



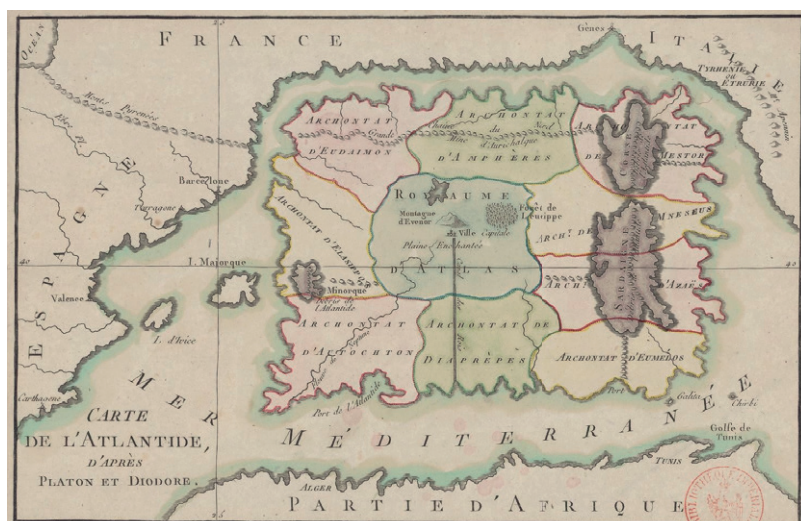
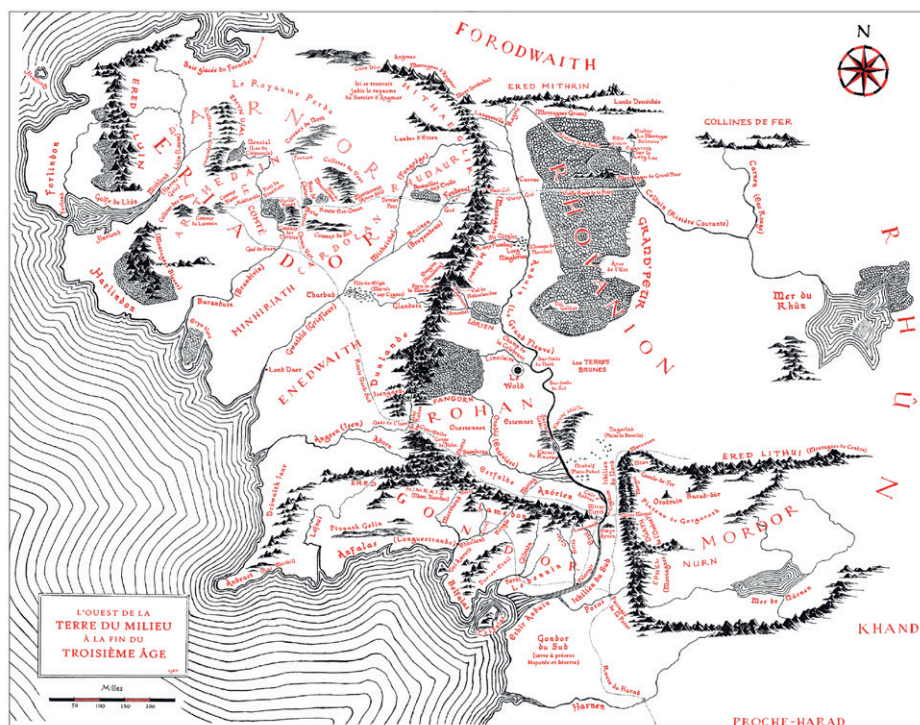
## Tolkien, journey to Middle-earth

“In a hole in the ground there lived a hobbit.” When J.R.R. Tolkien, a brilliant Oxford professor, published *The Hobbit* in 1937, he was far from imagining that his stories would lead to his becoming one of the most important literary figures of the 20th century. Revealing both the man himself and his works, the exhibition at the Bibliothèque nationale de France – the largest ever organised on the topic – will include close to 300 exceptional pieces spread out over 1 000 sq.m. In this exhibition, designed as a journey to Middle-earth, the public will enter the imaginary world created by the *Lord of the Rings* author and will discover its landscapes, its peoples and their languages, all of which were invented by the man who was a professor of medieval languages and literature at Oxford. For the first time in France, many original manuscripts and drawings by J. R. R. Tolkien will be on display. This is the opportunity to discover or to rediscover both the famous and lesser-known literary works that recount the story of Middle-earth. In parallel, a selection of exceptional pieces, most of which are from the BnF’s collections, will provide a context for this literary and artistic creation. This online teaching material is designed to help the pupils and students get acquainted with J.R.R. Tolkien’s work in order to better apprehend the visit of the exhibition and the variety of the pieces. We offer a study of the characters, the story but also of the universe created by J.R.R. Tolkien but this material is of course non-exhaustive and can be used in whole or partly, each section being independent.

