



## inklinations

[http://www.oru.edu/academics/resources/cs\\_lewis/](http://www.oru.edu/academics/resources/cs_lewis/)\*

Hwæt we inclinga on ærdagum  
searopancolra snyttru gehierdon. . .  
þara wæs Hloðuig sum,  
hæleða dyrost, brad ond beorhtword...\*\*

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### HIGHLIGHTS OF THE ANNUAL CONFERENCE

On the weekend of April 9-10, 2010, presenters from twenty different college or university campuses across the U.S., both secular and private, came to the 13<sup>th</sup> Annual C.S. Lewis & The Inklings Society Conference at Oklahoma City University (OCU).

Our host for this year's meeting at OCU was the founder of the CSLIS, Salwa Khoddam.



Salwa Khoddam (second from right) after her paper session

Guests remarked on the friendliness of the Society and how great the keynote speakers and sessions of papers were.

It was great to have so many of our meals provided in the conference cost, and everyone appreciated the shuttle to the hotels.



At this year's banquet, Salwa gave the audience some background on the Society so as to acquaint them with the organization. Hearing of its humble beginnings as a one-day symposium during a blizzard at OCU in 1998, to the annual gathering of international scholars today, was a welcome and informative history in brief.

This year, the CSLIS Board members were very pleased to offer the cash awards for the papers, not only for the winners but for the runners-up for each category. *Abstracts of these papers are included at the end of this newsletter.*

Honorable Mentions included B. J. Thome (ORU) for undergraduate paper, John C. Moore for graduate student paper, and Donald T. Williams for scholar paper. The winners are named below with photographs.

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\*The C. S. Lewis and Inklings Society is based out of Oral Roberts University. See website for information.

\*\*"Lo! we have heard in old days of the wisdom of the cunning-minded Inklings. . . One of them was [Lewis], dearest of men, broad and bright of word" (Humphrey Carpenter, *Inklings* 176-77).

The OCU campus is quite lovely in its spacious and modern buildings with so much natural lighting, and the wood-paneled banquet room and auditorium were nice for our assemblies.



Left: Seth Wright wins the graduate student paper award.  
Right: Jason Fisher wins the best scholar's paper.



Left: Mark reassures the dinner crowd, "I promise, I was not one of the judges!" as he hands the best undergraduate paper award to his son Jonathan. Right: OCU Showcase singers

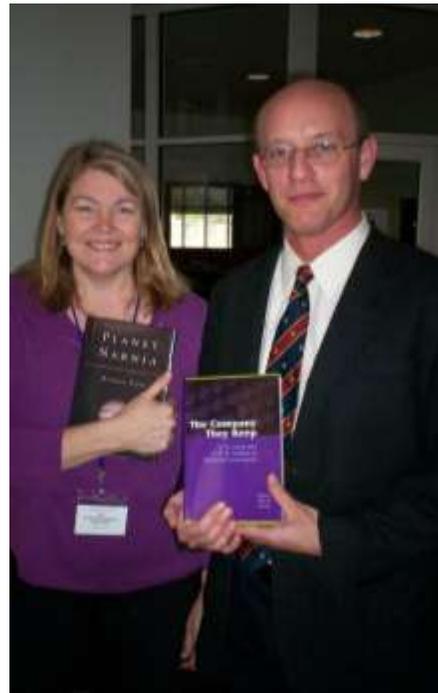
The Showcase singers, too, were an unexpected pleasure; their voices were amazing and provided a nice diversion. Michael Ward remarked that he has sung in barbershop quartets, and so he personally enjoyed it a lot.

Concurrent paper sessions included topics not only on Lewis and Tolkien, but on Charles Williams, George MacDonald, G.K. Chesterton, and Peter Kreeft.

*Dr. Michael Ward*, our plenary speaker, presented his highly informative and intriguing

thesis on the "hidden" meaning behind the Narnia series in a two-part presentation on both Friday and Saturday mornings. His book, *Planet Narnia*, reveals that Lewis deliberately designed his children's fantasies with the medieval view of the cosmos in mind, basing each book on one of the seven planets within the heavens. Each Narnia book in Ward's remarkable study is shown to be saturated with images, motifs, and characterizations that endow it with the atmosphere or special quality of that planet's medieval "influence." Lewis hoped that readers would intuitively enjoy the books on this level without his having to spell it out for anyone.

Most of the conference papers in various ways dealt with this year's theme of "Discovering Hidden Truth." Attendees enjoyed OCU's coffee or sodas and cookies between sessions. Eighth Day Books again offered a vast collection of Inklings literature and secondary sources.



