

Extracts from

The Silmarillion, The Ainulindale ETC

Mighty are the Ainur, and mightiest among them is Melkor; but that he may know, and all the Ainur, that I am Ilúvatar, those things that ye have sung, I will show them forth, that ye may see what ye have done. And thou, Melkor, shalt see that no theme may be played that hath not its uttermost source in me, nor can any alter the music in my despite. For he that attempteth this shall prove but mine instrument in the devising of things more wonderful, which he himself hath not imagined.

Of the Origins of Men

Nuin, a Moriquendi Elf living near the waters of Cuiviénien after Oromë and many of the Elves had left Palisor and the great journey had faded into legends. Nuin liked to take upon journeys and upon one of these into the far east it is told he climbed a mountainous wall (Mountains of Wind.) and he came upon a dark and narrow passage which were winding ever down until at last the walls at either side dropped and he came to a great bowl set in a ring of unbroken hills. Around him the sweetest and loveliest odours arose. In the bottom of the bowl dark woods of pine lay grew and nightingales sang in the starlit night. Nuin had come into the land of Hildórien and had found the secret entrance to Murmenalda.

As he climbed deeper into the warm discovered dale he beneath the trees saw gently sleeping forms, some alone and others twined each in others arms. Suddenly great fear struck Nuin and he turned and left the hallowed place.

But Nuin could not resist his longing of the place and he often returned to the place sitting and watching the sleeping Humans waiting for the light to awake them. But at last, overcome by curiosity he awakened two, Ermon and Elmir and he taught them much of his tongue and they named him Nuin; Father of Speech.

Then it is told that the Sun arose and alone of all Humans Ermon and Elmir saw the first sunrise in the East.

“Of his [Melkor] dealings with men the Eldar indeed knew nothing, at that time, and learnt but little afterwards; but that a darkness lay upon the hearts of Men” (*The Silmarillion* “Of the coming of men into the West”).

The men also met the Dark-elves in the eastern regions Middle-Earth and learnt much of their skills from them. The tongue of the Atani borrowed many words from the language used by the Dark-elves:

“It is also said that these Men had long ago dealings with the Dark elves east of the Mountains, and from them had learned much of their speech” (*The Silmarillion* “Of the coming of men into the West”).

“Yet it is told that ere long they [men] met Dark Elves in many places and were befriended by them and men became the companions and disciples in their childhood of these ancient folk, wanderers of the Eleven race who never set out upon the paths to Valinor and knew of the Valar only as a rumour and a distant name.” *Silmarillion: Of Men*

Kindi, cuind, hwenti, windan, kinn-lai, penni.

Of the Origins of the Azan Amari

The Amari had assimilated a complex creation myth culled from fragments of their contact with other peoples including, in their far distant prehistory, contact with some Qinn-la. The A'Napor believed that the story of creation had been divided into three Ages and each of these had three stages:

1. Birth of the Universe
 - I. Song of the Creator: birth of the Gods
 - II. The Gods' Songs of creation: earth & air, water & fire
 - III. Dischord of the Gods: War of the Gods in Heaven & their descent to earth
 - IV. The Gods intervention in the Earth
2. Humans: Birth of the Immortals
 - I. Awakening of the Immortals
 - II. The Call of the Gods & the Departure from earth
 - III. The Fall of the Immortals & the Second War of the Gods on earth
3. Humans: Birth of Mortals
 - I. Awakening of the first Mortals: the giant men, the dwarf men; their corruption & destruction by floods
 - II. The coming of the three races of men and their corruption & destruction by fire & flood
 - III. The Wandering of the Mortals on earth & the coming of civilization

In one version, they describe the three principle races and their dispersal in the second age of the mortals and their survival into the third age:

After the destruction of the giant mortals and the dwarf men, the Great Creator created three new kinds of mortal men: brown men, white men with yellow hair, and men with hair all over their body. The hairy men went to the barren north and eventually were corrupted by the god of Destruction who was hiding from the Creator God in the north of earth; those that were left dwindled in numbers and disappeared. The brown men went south after the Creator Spirit taught them culture. Then they went north again when the spirits told them the south would be flooded. In the north, they found that the white men had gone and they could no longer talk to the animals, though they could still control them. Later, they went south again, but another flood came and scattered them, and they never came together again. They traveled in small bands to the north, but they found it cold and barren, so they returned south and east and lived the best they could. One particularly hard winter had earthquakes, volcanoes, and floods which destroyed all the trees. The people spent the long winter in caves and were almost famished the following spring. The Lost Immortals, in pity, gave them food and taught them. Since then, there have been no more great famines or floods.

