

Mythprint

The Monthly Bulletin of The Mythopoeic Society

Vol. 5

January 1972

No. 1



The Horse and His Boy

The Horse and His Boy by C. S. Lewis is recommended for both branch discussion and individual reading. Fifth to be written in the seven book series, The Chronicles of Narnia, it is third in chronological order (if we do not consider the White Twig controversy).

For several years I considered this book the least successful of the Narnia books, probably because it does not begin with children from our world. But after reading it aloud to a class of school children last year, my opinion and respect for this book has risen considerably. I find reading a book aloud is personally the best

way the work can sink into my memory, and enables me to recall details to a far greater degree.

The characters with which the plot is concerned are two talking Narnian horses, and their two riders who seek to flee the Middle-Eastern like country of Calormen into "Narnia and the North!"

I see in this book a further rounding out of the Narnian Cosmos, begun in Dawn Treader and Silver Chair, leading to the apocalypse and summing up of this full and rich universe in The Last Battle. This rounding out is seen in the detailed lands of Calormen and Archenland.

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Mythprint

is the Monthly Bulletin of
THE
MYTHOPOEIC
SOCIETY

The Society is incorporated as an educational and literary nonprofit organization, devoted to the study, discussion, and enjoyment of myth, fantasy, imaginative literature, and especially the works of J.R.R. Tolkien, C.S. Lewis, and Charles Williams. The Society is based on the idea that these authors provide both an excellent introduction to, and fundamental understanding of this entire genre of literature. The Society engages in activities which seek to engender interest and study by individuals and groups which lead to a greater understanding and integration of all aspects of the human experience, as well as greater individual and Social insights and creativity.

Mythprint is mailed to active and associate members of the Society. Active members are branch members, and have full participational rights. Dues are \$6 for a 12 month period, payable in increments of 50¢ to branch registrars or Society Treasurer. Associate members receive 12 issues of Mythprint for \$2, payable to the Treasurer, Lois Newman, [REDACTED]

Persons may receive two free sample copies of Mythprint. After the two sample copies, the receive must become either an active or associate member to continue receiving Mythprint.

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Deadline for information is the 10th of each month for the following month's issue.

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Eowyn & Dido

by Gracia Fay Ellwood



One of the easiest and most fruitful ways of structuring a branch discussion is the method of comparison and contrast. This might be considered especially by those branches in which many members do not know what to say about a book, and consequently discussions tend to peter out. A comparison can be of two similar works, such as "Leaf by Niggle" and The Great Divorce, or of two parallel elements in a single work such as St. Anne's and Belbury in That Hideous Strength. I would like to suggest a comparison between two characters unhappily in love, Eowyn with Aragorn and Dido with Aeneas in Books I-VI in Virgil's Aeneid.

The story is well known. Dido was originally a princess of Tyre whose husband, Sychaeus, was murdered by her brother the king. She and others who opposed the king put to sea to establish a new city elsewhere, building Carthage in North Africa. Aeneas and his companions, refugees from the sack of Troy, are blown by a storm to her shores and given royal hospitality by the queen.

Venus, Aeneas' mother, conspires with Cupid to breathe on Dido the poisoned breath of love. As Aeneas at Dido's request tells the long story of the destruction of Troy and their seven year's ordeal of wandering since then, Dido becomes more and more enamoured of him. Later forced by a Juno-sent storm to take refuge in a cave, they consummate their love; Dido calls it marriage.

The relationship continues for several months, Aeneas forgetful of his destiny to found Rome; he is forcibly reminded by Jove, who

sends down Mercury. Greatly moved, Aeneas abruptly orders his men to prepare to ship out. In a fury of grief Dido accuses him of using and then discarding her; but Aeneas, although reluctant to go for both their sakes, cannot disobey the call of destiny; he goes. Dido is unable to destroy him as she would wish, but she succeeds in killing herself. As he sails away her funeral pyre lights up the night sky.

Aeneas proceeds to Sicily. It is the first anniversary of his father Anchises' death, and he honors Anchises by holding a series of games. At the end the spirit of Anchises appears and urges Aeneas to take the journey to the underworld; here he will see both the ghosts of the past and the shades of the future. Among the dead he sees Dido. Aeneas attempts a reconciliation with her, but she turns away stonily, back to the grove where her first husband, Sychaeus, waits for her.

The similarity in the general pattern is obvious — the woman who falls in love with the hero, vainly pleads with him not to take the journey his destiny requires, desires death because she is rejected, and finally gives herself to another. But within the pattern are contrasts that go to make a happy ending in one case and not in the other. Aragorn does the right thing by Eowyn — he is already betrothed — but is Aeneas right in rejecting Dido? Did he love her, or is he not mature enough to be capable of love? Is he really "pious" or does he follow his destiny for the sake of glory? Why doesn't he ask her to go with him; why didn't she tell him at once that she wanted to go? Is she still in love with him at the end? In both cases, to what extent are the characters responsible for the outcome and to what extent are they manipulated by outside (or inside) forces?



Letters

Peter A. Thierjung, Chicago, Ill.

I am a member of the Chicago Branch and have become fascinated by the recent article concerning a supposed Eastern conspiracy and the lost book of Narnia, the White Twig. It sounds like a conspiracy attempt at humor but I always deemed the matter of the White Twig as serious. If it is not a joke please inform me immediately. As there was evidence in the article that connected the conspiracy with the midwest, I feel that I am in a position to help in this matter.

I have talked the situation over with other members of the Chicago Branch. We are all deeply interested in finding out about the letter and its implications.

⚡ I appreciate your deep concern in this situation. Evidently you have had knowledge of the lost book longer than I have. I've known of it only for less than two years, after seeing a footnote reference to it in "Variant Theories of Authorship in the Narnian Mythos" found in Lewis Fragments, edited by Walter Hooper. The conspiracy matter somewhat frightens me, since I have little knowledge of it beyond the information published in Mythprint, and the small amount more I am afraid to disclose; rather I will bide the time until more conclusive evidence turns up, and I can turn the matter over to the proper governmental agency for investigation.

