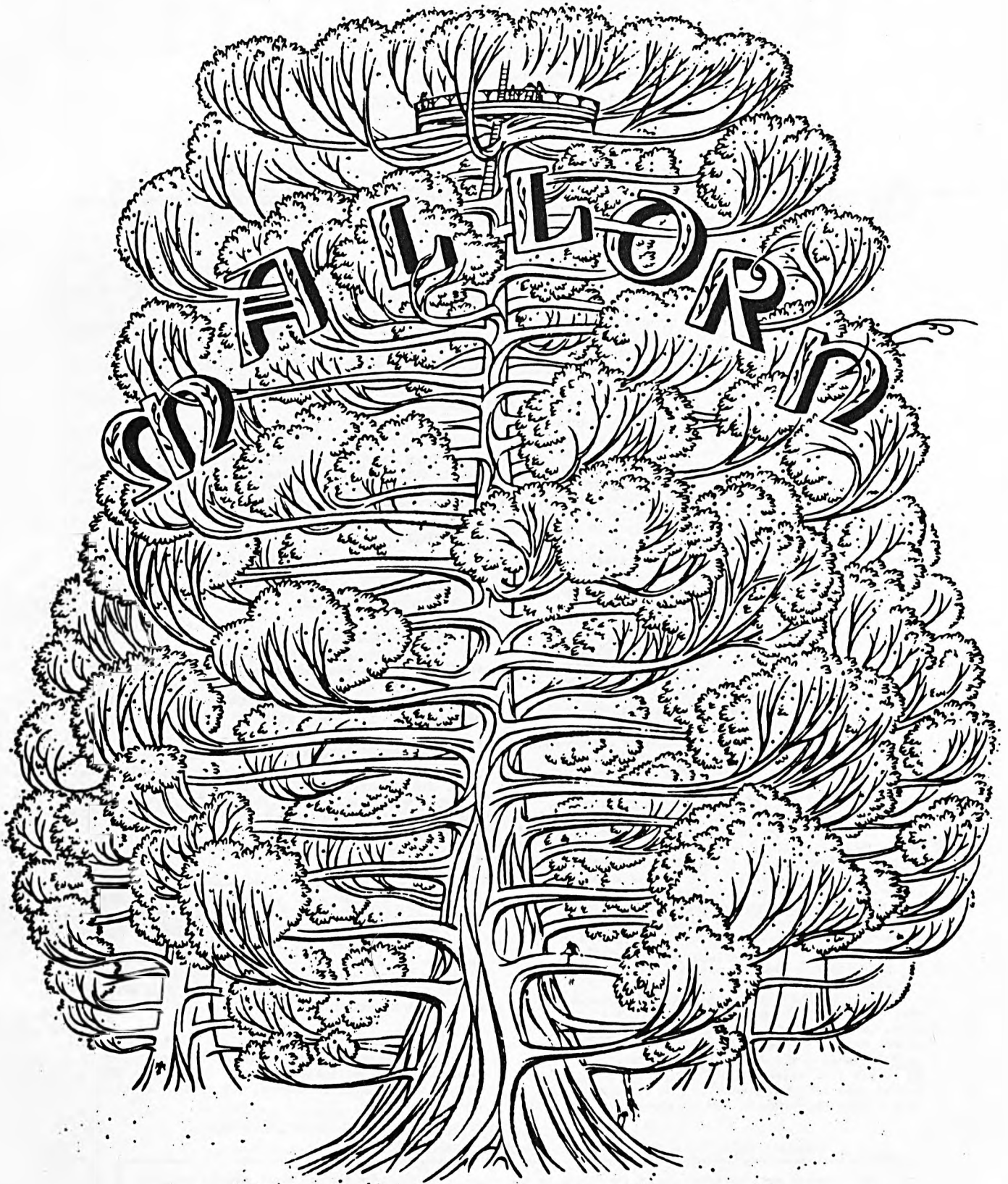


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The Journal of the Tolkien Society
June 1982

mallorn

guidelines for contributors



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



1. Quality

Only items that show some originality and skill will be considered for publication. Further comments on the kind of quality desired in the various types of material are given in what follows.

2. Articles

Articles should present their subject-matter in a clear and readable way, with a concern for factual accuracy; and should in most cases have some fairly obvious connection with the life and/or works of Prof. J.R.R. Tolkien. The only further restriction on the subject-matter of articles is that they should not be merely 'descriptive', i.e. summarizing or repeating in a slightly different way from material that is already available elsewhere. Articles should present some analysis or new understanding of the matter under discussion, or contribute significantly to our enjoyment of it.

Length of articles: Only in exceptional circumstances will articles longer than 5 000 words be accepted for publication; but both short and long articles are welcome. (Though very short and very long articles need to be of a particularly high standard to warrant inclusion.) Longer articles should preferably be divided into sections, with section headings where appropriate. This enhances readability.

Footnotes: These are not generally encouraged. They should only be used when their inclusion in the text would seriously interrupt the flow of thought. They are mainly appropriate for giving page references and details of books referred to.

References: Books, articles, etc. that are mentioned in the text should normally have their full details set out in a footnote, or in a Bibliography at the end of the article (unless it is a work that is likely to be well-known to most readers, such as Carpenter's Biography of J.R.R. or Foster's Complete Guide to Middle-earth; however, on the Professor's own works, see below). References should be set out as follows:

"J.R.R. Tolkien, The Hobbit. Fourth Edition (hard-cover). London: George Allen & Unwin, 1978."

Works by J.R.R.: To avoid confusion between the many different editions that are available, references to the Professor's works should either be given just as volume, book and chapter, e.g. LoTR II.4.III ('The Black Gate is Closed'); CS ch.XIV ('Of Beleriand and its Realms'); or, if actual page references are felt to be necessary, then a full reference to the edition being used

by the writer must be given (e.g. reference to The Hobbit set out above).

Abbreviations of titles frequently referred to may be used. Common ones current in the Society are: LoTR (The Lord of the Rings); TH (The Hobbit); CS (The Silmarillion); UT (Unfinished Tales). Other abbreviations in the same style may be coined.

3. Fiction

Short stories set in Middle-earth are particularly welcome, but all types of Tolkien-inspired fiction will be considered. Longer fiction and/or serials are also welcome if of high enough quality.

4. Poetry

Any poetry of a sufficiently high standard will be considered. Longer poems suitable for a centre spread are particularly invited, but poetry of any length is welcome.

5. Re-submission of material

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

6. Presentation of material

For articles, fiction, poetry, etc., contributors are strongly urged to submit typewritten scripts. Handwriting that proves difficult to read runs the risk of being returned. Typing should be double-spaced, one side of the paper only.

7. Artwork

All sizes and types are welcome, from full-page (A4), to borders and ornaments or smaller inset illustrations. But artwork can only be in black & white; shades of grey will not reproduce. Shading is best indicated by dots or lines. A margin of $\frac{1}{2}$ " (1 cm) should be left all around full-page artwork - i.e., the actual dimensions should be $7\frac{1}{2}$ " x 11" (190 x 275mm). Full page artwork is best vertically orientated.

8. 'Notes on contributors'

If contributors wish, they are invited to include biographical information: brief notes on profession/occupation, interests, any notable achievements, and so on.

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

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June 1982

Editor: Jenny Curtis

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Credits

Pauline Baynes:	Cover illustration
Stephen Lines:	All title page headings except pp.11, 12 & 20. Embellishments pp. 6, 8, 18, 20 & 32. Initial letter p.11.
Sara Fletcher:	'Elanor', p.8.
Margaret Thompson:	Leaves, p.9.
Lucy Mathews:	Heading, p.11.
Geraint Rees:	'Laiquendi', p.24.
Kay Woollard:	'Hobbit Lad', p.33.
Anthony Curtis:	Remaining letters and lettering.

The Journal of the Tolkien Society

ISSN 0308-6674

Editorial

14 Brazil Street,
LEICESTER,
LE2 7JA.

Mae govannen!

Or to put it another way, Hello! Let me introduce myself - Jenny Curtis, your new Mallorn editor. Firstly, I'd like to thank Susan Rule and assistant editor Steve Pillinger for all the hard work they've done in the past. I hope I can follow in their worthy footsteps!

Secondly, the traditional editor's plea for more material! With the new-style Mallorn in columns, I'm getting through material twice as quickly due to the increased space this allows. Contributions of any sort are welcome, to be sent to the editorial address above. Please follow the guidelines set out on page 2 if possible.

I'd also welcome comments on this issue, both about content and layout. I hope there is something for everyone within and that you will find it all enjoyable reading. I know I've certainly enjoyed working on it. Do let me know what you think!

Finally, thank you to all those people who have contributed to this issue - especially to Steve Lines, who has done a magnificent job with the headings in a very short space of time! And thanks also to those others who have spared me their time and advice in getting it all together!

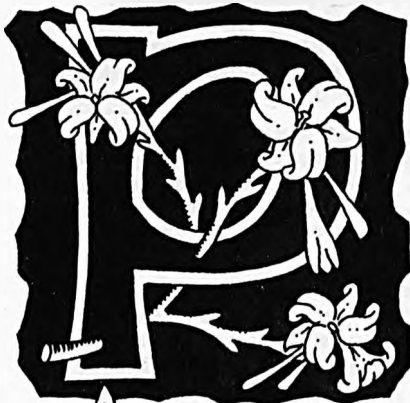
I look forward to hearing from you all and hope to be seeing some of you at Oxonmoot. Until then,

Anar kaluva tielyanna!

Jenny Curtis



A Phytogeography of Middle-earth



Professor Tolkien's interest in Natural History was well represented amongst the wealth of detail in his works and it is the intention of this article to explore a particular aspect of what could well be termed the "Natural History of Middle-earth".

Middle-earth was basically a mediaeval world in which plants sometimes assumed roles in excess of their more usual ones as primary producers, raw materials and healing herbs. Hence the Ents or tree-folk. The concept of motile trees is not one entirely absent from our own culture, for was it not the omen of a moving forest which fore-

told the downfall of Macbeth?

Discussion of the various vegetational aspects of Middle-earth is severely limited by the source material available - that contained in the *Hobbit* and in *Lord of the Rings*. Nevertheless, the information recorded gives an interesting insight into the vegetation of this vast region.

In the North, the gently undulating land of the Shire has long been cultivated by its inhabitants, the Hobbits. Cabbages, carrots, potatoes, apples and corn were widely grown, and the peaty area of the Marish was especially noted for its turnips and mushrooms. Vines flourished in the comparatively mild climate of the Southfarthing. The inhabitants were keen gardeners and it is recorded that cultivated plant varieties included snapdragons, sunflowers and nasturtiums (no doubt reflecting the Hobbits' love of bright colours).

Perhaps the best known cultivated plant of the Shire is the Pipeweed (*galenas* in the noble tongue). It is believed that the plant was brought from Oversea and introduced to Middle-earth by the men of Westemnesse (hence the plants' common name of 'Westmansweed'), via the seaports of Gondor. Here, in a comparatively mild climate the plant grows abundantly and more luxuriantly than its northern counterparts (though its true use has lapsed and it is valued only for its fragrant flowers). Spread of the plant northwards was probably along the Anduin River, and semi-naturalised populations are still known from the southern slopes of Bree Hill. The first recorded Shire grower was Tobold Hornblower of Longbottom, Southfarthing (1070 SR), who developed two of the three best known varieties:



SL.

Longbottom Leaf, Old Toby and Southern Star. It is never found growing wild in the North.

Although little direct information survives with respect to the flowering plants of the Shire, a certain amount can be drawn (by inference) from the profusion of botanical family names, e.g. Rushlight, Goatleaf, Heather-toes, Appledore, Thistlewool, Ferny, Butterbur, Mugwort; and place names: Rushy (Buckland), Thistlebrook, Willowbottom and the 'Ivy Bush' Inn.

The vegetation to the west of the Last Bridge (i.e. in the lee of the North and South Downs, and the Weather Hills), suggests rain shadow conditions - stunted trees and bushes in dense patches, with wide barren spaces in between; grasses are scanty, coarse and grey coloured; the leaves of the trees faded and falling.

The Brandywine River, marking the eastern border of the Shire, is bordered by willows, alders and reeds; with hazel brakes on rising slopes above giving way to a more general ash, elm and oak woodland - the main type in the Shire. Eastwards, beyond Buckland, lies the Old Forest, composed of densely packed oak and ash on the lower ground, with thinner strands of pine and firs on the uplands. Here several interesting points have been noted. Firstly, the effects of burning are displayed within the western border of the forest, where regenerative growth of rough grasses, hemlock, wood parsley, fireweed, nettles and thistles has developed. Secondly, the borders of the River Withywindle (which drains this woodland catchment) are recorded as being flanked by tall and luxuriant grass/weed communities (probably as a result of the high nutrient status of the inflowing tributaries - the waters of the river are said to be, on occasions, "brown" with suspended sediment). The Withywindle, as suggested by its name ('withy' the osier willow, from 'withig' the Old English for willow) is lined thickly with willow trees. Additional plants associated with this river include a variety of white water lily (on the calmer stretches), and flag iris, forget-me-not and rushes on the wet stream borders.

East of the Old Forest lie the Barrow Downs, treeless, and clad in a short springy turf. Beyond again, lies Chetwood (probably of ash and oak, merging into alder, rush and reed as Midgewater Marsh is approached) and the Weather Hills. Here, in a thicket to the south of the Great East Road, was found the healing herb Athelas (Kingsfoil in the Common Speech, as~~sa~~ aranion in the Valinorean). It is believed to have been introduced by the men of Westerosse, and would probably have spread by the same route as galenas. Once widespread, it is now not generally known in the North, and remains elsewhere in woodland habitats as a probable relic of settlement. Sweetly pungent when crushed, its properties are now virtually forgotten except in Gondor, where it is used to sweeten the air, lighten the spirits and as an infusion for headaches.

Beyond the Hoarwell River, the ground begins to rise on the approach to the western

foothills of the Misty Mountains. This region is deeply dissected, with cliff woodland, fir and pine forests. The footslopes of the Misty Mountains bear a mixed covering of heather and bilberry, with small patches of hazel.

The deep mountain valleys, of which the Bruinen (containing Rivendell) is a good example, display marked altitudinal zonation - high heather moor gives way to pine forest, with mixed beech and oak woodland becoming more important towards the valley floor.

On the far eastern side of the Misty Mountains lies a rugged upland area with low shrubs, hawthorn, blackberry brambles, sorrel and wild strawberries. The presence also of thyme, sage, marjoram and yellow rockrose would tend to argue that the underlying rock is calcareous. Beyond this, on the vast screes of the footslope occur pines, mixed with bracken lower down and eventually merging into pine/larch/fir woodland.

The vegetation of the Eastern Lowland (bisected by the River Anduin) opens out into an oak/elm park grassland grazed by horses - a northern extension of the grasslands characteristic of the Plains of Rohan.

The occupants of this eastern lowland (lying between the Misty Mountains in the west and Mirkwood in the east) use hawthorns for hedging and oaks as windbreaks; several varieties of clover are grown for honey production.

