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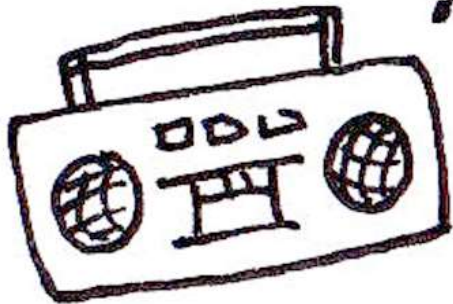UNTZ
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EDITOR'S NOTE

Hello, hello, hello, and welcome to the forty-first issue of *Anor*! As Thranduil – kind sponsor of this term's edition – would say: UNTZ! This one's even longer than the last, so buckle up and have fun – it's only suitable for CTS' 30th birthday, after all (although I'll admit that, um, most of the extra space seems to have been spent on the …light-hearted side of things). Enjoy the variety within; I take full responsibility for bullying and cajoling everyone into creating the CTS Poetry Corner (mainly at the Annual Dinner), the results of which are scattered artistically throughout the issue.

Thank you to everyone who contributed to this edition; you're beyond fabulous, and I bow before your witty charm and, of course, impressive talent. I'm handing in the mantle, pen, and parchment of Daeron – the newly-named Anor Editor – at the end of this term, and I'm going to miss it! Reading the amazing things you all produce out of the blue has been awesome, and you should all keep up the good work for future issues!

--oh, before I forget, I have been told that I must correct my shameful mistake in the Editor's Note of the previous issue. I claimed that Caradhras had been voted the most effective geographical feature of Middle Earth, but in fact it only came second! In fact, the Sea won. I apologise profusely, and hope that this didn't severely impede your enjoyment of last term's *Anor*.

Lent term 2013 has been a successful one for CTS: we've hosted a wonderful Anniversary Annual Dinner, and we won the Varsity Quiz against Oxford's Taruithorn, despite being the home team! Congratuverylations to all you brainy, trivia-filled folks who took part, and us in the audience were brill too, of course. Hugs for everyone! Personally, I mourn the loss of the song round, but maybe I'm biased… I've heard nothing but good things about this year's Annual Dinner – it was great to see so many old members back and enjoying themselves!

So all that's left is to wish you happy reading once again, and to hope that y'all find something for you within these hallowed pages. Namarië, and remember the words of wise Fili: if there's a key, there must be a door!

(P.S. Kili has the biggest parasites)¹

Emily Wyatt, otherwise known as Daeron (Editor)

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¹ And yes, I did just shamelessly reference the film, so apologies if you haven't seen it :D (don't worry, I only mentioned the most sensible scenes, of course)

Contents

Dwarven Economy and Society: The Structures of Power

James Baillie

I plan to write a few articles about the dwarves of Middle-Earth, both in pulling together all of Tolkien's work on the subject but also in using them as a hypothetical model of a state. The core questions I seek to answer are whether and how a balanced, long-term societal model could be produced with the unique characteristics of Dwarf society, culture, and location.

There are three key aspects on which I will focus less in these articles; high politics, linguistics, and genealogy. Whilst mention of them will be made, I am looking to provide an analysis of the basis of the society in which the famous Dwarves we know of lived as opposed to attempting to delve into the lives of the most uncharacteristic and unrepresentative, if most dramatic, members of their race. It seems appropriate to start by giving a rough overview of the political unit of a Dwarf state or polity and how the over-arching systems of power and command functioned, and that is what this article shall attempt to do.

The fundamental Dwarf state is most akin to a city-state rather than a larger landed nation. The ones we know of are Nogrod, Belegost, Erebor, Moria, Nargothrond (in its days as a petty-Dwarf settlement), the Glittering Caves in the Fourth age, Gundabad, the Blue Mountain settlement(s) in the later Third Age, and the Iron Hills. These polities differ in time period, location, trade routes and prospects, size, and population, but they have some primary similarities – particularly the first four mentioned, which as the largest and most significant known Dwarf states can be considered the key examples. Firstly, none of them have significant hinterlands outside the city-state, and certainly minimal available farmland. Secondly, mineral resources seem to be a major attractive feature. These features may sound obvious, but both are informative and raise interesting questions about the economic basis on which Dwarf states operated. The main macroeconomic questions, however, will be answered in a future article in this series – the key thing here is the preponderance of small, city-sized units as the main centres of Dwarf population, and the development of Dwarf political structures around those units. Of the three names we know of these states, all have different roots signifying how the Dwarfs thought of them – dûm, meaning mansion, zahar, meaning hollowed dwelling, and gathol, meaning fortress[2]. As none of these words can be used interchangeably, I propose to use the common term "hold" to refer to a single mountain stronghold.

The super-structure of dwarf society atop the individual holds involves the seven key "clans", or kin-groups, with the line of Durin (the Longbeards) being given pre-eminence over the other six lines. These were the two "western" or "Blue mountain" clans, the Firebeards and Broadbeams, and four "eastern" clans, the Ironfists and Stifflocks, and the Blacklocks and Stonefoots (these appear to be linked in the pairs I give here)[3]. I would, however, argue strongly that this super-structure appears to have little effect on the production and political context in which individual holds commonly function (probably a greater effect was had upon trade and diplomacy, which shall be discussed further in a later article). Dwarf clans appear to have been somewhat conciliar, as was the super-clan structure that, with meetings at Gundabad[4], encompassed all the Dwarf people. We

[2] https://sites.google.com/site/quasikhuzdul/analysis-rationale/analysis-of-existing-words
[3] The Peoples of Middle-Earth, p.301
[4] The Peoples of Middle-Earth, p.301

have no evidence whatsoever of clan leaders being able to directly *command* the loyalty of other members of their clan, regardless of comparative genealogy or position: Thorin's request to Dáin for aid comes over more as a request than a command, despite his reclamation of the kingdom and kingship in Durin's line.[5] Similarly, Thráin is notably unable to force even his direct kindred under Dáin to march into Moria against the Balrog[6]. His kingship (of "Durin's Folk", or the Longbeards) is in his role as commander and his ability to request aid – the mechanisms outside the individual holds and kin groups are those of request not command. We can assume safely that the pre-eminence of Durin's line over the other kin groups took a similar form.

We have, then an image of a loosely held together society, where the two most important political units are the hold and the kin-group. We know that both are important, and that a hold could contain multiple kindreds.[7] It seems a very reasonable idea to assume that this changed over time; in the First Age, the closeness between the kin group and the hold would probably have been very strong as a result of the initially scattered Dwarf populations and the difficulty of long distance travel, but major migrations (particularly at the end of the First Age when the two westernmost kindreds moved east out of the Blue Mountains) would have been likely to mix these up. Inter-clan relationships seem to be very probable, though none are clearly recorded and clearly after the battle of Azanulbizar there were still groups able to identify as "not of Durin's folk"[8] (the War of the Dwarves and Orcs is said to have included multiple other houses[9], however, so this may simply be a reference to those Dwarves of the four eastern houses who were not politically led by members of Durin's house). The kin group, therefore, was likely to have been something of a matter of self-identification as much as genealogy by the third age, after at least the three westernmost kindreds were in any case significantly mixed and had been for generations.

This leaves us with the hold as the key unit of organisation. The practical leadership of Dwarf economics, trading, and military units was done on a hold basis; it was the political unit that structured Dwarf life more than any other. The holds of Durin's folk, at least, had a single ruler. The title of "uzbad", on Balin's tomb, appears to translate directly as "lord"[10], whereas Thorin claims the title of "King under the Mountain"[11]. This presents an intriguing question as to whether the title claimed by Thorin is valid because he is King of Durin's Folk (and the ruler of Erebor would otherwise be an *uzbad*) or whether the title is relevant to the place, with Erebor having some particular significance. The likelihood appears to be that the former is correct – Gimli being "Lord of the Glittering Caves"[12] (and thus an *uzbad*) and the lack of Moria having a king despite being the pre-eminent hold compared to Erebor seem to confirm this. We know that the two Blue Mountain kindreds had "Kings,"[13] but they appear to leave no mark on the histories of the first age and their holds were either minimal or non-existent. Belegost, which we must presume was the pre-eminent hold for one of the two western clans, apparently had only an *uzbad*[14], as did Nogrod[15], assuming in

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[5] The Hobbit, p. 238
[6] The Lord of the Rings, Appendix A, p. 1112-3
[7] The Lord of the Rings, Appendix A, p. 1108
[8] The Lord of the Rings, Appendix A, p. 1112
[9] The Lord of the Rings, Appendix A, p. 1110
[10] https://sites.google.com/site/quasikhuzdul/analysis-rationale/analysis-of-existing-words/uzbad-khazad-dumu
[11] The Hobbit, p 180
[12] The Lord of the Rings, Appendix A, p. 1118
[13] The Peoples of Middle-Earth, p. 285
[14] The Silmarillion, p. 193

both cases that the translation between "Lord" and *uzbad* was constant. The role of a King perhaps differed between the kin-groups significantly. We can certainly reckon that the Longbeard King was also, most likely, *uzbad* of his own hold, and derived his power from his direct lordship as well as his overlordship. It is possible that the Firebeard and Broadbeam Kings were not themselves among the *uzbad* class, either because the practical governance of a hold like Belegost was considered a separate role to Kingship or perhaps because they itinerated between holds (which would have incidentally led to a far more unified structure than the Longbeards appear to have achieved with their static seats of kingly power). The fact that no western clan kings are ever noted in a military capacity should also be of note in the differences between the two.