In the mean time I am turning your address over to "The Winged Avenger" who is no doubt a fervid mooncalf, but maybe of some help mutually in tracking down the source of this evident conspiracy.

I will ignore the threat in last month's

issue, standing firmly and bravely against such intimidation, for the sake of scholarly integrity and the all consuming pursuit of knowledge in this matter. I appears that certain parties will wish to suppress the White Twig, for their own unknown purposes. They will not succeed!///

Martha Kreig, Ann Arbor, Michigan

Qualities of a good branch report:
Clean typewriter keys, for one! Enough reporting on the discussions of the book so that another branch can use previous reports as resource material.

Recognition that although you are all on a first name basis, we hinterlanders don't have a roster, and it may take several Mythprints before we can sort out who's who. Last names, at least at the first occurrence in a report, would help.

More to come when we get out from under the swamp of end-of-term work.

On a White Twig

My dear Mr. GoodKnight:

I have found among my late aunt's papers some notes she was compiling for a Mythcon II paper 'On the Identity of Susan Pevensie and Luthien Tinuviel'. The finished work was to have been rather extensive, and the material I have located so far is hopelessly incomplete, consisting of a typed summary of her major hypothesis and various notes and marginal cross-references in her own hand. Unfortunately Aunt Agatha had absolutely undecipherable penmanship. I knew her quite well and am still having some difficulty transcribing her scrawls and abbreviations; the notations seem to be everything from references to obscure mythological works to reminders about personal matters: one note seems to read 'contact Twinkle-tooth in London--he knows the W. A. ' I fear I am at a loss to explain.

In any case, the history of The Bleached Branch (or The White Twig) as my aunt interpreted it is essentially in agreement with Mr. Shramko's hypothesis, to wit: Susan slipped into Narnia and stole the Twig from the White Witch, thus effectively reducing her powers to the point where a conquest of Archenland was strategically unwise if not altogether impossible.

Unfortunately, the relevant story in LotR is barely sketched in: the material perhaps more rightly belongs in The Silmarillion. Luthien crept into the dungeons of Thangorodrim in the North and rescued Beron son of Barahir, and together the two of them wrested a Silmaril from the iron crown of

Morgoth. This Silmaril was later given by their granddaughter Elwing to Earendil who used it as a token to gain admittance into the West, whence he recruited the help by which Morgoth was destroyed and Middle-earth released from the Dark Years.

Tolkien's story is obviously a parable of the Narnian tale. Many questions can be raised at this point; some which Agatha has specifically made note of are: Who or what does Beren represent? (a marginal note here reads 'Peter: see ---', an abbreviation I have not deciphered at this time). Why three Silmarilli? Does Morgoth's poisoning of the Two Trees have any bearing on the significance of the White Twig? Is there some connection here with the Tree of silver apples high in the Western Wild? (here there are numerous references to The Golden Bough and a text I have never heard of, Samothracian Mystery Cults and Sacred Rites of Tierra Del Fuego, as well as four words of Arabic of which I have only been able to translate 'kitab', "book"). Finally, does Earendil's use of the Silmaril indicated that the White Twig was used in a similar capacity by Caspian in his eastward journey, and if so, why has any mention of this been expurgated from the texts (or has it? Is it merely in disguise?)

The rest of the manuscript, presumably containing answers to these questions, is still missing (my aunt left me with voluminous notebooks, envelopes, file folders and shoeboxes full of notes and various other papers. I shall be forever getting through them all). I have found an incomplete paragraph in Agatha's hand which reads: "LUTHIEN in 3rd age idiom would read LUSIEN (cite examples, i. e. ISIL--ITHIL, give ref LotR--)(apparently Agatha had not looked up her references and was working from notes or her memory--RW)). Indicates Lucy may have had larger role than heretofore realized; (also check for possible metaphors in the works of Lucien) she may ((here several words are crossed out)) in Narnia. Archaic proto-Eldarin phonology points to an identity of L and S: T. specifically mentions evolution of R from Z (of ARE from AZE), RH fr. SR, LH fr. SL; thus by analogy L from S (cite T. 's use of Sanskrit root SRI here with ex; give ref LotR III---); thus LUTHIEN would be from an original in S, as SUTHIEN, although vowel variations, espec. on latter syl., are likely."

I felt a verbatim quote was necessary on that passage, considering the implications of research along these lines. I believe Agatha was attempting a similar etymology connecting BEREN and PETER.

I am quite confident that the rest of the notes are here somewhere, and will do my utmost to

locate them and communicate my findings on to you. My cousin E. C. Rightor has reported no luck in hunting down Captain Hornblower; perhaps that was a dead end in any case. (Perhaps literally — I hope not.) Until I discover more of this fascinating study, the peace be upon you, and I remain

Yours sincerely,
Rightor Wong

The Court
Archenland
8 December 1971

Mr. GoodKnight:

The Calormen have been acting up and I've been away to the desert to take charge of the defense of the southern border. I just have a moment now to answer Mr. Shramko (strange sort of name) as per his letter in the November '71 Mythprint. (I certainly wish I had time to sail the Eastern Ocean, haven't had the opportunity since last summer when researching my latest book. Time and trouble, you know.)

As I understand the 'dig' in his first paragraph he implies that because he has traveled in Narnia his knowledge is supreme and not to be questioned by those inferior to himself. Well, pardon me for living, Mr. Shramko, but having spent the last quarter of a century as resident historian to various courts I believe I have had ample opportunity for acquisition of knowledge you have never heard of. (I'm presently at the court of Archenland, you can get in touch by con-
((continued on page 14, col. 2))

MINI-REVIEWS

ZELAZNY, ROGER. Jack Of Shadows. N.Y., Walker, 1971.

In a world half light like ours; half dark which is ruled by magic, Jack of Shadows, soulless master thief, lives. He is unjustly punished and the story is concerned with the vendetta he embarks upon seeking revenge and its results. He wanders through strange places, encountering strange beings. He lives in the regions of light for many years and finds the weapons and power he needs to accomplish his purposes. But power brings problems - Jack's soul finds him; Jack destroys the darkside and the evil he has created; and light and darkness are finally evenly distributed in the world.

