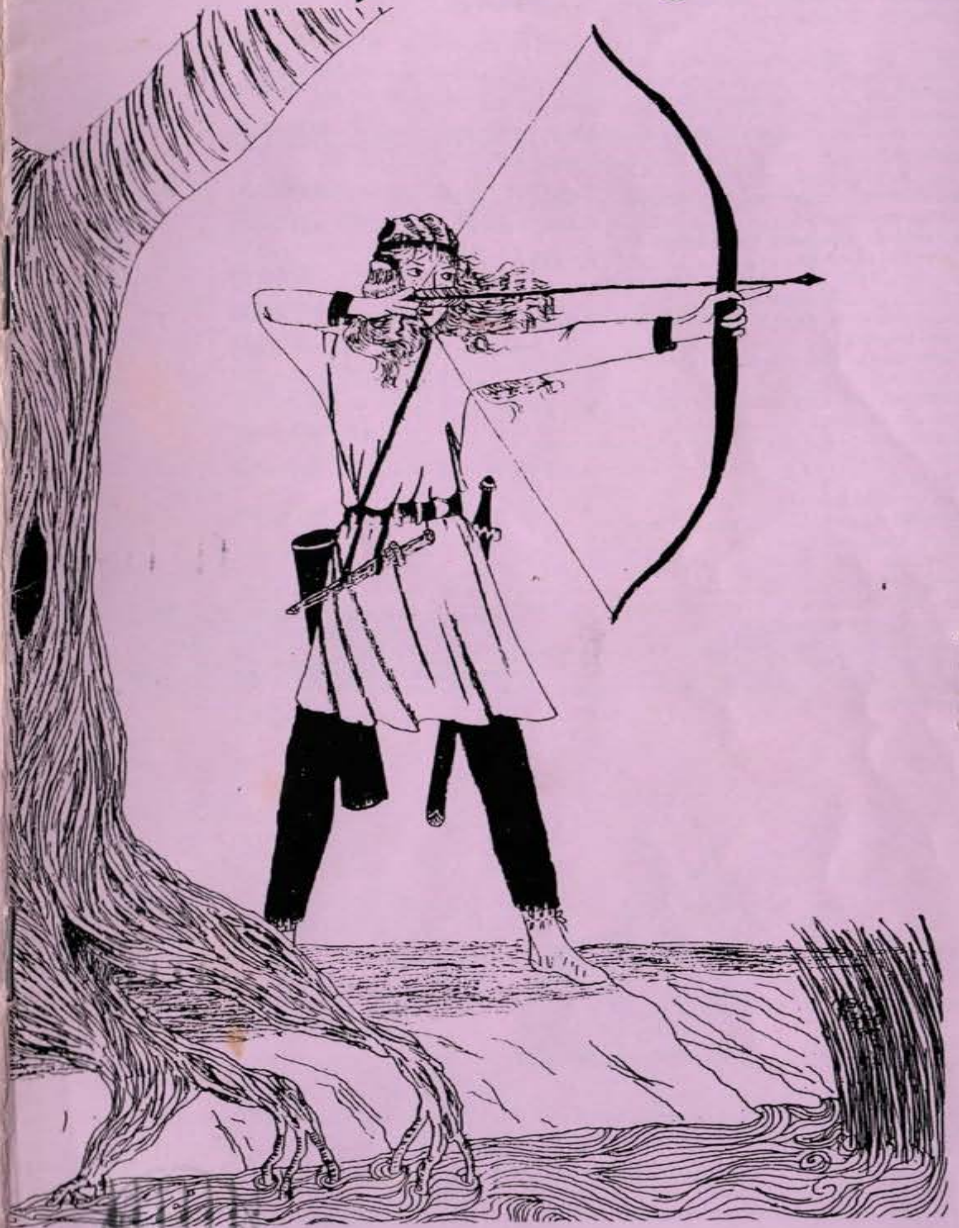


The Dragonflyre



March AS XXIII

BARONY OF VATAVIA
c/o Tim Carter
4905 E. Harry St. Apt. 314
Wichita, Ks. 67218



This is the Dragonflyre, a publication of the Barony of Vatavia of the Society for Creative Anachronism, Inc. The Dragonflyre is available from Tim Carter at 4905 E. Harry, Apt. 314, Wichita Kansas, 67218. It is not a corporate publication of the Society for Creative Anachronism, Inc. and does not delineate SCA policies.

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Dragonflyre is the monthly newsletter for the subscribers within the Barony of Vatia, and others by subscription; of \$11.00 for one year.