The *uzbad* was clearly a military commander in all references to such a role; he also seems to have spoken for his hold in diplomatic negotiations or been able to command one of his kindred or subordinates to do so[16]. We are told that the kindreds sent delegates to Gundabad – the *uzbad* or a representative seems the likely source of a delegate to such a meeting, notably aiding the independence of different holds with the kin-polity. It is of course very possible that the role of an *uzbad* differed in different times and places. For example, the military command required from Belegost in the First Age must be compared to the rather less troubled parts of the second age and indeed the less embattled kindreds of the east – the *uzbad* as the head of a hold would certainly have had to perform very different social and diplomatic functions depending on his (or perhaps even her) place in space and time.

To conclude, this article has given a very rough overview of the discourses and structures Dwarf society was shaped around. In the First Age we have very clear kin-polities, with our information focussed primarily on the Western clans whose Kings do not appear to have been the *uzbad* of a major hold, either holding a higher role in the hold itself or itinerating. We also have from the first age the institution of the *uzbad* as the head of a particular hold, but not necessarily as a king. Moving into the second age, the kin-polity must have undergone very significant stresses in the west, with the only record of the Firebeard and Broadbeam kings being related to their rings of power. The bulk of the dwarves of Nogrod and Belegost seem to have moved to Moria, where the political pre-eminence of the Longbeard king seems to have led to a doubling up of the role of *uzbad* and clan leader – this is perhaps a sign of the great economic power derived from Moria itself. The Longbeard polity of the second and third ages generally seems to have been very decentralised except at times of war, with the king unable to directly command forces not directly available to his hold even when negotiating with an *uzbad* of his own kin-group. These holds, of mixed kin-group, seem to have varied greatly in size, with Erebor, Gundabad and Moria being very much the largest in the second and third ages. The apparent disappearance of the Firebeard and Broadbeam royal lines, as well as the lack of direct power of several kings of the Longbeards, can only have led to a strengthening of the role of the *uzbad*, and the autonomy such lords would enjoy must have encouraged adventures like Balin's ill-fated *Reconquista* attempt in Moria. This was the machinery of power within which the political discourses in Dwarf society were framed: it is how they functioned within the social structures of the hold, and the economic and social framework they relied upon, to which future articles (hopefully!) will turn.

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[15] The Silmarillion, p. 235
[16] The Lord of the Rings, p. 258

Emily Wyatt, after Kate Beaton

Ringwraith No. 5

Samuel Cook

One, two, three, four, five, everybody on the fell beast so let's go fly…
To Osgiliath around the corner.
The boys say they want to stab some Men but I really don't wanna
Get messy like I did last week.
I must go shriek 'cause talk is weak.
I like Angmar, Witch-King, Sauron and Rings.
And as I continue, you know they're doing evil things.
So what can I do? I really beg you Dark Lord.
To me stabbing is just like a chore.
Just let me fly, stabbing's shit – let me dump it.
Look at my shiny gauntlet.

A little bit of Morgul in my life,
A little bit of Eric by my side.
A little bit of Ring's all I need,
A little bit of Hobbit's all I see.
A little bit of Sauron in the sun,
A little bit of Murder all night long.
A little bit of Orodruin here I am,
A little bit of ghoul and a bit of man!!!!!!!!
Ringwraith number five.

Ride up and down and searching all around.
Turn your cowl to the sound, put your feet on the ground.
Take one look left and one look right.
One to the front and one to the side.
Stab Frodo once and kick Frodo twice
And if it look like this then you're doing it right.

A little bit of Morgul in my life,
A little bit of Eric by my side.
A little bit of Ring's all I need,
A little bit of Hobbit's all I see.
A little bit of Sauron in the sun,
A little bit of Murder all night long.
A little bit of Orodruin here I am,
A little bit of ghoul and a bit of man!!!!!!!!
Ringwraith number five.

Oooh! Shiny gauntlet.
Ringwraith number five, ha, ha, ha.

A little bit of Morgul in my life,
A little bit of Eric by my side.
A little bit of Ring's all I need,
A little bit of Hobbit's all I see.
A little bit of Sauron in the sun,
A little bit of Murder all night long.
A little bit of Orodruin here I am,
A little bit of ghoul and a bit of man!!!!!!!!
Ringwraith number five.

I do all to find and kill a hobbit like you.
Cause you can't run and you can't hide.
We're not gonna see eye-to-eye.
Ringwraith number five.

Emily Wyatt, after Kate Beaton, with co-
conspirator Christine Lee

*

Attercop Spider
Trapping dwarf flies yet losing
to a stinging flea.

--Jennifer

*

Happy birthday to you,
A troll will eat you!
Unless the sun rises
He'll eat your bones too!

--Hannah Strachan

*

Brood brood brood brood brood
I'm so broodingly handsome
awwyiss brood brood brood

--Christine Lee, reportedly quoting Thorin Oakenshield

*

There was an old elf from Rivendell
Whose name, like another, was Glorfindel.
Some called him reborn,
An idea met with scorn
By Adam, but it's been rather a hard sell.

--David Vasak

*

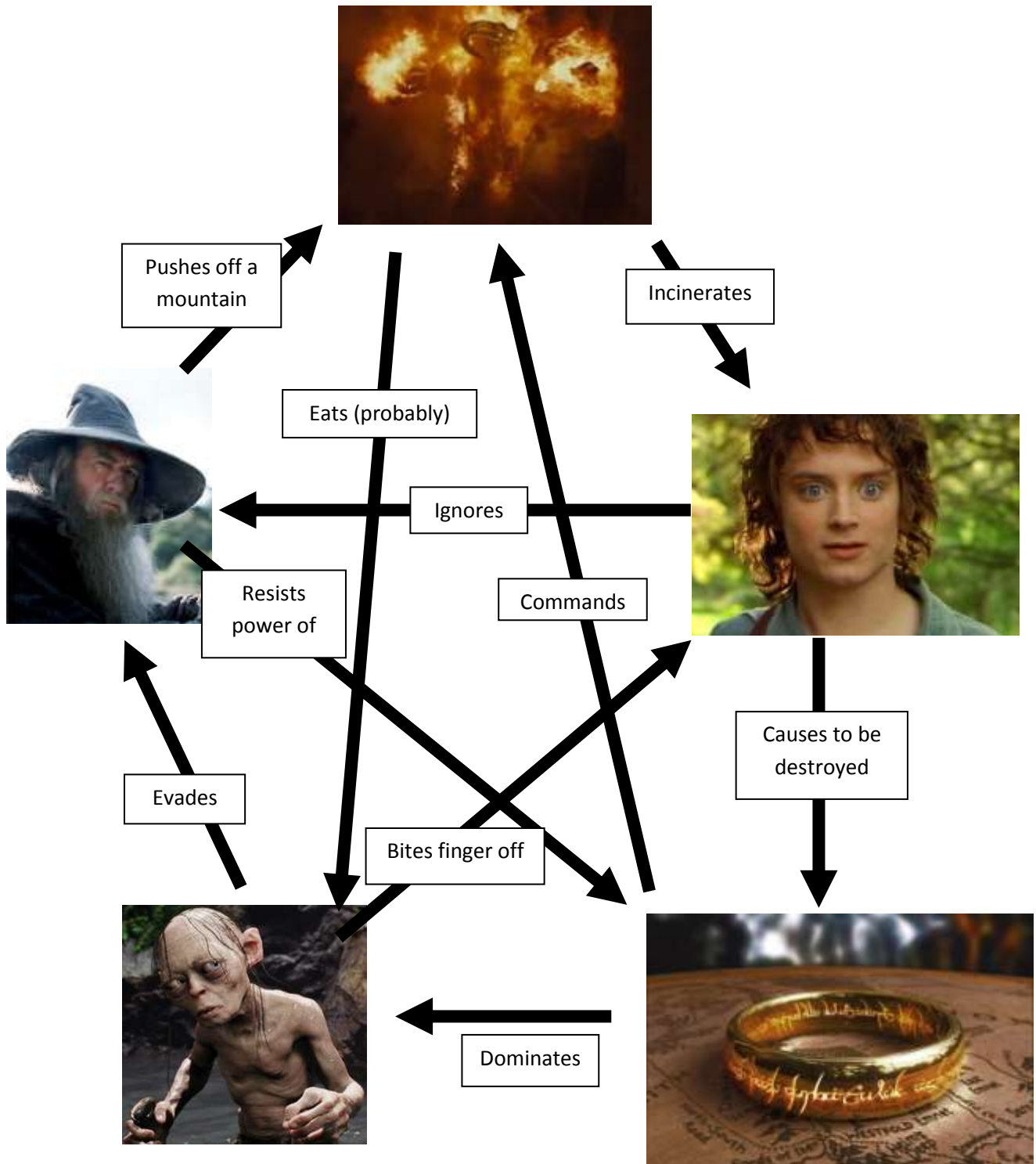# Events of Tolkien's Life that may have inspired his writing

