

DRAGONFLYRE

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December AS XXXII

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FROM THE BARONAGE

From Gabriel and Rhianwen, Baron and Baroness of these now frozen lands that burn, Vatavia, comes this winter missive.

Welcome to the winter! The hardest part for us to adjust to is the shortened days, leaving less time to accomplish everything outdoors that we need to. Ah, well. It gives more time to ponder our existence and do even more useful things, like mending armor and tents. Winter is also a good time to learn new arts!

The position for the Minister of Children has been filled! Orabella volunteered to be our new Minister of Children, and we have full confidence that she will greatly enrich our Barony in this capacity.

The December populace meeting will feature a pot luck dinner. Please bring with you something which will feed several, be it bread, desert, vegetable, or whatever your "specialty" is. Once again you're going to be subjected to Gabe's seafood fettuccine, so be prepared!

The Barony now has a site on the World Wide Web. It may be accessed at <http://www.feist.com/~rhianwen/index.html>. We have plans to extend the site; anyone with suggestions or comments should contact Rhianwen.

Please stay warm, safe, and well!

GABRIEL

RHIANWEN



FROM THE ARCHER MARSHAL

In December, I step down as group archer marshal. Several names have already been put forward as my replacement. Others who wish to be considered should submit a letter of intent to me or to the Baronage. *(Editor's note: A copy of the letter of application must be submitted to the Baronage, the Seneschale and the Knights' Marshal.)*

During my two year term as marshal, several goals were achieved, and it is fitting to state them. Vativian archery has come a long way in returning to its former status. Several of us have garnered a fair status among the archers of the kingdom. In December 1995, there were 37 authorized archers, of which I was the only one at the kingdom events as an archer. There are still 20 of this number who attend neither practice or event as an archer. The current number of authorized archers stands at 61 and could easily be 70 or more.

For the record, the number of active archers is due in part to being able to practice outdoors where I practice. My SCA archery interest came as a direct result of RenFaire archery. I am the last such archer.

There was once a phrase known around here concerning "Vativian Archery Practice." Those here now who understand these words should know the meaning. It is quite possible that that meaning could once again come true in the near future.

Michael van Bergen

FROM THE CASTELLAN/DEPUTY KNIGHT'S MARSHAL

Unto the most wondrous populace us Vativia come these greetings from your fervent servant, Takahara Otoshi, Castellan and Deputy Knight Marshal.

Good gentles, the time for goodwill is upon us. I ask now for your forgiveness for the short notice of this request, but I would like to have everyone help donate some non-perishable food items, in another food drive for the Wichita Food Bank. Last year, we gathered a sizeable donation which surely helped out some families less fortunate than ourselves. Since I forgot to make this announcement at the October Populace Meeting, you can bring food to the December Populace Meeting or call me and I will come and pick up your donation for you.

Also, we are still looking for a more permanent indoor fighting site for the winter. I have been asking around and surely someone out there knows somewhere that may be a possibility. As long as good weather prevails, we will continue to hold practice outdoors at Central Riversic Park at 1:00 on Sunday afternoons. As per Sir Donato's letters in recent Mews issues, inspections will be conducted prior to any fighter taking the field. This applies to all fighters, regardless. Thankfully, we haven't had the problems that seem to be in other groups, but consistency and safety must be maintained.

In service to Calontir, the Society, and the Dream,

Takahara Otoshi

FROM THE CHRONICLER

Unto my fellow Vataivians:

Believe me when I say how gratified I am that other members of the populace have started submitting articles. Please keep in mind, however, there are certain guidelines which must be met. If you don't see your work in the Dragonflyre, it's not because the editor is taking it personally--it's due to 1) a lack of sources, which I will discuss with you, 2) I didn't get it in time, or 3) I am saving it for a future issue.

I am still hoping for submissions to revive the regular feature of Who's Who In Vatavia--I haven't given up hope yet!

