English – Quenya
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Quettaparma Quenyanna

† = poetic or archaic word (e.g. †él "star", elen being the ordinary word) or a poetic or archaic meaning of an ordinary word (e.g. russë "corruscation, †swordblade"),
* = unattested form,
** = wrong form,
# = word that is only attested in a compound or in an inflected form (e.g. #apa, #Apanóna; see AFTER below),
TLT = Tolkien's lifetime (by some called "Real Time", as opposed to:)
MET = Middle-Earth Time (or rather Arda Time, since Quenya originated in the Blessed Realm),
Silm = The Silmarillion (HarperCollinsPublishers 1994),
MC = The Monsters and the Critics and other Essays,
MR = Morgoth's Ring, LR = The Lost Road,
Etym = The Etymologies (in LR:347-400),
FS = Fíriel's Song (in LR:72),
R GEO = The Road Goes Ever On (Second Edition),
WJ = The War of the Jewels,
PM = The Peoples of Middle-earth, Letters = The Letters of J. R. R. Tolkien,
LT1 = The Book of Lost Tales 1,
LT2 = The Book of Lost Tales 2,
Nam = Namárië (in LotR:398),
Arct = "Arctic" sentence (in The Father Christmas Letters),
GL = Gnomish Lexicon (in Parma Eldalamberon [PE] #11 - references are selective),
QL = Qenya Lexicon (in Parma Eldalamberon #12 - references are again selective),
VT = Vinyar Tengwar (PE and VT being journals publishing Tolkien material edited by C. Gilson, C.F. Hostetter, A.R. Smith, W. Welden and P. Wynne; please refer to the individual journals here referenced to determine which editors are involved in any given case),
vb = verb,
adj = adjective,
interj = interjection,
p.a.t. = past tense,
fut = future tense,
perf = perfect tense,
freq = frequentative form,
inf = infinitive, gen = genitive,
pl = plural form,
sg = singular form.
The spelling used in this wordlist is regularized (c for k except in a few names, x for ks, long vowels marked with accents rather than macrons or circumflexes: the diaeresis is used as in LotR). When s in a word represents earlier Þ (th as in "thing") and it should be spelt with the letter sulë instead of silmë in Tengwar writing (though Tolkien himself sometimes ignored or forgot this), this is indicated by (Þ) immediately following the word in question (e.g. sanda, sanya;- see ABIDE, ABIDING below).
A, AN (indefinite article) – no Quenya equivalent. **Elen** "star" may thus also be translated "a star" (LotR:94), **Elda** "Elf" is also the equivalent of "an Elf" (Letters:281). The word **laurë** Tolkien translated as "(a) golden light", indicating that "a" has no equivalent in Quenya (VT49:47). The absence of the definite article **i** "the" usually indicates that the noun is indefinite (though there are exceptions – see **THE**).

**ABANDON hehta-** (pa.t. **hehtanë** is given) (put aside, leave out, exclude, forsake) – WJ:365

**ABHOR feuya-, yelta-** (loathe); THE ABHORRED **Sauron** (Þ) – PHEW/VT46:9, SIM:418, VT45:11

**ABIDE mar-** (be settled of fixed) (fut. #maruva is attested: maruvan "I will abide"); ABIDE BY **hinya**- (cleave to, stick to, adhere); ABIDING **sanda** (Þ) (firm, true); LAW-ABIDING **sanya** (Þ) (regular, normal) (variant vorosanya with a prefixed element meaning "ever"). – UT:317/LotR:1003, KHIM/VT45:22, STAN/VT46:16

**ABLE, BE;** see BE ABLE

ABOVE: According to VT44:26, Tolkien in one text glosses **apa** as "above but touching", but **apa** is normally taken as the preposition "after" instead. For "above", the preposition **or** "over" may be used.

**ABUNDANCE úvë; ABUNDANT úvëa** (in a very great number), **úmëa** (swarming, teaming – but elsewhere a similar word is defined as "evil", so úvëa may be preferred), **alya** (rich, blessed, prosperous) – UB, VT48:32, GALA

**ABUSE** (vb, evidently meaning to abuse verbally) **naiytë-** (put to shame) – QL:65

**ABYSS undumë –MC:222 cf. 215**

**ACCOMODATE camta-** (sic; the cluster **mt** seems unusual for Quenya, and while the source does not explicitly say that this word is Quenya, it is difficult to understand what other language could be intended) (to [make] fit, suit, adapt) – VT44:14

**ACCOUNT** (noun) **quentalë** (history), **lúmequenta** (chronological account, history); HISTORICAL ACCOUNT **quentasta** (any particular arrangement, by some author, of a series of records or evidences into a given historical account – not History as such, which is **quentalë**) – KWET, LU, VT39:16

**ACCRUSED húna** (cursed). – PE17:149

**ACRE** **resta** (sown field) – VT46:11 cf. **RED**

ACROSS **arta** (athwart) (Note: **arta** also means "fort, fortress") – LT2:335

**ACT OF WILL** **nirmë** – VT39:30

**ACTOR** **tyaro** (agent, doer) – KYAR

**ACTUAL** **anwa** (real, true), **nanwa** (existing, true) – ANA, VT49:30

**ACUTE** **tereva** (fine, piercing); **ACUTE, ACUTENESS** **laicë** (In the printed Etymologies, a similar word is also the adjective "keen, sharp, acute", but according to VT45:25, this is a misreading; the final vowel of the adjective should be -a, not -ë. However, the conceptual validity of the adjective **laica**, and therefore also the corresponding noun **laicë**, is questionable; see PIERCING.) – TER, LAIK

**ADAPT camta-** (sic; the cluster **mt** seems unusual for Quenya; while the source does not explicitly say that this word is Quenya, it is difficult to understand what other language could be intended) (to [make] fit, suit, accomodate) – VT44:14

**ADD napan-, yantya-** (augment) – PE17:146, 15:68

**ADHERE himya-** (abide by, cleave to, stick to) – VT45:22, cf. KHIM

**ADHERING himba** (sticking) – KHIM

**ADIMRAL ciryatur** (only attested as the personal name Ciryatur of an admiral, but the word means *"ship-ruler") – UT:239

**ADORN netya-** (trim). (Note: **netya** is also an adj. "pretty, dainty"). SMALL THING OF PERSONAL ADORNMENT **netil** – VT47:33
ADULT (adj) vēa (manly, vigorous); ADULT MAN vēaner; ADULT MALE nēr (ner-, as in pl neri) (man) –WEG, DER
ADÚNAKHOR Herunūmen –UT:222, Silm:322
AEGNOR Aicannaro (so in Silm:435 and PM:345; MR:323 has Aicannar) (Sharp Flame, Fell Fire)

AFFECT #ap- (given as aorist stem apē) (to concern, to touch one) –VT44:26
AFFECTIONATE mēla (loving) –VT39:10
AFFLICTED – be afflicted: mōia- (labour). The participle “mōiala” may then be used to translate “afflicted” as an adjective, describing one who is “labouring” or toiling as a thrall. – VT43:31

AFTER apa (also attested in compounds like Apanónar, see below), #ep- (used in compounds when the second part of the compound begins with a vowel, only attested in epessē “after-name” – see NICKNAME.) This ep- is a shorter form of epē, which means “before” of spatial relationships but “after” of time (since the Eldar imagined time coming to completion, stop short) –VT44:26, the preposition apa may also appear as pa, pā (cf. yēni pa yēni “years after years” in VT44:35), but pa/pā is in other manuscripts defined as “touching, as regards, concerning”. THE AFTER-BORN Apanónar (sg #Apanóna) (i.e., an Elvish name of Men, according to WJ:387 “a word of lore, not used in daily speech”) –Silm:122/WJ:387, UT:266

AGAIN ata; AGAIN (prefix) en-, (prefix) at-, ata- (back-, re-) (AT[AT])
AGAINST: According to VT44:26, Tolkien in some documents glosses apa or pā as “touching, against”, but apa is normally the preposition “after” instead (see AFTER). The allative case in -nna is normally sufficient to express motion towards or against something. Possibly this ending can also take on the meaning of “against” with connotations of enmity and confrontation, as when the pl. allative valannar is used in the phrase ““made war on/against the Valar” (LR:47).

AGE randa (cycle) (as in “the Third Age”; not the age of a person); AGES OF AGES yēnion yēni –RAD, VT44:36
AGENT tyaro (actor, doer) –KAR
AGILE tyelca (swift) –KYLEK
AGO ya; LONG AGO andanėya, anda né (once upon a time) –YA, VT49:31

AGONY qualmē (death), unqualē (death; according to VT45:24, Tolkien changed this word to anqualē) –KWL, VT45:5, 24, 36
AH (interj.) aï (alas) Aï! laurië lantar lassi
Ah! golden fall the leaves (Nam)
AIR vista (= air as substance); viłya older [MET] viỳa (sky); vilma (lower air) (perhaps changed to vista, but vilma was not struck out in Etym); lindë (tune, song, singing); PUFF OF AIR hwesta (breeze, breath); UPPER AIRS AND CLOUDS fanyarë (skies), AIRY vilin (breezy) – WIS, WIL/LT:1.273, LIN, SWES/LotR:1.157, MC:223, LT1:273

ALAS (interj.) aï (ah) (Etym also gives a word nai, but this clashes with nai “be it that” in Namarië); also orro or horro as an “exclamation of horror, pain, disgust: ugh, alas! ow!” –Nam/RGEO:66, NAY, VT45:17
ALIKE vēä –VT49:10
ALIVE cuīa; BEING ALIVE (noun not adj) cuīlë (life) (LT1:257 gives coïna, coïrēa; see LIVING) –KUY

ALL ill (as independent noun), also ilya (all of a particular group of things, the whole, each, every) (Note: ilya normally appears as ilyë before a plural noun: ilyë tier “abîl paths”); ALLNESS, THE ALL ilûvë (the whole). According to early material, ALL THE... (followed by some noun) is rendered by i quando, e.g. “i quando cemen “all the earth; the whole earth”. ALL THAT IS WANTED farë, farmë (plentitude, sufficiency) –VT47:30, VT39:20, VT44:9, IL, Nam cf. RGEO:67, Silm:433/WJ:402, QL:70, PHAR/VT46:9

ALLOW lav- (yield, grant); NOT ALLOW TO CONTINUE nuhta- (stunt, prevent from coming to completion, stop short) –DAB, WJ:413
ALONE (see also LONELY, SOLE) er (one, alone, only, but, still), eressë (singly, only, also as noun: solitude) –ERE, LT1:269
ALPHABET tengwanda –TEK
ALSO yando –QL:104
ALTHOUGH (or “nothwithstanding”) – Christopher Gilson argues that the word ōmu occurring in an untranslated “Qenya” text could have this meaning (PE15:32, 37). If this interpretation is regarded as too uncertain, the idea expressed by phrases like “although” may be rephrased using ananta “and yet” (e.g. “although the house is small, we love it” > “i coa pitya nā, ananta melîmes = “the house is small, and yet we love it”).

ALWAYS illumē (earlier variants of the relevant text also have vora and vorē, forms Tolkien may or may not have abandoned) – VT44:9
*AMANIAN (only translated "of Aman" by Tolkien) amanyar (which can also mean "blessed", VT49:41). Cf. also Úmanyar, Úmanyar, Alamanyar "those not of Aman" (the Elves who started on the march from Cuiviénen but did not reach Aman; contrast the Avamanyar, another name of the Avari.) – WJ:411, 373, 370, MR:163

AMROD Telufinwë (meaning "Last Finwë", not the equivalent in sense to his Sindarin name. The short form of his name was Telvô "Last One". His mother-name [q.v.] was Ambaruassa – PM:353

AMROD Pityafinwë (meaning "Little Finwë", not the equivalent in sense to his Sindarin name. The short form of his name was Plíyo "Little One". His mother-name [q.v.] was Ambarto, or Umbarto, but these names were not used in narrative.) – PM:353

ANCIENT yára (old, belonging to or descending from former times) – YA

AND ar. In the phrase eldaín a firimoín "to Elves and Men" (FS), ar is seemingly reduced to a before f, but contrast ar formenna "and northwards" in VT49:26. (In Sauron Defeated p. ii, the word o is translated "and", but LoTR, Silm and Etym all agree that the Quenya word for "and" is ar. A longer variant aré is mentioned in VT43:31.) A suffix meaning "and", -yê, occurs in the phrase Menel Ceményê "heaven and earth" (VT47:11); this suffix is "normally used of pairs usually associated as Sun, Moon [*Anar Isilyë]; Heaven, Earth [Menel Ceményê], Land, Sea [*Nôr Éáryê], fire, water [*úr nenyê]" (VT47:31). AND YET a-nanta/ananta (but yet) – AR/Nam/FS, VT43:31, NDAN; the etymology of ar is discussed in VT47:31


ANGELN (island in the Danish peninsula) Eriollo – LT1:252

ANOTHER ents (one more). (Note: a homophone means "that yonder"). See also OTHER. – VT47:15

ANYBODY – if anybody: aiquen (whatever); ANYONE mo (but this is also used as an impersonal pronoun "one") – WJ:372, VT49:32

APPLE orva – PE13:116

APPROPRIATE (to a special purpose or owner) #sat- (set aside). The verb #sat- is cited in the form "sati-", evidently including the connecting vowel of the aorist, as in "satin "I appropriate." – VT42:20

APRIL Viressë – LotR:1144/1146

AR-ADUNAKHOR Tar-Herunúmen – UT:222, Silm:322

AR-BELZAGAR Tar-Calmacil – UT:222

AR-GIMILZÖR Tar-Telemnar – UT:223

AR-INZILADÚN Tar-Palantîr – UT:223, Silm:324

AR-PHARAZÓN Tar-Calîon (and, as an experimental form, Tar-culu?) – UT:224, Silm:324, VT45:24

AR-SAKALTHÔR Tar-Falassion – UT:223

AR-ZIMRAPHEL Tar-Miriel – UT:224, Silm:324

ARE see BE

ARGON Aracâno – PM:345

ARM ranco (stem *rancu-, pl. ranqui) (LT2:335 gives rá [there spelt râ], but this is apparently rendered obsolete by a later word in Tolkien's conception: In Etym, rá is glossed...
PRAYER: Tolkien's translation of one line from the Lord's comparison with something the speaker, whereas something that is appears to introduce a comparison with Wordlist last updated July 5th, 2008

ARRIVE: The verb ten- is used for this meaning in one source (present tense tén “is on point of arrival, is just coming to the end”). Other attested forms are tenë (aorist; 1st person tenin), p.t. tennë “arrived, reached” (“usually used with locative not allative”: tennë sis “I arrive[d] here”), perfect etënië, future tenuva “will arrive”. Tolkien subsequently changed ten- to ten-, but the latter is elsewhere ascribed the meaning “go”. –VT49:23-24

ARROW pilin (pilind-, as in the pl. pilindi)

PÍLIM

ART Carmë (making, production): BLACK ARTS nulë (sorcery). (The word is spelt “nûle” in the source, reflecting the older pronunciation; in Tengwar spelling the initial nasal should be represented by the letter Noldo)

ARTIFICIAL CAVE hróta (dwelling underground, rockhewn hall) –PM:365

AS (prep) ve (like). The longer variant sivë appears to introduce a comparison with something that is near to the point or thought of the speaker, whereas tambë introduces a comparison with something remote, as in Tolkien's translation of one line from the Lord's Prayer: cementë tambë Erumandë “on earth as in heaven” (“heaven” being remote – we may theorize that “in heaven as [here] on earth” would translate as “Erumandë sivë cementë, since “earth” would represent the position of the speaker). NOTE: A homophone sivë means “peace”. The word yan, related to the relative ya “which”, is also defined “as” in one text (VT49:18). AS REGARDS pa, pā (concerning, touching). AS USUAL ve senwa (also ve senya, but see USUAL). –Nam/RGEO:66, 67, VT43:12, 38, VT44:26, VT49:22

ASCENT rosta, ASCENSION orosta – LT1:267, 256

ASGD Valinor, Valinórë (Tolkien actually uses this gloss of Valinor, as Asgard is the City of the Gods in Norse mythology) – LT1:272

ASIDE – stand aside! heca! – also with pronominal affixes: sg hecat, pl hecal “you stay aside!” (be gone!) LEAVING ASIDE hequa (not counting, excluding, except) –WJ:364, 365

“ASK #maquet- (only pa.t. maquentë is attested. The word is not translated, but undoubtedly means "asked": 'Mana i-coimas in Eldaron?' maquentë Elendil [PM:403]. The question itself is translated "What is the coimas of the Eldar?", so the rest must be "Elendil asked". Furthermore, maquentë is transparently quentë "said" with the interrogative element ma [PM:357] prefixed.) ASK FOR – see DEMAND.

ASLEEP lorna –LOS

ASSEMBLE hosta- (gather, collect) –MC:223

ASSOCIATE otorno (sworn brother) osellië (p) (sworn sister) –TOR, THEL

ASTRONOMER meneldil –Letters:386

AT së, se (the form with a long vowel may be preferred since se is apparently also a 3rd person pronoun) (in). The locative case may also express “at”, e.g. lümissen “at the times”. –VT43:30, 34, VT49:47

ATHelas (a healing plant) asëa; see KINGSFOIL. –PE148

ATHWART arta (across) (Note: arta also means "fort, fortress"); GO ATHWART tara-(cross) –LT2:335, 347

AUGER teret (gimlet) –LT1:255

AUGMENT (vb.) yantya- (add) –PE15:68

AUGUST Ûrimë (so in LoR; UT has Ûrimë) –LotR:1144, UT:302/470

AUTHORITY Mâhan (pl Máhaní is given, but seems perfectly regular). Tolkien once stated that Valar should strictly be translated "the Authorities" (MR:350), but Vala obviously cannot be used to translate "authority" in general; it was used only of the Valar themselves (WJ:404). Cf. also adj. valya "having (divine) authority or power". Mâhaní was adopted from Valarin and originally probably referred to the Valar themselves. We are not told whether Mâhan could or should be applied to a non-divine authority (at least it should not be capitalized if so used). Note: Mâhan means "Supreme One" rather than "authority" as an abstract. –MR:350, BAL, WJ:399/402

AUTUMN yâvië (harvest – in the Calendar of Imladris, yâvië was a precisely defined period of 54 days, but the word was also used without any exact definition), lasselanta ("leaf-fall", used of the beginning of winter or as a synonym of quellë; see FADING. Also spelt lasse-lanta with a hyphen), narquelian ("fire-fading" – this word from Fíriel's Song and Etym seems to correspond to narquelië in LoTF, but the latter is the name of the month corresponding to our October.) LT1:273 has yâvan “autumn, harvest”, but this word may be obsoleted by yâvië. –
B

BABE lapsë; BABY winë (stem *wini-; Exilic Quenya *vinë-, *vini-), in another source defined as "child not yet fully grown". Also winimo (Exilic *vinimo) or winicë, wincë (Exilic *vinicë, *vincë). These terms were also used in children's play for "little finger" or "little toe". - LAP, VT47:10, 26, VT48:7

BAND nossë (army, troop) -LT2:340
BANK (esp. of river) rava -RAMBÄ

BARK (noun) - (rear) (QL:75) LT2:328 mentions a Gnomish word alm, said to mean "the broad of the back from shoulder to shoulder, back, shoulders". It was stated that the "Qenya" cognate of this Gnomish word occurs in the name Aikaldamor i.e., #aldamo or #aldamor? (Aldama appears as a word for "shoulder" in PE13:109, cf. 137.) But this is hardly a valid word in LotR-style Quenya.

BACK (noun) pontë (ponti-) (rear) (PE17:166) LT2:346 mentions a Gnomish word alm, said to mean "the broad of the back from shoulder to shoulder, back, shoulders". It was stated that the "Qenya" cognate of this Gnomish word occurs in the name Aikaldamor i.e., #aldamo or #aldamor? (Aldama appears as a word for "shoulder" in PE13:109, cf. 137.) But this is hardly a valid word in LotR-style Quenya.

BACK- (prefix) at-, ata- (re-, again-), also see BACKWARDS. Cf. also DO BACK ahtar- or accar- (react, refute, avenge); these forms represent older at-kar-. THOSE WHO GO BACK

BARN FOWL porocë (hen) -PE16:132
BASE sundo (b) (root, root-word) (pl. #sundar, isolated from Tarmasundar in UT:166), talan (talam-) (floor, ground), talma (foundation, root); BASE-STRUCTURE sundocarmë (b) -SUD (but VT46:16 indicates that Tolkien changed the root to STUD, hence implying that sundo was originally Pundo, WJ:319, TALAM, TAL, LT:343

BATHING (noun) sovalië (washing, purification) -QL:86
BATTER palpa- (beat) -PALAP
BAY (small and landlocked) hôpa (haven, harbour) -KHOP

BE: Quenya uses forms of ná as the copula used to join adjectives, nouns or pronouns "in statements (or wishes) asserting (or desiring) a thing to have certain quality, or to be the same as another" (VT49:28). It may also denote a position, as in tanomë nauvan "I will be there" (VT49:19). PE17:68 mentions návë "being" as a "general infinitive" form; the gloss would suggest that návë may also be regarded as a gerund. Present tense ná "is" (Nam), pl. nár or nár "are" (PE15:36, VT49:27, 30), dual nát (VT49:30). Also attested with various pronominal endings: návë/návë "I am", nálë or natë "you (sg.) are" (polite and familiar, respectively),
nás “it is”, násē “(s)he is”, nalmē “we are” (VT49:27, 30). Some forms listed in VT49:27 are perhaps intended as aorist forms (nain “I am”, naiyē/nailyē “you are”); VT49:30 however lists aorist forms with no intruding i (nanyē “I am”, nailyē “thou art”, nā “is”, nassē “(s)he is”, nalmē “we are”, nar “are”). Pa.t. nānē or nē “was”, pl. nāner/nēr and dual nē “were” (VT49:6, 10, 27, 30). According to VT49:31, nē “was” cannot receive pronominal endings (though né “he was” is attested elsewhere, VT49:28-29), and such endings are rather added to the form anē, e.g. anēn “I was”, anēl “you were”, anēs “(s)he/it was” (VT49:28). Future tense nauva “will be” (VT42:34, VT49:19; alternative form uva only in VT49:30) Perfect anaïē “has been” (VT49:27, first written as anāyē). The form na may be used as imperative (na ārē “be holy”, VT43:14, alcar...na Erun “glory...be to God”, VT44:34); this imperative na is apparently incorporated in the word nai “be it that” (misleading translation “maybe” in LotR). This nai can be combined with a verb to express a hope that something will happen (Nam: nai hiruvalyē Valimar, “may you find Valimar”) or if the verb is in the present rather than the future tense, that it is already happening (VT47:19). – The word unlē is January 16 and February 19. – According to VT49:29, imperative na is short for ā na with the imperative particle included. – Nā “is” appears with a short vowel (na) in some sources, but writers should probably maintain the long vowel (na) with the wholly distinct preposition na “to”). The short form na- may however be usual before pronominal suffixes. By one interpretation, na with a short vowel represents the aorist (VT49:27). – The word eā is variously translated “is”, “exists”, “it is”, “let it be”. It has a more absolute meaning than nā, with reference to existence rather than being a mere copula. It may also be used (with prepositional phrases) to denote a position: i ēa han ēa [our Father] who is beyond [the universe of] Eä” (VT43:12-14). i Eru i or ilyē mahalmar ēa “the One who is above all thrones” (UT:305). The pa.t. of this verb is engē, VT43:38, perfect engēi or rarely éyē, future euva, VT49:29. – Finel’s Song contains a word ye “is” (compare VT46:22), but its status in LotR-style Quenya is uncertain. – NOT BE, NOT DO: Also attested is the negative copula uín and umin “I do not, am not” (1st pers. aorist), pa.t. umē. According to VT49:29, forms like u “it is not”, uín(yē) “I am not”, uil(yē) “you are not”, ‘uīs “(s)he is not” and ulmē “we are not” are cited in a document dating from about 1968, though some of this was struck out. The monosyllable ū is used for “was not” in one text. The negation lá can be inflected for time “when verb is not expressed”. Tense-forms given: (aorist) lanyē “I do not, am not”; the other forms are cited without pronominal suffixes: present laia, past lánē, perfect alaiē, future lauva, imperative ala, ala. MAY IT BE SO, see AMEN. –VT49:27-34, Nam/RGEO:67, VT43:34/An Introduction to Elvish:5, VT42:34, Silm:21/391, FS, UGU/UMU, VT49:13

BE ABLE (and the English present tense can) is expressed by various verbs: pol- (to be physically able), lerta- (be free to do, there being no restraint, physical or other), ista- (know how to; pa.t. sintê, hence e.g. polin quetê “I can speak” (because mouth and tongue are free), lertan quetê “I can/may speak” (because I am free to do so, there being no obstacle of promise, secrecy, or duty), istan quetê “I can/know how to speak” (I have learnt language). Where the absence of a physical restraint is considered, the verb lerta- can be used in much the same sense as pol- (VT41:6). Another way of expressing “can” involves the verb ec-, and what would be the subject in English appears in the dative case instead: Ecê nin carê sa, “I can do it” (it is possible for me to do it), ecuva nin carê sa “I may do that” (in the future). –VT49:20, 34

BE GONE! heca! – also with pronominal affixes: sg hecat, pl hecal "you be gone!" (stand aside!) –WJ:364

BEACH falas (falass), falassē (shore, line of surf), falas, hresta (ablative hrestallo is attested), fâra (shore). –LT1:253, Silm:431, PHAL/LT2:339, MC:221/222/223, VT46:15

BEAR (vb) #col- (verb stem isolated from colindo “bearer”. Cf. mel- “to love”, melindo “lover”). #Col- can also be translated “wear” [of clothes], the past participle colla “bore, worn”. BEAR FRUIT yavin (which must mean “I bear fruit”, stem #yav-. Tolkien often employs the 1st person aorist when mentioning a verb in his wordlists.) –LotR:989, cf. Letters:308 and MEL, MR:385, LT1:273

BEAR (noun) morco –MOROK

BEARD fanga (obsolescent vanga in GL:19; GL:34 has fangē “long beard”, whereas GL:63 gives poa. Neo-Quenya writers should use fanga.) –SPÁNAG

BEARMER #colindo (only attested in the pl compound cormacolinda “Ring-bearers”) –LotR:989, cf. Letters:308

BEAST (wild beast) hravan –PE17:78

BEAT palpa- (batter) –PALAP
BEAUTIFUL vanya (Note: a homophone verb means "disappear"), linda (beautiful/fair of sound, VT45:27), calwa, vanima (fair, proper, right) (nominal pl vanimar "beautiful ones" and partitive plural genitive vanimation are attested). According to MR:49, Málar means "the Beautiful", but in Quenya this is the name of an order of spirits and cannot be used as a general adjective. BEAUTY vanessë, WITHOUT BEAUTY uvanë, adj. uvanëa –BAN, SLIN, LT1:254, LotR:1017 cf. Letters:308, LT1:272, MR:49, VT39:14

BECAUSE, see SINCE
BED caima; BEDCHAMBER caimasan (Dé) (#caimasamb, as in pl. caimasambi); BEDRIDDEN caila (lying in bed, "sickness")

caimassëa (sick); LYING IN BED (noun) caila (bedridden, sickness) –KAY/VT49:19, STAB BEE nier (honey-bee), nion –GL:60 BEECH feren, fernë (pl. ferni in both cases) (LT2:343 gives neldor "beech", but this early word may be obsolete in LotR-style Quenya.) –PHER BEECHEN ferinya –PHEREN

BEFORE (prep.) épë (VT44:38, VT49:12), used of spatial relationships. Of time the word means "after" (cf. the gloss in VT42:32), since the Eldar imagined future time (time that comes after the present) as being "before" them (see AFTER). BEFORE of time may instead be expressed by nó (VT49:32), e.g. cennelmet nó té cennmer mé "we saw them before they saw us". For "before" as an independent adverb (= "formerly"), it may be best to use já "formerly" or derive an adverb *noaë from the adj. noa (see FORMER). BEFORE, IN FRONT OF (of spatial relationships) opo, pó (VT49:12)

BEGOTTEN – see FIRST-BEGOTTEN.
BEHALF – on behalf of: rá, followed by dative, as in the example rá men "on behalf of us, for us". Dative pronouns may be directly suffixed to rá: "for us" or "on behalf of us" is also attested in the one-word form rámen. (Note: rá is also a noun "lion") –VT43:27, 28, 33

BEHIND ca, cata, cana (also glossed "at back of place") –VT43:20

BEHOLD cen- (see) (future tense cenuva is attested) –MC:222

BEING éala (spirit). Pl. éalar is attested. Éalar are spirits whose natural state it is to exist without a physical body, e.g. Balrogs. –MR:165 BEING ALIVE (noun) cullë –KUY BELEGOST Túrosto (Mickleburg) –WJ:389

BELERIAND Hecelmar, Heceldamar (lit. "home of the Eglath", q.v.) This is said to be the name for Beleriand used "in the language of the loremasters of Aman". The cognate of Sindarin "Beleriand" is #Valarianë; only the form Valarianden is attested (a genitive formation from an earlier "Qenya" variant; in LotR-style Quenya it would be a dative). The latter may be the name used in Exilic Quenya. Beleriand was also called Ingolondë "Land of the Gnomes [Noldor]". –WJ:385, LR:202, NGOLOD

BELIEVE sav-. This verb is used = "believe (that statements, reports, traditions, etc. are) true, accept as fact" (VT49:27; the first person aorist savin is given). Not used with a person as object (in the sense of believing that this person tells the truth); with a noun, name or pronoun as object, sav- implies "I believe that he/she/it really exists/existed". To "believe in" someone meaning "believe that (s)he tells the truth" can be paraphrased as (for instance) savin Élesarno quetië "I believe in Essar’s words" (lit. speaking). –VT49:27-28

BELL nyellë –NYEL

BELLIED #cumba (isolated from sauricumba "foulbellied"). This adjective may point to *cumbo or something similar as the likely word for "belly". –SD:68, 72

BELOVED melda (savour). Cf. nessamelda, "beloved of Nessa", a fragrant evergreen tree brought to Númenor by the Eldar. –MEL, UT:456

BELT quilta (girdle) –QL:78

BELZAGAR Calmacil –UT:222

BEND #cúna- (derived from the adj. cúna "bent"); see MC:223. In menel acúna "the heavens bending" the word is used intransitively.) –MC:222/223 cf. 215

BENEATH undu (down, under) –UNU
BENEFICIAL asëa (P) (helpful, kindly) (so according to a late note where the word is derived from "ATHAYA). Also (as noun) used as the name of the healing plant called in Sindarin athelas.

BENT cûna (curved; cûna is also used as a verbal stem, see BEND), raica (crooked, wrong), cauca (crooked, humped), sara (P) (stiff dry grass) —MC:223, RAYAK, LT:1:257, STAR

BERRY piucca —GL:64 (glossed "blackberry" in LT2:347)

BERYL, possibly elessar, *elessarn- (see ELF-STONE)

BESIDE ara, also ar- as prefix. With different pronominal suffixes in VT49:25: (anni >) armi "beside me", astyë "beside you" (intimate sg.), allë "beside you" (intimate sg.), arsë "beside him/her", (anwë >) armë "beside us" (exclusive), arwë "beside us" (inclusive), (astë > ardë "beside you" (pl.), (astë >) arë "beside them", (anwet >) armët "beside us" (dual exclusive), —AR, VT:49:25

BETWEEN 1) imbi (dual imbë). This is "between" referring to a gap, space, barrier, or anything intervening between two other things, like or unlike one another. The pluralized form imbi implies "among" of several things (ancalima imbi eleni "brightest among stars"); "in the sense ‘among’ before plurals [imbë] is usually pluralized > imbi even when a plural noun follows". As pointed out by Patrick Wynne, imbi may also be used in the sense of "between" before two singular nouns connected by "and" (as in the example imbi Menel Cemenyë "between heaven and earth"), whereas imbë is used before dual forms, as in the examples imbë siryat "between two rivers", imbë met "between us". Elided imb' is attested in the phrase imb' illi "among all". The form imbit is said to be a "dualized form" expressing "between two things" when "these are not named" (VT4:370), apparently implying that imbit by itself means "between the two", with no noun following. 2) enel (used for "between" = "at the central position in a row, list, series, etc. but also applied to the case of three persons" [VT4:71]). This preposition refers to the position of a thing between others of the same kind). 3) mitta- (does the final hyphen suggest that the latter form is used as prefix, somewhat like **"inter-"?) —Nam/RGEQ:67, VT:47:11, 30; VT:43:30

BEYOND pella (a postposition in Quenya: Andúñë pella "beyond the West"; elenilor pella "from beyond the stars"). Genuine prepositions meaning "beyond" are han, ava (outside) —Nam, MC:222, VT:43:14, VT:45:6

BIER tulma —LT:1:270

BIG hoa (large) (PE17:115). See GREAT, HUGE. Other combinations: BIG BOY see BOY; BIG TOE see TOE; BIG DIPPER see SICKLE OF THE VALAR

BIND (see TIE); in more abstract sense: avalerya- (make fast, restrain, deprive of liberty) —VT:41:5, 6

BIPED #attalya (Only pl Attalyar is attested. The word was used of the Petty-dwarves, q.v.) —WJ:389

BIRD aiwë, fillt (pl filici) (Note: both aiwë and fillt are stated to mean "small bird", not "bird" in general), ambaië, ammalë (= yellow bird), lindo (= "singer", singing bird). LT:1:273 also has wilin; this may or may not be a valid word in LotR-style Quenya. —AIWÉ, PHILIK, SMAL, LIN

BIRTH, BIRTHDAY nosta-; GIVE BIRTH nosta- (but in later sources, nosta- is glossed "beget", q.v.) —LT:1:272

BITE (vb) nac- (but in late material, the same verb is said to mean "hew, cut"). BITE (noun) nahta (note: a homophone means "eighteen", though it is not the regular word in decimal counting; neither word must be confused with the verb nahta- "slay.") —NAK, VT:48:24

BITTER sàra —SAG

BLACK morë (stem mori-, as in compounds like Moriquendi), morna, morqua; BLACKNESS morë (darkness, night); BLACKHANDED morimaîtë, BLACKBERRY piucca (only glossed "berry" in GL:64); BLACK FOE Moringotto (the oldest [MET] form was Moriägotho) (Morgoth). BLACK ARTS nulë (sorcery). (The word is spelt "nûle" in the source, reflecting the older pronunciation; in Tengwar spelling the initial nasal should therefore be represented by the letter Noldo). —MOR, LT:1:260, LotR:1015:SD:68, 72, LT:2:347, MR:194, PE17:125

BLADE hyanda (share), (word blade:) †ruccs (corrugation) —LT:2:342, RUS

BLAZE urya- (The stem this word is derived from was struck out in Etym. However, several words that must be derived from the same stem occur in LotR, indicating that Tolkien restored it.) BLAZING HOT úrin (Úrin also being a name of the Sun) —UR, LT:1:271

BLEND (noun) ostimë (pl. ostimi is attested). This term refers to a kind of "strengthened" elements within a stem, where a single sound has been expanded into two different elements while maintaining a unitary effect and significance; souch as s- being turned into st- or m being strengthened to mb. However,
this may be the meaning of the word in linguistic terminology only; it may be permissible to use it for "blend" in more general senses as well. – VT39:9

BLESS manya- (“sc. either to afford grace or help or to wish it”, VT49:41), laita- (praise) (Imperative a laita and future /laituva are attested, the latter with pronominal endings: laituvalmet, "we shall praise [or bless] them.") The continuative form máníta (“is blessing”) does according to Carl F. Hostetter imply an imperative (VT49:41), or help or to wish it”, VT49:41),

The most purely "spiritual" term is aista- "bless"; see above concerning its precise application. BLESSEDNESS vald- (so in LT1:272; nom. sg. must be either *val or *valde) (happiness; but since this word comes from early material where it was intended to be related to Valar "Happy/Blessed Ones", its conceptual validity may be doubted because Tolkien later reinterpreted Valar as "the Powers" and dropped the earlier etymology). BLESSING (a boon, a good or fortunate thing), see BOON.


BLIGHT yaru (gloom) –GL:37
BLINK tihta- (peer) –MC:223

BLOCK #tap- (stop). (Cited in the form tapë, 3 pers sg aorist; misreading “tape” with a long vowel in the Etymologies as printed in LR: see VT46:17). The pa.t. tampë is given. – TAP/VT46:17

BLOOD sercë (so according to Silm appendix; Etym has yar [yar-]) –Silm:437, YAR

BLOOM white lossë, ("of flowers in bunches or clusters") *lohtë (emended from the actual reading lohtë because Tolkien later decided that kt became ht in Quenya.) –LOT, LT1:258

BLOT motto –MBOTH

BLUE luinë (pl. luini in Nam; for "blue"

Etym and LT1:262 have lüni; both luinë and lüni would be expected to have stem-forms in –i: given the primitive form luini, lugni), ninwa, ulban (adopted from Valarin; only used in Vanyar Quenya), PALE BLUE helwa, BLUSH *luinincë (given in archival form luinkë, so the Quenya word would have the stem-form luinici-) –VT48:24, Nam/LT2:340, LT1:262, LUG, WJ:399, 3EL, VT48:18, 23

BOAT luntë; SMALL BOAT venë (vessel, dish) –LUT, LT1:254

BODY hroa (pl. hroar is attested. In MR:330, Tolkien notes that hroa is "roughly but not exactly equivalent to "body" [as opposed to "soul"). Hroa is also used = "physical matter"). DEAD BODY loico (corpse); BODILY sarcuva (corporeal – this is "Quenya")

BODILY-IMPULSE hroafelmë (impulses provided by the body, e.g. physical fear, hunger, thirst, sexual desire) –
**MR**: 216, 219; **VT39**: 30/VT47: 35; **MC**: 223, **LT2**: 347, **VT41**: 19 cf. 13

**BOLD** verya, canya; **BOLDNESS** veriē –

**BER**, **KAN**

**BOLSTER** nirwa (cushion) – **NID**

**BOND** nútē (knot), vérē (troth, compact, oath). – **NUT**, **WED**

**BONE** axo (pl axor is attested) – **MC**: 222, 223

**BOOK** parma (writings), also attested with suffixes: parmastâna “upon [-nna] your [-sta, dual] book”. **BOOK LANGUAGE** (=Quenya) parmalambë: *BOOK-FAIR* #parma-resta (attested with suffixes: parma-restâlyanna “*upon your book-fair*”; see FAIR #2 for further discussion). – **PAR/UT**: 219, 460, **LT2**: 346, **VT49**: 39, 47

**BOON**: The wod mána is said to mean “any good or fortunate thing, a boon or ‘blessing’, a grace, being esp. used of some thing/person/event that helps or amends an evil or difficulty”). Hence the exclamation yé mána (ma) “what a blessing, what a good thing!” (VT49: 41)

**BORDER** réna (edge, margin); rima (edge, hem) – **REG**, **RI**

**BORN** #môna (isolated from Apanônar, the “Afterborn”) – **Silm**: 122/381

**BONE** colla (p.p. of col- “bear”) (worn). Also used as a noun = “vestment, cloak”. – **MR**: 385

**BOSOM** palûré (surface, bosom of earth), súma (hollow cavity) – **PAL**, **MC**: 223

**BOSS OF SHIELD** tolmen (isolated round hill) – **LT**: 269

**BOTH** yûyo (also prefix yû- “twi-“). Yûyo is followed by a “singular” or uninflected noun, as in yûyo má “both hand(s)” – Yû, **VT46**: 23, **VT49**: 10

**BOUND** nauta (obliged) – **NUT**

**BOTTLE** olpē – **QL**: 69

**BOW** (vb) luhta- (Note: a homophone means “enchant”), caw- (cited in source as cawin “I bow”, 1st pers. aorist; in Tolkien’s later conception it would be difficult to account for w in this position, and we should perhaps read *caw-* with p.t. *canwē*); BOW (noun) quinga, cú (also = crescent Moon), luva, cúnen (crescent); RAINBOW helyanwë (“sky-bridge”); Ilveran, Ilveranta (**LT2**: 348 has iluquinga “sky-bow”, but this word was obsoleted when Tolkien changed the meaning of ilu from “sky” to “universe.”) BOWLEGGED quingatelco (So it is translated, but this must really be a noun: “bow-leg” [quinga + telco]. No Quenya adjectives end in –o, unless this is the only one. Read *quingatelca* for “bow-legged”? Cf. one of the other words from the same source, sinchahonda, changed from sincahondo in an earlier draft – but at that time Tolkien had already omitted quingatelco and hence did not change its ending: See **SD**: 72.) – **VT47**: 35, **LT1**: 257, **SD**: 68, 72, **KWIG**, **KU3**, **LT1**: 256, LotR: 1154, **LT1**: 271

**BOWELS**, see **ENTAILS**

**BOWL** tolpo, salpa, #salpë (isolated from tanyasalpë “Bow of Fire”), fion (goblet – but this word reappears with the unrelated meaning “hawk” in later material). – **SÉL-D-**, **VT46**: 13, **VT47**: 10, 15

**BOX** colca – **QL**: 37

**BOY**: the word seldo, though not clearly glossed by Tolkien, appears to be the masculine form of a word for “child”. BIG BOY yonyo (son; this term is also used for “middle finger” or “middle toe” in children’s play). – **SÉL-D-**, **VT46**: 13, **VT47**: 10, 15

**BRANCH** *olva* (**PM**: 340 actually gives olba, a form that can only occur in the variant of Quenya that uses lb for lv). Etym has olwa, but probably this should also be *olva* according to the phonology Tolkien used later (notice that the w of the Etym form is to be derived from older b, since the root is GÖLOB; later Tolkien apparently presupposed that older lb becomes either lv or is preserved as lb in Quenya). TRUNCATED BRANCH, see **STUB**, **STUMP**. – **PM**: 340, GÖLOB

**BRAND** ylima (Note: a homophone means “cup”). – **YUL** cf. Nam

**BREAD** massa (masta); LIFE-BREAD (= lembas) coimas (either “coimass- or coimaste”, cf. massa, masta “bread”), BREAD-GIVER (fem.) massânië (title of the “Lady” or the highest among the elven-women of any people, she having the right to keep or give away lembas bread). – **VT43**: 18, **MBAS**, **Silm**: 406/429, **PM**: 404

**BREAK** (vb) rac- (past participle ráca “broken” is attested); BREAK APART terhat- (pa.t. terhatë); BREAK ASUNDER hat- (pa.t. hantë) – but in earlier material, hat- meant “fling”, and Tolkien may have restored that meaning (see FLING). Since the status of hat- “break asunder” is uncertain, the alternative form #ascat- (pa.t. ascantë) apparently from the same root may be preferred. – **MC**: 223, **SKAT**, **SD**: 310

**BREAST** (chest) ambos (ambost). – **PE16**: 82

**BREASTPLATE** ambassë (hauberkt) – **QL**: 30

**BREATH** (noun) hwesta (breeze, puff of air), foa (puff of breath), sûlë (Þ) (spirit) (earlier
[MET] form thūlē = Pūlē). BREATHE (vb) súya-(p); BREATHER Súlimo (p) (a title of Manwë; this is the literal meaning according to Silm:420).

