



# *The Order of the Boar* *Harcourt Park Medieval Tournament*

*featuring the*

## **2013 Grail of Chivalry** **World Invitational Jousting Competition**

**February 16<sup>th</sup> - 17<sup>th</sup> 2013 at**  
**Harcourt Park, Akatarawa Road, Upper Hutt.**

Riders from New Zealand and overseas, supported by medieval clubs from throughout New Zealand, will be taking part in a weekend of medieval jousting, sword fighting and archery.



Supporting the actual competitions will be foot combat battles, archery, a medieval tent Encampment with living history activities, and food and craft stalls.

First held in 2003, this is the 7<sup>th</sup> Jousting Tournament that has been held at Harcourt Park which we run every 2 years. It is now widely acknowledged to be one of the best medieval festivals and jousting tournaments in the world, and 10,000 people attended the last tournament in 2011.



## Information for Re-enactors

### **General:**

Everybody who is present on site must conform to the Tournament Requirements for conduct, personal costume, personal and group equipment and other effects. The activities listed below also have their own particular requirements which are in addition to and complement the Tournament Requirements.

Supporting the jousting in the main lists will be a range of timetabled activities including:

- Foot Combat in two different styles: Battle of Nations (including mass combat and individual competition), and standard mass combat (head-blow / charged-blow). These will take place in both the main lists and in a combat arena. The contact person for the fighters is Darryl Thomas, and for the combat is Nic Harrison.
- Western Martial Arts competitions: longsword, and sword & buckler. The contact person for this is Colin McKinstry.
- Archery Competition: basic requirements are a bow of period materials and design, 30lb min strength (anything less tends to bounce off the target), with wooden arrows with feather or parchment flights. The contact person for this is Nigel Thomas.
- Full-poundage longbow display, organized by NZ Warbows. Please refer their Facebook page (or via the Company of the Sable Heart's FB page) for contact details.

We have an area set aside for an Encampment, comprising of authentic replicas of period tents and campsite equipment only. The encampment will be occupied throughout by both re-enactors who stay overnight, and re-enactors who are "day-tripping".

### **The Basics: start & finish times, water, food, showers, toilets, and money:**

#### **Start & finish times:**

For the public, it's a two-day event. For many re-enactors, it's a three-day event.

- Friday 15<sup>th</sup> February: the site is available all day for set up. At least one person from the organizing committee will be on site from 10am onwards; if they cannot answer queries then they will have the contact number of the person that can.
- Saturday 16<sup>th</sup> & Sunday 17<sup>th</sup> February: we plan to open the gates to the public at 9am on both Saturday and Sunday. We will be running a formal program from 10am to 4 – 5pm on both Saturday and Sunday. You will need to be on-site and set up by 9am on these days, with your car parked outside the main event area (either up in the public parking bays off Akatarawa Road, or down beside the horses area).
- Monday 18<sup>th</sup> February: in the past people have stayed on to Monday, but this is exceptional and it is expected that everyone should have left by Sunday night.

#### **Water:**

There will be a water tanker in the horse area, which is located down the bank behind the Encampment. The water is potable, for drinking and general use.

#### **Food:**

Re-enactors are responsible for organizing their own food. Some options to consider are:



- Various commercial food stalls will be selling food and drink during the day (generally from 9am – 5pm), although in the past Pete's Palace has served a breakfast and dinner menu.
- There is a takeaway joint at the junction of Akatarawa Road and the main Hutt highway, about 500m from the main gates.
- The adjacent Harcourt Holiday Park has a kitchen, but this is only available to people who are staying there overnight, and other holiday campers use it too.
- Bring your own food that doesn't need cooking (please refer Tournament Requirements).
- Bring your own food and cook it (please refer Tournament Requirements).

#### Showers:

We will be providing passes at our cost to allow people access to the toilet and shower facilities at the Harcourt Holiday Park (which is immediately adjacent to Harcourt Park). This is for re-enactors who are staying overnight in the Encampment, and for re-enactors who are part of the foot combat activities.

#### Toilets:

We will be providing Portaloos for the use of all public and re-enactors.

#### Money:

Bring some, you'll need it.

