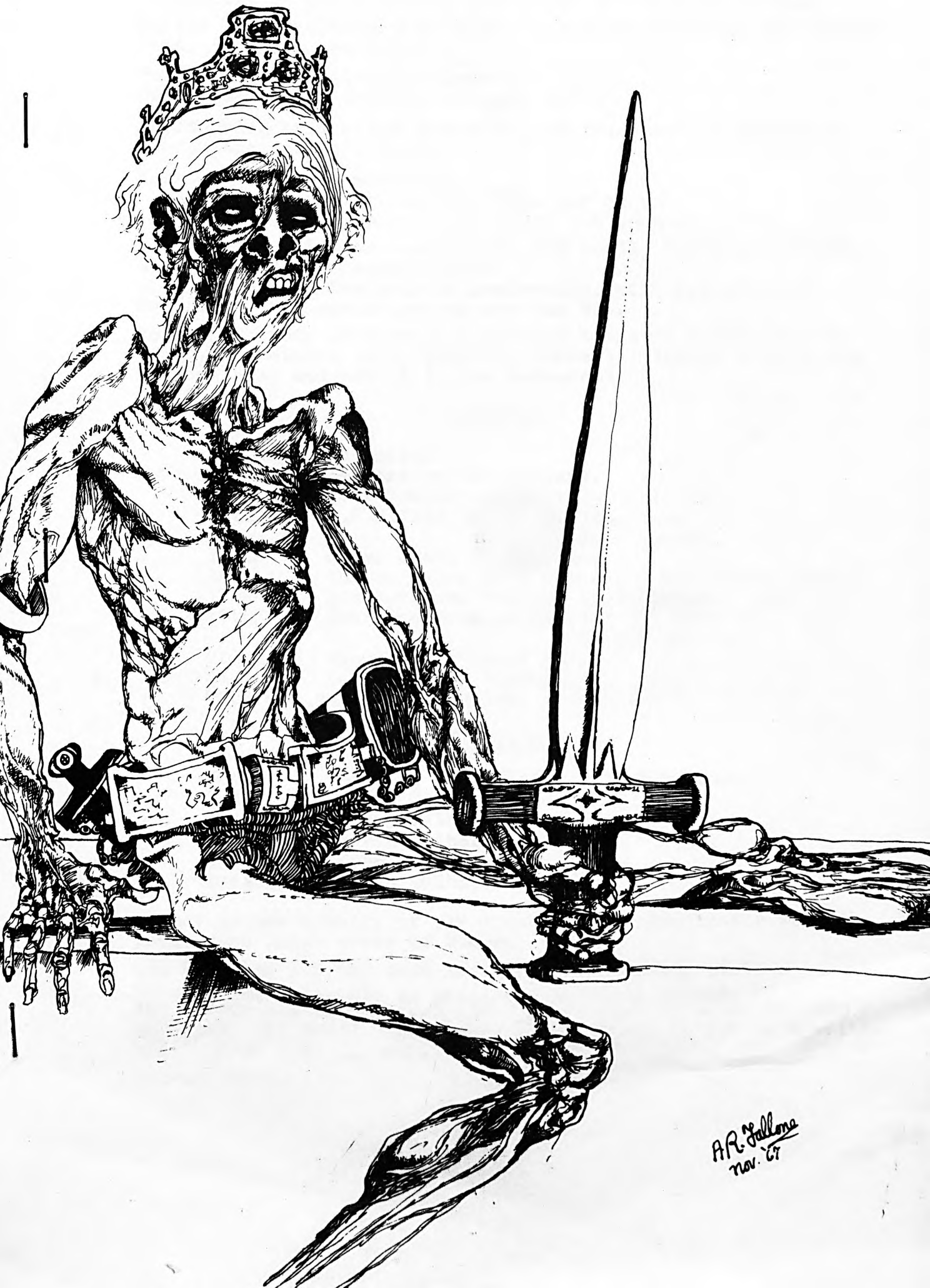


MALLORN 3

P 903 / 93



A.R. ^{Mc}Fallone
nov. '67



MALLORN 3

MALLORN is the official journal of the Tolkien Society.
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This covers One year of membership, with Mallorns and Bulletins. All subscriptions are due NOW.

Tolkien Society of America - British Agent is Archie Mercer, of 21, Trenethick Park, Helston, Cornwall; I think this is his new address, and not as in the Lettercol.

CONTENTS

3rd page	Editorial
4th	Letters to the Editors.
11th	Some Comparisons, by J.D.Collins.
13th	J.R.R.Tolkien : A Bibliography by John Abbott.
14 th	Honey Beer, by Ian Shaw.
15th	The Religion of a Hobbit, by Belladonna Took.
17th	Hippy versus Hobbit, by Belladonna Took.
17th	Some Thoughts on Hippies and Hobbits, by Bob Borsley.
20th	Wyngear, by James Ead.
21st	Belladonna's Postbag.
25th and onwards	- Reprints of Mallorn 1.

ILLUSTRATIONS

Cover	The Dead King Rises, by A.R.Fallone.
12th page	Bryan Talbot.
16th	Bryan Talbot.
20th	Bryan Talbot.
22nd	John B. Abbott.
Back cover	Bryan Talbot.

Please excuse quality of pl2 lino-cut. The duplicator won't print such large areas of black.

All articles for the next issue by late August, please.

"I have not been able to prepare a Bulletin because my duplicator has broken down and I don't want to spend the £20 to repair it until I hear more about my car (which is a write-off)" from Phil Spencer.

EDITORIAL for MALLORN 3 This edition of Mallorn has followed the others in appearing later than first planned, this time due to the postal strike. However, since then things have gone more smoothly, and with the extra time spent on layout this issue is perhaps better than the last. It is also the final mailing of the present subscription. All members should have recieved Mallorns 1,2,&3, as well as various Broadsheets and Bulletins. If you didn't get Mallorn 1, you'll have had reprints of the major articles with the last two Mallorns.

Contributions: all articles and illustrations are welcome. To be printed, illustrations must be in black or dark ink, on white or light paper, with no large black spaces, and not more than seven inches wide. As to articles, anything relevant to Tolkien or related fantasy is wanted, at any length. We'd like to print at least one book review - either short or in depth, old or new - each issue. The latest date for inclusion in the next issue is printed on the contents page, and about a week before that, Laurelindorenan will hold a meeting, to which all are welcome. All the reported in the next

If anyone knows area which would be copies of "Mallorn" basis, tell us at since the more the better for the

Two questions. Was why wasn't Quick-sorry about those...

I believe that the A.G.M. are now and will be committee meeting, on Thursday.

Last December, Professor Tolkien was interviewed on the BBC programme "Now Read On". We had hoped to print a transcript of this, but it will have to wait untill the next issue when we have permission to print it.

Finally, we regret to announce the death of Alex Holdschmidt, early this spring. Our sympathies to all his relatives and friends.



The Editors
of "The Mallorn"

meetings should be 'Bulletin'. of any shops in their willing to sell for us, on a commision once, please(beg beg), people who see "Mallorn" society.

Treebeard import-ent? beam hesit-ent? I'm

the arrangements for begining to take shape discussed at the next

A space filler by John B. Abbott
(after O.Nash)

Oliphaunts are useful friends . . . equipped with handles at both ends.

