

ARDO LINDALË

FOREWORD

When I first read *The Lord of the Ringo* I was ten years old, and I found myself—perhaps not so uniquely—skimming or altogether skipping over the monolithic blocks of italics that seemed to grind the adventure to a miserable halt. I would in time come to a profound appreciation for these verses, but my introduction to Tolkien had been a solitary experience; my parents had never read it, so I had no weathered copy to admire on their shelf nor an enthusiast uncle to divulge the mysteries of Gondolin. I was a child with a child's sensibilities. All this meant that I had no one to read chapters aloud to me before bedtime or cozied up on the couch, wrapped in a blanket. No listening to the sometimes-awkward-always-heartwarming fumbling of a parent's attempts to improvise melody after melody (and the breath of relief after each song was ended).

When I turned twenty-nine, I had a painful desire to be that narrator for someone else, the children I'd yet to have perhaps. Moreover, upon another reading of the trilogy, I asked myself more deeply than ever just what all of those tunes sounded like. Seeing as "composer" was my occupation of choice, I came to the obvious conclusion that I was more than capable of constructing my own answer. I thereafter set out to bring these words to life, and in my journey encountered a wealth of music from all over the world created by musicians with their own burning desire to make Tolkien's words sing. Many of them included exquisite orchestrations and enjoyable expansions or repetitions of the text. In my own writing however, I had ever-present in my mind the image of a parent reading to a child. How could I make this music in a way that would feel like a continuation of the reader's narration and not an abrupt halt? And perhaps more importantly, how would this music have sounded in the context of the story itself? Most of the time, it is clearly sung without accompaniment, so that was something that I often chose to forego.

As I went about writing all of this music—which took nearly eight months to complete—I paid keen attention to how the different races and communities of people might make music in different ways and also how all these disparate styles of music might relate to each other in the history of the lore. By the time I had set all forty songs in *The Lord of the Rings*, I realized that I had been engaging in what I might call "fantasy-ethnomusicology." Just as Tolkien had created (or reverse-engineered) protolanguages to build a tree of believably related and diversified languages from, I found myself inventing systems of music-making that influenced and grew from each other. I then desired to recount in some poetic manner this "history of music" that I had fashioned.

Nowhere does Tolkien outline any kind of music theory in his legendarium in even small amounts of detail. Any such description given here is simply one musician's imagination painting with the colors Tolkien has provided. Many items have been naturally extrapolated from the history and lore already in existence.

The Music of the Eruhíni

Of the Songs of the Eldar

Even as Arda itself was adumbrated by the Three Themes of Ilúvatar in the Timeless Halls, so did the Music of the Ainur permeate the $br\acute{o}n^1$ of Arda and come back into Being through the voices of the Eruhíni. This music was but an echo of that mighty and ancient choir, yet it contained within a fleeting vision of Arda Unmarred when sung or played by the most skillful. The Quendi first heard whispers of it on the surface of the water at Cuiviénen.² In all the deep waters of Arda is the Music most easily heard.³ The Elves began to call back to the waters, and they found soon enough that their voices could do more than speak. It was in that time under the stars that the Elves first began to sing the praises of Varda, Elbereth Gilthoniel, Queen of the Stars. As they undertook the Great March to the uttermost West, the melodies they discovered became varied in form and hue.

When they at last reached the Great Sea, the Teleri who remained on the shores of Beleriand came to understand even more about the echo out of the Timeless Halls. They crafted new instruments to capture and release the calls of the gulls and the crash of the waves upon white sands. But in time, a great host of the Teleri also made the journey across the Sea, and when they were at last reunited with their kin in Aman, they rejoiced and played upon their flutes and sang out.

Maglor, the second son of Fëanor, spent countless days through the Calacirya, walking the beaches and the havens of Alqualondë, listening ever-intently to the ocean. He learned much from the Teleri and became in Valinor a peerless singer and composer of song. Just as his father developed the Tengwar, Maglor invented in his youth a system of writing music.⁴ This system he brought with him to Beleriand, where it was improved and disseminated, used even into the Fourth Age.*

When he had completed his writing system, Maglor developed what has been named the *Elbereth Passage* while in Tirion upon Túna, and it was used by many Elven musicians for centuries to come. This passage (or scale) does not cadence back to its root, nor does the passage when properly presented reach a full octave. This is reflective of the interminable life of the Quendi in Arda. In this time still the Eldar had not begun their waning, nor did they fully understand their fate as *fëar* bound to the life of Arda. Therefore, they delighted in their own youth and the ever-green of the Blessed Realm, never once entertaining the thought of world-weariness or envy of the Gift of Men.

It is possible that Maglor was he who composed the hymn to Elbereth heard in ages to come at Rivendell. The melody of that hymn adheres unfailingly to the scalar requirements of the *Elbereth Passage*.† More can be heard of Maglor's use of the *Elbereth Passage* in his lament for the plight of the Noldor, the *Noldolantë*.

Greater than Maglor in skill was Daeron, Loremaster and Minstrel of Doriath. Daeron was of the Telerin Elves, but of that host that remained in Beleriand to await the return of Elwë. There, he became a loyal and trusted servant of King Thingol, and he loved the king's daughter, Lúthien, above all else. He was one of two elves sent as representatives of Doriath to the Mereth Aderthad, the great feast of reunification held upon the return of the Noldor to Middle-Earth. There, Daeron made the

[°]It was not adopted by the Shirefolk until the early years of the Fourth Age, where until then, all of their traditional music had been learned by rote and passed down. It was never adopted into Entish music, but others—most likely Peregrin Took and Meriadoc Brandybuck—managed to transcribe a few of their melodies so as to be presented here.

[†]The hymn that is sung by the company of Gildor Inglorion is related, but it makes significant departures, suggesting a much more recent origin.

acquaintance of Maglor and learned not only of his remarkable notation system, but also of the *Elbereth Passage*.⁵

Feeling little affection for the haughty Noldor, Daeron returned to Doriath with a wealth of new knowledge and a dearth of admiration for his teachers. He judged the Valinorean scale to be pompous and affected, and favored something unadorned. Modifying it for his own use, he created what has been named the *Lúthien Passage*. It is said that Daeron authored the famous *Lay of Leithian* because of his powerful but unrequited love for Lúthien, and many melodies contained therein trace the exact passage credited to him.⁶ In this passage, we hear a univocal and indelible cadence, evocative of the finality of his beloved's fate.*

Of the early music of the Moriquendi, nothing is here written for nothing is now known. Only the Silvan Elves of Lórien and the Woodland Realm, whose reunion with their sundered kin from west of the Misty Mountains was tinged with the bitterness of grief and loss, enter into this history. Adopting the language of their Sindarin brethren, and subjecting themselves to their governing, the purely Silvan traditions have been somewhat lost, but what is preserved is found in the mingling of art and music found from those years.

Of the fate of Daeron, all that is told is of his departure from Doriath and his wanderings over the Ered Luin, in the eastern lands of Middle-Earth. It is very likely then, that he encountered those peoples of the Silvan race and shared with them his gift of song. There are now recorded scales and forms that too closely resemble in particular the *Lúthien Passage* to have been independently conceived. Various cadences heard in extant Silvan melodies implement the penultimate half tone resolution down to the root tone, which is emblematic of Daeron's "true and final resolution."

The music of the Elves of Greenwood and of Lothlórien will have been the most diversely influenced, being a mingling of Silvan, Sindar, and Calaquendi. Inasmuch, there was the most artistic freedom in these compositions. By the time of the Third Age, music from these realms had reached a complexity and beauty that might have been thought overpowering or decadent if heard by the Eldar of the First Age in Valinor. Nevertheless, there came to be a focused preoccupation with direction and ending in the Eldarin music of the Third Age. In the fullness of their waning, the Eldar became obsessed with finality. The closed melodic circles in the music of Men became a valued presence in the songs of the Eldar. No longer did the music float on a sea of clouds, it longed to be grounded.

The Song of Nimrodel is of unknown origin, but its lineage can be precisely traced, and it is emblematic of the divers influences in Eldarin music east of the Misty Mountains. The underlying harmonic context is fully contained in the Elbereth Passage, particularly the central theme of the lovers. However, melodies in many Silvan songs are constructed—uniquely—over a series of harmonies that emerged as an alteration to the Lúthien Passage,† and the root tones of this progression have these very harmonies built atop them. Finally, the melody is highly ornamented in a manner that is ineluctably Silvan.

[°]Lúthien is known to be the only Elf to have ever died. All the Quendi may experience the departure of their fĕa from their hrĕa, but they can never truly die as Men are so fated. Lúthien abnegated the fate of the Eldar and therefore died a second and permanent death.

[†]What we may now call minor-major seventh chords.

Here follows a brief analysis of the "Song for the Elves beyond the Sea"⁷

Altariello nainië Lóriendesse or simply Namárië is in many ways a culmination of the music of the Eldar. Most likely written by the Lady Galadriel near the end of the Third Age,* the heritage of this composition has ancient roots that stretch continents. Galadriel's mother was Eärwen, the princess of Alqualondë and daughter of the Telerin King Olwë. Her cousin was Maglor, son of Fëanor, and upon her return to Beleriand, she took up residence in Doriath where she no doubt came into contact with the music of Daeron the Minstrel. So while the Lady of the Golden Wood was never remarked for her sweetness of song, she had more deeply than most the echo of the Timeless Halls dwelling in her fëa. Her voice was deep and wise, and her music made the wind to halt and the birds to listen.

Even in the first line of text, the listener will notice one detail that is dramatically Silvan, an obvious influence of the subjects of Galadriel's realm. Great care is taken to illustrate the text by means of melodic contour. "Laurië," which is "of a golden hue (as of sunlight)" is sung on the three tones that have since the First Age been a ritualized allusion to the Silmarils of Fëanor and by extension, the Two Trees of Valinor.† But then it continues on "lantar" which is "fall (pl.)" the melody obeisantly descends, and on "súrinen" which is "by means of the wind," the notes sweep the leaves "lassi" up in a whirlwind.

Inherited from Daeron, the bass line follows the notes of the *Lúthien Passage* from the first breath of the song all the way until it lifts at "oromarði lisse-miruvóreva Andúnë pella," which is to say that it crosses the Sea into the West and is no longer guided by the music of Middle-Earth.‡ Galadriel then quotes her cousin when she uses a nearly identical contour to sing "míri," which is "jewels" as is found in the ancient hymn A Elbereth Gilthoniel.

The voice concludes its singing a half-tone below the starting pitch, which is in accordance with the *Elbereth Passage* and leaves the listener with a sense of unfulfilled anticipation. However the music continues in the accompaniment and finally ends where it has begun, completing the circle and evoking a strong sense of resolution, rest, and finality. She uses every pitch available to her and is not limited by the legacy of scalar passages then in common practice.