BREATHE FORTH see EXPIRE. –SWES, VT47:35, 36, THÚ/LotR:1157

BREEZE hwesta (breath, puff of air), GENTLE BREEZE vilē; BREEZY vilēn (airy) – SWES, LotR:1157, LT1:273

BRICK telar –PM13:153

BRIDE indis (wife) (This word may obsolete akairis in LT1:252.) The stem-form of indis "bride" is somewhat obscure; according to VT45:37 the stem could be indis- (pl. indissi given), but the alternative form pl. form nderi shows a curious shift from i to e as well as the more regular change from s (via z) to r between vowels. Indiss- may be preferred by writers. – NDIS/UT:8, VT45:37

BREDGROOM ender –NDER (cf. VT45:11 for etymology)

BRIDGE yanwē (joining, isthmus), yanta (yoke) –YAT, LotR:1157

BRILLIANCE alcar, alcarē (splendour, radiance), calassē (clarity), ?rilēl (reading of manuscript uncertain, see VT46:11), BRILLIANT alcarinquina (glorious) –AKLA-R/


BROAD – LT2:338 gives a word aica "broad, vast", but this is probably obsolete by aica "sharp, fell, terrible, dire" in later writings.

BROAD SWORD lango (also = prow of ship), BROAD-BLADED SWORD ecet (short stabbing sword) –LAG, UT:284/432

BROKEN rácina –MC:223

BROOCH tarnic (pin) –TAK

BROOD luvü- (lower) –LT1:259

BROOK nellë (GL:46 has wentë) –NEN

BROTHER hāno, colloqual hanno (in children's play, hanno is also used = middle finger). A different word for "brother" occurs in the Etymologies: toron (pl. torni) (= natural brother); cf. otorno "sworn brother, associate".

BROTHERHOOD onóro (of bloodkinship), onórnassē (the latter is evidently the "brotherhood" of otornor, sworn brothers) – VT47:12, 14, TOR, NŌ

BROWN varné (stem varn-) (swart, dark brown) –BARĀN

BUD tuima (sprout); BUDDING see SPRING-TIME. –TUY, LT1:269

BUFFET tāran, tarambo –LT2:337

BUILD #car- (cited as carin "I make, build", 1st pers. aorist – according to FS and SD:246 the past tense is carē, but Etym has carnē; writers should probably use the latter form, not to be confused with the adjective carnē "red". The passive participle #carna "built, made" is attested in Vincarna "newly-made" in MR:305.) BUILDING car (card-) (house), ampano (= especially building of wood, wooden hall; umpano in VT45:36 seems to be a variant form), ataqû (construction). BUILDER samno (p) (carpenter, wright) –KAR, PAN, VT45:36, TAK, STAB

BULL tarucco, tarunco (see OX) –LT2:347

BUNCH loxē (cluster). Note: a homophone means "hair". (QL:55). BUNCHES (of flowers), see BLOSSOM.

BURDEN colo (VT39:10)

BURDENSOME lumna (lying heavy, oppressive, ominous). Combined with the superlative prefix an-, this word should appear as andumna because d was the initial sound of the original root. –DUB

BURLY polda (strong) –POL

BURN usta- (transitive, e.g. “Fêanár usta i ciyâr “Fêanor burns the ships”); urya-intransitive, e.g. “i ciyâr urya “the ships burn/are burning”). The form usta- reflects the stem USU occurring in early material (QL:98), but since Tolkien changed the relevant stem to UR later, we should perhaps read urta- for usta- –LT1:271, QL:98, cf. the original entry UR "be hot" in Etym

BUSH tussa –TUS

BUT: A string of different words for the conjunction "but" are attested. In the Etymologies, the word for "but" is nā or nān. In Fíriel's Song, the short variant nan appears. One text (VT49:15) uses apa for "but", but elsewhere, this is a preposition "after". In Tolkien's drafts for a Quenya version of the Lord's Prayer, he was experimenting with many words for "but": anat, oné, ono (VT43:23; ono occurs also in another text in VT44:5/9, and shorter nó is attested in VT41:13), but in the final version of the Lord's Prayer, he used mal. We cannot know how many of these alternatives Tolkien would have considered conceptually valid and which were just experimental. For the purpose of writing in Quenya, the variant nā is probably best avoided since it can be confused with the copula "is"; likewise, nān (and nan?) may also mean "I am" (nā, na- + the pronominal ending -n "I"). The Lord's Prayer variants are less ambiguous, and mal (the word used in the final version) is perhaps the best alternative so far published. BUT meaning "only" (as in "I am but a boy") may be rendered by er (only, one, alone, still). BUT YET a-nanta, ananta (and yet) –NDAN, LT1:269, FS, VT41:13, VT43:23
BUTTERFLY wilwarin (wilwarind-) – WIL/MC:222, 223/LT1:273
BY as a prep. introducing the agent in a passive construction may be rendered by ló (nahtana ló Turin “slain by Túrin”, VT42:24) or by the instrumental case (turún’ ambartanen)

CALACIRIAN Calacryan (prob. “Calaciryand-), full form Calaciryanë (i.e., “the region of Eldamar...in and near the entrance to the ravine [of Calaciry], where the Light was brighter and the land more beautiful”) –RGEO:70 cf. LotR:252
CALL (noun) yello (shout, cry of triumph) –GYEL, VT45:16
CAMEL ulumpë –QL:97
CAN (vb.), see BE ABLE
CANDLE lícuma (taper) –MC:223
CANOPY (vb) telta- (overshadow, screen), CANOPY (noun) telimbo (sky) –TEL, LT1:268
CANNIBAL-OGRES Sarquindi (sg #Sarquindë?) –LT2:347
CAPE mondo (nose, snout), stem *mundu- given the primitive form mbundu. (Note: mondo also means “ox”, and as such the word may not have a distinct stem-form.) CAPE (OF LAND) nortil (stem *nortilli-), said to be “only used of the ends of promontories or other seaward projections that were relatively sharp and spike-like”. –MBUD, VT47:28
CAPTAIN hesto –VT45:22
CARANTHIR Mortfinwë, short form
Moryo (not equivalent in sense to his Sindarin name, which is the cognate of his “mother-name” [q.v.] Carinsitr.) –PM:353
CARCANET firinga (necklace) – LT2:346/GL:36
CAROUSAL yulmë (drinking) (Note: a homophone means “smouldering heat”) – WJ:416
CARPENTER samno (B) (wright, builder) –STAB
CARROUSEL
cyar (perhaps) –GL:47
CELEBORN Telporno (Letters:425) or Teleporno (UT:266). (The latter is stated to be the Telerin form, while Telporno must be the form used in Noldorin Quenya. Cf. Altáriel vs. Alatáriel; see GALADRIEL.)
CELEBRIMBOR (= “Silver-fist”) Telperinquár (possibly “Telperinquár”. Of LAND) quárë (fist). –Silm:429
CELEBRINDAL (”Silver-foot”, Idrii’s epithet) Taltyelemna (“Taltyelemna” in the printed Etyologies is a misreading, see VT45:25)
Tolkien apparently abandoned the form "Taltelepsa." –KYELEP

CELEGORM Turcafinwë, short form

Turco (not equivalent in sense to his Sindarin name, which is a cognate of his mother-name [q.v.] Tyelcormo "hasty-riser"; the latter name was "never used in narrative." –PM:352, 353

CELOS Celussë (see UT:426)

CENTRE endë (core, middle). (The form endë is probably to be preferred to entë in one late source.) Early material also has tôlë. –NÉD, ENED, VT41:16, LT1:269

CENTURY haranyë (or perhaps it means the last day of a century – Tolkien’s wording is not clear. The latter interpretation may be more likely.) –LotR:1142

CHAIN Angainor (= "The Great Chain" with which Morgoth was twice bound; LT1:249 has the form Angaino) –SLIM:59

CHAIR hamma –VT45:20

CHAMBER sambë (p) (-san, -samb- in compounds; cf. BEDCHAMBER) (room) –STAB

CHAMPION arató (eminent man) –SILM:428

CHANGE (vb) marta- (more or less = "to happen"); see HAPPEN –QL:63

CHANGE (vb) (transitive:) vista-, (intransitive:) #ahya- (only pa.t. ahyanë is attested) –PE17:191, PM:395

CHANNEL celma –KEL

CHANT #lir- (cited in source as lirin "I chant", 1st pers. aorist) (sing) –LIR¹

CHARACTER (settled character) indómë ("also used of the 'will' of Eru [God]", VT43:16). For "character" = letter, see LETTER.

CHASTISEMENT paimesta –QL:72

CHEESE tyur (tyurd-) (QL:50, tyuru- in GL:28 is actually a verb "to 'turn' milk"); cf. QL:50.)

CHERRY pio (this word was also applied to plums). CHERRY TREE aipio (also used = "plum tree"???) –LT2:347, GL:18

CHIEF (adj) hera (principal); CHIEF (noun) #turco (isolated from Turcomund "chief of bulls, "chief bull"; this may not be pure Quenya, but Turco appears as a the short name of Turcafinwë, Celegorm’s Quenya name – though that is translated "strong, powerful (in body)" rather than referring to more "political" power) –KHER, LETTERS:423, PM:352

CHIEFTAIN (or CHIEF, VT45:17) haran (stem harn-, as in pl harnë) (in Etym also = king, but in LoTR and other texts the Quenya word for "king" is aran pl. arani – see KING), câno, canu (see COMMANDER) (ruler, governor, commander) –3AR, UT:400

CHILD hina, also vocative hina with a short vowel, used when addressing a (young) child. Pl. hinë rather than ?hinar; see CHILDREN OF ILUVATAR below. CHILD NOT YET FULLY GROWN, see BABY. "Child" as the last element in compounds: -hin (-hín, pl. -hini), e.g. CHILDREN OF Eru Eruhini from sg. #Eruhini; CHILDREN OF ILUVATAR Hini Ìlùvataro; MY CHILD hinya (short for hinanya, used as a vocative only). (For "child", Etym also has seldë; Tolkien changed the meaning from "daughter". Possibly, seldë is meant to have the meaning "female child", hence "girl". Selda was apparently introduced as a gender-neutral word for "child"). The word onna, elsewhere defined as "creature" and etymologically meaning "something" begotten, is used for "child" in one late text (onnalya/onnaelda "your [sg. and pl.] child", VT49:41). –WJ:403, SILM:387/432, VT44:35, SEL-D/-VT46:13, VT49:41

CHILDISH winima (read *vinima in Exilic Quenya) –VT47:26

CHILL ninquë (stem *ninqui-) (pallid, white); BE CHILL (of weather) nici- (be cold) –WJ:417 cf. NIK-W-

CHILLY ringa (damp, cold) –LT1:265

CHIN venta –QL:101

CHOOSE quor- (suffocate), CHOKED quorin (drowned). Verbs in -o seem not to occur in later Quenya; read *quor-? It has also been questioned whether the combination quo- is still possible in Tolkien’s later Quenya. –LT1:264

CHOOSING #cilmë (isolated from Essecilmë "name-choosing", q.v.) –MR:214

CHRIST Hristo (variant Hristo with a long vowel, though long vowels in front of consonant clusters do not normally occur in Quenya). Another form, apparently an attempt at translating this title rather than merely adapting to Quenya phonology the word "Christ", was Elpino of uncertain etymology. However, Tolkien may have abandoned this form. –VT44:15-16, 18

CHRONOLOGICAL ACCOUNT lumequenta (history). The un glossed term lumeyarë appears to mean "chronological story". –LU, NAR²

CIRCLE rinda; CIRCULAR rindë; CIRCULAR ENCLOSURE ("especially on a hill-top") corin –RIN, KOR/LT1:257

CITY ostë (town with wall round) –OS

CLAD vaina –LT1:272

CLAMOUR yalmë –NGAL (see ÑGAL

CLAN nossë (family, "house") –NÖ

CLARITY calassë (brilliance) –GL:39

CLASP tangwa (hasp) –TAK

Wordlist last updated July 5th, 2008 15 Presented by http://www.ambar-eldaron.com
CLAW atsa (hook, catch), nappa, namma (talon), #racca (isolated from raccalepta, see below); CLAW-FINGERED raccalepta –GAT, VT47:20, SD:68, 72

CLEAN poica –POY
CLEARED (of land) latin, latina (free, open) –LAT

CLEAVE #hyar- (cited in source as hyarin "I cleave", 1st pers. aorist), pat. probably #hyando in Sangahyando (P) "Throng-cleaver, Cleaver of throngs" –SYAD, LT2:342; LotR:1085 cf. Letters:425

CLEAVE TO himya- (abide by, stick to, adhere) –KHIM, VT45:22

CLEFT yáwě (ravine, gulf/gully); sanca (P) (split), hyatsë (gash), ciris (probably ciriss-) (crack), falqua (mountain pass, ravine), cilya (gorge, pass between hills) (so in Etym, but cilya in the name Calaciryo "Pass of Light" [gen. Calaciryo in Namārē] – though this clashes with cilya "ship". An early version of Namārē actually had Calacilolë, not Calaciryo; see An Introduction to Elvish p. 5.) – YAG/VT46:22, STAK, SYAD, RGEO:70/WJ:403, LT2:337, 341, KIL

CLIFF olio (seaward precipice) (The alternative form oldó may be archaic Quenya.) –LT1:252

CLOAK colla (vestment, actually a past participle "borne, worn" used as a noun). GREY-CLOAK sindacollo, singollo (so in Silm:421; MR:217 has Sindicollo. Note that colla has become #collo because –o is a masculine ending.) (Thingol). Verb "to cloak": fanta- (to veil, mantle) –MR:385, VT43:22

CLOSE holta- (shut); CLOSED pahta (NOT CLOSED – see OPEN) –PE17:98, VT39:23

CLOTH lannë (tissue) –LAN

CLOUD fanya (white cloud; pl. fanyarë) is attested), lumbo (pl lumbor is attested. In LT1:259, it is stated that this word applies to a "dark lowering cloud"), ungo (dark shadow). (In ancient times the Elves probably also used the word fana [in Etym fana] for "cloud" or "veil", but in Quenya it came to denote the visible bodies in which the Valar manifested themselves to incarnates. When fana no longer meant "cloud", this meaning was evidently transferred to the derivative fanyarë, originally probably meaning "white" or as noun "white thing".) UPPER AIRS AND CLOUDS fanyarë (skies) –SPAN/VT46:15; MC:222, UNG, Nam, RGEO:67, SYAD, RGEO:74, MC:223

CLUSTER loxë (bunch). Note: a homophone means "hair". (QL:55). CLUSTERS (of flowers) see BLOSSOM.

COAT vacco (jacket) –QL:21
COBWEB línë –SLIG
COCK tocot –PE14:132

CODE OF SIGNS tengwesta (system of signs, grammar); GESTURE-CODE hwermë – WJ:394 cf. TEK, WJ:395

COITUS puhta (specified to be "one act"); a more general word for "sex" could perhaps be derived by adding an abstract or generalizing ending like -le) –PE13:163

COLD (adj) ringa (so in MC:222 and LT1:265; Etyms has ringë, stem *ringil-), (damp, chilly), yelwa (but this is glossed "loathsome" elsewhere). IT IS COLD Ringa ná (VT49:23). COLD (noun?) niqué, also vb niqué- "it is cold, it freezes"; COLD POOL OR LAKE (in mountains) ringvé (in the Etymologies as printed in LR, this word is cited as "ringe", but according to VT46:11, ringvé is the proper reading). BE COLD, CHILL (of weather) nicu- –MC:222, RINGI/VT46:11, LT1:260, WJ:417

COLLAPSE (vb) talta- (slip, slide down), COLLAPSE (noun) atalantë (downfall) –MC:223

COLLECT hosta- (gather, assemble); COLLECTION OF LEAVES olassë (foliage). GREAT COLLECTION OR CROWD OF THINGS OF THE SAME SORT umë (not to be confused with the pat. of the negative verb "not be, not do"). –KHOTH/MC:223, Letters:282, VT48:32

COLOUR quilë (hue) –QL:77

COME #tul- (cited in source as tulin "I come", 1st pers. aorist); perfect #utulë and future #tuluvë are attested (the latter with the prefix entulûva "shall come again". Tulin may obsolete tulu- in LT1:270). COME AWAY hotulë- ("so as to leave a place or group and join another in the thought or place of the speaker") – TUL, LotR:1003, Silm:229, WJ:368

COMFORT (verb) tiuta- (console), COMFORT (noun) tiutë (comfort, consolation, easement) –QL:93

COMMAND (verb) *can- (so when used of persons; when used with things as object, this verb means demand) –PM:361-362 (where the stem KAN is mentioned; the Quenya verb is not directly cited as such, but seems implied by Tolkien's discussion of how this stem was used in Quenya.) For "command" as a noun, see ORDER.

COMMANDER cánë (*usually as the title of a lesser chief, especially one acting as the
deputy of one higher in rank", PM:345) (governor, chieftain) –PM:345, VT45:19

COMMANDMENT axan (law, rule, as primarily proceeding from Eru). Pl. axani is attested. –WJ:399, VT39:30, 23

COMMERSE mancalé –MBAKH

COMMUNICATION centa (as in Ösanwén-centa, Communication of Thought. In other contexts, centa must be translated "enquiry" or "essay") –MR:415, VT39:23

COMPACT (noun) vérë (troth, oath, bond) –WED

COMPARE sesta- (liken) –QL:82

COMPEL mauya-; BE COMPELLED TO DO SOMETHING horya- (have an impulse, set vigorously out to do); COMPULSION mausta – MBAW, VT45:22

COMPLAINT nur (growl) –LT1:263

COMPLETELY aqua (fully, altogether, wholly) –WJ:392

CONCEAL halya- (veil, screen from light). In early "Qenya" there is also the word fur- (read perhaps "hur-), also translated "to lie". –SKAL, LT2:340

CONCEALED furin or hurin (hidden). According to Tolkien's post-LotR ideas, the form in hu- would be preferred in late Quenya. – LT2:340

CONCEPTION (= idea, cf. VT46:6) noa (pl. nówi), no (nów-). Not to be confused with noa = "former" or "yesterday". –NOWO

CONCERN #ap- (given as aorist stem apé) (affect, to touch one). CONCERNING pa, pà (as regards, touching) –VT44:26

CONCH hyalma (shell, horn of Ulmo) –SYAL

CONCLUDE telya- (transitive) (wind up, finish); CONCLUSION telma (further defined as "anything used to finish off a work or an affair") –WJ:411

CONFUSED rúcina (shattered, disordered) –MC:223

CONSEQUENTLY epetai –VT49:11, 12

CONSIDERING A MATTER (with a view to decision) úvëi –VT48:32

CONSOLATION (noun) tiutále (comfort, easement) –QL:93

CONSOLE tiuta- (comfort) –QL:93

CONSONANT #pataca (only pl. patacar is attested). #lambetengwë (literally "tongue-sign"; only pl. lambetengwë is attested; this refers to consonants as tengwë or phonemes), also návatengwë ("nväva-") (literally "mouth-sign"; only pl. náva-tengwë is attested; the shorter form návéa pl. návéar was also used, but Fëanor replaced these terms with #pataca). Yet another term for "consonant" was #tapta tengwë "impeded element". (Only pl. tapta tengwë is attested; we would rather expect *taptë tengwi with the pl. form of the adjective. The nominal pl. of the adjective, taptar, was used in the same sense as tapta tengwi.) Tolkien also notes: "Since...in the mode of spelling commonly used the full signs were consonantal, in ordinary non-technical use tengwar [sg tengwa, see LETTER] became equivalent to 'consonants'." Cf. also surya "spirant consonant" and punta "stopped consonant"; i.e. a consonant sign with an underposed dot to indicate that it is not followed by a vowel. –VT39:8, VT39:16, 17, WJ:396, SUS, PUT (see BUS), VT46:10, 33

CONSPICUOUS minda (prominent) –MIN

CONSTRUCTION törë (craft, thing made, construction, devise), atáqué (building) –TAN, TAK

CONTEMPTIBLE faica (mean) –SPAY

CONTINUOUS vorima (changed from vorima) (enduring, repeated); CONTINUALLY voro (also voro- in compounds) –BOR

CONTINUOUS vórëa (enduring, repeated), also vorima; CONTINUOUS REPETITION vorogandélë ("vorogandêle" in the published Etymologies is a misreading; see VT45:7) (harping on one tune) –VT45:7, LIN'

CONTINUANT – the term musse tengwë "soft element" (only attested in the pl.: musse tengwë) covers vowels, semi-vowels (y, w) and continuants (l, r, m, n). –VT39:17

CONTRARY, ON THE ûsëi (VT49:8, 17), variant ûsir, possibly abandoned by Tolkien (VT49:18); see also NO

CONTROL (verb) #tur- (cited in source as turin, "I...control", 1st pers. aorist) (pa.t. turnë) (wield, govern); IN CONTROL OF (possessing) arwa (followed by gen, e.g. "i heru arwa i neron "the lord in control of the men") –TUR, 3AR

COOKED FOOD apsa (meat) –AP

COPING-STONE see FINISH.

COPPER urus (urust-), cf. POLISHED COPPER calurus (calarust-). In the Etymologies, the word rauta was originally defined "copper", but Tolkien changed the definition to "metal" in general. The earliest material has COPPER = tambë; OF COPPER tambina. Etym has COPPER-COLOURED aira (ruddy, red) –VT41:10, RAUTÀ, LT1:250, 256, 268, GAY

CORE enë (centre, middle). –NÉD, ÉNED

CORNER wince (nook) (QL:104, there written "winka"). Read "wince" if this early "Qenya"
form is to be adapted to LotR-style Third Age Quenya.

CORNFLOWER menelluin (lit. “sky-blue”) –Pictures of J. R. R. Tolkien
CORPOREAL sarcuva (bodily) –LT2:347; this is “Quenya”
CORPSE quelet (pl. queletsets), loico (dead body); CORPSE-CANDLE loicolicuma –KWEL, MC:223
CORRUSCATION russë (swordblade) –RUS
COTTAGE –LT2:336 has os(t) “house and cottage”, but this word is probably obsolete –osto means “city” or “fortress” in Tolkien’s later Quenya.
COUNT – the stem not- can be isolated from the word for “countable”, see below. It actually occurs in Etym, but is glossed “reckon” instead. COUNT UP onot- (cf. not- “reckon” – the perfect of both these verbs would presumably be onotiië), COUNTABLE nötima (isolated from unötimë “countless, not-countable, unnumberless”, sg. unötimë). NOT COUNTING hequa (leaving aside, excluding, except) –NOT, Nam, RGEO:67, VT39:14, WJ:364, 365
COUNTLESS unötimë (pl. unötimë is attested) (numberless, not-countable, uncountable) –VT39:14, Nam, RGEO:67
COUNTRY nórë (land, race, nation, native land, family), nórë (only attested in a compound, in the ablative case: sindanöriello, “grey-country-from”, “out of a grey country”. –NÖ, Nam/RGEO:67
COURAGE huorë (only attested as a proper name: Huorë, lit. “heart-vigour”) –KHÖ-N COURSE tië (line, direction, way, path, road) –TE3, RGEO:67
COURT paca (paved floor) –GL:63 COVER top- (cited as aorist sg. topë) (pa.t. tomë), also untupa- (lit. “down-floor”) –TOP, Nam/RGEO:67
COVERING telmë (hood) –TEL
COW (milch cow) yaxë. (An alternative form yaxi, simply glossed “cow”, looks like a plural in LotR-style Quenya, unless it is a feminine form like tari “queen” and heri “lady”) –GL:36
CRACK ciris (probably ciriss-) (cleft) –LT2:335
CRAFT tanwë (thing made, device, construction); curwë. CRAFTSMAN tano (smith) –KUR
CREATE onta (pa.t. önë, ontanë) –ONO CREATURE onna; DEFORMED/HIDEOUS CREATURE ulundo (monster); VERY TERRIBLE CREATURE rauco –ONO, ULUG, VT39:10
CRESCENT cûnë (bow) –LT1:271
CROOKED hrarin; raica (bent, wrong), rempa (hooked), caucu (bent, bumped) –SKWAR, RAYAK/VT39:7, REP, LT1:260
CROSS (noun) tarwë (crucifix); CROSS (vb.) lahta- (pass over, surpass, excel) –QL:89, PE17:92
CROSSBAR hwarmà –SKWAR CROSSING tarna (passage, #ford) –LT2:347
CROW quàco (so in WJ:395; Etym has corco) –WJ:395/VT47:36, KORKA (see KARLA) CROWD sanga (throng, press); rimbë (host). GREAT COLLECTION OR CROWD OF THINGS OF THE SAME SORT umë (not to be confused with the pa.t. of the negative verb “not be, not do”). –STAG/Silm:438, RIM, VT48:32
CROWN rìë, CROWNED rina; STAR-CROWNED, CROWNED WITH STARS (a name of Taniquetil) Ellërina (so in Silm; Etym has Elërina) –RIG/VT46:11 (VT confirming that the proper reading is rie with a long vowel, not “rie” as in the Etymologies as printed in LR), EL, Silm:42
CRUEL nwalca (Though spelt this way also in Etym, nwalca must be from older ngwalca, for the stem is NGWAL. In Tengwar spelling, the letter nwalmë (< older ngwalmë) should be used to transcribe the initial nw of nwalca.) –NGWAL
CRUCIFIX tarwë (cross); CRUCIFY tarwëta –QL:89
CRUMB mië –PE13:150 CRUMBLE #ruxa- (only part. ruxala is attested) –MC:222 cf 215 CRY OF TRIUMPH (noun) yello (call, shout) –GYEL, VT45:16
CRYSTAL maril (glass – perhaps with stem marilit), CRYSTAL SUBSTANCE silima (a substance Fëanor alone knew how to make; the Silmarils were made of it. Etymologically, the word apparently means simply “white-shining thing”, or perhaps “[substance] apt to shine white.”) –VT46:13, RGEO:73, Silm:437
CUNNING – LT1:253 has fündë, finë, but these words may not be valid in Tolkien’s later Quenya (in Etym, finë means “tress, lock of hair”).
CURVE cúna (bent; cúna is also used as a verbal stem, see BEND) –MC:223
CUSHION nirwa –NID
CUSTODY mando (safe keeping); CASTLE OF CUSTODY Mandos (Mandost-) –MR:350
CUT (vb) rista-; venié (infinitive? stem #ven-) (shape), CUT (noun) rista, venwë (shape). The verb nac- is defined as “hew, cut” in late material (nacín, VT49:24), though in Etym, it was assigned the meaning “bite” instead (NAK). CUT OFF (and get rid of or lose a portion:) aucirí-, (so as to have or or use a required portion:) hocirí- –RIS, LT1:254, WJ:365-366, 368
CYCLE randa (age) –RAD

D

DAERON see DAIRON
DADDY (affectionate form of “father”): atto, atya (these words are also used in children's play for “thumbo” or “big toe”). The form tatanya in UT:191 seems to mean “my daddy”. –ATA, VT47:10, 26, VT48:4; atya is a reduced form of atanya “my father”.
DAGGER sicil (knife), naica –SÍK, GL:37
DAILY ilaurëa (another form, ilyàreà [read ‘ilyàreà?] and its archaic variant ilyàzëà, was apparently abandoned by Tolkien) –VT43:18
DAINTY netya (pretty). (Note: netya- is also a verb "trim, adorn"). –VT47:33
DAIRON Sairon –GL:29 (called Daeron in the published Silmarillion)
DALE nal, nallë (dell); DALE-SPRITES tavar (pl. tavarni). In Tolkien's later Quenya, tavar means "wood" (as material). See, however, DRYAD. –LT1:261, LT1:267
DAMP ringa (chilly, cold) –LT1:265
DANCE (verb) liita- –LILT
DANGER #raxé (pl. ablative raxellor attested). In another version of the text in question, Tolkien used #raxalë (pl. abl. raxalellor) instead. –VT44:9
DANGLE linga- (hang) –LING
DARE verya- (cf. BOLD) (see MARRY regarding a homophone) –BER
DARK (adj.) morna (gloomy, sombre, black), nulla (dusky, obscure), lóna (Note: a homophone means "island"), lúrëa (overcast), DARK OR HIDDEN tumna (low-lying, low, profound, deep). DARK (noun) hui (fog, murk, night); DARK, DARKNESS mornië, mórë (blackness, night) mor, lúmë (Note: lúmë also means "hour, time"), lómë (stem lómi-) (night, twilight, gloom), huinë (shadow, gloom). (See SLAYER for DARKNESS-SLAYER.) DARK ELVES Moriquendi, Morimor (Lómëarnë in LT1:259 is hardly a valid word in LotR-style Quenya); DARK ONE (=Morgoth) morion; DARK WEATHER lúrë; DARK LOWERING CLOUD lumbo (pl. lumbor is attested); DARK VALE tumbo (stem *tumb-) (deep valley) –Letters:382, NDUL, DO3, LT1:258, LT1:271, LT1:253, MOR, LotR:488 cf. Letters:308, Silm:431, MC:222 cf. 215, WJ:361/Silm:388, Nam/RGEO:67, FS, LT1:259, 269
DAUGHTER selëy, yen, –iel (suffix, e.g. Uinënëel “daughter of Uinen” [UT:182]; this suffix may obsolete the earlier [TLT] ending -wen, mentioned in LT1:271). The stem YEL, from which –iel must be derived, was removed from Etym. However, the UT example just mentioned is from a later text, indicating that Tolkien restored –iel. Perhaps yelë was restored as the independent word for “daughter” at the same time and is to be preferred to yendë. yen. Distinguish -riel in Altáriel (Galadriel), which does not mean “daughter” and becomes -riel- before an ending. –VT47:10, YÖ, YEL, 182/469
DAWN ára (obsoleting òrë in LT1:264; this word means “rising” or “heart” in LotR-style Quenya), tamaurea (early day). See also TWILIGHT. –AR1, MC:223
DAY aurë (sunlight; Etym gives arë, ari- instead). The word aurë is defined as “a day (of light), a day of special meaning or festival”; allative aurrenna “upon the day” (VT49:45). Cf. also: 
arya (= 12 hours), ré (= 24 hours, counted from sunset to sunset, allative rénna in VT49:45), sana (= also 24 hours, but this is “Qenya”), DAYTIME arië, EARLY DAY \(\text{†} \) amaurëa (dawn), DAYLIGHT – LT1:254 gives calma, but this word is defined “lamp” in LotR. LAST DAY OF YEAR quantien, FIRST DAY (meaning obscure, possibly first day of year) minyen. (In the entry YEN of the Etymologies as printed in LR, minyen is seemingly glossed both “first day” and “first year”, but according to VT46:23, only “first day” is correct.)


DEAD firin (= dead by natural cause), qualin (related to qualified “agony, death” and probably has darker connotations than firin), vanwa (departed, lost, past, gone, vanished, no longer to be had), hessa (withered), DEAD BODY loico (corpse) –KWAL, PHIR, MC:223, LT1:255, WJ:366

DEAL WITH mahta- (fight, handle, manage, wield, wield a weapon); pa.t. mahtanë is attested. –MAK/VT39:11, VT47:6, 18, 19, VT49:10


DEATH qualified, unqualified (agony; according to VT45:24, Tolkien changed this word to anqualë), #firië, #effirië (basically “expiration”, attested with the ending -mmo in firiëmmo, effiriëmmo “of our death”), nuru, older #uru (personalized #Uru = Mandos), fairë (natural death [as act]) (Note: faërë also means “radiance” and “phantom”, and even [in LT1:250] “free”), urdu –KWAL/LT1:264, VT43:34, NGUR/VT46:4, PHIR, LT2:342

DEBT #rohta (attested in pl. form rohtar). Used in draft version of Tolkien's Quenya Lord's prayer, this word may refer to moral rather than financial “debt”, it may also cover “trespass”. This is probably also true of variant words for “debt” occurring in other versions: #lucasë, #lucië, #lucëta (all are attested with the ending -mmar to express “our debts/trespasses”). –VT43:19

DEBTOR #rocindo, #rucindo (isolated from rocindolomman, rucindolomman “from our debtors”). Used in one of the draft versions of Tolkien's Quenya version of the Lord's Prayer, the “debtors” denoted by this word may be sinners rather than simply people owing others money. Another version of the Prayer has #lucando or #lucindo as the word for “debtor” or “one who trespasses” (attested in the plural: lucandor, lucindor). –VT43:20

DECISION, see CONSIDERING A MATTER (with a view to decision)

DECIMAL SYSTEM (in counting) maquanotië. Another source gives a word for “decimal system” as caistanotië, incorporating caista “10th”, but since Tolkien later decided that the initial sound of words having to do with “10” should be qu- rather than c-, we must apparently read *quaistanotië. But maquanotië (a form requiring no changes) may be preferred. –VT47:10, VT48:11

DEED carda –PE17:51

DECLIVITY pendë (downslope, slope) –PEN

DEEP núra, tumna (low-lying, low, profound, dark or hidden). DEEP POOL lónë (pl. lóni given) (river-[?feeding] well), DEEP VALE tumbo (dark vale); DEEP VALE imbë (dell) (Note: imbë is also one form of the preposition "between"); DEEP SHADOW huinë (gloom). –NÜ, TUB, VT48:28, VT45:18, VT41:8

DEFORMED CREATURE ulundo (hideous creature, monster) –ULUG

DELIBER = *save etelehta- (the alternative verb etrúna-, eterúna- was possibly abandoned by Tolkien; see FREE [verb]) –VT43:23, VT44:9

DELL imbë (deep vale) (Note: imbë is also the preposition "between") –VT45:18, LT1:261

DEMAND can- (so when used with things as object, in effect = ask for; otherwise command, order) –PM:361-362 (where only a stem KAN is mentioned)

DEMON rauco (pl. #raucar, isolated from Valaraukar (Valaraukar) "Balrogs". LT1:250 gives araëkë; WJ:415 has rauco and araëco, defined as “a powerful, hostile, and terrible creature.”) See also ORC. –RUH, Silm:436, WJ:415

DENTAL SERIES tincotéma (t-series) –LotR:1154
DENY lala-—LA (Note: a homophone means "laugh", but the past tense forms may differ. See LAUGH.)

DEPART #av- (cited in the form avin "he departs", read "I depart" in LotR-style Quenya), pa.t. ambé. Also vanyā- (pa.t. vannē). (The latter verb Tolkien may have been abandoned in favour of auta-, see PASS.) Lendë pa.t. of lelya/lenna "go" is also glossed as "departed". DEPARTED (adj) vanwa (gone, vanished, lost, past, no longer to be had, dead) —QL:33, WAN, LED c.f. VT45:27, WJ:366, Nam

DEPRIVE OF LIBERTY avalerya- (bind, make fast, restrain) —VT41:5, 6

DEPRIVED #racina (only pl. racinē is attested) (stripped); DEPRIVED OF ūna (destitute, forlorn); DEPRIVED SIGN #racina tenguwē (only pl. racinē tenguwi is attested). Also translated "stripped sign", this was in early Elvish analysis of Quenya the term for a consonant with no following vowel; the vowel was held to have disappeared or been omitted. —VT39:16, 14

DESCENDANT indyo (grandchild) (Indyo looks like Vanyarin Quenya; the combination ndy became ny in Noldorin Quenya. The Noldor likely used the form *inyo*) MALE DESCENDANT yondo (son) (In LT2:344, it is said that yondo usually meant "(great) grandson", but in LotR-style Quenya it simply means "son"). —NGYO(N)

DESERT erumē (cf. Eruman a desert north-east of Valinor, though Eruman is used in an entirely different way elsewhere; see HEAVENS.) —ERE

DESERTED erda (solitary) —LT1:269

DESIRE (vb) #mer- (cited in the form merē, evidently the 3rd person aorist; pa.t. given as mernē) (want, wish). The stem YES yields a word yesta- "desire" (which may however be confused with yesta- "beginning"). DESIRE (noun) irē, nāma (= "a desire" or "a judgement"), nāmiē (= "a (single) desire" or "a (single) judgement"), milmē (greed). (Note: irē also means "when").) See SEXUAL DESIRE for a term that possibly has this meaning. DESIREABLE irīma (loveable), DESIRER Irmo (name of a Vala). DESIRING TO START mīna- (eager to go), also verb DESIRE TO GO IN SOME DIRECTION mīna- (to wish to go to a place, make for it, have some end in view). —MER, ID, VT41:13, MIL-IK, YES/VT46:23, WJ:403, VT39:11

DESPISE #nattir—VT44:8

DESTINE martyrā-; DESTINY maranwē—MBARAT

DESTINATE ūna (deprived of, forlorn); DESTINATE OF ū (usually followed by genitive: ū calo "destinate of light [calā]") (without). —VT39:14

DETERMINANT VOWEL sundōma (lit. "base-vowel, root-vowel". Christopher Tolkien notes: "Very briefly indeed, the Quendian consonantal base or sunō was characterized by a 'determinant vowel' or sunōma: thus the sunō KAT has a medial sunōma 'A', and TALAT has the sunōma repeated. In derivative forms the sunōma might be placed before the first consonant, e.g. ATALAT.") —WJ:319

DEVICE tanwē (craft, thing made, construction); SKILLFUL (?DEVICE – Tolkien's handwriting was illegible] curo (curu-) —TAN, VT41:10

DEVISE auta- (originate, invent) —GWA

DEW rossē (fine rain, spray), rin. DEWY

nītē (stem nīti-) (moist) —ROS/Letters:282, LT1:265, NEI

Dexter forya (right), DEXTEROUS formātē (right-handed) —VT46:10, PHOR

DIACRITIC tehta (mark [in writing], sign) (In LotR:1155, the word is applied to the supralinear vowel-marks of Fëanorian writing, and pl. tehtar is attested.) —TEK, LotR:1155

DIALECT – Tolkien notes that the word lambē "tongue" was originally "nearer to our 'dialect' than to 'language', but later when the Eldar became aware of other tongues, not intelligible without study, lambe naturally became applied to the separate languages of any people or region" (WJ:394). Thus, lambē can hardly be used for "dialect" in Exilic Quenya. Cf. also VT39:15, where lambē is said to mean "the language or dialect of a particular or people".

DICTUM eques (pl. equessēi) (proverbial dictum, quotation, saying). —WJ:392

DIE fir- (fade) —MC:223, VT43:34

DIFFICULT hranga (hard, stiff, awkward). Note: hranga- is also a verb "thwart". —PE17:154, 185

DIG sapā- or sap-, p.a.t. sampē – PE16:145

DIGIT: For a common term for "finger" and "toe", see TIP.

DIPHTHONG ocamna; in the source providing this word Tolkien rejected his earlier form osamnar (pl.); compare the Etymologies form #samna (only pl. sā̂nna is attested). Distinct in Tengwar spelling from samna "wooden post", that is spelt with initial sulē instead of silmē). Another word for "diphong" is given as ohlon (pl. ohloni is attested); the latter term was used of vocalic diphthongs and
"consonantal diphthongs" (like mb) alike. – VT44:13, 14, SAM, VT39:9, VT48:29

DIT TO SEE néeça (vague, faint) (PI nécë is attested) –MC:223, 222

DIMNESS mordo (shadow, obscurity, stain, smear) –VT45:35, MOR

DIRECT TOWARD (or "be directed toward") tenta, pa.t. tentanë (perhaps in the sense "directed toward", transitive, attested in the phrase tentanë numenna "pointed westward"), also tenantë (perhaps in the sense "was directed toward", intransitive). Used transitively, the verb can also mean "go forth towards" (with the thing approached as direct object). –VT49:23

DIRE aica (fell, terrible, sharp) –PM:347

DIRECTION tië (course, line, pathway, road); DESIRE TO GO IN SOME DIRECTION mina- (to wish to go to a place, make for it, have some end in view), –TE3/RGEO:67, VT39:11

DIRTY vàra (soiled) –WA3

DISAPPEAR vanya- (pa.t. vannë. Note: a homophone of vanya means "beautiful") (go, depart) –WAN

DISCOLOURED pûrëa (smeread) – MC:223

DISEMBODIED SPIRIT see SPIRIT

DISGUST – feel disgust at feuya- (abhor). –PHEW/VT46:9

DISH venë (small boat, vessel) –LT1:254

DISORDERED rúcina (confused, shattered) –MC:223

DISPLAY (verb) apanta- (pa.t. apantanë, apantë) (reveal), (noun) apantë –QL:34

DISTRIBUTE IN EVEN PORTIONS estat-, estat- (cited without a final hyphen in the source, but this would seem to be a verb, and presumably Quenya). –VT48:11

DIVIDE IN MIDDLE perya- (halve) (After perya-, a word perina is mentioned; it is undefined but must be the corresponding past participle: "divided in middle, halved"). –PER

DIVINE valaina (= "of or belonging to the Valar", probably not to be used with reference to the One who is above them), Eruva (adj. referring to the divinity of Eru himself), DIVINITY valassë –BAL, VT44:18

DIVISION asta (part, especially one of other equal parts; asta is often used = "month" as a division of the year). –VT48:11

DO #car- (make, build; see MAKE for various attested forms of this verb); NOT DO #um- (cited in the form umin "I do not", 1st pers. aorist; also short umi) (pa.t. umë, not to be confused with a noun meaning "collection, crowd"). This verb is also used = "not be", see BE concerning this and other verbs for "not do, not be". DO NOT! (imperative) vá! (also = I will not); DON'T áva, avá, alalyë (the last form incorporates the ending -lyë "thou", hence "do not thou [do something]"). DON'T DO IT! áva carë! SET VIGOROUSLY OUT TO DO horya- (be compelled to do something, have an impulse) DO BACK ahtar- or accar- (react; requisite, avenge) –KAR, UGU/UMU, WJ:371, VT44:8, VT45:22, PE17:166

DOER tyaro (actor, agent) –KYAR

DOG huo, roa –KHUG, VT47:35

DOME telluma (pl. tellumar is attested) (cupola), coromindo (cupola) –Nam/WJ:399, KOR

DON'T áva, avá; DON'T DO IT! áva carë! –WJ:371

DOOM manar, mandë (final end, fate, fortune, final bliss). See below concerning *anam in Rithil-Anamo. In the story of Túrin Turambar, it seems that ambar means "doom". Turambar is said to mean "Master of Doom", and Nienor even uses the word in the instrumental case: ambarten by "doom". Similarly, LT2:348 gives ambar "Fate". But in Etym, ambar means "earth", and LoTR Appendix E confirms that "fate" is umbar. DOOM RING Måhanaxar (a foreign word in Quenya, adopted and adapted from Valarin, also translated as:) Rithil-Anamo "Ring of Doom", name of the place where judgement was passed in Valinor (hence Anamo as genitive "of Doom", nominative probably *anam with stem anam-, otherwise but less likely *anana – this seems to be "doom" in the sense of judgement or juridical justice, since the root is NAM as in nam- "to judge"). –MAN/MANAD, MBARAT/VT46:19, Silm:261, 269, LotR:1157, WJ:399, WJ:401

DOOR, see GATE; "DOOR OF NIGHT: the translation Ando Lómen is given in VT45:28 (citing a deleted entry in the Etymologies). Since Tolkien later decided that the genitive ending should be -o rather than -n, and moreover equipped lómë "night" with the stem-form lömë, we should perhaps read "Ando Lómio.

