

2795  
05:43:32.090 --> 05:43:37.110  
The Mythopoeic Society: some parts that I've marked out, or reading from the piece

2796  
05:43:37.330 --> 05:43:41.499  
The Mythopoeic Society: time permitting. I don't want to, just, you know, read passages.

2797  
05:43:42.240 --> 05:43:45.469  
The Mythopoeic Society: But I wanted to start out

2798  
05:43:45.490 --> 05:43:47.090  
The Mythopoeic Society: just with my notes.

2799  
05:43:47.290 --> 05:43:49.970  
The Mythopoeic Society: and then I have a teaser at the end, so

2800  
05:43:50.070 --> 05:44:15.200  
The Mythopoeic Society: I thought I would start. So here's the volume, this the the fun fact. This belongs to Megan. They were all sold out before I got here, so I don't actually have a copy yet. They're sent. They're being sent to us as we speak, she said. I could. I could use essays on the habitations of legend because you got to have a really long title with a colon.

2801  
05:44:16.950 --> 05:44:22.509  
The Mythopoeic Society: So first, st I'm going to mention the history of developing the idea for this volume.

2802  
05:44:23.070 --> 05:44:27.490  
The Mythopoeic Society: Then I'm going to talk about what I'm calling the Pre covid process.

2803  
05:44:27.610 --> 05:44:32.660  
The Mythopoeic Society: which we used to think of as sort of the normal way of going about and editing.

2804  
05:44:32.930 --> 05:44:45.800  
The Mythopoeic Society: and then COVID-19. And what happened in various strands of preparations for that volume. Then what I'm calling the new process new uncertainties.

2805  
05:44:46.340 --> 05:44:59.729  
The Mythopoeic Society: and then closing with what my next project is. Hopefully, this is called the soft launch, because I'm not going to pass out flyers, but I am going to read part of the flyer that that's in process with a colleague.

2806  
05:45:00.480 --> 05:45:24.089  
The Mythopoeic Society: So the history of the volume I'm going to start with my own interests 1st have always centered in landscape and geography, particularly of Arda, more specifically for me as a 1st age, forever scholar in the lost land

known as Belerian, which, during the war of the Ring, and the 3rd age no longer exists.

2807

05:45:24.420 --> 05:45:33.640

The Mythopoeic Society: but which is referred to repeatedly, obsessively. I would argue by people who would have had no chance to have ever walked that geography.

2808

05:45:34.340 --> 05:45:49.669

The Mythopoeic Society: so I gave many papers here at Mythcon about this particular space, and I kept orienting myself in 2 ways. One was through the theoretical methodology of the French cultural historian, Michel de Sinteau.

2809

05:45:50.010 --> 05:46:00.020

The Mythopoeic Society: who talks about specific meanings of space and place and movement from one to the other, and that that relationship to story.

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05:46:00.080 --> 05:46:10.179

The Mythopoeic Society: He is in no way interested in Tolkien. So I'm just applying his methodology to some systems I see working, and again that kept leading me back

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05:46:10.350 --> 05:46:13.690

The Mythopoeic Society: to the major 1st aid strongholds.

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05:46:13.720 --> 05:46:25.089

The Mythopoeic Society: Doriath, Nargathrond, and gondolin in various ways. So I've given I don't know 3 or 4 papers marrying that methodology with those spaces, but particularly with

2813

05:46:25.220 --> 05:46:31.350

The Mythopoeic Society: objects and people that are moving and traversing space across and through.

2814

05:46:31.850 --> 05:46:45.920

The Mythopoeic Society: And of course I don't think I'm spoiling anything to let you know that once one of those strongholds Falls, then they're all doomed except for the usual silver 1 million thesis. So I'm I'm tackling that for, say, 6 or 7 years.

2815

05:46:46.200 --> 05:46:51.279

The Mythopoeic Society: Then, in the 2,018 mythcon which was in Atlanta.

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05:46:52.210 --> 05:47:02.220

The Mythopoeic Society: Leslie Donovan gave a panel or presentation about Mississippi Press in particular, about the work that she was doing as editor of the press.

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05:47:02.480 --> 05:47:08.039

The Mythopoeic Society: and generally encouraging people to submit proposals for publication.

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05:47:08.350 --> 05:47:18.579

The Mythopoeic Society: And so my mind is going in the audience thinking about the possibilities. Luke. Was Luke Shelton was also in that panel, but we didn't know each other at the time.

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05:47:19.070 --> 05:47:23.760

The Mythopoeic Society: And she mentioned a couple of things that were in the pipeline.

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05:47:24.060 --> 05:47:37.140

The Mythopoeic Society: So I spoke to her there very casually about my idea. Basically cities and strongholds, that's all I had at the time. She encouraged me to look at the formal proposal which is on the myth press, website.

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05:47:37.250 --> 05:47:43.980

The Mythopoeic Society: and I spent the next 6 months or so formulating that it's roughly like a 4 or 5 page proposal.

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05:47:44.230 --> 05:47:54.259

The Mythopoeic Society: So I gave the formal proposal at Mythcon, 2,019, which was in sunny San Diego the very last of the before time mythcons.

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05:47:54.680 --> 05:48:03.609

The Mythopoeic Society: and that has to be presented to the stewards. So everyone heard that proposal and voted on it. So I think in the next week that it had been accepted.

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05:48:03.620 --> 05:48:08.070

The Mythopoeic Society: So then I moved into what I call just sort of the normal Pre covid process.

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05:48:08.860 --> 05:48:18.799

The Mythopoeic Society: and creating or sending out the call for proposals which gives the title and offers some general parameters for the kinds of submissions.

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05:48:19.050 --> 05:48:32.450

The Mythopoeic Society: trying to make it as open as possible, and I tried to advertise that through friends at Mythcon with the Papa Press and all of the usual social media outlets.

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05:48:32.690 --> 05:48:48.739

The Mythopoeic Society: I will say I also directly contacted people that I knew in the Mythopoeic Society, including Janet and Leslie and Megan Abramson. She's not here yet, but I was like a full court press on Megan really wanting all to submit something, because she, too, is a 1st stage person.

2828

05:48:48.800 --> 05:49:12.859

The Mythopoeic Society: I assumed I would get lots of lord of the rings submissions. As recently she was in the middle of finishing her Phd. However, and so she didn't end up submitting anything but hopefully for this next project. She will. I've also had some back and forth, both with Linfley and Jason Fisher, who I worked with on the 4 masters and librarians that he co-edited with Janet.

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05:49:13.010 --> 05:49:25.743

The Mythopoeic Society: and they had ideas just like beautiful germs of ideas that never actually occur so hopefully. They will open somewhere else. So then I had to sort of place outward. And that was a big challenge for me.

2830

05:49:26.140 --> 05:49:39.899

The Mythopoeic Society: and that and that involved basically for me, joining the Tolkien facility and starting to attend virtually at that point, their seminars and listening sort of with an ear to whether this idea

2831

05:49:40.110 --> 05:49:47.049

The Mythopoeic Society: already fits my theme or could be worked through eventually and sit within the volume.

