



Botany Bay Hash House Harriers Convict Trash



Run: **1573**

Date: **31 October 2016** – Halloween Run (and NO, it is not a Septic tradition, if you want to be an educated Australian read the true historical origins in the latter half of this trash - latter means.... ☺).

Hare: **Nadger**

Location: **Kirrawee**

Hareline

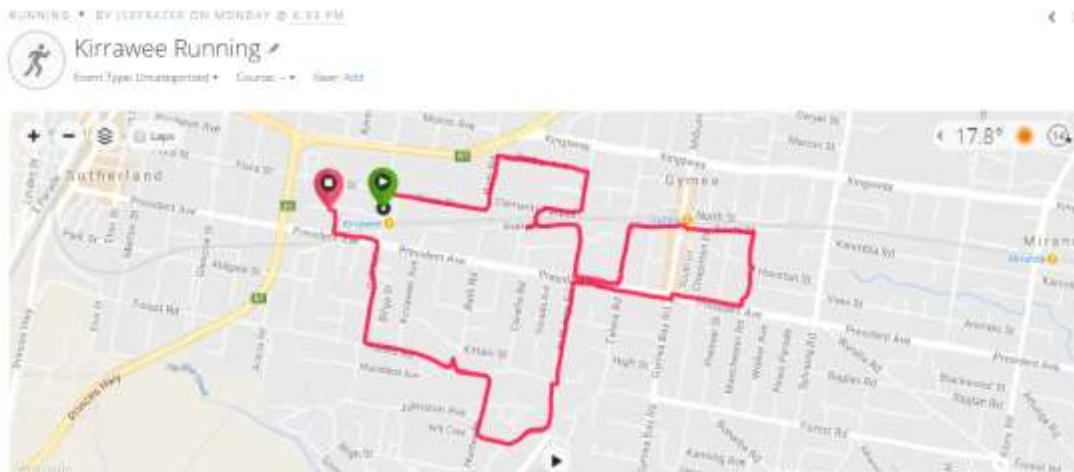
| <i>Run no.</i> | <i>Date</i> | <i>Hare</i> | <i>Run details</i> | <i>On In</i> |
|----------------|-------------|------------------------|--|-----------------------|
| 1574 | 7/11/16 | Venus | Crest Hotel, 114 Princes Highway, Sylvania. Southgate Shopping Centre. Menu: http://www.cresthotelsylvanias.com.au/food/ See below for details of where the run will start/bucket** (see below) | Crest Hotel |
| 1575 | 14/11/16 | Top Bunk | Olds Park Sports Club, 1 Olds Park Lane, Beverly Hills. Use the club car park Bucket: in council car park, adjacent to the club | Olds Park Sports Club |
| 1576 | 21/11/16 | Someone | TBA | |
| 1577 | 28/11/16 | Someone | TBA | |
| 1578 | 5/12/16 | No one – volunteer NOW | | |
| 1579 | 12/12/16 | ditto | | |

| | | | | |
|------|----------|-------------------------|---|---------------------------|
| 1580 | 19/12/16 | Cannonmouth & Bowerbird | CHRISTMAS RUN  | 4 Popular Place, Kirrawee |
|------|----------|-------------------------|---|---------------------------|

****Venus' run will start from outside the medical + dental centre, corner Princes Highway / Formosa Street, (130 Princes Highway). The lane runs parallel to the Highway, opposite McDonald's.**

Run 1573

Given my new responsibility as TM I managed to arrive at the run a good 10 minutes early - I am pretty sure this is the first time this has ever happened. A quick change out of my cycling shoes and then in through the Halloween decorations to find my instructions from Nadger.



I was concerned about the proximity of the in trail to the out trail on president avenue but Nadger was confident the hash would stick to the marked trail and not cross the busy road as it crests a hill (*Nadger, you have obviously forgotten keeping the pack on trail is like herding cats.*)

The pack set off, down through Kirrawee shopping centre and along past the "Brick Pit" construction site that seemed to be powering ahead. Dundee was leading the pack but tentative at every cross road expecting a check on On Back at any time. When the first check arrived on Hotham road I could not convince anyone to check North before trail was found heading south. We crossed the railway and managed to get even get Dame Nellie down the on back on Avery Ave, I was then given some abuse from the Grand Mattress for over taking but needed to get to president avenue with the front runners. As expected Nadger has been away too long as Merkin & Cold Duck led the charge to the south side of President Ave before being called back and told they would miss 1/3 of the trail is they followed the arrows there.