Our plenary speakers: Diana Glycer and Michael Ward

*Dr. Diana Pavlac Glycer*, our keynote speaker on Friday evening after the banquet, presented some fascinating distinctions in the ways the Inklings influenced one another as writers in community. Rather than wielding influence in



the sense of imitating each other's works, they instead critiqued each other's writings to bring out what is inherently unique to each. To be sure, they shared some common tastes, but their works of fantasy like the *Narniad* and *Lord of the Rings* could not be more different. Glycer's research unearths some of the ways, for instance, that Lewis's feedback affected the drafts of Tolkien's early chapters in *Fellowship*.

After a delicious luncheon meal on Saturday, there was a stirring readers' theater production of "The Major and the Missionary: A Script Based upon the Letters of Warnie Lewis" performed by Drs. Glycer and Ward.

Thank you so much, Salwa, for bringing the CSLIS back to your stomping grounds in Oklahoma City. It was a great event, and we thank you so much for throwing us all such a nice "retirement party."

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## NEWS

### 14<sup>th</sup> CSLIS Conference April 1-2, 2011.

The next CSLIS Conference will be hosted at Oral Roberts University (ORU) in Tulsa, Oklahoma. The theme will be "The Face of Myth in a World of Reason." We are pleased to announce our two keynote speakers, *Andrew Lazo*, who will present research on his forthcoming book about *Till We Have Faces* (Lewis' last novel), and Kurt Bruner, who has authored books on Lewis and Tolkien.

Papers on the above theme related to the works of C. S. Lewis, J. R. R. Tolkien, Charles Williams and other Inklings, as well as George MacDonald and Dorothy Sayers are invited. However, papers on other subjects related to the above authors will also be accepted.

There will be a competition for the best undergraduate, graduate, and faculty/scholar paper given at this conference. The winners will be determined by a committee of three jurors from the Executive Board members of the C. S. Lewis and Inklings Society (CSLIS) and will

receive monetary awards. To be eligible, the contestant must be a member of the CSLIS and present the paper at the conference. The awards will be presented during the evening banquet on April 1.

**If you would like your paper to be considered for the competition, please send the full paper by February 8, 2011.**

If you do not want your paper considered for the competition but still want to present at the conference, you will need to submit a one-page abstract or a full paper by February 8, 2011. Papers should be 8-10 pages (double-spaced, 12 point font). *They need to be original works and not read at previous conferences.* Participants will be held to a twenty minute presentation limit.

All participants must be members of the CSLIS in order to present at the conference. Participants can download a society membership form from [http://www.oru.edu/academics/resources/cs\\_lewis/](http://www.oru.edu/academics/resources/cs_lewis/).

E-mail all abstracts/papers to:  
Dr. Mark R. Hall, Conference Director  
[mhall@oru.edu](mailto:mhall@oru.edu)  
Phone: 918-495-6111  
Fax: 918-495-6166

To insure prompt notification, please include your e-mail and/or fax number on your submission. If you are willing to chair a section, please note this at the top of your abstract/paper.

### New Chapter of CSLIS at ORU.

Mark Hall has started a brand new chapter of the C.S. Lewis & Inklings Club at Oral Roberts University this semester. The first meeting had over 20 interested students, and the second one had around fourteen. Mark's "C. S. Lewis and the Inklings" class which will be offered in the spring has already filled. Way to go, Mark!

### Joining/Starting Local Chapters of CSLIS

If you enjoy the fellowship and scholasticism at our annual conferences, why not continue such activities year-round? Local chapters of CSLIS help you stay in touch with Society members

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you meet at conferences while promoting interest in the Inklings within your local community. By starting a local chapter, you will receive access to the following online services of the Society:

- Blogs on Lewis, Tolkien, and other Inklings
- Monthly suggested readings
- Scheduled topics for local discussion groups
- Service opportunities (read-a-thons, etc.)

Also, membership in local chapters makes you eligible for **student stipends for conference expense**, among other additional benefits, at no additional cost beyond your annual CSLIS membership fee. Ask J. Himes for further details. Please register your local chapter with the CSLIS today! (contact: [jhimes@jbu.edu](mailto:jhimes@jbu.edu))

Requirements: You must have at least 5 members to be recognized as a local chapter of CSLIS, and you need a Spokesperson to act as the local contact for regular correspondence. Chapters composed of college students could request a faculty member to be their sponsoring Spokesperson and could apply to their university's student board to fund their own various local events (for instance, to pay for snacks at meetings or book discussions). All chapters must abide by the Mission Statement as found on the Society's website.

