

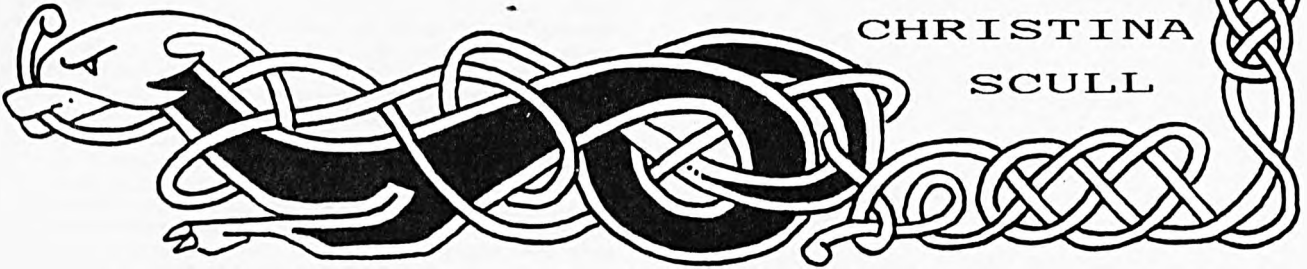


## On Reading and Re-reading

### The Lord of the Rings

by

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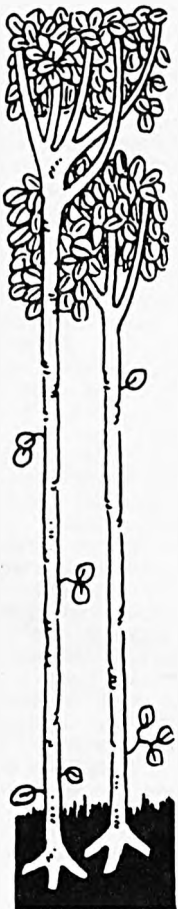
A few weeks ago at a ballet performance at Covent Garden a young girl of about 12 sat next to me. During the intervals she got out a copy of The Two Towers and read it until the lights went out. Towards the end of the second interval she pointed out to her mother, who sat on her other side, that she had nearly finished. I almost said to her to go slowly and make the most of the experience for one can only read The Lord of the Rings for the first time once in one's life; but I did not, for I knew the advice would not be heeded. Tolkien in the Foreword to the second edition says his 'prime motive was the desire of a tale-teller to try his hand at a really long story that would hold the attention of readers, amuse them, delight them, and at times maybe excite them or deeply

move them' (p.6). It is indeed his skill as a story teller that makes the greatest impact on the first reading - quite literally those who are enthralled cannot put the books down. Many accounts have appeared in magazines of people taking the barest minimum sleep in their eagerness to find out what happened next, or waiting for a bookshop to open to get the next volume if they had unwisely started to read without a complete set at hand. Those of us who began reading before all three volumes were published had the experience of waiting almost a year to find out if Frodo was rescued from Cirith Ungol. My state of mind is shown by my agonised and selfish question to my mother: 'What happens if he dies before he finishes it?'

Yet that first headlong reading is a unique experience which can never be repeated. On subsequent readings one's emotions and responses are muted for one knows what comes after and one greets favourite passages like old friends, and perhaps passes quickly over the more painful episodes. In the first reading one shares in the characters' (and in some cases Tolkien's) own ignorance and in their fears and doubts. On subsequent readings one is 'in the know'. Frodo and Sam discuss some of these reactions on the stairs of Cirith Ungol, saying that the hearer may know or guess whether a tale will have a happy or a sad ending but the people in it do not know and that, if it is sad, the reader/listener may choose to shut the book at the worst places.

We know that those who fall under the spell of The Lord of the Rings usually read it many times. In this essay I want to consider what things may make a different impression on later readings or produce different reactions. And of course one's understanding and appreciation have continued to alter with the Second Edition, the Biography, The Silmarillion, Unfinished Tales, Letters + The Return of the Shadow, The Treason of Isengard, and will continue to change as more volumes of The History of Middle-earth are published.