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05:49:47.250 --> 05:50:01.690

The Mythopoeic Society: And I did that specifically, specifically looking for younger scholars who, at the beginnings of their career, and who could really benefit from being in a collection and going through the process of revision for a chapter rather than a dissertation

2833

05:50:02.550 --> 05:50:11.140

The Mythopoeic Society: in 2019 again before time I went to see the Morgan Library exhibit, which was the New York version of the Bodley and exhibit of Tolkien's wombs.

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05:50:11.350 --> 05:50:13.899

The Mythopoeic Society: and there was a 1 day conference there.

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05:50:14.010 --> 05:50:31.270

The Mythopoeic Society: and some of you were there, as it happened, and one of the papers by Nick Burns appears in this volume because I looked back at the program when I was recruiting, and I saw that there was a fit there. So I reached out to him, and he was extremely gracious and warm.

2836

05:50:31.640 --> 05:50:46.639

The Mythopoeic Society: and worked on reformulating that essay which I think works really well. One of the things I wanted to do with the idea of cities and strongholds is not nail down a really specific definition for what I meant by that.

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05:50:47.000 --> 05:50:54.589

The Mythopoeic Society: And so something like the shire. This is Merlin's idea. The shire could actually be considered a stronghold

2838

05:50:55.302 --> 05:51:06.159

The Mythopoeic Society: rather than it has to be a city, etc. And so Nick's idea is about Mathams in the shire, so it's really great.

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05:51:06.670 --> 05:51:13.299

The Mythopoeic Society: I also applied for and received a Sabbatical for the spring of 2020, and so I attended

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05:51:13.360 --> 05:51:23.410

The Mythopoeic Society: the voyage on terre du Milieu, at the Bibliotheque Nationale de France, in Paris, which was the Norman, the Botley, and the French region.

2841

05:51:23.510 --> 05:51:37.950

The Mythopoeic Society: and I got to look at the maps a lot more closely. It was about 4 times bigger, I think, than the Bodleian exhibit, something, so that gave me some access to maps and to a few more people.

2842

05:51:38.586 --> 05:51:58.429

The Mythopoeic Society: What I didn't have at that point which I do have now, and I'm so fortunate for is that I also have been presenting at the Imc Leads Conference, where they have Tolkien strands, and through that I've met I don't know how many, but 2025 scholars that I'm really, really connected with now, and I feel like oh, if only I had known everyone!

2843

05:51:58.776 --> 05:52:08.893

The Mythopoeic Society: You know, 5 years ago! But that's I guess, for the next project. So the theory was, I was going to spend the spring when I got back from France.

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05:52:09.250 --> 05:52:28.010

The Mythopoeic Society: working on the submissions, getting them in order and beginning the process of editing. Well, of course we all know what happened. I returned from Paris in late January 2020, and by march everything had changed. And so I move into the sort of COVID-19

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05:52:28.100 --> 05:52:29.230

The Mythopoeic Society: process

2846

05:52:29.510 --> 05:52:52.020

The Mythopoeic Society: I had to throw all of the deadlines away at that point, and I began the process of the shuffling of contributors for many reasons, and many times over there were dropouts. There were people who could not access library research because libraries were closed and interlibrary loan was also not available on many places.

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05:52:52.050 --> 05:52:53.938

The Mythopoeic Society: particularly if you were

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05:52:54.780 --> 05:53:01.540

The Mythopoeic Society: Non-affiliated as a scholar, it became extremely difficult to access content. That wasn't just digital

2849

05:53:01.770 --> 05:53:21.429

The Mythopoeic Society: then. Of course, there were dropouts due to illness due to Covid, due to families coming down with Covid and the caretaking responsibilities that were involved. And then, even towards the last few months of the process, long Covid, affecting certain contributors to the point that revision became a struggle.

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05:53:22.165 --> 05:53:25.379

The Mythopoeic Society: cognitive issues being the issue there.

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05:53:25.901 --> 05:53:55.420

The Mythopoeic Society: Also, if you were a faculty member at that time, you may have repressed the fact that you were also assigned the unpaid labor of transitioning your entire pedagogy from in person to online. If that, you know, if you hadn't had any experience that usually involved a new interface all sorts of awkward moments of renewals for your students, you know all that. So that extended deadlines further. So I had to sort of reinvent in my mind what this process was.

2852

05:53:55.520 --> 05:54:04.394

The Mythopoeic Society: This is also me letting go a little bit of my Ocd. Because for me, like a deadline, is a deadline. And that's it. That's done. That's what it is.

2853

05:54:04.690 --> 05:54:28.600

The Mythopoeic Society: And that just didn't make any sense in this new world at all. So it actually became easier, and I think an improvement on the volume. In that I was able to add new people later in the process, because I was open to the idea that we're not in person yet, so anybody can still contribute. And one of those was actually a student of mine in my last talking class, in the fall of 2021

2854

05:54:29.200 --> 05:54:38.470

The Mythopoeic Society: who is the photograph in the book now it was also a 1st stage. We only had 2 chapters, and so that made 3, which I thought was was great.

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05:54:38.510 --> 05:54:44.500

The Mythopoeic Society: and I began sort of paralleling the idea of how I work with students

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05:54:44.570 --> 05:55:04.780

The Mythopoeic Society: to working with contributors as an editor in that some don't need very much at all. They're very experienced. They're going to be. Others need a little more hand holding cajoling suggestions and revision, and some will ghost you completely, and you may or may not ever hear from again. I see nodding heads.

2857

05:55:05.223 --> 05:55:12.989

The Mythopoeic Society: So that happened in each incarnation of this process, and it was just me getting used to the fact that that was the reality.

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05:55:14.312 --> 05:55:23.390

The Mythopoeic Society: Then there's also the reality of what I'm calling a boutique press. Mithipe press is extremely smooth. It's basically Leslie Donald.

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05:55:23.450 --> 05:55:32.989

The Mythopoeic Society: And people that she hires here and there to help and copy edit, you know, at the University of Mexico, and and

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05:55:34.120 --> 05:55:40.469

The Mythopoeic Society: people who agreed to do the index in the 11th hour, like Janet, which

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05:55:40.760 --> 05:56:01.619

The Mythopoeic Society: moved the process forward tremendously. We wouldn't be here without you in so many ways. That meant if anything happened at the press or with Leslie's professional career. I won't tell stories on, she added yet more responsibility to her life. And so that affected this process, and it was mostly good news, but it did affect the process.

2862

05:56:01.620 --> 05:56:17.920

The Mythopoeic Society: I was also in line behind 3 other received and accepted proposals. And so I knew even from the beginning, that I was going to have to wait. Those those texts are the Terry Pratchett volume that's over there for sale is how I'm saying the last name.

2863

05:56:18.020 --> 05:56:18.900

The Mythopoeic Society: Yes.

2864

05:56:19.799 --> 05:56:25.040

The Mythopoeic Society: and David Bratman's volume, which came out last year, and then the guest of honor

2865

05:56:25.580 --> 05:56:46.669

The Mythopoeic Society: volume which I may have leapfrogged over. But I sort of knew that so the process, when it would be in promise was really unknown. And so I had to also field those questions like, well, it's it's still sort of in love, though.

2866

05:56:46.780 --> 05:56:49.549

The Mythopoeic Society: so that, you know, that was a constant.