DORIATH #Lestanórë (only gen. Lestanórëo is attested) –WJ:369

DORLÓMIN Lóminëro –WJ:145

DOT pica (small spot), tixë (tiny mark, point), amatixë (point over the line of writing; variant amatexë in VT46:19), unutixë (point under the line of writing; the initial element unu-was misread as "nun-" in the Etymologies as printed in LR, see VT46:19) –PIK, TIK/VT46:19
DOUBLE (prob. adj) atwa, tanta; DOUBLE (vb) tatya- (repeat). (Note: tatya also means "second") – AT (AT), TATA
DOUGH maxé – MASAG
DOVE cucua – KÚ (in the Etymologies as printed in LR, this noun is erroneously split into two words, "ku" and "kua" instead of "kukua"; see VT45:24)
DOWN undu (under, beneath); DOWN-FALL atalantië, atalantië (collapse); DOWN-FALLEN atalantië (pl atalantië is attested) (ruinous); DOWN BELOW (adv) nún (underneath); “DOWN-LICK” (i.e., cover completely) #undulav- (only pa.t. undulavē is attested) – UNU, NÚ, MC:222, 223/Letters:347, RGEO:67/Nam
DOWNSLOPE pendë (slope, declivity) – PEN/PÉNED
DRAGON lócë (serpent, snake; "so do the Eldar name the worms of Melko[r]", LT2:85), angulócë, fenumë; WINGED DRAGON rámalócë; FIRE-DRAGON urulócë (pl. Urulócë is attested in Silm:138, there capitalized; surprisingly, Urulócë is used as a singular form in Silm:255); SPARK-DRAGON féalócë; FISH-DRAGON lingwilócë (sea-serpent) – LOK; cf. ANGA, LT2:341, RAM, UR, PHAY, LIW
DRAKE (LT2:340) see DRAGON
DRAUGHT #yulda (only pl. yuldar is attested), suhto – Nam, SUK
DREAM (vb) aista – GAYAS
DREAM (noun) olor, olori, lor; DREAM or VISION olos (olor- for older oloz-, as in the archaic pl. olozi, later olori). DREAMY olosta, olórea – LOS, LT1:259, LOTR:488 cf. Letters:308, UT:396
DREAM (verb) óla- (said to be "impersonal", probably meaning that the dreamer is mentioned in the dative rather than the nominative: “Óla i Eldan, “the Elf dreams”) – UT:396
DRESSED LEATHER alu – QL:30
DRINK (vb) #suc- (cited in source as sucin "I drink", 1st pers. aorist); DRINK OF THE VALAR limpë (so glossed under LIP; "drink of the fairies" in LT1:258) or miruvóre (LT1:261); DRINKING yulmë (carousal) (Note: a homophone means "smouldering heat");
DRINKING-VESSEL yulma (cup), sungwa. – SUK, WJ:416/Nam
DRIP lipte- – LT1:258
DROP (noun) limba; LITTLE DROP liptē – LIB, LT1:258
DROWNED quorin (choked) – LT1:264
DROWSY lorda (slumbered) – LT1:259
DRÚ rú (wose), DRÚADAN Rúatan (pl. Rúatan is given but seems perfectly regular) – UT:385
DRY (prob. adj not vb) parca; VERY DRY amparca – PARAK, V45:5
DRYAD tavaro, tavaron (m.), tavaril (f.) (compare the tavnor or "dale-sprites" in Tolkien's earlier material), nandurin (further defined as "lay of the country") – TÁWAR, LT1:261
DULIN Tulindo; HOUSE OF DULIN
Nossë Tuilinda (Tuilinda must be an adjectival form of Tuilindo) – LT2:338
DUNEDAIN Nútanati – WJ:386
DUSK histë (also hisë, but this clashes with a word meaning "fog, mist"); lómë (stem lómi-) (night, gloom, darkness, twilight) – LT1:255
DUSKY nulla (dark, obscure) – NDUL
DUST asto – AS-AT
DWARF Nauco (pl. Naucor is attested; LT1:261 gives nauka instead of nauco), Norno (Naucalië, Normalië = the whole people of the Dwarves) Casar (pl. Casari or Casari; partitive plural Casall; the whole people of the Dwarves being called Casallë). According to WJ, Cas – Quenyaized form of Dwarvish Khazâd – "was the word most commonly used in Quenya for the Dwarves." Nauco "stunted one" and norno "thrawn one" are less polite words for "dwarf"; yet norno is stated to be "the more friendly term. But the Dwarves themselves would definitely prefer Casar.) PETTY-DWARVES Picainaucor, Pitya-naucor (lit. "small dwarves"), Attalyar (lit. "Bipeds"). DWARROWVAULT Casarrondo (Khazad-dûm) – NAUK, WJ:388, 389
DWELLER mardo – LT1:251
DWELLING (noun) mar (mard-) (home), also már; DWELLING (adj) #farnë (a pl form? Sg farna? Only attested in the compound orofarnë "mountain-dwelling". Note: farnë is also the pa.t. of farya- "suffice", as well as a noun "foliage"); DWELLING-PLACE nórë (land, region where certain people live, nation, native land, family); DWELLING UNDERGROUND hróta (artificial cave, rockewn hall). The word ambar, usually translated "world", is also associated with "home, dwelling" in one source.
EACH ilya (every, all of a particular group of things), in early material also máca (a very early "Genya" word of doubtful authority in Tolkien's later conception) –VT39:20, GL:41
   EAGER TO GO mina- (desiring to start) – VT39:11
   EAGLE soron, sorné (p) (pl. sorñi) (So in Etym; Letters:427 has sorño, thorno, LT2:266 also has sor. Sorón/sorno obsolete ea, earen in LT1:251 and LT2:338 – besides, ea means "is, exists" in Tolkien's later Quenya.) KING OF EAGLES Sorontur, "EAGLE-HORN" (a great height in Númenor) Sorontil –THOR, Letters:427, UT:465
   EAR: The form lár in the entry LAS2 in the Etymologies appears to mean "ear", though the wording is not quite clear.
   EARLY arinya; EARLY DAY tamaureā (dawn); EARLY MORNING tuilē (dayspring, springtime) –AR1, MC:223, TUY
   EARTH cemen (soil). (Note: at the time Tolkien wrote Etym, he thought of cemen as the genitive of cén, but later cemen evidently became the nominative form, as it had been in earlier writings [LT1:257]. In Silm:433, it is said that cemen [kemen] refers to "the Earth as a flat floor beneath menel, the heavens". LT1:257, reproducing early material, also has cemi "earth, soil, land" and Kémi "Mother Earth."). Locative cemendë "on earth" in VT43:17. HEAVEN AND EARTH Menel Cemenyë (VT47:11). EARTH-QUEEN Kementári (Yavanna's title); EARTHEN, OF EARTH cemna. (LR:363 gives "kemna", but according to VT45:19, this is a misreading for "kemna" in Tolkien's manuscript.) EARTH (= world) Ambar (world) (Tolkien equated Ambar with Oikoumenè, a Greek word denoting "world" considered as "the inhabited world of Men"). But ambar also seems to mean "doom", q.v. MR:337 (cf. WJ:419) has Imbar instead of Ambar; the literal meaning of both words is said to be "habitation") EARTH-DWELLERS –LT2:343 gives indi, rendered "earthdwellers" and said to be another word for "men", but this is hardly a valid word in LotR-style Quenya. –KEM/Silm:433/LT1:257/VT44:34, MBAR cf. Letters:283 or SD:409
   EASEMENT (noun) tiutalē (comfort, consolation) –QL:93
   EAST römen (allative Römenna as a region of Númenor and ablative Römello in Namarië are capitalized), rōna; EASTERN rómenya (Entar, Entardar "Outer Lands, Middle-earth" is also glossed as "East" once, as opposed to the Blessed Realm of the West.) The words orē "dawn, Sunrise, East" and its corresponding adjective orēa (LT1:264) are probably not valid words in LotR-style Quenya; see DAWN. Neither can Ostar "East" be a valid word; see GATE. EAST-VICTOR Rómeačil (one of the Kings of Gondor) EAST-LANDS Orrostar (a region in Númenor). EAST-HELPER (masc. name) Rómešámö, Róme(n)star (so in PM:384, 391; probably ?Römenstar must always become Rómeštar, but Tolkien cited the form as Róme(n)star to indicate the connection with römen "east") –RO/LotR:1157, UT:463, Nam, EN, LotR:1075, 1081, UT:165, 459, PM:384, 391)
   EAT mat-, mata- (p.t. mantē is given), future-past matumnē "was going to eat" –MAT, VT39:7, VT48:32
   EBB (noun) nanwē (lowtide), EBB-TIDE lanwē (stem lanwi- given primitive form danmī) –VT48:26, 32
   ECHO láma (ringing sound – so in Etym, but see SOUND), nallāma (In Etym, the second a of the latter word has an undefined diacritic here represented by ʾ) ECHOING lámina –LAM
   EDDY hwinya- (swirl, gyrate); hwindē (whirlpool) –SWIN
   EDGE réna, rīma –REG, RĪ
   EGLATH (or EGLAIN, EGLADHRIM) Heceldi (the "Forsaken" Elves, especially the Eldar left in Beleriand; sg Hecel is given. MR:170 has Eceli.) –WJ:365 cf. Silm:68
   EIGHT tolto (alternative form toldo). For the syntax of numerals, see THREE. EIGHTH

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toltēa, toldēa. Fraction ONE EIGHTH tolosta, tosta, tolsat. –TOL¹–OTH/OT, VT42:25, 31, VT48:6, 11

EIGHTEEN tolōquē; in duodecimal counting, the word nahta occurs (Note: a homophone means "bite", as noun.) For the syntax of numerals, see THREE. –VT48:21, PE14:17/VT47:42

EITHER…OR: Christopher Gilson interprets a phrase involving a double var…var as having this meaning in one early (untranslated) text; notice that var was a conjunction "or" in Tolkien's early "Quenya". –PE15:32, 39, cf. QL:100

ELBOW ōlēmē –LT1:258

ELEPHANT andamunda –MBUD

ELEVEN minquē. For the syntax of numerals, see THREE. Fraction ONE ELEVENTH minquesta. –MINIK-W., LT1:260, VT48:6; unorthodox spelling "minkwe" in VT48:7, 11

ELF quendē (a technical, generic term, seldom used in the sg; pl Quendi is the usual form; there are gender-specific forms quendu m. and quendi f., but they seem to be rare; pl. forms quendur, quendir are attested). Elda (originally generic, but later [MET] used of Elves of the Three Kindreds [Noldor, Vanyar, Teleri] only. That was at least the proper usage: Elda was the normal word for "elf" in Valinor, since all Elves there were Eldar, and quendē became a word of lore. An archaic variant of Elda was Eldo.) With generic reference, the pl. Eldar has no article and is used to eman "Elves, The Elves, All Elves"; i Eldar with the article means "the Elves" with reference to some particular individuals previously mentioned. The partitive plural Eldali "Elves, some Elves" is also attested (VT49:8). ELVES OF AMAN Amanyar (sg #Amanya), ELCESİ WHO REFUSED TO JOIN IN THE WESTWARD MARCH (from Cuiviénen) Avari (sg Avar in WJ:371, VT47:13, 24; Avar or Avaro in Etym), also called Avanyar "those who did not go to Aman, because they would not" (distinguish Umanyar, Umanyar, Alamanyar "those who did in the event reach Aman", though they did join in the march from Cuiviénen; these are also called Hecoldi or Ecelli, see EGLATH). See also DARK ELVES, GREEN-ELVES, GREY-ELVES, HIGH-ELVES, LIGHT-ELVES, SEA-ELVES, LITTLE ELF. Cf. also ELEVENHOME Eldamar, Eldēned. ELF-PEOPLE Eldaliē, ELVISH Eldarinwa (adj only, pl. Eldarinwē attested in VT47:14; but "Elvish" meaning Elvish language is simply Eldarin. Properly, these words for "Elvish" apply to the Tree Kindreds only, not to all the Quendi.)


ELF-FRIEND Elendil (actually meaning "star-friend". Tolkien notes: "It is not surprising that the Edain...found it difficult to discern whether words and names containing the element el referred to the stars or to the Elves. This is seen in the name Elendil, which was meant to bear the sense "Elf-friend". Properly in Quenya it meant 'a lover or student of the stars'... 'Elf-friend' would have been more correctly represented by Quen(den)dil or Eldandi.") –WJ:410

ELF-LOVER (or, "Elf-friend") #Eldameldor (pl. Eldameldor in WJ:417). Compare FRIEND.

ELF-STONE Elessar (Aragorn's royal name), stem *Elessarn-, as in the genitive Elesarno (VT49:28, read *Elessarno? The literal meaning may seem to be Star-stone rather than Elf-stone – but the Edain sometimes confused elen "star" and elda "elf". Cf. Elendil; see ELF-FRIEND. – As a common noun, elessar or "elf-stone" may signify "beryl" (in the chapter Flight to the Ford in the LoTR, Aragorn finds "a single pale-green jewel" and declares: "It is a beryl, an elf-stone"). –LotR:395, 897

ELM-TREE alalmë, lalmë; LAND OF ELMS Alaminórë (Warwickshire) –ALAM/LT1:249, LĀLĀM

ELONGATED taina (stretched, elongated, extended) –VT39:7

EMBER yūla (smouldering wood) –YUL

EMINENT minya (prominent; minya is basically the ordinal "1st"); EMINENT MAN arató (champion) –VT42:24, 25; Silm:426

EMIT faina– PHAY

EMOTION felmē (impulse) –VT41:19

EMPTY Gusta (void), cumna –LUS, KUM

ENCHANT luhta– (Note: a homophone means "bow"); ENCHANTMENT lúcē– LUK

ENCIRCLE: Early "Quenya" material has a verb qili– "gird, encircle" (QL:78); read perhaps "quilla- if the verb is to be adapted to Tolkien's later Quenya (cf. the noun quilta "belt"). See also GO ROUND (under entry for GO) concerning the verb pel-

ENCLOSURE panda, tarwa (garden); CIRCULAR ENCLOSURE corin –PAD, QL:87, KOR

END (noun) meta, mentē, tyel (stem tyeld- as in the pl. tyeldi, misread as "tyelde" in the printed Etymologies; see VT45:25), tylma,
telu; THE ENDING OF THE WORLD Ambar-
metta, ambarmetta; END (vb) tele- (intransitive)
(finish – so in WJ:411 – LT1:267 gives telu-),
tyel- (cease), PUT AN END TO metya-, HAVE
SOME END IN VIEW mina- (desire to go in
some direction, wish to go to a place, make for it)
–LotR:1003/VT44:36, MET, LT1:267, WJ:411,
KYEL/VT45:25, VT39:11
ENDLESS PERIOD oio –UT:317
ENDURANCE voronwéi (lasting quality);
ENDURING voronwa (long-lasting), vóreá
(continuous, lasting), vorima (continuous,
repeated) –BORÓN, VT45:7
ENEMY cotumo –KOT
ENFOLD vaita- (wrap) –VT46:21, LT1:271
ENGLAND – see FAÉRY.
ENOUGH faréa (sufficient). "Enough" as
an adverb is apparently faren. –PHAR, VT46:9
ENQUIRY centa (as in Essecenta
Eldarinwa, probably meaning "Enquiry into
Eldarin Names", as Tolkien described the work
as an "Enquiry into the origins of Elvish names
for Elves"; cf. also Osanwe-centa, translated
"enquiry into the communication of thought".
Another possible translation of centa may be
"essay".) –MR:415, VT39:23
ENTRAILS (bowels) hirdi, sg. hir (hird-)
–PE13:161
ENTRANCE TO HARBOUR londé (road
in sea), also translated "haven" or "fairway") –
LOD/VT45:28
ENVELOPE (noun) vaiya, vaia (both with
alternative, possibly older [MET] forms in w-).
–WAY
EXACT PENALTY, see PUNISH
EXPRESS firé- (perf. firéëi ["has breathed
forth"] is attested; *ifírië may be the more usual
form) –MR:250
ERRANT ráñë –RAN
ESCAPE (vb) usin (glossed "he escapes"
in LT:251, but in LotR-style Quenya it would
to have meaning, if anything, "I escape" – 1st pers.
aorist); ESCAPE (noun) uswë (issue) –LT1:251
*ESSAY see "ENQUIRY.
ESTABLISH tulca- (fix, set up). Note:
there is a homophone meaning "firm, steadfast,
strong, immoveable". –LT1:270 cf. TULUK
EXTERNAL oira –OY
EVENTING sinyë, also andúñë (sunset,
west) –MC:222, THIN, MC:222
EVER oi, voro, vor (continually) (pref.
#oi-, vor-, voro-), EVERWHITE, EVER-
SNOW-WHITE Oiolossë (a name for Taniquetil;
gen Oiolossëo is attested in Nam, where it has
an ablatical meaning); EVERSUMMER Oiolairë,
EVERLASTING oia; vorima; EVERLASTING
[?AGE] (Tolkien's handwriting was illegible) oirë,
oialë. FOR EVER, EVERLASTINGLY oialë
(evidently the noun just mentioned used as an
adverb), tennoio, oia (the latter is both adj.
"everlasting" and the adv. "everlastingly",
according to VT46:8). –OY, UT:458, BOR,
EVERY ilya (each, all of a particular group
of things), máca (a very early "Qenya" word of
doubtful authority) –VT39:20, GL:41
EVERYBODY ilquen; EVERYTHING
ilqua. For "everything" there is also ilu as a word
for the universe: all, the whole; of the universe
also including God and all souls and spirits,
which are not properly included in the term Eā. –
WJ:372, IL/VT45:24, VT39:20
EVIL (adj.) ulca (see also WICKED),
úmëa (but in a later source, the latter is said to
mean "abundant, swarming, teaming"), úra
(nasty), EVILEYED henuca; EVIL-SMELLING
saura (P) (foul, putrid) – in one attested
compound also #sauri-; see FOUL. EVIL as
noun: ulco (stem ulcu- as in the ablative
ulcullo; pl. "evils" presumably *ulquí; another
version of the relevant text uses úro as the noun
"evil"; the adj. ulca is also seemingly used as
noun in a sentence apparently meaning "if one
speaks evil", VT49:19). FREE FROM EVIL
aman (see BLESSED). –VT49:14, VT43:23-24, SD:68,
72, UGU, THUS, VT43:23-24, WJ:399
EXALTED arta (lofty). Note: homophones
mean "athwart" and also "fort". EXALTED ONES
Aratar (pl; sg #Arata). The Aratar are the
mightiest of the Valar: Manwë, Varda, Ulmo,
Yavanna, Aulë, Mandos, Nienna, and Oromë.
Aratar is also rendered "High Ones, The
Supreme" –PM:354, Silm 32/381, WJ:402
EXCEL lahta- (pass over, cross, surpass)
–PE17:92
EXCEPT hequa (leaving aside, not
counting, excluding) –WJ:364, 365
EXCLUDE hehta- (pa.t. hehtanë is given
but seems perfectly regular) (put aside, leave
out, abandon, forsake); EXCLUDING hequa
(leaving aside, not counting, except) –WJ:364,
365
EXIST ĕa (translated "is" in CO; see BE),
p.a.t. engë, perfect engëë or rarely eyë, future
euva. EXISTING nanwa (actual, true) –VT39:6,
7, VT43:38, VT49:29, 30
EXCHANGE quapta- –QL:76
EXPAND palu-, palya- (spread, extend,
open wide); EXPANSIVE palla (wide) –PAL
EXPIRE firë- (originally used of "one
sighing or releasing a deep breath", but also
used of the Elf Miriel when she "breathed forth"
and died; later used of the death of mortals. Perf. 
firie is attested; *firie with prefix sundóma is probably 
also a possible form.) –MR:250
EXTEND palu-, palya- (spread, expand, 
open wide); EXTENDED taina (lengthened, 
stretched, elongated); EXTENSION taiål (lengthening) –PAL, TAY
EXTREMELY langé (surpassingly, 
superlatively) –PE17:92
EYE hen (hendi) (normal pl. hendi as well 
as the dual form #hendu are attested [isolated 
from hendumaica, WJ:337]; #hendu would be 
used of a natural pair of eyes). SHARP-EYE 
hendumaica, EYES OF HEARTSEASE (a name 
of the pansy) Helinyetille –KHEN-D-E, WJ:337, 
LT1:262
EYRIE sorrow (b) (lit. gen.pl “of 
eagles”?). –LT:266. (LT:251 gives éaren, but 
this is hardly a valid word in LotR-style Quenya 
[see EAGLE])

FACE cendelé, anta; SWEET-FACED 
raina (smiling, gracious). NOTE: A homophone 
means “nettled, enlaced”. –VT49:21, ANA, 
VT44:35
FADE sinta- (p) (pa.t. sintané is given, 
though it seems perfectly regular), fir- (die), 
ffifiru- (“slowly fade away”, frequentative form of 
 fir-; the participal form ffirula is attested); 
FADING quellë (In the Calendar of Imladris, 
quellë was a precisely defined period of 54 days 
in late autumn. Also called lasselanta; see 
AUTUMN.) –THIN, MC:222/223, LotR:1141
FÆRY Inwillis, Inwinorë (another gloss, 
"England", was struck out) –LT1:256
FAINT néca (vague, dim to see) – 
MC:222/223
FAIR (1) (adjective) vanima (beautiful, 
proper, right), vané, melima, linda (the last word 
= fair/beautiful of sound, VT45:27); FAIR FOLK 
Vanimo (pl. Vanimor is given but seems 
perfectly regular; the word is said to apply to the 
"children of the Valar"). FAIR-MINDED faila 
generous, just), NOT FAIR üvania (ugly) 
FAIRWAY (= navigable channel for ships) londé 
(road in sea). –BAN/VT39:14, LT1:272, MEL, 
SLIN, PM:352, VT39:14, VT45:28
FAIR (2) (noun): Carl F. Hostetter 
suggests that the untranslated word parma-
restalyanna means “upon your book-fair”, 
pointing to #resta as a word for “fair” in this 
sense. The word is elsewhere defined as “field” 
(q.v.), and the word may refer to a “fair” held in 
a field, though Hostetter also suggests a possible 
connection with ré “day” (VT49:39-40).

FALLOWS the name of a ship) Palarann – 
KHAYA, SD:247, Silm:435, TIR, UT:460
FARFALL (vb) lanta- (pres. pl. lantar, pl. past 
lantener, future lantyua and part. #lantala are 
attested); FALL (noun) lanta or #lanté. (The first 
of these words occurs in the compound 
lasselanta “leaf-fall, Autumn”, while #lanté is 
isolated from Noldolanté “the Fall of the Noldor”. 
From these examples it appears that a lanta is a 
physical fall, while a lanté is a moral fall. 
Perhaps the latter word can also be applied to a 
military defeat, as in “the fall of Gondolin”.) THE 
FALLEN (= Númenor) Atalanté – 
DAT/DANT/MC:222, Nam, SD:246, VT49:47, 
LT1:254, Silm:102/414, TALÁT
FALLOW marya (fawn, pale), malwa 
(pale) –MAD, SMAL
FAMILIAR moina (dear) –MOY
FAMILY nossé (clan, “house”), nóre, –nor 
(land, country, dwelling-place, nation, native 
land) –NÓ, LT1:272
FANE yána (holy place, sanctuary) –YAN
FANG carca (tooth, tusk) –Silm:429, 
LT2:344
FAR haira, eccaira, avahaira; FAR 
AWAY (adj) vahaia (or a)vaháya, VT45:21), 
FAR AWAY, FAR OFF (adv.) haya; FAR AND 
WIDE palan (or "wide, over a wide space, to a 
distance", VT45:21), FAR-SEER palantir, “FAR-
WANDERER” (the name of a ship) Palarann – 
KHAYA, SD:247, Silm:435, TIR, UT:460
FAREWELL namárié –Nam
FARMER nandor (perhaps obsolete in 
LotR-style Quenya, clashing with the name of the 
Nandor, a tribe of Elves) –LT1:261
FARSEEN #tac- (listed as tacé, 3rd pers. 
sg. aorist), pa.t. tancé. –TAK
FAT (adj.) tiuca (thick), lárëa (rich); 
GROW FAT tiyua- (swell). FAT (noun) lar (also
used = riches), *larma* (the latter possibly "pig-fat"; the first part of the gloss is not certainly legible in Tolkien's manuscript. Another gloss of *larma* is "flesh"; in a later source a similar word is used for "raiment"). –TIW, VT45:26

**FATE umbar (umbart-)** (doom; the form *amarto* in LT2:348 could be obsolete, but *ambar* from the same source may be a valid word also in LotR-style Quenya – see DOOM). Forms like *atar* and *atarinya* ("my father") as well as *atyā"daddy" are said to be forms a child would use in addressing his or her father (VT47:26; see DADDY). In VT48:19, *atyā* is explained as a contraction of at-nyā "my father". The final version of the Lord's Prayer (VT43:12, 13) has #Atar with a long initial vowel (Ataremma "our father"); this #Atar may incorporate the vocative particle *a* ("a Atar "o Father" > #Atar). FATHER OF ALL *Ilúvatar* (God). –Silm:428, 229/ATA/LT1:255, VT44:16, Silm:404/UT:446, VT43:36-37

**FATHOM (noun) rangwê –RAK**

**FAWN**

**FAY OF THE COUNTRY nandin (dryad), FAY OF THE MEADS Nermí (pl. Nermir is attested) (field-spirit) –LT1:261, 262**

**FÉANOR Féanáro (Spirit of Fire) –Silm:397/435, MR:217**

**FEAR (noun) caurē; FEAR (vb) #ruc- (the 1st person aorist *rucin* is glossed "I feel fear or horror", constructed with "from" of the object feared, e.g. *rucin Orcollon* "I fear Orcs") –LT1:257, WJ:415**

**FEAST meren (merend-) (field-spirit); FESTIVE merya –MBER**

**FEATHER quessê –KWES, LotR:1157**

**FEBRUARY Nénimë (Amillion in LT1:249 is hardly a valid word in LotR-style Quenya.) –LotR:1144**

**FEEL:** The noun *felmë"emotion" (q.v.) or "feeling" may suggest a verbal stem #fel- (compare *melmë* vs. *mel-"love" as noun and verb). This #fel- could then mean "to feel" in the general sense of "have an emotion". Other senses, see below.

**FEEL FEAR OR HORROR #ruc- (cited in source as *rucin*, 1st pers. aorist), constructed with "from" of the object feared. –WJ:415**

**FEEL WITH FINGERTIPS lepta-** ([to] finger; to pick up/out with the fingers) –VT44:16, VT47:10, 25

**FEEL WITH THE HAND, see STROKE FEELING, see EMOTION FELL (adj) aica (sharp, terrible, dire). –PM:347**

**FELL (noun) helma (skin) –Skel**

**FEMALE (noun) ni, FEMALE (adj.) inya, inimeitë (pl. probably "inimei="; cf. HANDED, LEAPING, WINDY) –INI**

**FENCE IN –see GO ROUND (under entry for GO) regarding the verb pel-**

**FENCED FIELD peler, FENCING OR DEFENSIVE HEIGHTS Pelöri (the mountain-range at the western coast of the Blessed Realm). –PEL(E), WS:403**

**FESTIVAL asar (Vanyarin athar) (fixed time), meren (merend-), merendë (feast). The word *aurë* is in one source defined as "a day (of light), a day of special meaning or festival". FESTIVE merya. –WJ:399, VT49:45, MBER**

**FETCH tulta- (send for, summon) –TUL FEY marya (fated) –MBARAT**

**FIELD (sown field) resta (acre); compare FAIR #2. FENCED FIELD peler. FIELD-SPIRIT Nermí (pl. Nermir is attested) (lay of the meads) –VT46:11 cf. RED, PEL(E), LT1:262**

**FIERY uruitë, uruva (The stem from which these words are derived was struck out in Etym. However, several words that must be derived from this stem occur in LotR, indicating that Tolkien restored it. LT1:248 also gives *sara* "fiery", but this word is probably obsoleted by *sára"bitter" in Etym.). –UR**

**FIFTEEN lepenquë –VT48:21 (the form *quailepen* seems to be another, possibly experimental, word for "15" in Quenya). For the syntax of numerals, see THREE.**

**FIFTH lempëa, replacing older (MET) lemenya. Fraction ONE FIFTH *lepesta, lepsat* –VT42:25, VT48:11**

**FIGHT (WITH SWORD) mahta- (wield a weapon, manage, deal with, handle); pa.t. mahtanë is attested. –MAK/MA3, VT39:11, VT45:30-32, VT47:6. 18, 19, VT49:10**

**FILL quat- (fut *quantuva* is attested in enquantuva, "will refill") –WJ:392, Nam; cf. KWAT**

**FINAL tyelima, métima (ultimate, last); FINAL END mande, manar (fortune, bliss, fate), telda (last) –MC:222 cf. 215, MANAD, WJ:411**

**FINARFIN Arafínwë –MR:230**
FIND hir- (only fut hiruva is attested),
tuv- (only perf #tuv[uvi] is attested [with
pronominal endings: tuviyenes "I have found
it"]). It is difficult to say what distinction in meaning
there may be between these words (if any at all);
the verb #tuv- is evidently the same as tuvu-
in GL:71, there glossed "receive". –Nam/RGEO:67,
LotR:1008
FINE tereva (acute, piercing); FINE
PIERCED HOLE terra – T-ER, VT46:18
FINE FLOUR mulma – QL:63
FINE RAIN rossë (dew, spray) –R-OS cf.
Letters:282
FINGER (noun) leper (pl. leperi given). In
an earlier source, the Etymologies, Tolkien
gave the Quenya word for "finger" as lepsë
(possibly with stem leps-, as indicated by the
deleated ancestral form lepti, see VT45:27). The term
ortill (ortilli, pl. ortilli given), "up-point", is also used
for "finger". Special words for the various fingers,
see THUMB, INDEX FINGER/FIRST FINGER,
MIDDLE FINGER, FOURTH FINGER, LITTLE
FINGER. Adj. FINGERED #lepta (isolated from
raccala, -pta "clawfingered") PICK (UP, OUT)
WITH THE FINGERS or FEEL WITH
FINGERTIPS lepta – VT44:16/VT45:27/VT47:10
14, 24, LEP, SD:68, 72
FINGER (vb) lepta- (feel with fingertips; to
pick up/out with the fingers) – VT46:16, VT47:10,
25
FINGOLFIN Nolofinwë – PM:344 (In the
source, Nolofinwë is spelt with initial n, that is,
ng. Initial ng had become n in Third Age
Quenya, and I follow the spelling of LoTR and
transcribe it accordingly. But if this word is
written in Tengwar, the initial n should be
transcribed with the letter noldo, not nûn.)
FINGON Findocâno – PM:345
FINISH (vb) tele- (intransitive) (end) (so in
WJ:411 – LT1:267 gives telu-) telya- (transitive)
(wind up, conclude). Cf. also telma "conclusion,
anything used to finish off a work or affair", "often
applied to the last item in a structure, such as a
coping-stone, or a topmost pinnacle." FINISH
(noun) telu – WJ:411, LT1:267
FINROD Findarâto – Slim:428/PM:346
FIRE úr (the stem from which this word is
derived was struck out in Etym. However,
several words that must be derived from this
stem occur in LoTR, indicating that Tolkien
restored it. But a more usual word for "fire"
is apparently nár, nârë, which appear [with the
masculine ending -o] in the following names:)
SPIRIT OF FIRE Fëanâro (Fëanor, FELL FIRE
Aicenâro (Sharp Flame, Aegnor) (so in
Silm:435; MR:323 has Aicenâr). LT1:265 has sá
"fire", poetic form sai, also sairin "fiery"; cf. also
Sâya "the fire-fay" in GL:66. LT:271 has the
following "fire"-words: FIRE uru, FIERY
uruvoitë, ON FIRE uruva, LIKE FIRE urûva. Cf.
also FIREWOOD turu (but the word was also
used of wood in general). BOWL OF FIRE
tanyaalpë (evindently #tanya "fire" + #salpë
"bowl") – UR/VT46:20, Slim:397, MR:217,
LT1:265, 270, 271, 292
FIRM tulca (strong, immovable, steadfast;
Note: there is a homophone verb meaning "fix,
set up, establish"), tuluncë (steady), sanda
(true, abiding), tanca (fixed, sure) –TULUK,
LT1:270, STÅN, TÅK
FIRST minya (cf. Minyar "Firsts", the first
clan among the Elves), inga (this is also a noun
"top"), *yesta (but this is a noun "beginning"
according to a later source, PE:17:120),
FIRSTBORN (= the Elves) Minnônar, sg.
#Minnôna. (*Yesta is emended from the actual
reading està; see BEGINNING. For
FIRSTBORN, Etym has Estanessi, which would
similarly become Yeastanessi, but this word is
probably obsoleted by the later [TLT] form
Minnônar. Writers should use the latter word.)
FIRST-BEGOTTEN Minyon (a personal name.
The element yon, translated "begotten", may be
a reduced form of yonдо "son". Alternatively,
and perhaps more likely, Minyon may be
the adjective minya "first" turned into a masculine
name by adding the masculine ending -on.
In that case, the literal meaning is simply "First
One". But it is possible that on is actually derived
from the stem ONO "beget", and that "First-
begotten" really is the literal meaning.) FIRST
FINGER lepetas (evidently lepattas-) (index
finger), also tassa – MIN/Silm:434/WJ:420, ING,
ESE, WJ:403, VT47:10, VT48:5
FISH lingwë (stem *lingwi-) (perhaps the
general word, as opposed to hala), SMALL FISH
hala, "FISH-WATCHER" (i.e., kingsfisher, a bird)
halatir (halatirm-) or halatirno – LIW, SKÅL, TÅR
FIST quár, quârë (often used to mean
"hand"). "Its chief use was in reference to the
tightly closed hand as in using an implement or
craft-tool rather than the 'fist' as used in
punching" (VT47:8). In compounds –quár:
Telperinquâr = Sindarin Celebrimbor, "Silver-
Fist, Hand of Silver". The first version of the stem
KWÄR yielded quâr pl. quari. – KWAR,
Silm:429/387
FIT (adj.) màra (useful, good); TO (MAKE)
FIT camta- (sic; the cluster mt seems unusual
for Quenya, while the source does not explicitly
say that this word is Quenya, it is
difficult to understand what other language could be intended) (suit, accomodate, adapt) –MAG, VT44:14

FIVE lempë (alternative form lemen in VT48:6). For the syntax of numerals, see THREE. GROUP OF FIVE (5 similar things) maqua (basically "hand", with 5 fingers), PAIR OF FIVES maquat (see GROUP OF TEN). For ordinals and fractions, see FIFTH. –LEP/GL:53, VT47:7, 10, 24

FIX panya- (set), tulca- (establish, set up). Note: there is a homophone adjective meaning "firm, steadfast, strong, impmoveable"); FIXED tanca (sure, firm); BE FIXED mar- (abide, be settled). FIXED TIME asar (-th-, Vanyarin athar) (festival), FIXED IDEA see IDEA –PAN, LT1:270 cf. TULUK, TAK, UT:317, WI:399

FLAG ambal (shaped stone) –MBAL

FLAME nár, naráre (also translated "fire"); selca; SHARP-FLAME Aicanáro (so in Slim:435; MR:323 has Aicanári), (Aegnor, Fلل Fire), RED FLAME rúnya; HEART OF FLAME Naira (a name of the Sun), FLAME-COLOURED culina, culuda (golden-red) –NAR², LT1:260, Silm:437, MR:198, KUL

FLAT lāra; FLAT OF THE HAND, see PALM. –DAL

FLEECE uē –LT:2149

FLASHING OR [?STARRY] LIGHT élē – VT45:12

FLESH hravē, larma (the latter also = "[?pig-]ltat"; the first part of the gloss is not certainly legible; note that #larma is used = "raiment" in a later source), sarca; FLESHY sarqua –MR:349, VT45:26, VT:347

FLING hat- (cited as hatin "I fling", first person sg. aorist), pa.t. hantē (QL:39; compare the root KHAT "hurl", LR:363). The apparently related noun hatal "spear" occurring in late material (VT49:14) suggests that Tolkien eventually decided to maintain this word, though in the meantime, a distinct verb hat- "break asunder" had occurred in his writings.

FLINTHEARTED sincahonda –LotR:1015
cf. SD:68, 72

?FLINTSTONE #sinca (isolated from sincahonda “flinthearted”) –LotR:1015 cf. SD:68, 72

FLOAT luti- (LT1:273 has wili- "sail, float, fly", but see FLY.) –LT1:249

FLOOD lámare –QL:50

FLOOD (verb) luita-, also olioía (inundate). –VT48:23, VT42:10

FLOOD (noun) lulmë (high tide), GREAT FLOOD oloirë. For FLOOD in the sense of "tide" cf. rather celumë (stream, flow, flowing), ulundë, luto; FLOODING (adj) úlëa (flowing, pouring) –VT48:23, 24, VT42:10, ULI, KEL/MC:223, LT1:249

FLOOR talan (#talam-, as in pl. talami) (ground); PAVED FLOOR paca (court) –TAL, GL:63

FLOUR porë (stem *pori-) (meal); FINE FLOUR mulma –POR, QL:63

FLOURISH (noun) rincë (stem *rinci-) (quick stroke) –RIK, VT46:11 (the latter source indicating that the proper reading is "quick stroke", not "quick shake" as in the Etymologies as printed in LR)

FLOW (vb) sir-, lutta-, lutu-; FLOW, FLOWING (noun) celumë (stream, flood); FLOWING (adj) úlëa (flooding, pouring), sirima (liquid). –SIR, LT1:249, KEL/MC:223, LT1:265

FLOWER (large and single) lótë (often -lot in compounds). (The word lótë is usually applied to a large, single flower. From *ambalotës (uprising-flower) [q.v.] #lotës can be isolated; this may be the more general word for "flower".) FLOWER OF THE WEST (a floral design) Númélëotë. Cf. also indil, "ily, or other large single flower". PUT FORTH LEAVES OR FLOWERS *lohta- (emended from the actual reading lokta because Tolkien later decided that kt became ht in Quenya) (sprout) –LOT(H), LT1:259, WI:318, UT:227, 458, WI:399, LT:258

FLUTE simpa, simpina (pipe); FLUTER timpen –LT:266, 268

FLUTTERING TO AND FRO wilwa – MC:223

FLY (verb) #wil- (cited in source as wilin "I fly", 1st pers. aorist), pa.t. willé (cf. wili- "sail, float, fly" in LT1:272). In exilic Quenya, read v- for w- in these words. FLY TO (i.e. "escape to") #ruc- (+ allative, e.g. *rucin i orontinnar "I fly to the mountains"; the verb ruc- otherwise means "fear", constructed with "from" of the object feared); FLY OR STREAM IN THE WIND hiapu- (part. hiápula is attested), FLYING rimpë (rushing); SEND FLYING horta- –WIL, VT44:7, MC:223, RIP, KHOR

FLY (noun) pi (small insect) –VT47:35

FOAM (vb) falasta- (part. falastala is attested); FOAM (noun) fallé, winga (spray), wingé (wingi-) (crest [of wave], spindrift). –MC:222/223, PHAL, WI:48, LT1:273

FOG hisë (P) (hisi-) (mist. Note: a homophone means "dusk"), hiswë, hui (murk, dark, night) –KHIS, LT1:253

FOIL (plant) is translated by asëa (P) in the name of the plant asëa arânion "kingsfoil". According to PE17:148, asëa is the Quenya name of the athelas plant, a term related to
words for "ease" or "comfort" (because of the healing properties of the plant). –LotR:899

FOLIAGE olassië (collection of leaves), farñë (archaic faznë). Note that farñë is also the pa.t. of farya- as well as a word for "dancing", so olassië is the less ambiguous term. –Letters:282, VT46:9

FOLK hos –LT2:340

FOLLOW hilya- FOLLOWER neuro;

FOLLOWERS (an Elvish name of Men) Hildor, Hildi (unattested sg #Hildo; dative pl hildin is attested; cf also Hildinyar "my heirs" in Elenedil's Oath). FOLLOWING THAT epeta, epta (thereupon, thence, whereupon) –KHL/Silm:116/122/403, FS/WJ:387, LotR:1003, 1004, VT49:12

FOOD matso, in an earlier source also matli (read *matil since Tolkien decided that final syllabic -l became -i in Quenya); COOKED FOOD apsa –PE16:141, QL:59, AP

FOOT tál (tal-) (These forms probably obsolete tala pl talwi in LT2:347.) FOOTPRINT runya (slot) –TAL, RUN

FOR an (Nam: an së...Varda...máryat...ortanë, "for now...Varda...has uplifted her hands", Note: an is also glossed "to, till."). English "for" meaning "for the benefit of" will often be rendered by the dative ending -n (pl -in); e.g. nin "for me". As for "for" meaning "on behalf of", see BEHALF. –Nam, VT49:18

FORBID #váquet- (refuse, say no) (1st pers. sg aorist and past váquetin, váquenten are given in source), avaquet- (refuse) (pas.t. is no doubt *avaquentë; cf. quet- under SAY) –WJ:370, KWET

FORCE (= pressure to do something against one's will or conscience) sahtië (P) (pressure) –VT43:22

#FORD tarna (This gloss is isolated from Taruktarna "Oxford", q.v. Tolkien glossed tarna as "crossing, passage") –LT1:347

FOREHEAD timbarë –PE14:117

FOREIGN ettelëa ("ettelëen" in the printed Etyologies is probably a misreading; see VT45:12); this word may also be a noun "stranger", q.v. FOREIGN PARTS etelë (outer lands) (but the Quenya word is singular) –ET, VT45:12

FORESIGHT *apacen (lit. "after-sight", a vision of something that will come after the present. In MR:216, apacenyë is translated "foresight"; yet the context and the form of the word itself clearly indicates that it is actually the pl. form of an adjective #apacena "of foresight".

The noun "foresight" is almost certainly "apacen; cf. tercen "insight"). –MR:216

FOREST taurë ([great] wood) (pl. tauri is attested), tauno, malos (the two latter may not be valid words in Tolkien's later Quenya) –TAWAR/Silm:438/MC:222 cf 215/VT39:7, LT2:342, LT1:267

FORGE –LT1:250 gives tamin, but this verb is probably obsoleted by tamin "I tap" in Etym.

