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২১৭ অক্টোবর

We bid welcome to all, be they elf, man, dwarf, ent or halfling, so long as they be free peoples under the grace of the Valar.

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Iwan, Catherine, Mike

Sat. 12th Mar.: General discussion - next term's events.

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"The Mode of Minas Tirith (?)" - An English-Tengwar standard

by Mike Whitaker (Based on the mode suggested by John Orr & Diana Bull.)

I	II	III	IV
p t	p p	q c	q k
pn d	pa b	qy j	qy g
h th	h ph/f	d sh	d ch
hn dh	h v	(ad zh)	(ad gh)
m n	m m	w ng	w gn/kn
n r	(a w)	(u ??)	a trilled r
y r	(y rh (weak r))	z l	z lh/ld
l s	l s	l z	z z
h h	d (h)w	h y	o w

Tehtar:

> on bow = following "s" = following "y" = mute following "e"
 _ = doubled consonant = preceded by nasal in same series

Vowel carriers: **j** short

j long

:: or **^** . / / /
 a e i o u

Notes: **w** = gn as in "GNome", kn as in "KNight".

hn = dh as in "THese".

z = ld as in "wouLD", not as in "coLD".

l and **l** are interchangeable, as are **l** and **z**, and **n** and **y**.

pa = extended dh = "the", **pa** = extended v = "of", **pa** = "of the",

pn = "and", **q** = ks = "x", **qo** = kw = "q", **y** = "are".

Punctuation:

: = "," or ";" (short pause), :: = ":" or "." (long pause)

P = "?"

The Mode of Minas Tirith (cont'd)

Tehtar (with the obvious exception of those for following "e", "s" & "y"), should be placed on the following consonant (or, where necessary, on a carrier.).

Other possible abbreviations include:

! = "ea" as in "brEAd", 3 = "ou" as in "wOUld"
/ = "ai" as in "rAIIn"

Doubled vowels should, in general, be written out in full, with the first tehta on a long carrier. This applies equally to most diphthongs, except the common ones noted above.

Learning:

The only way to learn the Tengwar is by constant practice, using, for example, some of the verses from LotR as material.

In a few cases this mode is phonetic, but, generally:

WHEN IN DOUBT, TRANSLITERATE

The Ageing of Elves

by Iwan Morus

Elves in Middle-Earth were considered to be immortal, above the ravages of time, and could only be slain by greivous wounds or sorrow. Age did not affect them, since having reached adulthood, they were ageless:

"...a race high and beautiful...tall, fair of skin and gray-eyed."¹

This is what might be called the accepted view, and is reinforced by numerous descriptions, of Celéborn and Galadriel for instance:

"...but no sign of age was upon them, unless it were in the depth of their eyes; for these were keen as lances in the starlight, and yet profound, the wells of deep memory."²

However, a closer inspection of the legends of Middle-Earth shows that the situation was not quite so straightforward. There are at least two cases in the legends where supposedly ageless elves show signs of old age and weariness with the world.

The first of these is mentioned in the legends concerning Turin. It is said in the QS that when Gwindor son of Guilin (a lord of Nargothrond who had been captured and held as thrall by Morgoth in the Nirnaeth Arnoediad, and had escaped) returned to his old home:

"At first his own people did not know Gwindor, who went out young and strong, and returning now seeming as one of the aged among Mortal Men, because of his torments and his labours."³

It would seem therefore that, under extreme circumstances, normally ageless elves will age in the same way as men. This is not perhaps entirely surprising, since it is nowhere mentioned that elves are invincible, and they can therefore presumably be broken by stress and torture.

The second case is more interesting and has more profound implications; the case of Cirdan the Shipwright. It is stated explicitly in LotR that, at the time of the War of the Ring:

"...his beard was long, and he was grey and old, save that his eyes were keen as stars."⁴

The Ageing of Elves (cont'd)

This would appear to be in direct contradiction to the conventional view of elves as immortal, ageless beings. (It is also interesting to note that Cirdan is bearded, although Tolkien specifically states that elves were in general beardless. Do elves develop facial hair as they age?)