2867

05:56:50.160 --> 05:57:09.420

The Mythopoeic Society: So in the end we set sort of a hard deadline for ourselves, Janet and Leslie and I for Vidcon to have the book ready, and we made it and a couple of times we had to make sort of executive decisions. One chapter that used a lot of

2868

05:57:09.730 --> 05:57:21.170

The Mythopoeic Society: old English Beowulf used an online version at the last minute. The scholar wanted to use a work, a book, and we just decided that would throw off the index completely.

2869

05:57:21.390 --> 05:57:25.700

The Mythopoeic Society: This is fine. This edition of Beow is fine. So we just made that decision

2870

05:57:25.850 --> 05:57:27.849

The Mythopoeic Society: hopefully, there will be a rebellion.

2871

05:57:28.400 --> 05:57:32.939

The Mythopoeic Society: There's actually a person.

2872

05:57:33.190 --> 05:58:01.040

The Mythopoeic Society: It was process, and she was constantly checking in asking me if it was okay, apologizing. And so that made the process of me letting go of what I thought were hard and fast rules and deadlines a lot easier because she was such a magnificent editor and friend. So absolutely

2873

05:58:02.160 --> 05:58:04.700

The Mythopoeic Society: so, I thought, how are we doing on time

2874

05:58:04.930 --> 05:58:11.029

The Mythopoeic Society: 25. So real quick. I thought I would just read. If you want to know sort of what's in the volume.

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05:58:11.400 --> 05:58:18.910

The Mythopoeic Society: Megan, I'm reading your version. Just a little brief paragraph of each tactic give you an idea

2876

05:58:19.180 --> 05:58:21.499

The Mythopoeic Society: rather than like my whole introduction.

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05:58:22.190 --> 05:58:43.290

The Mythopoeic Society: So the volume progresses generally from a middle of studies, emphasis with attention to the meaning of built spaces within the secondary world, and then transitions to a token, studies, or historical studies. Perspective, of how the Legendarium might base its cities and strongholds on primary examples.

2878

05:58:43.480 --> 05:58:55.429

The Mythopoeic Society: and concludes with discussions of extra Tolkien representations, illustrations, film sets, etc, that expand our understanding of what the cities and strongholds of middle earth might mean.

2879

05:58:57.060 --> 05:59:12.389

The Mythopoeic Society: Maria K. Alberto shout out, If you're there, Maria Ryan, with an examination of 1st stage stronghold. Margos, which she claims serves as a mythic infrastructure for later 3rd age peoples and their narratives

2880

05:59:12.760 --> 05:59:18.239

The Mythopoeic Society: posits that ancient cities exist primarily to serve Tolkien's mythopoeic project.

2881

05:59:18.320 --> 05:59:33.729

The Mythopoeic Society: allowing for a focus on the mythic figures who find and move through the cities, such as without any necessary attention to mundane details of key and quotidian function. Like

2882

05:59:34.400 --> 05:59:45.779



The Mythopoeic Society: the reference to cities, Alberto observes, carve out a general space and presumed infrastructure that ultimately emphasizes the mythic figures and their actions in the tales that survived through the ages.

2883

05:59:46.170 --> 06:00:07.049

The Mythopoeic Society: So my chapter is chapter 2, and it echoes Alberto's in that I observe how the ancient elven cities function as nodes of pivot points for the 3 great tales as characters move in through and between the ancient cities, often transporting significant objects that mark the bearer and the relations between peoples and cities.

2884

06:00:07.450 --> 06:00:27.680

The Mythopoeic Society: Through the lens of Michel de Serteau's notion of space and place and the creation of story, I narrowed to focus on Nagathron, observing how central figures of the tales, Baron fine Lucian Turin move from Doria to Nargathron, often transporting objects of pattern.

2885

06:00:28.180 --> 06:00:35.190

The Mythopoeic Society: the ring of bar here the now Glamier, the black sword that ignite the final destruction of those central tapes.

2886

06:00:35.840 --> 06:00:47.559

The Mythopoeic Society: Emily Van Katessen reads Arithel, the White Lady of the Noldorm, and her gondolin's sister, as a fallen woman. Once she asserts her agency and will to leave the hidden stronghold

2887

06:00:47.650 --> 06:00:51.379

The Mythopoeic Society: in the process of her narrative. Then Katessen points out.

2888

06:00:51.440 --> 06:00:59.480

The Mythopoeic Society: Arithel is reduced to a pawn, possessed, fought for, and ultimately killed in a dispute between 2 males.

2889

06:00:59.520 --> 06:01:10.789

The Mythopoeic Society: As Arithel moves beyond the bounds of gondolin, she becomes a marker for the city's eventual disintegration, so that her fallen state sets the grounds for the final free stage. England city's collapse.

2890

06:01:11.500 --> 06:01:29.699

The Mythopoeic Society: Kenton, Sina, and Caleb Harris, who spoke earlier today draw attention to the aesthetic production of dwarfs, yay dwarfs, legendary, noting the characteristic dwarven concern with water and natural motifs, such as trees in the great cities and strongholds across the 3 ages.

2891

06:01:29.840 --> 06:01:38.019

The Mythopoeic Society: In the process they note the textual and critical tendency used to credit elves with the aesthetic construction of the strongholds, such as men, and

2892

06:01:38.540 --> 06:01:42.490

The Mythopoeic Society: and to relegate dwarfish making with mining lesser craft

2893

06:01:42.900 --> 06:01:52.709

The Mythopoeic Society: the revisioning of Dwarvis design, construction, and aesthetic succeeds in reorienting our ideas of these sites as more than elvish beauty.

2894

06:01:53.980 --> 06:01:58.760

The Mythopoeic Society: Rebecca Davis reads a cautionary tale in Galadher of the stronghold of Lothlorian.

2895

06:01:58.840 --> 06:02:09.360

The Mythopoeic Society: suggesting the Noldoran queen in establishing Elven stronghold comes dangerously close to the exercise of power over, rather than a stewardship of nature.

2896

06:02:09.600 --> 06:02:14.890

The Mythopoeic Society: Working with Val Plumwood's conception of duality, such as nature and culture.

2897

06:02:15.070 --> 06:02:22.880

The Mythopoeic Society: Davis reflects of the Lauderial's desire to preserve and slow time as consequences now, from processes of death, decay, and

2898

06:02:23.790 --> 06:02:32.910

The Mythopoeic Society: the almond Queen's decision to announce, and the freely offered ring and depart for the West, saves her from a more sorrowman like fate.

2899

06:02:34.240 --> 06:02:44.169

The Mythopoeic Society: Nicholas burns zeroes in on the material objects of Hopiton via a discussion of the Mathem to explore the construction of material culture in the Food Age.

2900

06:02:44.330 --> 06:02:54.880

The Mythopoeic Society: Considering the mathem that hobbit storehouse for things not needed, Burns offers the Mathem as a metaphor for Tolkien's ideal balance of the aesthetic and the useful

2901

06:02:54.920 --> 06:03:03.679

The Mythopoeic Society: lived spaces. Housing objects of both beauty and use peppered throughout the Legendarium, not just in cozyholes

2902

06:03:03.880 --> 06:03:10.489

The Mythopoeic Society: in need. Burns of zooms, the mathem functions as an act signifying for Token's own processes of

2903

06:03:11.570 --> 06:03:27.629

The Mythopoeic Society: Frank Boyd and Joanna Boyd will height take the close reading of the Bentham, Bentham's Panopticon as a locus of discipline and power to compare Denniphore and Summerman's use of a panoptic vision from their strongholds Minas, Tirith, and Eisengar.