Though accompanying herself on only a small harp, the sound of this music would not have been thin or wanting. As was the way with Elvish Songcraft, the music seemed to awaken the world around it and the very *brón* of Arda would tremble and enliven the song, magnifying and imbuing it until it had become something very great indeed. Even the sound of a single Elven voice lifted in song could sound to any Mortal like a shimmering chorus, reverberating through the trees and pools. Thus was the experience of the Ringbearer and the Company as the Great River swept them away from the Silverlode and the last living Queen of the Calaquendi in Middle-Earth.

[°]There is evidence that this song was composed during the stay of the Nine Walkers (excepting of course Gandalf, who was at this time delayed in the Dark) in Lothlórien, and that the final lyric expresses a specific wish directed at the Ringbearer himself, Frodo, son of Drogo.8

[†]More precisely, they allude to the Golden Tree Laurelin, and can be heard in the Lament of the Two Trees, the Aldudénië by Elemmíre of the Vanyar.

^{‡ &}quot;oromardi liwe-miruvóreva Andúnë pella," is translated as "sweet mead in lofty halls beyond the West." Of the song's text and the details of its translation, more is told elsewhere.9

Of the Songs of Men

The race of Men (whom the Elves call the Atani) had early dealings with the Avari, the Elves that never made the long journey West, and they learned from them what they could. As at the waters of Cuiviénen, the Atani heard the messages of Ulmo in "stream and flood¹0" and they knew that it was beautiful, but they understood it less than the Quendi, and the Avari had less skill to make them understand. Little is remembered (or told) of the earliest days of Men, but nevertheless they too in time made the long and hard journey West, hoping beyond hope that they might escape all their fears and find what their hearts truly wanted if they managed to catch up the ever-retreating Sun.

The first time the race of Men was encountered by the Eldar, it was Finrod Felagund who came upon their fire-lit camp in Ossiriand, drawn to them by the sound of song.¹¹ The Men had been singing for the gladness of their hearts at having at last crossed over the Blue Mountains and escaping forever, they thought, the evils of the land to the East. When they were asleep, Felagund entered their camp and awoke them with the playing of a "rude harp"* as had belonged to Bëor. His music moved them so that when the people of the House of Bëor saw Finrod Felagund, they thought he was one of the Valar. From that day forward, the greatest desire of the Edain was to be more like the Eldar and less and less like Men.¹²

The earliest record of a musical form unique to the Younger Children of Ilúvatar dates back to the aftermath of the War of Wrath and the creation of the island realm of Númenor. While still in Beleriand, the Edain had not recorded much of their history. Of the music of Men before they came out of the East and over the mountains, little is preserved, and what survived was passed down from the Wise, never being written down until the Loremasters of Armenelos and Eldalondë, and even then, many of the Edain had in Beleriand abandoned the old ways and desperately tried to emulate the music of the Eldar.

When the Edain had received the gift of the Valar, a rich land in which to dwell, floating in the Great Sea, some of them began to discover and rediscover a distinct culture within themselves that very nearly matched that of the Eldar in respect to skill of craftsmanship, art, and music. Númenorean music was constructed around the perfect symmetry of the augmented triad. They believed its symmetry was emblematic of the perfection the Edain had striven for—to be more Elf-like and less Man-like. However, embedded in this fundamental chord are two stacked minor 6th intervals, the interval of painful longing. This painful and omnipresent yearning trapped in the thralls of such a beautiful symmetry was what set Númenorean music apart from that of the Elves. This longing would of course also lead to the great fall of the mighty island realm.

The $El\partial alon \partial \ddot{e}$ Form was an early form in musical instruction in Númenor. It combined the classic scale with harmonies that traced the $An\partial \acute{u}n\ddot{e}$ † to evoke the aching beauty of the sunset that was ever-present in Númenorean song, no matter how triumphant the subject.

Queen Vanimeldë was a lover of art and music, but she cared little for the turbulent political landscape of her time, delegating the rule of her people to her husband. She created a new musical form that distanced itself ever so slightly from the foundations of Númenorean music. She introduced what

^{*}Certainly "rude" to an Elven Prince of the Noldor, but perhaps not all so rustic to a fellow Mortal.

[†]In terms of a modern "scale," there existed in traditional Númenorean music a "major" version that was built of a major tetrachord underneath a phrygian tetrachord and a "minor" variation that had a minor tetrachord underneath a major tetrachord. To find what might now be called a "relative minor," one needed to simply move the root pitch down a perfect 5th. In this "major" mode, the Andúnë, meaning "Sunset" (what we might call a Dominant) is the IV+ and the in the "minor" mode, the Andúnë was the iv°.

became known as the Adûnaic Cadence, an opulent if bombastic ending that prefigured the decadent hubris to come.¹³

The music of Númenor diverged as sharply as did the tongues spoken by the King's Men and the Faithful. When Tar-Ancalimon began to forsake the use of Sindarin, the Faithful sang to themselves more fiercely the old Elvish hymns. And by the time of Ar-Adûnakhôr when scores of Númenoreans were uncovering the music of their people from before they had ever met the Eldar, the music of the Faithful preserved the old ways. The music had become brash and loud and heretical. When after long years Númenor had its last king, Ar-Pharazôn, the music of Armenelos was nothing short of fearsome howling and banging of animal-skin drums made to accompany the blood sacrifices made to Morgoth as per the corruptive influence of Sauron. There was something hauntingly familiar in this, something recalling the earliest days of Men, something that too bore the presence of Morgoth, but no one had any clear vision of how or why.

After the Changing of the World and the Downfall of Númenor as told in the *Akallabêth*, when the Faithful led by Elendil and his two sons returned at last to Middle-earth in despair of the loss of Westernesse, and hope for a promise of a new kingdom, the music of Men began to change nearly as utterly as had the shape of Arda. The Men of the West began to encounter strange new people, lessermen whose lives were cut short in half the time or sooner, and whose languages and customs lacked the refinement the people of Elendil had been used to. The old ways were again preserved, but they were also allowed to breathe and sing alongside beautiful and foreign melodies, fearing far less for their permanent destruction.

The Music of the Rohirrim was the most influential in the last part of the Third Age. ¹⁴ Their music was very simple in form, and it could often be sung over a steady drone of a single note. They also sang in large choruses, usually only the women and a single young boy whose voice had not yet changed. * While they had music for many occasions both joyous and somber, they became renowned for their haunting laments. ¹⁵ Some said of these melodies that they were taught to the ancestors of Éorl by Daeron in ancient days. Others that the lamentations of Maglor were drawn in by the sea whose shore he roamed forever mourning his fate and traveled the countless tributaries of Arda until it came at last to the banks of the Anduin and heard by the horsemen.

A note on the music of the Shire

The Shirefolk once spoke a language that was quite similar to the language of the Rohirrim. There is no question therefore as to why their music shares many features as well. Due to their disposition as a people, however, their music tended to have trivial or jolly subjects. The tradition for Shirefolk to learn their notes and patterns by rote was as old and older than the Shire itself, and they only began to write down their tunes after their adopting of Maglor's ancient notating system in the early years of the Fourth Age (upon the recommendation of one Meriadoc Brandybuck). Their songs were often strophic and hence simple to remember. They almost never used what they might call "uncommon tones" in their melodies, and certainly never any that would make them too sad or thoughtful. Once and again, nonetheless, a stray tone would make a hobbit feel mournful, and this was the most unnatural. They had one kind of fiddle and a few kinds of flutes, but mostly they loved to sing and clap and stamp their feet whenever they felt the urge, and this they felt often.

^{*}They sang in close harmonies that would be very familiar to an ear of today.

[†]Though their slim collection of laments are said to be of nearly equal beauty as those of their distant horse-lord cousins.

[‡]They were also often quite short.

Music of Other Races¹⁸

Dwarves

Not much is known about the development of Dwarvish music. It is clear from the few extant melodies that they favored a tune with a narrow range that often fit within a pentachord. The Durin Pentachord is found in some of the most ancient of these melodies. It appears briefly in the "Song of Durin" as performed by Gimli in the Mines of Moria. This was likely one of the most virtuosic compositions of the Dwarves.

Ents

The only extant music of the Onodrim (or the Ents) is that which was transcribed by Meriadoc Brandybuck and Peregrin Took, or rather Master Took sang them to Master Brandybuck who took on the painstaking task of penning them down. Mostly, it would seem, one might not even have realized an Ent were singing or making any kind of music, believing it instead to be simply the sound of the forest wind whistling and the creaking moans of the writhen trees. ¹⁹ If otherwise they chose to sing in a language of Men or Elves, then the words gave shape to slow and wandering melodies. One in particular has been remarked upon by Master Meriadoc: *The Song of Treebeard*, also known as *In the Willow-Meads of Tasarinan*. He has made an account of the striking melody and the manner in which it illustrates Treebeard's present state. When singing of the beautiful springtimes of old he makes wide and daring leaps, but then collapses bit by bit as the seasons progress until he has no choice but to reiterate the same note time and again, trapped. His voice rumbled and one could feel the ground below one's feet tremor as the roots of the trees joined in song.

Orcs

Though the Orcs and other servants of Morgoth are known to have sung, their music was made solely in mockery of the songs of Elves and Men. To hear one sing was to feel the pain of a creature filled with so much hate and hatred of self, even the life-giving force of all of Eä was something to be scorned, poisoned, and mocked.