Each age ended in the displeasure of the Gods in the imperfection of men and their corruption by evil. Floods, and fire accompanied this destruction, there were no survivors of the first race of giants such was the anger of the Gods and the destruction they wreaked on the earth, but the second age was not wholly destructive, and some races survived because the anger of the Gods was towards the corruptor and the corrupted, but the Gods abandoned the earth when the god of Destruction had been vanquished. Thus the third age began of the wandering peoples, when the Napor encountered the lost Immortals of the wilderness.

Another version

It is said that Bulgo, the God of Destruction, was seeking out the living beings, the children of the Creator, to destroy them or enslave them, for of all the creations of God Creator, he hated them most and he had been mighty in the number of the Gods.

And Bulgo had also discovered the first of mankind that had wandered westwards and he corrupted them and through fear and terror he bent them to his will until they worshipped him as their God.

The Azan Nan Apor (people of Nan, breath of men); it was said he first breathed air into their nostrils as they slept in the sacred valley and they awoke in lands towards the rising sun which is why the Napor were ever reluctant to leave the east. And they wandered about with other types of men; some were captured and killed by Bulgo; others wandered west and south. But the Azan Nan Apor hated to leave the rising sun and so stayed close to the lands of the east where the servants of Bulgo came seldom when Bulgo's eyes were drawn to the west.

But the evil of Bulgo spread far and fierce cold and other tumults beset the Azan Nan Apor who were simple hunter-gatherers almost starving when they were met by the Ubora kindred of the Xinn-la. Tired of their wanderings evading the Enemy in the wildernesses of Axal Atxur.

So, to the eastern shores too, after long ages of wandering, had come the Ubora, a diminished clan of the Xin-la, an ancient kindred of the immortals. Their forefathers had refused the summons of the Gods to depart their homelands and even the utmost shores to go and live with them beyond the western ocean.

And the kindreds of Napor had striven to escape the servants of Bulgo, believing that they must return to the land of the first awakening of mankind where they might be delivered. Thus they reached the shores of the Sea over which the sun arose each morning and settled there for they could not find the sacred groves of awakening where they felt they should be safe. And in fear of the darkness and the God Bulgo that to their minds dwelt in the west where the sun descended into darkness, they worshipped the sun in remembrance of the giver of life and in the hope of deliverance.

But in their wandering lost in the eastern wildernesses and escaping the snares of the Evil One, the Ubora had encountered mortal mankind before. And many of the men had been caught in Bulgo's web of deceit and had fought the Ubora and killed them. So, the Ubora watched the Napor and waited. But in time they were sure the children of Napor were not worshippers of Bulgo for they delighted in the sunrise and ever prayed for deliverance.

And they saw that the Napor were hardly fit for the world, having traveled far and hunger and death were upon them. The Ubora heard them singing each morning to the rising sun that they called Ata, Father God, to help them and deliver them.

And the Ubora were moved to pity them and they left gifts of food in the woodlands where the Napor gathered berries, roots or hunted game. The Napor were amazed and thought their God had answered them and that deliverance was at hand.

Then the Ubora said that the people should love knowing the truth and one morning three left their gifts and stood a little way off hidden in the green of the wood. But when the men saw them, they ran off, afraid. But on the third day, the men returned, pleading pardons and for the lives of their children; and the Ubora spoke, saying, 'Do not be afraid. We have watched you and given you these gifts all these days to aid you; not to trick you or to capture your people.' And so the Ubora walked into the camps of the Napor and many fell to their knees. Again, the Ubora bade them stand tall with them.

And so began the long years of friendship in the eastern lands between the mountains and the sea, that are in the north and are habitable no more.

At first, the people of Napor, were wary and still regarded the Ubora as Gods, and would worship them, but the Ubora disabused them of this and learned of their mutual hardships and a friendship grew between them. Much of their skills and lore, the Ubora passed to the Napor and a new life was begun hidden from their enemies in that land of the rising sun. In turn, the Napor explained how their forefathers had been assailed by monsters of the wild and other tribes and had finally reached the shores of the sea and could go no further.

From the earliest times, the Ubora urged the people of Napor:

"Though our hearts might draw us and you, we may not yearn for the western lands; for there in the icy north watches the terrible nameless power that seeks the destruction of all that lives and though we cannot but hope that our fate is not bound to that evil, we must endure here come what may. This we know: that the light of the sun you worship is a gift of the Great One to give life and thwart the namelessness that would bring perpetual darkness and cold. Therefore, we will dwell amongst you as long as we may and teach you what we know so that the children of the sun may know truth and virtue to guard against the coming of evil. And we will live and learn together in the hope of deliverance."

