

**T.C.  
ISTANBUL AYDIN UNIVERSITY  
INSTITUTE OF SOCIAL SCIENCES**

**THE INFLUENCE OF HISTORY AND CULTURE ON  
HUMANITY IN THE LIGHT OF *THE LORD OF THE RINGS***



**THESIS**

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**Department of English Language and Literature  
English Language and Literature Program**

**JANUARY 2016**



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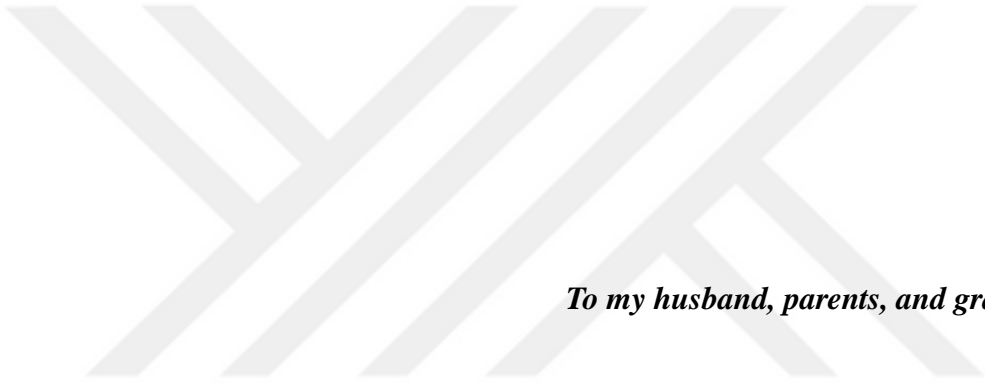
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*To my husband, parents, and grandmother,*



## **FOREWORD**

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**Ash BÜLBÜL CANDAŞ**

**(Academic)**





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# **THE LORD OF THE RINGS IŞIĞINDA TARİH VE KÜLTÜRÜN İNSANLIK ÜZERİNDEKİ ETKİSİ**

## **ÖZET**

Tez, tarih ve kültür konularının insanlık üzerinde büyük bir etkisi olduğunu, ve tarihten destek alan, kültürün ana üretim alanlarından biri olan edebiyatın savaş sonrası dönemlerde insanlık için örnek teşkil eden en önemli aracı olduğunu tartışmaktadır. Bu fikre bir örnek olarak John Ronald Reuel Tolkien'in Orta Dünya destanı *The Lord of the Rings*, Goethe hümanizmi, yeni tarihselcilik, çok kültürlülük ve bireysellik açılarından ayrıntılı olarak incelenmektedir.

İlk bölümde, destanın ilk romanı olan *The Fellowship of the Ring*, kültürel çeşitliliğin, çokkültürlü bir grubun, ve kişinin kendi kültürünü öğrenmesinin yararları açısından incelenmektedir. Tez, İkinci Dünya Savaşı'nın ardından barışın yalnızca kültür teması üzerinde çalışarak, farklı kültürlerle hoşgörülü olarak ve onlarla aynı dünyayı paylaşmayı öğrenerek getirilebileceği fikrini okura sunmaktadır. İkinci bölümde, destanın ikinci romanı olan *The Two Towers*, çokkültürlü grubun içinde bireyselliğin, ve gruptaki diğer kültürler ve kültürel mirasın düşmanının kişiliği hakkında öğrenmenin önemi açısından incelenmektedir. Bu bölüm, barışçıl bir dünyanın kurulmasında kültürle ilgili gerekli bilgilerin ne ölçüde rol oynadığını sorgulamaktadır. Üçüncü bölümde, destanın üçüncü ve son romanı olan *The Return of the King*, insan ilişkilerinde doğru iletişim sayesinde ektiğini biçmek, kültürel tarihi birlikte savunmak ve savaşın yönleri açısından incelenmektedir. Kazanılan fikir ve izlenim, ötekinin hayatını onurlandırmanın kişiyi insan yaptığı ve kişinin kendi hatasını kabulünün de onu eşsiz yaptığıdır.

Bu çalışma, edebiyatın kaynağının kültürel tarih olduğuna ve edebiyatın insanların geçmiş deneyimlerini, acılarını ve geçmişten çıkardıkları dersleri içerdiğine işaret eder. Okurlar, savaş sonrası dönemlerden edebi eserler okuyarak ve onları kendilerine özgü biçimlerde yorumlayarak bu eserleri örnek alma yoluyla dünyayı değiştirecek yetkiye sahip olurlar.

**Anahtar Kelimeler:** *Hümanizm, Yeni Tarihselcilik, Çokkültürlülük, Bireysellik, Edebiyatta Dünya Savaşları*

## THE INFLUENCE OF HISTORY AND CULTURE ON HUMANITY IN THE LIGHT OF *THE LORD OF THE RINGS*

### ABSTRACT

The thesis discusses that the themes of history and culture have a great influence on humanity, and literature, as an area taking support from history and being a main production field of culture, is the most significant mediator to set the pace for humanity in postwar periods. As the example for this idea, John Ronald Reuel Tolkien's Middle-earth saga, *The Lord of the Rings*, is examined in detail in consideration of Goethean humanism, new historicism, multiculturalism and individuality.

In the first part, *The Fellowship of the Ring*, the first novel of the saga is examined in terms of the benefits of cultural diversity, a multicultural group, and learning one's own culture. The thesis provides the reader with the idea that after World War II, peace could be brought only by studying on the theme of culture, showing tolerance to different cultures and learning to share the same world with them. In the second part, *The Two Towers*, the second novel of the saga is examined in terms of the importance of individuality in the multicultural group, learning about other cultures in the group and the characteristics of cultural heritage's enemy. This part investigates to what extent background information for culture played a role in building a peaceful world. In the third part, *The Return of the King*, the third and last novel of the saga is examined in terms of reaping the harvest of true communication in human relations, defending cultural history together and the aspects of war. The idea and impression gained are that dignifying life of the other makes one human and accepting one's mistake makes human unique.

This study implies that literature gets its source from cultural history and includes people's past experiences, sufferings and lessons that they have taken from the past. By reading works of literature from the postwar periods and interpreting them on their own ways, readers have the authority to change the world by taking the works as example.

**Keywords:** *Humanism, New Historicism, Multiculturalism, Individuality, World Wars in Literature*

## 1. INTRODUCTION

In my master's thesis I have focused on the significance of cultural diversity on the survival of humanity in the period after the Second World War and examined John Ronald Reuel Tolkien's Middle-earth saga *The Lord of the Rings* in this respect. Appreciating all the different cultures and their cultural products equally were at the core of the antidote for that war. That humanist acceptance of cultural diversity in the world helped to a certain extent to save the shattered humanity of the postwar world. Back then there were still neo-fascist, or so-called post-fascist movements and a dual world order consisting of only two superpowers as the USA and the USSR. They wished to dominate peoples of the world with a prototypical model of culture. In that postwar world, the economic situation of developing and underdeveloped countries' majority was suffering and there could be found some promising organizations, pacts and plans like the United Nations, NATO, Warsaw Pact and the Marshall Plan in the meantime.

As our cultural history shows, the literary reflection of the humanist acceptance is very valuable to examine and has attributed so much to literary variety especially when we think of new historicism, multiculturalism and individuality. Therefore, appreciating cultural diversity in the light of historical experiences should be the background philosophy of a peaceful world. Besides, exploring both one's own culture and different cultures through literature and personal initiative is essential both for the development of human civilization and its recover from the war and for the freewill of humans. As for the reason why *The Lord of the Rings* is such a suitable literary work to examine from these points, Fredric Jameson, regarding especially the period of the Beat Generation as in the grip of postwar capitalism, makes an observation. His idea is totally valid also for many characters in *The Lord of the Rings* at desperate moments as it is also a literary product of the postwar period including creatures forced to live a standardized, or so-called "homogeneous" life by Sauron:

Surveying the era generally, Fredric Jameson has observed ‘that no society has ever been so standardized as this one, and ... the stream of human, social, and historical temporality has never flowed quite so homogeneously.’ Noting the difficulty of locating a ‘vantage point or fantasy subject position outside the system’ from which its homogeneity might be considered, Jameson queries where the non-homogeneous can continue to exist in the modern world. (qtd. in Holton 2004, p. 13)

As for how I associate this thesis to humanism, what I see throughout *The Lord of the Rings* is the ability and power to believe in the capacity of human either individually or in a community. Each character in the saga, no matter whether they are main or secondary ones, has their own story to be told and personality to be estimated. The main story may be about Frodo, Sam, Gollum and the members of the Fellowship, but even some Orcs<sup>1</sup> like Shagrat and Snaga have very important roles in the plot and show that they are not voluntarily serving Sauron but are slaves of him as he is interested only in the One Ring as symbolizing cultural fascism; it is the main source of his dark power.

As for how I associate this thesis to new historicism, it is important to note that Tolkien’s Middle-earth saga was written and published between the years 1937 and 1949, before, during, and after World War II. At that period, peoples of the world experienced a war even worse than the first one only after twenty years, and because as an English man who reluctantly served in the British Army in the First World War and wanted to serve as a code breaker in the Second, Tolkien had been at the centre of racist movements in Europe. Moreover, he had had the chance to experience very closely how Mussolini and Hitler used to put their fascist ideas into practice and had suffered so much from two world wars in terms of his social and private life like his parting from his wife during the First World War and losing his friends in war. In conclusion, he had dreamt of a peaceful world without war so much that his thoughts and experiences of war have naturally been reflected in the saga.

The reader sees this reflection when various peoples of Middle-earth try to defend their cultural existence and protect their traditions in the War of the Ring exactly like what people in our world did during and after the Second World War. This reflection of the world wars, the unbearable tension between different governments before the wars, the struggle of peoples during the wars, and the long-expected environment of recovery and peace after the wars are obvious not only in the plot and in the

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<sup>1</sup> Orcs were the most commonplace villains serving the Dark Powers in all of Tolkien’s Mythology, “Orcs,” Wikia, 26 June 2015. <http://lotr.wikia.com/wiki/Orcs>.

characters, but also in the languages that he invented and used in the acculturation of Middle-earth races and it takes such an important place not to be disregarded. According to Michael Adams (2011, p. 249); “Some critics saw the value of Elvish and other languages to the mythological enterprise, however, and noted, as had Tolkien, how the reality of fantasy relies on cultural history implicit in languages that must be invented as though they were found.”

In addition, new historicism is beneficial for humanity and also for literature because when we take lessons from literary works about our past which was full of dangers and bitter memories, and understand our intellectual history through historical reading of literary texts, our future becomes less problematic and hopeful. As Jameson (1981, p. 104) states in his book *The Political Unconscious* under the topic of the dialectical use of genre criticism; “In such a future, indeed, or from its perspective, our own cultural tradition ... will be read as children’s books, recapitulating the barely comprehensible memory of ancient dangers.”

As for *The Lord of the Rings*, next generations will clearly see that Mordor is a direct synonym for the battlegrounds of the world wars, or Orcs symbolize the enemies in war. As Tolkien states in his *Letter 73* to his son Christopher; “... I took to 'escapism': or really transforming experience into another form and symbol with Morgoth and Orcs and the Eldalie (representing beauty and grace of life and artefact) and so on; and it has stood me in good stead in many hard years since and I still draw on the conceptions then hammered out” (qtd. in Ott GreenBooks.TheOneRing.net). Moreover, some scenes in the book like Saruman’s destroying the trees to produce swords for Uruk-hai<sup>2</sup> and Sauron’s corrupted authority are all symbols of world wars’ influence on the nature and politics.

Meanwhile, new historicism does not confine itself to substantial practices, in other words, it cannot be in parallel with natural sciences. For instance, at the moment of evaluating a text in terms of its historical references, it is not simple to make interpretations without some limitations coming from historical materialism. However, a text could be regarded as neither merely reality nor representation. As Antony Easthope (1991, p. 111) suggests in his book *Literary into Cultural Studies*; “Textuality cannot be theorized in the same conceptual terms as other forms of practice without reduction because textuality is characterized by what Derrida names

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<sup>2</sup> The Uruk-Hai, are a powerful race of Orc-men or Orc-elf, “Uruk-hai,” Wikia, 26 June 2015. <http://lotr.wikia.com/wiki/Uruk-hai>.

‘dissemination’ and follows a different and specific temporality from that of other ‘times’ in history.” Briefly, when we regard *The Lord of the Rings* as both Tolkien’s reaction to his past experiences and his heritage for the future, it will be understood more clearly that new historicism could surely be one of the main movements to be handled in the saga’s plot. The saga cannot merely be considered as a glimpse of a period in the history of Middle-earth but also a presentation of social interactions between different peoples of the real world.

Multiculturalism is another perspective that I will employ in the analysis of Tolkien’s saga. In the books there is the social upheaval of the Fellowship including various cultures against Sauron, who symbolizes an imperialist power applying tyranny and offering standardization under the influence of the Ring, and there is an ending including an absolute hope for humanity. In the end, it is shown that Sauron’s uncontrollable desire to rule the whole Middle-earth could be swept away only by the gathering of various ideas, powers and strategies of different cultures. Erich Auerbach states that protection of cultural differences is important and it is also what advances the knowledge of humanity. He seems to directly define the friendship of Frodo and Sam when he says “this coalescence, so rendered and articulated, will become their myth. In this manner, the full range of the spiritual movements of the last thousand years will not atrophy within them” because Frodo and Sam’s actions are almost the core and summary of their previous generations’ accumulated knowledge and experience (Auerbach 2009, p. 130). In terms of the Weltliteratur concept, Frodo and Sam’s friendship is not the only example. Elves’ own songs, Dwarves’ own tools made of precious mines, Rohirrim’s own breed of special horses and even Hobbits’ original weed grown in the Shire are all examples for the protection of cultural differences.

As well as appreciating the significance of cultural diversity, in the process of cultural protection, people should take all areas related to culture into account to have a full understanding of the significance of culture for humanity and to protect it thoroughly. As Auerbach (2009, p. 131) suggests; “there is the consideration that one cannot concern himself solely with the literature of a given period; one must study the conditions under which this literature developed; one must take into account religion, philosophy, politics, economics, fine arts and music; in every one of these disciplines there must be sustained, active and individual research.” Although this



extensity and complexity may seem to make the process difficult, they give a deeper meaning to it.

For this reason, in the analysis of Tolkien's saga I will refer also to the political and social backgrounds of England at a time when the country was under the influence of world wars. I will focus on the comparison of artefacts like songs, poems and tools both in real life and in the novels. Moreover, world wars, dictatorships and cultural heritage are the areas of interest for *The Lord of the Rings* in terms of its themes of a general war in Middle-earth, Sauron's dominance and a multicultural atmosphere. From this viewpoint that understanding literature necessitates a tiring process of research, the whole journey of Frodo with the Ring can serve as an analogy for a man of letters' quest of meaning in a literary work. Frodo is always there in the saga as the representative of bodacious literature traveler who was needed among peoples after wartime.

As for individuality in the saga, the characters' original ideas, personal actions and achievements take an important place in keeping their values alive and cherishing the memory of their races. Frodo and Sam stand apart with their individual differences in the journey of a lifetime. At this point, it would be proper to remember what Auerbach argues about the benefit of individual differences. He calls attention to the fact that people could protect cultural heritage best when they express themselves independently as individuality is a tool to maintain every kind of difference. Difficulties in the process of defense against stereotypical acculturation could be overcome with the help of individuality through following it both during the relevant research about cultural heritage and during the synthesis of research conclusions. The reason is that culture itself consists of both various individuals and their common features; "The individual scholar has the responsibility, and the opportunity, to counter both the multiplicity of the past and the massification of the present through a blend of intuition, reading, and research — a combination that Auerbach compellingly embodied in his own writing" (Damrosch, Melas, & Buthelezi 2009, p. 126).

In *The Lord of the Rings*, the Fellowship's unity is one of the most important themes in the saga but it does not mean that each individual in this community should suppress their personal qualities, needs or philosophies for the sake of that unity. Quite the contrary, they enrich the Fellowship with their differences and without the

idea of individuality, this group would mean nothing in Middle-earth without gaining individual accomplishments. Even Boromir's total opposition to the general loyalty of the community to Frodo's being a Ring-bearer gives Frodo a very useful point of view to see that becoming two small fellowships instead of only a big one is more suitable for the present conditions in Middle-earth.

Tolkien was an author, poet, and philologist who managed to examine various cultures mainly from Europe from an artistic point of view and used them in his works. He gave direct references to how his experiences had helped him to create the multicultural surroundings in his Middle-earth saga. "The West Midlands in Tolkien's childhood," for instance, "were a complex mixture of the grimly industrial Birmingham conurbation and the quintessentially rural stereotype of England" (Doughan TolkienSociety.org). So, it comes as no surprise that there is Saruman devastating the nature for the sake of his Orc production industry on one hand and there are Hobbits protecting their gardens and farmlands as a part of their lifestyles on the other. There are more details into his communication of childhood memories to *The Lord of the Rings* like his exploration of his aunt's farm of Bag End, later to use that name in the Shire, his life close to the Victorian tower of Edgbaston Waterworks, which gave him the inspiration for his dark towers, and his visit to Switzerland, which he took as a model for the Misty Mountains.

Also the languages that Tolkien invented for the Middle-earth saga reflect his real life observations. As Michael Adams (2011, p. 76) comments in *From Elvish to Klingon*, Tolkien's languages are "part of a larger system, organized like real languages with their own imaginary linguistic history and relationships."

So, it is obvious that Tolkien has taken inspiration from his own life and this is in parallel with the theories I have chosen to employ in the analyses of his novels. New historicism suggests that there should always be a certain cultural and historical background for a literary work and in Tolkien's novels this background is comprised of the cultures that he had the chance to meet and the reflections of the historical period he lived in. Multiculturalism offers that different cultures can live together in the same limited area, and Tolkien gave the chance to various cultural elements from the real world to coexist in his small Middle-earth. Individuality presents us with the value of the individual perspective, and Tolkien has been free to eliminate his choices of real places that he has encountered to give them place in the saga.

A number of scholars accused Tolkien of being a racist as he discriminates among the races in Middle-earth according to their physical appearances and life philosophies. For example Elves are fair-haired, glass-eyed and white-skinned, whereas Orcs are dark-haired, black-eyed and dark-skinned. Actually it was the most natural for him to regard his real enemies in the 1910s and 1940s as some physically corrupted antagonists in Middle-earth, and racism in the background is a newly presented, contemporary way of approach to the work.

In *The Lord of the Rings*, there is an absolute underlying message to readers from various ethnic origins that one can protect humanity's shared cultural history against a tyrant who is not aware of the concept of culture. While Orcs are depicted black and monstrous, it is important to remember that the Woses<sup>3</sup> living in Drúadan Forest are also dark skinned, dark eyed and have shapeless round bodies with harsh flat faces, yet they play a very important role in the War of the Ring, as they take sides with free peoples. Similarly, the brown skinned, black haired and dark eyed people of Harad<sup>4</sup>, in spite of supporting Sauron at the beginning, redeem themselves at the end of the war and are forgiven by Aragorn. Even Gollum, with his deformed body and terrible appearance, is shown as a character not to be killed and wasted but to be spared and observed.