Notes

- 1. For "brón," the primal matter or substance of Arda itself, see Morgoth's Ring p. 218; later "erma" see The Nature of Middle-earth p. 287 & 411
- 2. This is an invention of the author, but it is somewhat supported in this excerpt: "Then they all set out again together, until they came to a lake dark in the twilight, and there was a great cliff above it upon the east side, and a waterfall, and they waked their spouses. There were twenty-four pairs; but as yet they had no formed speech, though they sang sweetly and their voices echoed in the stone, mingling with the rush of the falls." -The Nature of Middle-earth p. 61.
- 3. Book of Lost Tales Volume One p. 56 or The Silmarillion p. 19
- 4. Did Maglor indeed spend much time by the Sea with the Teleri? It seems natural that he might, both learning from them and teaching them. His writing system is pure invention on the part of the author but no less plausible.
- It is not known whether or not Maglor and Daeron met, let alone exchanged musical knowledge at the Mereth Aderthad, but it is nonetheless true that both were in attendance and a meeting is therefore likely. Silmarillion p. 113
- 6. Could Daeron have written the *Lay of Leithian*? This is not certain. Could this passage support such a claim? "...seeking for Lúthien in despair he wandered upon strange paths, and passing over the mountains he came into the East of Middle-earth where for many ages he made lament beside dark waters for Lúthien..." *The Silmarillion* p. 183.
- 7. The analysis of "Namárië" is purely the author's based on his own composition, and even its final paragraph's poetic description of Elvish music is found nowhere in Tolkien's writing.
- 8. "The last lines of the chant express a wish (or hope) that though she could not go, Frodo might perhaps be allowed to do so." -The Road Goes Ever On p. 68.
- 9. The Road Goes Ever On pp. 66-70
- 10. The Silmarillion p. 103
- 11. The Silmarillion p. 140
- 12. While this is never explicitly stated, it can be deduced from the later actions of Men, particularly the Númenoreans. Erendis explains to her daughter, Ancalimë: "Men in Númenor are half-Elves....especially the high men; they are neither the one nor the other. The long life that they were granted deceives them, and they dally in the world, children in mind, until age finds them..." Unfinished Tales p. 224. Also, "The increase of the Númenorean life-span was brought about by assimilating their life-mode to that of the Eldar, up to a limited point. They were however expressly warned that they had not become Eldar, but remained "mortal Men"..." The Nature of Middle-earth p. 317.
- 13. The music of Númenor is entirely dreamed up by the author, however it is true that Queen Vanimeldë eschewed her sovereign duties in favor of musical pursuits. *Unfinished Tales* p. 240
- 14. The influence of the music of the Rohirrim is nowhere attested, but the strong presence of song in all of Tolkien's writing on the Rohirrim demanded the attention of the author.
- 15. "'That, I guess is the language of the Rohirrim,' said Legolas; 'for it is like to this land itself; rich and rolling in part, and else hard and stern as the mountains. But I cannot guess what it means, save that it is laden with the sadness of Mortal Men.'" -The Two Towers p. 115.
- 16. For similarities on the shared linguistic history of the hobbits of the Shire and the people of Eorl, see Return of the King, Appendix F p. 459.
- 17. For more on the Shire tendency to not keep written records and the efforts of Meriadoc Brandybuck and Peregrin Took to amend this, see *Note on the Shire Records* from "The Prologue" to *The Lord of the Rings* p. 29.
- 18. The author has here followed Tolkien's cue and claims ignorance on the topic of Dwarvish music. As for the music of the Ents as well as the Orcs and other servants of darkness, the notes here given are the sole thoughts of the author.
- 19. "Then he began to hum again and passed into a murmuring chant. Gradually the hobbits became aware that he was chanting to them..."

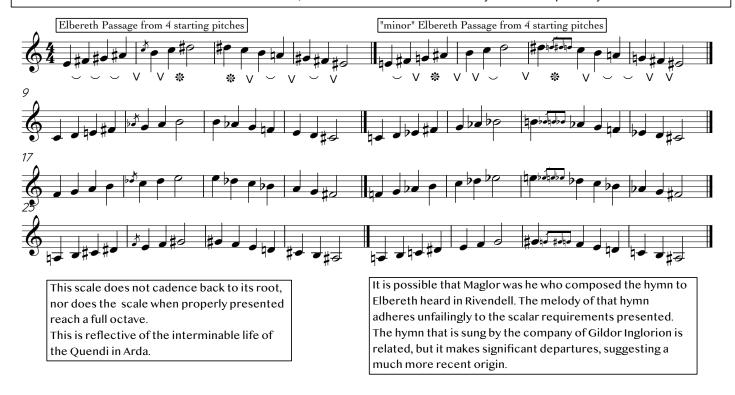
 -The Two Towers p. 73.

Scales of Arda

§The Elbereth Passage

Maglor developed this scale while in Tirion upon Túna. It was used by many Elven musicians for centuries to come.

When Daeron had learned of it at the Mereth Aberthad, he modifed it for his own use. Many Silvan elves probably learned his variations.

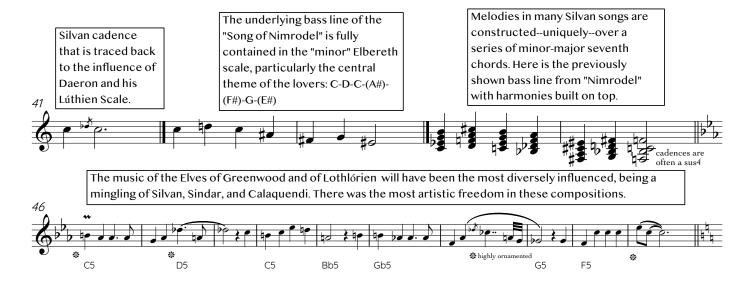


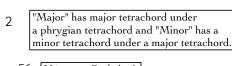
Later Silvan Variations



The Lúthien Scale was purportedly developed by Daeron in response to Maglor's famed scale. He judged the Valinorean scale to be pompous and affected and favored something unadorned. It is said that Daeron it was that composed the famous "Lay of Leithian" because of his powerful love for Lúthien. In this scale, we hear a univocal and indelible cadence, evocative of the finality of his beloved's fate.

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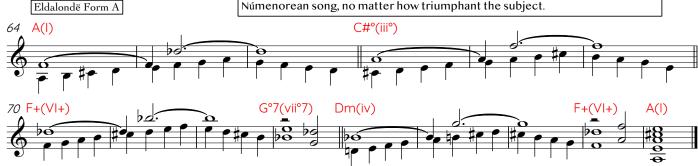
§Scales of Númenor

To get "relative minor' move root pitch down a perfect 5th

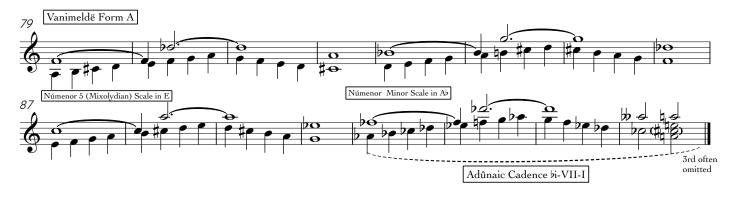


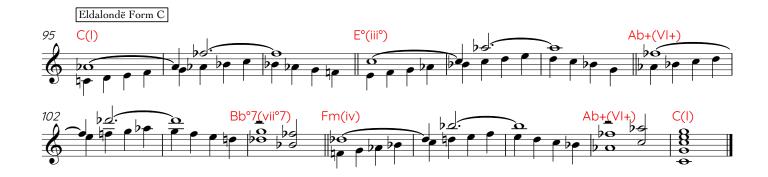
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The Eldalondë Form was an early form in musical instruction in Númenor. It combined the classic scale with harmonies that traced the dominant augmented chord to achieve the sense of yearning that was ever-present in Númenorean song, no matter how triumphant the subject.



Queen Vanimeldë was a lover of art and music, but she cared little for the turbulent political landscape of her time, delegating the rule of her people to her husband. She created a new musical form that distanced itself ever so slightly from the foundations of Númenorean music. She introduced what became known as the Adûnaic Cadence, an opulent if bombastic ending that prefigured the decadent hubris to come.









Not much is known about the development of Dwarvish music. It is clear from the few extant melodies that they favored a tune with a narrow range that often fit within a pentachord. The Durin Pentachord is found in some of the most ancient of these melodies. It appears briefly in the "Song of Durin" as performed by Gimli in the Mines of Moria. This was likely one of the most virtuosic compositions of the Dwarves.



MIDDLE-EARTH

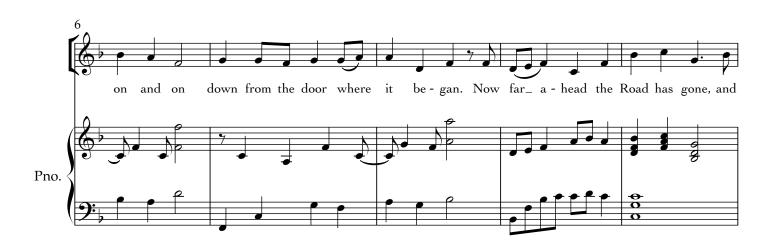
DAVID LANCELLE

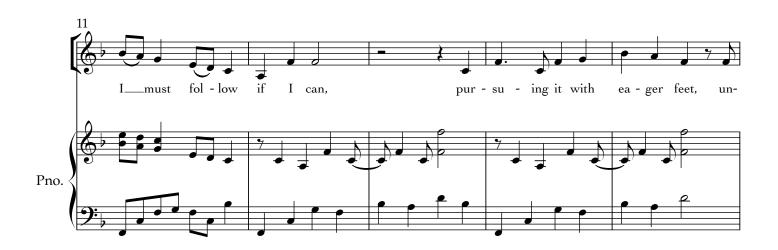
The Road Goes Ever On and On

"The Old Walking Song"

Music by David Lancelle Text by J.R.R. Tolkien





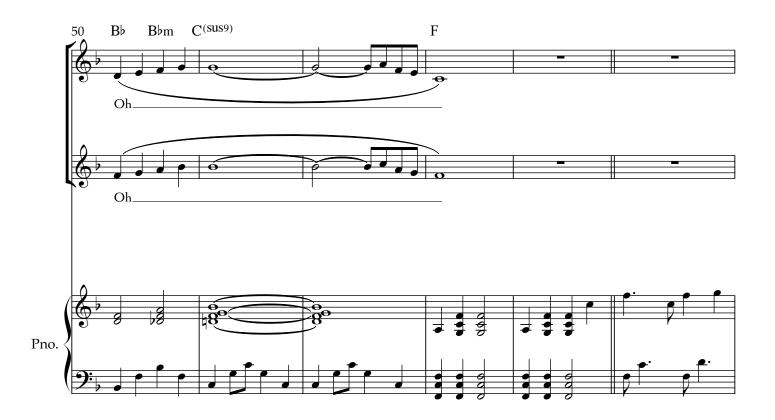






















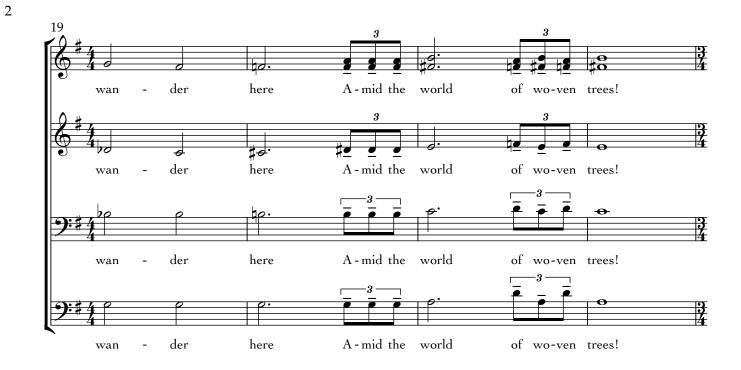
A Walking Song

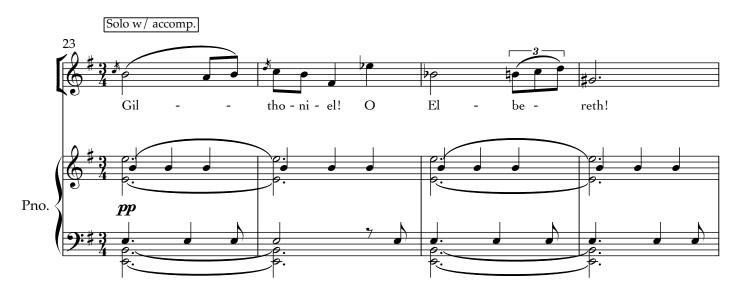
Text by J.R.R. Tolkien Music by David Lancelle **=76** F Up the hearth the fire is red, Be on F F С F 5 roof_ there But not Still neath the is bed; yet wea ry our feet, С F ВЬ C round the A sud - den stand - ing stone That we may meet cor - ner tree__ or В♭ 13 С Fm C^7 none have seen_ but a - lone. Tree_ and flow'r we___ and 17 G^{7(SUS 4)} C^7 С В♭ leaf. Let__ them pass! them and_ grass, С ВЬ ВЬ С F 21 ВЬ DmHill Pass and_ _ wat - er un - der sky, them by!_ Pass them by! 25 F Still round the cor - ner there may wait A new_ road or_ С F F 29 F them by And though we pass to - day, To - mor - row se - cret gate, we___ may С F В♭ С Вδ 33 And take hid - den paths that come this way the run To-wards the Moon or