The Ubora told the Napor of their beliefs: the Supreme Being Eui and the Great Ones or Powers that the Napor called Baljhyaa, or Gods whom they knew only to fear and hide from, believing them servants of the Great God, Bulgo, the Destroyer. The Ubora told them of their ancestors unwillingness to remove and their long wanderings; diminishing and dwindling as they evaded the servants of darkness until they came at last to these lands beyond the Great encircling mountains.

And here they remained in peace as co-existing peoples and the Napor grew in stature and understanding and in numbers, though the number of the Ubora diminished and many despaired of the world and departed its shores or died in grief for their kind long sundered, for the Ubora were becoming barren.

But, then came the tumults of the earth – great earthquakes and eruptions and the rivers and the seas were changed. There was rumour of a great war that waged in the far west made by the Gods returning to earth to assail Bulgo, Many wild tribes of men escaping the tumults, pressed on the western deserts and evil things were afoot again. Then a great cataclysm rendered different the shape of the coast and many lands were drowned. The straits were then sundered from the eastern land where the volcanoes spewed fire and darkness for many years and a great cold came for generations of men; and there was fear and death for the living things had scarce light or heat wherewith to

survive for many years. It was said the Gods knew not the consequences of their wrath to the living creatures on the earth when they broke mountains and emptied seas to find Bulgo: the face of many lands was changed and the seas crashed on new shorelines; the earth was convulsed causing eruptions and earthquakes and many of the people of the Ubora and of the Napor as well as other peoples not part of that war were lost in that cataclysm.

Ever since, the living have feared the wrath of the Gods. It is said when the Gods saw what they had done; the heavy price the inhabitants of the earth had paid for their war of Bulgo, they were ashamed and resolved not to intervene again lest their good intentions be the destruction of all things. For they had removed Bulgo from the earth and that having been accomplished, the earth should be left in peace as the Creator God intended and had instructed the Gods in the beginning of all things.

The Azan Nan Apor called on the Ubora and the Ubora fearing the growing cold, the rising waters on the coast, pursuit and discovery, resolved to climb into the mountains and move south, for there, the Ubora said if they were not destroyed, were lands unsettled and untouched by any humankind. And the Ubora led them, crossing the snow covered ranges and enduring many hardships, until they came into the Great Valley of the river Oxon. Here then the Ubora remained in peace with the clans of the Napor for many generations, though their numbers were fewer than 50 some say and even fewer until the time of the Mingling.

There were forests and plenty sheltered from the northern blasts; and in after years the Ubora settled and taught the clans much. The clans of the Syl and the Undu made great houses and the Fir made their hearths on its tributary; and east of it the Xobal. In this region all could prosper and all gave thanks to the Ubora for delivering them despite the hardships they too had faced and the grievous losses of their own kind.

Many Ubora that were left knew the time of their kind was changing and became weary of their lives of hardship and woe; some wandered west again; some built ships and sailed east to the rising sun including their Lord Taenur, father of Domaru and Tarasu and Otana, their sister, saying:

“Our hearts are weary of the shores of this place, the darkness in the north has taken many of our kin, yet our hearts tell us we may find the far land which our fathers would not, in the east of the great sea ... “

So they took ship, but none ever returned and none looked for them there again.

But, the people of Napor were prolific, though the number of the Ubora few, having little joy of the world, in despair some lay down and gave up their life; others were barren and this was grievous to all, for the Ubora feared for the future so much were they beloved of the Ubora. Of those that remained of the High born amongst them, there were the brothers Domaru and Tarasu and Otana, their eldest sister.

They said, “With us the line of our race is ended. But, we will not lay down our lives while the fate of the earth still remains uncertain; nor will we betray the kindred of Napor whom we love amongst the children of the sun. This we make our oath under heaven that, though unwilling our fathers were of the calling of the Gods, yet the sun rises still and hope shines on earth; unwilling were we of the calling towards the west, but now

unwilling more of the darkness are we: if the children of the stars shall mingle with the children of the sun surely we will found a new and a great people of the eastern lands?

Thereafter the Great Houses of Mingling were established. In time, the races mingled and the houses of the people of the mingling grew strong and lived many years beyond those of the lesser houses. The people of these Houses named themselves [Azan] Ambari, [people] of the unwilling - sunchildren, and over time as the language of men is inclined to change to the Atmari. Amare'a, Amari, Mori.

