Tolkien’s inspirations and influences on his works

An alphabetical entry list compiled by Ardamir of the Lord of the Rings Fanatics Forum (http://www.lotrplaza.com/forum/)

While reading *J.R.R. Tolkien: A Biography* by Humphrey Carpenter about 2½ years ago, I noticed that he mentions many of Tolkien's inspirations and influences in his book, intentionally it seems. I took the opportunity to start listing these inspirations along with their sources, and have since then used many other sources for my list.

I am listing elements in Tolkien's works in alphabetical order, along with their respective inspirations, and the sources I have used. Many of the inspirations are (very) speculative, and those I have marked with a '?' but some are obvious. The list is not meant (at least not yet) to be a detailed investigation of Tolkien's inspirations but rather to include just the relevant information and gather all the inspirations in one place for each entry. I know that it has many defects, and it is somewhat lacking in sources and references, but I am constantly improving it while adding more and more inspirations. I would greatly appreciate it if other people would take a look at it and tell me what they think about it, and also suggest additions and improvements. I am not making the list just for the benefit of myself, but for everyone. I update the list almost every day.

Bolded (emphasized) parts of quotes by me.
Entries that are names are in italics.
Entries for text passages can be found in a separate section at the end.

*Ainu, Ainur*

*Ainu*, the name of a people in the Far East?


*Ainulindalë*

The medieval concept of 'music of the spheres' –

“As a medievalist, Tolkien knew and recognized the importance of music as an anthropomorphic reality and creational material in many mythologies. The medieval concept of the 'music of the spheres' was grounded in ancient and classical philosophy, discussed and theorized by Plato and Aristotle, through the early Christian writers and the third-century pagan philosopher Plotinus, up to the eventual standardization by Boethius in the early sixth century ... as a classicist and medievalist, the 'music of the spheres' concept would have been deeply ingrained in his educational training, and his Catholic background would also have influenced his thought and creative processes.” [Bradford Lee Eden, *Tolkien the Medievalist*, 'The "Music of the Spheres": Relationships between Tolkien's *The Silmarillion* and Medieval Cosmological and Religious Theory' and Reader's Guide p. 31]

*Alalminórë*
Warwickshire – see Kortirion.

**Alboin**

“Alboin's biography sketched in [chapters I and II of *The Lost Road*] is in many respects closely modelled on my father's own life - though Alboin was not an orphan, and my father was not a widower.” [Christopher Tolkien, *The Lost Road and Other Writings* p. 53 and *The Company They Keep* p. 170]

See also Alboin and Audoin, relationship.

**Alboin and Audoin, relationship**

The affinity Tolkien felt for his son Christopher –

“Duriez and Porter suggest that the story [of *The Lost Road*] does more than just reflect certain events of Tolkien’s life; they suggest that the father/son relationships described in *The Lost Road* reflects the “great affinity” Tolkien felt for his son Christopher …” [*The Company They Keep* p. 170]

**Aragorn**

Arthur of the Arthurian legend –

For more about the connections between Arthur and Aragorn, see *Mallorn* 45 (2005), ‘Arthur and Aragorn: Arthurian influence in The Lord of the Rings’ by Richard J. Finn.

Beowulf in *Beowulf* – see Éowyn giving wine to Théoden, Aragorn and the other guests.

Jesus Christ?

Æneas in the *Æneid* in terms of a sense of duty? See also Frodo Baggins.

**archery**

Archery in Red Indian stories? -


“Red Indians were better: there were bows and arrows (I had and have a wholly unsatisfied desire to shoot well with a bow)” [*On Fairy-stories*]

**Arnor, diadem**

The diadem of the Southern kingdom of ancient Egypt –

“I think the crown of Gondor (the S. Kingdom) was very tall, like that of Egypt, but with wings attached, not set straight back but at an angle.”
... 
The N. Kingdom had only a diadem (III 323). Cf. the difference between the N. and S. kingdoms of Egypt.” [Letters #211] 

See also Gondorians. 

**Audoin**

Tolkien’s son Christopher – see Alboin and Audoin, relationship. 

**Bag End**

Tolkien's aunt Jane Neave's farm, called Bag End by the locals, in Dormston, Worcestershire - 

“[Bag End] was the local name for my aunt's farm in Worcestershire, which was at the end of a lane leading to it and no further …” [The Lord of the Rings: A Reader’s Companion, 'Nomenclature of The Lord of the Rings']

![Tolkien's aunt Jane Neave's farm Bag End](http://mysite.wanadoo-members.co.uk/heartofengland/dormston.htm, with permission)

More images of Tolkien's aunt Jane Neave's farm Bag End can be found at [http://mysite.wanadoo-members.co.uk/heartofengland/dormston.htm](http://mysite.wanadoo-members.co.uk/heartofengland/dormston.htm).

**Baggins**
‘bag’, and ‘Bag End’ –

“Intended to recall 'bag'—compare Bilbo's conversation with Smaug in *The Hobbit* -- and meant to be associated (by hobbits) with *Bag End*” [*The Lord of the Rings: A Reader’s Companion*, “Nomenclature of *The Lord of the Rings*”]

**Balrog taking over and occupying Moria**

See *Smaug taking over and occupying the Lonely Mountain*.

**Bandobras 'the Bullroarer' Took**

The Bullroarer “charged the ranks of the goblins of Mount Gram in the Battle of the Green Fields, and knocked their king Golfimbul's head clean off with a wooden club.” [*The Hobbit*, ‘An Unexpected Party]

George von Hohenzollern? -

Tolkien’s aunt Grace “alleged that the family name [Tolkien] had originally been ‘von Hohenzollern’, for they had emanated from the Hohenzollern district of the Holy Roman Empire. A certain George von Hohenzollern had, she said, fought on the side of Archduke Ferdinand of Austria at the Siege of Vienna in 1529. He had shown great daring in leading an unofficial raid against the Turks and capturing the Sultan’s standard. This (said Aunt Grace) was why he was given the nickname *Tollkühn*, ‘foolhardy’; and the name stuck.” [*J.R.R. Tolkien: A Biography*]
The Battle Pit

“The dead ruffians were laden on waggons and hauled off to an old sand-pit nearby and there buried: in the Battle Pit, as it was afterwards called.” [The Lord of the Rings, ‘The Scouring of the Shire’]

A sandpit at Sarehole? -

“Not far from Sarehole Mill, a little way up the hill towards Moseley, was a deep tree-lined sandpit that became another favourite haunt for [Ronald and Hilary].” [J.R.R. Tolkien: A Biography]

Beleg guiding Túrin’s company to Menegroth
See *Haldir guiding the Fellowship to Caras Galadhon and returning to the marches.*

**Belladonna Took**

Mabel Suffield, Tolkien’s mother – see *Bilbo Baggins.*

**Beorn**

‘Bir’ in *Birmingham* -

“What about Birmingham? This is probably *Beorn-inga-ham* 'the home of the followers of Beorn'. Remember Beorn? He has a major role in *The Hobbit*, triggered perhaps by Tolkien wondering what the founder of the city was like (his name also means ‘bear’).” [Tom Shippey, *Roots and Branches*]

**Beren**

Tolkien himself –

“[In 1909] I met the Lúthien Tinúviel of my own personal 'romance' with her long dark hair, fair face and starry eyes, and beautiful voice. And in 1934 she was still with me, and her beautiful children. But now she has gone before Beren, leaving him indeed one-handed, but he has no power to move the inexorable Mandos, and there is no *Dor Gyrth i chuinar*, the Land of the Dead that Live, in this Fallen Kingdom of Arda, where the servants of Morgoth are worshipped.” [Letters #332 (24 January 1972, when Tolkien’s wife had already died)]


The grave of J. R. R. and Edith Tolkien, Wolvercote Cemetery, Oxford
See also Beren being an orphan and Beren and Lúthien, meeting of.

Beren and Lúthien, meeting of

“But wandering in the summer in the woods of Neldoreth [Beren] came upon Lúthien, daughter of Thingol and Melian, at a time of evening under moonrise, as she danced upon the unfading grass in the glades beside Esgalduin.” [The published *Silmarillion*]

Edith Bratt sang and danced for Tolkien in a small wood in the village of Roos, Yorkshire - The Tale of Beren and Lúthien “was first conceived in a small woodland glade filled with hemlocks at Roos in Yorkshire (where I was for a brief time in command of an outpost of the Humber Garrison in 1917, and [Edith] was able to live with me for a while). In those days her hair was raven, her skin clear, her eyes brighter than you have seen them, and she could sing – and dance.

…

For ever (especially when alone) we still met in the woodland glade, and went hand in hand many times to escape the shadow of imminent death before our last parting.” [Letters #340 to Christopher Tolkien]

“Near Roos [Ronald and Edith] found a small wood with an undergrowth of hemlock, and there they wandered.

…

She sang and danced for him in the wood, and from this came the story that was to be the centre of *The Silmarillion*: the tale of the mortal man Beren who loves the immortal elven-maid Lúthien Tinúviel, whom he first sees dancing among hemlock in a wood.” [*J.R.R. Tolkien: A Biography*]

Beren being an orphan

See Bilbo Baggins being an orphan.

Berúthiel

The giantess Skadi in the Norse myth of Skadi and Njord -

“… I have a notion that [Berúthiel] was the wife of one of the ship-kings of Pelargir. She loathed the smell of the sea, and fish, and the gulls. Rather like Skadi the giantess who came to the gods in Valhalla, demanding a recompense for the accidental death of her father. She wanted a husband. The gods all lined up behind a curtain, and she selected the pair of feet that appealed to her most. She thought she’d got Baldur, the beautiful god, but it turned out to be Njord the sea-god, and after she’d married him she got absolutely fed up with the sea-side life, and the gulls kept her awake, and finally she went back to live in Jotunheim.

Well, Berúthiel went back to live in the inland city, and went to the bad (or returned to it - she was a black Númenorean in origin, I guess).” [Interview with Daphne Castell (*The Realms of Tolkien*, *New Worlds* 50 (November 1966))]

**Bilbo**

Gorbo, the name of a Snerg, one of the main characters in E.A. Wyke-Smith’s *The Marvellous Land of Snergs* -

"This story concerns the adventures of a Snerg named Gorbo.” [The Annotated Hobbit p. 6]

See also Hobbits.

**Bilbo Baggins**

Tolkien himself –

“… Bilbo Baggins, son of the lively Belladonna Took, herself one of the three remarkable daughters of the Old Took, descended also from the respectable and solid Bagginses, is middle aged and unadventurous, dresses in sensible clothes but likes bright colours, and has a taste for plain food … John Ronald Reuel Tolkien, son of the enterprising Mabel Suffield, herself one of the three remarkable daughters of old John Suffield (who lived to be nearly a hundred), descended also from the respectable and solid Tolkiens, was middle aged and inclined to pessimism, dressed in sensible clothes but liked coloured waistcoats when he could afford them, and had a taste for plain food.” [J.R.R. Tolkien: A Biography p. 170]

See also Hobbits.

The Snerg Gorbo, one of the main characters in E.A. Wyke-Smith’s *The Marvellous Land of Snergs* – see Hobbits.

**Bilbo Baggins being an orphan**

Tolkien himself was an orphan.

**Bilbo finding the gold in the Lonely Mountain**

The slave/outlaw finding the dragon’s hoard in Beowulf[Beowulf, lines 2230-6].

**Bilbo, Gandalf and the Dwarves’ journey from Rivendell to the other side of the Misty Mountains**

Tolkien’s holiday in Switzerland in 1911 –

“I am… delighted that you have made the acquaintance of Switzerland, and of the very part that I once knew best and which had the deepest effect on me. The hobbit’s (Bilbo’s) journey from Rivendell to
the other side of the Misty Mountains, including the glissade down the slithering stones into the pine woods, is based on my adventures in 1911 …

Our wanderings mainly on foot in a party of 12 are not now clear in sequence, but leave many vivid pictures as clear as yesterday (that is as clear as an old man's remoter memories become). We went on foot carrying great packs practically all the way from Interlaken, mainly by mountain paths, to Lauterbrunnen and so to Mürren and eventually to the head of the Lauterbrunnenthal in a wilderness of morains.” [Letters #306 to Michael Tolkien]

Bilbo, Gandalf and the Dwarves’ party, number of

The number of Beowulf’s company (15; Beowulf and 14 warriors) in Beowulf?

Bilbo’s Birthday Party

The Snergs’ birthday parties in E.A. Wyke-Smith’s The Marvellous Land of Snergs –

“[The Snergs] are sometimes hard up for a reason for a feast, and then the Master of the Household, whose job it is, has to hunt for a reason, such as its being somebody's birthday.” [The Marvellous Land of Snergs p. 10]

The Snergs’ parties in the open air in The Marvellous Land of Snergs – see Hobbits, delight in parties.

Bilbo’s Birthday Party, practically everybody living near being invited

“Bilbo Baggins called it a party, but it was really a variety of entertainments rolled into one. Practically everybody living near was invited.” [The Lord of the Rings, ‘A Long-expected Party’]

Nearly everybody being invited to the Snergs’ feasts in E.A. Wyke-Smith’s The Marvellous Land of Snergs –

“[The Snergs have feasts] in the open air at long tables joined end on and following the turns of the street. This is necessary because nearly everybody is invited - that is to say, commanded to come, because the King gives the feasts …” [The Marvellous Land of Snergs p. 10]

See also Hobbits, delight in parties.

Bilbo taking the cup from Smaug’s hoard and bringing it to the Dwarves

The slave/outlaw taking a goblet from the dragon’s hoard and bringing it to his master in Beowulf, lines 2280-3 -

“Beowulf is among my most valued sources; though it was not consciously present to the mind in the process of writing, in which the episode of the theft arose naturally (and almost inevitably) from the circumstances. It is difficult to think of any other way of conducting the story at that point. I fancy the author of Beowulf would say much the same.” [Letters #25]

binding spell
See “its echoes wove a binding spell”.

**Black Country**

The *Black Country*, the name of an area of the West Midlands, England?

**Black Land**

See *Black Country*.

**Blanco, Blanco**

See *Marcho, Marcho*.

**The Book of Ishness, painting of dragon in**

Line 2561 in *Beowulf*, *ða wæs hringbogan heorte gefysed* (“now was the heart of the coiling beast stirred to come out to fight”) – the painting is inscribed “hringboga heorte gefysed”. [*Reader’s Guide* p. 86]

**The Book of Ishness, sketch of warrior with spear and shield facing a dragon**

Beowulf and Wiglaf’s fight against the dragon in *Beowulf*? –

“1 January 1938 [Tolkien] used this picture in a slide lecture at the University Museum, Oxford to illustrate how the king and his attendant fought the dragon at the end of *Beowulf*.” [*Reader’s Guide* p. 86]

**The Book of Lost Tales (as a whole)**

The *Kalevala* –

“Tolkien read a paper on the Kalevala to a college society, and in it began to talk about the importance of the type of mythology found in the Finnish poems. ‘These mythological ballads,’ he said, ‘are full of that very primitive undergrowth that the literature of Europe has on the whole been steadily cutting and reducing for many centuries with different and earlier completeness among different people.’ And he added: ‘I would that we had more of it left – something of the same sort that belonged to the English.’ An exciting notion; and perhaps he was already thinking of creating that mythology for England himself.” [*J.R.R. Tolkien: A Biography* p. 62]

William Morris’s *The Earthly Paradise* –

“*[The Book of Lost Tales] was composed of many short tales linked by a frame story modeled upon Morris's THE EARTHLY PARADISE …*” [John Rateliff, on his blog ‘Sacnoth’s Scriptorium’ 4 February 2008 (http://sacnoths.blogspot.com/2008/02/i-am-interviewed.html)]
Boromir’s funeral
King Arthur’s ship-burial, and ship-burial of the Vikings and Anglo-Saxons?

Bracegirdle
The name Bracegirdle of a character in the Horatio Hornblower novels by C.S. Forester?
See also Hornblower.