Mirkwood is probably chiefly composed of oak, with beech on the eastern border, and a dark variety of (tightly packed) fir in the south. The outermost trees bear ivy and lichen growths, but inside the dense canopy excludes sunlight and the forest floor bears only fungi and pale unpleasantly scented (and therefore probably fly-pollinated) herbs. The fauna includes melanistic forms of moths, bats and squirrels; albino deer; whilst Black Emperor butterflies and small spiders are abundant in the sunlit upper tree canopy.

East again, beyond Mirkwood, is the inland Sea of Rhûn; the shores of which are famed for their grapes.



Returning to the lands on the western side of the Misty Mountains: south of Rivendell lies the ancient province of Eregion, now called Hollin (this, incidentally, is an archaic name for holly still widely used in Scotland). It was once inhabited by Elves, and the sentinel hollies flanking the Gates of Moria were tokens of these people.

Once more upon the eastern side of the Misty Mountains, beyond the Eastgate of Moria, lies an area of upland whin and heather scrub. Burial mounds (beside the path from Dairill Dale) are surmounted by birch and fir trees.

Northwards lie the Gladden Fields - a



marshy area at the confluence of the Gladden and Anduin rivers. It is recorded that the flag iris is common here, and consequently interesting to note that the word 'gladdon' (pronounced glaed'n and of obscure origin, according to the Oxford English Dictionary) means 'iris'.

Southwards, in the deep-valled confluence of the Silverlode and Nimrodel rivers, the vegetation is of stunted fir trees, hartatongue, and whortleberry shrubs. Below the confluence, however, lies the woodland realm of Lothlorien. It is unusual, being composed entirely of one kind of tree, the mallorn, which occurs nowhere else in Middle-earth (except for a single tree in Hobbiton, a village of the Shire). The branches of these trees grow nearly straight out from the grey trunks, thence sweeping gracefully upward. At the top the main stem divides repeatedly, so that the tree is crowned by many boughs. The leaves turn gold in autumn, but are retained until spring when new leaves and yellow blossoms are produced.

Two comparatively rare flowering plants are restricted to the grassy glades of Lothlorien: the golden-yellow elanor ('sun-star') and the slender-stalked, pale-flowered (white or green) niphredil. Both are winter flowering.

The eastern limit of Lothlorien is marked by the Anduin River; southwards lie the Brown Lands (on the eastern bank), with the Plains of Rohan and the Forest of Fangorn on the western bank.

The grasslands of Rohan are deep and luxuriant, and support large herds of horses. Were it not for the presence of a major river (the 'Amazon' of Middle-earth, to quote Robert C. Reynolds'), however, they would approximate to the Prairie lands of North America, or the Steppes of Russia. Along the river course occur reed 'forests', occasional willow clumps, and in more quietly moving waters cresses and other water plants. Sedges often form the intermediate vegetation between true riverine and grassland types.

On the eastern bank the Brown Lands give way to rough country bordering on the Emyn Muil, beyond which lie Rauros Falls with the sluggish fens of the Dead Marshes and Nindalf (or Wetwang) at their foot. The rugged country adjacent to the Emyn Muil is covered with brakes of hawthorn and sloe, tangled with bramble and creepers; ivy covers bare rock faces. The higher ridges, closer to the Emyn Muil, are crowned with wind-writhen firs.

Fangorn is considered to be ancient, contemporary with Mirkwood; both being remnants of a vast forest which once covered most of Middle-earth. Tree clearance and burning during the early stages of man's spread may account for such vast open tracts as Rohan and Wilderland. Legend claims that the Brown Lands were once the gardens of the Entwives (female tree folk hailed as teachers of the agricultural craft), filled with sloe, wild cherry and apple trees. The Entwives left, and the remaining Ents (sentient tree folk) were to be found in Fangorn forest,

where they herded semi-sentient trees (or Huorns). Ents vary and can be likened to the various tree types: beech, oak, chestnut, ash, fir, rowan and linden.

The Entmoot at Derndingle (southern Fangorn), is described as being surrounded by a hedge of evergreen shrubs, branched at root level and densely clad in dark, glossy leaves (likened to thornless holly). Stiff, upright flower spikes bear large shiny olive-coloured buds. This description comes rather close to that of the rhododendron, a genus native to the Himalayas. Evergreen trees with glossy leaves are also mentioned as forming the gateway to Wellinghall, the resting place of Treebeard (foremost of the Ents).

The Entwash River (rising in Fangorn Forest) is bordered by reedbeds; whilst willows fringe the otherwise grass-banked stream issuing from Eodoras.

South of Fangorn, at the extremity of the Misty Mountain range, lies the natural rock-fortress of Isengard. Here, scattered birches on the lower slopes give way to occasional gaunt pine trees. Isengard itself consists of a broad mountain-ringed bowl, and during peaceful times was well known for its ornamental gardens, avenues and groves of fruit trees. These were razed and the surrounding farmlands abandoned during the War of the Ring. Widespread felling and burning of trees, and the neglect of farmland, resulted in a reversion to scrubland and impenetrable bramble thickets.

South of Isengard lies Helms Deep (a limestone gorge backed by an extensive cave system), at the northern tip of the White Mountain chain. Beyond, the lower mountain slopes exhibit upland and dale topography, the uplands being heather-clad and the intervening dales bearing bracken and occasional hawthorn bushes.

Southwards again lies Eodoras, site of an extremely localised rarity, simbelmynë. This small, white-flowered plant blooms all year round and flourishes on the sheltered western faces of grave mounds (hence the common name of 'Evermind'). In the hills above, pine gives way to fir with increasing height. South-east of Eodoras, the oaks of Firien Wood skirt the White Mountains; whilst Druadan Forest is composed of pinés.

At the south-east extremity of the White Mountains, to the east of Anduin, lies Mordor. Ringed on three sides by mountains (Ash Mountains to the north, and the Mountains of Shadow to the west and south) this represents an inland drainage system, in which there is a severe rain shadow effect.

To the north-west is the Emyn Muil, exposed to the full effects of searing easterly winds (warmed and dried during their passage over the interior continental Plain of Rhûn). Stunted and gnarled birch and fir trees are recorded here. The Dead Marshes lie at the eastern edge of this upland block, fringed by mosses and reeds.

Ithilien (the Garden of Gondor), flanking the western edge of the Ephel Duath, is possibly one of the most interesting areas florally in Middle-earth. Shielded from the east by the Ephel Duath

(1) Reynolds, Robert C. 'The Geomorphology of Middle-earth' Swansea Geographer 12, 1974 pp.67-71.

and from the north by the Eryn Muil, it lies open to the moist southern sea winds which similarly affect the lower vales of the Anduin in Gondor.

The approach to Ithilien from the north, over the foothills of the Ephel Duath, passes through a tumbled heathland of ling, broom and cornel, with occasional knots of tall pines (reminiscent, it is said, of the Northfarthing uplands of the Shire). Southwards, the 'fragrance of the air increases' and the vegetation changes, with small groups of resinous trees appearing (cedar, cypress and larch are recorded), and shrub and herb-filled glades in between. This sheltered tract of land contains a varied assemblage of species, including tamarisk; terebinth; olive; bay; juniper; myrtle; thyme (both cushion and creeping forms); sage (blue, red and pale green flowered varieties); marjoram; and parsley. Rocky outcrops bear saxifrages and stonecrops, whilst primeroles (primula) and anemones bloom amongst the filbert brakes (a 'filbert' is the nut of a cultivated hazel, ripe about St. Philiberts Day; Oxford English Dictionary). Asphodel and various other lily varieties are recorded, together with rose-brambles; and iris and waterlilies in a small stone-lined pool. A recently burnt patch supported briar, eglantine and trailing clematis. 'Eglantine' is probably sweet-briar (Oxford English Dictionary).



Further southwards, box and ilex are mentioned (approaching Minas Morgul) with, amongst lawns of grass, celandine and anemone (though the description of white and blue flower colours and folded leaves suggests these are oxalis rather than anemones), and masses of woodland hyacinth (bluebell) leaves.

There exists a close parallel between this floral assemblage and that of Mediterranean type vegetation. The Ithilien species list contains many plants occurring in Maquis²: olive, myrtle, lentisk, rosemary, terebinth, lavender and juniper; and Garrigue²: thyme, rosemary, sage, lavender, crocus, grape hyacinth and garlic; as well as elements of the cypress woods of Crete, Rhodes and Cyprus, and the laurel woods of Greece, Crete and the Balkans. The quoted 'fragrance of the air' agrees well, for in the heat of the day many Mediterranean plants exude aromatic resins or oils from their leaves.

It would seem then that the very moderate seasonal changes in this sheltered area has rendered the deciduous habit unnecessary, and ever-green woodlands have developed. Hence the "ever-green woods of Ithilien" (LoTR II.4.V).

If this is the case, then the trees referred to as 'ilex' may be quercus ilex, the holm oak (another important feature of Mediterranean vege-

tation, where it occurs in association with viburnum, honeysuckle and clematis, juniper, lentisk, rosemary and lavender).

With increasing altitude this varied assemblage gives way to gorse, whortleberry and hawthorn; the latter and bramble gradually assuming greater importance.

The lower vales of Anduin, which constitute the coastal plains of Gondor, are influenced by a similarly mild climate (but are somewhat less sheltered than Ithilien). Here, in the province of Lossarnach, lies the vale of Imlath Melui, locally famed for its wild roses. Lebennin (an eastern province of Gondor) is noted for the occurrence of two golden-petalled spring flowers, alfirin and mallos. The names are of Sindarin origin and translate as '(only-too) mortal growing thing' and 'snow gold' respectively.

Written sources reveal little about the vegetation of Mordor. The interior was almost certainly a desert, the saline Sea of Nurnen in its midst. What plant life there was clung to the western margin of Mordor, surviving in the deep east-west ghylls of the Morgai Ridge. Here grew low scrubby trees, grey tussock grasses, withered mosses and tangled, long-thorned brambles.

Review of the climatic and vegetational information contained in the Lord of the Rings reveals an interesting zonation.

In the far north of Middle-earth lies the ice-bound Bay of Forochel, on the shores of which dwell the Lossoth. Further south, the oak, hazel, ash and elm woodlands of the Shire would tend to suggest a Cool Temperate climatic regime. The presence of a northern limit to the distribution of several species is recorded: there are no elms to be found on, or north of, the North Downs (Northfarthing of Shire); and galenas fails in the north.

Further evidence for a north-south climatic gradient is to be found in the annals of the Company of the Ring. Whilst in Hollin, Gandalf states that it..."will get warmer as we move south", and Aragorn remarks that snow..."seldom falls heavily this far south" (LoTR I.2.III). Similarly, upon arrival of the Company in the Brown Lands, Frodo remarks that he imagined..."as one journeyed south it got warmer..until winter was left behind forever"; Striders reply was that the Company was yet..."far from the sea..here (the) world is cold until the sudden spring" (LoTR I.2.IX).



(2) Polunin, O. & Huxley, A. Flowers of the Mediterranean. Chatto and Windus, London, 1974.

The vast grassland plains of Rohan (although well-watered by the River Anduin), are reminiscent of the prairies of North America and the steppes of Russia.

South of the White Mountains lies the warm, fertile coastal plain of Gondor (tempered by the moist southerly sea breezes), and the land of Ithilien, with its evergreen Mediterranean type flora. The effects of the rain shadow (in the lee of the Ephel Duath and Ered Lithui) are shown dramatically, since Mordor and Ithilien are on the same latitude.

Maps of Middle-earth show South Gondor as a 'debateable and desert land', and although it is not possible to state that a tropical zone definitely lay beyond this, quotations from the records of the Company tend to support the proposed zonation. During the assault on the walls of Helms Deep, "the Orcs sprang up them (the scaling ladders) like apes in the dark forests of the South" (LoTR II.3.VII); during the debate at Mordor Gate as to which road should be followed, Gollum says of the lands far south..."yellow face (the sun) is very hot there and there are are seldom any clouds and the men...have dark faces". Sam Ganges's poem 'Oliphaunt' tells of "southern sunlands" and their inhabitants, the "swertings" (a corruption of 'swart' or 'swarthy', meaning 'dark') (LoTR II.4.III).



wanderlust

Pathways weave by dale and hill
All unknown,
Ancient highways wander still
Overgrown.

Once a pilgrim trod this land
Eyes aflame,
Treasures yielded to his hand
Where he came.

Songs he sang and tales he told
Stirring mind,
Magic and enchanted gold
Yet to find.

Into mist his feet are fled
Long ago.
Who will follow where he led?
I will go.

Christine Davidson



“...AND FROM THE BRIGHT LIGHT OF LIVING LOVE BE, THE WORLD THAT IS.”



Tolkien Criticism: an Annotated Check- list

RICHARD G. WEST. The Serif

Series: Number 39, The Kent State University Press,
Kent, Ohio, 1981 (Revised Edition). 177pp., £17.50.

The first edition in 1970 of this book was one of the earliest works relating to Tolkien criticism that the present reviewer acquired. It impressed at the time as a work possessing the virtues of comprehensiveness and conciseness, in conjunction with a sensitive appreciation of the subject-matter; it also alerted me to the existence of formerly unknown books and articles by and about Tolkien. Much water has flowed under the bridge since that time, and much in the way of writings about Tolkien, varying from the not-quite-sublime to the near ridiculous, has surfaced, but the qualities of the first edition of the Checklist happily survive in the revised one.

The Checklist is divided into four parts: Part I catalogues Tolkien's writings in chronological order, up as far as Unfinished Tales and a reprint of a letter in Deborah and Ivor Rogers' study J.R.R. Tolkien; Part II provides a listing of critical works on Tolkien arranged by author, otherwise by title; Part III is an index of the reviews of Tolkien's writings and critical works thereon to be found in Part II; and Part IV has five sub-sections:— (A) an alphabetical index of Tolkien's writings; (B) an index of anthologies, books and monographs on Tolkien arranged by author; (C) an index of critical works on Tolkien arranged by title; (D) an index by author of doctoral dissertations and master's theses on Tolkien; finally (E), there is a listing of Tolkien-related groups and publications, including the Tolkien Society and Amon Hen and Mallorn, which last West liberally terms "a scholarly journal."

In his Introduction, West disavows any claims to absolute completeness either in the listing of Tolkien's works or in that of the critical writings. As regards the former, there are a few obscure poems and letters which have been overlooked, but the first section is still probably the most comprehensive basic listing of Tolkien's writings published so far. West has deliberately excluded translations, posters and the like, limiting himself to the first appearance of any particular item and leaving notice of reprints and further editions to the note accompanying the entry.