Took a meander past Gynea station and regrouped the pack with some clever checks and on backs on premier street.. We were then headed west on President Ave and those who

had picked up the earlier trail did not spend any time checking at Gynea Bay Rd.. When we turned south on North West Arm rd the pack began to worry that the dreaded Wanganui hill would be greeting them, little did they know that the hare had actually set the real trail through a bush track adjacent to the tennis courts. He had set a Fit Bastards trail up the Wanganui Rd and this option was taken by 90% of the pack.

We then found the "On Home" on Forrest Rd and managed to get passed the walking pack (Moa, Spini, Goldy Etc.) who seemed to have had some success turning tricks for treats, it was quite a surprise as there was very little chatter as they sucked their sweeties.

All in all a good run & hopefully we will see Nadger, Ralph, Pram Tart & First Check during the seasonal break from Ice Hockey!!

On On Grewsome

Circle Report

The RA didn't do his history homework again (second week running, not good enough unless the dog ate it) but the wise old Scribe was a little more informed. The name was Aboriginal for "Popular" (trees) and it was once a popular place to live – until the hash hordes took over, mysterious arrows and circles appeared on footpaths everywhere, severely unnerving the locals. Even worse, on most Monday evenings, a rabble of people would appear following these strange markings yelling "On On" "Are You?" "On Back", "Checking", punctuated by the odd muttering of "fuck the hare" particularly on 1 : 3 inclines accompanied by very heavy breathing. Who were these people? Witches & Warlocks? Heathens? Deciding they did not want to hedge their bets except on Melbourne Cup Day, many moved out and Kirrawee remains a B2H3 stronghold.

The better news is Kirrawee is going up a notch in the popularity stakes – soon to open is its very own Pub and the disenfranchised locals will be lured back. Bad news is: we have enough freaking runs in the Shire, we don't need an excuse for more ☹..

Run Report

The RR this week was Pig: Absolutely fantastic run although he had seen all the streets before and many, many times (*his words, not mine!*). The out trail was very close to the in trail and using his local knowledge, Pig managed to avoid the big hill and awarded the run 8 out of 10

Visitors: - Digit Digester, Edwardo (apologies, could not read my writing last week and still not sure I have your name right) Hellier Smellier (ditto)

Athlete: - Spinifex – 800 runs – well done!

Prickette and Prick nominations

Goon – Spini- Goon had the pleasure of her company on the 7 Bridges walk last Sunday. At least he thought so until she told him she had never seen a decent looking penis. For the next 21k Goon's ears burned with the explicit details of every single imperfect male appendage she had ever seen.

BLONDIE – invited a couple of friends on the 7 Bridges walk, one got cramp the other was wearing jeans, got too hot, knees too sore. Would they get on the bus and take the easy way out? NO, Blondie had to baby sit them all the way around. Was she happy? NO, will she ask her friends again? NO FUCKING WAY!!!

SPINI – BLONDIE - after the Bridges walk, they regrouped at the Glenmore Hotel but due to Blondie's enforced babysitting duties she was a late arrival. When they finally managed to stagger and limp out of the establishment they made the fatal mistake of going past a cocktail lounge, doors wide open, so Blondie's in like Flynn ordering Espresso Martinis – caffeine took hold and was she ready to party! Unfortunately, second wind was hers alone, the rest were too stuffed.

GOON – GOLDMARK AND GRENADE – they live the closest but were the last to arrive. Goldmark didn't even get to Nader's house, found loitering, head down, next to an ATM, didn't realise the trail went straight past her so she was caught. Bad hair & witch's hat kinda gave her away but to her credit, she shouldered her backpack and joined the pack. Grenade, however, was only seen at the bucket – at least by the Scribe (*your indignant protestations will fall on deaf ears, Grenade, don't waste your breath*).

KIZZME – sweeties were given out by Pram Tart and First Check, not dissimilar to a baby's dummy. LA noticed that Kizzme had not touched hers – it was being kept under wraps for emergency purposes – ie: to give to DN when she wanted some peace and quiet.

DUCK – PIG: They were on trail together when an attractive young lady approached and walked past them. Pig in his usual subtle, quietly spoken and genteel manner, said "Nice Puppies" Note: SHE DID NOT HAVE A DOG.

