

Dragonflyre
Nov. XXV

Barony of Vativaia
c/o Lynne Batiz
9600 E. 47th. St. s. #3
Derby, KS. 67037

MARY DAY
1033 McCORMICK
WICHITA, KS 67213

91/05

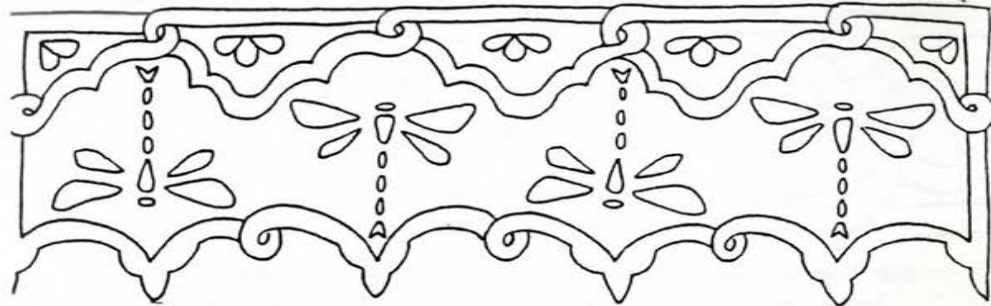


The Dragonflyre is a monthly newsletter for the subscribers within the Barony of Vativaia, and others by subscription for \$11.00 for 1 year. Submissions: Art, articles, poetry, letters etc. are gladly accepted but subject to approval by the local Baronage to curtail any rebuttals or seem in bad taste. Submissions should be on white paper, black ink for art. Letters or articles need not be typed, but it would be greatly appreciated.

Officers List

Baron-Gawayne ap Tristan (Wayne Taylor)	524-0917
Baroness-Brialen ferch Vikingr (Debbie Taylor)	524-0917
Seneschal-Lawrence Tailefer the Leech (Larry Bumgardner)	942-1045
Pursuivant-Annys de Vernum of Kettering (Marie Watson)	755-1917
Treasurer-Lelia ni Lochtna O Cathail (Lana Smith)	838-0037
MOA-Searlath nic Villiam O'Ceallaigh (Devery Corteville)	687-3241
MOS-Thorgrim (Richard Cathey)	888-1299
Knight Marshall-Lady Hrafnhildr o Llandyssol (Lisa Day) Lady Raven	529-2281
Archer Marshall-Lord Steven Egan O'Bannon (Steven Burris)	753-1936
Chronicler-Lady Gwendolynn O'Shaughnessey (Lynne Batiz)	788-4698
Luchistnik-Balroc (Steven Stuhlsatz)	524-4834
Champion-Lady Hrafnhildr o Llandyssol (Lisa Day) Lady Raven	529-2281
Historian-Lord Friar Thomas Bacon (David Moreno)	685-1182
List Mistress-Lady Celthlenn nic Ruidhri (Amy Billington)	685-1182
MOC-Countess Hywela Frech Ferch Wyddel (Lisa Cooper)	685-5152
Bardic Champion-AelJric Fritharicsson (Allen Leddon)	267-5918

Table of Contents:	
From the Baronage	1
From the Caltrap	1
Valor Court Pt. 1	3
Valor Court Pt. 2	4
Heraldic Article (The Dragonfly)	6
The Feudal Oath (Archives)	8
Harvest Festivals	11
The Byzantine Cookbook	16
The Calendar	17
Announcements	18
The Yule Feast	19
Subscription/Census Form	20
Barony of Vatavia Heraldic/ Awards Record	21



From the Baronage

Unto the Populace of Vatavia Come greetings from Gwayne and Brialen,

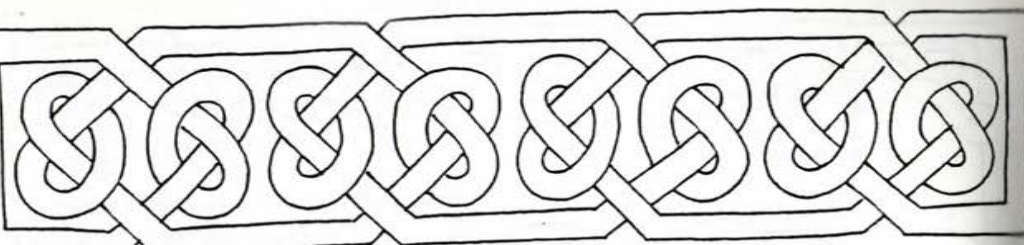
We would like to sponcer an event for the populace of the wonderful Barony and we would like some ideas from all of you. What do you think would be fun, entertaining, and interesting? We can't promise we can do all of them, but we can try. We are looking at the Springtime for this event.