- Some commercial stall holders will accept electronic transactions. However, a good supply of cash is advisable, especially if you see an item that you like (such as a period pouch to hold it safe on your belt).
- We are not able to offer remuneration for most re-enactors. Instead we have allocated funds to the organisers of the foot combat and the archery competition to allocate to their personnel as they see fit.
- Re-enactors do not pay gate fees to attend the event, be that those staying in the Encampment or Harcourt Holiday Park, or day-trippers.

#### **Commercial Stalls:**

The overall site will have commercial vendors selling food and crafts, generally from 9am – 5pm. The contact person for this is Callum Forbes.

#### **Re-enactor Stalls & Activities:**

A large aspect of the Encampment will be the activities that take place within and around it, that give it life and vibrancy, and draw the public and other re-enactors into the spirit of an everyday medieval community.

Individuals and groups who are part of the re-enactment community are welcome to undertake living history / period / authentic activities. These can either be general activities that show everyday tasks (eg. embroidery, woodworking), or they can be activities that involve performing or selling goods directly to the public. We will not be charging any fees to do this, and you keep your takings (please do not advertise this to paying stall holders as we supporting the re-enactor & club community). If you are going to do an activity, then we would like you to register with us though, if only so that we can understand if you need any space allocated to your activity (eg. for your stall/table). We do not provide any power.



There will be an open area between the Encampment and the main lists, where the general public will generally wander and congregate. Whilst not dedicated (ie. roped off like the lists or foot combat arena) it can be used for interaction with the public and for short demonstrations – e.g. storytelling, music, dance, singing, etc. Presentations here should be no more than 5 to 10 minutes long and should be held at the “top of the hour” when activities in the main lists area are winding down and/or the lists are being set up for the next activity.

Please note that activities and stalls must meet the Tournament Requirements. If your stall is not quite period but still medieval themed we will site you on the edge of the Living History camp area unless you are running an activity that requires some space then we may have to site you elsewhere. But the more you aim for period, the better.

### **Re-enactor Registration:**

We are not requiring re-enactors to register for the event. Basically we'd like you to turn up, comply with the Tournament Requirements and Participant Behaviour, and have a good time. We don't need a form for that.

However, what we are interested in are Tents (and who is sleeping in them) and Stalls & Activities, as we have to make room for these on the site. So, these do need to be registered.

The jousting, foot combat, WMA, and archery have their own registration process and specific requirements. Please make contact with those organizers if you want to take part in those activities. They have the say on your inclusion (or not).

### **Non-Compliance:**

This is the part that we don't ever want to have to refer to. But, we have to lay it out in black and white so that everybody is quite clear about it.

Non-compliance with the Tournament Requirements and Participant Behaviour will result in you being asked to rectify the situation immediately or leave the event. Acceptance of this is a Condition of Entry as a re-enactor. If you are not prepared to abide by this, or are unable to meet the high standards that we are after, then you are welcome to enter the gates as a member of the paying public and enjoy the event with the cheering crowd.

But it shouldn't come to that. We are not going to be marching around like medieval fashion police all day, we are there to enjoy the event with you. We may even exercise a bit of discretion over the small things if the big things are looking good. So, read the Tournament Requirements, check your kit, make sure it's period, and be welcome.



## Tournament Requirements:

### Costume and Equipment Standards:

The Tournament's time period covers European and Near-Eastern cultures from the period 1000 AD to 1500 AD. Accurate costume and equipment is critical to the overall atmosphere of the event.

Everybody who is present on site must conform to the Tournament Requirements for conduct, personal costume, personal and group equipment and other effects. These minimum costume and equipment standards apply for all re-enactors who wish to be present at Harcourt, be they participants in the competitions, displays, Encampment, or who are just turning up to be part of the atmosphere and "look medieval". Our objective is to create a medieval atmosphere for both re-enactors and the public, and **we require a high standard in everything that you wear and use**. This isn't a "turn up in a tunic, trousers, belt, & boots and she'll be right" event.

The **minimum costuming standard** for the Tournament is the basic everyday clothing worn by a person from the social class, culture and period that you are portraying. Even though the tournament covers a 500-year time period, individual costuming should be confined to no more than a 25-year time frame from within this period.

- Clothing
- Dress accessories (belts, pouches, hats, etc)
- Footwear
- Equipment

All materials should be period eg. linen, wool, leather, metal, wood as appropriate (please also refer Exceptions). All elements of costume and equipment should be based on one or more of the following: extant finds, period illustrations, or reliable / credible documentation.

