

Continue



[illegible]

a, **b**: With greater spiritual powers, keener senses, and a closer empathy with nature... Tolkien wrote of them... they are "made by man in his own image and likeness; but freed from those limitations which he feels most to press upon him. They are immortal, and their will is directly effective for the achievement or imagination and desire." [7] In The Hobbit, Gandalf says "...they were made by men, but free from all such limitations as we have..." at Rivendell, Bilbo Baggins describes how the Elves lived in peace and comfort where if they had been chidden or were upset, This was abandoned in Tolkien's later writing [T 6] Douglas Anderson shows that in The Hobbit, Tolkien again includes both the more serious "medieval" type of elves, such as Elrond and the wood-elf king, Thranduil, and frivolous elves, such as the elvish guards at Rivendell.[T 4] Further information: Tolkien and the Celtic In 1937, having had his manuscript for The Silmarillion rejected by a publisher who disparaged all the "eye-splitting Celtic names" that Tolkien had given his Elves, Tolkien denied the names had a Celtic origin:[T 7] Needless to say they are not Celtic! Neither are the tales. I do know Celtic things (many in their original languages Irish and Welsh), and feel for them a certain distaste: largely for their fundamental unreason. They have bright colour, but like a broken stained glass window reassembled without design. They are in fact "mad" as your reader says - but I don't believe I am.[T 7] Dimitra Fimi proposes that these comments are a product of his Anglophilia rather than a commentary on the texts themselves or their actual influence on his writing, and cites evidence to this effect in her essay "Mad' Elves and 'elusive beauty': some Celtic strands of Tolkien's mythology"[18] Fimi proposes that some of the stories Tolkien wrote as relatively influenced by Celtic mythology[18]. For example, "Flight of the Noldor!" she argues, is based on the Tuatha Dé Danann and Lebor Gabála Erenn, and their migratory nature comes from early Irish/Celtic history.[18] John Garth states that with the underground enslavement of the Noldoli to Melkor, Tolkien was essentially rewriting Irish myth regarding the Tuatha Dé Danann into a Christian eschatology.

c: Tolkien writes about the Elves in Middle-earth, and it seems clear that he drew heavily on medieval literature and legend. He also drew on Celtic lore and legends, particularly those of Ireland. However, there is no direct evidence that Tolkien used Celtic sources in his work. It is likely that he knew of Celtic lore through secondary sources, such as the works of J.R.R. Tolkien himself, who often referred to Celtic sources in his letters and other writings. [T 6] According to Shippey, the theme of diminishment from semi-divine Elf to diminutive Fairy resurfaces in The Lord of the Rings in the dialogue of Galadriel.[22] Yet if you succeed, then our power is diminished, and Lótlórion will fade, and the tides of Time will sweep it away. We must depart into the West, or dwindle to a rustic folk of dell and cave, slowly to forget and to be forgotten. "[T 9] Writing in 1954, part way through proofreading The Lord of the Rings, Tolkien claimed that the Elvish language Sindarin had a character very like British-Welsh "because it seems to fit the rather 'Celtic' type of legends and stories told of its speakers".[T 10] In the same letter, Tolkien goes on to say that the elves had very little in common with elves or fairies of Europe, and that they really represent men with greater artistic ability, beauty and a longer life span. In his writings, an Elven bloodline was the only real claim to "nobility" that the Men of Middle-earth could have.[T 10] Tolkien wrote that the elves are primarily to blame for many of the ills of Middle-earth in The Lord of the Rings, having independently created the Three Rings to stop their domains from fading and attempting to prevent inevitable change and new growth.[23] Main article: The Silmarilion Arda in the First Age, with the sunsetting of the Elves. The Elves awoke at Cuiviénen, on the Sea of Helcar (right) in Middle-earth, and many of them migrated westwards to Valinor in Aman, though some stopped in Beleriand north, and others returned to Beleriand later. The first Elves were awakened by Erú Ilúvatâr near the bay of Cuiviénen during the Years of the Trees. This event marked the beginning of the First Age. They awoke under the starlit sky, as the Sun came across tall dark-haired elders, the fathers of most of the Noldor. They invented many new words. Continuing their journey, they found elves singing without language, the ancestors of most of the Teleri.