2904

06:03:28.040 --> 06:03:40.129

The Mythopoeic Society: Both figures view their domains, and people from on high. Both fall prey to the furthering gaze of the palantiry, and both reject community or fellowship, isolated and dangerous power

2905

06:03:40.770 --> 06:03:48.050

The Mythopoeic Society: who pose claims about the coercive nature of power. Thus echo Tolkien's own concerns with domination and isolation.

2906

06:03:49.260 --> 06:04:06.679

The Mythopoeic Society: Raman Ann Reid uses applied linguistics to detail the ways in which the narrative personae of the Lord Lewings mark out bounds of cities and strongholds specifically Rivendell, Moria, Lawflorian Iteras helms, deep. Eisengarde and Minas, too.

2907

06:04:07.120 --> 06:04:18.149

The Mythopoeic Society: Each of the 3rd age sites. Read, observes 3 personae, 3rd person, point of view, characters, 3rd person, objective and 3rd person omniscient off the real persona.

2908

06:04:18.200 --> 06:04:29.029

The Mythopoeic Society: and analysis reveals how these different personae of the novel syntactically foreground different types of lands that encompass these cities and strongholds.

2909

06:04:29.330 --> 06:04:41.329

The Mythopoeic Society: Reid's exploration begins an important study, revealing how the grammar and narrative choices of the Lord of the rings themselves contribute to the framing and significance of the habitations of middle

2910

06:04:41.830 --> 06:04:52.769

The Mythopoeic Society: as an aside. She was also going to work with James Topper on this project originally, and he was stuck in Australia because of the pandemic

2911

06:04:52.790 --> 06:04:58.670

The Mythopoeic Society: close to a year because they were locked down so fully. So that was another example of the change

2912

06:04:58.980 --> 06:05:14.659

The Mythopoeic Society: historically grounds the living souls. The notion of the weapons as living beings in early medieval culture, as they cast light on the swords of westernness, Lord of the Winds, and Angela Kelgory in the Children of Huron

2913

06:05:15.140 --> 06:05:26.110

The Mythopoeic Society: rumor, camp notes, extensive, medieval, and heretic examples of schools that resonate with power for the makers and wielders that she then connects to similar weaponry in Tolkien's text.

2914

06:05:26.270 --> 06:05:34.119

The Mythopoeic Society: She works with 5 characteristics of such objects, their age, their legendary origins, their particular aesthetics.

2915

06:05:34.220 --> 06:05:39.850

The Mythopoeic Society: poet's personification of them, and any other anthropomorphous details. They can.

2916

06:05:40.220 --> 06:05:42.759

The Mythopoeic Society: in her discussion of these living sorts.

2917

06:05:42.790 --> 06:05:52.080

The Mythopoeic Society: Bremerkamp attends to the ways. Smiths and their forges formed a particular social network in cities, both in the primary and secondary worlds.

2918

06:05:52.870 --> 06:05:59.629

The Mythopoeic Society: Christine Larson explores ancient geological geological sites as they impact later cultures

2919

06:05:59.750 --> 06:06:07.270

The Mythopoeic Society: who often seek to redefine or remythologize those sites when the original meaning and inhabitants are lost to time.

2920

06:06:07.510 --> 06:06:14.439

The Mythopoeic Society: Her numerous references to ancient English and world sites, sites such as megaliths, standing stones.

2921

06:06:14.600 --> 06:06:24.070

The Mythopoeic Society: indigenous stones, or mountains of the Americas, establish a pattern of later peoples resorting to folklore and legends. Once the original peoples have disappeared.

2922

06:06:24.340 --> 06:06:32.510

The Mythopoeic Society: Larsen grants her reading of a similar process in Tolkien's work in debrusavo's analysis of archaeology in the Legendarium.

2923

06:06:32.670 --> 06:06:42.950

The Mythopoeic Society: to reveal Tolkien's understanding and use of often imperfect cultural memory, with its constant threat of othering the unknown past and its peoples.

2924

06:06:44.720 --> 06:06:50.069

The Mythopoeic Society: Marie Bortagnol works through British and American illustrations of Hobbits linked

2925

06:06:50.720 --> 06:06:56.619

The Mythopoeic Society: for Tolkien's own treatment of possible sources through Peter Jackson's trilogy.

2926

06:06:56.880 --> 06:07:07.380

The Mythopoeic Society: beginning with Tolkien's illustrations, Lake Town and the death of Smag Rattanyl explores how various artists and illustrators respond to Tolkien's original army.

2927

06:07:07.730 --> 06:07:12.699

The Mythopoeic Society: She notes that later artists generally fall into 3 options in their own work.

2928

06:07:12.950 --> 06:07:18.840

The Mythopoeic Society: They follow the original almost exactly. They offer slightly different perspectives of the town.

2929

06:07:18.910 --> 06:07:23.879

The Mythopoeic Society: or they move beyond the Hobbit's description of the town and Tolkien's original arm completely.

2930

06:07:23.940 --> 06:07:33.009

The Mythopoeic Society: In each instance Platagnol notes the medium genre audience and real world potential sources from artists, lake town depictions.

2931

06:07:34.100 --> 06:07:40.840

The Mythopoeic Society: Mina Lukic offers an examination of architecture and material culture in the Lord of the Rings Film Trilogy.

2932

06:07:40.860 --> 06:07:51.379

The Mythopoeic Society: Specifically she argues that the attention Peter Jackson's production design team to present the cultures visually echoes primary world styles and systems.

2933

06:07:51.510 --> 06:08:04.149

The Mythopoeic Society: In her analysis of Hobbiton and back end. Rohan and Gondar. Lucic observes the ways, the built environment and objects therein reinforce cultural identity for the characters in that culture

2934

06:08:04.220 --> 06:08:07.450

The Mythopoeic Society: and also provide helpful, repeated motifs

2935

06:08:07.900 --> 06:08:10.300

The Mythopoeic Society: of cultural significance for the view.

2936

06:08:11.590 --> 06:08:19.290

The Mythopoeic Society: Another good editorial site here she wanted to cover elves, men, dwarfs, and hobbits. And I said, Mina.

2937

06:08:19.510 --> 06:08:28.530

The Mythopoeic Society: that's a bunk. Let's bring it down. We fought, you know. We talked back and forth. She finally got that that was going to be too much. So that was a fun part.

2938

06:08:28.970 --> 06:08:37.950

The Mythopoeic Society: Finally, Danny Saldana considers Peter Jackson's Filmic Rivendell as a site of nostalgia for both the elves and other peoples of Middle Illinois.

2939

06:08:38.110 --> 06:08:44.070

The Mythopoeic Society: in order to explore how it embeds layers of nostalgia into the millennial American viewer.

2940

06:08:44.300 --> 06:08:48.770

The Mythopoeic Society: Thanks to Jackson's concern with being faithful to Tolkien's vision of Middle

2941

06:08:48.950 --> 06:09:00.709

The Mythopoeic Society: Saldana notes that millennials, even those without knowledge of the novel, discern the deep history of middle earth through the particular autumnal richness of the art nouveau inspired Rivendell.