Brandy Hall
Hacking Hall, a Tudor manor house in the Ribble Valley, Lancashire? -
“One of these stone-mullioned mansions [Tudor manor houses] is Hacking Hall, thought to be almost 500 years old. It fits Tolkien’s description of Brandy Hall.” [Paul Edwards, In the Valley of the Hobbits (http://www.travellady.com/Issues/Issue64/64E-hobbits.htm)]

Brandywine Bridge
Cromwell’s Bridge in the Ribble Valley, Lancashire? -
“Today a modern bridge crosses the Hodder River, and close by is the semi-ruined Cromwell’s Bridge, also known as the Devil’s Bridge. It’s easy to imagine grimy little dwarves returning across this ancient structure.” [Paul Edwards, In the Valley of the Hobbits (http://www.travellady.com/Issues/Issue64/64E-hobbits.htm)]
Tolkien regularly stayed in the area when his son John was studying there.

Bree
The village Brill in Buckinghamshire? – see Bree.
The centre of Brill


Read more about Brill at its official homepage http://www.brillvillage.co.uk/.

London?

**Bree**

The first part of the compound Brill, a name of a village in Buckinghamshire – see **Bree-hill**.

**Bree-hill**

Brill, the name of a village in Buckinghamshire, England –

‘... four miles along the Road you'll come upon a village, Bree under Bree-hill, with doors looking westward.’ [The Lord of the Rings, ‘Fog on the Barrow-Downs’]

“Chetwood is a compound of Celtic and English, both elements meaning 'wood'; compare Brill, in Oxfordshire [sic; Brill is actually in Buckinghamshire, but close to the border with Oxfordshire [http://en.wikipedia.org/wiki/Brill]], derived from bree + hill.” [The Lord of the Rings: A Reader’s Companion, 'Nomenclature of The Lord of the Rings’]

**Bucklebury Ferry**
The ferry at Hacking Hall in the Ribble Valley, Lancashire? –

Tolkien regularly stayed in the area when his son John was studying there. The ferry was still working when Tolkien visited.

See also Hobbiton, The Old Forest, The Shire, River Shirebourn and Tom Bombadil’s house, view from.

**Bungo Baggins**

Arthur Tolkien, Tolkien’s father

**Butterbur**

Taken from Walter E. Haigh’s *A New Glossary of the Dialect of the Huddersfield District*? –

“… Haigh and Tolkien clearly had some kind of relationship, for Haigh’s book follows the layout of the glossary in Tolkien and Gordon’s *Sir Gawain* edition, and Tolkien read Haigh’s entries in the *Glossary* carefully and with close attention, **drawing from it (I think) not only names like Butterbur …** but also Sam Gamgee’s expressive cry of “Noodles!” …” [Tom Shippey, *Mallorn* issue 45 p. 3]

Tolkien also wrote the foreword to the book. [*Chronology* p. 144]

**Bywater**

Hall Green village near Sarehole, Warwickshire, England? –

“There were few houses at Sarehole beside the row of cottages where the Tolkiens lived, but Hall Green village was only a little distance away down a lane and across a ford.” [*J.R.R. Tolkien: A Biography*]

See also Hobbiton.

**Bywater Road, tree-cutting**

“’Hi!’ cried Sam in an outraged voice. ’There's that Ted Sandyman a-cutting down trees as he shouldn't. They didn't ought to be felled: it's that avenue beyond the Mill that shades the road to Bywater.’” [*The Lord of the Rings*, ‘The Mirror of Galadriel’]

“All along the Bywater Road every tree had been felled.” [*The Lord of the Rings*, ‘The Scouring of the Shire’]

A felled willow at the mill-pool at Sarehole, Warwickshire, England? –

“One incident in particular remained in [Tolkien’s] memory: ‘There was a willow hanging over the mill-pool and I learned to climb it. It belonged to a butcher on the Stratford Road, I think. **One day**
they cut it down. They didn’t do anything with it: the log just lay there. I never forgot that.” [J.R.R. Tolkien: A Biography]

See also The Party Tree.

**Bywater, pool**

“Soon [Hobbiton] disappeared in the folds of the darkened land, and was followed by Bywater beside its grey pool.” [The Lord of the Rings, ‘Three is Company’]

“Bywater. Village name: as being beside the wide pool occurring in the course of the Water, the main river of the Shire …” [The Lord of the Rings: A Reader’s Companion, ‘Nomenclature of The Lord of the Rings’]

The pool at Sarehole Mill, Warwickshire, England? –

“[Ronald and Hilary] would scamper away from the yard, and run round to a place behind the mill [at Sarehole] where there was a silent pool with swans swimming on it. At the foot of the pool the dark waters suddenly plunged over the sluice to the great wheel below: a dangerous and exciting place.” [J.R.R. Tolkien: A Biography]

See also Hobbiton.

**Celebdil**

The Silberhorn, a mountain in Switzerland, which Tolkien visited in 1911 –

“I left the view of Jungfrau with deep regret: eternal snow, etched as it seemed against eternal sunshine, and the Silberhorn sharp against dark blue: the Silvertine (Celebdil) of my dreams.” [Letters #306]
See also Taniquetil.

Dale

Zermatt, a village Tolkien visited during his holiday in Switzerland in 1911? – see The Lonely Mountain.

The Dark Tower

The Dark Tower in Robert Browning’s Childe Roland to the Dark Tower Came?

The Dead Marshes

The House of the Wolfings and The Roots of the Mountains by William Morris, and Northern France after the Battle of the Somme –

“The Dead Marshes and the approaches to the Morannon owe something to Northern France after the Battle of the Somme. They owe more to William Morris and his Huns and Romans, as in The House of the Wolfings or The Roots of the Mountains.” [Letters #226]
The Departure over Sea (of Bilbo and Frodo)

The burial of King Arthur of the Arthurian legend –

“To Bilbo and Frodo the special grace is granted to go with the Elves they loved – an Arthurian ending, in which it is, of course, not made explicit whether this is an ‘allegory’ of death, or a mode of heating and restoration leading to a return.” [Sauron Defeated, Part One - ‘The End of the Third Age’, The Epilogue (omission in Letters #131)]

“... the mythical idea underlying is that for mortals, since their 'kind' cannot be changed for ever, this is strictly only a temporary reward: a healing and redress of suffering. They cannot abide for ever, and though they cannot return to mortal earth, they can and will 'die' - of free will, and leave the world. (In this setting the return of Arthur would be quite impossible, a vain imagining.)” [Letters #154]

dogs

Father Francis Xavier Morgan's dog 'Lord Roberts'? –

Father Francis “kept a dog at Rednal named ‘Lord Roberts’ ...” [J.R.R. Tolkien: A Biography]

Wild dogs on the plains outside Bloemfontein? – see wolves.

dragons

Fáfnir in the Red Fairy Book of Andrew Lang –

“But most of all he found delight in the Fairy Books of Andrew Lang, especially the Red Fairy Book, for tucked away in its closing pages was the best story he had ever read. This was the tale of Sigurd who slew the dragon Fafnir: a strange and powerful tale set in the nameless North. Whenever he read it Ronald found it absorbing.” [J.R.R. Tolkien: A Biography]

Fáfnir “had the trade-mark Of Faerie written plain upon him. In whatever world he had his being it was an Other-world. Fantasy, the making or glimpsing of Other-worlds, was the heart of the desire of Faërie. I desired dragons with a profound desire. Of course, I in my timid body did not wish to have them in the neighbourhood, intruding into my relatively safe world, in which it was, for instance, possible to read stories in peace of mind, free from fear. But the world that contained even the imagination of Fáfnir was richer and more beautiful, at whatever cost of peril.” [On Fairy-stories]

dreams (‘oracular’ or ‘prophetic’?)

‘Oracular’ or ‘prophetic’ dreams in mythic and epic literature, particularly in the story of Joseph in Genesis? -

‘Oracular’ or ‘prophetic’ dreams are “common in mythic and epic literature, and usually entails a character receiving a vision of the future or a message about a course of action to take.” [Amon Hen 207 p. 30] Note: “… probably the most famous is the Biblical story of Joseph in Genesis.” [ibid p. 32]
**Dúnadan**

See **Dúnedain**.

**Dúnedain**

The Scottish Gaelic name of Edinburgh, **Dunedin**, deriving from **Dùn Èideann**? [http://en.wikipedia.org/wiki/Edinburgh]

**Dwarves, names**

Names for dwarves in the **Völuspá**, the first song of the Poetic (or Elder) **Edda** –

“Thus the names of the Dwarves in **The Hobbit** (and additions in the L.R.) are derived from the lists in **Völuspá** of the names of dvergar [dwarves] ...” [Letters #297]

“The dwarf-names [in **The Hobbit**], and [Gandalf's], are from the Elder Edda.” [Letters #25]

“I don’t much approve of **The Hobbit** myself, preferring my own mythology (which is just touched on) with its consistent nomenclature—Elrond, Gondolin, and Esgaroth have escaped out of it—and organized history, to this rabble of **Eddaic-named dwarves out of Völuspá**, newfangled hobbits and gollums (invented in an idle hour) and Anglo-Saxon runes.” [The Return of the Shadow, Foreword]

See also **Gandalf**.

**Dwarvish**

Semitic languages, especially Hebrew –

“The basic structure of Khuzdul [Dwarvish] resembles that of **Semitic languages, like Arabic and Hebrew**. …

Rukhs means ‘Orc’, but plural ‘Orcs’ is Rakhâs. The root consonants - the so-called **radicals** - remain the same, like *R-Kh-S* in this case. In Khuzdul as well as in **Semitic languages**, there are usually three radicals in the root …

Baruk Khazâd! is said to mean ‘Axes of the Dwarves!’ Baruk is usually taken to be an example of something similar to the Hebrew ‘**construct state**’: the state a word is said to be in when it is placed in front of a noun to express a genitival relationship: X Y meaning ‘X of Y’ or ‘Y’s X’. (Compare Hebrew *sâs* ‘horse’, *hammelekh* ‘the king’, *sîs hammelekh* ‘the king's horse, the horse of the king.’) Of course, we cannot be certain that baruk is the normal plural ‘axes’ and not a specialized form meaning ‘axes of’. It may be significant that all the other attested plurals contain a long vowel: Khazâd ‘Dwarves’, Rakhâs ‘Orcs’, tarâg ‘beards’, shathûr ‘clouds’, ûl ‘streams’, dûm ‘excavations, halls’, bizâr ‘valleys’. Could the normal plural ‘axes’ be *barûk?* Shathûr ‘clouds’ may represent a plural pattern in -a-û-. In Hebrew, the vowels of words in the construct state are often shortened. …

The second part of the [Dwarves'] battle-cry is Khazâd ai-mênu! 'The Dwarves are upon you!', our only real sentence. Ai-mênu is ‘upon you’, ai being a short form of aya ‘upon’ and mênu being accusative plural ‘you’. This is evidently a nominal sentence, containing no actual Khuzdul equivalent of the verb ‘are’. Sentences like this – ‘X Y’ meaning ‘X is/are Y’ - are common in Russian and many **Semitic languages**.” [Ardalambion: ‘Khuzdul – the secret tongue of the Dwarves’ (http://www.uib.no/people/hnohf/khuzdul.htm)]

Read more about Dwarvish (Khuzdul) at [http://www.uib.no/people/hnohf/khuzdul.htm].
See also Dwarves.

**eagles**

Eagles in the *Kalevala*?

**eagles, riding**

The character Väinämöinen (spelt 'Wainamoinen' in English) riding an eagle in the *Kalevala* –

> “Thus the bird of Ether [an eagle] answered
> ‘Be not in the least disheartened,
> Place thyself between my shoulders,
> On my back be firmly seated,
> I will lift thee from the waters,
> Bear thee with my pinions upward,
> Bear thee wheresoe'er thou willest.
> ...
> Then arises Wainamoinen,
> Lifts his head above the waters,
> Boldly rises from the sea-waves,
> Lifts his body from the billows,
> Seats himself upon the eagle,
> On the eagle's feathered shoulders.
> Quick aloft the huge bird bears him,
> Bears the ancient Wainamoinen,
> Bears him on the path of zephyrs,
> Floating on the vernal breezes,
> To the distant shore of Northland,
> To the dismal Sariola,
> Where the eagle leaves his burden,
> Flies away to join his fellows.”

[The *Kalevala* (John Martin Crawford’s translation – Tolkien read that of W.F. Kirby), Rune VII: 'Wainioinen's [sic] rescue']

**Egladil**

The name *Eadgils* in *Beowulf*?

**Elbereth**

See *Varda*.

**Elendil**

Noah of the Bible –
“Elendil, a Noachian figure, who has held off from the rebellion, and kept ships manned and furnished off the east coast of Númenor, flees before the overwhelming storm of the wrath of the West, and is borne high upon the towering waves that bring ruin to the west of the Middle-earth.” [Letters #131]

“So ended Númenor-Atlantis and all its glory. But in a kind of Noachian situation the small party of the Faithful in Númenor, who had refused to take part in the rebellion (though many of them had been sacrificed in the Temple by the Sauronians) escaped in Nine Ships (Vol. I. 379, II. 202) under the leadership of Elendil (=Ælfwine, Elf-friend) and his sons Isildur and Anárion…” [Letters #156]

**Elendil, flight**

The flight/rescue of Noah in the Bible – see Elendil.

Æneas's escape from Troy in the Æneid?

**elm trees**

Elm trees in Warwickshire – see Hobbits and Kortirion.

A pub named *The Elm tree* in Oxford?

**Elrond**

Father Francis Morgan

See also Elrond loving Aragorn as a son and Tom Bombadil.

**Elrond examining the swords brought from the trolls’ lair**

King Hrothgar examining the hilt brought from Grendel and his mother’s lair in *Beowulf*, lines 1677-98

**Elrond loving Aragorn as a son**

King Hrothgar loving Beowulf as a son in *Beowulf*, lines 946-9.

**Entmoot**

The Inklings meetings (maybe more specifically the meetings at the Eagle and Child, since those were more informal than the ones held in C.S. Lewis’s rooms at Magdalen College)?

See also Treebeard.

**Ent**
The Anglo-Saxon word *ent* meaning ‘giant’, which Tolkien found in the Anglo-Saxon poem *The Wanderer* –

“[Ents] owe their name to the *eald enta geweorc* of Anglo-Saxon, and their connexion with stone.” [note to Letters #163]

“From the Anglo-Saxon poem *The Wanderer*, 87: ‘*eald enta geweorc idlu stodon*’, 'the old creations of giants [i.e. ancient buildings, erected by a former race] stood desolate.’” [note 2 to Letters #163]

“As usually with me [the Ents] grew rather out of their name, than the other way about. I always felt that something ought to be done about the peculiar A. Saxon word *ent* for a 'giant' or mighty person of long ago …” [Letters #157]

**Ents**

Shakespeare’s Great Birnam Wood, and ‘male’ and 'female' attitude to wild things –

“[The Ents’] part in the story is due, I think, to my bitter disappointment and disgust from schooldays with the shabby use made in Shakespeare of the coming of 'Great Birnam wood to high Dunsinane hill': I longed to devise a setting in which the trees might really march to war. And into this has crept a mere piece of experience, the difference of the 'male' and 'female' attitude to wild things, the difference between unpossessive love and gardening.” [note to Letters #163]

Already when he was a child, Tolkien talked to trees:

“And though [Tolkien] liked drawing trees he liked most of all to be with trees. He would climb them, lean against them, even talk to them.” [J.R.R. Tolkien: A Biography]

See also *Ent*.

