

188

00:43:46.372 --> 00:43:59.050

The Mythopoeic Society: So we're going to move on to the main event of our opening ceremonies, which is the address by our scholar, guest of honor. And here to introduce our scholar guest of honor is

189

00:43:59.270 --> 00:44:01.010

The Mythopoeic Society: yeah, it's

190

00:44:01.870 --> 00:44:02.630

The Mythopoeic Society: and

191

00:44:07.468 --> 00:44:16.379

The Mythopoeic Society: I'm not sure that I have much to add to what is in the program. Brian's very distinguished scholar fantasy.

192

00:44:16.912 --> 00:44:21.340

The Mythopoeic Society: I met him 35 years ago at this time 19,

193

00:44:21.450 --> 00:44:26.249

The Mythopoeic Society: so far back that I remember almost nothing about.

194

00:44:26.420 --> 00:44:32.177

The Mythopoeic Society: That's it was a very pleasant experience which has been my experience with

195

00:44:32.780 --> 00:44:36.890

The Mythopoeic Society: through society. I've been attending vernacular

196

00:44:37.810 --> 00:44:39.740

The Mythopoeic Society: decades and decades.

197

00:44:42.680 --> 00:44:43.529

The Mythopoeic Society: the

198

00:44:45.390 --> 00:44:50.289

The Mythopoeic Society: Most recent book is fantasy, how it works right? And

199

00:44:50.390 --> 00:44:53.730

The Mythopoeic Society: the one that I have. Well, actually, I have that one

200

00:44:54.060 --> 00:44:59.367

The Mythopoeic Society: one before. That is stories about stories which I read with pleasure.

201

00:44:59.820 --> 00:45:05.159

The Mythopoeic Society: I don't have that much else to say. He's distinguished. He's been around a long time.

202

00:45:06.690 --> 00:45:15.379

The Mythopoeic Society: we draw your attention to the Lequin Poll. Brian Canterbury is the most readable, the most knowledgeable of least coral symbiotics.

203

00:45:15.580 --> 00:45:21.160

The Mythopoeic Society: I think it's terrific, and I told Brian that I think of him

204

00:45:21.220 --> 00:45:24.839

The Mythopoeic Society: and someone who is both nice and wise.

205

00:45:25.610 --> 00:45:27.270

The Mythopoeic Society: Nice, usually

206

00:45:28.080 --> 00:45:38.620

The Mythopoeic Society: complicated word in Minnesota. But in this case I do mean ordinary

207

00:45:38.710 --> 00:45:40.970

The Mythopoeic Society: dark shadow.

208

00:45:41.606 --> 00:45:46.540

The Mythopoeic Society: and I want to welcome, and he's

209

00:45:47.390 --> 00:45:52.299

The Mythopoeic Society: he's a fabulous scholar, and the paper should be awesome.

210

00:45:59.160 --> 00:46:08.509

The Mythopoeic Society: Do do you want me to hold the microphone. I know I can. I think I can manage it. Is it better if I stand on this side or that side? Whatever does it matter? Okay.

211

00:46:08.990 --> 00:46:11.230

The Mythopoeic Society: fine, right? Well.

212

00:46:11.510 --> 00:46:31.139

The Mythopoeic Society: I thank you all for for the invitation. It's lovely to be back here. I've had really good interactions with the Mythopedia Society over the years, including my 3 past clients at home. And the opportunity to meet wonderful people. So I'm so happy to be back

213

00:46:31.350 --> 00:46:46.039

The Mythopoeic Society: to the organizers, to Tim, who's gonna do the tech for me so that I don't even have to look at what's showing behind me. We'll assume it's what I meant to be there, but I won't know, because I'm looking at you here.

214

00:46:47.400 --> 00:46:52.209

The Mythopoeic Society: This is some pretty interesting topic, and of course, appropriate place.

215

00:46:52.693 --> 00:46:56.130

The Mythopoeic Society: And it got me thinking about a lot of issues

216

00:46:56.410 --> 00:47:03.699

The Mythopoeic Society: that go way back in fantasy, but also some sort of foreign stuff. So we'll see how I do

217

00:47:03.820 --> 00:47:09.550

The Mythopoeic Society: hope you bear with me because I'm gonna be doing some wandering in time and space.

218

00:47:10.192 --> 00:47:14.350

The Mythopoeic Society: Since one of my topics and that's the first.st

219

00:47:14.380 --> 00:47:15.740

The Mythopoeic Society: Why, sure.

220

00:47:16.667 --> 00:47:19.310

The Mythopoeic Society: one of my topics is the pastoral

221

00:47:19.760 --> 00:47:22.829

The Mythopoeic Society: kind of meandering is pretty much unavoidable.

222

00:47:23.460 --> 00:47:26.549

The Mythopoeic Society: but I'll try to signal some of the major shit just

223

00:47:27.381 --> 00:47:31.099

The Mythopoeic Society: I'll start with a question about the nature of fantasy.

224

00:47:31.610 --> 00:47:34.279

The Mythopoeic Society: Then I'll move to the American landscape.

225

00:47:34.660 --> 00:47:36.860

The Mythopoeic Society: wander into the ancient world.

226

00:47:36.960 --> 00:47:39.700

The Mythopoeic Society: work my way back to the here and now

227

00:47:39.970 --> 00:47:45.239

The Mythopoeic Society: in hand with a challenge that of the writers, scholars, and fans.

228

00:47:45.920 --> 00:47:50.570

The Mythopoeic Society: But 1st here's the question, if fantasy were a landscape.

229

00:47:50.840 --> 00:47:52.329

The Mythopoeic Society: what sort would it be?

230

00:47:53.110 --> 00:47:55.389

The Mythopoeic Society: What do you see in your mind's eye?

231

00:47:56.640 --> 00:47:58.040

The Mythopoeic Society: I'm guessing

232

00:47:58.310 --> 00:48:03.190

The Mythopoeic Society: that many of you picture something like Hobbiton at the beginning of the Lord of the Rings.

233

00:48:03.500 --> 00:48:08.020

The Mythopoeic Society: or maybe the seaside meadow of Narnia's care. Parabell.

234

00:48:08.810 --> 00:48:14.479

The Mythopoeic Society: Perhaps your default image is the grounds of a school for wizards. No, not that one.

235

00:48:14.600 --> 00:48:18.820

The Mythopoeic Society: The one from Lequinn's wizard of births.

236

00:48:19.020 --> 00:48:20.810

The Mythopoeic Society: Or maybe you go, Meta.

237

00:48:20.860 --> 00:48:26.850

The Mythopoeic Society: you think of a generic, fantasy land.

238

00:48:27.350 --> 00:48:29.219

The Mythopoeic Society: These are all different, of course.

239

00:48:29.330 --> 00:48:31.720

The Mythopoeic Society: sharing her qualities.

240

00:48:32.100 --> 00:48:33.580

The Mythopoeic Society: firmed pastoral.

241

00:48:34.160 --> 00:48:40.499

The Mythopoeic Society: They are like what peaceful wilderness adjacent, but not really wild.

242

00:48:41.160 --> 00:48:43.910

The Mythopoeic Society: This is the landscape of romance.

243

00:48:44.150 --> 00:48:47.800

The Mythopoeic Society: what the ancient world referred to as Locus Amenus.

244

00:48:47.950 --> 00:48:50.730

The Mythopoeic Society: pleasant, pleasing, pleasurable.

245

00:48:51.970 --> 00:48:54.519

The Mythopoeic Society: as I thought about the theme of this conference

246

00:48:55.680 --> 00:49:10.139

The Mythopoeic Society: my mind reverted to a phrase I learned graduate school at that time I was immersed in the old myth symbol school of American studies, and the term I have in mind comes from one of the leading lights of that school. Leo works

247

00:49:11.930 --> 00:49:14.860

The Mythopoeic Society: in his book, The machine in the garden.

248

00:49:16.716 --> 00:49:22.279

The Mythopoeic Society: Marx found a key to American. Thought you slide there

249

00:49:24.230 --> 00:49:27.170

The Mythopoeic Society: in what he called the middle landscape.

250

00:49:27.810 --> 00:49:30.530

The Mythopoeic Society: getting the slides. Sorry

251

00:49:32.120 --> 00:49:34.849

The Mythopoeic Society: Marx traces the middle landscape

252

00:49:35.070 --> 00:49:37.610

The Mythopoeic Society: back to Virgil's poetry.

253

00:49:37.860 --> 00:49:45.130

The Mythopoeic Society: and then up through 19th century writers, such as Walt Whitman and landscape painters, such as Thomas Cole.

254

00:49:46.160 --> 00:49:48.119

The Mythopoeic Society: He defines middleness

255

00:49:48.570 --> 00:49:51.609

The Mythopoeic Society: as a position between nature and civilization.

256

00:49:51.850 --> 00:49:55.879

The Mythopoeic Society: With a quote, transcendent relation to both extremes.

257

00:49:56.060 --> 00:50:02.730

The Mythopoeic Society: these Poles can also be designated as art and nature, as in Shakespeare's Tempest.

258

00:50:02.950 --> 00:50:11.279

The Mythopoeic Society: or the Wild and the cultivated, as in Robert Beverly's History and Present State of Virginia from 1705.

259

00:50:14.160 --> 00:50:16.350

The Mythopoeic Society: That's a change!

260

00:50:17.340 --> 00:50:20.559

The Mythopoeic Society: significantly, Beverly's wild landscape

261

00:50:20.700 --> 00:50:28.009

The Mythopoeic Society: also includes the original inhabitants, who are depicted as living in a state of nature, quote without labor.

262

00:50:28.150 --> 00:50:32.440

The Mythopoeic Society: daily finding sufficient afresh for their subsistence.

263

00:50:33.020 --> 00:50:40.780

The Mythopoeic Society: This tendency to conflate indigenous peoples with scenery is, of course, deeply problem. Yet I'll come back to it.

264

00:50:41.830 --> 00:50:47.549

The Mythopoeic Society: Marx notes that Beverly's imagery posits 2 rival virgins of the garden.

265

00:50:47.600 --> 00:50:53.030

The Mythopoeic Society: one primitive and pre-lapse area, the other mild and cultivated.

266

00:50:53.170 --> 00:50:55.970

The Mythopoeic Society: Second of these is the middle landscape.

267

00:50:56.210 --> 00:51:03.700

The Mythopoeic Society: wins out over wilderness as an American ideal. Through the 18th and 19th centuries, and much of the 20.th

268

00:51:05.770 --> 00:51:09.270

The Mythopoeic Society: The middle landscape is fruitful, life

269

00:51:09.320 --> 00:51:10.610

The Mythopoeic Society: serene.