In service to the Dragonflyre,

OSMORVA the 3um

General Announcements

Armoring is held at His Excellency Gabriel's house. Call Ld. Otoshi at 267-3456 for details

Bardic returns to its regular site, namely Cerridwen Eurgledde ferch Owain's house, and will be held the last Monday in November. Please call Lord Jovan at 682-7346 for more information.

Now that fall is upon us, fighter practice has indoor fighter practices per month are being planned, unless another site for the entire winter is located. Until further notice, regular fighter practice is at Central Riverside Park, Sundays, at 1:00pm.

Calligraphy and Illumination continues at Wheat Shocker Apartments on WSU campus. Class goes from 7:30 to 9:00-ish, the first Thursday of each month. Any questions, please contact Corrigan MacKenzie at 263-1536.

Costuming/Fiber Arts occurs on the third Monday of each month. Call Ly. Aobhainn at 683-7425 if you have questions. Leatherworking will be held concurrent with Fiber Arts in the lower level of the building. Please contact Ruaidridh de Graham for details at 683-7425.

European dance is held each Wednesday night at St. James Episcopal Church. Please call Lady Eliane at 265-2507 for more information.

Middle Eastern drumming class will be held the 1st and 3rd Thursdays of the month, 7:00pm, at His Lordship Tristan's house. Call 265-9825 for details.

Anyone interested in becoming a fighter marshall should contact His Lordship Fergus at 681-0268 or Lord Otoshi at 267-3456.

Anyone wishing to become an archer marshall should contact Lord Michael van Bergen at 265-5804. Applications are being taken for the position of Baronial Archer Marshal.

Anyone interested in being a heraldic deputy should contact Her Excellency Brialen at 524-0917.

PIZZA PARTY!!! FOR ARCHERS AT ARCHERY plus

Raymond the Red would like to invite all Archers and friends to come to a pizza party December 8th. Shoot targets all evening (\$6.00). Join in on the games of skill and PRIZES!!

Bring your favorite Pizza with enough to share. Trade war stories, see how the competition looks for 'Champions'. For more info call Raymond the Red (Rob Hubbard) at (316) 687-6454.



DRAGONFLYRE CREDITS

Her Excellency Rhianwen.....Ink Primate
HL Marie Chantal Delaire.....Officers' Minutes & Heraldic Art
Milady Toda Galindez.....Non-border Art, Courier

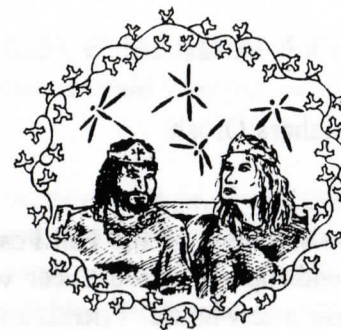
The Barony of Vatavia Invites you to attend Winter Champions

January 10, 1998
Camp Tawakoni

Site opens 10 a.m. and will close at 10:30 p.m.

Site Fee (includes feast) is \$5.00.

Make checks payable to SCA Inc., Barony of Vatavia.



Fighter Championship: Those fighters wishing to enter the list should contact His Lordship Fergus. The style of tournament will be determined by the number of participants. Fighting begins at noon.

Archery Championship: Range opens for practice at 11:00 am. Thrown weapons will be done as part of the competition. Competition begins at noon.

A & S Championship: A&S will be a tri-level competition. Contact Lord Corrigan for details.

Bardic Championship: Bardic is also a tri-level competition. The final part will be done during feast. Contact Lord Jovan for details.

Enter the Baroness' Challenge! This is a competition of any first attempt at an art or science. Requirements for entry are listed in the Dragonflyre. Contact Baroness Rhianwen at (316) 269-3853 for details.

Feast: Feast-O-Crat is Lady Cerriðwyn. Feast will be Welsh, and you may contact her at (316) 524-0478. Soup Kitchen will be open from 11 a.m. to 2 p.m.

