
- [Period Patterns 21](#)

15.3.1.3 Shifts



The shift, also called a smock or a chemise is a simple linen dress made the same way as a kirtle, but cut a little tighter and shorter to be worn as underwear. This style of under dress for women persisted unchanged well into the 18th Century.

This sort of dress needs to be made of something that will be comfortable next to the skin, and is breathable - cotton or linen are the best fabrics for this.

Many traders sell very simple dresses that will be suitable for a shift, but these simple dresses are also very easy to make yourself. Patterns for classic T-tunics can be used to make this dress by making a very long tunic with narrow sleeves, though extra panels will be needed in the skirt to allow for movement.

- [T-tunic instructions](#)
- [How To - Make a T - Tunic](#)
- [Reconstructing History pattern RH018](#)
- [Reconstructing History pattern RH009](#)

15.3.2 Men's costumes



T-tunic

Some general pattern books are available which cover all types of men's wear:

- [High Medieval men's dress](#)
- [Medieval men's dress](#)
- [The Medieval Tailor's Assistant](#)
- [Make Your Own Medieval Clothing for Men](#)
- [Nehelena Patterns - Multi part pattern for men and women](#)

The simplest item a Marcher man can wear is the T-tunic, which is a common garment throughout the Empire. Marcher men should stick to belted tunics with long sleeves, either no slits or a single slit in the front and no decoration. These tunics are a simple, loose fitting garment, and are most suitable for the lower classes. The tunic can also be more form fitting, and fasten with lacing or buttons up the front. This type of garment is usually called a cotehardie, and can be any length from high on the thigh, to floor length. Tunics can be either linen or wool, while cotehardie work best in wool, although heavier linen can work well too.



Cotehardie

15.3.2.1 Tunics

- [How To - Make a T - Tunic](#)
- [T-Tunic instructions](#)
- [T-tunic instructions](#)

15.3.2.2 Cotehardie

- [Period Patterns 23](#)
- [Reconstructing History 022](#)

15.3.2.3 Doublet



Doublet

A more complex and tailored option is the doublet, which became popular later in the medieval period and featured some distinctive variations, like the puffed shoulder, and the baggy upper arm. Doublets are usually between waist and thigh length and can fasten with buttons, lacing or hooks and eyes. Doublets are usually made of wool, but a heavier weight of linen will also work.

- [Reconstructing History 003](#)

15.3.2.4 Shirts



A cotton or linen shirt should be worn underneath cotehardies and doublets. This will help to soak up sweat and stop the woollen garments from being too itchy. Marcher shirts are simple, with round necks, small 'key-hole' necklines or simple collars.

Shirts can be worn on their own as an alternative to a tunic, perhaps with a leather jerkin over the top.

- [Reconstructing History 024 - multi item pattern](#)
- [Reconstructing History 008 - multi item pattern](#)
- [Tunic style shirt](#)

15.3.2.5 Hose - joined and split

Marcher leg wear is slim fitting. Trousers are fine, but effort should be made to keep them narrow. Woolen hose are the more historical alternative, and come as split hose, which are two separate legs with or without integral feet, or joined hose which are one piece with a flap at the groin. Split hose should be worn with long braies, which are a mid thigh length, baggy boxer short style garment. Joined hose, and some split hose will tie or 'point' to either a doublet, or to a 'pourpoint' (literally meaning 'for pointing'), which is a waistcoat style top worn in much the same way as modern braces are! Split hose can also be held up by a belt, if they have loops at the tops of the legs.

Both braies and split hose are very easy to make from scratch, although joined hose are fairly complex to get the fit right, which is the vital component to stopping them splitting. The other important factor for making hose is to make them stretchy. This can be done by using boiled wool, which is naturally stretchy, or 'cutting on the bias' to use fabric's natural stretchy-ness. Hose are surprisingly easy to wear, as well as being comfortable and practical for day to day wear and for fighting.

