OTHER MINDS

The Unofficial Role-Playing Magazine for J.R.R. Tolkien's Middle-earth and beyond

Other Minds

Magazine
Issue 3
May 2008

Next Issue's featured theme will be

Dwarves

submission deadline is:

July 1st 2008

Content

Editorial: Third time is a charm

First and foremost: We are very late! Several real-life reasons, technical problems and other responsibilities have delayed *Other Minds #3* well beyond its original schedule. Despite that, we are still here – and this is a good thing.

Now what you see before you is the third issue of *Other Minds!* And that alone is a cause for celebration. By now we have a small but steady stream of contributions, so that the magazine slowly works in the way we want it to be: A broad forum for various visions and interpretations of Middle-earth.

Compared to Issue #2, this incarnation of *Other Minds* may seem as a hodgepodge of themes, but this diversity is deliberate. We want to have a healthy mix of "themed" and "free" issues. For either of these, it's mostly your active input that influences our decisions. If you want to see certain specific theme treated of Middle-earth treated in our pages over a whole issue, please make workable suggestions how to fill it. If we do not get specific suggestions backed up by fitting contributions (or drafts that illustrate your point), we will make "thematic" issues according to what we deem best.

This is in no way a rant about missing contributions – quite the contrary! As said above, we do get fine submissions. We only want to make clear that you as our readers and contributors may also shape the content of the magazine! Commit yourself and you might see your pet theme treated in great depth!

So far, for some general musings, what we have in the pages of Other Minds this time is – in our opinion – a great mix of various topics:

Content

We are glad to announce that we indeed have a good range of contributions ranging from the very scholarly to the more gaming- and practically-related.

We start with Neville Percy's second part of his treatment of the Barrow-wights. This makes a fine final chapter on this topic. We think that with the Barrow-wights completely discussed, few questions concerning Tolkien's ideas and inspirations for these creatures remain unanswered. This comprehensive treatment is the perfect base for further – more

role-playing-oriented –elaborations on the issue.

Second comes a highly insightful review of the latest issue of the Parma Eldalamberon, dealing with Tolkien's invented languages. Chris Seeman provides us with the most interesting parts that concern RPG issues. This brings us much in the way of new first-hand information on the Northwest of Middle-earth. Some of this conflicts with established RPG canons, while others shed light on some rarely touched topics. In either case, this excellent read is a real jewel for every Tolkien enthusiast.

Our third contribution is an extensive essay about the Rings of Power by co-editor Thomas Morwinsky – their purpose, history and eventual fate. Many of this may seem obvious, but a lot of misconceptions – both by RPG and movie sources suggest some interpretations distinctly different from Tolkien's intentions. We hope you find this treatise as informative as we do.

To make a good thing even better, Chris Seeman is present with a second contribution – this time he provides us with a combined essay on the academic aspects of the *palantíri* plus stats for their use in Decipher's *Lord of the Rings Role-playing Game*. We are happy to have a contribution that applies to both of our target audiences – the more academically-minded as well as the gamers.

Last but not least of the submissions for this essay comes Eric Dubourg's essay on the Guild of Venturers and the Númenórean colonies in Middle-earth. It should have been published already in our previous issue, but unfortunately, it could not be made ready in time. Now we catch up with that and hope that with all the essays on the Númenórean activities now available – including the present one – there is a sound basis for more work that builds on these!

Last but not least

Not all has gone well in the past months, and you might have noticed that not everything that was announced in the last issue has materialized as promised. This applies both to the *Uswë Númenorello* supplement as well as the rating option for all *Other Minds* issues on the website. Please accept our apologies for these delays. The rating form is now finished at last. Please log in on the *Other Minds* website. The image below shows the position of the link (green circle) on the website once you are logged in. The more ratings that are given for each issue and contribution, the better the overall picture will be. All of you can help us to make *Other Minds* ever better by giving us a good picture of what you like best.

We will provide a comprehensive statistic in one of the next issues, once the number of ratings allow a reasonably resilient analysis of the data. The more ratings we get, the better!

Thomas Morwinsky
May 2008

Addendum

An additional number of notes. Many thanks to Thomas for stepping up with so much hard work and long hours dealing with technical and content issues. He really was the key to this issue actually getting completed.

As for the "Escape From Númenor" (*Uswë Númenorello)* module, a (nearly finished) release is now available, basically an entire issue behind. It still has some rough spots and is a work in progress, but you can download the latest snapshot from http://www.numenor-project.com.

Eventually, with the help of feedback from readers, a fully polished and finished version will materialize and be integrated with the printed version of Other Minds magazine Issue #2. Hopefully this will materialize before MerpCon IV.

We are **really** hoping to get a module submission for OM4 in time, that fits the Dwarven theme coming up with the next issue. So if you have such a campaign or adventure, please submit it as soon as possible to your trusted publishers!

In conjunction with *Other Minds Magazine* Issue 3, I have made available MerpCon II's campaign *Umbar-dalan* ("Under Umbar"). I was tempted to submit the MerpCon III module "First Contact", but it is a *massive* campaign, and needs some cleanup before release. Maybe it will come OM6. Of course, what we'd really like to see is modules submitted from everyone else, so please start sending in your adventure modules, with any theme or setting in Eä, so we can start lining them up for upcoming issues.

There are many significant functionality improvements coming soon to the website as well. In addition to Thomas' mentioning of the Survey forms (please send any bugs, suggestions or problem reports to webmaster@omzine.org) , an additional feature coming up very soon includes forums that will link with email notification, and subscribing to any piece of content to be notified of any changes or comments (this goes beyond typical RSS subscription feeds, though that is already supported on the website). Please watch the website for notifications.

There is also a dedicated chat room for people who like real time conversations, so please swing by the website and click the "Chat room" link on the left to join with any Java-enabled web browser.

The upcoming issue #4 of OM is meant to correspond with being released at MerpCon IV. In this spirit, we are attempting to have the magazine theme correspond with the convention theme of "Dwarves" (see http://www.merpcon.org for more details on the convention). So if you have ANY topics related to Tolkien's Dwarves, please start sending in your submissions as soon as possible. Send email to webmaster@omzine.org. Even if you only have a rough outline, letting us know will help, so please don't be shy!

Finally, we could really use some more artwork submissions to the magazine, so please, if you have any content you think would fit any issue, don't hesitate to contact us and send your works.

Many thanks to everyone for all their support in making this magazine better with each issue!

Hawke Robinson
May 2008
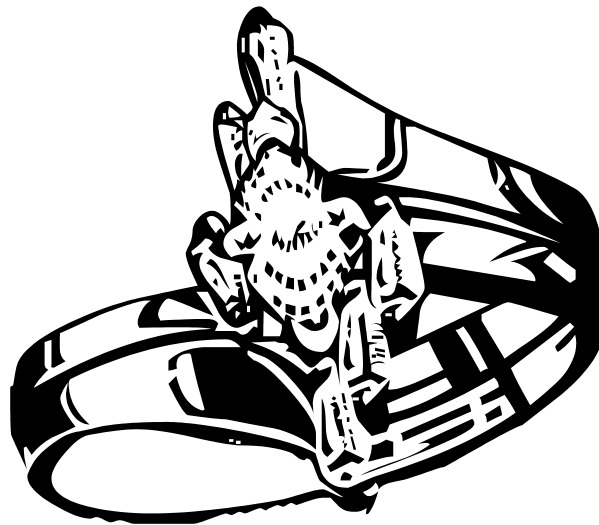
MERPCON IV

BARUK KHAZÂD! KHAZÂD AI MÊNU!

MerpCon (Middle-earth Role Playing Convention) is the only annual non-commercial, non-profit, international convention focused exclusively on role playing gaming in J.R.R. Tolkien's Middle-earth.

With guest speaker:

JOHN D. RATELIFF

author of *"The History of The Hobbit"*.
Limited seating is available, so be sure to *register today!*
Yes. It is what so many have been clamoring for: **Dwarven adventure!**

This year's convention theme is focused on the oft misunderstood race, Dwarves.

Each year many of the participants at MerpCon have asked, nay, plead for Dwarven adventures. We have heard your plea. And so it has finally come to pass. The theme for **MerpCon IV, 2008** will be Dwarven adventure. Now, those of you who are not quite so enthusiastic about Dwarves, need not fret. This does not mean everyone will be forced to play a Dwarf character. It merely means the campaigns/adventures will have something of particular relevance to the Dwarves. We have multiple Game Masters with specific campaigns in mind, chomping at the bit (*or is that beard?*).

MerpCon IV's theme also corresponds to the release of Other Minds Magazine Issue 4 (http://www.omzine.org) being Dwarven themed as well. This year's event takes place on the last weekend of
July (25th, 26th &-27th), Friday, Saturday and Sunday.
The *online RSVP* form is now available to register.
http://www.merpcon.org/rsvp/

This event is held each year in scenic Spokane, Washington, USA.
This is a completely volunteer-run and free event open to the public.
Visit our website, join the forums and announcement lists,
chat room or email us for any questions at:
www.merpcon.org

Of Barrow-wights
Part Two

by Neville Percy © 2008

CORE

In Other Minds, Issue 1 we published an excellent essay on the Barrow-wights. While being really good in itself (and especially in the applied sense), it was not wholly complete. This fact was also addressed in the essay itself, expressing the hope to place a follow-up later.

*Now, here you see this follow-up before you. It is much more academic in style, dealing with the sources available to Tolkien, and that he — perhaps — used to create **his** Barrow-wights. It makes clear that these creatures had some models but that they are highly original too.*

If you ever wanted to know how Tolkien came to "his" Barrow-wights, this one is for you!

Historical Sources and the evolution of concepts

Tolkien disliked analysis of the influences of his own life on his work, but he found his sources in the things that interested him and would surely have approved of other people finding pleasure in the same things.

We know from his lectures in *Beowulf: the Monsters and the Critics* that Tolkien was familiar with the work of Andrew Lang, the gentleman credited with coining the term "Barrowwight" (sic):

> *In Nomenclature Tolkien writes that barrow-wights are 'creatures dwelling in a barrow "grave-mound".… It is an invented name….'[2] But the Oxford English Dictionary attributes the first use of this word combination to Andrew Lang, in Essays in Little (1891): 'In the graves where treasures were hoarded the Barrowwights dwelt, ghosts that were sentinels over the gold'.*
> **— The Lord of the Rings: A Reader's Companion, Hammond and Scull**

As a leading professor of Old and Middle English, Tolkien must have had at least as fine a sensibility for the connotations of "barrow-wight" as Lang himself. The *Oxford English Dictionary* gives "wight" several glosses:

> *Wight (wƏit), sb. arch. [OE. wiht = OS., OHG., MHG. wiht, ON. véttr, vítr, Goth. waiht (ni…waiht nothing); ulterior connexions unc. Cf. AUGHT, NAUGHT, NOUGHT.] †1. A living being; a creature —1587. b. orig. and chiefly with (good or bad) epithet, applied to supernatural, preternatural, or unearthly beings. Obs. or rare arch. OE. 2. A human being, man or woman, person. Now arch. or dial. (often implying contempt or commiseration). ME. †3. In advb. phrases, qualified by no, any, a little or the like: (A certain) amount; for (any, a little etc.) time or distance. — 1470.*
>
> *Wight (wƏit), a. (adv.) arch. and dial. ME. [a. ON. vígt, neur. of vígr of fighting age, skilled in arms, f. OTeut. *wĺg-, (waig-, wig-), as in OE. wíg battle, fight, wiga warrior.] 1. Of persons, actions, etc.: Strong and courageous, esp. in warfare; having or showing prowess; valiant, doughty, bold. 2. Strong, vigorous, robust, stalwart; exercising strength, energetic. ME. 3. Moving briskly or rapidly; active, agile; swift, fleet. late ME.*
> **— Shorter Oxford English Dictionary, 1936 (my underlined emphasis)**

The emphasized entry broadly defines "wight" as a supernatural or unearthly being: a spirit, much as the Old Norse cognate *vættr*, seen in the Icelandic *landvættir* and *sjóvættir*, the spirits of land and sea, and direct counterparts of the *ëalar* spirit beings of Tolkien's own early writings. The overall impression created by the term "wight", then, takes in the general undefined sense of a fellow, almost 'the man in the mound', but also implying a supernatural aspect and further drawing on the second definition to imply a potent foe.

If Lang coined the term "barrowwight", it

must have been in reflection of the folklore tradition of ghostly, undead or supernatural beings in the burial mounds of north-western Europe. Faeries are associated with the hollow hills, i.e. burial mounds, and traditions from Ireland to Scandinavia often show considerable overlap between the faerie folk or elves and the spirits of the dead.[3] But grave-dwelling beings that stand in guardianship of the treasure in their mounds are more of a Germanic than a Celtic tradition.

The word "barrow" comes to us from the Old English language spoken by the Germanic Angles and Saxons, in their OE word *beorg* that meant a grave-mound or tumulus.[4] But the Germanic peoples who arrived in Britain and found such mounds (in fact dating from the Neolithic period through to the late Bronze Age) framed them within their own pagan tradition of raising grave-mounds for their chieftains, and the tradition that the dead in some way lived on within their barrows.

Details of the Anglo-Saxon tradition must be inferred from the broadly parallel Old Norse culture, of which far more has survived to the present day, and in which the walking dead are known as *draugar*[5] and *haugbúar* (literally: "howe-dwellers").[6] Such beings are usually described in the sagas as having been distasteful in life: ill-mannered, ugly and odorous, often pagan (the sagas having been Christianized by the time they were written down), or even sorcerers such as the "witch-king" Thráinn. They remained recognisably the same person in death, unchanged unless their unpleasant qualities became more exaggerated. The howe-dwellers remained in their mounds, only attacking treasure-seekers who broke into their barrows. The *draugar*, however, might either be raised from the battle-slain by sorcery to carry on the fight as undauntable warriors of immense strength who could not be stopped by normal wounds, or might be the unquiet dead leaving the grave to maraud over the countryside during the hours of darkness. They seem particularly to fight by grappling with the saga-heroes (a bestial attribution or a device making for a more horrific encounter; both are also equally true of Beowulf's foe, the sometimes *draugr*-like Grendel), and are often slain by beheading with a sword from their own barrow and their bodies subsequently burnt.

Perhaps a dozen such figures exist in the Old Norse corpus, and Tolkien may reasonably be expected to have known them all. In *The Homecoming of Beorhtnoth, Beorhthelm's Son* (publ. 1953 but possibly written in the 40's) he made a passing mention of a fearful

man imagining "barrow-wights and bogies"[7] in the darkness. Since this was Tolkien's offering of a 'sequel' to the Anglo-Saxons' poem *The Battle of Maldon* he clearly thought the term "barrow-wight" an appropriate one for the Anglo-Saxons to have used themselves.

But the Barrow-wights of *The Lord of the Rings* are also Tolkien's own creation. They are neither *haugbúar* sorcerers who went into the grave on their own terms and somehow evaded the consequences of natural death, nor *draugar* who were caused to rise again as the unquiet dead.

In line with the consciously Catholic world-view informing the metaphysics of Middle-earth, Tolkien allows nothing to interfere with the passage of the souls of the deceased to the Halls of Mandos, and has their blasphemous animation as the work of other, intrusive spirits sent by the Lord of the Nazgûl. This device therefore becomes a parallel of the medieval Church's explanations for the persistent folk belief in the walking dead.

One of the *Catholic Homilies* of the Anglo-Saxon abbot Ælfric (d. circa 1020) stresses the fact that there is no true magical power of necromancy:

> Witches still travel to where roads meet and to heathen graves with their illusory skill[8] and call out to the devil and he comes to them in the guise of the person who lies buried there, as if he would arise from the dead — but she cannot really make it happen, that the dead man should arise through her wizardry.
> — quoted in Leechcraft, S. Pollington (Anglo-Saxon Books) (my bold emphasis)

It was the belief in the Middle Ages that bodies buried in unconsecrated ground might be possessed by fiends and demons and subjected to all the indignities that their cavorting would cause (including any damage to their corpses handicapping their new bodies when they arose at Judgement Day). Tolkien appears either to have adopted or independently to have re-invented this explanation for the belief that the dead can be made to walk again.

Beginning with this construct, Tolkien seems rather to have felt his way towards what 'had to be' the nature of the Barrow-wights. The earliest notes for *The Lord of the Rings* had the intention to use Barrow-wights, whilst the Black Riders were only introduced in "an unpremeditated turn" some way into its writing, but in the early stages of development the two were sufficiently close in conception that

Tolkien made this note to himself:

> Barrow-wights related to Black-riders. Are Black-riders actually horsed Barrow-wights?
> — Tom Bombadil in HoME VI p. 118, dating from early 1938

He was initially undecided as to which of them were heard in the night outside the house of Tom Bombadil, and Elrond later says, "The Barrow-wights I knew of, for they are closely akin to the Riders".[9] But the distinct natures of the two subsequently emerged, and the relationship between them came to be one of allegiance rather than similarity, in that the Lord of the Nazgûl was responsible for the wights' infesting the Barrow-downs.

A later draft includes an interesting notion that the Númenóreans' desire for immortality led them (presumably via sorcery or necromancy) to a mode of Barrow-wightish undeath perhaps similar to that of the *haugbúar*. But Tolkien subsequently rejected the passage that included this:

> "The world has changed much since I [Elrond speaking] was last in the West. The Barrow-wights we knew of by many names"[17] [...]
> [17] In a rejected draft of this passage Elrond goes on: "There are others elsewhere, wherever the men of Númenor sought dark knowledge under the shadow of death in Middle-earth, and they are akin to the [Ringwraiths]."
> — The Council of Elrond (2), The Treason of Isengard p. 152 & 158 (my bold emphasis)

Another rejected note proposed a scene in which Barrow-wights pursued Bombadil and the hobbits, but Bombadil turned and raised his right hand and they shrunk back. This is again reminiscent of the later development of the Nazgûl shrinking back when Frodo raised his sword and invoked Elbereth (though the sword being one of the ones from the barrow-hoard,

> "bound about with spells
> for the bane of Mordor"

must also have been significant in that). The gesture of the raised right hand also survived into the final version, where Bombadil used it when he commanded the hobbits to awaken.

Nothing further is written of the nature of the Barrow-wights as it emerged from this creative process, except in the text of *The Lord of the Rings* itself.

Notes

1 http://creativecommons.org/licenses/by-nc-sa/3.0/

2 The full quotation reads:

> *Barrow-wights. Creatures dwelling in a 'barrow' (grave-mound); see Barrow under Place-names. It is an invented name: an equivalent should be invented. The Dutch translation has grafgeest 'grave-ghost'; the Swedish has Kummelgast 'gravemound-ghost'.*
> **— JRR Tolkien, A [Translator's] Guide to the Names in the Lord of the Rings**

3 The episode in which hole-dwelling hobbits, destined to fade and survive only as a mythical 'little people', are opposed by a mound-dwelling barrow-wight justaposes the two poles of this blurred tradition.

4 **barrow (2)** "mound," O.E. *beorg* (W.Saxon), *berg* (Anglian) "hill," from P.Gmc. **bergaz* (cf. O.S., O.Fris., O.H.G. *berg* "mountain," O.N. *bjarg* "rock"), from PIE base **bheregh-* "high, elevated" (cf. O.C.S. *bregu* "mountain, height," O.Ir. *brigh* "mountain," Skt. *b'rhant* "high," O.Pers. *bard-* "be high"). Obsolete except in place-names and southwest England dialect by 1400; revived by archaeology. Barrow-wight first recorded 1891.— http://www.etymonline.com/index.php?term=barrow

5 In origin the ON. word *draugr* (pl.-*ar*) was related to the word for dream and meant ghost or phantom, but the Norse conception of these dead is very much as physical beings:

> *… it is clear that the haunting is done by the actual dead body itself, which leaves its gravemound and is possessed of superhuman strength and unlimited malice. When the body is destroyed, the power of the draugr is at an end.*
> **— HR Ellis, The Road to Hel, p. 94**

They are sometimes described as death-black or corpse-blue, which finds a noteworthy echo in Tolkien's Sindarin 'Draugluin', combining *draug* and *-luin*, or blue. (Noted by Michael Martinez.)

6 The O.N. word *haugr* survives in the modern "howe", and is notably close to Tolkien's Sindarin elvish "*haudh*" for burial mound.

7 *Bombadil Goes Boating* also has the line:

> *"We don't let Forest-folk nor* **bogies from the Barrows** *cross over Brandywine…" (my emphasis)*

8 The word translated as "illusory skill" is *gedwimore*, familiar to us as the precursor of Tolkien's *dwimmerlaik*.

9 In The House of Elrond, The Return of the Shadow, HoME VI, p. 401

AMBAR AQUENTA

TALES OF FATE IN MIDDLE-EARTH

***Ambarquenta* is a role-playing game specifically designed for J.R.R. Tolkien's legendary land of Middle-earth.**

In this effort, it is our goal to produce a game system that is all at once enjoyable, flexible, balanced, and playable, but we also strive to remain true to Tolkien's shining literary examples. *Ambarquenta* (meaning 'Tale of Fate' in Quenya or High-elvish) aims at experienced roleplayers who desire a complex, yet intuitively comprehendible set of rules which provides hooks for the Turambar (i.e., the Gamemaster) to develop his stories, instead of distracting from them.

At the time being, **preview release 5.0** is available for download from our website, located at www.ambarquenta.com.

It comes as a 214-page PDF-document, containing all chapters on character creation. To open and print this eBook and future preview releases, you'll need to type the password, '*ambarmeldor*' (meaning 'Friends of Fate' in Quenya).

The current preview version of *Ambarquenta* features a brief Introduction to the game's mechanics, and chapters on Your Character's Tale (1), Attributes (2), Races and Cultures (3), Skills (4), Abilities and Flaws (5), Weapons and Gear (6), Finishing Touches (7), Character Improvement (8) and Adventuring (9). In addition, Appendix A introduces you to the optional concept of everyday Occupations.

With a little creativity to fill in the gaps and the convenient Microsoft-Excel-based character sheet (also available for download from www.ambarquenta.com), an experienced group of gamers should well be able to start a game of *Ambarquenta*; in any case you'll get an excellent impression of the game's mechanics and features from the preview. Expect detailed chapters dealing with Combat (10), Magic (11), prominent (NPC) Lords of Middle-earth (12), a Bestiary (13), and appendices on various topics such as herbs and poisons and creature design in future versions of *Ambarquenta*.

We'd greatly appreciate to learn what you think about the published material, and, of course, about your ideas for improving the game's existing and completing its missing chapters. The best way to get in touch with us and our friends who are involved in the design process of *Ambarquenta* is to discuss your ideas and suggestions in the Heren Turambarion's forum, located at http://ambarquenta.tt.cx.

Design Principles

While downloading the rulebook, you might be interested to learn a little more about our design principles: First, *Ambarquenta* is a fairly '**realistic**' game. Of course there will be magic spells (as well as other forms of magic) and everything else a fair Middle-earth RPG requires, but certain conditions of real world physics are still represented by the system. Hence, it isn't the kind of game in which you can create ridiculously overpowered starting characters, or ever hope to become a cinematic superhero.

The second principle is **playability**, and this frequently overrules realism. The most accurate combat system isn't worth a penny if it makes a simple encounter last for hours, or (and this was even more important to us when we decided to write an RPG ourselves) if the Turambar has to keep too many details in mind. Thus, realism governs the character creation and improvement process, while playability dominates the actual game play. So prepare for fast-moving play-rules that are far more realistic and satisfying than those you may know from many other major roleplaying games.

Another important element is **flexibility**. A character has the opportunity to learn or practise almost any skill or ability, without the usual limitations by abstract concepts such as levels, character classes, or character points. Nevertheless, by the system's inherent mechanics, your character will show a unique pattern from the beginning on, a personal aptitude towards being whatever you want him to be…

THE HEREN TURAMBARION

Creators of *Ambarquenta*

eMail   olorwe@gmx.at
Home   www.ambarquenta.com
Forum   http://ambarquenta.tt.cx

J.R.R. Tolkien, *Words, Phrases & Passages in* The Lord of the Rings

—

A Game Designer's Guide to *Parma Eldalamberon* 17

by Chris Seeman © 2008
(cjseeman@webperception.com)
per the terms under CC license: ① ⑤ ⑥ [1]

Core

Tolkien's linguistic writings contain a wealth of data concerning Middle-earth that can enrich virtually every aspect of game design: history, topography, culture, nomenclature, magic and metaphysics. Much of the excitement (and frustration) of this largely untapped corpus is the fact that it is still being published as we speak—years after the final volume of the History of Middle-earth series hit the shelves. The Elvish Linguistic Fellowship (http://www.elvish.org/) has been responsible for the vast majority of these publications, authorized by the Tolkien Trust and prepared with the approval of Christopher Tolkien. The most recent labor, a 220-page tome entitled Words, Phrases & Passages in The Lord of the Rings (henceforth WPP), was published last year as issue 17 of Parma Eldalamberon.

Approach

Like all of Tolkien's linguistic output, WPP is a complex document. It consists of a list of invented words appearing in the published LotR, annotated by extensive commentary. To this the editor, Christopher Gilson, has appended an alphabetical index of Eldarin roots Tolkien composed around the same time as WPP proper (ca. 1957-1967). The result is dense and often highly technical. It is not for the feint-hearted. The multiple layers of changing interpretation (sometimes left unresolved) can be confusing, and isolated gems of information are often buried beneath material not directly relevant to game design.