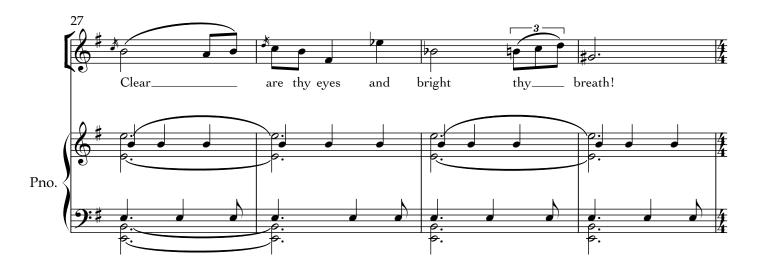


Elven Hymn to Elbereth















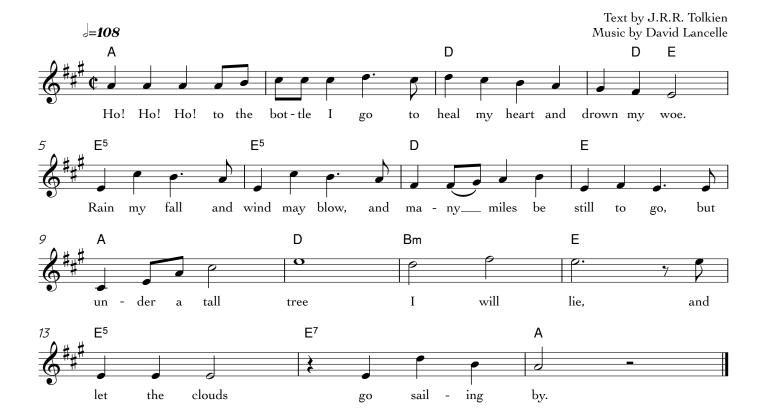




Instrument solo 7



A Drinking Song



The Bath Song



Farewell Song of Merry & Pippin

Text by J.R.R. Tolkien Music by David Lancelle

shall be our bed,

un-til at





be-neath the sky

be-hind us dread,

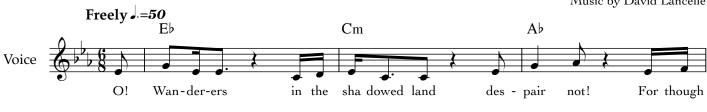
tell.

With foes a - head,



Song in the Woods

Text by J.R.R. Tolkien Music by David Lancelle





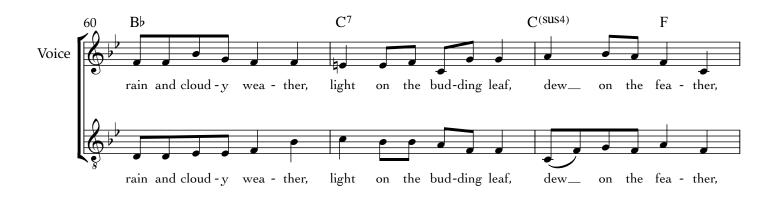


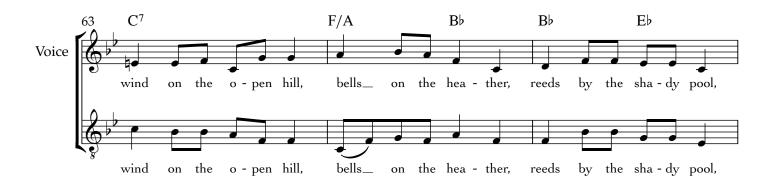


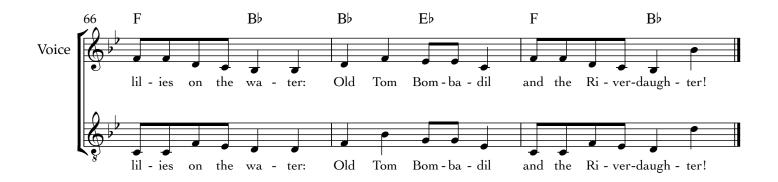
Hey dol! Merry dol!





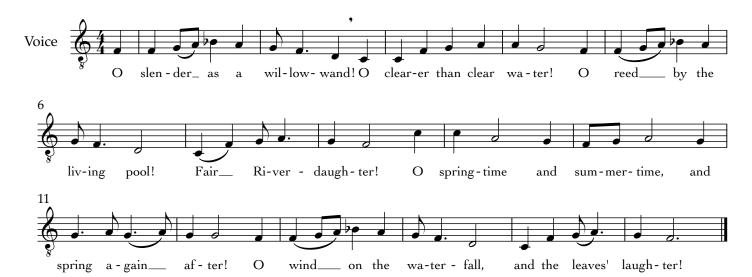






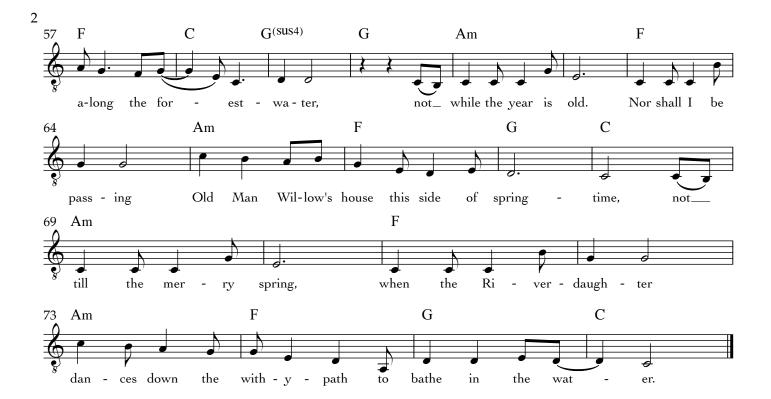
Song to Goldberry

Text by J.R.R. Tolkien Music by David Lancelle

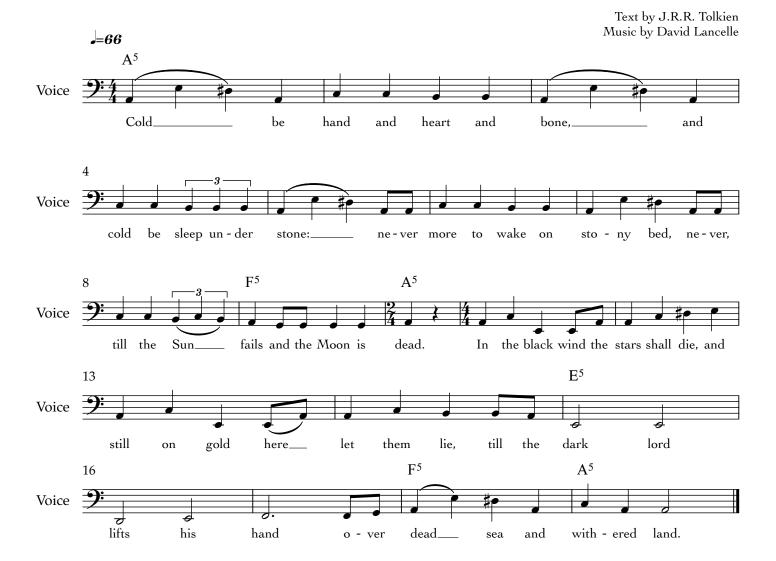


"I had an errand there"





Wight's Chant



Tom & the Barrow-wight





The Man in the Moon Stayed Up Too Late













Song of Beren and Lúthien























Sam's Rhyme of the Troll

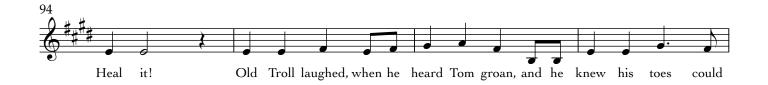








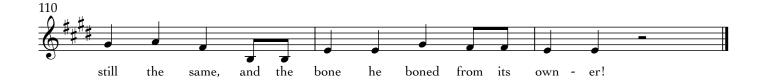












Song of Eärendil

Text by J.R.R. Tolkien Music by David Lancelle









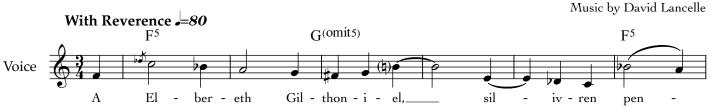


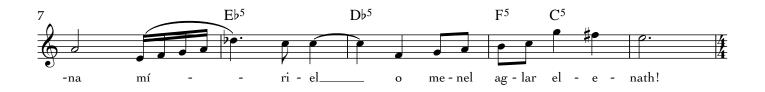




A Elbereth Gilthoniel

Text by J.R.R. Tolkien Music by David Lancelle





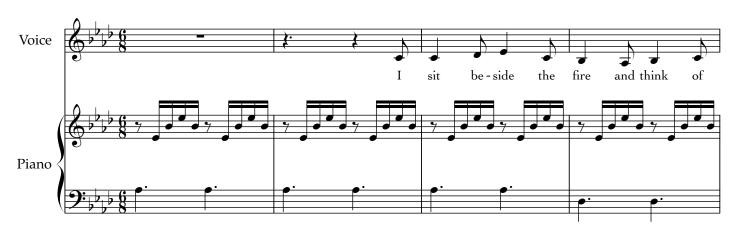




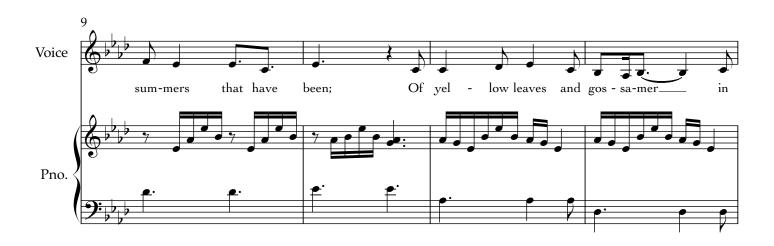
I Sit Beside the Fire and Think

"Bilbo's Song"