- [Joined hose](#)
- [Reconstructing History 024](#)
- [Split hose](#)





15.3.2.6 Braies

- [Reconstructing History 024](#)

15.3.2.7 Pourpoints

- [Pourpoint instructions](#)

15.3.2.8 Trousers

Trousers can be made of wool or linen and any simple, slim fitting trousers will be fine for the Marches. Drawstring trousers are surprisingly simple to make, and most patterns for LARP or 'medieval' style trousers will be fine to use; don't forget that baggy or 'hero' style trousers aren't suitable!

- [Basic trousers](#)

15.3.3 Unisex items

Most Marchers will wear some sort of headwear. [Hoods](#), [coifs](#), caps and hats all add to the Marcher look.

15.3.3.1 Coifs

These can be made from linen, for every day wear, and from leather or padded linen or wool for combat. Coifs can be simple white linen, or embroidered and coloured for a fancier look.

- [Coif pattern](#)
- [3 different styles of coif pattern](#)
- [Shows how to alter the above pattern to create a nice cap for women](#)

15.3.3.2 Hoods



Best made out of wool, or leather for beaters in particular. Another very variable garment with dozens of options for length, colour and decoration meaning a hood can be a simple or fancy as you like.

- Good information and patterns for hoods
- Cowl and hood
- Various hood patterns
- Reconstructing History 008 - Multiple head wear items
- Reconstructing History 009 - Multiple women's head wear items

15.3.3.3 Hats and caps



There are lots of hats suitable for the Marches, the key kinds are a simple skullcap, a square cap, an acorn cap and the bag or sack hat.

- Skullcap pattern
- Skullcap pattern
- Skullcap pattern

15.3.3.4 Cloaks

Marchers, being a practical people, have plenty of options for keeping the rain off. Cloaks can be simple half circles, or luxurious full circles. They come with and without hoods, can be decorated by [dagging](#) and fastened with pins, buttons or straps. There are a good list of cloak patterns given [on this website](#).

- Nehelenia Patterns - Multi part pattern for men and women
- Nehelenia Patterns - Men's tabard cape

15.3.3.5 Shoes





To stick with the classic medieval look for the Marches, a good style of shoe for men and women is the low ankle boot. These are readily available from re-enactment suppliers and with a little skill can also be made at home.

An excellent modern substitute is the desert boot. These can be bought in most shoe shops and online, and have the benefits of being cheap and having a waterproof sole.

Boots should be made of soft leather or suede and either buckle up the side, or tie or lace up. Boots for the rich can rise far higher than the ankle - even over the knee in some cases. Moccasin style boots without any tassels and other soft leather boots make a reasonable substitute for reeactment boots.

[Medieval shoe pattern](#)

15.3.4 Children's costumes

Children in the Marches can be dressed in scaled down versions of their parent's clothes. For toddlers and babies, traditional smocks, or simple t-tunics and drawstring trousers are simple and easy to pull-on garments, that can be made in linen or cotton for easy washing! These types of clothes also have plenty of flexibility in terms of size, meaning you'll get more than one year's use out of them. Small coifs, made as described above are great for keeping the sun off a baby's head and simple straw hats can also be used to stop children burning. Older children can either have their own costumes, or be given adult clothes which are then rolled up and belted to fit - the practical Marchers are unlikely to waste any clothing and hand me downs are a cheap (in and out of character!) way to clothe your children!

When making costumes for smaller children, remember to avoid anything tight around the neck - strings, cloaks, hats on cords etc and in addition, all tabards should secure under the arms. Make sleeves and armholes wider than needed; they're the bits that get tight as they grow. Neck holes also need to be bigger than for adults or should fasten at the back.



- [Information on clothes and swaddling for babies](#)
- [Patterns for Medieval children's clothes](#)
- [Girls' dresses](#)
- [Boys' shirt, tunic and hood](#)
- ['Mother and Daughter' dresses](#)

- [Revival Clothing's Premade items for children](#)
- [Gambeson's Premade items for children](#)

15.4 Assembly

15.4.1 High status characters

Wealthier characters might wear finer robes, but wool not silk.

Back lacing shows higher status, and rich Marcher women can borrow from Dawnish styles, in particular the houppelande and burgundian gowns.