Given these and other formidable challenges to using WPP, I have undertaken to compile here a preliminary "laundry-list" of what seem to me the most valuable items from a game design perspective, along with some of my own suggestions as to their significance or implications. Consider what follows the "Reader's Digest" version for the uninitiated. It should be noted, however, that not all details found in WPP can automatically be treated as Tolkien's "definitive" statement on the subject without first undertaking a thorough study of his other late (post-LotR) writings. What I offer here should be regarded as an invitation to further research and creative application, since the length of the original text cannot be comprehensively summarized in such a short treatise as this one

I organize the items below into five broad topical categories: 1) place names (toponyms), 2) personal names, 3) gentilic names (names of peoples), 4) theology & metaphysics, and 5) miscellany. Beside each item I list the page(s) in WPP where this entry appears.

1. Place Names

Akallabêth (111)
Because the tale bearing this title is about the Downfall of Númenor, *Akallabêth* has sometimes been glossed as "Downfall." This is an error. Here Tolkien supplies an explicit gloss: **(she that has) Downfallen.** *Akallabêth* is the name of the sunken island itself, <u>not</u> the event that caused it to sink.

Arnor (28)
Tolkien glosses *Arnor* as **King's Land** (interpreting it as a reduced, colloquial form of Q. *Arandóre*, S. *Arannor*). The name reflects the fact that this was "the most important of Elendil's realms," and was intended to distinguish that realm from the Blue Mountains and Lindon, the parts of Eriador "which were Elvish" (i.e., under Elven rule).

What, then, was the zone of Númenórean settlement in Eriador called <u>prior</u> to Elendil's royal claim to it in SA 3320? Tolkien reveals

that Arnor was also referred to by "[a]nother name that soon fell out of general colloquial use:" **(Realm of the) North-harbourage** (Q. *Turmen Follondiéva*; for short: *Forolondië (Follondië)*; S. *(Arthor [artaure] na) Forlonnas*)— in contrast to Gondor, "(Realm of the) South-harbourage." (See Gondor entry below.) Tolkien does not specify when this colloquialism first emerged. The prefix, "Realm," would seem to presuppose Elendil's claim. However, one might speculate that the pre-Downfall Númenórean settlement zones of Eriador and Belfalas Bay <u>had</u>, in fact, been called "North-harbourage" and "South-harbourage," and that Elendil and his followers embraced this nomenclature, adapting it to the new political situation by simply prefacing these traditional designations with "(Royal) Realm of…"

This hypothesis is favored by the fact that Númenórean settlement of the northwest of Middle-earth <u>began</u> on the coasts at port-towns like Lond Daer, Tharbad and Pelargir (however far inland it may eventually have extended). In the absence of evidence to the contrary, then, I propose the regions associated with these Númenórean havens would have been designated, respectively, *Dor na Forlonnas* and *Dor na Challonnas*.

The Sindarin forms are preferable, in keeping with the attested examples of Númenórean toponyms in Middle-earth. *Vinyalondë* is, of course, Quenya; but that was subsequently changed to Sindarin *Lond Daer*. (The Quenya forms Tolkien offers here may be purely for the sake of linguistic comparison, or they may reflect the forms post-Downfall "learned" works, written in Quenya, would have used when referring to these colloquialisms.)

Azanulbizar/Nanduhirion (37)

Tolkien glosses these toponyms as Vale of Dim Streams.

Dol Baran (86)

This outlier of Methedras, bounding the Vale of Angrenost on the southwest, has often been interpreted to mean "Brown Hill" (analyzing the second element as the same *baran* found in *Baranduin*; cf. HoMe V). Here, however, Tolkien glosses it as **Naked Hill** or **Bare Hill** (from *paran*, derived from the Eldarin root PAR "peel").

In another (unconnected) entry, Tolkien remarks that the element *dol* was typically applied to hills that did not have a sharp apex.

Dol Guldur (36)

The fact that Tolkien supplies Dol Guldur as an illustration of the tendency for *dol* not to be used with reference to hills or mountains that

had a sharp apex (see above) would seem problematic for ICE's topographical interpretation of Amon Lanc as a volcano crowned by a steep cinder cone.

Dorwinion (54)

Tolkien analyzes this toponym as Sindarin, but offers two mutually exclusive glosses: Young-land Country or Land of Gwinion (the latter presumably to be interpreted as a personal name). Of this region, he comments: These statements belong to a much lengthier discussion of Sindarin impact upon the Nandorin populations of Rhovanion (See Silvan Elves below.)

> *"It was probably far south down the River Running, and its Sindarin name a testimony to the spread of Sindarin: in this case expectable since the cultivation of vines was not known originally to the Nandor or Avari."*

Gondor (28)

Tolkien reiterates here the origin of this toponym ("Stone-land") in the monumental building projects undertaken by Elendil's sons (Osgiliath, Minas Anor, Minas Ithil, Angrenost/Orthanc, etc.). It is clear, then, that the lands adjoining the White Mountains would not have been called *Gondor* prior to SA 3320.

A solution is now possible. Paralleling his remarks on *Arnor* (see above), Tolkien identifies the "older name" of this region as **Realm of the South-harbourage** (Q. *Turmen Hyallondiéva*; short: *Hyaralondië (Hyallondië)*; S. *Arthor na Challonnas*). In concert with my proposal regarding *Arnor*, then, I suggest the zone of Númenórean habitation amidst the lands watered by the White Mountains would have been called *Dor na Challonnas* prior to SA 3320.

This would not, of course, have been applied to all regions that subsequently became "Gondor;" only to those core territories occupied prior to the expansionist conquests of the Ship-kings (more or less *Lebennin*, centered on the haven of Pelargir, possibly including portions of *Lossarnach*, and perhaps the northwestern extremities of what would later be designated *Harondor* as well). Lands further west would have been called *Belfalas*, *Anfalas* and *Andrast* during the Second Age.

Haudh-in-Gwanûr (116)

No startling new revelations. Just a confirmation of the expected gloss: Mound (in sward) of (pair of) Twins.

Helevorn (37)

Tolkien interprets this Sindarin form as *hele(dh)vorn*, black glass, as a translation of Khuzdul Narag-zâram (*"black-lake;" cf. Mirrormere and Mordor below).

Isengard/Angrenost (32-33)

Tolkien remarks that the sense of "iron" (*isen/angen*) in this toponym derives from the "great hardness of the stone" of the fortress' enclosing wall. It would seem to follow from this that the name of the river flowing past the fortress (and emptying into the Sea, dividing the coasts of Andrast and Enedhwith) would probably have had a different name prior to Isildur and Anarion's construction of Angrenost sometime after SA 3320. The interpretation given by Tolkien here, in any case, would rule out the theory that the River Angren (or its source, Methedras) was rich in iron.

Khazad-dûm (35)

Prior to the Elves renaming Khazad-dûm *Moria* in TA 1981, they had called it *Hadhodrond* (the Sindarin equivalent to "Dwarrowdelf"). This version can be found in *The Silmarillion* (ch. *Of the Sindar* and *Of the Rings of Power and the Third Age*). Another rendition might be **Domhabar** as another version (perhaps dialect). Real-life experiences with several similar names for the same thing might be a model here.

Lothlórien (48)

Tolkien explains the Nandorin name, Lóriand/Lórinand, as alluding to Galadriel's introduction of *mallorn* trees into that region (interpreting the *lór* element as "golden [in color]"). From this he concludes that the region must have been called something else prior to Galadriel's arrival during the mid-Second Age. He identifies **Lindóri(n)and**, **Vale of Land of the Singers**, as its original name.

In identifying Galadriel as the individual responsible for introducing *mallorns* into the region, Tolkien notes that their seeds "came as a gift from Gil-galad, who had the seed from Eressea (by way of Númenor)." See also *Unfinished Tales* for more discussion on the various names of this land.

Mirrormere (35, 37)

Tolkien identifies **Nen Cenedril**, (literally, Lake Looking-glass), as the Sindarin translation of Kheled-zâram (which probably means glass-pool or glass-lake). He goes on to say that the actual Sindarin word for "glass," *heledh*, was actually a loan from Khuzdul *kheled*. Thus, *cenedril* literally means "looking-

crystal," since "[t]here was no common Eldarin word for 'glass.'"

Mordor (37)

In connection with his etymology for Helevorn (see above), Tolkien indicates that the Khuzdul name for Mordor was Nargûn (NRG being the consonantal root for "black," **-ûn** presumably contributing the meaning of "land").

Narog (37)

Tolkien regards this river-name as probably of Dwarven origin, analyzing it as an Elven adaptation of Khuzdul Narâg (*"black[-river]"). Presumably this would have been bestowed upon the river by the Petty-dwarves.

Nûrnen (87)

Tolkien glosses *Nûrnen* as death-water or dead-water, based on the elements **nguru** and **nenda**. Tolkien does not say whether *Nûrnen* should be analyzed as Sindarin. However, it seems clear from this and other linguistic notes that the form is to be regarded as Eldarin in derivation. If the same may be inferred for *Nûrn* itself, this calls into question ICE's interpretation of this toponym as an indigenous self-designation of the Men of this land, the "Nûrniags."

Pinnath Gelin (24, 97, 173)

Initially, Tolkien glossed this toponym as Green Slopes, "which is dialectical or late Gondor Sindarin for the pl[ural] *pennath* blended with other pl[ural] form *pinn*, *pind*." Subsequently, he revised this to Green Crests/Ridges, in which the meanings of *pend* and *pinn* are differentiated (the latter implying a "long (low) hill with a sharp ridge against skyline").

Rhovanion (78)

Tolkien identifies Wilderland as a Westron translation of this Sindarin toponym. The "wildness" of the region alluding both to its being "not tamed, domesticated" and "fierce, savage, hostile (to Elves & Men)." This raises the issue of when the region first received this appellation, and from whom. Would it only have taken root after the shadow began to spread from Dol Guldur?

Rhudaur (115, 170)

Tolkien glosses this as **Troll shaw**, beneath which he identifies the Sindarin element *rhû* as "evil, wicked." It is unclear whether "Troll shaw" is to be understood as the literal rendition of *Rhudaur*, or whether it should be understood as "Evil Forest" (with the implication

that trolls are the source of its evil reputation). Either way, it begs the question of how far back into history the association of trolls with this region (or the adjacent Ettenmoors/Ettendales) goes.

If this etymology is taken as definitive, it calls into question the geographical interpretation of Rhudaur as *rhûn + taur* ("east-forest").

Stonewain Valley (28)

"So named because of the great road for heavy drags (platforms on wheels) and wains, used in the quarries of Min-Rimmon that ran through it." Tolkien provides the following glosses: Q. *Nand' Ondolunkava/Ondolunkanan(do)*; S. **Nan Gondresgion**; Rohirric: *Stanwaegna Dael*. The "wain" element is given as S. *rasc* (Q *raxa*): "a drag or any large, flat vehicle on wheels or rollers for hauling stone or other weighty material." Q. *lunka* is glossed as "heavy transport wain."

Tarlang's Neck (92, 98, 146)

According to Tolkien, this name was "applied to the long narrow 'col' or passage over the long spur of the mountains that separated *Lamedon* from the plain of *Erech*. It is not certain whether this was named after some ancient man with the Sindarin name *Tarlang* ('stiff-neck' sc. 'proud') or was due to the obsolescence of *Tarlang* 'the stiff, tough, passage' to which S. *achad* had been prefixed in explanation, so that *Achad Tarlang* 'the crossing called *Tarlang*' was interpreted as 'Tarlang's Neck'."

To this Tolkien appends an alternative interpretation: "*Achad* is another word for 'neck', referring properly only to the vertebrae (the bony part of the neck not including the throat): AKAS: Q. *akas* (later *akse*) pl. *aksi*, S. *ach*, geographically *ached* (<*aks*). This was also applied geographically to rock ridges. The Neck was not the name of the passage but of the lower, narrower ridge (crossed by the road) between the main mountains, and the mountainous region at the southern end of the spur."

There seem, then, to be two incompatible views of what Tarlang's Neck actually refers to: the pass itself, or the mountainous ridge to the south of it. A variety of scenarios might be concocted to harmonize them. For instance, *Tarlang* may have been a traditional designation for the pass ('the stiff, tough, passage'), whereas *Achad Tarlang* would refer to "the mountainous region at the southern end of the spur" associated with the infamous pass. Alternately, the incompatibility of the two interpretations could be left to stand, each repre-

senting one (Gondorian) viewpoint—local usage versus that of an official royal cartographer, for instance.

Tharbad (34)

According to Tolkien, Tharbad originally means "the Stepping Stones", "a ford over which one could walk."

Tol Brandir (22, 61)

Tolkien glosses this as Sindarin, Isle of the Great Steeples "from *brand*, *brann* 'towering', "tall and massive" (or to noun *brand*, steeple)." Tolkien describes *Tol Brandir* as "a great upstanding mass ending in two major and two minor steeples." A sketch of the island's profile accompanies this note. Tolkien offers no analysis of the *-ir* element in *Brandir*.

Tyrn Gorthad (116)

Tolkien glosses *torn* as burial mound and *gorthad* as wraith, spirit of Dead. The etymology obviously has a bearing on the issue of when the region first acquired this name: after its infestation by Barrow-wights in TA 1636? If so, what was it called before that?

Zirak-zigil/Kibil-nâla (36, 37)

Tolkien observes that since both of these toponyms were rendered into Sindarin with the element, *celeb*, "silver" (*Celeb*-dil/*Celeb*-rant), they must contain two different Khuzdul terms meaning "silver." Tolkien identifies their consonantal roots as ZGL and KBL (hence, *zirak* corresponds to Sindarin *til*, "spike, tine," while *nâla* corresponds to *rant*, "path, course, river-course or bed"). Tolkien concludes that KBL designates the metal itself, whereas ZGL refers to the color silver. Hence, Zirak-zigil was so-named because of its white-grey coloration, not because it contained silver ores. By contrast, "[i]t is probable that Dwarves actually found silver in the river," Kibil-nâla/Celebrant.

In this same section of WPP, Tolkien discusses the names of all three of the peaks over Moria, sketching profiles of Caradhras and Celebdil: "Caradhras seems to have been a great mountain tapering upwards (like Matterhorn) while Celebdil was simply crowned by a smaller pinnacle."

II. Personal Names

Aragorn (31, 113)

In contrast to another etymology published in HoMe XII ("Kingly Valour"), Tolkien here glosses Aragorn as revered king.

Arathorn (32, 113)

Again, in contrast to an alternative etymology, which sees *thorn* as deriving from Sindarin *thoron*, "eagle" (Letters, 427), Tolkien here interprets Arathorn as steadfast king.

Arwen (56)

In an etymological discussion of Arwen's epithet, *Vanimelda*, Tolkien supplies Arwen's patronym ("Daughter of Elrond"): Q. *Elerondiel*; S. *Elrenniel*.

Ghân buri Ghân (99)

Tolkien glosses this as Ghân son of Ghân. The use of a patronymic in our only attested Drûg personal name (excepting *Aghan* in UT) might call into question the premise advanced by the ICE MERP series that the Drughu were a matriarchal people. It certainly counsels against the unrestrained replication of the X-y-X formula for naming every Drûg character appearing in the modules, substituting *buri* for any random phoneme. At any rate, the presence of *Aghan* testifies against the notion that this was a universal naming pattern.

Incánus (88, 155)

Tolkien offered numerous interpretations of this Latin look-alike (e.g. in the *UT* essay on the Istari). Here he glosses it as Quenya: *in-canus(se)* mind mastership (cf. *aranusse* "kingship," *tárisse* "queenship"). He derives the *in*- element from Quenya *indo* (inmost heart, thought, mind).

Nimrodel (49)

Tolkien expresses uncertainty as to the etymology of this name, tentatively deriving *nim* from Telerin *nimbi* "white." He analyzes *rodel* as either Sindarin "lofty star" or "[noble] lady."

Roheryn (97)

Tolkien explains that Aragorn's horse bore this name ("Steed of the Lady") because Arwen had given it to him. This detail is not revealed in LotR.

Sauron (163, 183)

Tolkien reveals that "Sauron's original [Quenya] name was **Mairon**, but this was altered after he was suborned by Melkor. But he continued to call himself **Mairon** the Admirable, or **Tar-mairon** 'King Excellent' until after the downfall of Númenor."

Tolkien derives this name from the Eldarin root MAY "excellent, admirable" (from which the term *Maia* comes). Presumably the *-ron* in *Mairon* should be understood as a superlative.

Thranduil (27, 187)

Tolkien interprets **th(a)randuil** as Sindarin: vigorous spring (as in a vigorous spring of water).

III. Gentilic Names

Drúadan (99)

In contrast to UT, where Tolkien regards *drû* as a Sindarizing of the indigenous gentilic, *Drughu*, here he analyzes it as a Sindarin element in its own right (savage, wild), related to the *hrova* element in Sindarin *Rhovanion*. Hence, Drúadan really would mean "Wild Man."

Huorn (86)

Tolkien interprets this as Sindarin, but appears to be uncertain as to how to analyze the first element: ? + tree. He experiments with different etymologies for *hu* (e.g., spirit, shadow, heart), but without apparent resolution.

Lossoth (39)

Tolkien notes that the element *hoth* in *Loss(h)oth* was "nearly always used in evil or at least unfriendly sense in Sindarin." Hence, the Lossoth are described as "the unfriendly Northern folk who lived in the snow."

Rhovain (18)

In a discussion of the distinction between Dúnedain and other Men, Tolkien notes that the latter were called by the Eldar Q. **Hró-natani**; S. **Rhúnedain** "but more commonly **Hrávani** (S. **Rhovain**) **Wild-men**, **Savages**."

The Sindarin form is curious, because one would expect the plural of *Rhovan* to be *Rhevain*, following the normal rules of vowel mutation.

Tark (101)

Tolkien identifies this as "an Orkish word for Númenórean. Etymology in any Elvish sense unknown; but possibly a mere abbreviation or *tarkil*, an ancient name for the Atani or Edain. The Eldar sometimes called all Men *hildi*… *tarkhildi* 'high-Men' would phonetically produce Q *tarkildi* (and S. *terchil* (not used))."

IV. Theology and metaphysics

Ambar/Umbar (105, 123-124, 163-164)

Tolkien confirms that Q. *Ambar* means "'this Earth,' the planet, as a whole, including *Aman* until its removal, but excluding other parts of 'the Kingdom of Arda' under the guardianship

and headship of Manwë (Sun, moon, etc.). *Tenna Ambar-metta* 'Until World's-end' thus meant 'until the end of the finite time during which the Earth is appointed (by its *umbar*: see below) to endure, at least as a region inhabited by the Children (Elves and Men).'"

In describing "the dispositions and will of Eru, with regard to Creation as a whole, to 'this World' in particular, or to persons of great importance in events," Tolkien suggests that "*Umbar* could correspond to History, the known or at least the already unfolded part, together with the Future, progressively realized. To the latter it most often referred, and is rendered Fate or Doom. But this is inaccurate, so far as genuine Elvish, especially High-elvish, is concerned, since it was not in that use applied only to evil events.

The word '*umbar*' appears more than once however – and in different meanings. First we have the meaning as outlined above, then the Tengwar letter *umbar* meaning 'fate' (see *The Lord of the Rings. Appendix E*). Last but not least there is the great city of *Umbar* which has a prominent rôle in the history of the Númenóreans. This name is of pre-Númenórean origin and the original meaning forgotten (*The Lord of the Rings. Appendice F*). Due to its multiple meanings in the elvish language(s) (see above), it might have been viewed as a fitting rendition/allusion or wordplay by the first Númenóreans who encountered it and subsequently kept the – originally alien – name for their own use.

Arda Un/marred (150, 178)

Tolkien renders these expressions with Q. *Arda Vanya* and Q. *Arda Úvanya* respectively. Tolkien remarks that the Eldarin root BAN "appears originally to have referred simply to 'beauty' – but with implication that it was due to lack of fault, or blemish."

Tolkien remarks that one purpose of the creation of Elves and Men "was to complete the Design by 'healing' the hurts which it had suffered, and so ultimately not to recover 'Arda Unmarred' (that is the world as it would have been if Evil had never appeared), but the far greater thing 'Arda Healed'."

Eru (177)

In one of his more lucid expositions of the respective roles of the Valar and the Children of Ilúvatar in the healing of Arda, Tolkien discusses the degree to which each were capable of communicating with and/or perceiving the will of Eru directly. The Valar, he states, "remained in direct contact with Eru, though they, as far as the legends go, usually 'ad-

dressed' Him through Manwë the Elder King. No doubt these legends are somatomorphic (sc. Almost as anthropomorphic as are our own legends or imagination), and most Elves, when speaking of Manwë appealing to Eru or having converse with Him, imagined him as a figure, even more majestic than one of their own ancient kings, standing in attitude of prayer or supplication to the Valar. [Here Tolkien adds, "At this time there was no way for the Incarnate *direct* to Eru, and though the Eldar knew well that the power of the Valar to counsel or assist them was only delegated, it was through them that they sought for enlightenment or aid from Eru."] By *nature* one of the Valar, or of those of the prime order of created spirits to which they belonged, would *be* in the presence of Eru only by presenting themselves in thought. The Eldar, and still less the Elves of Middle-earth (and again still less Men, especially those who had no contact with Elves or shunned it), knew little of such things; but they believed that direct resort to Eru was not allowed to them, or at least not expected of them, except in gravest emergency. The Valar were themselves 'on trial' – an aspect of the mystery of 'free will' in created intelligences. They had a sufficient knowledge of the will of Eru and his 'design' to undertake the responsibility of guiding its development by means of the great prowess given to them and according to their own reason and intelligence."

Fana (26, 173-180)

WPP contains by far the longest and most comprehensive disquisition in Tolkien's extant writings on the etymology and nature of *fanar*. Much of what he says here he ascribes to a Quenya work of lore entitled ***Nasser ar Kenime Kantar Valaron ar Maiaron*** ("The Natures and Visible Shapes of the Valar and Maiar"), from which he reproduces the following line: ***Valar ar Maiar fantaner nassentar fanainen ve quenderinwe koar al larmar***: "The Valar and Maiar veiled their true-being in *fanar*, like to Elvish bodies and raiment."

As for the Sindarin cognate, *fân*, Tolkien writes that "[i]t may be said to mean 'shape', but with the added notion of light and whiteness; it is thus often used where we might use 'a vision' – of something beautiful or sublime. Yet being elvish, though it may be used of things remote, it has no implication either of uncertainty or unreality." The context of Tolkien's discussion is the vision of Elbereth upon Taniquetil in Galadriel's lament (*ve fanya maryat elentári ortane*), but also in the hymn to Elbereth sung by Gildor's wandering company on its pilgrimage to the Tower Hills (*fanuilos*).

Tolkien views this "spiritualized" use of *fân*

as a development resulting from contact between the Noldorin exiles and the Sindar of Middle-earth: "No doubt this use aroused in the minds of the Sindar who had not seen the Valar in their own sacred land of Aman a mental picture of a majestic figure robed as if in a shining cloud seen far away." So the Eldar in Middle-earth used *fân* to describe numinous visions. Tolkien reinforces this point: "As a noun [*fân*] was used of vague shapes or fleeting glimpses, especially of 'apparitions' or figures seen in dreams."

By contrast, Quenya *fana* was applied only to the physical forms in which the Valar and Maiar presented themselves (when they so chose) to Incarnates. Tolkien is at pains to distinguish this from the "visionary" mode of presentation expressed by Sindarin *fân*: "The fanar of the Valar were not 'phantoms', but 'physical': that is, they were not 'visions' arising to the mind, or implanted there by the will of a superior mind or spirit, and then projected [The latter, says Tolkien, "were called in Quenya ***indemmar* 'mind-pictures'**."], but received through the bodily eyes. Or mainly so: the power of the presence of one of these spirits no doubt affected the reception and was responsible, for instance, for the impressions of 'radiance' with which the 'vision' was endowed."

Tolkien expands upon the affective qualities of spiritual presence, stating that, even when unclad, "the Valar were perceived by some among [the Eldar of Valinor] as lights (of different hues) which their eyes could not tolerate; whereas the Maiar were usually invisible unclad, but their presence was revealed by their fragrance. This applied only to those uncorrupted. Melkor, they said, was invisible, and his presence was revealed only by a great dread and by a darkness that dimmed or blotted the light and hues of all things near him. The Maiar corrupted by him stank. For this reason neither he nor any of the evil Maiar ever approached one of the Eldar that they wished to persuade or deceive except clad in their *fanar*. These they could still make to appear beautiful to Elvish eyes, if they wished – until after the great treachery of Melkor and the destruction of the Trees. After that Melkor (Morgoth) and his servants were perceived as forms of evil and enemies undisguised."

Near the end of his discussion of PHAN and its derivatives, Tolkien returns to the matter of ***indemmar***, which turns out to be an elaboration of many of the themes addressed in his Ósanwe-Kenta essay: "The High Elves distinguished clearly between fanar…and other

modes of communication between minds, that might take 'visual' forms. They held that a superior 'mind' by nature, or one exerting itself to its full in some extremity of need, could communicate a desired 'vision' direct to another mind. The receiving mind would translate this impulse into the terms familiar to it from its use of the physical organs of sight (and hearing) and project it, seeing it as something external. It thus much resembled a fana, except that in most cases, especially in those concerned with minds of less power (either as communicators or receivers) it would frequently be less vivid, clear or detailed, and might even be vague or dim or appear half-transparent. These 'visions' were in Quenya called *indemmar* 'mind-pictures'. [Tolkien derives this form from Q. *indo* 'mind' and the Eldarin root EM, depict, portray. "a *quanta emma* or *quantemma* was a 'facsimile', a complete detailed visual reproduction (by any means) of a visible thing"] Men were receptive of them. According to the records of the time, mostly when presented to them by the Elves. To receive them from another human being required a special urgency of occasion, and a close connexion of kinship, anxiety or love between the two minds. In any case *indemmar* were by Men mostly received in sleep (dreams). If received when bodily awake they were usually vague and phantom-like (and often caused by fear); but if they were clear and vivid, as the *indemmar* induced by Elves might be, they were apt to mislead Men into taking them as 'real' things beheld by normal sight. Though this deceit was never intentional on the part of the Elves, it was often by them believed to be."