On Hipries and Hobbits:- please, from now on, nothing on this "well-worn subject unless it is relevant to LotR. Really, this is not the most important subject around. If your letter this time has been 'cut' this is the reason.



LETTERS TO THE EDITORS

With comments, for the time being by
Steve((...))

ARCHIE MERCER c/o Harvey, 2 Stithians Row, Four Lanes,
Redruth, Cornwall, writes:-

Dear Laurelindenizens, Many thanks for the MALLORN. The cover, to me, is obviously Strider - though Beryl, who has quite a crush on Strider, says that's not how she envisages him at all.

Dave ~~Fire Drake~~ Weldrake ((sic)) on "Dragons" is rather reminiscent of the "Man, Myth and Magic" style of treatment. Archie Mercer on Llasars and Llaesars and things looks confusing - but then confusion is one of my specialities. I must commend whoever cut those stencils on apparantly correctly following the variant spellings. ((Our typist has a Welsh mother - it was easy!))

In the Great Debate between Belladonna and Faramir, the lady comes off best. Faramir seems unsure of precisely what he's trying to defend, whereas Belladonna is in no doubt at all of where her targets lie! She expresses herself more clearly, too; Faramir is frequently hard to follow.

Though somewhat less neat overall, the magazine(or "zine", as some say!) has survived its removal and will no doubt proceed to take root and flourish 'mongst the glades of Lothlorien.

DAVE WELDRAKE 9 South View Terrace, Hill Head, Halifax Road,
Dewsbury, Yorks., writes:-

Yet again you've got it wrongly spelt (Shame on you!!).

Quote: "It should be ASTROLABE not ASTOLOBE." You misspelt that misprint, leaving out an R.

I agree with A.R.Fallone that we ought to have a few theme songs. There are a few already written... but I can't see "Belladonna's Blues" or "Reggae with Radagast" getting into the top twenty.

Modesty prevents me from saying anything about my article on dragons. Archie Mercers was fun, if a little confusing. I shall have to read that book sometime!! The Butterfleye was O.K. In fact it cleared up a misconception that I'd had since the age of six. I'd always thought that a butterfly was the zip on the side of a Lurpack. Out of B.T.'s postbag the only thing to pass comment on is the rough treatment that Rosie Cotton must give to her copy of LotR. I agree that a 30/- paperback is too big for comfort but mine's still in good condition even after I've read it twice and it's been round all my friends.

And now those hippy articles. First I think Belladonna's unfair about this matter of dress. Like it's not important if people dress in 'cultivated ragbag squalor'

"All that is gold does not glitter,
Not all those who wander are lost."

And whoever heard of anyone mentioning sex and Tolkien in the same breath before? I certainly haven't. It's a good job I'm one of these sweet innocent guys who knows nothing about sex! I always thought the Hobbit was a fairy story...

Finally, a point where I agree with Belladonna. LotR is "A moral ethical book full of the old-fashioned virtues." If these are the values she holds, I'm she's not become a drop-out too. All that modern western society is concerned about is power, status and wealth. Love has no place in the establishment. You can only have love between individuals, and if they love does it matter if they're drop-outs or 'striaghts'?

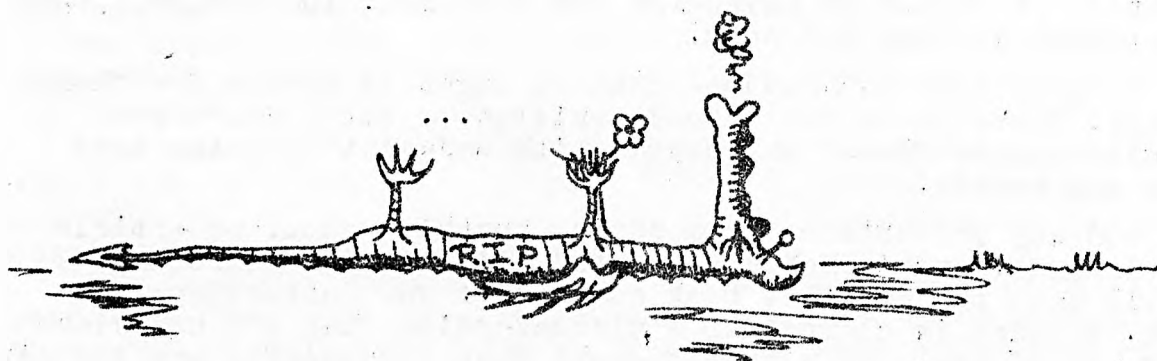
JOHN ABBOTT 32, Cornfield Avenue, Oakes, Huddersfield,
Yorkshire. HD3 4FY.

Thank you very much for sending "The Mallorn" Mk II, albeit in a long cylindrical form. Our small, spherical postman must have taken a dislike to it/me: the eagerly awaited journal arrived in a sorry condition. ((This issue's flat - if you want we'll cut off the corners and make it round, if that'll help...))

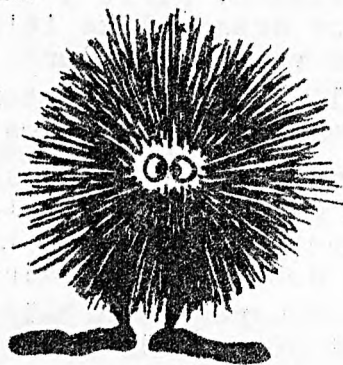
The cover was very striking. A.R.Fallone did a fine piece of work. (Is this Aragorn following the Paths of the Dead?) I enjoyed the letters, but would like to see at least twice this number per issue. ((If we don't get more, we'll start writing to ourselves soon. you have been warned...)) One could not but respond in some way to the invitation from ¹/₂A Crutloden and the Editors re. heraldic devices (a call to arms?) The enclosed sheets of miscellaneous items may offer the odd - very odd - emblem. ((Some of these are scattered about in the appropriate places...))

Archie Mercer's article could have been written by Alan Garner, with title by Spike Milligan. I liked it.

I've missed out Dave Weldrake's "The Dragon".
Interesting background information on ye balefulle monsters.
Dave has obviously done his homework. All good dragons
are thus:—



Re. the dwarf-women in Belladonna's Postbag (amazing
what she gets in there): Dís, the mother of Trili and Kili,
looked like so:—



Her sister was even
more attractive. (There
is no mention of this
sister in LotR. The
Dwarves were very
secretive about most
things, and kept
particularly quiet
about their women.
And no wonder).

The short review of "The Last Unicorn" made one telling
point - the humour of LotR is somewhat rare and cold, although
there are a few homely touches. Yet provided he goes on writing
such masterful stuff as the Trilogy, I for one wouldn't ask
J.R.R.T. to wear a red nose or practice a funny walk. I doubt if

I shall seek out "The Last Unicorn". Belladonna's "Hippies or Hobbits?" was a pleasant surprise and she made some very good points. (Really, BT. did not do herself justice in the "Belladonna's Broadsheet" of bygone days). The Butterfleye gave me quite a turn. I quickly turned the page and so was unable to bring my powerful mind to bear on the complexities of Kieth Bridges' epic... A.R. Fallone's reply to BT.'S article was masterly. I'm still comparing the two. There is obviously much more discussion to come!

