

# THE DANCING MOON

## SEPTEMBER--OCTOBER, 2018

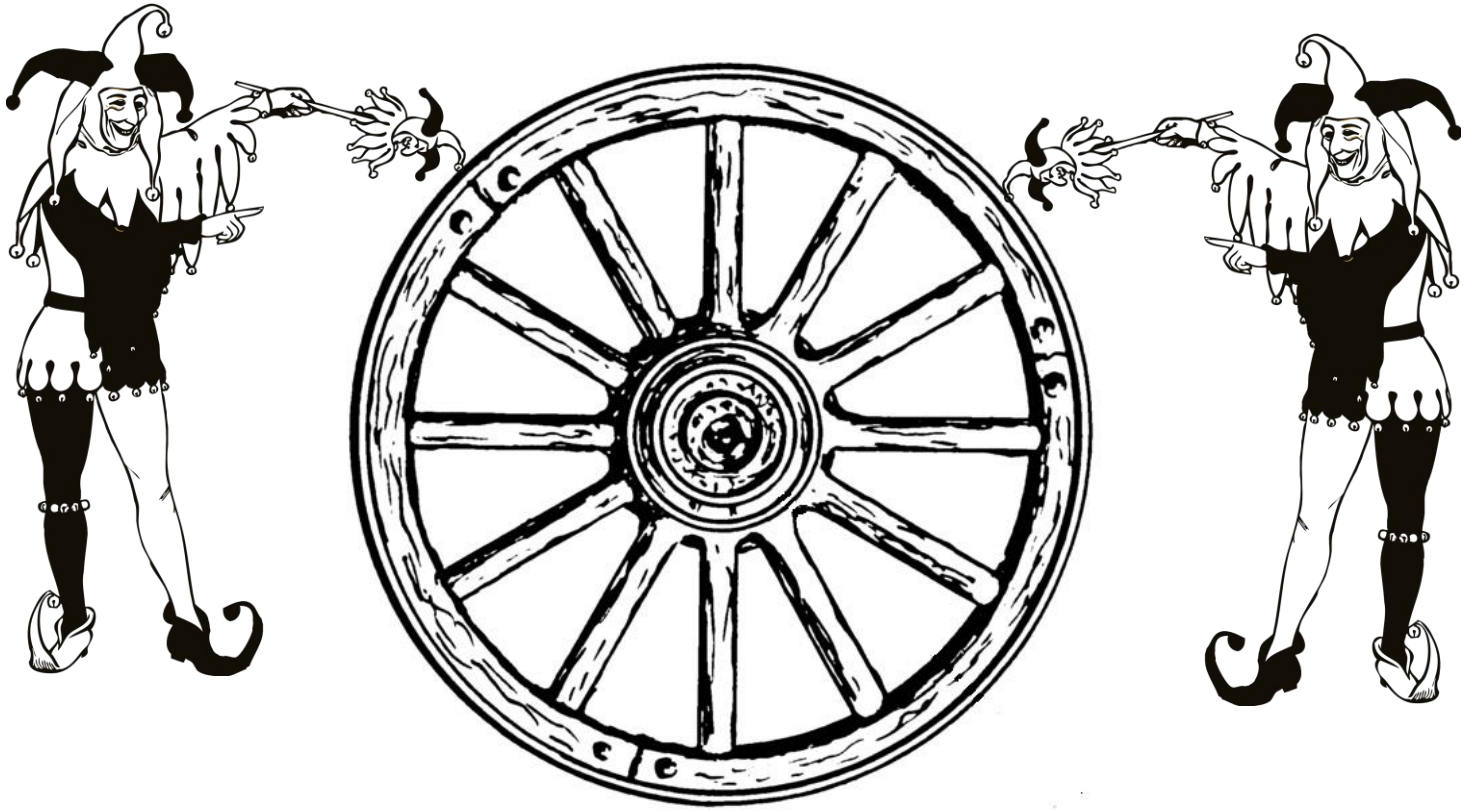


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## WHEELS AND JESTERS

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This is the September-October, 2018, issue of the Dancing Moon, a publication of the Shire of Calanais Nuadh of the Society for Creative Anachronism, Inc. (SCA, Inc.). The Dancing Moon is published bimonthly and is available from Lucy E. Zahnle, 11413 Upton Rd., Plato, MO 65552. It is not a corporate publication of SCA, Inc., and does not delineate SCA, Inc. policies.