Indoor activities are being planned for non-daring souls. Children's activities are being planned by Lady Orabella, and will start about 1 p.m.

For crash space, contact Her Excellency Rhianwen at (316) 269-3853.

Autocrats are the current Champions:

A&S: Ld Corrigan Mackenzie(Chris Moore)	263-1536
Archery: Ld. Ruaidrih de Graham (Allen Graham)	788-8826
Bardic: Ld. Jovan Greyhawk (Henry Jennings)	682-6033
Fighting: His Lordship Fergus mic Rhuadhri Ghlas (Rob McMillen)	681-0268

Directions: From Wichita, go east on Highway 54. Turn north on Tawakoni Road, which will take you directly to the Scout camp. This is the same site as Valor.

The Whale's Road

Takahara Otoshi

The weekend of the Fall Festival in Salina started out with friendship and good cheer with several people meeting at Nasir's new house. Friends arrived from all over the kingdom. Saturday morning brought a few merchants to cater to any moderns who wandered through. Although the Festival itself was sparsely attended, members of the Kingdom made it a worthwhile event. The Warlord Tourney fielded one team of twelve and the other of eleven, with the disadvantaged team emerging victorious. The captain of the winning team was gifted with a noble falchion crafted by Tristram of Golden Sea. Vataivians fighting in the Warlord Tourney were Magnus O'Carr, Finnbharr, Ambrosius, and my own humble self, with several other Vataivians in attendance to offer support.

The two teams were also able to provide halftime entertainment during the Kansas-Wesleyan/Friends University football game. The two teams faced each other once again, followed by a Grand Melee, which occupied the majority of the football field. Of course, Sir Thjodrekkr was the victor of the Melee.

Eleanor ferch Rhiwallon showed up on site late in the afternoon, and since she hadn't been paid, it promptly began to rain. However, the rain stopped and the Torchlight Tourney was conducted. It was a bearpit style single sword tournament and appeared to be well received by the audience. Sala, son of Nasir, fought valiantly as a newly authorized fighter and received a Tristram sword for being the Most

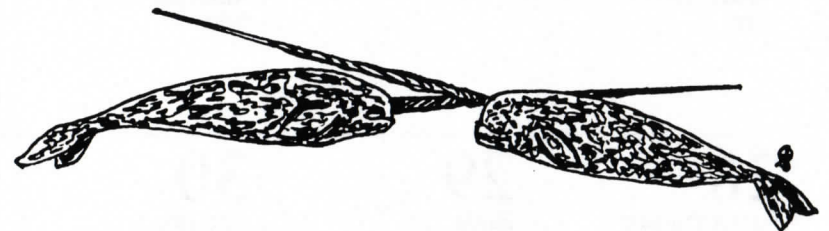
Chivalrous fighter. Victor of the Tourney--and the third sword by Tristram--went to Master Harald Isenross, who had the most victories.

The attempt to conduct the wettest post-revel in Calontir history was a noble attempt indeed, but no one is sure whether or not it was achieved due to everyone having too much fun to keep score. It is quite possible that it was one of the funnest post-revels known to man.

Sunday was cold and windy, but a handful of people braved the foul weather and Golden Sea held a productive fighter practice. Her Excellency Rhianwen was given permission to conduct an impromptu Baronial Court in which several Golden Sea members were given their Green Cords. Also, by Her Excellency's request, Eleanor was dogpiled and spanked by approximately a dozen fighters to help celebrate her birthday.

For those who were unable to attend, you missed a wonderful little event.