2942

06:09:01.120 --> 06:09:12.569

The Mythopoeic Society: These same viewers drew comfort from and identified with characters such as Fruno, whose arrival in Rivendell marks his awareness of fate, and prompts the decision to take the rig to birth.

2943

06:09:13.280 --> 06:09:31.129

The Mythopoeic Society: Finally, American millennials, with their particular experience of climate and uncertainty, can now hearken back 20 years to their 1st experience of that locus of memory. Rivendell, remembering both a younger version of themselves and their 1st experience with Jackson's Vision of Middle Earth.

2944

06:09:31.960 --> 06:09:46.560

The Mythopoeic Society: Through the explorations in this volume we hope that the role of Tolkien cities and strongholds play in mapping on Arda can more evidently resonate alongside the natural world, surrounding and inspiring their construction.

2945

06:09:46.900 --> 06:09:56.270

The Mythopoeic Society: Indeed, to emphasize the legendary and processes of mapping cities and strongholds foregrounds. The myriad ways they work within the secondary world.

2946

06:09:56.670 --> 06:10:05.190

The Mythopoeic Society: Any map, as Dennis Wood observes, quote embeds a fundamental ontological proposition inside a locative one.

2947

06:10:05.510 --> 06:10:08.760

The Mythopoeic Society: The locative proposition this is there

2948

06:10:08.900 --> 06:10:12.850

The Mythopoeic Society: nestles within it the ontological one. This is

2949

06:10:13.170 --> 06:10:17.109

The Mythopoeic Society: a map points to a fixed fixed location. This is the

2950

06:10:17.160 --> 06:10:21.330

The Mythopoeic Society: and suggest a reality of existence. This is.

2951

06:10:21.730 --> 06:10:26.560

The Mythopoeic Society: if we recall the cities and strongholds in Tolkien's Legendarium, and on his maps

2952

06:10:26.640 --> 06:10:34.879

The Mythopoeic Society: the sense of their distinct position and their actual existence function together, and remind us, too, of stories passing through them.

2953

06:10:34.960 --> 06:10:41.630

The Mythopoeic Society: These particular positions on the map of Middle East were locatable there in a certain place and no other.

2954

06:10:41.960 --> 06:10:53.119

The Mythopoeic Society: and their existence likewise implies thriving centers, spaces of maritime construction, of commerce, of strategic surveillance, and thus of multitudes of storms.

2955

06:10:53.510 --> 06:11:04.579

The Mythopoeic Society: the maps and middle Earth locate cities and strongholds in particular times and places. Narratives then embed them into tales as primary locales for their protagonists.

2956

06:11:04.750 --> 06:11:14.479

The Mythopoeic Society: Later tales and legends will friends recite earlier cities and strongholds, characters consult maps that locate various important cultural centers.

2957

06:11:14.630 --> 06:11:22.360

The Mythopoeic Society: In contrast, others sing or compose tales that influence ancient adventures crossing in and out of lost cities.

2958

06:11:22.520 --> 06:11:36.699

The Mythopoeic Society: As Sabo details quote these ancient places, map a people's story onto the land, and at the same time contain a culture's memory, thus ensuring that the story can be remapped into the minds of future generations.

2959

06:11:36.920 --> 06:12:02.170

The Mythopoeic Society: Ultimately, readers mirror these layers of mapping as they consult the maps and illustrations that accompany the text of the legendarium as they parallel those secondary world sites to cities, architecture, styles, and art in their own world, as they compare artists and filmmakers conceptions of these cities and strongholds, and as they conceive of the cities in the imaginative mapping of the Arna in their own minds.

2960

06:12:02.350 --> 06:12:14.859

The Mythopoeic Society: each layer of mapping takes us closer to the experience of the inhabitants of Middle and ourselves continually seek to map their present and future within and across the inhabitation, the habitation scheme.

2961

06:12:15.690 --> 06:12:19.379

The Mythopoeic Society: So that's the introduction giving you a little bit of a flavor.

2962

06:12:19.390 --> 06:12:24.310

The Mythopoeic Society: and so I think Janet spoke of it as sort of a loosely thematic

2963

06:12:24.824 --> 06:12:31.740

The Mythopoeic Society: collection. So I wasn't looking for you must mention a name of a specific location for it to count.

2964

06:12:31.780 --> 06:12:39.240

The Mythopoeic Society: And so, as a result, I think there's a really nice conversation across the various contributions.

2965

06:12:40.050 --> 06:12:57.069

The Mythopoeic Society: So finishing that. And now, thinking about what I said before, about all of these connections I've made through Leeds, the Tolkien Society and the Mythopoeic Society. I want to announce and soft launch my next project, which is called

2966

06:12:57.340 --> 06:13:03.120

The Mythopoeic Society: Great Heart and Strength, new Essays on Women and Gender in the works of JR. Tolkien.

2967

06:13:03.430 --> 06:13:15.340

The Mythopoeic Society: We invite submissions for an anthology, and this is Claire Moore and I am working on this. Together we invite submissions for an anthology focused on women and gender in Tolkien's writings

2968

06:13:15.380 --> 06:13:31.999

The Mythopoeic Society: in 2015. So we're celebrating the 10th anniversary, Janet Brennan Croft and Leslie a Donovan published perilous and Fame. Women in the Works and Life of JR. Tolkien. The 1st volume dedicated to the subject of women in Tolkien's Works and Life.

2969

06:13:32.120 --> 06:13:38.300

The Mythopoeic Society: which collected the major milestones of feminist scholarship in Tolkien studies alongside new essays.

2970

06:13:38.670 --> 06:13:44.229

The Mythopoeic Society: Since then feminist scholarship and gender theory has flourished in and outside of Tolkien studies

2971



06:13:44.320 --> 06:13:54.460

The Mythopoeic Society: this volume will honor Croft and Donovan's work, and build on the past decade of Feminist scholarship in studies

2972

06:13:54.810 --> 06:13:57.240

The Mythopoeic Society: by presenting a new collection of essays.

2973

06:13:57.800 --> 06:14:00.990

The Mythopoeic Society: So the next paragraph, am I okay on time?

2974

06:14:01.958 --> 06:14:07.479

The Mythopoeic Society: It is 3. 0, 1. It's just

2975

06:14:07.690 --> 06:14:18.410

The Mythopoeic Society: proposal should focus on women and gender in the legendary and or non-legendarium text by talking, reflecting contemporary feminist and intersectional theory.

2976

06:14:18.570 --> 06:14:28.440

The Mythopoeic Society: Proposals may focus on non-binary trans and gender fluid interpretations as well as non-anthropomorphic topics such as landscapes and environments.

2977

06:14:28.750 --> 06:14:33.610

The Mythopoeic Society: So I'll stop there. I won't pass out actual handouts.

2978

06:14:33.690 --> 06:14:47.749

The Mythopoeic Society: But you're going to hear something Monday about next year's mythcon that's going to dovetail with that. So what's nice about being finished with? One thing is that you can then fully look to the next thing. So thanks very much, and thanks to Megan for letting me

2979

06:14:47.980 --> 06:14:49.020

The Mythopoeic Society: thank you for coming

2980

06:14:53.930 --> 06:14:56.409

The Mythopoeic Society: Q. And a management

2981

06:14:56.970 --> 06:14:57.820

The Mythopoeic Society: buying.