The forest of Israel mentioned in the Old Testament? –

“So the army went out into the field against Israel; and the battle was fought in the forest of Ephraim. The men of Israel were defeated there by the servants of David, and the slaughter there was great on that day, twenty thousand men. The battle spread over the face of all the country; and the forest claimed more victims that day than the sword.” [2 Samuel 18:6-8]

**Eofor**

The name *Eofor* in *Beowulf*, line 2486

**Éomer**

The name *Eomer* in *Beowulf*, line 1960

**Ettendales**

See *Ettenmoors*. 
**Ettendales**

Middle English *eten*, meaning ‘troll, ogre’ -

“Ettendales. … it contains an obsolete element *eten* 'troll, ogre'. This should be retained, except in a language which preserves a form of the same word, as Danish *jaette*, Swedish *jätte*, Icelandic *jötunn*, = Old English *eoten*, Middle English *eten*, English dialect *eten*, yetçn.” [The Lord of the Rings: A Reader’s Companion, ‘Nomenclature of The Lord of the Rings’]

**Ettenmoors**

Jotunheim, home of the giants in Norse Mythology?

**Ettenmoors**

See *Ettendales*.

**Éowyn**

Women, true as well as fictional, who disguise themselves as men in order to find adventure –

At the Tolkien Society’s conference at Aston University in 2005 (“Tolkien 2005”), Priscilla Tolkien said that she thinks that her father just wrote Éowyn in because it was a good story; and after all, there are precedents; there are many stories (true as well as fictional) about women who disguise themselves as men in order to find adventure.


Queen Wealhtheow in *Beowulf* – see Éowyn giving wine to Théoden, Aragorn and the other guests.

The Valkyrie of Norse mythology?

**Éowyn giving wine to Théoden, Aragorn and the other guests**

Queen Wealhtheow giving a cup to King Hrothgar, Beowulf and the others in the hall in *Beowulf*, lines 611-39.

**The Fall of Arthur** (poem), *metre of*

The *Beowulf* metre [Reader’s Guide p. 85]

**Fangorn**
Moseley Bog? – see The Old Forest.

**Faramir**

Certain aspects of Tolkien himself –

“As far as any character is 'like me' it is Faramir – except that I lack what all my characters possess (let the psychoanalysts note!) Courage.” [Letters #180, note]

See also The Great Wave (Faramir’s dream).

Hector in the *Iliad* –

Hector was called "the tamer of horses" and Faramir was known to be able to calm animals down with his gentleness.

All the people of Troy loved Hector, same with Gondor and Faramir.

Neither Hector nor Faramir liked war, yet they both fought to keep their country and its honour safe.

Faramir was the "good" brother and Boromir the "bad" one - much like Hector and Paris.

Minas Tirith, like Troy, was beset with a siege.

Also Hector was known in Troy for his "gentle" and "reasonable" speech - much like the people of Gondor describe Faramir.

**(Far) Harad**

South Africa? See also Harad, Harad

**Fornost**

The Kings’ mounds at Old Uppsala, Sweden? –

“As for 'Fornost', a glance at the book would show that it is comparable rather to the Kings' mounds at Old Uppsala than to the city of Leeds!” [Letter #229]

**Froda**

The Old English name *Froda* (which can be found in *Beowulf*, line 2025) or Fróda with connexions with *fróð* meaning ‘wise by experience’ and mythological connexions with legends of the Golden Age of the North [Letter #168].

**Frodo Baggins**

Jesus Christ and other people who have given up their lives to save something –
In 1966, Henry Resnick asked how Tolkien felt about some folk's identifying Frodo with Christ. Tolkien is reported as replying:

“Well, you know, there have been saviours before; it is a very common thing. There've been heroes and patriots who have given up (their lives) for their countries. You don't have to be Christian to believe that somebody has to die in order to save something.”


Æneas in the Æneid in terms of a sense of duty? See also Aragorn.

**Frodo Baggins being an orphan**

See Bilbo Baggins being an orphan.

**Frodo trespassing after mushrooms**

Farmer Maggot “caught me [Frodo] several times trespassing after mushrooms, when I was a youngster at Brandy Hall.” [The Lord of the Rings, ‘A Short Cut to Mushrooms’]

Ronald being chased by an old farmer at Sarehole for picking mushrooms –

“An old farmer who once chased Ronald for picking mushrooms was given the nickname ‘the Black Ogre’ by [Ronald and Hilary].

... We spent lovely summers just picking flowers and trespassing.” [J.R.R. Tolkien: A Biography]

“I am fond of mushrooms (out of a field)… ” [Letters #213]

**Gaffer Gamgee**

An old man at Lamorna Cove, Cornwall, England –

“It started with a holiday about 30 years ago at Lamorna Cove (then wild and fairly inaccessible). There was a curious local character, an old man who used to go about swapping gossip and weather-wisdom and such like. To amuse my boys I named him Gaffer Gamgee, and the name became part of family lore to fix on old chaps of the kind.” [Letters #257]

“Gaffer Gamgee arose first: he was a legendary character to my children (based on a real-life gaffer, not of that name).” [Letters #144]

“While on holiday with his family at Lamorna Cove in Cornwall in 1932, Tolkien amused the children by giving the nickname 'Gaffer Gamgee' to a local 'character'.” [Letters #76, note 1]

See also Gamgee.

**Galadriel**
Catholic devotion to, and teaching and imagination about Mary –

“I think it is true that I owe much of [the character of Galadriel] to Christian and Catholic teaching and imagination about Mary …” [Letter #320]

“… one critic (by letter) asserted that the invocations of Elbereth, and the character of Galadriel as directly described (or through the words of Gimli and Sam) were clearly related to Catholic devotion to Mary.” [Letters #213]

See also Lembas and Varda.

The great-great-grandmother Irene in George Macdonald’s The Princess and the Goblin and The Princess and Curdie?

Mielikki in the Kalevala?

Gamgee

‘Gamgee’ as a word for cottonwool invented by Sampson Gamgee –

“I lived near Birmingham as a child, and we used 'gamgee' as a word for 'cotton-wool'; so in my story the families of Cotton and Gamgee are connected. I did not know as a child, though I know now, that 'Gamgee' was shortened from 'gamgee-tissue', and that [it was] named after its inventor (a surgeon I think) who lived between 1828 and 1886.” [Letters #184]

“… 'Sam Gamgee' is in a sense a relation of 'Dr. Gamgee', in that his name would not have taken that form, if I had not heard of 'Gamgee tissue'; there was I believe a Dr. Gamgee (no doubt of the kin) in Birmingham when I was a child.” [Letters #144]

“… looked in a dictionary and found that the inventor was S. Gamgee (1828-86) …” [ibid]

“I knew of ['Gamgee'] only through Gamgee (Tissue) as cottonwool was called being invented by a man of that name last century.” [Letters #76]

[‘Gamgee’] was in fact the name when I was small (in Birmingham) for 'cotton-wool'.” [Letters #257]

“In my early days 'gamgee' was the word we used for what is/was more generally called 'cotton-wool' …” [Letters #324]

[‘Gamgee’] owed its origins to a Dr Gamgee, a Birmingham man who had invented 'gamgee-tissue', a surgical dressing made from cotton wool.” [J.R.R. Tolkien: A Biography p. 24]

[‘Gamgee’] is also a word for 'cotton-wool' (now obsolescent but known to me in childhood), derived from the name of S. Gamgee (died 1886), a distinguished surgeon, who invented 'Gamgee tissue'.” [The Lord of the Rings: A Reader’s Companion, ‘Nomenclature of The Lord of the Rings’]

Gamgee and Cotton, family connection
The word 'gamgee' being used in Birmingham as a word for cottonwool –

“I lived near Birmingham as a child, and we used 'gamgee' as a word for 'cotton-wool'; so in my story the families of Cotton and Gamgee are connected.” [Letters #184]

“['Gamgee'] was in fact the name when I was small (in Birmingham) for 'cotton-wool'. (Hence the association of the Gamgees with the Cottons.)” [Letters #257]

See also Gamgee.

Gandalf

A painting called Der Berggeist –

“Before setting off on the return journey to England [from a journey to Switzerland in 1911], Tolkien bought some picture postcards. Among them was a reproduction of a painting by a German artist, J. Madlener. It is called Der Berggeist, the mountain spirit, and it shows an old man sitting on a rock under a pine tree. He has a white beard and wears a wide-brimmed round hat and a long cloak. He is talking to a white fawn that is nuzzling his upturned hands, and he has a humorous but compassionate expression; there is a glimpse of rocky mountains in the distance. Tolkien preserved this postcard carefully, and long afterwards he wrote on the paper cover in which he kept it: *Origin of Gandalf*.” [J.R.R. Tolkien: A Biography p. 54]

The wanderer aspect of Odin from Norse mythology –

“I continue to receive letters from poor Horus Engels about a German translation. … He has sent me some illustrations … Gandalf as a figure of vulgar fun rather than the Odinic wanderer that I think of. …” [Letters #107]

Dr. Thornton S. Quimby? –

“Dr. Thornton S. Quimby cared for the ailing [Ronald] after the rather nasty spider bite [in South Africa], and it is occasionally suggested that Doctor Quimby was an early model for such characters as Gandalf the Grey.” [http://en.wikipedia.org/wiki/J._R._R._Tolkien]

Emily Jane Suffield (Jane Neave, “Aunt Jane”, Tolkien’s aunt)? –

"Jane Neave is really the key, a lot of people think she was the model for the wizard Gandalf in Lord Of The Rings. I researched her more than anyone has done and she was an extraordinary person." [Andrew Morton, author of Tolkien's Gedling 1914: The Birth Of A Legend (http://www.thisisnottingham.co.uk/displayNode.jsp?nodeId=133965&command=displayContent&sourceNode=133948&contentPK=19813833)]

See also Gollum’s grandmother and Lalia the Great.

Jesus Christ

Tolkien himself?

Merlin of the Arthurian legend?
Väinämöinen in the Kalevala?

**Gandalf**

The name *Gandalf*, meaning 'Elvish wight with a (magic) staff', for a dwarf in the *Völuspá*, the first song of the Poetic (or Elder) *Edda* –

“*Gandalf* is a dwarf-name in *Völuspá*!” [Letters #297]

“*[Gandalf]* is an actual Norse name (found applied to a Dwarf in *Völuspá*) used by me since it appears to contain *gandr*, a staff, especially one used in ‘magic,’ and might be supposed to mean "Elvish wight with a (magic) staff." [UT, 'The Istari']

See also *Dwarves, names.*

**Gaurwaith**

See *Wolf-men*.

**Glamdring, runes**

The runes on the hilt brought from Grendel and his mother’s lair in *Beowulf*, lines 1687-98. See also *Elrond* examining the swords brought from the trolls’ lair.

**Glarung**

Fáfnir of the Völsunga Saga – see *Túrin*.

**Glauring taking over and occupying Nargothrond**

See *Smaug taking over and occupying the Lonely Mountain*.

**Glauring, burning black blood**

The poisonous blood of Grendel that caused the blade of Beowulf’s sword to dissolve in *Beowulf* [Beowulf, lines 1605-17]?

**The Glittering Caves of Aglarond**

The caves in Cheddar Gorge in Somerset, England –

“… the passage [in *The Lord of the Rings*, ‘The Road to Isengard’ describing the Glittering Caves] was based on the caves in *Cheddar Gorge* and was written just after I had revisited these in 1940 but was still coloured by my memory of them much earlier before they became so commercialized. I had been there during my honeymoon nearly thirty years before.” [Letters #321]
Gough’s Cave in Cheddar Gorge


Read more about the caves at [http://en.wikipedia.org/wiki/Cheddar_Gorge_and_Caves].

**goblins**


**Gollum/Sméagol, Gollum**

Old Norse *gull, goll* 'gold', one inflected form of which is *gollum* 'gold, treasure, something precious' [The Lord of the Rings: A Reader’s Companion p. 37]

Grendel in *Beowulf*? See also [Gollum’s grandmother](http://en.wikipedia.org/wiki/Gollum’s_grandmother).


Caliban in William Shakespeare’s *The Tempest*?

Frankenstein’s monster in Mary Shelley’s *Frankenstein*?
Dr Henry Jekyll and Edward Hyde in Robert Louis Stevenson’s *Strange Case of Dr Jekyll and Mr Hyde*?

A South African Jew Tolkien met? –


There is no evidence of correspondence between Tolkien and A.K. Chesterton [Amon Hen 207 p. 20].

It is also worth mentioning that Tolkien played a creature similar to Gollum, called Hooky Hawker, in order to scare and amuse his children:

“We had a sort of household Gollum who was partly frightening and this was the invention of my father’s and not of ourselves. My father used to make himself into a kind of hunched and horrible creature … This creature was called Hooky Hawker … he had many similarities with Gollum: that he was after something. He wanted to steal something that my father knew we liked particularly, say, a favorite toy … this Hooky Hawker game was very popular but it was frightening.” [Minas Tirith Evening-Star Volume 18 Number 1, ‘An Interview with Michael Hilary Reuel Tolkien’]

**Gollum’s grandmother**

Jane Suffield (Jane Neave, “Aunt Jane”, Tolkien’s aunt) and other (strong, independent) women in Tolkien’s life? – see Lalia the Great.

Grendel’s mother in *Beowulf*? See also Gollum.

**Gollum, spider-likeness**

See spiders.

**Gondolin, Fall of**

The *Iliad*

**Gondor, crown of**

The crown of Egypt –

“I think the crown of Gondor (the S. Kingdom) was very tall, like that of Egypt, but with wings attached, not set straight back but at an angle.”

…

The N. Kingdom had only a *diadem* (III 323). *Cf. the difference between the N. and S. kingdoms of Egypt.*” [Letters #211]
See also Gondorians.

Gondorians

Ancient Egyptians -

“The Númenóreans of Gondor were proud, peculiar, and archaic, and I think are best pictured in (say) Egyptian terms. In many ways they resembled 'Egyptians' – the love of, and power to construct, the gigantic and massive. And in their great interest in ancestry and in tombs. (But not of course in ‘theology’ : in which respect they were Hebraic and even more puritan …) I think the crown of Gondor (the S. Kingdom) was very tall, like that of Egypt, but with wings attached, not set straight back but at an angle.

... The N. Kingdom had only a diadem (III 323). Cf. the difference between the N. and S. kingdoms of Egypt.” [Letters #211]

Great House of Lake-town

Beowulf’s stronghold in Beowulf, lines 2323-9? – see Smaug destroying Lake-town.

The Great Wave (Faramir’s dream)

Tolkien’s recurring dream of a great wave –

“I say this about the 'heart', for I have what some might call an Atlantis complex. Possibly inherited, though my parents died too young for me to know such things about them, and too young to transfer such things by words. Inherited from me (I suppose) by one only of my children, [note: Tolkien's second son Michael.] though I did not know that about my son until recently, and he did not know it about me. I mean the terrible recurrent dream (beginning with memory) of the Great Wave, towering up, and coming in ineluctably over the trees and green fields. (I bequeathed it to Faramir.) I don't think I have had it since I wrote the 'Downfall of Númenor' as the last of the legends of the First and Second Age.” [Letter #163]

“Out of that came the 'missing link': the 'Downfall of Númenor', releasing some hidden 'complex'. For when Faramir speaks of his private vision of the Great Wave, he speaks for me. That vision and dream has been ever with me — and has been inherited (as I only discovered recently) by one of my children [Michael].” [Letter #180]

“What I might call my Atlantis-haunting. This legend or myth or dim memory of some ancient history has always troubled me. In sleep I had the dreadful dream of the ineluctable Wave, either coming out of the quiet sea, or coming in towering over the green inlands. It still occurs occasionally, though now exorcized by writing about it. It always ends by surrender, and I awake gasping out of deep water.” [Letter #257]

“Of all the mythical or 'archetypal' images [the Atlantis myth] is the one most deeply seated in my imagination, and for many years I had a recurrent Atlantis dream : the stupendous and ineluctable wave advancing from the Sea or over the land, sometimes dark, sometimes green and sunlit.” [Letter #276]

“Occasionally a strange dream came to trouble [Tolkien]; a great wave towering up and advancing ineluctably over the trees and green fields, poised to engulf him and all around him. The dream was to
recur for many years. Later he came to think of it as ‘my Atlantis complex’. But usually his sleep was undisturbed …” [J.R.R. Tolkien: A Biography p. 26]

“[Tolkien’s legend of Númenor] had one of its origins in the nightmare that had disturbed him since childhood, his ‘Atlantis-haunting’ in which he ‘had the dreadful dream of the ineluctable Wave, either coming up out of a quiet sea, or coming in towering over the green inlands’.” [ibid p. 166]

**Grendel’s mere, pictures** *(Artist and Illustrator, figs. 50, 51)*

”wudu wyrtum fæst” (‘wood clinging by its roots’) in line 1364 of Beowulf – Each picture is inscribed “wudu wyr-tum fasst”. [Reader’s Guide p. 86]

**Gríma criticizing Gandalf, Gandalf persuading Théoden and mentioning that he has passed ‘through fire and death’**

Unferth taunting Beowulf and Beowulf defending himself, recounting his contest with Breca in *Beowulf*, lines 500-610

**Guard going away to ask Théoden if he gives the company leave to enter and then returning**

Wulfgar going away to ask Hrothgar if he gives Beowulf’s company leave to enter and then returning in *Beowulf*, lines 356-95.