Triatia has issued an ugly challenge (well actually it was the issuer who was ugly, but I digress) and war is on the horizon. Fighters get your armor ready and go to fighter practice. Archers what can we say-carry on. if you know of any non-Vatavians who can be bought er um-or persuded the Baron wants to know. We are all that stands between free men and the coming of a new Dark Age under the cruel yoke of Triatia.

Gwayne and Brialen

From the Caltrap

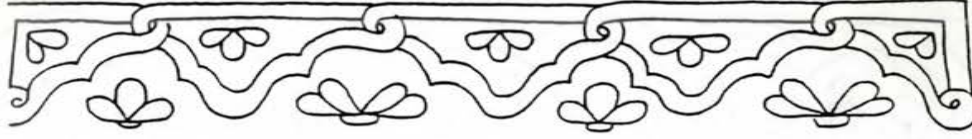
Unto Their Excellencies Baron Gawayne ap Tristram and Baroness Brialen Ulfsdoottr Vikingr, The Lords, Ladies and good Gentles of Vatavia doth Lady Annys de Vernun of Kettering, Caltrap Pursuivant of Vatavia, send Greetings and humbly submits this report of the Heraldic activity of herself and the Caltrap Staff during the month of September, AS XXV.



The Caltrap Staff met the tenth of September to discuss our notes for the preparation of the Valor Court Reports and how several good Gentles preparing device submissions might alter their proposed devices to clear conflicts. We met again the twenty-fourth of September to compare the notes we are preparing to assist Gold Falcon in writing his Letters of Comment on the Laurel level Letters of Intent from other Kingdoms. Both meetings were attended by Ladies Marie Chantal Delaire, Searlaith nic William O'Ceallaigh and Annys de Vernun of Kettering. On the twenty-sixth of September, we held an Heraldic Consultation during which we advised five citizens of Vatavia on their choice of names and six on the design of their devices. Two device designs were given to the Heraldic Artist for development and four were taken for further research for conflict.

The Caltrap Staff will be meeting the fifteenth of October to prepare notes for the Caltrap Letter of Comment on the September Calontir Internal Letter of Intent and to assist Gold Falcon with Ansteorra, the Kingdom of the West and Merides. The next scheduled Caltrap Staff meeting is the twelfth of November and the next Heraldic Consultation is the twenty-eighth of November. Both will be held at the Library at WSL. Your Pursuivant, acting as Clerk of the Precedence, is trying to update the Vatavian Order of Precedence and the Baronial Order of Precedence. Please check these Orders of Precedence that are printed in the back of the 1990 Vatavian Directory and send me (in writing, PLEASE) any additions or corrections you may know about. I especially need to be informed of any victories in competition and/or awards any one has recieved at Kingdom events away from Vatavia.

The name of Maeve de Navarre Kelly and her device :Argent,



two peacocks close statant, addorsed, tails in saltire vert" are on the September 30 Letter of Intent from Calontir to Laurel King of Arms. Our congratulations to Lady Maeve, Your submissions have passed Kingdom!

I remain, in service to Vatavia, Calontir and the Dream,

Annys de Vernun of Kettering

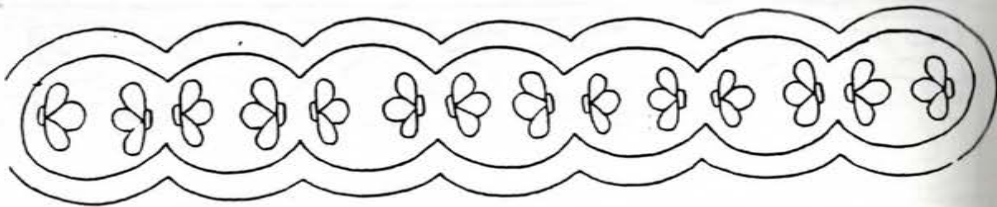
Valor Court Report Part 1

Unto Their Excellencies Baron Gawayne ap Tristam and Baroness Brialen Wlfsdottir Vikingr, The Lords, Ladies and good Gentles of Vatavia doth Lady Annys de Vernun of Kettering, Caltrap Pursuivant of Vatavia, send Greetings and this report of the Opening Court of the Eleventh Journey of Valor.

