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THE POSITION OF THE ADÛNAIC LANGUAGE IN TOLKIEN'S MIDDLE-EARTH

The Adûnaic (or Númenórean) language was spoken by the Dúnedain, i.e. the Númenoreans, who were “half-elven” humans in the world of Middle-Earth, created by John Ronald Reuel Tolkien (1892–1973). Their language contains numerous elements of Elvish origin. Exact lexical correspondences between Adûnaic and Elvish languages (especially Quenya and Sindarin) seem to suggest that according to Tolkien's idea the Adûnaic language represented a member of the Elvish language family in the linguistic world of Middle-Earth.

The great English linguist John Ronald Reuel Tolkien (1892–1973) achieved world fame and wide recognition not through his scientific writings but thanks to his literary endeavors in the genre now commonly known as *fantasy*. In his books Tolkien created the fascinating world of the Middle-Earth, full of fabulous beings. It is populated not only with humans but also with other sapient creatures: elves, dwarves, hobbits, trolls, goblins and even intelligent wolves gifted with speech, eagles, bears and dragons. Each and every one of those species uses their proper and distinct language. Moreover specific tribes of elves, dwarves and men have their own languages and dialects – proof of their diverse ethnic, cultural and linguistic identity. Such a diversity of tribes and languages in Tolkien's world brings to mind the multi-faceted variety of ethnicities and linguistic identities in our world. This resemblance seems to be a fully deliberate and conscious effort on the part of Tolkien who – let us keep this fact in mind – was after all a linguist, a professor of Old English at Oxford, the author of many academic works in this field and a collaborator of the *Oxford English Dictionary*.

Both Tolkien's biographies (Carpenter 1977; Błażejowski 1993) and his own recollections prove that the idea of Middle-Earth arose in his mind well before the first book describing this fascinating and fabulous world (i.e. *The Hobbit, on There and Back Again*, 1937) was published. Laying down the foundations of Middle-Earth meant for Tolkien creating the language structure of

this world. Quenya and Sindarin were created first and – as will be shown later – with the greatest care; Silvan was the least elaborated of the Elvish languages (Foster 1974: 153).

1. Elvish languages

Even the first glance at the lexical comparison between the two most important Elvish languages: Quenya (henceforth: Quen.) and Sindarin (henceforth: Sind.¹) reveals their close linguistic kinship and proves that their interdialectal relations are regular and constant. A short comparison will serve as a presentation of this problem:

Quen. *alda* (pl. *aldar*) ‘tree’: Sind. *galadh* (pl. *galadhad*) ‘id.’ (Noel 1980: 90) < Proto-Elvish ***galad-a**²;

Quen. *alta*, earlier *alata* ‘ray’: Sind. *galad* ‘id.’ (Noel 1980: 87) < Proto-Elvish ***galat-a**;

Quen. *laurë* ‘gold, gold-like’: Sind. *lor*, earlier *glor* ‘id.’ (Noel 1980: 82) < Proto-Elvish ***glaur-ē**³.

Quen. *ondo* ‘stone’: Sind. *gond*, also *gon* ‘huge stone, rock’ (Noel 1980: 89) < Proto-Elvish ***gond-o**.

Quen. *ëär* ‘sea’: Sind. *gaer* ‘id.’ (Noel 1980: 134, 146) < Proto-Elvish ***gayar-**;

Quen. *ël* ‘star’: Sind. *gil* ‘id.’ (Witczak 1997: 114)⁴ < Proto-Elvish ***gel-i**;

¹ In some publications Sindarin is also called Noldorin. J.R.R. Tolkien himself seems to have preferred this name at first but later substituted it with Sindarin. Some researchers prefer the traditional name, rightly stating that the ethnic appellation Sindarin (‘Grey Elves’) has Quenya roots (cf. Quen. *sinda* ‘grey’: Sind. *thin*, earlier *thind* ‘id.’). In other words, it was not the name used by the Grey Elves to refer to themselves but an exonym used by the High Elves. The earlier development phase of Sindarin (Noldorin) is called Old Noldorin.

² In his etymologies Tolkien (2002: 357) gives the proto-elvish root **GALAD-** ‘tree’ and its Doriathrin form *gald* ‘tree’, attested in the name *galbreth* ‘beech (tree)’.

³ The name *Glaurung* describing the Father of dragons comes from an unidentified Elvish dialect (Foster 1974: 213-214; Noel 1980: 149). *Glaurung* was commonly called ‘the Golden’, so it is beyond doubt that the element **glaur-* means ‘golden’. The form of this lexeme, different both from Quen. *laure* ‘golden’, as well as from Sind. *lor* (earlier *glor*), suggests that we deal here with another Elvish dialect – possibly Silvan or (Old) Noldorin (Tolkien 2002: 358).

⁴ Christopher Tolkien, son of the author, claims – unjustifiably – that Elvish languages have two separate terms for ‘star’: *ël* and *gil* (Tolkien 1979: 430-431), Foster holds the same opinion (1974: 142-155, 209-210; Allan 2003: 30, 77). This claim is unconvincing since the word *gil* ‘star’ occurs only in Sindarin nomenclature (cf. Foster 1974: 209-210, s.v. **Gil-**), while the term *ël* ‘id.’ is mostly seen in Quenya onomastics. As a matter of fact the example of Sindarin names cited by Foster (1974: 142-155) that contain the element *ël-* are either hybrid formations or fully Quenya e.g. *El-anor*, *El-bereth*, *El-ostirion*, *El-rond*, *El-ros*, *El-wing*. On the other hand Sindarin lexicon contains the word *el-*, denoting an ‘elf’, e.g. *El-rohir* (‘elf-horse-master’), *Elladan* (‘elf-man’) what leads us to suppose that the meaning ‘star’ is falsely assumed in at least some of the cases;

All the aforementioned pairs show a regular correspondence of Sindarin forms conserving the initial phoneme *g- and their Quenya cognates dropping it constantly (Allan 2003: 131).

Other examples prove the next interesting correspondence between Quenya *s* and Sindarin *th*, cf.

Quen. *isil* 'moon' : Sind. *ithil* 'id.' (Noel 1980: 85, 158) < Proto-Elvish ***i-thil-**;

Quen. *soron* 'eagle' : Sind. *thoron* 'id.' (Noel 1980: 79) < Proto-Elvish ***thor-on-**;

Quen. *sanga* 'throng, press, pressure' : Sind. *thang* 'crowd, press' < Proto-Elvish ***thang-a**;

Quen. *tasarë* 'willow' : Sind. *tathar* 'id.' (Noel 1980: 194; Tolkien 2002: 391) < Proto-Elvish ***tathar-ë**;

Quen. *sinda* 'grey' : Sind. *thin*, earlier *thind* 'id.' (Noel 1980: 82) < Proto-Elvish ***thind-a**;

Quen. *hisië* 'mist' : Sind. *hith* 'mist, cloud, vapour' (Noel 1980: 155) < Proto-Elvish ***hithi-ë**.

The regularity of those and other correspondences proves that different parts of elvenkind were meant by Tolkien to use related languages (dialects) that formed a separate Elvish family (Foster 1974: 151-153). So Tolkien would have put them in such relation as e.g. the languages making up the Slavic or Germanic language families. It would be possible to create for the Elvish language family something akin to a historical-comparative grammar – similar to such Indo-European one.

Humans in Tolkien's world – just like the Elves – were divided into different tribes and spoke many languages. The part of humankind, that allied with the Eldar (the Noble Elves) befriended them and showed great valor in the war against Morgoth, was in Sindarin called Edain (Sind. *Edain* pl. = Quen. *Atani*) (Foster 1974: 139). In turn the descendants of this part of the Edain, who in the Second Age emigrated to the isle of *Anadûne* known in Quenya as *Númenóre* and in Sindarin as *Andor*, were simply called Dúnedain that is West Edain (Foster 1974: 124-126; Tyler 2002: 156-157). They used a language that both in Tolkien's works and in Tolkienist studies is mostly called either Adûnaic (further: Adûn.) or Númenorean (Tyler 2002: 2). The Dúnedain themselves, their home country and its destruction are most elaborately described in an account entitled *Akallabêth. The Downfall of Númenor* [*Silm.* 311-339]. It also provides information about the language used by the island's inhabitants, among other things the important mention that "[f]or though this people used still their own speech, their kings and lords knew and spoke also the Elven tongue, which they had learned in the days of their alliance" [*Silm.* 314]. A little bit but further

thirdly the correspondence between Quen. *ø*- [zero] and Sind. *g*- (as well as between Quen. *e* and Sind. *i*) is very common – as we have shown in the main body of this text.

the account adds: “the lore-masters among them learned also the High Eldarin tongue [...]. So it came to pass that, beside their own names, all the lords of the Númenóreans had also Eldarin names; and the like with the cities and fair places that they [i.e. the Dúnedain – KTW] founded in Númenor and on the shores of the Hither Lands” [*Silm.*, 314-15]. In time the knowledge of Elvish languages diminished on the island. It was related to the abandonment by the Númenoreans of their ancient alliance with the Elves. The Tale of the Downfall of Númenor describes the process of disallowing the Elvish language as a means of communication among the Dúnedain in such terms: “[i]n those days the Shadow grew deeper upon Númenor; and the lives of the Kings of the House of Elros waned because of their rebellion, but they hardened their hearts the more against the Valar. And the nineteenth king took the sceptre of his fathers, and he ascended the throne in the name of Adûnakhor, Lord of the West, forsaking the Elven-tongues and forbidding their use in his hearing. Yet in the Scroll of Kings the name Herunúmen was inscribed in the High-elven speech, because of ancient custom which the kings feared to break utterly” [*Silm.* 321-322].

According to the testimony of *Akallabêth*, the Dúnedain had their own language; such a statement does not inform us on its relationship vis-a-vis other languages in use in Middle-Earth. Robert Foster (1974: 125) supposes that Adûnaic was originally genetically related to other human languages but was later influenced by the noble Eldarin (represented here by its dialects: Quenya and Sindarin). A similar claim probably lies at the core of Christopher Tolkien’s claim that “Adûnaic *adûn* in *Adûnakhor*, *Anadûnê* was a loan from Eldarin speech” [*Silm.*, 428 s.v. *andûnê*]. The stance of both commentators was never questioned on a linguistic basis – a fact that makes it not only groundless but also worthless. The status of the Númenorean language can be determined on the basis of onomastic material which – despite its sparsity (it only consists of around a score of proper names) is nevertheless sufficient to document the approximate status of Dúnedain language.

2. Analysis of Adûnaic proper (and common) names

The possibilities for analysis of Adûnaic are limited since we have no Tolkien text written in the Dúnedain language. Only for some Númenorean names we do have his explicit statement that they are Adûnaic. In some cases the author of *The Silmarillion* has provided the English translation or an Elvish equivalent which enable us to undertake an analysis of etymology and word formation.

Here is the lexical material related to this topic that we have at our disposal.

2.1. *Adûn*. *Anadûnê* ‘westland’ (cf. *Silm.* 313: *Anadûnê*, which is Westernesse, Númenórë in the High Eldarin tongue”). The Adûnaic term in question is composed of two parts: *an-* ‘land’ and *-adûnê* ‘west, western’. Both of them have exact Elvish equivalents. The element *an-* ‘land’ stands in an obvious relation

to Quen. *antë* 'land' (e.g. Quen. *Atal-antë* 'fallen land', cf. 2.3.) and Sind. *an*, earlier *and* 'land' (e.g. Sind. *Roh-an*, earlier *Roch-and* 'land of horses'⁵, cf. Sind. *roh*, earlier *roch* 'horse' = Quen. *rokko* 'id.' < Proto-Elvish **rokk-o*). The Adûnaic element *-adûnë* 'west; western' corresponds without a doubt to Quen. *andûnë* and Sind. *annûn* 'id.' (Allan 2003: 28, 72). The supposition of Christopher Tolkien, the author's son, that the Adûnaic form **adûnë* was a loan from the language of the Eldar, seems unconvincing to us on two grounds. Firstly, the Adûnaic form is not identical either with the Quenya or Sindarin form – thus the possibility of a direct loan is excluded; secondly the assumption of a foreign character for this Númenorean word implies also the assumption that all the other parts of the Númenorean lexicon that are close to the vocabulary of the Noble Elves are also loans, and since (as we document in this treatise) all of the surviving Adûnaic lexicon has close parallels in the Elvish language family, the conclusion would be horrendous: the speech of the Dúnedain would be devoid of any native elements – an idea that is not only improbable but also incompatible with the essence of J. R. R. Tolkien's own claims.

It should be added that the Quenya name *Númenórë*, earlier *Númendórë* 'west-land' (cf. Quen. *númen* 'west; western' beside Sind. *dun* 'id.'; and Quen. *nórë* (earlier *ndórë*) 'land', most often 'people' beside Sind. *dor* 'land') is an exact translation of the Númenorean nomenclature. The situation is similar in the case of Sindarin, since the name Sind. *Andor* can be etymologically analyzed as **Annûn-dor*, literally 'west land' (cf. Sind. *annûn* 'west, western': Quen. *andûnë* 'id.': Adûn. *adûnë* 'id.'; and Sind. *dor* 'land': Quen. *nórë* 'people', less often 'land': Adûn. *nor* 'land', see 2.7.). Such a Sindarin etymology contradicts the author's words in which he explained the Sindarin name of the island *Andor* as 'the Land of the Gift' [*Silm.* 313; 335] (alluding to the Elvish appellative meaning 'gift' instead of Sind. *annûn* 'west', cf. Sind. *ann* 'gift': Quen. *anna* 'id.'), or as „the Gift that was taken away” [*Silm.* 338], but it does not prove its falsehood. Tolkien could have intentionally – as we might suspect – given a false meaning to such nomenclature, knowing as a linguist does, that the phenomenon of falsely understood semantics of proper names is common in almost all languages. It is called in linguistics popular or folk etymology. Thus making use of a falsely understood meaning of the Sindarin proper name *Andor* ('land of the gift' instead of 'land of the west') Tolkien formulated the legend about the creation of the island by the semi-mythical Valar and their gift of it to the Dúnedain that is related in *Akallabêth*. The legend states that “[i]t was raised by Ossë out of the depths of the Great Water, and it was established by Aulë and enriched by Yavanna; and the Eldar brought thither flowers and fountains out of Tol Eressëa” [*Silm.* 312–313]. For this reason „[t]hat land the Valar called Andor, the Land of the Gift” [*Silm.* 313].

⁵ Christopher Tolkien (1979: 436) states that the name *Rohan* is derived from an earlier version *Rochand* ('land of horses'), so the Sindarin word *an* 'land' (= Quen. *antë*, Adûn. *an* 'land') must have had an earlier form *and*. Other authors follow the same reasoning (Kubala 2003: 117).

2.2. Adûn. *Adûnakhôr* ‘Lord of the West’ (Tyler 2002: 3; Duriez 2004: 63). This word is composed of the already described element *adûnê* ‘west, western’ and the element *khôr* ‘master, lord’. It is the name of the nineteenth ruler of the island, that first one to abandon the ancestral tradition of using Quenya names. According to the already cited account, his Quenya name, written in the Book of Kings, was *Herunúmen* and constituted a literal translation of the Adûnaic anthroponym (cf. Quen. *heru* ‘master, lord’, Sind. *hîr* ‘lord’; and Quen. *númen*, Sind. *dûn* ‘west’, see 2.1.). The element Adûn. *khôr* ‘master, lord’ should be – as we assume – compared to the appellative Quen. *heru* ‘id.’ and the Sindarin *hîr* ‘lord’ (Witczak 1997: 118, 121)⁶, since the phoneme *kh* (or *ch*) is only a variant of the phoneme *h* (cf. Sind. *roch* beside *roh* ‘horse’, Quen. *khil-* and *hil-* ‘follow’, Sind. *Hadhod* ‘dwarf’ considering *Khazad* ‘id.’ in the language of the Dwarves called *Khuzdul*⁷), while the Adûnaic vocalism probably relies on secondary vocalization (u-Umlaut).