Tolkien concludes with a discussion of corrupted or malicious Elves who did seek to deceive Men by *indemmar*. "According to the Elves these were mainly disembodied Elves, who had met with some mortal damage, but rebelled against the summons of their spirits to go to their place of Awaiting. Those who so rebelled were mostly those who had been slain in the course of some wrong-doing. Thus they wandered as 'houseless' elf-souls, invisible except in the form of *indemmar* that they could induce in others, and filled often with malice and envy of the 'living', whether elvish or human."

Thule (124-125)

Tolkien writes: "Q *thúle* (*súle*) 'spirit'. Eldar did not confound ordinary "breath" of the lungs with "spirit." The particular spirit in-dwelling in a body they called *fëa* [<*fáya*]; spirit in general as a kind of being they called *fairë*. These terms were chiefly applied to the spirits or "souls" of Elves (and Men); since though these were held to be of a similar sort to those of the *máyar* (and Valar), they were not identical in nature: it was part of the nature of a *fëa* to desire to dwell in a body (*hron-do*), and by that mediary or instrument to operate upon the physical world; and the *fëa* did not & could not make its own body, according to its desire, or conception of itself, but could only modify its given or appointed *hrondo* by indwelling (as a living person may modify a house, filling it with a sense of its own personality, even if no visible physical alterations are made in its shape).

"But the Eldar held that "spirits," the more as they had the more native inherent power, could emit their influence to make contact with or act upon things exterior to themselves: primarily upon other spirits, or other incarnate persons (via their fear), but also in the case of great spirits (such as the Valar or greater máyar) directly upon physical things without the mediacy of bodies normally necessary in the case of "fairondi," or incarnates. To describe this they used [but by deliberate symbolism — taken e.g. from such cases as their breathing upon a cold or frosted surface, which was then melted —] the THU- [or NSU]. In addition Manwë, the most powerful spirit in Arda, in this respect was Lord of Air & Winds, and the winds were in primitive Eldarin thought to be especially his emission of power for himself. Hence thúle "blowing forth" was used = "spirit" in this special sense: the emission of power (of will or desire) from a spirit…"

"The Black Speech was not intentionally modelled on any style, but was meant to be self-consistent, very different from Elvish, yet organized and expressive, as would be expected of a device of Sauron before his complete corruption. It was evidently an agglutinative language, and the verbal system must have included pronominal suffixes expressing the object, as well as those

indicating the subject…The debased form of the B.S. which survived in the Third Age only in the Dark Tower is seen in a few names (Uruk-hai 'Orc-folk') and the fragment of vituperation uttered by one of Grishnakh's companions, emissaries from Sauron."

The distinction Tolkien draws in this passage between *fëa* (a particular spirit) and *fairë* (spirit in general, something a *fëa* is capable of "emitting" as power or influence, symbolized by the expression *thúle*) may well be the terminological key to developing a game mechanics of magic.

V. Miscellany

Black Speech (11-12)

Here Tolkien reiterates his highly restrictive view of Black Speech during the Third Age, which ought to counsel against ICE's tendency to make every Third Age evil character fluent in it.

Brethil (23)

Tolkien entertains a connection between *brethil* 'silver birch' and *bereth* 'queen' "since this tree was an emblem of Elbereth."

Crebain (37)

"Sindarin plural of *craban*, a bird of the crow-kind. (Not an ancient Sindarin word, and probably a loan from some Mannish tongue of NW or from some non-Eldarin Elvish of the same region.)"

Elven Settlement and Social Structure (105-110)

Fascinating sociological analysis of Elven settlement patterns centered around the Eldarin term **ambar(a)* (Q. *ambar* S. *amar*).

Fen/Marsh (165)

Finally, an Eldarin form to name marshes and wetlands! MOT- fen, marsh. Q. *motto*, *mbotto*; S. *both*, *moth*. *amoth*.

Hithlain (60)

Tolkien glosses this Sindarin word as mist thread, giving **hísilanya** as its Quenya cognate.

Hyacinth (62)

Tolkien states that Q. *lasse*/S. *las* "is only applied to certain kinds of leaves, especially those of trees, and would not e.g. be used of leaf of a hyacinth (**linque**)." It's unclear from

this brief note whether *linque* is to be taken as the Quenya name for hyacinth itself, or merely its leaves.

-ion/-ien/-ian(d) (42-43)

Tolkien discusses the etymologies of these common toponymic elements.

Ithildin (39, 66)

Tolkien variously glosses this "magic alloy" as moon-star(light) and starmoon.

Khuzdul (85)

"It is Semitic in cast, leaning phonetically to Hebrew (as suits Dwarvish character), but it evidently has some 'broken' plurals, more in Arabic style: *baruk* being the plural of **bark** 'axe', and *Khazâd* of **Khuzd**." So *Khuzd* = "[a single] Dwarf." Does that mean *–ul* = "speech, tongue, language"?

Lebethron (89)

Tolkien analyzes this form variously: **lep-eth-ron** < Q. *lepse* [finger] + *oron* [tree]; or **lepetta** "probably because its leaves (like chestnut) [were] shaped like a fingered hand." He also entertains the view that the tree itself was named **lebe**thorn, "being altered to *le-bethron* by association with RUN-, rub, grind, smooth, polish, *runda*, smooth, polished. {*ron*} smoothed by polishing." In one of his notes he suggests the tree was native to Ithilien.

Miruvor (37-38, 64)

In his etymologies, Tolkien speculates on the ingredients of this drink. He also seems to distinguish the cordial of Imladris from its Valinorean namesake: "The word was thought of as precious drink (and largely of honey) but word was of Valarin origin. *miruboze*, a honey wine, *mirub*, wine." "Name of a mead or nectar drunk in Valinor…a drink of which the Elves did not know the ingredients or making…probably made basically of honey (of ? scented flowers). The Elves said they thought the *miruvóre* of the Valar was made of the honey/nectar of certain flowers in the gardens of Valinor."

Naur an edraith ammen! (38-39)

Tolkien translates Gandalf's spell thus: "Fire [be] for rescue/saving for us! Fire [come?] down upon the [were-]wolf-horde!" Unfortunately, he neglects to explicitly link "were-wolf" to "warg" in the gloss for *ngaur*; thus the debate over whether these are two distinct species or two names for the same creature must continue.

Palantír (86)

In a brief etymological note, Tolkien identifies this word as "a Numenorean formation."

Silvan Elves (51–54)

The complete discussion (excerpted in UT) concerning Tolkien's views on the relationship of Sindarin to Silvan and the history underlying this relationship.

Notes

[1]   http://creativecommons.org/licenses/by-nc-sa/3.0/

The Rings of Power
History and abilities

by **Thomas Morwinsky** (*tolwen@gmx.de*)
per the terms under CC license: ⓘ ⑤ ⓪ [1]

CORE   **OPTIONAL**

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

The verse above is among the most widely known and popular phrases of The Lord of the Rings. It is the leitmotif upon which a good deal of the events of the Second and Third Age are based. Understanding the purpose and history of the Great Rings allows us to understand many of the basic themes from the Second and Third Ages. The motivation that led to the Rings lies far deeper, though. Partly due to the verse above, partly because of established RPG canon — mainly from ICE sources — there exist a number of misconceptions about the Rings of Power, their origin, purpose, powers, usage, and eventual fate.

One of the most common of these perceptions is the belief that the Rings were crafted and issued with their eventual fate in mind; i.e. three rings made for the Elves, seven for the Dwarves and nine for mortal Men. This misconception has been widely fostered by the various cinematic adaptations as well.

This essay addresses all of these issues, giving a comprehensive overview of the major themes concerning the history of the Rings. Its information is aimed both at a literary and a RPG audience. Both will find information for their respective purposes here.

This essay was first envisioned in this form when reading Gabriele Quaglia's article, Númenóreans in Endor, in Other Minds, Issue 2, and further fuelled by an online discussion on this matter on the fan-sourcebooks[2] list in February of this year (2008). I am also very grateful to Christian Schröder, whose ideas on the theme of the Great Rings gave me many of the insights and ideas presented in this essay.

Note: *Some of Tolkien's relevant passages are quoted more than once. This is done out of convenience, since they illustrate several points. Having to refer to a quote given a few pages before distracts from the reading of a new point in the discussion.*

History of the Great Rings

The **elvish motivation and origin** of the whole project of these powerful items lies in the nature of the Eldar — and here especially the Noldor. When they rebelled against the Valar and set out from Aman in their quest to wage war against Morgoth, they left far more behind than prized possessions and a secure and unique home.

The nature of the Elves as ordained by Eru is to endure for the life of Arda. Maybe by chance the Eldar were more "at home" in the Undying Lands than in their birthplace of Middle-earth, due to the peculiar way they perceive the ageing of Arda: in Aman, the "aging of Arda" as felt in the flow of life was in harmony with the ageing of the Eldar themselves. Thus here there was no discrepancy in the perception of the aging in the outside world and their perception of the flow of time around them. The following two passages illustrate very well what Tolkien had in mind when he set it so.

> *The unit, or Valian Year, was thus not in Aman related to the natural rates of 'growth' of any person or thing that dwelt there. Time in Aman was actual time, not merely a mode of perception. As, say, 100 years went by in Middle-earth as part of Arda, so 100 years passed in Aman, which was also a part of Arda. It was, however, the fact that the Elvish speed of 'growth' accorded with the unit of Valian time[†] that made it possible for the Valar to bring the Eldar to dwell in Aman.*
> **— HoMe 10: Myths Transformed (Aman)**
> *[†] Not by the design of the Valar, though doubtless not by chance. That is, it may be that Eru in designing the natures of Elves and Men and*

their relations one to another and to the Valar ordained that the 'growth' of the Elves should accord with the Valian perception of the progress or ageing of Arda, so that the Elves should be able to cohabit with the Valar and Maiar.

> *For the Eldar this [this harmony of their perception and the ageing in Aman] was a source of joy. For in Aman the world appeared to them as it does to Men on Earth, but without the shadow of death soon to come. Whereas on Earth to them all things in comparison with themselves were fleeting, swift to change and die or pass away, in Aman they endured and did not so soon cheat love with their mortality.*
> **— HoMe 10: Myths Transformed (Aman)**

By contrast, the mortal lands of Middle-earth are more heavily touched by the tainting influence of Morgoth (called *'mordo'* here for convenience). This is elaborated upon in the HoMe 10:

> *To gain domination over Arda, Morgoth had let most of his being pass into the physical constituents of the Earth — hence all things that were born on Earth and lived on and by it, beasts or plants or incarnate spirits, were liable to be 'stained'.*
> **— HoMe 10: Myths Transformed**

> *Thus, outside the Blessed Realm, all 'matter' was likely to have a 'Melkor ingredient', and those who had bodies, nourished by the hröa of Arda, had as it were a tendency, small or great, towards Melkor: they were none of them wholly free of him in their incarnate form, and their bodies had an effect upon their spirits.*
> **— HoMe 10: Myths Transformed**

This influence of Morgoth's dissipated power is reported by Finrod Felagund in his dialogue with the wise-woman, Andreth. This first passage is from the introduction to the dialogue, whereas the second one is from Finrod directly:

> Now the Eldar learned that, according to the lore of the Edain, Men believed that their hröar were not by right nature short-lived, but had been made so by the malice of Melkor. It was not clear to the Eldar whether Men meant: by the general marring of Arda (which they themselves held to be the cause of the waning of their own hröar);…
> — **HoMe 10: Athrabeth Finrod ah Andreth**

> "For know, it is not otherwise with the Quendi themselves: their health and stature is diminished. Already those of us [Finrod speaking] who dwell in Middle-earth, and even we who have returned to it, find that the change of their bodies is swifter than in the beginning. And that, I judge, must forebode that they will prove less strong to last than they were designed to be, though this may not be clearly revealed for many long years."
> — **HoMe 10: Athrabeth Finrod ah Andreth**

As we have seen, this tainting influence is negligible for the Undying Lands. This difference in exposure to the *mordo* might be one reason (though certainly not the sole or even the primary one) that the cycle of life and death in Middle-earth is much faster than in the Undying Lands. Another factor might be the fact that Eru wanted Middle-earth as the home for mortal Men, for whom a "long" lifespan would be unnatural.

At first this feeling of accelerated aging was little felt, but with the passing of the swift years of Middle-earth it became quite noticeable. See Finrod's quote above on this matter.

After the War of Wrath, the surviving exiles were pardoned by the Valar and given the chance to return to the West. Some, however, chose to remain in Middle-earth. This may have been for various reasons. Tolkien points out that their decision was partially fuelled by the desire to stay at the top of the "social ladder" in Middle-earth, while in Aman they (the Elves) were the lowest "caste" after the Valar and Maiar. In Tolkien's *Letters*, this motive is especially mentioned twice:

> In the first [theme of the Second Age] we see a sort of second fall or at least 'error' of the Elves. There was nothing wrong essentially in their lingering against counsel, still sadly with[3] the mortal lands of their old heroic deeds. But they wanted to have their cake without eating it. They wanted the peace and bliss and perfect memory of 'The West', and yet to remain on the ordinary earth where their prestige as the highest people, above wild Elves, Dwarves, and Men, was greater than at the bottom of the hierarchy of Valinor. They thus became obsessed with 'fading', the mode in which the changes of time (the law of the world under the sun) was perceived by them. They became sad, and their art (shall we say) antiquarian, and their efforts all really a kind of embalming — even though they also retained the old motive of their kind, the adornment of earth, and the healing of its hurts. **Letters: #131, late 1951**

> [3] … it appears that here the typist has omitted some words from Tolkien's MS.

> But the Elves are not wholly good or in the right. Not so much because they had flirted with Sauron; as because with or without his assistance they were 'embalmers'. They wanted to have their cake and eat it: to live in the mortal historical Middle-earth because they had become fond of it (and perhaps because they there had the advantages of a superior caste), and so tried to stop its change and history, stop its growth, keep it as a pleasaunce, even largely a desert, where they could be 'artists' — and they were overburdened with sadness and nostalgic regret.
> — **Letters: #154, Sept. 1954**

Thus we can infer a good deal of selfish motives beside the more "positive" love of Middle-earth that moved these Eldar to stay behind when their comrades left for the West again. The following passage about Galadriel's motives for staying in Middle-earth is interesting. It is not wholly unproblematic, since Tolkien's ideas about Galadriel, and whether her stay in Middle-earth after the War of Wrath was voluntary or not, changed quite often.

> "Angrod is gone, and Aegnor is gone, and Felagund is no more. Of Finarfin's children I [Galadriel speaking] am the last. But my heart is still proud. What wrong did the golden house of Finarfin do that I should ask the pardon of the Valar, or be content with an isle in the sea whose native land was Aman the Blessed? Here I am mightier."
> — **UT: The Elessar**

The Noldor's desire to rule realms of their own was still great in this time (as we see, even for Galadriel). Eventually, some of the remaining Noldor founded the realm of Eregion near the western boundaries of Khazad-dûm. Here developed the greatest friendship between the Naugrim and the Eldar that ever was in the West, even reaching cordial relations.

The already mentioned effect of mortal Middle-earth was quite noticeable among the Noldor, though. Tolkien tells us that it was Galadriel's desire to have everything around her stay unsullied and without death. The quote continues:

> "What would you then?" said Celebrimbor.
> "I would have trees and grass about me that do not die — here in the land that is mine," she answered. "What has become of the skill of the Eldar?"
> **UT: The Elessar**

Here we can clearly see the heartfelt desire of the Noldor to enjoy the bliss of the West even in Middle-earth, where they could rule. If we develop this reasoning to its end, Galadriel might have been one of those who first formulated the idea of artificially altering the natural "way of life" of Middle-earth for the benefit of the Eldar, a scheme later masterfully executed by the Gwaith-i-Mírdain in general with the Great Rings and Celebrimbor with the Three in particular.

We should not judge the Eldar too harshly, though, since Sauron exploited this weak spot to its fullest. However, once they recognized their folly and Sauron's true intent, they showed responsibility and always worked towards the eventual defeat of Sauron — even if that meant the destruction of their own community in Middle-earth:

> Indeed the Elves destroyed their own polity in pursuit of a 'humane' duty. This did not happen merely as an unfortunate damage of War; it was known by them to be an

inevitable result of victory, which could in no way be advantageous to Elves. Elrond cannot be said to have a political duty or purpose.
– Letters: #183, 1956

The figure of **"Annatar"** is pivotal to the history of the Great Rings: Morgoth's greatest servant, Sauron, hid for a long time after the defeat of his master (as told in *The Silmarillion*), and eventually inherited his aim of ruling the "outside world" beyond Aman.

Seeing the desolation of the world, Sauron said in his heart that the Valar, having overthrown Morgoth, had again forgotten Middle-earth; and his pride grew apace. He looked with hatred on the Eldar, and he feared the Men of Númenor who came back at whiles in their ships to the shores of Middle-earth; but for long he dissembled his mind and concealed the dark designs that he shaped in his heart

Men he found the easiest to sway of all the peoples of the Earth; but long he sought to persuade the Elves to his service, for he knew that the Firstborn had the greater power; and he went far and wide among them, and his hue was still that of one both fair and wise.
– Sil: Of the Rings of Power and the Third Age

For this, he took great care to survey the situation and he determined to gather the Eldar to his cause because he understood that they were by far the most powerful of the Free Peoples. Attracted to power, it was natural that Sauron sought to add them to his following. Therefore, he sent many emissaries into the Northwest and finally came himself:

When he [Sauron] felt himself to be secure he sent emissaries to Eriador, and finally, in about the year 1200 of the Second Age, came himself, wearing the fairest form that he could contrive.
– UT: The History of Galadriel and Celeborn and Amroth King of Lórien

In this context, it might be interesting to speculate on the nature of these emissaries of Sauron. Since his mission was now to gain the trust and friendship of the Eldar, they cannot have been Orcs or any other obviously "evil" creatures (e.g. Trolls). Men under his sway are also hard to imagine – especially when their task is to make a diplomatic mission to the High-king of the Noldor in Exile. They

might have been Avari of a kind that was in Sauron's fold.[3] Another option might have been other (lesser) Maiar left in Middle-earth that were able to clothe themselves in a fair shape. In my opinion, only the Avari or the (lesser) Maiar would be an option as envoys to the Eldar of the West – especially when we consider that he is pretending to be an emissary from the Valar! (see quote below)

He deceived the Eldar cleverly about his nature and so sufficiently explained the presence of an obviously Maiarin presence in Middle-earth.

In Eregion Sauron posed as an emissary of the Valar, sent by them to Middle-earth ("thus anticipating the Istari") or ordered by them to remain there to give aid to the Elves. **– UT: Concerning Galadriel and Celeborn**

This theme of an "emissary of the Valar" probably greatly helped Sauron's cause: The Noldor with their experience of disobedience to the Valar (when they set out to wage war against Morgoth) were probably keen not to make the same mistake again and accordingly paid heed to the arguments of a – presumptive – emissary from Valinor. It is ironic that the likely eagerness and goodwill of the Noldor to act in accordance with the – imagined – will of the Valar would turn out to be a clever trap to enslave them. Celebrimbor's decision to admit Annatar might thus have been of a twofold nature. Of course there was the vast knowledge that "Annatar" was offering **plus** Celebrimbor's desire not to repeat the tragic rôle of his family (see the chapter on his ancestry below) in the First Age, where Fëanor's defiance of the Valar and his terrible Oath had caused so much misery.

And he said to them: "Alas, for the weakness of the great! For a mighty king is Gil-galad, and wise in all lore is Master Elrond, and yet they will not aid me in my labours. Can it be that they do not desire to see other lands become as blissful as their own? But wherefore should Middle-earth remain for ever desolate and dark, whereas the Elves could make it as fair as Eressëa, nay even as Valinor? And since you have not returned thither, as you might, I perceive that you love this Middle-earth, as do I. Is it not then our task to labour together for its enrichment, and for the raising of all the Elven-kindreds that wander here untaught to the height of that power and

knowledge which those have who are beyond the Sea?"
– Sil: Of the Rings of Power and the Third Age

Sauron even proposed to make these items in order to help all the Elves, not only the Eldar (e.g. including the wild Avari). It would be interesting to know whether Celebrimbor really planned to take up this idea or not. Regardless of this, these guileful words of Annatar swayed the majority of the Noldor of Eregion and the plot to rule the Eldar and, with their help, make himself the undisputed ruler of Middle-earth, took its course:

But Sauron guided their labours, and he was aware of all that they did; for his desire was to set a bond upon the Elves and to bring them under his vigilance.
– Sil: Of the Rings of Power and the Third Age

With powerful Elven lords as his faithful servants, few obstacles in Middle-earth would have been beyond his power. He was well aware of their desire for the West while staying in Middle-earth. (See the next to last quote for this.) Thus, he slowly began to earn the trust of the Eldar of Ost-in-Edhil, though interestingly Galadriel despised him from the beginning:

He [Sauron] perceived at once that Galadriel would be his chief adversary and obstacle, and he endeavoured therefore to placate her, bearing her scorn with outward patience and courtesy. [No explanation is offered in this rapid outline of why Galadriel scorned Sauron, unless she saw through his disguise, or of why, if she did perceive his true nature, she permitted him to remain in Eregion.]
– UT: Concerning Galadriel and Celeborn (C. Tolkien's note in square brackets)

It is important to note that the cause for the enmity of Galadriel at this time is not fully clear. She may have had a "gut feeling" about this *Annatar*, but was probably unable to specify her doubts.[4]

His words fell on fertile ground within the Gwaith-i-Mírdain. He convinced them that with his help they would be able to achieve their dream of "eating their cake while having it". (See the quote from Letter #131 and 154 in the section about 'Elvish Motivation' above for this—especially the colourful compari-

son.) Tolkien clearly denotes this project of the Eldar as a "flirting with evil" (from the perspective of the omniscient author) that, through their desire to dominate and shape the primary world by their craft, brought them to the brink of "machinery".

> But at Eregion great work began – and the Elves came their nearest to falling to 'magic' and machinery.
> – *Letters: #131, late 1951*

So began the project which would enable the Eldar to enjoy the blessings of the Undying Lands while remaining in Middle-earth. For this, Sauron instructed the Mírdain in techniques of his own knowledge. Since he originally was a (great) Maia of Aulë, he is likely to have had great skills in this department – including much that was unknown to the Children of Ilúvatar.

> Among those of his servants that have names the greatest was that spirit whom the Eldar called Sauron, or Gorthaur the Cruel. In his beginning he was of the Maiar of Aulë, and he remained mighty in the lore of that people.
> – *Sil: Of the Enemies*

> Therefore they [the Gwaith-i-Mírdain] hearkened to Sauron, and they learned of him many things, for his knowledge was great. In those days the smiths of Ost-in-Edhil surpassed all that they had contrived before; and they took thought, and they made Rings of Power. But Sauron guided their labours, and he was aware of all that they did; for his desire was to set a bond upon the Elves and to bring them under his vigilance.
> – *Sil: Of the Rings of Power and the Third Age*

Please note again the specific goal of Sauron: To **bind the Elves to his service**! Nowhere is there any thought of Dwarves or Men – Sauron's victims are the powerful Elves, no lesser people. Indeed, Tolkien explicitly states this goal of gaining their compliance:

> For long he paid little heed to Dwarves or Men and endeavoured to win the friendship and trust of the Eldar.
> – *HoMe 12: Of Dwarves and Men*

Sauron left Eregion after the Mírdain had begun fashioning the Great Rings according to his instructions:

> Sauron himself departed from Eregion about the year 1500, after the Mírdain had begun the making of the Rings of Power.
> – *UT: Concerning Galadriel and Celeborn*

The date of Sauron's departure is problematic, though. (See below for more details.) After Sauron departed, Celebrimbor alone achieved his greatest work, the creation of the Three Rings, which Sauron never touched and the crafting of which may even have been unknown to him at that time (because he left Eregion before this specific project was even envisioned). The creation of the Three is interesting: Sauron only knew of the Nine and Seven, and probably deemed his plot a full success. The existence of the Three might have caught him by surprise (probably at the very moment he put on the One).

We have a **timing problem** in pinpointing the forging of the Rings and Sauron's departure from Eregion. According to the LotR we have:

> c. 1500 The Elven-smiths instructed by Sauron reach the height of their skill. They begin the forging of the Rings of Power.
> c. 1590 The Three Rings are completed in Eregion.
> c. 1600 Sauron forges the One Ring in Orodruin. He completes the Barad-dûr. Celebrimbor perceives the designs of Sauron.
> – *LotR: Appendix B*

This seems to settle the matter, especially since the quote before the last from UT supports it. Further down in the same essay, Tolkien says something else, though:

> This [the location of the Seven Rings] Celebrimbor revealed, because neither the Seven nor the Nine did he value as he valued the Three; the Seven and the Nine were made with Sauron's aid, whereas the Three were made by Celebrimbor alone, with a different power and purpose.
> – *UT: Concerning Galadriel and Celeborn*

Now, how could have Sauron had a part in the creation of all the Seven and the Nine Rings, if he left Eregion when the Mírdain had just begun forging the Rings? One could argue that he had only been involved in the beginning touches. But since it is likely that it took some time to make all the Rings – and we ostensibly have two different "series" of Rings here (Nine and Seven; see also the section be-

low for the question of these "series"), it is unlikely that "about the year 1500" could be stretched so far, that Sauron had a considerable part in all of them. In addition, the passage suggests that Sauron was involved in a central role in the fashioning of the Seven and the Nine. Unfortunately, we have not even a hint how long the making of any of these Rings (Nine, Seven, Three or One) or their respective "series" actually took. This number might have been a help in making an educated guess about the timescales involved.[5]

After the completion of the Nine and Seven, it is likely that a brief happy time in Eregion began. Tolkien does not describe the decades after Annatar's departure. Since the Rings were then probably already made (the Three having been finished in S.A. 1590) or in their finishing stages, it is likely that they were put to use already. Perhaps not all of the Great Rings were in use, but since they were specifically made to ease the life of the Eldar, there is a high probability that in these few "happy" years, several Rings were at work in Eregion.