Music by David Lancelle Text by J.R.R. Tolkien





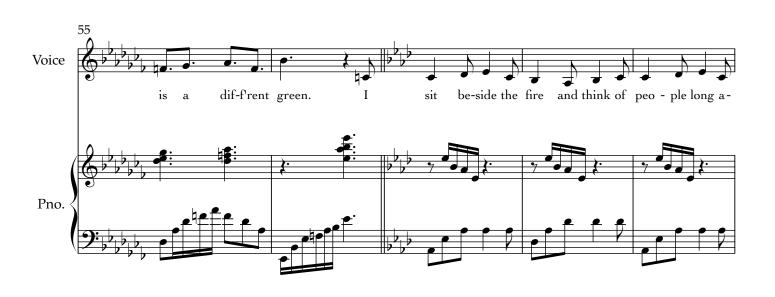














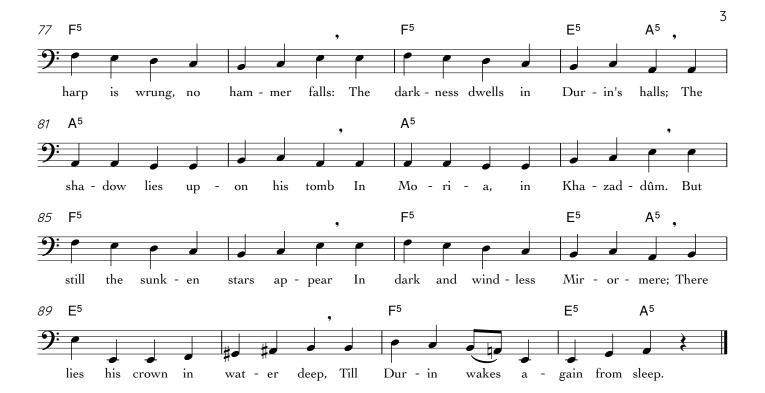




Song of Durin



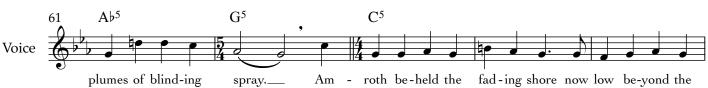




Song of Nimrodel





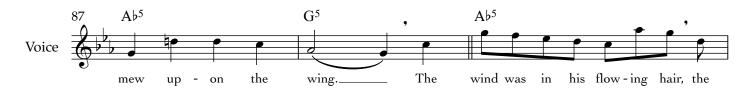












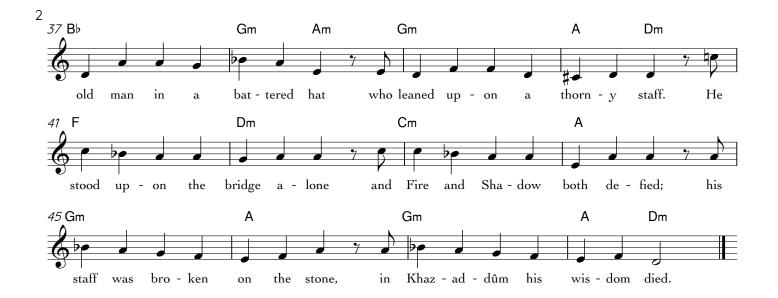


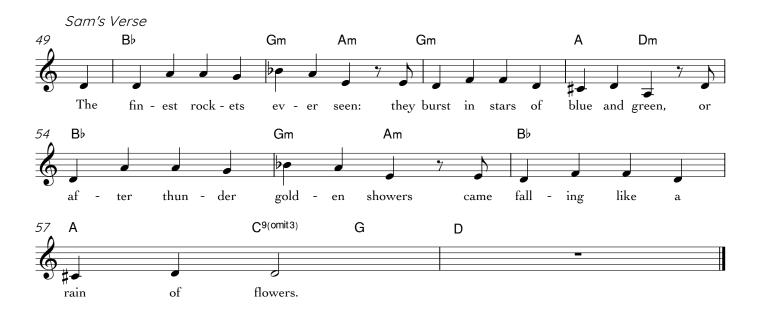




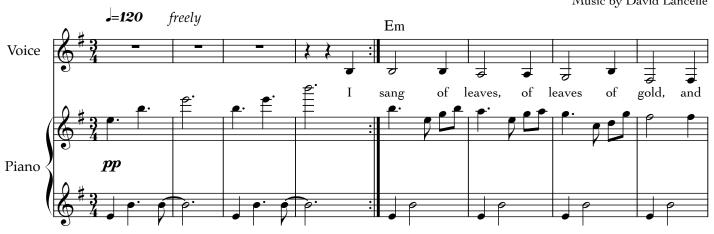
Frodo's Lament for Gandalf

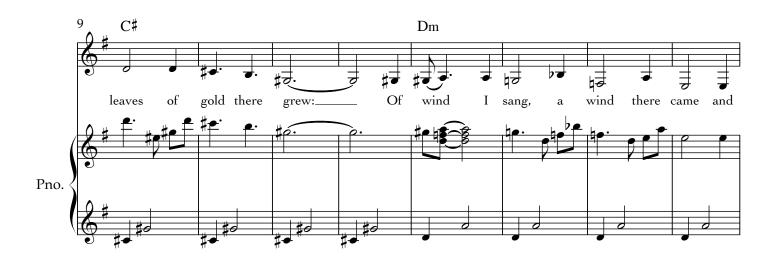


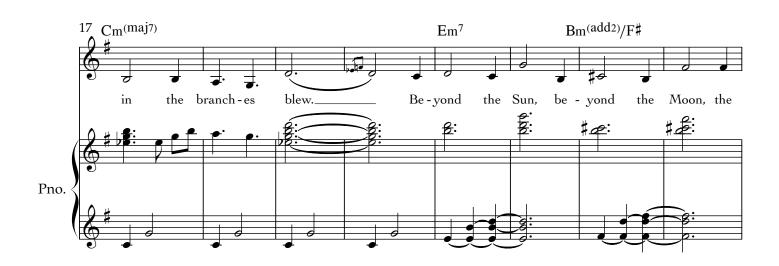


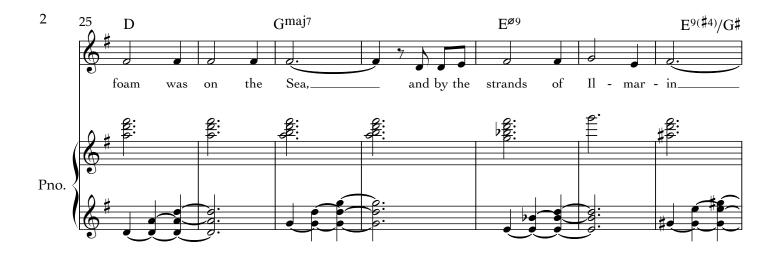


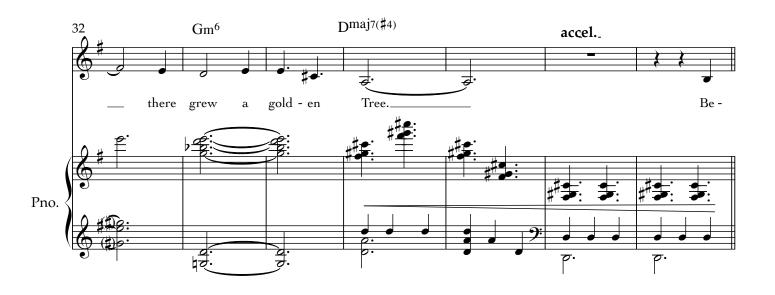
Galadriel's Song of Eldamar

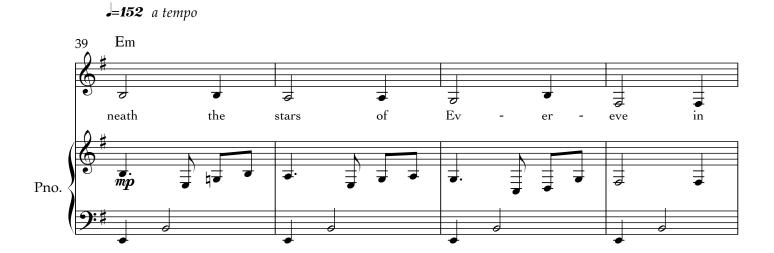


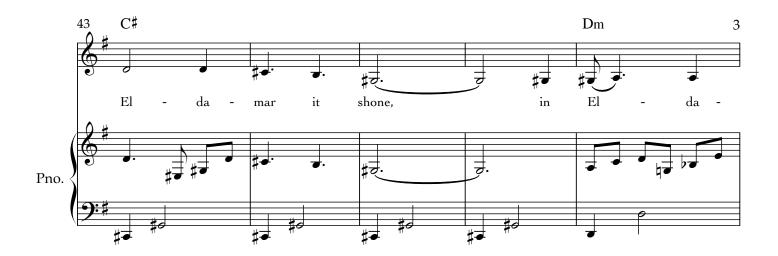


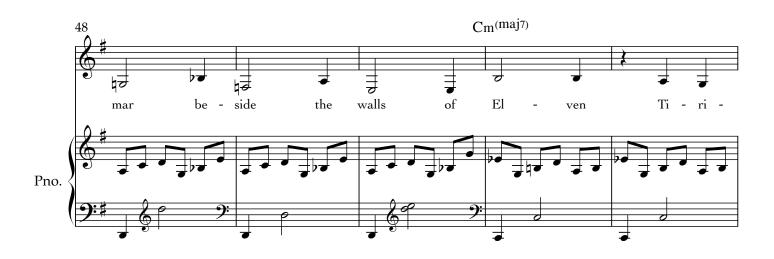


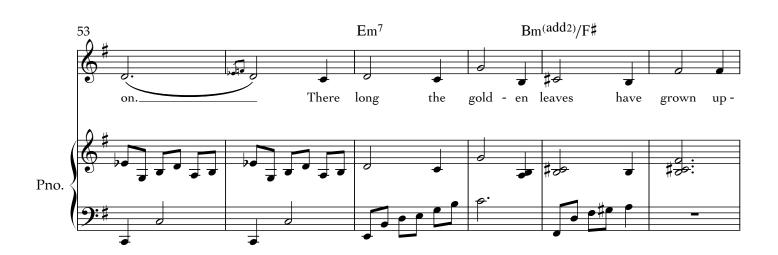


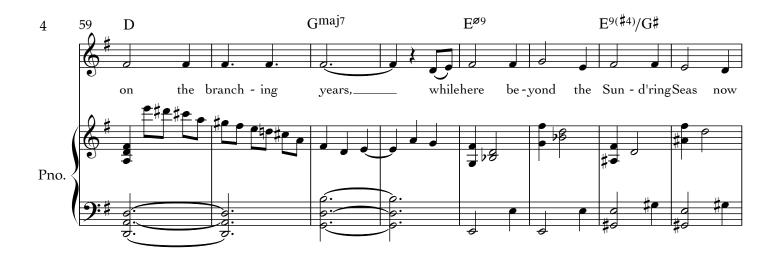


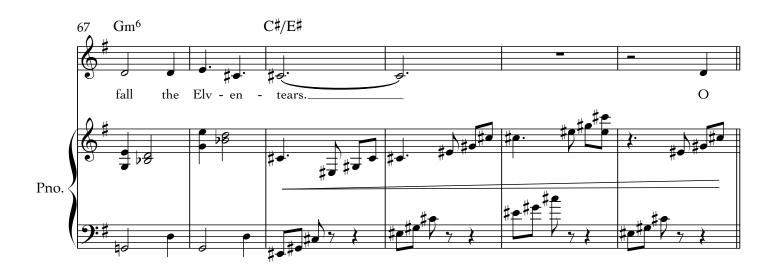


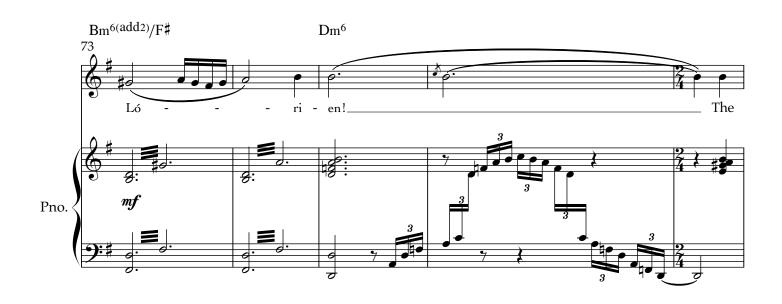


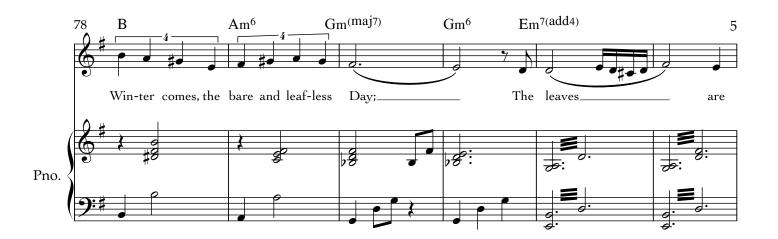


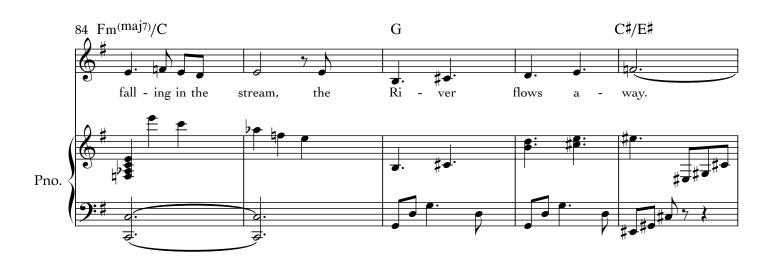






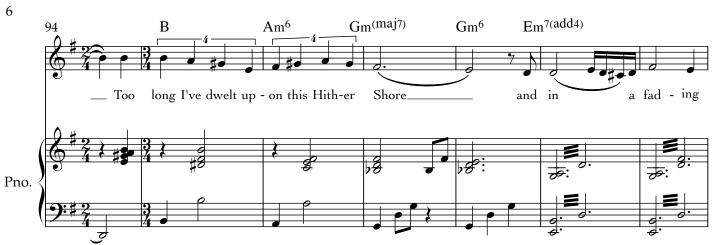


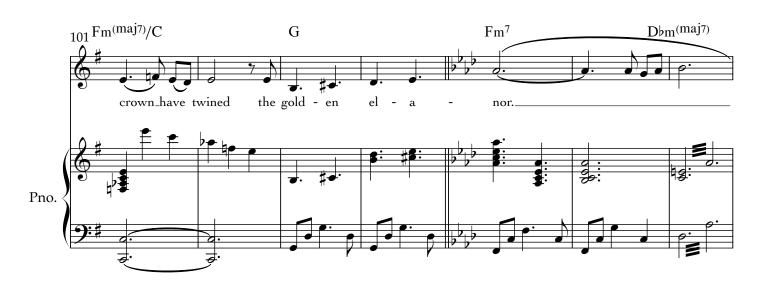


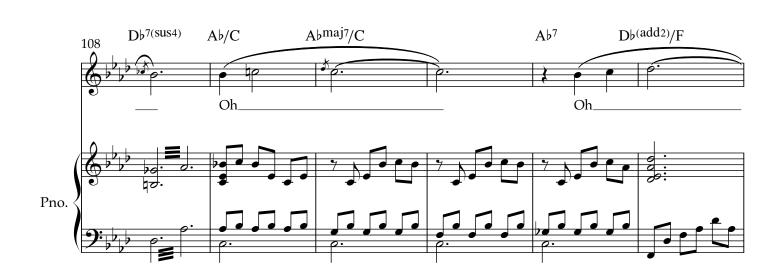










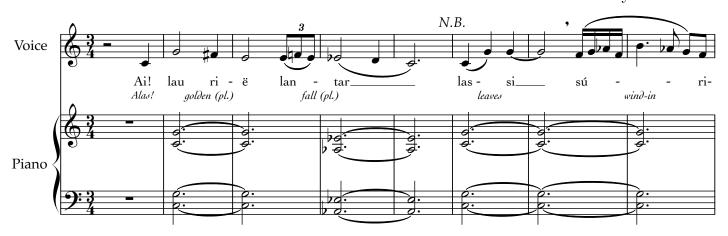


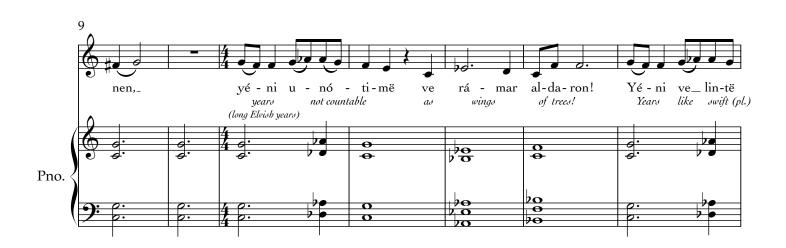


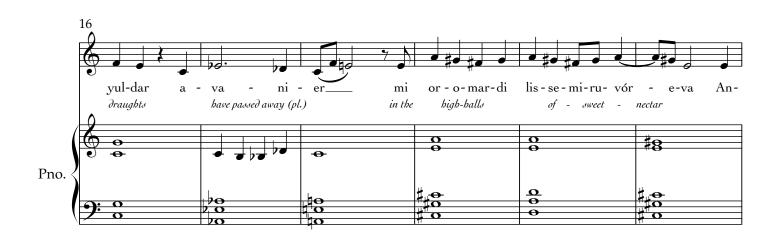
Namárië (Farewell)

"Song for the Elves beyond the Sea"

Text by J.R.R. Tolkien Music by David Lancelle

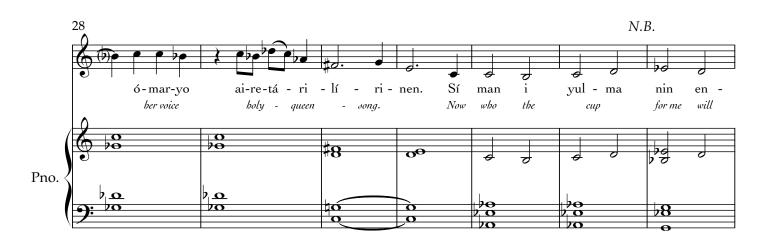


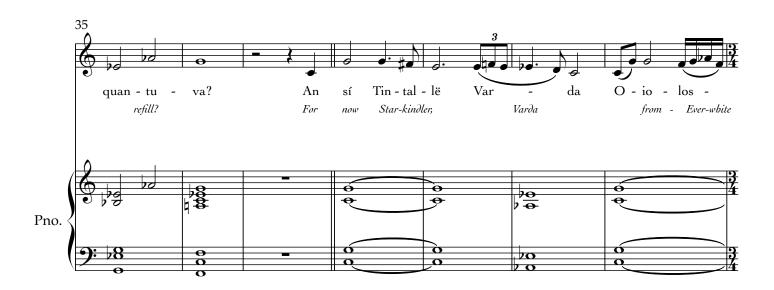






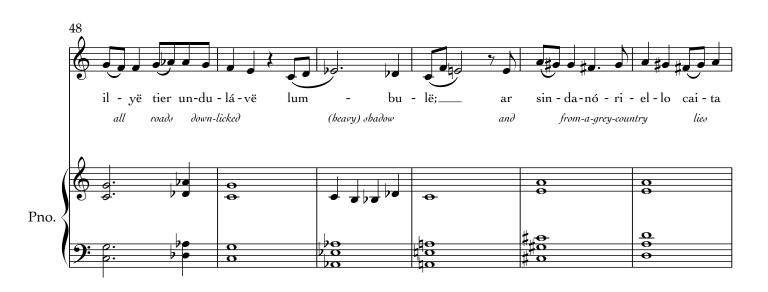








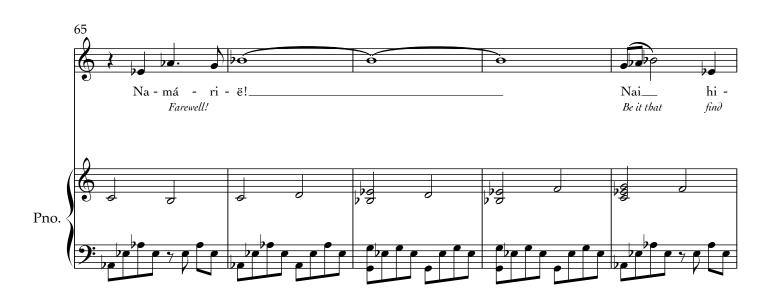








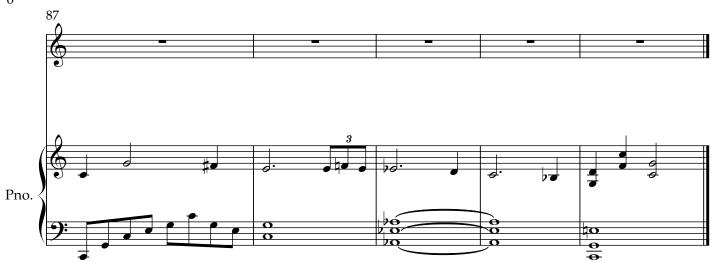












Through Rohan Over Fen and Field

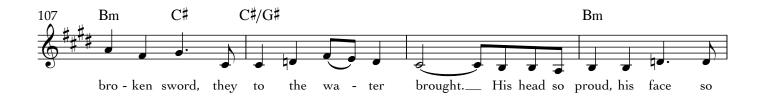
"Lament for Boromir"