Valor XI Opening Court

September 1, AS XXV (1990)

The Opening Court of Valor XI was convened Saturday, September 1, by Lord Gawayne ap Tristam, Gold Falcon Herald for Calontir, about fifteen minutes after ten in the morning. From his seat in the Royal Swing in the central plaza of Camp Hiawatha, His Majesty Tomeeki greeted the populace attending Outlands, the Populace of Calontir and the visitors from the Midrealm, Ansteorra, the Kingdom of the East and Korea. His Excellency Baron Sir Tedrick von Wolschatten welcomed all to Vatavia and cautioned all to take proper precautions to prevent health problems in the extreme heat



expected during the Tourney.

Lady Hrafnildr o Llandyssol was summoned and announced the Warlord Tourney to be held that day at about one in the afternoon, with fighter authorizations to precede the Tourney. Lady Searlaith nic William O'Ceallaigh announced the deadline and place for entries in the Arts and Sciences competition. Lord Stephan Egan O'Bannon announced the time and place of the UKAC shoot, the archery competitions for the smalls to be held the following day. He requested that water bearers be available to serve the archers. Baron Sir Tedrick invited all to avail themselves of the offerings of the Blooded Ax Tavern.

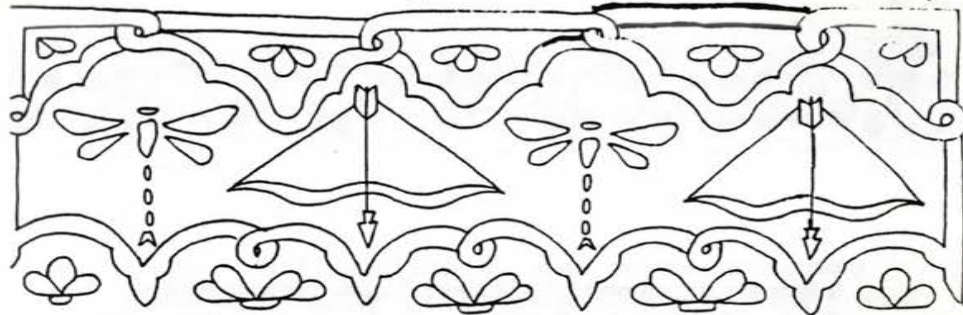
This court was declared closed by Gold Falcon thirty minutes past the hour of ten.

Report prepared by Lady Annys de Vernun of Kettering, Caltrap Pursuivant for Vatavia, assisted by Lady Searlaith nic William O'Ceallaigh, Milady Alanna and Lady Marie Chantal Delaire.

Valor Report 11


Unto Their Excellencies Baron Gawayne ap Tristram and Baroness Brialen Ulfsdottir Vikingr, The Lords, Ladies and good Gentles of Vatavia doth Lady Annys de Vernun of Kettering, Caltrap Pursuivant of Vatavia, send Greetings and this report of the Morning Court of the Eleventh Tourney of Valor.

Valor XI Morning Court



Sunday, September 2, ASXXV (1990)

At the request of the Crown of Calontir, their Excellencies Baron Sir Tedrick von Wolfschatten and Baroness Aideen the Audacious presided over a Court the morning of Sunday, September second, which was opened about thirty minutes after the hour of ten by Lady Annys de Vernun of Kettering, Caltrap Pursuivant for Vatavia. His Excellency warned everyone to drink lots of fluids in order to maintain their health in the extreme heat. Lady Hrafnildr o Llandyssol, Knight's marshall of Vatavia announced the schedule for the Valor Tourney and that citizens of Vatavia who wished to sign a Proclamation of Support for the new Baronage should sign a Proclamation of Support for the New Baronage should see her during the day. Lady Searlaith nic William O'Ceallaigh, Minister of Arts for Vatavia, announced that there were entries in the Arts and Sciences competition which still were to be picked up, that the judging sheets were in the Tavern and that the research papers needed to be returned to her. The UKAC shoot scheduled that afternoon was announced by His Excellency. Her Excellency reminded everyone, especially the archers, to keep themselves protected with sunscreen. Lady Annys de Vernun announced that the Caltrap Staff would have an Heraldic Consultation table in the Tabernacle that afternoon. Lord Tegin E. Talinor announced a meetings of the Cooking Guild to be held that morning following Court. Lord Keven McKee returned the Sword of Valor to their Excellencies. The Baron spoke of the traditions of the Tourney of Valor and urged the fighters who were to compete to uphold those traditions and to fight with honor. Lady Gwendolyn Morna O'Shaughnessy announced the time and place of the Valor Archery Tourney and displayed the Quiver the Champion would hold for the year and the Arrows the Champion would win. The Vatavia Archer Marshall, Lord Stephen Egan



O'Bannon announced the Thrown Missile competition and displayed the Viking Battle Ax which was to be the prize. Lady Marie Chantal Delaire announced the children's activity to be held that afternoon. There being no further business to be brought before that court, it was declared closed by Lady Annys de Vernun at about ten minutes before the eleventh hour.


