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# **QALLORD**

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169

The magazine of the Tolkien Society

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# THE TOLKIEN SOCIETY

The Tolkien Society was formed in 1969 to provide a focal point for the many people interested in the works of Professor J R R Tolkien, and most especially in THE HOBBIT and his epic THE LORD OF THE RINGS.

At first a small, localised group, it soon became a national society. A small news-sheet was started, called BELLADONNA'S BROADSHEET, whereby communication among all members became possible.

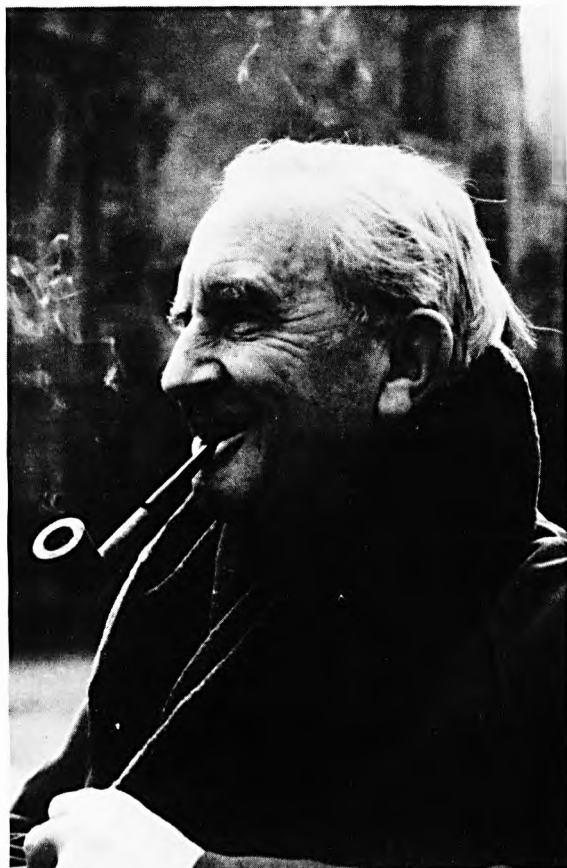
Such was the interest with which the members responded, contributing their own artwork, articles and poetry, in addition to the usual news and letters, that a larger journal was found to be necessary. This journal, MALLORN, is still the highspot of the Society, wherein the works of Tolkien are discussed, with members submitting articles on such matters as Middle-Earth heraldry, genealogy, language, Tolkien and his critics, plus subjects allied to the works of Tolkien in the wider field of heroic fantasy literature. Poetry, book reviews and letters are also included in this profusely illustrated magazine.

Since then, the Society has grown considerably, with members in Australia, Canada, the USA, Europe and other countries, and in addition to MALLORN, a bulletin, AMON HEN, keeps members in touch with one another, as well as supplying up-to-date news of Society events, Committee meetings, etc., along with book reviews and short articles. The Society is, of course, in close contact with other allied societies such as the Mythopoeic Society, and exchanges publications with them.

In June 1972 Professor Tolkien honoured us by agreeing to become our Honorary President, offering any help he was able to give. Since his much regretted death he remains our Honorary President 'in perpetuo' at the suggestion of his family, with whom we continue to enjoy friendly relations.

The Society organises two national meetings each year: the AGM and Dinner, usually held in London; and the 'Oxonmoot', a weekend in Oxford spent visiting places of interest to the Society. Regular meetings are held in London and elsewhere - information regarding these can be obtained from the Secretary.

The annual subscription is, at present (1976), £2.50, \$6 US, \$4.50 Aus. This covers all regular Society publications issued during the year of membership, including surface postage worldwide. Airmail subscription rates are \$12 US, \$10 Aus. Subscriptions should be sent to The Membership Secretary, 36 Valley Road, LIVERPOOL, L4 0UD. Please make all cheques, money orders, etc. payable to 'The Tolkien Society'. General enquiries should be addressed to The Secretary, 110 Breakspears Road, LONDON SE4 1UD. Please enclose S.A.E.



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EDITORIAL

This is ,I hope, the last editorial which I will have to write.Having been personally responsible for Mellyrn 8 & 9,it is now time for me to hand over to individual editors. Not only will this spread the tremendous burden, but it will also ensure that a fresh outlook is introduced on the "editorial policy", which I consider is important, if this magazine is not to stagnate.

It has given me great satisfaction to have been able to be involved with the last two Mellyrn but for a variety of reasons,some personal , some professional, which have recently become noticeable, I am very happy to hand the Editorship of the next Mallorn to Kevin Young.

So far the Society , and Mallorn have gone from strength to strength. However, both need YOUR support. Without that, we cannot function. You may be getting tired of the repeated appeals for articles, artwork, etc., but the simple facts are that we never have sufficient material from which to produce our publications. If Mallorn and Amon Hen are to continue, we must have your support.

As ypu have , no doubt,been informed by Amon Hen , the annual subscription has been raised.Everyone will need no reminder of the increased costs of anything.(See how much it cost the Society to send this Mallorn to you, then multiply by over 200! ) We regret having to do this, but is , and will still be, inevitable.Please bear with us, and we will do our best to keep subs. as low as practical.

Jon S. Simons

Mallorn 9

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# Grand Competition RESULT

Crossword compiled by Janet K. Gibbs

<sup>1</sup> L	X	<sup>2</sup> A	X	<sup>3</sup> A	X	<sup>4</sup> E	X	X	<sup>5</sup> S	A	R	A	D	<sup>6</sup> O	C	X	
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R	X	U	X	N	X	<sup>10</sup> W	R	A	I	T	H	X	X	A	X	<sup>11</sup> E	
E	X	I	X	X	X	I	X	X	N	X	A	X	X	N	X	R	
<sup>12</sup> L	A	N	D	R	O	V	A	L	X	<sup>13</sup> D	R	U	A	D	A	N	
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<sup>15</sup> N	A	<sup>16</sup> R	Y	A	X	S	X	X	<sup>17</sup> B	E	R	U	T	H	I	E	L
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WINNER

Dave Upton



THE ELVEN HYMN TO ELBERETH

by

NEIL McLEOD

Perhaps the most beautiful of all Elvish verses in THE LORD OF THE RINGS is that found in Vol. 1 at the end of "Many Meetings" (the variety of editions renders page reference complex):

TRANSLATION

A Elbereth Gilthoniel  
silivren penna miriel  
o menel aglar elenath!  
Na-chaered palan-diriel  
o galadhremmin ennorath,  
Fanuilos, le linnathon  
nef aear, si nef aearon!

O Star-queen Star-kindler  
Glittering slants down jewel like  
from heaven the glory of the star host!  
To remote distance having gazed afar  
from tree meshed middle-lands,  
Veiled spirit ever white, to thee I sing  
This side of the Sea, here this side of the  
Great Sea.

It is in Sindarin and is but the first verse<sup>1</sup> of a hymn addressed to Elbereth (Varda in the high tongue), wife of the chief of the Valar, Manwe. As the name Elbereth Gilthoniel suggests, it was she who set and gave light to the stars before the beginning of the days. The Elves of the three houses of the Eldar (note the 'star' suffix in the word Eldar itself) have an obvious and great affinity with the stars and it is to Elbereth they turn in praise and in times of despair rather than to Manwe or any other of the Valar or indeed Eru (God) himself. (See for example Gildor's words to Frodo in the Shire - 'May Elbereth protect you' and to Frodo's own cry of 'O Elbereth! Gilthoniel!' on the last page of "A Knife in the Dark" Vol. 1). There is a preponderance of 'star' components in the words of both Sindarin and Quenya (and it might be noted that in the Elven Calendar the new day starts with the coming of the new evening).

My purpose here is to try and 'reconstruct' to some extent the Hymn to Elbereth using what little information that is available in Tolkien's works. Naturally many verses could be written using imagination and references to Elbereth outside the context of high Hymn (as in Galadriel's song of Eldamar) but to do so would be to diverge from the purpose of this article (though no doubt, such attempts would be valid outside its context).

Admittedly, even such 'reconstruction' as I intend to undertake would be farcical if it pretended to represent the actual original Hymn. I am here merely interested in producing a few extra verses of the sort that Tolkien indicates were in the original (and thus will use as much of Tolkien's own words as can be managed). For this purpose the verses may well be in English (over which I have some command) as in Sindarin (over which I have little indeed). Verse 1 is but a translation of the initial Elvish verse employing the same rhyme scheme, metre and seven line stanza form, as we shall throughout :

O Queen of stars whose bright light fell  
Like that of jewels from night's black well  
Slanting down from heaven's zenith,  
From tree grown lands wherein I dwell  
I gaze afar and on my breath  
A song, bright spirit white, to thee  
Beyond the wide and sund'ring Sea!

Footnote : 1 The Road Goes Ever On. Pg. 63

We now turn to a source for further material which is readily available in the song of Gildor and his companions in 'Three is Company' which Tolkien tells us indeed a form of 'A Elbereth Gilthoniel'<sup>1</sup>. A manipulation of the lines which contain new material so as to conform with the Hymm's verse form gives us :

Snow-white! Snow-white! O Lady clear!  
O Light to us that wander here  
Amid the world of woven trees.  
O stars lit in the Sunless Year  
Now bright in fields swept by the breeze  
We see you silver blossom blown,  
By her bright hand your light was sown.