Hannah Strachan

Date	Event	Link to Writing
1892-1895	- Live in South Africa with both parents - Strongest memory that JRRT has of Father is him planting trees in his spare time - At 2 JRRT chased by a spider	- Languages of Afrikaans, Zulu-accented English and middle-class English - Saruman originally planted trees before became evil/ Hobbits love gardens - Shelob & giant spiders (**JRRT claims not**)
1896	- Single Mother Mabel moves two sons to Sarehole outside Birmingham "White Ogre"=Miller & "Black Ogre"=Farmer - Dr <u>Gamgee</u> famous figure from Sarehole – invented <u>cotton</u> wool - JRRT enjoy Arthurian Legends & Fairy Tales – write own fairy story "Green Great Dragon"	- Aragorn's single mother strong and determined that he retain his rightful place **Sarehole=Hobbiton** (Hobbits are **Hole** dwellers) - Miller=Ted Sandyman & Farmer Maggot - Samwise <u>Gamgee</u> in love with Rosie <u>Cotton</u> **Introduction to other Legend/Fairy sagas at early age lead to own? OR capture his imagination?**
1900	Family convert to Catholicism and extended family forsake	Ideology of Good vs. Evil
1901	Move to King's Heath beside railway where train destinations introduce JRRT to Welsh	Later study of Welsh language as adult inspire Sindarin Elvish
1904	- Mum ill with diabetes (untreatable) – **die** in November – see mother as martyr - Brief summer holiday to Rednal (organised by priest & friend, Father Francis Morgan)	**Bilbo**, Frodo and **Aragorn**'s mothers all **die young** but remembered for strength - Reminder of idyllic country life of Sarehole/Hobbiton
1903-1911	Schooling at King Edward's School introduces Tolkien to philology	Study of philology encourage creation of own languages e.g. Germanic Dwarfish
1911	- Tea Club, Barrovian Society (TCBS) where JRRT and 3 best friends discuss school and snack, first in library then dept. store – Remain friends when leave school and enter WW1	Four Hobbit companions united even when leave Shire and separated
1908-1911	- JRRT and brother move house where meet orphaned Edith Bratt - JRRT & Edith have secret romance – later forbidden by Father Morgan as JRRT should be studying for Oxford (Edith goes to live with family)	Aragorn & Arwen's romance is also forbidden with Arwen sent away to family and Aragorn sent to prove self/gain inheritance
1911-1914	- Enter Oxford to read Greats – no tutor results in joining of societies (e.g. self-indulgent Apolausticks) & "ragging" (e.g. hijack a bus) rather than working - Turn attention to Gothic languages & Comparative philology	- Hobbit (especially Pippin & Merry's) sense of humour **Hobbit self-indulgence reflect JRRT's own** - Study of Welsh lead to Sindarin & study of Finnish lead to Quenya
1912	Holiday in Kent as part of a **cavalry** regiment – resign shortly after due to dislike of cold wet nights etc.	- Knowledge of **horse-craft** of Rohirrim - Hobbit dislike of camping when travelling, especially Bilbo (*troll incident*)
1913	Propose to Edith on 21st birthday when free from Father Morgan's guardianship	**Aragorn went to prove himself** and become King before could marry Arwen

	• Edith convert to Catholicism to marry JRRT & outcast by her friends	• Arwen **became mortal to marry** Aragorn & outcast from Elvin immortality
1914	• Summer holiday in Cornwall where introduced to Cornish legends e.g. little peoples • Christmas holiday reunion with TCBS inspire JRRT to be poet	• **Cornish myths influence Hobbits**, *The Children of Hurín* & 2nd Age of Middle Earth • JRRT move quickly from English poetry to <u>poetry in his invented languages</u> & mythology to go with said languages
1916 Jan	• JRRT & Edith finally marry and receive Father Morgan's blessing	• Aragorn & Arwen marry after an extended engagement, receiving Elrond's blessing

1916	• Battle of the Somme
	   – First experience = 48 hours of fighting but only a few scratches
	   – Discover TCBS friend R.Q. Gilson killed on 1st day of battle (1st July)
	   – Contract Trench Fever (Oct) and sent home to Birmingham
	   – TCBS friend G.B. Smith killed (3rd Dec) from gangrene
		• Last Battle at Black Gates appears unwinnable
		• Most Hobbits entering battle managed to escape with only a few scratches e.g. Bilbo
		• Disease from Nazgûl's breath
		• **Duty as a writer to respect dead friends**

1917	• Begin writing his own Kalevala while <u>recuperate</u> – *The Silmarillion* • First child born	• Bilbo's writing of own story while <u>recuperate</u> at Rivendell • Fatherly feelings of: Bilbo for Frodo; Gandalf for Hobbits etc
1918	• **JRRT watch Edith dance in garden** • Edith tired of constantly moving (prefer stable life) refuses to follow JRRT's postings	• **JRRT & Edith=Beren & Lúthien** (Aragorn & Arwen) • Entwives tired of Ents messy habits so leave & prefer ordered gardens
1918-1920	• Work for OED researching "w" words e.g. "warm", "water"	• Researched 'history' of Elven words in LOTR appendix & generally realistic feel of LOTR languages
1920-1925	• Job as a tutor then as Reader at Leeds Uni – <u>inspires love of old languages</u> • Worked with E. V. Gordon on translation and commentary of *Sir Gawain and the Green Knight* • Viking Club – drink and sing songs in Old Norse etc • Holiday to recuperate from pneumonia – • Writing poetry and *Silmarillion*	• Gandalf teaches hobbits – <u>inspires to have adventures</u> • Work on Gawain help JRRT's own writing • Compose drinking songs in LOTR, especially for Rohirrim • Visit Aunt at **Bag End** while on holiday • Poems such as *Miss **Biggins*** affect LOTR?
1926-1936	• Start Inklings club with new friend C. S. Lewis • Tell bedtime stories to children	• Inklings review and encourage writing – own imaginations help JRRT's • Children act as critics of JRRT's stories • Competition with Lewis to publish means JRRT write faster (than usual)
1929	• **JULY while marking exam papers write "In a hole in the ground there lived a hobbit"**	• **Directly lead to writing *The Hobbit*** • **Imagination over Life Inspiration?**
1938	• Begin LOTR • Care for son Christopher with heart problem (walk in garden when well)	• **Main ideas of Ring etc before WW2** • Aragorn's loving healing of members of fellowship
1939-1945	• WW2 – works as air-raid warden • Dislike of war strengthened BUT see as necessary to defeat evil	• Fear of Men of Gondor of Nazgûl **attack from air** – Gandalf as warden? • Tom Bombadil pacifist views/Aragorn's determination to fight no matter what

Rock – Paper – Scissors: LotR Style!

