

Midgaard Cosmology 1

This essay discusses the relationship between the cosmology of Kethira (HårnWorld) and Midgaard (Middle-Earth).

Kelestia and Eä

The "universes" within which Kethira and Middle-Earth exist are referred to as "Kelestia" and "Eä" respectively.

Kelestia

N. Robin Crossby describes Kelestia as:

"All that is was or will be ... the sum of all worlds and all realities... The Cosmic All..."

Within the physical three-dimensional space, there are also 'nexus' connections which connect groups of 'worlds' or solar systems. One such group that centred around Kethira – the Kéthrian nexus.

Midgaard is one of the 'worlds' associated with Kethria. Another relevant world is the Blessed Realm.

Eä

The basic components of the cosmology of Eä, as described by Professor Tolkien, are as follows:

- The Timeless Halls;
- The Void;
- Eä; and
- Arda.

The **Timeless Halls** are the abode of Eru Ilúvatar – the One. Beyond them lies the Void. Within the Void lies Eä.

Eä is composed of 'innumerable stars'¹ – its is essentially the physical universe. Within Eä lies Arda – the 'solar system' of Middle-Earth. While the Kingdom of Arda is of 'central importance' to the cosmology, the "Stars, therefore, in general will be other and remoter parts of the Great Tale of Eä, which do not concern the Valar of Arda."²

¹ *Myths Transformed*, HOME X, p375.

² *ibid.*

The cosmology of Middle-Earth underwent a number of revisions in the work of Professor Tolkien. The cosmology as described in the *Silmarillion* can be described as a 'legendary' or 'mythic' view of Ea's cosmology. In *Myths Transformed*, a series of late essays in *Morgoth's Ring* (HOME X), Tolkien indicated that the 'true' cosmology of Middle-Earth was substantially different. This revised cosmology provides much material for reconciling the conceptions of Kelestia and Eä.

In this reconfigured cosmology³, Arda has three major elements:

- Ambar – the 'Earth'
- Anar – the 'Sun'
- Tilion – The 'Moon'

In the 'traditional' or 'mythic' cosmology, Ambar is a flat, round disc, surrounded by the Heavens (Menel) above and below, and the Encircling Sea (Ekkaia). Three principal land masses are present on Ambar – Aman, Endor and lands to the East. Endor, the middle-land, is 'Middle-Earth'.

In the transformed cosmology, Ambar is a round world from the beginning, as opposed to being 'made round' following the fall of Númenor. This leaves unresolved the status of Aman – was Aman a part of Ambar until the Fall of Númenor? or was it always a separate 'world'?

³ NB – the 'transformed' mythology has the Sun and the Moon being created at the same time as the 'Earth', rather than at the end of the Age of Trees. See the essay 'Kelestia-Midgaard Timeline'.

Midgaard Cosmology 2

Creation Concepts

Another aspect of the 'cosmology' of both Middle-Earth and Kethira is their respective 'creation' conceptions.

Creation of Kelestia / Kethira

The creation of Kelestia is described in the *Libram of the Pantheon*. It describes a universe of chaos, from which form was wrought by the First Gods, best described as pure forces or principles, such as Time, Fate, Chance, Light and Darkness. These 'principles' made 'war' on each other.

...And the First Gods made war upon each other for dominion of the 'All'. And some say that this [war] restored the chaos that had been and some say that the war and the chaos were one and the same, for time was not then as settled in its habits as now.... And the First [gods] made the Lesser Gods to wage battle for them, but these had less of the power to keep their shapes, and could be broken by force that even they did wield."

These 'Lesser Gods' were more like sentient entities, and could be damaged or destroyed. Eventually these Gods reached an agreement to limit damage to themselves and Kelestia. The 'Lesser Gods' are the Gods worshiped on Kethira.

The 'eldest' of the Lesser Gods is described as Siem, God of Dreams.

Creation of Eä / Middle-Earth

In the 'traditional' mythos, Eru Ilúvatar, the Supreme Being, first creates the Ainur (the Holy Ones), 'angelic' spirits which were 'offspring of his thoughts'.

These Ainur then sang the Ainulindalë (Ainu-Song), in three themes. The First related to the structure and form of Eä, but this theme was 'marred' by discord wrought by Melkor, greatest of the Ainur. A Second Theme, relating to the actual shaping of Eä, defeated the discord and incorporated it into the All. A Third Theme was propounded by Ilúvatar alone, and this related to the Children of Ilúvatar – the Quendi and Atani.

Following the Ainulindalë, many, but not all of the Ainur went forth from the Timeless Halls, and saw Eä in a shapeless form amidst the Void. They 'descended into' Eä, and began its shaping.

At this point the 'reconfigured' mythos runs as follows:

"After the Valar, who before were the Ainur of the Great Song, entered into Eä, those who were the noblest among them and understood most of the mind of Ilúvatar sought amidst the immeasurable regions of the Beginning for that place where they should establish the Kingdom of Arda in time to come...."

"Others there were, countless to our thought though known each and numbered in the mind of Ilúvatar, whose labours lay elsewhere and in other regions and histories of the Great Tale, amid stars remote and worlds beyond the furthest thought"⁴

⁴ *Myths Transformed*, HOME X, page 378.