[T 11] The elves were discovered by the Vala Oromë, who brought the news of their awakening to Vainnor. [T 12] Main article: Sundering of the Elves The Valar decided to summon the Elves to Valinor rather than leaving them where they were first awakened, near the Cuivien lake in the eastern extremity of Middle-earth. They sent Oromë, who took Ingwë, Finwë and Elwë as ambassadors to Valinor. Returning to Middle-earth, Ingwë, Finwë and Elwë convinced many of the Elves to take the Great Journey (also called the Great March) to Valinor. Those who did not accept the summons became known as the Avari. The Unwilling. The others were called Eldar, the People of the Stars by Oromë, and they took Ingwë, Finwë and Elwë as their leaders, and became respectively the Vanyar, Noldor and Teleri (who spoke Vanyanyn Quenyá, Noldorin Quenyá, and Telerin, respectively). On their journey, some of the Teleri feared the Misty Mountains and dared not cross them. They turned back and stayed in the vales of the Anduin, and led by Lenwë, became the Nanador, who spoke Nandorian. Oromë led the others over the Misty Mountains and Ered Lindon into Beleriand. There Elwë became lord, and the Teleri stayed behind looking for him. The Vanyar and the Noldor moved onto a floating island, Tol Eressëa, that was moved by Ulmo to Valinor. After years, Ulmo returned to Beleriand to seek out the remaining Teleri. Without Elwë, many of the Teleri took his brother Irmo as their leader and were ferried to Valinor. Some Teleri stayed behind, and the Noldor eventually left for Valinor. The shipwright Círdan followed them to the shore. The Teleri followed Círdan, while the Noldor went to Valinor. The shipwright Círdan remained in the Bay of Beldir, and continued to look after the Teleri. His concept of the elves and their divisions and migrations. He states that the sundering of the elves allowed Tolkien, a professional philologist, to develop two languages, distinct but related, Quenyá for the Eldar and Sindarin for the Sindar, citing Tolkien's own statement that the stories were made to create a world for the languages, not the reverse. Dickerson cites the Tolkien scholar Tom Shippey's suggestion that the "real root" of The Silmarillion lay in the linguistic relationship, complete with sound-changes and differences of semantics, between these two languages of the divided elves. Shippey writes, too, that the elves are separated not by colour, despite names like light and dark, but by history, including their migrations.[24][25][26] In Valinor, Féanor, son of Finwë, and the greatest of the Elves, created the Simlaris in which he stored a part of the light of the Two Trees that were lighting Valinor.[T 13] After three ages in the Halls of Mandos, Melkor was released, feigning reform. He however spread his evil and started to poison the minds of the Elves against the Valar. Eventually he killed Finwë and stole the Simlaris. Féanor then named him Morgoth (Sindarin: The Black Enemy). Féanor and his seven sons then swore to take the Simlaris back, and led a large army of the Noldor to Beleriand.[T 14] In Beleriand, Elwë was eventually found, and married Melian the Maia. He became the overlord of Beleriand, naming himself Thingol (Sindarin: Grey-cloak). After the First Battle of Beleriand, during the first rising of the Moon, the Noldor arrived in Beleriand.[T 14] They laid a siege around Morgoth's fortress of Angband, but were eventually defeated.[T 15] The Elves never regained the upper hand, finally losing the hidden kingdoms of Gondolin and Doriath. Making love with Melian, Thingol and Melian ruled over the forested lands of Beleriand until the end of the Second Age. During the Second Age they founded the Realms of Lindon (all that was left of Beleriand after the cataclysm), Ereinion, and Rhovanion (Mirkwood). Sauron, Morgoth's former servant, made war upon them, but with the aid of the Númenóreans they defeated him, though both the king of the Noldorin Elves, Gil-galad, and Elendil, king of the Númenóreans, were killed. During the Second and Third Ages, they held some protected realms with the aid of the Three Rings of Power: Lothlórien, ruled by Galadriel and Celeborn; Rivendell, ruled by Elrond and home to the Elf-lord Glorfindel; and the Grey Havens, ruled by Círdan the shipwright. Círdan and his Elves built the ships on which Elves departed for Valinor.[T 19] After the destruction of the One Ring, the power of the Three Rings of the Elves ended and the Fourth Age, the Age of Man, began. Most Elves left for Valinor; those that remained in Middle-earth were doomed to a slow decline until, in the words of Galadriel, they faded and became a "rustic folk of dell and cave". The fading played out over thousands of years, until in the modern world, occasional glimpses of rustic elves would fuel folktales and fantasies. Elladan and Elrohir, the sons of Elrond, did not accompany their father when the White Ship bearing the Ring-bearer and the chief Noldorin rulers sailed for Valinor. The Greys Haves to Valinor; they remained in Gondorn, Celoron and over the centuries, Grey Havens remained for a while before leaving for Valinor. Legolas founded elf colony in Ithilien during King Aragorn's reign; the elves there helped rebuild Gondor, living mainly in southern Ithilien, along the shores of the Anduin. After the death of Aragorn, Gimli and Legolas joined the Fellowship of the Ring, following Aragorn to Mount Doom, where they fought the final battle of the War of the Ring. Tolkien describes elves as "tall, fair of skin and grey-eyed, though their locks were dark, save in the golden house of Finarfirn." [T 22] The Vanyar were called "The Fair" for their golden hair. [T 23][24] Maeglin is said to have been "tall and black-haired" and "his skin was white." [T 24] Túrin, a Man, was called Elf-man due to his appearance and speech, and described as "dark-haired and pale-skinned, with grey eyes." [T 25] Further information: Elfland and Women in The Lord of the Rings Elves, at least the Elder, have a pregnancy that lasts about a year. By the age of 1, Elves can speak, walk and dance. Puberty and full height are attained at around their fifth-th to one hundredth year, when they stop aging physically.[T 26] Elves marry freely, monogamously, only once, and for love early in life; adultery is unthinkable.