Moreover, it is frequently underlined in the saga that neither Sauron nor his allies wish to present or preserve their cultural tradition and their only objective is to rule Middle-earth. So they can hardly be interpreted as creatures equal to Elves, Dwarves or Hobbits. Their first impression on the reader is that they may even not be a part of Middle-earth but act as embodiments of various negative human traits, such as hatred, greed and selfishness. Tolkien wrote the whole saga against that idea of authoritarianism and evil characteristics of humankind. Taking into consideration that Tolkien was an author against fascism, the criticism of his tendency to racism seems like speculation.

Of course it is not only Tolkien or *The Lord of the Rings* but also his readers who have a part in one of the most important aims of literature, saving the shattered meaning of humanity after World War II. When literary works are interpreted in a

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<sup>3</sup> The Drúedain, also known as Drûgs, Drughu, Rógin, Woses, Wild Men of the Woods and Púkel-men, were a strange race of Men that lived in the Drúadan Forest by the Third Age, "Drúedain," Wikia, 10 August 2015. <http://lotr.wikia.com/wiki/Dr%C3%BAedain>.

<sup>4</sup> Harad, also known as Haradwaith, was the name of the immense realm south of Gondor and Mordor, "Harad," Wikia, 10 August 2015. <http://lotr.wikia.com/wiki/Harad>.

certain way by the reader, in the case of Jameson (1981, p. 17), especially in a political way as he considers in his *The Political Unconscious*, conceiving “of the political perspective not as some supplementary method, not as an optional auxiliary to other interpretive methods today... but rather as the absolute horizon of all reading and all interpretation,” such horizons are broadened that the reader’s interpretation changes into something as the “indispensable” precondition of a book. Therefore it is not only the book or the writer but also the reader who takes a part in saving humanity by interpreting a work in an individual way.

In my thesis, I am going to examine the three novels of the Middle-earth saga, namely, *The Fellowship of the Ring*, *The Two Towers* and *The Return of the King*, from the perspectives of cultural diversity, cultural heritage, multiculturalism, individuality, cultural history, as well as the political and social obstacles in the area of their production. In the first novel, I am going to focus on the benefits of cultural diversity, especially when different cultures are able to act as a single group under the name of the Fellowship to defend their cultural history against Sauron and his Orcs. In the second novel, I am going to move on to individual attributions and cultural meetings in the process of unification against the common enemy. In the third novel, I am going to present the reader with the conclusion that laying collective claim to cultural history turns out to be the most beneficial method to protect it in a war environment.

## **2. THE IMPACT OF WAR HISTORY AND CULTURE IN *THE FELLOWSHIP OF THE RING***

In *The Fellowship of the Ring*, in a region named the Shire, there is a Hobbit<sup>5</sup> called Frodo who lives with his relative Bilbo. Bilbo has a ring whose power he is unaware of, and he plans to leave his homeland to wander freely in Middle-earth<sup>6</sup>. When he hints about his plan to Gandalf<sup>7</sup>, the latter demands him to leave the ring to Frodo, as he is suspicious of its power. When Gandalf learns the truth about the ring and understands that it is the Ring forged by the command of Sauron<sup>8</sup> and has the vilest and the most supreme power among all the rings in Middle-earth, he suggests Frodo to leave the Shire at once together with the Ring. Then, he rushes to Saruman<sup>9</sup> dwelling in Isengard<sup>10</sup> for help. Meanwhile, Frodo sets off with Sam, Merry and Pippin who are all his Hobbit friends. They go to Bree and meet there the Strider, who is actually Aragorn<sup>11</sup>. They continue their journey together and continuously fight with the Ringwraiths<sup>12</sup> on their way until they reach Rivendell<sup>13</sup>.

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<sup>5</sup> Hobbits, also known as Halflings, were an ancient mortal race, "Hobbits," Wikia, 19 June 2015. <http://lotr.wikia.com/wiki/Hobbits>.

<sup>6</sup> Middle-earth is the name used for the habitable parts of Arda after the final ruin of Beleriand, "Middle-earth," Wikia, 19 June 2015. <http://lotr.wikia.com/wiki/Middle-earth>.

<sup>7</sup> Gandalf the Grey, later known as Gandalf the White, was a Wizard sent by the West in the Third Age to combat the threat of Sauron, "Gandalf," Wikia, 19 June 2015. <http://lotr.wikia.com/wiki/Gandalf>.

<sup>8</sup> Sauron was a fallen Maia, the creator of the One Ring, and the most trusted lieutenant of his master Melkor, "Sauron," Wikia, 19 June 2015. <http://lotr.wikia.com/wiki/Sauron>.

<sup>9</sup> Saruman the White was a Wizard who lived in Middle-earth during the Third Age, "Saruman," Wikia, 19 June 2015. <http://lotr.wikia.com/wiki/Saruman>.

<sup>10</sup> Isengard was one of the three Fortresses of Gondor, "Isengard," Wikia, 19 June 2015. <http://lotr.wikia.com/wiki/Isengard>.

<sup>11</sup> Aragorn II, the son of Arathorn II, was the 35th King of Gondor, "Aragorn II Elessar," Wikia, 19 June 2015. [http://lotr.wikia.com/wiki/Aragorn\\_II\\_Elessar](http://lotr.wikia.com/wiki/Aragorn_II_Elessar).

<sup>12</sup> A Black Rider who was once a king of men but then became deteriorated under the effect of Sauron's magic rings and came to be known as the Nazgûl in the Black Speech, "Nazgûl," Wikia, 19 June 2015. <http://lotr.wikia.com/wiki/Nazg%C3%BBl>.

<sup>13</sup> Rivendell, also known as Imladris, was an Elven outpost in Middle-earth, "Rivendell," Wikia, 26 June 2015. <http://lotr.wikia.com/wiki/Rivendell>.

In Rivendell, a council is held by the command of Elrond<sup>14</sup> and the Fellowship including Gandalf, Frodo, Sam, Merry, Pippin, Aragorn, Legolas<sup>15</sup>, Gimli<sup>16</sup> and Boromir<sup>17</sup> sets off to Mordor<sup>18</sup> in order to get rid of the Ring. First, they try the Mount Caradhras, but cannot pass it because of Saruman's evil deeds. Then, they try Moria<sup>19</sup>, yet in this underground city Gandalf falls into darkness when fighting against a Balrog<sup>20</sup> and Orcs. Having lost one of their friends, the Company, which now has eight members, goes out of the Misty Mountains and heads for Lórien<sup>21</sup>, where they meet with Lady Galadriel<sup>22</sup> and Lord Celeborn<sup>23</sup>, and rest for some time. When they are in Sarn Gebir<sup>24</sup>, on the banks of Anduin, the Great River, Boromir loses control under the influence of the Ring and demands Frodo to give the Ring to him. Yet, Frodo refuses Boromir and escapes towards the river. Although his plan is to continue the journey alone, Sam insists that he should come with him, and the two leave the rest of the Company, get on a boat and head towards Anduin.

## 2.1 Discovering the Benefits of Cultural Diversity in an Alliance

In the novel, as Sauron, the common enemy of the free peoples of Middle-earth, gain more and more power, various creatures of the land become aware that only a cooperation among them may enable peace to reign over Middle-earth. When Hobbits, Maias, Men, Elves, Dwarves and Ents unite their forces, they may be able

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<sup>14</sup> Elrond Half-elven, Lord of Rivendell, was one of the mighty rulers of old who lived in Middle-earth from the First Age through the Third Age, "Elrond," Wikia, 26 June 2015.

<http://lotr.wikia.com/wiki/Elrond>.

<sup>15</sup> He is the son of the Elf-king Thranduil of Mirkwood, a Prince of the Woodland Realm, a Messenger, and a master bowman, "Legolas," Wikia, 26 June 2015.

<http://lotr.wikia.com/wiki/Legolas>.

<sup>16</sup> Gimli, son of Glóin, was a well-respected dwarf warrior in Middle-earth during the Great Years, "Gimli," Wikia, 26 June 2015. <http://lotr.wikia.com/wiki/Gimli>.

<sup>17</sup> Boromir was a valiant warrior known in Gondor for his greatness, having already achieved great merit in Gondor prior to the Council of Elrond, "Boromir," Wikia, 26 June 2015.

<http://lotr.wikia.com/wiki/Boromir>.

<sup>18</sup> Mordor was a great volcanic plain in the southeast of Middle-earth to the East of Gondor, Ithilien and the great river Anduin, "Mordor," Wikia, 26 June 2015. <http://lotr.wikia.com/wiki/Mordor>.

<sup>19</sup> Moria was the Dwarven underground city beneath the Misty Mountains, "Moria," Wikia, 26 June 2015. <http://lotr.wikia.com/wiki/Moria>.

<sup>20</sup> Balrogs were the Valaraukar spirits of the Maiar that were seduced and corrupted by Melkor to his service, "Balrog," Wikia, 26 June 2015. <http://lotr.wikia.com/wiki/Balrog>.

<sup>21</sup> Lothlórien was a forest located next to the lower Misty Mountains, "Lothlórien," Wikia, 26 June 2015. <http://lotr.wikia.com/wiki/Lothl%C3%B3rien>.

<sup>22</sup> Galadriel was the co-ruler and Lady of Lothlórien along with her husband, Lord Celeborn, "Galadriel," Wikia, 26 June 2015. <http://lotr.wikia.com/wiki/Galadriel>.

<sup>23</sup> Celeborn was the Lord of Lothlórien. His wife was Galadriel, Lady of the Golden Wood, "Celeborn," Wikia, 26 June 2015. <http://lotr.wikia.com/wiki/Celeborn>.

<sup>24</sup> The Sarn Gebir were rapids on the great river Anduin, "Sarn Gebir," Wikia, 26 June 2015. [http://lotr.wikia.com/wiki/Sarn\\_Gebir](http://lotr.wikia.com/wiki/Sarn_Gebir).

to turn their about-to-be dystopian world into an almost utopic, calm and peaceful Middle-earth.

The Dark Lord Sauron offers a standardized lifestyle which includes forest massacres to produce Orcs, only one race and therefore culture to reign Middle-earth, and the destruction of different races which do not serve to that single race, that is, he offers a fascist and capitalist regime which prevents individuality and multiculturalism to improve in those lands. His cause is to dominate Middle-earth through the magic of the One Ring and this cause is known by the Fellowship from the beginning. The first attack in the saga comes from the Wargs<sup>25</sup>, which are only an insignificant example of Sauron's servants, ready to devote themselves to him without questioning. All these facts prove his fascist ideals and practices.

However, the Fellowship, which is a gathering of different histories, cultures and individuals, triumphs over Sauron. The Fellowship is not based on a single culture's or leader's dominance, but on independent and original thoughts and activities, put forward by all its members who do not assert superiority over one another. They will visit many places like the Misty Mountains, the mines of Moria and Lothlórien together to ensure that Frodo reaches Mordor safely and enables peace to rule. Joining their forces, they demolish the armies of Sauron, which represent the evil forces against cultural diversity and free livings.

This same benefit of cultural diversity can be observed in the postwar societies of the world where various nations shared a similar desire to build a peaceful atmosphere for humankind and leave the war environment led by authoritarian leaders behind. Especially in Tolkien's homeland, Britain, there was a certain hope for the future of the kingdom put in practice in politics after the two world wars; "The period 1945-1963 saw the establishment by Labour governments of the Welfare State, the beginnings of the dismantling of the Empire –supported by an optimistic faith in the capacity of the Commonwealth to maintain the links between Britain and its ex-colonies- and the birth of Harold Wilson's 'affluent society'" (2009, p. 5).

In respect thereof, Auerbach thinks that Comparative Literature is beneficial for fragmented cultures of mid-twentieth century to be compared and thus to strengthen their original values. Therefore, especially people of letters are responsible for producing works in this area to protect humanity's cultural heritage. At this point,

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<sup>25</sup> Wargs are canine beasts of Middle-earth in the Misty Mountains, used especially by Orcs of Isengard and Mordor in the Third Age, "Warg," Wikia, 10 August 2015. <http://lotr.wikia.com/wiki/Warg>.

Jameson also underlines the importance of writing a literary work in order to protect cultural history at least in terms of politics as he believes that every piece of literature sheds light on its own political period inevitably. In the preface of his book *The Political Unconscious* he begins with the words; “Always historicize! This slogan—the one absolute and we may even say ‘transhistorical’ imperative of all dialectical thought—will unsurprisingly turn out to be the moral of *The Political Unconscious* as well” (Jameson 1981, p. 9). According to Jameson, history is ever-changing, so its quality depends on the self-interpretation of the writer’s own contemporary surrounding, and as Brook Thomas states in his essay “The New Historicism and other Old-fashioned Topics,” “new historicists follow Jameson’s call” to historicize (Thomas 1994, p. 184).

Here, I would like to suggest the concept of Weltliteratur as an analogy for cultural diversity. In his essay titled “Philology and Weltliteratur” Auerbach offers Weltliteratur, as a means to protect, revive, and recover fragmented cultures against the destructive effects of the mid-twentieth century standardization (Auerbach 2009, p. 127). Weltliteratur is a concept first suggested by Goethe and it is a natural product of human encounters. Without cultural communication in the world, there would be no accumulation of knowledge. Therefore, Weltliteratur welcomes and regards coexistence of different cultures as a natural situation for the world. However, in the standardized world of the postwar period, the concept of Weltliteratur was under the threat of extinction. The conditions shaped by industrialism and capitalism made it harder for Goethean humanism to revive. The disadvantageous environment of the postwar era influenced Goethean humanism negatively as the standardization process gained strength and speed all of a sudden. People used to be so limited by their struggle to earn a living and so dominated by the world dynamics depending merely on economic power that they had constantly been alienated to themselves and given into a dull, standardized lifestyle.

Tolkien bitterly experienced the First World War. He enlisted himself as a second lieutenant in the army, but ended up as a stooge in the war. He shook off a serious illness and bore testimony to the deaths of almost all of his friends. However, Tolkien was aware of the necessity of receiving support from literature and “Partly as an act of piety to their memory, but also stirred by reaction against his war experiences, he had already begun to put his stories into shape” (Doughan TolkienSociety.org). In *The Fellowship of the Ring*, in many occasions Tolkien reflects his hope for



literature's pioneering role in establishing a peaceful environment. This hope is most clearly stated by Bilbo when he says; "Books ought to have good endings. How would this do: *and they all settled down and lived together happily ever after?*" (Tolkien 2012, p. 273). Even before the beginning of the Company's journey, the message that war should not be the primary choice against the violence of Sauron's fascism is frequently hinted; "'The number must be few, since your hope is in speed and secrecy.' The Company took little gear of war, for their hope was in secrecy not in battle" (Tolkien 2012, p. 275-279).

In the novel Tolkien's main emphasis is not on the enemy or the actions to be taken against the enemy, but the beauty and dynamism of cultures. While the Company's primary aim is to destroy Sauron and his allies, we are continuously reminded that Frodo and his friends want to achieve this end only for the sake of protecting the cultural diversity. In case the magnificence of Middle-earth's peoples' harmonious togetherness is corrupted, it will be more agonizing than Sauron's blows as it is the dearest meaning of life in Middle-earth, and if it can be protected, it should be the only memory to be kept in mind and remembered. Before the Company departs from Lórien, Gimli asks:

Tell me, Legolas, why did I come on this Quest? Little did I know where the chief peril lay! Truly Elrond spoke, saying that we could not foresee what we might meet upon our road. Torment in the dark was the danger that I feared, and it did not hold me back. But I would not have come, had I known the danger of light and joy. Now I have taken my worst wound in this parting, even if I were to go this night straight to the Dark Lord. Alas for Gimli son of Glóin! (Tolkien 2012, p. 378)

Legolas' reply to Gimli supports the idea of protecting friendship; "But you have not forsaken your companions, and the least reward that you shall have is that the memory of Lothlórien shall remain ever clear and unstained in your heart, and shall neither fade nor grow stale" (Tolkien 2012, p. 378). However, Gimli is a Dwarf of action rather than an Elf living with memories. He symbolizes the other side of the coin which is to take action in order to ensure the continuity of peace in Middle-earth and to enable the land to turn into a sweet memory in the long term: "Memory is not what the heart desires. That is only a mirror, be it clear as Kheled-zâram. Or so says the heart of Gimli the Dwarf. Elves may see things otherwise. Indeed I have heard that for them memory is more like to the waking world than to a dream. Not so for Dwarves" (Tolkien 2012, p. 378-379).

When the general conditions in the world after the Second World War are taken into consideration, *The Lord of the Rings* is an exemplified work of literature which gave hope to the postwar peoples of the world. Back then, with the development of technology and its usage in communication, more literatures of various cultures were globally available for readers, so the world was introduced to different cultural histories and that was the advantage of the postwar period.

Although the postwar period was a time of cultural standardization, in terms of cultural diversity's presentation, it is enlightening to regard the period also from the perspective of Goethean humanism. *The Lord of the Rings* includes the theme of united cultures as a good example for related literary works of the period. As Auerbach introduced Goethean humanism to the reader; its aim was to protect local literatures and to expand literary knowledge in the world. Its emphasis was on the raising number of available literary works during Goethe's time and it demanded the same fact to be underlined during and after the world wars. It had always been contributive to literature in terms of making it come into prominence in the global arena to be examined and discussed as well as other academic areas. Its activities and ambitiousness needed to be taken as an example to improve postwar literature. It had a positive quality that it did not fail the efforts of its supporters and provided benefit to literature in terms of its ideals. It was based on history and when history was taken as an example by the peoples of the postwar period, there seemed to be an absolute hope for literatures of the world. It believed in the human potential and what they could achieve individually. As for the dialogue between Legolas and Gimli, there is certain trust in both of them representing both sides of the coin.

The humanistic function of literature has been emphasized by many critics since Aristotle. These critics argued that to get familiar with the history of mankind as reflected in great literary works is the most effective way to ensure moral awareness. Two hundred and fifty years before Goethe, Elizabethan poet Sir Philip Sidney argued that literature had the power to beautify the world. His sayings show that a certain perspective on literature endures the evil times in human history, thus it is universal and belongs to the common cultural history. In Sidney's major piece of critical prose *The Defense of Poesy*, he defines the power of literature with the words:

Only the poet ... lifted up with the vigor of his own invention, doth grow in effect another nature, in making things either better than nature bringeth forth, or, quite anew, forms such as never were in nature ... he goeth hand in hand with nature, not enclosed within the narrow warrant of her gifts, but freely ranging only within the zodiac of his own wit. Nature never set forth the earth in so rich tapestry as divers poets have done; neither with so pleasant rivers, fruitful trees, sweet-smelling flowers, nor whatsoever else may make the too much loved earth more lovely. Her world is brazen, the poets only deliver a golden. (2012, p. 1050)

Therefore, literature has an eternal influence to change the world positively, and as for the thesis, it also has the authority to manage a cultural coexistence in the whole world.

At the beginning of *The Fellowship of the Ring*, by presenting the hobbit culture which is far away and isolated from a world of wars, Tolkien enables readers to be hopeful for a peaceful future. By describing other cultures even into the smallest details, such as the dwarf-made toys for Bilbo and Frodo's birthday, or by calling Gandalf's fireworks with names like dwarf candles and elf fountains, gathering three separate cultures together, the author shows that the best way to ensure a peaceful world is preserving cultural diversity. Tolkien encourages his readers to experience the excitement of cultural discoveries, which reaches its first climax when the dark power in Mordor is mentioned for the first time.