Dresses can be worn with the skirt tucked into the belt at the front to show off a fancy lining.

15.4.2 Middle status characters

15.4.3 Low status characters

Workers might wear sleeveless jerkins and leather trousers.

Aprons can be added on top of dresses for lower class women.

15.4.4 Monks

Both male and female monks wear traditional plain monks habit either in dark colours, or white with a dark scapula.

15.4.5 Marcher soldier

15.4.6 Stewards and wardens

The head of a household, a steward, wears richer colours, but wool not silk.

15.4.7 Beaters

Beaters are skilled trackers and gamekeepers. They watch the borders of the Marches. They are inspired by the classic British archers of the period mixed with the Rangers of Ithilien from Lord of the Rings. Beaters usually wear lighter armour, either just a padded or leather jack or else a leather tunic like the ones worn by the Rangers in Lord of the Rings.

15.4.8 Landskeepers

Some landskeepers wear robes, similar to the monk, but waistcoat-shirt-and-hose, with rolled-up sleeves is a good alternative.

15.5 Armour

15.5.1 Jacks

Poor Marchers may wear just a plain coloured padded jack or gambeson as their only armour. Wealthier yeomen have jacks in their household colours and mail or plate over the top if they have it. Richer people will add chain and maybe odd pieces of plate, like a gorget on top, while the rich will wear a full harness of plate. Beaters usually wear lighter armour, either just a padded or leather jack or else a leather tunic like the ones worn by the Rangers in Lord of the Rings.



Gambeson

Padded Jacks are fairly simple, though time consuming, to make from cheap calico quilted to 'batting' used to stuff quilts. The very simplest way is to make a T-Tunic as detailed in the men's clothes section, and simply sew the batting to the calico panels in straight lines before sewing the pieces together. More historically accurate gambesons can be made by sewing channels into the jack and stuffing them with fabric. Instructions for various styles are below;

- [Batting stuffed gambeson](#)
- [Simple batting stuffed gambeson](#)
- [Handmade linen gambeson](#)
- [Stuffed jack](#)
- [Padded gambesons](#)
- [Various arming clothes - coifs, jacks and coat of plates](#)
- [Arming coat](#)
- [Historical arming coat](#)
- [Fancy arming coat](#)



Brigandine

15.5.2 Brigandine

A good option for many Marchers with a bit of money is a brigandine, a series of overlapping metal plates inside a fabric shell. These can be home made, though require equipment to cut and rivet metal and take a lot of time and patience!

- [Tutorial on how to make brigandine](#) Patterns from 14th 15th and 16th centuries.
- [Instructions and patterns](#)
- [15th Century Archer](#)



15.5.3 Livery

Any Marcher who owns farmland is a member of a Household, albeit perhaps a Household of one, and any Marcher Household can declare a livery. Members of the Household wear the livery colours in some way ? perhaps as a coat, or perhaps as a simple sash or badge. Stewards of a Household that allies to a more powerful Household usually retain their own livery, or combine it with the new Households? colours in some way. Households often wear matching livery jackets, although simple sashes or badges are also used to denote affiliation. Livery colours and badges can be repeated in civilian wear, and on banners, flags and camp decoration to identify and unite your group.

- [How to make a livery coat](#)
- [15th Century Livery](#)
- [Livery coats](#)
- [Standards, Badges & Livery Colours of the Wars of the Roses](#), Pat McGill & Jonathan Jones, Frezywater Publications
- [Heraldic Banners of the Wars of the Roses](#) (3 vols), Pat McGill & Thomas Coveney, Frezywater Publications.
- [Medieval Art and Woodcraft](#) make livery badges, banners and flags, signage, medical charts etc. to order

15.5.4 Books

- [The Medieval Soldier: 15th Century Campaign Life Recreated in Colour Photographs](#), Gerry Embleton & John Howe,
- [English Medieval Knight 1400-1500](#), Christopher Gravett, Osprey Publishing
- [The Great Warbow](#), Matthew Strickland & Robert Hardy, Sutton Publishing ? probably the best accessible book you can get on the subject.
- [Arms and Armour of the Medieval Knight](#), David Edge & John Miles Paddock, Saturn Books

15.6 Weapons

Bows are common, particularly for poorer characters. In hand-to-hand combat Marchers favour bills and other pole-arms. Two handed swords are common for richer characters in heavier armour, or warhammers, maces or poleaxes. Any historical weapons from the Hundred Years War and the Wars of the Roses are good: bollock daggers, axes, falchions, mauls, warhammers, poleaxes and bills.