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Email: Free to anyone on request from: Lucy E. Zahnle at [lezahnle@gmail.com](mailto:lezahnle@gmail.com) Electronic copies are also available on the Shire website a few days after the email version. Hard copies available upon request.

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## Minutes of the August and September Meetings

August – August 12, 2018.

### **Seneschal:**

Next Business Meeting – Monday, September 10, 2018. No archery practice on August 19<sup>th</sup> because the shire picnic is on the 18<sup>th</sup>. The draft of the financial policy was read and approved.

For the picnic, Thomas and Catin will supply the meat. Picnic starts around 1 PM, Saturday, August 18. People should bring chairs.

### **Arts and Sciences Minister**

Collected information for A & S report and competition at picnic. 30 August is the deadline for judges and entrants for Queen's Prize. Horse and Falcon and Crucible at the Crossroads both have large A & S components. Need an A & S class for August 27. A & S class for September may be target painting for Autumn Arrows.

### **Knights Marshall**

KM asks that Dulcibella brings photo releases for pictures taken at recent fighters' practice. Brandon was authorized at regional fighter practice. The shire has one other new fighter came to the August 4<sup>th</sup> practice. Next practice is still to be determined.

### **Archer Marshall**

Three people attended archery practice on July 29 and August 5. Next practice scheduled for August 26<sup>th</sup>. **Upcoming archery events** include Kings Companie of Archers, Barony of Forgotten Sea, on September 8, 2018 and Crucible at the Crossroads (not Gryphon's Fest), Barony of Three Rivers, on September 21-23, 2018.

### **Exchequer**

Inventory documentation requirements were discussed. Checking account balance is \$3828.39 after \$50 check for insurance certificate required for Autumn Arrows event site. The event budget for Autumn Arrows was proposed and approved - \$1750.00 plus \$50 for insurance.

### **Chronicler**

Not in attendance.

### **Webminster**

Question: Is picnic listed on website. Picnic is listed on calendar (Answered later. Webminister not in attendance.)

### **Old Business:**

Autumn Arrows XXVIII – Will use site tokens Gaston prepared.

### **New Business:**

No new business.

September – September 10, 2018.

### **Seneschal:**

Next Business Meeting – Monday, October 8, 2018. The insurance certificate for Autumn Arrows XXVIII is on the way. The exchequer will supply final copy of financial policy for records.

### **Arts and Sciences Minister**

Arts and Sciences class for September will be target painting for Autumn Arrows. The October class will be :Survey of Extinct Medieval Animals." Lady Margery will teach. HL Paul Adler will teach the November A & S class. Topic is still to be determined.

Crucible at the Crossroads will have a large A & S component.

### **Knights Marshall**

Had fighter practice on September 8, but no one attended. Next fighter practice scheduled for September 15. KM will explore the possibility of holding a fighter practice at Bow and Barrel.

Will have a cut and thrust practice in November. Date to be determined.

### **Archer Marshall**

The next scheduled archery practice on September 30<sup>th</sup> at Beaver Creek Conservation Area. Disa won the Fyrd longbow competition at King's Companie of Archers. **Upcoming archery events:** Crucible at the Crossroads (not Gryphon's Fest), Barony of Three Rivers, on September 21-23, 2018.

## Exchequer

Checking account balance is \$3828.39 after \$50 check for insurance certificate required for Autumn Arrows event site. The event budget for Autumn Arrows was proposed and approved - \$1750.00 plus \$50 for insurance.

## Chronicler

Need newsletter material. The next issue will be out this week.

## Webminster

Arts & Sciences information for Autumn Arrows XXVIII is on Facebook, but there have been some problems loading the info to the shire website.

## Old Business:

Autumn Arrows XXVIII – Leave head table to HL James. Planning feast for 50, but will cook for 60. James needs to contact site folks about insurance certificate and other issues.