270

00:51:10.760 --> 00:51:18.349

The Mythopoeic Society: Going back to Virgil, the farmer lives in an ideal balance between repressive civilization and violent nature.

271

00:51:19.020 --> 00:51:29.430

The Mythopoeic Society: The ideal pasture, says Marx, has 2 vulnerable borders, one separates it from Rome, the other from encroaching marsh marshland.

272

00:51:30.500 --> 00:51:35.029

The Mythopoeic Society: His wording implies a narrative arc rather than a fixed scene.

273

00:51:35.150 --> 00:51:39.280

The Mythopoeic Society: Something separates, something encroaches.

274

00:51:39.470 --> 00:51:41.339

The Mythopoeic Society: That's the germ of a story.

275

00:51:42.220 --> 00:51:53.149

The Mythopoeic Society: Pastoral is not just an idealized image, but also a literary genre, or rather several genres, including idylls, eclogues, Georgics, and even all of that

276

00:51:53.330 --> 00:51:57.910

The Mythopoeic Society: as a non classicist you know very little about most of those.

277

00:51:58.100 --> 00:52:03.060

The Mythopoeic Society: except that it turns out that the difference between pastoral and Bucolic poetry

278

00:52:03.170 --> 00:52:07.831

The Mythopoeic Society: has to do with whether one is surrounded by sheep or cattle.

279

00:52:13.980 --> 00:52:14.780

The Mythopoeic Society: Yeah.

280

00:52:15.410 --> 00:52:20.660

The Mythopoeic Society: that is a pretty significant difference for someone like me, with roots in the mountain west.

281

00:52:20.880 --> 00:52:24.020

The Mythopoeic Society: herding preferences, notwithstanding

282

00:52:24.640 --> 00:52:33.650

The Mythopoeic Society: pastoral scene, lends itself most readily to a scenario of love, found lost and found again after a series of misadventures.

283

00:52:34.510 --> 00:52:39.950

The Mythopoeic Society: This is the plot of the rose appliances of classical worlds, such as Daphnes and Chloe.

284

00:52:40.040 --> 00:52:46.310

The Mythopoeic Society: the amorous shepherds or cowherds in romance meet and pair up only to be part.

285

00:52:47.820 --> 00:52:48.590

The Mythopoeic Society: Yeah.

286

00:52:48.980 --> 00:52:55.150

The Mythopoeic Society: Wilderness encroaches. The lovers are subject to anything from pirates to premature burial

287

00:52:55.360 --> 00:53:06.610

The Mythopoeic Society: only after separate adventures and misadventures, do they finally reunite? This scenario has been recycled by everyone from William Shakespeare in Pericles to William Goldman and the Princess Bride.

288

00:53:06.630 --> 00:53:17.700

The Mythopoeic Society: It's also been parodied by Voltaire Candide, where he makes fun of the convention that the heart of lovers remain young and desirable through years of wandering and hardship

289

00:53:18.210 --> 00:53:29.170

The Mythopoeic Society: violating normal chronology is not a flaw in romance, though, but an essential component, not a bug, but a feature. As the language of computer programming has it

290

00:53:30.450 --> 00:53:35.509

The Mythopoeic Society: the file Bakhtin summed up the relationship between narrative time and place

291

00:53:35.630 --> 00:53:38.439

The Mythopoeic Society: in the chronic concept of the chronotope.

292

00:53:38.880 --> 00:53:42.080

The Mythopoeic Society: the time dimension that is also space.

293

00:53:42.550 --> 00:53:48.250

The Mythopoeic Society: romance, time or adventure. Time was one of Bachtin's key examples of a chronotope.

294

00:53:48.450 --> 00:53:50.109

The Mythopoeic Society: Here's how he describes it

295

00:53:50.600 --> 00:53:52.409

The Mythopoeic Society: at the novel's outset.

296

00:53:52.590 --> 00:53:59.080

The Mythopoeic Society: Heroes meet each other at a marriageable age, and at the same marriageable age.

297

00:53:59.120 --> 00:54:02.679

The Mythopoeic Society: no less fresh and handsome, they consummate their marriage at the end.

298

00:54:03.870 --> 00:54:08.390

The Mythopoeic Society: Our team's great insight is that this sort of time satisfies.

299

00:54:08.490 --> 00:54:15.990

The Mythopoeic Society: because it is part of an entire package that includes character types, allowable actions, a physical setting

300

00:54:16.160 --> 00:54:18.420

The Mythopoeic Society: topos, part of Chronichoke

301

00:54:19.530 --> 00:54:24.639

The Mythopoeic Society: place of the beginning and the end of a romance represents the pastoral ideal.

302

00:54:25.150 --> 00:54:33.059

The Mythopoeic Society: But oddly, Bakhtin identifies that with a slightly different chronic that he calls the bucolic pastoral. Ideal.

303

00:54:33.470 --> 00:54:36.319

The Mythopoeic Society: It evidently includes both sheep and cattle.

304

00:54:37.210 --> 00:54:51.529

The Mythopoeic Society: He describes this chronotope in terms not of its green world beauty, but of, and this is one of my favorite phrases in in at least the translated. It's dense and fragrant time like fame.

305

00:54:52.310 --> 00:54:58.649

The Mythopoeic Society: All of this is relevant not only to classical romance, classical literature, but to modern things.

306

00:54:58.930 --> 00:55:05.299

The Mythopoeic Society: We can trace a direct line from the classical romances to medieval ones, such as those of Bridgend, Detroit.

307

00:55:05.340 --> 00:55:15.759

The Mythopoeic Society: and the European Fairy Tale, likewise draws on classical narratives like people? Didn't Psyche a story that was probably already in circulation as a folk tale.

308

00:55:16.450 --> 00:55:19.619

The Mythopoeic Society: But given literary polish by Apulaeus.

309

00:55:20.230 --> 00:55:26.830

The Mythopoeic Society: medieval romance and magical folktale are, of course, 2 of the major influences on the contemporary fantasy genre.

310

00:55:26.970 --> 00:55:34.500

The Mythopoeic Society: The story of fantasy's precursors is one of regular transmission between orality and print

311

00:55:35.100 --> 00:55:36.740

The Mythopoeic Society: oral storytellers

312

00:55:37.970 --> 00:55:39.760

The Mythopoeic Society: have always been willing

313

00:55:40.100 --> 00:55:43.960

The Mythopoeic Society: incorporate elements of written text into their repertoires.

314

00:55:44.130 --> 00:55:48.890

The Mythopoeic Society: just as writers have always been. I've been borrowers from

315

00:55:49.950 --> 00:55:56.420

The Mythopoeic Society: for florists. Michael Dylan Foster and Jeffrey Tolbert have coined a useful term. The Florest

316

00:55:57.090 --> 00:56:02.410

The Mythopoeic Society: indicate the ease of crossing the line from traditional bore to popular imitations.

317

00:56:03.770 --> 00:56:07.869

The Mythopoeic Society: Much modern fantasy could be classified as Folkloresque.

318

00:56:08.560 --> 00:56:19.419

The Mythopoeic Society: Another term rhetorical culture is used by Biblical scholar, Vernon Robbins, to designate a practice of frequent transmission in both directions for orality to writing and back

319

00:56:19.660 --> 00:56:25.499

The Mythopoeic Society: much of the Bible as long as arose in repertoire cultures.

320

00:56:25.630 --> 00:56:28.459

The Mythopoeic Society: Booklorist Jennifer Eastman at Abury.

321

00:56:28.660 --> 00:56:39.230

The Mythopoeic Society: explains that in rhetorical cultures, both human interaction and meaning making through texts are particularly reliant on a mixture of oral and literary comrades

322

00:56:39.300 --> 00:56:40.920

The Mythopoeic Society: use free time.

323

00:56:41.360 --> 00:56:46.120

The Mythopoeic Society: The redundant part of that description, I assume, is

324

00:56:46.180 --> 00:56:50.330

The Mythopoeic Society: extra layering of information that allows narrow elements

325

00:56:50.480 --> 00:56:53.310

The Mythopoeic Society: function either for readers or listeners.

326

00:56:53.590 --> 00:56:55.100

The Mythopoeic Society: and enable some people

327

00:56:55.180 --> 00:56:57.400

The Mythopoeic Society: belong to both categories.

328

00:56:58.040 --> 00:57:05.540

The Mythopoeic Society: Fantasy harkens back to various rhetorical cultures. It became a genre by developing for

Folkloresque

329

00:57:05.640 --> 00:57:08.340

The Mythopoeic Society: instead of snippet

330

00:57:08.780 --> 00:57:16.379

The Mythopoeic Society: from texture. You get a literary

331

00:57:16.930 --> 00:57:20.609

The Mythopoeic Society: of talking more severe success

332

00:57:23.260 --> 00:57:27.820

The Mythopoeic Society: that with the inklings we've moved far from the American landscape.

333

00:57:27.860 --> 00:57:31.229

The Mythopoeic Society: Whatever versions of the pastoral it might accommodate.

334

00:57:31.880 --> 00:57:32.980

The Mythopoeic Society: My first, st

335

00:57:33.030 --> 00:57:35.600

The Mythopoeic Society: it's called a project Info.

336

00:57:38.790 --> 00:57:42.400

The Mythopoeic Society: This is for American fantasy.

337

00:57:42.540 --> 00:57:57.640

The Mythopoeic Society: Without a tradition of magical. Hence Nathaniel Hawthorne's complaint in preface to the *Marvel Hall*, that without a trial can conceive of the difficulty of writing a romance about a country.

338

00:57:57.870 --> 00:58:08.310

The Mythopoeic Society: no shadow, no antiquity, no mystery, no picturesque, gloomy wrong, nor anything but a commonplace prosperity in broad and simple daylight.

339

00:58:09.020 --> 00:58:17.579

The Mythopoeic Society: But to Hawthorne's list of lacks I would add that Anglo American folk culture produces no epics, no demigods.

340

00:58:17.650 --> 00:58:23.850

The Mythopoeic Society: only a fragmentary mythology, and what Francis Lee Utley called the Bible of the boat.

341

00:58:23.890 --> 00:58:29.099

The Mythopoeic Society: Just brief conversational references to Adam's apple, or

342

00:58:29.270 --> 00:58:31.019

The Mythopoeic Society: the number of the beast.

343

00:58:31.620 --> 00:58:37.360

The Mythopoeic Society: Supernatural motifs from the Old World don't transplant easily to America's soil.

344

00:58:37.430 --> 00:58:46.769

The Mythopoeic Society: Folk tales that cross the ocean end up, being utilized and rationalized with their magical elements toned down and transmuted into jokes.

345

00:58:48.290 --> 00:58:59.129

The Mythopoeic Society: However, many years ago, fantasy, scholar Jules Sanger suggested another way European magical lore could be acclimatized to the American landscape.