J.R.R. Tolkien invents a universe, its geography, history, languages and people.

### Document A

Map of Middle-earth,  
translated into French,  
Christian Bourgois éditeur,  
2005 [1981]



### Document B

Map of the Atlantis: after  
Plato and Diodorus, 1775,  
BnF, département Cartes  
et plans, GE D-17772

### Document C

“ ‘Middle-earth’, by the way, is not a name of a never-never land without relation to the world we live in (like the Mercury of Eddison). It is just a use of Middle English middel-erde (or erthe), altered from Old English Middangeard: the name for the inhabited lands of Men ‘between the seas’. And though I have not attempted to relate the shape of the mountains and land-masses to what geologists may say or surmise about the nearer past, imaginatively this ‘history’ is supposed to take place in a period of the actual Old World of this planet.

Letter 165 from J.R.R. Tolkien to the Houghton Mifflin Company, 5 June 1955, A selection edited by Humphrey Carpenter with the assistance of Christopher Tolkien, London, GEORGE ALLEN & UNWIN, 1981

## Questions

- 1) Observe the map of Middle-earth created by Christopher Tolkien after his father's work. Pick out the realistic characteristics (title, scale, legend, compass rose...) and the clues (if there are any) which point to the fact that this map has been invented.
- 2) Do some research on the Atlantis and observe document B looking for familiar spaces. Help the students realise that the map of the Atlantis is included in a familiar space (the Mediterranean region) whereas J.R.R. Tolkien seems, at first sight, to propose a universe which is completely disconnected from our world.
- 3) With the help of document C, try to find the possible relations between Europe and Middle-earth.
- 4) Encourage the pupils to establish a map of their city / neighbourhood / house containing technical elements and other more sensitive ones. You can either provide the pupils with a blank map or let them realise it on their own.

# 2 The People

From secondary school to university students if the instructions are adapted and the texts shortened for the younger pupils. It is also possible to concentrate on the study of only one character.