An unusual and fascinating story with interesting people and places. Zelazny writes well and the mood he creates fits the book perfectly and the story holds the reader's attention. An outstanding book filled with imagination, wonderful

description and glittering prose.

— Lois Newman

The Knight of the Swords, The Queen of the Swords, and The King of the Swords comprise the books of Corum written by Michael Moorcock (Berkeley Medallion Books). This is really one story, an adventure in three volumes. The second and third books recapitulate the plot in their introductions thereby establishing the interdependency.

As a background for the adventure of Prince Corum of the Scarlet Robe, Moorcock has created a consistent setting. He calls it a multiverse rather than a universe for it contains fifteen planes of different dimensions of space and time. In this multiverse the forces of Law and Chaos war with each other, attempting to tip the Cosmic Balance. Moorcock has seen to it that this setting also fits his previous novels of Elric of Melniboné and Dorian Hawkmoon. Dorian is only mentioned in the third book but Elric and Erekoze (The Eternal Champion) actually appear to help Corum in his quest. If that multiverse isn't mythopoeic I don't know what is!

Prince Corum is another example of the hero-in-spite-of-himself. He loses the peaceful life of his people, the ancient Vadhagh race, when the human race, the Mabden, conquer and pillage his land. His family is brutally killed, his castle destroyed and he himself suffers the loss of an eye and a hand from torture by those barbarians. He seeks revenge on their leader, Glandyth-a-Krae, but then finds himself on an even greater mission to overthrow the forces of Chaos that are behind the Mabden and operating on several planes. A sorcerer grafts onto his body the hand of an ancient god and the eye of his brother god. With these powerful magic organs Corum seeks out Lord Arioch of Chaos, the Knight of the Swords, and eventually, the other lords of Chaos. He is joined by his beloved, Rhalina, and Jhary-a-Conel, companion to champions and master of a winged cat. The conclusion is not quite what one would expect.

Here is a list of some of the fantasy books that were published as paperbacks in 1971:

Joy Chant Red Moon and Black Mountain
L. Sprague deCamp The Clocks of Iraz
Michael Moorcock The Knight of Swords
The Queen of Swords
The King of Swords

Fred Saberhagen The Black Mountains

Thomas Burnett Swann The Forest of Forever

Evangeline Walton The Children of Llyr
— Bernie Zuber

Bran**ch**

The Houston Branch

Topic: The Hobbit by J. R. R. Tolkien
Met November 13- reported by Dwight Raulston

The general consensus was that although the Hobbit was indeed a children's book, there is still merit in considering it as a necessary part of Tolkien's panoramic work. At times, the author digresses into a patronizing declamation of the sort which he condemns in his 'Essay on Fairy Stories'. In spite of this the pace is usually swift enough to keep the reader involved, also contributing to whatever success the book enjoys with a more literary audience is Bilbo's attitude toward the entire affair. His initial disbelief and attitude of 'I-don't-belong-here-so-let-me-go-home!' followed by his eventual acceptance of his situation makes it easier for the reader to accept the situation as well.

The significance of the riddling game with Gollum was discussed. Gollum's acquaintance with the game, in spite of the treachery which he displays at the end, points to his hobbit-like ancestry. As Gandalf remarks in the trilogy, the two understood each other (Gollum and Bilbo).

The descriptive passages such as those of the Great Goblin and the Battle of Five Armies tend to be too child-oriented. At times it was felt that Tolkien allowed himself to be carried away by his own descriptions to the point of neglecting the more serious parts of his plot-structure.

Gandalf is still the old-man-father-magician figure, and he lacks entirely the depth that he acquires in the trilogy. With the possible exception of the Elves and Beorn, all the characters suffer from this shallowness. And even they can be shown in much more depth (as in the trilogy).

It being agreed that the Hobbit has merit as background material, particularly into the lives of the hobbits in the Shire, the meeting dissolved into a discussion of business matters of the branch.

The La Mirada-Whittier Branch

Topic: War in Heaven by Charles Williams
Met October 9th--reported by Laura Ruskin

Williams is a bit much to grasp after being out until three or four A. M. to Tasha's hearth-warming, so unsurprisingly, not much new truth was discovered. Recommend discussions of this topic in MP Dec. 1970 (Hollywood-Wilshire),

Discussion

April 1971 (West LA), May '71 (Santa Cruz), June '71 (Santa Rosa), August '71 (Ann Arbor). Besides that, we more or less agreed that Williams likes to have his villains use trickery, persuasion and bribes rather than force. We compared how the heroes gave the Grail their reverence, each seeing in it the heightened reflection of something in himself. The villains, by contrast, used the Grail only as a receptacle of power.

We made a stab at the enigma of Adrian, probably some form of the Magickall Virgin necessary to certain alchemical operations. Persimmons' ointment, meant to suggest the medieval "witch oil," gave strong symptoms of narcosis, or a hallucinogenic "high." Forty years ago or so, the idea that chemicals could bring about a short-cut to the sort of mystical experience thought obtainable only by prolonged fasting, must have seemed strange. We briefly discussed sorts of reality: objective, subjective and corporate. (Examples: fire is an objective reality, existing whether or not we know about it. The pain of a burnt finger is subjective; hypnosis can override it. The Mythopoeic Society is a corporate reality.)

WAR IN HEAVEN, an early work, had an optimistic tone, in which power resided in the good personified by Prester John. Evil had no power, and only destroyed itself by trying to obtain power. This dualism gave place later to the idea of power itself, not necessarily good or evil, but destructive to man because alien to personality. Power became the archetype of the Lion, the Solomon Stone. Perhaps, someone commented, power in its destructive manifestations is the dark side of God.

The San Diego Branch

TOPIC: The Crystal Cave by Mary Stewart
MET: Nov. 13th. Reported by Jeannie Peacock

With the blessing of a clear afternoon (it rained Friday and late Saturday night, but stayed "dry" for our meeting) we gathered in Presidio Park for a picnic, after which we opened our discussion on The Crystal Cave.

