



# the Wootton Major Journal

## An Introduction

The Wootton Major Journal is the official publication of the Brophy Smial. Well now, many have asked what the Brophy Smial is. To those who have had not a bit of experience with the works of J. R. R. Tolkien, a smial is the home of the hobbit and hobbits are creatures who are not quite as tall as dwarves, inclined to be fat and like to wear bright colors, especially red and green. They wear no shoes because a thick curly hair grows on their feet. They are fond of smoking and live in holes in the ground that are neither dry nor musty but very comfortable. Now that I have given a rough description I will explain the Brophy Smial. The Brophy Smial is a group of Tolkien nuts that also delve into the world of science fiction, music, art or anything they so desire. The Brophy Smial is organized enough to have a Constitution that states: "...And we pledge ourselves to the everlasting destruction of Sauron and the spread of goodness and goodwill through the Wootton Major Journal and the Red Arrow, a bi-weekly newsletter...". We have gone so far as to elect a Mayor; Charles Armstrong, who has the status of a president, a sheriff; Jeff LaBelle, who acts as vice president, a Curator of the Michael Delving; the editor, who attends to the minutes of the meetings and puts out the Journal, Consultants from the members (even though we only have 15); Richard King and Tom Mangin, and a representative to the Phoenix Public Library; Terry Ballard who is also president of that organization. The Mayor is the official tie to the Tolkien Society of America. I have now given a brief synopsis of what we do, will do or did and I thank you for at least reading.

In this issue we have the first of a multiple part story by a budding science fiction writer. We also have a first, the unveiling of the Anthem of Gondor (set to Hatikvah) and its consequential explanation. This is the first publication of (hopefully) many more Journals that will be published on a quarterly basis.

If anyone would like to make a comment on this publication, please send them to:

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Thank you.

... And He Lived Happily Ever After

By Dan Carver\*

David Correy rifled through Darrell Thompson's desk. Was David Correy an industrial spy? No, Correy was a noted scientific. Was this noted scientist, David Correy, searching for secret scientific papers? No, Correy was attempting to find a fountain pen, but he found something else. It appeared to be a story, neatly typed and placed in a manila folder. Correy's curiosity caught hold of him and he began to read. And thus, in dark blue type, it began:

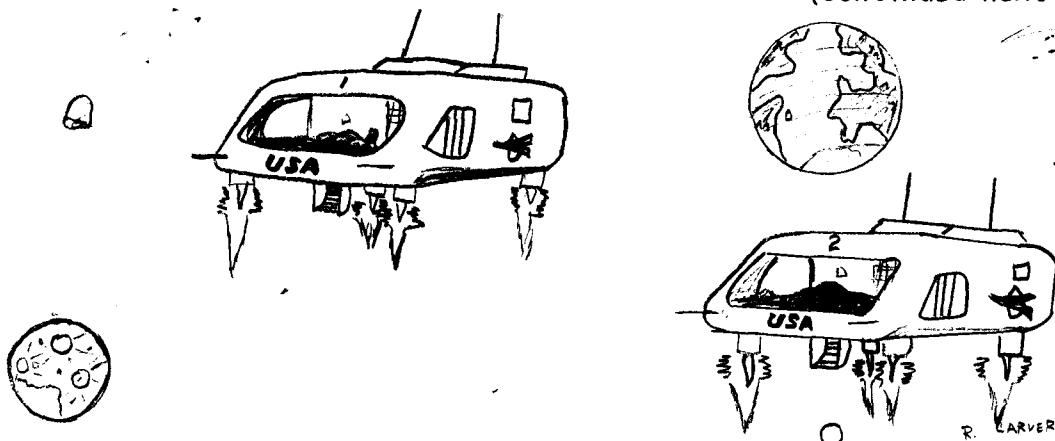
Hermaculapyt of Von Thoria (known as Herman for short) was a creature that appeared to be an octopus, as it was to be thought.