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Sun

Mon

Tue

Wed

Thu

FRI

SAT

December 1997



Sun	Mon	Tue	Wed	Thu	FRI	SAT
	1 Officers' Meeting 7:00 Dragonflyre Deadline	2 Armoring 7:00	3 Dance Practice 7:00	4 Calligraphy & Illumination Drumming 7:00	5	6
7 Fighter Practice 1:00	8 Archery Pizza Party Evening-ish	9 Armoring 7:00	10 Dance Practice 7:00	11	12	13
14 Fighter Practice 1:00	15 Costuming/Fiber Arts 7:00 Leatherworking 7:00	16 Armoring 7:00	17 Populace Meeting 7:00	18 Drumming 7:00	19	20
21 Fighter Practice 1:00	22	23 Armoring 7:00	24	25	26	27
28 Fighter Practice 1:00	29 Bardic 7:00	30 Armoring 7:00	31			

The holiday season: from Christmas to epiphany

Friar Thomas Bacon

The following is a brief overview of the more prominent traditions of the Christmas season and their origins. Some have been left out, such as Santa Claus, as they are of more recent vintage. Others were omitted because of the diversity of the topic. These deficiencies notwithstanding, I hope this little discourse enhances your appreciation of this most joyous season.

The Feast of the Christ Mass has its origins in the pagan rituals of the winter solstice. Many of the traditions of Christmas are carryovers from these earlier celebrations, absorbed and adapted by a growing Catholic Church.

The actual date of Christ's birth is lost to obscurity, although scholars believe the year was 4 B.C. St. John Chrysostom wrote in 386 that a survey of churches came up with dates such as March 29, April 20, May 20, and September 29, as well as the traditional December 25 or January 6.

The first celebration of Christmas took place in Rome about 350. As a result, the Roman holiday of Saturnalia set much of the pattern for the festivities. Saturnalia itself is the merger of two earlier holidays: Brumalia and Juvenalia. The festival by common usage lasted seven days, from the 17th to the 24th of December. It was quickly followed by the Calends of January, celebrating the New Year. The season was characterized by processions, singing, giving gifts and general joy and mirth. During this period, social rank was ignored or reversed, the source of the Medieval Feast of Fools and the Lords of Misrule. The next strong influence came from Persia in the religion of Mithraism. Although older than Christianity, it was just beginning to spread through the Roman Empire. Many of its practices were similar to or borrowed by the Christians and, for a while, it was the official religion of Rome. It enters here as its god Mithras, a sun god, was presumed to be born on December 25.

After triumphing over Mithraism and becoming the official religion of the Roman Empire, Christianity began spreading through missionary work in the Germanic lands of the north. And from these lands came several new traditions to the Christmas season. One was the

Yule Log. Originating with the Druids, the Yule Log is probably the most explicit symbol of the basic theme of the season: the victory of light over the encroaching darkness. The brand made from the previous Yule Log, representing the old, dying fire, was used to light the new Yule Log, to represent the coming of light from a renewed fire.

Another Druid tradition that was adapted was the use of mistletoe. A semi-parasitic shrub, usually found on oak trees, it was the sacred plant of the Druids, and their rite of winter solstice centered around it. Kissing under the mistletoe is thought by some to be a remnant of an ancient marriage rite; others connect it to the Scandinavian myth of the death of Balder. It should be noted that the church never sanctioned its use in any religious decoration.

With the Middle Ages came the Nativity scene as it is now known. While there are earlier references, it was first popularized by St. Francis of Assisi in 1223. As related by St. Bonaventure, to inspire the people with religious fervor, St. Francis set up a "Praesepe" in the village of Greccio, near Assisi. Staged with live animals, St. Francis conducted the service, sang the gospel, and gave the sermon. The night was said to be lit as bright as day. Giotto was later to paint the scene.

During the medieval period and lasting until the Industrial Revolution, the holiday season did not end on Christmas Day. Instead, it lasted 12 more days, ending with the Feast of Epiphany. The church used these days to commemorate various saints and martyrs, but the days are really a holdover from the days of Saturnalia.