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## MEMBERSHIP

Please don't forget to renew your CSLIS membership. This entitles all members to

- present your paper at the conference
- receive society newsletters and updates
- participate in CSLIS Writing Contests

The cost is \$10 for students, or \$20 for faculty and independent scholars. The form for applying or renewing, required along with your payment, is available online:

<http://www.okcu.edu/english/cslis/membership.html>

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## RECENT SCHOLARSHIP

**Martin Batts** presented a paper at the Southwest Conference on Christianity and Literature entitled "Portraying C. S. Lewis from Print to Film: from A Grief Observed to Through the Shadowlands and Shadowlands." This conference was held at Oklahoma Christian University in the fall of 2010.

**Joe R. Christopher** has been quite active in 2010. He read two academic papers at The Mythopoeic Society Conference (Mythcon 41) Dallas, Texas, 9-12 July.: "The Magic Flute and 'The Nameless Isle'" and "From Despoina to Δ" (Lewis's lyrics to Despoina).

He also read "Charles Williams Meets Dr. Fu Manchu," at the Science Fiction and Fantasy Section, South Central Modern Language Association, Fort Worth, Texas, 28-30 October.

He published two poems: "The Ballad of the *H.M.S. Beagle*" *The Mythic Circle*, No. 32 (2010): 26-27; "The Quest of Los" *The Road Not Taken: A Journal of Formal Poetry* 4.3 (Summer 2010).

Joe also published three essays: "Comments on Pogo." *Ars Cachinnati: Humor and Analyses of Humor*. 62-72;

"C. S. Lewis's 'The Meteorite' and the Importance of Context." *Mythlore* 28.3-4/109-110 (Spring-Summer 2010): 55-64;

"The Early Influence of William Morris on C. S. Lewis" *The Lamp-Post* 32.1 (Spring 2010): 3-19.

Joe continues to co-edit the journal *Windhover: A Journal of Christian Literature*, No. 14 (January 2010) Audell Shelburne, main editor, University of Mary Hardin-Baylor Press, Belton, Texas.

And last but not least, Joe published four book reviews:

Bray, Suzanne, and Richard Sturch, eds.

*Charles Williams and his Contemporaries*  
Newcastle upon Tyne: Cambridge Scholars Publishing, 2009

Reviewed in *Mythlore* 29.1-2/111-112 (Fall-Winter 2010): 172-176

Davidman, Joy.

*Out of my Bone: The Letters of Joy Davidman*

Ed. Don W. King

Grand Rapids: Eerdmans, 2009

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Reviewed in *Mythlore* 28.3-4/109-110  
(Spring-Summer 2010): 186-190

Pease, Donald E.

*Theodor SEUSS Geisel* [sic]

New York: Oxford UP, 2010

Reviewed in *Mythlore* 29.1-2/111-112 (Fall-Winter 2010): 192-195

Schwartz, Sanford.

*C. S. Lewis on the Final Frontier: Science and the Supernatural in the Space Trilogy*

New York: Oxford University Press, 2009

Reviewed in *Mythlore* 28.3-4/109-110

(Spring-Summer 2010): 193-197

**Larry Fink** participated in two photography workshops--one in Paris, one in New York--with the photojournalist/art photographer, Peter Turnley.

He read "Paradise at Stake: The Abolition of Man and A Preface to Paradise Lost" at the Southwest Conference on Christianity & Literature in September, 2010.

Also in September, he taught a two-day class on George MacDonald at Abilene Christian University's "Summit" Lectureship.

In October, 2010, he presented "The Dignified Moment: The Legacy of Street Photography" at Baylor University's Faith & Learning Symposium. The symposium theme was "Human Dignity and the Future of Health Care."

**Jason Fisher's** first book, "*The Bones of the Ox*": *J.R.R. Tolkien and Source Criticism*, will be published by McFarland later this year. It is a multicontributor collection including new essays by Tom Shippey, John Rateliff, Diana Glycer, Thomas Honegger, and other luminaries -- and of course, Jason himself.

He also published two chapters in books: "Sourcing Tolkien's 'Circles of the World': Speculations on the Heimskringla, the Latin Vulgate Bible, and the Hereford Mappa Mundi." *Middle-earth and Beyond: Essays on the World of J.R.R. Tolkien*. Ed. Kathleen Dubs and Janka Kaščáková. Newcastle, U.K.: Cambridge Scholars Publishers, 2011. 1-17. (Available in March).