During a first reading of The Lord of the Rings one shares the ignorance and uncertainty of the characters: why did not Gandalf come as arranged?; who is coming towards them out of the fog near the ferry?; how will they escape from Old Man Willow and the Barrow-wight?; is Strider to be trusted?; will they ever reach Rivendell safely?; how will Merry and Pippin escape from the Orcs?; is Treebeard friendly?; is Frodo really dead?; will Sam rescue him?;



will Minas Tirith fall? etc. etc. The BBC production certainly seized on this cliffhanger aspect in its adaptation, ending each episode at a moment of doubt or crisis, even manufacturing one in the Lórien episode by stopping halfway through Galadriel's renunciation of the Ring, leaving an ignorant hearer to wonder for a week if she really might accept the Ring. Only in the first reading will one share fully in the grief at Gandalf's fall in the fight with the Balrog; on subsequent readings one knows he will return. Yet this is balanced by the fact one feels a deep sorrow throughout the Lórien episode, knowing that within a few years this vision of paradise will have vanished from Middle-earth. A tragic and yet triumphant theme seems to play through all the scenes with Théoden as one looks forward to his heroic death. Many do not pick up the subtle references to the story of Aragorn and Arwen on the first meeting and are surprised at their wedding.

During later readings the suspense of the first reading may be missing but one's mind is constantly reaching forward or back to make connections, to realise the significance of allusions and the later importance of what seem quite minor points. When Frodo wonders if he will ever see Bilbo again their reunion in Rivendell comes to mind. When the hobbits take daggers from the barrow and Aragorn returns Merry's to him at Isengard one looks forward to the destruction of the Lord of the Nazgûl for 'no other blade ... would have dealt that foe a wound so bitter' (RotK, p.120). One knows that Frodo will not fully recover from his wound at Weathertop; I have always found his saying 'I wonder if I shall ever look down into that valley again' (FotR, p. 80) sends a shiver down my back, knowing that he will but can never really enjoy it again. When Gandalf and Elrond debate whether Merry and Pippin should be members of the Fellowship one sees how important it is they go for the part they play in rousing the Ents, in slaying Angmar and in saving Faramir and yet one also knows that Elrond is not wrong for they might have prevented Saruman's takeover of the Shire, though I doubt it, and Pippin certainly acted stupidly at times and yet often with good results. Aragorn regrets the ill fate of his actions at Amon Hen and yet we know they were not so ill fated as they appeared at the time.

This is perhaps only an example of what Eru says to the Ainur when Melkor tries to introduce his own theme into the Music that, in so doing he will be but 'his instrument in the devising of things even more wonderful' (The Silmarillion, p.17). On re-reading The Lord of the Rings the part of Fate or Providence seems to come over much more strongly and one notes the references which contribute to this: 'Bilbo was meant to find the Ring, and not by its maker. In which case you also were meant to have it.' (FotR, p.65); the words of Gildor 'In this meeting there may be more than chance' (FotR, p.94); Elrond's suggestion that it was not by chance so many people arrived at Rivendell at the same time as Frodo, and this belief that the task of destroying the Ring was appointed for Frodo; Galadriel's words that 'Maybe the paths that you each shall tread are already laid before your feet' (FotR, p.384); Aragorn's statement as they wait for Frodo below Amon Hen that 'There are other powers at work, far stronger' (FotR p.420) and Frodo's to Sam when he insists on going East with him 'It is plain that we were meant to go together' (FotR, p.433) and above all the several references to Gollum being bound up with the fate of the Ring. And yet one does also realise that there was not a rigid plan which allowed no variation but rather that Providence or Eru adapted as events occurred. It seems almost certain that it had been intended that Faramir and not Boromir should have journeyed to Rivendell since he had the dream many times and Boromir only once. How would events have fared in that case? Once we have read Letters one sees that Fate or Providence has several meanings; it was the Valar who sent Gandalf to Middle-earth with the other Istari as part of a prudent plan of resistance to Sauron but when Gandalf was defeated in the battle with the Balrog 'Authority (Eru) had taken up this plan and enlarged it, at the moment of its failure' (Letters, p.203). Knowing that, one has a greater appreciation of the power of the resurrected Gandalf and of the caring watchfulness of Eru.

One understands all the dreams, the visions in the Mirror of Galadriel and the words sent by Galadriel to Aragorn, Legolas and Gimli. Frodo's dream of Gandalf captive in Isengard is explained not long after at Rivendell but his dream in the House of Tom Bombadil of a grey rain-curtain turning to glass and silver, rolling back and revealing a far green country, which is meaningless on a first reading looks forward to the very end of

the book and Frodo's arrival in Aman. We now know Sam's visions in the mirror do come true in the future and that Frodo's reflect both the past and the future. As Galadriel gives out her gifts one sees the parts they will play, the phial with the light of Eärendil in Shelob's lair, Pippin leaving his brooch as a sign to Aragorn, Faramir mentioning the belt worn by the dead Boromir, Legolas shooting the Nazgûl's steed and Sam restoring the Shire to its old beauty.

Gandalf is merely alarmed at Bilbo's behaviour after the Party but we know why he has not aged, why he feels stretched and almost quarrels with Gandalf over leaving the Ring behind and why he feels so carefree when he makes the decision not to take it. When we are told Sam had more on his mind than gardening we know he was concerned with his part in the conspiracy. When Gandalf rather casually speculates that possibly the Nazgûl may walk abroad again one shudders and wishes one could tell him to depart with Frodo at once. We know who are the Wandering Companies to whom Gildor will send messages. When Fatty Bolger chooses to stay in the safety of the Shire we know his choice is not that safe and he will have to flee from the Riders and will be imprisoned under Saruman. When Sam says 'I know we are going to take a very long road, into darkness... I have something to do before the end... I must see it through' (FotR, p.96) while breakfasting above Woodhall one remembers his constancy, refusing to be turned aside by what he saw in the Mirror and his bitter realisation in Mordor 'So that was the job I felt I had to do when I started, to help Mr. Frodo to the last step and then die with him' (RotK, p.211) and one's mind at that point looks both back to Woodhall and forward to their rescue by the Eagles. We know that the pessimistic thoughts of Frodo and Sam that they may never see any of the Fellowship again as they cross the Anduin, and Merry's fears as he watches the army depart for Mordor are unfounded. We also know that Théoden is right in thinking that he will not see Aragorn again but Aragorn survives the Paths of the Dead and Théoden is killed. We know that when the Council discusses the Rings, two of the Three are actually there worn by Elrond and Gandalf. We know that it is Gandalf warning and saving Frodo at Amon Hen, and that he rightly judges that Sauron does not hold Frodo and Sam captive as the Mouth says. As the wearer of Narya he would know if Sauron regained the One Ring. One realises that Denethor probably saw the destruction of Isengard and Pippin's involvement with the palantír of Orthanc in his own palantír. It is amusing to witness the early hostility of Gimli and Legolas knowing how close their friendship is to be. Twice Frodo foretells the end when he tells Gollum that if he, Frodo, wearing the Precious were to command him to cast himself into the fire he would have to obey, and then on the slopes of Orodruin 'If you touch me ever again, you shall be cast yourself into the Fire of Doom' (RotK, p.221). On re-readings one has an even more ambiguous relationship with Gollum knowing how he will save things at the end and is relieved that Frodo, and then Sam, spare him. That was one occasion when Aragorn's foresight failed him, in saying they would rue his escape from the Wood-Elves bitterly.