Report prepared by Lady Annys de Vernun of Kettering, Caltrap Pursuivant for Vtavia, assisted by Lady Searlaith nic Uilliam O'Ceallazigh, Milady Alanna and Lady Marie Chantal Delaire.

.....

Heraldic Article By Aelfric Fritharikksson (reprint from January, XVII A. S. 1983)

A few years ago in south Wichita, a small band of friends met to debate the fate of an organization which some of them had introduced to the area. The city, they were told, would henceforth be known as V'tavia, after the Voltav, a Czechoslovak river of prodigious lineage; being a contradiction of Voltavia, land of the Voltav, the fabulous homeland of Humpk d' Bohun.

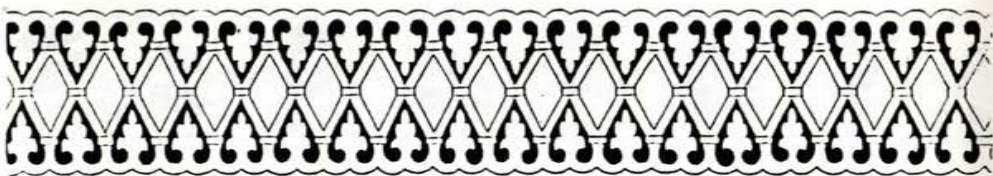
Then began a long discussion of what would serve to represent V'tavia. Of the gentles present: a bearded and stern appearing Humpk d' Bohun, Belpheobe, (mundanely known as Teddy Stranski), a young, beardless Cire Greymoor d' Akrah, the Beauteous Annabelle, (now known as Mammara Leone), and a bemused and uncertain new herald, (who did not know enough not to call himself a herald yet), all put forward suggestions, none of which were accepted for one reason or



another. As the night wore on, ideas became increasingly frivolous, (a garden-slug rampant sticks in my mind), until a dragonfly was suggested, also as a jest. The idea was kept upon; as the conference broke up, the young, (and sometimes foolish), Pursuivant heard the legendary command: "Handle it!"

So, with the collaboration of all those named, I undertook to design the Dragonfly banner. Its blazon when I completed it read: Azure, a Laurel wreath Or, bound in base by ribbon Ermine, two stalks of wheat proper, depending therefrom, within, a dragonfly (DIPAX ELISA) displayed, Or." In my own mind, (and some of the others agree with me), there are a number of symbolic connections in this device. The background is blue, as are the natural realms of the dragonfly: water and air. The wreath is required by the S.C.A. on all devices submitted for landed territories. Gold was chosen as the color of wealth, of hopeful sunsets, of the fields in harvest. The wheat represents the abundance we enjoy in V'tavia. The final symbol, the ermine ribbon, signifies the fur trade on which our city was founded long ago.

The dragonfly was chosen for a number of reasons. It is common along the rivers and waterways of V'tavia; its very nature ties it to the water. It is seldom at rest, always darting hither and thither through the air; uniting in itself the concept of air and water. I feel that the rivers which flow through our fair city contribute more to the character of the city than any other factor, water; where the dragonfly's life begins (as did Wichita's). The restless, never ceasing wind of the plains is also characteristic of V'tavia. It contributes to our health and shapes the economic destiny of our city; this city known as the "Air Capitol" of the world. Air, the natural environment of the dragonfly, is where it captures all its



prey, mates, and often rests floating on a warm wind. In the water, dragonfly nymphs dominate the minute world of water insects, sometimes even catching and devouring minnows twice its own size. In the air, it preys on every insect pest, destroying them by the thousands. The and courage of V'tavia. Yet, its grace and gossamer shimmering beauty presage the glory of V'tavia and her art's.

It was one of the most unpleasant duties of my term as pursuivant to announce, several years ago, that this device, of which we were so pleased and proud, had failed to pass the Laurel King of Arms.