The other book chapter: "Horns of Dawn: The Tradition of Alliterative Verse in Rohan." *Middle-earth Minstrel: Essays on Music in*

*Tolkien*. Ed. Bradford Lee Eden. McFarland, 2010. 7-25.

Jason also wrote several contributions to periodicals, including:

"Dwarves, Spiders, and Murky Woods: J.R.R. Tolkien's Wonderful Web of Words." *Mythlore* 111/112, Vol. 29 Nos. 1/2 (Fall/Winter 2010): 5-15.

"Puddifoot, Puddiphat: Further Etymological Notes." *Beyond Bree* August 2010: 4-5.

"An Interview with Simon Tolkien." *Mythprint* Volume 47:6 #335 (June 2010): 3-4.

And he has written six book reviews. Finally, Jason has also been the editor of *Mythprint*, the monthly publication of the Mythopoeic Society for the past year.

**Peter Hoheisel** is putting finishing touches on a short manuscript, about 120 pages, called *The Christian Humanism of C.S. Lewis*, which distills the essential ideas in Lewis's philosophical and theological vision. Peter would like to solicit readers of his manuscript. Also if anyone knows of any publishers who might be interested in such a book, he would appreciate the information.  
<PHoheisel@LonMorris.edu>

**Salwa Khoddam's** book, *Mythopoeic Narnia: Memory, Metaphor, and Metamorphosis* will be published by Winged Lion Press and will come out in early 2011. Dr. Khoddam's book offers a fresh approach to C.S. Lewis' *Chronicles of Narnia* based on an inquiry into Lewis' readings and use of classical and Christian symbols. She explores the literary and intellectual contexts of these stories and places them in the company of the greatest Christian mythopoeic works of Western Literature. In Lewis' imagination, memory and metaphor interact to advance his purpose -- a Christian metamorphosis. *Mythopoeic Narnia* helps to open the door for readers into the magical world of the Western imagination.

**Charlie Starr** attended the bi-annual C. S. Lewis and Friends conference at Taylor University last June and read a paper which they published in their conference journal this winter: "Aesthetics vs. Anesthesia: C. S. Lewis on the



Purpose of Art.” *Inklings Forever, Volume VII. A Collection of Essays Presented at the Seventh Frances White Ewbank Colloquium on C. S. Lewis and Friends*, Taylor University, 2010.

He also wrote an essay for an issue of *Christian Scholars Review* which will focus on film and faith. The issue will be released this summer. The essay is titled, “Faith Without Film is Dull: C. S. Lewis Corrects Evangelicals on Art, Movies and World View Analysis.” The editors were impressed enough by the essay to make it the lead essay in the journal issue.

This coming year, Charlie is partnering with Taylor University to publish a Lewis manuscript in their possession called “Light.” This unpublished Lewis short story is probably the final draft of the story originally published under the title, “The Man Born Blind.” “Light” is the title Lewis eventually chose for the story, and the “Light” manuscript is probably the final version of the story which Lewis intended for publication. Charlie’s book will publish “Light” with annotations, compare it to “The Man Born Blind,” include never-before published revisions Lewis was considering (which he penned into the notebook in which he wrote “The Man Born Blind”), cover the history of the texts, and consider various interpretive implications of the “Light” story in relation to the rest of Lewis’s corpus. Taylor is hoping to release the book at their next conference in June, 2012.

**Aaron Taylor** read a paper at MythCon 41 in Dallas last summer entitled, “Mirrored in his soul with all its awe’: Cosmological Conflict in Njegos’s *Ray of the Microcosm*.”

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## EXCERPTS OF AWARD WINNING PAPERS

*Dwarves, Spiders, and Murky Woods:*  
*J.R.R. Tolkien’s Wonderful Web of Words*  
Jason Fisher, Independent Scholar

Tolkien’s linguistic borrowings were diverse and layered. He liked to imbue words with multiple shades of meaning, even outright double-meanings, within and across languages. He was aware of the etymology of every word

he used; even the words he invented had fully realized, albeit fictive, etymologies. A classic example (among many) is the Middle-earth toponym, Mordor. In Tolkien’s invented Eylvish language, Sindarin, the word signifies the “black land,” but in Old English (spelled *morðor*) it means “murder.” The purpose of this paper is to explore a particular cluster of Tolkien’s carefully-chosen words, all of which come together in a single episode in his first published novel, *The Hobbit*.