The Amari version of the creation myth is different from that handed down as the western tradition and follows from the teachings of the Ubora - Ymbori (Avari) and their own observations in the millennia of evolution and development that followed the mingling of the races of the Ubora and the Azanapor. These Amari traditions correspond somewhat with the revisions that Tolkien never completed and are reflected in the following passages:

After spending years carefully handcrafting his universe, Tolkien was faced with what he considered glaring internal inconsistencies which bothered him for the rest of his life (although he never completely succumbed to the impulse to fix them). One of the issues which greatly bothered him was the biological impossibility of life in Middle-earth thriving without sunlight (i.e. in the years between the destruction of the Great Lamps and the creation of the sun). In a note he reflects, "Neither could there be woods and flowers and c.[ompany] on earth, if there had been no light since the overthrow of the Lamps!" In the classic mythology of Middle-earth, Tolkien tried to explain this with the Sleep of Yavanna, where the Vala set the living things of Middle-earth to slumber under the stars until return of the Light. However, life still thrived in Beleriand, where "under the power of Melian there was life and joy and bright stars shone like silver fires." (War of the Jewels, Grey Annals: 106)

*This continued to bother Tolkien, along with the deeper issues of a flat earth (as it was before the destruction of Númenor) and the problems of creating the sun and moon in any realistic manner. Tolkien reflected that while he was revising his mythology he was "inclined to adhere to the flat earth and the astronomically absurd business of making the sun and moon. But you can make up stories of that kind when you live among people who have the same general background of imagination, when the sun 'really' rises in the East and goes down in the West, etc. When however (no matter how little most people know or think about astronomy) it is the general belief that we live upon a 'spherical island in space' you cannot do this anymore. One loses, of course, the dramatic impact of such things as the first 'incarnants' waking in a starlit world – or the coming of the High Elves to Middle-earth and unfurling their banners at the first rising of the moon." (Myths Transformed) Perhaps it is because of this very loss of the dramatic and romantic that Tolkien never completely abandoned his "absurd business"; however, he **did** construct alternate tales which better fit what he considered the astronomical knowledge the wise Eldar should possess.*

He began to preface his discussions of cosmology with the fact that the tales of Middle-earth are filtered through human eyes, having come down to us from the Númenoreans. Therefore, the High Elves were not ignorant of true astronomical fact, as they could not be, having been taught by the Valar themselves. Tolkien emphatically stated that these myths "are Númenorean, blending Elven-lore with human myth and imagination." He carefully noted that the wise of Númenor would know that "the making of the stars was not so, nor of the sun and moon. For the sun and stars were older than Arda."

So how exactly did Tolkien propose to change his cosmology to take into account this later opinion, and, more importantly as he himself questioned, "how can, nonetheless, the Eldar be called the 'Star-folk'?"

In "Morgoth's Ring," Christopher Tolkien published a radical revision of the cosmological myth which he called Ainulindalë C (what Tolkien himself referred to in a letter to Katherine Farrar from 1948 as "Round World Version"). In this version, the earth is not*

only round, but the Sun existed prior to the world's creation. In this tale Melkor ripped out a portion of the earth and used it to fashion the moon, "a little earth of his own, and it wheeled round about in the sky, following the greater earth wherever it went, so that Melkor could observe thence all that happened below, and could send forth his malice and trouble the seas and shake the lands.... There is both blinding heat and cold intolerable, as might be looked for in any work of Melkor, but now at least it is clean, yet utterly barren; and nought liveth there, nor ever hath, nor shall." This is a remarkably modern view of the moon, couched in mythological language. One is struck by the similarity of the myth to the so-called fission model of lunar genesis, developed in 1880 by G. H. Darwin, son of the famed biologist. This theory was still discussed at the time of Tolkien's revisions, although it has now been largely abandoned (at least as Darwin conceived it).

*In response to the problem of the Elves, Tolkien wrote a possible solution in the "Cuivienyarna" (Appendix to Quendi and Eldar, *The War of the Jewels*: 423). Here Middle-earth was still largely in darkness, due to clouds and gloom of Morgoth dimming the sun and stars. At the exact time of the Eldar's awakening, in the early twilight before dawn, the clouds were miraculously blown aside, allowing the Elves to gaze up at the stars in wonder. The tale explained that the Quendi "were ever moved most in heart by the Stars, and the hours of twilight in clear weather, at 'morrow-dim' and at 'even-dim', were the times of their greatest joy. For in those hours in the spring of the year they had first awakened to life in Arda."*