The first of these days was given to St. Stephen, the first Christian martyr. This is the feast of Stephen that is referred to in the carol of King Wenceslaus. An unusual custom practiced on this day was the hunting of the wren. The wren was considered the king of birds and sacred, and could not be killed except on this day. Later the robin was exchanged for the wren. The second day is for St. John the Apostle, "the disciple whom Jesus loved." The third day is the Feast of Childermas, commemorating the massacre of the Innocents by King Herod. The feast dates back to the fifth century. The fourth day commemorates yet another martyrdom, that of St. Thomas à Becket, killed in 1170 during Christmas. The fourth day was also the traditional day of the Feast of Fools.

The sixth is New Year's Eve, with the seventh being, of course, New Year's Day. The eleventh day, the Eve of Epiphany, is the time of wassailing. Wassailing was originally the drinking of toasts as a sort of offering to the pagan spirits, but later was turned into a sacramental act

of fertilizing and blessing fruit trees, particularly apple trees.

The twelfth day, Epiphany, celebrated the adoration of the Christ Child by the Magi. There are some Eastern churches that celebrate Christmas on this day, a few His baptism. Traditionally, the Magi were three in number with the names of Melchior, Caspar, and Balthazar. Other sources name twelve Magi and others give the names Galgalath, Magalath, and Tharath.

Another tradition of Epiphany comes by way of Mithraism. At the feast of Mithras, the king was to come down off his throne and be among the people. To rule in his stead, a king was chosen by bean ballot, or lot. Later this was changed, and a bean and a pea were baked in a cake. Whoever got the piece of cake that contained the pea was the queen.

Bibliography

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The Twelve Days of Christmas, Miles & John Hadfield, Little, Brown, & Co., Boston, 1961.

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TWO CHRISTMASSES OF THE MIDDLE AGES

Toda Galindez

Throughout the Middle Ages, Christmas was celebrated in two very different ways by two different groups within the Christian Church. The clergy--bishops, cathedral canons, nuns, and monks, whether priests or not--all celebrated the Feast of the Nativity according to a liturgy developed since the third century C.E. and little changed from the ninth century to the nineteenth. This liturgy, consisting of the Eucharist and the prayers called the Canonical Hours or Divine Office, were all sung or read in Latin and were intended only for the participation of the clergy.

The larger churches were designed to isolate the clergy from the laity, a practice derived from the time when the not-yet-baptized converts were separated from the baptized and sent out of the church before the most sacred and secret part of the Mass began. In most large churches an architectural wall of wood or stone divided the area in which the Mass and the Office were sung from that in which the lay auditors stood. Such a screen might be pierced with arches and carved traceries, but even so, it restricted what the layman could see. All the liturgy was sung in a variously accented language known to very few laymen (and fewer women), with ritual gestures derived from ancient Hebrew practice, by priests with their backs to the congregations. There was no sermon at Mass or during any part of the Office. So hidden was the rite of the Mass from the laity that after about 1000 C.E., handbells were rung at the most sacred and important part of the Mass to warn the ignorant and distant faithful to kneel.

Although bishops and subordinate priests were exhorted from time to time to instruct the laity in the Christian faith, very few did so. In episcopal cities the cathedrals had schools for training boys intended for the ranks of palace and cathedral secretariats. The very great majority of the laity, however, lived in small villages

whose churches were only occasionally visited by a priest--not to teach, but to baptize children and marry their parents. Many villages had no church, and few had the leisure to walk the miles to a distant one except on the greatest feasts. While future priests were instructed in Latin, liturgy, theology, and Christian philosophy, the laity were instructed almost exclusively in Christian sexual morality and in the duty they owed to the overlord, be he baron or bishop or Christ in His Church.