**Guard guiding the company from the gate of Edoras to Meduseld**

The coast-guard guiding Beowulf’s company to Heorot and then returning to the coast in *Beowulf*, lines 229-319.

See also ”I must return now to my duty at the gate. Farewell! And may the Lord of the Mark be gracious to you!” and “They found a broad path, paved with hewn stones …”.

**Haldir guiding the Fellowship to Caras Galadhon and returning to the marches**

The coast-guard guiding Beowulf’s company to Heorot and then returning to the coast in *Beowulf*, lines 229-319?

**Háma**

Hama mentioned in *Beowulf*, line 1198

**Háma asking the company to leave their weapons outside Meduseld and the company accepting and entering the hall**

Wulfgar asking Beowulf’s company to leave their weapons outside Heorot and the company accepting and entering the hall in *Beowulf*. 
See also “Yet in doubt a man of worth will trust to his own wisdom. I believe you are friends and folk worthy of honour, who have no evil purpose.”.

Hamfast Gamgee

See Gaffer Gamgee.

Harad, Harad


Haradrim, red colour of

The use of the Harad fruit (Terminalia Chebula) for dyeing clothes red [http://haradrim.homepage.t-online.de/Strassen_english.htm]? See also Harad, Harad.

harps

Harp in Beowulf [Beowulf line 2262]?  

High Pass

Mountain paths in Switzerland – see Bilbo, Gandalf and the Dwarves’ journey from Rivendell to the other side of the Misty Mountains.

Hloðuig (in poem about the Inklings)

The name ‘Lewis’ –  

“’Hlothwig’ [Hloðuig] was the Anglo-Saxon form of the Germanic name from which Lewis’ was ultimately derived ...” [The Inklings p. 177]

hnau

“Are the Tree-folk ('Lone-walkers') hnau that have gone tree-like, or trees that have become hnau?” [notes by Tolkien (published in The Treason of Isengard, ‘Treebeard’, p. 411)]

The term hnau does not appear in the published The Lord of the Rings, but it does appear in The Notion Club Papers.

The term comes from C.S. Lewis’s Out of Silent Planet –

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"The word *hnau* is taken from C. S. Lewis, *Out of the Silent Planet*: on Earth there is only one kind of *hnau*, Men, but on Malacandra there are three totally distinct races that are *hnau*.” [Christopher Tolkien’s commentary (*The Treason of Isengard*, ‘Treebeard’, note 1)]

**Hoard, The** (poem)

“the gold of men long ago enmeshed in enchantment” (*Beowulf* line 3052) [Reader’s Guide p. 85]

**Hobbit**

Combinations based on *hob* and *rabbit*? –

“Many possible derivations for the word have been suggested, including combinations based on *hob* and *rabbit.*” [The Annotated Hobbit p. 9]

**Hobbiton**

Sarehole south of Birmingham, in Warwickshire, England

Hurst Green, a village in the Ribble Valley, Lancashire? –

“Almost certainly Tolkien framed his Hobbiton from Hurst Green, a lovely little village of mellow stone just a few minutes’ walk from Stonyhurst.” [Paul Edwards, *In the Valley of the Hobbits* (http://www.travellady.com/Issues/Issue64/64E-hobbits.htm)]

**The Hobbiton mill**

See *The Old Mill*.

**Hobbits**

People of the countryside of Warwickshire, England -

“Dennis Gerrolt: ‘You have a particular fondness then for *Hobbits*?’

Tolkien: ‘That's why I feel at home... *The Shire is very like the kind of world in which I first became aware of things*, which was perhaps more poignant to me as I wasn't born here, I was born in Bloomsdale in South Africa. I was very young when I got back but at the same time it bites into your memory and imagination even if you don't think it has. If your first Christmas tree is a wilting eucalyptus and if you're normally troubled by heat and sand - then, to have just at the age when imagination is opening out, suddenly find yourself in a quiet Warwickshire village, I think it engenders a particular love of what you might call central Midlands English countryside, based on good water, stones and elm trees and small quiet rivers and so on, and of course rustic people about.’

... *Hobbits are just rustic English people*, small in size because it reflects (in general) the small reach of their imagination - not the small reach of their courage or latent power.” [BBC Interview with Dennis Gerrolt January 1971]

See also *The Shire, place names*
Tolkien himself—

“I am in fact a Hobbit (in all but size). I like gardens, trees and unmechanized farmlands; I smoke a pipe, and like good plain food (unrefrigerated), but detest French cooking; I like, and even dare to wear in these dull days, ornamental waistcoats. I am fond of mushrooms (out of a field); have a very simple sense of humour (which even my appreciative critics find tiresome); I go to bed late and get up late (when possible). I do not travel much.” [Letters #213]

“I resemble a hobbit at any rate in being moderately and cheerfully domesticated, though no cook.” [The Company They Keep p. 169; www.theonering.net/perl/newsview/6/1004723086 (unpublished letter from Tolkien to George Sayer)]

“… all of [the poems considered for The Adventures of Tom Bombadil] privately amuse me; but elderly hobbits are easily pleased.” [Letters #237]

Creatures named Snergs in The Marvellous Land of Snergs (1927), a children's book by E. A. Wyke-Smith -

“… it became The Hobbit in the early 1930s, and was eventually published not because of my own children's enthusiasm (though they liked it well enough) …” Note: “Not any better I think than The Marvellous Land of Snergs, Wyke-Smith, Ernest Benn 1927. Seeing the date, I should say that this was probably an unconscious source-book for the Hobbits, not of anything else.” [Letter #163]

“In the drafts for his famous lecture ‘On Fairy-Stories’ [Tolkien] wrote, "I should like to record my own love and my children's love of E. A. Wyke-Smith’s Marvellous Land of Snergs, at any rate of the snerg-element of that tale, and of Gorbo the gem of dunderheads, jewel of a companion in an escapade."” [The Annotated Hobbit p. 7]

Snergs are “a race of people only slightly taller than the average table but broad in the shoulders and of great strength.” [ibid]

Lintukotolaiset, small fairy folk in Finnish mythology, who were believed to live in a land called Lintukoto (‘Bird-home’) somewhere far to the south or south-west [http://alheithinn.blogspot.com/2006/09/finnish-paganism-part-6.html, http://community-2.webtv.net/AstroEcologist/LOSTINTHEWONDERLAND/page2.html]?

Kentuckians? -

“The closest I have even gotten to the secret and inner Tolkien was in a casual conversation on a snowy day in Shelbyville, Ky. I forget how in the world we came to talk of Tolkien at all, but I began plying questions as soon as I knew that I was talking to a man who had been at Oxford as a classmate of Ronald Tolkien's. He was a distinguished lawyer, Allen Barnett. … ‘Imagine that! You know, [Tolkien] used to have the most extraordinary interest in the people here in Kentucky. He could never get enough of my tales of Kentucky folk. He used to make me repeat family names like Barefoot and Boffin and Baggins and good country names like that.’

And out the window I could see tobacco barns. The charming anachronism of the hobbits' pipes suddenly made sense in a new way. …
Practically all the names of Tolkien's hobbits are listed in my Lexington phone book, and those that aren't can be found over in Shelbyville. Like as not, they grow and cure pipe-weed for a living. Talk with them, and their turns of phrase are pure hobbit: ‘I hear tell,’ ‘right again,’ ‘so Mr. Frodo is his first and second cousin, once removed either way,’ ‘this very month as is.’” [Professor Guy Davenport, *Hobbits in Kentucky*, The New York Times and The WSFA Journal, February 1979 - http://www.wsfa.org/journal/79/2/index.htm]

“… I met, here in Kentucky, a classmate of Tolkien’s who told me that good old Ronald ("whatever became of him?") was deeply inquisitive about backwoods Kentuckians, who grew pipeweed and had names like Baggins and Barefoot.” [Professor Guy Davenport, *Harper’s Magazine*, September 2001 (available at GreenBooks.TheOneRing.net - http://greenbooks.theonering.net/tributes/files/guy_davenport.html]

Rabbits –

The “Rabbit Room”, the back room of *The Eagle and Child* where the Inkings met? [http://www.headington.org.uk/oxon/stgiles/tour/west/48_49_eagle.htm]

The Tolkiens? - See Hobbits, emigration into Eriador

**Hobbits, ability to change voices to resemble the piping of birds**


**Hobbits carried by eagles**

The sign outside the pub *The Eagle and Child*, where Tolkien and his fellow Inklings met? –
Hobbits, delight in parties

“[The Hobbits] were hospitable and delight in parties …” [The Lord of the Rings, Prologue]

The Snergs’ delight in parties in E.A. Wyke-Smith’s The Marvellous Land of Snergs -

“[The Snergs] are great on feasts, which they have in the open air at long tables joined end on and following the turns of the street.” [The Marvellous Land of Snergs p. 10]

See also Hobbits.

Hobbits, emigration into Eriador

“Why [the Hobbits] later undertook the hard and perilous crossing of the mountains into Eriador is no longer certain. Their own accounts speak of the multiplying of Men in the land, and of a shadow that fell on the forest, so that it became darkened and its new name was Mirkwood.” [The Lord of the Rings, Prologue]

The Tolkiens’ emigration to England? –

“Opinion differed among the Tolkiens as to why and when their ancestors had come to England. The more prosaic said it was in 1756 to escape the Prussian invasion of Saxony, where they had lands.” [J.R.R. Tolkien: A Biography]

Hobbits, food taste

Tolkien’s liking for “good plain food (unrefrigerated)” [Letters #213] – see Hobbits.

Hobbits, gardening

Tolkien’s liking for gardening – see Hobbits.

Hobbits, long life-span

The long life-span of the Snergs in E.A. Wyke-Smith’s The Marvellous Land of Snergs –

”[The Snergs] are long-lived …” [http://www.sfsite.com/fsf/2001/cur0110.htm]

See also Hobbits.

Hobbits, memories of legendary past
Tolkien’s distant memories of South Africa? –

“Ronald, now in his fifth year, was slowly adjusting to life under his grandparents’ roof. He had almost forgotten his father, whom he would soon come to regard as belonging to an almost legendary past. The change from Bloemfontein to Birmingham had confused him, and sometimes he expected to see the verandah of Bank House jutting out from his grandparents’ home in Ashfield Road; but as the weeks passed and memories of South Africa began to fade …” [J.R.R. Tolkien: A Biography]

**Hobbits, pipe smoking**

Tolkien’s pipe smoking – see Hobbits.

**Hobbits, size**

The small reach of the imagination of rustic English people – see Hobbits.

**Hobbits, surnames**

Kentucky names? – see Hobbits.

**Hobbits, toughness**

The ability of the British people to ‘muddle through’ difficulties -

“That [the Hobbits] were 'difficult to daunt or to kill', could 'survive rough handling', and so forth reflects the popular view (at least by the people themselves) of the ability of the inhabitants of the British Isles to 'muddle through' any difficulty or disaster, a romantic view, but one wholly justified by their suffering and perseverance, shared by Tolkien, through two world wars.” [The Lord of the Rings: A Reader’s Companion, p. 27]

**Hobbits, unadventurousness**

Tolkien’s reluctance to travel – see Hobbits.

**Hobbits, waistcoats**

Tolkien’s liking for waistcoats – see Hobbits.

**Hobbit talk**


*Hornblower*
The name *Hornblower* of the main character in the Horatio Hornblower novels by C.S. Forester?


See also *Bracegirdle*.

**Húrin and Morgoth, the words of**

Job 38-42 -

The words of Morgoth to Húrin:

'Fool, little among Men, and they are the least of all that speak! Have you seen the Valar, or measured the power of Manwë and Varda? Do you know the reach of their thought? Or do you think, perhaps, that their thought is upon you, and that they may shield you from afar?" [The Children of Húrin p. 63-4]

The words of God to Job:

“Who is this that darkens my counsel with words without knowledge?” [Job 38:2]

“Have you journeyed to the springs of the sea or walked in the recesses of the deep? Have the gates of death been shown to you? Have you seen the gates of the shadow of death? Have you comprehended the vast expanses of the earth? Tell me, if you know all this.

What is the way to the abode of light? And where does darkness reside? Can you take them to their places? Do you know the paths to their dwellings? Surely you know, for you were already born! You have lived so many years!” [Job 38:16-21]

“Both [passages] have, without doubt, a very elevated style of speech in which an immortal god is questioning a mortal as to its comprehension of the affairs of the divine (whether good or evil). The words of Húrin recall clearly that questioning of Job by God 'from out of the storm.' To describe it as best as I can, both passages serve to reveal a sense of power and majesty that only the divine can have, but without betraying through translation that majesty which is only ever glimpsed at.” [http://www.lotrplaza.com/forum/forum_posts.asp?TID=222805&PID=6554008#6554008]

*Ilmarë*
See Ilmarin.

Ilmarin

Finnish ilma, meaning ‘air’? –

Ilmarin means ‘mansion of the high airs’ [Tolkien’s unfinished index to The Lord of the Rings].

Ilmarinen, the name of the smith in the Kalevala, who crafted the dome of the sky [The Kalevala]?

Ilmen

See Ilmarin.

Inns (in The Hobbit, ‘Roast Mutton’)

See The Prancing Pony.

Isengard, destruction

A ‘beaver-game’ in a chalet inn in a village at the foot of the Aletch glacier during Tolkien’s holiday in Switzerland in 1911? -

“A wonderful place for the [beaver-]game, plenty of water at that altitude coming down in rills, abundant damming material in loose stones, heather, grass and mud. [Tolkien and his travel companions] soon had a beautiful little ‘pond’ (containing I guess at least 200 gallons). Then the pangs of hunger smote us, and one of the hobbits of the party (he is still alive) shouted 'lunch' and wrecked the dam with his alpenstock. The water soared down the hill-side, and we then observed that we had dammed a rill that ran down to feed the tanks and butts behind the inn. At that moment an old dame trotted out with a bucket to fetch some water, and was greeted by a mass of foaming water. She dropped the bucket and fled calling on the saints.” [Letters #306 to Michael Tolkien]

See also Bilbo, Gandalf and the Dwarves’ journey from Rivendell to the other side of the Misty Mountains.

The Ivy Bush

A pub called The Ivy Bush on Hagley Road, Edgbaston, Birmingham -

Tolkien supposedly often passed by this pub, and even drank at it, in his youth.

Kalavénë

This is a kenning meaning ‘Ship of Light’ [The Book of Lost Tales Part I, ‘The Tale of the Sun and Moon’].
Finnish *kalavene*, meaning ‘fishing boat’? –

“Here, Tolkien has evidently ennobled the more prosaic Finnish *kalavene* (a fishing boat).” [Scholarship and Fantasy – Proceedings of the Tolkien Phenomenon, Luigi de Anna: ‘The Magic of Words: J.R.R. Tolkien and Finland”]

**Khazad-dûm**

See Moria.

**Khuzdul**

See Dwarvish.