346

00:59:00.430 --> 00:59:13.180

The Mythopoeic Society: The legends of the fair folk he hypothesized, or more particularly those involving involuntary certitude reemerged in America as Indian captivity. Narratives.

347

00:59:13.750 --> 00:59:18.150

The Mythopoeic Society: Mary Rollins is the New World equivalent of Thomas the Rhymer.

348

00:59:18.500 --> 00:59:30.520

The Mythopoeic Society: Her account of capture by dispossessed Narragon Narragansett fans might have acquired some of its popularity, its resemblance to stories of changelings and marvel servants of the elves.

349

00:59:31.363 --> 00:59:55.050

The Mythopoeic Society: Careful not to claim direct transmission. He says, the Indian captivity narrative appears to be too firmly grounded. Religious, historical, and geographic conditions that shaped it to have been significantly compromised by a body of pagan folktales. Fairy tale captivity developed its distinctive shape centuries before the Indian captivity appeared.

350

00:59:55.870 --> 00:59:57.190

The Mythopoeic Society: Yes.

351

00:59:57.270 --> 00:59:58.760

The Mythopoeic Society: even so.

352

01:00:09.830 --> 01:00:11.700

The Mythopoeic Society: pluck.

353
01:00:12.440 --> 01:00:16.010
The Mythopoeic Society: but also the function of confronting

354
01:00:16.510 --> 01:00:27.490
The Mythopoeic Society: Vanger point out that quote presentations of people living there, close to a line separating, familiar, the ordinary and the accepted, the unknown, the terrible, and the forbidden.

355
01:00:27.840 --> 01:00:31.339
The Mythopoeic Society: One side of the line is piety and restraint.

356
01:00:31.910 --> 01:00:37.140
The Mythopoeic Society: Jupiter, pagan ritual, and quote unprincipled nature.

357
01:00:37.870 --> 01:00:48.520
The Mythopoeic Society: Again, there's a lot, say, about the assimilation of native peoples and their practices into a generalized natural theme in terms of stories and their cultural work.

358
01:00:48.670 --> 01:00:53.510
The Mythopoeic Society: The narratives of Rowlandson and others played a major part in the cure.

359
01:00:53.670 --> 01:00:56.089
The Mythopoeic Society: Its beauty can turn treacherous.

360
01:00:56.330 --> 01:01:01.470
The Mythopoeic Society: The Locus Aenas is also the place of peril locus periculi.

361
01:01:01.750 --> 01:01:09.419
The Mythopoeic Society: There's a reason that Renaissance painters included symbols of danger and loss in their depictions of the pastor

362
01:01:11.020 --> 01:01:16.129
The Mythopoeic Society: Giovanni Barbieri's painting of the Arcadian shepherds from the early 17th century

363
01:01:16.210 --> 01:01:24.130
The Mythopoeic Society: includes a prominent skull sitting on a pedestal with the inscription, et in Arcadia ego, which is to say, Death

364
01:01:24.250 --> 01:01:28.250
The Mythopoeic Society: ego that speaks it's present even in Paradise.

365
01:01:29.690 --> 01:01:38.380

The Mythopoeic Society: Critic Northrop Fry describes the green world of comedy as the dream world we create out of our own desires. But this ideal

366

01:01:38.620 --> 01:01:44.659

The Mythopoeic Society: only comes about at the end of the play after the obstacles are removed and the misunderstandings cleared up.

367

01:01:45.080 --> 01:01:47.349

The Mythopoeic Society: Before that ending things can get

368

01:01:47.780 --> 01:01:48.730

The Mythopoeic Society: night nourished.

369

01:01:48.860 --> 01:01:54.560

The Mythopoeic Society: Here's where I think fantasy's been misrepresented by equating it, with which fulfillment

370

01:01:54.830 --> 01:02:00.409

The Mythopoeic Society: pretty much every fantasy I know is composed of equal parts, desire and dread.

371

01:02:03.530 --> 01:02:09.409

The Mythopoeic Society: Perfect moments come only at the beginning of the story, where they quickly give way to danger and loss.

372

01:02:09.450 --> 01:02:14.650

The Mythopoeic Society: and at the end, where they represent the hard, won and temporary victory.

373

01:02:14.700 --> 01:02:19.030

The Mythopoeic Society: It's jam lost and jam regained, never jammed. Today

374

01:02:20.780 --> 01:02:28.909

The Mythopoeic Society: in Roy Rollinson's narrative sees her life before capture in a safe cabin with an intel.

375

01:02:29.220 --> 01:02:32.989

The Mythopoeic Society: and she's reunited, reunited, with surviving

376

01:02:33.120 --> 01:02:34.730

The Mythopoeic Society: parts of that family

377

01:02:34.910 --> 01:02:39.579

The Mythopoeic Society: in between. She feels herself to be lost and abused, even though her characters.

378

01:02:39.690 --> 01:02:45.149

The Mythopoeic Society: pure, better than her white patriots, either their own native or black.

379

01:02:45.430 --> 01:02:47.820

The Mythopoeic Society: I've often taught Rolandson's book.

380

01:02:48.030 --> 01:02:55.079

The Mythopoeic Society: My sense of the story changed when one of my students, a young woman from our neighboring Shoshon Bannock tribes

381

01:02:55.200 --> 01:02:59.000

The Mythopoeic Society: commented on what a hateful person Rolandson seemed to be.

382

01:02:59.470 --> 01:03:07.440

The Mythopoeic Society: She is judgmental, self-righteous, always complaining about conditions that those around her endure with good humor

383

01:03:08.140 --> 01:03:11.099

The Mythopoeic Society: the terrible wilderness she's dragged around in

384

01:03:11.110 --> 01:03:15.519

The Mythopoeic Society: is the same landscape that early explorers saw as the new evening.

385

01:03:16.230 --> 01:03:22.139

The Mythopoeic Society: If the landscape is wild and barren. It's because the invaders made it so deliberately

386

01:03:22.150 --> 01:03:25.860

The Mythopoeic Society: cutting forests and eradicating native food crops.

387

01:03:27.170 --> 01:03:30.469

The Mythopoeic Society: So I come back to the middle landscape.

388

01:03:30.830 --> 01:03:34.330

The Mythopoeic Society: and you might be able to guess how I want to redefine it.

389

01:03:34.510 --> 01:03:38.040

The Mythopoeic Society: It is not a space between civilization and wilderness.

390

01:03:38.140 --> 01:03:41.510

The Mythopoeic Society: but a disputed border between 2 societies.

391

01:03:42.030 --> 01:03:47.080

The Mythopoeic Society: the word frontier in common. New York usage, pronotes, emptiness.

392

01:03:48.410 --> 01:03:51.709

The Mythopoeic Society: Virgin land, something free for the taking.

393

01:03:51.830 --> 01:04:00.060

The Mythopoeic Society: That's how Frederick Jackson Turner used the term in his famous essay about the closing of the frontier as it is from the 1890. Census

394

01:04:00.450 --> 01:04:04.890

The Mythopoeic Society: Turner was right about the moment of change, but wrong about its nature

395

01:04:05.460 --> 01:04:10.990

The Mythopoeic Society: story that arises from the emptied landscape is one of uneasy quiet.

396

01:04:11.290 --> 01:04:16.250

The Mythopoeic Society: The middle landscape falls between 2 kinds of space, but also 2 times

397

01:04:16.350 --> 01:04:18.989

The Mythopoeic Society: a violent past and a future reckoning

398

01:04:19.850 --> 01:04:29.500

The Mythopoeic Society: at. In Arcadia. Ego also signals those who were already here, those whose individuality gets confused with the landscapes they tended.

399

01:04:30.130 --> 01:04:33.429

The Mythopoeic Society: to whose descendants. We owe an unsettled debt.

400

01:04:33.850 --> 01:04:37.600

The Mythopoeic Society: Challenge for our writers is to get beyond Hawthorne's quote

401

01:04:37.670 --> 01:04:44.070

The Mythopoeic Society: commonplace prosperity and broad and civil daylight, and to tell other truer stories.

402

01:04:45.230 --> 01:04:56.500

The Mythopoeic Society: So I went looking through my bookshelves for examples of the middle landscape in American fantasy, and I came up with a number of works from the especially from the 1980 S. And nineties.

403

01:04:56.530 --> 01:05:02.530

The Mythopoeic Society: when the Tolkien imitation began to give away, give way to primary world fantasy or urban fantasy.

404

01:05:03.380 --> 01:05:09.410

The Mythopoeic Society: A number of Midwestern writers offered compelling visions of an enchanted

405

01:05:10.010 --> 01:05:17.749

The Mythopoeic Society: Charles Lance Moonhart from 1,984, Nancy Willard's Things invisible to scene from 1985

406

01:05:17.790 --> 01:05:24.739

The Mythopoeic Society: No. Bows War for the Oaks, 1987, Helena, Arneson's Daughter of the Bear King, also 1987,

407

01:05:24.820 --> 01:05:28.400

The Mythopoeic Society: and Pamela Dean's 10, Ling, 1991.

408

01:05:28.850 --> 01:05:30.789

The Mythopoeic Society: These are all lovely stories.

409

01:05:31.570 --> 01:05:38.655

The Mythopoeic Society: gave myself the enviable assignment of rereading them in preparation for this talk.

410

01:05:39.350 --> 01:05:40.090

The Mythopoeic Society: Tip

411

01:05:40.270 --> 01:05:41.490

The Mythopoeic Society: somebody's saying

412

01:05:41.770 --> 01:05:49.450

The Mythopoeic Society: which invokes middle American, or in one case Canadian space, but recasts it as conservative.

413

01:05:50.520 --> 01:05:59.110

The Mythopoeic Society: Rereading these fantasies in the 21st century, I noticed something, Frederick James. He pointed about point as a genre.

414

01:05:59.430 --> 01:06:05.989

The Mythopoeic Society: the reduction of each story world to a narrow slice of geography, history, and culture.

415

01:06:06.440 --> 01:06:09.000

The Mythopoeic Society: The distant past doesn't exist.

416

01:06:09.050 --> 01:06:11.310

The Mythopoeic Society: Other continents don't exist.

417

01:06:11.690 --> 01:06:17.120

The Mythopoeic Society: There's little cultural diversity among the central caste. There are exceptions in all of these

418

01:06:17.630 --> 01:06:22.819

The Mythopoeic Society: in taking on the task of naturalizing magical elements to an American landscape.

419

01:06:23.690 --> 01:06:28.479

The Mythopoeic Society: Writers of the 19 eighties and nineties also turned to European story forms.