The long checklist of critical writings in Part II is the raison d'être of the book. Here West

(Continued on p.16)

follow~On

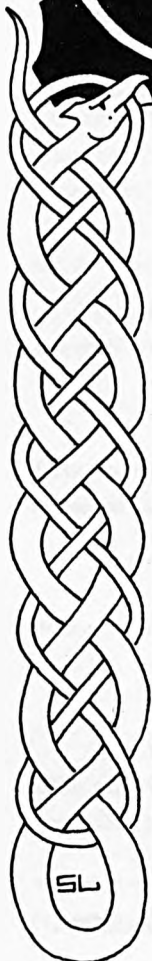
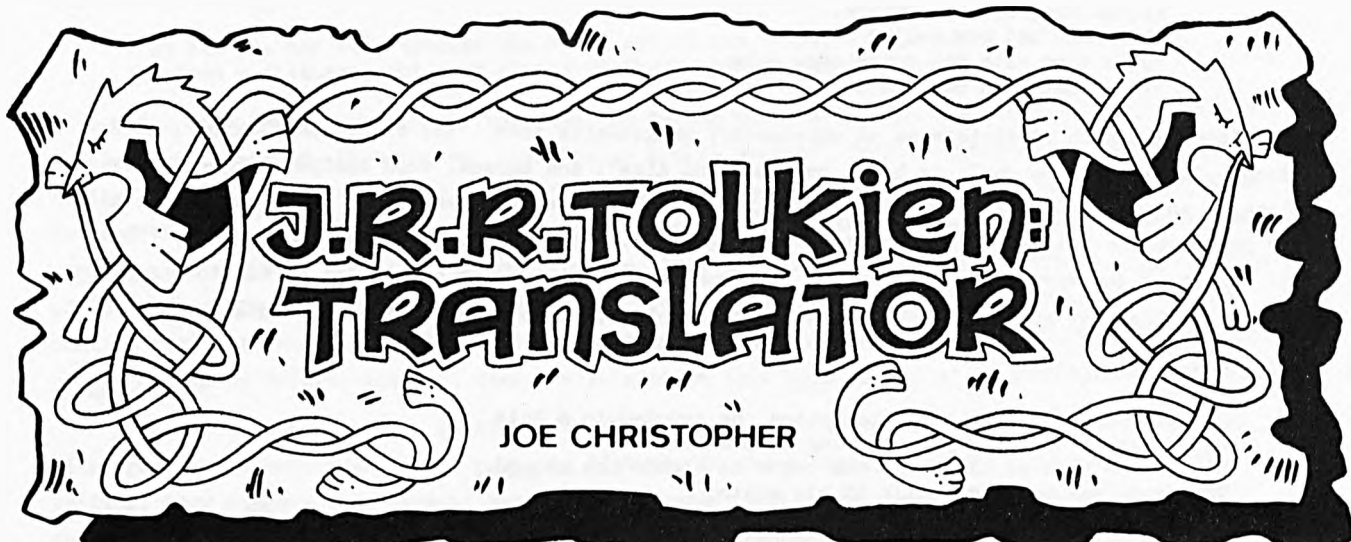
Tolkien's influence on C.S. Lewis

I feel I must take issue with Pilar San José and Gregory Starkey on their article 'Tolkien's Influence on C.S. Lewis' in Mallorn 17. Many of their points were a little thin, but some were particularly questionable.

1. The question of the influence of vocabulary, though a common source of unconscious borrowing, is over-emphasised. "Boom ba ba boom", they quote, is 'similar to the noise of drums...when crossing the mines of Moria: "Doom Doom Doom"'. They are not very similar, actually; both have quite different rhythms. How else can the sound of drums be represented, if not onomatopoeically?
2. The Common Speech is an obvious device, and to speak of it as original to Tolkien is a little presumptuous. It is a natural solution to the problem of communication between a multilingual group of characters.
3. Regarding the corruption of language: surely it was Merlin's spell which caused the unintelligible sentences quoted, and not the corruption of language by the 'baddies'. The orcs in The Lord of the Rings communicate quite effectively, though unpleasantly, and war requires efficient communication, which they do seem to have achieved.
4. There is a definite parallel between Ransom and Frodo, but to see Ransom merely as an echo of Tolkien's admittedly more subtle Frodo is to miss the point entirely. They have quoted Lewis's statement concerning his and Tolkien's common commitment to Christianity in their introduction, and then seem to have forgotten it. The final point of this section is the question of Ransom and Frodo both gaining immortality through their sacrifices. There are strong indications that this is true of Ransom, but just the opposite for Frodo. In the 'Akallabeth' when the Numenoreans complain of the Ban, the 'Doom of the World', the elves reply, 'one only can change who made it', and, a little further on, 'nor can the Valar take away the gifts Iluvatar...you are punished for the rebellion of men, you say...and thus it is that you die...thus you leave the world, and are not bound to it'. Frodo, as a mortal, cannot achieve immortality without direct intervention from Eru. We have since had confirmation of this in Letters (No. 154).

Despite the opening words of the final paragraph, the article doesn't seem to come to any conclusion, and seems to contradict the introduction and itself. 'Comparisons' are rendered 'odious' by Lewis's originality, and this would, of course, invalidate the entire essay. For my own conclusion, I would say that San José and Starkey have made some interesting points, and drawn some undeniable parallels between the two authors; but they have not proved more than that the two had many common interests and beliefs and were, as is already known, close friends.

Ley Holloway



he 1975 publication of four translations by J.R.R. Tolkien from Middle English was of interest not just to teachers of courses in medieval literature. But however much the readers of The Lord of the Rings may enjoy the equally romantic tone of Sir Gawain and the Green Knight, Sir Orfeo, and "Gawain's Leave-taking", or readers of "Leaf by Niggle" may enjoy Pearl, nevertheless something beyond simple enjoyment is called for: some sort of assessment of the works as translations. In this article I would like to open a debate on Tolkien's rendering of Sir Gawain and the Green Knight¹.

One of the stylistic matters which strikes the reader is how old-fashioned the diction and phrasing is. For a number of examples all drawn from five pages: "In sooth" (s.43); "I would fainer" (s.43); "a-hunting wend my way" (s.44); "quoth" (s.45); "did oft spur" (s.47); "More seemly 'twould be" (s.48); "leave grant me" (s.49); "Nay, for sooth, fair sir" (s.49); "I wot well" (s.49); "abed" (s.49). Some of these are examples of archaic diction - "a-hunting", "wot", "abed"; and some are inversions of the modern prose order of the language - "leave grant me". The latter, in particular, Ezra Pound outlawed early this century. I am not trying to defend Pound's aesthetics, but they have been highly influential. Tolkien's ability to ignore them puts him in the Victorian (or Edwardian) tradition, rather than the typically Modern. However, I do not intend this as an attack on Tolkien; simply as an aesthetic placement.

A comparison will illustrate this point more fully. Here is the stand of the boar in the second hunt (stanza 62) in Tolkien's translation and then that of Brian Stone:

"...but in such haste as he might he made for a hollow
 on a reef beside a rock where the river was flowing.
 He put the bank at his back, began then to paw;
 fearfully the froth of his mouth foamed from the corners;
 he whetted his white tusks. Then weary were all
 the brave men so bold as by him to stand
 of plaguing him from afar, yet for peril they dared not
 come nigher.

(1) Sir Gawain and the Green Knight, Pearl, Sir Orfeo; translated by J.R.R. Tolkien and edited by Christopher Tolkien, George Allen & Unwin, 1975. References in the text are to stanza numbers.

He had hurt so many before,
 that none had now desire
 to be torn with the tusks once more
 of a beast both mad and dire."

One finds here such poeticisms as an unnecessary progressive form, "the river was flowing"; inversions - "began then to paw", "a beast both mad and dire"; and unusual word choice, "nigher" (for closer), and unusual word form, "afar". Tolkien also has an awkward sentence, "Then weary were all the brave men so bold as by him to stand of plaguing him from afar". Presumably that means, "Then all the brave men were weary of plaguing him from afar", but exactly how is "as by him to stand" related to the rest of the clause? (Stone is also going to have trouble with the sentence.)

Brian Stone translates:

"But with the speed he still possessed, he spurted to a hole
 On a rise by a rock with a running stream beside.
 He got the bank at his back, and began to abrade the ground.
 The froth was foaming foully at his mouth,
 And he whetted his white tusks; a weary time it was
 For the bold men about, who were bound to harass him
 From a distance, for done dared to draw near him
 For dread.
 He had hurt so many men
 That it entered no one's head
 To be torn by his tusks again,
 And he raging and seeing red."²

The "beside" in the second line would normally be "beside it"; was is omitted in the last line, two omissions which are not as anti-modern as Tolkien's inversions and old-fashioned diction. Otherwise the only divergence from 'Pound's dictum' is the awkward sentence: "a weary time it was for the bold men about, who were bound to harass him from a distance", but even that seems clearer than Tolkien's.

But, one may ask, which is the better translation? Here is the passage in a recent edition:

"...Bot in þe hast þat he myzt he to a hole wynnez
 Of a rasse bi a rokk þer rennez þe boerne.
 He gete þe bonk at his bak, bigynez to scrape,
 þe froþe femed at his mouth vnfayre bi þe wykez,
 Whettez his whyte tuschez; with hym þen irked
 Alle þe burnez so bolde þat hym by stoden
 To nye hym on-ferum bot neze hym non durst
 for woþe;
 He hade hurt so mony byforne
 þat al þuzt þenne full loþe
 Be more wyth his tusches torne,
 þat breame watz and branywod bothe..."³

I translate this literally, ignoring the alliterative meter:

But in the speed that he could [manage], he reaches a hole
 [consisting] of a ledge of rock where the stream runs.
 He gets the bank at his back, begins to scrape [or paw the ground],
 the froth foamed at his mouth hideous[ly] at the corners,
 [he] whets his white tusks; of him then were wearied
 all the men so bold who stood about him,
 of harassing him from a distance, but near him none dare [come]
 because of danger;
 he had hurt so many [men] before
 that all were then very loath
 to be torn [any] more with his tusks,
 [Since he] was both fierce and frenzied...

(2) Sir Gawain and the Green Knight; translated by Brian Stone, Penguin, (2nd. edition), 1974.

(3) Sir Gawain and the Green Knight; ed. J.R.R. Tolkien & E.V. Gordon, revised Norman Davies, (2nd. edition), Oxford, 1967, pp.43-44.

That one clause is a mess. Let me ignore the lines of the poem:

Then all the men were wearied who stood around him, they were wearied of harassing him from a distance, but were afraid of the danger in getting closer.

Going back to the question of who does the better translation: as one would expect, there is no clear-cut decision. When the ms. says "he to a hole wynnez", Tolkien translates "he made for a hollow" and Stone, "he spurted to a hole". Neither of them choose the most precise verb, but then both of them are alliterating on their verbs, so some variance is necessary. Stone is livelier with spurted, but probably a little further from the literal meaning. Tolkien has decided hole, instead of being from the Old English hol ('hole'), is from the Old English holh ('hollow'). That is not what my text's glossary says, but it is a legitimate decision, I suppose. (The fact that the edition of Sir Gawain by Tolkien and E.V. Gordon also glosses this hole as 'hole' is also beside the point.⁴)

I am rather dubious about Tolkien's translation of rasse in the second line of this passage with 'reef'; the basic meaning of rasse is 'level'. In the glossary of the Tolkien and Gordon edition, they suggest that here it means 'smooth bank', and Davis suggests 'ledge of rock' (both suggestions are marked as questionable). 'Reef' may conjure up pictures of the boar taking his stand on some sort of land-projection into the stream or river, but I do not find this in the original.

Of course this sort of minutiae could be discussed throughout. Let me give just a few more comments. In stanza 8 is a passage which interests me:

"...clear spurs below
of bright gold on silk broideries banded most richly,
though unshod were his shanks, for shoeless he rode."

That third line in the original reads:

"And scholes vnder schankes þere þe schalk rides."

(Schalk is one of the poet's many synonyms for man.) The question is, what does scholes mean? In the glossary of the Tolkien and Gordon edition, it is said to be a plural noun: "sollerets, shoes with long pointed toes" (p.188), but in their notes they indicate that at least one scholar preferred "shoeless". I wonder what caused Tolkien to change his mind from 'sollerets' to 'shoeless'? (Brian Stone, by the way, writes something which I see no source for: "With shields for the shanks and shins when riding.")

One minor fault in Tolkien's version is his inability to get the word green at the end of the seventh stanza. The original poet holds back the magical colour until the last word:

"He ferde as freke were fade,
And oueral enker-grene."

("He fared as [a] man [who] was bold, and entirely bright green." Freke is another of the poet's synonyms for man.) But Tolkien only manages:

"...as a fay-man fell he passed,
and green all over glowed."

Stone does better:

"Men gaped, for the giant grim
Was coloured a gorgeous green."

A thing which Stone cannot manage, in his usually modern language, is the second person pronoun shifts in the poem. For example, at Sir Bertilak's castle, Gawain is addressed as you by his host and hostess, you being technically the second person plural but actually serving as a courtsey

(4) Sir Gawain and the Green Knight: ed. J.R.R. Tolkien & E.V. Gordon, Oxford, 1925 (corrected 1930), p.167.

between equals⁵. Here is an exchange from stanza 65, upon the host's giving the boar to Gawain (Tolkien's pronouns follow the original):

"'Now, Gawain,' said the good man, 'this game is your own
by close covenant we concluded, as clearly you know.'
'That is true,' he returned, 'and as truly I assure you
all my winning, I warrant, I shall award you in exchange.'"

I suspect that the two kisses which follow, while part of the game they are playing, are only possible between social equals (outside of a religious or perhaps an amatory context).

On the other hand, when the Green Chapel is reached, the Green Knight greets Gawain with the second person singular - a mark of inequality or social disrespect (this is in stanza 90):

"'Have thy helm off thy head, and have here thy pay!
Bandy me no more debate than I brought before thee
When thou didst sweep off my head with one swipe only!'"

Gawain replies in kind.

A conclusion? I have only obvious points to offer. Like all translations, Tolkien's will appeal to some people (those who savour The Lord of the Rings) and not to some others (those who read Ezra Pound's Cantos for style). In addition, I find a number of technical points interesting, the translation being sometimes quite accurate (you vs. thou) and sometimes slightly questionable (hollow instead of hole; reef for rasse). Perhaps this is not fully the assessment I called for at the first of my paper, but it is a first step.

(5) Op. cit. ref. 3, pp.144-145. As Norman Davies indicates, there are a few inconsistencies in the uses, but a general pattern is maintained.



(BOOK REVIEW.

continued from p.11)

has been very selective. In order to keep the book within manageable proportions, he has given entries only for those works which he considers to be of real importance to the scholar and has excluded those peripheral items which make only a passing reference to Tolkien, or which pretend that Middle-earth is "real", most newspaper articles, adaptations of Tolkiens works into other media - and most fan-magazine articles. The main reason for this last limitation is that most such magazines are not available in libraries where researchers who would use the Checklist would go. He thus includes items only from the Tolkien Journal, Orcrest and Mythlore. Mallorn is omitted, except for when it reprints a piece.

There are nevertheless 755 entries in this section. A relatively cursory perusal seems to show that virtually all of the significant pieces of Tolkien criticism have been included; I cannot at present see any notable omissions.

Accompanying each entry West gives a note summarising its content. In this he is at pains to be objective and detached, though perhaps one can read his own feelings between the lines here and there. The asterisk beside an entry denoting a work, in West's opinion, of especial value which was present in the first edition of the Checklist is here dropped.

The work as a whole is obviously the product of a great deal of care and labour on the part of its compiler, but which, as the result shows, was well spent. Hardly a book, perhaps, for the average "fan", it is an essential tool for anyone undertaking research into Tolkien's writings, and as such can be warmly recommended. The only drawback is, as you might expect, the price. The U.K. distributors (Eurospan, 3 Henrietta St., LONDON WC2E 8LU) are charging £17.50 a copy, which is rather more than the U.S. price of \$25.00 might lead you to expect.

Charles Noad

green

*A sudden flash of colour
as the sun breaks through the clouds —
An infinitesimal point of clearest light,
caught among the raindrops on the window-pane.*

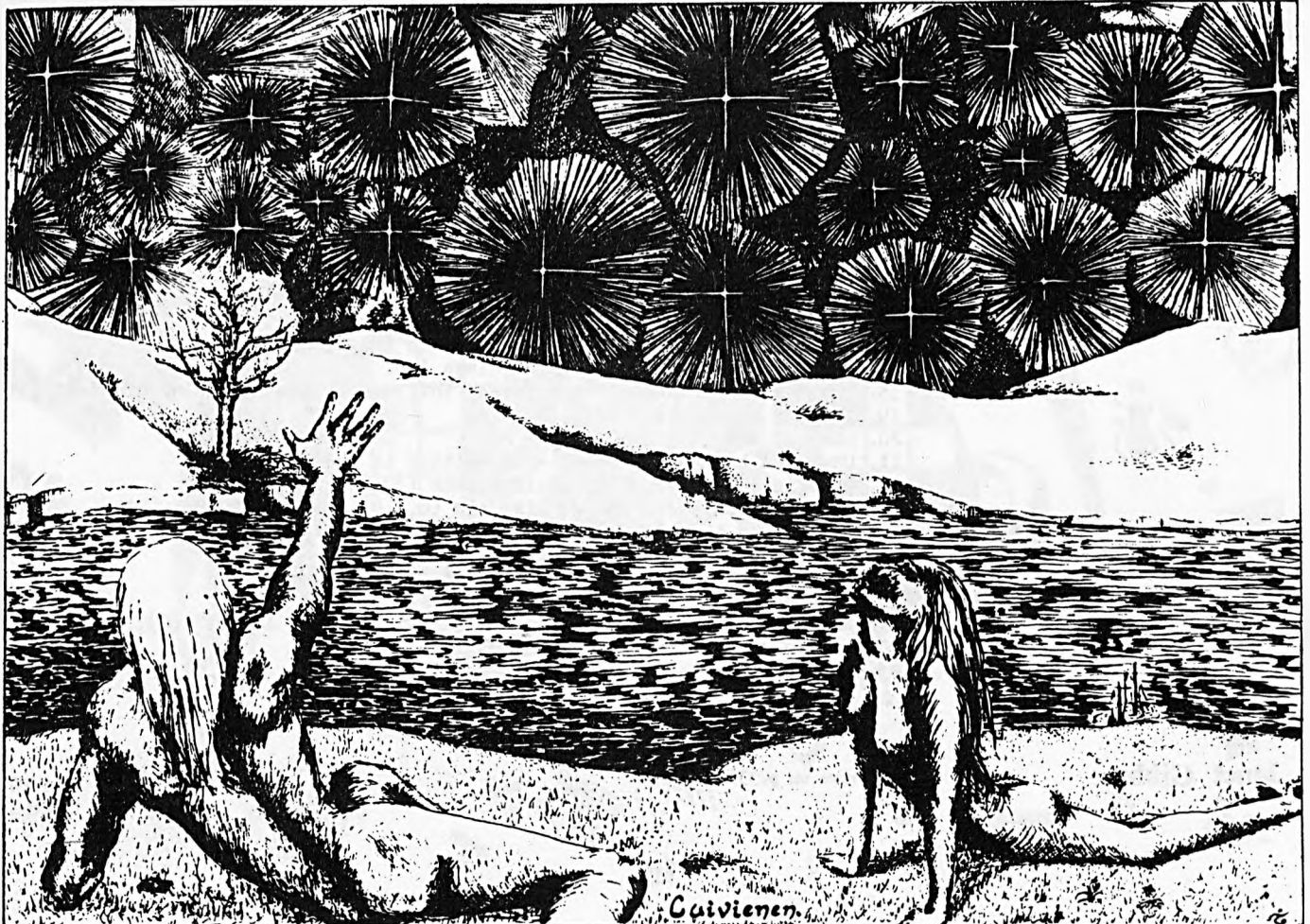
*A glance is enough.
I am held
entranced
by a pinprick of green.*

*Green!
So brilliant, so unutterably pure
That I seem to be looking into a whole world of Elvendom
In a single glittering sliver of light.*

*The clouds shift,
and it is gone.*

*But my eye is still ablaze
with distant sunlight on the green hills of Eldamar.*

Steve Pillinger



Wordboard clues

Across

3. Dream, confused, about the dearth at a grand Elvish get-together (6,8).
5. Steersman of the deep (4).
6. Slain by 31 (3).
9. Element common to 6 and 10 (4).
11. Those that came after (6).
12. With a flower growing in Númenor (3).
13. Root of nobility and kingship - Strider had it (3).
14. Slave settlement in the Black Country (6).
16. A mean growth in a wide valley (4,7).
17. [see 12 down].
18. Wear a point from Gondolin (6).
22. The Queen in France embraces King on the Holy Mountain (8).
24. Elvish home sounds most refreshing! (3).
25. Sauron does OK? - well, the Ring then? (5).
28. Some of the Noldor must have reached a good age (3).
29. By which one at 7 might see to the West (6).
30. Healer at Heals? (7).
32. Sea-wing takes flight into the West (7).
33. Sounds like French cheese in Chetwood (4).
34. Ooh look! A star! (4).
35. Whence came the Easterlings (4).
36. Special Offer! - Elves, Dwarves, Hobbits and Men (4).
37. One of the numberless that fell on Anfauglith? (4).
38. Ship Frodo travelled in - with friends of course! (6).
40. Image of 47 (4).
41. Darkness of the fang on which Eöl found his death (3).
42. Elvish maiden sent back to write novel (3).
44. --- or one lost in Moria? (3).
46. Legendary bird perverted by Morgoth (3).
47. Princess in the mirror - could be myself? (3).

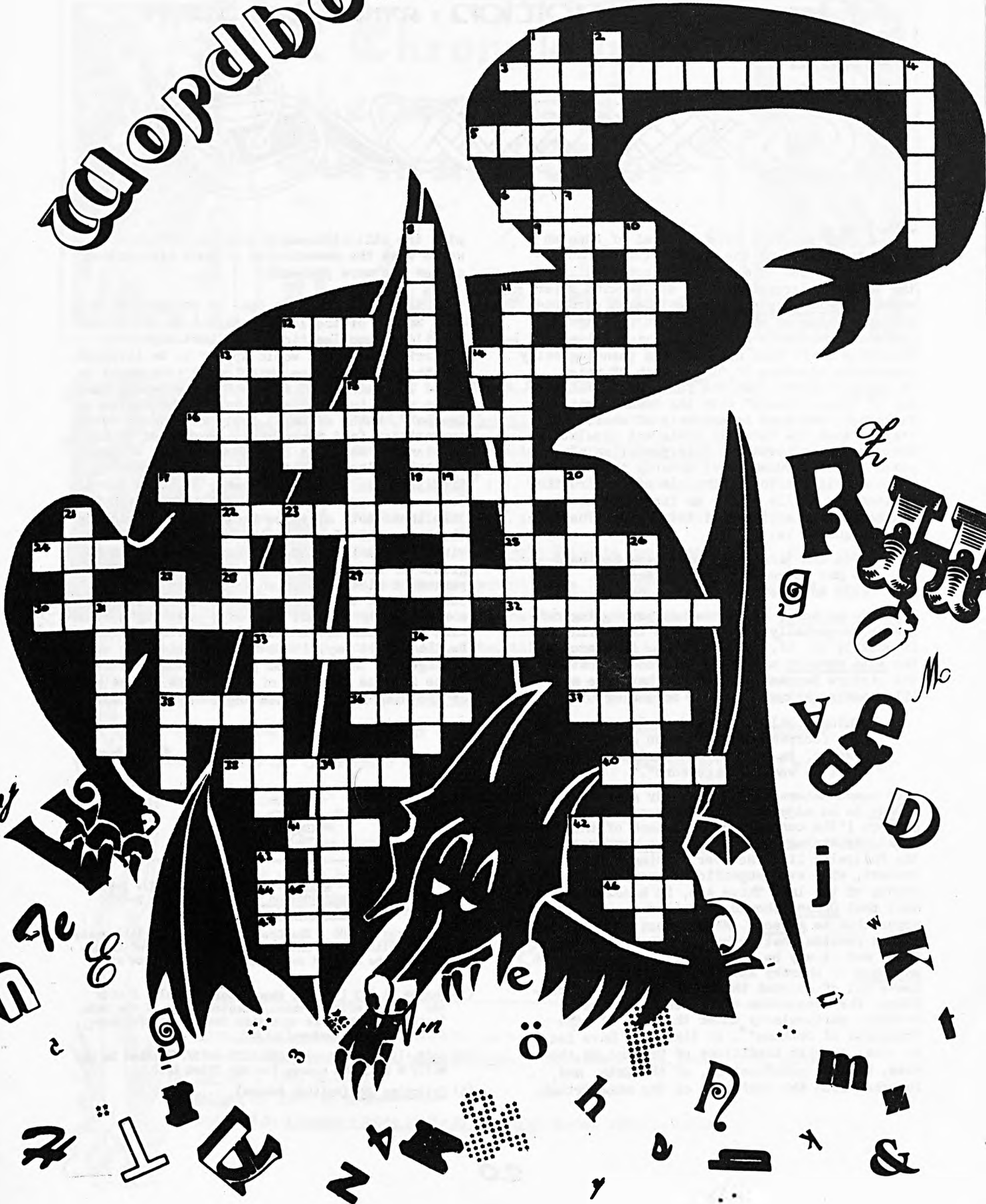


Down

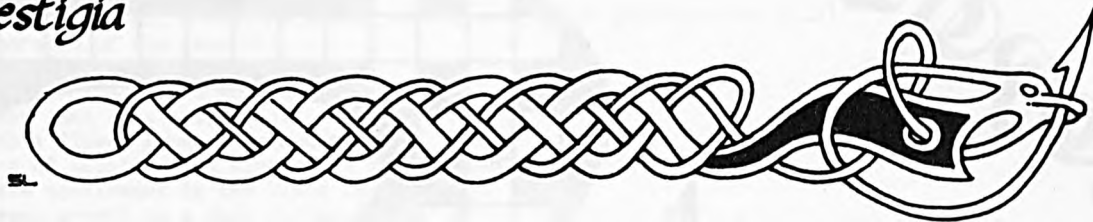
1. Dogstar - an endless shell touched with blue (7).
2. The younger children show the way (3).
4. Messenger, with 7, from the Hidden Kingdom (6).
7. Faramir's heavy handed friend - at 3? (7).
8. Cleft in the defence of the Valar (10).
10. He helped brighten the journey to the Mountain (5).
11. Mound raised to a Lady - but not by Aragorn (5-2-5).
12. [with 17 across, 31 down] Lay of Túrin and Nienor (4,1,3,5).
13. Rome leans to the city of the kings (9).
15. Translation of Nogrod? But surely this was in the Mountains of Mist? (11).
19. The end of the long wall (6).
20. Home of the shipwright (8).
21. Unwanted birthday present - as written in the Shire (4).
23. The firstborn, or so it would appear (5).
26. Not this chappie, but one like him (6,3,4).
27. Mansion of the high airs (7).
31. [see 12 down].
33. One ring? Nowadays more usually two or four (6).
34. Mountains east of 45 (4).
39. Well known yankee boy-next-door beginning Elvish lament? (6).
43. Atomic element in the Old Forest (3).
45. Book much perused, we hear, in Westmarch (3).



Wordboard



Orthanc and the Onodrim in late Mannish tradition: some West Saxon vestigia



The relative late survival of Mannish traditions of the Onodrim (Ents) has already been noted by a number of scholars¹, and the facile interpretation of Old English references to *enta geweorc* as a West Saxon perception of remains of the stone urban buildings of the Roman period is now under serious attack, requiring as it does not only the phonologically improbable equation of OE *ent* with OE *ōten*. ON *ǰotunn* 'giant', but the further identification of these "giants" with the Romano-British indigenes, who were notoriously of shorter stature than the Germanic immigrant population. However, the alternative interpretation also poses certain cruces, most notably the West Saxon ascription to the Onodrim of construction engineering skills - not, as far as is known, a characteristic activity of this group. The text usually quoted is:

"Ƴpe swā þisne eardgeard ælða Scyppend
op þæt burgwara breahtra læse
eald enta geweorc Idu stōdon".²

This, to be sure, is a somewhat perplexing reference, especially when taken in isolation, as it usually is. If, however, other instances of the *enta geweorc* are taken into consideration, the picture becomes clearer. Perhaps the most illuminating allusion is the following:

"Cuning sceal rīce healdan. Ceastra
beoð feorran gesyne, Orðanc enta
geweorc, þa þe on þysse eorðan syndon,
wrætlic weallstāra geweorc".³

Here commentators have habitually glossed *orðanc* as an adjective in agreement with *geweorc* ('the cunning constructions of the giants') by analogy with *wrætlic...geweorc* in the following line. However, taking it in its context, with even superficial knowledge of the events of the late Third Age, it becomes evident that *Orðanc* should be read as a noun in apposition to *geweorc*. Nonetheless, the implication remains that Orthanc was built by the Ents, and it may be argued that the thesis that *ent-onod* is thereby invalidated. This is to leave out of account the workings of oral tradition. The occupation of Angrenost by the Onodrim, particularly under the name of "the Treegarth of Orthanc"⁴, is likely to have led to local Mannish traditions of Orthanc as the home, hence a construction, of the Ents, and, together with the confusion of the name Orthanc

with the still-traceable remains of Angrenost, would make the association of Ents with ruined cities the more probable.

How this tradition came to be known to the West Saxons of the 10th century A.D. is, to put it mildly, problematical. At first sight, a Rohirric connection would appear to be involved, but there is evidence which casts some doubt on this. The manuscript from which the second quotation above is taken is known as "The Cotton Gnomes"⁵, which seems to imply a Noldorin source transmitted (and, presumably, corrupted in transmission) by way of a collateral branch of the Fairbairn line. A Noldorin origin for such a tradition is, to say the least, dubious; but a Periannic source is all too probable, given the likelihood both of tales from the Mark reaching the Shire and of eventual commerce between surviving communities of Periannath in Britain and groups of Germanic invaders in the early OE period. A fictive Gnomish ascription may have been made at this time in order to bolster with a respectably ancient authority what might otherwise have been dismissed as mere hobbit invention. Be that as it may, it is indisputable that such passages as those quoted provide excellent evidence for the survival of traditions of the War of the Ring into the late Anglo-Saxon period.

David Doughan

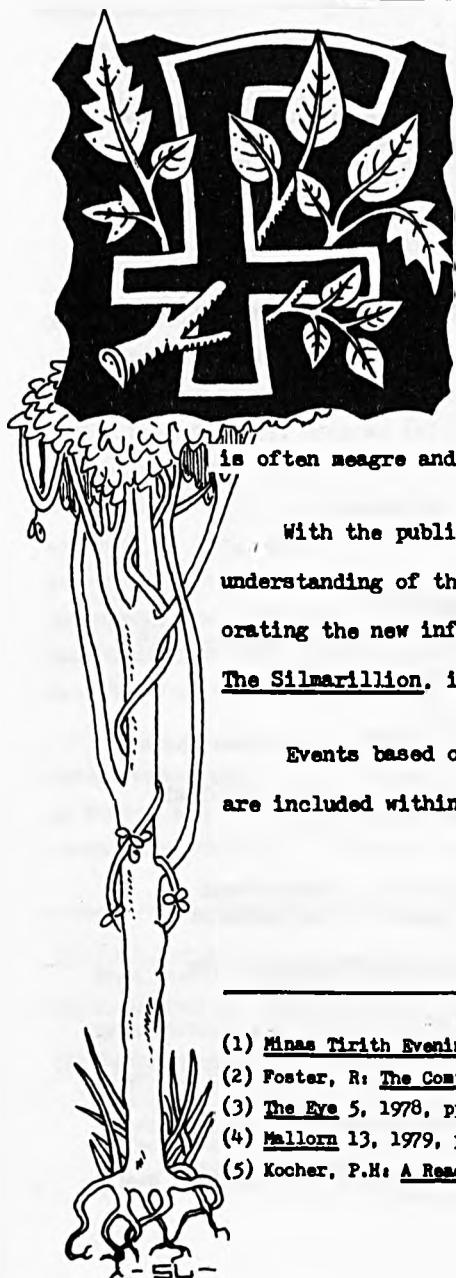


- (1) J.R.R. Tolkien: *Letters*. (ed. H. Carpenter), p.212. Allan, J: *An Introduction to Elvish*. 1978, p.219. Foster, R: *Complete Guide...* 1978, p.124.
- (2) 'Wayfarer' 85-88 ('The Creator of Men thus laid waste the dwelling-place until, bereft of sounds of inhabitants, the ancient constructions of the Ents stood empty').
- (3) *Maxims II* 1-3 ('A king should hold a realm. A city may be seen afar, Orthanc, constructions of the Ents, inasmuch as they are upon this land, wonderful constructions of stone walls').
- (4) *LotR*. (2nd. edition), 1966, III p.257. Tolkien is usually a reliable source for the Third Age.
- (5) *Cottonian MSS* (British Museum).



A Chronology of the careers of Túrin and Tuor

Donald E. Brien



Five chronologies of the First Age, based on The Silmarillion, have already appeared in print: D.S. Bratman, 'The Chronology of The Silmarillion'¹; Robert Foster in his Complete Guide²; W. Good, 'The Chronology of the First Age from the Rising of the Sun'³; C. Tolley, 'A Chronology of the First Age'⁴; P.H. Kocher, A Reader's Guide to The Silmarillion⁵. There are some discrepancies amongst these. The contradictions, however, are understandable because the chronological information in The Silmarillion is often meagre and, occasionally, internally inconsistent.

With the publication of Unfinished Tales, it is possible to gain a more precise understanding of the chronology of the careers of Túrin and Tuor. Their careers, incorporating the new information from Unfinished Tales into that which has been available in The Silmarillion, is given in the following pages.

Events based on chronological information are listed without parentheses. Other events are included within brackets for the sake of completeness.



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- (1) Minas Tirith Evening Star, no.7.1, 1977, pp.4-8.
 - (2) Foster, R: The Complete Guide to Middle-earth. George Allen & Unwin, London, 1978, pp.436-441.
 - (3) The Eye 5, 1978, pp.26-31.
 - (4) Mallorn 13, 1979, pp.31-32.
 - (5) Kocher, P.H: A Reader's Guide to The Silmarillion, Boston, 1980, pp.253-264.

—❧— Chronology —❧—

- 464 Birth of Túrin.
(summer) Beren meets Lúthien in Doriath.
- 469 Túrin 5 years old.
(spring) Urwen 3 years old.
(autumn) Coming of the Evil Breath.
- 472 (Gwaeron) Túrin almost 8 years old.
(Lothron) Húrin sets out for Barad Eithel to fight in the Nirnaeth Arnoediad.
(midsummer) Nirnaeth Arnoediad (Death of Huor; capture of Húrin).
(autumn) Morwen sends Túrin to Doriath.
(late) Birth of Tuor.
- 473 (early) Morwen gives birth to Nienor.
- 472-481 Túrin dwells at Menegroth.
- 481 Tidings of Morwen cease to reach Menegroth.
Túrin 17 years old.
- 481-484 Túrin fights on the marches of Doriath.
- 484 (summer) Túrin returns to Menegroth, 20 years old. (Death of Saeros) Túrin flees from Menegroth (Thingol pardons him).
- 484 (summer)-485 (winter) Túrin lives with an outlaw band.
- 484 (winter)-485 (spring) Beleg searches for Túrin.
- 485 (spring) Túrin kills the outlaw captain Forweg while saving the daughter of Iarnach) Túrin becomes captain of the outlaws. (He leads them into the wild.)
(summer) Beleg speaks with Iarnach. Things go ill for the outlaws. (They capture Mîm) They come to Amon Rûdh. Beleg finds Túrin at Amon Rûdh. (Túrin refuses to return to Doriath. Beleg departs.)
- 485/486 (winter) Beleg returns to Amon Rûdh.
- 486 (spring) Morgoth learns of Túrin's presence on Amon Rûdh.
(autumn) Mîm betrays Túrin. (Túrin is captured, but freed by Beleg and Gwindor) He accidentally slays Beleg.
(autumn-winter) Gwindor leads Túrin to Nargothrond.
- 489 Tuor, 16 years old, is captured by Lorgan.
- 489-492 Thralldom of Tuor.
- 495 (late) Morwen and Nienor depart from Dor-lómin.
- 492-496 Tuor escapes from the Easterlings and lives as an outlaw in Androth.
- 496 (early) Tuor sets out in search of Turgon.
(Sulimë) Tuor enters Nevrast.
(spring) Gelmír and Arminas come as envoys of Ulmo to Nargothrond.
(spring-summer) Tuor dwells in Nevrast.
(autumn) Tuor departs for Vinyamar, led by seven white swans. Sack of Nargothrond⁶. (Deaths of Orodreth and Gwindor. Túrin ensnared by Glaurung) Túrin quits Nargothrond.
(Narquelië) (Tuor meets Voronwë) They set out for Gondolin.
(Hisimë) Voronwë and Tuor approach the Narog and Gondolin. Túrin reaches the pools of Ivrin. (Túrin and Tuor cross paths.)
(late winter) Túrin reaches the path leading into Dor-lómin. (He enters Dor-lómin and learns that Morwen and Nienor are gone to Doriath) He slays Brodda.
- 496/497 Fell Winter, lasting five months.
- 497 (end of winter) News comes to Doriath of the sack of Nargothrond. (Morwen and Nienor quit Doriath. Túrin joins the men of Brethil and learns of the death of Finduilas.)
(early spring) Túrin casts off the darkness due to the death of Finduilas. (He finds Nienor.)
(autumn) Túrin reveals himself as Turambar to Nienor.
- 497 (late summer)-498 (early) Brandir heals Nienor.

(6) I assume, with Foster (p.440), that the sack of Nargothrond took place in 496, and not in 495 (Bratman, Good and Tolley), for 495 years were completed at the beginning of 496.

- 499 (spring) Túrin asks Nienor to marry him.
 (midsummer) Túrin and Nienor wed.
 (end) Glaurung begins to assault Brethil.
- 497-500 Mablung seeks Morwen and Nienor.
- 500 (spring) Nienor conceives.
 (end of spring) Glaurung seeks Túrin. (Deaths of Túrin, Nienor, Brandir, Glaurung.)
- 501 Release of Húrin from captivity of 28 years.



The Silmarillion had provided only one firm date for the time period covering the lives of Túrin and Tuor:

"Now it came to pass, when four hundred and ninety-five years had passed since the rising of the Moon, in the spring of the year, there came to Nargothrond two Elves, named Gelmir and Arminas..." (QS pp. 211-212)⁷

Unfinished Tales provides another firm date:

"But in the four hundred and sixty-ninth year after the return of the Noldor to Middle-earth there was a stirring of hope among Elves and Men ...And in the autumn of that year... there came an ill wind from the North under leaden skies. The Evil Breath it was called...In that year Túrin son of Húrin was yet only five years old..." (UT p.58)⁸

On the basis of chronological data in Tolkien's works, the Nirnaeth Arnoediad has been variously ascribed to different years (Good and Tolley (472), Foster (473), Bratman (472 or 474)). With knowledge of two firm dates within the lifespans of Túrin and Tuor, it is possible to re-evaluate the date of the battle. The reconstructed careers of Túrin and Tuor, as set out in the chronology above, working forwards from 469 and backwards from 496, consistently support the date 472 for the Fifth Battle⁹.

It is necessary to examine afresh Túrin's career after the fall of Nargothrond. According to Foster and Kocher, Túrin's death occurred five years after the sack of Nargothrond; and accord-

ing to Bratman, Good and Tolley, four years after. I will attempt to demonstrate that Túrin did, in fact, die four years after the sack. Tolkien writes:

"...when three years were passed since the sack of Nargothrond Turambar asked Niniel again (i.e. to marry him)..." (QS p. 220)

and elsewhere he says that Túrin asked her in the spring (UT p.125). The simplest interpretation is to assume that the event took place three years numerically after the year of the sack, in 496 plus 3, that is in the spring of 499. Túrin and Nienor were wedded at the mid-summer of the same year (QS p.220; UT p.125). By the end of 499, "the third of Turambar's dwelling among the wood men", Glaurung began his assault on Brethil (UT p. 125; cf. QS p.220). Nienor conceived in the spring of 500, the following year (QS p.220; UT p.127). By the end of the spring of this year, Glaurung began to search for Túrin (UT p. 127). Túrin's death followed shortly afterwards in 500, that is, four years after the sack of Nargothrond.

Concerning Húrin's release from captivity, Tolkien writes:

"...a year was now gone since the death of Túrin his son. For twenty-eight years he had been captive in Angband..." (QS p.227)

Therefore, he was released in 501, and his captivity began in 473. Either the date 473 refers to the beginning of his captivity in Angband and not to the date of the Nirnaeth Arnoediad, as determined above; or, if it refers to the date of the battle, it is a chronological error.

Foster "assumed that the year begins in the spring, following the example of the Eldarin loa in providing dates"¹⁰ for his chronological system

(10) Foster, p.436.

(7) J.R.R. Tolkien; The Silmarillion. George Allen & Unwin, London, (ed. Christopher Tolkien), 1977.

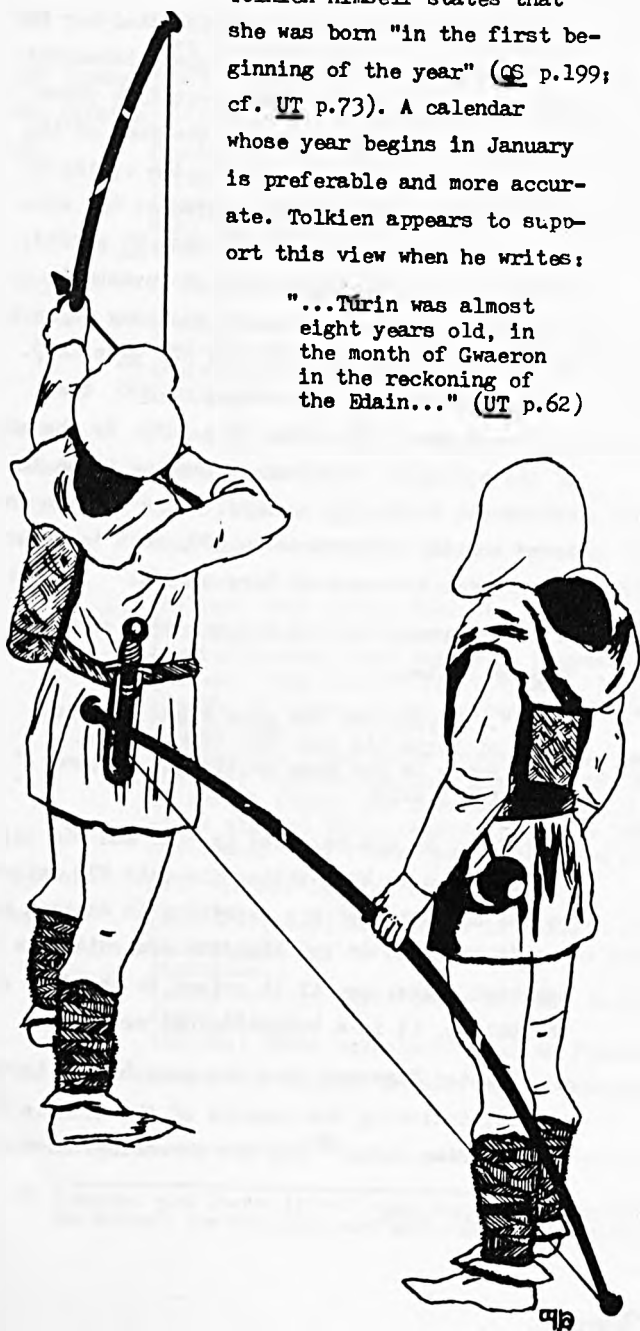
(8) J.R.R. Tolkien; Unfinished Tales. George Allen & Unwin, London, (ed. Christopher Tolkien), 1980.

(9) Foster assumed that the Nirnaeth Arnoediad took place in 473 and was thereby compelled to remove a year from Tuor's enslavement in Hithlum (pp.438, 440). Kocher assigned the battle to 495. This is erroneous. In fact, his chronology of the First Age after the Dagor Bragollach accelerates at a pace not warranted by the evidence in The Silmarillion.

of the First Age. Such a system entails the dislocation of known chronological data. He assumes that Tuor was born in January, because Rían and Huor were wedded two months before mid-summer. From the Unfinished Tales, however, we know that Húrin set out for the battle in the month of Lothron, that is, in May, after Huor had already left. Hence Huor and Rían were probably married in March, and Tuor would have been born in December. A January calendar system preserves Tolkien's statement (QS p.238) that Tuor was born in the same year as the battle. Moreover, the Eldarin calendar necessitates that Nienor be born in the same year as the Nirnaeth Arnoediad.

Tolkien himself states that she was born "in the first beginning of the year" (QS p.199; cf. UT p.73). A calendar whose year begins in January is preferable and more accurate. Tolkien appears to support this view when he writes:

"...Túrin was almost eight years old, in the month of Gwaeron in the reckoning of the Edain..." (UT p.62)



The calendar year, in the reckoning of the Edain, began in January.

Can we justify the adoption of a January calendar system if the writers of the original tales in the Quenta Silmarillion used an Eldarin calendar? To answer this question, we must examine the provenance and interrelationships of the tales "Of Tuor and his Coming to Gondolin" and "Narn i Hîn Húrin" and of the relevant portions of the Quenta Silmarillion. The origin of the first tale is not known and consequently we cannot pass judgement on its significance with respect to datable events in The Silmarillion.

The "Narn i Hîn Húrin" was composed by Dírhavel, a man who lived in the days of Eärendil (UT pp.7,146). In view of the date of its composition and because it was written in the Grey-elven tongue (UT p.146) it can be assumed that Dírhavel used an Eldarin calendar in the tale. The tale as we have it, however, utilizes a January calendar system. Presumably, at some time in the manuscript tradition of the tale, a scribe modified temporal references by translating them into a January calendar system.

What relevance does this last hypothesis have with regard to the Quenta Silmarillion? The "Narn i Hîn Húrin" stands in close relationship to the relevant parts of the Quenta Silmarillion and the latter may be a condensation of the former (cf. QS p.8; UT pp.7,146). Unlike the 'Narn i Hîn Húrin', however, datable events in The Silmarillion are never specified by the name of a month. Consequently we do not possess a direct proof of the use of a January calendar in the Quenta Silmarillion. As it has been stated above, however, a January calendar suits the chronology of the events in The Silmarillion and avoids inconsistencies that would have occurred if an Eldarin calendar were used. In consequence it is best to assume that the tales of Túrin and Tuor in the Quenta Silmarillion employ the January calendar system, introduced by a scribe either in the Narn i Hîn Húrin manuscript tradition (which was a source for the tales in the QS), or in the manuscript tradition of the Quenta Silmarillion itself.



ARNOR: THE NUMENOREAN INHERITANCE



eaders of the Lord of the Rings must surely have wondered where the Rangers of the North went to or came from: where, for example, Gilraen went to when she left Rivendell 'to live with her own people in Eriador'. The following extract, which attempts to answer this question, derives from a work by a historian of c. 1500 Fourth Age (Arnor: the Númenórean Inheritance) in which the writer examines the development of the North - South divisions within modern society (the Three Kingdoms, ruled by Arvedui II) and explores their origin in the Third Age.

In the third chapter of The Númenórean Inheritance (Fornost: the Aftermath) we are given a lengthy and detailed account of the way in which King Arvedui's sons recreated a Dúnedain society that was capable of moving forward with some vigour and decision into a new role. The extract given below appears at the beginning of chapter four: The Between-Time (Ehedre), and analyses the eventual character of that society in c. 3000 Third Age.

In the days of the High Kingdom, the province of Nenuial¹ with its capital at Annúinas corresponded roughly in character (if not in size) to the Arandor of Númenor. With Lake Evendin at its heart, the province measured some 80 miles from east to west (at the confluence of the Lhunael² with the Lhûn) and some 120 miles from north to south, its southern boundary being the outlying hills of Evendin beyond Emerch (modern Amaig). When the kings moved their seat to Fornost, the province remained the Arandor of Arnor and of Arthedain. After the fall of Fornost and the end of the North Kingdom, the province became not merely the heartland³ but the sole territory of the Dúnedain. Most of the countryfolk of Arnor had retreated south and west: and as knowledge faded, to be replaced by folklore

- (1) Nenuial: by the end of Valandil's reign Arnor was divided, administratively speaking, into twelve provinces (always so called, i.e. endorenke) not fiefs (arandutael). It is tempting to suppose that these corresponded to the hereditary lands of the twelve Houses of Arnor, but in fact evidence is lacking for this tidy view. Probably the actuality was more complicated.
- (2) Lhunael: this river rose on the west side of the Hills of Evendin (marked on all maps but unnamed) and flowed south-west for about 90 miles before reaching the Lhûn, many miles above the Gulf of Lhûn and Mithlond.
- (3) Even before the Downfall of Númenor, the exiled Elendili were settling on the south-west shores of Nenuial.

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and superstition, the Plain of Evendim was regarded with mingled awe and dread by all as a haunted land - a view encouraged by the Rangers of Eriador in the early days of their guardianship.

Thus, the approaches from the south-east were guarded by superstitious dread, the western approaches by the Elvish lands of Lindon; over the southern marches the great beech woods grew back thick and tall; while beyond them flourished the Shire. To the north-west grey empty fells reached away to the icy shores of Forochel and to the north-east lay the great whalebacks of the North Downs. It was thus an enclosed and hidden land, and the Rangers did everything in their power to keep it so. Its northern and eastern boundaries were patrolled ceaselessly; to the south, the Shire itself was guarded meticulously through the years.

Within these perimeters the province of Nendor - as it came to be jokingly called - remained an enclave of northern and Númenórean civilisation. Here lived and flourished a tightly-knit, highly organised community of between 1000 and 1500 Dúnedain, together with their households, farms, orchards, cornfields and coppices, dependants and tenants, and all the range of crafts and small industries that served the community, from weaving to metal-working.

In the days of its power, Arnor had been a rich and prosperous realm, and though the foundation of its economy was agricultural rather than industrial, its craft skills did not entirely vanish when the kingdom ended. Cloth-making and smithying, woodworking and building had always been its principal industries, and these survived the long wars with Angmar to flourish and grow in the comparative peace that followed the Battle of Fornost (1975 Third Age).

The exact population of the whole province throughout this period is difficult to determine. By no means all the ordinary folk who lived there were engaged in domestic or household employment among the Dúnedain, of course; farms had to be worked, fields tilled, implements made, tools mended and so forth. There was also a number of small hamlets and villages round the lake where fishing and related occupations provided the bulk of the villagers with their livelihood. Some of these settlements were very ancient and may even have pre-dated the founding of the Realms-in-Exile. The small town of Annúminas itself, larger than the others, was the centre for the building of boats and small ships, since these offered the speediest and most convenient method of travelling from one great Dúnedain household to another. Almost every such house had a waterfront on the lake, the chief exception being Marnui in the upper valley of the Baranduin (easily accessible from Annúminas by road).

Inevitably, some degree of specialisation in crafts and farming developed over the years. The House of Coronach on the north-west shore of the lake became the province's horsebreeders; rearing, breaking and training the strong rough-haired mounts which, characteristically, the Rangers used when riding abroad. The House of Amaig bred sheep for wool, and a great deal of

the province's spinning, fulling, teasing, cloth-making and dyeing took place here. Hallas (from which came Gilraen, mother of Aragorn) was famous for its deep soil and rich orchards; Marnui for its cattle, and so forth. Annúminas⁴ itself, facing south and west among the hills, grew herbs and other plants (flax, saddler, rapeseed) as well as vegetables. Timber, both for ships and for domestic use, came south by water from Rathan, which lay along the north-east shores of Nenuial.

A high degree of interdependence naturally fostered extreme closeness and intimacy. One must suppose that the community was saved from parochialism by two factors. The first of these was the (literally) far-ranging nature of the Rangers work in Eriador and elsewhere, which demanded a comprehensive knowledge of the world 'outside'; and an adaptability to circumstances that precluded complacency. The second was that for a highly gifted, individual and energetic people with a long intellectual and cultural tradition, there were rich and diverse kingdoms of the mind to escape to (when escape became imperative) or to enjoy otherwise. The old summer palace of the kings at Annúminas acted as a repository of lore, music, tradition and practical knowledge, which catered for such needs and abilities. Here the children of the Dúnedain came to school; here their daughters and young women were trained for the demanding business of administering a great household (largely single-handed) with all its attendant requirements. Here their sons and young men were trained for their tasks in Eriador and elsewhere; here stood the hospice where the healers arts of medicine, physic and surgery were cherished in the service of the whole community. Here reposed the great library of Annúminas in the charge of its loremasters and scribes, whose task it was to know and maintain the archives thoroughly and write the 'Annals of the Years' according to the best accounts they could collect. Here the chieftains held their councils, celebrated the Feast of Vireessë, presided over the weddings of their kindred, and the disputes-in-law of their subjects. Here, whenever necessary, the orc-ridings⁵ gathered before going east to the high passes of Hithaeglir.

A young man or woman of the Dúnedain could expect to spend ten impressionable years, from the age of eight or nine to the age of nineteen at Annúminas, learning their business in the world and taking in a strong sense of duty, destiny, and the great sweep of their races history, before embarking on their tasks in Eriador. Typically, a boy arrived in Aeryn with three or four years tuition behind him, already bilingual (in Sindarin, the usual language of his family, and

(4) Annúminas: between T.A. 1976 and 3019 Annúminas was sometimes called Aeryn or Eryn to distinguish it from Elendil's capital and to denote its altered status.

(5) Orc-ridings: gatherings of (comparatively) large numbers of Rangers for the purpose of conducting an armed and mounted expedition against the Orc hosts of the Hithaeglir. These usually took place in spring or late autumn and mustered at Aeryn or Rivendell, where they were often joined by the sons of Elrond. It seems that King Elessar's first experiences in the wild were obtained on such an expedition.

in Westron), able to read and write, to ride and (probably) to handle a boat; and conscious, as far as his age allowed, of the part he had in the world and the career he could look forward to - such as his father and his elder brothers already had, perhaps. Increasingly aware of the fact that he must expect to pass something like ninety years in the Wild, unless death or serious injury intervened, he also knew that he would be engaged in largely thankless, arduous and dangerous tasks designed to preserve the peace of Eriador and the security of its ordinary folk. The best he could hope for was to reach old age with the approval of his peers, and to die quietly, unregarded, leaving children to follow him and to repeat the pattern for as long as anyone could foresee. 'It is every Ranger's ambition', remarked one chieftain dryly, 'to die in his bed: it is the hope of every Ranger's wife that he will'.



Necessarily, in a society from which most able-bodied Dúnedain men were absent for the greater part of every year and more, the ordinary business of life was carried on by its womenfolk. They were its farmers, administrators, merchants and to some extent its lawmakers. It was an ancient and well-worn joke in the province to refer to 'The Ruling Queens of Arnor', but there was no malice in it. Rangers had, ineluctably, to trust their wives with the management of family lands and property, and their womenfolk expected that they would. Both sexes had a trust, therefore: in the case of women this trust was often increased by the presence of young children and by the fairly common necessity of ministering to the needs, sicknesses and perplexities of their dependants on the estates they managed. Thus, most Dúnedain women were regarded as very properly being practical governors and judges in their world⁶, who were therefore largely responsible for its prosperity, orderliness and its continuance.

Under such circumstances, the role of the Chieftains wife - the Lady of Arnor, as she was generally known - was crucial. This fact may help to explain Dírhael's intense opposition to his daughters early marriage to Arathorn. At 22 Gilraen was some years below marriageable age, as the Dúnedain accounted such things, and her father was naturally reluctant to see such burdens thrust onto her shoulders so soon. In the event, his worst fears were realised, briefly at any rate, though it would seem that Gilraen herself was little troubled by this⁷. Certainly the story shows that it was Dírhael's wife who (apparently) had the last word on the matter:

(6) When Aragorn reminds Eowyn that no man could ride away from his (dull) responsibility (*LotR* III.5.II), he may have had just this situation in mind. His own kinswomen had been unable to ride anywhere for a good many years.

(7) Gilraen: although this name has been translated as Wandering Star, it can also mean Dancing Star. It seems that Aragorn inherited something of his mother's buoyant temperament.

clear indication that it was often the Dúnedain women who managed these affairs for the good of their society.

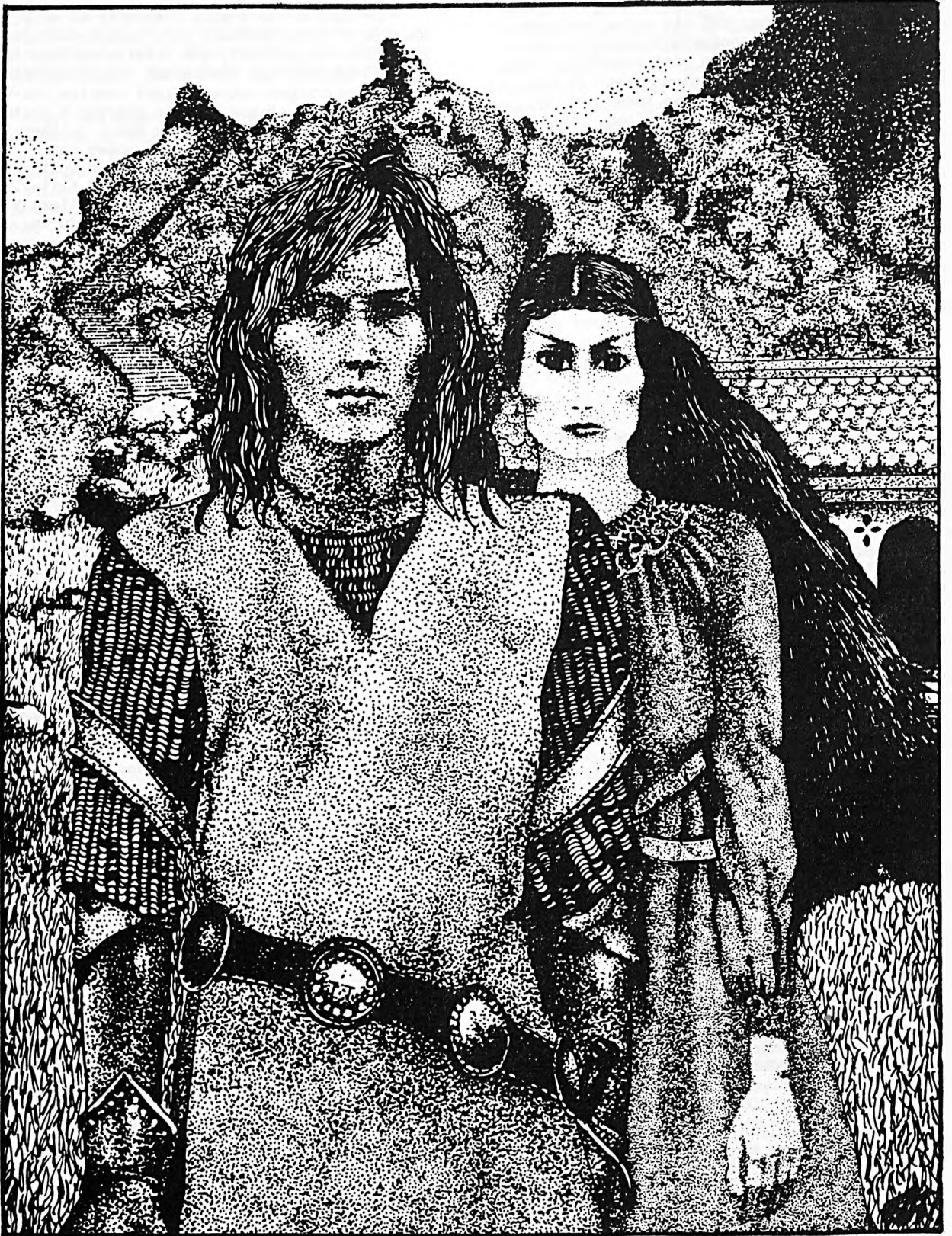
In such a close-knit community as this, the chances of intermarriage were correspondingly increased. In general, the Chieftains (and their ladies) applied the Númenórean principle which forbade marriages between first cousins, as well as to some extent the process whereby a brother and a sister married a sister and a brother: though it seems that Elessar's elder son, Eldarion, disregarded this uncertain ruling and married his brother-in-law's (half-) sister. Circumstances alone made exogamy practically impossible, though it is recorded that during Aragorn's chieftaincy, the heir of the House of Narnui married a lady of the Southern Dúnedain, Teleriel of Lebennin, and brought her to the North. It can scarcely be a coincidence that this happened at the very end of Aragorn's service in Gondor as 'Thorongil', nor that she was the niece of Aminardas of Ithilien - one of 'Thorongil's' close friends there - and lived in Pelargir. But otherwise, such contacts were extremely rare.