LOAN ARRANGER – DAME NELLIE: LA wanted to know how he managed to drink through a straw (DN was wearing a very attractive mask with a very winsome smile). You should have been nominated, LA, for asking such a stupid question, Dame Nellie can drink through anything!

LOAN ARRANGER – QR: asked LA "who you are wearing?" (slashed T-shirt showing off manly chest plus tantalising nipple glimpses). LA, being the wit he is, said "so I can keep you abreast of the situation" which prompted QR to remark that he had not yet read the Trash... (*why do I bother?*).

Prickette & Prick: (Witch & Warlock) – GOLDMARK & DAME NELLIE

Dates for your Diary

| <i>Date</i> | <i>Event</i> | <i>Details</i> |
|--------------------|--|--|
| 19/2/17 to 26/2/17 | Nash Hash- Ballarat, VIC | www.goldrushnashhash.com.au |
| 14/9/18 to 16/9/18 | Mother Hash 80 th . Anniversary – Kuala Lumpur | www.motherhash.com |

Note from Cold Duck - "For those going to Nash Hash in Ballarat next February, some of us have booked a Hotel, if anyone else wants to stay there. It's Ballarat Lake Inn - www.lakeinnballarat.com.au, email info@lakeinn.com.au, or call, 03 5338 8344.

B2H3 Committee:

| <i>Title</i> | <i>Hash name</i> | <i>AKA</i> | <i>Telephone</i> | <i>E-mail</i> |
|--------------------------------|------------------------|-----------------------------|---|--|
| Grand Master | Stopcock | Wayne Fuller | 0409 551 477 | wayne.fuller66@gmail.com |
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| Religious Advisor | Loan Arranger | Pat Monnox | 0435 905 745 | plmonnox@outlook.com |
| Trail Mistress / Master | Scotch Mist / Grewsome | Moria Frazer John Frazer | 0434 049 024 0435 818 006 | moria.frazer@gmail.com jsbfraser@gmail.com |
| Hash Scribe | Jungle Jane (JJ) | Jane Penney | 9314 3903/ 0404 302 089 (home phone works better when at home (duh).... mobile reception lousy) | jacknjane@optusnet.com.au |
| Hash Cash | Dirty Weekend | Joanne East | 0414 587 901 | brianeast@optusnet.com.au |
| Bucket Master | Sir Les | Barry Kerwand | 0413 369 016 | estimating@flick-antcrimec.com.au |
| Hash Rags | Goldmark | Deborah Griffin | 0410 341 562 | deborahgriffin58@hotmail.com |

ANCIENT ORIGINS OF HALLOWEEN

Halloween's origins date back to the ancient Celtic festival of Samhain (pronounced sow-in). The Celts, who lived 2,000 years ago in the area that is now Ireland, the United Kingdom and northern France, celebrated their new year on November 1. This day marked the end of summer and the harvest and the beginning of the dark, cold winter, a time of year that was often associated with human death. Celts believed that on the night before the new year, the boundary between the worlds of the living and the dead became blurred. On the night of October 31, they celebrated Samhain, when it was believed that the ghosts of the dead returned to earth. In addition to causing trouble and damaging crops, Celts thought that the presence of the otherworldly spirits made it easier for the Druids, or Celtic priests, to make predictions about the future. For a people, entirely dependent on the volatile natural world, these prophecies were an important source of comfort and direction during the long, dark winter.

To commemorate the event, Druids built huge sacred bonfires, where the people gathered to burn crops and animals as sacrifices to the Celtic deities. During the celebration, the Celts wore costumes, typically consisting of animal heads and skins, and attempted to tell each other's fortunes. When the celebration was over, they re-lit their hearth fires, which they had extinguished earlier that evening, from the sacred bonfire to help protect them during the coming winter.

By 43 A.D., the Roman Empire had conquered the majority of Celtic territory. In the course of the four hundred years that they ruled the Celtic lands, two festivals of Roman origin were combined with the traditional Celtic celebration of Samhain. The first was Feralia, a day in late October when the Romans traditionally commemorated the passing of the dead. The second was a day to honour Pomona, the Roman goddess of fruit and trees. The symbol of Pomona is the apple and the incorporation of this celebration into Samhain probably explains the tradition of "bobbing" for apples that is practiced today on [Halloween](#).

