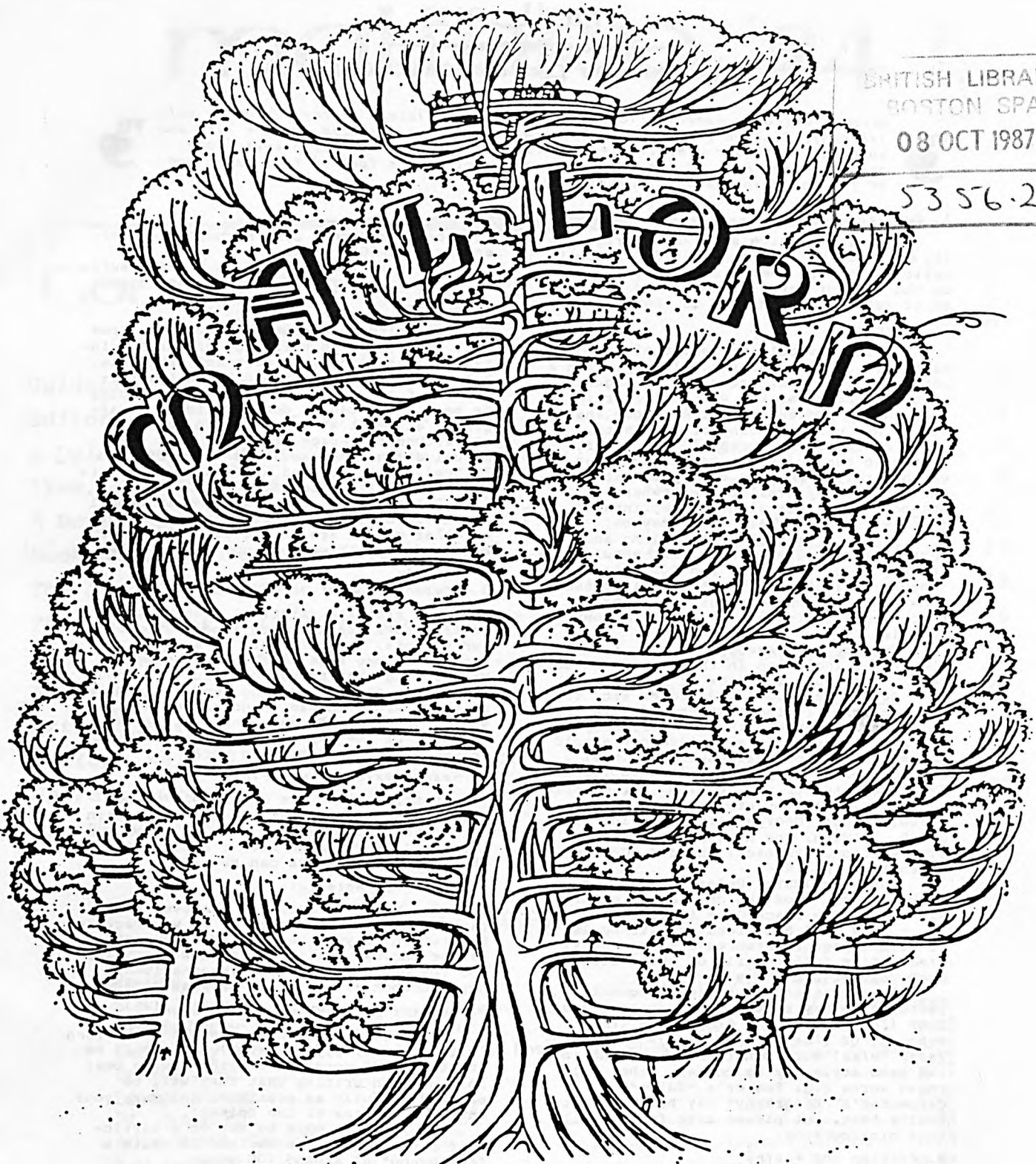


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The Journal of the Tolkien Society

**September 1987**

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# mallorn

## guidelines for contributors

Mallorn welcomes contributions of all types (articles, poetry, artwork, calligraphy, fiction etc.) on subjects related to, or inspired by, the life and works of Professor J.R.R. Tolkien. Prospective contributors, however, are asked to take note of the Copyright statement at the foot of this page; and of the following general guidelines:

### 1. Quality

Only items which show some originality and skill will be considered for publication, although there is no restriction on the type of material submitted (provided it relates in some way to JRRT).

### 2. Articles

Articles should present their subject matter in a clear and readable way, with a concern for factual accuracy. As a guide to the approach of the writing of articles, they should preferably present some analysis or new understanding of the matter under discussion; or contribute significantly to our enjoyment of it. Articles which merely summarise or repeat material that is already available elsewhere will not be considered; although reprints of articles appearing elsewhere may be.

**Length of articles:** Both long and short articles are welcome, but should preferably be between 1000 and 5000 words in length. Articles may be divided into sections with section headings; this can enhance readability, particularly in longer articles.

**Footnotes:** These should only be used when their inclusion in the text would seriously interrupt the flow of thought.

**References:** Books, articles etc. that are mentioned in the text should have their full details set out in a *Bibliography* at the end of the article. References should be set out as follows: Author; Title; edition; place of publication & publisher; year (or date) of publication. For example: R. Foster, *The Complete Guide to Middle-earth*, London, George Allen & Unwin, 1978; J.R.R. Tolkien, *The Return of the King* (2nd edition, hardback), London, George Allen & Unwin, 1966.

Works by JRRT: References can be given by volume, book and chapter, e.g. LotR II.4.III ("The Black Gate is Closed"); QS ch. XIV ("Of Beleriand and its Realms"). If actual page references are necessary, please give full details of the edition used, as set out above.

Abbreviations of titles frequently referred to may be used. Common ones are LotR (*The Lord of the Rings*); TH (*The Hobbit*); QS (*The Silmarillion*); UT (*Unfinished Tales*) etc. Other abbreviations in the same style may be coined. Other well known works e.g. Foster's "Guide", Carpenter's "Biography" may be abbreviated in the text, but please give full details in a bibliography.

### 3. Fiction and Poetry

All types of Tolkien-inspired fiction

will be considered. Length should be preferably 1500-5000 words.

Any poetry considered to be of a sufficiently high standard will be considered.

### 4. Artwork

All sizes and types are welcome, from full page (A4), to half page or smaller inset illustrations, borders and ornaments. But artwork can only be in black & white; shades of grey will not reproduce. Shading is best indicated by dots or lines. A margin of at least ¼" (1cm) should be left all around full-page artwork - i.e. the actual dimensions should be 7½" x 11" (19 x 27.5cm). Full-page and half-page artwork is best vertically orientated.

Please always put your name in pencil on the reverse of submitted artwork. Photo or other copies are only acceptable if of good quality. Artwork cannot normally be returned.

### 5. Presentation of Material

For articles, fiction, poetry etc. contributors are asked to submit typewritten scripts. Typing should be double spaced, on one side of the paper only. Handwriting that proves difficult to read may not be considered, and runs the risk of being returned unread. Handwritten scripts should therefore be neat and legible, on one side of the paper only. Please always put your name on submitted work.

### 6. Resubmission of Material

Contributions are often felt to be worthy of inclusion but in need of certain correction/improvements. In such cases the item will be returned with a report so that the indicated changes can be made.

### 7. Return of Material

Material which is used, of whatever kind, cannot normally be returned. If you require the return of your work, and/or comments, please enclose a stamped addressed envelope (or for Overseas members, International Reply Coupon(s)), available at Post Offices.

### 8. Letters of Comment & "Follow-ons"

Letters can be on any aspect of *Mallorn* (e.g. content, layout, etc.) and should be about 100-200 words in length. Please bear in mind when writing that they will be printed as fully as possible, and mark your envelope "Letter to the Editor".

If you have more to say on a particular article, you are invited to write a "Follow-on" of around 700 words.

All material must be submitted to the Editor on the basis that Copyright therein shall subsist entirely in The Tolkien Society, who may publish the same, or not, in whole or in part, as they see fit, save that this shall not preclude the author of submitted works from publishing the same, in whole or in part, whether for gain or not, elsewhere, in any form, provided always that the Copyright of The Tolkien Society be acknowledged in each such publication.

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### Credits

Pauline Baynes:.....	Cover Illustration.
Steve Lines:.....	All titles pages.
Ley Holloway: 'It was a trysting place...' .....	p.15
Calligraphy and Artwork for 'the Lay of Éowyn', by Elisabeth Elsegood.....	pp.18-25
Geraint Rees: .....	p.27
Edward Holmes:.....	p.30
'M': Green Elf.....	p.33
Allan Mabon: Gandalf .....	p.34
Neil Loughran: .....	p.38

### Thanks

The Editor wishes to thank most warmly: Steve Lines, for his assiduous contribution under pressure; Kay Woollard, for her comments and page-numbering; and Cotterill Office Stationers, Arches St., Halifax, for very kindly letting me use extensively their copying machine: Mallorn would not be as it is without their kind and unstinted assistance.

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# Editorial

Denis Bridoux,  
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Halifax,  
W. Yorks. HX1 2BA.

Dear all,

Sorry for all the delay. The Society seems to have been plagued by misadventures recently. MALLORN is no exception. I was busy typing away to be ready for the July deadline when, horror! one of my typewriter's keys became unavailable (d).

It wouldn't have been so bad had my typewriter been a simple electric one. However it is an electronic, with memories stored in its bowels under each letter. Also since it stores texts inside itself, it did not even leave a blank space where there should have been a D; it pretended I had not struck the key at all. I had to send it back to the shop I bought it from and it was away for six weeks. In the meantime I received Jeff Stevenson's article which, I thought, had to be included in this issue and it entailed changing the issue's format. As a result the MALLORN you now hold is very different from the one I had in mind originally.

To say the least, Kathleen Jones's article didn't leave people indifferent! It had not been my original intention to stir such an ant's nest. I can only rejoice that so many people should feel concerned so intensely to put pen to paper and show their feelings. However this matter is now closed.

Some people might say that this issue contains too much text. However I wish to remind them that I pleaded in AMON HEN for art, and sadly did not seem to be heard. Please read the 'Guidelines for Contributors'. Also my typewriter managing both left and right margins, it gives it a much more professional look, or so I hope. It also manages accents and umlauts, so that names can be properly spelt.

As you can see, this issue is thick with factual discussion. I am delighted to publish an excellent article by my dear predecessor at the helm, Jenny Curtis. It would have been even more factually filled had I not been obliged to delete, for reasons of space, an excellent article on the Dwarf-rings by Peter Bolton. It will find its way in next issue, thus replying to Kenton E. Wittrup's 'Extrapolations'.

Kenton E. Wittrup's article should raise a few eyebrows, although for different reasons that Kathleen Jones' did. Mr. Wittrup is so enthusiastic that one can forgive his inaccuracies. He manages to cast new lights on Unfinished Tales and his command of tactics in the Second and Third Age, although sometimes erroneous, is very refreshing. 'Much will be forgiven to whom erred in love', or at least I hope so. In any case I deemed his article to contain enough good material to warrant its inclusion, even if it reads at times like an alternate history of Middle-earth.

"Yes, Mr. Chairelf" was performed at Oxonmoot two years ago, to the enjoyment of many. I hope many more find delight in its satirical outlook. Non-British should find it very illuminating of British society.

Valerie Sutton's 'Lay of Eowyn' was submitted simultaneously to my own WEATHERTOP and to MALLORN, then edited by Jenny and was first published in WEATHERTOP 4. It is of such high quality that nobody can reproach me of reprinting it here along with Liz Elsegood's wonderful illustrations.

Magazine Editors, please take note that MALLORN could be interested in reprinting some of your material, if thought suitable. So please, forward your issues to the above address!

It now remain for me to wish you a good read and to hope that what you find here spurs you to contribute in your turn for the delight of your fellow members.

*þjǫfna þjǫfn.  
þjǫfna þjǫfn::*

*Denis  
Tárondil Vanimandil of  
the Vanyar.*










# A DELUSION UNMASKED

by


JEFF STEVENSON



*Idle-earth* is an experience of wonder amidst evil, and of hope arising out of tragedy. When one reluctantly closes a Tolkien book, one looks about with fresh eyes at the wonder and hope that exists in our own world. Yet Kathleen Jones would deny this vista to children!



Some of the reasons that Kathleen gives are rather poorly argued: drawing sweeping generalisations from selective instances, and confusing her own personal beliefs with fact. It must have been too much fantasy which caused the appalling piece of arrogant ideology appearing in the form of her article "The Use and Misuse of Fantasy" (Mallorn 23), quotes from which are suffixed with "(KJ)". I hope to unmask these apparent delusions.



Tolkien discussed fantasy, including its relation to children, directly and at length in his essay "On Fairy Stories". I recommend this essay for those who are interested in this topic, but although Kathleen may not agree with my recommendations, she does not even appear to have considered Tolkien's essay. Rather, she seems to prefer to ridicule Tolkien's private beliefs; to misrepresent his fictional works; and to avoid defining key terms which are central to her inferences.

## Fantasy

One might define Fantasy as work of Art of the Imagination, containing an element of the supernatural or the unlikely. It is thus distinguished from 'ordinary' fiction. Fantasy is of course inanimate, in the sense that it has no will of its own, and its effect largely depends upon the minds of those to whom it is exposed. Humans, and particularly children, are fortunately not all of one mind: the world would be pretty boring (intellectually), if it succumbed to the propaganda of some extreme political or religious belief. (Propaganda, by the way, can never be acceptable as a form of education!) Diversity, whilst natural, is of course a two-edged sword, and must be tempered with tolerance. Fantasy is also natural, but it too is two-edged, and must be tempered with reality.

Whereas Kathleen admits that fantasy does have some advantages in its "recreational value" (KJ), she overlooks its full potential as re-creation, and relegates it to mere "recreation" (KJ). But if fantasy is relaxing, how can it also be "distressing"? (KJ) If fantasy provokes discussion, why should it be denied to a supervised classroom? Kathleen often "appears lost in a maze from which it seems impossible to extricate" her (KJ).

## Children

It is no wonder that Kathleen cannot fathom Tolkien out, when seemingly her delusion leads her to see things that he never wrote. Tolkien did not say that LotR was unsuitable for

children. In fact, he wrote (in Letter 122), it was "not for children (though that does not mean wholly unsuitable)." In other words, Tolkien was not aiming at any particular age group. He emphasised this in a number of other letters, such as N<sup>o</sup> 215, where moreover he stated, "Children's tastes and talents differ as widely as those of adults." The distinction between children and adults is arbitrary, and generalisations are dangerous.

Perhaps I indulge as I refer to Tolkien's observation that people become interested in LoTR from about age 10 onwards, for LoTR was my 'precious' 10th birthday present. I was neither "horrified" nor "distressed", but I think that I was "changed". However I did not then know that, as I was entering Tolkien's world, he was leaving ours. My 10th birthday was on August 31st 1973.

Doubtless I did not fully appreciate LoTR in that first reading, but if Kathleen is right, I am still missing something, and so perhaps it should be a 'set' book after all! Tolkien's astonishment on learning that his tale had become a 'set book' (in Belgium) is revealed in Letter 165. The actual passage contains question and exclamation marks around the phrase, indicating to me that Tolkien wasn't quite sure what to make of the situation. He doesn't mention children at all. What is clear from other letters, is that he was concerned that his book, if 'set', would lose its entertainment value. Nevertheless he grudgingly conceded (in Letter 329): "Some readers will (I suppose), wish to... analyse it, and... they are, of course, at liberty to do these things - as long as they have first read it." I myself have attempted to analyse LoTR, but it has proved elusive, and so I am resigned to its magic.

#### Teaching through Fantasy

Fantasy cannot set out to teach anything, especially religion and morality. LoTR does not even attempt to do so! Although fantasy may seem realistic at the time (indeed it must necessarily be so), the absurdity of the fantastic element is immediately apparent afterwards (except to a deluded person). Moreover, because fantasy contains infinite possibilities, everybody is going to perceive something different. For example, some people see chauvinism, martyrdom and violence in LoTR, whereas I see trees, bravery, and the struggle against tyranny and temptation. Everyone is learning a different lesson!

#### Beliefs

As for teaching religion, LoTR hardly mentions the subject. Religion is a system of faith in some ulterior purpose in life. It must necessarily involve belief in some supernatural element: something that is over, beyond or pervading the 'facts' of everyday life. 'Supernature' is not necessarily fantastic, because fantasy is ultimately surreal: inconsistent with the real world (and thus incapable of supporting religion). The masculinity of God, for example, is not a fantasy. But nor is it a fact. It is entirely a matter of belief. Thus Kathleen is deluded if she pretends that she knows God's sex, and falls into the same trap that she accuses others of falling into when she says: "It is presumptuous and arrogant to take for granted that 'our' side is bound to be right..." (KJ) Kathleen goes even further, to the point of ridiculing others' belief with comments like, "incredible as it seems today" (KJ).

Kathleen may be amazed to learn that it was none other than her martyr Jesus who taught us to pray to "Our Father". He introduced the idea, comforting to many, of a personal, forgiving Father god, rather than the impersonal vengeful Lord god of the Old Testament. Jesus doubtless (and naturally, as Kathleen points out) had an ultimately greater love for his mother than for Joseph; his use of "father" was "intended only to reflect the prevalent ideas of the time" (KJ).

It is not belief in God (as a person or whatever) that causes trouble in the world, but rather the attempts to impose one person's beliefs on another. Jesus gave us guidelines for living: a framework based on love; unfortunately the Churches which succeeded him have, until quite recently, imposed Rules.

Naturally people doubt their own beliefs from time to time. The intelligent mind is continuously analysing information, and the conclusions reached fluctuate with updates. Thus the fact that Tolkien held

conflicting beliefs at different times in his life only proves to me that he was human, and intelligent at that. Simple minds (Kathleen's "layfigures"?) on the other hand accept blindly and do not question. Tolkien held many beliefs and opinions which I do not happen to share, for example Roman Catholicism, but clearly that Church afforded him a refuge (and inspiration). It was only a "trap" (Letter 306) on those occasions when he felt that his refuge was under siege. In this sense Imladris was a "trap" when it was besieged by Sauron; it was not inherently a bad place!

#### Frodo and Jesus

Kathleen is trapped in her own delusion if she thinks Frodo's example of heroism was worthless because it occurred in a fantastic world. Surely his heroism is all the greater because it was despite supernatural forces! Frodo's resemblance to Jesus of Nazareth is rather far-fetched. Frodo was not of lowly birth but belonged "to the master class" (KJ), which Kathleen later admitted to "prove" a different point! Frodo was not apprenticed in any trade. He was a scholar of the arts, whereas Jesus only studied (Biblical) law. Although Frodo tautologically "enjoyed himself in convivial company" (KJ), he "more often wandered by himself". (LoTR, I.1.11)

In any event, how could Tolkien "punish" (KJ) any of his characters: how can you punish a fantasy? Tolkien wrote to entertain: the crises facing each character, especially Frodo in whose hands (or on whose finger) lay the fate of Middle-earth, were there for dramatic effect. The last climax is (debatably) the coronation, but the story does not "fizzle out" (KJ), but draws the threads out to their bittersweet ends.

I suspect that Kathleen may be disappointed with LoTR because there are no legions of "honest Marxists" (KJ) being battered to death, nor any token liberal dissenters, nor sufficient spirited women to liberate the mediaeval world.

#### Women in Middle-earth

Tolkien's attitude towards women arose from the times and circumstances in which he was educated (Biography: Pt.II, Ch.5 ["Oxford"] and 6 ["Reunion"], and Pt.4, Ch.4 ["Jack"].) It is therefore understandable even if it is no longer accepted. Unfortunately Kathleen oversimplifies Tolkien's attitude, conveniently ignoring, for example, how Galadriel (who incidentally instituted the White Council) makes Celeborn look a fool. Lobelia Sackville-Baggins was never ridiculous; for many years she was feared among Hobbits, and later became highly respected. She was in fact an exception among Hobbits (of both sexes), who according to Frodo were as a rule "too stupid and dull for words" (LoTR, I.1.2).

Ilúvatar exhibits no discernable male or female characteristics, and indeed is only referred to in LoTR as "the One". The use of "He" (in IS) not only imparts a sense of historical depth (in the Biblical tradition), but is the only generic pronoun acceptable in English when referring to a human (or other) being. I note that the Elves usually call on Eilbereth: a female god. Even among Elves, it was not the done thing for women to travel about alone, and so we have no female Istar. And yet, though of lesser wisdom than many wizards, Ioreth knew more about herbs than the equally loquacious Herb-master!

Now Sauron was not an equal-opportunity employer, and so made wraiths of nine kings, who doubtless were a more plentiful (and vainglorious) than queens. Perhaps Sauron had learnt something from his impasse with Shelob (although he should have remembered what her mother did to his old master). Thus his soldier-orcs (the only kind we meet) are also male. The females are at home raising the spawn.