**The King of the Golden Hall**


**Kortirion**

Warwick in Warwickshire, England -

“… Tol Eressêa would become England, the land of the English, at the end of the story. Koromas or Kortirion, the town in the centre of Tol Eressêa to which Eriol comes in *The Cottage of Lost Play*, would become in after days Warwick (and the elements Kor- and War- were etymologically connected); … Alalminórê, the Land of Elms, would be Warwickshire; and Tavrobel, where Eriol sojourned for a while in Tol Eressêa, would afterwards be the Staffordshire village of Great Haywood.” [The Book of Lost Tales Part I - The Cottage of Lost Play, Christopher Tolkien’s commentary]

**Kor** (in Kortirion)

*War in Warwick – see Kortirion.*

**Lake-town, Bilbo and the Dwarves’ arrival in**

Tolkien and his travel companions’ arrival in Zermatt during his holiday in Switzerland 1911 -

… [Tolkien and his travel companions] went on into Valais, and my memories are less clear; though I remember our arrival, bedraggled, one evening in Zermatt and the lorgnette stares of the French bourgeois dames.” [Letters #306]

See also *Bilbo, Gandalf and the Dwarves’ journey from Rivendell to the other side of the Misty Mountains* and *The Lonely Mountain.*
Lake-town, councillors of

The Corporation who rule the city of Hamelin together with the Master in Robert Browning’s poem *The Pied Piper of Hamelin* (1842)? – See Master of Lake-town.

Lalia the Great

Emily Jane Suffield (Jane Neave, “Aunt Jane”, Tolkien’s aunt) and other (strong, independent) women in Tolkien’s life? –

At the Tolkien Society Seminar on 16th June 2007 at Wolfson Court, Cambridge, Maggie Burns presented a paper on Emily Jane Suffield and considered “how women in Tolkien’s life, like Aunt Jane, may have influenced his depiction of strong, independent women, such as the Hobbit matriarchs.” [Amon Hen 208, p. 9]

The Land of Pohja (painting)

The land of Pohja in the *Kalevala*, and the episode when Väinämöinen fills the land with music so sweet that the Sun settles in a fir-tree so that it may hear the music better –

“*The Land of Pohja* in fact is two paintings in one, made on two pages of the sketch-book. Tolkien first painted a tree, or perhaps it is three trees growing together, against a background divided by a diagonal line. Then he cut the sketch-book leaf along the diagonal, and on the sheet following painted an alternative upper background, which is visible when the upper part of the first sheet is pulled back. … Pohja, or Pohjola, is the land in the North which, near the end of *The Kalevala*, the old magician Väinämöinen fills with music so sweet that the Moon settles in a birch-tree and the Sun in a fir-tree so that they may hear it better. … There can be little doubt that the painting shows, with the flap closed, the Sun atop the tall fir-tree, and with the flap opened, the land gripped by cold.” [Artist and Illustrator p. 45]

For a picture of the painting, see *Artist and Illustrator*, fig. 41.

languages, invented

Owen Barfield’s *Poetic Diction* -

“The languages of Middle-earth, in their development, are so striking an illustration of Barfield’s thesis that one might almost think Tolkien had kept *Poetic Diction* at his elbow as he worked” [Verlyn Flieger, *Splintered Light*]

See also Quenya and Sindarin.

Leaf by Niggle (story)

Tolkien’s pre-occupation with *The Lord of the Rings*, and his love of trees –

“… in addition to my tree-love (it was originally called *The Tree*), *Leaf by Niggle* arose from my own pre-occupation with *The Lord of the Rings*, the knowledge that it would be finished in great detail or not at all, and the fear (near certainty) that it would be ‘not at all’.” [Letters #199]
Lembas
Viaticum (the Eucharist) –

“Another [critic] saw in waybread (lembas)= viaticum and the reference to its feeding the will (vol. III, p. 213) and being more potent when fasting, a derivation from the Eucharist.” [Letters #213]

“In the book lembas has two functions. … It also has a much larger significance, of what one might hesitatingly call a 'religious' kind. This becomes later apparent, especially in the chapter 'Mount Doom' (III 213 and subsequently).” [Letters #210]

Lembas is also a literary device for making credible Frodo and Sam’s long marches with little provision –

“It is a 'machine' or device for making credible the long marches with little provision, in a world in which as I have said 'miles are miles'. But that is relatively unimportant.” [ibid]

See also Galadriel.

linguistic knowledge by eating a dragon’s heart

“A great cunning and wisdom have [the dragons], so that it has been long said amongst Men that whosoever might taste the heart of a dragon would know all tongues of Gods or Men, of birds or beasts, and his ears would catch whispers of the Valar or of Melko such as never had he heard before.” [The Book of Lost Tales Part II, ‘Turambar and the Foalókë’]

Sigurd in the Völsunga Saga eating Fáfnir’s heart, giving him linguistic knowledge –

“Of great interest is the passage in which the nature of the dragons of Melko is defined: their evil wisdom, their love of lies and gold (which 'they may not use or enjoy'), and the knowledge of tongues that Men say would come from eating a dragon's heart (with evident reference to the legend in the Norse Edda of Sigurd Fafnislane, who was enabled to understand, to his own great profit, the speech of birds when he ate the heart of the dragon Fafnir, roasting it on a spit).” [ibid, Christopher Tolkien’s commentary]

Lobelia Sackville-Baggins

Emily Jane Suffield (Jane Neave, “Aunt Jane”, Tolkien’s aunt)? –

“One elderly lady – in part the model for 'Lobelia' indeed, though she does not suspect it – would I think certainly have set about Auden (and others) had they been in range of her umbrella. ....” [Letters #177 to Rayner Unwin 8 December 1955 concerning the criticism of The Lord of the Rings and the radio adaption of it]

See also Lalia the Great and Lotho Sackville-Baggins.

The Lonely Mountain
The Matterhorn –

During Tolkien’s holiday in Switzerland in 1911 he saw the Matterhorn; in the village of Zermatt he and his travel companions “climbed with guides up to [a] high hut of the Alpine Club, roped (or I should have fallen into a snow-crevasse), and I remember the dazzling whiteness of the tumbled snow-desert between us and the black horn of the Matterhorn some miles away.” [Letters #306 to Michael Tolkien]

See also Bilbo, Gandalf and the Dwarves’ journey from Rivendell to the other side of the Misty Mountains and Lake-town, Bilbo and the Dwarves’ arrival in.

The stone-barrow in Beowulf – see for example The Lonely Mountain, armies marching to.
The Lonely Mountain, armies marching to
Beowulf’s army marching to the dragon’s stone-barrow in *Beowulf*, lines 2345-9

The Lonely Mountain, company walking up to
Beowulf going with twelve others to look upon the dragon in *Beowulf*, lines 2400-2.

The long defeat (concept)
Tolkien’s Roman Catholic thinking about history being a long defeat –

“… I am a Christian, and indeed a Roman Catholic, so that **I do not expect 'history' to be anything but a 'long defeat'** – though it contains (and in a legend may contain more clearly and movingly) some samples or glimpses of final victory.”

Longshanks
The nickname of King Edward I of England –

“*Longshanks* was a nickname of Edward I, King of England (ruled 1272-1307).” [*The Lord of the Rings: A Reader’s Companion* p. 167]

The Lord of the Rings
A kenning assigned to the king or chieftain, ‘lord of rings’, mentioned in *Beowulf*, line 2345?

Lotho Sackville-Baggins

“After lunch, the Sackville-Bagginses, Lobelia and **her sandy-haired son, Lotho**, turned up …” [*The Lord of the Rings*, ‘Three is Company]

Edwin Neave? –

“[Tolkien’s] Uncle Willie and his Aunt Jane were still living at home, and there was also a lodger, a **sandy-haired** insurance clerk who sat on the stairs singing Polly-Wolly-Doodle’ to the accompaniment of a banjo, and making eyes at Jane. The family thought him common, and they were horrified when she became engaged to him.

…
The Oliver Road house was closed, the scant furniture was stored, and the boys were sent away to relatives, Hilary to his Suffield grandparents and Ronald to Hove to stay with the family of **Edwin Neave, the sandy-haired** insurance clerk who was now married to his Aunt Jane. [*J.R.R. Tolkien: A Biography*]

lutes
Lutes in *Beowulf* [*Beowulf* line 2263]?
Lúthien

Edith Bratt, Tolkien’s wife – see Beren.

Lúthien, eyes

“… [Lúthien’s] eyes were grey as the starlit evening …” [The published Silmarillion]

Edith Bratt’s eyes – see Beren.

Lúthien, hair

“… [Lúthien’s] hair was dark as the shadows of twilight.” [The published Silmarillion]

Edith Bratt’s hair – see Beren.

Lúthien, song

“Keen, heart-piercing was [Lúthien’s] song as the song of the lark that rises from the gates of night and pours its voice among the dying stars, seeing the sun behind the walls of the world; and the song of Lúthien released the bonds of winter, and the frozen waters spoke, and flowers sprang from the cold earth where her feet had passed.” [The published Silmarillion]

Edith Bratt’s voice – see Beren.
Magol

Hungarian –

“Mago/Magol was developed by Tolkien based on, according to the [Elvish Linguistic Fellowship] panel, Hungarian.” [Wotan’s Musings (http://wotanselvishmusings.blogspot.com/2007/07/turin-and-dragon-lines-39-44-and.html)]

Farmer Maggot

An old farmer at Sarehole nick-named ‘the Black Ogre’ by Ronald and Hilary? – see Frodo trespassing after mushrooms.

Marcho, Marcho

The brothers Hengest and Horsa who founded England and whose names mean ‘horse’ (Marcho and Blanco founded the Shire and their names mean ‘horse’ as well) –

“The Shire is indeed a brilliant invention … by the very careful, point-for-point resemblance of its history to the traditional history of England, which extends even to both communities being founded by two brothers called 'Horse' – Hengest and Horsa for England, Marcho and Blanco for the Shire, but all four names are Old English words for the same animal.” [Tom Shippey, J.R.R. Tolkien – Author of the Century pp. 59-60]

Master of Lake-town

The Mayor who rule the city of Hamelin together with the Corporation in Robert Browning’s poem The Pied Piper of Hamelin (1842)? –

“The Master [of Lake-town] and his councillors may owe their inspiration to the Mayor and Corporation who rule the city of Hamelin in Robert Browning's poem "The Pied Piper of Hamelin" (1842). Both the master of Lake-town and the Mayor of Hamelin are niggardly, selfish, and aware of their townsmen's interests in only the most self-serving manner.” [Douglas Anderson, The Annotated Hobbit p. 253]

It is worth noting that Tolkien disliked Browning’s poem; he wrote of it:

“I loathe it. God help the children! I would as soon give them crude and vulgar plastic toys. Which of course they will play with, to the ruin of their taste. Terrible presage of the most vulgar elements in Disney. But you cannot say that 'it never fails'. You do not really know what is happening, even in the few cases that have come under your observation. It failed with me, even as a child, when I could not yet distinguish the shallow vulgarity of Browning from the general grown-upishness of things that I was expected to like. The trouble is one does not really know what is going on, even when a child listens with attention, even when it laughs.” [Letters #234]

See also Lake-town, councillors of.

Meduseld
King Hrothgar’s hall Heorot in Beowulf

Melkor
Loke of Norse mythology, the devil, Lucifer, Satan

Mîm
Mime, the name of a dwarf in Richard Wagner’s music drama Der Ring des Nibelungen?

Mîm’s curse
Andvari cursing the ring Andvaranaut in the Völsunga Saga? – See One Ring.

The curse that was laid on the treasure in the stone-barrow in Beowulf? –

“The great chiefs who put that treasure there had laid on it a deep curse until doomsday, so that the man who should plunder that place should be guilty of sin, be shut up in devil’s haunts, bound in hell-bonds and tormented grievously.” [Beowulf (prose translation by John R. Clark Hall), lines 3069-74]

Minas Tirith
The Waterworks Tower in Edgbaston, Birmingham –

Tolkien lived near this tower, and it resembles his illustrations of Minas Tirith.
See also Orthanc.

Troy? – see Faramir.

**Minhiriath**

Mesopotamia, which means ‘between two rivers’ [http://en.wikipedia.org/wiki/Mesopotamia] –

“In the earlier centuries of the Two Kingdoms [of the Dúnedain] Enedwaith (Middle-folk) was a region between the realm of Gondor and the slowly receding realm of Arnor (it originally included Minhiriath (Mesopotamia)).” [Letter to Paul Bibire, portion printed in Vinyar Tengwar #42, ‘The Rivers and Beacon-hills of Gondor’]

*Minhiriath* means ‘Between the Rivers’:

“The wide lands divided by the Gwathló into the regions called by the Númenóreans Minhiriath ("Between the Rivers," Baranduin and Gwathló) ...” [Unfinished Tales, ‘The History of Galadriel and Celeborn’, Appendix D: ‘The Port of Lond Daer’]
Minstrels in Beowulf?

**Mirkwood**

The Dark Woods in E.A. Wyke-Smith’s *The Marvellous Land of Snergs*? -


The Twisted Trees in E.A. Wyke-Smith’s *The Marvellous Land of Snergs*? -

“The further points of similarity with *The Hobbit* come in when Gorbo, Sylvia and Joe get lost in the Twisted Trees, which will remind Tolkien-readers of Bilbo and his party getting lost in Mirkwood.” [http://greenbooks.theonering.net/turgon/files/070100.html]

See also *Hobbits*.

**The Misty Mountains**

The Alps

See also *Caradhras* and *Celebdil*.

**The mithril coat**

Beowulf’s strong mail coat in *Beowulf*?

**Mitt** (in *Mittalmar*)

From Swedish/Germanic *mitt*? –

*Mitt* means ‘middle’; Mittalmar was the central region of Númenor.

**Mordor**

The dusty waste of Bloemfontein? –

“From these treeless plains [outside Bloemfontein] the wind blew into Bloemfontein, stirring the dust of the broad dirt-covered streets. Mabel, writing to her family, summed up the town as ‘Owlin’ Wilderness! Horrid Waste!’” [*J.R.R. Tolkien: A Biography*]

**Moria**

Niðavellir in Norse mythology? –
Niðavellir was the land of the Dwarves in Norse Mythology. Its name means ‘dark fields’ [http://en.wikipedia.org/wiki/Ni%C3%B0avellir]; Moria means ‘black chasm’ [Letters #144].

**Nazgûl**

The Wendigo from Algernon Blackwood’s *The Wendigo*?

**Nazgûl, winged**

World War I warplanes?

**The New Lemminkäinen** (poem)

Part of W.F. Kirby’s English translation of the *Kalevala* –


**Nienor**

See Níniel.

**Niggle**

Tolkien himself

**Niggle, injured leg**

Tolkien had injured his leg and limped around the time when *Leaf by Niggle* was written –

“We also know that about this time [when *Leaf by Niggle* was written], Tolkien had injured a leg and limped, as Niggles does in the story.” [The Company They Keep p. 171]

See also Niggle.

**Níniel**

Kullervo’s sister in the *Kalevala* – see Túrin.

**noodles**

Taken from Walter E. Haigh’s *A New Glossary of the Dialect of the Huddersfield District*? – see Butterbur.
**Númenor**

Plato’s Atlantis

**Númenor, downfall**

The destruction of Plato’s Atlantis – see also Númenor.

Tolkien’s dream of a recurring wave – see The Great Wave.

The Deluge of the Bible - see Elendil.

**Oiolossë**

See Taniquetil.

**The Old Forest**

Moseley Bog in Birmingham? –

“Moseley Bog's greatest claim to fame is that it is widely understood to be the inspiration for Fangorn and the Old Forest in The Lord of the Rings. Visitors experiencing its unique atmosphere will understand why. As one of the hobbits observes in The Fellowship of the Ring: ‘They do say the trees can actually move, and can surround strangers and hem them in.’”