## Les Hobbits

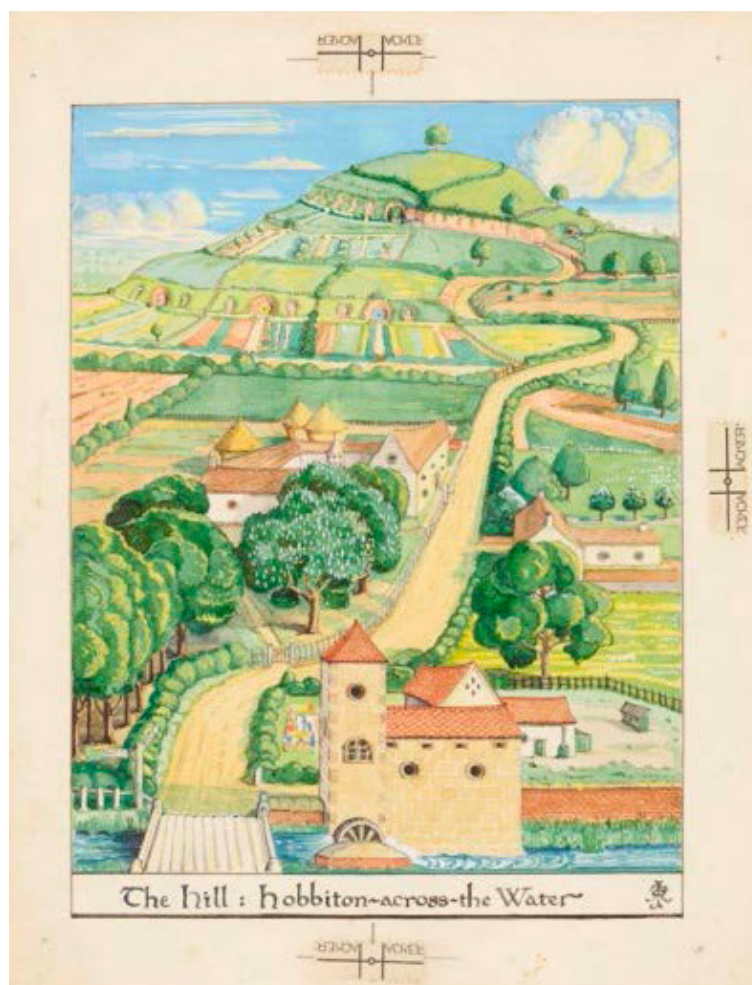
### Document A

“Hobbits are an unobtrusive but very ancient people, more numerous formerly than they are today; for they love peace and quiet and good tilled earth: a well-ordered and well-farmed countryside was their favourite haunt. They do not and did not understand or like machines more complicated than a forge-bellows, a water-mill, or a hand-loom, though they were skillful with tools. Even in ancient days they were, as a rule, shy of ‘the Big Folk’, as they call us, and now they avoid us with dismay and are becoming hard to find. They are quick of hearing and sharp-eyed, and though they are inclined to be fat and do not hurry unnecessarily, they are nonetheless nimble and deft in their movements. They possessed from the first the art of disappearing swiftly and silently, when large folk whom they do not wish to meet come blundering by; and this and they have developed until to Men it may seem magical. But Hobbits have never, in fact, studied magic of any kind, and their elusiveness is due solely to a professional skill that heredity and practice, and a close friendship with the earth, have rendered inimitable by bigger and clumsier races.

For they are a little people, smaller than Dwarves: less stout and stocky, that is, even when they are not actually much shorter. Their height is variable, ranging between two and four feet of our measure. They seldom now reach three feet; but they have dwindled, they say, and in ancient days they were taller. (...)

As for the Hobbits of the Shire, with whom these tales are concerned, in the days of their peace and prosperity they were a merry folk. They dressed in bright colours, being notably fond of yellow and green; but they seldom wore shoes, since their feet had tough leathery soles and were clad in a thick curling hair, much like the hair of their heads, which was commonly brown. Thus, the only craft little practised among them was shoe-making; but they had long and skilful fingers and could make many other useful and comely things. Their faces were as a rule good-natured rather than beautiful, broad, bright-eyed, red-cheeked, with mouths apt to laughter, and to eating and drinking. And laugh they did, and eat, and drink, often and heartily, being fond of simple jests at all times, and of six meals a day (when they could get them). They were hospitable and delighted in parties, and in presents, which they gave away freely and eagerly accepted.

J.R.R. Tolkien, Prologue of *The Lord of the Rings*, 1954



### Document B

J.R.R. Tolkien, *The Hill, Hobbiton-across-the-water*, 1937, Bodleian Library MS. Tolkien Drawings 26

## Les Elfes

### Document A

“ ‘Elves’ is a translation, not perhaps now very suitable, but originally good enough, of Quendi. They are represented as a race similar in appearance (and more so the further back) to Men, and in former days of the same stature. I will not here go into their differences from Men ! But I suppose that the Quendi are in fact in these histories very little akin to the Elves and Fairies of Europe; and if I were pressed to rationalize, I should say that they represent really Men with greatly enhanced aesthetic and creative faculties, greater beauty and longer life, and nobility.

Letter 144 from J.R.R. Tolkien to Naomi Mitchison, 25 April 1954, a selection edited by Humphrey Carpenter with the assistance of Christopher Tolkien, London, GEORGE ALLEN & UNWIN, 1981

### Document B

#### “ The arrival in the forest of Lothlórien

The others cast themselves down upon the fragrant grass, but Frodo stood awhile still lost in wonder. 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. All that he saw was shapely, but the shapes seemed at once clear cut, as if they had been first conceived and drawn at the uncovering of his eyes, and ancient as if they had endured for ever. He saw no colour but those he knew, gold and white and blue and green, but they were fresh and poignant, as if he had at that moment first perceived them and made for them names new and wonderful. In winter here no heart could mourn for summer or for spring. No blemish or sickness or deformity could be seen in anything that grew upon the earth. On the land of Lo´rien there was no stain. [...]

As he climbed slowly up Frodo passed many flets: some on one side, some on another, and some set about the bole of the tree, so that the ladder passed through them. At a great height above the ground he came to a wide talan, like the deck of a great ship. On it was built a house, so large that almost it would have served for a hall of Men upon the earth. He entered behind Haldir, and found that he was in a chamber of oval shape, in the midst of which grew the trunk of the great mallorn, now tapering towards its crown, and yet making still a pillar of wide girth.

The chamber was filled with a soft light; its walls were green and silver and its roof of gold. Many Elves were seated there. On two chairs beneath the bole of the tree and canopied by a living bough there sat, side by side, Celeborn and Galadriel. They stood up to greet their guests, after the manner of Elves, even those who were accounted mighty kings. Very tall they were, and the Lady no less tall than the Lord; and they were grave and beautiful. They were clad wholly in white; and the hair of the Lady was of deep gold, and the hair of the Lord Celeborn was of silver long and bright; but no sign of age was upon them, unless it were in the depths of their eyes; for these were keen as lances in the starlight, and yet profound, the wells of deep memory.

J.R.R. Tolkien, *Lord of the Rings*, part 1, book 2, chapter 6 “Lothlórien” and chapter 7 “The Mirror of Galadriel”, 1954

### Document C

J.R.R. Tolkien, *The Forest of Lothlorien in Spring*, early 1940s, Bodleian Library, MS. Tolkien, Drawings 89, fol.12

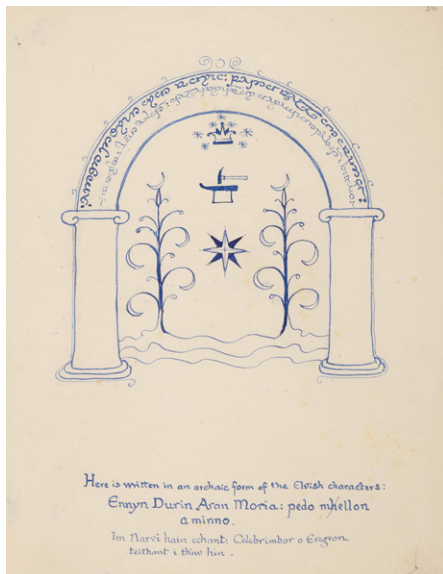


## Les Nains

### Document A

“ Even the dwarfs are not really Germanic ‘dwarfs’ (Zwerge, dweorgas, dvergar), and I call them ‘dwarves’ to mark that. They are not naturally evil, not necessarily hostile, and not a kind of maggot folk bred in stone; but a variety of incarnate rational creature.

Letter 156 from J.R.R. Tolkien to Robert Murray, S. J., 4 November 1954, a selection edited by Humphrey Carpenter with the assistance of Christopher Tolkien, London, GEORGE ALLEN & UNWIN, 1981



### Document C

J.R.R. Tolkien,  
*Design for the  
doors of Durin*,  
1953, Bodleian  
Library, MS. Tolkien  
Drawing 90, fol. 36

### Document B

“ Just before tea-time there came a tremendous ring on the front-door bell, and then he remembered! He rushed and put on the kettle, and put out another cup and saucer, and an extra cake or two, and ran to the door.

“I am so sorry to keep you waiting!” he was going to say, when he saw that it was not Gandalf at all. It was a dwarf with a blue beard tucked into a golden belt, and very bright eyes under his darkgreen hood. As soon as the door was opened, he pushed inside, just as if he had been expected. He hung his hooded cloak on the nearest peg, and “Dwalin at your service!” he said with a low bow.

“Bilbo Baggins at yours!” said the hobbit, too surprised to ask any questions for the moment. When the silence that followed had become uncomfortable, he added: “I am just about to take tea; pray come and have some with me.” A little stiff perhaps, but he meant it kindly. And what would you do, if an uninvited dwarf came and hung his things up in your hall without a word of explanation? [...]

*Twelve other dwarves have turned up at Bilbo's, followed by Gandalf, the wizard. After a long meal Thorin, who seems to be the chief, starts talking.*

“Long ago in my grandfather Thrór's time our family was driven out of the far North, and came back with all their wealth and their tools to this Mountain on the map. It had been discovered by my far ancestor, Thrain the Old, but now they mined and they tunneled and they made huger halls and greater workshops – and in addition I believe they found a good deal of gold and a great many jewels too. Anyway they grew immensely rich and famous, and my grandfather was King under the Mountain again, and treated with great reverence by the mortal men, who lived to the South, and were gradually spreading up the Running River as far as the valley overshadowed by the Mountain.

They built the merry town of Dale there in those days. Kings used to send for our smiths, and reward even the least skillful most richly. Fathers would beg us to take their sons as apprentices, and pay us handsomely, especially in food-supplies, which we never bothered to grow or find for ourselves. Altogether those were good days for us, and the poorest of us had money to spend and to lend, and leisure to make beautiful things just for the fun of it, not to speak of the most marvelous and magical toys, the like of which is not to be found in the world now-a-days. So my grandfather's halls became full of armour and jewels and carvings and cups, and the toy market of Dale was the wonder of the North.

Undoubtedly that was what brought the dragons.

J.R.R. Tolkien, *The Hobbit*, chapter 1, “An Unexpected Party”, 1937

## Questions

- 1) Write on the board the words “hobbit”, “elf” and “dwarf” and leave some space around each word in order to allow the pupils to come up and write the words it makes them think about (adjectives, nouns, titles of films and/or books, physical characteristics, habitat, customs, way of life...). They can write them in order to create a mind map or a word cloud. This exercise can also be done using website like <https://www.nuagesdemots.fr>.
- 2) Divide the class in three groups to whom you will each give the documents relating to one character. The pupils can discuss the differences and similarities between what the class had established and the characters invented by J.R.R. Tolkien and report to the class.
- 3) Using an A3 paper, each group will propose a sketch/ model for their character and/or a mood board which could picture their universe (a colour palette, a jewel, a weapon, an item of clothing, an artist, a song, a habitation, a font...). The pupils may draw, use magazine cuttings or even do a digital presentation according to their skills.

# 3 The quest

- 1) From secondary school to university students except for the last question
- 2) From high school to university students
- 3) From secondary school to university students

## 1) The origins of the Ring



### Document A

“ Three Rings for the Elven-kings under the sky,  
Seven for the Dwarf-lords in their halls of stone,  
Nine for Mortal Men doomed to die,  
One for the Dark Lord on his dark throne  
In the Land of Mordor where the Shadows lie.  
One Ring to rule them all, One Ring to find them,  
One Ring to bring them all and in the darkness bind them  
In the Land of Mordor where the Shadows lie.

J.R.R. Tolkien, *Lord of the Rings*, part 1, book 1,  
chapter 2 “The Shadow of the Past”, 1954

### Document B

“ [Sauron] rules a growing empire from the great dark tower of Barad-dûr in Mordor, near to the Mountain of Fire, wielding the One Ring. But to achieve this he had been obliged to let a great part of his own inherent power (a frequent and very significant motive in myth and fairy-story) pass into the One Ring. While he wore it, his power on earth was actually enhanced. But even if he did not wear it, that power existed and was in ‘rapport’ with himself: he was not ‘diminished’. Unless some other seized it and became possessed of it. If that happened, the new possessor could (if sufficiently strong and heroic by nature) challenge Sauron, become master of all that he had learned or done since the making of the One Ring, and so overthrow him and usurp his place. This was the essential weakness. [...] There was another weakness: if the One Ring was actually unmade, annihilated, then its power would be dissolved, Sauron’s own being would be diminished to vanishing point, and he would be reduced to a shadow, a mere memory of malicious will. But that he never contemplated nor feared. The Ring was unbreakable by any smithcraft less than his own. It was indissoluble in any fire, save the undying subterranean fire where it was made – and that was unapproachable, in Mordor. Also so great was the Ring’s power of lust, that anyone who used it became mastered by it; it was beyond the strength of any will (even his own) to injure it, cast it away, or neglect it. So he thought.

Letter 131 from J.R.R. Tolkien to Milton Waldman written at the end of 1951, a selection edited by Humphrey Carpenter with the assistance of Christopher Tolkien, London, GEORGE ALLEN & UNWIN, 1981

## Questions

- 1) Invite the pupils to read the texts and look for the creator of the Ring, the conditions of its creation and its goal.
- 2) Have them list the different powers of the Ring and its limits.
- 3) “But to achieve this he had been obliged to let a great part of his own inherent power (a frequent and very significant motive in myth and fairy-story) pass into the One Ring.” With the help of this quote, ask the pupils if they know of other tales and/or myths which include this topic. Have them draw a list of magical objects to be found in fairy tales or mythology and compare them. In order to complete this task they can use the BnF webpage devoted to fairy tales: <http://expositions.bnf.fr/contes/arret/ingre/indobj.htm>.
- 4) One group of students can, if they wish, do a presentation on *The Ring of the Nibelung*, a northern tale from which Wagner’s famous opera is one of the many existing adaptations. Encourage them to compare the powers of the two rings.

## 2) The quest

### Document A

“Sauron has fallen at the end of the Second Age and the Ring is thought lost forever. Following events narrated in *The Hobbit*, it surfaces again and finds its way into Frodo’s hands, Bilbo’s foster son. As Evil is gathering its strength along this Third Age, the Ring has awoken and seems to be willing to go back to its master. The inhabitants of Middle-earth gather to prevent this from happening at the Council of Elrond, a semi-elf.

‘Thus we return once more to the destroying of the Ring,’ said Erestor, ‘and yet we come no nearer. What strength have we for the finding of the Fire in which it was made? That is the path of despair. Of folly I would say, if the long wisdom of Elrond did not forbid me.’

‘Despair, or folly?’ said Gandalf. ‘It is not despair, for despair is only for those who see the end beyond all doubt. We do not. It is wisdom to recognize necessity, when all other courses have been weighed, though as folly it may appear to those who cling to false hope. Well, let folly be our cloak, a veil before the eyes of the Enemy! For he is very wise, and weighs all things to a nicety in the scales of his malice. But the only measure that he knows is desire, desire for power; and so he judges all hearts. Into his heart the thought will not enter that any will refuse it, that having the Ring we may seek to destroy it. If we seek this, we shall put him out of reckoning.’

‘At least for a while,’ said Elrond. ‘The road must be trod, but it will be very hard. And neither strength nor wisdom will carry us far upon it. This quest may be attempted by the weak with as much hope as the strong. Yet such is oft the course of deeds that move the wheels of the world: small hands do them because they must, while the eyes of the great are elsewhere.’ [...]

‘I will take the Ring,’ [Frodo] said, ‘though I do not know the way.’

Elrond raised his eyes and looked at him, and Frodo felt his heart pierced by the sudden keenness of the glance. ‘If I understand aright all that I have heard,’ he said, ‘I think that this task is appointed for you, Frodo; and that if you do not find a way, no one will. This is the hour of the Shire-folk, when they arise from their quiet fields to shake the towers and counsels of the Great. Who of all the Wise could have foreseen it? Or, if they are wise, why should they *expect to know it, until the hour has struck?*

J.R.R. Tolkien, *Lord of the Rings*, part 1, book 2, chapter 2 “The council of Elrond”, 1954

### Document C

Lancelot du Lac, *The Apparition of the Holy Grail to the Knights of the Round Table*, a novel of the beginning of the 13th century, manuscript copied in the center of France around 1470, BnF, Manuscrits, Français 112 (3) fol. 5  
© Bibliothèque nationale de France

### Document B

“‘The Company of the Ring shall be Nine; and the Nine Walkers shall be set against the Nine Riders that are evil. With you and your faithful servant [Sam], Gandalf will go; for this shall be his great task, and maybe the end of his labours.’

‘For the rest, they shall represent the other Free Peoples of the World: Elves, Dwarves, and Men. Legolas shall be for the Elves; and Gimli son of Glo’in for the Dwarves. They are willing to go at least to the passes of the Mountains, and maybe beyond. For men you shall have Aragorn son of Arathorn, for the Ring of Isildur concerns him closely.’

‘Strider!’ cried Frodo. ‘Yes,’ he said with a smile. ‘I ask leave once again to be your companion, Frodo.’

‘I would have begged you to come,’ said Frodo, ‘only I thought you were going to Minas Tirith with Boromir.’

‘I am,’ said Aragorn. ‘And the Sword-that-was-Broken shall be re-forged ere I set out to war. But your road and our road lie together for many hundreds of miles. Therefore Boromir will also be in the Company. He is a valiant man.’

‘There remain two more to be found,’ said Elrond. ‘These I will consider. Of my household I may find some that it seems good to me to send.’

‘But that will leave no place for us!’ cried Pippin [and Merry] in dismay. ‘We don’t want to be left behind. We want to go with Frodo.’ [...]

‘Let it be so then. You shall go,’ said Elrond, and he sighed.

J.R.R. Tolkien, *Lord of the Rings*, part 1, book 2, chapter 3 “The Ring Goes South”, 1954



## Questions

- 1) With the help of document A, ask the pupils to pick out the arguments for and against the idea of destroying the Ring. Which adjectives could they use to characterise this quest?
- 2) Ask the pupils to research the meaning of the words “an epic” or “epic” as well as that of the word “quest”. Make them confront these definitions to what they already know about the story of *Lord of the Rings*.
- 3) Draw a collective list of famous epics or quests (the Holy Grail, *Beowulf*, the *Mahabharata*, the *Ring of the Nibelung*...) and highlight their common points (conflict, challenge, hero, supernatural, fight for Good...)
- 4) After reading document B, ask the pupils to list the heroes of *Lord of the Rings* and analyse their characteristics with regards to the quest ahead of them.
- 5) With the help of document C as well as of the online exhibition about the legend of King Arthur available on the BnF website, (<http://expositions.bnf.fr/arthur/index.htm>) and more particularly the pages devoted to the Holy Grail (<http://expositions.bnf.fr/arthur/arret/05.htm>) and to the Knights of the Round Table, (<http://expositions.bnf.fr/arthur/arret/04.htm>) the pupils are invited to compare the quest of Lord of the Rings to that of the Holy Grail as well as their heroes. What are the common points and differences of these “communities”? Is the quest of Lord of the Rings really a quest as such?

## 3) Forces of darkness

Even before being able to confront Sauron, Frodo and the Fellowship will face many forces of darkness which take different shapes in the work of J.R.R. Tolkien, some quite realistic and others more symbolic.

### Telluric forces

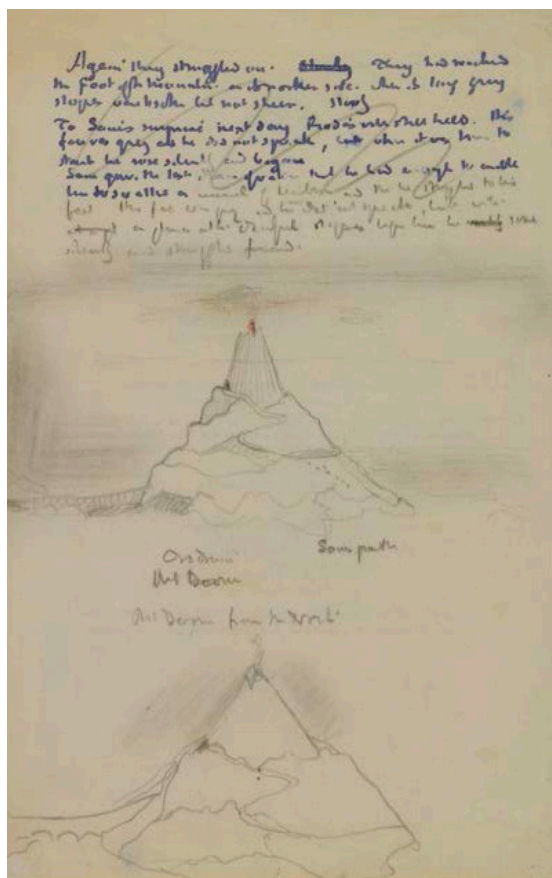
The Ring was forged in the heart of Mount Doom.