The aged appearance of Gwindor can at first sight be attributed directly to the tribulations of thralldom in Angband. Cirdan's appearance of age, however, cannot be explained by any such reference, and we must look in more depth at early records in search of answers. One significant fact is that Cirdan would appear to be the oldest elf living in Middle-Earth at the time of the War of the Ring. He is first mentioned in the early pages of the QS as the leader of those Telerin elves of the Falas who listened to the pleas of Osse and remained, rather than departing to the West. He had therefore dwelt in Middle-Earth throughout all three Ages, and for the unknown thousands of years before the rising of the Sun and Moon. It may possibly be surmised that a sojourn of this length in the mortal lands is sufficient time for even an Elda of noble race to lose some of his youthful vigour.

Some basis for this conclusion is found in the Doom of Mandos:

"And those that endure in Middle-Earth and come not to Mandos shall grow weary of the world as with a great burden, and shall wane, and become as shadows of regret before the younger race that cometh after."⁵

This, admittedly, would appear to refer to the Noldor only, but it is not impossible that this is also the inevitable fate of any immortal beings dwelling in mortal lands. Perhaps indeed this is likely, since at other times the Valar seem somewhat disinclined to interfere overmuch with the fate of the world. In fact a similar statement by Galadriel in LotR seems to confirm this:

"Lothlorien will fade and the tides of Time will sweep it away. We must depart into the West, or dwindle to a rustic folk of dell and cave, slowly to forget and be forgotten."⁶

This "we" encompasses all the people of Lorien who were not of Noldorin descent.

In conclusion, the evidence seems to me to indicate that elvenfolk living in mortal lands were not immune to the passage of time, but aged slowly as the Ages passed them by. Agelessness was a gift granted by the grace of the Valar to those living in the Blessed Land of Aman.

References: (LotR references are to the new 3 volume paperback, with reference to the one volume paperback in brackets. QS, UT and "The Hobbit" references are to the new paperback editions.)

- | | |
|-------------------------|--------------------------|
| 1: LotR III p529 (--) | 2: LotR I p460 (p373) |
| 3: QS p252 | 4: LotR III p377 (p1068) |
| 5: QS p103 | 6: LotR I p473 (p384) |

Newsletter editor: Mike Whitaker

Artwork & Design : Mike Whitaker, Catherine Hooley

Contributions for "Anor" issue 2 to any of the following, preferably by the end of February:

Iwan Morus:	24, North Court, Emma
Catherine Hooley:	30, Garden Hostel, Kings
Mike Whitaker:	N5, Memorial Court, Clare

The question of the two Glorfindels has tormented Tolkien fans ever since the publication of the *Silmarillion*. In this article, I hope to go some way towards providing an answer.

The first appearance of Glorfindel is as one of the Captains of Turgon, King of Gondolin, in the First Age. This Glorfindel "fell to his death.....in combat with a Balrog."¹ at the fall of Gondolin.

The second appearance of Glorfindel is as an Elf-lord of Rivendell in the Third Age. He is described by Gandalf as one of those "who have dwelt in the Blessed Realm" and "one of the mighty of the Firstborn.....an Elf-lord of a house of princes."² The Glorfindel question then is: Are these two Glorfindels the same, and if so, how did he reappear in Middle-Earth after his death in the First Age?

With regard to the first part of this question, I think there can be little doubt that there is in fact only one Glorfindel. We know that both Glorfindels are Calaquendi of the Noldor. Moreover, their fair hair (Glorfindel means "golden-haired") suggests that they must have been descendants of Finarfin, of whom it is said "Alone among the Noldorin princes, he and his descendants had golden hair".³ Glorfindel may well have been one of the sons of Orodreth, Amrod or Aemnor although this makes his service to Turgon hard to explain. However that may be, it seems unlikely that the rebel Noldor could have included two separate individuals, both called Glorfindel, and both descended from Finarfin. Hence we must conclude that there is only one Glorfindel.