## New Business:

Officers' quarterly reports are coming up.

The Meadfest Demo in Oakheart is coming up on Sunday, September 23. They need fighters and artisans.



*Procession with a King.* Harley 4372 f. 79v. British Library. Used with permission under a Public Domain Mark.



# Quiz of Fools

By

Dulcibella de Chateaurien

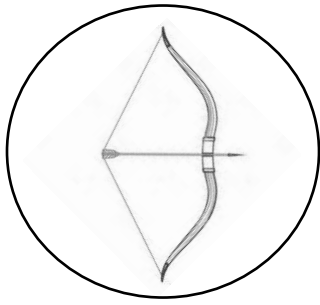
This is a 'just for fun' wordplay quiz. All of the answers include the word 'fool.' Answers are on the last page of the newsletter.

1. This happens when a jester takes wagers on the flight of an unladen swallow.
2. A jester who gives his heart to a shrew when she is obviously only after his money
3. This is what you have when jesters eat, drink, and be merry for at least four courses.
4. Am I singer, a dancer, a clown, an acrobat, a storyteller, or what? I'm so confused!
5. Shiny, foil-wrapped chocolate coins – the largesse of all jesters!
6. When jesters convene to hear cases and pass judgment, this is in session.
7. A jester's hat.
8. An honorable jester who refuses to peek during 'Pin the Tail on the Donkey.'
9. His Most Royal Ma-Jester-y! Lord High Mis-Ruler of all Clowndom!
10. A red-headed jester
11. A very intelligent jester with great worldly knowledge.
12. A jester unemployed.
13. It's amazing how gullible humans really are!



*Jester and Pig*. Sloane 748 f. 82v. British Library. Used with permission under a Public Domain Mark.

Join the Shire of Calanais Nuadh at Autumn Arrows XXVII for



## Autumn Arrows: Harvest Festival

October 5, 6, & 7, 2018

**Pulaski County Ft. Wood Shrine Club**  
**26920 Shrine Road,**  
**Laquey, MO 65534**

Site opens 3 PM Friday and closes 11 AM Sunday

### Event Registration

- Adult Registration - \$15
  - Adult Member Discount Registration - \$10
  - Youth (6-17) - \$5
  - Child (5 and under) - Free
  - Feast - \$10 per seat
- Make checks payable to "SCA, Inc - Shire of Calanais Nuadh"

#### Event Steward

##### **James Inn Danski**

(mka James R. Thorsen)

(573) 528-7585

[jamesinndanski@yahoo.com](mailto:jamesinndanski@yahoo.com)

#### Feast Steward

##### **Thomas Fleischacker**

(mka Thomas Glueck)

(573) 336-5281

[glueckc@yahoo.com](mailto:glueckc@yahoo.com)

#### Merchant Wrangler

##### **Dulcibella de Chateaurien**

(mka Lucy Zahnle)

(417) 967-1034

[lezahnle@gmail.com](mailto:lezahnle@gmail.com)

Merchants are welcome! There is no additional fee, but please bring your own tables and contact the Merchant Wrangler to reserve space. *All the stewards ask - No phone calls after 9 PM please!*

### Food

The Dancing Moon Inn will be open at midday, with payment by donation

A scrumptious feast will be served in the evening. Feasters and non-feasters are invited to attend an entertaining mid-feast auction to benefit the kingdom and the shire. Feast is \$10 per seat, payable at Gate. Please contact the Event Steward or Feast Steward if you have questions or special dietary requests:

### Directions

On I-44 just west of Waynesville, MO, take Exit 153 and turn south onto Hwy 17. Travel south on Hwy 17 for slightly more than one mile and watch for Shrine Club sign and SCA sign indicating a left turn onto Shrine Rd. (aka NN-333). After turning, follow the road as it goes through the parking lot and curves around the main club building, leading to the campground behind it.

Activities will include archery, thrown weapons, an arts and sciences competition (Theme: Period partying in any medium), a poetry and short story competition, a research article competition, a bardic competition, and a live auction during the feast.

Please visit [www.shireofcalanaisnuadh.org](http://www.shireofcalanaisnuadh.org) for more information on the site and planned activities.