420

01:06:28.620 --> 01:06:30.849

The Mythopoeic Society: It's like farming techniques

421

01:06:31.100 --> 01:06:38.760

The Mythopoeic Society: grow old world crops. You clear the land, follow the soil. Even if those methods might not fit the local ecology.

422

01:06:39.250 --> 01:06:44.620

The Mythopoeic Society: Transplanting ferries works the same way, except that the fields are story spaces.

423

01:06:45.860 --> 01:06:48.389

The Mythopoeic Society: Yet each of the stories I've mentioned

424

01:06:48.490 --> 01:06:58.409

The Mythopoeic Society: one can also find counter currents and implied alternatives enough to suggest that they might function quite differently in the 2020 s. Than in the 1980 s.

425

01:06:58.820 --> 01:07:03.209

The Mythopoeic Society: If we bring our current awareness of alternative narrative models.

426

01:07:03.270 --> 01:07:09.209

The Mythopoeic Society: worldviews or rereading, we might find that the classic fantasies are also contemporaries.

427

01:07:09.770 --> 01:07:17.149

The Mythopoeic Society: I'm going to focus on the 3 Minnesota indices and daughter of the hurricane.

428

01:07:17.210 --> 01:07:18.810

The Mythopoeic Society: looking for ways.

429

01:07:18.930 --> 01:07:24.030

The Mythopoeic Society: Each might have subverted the pastoral fantasy model even while invoking it

430

01:07:24.620 --> 01:07:27.000

The Mythopoeic Society: in those bits of subversion

431

01:07:28.440 --> 01:07:38.030

The Mythopoeic Society: the story potentially lines up with more recent non-european fantasies. In other words, they can be read as mediating, not between civilization and wilderness.

432

01:07:38.250 --> 01:07:42.389

The Mythopoeic Society: between the British fantasy, tradition, and temporary fancy.

433

01:07:44.070 --> 01:07:53.179

The Mythopoeic Society: Though the plots of the 3 books differ, they share some key features. Each creates a magical zone within more generally mundane space

434

01:07:53.690 --> 01:07:58.870

The Mythopoeic Society: within those zones the old oppositional forces of love and death preside

435

01:07:59.100 --> 01:08:13.260

The Mythopoeic Society: outside the magic is protected by something like the somebody else's problem. Field in Douglas Adams Hitchhiker books. It's not true invisibility, but that works just as well

436

01:08:14.150 --> 01:08:16.160

The Mythopoeic Society: as story worlds.

437

01:08:16.460 --> 01:08:22.509

The Mythopoeic Society: The magical zones welcome certain kinds of characters and plots, while excluding others.

438

01:08:22.670 --> 01:08:28.910

The Mythopoeic Society: Denizens are powerful and trustworthy, grotesque, or devastatingly beautiful

439

01:08:29.130 --> 01:08:34.770

The Mythopoeic Society: mortals allowed inside tend to be young. With Arneson's hero the notable exception.

440

01:08:35.270 --> 01:08:42.380

The Mythopoeic Society: attractive, artistic, and motivated by the undefined longing that the German romantics calls in suit.

441

01:08:43.020 --> 01:08:53.689

The Mythopoeic Society: as in other instances of industrial chronotopes, the magic of space is carved out of mundane Minnesota, defined laws of sequence, integration.

442

01:08:54.060 --> 01:09:01.089

The Mythopoeic Society: time stretches out, or compresses or loops upon itself until the plot has worked itself out.

443

01:09:02.380 --> 01:09:17.000

The Mythopoeic Society: In 2 of the novels. The plot involves overlaying a British supernatural legend on another kind of story, that other narrative frame for Tamlin, for instance, it's a school story that because it's set in a college

444

01:09:17.319 --> 01:09:19.490

The Mythopoeic Society: rather than an English boarding school

445

01:09:21.100 --> 01:09:24.119

The Mythopoeic Society: also involves comings of age and sex.

446

01:09:24.710 --> 01:09:36.070

The Mythopoeic Society: The narrative matrix for war for the Oaks is a version of the old Hollywood musical. It's Mickey and Judy put on a show only with an urban folk rock band, some of whose members are Fay.

447

01:09:36.689 --> 01:09:45.970

The Mythopoeic Society: like Tamlin, war for the Oaks, also involves romantic parents. A couple of wrong ones leading to a final, unexpected, but satisfying match.

448

01:09:47.020 --> 01:09:50.240

The Mythopoeic Society: Daughter of the barricade goes in quite a different direction.

449

01:09:50.359 --> 01:09:56.080

The Mythopoeic Society: It's Hero is a middle-aged married woman whose frame story is a journey of liberation.

450

01:09:56.500 --> 01:10:05.927

The Mythopoeic Society: The journey also takes us out of real world Minneapolis into a version of the pastoral world with multiple leaky portals for our own.

451

01:10:06.880 --> 01:10:12.159

The Mythopoeic Society: she solves a central problem in the other world. If you will not get over

452

01:10:12.230 --> 01:10:15.769

The Mythopoeic Society: my favorite details, the forms of shoddiness

453

01:10:15.780 --> 01:10:19.550

The Mythopoeic Society: while in the process, discovering her own strengths.

454

01:10:19.630 --> 01:10:27.019

The Mythopoeic Society: She needs those strengths as well as the Allies she finds because her adventures are right out

of the classical romance novel.

455

01:10:27.370 --> 01:10:38.109

The Mythopoeic Society: She's transformed, shipwrecked, marooned, imprisoned, transported against her will, betrayed by seeming friends, risked by seeming enemies.

456

01:10:38.760 --> 01:10:40.440

The Mythopoeic Society: One thing that does not

457

01:10:41.060 --> 01:10:42.139

The Mythopoeic Society: there's a lot

458

01:10:42.390 --> 01:10:47.070

The Mythopoeic Society: again, she's freed from her problematic husband.

459

01:10:48.990 --> 01:10:51.730

The Mythopoeic Society: Few years ago I fucked it.

460

01:10:51.930 --> 01:11:01.849

The Mythopoeic Society: 2 part scheme for analyzing romance plots with each type associated with not exclusive to a particular audience.

461

01:11:01.880 --> 01:11:05.959

The Mythopoeic Society: I called these 3 the romance of erotic Fulfillment.

462

01:11:06.130 --> 01:11:08.409

The Mythopoeic Society: the romance of adventure

463

01:11:08.480 --> 01:11:10.779

The Mythopoeic Society: in the romance of hidden identity.

464

01:11:11.730 --> 01:11:19.330

The Mythopoeic Society: We tend to assume that women are consumers of the 1st one, which includes everything from Shakespearean comedy to hallmark movies.

465

01:11:19.720 --> 01:11:25.680

The Mythopoeic Society: second, is aimed at man, whether it's a time novel, Western or Melvillian South Sea epic.

466

01:11:26.050 --> 01:11:33.020

The Mythopoeic Society: that the 3, rd represented by things like Oliver Twist, the Land of Oz, is especially sure.

467

01:11:34.220 --> 01:11:42.409

The Mythopoeic Society: In fact, though any variety of romance might appeal to any demographic, and the classical romance was a melange of all 3.

468

01:11:43.060 --> 01:11:46.560

The Mythopoeic Society: The Minnesota fantasies are all romances of adventure.

469

01:11:46.740 --> 01:11:49.180

The Mythopoeic Society: taking scenes of danger and darrenity.

470

01:11:49.570 --> 01:11:51.569

The Mythopoeic Society: Tam lane and morphe oaks

471

01:11:51.680 --> 01:11:54.659

The Mythopoeic Society: also rely on love matches for their resolution.

472

01:11:54.970 --> 01:11:58.109

The Mythopoeic Society: making them romances providing fulfillment.

473

01:11:58.260 --> 01:12:07.370

The Mythopoeic Society: Well, the ending of daughter of the Bear King is grounded in the protagonist's discovery of her, the power that comes with her lineage.

474

01:12:08.620 --> 01:12:16.940

The Mythopoeic Society: These plots aren't imposed on the settings of the novels, whether the Chronotope is exactly where and when romances.

475

01:12:17.960 --> 01:12:20.650

The Mythopoeic Society: the plot defines the story. Space.

476

01:12:20.760 --> 01:12:23.090

The Mythopoeic Society: time, place invokes plot.

477

01:12:23.300 --> 01:12:26.749

The Mythopoeic Society: Great discovery of Bull and Dean

478

01:12:27.140 --> 01:12:34.059

The Mythopoeic Society: Arneson was that the pastoral story space can share a name and a physical description with Minneapolis.

479

01:12:34.590 --> 01:12:36.660

The Mythopoeic Society: Middle West can be Middle Earth.

480

01:12:37.130 --> 01:12:44.630

The Mythopoeic Society: These writers employ romance crows to give us our world refreshed, and capital R's recovered

481

01:12:44.680 --> 01:12:47.059

The Mythopoeic Society: talking's terms, which is wonderful.

482

01:12:47.220 --> 01:12:50.300

The Mythopoeic Society: These stories are now more than 3 decades Old

483

01:12:50.550 --> 01:13:00.359

The Mythopoeic Society: World and the fantasy genre have changed around them. What is it like to reread them today. And what does the new context tell us about the pastoral in its middle landscape?

484

01:13:01.750 --> 01:13:13.329

The Mythopoeic Society: Fantasy is now a worldwide phenomenon. Having made a second adaptively. 1st jump was from the British Isles to English, speaking North America, Australia, and New Zealand.

485

01:13:13.710 --> 01:13:23.319

The Mythopoeic Society: Now some of the best genre comes from Africa, Asia, Latin America, and indigenous communities within zones of European colonization.

486

01:13:24.190 --> 01:13:37.460

The Mythopoeic Society: A good example is the Saint of bright Doors by the Vasha Chandra Sakara, a book that is uniquely Sri Lankan, while also participating in the new international culture of fantastic story making.

487

01:13:38.100 --> 01:13:42.889

The Mythopoeic Society: The thirst for the fantastic is now shared by people all around the world, perhaps

488

01:13:43.230 --> 01:13:49.529

The Mythopoeic Society: because we're all encountering similar disruptions to traditional ways of knowing and narrating reality.

489

01:13:51.330 --> 01:13:52.370

The Mythopoeic Society: But

490

01:13:52.840 --> 01:13:55.149

The Mythopoeic Society: genres are institutions.

491

01:13:55.540 --> 01:14:01.240

The Mythopoeic Society: and, like all institutions, they constrain us. Certain ways of doing and thinking.

492

01:14:01.690 --> 01:14:06.540

The Mythopoeic Society: The genres spread around the world, they become mechanisms of colonization.