Finally, could you please release the name of the inspired person who suggested the title "The Mallorn"? It could not be better as a symbol: a growing, developing creation with out-reaching branches... ((I rather fancy the idea came from the Pardoes. Correct me if I'm wrong)) Our Mallorn even seems likely to carry its complement of nuts...

J.D. COLLINS of COUNCIL of ELROND Smial, C.F. Mott College of Education, Prescott, Lancs., writes:

Love the covers - more please - many non-members have noticed them and were intrigued. Hope the letters pages will flourish as some folk (Like me) haven't the wit to wax literary on the world of Tokien, nor the knowledge to articulorise on things like "The Dragon" - very, very good, by the way. Archie Mercer's thing on you-know-who and family is quite stunning, I'll probably understand it when I read it again and again...

The Happy Hippy versus Hippy Hobbit thing was just too much - yes, and no Belladonna, or, if you prefer, no, and yes Faramir. Belladonna's postbag raises some interesting points:- how many folk in The States get the "Mallorn"? It would be nice if maybe they all did. ((250,000,000 copies should boost the circulation... Actually, only members of the British Tolkien Society get it; 5 in the States, and 2 in Canada.))

Ah! Please - a plea to anyone vaguely musical. Can you re-arrange the tune of "God rest you merry gentlemen" to fit the chant "A Elbereth Gilthoniel!"? The first line or so fits nicely and it's a tune we can all sing without too much trouble, yet sounds almost plain chantish! ((I think it goes better to the tune of "Greensleeves" myself. You know, baa baa ba ba, bababa ba ba....sorry))

On "Mallorn 1"; "Brief Notes on Heroic Fantasy" were excellent, can Phil enlarge upon this please, or have a regular spot reviewing various books already on the scene (Or entering it)??? re. Belladonna's review of that Catherine Stimpson book, I liked it (the review), even though I don't know anything about the book itself. A cry to the heart though - what is "Beorhtmoth"? I assume it's some early Tolkien work, but can one get hold of it?? ((See the bibliography. (Thank you JBA).))

DAVID PEARSON 31, Main Street, St. Bees, Cumberland, writes:

Many thanks for Mallorn 2. I think all the articles were good, especially Dave Weldrake's "Dragons" and the battle between Belladonna and Faramir about the hippies. Both seem to bring out some very good points, but to my mind Belladonna is more on the right tracks, and her portrayal of LotR as the opposite of the ideal world of the hippy is correct.

The artwork was all good, especially the impressive cover. The most amusing point made was that of Rosie Turner, with reference to her suicidal copy of the paperback LotR. I share her troubles and also find that after frequent use the back curves round into a semicircle or worse. I have solved my problems now, though, by purchase of the 6gns. edition. ((cor!))

I think the only thing the magazine could well have done without was Kieth Bridges' "little ditty", which doesn't seem quite right somehow!

David Pearson continues:

Phil Spencer makes an interesting point when he says (in his letter to the editor) that he dislikes analysis because it bores him and reveals faults. I would certainly disagree with the latter point. Analysis of Tolkien's works is one of my most absorbing hobbies. So far I have written (for my own amusement) 200 pages of analysis of everything in LotR, "The Hobbit", and "Tom Bombadil" beginning with "A" and "B". As yet I have never found any faults; the depth into which Tolkien has gone to write these books is surprisingly good and his accuracy amazing; I think it must be one of the reasons for my fanaticism about LotR.

ROSEMARY PARDOE 15, Selkirk Court, Whitley Road,
London N17 6NF writes:

The Artwork - what there was of it - was good. I especially liked the dragon.

The contributions were interesting and varied. One or two points about Alex Holdschmidt's review of "Last Unicorn" - I agree with him that it is a superb book. However I disagree with him when he says that "no-one else has ever heard of it": it has been reviewed in a number of fanzines. What's more it has been made into a song by Tyrannosaurus Rex ("She was born to be my Unicorn" on their "Unicorn" LP) - a very, very good song as it happens - I can recommend it. "Poetic license" changes 'bull' in the book to 'boar' in the song, but apart from that the song is very much based on the book.

On the "hippy" controversy. My view is that the more people who enjoy LotR the better - be they "hippies" (no one has yet been able to define that term to my satisfaction) or anything else. To a large extent I agree with A.R. Fallone's arguments, but I think they were a little disorganised.

Letters:- let's have MORE. (Of course you can't print 'em if you don't get 'em, so inactive members should wake up)((I agree entirely- the magazine tends to be a monopoly of a few members because they're the only ones who write.))

AUDREY WALTON 25, Yewdale Crescent, Coventry,
Warwickshire CV2 2FF. writes:

Loved the cover - admired the free-flowing lines - but weren't the hands too small? I was sorry when Dave Weldrake's dragon article ended, was just becoming completely absorbed when - hey presto - no more! What a pity as it was so interesting - the home doctor paragraph delighted me. Archie Mercer's family sort out was fun - but oh! those Welsh names! Belladonna Took has a very fine writing style and a clear head to go with it. I too think it is about time we got our sub-cultures sorted out and classified.

I thought it a very good touch to follow Belladonna's article by Fallone's. It is interesting to have more than one point of view to churn over in one's tiny mind. I prefer Fallone's vision of Middle-Earth myself. I like to feel that someone still has a poem singing in his soul, somewhere.

Surely Middle Earth lies on either side of the Birmingham canal and not in the Yorkshire Wolds as Dave Weldrake suggests?

HARTLEY PATTERSON Finches, 7 Cambridge Road, Beaconsfield,
Bucks. writes:

Dave Weldrake in "The Dragon" plainly barely touches on a large subject. Chinese dragons, and the real dragons on Sumatra. Makes a change from Unicorns!

Welsh mythology, as in Archie's article, is something I'm just beginning to find out about. There's some of it in LotR, though mostly hidden in the appendices...Araw, the Lord of Faerie, first introduced pigs to the world when he gave them to Pryderi - and Araw can be found in LotR if you look hard enough, in appropriate disguise

Hartley continues:-

As for the Great Hippy Debate - the Shire seems to me to be an excellent model for a drop-out society. The minimum of Governmental control, no laws except those of common-sense. A choice between communal living (the Tooks and the Brandybucks) and the family unit. No mass-media telling you how to behave, no nasty factories. The Hobbits have indeed 'dropped out', in that events outside the Shire are of no real interest to them, and they have no wish to be involved.

JAMES (MITHRANDIR) EAD 29 Uttoxeter Road, Little Stoke,
Nr. Stoner; Staffs. ST15 8QX. writes:
Thank you for Mallorn 2. The whole society seems to be getting into perspective now, and the 'zine reflecting a wider field. All the articles proved interesting, as did the quality and originality of the illustrations and poetry included.

Belladonna had some good points to make about Hippies and LotR, but so did Faramir. LotR is not the only 'religious' book included in the hippies reading circles. Belladonna failed to point out that in America a Tolkien cult exists excluding hippies, where they chant prayers to Elbereth and TOLKIEN in 'temples' dedicated to this type of worship. I feel that these people are a greater threat to the Tolkien ideal of Middle Earth than a group of hippies who are looking for different forms of religious experience. I feel myself that LotR does bring about a religious awe to those who read it. These ideas, to me, bubble over in "Leaf by Niggle", which in my interpretation seems to be the judgement of souls by a God-like and a Devil-like figure. Perhaps professor Tolkien reflects part of his own theological ideals in his writing without realising it.