When one knows the final outcome and has read 'The Tale of Aragorn and Arwen' many previously unnoticed allusions are understood and Aragorn stands out as a much more three-dimensional character. Gandalf's first reference in 'The Shadow of the Past' (FotR, p.67) to Aragorn 'the greatest traveller and huntsman of this age of the world' is no longer meaningless but brings him before us much earlier in the story; we realise who has been guarding the Shire and recognise the labours of the Dúnedain when Tom says 'still some go wandering, sons of forgotten kings walking in loneliness, guarding from evil things folk that are heedless' (FotR, p.157) and we understand the hobbits' vision of 'shapes of Men, tall and grim with bright swords, and last came one with a star on his brow' (FotR, p.157). The dark figure climbing over the Gate at Bree is no longer menacing and is perhaps almost amusing as one thinks forward to the dignity of Elessar. One no longer suspects Strider at the Inn but wants the hobbits to trust him. When he says he wanted them to trust him for himself one glimpses some of his loneliness and knows how many years his wanderings have lasted. We understand Bilbo's verse and realise how important is the broken sword. How much more moving is his retelling of the story of Beren and Lúthien at Weathertop when one knows how his own love for Arwen parallels their story. We pick up all the other

allusions; his statement that his heart is in Rivendell, Bilbo's surprise that he was not at the feast since Arwen was there and Frodo's seeing them together in the Hall of Fire. We realise with Elrond how much the Quest means to him for if it succeeds and he can establish himself in Gondor he may hope to wed Arwen. We also realise that, much as this means to him, he puts the good of Middle-earth first when he wants to accompany Frodo to Mordor after the death of Gandalf. He is willing to give up his hope of establishing himself in Gondor and of gaining Arwen to aid the more important aim of the destruction of the Ring. When Frodo sees him wrapped in memory at the foot of Cerin Amroth we know he is dreaming of his betrothal to Arwen but our knowledge stretches forward to what that choice means to Arwen and we hear echoing the words of her grief when Aragorn lays himself to rest and her departure to the fading trees of Lórien and 'There at last she laid herself to rest upon Cerin Amroth; and there is her green grave, until the world is changed, and all the days of her life are utterly forgotten by men that come after, and elanor and niphredil bloom no more east of the Sea' (*RotK*, p.344). We understand the depth of Aragorn's grief for Gandalf, realising how closely he had been associated with him. We know how much Galadriel has favoured Aragorn and understand the allusions to Arwen in their conversation. The various references to the time he spent in disguise in Minas Tirith and Rohan mean more and we realise how much older he is than Éomer, Éowyn, Boromir and Faramir. We can understand why he cannot respond to Éowyn. We recognise his foresight when he says to Éomer 'in battle we may yet meet again, though all the hosts of Mordor should stand between' (*RotK*, p.52) and to Éowyn to say to Éomer 'beyond the shadows we may meet again' (*RotK*, p.58). His reluctance to take the Paths of the Dead stands out when he says 'great indeed will be my haste ere I take that road' (*RotK*, p. 48); we know that he will have to take it but it makes us realise that it was not an easy choice for him. We again look forward to the passing of Aragorn and Cerin Amroth when Arwen says to Frodo 'mine is the choice of Lúthien, and as she so have I chosen, both the sweet and the bitter' (*RotK*, p.252).

Similarly one notes all the strengths and weaknesses of Boromir. We recognise his good advice and help in the attempted crossing of Caradhras and that with Aragorn he ran back to stand by Gandalf but one also notices his pride in Gondor, his suggestion at the Council of Elrond that the Ring should be used, his reluctance to enter Moria and Lórien as equally evil, his stupidity (shared by a much less mature Pippin) in throwing a stone and disturbing what should best be left alone, his keeping secret what came to his mind when Galadriel looked into his eyes, his self-debate when he amends 'folly to throw away' to 'folly to throw lives away' (*FoTR*, p.385), his 'sitting in the boat muttering to himself, sometimes biting his nails...' then paddling his boat closer to Aragorn's and peering forward with queer gleam in his eye at Frodo, his repeated urging that the company should go to Minas Tirith until we come to his attempt to take the Ring and his repentance. When he blows his horn on leaving Rivendell we look forward to the time he blows it in his last fight beneath Amon Hen and Elrond's words seem farsighted 'Slow should you be to wind that horn again, Boromir, until you stand once more on the borders of your land, and dire need is on you' (*FoTR*, p.292).

I also find in re-reading that there is a theme of fading, passing, declining, of victories which cost much and which are never final which gives the whole work a minor key. I do not know how some critics could have said all ends happily. In fact I sometimes think one of the reasons I re-read the work is to go back to a time, when despite threat in the East places like Lórien and Rivendell still existed. Many of the references to previous ages and battles do mean more when one has read the Appendices though full understanding has to await *The Silmarillion*. Statements such as Elrond's 'I have seen three ages in the West of the world, and many defeats, and many fruitless victories' (*FoTR*, p.256) and Galadriel's 'together through ages of the world we have fought the long defeat' (*FoTR*, p.372) are almost too much to bear. I find the whole Lórien episode bitter-sweet realising that this paradise will endure only a little longer and that Galadriel and the Elves know that it is doomed in victory or defeat. Galadriel's rejection of the Ring becomes an even greater renunciation 'I pass the test, I will diminish and go into the West, and remain Galadriel' (*FoTR*, p.381). The minor theme and sense of passing are

emphasised in Haldir's words 'Yet I do not believe that the world about us will ever again be as it was of old, or the light of the Sun as it was aforetime... Alas for Lothlórien that I love! It would be a poor life in a land where no mallorn grew. But if there are mallorn-trees beyond the Great Sea, none have reported it' (*FoTR*, p.363) and Galadriel's 'Let not your heart be sad, though night must follow soon, and already our evening draweth nigh' (*FoTR*, p.390) and 'then you may remember Galadriel, and catch a glimpse far-off of Lórien, that you have seen only in our winter. For our spring and our summer are gone by, and they will never be seen on earth again save in memory' (*FoTR*, p.392). I feel with Gimli that there is greater grief in the loss of light and joy than in torment and dark. Lórien is, I think, one of Tolkien's greatest achievements. It is much easier to depict and make interesting hell than paradise whether in words or by visual means. The minor theme continues elsewhere with Aragorn's translation of the song of Rohan 'where now the horse and the rider?' (*II*, p.112) and Treebeard's recognition that they may be starting out on the last march of the Ents and in the loss of the Entwives which means the Ents are also doomed to extinction and with Théoden in saying that 'however the fortune of war shall go... much that was fair and wonderful shall pass for ever out of Middle-earth' (*II*, p.155).

In the years before 1954/55 and 1977 when the *Biography* and *The Silmarillion* were published one gained a few more insights from the second edition, *The Road Goes Ever On*, tidbits of information given in interviews and letters and visual details from the various calendars. In the enlarged Foreword to the second edition Tolkien said categorically that the work was not allegorical nor did it specifically relate to the Second World War, much of the story being foreseen before that began. As one read through one noted the various additions and alterations such as the information that Faramir's grandson Barahir had written a full tale of Aragorn and Arwen, a shortened version of which we have in *The Lord of the Rings*. The extending of Aragorn's life by 20 years so that he lived to be 210, or three times the biblical threescore years and ten made him closer to the ideal man and also makes one realise how lonely his later years would have been without Arwen. On the old scheme when he died 4th Age 100, he was preceded by Éomer F.A.63, Merry and Pippin not long after that, and Faramir F.A.82. It is quite likely that Barahir lived many years under the rule of Elessar. We also learnt that Celeborn went to live in Rivendell with his grandsons after Galadriel left. Other interesting changes are the softening of Aragorn's remark to Gimli when he queried that he had dared to look in the palantir, the change to suggest that Théoden was unaware that Merry was riding with them to Minas Tirith and the suggestion that Elfhelm may have aided Éowyn in her desperate quest, and that Sindarin was spoken in Lórien though with an accent, which is probably why Frodo did not recognise it. Extra details were given of early history and Finrod became Finarphir and Felagund Finrod. Ballantine gave us Estella Bolger as the name of Merry's wife. We learnt that Shadowfax went into the West with Gandalf, and passages about the palantir were changed to suggest that Gandalf had only guessed rather than known a palantir survived in Minas Tirith. *The Road goes Ever On* gave us much more information about Galadriel, that 'she was the last survivor of the princes and queens who had led the revolting *Noldor* to exile in Middle-earth. After the overthrow of *Morgoth* at the end of the first Age a ban was set upon her return and she had replied proudly that she had no wish to do so... But it was impossible for one of the High-Elves to overcome the yearning for the Sea, and the longing to pass over it again to the land of their former bliss. She was now burdened with this desire. In the event, after the fall of *Sauron*, in reward for all that she had done to oppose him, but above all for her rejection of the Ring when it came within her power, the ban was lifted, and she returned over the Sea... The last lines of her chant express a wish that though she could not go, Frodo might perhaps be allowed to do so' (*RGEON*, p.60). One looked at the Lórien chapters with new eyes after reading that. *The Road Goes Ever On* also gave a little more information about the Elves and quite a lot of linguistic material. An interview with Daphne Castell in 1966 told us about Queen Berúthiel, and we learnt from a letter to Dick Plotz that Gandalf was an angel and Clyde Kilby gave us some details of *The Silmarillion*.