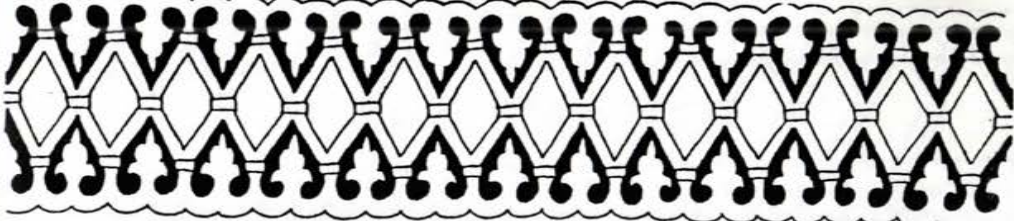
Sar Ann informed me, over the holiday season, that Graithne, the Dragon Herald, contacted Bns. Mammara to tell her that there had been an error. So, it is now my pleasure to inform the populace that the device of V'tavia has passed, and is now legal for use in the Society for Creative Anachronisms, Inc.

Together in the Dream:

Aelfric Fritharíksson

The Feudal Oath By Friar Thomas Bacon

One of the characteristic marks of the feudal age was the use of personal ties to bind society together. Loyalty was directed to a person's immediate lord; the abstract concept of the "state" did not exist. This bond between men was expressed in acts of "homage," and "fealty." It is the nature of these oaths which I will explore in this essay.



The act of homage had its roots in the German tribes that overran the Roman Empire. It was the custom for the men of these tribes to pledge their service and loyalty and to become the "man" of some chief. Therefore, the term "homage" comes from the Latin word for man, "homo." It came into prominence only in the chaotic conditions that followed the fall of Rome. For as early forms of protection broke down, men began looking for other way to protect themselves.

As public order collapsed, the aristocracy of the Roman Empire began hiring soldiers known as "bucellarii" to protect them. These bucellarii, or the taxes being collected, were forced to put themselves under the protection of the magnates. The magnate would protect them at the price of the man's services or his land; usually both. The legal model used for this "exchange of services" was the old Roman client-patron relationship. This action was known as "commendation."

At first, the "contract" of commendation could be broken at any time. Soon after, however, it became life-long, broken only by the death of one of the two parties. By the eighth century, homage was in its final form; complete with the ceremony of joined hands. According to a thirteenth century code, "Establisments de St. Louis," the liturgy for homage was as follows:

"With hands joined (the vassal should) speaks as follows: "Sir I become your man and promise to you fealty for the future as my lord toward all men who may live or die, rendering to you such service as the sief requiures, making to your relief as you are the lord..." The lord should reply to him: "and I receive you and take you as my man, and give you this kiss as a sign of

faith, saving my right and that of others according to the usage of the various districts." (1)

(Note the ceremony ends with the lord and his new vassal exchanging a kiss) Homage was made universal by the Carolingians, who decreed that the lords were to be held responsible for their men, and every man was to have a lord. The king was the ultimate "lord."

At this point, something should be said about liege homage. While the basic concept of homage implied that a man had only one lord, by the ninth century there were already instances of a man having two or more lords. This created the obvious problem of reconciling loyalties to lords in conflict. Liege homage arose to solve this problem. The liege lord had the first call on a man's services before all ordinary lords. This however, did not remove the causes of multiple lords. So, in time, liege homage went the route of simple homage, except in England where the king successfully monopolized liege homage.

Homage, like marriage, was indissoluble. Homage was an act of submission from which there were few escape clauses. Fealty was, on the other hand, less binding. Fealty was an act of allegiance and faithfulness. While fealty almost always followed homage, there could be fealty without homage.

Homage was a thoroughly secular act. In an age where God was the ultimate surety, this unsettling. So around the Carolingian period, the semi-religious act of swearing fealty began. As the younger rite, fealty followed homage in prestige, legality, and execution. While homage was done only once, fealty could, and was, sworn repeatedly.

These were the legal forms by which men tried to bind men to themselves. But personal bonds between men proved inadequate. The rising power of kings slowly subverted the feudal bond and abrogated the use of personal ties. Loyalty switched from being given to a man, to an office (the king), or to an idea (the state). So while the form of the feudal oath lasted long after the end of the Middle Ages, its meaning became vastly altered.

1. John L. LaMonte, THE WORLD OF THE MIDDLE AGES, Appleton-Century-Crofts, Inc. Pg. 216

Bibliography


THE AGE OF FAITH, Will Durant, Simon and Schuster, New York, N.Y., 1950 pg. 563

FEUDAL SOCIETY, Marc Bloch, The University of Chicago Press, Chicago, IL., 1960, Vol 1.

THE WORLD OF THE MIDDLE AGES, John L. LaMonte, Appleton-Century-Crofts, Inc. New York, N. Y., 1949, Pg. 216.