493

01:14:07.310 --> 01:14:19.300

The Mythopoeic Society: Fantasy catches on in Sri Lanka or Nigeria, Nigeria. It comes with a set of expectations derived not from local forms of storytelling, but talking and tabletop gaming

494

01:14:20.630 --> 01:14:29.540

The Mythopoeic Society: closer to home. A native American or 1st nations writer such as Sri Demoi

495

01:14:29.630 --> 01:14:35.019

The Mythopoeic Society: as the task of reclaiming 2 kinds of territory, genetic and geographic.

496

01:14:35.790 --> 01:14:45.209

The Mythopoeic Society: Their fantasies remind North American readers that the lands we live on, and that the story worlds we construct have complex and troubling histories.

497

01:14:45.650 --> 01:14:53.049

The Mythopoeic Society: Once we factor in those histories. Neither urban spaces nor urban fantasies are quite what we suppose

498

01:14:53.410 --> 01:15:04.259

The Mythopoeic Society: middle landscape was never posed between, poised between city and marsh, but always between 2 civilizations, one of which is treated as a blank on the other

499

01:15:04.740 --> 01:15:09.909

The Mythopoeic Society: city streets pave over traditional gathering grounds and captivity. Narratives

500

01:15:10.130 --> 01:15:12.970

The Mythopoeic Society: portray aggressors as victims, and vice versa.

501

01:15:13.370 --> 01:15:22.110

The Mythopoeic Society: Mary Robinson's experiences, notwithstanding many many more native peoples, have endured captivity by European invaders than the reverse.

502

01:15:22.440 --> 01:15:28.179

The Mythopoeic Society: The real ghostly presence in Arcadia is not merely death, but the unacknowledged dead

503

01:15:28.460 --> 01:15:30.190

The Mythopoeic Society: displaced

504

01:15:33.410 --> 01:15:44.790

The Mythopoeic Society: on writing. The false narrative will take efforts, such as Werloman, Noongar, Australian writers, Claire, science, Fantasy, Tara Nullius.

505

01:15:45.100 --> 01:15:49.579

The Mythopoeic Society: which reconfigures aboriginal captivity as an alien Asian story.

506

01:15:49.850 --> 01:15:57.620

The Mythopoeic Society: the book's title by the way refers to the legal fiction that the land belongs to nobody before Europe arrived.

507

01:15:58.560 --> 01:16:08.719

The Mythopoeic Society: With regard to fancy, genre fantasy, and pastoral, both entail colonialist expectations about self and other home and away, good and deep.

508

01:16:08.760 --> 01:16:13.120

The Mythopoeic Society: and a bunch of other binaries that allow readers to identify the human

509

01:16:13.630 --> 01:16:21.180

The Mythopoeic Society: as structural guides. Fantasy in the pastoral. Tell us what kinds of events belong in stories and what kinds do not?

510

01:16:21.730 --> 01:16:26.349

The Mythopoeic Society: Who is allowed certain kinds of actions, and is justified in taking those actions?

511

01:16:26.820 --> 01:16:30.090

The Mythopoeic Society: What outcome constitutes a happy ending.

512

01:16:31.600 --> 01:16:39.439

The Mythopoeic Society: These expectations are so ingrained in our culture that they seem like universals, which is the real lesson I take from Joseph.

513

01:16:39.930 --> 01:16:43.520

The Mythopoeic Society: There is a monomyth only because we think there is.

514

01:16:43.810 --> 01:16:49.100

The Mythopoeic Society: because we, like Campbell, tend to ignore or distort everything that doesn't fit the pattern.

515

01:16:50.070 --> 01:16:56.999

The Mythopoeic Society: Yet people immersed in other narrative traditions have different expectations about the proper unfolding of stories.

516

01:16:57.350 --> 01:16:59.760

The Mythopoeic Society: and those different expectations

517

01:16:59.800 --> 01:17:03.070

The Mythopoeic Society: summed up in different genre terms.

518

01:17:03.240 --> 01:17:08.679

The Mythopoeic Society: No chlorists distinguish between the categories imposed outside which they call Etich.

519

01:17:08.870 --> 01:17:13.770

The Mythopoeic Society: those recognized by cultural insiders which are emic

520

01:17:13.900 --> 01:17:22.199

The Mythopoeic Society: categories, such as myth, legend, and tale, useful as they are, map out narrative possibilities in a way that fits.

521

01:17:22.250 --> 01:17:34.029

The Mythopoeic Society: but not necessarily other societies, where not only the terms, but the divisions between truth and fiction and sacred and everyday space are quite different

522

01:17:34.340 --> 01:17:42.040

The Mythopoeic Society: when oral storytelling is is supplemented by printed literature. A whole new understanding genre arises within each culture.

523

01:17:42.200 --> 01:17:48.170

The Mythopoeic Society: characterizing this understanding through ethic terms, such as fantasy and realism.

524

01:17:48.240 --> 01:17:52.069

The Mythopoeic Society: and falsify the insider's understanding and experience.

525

01:17:53.010 --> 01:17:56.639

The Mythopoeic Society: In his recent book, reading Tolkien in Chinese

526

01:17:56.650 --> 01:17:58.690

The Mythopoeic Society: Eric Riders, and I hope people

527

01:17:59.040 --> 01:18:09.999

The Mythopoeic Society: take a look at that book asks English language readers to imagine they're encountering the Lord of the brains, not with the provenance they know, but as a translation from a Chinese origin.

528

01:18:11.090 --> 01:18:17.979

The Mythopoeic Society: The effect is just orientation surprise. Maybe another version of Tolkien's recovery

529

01:18:18.550 --> 01:18:22.909

The Mythopoeic Society: minders imagines a reviewer's comments on this translation of quote.

530

01:18:22.930 --> 01:18:25.730

The Mythopoeic Society: Chinese narrative cycle collectively

531

01:18:25.750 --> 01:18:36.780

The Mythopoeic Society: known collectively as Moji Magic Ring, in which Professor Tolkien appears to have synthesized multiple examples of the original Chinese tradition into a single text

532

01:18:37.420 --> 01:18:38.809

The Mythopoeic Society: in the process.

533

01:18:38.870 --> 01:18:40.830

The Mythopoeic Society: talking as translator

534

01:18:41.450 --> 01:18:45.659

The Mythopoeic Society: and lost some resonance, but added elsewhere.

535

01:18:45.990 --> 01:18:51.899

The Mythopoeic Society: reading this English version with the Chinese in mind, we may notice few details and connections between them.

536

01:18:51.910 --> 01:18:58.789

The Mythopoeic Society: Binder suggests, for instance, a vivid image of Calabrial's eyes watching the movements of mountains and seas.

537

01:18:58.830 --> 01:19:01.589

The Mythopoeic Society: Argorn, as Kung Fu hero.

538

01:19:01.920 --> 01:19:03.549

The Mythopoeic Society: send master gang.

539

01:19:04.370 --> 01:19:12.190

The Mythopoeic Society: One reason this exercise is so fascinating is that the Lord of the Rings is already presented as a translation from an original.

540

01:19:12.530 --> 01:19:21.069

The Mythopoeic Society: Roberts aren't hops, or but whole Pitla, or, as this audience will know, whole Bitla itself is a borrowing from old English

541

01:19:21.090 --> 01:19:27.599

The Mythopoeic Society: that approximates the relationship between an older world word and the modern term. In common speech.

542

01:19:28.370 --> 01:19:36.600

The Mythopoeic Society: Tolkien knew well the slippage between languages that creates dissonance and confusion, but also sometimes unexpected beauty.

543

01:19:37.590 --> 01:19:41.379

The Mythopoeic Society: That same slippage is the source of magic in Rf. Guang's

544

01:19:41.400 --> 01:19:43.520

The Mythopoeic Society: linguistic fantasy, Bobble.

545

01:19:43.850 --> 01:19:51.630

The Mythopoeic Society: and as a hobbit hole that I'm mightily resistant falling into so that I can get back to genres as a form of colonial innovation

546

01:19:53.010 --> 01:20:13.109

The Mythopoeic Society: reminders, specifically addresses the question of what genres might be represented by Tolkien's work in translation, including and excuse my pronunciations of Chinese Qing or weird tales, minsu or folklore, Tong Gua, or children's stories or martial arts, stories

547

01:20:13.120 --> 01:20:18.140

The Mythopoeic Society: and Shansha, a more elevated sort of questioner, based in Dallas.

548

01:20:19.550 --> 01:20:20.500

The Mythopoeic Society: Each

549

01:20:21.060 --> 01:20:25.289

The Mythopoeic Society: is as much like, and as unlike fantasy

550

01:20:25.330 --> 01:20:28.620

The Mythopoeic Society: as the body tail is like sacred myth.

551

01:20:29.010 --> 01:20:37.900

The Mythopoeic Society: That in turn is a distinction that might not even make sense from a cultural perspective, and with the coyote stories both, and neither

552

01:20:38.970 --> 01:20:49.690

The Mythopoeic Society: a good example of cultural slippage that occurs when you take terms substituted for emic is the debate that I remember about Engles crouching tiger hitting Dragon.

553

01:20:51.070 --> 01:21:02.619

The Mythopoeic Society: The film is a tribute to Hong Kong's Wu Shang movies, in which which in turn drew on centuries of literary, dramatic, and folklore narratives incorporating the real belongs to the unreal.

554

01:21:03.230 --> 01:21:10.590

The Mythopoeic Society: For some Us. Viewers Lee's film was not fantasy at all, but quasi history with martial arts, choreography.

555

01:21:11.070 --> 01:21:13.570

The Mythopoeic Society: brothers, it was obviously fans.

556

01:21:13.770 --> 01:21:18.110

The Mythopoeic Society: The amazing feats were not merely good wire work, but actual flight.

557

01:21:18.950 --> 01:21:25.349

The Mythopoeic Society: Only. Right answer is that Wusha is not fantasy, but covers some of the same narrative territory.

558

01:21:25.760 --> 01:21:32.990

The Mythopoeic Society: The same text might be both, especially if, like crouching tiger is made for more than one audience

559

01:21:33.140 --> 01:21:36.559

The Mythopoeic Society: by a filmmaker who crosses cultural divides.

560

01:21:36.660 --> 01:21:40.980

The Mythopoeic Society: We can read the movie's plot action and themes in more than one way.

561

01:21:41.390 --> 01:21:42.860

The Mythopoeic Society: It's an overlay

562

01:21:43.630 --> 01:21:46.930

The Mythopoeic Society: critic. John Kluge calls a crosshatch

563

01:21:47.090 --> 01:21:58.580

The Mythopoeic Society: that is, a mixing or blurring of realities which are not sharply demarcated by portal or threshold transition, but merged together in the same geographical

564

01:21:59.730 --> 01:22:05.869

The Mythopoeic Society: in a cross hatch. 2 characters might perceive their surroundings, and quite different versions of reality.

565

01:22:06.560 --> 01:22:13.460

The Mythopoeic Society: I suggest that we can read every fantasy same way, only the different perceptions are ours rather than the characters.

566

01:22:14.160 --> 01:22:19.330

The Mythopoeic Society: So the pastoral Minnesota of Tamlin war for the Oaks and daughter of the barricane

567

01:22:19.430 --> 01:22:20.749

The Mythopoeic Society: has now become

568

01:22:20.820 --> 01:22:22.560

The Mythopoeic Society: tested territory.

569

01:22:22.690 --> 01:22:28.099

The Mythopoeic Society: and because perceptual change works retroactively. It always was.

570

01:22:28.630 --> 01:22:34.070

The Mythopoeic Society: The middle landscape lies not only between the city and the wilderness, and between human and elephant realms.

571

01:22:34.110 --> 01:22:39.029

The Mythopoeic Society: but also between fantasies of the past and those of the present and future

572

01:22:39.430 --> 01:22:48.650

The Mythopoeic Society: mediates between Tolkien and the contemporary genre represented by Guam, Coleman, Little Badger, Demoai, Thunder, Sicarra. At all

573

01:22:49.030 --> 01:22:59.359

The Mythopoeic Society: each of these writers writes both fantasy and something else, something rooted in other cultural soil. In the ancient Mediterranean

574

01:23:01.000 --> 01:23:06.410

The Mythopoeic Society: genres, like other institutions, can be employed as instruments of cultural coercion.

575

01:23:06.500 --> 01:23:16.360

The Mythopoeic Society: They colonize mental spaces, superimpose themselves on existing categories, and assimilate other narrative traditions to themselves.

576

01:23:16.690 --> 01:23:19.130

The Mythopoeic Society: I propose that we use this occasion

577

01:23:19.220 --> 01:23:20.999

The Mythopoeic Society: to reverse the process.

578

01:23:21.510 --> 01:23:32.389

The Mythopoeic Society: Let us try to think of the half magical, half mundane landscapes of the fantasies I've been revisiting, not just versions of the pastoral, but also as Wu Sha.

579

01:23:32.640 --> 01:23:37.599

The Mythopoeic Society: Persian Gaston, which is a word for both story and history.

580

01:23:37.890 --> 01:23:44.559

The Mythopoeic Society: or Bengali Atala, which is a popular form of publication similar to the English chat book.

581

01:23:45.480 --> 01:23:56.819

The Mythopoeic Society: Every culture has its email, very genres of the fantastic. Each of these oral or popular storytelling forms occupies a different cognitive emotional territory.

582

01:23:56.980 --> 01:24:03.449

The Mythopoeic Society: Each has different rules for inclusion and exclusion, different setups and conclusions.

583

01:24:04.880 --> 01:24:12.809

The Mythopoeic Society: Each calls to mind a landscape that is both like and unlike the pastoral scene I had to imagine beginning

584

01:24:13.600 --> 01:24:17.069

The Mythopoeic Society: so. What if war for the Oaks in both fantasy?

585

01:24:18.460 --> 01:24:22.910

The Mythopoeic Society: What if the plot of Tamlin came out of a bakka?

586

01:24:23.200 --> 01:24:26.939

The Mythopoeic Society: What if the Bear king and his daughter were figures out of Dusta.

587

01:24:27.090 --> 01:24:29.630

The Mythopoeic Society: Not too many details would have to change.

588

01:24:29.680 --> 01:24:33.890

The Mythopoeic Society: but the significance of each would change because the narrative container

589

01:24:33.950 --> 01:24:36.850

The Mythopoeic Society: and the cultural surroundings would be different.

590

01:24:37.730 --> 01:24:51.269

The Mythopoeic Society: We might discover that the binary opposition of fairy folk, European derived morals is really a primary or quaternary, or more with exponentially more possibilities for captivity and alliance.

591

01:24:52.000 --> 01:25:02.350

The Mythopoeic Society: We would be invited to remember that American cities squat on somebody else's land. The Minneapolis that we see is the top of many historical layers like the excavated Troy.

592

01:25:04.560 --> 01:25:05.830

The Mythopoeic Society: you can see

593

01:25:06.070 --> 01:25:10.170

The Mythopoeic Society: that the plots worked out in those spaces are culturally contingent.

594

01:25:10.470 --> 01:25:13.460

The Mythopoeic Society: Underlying conflict might be something we missed.

595

01:25:14.310 --> 01:25:17.280

The Mythopoeic Society: The happy ending is only one possible solution.

596

01:25:18.600 --> 01:25:22.350

The Mythopoeic Society: In that respect the novel seems most

597

01:25:22.380 --> 01:25:26.039

The Mythopoeic Society: contemporary is Arneson's daughter, the barricane.

598

01:25:26.220 --> 01:25:28.849

The Mythopoeic Society: because the story refuses closure.

599

01:25:29.310 --> 01:25:38.500

The Mythopoeic Society: Its open ending implies alternative structures of story and meaning, and its refusal to answer questions invites us to find other oracles.

600

01:25:38.870 --> 01:25:53.810

The Mythopoeic Society: So once again imagine inviting to imagine fantasy as a landscape. We now try to think of it as not as an isolated Arcadia, but contested continually evolving space among many possible story worlds.

601

01:25:54.130 --> 01:25:56.790

The Mythopoeic Society: This is what the middle landscape really is.

602

01:25:57.000 --> 01:25:58.349

The Mythopoeic Society: Let me know. Hospitals.

603

01:25:58.910 --> 01:25:59.760

The Mythopoeic Society: Thank you.

604

01:26:09.790 --> 01:26:12.770

The Mythopoeic Society: Thank you, Brian. That was wonderful.

605

01:26:14.410 --> 01:26:15.280

The Mythopoeic Society: Right?

606

01:26:17.000 --> 01:26:21.630

The Mythopoeic Society: Do you want to take questions or show or nothing, questions or comments. Do we have any?

607

01:26:23.420 --> 01:26:24.899

The Mythopoeic Society: Yeah, take care

608

01:26:29.270 --> 01:26:31.590

The Mythopoeic Society: you said the word. Etich.

609

01:26:32.350 --> 01:26:37.570

The Mythopoeic Society: Okay, tell me about that word again, and and spell it for me.

610

01:26:41.390 --> 01:26:44.240

The Mythopoeic Society: Yeah, it's it's the ending of the word phonetic

611

01:26:44.530 --> 01:26:48.129

The Mythopoeic Society: only gotten separated off, and it was its own meeting

612

01:26:48.440 --> 01:26:51.920

The Mythopoeic Society: the difference. If you're a linguist. A medic

613

01:26:52.210 --> 01:26:56.990

The Mythopoeic Society: means all of the sounds you make, whether they're meaningful or not.

614

01:26:57.030 --> 01:27:01.409

The Mythopoeic Society: Anemic only counts the ones that have

615

01:27:01.740 --> 01:27:06.800

The Mythopoeic Society: that make a difference in meaning so voiced or unvoiced

616
01:27:07.820 --> 01:27:10.900
The Mythopoeic Society: in English doesn't make a difference in meaning

617
01:27:11.663 --> 01:27:18.990
The Mythopoeic Society: but her voiced, you know, it's it's aspirated and unaspirated. So there's and

618
01:27:19.300 --> 01:27:25.679
The Mythopoeic Society: good without the aspiration. I can't even do funny. And that's emails.

619
01:27:26.010 --> 01:27:28.819
The Mythopoeic Society: So it's what is meaningful within a culture.

620
01:27:29.400 --> 01:27:31.280
The Mythopoeic Society: out of all the possibilities

621
01:27:31.610 --> 01:27:36.080
The Mythopoeic Society: you check, though it's what an outsider scholar might observe.

622
01:27:36.970 --> 01:27:40.250
The Mythopoeic Society: even like a machine translation or transcription.

623
01:27:41.300 --> 01:27:45.280
The Mythopoeic Society: So it's been transferred over to other things, then that

624
01:27:45.720 --> 01:27:46.880
The Mythopoeic Society: language

625
01:27:59.090 --> 01:28:11.269
The Mythopoeic Society: So throughout this this convention. I I haven't. This is the 1st viscon I've come to. I'm interested because nobody seems to be mentioning pratchet who selected his work

626
01:28:11.320 --> 01:28:20.340
The Mythopoeic Society: in some mythology and folklore, and then he transplants it for satirical purposes. And I think it's great. So can you comment a little?

627
01:28:25.420 --> 01:28:26.490
The Mythopoeic Society: Yeah, I didn't

628
01:28:27.135 --> 01:28:39.589
The Mythopoeic Society: talk about pratchet, or or except for one mentioning her critical work, or any of the other great

British fantasies after Tolkien and Lewis that was focusing on the America

629

01:28:41.970 --> 01:28:43.260

The Mythopoeic Society: just taking.

630

01:28:43.580 --> 01:28:46.869

The Mythopoeic Society: And this specifically, the Minnesotans. Yes.

631

01:28:55.320 --> 01:28:58.599

The Mythopoeic Society: thank you very much.

632

01:28:59.560 --> 01:29:01.320

The Mythopoeic Society: Carry a lot of information

633

01:29:01.520 --> 01:29:05.810

The Mythopoeic Society: so admirably demonstrated on all those

634

01:29:12.260 --> 01:29:15.896

The Mythopoeic Society: should be grateful that the road doesn't go ever on

635

01:29:17.920 --> 01:29:18.730

The Mythopoeic Society: change.

636

01:29:21.200 --> 01:29:28.680

The Mythopoeic Society: So you're gonna publish this in this world. Right? Yeah, right? I have already sent a copy a longer version, because

637

01:29:28.730 --> 01:29:30.980

The Mythopoeic Society: it takes me a while to get things short.

638

01:29:31.180 --> 01:29:33.700

The Mythopoeic Society: I write them long, and then I turn them down

639

01:29:36.305 --> 01:29:38.680

The Mythopoeic Society: anymore.

640

01:29:45.460 --> 01:29:49.710

The Mythopoeic Society: So my favorite book is Marriage to us by Jamie.

641

01:29:49.900 --> 01:29:51.510

The Mythopoeic Society: And then, can I

642
01:29:51.790 --> 01:29:55.899
The Mythopoeic Society: bills really interesting into the complexity of

643
01:29:55.920 --> 01:29:59.759
The Mythopoeic Society: trying to define American technology and folk works?

644
01:29:59.980 --> 01:30:08.289
The Mythopoeic Society: My favorite part is, he puts it mostly in the Midwest, because you don't see that very often. She run into anything like

645
01:30:08.740 --> 01:30:12.989
The Mythopoeic Society: that where it's like, either, because America is so big that it's hard

646
01:30:13.460 --> 01:30:19.660
The Mythopoeic Society: established actual mythology. Or is it or just because America is so new

647
01:30:19.790 --> 01:30:25.230
The Mythopoeic Society: and progress so quickly into other countries?