Ring – Gollum – Gandalf – Balrog – Frodo

Samuel Cook

Pushes off a mountain

Incinerates

Eats (probably)

Ignores

Resists power of

Commands

Causes to be destroyed

Evades

Bites finger off

Dominates

Here follows a brief CTS-style analysis of the pros and cons of The Hobbit: An Unexpected Journey:

Hobbitives	Ahobbinations
Dale and the Lonely Mountain	Arkenstone too small and weirdly sparkly
Thror's clever quick-release button	Weirdly sturdy goblin bridge with dwarves on
Radagast and his Bunny chariot	Azog
Goblin secretary	Annoying Angmar chronology
Prophecy and making the plot work in a film	Orcish language
Gandalf not knowing the Blue Wizards' names	Thorin's age
Parasites!	Elrond's magic ability to read moon runes
Book quoting at the start	Lack of Tra-la-la-lally
Balin	What mountains are the Eagles flying over and where's the Sun rising?!
Thranduil and his Dagor Belegaras	Stone Giants
Cheerful Elrond	Non-shiny Glamdring
Dwarf-women	Necromancer CGI
The White Council	Thorin's awful direction-finding ability
Misty Mountains song	
Ring cue and other LOTR music	
Gollum scene	
Bear-shaped Carrock	

HE NEVER SHUT UP ABOUT THAT WHOLE EVIL RING THING

HOW I MISS GANDALF NOW THAT HE IS DEAD OF THAT THING HE WAS ALWAYS WHINING ABOUT

I WILL WRITE HIS BIOGRAPHY, HE WOULD LIKE THAT

life of Gandalf the Grey
BY SARUMAN OF MANY COLOURS
AWW YES BITCHES

Emily Wyatt, after Kate Beaton, but all credit for the idea goes to Christine Lee

*

"Good morning," said he.
Gandalf raised bushy eyebrows.
"Go burgle someone!"

--Jennifer & Hannah

*

You are my captain,
you are my brother, my king.
I die in your arms.

--Christine Lee and Emily Wyatt

*

*

[to the tune of The Addams Family*]*

We're short and we are stocky,
grumpy not a lot-y.
We're hunting dragon treasure,
Thorin's company!

We're shorties and we're bearded,
If we don't win then we're dead.
Smaug's tooth is like a spearhead,
We're Thorin's company!

--Hannah Strachan then Emily Wyatt

*

[to Bon Jovi's Shot Through the Heart*]*

Shot through the heart,
And shoulder blade,
Also the stomach:
You're slain!

--to Boromir, love from Lurtz, as transcribed by Hannah Strachan

Sindarin consonant mutation

Some orthographic implications

Jamie Douglas

0. Introduction

Sindarin, like the modern Celtic languages, exhibits initial consonant mutation (also referred to as *lenition* 'softening'). As is well-known, this is no accident as Tolkien himself admits – "The 'Sindarin', a Grey-elven language, is in fact constructed deliberately to resemble Welsh phonologically…" (Tolkien 2006, Letter 165)[17]. The focus of this article will be some ideas and implications regarding how the consonant mutations of Sindarin interact with Fëanorian orthography.

1. Consonantal modes

The Fëanorian *tengwar* are, in many modes, used to represent consonants only and are accompanied by an array of diacritics, called the *tehtar*, which represent such things as a preceding homorganic nasal, consonant lengthening and vowels. In a language such as Sindarin where the plural is frequently marked by changes to the vowels of a word, the Fëanorian script makes the relationship between singular and plural forms very clear by maintaining the formal integrity of a word. That is to say, a sequence of consonantal letters will not change according to whether the word is singular or plural, only the diacritics will change.

However, the situation is more complex in Sindarin due to the presence of consonant mutations in addition to vowel mutations, i.e. the initial consonant of a word will change depending on the phonological, morphological or syntactic context.

2. The Fëanorian *tengwar*

The regularity of the Fëanorian *tengwar* is most evident and widespread in the so-called *primary letters*, i.e. the first twenty-four letters as shown in Appendix E of *The Lord of the Rings*. These are also the letters which most frequently participate in consonant mutations. Consequently, from here on in, I will use the term *tengwar* to refer to the primary letters.

The *tengwar* are geometric shapes, each shape being made up of a *telco* 'stem' (which may extend above or below the horizontal or neither[18], and which may be positioned to the left or right), and a *lúva* 'bow' (which may be single or double, open or closed). In total, these dimensions of variation give us (3 x 2) x (2 x 2) = 24 possible letters.

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[17] Interestingly, and perhaps surprisingly, Tolkien also writes – "I love Wales…and especially the Welsh language…but the Irish language I find wholly unattractive." (Tolkien 2006, Letter 213).
[18] The stem may extend simultaneously above and below the line, e.g. as seen on the Ring inscription, but this variant does not count as an option for the primary letters.

Tolkien writes:

> *This script was not in origin an 'alphabet', that is, a haphazard series of letters, each with an independent value of its own, recited in a traditional order that has no reference either to their shapes or to their functions. It was, rather, a system of consonantal signs, of similar shapes and style, which could be adapted at choice or convenience to represent the consonants of languages observed (or devised) by the Eldar. None of the letters had in itself a fixed value; but certain relations between them were gradually recognised.*

<div align="right">(Tolkien 2001, Appendix E, p. 120-1)</div>

These 'certain relations' refer to both geometric form and phonetic value. In the table below, the letters are presented with the IPA (International Phonetic Alphabet) values with which they had become conventionally associated in the Mode of Beleriand[19], the mode found on the West Gate of Moria.

	Series I		Series II		Series III		Series IV	
Grade 1	P	t	P	p	q	k	q	
Grade 2	PƆ	d	PƆ	b	cq	g	cq	
Grade 3	b	θ	b	f	d	x	d	
Grade 4	bƆ	ð	bƆ	v	cd	(ɣ)	cd	
Grade 5	ɩƆ	n:	ɩƆ	m:	cɑ	ŋ	cɑ	
Grade 6	ɩ	n	ɩ	m	ɑ		ɑ	w

Placing a bar over the symbols for the stops indicated the presence of a preceding homorganic nasal, i.e. a nasal consonant produced at the same point of articulation as the following stop, e.g. /m/ is homorganic to /p/ because both are labial. This will be important for the behaviour of a subset of words beginning with a Grade 2 consonant.

Most of the IPA symbols represent (more or less) the same sounds as their counterparts in anglicised/romanised Sindarin orthography. For those that do not: /θ/ = <th>, /ð/ = <dh>, /n:/ = <nn>, /m:/ = <mm>, /k/ = <c>, /x/ = <ch>, /ɣ/ = <'>, /ŋ/ = <ng>, and /f/ = <f> or <ph> if representing the mutated form.

As can be seen, the series '*témar*' had become associated with places of articulation: Series I had become associated with alveolar consonants, Series II with labial consonants, and Series III with velar consonants. The grades '*tyeller*' had become associated with manner of articulation and voicing: Grades 1-4 had become associated with obstruents and Grades 5-6 with sonorants. Grade 1 represents voiceless stops, Grade 2 voiced stops. Grade 3 represents voiceless fricatives, Grade 4 voiced fricatives. With the exception of /w/, Grade 6 represents single nasal consonants and Grade 5

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[19] Although the Mode of Beleriand is a full mode, i.e. one where vowels are represented by independent letters and not by diacritics, the consonants behave in the same way which is the main concern of this article.

represents their lengthened counterparts. Since /ŋ/ has no lengthened counterpart, Series III Grade 5 represents a single nasal. This minor exception should be borne in mind whenever Grade 5 or Grade 6 is under discussion.

3. Consonant mutations

Salo (2004) (from whose book the following descriptions are taken) identifies five classes of consonant mutation: soft, nasal, stop, liquid and mixed. It should be stressed, as Salo points out, that in many cases the mutation class is not directly attested, but rather follows from clues and arguments of probability and plausibility. Whether his reconstructions and proposals are correct or not does not really affect the content of this article since the main point here is that the mutation system is rule-governed and regular in phonological terms (which it is, whether attested or reconstructed) and will thus be regular and rule-governed in orthographic terms given the geometric relationships between the *tengwar*.

As I have said before, I will only consider the behaviour of the primary letters. Furthermore, I will not discuss the triggers for the mutations, only the mutations themselves (in what follows, '>' means 'mutates to').

3.1 The soft mutation

	Series I		Series II		Series III		Series IV	
Grade 1	p	t	p	p	q	k	q	
Grade 2	pɔ	d	ꝑꝛ	b	ccq	g	ꜩ	
Grade 3	b	θ	b	f	d	x	d	
Grade 4	bɔ	ð	bꝛ	v	cd	(ɣ)	cd	
Grade 5	ꝳ	n:	ꝳꝛ	m:	cci	ŋ	ꜩ	
Grade 6	ꝓ	n	ꝓ	m	ci		ci	w

In the soft mutation, Grade 1 > Grade 2, and Grade 2 > Grade 4, e.g. taur > daur 'forest', craban > graban 'crow', barad > varad 'tower', galadh > 'aladh 'tree', etc.