Bow and Arrow image by Lady Dulcibella de Chateaurien derived and modified from MS Word free clipart. © 2017. Used with permission.

## ***THE WHEEL***

*by*

**HL Paul Adler**

'...[That man] that creature of the wheel, that lord of the infernal engines: the machines.'

- The Omega Man

About 25 years ago I began researching wheels for a wagon project. Unfortunately this was a few years before the Web became what we know today, and I was surprised by how difficult it was to find accessible information on this ubiquitous invention, with the wheel and axle being one of the six basic machines of Classical mechanics (Really two of them, since the pulley is based on the wheel too). Since this is based on my own learning in the process of projects, it's going to follow my own learning curve from more modern to ancient, rather than an oldest-to-newest track that I normally follow.

It's part of my nature to buy books that relate to my projects rather than borrow them from a library or friend, or take notes for a single use unless they are simply unobtainable otherwise. Call it a sickness if you will, but I'm certainly not the only one of our circle afflicted with it. Accordingly, I have a pretty darn good personal library of Classical/Archaic and Medieval materials on warfare, weapons, armor, jewelry, technology, and pre-Industrial processes. As such, the books listed in my bibliography are all from my personal shelf and if any members are curious about one for their own projects I'm willing to share.

The wheel is lost in the mists of time in some ways. The dates assigned to the earliest transportation wheels go back to about 3200-3500 BC, but except for models made in clay or bone, or pictures carved in stone, not much survives from any earlier time. After all, the earliest pre-Bronze Age metal work handtools known are not much older than that, barely stretching to somewhere on the other side of 3500 BC itself, so there are no telltale metal parts remain from that time to betray the ghost of a wheelset after the wood has fallen away.

As one of the references notes, the last Ice Age didn't abate until about 10,000 years ago, and wheels wouldn't have been too useful for transport in most of the world, and further that without roads or tracks they are much less useful. While that isn't incorrect in itself, the Ice Age never reached the Fertile Crescent and the earliest civilizations we can establish were there, nor are roads that critical as long as the ground is firm and not too overgrown. For untired wooden wheels, it's debatable if hard roads, or especially graveled ones, are actually better for the wheel than firm, open ground.

The use of sledges to move heavy weights, or to get cargo over rough ground, was not eliminated by wheels, after all logging sledges and draft animals remained in use until power machinery displaced them only a hundred years ago even in the USA. There is some reason to believe the first carts and wagons were basically sledges with wheels added, based on some limited representational art that survives.

I specify 'Transportation' wheels because the wheel has many incarnations in human technology besides transport. Just to name a few, there are potters' wheels, water wheels, windmills, flywheels, spinning wheels, ships' capstans, and lathes...even a spinning top or drop spindle are actually applications of the wheel and axle, since both depend on a property unique to the wheel among machines - when moving at high speed, it generates gyroscopic stability which keeps it rotating in the same plane and restoring itself to that plane after disturbance. This property also makes some applications like pottery wheels, flywheels, and lathes self-stabilizing, though before the advent of motorized transport it wasn't relevant in transportation applications.

My interest was transportation, though. In living memory, if barely, spoked wooden wheels have been in daily use in transportation...up until the 1930s they were not uncommon in production automobiles, though the hubs and rims were metal and they moved on ball or roller bearings rather than solid bearing blocks of brass, bronze, or iron (Literally wheels within wheels if you think about it, as were the planetary transmissions they used - and are still used in bicycles).

After some research I soon realized there were some very particular woodworking and selection techniques involved in making the sort of iron-bound wheel you might see continuously in use from Medieval illuminations to a Napoleonic Wars costume piece or a Western horse opera. Turns out different hardwoods are required in the three major components of a spoked wheel.

From Bailey, in the references, which is based on traditional English craft of the wheelwright:

The *felloes* – sectors of the rim, to us – would be made of ash, elm, or beech; hard, resilient woods, hickory would be a reasonable substitution here in North America in my humble opinion. The pieces are not steam bent, just sawn, which places a limit on how large the sectors can be and still keep the rim relatively thin without risking the ends of the sector piece being too far into running across the grain and thus prone to split. Six felloes for twelve spokes (Two spokes to each) were a common configuration, as was 7 felloes to 14 spokes.