It was humiliating enough to have to travel without one's clothes, thought Hermaculapyt, but to be caught and caged like so many hapless beings he had seen, took the cake.

How did Herman or Hermaculapyt happen into this predicament? Well, to make a long tale short, Herman was making his first solo interstellar flight when it happened. Zap! Herman's ship, a brand new hyper-drive model, was badly damaged, by a satellite which was common about the world he was circling and he was forced to land on that forsaken Rim world. It might not have been so bad, except that the landing sits was not the best even though it was in the liquid portion of the planet. Soon his ship and a large, jagged rock outcropping shared the same time-space coordinate. Wham! Suddenly dozens of small leaks appeared and the hull pressure dropped slowly but steadily. However his main concern was shown by a small dial on the control pannel. The engines were at a near critical state and Herman soon realized that he better depart before the engine tore his small ship into small pieces in one tremendous explosion.

While making an inspection of the other parts of the ship he found, to his dismay, that both hatches were jammed shut by the landing and the only way out was a rather small hole in the hull. Again to his dismay, Herman found out that to squeeze through the hole he would have to remove his flight and pressure suit. Herman did not relish the thought of parting without his clothes but neither did he to become deceased and part with them he did. Fear quickly overcame his embarrassment and Herman quickly swam away from his precious little ship.

(Continued next issue)



\* Editor's Note - Mr. Carver is not a member of the Brophy Smial.

## THE ANTHEM OF GONDOR

Refrain:

1. From out the western country,  
Forth our fathers came.  
A Elbereth Gilthoniel!

Now to eastern shores,  
In their boats they fled  
From Ar-Pharazon and the Isle of Dread  
Seeking only peace and content  
Spreading joy where'ere they went,  
These, our fathers, the mighty Edain of men,  
We, their sons who'll bear until the end.  
Whence they came to Gondor and Arnor  
These they brought to glory and to war,  
Glory and War,  
Glory and War.

Refrain:

2. Throughout our journey peace and justice reign.  
These our Lord, these are our aims.  
O Gondor for White Mountains pure,  
O Gondor for towers strong and high,  
O Beautiful for Anduin so bright blue,  
O Beautiful for grasses of the softest green,  
Gem of all the Eastern provinces,  
Gem of all my heart, Gondor!  
When you march, none is Equal,  
Look to Earendal for your guiding star.

Refrain:

3. We who came that day,  
Edain, Kings of men,  
Sent to bring peace to Middle-Earth.  
We who fly the tree of Valinor,  
We who pray to God-Eru,  
We will die to save our land of Middle-Earth,  
The land of trees where Elves spin their sons.  
This is what I pledge O Elbereth my Queen,  
Thus I sing to Gondor the White!

## EXPLANATION OF THE ANTHEM OF GONDOR

By Tom Mangin

Having read over the Anthem of Gondor, found buried near a hut on the King's Road, some observations would certainly be appreciate. In order to put the anthem in its proper context, it must first be understood that it applies only to the Gondor outside the stewardship. During the period of Gondor's stewardship, the Elven symbols of godliness, i.e., Eru, Elbereth, Earendal, (it should be remembered that Elbereth and Earendal were more angelic figures than gods, while Eru was recognized by the Elves as the one true God), were largely ignored and, by some of the later stewards, largely scorned. The references to the Elven "gods" may indeed confuse those who associate Gondor with the Gondor under the stewards. To understand this Gondor, some mention of the psychology prevalent in the period, specifically as pertaining to Gondor's struggle to hold Mordor in check by denying them the pass to the sea, must be given.