Thanks also for the sheet of Runic characters, I have for a while written in the Runic characters and this is useful. The only thing wrong is that mine are gradually fading, as things using a photocopier usually do. ((Of course, being Dwarf-runes, and written on paper, they may well turn out to be moon-letters too. Like Elrond said to Thorin and Gandalf, you'll have to wait for the right moon until they reappear, and even then only while the moon is out. Good luck))

A.R. (FARAMIR) FALLONE 7BroxburnRoad, Broadway Estate,
Warminster, Wilts.

Many, many thanks for the copy of 'Mallorn 2'. My name seems to be all over this issue in one way or another, or so it seems to my fame-at-last, egotistical eye. I wait atremble for the repercussions from my article. ((You should by now be in an acute state of self-gratification...))

To analyse the zine. Letters : Lin Carter's book on Tolkien is by far the best and, apart from a few mistakes when he attempts to retell LotR in condensed form, he certainly seems to measure up to the task. ((Yes - Belladonna lent it to me, and I found it very interesting)) Phil Spencer's letter mentioned Graves' 'White Goddess' which is damn good and which I have read all the way through four times, understanding about two words in six! I can't see the connection, however, with Bob Borsley's article which, as another contributor stated, was more or less a rehash of the index and appendix of LotR. Graves never did go in for Finnish, thank Cerridwen, or I would not have been able to understand more than one word in six - but I could follow Borsley's article. Phil is another Unicorn lover - am I alone in disliking this creature? ((No - JD Collins says in his letter that his "Grop" reckons the Unicorn is the "Benefactor of historical whitewashing"; I personally prefer wombats...)) I mean, it's only a nice white horse with a horn, after all... Am I to understand you have not committed great

slabs of Tolkien to memory and cannot recite "Earendil the Mariner" verse by verse? Shame.

In Belladonna's Postbag, Dave Weldrake's story of the murderous Pop of the Picts was charming, but Belladonna's bracketed comment as regards Cornish miners and gold prospectors was rendered hilarious due to the printing error. ((I'm very sorry about the missing word - I still don't know what it was; but I'll ask Belladonna.))

Dave Weldrake's article on Dragons (most apt subject for someone with a Drake in his name) was very good, clear, and informative. "Llasar Llaes Somethig and Family" was curious but interesting, having some resemblance to the mythological detective work of Robert Graves in the 'White Goddess'. Has Archie read 'Isle of the Mighty' by Evangeline Walton? If he likes that sort of stuff the book should please him, being a fictionalised version of the Irish myths. As for the other two articles, 'nuff said.

The review of "The last Unicorn" (dratted creature). I don't agree about there being little humour in LotR and more in this book - neither work is an attempt at a comedy. And I do not agree that it is a better book than Tolkien, although the literary standard is about the same. Peter Beagle's book has been around for quite some time; I read it over a year ago and was under the impression that it was quite well known. I place it in my top ten of most engrossing books read....even though it has as a central character one of those white-horned gee-gees!

Why should you limit the book reviews to only one per issue? ((It's hard enough to get letters, let alone book reviews! No, seriously, we'd love to print book reviews, and as many as we can)) I'm sure there are many members who would like to read short descriptions and criticism's of books in a similar bracket to Tolkien, not necessarily new books but maybe those that a lot of people haven't heard of.

Another thought - what about information about the leading lights or lesser luminosities of the Soc., personal details, natural habitat ((He means Hobbitat)), haunts, maybe physical descriptions... anything to render the Soc. a little less faceless to those like myself who are stuck out in the wilderness far from London and any chance of meeting other members. Tell us what sort of creatures you be - for all I know, Steve Thomson may be a homogenous crystalline being, constantly vibrating on the frequency of atomic hydrogen, operating his typewriter by telekinesis... ((Tick, tick, buzz. Actually, there's eight of us in Laurelindorenan, called, from the left; Caroline Algar, Matthew Kirkman, Rachael Mellor, Susan Phillimore, Elizabeth Rudd, Gillian Smith, Margaret Thackray, and last, Steven Thomson. We're all in the 2nd year sixth form at schools in Kingston. (That's right, A-levels in June)

Actually, our homogenous crystals are running at minimal output just now ((even more than usual)) and Telekinesis was never one of our strong points, which are mainly more in the line of strange meetings on the notorious Ham Common at dead of night, toasting marshmallows and mushrooms ((lovely combination)) over a camp fire. So much for intellect and hobbitat. Now for a description:- by far the most attractive of our fair maidens is me, Elizabeth, but generally speaking we're all pretty fabulous. As for the males? well, all I can say is there are two few of them, address any applications to join to Steve ((I've got a feeling he only lets the females join and vetos the rest)).

SOME COMPARISONS.

J.D.Collins.

Before I start - I know I have only read "The Narnia Chronicles" and the three Garner books, but you're getting this anyway.

Coming all at once into the realms of fiction other than the standard Sci Fi type, one notices that it is much harder to create another world than to write a straightforward S.F. novel. To create a truly viable other world, it is no use merely to set your story in another world geography, or to have wierd and peculiar peoples. One has to capture that sense of something far more deeply interfused, a reality with which to cloak your alien peoples' motives, histories, and lands. And most important of all, you must involve the fellow traveller in the fate of your world.

The standard method for doing this seems to be some sort of Adventure, which you follow, or otherwise involves you in the properties of that world. In Middle Earth of course we have two main adventures: Bilbo's and Frodo's - plus of neccessity their attendant minor skirmishes. These provide the prime means of exploring the terrain of Middle Earth, and in the Narnia tales adventure once again carries the can. But here there is the knowledge that Narnia is an other world, unlike Middle Earth wherein we "live". There is another interesting difference here; in Narnia the various children seem to be fairly free agents (only in "The Silver Chair" is any compulsion placed on them) and take up sides as they will. In 'the Rings of course Frodo does choose his fate freely, but one feels that certain social pressures are put on him, and after all the Ring HAD to be destroyed. Once this compulsion is in motion the further happenings proceed in quite a logical manner.

What then do these adventures reveal? In the Narnia Chronicles one feels that the facets of Narnia revealed through the children are created on the spot by Lewis, though any disbelief thus engendered is removed by Lewis's humour, and to a great extent rendered acceptable by the chronological nature of the books. Anyway, who cares if it's a bit odd in places? it's the story that counts! Such frivolity has no place in Middle Earth, ordered as it is by its history, carefully collated and revealed in dribs and drabs throughout the story. It is this almost painful documentation which sets 'the Rings above its fellows (forgive me if I haven't read Cabell etc.) and provides almost endless oportunities for the reader to become involved. One is free to wander through the whole histories of four races, two continents, the power of evil, and the Three Ages of the World. The story is sprinkled with allusions to these various pasts, mostly in the form of assured knowledge or names spoken with obvious significance: "Elendil!", "A!Elbereth" etc. But occasionally Gandalf or Aragorn or other will give us (via the Hobbits) a potted history lecture to fill us in. These historical backflashes occur in Narnia too, but the essence of revelation in Narnia is action. It is easy to see that the methods of revealing the World so far mentioned are very closely related to the plot; we may need to know the history of, say, Mordor, in order to continue the journey or fight. This is clearly of importance; no plot - no journey - no discovery. Even more so in Narnia, we can only explore that world by adventure in Narnia's terrain and through Narnia's time.