2.3. Adûn. *Akallabêth*, the name of account relating the downfall of Númenor (Tyler 2002: 8). Tolkien translates this word as ‘downfall of a land; downfallen land’ for he mentions „Akallabêth, the Downfallen, Atalantë in the Eldarin tongue” [*Silm.* 338]. The Quen. *Atalantë* means literally ‘fallen land’ (cf. Quen. *atal[a]* ‘fallen; fall’; and Quen. *antë* ‘land’ = Adûn. *an*, Sind. *and*)⁸. A similar meaning (‘Downfallen’) may be ascribed to Adûn. *akalla-bêth* (Duriez 2004: 65), since the Adûn. *akalla* part correlates both in its meaning and form with Quen. *atala*-⁹, and the Adûn. **bêth* part (when compared to such words as Quen. *waith* ‘people’, or ‘land’¹⁰ and Sind. *gwaith* ‘people’) may mean ‘land’ or be closely connected to this concept.

⁶ The correspondence between the Quenya vowel *e* and Sindarin *i* is also seen in other cases, e.g. Quen. *êl* ‘star’ = Sind. *gil* ‘id.’. See ref. 3.

⁷ The Sindarin name of Moria *Hadhod-rond* (literally ‘hall of the Dwarves’) was created using this ethnonym as a calque from the original Dwarvish *Khazad-dûm* (Noel 1980: 151; Kubala 2003: 71).

⁸ The Quenya name *Atalantë* ‘fallen [i.e. drowned] country’ is without a slightest doubt a reference to the Greek term Ἀτλαντίς (gen. sg. Ἀτλαντίδος), meaning the great ile of Atlantis that lay beyond the Pillars of Hercules (Gibraltar?) and was swallowed by the sea in ancient times (according to the story conveyed by Plato in his dialogues *Critias* and *Timaeus*).

⁹ The correspondence between Adûnaic *-k-* and Quenya *-t-* seems analogous to the correspondence present in the Elvish words related to ‘silver’: Sind. *keleb*, *celeb* and Quen. *telpe*, *teleb* ‘silver’, cf. also Sind. *Celebrin-bor* (literally ‘silverhand; silver-fisted’ (the name of the creator of the three elvish Rings of Power) = Quen. *telperin-quar* ‘id.’.

¹⁰ The Quenya word *waith* has – according to us – first and foremost the meaning of a ‘land’, e.g. *Ened-waith*, name of the region between the Greyflood and Isen, with the literal meaning ‘middle land’. Christopher Tolkien (1979: 432) falsely translates this name as ‘Middle-folk’, despite the fact that it is not an ethnic but a territorial designation. The Sindarin word *gwaith* always means ‘people’, e.g. *Gwaith-i-Mirdain* ‘People of the Jewelsmiths’, name of a brotherhood of craftsmen in Eregion (Noel 1980: 151). On the other hand, it is a common occurrence that a place is identified with its inhabitants – or the other way round – and that might be the reason for the

On the other hand, the Adûnaic word *akallabêth* describes the tale of the downfall of Númenórë – it would suggest another meaning of the lexeme Adûn. *bêth*: ‘story, account’. In such a case we can put forward a hypothesis that Adûnaic had two homonyms: Adûn. *bêth* 1. ‘land’ and Adûn. *bêth* 2. ‘story, account’. The latter homonym could be compared with Quen. *quetta*, earlier *quenta* ‘word’ (but also ‘account, story, tale’, cf. Quen. *Vala-quenta* ‘Account of the Valar’ [*Silm.* 436], Quen. *Quenta Silmarillion* ‘History of the Silmarils’) and Sind. *beth* ‘word’ (only in the original meaning!). The semantic development ‘word’ > ‘account, story, tale’ can be seen in the East Slavic languages, as the Old Russian *slovo* (‘word’) also has the meaning of ‘tale, account’, cf. the well-known poem *Slovo o pŭlku Igorevë* (The Tale of Igor’s Campaign).

2.4. Adûn. *Rothinzil* (‘Foam-flower’), the name of the ship of Eärendil, the ancestor of the Dúnedain. Tolkien states that its Quenya name was *Vingilótë*, which translates into ‘Foam-flower’ [*Silm.* 296] (Tyler 2002: 683; Duriez 2004: 136), cf. Quen. *lótë* ‘flower’ and Quen. *ving* or *vingil* ‘sea foam’¹¹. The Adûnaic word *Roth-inzil* contains in our opinion the lexeme Adûn. **roth-* ‘flower’ (not ‘sea foam’, as put forward by previous commentators) as its first part and the appellative Adûn. *-inzil* ‘sea foam’ (and not ‘flower’¹²) as the second one. The component Adûn. *roth-* (meaning ‘flower’) must be undoubtedly compared to the word Quen. *lótë* ‘flower’ and Sind. *loth* ‘id.’ (Witczak 1997: 119, 121); we notice then the substitution of Elvish *l-* by Adûnaic *r-*¹³. In turn the part Adûn. *inzil* ‘sea foam’ corresponds to Quen. *vingil* ‘id.’, wherein the apparition of Adûn. *i-* and *-z-* may be explained by the palatalization of phonemes *v-* and *-g-* before a front vowel (in this case before *-i-*). Accepting the proposed juxtaposition, we therefore see in the Adûnaic word a different order of its constituent parts than in the Quenya one (cf. Adûn. *Roth-inzil* ~ Quen. *vingil-lótë*), a rare but nevertheless noticeable phenomenon, e.g. the Sindarin proper name *Nantathren* (‘vale of willows’) corresponds to the Quenya *Tasarinan* (< **Tasarin-nan*,

semantic ambiguity of such words as Quen. *nórë* ‘people’ beside ‘land’ or Quen. *waith* ‘land’ beside ‘people’.

¹¹ The Elvish element *-il* is a feminine nominal suffix, e.g. Sind. *hiril* ‘lady’ considering *hîr* ‘master, lord’ (Noel 1980: 154), Quen. *miril* ‘shiny trinket’ considering *mîrë* ‘jewel’ (Kloczko 2002: 92). The same suffix can also serve to form *nomina instrumenti* (i.e. names of tools), e.g. Quen. *tecil* ‘pen (for writing)’ (Kloczko 2002: 246), or *nomina agentis* (i.e. agent nouns), e.g. Quen. *dacil* ‘victor’ (< *ndak-* ‘to slay’), maybe also the element Sind. *-degil* in the name *Findegil* (Allan 2003: 66).

¹² Previous commentators have wrongly identified the respective parts of the compound and so they translated Adûnaic *inzil* as ‘flower’, e.g. in Adûnaic anthroponyms: *Inzil-adûn* (‘Flower of the West’); *Inzil-bêth* (‘flower ---’); wife of Ar-Gimilzôr, the twenty second king of Númenor (Foster 1974: 276; Noel 1980: 158).

¹³ It is worth noting here that the replacement of the original phoneme **l* by *r* can be observed with regularity in Aryan (Indo-Iranian) languages – a fact that surely J. R. R. Tolkien was aware of.

literally ‘willow-vale’), cf. Quen., Sind. *nan* ‘vale’ (Kubala 2003: 101); and Quen. *tasarë* ‘willow’ (pl. *tasarin*) = Sind. *tathar* ‘id.’ (pl. *tathren*).

2.5. Adûn. *Ar-Zimraphel*, name given to Míriel, daughter of Tar-Palantir, when she ascended the throne after having married Ar-Pharazôn. Since the queen Ar-Zimraphel used her Quenya name *Tar-Míriel* interchangeably, it is safe to assume that in this case the Adûnaic version *Zimra-phel* is a literal translation of the Quenya name. If this assumption is correct, then the part Adûn. *zimra-* should be derived from earlier **gmîr(a)-* and compared to Quen. *mîrë* ‘jewel’ and Sind. *mîr*, earlier **gmîr* ‘id.’ (Witczak 1997: 120). The metathesis present in the Adûnaic gynonym *mi-* > *-im-* has resulted in the palatalization of the phoneme *g-*, which has found itself located before a front vowel, cf. Adûn. *inzil* ‘sea foam’ = Quen. *vingil*. The second part of the personal name, i.e. Adûn. *-phel*, should therefore be translated as ‘star’ and be compared with the Elvish appellatives: Quen. *el*, Sind. *gil* ‘star’. Both personal forms (in Adûnaic and in Quenya) would mean ‘star jewel’ (Witczak 1997: 120, 121).

The Adûnaic element *Ar-*, present in the royal titles of the kings of Númenor (cf. Adûn. *Ar-Adûnakhôr* considering Quen. *Tar-Herunumen* ‘king-ruler of the west’, Adûn. *Ar-Zimraphel* considering Quen. *Tar-Míriel* ‘queen-star jewel’, Adûn. *Ar-Pharazôn* considering Quen. *Tar-Calion* ‘king – lord of light’ etc.), corresponds closely to Quen. *tar-* ‘king’, Sind. *aran* ‘king’, cf. also related adjectives: Quen. *tara* ‘lofty’ = Sind. *ar* ‘noble; high, kingly’. Christopher Tolkien wrongly reconstructs two distinct Elvish words: *tar-* and *ar-* with a similar meaning – a pointless assumption¹⁴. There also no reasons to admit his supposition, found in the *ar* entry, that “[t]he prefix *Ar-* of the Adûnaic names of the Kings of Númenor was derived from this” [*Silm.* 428].

2.6. Adûn. *Argonath* ‘stones of the kings’ (Kubala 2003: 18; Duriez 2004: 69). This word can be divided into two parts: *ar-* ‘king’ (see above 2.5.) and *-gon-* ‘stone’, while the terminal element *-ath* is a plural marker (Noel 1980: 117), cf. especially such Sindarin appellatives as *giliath* coll. ‘star host, all the stars’, *pherianath* coll. ‘the whole hobbitkind’. The Adûnaic element **gon* has near equivalents in Elvish languages: Quen. *ondo* ‘stone, rock’, Sind. *gond* ‘id.’.

2.7. Adûn. *Arnor* ‘royal land’, the name of the Northern Kingdom of the Númenoreans in Middle-Earth, founded by Elendil after his escape from the sunken

¹⁴ The author’s son assumes the existence of the lexeme *tar-* also in Sindarin, cf. his statement: „*tar* „high” (Quenya *tára* ‘lofty’), prefix of the Quenya names of the Númenórean Kings; also in **Annatar**. Feminine *tári* ‘she that is high, Queen’ in **Elentári**, **Kementári**” [*Silm.* 437-438]. This supposition is false since all examples given are from Quenya, e.g. Quen. *Anna-tar* ‘lord of gifts’ (Sindarin would have **Anar*, cf. Quen. *anna* = Sind. *an(n)* ‘gift’), Quen. *Elentari* ‘queen of the stars’ (Sindarin would have **Gilen-ar*, cf. Sind. *gil* ‘star’) and Quen. *Kemen-tari* ‘queen of the earth’ (the word *kemen* appears only in Quenya).

Númenor (Kubala 2003: 18; Duriez 2004: 69). This word may not belong either to the Sindarin lexicon (in which case it would be **Ar-dor*) or to the Quenya one (then it would take the form **Tar-nórë*). The component Adûn. *nor* 'land' must be surely identified with the Quenya word *nórë* (earlier *ndórë*) 'people, land' and with Sindarin *dor* 'land' (see 2.1.).

Thus we have examined the whole of Adûnaic lexicon that has an expressly stated or at least approximately deciphered meaning in Tolkien's works. The result of our inquiry may seem surprising, for we have not seen any single Númenórean word that would lack a closely related equivalent in Elvish. This claim can hardly be seen as accidental especially given the following lexical similarities:

Table 1. Lexical correspondences between Adûnaic and the Elvish languages

No.	Adûnaic (Númenórean)	Quenya	Sindarin
1.	<i>adúnë</i> 'western (west)'	<i>andúnë</i> 'sunset, west'	<i>annûn</i> 'sunset, west'
2.	<i>akalla</i> 'fallen; fall'	<i>atala</i> 'fallen; fall'	?
3.	<i>an</i> 'land'	<i>antë</i> 'land'	<i>an</i> , earlier <i>and</i> 'land'
4.	<i>ar</i> (element of the royal titlature of Númenor, probably 'king')	<i>tar</i> 'high, noble, royal; king'	<i>aran</i> 'king', <i>ar</i> adi. 'high, noble, royal',
5.	<i>-ath</i> collective suffix	?	<i>-ath</i> collective suffix
6.	<i>bêth</i> 1. 'land' or 'people'	<i>waith</i> 'people, land'	<i>gwaith</i> 'people'
7.	<i>bêth</i> 2. 'story, account'	<i>quetta</i> 'word, account'	<i>beth</i> 'word'
8.	<i>gon</i> 'stone'	<i>ondo</i> 'stone, rock'	<i>gond</i> 'id.'
9.	<i>inzil</i> 'sea foam'	<i>ving(il)</i> 'sea foam'	?
10.	<i>khôr</i> 'master, lord'	<i>heru</i> 'master, lord'	<i>hîr</i>
11.	<i>nor</i> 'land'	<i>nórë</i> 'people, land'	<i>dor</i> 'land'
12.	<i>phel</i> 'star'	<i>êl</i> 'star'	<i>gil</i> 'star'
13.	<i>roth</i> 'flower'	<i>lôtë</i> 'flower'	<i>loth</i> 'flower'
14.	<i>zimir(a)</i> 'jewel'	<i>mirë</i> 'jewel'	<i>mîr</i> , earlier <i>gmîr</i> 'jewel'

Source: own elaboration.

The linguistic material shown in the table above seems to serve as sufficient proof of the thesis regarding the kinship of Adûnaic and Elvish. Even the furthest linguistic kinship would in turn serve as proof of genetic relatedness of Elves and Númenóreans, "fairest of Men" [*Silm.* 319]. A common origin of Elves and Dúnedain is fully possible as the genesis of men in Middle-Earth is quite murky.

Akallabêth begins with what we consider a significant statement: “It is said by the Eldar that Men came into the world in the time of the Shadow of Morgoth” [*Silm.* 311]. It can be thus noticed that the elvish tradition has relayed the mythical time of human genesis (we will not check its veracity here) but has not mentioned anything about the context of this mythical anthropogenesis. Seemingly the coming of men lay in the unknown part of world’s history. The elvish tradition only took note of the fact that some “listened to his [Morgoth’s – KTW.] evil and cunning words, and they worshiped the Darkness and yet feared it”, while others “turned from evil” [*Silm.* 311]. The last ones were called in Sindarin the Edain; “they became friends and allies of the Eldar” [*Silm.* 311].

Bright Eärendil under whose command part of the Edain resettled from Middle-Earth to Númenor was also descended from the Edain. “This was the beginning of that people that in the Grey-elven speech are called the Dúnedain: the Númenóreans, Kings among Men.” [*Silm.* 313].

The Dúnedain were distinguished from the rest of the humankind by characteristics that made them somewhat similar to Elves: (1) “their years were long, and they knew no sickness, ere the shadow fell upon them”; (2) they were “wise and glorious” and “more like to the Firstborn than any other of the kindreds of Men”; (3) “taller than the tallest of the sons of Middle-Earth”; (4) “their numbers increased only slowly”, for, as with the Elves, “their children were few” [*Silm.* 313].

The forefathers of the Dúnedain were part of the ‘Half-elven’. For in light of the tradition, the god Ilúvatar, All-father, lord of creation, has given them a choice between the life of the Firstborn (i.e. the Elves) or the Doom of Man. As to the sons of Eärendil, the ancestor of the Dúnedain, “Elrond chose to remain with the Firstborn, and to him the life of the Firstborn was granted”, while Elros “chose to be a king of Men” [*Silm.* 314]. Their family tradition also held that “Elros and Elrond his brother were descended from the Three Houses of the Edain, but in part also both from the Eldar and the Maiar; for Idril of Gondolin and Lúthien daughter of Melian were their foremothers.” [*Silm.* 314].

Thus the Númenoreans were half-elven so it is by no means surprising that their language was related to Elvish. In this way the tradition of the Númenorean kings casts a serious doubt on the hitherto stated views regarding the place of Adúnaic among all the languages used in the Middle-Earth and supports the thesis we have formulated on the basis of the linguistic data.

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