These times were not to last, however. Sauron's **betrayal** was approaching fast. He went on to make his Master Ring to control all the others that had been made with the knowledge and techniques he had taught the Elves. Finally, in the year 1600 of the Second Age, it was completed. Sauron thought himself at the fulfillment of his dreams. Unfortunately for him, the moment he put on the One on his finger, Celebrimbor in Eregion became aware that he had been cheated:

> For in the day that Sauron first put on the One, Celebrimbor, maker of the Three, was aware of him, and from afar he heard him speak these words [Ash nazg durbatulûk…], and so his evil purposes were revealed.
> – *LotR: The Council of Elrond*

> The moment he [Sauron] assumed the One, they were aware of it, and of his secret purpose, and were afraid.
> – *Letters: #131, late 1951*

It is highly likely that Celebrimbor immediately ordered the Rings (the Nine, Seven[6] and Three) taken off and not used for the time being. This is also supported by the following quote.

> But the Elves were not so lightly to be caught. As soon as Sauron set the One Ring upon his finger they were aware of him; and they knew him, and perceived that he would be

> master of them, and of all that they
> wrought. Then in anger and fear
> they took off their rings.
> – Sil: Of the Rings of Power
> and the Third Age

It is important to note that Tolkien says all the Rings were removed from use. Since there is no distinction between "Elven", "Dwarven" or "Mannish" Rings at this time (all of them were Elven Rings, of course), it is not unreasonable to assume that Rings from all three "series" were already used. Consequently, this means that at least some of the Nine, Seven (or six of them) and the Three were already in use by the Eldar of Eregion. Perhaps not all were already used, because it is likely that Celebrimbor and his peers would only have given them to great Eldarin lords. It might be that not enough worthies, or willing, recipients had yet been identified. In any case, those Rings already in use were immediately taken off.

Of course, Sauron was enraged at this last-minute failure of his delicate plot. The One gave him power to see only the actions of the other Rings, and to govern their wearers only if they were actually worn. If taken off, his instruments of control were worthless. This very clear fact must have infuriated him, so that he at first demanded the Rings' surrender to him immediately. Foreseeably, the Noldor declined, and Sauron mustered for war. Since there are about ninety years between Celebrimbor's realization that he had been betrayed (S.A. 1600) and the beginning of the war (S.A. 1693),[7] we can surmise that this development caught Sauron completely by surprise, compelling him to build up sufficient military strength for the task at hand. Obviously, he had planned to take over the Eldar through the Rings. This would have needed only very little military power on his part. Now that the powerful Noldor were his fiercest enemies, he had to gather more military strength before he could be sure of a victorious outcome.

In contrast to Morgoth, Sauron was a masterful schemer and planner who could slowly develop delicate plans and wait long years (or even centuries) to see them bear fruit. The following two quotes shed light on Sauron's way of thinking and judging a situation.

> Though of immensely smaller
> native power than his Master, he
> remained less corrupt, cooler and
> more capable of calculation.
> – HoMe 10: Myths
> Transformed (Orcs)

> Well, let folly be our cloak, a veil
> before the eyes of the Enemy! For he
> is very wise, and weighs all things to
> a nicety in the scales of his malice.
> But the only measure that he knows
> is desire, desire for power; and so he
> judges all hearts.
> LotR: The Council of Elrond

The methodical planner Sauron took his time to build a military and logistic infrastructure capable of beating the powerful Eldar of Eriador. His long stay in Eregion (and Eriador in general) would have given him a good understanding of the military strength of the Elves there; accordingly, he planned for a host powerful enough to do the job. Due to his likely neglect of the matter beforehand, it took some decades to build up his force.

The above mentioned possibility, that some or all of the Rings had already been used (even if only briefly according to the temporal perception of the Eldar) might have given Sauron some intelligence of things in Eregion made with the help of these Rings.

Destroying the Rings is the first idea that comes to mind once the Elves knew what Sauron was up to. So why did the Elven-smiths not simply unmake the Rings now, so that no damage could be done through them? It is natural that now, after the Mírdain had learned the true purpose of their Rings, they would take counsel for what to do next. Celebrimbor visited Galadriel in Lórinand – probably full of repentance – and asked for her advice.

> Now Celebrimbor was not
> corrupted in heart or faith, but had
> accepted Sauron as what he posed to
> be; and when at length he discovered
> the existence of the One Ring he
> revolted against Sauron, and went to
> Lórinand to take counsel once more
> with Galadriel. They should have
> destroyed all the Rings of Power at
> this time, "but they failed to find the
> strength." Galadriel counselled him
> that the Three Rings of the Elves
> should be hidden, never used, and
> dispersed, far from Eregion where
> Sauron believed them to be.
> – UT: Concerning Galadriel
> and Celeborn

Of central importance here is, of course, the statement, "but they failed to find the strength". The Mírdain had made the Rings; thus, they had both the skill and the means (the forges where the nineteen Rings had been made) ready at hand. In addition, it was more than ninety years later that the war against

Sauron began. Thus, there was more than enough time to do it. In my opinion, "they failed to find the strength" means that the Mírdain could not find the mental strength to do it. This is an often repeated theme in Tolkien's writings, where a creator is so connected to his – great – work that he is not able to damage it, or allow any possibility for it to be damaged. Here a look on the effect of the One is interesting:

> Also so great was the Ring's
> power of lust, that anyone who used
> it became mastered by it; it was
> beyond the strength of any will (even
> his [Sauron's] own) to injure it, cast
> it away, or neglect it. So he thought.
> It was in any case on his finger.
> Letters: #131, late 1951

Although the motives of the One and the Elven Rings are different, they were made with the same basic techniques and knowledge. Thus, basic effects should be similar. So the fact that the One would not allow any wearer to treat it carelessly or even attempt to damage it hints at a similar compulsion at work for the Elven Rings, which were "Great Rings" too. Of course, the powers at work would be less powerful than in the case of the One. Here, a short definition of a "Great Ring" is in order.

> A mortal, Frodo [Gandalf
> speaking], who keeps one of the
> Great Rings, does not die, but he
> does not grow or obtain more life, he
> merely continues, until at last every
> minute is a weariness.
> – LotR: The Shadow of the
> Past

Only the Great Rings confer serial longevity to a mortal; even the Nine were able to do this. This is also mentioned in another two passages of the same chapter:

> He knows that it is a Great Ring,
> for it gave long life.
> – LotR: The Shadow of the
> Past

> In Eregion long ago many Elven-
> rings were made, magic rings as you
> call them, and they were, of course,
> of various kinds: some more potent
> and some less. The lesser rings were
> only essays in the craft before it was
> full-grown, and to the Elven-smiths
> they were but trifles – yet still to my
> mind dangerous for mortals. But the
> Great Rings, the Rings of Power,
> they were perilous.
> – LotR: The Shadow of the
> Past

At last, Gandalf puts it in direct words, plain to see. Please note that Gandalf does not speak of "The One" but about a "Ring of Power" (e.g. speaking generally).

> *'A Ring of Power looks after itself, Frodo. It may slip off treacherously, but its keeper never abandons it. At most he plays with the idea of handing it on to someone else's care - and that only at an early stage, when it first begins to grip.'*
> — LotR: The Shadow of the Past

This last quote, coupled with those above, shows that all the Elven Rings were "Great Rings", and that these had a will of their own and a strong tendency to look after and protect themselves. Thus, they make it hard for anyone (even their makers) to damage them. In the case of the One, it is even not possible to intentionally damage or neglect it. For the Elven Rings, the effect may not be so extreme, but still strong enough to prevent their makers from their intentional destruction.

In my opinion, this is the reason why the Mírdain were not able to destroy the Rings: They had the skill, the means and the time, but could not muster enough strength of will to really do it. Thus robbed of the best way to deal with the pending threat, Galadriel counseled Celebrimbor the second-best option – hiding the Rings.

Now that the foreseeable war was coming, so was the danger of Sauron **capturing the Rings**. As is told in UT, Sauron eventually breached the defenses of Eregion and caught Celebrimbor alive at the great door of the House of the Mírdain. It is important to note the value Celebrimbor assigned to the Rings. The Nine he deemed unimportant enough to keep them openly in Eregion (even if probably in the best-protected part of the realm) where Sauron eventually seized them.

> *Celebrimbor, desperate, himself withstood Sauron on the steps of the great door of the Mírdain; but he was grappled and taken captive, and the House was ransacked. There Sauron took the Nine Rings and other lesser works of the Mírdain; but the Seven and the Three he could not find. Then Celebrimbor was put to torment, and Sauron learned from him where the Seven were bestowed. This Celebrimbor revealed, because neither the Seven nor the Nine did he value as he valued the Three; the Seven and the Nine were made with Sauron's aid, whereas the Three were*

> *made by Celebrimbor alone, with a different power and purpose. [It is not actually said here that Sauron at this time took possession of the Seven Rings, though the implication seems clear that he did so. In Appendix A (III) to The Lord of the Rings it is said that there was a belief among the Dwarves of Durin's Folk that the Ring of Durin III, King of Khazad-dûm, was given to him by the Elven-smiths themselves, and nothing is said in the present text about the way in which the Seven Rings came into possession of the Dwarves.]*
> — UT: Concerning Galadriel and Celeborn

It is commonly held that Sauron captured the Nine and Seven in Eregion. This is superficially supported by the quote above: The Nine were probably shelved in the House of the Mírdain, while the Seven and Three were hidden. Please note Christopher Tolkien's comment (in square brackets). Though Sauron learned **where** to find the Seven, it is not explicitly stated that he immediately set out to get them once he was able to do so. It is likely, though, since the capture of the Elven Rings (and here all of the Mírdain's Rings – Nine, Seven and Three – are meant) were his primary motivation to invade Eregion.

That Sauron took possession of the Seven in relatively quick temporal succession to the capture of the Nine (at least before his defeat in Eriador) is found elsewhere, fitting to the theory outlined above:

> *From that time war never ceased between Sauron and the Elves; and Eregion was laid waste, and Celebrimbor slain, and the doors of Moria were shut. In that time the stronghold and refuge of Imladris, that Men called Rivendell, was founded by Elrond Half-elven; and long it endured. But Sauron gathered into his hands all the remaining Rings of Power; and he dealt them out to the other peoples of Middle-earth, hoping thus to bring under his sway all those that desired secret power beyond the measure of their kind.* **Sil: Of the Rings of Power and the Third Age**

The Seven[8] and Three were regarded as more precious, and Celebrimbor revealed the hiding place of the Seven only under said intense torture. The hiding of the Three he did not reveal, probably because he loved these creations so much that they were almost a part

of himself. Failing to gain tidings of the Three, Sauron ordered Celebrimbor to be killed. The advice of Galadriel to give the Three to Elven guardians and keep them far away from Eregion might give us an idea about the way Celebrimbor tried to protect the Seven. Following the quote above, he clearly judged all the series' of Rings differently: The Nine were the least powerful and dangerous in his eyes, the Seven already quite precious and the Three supremely so. Accordingly, his attempts to protect them were differentiated as well: the Nine he deemed safe enough in the stronghold of the Mírdain, the Seven were entrusted to keepers (thus giving the "bestowed" above a more literal meaning), but still in Eregion or its vicinity, while the Three were given the highest secrecy and security possible. Of course, all the guardians would have been made aware of the dangers of wearing a Ring while Sauron held the One. Following this line, Sauron would have hunted down the Elven guardians of the Seven, until he had collected these Rings as well.

At the latest, he must have captured the Seven before he was decisively defeated in Eriador. A look at Appendix B (LotR) may give a valuable hint here: in 1697 Eregion falls, Celebrimbor is slain and the Nine are captured. It is only two years later (1699) that Sauron overruns Eriador. This is a bit strange; he had a strong army that had defeated Eregion's Elves plus Elrond's detachment. The latter had barely escaped his annihilation and retreated northward. After Eregion's fall, there was no significant realm in Eriador left east of the Lhûn that might have put up serious resistance. The scattered and weak Mannish communities certainly never had the strength to even delay Sauron's advance. Logistic problems might be an explanation for this extraordinarily long delay in a further advance, but are, in my opinion, unlikely. Since Sauron was on the hunt for the remaining ten rings, a swift and powerful military victory against his remaining enemies was not his priority. First, he wanted to secure the Rings he had knowledge of. With the knowledge of the chronicler, we know that these two years were decisive. Had Sauron opted to attack earlier, he would have defeated Lindon before Númenor's expeditionary force arrived. Afterwards, it would have only been a question of time until he caught the keepers of the Three also. Thus, from a military point of view, this delay was fatal.[9] If we see it from Sauron's point of view, however, it might not be so wrong. His main goal was the Rings. For now, he had only the Nine, but knew where (or on whom) he might find the Seven. It is thus not unreasonable to

assume that he, according to his priorities,[10] spent a good part of these two years hunting down the keepers of the Seven. The following quote from UT confirms that he had his vast army scattered throughout Eriador – which is necessary and logical when you want to hunt down small groups or individuals. It would be disastrous against an organized and concentrated enemy army, though. Note that Tolkien confirms that Sauron's dispersed army was hunting Elves (thus meaning not automatic immediate killing, but more likely apprehension), while he states that all Men (who had nothing to do with the Rings) were indeed killed or drawn off! With the capture of the Seven achieved, Sauron turned to war again, intent on securing the Three as well from the most likely guardians – in Lindon:

> But now Sauron attempted to gain the mastery of Eriador: Lórinand could wait. But as he ravaged the lands, slaying or drawing off all the small groups of Men and hunting the remaining Elves, many fled to swell Elrond's host to the northward. Now Sauron's immediate purpose was to take Lindon, where he believed that he had most chance of seizing one, or more, of the Three Rings; and he called in therefore his scattered forces and marched west towards the land of Gil-galad, ravaging as he went.
> **– UT: Concerning Galadriel and Celeborn**

As is told in UT in greater detail, Sauron was eventually defeated and driven out of Eriador. He had achieved his main goal at least partially, that is possession of the Rings of Power. His greatest goal (possession of the Three) had eluded him, however.

Having secured the Nine and the Seven, the **redistribution of the Rings** became an issue for Sauron. He developed a "Plan B" to take best advantage of his prizes. As had been demonstrated, the Elves were too sensitive to this trap and had to be discarded as potential slaves.

It is often asked why he did not give some of these Rings to Avari in the East. These had never heard of the Eldar in the West, let alone the matter of the Rings. To give a satisfactory answer, we have to put ourselves into Sauron's shoes, so to speak. He could not be sure of the effects of the Rings on Dwarves or Men, but their effect upon the Elves was known (even if only on the Eldar) – and this was surely not to Sauron's liking. He could not be sure that the Avari were to be caught more easily or were less sensitive. Had he given Rings to them, he might risk the same troubles as with the Noldor, and then these rings would be gone again. In addition, the Avari were a secretive people, keeping themselves apart from other folk and therefore unsuitable as tools of lordship or conquest. Dwarves, on the other hand, **were** powerful. Men were on the rise as well and multiplying fast. This gave them high potential for worldwide domination at least in the future (what they lacked in quality, they could compensate by quantity); in addition, as said above, Sauron had recognized already earlier that Men were the most easily bent to his service (of the Free Peoples).

These thoughts might have been factors in Sauron's considerations to target the other Free Peoples of Middle-earth – Dwarves and Men – as potential victims. Conveniently, the second series of the Rings coincided with the number of Dwarven tribes. Since the Dwarves were the second-most powerful people after the Eldar, it was natural that Sauron would bestow[11] the Seven upon them. This left the Nine Rings for Men. The following centuries probably saw the covert distribution of the Rings to their respective victims. Sauron very likely took great care that the gift of these Rings appeared as exactly what the individual receiver would view as the tool to fulfill his greatest desires – whatever these might be. Some might have been given as open gifts; for others, Sauron might have arranged suitable "lucky coincidences". Sauron was always full of guile and the master of deception, so he would make sure to act upon the desires and perceptions of his future servants individually.

The plot worked very well with Men, but as is told in *The Silmarillion*, the Naugrim were stubborn and resistant to being governed like this or reduced to wraiths. The Rings fuelled their worst desires and, more often than not, embroiled the Dwarves in their own selfish business while the other Free Peoples fought against the Shadow:

> They [the Dwarves] used their rings only for the getting of wealth; but wrath and an over-mastering greed of gold were kindled in their hearts, of which evil enough after came to the profit of Sauron.
> **Sil: Of the Rings of Power and the Third Age**

So, while indirectly serving Sauron, the Seven were only a partial success in his schemes. As long as he held the One, this indirect support might have been sufficient for him, and so he did not bother with re-taking the rings by force. Since the Dwarves were not bent to his will in the way he wanted, he couldn't simply command them. Thus, a possible re-taking would have been a long and exhausting task, considering the strength of the Dwarven mansions. Since Sauron was pre-occupied dealing with the growing empire and ambitions of Númenor, the Seven might have been not high enough on his agenda – at least as long as his issue with the Númenóreans was not finally resolved.

> The only power over them that the Rings wielded was to inflame their hearts with a greed of gold and precious things, so that if they lacked them all other good things seemed profitless, and they were filled with wrath and desire for vengeance on all who deprived them. **LotR: Appendix A (Annals of the Kings and Rulers; III – Durin's Folk)**

In this way, the Seven worked indirectly towards Sauron's benefit, depriving his enemies of the Naugrim's strength in their fight. The Dwarves grew ever richer, while Men and Elves struggled to survive against the Dark Lord.

Over the course of the remainder of the Second Age, the Three were kept hidden and unused, while both the Dwarves and Men made great use of their Rings. When the War of the Last Alliance resulted in Sauron's defeat and the loss of the One to Isildur, several things changed: since the mastermind that controlled the One was for the time being neutralized, the One posed no threat any more – as long as Sauron (or another powerful wearer) did not use its powers. The Eldar recognized this, and began to use the Three to preserve their dwellings and conserve their strength for the eventual day when Sauron would return and his enemies had to unite one last time. Meanwhile, the Three worked exactly to that end for which they were made – preservation of those things the Eldar held dear and warding off the effects of time in mortal Middle-earth.

The Nazgûl fled into the East after Sauron's defeat, most likely taking their Rings with them. This note that the Ringwraiths fled east after Sauron's defeat can be found in the essay on the Disaster of the Gladden Fields:

> If any few [survivors from the defeat in the Last Alliance] had escaped, they had fled far to the East with the Ringwraiths.
> **– UT: The Disaster of the Gladden Fields**

The Third Age began after the War of the Last Alliance. The fates of the Rings in this period are quite diverse. As long as Sauron was inactive, all Ring-wearers were to act without restriction. The Dwarves guarded their treasures, probably even increasing them further. The Nazgûl stayed in hiding in the East. Perhaps they also influenced some realms, but if so, not to any extent that made them known in the West. The Three were used to heal the wounds after the Great War to the best of their abilities and preserve the Eldarin enclaves.

Much of this changed when Sauron became active again around the year 1000 of the Third Age. As we know, Sauron collected the Nine from the Nazgûl to control them while he himself lacked the One.

> At length therefore he [Sauron] resolved to use the Ringwraiths. He had been reluctant to do so, until he knew precisely where the Ring was, for several reasons. They were by far the most powerful of his servants, and the most suitable for such a mission, since they were entirely **enslaved to their Nine Rings, which he now himself held**; they were quite incapable of acting against his will, and if one of them, even the Witch-king their captain, had seized the One Ring, he would have brought it back to his Master.
> – **UT: The Hunt for the Ring** (my emphasis)

How the Dark Lord got the Nine is speculative. It is not unreasonable to assume, however, that he visited each Nazgûl personally and forced the surrender of its ring through his terrible presence. Though Sauron was greatly weakened, his remaining strength was probably enough to overpower a single Nazgûl in any case. Even lacking the One, the Nazgûl were bound to Sauron's spirit (in the Ring), and so their ability to resist any part of Sauron (either in the Ring or in his person) would be less than their power in any other contest.

Some time after Sauron had secured the Nine, he probably established his abode in Dol Guldur, plotting his return to power and the eventual defeat of his enemies. It was at some unspecified time – probably in the Third Age – that the misfortunes of the Dwarves began. Eventually their ancient hoards were plundered and their Rings either destroyed by dragon fire or collected by Sauron. Finally, he was able to secure three of the Seven, the remaining being destroyed. The two following passages confirm the fate of the Seven:

> It is said that the foundation of each of the Seven Hoards of the Dwarf-kings of old was a golden ring; but all those hoards long ago were plundered and the Dragons devoured them, and of the Seven Rings some were consumed in fire and some Sauron recovered.
> – **Sil: Of the Rings of Power and the Third Age**

> 'Seven the Dwarf-kings possessed, but three he [Sauron] has recovered, and the others the dragons have consumed.'
> – **LotR: The Shadow of the Past**

We do not know for sure when this falling of the Dwarven Rings began, only when it ended: The Ring of Durin was the last of the Seven, and he was captured by Sauron in T.A. 2845:[12]

> 2845 Thráin the Dwarf is imprisoned in Dol Guldur; the last of the Seven Rings is taken from him.
> – **LotR: Appendix B**

Only the Three were left unsullied and not directly affected by the machinations of Sauron. Since they were not sullied by him, he had no power over them in the way that they brought misfortune to their wearers:

> And all those rings that he governed he perverted, the more easily since he had a part in their making, and they were accursed, and they betrayed in the end all those that used them.
> – **Sil: Of the Rings of Power and the Third Age**

The Nine and Seven were more subject to Sauron's will, so that even when he lacked the One, he could indirectly influence them and eventually achieve his end. Not so with the Three – these he could only govern with the One and nothing less. Galadriel puts it in words in the *Lord of the Rings*:

> 'I say to you, Frodo, that even as I speak to you, I perceive the Dark Lord and know his mind, or all of his mind that concerns the Elves. And he gropes ever to see me and my thought. But still the door is closed!'
> – **LotR: The Mirror of Galadriel**

Thus, even while being subject to the One, their power, and the fact that Sauron never had a part in their making or even touched them, probably took them away from his influence unless he wielded the One.

It is often speculated what became of the surviving three of the Seven and the Nine after the One had been destroyed. Some speculate that they survived, to be found later by adventurers. This is especially often heard in connection with the Ring of the Witch-king, presumed to be lying on the Pelennor Fields. Beside the lack of any hint in this direction (other items of the Nazgûl lord were described in detail), Tolkien is very clear that Sauron held the Nine Rings personally. Thus there is no ring to be salvaged from the battlefield of the Pelennor. It is interesting, nonetheless, what happened with these items. Since they were items of such power and importance, it is highly likely that they were always kept in the immediate vicinity of Sauron. For the Nine it is clear that he always kept them close to his person and ready for use (as his medium of controlling the Ringwraiths), and the survivors of the Seven are likely to be stored safely in a secure place in Barad-dûr – probably near Sauron as well.

In this context we might take a look at **how** Sauron was destroyed. The melting of the One was of course the ultimate cause, but what really happened immediately thereafter? Was Sauron's form itself destroyed by it as well? In my opinion, this is not automatically the case. The destruction of the One would have been an immense shock to Sauron, when a great part of himself was forcibly released from its form and dissipated into Arda. But since this part of Sauron was already outside of Sauron himself, its destruction would probably not be lethal to him. Compare this to Morgoth, who was not affected by the destruction of his minions, whose creation had required a good part of himself to be spent (e.g. the Dragons). There might be some kind of "shock" to Sauron, but not necessarily automatic death. Another effect I deem more important: The release of the One's power "pulled the plug" on all devices that were created with the One. Among these were the foundations of the Dark Tower. Now, with the foundations failing, the tower collapsed, taking Sauron with it. It is likely that the collapse of the tower was responsible for the destruction of the physical form of Sauron. Note the order of events in the LotR:

> And even as he [Gandalf] spoke the earth rocked beneath their feet. Then rising swiftly up, far above the Towers of the Black Gate, high above the mountains, a vast soaring darkness sprang into the sky,

flickering with fire. The earth groaned and quaked. The Towers of the Teeth swayed, tottered, and fell down; the mighty rampart crumbled; the Black Gate was hurled in ruin; and from far away, now dim, now growing, now mounting to the clouds, there came a drumming rumble, a roar, a long echoing roll of ruinous noise.