2982

06:14:57.960 --> 06:14:59.769

The Mythopoeic Society: And then from

2983

06:14:59.850 --> 06:15:01.299

The Mythopoeic Society: one month

2984

06:15:14.990 --> 06:15:16.900

The Mythopoeic Society: I'm wondering.

2985

06:15:19.800 --> 06:15:22.610

The Mythopoeic Society: Oh, I do that. Sorry I didn't have you

2986

06:15:23.431 --> 06:15:28.880

The Mythopoeic Society: in the Microsoft meetings, almost totally in zoom

2987

06:15:28.920 --> 06:15:32.849

The Mythopoeic Society: meetings. With what dynamics

2988

06:15:32.940 --> 06:15:37.929

The Mythopoeic Society: those meetings recall! How many even more, where we discussed

2989

06:15:38.540 --> 06:15:49.629

The Mythopoeic Society: meetings each year, meetings once a year at a restaurant on a Saturday afternoon, and once a year, however, most of his Saturday movies

2990

06:15:49.670 --> 06:15:54.059

The Mythopoeic Society: we haven't done. We had 2 meetings in, I guess. Yeah.

2991

06:15:56.130 --> 06:16:07.739

The Mythopoeic Society: Yeah. So I feel like my narrative of of getting the election together is just a small voice in that long drive. The ways we had to adapt to protect each other.

2992

06:16:08.402 --> 06:16:09.670

The Mythopoeic Society: But for sure.

2993

06:16:10.660 --> 06:16:32.739

The Mythopoeic Society: And I think we've discussed sort of pedagogically that's make. That's made me a lot more conscious of any kind of health struggles that students and and fellow faculty are having. And just to say, like, we're surviving now, like we're just getting through it. So. You know, deadlines. We have to make them because the semester ends. But there is a fluidity there.

2994

06:16:33.291 --> 06:16:40.539

The Mythopoeic Society: But I think the separation, the meetings of people who couldn't meet together the students who couldn't counter offices

2995

06:16:41.357 --> 06:16:43.509

The Mythopoeic Society: really affected community

2996

06:16:45.416 --> 06:16:47.200

The Mythopoeic Society: on every level. Yeah.

2997

06:16:49.350 --> 06:16:51.309

The Mythopoeic Society: everybody have a question in the room.

2998

06:16:55.290 --> 06:17:01.619

The Mythopoeic Society: Megan. I told him I went. I went after you hard, but you were strong. You were like, I'm going to finish the dissertation.

2999

06:17:02.220 --> 06:17:04.969

The Mythopoeic Society: I'm not going to pick up any other projects.

3000

06:17:06.460 --> 06:17:12.880

The Mythopoeic Society: Yeah. As a yes. Again, I was trying to figure out

3001

06:17:13.460 --> 06:17:27.619

The Mythopoeic Society: most of them didn't matter. Yes, absolutely

3002

06:17:29.196 --> 06:17:31.620

The Mythopoeic Society: New York people. By

3003

06:17:32.580 --> 06:17:44.550

The Mythopoeic Society: yeah, she said, Megan's material culture seem seems like a thread that also ran through that was able to connect certain chapters back to the larger theme.

3004

06:17:44.550 --> 06:18:07.125

The Mythopoeic Society: You you can't have people together constructing things, and the implication is, there were smithies, there were bakeries. They're leaving centers. There was trade houses where people sort of threw things away. And so absolutely. That was one way that Nicholas's paper,

3005

06:18:07.650 --> 06:18:17.350

The Mythopoeic Society: connected via Geats, was really only, and I heard her paper again on zoom in a Tolkien society. It was just about singing swords.

3006

06:18:17.440 --> 06:18:23.750

The Mythopoeic Society: and so we work together at length to kind of link it back to the idea of the smiths.

3007

06:18:24.250 --> 06:18:33.480

The Mythopoeic Society: and she did some sort of archaeological research about where those smithies were located in

Norse and Northern England

3008

06:18:33.500 --> 06:18:37.539

The Mythopoeic Society: cities, and that that made the sort of more general connection.

3009

06:18:43.120 --> 06:18:51.129

The Mythopoeic Society: Okay, this one's functional indexes.

3010

06:18:54.355 --> 06:18:57.510

The Mythopoeic Society: Yes.

3011

06:18:57.550 --> 06:19:16.290

The Mythopoeic Society: yeah. Your neat's specialty is old English, right? Norse constructions and poetry. And so when Janet was indexing. She she got to learn a lot about how the name of the smith and the markings on the sword were considered.

3012

06:19:16.290 --> 06:19:34.870

The Mythopoeic Society: This really surprised me. The the older the sword and the more handed down it was, the more valuable it was because it resonated with the name of the making and the warrior both. And so you actually wanted an old swordman for that, for that reason which clearly connects us right back to Cuban and

3013

06:19:34.970 --> 06:19:41.910

The Mythopoeic Society: olive rooms in, you know, in the legendary, so she was able to do that pretty easily.

3014

06:19:44.310 --> 06:19:48.139

The Mythopoeic Society: We also love reading Beowulf at any point, so that I felt like that.

3015

06:19:48.976 --> 06:19:50.270

The Mythopoeic Society: The the

3016

06:19:51.340 --> 06:19:58.690

The Mythopoeic Society: the real shame, and there's not. I don't think there's maybe Leslie has an idea about how to solve. This is Marie's

3017

06:19:58.740 --> 06:20:03.920

The Mythopoeic Society: chapter on art. You can't really reproduce any art right from

3018

06:20:04.360 --> 06:20:05.920

The Mythopoeic Society: the talking is

3019

06:20:06.442 --> 06:20:21.739

The Mythopoeic Society: without being super important or Jackson's film. So like we tried that. But we we did not get

permission to do that, but we do have to, and Leslie and I are agreed to get those reproduced in other

3020

06:20:22.301 --> 06:20:32.230

The Mythopoeic Society: in that chapter. So one of her sources was a an actual town on the water, like a town on stilts. That was on fire.

3021

06:20:32.390 --> 06:20:45.119

The Mythopoeic Society: and her suggestion that that looked very much like smaug attacking Lake Town, and then the Pauline Baines version we got permission to use because way Hammond is the librarian

3022

06:20:45.630 --> 06:20:49.840

The Mythopoeic Society: at Williams College. So that was the connection that we that we were able to make.

3023

06:20:51.830 --> 06:21:02.519

The Mythopoeic Society: So it's apparently a very common problem in publishing is obviously the cost of reproducing color imagery. And then the whole Tokyo estate

3024

06:21:02.980 --> 06:21:04.180

The Mythopoeic Society: conundrum.

3025

06:21:06.810 --> 06:21:09.100

The Mythopoeic Society: Anybody else with a question for me.

3026

06:21:12.720 --> 06:21:16.250

The Mythopoeic Society: Okay, okay.

3027

06:21:18.140 --> 06:21:20.390

The Mythopoeic Society: see here

3028

06:21:22.490 --> 06:21:30.119

The Mythopoeic Society: on the chat. But lately I'm assuming that he's the 1st game ever happened.

3029

06:21:34.140 --> 06:21:41.619

The Mythopoeic Society: Bottom line. All the money that was going to be coming in.