[T 26] Betrothal, with the exchange of rings, lasts at least a year, and is revocable by the return of the rings, but is rarely broken.[T 26] Marriage is by words exchanged by the bride and groom (including the speaking of the name of Erú Iluvatar) and consummation; it is celebrated with a feast. Wedding rings are worn on the index fingers. The bride's mother gives the groom a jewel to wear.[T 26] Elves view the sexual act as special and intimate, for it leads to the birth of children. Elves who are married cannot be forced by other Elves to have sex; before that they will lose the will to endure and go to Mandos.[T 26] Elves have few children,[B] and there are long intervals between each child. They are soon preoccupied with other pleasures, their libidos wane and they focus for their interests elsewhere, like the elf.[T 26] Further information: Noldor: Elves, particularly the Noldor, spend their time on smithwork, sculpture, music and art. Many of the Noldors are skilled craftsmen, making beautiful objects. However, some of the Noldors are warriors, fighting wars. The Noldors are skilled horse-riders, riding without saddle or bridle, though Tolkien was inconsistent on this point.[27] Main article: Elvish languages (Middle-earth) Tolkien created many languages for his Elves. His interest was primarily philological, and he said his stories grew out of his languages. Indeed, the languages were the first thing Tolkien ever created for his myths, starting with what he originally called "Elfin" or "Qenya" [*sic*]. This was later spelled Quenya (High-elven); it and Sindarin (Grey-elven) are the most complete of Tolkien's constructed languages. Elves are also credited with creating the Tengwar (by Féanor) and Cirith (Daeron) scripts.[28] Main article: Death and immortality in Middle-earth Elves are immortal, and remain unwearied with age. They can recover from wounds which would be fatal to a Man, but can be killed in battle. Spirits of dead Elves go to the Halls of Mandos in Valinor. After a certain period of time and rest that serves as "cleansing," their spirits are clothed in bodies identical to their old ones.[T 28] If they do not die in battle or accident,[C] Elves eventually grow weary of Middle-earth and desire to go to Valinor.[T 29] they often sail from the Grey Havens, where Círdan the Shipwright dwells with his folk.[T 30][31] Eventually, any Elves that remain in Middle-earth undergo a process of "fading", in which their immortal spirits overwhelm and "consume" their bodies. This renders their bodily forms invisible to mortal eyes, except to those whom they wish to manifest themselves.[T 32] [T 32] Fates of Elves and Men Tolkien's legendarium. Elves are immortal, but can be killed in battle, in which case they go to the Halls of Mandos in Aman. They may be restored by the Will of Ilúvatâr, and then go to live with the blessed in the realm of Tir na nÓig. But if they die in battle, they go to the Halls of Mandos. The Hobbits and the Ents are exceptions to this rule. Those in any other adaptation [31] The 1977 Rankin-Bass version of The Hobbit depicts the wood-elves in what Austin Glikson calls a weird way, quite unlike the elves in any other adaptation, not even resembling the film's depiction of Elrond. Glikson describes them as "like Troll dolls that have been left out in the rain too long, and a little like Yzma from The Emperor's New Groove". They have gray skin, pug faces, and blond hair. It's frankly bizarre." [31] Elf soldiers in Peter Jackson's The Lord of the Rings: The Fellowship of the Ring are depicted as physically superior to Men.[32] In Peter Jackson's Lord of the Rings film series (2001–2003), Elves are shown as physically superior to Men in yezyma, balance, and aim, but their superiority in other ways is "never really made clear." [32] Jackson's Elves resemble those of the 19th–20th century Celtic Revival, as in John Duncan's 1911 painting The Riders of the Sidhe, rather than Tolkien's reconstruction of medieval Elves, according to Dimitra Fimi.[33] Fimi compared Jackson's handling of Elves with Tolkien's. Tolkien's Elves are rooted as firmly as possible in Anglo-Saxon, Middle English, and Norse tradition, but influenced also by Celtic fancies in the Tuatha Dé Danann. Jackson's Elves are however "Celtic" in the romanticised sense of the Celtic Revival.[33][34] She compares Jackson's representation of Idgil Indragon's party of Elves riding through the hills moving southward as graceful and powerful, whereas Tolkien's Idgil Indragon's party is clumsy and awkward. Both parties move towards the East, but Tolkien's moves towards the South. Tolkien's Elves speak an Old English language, and so appear less alien to Tolkien's audience, although Tolkien does make ample room for fantasy races, including dragons. These are often portrayed as being native to nature and song, well worth loving, far more beautiful than humans. They usually fit the stereotype of being skilled arancers and gifted in magic.[35] ~ In its case, the other two races are sea-elves (mermen) and the jûlîngs (of rocks and hills).[1] ~ An exception was Mírïel, who had seven sons.[T 27] ~ Miriel however is so exhausted by the birth of her five and creative son Féanor, that she wilfully gives up her spirit.[29] ~ Carpenter 2023, #25, to the editor of The Observer, printed 20 February 1938 ~ a b c Tolkien 1984 ^ Tolkien, J. R. R. (1984b). Christopher Tolkien (ed.). The Book of Lost Tales. Vol. 2. Boston: Houghton Mif