The first observation made concerning The Crystal Cave was that it may be more accurately called an historical novel than a fantasy work. But this was contested on several counts, one of them being that when it comes to Merlin and the Arthurian legends, it's anybody's guess whether they are fiction or fact. (Hence the



Reports

word "legend").

Mary Stewart's account of Merlin the Magician is undeniably a unique one. Her treatment of magic and sorcery is from an entirely realistic, non-supernatural approach.

Why was Merlin considered supernatural? From Mary Stewart's point of view, it would seem to be because he was merely a man "ahead of his time" and "aware of scientific and theological advances far beyond the grasp of the people of his time". The majority of "magic acts" performed by Merlin in The Crystal Cave are revealed to involve, in actuality, no magic whatsoever. At this point, an interesting comparison was made to a segment of the television series "Star Trek" entitled "The Paradise Syndrome". Kirk, because he knew to apply artificial respiration to a drowning child, was from that point on revered by the primitive people as a god. Similarly, Merlin was considered a man of magic because he was capable of comprehending many of the highly advanced sciences of the time. There is, of course, a very definite reference to Merlin's "sight" in The Crystal Cave. Mary Stewart does not insist that Merlin be "utterly mortal"; rather that he is "more mortal than men thought he was".

Other points of interest discussed were: Stonehenge, Arthur's return, English prophecies, Robin Hood, Ivanhoe, and a few memorable villains, monsters, and bad guys.

We followed our discussion with a May-pole dance, which we repeated atop the Presidio tower. We then adjourned to Balboa Park to join in the festivities of the Society for Creative Anachronisms.

By the time the games ended it had grown quite dark and cold, and was threatening to rain again, although no one seemed to mind. It was the end of a quite unforgettable day...

The Bowling Green Branch met 11/9/71 The Return of the King, reported by John Leland

The Bowling Green Chapter met at 7:30 p.m. Nov. 9 in the University Lutheran Chapel. In a brief business meeting it was agreed to meet with the Ann Arbor chapter in Ann Arbor at 7:30 p.m. on Dec. 4, provided this provisional suggestion is approved by the Ann Arbor chapter. We are to

meet at [redacted] and go on from there in Gandalf. A letter was also received from Ms. K. Lampit, who wishes to remain an associate member of our group until she has organized a Kalamazoo chapter, and this was enthusiastically accepted. We then heard a record of Joanie Mitchell's song "I think I understand", which she said was composed on first reading LOTR.

In a note to the previous discussion, it was pointed out that the Guide to Middle Earth tentatively describes the Akallabeth as Adunatic. In considering the Return of the King the "poignant sense of loss" was called one of its chief features: loss of Lothlorien and the Elves, the most beautiful part of Middle-earth being lost, an ethereal beauty to be lost. It was felt there was some hope in Frodo's dream-vision which suggested that he would find peace. The general emotional response was mixed, but it was felt that the end appealed heavily to the emotions. Everyone lost, Frodo, Gollum (unconsciously), Galadriel, consciously, having given up (in Lorien) her chance for complete power. Even the Ents are growing treacherous; this may have been their last march. The hobbits are said in the introduction to have faded by these days.

The descriptions of Mount Doom were considered compulsively horrible—the whole of LOTR compels rereading, though. This time through the sense of loss was particularly marked. The words of Gimli and Legolas in Minas Tirith were typical, the deaths of Arwen and Aragorn another example; he chose to die before his old age, she could not understand this—but he could not understand why she could not return to her people. We were not sure why either. Was it her marriage to a mortal only? She is said to have given her place to Frodo—but how did Bilbo and perhaps Sam get in, simply as ringbearers? And Gimli, perhaps, by the favor of Galadriel. Bilbo had suffered from the ring, but Sam seemed largely untouched. Sam was considered an adaptation of the "stage Yankee".

General delight was expressed in the appendixes, and hope that more volumes will come eventually. Someone wondered if Tolkien needed money. It was thought probable he did not.

Some felt "let down" by Aragorn as the king—they preferred him as the mysterious ranger. Others said his metamorphosis was in the fairy-tale happy ending tradition and quite acceptable. His promotion was compared with Gandalf's rise from grey to white. Some were disappointed in this too, though liking his defiance of the Nazgul at the gate of Minas Tirith, and his revival of Theoden. (In regard to a question it was said that the last Nazgul were wiped out in the explosion of Mount Doom, probably more by the end of the ring than the phys-

THIS MONTH ONLY: As 1/1 is a holiday, we are counting 1/8 as First Sat., 1/15 as Second Sat., 1/22 as Third Sat., and 1/29 as Fourth Sat.

Monthly

All meetings start at 8pm if time not given

The San Gabriel Valley Branch

③ Lothlorien
JANUARY 22ND

TOPIC: 'Is the Supernatural Always Evil? Modern Media vs. Charles Williams'.
LOCATION: The home of Loraine Franklin, [REDACTED]

The San Fernando Valley Branch

③ Henneth Annûn
JANUARY 22ND

TOPIC: The Lion, The Witch, and the Wardrobe by C. S. Lewis
LOCATION: The home of Antoinette Harris, [REDACTED]

The Pomona Valley Branch

② The Desolation of Smaug
JANUARY 15TH

TOPIC: Descent Into Hell by Charles Williams
LOCATION: The room of Chrysti Whitaker at Browning Hall, Scripps College, Claremont, Ca.