Then in 1977 came the Biography and The Silmarillion and The Lord of the Rings was never the same again. The sense of history and of continuity was emphasised with the story of the first Age and all the references to the Trees, the Valar, the Elves of the First-Age, Nargothrond and Gondolin, the places in Treebeard's song now meant something. Glorfindel became an enigma as we debated whether he was one or two. We knew more about Balrogs yet they did not seem as fearsome as the one in Moria. For the first time we realised the division of the Ainur into Valar and Maiar and this explained much about Gandalf and Sauron. When we read the footnote that the Sun was female we thought of Arien, Túrin became more than a name and comparison with him was praise indeed 'But if you take it freely, I will say that your choice is right; and though all the mighty Elf-friends of old, Hador, and Húrin, and Túrin, and Beren himself were assembled together, your seat should be among them' (FoTR, p.284). When Galadriel and Celeborn sailed in the swan-ship one thought of the swan-ships of the Teleri and remembered that she was the grand-daughter of Olwë. The references to the darkness in Shelob's lair 'they walked as it were in a black vapour wrought of veritable darkness itself that, as it was breathed, brought blindness not only to the eyes but to the mind, so that even the memory of colours and of forms and of any light faded out of thought. Night had always been, and always would be, and night was all' (TI, p.327) reminded of the Unlight woven by Ungoliant and one understood the references to Shelob as the last child of Ungoliant and the spiders fought by Beren. We learnt more of how Sauron seduced the Elves of Eregion. 'Of the Rings of Power and the Third Age' set the War of the Ring in its context as only one conflict among many and increased the feeling that even the peace of Elessar could not last forever. After The Silmarillion every mention and allusion to past history in The Lord of the Rings meant much more and brought a host of associations.

With the Biography certain biographical details add to the richness; behind the mill in Hobbiton lies Sarehole Mill and we know that Faramir's dream of the destruction of Númenor is one which Tolkien shared. For the first time we learn of early versions and that originally Strider was a hobbit called Trotter.