'The realm of Sauron is ended!' said Gandalf. 'The Ring-bearer has fulfilled his Quest.' And as the Captains gazed south to the Land of Mordor, it seemed to them that, black against the pall of cloud, there rose a huge shape of shadow, impenetrable, lightning-crowned, filling all the sky. Enormous it reared above the world, and stretched out towards them a vast threatening hand, terrible but impotent: for even as it leaned over them, a great wind took it, and it was all blown away, and passed; and then a hush fell.
– LotR: The Field of Cormallen

First comes the trembling of the earth – probably from the tremors following the destruction of the One and the beginning eruption of Orodruin – and then later the shadowy figure of Sauron's malice appears. This is probably a semi-corporeal body, held together by the remnants of his power. It is too weak to resist even a wind (even if this wind had a "supernatural" cause) and is dissipated. Due to the small – but, in my opinion, important – temporal gap, we might see some validation for the theory developed above: Sauron's body survived the destruction of the One initially, but was destroyed by the after-effects of the collapse of his mighty Barad-dûr.

In a way, the unmaking of the One made Sauron vulnerable to physical attack, since he now lacked any device to act as an anchor, his bodily form destroyed.[13] It may be an academic question, but for me it is important that the destruction of the Ring was probably not the immediate cause of the destruction of Sauron's physical form.

The fate of the Rings of Power is an important question. No discussion of the Rings' history would be complete without a look at the eventual fate of all the Rings. For the One, this is easy, since its melting is a key element of the whole plot of the book. The fate of the Three is not in doubt either, as they depart over the Sea with their wearers. The Seven have already been mentioned, but only partially for this purpose. Since Sauron had regained three of them, the only logical place to keep

them was Barad-dûr. Thus these three Rings were most likely destroyed when Sauron's fortress collapsed after the destruction of the One.

For the Nine, we have no clear reference as to what happened to them. Using evidence already quoted above, their most likely fate is clear as well, though: since Sauron used them to control the Ringwraiths, he probably had them on his fingers, and so they were destroyed when the Dark Lord's body was caught in the destruction of his tower. The ring that had belonged to the Witch-king he might have taken off (since the chief Nazgûl was at least incapacitated for a long time), but most probably stored it together with the three surviving Rings of the Seven.

The Ring-verse

For us as the readers of *The Lord of the Rings*, several key elements become quite clear: the Rings of Power, and the threat posed by the One Ring, already loom over our heads even before we read the book – we read the verse cited at the beginning of this essay before the story in the book even begins. As Tolkien put it, the verse is the *leit-motif*[14] of the book. Thus, for a reader the background story is quite trivial and often taken for common knowledge.

Already at the beginning of the book we are given a great deal of knowledge when Gandalf first tells Frodo about the One and the associated matters in general:

The letters [on the One] are Elvish, of an ancient mode, but the language is that of Mordor, which I will not utter here. But this in the Common Tongue is what is said, close enough:
One Ring to rule them all,
One Ring to find them,
One Ring to bring them all and in the darkness bind them.
It is only two lines of a verse long known in Elven-lore.
– FotR: The Shadow of the Past

Please note that Gandalf says, these are lines from a verse long known in **Elven-lore**. Thus it is likely that all scholars naturally associated the Rings with the Elves; a matter that will become important when I later discuss the time of the likely creation of this famous verse.

For the inhabitants of Middle-earth, things are quite different though. As already stated, the matter of the Rings of Power was kept as a top-secret matter both by the Eldar and

Sauron.

No tortures would have satisfied his [Sauron's] anger with the bungling fools who had let slip the greatest prize in Middle-earth [the Orcs who killed Isildur; which led to the loss of the One]; even though they could know nothing of the One Ring, which save to Sauron himself was known only to the Nine Ringwraiths, its slaves.
– UT: The Disaster of the Gladden Fields

This makes it clear that, from Sauron's side, the Rings were kept a secret known only to the individual wearers and Sauron himself. The Eldar were also very secretive:

I do not think Ar-Pharazôn knew anything about the One Ring. The Elves kept the matter of the Rings very secret, as long as they could. In any case Ar-Pharazôn was not in communication with them.
– Letters: #211, 1958

Neither were the Dwarven kings very talkative about the causes for their ever-growing riches. This is also reported by Tolkien:

But the possessors of the Ring [Durin's Ring] did not display it or speak of it, and they seldom surrendered it until near death, so that others did not know for certain where it was bestowed.
– LotR: Appendix A (Annals of the Kings and Rulers; III – Durin's Folk)

Thus, it is very unlikely that any knowledge of the Rings of Power slipped into the lore of even the royal Númenóreans before the Last Alliance. It is likely that the Eldar only came out with the whole story when the Númenóreans were surprised that Sauron had escaped the wrath of Eru out of the Downfall.

For this good at least they believed had come out of ruin, that Sauron also had perished.
– LotR: Appendix A

So it was probably only now that the Númenóreans understood the general lines of the whole matter – including the deeper reason for the war in Eriador seventeen hundred years earlier.

After the War of the Last Alliance was successful, it is not unlikely that the matter of the Great Rings, their existence, distribution and purpose (in relation to the One) became known to a wider audience of scholars who

had interest in such things. The careful study of the Ring-verse shows that only the purpose of the One is defined clearly – the function of the others are left ambiguous in this verse. This is another hint that the verse was composed after the plot of Sauron had been revealed to an audience more numerous than the Eldarin leaders. Afterwards, there was no more reason to keep the entire matter secret, although the details of the Ring-making and the original purposes still remained unknown even to Númenórean scholars.

As already stated, the rhyme was long known in **Elven-lore** (speaking from the vantage point of the late Third Age). This also raises the question: **who** actually composed it. We cannot, however, even make an educated guess on his (or her) identity, though we may extrapolate the race of the composer. Since Gandalf reports that Celebrimbor heard Sauron say the two key lines ("One Ring to rule them all…") when the latter put on the One for the first time, only these would have been known to the Eldarin leaders (at least initially). Due to the secrecy of the whole matter (see above), they are unlikely to have shared this information with anyone else before the War of the Last Alliance. Thus, the rhyme may have been created by an Elven scholar to put the whole problem of the Rings in one short and condensed form once Sauron had been defeated. Even if he (the author/composer) was not Elven, he must have been informed by an Elf.

Thus the early Third Age is the most likely time the verse became common knowledge among scholars. Due to the lack of precise knowledge on the intricacies, it was more a descriptive and evocative way to describe the general and obvious key facts about these Rings. That they were not made with this intention is another matter, it simply describes the state of things as was known at this time: That the Dark Lord had the One, the Elves the Three etc. and that the purpose of the One was to rule the others.

Ironically, the only ones who probably qualify as real kings that got Rings of Power were the kings of the seven Dwarven houses – and these are only called "lords" in the verse. Thus we can safely assume, that the composer of the verse was not trying to make a correct depiction of the distribution of the Rings. (See above for more details on the verse.)

Two or three 'Batches' of Elven Rings?

We know that the Elven rings were – at least in after times – separated into three distinct "series": the Nine, Seven, and Three. It is not entirely clear whether this was true from the beginning; e.g. first a series of nine rings, then a later series of seven and at last a third series of three. Neither in *The Silmarillion* nor in *The Lord of the Rings* is there any direct evidence on this matter. The only hint in this direction is Tolkien's report of the events in Eregion found in *Unfinished Tales* and already quoted in full above:

> *There Sauron took the Nine Rings and other lesser works of the Mírdain; but the Seven and the Three he [Sauron] could not find.*
> **– UT: Concerning Galadriel and Celeborn**

This has been partly discussed above in the section about Sauron's capture of the rings in Eregion: the Nine, Seven and Three are discussed (and stored/bestowed) separately, which favors three distinct 'batches' of rings with – probably – ever increasing power.

The mere fact that there were probably three 'batches' from the beginning does not tell us directly something about the properties of the Rings, but indirectly it offers plenty of information to make some educated guesses. First, it is striking that the number of Rings within each series decreases. It is also interesting that the number for the first two series differs only marginally, while the third one is clearly set apart.[15] Additionally, we know that the Three were the most powerful of the Elven Rings (see quotes above), and that the One was even more powerful, since it had to rule all the other – mighty – Rings. So generally speaking, an increasing amount of power was concentrated in an ever-decreasing number of items. It seems reasonable to use the term "Sixteen Rings" for the Nine and Seven, as they were more closely connected together compared to the Three.

Here we may have a look at the likely order of events: The Nine were probably the first (and least powerful) series; see also the value given to them by Celebrimbor above. The Seven were already better and accordingly more valued by Celebrimbor. Last came the Three, made by the Master-smith alone. The number of Rings might be an indicator for relative power: The same (or even greater) amount of power might have been squeezed into the Seven compared to the Nine; even though the former were already two pieces less (77.8% in number compared to the Nine). Now, perhaps an even greater amount

was put into the Three (33% in number compared to the Nine; 42.9% in number compared to the Seven).

I can imagine that this came to pass in the following way: Sauron took part in forging all of the Sixteen Rings, and the first series of Great Rings (the Nine) was already good. Here the Mírdain worked more or less exactly along the lines as taught (and understood and mastered after trials with the Lesser Rings) to them by Annatar. Afterwards, they honed their skill further (again together with Annatar) and made an even better series (the Seven). Here Sauron might have thought "OK, that's enough for them, my purpose is fulfilled".[16] Accordingly, he left Eregion to fashion his master-ring that would rule all the Sixteen. After his departure, Celebrimbor mustered all his skill and developed the techniques taught by his mentor even further, refining the art to an extent that was the epitome of Elven craft developed out of and based on Maiarin knowledge. Thus he made the Three, which showed an even greater power compared to the Sixteen and that symbolized more pure and "Elven" ideals. They were the true masterpieces of Elven Ring-craft. It is imaginable that Sauron was really surprised by their existence (see above), but probably positively, giving him three more tools – and even more powerful ones than he had imagined possible for the Noldor. The effects of their power is vividly described in *The Lord of the Rings*:

> *[Sam speaking] 'Whether they've made the land, or the land's made them, it's hard to say, if you take my meaning. It's wonderfully quiet here. Nothing seems to be going on, and nobody seems to want it to. If there's any magic about, it's right down deep, where I can't lay my hands on it, in a manner of speaking.'*
> *'You can see and feel it everywhere,' said Frodo.*
> **– LotR: The Mirror of Galadriel**

This subtle and yet strong power to affect the land and make it feel "magical" (without visible flashy effects) is exactly what the Mírdain intended to achieve.

Powers of the Rings

This section is deliberately not titled as dealing with the Great Rings alone, but aims at a broader target. As we have seen previously, the primary goal of this whole project (as far as the Elves were concerned – Sauron had other motives of course), was preservation. Tolkien's *Letters* provide us with first-hand information on specific powers:

> *The chief power (of all the rings alike) was the prevention or slowing of decay (i.e. 'change' viewed as a regrettable thing), the preservation of what is desired or loved, or its semblance – this is more or less an Elvish motive. But also they enhanced the natural powers of a possessor – thus approaching 'magic', a motive easily corruptible into evil, a lust for domination. And finally they had other powers, more directly derived from Sauron ('the Necromancer': so he is called as he casts a fleeting shadow and presage on the pages of The Hobbit): such as rendering invisible the material body, and making things of the invisible world visible.*
>
> *The Elves of Eregion made Three supremely beautiful and powerful rings, almost solely of their own imagination, and directed to the preservation of beauty: they did not confer invisibility.*
> **– Letters: #131, late 1951**

This gives us the information about the key powers of the Great Rings – not surprising when considering the motives of their makers. Thus we can make a number of assertions with some certainty:

- Great Rings preserve what is loved or its semblance, and slow decay (or completely halt it – according to power)
- They enhance the natural powers of the wearer; thus a great general will become even greater, a powerful magician will still rise in lore and power and a wise and skilled king will become an even better one
- The Sixteen's and the One's ability to make the wearer invisible was derived from Sauron/Annatar

Please note the wording in the first of these bullets: the Rings may only preserve the **semblance** of what is loved.

This preservation motive is what the Elves

wanted to achieve, of course, so it's no wonder that this is the chief power. We are also told however, that Sauron added powers as well, like the ability to make oneself invisible or see invisible things. He is likely to have manipulated the general purpose a bit. This is told in *The Silmarillion*:

> *And all those rings that he governed he perverted, the more easily since he had a part in their making, and they were accursed, and they betrayed in the end all those that used them.*
> **– Sil: Of the Rings of Power and the Third Age**

It is understandable that Sauron may have tinkered with the Rings after their capture, so that they would be all the more suitable for the corruption of their future wearers. Perhaps he also tried to mask the effects of the One somehow, so that a failure similar to those he experienced with the Noldor of Eregion (detection of the One) became less probable. The most important point is that Sauron modified the Rings he had captured to an unknown degree, so that they would serve his purpose even better.

It seems obvious that the less powerful abilities (e.g. only slowing decay instead of completely halting it) would be associated more with the Nine or Seven rather than the much more powerful Three.

The "Lesser Rings" that had also been crafted are an endless matter of debate. The only reliable information we have about them is the already mentioned comment by Gandalf, which I will repeat here because of its relevance:

> *In Eregion long ago many Elven-rings were made, magic rings as you call them, and they were, of course, of various kinds: some more potent and some less. The lesser rings were only essays in the craft before it was full-grown, and to the Elven-smiths they were but trifles – yet still to my mind dangerous for mortals. But the Great Rings, the Rings of Power, they were perilous.*
> **– LotR: The Shadow of the Past**

It sounds logical to us that the Mírdain first had to develop their craft, and that accordingly they created lesser rings that constituted trials in the various powers of the Great Rings that were planned.

The rôle and relationship of the Elven Rings to the One and Sauron is of course the best-known part of their whole history: Sauron had the One, the Three the Elves retained, while the others were distributed to Dwarves and Men by Sauron. For the Second Age it is clear, that Sauron with the help of the One governed the Nine and at least influenced the wearers of the Seven.

As we have seen above, The Elves immediately noticed Sauron and his purpose once the One was first worn. As outlined above, the Elves were much more sensitive to such "magic emanations" and thus detected Sauron and avoided his trap. How this connection came to be is not known in detail, but since all the Rings were based on the same basic technical principles, some kind of magic link between the – worn – Elven Rings and the One is highly likely.[17] This is needed of course to effect the government of the Elven Rings through the One. Unfortunately for Sauron this link is not one-way (e.g. from the One down to the other Rings), but in both directions. Through this feature the Elves were able to detect him and his plot.

Other entities of similar (or greater) stature in *fëa* (or Ainu *ëalar*) are likely to be at least as perceptive. As long as Sauron held the One, he is likely to have been able to block any attempt to penetrate his own mind while dominating the Nine (and Three – if they had been worn), but he certainly could not wholly prevent this "connection" back to him. Since the Men who accepted the Nine Rings were so easily ensnared and fooled, it is likely that the strength of their *fëar* was not sufficient to detect the two-way connection and learn anything from it like Celebrimbor or Galadriel.[18]

For the Third Age when Sauron lacked the One, the situation is trickier. *The Silmarillion* contains one quote that gives a pointer:

> *And all those rings that he governed he perverted, the more easily since he had a part in their making, and they were accursed, and they betrayed in the end all those that used them.*
> **– Sil: Of the Rings of Power and the Third Age**

It seems that Sauron's participation in the crafting of the Rings plus a possible manipulation after their capture gives them a unique quality: while still providing enormous power, they were more closely linked to Sauron than the Three. Thus even while he lacked the One, Sauron still had some indirect malevolent influence over the Nine[19] and Seven Rings which led to the eventual falling of the Dwar-

ven Rings (and probably the recovery of the Nine from the Nazgûl). The Three's only link to Sauron was by the One and while he lacked it, the Three and their wearers were not accessible for his probings. Galadriel puts it in words in *The Lord of the Rings*:

> In the black abyss there appeared a single Eye that slowly grew until it filled nearly all the Mirror. …
>
> 'Do not touch the water!' said the Lady Galadriel softly. The vision faded, and Frodo found that he was looking at the cool stars twinkling in the silver basin. He stepped back shaking all over and looked at the Lady.
>
> 'I know what it was that you last saw,' she said; 'for that is also in my mind. … I say to you, Frodo, that even as I speak to you, **I perceive the Dark Lord and know his mind, or all of his mind that concerns the Elves**. **And he gropes ever to see me and my thought. But still the door is closed!'** …
>
> Its [Eärendil's] rays glanced upon a ring about her finger; …
> – **LotR: The Mirror of Galadriel** (my emphasis)

Galadriel is fully able to use this two-way link between the One and her Ring: even if Sauron lacked the One, he was in some way "linked in spirit" since part of himself was within the One. Due to her innate abilities, Galadriel should have been capable of some "mental surveillance" of Sauron's mind, but this was probably enhanced by Nenya and the above-mentioned effect.

The way Galadriel perceives Sauron is certainly related to the way Celebrimbor noticed him when the Dark Lord first put the One on his finger. That she says that she perceives only his thoughts that concern the Elves might be typical for the way of this link: An elven Ring-wearer perceives only those designs aimed at the elven wearers of a Ring of Power – and their whole folk. According to this theory, a man would perceive those thoughts that concern men.[20]

The **effects of the Great Rings on mortals** are well-documented. Powerful men were turned into Ringwraiths, while the smaller and mean became a 'Gollum'. The development of Sméagol (long-lived but not becoming a wraith) can be attributed to his hobbitish nature though. Tolkien mentions the distinction and importance of original stature and power in his *Letters*:

> To attempt by device or 'magic' to recover longevity is thus a supreme folly and wickedness of 'mortals'. Longevity or counterfeit 'immortality' (true immortality is beyond Eä) is the chief bait of Sauron – it leads the small to a Gollum, and the great to a Ringwraith.
> – **Letters: #212, Oct. 1958**

Using the knowledge from above, that the Rings were made by the Elves to preserve and "embalm" that which is loved and whose fading would bring sorrow[21]; and coupled with Sauron's manipulations, the effects of the Great Rings on mortals were fatal.[22] They were exposed to something that was never intended for them by the makers of the Rings and therefore they meddled with powers that were too great for them. Human mortality, the wish to avoid it and to live forever is one of the great themes in Tolkien's Arda, from which sorrow[23] often comes and sometimes even great danger. So the Sixteen Rings might be viewed as a means to preserve and slow decay, but not with a more specific "built in" purpose. Thus what exactly is preserved depends on the wearer and his specific, often race-specific, desires. For Elves and Men this has been discussed. For Dwarves, material wealth is the thing that is most loved and worth preserving.

The Three Rings might be viewed as a refinement of the preservation theme. Not only were they more powerful overall, but they were also directed specifically towards preserving beauty (see quote above). Thus it is at least speculative, whether they would have had the same effects upon Men as had the Nine.

The **effects of the Seven on the Naugrim** are quite different than the ones on Men:

> Seven Rings he gave to the Dwarves; but to Men he gave nine, for Men proved in this matter as in others the readiest to his will. And all those rings that he governed he perverted, the more easily since he had a part in their making, and they were accursed, and they betrayed in the end all those that used them. The Dwarves indeed proved tough and hard to tame; they ill endure the domination of others, and the thoughts of their hearts are hard to fathom, nor can they be turned to shadows. They used their rings only for the getting of wealth; but wrath and an over-mastering greed of gold

> were kindled in their hearts, of which evil enough after came to the profit of Sauron. It is said that the foundation of each of the Seven Hoards of the Dwarf-kings of old was a golden ring; but all those hoards long ago were plundered and the Dragons devoured them, and of the Seven Rings some were consumed in fire and some Sauron recovered.
> – **Sil: Of the Rings of Power and the Third Age**

The **powers of the Rings in RPGs** is a tricky issue. ICE gave game stats to the Rings of Power, and in general this technical data seems acceptable as a basis for further refinement.[24] What these lack, however, is a good implementation of their chief powers – the slowing of decay and preservation. I am aware that this is a tough task in a fast-paced RPG which does not count in decades or centuries, but months or years at best. In this scale, the primary preservation power of the Rings is negligible of course.[25]

Apart from the well-known Great Rings, the Lesser Rings are a favourite in RPGs when the adventure author or the specific GM wants to introduce powerful items of the past. ICE did this extensively, but in my opinion, they lacked some understanding of the key facts about these "Lesser Rings". In the ICE modules such rings regularly conferred either (undead) immortality or at least magically prolonged life (or better, physical existence). As we have learned from the LotR quote above, this is impossible. The power to prolong human life was a power possessed only by the Great Rings; in my opinion, there is absolutely no room for interpretation here. The most likely – primary – power of these Lesser Rings would lie in the first essays of the preservation theme. Here the passage from the quote before the last is of great help: It speaks of the "semblance" that could be preserved by the Rings. Such a preliminary stage in the development of the major powers is the best candidate for a Lesser Rings' powers, due to his nature as an essay in the craft. Thus, speaking in such terms, I would propose the following major stages in the development of the Lesser Rings in respect to the preservation power. I describe their effects on mortals, since here the powers of the Rings manifest themselves very graphically in my opinion.

- The first version would only preserve the facade of the state from the loved thing when the ring was first worn. In no way does it delay or influence the

progress of aging or change.

- The second stage would act as the first, but would also mitigate some effects of ageing (e.g., better vigour in old age, but not wholly preserved).
- The third stage would act as the preceding ones, with the difference that this ring also mitigate the aging and its detrimental effects of a mortal, but only until his appointed time approached. Then he would age very fast and die like any other of his race. This accelerated aging of postponed decades might take place in only a few weeks or even days.[26]

Please note that the 'Lesser Rings' did not confer unnatural longevity. This is the one power which they definitely do not possess (in whatever form it may be constructed), but which are often ascribed to them.

Excursus: Ring-distribution among Men

ICE is often criticized for its decision of giving the Nazgûl individual biographies as laid out in the *Lords of Middle-earth, Vol. 2 – The Mannish Races*. The invention of a female (Númenórean) Nazgûl is especially a matter of criticism, on the grounds that she was a **queen** at most and not a **king** as it is supposed was the norm for the Ringwraiths. If you have a closer look, the decision is not unreasonable, though:

- There were three queens in Númenor, thus making a powerful female character of Númenórean race absolutely possible
- The Ring Verse does not specify gender, profession or social status
- The Ring Verse speaks of Elven kings – but Galadriel is not a **king** (male) either. Neither do Círdan, Elrond or Gandalf qualify as Elven kings. The only one who did was Gil-galad, and he was dead before the Ring-verse was probably made
- The most important passage that tells us something about the Nazgûl is found in *The Silmarillion* (see quote below). Again, there is no mention that being a king (male) is a prerequisite for being chosen as a wearer of one of the Nine
- The same passage from *The Silmarillion* that deals with the matter of the Ringwraiths also makes kingship not a prerequisite for being chosen as a future slave by Sauron. Indeed, it even says that some of them **became** kings

after receiving a Ring (and were not such already when given it).

> *Men proved easier to ensnare. Those who used the Nine Rings became mighty in their day, kings, sorcerers, and warriors of old. They obtained glory and great wealth, yet it turned to their undoing. They had, as it seemed, unending life, yet life became unendurable to them. They could walk, if they would, unseen by all eyes in this world beneath the sun, and they could see things in worlds invisible to mortal men; but too often they beheld only the phantoms and delusions of Sauron. And one by one, sooner or later, according to their native strength and to the good or evil of their wills in the beginning, they fell under the thralldom of the ring that they bore and under the domination of the One, which was Sauron's. And they became for ever invisible save to him that wore the Ruling Ring, and they entered into the realm of shadows. The Nazgûl were they, the Ringwraiths, the Enemy's most terrible servants; darkness went with them, and they cried with the voices of death.*
> **— Sil: Of the Rings of Power and the Third Age**

Excursus: Celebrimbor's ancestry

The person of Celebrimbor is interesting. Naturally, he is the central figure in the making of the Rings, Sauron's unsuspecting servant in the creation of a deadly peril for all of Middle-earth. Superficially, everything is clear as glass. He was a descendant of Fëanor and therefore a Noldo:

> *Celebrimbor was lord of Eregion and the greatest of their craftsmen; he was descended from Fëanor.*
> **— LotR: Appendix B**

It seems, however, that his identity was far from firm. In *UT*, where we find a lot of pivotal information about the Rings and the War of the Elves and Sauron, we find passages that he was a Noldo, as above, but originated from Gondolin – with no relationship to the family of Fëanor:

> *[Like Gil-galad, Celebrimbor was a figure first appearing in The Lord of the Rings whose origin my father changed again and again. The*

> *earliest statement on the subject is found in the post-Lord of the Rings text Concerning Galadriel and Celeborn, where it is said (cf. Unfinished Tales p. 235): Galadriel and Celeborn had in their company a Noldorin craftsman called Celebrimbor. He was of Noldorin origin, and one of the survivors of Gondolin, where he had been one of Turgon's greatest artificers - but he had thus acquired some taint of pride and an almost 'dwarvish' obsession with crafts.*
> *He reappears as a jewel-smith of Gondolin in the text The Elessar (see Unfinished Tales pp. 248 ff.); but against the passage in Concerning Galadriel and Celeborn just cited my father noted that it would be better to 'make him a descendant of Fëanor'. …]*
> **— HoMe 12: The Atani and their languages (Note 7)**

This last sentence already shows that the idea of Celebrimbor as a descendant of Fëanor had begun to develop.