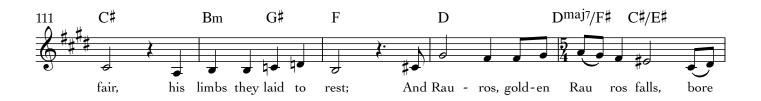






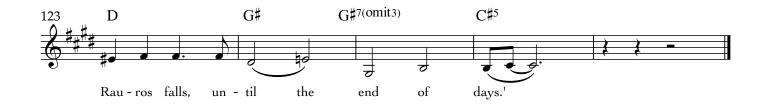












Song of Gondor









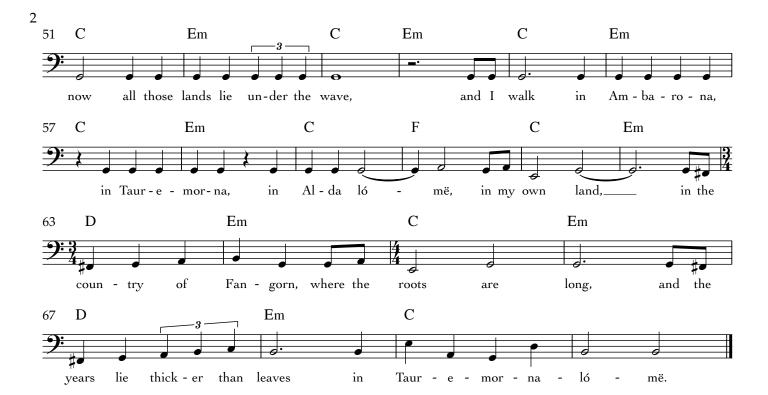




In the Willow-meads of Tasarinan

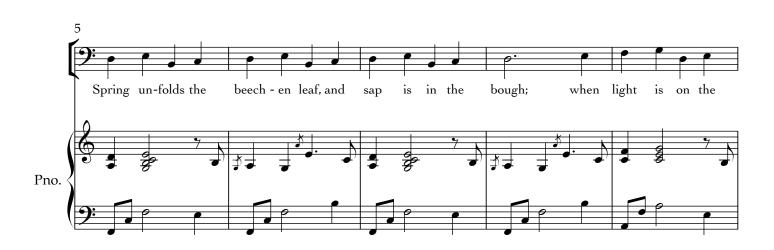
"Treebeard's Song"

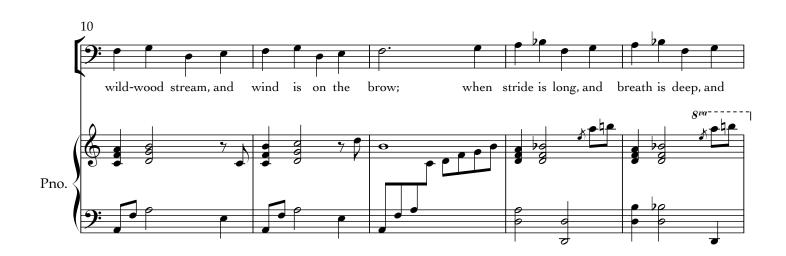




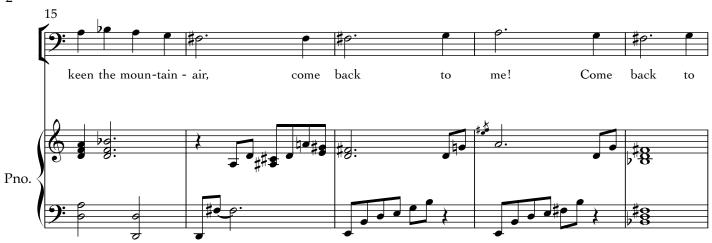
The Ent and the Entwife



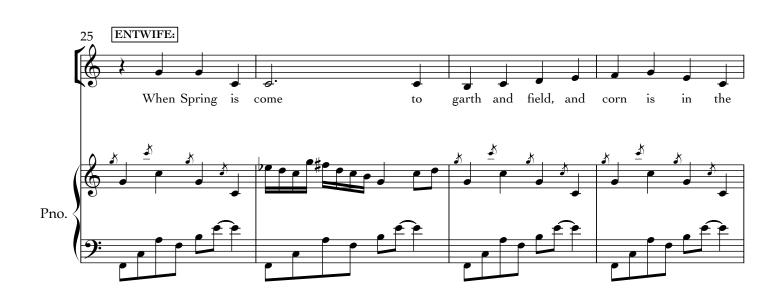




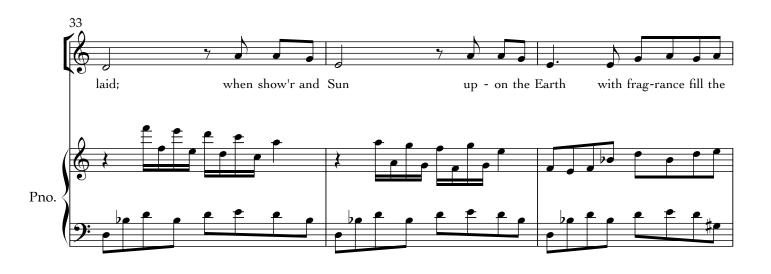










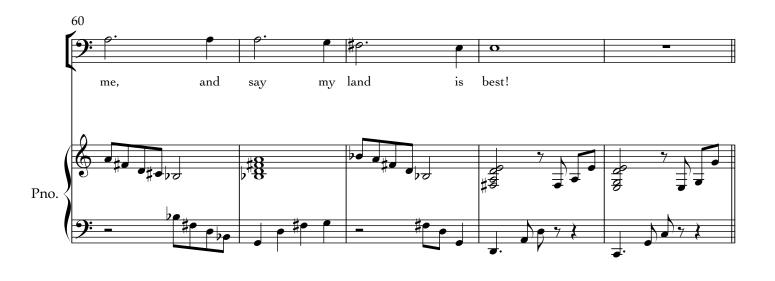


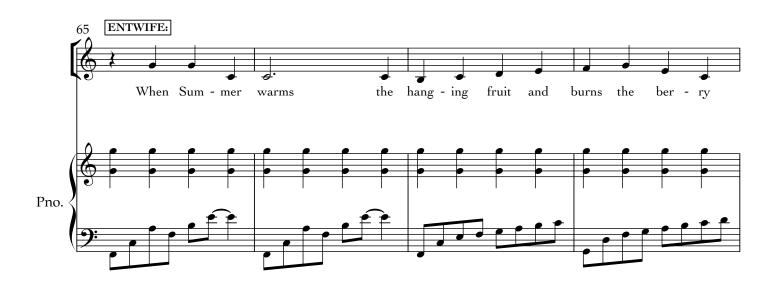


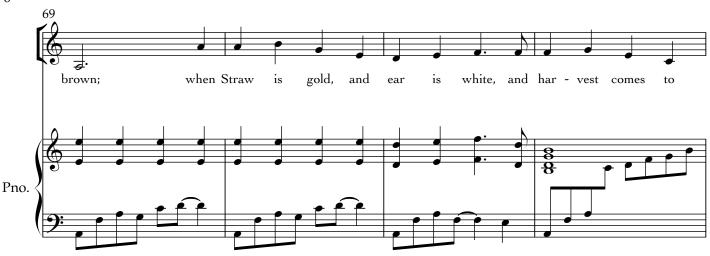
























Bregalad's Song

Text by J.R.R. Tolkien Music by David Lancelle

Car - ni - mí - ri - ë!



Las

se - mis-ta,

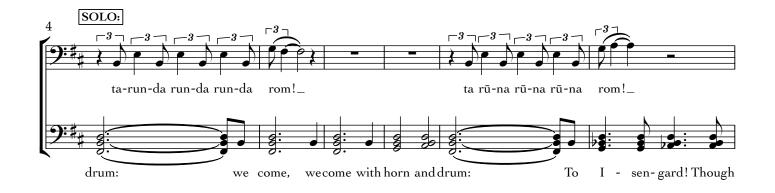
O_

Or-o - far-në,

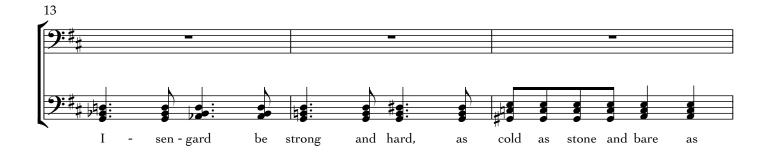
The Ents' Marching Song

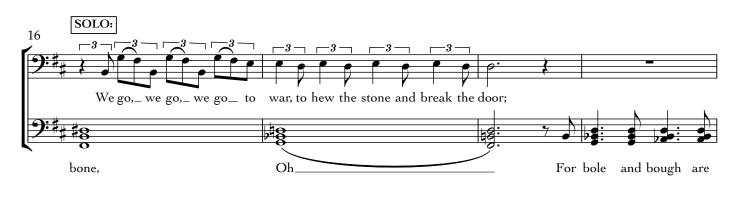
Solemnly =40

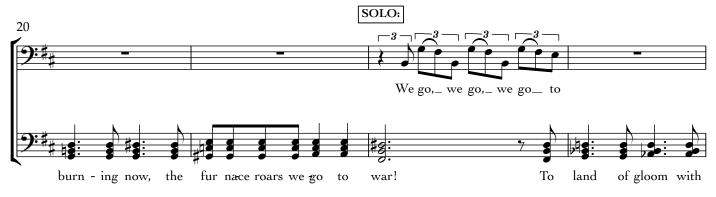


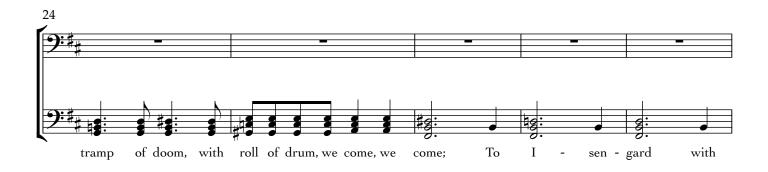












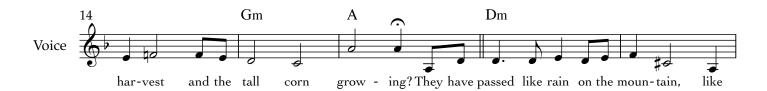


Lament for the Rohirrim











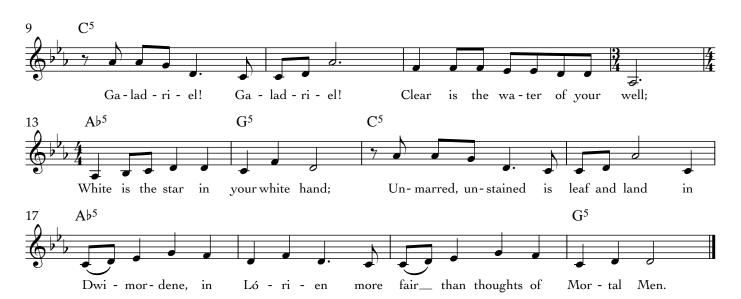




Gandalf's Song of Lórien







A Rhyme of Lore







The Cold Hard Lands

"Gollum's Song"