FORGIVE #avatyar- (imperative avatyara and the pl. aorist avatyarar are attested). The matter that is forgiven is the direct object, whereas the person that is forgiven appears in the ablative case: avatyara mello lucassemmar, "forgive us [lit. from us] our debts". This verb #avatyar occurs in certain versions of Tolkien's Quenya rendering of the Lord's Prayer; in the latest version he introduced the verb apsene- "remit, release, forgive" instead, with a slightly different syntax: the matter forgiven is still the direct object, but the person forgiven now appears in the dative case. The exact etymology of apsene- is somewhat obscure; the prefix a- is apparently derived from a root AB- in a meaning which Tolkien according to other sources abandoned (see VT43:18-19); also, it is unclear whether the final -e of apsene- is just the connecting vowel of the aorist (before endings we would rather expect *apseni- or an integral part of the verbal stem, which would make this an "E-stem" verb otherwise hardly attested. The verb apsene- is once attested with the object ending -t "them" attached: apsenet "[as we] forgive them". The alternative verb #avatyar- is for many reasons less problematic and may be preferred by writers. –VT43:8, 9, 18-20

FORLORN una (deprived of, destitute) –VT39:14

FORM car- (make, q.v.) –WJ:391

FORMER noa (also used = "yesterday", shortened from the phrase noa ré "former day"), THE FORMER yara (that); FORMER DAYS yarë; FORMER TIMES yalumë; FORMERLY yá (ago), BELONGING TO OR DESCENDING FROM FORMER TIMES yára (ancient, old) –VT49:34, YA

FORSAKE hehta- (pa.t. hehtanë is given but seems perfectly regular) (put aside, leave out, exclude, abandon); FORSAKEN ELVES see EGLATH. ONE LOST OR FORSAKEN BY FRIENDS hecilo (gender-specific forms are hecilo m. and hecili f.) (waif, outcast, outlaw) –WJ:365
FORT arta (fortress) (Note: arta also means "across, athwart" as well as "exalted, lofty"). –GARAT (see 3AR)

FORTH et- (prefix) (out). Also attested with various pronominal suffixes, e.g. etel or etelyë **"out of you". GO FORTH TOWARDS tenta-, p.a.t. tentanë (with the thing approached as direct object). –ET, VT49:12, 23

FORTRESS arta (fort) (Note: arta also means "across, athwart") –GARAT (see 3AR)

FORTUNE (good fortune) alma (weal, wealth); mandë, manar (final end, doom, fate); heren (governance, what is in store for one or what one has in store); marto (fate, lot); FORTUNATE herenya (wealthy, blessed, rich), GOOD OR FORTUNATE THING mána (see BOON). –GALA, MAN/MANAD, KHER, LT2:348, VT49:41

FORWARD póna, ompa –VT49:12

FOUL saura (b) (evil-smelling, putrid); in compounds sauri- as in FOULBILLED sauricumba. The latter form may indicate that this adjective also appears in an alternative form *sauré, sauri-. –THUS, SD:68, 72

FOUNDATION talma (base, root) –TAL

FOUNTAIN ektelë (issue of water, spring). The actual reading in LT1 and LT2 is ektelë, but Tolkien later decided that kt became ht in Quenya. The new form of the word is attested in Silm. LT also gives the form kektelë, that would likewise become *cehtelë.) –LT1:257, LT2:338

FOUR canta, (prefix:) can- For the syntax of numerals, see THREE. –KANAT, VT45:18, VT48:6

FOURTEEN ?canaque –VT48:21 (the form listed, "kanakwe", seems to be Common Eldarin; the Quenya form could be either *canaque or *canqué). The form quaicen seems to be another, possibly experimental, word for "14" in Quenya. For the syntax of numerals, see THREE.

FOURTH cantëa; FOURTH FINGER (the digit between the long finger and the little finger) lepeca, lepentë, in children’s play also called nettë (prob. netti-), "sister", a word also used for the fourth toe, or in two-hand play for the ninth digit. The word selyë "daughter" was also introduced as a name for the fourth finger/toe in childrens play (VT47:10), but Tolkien apparently abandoned it (VT47:15). Fraction ONE FOURTH canasta, casta, cansat. –VT42:25, VT47:10-12, 15, VT48:5

FOWL (barn fowl) porocë (hen) –PE16:132

FOX rusco (stem ruscu-, pl. rusqui); FOXY ruscuïë –PM:353, VT41:10

FREE (adj.) léra, aranya (not to be confused with aranya **"my king"; the shorter form ranya also cited must not be confused with the verb "stray, wander"), mirima (of a person, as opposed to:) latin, latina (open, cleared [of land]), lerina ("free" of things in the sense of "not guarded, reserved, made fast, or "owned"), VT41:5), Cf. also lehta "free, released". FREE ELEMENT (a term for "vowel") #lehta tengwë (only pl. lehta tengwi is attested; we would rather expect *lehtë tengwi). (A word faire ë"free" is mentioned in LT1:250, but may be obsolete: several other meanings are attributed to this word in later writings [see DEATH, PHANTOM, RADIANCE]. However, faire ë"freedom" does not clash with later words.) FREE FROM EVIL aman (see BLESSED) –VT41:5, VT46:10, MIS, LAT, VT39:17, WJ:399

FREE (verb) rúna- (see DELIVER); SET FREE lerya- (release, let go), sen- (let go, let loose) –VT43:23, VT41:5, 6, VT43:18

FREEZE nique- ("it is cold, it freezes"). LT1:254 gives hilcin "it freezes", but in LotR-style Quenya this will have to mean, if anything, "I freeze" (1st pers. aorist). –WJ:417, LT1:254

FREQUENT rimba –RIM

FRESH venya, archaic wenyenya (yellow-green, green), virya, céva (new). FRESHNESS vén, wén (youth, greenness) –GWEN, VT46:22, VT48:7,8

FRESHET celusée (water falling out swiftly from a rocky spring) –UT:42 6

FRIEND meldo (pl meldor is attested). MY FRIEND meldonya (VT49:40). Apparently meldo is a masculine form, corresponding to feminine #meldë (cf. meldena **"my friend" in the Elaine inscription, Tolkien here referring to Elaine Griffiths). Other words for "friend": nildo (m.), nildë (f.), sermo, seron (m.), sermë (f.), málo (m.?), –ser (final element in compounds), –(n)dil (final element in compounds, e.g. Elendil, Anardil, Valandil – sometimes translated "lover" rather than "friend". When the first part of the compound ends in l, n, or r, the n of -nildë is left out).The final element -nildë also appears in the variant form -nil and with the longer forms -nilo, -dildo (VT46:4). FRIENDLY nildë (lovely), FRIENDSHIP nilmë –WJ:412 cf. VT45:34, NIL, SER, MEL, Letters:386

FROG quàcé –VT47:36

FROM: Independent Quenya prepositions for "from" include ho and va, var. However, English "from" will often be rendered using the ablative case, endings -llo, pl -llo or -llor, dual
-lto, e.g. Eärello “"from the Sea". The preposition et "forth, out" may also express "out" and is combined with a following noun in the ablative case to express "out from", "out of". – 3O, VT43:20, 24, LotR:1003, VT44:35

FRONT – BEFORE, IN FRONT OF (of spatial relationships) opo, pó (VT49:12, also pono, poto-, VT49:32)

FROST nixe, ringwë (rime), FROST-PATTERNS niqis, niqessë (the latter by association with quessë "feather") – WJ:417, LT1:265

FROZEN halcin – LT1:254
FRUIT yavë (so in Etym, Silm:439, and VT43:31; LT1:273 has yava, whereas yava appears in VT43:31). BEAR FRUIT yawin (which must mean "I bear fruit", stem #yav-. Tolkien often employs the 1st person aorist when mentioning a verb in his wordlists.) – YAB, LT1:273

FULL quanta (+ genitive to express "full of", as in quanta Eruannon "full of grace", VT43:28); FULL TO THE BRIM, WITH MOUTH FULL penquanta ("penñ-). Adverb FULLY aqua (completely, altogether, wholly); FULL WRITING (= writing with separate symbols for vowels) quanta sarmë, FULL STOP (in Tengwar punctuation a dot placed under a consonant to indicate that it is not followed by a vowel, VT46:10, 33) pusta (stop), FULL SIGN #quanta tengwë (only pl. quante tengwi is attested). In early Elvish analysis of Quenya, this was the term for a consonant + a vowel (this was analyzed as a kind of unitary phoneme rather than two phonemes; hence a stem like mata-"eat" was analyzed as two quantë tengwi: ma + ta). – KAT/VT43:28, VT39:11, WJ:392, VT39:8, PUS

FUNGUS hwan (hwand-, as in pl. hwandi) (sponge) – SWAD

FURTHER, FURTHERMORE (adv.) entë (moreover, what is more). The word an may also be used = "moreover, furthermore, and so – for, to proceed", but an would often imply "for", introducing the reason for what has already been said. – VT47:15, VT49:19

GALADRIEL Altariel (Altarieli-; gen. Altariello) is attested. Altariel is the form used in Noldorin Quenya, Galadriel’s own mother-tongue; the Telerin form is Alatáriel [UT:266]. According to PM:347, the true Quenya equivalent of the Telerin form would have been Nalatáriel, but this form was apparently not used.) – Silm:433, RGE:68

GAME tyalië (sport, play) – TYAL/LT1:260
GANDALF Olórin (his name in Valinor, derived from a stem meaning "dream" – not an actual translation of "Gandalf", meaning "Elf of the Wand", a name he was given by people who did not know that he was actually a Maia.) – LotR:391, UT:396 cf. 391

GAOL mando (isolated from Angamando "Iron-Gaol"; mando is also defined as "safe keeping"). – MR:350
GAP fásë (gulf) – GL:36
GARDEN tarwa (enclosure) – QL:87
GARLAND ria (wreath); MAIDEN CROWNED WITH A FESTIVAL GARLAND riellië – PM:347
GASH cirissë (slash), hyatsë (cleft) – KIRIS, SYAD

GATE ando; GREAT GATE andondi (pl. andondi). (LT1:264 has osto “the gates of the Sun” and Ostor "East", but in Tolkien’s later Quenya osto means "town" or "fortress"). – AD, LotR:1157, LT1:264

GATHER hosta- (collect, assemble); GATHERING (of three or more coming from different directions) yomenë (meeting) – MC:223, WJ:407

GENEROUS faila (fair-minded, just) – PM:352

GENTLE milya (soft, weak) (Note: milya- is also a verb "long for"), moica (soft), GENTLE BREEZE vilë – VT45:34, GL:58, LT1:273
GET net- (pa.t. nentë given) – QL:66
GET LOW (of the Sun) númera-, númerenda- – LT1:263

GERM erdë (seed. Note: a homophone means "person"). – ERÉD


GIANT (noun) norsa (pa.t. norsa- (Note: a homophone means "person") – NOROTH, VT45:21

Wordlist last updated July 5th, 2008

33 Presented by http://www.ambar-eldaron.com
GIFT anna; LAND OF GIFT (a name of Númenor) Andor (haplogy of “Annador”), DEAR GIFT (the meaning of Melian’s name) Melyanna, GIFT OF GOD, see GRACE. –ANA, Silm:313, 434

GIMILZÖR Telemnar –UT:223
GIMLET teret (auger) –LT1:255
GIRD: Early “Qenya” material has a verb qilti- “gird, encircle” (QL:78); read perhaps “quilta- if the verb is to be adapted to Tolkien’s later Quenya (cf. the noun *Númenor)

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GLITTER (vb) mirilya; GLITTERING rilya (in the Etymologies as printed in LR, this word also seemed to be glossed “brilliance”, but according to VT46:11, this gloss properly refers to another word), GLITTERING LIGHT rilma; GLITTERING REFLECTION (from jewels, glass, polished metals, or water) nalta (radiance – alata in Silm:433 is the Telerin form. In PM:347, nalta is spelt with initial n, that is, ng. Initial ng had become n in Third Age Quenya, and I follow the system of LotR and transcribe it accordingly. But if this word is written in Tengwar, the initial n should be transcribed with the letter noldo, not númer.) –MBIRIL, RIL/VT46:11, PM:347

GLOBE coron (#corn- as in dat.sg. cornen) (ball); GLOBED corna (round) –KOR

GLOOM ungwë, lumbe (shadow), huinë (darkness, shadow), lömë (stem lömi-) (night, twilight, darkness, dusk), yaru; GLOOMY morna (black, dark, sombre); CHILD OF GLOOM lömëar (probably not a valid word in LotR-style Quenya) –UNG, LUM, VT41:8, GL:37, LT1:255, Silm:431

GLORIOUS alcarinqua (radiant) (The shorter form alcarin is attested in VT44:10 and also as a title of king Atanatar II. Cf. also Alcarinqué, a name of Jupiter.) The form alcarë appears as an adjective “glorious” in VT44:10, but this was apparently an ephemeral form, and the Etymologies, alcarë is rather a longer form of the noun alcar “glory”. –AKLA-R-, WJ:412, RGE:73/LotR:1075/VT44:10, Silm:55

GLORUND, GLORUNN Laurundo, Undolaurë (Tolkien later changed Glorund to Glaurung. Read “Laurungo, Ungolaurë in Quenya?” –LT2:341

GLORY alcar, alcarë (splendour, brilliance) In VT44:10, alcarë is an adjective “glorious” rather than a noun “glory”, but this was apparently an ephemeral form. –AKLA-R/-RGE:73/UT:317/WJ:369/Silm:427, VT43:37, VT44:34, VT47:13

GLOWING lüsina adj. “glowing” (of things). Note: used of people, the word means “hearty” (QL:57). If this early Quenya term is to be used in LotR-style Quenya, one would have to assume that it represents earlier lüPina (root *LUTH) and spell it accordingly in Tengwar.

Gnome (only = wise one, Noldo) Noldo (spelt Ngoldo [Noldo] in Tengwar writing,
reflecting the earlier pronunciation); pl. Noldor is attested. GNOMISH (general adjective:) Noldorinwa, (Gnomish language:) Noldorin, GNOME-LAND Noldomar –LT1:262, Silm:61, LotR:1157, VT39:16
GO ileyा- or lenną- (p.t. lendë in both cases; the printed Etymologies gives “lnna” instead of lennà, but according to VT45:27 this is a misreading) (proceed, travel); fmen- (attested in the aorist: menë "goes"), vannya- (p.t. vannë) (depart, disappear – it may be that Tolkien abandoned the verb vannya-, if it is regarded as the conceptual predecessor of auta-, see GO AWAY below), GO ROUND pel- (revolve, return; the Silmarillion Appendix also mentions “encircle” as a meaning of the root PEL, cf. also “Qenya” pelë “surround, fence in, pen in”; p.t. pellë given, QL:73). GO ATHWART tara- (cross); GO AWAY auta- (leave, pass); p.t. oanthë, perf. oantëi (in the physical sense "went away [to another place]" – vänë (“the most frequently used past [tense]”) – less “physical” than oantë, rather meaning to be lost or to disappear), also anwë (this p.t. was “only found in archaic language”), perf. avânë (pl. avánë) is attested); perf. vânë with no augment may occur in verse. GO FORTH TOWARDS (with the thing approached as direct object) tenta-, p.t. tentanë (the verb can also mean “direct toward” or “be directed toward”, in the intransitive tense apparently with the p.t. tentanë) CAUSE TO GO (in a desired direction) menta- (send), GONE vanwa (departed, vanished, dead, lost, past and over, no longer to be had) BE GONE! heca! – also with pronoun affixes: sg hecat, pl hecal "you be gone!" (stand aside!) LET GO ileyëa- (release, set free), sen- (let loose, free) – WJ:363, LED/VT45:27, VT47:11, 30, PEL, LT2:347, WAN, Nam, WJ:364, VT41:5, VT49:23, WJ:366, VT41:5, VT43:18
GOAT – she-goat: nyëni –LT1:262
GOBLET sulö (stem *sulü-), fion (but in later material, a word of similar shape is assigned the meaning “hawk” instead) –SUG (see SUK), LT1:253
GOBLIN (Orc) urco (stem *urcu-, pl urqui) or orco (stem *orcu-, pl. orqui, or stem *orco-, pl. orcor); THE GOBLINS Sancossi (sancë “hatfull” + hossë “armies”, said to be the Quenya equivalent of Sindarin Glamhodh) -ÓROK, LT2:202/MR:74/WJ:390, LT2:341
GOD Eru (“The One, He that is Alone”, “the One God”, a proper name that can hardly be used as a common noun meaning “god” in general. The form Eru corresponds to Enu in early “Qenya” material, LT2:343. Genitive Eruo, VT43:32; dative Erun, VT44:32). Other names/titles: lûvatar “Father of All”, Ainatar “Holy-Father”. GOD (in general, “a god”) aino (this word from PE15:72 is the equivalent of ainu within Tolkien’s mythos, but since aino could be interpreted as simply a personalized form of aina “holy”, it can perhaps be adapted as a general word for “god” or “holy one”). PAGAN GOD ainu, PAGAN GODDESS aina (angelic spirit, holy one). (As Christopher Tolkien notes, the Ainur are of course not “pagan” to the people of Middle-earth. In Etym and Silm, Ainu/Aina is capitalized.) SON OF GOD (Jesus) Eruion, MOTHER OF GOD (Mary, in Tolkien’s Quenya renderings of Catholic prayers) Erumãlië (also Eruntarië, Eruntarië “God-friend”) –Letters:308, VT44:16-17, 34, LT1:248 cf. AYAN and Silm:426, VT43:32, VT44:7, 16-17, 18 34
GODWINE (name, “God-friend”) Valandil (sc. “Vala-friend”) –VT46:4
GOLD (the metal) malta (so in LotR – Etym has malda [stem SMAL], but cf. the archaic form smalta mentioned under LAWAR); GOLD laureë (= “not the metal but the colour, what we should call golden light”, Letters:308, “of light and colour, not of the metal”, Silm:433, “not a metallic word. It was applied to those things which we often call ‘golden’ though they do not much resemble metallic gold: golden light, especially sunlight”, RGEO:70, “golden light”, VT49:47, “a word for golden light or colour, never used for the metal”, PM:353, “light of the golden Tree Laurelin”, LR:368; a “mystic name” of gold. LT1:255 [possibly a notion Tolkien later abandoned]; in LT1:258 and LT2:341 the gloss is simply “gold”.) RED GOLD *culo (obsoleting culu in LT2:341? In LT1:255 culu is said to be a poetic word for “gold”, but also used mythically as a name of all red and yellow metals), GOLDEN laureë (pl. laurië is attested; LT1:258 has laurina), GOLDEN-RED culëa, culina (flame-coloured); (cf. Silm. Appendix: “cul-‘golden-red’ in Culúrien”) –LotR:1157/SMAL, Letters:308/RGEO:70/LAWAR, KUL, RGEO:70/Nam, Silm:429
GONDOLIN Ondolindë (“Stone Song”, so in Silm:149, 415; LT1:254 gives Ondolinnda, changed from Ondolin) –LT1:254
GONDOR #Ondorë (genitive Ondorëo is attested, VT49:27), also attested in longer form Ondonôrë (VT42:17)
GONE vanwa (departed, lost, past) – WAN, Nam
GONG tombo –LT1:269
GOOD (of things) mára (fit, useful), GOOD (morally good) mané; GOOD OR FORTUNATE THING, see BOON. GOODBYE mára mesta – MAG (see MA3), LT1:260, Arct
GOODS armar (sg arma if there is a sg) –3AR

GOLDFISH ván, wán (pl. váni is given, but seems perfectly regular) –WA-N.

GORE nasta (spear-point, spear-head, triangle), nehtë (spearhead, narrow promontory, wedge. Note: a homophone means "honeycomb"), meär (from a root possibly meaning "ooze") –SNAS/VT46:14, UT:282, LT1:260
GORKHAUR Sauron (P) –Silm:418 cf. THUS

GOSPEL evandilyon –QL:36
GOTHMOG Cosomot (prob. *Cosomoc-, cf the alternative form Cosomoco) –LT1:258
GOVERN #tur- (attested as turin "l...govern", 1st pers. aorist), pa.t. tunë (wield, control). LT1:273 has vard- "rule, govern", but this is hardly a valid word in LotR-style Quenya. –TUR

GOVERNANCE heren (fortune) –KHER
GOVERNOR cánó (chieftain, commander; see COMMANDER for details) –PM:345, 361-362

GRACE #Eranna (literally **"God-gift, gift of God"**), attested in the genitive form Erannon. Also #erulišë, literally "God-sweetness" (attested in the instrumental case: eruliššenë), or simply lissë, literally "sweetness". The word mána is also used for a grace or boon; see BOON. Adjective HAVING GRACE, perhaps manaitë (the form is not fully explained by Tolkien). –VT43:28, 29, VT44:18, VT49:41, 42

GRACIOUS rainë (smiling, sweet-faced). NOTE: A homophone means "nettled, enlaced". –VT44:35

GRADE #tyëllë (only pl tyëller is attested – note irregular plural instead of the expected form **tyelli**) –LotR:1153
GRAIN orë (ori-) –QL:50
GRAMMAR tengwësta (system or code of signs) –TEK cf. WJ:394

GRANDCHILD indyo (descendant) (Indyo looks like Vanyarin Quenya; the combination ndy became ny in Noldorin Quenya [see MIDDLE]. The Noldor likely said inyo, which form occurred in a deleted marginal note in the Etymologies). –NGYO(N), VT46:19

GRANT lav- (yield, allow) –DAB
GRASP mapë- (seize). This word was struck out in one of Tolkien's earlier word-lists, but in Etym it was restored. In early material occurs map- "seize, take" with pa.t. nampë. –MAP, LT2:339, QL:59

GRASS salquë, (stiff and dry:) sara (P) (bent) –SALAK, STAR

GREAT (in size) alta (large). (The form alat- is used in compounds when the next word has an initial vowel, as in Alatairë. Tolkien's gloss of alta, alat- was actually illegible, and I give the root meaning of the stem ALAT. The meaning of the Quenya word cannot differ too widely from it, for Alataire is said to correspond to "Noldorin" Belegoer [in LotR-style Sindarin Belegaer], The Great Sea.) –An early [TLT] word for "great", velicë, is possibly obsolete in LotR-style Quenya: In LT1:254 velicë is said to correspond to Gnomish beleg, but according to LR:352 the stem from which beleg is derived is "not found in Q[uenya]).–ÁLAT, cf. BEL, cf. Silm:428, LT1:254

GREAT BEAR see SICKLE OF THE VALAR.

GREAT LONGING mavoinë –LT2:345
GREAT NUMBER – in a very great number: ûvëa (abundant) –UB
GREAT QUANTITY ûvë (abundance) –UB
GREAT WOOD taurë (forest) –TAWAR
GREED milca; GREEDY milca –MIL-IK
GREEN laica (so in Letters:282; earlier sources have laiqua, whereas laica meant something wholly different "[keen, piercing]") in earlier material: LT2:337), wenyë (yellow-green, fresh); ezel, ezella (adopted from Valarin; only used in Vanyarin Quenya)."Green" is expressed as a mere prefix lai- (representing the root underlying the adjective laica) in: GREEN-ELVES Laiquendi; cf. also VERDIGRIS = lairus. GREENNESS wën, laiquassë (freshness, youth). –LÁYAK/LT1:267, WJ:399, GWEN, WJ:385, LT1:267

GREY #mista (isolated from lassemista "leaf-grey"), also hiswa, but the most usual word for "grey" may be sindë (stem *sindi-) (P) or sinda (P). (WJ has sindë "pale or silvery grey", whereas sinda is given in Silm:438; cf. also sindanoriello "from a grey land", Sindacollo "Grey-cloak" and Sindar "Grey-Elves, "Grey Ones").GREY-ELVES Sindar (P) (sg Sindar), less commonly Sindeladi (sg Sindeli); GREY-CLOAK Sindacollo, Singollo (P) (so in

GRIEF nyérë (sorrow). Pl. probably *nyérër* not *nyéri*; cf. the similar formation tyavë "taste" pl. tyavë. The noun nyérë points to a verbal stem *nyëver- "grieve", –GL:60/LT1:261

GROT (small) roto (cave, tunnel) –PM:365, VT46:12

GROUND talan (#talam-, as in pl. talami) (floor) –TALAM

GROUP OF FIVE (5 similar things) maqua (basically "hand", with 5 fingers); GROUP OF TEN (10 similar things) maquat (dual of maqua, here referring to a "pair of fives") –VT47:7, 10

GROW ol- (not clearly identified as a Quenya word in the source; it may be a primitive root); GROW FAT tiuya –VT45:13, TIW

GROWL (vb) yarra- (snarl), (of dogs:) nûru- (grumble); GROWL (noun) nur (complaint)
-PM:362, PHAS, SPIN, PM:345, LOKH

HALF-ELVEN (noun, pl) Pereldar (Sindarin Peredhil, LotR:1071). Singular #Perelda. –Letters:386

HALF: fraction ONE HALF peresta, perta –VT48:11

HABIT haimë –KHIM

HABITATION imbar (Imbar) was an Elvish name of the Earth as the principal part of Arda; the form Ambar may be more usual and is found in LotR.) –MR:337, WJ:419, 402, LotR:1003

HAIL (greeting) aiyë (so in LotR; LT1:248 has äyë); variant spelling aia. –LotR:747, 950 cf. Letters:385, VT43:28

HAIR (a single hair) finë (‘finë-) (larch). TANGLED HAIR fassë; LOCK OF HAIR findë (defined as "a tress or plait of hair" in PM:345; LT2:341 has findël, an impossible form in LotR-style Quenya), HEAD OF HAIR, A PERSON’S HAIR AS A WHOLE findëssë. The conceptual status of the noun loxë "hair" listed in the Etymologies is uncertain; this word is assigned the meaning "bunch, cluster" elsewhere. –PM:362, PHAS, SPIN, PM:345, LOKH

HALF-ELVEN (noun, pl) Pereldar (Sindarin Peredhil, LotR:1071). Singular #Perelda. –Letters:386

HALF: fraction ONE HALF peresta, perta –VT48:11

GRUMBLE (vb) nurru- (murmur), nûru- (growl [of dogs]). (These may simply be two forms of the same word. Nurru- is by far the later [TLT] form.) GRUMBLING (adj) nurrua –MC:223, LT1:263

GUARD – use the word glossed "watch, heed", q.v. Cf. LT1:258. For "guard" as a noun, #tîrino "watcher" may be isolated from halatirino (see FISHWATCHER)

GUESS (vb) intya-; GUESS (noun) intya (supposition, idea) –INK

GUARD cama (responsibility) –QL:43

GULF yâwë (cleft, ravine). According to VT46:22, it is possible that the gloss "gulf" actually reads "gully" in Tolkien’s manuscript. Cf. also fásë = gulf, gap. –YAG, GL:36

GULL maiwë –MIW

GULLY, see GULF

GYRATE hwinyâ- (eddy, swirl) –SWIN

HALL #mardë (isolated from oromardi "lofty halls, high-halls"; the singular may also be reconstructed as #mar with stem mard-, which would make this the same word as the word for "home" or "dwelling", q.v.;) ROCKHEWN HALL hrôta (artificial cave, rockhewn hall), VAULTED HALL rondo –Nam/REGO:66, PM:365, VT39:9

HALLOW (verb) #airita- (only pa.t. airtêtë is attested) –VT32:7

HALVE perya- (devide in middle) (After perya, a word perina is mentioned – it is undefined but seems to be a corresponding adjective or past participle "halved, divided in middle") –PER

HAMMER (vb) namba-; HAMMER (noun) namba –NDAM

HAMS hacca (buttocks) –GL:47

HAND má (pl. allative mannar "into...hands" is attested in FS; the long á evidently becomes short a before a consonant cluster). The plural of má is mâl, the dual is màt (VT47:6). For maqua as a colloquial term for "hand", and its secondary meanings, see separate entry HAND-FULL. The term palta is used of "the flat of the hand, the hand held
upwards or forwards, flat and tensed (with fingers and thumb closed or spread)" (VT47:9).

Individual hand-names: **forma** "right hand", **hyarma** "left hand" (VT47:6, VT49:12). Other terms for "hand": **nonda** (said to mean "hand, especially in [?clutching]"; Tolkien's gloss was not certainly legible, VT47:23), **quarë** (this is properly "fist", but was often used for "hand" – see FIST); **HOLLOW OF HAND cambë** (also used simply = "hand", as in **cambeya** "his hand", VT49:17). A variant of this, **camba**, is in VT47:7 defined as "the whole hand, but as flexed, with fingers more or less closed, cupped, in the attitude of receiving or holding". **HAND-LINK**, see WRIST. Adj. **HAVING HANDS mavoitë**; **HANDY, HANDED maitë** (stem "maitë") (skilled) (pl. **maisi**). When **maitië** is the final element of names, it is translated "handed" instead of "handy", e.g. **Angamaïtë** "iron-handed", **morimaïtë** "blackhanded") For other "handed"-related terms, see HEAVYHAND(ED). Compound LANGUAGE OF THE HANDS **mátengwië** –MA3/LT2:339/VT39:10, FS, VT47:6, 9, 23, KWAR/Silm:429, KAB, LotR:1085 cf. Letters:425, LotR:1015/SD:68, 72, UT:460, VT47:9

**HAND-FULL maqua** (dual **maquat** or **maquats** is attested). Colloquially, the word **maqua** is also used for the "hand" itself (called **má** in formal language); **maqua** may refer to the "complete hand with all five fingers", and the word is therefore also used for a group of 5 similar things (just like the dual **maquat** may refer to a group of 10 similar things; see FIVE, TEN). –VT47:7

**HANDLE (vb) mahta** (deal with, fight, manage, wield, wield a weapon); pa.t. **mahtanë** is attested. –MAK/MA3, VT39:11, MA3, VT47:6, 18, 19, VT49:10

**HANDLE (noun) tolma** (defined as "proterubance contrived to serve a purpose, knob, short rounded handle", etc.) –VT47:28

**HANG linga** (dangle) –LING

**HAPPEN – LT2:348 gives mart- "it happens" (impersonal). Perhaps read "marta- in LotR-style Quenya; compare marta- "to chance" in QL:63**

**HAPPY valin (LT1:272 also gives valimo**, but adjectives ending in -o do not occur in LotR-style Quenya), HAPPINESS valdë- (so in LT1:272: nom. sg. must be either *val* or *valdë* (blessedness) It is highly questionable whether these words from early material quoted in LT1:272 are conceptually "valid" in LotR-style Quenya: Originally, they were meant to be related to the noun **Valar**, the Gods being termed the "Happy Ones", but Tolkien later re-interpreted **Valar** as meaning the "Powers". For "happiness" it may be better to use the noun **alassë** "joy", and for "happy" or "joyful, joyous" many writers have used the neologism **alassëa**.

**HARBOUR höpa** (haven, bay – obsoleting **cópa, cópas** in LT1:257); **HARBOURAGE hopassë –KHOP**

**HARD sarda, nauca** (the latter also meaning ill-shapen, twisted, *small – see SMALL*); **hranga** (hard; awkward, stiff, difficult). Note: **hranga** is also a verb "thwart". — VT39:17, WJ:413, PE17:154, 185

**HARE lapattë –GL:52**

**HARP (vb) nanda-; HARP (noun) nandë; LITTLE HARP nandelë; HARPING (noun, not adjectival participle) nandë; HARPER nandaro, HARP-PLAYER tyalangan. (In Etym, all but the last of these words are spelt with initial n, that is, ng. Initial ng had become n in Third Age Quenya, and I follow the system of LotR and transcribe it accordingly. But if these words are written in Tengwar, the initial n should be transcribed with the letter noldo, not nûmen.)

**HARP-PLAYING salmë. HARPING ON ONE TUNE vorongandelë ("vorogandele" in the published Etymologies is a misreading; see VT45:7) (continuous repetition) –NGAN, TYAL; cf. LotR:115, LT1:265, LIN**

**HARSH naraca** (rendering, violent) (possibly "of sounds", but Tolkien's extra comment is partially illegible) –NÁRAK, VT45:37

**HARVEST yávië** (autumn) – evidently obsoleting **yávan** in LT1:273. In the Calendar of Imladris, **yávië** was a precisely defined period of 52 days, but the word was also used without any exact definition. Note: here **yávië** refers to harvest time, and it is unclear whether it can also mean "harvest" in the sense "harvested products", though it is derived from a stem meaning "fruit". –LotR:1142, 1145

**HAS BEEN, see BE**

**HASP tangwa** (clasp) –TAK

**HASTE ornë** (wrath, violence, rushing); **HASTY orna, tylca** (agile) –GOR, KHOR, PM:353

**HAT tátë –GL:71**

**HATE (vb) tevë- (aorist **tëve**), LT1:258 has mokir "I hate", read "mocin in LotR-style Quenya? Instead of using these early "Genya" terms, writers may prefer the later verb **yelëta**, glossed "loathe, abhor" by Tolkien. HATEFUL sancë; **HATRED tëvië –LT1:268** (according to QL:90, **tëvië** rather than **tevië** is the correct reading), LT2:341

**HAUBERK ambäsë** (breastplate) –QL:30
HAVE – see POSSESS. Cf also NO LONGER TO BE HAD vanwa (gone, dead, departed, lost, past, vanished) HAVE AN IMPULSE horya- (be compelled to do something, set vigorously out to do) –WJ:366, VT45:22

HAVEN hôpa (harbour, bay) londë (as in Alqualondë “Haven of the Swans”, UT:417 – but elsewhere londë is glossed “entrance to harbour, road in sea”) –KTOP

?HAWK fion (pl fioni, fioniad) (Tolkien’s gloss was “not certainly legible; the likeliest interpretation would be ‘haste’, but ‘hawk’ is a possibility.” The translation “haste” is out of the question, as this word would have no plural form. Besides, a quite different word for “haste” [ormë] is known.) –PHI

HE, HIM (personal 3rd sg. pronoun): As a pronominal suffix, the entire 3rd person singular “he, she, it” is expressed by the ending -s, e.g. caris “(s)he/it does” (VT49:16, 48). A distinct masculine ending -ro does occur in early material (antaváro “he will give”, LR:63), but was apparently abandoned by Tolkien. The ending -s may also appear in the “rare” longer form -sé (VT49:51, descended from older -sé, VT49:20), perhaps distinctly personal (cf. násé “he [or she] is” vs. nás “it is”), VT49:27, 30). The ending -s is also attested in object position, e.g. melinyes “I love him” (VT49:21; this could also mean “I love her” or “I love it”). “He/she” (or even “it”, when some living thing is concerned) does have a distinct form when it appears as an independent pronoun: se (VT49:37), also with a long vowel (sé, VT49:51) when stressed. (Contrast the use of sa for “it” with reference to non-living things.) The independent form may also appear in object position: melin sê, “I love him [her]” (VT49:21). Case endings may be added, e.g. allative sena or senna “at him [her]”, “to him/her” (VT49:14, 45-46); se also appears suffixed to a preposition in the word osê “with him/her” (VT43:29). A distinct pronoun hé can be used for “he/she” = “the other”, as in a sentence like “I love him (sé) but not him (hé).” Genitive HIS/HER (or ITS, of a living thing) would normally appear as the ending -rya, e.g. coarya “his house” (WJ:369), máryat “her hands” (Nam), the latter with a dual ending following -rya. “His/her” as an independent word could be *senya (compare ninya “my” vs. ni “I”, nin “for me”). – Reflexive pronoun, see HIMSELF. –VT49:16, 51, VT43:29, VT49:15, LotR:1008

HEAD cárc (car-) (sic in the Etymologies, but read apparently cás with stem car-; see Quenya-English list for a fuller discussion); nóla (round head, knoll); HEAD OF HAIR findessë (see HAIR). SPEAR-HEAD nasta (spear-point, gore, triangle) –KÁS, NDOL, PM:345, SNAS/VT46:14

HEAL #envyanta- (isolated from the past participle envyanta “healed”. The literal meanings are “new” and “renewed”, cf. Aragorn’s title Envyntar “Renewer” [q.v.] – MR:405

HEAP cumbë (mound) –KUB

HEAR #hlar- (only fut hlaruva is attested) –MC:222

HEARING (adj) lasta (listening) –LAS

HEART hón (physical heart), orë (inner mind – concerning this word, see SPIRIT) (Note: a homophone means “rising”), indo (mind, mood), enda (lit. “centre”, not referring to the physical organ, but the fēa [soul] or sáma [mind] itself; enda may be the best word to use for the metaphorical “heart” in general), Tolkien’s early “Qenya” also has the word elwen. HEARTED #honda (isolated from sincahonda “flinthearted”). EYES OF HEARTSEASE (a name of the pansy) Helinyetilë HEART OF FLAME Naira (a name of the Sun), –KHÔ-N., LotR:1157, ID, VT39:32, LT1:255, LotR:1015 cf. SD:68, 72, LT1:262, MR:198

HEARTY lúnsina (of people – used of things, this adjective means “glowing”). If this early Qenya term is to be used in LotR-style Quenya, one would have to assume that it represents earlier lúnina (root *LUTH) and spell it accordingly in Tengwar. –QL:57

HEAT úrë (The stem from which this word must be derived was struck out in Etym, but the word occurs in LotR itself, indicating that Tolkien restored the stem in question.) SMOULDERING HEAT, RED [?HEAT] (Tolkien’s handwriting was illegible) yulmë (Note: a homophone means “drinking, carousal”) – LotR:1157 cf. UR; YUL

HEAVE #amorta- (only part. amortalë is attested), HEAVE (of large and heavy things;) rûma- (shift, move) (part. rûmalë is attested) – MC:222 cf. 215, MC:223, 222

HEAVENS, THE menel (a sg word, “heaven”, as opposed to its English translation), ilwë (sky). The form #Erumen that turns up in one version of the Quenya Lord’s Prayer (in the locative: Erumandë) appears to include the divine name Eru and must refer to “heaven” as God’s abode (but Tolkien simply used menel for “heaven” in earlier versions of the Lord’s Prayer). IN HEAVEN (adj., more or less = “HEAVENLY) meneldëa. HEAVEN AND EARTH Menel
HEAVY lunga; HEAVY-HANDED
lungumaitë; HEAVY-HAND (as masc. name)
Lungumá, Lungumaqua. –LUG, VT47:19
HEDGE (jagged hedge of spikes) caraxê
–KARAK
HEED cim-, in the sense of "watch" also
tir- (tirin "I watch", "I heed", 1st pers. aorist), pat. tirnê; fut. tiruva "shall heed" is attested. –GL:39, MC:222 cf. 214, TIR
HEIGHT #tarië (only allative tarienna "to the height" is attested) –LotR:989 cf. Letters:308
HEIR aryon (also haryon is glossed as "heir", but this gloss is paranthetic and "prince" is given as the primary meaning. Hildinyar is translated "my heirs" in Aragorn's oath; it appears that this is actually a form of hildô "follower").) –GAR (see 3AR), LotR:1003, 1004
HELL Angamando ("Iron-prison", Morgoth's dungeon-fortress in the First Age. This is the form given in MR; Etym has Angamanda, LT1:249/252 has Angamandu/Angamandi or Eremandu "Hells of Iron". In LT1:259, Mandos is glossed "hell", but Mandos was simply the halls of the dead and not a place of torture. GL:51 also has fatanyu.) –MR:350, MBAD
HELM cassa, harna, harpa; the word carma is also used for "helmet", but elsewhere Tolkien indicated that he rather wanted carma to mean "weapon" or "tool"). –KAS, VT45:21, PM:260/PE17:114
HELP, see BLESS
HELPER: A word for "helper" is apparently embedded in the compound "East-helper", Rómestâmo, Rôme(n)star (so in PM:384, 391; probably ?Rômenstar must always become Rômestar, but Tolkien cited the form as Rôme(n)star to indicate the connection with rômen "east"). It may be that as an independent word, the stâmo "helper" element would manifest as sâmo (P).
HELPFUL asêa (P) (beneficial, kindly) (so according to a late note where the word is derived from "ATHAYÁ"). Also (as noun) used as the name of the healing plant called in Sindarin athelas.

HEM lanë (lani-), rima (edge, border), HEM OF ROBE lappa –VT42:8, Rî, GL:52
HEN porocê (barn fowl) –PE16:132
HENCE (from here) sîlo, sio –VT49:18
HER 1. (object form of she) –see HIM (the same forms are used for both genders). 2. HER (genitive, "of her") -rya (possessive suffix, e.g. aratarya "her sublimity" [WJ:369], máryat "her hands" [Nam].) This ending covers the entire 3rd person sg. and may also translate as "his" and "its"; see HIS for further discussion. –WJ:369, VT49:16
HERB laiquê –PE17:159
HERE sis, sissë; also sinomê "here, in this place". The form sî listed in VT49:33 is defined "here", but this may be a basic root rather than a Quenya word. Simen is used for "here" in Fíriel's Song (LR:72), but in VT49:33, simen is translated "hither". –VT49:18, LotR:1003, 1004
HERSELF (reflexive pronoun) immo (a general sg. reflexive pronoun, covering English "myself, him/herself, yourself"). A specific 3rd person reflexive pronoun "him/herself" is insê (for older imse; it is unclear whether the latter form was in use in later Quenya). See HIMSELF. –VT47:37
HERO callo (noble man). LT1:268 also has mordo "warrior, hero", but in Tolkien's later Quenya, mordo means "obscurity, shadow, stain, smeared, dimness". –KAL
HEW *pelehta- (emended from the actual reading pelekta-, since Tolkien later decided that kt became ht in Quenya). The verb nac- is defined as "hew, cut" in late material, though in Etym, it was assigned the meaning "bite" instead. –LT2:346, VT49:24
HIDE #nurta- (verbal stem isolated from the verbal noun nuralê "hiding" in Silm:120), #lom- (LT1:255 gives lomir "I hide"; this would become *lomin in LotR-style Quenya); moru- –LT:261
HIDING nuralê –Silm:120
HIDDEN muina (secret), halda (veiled, shadowed, shady), foina, furin/hurin (concealed); DARK OR HIDDEN tumna (low-lying, low, profound, deep) –MUY, SKAL, LT2:340, LT1:271
HIDEOUS CREATURE ulundo (deformed creature, monster) –ÜLUG
HIGH târa (lofty, tall), oro- (in compounds: oromardi "high-halls"). The element #Ar- in Arfanyarassë (a name of Taniquetil) is said to mean "high (i.e., noble, revered)". VERY HIGH antara (with Antaro as a corresponding proper name, denoting a mountain in Valinor, VT46:17) (lofty). HIGH HEAVEN tarmenel (locative tarmeneldë also attested), HIGH PLACE #tarnen (pl. locative tarmenissen attested), HIGH
HIGH ELVES Tarquendi; HIGH-ELVES Tareldar –TA, MC:349
HIGH ONES Aratar (sg. #Arata, cf. PM:363). The Aratar are the mightiest of the Valar: Manwë, Varda, Ulmo, Yavanna, Aulë, Mandos, Nienna, and Oromë. Aratar is also rendered "The Supreme, Exalted Ones". –Silm 32/381, WJ:402

HIGH SPEECH (= Quenya) Tarquesta – TĀ

HILL ambo (allative pl. ambonnar is attested); tundo (stem *tundu-) (mound), oro; ISOLATED ROUND HILL tolmen (boss of shield) HILL-SIDE amban (upward slope) (probably obsoleting amun(d) in LT2:335) – VT45:5, MC:222, LT1:269, TUN, LT1:256, AM

HIM (and HER) as object may be expressed by se, sé or (where it follows another pronominal ending) -s, e.g. melin sé or melinymes for "I love him" (/her). These forms are not specifically masculine, but are used of any living person or thing. See HE.

HIMSELF (reflexive pronoun) immo (a general sg. reflexive pronoun, covering English "myself, him/herself, yourself"). A specific 3rd person reflexive pronoun "him/herself" is insé (for older ime; it is unclear whether the latter form was in use in later Quenya). A reflexive ending "he…himself" (and *"she…herself") in -ssë existed at one conceptual stage (melissë, "he loves himself"), but it is uncertain how lasting this idea was, and the ending seems prone to confusion with other, similar endings. Another reflexive ending is -xë (spelt "-kse" in the source), plural -xer, dual -xet. –VT47:37, VT49:21, 48

HINDMOST tella (last); THE HINDMOST Teleri (the Last-comers) – TELES, Slim:421

HINT (verb) hiuta -- VT46:6 s.v. ŅIW

HIP owsh – QL:71

HIS -rya (possessive suffix, e.g. coarya his house. This ending covers the entire 3rd pers sg and also means "her" and "its.") Nouns ending in a consonant take the shorter form -ya, e.g. talya "his foot", macilya "his sword" (cf. taî, tal- "foot", maci "sword"). In colloquial Quenya (which used -rya = "their" rather than "his, her, its"), the ending -ya could be added even to nouns ending in a vowel: cambarya ("k") "his hand", yulmaya "his cup". –WJ:369, PE17:130, VT49:17, 48

HISTORY nyârë (tale, saga), quenta (narrative, story), quentalë (account, narration), lúmequentalë, lúmequenta (chronological account), HISTORICAL lúmequentalëa. (In VT39:16, quentalë is defined as "narration" or "History", used as an abstract referring to universal History, but also used with particular reference; hence "the history of the Noldor" can be quentalë Noldoron or quentalë Noldorinwa, but this refers to the real events rather than an account of them: that part of universal History which concerned the Noldor.) HISTORICAL ACCOUNT quenta (any particular arrangement, by some author, of a series of records or evidences into a given historical account – not History as such, which is quentalë). THE HISTORY OF THE ELVES I– Eldanyârë – NAV, KWET/VT39:16, LU, LR:199

HITHER sir, sira, simen (but in LR:72, simen is used for "here") – VT49:18, 33

HIVE nierwes – LT1:262

HOARD foa (treasure) – LT2:340

HOBBIT: The genitive plural periandion is attested in the Elaine inscription, suggesting that the Quenya word for "hobbit" is *perian (in Sindarin) with stem #periand-.