The woods around Mitton Hall in the Ribble Valley, Lancashire? –

“The woods around today’s Mitton Hall were surely adapted by [Tolkien] as the Old Forest;” [Paul Edwards, In the Valley of the Hobbits (http://www.travellady.com/Issues/Issue64/64E-hobbits.htm)]

The Old Mill

Sarehole Mill –

“Over the road a meadow led to the River Cole, little more than a broad stream, and upon this stood Sarehole Mill, an old brick building with a tall chimney.” [J.R.R. Tolkien: A Biography]

“As for knowing Sarehole Mill, it dominated my childhood. I lived in a small cottage almost immediately beside it, and the old miller of my day and his son were characters of wonder and terror to a small child.” [Letters #303]

“Recently I saw in a paper a picture of the last decrepitude of the once thriving corn-mill beside its pool that long ago seemed to me so important.” [The Lord of the Rings, Foreword]
The Old Took
John Suffield, Tolkien’s grandfather – see Bilbo Baggins.

The Old Took, long-lived
Tolkien’s grandfather John Suffield was long-lived – see Bilbo Baggins.

Orcrist, runes on
See Glamdring, runes on.

Orcs
Goblins in the ‘Curdie’ books by George Macdonald? –
"[Tolkien] was even more pleased by the ‘Curdie’ books of George Macdonald, which were set in a remote kingdom where misshapen and malevolent goblins lurked beneath the mountains.” [J.R.R. Tolkien: A Biography]

Apes? –

“You speak of what is deep beyond the reach of your muddy dreams, Uglúk,' [Grishnákh] said. 'Nazgûl! Ah! All that they make out! One day you'll wish that you had not said that. Ape!" [The Lord of the Rings, ‘The Uruk-Hai’]

“You're as bad as the other rabble: the maggots and the apes of Lugbúrz.” [ibid]

See also “apes in the dark forests of the South”.

Maggots and insects? – Orcs are several times referred to as “maggots” in The Lord of the Rings.

“One of the largest of these [Orc camps] was right below [Frodo and Sam]. Barely a mile out into the plain it clustered like some huge nest of insects, with straight dreary streets of huts and long low drab buildings.” [The Lord of the Rings, ‘The Land of Shadow’]

Orthanc

Perrott’s Folly in Edgbaston, Birmingham -

Tolkien lived near this tower, and his own sketches of Orthanc are based on the Folly’s windows.
See also Minas Tirith.

The Party Tree

A felled willow at the mill-pool at Sarehole? – see Bywater, tree-cutting.

pipe-smoking

Tolkien's own pipe-smoking addiction, possibly derived from that of Father Francis Xavier Morgan –

“I am in fact a Hobbit (in all but size). I like gardens, trees and unmechanized farmlands; I smoke a pipe ...” [Letter #213]
“... [Father Francis Xavier Morgan] used to sit on the ivy-covered verandah of the Oratory House smoking a large cherrywood pipe; ‘the more remarkable’. Ronald recalled, ‘since he never smoked except there. Possibly my own later addiction to the Pipe derives from this.’” [J.R.R. Tolkien: A Biography]

plants

Tolkien's mother teaching him botany –

“[Tolkien’s] mother taught him a great deal of botany, and he responded to this and soon became very knowledgeable. But again he was more interested in the shape and feel of a plant than in its botanical details.” [J.R.R. Tolkien: A Biography]

The Prancing Pony

A chalet inn in Switzerland that Tolkien visited during his holiday in 1911?

“In a day or two [Bilbo, Gandalf and the Dwarves] came to Bree on the Hill. There they spent their last comfortable night for many a day to come, in the great inn of Bree, the Prancing Pony ...” [The History of The Hobbit, p. 792]

Though the Prancing Pony is not in the Misty Mountains nor is it a chalet, Bilbo, Gandalf and the Dwarves’ journey from Rivendell to the other side of the Mountains was much inspired by Tolkien’s holiday in Switzerland – see Bilbo, Gandalf and the Dwarves’ journey from Rivendell to the other side of the Misty Mountains.


The Eagle and Child? -

The Eagle and Child was the pub where the Inklings regularly met.
The Eagle and Child

Quenya

Latin, Finnish and Greek –

“The archaic language of lore is meant to be a kind of 'Elven-latin', and by transcribing it into a spelling closely resembling that of Latin (except that y is only used as a consonant, as y in E. Yes) the similarity to Latin has been increased ocularly. Actually it might be said to be composed on a Latin basis with two other (main) ingredients that happen to give me 'phonaeesthetic' pleasure: Finnish and Greek. It is however less consonantal than any of the three. This language is High-elven or in its own terms Quenya (Elvish).” [Letters #144]

“Most important, perhaps, after Gothic was the discovery in Exeter College library, when I was supposed to be reading for Honour Mods, of a Finnish Grammar. It was like discovering a complete wine-cellar filled with bottles of an amazing wine of a kind and flavour never tasted before. It quite intoxicated me; and I gave up the attempt to invent an 'unrecorded' Germanic language, and my 'own language' – or series of invented languages – became heavily Finnicized in phonetic pattern and structure.” [Letters #163]


See also languages, invented.
The One Ring

The cursed ring Andvaranaut in the Völsunga Saga?

“[Andvaranaut is] a ring so cursed that the god Odin cannot even touch it. It is also know[n] as 'Andvaris loom' due to the fact that it wove its owner a large fortune, which bestowed power and fame. The dwarf Andvari cursed the ring proclaiming death to whomever possessed it. This was after the mischievous god Loki took it.” [Heren Istarion – Tracing the Epic: the Literary Sources for The Lord of the Rings (http://www.herenistarion.org/index.php?option=com_content&task=view&id=19&Itemid=1)]

Tolkien denied that the One Ring was inspired by the Nibelungen Ring in Richard Wagner’s music drama Der Ring des Nibelungen:

“Both rings were round, and there the resemblance ceases.” [Letters #229]

The cap of invisibility (which however does not work) in E.A. Wyke-Smith’s The Marvellous Land of Snergs? See also Hobbits.

The Red Book

The Red Fairy Book by Andrew Lang?

“But most of all [young Tolkien] found delight in the Fairy Books of Andrew Lang, especially the Red Fairy Book, for tucked away in its closing pages was the best story he had ever read. This was the tale of Sigurd who slew the dragon Fafnir: a strange and powerful tale set in the nameless North.” [J.R.R. Tolkien: A Biography]

Rohirrim

Anglo-Saxons – see Rohirrim, speech.

Heroic ‘Homeric’ horsemen –

“… an attempt is made to include in [The Lord of the Rings], and wind up, all the elements and motives of what has preceded: elves, dwarves, the Kings of Men, heroic 'Homeric' horsemen …” [Letters #131]

Rohirrim, language representing the true language of the

Anglo-Saxon (Mercian dialect) [Tom Shippey, Roots and Branches]

“Tolkien gave the horsemen of Rohan not just Old English as their language, but the dialect of Anglo-Saxon known as Old Mercian, which would have been used in pre-Conquest Warwick and the surrounding shire. Tolkien did not want his Rohirrim to speak standard West Saxon although, or perhaps because, that was the dominant language of literature and culture before the Conquest.” [Lynn Forest-Hill, Elves on the Avon – http://www.timesonline.co.uk/tol/incomingFeeds/article594187.ece%20]
Rohirrim, speech

The speech of the Anglo-Saxons –

“The Rohirrim no doubt (as our ancient English ancestors in a similar state of culture and society) spoke, at least their own tongue, with a slower tempo and more sonorous articulation, than modern 'urbs'.” [Letters #193]

Rose, the people of the


Sam Gamgee

The batmen whom Tolkien got to know as an officer in the Great War –

"Officers could not make friends among [the men], for the system did not permit it; but each officer had a batman, a servant who was detailed to look after his kit and care for him much in the manner of an Oxford scout. Through this, Tolkien got to know several of the men very well. Discussing one of the principal characters in The Lord of the Rings he wrote many years later: 'My ‘Sam Gamgee’ is indeed a reflexion of the English soldier, of the privates and batmen I knew in the 1914 war, and recognised as so far superior to myself.” [J.R.R. Tolkien: A Biography p. 84]

Sandyman (Old)

The miller at Sarehole Mill? – see Ted Sandyman.

saplings

Tolkien watching his father planting sapling? -

“In the early morning and late afternoon [Tolkien] would be taken into the garden, where he could watch his father tending the vines or planting saplings in a piece of walled but unused ground.” [J.R.R. Tolkien: A Biography]

Shelob

See spiders.

The Shire

The countryside of Warwickshire, England -
“And there are a few basic facts, which however drily expressed, are really significant. For instance I was born in 1892 and lived for my early years in ‘the Shire’ in a pre-mechanical age.” [Letters #213]

See also Hobbits.

Rural England (generally)?

“… of course, if we drop the 'fiction' of long ago, 'The Shire' is based on rural England and not any other country in the world – least perhaps of any in Europe on Holland, which is topographically wholly dissimilar.” [Letters #190]

Worcestershire, England?

“‘Though a Tolkien by name, I am a Suffield by tastes, talents, and upbringing, and any comer of [Worcestershire] (however fair or squalid) is in an indefinable way 'home’ to me, as no other part of the world is.”’ [Letters #44]

The land of the Snergs in E.A. Wyke-Smith’s The Marvellous Land of Snergs?

“The land of the Snergs is described as ‘a place set apart,’ where a small colony has been established for children who have been taken away from their abusive or neglectful parents.” [The Annotated Hobbit p. 6]

See also Hobbits.

Oxfordshire, England?

The Shire

Shire Lane in Hurst Green in the Ribble Valley, Lancashire?

“Jonathan Hewat, admissions and marketing manager at the [Stonyhurst] college, believes Tolkien penned much of the Lord of the Rings whilst staying at Stonyhurst. He said: "The area is dotted with names that are familiar from Lord of the Rings - Shire Lane in Hurst Green, for instance, or the River Shirebourn.”"

See also Bucklebury Ferry and Tom Bombadil’s house, view from.

River Shirebourn


The Shire, place names

Place names of rural England –
“The toponymy of The Shire … is a 'parody' of that of rural England, in much the same sense as are its inhabitants: they go together and are meant to.” [Letters #190]

**Silmarillion, The** (as a whole)

Owen Barfield’s *Poetic Diction* -

“… this same attitude toward words is at the heart of the concept which lies behind The Silmarillion, a work of fantasy which strikingly illustrates the very kind of development and fragmentation of language and perception which Barfield’s theory describes” [Verlyn Flieger, *Splintered Light*]

**Silvertine**

See *Celebdil*.

**Sindarin**

British-Welsh -

”The living language of the Western Elves (Sindarin or Grey-elven) is the one usually met, especially in names. This is derived from an origin common to it and Quenya; but the changes have been deliberately devised to give it a linguistic character very like (though not identical with) British-Welsh: because that character is one that I find, in some linguistic moods, very attractive; and because it seems to fit the rather 'Celtic' type of legends and stories told of its speakers.” [Letters #144]

See also *languages, invented*.

**Slithering stones episode** (in *The Hobbit, ‘Out of the Frying-Pan into the Fire’*)

“… [Bilbo, Gandalf and the Dwarves] found themselves at the top of a wide steep slope of fallen stones, the remains of a landslide. When they began to go down this, rubbish and small pebbles rolled away from their feet; soon larger bits of split stone went clattering down and started other pieces below them slithering and rolling; then lumps of rocks were disturbed and bounded off, crashing down with a dust and a noise. Before long the whole slope above them and below them seemed on the move, and they were sliding away, huddled all together, in a fearful confusion of slipping, rattling, cracking slabs and stones.

It was the trees at the bottom that saved them. They slid into the edge of a climbing wood of pines that here stood right up the mountain slope from the deeper darker forests of the valleys below. Some caught hold of the trunks and swung themselves into lower branches, some (like the little hobbit) got behind a tree to shelter from the onslaught of the rocks. Soon the danger was over, the slide had stopped, and the last faint crashes could be heard as the largest of the disturbed stones went bounding and spinning among the bracken and the pine-roots far below.” [*The Hobbit, ‘Out of the Frying-Pan Into the Fire’*]

An episode during Tolkien’s holiday in Switzerland in 1911 -
“The hobbit's (Bilbo's) journey from Rivendell to the other side of the Misty Mountains, including the glissade down the slithering stones into the pine woods, is based on my adventures in 1911 …” [Letters #306]

“.. at noon we [Tolkien and his traveling companions] were strung out in file along a narrow track with a snow-slope on the right going up to the horizon, and on the left a plunge down into a ravine. The summer of that year had melted away much snow, and stones and boulders were exposed that (I suppose) were normally covered. The heat of the day continued the melting and we were alarmed to see many of them starting to roll down the slope at gathering speed: anything from the size of oranges to large footballs, and a few much larger. They were whizzing across our path and plunging into the ravine. 'Hard pounding,' ladies and gentlemen. They started slowly, and then usually held a straight line of descent, but the path was rough and one had also to keep an eye on one's feet. I remember the member of the party just in front of me (an elderly schoolmistress) gave a sudden squeak and jumped forward as a large lump of rock shot between us. About a foot at most before my unmanly knees.” [Letters #306]

See also Bilbo, Gandalf and the Dwarves’ journey from Rivendell to the other side of the Misty Mountains.

Smaug

The dragon in Beowulf – see for example Smaug taking over and occupying the Lonely Mountain.

Smaug, conversation with

Fáfnir in the late Norse versions of the Sigurd-story (the Völsunga Saga) –

“Fafnir in the late Norse versions of the Sigurd-story is better; and Smaug and his conversation obviously is in debt there.” [Letters #122]

Smaug, Desolation of

The upland heath on which the dragon kept watch over a hoard in Beowulf [Beowulf, lines 2210-4]? See also Withered Heath.

Smaug destroying Lake-town

The dragon destroying the dwellings and the country-side of the Geats and Beowulf’s stronghold in Beowulf, lines 2303-33.

Smaug discovering that a cup is missing from the hoard

The dragon discovering that a goblet/vessel is missing from the hoard in Beowulf, lines 2292-302.

Smaug falling into the Long Lake

The dragon being pushed into the sea in Beowulf, lines 3131-4?
**Smaug flying around the Lonely Mountain searching**

The dragon searching along the stone-barrow in *Beowulf*, lines 2287-99

**Smaug taking over and occupying the Lonely Mountain**

The dragon taking and keeping watch over the hoard in *Beowulf* [*Beowulf*, lines 2210-3, 2270-7]

**Sméagol murdering Déagol**

Cain murdering his brother Abel in the Bible?

**Smith of Wootton Major** (short story)

George MacDonald’s *The Golden Key* -

“Pantheon Books of New York asked Tolkien to write a preface to a new edition of George MacDonald's *The Golden Key*. Although he did not in the event write it, the result of his beginning work on the preface was the composition of *Smith of Wootton Major, which began as a very short story to be contained within the preface.*” [*Letters* #262, explanatory text]

**Spear-elves, the**

See Vanyar.

**spiders**

Tolkien’s son Michael’s abhorrence of spiders –

“On January 15,1957, Tolkien was interviewed by Ruth Harshaw for an American radio show called ‘Carnival of Books.’ He said, ‘I put in the spiders largely because this was, you remember, primarily written for my children (at least I had them in mind), and one of my sons in particular dislikes spiders with a great intensity. I did it to thoroughly frighten him and it did!’ Throughout his life, Tolkien's son Michael had what he called ‘a deep-rooted abhorrence of spiders.’ [The Annotated Hobbit p. 210]

Spiders met in an inn in a village in Switzerland during Tolkien’s holiday there in 1911? –

“… we climbed up … to a village at the foot of the Aletsch glacier, and there spent some nights in a chalet inn … I can remember several incidents there! One was going to confession in Latin; others less exemplary were the invention of a method of dealing with your friends the harvestmen spiders, by dropping hot wax from a candle onto their fat bodies …" [*Letters* #306]

See also *Bilbo, Gandalf and the Dwarves’ journey from Rivendell to the other side of the Misty Mountains*. 
Tolkien denied that he disliked spiders himself:

“I knew that the way [for Frodo, Sam, and Gollum] was guarded by a Spider. And if that has anything to do with my being stung by a tarantula when a small child, people are welcome to the notion (supposing the improbable, that any one is interested). I can only say that I remember nothing about it, should not know it if I had not been told; and I do not dislike spiders panically, and have no urge to kill them. I usually rescue those whom I find in the bath!” [Letters #163]

“… when Ronald was beginning to walk, he stumbled on a tarantula. It bit him, and he ran in terror across the garden until the nurse snatched him up and sucked out the poison. When he grew up he could remember a hot day and running in fear through long, dead grass, but the memory of the tarantula itself faded, and he said that the incident left him with no especial dislike of spiders.” [J.R.R. Tolkien: A Biography]

**The Story of Kullervo (story in prose and verse)**

The story of Kullervo in the *Kalevala* –

“… in Michaelmas Term 1914 [Tolkien] began The Story of Kullervo, a retelling in prose and verse of one of the components of the Kalevala.” [Reader’s Guide p. 440]

**story-telling**

Story-telling in *Beowulf*, for example the ‘Episode of King Finn’ [*Beowulf*, lines 1071-1159].