NB the Series III Grade 4 letter: g > zero, i.e. a phonetically null element. It is possible that the original mutation was g > ɣ (a voiced velar fricative) but that a further sound change of ɣ to zero[20] in the history of Sindarin has obscured what would otherwise be a perfectly regular pattern.

There is another complication which applies to all classes of mutation to follow. The Grade 2 consonants behave differently according to whether the historical (or underlying) consonant is a plain voiced stop (i.e. /d, b, g/) or a nasalised voiced stop (i.e. /nd, mb, ŋg/). In the former case

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[20] This sound change took place in the history of English which is why some English words have silent orthographic <gh>, e.g. 'thought', 'brought', etc. NB the velar consonants in 'think' and 'bring'.

(which I will call 'Simple Grade 2' from now on), Grade 2 consonants will appear to mutate to Grade 4 consonants (as above), but in the latter case (which I will call 'N-Grade 2'), Grade 2 consonants will appear to mutate to Grade 6), e.g. dor > nor 'land', etc.

3.2 The nasal mutation

In the nasal mutation, Grade 1 > Grade 3 and Simple Grade 2 > Grade 6.[21] N-Grade 2 > Grade 2 plus the diacritic bar marking a preceding homorganic nasal (I will call these N-bar consonants from now on), e.g. taur > thaur 'forest', craban > chraban 'crow', barad > marad 'tower', galadh > ngaladh 'tree', etc.

3.3 The stop, liquid and nasal mutations

Salo (2004: 77) says of the stop mutation that "although the existence of a separate stop mutation…cannot be doubted, there is little direct evidence for it…". However, if Salo's work is correct, Grade 1 > Grade 3 and N-Grade 2 > N-bar Grade 2, e.g. taur > thaur 'forest', craban > chraban 'crow', dor > ndor 'land', etc.

3.4 The liquid mutation

The liquid mutation is not well evidenced either but again, assuming Salo to be correct, Grade 1 > 3, Simple Grade 2 > Grade 4, and /m/ mutates to /v/, e.g. taur > thaur 'forest', craban > chraban 'crow', barad > varad 'tower', galadh > 'aladh 'tree', megil > vegil 'sword', etc.

3.5 The mixed mutation

In the mixed mutation, Grade 1 > Grade 2, N-Grade 2 > N-bar Grade 2, e.g. taur > daur 'forest', craban > graban 'crow', dor > ndor 'land', etc.

4. Discussion

The description of Sindarin initial consonant mutations has shown that, in orthographic terms, these mutations involve shifts between the Grades of the *tengwar*. In view of the geometric organisation of the *tengwar*, such regularity easily translates into visually regular changes to the shapes of the primary letters. Of course, the anglicised/Romanised written form of Sindarin shows regular relationships between the letters, e.g. 'c' > 'g', 't' > 'd', and so on, but crucially, there are no *visual* correspondences. In contrast, with Fëanorian orthography, phonologically regular changes directly correspond with visually regular changes, i.e. whilst there is no visually regular correspondence between 'c' and 'g' that also holds between 't' and 'd', in Fëanorian orthography, the visual regularity for these mutations would be the addition of a *lúva* 'bow' to the mutating form.

Consonant mutations result from regular sound changes in the history of a language. These sound changes are governed by phonetic (articulatory and perceptual) factors. This means that only some of all the logically possible phonological mutations are actually attested. Similarly, the mutations between Grades of the *tengwar* represent only a tiny proportion of all the logically possible

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[21] The situation is slightly more complex than this since consonant cluster sometimes disrupt the regular patterns. However, I will ignore these complications.

relationships between the Grades. For instance, only Grades 1, 2 and 6 of the primary letters seem to be allowed in initial position in non-mutated words. This means that if a reader sees a word beginning with a consonant from Grades 3 or 4, the reader can be sure that they are dealing with a mutated form (as for Grade 5, except for /ŋ/, double nasals cannot appear word initially). Likewise N-bar Grade 2 consonants only appear in initial position of mutated words. It also seems as if Grades 1 and 5 are never targeted by initial consonant mutation, i.e. no Grade mutates to Grades 1 or 5. All these patterns (and others, e.g. no mutation involves mutating from one Series to another) could be used to facilitate word recognition during reading.

5. Conclusion

The phonological regularities of Sindarin consonant mutations are made visible by the geometric regularities of the Fëanorian *tengwar*. Phonologically regular changes to the initial consonants of Sindarin in certain phonological, morphological and syntactic contexts correspond visually to shifts between Grades of the *tengwar*. By exploiting such regularity and predictability, any reader attempting a text written in the Fëanorian script will find their task just that little bit easier…well, the option is there at least!

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Emily Wyatt, after Kate Beaton
(Christine Lee made me do it)

*

We cannot get out.
The bridge is lost; West Gate locked.
Now drums in the deep.

--Jennifer & Hannah

*

There once was a hobbit named Smeagol
Who went fishing with his cousin Deagol.
They found a ring,
Fought over the thing,
And murderer Smeagol turned evil!

--Hannah Strachan

*

Losing Erebor,
that sucked – but everyone loves
a brooding blacksmith.

--Emily Wyatt

*

Untz untz untz untz untz
untz DADDY YOU'RE ON FIRE!!! untz
untz untz untz untz untz

--Thranduil, from Legolas' point of view, as told by Christine Lee

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The Doom of Men: Some Thoughts on Mortality in Tolkien

Samuel Cook

One of the central themes of Tolkien's works is death and mortality; how all things must eventually fail. The immortal Elves, whose existence is linked to that of the Earth itself and are consequently bound to it until the End of Days, are contrasted with mortal Men, the focus here, who stay only a little while and then depart beyond the Circles of the World. Indeed, the preoccupation of the Númenoreans with death is the driver of the *Akallabêth* (the Downfall of Númenor) and, indirectly, much of the subsequent history of Middle Earth. However, within *The Silmarillion*, there seem to be some inconsistencies in how Tolkien deals with the human mortality of some of his characters with regards to what we are told of the Doom of Men. These discrepancies will be explored, and explanations sought (hopefully), by looking at three related characters: Eärendil, Beren and Tuor. First, though, it is necessary to recap exactly what the canon version of the Doom of Men is.

Perhaps the best summary of Tolkien's vision of Men's fate is provided by the messengers of the Valar in a rather lengthy passage in the *Akallabêth* (*The Silmarillion*, p.265):

> "Indeed the mind of Ilúvatar concerning you [Men] is not known to the Valar, and he has not revealed all things that are to come. But this we hold to be true, that your home is not here, neither in the Land of Aman nor anywhere within the Circles of the World. And the Doom of Men, that they should depart, was at first a gift of Ilúvatar."

Slightly earlier in the same passage (p.264) it is also stated that: "Nor can the Valar take away the gifts of Ilúvatar".

Similarly, in *The Silmarillion* proper (p.104) we are told:

> "But Men were more frail [than Elves], more easily slain by weapon or mischance, and less easily healed; subject to sickness and many ills; and they grew old and died. What may befall their spirits after death the Elves know not. Some say they go to the halls of Mandos; but their place of waiting there is not that of the Elves, and Mandos under Ilúvatar alone save Manwë knows whither they go after the time of recollection in those silent halls beside the Outer Sea…The fate of Men after death, maybe, is not in the hands of the Valar".

From these passages we can identify two main features of human mortality in Tolkien. Firstly, that it is somewhat mysterious and, secondly, that it is inevitable or, at least, that it is not changeable by the Valar, certainly without some sort of special dispensation or assistance from Ilúvatar himself. This second feature is the one that is particularly germane here and where the seeming inconsistencies arise. To explore this issue, it is necessary to look at three different (semi-) human characters which, in order of deviation from the supposed nature of human mortality, are: Eärendil, Beren and Tuor.