The West Los Angeles Branch

④ Chapter of the Western Marches
JANUARY 29TH

TOPIC: 'The Structure and Aesthetic of Tolkien's Lord of the Rings' by Randel Helms (Mythcon I Pcd.)
LOCATION: The home of Ian Slater, [REDACTED]

The Orange County Branch

④ Bucklebury
JANUARY 29TH

TOPIC: Till We Have Faces by C. S. Lewis
LOCATION: The home of Anne Osborn, [REDACTED]

The Santa Barbara Branch

② Battle Hill

Officer did not report

The Long Beach Branch

③ The Havens of Long Beach
JANUARY 22ND

TOPIC: Last and First Men by Olaf Stapledon
LOCATION: The home of Craig Vaughan, [REDACTED]

The San Bernardino Branch

③ Lantern Waste
JANUARY 22ND

TOPIC: Island of the Mighty and The Children of Llyr by Evangeline Walton
LOCATION: The home of Barbara Hughes, [REDACTED]

The Hollywood - Wilshire Branch

② Myðgard
JANUARY 15TH

TOPIC: That Hideous Strength by C. S. Lewis
LOCATION: The home of Julia Mendoza, [REDACTED]

Schedule

The La Mirada - Whittier Branch
Archenland

(X)

FRIDAY, JANUARY 14TH

TOPIC: Many Dimensions by Charles Williams
LOCATION: The home of Jon Hodge, [REDACTED]

The San Diego Branch

(2)

Cair Paravel
JANUARY 15TH

TOPIC: Minor Characters in The Lord of the Rings
by J. R. R. Tolkien

LOCATION: The home of Bob Wykowski, [REDACTED]

The Santa Rosa Branch

(3)

The Old Forest
JANUARY 22ND

TOPIC: The Crystal Cave by Mary Stewart

LOCATION: Phone Carol Ulrich at [REDACTED]
[REDACTED] for information.

The Lynden - Bellingham Branch

(X)

Officer did not report

The Santa Cruz Branch

(2)

Khazad-dûm
JANUARY 15TH

TOPIC: The Place of the Lion by Charles Williams

LOCATION: The home of Diane Plummer, [REDACTED]

TIME: 7:30 PM

The Ann Arbor Branch

(X)

MONDAY, JANUARY 17TH

TOPIC: Till We Have Faces by C. S. Lewis

LOCATION: The home of Don & Sylvia Smith,
[REDACTED]

The Bowling Green Branch

(X)

The Midgewater Marshes
TUESDAY, JANUARY 11TH

TOPIC: The Last Unicorn by Peter Beagle

LOCATION: Mosely Hall, [REDACTED], Bowling
Green State University, Bowling Green, Ohio.

The Sacramento Branch

(4)

JANUARY 29th

TOPIC: Perelandra by C. S. Lewis

LOCATION: Call Mary Morman at [REDACTED]
for information. Time: 7:30 PM

The Houston Branch

(2)

Gwynedd
JANUARY 15TH

TOPIC: The Broken Sword by Poul Anderson

LOCATION: Contact F. Tyrone Bailey, [REDACTED]

The Chicago Branch

(2)

Orthanc
JANUARY 15TH

TOPIC: Perelandra by C. S. Lewis

LOCATION: The Library Community Center of
Mundelein College, adjacent to Loyola University.
Phone Richard Schwegel at [REDACTED]

1/72

Special Interest Groups

The Inklings II Writers Workshop

The First Saturday

January 8th, 7pm

The first four short chapters of C.S. Lewis' Experiment in Criticism will be discussed in addition to the usual readings and criticisms.

Glen and Bonnie GoodKnight's, [REDACTED]

The Performing Arts Workshop

The Second Sunday

January 16th, 7pm

PFA will meet to make plans for the "Return of the Dawn Treader" production at Mythcon. The Home of Gracia-Fay and Robert Ellwood, [REDACTED]

Mythopoeic Linguistic Fellowship

The Third Sunday

January 23rd 2pm

The home of Paula Marmor, [REDACTED]

The Company of Logres

The Fourth Sunday

January 30th, 2pm

See below for details of meeting.

The home of Glen and Bonnie GoodKnight, [REDACTED]

The Neo Pre-Raphaelite Guild

The Guild will not meet in January, but will have its next on February 13th (details next month).

All craftsmen and artists are asked to bring a few

samples representative of their work that they would like to sell at the Mythcon/Westercon. There will also be discussed plans for a LOTR art portfolio.



A GROUP EFFORT TO COMPILE A NARNIAN LEXICON

The Company of Logres has decided to place its emphasis in a new direction. It wishes to channel its thrust in two areas: 1) to act as a research group that will provide valuable tools for future Mythopoeic study, and 2) to listen to articles and papers read. These papers would be intended for both Mythcons and issues of Mythlore primarily. Inklings II had the purpose of being a workshop for all kinds of writing, Both fiction and articles; but it has kept exclusively to poetry and fiction, and really does not have the time to devote to articles and papers as well. So there is a real need for this kind of writing to have the same critical advantage as poetry and fiction have in Inklings II.

The January meeting of The Company of Logres will do two main things: 1) read and give critical suggestions on a paper "Mythology and Theology in The Lord of the Rings" by

Sandra Miesel, and 2) make plans for the Company's important undertaking of compiling a NARNIAN LEXICON, which will be a complete listing of all names of persons, places, and things found in the seven chronicles of Narnia by C.S. Lewis. Initially each of the seven books will be assigned to one person to index. But we need more than seven people to work on this important group effort. There will surely need to be double and triple checking, and the integration of the seven indexes into one. A description will follow each entry, plus page references for the entry's each occurrence, plus the page references will actually be for the four different editions of the Chronicles: the English hardbound and paperback, and the American hardbound and paperback.

You are invited and encouraged to take part in this group effort, if you like this kind of research (certainly not everyone's dish of tea) or attend the meetings to read your own article or listen and give critical suggestions.

((continued from page 7))

ical blow-up.) Saruman's end meant clearly that he also had some spiritual part surviving- the wizards are said to be incarnate angels, but he had fallen. It was regretted that three wizards really do not appear: Ra dagast is only mentioned briefly, and two of the five not at all, perhaps they were busy far away, in Rhun or Harad. These lands seem largely under Sauron, but at Dorwinion in Rhun they trade with the elves, and so cannot be completely evil.

Opinion was asked of the parody Dored of the Rings. It was felt that it too much directly contradicted the original, rather than merely distorting and expanding to comical lengths as the best parodies do; also that it went on too long: a few pages would have been enough.

It was agreed that we would do The Lion, the Witch and the Wardrobe in January if opportunity did not arise in December, and follow it (or replace it, if opportunity did arise) with Peter S. Beagle's The Last Unicorn.