Costume must be worn once the gates open to the public. For those re-enactors in the Encampment, you are generally expected to be in period gear as much as possible; the event is as much about maintaining a period feel throughout the weekend for all re-enactors as it is for the public. There will be marshals appointed by the organizers on the day that will be checking costume and equipment and enforcing these standards (see also the section on Non-Compliance). If challenged on the suitability of an item of costume the onus of proof is on the individual or club that wants to use it.

### Exceptions:

- Anything prescription/medical that you require for your health. Modern un-tinted prescription eyeglass may be worn (contact lenses are preferable, but up to you). If you are taking part in any of the competitions then please also check with the organizers as they may have additional or other requirements.
- Modern underwear and socks as long as they are hidden. Wear period versions if you have them.
- Personal hygiene items (eg. sunblock, deodorant, toothpaste, soap, etc, although period versions of these are encouraged as long as they actually work).
- Horse tack.
- In order to portray the richly decorated costume of (usually later) period nobility, some artificial cloths are appropriate as the natural brocades are prohibitively





expensive (if available at all). The use of such cloths, along with cotton- and silk-based garments, should be based on accurate research.

#### Unacceptable Items:

We'd rather that we didn't need to list what isn't acceptable; however, some examples of unacceptable items are:

- Fantasy-inspired or pseudo-medieval costume and equipment.
- Equipment such as armour, weapons, archery gear, etc that is deemed to be unacceptable by the various competition organizers as it is not up to the standards that they require for the event. They have the final say.
- Plastic.
- Modern clothing.
- Modern footwear.
- Modern tartan kilts.
- Modern non-prescription eyeglasses (eg. sunglasses).
- Polyester materials and chromed metals.
- Wrist watches, mobile phones etc (keep these in your pouch).
- Modern gazebos, deckchairs, picnic baskets / blankets.
- Anything that is clearly unquestionably wrong, or not in period.

As a general rule for the weekend: if it's going to be seen by anyone and it is modern or not authentic/period, then leave it at home or in the car that you arrived in.

#### Activities and Stalls:

Activities must be "period", and not pseudo-medieval. The stall / table must be period (covering a modern table or stool with a cloth is not acceptable, no modern gazebos, etc). The equipment should be as period as possible, eg. stainless steel needles for embroidery are fine, but electrical or modern-looking hand tools for woodworking are not. If period equipment is not feasible, then try and disguise the modern elements if practicable (eg. wrap a hessian sack or two around modern timber / steel to cover it up and tie it off with sisal twine). If there is some essential element of your setup that is not period and cannot be disguised, then please contact us to discuss it.

#### The Encampment Standards:

The Encampment needs to look as authentic as possible, and a high standard is required. We want the look and feel of a medieval encampment, both for ourselves as re-enactors as well as for the public.

#### Tents and Equipment:

All tents and awnings in the Encampment must be period, and preferably of the period that you are costumed to. Period tents are made of canvas, with wooden frames & support elements, natural material ropes (sisal, jute, or hemp), and wooden or steel pegs. The tent must be based on one or more of the following: extant finds, period illustrations, or reliable / credible documentation (please note that square scout tents are not period, neither is treated timber). Any modern elements (if present at all) are either very minor, or are fully concealed.

Similarly, all equipment and items that are outside the tents must also be period.



We appreciate that not everyone has all of their support gear in period, even though they may be sleeping in a period tent. Because of this, we are classifying tents as either “open” or “closed”. Please note that in either case, security is your responsibility.

- An “open” tent is one where, if anyone was to look inside, all items visible would be period. Non-period items are completely covered up, or in chests, etc. This doesn't mean that your tent has to be open to the public, but if you are willing then we'd encourage this.
- A “closed” tent is one where, if anyone was to look inside, the tent itself is period but the contents obviously are not. Here, modern items can be left openly. However, we expect that the tent is kept closed up as much as practical, to maintain the Living History feel of the Encampment.

We will be laying out the Encampment so that everyone that arrives will have a designated place. This means that we require all tents and stalls to be registered with the form at the end of this document. For the tents, we also need to know how many people (and who they are) intend to sleep over in each tent. We appreciate that this will change a little as the Tournament approaches, but a good guess will help us in our planning (and allocation of shower passes!). Because of space limitations we may not be able to provide enough space for all the tents that people and groups may wish to bring. We will therefore give preference to tents that are open with period effects on display to the public and tents that are the centre of some form of activity. Tents that are not in use will be given the least level of priority when it comes to allocating space.