On May 13, 609 A.D., Pope Boniface IV dedicated the Pantheon in Rome in honour of all Christian martyrs, and the Catholic feast of All Martyrs Day was established in the Western church. Pope Gregory III (731–741) later expanded the festival to include all saints as well as all martyrs, and moved the observance from May 13 to November 1. By the 9th century the influence of Christianity had spread into Celtic lands, where it gradually blended with and supplanted the older Celtic rites. In 1000 A.D., the church would make November 2 All Souls' Day, a day to honour the dead. It is widely believed today that the church was attempting to replace the Celtic festival of the dead with a related, but church-sanctioned holiday. All Souls Day was celebrated similarly to Samhain, with big bonfires, parades, and dressing up in costumes as saints, angels and devils. The All Saints Day celebration was also called All-hallows or All-hallowmas (from Middle English Alholowmesse meaning All Saints' Day) and the night before it, the

traditional night of Samhain in the Celtic religion, began to be called All-hallows Eve and, eventually, Halloween.

HALLOWEEN COMES TO AMERICA

Celebration of Halloween was extremely limited in colonial New England because of the rigid Protestant belief systems there. Halloween was much more common in [Maryland](#) and the southern colonies. As the beliefs and customs of different European ethnic groups as well as the American Indians meshed, a distinctly American version of Halloween began to emerge. The first celebrations included “play parties,” public events held to celebrate the harvest, where neighbours would share stories of the dead, tell each other’s fortunes, dance and sing. Colonial Halloween festivities also featured the telling of ghost stories and mischief-making of all kinds. By the middle of the nineteenth century, annual autumn festivities were common, but Halloween was not yet celebrated everywhere in the country. In the second half of the nineteenth century, America was flooded with new immigrants. These new immigrants, especially the millions of Irish fleeing Ireland’s potato famine of 1846, helped to popularize the celebration of Halloween nationally. Taking from Irish and English traditions, Americans began to dress up in costumes and go house to house asking for food or money, a practice that eventually became today’s “trick-or-treat” tradition. Young women believed that on Halloween they could divine the name or appearance of their future husband by doing tricks with yarn, apple parings or mirrors.

In the late 1800s, there was a move in America to mould Halloween into a holiday more about community and neighbourly get-togethers than about ghosts, pranks and witchcraft. At the turn of the century, Halloween parties for both children and adults became the most common way to celebrate the day. Parties focused on games, foods of the season and festive costumes. Parents were encouraged by newspapers and community leaders to take anything “frightening” or “grotesque” out of Halloween celebrations. Because of these efforts, Halloween lost most of its superstitious and religious overtones by the beginning of the twentieth century. By the 1920s and 1930s, Halloween had become a secular, but community-centred holiday, with parades and town-wide parties as the featured entertainment. Despite the best efforts of many schools and communities, vandalism began to plague Halloween celebrations in many communities during this time. By the 1950s, town leaders had successfully limited vandalism and Halloween had evolved into a holiday directed mainly at the young. Due to the high numbers of young children during the fifties baby boom, parties moved from town civic centres into the classroom or home, where they could be more easily accommodated. Between 1920 and 1950, the centuries-old practice of trick-or-treating was also revived. Trick-or-treating was a relatively inexpensive way for an entire community to share the Halloween celebration. In theory, families could also prevent tricks being played on them by providing the neighbourhood children with small treats. A new American tradition was born, and it has continued to grow. Today, Americans

spend an estimated \$6 billion annually on Halloween, making it the country's second largest commercial holiday.

TODAY'S HALLOWEEN TRADITIONS

The American Halloween tradition of “trick-or-treating” probably dates back to the early All Souls’ Day parades in England. During the festivities, poor citizens would beg for food and families would give them pastries called “soul cakes” in return for their promise to pray for the family’s dead relatives. The distribution of soul cakes was encouraged by the church as a way to replace the ancient practice of leaving food and wine for roaming spirits. The practice, which was referred to as “going a-souling” was eventually taken up by children who would visit the houses in their neighbourhood and be given ale, food, and money.

The tradition of dressing in costume for Halloween has both European and Celtic roots. Hundreds of years ago, winter was an uncertain and frightening time. Food supplies often ran low and, for the many people afraid of the dark, the short days of winter were full of constant worry. On Halloween, when it was believed that ghosts came back to the earthly world, people thought that they would encounter ghosts if they left their homes. To avoid being recognized by these ghosts, people would wear masks when they left their homes after dark so that the ghosts would mistake them for fellow spirits. On Halloween, to keep ghosts away from their houses, people would place bowls of food outside their homes to appease the ghosts and prevent them from attempting to enter.