Having thus set the table, let me serve you up a dish of spiders — specifically, the great poisonous Spiders of Mirkwood. For those who need a bit of a refresher, the quest to win back the hoard of the dragon Smaug had taken Bilbo and the Dwarves into the dark forest of Mirkwood. In spite of repeated warnings not to leave the forest path, hunger and despair eventually overcame their better judgment, and the company did just that: they left the path, became hopelessly lost, and fell prey to giant poisonous Spiders. Not one of their better decisions! But Bilbo, with his magic ring, was not captured; instead, he mastered his fear and set about drawing the Spiders away from the captured and helpless Dwarves, singing a song to infuriate them and to lead them away from his friends [...]

What are we to make of Bilbo’s taunt of “Attercop! Attercop!”? Casual readers might assume Tolkien invented the word, but he did not. Like “Middle-earth,” “mathom,” “orc,” and so many others, this is one of those archaic words Tolkien rescued from obscurity, thereby awakening – or better, *reawakening* – its entire previous history.

*The Planetary Architectonics of C.S.*  
*Lewis’s Ransom Trilogy*, Seth Wright, Baylor

One of the more intriguing passages in C.S. Lewis’s *Ransom Trilogy* is the scholar’s duel between Merlinus Ambrosius and Ransom in *That Hideous Strength*, when Merlin challenges Ransom’s knowledge of the arcane matters of the Oyeresu (the trilogy’s equivalent of the medieval planetary intelligences). Merlin has entered Ransom’s dwelling at St. Anne’s on the Hill and demanded to speak with the lord of the house. When Ransom claims to be the lord,

Merlin, a true medieval, sees Ransom's crutch, physical weakness, and rather frumpy modern clothing, and cannot bring himself to accept Ransom's claim to lordship. He issues an order to Ransom: "Tell your Master that I am come." Ransom responds: "Do you really wish [...] that I call upon my Masters?" (269).

The change from singular to plural is crucial—Ransom immediately intensifies the conversation, changing it from a rather humdrum argument about human leadership to a duel of secret knowledge. Both parties know they have stopped speaking of the master of the house, and began to speak of the Oyéresu, the angelic (or, in the trilogy's language, the eldilic) Masters of the planets. Merlin compares Ransom to a jackdaw that has learned Latin from sitting outside a monk's cell, thus accusing him of bluffing by using words without knowing their meanings, and he dares Ransom to answer a few questions. It is a catechism of esoteric knowledge—three questions, each more difficult than the one before; only three men were supposed to know the first, only two men the second, and only Merlin himself the third. The questions all relate to the medieval planets, and, together, they show the architectonics of the trilogy.

*Ringwraiths, Dementors, and the Un-man:  
Evil Incarnate in the Worlds of Tolkien,  
Rowling, and Lewis*, Jonathan Hall, ORU

Since the dawn of time, the greatest dichotomy of existence has been between the forces of *good* and *evil*—one constantly trying to outwit and outmaneuver the other—tumbling and twisting throughout history, influencing the masses as they go along. They have appeared in the imagination of man as reflected in literature, both classical and modern. Especially in the twentieth century, this polarity has been represented by the writings of C. S. Lewis, J. R. R. Tolkien, and J. K. Rowling. Evil takes form in the works of these authors in many menacing ways: as a witch, an orc, or a wizard-gone-bad. There is one evil character in particular, though, that has captured the imaginations of readers in the works of each of these authors: the wraith. Their dark, ominous presence can be felt at the worst of times in each story. J.R.R. Tolkien in

The Lord of the Rings, J.K. Rowling in Harry Potter, and C.S. Lewis in The Space Trilogy use wraiths to embody ultimate evil—both main villains and their servants—who have gone through a process by which they have fallen from goodness, become servants of darkness and, in the end, ultimately meet their demise at the hands of their adversaries.

Tom Shippey, in his book "The Road to Middle-Earth," says that the idea of the wraith was "something of a crux" in Inklings thought and discussion. Because of this, the wraith is something that appears in the works of both Tolkien and Lewis. Wraiths are fallen creatures, but that doesn't fully explain them. Tom Shippey, in another of his books, J.R.R. Tolkien: Author of the Century, says wraiths can be "defined by their shape more than by their substance" (123). This fact leads one to question whether they are, alive or dead. In a sense, they are both (123). In almost every case, they were once living beings—often very glorious and powerful—that have become bent. They lose their stature and, with that, they lose some of the very qualities that make them alive. They devolve from their original form, yet grow more and more powerful in the ways of darkness.