Monastic communities (other than the thirteenth century mendicant preachers) had little contact with the lay world. Most manual work on monastery lands was done by free and servile peasants, by abbey servants, and, for some time, by abbey slaves. The principal labor of monks and nuns was the singing of the Divine Office, a selection of excerpts from biblical prophets and the psalms. These changed for the eight periods when they were sung, and with the changes in the liturgical year. They were always sung by the entire community together in that part of the church called the choir; this, in most abbey churches, was masked from the largest part of the church by a screen. This holy labor took up about eight hours of the twenty-four-hour day, in addition to the sung Mass. With the exception of processions, which increased in number during the Middle Ages, of which they might be spectators or fall into the line at the tail of the chain of clergymen, the laity did not participate in the liturgy of the church. In any event, most processions occurred within the church itself where only those relatively few who stood in the vast, dark nave might see it pass.

Much has been written of the medieval cathedral as a "sermon in stone" or a textbook of religion in carving, painting, and colored windows. Besides ignoring the majority of medieval churches, which were not cathedrals, this is precious nonsense. The most magnificent of those paintings which have survived are on wooden ceilings eighty feet above the floor, and often in the dark. The sculptures and windows showed scenes and figures few laymen could recognize beyond Christ in the arms of His Mother, Christ Crucified, Christ Risen. Knowledge of all the rest depended on instruction that the laity did not receive. The medieval layman, even

if he saw a great adorned cathedral, could no more unravel in his understanding all those images and symbols than we ourselves in the twentieth century can unravel the pictographs of Sweden or Australia. The cathedrals, unlike the village churches in some cases, were intended not to instruct and edify the layman, but to glorify God, the Church, and the local lord.

Excluded in mind and most of the time in body from the celebration of the Christian liturgy, the lay people of the Middle Ages continued to perform a very much older liturgy, common to Europe in most of its elements and calendar. While the Christian year centered on the triumphant and vindication Resurrection of Christ, the most important event in the ancient life of the people was the midwinter feast of the pre-Christian liturgy. This difference permitted pre-Christian rites, celebrations, and practices associated with Jul to persist throughout the Middle Ages. As Christian teaching sporadically increased in scope and intensity, these were given spurious explanations of a more or less Christian character. Long before the break-up of Christendom in the sixteenth century, the origin and rationale of these "traditional Christmas folk customs" were wholly forgotten or confused.

The liturgy of the lay people centered not on the church but on the farm and in the house, where the head of the family was the original priest. Light, blood, and food are the keynotes of all the rituals of Jul. The sun, in the guise of St. Lucy, comes to feed the household, crowned with green leaves and light. The Jul tree is signed with cross or hammer, cut with reverent and fearful ceremony, escorted home with singing and honor, and fed and blessed with precious stored grain before being set to burn throughout the days and nights of Jul. On the Celtic edge, on St. Stephen's day, the holy wren was hunted and killed to make a boisterous game for boys who knew no more than did their great-grandfathers of its old sacrifice among the immemorial oaks. Father north on the day before Christmas, the ancient sonargoltr--the boar of offering, once sacred to Freyr--was ritually killed in the way it had always been done. On Christmas Day, the household shared its boiled or roasted meat. This was their Eucharist, their communion

with the ancient power who gave or withheld fertility of fjord and forest, field and family. The Christian Eucharist, eaten by the priests, was a holy and secret thing--said the bishop--which sinful uninitiated men and women ought very seldom to receive. Instead, they might taste the leftovers of bread that had been offered at Mass but not consecrated. This was sprinkled with blessed water and given out in broken morsels to those still in the church at the end of the Mass. Few laymen would perceive much difference between this and the bread eaten on feast days at home blessed by the housewife's hand.

Jul was a time when spirits made themselves known: ancestors, guardians of the field and house and barn, wood and water, or homely gods of elder days dwindled to nixies or degraded to demons, all clinging yet to their old homes as their former folk yet clung to them; they haunted each other. The clergy condemned them as evil spirits, which some had always been, or treated them as petty goblins already conquered by the Cross. But during this most sacred season, the lay people put food out for them--bowls of buttered porridge, cheese, little cakes made in the shapes of the men and animals of unremembered sacrifice. They did not feed the Julriders, or Wild Hunt, for these were violent wraiths who bore no good will to any, and who the priests said were the souls of the damned.