3030

06:21:43.830 --> 06:21:54.059

The Mythopoeic Society: I told her, emailed her, and had the subject line hilarious thing. All the the ones that you had set aside for me. They were sold. So

3031

06:21:55.000 --> 06:21:59.439

The Mythopoeic Society: it's actually a good thing I'd rather you all have them than than me have them. So

3032

06:22:01.050 --> 06:22:06.769

The Mythopoeic Society: it's amazing how much you need editors. So I I'm the titular editor, of course, so I, you know.

3033

06:22:06.850 --> 06:22:34.049

The Mythopoeic Society: had to read through them all for again the argument, the organization, the logical progression. But then, you know, I went back again, and I thought checked every source against the direct quotation. But then, when I turned it over to Leslie Wright and her team, they found, you know, dozens, dozens, and dozens of I'm sure I'll find errors in there that I don't want to see yet. I'm not ready. It's just the process. So

3034

06:22:34.450 --> 06:22:43.860

The Mythopoeic Society: when you did that, you find you find that essay is spelled in this way and this way. Yes.

3035

06:22:44.475 --> 06:22:45.990

The Mythopoeic Society: do you want?

3036

06:22:46.160 --> 06:22:54.179

The Mythopoeic Society: Well, I remember that we had Janet and Leslie and I have the conversation about

3037

06:22:54.280 --> 06:23:05.000

The Mythopoeic Society: the French name Michel du Certau, I will always say du certo, not certo, but it occurs in both ways in publication.

3038

06:23:05.140 --> 06:23:15.850

The Mythopoeic Society: and so I think Mla wants serto, but we decided to rebel like a good Frenchman, and used the serto. And so we're happy with that. But we had to have that conversation.

3039

06:23:17.380 --> 06:23:19.690

The Mythopoeic Society: The motor not on thistle.

3040

06:23:20.020 --> 06:23:23.039

The Mythopoeic Society: We get menu luxury at this one

3041

06:23:23.050 --> 06:23:26.630

The Mythopoeic Society: pull over this organism.

3042

06:23:26.710 --> 06:23:28.949

The Mythopoeic Society: There they are.

3043

06:23:31.510 --> 06:23:35.219

The Mythopoeic Society: the thistle analogy for those of you online.

3044

06:23:35.750 --> 06:23:38.270

The Mythopoeic Society: Do you want to use this, or can you hear Yvette?

3045

06:23:39.055 --> 06:23:41.350

The Mythopoeic Society: And I'll repeat

3046

06:23:41.460 --> 06:23:42.580

The Mythopoeic Society: strings.

3047

06:23:48.950 --> 06:24:07.939

The Mythopoeic Society: Great question. So Emma asks, what have I learned, and what am I going to take forward hopefully? Improve. One is kind of the the idea that I sort of confess to you all about letting go some of my ocd, I called it, you know, just very anxiety ridden about deadlines that there's some help, you know.

3048

06:24:07.950 --> 06:24:16.530

The Mythopoeic Society: like the 10 Commandments, they cannot be broken, and so I feel a lot looser, and I look forward to moving forward with that. I'm also

3049

06:24:18.600 --> 06:24:22.499

The Mythopoeic Society: I think our call for proposals is a lot clearer.

3050

06:24:23.160 --> 06:24:44.409

The Mythopoeic Society: And it may be because I'm working with another person. So I have the benefit of another mind working on the call. One of the things that we're not interested in in women and gender is trying to exonerate Tolkien from being a sexist or put him in jail for being a sexist

3051

06:24:44.500 --> 06:25:03.120

The Mythopoeic Society: like that's over Clara's comment. I think it's perfect. You win some, and you lose some as far as that goes, with him. But really attend to the Legendarium, which has so much richness going on, and I think John's essay in perilous and fair kind of doesn't

3052

06:25:03.130 --> 06:25:06.530

The Mythopoeic Society: a lot of other ones. But that came to mind. So

3053

06:25:07.260 --> 06:25:13.240

The Mythopoeic Society: I feel like we've narrowed the parameters and made that call a lot clearer.

3054

06:25:16.090 --> 06:25:31.819

The Mythopoeic Society: and I also think we were going to have more theoretical methodologies that we might not have had, I might not have had in this volume. I would say it's about a 50 50 with those who are doing just straight up historical analysis

3055

06:25:31.900 --> 06:25:36.280

The Mythopoeic Society: versus using some kind of methodology. So I'm I'm looking forward to that.

3056

06:25:38.390 --> 06:25:49.020

The Mythopoeic Society: I'm thinking on the second. Yes.

3057

06:25:49.110 --> 06:26:00.449

The Mythopoeic Society: Janet's asking, and this is something that I hope, with with playing we'll be able to fill gaps, and that I wasn't as successful because I didn't have the network of connections that that I have now.

3058

06:26:01.150 --> 06:26:15.130

The Mythopoeic Society: And that is the second age. So that to me the biggest toll in the volume is that there are no essays on the Second age at all. I didn't get any. I asked people specifically to write something. It was before rings of power.

3059

06:26:15.250 --> 06:26:19.550

The Mythopoeic Society: so we didn't have that benefit, and I think

3060

06:26:20.190 --> 06:26:21.650

The Mythopoeic Society: last

3061

06:26:21.890 --> 06:26:28.720

The Mythopoeic Society: summer, Will did the Tonkin Society on the Second age? Right? So I was just like a year too late for that.

3062

06:26:28.820 --> 06:26:36.650

The Mythopoeic Society: So that is a regret. I feel like that's a whole. My original organization was first, st age, second age, 3rd age.

3063

06:26:36.830 --> 06:26:41.500

The Mythopoeic Society: and obviously I had to abandon that without any imminorian discussion

3064

06:26:42.020 --> 06:26:45.088

The Mythopoeic Society: or any second age discussion. So

3065

06:26:46.160 --> 06:26:49.180

The Mythopoeic Society: And I think just having a co-editor will help

3066

06:26:49.950 --> 06:26:57.560

The Mythopoeic Society: see different gaps that we'll be able to fill in a different way. I'm hoping so. Clara's writing her. Phd, so

3067

06:26:57.820 --> 06:27:03.300



The Mythopoeic Society: she's insane, yeah, and that she took this because I said, we can learn all this, and she's like, no, I'm ready.

3068

06:27:03.690 --> 06:27:15.170

The Mythopoeic Society: So one of their keys in this, this won't leave. This zoom chat room is we really want a couple of essays talking about

3069

06:27:15.510 --> 06:27:17.090

The Mythopoeic Society: lifting up

3070

06:27:17.910 --> 06:27:21.949

The Mythopoeic Society: and consciously citing women scholars of talking.

3071

06:27:23.930 --> 06:27:27.250

The Mythopoeic Society: Everybody loves Tom Shippey, all.

3072

06:27:27.480 --> 06:27:28.510

The Mythopoeic Society: But

3073

06:27:29.450 --> 06:27:35.030

The Mythopoeic Society: but, to quote a friend of mine, he hasn't published anything on Tolkien in 20 years.

3074

06:27:35.700 --> 06:27:38.539

The Mythopoeic Society: Who else has been talking about these things?