Harvest Festivals By Thomas Bacon (reprinted from November, XVII A.S., 1982)

The American Thanksgiving is one of the most famous of the fall holidays. Started in 1622 by the Pilgrims in the new world, it was not a product of the mind of Governor Bradford, but has its roots dating back to antiquity. This essay will explore those roots.




Harvest festivals are as old as civilization itself, dependent as it was on the annual gathering of the crops. The ancient Greeks had the festival of Thesmophoria, dedicated to the goddess Demeter, and celebrated in November by married women only. The similar Roman feast was Cerealia, dedicated to the goddess Ceres, celebrated on October 4.

The oldest continuing harvest celebration is the Jewish Feast of the Tabernacles. Other names for this feast are: Succoth and Ingathering. Tabernacle and Succoth both derive from words meaning tent or shelter. While originally the harvest feast of the Canaanites, the Hebrews adopted it to their own ends after conquering Canaan. Lasting seven or nine days, activity centers around a specially built hut next to the house; this hut symbolizing the tents they lived while they wandered for forty years.

The English harvest festival is called Harvest Home, and dates back to the Saxons in the ninth century. In Scotland, it is known as the Kern. These festivals began, not with the gathering of the crops, but with the end of the reaping.

In Northumberland, when the last sheaf of grain had been cut and stood on end, the sickle was laid down, and the reapers were now said to have "got the kern." A cry then went up, and an image dressed in a white frock with colored ribbons was raised on a pole. This image ranged from a small doll-like figure, to large rude construct barely capable of being lifted by one man. All gathered around this "kern-baby" or harvest queen, and formed a procession to the barn, where a large feast was served.

In Scotland, the image was called "the maiden," and was

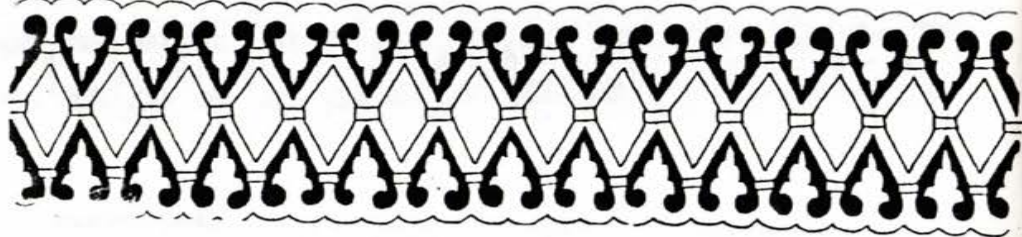


made of the last sheaf in the field. It fell to the youngest girl in the harvest field to cut the maiden, and dress her up. The maiden was preserved above the chimney piece until the next harvest. In northeast Scotland, the maiden was known as the "cljack or cailleach," both meaning old women. At the harvest feast, the cailleach was placed at the head of the table, toasted to, and even danced with.

To the south, in England, the last handful of grain was not cut, but tied up, and called a "mare." The reapers then threw their sickles at it, attempting to cut it down. The first one to succeed would cry out, "I have her!" The rest would reply, "What have you?" "A mare, a mare, a mare." the first would reply to his neighbor's query. "What will you do with her?" the rest would then ask. "We'll send her to John Snooks." would be the final answer. (John Snooks being the possible name of one of the neighboring farmers who had not yet finished his reaping). This is called "Crying the Mare."

The bringing in of the last load to the barn was also a source of much festivity, surviving recently as the Hayride. The wagon, known as a "hock-cart" or "hockey," was often escorted by a pipe and tabor. A poem by Robert Herricks, written around 1840, describes the scene:

"Come forth, my Lord, to see the cart
Drest up with all the country art.
See, here a Mauken, there a sheet,
As spotless pure, as it is sweet.
The Horses, Mares and frisking Fillies,
(Clad all, in Linnen, white as lilies.)
The Harvest Swaines, and Wenches bound
For joy, to see the Hock-cart crown'd.
About the Cart, heare, how the rout



Of Rural Youglings raise the shout;
 Pressing before, some coming after,
 Those with a shout, and these with laughter.
 Some blesse the cart; some kisse the sheaves;
 Some prank them up with Oaken leaves:
 Some crosse the Fill-horse; some with great
 Devotion stroak the Home-borne wheat:
 While other rusticks, lesse attent
 While other rusticks, lesse attent
 To prayers then to merriment,
 Run after with their breechs rent." 1

Among the songs that were sung while bringing in the cart,
 the following has survived:

"Harvest home! Harvest home!
 We've ploughed, we've sowed,
 We've reaped, we've mowed,
 We've brought home every load.
 hip, hip, hip, harvest home!"