Submissions: art, articles, poetry, letters ect. are gladly accepted, but subject to approval by the local Baronage to curtail any rebuttals or indignant replies, which could threaten the peace of the Barony or seem in bad taste. Submissions should be on white paper, black ink for art, letters & articles need not be typed, but if so should be able to fit within 5x8 1/2 or 8 1/2x11 paper.

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*****CALENDAR: MARCH*****

- MARCH 4: KPTS (IN GARB) 4:30-7:00 ROBIN HOOD NIGHT
 MARCH 6 & 20: DRAMA, CAROLS APT. 4141 S. SENICA ST. SOUTHLAKE
 VILLIAGE APTS. CLUBHOUSE FOR MORE INFORMATION CALL
 CAROL AT 524-0919- NOT AFTER 9:30
 MARCH 11 : CORINATION COLUMBIA, MO. CONTACT CEITHLENN FOR MORE
 INFO
 MARCH 5, 12, 19, 26: FIGHTER PRACTICE AT PAWNEE PLAZA MALL FROM
 4:00 TO 7:00 Pm FOR MORE IMFORMATION CONTACT
 RAVEN AT 262-2974
 MARCH 14: OFFICERS MEETING-CONTACT BRIALLEN FOR LOCATION
 MARCH 9-23: DANCE PRACTICE AT ZAVAK AND RAVENS CLUBHOUSE CONTACT
 CEITHLENN FOR MORE IMFORMATION
 MARCH 18: RUSH- MAG MOOR
 MARCH 21, 28: ARMORING AND SMITHING AT KENDALS DWARVES FOOT AT
 7:00 PM
 MARCH 23: DRAGONFLYRE MEETING AT GWENDOLYN'S (AKA RHONDALYNN'S)
 AT 7:00 PM
 MARCH 28: CUB SCOTT DEMO CONTACT LD. DEMETRIOS FOR TIME AND
 LOCATION
 APRIL 1: THE MORTIFICATION OF AUNTIE CEITHLENN SEE FLYER FOR INFO
 APRIL 8 & 9: RENNAISSANCE DEMO 12-6 PM TOWNE EAST MALL AT KELLOG
 AND ROCK RD. CONTACT LDY. RAVEN FOR INFO.

M. D. A.

At the last populace meeting, I made a plea, or challenge, depending on how you want to take it. I asked the populace to give me something new to report to my kingdom superior in the arts. I hereby repeat my request in writing.

At this time, I have two interest groups that have survived the winter and are going strong: Costuming, and Drama. There have been other groups that are hibernating or gone. Let's bring back Dance and Bardic Recitation. I know of a couple Laurels with skills who are eager to teach; those people interested in Middle Eastern dance and Leatherwork please call these Laurels! I also know of people who want to learn or teach needlework, and calligraphy and illumination. Let's see what we can do to get these interest groups started.

For those of you with personal projects in mind, let me know what they are as soon as you're done. Now, a personal project should involve more than a new T-tunic or (in the sciences) a knee cap. Do a little research before you make your next whatever. Write it down, in detail, and voila! You have documentation! You could conceivably enter your work in an arts/sciences competition.

Speaking of arts and sciences competitions, now is the time to be thinking of whether you want to do something for the Arts and Sciences Championship. At this time of writing, the date and place are not set, but don't let small details stop you from planning ahead. If this year's championship rules are the same as last year's, or will be similar, look in the March A.S. XXII issue of *The Mews*. Checking those rules out may even help in deciding you on going further or not. Write the Kingdom MoA or MoS for the rules of the competition, if you wish to know more about the competition. The rules may be changing.

Also, for anyone who is interested, I have a copy of the kingdom judging criteria for the arts and sciences. If you want a copy of the criteria for a particular art or science, please let me know. If you want a copy of the whole thing, I'll let you have my copy and you can copy it off yourself. There are quite a few pages.

Let's see more activity in the arts and the sciences in V'tavia!

In service,

Phillipa

Chronicles

Greetings, at the last Dragonflyre meeting we discussed the topics of submissions. If you submit a handwritten article; please print it on notebook paper double spaced. This will help us to type your article correctly and knock out some of the typo's. If you have not recieved a Feb. Dragonflyre and you have a hand delivered subscription-please contact either Gwendolyn (aka. Rhondalynn) or myself. We do not know mundane names and that is how the subscriptions are labled. We greatly appreciate the the populace's support in submitting artwork, articles and such, please keep it coming. Thank you.

In Service,

Ld. Donnechahd MacAoghann

Andre' Miguel de la Croix

I was born in Gascony to a French father and a Spanish mother. My father was a mercenary soldier and so he was away from home most of the time. My mother saw that I received a thorough education in all the arts and sciences, through which I progressed well. But on my tenth birthday my mother died of the plague. When my father left once again I left with him. We traveled many place, the upper Mediterranean, North Africa, England, and into northern Europe. By the age of thirteen I was fighting along side my father. My father died soon after my eighteenth birthday. After which I continued to follow the mercenary life, for that was the only trade I knew. I had been in Ansteorra for a time fighting for a noble house that was betrayed and defeated, from which I barely escaped with my life. Needless to say I was no longer welcomed in Ansteorra. I traveled north to a land of endless grass and found a noble knight who despite my former life thought that I could become a worthy member of this barony, the Barony of V'tavia. I have since pledged my allegiance to that knight and have made V'tavia my home. I hope to continue in the service of my knight and through him the King here for as long as my wandering blood will allow.

In the service of the Dream

Andre' Miguel de la Croix



A Rose, by Any Other Name

By Ldy. Marie Chantal

To study period stellar tales it is necessary to go out of period to the foundations of astronomy. From these ancient sources blended with local legends and heroes came the basis of medieval stories. For the tales and beliefs were neither created in a vacuum nor arose independent of each peoples' own past or other cultures. It was, and is, a continuous process.

There are eighty-eight recognized constellations today. Their use today is much the same as our forebearers'. They serve as a fixed background by which to denote the location of other celestial objects and to navigate the oceans and, today, the skies and space. Fifty-five are northern hemisphere patterns.

Most prominent, and usually the first learned, is the asterism the Big Dipper. (An asterism is a small pattern within a larger constellation.) These seven easily visible stars are the prominent components of the constellation Ursa Major, the Big Bear. Historically, these were all that were considered as a distinct group until Thales (640-546 BC) formed the constellation Ursa Minor, the Little Bear. Over one hundred forty stars are currently cataloged as associated with Ursa Major.

The Bear, along with the Pleiades, Orion, and Libra, is one of the earliest known constellations. Indeed, the origins of the Bear and Libra are lost in antiquity. The seven star configuration was universally identified as a bear or chariot.

The Bear is mentioned in the 'Book of Job'. Sophocles and Ovid wrote of it. Homer told of "Arctos sole star that never bathes in th' ocean wave." Aristotle referred to it as a bear. He felt it was correct to do so since the bear was the only animal that would invade and live in the frozen north.

The names we, and the period astronomers, use are Greek, Latin, and Arabic. Many ancient astronomical catalogs and theories survived through their Arabian translations. The rule of the Abbasids, the first organized Arab government started in 749 AD, promoted and encouraged the translation and preservation of these records. In the 2nd century,

Ptolemy, the Greek Alexandrian astronomer and mathematician famous for the geocentric theory, wrote Η Μεγάλη Σύστημα τῆς Αστρονομίας, The Great System of Astronomy. It was comprised of thirteen books. Books seven and eight were a catalog of 1,022 stars. Under the rule of Haroun Alraschid (Aaron the Just) in the 9th century (827 AD) this work was revised and translated into Arabic by Al Thabit ibn Kurrah. This Al Kitab al Mijisti, The Greatest Book, was made into a Latin version in the 12th century by Cremonaeus (Gerard of Cremona). This in turn became the groundwork for the Almagest published in Venice in 1515.

Other translations made their way into the Europe's intellectual community. Syntaxis was unknown until Trapezuntius (a monk-George of Trebizond) translated the Greek text of the Vatican manuscript. Several editions were printed in the 16th century. Individuals familiar with Arabic had a resource in the 13th century Persian Al Kazwini's Description of the Constellations.

These works all represented the names and figures used by the astronomers -the learned. The explanations were based on their culture and mythos or the ancient sources they

translated. But local names and explanations developed parallel with the astronomers'. Each culture incorporated their local heroes and beliefs. The Anglo-Saxon Manual of Astronomy of the 10th century adopted the Greek name Arctos (bear) for this grouping of stars; but, added "which untaught men call Carles-waen."

Ursa Major's identification as a waen or wagon also traces back to the classical world. The Greek astronomer and poet Aratos (270 BC) referred to the constellation as the wain like bear. Homer's Iliad and Odyssey contain references to the constellation as the bear and as a wagon. Through the Middle Ages these two identifications continued in use in the translations and in navigation. From Renaissance Europe examples exist of the continuance of both titles.

In 3rd Lettera the Italian navigator Amerigo Vespucci (1451-1512 AD) wrote of the two bears. Edmund Spenser (1552-1599) in The Fairie Queen tells of using the northern wagoner as a time piece. Chaucer's De Consolatione Philosophiae relates the Greek's bear interpretation. Sir John Davis, a poet and philosopher (1569-1626 AD) during the reign of Queen Elizabeth I, wrote of Charles his Waine; John Taylor, the "King's water poet" of 1630, used Charles his cart. William

Shakespeare's King Lear (1605-1606) refers to the constellation as an evil influence. Edmund states that his "nativity was under Ursa Major, so it follows that I am rough and lecherous." (Act I Scene II).

These writers were all drawing on the rich culture of Europe. England's history had endowed it with the contributions of many peoples. Each added to the mythos of Ursa Major, the Big Bear.

When Britannia became part of the Roman Empire, parts were exposed to the Roman culture and the Romanized version of the Greek myth. The constellations of the Big and Little Bears were seen as Callisto and her son Arctas. They were changed into bears by her rival Juno, the wife of Zeus, King of the Olympian gods. Zeus had been secretly seeing Callisto. Zeus compensated the two by placing them in the sky, a place of honor usually reserved for heroes and gods. Juno (also called Hera), angered by this, arranged for the gods of the four directions to never allow them to rest below the horizon but to roam, without repose, for the remainder of eternity. This was the reason why the two constellations are always in the sky. Just how much was assimilated from the Romans is unclear.

The hero of the Mabinogion, Arthur, has been associated with the Great Bear. The inference has been drawn from the Welsh 'arth' meaning bear and 'uthyr' meaning wonderful or great. It is known that the early English told of King Arthur's home being there. The constellation's circling the north pole has been suggested as the source of the famous Round Table. The Lay of the Last Minstrel identifies the stars as Arthur's Chariot or Arthur's Wain, as do Irish tales. The Irish also called it King David's Chariot, referring to one of the island's early kings.

Continued on page 12.....

Every Day of the Year

April Fool's Day is not, in essence, a medieval holiday, but it holds its roots in antiquity. The custom probably found its home on April 1st when, in 1564, Charles IX of France set New Year's Day at Jan. 1st instead of April 1st. The customs of having a special day for making fools out of other people owed themselves to several celebrations dating from the Roman period.

Fools holidays were among the first non-religious holidays to be celebrated. The Romans held a special part of Hilaria, the festival of the nature goddess, as the first fools holiday. This specific commemoration was held on the vernal equinox; at that time, March 25.

Next in the long line of fools days observances was the medieval Feast of the Ass. This was an integral part of the Twelfth Day custom. One of the customs involved allowing the common people to dress and act out, in a ridiculous way, the occupations of the higher class. Parishioners would replace clergy, servants would parody their masters, and general merriment was had by all.

The custom, widely celebrated in the Society, of having a King of the Feast, began in this period. An object was hidden in one of the dishes prepared for the feast. The lucky finder of the object became the King of the Feast, and everyone was to do his bidding for the remainder of the party.

The use of the exclamation "April Fool!" began immediately after the change of calendar. For those who were a mite sluggish in accepting the new structure, there were cards delivered on that day proclaiming the recipient a fool. Sending people on fool's errands such as the search for a copy of the Autobiography of Eve's Grandmother or a quart of pigeon's milk became popular about this time.

Whatever your own beliefs as to the origin of this holiday, you can be sure that it is an international tradition. Even nature uses the month of April to fool us all.

See you at the next "Annual Washing of the Lions" event. We will be holding it in your backyard.

In Service to V'Tavia

Casimir Coszmoszyck

(APRIL FOOLS!)

Every Days A Holiday By Ruth Hutchison and Ruth Adams
Concise Dictionary of Holidays By Raymond John
Celebrations-Complete Book of American Holidays By Robert J. Myers

GOOD GENTLES, YOU ARE INVITED TO JOIN IN*****

"THE MORTIFICATION OF AUNTIE CEITHLENN"

AT LAKE AFTON: go west out MacArthur to Lake Afton its South-west of Goddard its on the left, there will be signs for those of us who have never been to this site before

THE EVENT WILL START AT 10:00 IN THE MORNING TILL-----

THERE WILL BE A WARLORD AND A MELTING SNOWBALL TOURNEY

CITE FEE IS \$1.50, FEAST FEE IS \$2.50 FOR ADULTS AND \$1.50 FOR CHILDREN THE MAIN DISH BEING BARLEY STEW

THERE WILL ALSO BE A BARDIC CONTEST FOLLING THE FEAST. AS WELL AS A COURT OF MISRULE RUN BY THE BARON AND BARONESS OF MISRULE

SOUNDS LIKE FUN TO ME SEE YOU THERE. FOR MORE INFORMATION CONTACT : Ld. Eion (522-2473-don't call after 3:00 p.m.)or call Ceithlenn at 685-1182.



Good Gent^{les}les,

One day, early last month, several of us were discussing a very talented person and wondering why he hadn't received any awards yet. It seems that we all felt we were all just little nobodies. Who were we to turn in recommendations, besides we did not have any expertise in this particular field. We just knew the person in question has worked hard, and turned out good work, and tried to base his work on research of the period. Surely, we felt, someone would recommend him.

We slowly became aware that no one was going to recommend this person for an award because everyone else believed either some or all of the excuses we had made for ourselves. Our awards system is not perfect, but it is a good one. The Crown can not be everywhere, and depends on the people to spot these outstanding people and see that they are recognized. It also helps eliminate some of the politics that can be a problem in any kind of organization that awards recognition to its members. Everyone has a voice in the SCA. Please use it.

In Service to Vatavia,

Ldy. Brialleen ferch Viking

Art Credits:

Calligraphy by Ldy. Marie Chantal

Cover by Ldy Odinisa

Arton page 9 by Gwendolyn

Art page 14 by Ldy. Marie Chantal

HEY! YA' KNOW WHAT I HEARD?!*****

I heard that a very mad somebody told an equally annoyed someone that nobody likes what he is doing. This was not taken very well by someone and he told everybody to leave him alone. Not wanting to aggravate an already bad situation, everybody promptly decided to have nothing to do with anybody. Anybody would have been, and quite justfully so, very confused and wonder what everyone was talking about. Everybody then, of course just trying to get their facts straight, kept discussing the issue with anybody. Anybody, being still completely baffled, might lose control of himself and set out on a personal quest to set the record straight. Everyone he encountered through out his quest have him a different story about what was really going on. This search for truth continued until someone finally put a stop to it when he overheard what was being said about him at a local meeting. A now calm somebody took a stand beside someone and cleared the air of the whole mess which was caused by a few empty words exchanged and forgotten too long ago to matter now. Right about then, off in a corner somewhere, somebody heard someone ask, "Hey! Ya' know what I heard?!"

From the notes of a quiet observer
Printed with the permission of said person

*****ANNOUNCEMENTS*****

FOR SALE: chainmail shirt and headpiece for a smaller types extremely nice and authentic a worth while showpiece for anyone, \$200 if interested please contact David the Silent or Katherine for more information 522-1658

Wanted: One nose of an Egyptian Sphinx

Chainmail Weaving will now also be taking place at costuming at Zavak and Raven's Clubhouse

Archers- Wards Archery Monday nights- \$4:00 for all evening

Bids for the next Valor need to be submitted to Ly. Ceithlenn in writing by the April populace meeting

Fighter Practice now being held at Pawnee Plaza Mall from 4 to 7 on Sunday. Any problems with the time of Fighter Practice please contact Ly. Raven.

Show off your work! Show off your vast knowledge to interested Wichitans--Demonstrate your incredible talents to people who will hang on your very word-- Gather your artistic works together to show at the Kansas Newman Renaissance Faire. Contact Ly. Raven (262-2974) for more information---

*****ITALIAN BODICE DRESS*****

Hi, it's me, the Lady in the T-tunics, Briallen. I know most of you have never seen me in much else besides T-tunics; but, with Renn. Faire coming up, I want to tell you about a style of garb that works well, is easy to make and is cool to wear. It was the last part that hooked me. Countess Elizabeth had dispaired of ever getting me into anything more stylish than T-tunics when she hit upon the right reason, "It's cooler," she said. My eyes lit up like 100-watt light bulbs and I had to try it.

It's not particularly difficult to make, even for a novice like me. Lady Briome from Forgotten Sea gave an informal class on this; and, I gathered up my paper and pens and gamely tried. This is a style that is very closely fitted to each individual and each pattern is made to your own measurements. You need the help of someone else who can help you measure; and, in my case, can keep her mouth shut about what she measures. It's nice if it's someone else who wants a pattern, then you can fit each other. I found an accomplice and we began.