#### Evil, Politics and Appearances

Tolkien was not under any delusions about Orcs in the real world. Frodo and Sam could dress up as Orcs in the darkness of Mordor, but no "human being could be that bad" as to have their mentality. When Tolkien wrote of "some Orc" seizing the Ring, he was obviously using a colloquial metaphor, as many people use in everyday language, for example: "You silly cow!" and Frodo when he said: "Gollum... is as bad as an Orc." (LoTR, I.1.11). Tolkien was usually careful in his choice

of words, but doubtless relaxed in his more private correspondence. But he certainly did not associate evil with ignorance or size: the Hobbits throw Kathleen's theory right out of the window! In any event, "nothing is evil in the beginning. Even Sauron was not so." (Elrond at his Council, LoTR, I.2.II)

It is the dislike of power which underlies Tolkien's concept of evil and politics. It also underlies LoTR, wherein those that fail the test of temptation are punished. Hitler's abhorrent greed for power unquestionably failed the test. His stature was irrelevant. Kathleen turns her blind eye to several "tall gentlemanly scholars" (KJ) who yielded to temptation: Melkor, Sauron, Saruman, and many Noldor and Númenóreans. Aragorn, who was on the "good" side, was neither particularly scholarly nor good-looking, although he was tall.

Kathleen appears not to appreciate Tolkien's concept of power, and therefore misunderstands Tolkien's rare discussion of politics in Letter 52. There he is in fact describing an ideal situation, which is approached most closely not by Gondor but by the Shire's "no police and no government" (Letter 210). In Tolkien's ideal situation, the monarch is "unconstitutional" in the sense that there are no Controls or Rules; the monarch is not a dictator but is purely symbolic: an ineffectual "stamp-collector". Certainly this is not a "fantasy of the Middle Ages"! (KJ) Tolkien was under no delusion, and admitted that in practice his solution had a "fatal weakness". (Even the benevolent dictatorship founded by King Elessar succumbed to a "New Shadow": Letter 256.)

The solution which Kathleen seems to propose is Marxism, that form of socialism which has been seen to be wide open to dictatorship and capitalism. Moreover, a number of fatal weaknesses in its basic philosophy have been discovered by Prof. Karl Popper and Others (The Open Society and Its Enemies, 1st published 1945 by Routledge & Keegan Paul; 5th Edition 1966).

However I do not agree with the solution that Tolkien proceeds to, that is, "back to the trees" (Letter 83). Technology can be of great benefit, but must be at harmony with nature. Indeed technology is the only way whereby the excesses and disasters of past technology can be reversed; I look forward to the day when books are made of waste material and the lamps are lit by solar power, thus enabling trees to live without fear of the axe.

#### Violence, Swords and Warfare

Kathleen continues to misrepresent Tolkien on the subject of violence. His legends do not glamorize violence any more than they glamorize peace. Vast tracts of LoTR are devoted to the landscapes of Middle-earth, and their inhabitants, histories and flora. Tolkien was certainly not impressed at the "preference for fights" apparent in an early film proposal of LoTR (Letter 210)! The film eventually produced ignored Tolkien's criticism on this point, and, by the way, contains as many blood-dripping swords as Kathleen could desire. My impression from LoTR (the book) is that swords were not exclusive to the gentry, but instead were general issue in the armies. LoTR covers a period of war, and doubtless it was common to wear military uniforms (including swords) when in public. In the Shire, however, swords were quite rare. Bilbo's was hung on the mantelpiece - he was certainly not expected to wear it! The reception upon their return to the Shire of the Hobbits in their "outlandish gear" certainly is evidence that there was no such expectation.

When Bilbo's hand strayed to Sting in his altercation with Gandalf, this was no upper-class habit, but was the influence of the Ring. The Shire gentry did not customarily wear swords to feasts or any other ceremonies, thus Frodo did not wish to wear one at the Field of Cormallen. Doubtless he once again felt "strangely rustic and untutored" upon being advised of Gondorian protocol, and he immediately took a small sword to comply. His only reluctance (on this occasion) was in accepting Sting which he had given to Sam. In times of danger, Frodo willingly bore a sword, but was less hasty in drawing it than (say) Merry and Pippin. Surely Frodo's example in this respect cannot be "very bad" for "the young" (KJ).

The "young in mind of whatever age" (KJ) are, according to Kathleen, to learn of the ideas of other

times as something to be contradicted by the teaching of realities. Does this mean the past is unreal? Kathleen seems to prefer that the young shouldn't learn of warfare at all: that it never existed. How serious can this proposal be? It is a nightmare of Orwellian censorship! Alternatively, Kathleen suggests that children are taught the "full implications" (KJ) of war. But surely the full implications include past experience. In any event, no book can contain the full implications of anything. LoTR does not even pretend to do so. Moreover, the full implications of war can only be learnt by physical experience of it. Suffer the little children! Not Kathleen nor I "would align myself with any power having such intentions" (KJ) (Kathleen's discussion of warring intentions in fact misquotes the article by Jessica Yates in Mallorn 21, for Jessica only suggested war as a last resort). Unfortunately, children must be prepared to cope with the violence seemingly ingrained into this world. (Otherwise they'll receive a nasty shock on their coming of age.

Many children will see more violence on television than is good for them. They would think LoTR is tame. However LoTR does not neglect the unglamorous and unsavory aspects of warfare. An example is the discovery by the folk of Minas Tirith of the disfigured and disbodied heads of their friends. A great sense of sadness pervades all the wars of Middle-earth; the War of the Ring (per se) was particularly futile, except to distract Sauron.

#### Good v Evil

The situation of the War of the Ring was desperate, and had a polarising effect. But things weren't as black and white as painted by Kathleen's Orwellian interpretations. The Rohirrim had cruelly treated the Woses. The Hobbits went overboard with the Scouring of their Shire. Elves were generally apathetic. On the other hand, Gollum nearly repented - and in fact saved the day. Then there was that unfortunate soldier of Harad. Sam wondered "if he was really evil of heart, or what lies or threats had led him on the long march from his home..." (LoTR II.4.IV) And, caught in the middle, were many doubters, spies and rebels, "despised and rejected" (KJ) by at least one side or another.

Squaring out Tolkien's statements on the matter is quite easy if you don't distort it. He distinguished (in Letter 193) the cause, from those who (claim to) support it: "To anyone not blinded by partisan fanaticism, the rightness of the cause will not justify the actions of its supporters [where those actions] are morally wicked."

#### Breeding

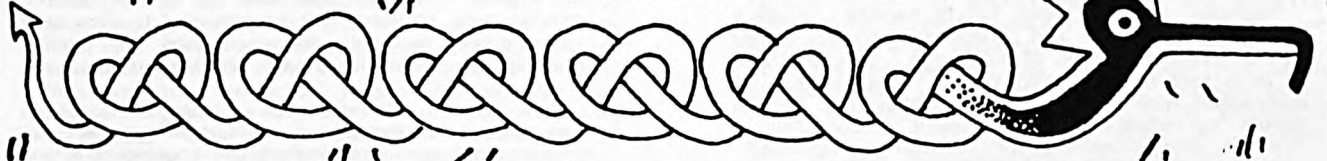
Kathleen implies some moral wickedness in respect of "inbreeding". We are all related to a certain extent, being descended from a relatively small number of ape-man ancestors. By definition we are confined to breeding within our own species, and this is further exacerbated by marriage within one's race, creed and locality. But only the Ptolemies and the Hapsburgs so narrowed their pools of genes as to breach their cetacean dynasties. In Middle-earth, it was the Númenóreans who thought they were too good. Ultimately their "Kings made tombs more splendid than houses of the living, and counted old names in the rolls of their descent dearer than the names of their sons." (LoTR II.4.V)

A construction of the pedigree of any of the Hobbits leaves many gaps open for the input of "fresh" genes. Hobbits were keenly interested in both paternal and maternal relationships. (Indeed, in my experience it is only the most snobby genealogists that become obsessed with the male line.) Nevertheless family trees require some ordering. It is usual to group families under common ancestral pairs, but instead of referring to "the Descendants of Harry and Rose Goatleaf", it is simpler to refer to "the Goatleaf Family". Common characteristics of appearances or habit may be discerned in a family group, but except in some medical cases these are the stuff of small talk and in-jokes. The characteristics often change or peter out over the generations, but within living memory are sufficiently recognisable to maintain the tradition. Tolkien frequently expressed (e.g. Letter 165) that he had more in common with his multitude of Midland

# COUNCIL OF ELROND:

## PLANNING SUB COMMITTEE

by MARGARET ASKEW



**"Yes, Mr. Chairlef!"** with acknowledgements to J.R.R. Tolkien, and the Central Area Planning Sub-Committee of Tunbridge Wells Borough Council, without whose inspiration...

### COUNCIL OF ELROND: PLANNING SUB-COMMITTEE

Held on Ringarë 14, 2953 at the Council Chamber, Rivendell: a Note of Proceedings.

Present:

Elrond (Chairman) (Rivendell Central)

Elrohir (Acting Clerk) (Rivendell East)

Arwen Undómiel (Rivendell West)

Glorfindel (Weather Hills)

Erestor (Ériador South)

Glóin (Erebor)

Elladan (Eregion)

Gildor (Forlindon and Harlindon)

Gandalf (Grey Havens)

Aragorn (Fornost)

ELROND: This meeting will come to order. Elrohir, the councillor for Rivendell East, is today serving as acting clerk. We have only one item before us on the agenda for this meeting.

ELROHIR: This is application N<sup>o</sup> E/53/120, Mr. Chairlef. The application has been made by Mr. S. Gorthaur-Annatar, acting through J. Khamûl-Nazgûl, Dip. Arch., of 21 Grand Mansions, Morannon, Mordor. The proposal affects the site of the former stronghold of Barad-dûr, official address North-East Waste, Mordor. We are asked to approve listed building consent to demolish an ancient monument - namely, ruins of a former stronghold - and to use the materials to build a development complex with a mansard roof to form dwellings for owner and extended household and leisure accomodation, plus Eye Chamber, outbuildings, stables and theme-style dungeon-type accomodation.

ELROND: H'mmm. What is the scheduled use for this area under the official Local Plan, Gildor?

GILDOR: It's scheduled as rural. Urban development is not permitted.

ELROND: That doesn't surprise me. What are the details of the proposed use, Mr. Clerk?

ELROHIR: Residential with tourism and commercial ancillary uses. So far they've applied



- SL -



only for outline consent - details of the proposal will follow. Also under consideration are, I understand, an outward-bound climbing instruction course on a mountainous area of the curtilage, with possible military application as a training and discipline area.

ELROND: Well, we must keep an open mind in dealing with all applications. Now I believe that some of you have received submissions from the various bodies consulted, and perhaps we could hear those at this stage. Elladan - Highways Department?

ELLADAN: (Reads) "Traffic use likely to be restricted to pedestrian and equestrian. Bridle-paths in areas is inadequate. Consent not recommended because of likelihood of excessive use by applicant's so-called 'extended household', even though applicant has, we understand, made an offer in good faith to maintain and improve local roads."

ELROND: Quite so. Now, Erethor - what does the Architect's Department have to say?

ERESTOR: (Reads) "Recommend refusal. We had enough trouble getting the original Barad-dûr demolished."

ELROND: Yes, I seem to remember something about that. South-East Touring Board, Arwen dear?

ARWEN: You wouldn't believe it, Mr. Chairelf, but this is what they have said: (Reads) "Recommend approval. Mordor is a hitherto undeveloped area with commercial opportunities for tourism, and if it is adequately to serve an influx of foreign visitors, there will be a need for modern bed-and-breakfast accommodation and recreational facilities. Look how successful Transylvania proved to be."

ELROND: I wish our friends in the Tourist Board would curb these flights of fantasy. Glóin, is there a submission from the Society for the Preservation of Ancient Monuments?

GLÓIN: Yes, Mr. Chairelf. (Reads) "The ruins of this structure are picturesque and have a visual amenity value and should not be demolished. The proposed design of the subject of the application is not aesthetically appealing despite the promise to use original material in the constructions."

ELROND: Noted. Now, Gildor, I see a substantial note from the Director of Technical Services before you - may we hear it?

GILDOR: (Reads) "Application is contrary to policy of Mordor Local Plan and the Middle-earth Structure Plan. Conversion to residential use might be acceptable as a discretionary concession, but this applicant has a poor record on public health matters and observance of by-laws. Proposed drainage and sanitation for the building appears inadequate. Applicant is also unwilling to consent to a Tree Preservation Order, but this may be because there are no trees in the area. This region already has poor amenity value and it is considered the proposed structure would not improve this. We question the proposed tourism and commercial use particularly in the light of the intention to install dungeons. Density is considered excessive - there will simply be far too many Orcs."

ELROHIR: Those are all the consultative submissions, Mr. Chairelf. But there have also been a few letters of objection from local residents - 5,947, in fact - mostly from people living in Minas Tirith and the Osgiliath environs. And there is a petition with 603 signatures.

ELROND: Making any specific objections?

ELROHIR: Lots of them. Much along the lines of those we have already heard. I think it would be fair to say that nobody likes the sound of it.

ARWEN: Quite right too. Neither do we. But is that

a valid planning consideration?

GLORFINDEL: No, I'm afraid it isn't. But there are plenty of other matters we could raise. Firstly, it's doubtful whether the ruins of the old site were ever listed as a Building of Outstanding Historical or Architectural Interest as the applicant claimed.

ELROND: I shouldn't stress that too hard, Glorfindel. If they had been listed it would be one of the safeguards against demolishing them to make way for any new development on the site. No-one can say that Mordor has ever been listed as an Area of Outstanding Natural Beauty, or designated a National Park either.

ARWEN: What did the Countryside Commission say about it?

ERESTOR: I palantined them but when I mentioned the name Mordor they screamed and rang off. The agricultural land around Mordor is very poor - about Grade 14, I should say - and in the area in question it bears nothing but brambles. Under most planning considerations the development of a new site complex like this would be held an advantage.

GLÓIN: The application stresses it will be a select establishment catering for the nobility and gentry. Someone named Shelob will be looking after admissions and a Royal Warrant has been offered by the Witch-King of Angmar who is on the management board.

ELROND: I never did trust all that foreign royalty. Is the parking provision adequate, Elladan?

ELLADAN: Yes, unfortunately. All that stableyard and an enclosed split-level courtyard and an eyrie for the flying beasts....

ELROND: ... What flying beasts?

ELLADAN: They didn't specify... Oh, yes, part of the tourism enterprise includes a safari park for Wargs and other creatures and an establishment for zoological research into the use of animals in transportation of riders and - er (reads) - the word "weaponry" has been crossed out and "cargo" substituted.

GLORFINDEL: I don't like it, Mr. Chairelf. What does the local representative from the area have to say?

ELROND: There isn't one; that ward hasn't returned a councillor for at least an Age. There are never any candidates for by-elections. Besides, I would never allow a member from that place over the threshold of Rivendell.

ERESTOR: What about payments of rates from that ward?

ELROND: Oh, none from some time. After we'd had three rating officers disappear in mysterious circumstances, and an entire Valuation Court go down with what I think was a bad outbreak of the Black Breath, we decided that anything that Elendil and Gil-galad gained in the way of spoil from the Mordor region during the Last Alliance had better count as rates from Mordor in perpetuity. In fairness it doesn't get much in the line of services from this Council either. No-one's very keen to go in there and install mains water or patch up the street lighting - even the Pest Control Officer from the Environmental Health Department is getting reluctant to go there unless we budget for many more staff in the next financial year.

GILDOR: What does this Mr. Gorthaur-Annatar mean by an Eye Chamber? Is he starting an optician's practice?

ELROND: An observatory, I think - I hope. Do stop asking awkward questions. I proposed from the chair that we defer a decision on this to the next meeting pending a site visit.

GLORFINDEL: What, right down there? I think I may have other commitments.

GANDALF: May I make an observation, Mr. Chairelf?

ELROND: Of course, my dear Gandalf, observe away. You've been listening very patiently all this time.

GANDALF: Well, Mr. Chairelf, members of the Council, I'm afraid it is too late to talk of site visits.

ERESTOR: That's a relief, at any rate! We've got the Recreation and Leisure Committee meeting scheduled for next week, and the Finance and General Purposes group. Er - why is it too late?

GANDALF: I'll tell you. I took the chance of having a look at the place on my last journey down to Mordor, and Mr. Gorthaur and his extended household have already been very busy, it seems. Barad-dûr has already been rebuilt on the old site and from what I could see it did not look like a residential development or a tourism enterprise at all. If you give planning permission at all it will have to be retrospective.

ARWEN: They can't just go ahead with it like that! Not before we've heard the views of the Gondor Civic Society and the Friends of the Númenóreans, not to mention the County Surveyor!

ELROND: In that case we must take some severe action. I think we must go so far as to authorise the Clerk to send an

enforcement notice to this Mr. Gorthaur-Annatar - I really don't like the sound of him, do you? - for the demolition of this building, and give him a month or so to comply with it. And keep an eye on him to see what he is up to. That is, unless anybody feels like declaring war? Aragorn?

ARAGORN: Not just yet, Mr. Chairelf. I doubt if that is an authorised procedure under the Town and Country Planning Acts. Could we refer the possibility of military action to the Policy and Resources Committee and request them to keep it under consideration as a possible future action option, and set up a contingency revenue provision? After all, it is nearly lunch-time.

ALL: Agreed.

ELROHIR: Was there a seconder, Mr. Chairelf?

end.

Margaret Askew,  
with some assistance  
from Brin Dunsire.

### A Delusion Unmasked (end)

ancestors than with any distant German or Viking ancestors in the thin male-line. There is no nation or creed without blood on its hands; nevertheless I am both proud and ashamed of all those that I am connected with. (They range from Ireland into Europe, praying to Canterbury, Rome and Jerusalem).

### The Immigrants

Even the Hobbits had some blood on their hands, and I think Kathleen is right in giving "some" sympathy to the unfortunate immigrants: "just poor bodies running away from trouble." (LotR III.6.VII) However there was "room enough for realms between Isen and Greyflood, or along the shorelands south of the Brandywine" (ibidem). The Shirefolk and Breelanders would have been pleased to assist genuine refugees to settle these new realms, especially in return for help against the Ruffians. Mutual benefit would have also been achieved through eventual trade; indeed mutual benefit is the reason why trade occurs - not because one party is "less favoured, even starving"! (KJ) The Ruffians in the Shire were not starving for long, for they became the Gatherers, and so they had no need to continue "begging or stealing food" (KJ). Surely Kathleen should be "justifiably proud" (KJ) of the Hobbits, "enduring poverty and rejection" (KJ) by the Ruffians in "refusing to renounce" (KJ) their desire for "peace and quiet and good tilled earth", especially those "steadfast" (KJ) rebels the Took.

### Peaceful Endings

The Ruffians were in fact offered peaceful solutions, but rejected them. The Hobbits could do little else that what they did. The deal that the Ruffians ultimately received was rather restrained considering the treatment that they had doled out to the Hobbits. Bill Ferny (whose description Kathleen confuses with his lodger) in particular got off lightly, considering the treason he committed against the Breelanders. In all, I think that the peace achieved by Frodo was amazing in the circumstances. Hobbits could have been so impressed by Saruman's inability to stab Frodo (his mail being hidden) that they might form the impression they were invincible. However while Tolkien wanted his story to "fade", leaving the characters "behind, one after the other" (LotR III.6.VII), he needed drama to maintain interest until the End at the Grey Havens. The dispatch of Saruman (who in fact, was exiled by Frodo, although he did not live long enough to enjoy it) suited both these purposes, and perhaps another, that is, to have Saruman punished. Frodo's illnesses also maintained some drama whilst the Shire was being restored about him and until Sam was set up. It is my belief that Frodo was released from his illness by a lengthy convalescence in the Blessed Realm, rather than by an early death there.

Frodo's fate is quite unusual among heroes; indeed LotR's departures from (what was) convention, form



one of its appeals. Frodo is like many people in (real) history whose achievements receive only nominal or limited recognition in their own lifetime. LotR gives the sense of a tale from the past, and yet also belongs to our time because now is when the proper recognition of Frodo's achievements is being realised. There was very little that King Elessar could have done to assist Frodo. The Shirefolk would be even more suspicious than Butterbur of this new King.

In due course the Shirefolk doubtless became used to the idea of the Return of the King, but Frodo had to go over the Sea before this. In the meantime it is quite possible that the Hobbit population exploded; indeed, they began to settle the Westmarch for a start. They may well have migrated to other lands, but doubtless remained "unobtrusive" (LotR Prologue). Eventually however their numbers dwindled, and they "now avoid us with dismay" (ibidem).

There is some confusion however about that first Hobbit baby boom. It was recorded that all children born that year were "fair to see" (LotR III.6.IX) no matter the colour of their hair. It was also recorded that many of these children also had an otherwise rare golden hair, but this did not make them more beautiful. The recorder in fact seemed to have a preference for black hair (Lúthien).

### Conclusions

Just when I thought that Kathleen and I were approaching common ground (the family of mankind etc.) she reverts to her old tricks of misrepresenting Tolkien, stating that he condoned "atrocities committed by the 'right' side"! (KJ) Tolkien was not a perfect man. Nor are his works perfect (he himself admitted this: Letter 153), but he certainly did not mean any harm by them (ibidem).

For myself I don't believe that LotR is ever capable of distorting reality; those that would be disturbed by it would have to have a very fragile mentality in the first place. Kathleen Jones is by no means disturbed (or at least I don't think so), and indeed makes some valid points in bringing some controversial subjects into the open. However in some places she seems a little confused. Most people become trapped at one time or another; it's helpful to have the delusion unmasked at an early opportunity, otherwise the ground will "seem to be giving way beneath the feet" (KJ).