But for Middle Earth there is yet another method, perhaps the most powerful descriptive method there is: Poetry! Incredibly

there are nearly sixty poems, chants and similar in 'the Rings alone! Ranging from tantalising glimpses of past heroism (The Lay of Gil-galad. And I find it tantalising even if you don't) to the epic poems of Earendil and Nimrodel. From the homely fresh air pleasures of Hobbits to the Incantation of the One Ring! Whole stories are encompassed by these incidentals, and more, they capture as nothing else, the atmosphere of Middle Earth.

Somewhere at the beginning of this I mentioned those Garner books. Well, here I go: to me they lie squarely in the realm of childrens fiction, just a little better than the Famous Five books. There just isn't any meat in them. Cadellin (Garner's wizard) seems slightly comic, he certainly doesn't inspire any confidence in me at all. His Elves are like a bad dream, it is only his Dwarves who have any semblance of reality. And what of Garner's other world? Yes, I know the story is set in our world, and the magical elements are only projections from outside - or outwhen - but their impact on me and my world (apart from its relevance to the plot) was virtually non-existent. It is only the Old Magic in "The Moon of Gornath" which moves me, and this by nature of Old Magic not Garner's handling of it in the story.

So there we are then, Garner's up the shute, Narnia's a good read but not liveable; only Middle Earth seems to live on in solitary splendour. Though somewhere there must be books of equal standing - can anyone tell me where?



ppp

Bryan Calbot '71

J.R.R.TOLKIEN : A BIBLIOGRAPHY.

by John B. Abbott.

It seems fitting that the Tolkien Society should compile a comprehensive bibliography for reference purposes. The following list is intended as a starting-point and is obviously incomplete. Perhaps other readers will provide additional data and correct any errors I have made.

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3. "Chaucer as a Philologist". Philological Society. 1934.
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6. "Aotrou and Itroun". (Welsh Review) 1945.
7. "Leaf by Niggle". (Dublin Review) 1947.
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10. "Farmer Giles of Ham". George Allen & Unwin, Ltd. (London) 1949. Illustrated by Pauline Baynes.
11. "The Lord of the Rings" trilogy:-
 - (a) "The Fellowship of the Ring" 1954.
 - (b) "The Two Towers" 1955
 - (c) "The Return of the King" 1955.All published by George Allen & Unwin, Ltd.
12. "The Adventures of Tom Bombadil" George Allen & Unwin, Ltd. 1962. Cover and illustrations by Pauline Baynes.
13. "Tree and Leaf". George Allen & Unwin, Ltd. 1964. Contains both '7' and '8'.
14. "Smith of Wootton Major". George Allen & Unwin, Ltd, 1967. Illustrated by Pauline Baynes.
15. "The Road Goes Ever On". George Allen & Unwin, Ltd. 1967. A song cycle with poems, notes, translations and scripts by JRRT and music by Donald Swann.

The following may also be of interest:-

Books.

1. "Beowulf and the Finnesburg Fragment". George Allen & Unwin, Ltd. 1911. (3rd edition 1950) Translated into modern English prose by J.R.Clark Hall. Revised, with notes and introduction by C.L.Wrenn. Prefatory remarks by JRRT.
2. "English and Mediaeval Studies". George Allen & Unwin, Ltd, 1962. Edited by Norman Davis and C.L.Wrenn. Presented to J.R.R.Tolkien on the occasion of his 70th birthday.

Record.

1. "Poems and Songs of Middle Earth". Philips Records: Caedmon TL1231. 1968. Singer: William Elvin. Accompanist: Donald Swann. Readings by J.R.R.Tolkien.

Radio Series.

1. "The Hobbit, or There and Back Again" .Adapted for BBC Radio as a serial in eight parts. September - November 1968.
2. "The Lord of the Rings". BBC production apparantly broadcast in late '50's, in 26 (?) parts.
3. Interview with JRRT on "Now Read On...." BBC, 1970.

Recent press features and references to J.R.R.Tolkien.(U.K.)

1. "The Sunday Times". 27th November, 1966.
2. "Atticus". "The Sunday Times". 6th August, 1967.
3. "Peter Simple II". "The Daily Telegraph" 29th August, 1967.
4. "The Daily Mirror". 14th February, 1968.
5. Letter from M.H.R. Tolkien (son of J.R.R.Tolkien) to "The Daily Telegraph", 2nd May 1968.

Two articles of particular interest:-

6. P.Norman: "The Hobbit Man". "The Sunday Times Magazine". pp 34-36. 15th January, 1967.
7. C. and D. Plimmer. "The Man Who Understands Hobbits". "The Daily Telegraph Magazine". No.181. pp 31-32, 35. 22nd March, 1968.

If anyone can add to this list, or provide further information - especially about the radio LotR - please write to the Editors who will include it in the next issue of "The Mallorn".

KIRMA PF4 HMRRM

HONEY BEER

No meeting is complete without a few rounds of Mead, but with the price of Mead being as it is, a second best substitute is Honey beer, which is very cheap and refreshing. This can be very easily brewed at home.

You need:-

1 gallon of water	a little over 1 lb white
1 oz. bruised ginger	sugar
2 oz lime juice	" " " 4 oz clear
juice of 2 lemons	honey
Brewers yeast	

Boil two quarts of water with the ginger. Meanwhile scald out a plastic bucket (not metal- a one-gallon water carrier is ideal). Put the sugar, lime juice, lemon juice and honey in the bucket. Pour on the boiling water with ginger. Add two quarts of boiled (but now cold) water. When the liquid is at blood heat, (not above or you'll kill the yeast) add the yeast. Closely cover with a clean cloth and keep in a warm place for at least 36 hours. Strain through muslin, allow to settle for an hour or two, then bottle. Keep for about a week.

Hope it works out all right.

IAN SHAW

THE RELIGION OF A HOBBIT

by Belladonna Took

"Religio Periani" - the religion of a Hobbit.
I just could not resist the glance at Sir Thomas Browne, and the temptation to see how a Hobbit would look in Latin.

I have often been asked what the religion of a hobbit might be. In the first place it must be remembered that Professor Tolkien is himself a Roman-Catholic; and though he never gives any indication of his faith in LotR, and unlike his friends C.S. Lewis and Charles Williams never attempts either allegory or the employment of religious mysticism - yet he can no more fail to convey his beliefs into his writing than a trained singer can sing out of tune.

We are, however not shown the Hobbits practising any religion; yet, they being so like English country folk at their best, one feels their villages must surely have been incomplete without a church, and the church bells, and the solemn walk to church on the appropriate day of the week - and a churchyard? Surely they buried Hobbits after their long lifespan with the proper "dim and decorous" mirth? But I doubt whether Tolkien thought out all details of Hobbit life to a complete conclusion.