648
01:30:30.100 --> 01:30:37.928
The Mythopoeic Society: Yeah, I think that American gods has some of the best setup and some of the least satisfying outcome.

649
01:30:38.900 --> 01:30:44.060
The Mythopoeic Society: But but it's an admirable attempt to do just what you were saying.

650
01:30:44.270 --> 01:30:50.542
The Mythopoeic Society: and it was partly just focusing on the Minnesota ones for coincidental reasons. But

651
01:30:51.130 --> 01:31:01.449
The Mythopoeic Society: Another one that has gotten kind of forgotten is is one that I showed a picture of things invisible to see to be set in Madison, Wisconsin. So it didn't fit.

652
01:31:03.230 --> 01:31:05.800
The Mythopoeic Society: But yeah, I I think that that

653
01:31:06.480 --> 01:31:11.480
The Mythopoeic Society: Neil Gaiman was deliberately doing some of the same things that I did in this talk

654
01:31:11.670 --> 01:31:15.430

The Mythopoeic Society: is to look at how these inherited things

655

01:31:15.510 --> 01:31:17.429

The Mythopoeic Society: fit into a modern.

656

01:31:18.690 --> 01:31:20.300

The Mythopoeic Society: especially like the

657

01:31:20.750 --> 01:31:23.910

The Mythopoeic Society: the mediated landscape that we live in.

658

01:31:33.590 --> 01:31:45.119

The Mythopoeic Society: Yeah, I live in Menominee, Wisconsin, where central part of the the book is is the the car that they put on the ice

659

01:31:45.500 --> 01:31:48.930

The Mythopoeic Society: that falls through through the ice.

660

01:31:48.940 --> 01:31:51.719

The Mythopoeic Society: and and that's that's

661

01:31:52.140 --> 01:31:54.520

The Mythopoeic Society: Dealer Walter.

662

01:31:55.550 --> 01:31:59.719

The Mythopoeic Society: And then a true American, I think.

663

01:32:00.590 --> 01:32:03.650

The Mythopoeic Society: What's the right word for that trope

664

01:32:04.535 --> 01:32:11.889

The Mythopoeic Society: you know that that has become something bigger that that came and grab into.

665

01:32:12.050 --> 01:32:16.639

The Mythopoeic Society: and it somehow transcended. And he transcended it.

666

01:32:16.890 --> 01:32:22.309

The Mythopoeic Society: you know, into something else. I mean, obviously, you know, there's nothing in the car

667

01:32:23.220 --> 01:32:24.020

The Mythopoeic Society: but

668

01:32:24.719 --> 01:32:32.479

The Mythopoeic Society: it becomes more in in the old game. And then I think that's that's the that's the liminal part. That's that's

669

01:32:32.590 --> 01:32:35.609

The Mythopoeic Society: that you're talking about. That's the middle part.

670

01:32:35.640 --> 01:32:39.310

The Mythopoeic Society: That's where something magical happens.

671

01:32:44.490 --> 01:32:49.260

The Mythopoeic Society: and that that's why I think that this term the focal risk is so useful

672

01:32:49.560 --> 01:32:52.132

The Mythopoeic Society: because it doesn't force you to choose

673

01:32:52.730 --> 01:32:54.650

The Mythopoeic Society: folklorist. Richard Dorsen

674

01:32:54.990 --> 01:33:05.330

The Mythopoeic Society: used to really make a big deal out of real folklore and fake lore turning Queen was very proud of. Wasn't that his wife studied under Richard Dawson?

675

01:33:06.770 --> 01:33:09.380

The Mythopoeic Society: And what most

676

01:33:09.460 --> 01:33:13.679

The Mythopoeic Society: of these sort of popular slash

677

01:33:13.690 --> 01:33:20.249

The Mythopoeic Society: so elements and and their motifs. They're

678

01:33:20.380 --> 01:33:25.410

The Mythopoeic Society: fantasymes when they get worked into fantasy. That's a term that Maria Goliath upon.

679

01:33:27.040 --> 01:33:32.730

The Mythopoeic Society: They don't fit easily into either folk or popular. And in.

680

01:33:32.900 --> 01:33:42.750

The Mythopoeic Society: as again, we are such a mediated culture that we experience much of what might otherwise be

oral traditional materials.

681
01:33:43.000 --> 01:33:46.799
The Mythopoeic Society: We get through like repetition newspapers.

682
01:33:47.220 --> 01:33:52.129
The Mythopoeic Society: My father is also one of his publications, was on the

683
01:33:54.330 --> 01:33:58.480
The Mythopoeic Society: an urban legend about this, the cement Cadillac.

684
01:33:58.740 --> 01:34:01.018
The Mythopoeic Society: which has to do with

685
01:34:02.430 --> 01:34:10.230
The Mythopoeic Society: cement truck driver. He thinks his wife is having an affair, and he sees an unfamiliar car in the driveway. He backs up his truck and fills it with common.

686
01:34:10.690 --> 01:34:12.180
The Mythopoeic Society: It turns out that

687
01:34:12.420 --> 01:34:14.830
The Mythopoeic Society: he has wanted in some sort of context.

688
01:34:15.850 --> 01:34:25.349
The Mythopoeic Society: So so my dad wrote an article about that and much of what he found was not in all sources.

689
01:34:25.540 --> 01:34:34.250
The Mythopoeic Society: but of course, right repeated from newspaper to newspaper, usually with the same vaguely attributed.

690
01:34:34.410 --> 01:34:42.069
The Mythopoeic Society: Was it really this? What kind of car was it? And that's, I think, the kind of thing that functions

691
01:34:42.540 --> 01:34:44.120
The Mythopoeic Society: in that. Oh.

692
01:34:44.590 --> 01:34:46.209
The Mythopoeic Society: rhetorical culture

693
01:34:47.230 --> 01:34:49.340

The Mythopoeic Society: poist between the folk. And

694

01:34:58.210 --> 01:35:19.169

The Mythopoeic Society: so I have a question about fake lore as it relates to the St. Paul Winter Carnival, so would would King Borealis and Balkan and his court, and the whole story that was fabricated for the purpose of that city festival. Would that count as fake lore, or does that fall into another category?

695

01:35:23.670 --> 01:35:27.320

The Mythopoeic Society: Well, again, I don't follow Dawson's

696

01:35:28.940 --> 01:35:32.279

The Mythopoeic Society: sort of urging us to divide

697

01:35:32.430 --> 01:35:39.769

The Mythopoeic Society: the world of entertainment into absolutely true folklore. Absolutely fake lore.

698

01:35:40.137 --> 01:35:44.580

The Mythopoeic Society: Which then you can throw out. What you're talking about actually goes back

699

01:35:44.620 --> 01:35:46.020

The Mythopoeic Society: much earlier.

700

01:35:46.130 --> 01:35:48.630

The Mythopoeic Society: And the Paul Bunyan stories

701

01:35:48.770 --> 01:35:49.860

The Mythopoeic Society: art.

702

01:35:50.170 --> 01:35:55.000

The Mythopoeic Society: There were some stories about a logger named Paul Lenyard

703

01:35:55.200 --> 01:35:57.369

The Mythopoeic Society: recounted in logging camps.

704

01:35:57.580 --> 01:36:00.510

The Mythopoeic Society: They're kind of few and fragmentary.

705

01:36:00.770 --> 01:36:11.880

The Mythopoeic Society: but they got taken up by a logging company who hired a writer to create a whole mythics around Paul Bunyan, and that's where, for instance, I think they the blue box, was not in the original

706

01:36:12.110 --> 01:36:17.700

The Mythopoeic Society: oral stories. Most of the stuff that we would think of as Paul Ryan was not there.

707

01:36:17.760 --> 01:36:21.550

The Mythopoeic Society: but it was a very successful advertising campaign

708

01:36:22.020 --> 01:36:23.080

The Mythopoeic Society: that

709

01:36:23.910 --> 01:36:33.509

The Mythopoeic Society: works in some of the same ways as folklore in a culture where most of what we receive is oral and tradition.

710

01:36:34.470 --> 01:36:36.940

The Mythopoeic Society: That's not our condition. We are

711

01:36:37.270 --> 01:36:38.420

The Mythopoeic Society: products of

712

01:36:38.520 --> 01:36:41.680

The Mythopoeic Society: her sense, Benjamin Frank Franklin, really popular media

713

01:36:42.567 --> 01:36:47.450

The Mythopoeic Society: and so I I don't. I think that the focal recipe is the best term I would

714

01:36:48.020 --> 01:36:56.669

The Mythopoeic Society: it. It looks like folklore. It's usually produced by people who have a good understanding what folklore is in older.

715

01:36:56.750 --> 01:36:58.760

The Mythopoeic Society: more traditional societies.

716

01:36:59.680 --> 01:37:02.259

The Mythopoeic Society: But it isn't generating the same way.

717

01:37:13.000 --> 01:37:21.939

The Mythopoeic Society: Well, you're kind of talking about all our engagement. There's a lot of ghost, Greece

718

01:37:22.280 --> 01:37:27.979

The Mythopoeic Society: hopefully, like, I would say, like.

719

01:37:28.230 --> 01:37:40.860

The Mythopoeic Society: I think we're in Wisconsin like empires of people. So it seems like there are some they're like very localized

720

01:37:41.630 --> 01:37:42.290

The Mythopoeic Society: Hi!

721

01:37:42.710 --> 01:37:46.130

The Mythopoeic Society: You can also not a thing but like a regional kind of thing

722

01:37:53.330 --> 01:38:00.139

The Mythopoeic Society: that's to get Etich rather than emic about that to a folklore stats. Those are legends and not tales.

723

01:38:00.380 --> 01:38:03.299

The Mythopoeic Society: because there is some element of belief involved.

724

01:38:03.510 --> 01:38:04.870

The Mythopoeic Society: not always

725

01:38:05.280 --> 01:38:07.780

The Mythopoeic Society: brutally, by the person who's telling it.

726

01:38:07.990 --> 01:38:11.740

The Mythopoeic Society: but a recognition that somebody probably believes this.

727

01:38:12.780 --> 01:38:23.250

The Mythopoeic Society: and there are all sorts of gradations out of that. And and my wife actually works on legend. So I I get full lecture about this frequently. But

728

01:38:24.970 --> 01:38:27.190

The Mythopoeic Society: There's there's a whole

729

01:38:29.861 --> 01:38:35.359

The Mythopoeic Society: thing out legends or visiting space where we know

730

01:38:41.053 --> 01:38:44.616

The Mythopoeic Society: is a is a popular activity.