The *spokes* – same as we call them now – would be split oak heart, not sawn. Saw cuts were regarded as too likely to provide a starting place to split because they don't fully follow the grain, but had to be split from the stock then planed and shaved to final form, which is why there is a special tool called a spokeshave, still used by fine woodworkers and bowyers to this day. The wood used for the spokes had to be especially strong in compression and resistant to splitting.

The *nave* – the hub, to our modern ears – had to be a wood that was extensively cross-grained and so resistant to splitting around its entire 360 degrees, usually one hub would be formed from a concentric block of elm bole, the very base of the tree and most cross-grained part of a very cross-grained wood. More modern ones have an iron journal or bearing called the 'Box' installed when the wood work is done, older ones have a less-integrated form of iron bearing or partial box, and the use of an iron axle is its counterpart, changing to just greased hardwood as it tracks back in time to ancient forms.

Iron parts of the wheel would be fitted after the wood parts were set up and pressed completely together, upright in the case of the traditional English craft by use of a compression hoop and judicious use of a hammer while mounted on a false axle sticking out from an upright, to allow the wheelwright to turn the wheel while working on it. In general, the smaller the wheel and fewer the felloes, the harder this task became. Bailey describes the crafting of a particular four-spoke/four-felloe type of humble wheelbarrow wheel as the master test of a wheelwright, because of the unique problems of getting the very unusual spoking and axle arrangement to work and mate up properly.

Aside from improvements in materials, this kind of spoked wheel would be used throughout the Medieval and Early Modern periods. There are early examples of Norse burials, and long before that Celtic Bronze Age well-type burials, that contain votive wagons, models of vehicles, or in the latter case even Celtic chariots that have spoked wheels, but the more ancient samples trend to having only four felloes, very wide ones that may be planks with one curved surface on the road side, rather than concentric inner and outer curves. In general the full-sized ones have pretty substantial naves, this not only increases the stability of the wheel on the axle but also provides a much greater bearing surface and so less wear. The spokes in these early types are not necessarily evenly distributed, and the felloes may or may not be uniform. The felloes may instead consist of two larger ones on opposite sides of the nave, with two smaller ones bridging the spread between them.

The chariots of the Egyptians, preserved for instance in King Tutankhamen's tomb (Ca. 1330 BC, or 2000 years or so after the first identifiable transport wheels), feature elegant spoked wheels with fine woodwork that appears to be steam- or heat-bent to save weight, and constructed more through layers of bent wood than the mortise-and-tenon construction used by wheelrights 2,000-plus years later. They were meant to only carry one or two people, generally for war or hunting large desert game, and to move extremely rapidly behind a two-horse pull, which they certainly did. Because of their craftsmanship and expense, and association with war, they were also the prestige ride of their time. The wheels are light and elegant even by modern standards, normally with six spokes and a very long, narrow nave both inboard and outboard, riding on a wood axle.



Largely innocent of metal parts, other than decorative gilding, their tires might be rawhide or just wood. Rawhide has good and bad properties in applications like this, because it can be fitted wet and will then contract as it dries to provide great stability to the final piece. On the downside, it loosens just as easily if it again gets wet, which was not a major issue in Egypt then or now.

Long before spoked wheels were developed, and continuing in parallel use with them over the centuries and millennia afterward, slab wheels were the most ancient form, and continued in the poor man's oxcarts and handcarts until obsoleted by steel wheels and rubber tires.

Some of them resemble a center-boss round shield, in general form, though of course the planks had to be substantially thicker to bear any useful weight. They might have a prominent nave carved out of the wood in the center plank, or in the few survivors a built-up nave.

The examples from before the age of metal tires do not seem to have placed a plank on either side of the nave, with the nave fitted between them. such as my own steel-tired cargo cart does. Instead they were constructed of three planks, a large central one pieced for the axle in its middle, and two smaller crescent-shaped boards on either side to bring it into round. Solid wheels both with and without carved-in naves were made this way. Basing this solely on the idea that the Ancients weren't stupid and normally did things for an actual reason, I'd hazard a guess that this was to prevent a seam in the wood from ever lining up with the weight stress from the load. Where the smaller planks join, the joint would be at an angle to the ground when it came into contact.