Frodo and his fellow travelers Sam and Pippin get to know each other better and are prepared to meet new cultures during their trip to the Ferry lane. When Frodo sees a Ringwraith, he understands that their journey will not include only happy encounters with various cultures, there would also be dangerous confrontations with dark creatures. In fact, soon the Hobbits see another Black Rider and then they meet the High Elves. The Black Riders symbolize fascism in the novel, while the High Elves, with their hopeful songs heard in foreign lands, stand for independence and peace. The High Elves protect the Hobbits from the Black Riders. They encourage and support them when they are tired; "Pippin soon began to feel sleepy, and staggered once or twice; but each time a tall Elf at his side put out his arm and saved him from a fall" (Tolkien 2012, p. 81). Frodo speaks Elvish and this makes him advantageous when he needs to share information with them and his ability to communicate with the Elves enables him to establish intimacy with them and trust them. Gildor, the leader of the Elf group informs him about the world outside the Shire. He advises Frodo on the course of his journey and promises him not to share his secrets with the Enemy and to provide protection in the future. However, soon when Frodo, Sam and

Pippin are having their lunch, drinking Elvish draught, they hear the voice of some flying, evil creature. So, the Elves on the one hand and the creatures serving Sauron on the other, the Hobbits are exactly left in the middle of a conflict of cultures.

When the Hobbits are obliged to enter into the Old Forest it is Tom Bombadil who saves them from the magic willow. He enlightens them about the feelings and thoughts of the ancient trees and the dangers of the Old Forest, and saves Frodo and his friends once again, this time from a Barrow-wight<sup>26</sup>. With Tom Bombadil and his help, another ring is attached to the chain of cultural diversity. However, the cultural categorization cannot be maintained for Tom Bombadil, as his ethnic origin, what species he is, and where he comes from are left uncertain. Yet, we understand that he has some visible power and control over the Old Forest as “the Master of wood, water, and hill,” and that he is a very ancient being who “remembers the first raindrop and the first acorn” in Middle-earth. Actually he is so ancient that he is not affected by the power of the Ring; “Then Tom put the Ring round the end of his little finger and held it up to the candlelight. For a moment the hobbits noticed nothing strange about this. Then they gasped. There was no sign of Tom disappearing!” (Tolkien 2012, p. 124-131-133). Meanwhile, it becomes more and more obvious that the creatures that Frodo encounters during his journey like Gildor, the Farmer Maggot and Tom Bombadil are somehow in communication with each other in order to keep Frodo in sight and to protect him and his friends from the possible threats. Bree, where Frodo, Sam, Merry, and Pippin stop for a while, is a village where Hobbits and men live in peace as a model for the rest of Middle-earth. The Inn of Bree hosts various creatures like Elves, Dwarves and Hobbits and is exactly as a microcosm of Bree. In this village Frodo and his friends are saved by Barliman Butterbur, the landlord of The Prancing Pony, when he transmits Gandalf’s letter to Frodo and promises the Hobbits to prevent the Black Riders from getting into his inn. Then, Aragorn, disguised under the name of Strider, warns Frodo about Pippin’s recklessness in his speech to the folk of Bree and advises them to be careful about the Black Riders. Finally he offers them his help in their journey, and they start out altogether.

Book Two of *The Fellowship of the Ring* opens with a very symbolical scene in terms of cultural diversity; Frodo, saved by Aragorn, Glorfindel and his hobbit

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<sup>26</sup> The Barrow-Wights were beings of darkness that could enter the eye, heart and mind and crush the will, “Barrow-wights,” Wikia, 10 August 2015. <http://lotr.wikia.com/wiki/Barrow-wights>.

friends is lying on a bed in the house of Elrond and is accompanied by Gandalf. We learn that Elrond has ensured Frodo's safety passage across the Ford, by creating a disastrous flood that prevented the Ringwraiths from passing the river Loudwater. Elrond orders a feast to be prepared for Frodo's recovery and gathers Elves, the Hobbits, Gandalf, Aragorn and the famous Dwarf, Glóin, together. In such a multicultural environment, Frodo learns from Glóin that the Beornings, a race of large men who can turn into bears, helped Dwarves to live in a peaceful land. Frodo is surprised to learn that also Bilbo has been an inhabitant in Rivendell and, he benefited from the peaceful atmosphere of this Elvish land and was inspired by Aragorn, (or as he calls, Dúnadan) to produce some works of art, such as the Elven songs and the book he wrote. For the Fellowship, there are no boundaries between cultures in terms of artistic creation. A Hobbit is welcome to write a song about Elves with the help of a man and sing it in an Elvish hall.

The Dwarves have come to Rivendell to get advice from the Elves, as they are afraid of the growing shadow and the messengers coming from Mordor. They soon find out that other creatures from the entire western world, such as Hobbits, Men, a Wizard, and an Elf from Mirkwood<sup>27</sup> have also reached Rivendell as they share similar problems. In the Council of Elrond the representatives of different peoples decide to unite against Sauron. They understand that none of them is alone and they will be more powerful physically, psychologically, socially and culturally if they join forces. They also learn that the beasts which reside in Mirkwood are also willing to help Gandalf. So, all peoples represented in the Council are supported not only by the natural forces of Middle-earth but also by each other's culture.

The Sword of Elendil, which Aragorn calls Andúril and uses in all his future fights, has been forged by Elves. This shows that Elves approve of Aragorn's future reign over Middle-earth. On their way to the Dimrill Dale, the Company is able to resist the terrible blizzard in Caradhras by drinking miruvor, a special Elvish liquor, which Elrond has given Gandalf in Rivendell. Actually, the members of the Company will many times benefit from the rejuvenating effects of miruvor when they will feel tired during their journey.

Moreover, even when there emerges a problem about appreciating different cultures in Middle-earth, it is immediately regarded as nonsense by the Company. For

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<sup>27</sup> Mirkwood was a great forest in Middle-earth in the eastern region of Rhovanion between the Grey Mountains and Gondor, "Mirkwood," Wikia, 10 August 2015. <http://lotr.wikia.com/wiki/Mirkwood>.

instance, in Lórien, the Golden Wood of the Elves, Haldir who is one of the guardian Elves of the Wood wants Gimli to be blindfolded before entering the Wood. Gimli is disappointed and angry, and Aragorn demands every single member of the Fellowship, including himself, to be blindfolded. Then Legolas feels unhappy about Elves' strict rules upon Dwarves and about the outcome that at the request of Aragorn even he himself is going to be blindfolded, and he gives an important message; “‘Alas for the folly of these days!’ said Legolas. ‘Here all are enemies of the one Enemy, and yet I must walk blind, while the sun is merry in the woodland under leaves of gold!’” (Tolkien 2012, p. 348). When this conflict is settled, Haldir makes concessions first to Gimli; “‘You are to walk free, even the dwarf Gimli.’ ... He removed the bandage first from Gimli’s eyes. ‘Your pardon!’ he said, bowing low” (Tolkien 2012, p. 350).

In Lórien, when Frodo and his friends are heartily welcomed by Lord Celeborn and Lady Galadriel Frodo feels that he is protected, although the culture is almost unknown to him; “It seemed to him that he had stepped through a high window that looked on a vanished world. A light was upon it for which his language had no name” (Tolkien 2012, p. 350). While Gimli, as a Dwarf in Lórien, is first subjected to an ancient suspicion by Celeborn, Galadriel empathizes with him and accepts his visit; “She looked upon Gimli, who sat glowering and sad, and she smiled. And the Dwarf, hearing the names given in his own ancient tongue, looked up and met her eyes; and it seemed to him that he looked suddenly into the heart of an enemy and saw there love and understanding” (Tolkien 2012, p. 356). To Galadriel’s embracement Gimli responds; “‘Yet more fair is the living land of Lórien, and the Lady Galadriel is above all the jewels that lie beneath the earth!’” (Tolkien 2012, p. 356). Moreover, as his last wish Gimli asks from Galadriel a single strand of her hair. This is the ultimate proof that surprising improvements can take place in most unexpected friendships between previously hostile or unfamiliar cultures. Clearly, when different races are ready to forget old enmities, they can win each other’s heart and become strong enough to struggle against dangerous and more serious common enemy, who in Middle-earth’s case is Sauron.

In the peaceful atmosphere of Lórien, even Legolas and Gimli become closer friends; “Often he took Gimli with him when he went abroad in the land, and the others wondered at this change” (Tolkien 2012, p. 359). Moreover, the Elves have not forgotten Gandalf’s supposed death and sing lamentations for him. So, the Elves

living in Lórien, no matter if they are the Lord and the Lady, and the common Elves appreciate different cultures, honour the memories of the dead, and give hope to those who are alive. Gandalf's status in the Company and his universality are presented clearly in Frodo's song that he has made up especially for Gandalf:

*With Dwarf and Hobbit, Elves and Men,  
with mortal and immortal folk,  
with bird on bough and beast in den,  
in their own secret tongues he spoke.* (Tolkien 2012, p. 359)

Before the Company departs from Lórien, Celeborn favours Frodo and his friends by supplying them with small and light boots to ease their journey, while other Elves give them lembas<sup>28</sup>, proper clothes, and ropes for the long road. Galadriel gives them many precious gifts like a sheath, belts, and the great bow of Lórien, but more importantly, she gives Frodo a phial which contains Eärendil's starlight to enlighten the Hobbit's path when it is dark. When the times are hard and necessitate different races to unite against a serious threat, the peoples of Middle-earth show an unusual performance in helping each other in unique ways and this fact is constantly reminded to the reader almost in every detail.

## **2.2 Gaining Experience as a Multicultural Campaign**

The birthday party of Bilbo and Frodo, who were born on the same day, turns into a gathering of different cultures. Bilbo's dwarf friends and the magician Gandalf come to Bilbo's house and only in such a multicultural environment the birthday of a hobbit gains meaning. To a certain extent it is Bilbo's three dwarf friends who motivate and encourage him to set out for his first journey. In addition, the theme of journey implies encounters with other cultures, so it is not surprising that a Hobbit is accompanied by Dwarves when travelling. After Bilbo departs and leaves the One Ring behind without learning its true nature, Gandalf helps Frodo to reveal the truth about the Ring, as Frodo could not discover or understand its secret without Gandalf's vision. In addition, from the conversation between Gandalf and Frodo, the reader learns that in the past Elves and Men joined forces and gained victory against Sauron. This implies that cultural togetherness has long been in practice in Middle-earth. Up to this point there are the themes of journey, information and spiritual

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<sup>28</sup> A kind of *cram* or waybread which is more strengthening than any food made by Men, see Tolkien 369.

values all of which gather around culture. There are more examples for these themes at the rest of the novel starting from the quest of the core team consisting of Frodo, Sam, Merry and Pippin and ending with the separation of a more complex group including Legolas, Aragorn, Gandalf, Gimli and Boromir. According to Auerbach, the consciousness of unity is vital for human knowledge as it ensures the continuity of cultural heritage through hard times without any kind of corruption. Another aspect of cultural heritage that Auerbach underlines is the scientific truth. People who protect cultural history should always keep up with science in order to reveal the renewing nature of culture to humanity and to gain experience as a multicultural body. Culture is not a stable phenomenon that consists of unchangeable events. For this reason, history should go hand in hand with science, as individuality is in parallel with social unity, and an individual who has a full consciousness of successive historical facts is the one who can defend humanity's cultural history at best. In *The Lord of the Rings*, this individual is Frodo as he consciously protects the One Ring from Sauron's possession. A person who has the same level of consciousness as Frodo can handle a complex literary work from an original point of view based on a single path of historical facts.

The possession of the One Ring serves as a trial of sincerity for each culture included in the saga. Starting with Bilbo, each member of the Company gets the opportunity to possess the Ring and except for the fight which takes place in the final scene, none of them exhibits ill will upon wearing it. Only Sauron has the intention although they are expected to be weaker than him in terms of self-control. His authority is directly related to the One Ring as a tool to rule Middle-earth with totalitarianism, so all the other rings forged by him or Elves under his rule and given to Elves, Dwarves and Men symbolize nothing but a trap to undermine their cultural togetherness. Once the rings are scattered around Middle-earth like fishing lines are cast to the sea of cultures, Sauron's desire is to exercise control over Elves, Dwarves and Men. He manages to affect especially Men but cannot control some Dwarves and Elf kings.

At the Council of Elrond in Rivendell, Elrond informs the participants about the Rings of Power and tells them the story of the Ring. Elrond's story reveals that in the past, various cultures successfully united against Sauron and multicultural alliances have already been formed, and maintained in Middle-earth's history. The members of the Council decide to take their history as an example for a possible solution for the hard times that they go through. They are ready to make up for their old hostilities to



form an even better alliance than that of the past; “‘Now come!’ said Gandalf. ‘Pray, do not interrupt, my good Glóin. That was a regrettable misunderstanding, long set right. If all the grievances that stand between Elves and Dwarves are to be brought up here, we may as well abandon this Council.’ Glóin rose and bowed, and Legolas continued” (Tolkien 2012, p. 255). At the end of the Council everyone understands clearly that they have all been struggling against Sauron in different ways and already acting as a multicultural whole for a long time. So, the Company consisting of Frodo, Sam, Merry, Pippin, Gandalf, Legolas, Gimli, Aragorn and Boromir is actually the core of the ongoing cooperation in Middle-earth.

The Company starts to reap the benefits of moving as a multicultural team when Aragorn shows his experience as a Ranger in Hollin and warns the group about the unexpected silence of the region. Later on, Aragorn warns the Fellowship about the approaching Wargs and urges them to speed up their journey to Moria. When the Wargs surround them at night, first Gandalf tries to scare them with his staff and magic words, but he fails and Legolas kills the nearest Warg with his Elvish arrow. Whenever there is a threat, no matter how serious the threat is, the group acts as one and every member tries to defend one another with their own unique skill. The best example for this comes when all the Wargs attack the Company at the same time:

‘Fling fuel on the fire!’ cried Gandalf to the hobbits. ‘Draw your blades, and stand back to back!’

In the leaping light, as the fresh wood blazed up, Frodo saw many grey shapes spring over the ring of stones ... Through the throat of one huge leader Aragorn passed his sword with a thrust; with a great sweep Boromir hewed the head off another. Beside then Gimli stood with his stout legs apart, wielding his dwarf-axe. The bow of Legolas was singing.

In the wavering firelight Gandalf seemed suddenly to grow; he rose up, a great menacing shape ... stooping like a cloud, he lifted a burning branch and strode to meet the wolves. (Tolkien 2012, p. 299)

When the Company arrives at the Door of Moria, Gandalf is the one who knows which words to whisper to the walls to reveal the Door. The revealed door is a proof made of stone of the old friendship between Elves and Dwarves as it includes both the emblems of Durin and the Tree of the High Elves. Thanks to the profound knowledge of Gandalf in Elvish, they are able to pass that door with the Elvish password “Mellon”<sup>29</sup> and to find their ways and the exit in the darkness of the Mines

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<sup>29</sup> It is the Sindarin word for friend (Tolkien 308).

of Moria. When the Company is attacked by Orcs in the Chamber of Mazarbul, again they work as a team for a complete and successful zone defence:

Frodo felt a hot wrath blaze up in his heart. ‘The Shire!’ he cried, and springing beside Boromir, he stooped, and stabbed with Sting at the hideous foot. ...

Legolas shot two through the throat. Gimli hewed the legs from under another that had sprung on Balin’s tomb. Boromir and Aragorn slew many. ... except for Sam who had a scratch along the scarp. A quick duck had saved him; and he had felled his orc: a sturdy thrust with his Barrow-blade. (Tolkien 2012, p. 324-325)

After Gandalf the Grey’s disappearance, as a man who is a descendant of Isildur<sup>30</sup>, Aragorn takes over the responsibility to encourage and lead the Company with his kingly character. The group members get help from Gimli when they are in the mountains, and they are led by Legolas, when they are within the territories of Lothlórien. So, each time another member of the team leads the way according to their individual knowledge and competence about the area, and this provides them with a marvelous advantage in finding their way in Middle-earth. The more the Company gains experience together, the more they become intimate with each other’s culture to evaluate it objectively and to benefit from it in Middle-earth. As the same issue is examined from the aspect of cultural diversity before, when it comes to Aragorn as the leader of the Company, he becomes fairer to each member regardless of their ethnic origins. As it is mentioned before, when Haldir wants to blindfold Gimli’s eyes as an Elvish rule and he resists, Aragorn suggests every member including even himself and Legolas to be blindfolded not to leave Gimli alone.

When it comes to decide whether to leave Frodo to his own fate or to follow him where he will go, the Company is tested in terms of group loyalty. Despite the fact that Boromir displays sudden remorse for having attended the group, they all agree that they cannot leave Frodo alone, as they share the same purpose and know that they should act jointly in order to be powerful enough to defend their common cause. Although Boromir gives Frodo a hard time, he enables Frodo to gain enough courage to make up his mind about departing alone, proving that evil has emerged in the Company and that they cannot continue the journey together with the same members as before.

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<sup>30</sup> Isildur was the son of Elendil and brother to Anárion, “Isildur,” Wikia, 10 August 2015. <http://lotr.wikia.com/wiki/Isildur>.

### 2.3 Getting to Know One's Own Culture

*The Fellowship of the Ring* starts with Hobbits wondering desperately about the details of Bilbo Baggins' previous journey which is expected to be explained in Bilbo's 111<sup>th</sup> birthday party. The cultural difference between the families of Baggins and Brandybucks is also important for them to be made clear as Bilbo and Frodo are very fond of each other although Frodo's mother was a Brandybuck. Later on the reader will see that even from the beginning of his endless journey, from time to time, Frodo remembers what Bilbo has said about journeys and takes him as an example.

As for Gollum, it is a fact that some Elves, Dwarves and Men are of help to Frodo more than him, although he is known to come from a far hobbit race. However, Gandalf warns Frodo about the dark power of the One Ring upon Gollum and wants him to empathize with this creature. Gandalf is well aware of the fact that also Gollum had the notion to feel cultural togetherness with Bilbo when they met in Misty Mountains, and the riddles that they both used to know are the first proofs for that. The fact that Wood-elves have treated Gollum well is simply what Gandalf expects from Frodo to appreciate and put into practice for the sake of protecting cultural heritage. What Gandalf says at one point is a well-timed guess about the future; "My heart tells me that he has some part to play yet, for good or ill, before the end; and when that comes, the pity of Bilbo may rule the fate of many – yours not least" (Tolkien 2012, p. 11). Frodo will understand the truth in Gandalf's warning towards the end of the story when Gollum is not able to hold himself back and attacks Frodo to get the One Ring. He thus reveals his acquisitive side as a hobbit and indirectly helps Frodo to get rid of the ring. Therefore, cultural togetherness against a common enemy should not be just about other races but should start with understanding the inner worlds of the members of one's own culture.

Another aspect of Gollum's attack on Frodo is about individuality. These characters share the same historical background as Hobbits, although they have some different characteristics and different traditions. At the end of the saga, their standing together in the Cracks of Doom<sup>31</sup> will be a test of the fatal combination of social unity as Frodo and Gollum's unique relation and individuality as their different ambitions

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<sup>31</sup> The Cracks of Doom is the name for the volcanic fissure in Mount Doom, where Frodo Baggins had to throw the One Ring into to be destroyed, "Cracks of Doom," Wikia, 10 August 2015. [http://lotr.wikia.com/wiki/Cracks\\_of\\_Doom](http://lotr.wikia.com/wiki/Cracks_of_Doom).

about the Ring. They pursue the same desire under the influence of the One Ring. Fortunately, this will cause the Ring to fall into the cracks and save Middle-earth's future. Therefore, we can well assume that the gathering of different individual demands under the roof of a same group could end in a hopeful way. Tolkien gives all cultures a chance to exist in a peaceful world, as Gollum guides Frodo and Sam all the way to the Cracks of Doom. Robert Owen (cited in Claeys 1986, p. 86) mentions about the opinion of political economy theorists opposite of which *The Lord of the Rings* exemplifies:

a received opinion among theorists in political economy, that man can provide better for himself, and more advantageously for the public, when left to his own individual exertions, opposed to and in competition with his fellows, than when aided by any social arrangement which shall unite his interests individually and generally with society.

After Frodo, Sam and Pippin meet Merry in Buckland, he helps them to pass the River Brandywine to reach Frodo's new house, which he and Fatty Bolger have cleaned and prepared for their visit. Merry and Pippin talk to Frodo and comfort him as he feels lonely. At that moment Frodo understands that he should get more acquainted with his Hobbit friends. He feels certain about this idea when they surprise him by revealing that they know him better than he thinks they do, and readily accept to be his fellows in his journey. Their final stroke comes when they, along with Sam, admit that they have been aware of the Ring long before Frodo is. Frodo becomes more intimate with his Hobbit friends, and he fully comprehends the benefits of being conscious of one's own culture.

Afterwards, while they are travelling in the Old Forest to hide themselves from the gaze of the Black Riders, Sam saves the other Hobbits from being paralyzed and consumed by a magic willow by keeping himself awake. When they are all trapped by a Barrow-wight, this time Frodo plucks up his courage and remains conscious. The only thing that helps him in this struggle is his memories about Bilbo. He remembers the adventures and experiences that Bilbo shared with him and keeping him in mind occupied with these memories helps him remain awake. Also when Frodo is wounded deadly by one of the Black Riders in Weathertop, again his memories about Bilbo and the experiences that Bilbo shared with him keep him alive.

Meanwhile, until he arrives at the Council of Elrond, Gandalf finds the opportunity to know both Radagast the Brown<sup>32</sup> and Saruman the White better. Both of these characters are from his order of wizardry and Radagast has done favour to him whereas Saruman has done harm. Radagast warns Gandalf about the Nine Ringwraiths' approach and wants his Eagle friends in Mirkwood to help peace and favour rule over Middle-earth again. However, Saruman captivates Gandalf on the pinnacle of Orthanc to prevent him from gathering peoples together against the approaching evil. Therefore Gandalf has already been enlightened about his own culture more before he comes to the Council.

Contrary to Elrond's suggestion that Merry and Pippin should not attend the journey to Mordor, Gandalf supports the idea that Merry and Pippin also should take part in the Company, as he thinks that these two are capable of being good fellows to Frodo thanks to their honesty and sincerity; "But they would still wish to go, or wish that they dared, and be shamed and unhappy. I think, Elrond, that in this matter it would be well to trust rather to their friendship than to great wisdom" (Tolkien 2012, p. 276). In addition, before the Company sets off, Bilbo proves his intimacy with Frodo by handing his companion sword Sting and dwarf-mail over him. He underlines the importance of looking out first for one's own family and culture while exploring the artworks of other cultures. He counsels Frodo: "Hobbits must stick together, and especially Bagginses. All I ask in return is: take as much care of yourself as you can, and bring back all the news you can, and any old songs and tales you can come by" (Tolkien 2012, p. 278).

When Gandalf the Grey is gone, Aragorn feels the need to fill in for him. As the Company passes through the Argonath, the Pillars of the Kings, on Anduin, Frodo notices that Aragorn's mood starts to change slowly from a ranger to a king as he gets to know his own culture and situation better by examining the relevant monuments of old; "'Fear not!' he said. 'Long have I desired to look upon the likenesses of Isildur and Anárion, my sires of old. Under their shadow Elessar, the Elfstone son of Arathorn of the House of Vandalil Isildur's son, heir of Elendil, has naught to dread!'" (Tolkien 2012, p. 393). At the end of the novel, the fact that Sam knows the way that Frodo thinks very well plays a very important role in the fate of the Quest, as Frodo is not left alone in his journey to Mordor. From that moment on,

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<sup>32</sup> Radagast the Brown, also called Aiwendil was one of the five Wizards, or *Istar*; "Radagast," Wikia, 10 August 2015. <http://lotr.wikia.com/wiki/Radagast>.

their fellowship becomes more meaningful and they get to know each other even better on the road.



### 3. THE IMPACT OF WAR HISTORY AND CULTURE IN *THE TWO TOWERS*

In *The Two Towers*, the story starts with Boromir's death while fighting against the Orcs and the Uruk-hai who have attacked them in Sarn Gebir. Aragorn, Legolas and Gimli discover that Merry and Pippin have been abducted by the Orcs and that Frodo and Sam have left the Company. They conclude that saving Merry and Pippin would be an appropriate choice and head for the plains of Rohan<sup>33</sup> following the Orcs, while leaving Frodo and Sam alone. They meet with the Riders of Rohan on the way, introduce themselves and explain their purpose. Éomer<sup>34</sup> reports that they have found the Orcs, have already slayed all of them without sparing anyone but have not detected a different kind of creature among them such as a Hobbit. In the end, he accepts to help the rest of the Company and lets them free. Meanwhile, the story of Merry and Pippin backdates a little and the reader sees that they are able to escape from the Orcs just before all of them are killed by the Rohirrim<sup>35</sup>. They throw themselves into Fangorn<sup>36</sup> and meet Treebeard<sup>37</sup> there. The Hobbits and Treebeard exchange ideas, and Merry and Pippin become hopeful about the Ents<sup>38</sup>. After the Entmoot<sup>39</sup>, Ents decide to attack Isengard to protect their future from Saruman as his Uruk-hai destroy trees, in other words, the friends of Ents. Meanwhile, Aragorn, Legolas and Gimli are able to pick up the trail of Merry and Pippin; they too enter into Fangorn and this time meet Gandalf the White there who has returned from

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<sup>33</sup> Rohan was a kingdom of Men, situated in the great vale between the Misty Mountains and the White Mountains to the South, "Rohan," Wikia, 26 June 2015. <http://lotr.wikia.com/wiki/Rohan>.

<sup>34</sup> "When still young he became a Marshal of the Mark and was given his father's charge in the east marches," (Tolkien 1070).

<sup>35</sup> A horse people of the land of Rohan, "Rohirrim," Wikia, 15 February 2015. <http://lotr.wikia.com/wiki/Rohirrim>.

<sup>36</sup> Fangorn Forest was a forest beneath the southeastern flank of the Misty Mountains. It is also called Entwood by the Rohirrim, "Fangorn Forest," Wikia, 26 June 2015. [http://lotr.wikia.com/wiki/Fangorn\\_Forest](http://lotr.wikia.com/wiki/Fangorn_Forest).

<sup>37</sup> Treebeard, also known as Fangorn, was the oldest of the Ents still left in Middle-earth, an ancient tree-like being who is a sort of "shepherd of trees," "Treebeard," Wikia, 26 June 2015. <http://lotr.wikia.com/wiki/Treebeard>.

<sup>38</sup> Ents are a very old race that appeared in Middle-earth at the same time that the elves did, "Ents," Wikia, 26 June 2015. <http://lotr.wikia.com/wiki/Ents>.

<sup>39</sup> Entmoot was a gathering or meeting of Ents, "Entmoot," Wikia, 26 June 2015. <http://lotr.wikia.com/wiki/Entmoot>.

death. Upon Gandalf's suggestions, they all head for Edoras<sup>40</sup> in order to convince Théoden<sup>41</sup> to support them in destroying Saruman and succeed in doing this by disenchanting Gríma's<sup>42</sup> spell on him. The Company, Théoden, Éomer and the Rohirrim first have a serious battle in Helm's Deep<sup>43</sup> and win it thanks to the support coming from the Ents and the Huorns<sup>44</sup>. Then they reach Isengard to see that it has already been destroyed by the Ents and the Huorns, and that Merry and Pippin have been enjoying themselves upon that small victory. They tell their stories to each other and gather at the door of Orthanc<sup>45</sup> to face with Saruman. Saruman first tries to deceive all of them, yet failing to do so; he refuses to go out and locks himself in Orthanc. Meanwhile, having reached Orthanc, Gríma throws a palantír<sup>46</sup> to Gandalf to hurt him, but Gandalf escapes the attack, catches the palantír and takes it with him. Pippin, unable to resist his curiosity, touches the palantír and connects with Sauron. Since Sauron thinks that Pippin is the Ring-bearer, Gandalf takes Pippin with him and heads for Gondor<sup>47</sup> as fast as he can.

As for the story of Frodo and Sam, they first wander in the hills of Eryn Muil<sup>48</sup> and have a hard time finding an exit from there. Then they catch Gollum<sup>49</sup> who has been after them for a long time, make a deal with him and benefit from his guidance to Mordor. Gollum enables them to pass the Dead Marshes<sup>50</sup> and bring them to the

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<sup>40</sup> Edoras was the capital city of Rohan, "Edoras," Wikia, 26 June 2015.

<http://lotr.wikia.com/wiki/Edoras>.

<sup>41</sup> Théoden was the seventeenth King of Rohan, and last of the Second Line of the royal house of Eorl, "Théoden," Wikia, 26 June 2015. <http://lotr.wikia.com/wiki/Th%C3%A9oden>.

<sup>42</sup> Gríma Wormtongue was the chief advisor to King Théoden of Rohan before being exposed as an agent and spy of Saruman, "Gríma Wormtongue," Wikia, 26 June 2015.

[http://lotr.wikia.com/wiki/Gr%C3%ADma\\_Wormtongue](http://lotr.wikia.com/wiki/Gr%C3%ADma_Wormtongue).

<sup>43</sup> Helm's Deep was the largest fortress of Rohan where the guards of the Fords of Isen lived, "Helm's Deep," Wikia, 26 June 2015. [http://lotr.wikia.com/wiki/Helm's\\_Deep](http://lotr.wikia.com/wiki/Helm's_Deep).

<sup>44</sup> Mostly the Huorns stood as dark trees in the deepest forests, gnarled and unmoving, yet watchful, "Huorn," Wikia, 26 June 2015. <http://lotr.wikia.com/wiki/Huorn>.

<sup>45</sup> Orthanc was the black impenetrable tower of Isengard built by the Dúnedain, "Orthanc," Wikia, 26 June 2015. <http://lotr.wikia.com/wiki/Orthanc>.

<sup>46</sup> Palantíri also known as Seeing-stones, the Seven Stones, and the Seven Seeing-stones were spherical stone objects used for the purpose of communication in Middle-earth and beyond,

"Palantíri," Wikia, 26 June 2015. <http://lotr.wikia.com/wiki/Palant%C3%ADri>.

<sup>47</sup> Gondor was the greatest kingdom of Men in Middle-earth, bordered by Rohan to the north, Harad to the south, the cape of Andrast and the Sea to the west, and Mordor to the east, "Gondor," Wikia, 26 June 2015. <http://lotr.wikia.com/wiki/Gondor>.

<sup>48</sup> The hills of Eryn Muil was a vast, seemingly impenetrable maze of rocky crags in the region of Rhovanion in Middle-earth, "Eryn Muil," Wikia, 26 June 2015.

[http://lotr.wikia.com/wiki/Eryn\\_Muil](http://lotr.wikia.com/wiki/Eryn_Muil).

<sup>49</sup> Gollum, originally known as Sméagol, was at first a Stoor, one of the three early Hobbit-types, "Gollum," Wikia, 26 June 2015. <http://lotr.wikia.com/wiki/Gollum>.

<sup>50</sup> The Dead Marshes was an area of swampland east of the Eryn Muil and bordered on the east by the Dagorlad plain, "Dead Marshes," Wikia, 26 June 2015. [http://lotr.wikia.com/wiki/Dead\\_Marshes](http://lotr.wikia.com/wiki/Dead_Marshes).



Black Gate<sup>51</sup>. Upon seeing that Morannon is far from being safe, Frodo demands Gollum to find another entrance to Mordor, and Gollum chooses the Ithilien Road to reach Cirith Ungol<sup>52</sup>. On their way, they are captured by Faramir<sup>53</sup> and he turns out to be the best host in Middle-earth upon learning the true purpose on their journey. Soon later the evil plan of Gollum becomes successful when Frodo is poisoned by Shelob<sup>54</sup> and taken by some Orcs. Getting mad with anger, grief and despair, Sam beats off Gollum, hurts Shelob badly, takes the Ring from Frodo's paralyzed body, and goes after the Orcs who took him.

### **3.1 Discovering the Benefits of Individuality in an Alliance**

Before Boromir dies, he proves how different the Company's ideals are than Sauron's ambitions. Although he has demanded the Ring from Frodo, he honestly expresses his remorse for inflicting psychological torture on Frodo. At this point the reader can see the value given to Boromir's personality and how humanism proceeds in the second novel. When Pippin escapes from the Orcs, he leaves his elven brooch on the ground. Then he manages to escape again and leaves a trail of footprints on the ground in order to help his friends who come after them. In doing so Pippin draws the path for Aragorn, Legolas and Gimli and help them trace the kidnapped Hobbits.

The initiative of the Orcs or the Uruk-hai, however, leads to a dog-eat-dog and a division among them rather than personal contributions to the multicultural group. Meanwhile, it is again Pippin who takes the initiative and gives quick decisions for himself and Merry, and this leadership talent that he suddenly develops enables the Hobbits to take their chance. Upon these events, Merry realizes that Pippin's personal choices and decisions have brought them to their release and underlines his importance by saying: "'You seem to have been doing well, Master Took,' said Merry. 'You will get almost a chapter in old Bilbo's book, if ever I get a chance to report to him. Good work: especially guessing that hairy villain's little game, and

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<sup>51</sup> The Black Gate (or "Morannon") was the gate of Udûn in Northwestern Mordor, and the most fortified and direct entrance to the land of Mordor, "Black Gate," Wikia, 26 June 2015. [http://lotr.wikia.com/wiki/Black\\_Gate](http://lotr.wikia.com/wiki/Black_Gate).

<sup>52</sup> Cirith Ungol was a pass or cleft through the Ephel Dúath near Minas Morgul, "Cirith Ungol," Wikia, 26 June 2015. [http://lotr.wikia.com/wiki/Cirith\\_Ungol](http://lotr.wikia.com/wiki/Cirith_Ungol).

<sup>53</sup> Faramir was the second son of Denethor II and the younger brother of Boromir, "Faramir," Wikia, 26 June 2015. <http://lotr.wikia.com/wiki/Faramir>.

<sup>54</sup> Shelob was a Great Spider. She was the greatest offspring of Ungoliant, "Shelob," Wikia, 26 June 2015. <http://lotr.wikia.com/wiki/Shelob>.

playing up to him” and shows his motivation to follow in the footsteps of Pippin by saying “I shall have to brush up my toes, if I am to get level with you” (Tolkien 2012, p. 458).

Later on, when they meet with Treebeard, Merry and Pippin take personal initiatives and talk to him about the evil deeds of Orcs, especially of Uruk-hai of Saruman. Then Treebeard summons the Council of Entmoot and leads Ents to fight against Isengard. So, two little Hobbits and an Ent prove that they have the ability to play very significant parts in saving Middle-earth and to decide upon its future.

During the battle in Helm’s Deep, Éomer presents a successful war strategy. He knows where and when to block up the enemy and where to place the majority of the army’s strength. His strategy plays a leading role in the fate of the battle and of the innocent peoples of Middle-earth. When Gimli explains his thought about the beauty and strength of Helm’s Deep, for the first time it is he who gives hope and courage to Legolas. Legolas talks about this strange feeling saying: “But you are a dwarf, and dwarves are strange folk. I do not like this place, and I shall like it no more by the light of day. But you comfort me, Gimli, and I am glad to have you standing nigh with your stout legs and your hard axe” (Tolkien 2012, p. 532). When Aragorn starts to use Andúril in the battle, the Orcs feel disappointed and discouraged as this sword is the symbol of humanity’s heritage. Moreover, he uses his kingly skills to motivate the soldiers of Rohan and encourage them when they hear the hostile words of Dunland’s wild men, and to frighten at least these wildlings.

As for Frodo and Sam’s journey, on their first days as a separate couple, they make progress thanks to each other’s initiative from time to time. For instance, when they go down the hills of Eryn Muil, Frodo wishes that they had a rope and Sam immediately shows that he has already taken the precaution and brought a rope. Besides being a successful team together, also their individual skills enable them to survive.

In terms of individuality, the most important event of the saga shows up when Frodo, remembering the lesson that Gandalf gave him on humanity, decides to spare Gollum’s life rather than killing him and takes him as a captive. Gollum guides

Frodo and Sam on their way to Mordor and takes part in the destruction of the Ring in Mount Doom<sup>55</sup>.

When Faramir captures Frodo, he sets a magnificent example of how to behave as a logical and humane member of Middle-earth in difficult times. Faramir has taken his lesson from his brother, Boromir's death, and unlike Boromir, he clearly expresses that he is not going to thrust out hand on the Ring. He believes it is better to invest in culture, rather than war. He feels grief and pity for the present situation in Middle-earth:

War must be, while we defend our lives against a destroyer who would devour all; but I do not love the bright sword for its sharpness, nor the arrow for its swiftness, nor the warrior for his glory. I love only that which they defend: the city of the Men of Númenor; and I would have her loved for her memory, her ancience, and her present wisdom. (Tolkien 2012, p. 672)

Frodo spares Gollum's life for a second time when the latter is seen in Henneth Annûn<sup>56</sup> and is about to be shot by Faramir's companions. He convinces them that Gollum is not really dangerous, wants to let the creature out of the forbidden pool, and gets a promise out of Faramir that in such a case it will not be hurt. Faramir displays an act of generosity and maturity when he releases Frodo, Sam and Gollum, promising that they will be under his protection while they travel in Gondor. Exactly like Aragorn before entering Lothlórien in the first book, this time, although actually not necessary, Frodo wants first his eyes to be blindfolded to give confidence to Gollum.

As they reach the banks of Cirith Ungol, Frodo feels that the Ring commands to be put on again. Frodo has obeyed the Ring's commands for three times in the past and each time he had to face troubles. This time, however, he refuses the order of the Ring and asserts his will instead. By doing this Frodo saves himself, Sam and Gollum from being killed by the Morgul-king,<sup>57</sup> and at the same time he learns how to control the Ring.

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<sup>55</sup> Mount Doom, also known as Orodruin and Amon Amarth, was the volcano in Mordor where the One Ring was forged, and finally destroyed, "Mount Doom," Wikia, 10 August 2015. [http://lotr.wikia.com/wiki/Mount\\_Doom](http://lotr.wikia.com/wiki/Mount_Doom).

<sup>56</sup> Henneth Annûn was a hidden refuge of the Rangers of Ithilien in the northern part of Ithilien along the Ephel Duath, the Mountains of Shadow, "Henneth Annûn," Wikia, 26 June 2015. [http://lotr.wikia.com/wiki/Henneth\\_Ann%C3%BBn](http://lotr.wikia.com/wiki/Henneth_Ann%C3%BBn).

<sup>57</sup> One of the many names for the Lord of the Nazgûl, mightiest of all the servants of Sauron, "Morgul-king," The Encyclopedia of Arda, 26 June 2015. <http://www.glyphweb.com/arda/m/morgulking.html>.

Sam is always beside Frodo throughout their dangerous journey. He shares with Frodo funny fictions about their future and holds Frodo's hand tight at moments of difficulty. From this perspective, Sam is Frodo's external controller in their harsh physical and spiritual journeys. People of letters may well take this control mechanism as an analogy of their potential contributions to the postwar world literature. They should be capable of managing self-control which is called aesthetic subjectivism. This wave enables people of letters to discover their own imaginative power and perspective and to support individuality to contribute to cultural diversity. According to Theodor Adorno, in the process of discovering one's own inner world, self-control is required for people to move in the literary world freely and consciously. This movability is one of the key factors in the fight against the cultural limitations of the postmodern world. Adorno (2009, p. 142) comments on the situation of those who have been stuck in cultural fascism saying:

The insiders, however, whose realm has long since coalesced across party frontiers into 'living-space,' no longer need the calculation ascribed to them. They are so dependably committed to the rules of reason's game, their interests have so unquestionably sedimented in their thinking, that they again become ingenuous. In seeking out their dark designs, one's judgement is indeed metaphysically true, in that they are akin to the sombre course of the world, but psychologically false: one succumbs to the objective increase of persecution-mania.

Sam is the one who struggles to shake off the mud of such a conceptual marsh. It is thanks to his inner courage and motivation that Shelob is forced to turn back to her lair, terribly wounded and having abandoned her victim, Frodo. At the end of *The Two Towers*, Sam becomes the protagonist and shows what kind of a potential a Hobbit can have and how successfully he can use it in the case of urgency and doom. Moreover, he gathers himself slowly but with resolution. Despite his loneliness, despair and inexperience, he acts wisely and courageously when he takes the Ring from Frodo's paralyzed body to end the Company's common quest. His clear vision of the true purpose of their journey and logical inferences for the present situation enable the whole Middle-earth to continue being hopeful about a peaceful future:

'Let me see now: if we're found here, or Mr. Frodo's found, and that Thing's on him, well, the Enemy will get it. And that's the end of all of us, of Lórien, and Rivendell, and the Shire and all. And there's no time to lose, or it'll be the end anyway. The war's begun, and more than likely things are all going the Enemy's way already. No chance to go back with It and get advice or permission. No, it's sit here till they come and kill me over master's body, and gets It; or take It and go.' He drew a deep breath. 'Then take It, it is!' (Tolkien 2012, p. 732)

Like Sam, peoples who suffered much in the two world wars were in need of hope for the future and they sought it in every single area of their lives including literature. Besides, literature is nothing without its reader, in other words, the common people to be illuminated by it. So there was profound mutual benefit in the relationship of postwar people and literature.

### **3.2 Cultural Coincidences**

The Fellowship's encounter with the Riders of Rohan brings a relief for the Company, although Gandalf's disappearance, Boromir's death, Frodo and Sam's separation from the Company, and Merry and Pippin's abduction by Orcs have affected the synergy of the whole group. Upon the encounter, Gimli teaches Éomer, the leader of the Riders, to break down the prejudices against other cultures like the Elves in Lothlórien. When Éomer continues to threaten Gimli, this time by protecting the Dwarf, Legolas teaches a life lesson to them about appreciating different cultures upon encounter. Meanwhile, he accustoms Éomer to the idea of unusual friendships between enemy cultures like the relationship between an Elf and a Dwarf.

As the Riders and the Company start to get used to each other, we realize that the Rohirrim are actually the correct hosts for Aragorn, Legolas and Gimli. Using the Rohirrim's neutral position as an opportunity, Aragorn calls them for help against Sauron. Then it becomes evident that also Éomer is in great need for support against Saruman and feels alone in his standing. This coincidence starts a hopeful friendship for future alliances, and in the end, Éomer helps the Company by setting them free and lending them horses perhaps at the expense of his own life as the law of Rohan does not allow strangers to wander freely in those lands.

The cultural coincidence between the goblins and the Uruk-hai of Saruman, however, is of no use or benefit, as they have no sense of a real unity from the beginning. The goblins, who are the common Orcs, are loyal to Sauron while the Uruk-hai obey only Saruman's rules. As neither Sauron nor Saruman has the real intention to cooperate and as they pursue their own self-interests in Middle-earth, their armies cannot manage to take joint action and cut up rough in the end. A comment from Grishnákh reveals the influence of superiors on their own subordinates; ““They might think that Uglúk's shoulders needed relieving of a swollen head. They might ask where his strange ideas come from. Did they come from Saruman, perhaps? Who does *he* think

he is, setting up on his own with his filthy white badges? ... Saruman is a fool, and a dirty treacherous fool. But the Great Eye is on him” (Tolkien 2012, p. 446). Later on, Uglúk, the leader of the Uruk-hai of Saruman, will also mock with the Nazgûl, and even with Sauron himself when he says; ““What’s happened to your precious Nazgûl? Has he had another mount shot under him? Now, if you’d brought him along, that might have been useful – if these Nazgûl are all they make out”” (Tolkien 2012, p. 451). Therefore, at the background of the story there is the idea that evil can never have a sense of unity and peace, and multiculturalism can only survive in an environment of peace.

It is the same lack in the sense of unity that both prevents the Orcs and the Uruk-hai to come together and attack the Riders of Rohan. Their inability to unite also quickens their end and they fail to deliver the Hobbits to Saruman. Later in the novel, Gandalf the White says that this discrimination will even make Sauron have ““Isengard to fear as well as Minas Tirith”” (Tolkien 2012, p. 497). He thinks that ““If Minas Tirith falls, it [Sauron] will go ill with Saruman”” as Sauron will realise that Saruman wants the Ring for himself and the Hobbits have been taken to Isengard without his consent (Tolkien 2012, p. 497).

When Merry and Pippin encounter Treebeard, each side accepts the other with wonder and confidence. In addition to Treebeard, Merry and Pippin meet with Quickbeam, another Ent from the Entmoot. Quickbeam takes them to his house and tells them about the doom of his rowan friends which were killed by Orcs. Quickbeam relieves himself by sharing his pain with the Hobbits, while the Hobbits find peace and accommodation in his house.

Meeting of Aragorn, Legolas and Gimli with Gandalf the White is one of the most important encounters of *The Two Towers*. This happy coincidence enables them to exchange a lot of information and rapidly unite against the enemies. When Gandalf heals Théoden with his staff, a real cultural togetherness begins. The events take place chronologically as Éomer’s release from prison; Théoden’s acceptance of Gandalf’s advice to form an alliance in the war, Grima’s withdrawal from Théoden’s service, Théoden’s welcoming the guests to the king’s board and offering them various gifts. It is surprising yet meaningful to see that Éomer offers Gimli to ride with him although he once argued with Gimli. More importantly, Gimli accepts the offer only on the condition that Legolas will also ride with them.

At the end of the battle in Helm's Deep, the people of Dunland understand that the soldiers of Rohan are actually humanly in contrast to what Saruman has told them before. They feel ashamed of themselves and regret their alliance with the wrong side. In addition, Legolas appreciates the presence of Ents and Huorns by talking in their native language, he communicates with them and praises their culture while Gimli feels amazed as he explores the caverns of Helm's Deep. Everyone is happy to meet with and learn about a new culture that interests them. For instance, Legolas wants to learn more about Fangorn Forest while Gimli wishes to visit the Glittering Caves behind Helm's Deep. They promise each other that they will travel both places together just by virtue of respect to the other's perspective and as a result of wonder about the other's appreciation.

When Legolas meets with Treebeard, he has the chance to tell Treebeard that he sincerely wishes to see Fangorn Forest. Treebeard is pleased to hear this and welcomes Legolas but when he learns that Legolas wants to bring Gimli with him, ("an axe-bearer" as he calls), he approaches the request with suspicion (Tolkien 2012, p. 585). However, Legolas shows his true friendship to Gimli and defends him by saying "while Gimli lives I shall not come to Fangorn alone. His axe is not for trees, but for orc-necks, O Fangorn, Master of Fangorn's Wood" (Tolkien 2012, p. 586). Treebeard's experience with the Company might be a strange one, but he takes his lesson not only from Legolas' display of friendly prowess, but also the geniality of Merry and Pippin. Actually, when the two are about to leave, Treebeard honors their friendship by adding the name of the "Hobbit" race in the new version of his long list.

There are intimate relationships between the peoples of Middle-earth and their fellow animals, and the best example is the friendship of Gandalf and Shadowfax. A similar version of such a relationship cannot be found between Orcs and their fellow animals, for example the wolves of the Misty Mountains. Shadowfax always helps and supports Gandalf, both the Grey and the White, whereas the wolves devour the Orcs when they are defeated. As Gandalf informs Théoden; "Grievous is the fall of your men; but you shall see that at least the wolves of the mountains do not devour them. It is with their friends, the Orcs, that they hold their feast: such indeed is the friendship of their kind" (Tolkien 2012, p. 551). Not surprisingly, after a while, "They rode down to the river, and as they came the wolves ceased their howling and

slunk away. Fear fell on them seeing Gandalf in the moon, and Shadowfax his horse shining like silver” (Tolkien 2012, p. 551).

Later on, when the Company sees the last situation in Isengard, they will understand better that Saruman can only be a poor imitation of Sauron. The conditions are summarized thus:

But Saruman had slowly shaped it to his shifting purposes, and made it better, as he thought, being deceived – for all those arts and subtle devices, for which he forsook his former wisdom, and which fondly he imagined were his own, came but from Mordor; so that what he made was naught, only a little copy, a child’s model or a slave’s flattery, of that vast fortress, armoury, prison, furnace of great power, Barad-dûr, the Dark Tower, which suffered no rival, and laughed at flattery, biding its time, secure in its pride and its immeasurable strength. (Tolkien 2012, p. 555)

Soon, the time comes to decide what to do with Saruman, the common enemy. At that moment Gimli talks in behalf of Legolas and suggests that they should both enter Orthanc as here only they represent their “kindreds” (Tolkien 2012, p. 577). It is clear that as a Dwarf, Gimli has already accepted an Elf as his equal, with whom he can come together to face the common enemy. When Saruman sees all of them together at his door, first he tries to deceive them but soon after he reveals his real thought that actually he regards them as his inferiors. For instance, he addresses Théoden thus: ““Much have I desired to see you ... to save you from the unwise and evil counsels that beset you!”” but when snubbed by Théoden, his tone changes: ““You may find the Shadow of the Wood at your own door next: it is wayward, and senseless, and has no love for Men”” (Tolkien 2012, p. 579-580). Similarly, when he talks to Gandalf he says ““you return to me in the company of the violent and the ignorant”” (Tolkien 2012, p. 581). So it is obvious that Saruman is prejudiced against the other cultures of Middle-earth and can have a liking only for the creatures that he himself produced.

As Frodo and Sam try to find a safe passage to Mordor, their journey gives a new meaning and insight to their lives. They are introduced to various interesting places and different situations throughout Middle-earth and their knowledge of the real world outside the Shire gets broader. After they capture Gollum in Eryn Muil they become a group of three, yet even such an unpleasant coincidence starts to show its own benefits for both sides. Gollum has a renewed hope that he will see his Precious, the One Ring soon, and Frodo and Sam get help from his former experience about the way to Mordor in order to speed up their journey. Nevertheless, Gollum has been



both the victim and the owner of the Ring for a very long time, and this fact makes him one of the most complex characters in the saga in terms of determining his side. Therefore, not surprisingly and most naturally, he sometimes loves the Hobbits by heart as they accompany him and hates them from time to time as they have the Ring.

This duality is embodied in Gollum's multiple personality: he is both Sméagol and Gollum. Sméagol symbolizes the uncorrupted, friendly, retrospective side of the creature whereas Gollum symbolizes the corrupted, hostile, present side of him. In addition, Gollum's Common Speech has corrupted after long years. His present grammar usage reveals his multiple personality when he talks about himself in third person singular, i.e. Sméagol does this and that. There is only a single incident when he talks with the pronoun "I" and this as Frodo also realizes, is the most reliable moment of Gollum as he has a clear mind about who he is.

Gollum used to be a Hobbit once but he can remember only a few memories from his past. The only reason for his transformation is the Ring. The Ring has its own cultural background and can impose it on its owner, except for Sauron. This is how Gollum's new, individual and unique lifestyle has emerged and clashed with that of Frodo and Sam. Gollum's lack of harmony in personality shows itself in almost every detail of his actions and language. A very simple and summative example comes with his clashing perspectives on birds that they see in the Dead Marshes; "Not a bird!" said Sam mournfully. 'No, no birds,' said Gollum. 'Nice birds!' He licked his teeth. 'No birds here. There are snakeses, wormses, things in the pools. Lots of things, lots of nasty things. No birds,' he ended sadly. Sam looked at him with distaste" (Tolkien 2012, p. 626).

Exactly like how Saruman deals with his surroundings, Sauron has long messed with nature, and corrupted and destroyed the natural habitat of his own land in line with his cultural understanding. This environment has a direct evil influence on Frodo, Sam and Gollum. Particularly for Frodo and Gollum, this influence is sometimes as powerful as the effect of Sauron and the Ring's intense bond itself. It is not surprising that Frodo and Sam feel refreshed immediately after they change their route to a less devilish area between Mordor and Gondor. They think they can catch a glimpse of at least a few trees here and there and this may remind them of Northfarthing, a place from their very own environment in the Shire.

When Faramir and his fellow soldiers from Gondor catch Frodo and Sam, it turns out to be a beneficial encounter as both sides realize that their enemy is the same. Faramir's friends offer protection to Frodo and Sam while the latter offer information about Boromir.

When the men of Harad, coming from far south to ally with Sauron, are trapped by the men of Gondor, Sam cannot understand how a "man" would want to kill another "man" when there is already a more hostile and alien threat present in Middle-earth. The meaninglessness of war, especially when it is between potentially close races, is underlined in the stream of consciousness of Sam:

It was Sam's first view of a battle of Men against Men, and he did not like it much. He was glad that he could not see the dead face. He wondered what the man's name was and where he came from; and if he was really evil of heart, or what lies or threats had led him on the long march from his home; and if he would not really rather have stayed there in peace – all in a flash of thought which was quickly driven from his mind. (Tolkien 2012, p. 661)

The above quote makes it even more apparent that Tolkien was deeply affected by the reality of war and *The Lord of the Rings* was partly inspired by the world wars. Here, Sam's impressions are gathered from Tolkien's own mind not as an author but as a wounded, sensitive soldier. He expresses his thoughts also in the Foreword to the Second Edition of *The Fellowship of the Ring*; "One has indeed personally to come under the shadow of war to feel fully its oppression; but as the years go by it seems now often forgotten that to be caught in youth by 1914 was no less hideous an experience than to be involved in 1939 and the following years. By 1918 all but one of my close friends were dead" (cited in [BrutonMuseumoftheHistoryofScience.ox.ac.uk](http://BrutonMuseumoftheHistoryofScience.ox.ac.uk)).

When Gollum enters the forbidden pool of Henneth Annûn, Frodo prevents Faramir from shooting the creature. Therefore, Faramir seizes a chance to know Gollum better. When convincing Faramir he explains both Gandalf's and the Elves' opinion about Gollum. As Faramir believes in a peaceful multicultural environment, he listens to Frodo and gives Gollum a chance. After exchanging many favors with Faramir before leaving Henneth Annûn, Frodo expresses the significance of this encounter. He addresses to Faramir saying: "'Most gracious host,' ... 'it was said to me by Elrond Halfelven that I should find friendship upon the way, secret and unlooked for. Certainly I looked for no such friendship as you have shown. To have found it turns evil to great good'" (Tolkien 2012, p. 695).

Frodo and Sam's reaction to Cirith Ungol is similar, yet bitterer, than their friends' response when they enter into Isengard. In Cirith Ungol Sauron acted worse than Saruman and destroyed the city, inflicting pure evil on nature. Even the white flowers of the city are "horrible of shape, like the demented forms in an uneasy dream; and they gave forth a faint sickening smell" (Tolkien 2012, p. 704). In addition to the natural environment, also the city's artwork seems unacceptable for Frodo and Sam, as it features a completely alienated form of wickedness; "Figures stood there at its head, carven with cunning in forms human and bestial, but all corrupt and loathsome" (Tolkien 2012, p. 704). When they examine the Plateau of Gorgoroth in detail, they become sure that the doom has already descended on the entire habitat of Mordor for a long time with its foul appearance, stinking odour and venomous feeling. As Frodo notices "Earth, air and water all seem accursed" (Tolkien 2012, p. 711). It is not surprising that Frodo and Sam are introduced to Shelob by Gollum in this environment. With her nightmarish view and ill will, Shelob is a fitting creature to dwell in Mordor for long years.

### **3.3 Common Enemy of Cultural Heritage**

Éomer realizes that meeting Aragorn, Legolas and Gimli is a fortunate encounter and suggests that they should be united against their common enemies, Saruman and Sauron. As for the benefits of cultural coincidences against common enemies, the appreciation of cultural variety and benefiting from the wisdom of other races in establishing tolerance towards ethnic variety, Éomer briefs the situation saying, "There is work for the Sword to do. Yes, and we could find a use for Gimli's axe and the bow of Legolas, if they will pardon my rash words concerning the Lady of the Wood. I spoke only as do all men in my land, and I would gladly learn better" (Tolkien 2012, p. 437). Aragorn complements Éomer's words when he later states that the nature of evil is the same among cultures: "Good and ill have not changed since yesteryear; nor are they one thing among Elves and Dwarves and another among Men" (Tolkien 2012, p. 438). When Éomer and Gimli meet again in Edoras, Éomer promises Gimli that he "will speak no evil again of the Lady of the Wood," and Gimli accepts his promise (Tolkien 2012, p. 524).

When Merry and Pippin feel in a hopeless situation, they take refuge in a forest full of Ents. There they meet with Treebeard. When they exchange their ideas and share

knowledge about Saruman, his Uruk-hai and evil deeds, they realize that their enemy is the same. This enemy is also aggressive against their common cultural heritage; against “growing things” like trees by having “a mind of metal and wheels” to create Uruk-hai using machinery (Tolkien 2012, p. 473). Treebeard’s decision to work together with other Ents and Huorns to defeat Saruman and his Uruk-hai is a turning point for the novel. He holds Entmoot to explain his ideas to other Ents and calls them to war. Upon realizing the courage and determination of the Hobbit race and impressed by the wisdom of a culture coming from afar, the Ents join Treebeard, turning the tables in the Hobbits’ favour.

The Riders of Rohan, Aragorn, Gimli, and Legolas, later joined by Huorns, Gandalf and the soldiers of Westfold under the command of Erkenbrand fight altogether against the Orcs in Helm’s Deep. This is the best example in *The Two Towers* where a gathering of different cultures defeat the common enemy. Especially the comradeship of Aragorn and Éomer in arms summarizes how to protect each other’s culture while defending one’s own; “‘Gúthwinë!’ cried Éomer. ‘Gúthwinë for the Mark!’ ‘Andúril!’ cried Aragorn. ‘Andúril for the Dúnedain!’” (Tolkien 2012, p. 533). Also, Legolas and Gimli’s teasing one another while killing Orcs is also a nice example of achieving the impossible when the enemy is the same. Towards the end of the battle, we see Théoden and Aragorn confront the Orcs together. This image serves as a message for the future, a time when different peoples of Middle-earth will peacefully coexist once the enemy is defeated.

As Gandalf, Théoden, and his fellow soldiers, together with Éomer, Aragorn, Legolas and Gimli enter Isengard, the reader understands that they are a united fellowship against Saruman, the common enemy. They are all displeased with the destruction that Saruman caused on nature. In fact Saruman’s treatment of the environment proves that what he expects from life and his philosophy on life are completely different from that of the others. Then as they wander in the city, the group sees how the army of the Ents and the two Hobbits brought the doom of Isengard. The reader concludes in fact all the living things of Middle-earth have gathered against Sauron, Saruman, and their creatures.

According to Adorno, other cultures have always been met with prejudice and skepticism and this attitude should be eliminated for the sake of managing cultural diversity. In *Dialectic of Enlightenment*, he gives the Nazi regime as an example for

the harshest and cruelest behavior towards another culture. He claims that the Nazi committed genocide against Jews, mainly because they feared the Jewish culture's power, which emanated from its difference as being the "other". The same fear could be tracked in Sauron's psychology, as he cannot endure the racial variety in Middle-earth. Adapting Adorno's perspective to the novel, one can conclude that both the Nazi regime and Sauron serve capitalism and that's why they try to standardize all other cultures in order to turn them into market products. Adorno argues that to fight against this destructive impact of capitalism, aesthetic subjectivism should be supported and followed. In addition, authenticity of literary people, as well as the literary market of the postmodern period should be revised to give unpopular cultures a chance to get known and allow them to survive without standardizing them and corrupting their originality.

Adorno (2009, p. 148) presents an absolute optimism about the outcome of the period after the Second World War as he thinks that practicality and nature of humanity will reveal themselves; "Even its own impossibility it must at last comprehend for the sake of the possible. But beside the demand thus placed on thought, the question of the reality or unreality of redemption itself hardly matters." However, postmodernism should not be seen as the only movement of the postwar period as the natural conditions after World War II show that there were different perspectives. It is important to remember that for Jameson postmodernism is nothing more than a tool to strengthen capitalism. So, as a saga written in the postmodern period, *The Lord of the Rings* is a very strong alternative in the literary market. It does not serve the nihilism or fragmentation of postmodernism. Instead, it presents the reader with a humanistic approach in terms of human's struggle to protect cultural history and go against tyranny. Tyranny is symbolized by Sauron, who reminds the reader of everything about meaningless, standardized and artificial lives. This kind of struggle can also be found in Albert Camus' Sisyphus myth. In the myth, it is underlined that although the postwar people seem hopeless, when they become conscious of their condition, awakening begins. At this point, also Auerbach (2009, p.128) seems to define Sisyphus when he says:

This history contains the records of man's mighty, adventurous advance to a consciousness of his human condition and to the realization of his given potential; and this advance, whose final goal (even in its wholly fragmentary present form) was barely imaginable for a long time, still seems to have proceeded as if according to a plan, in spite of its twisted course.

So, hope lies at the most pessimistic time. Similarly, in the notes section of Auerbach's essay "Philology and Weltliteratur," Damrosch, Melas and Buthelezi (2009, p. 138 note) provide the English translation of Hugo of St. Victor's ideas: "He who finds his homeland sweet is still a tender beginner; he to whom every soil is as his homeland is yet stronger; but he is perfect to whom the entire world is a place of exile."

When Gandalf calls Saruman out, Saruman spells almost everyone there by tricking them. First he shows Gandalf and the Huorns as the real enemy to Théoden, and then Théoden and the others as the hopeless ones to Gandalf. Thus, he once more proves that he is the common enemy for all those waiting at his door and reveals that he has not repented, regretted for what he has done or given up his status as the enemy.

#### 4. THE IMPACT OF WAR HISTORY AND CULTURE IN *THE RETURN OF THE KING*

*The Return of the King* opens up with Gandalf carrying Pippin to Minas Tirith<sup>58</sup> in order to divert Sauron's attention away. There, Pippin becomes the steward of Lord Denethor<sup>59</sup> in exchange for his elder son Boromir's fall in battle while trying to save Merry and Pippin from Orcs. Meanwhile, since his son is dead and Aragorn is expected as the new king to replace him in Minas Tirith, Denethor does not accept to help the Fellowship against Sauron.

By the way, after Gandalf and Pippin leave Aragorn, Legolas, Gimli, Merry, Théoden and Éomer behind, they are visited by Halbarad<sup>60</sup>, Elladan and Elrohir<sup>61</sup>. Upon the messages they deliver from the North, Elrond and Arwen<sup>62</sup>, Aragorn feels the urge to move quicker than ever. He decides to go to the Paths of the Dead<sup>63</sup> with Legolas, Gimli, Halbarad, Elladan and Elrohir to collect the Army of the Dead<sup>64</sup> for the upcoming battle.

Meanwhile, Théoden, Éomer, Merry and the Rohirrim move on to Dunharrow<sup>65</sup> and there they encounter with Hirgon<sup>66</sup> calling for immediate aid for Gondor. Upon this news, Théoden decides to go to Minas Tirith to fight in the upcoming battle between

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<sup>58</sup> Minas Tirith was the capital of Gondor in the Third Age and the Fourth Age of Middle-earth, "Minas Tirith," Wikia, 10 August 2015. [http://lotr.wikia.com/wiki/Minas\\_Tirith](http://lotr.wikia.com/wiki/Minas_Tirith).

<sup>59</sup> Denethor II was the twenty-sixth Ruling Steward of Gondor, and father of the War of the Ring heroes Boromir and Faramir, "Denethor II," Wikia, 10 August 2015. [http://lotr.wikia.com/wiki/Denethor\\_II](http://lotr.wikia.com/wiki/Denethor_II).

<sup>60</sup> Halbarad was a Dúnadan Ranger of the North, "Halbarad," Wikia, 10 August 2015. <http://lotr.wikia.com/wiki/Halbarad>.

<sup>61</sup> Elladan and Elrohir are the twin sons of Elrond, the Half-elven and Celebrían of Rivendell, "Elladan and Elrohir," Wikia, 10 August 2015. [http://lotr.wikia.com/wiki/Elladan\\_and\\_Elrohir](http://lotr.wikia.com/wiki/Elladan_and_Elrohir).

<sup>62</sup> Arwen was the Half-Elven daughter of Elrond and Celebrían, "Arwen," Wikia, 10 August 2015. <http://lotr.wikia.com/wiki/Arwen>.

<sup>63</sup> The Paths of the Dead was a haunted pass through the White Mountains, "Paths of the Dead," Wikia, 10 August 2015. [http://lotr.wikia.com/wiki/Paths\\_of\\_the\\_Dead](http://lotr.wikia.com/wiki/Paths_of_the_Dead).

<sup>64</sup> The Army of the Dead were the ghosts of deceased Men of the White Mountains, cursed to remain in Middle-earth by Isildur after they abandoned their oath to aid him in the War of the Last Alliance, "Army of the Dead," Wikia, 10 August 2015. [http://lotr.wikia.com/wiki/Army\\_of\\_the\\_Dead](http://lotr.wikia.com/wiki/Army_of_the_Dead).

<sup>65</sup> Dunharrow was a refuge of the Rohirrim hidden in the White Mountains and fortified against the enemies of Rohan, "Dunharrow," Wikia, 10 August 2015. <http://lotr.wikia.com/wiki/Dunharrow>.

<sup>66</sup> Hirgon was an errand-rider of Gondor during the War of the Ring, "Hirgon," Wikia, 10 August 2015. <http://lotr.wikia.com/wiki/Hirgon>.

Sauron's and Gondor's armies. Upon being refused by Théoden to fight in the battle, Merry is secretly carried by Dernhelm<sup>67</sup> among the Rohirrim.

As for Minas Tirith, the prewar examination is conducted by Faramir and his fellow soldiers. As he approaches the gates of the city, he is attacked by the Nazgûl from the air and saved by Gandalf. The most interesting news he brings is about his encounter with Frodo, Sam and Gollum. Soon later, Denethor commands him to go towards the River and the Pelennor<sup>68</sup> as a captain to the soldiers. While he is returning to the city for a second time, he is attacked by both the Nazgûl and the men of Harad, and is saved by the knights of Dol Amroth<sup>69</sup> although he is terribly wounded. Meanwhile Minas Tirith is slowly besieged by the armies of Sauron as Osgiliath<sup>70</sup> has fallen. The Orcs' next target is the city. Upon these new developments, Denethor totally sinks into despair, sets Pippin at liberty and starts to think of killing both himself and Faramir. While Pippin crazily looks for Gandalf to save Faramir from murder, Gandalf faces the Lord of the Nazgûl who takes his first step in Minas Tirith through the ruined walls of the city.

At the very moment the Riders of Rohan come to the help of the city and it is the Woses who make them gain time by showing them the shortcuts through Minas Tirith. In the war field, the biggest achievements are Merry's stabbing the Lord of the Nazgûl and Éowyn's<sup>71</sup> destroying him by revealing her disguise as Dernhelm. Meanwhile, Théoden dies under Snowmane<sup>72</sup> which terribly fears from the Lord of the Nazgûl and overrides his master. However, the armies of Sauron are defeated by both the Rohirrim and the armies of Gondor, and the last stroke comes from Aragorn and the Army of the Dead. In the first great encounter between Sauron and the free peoples of Middle-earth, Sauron is defeated.

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<sup>67</sup> Dernhelm was the name Éowyn took when she was pretending to be a man in the army of Rohan when they rode for Minas Tirith, "Dernhelm," Wikia, 10 August 2015.

<http://lotr.wikia.com/wiki/Dernhelm>.

<sup>68</sup> The Pelennor Fields was a large field surrounding Minas Tirith, "Pelennor Fields," Wikia, 10 August 2015. [http://lotr.wikia.com/wiki/Pelennor\\_Fields](http://lotr.wikia.com/wiki/Pelennor_Fields).

<sup>69</sup> Dol Amroth is a feudal principality which formed part of the Kingdom of Gondor in the southern reaches of that realm, "Dol Amroth," Wikia, 10 August 2015. [http://lotr.wikia.com/wiki/Dol\\_Amroth](http://lotr.wikia.com/wiki/Dol_Amroth).

<sup>70</sup> Osgiliath was the ancient capital of the Kingdom of Gondor, "Osgiliath," Wikia, 10 August 2015. <http://lotr.wikia.com/wiki/Osgiliath>.

<sup>71</sup> Éowyn was a shieldmaiden of Rohan, daughter of Éomund and Theodwyn, younger sister of Éomer and niece of King Théoden, "Éowyn," Wikia, 10 August 2015, <http://lotr.wikia.com/wiki/%C3%89owyn>.

<sup>72</sup> Snowmane was the horse of King Théoden, "Snowmane," Wikia, 10 August 2015. <http://lotr.wikia.com/wiki/Snowmane>.



As for Gandalf, when he realizes the approach of the Rohirrim and sees that the Lord of the Nazgûl is abroad again, he runs to save Faramir, but there is no hope for Denethor who burns himself alive. Faramir is carried to the Houses of Healing<sup>73</sup>, followed by Éowyn and Merry. There they are cured with the help of athelas and only in the hands of Aragorn as he is the true king.

After their victory, Aragorn, Éomer, Gandalf and Imrahil<sup>74</sup> decide to march towards the Black Gate to distract Sauron from Frodo's wandering in the lands of Mordor. The Black Gate opens and thousands of Orcs pour down into the battlefield.

Meanwhile, Sam manages to save Frodo from the Tower of Cirith Ungol and they moved towards Orodruin in disguise. On their way to Mount Doom, they are attacked by Gollum once. When Frodo was able to enter the Cracks of Doom, Gollum attacks them again and bites Frodo's finger when there is the Ring on it. Therefore, he saves all Middle-earth from Sauron's doom by accidentally falling in the fire.

This is the moment when Aragorn, all his friends and fellow soldiers confront with the overcrowded enemy and feel the power of Sauron diminish gradually, yet with terror. The second great encounter between Sauron and the peoples of Middle-earth ends with the eternal defeat and doom of Sauron.

Through the end of the saga, Frodo and Sam are saved by the Eagles, and everyone who has played a big role in the war goes back to Ithilien for a while to recover from the wounds and bitter memories of war. Faramir and Éowyn become close to each other and start to have a relationship in the Houses of Healing. Faramir prepares Minas Tirith for the crowning of Aragorn. Later on, Aragorn is crowned and wed to Arwen with a ceremony attended by almost everyone who has played significant roles in the wars. After the ceremony, they leave the city all together both to return their homelands and to constitute a funeral procession for Théoden. Before they depart, Arwen gives her right to go to the Havens to Frodo as she has chosen to live a mortal life with Aragorn in Middle-earth.

When they reach Edoras, the arrangements are made for Théoden, and Éowyn and Faramir are trothplighted. After these ceremonies, except Éomer, Éowyn, Faramir,

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<sup>73</sup> The Houses of Healing were houses in Minas Tirith where the healers of Gondor tended the sick and injured, "Houses of Healing." Wikia, 10 August 2015.

[http://lotr.wikia.com/wiki/Houses\\_of\\_Healing](http://lotr.wikia.com/wiki/Houses_of_Healing).

<sup>74</sup> Imrahil, also known as Prince Imrahil, was the twenty-second Prince of Dol Amroth, "Imrahil," Wikia, 10 August 2015. <http://lotr.wikia.com/wiki/Imrahil>.

Arwen and Imrahil, the Company goes on their journey. In Isengard, they are informed by Treebeard that he has let Saruman go as he is convinced that he could do no harm anymore. Legolas and Gimli depart from the group to visit the Entwood and the others go on their way. When they are close to the Gap of Rohan<sup>75</sup>, this time Aragorn leaves them to return Minas Tirith. After a while, when the rest of the group is in the west of the Misty Mountains, they encounter Saruman accompanied by Gríma. Both of them seem to have turned into beggars. When they come close to the Gates of Moria, it is time for Galadriel, Celeborn and the Elves of Lórien to depart and go to their forest which is to be withered.

The next stop for the rest of the Company is Rivendell, and there they celebrate Bilbo's one hundred and twenty-ninth birthday. By leaving Bilbo and Elrond behind, Gandalf and the four Hobbits move on to Bree. There they find out that things have been going very odd lately and some kind of burglars and ruffians have been haunting the town. Gandalf departs from the Hobbits to visit Tom Bombadil and the four Hobbits head for the Shire exactly like in the beginning.

When they try to enter the Shire, their way is blocked by closed gates, lots of Shirriffs<sup>76</sup> and startled Hobbit folk. Soon they find out that the whole Shire is dominated by Lotho Sackville-Baggins who has become the Chief and Sharkey who seems to be behind all the turmoil in the Shire. The homeland has indeed changed in a terrible way; lots of trees have been cut, Hobbit holes have been sacked, creepy houses have been built, inns have been closed, and food, drinks and weed have been of limited use. Seeing that there is no hope but to provoke Hobbits, Merry uses the horn of Rohan which Éowyn has given to him as present a short time ago. Nearly all the Hobbits in the Shire revolt against the ruffians and with the reinforcement that Pippin brings from Tookland<sup>77</sup>, all the ruffians are either killed or imprisoned. As for Lotho and Sharkey, the four Hobbits learn that Sharkey is the nickname of Saruman who has been busy with messing with the Shire, and Lotho is killed by Wormtongue.

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<sup>75</sup> The Gap of Rohan is the opening between the mountain ranges of the Misty Mountains and the White Mountains, "Gap of Rohan," Wikia, 12 August 2015. [http://lotr.wikia.com/wiki/Gap\\_of\\_Rohan](http://lotr.wikia.com/wiki/Gap_of_Rohan).

<sup>76</sup> The Shirriffs, also known as the Watch, were the sole form of law enforcement in the Shire, "Shirriffs," Wikia, 12 August 2015. <http://lotr.wikia.com/wiki/Shirriffs>.

<sup>77</sup> Tookland was a small section of the Shirewest of Hobbiton between Waymeet, Whitwell, and Tookbank in around Green-hill country, "Tookland," Wikia, 12 August 2015. <http://lotr.wikia.com/wiki/Tookland>.

There Frodo spares Saruman's life but since he cannot endure Saruman's humiliation and torment anymore, Wormtongue kills Saruman just in front of Bag End<sup>78</sup>.

For a year the Hobbits in the Shire try to dress the wounds of this event and they succeed in doing this. However, Frodo does not feel well as he cannot forget his past, and soon he understands that he should leave Middle-earth. He delivers the book that Bilbo has started to write and he has nearly finished to Sam for him to edit it last. With Gandalf, Elrond, Galadriel and Bilbo, he goes aboard a white ship and sails away for the Undying Lands<sup>79</sup>.

#### **4.1 Unexpected Aids as a Result of Cultural Achievements**

The third book opens with Gandalf and Pippin's arrival to Minas Tirith in order to bear tidings and give counsel to Lord Denethor. Gandalf may be expected by the residents of Minas Tirith who know him well, but as Pippin is the first Hobbit that they have ever seen, his coming and future help are unexpected for them. He surprises even Denethor and Gandalf when he ends up with starting to serve under Denethor as discharge for his life saved by Boromir long ago; "I see that strange tasks are woven about you," said Denethor, "and once again it is shown that looks may belie the man – or the halfling. I accept your service" (Tolkien 2012, p. 756). In this way, Jameson's previous pursuit of the location of independence and difference within society is answered; "One traditional location involves the transformative power of spirituality: 'Historically,' he points out, 'the adventures of homogeneous and heterogeneous space have most often been told in terms of the quotient of the sacred and of the folds in which it is unevenly invested'" (cited in Holton 2004, p. 13).

While Aragorn, Legolas, Gimli, Merry, Théoden, Éomer and some of their fellow soldiers are on the way to Edoras and then Minas Tirith, they meet Halbarad, Elladan and Elrohir from north. Help and support come when they least expect it. Aragorn shows his surprise saying "Of all joys this is the least expected!" (Tolkien 2012, p. 774). In addition to their army support, they also bring news including an advice for Aragorn and a special gift for him from Arwen. Then it turns out to be Galadriel who

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<sup>78</sup> Bag End was a smial at the end of Bagshot Row in Hobbiton, "Bag End," Wikia, 12 August 2015. [http://lotr.wikia.com/wiki/Bag\\_End](http://lotr.wikia.com/wiki/Bag_End).

<sup>79</sup> The Undying Lands were a realm inhabited by Ainur and Elves, "Undying Lands," Wikia, 12 August 2015. [http://lotr.wikia.com/wiki/Undying\\_Lands](http://lotr.wikia.com/wiki/Undying_Lands).

has sent this group for help by spreading the word that it is Aragorn's command while he is unaware of her prevision.

Surprisingly, according to the real chronology of events, Merry offers his service to Théoden to be his esquire before Pippin who will offer his service to the Lord Denethor to be his servant. Such parallelism will show itself again when Merry is armed by Éowyn while Pippin is armored in the armouries of the Citadel. Then both of them will be invalidated out by their masters when they want it the least and surprise their masters by insisting on their duties. While feeling desperate, they turn to Éowyn and Gandalf, the ones whom they feel close to. Though they are totally different in terms of their intimacy with their masters, both Merry and Pippin show unexpected and similar kind of performances in different times and places to different people in Middle-earth. Their source of motivation is the same; they are Hobbits coming from the same culture, from the far end of Middle-earth to Gondor to take a part in war. Goethean humanism shows itself again by teaching that the deeds that Hobbits can do should not be underestimated.

Meanwhile, Aragorn's secretly checking on the palantír enables him to learn about Sauron's evil plan for Minas Tirith and by this means he can help the city just in time. More importantly, the reader will learn later on that he faces with Sauron through the palantír and shows him the sword of Elendil as a symbol of the existence of a future king for the race of Men. These facts will force Sauron to attack in haste and therefore will divert his attention away from Frodo who is stepping the lands of Mordor at that time. Before Aragorn can help Gondor, Legolas and Gimli explain that they will walk with him to the Paths of the Dead to shorten their journey and they will be the only ones to show such courage. However, the Lady Éowyn also mentions Aragorn about her desire to go with them and insists on her wish, but Aragorn continually refuses and convinces her that her place should remain as Eoras.

It is certain that the Dead remember the hostility between them and Sauron in the past, and when Aragorn convinces them, they follow Aragorn, Legolas, Gimli and the Grey Company<sup>80</sup> to help in the upcoming war against Sauron. An army consisting merely of dead soldiers is the most interesting support team for the Company. Then it

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<sup>80</sup> The Grey Company consisted of thirty-one Dúnedain Rangers of the North, including Halbarad, their leader, and the twin sons of Elrond, Elladan and Elrohir, "Grey Company," Wikia, 10 August 2015. [http://lotr.wikia.com/wiki/Grey\\_Company](http://lotr.wikia.com/wiki/Grey_Company).

is time for Éowyn to surprise the reader again when she disguises herself in a soldier called “Dernhelm” and mingles in the muster of Rohan heading for Minas Tirith. She thinks that “Such good will should not be denied” and that’s why she also takes Merry along to the battlefield (Tolkien 2012, p. 804).

When Faramir and his companions arrive at the Gate of Minas Tirith, they are attacked by Nazgûl on fellbeasts<sup>81</sup>. Gandalf comes after them, repels the enemies, and enables Faramir and the others to pass through the Gate. Later on, while retreating from the defence of Osgiliath, Faramir is saved for a second time from a more serious attack in front of the walls of the city by the Prince Imrahil of Dol Amroth; “Even as the Nazgûl had swerved aside from the onset of the White Rider, there came flying a deadly dart, and Faramir, as he held at bay a mounted champion of Harad, had fallen to the earth. Only the charge of Dol Amroth had saved him” (Tolkien 2012, p. 821). After Faramir is excluded from service due to his deadly wound and Denethor takes himself off, Gandalf and the Prince manage Gondor, and they have not lost their hope even in such a time of despair. People can remember their cultural values and put their habits into practice again upon seeing them in harness; “And then one would sing amid the gloom some staves of the Lay of Nimrodel, or other songs of the Vale of Anduin out of vanished years” (Tolkien 2012, p. 824).

In the Battle of the Pelennor Fields, Théoden falls down and is about to be killed by the Lord of the Nazgûl. Éowyn, hidden so long in disguise as Dernhelm, challenges the Lord as a free and brave warrior woman and slays the fellbeast of the Lord. Upon seeing such an example of courage from Éowyn, in other words, his fellow traveler, Merry stabs his sword of the Barrow-downs to the Lord’s leg, and prevents the Lord from killing her. This movement of Merry enables the Lord to be really hurt thanks to the special quality of the sword. Upon this, Éowyn gets a deadly blow in the Lord and makes him, the most powerful and fatal servant of Sauron, disappear in the air. Just at the right time, Imrahil reaches the funeral company of Rohan and realizes that Éowyn is deadly wounded but still alive. Therefore, exactly like how Faramir survives being burned thanks to Pippin’s watch and Gandalf’s authority, Éowyn seizes a chance to live thanks to the careful observation of Imrahil. And when such

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<sup>81</sup> Fellbeasts were the flying creatures that the Witch-King of Angmar and the other Nazgûl rode after being unhorsed at the Ford of Bruinen in Middle-earth, “Fellbeast,” Wikia, 10 August 2015. <http://lotr.wikia.com/wiki/Fellbeast>.

unexpected aids come from friends, the motivation of campaigners is doubled as Éomer tells Aragorn; “Yet twice blessed is help unlooked for, and never was a meeting of friends more joyful” (Tolkien 2012, p. 848).

As for how Faramir is saved from the madness and despair of his father, Pippin takes the initiative and dives into the doom of Minas Tirith to find Gandalf. When he finds Gandalf, Pippin informs him that Denethor is out of control and persuades him to save Faramir. When Gandalf and Pippin reach the door of the house of the dead, they find out that Faramir is saved but deadly hurt. Later on, Éowyn and Merry get a sudden disease caused by the evil power of the Lord of the Nazgûl. Upon this, Ioreth, who works as a nurse at the Houses of Healing, mentions Gandalf about an idiom in old lore that such patients may have recourse to a king as his hands may be healing. Thus hope springs in Gandalf’s heart and he brings Aragorn to the patients. With his skillful usage of athelas, Aragorn enables Faramir, Éowyn and Merry to return from the dead indeed. Therefore, thanks to Ioreth’s strong memory, a lord, a lady and a true Hobbit are saved, and the king of Men is revealed.

As exactly the opposite of the Fellowship’s indivisible integrity, Orcs have no notion of unity. After they have captured Frodo in an orc-tower, they start fighting against each other in order to possess his valuable tools. When Sam becomes aware of this hostility within the Orc group, he gains courage to help Frodo. Later on this fight of the Orcs enables only few Orcs to survive and one of them is too frightened to confuse Sam with an Elvish warrior hidden in shadows. So it is the Orcs themselves who have cleared Sam’s path from enemies either by killing each other or scaring one another to death. Soon after, Frodo and Sam bear witness to the fight between two Orcs, and these two Orcs fall out with each other so much that they do not succeed in feeling Frodo and Sam’s presence.

Then, Sam sings desperately some songs from the Shire, and this makes Snaga<sup>82</sup> assume that it is Frodo singing, and enables Sam both to discover Frodo’s whereabouts and attack Snaga from behind. Not long after, Sam and Frodo try to pass the gate of the Tower of Cirith Ungol which is under black magic, and Sam suddenly remembers their first encounter with High Elves in the Shire and uses their saying, “Gilthoniel, A Elbereth!” This saying works on the gate and they are able to pass it. Therefore, for the last two times, it is Sam’s memories that help them on their

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<sup>82</sup> Snaga was the only surviving subordinate of Shagrat after the skirmish in the tower of Cirith Ungol, “Snaga,” Wikia, 10 August 2015. <http://lotr.wikia.com/wiki/Snaga>.

journey. Later on, another unexpected help comes up when Frodo and Sam have nothing to eat but the lembas left. This Elven waybread makes them stronger than an average mortal both physically and psychologically when consumed alone.

Then comes the biggest unexpected help of not only the novel but also the whole saga. Gollum, who has been either guiding or following Frodo and Sam since they quitted the band, is a victim of his irresistible desire for the Ring. Finally he kills himself by falling down Crack of Doom with the Ring in his hand. Though unconsciously, his attacking Frodo enables the Ring to be destroyed in the fire of Mount Doom and breaks the resistance of the Ring on Frodo. As Frodo says, other than Gollum, he ““could not have destroyed the Ring. The Quest would have been in vain, even at the bitter end”” (Tolkien 2012, p. 947).

The Eagles come just in time to the battlefield in front of the iron doors of the Black Gate and this makes it possible for Frodo and Sam to survive the fire of Mount Doom. Later on, Faramir and Éowyn get to know each other and their relationship cures their depression that the Nazgûl has caused. This shows how love can beat despair even in wartime, as after kissing Éowyn, Faramir says; ““Here is the Lady Éowyn of Rohan, and now she is healed”” (Tolkien 2012, p. 965).

Even after the war ends, the four Hobbits have a lot to do in terms of saving the Shire from the ruffians. At this point, the horn of Rohan which Éowyn has given to Merry as a present for his former deeds helps the Hobbits to start a rebellion in the Shire against the ruffians. After the battle in the Shire, Lobelia Sackville-Baggins leaves her covetousness aside and wills all her money to the Hobbits who have become homeless during the battle.

#### **4.2 Laying Collective Claim to Cultural History**

Laying claim to cultural history necessitates not only gathering one of the biggest armies against Sauron in the history of Middle-earth but also assigning overburdening tasks to its people. The reader can trace a chain of command in the background starting with Elrond's expectance from Aragorn to pass through the Paths of the Dead and ending with Aragorn's wish for Merry to put up a fight in the battle. When the story is examined in general, these points may seem like unimportant details but they show that collective defense is composed of each member's individual success as a result of exerting and challenging oneself. Not

surprisingly, when Théoden relieves Merry of duty and refuses to take him to the upcoming battle, it will be Éowyn in the disguise of a soldier called “Dernhelm” to carry Merry on her horse.

A striking point of defending the common culture is exemplified in the march of Théoden, Éomer, the Rohirrim and Merry towards the East to face with the biggest war they have ever witnessed. During their journey, Merry tells Théoden about the Shire while he talks about the traditions of Rohan in turn. Songs are sung, and Merry tries to tell the difference of the Common Speech used by the Rohirrim from the language spoken in the Shire. Sharing some cultural artifacts on the way to war reveals the fact that all these people are determined to fight against Sauron to win their freedom of keeping the cultural values alive.

Merry is the only Hobbit in that group, and this fact strengthens the common cause as he can share the same feeling with the others about a piece of art which is completely foreign to him; “At times some Rider would lift up his clear voice in stirring song, and Merry felt his heart leap, though he did not know what it was about” (Tolkien 2012, p. 792). When Éomer is about to give an advice which is inappropriate for the common cause, Théoden is there to enlighten him about the meaning of “common”:

‘But if you would take my counsel,’ said Éomer in a low voice, ‘you would then return hither, until the war is over, lost or won.’

Théoden smiled. ‘Nay, my son, for so I will call you, speak not the soft words of Wormtongue in my old ears!’ ... ‘Long years in the space of days it seems since I rode west; but never will I lean on a staff again. If the war is lost, what good will be my hiding in the hills? And if it is won, what grief will it be, even if I fall, spending my last strength?’ (Tolkien 2012, p. 792)

Then Hirgon comes from Gondor with the Lord Denethor’s demand for help in the upcoming war. Théoden ensures him that they will be there as soon as they can with all the powerful soldiers they can gather, and reminds him that they have already fought against Saruman and his Uruk-hai. When they reach Minas Tirith, in order to motivate his soldiers, Théoden will talk about the war’s most important feature that it gathers all the fates and futures of races under a single roof. Therefore, he will imply that soldiers should feel no regret upon attending the war as it will be the war of humanity against cruelty and dictatorship.



The long-awaited war begins in Osgiliath. The warring factions are the hosts of Sauron including regiments from Haradrim at King of Angmar's<sup>83</sup> command and a group of soldiers from Gondor who are a lot fewer in number. Later on, the war goes on in the fields just in front of the City walls with more hosts coming from Mordor for Sauron and with the attendance of Dol Amroth's soldiers to help Gondor. Therefore, geographically it is people of Gondor who first defend Middle-earth's cultural history against Sauron's authority. Meanwhile, what the warring faction lays claim to is nothing but an environment of misery and doom even without concrete evidence of cultural products. When Sauron's Orcs want to put fear in hearts of Men, they use "Men" as devices rather than presenting their own cultural pattern; "For the enemy was flinging into the City all the heads of those who had fallen fighting at Osgiliath, or on the Rammas, or in the fields" (Tolkien 2012, p. 822-823).

With reference to the Woses, they do not seem to be a side of the coming war, and as far as their secluded lifestyle is concerned, this approach seems most natural. However, when they become aware of the Orcs disturbing them in Drúadan Forest and of the possibility of a dark, inhibitive and destructive future, they offer their service to Théoden; "'No, father of Horse-men,' he said, 'we fight not. Hunt only. Kill *gorgûn* in woods, hate orc-folk. You hate *gorgûn* too. We help as we can'" (Tolkien 2012, p. 832). They help the Rohirrim by showing them a road long-forgotten by the Men of Gondor but secret to the Orcs, and leading them to the frontiers of Minas Tirith.

Then the time comes for all the armies of Men including the Rohirrim, the soldiers of Gondor and the knights of Prince Imrahil to defend one single thing, their solidarity in terms of freedom and peace, against the armies of Mordor. When they lose all their hope, Aragorn comes to their help with Legolas, Gimli, Halbarad, Elladan, Elrohir, Rangers of the North and the Army of the Dead. Therefore, all the factions of the Company against Sauron are completed. Laying collective claim to cultural history does not necessarily mean coming together against the common enemy. It also means that different races put the problems between each other aside and realize that they have various common qualities to unite against a much bigger threat than one another. At the end of the Battle of the Pelennor Fields, Aragorn summarizes this

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<sup>83</sup> The Witch-king of Angmar was the leader of the *Nazgûl* or Ringwraiths, and Sauron's second-in-command in the Second and Third Ages, "Witch-king of Angmar," Wikia, 10 August 2015. [http://lotr.wikia.com/wiki/Witch-king\\_of\\_Angmar](http://lotr.wikia.com/wiki/Witch-king_of_Angmar).

ideal with the words; “I have no mind for strife except with our Enemy and his servants” and openly states that totally different from what Denethor expected, he will wait until Sauron’s end to claim the crown for himself (Tolkien 2012, p. 861).

After the Battle of the Pelennor Fields, the companions gather to decide how to move against Sauron, and they choose to fight again. This time their reason is different; they would like to distract Sauron from realizing Frodo on his own lands. Although seeming to be a different one, such a reason serves the same purpose of protecting the common culture in the end. Moreover, as Aragorn assures Gandalf, Éomer, Imrahil and Elrohir, some forces from the southern Gondor will also show their true side now and help Men in the planned battle. The last battle will present a more extensive platform of defending Middle-earth’s cultural history. On their way to Mordor, Aragorn and Imrahil, the Lords of Gondor, start this action by laying collective claim to the Cross-roads which was once a centre of peace and trade. As a symbol of this claim, on the sculpture at the Cross-roads, soldiers replace the Orc head with the king’s and thus rehabilitate it. During their trip, from time to time, they go on laying claim to the lands through Ithilien by blowing trumpets and shouting their approach.

When they arrive at the iron doors of the Black Gate, Gandalf, Aragorn, Imrahil, sons of Elrond, Éomer, Legolas, Gimli and Pippin march towards the enemy as representatives of their own races. This collectiveness could be seen in details even when most unexpected. When the ambassador of Mordor shows Frodo and Sam’s tokens to the Fellowship to threaten them, it is revealed that the Fellowship has dressed the Ring-bearer and his friend as universal symbols of Middle-earth; “Dwarf-coat, elf-cloak, blade of the downfallen West, and spy from the little rat-land of the Shire” (Tolkien 2012, p. 889). At the end of the last battle, also the Eagles of the North come to the battlefield to sweep away the Nazgûl when all hope is lost.

Finally Sauron is defeated and Aragorn, who is the very symbol of cultural gathering of Middle-earth, starts to rule as the king. The universality of Aragorn becomes obvious when Faramir introduces him to the people in Minas Tirith; “Here is Aragorn son of Arathorn, chieftain of the Dúnedain of Arnor, Captain of the Host of the West, bearer of the Star of the North, wielder of the Sword Reforged, victorious in battle, whose hands bring healing, the Elfstone, Elessar of the line of Vandalil, Isildur’s son, Elendil’s son of Númenor” (Tolkien 2012, p. 967). When Aragorn is to

be crowned, he would like Frodo to bring him the crown and Gandalf to crown him as there is collective success and he is aware of the fact that he can rule Middle-earth thanks to this success. After his crowning, Men, Elves and Dwarves all fill in Minas Tirith which has become the symbol of Middle-earth's cultural variety.

Laying collective claim to cultural history does not always take place in battlefields. When the funeral of Théoden is to be carried from Minas Tirith to Edoras, everybody sets off together including the King Aragorn and the Queen Arwen, the Lady Galadriel and the Lord Celeborn, all the members of the Fellowship, and the knights from Rohan and from Dol Amroth. This is a nice example of Middle-earth's peaceful environment which welcomes all cultures defending independence of and respect to others. When Merry is about to leave Edoras and the people of Rohan, Éowyn gives him a horn made by Dwarves as a farewell gift and cultural togetherness shows itself again in practice.

Such collective claims do not necessarily include various cultures in the saga; they can also be laid by every single member of one culture and thus be collective. Frodo, Sam, Merry and Pippin arrive at the Shire, and see that it is dominated by some ruffians. In response, they cause all the Hobbits who remain faithful to the Shire to revolt and soon the whole Shire starts to protect their cultural history including their customs, habits and deeds long forbidden by the leader of the ruffians.

#### **4.3 War – What It Loses and Brings**

The prewar environment enables Pippin to be introduced to the culture of Gondor including its customs, soldiers, common people, buildings, and geographical and sociological features. Therefore he has the chance to know Minas Tirith, which is a magnificent city of Men in Gondor, better while his presence there as a Hobbit broadens the horizons of the soldiers when they learn about the Shire and many other places he has visited in Middle-earth. As a result, he has even made friends there with Bergil, the son of Beregond who is a soldier in Minas Tirith. At one point Pippin realizes he has been given such authority that Bergil is able to see the Great Gate thanks to him. Moreover, Pippin turns into a mature Hobbit thanks to his experiences on his journeys. Now he is fully aware of his responsibilities and capable of fulfilling them.

Nonetheless, the upcoming war has a depressing effect on Pippin and Beregond and they clearly share their negative thoughts and feelings about it. At one point Pippin states “I am no warrior at all and dislike any thought of battle; but waiting on the edge of one that I can’t escape is worst of all” (Tolkien 2012, p. 766). Later on the same feeling is mentioned between Pippin and Bergil when Bergil is contented with Pippin’s friendship with him and says “Almost I wish now that there was no war, for we might have had some merry times” (Tolkien 2012, p. 771). At this point there is the idea that hatred towards war is a common feeling among people no matter whether they are soldiers so close to the theme of war or small children who are so far from and disinterested in it. Instead of spending their time, effort and lives for war; they prefer spending them appreciating the beauty of nature.