731

01:38:45.860 --> 01:38:56.869

The Mythopoeic Society: Also, these legends tend to reproduce themselves in different places and get localized, so the same exact motifs will show up in Wisconsin, Florida

732
01:38:57.447 --> 01:38:59.740
The Mythopoeic Society: with some sort of local code. Right?

733
01:39:01.260 --> 01:39:10.409
The Mythopoeic Society: so yes, the the legend is a very active or but I think most of the really supernatural legends in North America

734
01:39:10.570 --> 01:39:17.749
The Mythopoeic Society: again tend to come through, not direct book transmission, but that rhetorical culture mix.

735
01:39:18.350 --> 01:39:20.529
The Mythopoeic Society: sometimes told and sometimes written.

736
01:39:21.695 --> 01:39:22.584
The Mythopoeic Society: So like.

737
01:39:23.450 --> 01:39:26.240
The Mythopoeic Society: A good example of this is is the the

738
01:39:27.230 --> 01:39:28.650
The Mythopoeic Society: alien abduction

739
01:39:29.100 --> 01:39:38.488
The Mythopoeic Society: legend. Well, it turns out that that those almost all go back to the same written source from 19 forties the whole business about

740
01:39:38.890 --> 01:39:40.360
The Mythopoeic Society: New Mexico.

741
01:39:41.040 --> 01:39:46.640
The Mythopoeic Society: Ufo. There was one source. It gets endlessly repeated and

742
01:39:46.750 --> 01:39:55.929
The Mythopoeic Society: recycled, as if it came from different multiple sources that somebody made it up once, then it become. And that's part of the process of folklore.

743
01:39:57.090 --> 01:40:01.059
The Mythopoeic Society: Is that that the oral borrows from the written just the written question.

744
01:40:15.990 --> 01:40:17.070

The Mythopoeic Society: So, hey?

745

01:40:17.080 --> 01:40:20.299

The Mythopoeic Society: 1st time soon over, and I'm not sure I can phrase it very well.

746

01:40:21.120 --> 01:40:24.710

The Mythopoeic Society: but the general thrust of your presentation has been kind of to.

747

01:40:24.860 --> 01:40:28.202

The Mythopoeic Society: We examine our own fantasy and tradition.

748

01:40:28.930 --> 01:40:32.730

The Mythopoeic Society: by allowing it to be influenced by other traditions.

749

01:40:33.540 --> 01:40:38.420

The Mythopoeic Society: But I'm wondering as we're exposed to news stories from other cultures directly.

750

01:40:38.660 --> 01:40:42.929

The Mythopoeic Society: so say some of those African stories come into our culture.

751

01:40:43.280 --> 01:40:44.760

The Mythopoeic Society: and we haven't

752

01:40:46.150 --> 01:40:48.990

The Mythopoeic Society: adopted and reinterpreted. For instance.

753

01:40:49.800 --> 01:40:56.870

The Mythopoeic Society: I could see both benefit and detriments to either kind of accepting it as a part of fantasy subgenre.

754

01:40:57.190 --> 01:40:59.810

The Mythopoeic Society: or accepting it as its own charm.

755

01:41:00.010 --> 01:41:01.989

The Mythopoeic Society: So what do you think tends to be?

756

01:41:02.260 --> 01:41:05.420

The Mythopoeic Society: That's the most beneficial approach to news stories.

757

01:41:08.850 --> 01:41:09.700

The Mythopoeic Society: Cute!

758

01:41:14.070 --> 01:41:21.190

The Mythopoeic Society: That's an enormous challenge. And I don't think that you know, one North American scholar

759

01:41:21.714 --> 01:41:27.369

The Mythopoeic Society: is really equipped to give a good answer to that I can point to.

760

01:41:27.500 --> 01:41:28.593

The Mythopoeic Society: for instance,

761

01:41:29.810 --> 01:41:34.450

The Mythopoeic Society: cultural mediations by a writer like Medio Corofore.

762

01:41:34.720 --> 01:41:37.479

The Mythopoeic Society: who brings a North American

763

01:41:37.650 --> 01:41:41.470

The Mythopoeic Society: upbringing and and education. She's got

764

01:41:41.960 --> 01:41:43.850

The Mythopoeic Society: direct calls

765

01:41:44.390 --> 01:42:03.169

The Mythopoeic Society: state, but to also family connections in Nigeria, and many experiences of village life with her relatives, and I think what that allows her to do is not just transfer a single story of such.

766

01:42:03.320 --> 01:42:08.660

The Mythopoeic Society: Say, oh, here's a cool story. I'm gonna make a fantasy about it, but rather to bring in

767

01:42:08.670 --> 01:42:11.580

The Mythopoeic Society: some of the kind of cultural complexity that

768

01:42:11.660 --> 01:42:17.149

The Mythopoeic Society: accompanies that story issues of gender and power

769

01:42:17.840 --> 01:42:19.070

The Mythopoeic Society: history

770

01:42:20.410 --> 01:42:22.439

The Mythopoeic Society: so that it doesn't just become

771

01:42:22.670 --> 01:42:27.490

The Mythopoeic Society: like, oh, here's something I can plunder and make a new fancy out of around here.

772

01:42:27.970 --> 01:42:32.110

The Mythopoeic Society: If I immerse myself in this, I can do something that is

773

01:42:33.850 --> 01:42:34.930

The Mythopoeic Society: Type Route.

774

01:42:42.490 --> 01:42:50.236

The Mythopoeic Society: Yeah, I think we've used up the audiences plus Jenna had. Yes, Jenna has.

775

01:42:51.360 --> 01:42:53.280

The Mythopoeic Society: Please, gentlemen, Jennifer.

776

01:42:53.390 --> 01:42:55.070

The Mythopoeic Society: see, we are on mute.

777

01:42:55.270 --> 01:42:59.900

The Mythopoeic Society: That's a big help, because I can't formulate it into the question on this thing here.

778

01:42:59.980 --> 01:43:01.540

The Mythopoeic Society: We didn't mind.

779

01:43:02.300 --> 01:43:06.749

The Mythopoeic Society: so I was interested in what you were saying about one culture

780

01:43:06.930 --> 01:43:11.519

The Mythopoeic Society: getting a an artistic product from another culture, and then

781

01:43:11.530 --> 01:43:14.660

The Mythopoeic Society: sort of reinterpreting it and finding something

782

01:43:14.790 --> 01:43:34.959

The Mythopoeic Society: that's speaks to them in it. So I just read ring of swords, and I'm reminded of the the warrant playwright trying to translate Macbeth and and plumbing onto something as kind of this pivotal little character. And

783

01:43:35.769 --> 01:43:39.829

The Mythopoeic Society: that that is just kind of a brilliant example of how

784

01:43:40.220 --> 01:43:45.309

The Mythopoeic Society: you look at something from another culture. You see something in it that maybe

785

01:43:45.330 --> 01:43:55.559

The Mythopoeic Society: it's not the main point, but it really speaks to something. Your culture and I haven't formed a question anyway, just throwing that out. There is something

786

01:43:56.140 --> 01:43:57.320

The Mythopoeic Society: permutational

787

01:43:58.680 --> 01:44:00.919

The Mythopoeic Society: can't answer that. But

788

01:44:01.640 --> 01:44:09.479

The Mythopoeic Society: Do you know trickster in the trove by Virginia driving hawks need? Okay?

789

01:44:10.255 --> 01:44:18.249

The Mythopoeic Society: She is Lakota, and she writes children's books. Her husband is Norwegian, American.

790

01:44:18.800 --> 01:44:23.349

The Mythopoeic Society: and she wanted to write something about these 2 different traditions.

791

01:44:23.370 --> 01:44:27.200

The Mythopoeic Society: The trickster is the Lakota trickster in Colby.

792

01:44:27.900 --> 01:44:37.289

The Mythopoeic Society: and the Troll is Norwegian troll that has come to the Dakotas following its family away.

793

01:44:37.360 --> 01:44:39.870

The Mythopoeic Society: and they have both become

794

01:44:41.580 --> 01:44:42.740

The Mythopoeic Society: washed

795

01:44:43.390 --> 01:44:51.850

The Mythopoeic Society: because the belief is not buried in either culture. The story is about them, discovering each other

796

01:44:52.100 --> 01:44:58.310

The Mythopoeic Society: and becoming less lost. But this is a contemporary writer

797

01:44:58.490 --> 01:45:00.650

The Mythopoeic Society: who is very deliberately

798

01:45:01.282 --> 01:45:06.257

The Mythopoeic Society: dealing with 2 different cultures, both of which

799

01:45:07.230 --> 01:45:14.249

The Mythopoeic Society: I'm not sure. Incredibly. It's greatest story is profoundly to my mind, interesting.

800

01:45:14.890 --> 01:45:16.430

The Mythopoeic Society: And

801

01:45:16.520 --> 01:45:19.489

The Mythopoeic Society: you know it's about it's about roots.

802

01:45:19.630 --> 01:45:24.370

The Mythopoeic Society: It's about losing your roots and making roots coming and finding you

803

01:45:25.154 --> 01:45:26.905

The Mythopoeic Society: and if I

804

01:45:27.950 --> 01:45:32.579

The Mythopoeic Society: coming together, 2 different folklore traditions

805

01:45:34.145 --> 01:45:43.829

The Mythopoeic Society: title at the office. It's Virginia dry. It's SNEV. EI think.

806

01:45:44.300 --> 01:45:47.110

The Mythopoeic Society: And it's the trickster and control

807

01:45:48.646 --> 01:45:51.480

The Mythopoeic Society: and it's a charming story.

808

01:45:58.320 --> 01:46:02.830

The Mythopoeic Society: Okay? I think with that we will thank Brian at a very, very impressive

809

01:46:11.860 --> 01:46:16.249

The Mythopoeic Society: just. We will see more of you later in the conference.

810

01:46:16.330 --> 01:46:21.740

The Mythopoeic Society: We will see more here in the conference. For now this.

811

01:46:22.670 --> 01:46:32.489

The Mythopoeic Society: unless I can think of anything else like at last minute. I believe this concludes our opening ceremonies. There is a program beginning at 11.

812

01:46:33.210 --> 01:46:42.189

The Mythopoeic Society: Yes, 11. There'll be one in this room and one in fairness for it. So

813

01:46:42.210 --> 01:46:55.489

The Mythopoeic Society: take a break. There's something in the market room which, before anyone asks, is 14 0. 9 on the 14th floor. You do not need an elevator key, despite what it says.

814

01:46:56.790 --> 01:47:00.020

The Mythopoeic Society: Well, by making sure that our nursing society thank you