The religion of the Elves was a different matter: this is well set out in the Appendix to "The Return of the King". It is not a dogma but a history in its earliest past almost amounting to a Genesis or a Theogony, the story of the relationship between Men and the Higher Race, and between the Higher Race and the Divine Powers, and the gradual separation of the race of Men.

The account, under the heading, "The Numenorean Kings" takes us back to the early days of the High Elves and the Half-Elven. The Eldar were a race superior to Men having "immortality with the life of the world"; the Edain or Men were subject to the "Doom of Man", which is also called the gift of Men, that is, death. Both Men and Elves were under the rule of the Valar, who appear to be the Gods; but the Valar themselves were not supreme in power, since there were things they were not permitted to do. There are hints of a high overruling power, more purposeful than the Desling or Fate of the ancients - a providential Will guiding with ultimate purpose the actions of the Valar as well as of Elves and Men.

The Valar dwelt in Valimar, the Uttermost West, and thither the race of Men might not go. In early times there were some who rebelled against their lot, desiring both to enter the "Deathless Land" and to win immortality; and from this time there arose the subsequent discords, and banishments, and dooms, that separated men from Elves and began the cosmic conflict. In some ways this resembles the Christian idea of "the Fall of the Angels" and the consequent "Fall of Man". It must be remembered that C.S. Lewis allegorises the Christian cosmic pattern from the creation to the Day of Judgement, in the "Narnia" stories, and suggests it also in Perelandra.

HIPPY VERSUS HOBBIT

A WORD TO FARAM IR

from Belladonna.

My good Faramir -- and incidentally I tend to dislike the vocative, almost as much as I dislike the 'ad hominem' argument so I will turn the vocative on you for a change. So Faramir, her goes. I'm glad that the hippy world has moved on from 'Lord of the Rings'---that's the best news for a long time. Let them go and spoil some other book, there are plenty. I don't mind what they do, if they leave Middle Earth alone. Mind you, I've seen them, Faramir, if you haven't --- in London, and you must have seen them in Brighton. But we'll let them alone. No, Faramir I still insist about drugs. I can take my glass of sherry or the odd cigarette without hallucinations, but I think that if the taker of even mild drugs doesn't get 'stoned' he feels he hasn't had his money's worth ---- that money, moreover, that a lot of unpleasant people are so clever at taking off him. It's one of the worst rackets, as you ought to know. The day when LotR or MALLORN becomes associated with drug-taking (as Gandalf's Garden did) that is the day when I walk out.

As to doing my own thing - I do not agree that Tolkien 'did his own thing' for many years. As a professor, he spent his life as an Establishment man, almost as a nine-to-five man, holding down a job and doing what he did not always want to do. Only as a rare escape did he take a 'trip' (unaided) into Middle Earth. Perhaps if he had been able to write fantasy books all the time he would have written more and better..... I doubt it. You can't live on nectar and ambrosia all the time. Works like these creep up from your subconscious when you're not worrying about them, and tend to run away when you are.

Apart from these points, my dear Faramir, I find myself surprisingly in agreement with most of what you say. Like the Bible, most good books are capable of being misused; and like the Bible, they survive it. It's good to know that LotR is likely to do so.

Wishing you all the luck in the Shire,
BELLADONNA TOOK

"/_/_

SOME THOUGHTS ON HIPPIES AND HOBBITS
Bob Borsley

Bob Borsley

I read with interest Belladonna Took's article on "Hippies and Hobbits" in Mallorn 2. Belladonna, I thought, argued on the whole very reasonably', nevertheless, there are, I feel, a number of important criticisms of her position which should be made. A.R.Faramir. Fallone of course made a number of criticisms of Belladonna's position in his "On Behalf of the Half-Hippy", but I feel he left important criticisms unsaid. In this essay I shall attempt to show that Tolkien's outlook as explicitly presented in such places as his "On Fairy Stories" and implicitly contained in "The Lord of the Rings" is by no means incompatible with certain hippy attitudes, that there is in fact a definite connection -- though one which should not be over-emphasized-- between hippies and hobbits.

First let me try to define what I mean by "hippy". It seems to me that much of the discussion of the hippy-hobbit question has been characterized by a lack of clarity over just what is meant by the term. It seems to me that the fundamental characteristic of the hippy is that he is a "drop-out"; that he rejects the harsh competitiveness and repressiveness of contemporary society and seeks to create some form of alternative society. Different hippies of course go to different degrees in "dropping-out" and some are more admirable than others. Most admirable in my view are those mainly American hippies who have established rural communes in which significant steps have been taken towards developing alternative forms of society. These I would say preserve most clearly the original hippy ideals as they emerged around four years ago. Less thoughtgoing drop-outs are the urban hippies of America, Britain and Europe. The extent to which these can be seen as attempting to create an alternative form of society obviously many probably are rather sorry, lost characters; with many, however it would probably be true to say that they share important ideals with their rural counterparts.

(Gandalf's Garden it seems to me was a fair representation of the ideals and attitudes of British urban hippies. I fail to understand the violence of attacks made on it in the past by Belladonna. It seems to have been characterized by a gentleness and concern for human problems which was far from objectionable)

Less important I would say as defining characteristics of the hippy are the use of drugs and what Belladonna calls their "obscassion with sex". Neither of these things would seem to be important characteristics of the hippies in the American communes. The use of drugs would seem to be comparatively small and they are apparently monogamous. Liberal attitudes towards sex and drugs are probably more important among urban hippies, but these, I would suggest, are one step removed from what one might term the "classical hippy".

(I say this of the urban hippies because they differ comparatively little from the type of person who lived on the fringes of society in big cities long before the term "hippy" was coined. Rural hippies have, on the other hand, attempted to create alternative forms of social life in a way which, if not new, has not been in western countries in this century. They have also formulated, with some degree of clarity, a fairly distinctive philosophy of life.)

Having defined the term "hippy" I shall proceed with an attempt to show three things: firstly that a number of Tolkien's criticisms of modern society are exactly the same as the criticisms hippies make, secondly, that Tolkien is by no means ill-disposed towards escapism and "dropping-out" and, thirdly that the hippy outlook, as characterized above, is not at all inconsistent with the ethical ideals of "The Lord of the Rings"

Firstly the question of the similarity between Tolkien's and the hippies' criticisms of modern society. Tolkien explicitly states some of his criticisms in "On Fairy Stories", and they are very similar to the views of many hippies. His main targets are the blind worship of technological advance and the obsession with material goods. His view that 'It is indeed an age of "improved means to deteriorated ends"' (Ballantine Tolkien Reader p 64). This is a view, I think that most hippies would endorse. Revulsion against the materialism of American society was clearly one of the prime motives in the development of the original hippy movement. In connection with this issue it should be stressed that, since Tolkien's criticisms were made in 1938, he cannot be interpreted as regarding society's ailments beginning with long hair and

permissiveness. In fact it is clear that he regards these ailments as dating from long before 1938. This is made clear by the quotation from Christopher Dawson's "Progress and Religion" which Tolkien cites in a footnote: 'The full Victorian panoply of top hat and frock coat undoubtedly expressed something essential in the nineteenth century culture, and hence it has with that culture spread all over the world, as no fashion of clothing has ever done before. It is possible that our descendants will recognize in it a kind of grim Assyrian beauty, fit emblem of the ruthless and great age that created it; but however that may be, it misses the direct and inevitable beauty that all clothing should have, because, like it's parent culture it was out of touch of the life of nature, and human nature as well' (Tolkien reader p 63)

The final phrase of this quotation is, I think, particularly reminiscent of hippy attitudes towards modern society. I think it would be fair to say then that Tolkien, like the hippies, sees the sickness of modern society as being very deep and as going back an almost indefinite length of time.