The meeting gradually dissolved. Some members inspected the exhibit of fantasy books and fanzines brought by Paul Ritz.

The La Mirada-Whittier Branch: Sat 11/13
To discuss Smith of Wootton Major LAR

We had a very sociable meeting with several guests, nominated officers (or rather checked who did and did not object to serving next year), chatted, got the business out of the way, and in a most leisurely manner began to talk about the story. We talked about Smith's star, which gave him what old Celts called "the Sight." Helped by the Star, Smith could enter Ray, but never quite belonged. He was driven out of one dale by magical elements; fell down astonished before an apparition of warriors. The fairy people and their land had the power of seeming to be other than they were-- Alf, for instance, who put on a guise that shrouded his true majesty, just as did Aragorn. Smith mistook the fairy queen for a maiden. Galadriel at once came to mind; how much older, stronger and deeper was her seeming than that of Smith's elf-queen. The latter to the former might be like the tinsel fairy on the cake to the elf-queen. Smith's star seemed a diminutive of Alf's great star. The Star-image seemed to go along with something above the mediocre or with the preservation of good things and splendors against the attrition of jokes. We discussed who was the cause of Alf's confrontation with Nokes. Did Alf reveal himself out of some mean streak, to get even, or did Nokes invoke him by his very scoffing? ("If you've

got one of your fairy friends hidden in the Kitchen, send him to me and I'll have a look at him.")

Though Smith had to give up the Star (as Taran had to give up Adaon's brooch of Sight), the story ended happily because little Tim got it.

Meeting of Nov. 20
topic: Voyage of the Dawn Treader,
C.S. Lewis
reported by Kris Fawcett

This meeting there were a record five members out of the eleven present who had actually read the topic, so we had an unusually informed and intelligent discussion...well, informed, anyhow... These were the things we brought up and batted around Hal's living room (much to the dismay of his parents):

Someone stated the obvious. "Dawn Treader is an allegory." After the chorus of "Oh, really?" and "So what else is new?" died down we began supporting the point (which really is rather heavy if you think about it long enough): Aslan was an allegory to Christ, of course, and it was pointed out that Lewis goes so far as to have him appear as a lamb near the end of the book. This started us off trying to figure out who the rest of the characters were in keeping with the Biblical metaphor, and we concluded that Lucy, being the one closest to Aslan, could have been Mary Magdalen (a la Superstar). We figured Edmund as Paul because of the parallel in Saul/Paul's conversion and Edmund's transformation to "believer" in The Magician's Nephew.

We also noticed a Biblical resemblance in the fact that the imprisoned knights were freed only by a willing sacrifice--in this case sheep in stead of Aslan--who would vanish happily into the Utter East. And Steve McIntosh pointed out that, after all, Lewis wrote the entire Narnia series as an allegory with the intent of converting children and other readers to Christianity. As did the Bible (and, by the way, Spenser in the Faerie Queens), Lewis used parables and beautiful visions of heaven. There are few passages in the Narnia series more sensuous and rich with imagery than the final scene with its description of the End of the world, the sea of pure-white water lilies and the water that became itself like the light of the magnificent huge

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sun. Getting back to the point, within the context of the book we have Lucy and Edmund being told that the entire purpose of their trips to Narnia was so that they could recognize Aslan when they saw him in their own world--as Christ, of course.

But Lewis also says that Susan, the older Fevensie sister, grew up to decide that Narnia was only a childhood dream, and this is perhaps the saddest of all his themes--that the only thing which makes people grow old is the fact that they forget the wonder and mystery of childhood. Their highest point becomes escape through drink or other intoxication, and they can never see Aslan because they've forgotten he ever existed.

The Bowling Green Branch

The Two Towers by J. R. R. Tolkien

Met in October, reported by John Leland.

In reference to previous discussions it was suggested that The Amazing Vacation was a parody of The Lion, the Witch and the Wardrobe, and that Williams use of Egyptian myth in the Greater Trumps might be related to a passage in Milton's Areopagitica. There was some discussion of the various forms of the Tolkien maps: are some things from the first edition map not on the Ballantine map or does it just seem that way on account of the terrible printing of the latter? Beginning the discussion of the second book of LOTR (variously defined) it was suggested that when Tolkien killed off Gandalf in Moria he meant him to stay dead: reference to the similar death of Holmes in Reichenbach, and also to Tolkien's admission that he did not know who Strider was originally. It was felt that the re-introduction of Gandalf as a mysterious figure was badly handled. There was some question as to how much Gandalf had recovered when he met the Three again. It was also questioned whether Gandalf's later actions were necessary to the success of the quest: it was argued that his resistance to the invasion proved a necessary distraction of the Dark Lord, so that he did not notice the quest. Moving to other characters, someone disliked seeing Bilbo presented as so old: it was pointed out that he was 128 at Rivendell, and had been without the ring for 17 years after having it for 61. There was a question as to whether he would be invigorated by going to the Undying Lands. It was felt it would be, because we know Frodo would be "cured" and the process would be similar. It was asked why Legolas could build his own boat when the rest

even the greatest, relied on the Havens. It was pointed out that Legolas was an Elf prince and ring companion, and also had a special "doom" connected with the sea (Galadriel's prophecy). Others, especially mortals, certainly could not go on their own -- witness Ar-Pharazon. It was pointed out that before the fall of Numenor the Undying Lands were apparently fairly near (with-in sight of) that land, and could be reached by normal means (aside from divine intervention). Later this was not so. There was some discussion of the nature of the half-elven immortality. The reason for Elros' choice were unclear. It was suggested that Elrond might be very slowly declining in vigor since he was active in the early years but stayed at home in the Ring War. Some thought that the Akallabeth sounded like a dwarvish name, but the general reply was that the history of Numenor was probably written in Adunaic (or possibly a high form of Westron) and that certainly the dwarves were too ethnocentric to record the history of another race in their own tongue. At this point the arrival of more people rather interrupted the discussion. Someone asked why we like LOTR. The answers were the complex background, the beautiful story, the fact that it made us feel good, etc.