HALLOWEEN SUPERSTITIONS

Halloween has always been a holiday filled with mystery, magic and superstition. It began as a Celtic end-of-summer festival during which people felt especially close to deceased relatives and friends. For these friendly spirits, they set places at the dinner table, left treats on doorsteps and along the side of the road and lit candles to help loved ones find their way back to the spirit world. Today’s Halloween ghosts are often depicted as more fearsome and malevolent, and our customs and superstitions are scarier too. We avoid crossing paths with black cats, afraid that they might bring us bad luck. This idea has its roots in the [Middle Ages](#), when many people believed that witches avoided detection by turning themselves into cats. We try not to walk under ladders for the same reason. This superstition may have come from the ancient Egyptians, who believed that triangles were sacred; it also may have something to do with the fact that walking under a leaning ladder tends to be fairly unsafe. And around Halloween, especially, we try to avoid breaking mirrors, stepping on cracks in the road or spilling salt.

But what about the Halloween traditions and beliefs that today’s trick-or-treaters have forgotten all about? Many of these obsolete rituals focused on the future instead of the past and the living instead of the dead. In particular, many had to do with helping young women identify their future husbands and reassuring them that they would someday—with luck, by next Halloween—be married. In 18th-century

Ireland, a matchmaking cook might bury a ring in her mashed potatoes on Halloween night, hoping to bring true love to the diner who found it. In Scotland, fortune-tellers recommended that an eligible young woman name a hazelnut for each of her suitors and then toss the nuts into the fireplace. The nut that burned to ashes rather than popping or exploding, the story went, represented the girl's future husband. (In some versions of this legend,

confusingly, the opposite was true: The nut that burned away symbolized a love that would not last.) Another tale had it that if a young woman ate a sugary concoction made out of walnuts, hazelnuts and nutmeg before bed on Halloween night she would dream about her future husband. Young women tossed apple-peels over their shoulders, hoping that the peels would fall on the floor in the shape of their future husbands' initials; tried to learn about their futures by peering at egg yolks floating in a bowl of water; and stood in front of mirrors in darkened rooms, holding candles and looking over their shoulders for their husbands' faces. Other rituals were more competitive. At some Halloween parties, the first guest to find a burr on a chestnut-hunt would be the first to marry; at others, the first successful apple-bobber would be the first down the aisle.

Of course, whether we're asking for romantic advice or trying to avoid seven years of bad luck, each one of these Halloween superstitions relies on the good will of the very same "spirits" whose presence the early Celts felt so keenly.

THE LEGEND OF "STINGY JACK"

People have been making jack-o'-lanterns at [Halloween](#) for centuries. The practice originated from an Irish myth about a man nicknamed "Stingy Jack." According to the story, Stingy Jack invited the Devil to have a drink with him. True to his name, Stingy Jack didn't want to pay for his drink, so he convinced the Devil to turn himself into a coin that Jack could use to buy their drinks. Once the Devil did so, Jack decided to keep the money and put it into his pocket next to a silver cross, which prevented the Devil from changing back into his original form. Jack eventually freed the Devil, under the condition that he would not bother Jack for one year and that, should Jack die, he would not claim his soul. The next year, Jack again tricked the Devil into climbing into a tree to pick a piece of fruit. While he was up in the tree, Jack carved a sign of the cross into the tree's bark so that the Devil could not come down until the Devil promised Jack not to bother him for ten more years.

When Jack died, as the legend goes, God would not allow such an unsavoury figure into heaven. The Devil, upset by the trick Jack had played on him and keeping his word not to claim his soul, would not allow Jack into hell. He sent Jack off into the dark night with only a burning coal to light his way. Jack put the coal into a carved-out turnip and has been roaming the Earth with ever since. The Irish began to refer to this ghostly figure as "Jack of the Lantern," and then, simply "Jack O'Lantern."

In Ireland and Scotland, people began to make their own versions of Jack's lanterns by carving scary faces into turnips or potatoes and placing them into windows or near doors to frighten away Stingy Jack and other wandering evil spirits. In England, large beets are used. Immigrants from these countries brought the jack o'lantern tradition with them when they came to the United States. They soon found that pumpkins, a fruit native to America, make perfect jack-o-lanterns.