Here might be included a second, different rendering of the initial Elvish verse to maintain the theme of the Hymm, a chorus in sentiment though a verse of different words :

O Queen who set the stars aflame  
Whose light like bright jewels slanting came  
from heaven high to Middle Earth,  
Beneath its trees I call thy name  
And gaze afar to starlight's birth,  
Veiled spirit white I sing to thee  
On this side of the sund'ring Sea.

However, it will be noted that the translation I have given as 'Verse 1' uses the actual rhymes of the Elven verse (of '-el' and 'eth') and indeed, this is essential when we turn to the 'Reprise' of the Hymm given in 'The Grey Havens' Vol. III in which the final lines are in English. Thus our fourth verse becomes :

O Queen of stars whose bright light fell  
As glittering jewels from night's deep well  
Slanting down from heaven's zenith,  
Gilthoniel, O! Elbereth!  
We still remember we who dwell  
In this far land beneath the trees  
The starlight on the Western Seas.

It is true that the above verse makes a departure from the 'aa, b, a, b, cc' rhyme scheme which Tolkien tells us is maintained in the Hymm, but as this change is of his doing, it may be assumed to be acceptable.

We now come to Sam's Invocation at the beginning of 'The Choices of Master Samwise' Vol. II. As Sam does not even know the Elven tongue in which it is spoken, and as it comes with visions of the singing of both Gildor's song in the Shire and the Hymm itself in Imladris, there seems only little doubt that the lines that he speaks are either closely related to, or from the Hymm. Tolkien gives a beautiful translation of these in THE ROAD GOES EVER ON which may now be rearranged and combined with the few lines still spare from Gildor's song in the Shire :



O bright your breath and clear your eyes  
Beneath the dome of Wester skies,  
White robed from heaven gazing far  
O Lady white please hear my cries!  
O Queen who kindled star on star  
Here overwhelmed in dread of Death  
I cry : O guard me Elbereth!

Finally, I might offer a translation of the initial verse into Quenya :

Ai Elentari Ai Varda!  
vemiri sila unlanta  
alcar eleni menello!  
Ar si itiran palanna  
Aldar quantwa endorillo  
linuvan lyenna Tintalle  
Ai si pella aneare.



MR. MICHAEL TOLKIEN

We feel that our members would like to see part of the correspondence that passed between our Secretary and Mr. Michael Tolkien, as follows :-

On 15th December 1974, in reply to our invitation to the Annual Dinner, Mr. Tolkien wrote :

"I have been pleased to read the two journals that have been sent to me since I was unanimously elected as a member of the Society on that happy occasion in my sister's house early last September - it is certainly wonderful to know what really tremendous enthusiasm for my father's work exists and how so much of it is both intelligent and perceptive, which is more than can be said of his critics! His very sudden passing last September year was a very great personal blow to me, especially as it occurred less than five years after the death of my mother in 1971 - I had begun to think that both my parents were indestructible and had, in a sense, taken them too much for granted : that evening in September was both an eye-opener and a comfort, an eye-opener to the quality of enthusiasm he had created among intelligent young people, and a comfort in making me realise that my father lives on and is truly one of the immortals in the English language".

And on 7th January 1975, he wrote :

"I should, of course, be very pleased indeed for my comments about the Society to be quoted in a future issue of the Bulletin, as, in these gloomy times, people who feel a common bond in something as "un-gloomy" in the "world" created by my father, need all the encouragement they can be given, especially by those for whom this "world" was to a large extent, originally created. I was singularly impressed by what I saw of the Society in September - it was, as I may have said before, an example of the kind of intelligent enthusiasm in which my father himself would have delighted.

I will let you know nearer the time how things stand for a trip to London on 22nd February for the annual dinner, and if I can "make it", I will certainly try to say something which would interest members and perhaps answer their questions in so far as I am able to. The real authority, of course, is my younger brother, Christopher, who is at present working very hard on "The Silmarillion".

I have today received a complimentary copy of a French translation of some of my father's minor works, entitled "Faerie" - it takes in "Farmer Giles", "Smith of Wooton Major" and "Tree and Leaf". Like all previous French translations, it seems well done, as were the Italian versions of "The Hobbit" and "Lord of the Rings", all of which I have enjoyed".



THE LAMENT OF LEGOLAS/LIR LEGOLAS

:Sí ilyë alcarlyo avánië  
vemalta Eldaron isilië  
valiëtinco pellallo anëare  
elyë armyë certamimbe  
sí ambar undulanta minnamornië

Inentië vanallo andonya  
nusilmë lassiyenion caitar  
lissëlasselantion inencala  
Namárië oialë mardë armar  
tindomë hiruvanyë vanwa:

Gone is the glory once of old  
That wrung and shone like Elven gold  
Sought and wrought beyond the Sea,  
Now parted even we must be  
As darkness spreads and takes its hold.

From my door a long path steers  
Steeped in starlit leaves of years  
Whose sweet autumns I recall.  
Farewell forever home and hall  
Dawnlight will not find me here.

(Literally) Now all your-glory has-passed-away  
Like-(the)-gold of-(the)-Elves it-shone  
Angelic-metal from-beyond (the)-great-sea  
Even-thou and-I are-cleft-between  
Now (the)-world is-falling-down into-darkness

In-(the)-path going-from my-door  
Under-starlight (the)-leaves-of-'years' lie  
Of-sweet-autumns in-light  
Farewell forever hall and-home  
Dawn will-find-me gone.

BY NEIL McLEOD

THE SONG OF OSCAR

BY ANNE OF BRIAR DITCH (ANNE ETKIN)

Sir Oscar to the battle rode,  
Lord! He was ugly as a toad,  
His battered mail stretched o'er his pot,  
His burdened horse could barley trot.

Chorus:

Oscar he was fine and fat,  
To many a muckle meal he sat,  
A mighty trencherman was that!  
A toast to Oscar's paunch-O.

He had no knights, but men-at-arms,  
And we were plowmen on our farms,  
But this, out mountain-valley high,  
We swore to save or swore to die.

Chorus, after this and each of following verses.

So small it was, and yet the King  
Of lowland fields must have this thing;  
To be not his - that was our sin;  
He sent his sone to sweep us in.

When to his host we trotted down,  
Their laughter lightly rippled round,  
As rippled banners in the breeze,  
And cavaliers sat at their ease.

The Prince was peevish: "Naught I'll gain  
Of glory here upon this plain;  
As soon slay sheep within the fold  
As fight these peasants fat and old".

"We are not sheep," quoth Oscar then,  
"Go back, fair Prince, and save your men".  
The Prince he flushed and loud did cry:  
"For insolence, my man, you'll die".

"I'll hunt your people for my sport;  
Vae victis!" "I've not learned in court,"  
Quoth Oscar, "but your sense I get.  
By God! We are not vanquished yet!"

The Prince he signalled, and the blare  
Of brazen trumpets soiled the air;  
Each man of us took up his horn  
And blew defiance on that morn.

The glittering wave flashed to our flock,  
No sheep were we, but solid rock;  
Our swords were equal to our need,  
And even splendid courtiers bleed.

The Prince was more than empty fop,  
He gave my master's helm a chop,  
And tho' his courtiers turned and fled,  
He fought right well 'ere he was dead.

"Oh, Master Oscar, art thou slain?  
Though liest crumpled on the plain!"  
"Give me a drink, my merry men,  
And bear me to the board again".

Sir Oscar from the field is borne,  
He'll live to pass the drinking horn;  
And this I'll say and never lie:  
For Oscar I would live and die.

Chorus:  
Oscar he was fine and fat,  
To many a muckle meal he sat,  
A mighty trencherman was that!  
A toast to Oscar's paunch-0.



## THE GEOLOGY OF MIDDLE-EARTH

Tolkien's detailed account of the natural features of Middle-Earth, which he regards as the outcome of a long sequence of historical and prehistoric events, makes speculation about the geology of Middle-Earth possible. There are hints of a pre-history of Middle-Earth, that is to say of events occurring before the beginning of the very long historical and legendary records of Numenor and the elves, in the memory of the oldest living creatures. Treebeard and Galadriel, when they speak of lands they visited long ago "that lie beneath the waves" (IV.259). In addition, Tolkien writes of landscapes with an appreciation that they are the products of a long history of geological events, and the detail with which he describes scenery makes it possible to work out the nature of the bed-rocks below the surface. On this basis, in turn, a scheme may be drawn up for the geological history of Middle-Earth, usually by arguing by analogy with the geology of Europe, though with occasional ideas based on the geology of North America. In this task of imaginative reconstruction, the topographical maps of Middle-Earth which accompany the stories are an indispensable aid, and I have used them to prepare the geological sketch-map which accompanies this article.

However, before I give an account of some of the conclusions of this study, I must deal with the suggestion, strongly hinted at by Tolkien in the introduction to both "The Hobbit" and "The Lord of the Rings" (I.11-12), and discussed at some length by Paul Kocher in his book "Master of Middle-Earth" (3-9), that Middle-Earth is Europe and North Africa at a time in the remote past since when "the lands and seas have changed". It is not possible to take this extension of the traditional story-teller's "Once upon a time ...." very far. The processes forming and eroding away great mountain chains such as the Misty Mountains are too slow for them to have become obliterated by the present day, and for the east-west trending Alpine chain to have come into existence instead. There is evidence that the Alps were already a considerable range of peaks 50 million years ago, long before the fauna and flora of Europe resembled those of today as closely as do those of Middle-Earth. To regard Middle-Earth, with its foxes, eagles, men, "pipe-weed" and willow trees as contemporary with a period before the Alps were formed is as violently anachronistic as the popular fiction portraying stone-age men alongside dinosaurs. Tolkien was too good a student of natural history to commit such a blunder.