Fantasy like all things should be taken in moderation: one should not relegate it to mere entertainment, nor (on the hand) should one get addicted to its potency. The film LotR produced the uncharacteristic philosophy, "A single dream is more powerful than a thousand realities." When Martin Luther King said, "I have a dream", the whole world hushed.



# BOOK REVIEW

## The Shaping of Middle-earth

J.R.R. Tolkien, ed. Christopher Tolkien, George Allen  
& Unwin, London, 1986. 380pp., £14.95.

The unfolding of the progressively more developed versions of J.R.R. Tolkien's private mythology has, in this fourth volume of the History of Middle-earth series, reached 1926 to the early 1930s, the period when *The Hobbit* was being started, as well as the lays of Beleriand written. As such, *The Shaping of Middle-earth* makes an illuminating contrast, both in style and content, with its contemporaries as well as with the later work.

As with previous volumes in this series, the reader is faced with heavily-revised versions of successive texts of any one piece, all ably edited and commented on by Christopher Tolkien.

After an initial section consisting of a few post-Lost Tales prose fragments, there is the 1926 'Sketch of the Mythology'. This was written to provide the background for the Lay of the Children of Húrin, which Tolkien had sent to a former teacher, R.W. Reynolds. The 'Sketch' is significant in that it is the direct ancestor of all subsequent versions of *The Silmarillion*, and in that it provided an opportunity for Tolkien to make an integrated whole of all the elements of his mythology as it then stood, thereby making sure that its different parts were consistent with each other. The narrative is here very compressed but shows certain narrative developments from the Lost Tales which Tolkien only here committed to writing. Some of the lengthier accounts in the latter, e.g., the making of the Silmarils, are here removed. In the 'Sketch', Eärendel has not yet reached his ultimate status as the messenger of Elves and Men to the Valar; however, the connection between the mythological era and 'known' history has undergone a simplification: it is now implied that the British Isles are the remnants of Beleriand after the Great Battle in which Morgoth was overthrown. The Elves set sail from Lúthien (Britain or England) for Valinor after the Last Battle.

Tolkien seems to have liked the idea of a unified account of his mythology since, in about 1930, he produced a longer and more finished account in the

'Quenta' (properly, the 'Quenta Noldorinwa', the History of the Noldoli). Apparently, he still saw it as a compendium of other, more detailed, material, but it was the Quenta itself which was expanded to become the basis of the published *Silmarillion*. The text of the Quenta served to make some of the building-blocks from which the consistent text of *The Silmarillion* was constructed in those parts which Tolkien never completely revised, e.g., the account of the building of Gondolin.

But the Quenta contains a development of a particular note: here at last Eärendel, from being a wandering mariner, becomes the Messenger of Elves and Men, bearing the Silmaril, moving the Gods at last to take arms against Morgoth. This brings to a proper climax the mythical history, and also, with a few adjustments, determines the fates of the Silmarils in earth and sea and sky - attaining, as Christopher Tolkien puts it, its "final harmonious and symmetrical structure".

The Quenta is followed by a short translation of its beginning into Old English, 'made by Aelfwine or Eriol.' I have little to say on this other than to remark that if the *HoME* series sorts out the true Tolkien fans from the rest, then the Old English translations should sort out the really hard Tolkien fans! It may be noted that, to judge from the number of them printed askew or dropped altogether, the setting-up of certain Old English characters caused the printers some difficulties. One would have thought that, with the vast profits brought in by Tolkien's books, the publishers could have invested in more capable printing technology.

Next we come to the geography and cosmography of Tolkien's world. The first 'Silmarillion' map, - of central *Broseliand*, on a sheet of University of Leeds examination paper - is reproduced in colour, with extensive notes by Christopher Tolkien. Despite the repositioning by Tolkien on the map of many place-names, the general outlines, including those on the East and West extensions, here reproduced, are very

much as later published. However we may note that Angband and Thangorodrim are placed more to the south and closer to Gondolin than they were later. This is consistent with Fingolfin's ride to do battle with Morgoth (in Chapter 8 of *The Silmarillion*), and the detail of the towers of Thangorodrim looming not too far away in the background of the drawing to Tol Sirion ( Pictures of J.R.R. Tolkien, n° 36).

[Editor's note: Mr. Noad is here referring to the original black-and-white drawing of Tol Sirion - done at Lyme Regis in Dorset in 1928 and thus contemporary with the First 'Silmarillion' Map - which appears on the left-hand side of N° 36, and not to the version appearing on the right-hand side, which was coloured by H.E. Riddett for publication in the *Silmarillion* Calendar 1978, and on which the towering Thangorodrim has been pushed much further back on the horizon.]

Following the map is the 'Ambarkanta', a detailed cosmological description of the World, a finely finished piece of writing, not a hasty draft. As Christopher Tolkien says, it is of cardinal interest. Together with its accompanying maps and diagrams, we have a (for some long-awaited) complete description of the World as it was imagined at the time of *The Hobbit*. Working from the inner parts outwards, there first is the very roughly hemispherical bulk of the Earth (Ambar in Elvish). The seas of the World are water-filled depressions in the upper surface. Above the central parts of the upper surface is the breathable atmosphere, Vista, in which birds fly and clouds float. In the West, this reaches to the Mountains of Valinor. Beyond the Mountains, and completely enclosing Vista above, and Ambar below, is Ilmen, a pure and thin air: this the Gods breathe, and the Sun, Moon, and stars move in it. Surrounding it is Vaiya, the Enfolding Ocean, but "this is more like to sea below the Earth and more like to air above the Earth." (Note that gravity is always downward!) Enclosing Vaiya are the cold, hard, transparent, and all but indestructible Ilurambar, the Walls of the World, which cannot be passed, save by the Door of Night in the West. And without this enclosed world is Kúma, the Void. There is a problem here: if Vista stops short at the Mountains of Valinor, what do the Elves resident in Valinor breathe?

The Ambarkanta is a piece of careful and considered prose: thus, the Job-like cadences of "Ilmen is breathed by the Gods, and purified by the passage of the luminaries; for in Ilmen Varda ordained the courses of the stars..." Presumably, the Ambarkanta was meant to be one of the pieces of detailed material to which the Quenta was a summary.

There are, however, hints that much later Tolkien decided to revise the cosmology in its fundamentals from the geocentric Ambarkanta model. On one diagram, Tolkien later added the words "Alter story of Sun" and "Make world always a globe but larger than now. Mountains of East and West prevent anyone from going to Hidden Half"; and in a footnote, Christopher Tolkien refers to "intractable problems arising in the later cosmology that cannot be entered into here." Hopefully, these revisions will one day see print.

The book concludes with the earliest versions of the Annals of Valinor and Beleriand. At this stage a year of the Valar is equivalent to ten current years, and a 'Valian' age comprises 100 years of the Valar. The 'First Age' of the World last 30,000 years until the time that Fingolfin leads his host into Middle-earth, after which 250 years elapse before the coming of the Host of the West to overthrow Morgoth. Certainly the latter figure (very short in comparison with 'the later lavish millennia of the Second and Third Ages') underwent expansion and presumably so did the earlier period.

We may note that in the Old English version of the Annals of Valinor the Silmarils are called Eoclanstánas. A variant Old English version is eorcanstánas, from which is derived the 'Arkenstone'. Now, obviously, the *Hobbit's* Arkenstone is no Silmaril. Again, the *Hobbit's* Grey Mountains are not to be associated with the far South-easterly Grey Mountains

in the Ambarkanta map; and the Elven-king of Mirkwood is not Thingol; and the Map of Wilderland is like a mirror-image of the Beleriand map; and so on. It is almost as though Tolkien, in composing the narrative structure of *The Hobbit*, simply selected elements of the already existing mythology and then distanced himself by placing them at some unspecified later time, perhaps indeed with no real intention of considering *The Hobbit* as part of the mythology.

So much for the Shaping. For the more committed Tolkien enthusiast it is a feast of information and literary archeology. And yet one has to ask of it, why? Here was a man of forty-some years, his time and energy largely consumed with his professional work and in providing for his family's welfare, who yet devoted such spare time as he had to writing something no-one else would ever read. He surely had no thought of immediate or near publication at this time. Perhaps, at the back of his mind, he considered publication for some far future day, but only when he had finally honed his work to perfection. Yet, as the present History demonstrates, Tolkien found that immensely difficult. He found it hard to give a final shape to his ideas, and he was a niggling perfectionist. Indeed, *The Hobbit* may have won a place in his affection as he could finish it relatively quickly. And after that of course, *The Lord of the Rings* altered the whole question of publishing *The Silmarillion*.

Stylistically, the Shaping makes an enormous advance over the *Lost Tales*. Almost all the extreme archaisms have been eliminated, and a soberer style achieves a much greater effect. Even so, Tolkien's prose is not yet at its peak - for example, the Annals of Aman and their companion text the *Grey Annals*, dated 1951-52, are promised to contain some of Tolkien's finest prose.

It only remains as usual, to laud the extraordinarily painstaking editorial work of Christopher Tolkien in preparing the text of *The Shaping of Middle-earth*.

#### The Lost Road and Other Writings

Volume V of *The History of Middle-earth*, edited by Christopher Tolkien. Unwin & Hyman, 1987. 453pp. £16.95.

This is not a formal review, which I leave for Charles to do (so much better), but rather some quick impressions for members who can't bear to wait for the next issue of MALLORN.

This new volume contains much to recommend it, particularly to those like myself, who are interested in the languages of Middle-earth. The 'Etymologies' alone should warrant the purchase.

I personally was fascinated by 'The Lost Road' in spite of its style, which is quite unlike anything else that Tolkien wrote (or that we have yet seen). As ever, it is the parts which are left undone which grieve you the most. The outline description of the latter days of Númenor seem, in many ways, to prefigure Orwell's 1984, and incidentally confirms all my deepest suspicions as regards this dark period. Indeed, had 'The Lost Road' been polished up, finished and published, it might have removed a lot of the edge of 1984, particularly the re-writing of history.

Christopher Tolkien's Introduction of the 'Etymologies' for the first time brought to my consciousness the 'frightening', (awe-inspiring), aspect of the true genius, somehow sundered from the common of mortals. Indeed, in the end, one is brought to see Tolkien as the 'Einstein' of linguistics.

It might seem trite to praise Christopher Tolkien again for his outstanding work, but such praises are more than earned when one reads between the lines, and finally grasp the incredible difficulty, were it of the 'simple' task, of deciphering his father's handwriting. One must be aware that, when languages are concerned, a misdeciphering can be much more damaging than a similar difficulty on a piece of prose. Christopher Tolkien, by his marathon-like task, has earned my deepest respect for a work than no-one else could do.

Denis Bridoux.





... upon the top [of the Hill of Erech] stood a black stone, round as a great globe, the height of a man, though its half was buried in the ground. Unearthly it looked, as though it had fallen from the sky, as some believed, but those who remembered still the lore of Westemesse told that it had been brought out of the ruin of Númenor and there set by Isildur at his landing.

(RotK, p. 62)

*This statement* seems straightforward enough, but on closer inspection something does not ring quite true; namely that the Stone of Erech was "there set by Isildur at his landing" (my underlining). It seems very unlikely that this is literally true, if one assumes that by 'at his landing' is meant 'on landing' or 'when he landed', as seems implicit. It may well have been set there by Isildur, but surely not at his landing. For one thing, Erech is inland. Secondly, why should he bother? To illustrate the latter point: Isildur comes all the way from Númenor with their "treasures and great heirlooms of virtue and wonder" (QS, p.291), sails up the river Morthond (the nearest direct route by ship to Erech), takes a large (presumably valuable) stone and sets it on top of a hill, makes the men of the region swear allegiance; then he goes back to his ship and on to the Anduin where he and Anárion land and establish the realm of Gondor. Surely this cannot be the case. So, what did happen, and how did the Stone get there?

Let us consider the other evidence we have. Aragorn, whom I think we can consider a reliable source, says:

For at Erech there stands yet a black stone that was brought, it is said, from Númenor by Isildur; and it was set upon a hill, and upon it the king of the mountains swore allegiance to him in the beginning of the realm of Gondor.

(RotK, p.55)

No date is given there for the setting of the stone, only that it 'was brought from Númenor, and that allegiance was sworn on it 'in the beginning of the realm of Gondor'. This seems eminently more reasonable than it being set 'at Isildur's landing'. What more natural than, at the beginning of a new realm, the rulers should make allegiance with their neighbours? Alliances and allegiances are not normally made before kingdoms are established, as the other version would imply. So, it seems fairly safe from the evidence so far to assume that: (1) the Stone

came from Númenor; (2) Isildur had something to do with its setting; (3) that, at some time, oaths of allegiance were sworn to Isildur on it.

Having established that point, a second question inevitably arises: what was the Stone of Erech? We know it was Númenórean and therefore presumably of value (cf QS, p. 276 & p. 291, wherefrom we are told the Faithful brought many heirlooms, things of 'beauty', 'power', 'virtue', and 'wonder'). We also know its description, from The Lord of the Rings:

a black stone, round as a great globe, the height of a man, though its half was buried in the ground. Uneathly it looked...

(RotK, p. 62)

Compare this with a description in Unfinished Tales:

... perfect spheres, appearing at rest to be made of solid glass or crystal deep in hue. At smallest they were about a foot in diameter, but some ... were much larger and could not be lifted by one man.

(UT, p. 409)

The two descriptions seem almost interchangeable, the key words being 'black' and 'spherical'. But the second description does not refer to the Stone of Erech, but of course, to the palantíri, the 'seeing-stones' of Númenor. Could the Stone of Erech therefore have been one these palantíris?

Let us look at this hypothesis more closely. It is arguable that the Stone of Erech may be too large for a palantír. The Erech-stone was 'the height of a man, though its half was buried in the ground'. This could mean either: (a) It stood the height of a man above ground (say around six feet) with as much below (i.e. twelve feet in diameter in all); or (b) from what showed above ground, it could be surmised that the whole object would stand man-height, i.e. being around six feet in diameter. The latter suggestion seems preferable, mainly on practical grounds: a spherical object twelve feet in diameter would be very difficult to move by ship (or any other means for that matter) from Númenor, especially if leaving in a hurry! A palantír six feet in diameter seems not unreasonable.

A further clue comes in the actual name, i.e. the use of the word 'stone'. The object on the Hill of Erech is 'the Stone'. The palantíri also are 'the Stones' (as in 'Seven Stones', 'Orthanc-stone', 'Lost Stones of Arnor and Gondor' [IT, pp. 202-3] etc.), and in the chapter in Unfinished Tales entitled 'The Palantíri' they are called 'Stones' more often than 'palantíris'.

An important consideration is that nobody really knows what happened to all the palantíris. We do know that in the Third Age those of Orthanc and Minas Tirith (formerly Minas Anor) were still in existence and used. We also have reason to believe that Sauron had at least one of the palantíri in his possession. The 'Tale of Years' in the appendices to LotR tells us more of the apparent fate of the Stones. The Stone of Osgiliath was lost in 1437 T.A. during the Kinstrife (RotK, p. 367); those of Annúminas and Amón Sûl were lost in a shipwreck in 1975 T.A. (ibid., p. 367); and that of Minas Ithil was captured in 2002 T.A. (ibid., p. 368). That of Eryn Beraid survived in the North (ibid., p. 322, n.2; cf QS, p. 292), and from later events we know the fate of the Orthanc and Anor Stones. Thus all seem accounted for, the Ithil-stone being assumed to be the one used by Sauron. However, closer examination shows at least two possible discrepancies. Firstly, Christopher Tolkien's notes for the chapter 'The Palantíri' in UT states that:

In the entry in the Tale of Years for 2002, and also in Appendix A [of LotR] it is stated as a fact that the palantír was captured by the fall of Minas Ithil; but my father [i.e. J.R.R.T.] noted that these annals were made after the War of the Ring, and that the statement, however certain, was a deduction. The Ithil-stone was never found again, and probably perished in the ruin of Barad-dûr.

(UT, p. 411-12, n.4)

Thus the fate of the Ithil-stone is uncertain. So, it seems, is the fate of the Annúminas-stone, for although we are told categorically that the palantír of Amón Sûl 'was saved and carried back... to Fornost' after attack by Angmar (RotK, p. 320), no mention is made of the Annúminas-stone being taken there also; it simply seems to have been assumed that this was the case (cf ibid., p. 322; UT, p. 411, n.2). Add to this the vague statement that the Stone of Osgiliath was 'lost in the waters' (RotK, p. 327; cf ibid., p. 367, UT, p. 411, n.3) and the fate of three of the Palantíri is in doubt. The Wise themselves seem to have virtually ignored and/or overlooked the fate of the Seven Stones (cf UT, p. 405).

As mentioned above, events of the later Third Age would seem to suggest that Sauron had control of one of these Stones, assuming he could not duplicate their 'magic' (Gandalf says not - IT, p. 203 - and he seems in a position to know!). This could be any of the three missing Stones described above. It seems at least a possibility that Sauron could have gained control over the Annúminas-stone (via Angmar) or the Osgiliath-stone; but it would seem from the evidence that it may not have been the Ithil-stone. The only 'evidence' we have that Sauron was in possession of the Ithil-stone are Gandalf's guesses and the 'Tale of Years', and we have already seen how Tolkien himself doubts the validity of this latter source (cf quote from UT, p.411-12, n.4, given above.) Also the taking of Minas Ithil in 2002 T.A. was the second time it had been captured, the first time being in 3429 S.A. The Tale of Years for that year states:

Sauron attacks Gondor, takes Minas Ithil and burns the White Tree. Isildur escapes down Anduin and goes to Elendil in the North.

(RotK, p. 365)

The Silmarillion says much the same thing:

When ... Sauron saw his time he came with great force against the new realm of Gondor, and he took Minas Ithil, and he destroyed the White Tree ... But Isildur escaped, and taking with him a seedling of the White Tree he went with his wife and sons by ship down the River, and they sailed from the mouths of Anduin seeking Elendil.

(QS, p. 293)

Is it possible that Isildur had time to take a seedling of the White Tree and yet left behind the palantír (which would have been a valuable weapon for his enemy)? And if so, why didn't Sauron find it at that time, instead of leaving it for his servants to find many years later? It seems more plausible to suppose that Isildur took the Ithil-stone with him when he left.

Finally, when pondering on the fate of the Stones, Unfinished Tales states:

It might be supposed that the Stones [of Orthanc and Minas Tirith] were most probably intact and remained in their ancient sites; but it could not be certain that they had not been removed [by the Stewards], and perhaps 'buried deep' in some secret treasure-chamber, even one in some last hidden refuge in the mountains, comparable to Dunharrow.

(UT, p. 406; my underlining)

Erech was such a 'refuge in the mountains' (cf QS, p.291), and although this passage particularly refers to the Stones of Orthanc and Minas Tirith, the same could surely also have applied to that of Minas Ithil.

How, then, does all this fit together? Let us reconstruct a possible scenario, as follows. Sauron attacks Minas Ithil in 3429 S.A.; Isildur escaped with his family, a sapling of the white Tree and the valuable palantír. He sails first down the River Anduin (as stated in the Tale of Years), along the coast a short way to the River Morthond, then sails up the river as far as Erech. (Alternatively, he could have travelled up the rivers Ringló and Ciril to meet the road, and then overlaid to Erech, (for both these routes, see the endpaper maps in LotR and UT.) There he leaves the palantír, as far as he knows, in good hands, as

being too heavy, cumbersome, and possibly not much of a use on his present errand, to take overland. He possibly renews the oath of allegiance (see below), the Men of the Mountains swearing on the Stone as an important relic and symbol of the power of Númenor/Gondor (although it is unlikely that Isildur revealed its exact nature). He then takes the path through the mountains and proceeds north overland with all possible speed. The Stone remained at Erech as Isildur never had chance to recover it, his mind being taken by then with other matters, principally the One Ring.

The theory of a second oath-taking (or renewal) is required in order to fit the facts as established so far: i.e., assuming that the Erech-stone is also the Ithil-stone. If this is true, then the oath taken by the King of the Mountains 'in the beginning of the realm of Gondor' could not have been made on the Stone, for obvious reasons. Even if the Erech-stone is not the Ithil-stone, the argument postulated at the beginning of this essay, (i.e., why should Isildur bother to do such a thing), still holds. (We know Erech was an outpost of Gondor, but this doesn't necessarily explain why a large Númenórean artefact had been placed there.) However, the tradition that an oath was taken on the Stone seems to be quite strong. Therefore, another oath is required: Isildur is going north with news of attack, (the first major affray in the history of Gondor), and for reinforcement. Isildur could have reminded them of their previous oath and possibly asked them to renew it, (to the Men of the Mountains, it would have been three to four generations since the founding of the realm). Then, on his return with the forces of the Last Alliance, the Men of the Mountains are summoned to fulfill their oath, which they fail to do because "they had worshipped Sauron in the Dark Years". It sounds suspiciously as though they were 'hedging their bets', backing whoever seemed stronger at the time: Sauron, then Gondor, then Sauron again (and after all, their 'god' had apparently returned from the dead).