The popular celebration of Yule from December 13 to February 2 was both a pleading imitation and a celebration of the gift of fertility on which all know that life depended, and which the returning sun brought back. Those who scoff at the notion that popular Christmas practices of the Middle Ages could survive from the Age of Bronze, might, as they admire the evergreen in the living room twinkling with light, with horses and angels cookies like reindeer and tiny, shining figures of people, remember Odin's holy tree at the great temple of Uppsala, hung with sacrificed stallions and men.

A Partial Bibliography

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OFFICERS' MEETING

November 5, 1997

14 members attended: 14 officers/deputies/champions/interest group advocates

Various upcoming activities and events were covered. Westumbria will be hosting the Southwest quadrant RUSH session January 24th. The Champions' event will be held January 10th at Camp ToWaKoNi. Basic plans and itinerary were presented.

The possibility of holding a cooking symposium here in the Spring has been looked into. The response is encouraging. A bid for this will be written. The Perfectly Period Party was also covered. It will be discussed at this month's populace meeting. There are no demonstration requests currently. However, contact about past annual activities is expected.

The Barony will again hold a food drive for the Wichita Food Bank. Collection will be held at the December Populace Meeting. Lord Otoshi can be contacted to pick up donations from members who will be unable to attend. Those who would like to donate toys for the Toys for Tots event in Wyvern Cliff Nov 22nd and 23rd can contact Lord Otoshi or Lady Eleanor.

Items for two interest groups, Costuming and Calligraphy & Illumination have been purchased. Other groups are encouraged to turn in "wish lists." Relocation of some Baronial property was discussed, which would make frequently used items more accessible.

A suitable time for the RenFaire Steering Committee was arranged. It was recommended that the survey results be available for the RenFaire Autocrat, Tristan, by the end of the month.

Lord Duncan MacCraken's arms were registered by Laurel in October. A request for the materials to make a sixth roll for the Roll of Arms was made. A consultation evening was proposed.

The Dance interest group requested use of the loaner garb while they produce a Forgotten Sea group, which is re-starting Dance for their members. Fighter practice is now being held Sunday at Central Riverside Park, weather permitting. Rental for some indoor fighting practices will be arranged. However, a permanent indoor location is preferable. Archery Practice will commence indoor practice at Archery Plus on South Seneca on Sundays.

There are three Baronial projects currently. The Baroness will be organizing tabard making for the Iren Fyren. The website for Vatavia is being developed. Those interested in helping with new SCA, Inc. information handouts and new member packets should speak to the Baroness.

Applications for MOC, Archer Marshal, Knights' Marshal, and Castellan have been received. Any other applications should get their letters in by this month's populace meeting. Bids for the winter event should be submitted as soon as possible.

The meeting adjourned.

BARON Gabriel ap Morgan ap Hywel David Cooper	Boy Duke
BARONESS Rhianwen ferch Bran ap Gruffydd Joan Steurer	269-3853
SENESCHALE Eleanor ferch Rhiwallon Wendy Donaldson	685-8510
CASTELLAN Takahara Otoshi Tracey Gillaspay	267-3456
ARCHER MARSHALL Michael Van Bergen Michael Hombaker	265-5804
CALTROP Brialen Ulfisdottir Vikings Debbie Taylor	524-0917
CHRONICLER Odindisa the Grim Marguerite Reed	269-1574
KNIGHT MARSHALL Fergus Mic Rhuadhri Ghlas Rob McMillen DEPUTY KNIGHT MARSHALL Takahara Otoshi Tracey Gillaspay	681-0268 267-3456
HISTORIAN Friar Thomas Bacon David Moreno	685-1182
MOA/MOS Aobhainn na Kildare Kim Shephard	683-7425
PROPERTY MISTRESS Christine Joye Stewart Jerri Barr	943-1879
TREASURER Alyoneus du Battenhelm Park McKellop	682-4468