A more significant problem arises over the astronomy of Middle-Earth. This is described in detail on several occasions (e.g. I,91) and appears to be that seen at the present day in England. But the "fixed" stars of our familiar constellations have slow relative movements, and it is unlikely that Orion or the Plough would have been recognisable as such 10 or 20 thousand years ago. His careful description of stars shows that Tolkien had a sound knowledge of naked-eye astronomy, and it is likely that he was aware of this well-known fact. The idea that Middle-Earth is Europe, perhaps during an intermission in the Pleistocene ice-age (Kocher, 5) cannot be sustained for the purposes of scientific study. I suspect that the same is true of linguistic or anthropological studies of Middle-Earth. It seems preferable to think of Middle-Earth as an "alternative world", an idea familiar to readers of Science Fiction, resembling ours in its natural history except where Tolkien indicates otherwise. This approach has the merit of agreeing with Tolkien's concept of "Secondary Belief", which he elaborates in his essay "On Fairy Stories" reprinted in "Tree and Leaf".

It might seem illogical of me, having gone to some length to demonstrate that Middle-Earth is not "our"Earth, to use the names for eras of geological time which are employed by geologists on our Earth. On other planetary bodies, for example the Moon, geologists have given different names to the divisions of geological time recognised there, and it might be thought appropriate to do the same for Middle-Earth. I have not done so because of the very close resemblance in geology between Middle-Earth and Europe. Tolkien often refers to "Chalk" forming the Barrow Downs and other hills in and around the Shire, and it seems correct to me to assume that this chalk, like that of southern Britain and northern France, was laid down in the "Cretaceous" (i.e. "chalk-forming") era. By extension, I have also used terms such as "Tertiary", "Mesozoic" and "Palaeozoic" to describe the time of formation of rocks which seem from Tolkien's description of the local landscape, to correspond with rocks of that age seen in Europe or North America.

### The Geology of the Shire

The scenery of the Shire is described in particular detail, and permits quite an accurate idea of the geological strata and their structure to be built up. The geological similarity between the Shire and southern England is clear. It is possible to work out which way the escarpments of the Green Hills and the Barrow Downs slope, giving a direction for the dip of the strata. This shows that the Shire lies in a basin structure ("syncline") like the London Basin of SE England. Tertiary sands and clays overlie a basin of chalk, and the hobbits excavated the unconsolidated or weakly cemented sands for their holes. A close analogy to the Hill at Hobbiton, on this view of the geology of the Shire, would be London's Hampstead Heath! The clays form the fertile lower ground, the Brandywine River running over the Middle-Earth equivalent of the London Clay, and the Old Forest lying in a similar geological setting to Epping Forest. Having arrived at this interpretation of the geology of the Shire, I was very encouraged to discover in 1973 that the same conclusion had been reached independently by Mr. P. Palmer of the British Museum (Natural History), and elaborated in a most interesting and amusing unpublished manuscript entitled "The Geology of the North-Western Region of Middle-Earth - the Eriador Syncline" which, as far as I know, is the first account of the geology of part of Middle-Earth.

### The Emyn Muil

This group of bare rocky hills in the central region of Middle-Earth, presents a number of problems for the geologist. The landscape is described in considerable detail, and the dip of strata can be determined as in the Shire. Tolkien states specifically that the rapids of Sarn Gebir, north of the Emyn Muil, occur where the river Anduin passes through a barrier of limestone (II.407) and it is tempting to think that the falls of Rauros, like those of Niagara, fall over a great escarpment of Palaeozoic limestone. But how can this view that the Emyn Muil are hills of comparatively ancient rocks be fitted in with the plains of Rohan, which appear to be underlain by comparatively young rocks, like the prairies of North America or the Hungarian plain of central Europe? Fortunately, Tolkien helps with this difficulty (III.25) :-

"The ridge on which the companions stood went down steeply before their feet. Below it twenty fathoms or more, there was a wide and rugged shelf which ended suddenly in the brink of a sheer cliff: the East Wall of Rohan. So ended the Emyn Muil and the green plains of Rohan stretched away before them to the edge of sight".

The East Wall of Rohan is clearly a fault scarp, that is a line of cliffs marking a great fracture in the Earth's crust, where the rocks of the Emyn Muil have been raised many thousands of metres compared with those lying below the plain of Rohan.

## The Misty Mountains

The size and continuity of the Misty Mountain chain must mean that it is a comparatively recently-formed fold-mountain chain, like the Alps or the Himalayas. "Caradhras" translates directly the common Alpine peak name "Rothorn" and Tolkien confirms that, like most Alpine Rothorns, it is a granite peak (II. 313-314) because granite frequently weathers to a red colour, a British example being seen in the Red Hills of the Isle of Skye. On the other hand, the abundant underground passages inhabited by Orcs on the passes east of Rivendell described in "The Hobbit" (55-56) suggest that parts of the Misty Mountains chain are formed of limestone. The underground chamber where Gollum lived, for example, seems to be a natural cavern not an abandoned mine. I have, therefore, divided the Misty Mountains into two belts, one of granite and crystalline metamorphic rocks, the other of sedimentary rocks, mainly limestone, following in this the very general structure of the Alpine chain of Europe. The presence of the caves of Aglarond and the name "White Mountains" suggest that this part of the chain is mainly formed of limestone.

I have done little more here than indicate the kinds of arguments which sustain the accompanying geological map. I have not discussed many interesting aspects of the study, for example the location and character of the mines of Middle-Earth in relation to the geological structure. Each re-reading of "The Lord of the Rings" has produced improved versions of the geological map over the first crude version made for a meeting of the Greenough Club of University College, London in 1970. Discussion with other geologists has also strongly modified my ideas, and I am especially grateful to the members of the Greenough Club, the De La Beche Club of Imperial College, London and the Geology Club of Luton Polytechnic for lively and enlightening discussion at their meetings.

Geological study of Middle-Earth is a pastime open to anyone with an enthusiasm for Tolkien's works and the Earth Sciences, and the ideas outlined here are little more than a beginning. I would be most interested to hear from Tolkien enthusiasts who have come to their own conclusions about the geology of Middle-Earth.

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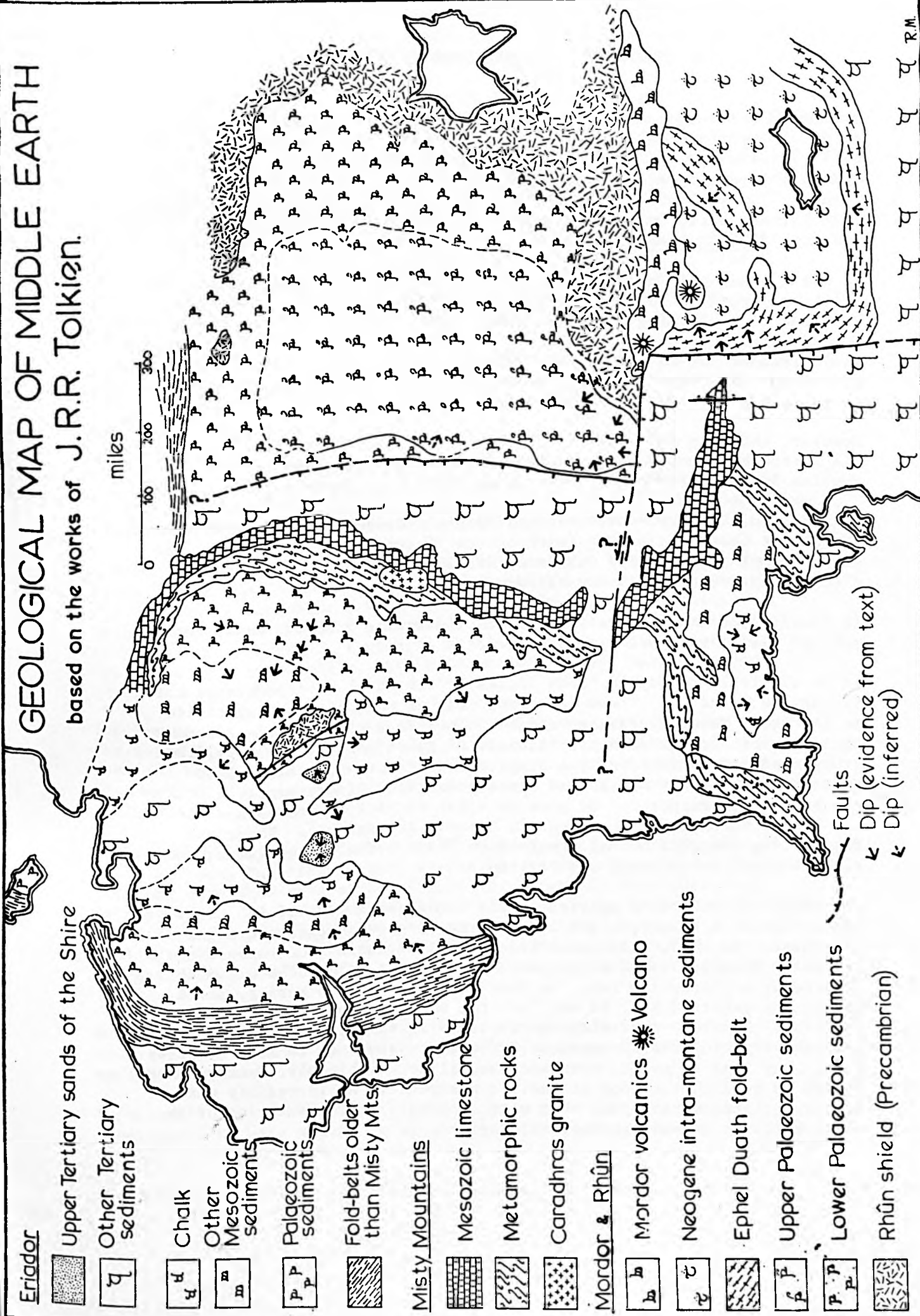
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BY ROGER MASON, Ph.D., F.G.S. - DEPT. OF GEOLOGY, UNIVERSITY COLLEGE, LONDON  
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# GEOLOGICAL MAP OF MIDDLE EARTH

based on the works of J.R.R. Tolkien.



Eriador

Upper Tertiary sands of the Shire

Other Tertiary sediments

Chalk

Other Mesozoic sediments

Palaeozoic sediments

Fold-belts older than Misty Mts.

Misty Mountains

Mesozoic limestone

Metamorphic rocks

Caradhras granite

Mordor & Rhûn

Mordor volcanics

Neogene intra-montane sediments

Ephel Duath fold-belt

Upper Palaeozoic sediments

Lower Palaeozoic sediments

Rhûn shield (Precambrian)

Faults

↳ Dip (evidence from text)

↳ Dip (inferred)

0 100 200 300 miles

## TOLKIEN'S WALK

(AN UNEXPECTED PERSONAL LINK WITH TOLKIEN)

A hundred years ago, members of a Birmingham family named Warner lived at No. 19 Beaufort Road, Edgbaston. (The firm 'Currie & Warner' is still flourishing in Birmingham's old Jewellery quarter). Looking across the road towards No. 6 ('Inglesant'), Mrs. Warner would remark, "Joseph's still scribbling!" Late into the night the oil lamp bore witness that, in his front parlour, Joseph Henry Shorthouse was writing 'John Inglesant'.

It was a remarkable achievement. Shorthouse had never known good health or received regular schooling. He had a terrible stammer and suffered from alarming epileptic fits. When I first came to Ladywood twenty years ago, Miss Elsie Warner, a brave old lady in a wheeled-chair, would imitate for me her mother's imitation of Shorthouse's amazing elocution. In those days, the house 'Inglesant' was still there. Now there is not even a plaque to mark where it stood.

However, the fits and stammer did not prevent Shorthouse from running his improbable business successfully. He owned a factory in Great Charles Street, Birmingham, which made, mainly, sulphuric acid.

In addition, Shorthouse was elected People's Warden at his parish Church, St. John's Ladywood; he was (with others) instrumental in founding the first school for Ladywood children (St. John's school) which is still flourishing, though in a new building.

In those days, a few Edgbaston streets, including Beaufort Road, were part of the poorer parish of Ladywood.

It is difficult to say if "John Inglesant" is still as readable as the Victorians found it. There is a good deal of philosophical mysticism in the book, which is rather verbose. This is a pity. There are many excellencies and two dramatic climaxes of great power. Probably, the story needs to be rescued by a sympathetic editor. It tells of a servant of Charles I who shared the ebb and flow of his master's fortunes. His brother is murdered. He goes on royal service to France and Italy and brings the murderer to account in his own strange way. There are fascinating descriptions of renaissance Italy. The author is at home with French, Latin, Greek and Italian.

The story of the book's publication is remarkable. It lay in manuscript in a drawer, neglected for years, about a thousand pages of long-hand. In 1880, Shorthouse brought it out again: 100 copies (now valuable) were published at the author's expense. The book was much admired by a discerning few. So Shorthouse sent it to Messrs. Smith, Elder, who returned it. It was "not the sort of book" they "cared to publish". However, a Birmingham schoolmaster admired the book enough to send the copy to a Mr. Johnson at Oxford; he showed it to Mrs. Humphrey Ward. She took it to Mr. Alexander MacMillan. Dubiously, Messrs. MacMillan agreed to publish the book at their own expense. An incredibly wise printer printed more copies than were ordered. To the surprise of the publisher, the demand was overwhelming.



In its first years, 9,000 copies of "John Inglesant" were sold. In the 19th Century, 80,000 copies were sold and the book was reprinted every year until its MacMillan 'Caravan' edition in 1930.

Now for the link with Tolkien. As a child, Tolkien lived at 26 Oliver Road, Ladywood with his widowed mother and his brother. This was a few hundred yards from 'Inglesant' a house the boy passed often on his way to the famous and beautiful Oratory Church, for he was a devout Catholic. Incidentally, at the Oratory, Tolkien must have seen the manuscript of Newman's 'Gerontius', which is on permanent display there, including the superb Hymn and poem 'Praise to the Holiest in the Height'. On the way to the Oratory, Tolkien glanced with interest at Shorthouse's church, St. John's Ladywood, a fine Victorian Gothic building, still here though threatened by dry-rot in the lower roof. (We are still struggling to save it). Strange that so much is linked in such a small area!

Soon, Tolkien's mother was taken ill and went to hospital, where she died. In his last letter to me, Tolkien wrote, "From this predicament we were rescued, in 1904, by Fr. Francis Morgan of the Oratory".

'Digs' were found for the boys at 1, Duchess Road, nearby. (There is no plaque, though American tourists often come here on a Tolkien pilgrimage. How I wish that the last few yards of Beaufort Road, which are as he remembered it, could be sub-titled 'Tolkien's Walk').

Tolkien wrote, shortly before his death, that this home (No. 1. Duchess Road) "is of supreme importance in my personal history". He does not say why, but I have here a book about 'John Inglesant' to which Tolkien refers in the next paragraph. The book (a gift from Tolkien) is one of my treasures. I used to send my own scribblings to him; sparrow's eggs to an eagle, but the eagle was always most kind and gracious about them!

The implication is clear. No. 1 Duchess Road, was within sight of the house 'Inglesant'. On his way to the Oratory, Tolkien had to pass the house where the Victorian best-seller (Mr. Gladstone was once photographed while reading it) was written. Is there, here, an unknown early influence on Tolkien?

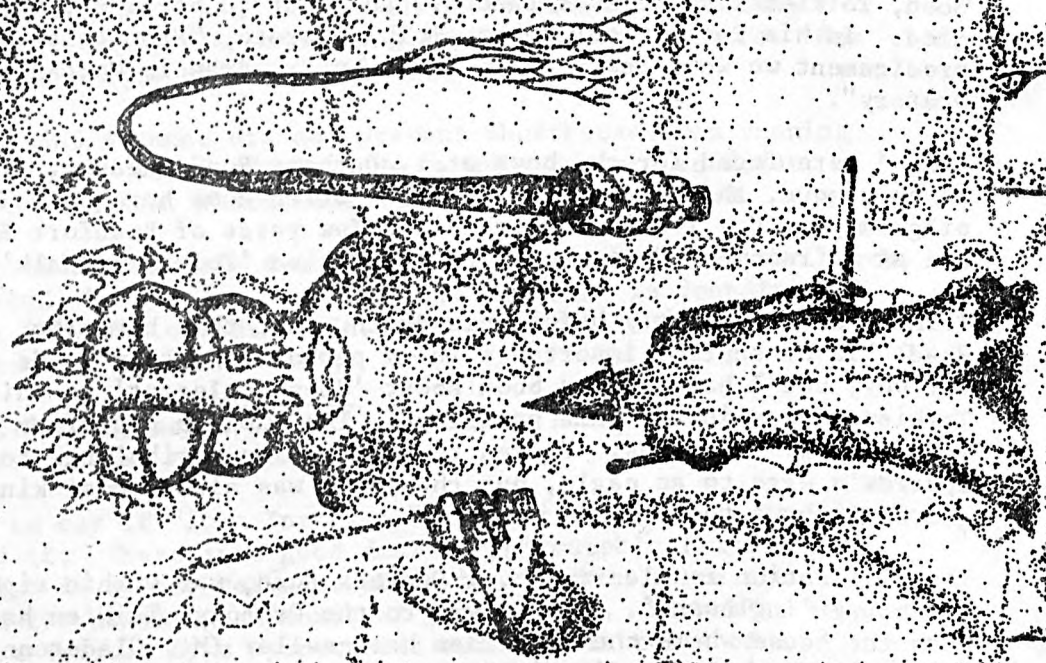
I think there may be. The book Tolkien sent me says that Shorthouse used, in 'John Inglesant', real places and people, but the renaissance Italy he described were as he thought they ought to be rather than as they were. In 'John Inglesant', in fact, we have an imaginary world in which, however, the battle between good and evil has a terrible reality. There are "strange satyr faces that leer at us from the fringes of the wood" in the 'resplendent kingdoms of Shorthouse's imagination'.