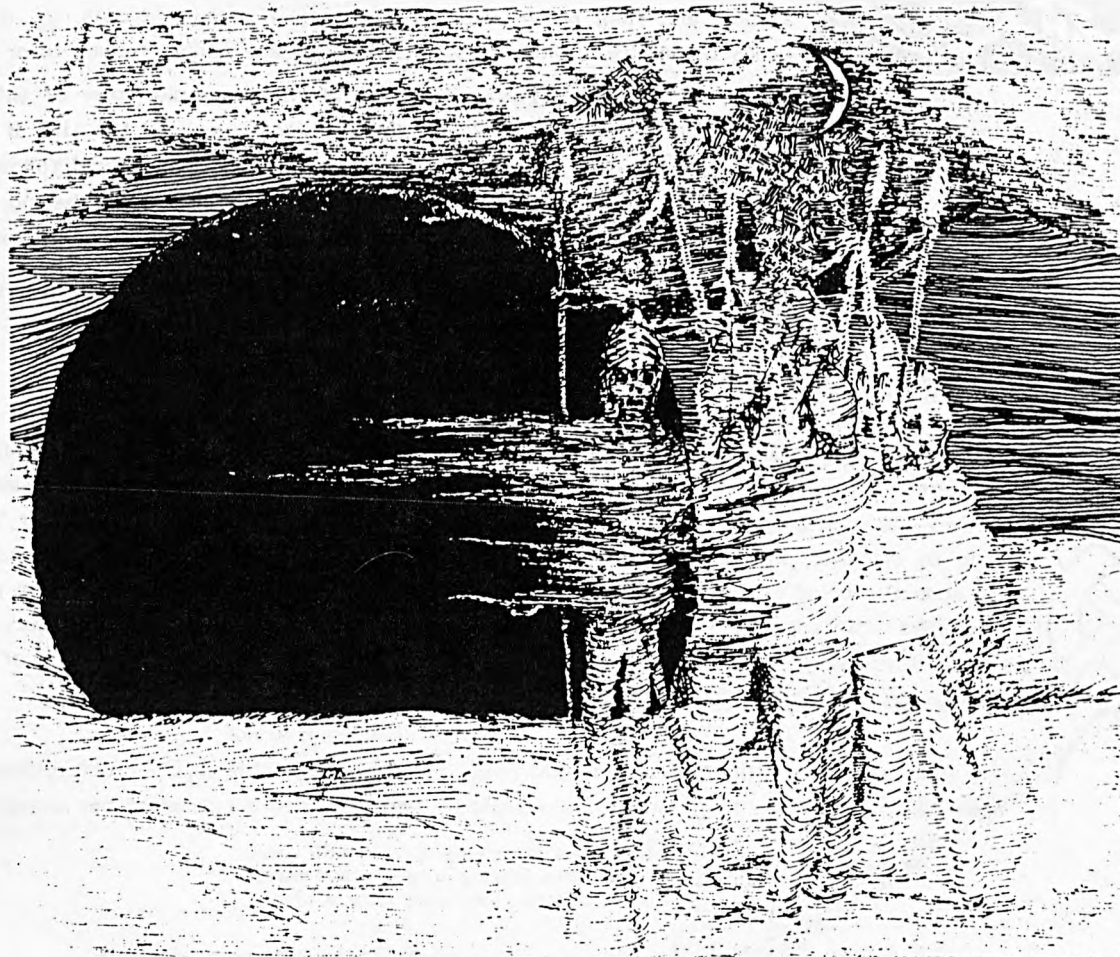
The relationship of the 'Dead men' to the Stone of Erech can also be considered in this light. The Hill of Erech is described as "a trysting-place of the Shadow-men, and there they would gather in times of fear, thronging round the Stone and whispering" (RotK, p.63). Were the 'Dead men' bound to the Stone by their oath, or were they, in fact, responding to the call of a palantír in the same way as Saruman, Denethor, Pippin, and even Gandalf? (cf Gandalf's words to Pippin, concerning Saruman: "How long ... had he been constrained to come often to his glass for inspection ... And now it draws one to itself! Have I not felt it? Even now my heart desires to test my will upon it ..." (II, p. 204.) The 'Dead men', being themselves 'shadow creatures', may have felt this sort of call of compulsion - Sauron may even have been aware of them.

This essay has, I hope, at least opened the possibility (and perhaps the probability) that the Stone of Erech could also be the palantír of Minas Ithil. There are still several unanswered questions which could prove or disprove the theory; namely, which of the Stones did Sauron use, and how did he obtain it? It would be interesting to hear the comments of others on the matter!

Jenny Curtis

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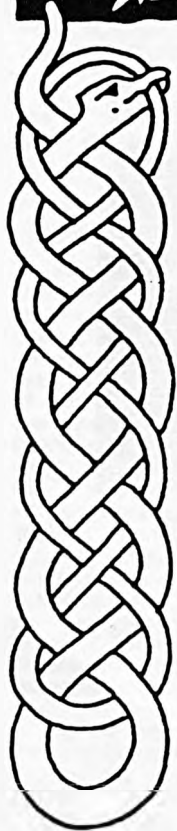
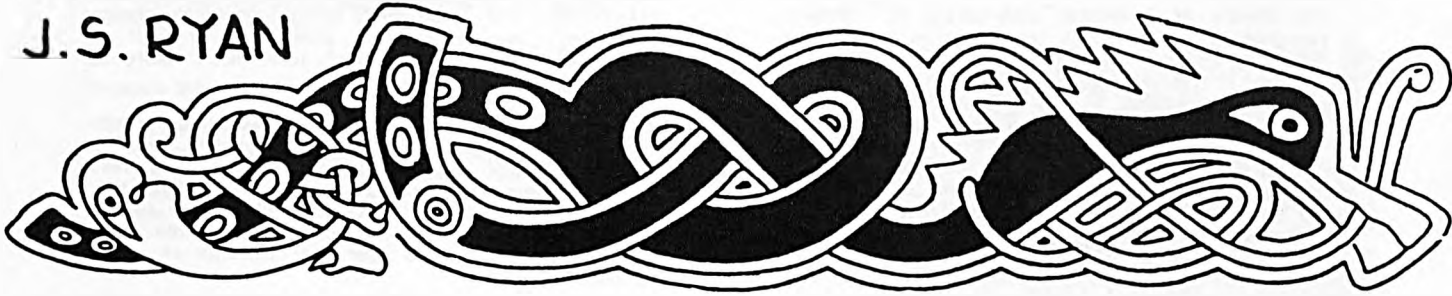
..... it was a trysting-place of the Shadow-men

G



# THE WILD HUNT, SIR ORFEO and J.R.R. TOLKIEN

J.S. RYAN



While it was *not* the prime concern of Michael Burgess in his article, 'Dromë and the Wild Hunt: the development of a myth' (*Mallorn* 22, pp. 5-11) to discuss either Tolkien's scholarship on the Wild Hunt, or his use of the theme in his creative writings, there are certain related points which might well be made in response to his article.

The first is his work on *Sir Orfeo*, the short fourteenth century poem in Middle English, the literary kind of which is the 'Breton lai'. Tolkien was taught the poem by Kenneth Sisam and it was a part of his own degree studies and final public examinations in the Summer of 1915. [n. 1] When at Leeds University, Tolkien provided the glossary to his former tutor's volume,

*Fourteenth Century Verse and Prose* (1922), in which the whole poem of 604 lines is included as piece II, (see pp. 13-31 and 207-212). Later Tolkien supervised the Litt. B thesis of A.J. Bliss who prepared an edition of the text for his own research degree and Tolkien, as the senior general editor of the *Oxford English Monographs*, was instrumental in having the work published in that series in 1954. In the 'Preface' (p. vi) Bliss refers, first among the 'debts-incurred', to -

**Professor J.R.R. Tolkien, whose penetrating scholarship is an inspiration to all who have worked with him:**

and again to the editors who 'agreed to include this volume in the series.'

In 1975 in his preface (p. 7) to J.R.R. Tolkien's translations of *Sir Gawain and the Green Knight*, *Pearl* and *Sir Orfeo*, Christopher Tolkien said that his father's 'version of *Sir Orfeo* was - made many years ago, and had long ... laid aside', and also observing: 'I was not able to discover any writing by my father on the subject of *Sir Orfeo*' (p. 8). Accordingly he adds the brief note (p. 23) of introduction, stressing only the likelihood that the poem 'was composed ... in the south-east of England in the latter part of the thirteenth century, or early in the fourteenth' and 'translated from a French original'. Yet one may see much of Tolkien's thought in his own pupil's admirable edition.

The poem [n. 2] itself, describes how Heurodis, the wife to the lord *Sir Orfeo*, had in sleep been summoned by the fairy king, who, refused by her, had then appeared to her in person

then came their king himself with speed;  
a hundred knights with him and more,  
and damsels, too, were many a score,



all riding there on snow-white steeds,  
and white as milk were all their weeds.  
(11.142-46)

She is warned that, although with her husband for the present, she will be taken by the fairy king, willy-nilly on the morrow, and so it occurs, despite Orfeo's defending her 'and full ten hundred Knights with him' (1.183) -

And yet from midst of that array  
the queen was sudden snatched away;  
by magic was she from them caught  
and none knew whither she was brought.  
(11.191-4)

After this Orfeo becomes a hermit in the forest and

There often by him would he see  
when noon was hot on leaf and tree,  
the king of Faerie with his rout  
came hunting in the woods about  
with blowing far and crying dim.  
(11.281-5)

These hosts are of the fairy sort [n.3] and cast in a courtly and gracious mould, as is the 'hunt' of elegant lady hunters from Faerie which he also sees:

And one fair day he at his side  
saw sixty ladies on horses ride,  
each fair and free as bird on spray,  
and never a man with them that day.  
(11.303-06)

In this they follow both the elegant Breton style of the poems of Marie de France and, presumably, of the lost Breton lai on the same theme (Bliss, pp. xxxii, ff.) and the Celtic mode of describing the fairy army and the fairy hunt, much as in the De Nugis Curialium of Walter Map. As Bliss goes on to illustrate (p.1), the story of Sir Orfeo passed into popular tradition and reappeared in Unst, Shetland, as the ballad of King Orfeo. [n.4]

But to return to the poem which Tolkien knew so well. As a variant on the hunting theme, or because they are 'dead' the male huntsmen observed by Orfeo take no kill:

[where]. There often by him would he see, ...  
the king of Faerie with his rout  
came hunting in the woods about  
with blowing far and crying dim, ...  
yet never a beast they took nor slew  
and where they went he never knew.  
(11.281 ff.)

Quite other is the next sight, the stern fairy host of warriors [n.5] in military order, -

At other times he would descry  
a mighty host, it seemed, go by,  
ten hundred knights all fair arrayed  
with many a banner proud displayed.  
Each free and mien was fierce and bold  
each Knight a drawn sword did hold,  
and all were armed in harness fair  
and marching on he knew not where.  
(11.289-96)

This is more traditional and akin to the classic analysis of the wild hunt by Stith Thomson in the Motif - Index of Folk - Literature. [n.6] Yet this major work contains the following intriguing examples of the subdivisions of the hunt possible in various folk-lore:

- E 501: 2.3. Witches in wild hunt;  
E 501: 2.6. Soldiers in wild hunt;  
E 501: 3. Wild huntsmen wandering because of sin;

- E 501: 3.4. Wild huntsman wanders because of unshriven death;  
E 501: 4.1.3. Dogs with fiery eyes in wild hunt;  
E 501: 4.2. Wild horseman's ghostly horse;  
E 501: 4.2.2. Black horse in wild hunt;  
E 501: 4.2.2. Horse in wild hunt breathes fire;  
E 501: 15.1. Wild huntsman blows horn;  
E 501: 17.3. Wild hunt powerless at crossroads;  
E 501: 17.4.2. Power of wild hunt evaded by silence;  
E 501: 17.5.4. Wild hunt avoided by throwing self to earth;  
E 501: 19.6. Effect of wild hunt remedied by prayer;  
etc., etc., etc.

All of these sub-categories and many others listed under E, 'The dead', may seem to have echoes in Norse folklore and sagas as well as in the more fragmentary literary remains of the Old English period. Thus the motif of the Wild Hunt Procession of the Dead (E.491), the Abode of the Dead (E.480), etc. would be very familiar to Tolkien from his life-long work in mediaeval language. In this connection, the sub-title of the Thomson compilations is peculiarly revealing:

A Classification of Narrative Elements in Folktales, Ballads, Myths, Fables, Metrical Romances, Exempla, Fabliaux, Text-books, and Local Legends.  
\* \* \* \* \*

While it would be too long to list the many echoes of the Wild Hunt, or Undead Army, in the Tolkien corpus, it may be noted that something of the movement of such fell armies on horse or foot is to be found in the Helm's Deep Sequence (TT) and at the Black Gate, or when describing the last ride from Rohan or the hastening Uruk-hai. The original Hunt notion of terror (in the skies) is largely reserved for accounts of the Black Riders, particularly when the Lord of the Nazgûl is later on the wing, as in the account of 'The passage of the Marshes':

a small cloud flying ... a black shadow ..., a vast shape winged and ominous. It scudded across the moon, and with a deadly cry went away westward, ... the shadow of horror wheeled and returned, passing lower now, right above them, sweeping the fen-reek with its ghostly wings.  
(TT, p.237)

\* \* \* \* \*

#### Appendix

Michael Burgess refers (p.9) to the motive of the 'furious host' crossing to America and wicked cow-boys condemned to 'spend eternity chasing a herd of unearthly cattle across the sky'. In Australia, towards the end of the 1964-66 drought in the eastern states, the American motif was extended in both art and music. Thus the image is of drovers in the sky, driving undead cattle who are literally skin and bone on and on in search of the non-existent flowing waterhole. Since they never find it, gaunt as their pathetic charges, they too are doomed to an eternity of urging on their faltering herds and mounts across dust-filled clouds strewn across the empyrean.

#### Notes

- n.1 See 'In Literis Anglicis' result for that year, p. 255 of the 'University Honours - for years 1900-1920' in The First Supplement to the Historical Register of 1900 (1921); (ie. of the University of Oxford).  
n.2 The translations are from the Tolkien 1975 collection, as cited in the text above.  
n.3 Some of these lines provide analogies to Tolkien's descriptions of both Galadriel and Arwen.  
n.4 See F.J. Child, English and Scottish Popular Ballads (1882), vol. i, pp. 217, ff.  
n.5 Compare Walter Map on the silent armies of Brittany, and Tolkien's Dead men at Dunharrow (RotK, p.53), and Burgess on this, (loc. cit., p.9).  
n.6 Vol Two, D-E (1955 third printing, 1975). Motif E. 500 (pp.463ff.) is 'Phantom Hosts'; E. 501 is 'The Wild Hunt'; and E. 502, 'the Sleeping Army'.

Of  
Eowyn and Aragorn,


Of  
Denethelm,

and  
of

Eowyn and Faramir.

Nertanel of the Noldor  
Valerie Sutton

EE 86



In Theoden's Hall  
Eowyn by name  
Proud and high-hearted,  
Honoured by all,

Stood his Sister daughter,  
fair of face,  
a noble lady,  
but her heart yet Cold.

She looked full of Aragon grim in his purpose,  
Stem faced and brooding his thought reaching ahead.  
Tall heir of Kings, of great Stature and Courage,  
Felt the power within him though yet it was Cloaked.



Her heart Swelled within her, in Wonder She felt it,  
She yearned to be woken in his legend and life.  
Offering him wine, with her eyes shining,  
Showed all in her heart though in Silence she stood.

Such gifts she had to tempt a lover,  
Her beauty and bearing her loyalty and strength  
In wit and in wisdom by no woman rivalled.  
All these she offered him needing no words.

He looked at her smiling talking the wine Cup  
Then reading her face turned troubled away.  
For pity alone was all he could give her,  
Loife water for wine a meagre gift.







Long years ago before the dark Shadow,  
He and another had plighted their troth.  
Arwen the Elf lady, daughter of Elrond,  
Her fate and his were bound up together.

Long the years parted, still they were faithful,  
Hope like a bright star ever before them.  
Tempered like steel was their love by the waiting,  
No one could break it, not the fair Elvyn.

Through the tall gateway, riding to battle,  
He turned to look backward, sensing her gaze  
longely she stood there, clad all in silver,  
Her strong sword before her and grief in her eyes.





The last host of Rohan passed into the Westward,  
Then slowly turned Eowyn to the empty Hall.  
Veiling her grief she marshalled the people,  
To Dunharrow she led them in the King's Stead.

Long was the battle, fierce was the fighting,  
Valiant the warriors crushed by the Darkness.  
Theoden King, awakened by Gandalf,  
Himself led the onslaught, gainst all denying.

To Dunharrow rode Aragorn in great need and weary,  
Found Eowyn heart sick, for action she yearned.  
Through the paths of the Dead she begged to go with him  
But he in stern pity still turned her away.

Like cold stone she stood as he left with the morning  
Nor did he look back for her grief wrenched his heart.  
All hope died within her, a long time she stood there,  
Then slowly she turned, stumbled blindly away.

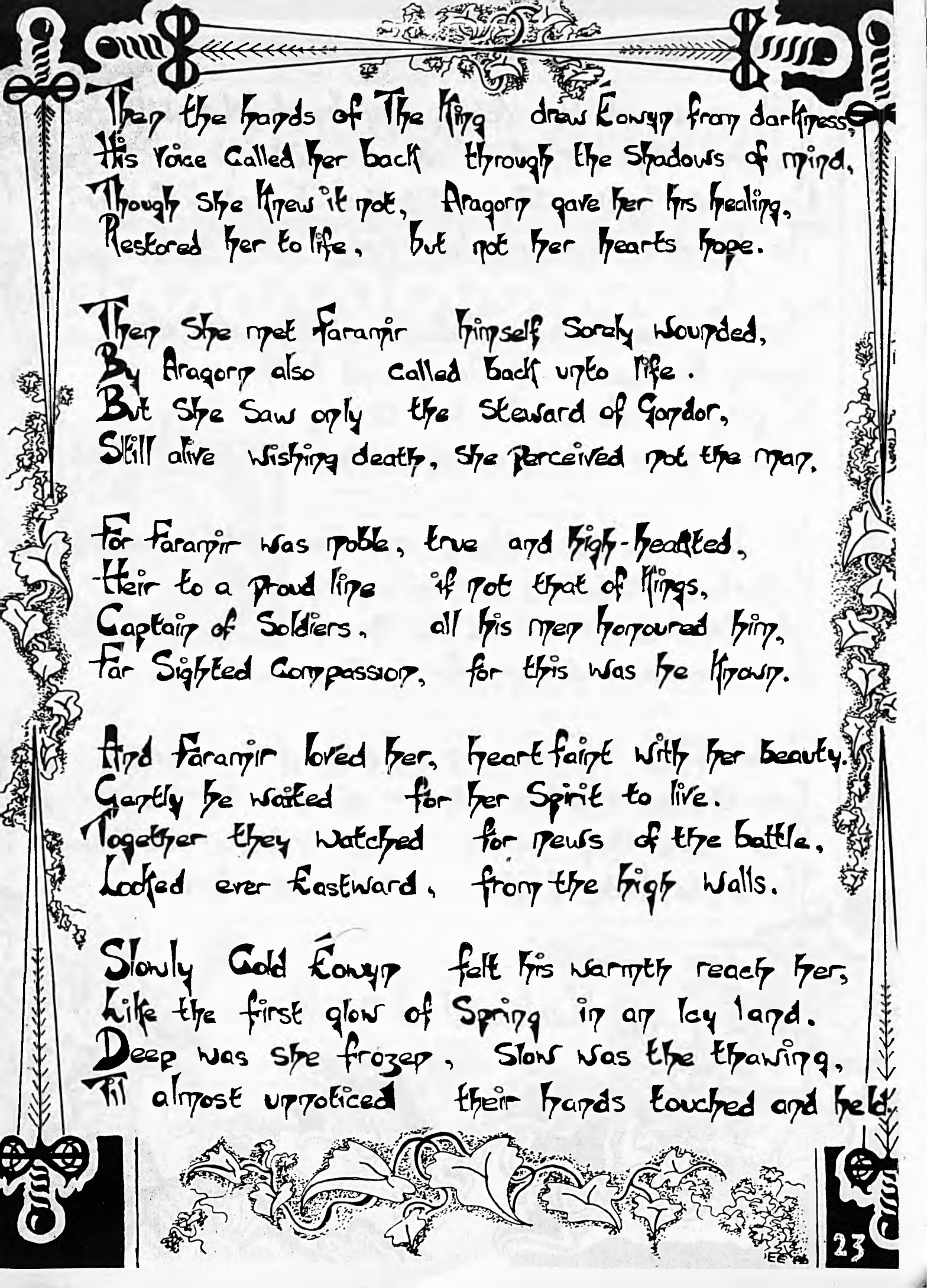
Darkly she thought of the peace found in dying.  
Glory in combat all she desired.  
When Theoden also purposed to leave her,  
It was not to be borne or endured in this world.

Fowyn Scorped they the role of the maiden,  
Waiting and Idleness not in her blood,  
She put on her mail, Called herself Deryhaly,  
Upbidder, unknown, She rode into war.

Dark wings of terror Swept over the battlefield,  
Theoden fell, Spread abroad were his knights.  
Deryhaly alone stood before the King's body,  
She Seeking death, feared not Nazgul hords.

The Captain of Nazgul no man could withstand him,  
A woman it was who brought him his doom,  
With help from a halfling Fowyn slew him,  
But received in her turn a near mortal blow.

Her body fell senseless, her mind had its freedom,  
To the Halls of Healing was she reverently borne,  
And there in soul darkness she lay all unhealing,  
Though anxiously tended she stayed drawn in her dream.