**swans**

“… [Ronald and Hilary] would scamper away from the yard, and run round to a place behind the mill [at Sarehole] where there was a silent pool with swans swimming on it.” [J.R.R. Tolkien: A Biography]

**swan-ships**

“Then with foam at its prow, most like to a bird, [*Beowulf’s ship*] floated over the billowing waves …” [*Beowulf* (prose translation by John R. Clark Hall), lines 215-19]? See also swans.

**Taniquetil**

The Jungfrau, a mountain in Switzerland, which Tolkien visited in 1911?

“I left the view of Jungfrau with deep regret: eternal snow, etched as it seemed against eternal sunshine …” [Letters #306]

*Taniquetil* means ‘high white peak’ and *Oiolossë*, another name for it, ‘ever-snow-white’. [*The Road Goes Ever On]*
See also Celebdil.

Tavrobel

Great Haywood, a village in Staffordshire – see Kortirion.

Ted Sandyman

“You shouldn’t listen to all you hear, [Ted] Sandyman,’ said the Gaffer, who did not much like the miller.” [The Lord of the Rings, ‘A Long-expected Party’]

The miller’s son at Sarehole mill -

“There were two millers [at Sarehole Mill], father and son. The old man had a black beard, but it was the son who frightened the boys with his white dusty clothes and sharp-eyed face. Ronald named him ‘the White Ogre’. When he yelled at them to clear off they would scamper away from the yard …” [J.R.R. Tolkien: A Biography]

“I never liked the looks of the Young miller, but his father, the Old miller, had a black beard, and he was not named Sandyman.” [The Lord of the Rings, Foreword]

“As for knowing Sarehole Mill, it dominated my childhood. I lived in a small cottage almost immediately beside it, and the old miller of my day and his son were characters of wonder and terror to a small child.” [Letters #303]

The Temple of Sauron (in Númenor)
“But Sauron caused to be built upon the hill in the midst of the city of the Númenóreans, Armenelos the Golden, a mighty temple; and it was in the form of a circle at the base, and there the walls were fifty feet in thickness, and the width of the base was five hundred feet across the centre, and the walls rose from the ground five hundred feet, and they were crowned with a mighty dome. And that dome was roofed all with silver, and rose glittering in the sun, so that the light of it could be seen afar off; but soon the light was darkened, and the silver became black. For there was an altar of fire in the midst of the temple, and in the topmost of the dome there was a louver, whence there issued a great smoke.” [The Silmarillion, ‘Akallabêth’]

The Radcliffe Camera in Oxford, England –

"It was a cool clear night after a windy day. It was starry in the west, but the moon was already climbing. At B.N.C. gate Lowdham turned. The [Radcliffe] Camera looked vast and dark against the moonlit sky. Wisps of long white cloud were passing on an easterly breeze. For a moment one of them seemed to take the shape of a plume of smoke issuing from the lantern of the dome.” [Sauron Defeated, ‘The Notion Club Papers’]
The Radcliffe Camera


Read more about the Radcliffe Camera at http://www.bluffton.edu/~sullivanm/england/oxford/gibbs/radcliffe.html.

Théoden losing his son Théodred

King Hrethel losing his son Herebeald in Beowulf, lines 2435-59.

Thingol

Father Francis Morgan

King Hrothgar in Beowulf – see Thingol receiving Túrin as fosterson.

Thingol receiving Túrin as fosterson

See Elrond loving Aragorn as a son?

Thorin, death

The death of Beowulf in Beowulf

However, Beowulf died greedy, while Thorin understood that his greed was a flaw: "If more of us valued food and cheer and song above hoarded gold, it would be a merrier world." [The Hobbit, ‘The Return Journey’]

Tol Eressëa

England – see Kortirion.

Tom Bombadil

A Dutch doll that belonged to Tolkien’s son Michael –

“… Tom Bombadil was a well-known figure in the Tolkien family, for the character was based on a Dutch doll that belonged to Michael. The doll looked very splendid with the feather in its hat …” [J.R.R. Tolkien: A Biography p. 158]

The character Väinämöinen in the Kalevala? See also Gandalf.

Father Francis Xavier Morgan at the Birmingham Oratory? –
“... Father Francis Xavier Morgan, then aged forty-three, who shortly after the Tolkiens moved into [Edgbaston] took over the duties of parish priest and came to call. In him Mabel soon found not only a sympathetic priest but a valuable friend. Half Welsh and half Anglo-Spanish (his mother’s family were prominent in the sherry trade), Francis Morgan was not a man of great intellect, but he had an immense fund of kindness and humour and a flamboyance that was often attributed to his Spanish connections. Indeed he was a very noisy man, loud and affectionate, embarrassing to small children at first but hugely lovable when they got to know him.” [J.R.R. Tolkien: A Biography]

See also Elrond and Thingol.


**Tom Bombadil, hat with blue feather**

The hat of Tolkien’s son Michael’s doll – see Tom Bombadil.

**Tom Bombadil, house of**

The guest house New Lodge in Ribble Valley, Lancashire? – see Tom Bombadil’s house, view from.

**Tom Bombadil’s house, view from**

The view from the guest house New Lodge in Ribble Valley, Lancashire –

“Frodo ran to the eastern window, and found himself looking into a kitchen-garden grey with dew. He had half expected to see turf right up to the walls, turf all pocked with hoof-prints. Actually his view was screened by a tall line of beans on poles; but above and far beyond them the grey top of the hill loomed up against the sunrise. It was a pale morning: in the East, behind long clouds like lines of soiled wool stained red at the edges, lay glimmering deeps of yellow. The sky spoke of rain to come; but the light was broadening quickly, and the red flowers on the beans began to glow against the wet green leaves.” [LR, ‘In the House of Tom Bombadil’]

New Lodge was the guest house in which Tolkien stayed when visiting the Stonyhurst college. The area may have influenced Tolkien in this instance and others.


See also Bucklebury Ferry, The Shire and River Shirebourn.

**Took**

Tolkien? – see Bandobras 'the Bullroarer' Took.

**Tooks, supposed Elvish blood**

““It was often said (in other families) that long ago one of the Took ancestors must have taken a fairy wife.” [The Hobbit, ‘An Unexpected Party’]
The supposed connections of the Tollkühn family with France and their intermarriages with the French nobility -

“The [Tollkühn] family was also supposed to have connections with France and to have intermarried with the nobility in that country, where they acquired a French version of their nickname, du Temeraire.” [J.R.R. Tolkien: A Biography]

Tree (in Leaf by Niggle)

A poplar that was visible through Tolkien’s window, and his own ‘tree’, The Lord of the Rings –

“Of course some elements are explicable in biographical terms … There was a great tree – a huge poplar with vast limbs – visible through my window even as I lay in bed. I loved it, and was anxious about it. It had been savagely mutilated some years before, but had gallantly grown new limbs – though of course not with the unblemished grace of its former natural self; and now a foolish neighbour was agitating to have it felled. … I believe it still stands where it did. Though many winds have blown since. (The great gale in which the dreadful winter of 46—47 ended (on March 17, 1947) blew down nearly all the mighty trees of the Broadwalk in Christchurch Meadows, and devastated Magdalen deer park – but it did not lose a bough.) Also, of course, I was anxious about my own internal tree, The Lord of the Rings.” [Letters #241]

Treebeard, voice

C.S. Lewis’s voice –


trees

A grove of cypresses, firs and cedars planted during the first year of Tolkien’s life by his father? –

“During the first year of [Tolkien’s] life [his father] made a small grove of cypresses, firs, and cedars. Perhaps this had something to do with the deep love of trees that would develop in Ronald.” [J.R.R. Tolkien: A Biography]

The Trolls’ lair

Grendel and his mother’s lair in Beowulf – see Elrond examining the swords brought from the trolls’ lair.

Túrin

Sigurd in the Völsunga Saga, Kullervo in the Kalevala, Oedipus of Greek myth, and Beowulf in the Anglo-Saxon poem Beowulf –
“There is the *Children of Húrin*, the tragic tale of Túrin Turambar and his sister Niniel – of which Túrin is the hero: a figure that might be said (by people who like that sort of thing, though it is not very useful) to be *derived from elements in Sigurd the Volsung, Oedipus, and the Finnish Kullervo.*” [Letter #131]

“Again one may detect certain literary influences: [Túrin’s] fight with a great dragon [Glaurung] inevitably suggests comparison with the deeds of *Sigurd* and *Beowulf*, while his unknowing incest with his sister and his subsequent suicide were derived quite consciously from the story of *Kullervo in the Kalevala.*” [J.R.R. Tolkien: *A Biography*]

**The Two Trees**

The Tree of Knowledge of Good and Evil and the Tree of Life in the Garden of Eden mentioned in the Book of Genesis?


**Uinen, Uinen**

Undine or Ondine, a water elemental or nymph in folklore and works by Paracelsus? –

*Undine* is derived from Latin *unda* ‘wave’ [http://www.etymonline.com/]; likewise, Gnomish *Uinen* has a connection with *uin* ‘wave’. However, *Uinen* was originally *Ówen*, (*Ówen* > *Ónen* > *Únen* > *Uinen*) [The Gnomish Lexicon].


**Ungoliant**

See spiders.

**Vala**

The Old Norse word *vala* (it occurs in the poetical Edda), meaning ‘wise woman, shaman or priestess”? See also *Valinor*.

**Valar**

Asar in Norse mythology?

**Valar**
Valarin

Babylonian? –

“It has been suggested that Tolkien's inspiration for Valarin was ancient Babylonian; some feel that the general style of Valarin is reminiscent of such words as "Etemenanki", the name of the great tower (ziggurat) of Babylon. However, such views are purely conjectural, and we may rightly ask why Tolkien would use Babylonian as a model for the language of the gods of his mythos. More likely he simply aimed for a very peculiar style, since this is supposed to be a language wholly independent of the Elvish language family, and moreover a tongue developed and spoken by superhuman beings.” [Ardalambion, ‘Valarin – like the glitter of swords’ (http://www.uib.no/People/hnohf/valarin.htm)]

Valinor

Finnish valo, meaning ‘light’? See also Vala.

walking

Tolkien having to walk to his first school, King Edward’s School in Birmingham? –

“[King Edward’s School] was in the centre of Birmingham, four miles from Sarehole, and for the first few weeks Ronald had to walk much of the way, for his mother could not afford the train fare and the trams did not run as far as his home. Clearly this could not continue, and regretfully Mabel decided that their days in the country would have to end.” [J.R.R. Tolkien: A Biography]

Vanyar

The OE word gardena in the first line of the Beowulf MS, which means ‘Spear-Danes’? –

The Vanyar were called ‘the Spear-elves’ [Morgoth's Ring, ‘The Later Quenta Silmarillon’] and thus their favourite weapon was presumably the spear.

Varda

(Catholic devotion to) Mary -

“… one critic (by letter) asserted that the invocations of Elbereth, and the character of Galadriel as directly described (or through the words of Gimli and Sam) were clearly related to Catholic devotion to Mary.” [Letters #213]

Like Varda, Mary has many titles, one of which is the ‘Queen of Heaven’ (Regina Caeli) [http://en.wikipedia.org/wiki/Queen_of_Heaven]; Elbereth means ‘star-queen’, ‘star-spouse’, Gilthoniel ‘star-kindler’, Elentári ‘queen of stars’, and Tintallë "she that causes sparkling, kindles lights" [The Road Goes Ever On]

See also Galadriel.
warg

See wargs.

warg episode (in The Hobbit, ‘Out of the Frying-Pan into the Fire’)

A scene in S. R. Crockett’s The Black Douglas?

“… the episode of the ‘wargs’ (I believe) is in part derived from a scene in S. R. Crockett's The Black Douglas, probably his best romance and anyway one that deeply impressed me in school-days, though I have never looked at it again. It includes Gil de Rez as a Satanist.” [Letters #306]

wargs

The primitive Germanic word warg, which combines the meanings of Old Norse vargr, Old English wearg, and Middle High German warc -

“In Old Norse, vargr means either ‘outlaw’ or ‘wolf. The corresponding Old English wearg (Middle English wari) means ‘felon, outlaw, or villain’ (OED: WARY n.). In Middle High German the related word warc could mean ‘monster’. Tolkien’s warg rolls all these meanings up into a vividly imagined monstrous wolf with supernatural (or at least preternatural) powers: the bodies of the wolves slain by the Fellowship in the night could not be found in the morning (LR II. iv). The spelling was intended to convey this generalized or combined meaning by representing the ancestral Germanic form of the word: ‘The word Warg used in The Hobbit and the LR for an evil breed of (demonic) wolves is not supposed to be A[nglo]-S[axon] specifically, and is given prim[itive] Germanic form as representing the noun common to the Northmen of these creatures' (Lett. 297).” [The Ring of Words p. 207]

watch-stones (of the Drúedain)

The Drúedain “made also images of themselves and placed them at the entrances to tracks or at turnings of woodland paths. They called them ‘watch-stones’; of which the most notable were set near the Crossings of Teiglin, each representing a Drúadan, larger than the life, squatting heavily upon a dead Orc. These figures served not merely as insults to their enemies; for the Orcs feared them and believed them to be filled with the malice of the Oghor-hai (for so they named the Drúedain), and able to hold communication with them. Therefore they seldom dared to touch them, or to try to destroy them, and unless in great numbers would turn back at a ‘watch-stone’ and go no further.” [Unfinished Tales, ‘The Drúedain’]

A stone figure on Boa Island, County Fermanagh, Ireland? -

The watch-stones of the Drúedain “may be compared with a stone figure which exists on Boa Island, County Fermanagh, Ireland. The figure is actually two-faced and this is known as ‘Janus form’. Both faces are almost identical and possess large staring eyes and a spatulate nose. The chins are sharply pointed, which may be indicative of a beard. Upon inspection of the arms one finds they are crossed, one of which was thought to terminate in a foot and this speculation has informed many past studies of this figure, thus this has been interpreted as representative of a squatting pose. There is a similar figure also on Boa Island (although originating on Lustymere Island in the same county) that is suggestive of demonstrating a squatting pose together with a somewhat enlarged head. While, of course, there is no indication that Tolkien may have known of the existence of these figures, a record of both was
The Water

The River Cole –

“Over the road a meadow led to the River Cole, little more than a broad stream, and upon this stood Sarehole Mill …” [J.R.R. Tolkien: A Biography]

See also The Old Mill.

The White Tower

_The White Tower_ (of Machecoul) in S.R. Crockett’s _The Black Douglas_? – see warg episode.

Withered Heath

The upland heath on which the dragon kept watch over a hoard in _Beowulf_ [Beowulf, lines 2210-4]? See also Smaug, Desolation of.