Shorthouse actually used his experience of abnormal states of consciousness 'which, apart from Dostoevsky, have no parallel in literature'. One is reminded of Frodo's journey to Mount Doom.

I feel sure that in the boy Tolkien's daily walk past the house 'Inglesant' we have a clue to an unnoticed influence, but one of which the great man himself was aware.

BY CANON N.S. POWER, M.A., LADYWOOD VICARAGE, BIRMINGHAM.

The  
Bridge of  
Khaæd-dôm



M. H. S. '75

CANON POWER WAS ALSO KIND ENOUGH TO ENCLOSE A PHOTOSTAT OF A LETTER FROM THE PROFESSOR HIMSELF, WRITTEN IN HIS CHARACTERISTIC AND BEAUTIFUL HANDWRITING. ANY PERSONAL LIGHT ON OUR 'PRESIDENT' IS OF INTEREST, SO WE QUOTE IT IN FULL HERE :

Merton College  
Oxford OX1 4JD.

July 8th, 1973

Dear Canon Power,

I am very pleased to send a signature on adhesive paper (which can, if desired, be inserted in a book) for Mrs. Ellwood. (What a delightful name; fit for a 'Galadriel' if one could be found in our age).

But if I may say so, I could wish that Oliver Road could be, as far as I am concerned, forgotten. It was a very brief time of great misery for me and my brother and our widowed mother. We lived there at No. 26 on the Southside of Oliver Road; the lefthand as you look (or looked) up it past Ladywood Road, from which direction it was the 14th house. But I believe it has all been demolished. But our stay was brief: from autumn 1902 to beginning of 1904, when my mother was removed to hospital. She died in November of that year in Rednal, leaving us penniless and orphans. From which plight we were rescued by Fr. Francis Morgan of the Oratory. Eventually, we moved to Edgbaston/Ladywood to live under care in houses selected by him, during the remainder of our school days.

One of these addresses is of supreme importance in my personal history: 1, Duchess Road (I think: at any rate, the first house on the left across descended a slope into a rather gloomy road from Beaufort Road). If you would be so kind as to tell me whether that house has been demolished (as I expect) or not, I should be greatly obliged.

In the meantime... I send you a copy of IL Essays by Divus Houd, No XXIX issued by the Royal Society of Literature. It is a spare copy and I would be pleased if you would accept it. It contains an interesting account of J. H. Shorthouse and John Inglesant his book. JHS being a resident of 6 Beaufort Road and People's Warden of your Church.

With best wishes  
Yours very sincerely,  
John Tolkien.

Excuse the scrawl  
I am in haste, packing to go to Scotland - but shall be back here July 23rd.

NOTE BY BELLADONNA

I can remember having read 'John Inglesant', probably between 1910 and 1914, but I can't recall anything of it except that it was impressive, mystical and probably rather too pietistic for the present age. But if I can find a copy of it, I will certainly re-read it and report on any significant influences I can find in it, in a future issue of 'Mallorn'.



PESCH-

## THE MYSTIC INITIATIONS OF GANDALF

Although Professor Tolkien assured us that there is no underlying or hidden meaning to his epic trilogy - "THE LORD OF THE RINGS", and that it is simply a tale to be read and enjoyed, to the discerning eye the theme of initiation is a strong thread to be found running throughout the book,

It is because the characters in the book are every evolving and enriching their consciousness that a tale of such length can hold and constantly fire the imagination. Compare the foolish antics of the hobbits at the first visit to the Inn at Bree with the ones that return to scour the Shire. Initiation is an ever growing and constant experience that draws forth the wisdom in a being.

There is much unconscious symbology to be found as we look at the nine travellers who set out from Rivendell. There represented are the five kingdoms in nature; the dwarf representing the mineral kingdom, the elf representing the vegetable kingdom, the hobbits the animal kingdom, the two men the human kingdom, and led by Gandalf the initiate.

For Gandalf a climax of the process was reached at the bridge at Khazad-dum. This thin passage of safety is symbolised under many guises, in descriptions of the razor-edge path that lies between the manifest and the unmanifest universe that dwells on the far side of the Misty Mountains.

Here Gandalf went down and wrested with a nameless horror of the underworld. Perhaps it was a projection of his own psyche, but he emerged victorious and transformed on the mountain top, where he lay - "Naked I was sent back - for a brief time, until my task is done. And naked I lay upon the mountain top. The tower behind was choked with burned and broken stone. I was alone, forgotten without escape upon the hard horn of the world. There I lay staring upward while the stars wheeled over, and each day was as long as a life-age to the earth. Faint to my ears came the gathered rumour of all lands; the springing and the dying, the song and the weeping and the slow everlasting groan of overburdened stone. And so at last Gwaiher the Windlord found me again and he took me up and bore me away".

Here the eagle, ever a representation of man's aspiration, rescues Gandalf from the pinnacle of sight and he returns as the White Rider. We now find him playing a controlling and balancing part in the continuing events. It is he, who from afar defeats the Dark Lord, as Frodo sits in the seat of seeing on Amon Hen.

"And suddenly he felt the Eye. There was an eye in the Dark Tower that did not sleep. He knew that it had become aware of his gaze. A fierce eager will was there. It leapt towards him; almost like a finger he felt it searching for him. Very soon it would nail him down, know just exactly where he was. Amon Lhaw it touched. It glanced upon Tol Brandir - he threw himself from the seat, crouching, covering his head with his grey hood. He heard himself cry out: 'Never! Never!' or was it 'Verily I come, I come unto you'? He could not tell. Then as a flash from some other point of power there came to his mind another thought. Take it off! Take it off! Take off the Ring!

The two powers strove in him. For a moment perfectly balanced between their piercing points, he writhed, tormented. Suddenly he was aware of himself again. Frodo, neither the Voice nor the Eye; free to choose and with one remaining instant in which to do so. He took the Ring off his finger".

The Dark Force will use his mind to dominate, while the white brother only suggests leaving the will free to choose.

Later, when Frodo and Sam are trapped on the side of Mount Doom, it is the eagles of aspiration that carry them off to a time of greater experience and responsibility.

And so the age came to an end as all ages will. And the Rings of Power, the controlling limits, worn by those wise enough to bear them, passed away, leaving behind those who had grown in understanding and strength and could now be relied upon to stand upon their own two feet.



BALLADE OF A VAIN REGRET

"Saint George's Worm was no great shakesto slay;  
I'd kill a worm, if one came here today:  
Fafnir fell to Nithing. I'm as deft  
As Siegfried; and my sword yearns for its prey.  
Oh, darn! Why aren't there any dragons left?

"The Dragon of Yberye to no avail  
Had human brains. Sir Fouke chopped off his tail!  
I have a dagger with a deadly heft  
Like Beowulf's. I'd stab through dragon's mail!  
Oh, darn! Why aren't there any dragons left?

"A dragon disturbed Sir Rustum's sleep, and so  
(As I would) Rustum slew him with a blow!  
Smaug was not arrow-proof; Bard's arrow reft  
His heart. Beware my fatal shaft and bow!  
Oh, darn! Why aren't there any dragons left?

Envoi

"Draconius Supremus here. You stagger  
To find I've chopped your sword and bow and dagger?  
Well, I eat little men who cry, bereft,  
Oh, darn! Why aren't there any dragons left?"

(Exit Little Man, running).

BY ANNE OF BRIAR DITCH (ANNE ETKIN )



ENTWASH

## A MARXIST LOOKS AT MIDDLE EARTH

OR

### THE POLITICAL ECONOMY OF THE SHIRE

A scientific analysis of the society in Hobbitland seems called for. Certain aspects it is true remain unexplained and for other mechanisms must be assumed so that the economy can remain in equilibrium. Furthermore, Hobbits DO remain a different species from mere humans and some of their achievements can only be understood because of the particular biology as well as the cultural milieu in which they find themselves.

The Shire, we are told, measures about 40 leagues by 50 or 120 miles by 150 miles. (At a minimum, therefore, assuming all its corners are rounded, it must cover an area of 1,5000 square miles. In parts it is quite densely settled and at an average density of 100 persons per square mile, this would give a population of around 1½ million. However, there is also evidence that quite large areas are thinly populated. Sam's cousin went up with Mr. Boffin for the hunting to the North Farthing which has high moors and sharp fresh air while cultivation such as it is in this area, is of the hardier cereals, oats and barley. There are also quite large areas of woodland and marsh within the Shire, though some parts of the latter have been reclaimed for farms (Rushey and Marish). A minimum population density of 10 persons per square mile would give a total population of about 150,000. This seems a bit on the low side and my preference is for a figure of around 300,000 to half a million, nearer the lower than the upper limit particularly as this fits in with the other evidence. In any case, even with a highly productive agricultural base the exceptionally large individual food inputs of the Hobbits, rich in animal protein, would suggest the smaller number.

The technology available to the Hobbits is pretty advanced; that for agriculture seems to be better than the best practice in the early nineteenth century, while that for industry, forges, bellows, windmills and handlooms, is, with some exceptions, that of the mid-eighteenth century. Mining, quarrying and some aspects of metallurgy seem rather backward, due in part to the lack of gunpowder for blasting; but with the exception of armaments, which are very primitive and confined to bows, clubs, axes and knives, the technology set is a rich one, far more productive for instance than that available to any non-European society at the end of our middle ages. Power sources are also relatively considerable from wind and water, while for smelting, brick furnaces and household heating, wood is used. Paper too must be made fairly extensively. The problem of the fuel supply means that there must be considerable areas of carefully cropped woodland together with frequent coppices and there is clear evidence of this. We know little of farming methods save for the use of horses for draught rather than oxen but it looks as if there are moderately labour-intensive methods with high yields per acre by the use of organic techniques.