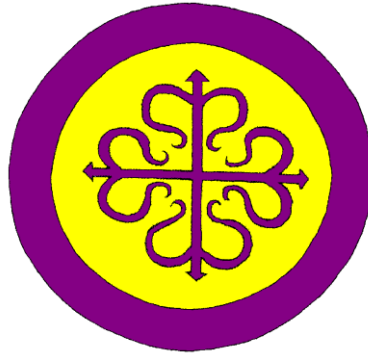
Wheels without carved naves did not necessarily lack naves entirely, but the remains are fragmentary and so difficult to tell if the wheels were stabilized on the axles by a nave that has been removed, was constructed of a more rot-prone wood, or some kind of wear plate might have been used to keep the wheel normal to the axle. A variety of methods.

The three planks might be joined by any number of methods, starting with glues and dowels to hold them in place (Which would not be sturdy enough to be the sole solution). From the limited artifact evidence, some joining methods included rawhide tires to draw them tight, rawhide or rope lashing through paired holes in the same manner as Egyptian marine construction, or a pair of boards on each side running perpendicular to the joints and attached to all three planks by pegs or trenails through the planks and boards. A variation on the stabilizing boards scheme involved carving a somewhat curved dovetail groove all across the wheel surface on each side of the nave, then pulling a dovetail-profiled strip of thin greenwood through the groove, and letting it season in place; the curve in the groove would ensure rigidity in use once the greenwood dried.

Latterly, this kind of wheel might be fitted with iron or bronze fittings to stabilize the planks, and in the final form the addition of metal tires would remove the engineering reason for avoiding a seam in the center of the wheel body. Inelegant as it is, the plank wood wheel never went completely out of use thanks to the fact that it takes much less time and skill to make one than it does to make a spoked wheel. In a desperate situation, even cross-cut sections of tree trunk can, and have, filled this need.

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## Shire Officers

### SENESCHAL

Lady Catin of Edington. *Cathy Glueck;*  
[glueckc@yahoo.com](mailto:glueckc@yahoo.com)

### KNIGHTS MARSHAL

HL James Inn Danski. *James Thorsen;*  
Dixon, MO  
[jamesinn danski@yahoo.com](mailto:jamesinn danski@yahoo.com)

### EXCHEQUER

Baron Jon Tristram. *Jon May*  
[jontristram@yahoo.com](mailto:jontristram@yahoo.com)

### ARCHERY MARSHAL

HL Thomas Fleischacker, Thomas Glueck  
[glueckc@yahoo.com](mailto:glueckc@yahoo.com)

### HERALD

Crespin de Laon. *Christopher Cureton;* PO box 1380;  
Rolla, MO 65401. 573-201-8060.

### MINISTER OF ARTS & SCIENCES

HL Aesa inn Kyrra Tracy Thorsen.  
Dixon, MO  
[tracythorsen@yahoo.com](mailto:tracythorsen@yahoo.com)

### CHRONICLER

Lady Dulcibella de Chateaurien. *Lucy Zahnle;* 11413  
Upton Road; Plato, MO 65552. 417-967-1034  
[lezahnle@gmail.com](mailto:lezahnle@gmail.com) No texts please.

### WEBMINISTER

Lady Dulcibella de Chateaurien. *Lucy Zahnle;* 11413  
Upton Road; Plato, MO 65552. 417-967-1034  
[lezahnle@gmail.com](mailto:lezahnle@gmail.com) No texts please.

### CHATELAINE

Open

## SHIRE ANNOUNCEMENTS

New weekly venue for our shire meetings:  
St Robert Bellarmine Catholic Church:  
367 Old Highway 66, St. Robert, MO, 65584

Please submit next issue's announcements to the Chronicler by October 25, 2018.

Officer contact information can be found on page 10 of this newsletter.