Secondly the question of escapism and dropping-out. Again I think "On Fairy Stories" provides considerable evidence to support my view. Escapism, Tolkien argues is a desire to escape, not from life 'but from our present time and self-made misery' (Tolkien reader p.64)

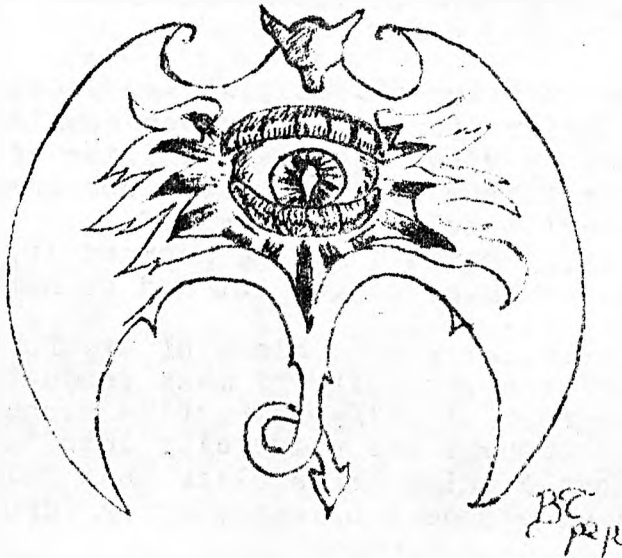
"Why," he asks, "should a man be scorned if, finding himself in prison, he tries to get out and go home?" (Tolkien reader p 60).

He also comments critically on a clerk of Oxenford who believed that he 'welcomed' the proximity of mass production robot-factories, and the roar of self-obstructive mechanical traffic because it brought his university into "contact with real life". In short I think it is clear that Tolkien can in no way be seen as an opponent of escapism or "dropping-out"

Finally I come to my contention that the hippy outlook is not at all inconsistent with the ethical ideals of "The Lord of the Rings". So far as I have only considered Tolkien's views as contained in "On Fairy Stories" I think I have shown that these views are in no ways incompatible with hippy views. I would claim in opposition to Belladonna that his views in "The Lord of the Rings" are likewise compatible with hippy outlook. Belladonna argues that there is no "dropping-out" or "doing ones own thing" in "The Lord of the Rings", and that therefore the book must be regarded as fundamentally opposed to these things. If one accepts Belladonna's premise does her conclusion necessarily follow? It seems to me that it just does not. We are not living in a society remotely comparable to those of the third age- to put it in concrete terms, living under the rule of Ted Heath is rather different from the rule of King Elessar - therefore actions appropriate in the Third age are not necessarily appropriate in the present day. I would claim that one could accept many of the ideals that illuminate "The Lord of the Rings" while acting rather differently from the characters in the story. I would suggest in addition that Belladonna's premise is perhaps not so obviously true as she thinks it is. I shan't go into this beyond pointing out that Galadriel is a very definite example of "doing ones own thing" She was the last survivor of the Princesses and Queens who led the revolting Nodori to exile in Middle-Earth. After the overthrow of Morgoth at the end of the first age, a ban was set upon her return, and she had replied proudly that she had no wish to do so. (The road goes ever on)

(My friend Martin Davis points out to me that Tom Bombadil is very much a "drop-out" "doing his own thing". He also notes that it is very questionable whether he and Goldberry are in fact married.)

There is no further comment I wish to make on Belladonna's views. In Ro Pardoe's " Kadath" she is quoted as saying that she does not want to see anything in the Mallorn 'to countenance any idea that "The Lord of the Rings" gives any warrant to the mental sickness of the present age'. Presumably this is again a reference to hippies, but is it with the hippies that the mental sickness of the age really lies? I would suggest that Belladonna looks at the world's governments and listens to the talk of biological and chemical warfare, of napalm and other obscenities. I would suggest that that's where the madness really lies. The hippies are just a reaction, maybe sane, maybe not so sane, to this kind of madness.



WYNGÉAR

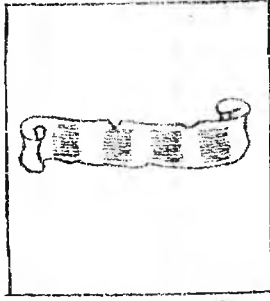
She was mixed in moonlight,
with shadows in her hair
She was mixed in moonlight
and I was there.
She was made of silver
her face was fair,
Her eyes were of crystal
with a glittering stare.
Wyngeár
still as stone,
My eyes still see you
but you are alone.

She came in the evening
after sun had gone,
So fair was her beauty
and her gold hair shone
It shone like the late sun
but was pale like the moon.
Wyngeár
When the sun is rising
you are gone.

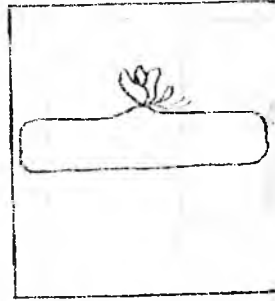
James (Mithrandir) Ead.

BELLADONNA'S POSTBAG

GREETINGS. During the past quarter I have had visits from several of you - J.D.Collins (who tumbled in on washing-day), Steve Thomson, Kieth Bridges, or Béorn, with all the Béornings, Graham ("of Wells, and many live-calls. I am to see any climb up Flet - but first if 01-387- had some Miss Hill, Officer of Unwin, and confirm



Belladonna's
Broadsheet



Belladonna's
Postbag

Graham") others. Also ly 'phone always glad one who will to my lofty do 'phone me you can, at 2588. I have contact with The Press Allen and I am able to that the

SIIMARILLION is, in effect, finished; but our author keeps on repolishing it. There is however NO truth in the persistent rumour that in the event of his death all unpublished Mss are to be destroyed. This is without any foundation, and all anxiety on that score can be set aside.