In the HoMe 12, there is an extensive footnote where he is even made a Sinda:

> *The famous Celebrimbor, heroic defender of Eregion in the Second Age war against Sauron, was a Teler, one of the three Teleri who accompanied Celeborn into exile.*
> **— HoMe 12: The Atani and their languages (Note 7)**

This last seems to be a very late development where Tolkien possibly had forgotten that he already had made Celebrimbor a relative of Fëanor in the published LotR.[27] Christopher Tolkien comments on this in the following way:

> *When my father wrote this [1968 or later] he ignored the addition to Appendix B in the Second Edition, stating that Celebrimbor 'was descended from Fëanor'; no doubt he had forgotten that that theory had appeared in print, for had he remembered it he would undoubtedly have felt bound by it. — On the statement that Celebrimbor was 'one of the three Teleri who accompanied Celeborn into exile' see Unfinished Tales, pp. 231-3.*
> **— HoMe 12: The Atani and their languages (Note 7)**

So, summarizing all the issues, it is in my opinion indeed the best solution to keep the

LotR version, since it is the one best developed. Conveniently, the passage already cited above gives us also some information on the family matters in this "Fëanorian descent" version:

> *How could he be? Fëanor's only descendants were his seven sons, six of whom reached Beleriand. So far nothing has been said of their wives and children. It seems probable that Celebrinbaur (silverfisted, > Celebrimbor) was son of Curufin, but though inheriting his skills he was an Elf of wholly different temper (his mother had refused to take part in the rebellion of Fëanor and remained in Aman with the people of Finarphin).*
> *– HoMe 12: The Atani and their languages (Note 7)*

This passage also tells that Celebrimbor was a person who went into exile (and thus probably was born during the bliss of Aman):[28]

> *But Curufin, dearest to his father and chief inheritor of his father's skills, was wedded, and had a son who came with him into exile, though his wife (unnamed) did not.*
> *– HoMe 12:The Atani and their languages (Note 7)*

The matter may seem academic (and it is to a large extent), but shows the problems and delicate decisions that are sometimes necessary in textual research. In this case we are fortunate that the decision for the Fëanorian descent was an easy one.

Notes

1 http://creativecommons.org/licenses/by-nc-sa/3.0/

2 http://games.groups.yahoo.com/group/fan-modules/

3 Though probably tricked about his motives like the Eldar later; it would be interesting to know their reaction once Sauron's motives had become clear

4 This is indeed the explanation brought forth in ICE's *Lórien and the Halls of the Elven-smiths*.

5 ICE indeed gave numbers: ten years for the Three, as well as for the One. See ICE's *Lórien and the Halls of the Elven-smiths* for more details. These are secondary sources though and their value is therefore quite limited. Indeed, though they are convincing, ICE did not produce any textual backup for their claims.

6 The First of the Seven may have been

given to Durin of Khazad-dûm by the Mírdain themselves:

> *It was believed by the Dwarves of Durin's Folk to be the first of the Seven that was forged; and they say that it was given to the King of Khazad-dûm, Durin III, by the Elven-smiths themselves and not by Sauron, though doubtless his evil power was on it, since he had aided in the forging of all the Seven.*
> *– LotR: Appendix A (Annals of the Kings and Rulers; III – Durin's Folk)*

It is conceivable that the Noldor deemed the friendship of a powerful neighbour (with the only known source of *mithril* at his disposal) was worth the gift of one of the Rings that the Elves had made for themselves.

7 Both dates according to Appendix B of the *Lord of the Rings*.

8 Again, perhaps only the remaining six of the Seven.

9 For his primary goal as well in the end. Had he first destroyed all organized resistance, he might have hunted down his prey later. Since he chose to get the Seven first (perhaps not to lose the relatively fresh trail), he made – in the long run – the wrong decision.

10 The war was only a tool to achieve the goal of getting the Rings.

11 Note the wording in comparison to the one describing the likely elven keepers of the Seven above!

12 In the online essay *'The Fall of Carn Dûm'* (complementary to *Other Hands, Issue #25: 'Dwarves of the Blue Mountains'*) it is speculated that the beginning of the fall of the Seven began with the capture of Carn-dûm in the 13th century (then a Dwarven stronghold) by the Witch-king, and the capture of one of the Seven in the process. Though speculative, this is not unreasonable.

13 Please note the interesting parallel to the popular *Harry Potter* novel series (though not limited to this example): The main villain could only be finally destroyed after his 'magical' anchor to the physical world (for Sauron the One, for Voldemort his horcruxes) were unmade. In addition, both were defeated previously (e.g. before the respective books begin) and now return as a final threat.

14 See *Letters: #131*

15 If we use a bit of numerology, we could speculate the following: all the series have an uneven number of pieces – first nine,

then seven, three and one. Logically, we would expect five after seven – which is left out – and it continues with three. Thus the gap is greater which emphasizes the special status (in intention and power) and sets the Three more distinctly apart from the other Elven Rings. Then we continue with one ring – here the gap is again similar to that between nine and seven. All this might indicate at the relative strength and "status" in the "ring hierarchy": We might think that the Nine and Seven form a "group" of similar power levels, as does the Three and the One (though of course not in intent with respect to the Three and the One of course!).

16 Thanks to David Keogh for this nice wording (mail to fan-sourcebooks on February, 6th 2008)

17 But only in this way – like a star-shape with the One in the middle: There are only connections between the One and each lesser Ring, but **not** between the other Rings, thus bypassing the One.

18 And very likely – Elrond and Gandalf.

19 Unless he did not wear or use them himself of course after re-capturing them from the Nazgûl. [This means that this indirect influence makes only sense as long as he has them not in his possession for control purposes].

20 If he had been sensitive enough for this. Since this is not the case, this conclusion is theoretical of course.

21 Compared to the perceived swift change of Middle-earth, the Eldar remain largely unchanged.

22 In contrast with the Elves, in Men's view Middle-earth is largely static while they change swiftly. This might be the motive for their desire to preserve their own physical existence.

23 See the *LotR: Appendix A – (V) Here follows a part of the tale of Aragorn and Arwen* for the effect even on Elrond's daughter who presumed to be aware of her fate beforehand. See Arwen's speech and pleas when Aragorn lies on his deathbed.

24 When using ICE's MERP or Rolemaster. For other systems the data has to be adapted of course.

25 Most players are naturally more interested in bonuses to skills, extra magic, extra bonuses overall, special powers etc. In other words; everything that directly enhances the tactical power of the wearer is most interesting.

26 Compare the Vampire movie „The Hunger" with Catherine Deneuve, Susan Sarandon and David Bowie for a nice

adaptation of a similar theme. Here the character played by Bowie ages decades within a few hours.

[27] As a sidenote, this also takes up one idea from UT that Celeborn was not a Sinda from Doriath, but a Teler from Aman who went with Galadriel when she left from there.

[28] This is in stark contrast to the ICE version, which made him an Elf born in Middle-earth. At the time of the writing of this information (1986), the texts quoted above were not available to the respective authors of *Lórien and the Halls of the Elven-smiths* and *Lords of Middle-earth, Vol. 1 – The Immortals*. Thus the discrepancy is excusable

The Palantíri

by Chris Seeman
© 2006-2007 Chris Seeman
per the terms under CC license: ⓘ ⓢ ⓞ [1]

HOUSE

Among the most interesting items of Tolkien's legendarium *are the* palantíri*, the mysterious seeing stones Elendil brought with him from Númenor when it fell. There have been many — especially academic — discussions on the nature and powers of these stones. What is needed for an RPG campaign however, is a guideline how to use these items in a game situation.*

ICE's treatment of the topic has been extremely meagre and the LotR RPG wasn't much better. Here we present you with Chris Seeman's vision of how the palantíri *may be used in a LotR RPG game setting.*

Nature and history

The word *palantír* means 'far-seer' in the High-elven speech. Such indeed is the virtue of the dark crystal globes which bear that name: the seven seeing-stones of Númenor. One who gazes into a *palantír* may behold images of things far distant, or hold converse with the thought of someone using another stone. To a ruler, the *palantíri* enhance the ability to govern and defend a realm. To the loremaster, they expand the boundaries of knowledge. To the more mystically-inclined, they hold forth the prospect of transcending Time itself.

The *palantíri* are a jealously guarded secret known only to a few. Brought to Middle-earth by Elendil, the stones were quietly sequestered within the key strongholds of his two realms: three in the North (at Amon Sûl, Annúminas, and the Tower Hills), four in the South (at Osgiliath, Minas Anor, Minas Ithil and Orthanc). Treasured heirlooms of his house, the existence of the *palantíri* was revealed to none save Elendil's heirs and their closest counselors.

By the time of *The Hobbit* (TA 2941-2), four of the *palantíri* have been lost to the vicissitudes of war. The only three that remain inviolate are that of Minas Tirith (the Anor stone), that of Orthanc, and that of the Tower Hills.

With the extinction of the kings, knowledge of the *palantíri* and the art of their use passed to others. In Gondor, the Ruling Stewards became custodians of the Anor-stone (that of Orthanc having been entrusted to the care of Saruman in TA 2759). Among the Dúnedain of the North, memory of the *palantíri* was preserved only in obscure rhymes of lore. But the Stone of Elendil in the Tower Hills is long maintained (and will continue to be so until the end of the Third Age) by Círdan and the Elves of Lindon.

With the exception of the Elendil-stone, knowledge and usage of the surviving *palantíri* are extremely rare during the late Third Age, due to the (well-founded) fear that the Ithil-stone has come into the possession of Sauron. By this misfortune, the *palantíri* have become a grave danger to any of the Free Peoples who might use them. To make use of a seeing-stone is now to risk a direct encounter with the Lidless Eye. Because of this, the Stewards of Gon-dor wisely refrained from using the Anor-stone. In the days of his wisdom, Saruman too resisted the desire to test himself against the will of Sauron. When he eventually succumbed to temptation, Saruman become a traitor to the Free Peoples, and Denethor was driven to death and despair. Knowledge can be perilous.

Powers

The *palantíri* are not identical in their powers, but are of three kinds. The Stone of Elendil is not 'in accord' with the other six. It cannot communicate with them, nor be used to gaze in any direction except westward, toward Eressëa and the shores of Valinor. The lack of accord between this *palantír* and the rest renders it immune to the dangers involved with using the others while Sauron holds the Ithil-stone.

Of the other six, two (those of Amon Sûl and Osgiliath) were 'master-stones.' Not only were these physically larger than the others, but their range was also greater. The master-stones were further distinguished by their ability to 'eavesdrop' on conversations held between lesser stones. Normally, if two *palantíri* are 'linked' in communication, a seer gazing into a third stone cannot 'listen in' on what the other two seers are saying. By contrast, a master-stone could do this. Fortunately, Sauron never got hold of either master-stone.

In game terms, a *palantír* produces effects analogous to the spells *Farseeing* and *Mindspeech*, but with some significant differences.

Farseeing

CASTING TIME: 1 minute

RANGE: 500 miles (except in the case of the Elendil-stone). If a seeing-stone is used by a character with a spell/ability range greater than that of the *palantír*, his range of vision will still not exceed 500 miles. However, having an independent spell/ability in this may nonetheless enhance *palantír*-use in other ways (see 'Specialty' below). A *palantír* can penetrate solid barriers (e.g., mountains, buildings) but for dark locations reveals only darkness.

DURATION: So long as the seer is able to make a Stamina test at TN 10, she may contin-

ue to use the stone uninterrupted as long as she wishes. The TN will increase by 1 point at regular intervals determined by the degree of initial success or failure in activating the stone.

WEARINESS: The TN for determining Weariness Level for *palantír*-use is 10.

COST: As Pippin's run-in with the Orthanc-stone shows, it is possible to activate a *palantír* without any expenditure of 'spell picks' on prior knowledge of its nature or usage.

REQUISITE: Although the effectiveness of a *palantír* depends upon many factors, its use requires no minimum Perception level.

METHOD: Being a tool of the mind, *palantír*-use involves no verbal component and only minimal physical mobility. Even a bound prisoner can activate a seeing-stone so long as he is positioned at the proper distance and orientation (about 3' away from the *palantír*, opposite the direction to be surveyed).

SPECIALTY: In spite of their range limitations, the *palantíri* outdo the *Farseeing* spell in two important respects. The first of these is called **Focusing** (see table below for game stats). Mere use of a stone will not assist in *finding* something or someone whose current location is unknown to the seer. However, unlike *Farseeing*, which reveals *only* known locations, a *palantír* may concentrate the user's vision upon specific persons or objects once they have been sighted. This process of magnification can be effected only by someone who possesses the proper Lore specialization. For every 3 skill ranks, the seer may enhance the scale of the image viewed by performing a Perception test (2d6 + Per + Skill Rank).

The second specialization available with the *palantíri* Lore skill is **Time-wandering** (*lúmeránë* in the High-elven speech; see table on next page for game stats). Being works of immeasurable antiquity, it is no wonder the seeing-stones are capable of transcending boundaries of time as well as space. The Noldor ascribe this to *carmolor*, 'artefact-memory,' the capacity of an object to 'remember' its past environment, including the circumstances of its making. According to the Elven loremasters, this metaphysical property is common to all things; but because it is the nature of a *palantír* to make *visible* its surroundings, it is possible for a seer of sufficient skill and power to 'time-wander,' to view those surroundings as they were in the past as well.

The memory of *a palantír* may be more easily attuned to significant events in its history, or times when the seer using it experienced overwhelming emotion. The Anor-stone indeed became permanently fixed on the scene of Denethor's fiery suicide during the Battle of the Pelennor Fields.

The attraction of *lúmeránë* should be obvious. Imagine the possibilities—a Dúnadan loremaster who travels back in time to behold the ancient glories of Númenor; a Noldorin craftsman who witnesses the 'hand and mind of Fëanor at their work' or a minstrel who looks upon the very matter of her minstrelsy as the Two Trees of Valinor set forth their first blossoms; a mariner who retraces Elendil's voyage back to the site where Westernesse once rose above the waves; a servant of the Winged Crown who revisits the scene of a crime or penetrates the mask of a conspiracy hatched by the Enemy. (Fortunately for the Free Peoples, the effective range of Sauron's *palantír* falls short of the Gladden Fields by about a hundred miles. If not, Bilbo Baggins might never have lived to see his eleventy-first birthday!)

A third and final enhancement of the *Farseeing* power exists uniquely for users of the Elendil-stone. This pertains to the loremaster order ability **Vala Virtue** (Core Rules, p.87; see table on next page for game stats). The *palantír* of the Tower Hills is an object of pilgrimage to those High Elves who still linger in Middle-earth. (The Wandering Company that met Frodo on his departure from the Shire was probably returning from such a pilgrimage.)

Because this stone alone affords visions of Valinor, it is a medium of nostalgia for the Noldorin exiles—but also of religious devotion, since it may grant the seer a rare glimpse of Elbereth, poised upon the summit of Oiolossë, Mount Everwhite, looking east across the Sundering Sea to Middle-earth, watching over all Elves and Elf-friends who call upon her in their distress. A loremaster possessing Vala Virtue (Elbereth) who successfully uses the Elendil-stone gains an increase to his existing +2 bonus to resist sorcery and dispel fear. Alternatively, a character without Vala Virtue who rolls an Extraordinary Success in her use of the stone might well gain this ability as a result.

Focusing Table

Skill Ranks	TN	Scale†	Effect††
+1-3	10	6' = 1"	Individuals and small objects are barely discernible, and only in their vaguest outlines.
+4-6	15	6' = 3"	Though still minuscule, persons/objects already known to the seer may be recognized and distinguished from their background (e.g., a moving individual will not be lost in a crowd).
+7-9	20	6' = 6"	Major contours of the target become differentiated as background dissipates into a neutral blur. The seer can spot a sheathed sword being worn or determine whether a person is speaking.
+10-12	25	6' = 1'	The background vanishes completely, leaving only the target of focus. Facial expressions become identifiable. A seer with a high Insight skill may even be able to guess at the general purport of what is being said (TN 20) or what emotions are animating the speaker (TN 25). Large lettering (such as on a signpost or monumental inscription) might also be made out (TN 20).

† 6' = the approximate height of a person. With a basic skill in *palantír*-use (Ranks 1-3), a human-sized figure would appear as only one inch in height.

†† A Narrator who wishes to introduce variability into the scale of images viewed, with corresponding enhancement or reduction of effect, may convert the Time Modifier from the Degree of Success Table (Core Rules, p. 220) as a Scale Modifier *in reverse* (i.e., an Extraordinary Success *amplifies* the appropriate scale ×1.5, whereas a Disastrous Failure would further *reduce* the scale to ×.25

Mind-Speech

CASTING TIME: 1 minute

RANGE: Normally, *Mind-speech* can only be conducted between participants who are within eyesight of one another (1'/point of Bearing). The *palantíri* enable communication over hundreds of miles. However, contact can only be established through another stone—a *palantír* **cannot** be used to contact anyone with *Mind-speech* who happens to be within 500 miles of the stone. The seeing and communicative functions of the *palantíri* are entirely separate in their operation.

DURATION: concentration

Time-wandering Table

Skill Rank	TN	Range†
1	5	1 day
2	5	1 week
3	10	1 month
4	10	1 year
5	15	10 years
6	15	50 years
7	20	100 years
8	20	500 years
9	20	1,000 years
10	25	5,000 years (Second Age)
11	25	10,000 years (Elder Days)
12	25	*ab initio*††

† Denotes how far back in time from the present a seer may wander.

†† i.e., as far back as that particular *palantír* was in existence. The precise age of the seeing-stones is unknown (perhaps 12,500 years). But this applies only to the six stones that are in accord with one another. Most loremasters believe that the Elendil-stone was crafted much later, perhaps by one of the Noldorin exiles upon Eressëa during the Second Age (ca. 6,500-3,500 years ago).

WEARINESS: TN 10 (but with cumulative strain on both parties; +1 TN/5 minutes)

COST: none

REQUISITE: Only the sender must have *palantíri* Lore in order for communication to be initiated, whereas the receiver need have no special competence to 'hear' and respond. (Recall Pippin's encounter with Sauron through the Orthanc-stone.) However, a character without any knowledge of *palantír*-usage may still attempt to initiate communication, provided she has *Spoken Thoughts*, *Mind-speech*, or *Reading the Heart* as spells or magical abilities. (Most Elves fall into this category.)

METHOD: See *Farseeing* above.

SPECIALTY: Those learned in the lore of the stones may specialize in **Will-path** (*níratië*), the use of the mental link created by the *palantíri* to support spell-casting or contests of will. The potential of *níratië* was most fully exploited by Sauron and Saruman in their efforts to dominate others; but it can also be used defensively, as may be seen from Aragorn's ability to challenge Sauron via the Orthanc-stone. (Face to face, Aragorn would never have been able to withstand the Dark Lord's will.)

Every level of *níratië* reduces the TN for Stamina tests resulting from the strain of multiple spell-casting or Willpower-related actions by 1 point. Will-path also enables one to eliminate the −3 result penalty for a number of action rounds equivalent its level. Through *níratië*, any spell involving a contest of will

whose range is neither 'Self' nor 'Touch' (such as *Command*) may be directed against a person engaged in *palantír*-communication with the caster.

transmission: it's not *what* you know, but *who* you know—or rather who you *are*—that matters.

As custodians of the Dúnadan legacy in the North, the Rangers most likely possess some knowledge of the ancient connection between Elendil and the 'Elf-towers' of Emyn Beraid. Because it is unconnected with the perils of its counterparts, the Noldor are less guarded concerning the Elendil-stone (at least to other Elves and Elf-friends). In Gondor, only a character directly connected to the house of the Stewards (such as Prince Imrahil) would have any inkling about the Anor-stone.

The vast potential of *palantír*-use for PCs is curtailed by the stones' inaccessibility. Their jealous guardians—Saruman, Denethor, and Sauron—suffer none but themselves to utilize these mighty artefacts. With some incredible luck, a PC might succeed in penetrating the formidable defenses of the White Tower or of Orthanc to get a brief peak (hopefully without being detected), but this is out of keeping with the heroic values of Tolkienesque fantasy.

The Elendil-stone holds more promising possibilities for role-playing. As a general rule, non-Elves neither seek nor are admitted to the *palantír* of the Tower Hills. However, an Elf-friend whose devotion to Elbereth is genuine

Vala Virtue Table

Test Result	Degree of Success or Failure	Effect on Virtue
11+ below TN	Disastrous Failure: An evil shadow obscures your vision.	Temporary estrangement (loss of bonus for 2d6 weeks)
6-10 below TN	Complete Failure: The stone is blank.	None
1-5 below TN	Failure: The stone is blank, but you may make another attempt at -2 without first having to undergo another pilgrimage.	None
Result = TN	Marginal Success: You behold Eressëa for a fleeting instant.	Temporary enhancement (+1 bonus for 2d6 weeks)
1-5 above TN	Complete Success: You behold the shores of Valinor.	Temporary enhancement (+2 bonus for 2d6 weeks; +2 bonus to Inspire for same duration)
6-10 above TN	Superior Success: You behold Oiolossë.	Temporary enhancement (as above, but +4)
11+ above TN	Extraordinary Success: You are graced to behold Elbereth upon Oiolossë.	Permanent enhancement (as above, but one of the bonus points remains permanently)

Narrator advice

Remember that the existence of the *palantíri* is unknown to nearly everyone in Middle-earth, including (probably) the PCs. To make use of them, therefore, they must first be discovered. Ancient scrolls of lore might provide some clues, but remember that secrecy concerning the stones has been maintained primarily through restricting that lore to *oral*

might be granted access, provided he undertakes and completes a pilgrimage. This kind of scenario focuses attention on the need for cultivating relationships of trust and integrity as a means of reaching an objective.

Notes

[1] http://creativecommons.org/licenses/by-nc-sa/3.0/

The Venturers and the colonies of Númenor

by Eric Dubourg

per the terms under CC license: ⓘ Ⓢ Ⓞ [1]

HOUSE

This essay presents a short history of Númenor and its colonies, from the starting point of the foundation of the Guild of Venturers. The colonies are presented during the Second Age, with some limited information on what happens in the Third Age.

You may note that some issues and topics diverge from the ones given in the essay "Númenóreans in Endor" in Issue #2 of Other Minds. *This is not a mistake on someone's side, but* Other Minds' *philosophy to encourage a forum to present several interpretations of a given topic.*

History

He formed the Guild of Venturers, that was afterwards renowned; to that brotherhood were joined all the hardiest and most eager, and even young men from the inland asked for admission, and Aldarion they called the Great Captain. Upon Eambar was the guildhouse of the Venturers, and there they kept records of their great voyages.
– Unfinished Tales

The Second Age

The ancient order of the Guild of Venturers was founded by the Númenórean crown prince, Anardil, who was known by the name Aldarion (S. "Lover of Trees") long before he became Tar-Aldarion, the sixth King of Númenor. The Venturers grew in esteem and were called by the people Uinendili (S. "Lovers of Uinen"), after the wife of Ossë and the protector of the Númenórean ships. Between S.A. 750 and S.A. 800, Aldarion set out on many expeditions towards Eriador, where in SA 777 he founded the first Númenórean outpost in Endor, Vinyalondë (S. "New Haven") at the mouth of the Gwathló. Relationships were also established with the tribes of Men living nearby. The Númenóreans called them, simply, the Gwathlódain (S. "Men of Gwathló"). But soon the Men of the Gwathló came to consider the Númenóreans as invaders, and as a threat to their lands.

Similar expeditions were made farther south, around and beyond Belfalas, establishing friendly relations with the Men of Belfalas and the Men living in the great river valleys south of Belfalas, the Malcelebrim (S. "Lords of Gold and Silver"), that would later be called Haradrim (S. "Southrons") by the later Gondorians, as they lived south of Gondor. Summoned by the Venturers, Aldarion set sail again to Middle-earth in S.A. 806, to repair Vinyalondë, damaged by sea storms, and to fight against the Gwathlódain that hated the

Men with Ships. In 813, the Venturers, commanded by Aldarion, came back to Númenor with a great bounty of silver and gold. This was the starting point of the Venturers' profitable trade with Endor, which made the Guild able to sustain itself without the support of the crown in later years.

Great expeditions were undertaken in the following years, and peaceful contacts were made with the Men of the Seven Lands (the Majitu, the ancestors of the Adena and the Sederi), where a second (but temporary) haven was built, Taurlondë (S. "Forest Haven") in S.A. 829. From Taurlondë, Aldarion found other lands by sailing upriver in the wide and muddy waters of the Balduin (S. "Mighty River") which connected the Belegaer to a great freshwater lake surrounded by lush and impenetrable forests. The Venturers named that lake Mirror-waters (S. "Nen Celedril"), and established contacts with Tatyarin Avari Elves that call themselves Kinn-lai, and with some Black Men tribes, called Koro by the Elves, who were probably the ancestors of the Mûmakani. The Númenóreans also taught these peoples the ways of their civilisation.

Aldarion pushed further along the coasts during his next voyage (S.A. 829-843), to discover the land that was later known as "Harendor", "Dark Harad", "Morendor" or Black Middle-earth. Because of the fierce storms near the Southern Cape of Dark Harad, Aldarion did not advance into the Inner Sea, which was once the Sea of Ringil.

While Aldarion remained in Númenor, the captains of the Venturers, lacking his courage and his resources, limited their explorations to Mithlond, Vinyalondë and Belfalas. The haven of Taurlondë was even dismantled in 845. It would take several decades before the return of the Venturers to the Seven Lands and beyond.

In S.A. 877, probably convinced by the Elven-king Gil-galad of a rising threat inland, he resumed his explorations, to attempt the northern route to the East. This was a great

venture, carried out by both Númenórean and elven ships, manned by the greatest navigators of their times. After a long voyage, they discovered the Northern Sea, which they named Nimceledril (S. "Sea of White Mirrors"). Along its coasts, they made contact with the Avari Elves of Thûrlornar, who confirmed the rumours about Shadows rising in the East. They were also introduced by the Avari to the Ulshyans, a proud people whose religion was similar to that of the Númenóreans. They, too, spoke of the threat of the Shadow in the East.