Text by J.R.R. Tolkien Music by David Lancelle

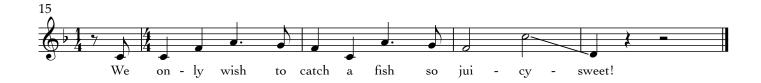






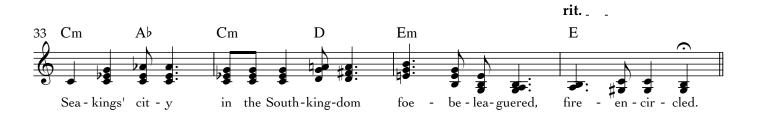
Alive without breath; as cold as death; never thirsting, ever drinking; clad in mail, never clinking. Drowns on dry land, thinks an island is a mountain; thinks a fountain is a puff of air. So sleek, so fair! What a joy to meet!



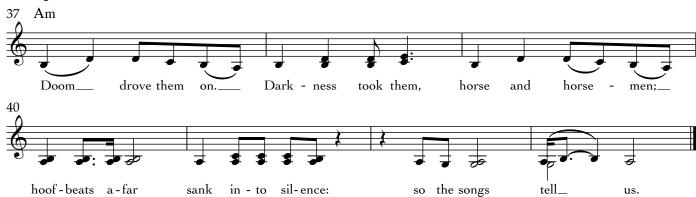


From dark Dunharrow in the dim of morning

"Lament for Théoden" Text by J.R.R. Tolkien Music by David Lancelle Solemnly =66 Am N.B. Women's Chorus From dark Dun - har-row in the dim of with thane and morn-ing cap-tain rode_ 4 N.B. Then-gel's son: E - do - ras he came, the an - cient halls_ of the Mark-war-dens mist-ento G 8 shroud-ed; in gloom man-tled. Fare-well he bade to his free gold-en tim-bers were peo-ple 13 C E hearth and high-seat, and the hal-lowed pla-ces, where long he had feast-ed ere the light fad - ed. Proudly **=100** F F В В 17 Am Am Am Am Forth rode the king, be-hind him, fear fate be-fore him, Feal - ty kept CmD CmCmD 21 Am CmA۶ oaths he had tak-en, all ful-filled them. Forth rode Thé - o-den. Five nights and days Em E F В 25 Am Am rode the E - orl-lin - gas and on-ward through Folde and Fen-march and Fir i-en-wood, east 29 Am F Am В Cm A۶ Cm D Sun - lend-ing, Mund-burg the might-y un - der Min-dol - luin, \dot{six} thou-sand spears to

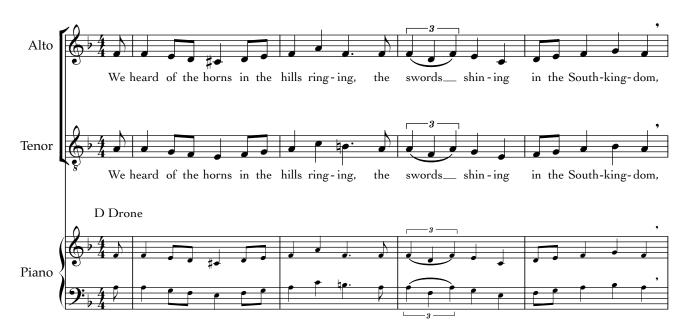


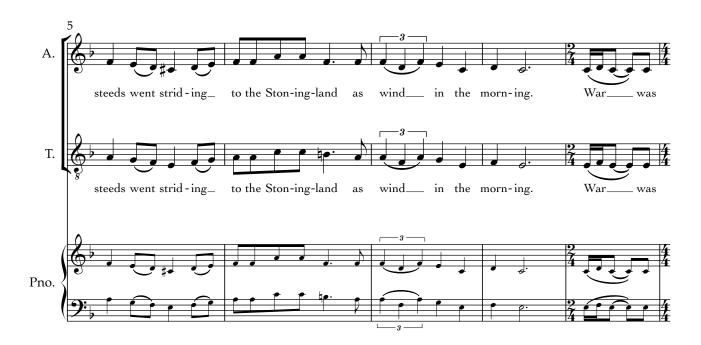
Tempo Primo



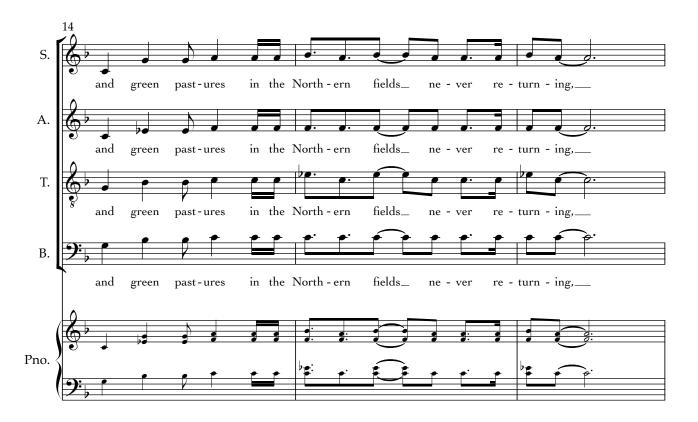
Song of the Mounds of Mundburg

Text by J.R.R. Tolkien Music by David Lancelle











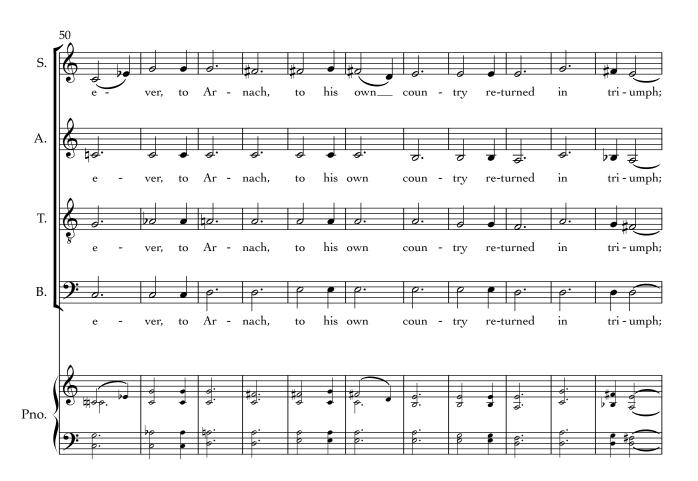


















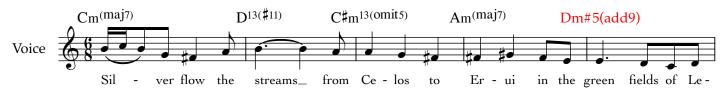






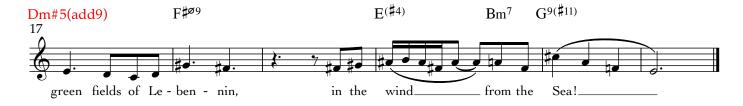
Song of Lebennin

Text by J.R.R. Tolkien Music by David Lancelle









Journey's End

"Sam's Song in the Orc-tower"

Text by J.R.R. Tolkien Music by David Lancelle



Legolas' Song of the Sea

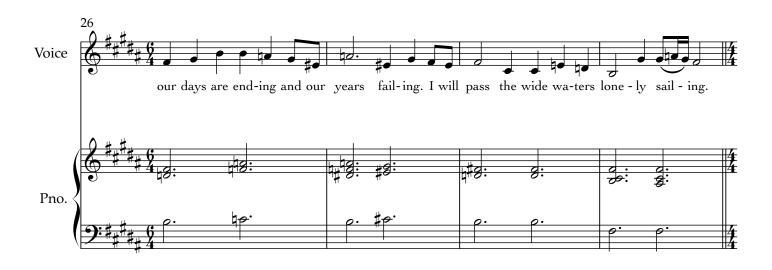
Text by J.R.R. Tolkien Music by David Lancelle

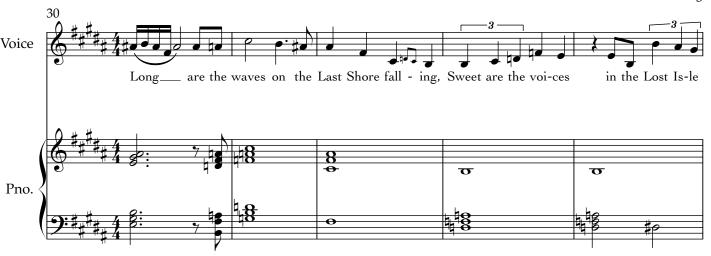




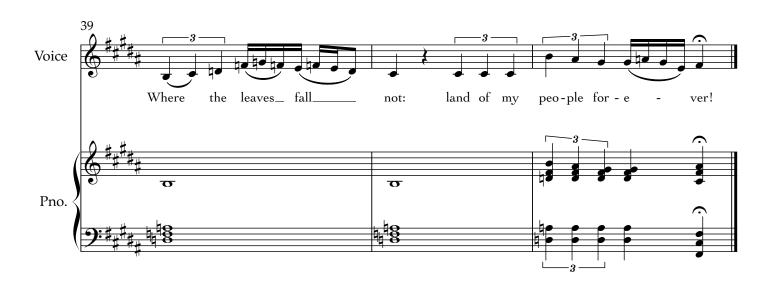












Éomer's Song/Burial song of Théoden