Eärendil, the son of Tuor (a man) and Idril (an elf) does not actually contradict Tolkien's description of death but a brief discussion of his fate is necessary to show how Tolkien legitimately circumvents his own mythology and to assist in understanding the more egregious cases of Beren and Tuor. Eärendil, with the assistance of Elwing, his wife, the Silmaril she carried and three mariners

(Aerandir, Erellont and Falathar for fans of obscure Tolkien knowledge) managed to reach the shores of Valinor and plead for succour from the Valar for the Two Kindreds (Elves and Men) in their by-that-point hopeless war against Morgoth. An important point to note here for the later part of this article is that we are specifically told that Eärendil was the "first of living Men" to have "landed on the immortal shores" and that this was "by reason of the power of that holy jewel" (idem, p.248). For us though, the interesting part is what happens after Eärendil has delivered his message and the Valar take counsel regarding his fate. Mandos says: "Shall mortal Man step living upon the undying lands, and yet live?" to which Ulmo replies: "For this he was born into the world. And say unto me: whether is he Eärendil Tuor's son of the line of Hador, or the son of Idril, Turgon's daughter, of the Elven-house of Finwë?" (idem, p.249). To conclude the debate, Manwë speaks:

> "In this matter the power of doom is given to me…they shall not walk again ever among Elves or Men in the Outer Lands. And this is my decree concerning them: to Eärendil and to Elwing, and to their sons, shall be given leave each to choose freely to which kindred their fates shall be joined, and under which kindred they shall be judged." (idem, p.249)

Elwing then chooses to be counted with the Elves and Eärendil, for her sake, chooses the same. The important point here is that, firstly, the power of the Silmaril is at least equal to the power of the Valar and is possibly greater, allowing Eärendil to escape the Enchanted Isles and the Shadowy Seas which were creations of the Valar. Secondly, Eärendil's (and Elwing's) mixed blood – being as much elf as man – allows him to escape the Doom of Men. It seems the Valar have the ability to adjudicate as to the fate of the Two Kindreds without reference to Ilúvatar in cases of uncertainty, i.e. when the individual is of mixed race and this is entirely consistent with the description of mortality above. The Valar are not modifying Ilúvatar's gifts in any way but are simply allowing an individual of mixed descent to make a free choice as to which particular sets of gifts they are endowed with. The implication is that, if Eärendil had chosen to be counted among Men, he would have died and left the world. Though notice that Manwë speaks of the power of judgement being given to him. No specific source is mentioned, and it could just be a figure of speech, but the obvious implication is that Ilúvatar gave it to him. The point is though, that, regardless of the source of his power, the choice is Manwë's alone and he was able to exercise his judgement freely. He was not simply told what to do by Ilúvatar.

The next case to examine is that of Beren, who is entirely of human descent so should, on the face of it, die and do so permanently. However, Beren is the only Man in Tolkien's works who gets a second chance at life, as he is resurrected upon his first death (after being attacked by Carcharoth in the attempt to recover the Silmaril the wolf had consumed). Ostensibly, it would therefore appear that Tolkien has contradicted himself as, Beren, though not made immortal, has managed to come back from a supposedly irreversible death as his spirit should have left the world. Again, though, Tolkien manages to provide an explanation for this within the laws he himself created, though it is a little more tenuous than the one for Eärendil's exception from his allotted fate. We are told that:

> "the spirit of Beren at her [Lúthien's] bidding tarried in the halls of Mandos, unwilling to leave the world, until Lúthien came to say her last farewell upon the dim shores of the Outer Sea, whence Men that die set out never to return" (idem, p.186).

As an interesting aside, this implies that the spirits of Men do have some agency after death but, presumably, have little reason to wait around (not being married to an incredibly beautiful half-Elf, half-Maia) and are moved on, as such, if they tarry for too long. Returning to Beren though, Lúthien subsequently dies of grief and her spirit soon joins Beren's in Mandos. At this point, the rather tenuous part of the explanation for Beren's resurrection occurs. Given the way death works in Tolkien, we would now expect Beren and Lúthien to say their final farewells and Beren's spirit to "set out never to return" (idem, p.186), whilst Lúthien's remained in Mandos with a view to being reincarnated in Valinor at some point in the future (as we are told is the fate of the Elves though they can choose to remain as spirits in Mandos, presumably to avoid embarrassing reunions and social occasions, cf. Fëanor with practically any of the Noldor, Maiar or Valar). Instead, Lúthien, for reasons of plot and narrative, decides to sing to Mandos with remarkable effects:

> "The song of Lúthien before Mandos was the song most fair that ever in words was woven, and the song most sorrowful that ever the world shall hear…And as she knelt before him [Mandos] her tears fell upon his feet like rain upon the stones; and Mandos was moved to pity, who never before was so moved, nor has been since" (idem, p.187).

This pity causes Mandos to go to Manwë as Mandos himself "had no power to withhold the spirits of Men that were dead within the confines of the world, after their time of waiting; nor could he change the fates of the Children of Ilúvatar" (idem, p.187). This we know – it has been established that the Valar cannot withhold death from Men. Quite what Mandos was hoping Manwë, also a Vala, would be able to do is a mystery but he obviously thought it was worthwhile, suggesting that the Valar knew there was some leeway in the rules in sufficiently exceptional circumstances. At this point, Manwë "sought counsel in his innermost thought, where the will of Ilúvatar was revealed" (idem, p. 187). Having done this, Manwë gave Lúthien two choices: she could either remain immortal and live in Valimar but without Beren as Manwë reiterates that "it was not permitted to the Valar to withhold Death from him [Beren]" (idem, p.187), or she could become mortal and go back to live with Beren, also mortal, in Middle-Earth there to both be "subject to a second death" (idem, p.187). The latter she chose, so that her and Beren's fates could be joined, even beyond the confines of the world.

What this makes clear is that it is possible for the Valar to bend the rules somewhat, with dispensation from Ilúvatar, as long as they stay within their letter if not their spirit. For, indeed, they do not withhold death from Beren but simply give him back the years he would have had anyway had he not been prematurely cut down by Carcharoth. Their lenience might also have something to do with Beren having touched a Silmaril which, as we have established, has power at least equal to the Valar. Earlier in the book, we are told of Men that "None have ever come back from the mansions of the dead, save only Beren son of Barahir, whose hand had touched a Silmaril" (idem, p.104) which suggests that this event was somehow significant in his reincarnation, perhaps by imbuing him in some form with the aura of the Deathless Lands. Again therefore, Tolkien manages to (just about) explain an apparently contradictory event within the rules of his own world.

Perhaps the most puzzling aspect of Beren and Lúthien's story is not Beren's resurrection but how Lúthien is made mortal despite having no mortal heritage. We know that the Valar do not have the power to revoke Ilúvatar's gifts and, presumably, this includes his gifts to the Elves (i.e. immortality through being bound to the world), not just Men. The fact that Lúthien's immortality is seemingly lost without problem, however, implies this is not the case. There would appear to be an

implicit understanding that going from immortal to mortal is in effect a demotion or downgrade, which is possible, whereas going from mortal to immortal, as Beren would have had to do, is a promotion or upgrade, and thus impossible. Yet the whole thrust of the exchange in the *Akallabêth* quoted from at the start, and of many other passages in *The Silmarillion*, is that Men and Elves are different but of equal status. Neither set of gifts is objectively better, even if some among the Two Kindreds subjectively believe one is. How then can this apparent contradiction be resolved? Again, the influence of the Silmaril may be part of the reason, putting Lúthien in some way above the rules, but the most likely reason, beyond "because Ilúvatar said so", is probably the power of love, another major theme of Tolkien's work. In some way, Lúthien's love for Beren makes her an honorary mortal (and Beren an honorary immortal which also probably contributes to his resurrection) and allows her fate to be changed, regardless of her actual descent (similarly, in LOTR Arwen chooses to become mortal due to her love for Aragorn despite her elven heritage far outweighing her mortal descent). On the other hand, the same influence of the Silmaril and the same love are not sufficient to get Beren's fate changed so we are back to the idea of the Elves' immortality being in some way superior to Men's mortality, which does not really fit with Tolkien's universe. Possibly, the key lies with Lúthien herself. Being half-Maia, and therefore partly of the same order as the Valar themselves (Valar and Maiar both being Ainur) makes her something of a special case and, one imagines, puts her to an extent outside the fates imposed on "normal" Elves and Men and makes hers more mutable. In some way, her innate power, as revealed in her ability to bring down walls (Tol-in-Gaurhoth), put Morgoth to sleep and make Mandos cry, allows her to choose her own fate, regardless of her actual parentage. That being said, though, it is worth pointing out that none of the Ainur seem able to choose to become mortal, or, at least, ever express a wish to become so. This would therefore seem to be, at best, a partial explanation but is the best we have, unless we accept that Tolkien directly contradicted both the letter and the spirit of his universe, or we invoke Ilúvatar's will (which was Tolkien's preferred explanation – see *Letters,* 153, p.194). In this latter case, an explanation is required as to why Arwen is made mortal and not Beren immortal. Presumably, as Beren had already died and was attached solely to Lúthien and not Elves in general (see the discussion on Tuor below), and assuming that Ilúvatar was operating under some sort of principle of least action (i.e. if he was going to break his own rules, he was going to do it in the least disruptive way possible, which seems a fair assumption), making Lúthien mortal appeared the more sensible and less disruptive choice.