#### Document A

J.R.R. Tolkien, *Two sketches of Mount Doom*, 1948, Bodleian Library MS. Tolkien Drawings 82r

#### Document B

*Eruzione del 1839 [vue nocturne du Vésuve en éruption]*, 1839-1880, BnF, Estampes et Photographie, RÉSERVE ZF-109-BOÎTE FOL





## Document C

J.R.R. Tolkien, *The Arm of Sauron, for The Return of the King*, 1954, Bodleian Library, MS. Tolkien Drawings 90, fol. 32

## Document D

“ Les montagnes ardentes qu’on appelle volcans, renferment dans leur sein le soufre, le bitume, et les matières qui servent d’aliment à un feu souterrain dont l’effet plus violent que celui de la poudre ou du tonnerre, a de tout temps étonné, effrayé les hommes, et désolé la terre ; un volcan est un canon d’un volume immense dont l’ouverture a souvent plus d’une demi-lieue ; cette large bouche à feu vomit des torrents de fumée et de flammes, des fleuves de bitume, de soufre et de métal fondu, des nuées de cendres et de pierres et quelques fois elle lance à plusieurs lieues de distance des masses de rochers énormes, et que toutes les forces humaines réunies ne pourraient pas mettre en mouvement. L’embrasement est si terrible, et la quantité des matières ardentes, fondues, calcinées, vitrifiées que la montagne rejette, est si abondante, qu’elles enterrent les villes, les forêts, couvrent les campagnes de cent et de deux cent pieds d’épaisseur. [...]

Ces effets quoique naturels ont été regardés comme des prodiges ; et [...] je ne suis pas surpris que quelques auteurs aient pris ces montagnes pour les soupiraux d’un feu central, et le peuple pour les bouches de l’enfer.

Buffon, *Preuves de la Théorie de la Terre*, article XVI, “Des volcans et des tremblements de terre”, 1749.

## Real or imaginary animals



## Document A

J.R.R. Tolkien, *Conversation with Smaug*, 1937, Bodleian Library, MS. Tolkien Drawings 30

## Document B

“ Dragons steal gold and jewels, you know, from men and elves and dwarves, wherever they can find them; and they guard their plunder as long as they live (which is practically for ever, unless they are killed), and never enjoy a brass ring of it. Indeed they hardly know a good bit of work from a bad, though they usually have a good notion of the current market value; and they can’t make a thing for themselves, not even mend a little loose scale of their armour.

J.R.R. Tolkien, *The Hobbit*, chapter 1, “An Unexpected Party”, 1937



## Document C

*Saint George terrassant le dragon*, Paolo Uccello,  
1430-1435, Paris, Musée Jacquemart-André-  
Institut de France /© C. Recoura

## Document D

“ There agelong she had dwelt, an evil thing in spider-form, even such as once of old had lived in the Land of the Elves in the West that is now under the Sea. [...] How Shelob came there, flying from ruin, no tale tells, for out of the Dark Years few tales have come. But still she was there, who was there before Sauron, and before the first stone of Barad-dûr; and she served none but herself, drinking the blood of Elves and Men, bloated and grown fat with endless brooding on her feasts, weaving webs of shadow; for all living things were her food, and her vomit darkness. [...]

Little she knew of or cared for towers, or rings, or anything devised by mind or hand, who only desired death for all others, mind and body, and for herself a glut of life. alone, swollen till the mountains could no longer hold her up and the darkness could not contain her.

J.R.R. Tolkien, *Lord of the Rings*, part 2, book 4, chapter 9 “Shelob’s Lair”, 1954

Exhibition BnF “Tolkien, voyage en Terre du Milieu”  
 (“Tolkien, journey to Middle-earth”)

22 October 2019-16 February 2020

Quai François Mauriac, 75013 Paris

Realisation : Anaïs Jolly

Graphic design : Ursula Held

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Sequence available on the BnF website

<https://www.bnf.fr/fr/avec-ma-classe>

## Questions

- 1) Enquire about the pupils’ representations of Evil and the different incarnations it can take in literature and in art through colours, animals, creatures, people, physical or moral characteristics (an ogre, a vampire, the devil, sin, the colour black, wolves, spiders, a weapon...)
- 2) Write on the board the words “eruption”, “dragon” and “spider” and ask the pupils to characterise each with concrete adjectives and then more symbolical ones.
- 3) Divide the class in two groups and give one of them the documents on telluric forces and the other the ones on real and imaginary animals.
- 4) Analyse collectively the elements that J.R.R. Tolkien uses to embody the forces of darkness and their different aspects.
- 5) Alone or in groups, ask the student to write about facing a particularly potent force of darkness. They will describe it but also concentrate on describing their reactions when faced with this monster.