Shields are uncommon in the Marches; the most common are small metal bucklers when they are used at all.

15.7 Shops

15.7.1 Costume sellers

- [The Midgard Seamstress](#) Custom made UK LARP and Re-enactment costumes
- [Arm Street Medieval and Fantasy clothing from Russia](#) (English language website)
- [Cloak?d and Dagger?d](#)
- [Historic Enterprises](#) American based costume company. Trades at TORM
- [Medieval Dress Company](#) Clothing and leatherwork
- [Matuls Clothing](#), armour tents and camp accessories from Poland (English language website)
- [Revival Clothing](#)
- [Sally Green](#)
- [Sew-mill](#)

15.7.2 Armourers

- <https://www.facebook.com/ArmourServices>
- <https://www.facebook.com/pages/The-Medieval-Rats/147041485362649>
- <http://www.armabohemia.cz/Novestr/homeA.htm>
- <http://www.armorymarek.com/>
- <http://www.bestarmour.com/>
- <http://www.capapie.co.uk/>
- <http://www.dtok.fsnet.co.uk/>
- <http://www.lancasters-armourie.co.uk/>
- <http://www.stgeorgearmouryshop.co.uk/index2.html>
- <http://www.whiteroseapparel.com/>
- <http://www.whiterosearmoury.com/>
- [Totally Leathered](#) [Totally Leathered](#) provides custom tooled leatherwork & bespoke armour.
- [Idiom Productions](#) Costume and Props Workshop creates custom hand-tooled leather armour, clothing and LRP weapons

15.7.3 Leather items including shoes

- [Phil Fraser](#)
- [Re-enactment shoes](#)
- [Historical Shoes](#)
- [Historic Shoes](#) German company (English language website)
- [Ravenswood Leather Items](#) America site. Non-historical leather items.

15.7.4 Fur and traditional materials

- [House of de Clifford](#) Ethically sourced furs of all kinds
- [Candles for All Ages](#) Tallow and Beeswax Candles
- [Herts Fabrics](#)
- [Bernie the Bolt](#)

15.7.5 Camping accessories and other bits

- [Sally Pointer](#) Hats and bits and bobs
- [Smoke and Fire](#) American company.
- [Medieval Market](#) German company (English language website) ? Clothing, furniture, and other items
- [Medieval Dress Company](#) Clothing and leatherwork
- [Matuls Clothing](#), armour tents and camp accessories from Poland (English language website)
- [Reenactors Shop](#) German company (English language website) Lots of bits and bobs, including camping accessories.
- [Medieval design](#) 1st -16th century clothing, furniture and other historical products.

15.7.6 Flags, banners and livery badges

- [Medieval Art and Woodcraft](#) Historical and historically inspired banners, flags and livery badges

15.7.7 Pewter and cast goods

- [Casts from the Past](#) Pewter items including livery badges and some household items
- [The Quiet Press](#) Historical buckles, brooches and other ornamental metalwork
- [Billy and Charlie's Finest Quality Pewter Goods](#) American company. Pewter badges and other accessories.
- [HR-Replikate](#) German company. Jewellery based on archeological finds (English language website)
- [Lionheart Replicas](#) Pewterwear
- [Pewter Replicas](#) Pewter badges, household items and livery collars

15.7.8 Wooden items

- [Doggie the Wood](#) Wooden Furniture
- [Robin Wood](#) Authentic wood turned historical items
- [Paul Atkin](#) Bowls and other hand turned items

15.7.9 Tents

- [Canvas Tents](#)

16 The Marches tales

- Jack and the Giant