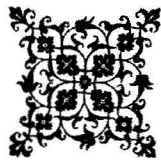


COUNCIL MEETING

The next Council Meeting of the Mythopoeic Society will be held at 2:00 PM at the USC campus, room 201, Student Activities Center, on Sunday, January 9th, 1972.

This is expected to be the most important Council Meeting of the year, with motions up for Bylaws amendments, Board of Directors and Board of Advisors appointments, announcements of branches who have chartered status, announcement for plans of Branch Officer Seminars in February and March, and discussion of branch involvement at Mythcon III.

It is important that every members of the Council, whether voting or non-voting be there if they can, especially the branch officers.



EDITOR'S EXCURSION

by Glen GoodKnight

Well, here is the new format as announced in last month's issue. I trust you consider it an improvement, and I invite the readers to make contributions in the form of letters, mini-reviews, or suggestions on how you think Mythprint may be further improved. If you do wish to send in a letter or mini-review (this applies to branch reports also) you can greatly help by typing it according to our new format requirements, so we will not have to re-type it for inclusion. Columns are 4 inches wide, before they are photographically reduced at the printer's. Make your copy clean, crisp and neat.

TOLKIEN'S 80th BIRTHDAY

January 3rd is (was) J. R. R. Tolkien's 80th birthday. We wish him our very best, and hope he will hear of our greetings. For those of you who don't know, the Professor has been living incognito somewhere in England since the year 1966 or 67, because he was badgered day and night by newsmen and rabid fans. Only his publishers and close personal friends know where he is and they aren't telling. This is to give him the peace and time to continue work on the epic of the First Age of Middle-earth, The Silmarillion. Walter Hooper mentioned that he saw the Professor last spring, lunched with him, and commented how well he looked. We don't wish to disturb the Professor's seclusion, but rather wish him well on the continuing work on The Silmarillion.

The eighth issue of Mythlore is in its final stages of preparation for the printer. It will be out in January. It will be a special issue dedicated to Professor Tolkien on his 80th birthday, with an appreciation in the issue, and a cover by Tim Kirk of Osgiliath in her prime. If you are a reader of Mythprint but not a subscriber to Mythlore, issues are \$1 each, and the new subscription rate is four issues for \$3.50. This issue is very fine, both in the articles, and the variety of art work. Write to Mythlore c/o The Mythopoeic Society, [REDACTED]

Ed Meskys, Thain of the Tolkien Society,

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CUT OFF



ythopoeic



award



Fantasy

Myth

Imagination

FORWARD NOMINATION FORM

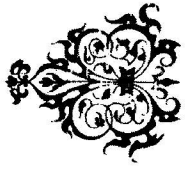
To nominate a work for the 1972 Mythopoeic Fantasy Award, you must be either a current Active or Associate member of The Mythopoeic Society.

To qualify, the work must have been published in America for the first time during the year 1971. (Works published in other countries previously will qualify if they were published in America in 1971.)

Each member may nominate two works. April 15th, 1972 is the deadline for the Society to receive the Nomination Form (or letter to the same purpose). The five works receiving the most nominations will be put on a ballot in the May issue of Mythprint. We will use a point system of giving first choice nominations two points, and second nominations one point. The winner of the Award will be announced at the Banquet at Mythcon III in July.

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MAIL TO:
The Mythopoeic Fantasy Award
c/o The Mythopoeic Society



MEMBER'S NAME

ACTIVE OR ASSOCIATE MEMBER? HOME BRANCH, IF ACTIVE
First Choice Second Choice

NAME OF WORK

NAME OF WORK

AUTHOR

AUTHOR

PUBLISHER

PUBLISHER

DATE OF PUBLICATION

DATE OF PUBLICATION

is preparing a special of Tolkien Journal, which will be out in late March. He invites persons who would like to write letters of appreciation of Professor Tolkien to be printed in this special issue. The deadline is Feb. 1. Ed underwent either a second or third eye operation in December, and at the time of writing this, I do not know the outcome. We feel very concerned and will report what news there is when we get it. His address is [REDACTED]

Next month we will print a progress report on Mythcon III, that will give details on the hotel, rates, activities and scheduling.

We will also print a list of the Branch Officers, if we get all the information in. That should be done by each of the branches' Secretaries.

((continued from page 5, col. 1))

tacting the office of the Exchequer.) If, as is his assertion, his knowledge stems from the tours superintended by the government office then I can almost discount anything he concludes as a result of those tours. Their passport and travel agencies are singularly ineffective and not above a falsehood here and there to enliven the show. (I draw the conclusion that his dealings are through the Official Travel Agency because only Universal Passport holders are free to travel unrestricted and only three of these have been issued in the last century. I have the honor of holding one and of having met the other two holders. Since it is my understanding that Agatha Wong has passed away that leaves only myself and a certain professor..)

I mean not to belittle Mr. Shramko as I am aware of some of the excellent work he has done, yet it seems that he has overreached himself on this occasion. Perhaps if I could be acquainted with a method of contacting him I could find time to send him copies of some of the less valuable manuscripts so he could add to the knowledge of Narnia and not subtract.

Enough! I must away and attend to my duties.
By the Mane of Aslan,

Don Grundy

A LETTER TO HERODOTUS

A newly discovered lost letter to Herodotus from a comrade of his college days;

I perused your recent report on Niatirb with great edification, and do hope you'll publish; it contains remarkable detail. Especially relevant to my

experience is your description of the complex festival of Exmass. Even more perplexing manifestations of it exist here, carried on by the tribes of Nacirema. It is strange that they exist countless leagues from Niatirb, yet share the same rites so closely in intent, and with great elaboration.

For example, the preparatory rite of travail here exceeds seventy days; one can view in the marketplace countless queer orbs of bright hue and strands of a silver substance adorning the stalls alongside the salable icons of an earlier festival. (these icons simulate orange gourds decorated with distorted human features, bizarre ritual robes, tribal masks, and voluminous amounts of sweet condiments.) Citizens are expected to be prompt in their purchasing of these objects, as well as the gifts and hard papers; they are instructed, paradoxically, that such promptness will enable them to avoid the Exmass "rush". Yet that very "rush" is already begun, to all outer appearances!