The final case to look at in this discussion of mortality is that of Tuor, Eärendil's father, who, again, is of fully human descent. Again, therefore, we would expect him to die once and to stay dead. Obviously, this does not happen as we would not be talking about him here if it did. After escaping the Sack of Gondolin with Idril, his wife, and Eärendil, as well as some of the Gondolindrim, he comes to the mouths of Sirion and joins up with the refugees from Doriath, led by Elwing. Tuor becomes ruler of the joined people and dwells in Arvernien for some time. Of his eventual fate, we are told in *The Silmarillion* (p.244):

> "In those days Tuor felt old age creep upon him, and ever a longing for the deeps of the Sea grew stronger in his heart…he set sail into the sunset and the West, and came no more into any tale or song. But in after days it was sung that Tuor alone of mortal Men was numbered among the elder race, and was joined with the Noldor, whom he loved; and his fate is sundered from the fate of Men."

In other words, it would appear that Tuor became immortal and effectively, an Elf, the very things denied Beren. How can such an ostensibly impossible occurrence be explained?

We can discount any ancestry-related possibilities as Tuor is a full-blood Man, so this provides no grounds for his different treatment. Likewise, explanations based around the power of the Silmaril (which was kept by Elwing, his future daughter-in-law, so it seems reasonable to expect that Tuor was exposed to it) or the power of love are insufficient, as these things did not suffice to allow Beren to become immortal (even with Lúthien's best singing efforts) so there seems no reason to believe they would have worked in Tuor's case. Indeed, as mentioned earlier, we are told that Lúthien's song is the only thing *ever*, in the full sense of the term, i.e. including the future as well as the past, to have moved Mandos to pity, leading to Beren and Lúthien's choice. It would therefore seem even more unlikely that the Valar would suddenly decide to grant Tuor immortality, as Mandos would be unmoved by anything he or Idril could say. So it would appear that all the factors so far identified that lead to Beren and Eärendil's different fates are inapplicable to Tuor, or, at least, insufficient to explain his immortality.

So what else is left? Not a great deal. One factor that makes Tuor different to pretty much any other Man in the Silmarillion is the cultural environment he lived in. Tuor lived virtually his entire life with Elves, his mother having died just after he was born. He was fostered by Grey-elves until he was 16 and lived with Elves in Gondolin and then with a largely Elvish population in Arvernien from the age of 23. Of the intervening seven years, he spent three as a slave of Easterlings and four living alone as an outlaw. It therefore seems reasonable to believe that, culturally, linguistically and socially Tuor was very much Elvish, rather than human. In other words, Tuor was probably Elvish in every way apart from biologically and physically. However, it seems unlikely that this would really sway the Valar, certainly to the extent that they would do something as drastic as change his fate, which, as we have established, they cannot (or at least will not) do. Therefore, we are left with the rather unsatisfactory conclusion of "because Ilúvatar said so" to explain Tuor's changed fate as, personally, I feel that the Valar, regardless of their own feelings do not have the power to change Men's fate. As quoted above in the discussion of Beren and Lúthien, we know that Mandos certainly does not actually have the power to change Men's fate and, as one of the Aratar, it seems reasonable to assume that none of the other Valar would have this power either. It is possible Manwë, as the Elder King and most powerful of the Valar, might have such power, but the way he deals with Beren implies that he does not or, at least, will not without explicit instruction from Ilúvatar. Either interpretation is possible but they both lead to the same conclusion: the only way Tuor could become immortal would be through some form of direct intervention by Ilúvatar (as Tolkien himself states – see *Letters,* 153, p.194). The question then becomes: why would Ilúvatar intervene directly in Tuor's case to change his own rules when he would not for Beren? The reason, it seems to me, is hidden in the passage quoted earlier describing Tuor's fate. We are told Tuor "was joined with the Noldor, whom he loved" (*The Silmarillion*, p.244). The point is that Tuor loved Elves generally (as well as Idril specifically) unlike Beren, who loved Lúthien and one imagines, was perfectly friendly to Elves, but was too culturally human to ever love them as a whole. As discussed earlier, what we have in Tuor is a person who is Elvish in every way apart from physically and, one presumes, probably saw himself as an Elf more than a Man. Part of this would be the love of the Noldor as a whole referred to above. After all he was raised by Elves, lived largely with Elves and married an Elf and his only real experience with Men was of his Easterling enslavers – hardly a positive one. It would therefore seem that Ilúvatar felt that keeping Tuor mortal would be some

form of cruel and unusual punishment, seeing as virtually everyone he cared about was an immortal Elf, and as he was already a de facto Elf due to his upbringing and life, making him an actual one was the lesser of two evils. So, on the face of it, Tuor's case does contradict Tolkien's own words but it seems to me that a just-about-coherent and cogent explanation is possible that fits in with Tolkien's universe.

However, there is one further problem with Tuor's case: one of timing. To me, it would seem necessary for Tuor and Idril to make it to Valinor to plead their case before Tuor had immortality bestowed on him by Ilúvatar. However, we know Tuor does not arrive in Valinor before Eärendil as, otherwise, he surely would have asked the Valar for assistance when he did. Also, as mentioned earlier, we are specifically told Eärendil is the first Man to have landed in Valinor so this precludes Tuor from having arrived earlier (and even if, when he arrived, he was already an immortal Elf, still he would have surely asked for aid from the Valar). The problem here is that this restriction would seem to make Tuor unreasonably old and also means he would have been sailing for decades on a voyage that cannot have taken more than a few months at most (Númenor was closer to Valinor than Middle Earth and the voyage from it to the latter seemed to be a fairly straightforward affair so cannot have been more than a few weeks so the total travel time from Middle Earth to Valinor must have been on the order of months at most). The second part of this conundrum, the journey time, can perhaps be explained by the snares the Valar had put in place to prevent travellers reaching Middle Earth: the Enchanted Isles and the Shadowy Seas. These would have confused Tuor and Idril and led to them sailing in circles, as happened to Eärendil when he tried to reach Valinor without the Silmaril. Therefore they could conceivably have spent a very long time at sea until they eventually broke through, though one wonders what they ate and drank for such a long period of time (in the scheme of things, this seems a fairly minor issue – lots of lembas and a solar-powered water evaporator/condenser perhaps?). Also, Tolkien just tells us they set out westwards, not that they were going straight to Valinor, so perhaps they explored for a while before eventually making their way there.

The first part of the problem, Tuor's age, is more of an issue though. Based on what we are told about the Edain in Beleriand, we can suppose that Tuor would have lived to about 90 or maybe 100. Bëor the Old died at the age of 93 (idem, p. 149) and, as he is called "the Old", this would seem to be unusually long for Men of the First Age so it seems unlikely Tuor would have lived substantially longer. We are however told that Bëor "had relinquished his life willingly" (idem, p. 149) so it seems reasonable to assume he was still reasonably hale and hearty at this age and not infirm and frail so Tuor could probably have lived a little longer, though with increasing disability. So, we need to look at Tuor's probable age when he could eventually have reached Valinor. This is made rather difficult by the lack of certain chronology of the last few decades of the First Age. We know that Tuor was about 30 when Eärendil was born and that when he sailed off into the sunset, Eärendil was left in charge. He must therefore have been at least 20 if Tuor felt comfortable in leaving him in charge so Tuor must have been 50, at the youngest, when he left Middle Earth. About 20 also seems right for Eärendil as he does not marry Elwing until after Tuor leaves, something that he would probably have done in his mid-to-late 20s (Tuor married Idril when he was 29-30). Tuor, then, cannot have arrived in Valinor before Eärendil so when does this event happen? At this point we are purely in the realm of conjecture. Elwing, with the Silmaril, joins Eärendil after the attack on the Mouths of Sirion by the Sons of Fëanor who were attempting to recover the Silmaril. The voyage from this point, as discussed earlier, cannot have been more than a few months (and was probably somewhat less) so