J.D.COLLINS. of C.F.Mott College of Education,
Prescott, Lancs., writes:

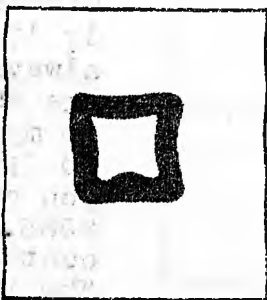
On page 789 of the paperback LotR Gandalf says to Denethor: "For I also am a Steward. Did you not know?" Who then is King or heir to his Stewardship? I can't think of anyone in the book. Help! ((Look up Corinthians, chapter 4, verse 1. That will tell you. BT))

In an 'SF' book entitled "Four-for-the-Future", James Blish wrote a short story called "Skysign". The main character, hardly the hero, is an American - who believe it or not is a member of a Hobbit Society. This point is raised once or twice over. Unfortunately, his actions concerning a certain lady, and other features of the plot, make it quite plain that his concern with Hobbits does not extend to an adoption of their morals or humble ambitions... I got a bit of a shock, that a Hobbitomane could behave like that character did. Obviously, we are no ANGLES (as some will no doubt say if they see this in print) or even ANGELS, however, it did seem to me that 'the Rings' is so full of virtue that it couldn't help rubbing off onto its readers. I can quite plainly see that this need not be so, but I thought I'd rage appropriately. Rage! Rage! ((Your rage is shared, though I haven't read the story. Although there is never any suggestion of the odious taste of "a story with a moral", none the less the trilogy has a very firm moral substructure, and like the three Rings of the Elf-Lords, it "Will not suffer evil". BT))

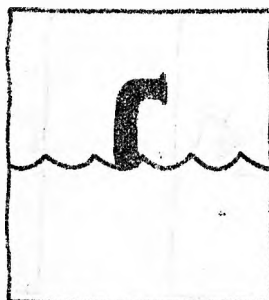
MICHAEL SCOTT ROHAN 12, Inverlieth Gardens, Edinburgh,
EH3 5PS, Scotland, writes:

Have you noticed correspondence between Wagner and Tolkien? I quote - from memory - one example from "Das Rheingold" - Alberich (who is something like an Orcish Gollum): "So long as he lives, may the Lord of the Ring waste away as the Slave of the Ring"! ((Yes, there are many correspondences, and I think, an unconscious background of the Wagnerian type of music. It is quite possible to sing "Ah, Elbereth Gilthoniel" to the tune of "Oh Star of Eve" from "Tannhauser". It might even fit it better than Donald Swann's tune. BT))

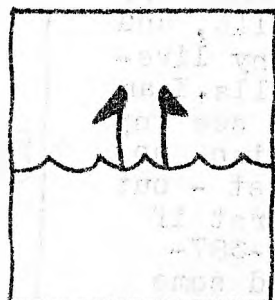
((The next letter, from James Ead, is particularly interesting and important.))



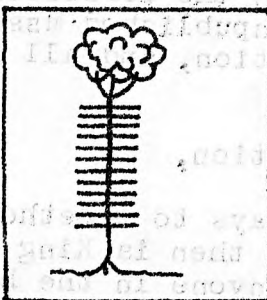
Ring of Power
(an early essay
in the art).



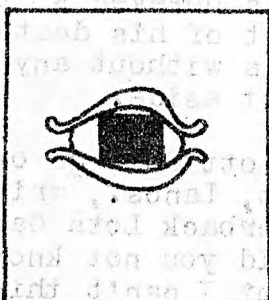
River-woman
Looking for
Goldberry.



Goldberry looking
for river-woman.



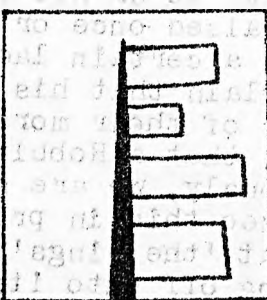
Block of flats



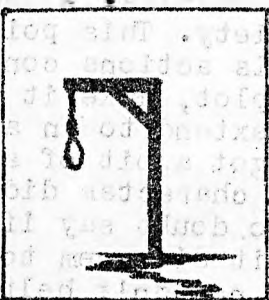
Sauron with grit
in his eye.



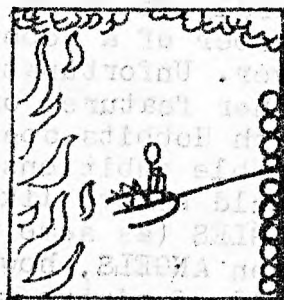
Sam's stewed
rabbit.



Washing-day at
Orthanc.



Barad-dûr
incentive scheme.



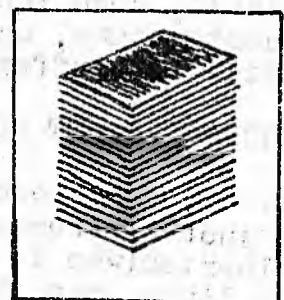
Orcs toasting
a guest.



Shelob & Sons, Ltd.



Shelob on Ice.



Tolkien Society
Constitution
(latest draft).

JAMES (MITHRANDIR) EAD 29, Uttoxeter Road., Little Stoke,
nr Stone, Staffs., writes:

It can now be said that there is one good reason for living in the Midlands, close to that 'blackened area' the Potteries. In fact it appears that a 'light' has appeared amongst the 'Darkness'. We have met none other than Father Tolkien, Professor Tolkien's eldest son, who is a priest in Stoke.

He proved to be a most interesting informant on the Tolkien Scene. Did you know that a film of LotR is under preparation at the moment in America. (A cartoon film!) The Americans it seems pestered the Professor for many years until finally to get some peace... (The reason why he now lives in a secret residence along the Bournemouth coast)

He gave a most interesting talk on Tom Bombadil and the stories which the Professor told to them as children of this strange character. In fact he (Tom Bombadil) was a dutch doll which the Tolkien children possessed- the only reason he was included in the book (for he certainly does not belong) is that the children pestered their father to include him. We are looking forward to meeting Father Tolkien again so that we may further discuss his father and his works.

Has anyone thought of holding the A.G.M. and other important meetings in Birmingham? This seems a better proposition for those members who live in the North. Surely Birmingham is more central and more members could afford to be present. London is such a long way off and the cost of the train fare is beyond the means of many of us.

((The encounter with Father Tolkien is splendid news, as I am sure we will all agree, and I am writing to him forthwith. Regarding the idea of holding the A.G.M. in Birmingham; you have a point there, but unfortunately it cuts both ways! That's the difficulty of being so widely spread. But I do agree that we should do something about it.

That's about all now; The postal strike did of course reduce the postbag a great deal, but now we can circulate again.

Belladonna Took.

A LATE ENTRY from Steve Thomson, concerning Heather Ale.

Actually, the secret of Heather Ale is still with us. In an old book of my brother's, "Moldy Warp the Mole" by Alison Uttley (Collins, 1940), Moldy Warp visits the Badger while on a treasure hunt. I quote: "'Come and have some supper,' said the Badger jovially. He drew a jug of Heather Ale from a cask in the corner, and cut a hunch of sweet herb bread... 'Your health, Badger, sir' said the Mole, sipping the Heather Ale. 'My! this is good' He smacked his lips."

"'Made from a long-forgotten recipe,' said the Badger. 'It is brewed from the heath and gorse flowers round here, picked when the honey is in the blossoms. Nobody knows how to make it, but the Badger. Even Man has forgotten. I'll give you a pitcher of it to carry home.' "All you have to do is ask a badger...

-----BELLADONNA in RIVENDELL-----

It felt like Rivendell to me - anyhow it was the "House of Elrond" in a sense, though the world would call it the C.F.Mott College of Education. Having been invited by the "Council of Elrond" to give a talk as a part of their Arts Week, I journeyed down on May 5th, and finally found myself in a lovely place of large windows, grass and trees and friendly faces.

About 25 Hobbit-friends came and listened to my talk with gratifying interest, and discussion afterwards was very lively. J.D.Collins, Paul Coard and Graham Lamb were the moving spirits but there were also Janet and Jane and many others, who will forgive me if I haven't remembered their names. We had a very long talk afterwards, 'till the academic locking of doors drove us to our own quarters. A very enjoyable time indeed.