In the period of time when Mordor's power was at its peak (during the Third Age), Gondor played an extremely important part in the resistance of Mordor's advance. Gondor geographically controlled the Great River Anduin. By this strategic geographic location, Gondor was able to control somewhat the power of Mordor. But at the time of the Great Quest, Gondor's power was waning while Mordor's grew. This had been the trend for some time now, and the Steward Denethor grew to using ever more desperate tactics. The moral decline of Gondor (I say decline although Gondor's men still stoutly resisted Mordor) existed only in the fact that as the men grew even more dominated by the war of resistance against Mordor, their awareness of the Elven god decreased. This is quite understandable considering the fact that their connections with the elves had long since been nonexistent. The psychology, then, was totally dominated by resistance to Mordor. The men of Gondor came to believe that anything which did not concretely assist them in the struggle against Mordor was simply irrelevant.<sup>1</sup> This was the main reason for the "abandonment" of the Elven God Eru, and of the Elven angelic figures, Elbereth and Earendal. Under the Stewards, Gondor (especially in the later years) was preoccupied with the resistance of Mordor; thus, it forgot the traditions of Kings, and abandoned the "religious" ties which the Proper of Gondor practiced.

The references in the Anthem itself to Eru ("We who pray to God-Eru") admits of the religious ties of the Kings. The anthem itself was written long ago, before Isildur fell as a result of his attachment to the Ring. It was revived during the kingship of Aragorn, son of Arathorn, one of the Nine who were sent on the Great Quest. Afterwards, it was passed on from succeeding Kings to their descendants. The anthem is filled with

References to Gondor's valor and strength ("When you march, none is Equal"); all of which is surely in the tradition of Gondor's valor in war. But the most interesting thing in the entire Anthem is the reference to Elbereth. The pledging of Gondor to this Elven figure was certainly not in the tradition of the Stewardship. Yet this is a doctrine of Gondor; the same Gondor which so ignored, or at any rate was so alienated from, the elves. But it must be remembered that any reader of The Lord of the Rings will certainly be endowed with a certain image of Gondor, i.e., the Gondor of the Steward Denethor; a Gondor to which this anthem has little reference other than as a military critique. Thus, the reader of this trilogy will not understand the religious references.<sup>2</sup> But the Gondor over which Aragorn reigned was a Gondor reunited with its heritage: A Gondor which once again renewed its ties with Elven heritage. Although the Elves themselves became disillusioned with Middle-Earth, for a while their traditions were revered by Gondor. And, it must also be remembered that the Anthem was written long before Denethor's stewardship or Aragorn's kingship had begun. In those days the ties with Numenor were certainly stronger than during the Stewardship. So the references to the Elven figures were not out of text with Gondor; they merely referred to a somewhat differing Gondor from what was presented in The Lord of the Rings. It is in this context that the Anthem of Gondor must be viewed. The reader must relate the Anthem not to the Gondor of the Stewards, but to the Gondor of the Ancient Kings and of Aragorn's united kingdom.

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### Tales of Visions From Afar

With these eyes I have seen great purple castles  
About which green fire things wheeled and danced fearsome  
grey landscapes,  
With trees that bear azure fruit  
That challenge the somber yellow sky.

I have seen huge velvet stellar disks about which madly  
flitted insignificant planets,  
Amber crystals that float on a sea of red below an auroral  
verdant sky.

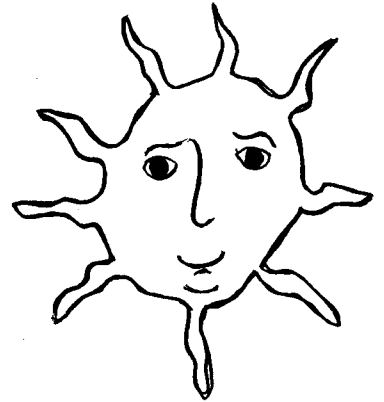
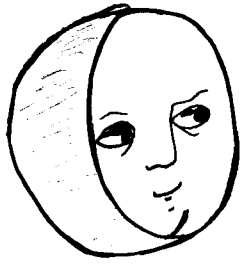
Come, my son and you can see these things, it is not hard;  
You must spend your life as I have mine:

Repairing color televisions sets.

Terry Ballard

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<sup>2</sup>Their concept of religion was as a moral code, not of religious services.



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