The unusual stability of this realm-in-little seems to have been largely voluntary. For the women of the Dúnedain, life was busy and secure. Their role was important, undisputed and well recognised. Their knowledge of the outside world seems to have been far greater than their contact with it; and they had both freedom and leisure to explore the boundaries of their lives as well as its ageless feminine concerns. Whatever the limits and strains of life in this society may have been for them, they cannot have been unduly severe. It was always possible to pursue a personal vocation such as lore or teaching, or the study of physic and medicine (as was Gilraen's original intention). Whether one's bent was practical or intellectual, there were recognized ways of fulfilling it and of achieving something not only of value to that community, but also of personal standing.

As a matter of course, a society like this acquired certain characteristics, not least an intense awareness of itself and an acute sense of its own identity. But it also developed its own idiom and language, the latter being (among the Dúnedain themselves) the Sindarin of Rivendell, which retained a high incidence of Quenya terms and phrases. Personal names were a mixture of Sindarin and Quenya⁸; the titles of festivals (e.g. *Víressë*) and terms of endearment (*envanyar*, *vanimelde*) were Quenya; technical terms such as those of the constellations were often given their Quenya form (e.g. *Valacirca*). These usages made for a certain inwardness of expression and feeling, as well as increasing the Ranger's sense of historical remoteness from their southern kindred. This was not its purpose, but was the inevitable consequence. The meticulous practice of certain Númenórean customs and rituals which in Gondor had become abbreviated⁹ or had fallen into desuetude, increased this feeling of separation and the sense of distance on which both Faramir and Elendur commented when they came north in the year 4, Fourth Age. Accustomed to take the colour of their surroundings

(8) E.g. Aragorn, Amandil, Gilraen, Vardamiriel.

(9) E.g. the Standing Silence, as used in Gondor, had its more elaborate equivalent in Aeryn.



◆ *Aragorn and Arwen at Rivendell* ◆

when outside Nendor, the Rangers reverted to (or translated themselves into) Númenórean terms when at home. This was neither a mere pose nor an alternative disguise, but their natural mode of living, and thus a relaxation; though Aragorn's southern Dúnedain companions may not have found it so.



Like Rivendell, Aeryn was an island; unlike Rivendell, it was a kingdom within a kingdom, isolated yet not solitary, busy yet tranquil, self-effacing yet passionately royal and proud. In some ways it was a highly tolerant society, as it needed to be when two peoples coexisted in such a rigidly defined social and geographical enclave; and its acquaintance with the customs and lives of ordinary folk was intimate and precise. The rangers, like their own tenants and farming neighbours, lived close to the land; yet the business of their lives was guerilla warfare and intelligence work. They guarded and policed a vast area, more than ten times the size of Nendor. They regarded themselves as the true heirs of Erendil, yet to the countryfolk whom they protected they were no more than vagabonds of dubious origin and occupation. They seem to have passed themselves off successfully as outlaws and robbers to Sauron's spies; yet at home they could think and behave like the princes of the Dúnedain that they really were. Their songs and poems of this period (which they later called Ene-dre, the Between Time) are full of these contrasts, often comically expressed... Such songs are only one example of the sort of joke, good or bad, punning or otherwise, which lightened the seriousness of their work; but puns and wordplay seem to have been an integral part of the Nendorin idiom. "Resting and rusting", Aragorn told some of his young Rangers once, "are two words but one thing; the difference lies in 'U'". The somewhat tart sense of humour which he displayed on other occasions, therefore, may be in part a Nendorin trait as much as a personal one. The only example of a Linnod that we have from this period is that coined by his mother, Gilraen of Hallas, and is entirely in keeping with the idioms of Nendor.

Quite certainly, such jokes and puns were not only a characteristic response on the part of the Dúnedain but also a form of defence against the inherent grimness of their (chosen) lot. The style of life they adopted at home in Nendor¹⁰, however, was voluntary, reflecting three distinct (if not disparate) elements in their culture. The first of these is the extent to which the Dúnedain had assimilated and adapted Elvish influences to their own use. The second is their inherited Númenórean tradition of fine building and associated skills such as wood-carving; and the third is an inherently feminine preference for the practical, the elegant and the well-made item over the merely functional or grandiose. Probably economic consid-

erations had something to do with this, but all the traditions of Arnor were against mere display (at least on the scale of ostentation that King Atanamir Alcarin of Gondor contrived).

A typical Nendorin house of the period c. 2500 to 3020 Third Age would have seemed grand to a Bree farmer and impressive to a well-to-do Hobbit; but probably strange and countrified to (say) Imrahil of Dol Amroth. Comfort and a pleasant, gracious way of living were the keynotes to strike in Nendor, so that the quality of the appurtenances and furnishings were all the more important.

A Nendorin house of this period, then, combined all or most of the following features (Aeryn itself always excepted). It was large, though certainly neither a castle nor a palace; it faced south to south-east, as the lie of the land allowed; it was built on a slope, wherever possible, so that its gardens could be terraced at least once; it was constructed out of stone or (very rarely) brick and flints; it was within sight of Nenuial or within a few minutes walk or ride of the waterside. Kitchens, stables, storehouses and other offices were usually built at the side of the house rather than the back so that the house could stand amid gardens and lawns. It was several storeys high, usually three or four, but was entered by a flight of broad stone steps on the first (not the ground) storey. Despite this, and the heavy shutters at every window, it was in no sense a defensive structure; any surrounding walls or gatehouse reflecting ancient tradition rather than contemporary need, and being chiefly decorative in character. Water was frequently piped into the house itself from springs or streams further up the hill, and flowing water was a common feature in the grounds and gardens.

Inside the house, the visitor was likely to find long matted galleries linking suites of rooms panelled in a variety of woods, and ceiled with fine plasterwork. Hearths might be of stone or wood, with tiles or metal plates at the back to throw the heat forward into the room: necessary in some of the long northern winters. Windows were glazed, often tall and coming down to the floor, and were usually hung with curtains of embroidered cloth. Furniture was carved, inlaid with different woods (beech and pale oak being common). In the largest houses, each storey was connected with the one above by corner stairs, but separated by a low-ceiled passage from which small rooms opened off: servants quarters, these, where they could sit and smoke in comfort or prepare food and wine if required when in attendance.

Many houses were built around open courtyards, one side of which would have been used as a guest wing when needed (e.g. for weddings and other family occasions). The ground floor was used for bulk storage, usually of dry goods and foodstuffs such as grain, cured meats, flour and preserves. Dried herbs and pickled foods were also kept here through the winter and early spring. Such practicalities loomed large in the minds of a community thus isolated and dependent on its own agriculture for its survival. Provident management enabled Nendor to survive the Long Dearth¹¹ and the Fell Winter without too

(10) Nendor: a typical pun. Nen-Dor = (literally) Lake-land, but also N'-Endor, 'Not-Land' because Nenuial formed so large a part of it; 56 miles from N to S and 20 miles from E to W.

(11) Dearth: also called the Days of Dearth, or (by the Dúnedain) Anringare, Andring or Lossyestare.

great hardship; even to assist, albeit somewhat sparsely and secretively, their needy and more afflicted neighbours to the south and East.



As far as we can tell from the evidence of the annals and other, more inadvertent testimony, the Dúnedain themselves avoided social hierarchies as far as possible. The House of Isildur (honorifically known as the House of the Garland or the Menelmíriel, because of the seven stars of Andunië which were its chief blazon¹²) was, of course, pre-eminent among the Eight Houses of Arnor¹³; but the Eight Houses themselves seem to have enjoyed parity with one another. Whatever distinctions their members acquired sprang, apparently, from individual quirks of temperament or from more recent episodes in their family history. The Amaigs, it is true, were reputed to be the gentlest of the Dúnedain, and the Coronachs the most daring and adventurous; the House of Almanaig was descended from Malbeth the Seer, and Ivorwen, Aragorn's grandmother, also belonged to this family remarkable for its gifts of foresight and poetry. But these are the only indications of separate distinction, and they do not seem to have constituted a system of rank; under the circumstances an unnecessary elaboration. When Aragorn referred to the company of the Dúnedain whom his cousin Halbarad brought south with him to Rohan as 'his kin', he was being literally accurate; whereas Denethor's usage of the term to mean the Northern Dúnedain (as opposed to those of Gondor) was more figurative.

It is one of the paradoxes in which history delights that the Dúnedain of Arnor who (no less than their southern kindred) were builders of, and dwellers in, great cities such as Fornost and Annúminas, should have become such inveterate countrymen and wanderers in the Wild. As the 'Lament for Fornost' shows, their sense of loss when their kingdom passed away was profound and grievous; and for years afterwards the very name of their capital, nicknamed 'the Singing City', stirred associations plangent with grief. Dúnedain poets of the third millenium never wearied of recalling the beauty of their chief citadel - 'most lovely and royal, queen among queens, her towers as tall lilies white in the first of morning'. But in Nendor the Dúnedain did not quite forget their city-

(12) Menelmíriel: the blazon of Andunië naturally reverted to Isildur on his father's death, as the elder son. The kings of Arnor used this as their private armorial bearings throughout the days of the North Kingdom and Arthedain.

(13) Eight Houses: originally twelve; but three disappeared during the wars with Angmar and the fourth, the House of Araëne, ended with an heiress who became King Arvedui's second wife (and queen), thereby becoming absorbed into the royal line, although she had twin children (a son and a daughter) shortly after the Fall of Fornost.

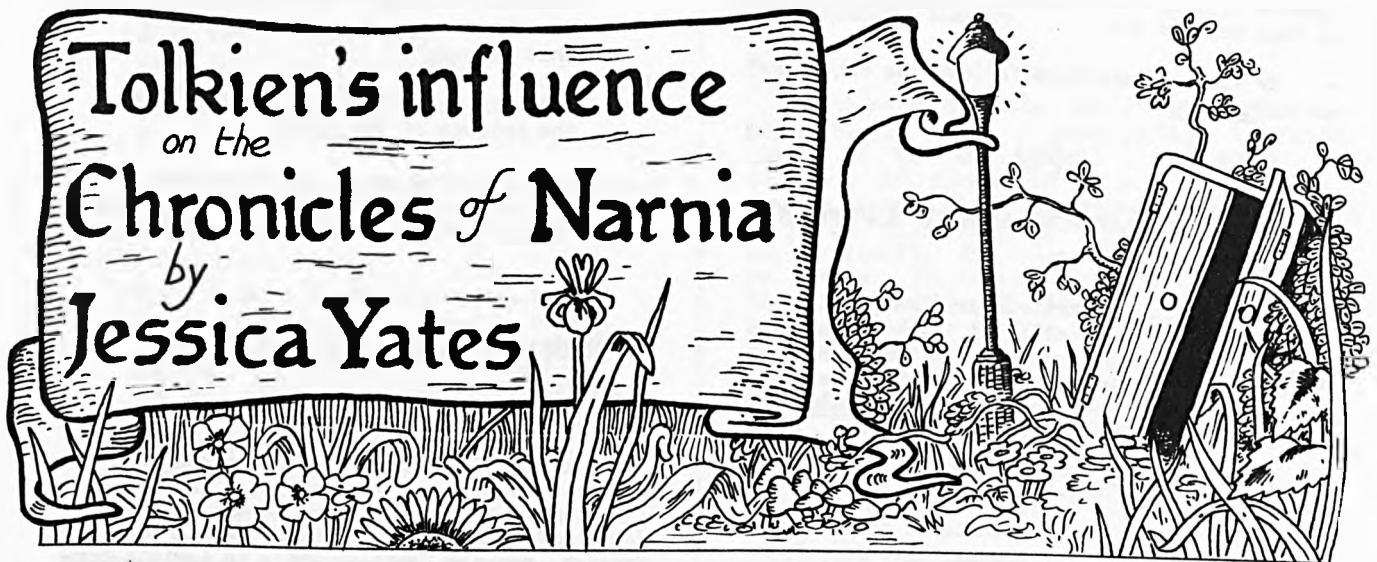
made customs. The Feast of Viressë (the spring festival) was celebrated throughout the Eredre without interruption and played an important part in establishing the younger Dúnedain as members of the Nendorin community. The chieftain and his wife presided over it wherever possible, or if they could not appointed someone to deputise for them. There were two so-called 'Marshalls of the Feast', a boy and a girl both about sixteen years old, whose function it was to invite guests of honour to the celebration, to lead the singers in to the Great Hall of Aeryn and to propound the ritual questions to the Chieftain - why and where was the first feast made. Ritual attire, green and white, and wands of office accompanied these functions; the processional hymn to spring was sung by all the children as they entered the hall, to one of a variety of settings. The subsequent banquet varied as to dishes but one at least was traditional: Year Cake (or New Year Cake, as it was sometimes called) always figured prominently on the table. Inside each of the two cakes there was a sugar token which conferred on the recipient the right to demand a song or story (to be specified) from any of the adult guests present. This part of the festival accomplished, dancing, riddles and games followed until bedtime.

Every society develops codes, customs and rituals of its own which become part of its identity. Nendor was no exception. The last relic of the North Kingdom-in-exile, it had retained with love and fierce pride much of its ancient heritage. Traditionally flexible and peace-loving, it had become the custodian of Númenórean practice to a degree that its more warlike and conservative southern sister realm had supposed peculiarly its own; an ironic inversion which Nendor appreciated to the full. It is ironies such as these which account for the apparent contradictions on which non-Nendorin observers commented so frequently.¹⁴



(14) One of the most interesting accounts of Nendor as it was before 3020 Third Age is that of Imlach, Parentan of Dol Amroth; How He Came to Nendor and What He Found There. This MS was once well known, but of recent years it has remained in the (private) royal archives and is little consulted.

A second account, this time written in Sindarin and later translated, is that of Elendur of Minas Tirith, who accompanied King Elessar and his other companions north in the spring of year 4 Fourth Age and who recorded his impressions of Nendorin society with some care. This MS is now in private ownership but can be consulted by arrangement with the present holder. Like his friend and companion, Aminardas of Ithilien (elsewhere referred to) Elendur had been one of 'Thorongil's' close associates in Gondor and was one of the six men whom Aragorn chose to ride north with him. He was also the father a son whom the King had healed after the Battle of the Pelennor, he having accompanied Faramir to the Causeway Forts and taken hurt then. Although Elendur's account postdates the actual working life of Nendor, as it were, it is still a useful and interesting piece of description, which examines through a different lens the nature of a society in a state of flux.