the key issue is trying to determine the date of the attack. We know that Elrond and Elros were born, as they were taken captive by Maglor. However, we do not know how old they are at this point, though the description of the aftermath of the attack suggests they were very young, certainly under 10. This is because Maglor is described as cherishing the boys, which would seem to indicate they were quite young – "cherishing" would be an odd choice of word if they were teenagers or adults. Also, we are told that "love grew after between them [Elrond and Elros and Maglor]" (idem p. 247) which suggests the boys were either extraordinarily forgiving (unlikely based on how Elrond comes across in LOTR) or too young to really understand what was going on. After all, Maglor was one of the leaders of the people they had just watched attack (and probably kill) their friends so it seems unlikely that they would be able to feel any great degree of affection towards him had they been older. So, if we make these assumptions, where does that leave Tuor? If we say Eärendil was 20 when Tuor left, married Elwing by the time he was 25 and had Elrond and Elros over the next 3 years or so and the attack happened when they were about 10, which means 20 years or so would have elapsed since Tuor's departure. He would therefore be about 70 by the time Eärendil reached Valinor (though the uncertainties are such that this figure could easily be 10 years out – these are simply the assumptions that seem most probable to me). It therefore seems possible that Tuor could well still be alive and just about fit enough to crew his boat, even if we add a few more years on as it seems unlikely that Tuor would arrive just after Eärendil – a little too coincidental I think (and it would probably also be mentioned).

However, I think it feels more appropriate if Tuor arrives after the start of the (or only just before) the War of Wrath as we are told that "he came no more into any tale or song" (idem, p. 245). If he had arrived in Valinor well before the War of Wrath started and been made an Elf by divine intervention, one imagines he would have participated, given his experiences (he would presumably have wanted vengeance for Huor, Gondolin, etc.) yet he is not mentioned in the relevant chapter in *The Silmarillion* and I think that, if he did participate, that would count as being part of a tale. So we now need to work out a likely timeframe for the War of Wrath. Firstly, the important point is that the War of Wrath marks the end of the First Age and we know that, by this time, Elros was 58 years old (he lives to 500 and dies in 442 of the Second Age – see the *Akallabêth* and the LOTR appendices) so if we are saying he is only 10 at most when the Mouths of Sirion are attacked, this leaves us nearly 50 years to account for. These cannot really be due to the length of the conflict itself. This seems to be short, certainly no more than a couple of years, as the impression given is very much one of the Valar and their allies having overwhelming force and being able to sweep through Morgoth's armies. The final battle, where the dragons were unleashed, seems to have been more of a pitched affair but that was only one battle so could not have lasted more than a few weeks. The overall impression is very much of the war being a successful blitzkrieg-type assault rather than a long drawn-out slog due to descriptions such as "the uncounted legions of the Orcs perished like straw in a great fire" (idem, p. 251). Therefore the extra years must lie in the delay between Eärendil arriving in Valinor and the War of Wrath being launched. This seems possible, as the Valar were never ones to act quickly, and the refuge on the Isle of Balar seemed to have been fairly safe from Morgoth as all his servants feared the Sea and was also no longer a target of the Sons of Fëanor with the Silmaril gone. This though means that the arrival of Tuor is pushed back by 40-50 years (depending on exactly how long we say the War lasted, how old Elros was at the time of the attack and the values assigned to all the other variables mentioned), making him 110-120 by the time of his arrival, which seems unfeasibly old, given his established life expectancy of 90ish.

This therefore leaves us with three possibilities, all of which seem somewhat unlikely. One: Tuor arrives in Valinor well before the War of Wrath, not long after Eärendil does but then inexplicably does not take part in the War in any way. Two: he arrives just before or after the War starts, explaining his non-participation, but meaning that he is well over 100 whilst still being a mortal Man. Three: something else. There are two possibilities I can see here: firstly, that Tuor and Idril land on the Enchanted Isles and are there entrapped asleep until the ending of the world. This seems unlikely as the passage on Tuor's fate implies that he was actually made a Noldo, not that he was effectively put in stasis for millennia. The other possibility is that Tuor dies on his ship and something similar to what happens to Beren and Lúthien takes place. Idril almost immediately dies of grief and their spirits meet up in Mandos where they entreat the Valar. Manwë consults Ilúvatar who takes pity on this Elf in a Man's body who does not want to leave the World and all his close friends and family and decides that, just this once, the rules can be changed and makes Tuor immortal. Tuor and Idril then, one imagines, are reincarnated in Valinor and so pass out of the knowledge of Men and live a quiet retirement collecting seashells or writing a book on the fascinating habits of worms or something else equally unremarkable that means they no longer come into any songs or tales. Alternatively, their spirits stay in Mandos looking at Vairë's tapestries and chatting with the large number of dead Elves there (and trying to get Fëanor to stop sulking). This seems the most likely possibility as it follows a precedent, avoids the issue of Tuor's age and explains why he did not take part in the War of Wrath. His spirit would still have to have arrived after Eärendil did, which is entirely possible as he would have been only about 70 at that point. And being in spirit form stuck in Mandos would explain why he did not feature in the War of Wrath. Even if they were reincarnated later, one imagines they might have still had to spend some time waiting around in Mandos as a sort of Purgatory so it would seem that it is possible to explain Tuor's immortality within the spirit of Tolkien's universe, if not the letter of its rules, without having to invoke the whims of Ilúvatar. Obviously, it was still Ilúvatar's decision to make Tuor immortal but, hopefully, I have managed to show that he could have had good grounds for making such a decision (and not making it in Beren's case), rather than just because he felt like it.

In conclusion, although Tolkien apparently describes certain rules governing (im)mortality, especially with regards to Men, these rules are not inviolable despite many passages in his works apparently attesting so. Three major exceptions to the rules exist but it is possible to find an explanation, of varying degrees of plausibility, for each of them that still fits within Tolkien's world. Eärendil manages to become immortal due to his mixed heritage and love for Elwing. Beren gets a second chance at life due to his close association with the Silmaril, his immortal (subsequently mortal through love and demigod heritage) girlfriend's really good singing and his love for said person. Tuor is made into an Elf, and consequently immortal, through his upbringing and life and his consequent deep love of all things Noldorin and his Elvish customs, mores and worldview. As can be seen, a major point and, arguably, the central point is the power of love, which, in Tolkien, as this discussion has hopefully made clear, can transcend death and change a person's fate, regardless of their actual heritage. What this shows is that love and death, probably the two main themes in Tolkien's works, are inextricably entwined.
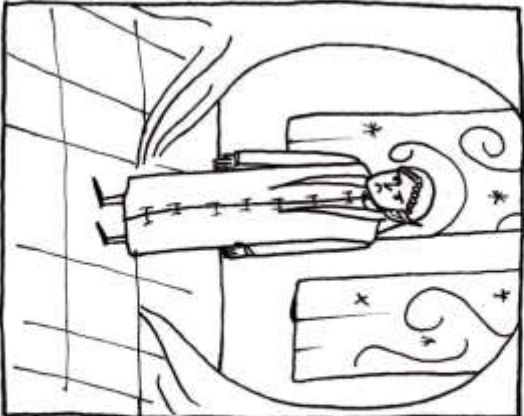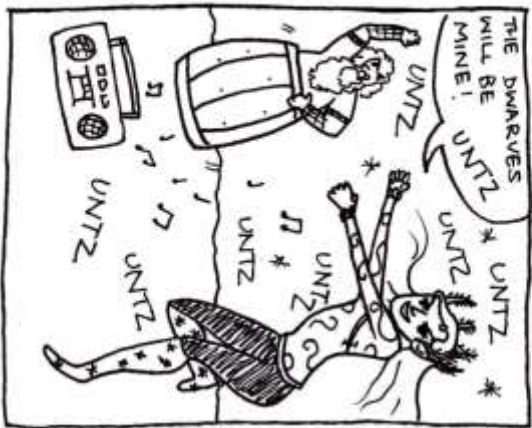
Emily Wyatt, after Kate Beaton, because Thranduil's worth it (and because Christine Lee's an enabler)

A Selection of Haiku

Alex Wells

No one can use it,
The ring corrupts all nearby,
It must be destroyed!

~*~

Journey to Mordor,
Bring down the dark lord Sauron,
Back in time for lunch.

Alternative plan,
Save arduous treks and death,
Use the eagles!

~*~

Whenever in doubt,
You never leave it to chance,
Always trust your nose!

~*~

The Lord of the Rings,
Perfect for making Haikus,
Just not in order:

Return of the King,
The Fellowship of the Ring,
and The Two Towers!