This naturally raises questions about the nature of Elvish immortality, and it is well to consider these before returning to Glorfindel. With the exception of Miriel, Elves died only through violence. On being killed, "they are gathered to the halls of Mandos in Valinor, whence they may in time return".⁴ How long then might an elf expect to remain in Mandos? We know, for example, that Fëanor was not released⁵ from Mandos for it is said of him "...neither has his spirit left the halls of Mandos". On the other hand, it is said of Finrod, who was slain in the dungeons of Sauron, that he "...walks ...beneath the trees in Eldamar"⁶. This suggests that the stay in the halls of Mandos is, to some extent, a penal one. In this case, Glorfindel, as a follower of Turgon rather than Fëanor, would expect to be released after a relatively short period in Mandos, allowing his reappearance on Middle Earth in the Third Age.

When and how did Glorfindel return? The earliest possible occasion for his return, would be with the host of Finarfin in the War of Wrath, but of that great army it is said that there were "none of those Elves who had dwelt and suffered in the Hither Lands"⁷. Moreover, this would have been only about a hundred years after Glorfindel's death, and it seems unlikely that even he would have been released so soon.

Alternatively, Glorfindel could have returned at any time during the Second Age, before the Changing of the World, when it would have been relatively easy for an Elven mariner to sail to Middle Earth via Numenor. It is also just possible that Glorfindel may have come with the Great Ships of the Istari in about 1000 T.A.

Glorfindel's motive for returning to Middle Earth was probably the desire to continue serving the House of Turgon through Turgon's great-grandson, Elmond half-elven. If, on the other hand, he returned to Middle Earth for the love of his kinswoman Galadriel then one cannot help but draw a parallel with the case of Ciri by paraphrasing the Lord of the Rings: "It is strange indeed: that an Elf should be willing to leave Eldamar for any love, or that the Lords of the West should permit it. More cannot be said of this matter."

References: 1: QS p399
3: QS p397
5: QS p127
7: QS p302

2: LotR I p292 (p239)
4: QS p48
6: QS p211

It is generally acknowledged that Sindarin is the ancestor of the Welsh language and that Quenya gave rise to Finnish. Yet could these elven tongues also have given rise to Classical Greek, or at least shared some common origin? Certain words of these tongues seem to give rise to words of similar sound and meaning in ancient Greek.

There is the Sindarin word "leithian", which means "release from bondage" and also the Sindarin name "Lúthien", whose meaning is uncertain but is said to be connected with "leithian" (since the "lay of Leithian", the tale of Beren and Luthien, is named by some the "lay of Luthien".) In ancient Greek there is the word "λῶ" (English transliteration "luc") which means "I free, release", of which the aorist (past tense) passive participle has the basic form "λυθεντ..." ("luthent...") in the masculine and neuter genders, and although the feminine is slightly different, it still begins "λυθ..." ("luth..."). This participle has the meaning "having been freed" - and can thus be used to mean "one who has been freed".

There is also the word "νόμ", meaning "wisdom" in the ancient tongue of the Edain of the kindred of Beor (a name they gave to Felagund.). In ancient Greek "γνῶμη" ("gnome") is "thought, intelligence, judgement", and several other words of linked meaning have the same root - such as "γίγνωσκη" ("gignosko") meaning "I learn". If one takes into account a tendency in some languages to link an adjacent g and n, such as Latin (e.g. "magnus") and English (e.g. "gnat"), even in some cases dropping the g altogether, perhaps the link is clearer.

It may be relevant to point out that ancient Greek (along with Sanskrit) is the tongue closest to the original parent tongue, known as "Indo-European", from which all the Baltic, Slavonic, Germanic (which includes English), Celtic, Italic, Greek, Indian, Aryan and Persian - not to mention Armenian and Albanian - are evolved.

The above may be pure coincidence, but perhaps there is a link between the tongues of the Eldar and Edain and our modern tongues.

Below is drawn Catherine Hooley's design for the Smial's badge:

