

The Lost Road and Other Writings: Language and Legend Before 'the Lord of... Study Guide

**The Lost Road and Other Writings: Language and
Legend Before 'the Lord of... by J. R. R. Tolkien**

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Plot Summary

The *Lost Road and Other Writings* is the fifth of the twelve volume series, *History of Middle-Earth*, published in 1987 by Christopher Tolkien. It consists of unpublished writings by his father, the famous novelist and philologist, J.R.R. Tolkien. It is comprised of an early copy of the *Silmarillion* stories written between late 1937 and late 1938. At this time, the elder Tolkien put the writings aside to focus on *The Lord of the Rings*, only to return to the *Silmarillion* much later. The book is covered in comments by Christopher Tolkien on the nature of the manuscripts, including information about differences between manuscripts and biographical information of interest.

The *Lost Road and Other Writings* is composed of four parts, which run as follows: Part One: *The Fall of Numenor and the Lost Road* contains the texts "The Downfall of Numenor" and "The Lost Road". Both of these texts discuss the mythology of Numenor, a large island in the Sundering Seas to the west of Middle-earth that contained the greatest kingdom of Men. However, this great kingdom rebelled against Iluvatar and the Valar, which led to its destruction, along with most of its inhabitants. The two documents attempt to tie Numenorean mythology to that of Middle-Earth and Valinor as a whole. "The Fall of Numenor" is brief and ties Tolkien's interest in the Atlantis myths to this "Second Age" of Middle-Earth.

"The Lost Road", however, is a much more famous document because it was written due to a conversation with C.S. Lewis. Tolkien and Lewis agreed that Lewis should write a book on space travel and Tolkien on time travel. Lewis's book became his famed space trilogy, whereas Tolkien's work became "The Lost Road", which tries to place the Fall of Numenor within the annals of the history of Europe and treats the tale as a time-travel story. Following a few introductory chapters, the narrative peters out.

Part Two: *Valinor and Middle-Earth Before The Lord of the Rings* contains the final pre-*Lord of the Rings* manuscripts and typescripts of the pre-history tales, most of which comprise the published *Silmarillion*. Part Two delineates the order of these writings, including "The Later Annals of Valinor" which reviews the "Valian Years" and the years of the First Age. The first draft of the "Ainulindale" is in the book, which is Tolkien's reworking of "The Music of the Ainur" written nearly twenty years earlier. This story is the Middle-Earth "Creation Story".

However, by far the largest section of the book is the text and commentaries on the *Quenta Silmarillion*. This early version of the *Silmarillion* was sent to publishers in 1937 but was not a proper sequel to *The Hobbit*. Tolkien set the piece aside for several decades until after *The Lord of the Rings* was completed.

The *Lost Road and Other Writings* also contains "The Lhammas", which covers the origin and development of the Elvin languages and Part III contains a huge amount of information on the "Etymologies" of root words in the invented languages. Part IV is a series of appendices, containing genealogies, lists of names and maps.



Part I, The Fall of Numenor and the Lost Road, Chapters 1-2, The Early History of the Legend, The Fall of Numenor

Part I, The Fall of Numenor and the Lost Road, Chapters 1-2, The Early History of the Legend, The Fall of Numenor Summary and Analysis

In 1968, J.R.R. Tolkien recounted a discussion he had with C.S. Lewis where they decided who would write stories about two of the big "plot devices" of the day—time travel and space travel. Lewis chose space travel and wrote his famous Space Trilogy. Tolkien got time travel but his work "ran dry". Tolkien intended to write a new version of the Atlantis legend but the work only survives in its final scene, The Downfall of Numenor.

The Downfall of Numenor was intended to contain a cycle of a father and son appearing in human families with one loyal to the Valar and the other loyal in friendship with the High-elves. Christopher Tolkien guesses that the date of the discussion was 1936. The story the elder Tolkien wrote has become known as The Lost Road. Only the introduction and end were written, though rough workings for The Lost Road do exist. Only one complete manuscript exists. A second manuscript on the history of Numenor followed called The Last Tale: The Fall of Numenor. The term "Middle-Earth" is first used in this text.

The second chapter presents the original outline of The Fall of Numenor. The document that was reproduced starts the legend of Numenor and the beginning of the story of The Silmarillion into the World's Second Age. In this story, the World is made a globe by the Valar. The next document is the first immediate precursor to the first full narrative. The manuscript is full of corrections.

The text introduces a number of new ideas, such as the term "Numenor" and the name "Andunie" or "the Sunsetland". The Numenoreans were given limited permission to sail only as far west as Tol-eressea, which contrasts with later works. The Gates of Morning reappear from the Lost Tales. There are some ambiguities about whether the rift in the Great Sea appeared east of Tol-eressea when the ships west of the isle were drawn into the abyss. The early document shows the Numenoreans interested in long life, though not obsessed with death. No first and founder king of Numenor is mentioned here, and while Elrond is still Earendel and Elwing's only child, his brother Elros has yet to appear.

The second version of The Fall of Numenor is a clear manuscript and is similar in many ways to the previous manuscript; so only significantly altered passages are reproduced. The return of Morgoth alluded to in the previous version is now rejected. Elrond is now



the first King of Numenor and the longevity of the Numenoreans is attributed only to the Valar as a gift, not as relying on the radiance of Valinor. The name "Sauron" first occurs here. Gil-galad, the Elf-king in Beleriand, appears here for the first time.

The second manuscript was followed by a typescript not typed by the elder Tolkien. There is a textual development that bears on how to date the manuscript. There is some indication that Gondor is mentioned in the typescript, which Christopher Tolkien takes to indicate that the addition was made years afterward.



The Fall of Numenor and The Lost Road, Chapter 3, The Lost Road

The Fall of Numenor and The Lost Road, Chapter 3, The Lost Road Summary and Analysis

Chapter three includes the two completed chapters of The Lost Road along with brief comments. The first chapter begins with a conversation between the young Alboin and his father Oswin Errol. Oswin told Alboin the tale of Alboin, son of Audoin, the Lombard King. Alboin doesn't much like his name but Oswin assures him that thought went into it and notes that he could well have named Alboin versions of the name "Elf-friend" in other languages. This began Alboin's interest in languages. Over the years, he would learn Latin, Greek, Old English, Norse, Welsh and Irish. His father was a historian but Alboin studied the old northern languages, the "unclassical" languages.

When Alboin turned eighteen, Oswin wondered whether his son's interest in old northern languages was merely a waste of time. One night the two had a discussion about the nature of language and Alboin expressed an interest in learning more about myth and not merely plain history. Oswin privately regrets that he was not younger and could not accompany his son on his journey and Alboin privately regrets that life wasn't longer so that he could continue to study languages.

In chapter two, Alboin recalls the evening when "the Dreams" suddenly stopped, visions he had of an ancient, alien world. He had received a scholarship but his interest in Latin and Greek waned. He was starting to study history. Oswin had retired and seemed to quickly age. Before school, the "Dreams" began again, and stayed quite strong. Alboin continued to have an interest in the "Elf-Latin" in his dreams that he thought might be part Celtic or a pre-runic German. His father wanted him to know "real" languages, so he discussed Anglo-Saxon with him. This would be one of the last conversations Alboin would have with his father, who would die the next winter.

In the future, Alboin would receive a professorship pretty early. However, like his father, he would lose his wife and be left with an only child, a boy, when he was twenty-eight. He was a good teacher but retained his interest in legends and languages. And the Dreams continued, becoming more frequent and absorbing and very linguistic. The dreams told no tale and brought no remembered pictures. Instead, Alboin heard words, sentences and verses of the language he called "Eressean" when he was a boy. The Dreams gave Alboin a persistent and permanent feeling of wanting "to go back" to see men in the past.

But he could not go back; he rarely spoke of the feeling as time progressed. Instead, he focused on his boy, Audoin, who had just turned sixteen. The name "Audoin" was a tribute to Alboin's father. Audoin was interested in many of the same questions though



he was more interested in things and descriptions. He could draw but cared little for verses.

Alboin wished aloud that a Time-machine existed that could take him into the past. Then a storm came and he fell asleep.

In the next scene, Alboin awoke in a "shadowy place" by a tall man of Numenor named Elendil, which means "Elf-Friend" in Eressean. Elendil told Alboin that there were exceptions to the general ban on going back to the past. Alboin accepted Elendil's offer to take him back in time. Elendil recommended that Alboin take his son, Audoin, as Alboin is "the ears" and Audoin "the eyes". Alboin awoke but hesitated throughout the day to ask Audoin. He knew Audoin would probably say yes but thought that the journey would bring dangers. When he finally asked Audoin, he accepted.

Here the second chapter ends. Christopher Tolkien notes that Alboin's biography bears similarities to Tolkien's own life, though Alboin was not an orphan and Tolkien was not a widower. Alboin was born two years before Tolkien. Christopher Tolkien explains the legend of the Lombardic people, a Germanic people known for their ferocity. Little is known of their history prior to the mid-sixth century. In those days, their king was Audoin, whose had a son named Alboin. Christopher then explains how some of the linguistic references in the story were Lombardic.

The chapters following the first two are "The Numenorean Chapters" though later Tolkien says that these chapters were to come last. Chapter three opens with the characters Elendil and Herendil. Elendil was wandering around his land looking for Herendil. When he finds him, they began to talk; Elendil explained that the Numenoreans wished to set foot into the far West to conquer new realms for the race and be masters of the World. Death comes slowly to Numenor but it comes not at all to Valinor, which is where the Numenoreans wished to go. Sauron had already come to Numenor and encouraged the Numenoreans to reach out beyond their borders. He was believed to know all history but Elendil maintained that Sauron twisted knowledge. Herendil strongly disagreed.

In chapter four, Herendil is on the floor, stretched at his father's feet. They were relaxing at home. Elendil told Herendil of the theology of Middle-Earth, first of Illuvatar, the One, and then of the Powers, or the Valar. He then spoke of the origins of the Elves, or Eldar, who are the children of the Illuvatar and are immortal and the mortal Men, who are ruled by the Powers. Alkar (Melko in other work) was the first of the "Powers", the Valar, but wanted to be free and make the World his own and made war upon his brothers. The Valar created mansions in the West in Valinor and shut him out. Elendil then proceeded to explain the rest of the history of the First Age to Herendil, about how Alkar became Morgoth and about his exile, liberation and second exile. Elendil emphasized how good life was before Sauron came and corrupted things. Sauron preached freedom and brought the secrets of great craft. The Numenoreans had no temples, no prayer but now they had a temple to Alkar, Morgoth. Morgoth's return was prophesied but only his spirit had come.



Sauron promised new life if the Temple was built, but the King and Queen grew old. Sauron argued that Morgoth could not bless the Numenoreans with eternal life due to the Lords/Valar, who he argued should be attacked and conquered in the West. Elendil asked Herendil to break with the Numenoreans but Herendil maintained his loyalty to the house of Earendel. He refused to bow to Sauron or Manwe. Elendil told Herendil that he must ultimately choose between him (Elendil) and Sauron.

Nothing more was written in the tale. But some notes suggest how the story was to be continued. The conflict of loyalty within Herendil will cause an awful conflict between Herendil and Elendil. Elendil was to lead an assault against Sauron but Herendil out of loyalty to Numenor will betray him on the condition that Elendil's life is spared. Christopher guesses that Elendil and Herendil may have been reunited in the end. It is unclear how long the realm of Numenor was to have existed.

The elder Tolkien abandoned the fourth chapter probably because he decided to put the Fall of Numenor at the end of the book. Christopher Tolkien then analyzes a few sparse fragments, mining them for detail. Some chapters would have included a presence for Audoin and Alboin at various places in Old Norse and Old English history, say in the ninth and tenth centuries. There is some indication that a story of "Ælfwine" was planned at one point. Christopher Tolkien gives some of the relevant historical background and a page or two of actual narrative, along with some similar narrative from the legend of "King Sheave". King Sheave was partly written out as a narrative poem, some of which is reproduced. The roots of the legend lie far back in North Germanic lore. Christopher Tolkien reviews some of the history and how the legend is reflected in Beowulf.

"The Nameless Land" is a poem that Tolkien wrote which later became *Ælfwine's Song*, calling upon Earendel and then *The Song of Ælfwine*. There are many manuscripts and typescripts of *The Song of Ælfwine*. Christopher Tolkien prints a view of the versions for comparison.



Part Two, Valinor and Middle-Earth before The Lord of the Rings, Chapters 1-2, The Texts and Their Relations, The Later Annals of Valinor

Part Two, Valinor and Middle-Earth before The Lord of the Rings, Chapters 1-2, The Texts and Their Relations, The Later Annals of Valinor Summary and Analysis

Part II is composed of several texts, a new version of the original "Lost Tale" of The Music of the Ainur, a new version of the Annals of Valinor, a new version of the Annals of Beleriand, the Lhammas or Account of Tongues and a new version of "The Silmarillion" proper, a fine manuscript in the making which was set aside when the material was sent out for publication. It is distinct from the Quenta Noldorinwa, an earlier manuscript.

The second version of The Annals of Valinor is a clear manuscript of few changes from the previous version. There is no important narrative change from the early version; it even retains many earlier dates.

As with the earlier version of the Annals, this version proceeds according to yearly entries. It begins with Valian Year Zero. In the beginning, God or Illuvatar, the Allfather, made everything. The Valar or Powers came into the world, of which there were nine: Manwe, Ulmo, Aule, Orome, Tulkas, Osse, Mandos, Lorien, and Melko. Manwe was the greatest, leader and holiest. Melko became lustful, proud, violent and evil and became Morgoth. There were many lesser spirits of their own kind but smaller known as Vanimor or the Beautiful. Those of their children created in the world are the Valarindi.

The Valar did not measure time until Valinor was completed and then time was counted by Valinorian ages, each of which was one hundred Valar years, which are ten to the current ones. From the present day, the Valar are said to have come into the world 30,000 Sun-years before the Moon first rose. Valinor was built five ages following their entrance into the world. Aule made lamps that light the world on pillars Morgoth built, but Morgoth broke the pillars and the Gods withdrew and created Valinor and surrounded it with mountains. Morgoth moved North. The symmetry between earth and water was broken.

In the year 1000, the city Valmar was completed and the Valar created the Two Trees, Laurelin and Silpion [later Telperion], of gold and silver, whose light lit Valinor. For a thousand Valian Years, bliss ruled, but Middle-earth was dark. Yavanna grew old forests there. Some of the Vanimor entered Middle-earth. Fifty Valian years later the Elder



Children of Illuvatar, the Elves, awoke. As before, the story here remains largely unchanged from the Silmarillion, with the Elves being led to Valinor, Morgoth being imprisoned and released, his corrupting the Elves and this leading to the conflict characteristic of the First Age built around the destruction of the Two Trees and their power encapsulated in the Silmarils.

When Fingolfin led his people into Middle-earth, the First Ages ended after thirty thousand years, or three thousand years of the Valar, the first Thousand before the trees and the last two thousand minus nine afterwards. When the Trees were destroyed the Gods made the Moon and the Sun. The Men, the Younger Children of Illuvatar, awoke at the first Sunrise and are the Children of the Sun. Then began the years of the Sun, but there the Annals of Valinor ended.



Part Two, Valinor and Middle-Earth before The Lord of the Rings, Chapter 3, The Later Annals of Beleriand

Part Two, Valinor and Middle-Earth before The Lord of the Rings, Chapter 3, The Later Annals of Beleriand Summary and Analysis

The Later Annals and Beleriand is the second manuscript of its type, just as the Later Annals of Valinor were of its type. But in this case there are more revisions from the earlier manuscript. Christopher Tolkien reprints the text largely unamended. These Annals help set the stage for the Quenta.

The Annals begin just before the first uprising of the Sun, when Morgoth fled from the land of the Valar with the Silmarils, Feanor's gems. He rebuilt his Angband fortress and created the Orcs and Balrogs, placing the Silmarils in his iron crown. Feanor and his clan went after Morgoth. It was at this time the Men, the Younger Children of Illuvatar, awoke. The Gnomes (the Noldorian Elves) roamed around Beleriand through the first fifty years of the Sun, exploring and settling the land. Many of the Gnomish clans were reunited and their disputes settled. The Elves prospered and were happy.

In 51, Morgoth sent earthquakes, fire and the Orcs into Beleriand, but Fingolfin and Maidros and the Dark-elves fought back, destroying the Orcs. The Siege of Angband began and lasted for more than two hundred years. But the Gnomes could not take Angband or recapture the Silmarils. Morgoth forged new weapons all the while. At this time, Turgon took a third of Fingolfin's Gnomes and disappeared to Gondolin.

Again, from here the story proceeds largely as the published Annals. The Men waxed and multiplied at this time. Both Nargothrond and Gondolin were built. The Dwarves first came forth, probably by the hand of Aule, but they had no natural spirit since they did not come from Illuvatar. Morgoth released the dragons during this second age and the three houses of men grew and multiplied. They were subjected to their Elf-Lords. Hurin and Huor were born in the mid 240s. Turgon becomes a central character in the annals around this time as well. By 273, Morgoth conquered Beleriand save Doriath. In the late 200s, Turin came to power and attempted to stop Morgoth.

In 300 Earendel the Bright was born of Tuor and Idril in Gondolin. In this period, Maidros recovered a Silmaril but in 306 it was taken from him. The oath of Maidros and his brethren was unfulfilled. By 340, Morgoth ruled Beleriand, as many of the great elves and men had fallen or retreated. Between 333 and 343, the sons of the Gods prepared for war, led by Fionwe, son of Manwe. By 347, great war came to Beleriand and Fionwe



drove the Orcs and Balrogs away. Elves, Men, Dwarves, beasts and birds all fought under him against Morgoth.

In 350, the Last Battle of the Ancient World, the Great or Terrible Battle, was fought. Morgoth came out from Angband to fight Fionwe. The Balrogs were totally destroyed and Morgoth ran from Fionwe to Angband where he released dragons to beat back Fionwe, but Earendel overthrew the great Black Dragon Ancalagon. The sons of the Gods fought Morgoth in his dungeons and Beleriand was shattered and changed. Morgoth was bound. In 397, Fionwe returned with his people to Valinor, as did most of the living Elves. But Elrond the Half-elfin remained and ruled in the West. The Silmarils were regained, one by Earendel, the other two by Fionwe. But Maidros and Maglor took two Silmarils and fled. Maidros died and his Silmaril fell to the heart of the earth, and Maglor threw his into the sea. Beleriand was destroyed and the Gnomish wars were over.



Part Two, Valinor and Middle-Earth before The Lord of the Rings, Chapters 4-5, Ainulindale, The Lhammas

Part Two, Valinor and Middle-Earth before The Lord of the Rings, Chapters 4-5, Ainulindale, The Lhammas Summary and Analysis

The next two chapters contain the second textual account of the Creation of the World, worked from the real text of the first Music of the Ainur. This "Ainulindale" was a source for the Creation passages in the Quenta Silmarillion. It survives in two manuscripts, one written more polished draft written quickly after the other.

In the beginning of the world, Iluvatar made the Ainur, the holy ones, that were produced by his thought. The Ainur existed before Time. Iluvatar taught the Ainur musical themes and they sang before him. Eventually, they sang just for one another, as each only understood the part of Iluvatar's mind from which they came, but the Ainur did come to understand one another and grew together. Eventually Iluvatar called them together and gave them a mighty theme and asked them to make harmony with it. The music was extraordinary, so great that it will never be surpassed until the End of Days.

The flaws in the music were few, but as time went on, Melko decided to weave his own thoughts into the music that were not part of Iluvatar's theme in order to increase the power of his part. Melko had the greatest gifts of power and knowledge and a part of the gifts of his brethren. He had searched the Void for the secret fire of life and wished Iluvatar would fill it. Some withdrew their harmony from Melko but some changed to fit it; Melko's disharmony then spread.

Iluvatar created a new theme out of the discord, but Melko rose up a further discord, creating a war of sound that destroyed the music. Iluvatar wept and then created a third theme unlike the others and more powerful than all. Two musics progressed, one deep, wide and beautiful but with sorrow, the other a unity and system but imperfect, loud, vain and with little harmony. Eventually Iluvatar ended the music.

Iluvatar announced that the music of the Ainur would be made into form and would become the World and that no matter how hard Melko tried to destroy it, Iluvatar would always use his discord to create some beauty yet unknown. Then Iluvatar brought the Ainur into the world and placed the secret Fire of Life in the heart of the World. The Ainur thus knew much of the future of the World, as it was made from their song. But there was much they could not see.



Some Ainur went back with Iluvatar, but the greatest and fairest went into the world, took on Time, and desired to teach the Elves and Men about the world. The Ainur did not add to that theme of Iluvatar's, so the Elves and Men are the Children of Iluvatar and the Ainur only their elders. The Ainur entering the world became the Valar, or the Powers, of which there were nine, the four greatest of which were Melko, Manwe, Ulmo and Aule. For an age Iluvatar was silent and then created the Elves and the Men.

The Lhammas, or "Account of Tongues" come in three good manuscripts tied closely in time. Only the second two versions (Lhammas B and the Lammaseten) are printed as Lhammas B and Lhammas A are too similar to reprint both. Genealogical tables are associated with both A and B.

The Valar always had speech and used their tongue to name and glorify things in the world. The Elves were named the Qendi and were found by Orome. All of their tongues derived from Quendian. The Elves added many words and softened pronunciation. In their first days, the Elves were made of three groups, the Lindar, the Noldor and the Teleri (the fair, the wise, and the last). Some did not follow Orome to Valinor and are called the Lembi (lingerers) and those who left with him are the Eldar.

The Teleri dwelt near the seas of Valinor and so their speech diverged from the Lindar and the Noldor. But the Valar tongue still changed, though the Lindar changed the least, particularly the tongue of the house of Ingwe, the first Elf and leader of the Lindar. The Lindar speech was used by the Valar to communicate with all the Elves and writing was done in it. This became Qenya, the Elf-Latin.

The Noldor had the deepest thought in the lands and stayed in the Elvish city of Tun more than the Lindar, who ultimately forsook Tun for the gardens of the Gods. The Noldor were ruled by Finwe and became their own people, busy making things. Their tongue began to depart from the Lindar and grew somewhat closer to the Teleri. The Noldor tongue was never fixed.

All the while, the Tereli outside of Valinor (led by Thingol, king of Beleriand) developed tongues that became totally distinct from the tongues of the Valinor Eldar. These were the Ilkorin tongues, which were different still from the Lembi, whose tongues became largely unknown.

The Noldor tongue would depart further from the Lindar when the Noldor left Valinor and came to Beleriand. In that time, the Noldor developed five types of speech, of Mithrim, Gondolin, Nargothrond, Himring and the thrall-Gnomes held captive in Angband. But the only of these tongues that survived the wars was Gondolic, the speech of the survivors of the free Elves of Beleriand.

The Orcs speak Orquian, as do the soldiers and creatures of Morgoth. The Dwarf tongue is little known and has an alien origin, with harsh and intricate manners of speech. The languages of Men were many and varied and derived remotely from the language of the Valar. The ancient speech of Men is not preserved.

Then the Lammasethen is given, which is a brief summary of the foregoing with few minor differences.



Part II, Valinor and Middle-Earth before The Lord of the Rings, Chapter 6, Quenta Silmarillion, Part Three, The Etymologies

Part II, Valinor and Middle-Earth before The Lord of the Rings, Chapter 6, Quenta Silmarillion, Part Three, The Etymologies Summary and Analysis

Chapter six is the final chapter of the book and contains the Quenta Silmarillion manuscript following the intermediate texts that developed it from the Quenta Noldorinwa. This is the completed manuscript prior to the writing of The Lord of the Rings. The published version was revised after the Lord of the Rings was written. The opening pages contain only minor alterations. The main text here is what was unaltered for a long time until after the publication of the Lord of the Rings.

This guide will not repeat the details of the Quenta Silmarillion, leaving the text to other guides. Instead, this section of the guide will cover only Christopher Tolkien's commentary on differences between the present version of the published version of the Quenta Silmarillion and between the present version (QS) and the Quenta Noldorinwa (Q).

Q contains no reference to the Music of the Ainur, but QS does. Nienna is the sister of Manwe and Melko, while in the Valaquenta she was the sister of the Feanturi. In Q, the Valar are explained in the past tense for the most part, but in the QS, the present tense is used. In QS, Melko's early fortress is now named Angband. Some of the major enchanted trees that came after Laurelin and Silpion had different names in Q than QS. In chapter three, the names of the divisions of the Elves underwent very complex changes up to the present QS manuscript. In QS, the Orcs are not mockeries of the Elves specifically. This version of QS also introduces the important change that the Children of Iluvatar were not in the Music of the Ainur. Elwe and Thingol are not identical in chapter three. QS changed Light-elves to High-elves and then to Fair-elves. It is explained for the first time in QS that the Teleri were so named because they tarried. The conclusion of chapter three does not contain the claim that all living things existed in Valinor that have ever been on earth save the creatures of Melko. The first three chapters contain some differences between the typescript version and the manuscript versions of QS but they stop at chapter four.

From Q to QS the danger of the Silmarils to Men is increased, as in QS no mortal flesh at all could touch them. In chapter five of QS there is the first appearance of the story that Feanor went to the festival. The Orcs were made later in QS than in Q, not until



after Morgoth looked at the Elves. The QS account of the Battle of Alqualonde is given a better explanation and is much expanded. In QS, the first sun is claimed to have risen as Fingolfin marched into Mithrim.

In Q, Aule is not mentioned as playing a role in making the Sun and the Moon, but he is in chapter six of QS. In Q the Moon and Sun are called Ranan and Ur but in QS they are called Isil and Urin. QS contains descriptions of the motions of the sun and the moon that Q lacks. QS also expands on the creation of the mountain-wall and the reasons for not closing the Pass of Kor.

In chapter seven, Hildorien was the name where Men awoke, replacing Eruman in Q. Q does not contain any mention that when Men awoke, Elvish bodies were more like mortal ones, more terrestrial and less like their spirits. Elros has not yet emerged in QS in this manuscript. In the account of the Siege of Angband in chapter eight, Tolkien relies heavily on the Annals of Valinor, 2995. QS indicates that after Feanor's death he was not reborn. Maidros's asking forgiveness for desertion, returning goods to Fingolfin and giving up his claim to the throne is new in QS. The story of the discovery of Nargothrond and Gondolin by Inglor and Turgon derives from the Annals of Beleriand. Some of the orders of the events of the Siege of Angband are somewhat different in QS from the Annals, where the Siege of Angband initially lasted two hundred years, it then lasted four hundred.

Nivrost and Taras are first used in chapters eight and nine. In chapter nine, a detailed account of the extent of Beleriand is first given, which links with the legend of the first Map. The name Dimbar and Thargelion first occur here. The Slope of Beleriand's explanation is new. The account of the Green-elves mostly agrees with the Lhammas here. QS first mentions the similarity between Gondolin to the Elvish city in Valinor. The account of the defenses of Beleriand in the Northeast and the lands of the Feanorian princes is fuller and more precise than in the Annals of Beleriand. QS contains first mention that Felagund helped the Elves of the Falas rebuild their Havens. Christopher Tolkien then discusses some of the differences between maps between QS and the Ambarkanta, which are hard to depict without maps.

Chapter ten covers the Dwarves and Men. It contains the same line that the Dwarves were in some ways more like Morgoth's people than the Elves (as claimed in Q) but the similarity is reduced in QS. QS has the third account of the origin of the Dwarves and it also contains the claim that the Dwarves have "no spirit indwelling" since they came only from Aule, not from Iluvatar. The QS text also indicates that at the time, Tolkien saw Pengolod as merely a redactor or compiler rather than the writer of the document.

In chapter eleven, some dates are revised along with the updated chronology mentioned above. Celegorn, not Celegorm, was the first form used here. The name Sauron first occurs in the "Silmarillion" manuscripts in this chapter. The account of Fingolfin's death here is based mostly on the Lay of Leithian, Canoto XII. The chapter contains the first mention that some of the Swarthy Men were controlled by Morgoth before they came to Beleriand. The story of Hurin's travel to Gondolin is first mentioned in the Annals of Beleriand and is similar to the account in QS.



Chapters twelve through fifteen concern the tales of Beren and Tinuviel. However, as Christopher Tolkien notes, the QS did not end abruptly but fell into ragged parts. The history of the text is quite complex. Christopher Tolkien thinks that giving an account is important to understand how the story stood when Tolkien started to work on *The Lord of the Rings*. Christopher Tolkien cautions against relying too heavily on his guesses about the order of creation. QS ends here because Tolkien saw that the story of Beren and Luthien would be too long and would overbalance the story.

Once the QS came back from the publishers in 1937, Tolkien immediately started to write about Hobbits. Christopher thinks that a rough draft "A" of the story of Beren and Luthien was conceived then abandoned, then the QS-version of the tale was begun and abandoned. Then a rough draft, "B", was completed which was the basis of the stand in version in the QS manuscript. A third text, "C" was used as a substitute while the QS manuscript was gone and when C became rough it was taken over by "D". In 1951, the conclusion of the tale was added to the final QS manuscript. After this follows an extensive commentary by Christopher Tolkien; it reconstructs and lists details about the fragments of the Beren and Luthien manuscripts.

Chapter sixteen discusses the Fourth Battle: Nirnaith Arnediad. There were two manuscripts. The text is largely derived from section eleven of Q and the Annals of Beleriand. An incoherence appeared in the text from the combination. In QS, a large part of Turgon's host joined the premature assault which Turgon wished to stop (though this is not so in Q). Next Turgon sounds the horns for a large part of his host in QS, implying that he could have stopped his host but chose not to. The chapter was abandoned, however.

The C and D manuscripts of CS continue into another chapter on Turin the Hapless, which is sourced from the Lay of the Children of Hurin in the section called Turin's Fostering. In the conclusion of the QS, there is another text similar to QS(D) that might be called the "E" draft. It discusses the voyage of Earendel and Elwing to Valinor. It is unclear when it was written. It was probably meant for the Q manuscript. The Lindar are in the story, as is their chief, Ingwiel, son of Ingwe. A new element is the travel of Elwing among the Teleri. Totally new is the council of the Gods, and Manwe's declaration to Earendel and Elwing the choice of their fate. Elros beside Elrond is present in this manuscript though absent from later parts of the QS manuscripts before. It is not easy to see how Tolkien understood the survival of Beleriand. "Melkor" instead of "Melko" is used here.

Following the Quenta Silmarillion chapter is Part Three, "The Etymologies", which is an extensive discussion of the meanings and origins of words too complex and difficult to summarize for the purposes of the guide. It functions largely as a dictionary.



Characters

J.R.R. Tolkien

John Ronald Reuel Tolkien (1892-1973) wrote the famous *The Hobbit*, *The Lord of the Rings*, and *The Silmarillion*, making him among the most famous novelists of the twentieth century. Tolkien was an English poet, well-known philologist and a Professor of Anglo-Saxon and the English Language and Literature at Oxford between 1925 and 1959. Tolkien is thought to have created the renaissance of fantasy literature that occurred in the second half of the twentieth century.

Tolkien grew up fascinated by nature, fantasy and language. He read widely and wrote poetry at an early age (a practice that continued throughout the course of his life). Prior to World War II, Tolkien wrote all of the documents in *The Lost Road and Other Writings*, the products of many of his linguistic and fantastic explorations. These writings were completed in the interwar period.

Tolkien's first job following his tour in the First World War was working for the Oxford English Dictionary. Tolkien was assigned 'W' and the study of those words that begin with 'W'. Tolkien started teaching at the University of Leeds in 1920 and became a professor there in 1925. After several publications, he moved to become the Professor of Anglo-Saxon at Oxford, along with taking up a fellowship at Pembroke.

The Lost Tales contains many of the writings Tolkien composed in his early Middle-Age which set up the broader mythology of Middle-Earth and set most of the details of *The Silmarillion* in stone.

Christopher Tolkien

Christopher Tolkien is the youngest son of J.R.R. Tolkien and is widely recognized for his work as the editor of his father's unpublished works. Christopher composed maps for the first *The Lord of the Rings* as well. Christopher was born while Tolkien served as a professor at the University of Leeds; he went on to read English at Oxford. Christopher figured out how to interpret his father's work and to make sense of apparent contradictions at an early age. He also taught the English language at Oxford, following his father, between 1964 and 1975. When this guide was produced (2010), Christopher Tolkien still lived.

When J.R.R. Tolkien died, *The Silmarillion* was not yet complete, so Christopher took upon himself the task of organizing his father's vast quantity of notes, some of which were strewn about on cards Tolkien wrote upon fifty years previously. Much was handwritten rather than typed and since names evolved over the years, quite a bit of detective work was required. Only a person who knew Tolkien as well as his son did could have completed such a series of challenges with any degree of success.



Christopher was tasked with many editorial decisions, a huge number of which are recorded in *The History of Middle-Earth. Volume 5, The Lost Road and Other Tales*, is not exception. Christopher aims to honor his father's intention by defending his choices and emendations at great length.

Alboin and Audoin

The main characters of *The Lost Road*. Alboin is a student of languages who has increasingly vivid dreams about another world and Audoin is his son, a student of drawing and art.

Elendil and Herendil

Two Numenoreans, the elder of which is a major critic of Sauron and his allies, whereas his son Herendil is loyal to his country. This loyalty was supposed to tear them apart in future versions of *The Lost Road*.

The Numenoreans

The Human inhabitants of Numenor, an enormous island in the Sundering Seas to the West of Middle-earth. They were the greatest race of men but their rebellion against Iluvatar led to the destruction of Numenor and most of their deaths.

Iluvatar

The Allfather of the World and later Eru-Iluvatar, is the supreme being of Tolkien's universe. Iluvatar created the World and delegated its governance to the Valar, the lesser beings who entered the world following the breakdown of their song as Ainur. The Elves and Men are the elder and younger children of Iluvatar respectively.

The Ainur/The Valar

The Ainur are the original creation of Iluvatar, created before Time was counted. The Ainur were united in song until Melko sowed discord and disharmony, ultimately causing Iluvatar to end the song and created the World. The Greater Ainur that entered the World, taking on corporeal form, were called the Valar. Of these were nine: Manwe, their leader, and Varda, Ulmo, Yavanna, Aule, Mandos, Nienna, Orome and the ninth, Lorien-Mandos. Their stated reasons for entering the world were to aid the awakening Elves and Men.



Melko/Morgoth

The first spiritual being that Iluvatar created and Tolkien's analogue to Satan who is not one of the nine Valar to enter the spiritual world to aid the Elves and Men. He was Manwe's spiritual brother. Melko created discord in the Song of the Ainur, leading to its destruction and Melko's exile. He entered the World to corrupt it and sowed evil in the World and among the Valarindi, along with the Elves and the Men. Melko, later Morgoth after his full corruption, is the villain of most of the texts in *The Lost Road and Other Tales*.

Sauron

A member of the Vanimor, the lesser, Valar, who became Morgoth's lieutenant. After Morgoth's imprisonment outside of The World, Sauron sowed discord in Numenor, ultimately leading the Numenoreans to revolt against the Valar.

Ulmo

The Valar that is Lord of the Seas who helped in the building of Gondolin and Nargothrond, both of which realms helped in the defeat of Morgoth. Ulmo was the Valar most involved in the early Elven sagas.

Aule

The Valar responsible for the creation of the Dwarves.

The Qendi

The Elves, or the First Children of Iluvatar.

The Noldor

The second clan of elves who created their own city in Valinor and who did not return to the gardens of the Valar, as the Lindar did. The Noldor were focused on crafts and creating and were corrupted by Morgoth. It is their saga that comprises the First Age.

The Men

The second race of creatures of the world created by Iluvatar. These beings are mortal but have the power of free will. They are not reincarnated when killed. They awoke following the creation of the Sun and the Moon. When Men die, their souls leave the World and go directly to Iluvatar.

Feanor

The eldest son of Finwe, king of the Noldor. He was the older half-brother of Fingolfin and Finarfin and had seven sons, all of which were key players in the First Age. Feanor also created the Silmarils. When Morgoth stole them, Feanor and his sons swear an unbreakable oath to get them back, but this oath led to the destruction of their house.



Objects/Places

The World

The creation of Iluvatar following the destruction of the Song of the Ainur. The Ainur who entered the World became Valar. Middle-Earth is contained here.

Valinor

The land of the Valar. Only immortals can live here, with few exceptions. The Valarindi and some Eldar live there as well. The Two Trees were planted in Valinor and destroyed there. Valinor surrounds Middle-Earth and was created when the previous home of the Valar was destroyed.

Numenor

A large island in the Sundering Seas to the West of Middle-Earth where the greatest realm of men lived. Numenor was destroyed when the Numenoreans rebelled.

Middle-Earth

The setting of most of Tolkien's works. It was created by Morgoth when he split it from Aman, or the land of the Eldar. Middle-Earth's relation to Valinor changes over the ages. Early it is flat and connected to Valinor, but later it is its own sphere and surrounded by Valinor.

England

The original setting of The Lost Road and the place where Audoin and Alboin live.

Atlantis

The old mythic land in the ancient world. The myth fascinated Tolkien and was the basis of The Fall of Numenor.

The Two Trees, Laurelin and Silpion

The trees created by Yavanna, which lit Valinor and were destroyed by Morgoth and Gloomweaver. Their remaining light was placed in the Silmarils by Feanor.



The Silmarils

Three gems created by Feanor, which held the final light of the Two Trees and that Morgoth sought obsessively, ultimately building them into his iron crown. The Silmarils have different fates, changing hands and places in the World throughout the ages. They will one day be used by the Valar to rekindle the Two Trees.

Beleriand

An area of Middle-Earth where the major battles take place in First Age as told in The Silmarillion. It was broken in the war between Morgoth and the Valar, perhaps destroyed forever.

Angband

Morgoth's fortress.

The Sun and the Moon

Created by Aule, they held the last light of the Two Trees. The rising of the Sun led men to awaken and Morgoth and the Orcs to retreat. It also marks the beginning of the Second Age.

The Lost Road

An unfinished work meant to tell the tale of the Fall of Numenor.

The Quenta Silmarillion

The story of the Silmarils, which is contained in early manuscripts in The Lost Road and Other Tales.

Annals

Documents containing dates and important events associated with them. The Second Annals of Valinor and The Second Annals of Beleriand are contained in developed versions in The Lost Road and Other Tales.

Themes

Creation

J.R.R. Tolkien's primary professional goal throughout the course of his life was to create a whole world of myth, from characters to narrative to history to language. The texts that comprise *The Lost Road and Other Writings* show how Tolkien's conception of the broader mythology of his world developed from earlier ideas. Creation begins when Eru Iluvatar created the Ainur and brings them into (what was intended to be) an everlasting song. The song's harmony and beauty is broken by Melko; and while Iluvatar tries to turn Melko's disharmony into harmony, eventually he must stop the music. In the absence of the music, Iluvatar creates the world and some of the Ainur, what would come to be called the Valar, would enter the world, along with Melko. Some of the lesser Ainur, called the Vanimor and Valarindi would enter the world as well.

Iluvatar permitted the Ainur to enter the world, both good and evil. While all the creations of Iluvatar were initially good, many became corrupt under Melko's (later Morgoth's) direction. Nine good Valar entered the world and became the Powers, all under the prime Valar, Manwe. They created a realm for themselves known as Valinor, following battles with Morgoth. Valinor was initially lit with two lights on pillars made by Morgoth, which he destroyed. In his absences, the Two Trees, Silpion and Laurelin, were created to light Valinor. But with the help of Ungoliate, Morgoth destroyed the trees.

While the Trees lived, the elder children of Iluvatar, the Elves, awoke. The Valar led many of them back to Valinor, the Lindar, the Noldar and the Teleri. The Noldar Feanor fashioned the Silmarils out of the remaining light of the trees, three gems that Morgoth came to desperately desire. Feanor and his sons swore an oath to recover the Silmarils and went and made their homes in Beleriand, where they would fight Morgoth for many centuries over the Silmarils. When the Silmarils were created, the Valar created the Sun and the Moon. The rising of the Sun ended the First Age. The Men awoke as the second age began.

This creation story sets the stage for all events in J.R.R. Tolkien's universe, including *The Hobbit* and *The Lord of the Rings*, which take place in the Third Age. The creation theme is embodied throughout the *The Lost Road and Other Writings*, as it is a compilation of early manuscripts of the texts of *The World's* pre-history. They tell the story of the creation of everything: the Ainur, the World, Valinor, Middle-Earth, the Tree Trees, the Silmarils, the Elves, the Men and the Dwarves. Tolkien's philosophy of creation was that only Iluvatar could create original life, though this power could be partly given to the Valar. Morgoth could only corrupt life and twist it.



Good and Evil

Tolkien's world is rooted in a core philosophical principle found in Greek and Medieval thought, namely, that evil has no positive existence. As light is the absence of darkness, so evil is the absence of good (in ancient terms, evil is a privation). This conception of evil is explicitly rooted in Tolkien's work. The reader will know the philosophy most clearly as embodied in Gollum—as he turns evil, he becomes a shadow of his former self. Morgoth was a shadow of his former self, Melko, as Sauron was a shadow of what he once was.

The Good is positive existence. To be good, in short, is to be all that one can be, to fulfill one's nature. Evil actions diminish the being of those who commit them. Tolkien sees that beings without good would stop existing. Even Morgoth and Sauron contained some good in them. Iluvatar is perfectly good and is thus the source of all being and life. Iluvatar's creations can only create life by his grace.

Though evil is the absence of good, good and evil forces pervade the manuscripts contained within *The Lost Road and Other Writings*. The Valar are good, Morgoth bad. Many Valarindi are good, like Gandalf, but many are bad, like Sauron. Iluvatar's children are initially good but can become corrupt, as were the Noldor and the Numenoreans. Battles between good and evil exist at each level of being. The Valar and Morgoth battle directly. The Valarindi fight one another and the first Elves fight one another as well. The Men, Elves and Dwarves often fight, though they always fight the Orcs.

Mythology

Tolkien is one of history's great myth-makers. While Tolkien was deeply familiar with human history's great myths (he was one of the great scholars of Beowulf), the details of the legends of Middle-Earth and the World is increasingly original and vast. Tolkien created the entire Elvish tongue and even created a large vocabulary and variations upon it. Tolkien created the huge cast of characters in *The Silmarillion*, *The Hobbit* and *The Lord of the Rings*. While Tolkien was inspired by German and English books, myths, poems and history, the features of his world are his own.

The manuscripts contained within *The Lost Road and Other Writings* show the "middle" of the development of the texts that later were contained (or related to the texts contained) within *The Silmarillion*. Tolkien's son, Christopher, a great scholar in his own right, uses his intimate knowledge of his father's world to explain the emendations and developments within the texts. Despite all the name, character, personality, geographical and mythological changes, Christopher is able to put together a coherent story about the genesis and evolution of the documents.

The world of Middle-Earth is a great myth that has both a Creation Story and an Apocalypse. The Creation Story and early events are told in *The Silmarillion*, a mythology that combines the God of love of Judeo-Christianity (Eru-Iluvatar) with the classical Gods of Greece, Rome and the pre-Christianized peoples of Europe. The



world of Middle-Earth also has an Apocalypse, wherein Morgoth makes his last stand against The World when he finally escaped his prison in the Void outside of the World. The Valar will imprison him forever. They will then smash the Silmarils and recreate The Two Trees. Then the mountains of Valinor will be flattened and the light of the Two Trees will fill the World.

At this time, all Elves will be resurrected, though Men's souls will have departed to Iluvatar directly. Iluvatar will then rekindle the song of the Ainur, probably including the Elves and the Men.

Style

Perspective

The *Lost Road and Other Writings* is composed of two perspectives, the perspectives of J.R.R. Tolkien and his son Christopher Tolkien. *The Lost Road and Other Writings* is the fifth volume in a series of twelve that Christopher Tolkien created from his father's unfinished and unpublished work. The book is comprised of a set of texts concerning the history of the World and Middle-Earth prior to *The Lord of the Rings*. The texts are all tied in one way or another to *The Silmarillion*. Most of the text in the book is Christopher Tolkien's commentary on alterations and developments in the text.

J.R.R. Tolkien's work in *The Lost Road and Other Writings* is composed of older manuscripts of works that became *The Silmarillion*, though some texts are less directly connected, such as *The Lost Road*, which was initially intended to be a standalone work but which became *The Fall of Numenor*.

The elder Tolkien's perspective is one of a philologist and master writing who combines his original languages, characters, stories and histories that he would later develop and publish. Tolkien's perspective is expansive and grand, though the texts themselves are not melodramatic or pretentious. Tolkien also displays influences from medieval literature and the linguistic influences of Old English, as he was a master of the language. Tolkien admired Germanic and English medieval cultures.

Christopher Tolkien's perspective is not grandiose but incredibly detailed and focused. The younger Tolkien is focused on minor changes between different early manuscripts written by the elder Tolkien. Each minor editorial change made by Christopher is explained and defended in great detail. Christopher's perspective is meticulous, though the elder Tolkien is surely concerned with detail. But Christopher's focus is far more mundane.

Tone

The tone of *The Lost Road and Other Writings* relates directly to its perspective. Again, *The Lost Road* contains two perspectives, those of J.R.R. and Christopher Tolkien. While the book focuses on the developments of J.R.R. Tolkien's writings that eventually became the *Silmarillion*, it contains a dual tone.

The text, "The Lost Road" describes *The Fall of Numenor* through the eyes of two time travelers from our world. And the "Later Annals of Valinor" and the "Later Annals of Beleriand" are historical records, with events tied to dates. There is also the "Quenta Silmarillion", the precursor, finalized manuscript of *The Silmarillion* written before *The Lord of the Rings*.



There is a consistent tone that runs throughout all of these texts, one appropriate to a creation story for a religious tradition. The text reads in a matter-of-fact fashion, including the Annals. Tolkien only covers stories without much detail and little dialogue. Yet these writings range through tens of thousands of years, noting only the most important events. Nonetheless, the tone has a matter-of-fact element combined with the grandiose.

Christopher Tolkien's tone can be excruciating, particularly in contrast with the serious, fascinating narrative written by his father. Tolkien discusses mythological events over thousands of years. But Christopher focuses on reasons Tolkien could have changed this or that word, on modifications of the texts, changes of names, emendations of lineage and the like.

Structure

Important for the reader to note about the structure of *The Lost Road and Other Writings* is that it is quite complex and operates primarily on two levels. The first level is the primary text, the writing of J.R.R. Tolkien. The second is the level of commentary, the writing of Christopher Tolkien. The primary text is primarily a series of stories. However, other parts are Annals, histories of languages, maps and etymologies. Christopher Tolkien's writings contain detailed explanations of the histories of the documents, how they relate to earlier and later manuscripts and minute details about how the text, names, storyline, etc. developed over the course of the elder Tolkien's writing. Often notes are placed at the ends of chapters with additional notes at the beginning of chapters.

The Lost Road and Other Writings is divided into four main parts, following a brief preface. Part One, *The Fall of Numenor and The Lost Road*, contains three chapters, which explain the early history of the legend of the Lost Road, the Fall of Numenor and the Lost Road respectively.

Part Two, *Valinor and Middle-earth before The Lord of the Rings* contains the most text and is composed of six chapters. Chapter one explains the relationships between the texts. Chapters two and three are the *Later Annals of Valinor* and *Beleriand* respectively. Chapter four is the *Ainulindale*, or the creation story of *The World*. Chapter five is *The Lhammas*, or the history of the languages of Middle-Earth. Finally, Chapter six is the last manuscript of the *Quenta Silmarillion* written prior to *The Lord of the Rings*. Part Three is a series of Etymologies and the fourth part is composed of appendices covering genealogies, lists of names and the second "Silmarillion" map.



Quotes

"We agreed that he should try 'space-travel', and I should try 'time-travel'. His result is well known. My effort, after a few promising chapters, ran dry: it was too long a way round to what I really wanted to make, a new revision of the Atlantis legend."
Part I, Chapter 1, The Early History of the Legend, p. 1

"As I have said, this remarkable text documents the beginning of the legend of Numenor, and the extension of 'The Silmarillion' into a Second Age of the World."
Part I, Chapter 2, The Fall of Numenor, p. 13

"Little doth any man know what longing is his whom old age cutteth off from return."
Part I, Chapter 3, The Lost Road, p. 48

"I wish there was a 'Time-machine'."
Part I, Chapter 3, The Lost Road, p. 52

"Yet Morgoth cometh not. But his shadow hath come; it lieth upon the hearts and minds of men. It is between them and the Sun, and all that is beneath it."
Part I, Chapter 3, The Lost Road, p. 75

"At the beginning Iluvatar, that is Allfather, made all things."
Part II, Chapter 2, The Later Annals of Valinor, p. 122

"But Melko turned to lust and pride, and to violence and evil, and his name is accursed, and is not uttered, but he is called Morgoth."
Part II, Chapter 2, The Latter Annals of Valinor, p. 122

"Thus ended the wars of the Gnomes, and Beleriand was no more."
Part II, Chapter 3, The Later Annals of Beleriand, p. 159

"And it came to pass that Iluvatar called together all the Ainur, and declared to them a mighty theme, unfolding to them things greater and more wonderful than he had yet revealed."
Part II, Chapter 4, p. 172

"And thou, Melko, shalt see that no theme may be played that has not its uttermost source in me, nor can any alter the music in my despite. For he that attempts this shall but aid me in devising things yet more wonderful, which he himself has not imagined."
Part II, Chapter 4, p. 174

"From the beginning the Valar had speech, and after they came into the world they wrought their tongue for the naming and glorifying of all things therein."
Part II, Chapter 5, The Lhammas, p. 183

"I give now the text of the Quenta Silmarillion as I think it stood when it was for long laid aside."

Part II, Chapter 6, Quenta Silmarillion, p. 224



Topics for Discussion

Why do you think that Tolkien never completed *The Lost Road*?

What is the story of the genesis of *The Lost Road*?

What are three important differences and three important similarities between the Quenta Silmarillion manuscripts discussed in *The Lost Road and Other Writings* and the published *Silmarillion*?

Explain how *The World* was created.

What was *The Fall of Numenor*? How did it come about? What was the consequence of it?

What was *The First Age of the World*? How did it begin? How did it end?

What was *The Second Age of the World*? How did it begin? How did it end?

What did you find most informative about Christopher Tolkien's notes on the manuscripts and text fragments?

What was the theme of *The Lost Road* supposed to be?