When Aldarion became King in S.A. 883, he devoted some of the resources of the Realm to continuing the Venturers' project. Apart from the temporary settlement of Taurlondë, the Venturers' interest remained in the West, with the building of Tharbad upstream along the Gwathló, not far from the boundaries of Eregion (S.A. 890). In the following century, several petty wars happened with tribes of the Gwathló, for the defense of Vinyalondë and Tharbad.

It was around S.A. 1000 that Tar-Aldarion made Soronto his successor as the Lord of Ships and Havens. Historians surmise that this was probably done to send away Soronto as a Captain to keep him far from Armenelos. Soronto at first carried on his policy of diplomacy and close relationships with the Eldar and the Men of Middle-earth, building an alliance against the rising Shadow in the East.

He then progressed the exploration of the coasts further. Taking as his base the now firmly established harbour of Taurlondë, he went beyond Dark Harad. How he managed to journey into the Inner Seas is not known, but his visit to their peoples is attested by numerous Lynerian and Chyan records (S.A. 1004-1014). It is likely that he either managed to go beyond the Cape, or more probably found another river beyond the Nen Celedril which connected to the former Sea of Ringil.

Later (S.A. 1046), a Númenórean expedition travelled eastwards along the Harnen river, establishing contact with the ancient market towns of that region, and uncovering more signs of the influence of the Shadow over the Endorians.

Deprived of the financial support of the Crown (S.A. 1096), the Venturers stopped the exploration of lands even further away. Instead, Soronto remodelled the organisation and activities of the Venturers to allow them to survive without the support of the Crown. Improving relations with the peoples already known was now more important than more exploration.

Under the leadership of Soronto, the first permanent havens were built at the mouths of the rivers, serving as markets, harbours and fortresses. This policy was followed and intensified by his son Cyriandur, who himself built several havens along the coasts: Emyndôr (S.A. 1288) in what would later become Bellakar, Taurlondë as a permanent haven (S.A. 1294) and Habadôr (S.A. 1300) in Dark Harad. The Venturers rose in power and built many other outposts in Middle-Earth. Other captains of the Venturers followed, like Ardulion, sailing in the rich delta known as the Ethir Aronyar, founding the haven of Lond Anarion (S. "Anarion's Haven") or Caras Hyarn (S.A. 1251).

By S.A. 1450, the Guild had become a rich organisation, and could start to look beyond its traditional harbours. With the blessing of Gil-galad, they resumed the explorations of Aldarion and Soronto, and braved the straits of Hyarmentil and went into the Inner Seas, where they established contacts with other tribes of Black Men, some of them worshippers of Shadow and slaves to others of Morgoth's ancient minions. Further north, they met with the Múranians, who had already developed a kingdom of their own, the Chyans, a proud people and traditional enemy of the Múranians, the Lynerians, loyal mariners and brave merchants who still resisted the lure of Shadow, and the Vulmaw, fierce sailors and warriors who saw the Men of the West as competitors over the rule of the seas. This opened ways to new havens in the Inner Seas, and to important conflicts with the Vulmaw in later times.

Following the victory of the Númenóreans and Eldar against Sauron's forces in S.A. 1701, the Númenóreans took renewed interest in Middle-earth. The Venturers greatly improved their numbers and resources, with more and more volunteers willing to sail to Endor. But others emulated the successes of the Venturers, and they were led by the crown prince, Ciryatan, who himself built the haven of Sarûl (S.A. 1792) in what was later to become Tantûrak:

> […] he built a great fleet of royal ships, and his servants brought back great store of metals and gems, and oppressed the men of Middle-earth. He scorned the yearnings of his father, and eased the restlessness of his heart by voyaging, east, and north, and south, until he took the sceptre.
> — *The Line of Elros, UT*

The new King, Tar-Ciryatan, encouraged his Royal Captains——not only the Venturers——to explore and found more havens on the continent. Havens intended as trading posts or stations became fortresses as tensions grew between the Men of the Sea and the locals. Whereas the Venturers came as allies and teachers, the Royal Captains made local lords their subjects, thus taking the right to receive tribute and at the same time keeping their power in check.

For the first time, some Númenórean outposts were organised as colonies of Númenor, and not strictly as havens. Several royal members of the line of Elros became governors of the first colonies established: Cyriatir in Ciryatanórë (S.A. 1904), a cousin of Tar-Ciryatan in Tantûrak (S.A. 1887) and Lômithâni (S.A. 1901) and Barvegil in Harfalas (S.A. 1879). For a time, though Bellakar (S.A. 2022) and Hyarnúmentë (S.A. 1972) instituted themselves as colonies, the Venturers still prevailed. Though the Guild of Venturers did not rule the cities in Bellakar and Hyarnúmentë, but only traded there, they were still economically more powerful there than the Royal Fleet.

With the advent of Tar-Atanamir, all this changed. Greedy for wealth and power, he immediately saw the Venturers as a rival. First, concerned by the colonies, he exacted tribute from the existing havens. Then he turned against the Venturers, beginning by exacting harsh tributes from their explorations. Seeing that this was not enough to reduce their power, around S.A. 2120 he confiscated most of their resources, including their Guildhouse, which was removed to the western haven of Andunië, thus ending all eastward travels for the Guild.

With the Guild of Venturers effectively abolished, the remaining colonies depended entirely on those factions who would later be known as the King's Men. At the same time, Sauron seduced the nine Lords of Men that would become the Ringwraiths. Three of them were Númenóreans, and one was the governor of Ciryatanórë, Herundil. He created for himself, but none of his descendants, a great empire, still officially subordinated to Númenor, and at the same time acting as a spy inside the Númenórean Empire. His treason to the line of Elros in S.A. 2250 horrified many in Númenor.

The War of the Renegades followed, and the nearest colonies (Hyarnúmentë and Bellakar) contributed to the efforts of the war against Herundil, following Tar-Ancalimon's orders. The victory was achieved in S.A.

2280, but the corpse of Herundil was never found. Herundil's son Lôkhuzôr was denied the right to rule in the stead of his hated father, and instead a Confederacy was created in the realm of Ciryatanórë. Then Tar-Atanamir issued a decree that Eldarin names be abandoned in favour of names in the Adûnaic tongue. Ciryatanórë was renamed Anbalukkhôr, Hyarnúmentë became Khâradûnê, Mírenórë became Zimrathâni, and Harfalas became Sakal an-Khâr.

As the threat from Sauron and his allies was still serious, the Númenóreans set about strengthening their havens and colonies. Around the Bay of Belfalas, the King's Men fortified Umbar in S.A. 2280 (the haven had existed since S.A. 1800), and the last of the Venturers (or the first of the Faithful) built Pelargir near the mouth of the river Anduin. And in the south, Lôkhuzôr, deprived of the rule over Anbalukkhôr, chased his hated father's allies in the Chyan lands. From already established havens in Olyas Kriis, he established the new colony of Anarikê (S.A. 2289), named in honor of Soronto and the Venturers, and successfully led a war against Evil. Later, Anbalukkhôr was reunified as a colony under the rule of a governor directly nominated by the King (S.A. 2637).

With the impulse given by Tar-Telemmaitë, the Númenóreans started to explore Endor further inland when before they had been interested only in the coastlands. This led them to establish good relations with Dwarves all over Middle-earth, to obtain *mithril* and other precious things. Local wars like the petty war led by the governor of Khâradûnê against the Dwarves of the Yellow Mountains in S.A. 2450 caused a open conflict with Sauron's empire, as Sauron saw the explorers as spies.

Another threat to Númenórean rule was caused by those colonies that desired to have more autonomy. Different reasons accounted for related conflicts: the opposition between the Faithful and the King's Men, harsh tribute levied as a consequence of local revolts, or a colony's increasing greed for power. In response, the Kings of Númenor pronounced several edicts to limit the influence of the colonies and preserve the natural leadership of Númenór: for instance, the Ormal Edict of Tar-Telemmaitë in S.A. 2459, or the Edict on Colonies of Tar-Anducal in S.A. 2614.

The following centuries saw the escalation of a mighty and enduring war for control of Middle-earth between the Númenóreans and the forces of Sauron. This war was further complicated by the open rebellion of some colonies—or intense conflicts between the

Númenóreans and the locals, who suffered under the harsh rule of Númenor. Sometimes, these conflicts were caused by Sauron's spies. Others were caused by the greed of the colonists, such as in Tantûrak with the Magician or in Sakal an-Khâr, with the rule of the Dark Ordainers. The war ended with Ar-Pharazôn's final victory against Sauron in Umbar in S.A. 3262. Sauron was brought to Númenor in chains. He soon began to forge lies and earned the trust of the King.

Ageing and afraid of death, Ar-Pharazôn resolved to conquer the Immortal Lands, a project suggested by his councillor Sauron. According to Sauron's teachings, the Immortal Lands held the secret of endless life and youth. In S.A. 3310, the King therefore ordered preparations for the Great Armament. This was seen with great interest in many colonies, and they sent many men and tribute to Númenor. The Faithful, naturally, were horrified by the news. The few colonies in the far East (e.g, Anarikê and Sakal an-Khâr) took no interest at all in conflict played out in the far West.

The departure of the Great Fleet spelled the end of Númenor. The Faithful of Númenor, commanded by Elendil, fled Númenor and founded the realms in Exile of Arnor and Gondor. The cataclysm that punished the pride of the Númenóreans also affected the western colonies—the waves and earthquakes following the downfall fell heavily all over the western coast, drowning vast lands. The shape of the continent of Endor was changed.

The great port of Umbar survived the cataclysm thanks to its protected harbour, but its ruling class remained Black Númenórean. Some other former colonies of Númenor likewise survived the downfall. While some of the Black Númenóreans, for example in Sakal an-Khâr or the colonies of southern Dark Harad, followed the ways of their fathers, others fought Evil successfully, for example in Bellakar and Anarikê. not in

The War of the Last Alliance was the last conflict of the Second Age. It rallied the Faithful, the Elves and some Dwarven tribes against the forces of Sauron. Among the latter were the surviving elite of the Black Númenóreans, from places as diverse as Umbar and Anbalukkhôr, Khâradûnê, or Zimrathâni. Surprisingly, the Númenóreans of Bellakar changed their allegiance to the Faithfulat the last moment. Anarikê and Sakal an-Khâr,far to the east were wrapped up in a bitter war against one another for control of the Bay and took no active part in the War of the Last Alliance.

The Third Age

In the Third Age, some protected havens have survived along the coasts, and greater colonies in more remote lands, such as the Inner Seas or the East, have suffered little or no damage. Those realms who survived, such as Bellakar or Anarikê, were greatly changed owing to a mingling of the populations. Others, like Umbar or Sakal an-Khâr, maintained for long the legacy of the Black Númenóreans, and in some cases, of the Mulkherites. Some other colonies of the Far South did not survive the first millennium of the Third Age.

A short Númenórean time line

32 The Edain reach Númenor.

600 The first ships of the Númenóreans appear off the coasts of Endor. The Entulessë, captained by Vëantur, sails to Mithlond and establishes relations with Gil-galad and the Men of Eriador.

750 Aldarion establishes the Guild of the Venturers and builds the Eämbar.

c.750–775 First explorations of the western coasts (Eriador) by the Venturers.

777 Foundation of Vinyalondë (S. "The New Port"). The Venturers establish relations with the tribes of the Gwathlódain living nearby.

806-813 Anardil returns to Vinyalondë where he fights the Gwathlódain. He increases friendly relations with the Men of Eriador, and travels farther South, around and beyond Belfalas, where he meets with the Malcelebrim, later more commonly known as Haradrim. He comes back to Númenor with a great bounty of silver and gold.

824-829 First exploration of the Seven Lands. Foundation of the temporary settlement of Taurlondë. First contacts with the Majitu (ancestors of the Adena and the Sederi).

829-843 First exploration of Dark Harad, taking as base the haven of Taurlondë. First contacts with the Kinn-lai and the Koro, ancestors of the Mûmakani.

877-882 Joint expedition of the Eldar and the Venturers, led by Aldarion, to the Northern Sea—the Sea of White Mirrors. First contacts with the Avari Elves of Thûrlornar and the Ulshyans, uncovering the threat of the Shadows in the East.

890 Foundation of Tharbad.

901-1000 Tar-Aldarion travels to Middle-earth several times to promote cooperation with the Kings of the Eldar. His travels become less and less frequent. Exploration of the valley of Harnen.

1000 Soronto replaces Aldarion as Master of

the Guild.

c.1000 Sauron, alarmed by the growing power of the Númenóreans, chooses Mordor as a land to make into a stronghold.

1004–1014 Soronto pushes further the exploration of the coasts, to reach the former Sea of Ringil, and visit the Múranian, Lynerian and Chyan peoples.

1075 Tar-Aldarion abdicates to his daughter, Tar-Ancalimë. He travels to Middle-earth to meet Gil-galad again.

1098 Death of Aldarion. The Guild of the Venturers is denied support from the Númenórean crown.

1200 The Númenóreans begin to make permanent havens on the coasts of Middle Earth, and to develop close relations with their allies. At about this time Sauron seduces the Elven smiths of Eregion as Annatar.

1251 Ardulion, Captain of the Venturers, establishes the city of Lond Anarion, along the river Aronyar, to the north of Taur-londë.

1251–1300 Colonists from Lond Anarion settle in Araden, the grassy region to the north of the Aronyar. They dominate the disparate and often-quarrelling Aden and Seder tribes who are indigenous to this area. Araden is known thereafter as Hyarn and much later as Khâradûnê.

1288 Emyndôr (later Hazaj Tollin of Bellakar) is built by Cyriandur, Master of the Guild and successor of Soronto. Other havens are later built or made permanent.

c.1300 The Guild develops sustainable trade between Middle-earth and Númenor. Thanks to their income, they are able to complete the defences and the shipyards of Vinyalondë, which is renamed Lond Daer.

c.1450 The Venturers resume exploration around the Inner Seas, with greater revenues for the Guild.

c.1550 The Venturers drive inland and cause devastations to the forests around the Gwathló, displacing the local Mannish population. Tharbad grows in size.

1600–1995 The Númenóreans swayed many of the Womaw's southern neighbors and built fortified colonies in Southeastern Middle-earth). Among these colonies, Khûruthâni, founded by the Venturers in 1940.

1693–1701 War of the Elves and Sauron in Eriador. Sauron is defeated with the support of a great fleet of the Númenóreans sent by Tar-Minastir.

1731–1869 The crown prince Ciryatan founds the Royal Fleet and travels to Middle-earth

looking for her riches. The Inner Seas are more thoroughly explored and relations are established with local Men. First competition between the Guild of the Venturers and the Royal Fleet. The Númenóreans develop a yearning for the Immortal Lands and suffer from their mortal condition.

1792 Despite Ûsakani resistance, the Númenórean port of Lond Hallacar is founded along the jungle-infested northeastern coast of the Bay of Ûsakan.

1833–1875 The Great Naval War, between the naval major power of the Ormal Bay (Lynerian, Vulmaw, Númenóreans). The Vulmaw, who started the war, faced the union of the Lynerians and the Númenóreans, who won the conflict. The Númenóreans benefit from the conflict to increase their presence in the Bay.

1869 Tar-Ciryatan takes the sceptre. He increases the Royal Fleet.

1869–2029 The Royal Fleet founds dominions in Middle-earth, as permanent havens or protectorates over Endorian Men, receiving tribute in return. The Númenóreans start to resent the Ban of the Valar and openly speak against it. They reach the eastern coast of Middle-earth. Sauron extends his power eastwards.

1879 Foundation of Harfalas, the easternmost colony of Númenor.

1904 Foundation of Ciryatanórë by Ciryamir. He is forced in 1918 by Herundil his son (a later Ringwraith) to take his own life, who replaces him.

1995 Signing of the Trade Agreement between Númenórean and Womaw. Númenóreans accept limiting their influence to economic issues.

2022 Foundation of the Bâitha'n-Kadîr (Council of the Free Cities) in Bellakar.

c2120 Tar-Atanamir shuts the Guild of the Venturers. Division of Númenor begins between Faithful and King's Men. Emergence of the Black Númenóreans. The Númenóreans circumnavigate Middle-earth.

2250 Ciryatanórë stops sending tributes to Númenor and openly allies with Sauron of Mordor. Many Númenóreans leave the kingdom. Herundil, grand nephew of Tar Ciryatan, lord of Anbalukkhôr, takes the title of Tar-Raumoher, the Storm King, an epithet derived from his conquests. Tar Ancalimon summons Umbar and Bellakar to field armies on their king's behalf, but only Bellakar answered the sumons.

2265–2280 War against Ciryatanórë. The body of Herundil cannot be found, to the

great dispair of his son Lôkhuzôr who hated his father.

2280 The Decree of Tar-Ancalimon. All lands where the Ârûwanâi held sway have to abandon their Eldarin names in exchange for names of the Adûnaic tongue.

2280 Umbar is made into a great fortress of Númenor.

2289 Creation of Soronórë (later Anarikê) by the alliance of the free cities of Olyas Kriis, under the leadership of Lôkhuzôr, Herundil's son and envoy of the King of Númenor.

2350 Pelargir is built. It becomes the chief haven of the Faithful Númenóreans.

c.2400 Tar-Telemmaitë establishes relations with Dwarves, though not always friendly. His explorers make maps of inland territories.

2459 The Ormal Edict of Tar-Telemmaitë, made to curb the growing influence of Sakal an-Khâr on the Inner Sea. Sakal an-Khâr is disallowed any extension to the west, after several attempts led by some Khanîm families to control the other Númenórean colonies of the Inner Sea (including Lômithâni).

2614 Tar-Anducal's "Edict on Colonies", to limit the influence and power of the colonies. Independence of Azrathâni (Ad."The Sea Lands") from Sakal an-Khâr.

3010–3017 Delegates from Tantûrak and Sakal an-Khâr go to Númenor to plead for more local autonomy, which is accepted after long discussions by the King Ar-Zimrathon accepts. This is seen as a real abdication of royal power by hard liners (favourable to a highly centralised empire) and a great victory by other colonies who see an opportunity to ask for the same rights. After this victory, some people in Tantûrak and Sakal an-Khâr start thinking of a true independence.

3103 Proclamation of the Golden Rule of Sakal an-Khâr all over the Bay of Ormal. Sakal an-Khâr proclaims its independence from Númenor.

3160 The Magician convinces the governor that the might of Tantûrak is great enough and counsels the governor to declare Tantûrak independant.

3165–3172 Ar-Sakalthôr of Númenor fails to crush the rebellion in Tantûrak, so the sundering succeeds.

3224 A Númenórean fleet ends the Númenórean rebellion in the Sea of Ormal and in Tantûrak.

3255 Ar-Pharazôn the Golden seizes the

scepter of Númenor. Sauron claims to be the King of Men.

3261 The Númenórean invasion of Endor. Ar-Pharazôn's armada lands at Umbar. This invasion precludes the completion of Sauron's armament. The Evil One journeys out of the Black Land to avert the destruction of his kingdom at the hands of the Númenórean invaders, enabling the Nazgûl to flee into hiding. Sauron is forced to surrender in the face of superior Númenórean arms and is taken as a captive to Númenor. While Sauron goes to Westernesse in bondage, the Ringwraiths patiently await his return.

3265 Sauron, now the counsellor of the King, creates the Cult of Mulkhêr Lord of Dark in Númenor.

3310 Ar-Pharazôn begins the building of the Great Armament.

3314 The indirect war between Anarikê and Sakal an-Khâr in non-Númenórean lands, a "pretext" used by the two colonies to avoid sending forces for the Great Armament.

3319 Ar-Pharazôn assails Valinor. Downfall of Númenor. Elendil and his sons escape.

3430 The Last Alliance of Elves and Men is formed. The men of Bellakar come in support of the Last Alliance, proving that not all the Númenóreans in the South have not fall to the Shadows

3441 Sauron overthrown in the field of Dagorlad. Sauron passes away and the Ringwraiths go into the shadows. Several former Númenórean colonies survive.

Havens of Númenor

All havens described here, except for Umbar and Balkûloni, are Faithful havens.

Achrond: a small haven built by Cyriandur in S.A. 1270 from an early base built by Aldarion, to be closer to Lindon. The haven never achieved much importance, with a Númenórean population of no more than 100 throughout its history. It mainly served as a trading outpost with the people of the Northern Waste. As a staging point to reach Hithlond, Achrond is merely a spare and rustic shelter off the wild and wind-blown Cape of Forochel, but still shows the skill and knowledge of Númenor at its height in the architecture of its magnificent subterranean hall, with its vaulted ceiling and carved stone pillars.

Balkûloni: Balkûloni (Ad. "Haven of the Ships") began in S.A. 1879 as the Númenórean quarters inside the Lynerian city of Sheshnor, following the peace treaty that concluded the Naval War (S.A. 1833-1875), a great war between the major powers of the Bay . Later, it became an independent twin city to Sheshnor.. Following formal authorisation by the Lynerian Council of Sheshnor, it is established in the southernmost cape of Codya. It mainly serves as a staging-post for ships and as a trading center for peoples further inland. Owing to its strategic importance, many wars were later fought for control of Balkulôni, by Anarikê, Codya, Sakal an-Khâr and the Lynerian League. The city ws destroyed by fire by the Vulmaw army (with the assistance of the army of Anarikê) at the beginning of Third Age, for many Mulkherites took residence here. In its place, a new Vulmaw city is built in the third century of Third Age.

Hithlond: Founded in 1472 after several expeditions to explore the Northern Sea, the inhabitants of the small Hithlond (S. "Fog Haven") try to keep peace in the bay. When they were not successful, they turned to a 'divide and rule' policy, to better keep in check Vothrig and Ulshy power in the Bay. Unfortunately, Ar-Zimrathôn, in need of troops to send to Tantûrak, ordered a heavy withdrawal of forces from Hithlond.

Hithlond falls some decades later to the joint forces of Rasedâkh and Razeral (two local warlords native of Desdursyton that are servants of the Shadows), and is liberated some decades later, thanks to the Northern Alliance (Elves of Thûrlornar, Ulshyans and Vothrig people). The refoundation of Hithlond under Ulshyan leadership happens

at the beginning of Third Age.

Pelargir: The great haven of the South is located at the junction of the Rivers Sirith and Anduin, Built in 2350, it became the main haven of the Faithful in Middle-Earth. It is also called the City of Royal Ships. Pelargir means "Garth of Royal Ships" in Sindarin.

Tharbad: a fortified town and port, built about 250 miles up the river Greyflood, with great quays capable to receive seagoing vessels, built by the Númenóreans in 890.

Umbar: Umbar is the greatest coastal port and largest natural harbour of the Númenóreans in Middle Earth. The name *Umbar* refers to the city, port, fortress, cape and surrounding coastal lands. Strengthened in 2280, it is the bastion of Númenórean presence and strength in the region. Known as a stronghold of the King's Men, it is large and well populated.

Vinyalondë: A harbour founded by Aldarion and the Venturers at the mouth of the Gwathló in 777. It was primarily used for transportation of the wood from the great forests there for building and maintaining the great navy of Númenor. The haven was never finished by Aldarion during his lifetime, but towards the end of the time of Tar-Anárion (1280—1394), Vinyalondë (S. "New Haven") was completed as a fortress and many ships were built there, and its name changed to Lond Daer (S. "the Great Harbour").

Colonies of Númenor

By the middle of the Second Age, Númenóreans started to found permanent colonies. It all started earlier, with the foundation of the Venturers Guild, whose three important masters were Aldarion, Soronto and Cyriandur. Some short histories of a few of these colonies follow. When a Sindarin name for the colony exists, it is given in brackets:

Anarikê [Sóronorë]**:** Named in honor of Soronto who explored the southern part of Middle-Earth and made contact with the Chyan and Lynerian people of the Bay, the colony owes much to Lôkhuzôr, son of Cyriamir (the founder of Ciryatanórë/Anbalukkhôr). Denied the rule of Anbalukkhôr in succession to his father, he was allowed to engage in conflict against the evils spread by his father and his allies in Chyan and Olyas Kriis lands. He effectively scourged the evils of the land, and was allowed by the King of Númenor to

become governor of Anarikê (S.A. 2300). After him, the Kings of Númenor gently gave to his descendants the right to govern Anarikê (Ad. "Land of the Eagle"). Anarikanî, though proud of their ancestry, dealt with their neighbours gently and never tried to submit them, except for the period when the colony submitted to the harsh rule of the Dark Ordainers of Sakal an-Khâr. Freed from that evil influence, the colony returned to the safe hands of the descendants of Lôkhuzôr, and afterwards always remained opposed to the greed of power and evil represented by Sakal an-Khâr. In the late years of the Second Age, the colony avoided sending support to the mad war of Ar-Pharazôn by using the pretext of a local conflict waged by Sakal an-Khâr against the allies of Anarikê.

Anbalukkhôr [Ciryatanórë]**:** Located north of the Ered Laranor and east of Tulwang, Anbalukkhôr was originally founded in S.A. 1904 by Ciryamir, the cousin of Mûrazôr (the future Witch-king) and the father of his successor, Herundil (another future Úlair). Bewitched by his vile son, he committed suicide in S.A. 1918, and Herundil ascended the throne on the first day of the next year. He subsequently conquered a vast portion of southern Endor. In S.A. 2250, when he renounced his allegiance to the line of Elros, the colony name was changed to Dor Alagothrim, the Realm of the Storm-host. Númenor ordered the war, but practically only Bellakar and Hyarnúmentë entered the conflict, Umbar being besieged by the Haradrim of the Warlord Ard the Vain (a Ringwraith in disguise). When the conflict was won in S.A. 2280, Anbalukkhôr became ruled by a Council of five regents. Later, Anbalukkhôr was reunified as a colony under rule of a governor directly named by the King (S.A. 2637). As with many colonies, Anbalukkhôr followed the policies of the Black Númenóreans until the end of Second Age, and well beyond the Third Age.