Then the hands of The King draw Eowyn from darkness,  
His voice called her back through the shadows of mind,  
Though she knew it not, Aragorn gave her his healing,  
Restored her to life, but not her hearts hope.



Then she met Faramir himself sorely wounded,  
By Aragorn also called back unto life.  
But she saw only the steward of Gondor,  
Still alive wishing death, she perceived not the man.

For Faramir was noble, true and high-headed,  
Heir to a proud line if not that of Kings,  
Captain of Soldiers, all his men honoured him,  
For sighted compassion, for this was he known.

And Faramir loved her, heart faint with her beauty,  
Gently he waited for her spirit to live.  
Together they watched for news of the battle,  
Looked ever eastward, from the high walls.

Slowly Gollum felt his warmth reach her,  
Like the first glow of Spring in an icy land.  
Deep was she frozen, slow was the thawing,  
Till almost unnoticed their hands touched and held.





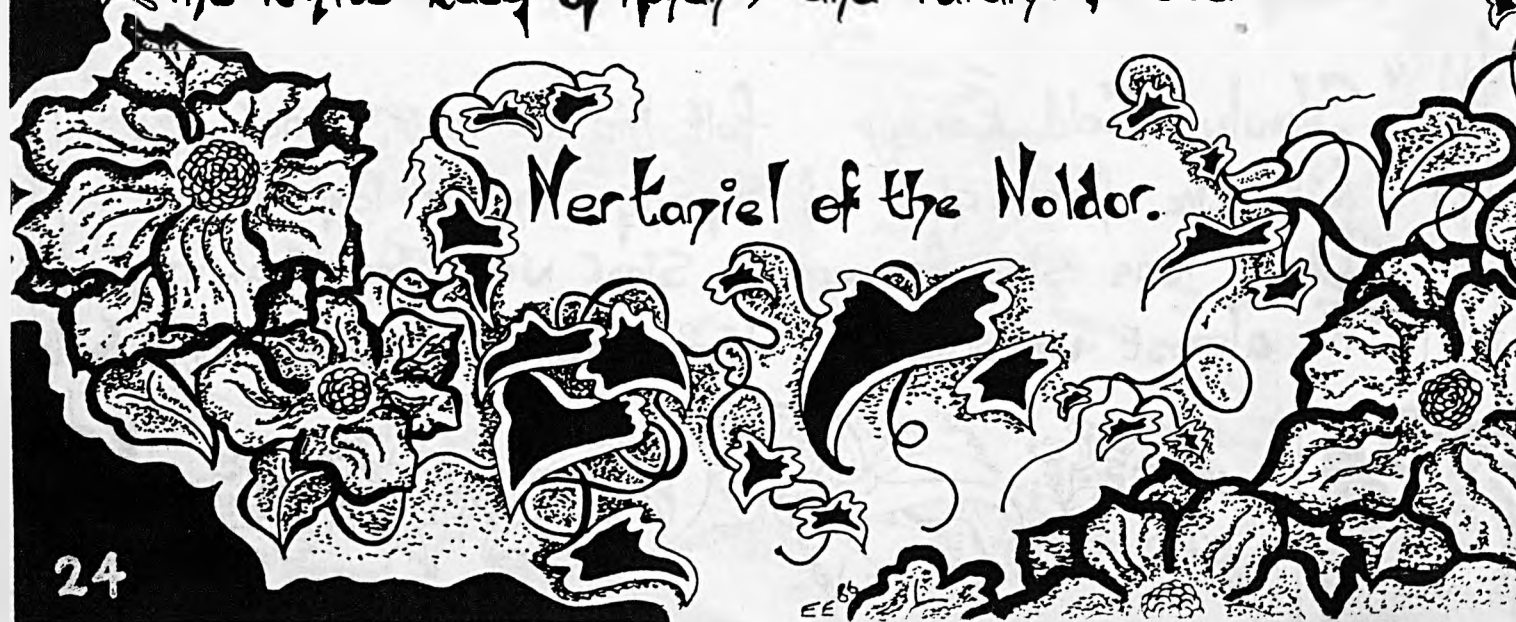
With news of the Victory her heart failed within her.  
Fragrant Sept not, dare she yet go to him?  
Or remain in the City with the Steward of Gondor?  
The Shadow stole over her mind once again.

Then Faramir deemed that his waiting was over.  
Gently he spoke of illusion and truth.  
No pity he offered but love strong and living,  
Like a warm earthly garden, spread under the Sun.

At last she saw clear, and her heart bloomed within her.  
Motherless, raised by a man among men.  
She had sought to be like them, and won glory in battle,  
But she was a woman, for healing well made.

Doubt lifted like mist in the dawn of the morning.  
Love thawed the last splinter of ice in her heart.  
Thus were they married, matched in honour and lineage,  
The white lady of Rohan, and Faramir, Lord.

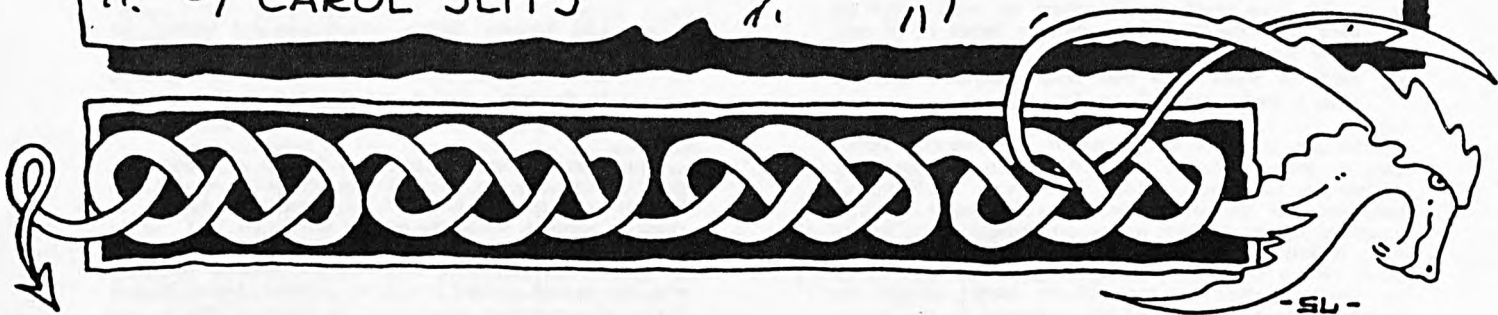
Nerthariel of the Noldor.





# a merry fellow

by CAROL JEFFS



ery few or no definite conclusions can be drawn from the available evidence about the real nature of Tom Bombadil. On the surface he is portrayed as a rather whimsical rustic, merrily tripping through the Old Forest singing some of the worst poetry Tolkien ever wrote:

Old Tom Bombadil was a merry fellow;  
bright blue his jacket was and his boots were yellow,  
green were his girdle and his breeches all of leather;  
he wore in his tall hat a swan-wing feather. (n. 1)

But even from these poems and from his very first encounter with the Hobbits in the Old Forest, we discover that one should not judge a book by its cover. In "Bombadil Goes Boating" we find that he has some kind of power over the beasts of his domain (n. 2) and, more pertinent to the Hobbits, he has power over Old Man Willow. This, together with the incident on the Barrow-Downs, is the only time that we have demonstrable proof of Tom's abilities. The rest is left to the reader to decide. Such lofty statements as we get from Goldberry, when asked by Frodo: "Tell me, if my asking does not seem foolish, who is Tom Bombadil?" that "he is" (n. 3) lead us to conclude that Tom Bombadil is very special indeed. The attribute of merely being is an attribute of God alone - "I am that I am." (n. 4)

When asked again, a little later on, "Who are you, Master?" Tom elucidates a bit more than Goldberry but still as enigmatically:

"Eldest, that's what I am. Mark my words my friends. Tom was here before the river and the trees; Tom remembers the first drop of rain and the first acorn. He made paths before the Big People, and saw the Little People arriving. He was here before the Kings and the graves and the Barrow-wights. When the Elves passed westward, Tom was here already, before the Seas were bent. He knew the dark under the stars when it was fearless - before the Dark Lord came from Outside." (n. 5)

Elrond calls him "oldest and fatherless" (n. 6) which might lead one to the conclusion that Bombadil is an emanation of Eru himself in a guise that would make him presentable to earthly beings, his true glory being too much for Middle-earth to cope with. But unless Gandalf himself is sorely deceived as to the true nature of Bombadil, we have to take notice of his moderating words in the affair. There is this dichotomy concerning Tom that while, during that disconcerting episode with the Ring, - It could not make him disappear as it did with others (n. 7) and he could handle it in a trifling manner -, this is precisely how he would treat it should it come



into his guardianship. Whereas he has powers over his flora and fauna

"Say rather that the Ring has no power over him. He is his own master. But he cannot alter the Ring itself, nor break its power over others. And now he is withdrawn into a little land, within the bounds he has set, though none can see them... and he will not step beyond them."

"Would he not take the Ring and keep it there, forever harmless?"

"No... he would not understand the need. And if he were given the Ring, he would soon forget it, or most likely throw it away. Such things have no hold on his mind. He would be a most unsafe guardian; and that alone is answer enough." (n. 8)

Although there is something of the immortal about Tom, it seems safe to say that he is not Eru, yet neither is he human. While Tom shows qualities of goodness, he cannot be said to be good in the accepted sense; rather he is an amoral being whose coin, luckily has, when spun, landed best uppermost. He is like a child in that he is naive enough not to let the tragedies of the outside world affect his equilibrium, but, because of his closeness to the earth, he possesses a 'knowing' far deeper than the veneer of human superficiality. He can objectively help the Hobbits through the Old Forest because he has no vested interest in the affairs of the Ring. But his objectivity does not make him callous. Nature is as many-faceted as Shelob's eyes (n. 9) and, as a manifestation of an earth force, Tom is Shelob's absolute opposite, as full of good nature as she is of bad. A safe indication of Tom's kinship to nature comes in a brief comment given by Galdor at the Council of Elrond, "Power to defy our Enemy is not in him, unless such power is in the earth itself." (n. 10)

Perhaps Tom and Shelob's proximities to the centres of safety and of danger respectively contribute to their various natures. The Hobbits encounter Tom just outside the Shire, while Frodo and Sam meet Shelob just before their entry into Mordor. Some have written critically about the creations of Tom and Shelob (n. 11), stating that Tolkien "failed to make them convincing", (the Balrog is included in this list). On one level "they are extraneous to the traditional framework of the story" (n. 12); as Gasque has pointed out, relating to the Balrog's "sudden" appearance during the flight from Moria, "the Orcs were foe enough" (n. 13). And for anyone who has seen Part One of the film version of *The Lord of the Rings*, or who has heard the B.B.C. serialisation of the book, it could be noticed that Tom Bombadil was dispensed with, without any detriment to the general story, whilst also removing a rather charming episode. Shelob is less extraneous in that, because of their encounter with her, Sam and Frodo are 'rocketed' into Mordor in a rather unexpected fashion, Frodo with greater speed and Sam with greater determination since the Orcs have his master.

However, having defended Mr. Gasque so far, it is obvious that he is missing the point somewhat concerning all these creations and most importantly concerning Tom Bombadil. Tom's immunity from the power of the Ring has already been touched on, and, on attempting to cross Caradhras, Aragorn says:

"There are many evil and unfriendly things in the world that have little love for those that go on two legs, and yet are not in league with Sauron, but have purposes of their own. Some have been in this world longer than he." (n. 14)

Much the same is reiterated in narrative about Shelob (n. 15) and when Sam says, on their encounter with her, "I wish old Tom were near us now" (n. 16), the impression is that only Tom might have matched her power for power, as he did with Old Man Willow. But Frodo and Sam are now able to deal with such trouble, as they were not at the time they met Old Man Willow.

These characters are placed in *The Lord of the Rings* for a purpose and that purpose is precisely to show that there are, whether for good and evil, creatures in this world that are above and beyond the

struggles of mortals. For this reason alone, it is plain that Hugh T. Keenan and Jane Chance Nitzche have misunderstood the purpose of such creations as Bombadil and Shelob. Keenan places Shelob as the "feminine counterpart of Sauron"; (n. 17) while Nitzche claims that "Tolkien shows the analogy between the two monsters (Sauron and Shelob) and their towers by structuring their books similarly". (n. 18) Nitzche further compounds the misunderstanding by placing Shelob on the same plane of thought as Saruman and Gollum:

Like Saruman, Shelob 'served none but herself' but in a very different, more bestial way... Never can she achieve the higher forms of perversion manifested by Saruman... Gollum and Shelob both illustrate the lower sins of gluttony, sloth and lechery." (n. 19)

There is no analogy between Shelob and Saruman, or between Shelob and Gollum. Shelob, as Nitzche herself stated, knew little of "or cared for towers, or rings, or anything devised by mind or hand"; (n. 20) while Sauron and Saruman and Gollum are positively foaming at the mouth for want of rings and towers. As such, she can never aspire, let alone achieve, those "higher forms of perversion manifested by Saruman" and it also places her beyond the pale of sinning. Gollum is like Sauron and Saruman in that he should know better than to be wicked; Shelob does not.

Secondly, if Shelob is anyone's counterpart, as previously stated, it is Bombadil's. And finally, Saruman did serve; he might have thought he was only serving his own ends, but he was as much a slave to the power of the Ring as if he had possessed it himself.

But Tolkien is also doing more with them than this; although he would not admit it, Tolkien, in a very subtle way, is moralising. Firstly, the truly evil side of the natural is eliminated, or at least we can assume that Gandalf finally defeated the Balrog, as Sam, to all intents and purposes, so disarmed Shelob as to make her ineffective for a long time to come; while Bombadil survives. So here we find a conflict arising in Tolkien's imagination between those he most admires, the Elves and Gandalf on the one hand, and Tom Bombadil and what he represents on the other. The conflict arises out of the word 'magic' - High Magic and Earth Magic.

The best example of High magic is seen in Lothlórien when "It seemed to him that he had stepped over a bridge into a corner of the Elder Days, and was now walking in a world that was no more." (n. 21) And once the Fellowship has left Lórien, Sam and Frodo cannot quite figure out just how long they have spent there. Frodo "can remember three nights there for certain", but the "New Moon" mentioned by Sam suggests "a whole month". (n. 22) And as we have learnt previously in the story, and as Frodo mentions a few lines further on, "Rich are the hours, though short they seem... where Galadriel wields the Elven-ring." (n. 23)

The out-of-time qualities of Lórien, although Elves are immortal, are maintained by the use of *Nenya*, 'prometheanly' forged. Both Sam and Pippin call this 'magic' (n. 24) and on both occasions the replies they receive are almost the same, "I do not know what you mean by that." (n. 25) This High Magic or power wielded by both the Elves and Sauron seems to emanate from what has been placed of themselves in objects of magic whilst in the making, traits and powers of the maker, from the Rings themselves to the Elven cloaks given to the Fellowship on their departure from Lórien. The Rings are fallible and destructible. They have been forged as an aid to power, and even though the three Elven Rings have been forged in the desire of "understanding, making and healing" and not with a desire for "strength or domination or hoarded wealth" (n. 26) as Sauron's One Ring was, nevertheless they have become objects of desire in themselves, just as the Silmarils became to Fëanor, their effects are artificial and contrary to the power of a finite world and, as such, have to be rendered as powerless as the One Ring.

"Magic produces, or pretends to produce, an alteration in the Primary World... its desire is power in this world,

domination of things and wills." (n. 27)

Though Tolkien mourns the passing of the Elves, the judgement has been rendered. Even the Istari, abounding in a 'magic' far higher than even the Elves have possessed, "were forbidden to match his (Sauron's) power for power, or to seek to dominate Elves or Men by force and fear." (n. 28)

Tom Bombadil's 'magic' is very different. Sam describes the magic of Lórien as being "right deep down, where I can't lay my hand on it" (n. 29), whereas Tom's magic is expressed in Frodo's feelings about Tom's house:

"... Frodo..., feeling his heart moved with a joy that he did not understand. He stood, as he had at times stood enchanted by fair elven-voices; but the spell that was now laid upon him was different: less keen and lofty was the delight, but deeper and nearer to mortal heart; marvellous and yet not strange."(n. 30)

Tom's earth magic is part of the very fabric of Nature, a magic that Sam possesses more than he realises. The "Primary World" of Tom's existence is subject to mutability, changing seasons, birth, growth and death; whereas the enchanted world of Lórien is a place of long, long existence on one plane, rather like the existence of the Nazgûl, though on a much pleasanter level: the Mallorn trees do not fade and shed their leaves every Autumn but in Spring, merely growing new foliage without any decay. The idea is indeed captivating but not meant for Middle-earth.

Therefore, while all the main protagonists in The Lord of the Rings lose that which they coveted, and because people like Elrond "had forgotten Bombadil"(n.31) Tom, because he has no desire, inherits, albeit a small domain, one of the last remnants of the truly Natural.

Carol Jeffs.

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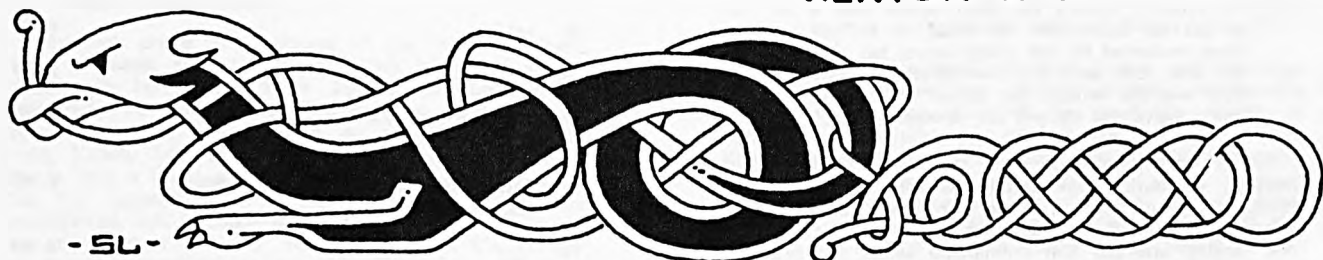
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[The Editor wishes to point out that this article was written some time ago, and that, although some of the questions raised herein (like the true nature of Bombadil) have been answered elsewhere, the points it made seemed to justify its inclusion. Publication delays alone are to be held responsible for making it seem outdated.]



# EXTRAPOLATIONS FROM THE TOLKIEN

by  
KENTON E WITTRUP



There are many parallels between events in The Lord of the Rings and the history of the Elder Days.

Gandalf's confrontation of Dúrin's Bane	Glorfindel's defense of the refugees from Gondolin
The Fellowship's entering Lórien and their first sight of Cerin Amroth.	Tuor's entering Gondolin and his first sight of the Vale of Tumiaden.
Frodo's view from atop Amon Hen	Húrin's view from atop Angband.
Gandalf's return.	Lúthien's return.
Merry and Pippin peering out of the woods as the Rohirrim defeated the Orcs.	The coming of the Sun and Moon after the Darkening of Valinor, (acknowledged in text).
The Ents' attack on Orthanc.	The breaking of Thangorodrim.
Denethor's attempting to have himself and Faramir cremated in Rath Dínen.	The rites of human sacrifice in Armenelos, Sauron's temple on Númenor.
Sam's attack of Shelob.	Túrin's slaying of Glaurung. (acknowledged in text).
Gollum's biting off of Frodo's finger.	Carcharoth's biting off of Beren's hand. (acknowledged in text)

Similarly several parallels can be found between names in The Lord of the Rings and names from the tales of the Elder Days:

Glorfindel of Imladris	Glorfindel, saviour of the refugees from Gondolin.
Legolas Greenleaf, Thranduil's son.	Legolas Greenleaf, who guided the refugees from Gondolin. <sup>2</sup>
Celeborn, Lord of Lothlórien	Celeborn, the White Tree on the Lonely Isle.
Lórien, where the Fellowship rested.	Lórien, the garden of rest in Valinor.
Minas Tirith in Gondor.	Minas Tirith on Tol Sirion.
Denethor, Steward of Minas Tirith.	Denethor, who led the Nandor into Beleriand.
Grond, the battering-ram used on the outer gate at Minas Tirith.	Grond, the Hammer of the Underworld.
The plain of Gorgoroth in Mordor.	Ered Gorgoroth, which lay between Dorthonion and Nan Dungortheb in Beleriand.
Gothmog, lieutenant of Barad-Dûr.	Gothmog, Lord of Balrogs.



To end this series of parallels one may compare Mirkwood in The Hobbit and Taur-nu-Fuin in The Silmarillion. And last of all, Celeborn and Galadriel themselves on Cerin Amroth and Telperion and Laurelin on Corollairë. [Coron Giolairë; Ed.]

2. (i) Just as the characters of Sam, Frodo and Gollum (not to mention Merry, Pippin and the Gaffer) reach their full fruition in "The Return of the King", so is the character of Gandalf, originally introduced in the opening chapter of The Hobbit, realised in its epic proportion. The quality of Gandalf's strategic thinking, as he approaches the battle on the Pelennor and his own (contemporarily cinematic) confrontation with the Morgul-lord, is worthy of a slim volume's worth of intricate explication in itself; and the anticlimactic explanation scenes at Minas Tirith, as presented in both the "Return" and Unfinished Tales, wonderfully enrich a second reading of the narrative.

The truly awesome significance of Gandalf's battle with the Balrog in Moria only properly emerges by reading it with the perspective of The Silmarillion and Unfinished Tales. In the first place Gandalf, more surely than anyone else, would have had to have known that the Ring would almost certainly draw Dúrin's Bane to itself. It also seems evident enough that, during the interim between the demise of the Balrog and the retrieving of his body on the peak by Gwaihir Eagle-of-Manwë, Gandalf, - in the fulfillment of the mission he had accepted as Olórin, friend of Nienna and one of the Maiar himself -, visited and returned from the Halls of Mandos, putting an end to the aftermath of the ancient curse, enabling Galadriel, (in particular and the remaining Exiles in general), to return to Eldamar without untoward vindication or compromise: hence the attenuation of his more familiar personality in the character of Gandalf the White, final Redeemer of the Noldor.

(ii) Moreover, it is interesting to wonder just how, in the name of Morgoth Bauglir, the Balrog of Moria can have arrived underneath Khazad-dûm in the first place. In "Appendix A" to The Lord of the Rings, Section III, "Durin's Folk", Tolkien's chronicler writes that

It came to pass that in the middle of the Third Age Durin was again its King, being the sixth of that name. The power of Sauron, servant of Morgoth, was then again growing in the world, though the Shadow in the Forest that looked towards Moria was not yet known for what it was. All evil things were stirring. The Dwarves delved deep at that time, seeking beneath Barazinbar for mithril, the metal beyond price that was becoming yearly ever harder to win. Thus they roused from sleep\* a thing of terror that, flying from Thangorodrim, had lain hidden at the foundations of the earth since the coming of the Host of the West: a Balrog of Morgoth. Durin was slain by it, and the year after Nain I, his son; and then the glory of Moria passed, and its people were destroyed or fled far away.

\*[Or released it from prison; it may well be that it had already been awakened by the malice of Sauron.]

What would make more sense is to suppose that this Balrog was trapped in the act of leading an effort to tunnel beneath Durin's kingdom, when whatever tunnel collapsed behind it in connection with the foundering of Beleriand, bearing in mind that Khazad-dûm emerged as the heart of Middle-earthling civilisation at the beginning of the Second Age, even inspiring the establishment of Eregion in Hollin. It's no wonder that Gandalf was obliged to hurl the Balrog from the very top of a Misty Mountain in order to kill it, considering that it had managed to remain dormant for an age and a half without air, nourishment or water. And it's worth pointing out that Gandalf emerges here as the final saviour of Durin's Folk as well.

(iii) "The Istari" quotes from 'a brief and very hasty sketch of a narrative' concerning the selection of the Istari by the Valar, in which Saruman is associated with Aulë, Radagast with Yavanna and Gandalf with Manwë and Varda. This is logical enough as far as it goes, but what would be more convincing

would be for Gandalf/Olórin to have been nominated by Nienna at the confidential behest of the ruling couple.

(iv) In short, if there is a 'Christ figure' in The Lord of the Rings, it is not Frodo but Mithrandir.

3. In "The Hunt for the Ring", Christopher Tolkien says, 'my father nowhere explained the Ringwraiths' fear of water.'

While this is certainly a responsibly scholarly observation, there would appear to be no need for the point to remain permanently at issue. The Ringwraiths' fear of water would seem fairly clearly to be a function of the Ulmo/Aulë dichotomy familiar to admirers of The Silmarillion and Part I of Unfinished Tales. To address the point at issue in connection with the quotation, it seems clear enough that, once the Nine had been ferried across the Mering Stream and the Snowbourne, the Fords of Isen and Sarn Ford and would have negotiated the ruined bridge over the Greyflood at Tharbad by foot, however precariously, both on their way into Eriador and on their return, thankful for once to be heavily cloaked. Which is to say that, while a horse might have crossed the Brandywine at the Bucklebury Ferry by swimming, the Ringwraith was obliged to detour via the Brandywine Bridge, since his aversion to water was strong enough not to allow him even to remain on the horse's back while it swam.

This is an important point, not only because it is vital to the process of Frodo's escape from the Shire, but also because it bears crucially upon the history of the Ring throughout the Third Age. If both the Ringwraiths and Sauron had not had an aversion to water, the Ring would not have remained hidden. If Isildur had lost the Ring on dry land in the neighbourhood of Dol Guldur, it would surely have been discovered and retrieved by Sauron long before Déagol found it circa 2470, not to mention Saruman's search in 2851. Thus, only a Stoor - a water-loving Hobbit - was to be likely to find it and to succeed in absconding into the heart of the mountains without being observed by Sauron's minions. Moreover, it is worth noting that the Ring's emergence from underground (once Bilbo had escaped from both Gollum and the Goblins) might very well have contributed to Sauron's willingness to retreat to Mordor so readily when assailed by the White Council during Gandalf's absence from the Quest of Erebor.

The sticky question is as to why Saruman would have waited until 2851. What Tolkien senior never explained was the long-term development of Saruman's corruption. I would suggest that the eventual answer would have been the more or less immediate dislike that Curunír/Saruman might have taken to Galadriel in the early days following his newly incarnated arrival. There would seem to be no reason why he should not have found Círdan and Elrond fairly congenial; but his first encounter with Galadriel, considering that he represented Aulë, might well have left him severely confounded. That he should have been sent so perishably into Middle-earth to provide strategic advice, not to mention tactical support, to a still wilfully exiled Noldorin female, who even yet presumed to question (to doubt!) the wisdom of the Valar, this might have caused the uncorrupted Saruman to wonder what it was that the Valar supposed he ought to be doing. And Olórin's enthusiasm for Galadriel would have sown the distrust between them. Still, Saruman's perennial sphere of influence was based in Gondor, as opposed to Mithrandir's preoccupation with Arnor. Even though he would, in all probability, have known about the Disaster of the Gladden Fields for at least several hundred years by then, it would be a characteristically Númenórean complacency which might account for Saruman's failure to re-search the place where Isildur fell, before the end of the Watchful peace inspired him to assume residency at Orthanc and the ensuing exploration of its environs, (recollected by Treebeard in conversation with Merry and Pippin), which led to his discovery of the exact location of Isildur's death and the recovery of his armaments on the east bank.

However, the central character of the story of the hunt for the Ring has obviously to be Sauron Gorthaur himself. And the climax of the story is surely the moment when Sauron, using the stolen palantír, spotted Gollum trudging across the Dagorlad in his own direction. The notion of Sauron's searching the Gladden Fields for the Ring in 2939 is highly unlikely. What Saruman observed in 2939 would have been designed to make him nervous and to aggravate the awkwardness of his position in the Council. What would be more plausible is to suppose that Saruman was observed in his own search in 2851, most likely by Sauron himself, who was still in Dol Guldur at that time. This would accord with the theme of Saruman's unintentional inability to achieve any more than Sauron's dirty work. Knowing that Saruman had discovered Isildur's necklace and the Star of Elendil but not the Ring itself, Sauron would then rightly assume that the Ring had passed comfortably out of circulation, since he would have known if someone competent had been using it against him. Thus, having witnessed the transformation of the Ringwraiths and because he would immediately recognise the 'stretching' effect of centuries as the possessor of the Ring on Gollum, Sauron would have panicked and have Gollum haled before him without delay, regaining his composure only for long enough to ask Gollum how he had lost the Ring, (which would have provided him with 'Shire' and 'Baggins'), before losing his temper when Gollum told him that he did not know of the Shire's location. Given his tenure at Dol Guldur, Sauron would have been aware of the former presence of hobbitas in the Vales of Anduin, and Gollum's final claim that the Shire must be along the Anduin would simply serve to convince Sauron that the former Sméagol possessed nothing in the way of useful information, since Sauron would also know that there had been no Hobbits there since long before Gollum re-emerged. One must bear in mind that Gollum would have come down from Esgaroth via the River Running, - for all Gollum knew, there still were Hobbits in the Vales of Anduin. This would have enabled Gollum to be sufficiently convincing and it would have required of Sauron no more than ordinary means of deduction to determine the general location of the Shire as being to the north of Dunland in Eriador. Sauron's mistake was to fail to take into account what Gollum was not telling but showing him: namely resistance to interrogation on the subject of the Ring. Given Gollum, Sauron should have suspected that Gandalf would use Hobbits to try to destroy the Ring: but Sauron could only interpret the Hobbits' relation to Gandalf in the terms of his own relation to Morgoth, (and concomitantly Saruman's developing relation to him), and the idea of destroying the Ring was literally against his nature.

Thus the account of the Ringwraiths' search for the Shire east of the Mountains is regardable as an eminently 'constituent text', as are the versions involving the Ringwraiths' detour to visit Saruman before passing the Gap of Rohan and their encounter with Gríma. In 'conversation' with Saruman, Sauron would never have mentioned the Ring. The point necessary to the plot is for Gandalf to have passed high above the Nine astride Gwaihir, since he would have been well aware of their advance northwards in any other circumstance involving his concurrent presence in the vicinity of Isengard. If the Nine had actually arrived at the gates while Gandalf was being held in the Tower, he would have begged Gwaihir to fly him north in a hurry. All that need have transpired during their journey is the Nine's acquisition of detailed information regarding the Shire and Hobbiton from one of Saruman's underlings along the Greenway.

Finally, it is worth noting that, as implied above, the location of the undiscovered Ring is arguably significant to the shape of events throughout the Third Age; the importance of Dol Guldur; the eventual failure of the Witch-king's invasion of Eriador, while the Ring lay beyond the Mountains; the occurrence of the Nanduhirion campaign, while the Ring lay in Gollum's lair; the stability of Imladris and Lórien; and so on. The manifestly 'unfinished' writings on the hunt for the Ring deserve to be evaluated critically according to the standards set by Tolkien's last glorious meta-historical essays such as "The Disaster of the Gladden Fields", "Cirion and Eorl", "The Battle of the Fords of

Ilsen" and "The Druedain". That it is possible to extrapolate resolutions of the difficulties presented by these 'constituent' texts in what are nevertheless rigorously Tolkienian terms serves merely once more to re-emphasize the thorough-going vitality of Tolkien's fabulous conception.



4. (a) "The History of Galadriel and Celeborn" links up the fragments concerning them which exist in various forms and explain their importance as characters who appear throughout the history of Middle-earth. Tolkien, towards the end of his life, became for a time concerned with working out the details of their story consistently; and what emerges is a conception of Galadriel that all but places a woman at the heart of the Tolkien mythology. From her youth as Fëanor's foil in Valinor, through her role during the Noldorin rebellion, her residence as a familiar of Melian in Doriath, her ascendancy in Eregion and her 'reign' in Lothlórien, Galadriel is at once the prodigal daughter and the "greatest of Elven women", the rightful Queen of the Noldor.

Tolkien Junior says that "there are severe inconsistencies 'embedded in the traditions' "; but the instinctual undercurrent of Tolkien Senior's imagination intimates, on the whole, a brilliantly integrated idea of what kind of woman Galadriel would have had to be. That she might have been married in Valinor would compromise the resonance of her portrayal as being implicated in the Noldorin rebellion, while opposing Fëanor to the point of bearing arms (for apparently the first and last time in her life); and, having fought to protect the ships of the Teleri, (where the majority of the Noldor trailed behind Fëanor's vanguard, Galadriel might very well have attempted to take ship ahead of him), she would have been bound to take part in the Crossing of the Helcaraxë. Galadriel was an adventurer, who shared the Green and Grey Elves' reservations concerning the Noldor, although from a completely different perspective - not that it would have made her reservations unattractive to the Úmanyar, rather the opposite; Galadriel would not, for

example, have blamed the ruin of Doriath on the Dwarves but on Thingol, who should have known better than to let his greed get the best of him.

The question concerning Celeborn is as to what might credibly have given him the stature to marry Galadriel. A possible answer could be for Celeborn to have been born by Cuiviénen and to have come to Doriath as a member of the Denethor party, making him both Nandorin and Sindarin. The only source of first hand information on him is his appearance toward the end of The Fellowship of the Ring; and his character is far more reminiscent of Bilbo's account of Thranduil than of Frodo's own encounter with Gildor - who is as good as said to be Noldorin; in fact Celeborn is cast in the episode as a latter-day Thingol. At any rate it is not unreasonable to suppose that he might have been named after the White Tree of Tol Eressëa only in Middle-earth. What might account most appropriately for the theory that Galadriel and Celeborn had begun to migrate eastward before the end of the First Age is that a party including the couple might have left Doriath with the blessing of Melian more or less concurrently with Beren and Lúthien's retreat to Tol Galen, thus becoming members of the Green-elven community which helped to retrieve the Nauglamír; it is only too easy to imagine Galadriel as being borne on, formerly by the memory of the sacrifices of Lúthien and Melian, and latterly by the knowledge that the cost of Sauron's reliance on the Ring would, as likely as not, in the end amount in a similar way to what it had for Melian to maintain the Girdle; Celeborn's possible friendship with Beren would appear far more convincing to contribute to the requisite status for wedding Galadriel than simply being Thingol's cousin. Given this schema, the growth of love between Galadriel and Celeborn would be justified in the unbeatable terms of shared historic experience over the course of several centuries.

Their marriage seems to have been formalised in Lindon, after the foundering of Beleriand in the beginning of the Second Age, as Galadriel and Celeborn would not have married before the end of the Elder Days, given the drift of events in Beleriand, (cf. Note 22 to 'Aldarion and Erendis'):

It is stated that the Númenóreans, like the Eldar, avoided the begetting of children if they foresaw any separation likely between the conception of the child and at least its very early years.

The birth of Celebrían might then have occurred during their residence near Lake Evendim, on the East marches of Gil-galad's realm, in the original settlement at Fornost, where they would have been the pre-eminent members of another essentially nomadic population; and concern for the quality of Celebrían's education might subsequently have led them to Ost-in-Edhil in Eregion, perhaps after a certain amount of debate involving Celeborn's distaste for unforested country and his scepticism with regard to Galadriel's political ambitions. One imagines Galadriel as being only hazily aware that Eregion would justify both the ambition and the reservations.

Eregion turned out to be the crossroads of the Second Age. What the records imply is that Gil-galad viewed Celebrimbor's lordship in Hollin as a form of not-quite-justified competition, and that Annatar played on Celebrimbor's awareness of Gil-galad's condescension; and Galadriel would have agreed with Celebrimbor about the importance of the Dwarves. It is said that Galadriel regarded Annatar with scorn, but she might have shown scorn out of momentary irritation, possibly in response to Annatar/Sauron's (or someone else's Sauron-induced) confrontation of her own irresolutely unconvinced reserve. It is easy to imagine memories of Fëanor being much on Galadriel's mind in Eregion and irresolvably mixing her feelings about Annatar: she would have understood the potential value of a Maia to such a community; her regrets concerning Fëanor's life and death might have caused her to distrust her own motives, particularly since it was she who had persuaded Celeborn and Celebrían to remove to Ost-in-Edhil in the first place; and she would, on the other hand, have felt a very Noldorin affinity for Celebrimbor's ambitions in the making of the Rings.

It is entertaining to imagine the cast of her ire, when Celebrimbor told her that Annatar was in fact none other than the former lieutenant of Morgoth's garrison on Tol-i-NGauroth, where her brother Finrod had been tortured and murdered by a werewolf; not to mention Celebrimbor's sudden recognition of his great-aunt's true eminence; not to mention the renewal of her loyalty to Celeborn. The logic of the situation, once the war began to go badly, would be for Celebrimbor, (much in the manner of Turgon), to stay and go down with the ship; for Elrond and Celeborn to head north with the Narya and Vilya; and for Galadriel to escape from Eregion with the Nenyia by subverting the Hithaeglir, using the Ring of Durin III as the toll for her passage through Khazad-dûm, in order to outflank Sauron by rallying the population east of the mountains to, at the very least, harry Sauron's lines of communication and supply from Mordor through Calenardhon.

Thus Galadriel would have initiated the realm of Lothlórien, beginning to realise her life-long ambition to rule a domain of her own in Middle-earth only after a period of deep hesitation and then having had the duty to do so imposed upon her by circumstances both beyond her control and opposed to her desire. Of course the advent of the Númenórean fleet achieved decisively what she would have been seeking to do; but Galadriel's astute strategic move into Lórinand may be held to have helped to inspire Sauron's willingness to be taken to Númenor. Celeborn would meanwhile have been Galadriel's ambassador to Rivendell, to Gil-galad and subsequently to Drogher; and thus it would indeed have been 'the White Lady' who had single-handedly founded the new realm of Lórien - concurrently with Elrond's establishment of Imladris - by planting Mallorns across Anduin from Dol Guldur, in the days when the Nandor east of the mountains had begun to seek the southern haven in substantial numbers. And there is no reason to suppose that Celeborn and Galadriel were ever based anywhere else in Middle-earth again (not that she would have missed (or hurried) a meeting of the white Council or the opportunity to visit Dol Amroth).

Moreover for Nimrodel to have been unusual among the Silvan Elves in her disenchantment with Lórien might be held to indicate that Celeborn and Galadriel became its rulers only after the advent of Durin's Bane, and that before then Lórien had continued to be rather more reminiscent of the communities associated with Beren and Lúthien in Ossiriand and Celebrían's home in Eriador: Galadriel's way of ordering her own domain would have been to temper Noldorin ingenuity with Nandorin insouciance: which would account for the quality of the loyalty which she and Celeborn were able to elicit from the most rustic Elves of all. This would mean that, when Galdor told Gimli that he was the first Dwarf to lay eyes on Lórien "since Durin's Day", the Durin he meant was Durin VI, the Durin slain by the Balrog. The ensuing exodus of Dwarves from Khazad-dûm might certainly have forced Lórien to close its borders - particularly if it had been widely known that the Elves' aid in combatting the Balrog underground had been sought unsuccessfully.

Admittedly, since Galadriel only seems to appear as a repository in the stories of the Elder Days and as little more than a tourist attraction in The Lord of the Rings, the whole matter might understandably be regarded by the reader for entertainment as palpably frivolous; but Christopher Tolkien clearly does not think it is so, considering the importance which Galadriel came to have for Tolkien in philosophical terms (some sense of the background for which may be gleaned from Ulmo's preface to Tuor's Instructions in Vinyamar, Túrin's argument with Gwindor in Nargothrond and Meneldur's meditation on Gil-galad's letter, conveyed by Aldarion to Númenor); and there is no denying the fascination of Nerwen Artanis Altariel, author of the Quenta Silmarillion.

'Hard as di'monds, soft as moonlight. Warm as sunlight, cold as frost in the stars. Proud and far-off as a snow-mountain, and as merry as any lass I ever saw with daisies in her hair in springtime...'

'But perhaps you could call her perilous, because she's so strong in herself. You could dash yourself

to pieces on her, like a ship on a rock; or drown yourself, like a hobbit in a river. But neither rock or river would be to blame...'

(b) It will be apparent to anyone reading the immediately preceding section of these notes and familiar with the events in detail that I have been less than fully candid in presenting the opinions it outlines. This, however, is no more than a function of the fact that I have become sensitive to the importance of segregating theories and hypotheses during the process of composition.

For example I suspect that the problem between Fëanor and Galadriel probably occurred because she was his first cousin. I do not find it unreasonable to suppose that Galadriel pursued the judicious promiscuity of the all-around athlete in Eldamar - and the judicious celibacy of the aristocratic journalist in Beleriand, where she might be viewed as having been the daughter to Melian that Thingol couldn't help wishing Lúthien had been to him. I imagine Melian dispatching Galadriel to attend upon Lúthien in Ossiriand after having seen Thingol entangle himself beyond recall in the fate of the Silmarils, knowing that the ruin of Doriath was impending and that Galadriel's fate lay in Middle-earth; and I see Galadriel's experience with the "shepherds of the trees" in connection with the recovery of the Nauglamír as anticipating proximity to Fangorn as an important factor in her appreciation of the tactical viability of Lórinand.

The early, pre-Eregion centuries of the Second Age would have been the best of days for Galadriel, a fulfilling consummation that left plenty of room for ambition and plenty of leisure for dreams. It seems enchanting to think that Celebrimbor would have known what was to become the Shire as the site of many a carefree childhood afternoon. As the eldest living member of the Noldorin royalty in Middle-earth and Gil-galad's de facto regent east of the Ered Luin, Galadriel would have commanded more prestige than ever before, yet without anything unpleasant at all in the way of governing responsibility. Celebrimbor's creation of the Elessar in Eregion would, for Galadriel, have borne the aspect of manifest destiny; and its fashioning by Celebrimbor at this point in time seems to me to possess a necessity integral to the history of the Second Age for this reason, obviating the not unattractive but slightly overcomplicated notion of the gem's gratuitous creation in Gondolin, then taken overseas for no reason by Eärendil and brought back - out of character - by Gandalf. Here as elsewhere, Galadriel's saving grace is her humility; it seems as if she had never quite managed to think herself as important as nearly everyone else generally did. The answer to the question as to why she allowed Annatar to remain in Ost-in-Edhil is that she would not have seen herself responsible for approving or rejecting him unilaterally at any time. This is the dramatic key to the character of her role in the fall of Eregion: all of a sudden, Galadriel is in charge.

It seems to me logical to suppose that Sauron's problem in assailing Eregion from the South would have been to evade or otherwise neutralise the Ents, whom he would not have underestimated; and, taking once again into consideration Galadriel's long-standing familiarity with Fangorn, it seems as likely as not that she would have begun her efforts by making sure that Sauron's supply lines were suitably harassed by Huorns. This might have caused the approach of Elrond's reinforcement force to seem like a reason to hope genuinely for a victory - until the rest of Sauron's forces, having passed north from Mordor east of Anduin, began to pour out of the mountains into northern Hollin, effectively surrounding Ost-in-Edhil and threatening to cut off Elrond's line of retreat. At this point Elrond's army, accompanied by the detachment from Eregion led by Celeborn which had succeeded in joining forces with it, would have retreated northwestwards at first and then been obliged to head east, away from the line of retreat towards Lindon, by the effect both of Sauron's tactical interest and of the importance of relieving the body of refugees fleeing northward from Hollin along the western slopes of the mountains, which would have cut its way out through the rearguard, left behind the

pursuit of the warriors under Elrond and Celeborn. Elrond would then have been driven to Rivendell, and the core group at Imladris may thus be understood to have consisted of refugees from Eregion, who had left their appetite for urban elegance south of Rhudaur before the beginning of the Third Age.

In the meantime Celebrimbor would have been left at the Halls of the Gwaith-i-Mirdain with the nine and the seven, simply because nobody wanted to travel with them, given Sauron's hold over them. The documents are full of references to the importance of not using the Elven-rings, but I am of the opinion that these postulations, in what must be regarded as having, at least, originated as part of the lore of Elrond, are firmly grounded in the experiences of those who made use of them in this emergency. I should suggest that Narya and Vilya went north with Celeborn and the rest of those likely to need their powers most desperately. In terms of the subsequent history of the Elven-rings, it seems evident that Narya was the ring which Gil-galad might have worn in leading the last Alliance, that Vilya was the one originally intended for Círdan, and that Nenyá was meant for Galadriel to wield in Eriador; but that, in the dispensation which accrued following the war of the Elves against Sauron, the Elves' orientation had undergone a reversal of strategic polarities, placing the Nenyá at its tactical extremity, the Vilya along its line of retreat and the Narya in the one stronghold the Elves had never lost. In the documents it is said that Sauron hoped to recover "one or more" of the Elven-rings by attacking Lindon; but the obvious contingency, at the time, was that there was no way for any of the Rings to have got there from Hollin; and thus I conclude that the Narya and the Vilya helped to account for the establishment and survival of Imladris under siege: the Vilya in withstanding attacks and assuring the succor of the non-combatants, the Narya (worn by Elrond as the senior Noldorin prince available) only in attempting to open the High Pass. Following the Númenórean intervention, the Narya would have passed to Eregion and played its role in the siege of Barad-dûr, while the Vilya remained with Círdan in Lindon; but, by the beginning of the Third Age, Elrond's experience during the retreat from Eregion and the siege of Imladris, and the fact that he had been present at the fall of Gil-galad, would have disinclined him to the Red Ring altogether, and he would have chosen to accept the Vilya from Círdan in order to ensure the survival of Imladris, while the Narya awaited the arrival of Mithrandir at the Grey Havens.

Galadriel, on the other hand, as noted earlier, would have fled from the sack of Ost-in-Edhil via Khazad-dûm, advancing alone when every other Elf in Middle-earth was in one manner of retreat or another; which naturally would have presented difficulties of a different and quite remarkable order. To whatever extent the Dwarves may have emerged to support Elrond and Celeborn before Sauron's overwhelming of Hollin, there is no mention of any Dwarves' flight northward, and it is evident, in terms of what may be regarded as the Dwarves' sins of omission during this period, that Durin's bottom-line policy was to regard Sauron and Noldor alike as Valinórean first, and whatever else second; one need only begin to imagine what a Nanduhirion-scale campaign might have accomplished against Sauron in Eriador to see that this was the case. And this is why I surmise that the most dramatic encounter of that period of the Second Age must have been Galadriel's confrontation of Durin III, having entered Khazad-dûm, escorted most probably by Narvi, just before the West Gate closed on the Elves, to offer Durin the first of the Seven, while Celebrimbor was still being tortured. Durin would, by then, have been measuring his options, in anticipation of Sauron's success in conquering the known world, and he was bound to know that the mere presence of Galadriel in Khazad-dûm might very well bring an invasion of the Orcs who were sweeping north into his realm next, if word was to get out that he had so much as harbored such an illustrious fugitive; indeed, since Durin would by then already have given orders to close the Doors to the Elves, Galadriel would only have been admitted at Narvi's insistence that she brought a token that more than justified allowing her to enter, at which point she would have been hailed directly before Durin himself.



One could imagine Galadriel's audience as taking place at a depth, in the heart of the mountains, to rival Gollum's lair, at the very core of Dwarven civilisation, Durin beginning by accusing her of presumption upon his hospitality of an insolence unimaginable in a female of any other species and answering what he regarded as her gilded demand for a suicidal initiative by ordering his retainers to take the Dwarf-ring which, Galadriel herself has just admitted, had been intended by its maker as a gift, by force; at which point Galadriel, by virtue of the very seclusion which gives Durin the courage to make the attempt, uses the *Nenya* to repel the guards, undetected by Sauron, thus demonstrating the quality of the product, in order to certify the expedient propriety of Durin's accepting it, irrespective of his erstwhile military decision. The ensuing pause would have been one for the ages: a moment of irretrievably revelatory cultural, psychological and political understanding between a Dwarf reputed to be the reincarnation of the first of the Seven Fathers and the foremost among Elven women anywhere. Durin would momentarily have been helpless not to wish to have been the monarch of a population which might have followed him in acceding to Galadriel's wishes; and, of course, the surpassingly courteous and strategically impeccable Galadriel would have permitted him not to declare that he had found himself possessed of such a desire before his ever-present inferiors; Durin would have gone to the grave without even having considered ever admitting this truth to anyone. Galadriel would then have renewed her petition, offering the ring once again as a gift and re-stating her position in the form of advice; which Durin would have granted with reserve, accepted with gravity and rejected with diplomatic regret, in that order - gruffly and in the dawning light of the knowledge that the future of the Dwarves boded no less ill than that of the now-fading Eldar -, before the devastatingly fabulous representative of whose adamant commitment to justice, joy and prosperity he would, if only he could have been left to his own devices, have prostrated himself just then, in glad abjection.

Nevertheless the Dwarves did not reject the Seven, and the probability is that Durin distributed them. Hence Celeborn's disinclination to the Dwarves, not as a result of the ruin of Doriath, but rather as a function of his knowledge that his wife was the best friend the Dwarves could ever have had, and that her advice had, for all practical purposes, been spurned in their counsel for millenia; hence Galadriel's disinclination to do more than just ensuring that the Balrog's menace remained subtterranean; hence the spectacle of Thrór's aimless wandering before the face of the Misty Mountains, caught between his own Ring and the one that lay in Gollum's lair, until his anguish guided him into the arms of Azog's tender attentions; hence the eventual extinction of the direct line of Durin the Deathless with the deaths of Thráin, Thorin and Balin, each more overtly the victim of his own folly - and hence, at the same time, the towering ferocity of the war that raged between Mount Gundabad to the Mirrormere in Thorin's youth, the success of the Quest for Erebor and the final vindication of the Dwarves in the War of the Ring: for without the benefit of Galadriel's personal intervention at mortal risk at the last crossroads of the history of the two races, the Dwarves might have collaborated with Sauron rather than merely accommodating him, and thus sealed a fate far crueller than the one they suffered so hardily; not to mention Celeborn and Galadriel's alacrity and grace in responding to Gimli: Galadriel might have been forgiven for suggesting that Celebrimbor didn't appreciate Dwarves at all.

After the departure of Amroth, whose tragedy made him a hero for Sindar and Nandor alike, Galadriel ruled Luthlórien from Cerin Amroth with *Nenya*, the Ring of Adamant, because she knew that the Elves of Middle-earth were caught between hope and despair: after the fall of Eregion, Galadriel's exile from Elvenhome was, by virtue of her obligations, and all the Mallorns in Arda would not spare her from the agonies of the fading, including the loss of her daughter. Saruman offered her nothing but more of the same; Radagast she might actually have found bewildering; but the empty-handed simplicity of Gandalf would have charmed

her out of the trees. I have the impression that, while Legolas clearly thought of Gandalf as Mithrandir, the inhabitants of Lórien and Imladris delighted to think of him as Gandalf, the jest being that he didn't in the least look like an Elf to them. The sight of the gleam in the eyes of the old man wearing the *Narya*, just after the aftermath of the Last Alliance had begun to seem routine, would have paralysed any Elf in Middle-earth with reassuringly astonished hilarity; and to Galadriel Mithrandir might very well have brought the first word she'd received from her mother in at least an age and a half. There are a number of rumors about their first encounter, none of which I credit particularly: no *Elessar*, no *Ban* and nothing Galadriel could regard as news (the Mallorn seeds having come



from Númenor before the fall of Eregion); Gandalf himself would have been all the news, indulgence and treasure she could have desired at the time, an equal, a novelty and a co-conspirator; in really sizeable footwear, a wonderful blizzard of beard and those eyebrows, and topped right off with a truly atrocious hat.

Just as Sam is held to be the author of *The Return of the King's* closing chapter, I would suggest that Celeborn wrote *Of the Third Age and the Rings of Power* following the Ringbearers' departure from the Havens; and, as Elendil is held to have been responsible for preserving the vintage account of Aldarion and Erendis, it seems reasonable to suppose that he may have written the *Akallabêth*, the closing sentence of which is notably persuasive to this belief. *The Unfinished Tales* can be held to represent the lore of Elrond, and the *Lost Tales* would then be attributed to Gondor. I have proposed earlier on that Galadriel is the fictional author of *The Silmarillion*. I should also suggest that she wrote it at Gandalf's behest, and that their first meeting inspired her composition of the *Valaquenta*, which appears to me to feature an introduction by Mithrandir - who would then be regardable as the roughly contemporary author of the *Ainulindalë*.

Just as Beren would not eat the flesh of beast or fowl, Galadriel swore never to handle a blade again after the *Kinslaying at Alqualondë*, where she was alone, in that the kin she slew was her own.

5. The implication of scattered references to the

origin of the Uruk-hai in The Two Towers' account of the campaign in Rohan is that Saruman created the Uruks by breeding Orcs with Men and then feeding their fathers to the consequences; which, in turn, raises the question of Goblin females, who might be supposed to surpass even female Dwarves in their obscurity; and the question of Saruman's creation of Uruks harks back to the question of Melkor's creation of Orcs and Trolls: the least incredible theory about which would seem to be that Morgoth created Orcs by breeding Elven women (it is said that he used Elves, and females are surely the ones he would have preferred) with male Dwarves, (though certainly not, one might certainly add, those of the mansions of Belegost), and that he created Trolls by breeding Orcs with goblins. Sauron would then, Saruman having created the Uruk-hai, have himself created the Olog-hai by breeding his own Uruks with women. The upshot of this theory thus seems to cast a certain light (however unpleasant the resulting view) on the hideous character of Celebrian's shattering captivity. The expression "poisoned wound" has the air of a euphemism in the explanation for her flight to the Havens offered by Elrond's family for public consumption.

6. It has been said that one of the obvious problems with Tolkien is the absence in his books of believable sex; but I should submit that, just as there is no problem with Sam and Rose, so there is no problem with the incredibly glamorous Galadriel and her rough-hewn, indomitable, non-Valinórean spouse - or with the appeal of the story of Éowyn and Faramir. After all, good writing about sex relies inevitably upon imagination; and, if Tolkien's books require a good deal more in the way of imagination than somebody else's, this is something for which an author with an imagination like Tolkien's can only be too readily forgiven. If Elessar and Arwen are exalted unrealistically, this, it must be admitted, is at least appropriate in context. None of which should come as any surprise to those aware of the relation between Edith Bratt and Lúthien Tinúviel.

7. It is difficult (if not impossible) to believe that Tolkien had no conception of the Hobbits' relation to the creation myths which open The Silmarillion, even though the Hobbits' origins are cloaked in impenetrable obscurity in the terms of the narratives and appendices. My theory is that Manwë became despondent after the Fall of Númenor and pondered deeply on the nature of Evil in the world; considered Morgoth's creation of Orcs, Trolls and Dragons; considered Aulë's creation of the Dwarves; and decided to get into the act himself. It might even be suggested that the act of creating Hobbits taught Manwë to laugh; that Hobbits represented his answer to Galadriel's objection, embodying both an irresistible foil to the vast pretensions of the Elder Days and the tangible latter-day hope of Middle-earth's 'free' or 'speaking' people.

What is specified about Hobbit history in the Tale of Years is, at any rate, integral to the strategic geometry of the Third Age. The "Return of the Shadow" to Mirkwood coincides - one assume not uncoincidentally - with the first mention of Hobbits in the records. The Witch-king's invasion of Arnor had the effect of making certain that the Stoors would move back to the Vales of Anduin, however temporarily. And the Ring was found by two such Stoors just as Sauron was re-assuming command at Dol Guldur, ending the Watchful Peace - again, one assumes, not uncoincidentally. When Gollum crept into the Misty Mountains, it wasn't long before the rest of his people were climbing over. In short the history of the Third Age seems to conspire to pin Sauron between the variously endowed Istari and the imperfectly incorruptible Periannath.

8. A choice topic that Tolkien never got round to treating is the question of Sam's reaction when the group, returning from Elessar's wedding and the War of the Ring, encountered Fangorn. Given The Two Towers' account of Sam's sighting of an "oliphant" (and that, please note, from a tree), it can only be heart-warmingly risible to contemplate the possibilities of what might have passed through Samwise's mind as he witnessed Treebeard's conversation (and evident familiarity) with the wisest of the Wise. If you

remember, Sam had maintained to Ted Sandyman that his brother Hal had seen what could only be an Ent in the Northfarthing, well before he had any but the barest intimation of his impending quest. Indeed, one may be permitted to suppose that seeing Fangorn might have reminded him both of that evening and, as a consequence, of what he had seen in the Mirror of Galadriel, and thus provided for his optimal preparation for what his role was to be in the Scouring and the subsequent all-important restoration of the Shire - most definitely including his planting of Galadriel's Mallorn nut in the Party Field at Bag End.

9. Let us end on two light, and perhaps frivolous, notes: It is not said in the appendices that appear at the end of The Lord of the Rings that Merry and/or Pippin visited Edoras or Gondor during the 63 years that elapsed between their return from the War of the Ring and their final departure from the Shire; but it is not said that they didn't; and it seems most likely that Meriadoc Brandybuck and Peregrin Took would have travelled in S.R. 1427-30 (following Pippin's marriage but before the birth of their first child) in order to show their wives sights of their odyssey such as Bombadil's, Fangorn and Lórien (which was still more or less as it would be after Elessar's abdication in F.A. 120), not to mention Orthanc, Aglarond and Minas Anor. Moreover, it will be remembered that, of the three small boats given the Fellowship by the Elves of Lothlórien, one carried the body of Boromir out to sea, another was hidden by Aragorn, Legolas and Gimli in the woods near Parth Galen, and the third was abandoned by Frodo and Sam at the feet of the Emyrn Muil on the east bank of Nen Hithoel. It is thus not particularly difficult to conceive of an afternoon's royal entertainment in the early years of the Fourth Age, during which the remaining Elf-boats, recovered in the meantime, would have been carried repeatedly up the stair west of Amon Hen between fantastic rides over the Falls of Rauros, this time carrying Éowyn, Faramir, Arwen, Elessar, Merry, Estella, Pippin and Diamond in various hopelessly charming combinations. This might at first seem reproachfully frivolous; but why not? The two boats might even become heirlooms of the Master of Buckland, to use on the Brandywine.

10. Still the last laugh belongs to Gandalf, who cannot possibly be supposed to fail to be present to witness and ostensibly to 'supervise' every moment of Sam Gamgee's orientation tour. One imagines his having awaited Sam's ability to explain the Shire.



Gandalf - by Alan Lee '85

# MALLORN MAIL



## LETTERS TO THE EDITOR

As could be expected, I have been overflowed with letters of reaction to Kathleen Jones' article. I wish I could use them all; however many of them keep going over the same argument again and again, so please do not be disappointed if you are not quoted. I can only rejoice to see all of you rally round to clear the name of Pr. Tolkien of the accusations borne against him. The other articles produced very little feedback, despite their high quality. Could it be that people only feel concerned when they feel under threat? Good comments are as important as bad ones, especially to the authors (or perpetrators) of individual articles.

I only wish that you would keep writing all through the year. As it is, I found myself drowning under mail for a month, while the flood was reduced to a trickle for the remainder of the year. Please keep your letters rolling all year round! Thank you.

Pride of place in this section must, of need, be given to Jessica Yates, who found herself attacked, judged and (mis)quoted in Ms. Jones' article. This place belongs to her by right. In other circumstances, this letter would have made a very fine article by itself:

I see from Amon Hen that the Editor has received numerous letters commenting on the article 'The use and Misuse of Fantasy' in Mallorn 23. I cannot, however, refrain from contributing my pennyworth, as I have been cited, and I would hold, misinterpreted. I shall begin with comments on a few of Kathleen Jones' other points, and then discuss her criticism of a paragraph of my article, 'In defence of Fantasy'.

In her first three paragraphs Ms. Jones contrasts "fantasy" with "fact", the former stimulating, the latter to be used in teaching. One isn't sure whether by "fantasy" she means "fantastic fiction, depending on magic for its narrative", or the whole range of "fiction, including realistic fiction". Most of those paragraphs could have the term "fiction" substituted for "fantasy". Some realistic fiction is escapist - it depends on coincidence, ends with the triumph of true love, contains erotic sexual passages... And some so-called fantastic literature could be more "true" than some so-called realistic fiction. Furthermore, a biased historical textbook could be less "true" than a historical novel about the particular rights and wrongs of a cause.

I would therefore question the second sentence in Ms. Jones' first paragraph, that fantasy "confused with fact... can be very harmful, and used in teaching, whether factual, moral, religious or ideological, it can be positively dangerous" because Ms. Jones has not made it clear whether she means fantastic fiction, or all fiction (in my article I definitely mean the former), and because some so-called factual sources may be biased. (What about certain newspapers?)

Ms. Jones has the irritating habit of making sweeping statements which assume her readers all agree with her, such as "incredible as it may seem today, evidently he really believed that God was male and that Jesus of Nazareth was his incarnation" (p.5). It's not until p.6, col.2 that we discover Ms. Jones is writing from an explicitly atheist point of view, and even so her phrase "we atheists" is ambiguous. It could mean "you readers and myself" or "myself and other atheists". I infer the latter, but I feel a momentary shudder at being assumed to be an atheist.

It is clear that Ms. Jones disagrees with many opinions expressed in Tolkien's Letters; where I take issue with

her is her assumption that he is wrong and she is right. A few more "in my opinion"-type phrases sprinkled around would not have gone amiss. Moreover, I am not always sure where she stands on such vital issues as the massacre of civilians, the just war, and absolute pacifism.

On p.6, col.1, Ms. Jones seems to sympathise with the thousands of honest political dissenters who have been murdered by tyrannical regimes in the 20th century. On p.7, col.1, she denies that Orcs exist in the real world; yet, on p.7, she admits that babies have been spilt on pikes and blown to pieces by bombs. She criticises Tolkien for appearing in his Letters to believe that Orcs could exist, yet she admits that (Orkish) evil does exist, and criticises Tolkien (in col. 2) for not showing war in all its gory detail. (For the babies on bayonets, one may find the full horrid details in a chapter of Martin Gilbert's *The Holocaust*, 1986).

Having had a long private debate with Robert Westall over what Tolkien meant by his Orcs, before writing my article, I really thought I had been ultra-careful (Mallorn 21, p.27, col.1) in describing Tolkien's Orcs as "symbolic of any enemy soldier, policeman or anyone who uses military or uniformed authority unjustly to massacre or torture civilians".

Ms. Jones seems to reason like this: Orcs are a fantasy creation and don't exist in the real world; real warfare is pretty dreadful, but it's carried out by human beings, not Orcs. My argument would be slightly contradictory: yes, the humans who did these terrible things were born to the human race, but if they were behaving sadistically they were Orcs at the time. But as is seen by Tolkien's letters to his son Christopher, who was in the Air Force, he was grappling with the problem of decent human beings bombing civilians, including babies, not out of sadism but out of patriotism - or a sense of the lesser of two evils. Ms. Jones is quite right here to nail the contradiction between the sadistic soldier bayoneting the baby, when we'd all agree that was evil, and the conscientious air pilot dropping a bomb without sadism, but with the hope that he wouldn't see before his eyes the agonies he was causing - maybe in the hope that he wouldn't do, face to face with a group of human beings, what he was actually doing from the air.

However this was much better put by Peter Dickinson (*Children Literature in Education* 60, 'Fantasy: the Need for Realism') in an article including mention of Tolkien in other contexts, where he wrote:

"Most human horror derives from failure of the imagination. A brave man will give his own life to save a child from a burning building. The self-same brave man, sitting in an aeroplane six thousand feet up, will release the napalm on the jungle village. You can measure the failure of his imagination in terms of those six thousand feet."

I have now reached the point in Ms. Jones' article when she mentions mine, with again one of these sweeping statements with which the reader is supposed to agree (so why haven't I had any letters attacking me for what I said, in the two years between our two articles?). I quote:

"It must have been too much fantasy which caused that appalling piece of Jingoism appearing in the article 'In Defence of Fantasy' (Mallorn 21)."