Meanwhile, there has been a great change in Aragorn’s both appearance and mood after some messengers come from north. Now he is aware that even more serious responsibilities than before await him and his future relationship with Arwen is related to his fast fulfillment of these. So he leaves his disguise as Strider and openly lays claims to his legacy of becoming the king. From now on, with his authority, maturity, decisiveness and swiftness, he presents a more suitable character for being a king. Moreover, we learn that he has even taken heart and gathered strength to look at the palantír in order to get help for his future deeds. When the Grey Company is standing in front of the door of the Dead, “Aragorn led the way, and such was the strength of his will in that hour that all the Dúnedain and their horses followed him” (Tolkien 2012, p. 786). After all the members of the Grey Company enter through the Gate of the Dead and Gimli is the only one who is left behind, he questions his roots for the first time because as a Dwarf, he finds it hard to go in a cave. Getting to know his personal limits and trying to push them to follow his companions give him an unforgettable experience. After they pass through the door, Aragorn talks to the Dead, summons them before, and convinces them about their eternal relief and salvation on condition that they help the Company fight against Sauron and exterminate all his servants. This is the first chief success of Aragorn as a proof of his potential to be a king.

As for the Lady Éowyn, she has somehow felt attached to Aragorn, and when he chooses the Paths of the Dead to lead to, she feels a certain loss and learns that in time of war people should make sacrifice for the sake of a peaceful future. Gaining such experience, she casts aside her life and crusades though in disguise, and starts to

behave like a warrior queen. As for Merry, he sees all the other members of the Fellowship on different roads but struggling for the same purpose; keeping their own traditions, members, geographical features and cultural values alive. Therefore he feels useless and has a growing desire in himself to do something admirable. From now on, he is not a reckless Hobbit from the Shire but a universal citizen of Middle-earth who wishes to leave a mark in its history. Éowyn empathizes with him as she is under similar conditions as a woman, and helps him to be carried in the middle of the battle. She is one of the few female characters in the saga, and her refusal of staying indoors and her crusade present a role model for the women of postwar time in real world. So, a Hobbit and a woman who have been both undergoing similar processes of maturity come together to show their fellows and Middle-earth that prejudice against gender and shape should be left behind.

As for Pippin, he has also undergone so serious a process of maturity that “Already it seemed years to Pippin since he had sat there before, in some half-forgotten time when he had still been a hobbit,” (Tolkien 2012, p. 808). Now he feels like a soldier of Gondor with years of experience while at the same time feeling unimportant exactly like Merry has been doing. Both Hobbits experience the paradox of being given royal titles while being expected to do nothing in practice. After a while, as Merry hears the news from Minas Tirith that it is on fire both outside and inside the walls, he takes strength from the fact that Pippin is in danger and realizes how he thinks the world of Pippin.

Although having a lot of experience as a commander and a soldier, even Faramir has been undergoing psychological change under the severe and unexpected conditions of war. After he and his companions face with the terror of Nazgûl and are saved by Gandalf, Pippin observes that Faramir’s face “was the face of one who has been assailed by a great fear or anguish, but has mastered it and now is quiet” (Tolkien 2012, p. 810). When Faramir is deathly wounded, Denethor starts to lose his mind upon realizing that he is on the verge of losing his only son left, and bids the servants to burn both himself and Faramir without experiencing the painful process of thanatopsis. His obsession with his elder son, Boromir, gives place to his scorning Faramir and his deeds in wartime, and then to feeling a deep regression about it.

As for how the antagonist side reacts to the war and changes accordingly, the first obvious example can be the Lord of the Nazgûl. He is overwhelmed with conceit and

overconfidence, and he counts too much on the method and the timing of the attack under his control. He assumes that he stops looking back and thinking about the possible flaws of his ongoing plan of attack. While the Fellowship and every member of its warring factions experience a period of maturity, appreciation and responsibility, Sauron, the Lord of the Nazgûl and their soldiers have a growing feeling of gloating over another's doom.

Denethor is afraid of the fact that in wartime, Aragorn has his eyes on the throne and Gandalf will support him availing himself of the chaotic environment of war. In the contrary case, in addition to Aragorn and Gandalf, the whole city and Gondor will be exterminated by Sauron. At either condition, actually it is Denethor himself whose fear of losing the throne reaches to such extent that he starts to act paranoid and he cannot think clearly when it is most needed. He uses a palantír which has long been kept behind closed doors in Minas Tirith, and this action poisons him slowly. As a result, the far authority of Sauron makes him lose first his mind and then his life.

As for Aragorn, wartime necessitates him to show his true identity as the heir of Isildur and gather various armies of Men together including the Army of the Dead and the southerners of Gondor. When the Battle of the Pelennor Fields ends, Minas Tirith refers to him as the King. Before this, he has already succeeded in having the Army of the Dead so well in hand that even Legolas and Gimli, who have known him for months, have been surprised to see him as such an authoritative person.

The last phase of Sam and Frodo's journey towards the inner lands of Mordor has enabled Sam to see the worst case. When he feels totally hopeless, he gains hope and strength by singing some songs from the Shire. He learns to survive by clinging to his memories which are mostly the part of the Hobbit culture. Later on, he understands that this behavior of his serves strength more than hope, and survival more than peace; "His song in the Tower had been defiance rather than hope; for then he was thinking of himself" (Tolkien 2012, p. 922). He turns into an insensitive and fearless figure that has nothing to lose other than his life, filled with the responsibility to help Frodo. Frodo, meanwhile, has forgotten the sense of every beautiful thing from his past life and his memories have started to fade. He is also turning into an insensitive character that, totally differently than Sam does, flows in emptiness sans recours, and this difference is only for the Ring.

After the last battle between the forces of Mordor and the forces of the West ends and the free peoples of Middle-earth win, all of the peoples realize that happiness gains meaning along with sorrow and tears are the realest when they are shed of both joy and grief. In other words, exactly as in real life, war teaches peoples of Middle-earth that it is very hard for peace to be established, so it should never be lost. When the One Ring is destroyed, all power and authority of Sauron fade away and Orcs lose all their hope and leverage when Sauron is gone. War also teaches how the end of a fascist regime comes; as the threatening elements are all gathered in one leader, when that leader dies, an imbalance of power emerges.

In addition, the post-war periods of the world bore testimony to the loss of past geographical, archaeological and social features, in other words, the loss of meaning and sense in the past memories due to the inexistence of former areas. In the novel, this loss takes place when the destruction of the One Ring makes all the other rings lose power. Gandalf, Galadriel and Elrond own the Three Rings and particularly Galadriel and Elrond have used the power of their rings to create beautiful surroundings. When the One Ring is destroyed, the power of the Three Rings dies along like a sacrifice made before a great war, and the beauty of the surroundings fades. First, “Quickly fading into the stones and the shadows the grey-cloaked people of Lórien rode towards the mountains” and Galadriel disappeared (Tolkien 2012, p. 985). Then Gandalf clearly states that his “time is over” and it is no longer his “task to set things to rights, nor to help folk to do so” (Tolkien 2012, p. 996).

As for how Saruman has changed through the two great wars though indirectly, we see that he has turned into a hopeless beggar without anywhere to go or anything to do. So he serves as a model for the doom and the sense of being lost of the hard-nosed one who has no ideals to defend but only his self-satisfaction in wartime.

Later on, Gandalf and the Hobbits realize that while they have been busy with Sauron and his forces, wartime has influenced also the far parts of Middle-earth like Bree and the Shire. Robbers and brigands have been disturbing the merry and peaceful atmosphere of Bree while some gatherers and sharers have been scoring the products of the Shire which is idled under the so-called command of Lotho Sackville-Baggins as known as the Chief. He has established his own rules and almost imitates Sauron’s regime with his ruffian groups. Later on it is understood that the Chief is a stooge and the real leader is Saruman himself disguised under the

name of Sharkey. It is not surprising that the Shire's appearance has also changed in a terrible way as if Frodo was a bearer of one of the Three Rings and now his dominion was about to perish. A lot of trees have been cut down and a new type of narrow-windowed, dull houses has been built instead of Hobbit holes. So, the Shire can also be regarded as sacrifice for the wars with the only difference that its doom is not because of a ring.

As for Merry, he puts forward his set piece in the Shire thanks to his ability of developing defensive and offensive strategies that he has improved obviously among the Rohirrim. After the battle in the Shire between the Hobbits and the ruffians of Saruman, Lobelia Sackville-Baggins learns that earthly pleasures and temporary properties have no meaning compared to the value of life, and she forgives her wealth to poor and needy Hobbits.

As for how Frodo has been influenced from his bitter experiences, he is aware of the fact that things will not be the same anymore as it is he himself that has changed and he does not have the same perspective on life. Everything in his life in the Shire will seem unimportant, usual and meaningless from now on. Meanwhile, like Lobelia Sackville-Baggins, he has learned the true value of life and how to spare it. The Frodo who was in the quick mood long ago to kill Gollum has turned into a humble, thoughtful and self-possessed Hobbit at the end of the saga. Even Saruman realizes the change in him when Frodo refuses to kill him; “‘You have grown Halfling,’ he said. ‘Yes, you have grown very much. You are wise, and cruel. You have robbed my revenge of sweetness, and now I must go hence in bitterness, in debt to your mercy’” (Tolkien 2012, p. 1019). These characteristics of Frodo are what can only make Saruman feel disturbed and ashamed of himself. Actually the character of Frodo is a reflection of former soldiers of the two world wars who underwent battle fatigue. Frodo has no solution but to leave Middle-earth soon. At that point, the reader is reminded that there is no escape for such people in the real world. The last dialogue between Frodo and Sam reveals the situation clearly; “‘But,’ said Sam, and tears started in his eyes, ‘I thought you were going to enjoy the Shire, too, for years and years, after all you have done.’ ‘So I thought too, once. But I have been too deeply hurt, Sam. I tried to save the Shire, and it has been saved, but not for me’” (Tolkien 2012, p. 1029).



After all, literature will be lodestar for all the wounded people of the post-war world. Tolkien represents the idea that literature serves such a purpose at the end of the saga when Frodo hands his and Bilbo's mutual book over Sam with the mission to share it with people; "you will read things out of the Red Book, and keep alive the memory of the age that is gone, so that people will remember the Great Danger and so love their beloved land all the more" (Tolkien 2012, p. 1029).



## 5. CONCLUSION

When the time period *The Lord of the Rings* was written is taken into consideration, it is certain that it includes a background woven with major elements of the Second World War like racism, authoritarianism and expanding knowledge about cultural diversity in the world. So, in my thesis I focus on this work to analyze the unifying nature of cultural diversity against discriminative political, economic and racial dynamics and standardized lifestyles offered by industrialization and authoritarianism. In Middle-earth these dynamics symbolize an imperialist governing model based on destruction and exploitation of nature, represented by Sauron. The saga is unique in the way that it does not accept the idea of postmodernism in a period when this theory is mainly dominant. On the contrary, it is against capitalism, racism and authoritarianism with its plot, characters and underlying messages.

*The Fellowship of the Ring* is home to a rich but simple cultural togetherness in a work of literature. It presents the reader with the idea that old hostilities, misunderstandings and miscommunications could be disregarded for the sake of universal freedom and defeating the common threat of authoritarianism. When the members of the Fellowship are examined in detail, the most surprising relationship is that of an Elf and a Dwarf who is neither interested in nor share similar lifestyles because of their racial differences. Legolas and Gimli get beyond the limits enforced by their ancestors and watch for each other in their mutual struggle. As for the Hobbits, they become aware of the greatness of the threat posed by the Ring, leave the Shire and go on an evil journey almost to the other end of Middle-earth together. Gandalf listens to what Frodo says as Frodo is the Ring-bearer, and in spite of being terribly afraid of what they may face with in Moria, he agrees to pass through it. After long years, Aragorn is ready to take the responsibility of being the Heir of Isildur to stand up against Sauron. Boromir, if for a short time, manages to push the future of Minas Tirith into the background for the future of all Middle-earth.

*The Two Towers* shows the reader how an encounter with a different culture works in two opposing sides; the Fellowship and the Orcs, and reveals in detail the underlying

reasons for two opposite reactions. As the Rohirrim and the Company show understanding to each other, they are able to act together against the Orcs and the Uruk-hai at the Battle of Helm's Deep. However, the envy between the Orcs and the Uruk-hai lead them to separation, loss of power, and destruction in the Plains of Rohan. The people of Rohan have always welcomed different cultures during their history whereas Sauron and Saruman can accept no rival, and this hostility between them directly influences their slaves.

The third novel of the Middle-earth saga is almost like an exhibition of the martial arts of different races and even different worlds. The peoples of this earth gradually understand that every single race in the alliance needs to show their courage in the physical battlefield as the warriors do, and should be psychologically strong like Frodo and Sam. Finally it is for sure that Frodo and Sam have always been in need of Gollum. They welcome and appreciate him as the presentation of a deteriorated Hobbit culture and this action changes the future of Middle-earth. In the end, Frodo refuses to throw the ring but Gollum's instinctive action forces him to do that inadvertently.

Therefore, when the saga is examined, in the first step there is the reflection of the two world wars combined. In the novels, the One Ring symbolizes the political and economic reasons that led to the declaration of these wars. Moreover, both wars ended with agreement and peace exactly as at the end of *The Return of the King*. This situation is at the core of my thesis.

Anyhow, my approach is not surprising as literature can well be influenced from the real world issues and it has the power to influence social movements in turn. Stephen Greenblatt exemplifies and somewhat proves this idea in his essay "Towards a Poetics of Culture". In the essay, he mentions about the fact that President Ronald Reagan benefited from the movies about himself while addressing the nation of the USA and in trying to influence them. Greenblatt (1989, p. 6-7) presents the reader with a dialogue between a White House speech-writer and a *New York Times* reporter upon the issue; "Movies, Dolan told the *New York Times* reporter, 'heighten reality rather than lessen it,'" and comes up with the conclusion that "Such a statement appears to welcome the collapse of the working distinction between the aesthetic and the real; the aesthetic is not an alternative realm but a way of intensifying the single realm we all inhabit."

At this point it is obvious that the main theory that I have used to support my thesis is most naturally new historicism. New historicism regards historical texts as kind of fiction under the direct influence of their authors, and from this aspect they are no different than literary texts. Briefly, without literature, history can never be fully materialized and immortalized; “Historical events were treated as ‘textual’ phenomena, while literary works were regarded as material events” (Eagleton 2003, p. 197). In this respect, the whole story of *The Lord of the Rings*, particularly the War of the Ring taking place in the last novel, set example for the theory.

Since the saga is a work of fantasy, Tolkien could be regarded as under the influence of escapism while writing the novels and it may be difficult to share the same realistic point of view with the thesis. However, escapism may function as a psychological therapy for the authors. In the case of Tolkien, he escapes to his Middle-earth to evaluate the world wars from his safe zone and to find a remedy for the bitter realities of life while presenting a new perspective for real life.

Actually Tolkien’s saga could be regarded so close to real life that some examples reveal a more detailed, unusual and simpler relation than that of the War of the Ring and the world wars. As Juliette Wood (1998, p. 115) explains in her review of Patrick Curry’s book *Defending Middle-Earth. Tolkien: Myth and Modernity*:

There is an extended comparison between Tolkien’s use of trees in his fantasy books and the ‘treetop’ protests against bypasses. A supporter of a bypass site likens the protesters to ‘Middle-Earth Hobbits,’ while a member of Green Peace compares his journey to a nuclear test site with the hobbits’ journey to Mordor.

The general portrait of the characters in the Middle-earth saga presents the reader with the realities of human beings in their every aspect. As Edward R. Haymes (1980, p. 23) states in his review of Jane Chance Nietzsche’s book *Tolkien’s Art: A “Mythology for England,”* “Tolkien ranges hero against monster, critic against author, child against literalistic adult in a struggle in which neither side gains total control because of the mixed nature of imperfect man.” In Middle-earth there can be found various creatures with different physical features, psychological abilities and traditions like different races can be found in various countries spread out to multiple continents in real world; but more than that, each creature in Middle-earth symbolizes a different side of a single human being.

Therefore, literature allows people to observe the real world from a new perspective and to have an intensified grasp of the meaning of life and the deeds of human. It

serves as a great tool of reflection and representation, a new Earth within the world, an amazing area both filled with words and at the same time blank enough to enable people to see the reality, think upon it, realize the defects in it and imagine what could be done to make it better. *The Lord of the Rings* is cut out for these ends, and I tried to show how it manages to function in the process.

Meanwhile, the fact that the genre of *The Lord of the Rings* is fantasy makes it even more powerful to have a significant influence on culture. As it is stated in the book *Literary Movements for Students* (2009, p. 745); “Science Fiction and Fantasy literature inspired many related movements in film, television, and art, and profoundly influenced the development of science and culture in the twentieth century.” Actually it continues shaping culture in the twenty first century as long as its works are read by people and inspire them. In addition, the fact that saga’s genre is fantasy makes the novel strongly attached to the common theme of wonder in the minds of all writers. Independent of the fact that the work is about both world wars, the saga has something in common with all previous and future fantasies. It is the imagination so competent to create a brand new world by filling in the blanks of the observable world and passing beyond its boundaries. Through this imagination, Tolkien was able to hide the real world at the background of fantasy for reader to discover, and to explain the idea that the problems of humanity have always been the same and thus the solutions may be hidden in the depths of history. As George R. R. Martin (2003, p. 2-3) explains the situation; “Homer was a fantasist, and Shakespeare was another. Conan, that seminal barbarian of our times, would have been right at home quaffing a horn of mead with Siegfried and Beowulf.”

How Tolkien mingles the realities of the world with the style of fantasy may bring the reader back to the inquisition of the ways of presenting reality in a work of literature. Auerbach separates these ways basically in two as the Homeric and Old Testament style. The Homeric style’s basic example is the *Odyssey* and the Old Testament style is presented by the *Old Testament* itself. They are two of the oldest epic texts in literature at the core of Western culture. It seems that Tolkien’s interpretation in *The Lord of the Rings* springs from the Old Testament style with “certain parts brought into high relief, others left obscure, abruptness, suggestive influence of the unexpressed, ‘background’ quality, multiplicity of meanings and the need for interpretation, universal-historical claims, development of the concept of the

historically becoming, and preoccupation with the problematic” (Auerbach 2003, p. 23).

As for readers and societies, when various peoples' desire for a meaningful life gathers under the same roof of culture; no matter whether they are from different races, they have the same ambitions in their minds and same expressions on their faces. In order to carry their common point, they are aware of the fact that literature lights the road for them. As George Watson (2009, p. 89) states at the title of his article; “C. S. Lewis and his friend J. R. R. Tolkien believed that truths are universal and that stories reveal them.” They know that it is not easy to suppress authoritarian executions of the governing elements in their world, but they are always conscious of the reality that they have a rich cultural background which requires being protected and kept alive. This background is what makes them Man, Elf, Dwarf, or a tiny Hobbit. In *The Lord of the Rings*, every single creature goes on their own journeys whether in the lands of Middle-earth or in their minds, and each one of them has a meaningful life in a different way. That’s how all kinds of disputes between races are left aside, they all gather under the same roof of Middle-earth’s cultural history with their varieties, and only by the fellowship of numerous creatures comes freedom in Middle-earth.

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