People who do not have period tents and who instead want to camp in modern tents or sleep in cabins are welcome to make their own arrangements with the Harcourt Holiday Park ([www.harcourtholidaypark.co.nz](http://www.harcourtholidaypark.co.nz)) at their own expense.

#### Food, drink, and cooking:

Food and drink should be as much in period as possible at all times, but especially in front of the public.

- For food, this means no plastic or modern wrappings outside tents, and period bowls and feasting gear should be used.
- For drink, this means no plastic or glass outside tents, decant into period jugs or drinking vessels.

You are responsible for supplying your own food and drink, be that brought along by yourself or in arrangement with others, bought on site from vendors, or bought from the takeaway joint down the road. For modern takeaways, there isn't really much option except to eat them from the modern packet, so relax we aren't asking you to huddle over your chips in a tent. And we aren't banning chocolate and coffee.

We are hoping to have a fire permit to allow us to have a cooking fire available, however this is very council-dependant as the Tournament is being held in their restricted season (ie summer). A fire will enable us to show the public a fully working Encampment, and we will welcome all who want to use the fire to cook their meals on throughout the day and evening as a public display activity as well as for feeding ourselves. If we cannot get a permit then we will advise. A back-up plan to the fire is that we are permitted to have gas bbqs on site by the council; we will advise on cooking facilities closer to the time. Either way, if you want to be fed, but aren't going to cook, then you need to make your own arrangements with someone who will be before arriving at the event.



## Participant Behaviour:

The tournament is a **professional display** of our activities to the general public and not a private party or private camp.

Harcourt Park is owned by the Upper Hutt City Council as a public facility and we are granted a special dispensation by Council to camp on the Park overnight. The adjacent Harcourt Holiday Park is a private business that has no linkage with Harcourt Park or the Council and we rely on the goodwill of the Holiday Park owners to allow road access to the northern end of Harcourt Park. We have no rights to use any of the Holiday Park's facilities but we have arranged with the owners a pass card that allows participating re-enactors (and certain other participants) access to their facilities. Note that this does not extend to the general public or casual visitors who will need to make their own arrangements.

There are a large number of people also staying at the Holiday Park over the tournament weekend for other events in Upper Hutt. There are also a large number of nearby homes.

Harcourt Park is a natural amphitheatre that makes activities in the park quite noisy for both the Holiday Park and nearby homes.

While we all like to party and have drinks when we get together for events, we are required by the Council to adhere to a noise and activity curfew of 11pm on Friday, Saturday and Sunday nights. This does not stop people drinking or talking quietly in their campsites after 11pm. People disregarding this will be asked to immediately leave the event.

Callum Forbes (Event Organiser)







***The Order of the Boar***  
***Harcourt Park Medieval Tournament 2013***  
**Stalls and Activities Registration Form**

Please return this form by no later than **31<sup>st</sup> January 2013** to: [johnercolano@snap.net.nz](mailto:johnercolano@snap.net.nz)

Contact Person: Name: \_\_\_\_\_  
Telephone: \_\_\_\_\_  
Email: \_\_\_\_\_

**Disclaimer:**                   **IMPORTANT – YOU MUST READ AND UNDERSTAND THIS**  
I the undersigned, acknowledge that participation in this event involves unavoidable risk to both my person and equipment. I agree to accept this risk. In the event of any personal injuries to myself or any damage to any of the costume and equipment that I use, I agree that I will NOT hold responsible the Upper Hutt City Council, the Order of the Boar, nor any individual or group participating in the 2013 Harcourt Park International Tournament.

Signature: \_\_\_\_\_

Date: \_\_\_\_\_

Have you attended previous Harcourt Park Tournaments?    Yes    2003    2004    2005    2007    2009    2011  
No

Stall or Activity Type:

Number of people involved in running the Stall or Activity: \_\_\_\_\_

**Plan of Stall or Activity:**  
Please specify the space required of your stall/activity, in metres. If appropriate, show the footprint or layout with dimensions, and whereabouts you and the public are so that we understand which way to orient it on the site.