Obviously I am a little upset by the use of three pejoratives in one sentence "appalling ... arrogant jingoism", but leaving that piece aside, it is simply not scholarly, not to quote the said piece of jingoism first, before describing it as such. The reader shouldn't have to go back to my article, and be left unsure as to which sentence of mine is meant by these remarks. A clue is given in Ms. Jones' next two sentences. I quote:

"Who are 'we' who 'occasionally go to war'? Not Jessica or I, and I would not align myself with any power having such intentions."

Before I quote what I have said, and comment on Ms. Jones' interpretation of it, I must protest at the unscholarly reference meant to me by my Christian name alone. One should write e.g. 'Jessica Yates' on first referring to anyone, and after that, if wishing to shorten the reference, one has the choice of 'Mrs. Yates', 'Ms. Yates' or 'Yates' (I prefer the first of the three). But I don't think we should be referring to other writers by their Christian names in Mallorn, especially when we are not personally acquainted with that other writer.

Here is part of the paragraph which contains what Ms. Jones describes as "arrogant jingoism".

"But in this epic Tolkien describes a completely

realistic situation when lust for world domination overtakes a country's ruler. Although we may not call such people totally evil, because they are human beings, by their deeds shall we know them, and our duty is to end their tyranny. Maybe we protest; occasionally we go to war."

My dictionary defines a "jingo" as "Supporter of bellicose policy, blustering patriot." I realise that my use of the word "we" is ambiguous. I did not mean "we British", I meant "we people of good will all around the world". But if there is a secondary connection of "we British", I intended it to refer to the Second World War (which Tolkien supported, though with reservations, see Letters).

Ms. Jones and other readers are not to know that my article was submitted to Mallorn in early 1982, though not printed until June 1984 because of the negotiations with Use of English magazine. Had it been submitted a few months later, I hope I would have rewritten that paragraph so that no specific position on the Falklands conflict could have been implied, and I take it that Ms. Jones, without saying as much, implies that what I said meant that I supported the Falklands conflict up to the hilt. I take the opportunity to repeat that my article was written before Easter 1982; and that it would in my opinion lie outside the aims of the Tolkien Society to debate the pros and cons of the Falklands conflict in Mallorn.

We must, however, be able to use some examples drawn from real life to debate the issue of Tolkien's views on war, and I would illustrate my statement "occasionally we go to war" (meaning people of good will) by the intervention in Uganda by Tanzania and in Cambodia by Vietnam, both of recent date, both to overthrow a dictator who had committed crimes against humanity. Leo Kuper, in MRG Report n° 3, calls this "humanitarian intervention" (International Action Against Genocide, 1984).

I am not sure what Ms. Jones actually meant in the rest of her paragraph. Perhaps she misunderstands me and thinks that I am a cold warrior. My sentence "Frodo had a better chance with the Ring than we do with the Bomb" surely means "to get rid of the Ring ... and the Bomb", but since Ms. Jones writes "The nuclear bomb is not more difficult to handle than the Ring", perhaps she thinks I meant "to use the Ring ... and the Bomb". No, I was talking about the possibility of multi-lateral nuclear disarmament. I don't know how I can be "lost in fantasy" for taking nuclear weapons seriously and following all the current news about disarmament talks, or for reading up the subject of just and unjust wars, and publishing articles on 'Tolkien the Anti-totalitarian' (Laurinque 5) and the Jewish Holocaust (T. E. S. 10.10.86).

As for the rest of Ms. Jones' discussion on war (end of p.7 and over-page), even if it is generally true that there is right and wrong on both sides, wasn't World War II a special case? LoTR inevitably takes its ethos from the time when it was written, and although I would agree that we should transfer that "good v. evil" situation to other conflicts, I would still argue that the Allies were right to fight, and that the right side won. Early reviewers of LoTR were actually aware of the danger of transference, and from C.S.Lewis onwards warned against reading the book as a cold war tract; Ms. Jones writes as if she were the first person to discover this possibility. Nor need we blame Tolkien for cold war attitudes, or for "good v. evil" stances in the world today; the fact that many thousands hold that the South African régime is evil, owes nothing to reading Lord of the Rings. In case Ms. Jones thinks I would advocate a war to end that régime, may I say that I pray constantly for a peaceful solution!

I conclude with some comments on Ms. Jones' Viking paragraph (p.8, col. 1-2). Surely Tolkien was proud of Saxon descent, not Viking, according to Carpenter? He sang Old Norse songs at Leeds and formed the Coalbiters' Club to read Icelandic sagas at Oxford, but the Icelanders were a separate culture within the Viking world, living their lives mainly in Iceland and Scandinavia, though I can't of course clear them of bloody raids on English towns. Tom Shippey (Road to Middle-earth, pp.149-50) provides some more well-grounded speculations about what Tolkien thought of the crueler side of paganism (see also p. 108 for Tolkien's recognition of Viking cruelty in particular).

Where is Ms. Jones source for her statement that the Viking blood-eagle was the ancestor of the Aztec ritual of human sacrifice? I understood that Viking settlements on the east coast of North America were minimal, and left

no descendants. Aztec customs were probably established before Vikings visited North America anyway.

I expect other correspondents will take up Ms. Jones' assertion that the Scouring of the Shire is distressing - seen from the viewpoint of the Rufflans! In all, it is very sad that such an unscholarly article should have been passed for publication. It is not the criticism of Tolkien which I object to, but the failure to quote references, give evidence, back up assertions. Sadly, Mallorn 23 was sent to the T.E.S. reporter doing a feature on Tolkien for the Hobbit Jubilee, and she picked on this article to discuss, instead of John Ellison's excellent piece immediately following.

Jessica Yates.

I wish to say that I agree wholeheartedly with Jessica's letter (save, of course, where she says it should not have been published) and to add that the Allies too, committed many atrocities such as the bombing of Dresden which, seen from the strategic viewpoint, were not strictly necessary; it was more a case of revenge, of getting one's own back for the Blitz, and I do not think that Tolkien either approved of it or of such a feeling.

As for the Orcs the answer may lie behind Tolkien's own description of the nature and meaning of Elves in Letters (144.11.9): "... if I were pressed to rationalize, I should say that they really represent Men with greater enhanced aesthetic and creative faculties..." and (181.10): "The Elves represent, as it were, the artistic, aesthetic, and purely scientific aspects of the Humane nature raised to a higher level than is actually seen in Men." So, if I may paraphrase such a succinct description, we could say that "Orcs represent all that is corrupt, cruel, base and evil in the Humane nature, lowered to a baser level than is actually seen in Men". We all partake of both Elven and Orcish nature; in a few of us one part wins over the other, but for most of us they contend forever together for supremacy.

Another letter which would have made a very fine article, (indeed it was written as one), is that of Madawc Williams, of which excerpts follow:

...Kathleen Jones' article is both dogmatic and confused. It makes some grossly rude remarks about Tolkien. I do not suggest that Tolkien is above criticism - no-one is - but he does surely deserve politeness...

The central point to remember is that Tolkien's world is a Secondary World (to use his own terminology). It need not follow all the same rules as the Primary World, but it does draw on the Primary World, as Tolkien understood it. God may or may not exist in the Primary World - I am an atheist myself - but I do not think that Mallorn is the proper place to discuss such matters. But God definitely exists, on a fairly orthodox Judeo-Christian pattern, in Tolkien's Secondary World. Other people create Secondary Worlds in which God is implicitly absent, or explicitly absent, or fashioned on a Pagan or Mystic or Buddhist or Hindu or Taoist pattern. Each Secondary World has its own set of rules, which are valid for that Secondary World. We can study such Secondary Worlds without trying to lay down the law about what actually exists in the Primary World. The Tolkien society has a great diversity of opinions on such matters, and there is little to be gained by quarrelling about them...

I am puzzled by the reference to Elaine Morgan's The Descent of Woman, which is mostly about ape-women evolving towards modern humanity while living along the shores and the shallows of long-vanished lakes. This theory may very well be true, but it is far from proven, and has, in any event, nothing at all to do with Tolkien....

Tolkien was greatly concerned with the question of just when it was legitimate to use violence, and when it was not. Both in LoTR and elsewhere, he tries to illustrate the problems and to suggest some answers. He does not underestimate the problems. Boromir and his father Denethor, for instance, are neither war-mongers nor would-be conquerors. Their main purpose is to defeat an evil invader and aggressor. But both, in very different ways, are willing to use questionable methods for a good end, and are led to destruction. By contrast, in the Second Age King Meneldur of Númenor could see both the evils of preparing for war and the evils of doing nothing and letting his land be conquered (Unfinished Tales, 1980 edition, p.201). In the end he abdicated. Then again, Tom Bombadil is



someone who stands outside the wars and conflicts of LotR. Tolkien describes him as "a natural pacifist..." and "an excellent thing to have represented..." except that "... only the victory of the West will allow Bombadil to continue, or even to survive (Letters, 144.iii.par.7)..."

I am not sorry that Kathleen Jones' article appeared in Mallorn 23; all honestly-held opinions deserve to be heard, unless they clearly tend to violence or similar social evils. But I do think that she has little to teach us, and a great deal that she needs to learn. She might start by re-reading LotR. I always find that I discover something new in it every time I read it - something that's true of very few other books. It is like a mountain-peak, that takes on many different shapes from different angles, and whose true shape is almost too complex to be described. Kathleen Jones has looked at LotR from a very odd angle, and not liked what she saw. She should look again.

Alex Lewis's letter was one of the first I received and he, too, takes issue with Ms. Jones:

...I am not going to nitpick about the totally meaningless question of Sex in relation to God, nor about the implied feminism or antifeminism she either propounds or rejects within her article, but to quote Tolkien out of context to suit her means, and to put allegory where there was none meant, and also and most importantly to distort facts to make her point in saying that having brought Frodo to a quasi-Christ position (which I would dispute anyway) he had to 'punish the hapless Hobbit' and make him fail, is irresponsible: Tolkien foresaw Frodo's failure from the very start.

She quoted parts out of Letter 81, written Sept. 1944 to his son, and Letter 183, written as notes, not sent to anyone, and circa 1956; obviously these are two differing things, separated by twelve years and a world war; can they be compared ...? I would say no!...

...For Kathleen Jones to state that Fantasy has no role as a mode of teaching, is either a terrible arrogance in believing she knows it all, or else a deliberate attempt to underrate and belittle Fantasy, which can, as Tolkien suggested in his essay On Fairy Stories, come to provide a glimpse of Primary Truth through Subcreation. Without the hope of new thoughts, generated by fantasy in human beings' minds, how can people progress? It is Imagination 'phantasia' that causes us to be beyond the likes of cavemen and women...

I hope this letter and others like it won't make Kathleen run off out of the Tolkien Society in abject horror at the insidious chauvinism and harshness of some of its members like yours truly, but I would hope she sticks around and talks to us and (yes) tries her hardest to convert us to her ways of thinking - and I can assure her with every fibre of my being, that I, for one shall be doing likewise with my own beliefs in the opposite direction.

Ted Nasmith, better known for his very fine illustrations of Tolkien, can also put pen to paper and write: an article of his' will be published in a forthcoming issue of Mallorn and Kathleen Jones' article did not leave him indifferent either:

Some people seem to have to try and say it all in one fell swoop, and Kathleen just does that, mounting futile assaults on the walls of Tolkien's genius by relentlessly failing to understand the nature of his work, to the great tiring of others. Good grief!...She could well do to read 'The Feminine Principle in Tolkien', by Melanie Rawls, a brilliant article published in Mythlore XXXVIII, as should every fan of Tolkien.

'Of Amallon' was just a delight! Very beautiful and authentic.

Vera Chapman better known to all as our dear Founder Belladonna Took too, has something to say about Ms. Jones' article:

Oh dear me! If I took all of Miss Jones' pronouncements seriously, never again could I read Lord of the Rings, or Shakespeare, or the Bible, with an easy mind. What should I read instead - 'Das Kapital'?

Regarding the question of 'GOD' versus 'GODDESS', well, everyone can take their choice - have a 'GODDESS' or 'GREAT MOTHER' if you'd rather. And as for 'grace before meals', I would remind Miss K. that certain people at their dinners and banquets, always add the words: 'And ever mindful of the wants of others.'

I have a pet theory about the general absence of female characters from LotR and The Hobbit. Tolkien's feelings for his mother was very deep and tender. He

wished his story to be heroic, but not poignant. It shows us the grief and anxiety of female relatives and lovers of his characters - in particular their mothers' - would have been too agonising. So he gets Frodo's parents out of the way early - perhaps callously - and even Sam's Rosie is somewhat fillpant about her real feelings for Sam - and the love of Eowyn and Faramir is rather a formal dance. And not much is said, even, about Bilbo's mother.

Margaret Askew, whose short play is published in this issue, says:

I enjoyed John Ellison's article greatly and the high style of 'Of Amallon'.

Charles Noad, who is a regular columnist in Mallorn, has a few reproaches to make on the way his review was treated:

There are lots of good things in Mallorn 23, the articles by J.S. Ryan and Christina Scull being especially worthwhile.

However, I must add that I am very disappointed at the number of misprints in the printing of my review of The Lays of Beleriand. There are all sorts of minor errors in the way of punctuation and letters either added or omitted; and major ones such as "temporarily" substituted for my perfectly good "temporally".

What particularly irks is that some of the less apparent misprints give the impression that I write very clumsy English. I don't object to being the object of criticism for my views on Tolkien; but I would hate to think that I was thought responsible for such gems of prose such as 'Another curious aspect of the mythology is being provided by Huan...' that 'being' certainly didn't come from me.

I am glad that Alex Lewis enjoyed my review of BoLT.

2. However my opinion that the book was of historical interest and not of sufficient worth to stand on its own, outside the context of the development of Tolkien's mythology, was expressed as a relative, not as an absolute. The original stated that 'the book is... more of use to the curious, than as something that stands in isolation...' (emphasis added) Of course there are good bits in it, but overall it is let down by the general narrative style.

What else can I do but offer Charles my deepest apologies for my clumsiness. I hope he finds himself better treated this time. If it may reassure him, I have not received a single letter of comments relating to the problems he mentions.

Helena Saunders must have found Mallorn 23 very interesting indeed, for she sent me two letters of comment, both equally interesting. I quote her here at length, and suggest to her to try her hand at writing articles. She does seem to have something to say.

J.S. Ryan's scholarly article "Warg, Wearg, Earg and Werewolf" prompted me to write about two conversations I had, which may shed some light on the subject of 'skin-changes'. I was discussing rabies with the official who was responsible for preventing the importation of possibly infected animals into this country. He said that rabies was the origin of Lycanthropy. Sabine Baring-Gould's description of the Scandinavian madness is a description of rabies. After a period of quiescence victims are 'changed into wild and savage brutes, howling, foaming at the mouth, revenging for blood and slaughter...' p.27.

On another occasion, I was showing a Canon of Truro Cathedral, who had been a District Officer in the Gold Coast (before it became Ghana) a photograph of some of his former colleagues. Pointing to one he said: "That man had an extraordinary experience. A village was suffering from attacks from a leopard, which defied all attempts to catch it. One day the villagers brought him a bundle, saying with pride: 'We have got the leopard.'" The bundle was opened and found to contain a dead man. The Canon said: "If they had killed a man, the last person they would show him to would be the District Officer. He would have tried them for murder." The D.O. in question was so impressed that he took no further action. The Canon offered no explanation and neither do I.

In the article by Christina Scull on "The Fairy Tale Tradition" there is a paragraph on p.36 which starts: "Tolkien was not unique in portraying Fairies or Elves of a stature comparable to Men." This reminds me of a book by the anthropologist Margaret Murray, who lived to be

over ninety, and died several decades ago. She equates Fairies with paleolithic people, who came into conflict with neolithic people. Until Shakespeare changed the image, Fairies, she says, were regarded with great fear by neolithic man. Paleolithic people were smaller and weaker than their enemies. They could not do very much to harm them, except eg. turn the milk sour, or steal babies leaving a changeling in its place. There are stories of people being kidnapped by the Fairies, and even of marrying them. Her book contained an illustration of a knight visiting a fairy house, which is in part a paleolithic hut. I am writing this without reference to a book I read decades ago. I once put the theory to someone with a knowledge of Africa. He said that similar stories exist among tribes who live in contact with pygmies.

Now I really will shut up, except to add that I much enjoyed 'Of Amallon', (why do you propose not to include your own material in Mallorn? Shame), and John Ellison's bashing of the Tolkien bashers. They always strike me as a particularly mean and ungenerous type of person. If they do not like him, why do they read him. Why not just shut up?

The answer about Tolkien bashers is, I think, that it is fashionable among a certain intelligentsia to disregard him or treat him like trash, and also, that whatever bears the name Tolkien or Middle-earth on it means business. Most people find it easier to destroy or demolish or 'debunk' somebody else's work than to create something of their own. Being given money for doing it is a further incentive.

Last of all Linda Heard says:

I wish to tell you how much I enjoyed Mallorn 23, for a change I enjoyed every article. In particular, I really enjoyed your story "Of Amallon". Please don't hide your talent under a bushel just because you have become Editor - The TS should encourage such works as yours and I for one will be most upset if the fiction part is dropped from the Societies' publications. There is such a wealth of talent in the Society, it should be drawn out and encouraged!

Thank you very much for all your praise, but I wish to say that, in academic circles, it usually is frowned upon for the Editor to use his/her magazine as a 'plug-hole'. The job of an Editor is to edit and not to 'display' oneself, especially if the magazine is published once or twice a year, since it doesn't give others a chance. There are times indeed when I wish I was not Editor of Mallorn, for I could then submit my stories to the Editor. As for the fiction side of the magazine, it is not my intention, or anyone else's for that matter, to eliminate it from the pages of Mallorn. However, Mallorn is supposed to be an 'academic' magazine, and it is a lot more difficult to write a good story than to write a good article. Also, when Middle-earth is the setting for such a story, that has to fit as neatly as possible within the framework provided by the Professor, and consistency is not always easy to achieve. If you want to read more of my stories, look for them in Weather-top. However I would be curious to have your opinions on this subject, so please get pen and paper ready! Linda is right in saying that there is a wealth of talent in the Society, so I would be pleased to be sent samples.



# Where to Write

This is a list of frequent topics of correspondence, and the people to whom such correspondence should be sent. (In most cases, only names are given, as the addresses will be found on the back cover.) In all correspondence, appropriate stamps or International Reply Coupons (available from main Post Offices), or a stamped addressed label (an envelope may be the wrong size in literature is being requested), are much appreciated and will hasten reply.

Correspondence and contributions for MALLORN (other than queries about subscriptions or back issues) should be sent to the Editor, *Denis Bridoux*.

Correspondence and contributions for AMON HEN (other than queries about subscriptions or back issues) should be sent to the Editor, *Mike percival*.

Subscriptions and queries concerning them should be sent to the Membership Secretary, *Chris Oakey*. A full annual subscription confers membership of the Society, and entitles members to receive all issues of MALLORN and AMON HEN published during the year of membership. Full details of subscription rates for the UK and abroad may be found on the the back of the current AMON HEN. UK members paying Income Tax can assist the Society by covenanting their subscriptions. Details of this, and information on Associate subscriptions, may be obtained from the Membership Secretary.

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Back issues of both MALLORN and AMON HEN, and information concerning their availability and price, as well as details of other Society Merchandise, can be had from the Sales Officer, *Mike Towers*.

General Enquiries should be addressed to the Secretary, *Anne M. Haward*.

Bibliographical enquiries about the works of J. R. R. Tolkien should be addressed to the Bibliographer, *Charles Noad*.

Linguistic enquiries about the languages or writing systems invented by Professor Tolkien, and enquiries about the Society's 'Linguistic Fellowship' and its bulletin, should be sent to *David Doughan*, 120 Kenley Road, London SW19 3DW.

A Lending Library is available to UK members only. For details, contact the Librarian, *Christine Davidson*.

An Archive holding copies of all papers, books and other materials belonging to the Society is available for inspection subject to consultation with the Archivist, *Christina Scull*.





# The Tolkien Society



Founded in London in 1969, the TOLKIEN SOCIETY is an international organisation, registered in the U.K. as a charity, dedicated to the furtherance of interest in the life and works of the Late Professor J. R. R. Tolkien CBE, (1892-1973).

The Tolkien Society has members all over the world, and is in contact with many allied Societies interested in Tolkien and related fields of literature. In 1972, Professor Tolkien agreed to become our Honorary President, offering any help he was able to give. Since his death he remains our President 'in perpetuo', at the suggestion of his family. His daughter, Miss Priscilla Tolkien, became our Honorary Vice-President in 1986.

This is MALLORN, the Society journal.

The Society also publishes a bulletin, AMON HEN, which is published bi-monthly, and contains shorter articles, artwork, book news and reviews, Society announcements and letters.

The Society organises three international meetings in the U.K., the AGM/Dinner in the Spring, the Workshop where talks are given and discussed, and Oxonmoot, held in Oxford in early Autumn, where Miss Tolkien has often been our guest and hostess.

In many areas, both in the U.K. and abroad, there are local groups or 'smials', which hold their own meetings. (For further details of these, see AMON HEN.) The Society also has a reference archive and a lending library of fantasy fiction (available to UK members only).

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