The article in Mallorn 17 on Tolkien's influence upon Lewis, by Pilar San José and Gregory Starkey, was most welcome. What I found particularly interesting was the way in which, mainly restricting themselves to Lewis's space trilogy, they had found so many parallels. The only parallels drawn from the Narnia Chronicles come in the sections devoted to Riddles and Music. I would therefore like to supplement their article with more parallels between Tolkien and Lewis, mostly drawn from the Chronicles, and most I believe due to Tolkien's direct influence rather than a common source. I shall refer to all titles after my first reference by their initials, as LotR.

LWW etc. (Incidentally, the four children who first visit Narnia in The Lion, the Witch and the Wardrobe, are called Pevensies, not Pevensys.)

Tolkien was aware of the influence of The Lord of the Rings on Lewis's Narnia Chronicles; "Moreover the sheer number of Lewis's books for children and the almost indecent haste with which they were produced undoubtedly annoyed him."¹ "after listening to the opening chapters of The Lion....Tolkien had said he 'disliked it intensely'....'It really won't do, you know!' He judged stories, especially stories in this vein, by severe standards."²

He wrote in a letter to David Kolb in 1964; "It is sad that 'Narnia' and all that part of C.S.L's work should remain outside the range of my sympathy, as much as my work was outside his."³ I can understand Tolkien's dislike of LWW with its obvious Christianity and intrusive Father Christmas into a world where Christ had not been born, but wonder if Tolkien ever tackled the later Chronicles which are far superior to LWW, such as The Silver Chair and The Horse and his Boy. Fortunately we readers do not have to be so pernickety. We enjoy the Chronicles because they resemble LotR and The Hobbit, and vice-versa; some of us even enjoy Alan Garner's early work because it is Tolkienian, despite Garner's own disapproval of Tolkien and Lewis! But one can certainly understand Tolkien's initial irritation, since Lewis published at least four of the Chronicles before LotR came out, and Lewis had far less

(1) Carpenter, H: J.R.R. Tolkien, a biography. George Allen & Unwin, London, 1977, p.201.

(2) Carpenter, H: The Inklings. George Allen & Unwin, London, 1978, p.223.

(3) Carpenter, H (ed.): The Letters of J.R.R. Tolkien. George Allen & Unwin, London, 1961, letter 265 p.352.

trouble writing the books and finding a publisher than Tolkien did.

My list of parallels follows the scheme set out in Mallorn 17.



Tolkien's influence upon Lewis's vocabulary

The Mallorn 17 article drew no parallels with Narnian words at all, yet there is one very striking place-name parallel, the word for 'troll-fells' or 'giant-country', which is almost identical in LotR and The Silver Chair, and derives from Old and Middle English.

In The Fellowship of the Ring⁴ we read of "the Ettenmoors, the troll-fells north of Rivendell" (p.212); "the Ettendales far north of Rivendell. That is troll-country" (p.215); "up the Hoarwell and through the Ettenmoors...I could not ride among the rocks of the troll-fells" (p.278). The Ettenmoors are shown on Tolkien's original map for LotR, and on the two maps drawn by Pauline Baynes.

In Lewis's The Silver Chair⁵ Puddleglum guides Jill and Eustace across Ettinsmoor. Lewis isn't as obvious as Tolkien about the meaning of 'Ettin', though to him it means the same - the moor is named for its inhabitants, though the child reader might not realise that.

"Perhaps we shall meet people on Ettinsmoor who can tell us the way," said Jill. "You're right about meeting people," said Puddleglum..."They're giants." (p.71)

The words 'Etten', 'Ettin' come from Old English, as Tom Shippey reminds us in his essay 'Creation from Philology'⁶; "In line 112 of Beowulf...of this race too come all misbegotten creatures, eotenas ond ylfe and orcnæas. The eotenas are giants, as in Tolkien's Angmar place-name, the Ettenmoors" (p.291).

Furthermore, the word occurs in its Middle English form in a very likely source, the poem Sir Gawain and the Green Knight⁷:

"Half etayn in erde I hope þat he were"
(line 140)
"And etaynez, þat hym aneledede of þe heze felle"
(line 723)

(4) J.R.R. Tolkien: The Fellowship of the Ring. George Allen & Unwin, London, (2nd. edition), 1966.

(5) C.S. Lewis: The Silver Chair. Bles, London, 1953.

(6) Shippey, T.A.: 'Creation from Philology in The Lord of the Rings', J.R.R. Tolkien, scholar and storyteller, (ed. Mary Salu), Cornell University Press, London, 1979.

(7) J.R.R. Tolkien (ed.); N. Davis (reviser): Sir Gawain and the Green Knight, Oxford University Press (2nd. edition), 1967.

These lines are translated by Tolkien⁸ as:
"that half a troll upon earth I trow
that he were"

and

"and with ogres that hounded him from
the heights of the fells".

Lewis's borrowing of the place-name is not a plagiarism, as the slight alteration in spelling indicates, but an affectionate tribute.



Tolkien's ideas reflected in Lewis

It might be rather obvious to say so, but the concept of a Secondary World whose topography resembles the British Isles was Tolkien's first. The Shire is modelled on the West Midlands and Cotswold countryside. Narnia is also British, perhaps located partly in Lewis's boyhood Northern Ireland, perhaps partly north of our Midlands, as it reminds me more of the Lancashire and Yorkshire dales than the Cotswolds. Certainly both the Shire and Narnia are inspired by the British Isles. Evil comes either from the South, or from farther North. The Arab-like Calormenes are similar to Tolkien's Corsairs and Haradrim.



Our authors note in Mallorn 17 that defacing nature by cutting down trees is a sign of evil. As well as the examples they give, we may compare the destruction of the Ents' trees by Sarumans orcs with the tree-chopping and dramatic death of the dryad in The Last Battle⁹:

"Then all at once she fell sideways as suddenly as if both her feet had been cut from under her. For a second they saw her lying dead on the grass and then she vanished. They knew what had happened. Her tree, miles away, had been cut down."
(p.22)

We may also remember how the Telmarines outlawed all magical creatures in Narnia, in Prince Caspian, and how the awakening of the trees was a sign of Aslan's return.

Our authors remark on the use of riddling prophecy, often in verse, by both Tolkien and Lewis. I would like to cite one more from Lewis, leading to a discussion of the "voyage" concept in both authors. In The Voyage of the Dawn Treader¹⁰, Reepicheep describes how he is impelled to

(8) J.R.R. Tolkien: Sir Gawain and the Green Knight, Pearl, Sir Orfeo. George Allen & Unwin, London, 1975.

(9) C.S. Lewis: The Last Battle. Bodley Head, London, 1956.

(10) C.S. Lewis: The Voyage of the Dawn Treader. Bles, London, 1952.

search for the East by a Dryad's prophecy:

"Where sky and water meet,
Where the waves grow sweet,
Doubt not, Reepicheep,
To find all you seek,
There is the utter East." (p.25)

Whereas Reepicheep is impelled to the East, Frodo dreams of sailing to the West, and in the house of Tom Bombadil he dreams of the voyage he will eventually take:

"Frodo heard a sweet singing running in his mind; a song that seemed to come like a pale light behind a grey rain-curtain, and growing stronger to turn the veil all to glass and silver, until at last it was rolled back, and a far green country opened before him under a swift sunrise." (FotR p.146)

Both authors convey their characters to 'heaven' by means of a sea-voyage, but why to the East in Lewis, to the West in Tolkien? Apart from the possibility that Lewis deliberately varied the direction, as the East is towards the Holy Land, that would be a logical direction for a Christian to turn. Tolkien's West is in the tradition of the Celtic voyages to the other-world. The Western voyage is part of Celtic mythology, as seen in the Irish Voyages of Bran and Maelduin, and the Latin Voyage of Brendan, upon which Tolkien modelled his poem *Imram*. However, Tolkien's Brendan may well have gone further than the original saint, and approached Eressëa itself! C.S. Lewis's *Voyage of the Dawn Treader*, though a journey in the eastern direction, is clearly modelled on the voyage of Maelduin, both in structure - each describes a series of islands; and in detail - some of the adventures are very similar. So both Tolkien and Lewis make use of the theme of the voyage to the Celtic otherworld.

While I'm citing literary sources, I might as well mention the poet John Milton, whose *Paradise Lost* was an obvious source for Lewis's *Perelandra*, and for the fall of Melkor/Morgoth in *The Silmarillion*.

As well as a heaven reached by sea, both authors also describe a route by land. In *The Last Battle* Lewis's characters travel 'farther up and farther in' to Aslan's country, and at the end of *Leaf by Niggle* the hero sets out towards the Mountains. I am sure that Lewis had Niggle in mind, and perhaps a joint source for both authors was Dante's Earthly Paradise.

Each of the Chronicles of Narnia is structured around the same basic plot, the liberation of Narnia, either from a threatened invasion or a conquest already established. The exception is *Voyage of the Dawn Treader*, yet this also contains a liberation sub-plot, in the abolition of the slave trade in the Lone Islands. Liberation from occupation is also the theme of the Scouring of the Shire. I believe that both *LotR* and the Chronicles were inevitably influenced by the events of the 1940's. Accusations of 'racism' and 'escapism' seem beside the point when we consider what was actually happening in Europe at the time when Lewis and Tolkien were writing.

Wordboard Answers

Across

3. Mereth Aderthad (anag; QSi); 5. Helm (LR2, LR3); 6. Mim (QSi); 9. Naug (QSi); 11. Hildor (QSi); 12. Nim (QSi, QSi); 13. Ara (QSi, Aragorn); 14. Nurnen (LR III p.247); 16. Amon Gwareth (anag. QSi); 18. Aranwe (anag. + N(orth); QSi); 22. Elerrina (anag. La Reine + R; QSi); 24. Bar (QSi); 25. Rules; 28. Old (N-old-or); 29. Window; 30. Athelas (anag; LR4); 32. Barrame (QSi); 33. Bree; 34. Elen (QSi); 35. Rhun (LR3); 36. Free (peoples; LR2); 37. Tear (Nirnaeth Arnoediad; QSi); 38. Fellow; 40. Shee (Adv. of Tom Bombadil); 41. Dur (Caragdur; QSi, QSi); 42. New (wen; QSi); 44. Ori (OR-I; LR2); 46. Orc (anag; roc); 47. Mee (Adv. of Tom Bombadil).

Down

1. Helluin (s-hel-l + luin; QSi, QSi); 2. Men (QSi, QSi); 4. Daeron (QSi); 7. Mablung (LR2, QSi); 8. Calacirian (Calaciry; LR3, QSi; see also Pelori, QSi); 10. Gloin (TH p.41); 11. Haudh-en-Arwen (QSi); 12. Narn i Hin Hurin (QSi); 13. Armenelos (anag; QSi); 15. Dwarrowdelf (QSi, LR3); 19. Ramdal (QSi); 20. Hglarest (QSi); 21. Kast (Mathom; LR III p.414); 23. Eldar (QSi); 26. Scatha the Worm; 27. Ilmarin (QSi); 33. Binder; 34. E-red (QSi); 39. Laurie (LR I p.394; 'Little Women'); 43. Tom (A-tom-ic; Bombadil; LR2); 45. Red.

References

- QS = *The Silmarillion*;
suffices: 'i' = Index, 'ii' = Appendix.
- LR = *The Lord of the Rings*;
suffices: 2, 3 and 4 = Indices 2, 3 and 4;
I, II, III refer to volumes;
(page numbers refer to 2nd ed.).
- TH = *The Hobbit*; page numbers refer to 3rd ed.
- Other references as specified.



Ar-Feiniel

And did Ar-Feiniel, even then
When she lay wounded with that fatal spear
And felt the cold of night, and her strong heart fading,
Scorn, save only for her lover, to shed one tear?
And even as her mind grew grey,
Saw only that dark shaft's shrill-singing flight
Again and again, did ~~she~~ long to hold closer, still,
Her poor lost lord, to look upon him once by starlight?
The heart will not give over its refrain - and those who tended her
by firelight
Came and went and came, dizzy as dark mothlings;
Sometimes the candle gave pale Idril wings of light
As she stooped to the bed where, paler still, Aredhel lay
Amid a room of shadows - and not one
Was but in galvorn clad, and tall, and doomed.
She wept, Ar-Feiniel, when she saw Maeglin's form half-snared in
dusky light
For she alone knew the poison, and she spoke not of it as it blurred
her sight
And wrought her slender body trembling. Half-seen in the smoke
That swirled about the room, Maeglin's keen eyes then maybe shed
one tear,
Their only tear.



Sara Fletcher

—Where to Write—

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

- Correspondence & contributions for *Mallorn* (other than queries about subscriptions or back-issues) should be sent to the Editor, Jenny Curtis.
- Correspondence & contributions for *Amon Hen* (other than queries about subscriptions or back-issues) should be sent to the Editor, Christine Woolrich.
- Subscriptions and queries concerning them should be sent to the Membership Secretary, Lester Simons. A single annual subscription confers membership of the Society, and entitles members to receive all issues of *Mallorn* and *Amon Hen* published during the year of membership. Full details of subscription rates for the U.K. and abroad may be found on the back of the current *Amon Hen*. U.K. members paying Income Tax can assist the Society by covenanting their subscriptions for four years. Details of this, and information on family subscriptions, may be obtained from the Membership Secretary.
- Details of periodicals subscriptions for Libraries and other institutions may be obtained from the Membership Secretary, Lester Simons.
- Back-issues of both *Mallorn* and *Amon Hen*, and informations concerning their availability and price, may be had from the Membership Secretary, Lester Simons.
- General enquiries should be addressed to the Secretary, Helen Armstrong.
- Bibliographical enquiries about the works of J.R.R. Tolkien should be addressed to Charles Noad.
- Linguistic enquiries about the languages or writing systems invented by Professor Tolkien; and enquiries about the Society's Linguistic Fellowship and its *Bulletin*, should be sent to the editor of *Quettar*, Michael Poxon, 7 Clarendon Road, Norwich.
- Details about the Lending Library (available to U.K. members only) may be obtained from the Librarian, Brendan Foat.





The Tolkien Society



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

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

This is *Mallorn*, the Society journal, which appears twice a year. The Society also publishes a bulletin, *Amon Hen*, which comes out approximately bi-monthly, and contains shorter articles, artwork, book news, poetry, Society announcements and letters.

The Society organises two international meetings in the U.K., the A.G.M./Dinner in the Spring and *Oxonmoot*, held in Oxford in late September, where Miss Priscilla Tolkien has often been our guest and hostess. In many areas, both in the U.K. and abroad, there are local groups or 'smials' which hold their own meetings. (For further details of these, see *Amon Hen*.) The Society also has a reference archive and a lending library of fantasy fiction (available to U.K. members only).

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