This general description implies considerable specialisation of function among all producers and therefore trade within the Shire of both industrial and agricultural goods. North Farthing beer is a regional delicacy but the tobacco and wines of the South Farthing are probably more important. Hobbits travel on business, which confirms the extent of trading relationships for commodities; while Maggot's complaints about prospects suggest an active market in agricultural produce.



Capital goods are also bought and sold. Frodo purchases a little house near Crickhollow while Pimple, during the absence of the Travellers from the Shire, buys up mills, malt houses, inns, farms and leaf plantations, of which more anon. This leads on to the whole question of the means by which all these transactions are carried on. Now there is no banking system or well developed credit system, so coined money plus perhaps some personal credit is used, and in aggregate there must be quite a lot of metallic money in the Shire. Of course a certain amount of trading could be carried on with credit during the year and debts settled up at the annual Fair of the White Downs. There are no mints and as it has been shown recently that coins have an active life of about 30 years, there is a fairly constant stream of money entering the Shire, otherwise liquidity would dry up and a nasty deflation would ensue. This stream must come, and can only come, from the dwarves and the export of services which the Hobbits render to them when they pass through the Shire and stay at the inns there. Indeed it also seems likely that there is some export of agricultural produce to the dwarf mines in the Southern Blue Mountains. Food is one possibility, though I believe that tobacco from the celebrated Longbottom area is more probable. Certainly dwarves have some demand for tobacco. There may be some small exports by the dwarves, of brass buttons, clocks and similar articles, possible of services of specialised craftsmen (erecting the party tent) but not much to balance their payments account. This seems about the only international economic relation which the Shire is involved in, although the costless imports of technology from the Elves were clearly greater, indeed crucial, importance to Hobbit development.

We must now look at the institutional arrangements by which the Hobbits maintain and develop their economic system before sketching out a probable model of economic history for the Shire. First the Hobbits have a society where private property in land is maintained, often jealously. One remembers Frodo's trespassing on Maggot's farm and what is more, land appears to be held in freehold without feudal tenures or servitudes with one exception dealt with in Appendix I. In addition to the universality of freehold land, craftsmen are free, as is labour generally, and the ownership of productive property is widely spread. However, though widely spread, resources are clearly unequal among individuals. There are both rich and poor Hobbits and there is respect for wealth, for eccentricity is tolerated only in the rich, and there is even some differentiation of accent, though this may well be exaggerated in translation. Frodo, like Bilbo, is of course wealthy and well born. He lives in a most comfortable dwelling and can afford a servant who addresses him deferentially as 'sir', while he does not work at all save for some gentle antiquarian research. Even the Gamgees' rise to eminence may be at least in part due to Frodo's considerable inheritance; while on the other hand, Maggot has four landless labourers living in, as well as his family, to help him work his farm, so there is clearly a proletariat of some kind.

Clearly associated with this class structure, which is in all essentials a bourgeois one, there is a residual nobility of tribal origins which is maintained by its ownership of real estate and of which Bilbo and Frodo are a junior part. The Thain is very wealthy and so are the Oldbucks. Primogeniture is likely, as estates as well as farms, workshops and small trades, tend to remain unchanged for generations. What is odd about Hobbit society is that there are no wealthy capitalists, just a number of old rentier families, with a very broad middle class shading off into landless labourers. This generally petty bourgeois society is not quite general yet, for in the quasi independent frontier chieftainship of Buckland, which controls the Bridge and the forest hedge, patriarchal relationships seem to have survived longer.

Master Gorbodoc never had less than a couple of hundred relatives living with him; and around Tuckborough too society seems more old fashioned, more tribal and more militarised under the direct and personal authority of the Took. For most of the population, though, all that survives of this authority is the Shire Moot and Muster which do not, in fact, take place.

The extraordinary nature of Hobbits as opposed to human society, is that with the exception of the economically irrelevant rentiers who come to the fore politically of course in the military emergency at the end of the Third Age, there is merely an economy of petty commodity producers with unfettered exchange relationships but no large scale capitalist accumulations which subordinate this economy and society to them. The rentiers can of course utilise these exchange relationships by their considerable ownership of land to gain an income. This situation begins to come to an end when evil, that is to say, imperialism, enters the Shire with the purchase by Pimple, presumably with Saruman's money, of a large proportion of the productive resources of the territory. Such an import of capital would lead to inflation, and furthermore, to pay the interest and profits on this investment, there is a large export of commodities. As a result, there is a fall in real incomes as the smaller quantity of goods has to be spread around the same population. There is production for profit, profit which is either reinvested in fixed capital formation, or stocks within the Shire, or exported to Isengard in the form of commodities. To further the process of capital accumulation, natural resources are recklessly used up, in particular the carefully conserved fuel resources. To enforce this new dispensation a parasitic state bureaucracy and a mercenary army must be created whose provision drains off still more production and lowers still further the standard of living. This state is till in an embryonic form, its taxation system is just crude robbery and its army small and inefficient, so that it is easily destroyed in the rebellion led by the Travellers in November 1419 S.R. The Shire after this reverts to its previous form of a petty bourgeois paradise of familiar face to face economic relationships, but where the division of labour and level of technique is sufficient to provide a standard in food and housing up to the level of the advanced capitalist countries of today.

What is the mechanism which prevents the accumulation of commodities, the turning of these commodities into capital and the subsequent domination of society by capitalist relationships within the form of a strong state? In the Shire, after all, the state, far from having withered away, has never really got started as tribalism has decayed. Now Hobbits do have certain advantages over us. They are, for instance, very honest. The wide variety of customary contracts which they must have are rigidly adhered to so that there is no need for courts, rascally attorneys, and highly paid advocates and behind them the necessary coercive power. The key mechanism by which accumulation is prevented, though, must be the habit of present and party giving, in this respect reminiscent of the British Columbian potlach. Saving, accumulation and net investment have taken place if only to provide younger children with sufficient land or capital to earn a living. Beyond this customary level surpluses are automatically dissipated in shared conspicuous consumption. In this respect, at least tribal habits remain strong though neighbours as well as relatives, share in such feasts. There is, of course, considerable evidence of past net investment in land creation as in the draining of the area around Rushey and Marish and the assarting of Buckland. However, such events raise the whole question of Hobbit population dynamics which I have relegated to Appendix II.

Before I end with a short economic history, two or three further matters must be dealt with which require explanation. Populations do not undertake intensive cultivation and the expensive and difficult draining of marshes if suitable fertile land is available unoccupied around them. Landless Hobbits in particular would leave to settle, rendering both incomes from land ownership valueless and the social structure more equal. To maintain the nobility it would be necessary to impose forced labour, whether slavery or serfdom, on the population. Clearly, Gandalf, who needed the Hobbit nobility to conquer Sauron, also felt that such a society would not have generated the necessary moral qualities for his purposes. So how was Hobbit settlement confined within the boundaries of the Far Downs, the Brandywine, the Northern Moors and the Marshes of the South? The moors and marshes themselves are clearly unsuited for settlement, but colonies could have been established beyond these barriers, round Lake Evendim, by the banks of the lower Baranduin and across the Brandywine to the north and south of the dangerous Old Forest. My guess is that on Gandalf's instructions, the Rangers would quietly discourage any such move. In any case with their limited manpower, the shorter the perimeter they had to defend, the better. Without protection, the Hobbits might be very wary of any isolated colony, for the only one remaining was in Bree and that existed in symbiotic relationship with humans. The others must have been destroyed and the small physical size and primitive military technology of the Hobbits could be an explanatory factor. By simply failing to provide protection, the Rangers could prevent the spread of the Shire and this might account as well for the fear and distrust in which Hobbits hold regions outside their native land. Westwards of the Shire on the Tower Hills were the Elves, and the Hobbits were clearly intimidated by them. With their departure at the end of the Third Age, the area of Westmarch was promptly settled in 1452 S.R. exactly thirty two years after the ending of the War of the Ring and thereby taking care of the population explosion that took place at that time. The excess of young Hobbits approaching adulthood could be accommodated there as was Elanor Gamgee born in 1421 S.R. Little is known so far of the boundary of the Shire in the Southwest towards the Blue Mountains, but perhaps further research will elucidate the problem of a stationary frontier here.

One should finally point out the key part played by the Elves and Gandalf in settling up this interesting social experiment. The costless import of the relatively high level technology meant that the extremely painful stage of slave or serf societies were unnecessary, and the creation of this society in isolation meant that merchant capital being absent was unable to dominate the small producer by its control of long distance trade. It is interesting that Saruman's attempt to rule the Shire involved the use of high value easily transportable commodity of tobacco. I believe that the Elves too nudged the Hobbits into the institutional forms of property ownership which would internalise the productivity gains from the new technology. The tribal nobility was paid off without conflict by confirming its ownership of a large proportion of the limited supply of land and establishing it to draw an income via the new money economy. With stable prices and a fixed technology, because the Hobbits do not appear to be very inventive, things could continue indefinitely. Still one has the feeling that despite primogeniture the old nobility was gradually fading away by the division of inheritance. I am thinking in particular of Belladonna Took, Bilbo's mother, who though not an only child, inherited considerable property. The nobles had, of course, a revival after the War though it may well have been temporary. The Fairbairns of Westmarch seem to have been well endowed by King Elessar for example.

Finally, a reconstruction of Hobbit history would go something like this:

A relatively small number of Hobbits, two or three thousand, crossed the Baranduin in 1660 to settle in the Shire under fairly onerous conditions imposed by the High King. In tradition, as is usual, this migration appeared much more numerous than it really was. Despite the fact that most of the Hobbits in Eriador followed them, the dreadful plague of 6.S.R. and the terrible war which ended the North Kingdom in 374 S.R. meant that the total population in 400 S.R. was no bigger than at the time of the first settlement. Perhaps they sent only 100 bowmen or so to the war which was the reason for the lack of records about their contribution. The main area within the Shire that they inhabited was round Tuckborough, where they were able to hide in holes, and just south of the bridge where the marshes provided some cover for the Stooks. In the next 700 years, there was great population growth, the colonisation of the rest of the Shire and Buckland and the importation of Elvish technology. Towards the end of the period, a useful commodity was introduced - tobacco - the Hobbits one great innovation. There was then at the end of this time, a crisis of some kind following the Orcish invasions and a terrible famine when Gandalf had to intervene in 1158 S.R. In my view, the crisis and subsequent loss of life from starvation was caused by the pressure of population on resources and Gandalf almost certainly pushed into being the institutional changes which enabled the population to be stabilised. This certainly seems a time of strain; a number of Took's had "adventures" around then! (See family trees). From then on the Shire existed in peace and prosperity with a stable population of about a quarter of a million to a third of a million, and with the nobility steadily diminishing in importance. The bad winter of 1311 was easily surmounted twenty years after Bilbo's birth.

I would conclude that we can explain the achievement of the Shire by examining the historical account. Once more, I must report that it was the Elves and Gandalf who "set up" this happy experiment by utilising their superior knowledge and the quasi-religious respect in which they were held.

#### APPENDIX I

##### Feudal Incidents and Labour Services

The only ones mentioned are those laid on the entire Hobbit community by King Argeleb when they settled in the Shire, to repair the roads in the area, maintain the Bridge and speed the King's messengers. These might be a considerable burden when the population was very small, but growth would diminish their weight per capita. It suggests too that the economy of markets and money was not fully developed at that time or, perhaps there had been some regression. Anyway, the disappearance of the North Kingdom three hundred years later meant that the provision of food and accommodation for the messengers and their horses would no longer be necessary while the roads would need to be kept up as part of the Hobbits own social capital. They may well have developed a whole system of subsidiary roads. The only real cost then was that of maintaining the Bridge over the Brandywine which clearly does not now justify the existing traffic. However, once built, its maintenance cost would not be unequal to the expense of the provision of a ferry. It might even be less. No toll is charged so I believe some land must have been set aside to pay for the bridge keeper and the occasional repairs to the weathered stone. After all, a masonry bridge can last indefinitely as long as the piers have been solidly sunk to the rock beneath the subsoil. An example is Alcantara in Spain. Certainly the engineers of the North Kingdom in the days of its power would have been capable of that. As far as the other provision of public works in the Shire was organised, I believe it would have been done by a mass labour levy from the whole Shire, a reversion to tribal practice that when only occasional was regarded as enjoyable rather than a burden. This view was done after all to clear up the mess left by Saruman's activities.

## APPENDIX II

### The Population Dynamic of the Shire

The population at any one time until equilibrium has been reached, can be expressed as :

$$P_n = 2^{\frac{n}{x}} P_o$$

where  $P_n$  is the population at time in years  
 $P_o$  is the original population  
 $n$  is the years elapsing  
 $x$  is the time taken to double the population

Hobbits did, of course, mature much later than men. I assume a doubling every 100 years.

$$\text{Therefore } P_n = 2^{\frac{n/100}{2000}}$$
$$1158 - 400/100$$

Then  $P_{1158} = 2^{7.58} \cdot 2000$   
 $= 358000$  (by logs)

This figure is well over the 250000 mark which I have assumed for stability. A doubling every hundred years is very slow, even with the age factor among Hobbits. Unless of course there were great infantile mortality. To assume that population continued to increase beyond this point, would be straining the evidence far too much. The only other way the problem could partly be resolved would be by assuming a very much smaller initial migration or even greater losses in the plague and war. I have pushed these estimates pretty far.

The only problem was, how did the population stabilise. Given a nil illegitimacy rate, then also given that a high proportion at any one time were landless and propertyless, living-in servants unable to marry, the matter would be accounted for. Sam did not expect to marry and live in. If the birth rate was more accurately known, we could estimate the proportion of propertyless Hobbits, but since average family size was unknown, we cannot. all we can say though is that propertylessness was a function of fertility and vice-versa.

--oo0oo--

## A NOTE ON THE POPULATION AND SETTLEMENT OF BREE

There are four villages in Bree, with Bree Village itself having 100 human houses and a similar number of hobbit holes. Given a similar population in the other villages, and making a generous allowance for outlying farms, a total of 800 - 1,000 human households is just possible at an absolute maximum, and an equivalent number of hobbit ones. A minimum number is about 300 households each.

With an average number of four to a household or hobbit hole, a total population of both peoples would range from 2,000 to 3,000. A density of 100 per square mile, analagous to that suggested for the densely settled parts of the Shire, would mean an area of between twenty-four and eighty square miles or a square with sides of from five to nine miles. My preference is for a population of 2,000 hobbits and 2,000 humans with an area of about forty square miles measuring from north to south about five miles and from west to east about eight.

The Chetwood which stretches out in an arc to the North and East of Bree, is perhaps fifteen to twenty miles deep, as it took the Travellers two days to cross, though they did not go in a straight line but zig-zagged all over the place to evade possible pursuit. The area is clearly well looked after as an economic resource with frequent paths and so on. It must be a major economic resource for Bree-Landers, who would get from it both fuel and building material from the trees and food and clothing from the flesh and skins of wild animals. It is just large enough to cross in a day. Perhaps hunters made a temporary camp near its outermost boundaries in summertime.

Perhaps skins are also exported to the Shire in return for tobacco, cloth and other manufacturerd goods which accounts for the importance of the Inn in Bree-Land as a trade centre.

(This article was written by Edward Crawford, who is a member of the International Socialists, and lectures in Economics at the Chiswick Polytechnic.)

WHILE ON THE SUBJECT OF BREE, THE FOLLOWING ARTICLE, BY TERRY JONES, FORMS AN INTERESTING PENDANT TO THE ABOVE.

## THE MEN OF BREE-LAND

by

TERRY JONES

The Men of Bree-Land originated from an ancient people who dwelt in the vales of the White Mountains, before moving North to Dunland and the vicinity of the Barrow Downs. The Dead Men of Dunharrow and the Dunlendings were their kin. (The move probably took place around S.A. 1701 when Sauron was driven out of Eriador and the Westlands again had peace). The Men of Bree (Bree-Land was founded by the men who had moved north of the Barrow Downs) had become part of the North Kingdom when the realms of the Numenoreans in exile were founded.

When Earendur died and Arnor was divided into Arthedain, Carddan and Rhudaw, the regions around Bree were chief matters of debate, because both Rhudaw and Carddan desired to possess the Tower of Amon Sûl which contained the chief palantír of the North, the other two being both in the keeping of Arthedain.

At the beginning of the reign of Malvegil of Arthedain, Orcs again multiplied in the Misty Mountains and at this time, many Hobbits migrated westwards, many settling in Bree. It was then that the unique Bree-Land set up came into being. Need, perhaps, drove the Hobbits to live amongst men in a fertile strip of tamed land in the middles of a wilderness. Both Hobbits and Men alike were independant, each of the other, with their own laws and customs.

When the North Kingdom came to an end and the Witch King of Angmar vanished, the Bree-Landers had already survived the turmoils of war and plague (the latter coming from the South and causing losses amongst both Hobbits and Men).

The Men and Hobbits of the Shire and Bree then unknowingly, came under the protection of the Rangers. The Bree-Landers knew little about these and cared less.

With the coming of the Fourth Age and the Dominance of Men, the kins of Men and Hobbits were sundered and never again was there such a meeting and mingling of the two races.

### Lanugage of the Bree-Landers

This originally was no doubt akin to that of the Dunlendings, but with the coming of the North Kingdom, they adopted the Westron speech, though no doubt keeping some words of their older language.