Wolf-men

“… all [the woodlands south of Teiglin] lay under the fear of Orcs, and of outlaws. For in that time of ruin houseless and desperate Men went astray: remnants of battle and defeat, and lands laid waste; and some were Men driven into the wild for evil deeds. They hunted and gathered such food as they could; but in winter when hunger drove them they were to be feared as wolves, and Gaurwaith, the Wolf-men, they were called …” [Unfinished Tales, Narn I Hîn Húrin]

The Old English word _freca_, meaning both ‘man’ and ‘wolf’? –

“Some [Old English] words had never, in the senses given to them by the poets, been used in ordinary language at all. This does not apply solely to poetic devices such as _swan-rad_; it is true also of some simple and much used words, such as _beorn_ [line 211 of _Beowulf_], etc., and _freca_ [line 1563 of _Beowulf_]. Both meant ‘warrior’, or in heroic poetry ‘man’. Or rather both were used for ‘warrior’ by poets, while _beorn_ was still a form of the word ‘bear’, and _freca_ a name of the wolf, and they were still used in verse when the original senses were forgotten.” [The Monsters and the Critics, On Translating Beowulf – On Translation and Words]

The Old Norse word _vargr_, meaning both ‘outlaw’ and ‘wolf’ –

“There is a word in Old Norse, _vargr_, which means both 'wolf and 'outlaw'” [Tom Shippey, _J.R.R. Tolkien – Author of the Century_ p. 30]

wolves

Wolves on the plains outside Bloemfontein, South Africa? –
“Only a few hundred yards beyond the houses [in Bloemfontein] was the open veldt where wolves, wild dogs, and jackals roamed and menaced the flocks, and where after dark a post-rider might be attacked by a marauding lion.” [J.R.R. Tolkien: A Biography p.14]

**Workhouse** (in *Leaf by Niggle*)

Purgatory -

"my 'purgatorial' story *Leaf by Niggle*” [Letters #153]

“He (Niggle) is removed to the Workhouse, which is clearly Purgatory.” [Tom Shippey, *J.R.R. Tolkien – Author of the Century*]

**Wulf**

The name *Wulf* in *Beowulf*

**Zirakzigil**

See Celebdil.
Text Passages

“A king he was on carven throne … And runes of power upon the door.” [The Lord of the Rings, ‘A Journey in the Dark’]

This passage was originally:

“A king there was in olden days
his golden crown did brightly blaze
with ruby red and crystal clear;
his meats were sweet, his dishes dear;
red robes of silk, an ivory throne,
and ancient halls of arched stone,
and hoarded gold in gleaming grot
all these he had and heeded not.” [HoMe III – The Lay of Leithian]

C.S. Lewis suggested the revision:

“That was long since in ages old
When first the stars in heaven rolled,
There dwelt beyond Broseliand,
While loneliness yet held the land,
A great king comely under crown,
The gold was woven in his gown,
The gold was clasped about his feet,
The gold about his waist did meet.
And in his many-pillared house
Many a gold bee and ivory mouse
And amber chessmen on their field
of copper, many a drinking horn
Dear purchased from shy unicorn
Lay piled, with gold in gleaming grot.”

This suggestion led to the rewriting of the passage, though not exactly as Lewis suggested. Tolkien “ignored Lewis’s proposed addition of amber chessmen and ivory mice. And he did not add the unicorn, a creature more at home in Narnia than in Middle-earth. … Still it is wroth noting that the later revisions of the poem retain one specific image introduced by Lewis: a many-pillared house, modified to ‘hall’” [The Company They Keep p. 114-5]

“A king there was in days of old … when many marvels were begun.” [The Lay of Leithian]

C.S. Lewis’ criticism led to the rewriting of the opening of the Canto. [HoMe III – The Lay of Leithian, The Company They Keep p. 112]

“apes in the dark forests of the South” [The Lord of the Rings, ‘Helm’s Deep’]

Pet monkeys in South Africa? -

“Against the Deeping Wall the hosts of Isengard roared like a sea. Orcs and hillmen swarmed about its feet from end to end. Ropes with grappling hooks were hurled over the parapet faster than men could cut them or fling them back. Hundreds of long ladders were lifted up. Many were cast down in ruin,
but many more replaced them, and Orcs sprang up them like **apes in the dark forests of the South.**” [LR, ‘Helm’s Deep’]

“One day a neighbour’s **pet monkeys** climbed over the **wall** and chewed up three of little Ronald’s pinafores.” [J.R.R. Tolkien: A Biography]

“**But what names shall I report? … I will bring you such answer as seems good to him.**” [The Lord of the Rings, ‘The King of the Golden Hall’]

“Whence have ye brought these hauberks, grey and visored helmets, this pile of battle-shafts? … I have never seen so many foreigners more bold. I believe you have sought out Hrothgar, not from exile, but from prowess and from loftiness of spirit!

Then the man renowned in strength answered him; the proud leader of the Geats, hardy under his helmet, rejoined in speech: “We are Hygelac’s table-companions. Beowulf is my name. I wish to tell my errand to the son of Healfdene, the famous prince thy master, if he will grant us that we may speak with his gracious self.

... I will ask the lord of the Danes, the ruler of the Scyldings and giver of rings, the renowned prince, as thou makest request, concerning thy expedition, and will forthwith announce to thee the answer which the noble leader thinks fit to give me.” [Beowulf (prose translation by John R. Clark Hall), lines 331-55]

**Concerning Pipe-weed** (in the Prologue)

This section was first meant to be part of the passage of the confrontation between Gandalf and Saruman in Isengard:

“In The War of the Ring, Christopher Tolkien describes innumerable changes to [the passage of the confrontation between Gandalf and Saruman in Isengard] of the manuscript. Here are some that seem to me to be particularly noteworthy: … A long discourse on tobacco is marked ‘Put into Foreword [which was later named Prologue]’ ….” [The Company They Keep p. 117]

C.S. Lewis’ criticisms? –

“I cannot link any of these changes [see The Company They Keep p. 117] directly to conversations with the Inklings in general or comments made by Lewis in particular. In the history of his father’s work on this section, Christopher Tolkien makes no references to any of the Inklings. But, as we saw in chapter 3, Tolkien was ‘dead stuck’ at this point in the story, and he plainly credits Lewis for encouraging him to continue and also for providing ‘detailed criticisms’ that led to significant improvement. The specific changes I have listed above ... all are consistent with the kinds of suggestions Lewis makes elsewhere. Furthermore, the physical evidence of these changes to the manuscript is exactly what one would expect when an author is responding to the comments and criticisms of a careful reader ...” [ibid p. 118]

“[The passage] is much better than the first draft ... it is in fact one of the very few places where in the event I found L[ewis’] detailed criticisms useful and just.” [Letter #294]

“Downward with gentle hand she led” [The Lay of Leithian]
This line was originally “With gentle hand there she him led”, but C.S. Lewis suggested the revision “Downward with gentle hand she led” and this suggestion led to the rewriting of the line, exactly as Lewis suggested. [HoMe III – *The Lay of Leithian*, The *Company They Keep* p. 113]

”*Elven-kings under the sky*” [*The Lord of the Rings*, ’The Shadow of the Past’]

“… mighty men beneath the heavens …” [*Beowulf* (prose translation by John R. Clark Hall), lines 50-2]? –

However, two preliminary versions of the Ring verse contain the passages “Elven-kings under moon and star” and “Elven-kings of earth, sea, and sky” instead, respectively [*The Return of the Shadow*, ‘Ancient History’]. So maybe Tolkien just altered the passage without influence by *Beowulf*.

“*enchanted, wildered and forlorn*” [*The Lay of Leithian*]

This line was originally “bewildered, enchanted and forlorn”, but C.S. Lewis suggested the revision “wildered, enchanted and forlorn” and this suggestion led to the rewriting of the line, though not exactly as Lewis suggested. [HoMe III – *The Lay of Leithian*, The *Company They Keep* p. 113]

“*he saw far off the elven-sheen*” [*The Lay of Leithian*]

This line was originally “he saw afar the elven-sheen”, but C.S. Lewis suggested the revision “he saw far off the elven-sheen” and this suggestion led to the rewriting of the line, exactly as Lewis suggested. [HoMe III – *The Lay of Leithian*, The *Company They Keep* p. 113]

“*His voice such love and longing filled … and caught and kissed that elfin maid.*” [*The Lay of Leithian*]

This passage was originally:

“His voice such love and longing fill
one moment stood she, touched and still;
one moment only, but he came
and all his heart was burned with flame.”

C.S. Lewis suggested the revision:

“Such love and longing filled his voice
That, one moment, without choice,
One moment without fear or shame,
Tinuviel stood; and like a flame
He leapt towards her as she stayed
And caught and kissed that elfin maid.”

This suggestion led to the rewriting of the passage, though not exactly as Lewis suggested. [HoMe III – *The Lay of Leithian*, The *Company They Keep* p. 114]

”*I must return now to my duty at the gate. Farewell! And may the Lord of the Mark be gracious to you!*” [*The Lord of the Rings*, ’The King of the Golden Hall’]
“It is time for me to depart. May the Almighty Father keep you safe in your adventures by His grace.” [Beowulf (prose translation by John R. Clark Hall), lines 316-9]

“its echoes wove a binding spell” [The Lay of Leithian]

This line was originally “its echoes wove a halting spell”, but C.S. Lewis said the word halting was “rubbish” and this criticism led to the rewriting of the line. [HoMe III – The Lay of Leithian, The Company They Keep p. 112]

“of mortal Men at feast hath heard” [The Lay of Leithian]

This line was originally “of mortal feaster ever heard”, but C.S. Lewis suggested the revision “Of mortal men at feast has heard” and this suggestion led to the rewriting of the line, though not exactly as Lewis suggested. [HoMe III – The Lay of Leithian, The Company They Keep p. 113]

“or ask how she escaped and came” [The Lay of Leithian]

This line was originally “or ask how she escaping came”, but C.S. Lewis called it “Latinised” and this criticism led to the rewriting of it. [HoMe III – The Lay of Leithian, The Company They Keep p. 112]

poem about Gervase Mathew

“The Rev. Mathew (Gervase)
Made inaudible surveys
Of little-read sages
In the dark Middle Ages.” [The Inklings and The Company They Keep p. 181]

Gervase Mathew, a fellow Inkling.

poem about himself

“J. R. R. Tolkien
had a cat called Grimalkin:
once a familiar of Herr Grimm,
now he spoke the law to him.” [Letters #309]

Himself

poem about Neville Coghill

“Mr Neville Judson Coghill
Wrote a deal of dangerous doggerill.
Practical, progressive men
Called him Little Poison-pen.” [Letters #275]

The fellow Inkling Neville Coghill and his ‘funny verses lampooning forward-looking men’ –
“That was at a time when under the name of Judson [Neville Coghill] was writing what I thought very
good and funny verses lampooning forward-looking men …” [ibid]

poem about Owen Barfield

“Mr Owen Barfield’s
Habit of turning cartwheels
Made some say: ‘He’s been drinking!’
It was only ‘conscientious thinking’.” [The Inklings and The Company They Keep p. 182]

The fellow Imkling Owen Barfield (especially his strength and agility?), and his term ‘conscientious
thinking’ –

“Whether or not Barfield was in the habit of turning cartwheels, he was a trained dancer, and as such,
he was certainly strong and agile. That may be the reference Tolkien intends here. [Humphrey] Carpenter adds the explanation that ‘conscientious thinking’ was ‘one of Barfield’s terms for the
thought processes related to Anthroposophy’.” [The Company They Keep p. 182]

poem about Robert ‘Humphrey’ Havard

“Dr U. Q. Humphrey
Made poultices of comfrey.
If you didn’t pay his bills
He gave you doses of squills.” [The Inklings and The Company They Keep p. 182]

The fellow Inkling Robert ‘Humphrey’ Havard, and his nickname ‘U. Q.’ –

“[Havard’s] work as a physician gave rise to his nickname ‘U. Q.’ or ‘Useless Quack’ …” [The
Company They Keep p. 182]

poem about the Inklings

“‘Hwæt! we Inclinga …” [The Inklings p. 176; The Company They Keep p. 183]

The Inklings, especially C.S. Lewis – see also Hloðuig.

“Sing now, ye people of the Tower of Anor … Sing all ye people!” [The Lord of the
Rings, ‘The Steward and the King’]

The stylistic model of the Psalms and the Bible -

“There is no doubt here about Tolkien's stylistic model, which is the Bible and particularly the Psalms.
The use of 'ye' and 'hath' is enough to indicate that to most English readers, familiar with those words
only from the Authorised Version. But 'Sing and rejoice' echoes Psalm 33, 'Rejoice in the Lord', while
the whole of the poem is strongly reminiscent of Psalm 24, 'Lift up your heads, O ye gates, and be ye
lift up, ye everlasting doors for the King of glory shall come in.' 'Who is the King of glory?' asks the
Psalms, and one traditional answer is Christ, crucified but not yet ascended, come to the city of Hell to
rescue from it those especially virtuous pre-Christians. ... Of course the eagle's song is not about that.
When it says 'the Black Gate is broken' it means the Morannon... and when it says 'your King shall come again', it means Aragorn. Yet the first statement could very easily apply to Death and Hell (Matthew xvi, 18 'and the gates of hell shall not prevail'), the second to Christ and the Second Coming." [The Road to Middle-earth 2nd edn., pp. 180-1]

“the legions of his marshalled hate” [The Lay of Leithian]

This line was originally “his evil legions’ marshalled hate”, but C.S. Lewis suggested the revision “The legions of his marching hate” and this suggestion led to the rewriting of the line, though not exactly as Lewis suggested. [HoMe III – The Lay of Leithian, The Company They Keep p. 113]

“They found a broad path, paved with hewn stones ...” [The Lord of the Rings, 'The King of the Golden Hall’]

"The road was paved, the path guided the men together.” [Beowulf (prose translation by John R. Clark Hall), lines 320-1]

“Yet in doubt a man of worth will trust to his own wisdom. I believe you are friends and folk worthy of honour, who have no evil purpose.” [The Lord of the Rings, 'The King of the Golden Hall’]

“The bold shield-warrior, who judges well, must know the difference between these two - words and deeds. I understand that this is a company friendly to the lord of the Scyldings.” [Beowulf (prose translation by John R. Clark Hall), lines 287-94]

“Who are you that come heedless over the plain thus strangely clad ... Speak now and be swift!” [The Lord of the Rings p. 508]

A passage in Beowulf –

“'What kind of armed men are ye, clad in coats of mail, who have thus come and brought a towering ship over the water-ways, hither over the seas? For a long time I have been acting as coast-guard, I kept watch over the shore, so that on Danish land no enemy might do us harm with a force coming by sea. No strangers have ever begun to land here more openly with their shields, - nor were ye at all sure of the consent of men-at-arms, the permission of kinsmen. Never have I seen a mightier noble upon earth, a warrior in armour, than is one of you;...

'Now, I must know your lineage, ere ye go further, as faithless spies, on Danish ground. Now, ye strangers from far, ye sea-traversers ... it is best to tell me quickly the cause of your coming!"'” [Beowulf (prose translation by John R. Clark Hall), lines 235-57]

On the wider subject of Beowulf and Rohan, see Clive Tolley, 'And the Word Was Made Flesh', Mallorn 32 (September 1995).

“with fire and sword his ruin red ... lay groaning neath his ghastly hand” [The Lay of Leithian]

This passage was originally:
“swift ruin red of fire and sword
leapt forth on all denied his word
and all the lands beyond the hills
were filled with sorrow and with ills.”

C.S. Lewis suggested the revision:

“And ruin of red fire and sword
to all that would not hail him lord
came fast, and far beyond the hills
spread Northern wail and iron ills.”

This suggestion led to the rewriting of the passage, though not exactly as Lewis suggested. [HoMe III – The Lay of Leithian and The Company They Keep p. 113-4]

“who once a prince of Men was born” [The Lay of Leithian]

This line was originally “who had this king once held in scorn”, but C.S. Lewis called it weak and this criticism led to the rewriting of it. [HoMe III – The Lay of Leithian, The Company They Keep p. 112]

“wise with many winters” [The Lord of the Rings, ‘The King of the Golden Hall’]

“wise from my many winters” [Beowulf (prose translation by John R. Clark Hall), lines 1723-4]
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