Azrathâni: located near Shay, Azrathanî (Ad. "the Land of the Sea") is considered from the beginning as an offshot of Sakal an-Khâr. It was founded in S.A. 2594. It first comprised the four most important Shay cities (Zelón, Niali, Panjo, Saragisha) and Waw. But Tar-Anducal expressly forbade any influence of Sakal an-Khâr in the East, and so the colony had to be entirely independent from Sakal an-Khâr. This was badly resented in Sakal an-Khâr. The Khanîm subtly begin manoevres to unofficially control the colony, in total disobedience to the

Edict on Colonies. The colony is dismantled in the early years of Third Age.

Bellakar: Early referenced as Narûthâni (Ad. "Land of High Men"), Bellakar (a name of Malcelebrim origin meaning "Land of Valourous Men") is the nearest colony, save for Umbar. Númenórean colonization started with the explorations of Ciryandur, Captain of the Venturers and cousin of Tar-Súrion, and with the foundation of Hazaj Tollin (S.A. 1288). Other significant foundations, like Korlea (1975) or Nîlûlôni (1487)—the later capital of the Tumakveh realm - occurred in the following centuries, until the institution of the Council of the Free Cities (2022). Due to an insurrection against Númenor, the Council was revoked (2240), which enforced the power of Korlea—who sided with the King. Bellakar towards the end of Second Age clearly represents the opposition between Faithful (or at least those opposed to the evils of the Mulkherites) and Mulkherites─King's Men (Korlea). In the War of the Last Alliance, Tumakveh Zagarthôr Seaborne, ancestor of the Kings of Bellakar, committed his navy and army to support of Gondor and the Elves, and placed himself under the direct command of Elendil. In the Third Age, Bellakar was stormed by nomads and raiders, until the founding of the Tumakveh realm (T.A. 340) by Zimrêbal Ironhand.

Khâradûnê [Hyarnúmentë]**:** the colony of Khâradûnê (Ad. "Southern End") was established in S.A. 1972 but remained for long centuries an important area for the Venturers and the first Faithful. Inzillôni (Ad. "Haven of the Flowers") is the capital, and the name never changed, though it later came to be known, when Tar-Telemmaitë accessed to power (S.A. 2400) as Inzillôni Pharazkadar or Inzilpharaz (Ad. "Haven of the Golden Flowers"). At that time, the colony was Black Númenórean, with still some Faithful communities. The governor at the time, obeying the wishes of the King, opened important trade routes with the Dwarves living in the Yellow Mountains, to obtain some golden treasures. This worked for a time, until a Númenórean spy discovered that precious and rare stones were kept by the Dwarves, or sold at very high prices. In S.A. 2476, this situation degenerated into a local war with the Dwarves, that lasted for four years. Several Adena revolts occurred in the following centuries. As a consequence, the colony was weakened compared to its two powerful neighbours—Anbalukkhôr and

Zimrathâni. With the downfall of Zimrathanî at the hands of the Adena Valdacli lords in S.A. 3215, Khâradûnê came to be allied or submitted to the powerful colony of Anbalukkhôr. From S.A. 3215 to the end of Second Age, Khâradûnê openly supported the Black Númenórean cause, from the Great Armament to the War of the Last Alliance, in support of Umbar. With the coming of Third Age (T.A. 225), Khâradûnê regained its independence, and severed all links with Anbalukkhôr, but lost most of its prestige. The former colony recovered it in later times, establishing trading partners with the North (Bellakar and Gondor) and the South (the Seven Lands and Dark Harad).

Khûruthâni [Aenorthîr]**:** Khûruthâni (Ad."Land of the twin rivers") is perhaps one of the fartheast colony of Númenor, and probably not the only one (as, from S.A. 1600 to S.A. 1995, the Númenóreans swayed many of the Womaw's southern neighbours and built fortified colonies in Southeastern Middle-earth). Khûruthâni was founded by Númenórean settlers (presumably by the Venturers) in S.A. 1940 in the lands which would later be known as Aegan and Karn Ord. The settlement was an ideal location: trade routes along the rivers, numerous well-protected harbours, and immense forests to build ships. In S.A. 1995, the First Trade Agreement between Númenóreans and Womaw was signed. This Trade Agreement prevented any outright conquest and limited Númenórean interests to centres of commercial rather than strategic importance. But some of these eastern colonies remained in Númenórean hands. New flows of Númenórean migration happened when Tar-Atanamir shut down the Guild of Venturers (c. S.A. 2120), and later again with the numerous persecutions of the Faithful by the King's Men.

After this Trade Agreement, which is certified by numerous records, nothing clear is known about the history of the colony (numerous records on the colonies were lost in the downfall). There may have been another great war between Númenóreans and Womaw, as there are indications that the Second Trade Agreement was signed in Khûruthâni just after a conflict (S.A. 2356). As a consequence of the war, some eastern colonies were dismantled—the territory being administered being given back to locals or Womaw officials. Some other colonies were regrouped—the first of them being Khûruthâni. From 2356, many

commercial relationships with the neighbors realms and the other Númenórean colonies (notably Anarikê) prove the existence of the colony.

The inhabitants of Khûruthâni call themselves the Adunali. They are unaffected by the dispute between the King's Men and the Faithful. They decided that only the original Númenórean ways (those of Elros the First King) were to be followed. Ar-Pharazôn's invasion of Valinor was frowned upon and seen with great concern in Khûruthâni, and no emissary of Sauron dared promote this western war to the Adunali, as it was already a difficult and unpopular task in two other Númenórean colonies: Anarikê and Sakal an-Khâr. When the downfall of Númenor was attested (3023), Khûruthâni severed all political and commercial ties with their southern and western kin.

Regularly, rumours of a great eastern Númenórean empire surfaces in Anarikê and Sakal an-Khâr. But this great Empire may well be the Womaw Empire, which had conquered most of the Númenórean bastions built before the First Trade Agreement. In Anarikê or Sakal an-Khâr, the ultimate destiny of the former colony of Khûruthâni is not known.

Lômithâni [Dorondôr]: Habadôr (S. "Shore Land"), built in S.A. 1300 by the Venturers was the first settlement in the lake of Mirror-waters, Nen Celedril. It was abandoned in the following century because of the very hostile Black nomads (probably related to the later Mûmakanril), and also because the later Dorondôr (S. "Land of the Oaks") was too far inland. A new expedition led by Prince Ciryatan in S.A. 1851 mapped the entirety of the river Niss valley, and for the first time made contact with the warlike Idurâk tribes living in the southern Niss valley. The Idurâk natives were related to the Chyan and Ulshyan peoples. Relations with the Idurâk were uneasy. However, the Men of the Sea and the Men of the Warlike Mountains (as the Idurâk called themselves) had one interest in common: the overall defeat of the ferocious Sanâr tribes, who were probably akin to the later Mûmakanril. The Númenóreans helped the Idurâk by defeating the Sanâr, pushing them back far to the east in the savanna, and built an impressive line of defence. In the following decades, attracted by the promises of gold and precious stones in the mountains, Númenóreans progressively resettled the southern coasts of the Nen Celedril. Habadôr was re-established

in 1889. Other settlements followed: Aglabar, Falathost (at Niss mouth) and Gimil.

The colony of Dorondôr was formally established in the presence of Tar-Ciryatan in S.A. 1901. For a time, the Númenórean presence was well-accepted, at least until the Great Idurâk Revolt (S.A. 2544) against the Númenóreans. The revolt was crushed, and the Númenóreans secured much more land for their colony, in co-operation with Tantûrak. It is possible but not proved that the Magician of Tantûrak influenced Lômithâni, and took refuge in Lômithâni in S.A. 3220. Shortly after the downfall of Númenor, an inconclusive war was waged between Lômithâni and Tantûrak (S.A. 3325). Another war followed, and this time Tantûrak annexed Lômithâni (S.A. 3390). All entries about Lômithâni disappear after S.A. 3390, and even after the end of domination by Tantûrak which lasted for seven centuries.

Sakal an-Khâr [Harfalas]: Probably one of the greatest Númenórean colonies of Middle-Earth and the most famous after Umbar. Many great deeds and evils are remembered, for this is the colony where the King's Men are supreme in power. Truly founded in S.A. 1879, the colony soon became powerful with the subjugation of the locals, after several wars fought against its neighbours. In S.A. 3010-3017, Sakal an-Khâr (Ad. "Southern Coast Land") claimed more autonomy from Númenor and obtained it. This favoured the rise of the Dark Ordainers, a secret religious and military organization whose objectives were to increase the strength of Sakal an-Khâr and conquer all the lands of the Bay. Wars were then launched for the conquest of the entire Bay, including the subversion of the colony of Anarikê and the haven of Balkûloni in Codya. In S.A. 3103, the governor of Sakal an-Khâr instituted the Golden Rule and effectively rebelled against Númenor. This new Empire was crushed in S.A. 3224, and Númenor exacted a harsh tribute for the liberation of Middle Men realms. The Dark Ordainers sect was then dismantled.

With the coronation of Ar-Pharazôn, the colony governor avoided being involved in the Ar-Pharazôn war against Aman, using the excuse of a local conflict against Anarikê's allies and for Khanîm leadership. With the fall of Númenor, Sakal an-Khâr was able to attract the son of Ar-Pharazôn to Sakal an-Khâr, so that he could constitute a true Númenor in exile. With him

started a golden dynasty that lasted for seven centuries in the Third Age.

Tantûrak: Tantûrak (presumably a local Ûsakani name meaning "Jungle Realm") is one of the most powerful Númenórean realms in the South. The capital city is Sarûl, and was founded as a Númenórean trading outpost in S.A. 1792 by the future Tar-Ciryatan. The colony itself was founded in S.A. 1887. It was relatively cut off from the more northerly realms, with the exception of some trading contacts.

Concerning the government of the realm, there is a story of an interesting, if perhaps predictable transformation. At first there was, as is true of most of the colonies, a royal governor, who at least in theory answered to the King in Númenor. This system worked quite well for some seventeen hundred years, the governorship turning over twenty-six times until, around S.A. 2600, the "Magician" (the disguised Valmorgul, one of the Lords of the Court of Ardor) arrived in Tantûrak. The date is uncertain for he came with little fanfare and rose quietly, albeit swiftly, through the ranks of the governor's advisors. He built up his position and bided his time. In the late Second Age he saw his chance to strengthen his position even further. In S.A. 3017, the colony obtained more autonomy from Númenor. In S.A. 3160, the Magician was able to convince Tantûrak that its power was great enough to declare independence. The governor, taking the name Ar-Kinjaarn, severed all political ties with Númenor. This move was greeted with great enthusiasm by the populace, as the taxes imposed by the mother country had increased greatly over the last few decades. The coming of the 'Magician' signalled the beginning of Tantûraki imperialism. The independence was ended in S.A. 3220. With the conquest by Númenor, the former governor took his own life to avoid being judged for high treason, and the Magician was forced to flee. A friend of Tar-Palantir's, perhaps sympathetic to the Faithful, took charge of the colony. This was less the case for his descendants, as they would be counted with the King's Men. After the fall of Númenor, the governor declared himself an emperor and made Tantûrak an empire to emphasise his claim as the political leader of the Southern Númenórean realms. Unfortunately for him, all these other states did recognise Tantûrak's empire but denied his supremacy.

Zimrathâni [Mírenórë]: Taurlondë was the first Númenórean permanent haven to be

built in the Seven Lands (S.A. 1294). It is located on the Bay of Drel, on the road between Ostelor (another Númenórean city, built in S.A. 2222 by Cameär, one of Tar-Ancalimon's captains) and Mispír. It naturally became the capital of the dominion of Zimrathâni in S.A. 2386. Unlike other colonies, as it was one of the most prestigious and wealthiest, Zimrathâni was given not to a hereditary line of governors, but usually to a succession of theyounger children of different Kings. When a governor died, the colony reverted back to the King, who bestows it on one of his younger children. But if the governor was well-regarded in Númenor and performed faithful service to the crown, his children could be rewarded with important rewards in Númenor or by taking chargeof the colony themselves. As a consequence, the King's Men are the most powerful faction of Zimrathâni.

All this changed with the death of Er-Imrazôr, the descendant of the second son of Ar-Sakalthôr of Númenor (S.A. 3033-3102). It was told that he was a bitter man who hated his own heirs. When he died in S.A. 3355, by his will he divided the colony in equal portions between his children and their cousins, in hopes of fomenting strife among his greedy heirs. His heirs warred upon one another for several years. Fortunately, the youngest heirs and the most powerful Adena and warlike Sederi nobles formed a union called the Valdacli. In S.A. 3360, they crushed the last of their sibling rivals in a great land and sea battle at Onpu Mispír, and Taurlondë was destroyed, never to be rebuilt. Their victory ended Er-Imrazôr's spiteful dream and cemented the oligarchic union that still rules the Seven Lands.

In truth, the war between the heirs of Er-Murazôr was caused by an unknown and malevolent entity. The malevolent entity —probably a wereworm caught beneath the Emyn Angwi (S. "Snake Hills") (which is a name that may come from the legends about the hissing and whispering voice carried by the wind) corrupted the weak mind of Er-Murazôr and those of most of his children so that that they engagedin a bloody conflict that would help it to regain its long-lost power.

The wereworm had slept since the First Age and the great Wars of Spirits, and was able to gain its freedom in the late years of Second Age, thanks to the dreams sent to its surviving followers and allies of the great Wars of Spirits—one vampire who acted as his bodyguard and messenger, and some rulers of the Orc races, the boldogs (lesser Maiar in orc form).

Since the wereworm was physically weak, it lived hidden in a secret cave and needed pawns to meddle in Men's affairs, as it wanted to enslave and control the surrounding lands. Thus it was with the help of its first followers that it was able to enslave and corrupt a small tribe of the Chaialla, who became known and feared as the Oracle of the Fire, a group of tribal shamans devoted to the adoration of their mighty God, the Earth Voice—the shamans had never seen their god, but only his messengers: the Vampire, and a few selected boldogs.

Most of these shamans were hunted down by the first Númenórean settlers. But some of them survived, and their traditions continued in the Shadows until the Lone Wanderer came and contacted the last of them, and then the bodyguard of the wereworm, as a final steep of its discovery of the mighty power under the mountains. The true identity of the Wanderer, who called himself the true Master of the Seven Lands was a real secret—he was one of the human followers of the Court of Ardor (perhaps as a Sauronic spy), and Sauron's Mouth sent here to control the Seven Lands in coordination with the Ringwraith Indûr Dawndeath.

At first, the Wanderer was a Black Númenórean scholar from a Númenórean colony of Dark Harad or Mórenorë, a lover of ancient mysteries who came to be corrupted by the dreams he received from what he believed to be the One (in truth the dreams were sent by the old evil Maia spirit—the wereworm—in its hidden prison) and by the tainted and dark secrets he discovered in the East. He ultimately became a powerful sorcerer, capable of extending his own life through the use of sorcery. For decades, he travelled in the Seven Lands to find allies to release what he called as the Master of the Seven Lands. Through his lies, he corrupted a small band of men among the Chaialla, and then Er-Murazôr and his children. His plan was ultimate war, and to appear later as the One who unifies the Lands while releasing the wereworm.

Some weeks after Er-Murazôr death, some mysterious earthquakes and murders occurred in the most important cities of the Seven Lands. It was not long before a war erupted that was planned to be endless. But the Valdacli unexpectedly united themselves, and ended forever the dreams of war of the Wanderer. The colony of Zimrathâni survived only in name until the downfall of Númenor. At the end of the Second Age, no inhabitants refer to Zimrathâni, but instead to the Seven Lands of the Valdacli. The wereworm survived (but perhaps not the Wanderer, who mysteriously disappeared after the end of the war). It would take him many decades or even centuries to find another powerful man to corrupt and seduce, or create powerful secret evil organisations.

The other colonies

There existed many more Númenórean colonies like Ahârathâni (Ad. "Southern Heat Lands") near the Southern Cape (Hyarmentil) or Môrathâni (Ad. "Black Lands") in Dark Harad, not counting the unknown lost colonies of Mórenorë. It is probable that many of these colonies did not survive into the Third Age. Who can say what spawn of Ar-Pharazôn's blood might even now be ruling over forgotten realms in the unknown depths of the South or Utter East?

[1]   http://creativecommons.org/licenses/by-nc-sa/3.0/

Fineprint

Creative Commons *License*
Attribution-NonCommercial-ShareAlike

THE WORK (AS DEFINED BELOW) IS PROVIDED UNDER THE TERMS OF THIS CREATIVE COMMONS PUBLIC LICENSE ("CCPL" OR "LICENSE"). THE WORK IS PROTECTED BY COPYRIGHT AND/OR OTHER APPLICABLE LAW. ANY USE OF THE WORK OTHER THAN AS AUTHORIZED UNDER THIS LICENSE OR COPYRIGHT LAW IS PROHIBITED.
BY EXERCISING ANY RIGHTS TO THE WORK PROVIDED HERE, YOU ACCEPT AND AGREE TO BE BOUND BY THE TERMS OF THIS LICENSE. TO THE EXTENT THIS LICENSE MAY BE CONSIDERED TO BE A CONTRACT, THE LICENSOR GRANTS YOU THE RIGHTS CONTAINED HERE IN CONSIDERATION OF YOUR ACCEPTANCE OF SUCH TERMS AND CONDITIONS.

1. Definitions

a. **"Collective Work"** means a work, such as a periodical issue, anthology or encyclopedia, in which the Work in its entirety in unmodified form, along with one or more other contributions, constituting separate and independent works in themselves, are assembled into a collective whole. A work that constitutes a Collective Work will not be considered a Derivative Work (as defined below) for the purposes of this License.

b. **"Derivative Work"** means a work based upon the Work or upon the Work and other pre-existing works, such as a translation, musical arrangement, dramatization, fictionalization, motion picture version, sound recording, art reproduction, abridgment, condensation, or any other form in which the Work may be recast, transformed, or adapted, except that a work that constitutes a Collective Work will not be considered a Derivative Work for the purpose of this License. For the avoidance of doubt, where the Work is a musical composition or sound recording, the synchronization of the Work in timed-relation with a moving image ("synching") will be considered a Derivative Work for the purpose of this License.

c. **"Licensor"** means the individual, individuals, entity or entities that offer(s) the Work under the terms of this License.

d. **"Original Author"** means the individual, individuals, entity or entities who created the Work.

e. **"Work"** means the copyrightable work of authorship offered under the terms of this License.

f. **"You"** means an individual or entity exercising rights under this License who has not previously violated the terms of this License with respect to the Work, or who has received express permission from the Licensor to exercise rights under this License despite a previous violation.

g. **"License Elements"** means the following high-level license attributes as selected by Licensor and indicated in the title of this License: Attribution, Noncommercial, ShareAlike.

2. Fair Use Rights. Nothing in this license is intended to reduce, limit, or restrict any rights arising from fair use, first sale or other limitations on the exclusive rights of the copyright owner under copyright law or other applicable laws.

3. License Grant. Subject to the terms and conditions of this License, Licensor hereby grants You a worldwide, royalty-free, non-exclusive, perpetual (for the duration of the applicable copyright) license to exercise the rights in the Work as stated below:

a. to reproduce the Work, to incorporate the Work into one or more Collective Works, and to reproduce the Work as incorporated in the Collective Works;

b. to create and reproduce Derivative Works provided that any such Derivative Work, including any translation in any medium, takes reasonable steps to clearly label, demarcate or otherwise identify that changes were made to the original Work. For example, a translation could be marked "The original work was translated from English to Spanish," or a modification could indicate "The original work has been modified.";

c. to distribute copies or phonorecords of, display publicly, perform publicly, and perform publicly by means of a digital audio transmission the Work including as incorporated in Collective Works;

d. to distribute copies or phonorecords of, display publicly, perform publicly, and perform publicly by means of a digital audio transmission Derivative Works;

The above rights may be exercised in all media and formats whether now known or hereafter devised. The above rights include the right to make such modifications as are technically necessary to exercise the rights in other media and formats. All rights not expressly granted by Licensor are hereby reserved, including but not limited to the rights set forth in Sections 4(e) and 4(f).

4. Restrictions. The license granted in Section 3 above is expressly made subject to and limited by the following restrictions:

a. You may distribute, publicly display, publicly perform, or publicly digitally perform the Work only under the terms of this License, and You must include a copy of, or the Uniform Resource Identifier for, this License with every copy or phonorecord of the Work You distribute, publicly display, publicly perform, or publicly digitally perform. You may not offer or impose any terms on the Work that restrict the terms of this License or the ability of a recipient of the Work to exercise the rights granted to that recipient under the terms of the License. You may not sublicense the Work. You must keep intact all notices that refer to this License and to the disclaimer of warranties. When You distribute, publicly display, publicly perform, or publicly digitally perform the Work, You may not impose any technological measures on the Work that restrict the ability of a recipient of the Work from You to exercise the rights granted to that recipient under the terms of the License. This Section 4(a) applies to the Work as incorporated in a Collective Work, but this does not require the Collective Work apart from

Royalties. Licensor reserves the exclusive right to collect, whether individually or via a music rights agency or designated agent (e.g. Harry Fox Agency), royalties for any phonorecord You create from the Work ("cover version") and distribute, subject to the compulsory license created by 17 USC Section 115 of the US Copyright Act (or the equivalent in other jurisdictions), if Your distribution of such cover version is primarily intended for or directed toward commercial advantage or private monetary compensation.

f. **Webcasting Rights and Statutory Royalties.** For the avoidance of doubt, where the Work is a sound recording, Licensor reserves the exclusive right to collect, whether individually or via a performance-rights society (e.g. SoundExchange), royalties for the public digital performance (e.g. webcast) of the Work, subject to the compulsory license created by 17 USC Section 114 of the US Copyright Act (or the equivalent in other jurisdictions), if Your public digital performance is primarily intended for or directed toward commercial advantage or private monetary compensation.

5. Representations, Warranties and Disclaimer
UNLESS OTHERWISE MUTUALLY AGREED TO BY THE PARTIES IN WRITING, LICENSOR OFFERS THE WORK AS-IS AND ONLY TO THE EXTENT OF ANY RIGHTS HELD IN THE LICENSED WORK BY THE LICENSOR. THE LICENSOR MAKES NO REPRESENTATIONS OR WARRANTIES OF ANY KIND CONCERNING THE WORK, EXPRESS, IMPLIED, STATUTORY OR OTHERWISE, INCLUDING, WITHOUT LIMITATION, WARRANTIES OF TITLE, MARKETABILITY, MERCHANTIBILITY, FITNESS FOR A PARTICULAR PURPOSE, NONINFRINGEMENT, OR THE ABSENCE OF LATENT OR OTHER DEFECTS, ACCURACY, OR THE PRESENCE OF ABSENCE OF ERRORS, WHETHER OR NOT DISCOVERABLE. SOME JURISDICTIONS DO NOT ALLOW THE EXCLUSION OF IMPLIED WARRANTIES, SO SUCH EXCLUSION MAY NOT APPLY TO YOU.

6. Limitation on Liability. EXCEPT TO THE EXTENT REQUIRED BY APPLICABLE LAW, IN NO EVENT WILL LICENSOR BE LIABLE TO YOU ON ANY LEGAL THEORY FOR ANY SPECIAL, INCIDENTAL, CONSEQUENTIAL, PUNITIVE OR EXEMPLARY DAMAGES ARISING OUT OF THIS LICENSE OR THE USE OF THE WORK, EVEN IF LICENSOR HAS BEEN ADVISED OF THE POSSIBILITY OF SUCH DAMAGES.

7. Termination

a. This License and the rights granted hereunder will terminate automatically upon any breach by You of the terms of this License. Individuals or entities who have received Derivative Works (as defined in Section 1 above) or Collective Works (as defined in Section 1 above) from You under this License, however, will not have their licenses terminated provided such individuals or entities remain in full compliance with those licenses. Sections 1, 2, 5, 6, 7, and 8 will survive any termination of this License.

b. Subject to the above terms and conditions, the license granted here is perpetual (for the duration of the applicable copyright in the Work). Notwithstanding the above, Licensor reserves the right to release the Work under different license terms or to stop distributing the Work at any time; provided, however that any such election will not serve to withdraw this License (or any other license that has been, or is required to be, granted under the terms of this License), and this License will continue in full force and effect unless terminated as stated above.

8. Miscellaneous

a. Each time You distribute or publicly digitally perform the Work (as defined in Section 1 above) or a Collective Work (as defined in Section 1 above), the Licensor offers to the recipient a license to the Work on the same terms and conditions as the license granted to You under this License.

b. Each time You distribute or publicly digitally perform a Derivative Work, Licensor offers to the recipient a license to the original Work on the same terms and conditions as the license granted to You under this License.

c. If any provision of this License is invalid or unenforceable under applicable law, it shall not affect the validity or enforceability of the remainder of the terms of this License, and without further action by the parties to this agreement, such provision shall be reformed to the minimum extent necessary to make such provision valid and enforceable.

d. No term or provision of this License shall be deemed waived and no breach consented to unless such waiver or consent shall be in writing and signed by the party to be charged with such waiver or consent.

e. This License constitutes the entire agreement between the parties with respect to the Work licensed here. There are no understandings, agreements or representations with respect to the Work not specified here. Licensor shall not be bound by any additional provisions that may appear in any communication from You. This License may not be modified without the mutual written agreement of the Licensor and You.