HOLE latta (pit – Note: a homophone means "strap"), assa (perforation, opening, mouth), terra (fine pierced hole), unquë (hollow). – DAT, GAS, VT46:18, VT46:20

HOLIDAY meryalë – MBER

HOLLOW (noun) unquë (hole), HOLLOW (adj) unqua, ronta, rotwà; HOLLOW OUT unca– UNUK, LoR:I:1157, LT2:347

HOLLOWBOLD Návarot (Nogrod, Novrod) – WJ:389

HOLLY ercassë (probably obsoleting piosenna in LT2:347) – EREK

HOLY aînë. The word aîna also occurs in a number of sources (e.g. VT44:7, 17-18); according to VT43:32 this word is "obsolete except in Ainur", but it may occur in sources post-dating this statement. Yet another word for "holy". aîsta, is seemingly only attested in a translation of "holy spirit" which Tolkien later replaced with a form including aîrë instead (see below). HOLY ONE aînu (m.), aîni (f.) (angelic spirit, god); HOLY PLACE yâna (fane, sanctuary); HOLY SPIRIT aîrëfâ (other version: faîrë aîsta; both versions are attested with the dative ending -n attached) – Nam, AYAN/WJ:399., YAN, VT43:36, 37

HOME mâr (also used of the "home" or native land of peoples). The stem mår- occurs in the phrase hon-maren, q.v. in the Quenya-English wordlist. VT45:33 and VT46:13 give mar "home, dwelling" with stem mard-; but in Fëanor's Song, this is used as "earth" instead (î-mar "the earth", ablative mardello). Short form mar as the final element of compounds: Eldamar "Elvenhome"; the vowel is also short in Mar-nufmar, "the Land [lit. Home] under the Waves".
– The word **ambar**, usually translated “world”, is also associated with “home, dwelling” in one source. – *Silm:*408, 428, VT46:13

**HOMESTEAD osta** – *LT2:*336

**HONEY lis (liss-)**. In a far earlier source, reproduced in *LT1:*262, the word for “honey” was **nektê**. This would however become **nehtê** in LotR-style Quenya, since Tolkien later decided that **kt** becomes **ht** in Quenya, and in its new form **nehtê** the word turns up in the Etymologies with the slightly modified meaning “honeycomb”. (Note: a homophone means “spear-head, gore, wedge, narrow promontory.”) **HONEY-BEE nier, nion – *LT1:*262, VT45:38, GL:60

**HOOD telmê (covering) – *TEL**

**HOOK ampa, atsa (claw, catch); HOOKED rempa (crooked) – *LotR:*1157/VT47:20, GAT, REP

**HOPE (noun) estel – *WJ:*318 (where it is stated that this word was used in Quenya as well as in Sindarin. Here the word is defined as “hope’, sc. a temper of mind, steady, fixed in purpose, and difficult to dissuade and unlikely to fall into despair or abandon its purpose”. In *MR:*320, estel is translated “trust”,)

**HORDE horma (host) – *LT2:*341

**HORN rassê, rasco (“especially on living animal, but also applied to mountains”. Cf. Rasmund “horned bull” in Letters:423 [this seems like Sindarin rather than Quenya] and Arfanyaras, Arfanyarassê “high white-shining peak [*horn*], alternative name of Taniquetil), romba (so in Etym and one place in WJ [p. 400: romba = "horn, trumpet"] but on p. 368 róma is used for “horn”, though this is glossed “ trumpet-sound” in Etym), HORN OF ULMO hyalma (shell, conch), tildê (point), (horn of animal:)

**tarca (probably obsoleting taru in *LT2)*; HORNED tarucca (perhaps obsoleted together with taru), THE HORNED Tilion (a name of the Moon) – *RAS/VT46:10, WJ:403/416, ROM/WJ:401 contrast 368, SYAL, TIL, TARAK, LT2:337,347, Silim:438

**HORRIBLE norta – *VT46:4**

**HORROR norto (glossed “a horror”). The verb rucin is glossed “I fear or horror” (1st pers. aorist), constructed with “from” of the object feared (e.g. ‘rucin Orcollon “I fear Orcs”) – VT46:4, WJ:415

**HORSE rocco (defined as “swift horse for riding” in Letters:382, “swift horse” in VT46:12), oloombo (but since Tolkien subsequently changed the relevant stem from LOB to LOP, we should perhaps read oloampo, compare lopo in an earlier source), mairo; HORSEMAN roquen (rider, knight) – *ROK/Letters:*282, 382, VT45:28, PE16:132, GL:56, WJ:372/UT:282

**HOST rimbê (crowd), horma (horde), liyûmê – *RIM/Letters:*178, 382, LT2:341, VT48:32

**HOSTILE cotya – *KOT**

**HOT saïwa; BLAZING HOT ûrin (Ûrin is also a name of the Sun) – *LT1:*248/265, LT1:271

**HOUND huan (hun-); HOUND OF CHASE ronyo – *KHUG (see KHUGAN), ROY**

**HOUR lûmê (so translated in LotR and in VT43:34; in Etym the gloss is simply “time”. Allative lúmë (glossed “a horror”). The term indor “master of house” can hardly be valid either.) LIGHT OF THE HOUSE coacalina (a metaphor for the soul [féa] dwelling inside the body [hroa]) – *WJ:*369/ *MR:*250/VT47:35, PEL(ES), KAR, NÖ/LT1:250, 343, MR:250

**HUMAN firya (lit. “mortal”; nominal pl. Firyar is attested) – *PHIR, WJ:*219

**HUMBLED nucumna – *SD:*246

**HUMP tumpo (stem ‘tumpu-”), HUMPBACK cauco, HUMPED cauca (bent, crooked) – *TUMPUL, LT1:*257

**HUNGRY maita – *VT39:*11

**HUNT (noun), HUNTING roimê (the misreading “raime” occurs in the Etymologies as printed in LR; see VT46:12 for this correction). No verb “to hunt” is given in Etym, but roita- “pursue” is derived from the same stem and can probably be translated “hunts” as well. LT1:260 has rauta- “hunt”. – ROY

**HURL, see FLING

**HURT (vb) mala- (pain) – *QL:*63

**HUSBAND venno (the published Etymologies gives “verno”, but according to VT45:7, this is a misreading of Tolkien’s original manuscript); HUSBAND AND WIFE veru (married pair – but in a late source, veru is also used for “husband” alone, the counterpart of veri “wife”) – *BES, VT49:45

**HUSH quildê (rest, quiet) – *GL:*23

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Wordlist last updated July 5th, 2008

42 Presented by [http://www.ambar-eldaron.com](http://www.ambar-eldaron.com)
HYACINTH (plant) *linquê* (Note: Homophones mean “wet” and also “grass, reed”). –PE17:62

I (1st pers. sg): This pronoun normally appears as the ending -n or -nyê (VT49:51) added to verbs, e.g. *carin* and *carinyê* “I do”, *maruvan* “I will abide”. The long form -nyê must be used if another pronominal ending is to be added after it: *utuviennes*, “[I [ -nyê-] have found it [-s]”. Independent pronouns: *ni* (in the "Arctic" sentence, *ni* is translated "I"), stressed *ni* with long vowel (VT49:51), as in *ni nauva* *tanomë* “I will be there” (VT49:19; *ni nauva* puts more emphasis on "I" than *nauvan*, with the pronoun expressed as an ending). The dative pronoun *nin* “for me” is transparently *ni +* the dative ending -n; other case endings may also be added to *ni*. It may be that *ni, ni* can also function as object ("me"), though a distinct form *nye* has also been proposed. The longer pronoun *inyê* may also be used where “I” is emphatic, and presumably can also take case endings. –VT49:48, 50, LotR:1008/1003, Arct, LR:61

ICE *helcê*; ICE-COLD *helca* (the final -a is missing in the printed Etymologies, entry KHEL, but VT45:21 confirms that this is a typo; the full form also occurs in LT1:254 and Silm) – LT1:254/Silm:433/KHEL

IDEA *intya* (guess, supposition), *inca* (cited with a final hyphen in the source, but it does not seem to be a verbal stem); *selma* (P) (“a fixed idea, will”. In WJ:319, the word is given as *Pelma*, but *P* (th) would become *s* in the Noldorin Quenya. Cf. *bindê, sindê* in WJ:384; see GREY) –INK, VT45:18, WJ:319

IDENTICAL *imya* (same, selfsame) – VT47:37

IDOL cordon – LT1:257


IF *qui* (in some texts *cê* or *ce*, but the latter form Tolkien defined as "may be" elsewhere); IF ANYBODY *aiquen* (whoever). IF IT BE SO *cenasit, cenasis* (may be, perhaps), IF IT BE THAT *cenaï* (but this word probably presupposes *cê, ce* rather than *qui*, as the word for "if"). –VT49:19, PE14:59, WJ:372

ILL *laiwa* (sick, sickly). Since this is derived from a root in *sl*, the spelling "hlaiwa" may fit Tolkien's later system better: he derived Quenya forms in *hl-* from roots with this initial combination. (For noun "illness", see SICKNESS under SICK,) BE ILL *quama-* (vomit) –SLIW, QL:76

ILL-SHAPEN *nauca* (hard, twisted, *small – see SMALL) – WJ:413

ILLUMINATE *calya-* – KAL

IMAGINATION *sima* (mind), alternative form (?) *isima*; also *nausë* (P) – VT49:16, NOWO

IMMINENT – BE IMMIMENT: *úva-* (impend), nearly always in a bad sense: threaten to come. *Hrivê úva vena* “winter is drawing near to us”. – VT49:14

IMMORTAL *ilfirin* – PHIR

IMMOVEABLE *tulca* (firm, strong, steadfast; Note: there is a homophone meaning "fix, set up, establish") – TULUK cf. LT1:270

IMPLEMENT (prob. noun) *yaima* – GL:37

IMPEDED *tapta*; nominal pl. *taptar* was used = *tapta tengwi* "impeded elements", a term for consonants (sg. *tapta tengwê*; in the pl. we would rather expect *tapê tengwi* with the pl. form of the adjective). – VT39:17

IMPEND *úva-* (be imminent), nearly always in a bad sense: threaten to come. *Hrivê úva vena* “winter is drawing near to us”. – VT49:14

IMPORTANT *valdêa* (of moment) – QL:102

IMPOSSIBLE TO RECOUNT *únyárîma* (“sc. because all the facts are not known, or the tale is too long”), IMPOSSIBLE TO SAY/PUT INTO WORDS *úqûtîma* (unpronounceable, unspeakable), A THING IMPOSSIBLE TO BE OR TO BE DONE *únât* – WJ:370, VT39:26

IMPULSE *felmê* (emotion), *hôrê*, BODY-IMPULSE *hroafelmê* (impulses provided by the body, e.g. physical fear, hunger, thirst, sexual desire), SPIRIT-IMPULSE *fêafelmê* (impulses originating with the spirit, e.g. love, pity, anger, hate); IMPULSIVE *hôrêa* (the gloss "impulsion")
in the printed Etymologies is a misreading, VT45:22); HAVE AN IMPULSE horya- (be compelled to do something, set vigorously out to do) –KHOR, VT41:19 cf. 13, VT45:22

IN mi (within), imi; IN THE mi (for “mi i?”) (The version of Nam in LotR has mi where the version in RGeo has the more correct form mí.) IN or AT: sé, se (the form with a long vowel may be preferred since se is apparently also a 3rd person pronoun)

Induce sahta- (Ǿ) (referring primarily to inducing someone to do something against their will or conscience). –VT43:22

InduceMent to do wrong ģusahṭë (temptation). Attested in the allative case (ūsahtienna). –VT43:23

Inflict penalty, see Punish

Injure hyan—PE16:145

InK mooro—PE16:133

Inlands Mittalmar (the central region of Númenor) –UT:165, 454

Inner mind òrë (heart) (Note: a homophone means “rising”) –LotR:1157

Insect (small insect) ñ (fly) –VT47:35

Insert mitta–VT43:30

Inside, to the mir, minna (into) –MI

Insight tercenya, of insight, lit “INSIGHTFUL tercenya (only pl tercenyë is attested) –MR:230

Intellect handelë; intelligence

handassë; Intelligent handa

(understanding) –KHAN

Interchange of thought (= telepathy) òsanwë (communication of thought). –VT39:26

Interior (adj) mitya –MI

Into mir, minna (to the inside), variant mina. –MI, VT43:30

Inundate olioïya- (flood) –VT42:10

Invent auta- (devise, originate) (Note: a homophone means "pass"); invention aulë –GWA

Inwards – a word imbë said to be the adverb "in(wards)" appears in VT45:18 (not clearly identified as a Quenya word), but in LotR, imbë (imbë) is the preposition "between".

Inziladûn Palantir –UT:223, Silm:324

Ireland Īverind- (As indicated by the hyphen, some ending is needed – a Quenya word cannot end in nd. The normal form must be Īverin, becoming Īverind(e)- before an ending, e.g. genitive Īverindo, locative Īverindessë [cf. Lórien, locative Lóriendessë]. The name is also given as Īverin or Īverindor, "an island off the west coast of Tol Eressëa" – Eressëa later becoming England in this early version of Tolkien’s mythology.) –LT2:344, cf 285

Iron anga, Iron or steel erë, eren;

Of iron angaina; iron-handèd Angamaîtë;


IriTh irissë –PM:345

Is see BE

Island, Isle lôna, tol (stem toll- as in the pl tolli; the plural was misread as "tolle" in
the Etymologies as printed in LR, see VT46:19). According to Silm:438, tol is used of islands "rising with sheer sides from the sea or from a river". LT1:269 defines a tol as "any rise standing alone in water, plain of green, etc.") STEEP ISLE tolë (apparently simply the fuller form of tol). THE LONELY ISLE Tol Eressëa (tol "isle" often being omitted) –LONO, TOL/VT46:19/VT47:13, 26, RGEO:70 ISOLATED ROUND HILL tolmen (boss of shield) –LT1:269 ISOLATED TOWER mindo –MINI ISOLATED TREE ornë –ÖR-NI- (see ORO)

ISSUE uswë (escape) –LT1:251 ISSUE OF WATER ehtelë (fountain, spring) –KEL ISTHMUS yanwë (bridge, joining) –YAT IT (impersonal 3rd sg. pronoun – notice that "personal" forms are used of all living things including plants; see HE): As a pronominal suffix, the entire 3rd person singular "he, she" is expressed by the ending -s, e.g. caris "(s)he/it does" (VT49:16). The ending -s is also attested in object position, e.g. utúvienyes, "I have found [utúvienyes] it [-s]". "It", with reference to non-living or abstract things, does have a distinct form when appearing as an independent pronoun: sa (VT49:37), with long vowel (sá, VT49:51) when stressed. It is attested in object position: caré sa, "to do it" (VT49:34). Another word for "it" or "that" is ta (though in some sources, Tolkien used ta for plural impersonal "they, them" instead). Case endings may probably be added to sa, e.g. dative "san for it" (cf. nin "for me"); sa also appears suffixed to a preposition in the word ósa "with it" (VT43:29). Genitive ITS would normally appear as the ending -rya (only attested with personal meanings "his, her" – see HIS). "Its" as an independent word may be "sanya, formed from "san as the dative form of sa "it" (compare ninya "my" vs. ni "I", dative nin "for me"). –VT49:16, 51, VT43:29, LotR:1008, TA ITSELF (reflexive pronoun used on non-living things) imma (also used as noun "same thing") also in the form insa. –VT47:37

J

JACKET vacco (cloak) –GL:21 JAIL see GAOL JANUARY Narvinyë (In LT1:252, the word for January is avestalis, and the latter part of the month is called Erthon). According to Silm:438, tol is used of islands "rising with sheer sides from the sea or from a river". LT1:269 defines a tol as "any rise standing alone in water, plain of green, etc.") STEEP ISLE tolë (apparently simply the fuller form of tol). THE LONELY ISLE Tol Eressëa (tol "isle" often being omitted) –LONO, TOL/VT46:19/VT47:13, 26, RGEO:70 ISOLATED ROUND HILL tolmen (boss of shield) –LT1:269 ISOLATED TOWER mindo –MINI ISOLATED TREE ornë –ÖR-NI- (see ORO)

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what is) Námo (but this is elsewhere glossed "Ordainer", and the ending -o normally does indicate something animate/masculine rather than something abstract). –VT41:13, MR:150
JUICE sáva, pírya (syrup) –SAB, PIS
JULY Cermié –LotR:1144
JUNE Nárié –LotR:1144
JUMP cap- (pa.t. campé) (leap) –QL:45
cf. PE16:134
JUPITER Alcarinquë (Basic Quenya:24, cf. Silm:55. According to LT1:260, Morwen

K

KEEN laica (the printed Etymologies has a final –e instead of –a, but this is a misreading; see VT45:25) (sharp, acute, "piercing"); KEENNESS (of perception) laicë (acuteness). The conceptual validity of these words is questionable; see Piercing. –LAIK
KEEPING (safe keeping) mando (custody) –MR:350
KHAZAD-DÚM Casarrondo (Dwarrowvault) –WJ:389
KILL, see SLAY
KIN nossë (house, people). DEAR
KINSMAN, see DEAR. –LT1:250, 272/LT2:338
KIND nostalë (species) –LT1:272
KINDLE tinta- (cause to sparkle), narta-; in older [TTL] materiel also turu-, tunda- (Note: there is a homophone meaning "tall") –Silm:438, VT45:37, LT1:270
KINDLY asëa (P) (beneficial, helpful) (so according to a late note where the word is derived from "ATHAYA"). Also (as noun) used as the name of the healing plant called in Sindarin athelas.
KING aran (pl arani is attested) In Etym, the Quenya word for "king, chieftain" is haran pl. harni, but evidence from LotR, WJ and UT shows that Tolkien changed it to aran pl. arani. Cf. asëa aranon "kingsfoil", i arani Eldaron "the Kings of the Eldar", Arandor "kingsland", aranya "my king", arandili "king's friend, royalist", and arandur "king's servant, minister"). LT1:273 has vardar "king", but this is hardly a valid word in LotR-style Quenya. KINGLY BULL Aramund (this may not be pure Quenya, because of the final consonant cluster) –3AR, LotR:899, WJ:369, UT:165, 193, 313, Letters:386, 423

KINGDOM #aranië (attested with the suffix –lya "thy" added). Earlier versions of the text in question had other forms: #turinasta, #turindië (both also occurring with a long ü). –VT43:12, 15
KINGSFISHER halatirno, halatir (halatirn-) (lit. "fishwatcher") –SKAL², TIR
KINGSFOIL (athelas, a healing plant) asëa aranion –LotR:899
KISS (vb.) miqu - "to kiss", pa.t. minquë (not to be confused with the cardinal minquë "eleven") (QL:61). Noun A KISS miquë (QL:61).
KNEE occa –QL:70
KNIGHT roquen (rider, horseman) –UT:282 cf. WJ:372
KNOB tolma (defined as "protuberance contrieved to serve a purpose, knob, short rounded handle", etc.), tolos (lump) –VT47:28, LT1:269
KNOCK #pet- (strike), pa.t. pentë given. The verb is cited as "pete", perhaps with a suffixed stem-vowel. KNOCK (keep on knocking) tamba- –QL:73, TAM
KNOLL nóla –NDOL
KNUT narda, núti (bond). Pl. perhaps "núter not "nuti; cf. the similar formation tyávë "taste", pl tyáver. –SNAR, NU
KNOW ista (pa.t. sintë, also isintë according to VT48:25 the pa.t. is "certainly irreg."); KNOW ABOUT hanyë- (understand, be skilled in dealing with), KNOWLEDGE handë (understanding), ista, istya, issë (lore), nólië (long study, lore, wisdom). (In Etym this word is spelt with initial ń, that is, ng. Initial ng had become n in Third Age Quenya, and I follow the system of LotR and transcribe it accordingly. Nólië is so spelt also in Silm:432. But if this word
is written in Tengwar, the initial n should be transcribed with the letter noldo, not nûmen.)

HAVING KNOWLEDGE istima (wise, learned) – IS, VT48:25, LT2:339; KHAN, ÑGOL, Silm:432

K-SERIES calmatéma –LotR:1154

LABIALS parmatéma (p-series);
LABIALIZED SERIES quessetéma –LotR:1154
LABERNUM Lindelokté (singing cluster). (So in LT1:258, but Tolkien later decided that kt became ht in Quenya. Read "Lindeloktē"?) – LT1:258

LABOUR (vb) mòta- (toil), moia- (be afflicted) – MÓ, VT43:31

LACKING (adj.) penya (pl. penyë is attested) (inadequate). LACKING SIGN #penya tengwe (only pl. penyë tengwi is attested). This term, also translated "indadequate signs", was used in early Elvish analysis of Quenya as the term for vowels with no preceding consonant, held (in many cases incorrectly) to have lost such a consonant. –VT39:6, 8

LADY hero – KHER, LT1:272 (GL:45 has quimelë). A quite different word which Tolkien also translated "Lady" is massanië, literally "breadgiver", the title of the "Lady" or the highest among the elven-women of any people, she having the right to keep or give away lembas bread. See PM:404.

LAKE ailin (pool) (LT2:339 also has ailo), ringwë (cold lake, pool [in mountains]). In the Etymologies as printed in LR, this word is cited as "ringe", but according to VT46:11, ringwë is the proper reading. –AY/LT2:339, RINGI/VT46:11

LAMENT (vb) naina- (also longer nainaina-), nyéna-; LAMENT (noun) nainié, nairë – NAY/VT45:37, LT:1:262, RGEQ:66

LAMP calma (light),calar – KAL/LotR:1157, VT47:13

LAND nórë (dwelling-place, race, country, region where certain people live, nation, native land, family), nór (meaning "'land' as opposed to water or sea", WJ:413). In compounds -ndor (when the first part of the compound end in a vowel, e.g. Valandor "Vala-land", alternative form of Valinor), or -nor, -dor (the latter can only occur when the first part of the compound ends in -I, -r, or -n; in other combinations d cannot occur in Noldorin Quenya). Another
LASTING vörë (adj.) also vörēa (continuous, enduring); LASTING QUALITY voronwë (endurance) – VT45:7, BORÓN
LATE telwa (last) – LT1:267
LAUGH laala – PM:359 cf. 343. (Note: a homophone means “deny.”) Past tense perhaps ‘landë, given the derivation stated (whereas laala “deny” might have the past tense ‘lalannë or ‘lallë).

LAW sanë (P) (rule), axan (rule, commandment, as proceeding primarily from Eru; pl. axani is attested); LAW-ABIDING sanya (P) (normal, regular) (variant vorosanya with a prefixed element meaning “ever”). – STAN, WJ:399, VT39:30, 23, VT46:16
LAWN palis (sward) – LT1:264
LAY lililla (song) – LT1:258
LEAD tulya- (+ allative: lead into). Another form of similar meaning, mittanya-, was possibly abandoned by Tolkien. – VT43:22
LEAD (the metal) canu, LEADEN canuva – LT1:268
LEAF lassë (pl. lassi is attested); HAVING MANY LEAVES lillasëa (pl. lillasëi is attested); COLLECTION OF LEAVES olassë (foliage); PUT FORTH LEAVES OR FLOWERS “lohta- (altered from the actual reading lokta because Tolkien later decided that kt became ht in Quenya) (sprout). LEAF-SHAPED lassEcanta; LEAF-FALL lasselanta (autumn or the beginning of winter; see also FADING); LEAF-GREY lassemista – LAS, Nam, VT39:9, LT1:254, MC:222, 223, Letters:282, LT1:258, KAT, LotR:505 cf. Letters:224
LEAGUE lâr (basic meaning “pause” – in marches a brief halt was made for each league). A lâr was defined as five thousand ranga; see YARD. A ranga was approximately 38 inches, so a lâr was “5277 yards, two feet and four inches [ca. 4826 meters], supposing the equivalence to be exact” – close enough to our league of 5280 yards to justify this translation. – UT:285
LEANING talta (sloping, tilted) – TALÁT
LEAP cap- (jump); halta-; LEAPING (noun) halotë (pl. haloiisi is attested) – PE16:134, LT1:254
LEARN #par- (acquire information, not by experience or observation, but by communication, by the instruction, or by written accounts, of others). Paranyë (aparien) parmanen. “I am learning (have learnt) by means of a book” – PE17:180
LEARNED istima (wise, having knowledge), nola (wise). (In Etym, the latter word is spelt with initial n, that is, ng. Initial ng had become n in Third Age Quenya, and I follow the system of LotR and transcribe it accordingly. Cf. also the spelling of the related word nólë in Slim:432. But if this word is written in Tengwar, the initial n should be transcribed with the letter noldo, not nümen.) LEARNED MAN istyar (scholar) – IS, NÖGOL
LEATHER (dressed leather) alu – QU:30
LEAVE (vb) auta- (go away, pass), pa.t. oantë, oantë (in the physical sense “went away [to another place]”) or vânë ("the most frequently used past [tense]" – less “physical” than oantë, meaning “disappeared” rather than "went away"), perf. avânië (pl avânier is attested); perf. vânië with no augment may occur in verse. For “leave”, Etym also has lesa, pa.t. lendë; this is also the past tense of “go”. The stem from which lesta- is derived was “replaced” by another. Lesa has a wholly different meaning in later writings; see GIRDLÉ, MEASURE. LEAVE OUT hehta- (pa.t. hehtanë is given but seems perfectly regular) (put aside, exclude, abandon, forsake) – WJ:366, ELED
LEAVE (noun) – with leave of: lenemë (+ genitive)
LEFT hyarya; LEFT HAND hyarma, LEFT-HANDED hyarmaitë (stem *hyarmaiti*) – KHYAR, VT47:6
LEGOLAS Laiqualassë – LT1:267
LEMBAS coimas (life-bread) (prob. coimast[i]-, cf. masta “bread”) (life-bread) – Slim:406/429
LENGTHENED taina (extended, stretched, elongated); LENGTHENING tailë (extension) – TAY cf. VT39:7
LESS mis (adverb); suffix – LESS – lôra (= "without"); this –lôra is a suffix used to derive adjectives; Tolkien gave the example omaloðra “voiceless”). The earlier “Qenya” suffix –vintë, – valta of similar meaning may not be valid in LotR-style Quenya. – PE14:80, VT45:28, GL:23
LESSEN pica (part. #picala is attested) (dwindle) – MC:223, 222
LET (see ALLOW); LET GO lerya (release, set free), LET GO or LET LOOSE sen-to (free). LET IT BE THAT nái (in Namárië: nai; the editor conjectures that nái is an etymological form, VT49:36). – VT41:5, 6; VT43:18, VT49:28
LETTER tengwa (pl. tengwar is attested; this word was used primarily of the Fëanorian letters. However, the term “Tengwar of Rúmil” occurring in LotR:1151 seems to indicate that the word tengwa can indeed be used of a letter of
any kind, not only the Fëanorian letters. In non-
technical use tengwa may also be translated
"consonant" [q.v.]. It is uncertain whether
\textit{tengwa} "letter" can be used in the sense mail,
text sent in the post; the primary meaning is
clearly "character, a single symbol in writing").
The noun \textit{tengwa} is also the source of the verb
\textit{tengwa}- "read". – Another word for "letter" is
\textit{sarat} (pl. \textit{sarati} is attested) – an older [MET]
word Tolkien notes was used of "a 'letter' or any
individual significant mark", used of the Rûmilian
letters after the invention of the Fëanorian
Tengwar (but cf. the term "Tengwar of Rûmil"
mentioned above). –TEK, WJ:396, VT49:48,
LotR:1151

\textbf{LIBERTY} (see \textit{FREE}); – DEPRIVE OF
\textit{LIBERTY} avalarya- (bind, make fast, restrain) –
VT41:5, 6

\textbf{LICK} salpa- (sup, sip), \#lav- \textit{(lavín} "I lick",
1st pers. aorist; past tense \#lāvë is attested in the
word undulāvë "downlicked" in Nam); LICK
(frequentially) lapsa- –SĀLAP cf. LT1:266,
DAB/Nam

\textbf{LIE} (noun, = untruth) furu (read perhaps
\textit{huru} since Tolkien decided that \textit{fu}- becomes
\textit{hu-} in Quenya) –LT2:340, GL:36

\textbf{LIE} (1) (vb, not "tell a lie" but "lie
[horizontally]) caïta- (p.t. \#cainë with the
alternative cœantë); LIE HEAVY lumna- (Note:
this is also an adjective meaning "lying heavy"
; see OPPRESSIVE) –Nam/RGEO:67, VT48:12,
13, DUB

\textbf{LIE} (2) (vb, tell a lie) fur- (conceal) (read
perhaps \textit{hur-} since Tolkien decided that \textit{fu}-
becomes \textit{hu-} in Quenya) –LT2:340

\textbf{LIFE} \#coivië (attested with a pronominal
suffix: \textit{coivierya}, "his/her life"), \textit{cuilë}
(being alive; obsoleting \textit{coi}, \textit{coirë}
in LT1:225; the latter means "stirring, spring" in Tolkien's later
Quenya); NEW LIFE laito, laisi (vigour, youth),
LIFE-BREAD coimas (prob. \textit{coimast[j]-}, cf.
\textit{masta} "bread") (lembas) –VT49:41,42, KUY,
LT1:267, Silm:406/429

\textbf{LIFT} UP orta- (raise, rise; p.t. \textit{ortanë is
attested} )–Nam/ORO/RGEO:67

\textbf{LIGHT} café, cala; A LIGHT calina \textit{(which
is basically the adjective "light", but it is used
substantivelly in coacalina; see LIGHT OF THE
HOUSE under \textsc{house}), calma} (lamp),
GOLDEN LIGHT laurë, LIGHT \textit{(adj) calina; RAY
OF LIGHT alca; GLITTERING LIGHT rîlma;
STARLIGHT or LIGHT OF SILPION (Telcerion)
silmë (silver), MOONLIGHT isilmë; FLASHING
OR \textit{[?STARRY}] LIGHT élë; EMIT LIGHT faina-;
LIGHT-ELVES, ELVES OF THE LIGHT
Calaquendi; LIGHT-CLEFT Calaciryë (gen.
Calacirya is attested) –KAL, MR:250, VT49:47,
AKLA-R, RIL, SIL/LotR:1157, MC:223, VT45:12
PHAY, WJ:381/Silm:61, RGE0:70/Nam

\textbf{LIKE} (vb): “I like it” can be paraphrased as
\textit{nas mara nin}, “it is good for me”; \textbf{GLITTERING LIGHT}
(attribution) –Nam/RGEO:66, 67, VT49:12
\textbf{LIKE} \textit{SESTA} (compare) –QL:82

\textbf{LILY} indil ("or other large single flower")

\textbf{nènu} (= yellow water lily) –WJ:399, LT1:248

\textbf{LINE} OF \textbf{SURF} \textit{falassë} (beach, shore) –
Silm:431

\textbf{LINDI} Lindi (What the Nandorin Elves
called themselves; the word could be adopted
unchanged into Exilic Quenya. \textbf{SG} \#Lindë?)
–WJ:385

\textbf{LINDIL} Sindarin form of \textit{LINDI}, q.v. –
WJ:385

\textbf{LINDON} Lindon, Lindõnë –WJ:385

\textbf{LINGER} lenda- –VT45:27

\textbf{LINGUISTIC} \textbf{LOREMASTERS} (VT48:6)
\textbf{Lambengolmor} (sg. –ngolmo); see
\textbf{LOREMASTER} under \textsc{lore}. –VT48:6

\textbf{LINE} tiē (path, direction, course, way,
road), \textit{tēa} (straight line, road) (note: not to be
confused with the verb \textit{tēa} - "indicate"), \textit{tēma}
(row, series) (pl. \textit{tēmar} is attested in LotR:1153)
–TE3/RGEO:67, TEN

\textbf{LINK} (noun) \#limē (stem \#limi-), isolated
from \textbf{mālimē} "hand-link = wrist" –VT47:6

\textbf{LIP} pé (so according to late sources;
glossed "mouth" in the Etymologies, stem PEG),
dual \textit{peu} "the two lips, the mouth-opening". Early\"Qenya" had \textit{cila} for "lip". –VT39:9/VT47:12,
35, GN:24

\textbf{LION} rá (pl \textit{rávi}) (so in Etym; LT1:260 has
\textit{rāu}, but pl \textit{rávi is the same.) (Note: \textit{rá} is also a
preposition meaning "on behalf of.") SHE-LION
ravennē –RAW, LT1:260

\textbf{LIQUID} \textit{(adj) sírima} (flowing) –LT1:265

\textbf{LISTEN} lasta-; \textbf{LISTENING} \textit{(adj) lasta
(hearing)} –LAS

\textbf{LITTLE} (see also \textbf{SMALL}) titta (tiny).
\textbf{LITTLE ELF} Teler, \textit{Tellelë} (adj, \textit{telerëa, tellela});
\textbf{LITTLE FINGER} lepinca, lepincë (with stem
lepinci- given older form lepinki, VT48:18), \textit{nícë;
in children's play also called \textit{winimo} "baby"
(Exilic \textit{vinimo}). \textbf{LITTLE TOE}, see under \textsc{toe}. –
\textbf{TIT}, LT1:267, VT47:10, 26, VT48:5

\textbf{LO! elä} (look! see!) (directing sight to an
actually visible object), also \textit{ye} (now see!) Note:
a homophone means "what is more". –WJ:362 cf. 360, VT47:31

LOAF corné –LT1:257

LOTHE yelta- (aborh); LOATHING (noun) yelmé ("yelma" in the published Etymologies is a misreading, VT45:11); LOATHSOME yelwa –DYEL, VT45:11

LOCK OF HAIR findë (tress), fassë (shaggy lock, tangled hair) –SPIN

LOFTY tāra (tall, high); compare antara "very lofty". Also arta (exalted; note that homophones mean "athwart" and also "fort"). (According to Letters:282, Varda means "Lofty" [WJ:402 has "the Sublime"], but this word should probably not be used as a common adjective.) LOFTY TOWER see TOWER. –TA/Silm:437/LT1:264, VT45:17, PM:354

LOGDRAWING turuhalmé –LT1:270

LONELY eressà (solitary); LONELY ISLE

TOL Eressá (tol "isle" often being omitted) –ERE, RGEO:70

LONG (adj) anda, sóra (trailling); LONG AGO andanéyá, anda nè: LONG AND THIN lenwa (straight, narrow); LONG (adverb, of time:) andavé: LONG YEAR (144 solar years, an Elvish "century") yèn (pl. yëni is attested) LONG-MARK andatehta –ANAD, LT2:344, 341, VT49:31, LotR:989, Nam/LotR:1141/YEN, TEK

LONG FOR milya- (Note: milya is also an adjective "soft, gentle, weak"); GREAT LONGING mavoinë –MIL-IK, LT2:345

LONG-LASTING voronwa (enduring) –BORON

LOOK AT yēta:-! LOOK! (interj) en (there, look! yonder) LOOK! ela (lo! see!) (directing sight to an actually visible object) LOOK FOR saca- (pa.t. sácë) (pursue, search) –LT1:262, EN, WJ:362 cf. 360, QL:81

LOOM (noun) lanwa, in Tolkien’s early "Qenya" also windelë –LAN, LT1:254

LOOSE lenca- (in the printed Etymologies, the n of this word was misread as u, VT45:27), lehta- (slacken). LET LOOSE sen- (let go, free) –LEK, VT43:18

LORD heru (pl. heruvì, gen.pl. #heruion), hér, as final part of compounds: #her, e.g. Osthoer "City-Lord". The form Hérù with a long é occurs in VT43:28, 29 (where i Hérù "the Lord" refers to God). LORDSHIP hérè; LORD OF TREES Aldaron (a name of Oromé) –LT1:272, Siml:432, Letters:282, VT44:12, LotR:1122, Silm:32, 378, VT41:9

LORE nólé (long study, wisdom, knowledge), ßingolë (deep lore, magic [in WJ:382, the gloss is simply "lore"], and the word is not stated to be poetic]), issë; SECRET LORE nolwë (wisdom). (These forms may obsolete nólemë in LT1:263. In some sources, nólë and nolwë are spelt with initial ñ, that is, ng. Initial ng had become n in Third Age Quenya, and if I follow the system of LotR and transcribe it accordingly. Cf. also the spelling of the related word nólë in Silm:432. But if these words are written in Tengwar, the initial n should be transcribed with the letter noldo, not númen.)

LOREMMASTER ingolmo (In Lambengolmor "Lorermasters of Tongues" the initial i of ingolmo [pl ingolmor] has disappeared; perhaps #ingolmo is the form used in compounds when the first part of the compound ends in a vowel.) –NGOL, LT2:339, WJ:382, WJ:383/396

LOST vanwa (gone, departed, vanished, past and over, no longer to be had, dead); ONE LOST OR FORSAKEN BY FRIENDS hecil (gender-specific forms are hecilo m. and hecili f.) (waif, outcast, outlaw) –WAN, Nam, WJ:366, 365

LOT marto (fortune, fate) –LT2:348

LOUD SOUND róma (trumpet-sound) (Note: in early "Qenya", róma also means "shoulder"). MUSICAL SOUND lin (stem lind-) (melody) –ROM, LotR:488 cf. Letters:308

LOVE (vb, love as friend) mel- (melynes and melin sé "I love him", VT49:15, 21). LOVE (noun) melmë (LT1:262 has meles, melessë (dear, sweet), méla (affectionate), BELOVED meldo (dear, sweet), LOVER meldo (pl meldor is attested), melindo (m.), melissë (f.); LOVEABLE melima (fair), irima (desirable) –MEL, LT1:262, WJ:412, NIL, VT39:11, ID

LOW, LOWLYING lumna (deep, profound, dark or hidden); LOWER AIR vilma (earlier MET) wilma, Aiwenor (lit. "Birdland"). LOWTIDE nanwë (ebb) –TUB cf. LT1:271, WIL, AÍWÉ, VT48:26

LOWER (vb) luvu- (brood); DARK LOWERING CLOUD lumbo (pl. lumbor is attested) –LT1:259

LUCK valto (LT2:348 gives mart "a piece of luck", but word-final rt does not occur in LotR-style Quenya. Read martë or something similar?) –LT1:272, LT2:348

LUMP tolos (knob) –LT1:269

LUNAR MONTH ránasta –VT48:11

LUST mailë: LUSTFUL mailëa –MIL-IK

LYING HEAVY lumna (heavy, burdensome, oppressive, ominous) Combined with the superlative prefix an-, this word should appear as *andumë because d was the initial sound of the original root. (Note: lumna is also a
verb meaning "lie heavy"); LYING IN BED caila (bedridden, ?sickness) –DUB, KAY/VT45:19
LYRE salma –LT1:265

MAEDHROS Nelyafinwë (meaning "Finwë third", not equivalent in sense to Sindarin Maedhros. The short form of the name was Nelyo. His mother-name [q.v.], "recorded...though never used in narrative", was Maitimo "well-shaped one". He also had a nickname Russandol "copper-top") –PM:352, 353

MAGIC †ingolë (deep lore). In LT1:269, curu is glossed "magic, wizardry", but in Etym the gloss is simply "skill". MAGIC (adj.) sairina –NGOL, GL:72

MAGLOR Canafinwë, short form Câno (not equivalent in sense to his Sindarin name, which is the cognate of his "mother-name" Macalaurë, "recorded...though never used in narrative"). –PM:352, 353

MAID, MAIDEN wendë, vendë (the latter is the Exilic Quenya form), also short form wen with stem wend- as in pl. wendi (girl) (read v- for w- in Exilic Quenya). Tolkien also used the word vendë (variants véné, vendë, read evidently vendë) to translate "virgin" in his Quenya version of a Catholic prayer, where the reference is to the Virgin Mary. According to VT47:17, this term can be used of a "maiden" of any age up to fully adult (until marriage). In compounds –wen, e.g. Nerwen "Man-maiden" (probably with stem *-wend-). MAIDENHOOD wendelë (Exilic Quenya *wendelë). –NEN, LT1:271-273/Silm:439, VT44:10, 18, VT47:17

*MAIDENLY (or "VIRGINAL" vénéa (only attested in elided form véné) –VT44:10

MAKE #car- (1st pers. aorist carin "I make, build"). The same verb is translated "form" in WJ:391: i carin quettar, "those who form words". According to Etym the past tense is carné, though FS and SD:246 have cará. Past participle #carna *"made" is attested in Vincarna "newly-made" in MR:305; the longer participial form carina occurs in VT43:15, read probably *carina with a long vowel to go with such late participial forms like racina "broken"). MAKING carmë (glossed "art" in UT:396 and is also translated "production", but cf. the following:) NAME-MAKING Essecarmë (an Eldarin seremony in which the father of a child announces its name.) MAKE FAST avalerya- (bind, restrain, deprive of liberty). TO (MAKE) FIT camta- (sic; the cluster mt seems unusual for Quenya, and while the source does not explicitly say that this word is Quenya, it is difficult to understand what other language could be intended) (suit, accomodate, adapt). MAKE FOR IT mina- (desire to go in some direction, to wish to go to a place, have some end in view). –KAR, WJ:391, MR:214, VT41:5, 6, VT44:14, VT39:11

MALE (noun) hanu (man, male of Men/Elves or animals); MALE (adj) hanwa –3AN, VT45:16, INI

MAN nér (ner-; pl. neri given) (#er as the final element in compounds, as in vénéa and uner, see below), †véo (wě as final element in compounds); hanu (male); (ADULT) MAN vénéan; MANLY věa (adult, vigorous); LARGE/STRONG MAN nercë (perhaps with stem nerći-) MANHOOD vië (vigour); MAN-SPEARHEAD (a wedge-formation of soldiers) nernéhta, NOMAN unér (All these words can apparently be used of adult males of any sentient race. For "Men" in the sense "humans", see MORTALS, FOLLOWERS.) –DER, WEG (cf. VT46:21 indicating that †véo should be marked as an archaic/poetic word), VT47:33, VT45:16, UT:282, UT:211

MANAGE mahta- (deal with, fight, handle, manage, wield, wield a weapon); pa.t. mahtanë is attested. –AK/R/MA3/VT39:11, VT47:6, 18, 19, VT49:10

MANNER lé (method). Note: lé can also be an emphatic pronoun "you", plural. AFTER THE MANNER can be expressed by ve "as, like" + genitive, as in the phrase ve quenderinwë coarons "after the manner of bodies of Elves/Elven-kind" –PE17:74, 174

MANTLE (vb.) fanta- (to cloak, veil) –VT43:22
MANY limbë, also prefix lin- (by assimilation it becomes \textit{ill}- before \textit{I}, as in \textit{liliassëa} "having many leaves"; before \textit{m, r, s} it would similarly become \textit{lim-}, \textit{li-}, \textit{lis}-). Instead of using the early "Qenya" form \textit{limbë} for "many", it may be safer to use the later form \textit{rimba}, by Tolkien glossed "numerous" (q.v. for reference). –LT2:342, LI, Plotz letter

MAR \#hasta- (verb stem isolated from the past participle \textit{hastaina}, see below); MARRED \textit{hastain} (Arda Marred = Arda \textit{Hastaina}); UNMARRED alahasta  –MR:255, 254

MARBLE alas, alast –QL:30, GL:39

MARCH Súlimë  –LotR:1144/Silm:437 (not capitalized in the latter source)


MARK (in writing) tehta (sign, diacritic) (In LotR:1155, this word is applied to the supralinear vowel-signs of Fëanorian writing, and pl \textit{tehtar} is attested.) sarat (pl. \textit{sarat} is attested), originally [MET] a word used of "a 'letter' or any individual significant mark", but after the invention of the Tengwar primarily used of the Rûmilian letters. TINY MARK \textit{lix} (dot, point) –TK/VT39:17, TIK, WJ:396

MARRY verya- (intransitive, with the person one marries in the allative case: \textit{veryanen senna} "I married him/her", compare English "I got married to him/her", but this may be a mere slip)

MASE 1) (on ship) \textit{tyulma}, 2) (fruit of beech) \textit{ferna} (beechnuts) –TYUL/SD:419, PHER

MASTER (noun) \textit{heru} (pl. \textit{heruvi}, gen.pl. \textit{heruion}) (lord), \textit{fut} (cf. \textit{Fëanturi} "Masters of Spirits", a name of the Valar Mandos and Irmo). MASTER OF DOOM Turambar, MASTER OF DESIRE Irmo (lit. "Desirer", the name of a Vala); MASTERY tûrê (victory, strength, might); MASTERED \#tûrîna (only the form \textit{tûrûn}*, with the final *-\textit{a} elided, is attested. \textit{Silm}:269 has \textit{tûrûn} instead of \textit{tûrûn} – the accent and he elision mark seem to have been omitted.) – KHER, TUR/UT:438, \textit{Silm}:261/269/423, 405, UT:138

MATRIMONY vesta –BES

MATTER (basic matter:) erma; PHYSICAL MATTER orma, hroa (the latter is also used = "body"). THAT MATTER tama; CONSIDERING A MATTER, see under C. –MR:338, 218, 216, VT49:11

MAWVIN MAVOWN –LT2:345

MAY (noun, the month) \textit{Lótessë} (In LT1:252/254, the word for May is \textit{Kalainis}, but this is hardly a valid word in Tolkien’s later Quenya.) –LotR:1144

MAY (verb): The impersonal verb ec- + dative can be used to express "may" in the sense of "have chance, opportunity or permission": \textit{ecê nîn carê sa} "I can do that", \textit{ecê nîn}? "please, may I?" (VT49:20). MAY as a verb "be allowed to" can be rendered by \textit{lerta}-, to be able in the sense of being allowed (see BE ABLE): \textit{Lertal carê ta}, "you may (you are allowed) to do that". MAY expressing uncertainty can be expressed by slipping in the particle \textit{çê}: "He may have done that" = \textit{çê acáries ta} (maybe he has done that); see MAY BE. For MAY in wishes (may it happen, may it be), the word \textit{nai} is used. It can directly precede an adjective (\textit{nai amanya onnlaya} "may your child [be] blessed", VT49:41) or be constructed with a verb in the future tense (\textit{nai hiruvalyê Valimar} *=may you find Valimar*, \textit{Nam}) or the present tense (\textit{nai Eru lye mànata} *=may God be blessing you*, VT49:41).

MAY BE (maybe) \textit{çê}, \textit{ce} (participle indicating uncertainty, like "maybe, perhaps")

Cenasit, cenasta –VT49:19, 27

MAY IT BE SO, see AMEN

ME: Certain Tolkien manuscripts supposedly provide \textit{nye} as one word for "me" (compare \textit{tye} "thee"). It may be, however, that in Tolkien’s later conception \textit{ni}, \textit{nī} "I" can also be used as object "me" (in late material it listed together with other pronouns that are attested both as subject and object, such as \textit{lye, sê} and \textit{me}, VT49:51). The ending \textit{-n}, attested only as subject, may perhaps be employed following another pronominal ending: \textit{Utûvielyen}, "thou (-\textit{lye}-) hast found me (-\textit{n})". Case endings may be added to \textit{ni}, e.g. dative \textit{nin} "for me" (\textit{Nam}). See \textit{l}.

MEAD miruvôrê (nectar, drink of the Valar) –\textit{NAM}, RGEO:66, 69, LT1:261

Meadow –LT1:267 (GL:39) gives \textit{lairê}, but this word already has two different meanings in Tolkien’s later Quenya ("summer" and "poem"), so it is somewhat doubtful whether this word from Tolkien’s earliest linguistic
constructions remained conceptually valid at later stages.

MEAL 1) (session of eating) mat (stem matt-). Also used = meal time. 2) (flour) poré (stem pori-) –QL:59, POR
MEAN faica (contemptible) –SPAY
MEANS – BY THIS MEANS, see SO
MEASURE #lesta (only attested in instrumental form lestanen "in measure". Note: #lesta also means "girdle"). –FS
MEAT apsa (cooked food) –AP
MEETING (junction of the direction of two persons or groups:) omentië, (of three or more coming from different directions:) yomenië – WJ:367, 407, LotR:94
MELIAN Melyanna (dear gift) –Silm:434
MEN see MAN or MORTALS,
FOLLOWERS
MENTAL MESSAGE sanwê-menta
(thought-sending) –VT41:5
MERCURY (the planet, not the metal)
Elemmîrë –Basic Quenya:24
MERCHILD oar (child of the sea), MERMAID oarís (oarîts-), oarwen (prob. *oarwend-) (so in LT1:263 – read ēarîs, ēarwen in Tolkien’s later Quenya, since the word for “sea” was altered to ēar?)
MERCY – HAVE MERCY órava- (+
locative to denote the object of the mercy; compare English “have mercy on [someone];
Tolkien expressed “have mercy on us” as órava messê) Another form, ócama or ocama, was
possibly abandoned by Tolkien. –VT44:12:14
MERRIMENT allassê (joy) –GALÁS
MESSAGE menta (sending) –VT41:5
MESH rembê –LotR:1149
METAL tinco, rauta –TINKÓ/LotR:1157,
RAUTÄ
METHOD le (manner). Note: le can also be
an emphatic pronoun “you”, plural. –PE17:74
MEWING miulê (whining)
MICKLEBURG Túrosto (Belegost) – WJ:389
MIDDLE (noun) endê (core, centre);
MIDDLE (prob. adj) enya, endya (In Noldorin
Quenya, enya would be the natural form –
endya looks like Vanyarín Quenya. Cf. the name of the language itself in the two dialects, Quenya
vs. Quendya.) MIDDLE-DAY #enderë (only pl
enderë is attested; for sg #enderë cf. yestarë,
mettërë, the first and the last day of the year.
The "middle-days" were three days inserted
between the months of ýâvië and quellî in the
Calendar of Imladris.) MIDDLE FINGER
lependê, lepenel, in children’s play also called
tolyo or tollë (“sticker-up”, also used of middle
toe), yonyo (“son, big boy”, again used of middle
toe as well) or hanno (“brother”). –ÉNED, cf.
WJ:361, LotR:1142, VT47:10, VT47:12, 14,
VT48:6
MIDDLE-EARTH Endôrë, Endor (defined
as "centre of the world" under ÉNED; allative
form Endorena is attested in LotR. Other
names are also glossed "Middle-earth":
Ambarenya, Endamar; see also EAST) –
LotR:1003, ÉNED, MBAR
MIGHT turê (strength, victory, mastery) –
QL:95
MIGHTY taura, poldórëa (a title of
Tulkas); MIGHTY-RIISING Melkôr (> Melkor)
(uprising of Power), THE MIGHTY Melko (an
alternative form of Melkôr, derived from an
unattested adjective “melka, ‘melca’ mighty”,
with connotations of violence.) –TUR,
LT1:264/GL:64, MR:350
MILCH COW yaxë. (An alternative form
yaxi, glossed "cow", looks like a plural in LotR-
style Quenya, unless it connects with the few
other feminine forms in –i, like târi “queen”). –
GL:36
MIND sáma (pl. sámar is given), sanar
(“thinker, reflector”), indo (heart, mood), (inner
mind;) órë (heart) (Note: a homophone means
"rising"), sima (imagination), also (?) isima.
MIND-MOOD inwisti –VT39:23, VT41:13,
MINISTER arandur (king’s servant,
steward) –Letters:386, UT:313
MISERABLE angayanda, MISERY
angayassë –QL:34, LT1:249
MIST hísî (P), hisë (P) (stem hís-) (fog).
Note: a homophone means "dusk". For "mist"
writers may prefer hísë, the form occurring in
LotR.) –Nam/RGEO:67, KHS
MOAT see WALL AND MOAT
MOCKING yaiwë (scorn) –YAY
MOIST níte (stem *nit-) (dewy) –NEI
MOLE noldarë, nolpa –GL:30
MOMENT see OCCASION. Adj. OF
MOMENT valdëa (important) –QL:102
MONEY: The word telpë “silver” is used
for “money” in one example. –PE14:54
MONSTER ulundo, úvanimo (creature of
Melkor). In LT1:236, Úvanimor are said to be
“monsters, giants, and ogres”. See also ORC. –
ULUG, BAN/LT1:272/VT45:7
MONTH asta (pl astar is attested); this
basically means “division, a part” (esp. one of
other equal parts), here used of a division of the
year. LUNAR MONTH ránasta –LotR:1142, VT48:11

MOOD indo (heart, mind) –ID


MORE ambë (adverb), amba (adjective/noun), “used of any kind of measurement spatial, temporal, or quantitative” (note that ambë is also the adverb “up”). Early material lists lil as a term for “more”. ONE MORE enta (another). (Note: a homophone means “that yonder”). MOREOVER, HOWEVER, WHAT IS MORE entë, yëa, yé (Note: yé is also an interjection “lo! now see!”) See FURTHERMORE. –PE17:91, VT48:10, VT47:15, 31

MORGOTH Moringotto (the oldest [MET] form was Moringotho (Black Foe) –MR:194

MORN (early) artuilë, tuilë (the latter is also used in the sense “springtime”) –TUY

MORNING (noun) arin (LT1:254 gives călë, but this word means “light” in later writings), MORNING (used as adj?) arinya (early) –AR

MORTAL firima (pl. Firmar is attested, lit. “those apt to die”, WJ:387), also in the personal (masculine) form #firimò (pl. firimor, VT49:10, pl. allative firimonnar “to mortals”, VT44:35). The form firima with a short i occurs in VT46:4. Firya (pl. Firyar is attested); MORTAL MAN firë (pl. firë is given but seems perfectly regular) –PHIR, WJ:387

MOTHER amillë, also short amil (probably with stem amill-), ammë (see also MUMMY). The form ontarí in VT43:32 and the variants #ontari, #ontarië in VT44:7, 18 seem to be more technical terms, etymologically “female begetter”. MY MOTHER emmy (for em-nya, VT48:19). MOTHER-NAME (OF INSIGHT) #amîlesë (terceneyë is attested.) MOTHER OF GOD (Mary, in Tolkien’s Quenya renderings of Catholic prayers) Eruamillë, Eruontarië, Eruontarië – VT43:32, VT44:18-19, AM⁷, VT43:32, MR:217, VT43:32, VT44:7, 18

MOUND coron, hahta (pile; the Sindarin cognate haudh is explicitly used of grave-mounds), cumbë (heap), tundo (stem *tundu-) (hill) –Sil:429, KHAG, KUB, TUN

MOUND oron (oron) (also used = “mount”, e.g. Oron Oilossë “Mount Everwhite”), MOUNTAIN PEAK aíce; MOUNTAIN-TOP oroínta, orto; MOUNTAIN PASS falqua (cleft, ravine), MOUNTAIN-DEWELLING (adj) oroñame (pl? Sg oroñama?) –OROT/WJ:403, AYAK, VT47:28, LT2:341, LotR:505 cf. Letters:224

MOUTH anto, pe (but pe is glossed “lip” in a late source, see VT39:9), assa (hole, opening, perforation), náva (“ñ”) (not only the lips but also the inside of the mouth – this word was apparently changed by Tolkien from páva), MOUTH OF RIVER etsir, WITH MOUTH FULL (= full to the brim) penquanta –LotR:1157, PEG, GAS, VT39:13 cf. 8, 19, ET, VT39:11

MOVE (intransitive verb) lev-; also (of large and heavy things moving) rúma- (part. rúmala is attested) (shift, heave). SUDDEN MOVE (noun) rinca (twitch, jerk, trick) – PE16:132, MC:223, 222, VT46:11 cf. RÍK(H)

MUCH olya (adj.), olë (adv.) –PE14:80

MUD luxo (lux-) –QL:56

MUMMY (affectionate form of “mother”) emmë, emya (for emenya “my mother”), also emili(inya)”(my mother), said to be the terms a child would use to address his or her mother. (In VT:191 the form mam is occurs, used by a child but not in address.) The words emmë, emya were also used in children’s play for “index finger” and “index toe.” –VT47:10, 26, VT48:4

MURK hui (fog, dark, night), MURKY huiva –LT1:253

MUMMUR nurru- (grumble) –MC:223

MUSCLE turo (sinew, strength) –TUG

MUSIC lindalë (as in Ainulindalë “The Music of the Ainur”); LT:125 has lindelë; the latter is also glossed “song”. The form lindelë “music” also turns up in the printed Etymologies, entry LIN², but according to VT45:27, this is a misreading for lindalë in Tolkien’s manuscript.) – Silm:378, LIN²/VT45:27

MY-nya (possessive suffix, e.g. meldonya "my friend" (VT49:40, 48), tyenya “my tye” (VT49:51, this is a term of address used to a dear kins(wo)man, literally “my thou”, with tye as an intimate 2nd person pronoun). An i seems to be inserted between the ending and the noun when the latter ends in a consonant: atarinya “my father” (LR:61). If the last consonant(s) of the noun is n or the cluster nd, a contracted form may be used in vocatives: hinya “my child” (for hinanya, WJ:403), yonuya “my son” (for yondonya, LR:61). – “My” as an independent word is apparently ninya, (derived from the dative form nin “for me”), though in FS
it is used as a quasi-suffix (indo-ninya "my heart").

MYSELF (reflexive pronoun) immo (a general sg. reflexive pronoun, covering English "myself, him/herself, yourself"). A specific 1st person reflexive pronoun "myself" is imnē (for older imni; it is unclear whether the latter form was in use in later Quenya) –VT47:37

NAIL (noun) taxē (the kind of nail used to fasten something); NAIL (of the finger) nyelet, pl. nyelexi –TAK, PE15:75

NAKED helda –SKELE

NAME (noun) essē (pl. essi is attested, but see below concerning #esser as a possible alternative pl. form. Note: the word essē was also used in the sense "person as a whole", body and soul.) AFTER-NAME essecarmë (i.e., "a nickname – mostly given as a title of admiration or honour"); MOTHER-NAME (OF INSIGHT) #amilessē (tercenya) (i.e. names given by Elvish mothers to their children, indicating some dominant feature of the nature of the child as perceived by its mother. Only pl #amilessi (tercenyē is attested.) NAME OF INSIGHT #essē tercenya (i.e., the same as "mother-name"; only pl essi tercenyē is attested); GIVEN (OR ADDED) NAME anessē (pl anessi is attested. This term includes both "after-names" and "mother-names"). NAME-MAKING Essecarmē (an Eldarin ceremony in which the father of a child announces its name), NAME-CHOOSING Essecilimē (an Eldarin ceremony in which a person chooses a name according to his or her personal lāmatyavē or sound-taste); SELF-NAME #cilmessē (only pl cilmessi is attested, said to mean more literally "names of personal choice": #cilmē "choice" + essi "names". PM:339 explains that "some among the exiles gave themselves names, as disguises or in reference to their own deeds and personal history: such names were called kilmessi 'self-names'.") PLACE NAME #nömessē (isolated from the gen. pl. form nömesseron, "of place-names", VT42:17. This word suggests that the plural of essē can be esser as well as essi). – ES/LotR:1157/MR:216, UT:266, MR:217, 214, VT42:17

NAME (verb) estat –ES, VT45:12

NARRATIVE quenta (story, history) –KWET/VT39:16

NARRATOR quentarō –KWET

NARROW arca, lenwa (long and thin, straight) NARROW NECK yatta (isthmus); NARROW PATH axa; NARROW PROMONTORY nehtē (isthmus); NARROW NECKLACE firinga (carnanet) –LT2:346, GL:36

NECTAR miruvōrē (mead, drink of the Valar) –Nam, RGEO:66, LT1:260

NEED (noun) maure –MBAW

NEIGHBOUR armaro, asambar, asambaro. The dual form attat is translated “2 fathers or neighbours” in one text. –VT48:20

NEPTUNE Nēnar (or less probably Luinil; it is not known for certain which of the two is Neptune and which is Uranus) –Basic Queny:24, Slim:55

NET natse (web) –NAT

NEW vinya (cf. Vinyamar "New Dwelling", Vinyalonde "New Haven"), sinya, céva (fresh). NEW MOON ceuran-; NEW SUN AFTER SOLSTICE ceuranar. Early "Qenya" also has:

NEXT (adv.) ento –Arct (Note: "next" as adjective, as in "the next time", can be paraphrased as hilyala "following").

NICKNAME ("mostly given as a title of admiration or honour") esspē (after-name) – UT:266

NIGHT lómë, ("Night, night-time, [with shades of night]", in LT1:255 glossed "dusk, gloom, darkness"); according to SD:415, lómë has the stem-form lómī, Fui, Hui ("Night") – but in LT1:253, hui is glossed "log, dark, murk, night"); lō ("night, a night"); mórë (blackness, dark – obsoleting mori in LT1:260). In Valinorean usage, lómë "has no evil connotations; it is a word of peace and beauty and has none of the associations of fear and groping that, say, 'dark' has to us. For the evil sense I [sc. Tolkien's character Lowdham] do not know the [Quenya] word. For "night" in the "evil sense", mórë seems to be the best candidate. Yet lómë evidently developed darker connotations among the Exiles, for when crying auta i lómë "the night is passing" before the Nirnaeth Amoediad, the Noldor used the word metaphorically to refer to the rule of Morgoth. DOOR OF NIGHT, see DOOR. –DO3, PHUY, SD:306, Silm:229

NIGHTINGALE lómelindë (pl lómélindë is attested; Etym also has morillindë), tindómerel ("daughter of twilight", a kenning of or a poetic name for the nightingale; the Sindarin equivalent is tinuviel. Tolkien changed the meaning of the final element from (daughter) to "child", see SEL-D-) –DO3, Silm:64, MOR, TIN/Silm:422, 438

NINE nertë (Tolkien abandoned the "Qenya" form olma, mentioned in LT1:258). For the syntax of numerals, see THREE. NINTH nertēa. For the use of nēttë ("sister") to denote the ninth digit in children's play, see FOURTH FINGER. Fraction ONE NINTH nereseta, nestá, nersat –NÉTER, VT48:6,

VT42:25, VT47:11

NINETEEN neterquē. For the syntax of numerals, see THREE. –VT48:21

NO ui, possibly with uito as an emphatic variant (VT49:28-29), là (also meaning "not"). Uí (uito) and là are probably used to deny facts, or what others present as facts. In a context of refusal, the interjection và is to be preferred. It is derived from a stem that "expressed refusal to do what others might wish or urge, or prohibition of some action by others". Cf also lala, lau, laumē "no, no indeed not, on the contrary; also used for asking incredulous questions". Prefixes "no-, un-": ú-, il-. SAY NO váquet- (forbid, refuse) (1st pers. sg aorist and past vàquetin, váquenten are given), avá- (refuse) (pa.t. avanë is given; this verb was "little used in ordinary language". Other forms occur in VT49:13, all with the ending -n. Aorist avan, present avan or avēan, future auvan > auvan, past avanen or auten, perfect avāvien. In one version, the forms avēan and avanen are marked as poetic or archaic.) –LA, WJ:371 cf. 370, GÚ/UGI/VT46:20, WJ:370, KWET

NO LONGER TO BE HAD vanwa (gone, dead, departed, lost, past, vanished) –WJ:366

NOBLE (a noble:) arquen The element #ar- in Arfanyarassë (a name of Taniquetil) is said to mean "high (i.e., noble, revered). Arquen is simply #ar "noble" + quen "person". NOBLE WOMAN (one of Galadriel's names) Artanis. – WJ:372, WJ:416, PM:347

NOGRÓD Návarot (Hollowbold, Novrod) – WJ:389

NOISE hlóna, also short hlón (evidently hlôn-, given the pl. hlóni) (sound). Cf. also Qenya ran (ram-). ROARING NOISE rávë, (NOISE OF A) STORM raumo, NOISE OF LEAVES escë (rustle), SOUND/NOISE OF WIND sú –VT48:19, LT1:259/QL:79, MC:223, EZGE, VT47:12

NOLDORIN Noldorin (= the language of the Noldor), Noldorinwa (= general adjective) – WJ:20, LR:201

NOMAN Úner –UT:211

NOOK vinca (corner) (QL:104, there written ‘winka). Read “vinca if this early “Qenya” form is to be adapted to LoTR-style Third Age Quenya.

NORMAL sanya (P) (regular, law-abiding) (variant vorosanya with a prefixed element meaning "ever"). –STAN, VT46:16

NORTH Formen, NORTHWARD formenna; NORTHERN fortë (stem ‘forti-), formennyä; NORTHERN (a region in Númenor) Forostar –PHOR, LotR:1157, VT49:26, UT:165, 439

NOSE nengwë (stem *nengwi-), mondo (snout, cape), stem *mundo- given the primitive form mbundu. (Note: the latter word also means "ox", though in the sense of "ox" it may have a different origin and stem-form.) –NEÑ-WI, MBUD

NOT lá (as for not- as a prefix = un-, see below). According to VT42:23, lá is the stressed form of the negation, whereas la is the unstressed form (cf. la- as the pretonic prefix "not-" or "un-", VT45:25). NO INDEED NOT lala; DON’T ava, avá; DON’T DO IT! avá carë! I WILL NOT: vá (exclamation, also = Do not!); aven, ván, vanı́ "I won’t", avámë, vammë

Wordlist last updated July 5th, 2008
"we won't" (notice that if plural rather than dual, Tolkien later revised the ending for "we" from –mmë to –lmë); NOT COUNTING hequa (leaving aside, excluding, except), NOT COUNTED unötë, unötëa (read "unötë, 'unötëa'?) (uncounted), NOT TO BE SAID, THAT MUST NOT BE SAID avaquétima, NOT TO BE TOLD OR RELATED avanyárima. There are also specific verbs for NOT BE, NOT DO; concerning these, see entry BE. –LA, WJ:371, 364/365, VT39:14, WJ:370

NOT- (prefix denying presence or possession of thing or quality) ú- (in-, un-). – VT39:14; according to LR:396 s.v. UGU, this prefix usually has a "bad sense", cf. vanimor "fair folk" vs. úvanimor "monsters"

NOTHING munta –PE14:81

NOTWITHSTANDING, see ALTHOUGH

NOVEMBER Hisimë (b) –LotR:1144

NOVROD Návarot (Hollowbold, Norogrod) – WJ:389

NOW si, sin/sín (the latter form may evidently be used when the next word has an initial vowel; cf. the distribution of "a" and "an" in English. However, si may also occur before vowels; the word appears before ar "and" in a text published in VT43:27.) Variant si. NOW SEE! (interjection) yé (lol!) Note: a homophone means "what is more". –SI, cf. LR:47, VT43:27, VT43:34, VT47:31, VT49:18

NUMBER notë, LARGE NUMBER hosta, IN A VERY GREAT NUMBER úvëa; NUMBERLESS unótima (pl. unótimë attested) (uncountable, countless) –NOT, KHOTH, UB, Nam/VT39:14

NUMERAL #notessë (attested in pl. form notessi). In a Tengwar text, the word appears with a long ó (notessi, sg. #notessë). – VT47:14, VT48:14

NUMEROUS rimba (frequent)

NYMPH wingil, wingild- (pl. Wingildi is attested); falmar, falmarin (falmarind-) (Writers should use falmarin rather than falmar, thus avoiding any possible confusion with falmar "waves") –WIG/LT1:273, PHAL

O (vocative particle) a. e.g. a Eruión "(o) Son of God". –VT44:12, 15; LotR:1017 cf. Letters:308

OAK norno; HAVING MANY OAK-TREES

lindornëa –DÖRON, LIN

OATH véré (bond, troth, compact), vanda (pledge, solemn promise) –WED, UT:317

OBLIGED nauta (bound) –NUT

OBSCURE nulla (dark, dusky)

OBSCURITY mordo (shadow, stain, smear, dimness) –NDUL, MOR/VT45:35

OBSEERVE – use the word glossed "watch, heed", q.v. Cf. LT1:258.

OCCASION lú (a time) –LU

OCEAN (see SEA) The Great Ocean

Alatairë (= Sindarin Belegaer); The Outer Ocean

Vai (=Ekaia?) –AYAR, LT1:271

OCTOBER Narquelië –LotR:1144/1146

ODOUR olmë –NOL (the Etymologies as printed in LR gives "holmë", but according to VT46:6, Tolkien later struck out the initial h)

OFF au- (verbal prefix implying motion away from something, but the point of view is outside the thing left: cf. hóciri- "cut off a required portion, so as to have it or use it") –WJ:365, 366, 368

OFFSPRING #indi (isolated from Valarindi "offspring of the Valar, their children begotten in Arda"). The Quenya term is plural (sg. "indi"). –MR:49

OGRE Úvanimo (see MONSTER).

CANNIBAL-OGRES Sarquindi (sg #Sarquindë?) –LT1:236 cf. BAN, LT2:347

OIL millo –PE13:139

OINTMENT laívë –LIB

OLD yára (ancient, belonging to or descending from former times); intensive #anyára is attested with a dative ending in the phrase meldenya anyáran "for my oldest [or, very old] friend" in the Elaine inscription. Other words translated "old": enwina, linyinwa (having many years), (of things:) yerna (worn); OLDEN yáreá, yalúmëa, GET OLD yerya- (wear [out]) –MC:222 cf. 215, YEN, GYER

OMINOUS lumna (lying heavy, burdensome, oppressive) Combined with the superlative prefix an-, this word should appear
as *andumna because d was the initial sound of the original root. –DUB

OMNIFICENT ilucara (VT39:20)
OMNIPOWEN ALUVALA (VT39:20)
OMNISCIENT iluyla (VT39:20)

ON or (so in LT1:256, but in LotR-style Quenya or is always translated "over". Generally, English "on" may be rendered by the locative or the allative case, see UPON.) ON BEHALF OF, followed by dative, as in the example rá men "on behalf of us, for us". Dative pronouns may be directly suffixed to rá: "for us" or "on behalf of us" is also attested in the one-word form rámen. (Note: rá is also a noun "lion", ONCE UPON a TIME)

ONCE (= at one time in the past) něa, něya –VT49:31

ONCE UPON A TIME yassē, yolumessē, yäressē (note: the first of these seems to clash with *yassē "in/on which". Writers should use one of the two alternative forms, or the following:) andanéya, anda nē (long ago) –YA, VT49:31

ONE minē, min (obsoleting "Qenya" mîr in LT1:260; a short variant min however appears in VT45:34, VT48:6), er (only, one, alone, but, still). A longer form of er, namely erēa, was possibly abandoned by Tolkien (VT44:17). Min, minē is "one" as the first of a series, whereas er is "one" in the context of something that is alone (Parma Eldalamberon #14, p. 82). When used in connection with a noun, er precedes it (VT49:45; according to this source, er is indeclinable). ONE (= a person, someone) quen, quen- as in pl. queni (unstressed quen, "as a pronoun or final element in a compound"), also mo as an indefinite personal pronoun "one" or "somebody", used in a sentence like "if one speaks evil..." (VT49:19, 20). THE ONE Eru (see GOD). For fractions ONE THIRD, ONE FOURTH etc., see entries for THIRD, FOURTH etc. –MINI, ERE/VT44:17, VT48:6, WJ:361 cf. 360, Silm:15, 431

ONE-HANDED MAN Ercambo –VT47:7
ONESELF immo (see HIMSELF). –VT49:21

ONLY er (but, still). In later sources, er is rather presented as the numeral "one". Cf. also eressē (singly, alone, but in Tolkien's later Quenya used as noun = solitude) –LT1:269, ERE

ONXY nyelecc (PE15:76)
OPEN (vb) panta- (unfurl, spread out); OPEN WIDE palu-, palya- (extend); OPEN (adj) panta, láta ("open, not closed", VT41:5); (of land:) latin, latina (free, cleared); OPENING (as abstract) pantië (unfolding, cleared); latya (used as an abstract in the source), OPENING (as concrete) assa (hole, performance, mouth).

OPPRESIVE lumna (lying heavy, burdensome, ominous). Combined with the superlative prefix an-, this word should appear as *andumna because d was the initial sound of the original root. –DUB

OR (conjunction) hya (also used as noun "other thing"), hela; early "Qenya" also had var –VT49:14, QL:100

ORANGE culuna (colour adjective), culuma (fruit) –KUL

ORC (goblin) urco (stem urcu-, pl. urqui) or orco (pl. orqui or orcor, in the former case probably with stem *orcu- throughout). LT1:264 has orc, but word-final rc does not occur in LotR-style Quenya. Here the gloss is "monster, demon". Cf. WJ:390: "In the lore of the Blessed Realm the Q urko naturally seldom occurs, except in tales of the ancient days and the March, and then is vague in meaning, referring to anything that caused fear to the Elves, any dubious shape or shadow, or prowling creature." –ÖROK, LT1:264, WJ:390

ORDAINER Námë (Judge – the name of a Vala) –Silm:411

ORDER (noun) 1) (command) canwa (announcement); 2) (an "order" of people) heren (Heren Istarion "Order of Wizards"). For ORDER as a verb, see COMMAND; there is also the verb vala- (used of the Valar only, as in á vala Manwë "may Manwë order it", Valar valuvar "the will of the Valar will be done") , "the Valar will order [it]". –PM:362, UT:388, WJ:404 –ÖROK, LT1:264, WJ:390

ORDAINER Ambaron (Ambaron-), Ambaronë (a similar but untranslated word, Ambarona, occurs in LotR) –AMF, LotR:490

ORIGINE AUTA- (invent, devise) –GAWA

ORION Telumehtar ("warrior of the sky", according to WJ:411 an old name, later [MET] evidently replaced by:) Menelmacar ("Swordsman of the Sky") –TEL, WJ:411, LotR:1147 cf. 95

OTHER exë (noun, glossed "the other", but the article may only indicate that this is a noun; likely there could be a distinction between exë [an]other [one] and i exë "the other [one]"). exa (as adj., presumably behaving like other adjectives, e.g. "exa parma [an]other book", "exë parmar "other books")
adjective “other” is hyana, related to: OTHER PERSON hye, OTHER THING hya (the latter is also used as a conjunction “or”). – VT47:40, VT49:14, 15

OUR: As described in the entry WE, the 3rd person pl. pronouns distinguish plural forms from dual (depending on whether two or more persons are involved) and exclusive forms from inclusive (depending on whether the party addressed is included in “we/our”). Tolkien revised the relevant endings repeatedly. According to one late resolution described in VT49:16, the endings for exclusive “our” are – lwa in the plural and –mma as a dual form, hence “aldalma” “our tree” (with an “our” of at least three persons, not including the party addressed), but “aldamna” “our tree = my and one other person’s tree”. The corresponding inclusive forms are – lva (plural) and –ngwa (dual). Since the subject ending corresponding to the former is attested as “-lwe, -lve” (VT49:51), – lva can surely also appear as -lva, as in “omentielva” “our meeting” (attested in the genitive case: omentielvo “our meeting”, WJ:367). Hence “aldalwa/aldalva” “our tree” (an “our” of at least three persons, including the party addressed), dual “aldangwa” “our tree = thy and my tree”. – An independent word for plural inclusive “our” appears in VT43:19, 35: menya (also menyë modifying a plural noun). The corresponding plural inclusive form should apparently be *venya (pl. *venyë) for archaic *wenya (pl. wenyai > wenyē). The dual forms would most likely be *mentya (excl.) and *ventya (incl.); compare me, we/ve as the independent pronouns for “we” (with dual forms met, wet*/vet and dative forms *ment, * went/vent, from which the independent possessive pronouns are apparently derived by adding the adjectival ending -ya). – Notice that in an earlier conceptual phase, the forms in –mm were plural (not as later dual) inclusive, and the forms in –lm- were plural inclusive rather than exclusive. This is why the word translated “of our meeting” appeared as omentielmo in the first edition of LotR, but was changed to omentielvo in the Second Edition. Cf. also Átaremma “our Father” as the first word of Tolkien’s translation of the Lord’s Prayer (VT43:12); this “our” is obviously meant to be plural exclusive rather than dual as it later became (according to Tolkien’s later conventions, “our Father” would be “Átaremna” when a group of three or more persons addresses a party not included in “our”, in this case the Father himself).

OURSSELVES (reflexive pronoun) immë (apparently exclusive “ourselves”), inwë (apparently inclusive “ourselves”) – VT47:37
OUT et- (prefix) (forth), OUT OF et (followed by ablatival); HE IS OUT arsë – ET, LotR:1003/VT45:13/VT47:35, VT49:23
OUTCAST hecil (gender-specific forms are hecilo m. and hecilë f.) (one lost or forsaken by friends, waif, outlaw) – WJ:365
OUTER, OUTERMOST erumë – LT1:262
OUT LANDS Entar, Entarda (Middle-earth, East, Thither Lands [as seen from Valinor]), ettelë (the word is not capitalized and seems to be sg) (foreign parts); OUTER OCEAN Vai (= Ekkai?) – ET, LT1:271
OUTLAW hecil (gender-specific forms are hecilo m. and hecilë f.) (one lost or forsaken by friends, waif, outlaw) – WJ:365
OUTSIDE (prepositions:) ara (beside), ava (beyond), (nouns:) ettë, etsë; (prefix:) ar- (e.g. Araman "outside Aman") – AR²; AWA, ET, Silm:428, VT45:13
OVEN urna – LT1:271
OVER or. For "over" in the sense past, see PAST AND OVER, – UT:305
OVERCAST lûrëa (dark) – LT1:259
OVERSHADOW telta- (canopy, screen) – TEL
OW! horro, orro (alas! ugh) ("exclamation of horror, pain, disgust") – VT45:17
OX mundo (Note: a homophone means “snout, nose, cape”). It may or may not obsolete the form taracu “ox” in LT2.) See also BULL. – Letters:422, LT2:347/GL:69
OXFORD – LT2 gives Tarukarna (read “Taruhtarna in LotR-style Quenya), but the word may not be conceptually valid in LotR-style Quenya. See OX above. – LT2:347
PACE ranga (pl rangar is stated to mean "full paces"). The ranga was a Númenórean linear measure of approximately 38 inches (96.5 cm); see YARD. –UT:285
PAGAN GOD see GOD

PAIN (vb) nwalya- (torment). (Though spelt this way also in Etym, nwalya- must be from older *ngwalya, for the stem is NGWAL. In Tengwar spelling, the letter ngwalmë (< older ngwalmë) should be used to transcribe the initial nw of nwalya.) PAIN, HURT (vb.) mala-. PAIN (noun) nwalma, naicelë, naicë (= sharp pain); PAINFUL naicelëa –NGWAL, VT46:4, QL:63, NÁYAK

PAIR OF FIVES, see GROUP OF TEN. MARRIED PAIR, see HUSBAND.

PALACE túrion (túriond-) –QL:95

PALLAL SERIES tyelpetëma –LotR:1154

PALE marya (fallow, fawn), malwa (fallow), isca. PALE BLUE helwa –MAD, SMAL, LT1:256, 3EL

PALLID ninquë (stem ‘ninqui-') (chill, white) –WJ:417 cf. NIK-W-PALM: The word palta is defined as "the flat of the hand, the hand held upwards or forwards, flat and tensed (with fingers and thumb closed or spread)". The related verb palta- is explained to mean "pass the sensitive palm over a surface: feel with the hand, stroke etc." – VT47:8-9

PANSY helin, Helinyetillë ("Eyes of heartsease") (violet) –LT1:262

PAPER hyalin –PE16:133

PARCHED fauca (openmouthed, thirsty) –PHAU

PARCHMENT – in LT2:346, parma "book" is glossed "parchment", but see BARK.

PARENT #nostar (only pl nostari is attested); also ontar with gender-specific forms ontaro (m), ontarë or ontari (f) (begetter). The plural form "ontari" in LR:379 is according to VT46:7 a misreading for ontaru, evidently a dual form denoting a natural pair of parents. –LotR:1017 cf. Letters:308, ONO, VT44:7, VT46:7

PART (noun) #ranta (pl. rantali attested), asta (division, especially one of other equal parts; asta is often used = "month" as a division of the year). FOREIGN PARTS ettelë (outer lands) –PE14:117, ET, VT45:12, VT48:11

PASS (vb.) auta- (leave, go away); pa.t. oantë, oantië (in the physical sense "went away [to another place]", vânë ("the most frequently used past [tense]" – less "physical" than oantë, meaning "disappeared" rather than "passed away"), also anwë (this pa.t. was "only found in archaic language"), perf. avânië (pl. avânier is attested); perf. vânië with no augment may occur in verse. –WJ:366; for the gloss "pass" see Silm:229

PASS OVER lahta- (cross, surpass, excel) –PE17:92

PASS – mountain pass: falqua (cleft, ravine); pass between hills: cilya (cleft, gorge) (so in Etym, but *ciyra in the name Calacirya "Pass of Light" [gen. Calaciryo in Namárië] – though this clashes with cilyra "ship". An early version of Namárië actually had Calacilyo not Calaciryo; see An Introduction to Elvish p. 5) – LT2:341, KIL

PASSAGE tarna (crossing, #ford) –LT2:347

PAST, PAST AND OVER (adj) vanwa (departed, lost, vanished, dead, no longer to be had), PAST (noun = past time) vanwië –WAN, Nam

PATH tië (course, line, direction, way, road); #vanda (isolated from Qualvanda "Road of Death" in LT1:264; cf. vand- "way, path" on the same page); NARROW PATH axa (ravine); -TE3/RGEO:67/UT:22 cf. 51, LT1:264, AK PATRONAGE #ortirië (attested with endings: ortirielëanna, "to thy patronage") – VT45:7

PAUSE lár (also a Númenórean linear measure, nearly one league – see LEAGUE.) – UT:285

PAVED FLOOR paca (court) –TAL, GL:63

PAY, see REPAY

PEACE sërë (repose, rest), rainë (possibly rather “peace” or harmony as opposed to war), sivë; AT PEACE senda (resting) –SED, VT44:35

PEAK aicälë; MOUNTAIN PEAK aicassë, also #rassë or #ras (isolated from Arfanyarassë, Arfanaryas "high white-shining peak"). –AYAK, WJ:416
PEARL marilla –LT:1:265
PEBBLE-BANK sarnië (shingle) –UT:463
PEER tihta- (blink) –MC:223
PEN (writing utensil) tecil –TEK, PM:318, VT47:8
PEN IN – see GO ROUND (under entry for GO) regarding the verb pel-

PUNISH
PENGOLODH Quengoldo, Quengoldo –PM:401, 404-405, VT48:5
PERCEPTION, KEENNESS OF laicë (acuteness) The conceptual validity of this word is questionable; see PIERCING. –LAIK
PERFORMANCE assa (hole, opening, mouth) –GAS
PERHAPS cenasit, cenastta (VT49:19). See MAYBE.
PERIOD (endless period) oio –UT:317
PERPETUAL #oien (isolated from oiencarmë "perpetual production" – but it has also been suggested that this is oi-en-carmë "ever-re-making", so the word #oien is rather doubtful) –MR:329
PERSON quén (stem quen-, as in pl. queni) (one, somebody), nassë (an individual), PERSON AS A WHOLE (body + soul) essë (basically meaning "name"), erdë ("singularity". Note: a homophone means "seed, germ") –WJ:361 cf. 360, VT49:30, MR:216
PETITION #arcandë (isolated from arcandommar "our petitions") Another form, #anarcandë, was apparently abandoned by Tolkien. –VT44:8
PETTY #pitya (isolated from Pitya-naucor "petty-dwarves", see below).
PHANTOM faire ("phantom, disembodied spirit, when seen as a pale shape" – pl. fairi is attested. Note: faire has other shades of meaning as well as wholly different meanings – see SPIRIT, DEATH, RADIANCE, FREEDOM) –MC:223, 221
PHARAZÖN Calion (see AR-PHARAZÖN) –UT:224, Silm:324
PHONETIC hlonitë, also #hlonitë (the latter only attested in the pl. in hloniti tengwi "phonetic signs", changed by Tolkien from hlonait tengwi) –VT48:29, WJ:395, VT39:4
PHONOLOGY – lambelë is said to mean "Language (especially with reference to phonology)" (VT39:15)
PHYSICAL MATTER orma, hroa (also used = "body"); PHYSICAL STRENGTH tuo –MR:218, 216, TUG
PIECE mitta (Note: mitta- is also a verb "insert"). PIECE OF SHAPED WOOD pano (Note: a homophone means "plan, arrangement") –PE14:81, PAN
PIERCING maica (sharp), terevë (fine, acute), laica (keen, sharp, acute). (The printed Etymologies has a final –e instead of –a, but according to VT45:25 this is a misreading. A word laike = laicë does appear in the source, but this is the noun corresponding to laica: "acuteness, keenness of perception". The conceptual validity of both laica and laicë with these meanings may however be questioned, since laica is the adjective "green" in later sources: laicë would then be expected to mean "greenness"). FINE PIERCED HOLE terra –Silm:434, LT1:255, LT2:337, LAIK, VT46:18
PIECE polca; [?PIG-]FAT (the first part of the gloss is not certainly legible) larma (flesh). Note: #larma is used = "raiment" in a later source. –QL:75, VT45:26
PIE (noun) hahta (mound) –KHAG
PILLAR tarma, tulwë (standard, pole) –Silm:438, LT1:270
PIVOT quesset (probably with stem *quessec- since the "Noldorin/"Sindarin cognate is given as sespeg, pointing to older *kwessek-). –KWES
PIN tancil (brooch) –TAK
PINETREE –GL:17 has aicassë, but in Etym this word is said to mean "mountain-peak".
PINNACLE (topmost) see FINISH.
PIPE simpa, simpina (flute), rotësë.
PIPER simpetar, PIPING simpisë –LT1:266, LT2:347
PIT latta (hole – Note: a homophone means "strap") –DAT
PIVOT pelta (pl peltaxi) –PEL
PLACE, #nómë (isolated from nómesseron, compound "of place-names", VT42:17). In Etym the word for "place" is men, though this word would clash with the dative pronoun men "to/for us"; #nómë may be preferred not only for clarity but also because it...
is apparently present in the LotR itself in the word sinomë "in this place" (Elendil's Oath); – nomë would be the compound form of nómë. It also occurs in tanomë "in the place (referred to)", STONY PLACE sarnë (gloss misread as "strong place" in the Etymologies as printed in LR, see VT46:12). AT BACK OF PLACE, see BEHIND. Verb WISH TO GO TO A PLACE mina- (desire to go in some direction, make for it, have some end in view) –VT42:17, MEN, LotR:1003, SD:56, VT49:11, SAR, VT39:11

PLAN pano (arrangement). Note: the word also means "piece of shaped wood"; –QL:72

PLANT #olva (only pl olvar is attested, never actually translated "plants" but defined as "growing things with roots in the earth"); LONG TRAILING PLANT ulilë ("especially sea-weed", which is explicitly earuilië) –Silm:415, UK

PLAY (vb) tyalin ("I play", 1st pers. aorist), tylilië (game, sport) –TYAL/LT1:260

PLEDGE vanda (oath, solemn promise) –UT:317

PLENITUDE fárë, farmë (all that is wanted, sufficiency) –PHAR/VT46:9

PLANT maxa (soft) –MASAG

POLO hyar; THE PLOUGH (constellation) see SICKLE OF THE VALAR. –LT2:342

PLUM pio (also used for "cherry") –LT2:347

POEM lairë (Note: a homophone means "summer"), lilir –GLIR, LT1:258

POINT (verb): The phrase tentanë numenna, translated "pointed westward", would indicate that the verb glossed DIRECT TOWARD (q.v.) can also be translated "point". Tentanes formenna "it pointed northwards" –VT49:23, 26

POINT (noun) mentë (end), tixë (dot, tiny mark), tildë (horn), variant tillë (tip) (also used of fingers and toes, VT47:10, 26; see UP-POINT, UNDER-POINT), amatëxë (point/dot over the line of writing, variant amatexë in VT46:20), unuxë (point/dot under the line of writing; the initial element unu- was misread as "num-" in the Etymologies as printed in LR, see VT46:19). SPEAR-POINT nasta (speare-head, gore, triangle). –MET, TIK/VT46:19, TIL/VT47:10, 26, SNAS/VT46:14

POISON (noun) sangwa –SAG

POLE tulvë (standard) –LT1:270

POLISHED COPPER calarë (calarust-) –VT41:10

POWDER malo (stem *malu-) (yellow powder) –SMAL

POOL nendë, linya, ailë (lake), ringwë (cold lake). In the Etymologies as printed in LR, the last word is cited as "ringe", but according to VT46:11, ringwë is the proper reading. DEEP POOL lôn, lônë (pl. lônë given) (river-[?feeding well]), POOL OF LILIES nénuvar –NEN, LIN, AY, RINGI, VT48:28, LT1:248

POPLAR-TREE tyulussë; HAVING MANY POPLARS linyulussëa –TYUL, LIN

POPPY fûmella (pl. fûmellar [read *fûmellar?]) is attested), fûmellot (prob. fûmellot; cf. lótë "flower") –LT1:252

POWDER (yellow powder) malo (stem *malu-) (pollen) –SMAL

POWDER (yellow powder) malo (stem *malu-) (pollen) –SMAL

POWER: For "power" as an abstract, the word túrë "mastery, strength, might" may be used. The word Valar is sometimes translated "the Powers" (and the sg. vâla is defined as "angelic power" in LotR Appendix E), but this word obviously has a specialized meaning: the "gods" of Tolkien's legendarium.

PRAISE (vb) laita- (bless) (Imperative a laita and fut #laituva are attested, the latter with pronominal endings: laitavalmet, "we shall praise them") PRAISE (noun) #laitalë (isolated from Erualaitalë "Praise of Eru") –LotR:989 cf Letters:308, UT:436

PRAY #hyam- (attested in the form hyamë, evidently incorporating the ending -ë of the aorist stem), arca- (the latter perhapsprimarily in the sense "to petition", cf. the noun arcandë "petition"). –VT43:32, 33 (VT44:8, 18)

PRAY #cyermë (isolated from Erucyermë, "prayer to Eru". A verbal stem #cyer- "pray" can also be isolated, though it may
be better to use attested verbs like #hyam- or arca-) –UT:436

PRECIOUS mirwa (valuable); PRECIOUS
THING mirë (jewel, treasure, shining jewel) –
PE17:37, MIR

PRECIPICE (seaward) olo (cliff) (The
alternative form oldó may be archaic Quenya.) –
LT1:252

PREPARE manwa- –QL:59

PRESS sanga (crowd, throng) –
STAG/Silm:438

PRESSURE (to do something against
one's will or conscience) sahtië (P) (force) –
VT43:22

PRETTY netya (dainty). (Note: netya- is
also a verb "trim, adorn") –VT47:33

PREVENT FROM COMING TO
COMPLETION nuhta- (stunt, stop short, not
allow to continue) –WJ:413

PRICK erca-, nasta- (sting); PRICKLE,
SPINE erca-–ERÉK, NAS

PRIMARY (Tolkien’s handwriting was
illegible) *yessëa (emended from the actual
reading essea – see BEGINNING) –ESE
PRINCIPAL (prob. adj not noun) héra
(chief) –KHER

 PRIVACY aquapahtië (literally "fully-
closedness", used of a mind that closes itself
against telepathic communication) –VT39:23
PROCEED (in any direction) lelya- (p.a.t.
lendë) (go, travel). TO PROCEED (conjunction,
= “furthermore”), see FURTHERMORE. –
WJ:363

PRODUCTION carmë (glossed "art" in
UT:396, but cf. Oiencarmë Eruo "the One’s
perpetual production". Carmë is also translated
"making").) –MR:329

PROFOUND tumna (low-lying, low, deep,
dark or hidden) –LT1:271 cf. TUB

PROJECTIONS (seaward projections),
see CAPE (OF LAND)

PROLONG taita- –TAY

PROLIFIC minda (conspicuous),
minya (eminent; basically ordinal "1st") –MINI,
VT42:24, 25

PROFESS (noun) (solemn promise):
vanda (oath, pledge) –UT:317

PROMONTORY (narrow) nehtë (gore,
edge, spear-head. Note: a homophone means
"honeycomb").) THE ENDS OF
PROMONTORIES, see CAPE (OF LAND). –
UT:282

PROP tulco (stem *tulcu-, pl. *tulqui)
(support) –TULUK

PROPER minya (fair, beautiful, right) –
LT1:272

PROSPEROUS alya (rich, abundant,
blessed); PROSPERITY autë (wealth, also adj:
rich) –GALA, LT2:336

PROTECT yerva-; PROTECTED varna
(safe, secure) –BAR

PROTUBERANCE CONTRIVED TO
SERVE A PURPOSE tolma (knob, short
rounded handle etc.) –VT47:28

PROVERBIAL DICTUM ("a saying, a
current or proverbial dictum") equessi (pl.
equessi) (dictum, quotation, saying) –WJ:392

PROW OF A SHIP lango (broad sword) –
LAG

P-SERIES parmatéma (labials) –
LotR:1154

PUFF whesta-; PUFF OF AIR hwesta
(breath, breeze), PUFF OF BREATH foa
(breath) –SWES, VT47:35, 36

PULL saca- (P) (draw). Since saca- may
also mean "look for", for clarity it may be better
to use #tuc- "draw", q.v. –VT47:23

PUNISH paimetá (="exact or inflict a
penalty; punish"), p.a.t. perhaps *paimetanë;
PUNISHMENT paimë –QL:72

PURE poica –POY

PURIFICATION sovallë (washing,
bathing) –QL:86

Pursue roita-., also saca- (search, look

PUT ASIDE hepta- (p.a.t. heptanë is given
but seems perfectly regular) (leave out, exclude,
abandon, forsake); PUT A STOP TO pusta-
(stop, cease) –WJ:365, PUS

PUT FORTH LEAVES OR FLOWERS
*tlohta- (emended from the actual reading lokta
because Tolkien later decided that kt became ht
in Quenya) (sprout) –LT:258

PUT TO SHAME naita- (abuse) –QL:65

PUT TO THE TEST tyasta-, p.a.t.
tyasantë –QL:49

PUTRID saura (P) (foul, evil-smelling); in
compounds #sauri-, see FOUL. –THUS
QUANTITY (great) úvë (abundance) –UB
QUARREL (vb) costa- –KOT
QUEEN târi (gen. tario and dative târin
are also attested, the latter in the Elaine
inscription). Vocative târinya "my Queen",
LT1:260 gives turinqui "queen", while
LT1:273 gives vardi, but these are hardly valid
words in LotR-style Quenya. QUEEN OF STARS
(Varda's title) Elentâri (so in LotR and Silm;
Etym has also Tinwetâri, Tinwetar,
Tinwerontar); QUEEN OF THE EARTH
Kementâri (a title of Yavanna) –
TĀ/LT1:264/Nam/RGEO:67, Silm:55/437/30

RAIMENT #
larma (attested in pl. form
larmar). Note: a homophone means [?pig]-fat.
–PE17:175
RAIN mistë (fine rain), rossë (fine rain,
dew, spray), ucco; RAINBOW helyanwë (lit.
"sky-bridge"), lwérân, lwéranta. (LT2 has
iluquinga "sky-bow", but this was obsoleted
together with ilu "sky"; see SKY.) –MIZD, ROS
RAISE orta- (lift up, rise) (pa.t. ortanë is
attested; orta- probably obsoletes orto- in
LT1:256), in early "Qenya" also amu- –ORO,
Nam, RGEO:67, LT2:335
RAPE (vb) mapta- (pa.t. mapantë
(ravish); noun RAPE muptalë (ravishment,
RAGE aha –LotR:1157
RAIMANCE alcar, alcarë (brilliance,
splendour), icalë (compare Ancalë or "Radiant
One" as a name of the Sun, LR s.v. KAL,
though it is not clear whether or not Tolkien
abandoned this word), fairë (Note: the word
fairë has several other meanings – see DEATH,
FREEDOM, PHANTOM), nalta (glittering
reflection [from jewels, glass, polished metals, or
water] – alata in Silm:433 is the Telerin form,
and alta in VT:242:32 would seem to be a variant.
In PM:347, nalta is spelt with initial ñ, that is, ng.
Initial ng had become n in Third Age Quenya,
and we follow the system of LotR and transcribe
it accordingly. But if this word is written in Tengwar,
the initial n should be transcribed with
the letter noldo, not nùmen.) RADIANT
alcareinqua (glorious) –AKLA-R, VT45:36,
PHAY, PM:347, WJ:369 (where alkar is
translated "splendour")
RAVISH mapta- (p.t. mapantē) (rape); noun RAVISHMENT maptalē (rape, seizure). – PE13:163

RAY OF LIGHT alca; RAY OF THE SUN firin (the latter may not be a valid word in LotR-style Quenya; it would clash with the verb "I fade" or "I die"). –AKLA-R, LT2:341

"RAYMENT, VEILS" fana (pl fanar is attested. This word was used of the visible bodies in which the Valar presented themselves to incarnate.) –RGEO:74

RE- (prefix) en- (as in entulessē "return" and envinyaatar "renewer", q.v. Also used on verbs: #enquat- "refill" [only fut. enquantuva is attested, see REFILL]. Before the consonants l, m, r, s, the prefix en- would be assimilated to "el-, "em-", "er-, and "es-, respectively. Very early [The Lost Tales] "Quenya" has an- instead of en- [see LT1:184].)

REACH (intr.) *rahta- (strench out) (Emended from the actual reading raka; Tolkien later decided that kt became ht in Quenya) – LT1:335

REACT ahtar- or acar- (do back, requite, avenge) –PE17:166


READY (adj.) manwa (for "to ready" as a noun, cf. the verb manwa- "to prepare") –QL:59

REAL anwa (actual, true) –ANA

REALM arda (region). This word means "any more or less bounded or defined place, a region" (WJ:402) or "a particular land or region" (WJ:413). Arda (with a capital A) was "the name given to our world or earth...within the immensity of Eä". –3AR, Letters:283

REAR (noun) tellē, (body-part:) pontē (ponți-) (back) –TELES, QL:75

REASON, see CAUSE

RECALL (i.e. remember) #enyal- (inf. or gerund enyaliē) –LT:302, 317

RECKON not; *RECKONING #onōtiē (isolated from Yēnonōtiē "reckoning of years"), *RECKONER Onōtim (the untranslated title of one Quennar, an expert of chronology) –NOT, MR:48-51

RECEIVE #cam- (attested in the past tense #cannē with pronominal endings added: cannelyes "you received it"). Early material also has tuvu- (same as in utuvienyes "I have found it"? See FIND) –VT47:21, GL:71

RED carnē (stem carni-), aíra ("ruddy, copper-coloured"), *narwa ("flery red", cited in the archaic form narwē in the source. Cf. nārē "flame"), nasar (adopted from Valarin; used in Vanyarín Quenya only); RED [HEAT?] (Tolkien's handwriting was illegible) yulmē (Note: a homophone means "drinking, carousel"). RED FLAME rūnya, WITH ADORNMENT OF RED JEWELS carnimiriē (a pl form? Sg *carnimirē? Letters:224 has carne- instead of carn-.) –KARÁN/Silm:429, GAY, NAR, WJ:399, YUL, Silm:437, LotR:505 cf. Letters:224

REDEEMER #runando (isolated from Mardorunando, "Redeemer of the World") – VT45:17

REED liscē (sedge) –LT2:335 (GL:34 also gives feng-, but some ending would be required). It may be that at some stages of Tolkien's conception, the word linquē was intended to mean "grass, reed" (but elsewhere the same word is used as an adj. "wet" or as a noun "hyacinth").

REEK usqē – USUK

REFILL #enquat- (only fut. enquantuva is attested, but cf. quat- "fill" in WJ:392). In another source the future tense appears as enquatuva. –Nam, VT21:6, 10; VT48:11

REFLECTION (glittering) nalta (radiance – alata in Silm:433 is the Telerin form. In PM:347, nalta is spelt with initial n, that is, ng. Initial ng had become n in Third Age Quenya, and I follow the system of LotR and transcribe it accordingly. But if this word is written in Tengwar, the initial n should be transcribed with the letter noldo, not nūmen.) –PM:347

REFRESH ceuta- (renew) –VT48:7

REFUSE vàquet- (forbid, say no) (1st pers. sg aorist and past vàquetin, váquenten are given) avaquet- (forbid) (p.t. is no doubt a váquantē, cf. quet- under SAY), ava- (say no). (Pa.t. avanē is given; this verb was "little used in ordinary language". Other forms occur in VT49:13, all with the ending -n "I": Aorist avan, present ávan or avēan, future avuvan > avuan, past avanen or avenen, perfect avāvien. In one version, the forms avēan and avanen are marked as poetic or archaic.) –WJ:370, KWET, VT49:13

REGARDS – see AS REGARDS s

REGION mēna, arda (realm), harda – MEN, LotR:1157, VT45:12

REGULAR sanya (p) (law-abiding, normal) (variant vorosanya with a prefixed element meaning "ever"). –STAN, VT46:16
RECEIVE #cam- (attested in the pa.t. #camnë with pronominal affixes: camnelyes, "you received it") –VT47:21

RELATE #nyar- (cited as nyarin, 1st pers. aorist) (tell); NOT TO BE TOLD OR RELATED

avanyárima –NAP², WJ:370

RELEASE lerya- (set free, let go), fainu-, apsenë- (remit, forgive; see FORGIVE), RELEASED lehta (free); RELEASED ELEMENT (a term for "vowel") #lehta tengwë (only pl. lehta tengwi is attested; we would rather expect "lehtë tengwi"). –VT41:5, 6, LT2:250, VT43:18, 20, VT39:17

REMAIN lemya- (to tarry). Possibly this verb should have the past tense *lemnë rather than ?lemyanë, since intransitive verbs in –ya may seem to surrender this suffix in the past tense. REMAINS erin (evidently a verb; the ending -n for 3rd person rather than 1st person would not be valid in later Quenya. A verbal stem #er- "remain" may perhaps be isolated, but the source is very early and writers should rather use lemya-.) –VT45:26, LT1:269

REMEMBER, see RECALL

REMIT apsenë- (release, forgive; see FORGIVE), –VT43:18, 20

REMOTE haira (far), eccaira, avahaira, vaháya or avaháya –KHAYA, VT45:21

REND narca- (in the Etymologies as published in LR, "narka" in Tolkien’s manuscript was misread as "narki"); see VT45:37), RENDING naraca (harsh, violent) (possibly "of sounds", but Tolkien’s extra comment is partially illegible) –NÁRAK, VT45:37

RENEW ceuta- (refresh), #envinyata-(heal) (isolated from Envinyatar, see below. Past participle Envinyanta is attested, though it is translated "healed" rather than "renewed").) RENEWED ceura (so in VT48:8; the form ceurë on the previous page looks dubious, except as the plural form of this adj.). *RENEWAL ceulë (the likeliest meaning of this ungllossed form), RENEWER Envinyatar –MR:405, VT48:7, 8, LotR:897

REPAY paitya- (requite) –QL:72

REPEAT tatya- (double); REPEATED vórima (changed by Tolkien from vorima) (continual), vorëa (enduring, continuous) – TATA, BOR, VT45:7

REPETITION – continuous repetition: vorongandelë ("vorongandele" in the published Etymologies is a misreading; see VT45:7) (harping on one tune) –LIN'

REPOSE Estë (the name of a Valië; because of this name, estë fell out of use as a general word for "repose"). According to VT46:12, Tolkien also considered erdë as a word for "repose", but he marked it with an X, possibly indicating that he considered abandoning this word because it clashed with erdë "seed, germ". Because of its uncertain status, writers should probably avoid erdë "repose". –WJ:403, 404

REQUITE

REACT ahtar- or accar- (do back, requite, avenge), paitya- (repay) –PE17:166, QT:72

RESCUE (noun) rehtië (saving); this would seem to be the gerund of a verb "reh-" "rescue, save" (see SAVING for further discussion). –PE17:38

RESONANCE OF THE VOCAL CHORDS

ómà (voice) –VT39:16

RESONANT (of strings) tuna (taw, tight)

–TUG

RESPONSIBILITY cáma (guilt) –QL:43

REST serë ("I rest", 1st pers. aorist); REST (noun) sérë (repose, peace), quildë (quiet, hush); Estë (the name of a Valië; because of this name, estë fell out of use as a general word for "rest") (repose); TAKE A REST hätë-;

RESTING senda (at peace) –SED, EZD/WJ:404, GL:23, KHAW

RESTRAIN avalerya- (bind, make fast, deprive of liberty) –VT41:5, 6

RETURN (vb) pel- (revolve, go round), RETURN (noun) entulessë –PEL, UT:171, 434

REVEAL apanta- (pa.t. apantanë, apantë) (display); REVEALING (noun) pantië (opening, unfolding) –QL:34, 72

REVERED: The element #ar- in Arfanaryassë (a name of Taniquetil) is said to mean "high (i.e., noble, revered)"

REVERSED nuquerna (literally "under-turned") –LotR:1157

REVOLVE pel- (return, go round) –PEL

RICH álya (Prosperous, abundant, blessed), larëa (also = fat, and probably the best word for "rich" in the strictly material sense), autë (also as noun: prosperity, wealth), herënya (wealthy, fortunate, blessed). RICHES lar (fat) – GALA/VT42:32, VT45:26, LT2:335, KHER, VT45:26

RIDER roquen (horseman, knight) –WJ:372, UT:282

RIGHT téra (straight), vanima (fair, proper, beautiful). RIGHT (direction) foryë (dexter), fortë (stem "forti") (Note: the latter word also means "northern"); RIGHTHANDED formatë (stem "formalti") (dexterous), RIGHT HAND forma –TE3, LT1:272, PHOR/VT46:10, VT47:6

RIME ringwë (frost) –LT1:255
RING #corma (isolated from cormacolindor "Ring-bearers"). The title "Lord of the Rings" Tolkien translated as Heru i Million, with #milli as the word for "rings" (singular *millē or less likely *mil with stem *mili-). The word *risil (quoted in archaic form rithil) appears in Rithil-Anamo or "Ring of Doom", the place where judgement was passed in Valinor; this would therefore be a "ring" on the ground. RING-DAY Cormaré (Yavannaï 30th, a festival in honour of Frodo Baggins; this was his birthday). RING-WRAITHS Úlairi (Nazgûl) (pl; sg Úlairë? Note that Úlairi is not a literal translation of "ring-wraiths"; the prefix ú- may mean "un-" with evil connotation; the rest of the word is obscure. Lairé "summer" or "poem" can hardly have anything to do with Úlairi. The syllabic ú- may also have something to do with Black Speech word gûl, wrath, or else the meaning may be "unliving (= undead) ones", with the root LAY that is normally associated with meaning may be "unliving (= undead) ones", with the root LAY that is normally associated with greenness but also with life: *ú-lai-ri "un-live-ly ones") –LotR:989 cf. Letters:308, LotR.1146, WJ:401, Silm:362, 417

RINGING SOUND láma (echo – so in Etym, but see SOUND) –LAM

RISE orta- (pa.t. ortanë is attested; orta-obsoletes oro- in LT1:256) (lift up, raise); RISING (noun) órë (Note: a homophone means "heart, inner mind"; but cf. MIGHTY-RISING); SUNRISE anarorë (LT1:264 has orontë, oronto, but these words may not be valid in LotR-style Quenya). –ORO, LT1:256, Nam/RGEO:67

RIVER sirë (stream), also #siryë (attested in dual form siryat). (LT1:248/262 also gives nen, while LT1:260 gives celusindi; LT1:265 gives sindi; these may not be valid words in LotR-style Quenya.) The word hlóna (marked by a query by Tolkien) was to designate "a river, especially given to those at all seasons full of water from mountains". Regarding the conceptual validity of the word nuinë, –duinë (cognate of Sindarin duin as in Anduin), see nuinë in the Quenya-English wordlist. RIVER-?FEEDING WELL (Tolkien's gloss is not certainly legible) lón, lónë (pl. lóni given) (deep pool). RIVULET siril: MOUTH OF RIVER etsir – SIR, VT47:11, VT48:27, 28, 30-31, ET

ROAD tēa (straight line) (note: not to be confused with the verb tēa- "indicate"), ROAD IN SEA londë (entrance to harbour, translated "haven" in Alqualondë Haven of the Swans, UT:417; the additional gloss "fairway" turned up in VT45:28), tīë (path, course, direction, way), #vanda (isolated form Qualvanda "Road of


ROARING (adj) rāvëa; ROARING NOISE rāvë –MC:223 cf. 215

ROBBER pilu (thief) –QL:73

ROBBERY pilëve (theft) –QL:73

ROBE vaima (wrap) –LT1:271

ROCKHEWN HALL hrótä (dwelling underground, artificial cave) –PM:365

ROLL UP tolu –QL:94

ROOF (vb) tópa; ROOF (noun) tópa; HAVING A ROOF telda; "DOWN-ROOF" (cover) unüta- –TOP, LT2:348, RGEO:67/NaM

ROOM sambë (b) (chamber) –STAB

ROOT, ROOTWORD sundo (b) (pl #sundar in Tarmasundar "Roots of the Pillar" in UT:166, but this may be a different word) (base),

talma (foundation), sulca (esp. edible root) – SUD (but VT46:16 indicates that Tolkien changed the root to STUD, also implying that sundo was originally Pundo), TAL, SULUK

ROUND corna (globed), corima; ISOLATED ROUND HILL tolmen (boss of shield), GO ROUND pel-(return, revolve) ROUNDED HANDLE, see HANDLE. –KOR, LT1:257, 269, PEL

ROW tēma (series, line) (pl tēmar is attested) –TÉN, LotR:1153

ROYAL #arna (isolated from Arnanor, Arnanöre, "royal land", Amor); ROYALIST arandil (king's friend) –Letters:428, 386

RUDDY aïra (red, copper-coloured), roina –GAY, ROY

RUINOUS atalantëa (pl. atalantë is attested) –MC:222, 223

RULE (vb) heru- (Note: In Tolkien's later Quenya, heru is primarily the noun "lord", so the later verb tur- "govern" may be preferred to this early "Qenya" verb.). LT1:273 has vard- "rule, govern", but this is hardly a valid word in LotR-style Quenya. RULE (noun, "a rule") sanyë (P) (law), axan (commandment, law, as proceeding primarily from Eru; pl. axani is attested.) – LT1:272, STAN, WJ:399/VT39:30

RULER cáno, cánu (see COMMANDER) (governor, chieftain, commander), #tur (as in Minyatur, "first Ruler") (lord) –UT:400, 466

RUN yur- (quoted in form yurin, translated "runs", but within Tolkien's later framework it looks like a 1st person aorist "I run"), RUN ON, RUN SMOOTHLY nororno-; adj. STRONG/SWIFT AT RUNNING nórima –QL:106 (cf. entry YUR in Etym), LT1:263, VT49:29
SAFE varna (protected, secure). (GL:58 has moina "safe, secure", but in Tolkien's later Quenya moina means "dear, familiar", and the former moina now appears as muina "hidden, secret"). SAFE KEEPING mando (custody) – BAR, MR:350

SAGACIOUS finwa –LT1:253

SAIL. #cir- (only attested as a discontinuous stem: cira). LT1.273 has wili- "sail, float, fly", but see FLY. –MC:221

SAILOR ciraquen (shipman) –WJ:372

SAKALTHÖR Falassion –UT:223

SALT (noun:) singë, (adj., "salty"): singwa –QL:83

SALVE lipsa –LIB²

SAME imya (same, identical, selfsame); SAME THING imma (this is also the reflexive pronoun "itself") SAME ONE, SELF immo (a general sg. reflexive pronoun, covering English "myself, him/herself, yourself", but not "itself" which is imma) –VT47:37

SANCTUARY yána (holy place) –YAN

SAND litsë –LIT

SARUMAN Curumo (= Sindarin Curunir) – UT:393, 401, 427


SAURON (The Abhorred) Sauron (P), other names Súro, Sauro (all P) –THUS

SAVE: the apparent gerund rehtië, "saving" or "rescue", seems to imply a verb *rehta- "save, rescue" (see SAVING). Also see DELIVER. –PE17:38

SAVING (noun) rehtië (rescue); this is seemingly the gerund of a verb *rehta- "rescue, save"; the underlying root REK is defined as "recovery, get out/away, save from ruin/peril/loss") –PE17:38

SAY quet- (pa.t. quentë) (speak, talk), equë (the latter word "has no tense forms...being mostly used only before either a proper name...or a full independent pronoun in the senses say / says or said. A quotation then follows, either direct, or less usually indirect after a 'that'-construction (...) Affixes appear in equen 'said I', eques 'said he / she'." (WJ:392, 415) Attested forms include the aorist quetë and its pl. form quetur (VT41:11, 49:11). Cf. also SAY NO vâquet- (forbid, refuse) (1st pers. sg aorist and past vâquetin, vâquenten are given), ava-(refuse) (pa.t. avanë is given; this verb was "little used in ordinary language". Other forms occur in VT49:13, all with the ending -n "I": Aorist avan, present avan or avëan, future avuvern > avuà, past avanen or aunen, perfect avavëien. In one version, the forms avavëan and avanen are marked as poetical or archaic,) NOT TO BE SAID, THAT MUST NOT BE SAID avaquëtima. SAYING eques (pl. equessi) (dictum, proverbial dictum, quotation) –Silm:436, WJ:370, LT2:348, WJ:392

SCARLET: the word culda “flame-coloured, golden-red” is the cognate of “Noldorin”/Sindarin coll, which form was glossed “scarlet”, though this was deleted (KUL, VT45:24)

SCHOLAR istyar (learned man) –IS

SCOOP OUT calpa- (draw out, bale out) –KALPA

SCORN yaiwë (mocking) –YAY

SCREEN (vb) telta- (canopy, overshadow), SCREEN FROM LIGHT halya-(veil, conceal) –SKAL, TEL

SEA éar, aírë (in Etym said to apply to “inner seas of Middle-earth”, but Tolkien later used these words of the ocean). LT2:347 also gives Rása "the Sea", SEA-DWELLING Eámbar (name of a ship), SEA-SPRIT falmar/falmarë (pl. falmarindë) (nymph), SEA-ELF Teler (Telëlië, Teléllë "Teler-folk", adj Telerin "Telerian"), SEAWEED éarulë (also simply ullah, see PLANT), CHILD OF THE SEA oar (merchild), SEAWARD PRECIPICE olio (cliff). (The alternative form oldó may be archaic

SEARCH saca (pa.t. sácē) (pursue, look for) –QL:81

SECOND (2nd) attéa, in older (MET) Quenya tatya (cf. Tatyar, "the Second Ones", the Second Clan of the Elves), neuna; THE SECOND Atani (sg Atan – an Elvish name of Men, later only used of Men of the Three Houses of the Edain.) –WJ:420, VT42:25, NDEW, WJ:403

SECRET (adj) muina (hidden), nulla,nulda, lomba; SECRET (noun) fólë (secrecy); SECRETLY/SECRETIVE fólima –MUY, DUL, LT1:255, LT2:340

SECURE varna (protected, safe), SECURITY varnassë. (GL:58 gives moina "safe, secure", but in Tolkien's later Quenya moina means "dear, familiar", and the former moina seems to have been altered to muina "hidden, secret"). –BAR

SEDGE liscé (reed) –LT2:335

SEE cen- (behold) (future tense cenuva and imperative cena are attested), vélá- (the latter maybe primarily "see" = "meet"). Also see LOOK AT. Interjections: SEE! ela (lo! look!) (directing sight to an actually visible object) NOW SEE! ye (lo!) Note: a homophone means "what is more". –MC:222, VT47:31, Arct, WJ:362 cf. 360, VT47:31

SEEMING – náčē is glossed "it is may be seeming" (sic). –VT49:28

SEED erdë (germ. Note: a homophone means "person") –ERED

SEIZE mapa- (grasp) This word was struck out in one of Tolkien's earlier word-lists, but in Etym it was restored. In early material we have map- "seize, take" with pa.t. nampë. –MAP, LT2:339, QL:59

SEIZURE maplë (rape, ravishment). –PE13:163

SELF immo (a general sg. reflexive pronoun, covering English "myself, him/herself, yourself", but not "itself" which is imma) – VT47:37

SELF-NAME #cilmessë (only pl. cilmessë is attested, said to mean more literally "names of personal choice": #cilmë "choice" + essi "names", PM:339 explains that "some among the exiles gave themselves names, as disguises or in reference to their own deeds and personal history: such names were called cilmessë 'self-names'.")

SELF-SAME imya (same, identical) – VT47:37

SEMI-VOWEL – the term #mussë tengwë "soft element" (only attested in the pl.: mussë tengwi) covers vowels, semi-vowels (y, w) and continuants (l, r, m, n). –VT39:17

SEND menta- (cause to go [in a desired direction]), also #leltã- (attested in the pa.t. with pronominal endings: leltânelyes, "you sent him"); SENDING (noun) menta (message); THOUGHT-SENDING sanwe-menta (mental message) –VT41:5, VT47:21

SEND FLYING horta- (speed, urge) – KHOR

SEND FOR tulta- (fetch, summon) –TUL

SENTENCE quentelë –LT2:348

SEPTEMBER Yavannië – LotR:1144/1146/Silm:439

SERIES téma (pl. témar is attested) (row, line) –TEÑ, LotR:1153

SERPENT lócë (snake, dragon; "so do the Eldar name the worms of Melko[]", LT2:85). The word foalócië is said to be a "name of a serpent that guarded a treasure". The word is not capitalized, so this "name" must be a common noun and not a proper name. –LOK, LT2:340

SERVANT nûro (in the Etymologies as published in LR, the gloss is misread as "sunset"; see VT45:38), also –(n)dur (final element in compounds, e.g. arandur "king's servant, minister, steward"). When the first part of the compound ends in l, n, or r, the n of –ndur is left out). –NDTÜ, Letters:386

SET panyá- (fix), SET (of Sun or Moon) nútã- (sink, stoop), SET FREE lerya- (release, let go), SET UP tulca- (fix, establish. Note: there is a homophone meaning "firm, steadfast, strong, immovable"). SET ASIDE #sat- (appropriate to a special purpose or owner). The verb #sat- is cited in the form "sati-", evidently including the connecting vowel of the aorist, as in "satin I set aside". SET VIGOROUSLY OUT TO DO horya- (be compelled to do, have an impulse) –PAN, NDTÜ, VT41:5, 6; LT1:270 cf. TULUK, VT42:20, VT45:22

SETTLED – be settled: mar- (abide, be fixed) SETTLED CHARACTER indomë ("also used of the 'will' of Eru [God]"). –UT:317, VT43:16

SEVEN otso (for the syntax of numerals, see THREE). SEVENTH otsëa. Fraction ONE SEVENTH otosta, osta, otsat –OT, VT42:25, VT48:6, 11

SEVENTEEN otoquê. For the syntax of numerals, see THREE. –VT48:21

SEX, see COITUS

SEXUAL DESIRE is the apparent meaning of yérë, a word that is not really glossed, but
derived from the root YER "feel sexual desire" (VT46:23). The word *hroafelmë*, "body-impulse" (VT41:19 cf. 13) is also said to cover sexual desire (but likewise physical fear, hunger, or thirst).

SHADE lëo (= shadow cast by an object), laimë, lómë (shadow); SHADES OF NIGHT lómë (Night, night-time, dusk, gloom, twilight); SHADY *haldë* (veiled, hidden, shadowed), laira –DAY, LT1:255, DO3

SHADOW lëo (=shadow cast by an object) (shade), also laimë (shadow "cast by an object or form"); VT45:8, lómë (shade), lumbuíë (= [heavy] shadow), fuinë, huinë (= deep shadow) (gloom, darkness – according to VT41:8, fuinë is actually a Telerin form, the proper Quenya form being huinë), ungo (= dark shadow) (cloud), mordo (obscURITY, StAIN, SMEAR, DIMNESS), lumbë (gloom). "The Shadow" meaning Sauron should probably be Huinë, as this word is associated with his coming to Númenor in LR:47 and SD:246/310. SHADOWED *haldë* (veiled, hidden, shady). – DAY/VT45:8, LT1:255, Nam/RGEO:67, PHUY, UNG, MOR/VT45:35, LUM, SKAL

SHAGGY *aulë* (May have been obsoleted by the later [TLT] word *aulë* "invention"). – LT1:249

SHAKE (vb.) pal-; pa.t. pallë given – PE16:143

SHAKE (noun): In the Etymologies as printed in LR, rincë was glossed "quick shake", but according to VT46:11 the proper reading of Tolkien’s manuscript is "quick stroke". –RIK, VT46:11

SHAME (vb, "put to shame") naiyæ- (abuse). An abstract formation based on this verb, e.g. *naiyalë*, could serve as the noun "shame". –QL:65

SHAPER (vb) canta-, venëë (gerund? Stem #Ven-?) (cut); SHAPE (noun) venwë (cut), SHAPED canta (also as quasi-suffix, e.g. *lassescanta* "leaf-shaped"); SHAPED STONE *ambal* (flag), PIECE OF SHAPED WOOD *pano*. Note: a homophone means "plan, arrangement"). –KAT, LT1:254, MBAL, PAN

SHARE *hyanda* (blade) –LT2:342

SHARP *maica* (piercing), *aica* (fell, terrible, dire; this gloss "sharp" is isolated from one translation of Aicanár). SHARP-FLAME Aicanár "Fell Fire, Aegnor" (so in Silm:435; MR:323 has Aicanár). In the printed Etymologies, a word for "keen, sharp, acute" is given as "laike" in the entry LAK; but not only is this a misreading for "laika" (VT45:25): the conceptual validity of this word may be questioned because *laika, laica* is the word for "green" in later sources. –Silm:434, AYAK, MR:323, LAIK

SHARP-PROWED SHIP *cirya* (see SHIP) –Silm:433 (where the spelling *cirya* occurs, but all other sources have *ciryä* with a short i, so *cirya* is likely an error by Christopher Tolkien).

SHATTERED rúcina (confused, disordered) –MC:223

SHE – see HE (the same forms are used for both genders)

SHEATH *vainë* –LT1:271

SHEEN, THE Isl (Moon) –THIL

SHEEP *mâma* (Unlike English "sheep", this word probably has a distinct plural *mâmar*).

SHEEPFOLD *moalin* (moalind-) –WJ:395, QL:60

SHELL *hyalma* (conch, horn of Ulmo) – SYAL

SHEPHERD *mavor* (GL:58 gives *mavar*);

SHEPHERDESS *emerwen*. The word *mâmandil*, etymologically "sheep-friend" (*mâma" sheep") + –*ndil" friend"), may perhaps also be used for "shepherd". –LT1:268, UT:434, UT:209

SHIELD *turma, umbas* (P); BOSS OF SHIELD *tolmen* (isolated round hill) –TURÚM, VT45:33, LT1:269

SHIFT (of large and heavy things:) *rûma-* (part. *rumala* is attested) (heave, move) –MC:223, 222


SHINGLE *sarnië* (pebble-bank) –UT:463

SHIP *cirya* (defined as "sharp-prowed ship" in Silm:433; dual *ciriat* [read *ciriat*? is attested in Letters:427; all numbers and cases except plural possessive *cirya* are attested in the Plotz letter. In Silm:433, the spelling *cirya* occurs, but all other sources have *ciryä* with a short i, so *cirya* is likely an error by Christopher Tolkien); *lunî* (boat); SHIPMAN *ciraquen* (sailor) –KIR, LT1:249/LUT, WJ:318

SHIRT *lauçp* (tunic) –QL:51

SHOE *hyapat* –SKYA (Note: In the Etymologies as printed in LR, the word *hyapat* is glossed "shore", but according to http://www.elvish.org/errata/VT-Errata.pdf, the proper reading of the gloss found in Tolkien’s manuscript is "shoe").
SHORE falas (falass-), falassë (beach, line of surf, "especially one [i.e. a shore] exposed to great waves and breakers", VT42:15), fára (beach). In the Etymologies as printed in LR, the word hyapat is glossed "shore", but according to http://www.elvish.org/errata/VT-Errata.pdf, the proper reading of the gloss found in Tolkien's manuscript is "shoe". SHORE-PIPER, SHORELAND PIPER Solosimpë (pl Solosimpi is attested) –LT1:253, VT42:15, Silm:431, VT46:15, SKYAP, LT1:251, 265

SHORT sinta (p); SHORT STABBING SWORD ecet (broad-bladed sword) SHORT ROUNDED HANDLE, see HANDLE. –STINTÅ, UT:284

SHOULDER róma (Note: a homophone means "horn" or "trumpet-sound, loud sound") See also BACK. –LT2:335

SHOUT (vb) rama-; SHOUT (noun) rambë, SHOUT yello (call, cry of triumph), SHOUTER ramando (but in LotR-style Quenya this would probably be a pl; sg *ramando) –LT1:259, GYEL, VT45:16

SHUT holta- (close) –PE17:98

SHOW tana- (indicate) (Note: tana also means "that", as a demonstrative.) –MR:385

SICK, SICKLY laiwa (ill; this word may be better spelt *hlaiwa, see under ILL), caimassë (bedridden), engwa (cf. Engwar "The Sickly", an Elvish name for Men), quämëa (evidently *="nauseous"), SICKNESS quàmë (= nausea), in the sense of illness probably rather livë (maybe better spelt *hlivë), caïla (or possibly this is only adj. lying in bed, bedridden; see caïla in the Quenya-English wordlist for further discussion), caimassetë (etymologically [*state of being in bed]*) –SLIW, KAY/VT45:19, GENGWÂ, Silm:122, KWAM

SICKLE circa; SICKLE OF THE VALAR Valacirca (= the Great Bear, the Plough, the Big Dipper or the Wain), also called Otselen = The Seven Stars. –KIRIK, QT

SIGH see EXPIRE. Cf. also one of Nienna's titles: Nûri, she who sighs. –LT1:263 cf. 66.

SIGN tanna, tanwa, #taina; tengwë (indication, token, writing; tengwë is also used for what we call a phoneme -- pl tengwi is attested), tehta (mark [in writing], diacritic) (In LotR:1155, this word is applied to the supralinear vowel-signs of Fëanorian writing, and pl tehtar is attested.) SYSTEM OR CODE OF SIGNS tengwesta (grammar). For various linguistic terms, see FULL SIGN, LACKING/INADEQUATE SIGN, STRIPPED/DEPRIVED SIGN. –PE17:186.

MR:385, WJ:394, 395, TEK

SIGNIFIER Tancol ("the significant Star", probably = Venus).

SILK samin (samind-); adj. SILKEN saminda, saminwa adj. "silken" (QL:81)

SILVER telpë, telep- (tyelpë, tylep- was the original form of the word in Noldorin Quenya, but "the form telpë became usual, through the influence of Telerin; for the Teleri prized silver above gold, and their skill as silversmiths was esteemed even by the Noldor" [UT:266]. However, in Letters:426 it is stated that "the form tyelpë remained in Quenya" and was not wholly displaced by telpë. LT1:268 has telpë = telemêpë.) Cf. also ilsa (a "mystic name" of silver), *tsilmë (also meaning light of Silpion, starlight). SILVER (prob. adj) linda (glinting), OF SILVER telepsa, telpina, teleman. SILVER LIGHT istel, istil ("applied by the Ilkorins to starlight, probably a Q[uenya] form learned from Melian"). SILVER GLINT nilë (a star on Varda's simulacrum covering Valinor. Spelt ñillë, i.e., ngillë, in MR:388, but initial ng had become n in Third Age pronunciation, and I follow the system of LotR and transcribe it accordingly. But is this word is written in Tengwar, the letter noldo, not nûmen, should be used to transcribe the initial n.) –Silm:429, KYELEP, LT1:255, SIL, TIN, MR:388

SIN (noun) #úcarë (isolated from úcaremmar "our sins/trespasses"); SIN (verb) #úcar- = "to sin, trespass" (pl. aorist #úcarer, #úcarir attested); SINNER #úcarindo (variant #ulcarindo, possibly an ephemeral form abandoned by Tolkien, which may also be true of the forms #naicando, #naioco. All the words for "sinner" are attested with the pl. ending -r attached.) –VT43:19, 21, 22, 33

SINCE (= because) pan. "Since" with reference to time (as in "they have been here since last year") may perhaps be expressed as "from" or "after", q.v. –VT49:17, 18

SINEW tuo (muscle) –TUG

SING #lir- as in lirin "I sing" (1st pers. aorist) (chant); SINGER nyello, lindo (singing bird); SINGERS Lindar (a name of the Teleri); SINGING lindë (air, tune, song), SINGING CLUSTER Lindelokið (labernum). This is the form given in LT1:258; Tolkien later decided that kt became ht in Quenya. Read "Lindelokið in LotR-style Quenya?" –GLIR, NYEL, LIN², WJ:418, Silm:431, LT1:258

SINGLE erya (sole), SIMPLY eressë (only, alone, also as noun: solitude) –ERE, LT1:269
SINGULARITY erdë (used in the sense "person as a whole", body and soul. Note: a homophone means "seed, germ").–MR:216
SINISTER ümara –VT49:14, 15
SINK (of Sun and Moon) nuta- (set)–NDÜ
SIP salpa- (lick up, sup)–SÁLAP
SIRIUS Niellûnë, Nierninwa –LT1:262
SISTER nesa (p, older form nêpa cited), colloquially also nettë (probably netti-); the latter word was also used in children's play for "fourth finger" or "fourth toe" (or in two-handed play for "ninth digit"). Different words for "sister" occur in the Etymologies: sele (p) (pl. seelli), onómë, onónë; SISTER (usually not of bloodkinship) osellë (p) (associate)–VT47:10-12, 14, THEL, NÖ

SIT har- (in CO attested in the plural continuous tense: hárar "are sitting"). According to VT45:20, Tolkien derived har- "sit" from a root KHAD; if so, the past tense of har- should probably be *handë rather than *harnë. In Etym, the root KHAD was rejected and replaced by KHAM-, and the new Quenya verb for "sit" thus came to be ham-. However, since har- reappears in such a late text as CO, Tolkien may have decided to reinstate KHAD and its derivatives; writers may then treat both har- and ham- as valid verbs for "to sit.").–KHAM, UT:317, VT45:20

SIX enqué (for archaic, possibly pre-historic, encë, VT48:8). For the syntax of numerals, see THREE. SIXTH enquéa. Fraction ONE SIXTH enquesta –ÉNEK, VT42:25, VT48:6, 11

SIXTEEN enqué –VT48:21 (the form quainqué seems to be another, possibly experimental, word for "16" in Quenya). For the syntax of numerals, see THREE.