Once you fit your patterns, you can use it over and over again. You can make this for field dress or as a Court dress depending on the material used. Countess Elizabeth has several versions of this dress made out of a washable fabric; and, Countess Hlywella has a beautiful court dress made out of brocade. I've made two field type dresses, because, yes, it is cooler.

In Service to Vatavia,

Ldy. Briallen ferch Vikings

Just a quick note on an old movie just recently seen on our local theater box. That of Romeo and Juliet by none other than William Shakespeare. This is the version that came out back in the 1960's using the talents of new and young stars of the same age as Shakespeare's young characters. Let me say that this is an excellent version for all of us hopeless romantics and great for ideas on how garb should look. This is not a typical Hollywood pseudo-authentic movie. It is done in the original words of the author and can be very educational for us all. Enjoy.

In Service to Vatavia,

Gwendolyn O'Shaughnessey

cont. from page 6...

When the Arthurian legend became romanticized in the 13th century, one tale evolved about the constellation and Arthur. When he was still a boy, he fell asleep and dreamed that the stars of the dipper came down to him. Each star was the crown of a king. Arthur was told by the greatest of these kings that he would one day join them. Then, they returned to the sky. Upon awakening, Arthur related his dream to Merlin. Merlin told him that the dream was a sign of his birthright. The greatest king was actually Arthur himself.

An older Celtic hero, Finn, was also associated with this stellar pattern. The Kalewala relates how Finn tried to kill a giant bear, Otawa. He could not. Godallfather rescued the bear by lassoing it and drawing it up into the heavens. Finn's three hounds grabbed the bear's tail and were also drawn up to the skies. (These are the three stars of the handle.) Finn tried to jump up after them all and failed. He went to live at the Hill of Heaven from which he still throws torches (auroras) at the bear.

The Christian religion also produced its own identification: The Seven Sleepers of Ephesus or The Seven Champions of Christendom. The Roman Emperor Decius began the first organized, empire-wide persecution of Christians. All citizens of the Empire were required to make a religious sacrifice before official observers who would issue a certificate attesting to that fact. (Some Egyptian certificates dated June and July 250 AD still exist.) Seven young Christians fled the city of Ephesus and hid in a nearby cave to avoid the edict. When they were found they were ordered sealed in the cave. Two centuries later after the general council meeting in Ephesus (431 AD) during the reign of Theodosius, the cave was accidentally discovered. The seven awoke as if there had been only one night pass instead of centuries. They were seen as proof of the resurrection and died saints. The Roman Catholic Church still commemorates this event on June 27th.

The Teutonic nations never referred to the pattern as a bear, but always as a wagon or wain. It was the Danes' Stori Vagn, Great Wagon. To the Swedes and Icelanders it was Karl's Vagn. As to the Goths it was Karl's Wagen (Karl being the god Thor). The Saxon's name for it was Irmine's Wagen. This belief invaded England with these peoples.

This evolved into Charlemagne's Wain. Whether from misunderstanding, literal translation difficulties, errors in translation, creative misspelling, or oft-repeated transcriptions, the star-name Arcturus became associated with Arturus or Arthur. Arcturus is a star in the constellation Boötes. Ursa Major was sometimes referred to as the wain of Arcturus or Boötes. This became in turn the wain of Arthur. When the Arthurian legend migrated to the continent in the 12th century it became incorporated with the folklore of Charlemagne. Arthur's Wain became Charlemagne's, then Charles Wain. The courtiers of England's King Charles I and King Charles II continued to claim this association of their monarches and the stellar pattern.

The Charles Wain identification has been traced by some sources as coming from the Saxon 'ceorl', the medieval

term being 'carle' (modern equivalent, churl). This led to the association of this seven star pattern with a peasant's cart. The tale arose that a peasant met the Savior near Galilee and gave him a ride. The good Samaritan was placed in the heavens as a reward. Another common identification for the stars was the plow which Boötes pushed.

The rich blend of cultures speaks forth in the diversity of stories in just this one European country for just this one constellation. The variety reflects the influences both classical and regional. The evolution of the connections with the Celtic Arthur and other lore demonstrates the influences of each people, their own past, and other cultures. These factors all melded together to form the basis of period stellar tales.

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NOTE: This article is based on twenty years of study. Total information on the sources listed was not available. Not all sources were listed in the bibliography. - Lady Marie Chantal



a snail
enraged



Herald's
Nightmare
part 1