In Central Europe, the end of the harvest was celebrated by the farm workers giving a wreath of grain and flowers to the farm owner. The owner, in turn, would host a feast. In Germany, this wreath is known as "Erntekranz." In the Polish version, known as Dozynki, the wreath would hang on the wall until the following harvest. The Bohemian festival, Obzinki, had an added attraction. In some versions, the woman who bound the last sheaf was called the Baba. In other versions, the Baba was a doll made of grain, decorated with flowers and ribbons. The Baba would have the place of honor on the last wagon-load of the harvest. In some cases, towards the end of the feast, the Baba would be splashed with water to insure rainfall for the next crop.



While the primary aspect of Thanksgiving is that of the harvest, a Day of Thanksgiving was often declared for other reasons throughout the year. Two such noted days were for the defeat of the Spanish Armada in 1588, and discovery of the Gunpowder Plot of 1605. These also served as roots of the Pilgrim's Thanksgiving.

1. Robert Herrick, "Hock-Cart, or Harvest Home: To the Right Honourable, Mildmay, Earle of Westmoreland," *THE COMPLETE POETRY OF ROBERT HERRICK*, Ed. J. Max Patrick, 1963, pgs. 140-142.
2. William Walsh, *CURIOSITIES OF POPULAR CUSTOMS*, 1897, PG. 519.

Bibliography

THE COMPLETE POETRY OF ROBERT HERRICK, ed. J. Max Patrick, New York University Press, New York., N.Y., 1963.

CURIOSITIES OF POPULAR CUSTOMS, William Walsh, J.B. Lippincott Co., London. 1897.

IT'S TIME FOR THANKSGIVING, Elizabeth Sechrist, Macrae Smith Co., Philadelphia, Penn. 1957.

THANKSGIVING, Robert Schauffler, Dodd, Mead, and Co., New York, N.Y., 1941.



The Byzantine Cookbook

This second installment of cookery includes the food common to every meal, feast or not. The following recipe is from 15th Century Italy. (Post script: this is the first installment of a series of articles unfortunately I received this before I received the first installment.)

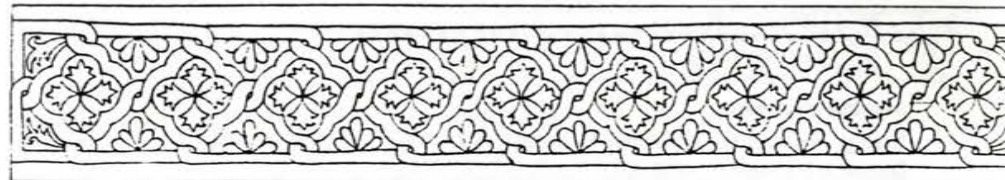
from *De Honesta Voluptate* (1475) by Bartolomeo de Sacchi de Piacenza, called Plantina. Translated by Elizabeth B. Andrews.

Therefore I recommend to anyone who is a baker that he use flour from wheat meal, well ground then passed through a fine sieve to sift it; then put in a bread pan with warm water, to which has been added salt, after the manner of the people of Ferrari in Italy. After adding the right amount of leaven, keep it in a damp place and let it rise. That is the way bread can be made without much difficulty. Let the baker beware not to use more or less leaven than he should; in the former instance the bread will take on a sour taste, and in the latter, it becomes heavy and unhealthful; and is not readily digested. The bread should be baked in an oven, and not on the same day. Bread from fresh flour is most nourishing of all, and should be baked slowly.

My translation:

2 cups whole wheat flour 2 cups unbleached white flour 1 tb salt 1 & 1/2 cups liquid (I used 1 cup beer & 1/2 cup water) 1 pkg dry yeast

Whole wheat and unbleached flour should be similar to flour that has been put through a fine sieve. Most of the bran would be removed by such a process. Beer is used for most of the



liquid since I am trying to get the taste I would expect if I used the yeast from making beer (barm). Since packaged yeast wasn't available, some sort of starter (e.g., sour dough) or yeast from brewing would have been the most likely to be used.

Warm beer to room temperature (drink the part not going into the bread before it gets warm and flat). Proof yeast in warm water plus a bit of the beer. Add remaining ingredients. When dough is slightly sticky, allow to rest for 10 to 15 minutes. Lightly coat with oil, place in a bowl and allow to rise in a warm place (damp supplied by covering dough with a damp towel). When doubled in bulk, punch down and form into approximately fist sized balls. Cover and allow to rise again. Bake at 350 for approximately 30 to 35 minutes.