3075

06:27:38.610 --> 06:27:41.690

The Mythopoeic Society: Who else can we cite? Who's been doing the work?

3076

06:27:41.710 --> 06:27:55.219

The Mythopoeic Society: Their voices are central to what's happening. And so we're really hoping. I think Robin is going to do like a linguistics, you know, Count, how many people and that's important to do, I think. But then think about how

3077

06:27:55.230 --> 06:28:02.770

The Mythopoeic Society: that transmission of scholars working with younger scholars can be read through the lens of of Jen.

3078

06:28:03.690 --> 06:28:06.169

The Mythopoeic Society: Another one for you. Yeah.

3079

06:28:10.610 --> 06:28:11.979

The Mythopoeic Society: Oh, yeah.

3080  
06:28:15.720 --> 06:28:17.300  
The Mythopoeic Society: yes, absolutely.

3081  
06:28:17.340 --> 06:28:29.860  
The Mythopoeic Society: So. You've got set a bibliographic essay tracing you know, Berlin, basically. And then the burdening that that develops from that point on.

3082  
06:28:30.180 --> 06:28:31.970  
The Mythopoeic Society: I'll see.

3083  
06:28:32.030 --> 06:28:33.490  
The Mythopoeic Society: Scholarship.

3084  
06:28:39.870 --> 06:28:44.839  
The Mythopoeic Society: Yes, yes, and Robin, we're talking about Robin Reid. Doing that.

3085  
06:28:45.504 --> 06:28:53.869  
The Mythopoeic Society: It's a bibliographic essay that's kind of a hobby horse for her, anyway. So we probably have to like, bring her in, if anything. So

3086  
06:28:54.290 --> 06:29:03.670  
The Mythopoeic Society: yeah. And I have done it the sort of I'm at a big conference like leads, and I listen to people, and I I write down who they cite, and it's you know, it's the same people.

3087  
06:29:04.590 --> 06:29:13.449  
The Mythopoeic Society: and there are 15 scholars in the room that are doing the same 2 years ago.

3088  
06:29:13.600 --> 06:29:29.009  
The Mythopoeic Society: and and that's the the rhetoric there is to not bash Shippi at all, just for the sake of doing that. But to say, like we keep, we need to keep moving forward. Particularly for those that often statistically, are not fixed.

3089  
06:29:29.260 --> 06:29:30.959  
The Mythopoeic Society: passive voice intended.

3090  
06:29:32.010 --> 06:29:34.280  
The Mythopoeic Society: That's a great idea. Yeah, absolutely

3091  
06:29:35.570 --> 06:29:36.860  
The Mythopoeic Society: anybody else.

3092

06:29:38.170 --> 06:29:44.029

The Mythopoeic Society: Leslie. Still there, just thank her so much for being the calm in the storm.

3093

06:29:47.370 --> 06:29:51.569

The Mythopoeic Society: And if you have an idea you should definitely pitch it. That's the other thing.

3094

06:29:52.380 --> 06:29:54.920

The Mythopoeic Society: I think the decks are pretty cleared now.

3095

06:29:55.780 --> 06:29:57.160

The Mythopoeic Society: Yeah.

3096

06:29:57.340 --> 06:29:58.100

The Mythopoeic Society: yeah.

3097

06:29:58.270 --> 06:30:00.289

The Mythopoeic Society: start with myth

3098

06:30:02.000 --> 06:30:03.300

The Mythopoeic Society: and then move on.

3099

06:30:15.780 --> 06:30:20.943

The Mythopoeic Society: I realized I asked you the time, and I had my computer. You know how your eyes are.

3100

06:30:25.970 --> 06:30:27.110

The Mythopoeic Society: You haven't met.

3101

06:30:32.140 --> 06:30:33.259

The Mythopoeic Society: We use.

3102

06:30:33.880 --> 06:30:38.479

The Mythopoeic Society: Tell me what you would do it from the very start, asking us to.

3103

06:30:39.688 --> 06:31:01.970

The Mythopoeic Society: So the question was, how were scholars treating intention? In Tolkien's writing? If he had control of what he thought he was doing from 19 to 1963

3104

06:31:02.160 --> 06:31:18.260

The Mythopoeic Society: sneaky way of getting out around that. Megan and I talked about this later. And I just consider the dietic world. I don't even consider Tolkien's construction of the word. I consider, for example, the 1st stage materials as

3105

06:31:18.400 --> 06:31:26.460

The Mythopoeic Society: bits and pieces of stories that exist, and that were told in valerian and written down by elves and men, and that we have in scraps.

3106

06:31:26.640 --> 06:31:36.080

The Mythopoeic Society: It works well for the 1st stage, because he never thought any of us would see that anyway. So he did not have us that much in mind.

3107

06:31:36.453 --> 06:31:40.700

The Mythopoeic Society: When he was doing whatever that was he was doing over and over again.

3108

06:31:40.770 --> 06:31:44.390

The Mythopoeic Society: But there are people who have different answers to that.

3109

06:31:44.470 --> 06:31:49.559

The Mythopoeic Society: But I just think it's really dangerous to make assertions about what we think. He he thought he was doing

3110

06:31:49.930 --> 06:31:52.860

The Mythopoeic Society: what what we have are the text, and that's enough.

3111

06:31:53.040 --> 06:31:55.529

The Mythopoeic Society: is kind of my position more than enough.

3112

06:31:55.560 --> 06:31:56.800

The Mythopoeic Society: Good heavens!

3113

06:31:58.070 --> 06:32:09.000

The Mythopoeic Society: One of the struggles in the 1st stage, though, is now that we have well, and I guess, Lord of the rings as well. Now that we have history of Middle Earth. We have all these different virgins from different times.

3114

06:32:09.210 --> 06:32:14.420

The Mythopoeic Society: and you know, to what extent do you want to take that those into account.

3115

06:32:14.470 --> 06:32:17.790

The Mythopoeic Society: and that varies with individual scholars

3116

06:32:17.970 --> 06:32:19.790

The Mythopoeic Society: under my generic.

3117

06:32:20.110 --> 06:32:21.260

The Mythopoeic Society: Yes.

3118

06:32:21.330 --> 06:32:39.849

The Mythopoeic Society: yeah. One of my favorite readings of all of the 1st stage material which Richard Bellant, I think, is a recent person, and Don well doing, is arguing that all of the 1st stage, all of the tales in Valerie and Lucy, and all that are elvish.

3119

06:32:39.860 --> 06:32:40.960

The Mythopoeic Society: biased.

3120

06:32:41.120 --> 06:32:45.839

The Mythopoeic Society: and it's a particular single Finian bias.

3121

06:32:45.960 --> 06:33:00.900

The Mythopoeic Society: and that's why there are no dwarves right? That's why the dwarves come off the way they do is because they're not the attention. They're not so beautiful as the elves. The ins would say.

3122

06:33:02.050 --> 06:33:08.900

The Mythopoeic Society: Yeah, thank you. That's very exciting. That's a great question. Thank you.

3123

06:33:09.050 --> 06:33:12.909

The Mythopoeic Society: Thanks, everybody. Thank you for coming. Thanks, thanks, Megan.

3124

06:33:13.440 --> 06:33:19.939

The Mythopoeic Society: I said. I was just going to walk like van of light across the city for 20Â min. But I did have some prepared stuff.