The Dancing Moon is always published bimonthly (every other month) during the third week of each month (or as close to it as possible). Publication will be issued in January, March, May, July, September, and November. If you find an error that needs correcting in the shire newsletter or on the shire website, please inform your web minister or chronicler ASAP. It may make her grumpy, but she needs to know.


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Send requests for membership in the closed shire Facebook Group or the Shire Yahoo List to [lezahnle@gmail.com](mailto:lezahnle@gmail.com)

## Shire Calendar -September, 2018

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1 Tournament of Horse & Falcon Barony of Forgotten Sea Kansas City, MO
2 Archery Practice 4 PM Beaver Creek Conservation Area Rolla, MO.	3 6:45 PM Weekly Meeting Project Night St. Robert Bellarmino Catholic Church, St. Robert, MO	4	5	6	7	8 King's Companie of Archers Kingdom of Calontir, Smithville, MO
9 Archery Practice 4 PM Beaver Creek Conservation Area Rolla, MO.	10 6:45 PM Weekly Meeting Business meeting St. Robert Bellarmino Catholic Church, St. Robert, MO	11	12	13	14	15 Queen's Prize Shire of Crystal Mines Carthage, MO
16 No Archery Practice	17 6:45 PM Weekly Meeting Project Night St. Robert Bellarmino Catholic Church, St. Robert, MO	18	19	20	21	22 Crucible at the Crossroads Barony of Three Rivers, St. Louis, MO.
23 No Archery Practice	24 6:45 PM Weekly Meeting Class Night Survey of Extinct Medieval Animals St. Robert Bellarmino Catholic Church, St. Robert, MO	25	26	27	28	29
30 Archery Practice 4 PM Beaver Creek Conservation Area Rolla, MO.						

## Shire Calendar - October, 2018

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 6:45 PM Weekly Meeting Project Night St. Robert Bellarmino Catholic Church, St. Robert, MO	2	3	4	5	6 Autumn Arrows XXVIII Shire of Calanais Nuadh, Rolla-St. Robert, MO
7 No Archery Practice	8 6:45 PM Weekly Meeting Business Meeting/Potluck St. Robert Bellarmino Catholic Church, St. Robert, MO	9	10	11	12	13 Fall Crown Tournament, Shire of Flinthyll, St. Paul, IA
14 Archery Practice 4 PM Beaver Creek Conservation Area Rolla, MO. (Tentative)	15 6:45 PM Weekly Meeting Project Night St. Robert Bellarmino Catholic Church, St. Robert, MO	16	17	18	19	20 The Silk Trade Road from Grimfells, Shire of Grimfells, Pineville, AR.
21 Archery Practice 4 PM Beaver Creek Conservation Area Rolla, MO. (Tentative)	22 6:45 PM Weekly Meeting A & S Class - St. Robert Bellarmino Catholic Church, St. Robert, MO	23	24	25	26	27 Harvest Home, Shire of Standing Stones, Columbia, MO.
28 Archery Practice 4 PM Beaver Creek Conservation Area Rolla, MO. (Tentative)	29 6:45 PM Weekly Meeting Project Night- Swap Night, St. Robert Bellarmino Catholic Church, St. Robert, MO	30	31 Happy Halloween! 			

**Driving Directions:**

**Archery Practice - Beaver Creek Conservation Area:** No Crossbows. No Archery in freezing temperatures (32° F). From Rolla, take Highway 63 south. The range gate will be on your left, immediately across the highway from the VFW post. Drive through the gate to the top of the hill, park and take the line! Please check calendar for changes or cancellations.

**Shire Meetings - St Robert Bellarmine Catholic Church:**

367 Old Highway 66,  
St. Robert, MO, 65584

Please check calendar for changes or cancellations.

**Fighter Practice:** Currently Suspended. Usually held in conjunction with archery practice unless otherwise announced via Facebook or shire Yahoo email list.

**Quiz of Fools Answers**

1. A fool and his money are soon parted.
2. A fool in love
3. Feast of Fools
4. What kind of fool am I?
5. Fool's gold
6. Court of Fools
7. Foolscap
8. A Blind fool
9. King of Fools
10. Strawberry fool
11. A wise fool
12. Nobody's fool
13. What fools these mortals be!