In service,

Demetrus



Calendar For November

- 3--Crown Tourney--Axed Root
- 4--Archery Kansas Newman
- 7--Officer's Meeting
- 10--Calontir Heraldic Symposium--Forgotten Sea
- 11--Archery Kansas Newman
- 12--Heraldic Staff Meeting
- 15--Dragonflyre deadline
- 17--Arts and Sciences Competition Kansas Newman
- 18--Archery Kansas Newman
- 22--Thanksgiving
- 25--Archery Kansas Newman
- 28--Caltrop Heraldic Consult WSU Library

Announcements

Lady Annys de Vernun needs a new deputy please submit a letter of intent. **ASAP.**

Caligraphy and illumination contact Lady Raven for more information at 529-2281.

Officers Meeting the 7th of November at Baroness Brailens church 7:00pm

Caltrap Staff Meeting: Monday the 12th at 7:00pm
Heraldic Consult: Nov. 28 Wednesday 7:00pm Rm 324 WSU

Dance Practice: Ly. Saerlaith 687-3241

Bardic: Contact Lord Aelfric

Costuming, Needleworkers etc. contact Ly. Saerlaith 687-3241

Archery Practice: Tues. nights 6:30pm till Dark ,Cooley's Statuary and Sunday Morn Kansas Newman 11:00am-2pm

The MOS can be reached at 688-1299, 11020 E. Clark, Wichita KS 67207

The Seneschal can be reached at 524-0917.

the SCA information line can be reached at 522-7575.

Chainmail Guild: Contact Lord Tristin 686-6893

No populace meeting this month because of the holiday

Chronicler: Lady Gwendolynn O'Shaughnessey
Deputy Chronicler: Eleanor ap Rhiweallon
Staff Writers: Zani the Lost
Art Dept: Lady Marie Chantal, Kera de Jorz, Mystera

This is the Dragonflyre, a publication of the Barony of Vavia of the Society for Creative Anachronism, Inc. The Dragonflyre is available from Lynne Batiz at 9600 E. 47th St. S. #3, Derby, KS. 67037. It is not a corporate publication of the Society for Creative Anachronism, Inc. and does not delineate S.C.A. policies.



The Barony of Vavia invites one and all to the annual Yule Feast
December 29th, 1990 XXV
at Minisa Park
704 W. 13th
Wichita, KS

There will be a pot luck dinner. So make your best holiday dish. (Please cordinate this with Lady Gwendolynn so we have ednough to go around.) There will be Bardic tales, Galic music, and much revalry.

For the fighter types we will have a Who's the best fighter in each system.

1. Great Sword
2. Forentine
3. Polearm (any)
4. Bastard Sword
5. Sword/Shield & Weapon/Shield

Each fighter may only win 1 of the initial 5 rounds. The final Round will be single sword Round Robin. The winner to win the title for the best all round Yule Warrior. A prize will be offered.

Arts and Sciences: The theme: Yule Season as seen by your Persona. Let the Arts & Sciences people know what you are doing so we can have Judges please.

If we can obtain permission, an archery shoot & thrown weapon tourney will take place. If not a training session of safety, marshing, basic equipment, and repairing your gear will be conducted by the local Marshalls. (Only if interest is sparked.)

Site opens 10:00 AM
Closes 10:00 PM
Armor inspection 11:00
Tournament to start at 12:00 no exceptions

This site is a dry site.
No smoking in the building.

Feast: 5:00 to 7:00 PM
Court: 7:00 PM

Volunteers for Kitchen crew and cleanup are needed.

Site fee: \$3.00 for Adults, \$1.50 for children under 12.

To preregister or to volunteer please contact your autocrat:
Lady Gwendolynn O'Shaughnessey
9600 E. 47th Street South #3
Derby, Kansas 67037
(316) 788-4698

(make all checks payable to the SCA Barony of Vavia Or they will not be accepted)



Subscription Form

The Dragonflyre: \$11.00 per year
Make check payable to:
SCA, Barony of Vtavia

Mail to Gwendolyn O'Shaughnessey
c/o Lynne W. Batiz
9600 East 47th St South lot #3
Derby, KS 67037

Name:

Address:

Address:

Telephone:

SCA Name:

Household of:

Are you a paid member of the SCA?

Comments or Suggestions:

BARONY OF VATAVIA
Heraldic &/or Awards Record

Date _____

SCA Name _____ Date Registered _____

Name _____

Address _____

City, State _____

Telephone _____

Device: _____ Date Registered _____ Blazon: _____



=====

Award	Date Given	Given for	Given at (Court)
-------	------------	-----------	------------------