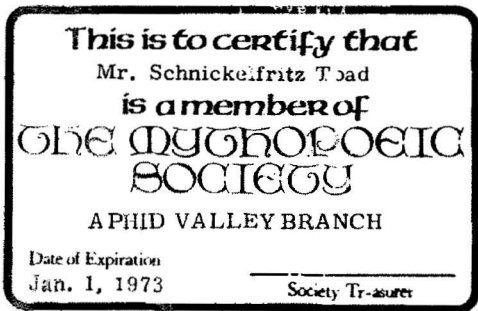
A bright godlike figure here is associated with Exmass; he resembles your Cronos in description but is by no means poor. His robes are of rich carmine velvet abundantly trimmed with the albino fur of some threatened species of animal (of which there are many in Nacirema; they are wasteful with resources). This demigod, or duplicate wraiths of him, can be viewed seated upon a throne in the public market square and shops where he receives the children of the realm for what appears to be spiritual counsel; they exchange hushed words, and the atmosphere is one of awe. This god is associated with the mystical endowment of prodigal amounts of gifts upon these children; they appear in the home itself, on the morn of Exmass. The explanation of this magic is that he enters the home by means other than the door, to avoid (I suppose) spells woven round the home at this time for it's safety (these spells seem to be symbolised by colored flames that adorn the windows and doors). Meanwhile, his eight attendants await his return upon the roof, in addition to a magical guide with a luminous bodily appendage who lights their journey. These nine are clothed in animistic disguise; Much more curious secrecy surrounds their peculiar rituals.

It is chanted in their lore that this god is omniscient and a sternly moral leader selective in those whom he favors with gifts; this does not seem to be borne out by reality, however. Each and every child, regardless of moral failing, is richly endowed beyond his wits.

I have witnessed what seems to be a heedless denudation of forests in the name of Exmass. Trees (usually young tender specimens) are enshrined in the homes of the populace, where they are worshipped and dressed foolishly as gaudy women in the odd orbs and strands sold earlier. Paradoxically, they are

later sacrificed as the scape goat; stripped unceremoniously, and placed on the roads to be collected by great odoriferous carts bearing such other offal of the season as the bones of swine and fowl, and broken wine flasks and icons.

Yet, a remnant of the populace do observe what what you term Crissmass. I attended one of their fetes, unbarred. No secrecy there, or "abaracada-bara" in the Arab colloquial. These folk share not the majorities craving to surround themselves with such inexplicable complex ritual, as if there were something they must thoroughly protect themselves from, . . . perhaps it is their own minds. . . .



MEMBERSHIP CARDS

All Active Members who pay their \$6 yearly dues at one time will receive a membership card, like unto the one above. If you pay the \$6, your name and the name of your home branch will be entered on the card. To join as a voting Affiliate Member of additional branches, you need to pay an additional \$1.50 for each branch you join. Affiliate members will receive cards for each affiliate branch they join.

BE A UNIVERSAL MEMBER

Universal Members have voting rights in all branches of The Mythopoeic Society. Universal Membership is \$25 a year, and the money goes toward the Staff Fund. The Society desperately needs at least part-time paid professional help in keeping up with the on-going crush of work that piles up. Be supportive and become an Universal Member! If you cannot afford to do this, any size contributions towards the Staff Fund are gratefully received. Universal Members cards will be printed in special gold paper.

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MYTHCON III

June 30 - July 4 1972

Writing a Paper

Gracia Fay Ellwood is the papers coordinator for Mythcon. Her job will be to attempt to get your paper read in absentia, to ask others to have questions prepared in advance to be asked during the discussion period that will follow each paper.

You are invited to write a paper for this year's convention. It may be on the three authors, other fantasy authors, or far ranging topics that are generally related to fantasy, myth, and the imagination. Since we are meeting with Westercon XXV. (Westercon's full name is The West Coast Science Fantasy Conference) it would perhaps be appropriate to have some papers that relate or deal with science fiction, either in the three authors, or its relationship to fantasy, or whatever else might occur to you.

If you are interested in submitting a paper this year, please communicate your intentions to Gracia Fay right away. It is important to

know how many papers we will have for the con, so we can come up with a concrete convention schedule. We'd also like to know to topic of your intended paper.

Writers of papers are asked to help out by typing their papers to the needed format, so we will not have to have them retyped over again. Columns should be five and one half inches wide, typed with clear dark letters (if at all possible on a electric typewriter with a carbon ribbon), single spaced, with no space between paragraphs. Please number footnotes consecutively in the text, and type them all together at the end of the paper.

The Company of Logres will attempt to read all papers in advance at its meetings, and make helpful criticisms on how the paper might be strengthened, and the point made more clearly and smoothly if weak points are discerned.

Address all inquiry and correspondence on these matters to: Gracia Fay Ellwood, [redacted]

Mythcon III membership is \$4 until June 1st when it becomes \$5. Make checks payable to Mythcon. Write to the Society address.

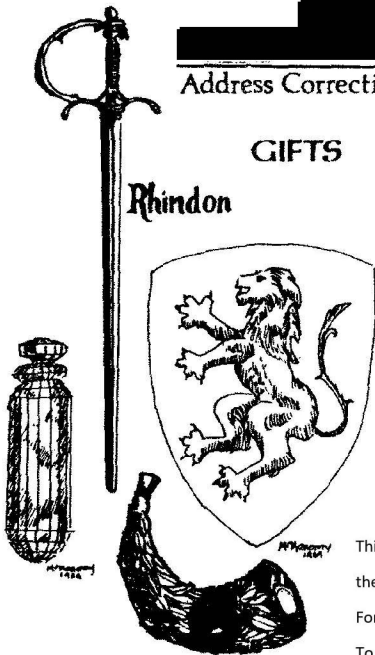
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THE MYTHOPOEIC SOCIETY

[redacted]
Address Correction Requested

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To join the Mythopoeic Society, go to: <http://www.mythsoc.org/join.htm>