A is for Aragorn, King of the West  
 B is for the Buttons on Bilbo's new vest  
 C is the Cerebain, a sinister pest  
 (And that's the one line that stands out from the rest!)  
 D is for Dwarves who were sturdy and bold  
 E is the Ents, quite incredibly old  
 F is for Frodo, we all know about him  
 G is for Gandalf, can anyone doubt him?  
 H is for Helm's Deep where a battle was fought  
 I is for Ioreth, who had a bright thought  
 J (We miss out for they don't seem to use them,  
 though there's plenty of Jokes if you fancy to chose them)  
 K is for Kheled-Zaram, we'll suppose  
 L is for Legolas, light on his toes  
 M is for Mallorn, that wonderful tree  
 N is the Nazgul, their cry makes you freeze!  
 O is for Orcs, what a horrible crowd!  
 P is for Pippin, a Perian proud  
 Q is for Quenya, the Tongue of the Elves  
 (It's so very hard, they must speak for themselves)  
 R is the Ring that caused all the strife  
 S is for Shelob, so run for your life!  
 T is for Tolkien, who gave us the story  
 U is for Unwins, reflecting his glory  
 V is the Valar and may they direct us  
 W the Wargs from which they'll protect us  
  
 X Y & Z are a great deal too hard  
 so here let me end, says your Doggerel Bard

BY BELLADONNA TOOK (VERA CHAPMAN)





## A DWARF WIVES' TALE

by

BELLADONNA TOOK (Vera Chapman)

### PART I

Once upon a time there were three Dwarf maidens, and their names were Danna, Stanna and Anna. They were different from other Dwarf women in many ways. To begin with, they were triplets, a most unusual thing among dwarves. As we know, dwarves do not have many children, and if a couple had one child it was usually enough; but to have three and daughters at that, was downright unnecessary. Many of the dwarves thought they ought to be made away with quietly - one who did was tough old Grakk, and he said so - but their King Thror (the third of that name) would have none of such cruelty. He did his best all through his reign, to soften the grim hearts of his people, and he partly succeeded. (This was in the days of their prosperity in the Lonely Mountain, long before the coming of the Dragon). In any case, the mother of the girls was Banni, a very strong minded lady, who had no intention of letting any harm come to her daughters; and their father, Klimmo, was a very respected and important craftsman, and held certain valuable secrets about the working of mithril. So the dwarves, after all, left the three girls alone.

And very soon, as they grew up, they began to show other differences. Dwarf women, even the young ones, have hard features, squashed noses, beetling and bristling brows, scanty colourless hair, or sometimes sooty black and rough skin which becomes a pasty colour from long seclusion from the light. (But their eyes, when you can see them, are often blue and kind). When they are of mature age, they usually grow beards, but when young, if they have occasion to go abroad, they are compelled by custom to wear artificial beards like she-Pharaohs. Not very attractive - but dwarves on the whole, care nothing for female attraction.

But Danna, Stanna and Anna had smoother skin than the others, a softer line of brown and chin and their hair had a tendency to be finer, curlier and even a little golden. Especially Anna. The other dwarf women (there were not many) tut-tutted and covered the girls' heads with starched white caps or sometimes red handkerchiefs. Not that the girls ever saw themselves, for they never saw a mirror. It is true that the dwarves made mirrors - very beautiful ones, gleaming and meticulously bevelled, framed in silver and gold, for noble ladies and princesses in their castles; but these were made in a locked room, that none of their womenfolk were ever allowed to enter. Pictures sometimes came from the world outside, of lovely ladies with smooth round faces and streaming hair and willowy forms - carved and painted, to be framed or set in locket, or copied in ivory inlay or in mother-of-pearl, or to be worked in embroidery, for some of the Dwarf wives were embroideresses. But the Dwarf wives looked on such things as on any other rare and beautiful thing as upon jewels or rare metalwork, or shells, or flowers of lovely shape, as beauty to be admired in its own right and in no way relating to themselves. They loved beauty, both the dwarves and their women, with a deep and sensitive love, but never looked for it in themselves or in each other. Richness, yes, the men would plait their hair and beards with gold bands and adorn their belts and the hems of their tunics with borders of gems and a handsbreadth wide; but the women did not care for this and rather laughed at the men for their vanity. They themselves wore sober stuff gowns and coifs, and put all their love of beauty into the glorious jewels they made for other women to wear.

Like all good folk of Middle Earth, the dwarves always rested one day in seven, the day they called Highday. That day they ate a rather special meal, and mostly go to sleep after it. So one rest day, in the afternoon, the three Dwarf maidens found themselves by the door of the secret room the one they were never allowed to go in, and the door was open and there was nobody on guard. So of course they went in.

They stood aghast, for it seemed as if they had stepped into a crowd of people, but a silent crowd. Not still, though, as the girls drew back, all those people drew back too. Emboldened, they stepped forward, and all the crowd stepped forward. Then Anna, bolder than the others, tiptoed up, stretched out her hand as the girl confronting her was doing, and touched - glass. Then they understood.

"Oh, look, Danna and Stanna!" she cried. "These must be mirrors, oh, lots of mirrors - mirrors everywhere".

They crowded in to look. The mirror images, angled and cornered on each other, multiplied bewilderingly, mocking their gestures.

"Yes, these must be mirrors" said Stanna, in an awed whisper.

"And those, those people are ourselves?" said Danna.

But Anna cried "Oh, but how ugly we are! How ugly! Oh, how ugly!"

And she turned and fled from the room and out of the great cave under the Mountain.

She stood at the door, the great entrance where the river runs out and downwards towards the town of Dale and the Long Lake where Esgaroth is, and it was an hour before sunset, when the low light of the sun makes all colours richer. And down the road there passed an Elf.

His name was Tintallion, and he was as beautiful as all Elves, and rode upon a fine white horse; and when Anna saw him she fell in love with him. He passed by the cavern door, and waved to her in common courtesy, but never looked back; and when he was out of sight, she went back into the cave weeping.

So Anna and her sisters went back to the women's quarters, and about their work, sad and thoughtful.

The next day they were in the Dwarf wives workshop, which was a pleasant spacious room, high up in the hill and well lighted. Here they wove and span and embroidered, and worked at jewellery and fine carving and all sorts of delicate crafts. There were not many of them, compared to the great company of Dwarf men who worked in the hollow chambers all through the inside of the Lonely Mountain.

"Tell us, Aunt Minga" said Danna.

"Yes, my child"? said Minga. She was their father's sister, a very serious and much respected Dwarf wife.

"Why are we not pretty"?

"Pretty!" Aunt Minga snorted and stamped her foot. "What an idea! Pretty indeed! What put that into your head? What has a Dwarf wife to do with being pretty? Child, we are the Dwarf wives and we have our pride. We are as we are, and our lords the Dwarf men would not have us otherwise. Put all such notions out of your head. Learn to be a good craftswoman, and one day you may be given in marriage to a worthy Dwarf. But not if you take fancies into your head.

"For my part," said another Dwarf wife, "I've never seen my own face, nor do I want to. Why should I care to adorn a thing I shall never see".

"Do not forget" said another, with a gentler voice "that we are the makers of beauty. Out beauty is in our work and how could we do it if we spent time and trouble adorning ourselves? Let our beauty flow from our fingers". And she bent over the work she was doing, which was an exquisite carving of a naked child in rosy coral.

"So let's hear no more of this" said Aunt Minga.

"Yes, Aunt" they all three said, and bowed their heads; but Anna dropped two tears on the lovely wild rose she was embroidering on a silk scarf for a Queen.

Next day, they were at the door of the cavern in time to see their old friend Gandalf arrive. (For Gandalf, who lives beyond time, was about Middle Earth even then). They ran out to meet him and hung on his arms. He smiled at them, and patted their heads and pinched their cheeks.

"Oh, Gandalf!" they cried. "Make us beautiful! Gandalf, we pray you, we beg you, make us beautiful!"

He considered them with a twinkle in his eye. "So? You want to be made beautiful. Well now, you don't know what may come of it".

"Oh, but we don't care what may come of it! Dear, dear Uncle Gandalf, we beseech you, make us beautiful!"

"Oh, well then" he said, and he passed his hands over the face of each one.

Instantly they were changed. Their noses became neat and little rosebud noses, their chins and mouths were rounded and pretty, their brows were smooth like the brows of kittens above their big blue eyes. Their hair became more golden still, and curly; their figures were still plump and stocky, but more in the manner of plump little dolls, little chubby armfuls for any man, and their colouring was as pink and white as little dolls also. They saw the change in each other and needed no mirrors. The overwhelmed Gandalf with thanks and kisses, and knocking the tall hat off his head, and fled inside the cavern, laughing and delighted. There they ran to the embroiderers' store, deserted now, for it was late afternoon, and pulled out rolls of rich silks and girt and draped them round themselves, and over their sober dresses, to make themselves dainty gowns, and they snatched up chaplets of jewels to adorn their golden curls, and so accoutred, they went down the long stairs into the great hall, where the dwarves were assembled, with Thrór the King, for their evening meal. And as they entered, silence fell for a second, and then every dwarf gasped and clapped his hand over his mouth, but from the Dwarf women came a long hissing as of angry snakes.

Thrór beckoned them up to the dais, and they came timidly; then he turned to Gandalf beside him and said "Did you do this?"

"Yes, my lord king" said Gandalf uneasily. "They cajoled me"

"Then it must be undone again".

"Very well" said Gandalf, and he passed his hands over Stanna's face. Instantly she was before, knobby brow, piggy nose, pasty complexion and all, except that her hair still remained a little more golden and curly than it had been. Then he did the same to Danna. But when he looked round for Anna, she was gone.

Anna had no intention of losing her new beauty. She had turned and slipped out of the hall and down through the passages, throwing off her silks and jewels as she went. She ran and ran, through the great gateway where the river flowed, and out to the road onto the world, still running as fast as she could go.



TO BE CONTINUED-

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