Unfinished Tales continued this process. Now references to the disaster of the Gladden Fields were more immediate for we had met Isildur and his sons. We also understood more of the history of Rohan and when Halifirien is mentioned we recall briefly that it was for a long time the tomb of Elendil and a sacred place. Much more background is given on Galadriel and we realise how great was her gift to Gimli since she had once refused Féanor a lock of her hair. We see Tolkien's changing conception of her part in history. At one stage she refused a pardon at the end of the First Age through pride; then later Tolkien decided she had not taken part in Féanor's rebellion but had gone to Middle-earth separately. We learn more about Amroth and Nimrodel. The Elessar given to Aragorn now has a history or rather several histories. 'The Hunt for the Ring' gives more background information and we learn the name of one Nazgûl, and more about Saruman's treachery, even that he visited the Shire in secret before the War of the Ring. 'The Battles of the Ford of Isen' fills in more details and we learn that Théodred and Éomer were allies against Wormtongue, which makes that counsellor's power even more astounding and indeed Tolkien suggests it was aided by use of subtle poisons. We learn that Saruman had especially sought the death of Théodred. We also learn that Saruman had found Isildur's bones for he had hidden the locket in which Isildur had worn the Ring around his neck and the Elendilmir. The chapter on the Drúedain and the Palantíri were interesting but that on the Istari greatly increased our knowledge, especially of Gandalf and Saruman. We learn that the latter volunteered to go to Middle-earth but Gandalf had to be commanded by Manwë as he felt he was too weak for the task and that he feared Sauron, a rare insight into his mind and one remembers that he was sent back yet again after the battle with the Balrog.

In 1981 the BBC broadcast The Lord of the Rings and I have found ever since then that when re-reading the books I occasionally hear the voice of one of the actors speaking the words - usually Frodo, Sam or Aragorn, perhaps for some unusual emphasis or expression of emotion. I like Michael Hordern very much when I am listening to the recording yet his voice does not seem

to stay with me. However I was recently intrigued to find on reading The Lord of the Rings that when I came to the passage when Aragorn found the sapling of the White Tree and Gandalf confirmed it, I heard not Michael Hordern's voice but the Aragorn theme music which accompanied it 'Verily this is a sapling of the line of Nimloth the Fair ...' (RotK, p.250), and however many times I read it, the music always welled up in my mind.

In the same year Letters was published with a whole wealth of information, all of which deepened one's understanding and added new resonances. I will only mention a few examples: Tolkien emphasised that Frodo failed (though few readers had appreciated this) and his failure was the reason that his various wounds and losses affected him so much. Tolkien then made clear that Frodo was not given eternal life in Aman but that it was a time of purgatorial healing because of his great sufferings. Previously many had seen it as a reward for his labours. I, myself, had not realised that it was only for a short time but had always felt a little uneasy about the wholesale departure West of the Ringbearers when the Valar had been so adamant about Beren and others. This removed one niggle from my mind and seemed far more suitable. I had been particularly worried about Sam and his final desertion of Rosie. One was fascinated to learn that Faramir was as unexpected to Tolkien as to Sam and Frodo and us. We learn how Tolkien himself saw Sam, Éowyn, Faramir and Frodo which gives new insight into their characters.

Now with the publication of The Return of the Shadow and The Treason of Isengard we no longer have such a firm text: the shadow of Gandalf will always ride behind the Black Rider on his first appearance and Trotter, the Hobbit, stands behind Aragorn, and he might have been Frodo's cousin. There will be an echo of the Giant Treebeard behind the Ent of that name. We will remember that Odo/Fatty Bolger once followed on with Gandalf and disappeared on Weathertop. When the Fellowship discusses how long they were in Lórien we will recall that time really stood still while they were there. We know that Tolkien briefly considered that the Balrog might be Saruman or sent by Sauron. Behind the events in Shelob's lair and in Cirith Ungol lies the earlier version of Frodo's captivity in a different geographical setting and Sam singing the much less moving Troll song to find out where the captive was held. We know that Tolkien originally intended Aragorn to marry Éowyn and Galadriel's message to him sent with Gandalf foretold his meeting with Éowyn and did not mention the Grey Company or the Paths of the Dead. Tolkien also considered the possibility that Éowyn might be slain avenging or saving Théoden and Aragorn would remain unwedded in her memory.

For long established readers of Tolkien these changes have come gradually with the chance to absorb each one before the next; I wonder what it is like to read it all at once as many new fans must do. Perhaps some will write about their experiences for the next Mallorn.

#### Note

All references are to hardback first editions unless specifically stated otherwise.