SKIES fanyarë (upper airs and clouds)–MC:223

SKILL curu; SKILLED maië (stem *maiti-, pl. maiës) (handy), BE SKILLED IN DEALING WITH hanyëa (understand, know about); SKILLFUL (?DEVICE – Tolkien's handwriting was illegible) curo (curu-) –Silm:429, MA3, KHAN, VT41:10

SKIN helma (tell) (parma in LT2:346 is obsolete; see BARK)–SKEL

SKY vilya (older [MET] wilya) (air), hellë, ilwë (heavens), telimbo (canopy), taimë, taimië. (LT2:348 gives ilu, but the meaning of this word was later changed – Tolkien decided that iluvarë means "All-Father", not "Sky-Father" as he originally thought.) "SKY-BRIDGE" (i.e., rainbow) helyanwë –LotR:1157, 3EL, LT1:255, LT2:348, LT1:268

SLACKEN lehta-, lenca- (loose) (In the printed Etymologies, the n of lenca- was misread as u; see VT45:27.)–LEK
SLASH cirissë (lash)–KIRIS
SLAVE mól (thral)–MO, VT43:31
SLAY nahta- (see also SLAYER concerning a possible alternative form #nehta-). Passive participle nahtana in the phrase *nahtana ló Turin "slain by Túrin" (VT49:24). The verb mac- meant "say" in early material (LT1:259), but in a much later source reproduced in VT39:11, this verb is translated "hew with a sword" instead.

SLAYER #nehtar, isolated from Morinehtar "Darkness-slayer" (PM:384, 385), name of a wizard (istar). The noun #nehtar "slayer" may seem to presuppose a verbal stem #nehta- "to say, kill", though the form nahta- appears elsewhere (VT49:24); this may be an example of Eldarin A/E variation.

SLEEP (noun) tumë. (Read perhaps *hümë, since Tolkien decided that fu- becomes hu- in Quenya. This word points to *fum-[hum-] as the stem of the verb "to sleep."). FLOWER OF SLEEP – see POPPY. –LT1:253

SLENDER nindë (stem *nindi-), teren, terëné–NIN-DI, TER

SLIDE DOWN talta- (slip, collapse)–MC:223

SLIP talta- (slide down, collapse)–MC:223

SLOPE (vb) talta-; SLOPE (noun) pendë (downslope, declivity), ampendedë (upward slope), amban (upward slope, hillside), SLOPING DOWN penda (inclined)–PEN, AM²

SLOW lenca –LT2:341

SLUMBER (vb) lor-, muru-, SLUMBER (noun) lórë, murmë, SLUMBOUS lorda (drowsy), murmëa –LT1:259, LOS, LT1:259, 260

SMALL nica, *nincë (said to have "good senses"); the latter is given in the archaic form *ninkë and would therefore have the stem-form ninci-), nipa, *nimpë (said to be used "usually with connotation of weakness"); the latter adj. is given in the archaic form nimpë and would therefore have the stem-form nimpë-), pitya (the latter is never translated by Tolkien, but Pityarnaucor is glossed "petty-dwarves", and pica "small spot" must be derived from the same root.) In one compound, Tolkien seemingly changed pitya to nitya (see PM:365, VT48:15). Cf. also naucor, an adjective "especially applied to things that though in themselves full-grown were smaller or shorter than their kind, and were hard, twisted, or ill-shapen." LT1:256 has an adjective inya "small", but this is probably not a
valid word in LotR-style Quenya (in which language "inya may mean "my, mine") – VT48:18, VT47:26, PIK, WJ:389, 413

SMALL INSECT pi (fly); SMALL MAN, see MAN; SMALL STONE sar (stem sard-, as in pl. sardi); YOUNG OR SMALL WOMAN, see GIRL. –VT47:35, SAR

SMEAR mordo (shadow, obscurity, stain, dimness) –VT45:35, MOR

SMEARED purèa (discoloured) –MC:223

SMELL (strong smell): The form ainnol- is translated "strong smell" in one source (VT45:5), but this does not look like a regular Quenya word and is perhaps an underlying "stem" (Quenya "angol-?). The element yol- is also translated "smell" in the same source, but again it is uncertain whether this is a primitive stem or a Quenya word (in the latter case, we would see "nol- in late Exilic Quenya). See ODOUR, STINK.

SMILE raita-, pa.t. rëantë; SMILING raina (gracious, sweet-faced). NOTE: A homophone of raita- means "make network or laces" or "catch in a net" (its past tense may however be *raitanë rather than rëantë), and a homophone of raina means "netted, enlaced". –PE17:182, VT44:35

SMITH tano (craftsman), SMITH OF THE WORLD Talca Marwa (a title of Aulë) –TAN, LT1:266

SMOOTH pasta –PATH

SMOULDERING HEAT yulmë (red [?heat] – Tolkien's handwriting was illegible);

SMOULDERING WOOD yūla (ember) –YUL

SNAKE ango (stem angu-, pl. angwi), leuca, lócë (serpent, dragon; "so do the Eldar name the worms of Melko[r]", LT2:85) –ANGWA, LotR:1149, LT2:340

SNARE (noun) remma, neuma; SNARE (verb) #rem- (cited as "remi-", evidently including the connecting vowel of the aorist, as in "remin [i snare]") –VT42:12, SNEW

SNARL yarra (growl) –MC:223

SNOUT mundo (nose, cape). Stem *mundu-, given the primitive form mbundu. – MBUD

SNOW lossë (specifically "fallen snow", also adjective "snow-white"; tololos, tolossë. Etym also gives niquë, but this word is obsoleted by a statement in WJ:417; "hike does not refer to snow, but to cold". This statement may obsolete niquëllit "snowcap" in LT1:266. Is niquës "snow" from the same source a valid word? GL:35 has fäwë "snow" and fauta "it snows."). LIGHT SNOW is, SNOW-WHITE lossë (which may also be the noun "snow"). SNOWDROP nieninquë (lit. "white tear") – RGEO:69, GOLÓS, NIK-W-, NEI, LT1:256, LT1:262/266

SO may generally be rendered by sië "thus" (see THUS for reference). Also san (VT49:18) or sinen = "by this means, so" (VT49:18). The word ta is used to qualify adjectives, e.g. ta mára "so good" (VT49:12). MAY IT BE SO, see AMEN. IT IS SO ná (used = "yes").

SOAP lipsa –LIB

SOFT müssë, milya (gentle, weak) (Note: milya- is also a verb "long for"), maxa (pliant), moica –VT39:17, VT45:34, MASAG, GL:58

SOIL 1. (noun) cemen (earth), 2. (vb) vahta- (stain), SOILED várë (dirty) –LT1:257, WA3

SOLE urya (single), SOLITUDE eressë (also as adverb: single, only, alone) –ERE cf. LT1:269

SOLE OF FOOT tallunë, probably with stem talluni- given primitive form talrunya. (A "Qenya" word for sole, talas in LT2, is probably obsolete) –RUN, LT2:347

SOLEMN PROMISE vanda (oath, pledge) –UT:317

SOLITARY eressëa (lonely; compare "Solitary Isle" as one translation of Tol Eressëa, Letters:386), erda (deserted) –LT1:269

SOLITUDE eressë (also as adverb: singly, only, alone) –ERE, LT1:269

SOLSTICE, NEW SUN AFTER: ceuranar –VT48:7

SOMEbody (impersonal personal pronoun) mo (one). –VT49:20

SOMBRE morna (black, gloomy, dark) – MOR

SON yondo (male descendant), also short form yón (Yón referring to Jesus as "the Son" in the source); dative i yondon "to the Son" in VT43:36-37. Cf. also the suffix –ion, e.g. Finwion "son of Finwë". Variant yono "son, big boy" (a term also used for "middle finger" or "middle toe" in children's play, though Tolkien may have replaced it by hanno "brother", VT48:4). Vocative yonya **my son", a contraction of *yondonya. (The forms vö, vondo "son" in LT2 are probably obsolete, as are the notions there recorded that yondo meant "(great) grandson" and that yö-, yönd- "son" was used only in poetry. But LT2 does confirm that –ion was "very common...in etymology."); SON OF THE DARK (= Morgoth) morion –YO, VT44:12, 17, VT43:36-37, MR:217, VT47:10, 15, LR:61, LT2:336, 344, LT1:260 cf. FS

SONG lindë (air, tune, singing), #lirë (only attested in the instrumental case: lirinen, so the
stem-form would seem to be lírî-, lírîla (lay). See also MUSIC. —GLIN, Nam, LT1:258

SPARKLE (noun) tínwē (often = "star"). In the entry TIN of the Etymologies as printed in LR, the noun tínwē is glossed "sparkle", but according to VT46:19, Tolkien's manuscript has "spark". —TIN, Silm:438

SPEAK quit- (pa.t. quenêté) (say, talk). Aorist qute- (spelt "quete") in source. Also carpa, pa.t. caramphé (talk, use tongue; the latter verb apparently does not take a direct object). —LT2:348, VT49:19

SPEAR hatal, ehté, stem *ehti-. (The gloss of the word ecco has also been quoted as "spear", but this is a misreading; see SPINE.) SPEAR-HEAD nehtë (gore, wedge, narrow promontory. Note: a homophone means "honeycomb"), SPEAR-POINT nasta (gore, triangle), SPEAR MAN ehtyar —VT49:14, EK/EKTE, SNAS cf. VT46:14, UT:282

SPECIES nostálé (kind) —LT1:272

SPEED (vb) hortá- (urge, send flying), SPEEDEING hortálé (urging) —KHOR

SPELLING tencélé (writing system) —TEK

SPIDER liantë (so in Etym; in LT1:271, liantë is glossed "tendril"); SPIDER FILAMENT lia (Note: lia- is also the verb "twine"); SPIDER'S WEB ungvé (but in LT1:271, ungvé is glossed "spider") —SLIG, LotR:1157

SPIKE nassë (thorn), tinda; ROW OF SPIKES (or teeth) carcássë, carcáras —NAS, LT1:258, LT2:344

SPIN (make spin), see STIR

SPINDRIFT wingé (wingi-) (crest [of wave], foam). In Exilic Quenya, the word would have initial v- for older w-: —LT1:273 cf. WIG

SPINE ecco (In the Etymologies as printed in LR, entry EK/EKTE, this word and its "Noldorin"/Sindarin cognate ech are glossed "spear", but according to VT45:12, this is a misreading for "spine" in Tolkien's manuscript.) SPINNING WHEEL querma (turn-table) —PE17:65

SPIRANT CONSONANT surya –SUS

SPIRIT féa (the spirit or "soul" of an incarnate, normally housed in a body; pl féar is attested), éala ("being"); pl. éalar is attested. Éala are spirits whose natural state it is to exist without a physical body, e.g. Balrogs), súlë (p) (earlier [MET] thulë, pulë (maybe a more "impersonal" word for spirit), manu (= departed spirit; LT1:260 has mánë), fairë (= spirit in general, as opposed to matter, or a phantom or disembodied spirit, when seen as a pale shape. Pl. faiı is attested), vilissë (a "Qenya" word maybe not valid in LotR-style Quenya). A person's "spirit" meaning his or her general personality and attitude may be expressed by
the word órë, in LotR defined as "heart, inner mind" (q.v.), cf. PM:337, where it is said that "there dwelt in her [Galadriel] the noble and generous spirit (órë) of the Vanyar". FIELD-SPIRIT Nermir (pl. Nermir is attested. The Nermir are "fays of the meads.") HOLY SPIRIT aírelëa (other version: fíre aísta; both versions are attested with the dative ending -n attached). SPIRIT-IMPULSE fêafelmë (impulses originating with the spirit, e.g. love, pity, anger, hate). – MR:349, 218, 165; cf. Silm:431; LotR:1157, MAN, MC:223, MR:349, GL:23, LT1:260, VT43:36-37, VT44:17, VT41:19 cf. 13

SPIT (noun? verb? both?) piuta – PIW

SPLENDOUR aicar (glory, radiance) – VT47:13, WJ:369

SPLIT (noun) sanca (B) (left) – STAK

SPONGE wian (hwand-, as in pl. hwandi) (fungus) – SWAD

SPORT tyalië (game, play) – TYAL

SPOT men (place – Tolkien may have rejected this word, see PLACE), SMALL SPOT pica (dot) – MEN, PIK

SPRAY (of fall or fountain) rossë (fine rain, dew) – Letters:282 cf. ROS

SPREAD palu-, palya- (open wide, extend, expand) – PAL

SPRING (vb) tuia- (sprout); SPRING (noun; but for the season, see SPRING-TIME below) ehëtelë (fountain, issue of water), SPRING OF WATER capalinda, WATER FALLING OUT SWIFTLY FROM A ROCKY SPRING celusë (freshet); SPRING, SPRING-TIME tuilë (this word literally means "budding, also collectively – buds, new shoots, fresh green" [LT1:269]. Also used = dayspring, early morn. In the Calendar of Imladris, tuilë was a precisely defined period of 54 days, but the word was also used without any exact definition. Besides tuilë, LT1:269 also has tuiliëre.) FIRST BEGINNING OF SPRING coirë ("stirring", according to the Calendar of Imladris a period of 54 days in early spring); "SPRING-SINGER" (i.e., swallow) tuilindo, SPRING TIDE, see TIDE. – TUY/Lotr 1141, 1145, KEL, UT:426, LT1:260, Silm:429, LT2:338/LT1:269, VT39:7

SPROUT (vb) tuia- (spring), *lohta-* (emended from the actual reading lokta because Tolkien later decided that kt became ht in Quenya) (put forth leaves or flowers); SPROUT (noun) tuima (bud) – TUY, LT:258

SQUAT haca – GL:47

STABBING SWORD (short) ecet (broad-bladed sword) – UT:284/432

STAFF – LT1:264 has vandi, but the cluster ndl cannot occur in LotR-style Quenya. Read *vandi?*
STEEP *aquà, oronta; STEEP ISLE *tollë
–AYAK, LT1:256, VT47:13, 26

“STELLAR *elenya (no gloss is actually
given; the word is simply defined as "an
adjective referring to stars". There are also the
adjectives *elda and *elenna, translated "of the
stars". But in normal Quenya, *elda primarily
means "Elf", pl. Eldar. Use *elenya or *elenna.) –
WJ:362, Silm:431

STEM *telco (leg), *sirpë (stalk) –
LotR:1154, QL:84

STENCH, see STINK.

STEWARD *arandur (king's servant,
minister) –Letters:388, UT:313

STICK TO *himya- (cleave to, abide by,
adhore), STICKING *himba (adhering) –KHIM,
VT45:22

STICKER-UP *tolyo, a term used in
the forms play for "middle finger" or "middle toe".
–VT47:10

STIFF *norna (tough), *tarya: *hranga (hard;
awkward, difficult). Note: *hranga- is also a verb
"thwart". STIFF, DRY GRASS *sara (P) (bent) –
WJ:413, TÁRAG, PE17:154, 185, STAR

STILL (= "yet, despite that"; in the
sense "unmoving":) *er (only, one, alone, but,
still) –LT1:289

STING *nasta- (prick) –NAS

STINK (noun, = "stench") *holwë,
STINKING *holwëa (given as "olwëa" in source;
see Quenya-English wordlist for further
discussion of why the form with initial h- may be
preferred) –PE13:162, 145

STIR (or, make spin) *quir-; pa.t. *quindë –
QL:77

STIRRING *coirë (according to the
Calendar of Imladris a period of 54 days in early
spring) –LotR:1141, 1142

STONE *ondo (defined as stone "as a
material" in Etym, but used of natural rocks in
MC:222: ondolissë *mornë, "upon dark rocks".
LT1 and LT2 has simply on, ondo "stone, a
stone"), *sar (sard-) (= small stone); OF STONE
*sarna. STONE SONG *ondolindë (Gondolin).
See also ELFSTONE, FLINTSTONE. –GOND
(see GOND), Silm:431, LT1:254/LT2:342, SAR,
Silm:415

STOOP *nuta- (sink, set [of Sun and
Moon]) –LT1:263 cf. NDú

STOP *hauta- (take a rest, cease), *pusta-
(put a stop to, but also intr: cease), #tapë- (cited
in the form tapë, 3rd person sg. aorist; misreading "tâpe" with a long vowel in the
Etymologies as printed in LR, see VT46:17. The
pa.t. tampë is given) (block), STOP SHORT
*nuhta- (stunt, prevent from coming to
completion, not allow to continue). FULL STOP
("in punctuation" – according to VT46:10, 33 a
dot placed under a consonant to indicate that it is
not followed by a vowel) *putta, *pusta;
STOPPED CONSONANT (i.e. consonant with
such an underposed dot) *punta; STOPPER
*tampa –KHAW, PUS/VT46:10, 33,
TAP/VT46:17, WJ:413

STORM *rahta- (glossed "[noise of a]
storm" in MC:223)

STORY *quenta (narrative, history) –
KWET/VT39:16

STRAIGHT *téra (right), *lenwa (long, thin,
narrow); STRAIGHT LINE *téea (road) (note: not
to be confused with the verb *téea: "indicate") –
TE3, TEN, LT2:341

STRANGER *ettélëa (reading uncertain;
*ettelëa seems to be primarily an adjective
"foreign", though perhaps it can also be used as
a noun "foreign (one)" = "stranger") –VT45:13

STRAP *latta (Note: a homophone means
"hole, pit") –LATH

STRAY *ranya- (note: *ranya or *aranya
is also the adjective "free"); STRAYING (noun)
*ránë (wandering) (pl. probably *ræner not *rání
(cf. the similar formation tývë "taste" pl tývær.)
–RAN

STREAM (vb) *celu- ("stream out swiftly";
there is also a noun *celu "stream"), STREAM
(noun) *celumë (flow, flowing, flood, tide),
celu, *sirë (river); STREAM IN THE WIND *hlapu-
(fly in the wind; part. *hlapula is attested) –UT:446,
LT1:265, MC:223, 222/LT1:257

STRETCH lenu-; STRETCH OUT (intr.)
*rahta- (reach) (Emended from the actual
reading rakta; Tolkien later decided that kt
became kt in Quenya) –LT1:341, 335

STREET *mallë –MBAL, LT1:263

STRENGTH *tûrë (mastery, might, victory),
(physical strength): *tuo –QL:95, TUG

STRENGTHENING *antoryamë (used of
various manipulations of a stem, such as
lengthening vowels or consonants or turning a
consonant or a vowel into a "blend" [see
BLEND]) –VT39:9

STRETCHED *taina (elongated,
lengthened, extended) –VT39:7 cf. TAY

STRIDER Telcontar –MR:216

STRIKE *petë (knock), pa.t. pentë given.
The verb is cited as "pete", perhaps with a
suffixed stem-vowel. –QL:73

STRIPPED *racina (only pl. racinë
is attested) (deprived). STRIPPED SIGN *racina
tengwë (only pl. racinë tengwi is attested). Also
translated "deprived sign", this was in early
Elvish analysis of Quenya the term for a
consonant with no following vowel; the vowel was held to have disappeared or been omitted. – VT39:16

STRIPPED BARE helda (naked) –SKEL STROKE (verb) palta- means to "pass the sensitive palm over a surface: feel with the hand, stroke etc." –VT47:8-9

STROKE (noun) ("of pen of brush ['] when not used as long mark") tecco. Cf. also QUICK STROKE rincë (stem *rinc-) (flourish) –TEK, RIK/VT46:11 (VT indicating that the proper reading is "quick stroke", not "quick shake" as in the Etymologies as printed in LR)

STRONG tulca (firm, immovable, steadfast. Note: there is a homophone meaning "fix, set up, establish"), STRONG (physically) polda (burley). STRONG/SWIFT AT RUNNING nórima. In the Etymologies as printed in LR, the word sarnë is glossed "strong place" (entry SAF), but according to VT46:12, the gloss should actually read "stony place". –TULUK, POL, VT49:29

STUDY (long) nólë (wisdom, lore, knowledge). (In Etym this word is spelt with initial ŋ, that is, ng. Initial ng had become n in Third Age Quenya, and I follow the system of LotR and transcribe it accordingly. Nólë is so spelt also in Silm:432. But if this word is written in Tengwar, the initial n should be transcribed with the letter nóldo, not númen.) –ÑGOL, Silm:432

STUB, STUMP tolbo (read perhaps *tolvo in the more usual form of Quenya) (said to be a stub or stump "as of a truncated arm or branch"). –VT47:28

STUNT nuhta- (prevent from coming to completion, stop short, not allow to continue) – WJ:413

STUNTED naucă –VT39:7

SUBLIME, THE Varda (this word should probably not be used as a normal adjective. It is also translated "the Lofty".) –WJ:402

SUCCESSOR neuro (follower) –NDEW SUCH may be rendered by the adjective situ “of that sort” (VT49:18)

SUFFICE farýa- (pa.t. farñë; VT46:9 also lists the curious pa.t. form farinyaë). (Note: #farnë also means "dwelling" and "foliage"); SUFFICIENCY fârë, farñë (plenteous, all that is wanted), SUFFICIENT farëa (enough) – PHAR/VT46:9

SUFFOCATE quoro- (choke) Verbs in –o seem not to occur in later Quenya; read *quor-? It has also been questioned whether the combination quo- is still possible in Tolkien's later Quenya. –LT1:264

SUIT camta- (sic; the cluster mt seems unusual for Quenya, and while the source does not explicitly say that this word is Quenya, it is difficult to understand what other language could be intended) (to [make] fit, accomodate, adapt) – VT44:14

SUMMER laire (Note: a homophone means "poem". In the Calendar of Imladris, laire was a precisely defined period of 72 days, but the word was also used without any exact definition), saiwen (cf. saïwa "hot,") "EVER-SUMMER" oilaië, "SUMMER-SNOW-WHITE" lairelissë (evergreen trees brought to Númenor by the Eldar) –LotR:1141, 1145/VT45:26, Letters:282, LT1:265, UT:167, 458, UT:167, 449

SUMMIT (of a mountain) ingor (PM:340). LT1:256 gives orme “crest, summit”, but in Tolkien’s later Quenya, orme means “wrath, haste, violence, rushing”.

SUMMON tulta- (send for, fetch), naham (passive participle nahamna "summoned" given), yal- (dative infinitive #yalien is attested in enyalien “for the re-calling”). Noun (A) SUMMONS nahámë. –TUL, VT45:21, UT:317

SUN Anar, Úrin (Úrind-) (the latter was a "name of the Sun"); in LT1:271 úrin is glossed "blazing hot", and the word for "Sun" is Úr ["Úr"] or Úr, Úrinci, Urwen. The stem Úrin is derived from was struck out in Etym. However, several words that must be derived from the same stem occur in LotR, indicating that Tolkien restored it.) Naira ("the heart of flame"), Calavénë, Calaventë (other names for the Sun). Yet another term was Ancalë or "Radiant One", but it is unclear whether or not Tolkien rejected this form (see LR:362 s.v. KAL). NEW SUN AFTER SOLSTICE ceurnar (VT48:7). SUNLIGHT arë (older [MET] ázë); SUNRISE anarorë, ambaron/Amarôna (uprising, Orient) (a similar but untranslated word, Ambarôna, occurs in LotR), rómen (glossed "uprising, sunrise, east" in Silm:437, but the normal meaning of the word is always "east"). SUNSET andunë (west, evening). (Amunte in LT2 is certainly obsolete in LotR-style Quenya.) RAY OF THE SUN firin (this may not be a valid word in LotR-style Quenya; in a later source, firin is the adjective "dead"). –ANÁR, UR, LotR:1157, LotR:254, ORO, AM, LotR:490, NDU, MR:198, Silm:428, LT2:335, 341

SUP salpa- (so in Etym; "take a sup of" in LT1:266) (sip, lick up) –SÁLAP, LT1:266

SUPERLATIVELY langë (extremely, surpassingly) –PE17:92

SUPPORT (noun) tulco (stem *tulcu-; pl. *tulqui) (prop) –TULUK
SUPPOSE intya-, cita- (cítan “I suppose”); SUPPOSITION intya (guess, idea) – INK, VT49:19

SUPREME – The Supreme Aratar (pl: sg #Arata). The Aratar are the mightiest of the Valar: Manwë, Varda, Ulmo, Yavanna, Aulë, Mandos, Nienna, and Oromë. Aratar is also rendered “High Ones, Exalted Ones” –Silm 32/381, WJ:402

SURE tancā (firm, fixed) –TAK
SURROUND – see GO ROUND (under entry for GO) regarding the verb pel-
SURF solor, solossē (surf). LINE OF SURF falassē (beach, shore) –SOL, LT1:266, Silm:431

SURFACE palúrē (bosom, bosom of Earth – Tolkien equated palúrē with the Old English word folde), palmē –PAL
SURGE (noun) solossē (surf) –LT1:266
SURPASS lahta- (pass over, cross, excel); adv. SURPASSINGLY langē (extremely, superlatively) –PE17:92

SWAN alqua; HAVEN OF THE SWANS Alqualondë –ÁLAK/Silm:427/LT1:249, VT42:7, LT2:335 (LT1:249 also has alquë), UT:417

SWARD palis (lawn) –LT1:264
SWARM umba; SWARMING úmēa (abundant, teeming – but elsewhere úmēa is defined as “evil”, so the word úvēa of related meaning may be preferred) –VT48:32

SWART varnē (stem varni-) (brown, dark brown) The form varni- is evidently used in compounds. –BARÁN

SWEEPER lissē. Other sources use lissē as a noun “sweetness”, and lissē is also used for the “grace” of God (specifically Eruilissë or “God-sweetness”). Another word glossed “sweet” is melda, but since it is also defined as “beloved” and “dear”, this adjective may describe a “sweet” person rather than sweet taste. –Nam, RGEO:66, VT43:29, VT45:34 cf. MEL


SWELL tiuyā- (grow fat) –TIW
SWIFT linta (only pl lintë is attested), tyelca (agile, hasty), larca, alarca (rapid), arauca (rushing). STRONG/SWIFT AT RUNNING nórima. SWIFT HORSE, see HORSE. –Nam, KYELEK, LAK 6, LT2:347, VT49:29

SWIRL hwinya- (eddy, gyrate) –SWIN

TABLE sarnō; TURN-TABLE querma (spinning wheel) –QL:82, PE17:65
TAKE, see GRASP. TAKE AS HUSBAND/WIFE (to oneself), see WED.
TALE nyárē (saga, history), nyarna (saga) –NAR 2

TALK (verb) quetē- (pa.t. quentë) (say, speak), carpa- pa.t. carampē (speak, use tongue – the latter verb apparently does not take a direct object). TALK (noun) quetil (language, tongue) –LT2:348, VT45:25 cf. KWET, PE17:126

TALL halla, tunda (Note: the latter has a homophone meaning “kindle”), tāra (high) – LotR:1157, TUN, WJ:417

TALON nappa, namma (claw) –VT47:20
TANGLE fasta- –PHAS
TAP tamin (“I tap”, 1st pers. aorist) (pa.t. tamnē) –TAM
TAPER licuma (candle) –MC:223
TARN moilë –LT2:349
TARRY lemya- (remain). Possibly this verb should have the past tense "lemnë rather than ?lemyanë, since intransitive verbs in -ya may seem to surrender this suffix in the past tense. –VT45:26
TASSEL fas, fatsë –GL:34
TASTE (vb) tyav- (cited in source as tyavin "I taste", 1st pers. aorist); TASTE (noun) tyavin (pl. tyäver (modified in the compound lämetyäver "sound-tastes"); see SOUND-TASTE.) –KYAB, MR:215
TAUT tunga (tight, [of strings:] resonant) –TUG
TEAR nïrë, nië –NEI, LT1:262
TEEM (verb) úma-; TEEMING ümëa (abundant, swarming – but elsewhere ümëa is defined as "evil", and for "teeming" one could simply say *ümala as the participle of úma) –VT48:32
TELEPATHY see THOUGHT
TELL #nyar- (cited as nyarin "I tell", 1st pers. aorist) (relate); NOT TO BE TOLD OR RELATED avanyárima –NAR, WJ:370
TEMPLE corda –LT1:257
TEPTAIONTUS #uashtië (inducement to do wrong). Earlier variants, possibly abandoned by Tolkien: #terfantë, #terpellië, #insangarë (all attested in the allative: uashtienna, terfantienanta etc.) –VT43:23, 22
TEN quëan, quain. (In earlier sources the word cainen occurs, but according to VT48:12, Tolkien eventually rejected this word.) For the syntax of numerals, see THREE. GROUP OF TEN (10 similar things) maquat (actually the dual form of maqu "hand", referring to the ten fingers on both hands). Ordinal TENTH quainëa. The fraction ONE TENTH is given as caista (and cast) in VT48:11, but since Tolkien later decided that the word for "ten" was to have the initial sound qu- rather than ç-, we must apparently read *quaista (and *quast, but normally Quenya words do not end in consonant clusters). –VT48:6, 11, VT47:7, VT42:25, cf. KAYAN, KAYAR
TENDRIL liantë (but in Elym, this word is glossed "spider", q.v.) –LT1:271
TENT quainëa –VT42:25
TERRIBLE rúcima, aica (fell, dire, sharp); VERY TERRIBLE CREATURE rauco –WJ:415, PM:347, VT39:10
TERRIFY ruhta–WJ:415
TERROR ossë (Ossé is also the name of a Maia held to be responsible for storms at sea.) –GOS, Silm:33, 34
TEST (put to the test) tyasta-, pa.t. tyasantë –QL:49
THANKSGIVING #hantalë (isolated from Eruhalë "thanksgiving to Eru"). A verbal stem #hanta- "thank" can also be isolated.) –UT:436
THAT (1) (demonstrative): tana (an adjectival word, VT49:11; in one version of the language also tanya, as in tanya wendë "that maiden", MC:215-16). Also yana with meaning "the former" (e.g. *loa yana "that year" referring to a former year). Adj. OF THAT SORT taïté; IN THAT WAY tanë; THAT MATTER tama. Also see THIS regarding the word talumë "at this [or, that] time". –TA, YA, VT49:11, 18
THAT (2) (pronoun) ta, also translated "it". (Notice that in some versions of the language, Tolkien wanted ta to be a plural pronoun "they, them" used of non-living things. See the various entries on ta in the Quenya-English wordlist.) Sa, normally translated "it", is also defined as "that" in one source. IT IS THAT nato, IT IS NOT THAT uito. –VT49:11, TA, VT49:18, 28
THAT (3) (relative pronoun "who[m], which, that"). According to VT47:21, the relative pronoun is ye with reference to a person ("i Elda ye tirnen "the Elf who/that I watched"), plural i (e.g. "Eldar i... "Elves that..."). The impersonal relative pronoun ("that = which") is ya (e.g. "i parma ya hirnen "the book that/which I found"), pl. presumably "yar ("i parmar yar... "the books that..."). This gives a system with great symmetry, but Tolkien also used i in a singular sense, in the sentence i Eru i or ilië mahalmar éa "the One who is [or, that is] above all thrones", though i is indeed plural in i carir quettar omainen "those who [or, those that] form words with voices". A relative pronoun ya "which" is found in the "Arctic" sentence; a long variant yà also occurs in the corpus (VT43:27-28). Case-forms: The plural locative of ya is attested as yassen "in which" in Nam (sg. *yassë), the genitive and ablative forms of ye are attested as yêo and yello respectively in VT47:21, and the same source gives ion and illon as the corresponding plural forms. –VT47:21, WJ:391, UT:305, 317, Arct
THAT (4) (conjunction, as in "I know that you are here") i, cf. the sentence savin Elessar ar j nânë aran Ondoreo "I believe Elessar really existed and that he was a king of Gondor" (VT49:27). In one version of early "Qenya", this conjunction appeared as ne instead (PE14:54).
THATCH tupse –TUP
THE. (cf. the definite article is generally used as in English. However, notice that it is not used before plural words denoting
an entire people or race, such as Valar, Quendi, Noldor, Sindar, Eldar, Ainur, Finarfin etc. This is evident from examples like lambë Eldaron “the language of the Eldar [lit. simply “Eldar”]”, Valar valuvar “the will of the Valar [lit. simply “Valar”]” will be done”. Cf. Tolkien’s use of “Men” with no article, meaning the entire human race or humans in general, while “the Men” would be a group of individuals. Anar “the Sun” and Isil “the Moon” are probably treated like proper names in Quenya; they do not take the article. When a noun is determined by a following genitive, it is evidently optional whether it takes the article or not: mannar Valion “into the hands [lit. simply “hands”] of the Lords”, Indis i Ciryamo “The Mariner’s Wife, “The Wife [lit. simply “Wife”] of the Mariner” – but contrast I Eouessi Rúmilo “the Sayings of Rúmil”, i arani Eldaron “the Kings of the Eldar”. If the genitive precedes the noun it connects with, the article must probably be left out in all cases, as in English (“Eldaron arani, ?Eldaron i arani). Note: i is also the relative pronoun “who, that” and the conjunction “that”; see THAT #3 and #4. –l, WJ:404, 368, FS, UT:8, WJ:398, 369

THEE (object form of THOU, or singular YOU) lye, tye; see THOU for full discussion and references. Ólë in VT43:29 probably meant “with thee” at the time of writing, but Tolkien apparently decided to go for –lye rather than just –le as the relevant ending; compare aselyë “with thee” in a later source. –VT43:29, VT47:31

THEFT pilvë (robbery) –QL:73

THEIR may be expressed as the ending -lta (also -lya) added to nouns (VT49:16), e.g. *aldalta or *aldaltya = “their tree”. – In some sources, Tolkien instead gives the ending as -n.ta (nassentar pl. “their true-being[s]”, PE17:174) or -nty.a (called an “archaic” form in VT49:17), just as he hesitated between -l.të and -nté as the ending for “they” (VT49:17; see THEY). In “colloquial Quenya”, the ending -rya could also be used for the plural pronoun “their” (simaryassen “in their imaginations”, VT49:16), because it was felt to contain the plural ending -r, but in “correct” written Quenya -rya was rather the ending for “his, her, its” (VT49:17). – According to VT49:17, the vowel -l is inserted before the ending -lta/-itya or -nta/nty.a when it is added to a stem ending in a consonant (but the evidence concerning connecting vowels before nomininal endings is rather diverse). – All these words for “their” are plural; the ending for dual “their” (describing something owned by two persons) is given in VT49:16 as -sta, but this clashes with a similar ending belonging to the second rather than the third person. The corresponding ending for “they” was (according to VT49:51) changed from -stë to -t.të, seemingly implying “.tta as the ending for dual “their”; hence e.g. *aldatta, “the tree of the two of them”. – No independent words for “their, theirs” are attested. Analogy may point to *tenya (plural) and *tûnya or *tûnya (dual), based on (attested) ten and (unattested) tûn as the dative forms of the pronouns te, tû “they” (plural and dual, respectively). Compare such attested forms as ninya “my” and meny.a “our” vs. the dative pronouns nin “for me”, men “for us”.

THEM, see THEY

THEMSELVES (reflexive pronoun) intë (for older inte, asterisks by Tolkien). A reflexive ending -ttë “they…themselves” existed at one conceptual stage (melittë, “they love themselves”), but it is uncertain how lasting this idea was; elsewhere, -t.të is explained as being ending for dual “they” instead. –VT47:37, VT49:21

THEN tâ (VT49:11); the “Genya” form san occurring in early material (MC:216) rather looks like the dative form of sa “it” in Tolkien’s later versions of the language. Another word glossed “then”, tai, is used for “they, them” elsewhere (VT49:33).

THENCE tò, talo; cf. also epeta, epata = “following that, thereupon, thence, whereupon” – VT49:11-12

THERE tás, tartë. Also compare tanomë “in the place (referred to)”, “there”. THERE, LOOK! (as interjection) en (yonder). The form ta is defined as “there” in VT49:33, but this may be a basic root rather than a Quenya word. – VT49:11, EN, VT45:12, 19

THEREFORE etta, tânen, potai (som of these forms may have been ephemeral in Tolkien’s conception; etta is perhaps the best alternative). –VT49:11, 12

THEREUPON epeta, epata (following that, thence, whereupon) –VT49:12

THEY, THEM (3rd person pl. and dual forms): As the pronounial ending for “they”, Tolkien hesitated between -l.të and -nté. For instance, a verb like “they do” is attested both as carîtë and carîntë (VT49:16, 17). In one text, the ending -l.të is marked as archaic or poetic (VT49:17), but in other paradigms no such qualification occurs (VT49:51). The alternative form -nte- occurs in UT:317, with a second pronounial marker (*s “it”, denoting the object) following: Tiruvantes “they will keep it”. General considerations of euphony may favour -l.të rather than -nté (e.g. *quenteltë rather than
*quententë for “they spoke” – in the past tense, many verbs end in -ntë even before any pronominal endings are supplied, like quentë “spoke” in this example). The ending -ntë (unlike -ntë) would also conform with the general system that the plural pronominal endings include the plural marker I (VT48:11). – In Tolkien’s early material, the ending -ntë appears as -ntë instead (e.g. tulielto “they have come”, LT1:270). – In the independent pronouns, distinct forms may be used depending on whether “they, them” refers to living beings (persons, animals or even plants) or to non-living things or abstracts. The “personal” independent pronoun is te, which may have a long vowel when stressed (të, VT49:51). It is also attested in object position (laita te “bless them”, LotR:989 cf. Letters:308, VT43:20). It can receive case endings, e.g. dative ten (VT49:14; variant forms têna and tien, VT49:14, VT43:12, 21). As the “impersonal” they, them referring to non-living things, Tolkien in some sources used ta (VT43:20; 8, 9), but this apparently caused dissatisfaction because he also wanted ta to be the singular pronoun “that, it”. According to VT49:32, the form tai was introduced as the word for impersonal or inanimate “they, them” (in some places changed to te, apparently suggesting that Tolkien considered using te for both personal and impersonal “they/their”, abandoning the distinction). Another source (VT49:51) lists sa as the pl. impersonal form, but all other published sources use this pronoun for singular impersonal “it”, not pl. “they”. – The object “them” can also be expressed by the ending -t following another pronominal suffix (laituvalmët, “we shall bless [or praise] them”, LotR:989 cf. Letters:308). Presumably this ending -t makes no distinction between personal and impersonal forms. – Quenya also possesses special dual forms of “they, them”, used where only two persons or things are referred to (none of these pronouns distinguish between personal and impersonal forms). In VT49:16, the old ending for dual “they” is given as -stë (marked as archaic or poetic), but this would clash with the corresponding 2nd person ending. According to VT49:51, this ending was changed (also within the mythos) from -stë to -ntë, which seems the better alternative (“caritë, the two of them do”). The independent dual pronoun is given as tû (ibid.) However, it may also be permissible to use te for “they, them” even where only two persons are involved (te is seemingly used with reference to Frodo and Sam in one of the examples above, laita te “bless them”). –

Genitive forms, see THEIR; reflexive pronoun, see THEMSELVES.

THICK tiuca (fat) –TIW
THIEF pilu (robber) –QL:73
THIGH tiuco –TIW
THIN – long and thin: lenwa (straight, narrow) –LT2:341

THING nat, nata, engwë; THING MADE
tanwë (device, construction, craft), OTHER
THING hya (also used as conjunction “or”).
GOOD OR FORTUNATE THING, see BOON. –
NÂ, VT39:7, TAN, VT49:15, 30

THINGOL Singollo, short for Sindacollo
(so in Slim:421; MR:217 and WJ:410 have Sindikollo, where the s represents original th, cf. PM:337, where the spelling Pindikollo is used [P = th as in thin]. Hence, these variant forms should be spelt with in initial suî, not silmë, in Tengwar writing). However, it appears that Thingol was usually called Elwë in Quenya. –MR:385

THIRD neldëa, also nelya (cf. Nelyar “Tonnds”, the third clan among the Elves).
Fraction ONE THIRD nelesta, nelda, nelsat –VT42:25, WJ:420, VT48:11

THIRTEEN yunquentë (also yunquenta):
a Common Eldarin form nelekwe elsewhere could yield “nelequë or *nelquë in Quenya. The form quainel seems to be another, possibly experimental, word for “13” in Quenya, and so is nelquëa. For the syntax of numerals, see THREE. –VT47:15, 40, VT48:21

THIRSTY soica, fauca (open-mouthed, parched) –VT39:11, PHAU

THIS sina (adjectival demonstrative, following its noun in our one attested example: vanda sina, “this oath”; sina is also mentioned by itself in VT49:18, there explicitly said to be adjectival). THIS DAY (or, “today”) síra (other variants, possibly rejected by Tolkien: siar, siarë, hyarë [archaic hyázë]); THIS HOUR silumë: IN THIS PLACE sinomë [variant sinomë]; adj. OF THIS SORT site; AT THIS TIME silumë (referring to the present of the time of speech), talumë (referring to “the time we are thinking of or speaking of”). –UT:305, VT43:18, VT44:35, LotR:1003/VT44:36, VT49:11, 12 18

THITHER tar (this word may mean literally “to it” and therefore presupposes ta as the word for “it, that”), also tara, tamen. THITHER LANDS (as seen from Valinor) Entar, Entarda (Outer Lands, Middle-earth, East) –TA, VT49:11, 33, EN

THORN ncele, in earlier material also nasse (spike), though the latter word also means “person” or “true-being” or even “(s)he is,.
leaving *necel* a less ambiguous alternative. – PE17:55, NAS

Thorondor Sorontar —Silm:438

THOU (singular 2nd person pronoun, distinct from plural "you" — the Quenya forms here discussed are not archaic like English "thou", but simply express singular "you"). Quenya makes a distinction between a *formal* or *polite* "thou" and an *intimate* or *familiar* "thou", the latter being reserved for use between close friends, family members, and lovers (VT49:51, 52). The *formal* pronoun normally appears as the ending *-lyë* or *(if shortened) -l* that is added to verbs, e.g. *hiruvalyë* “thou shalt find [it]" (Nam), *caril* or *carilyë* "thou dost" or "you (sg.) do" (VT49:16). The short form in -l may be the more usual, though the long form *-lyë*- must be used if a second pronominal ending denoting the *object* of the verb is to be added (e.g. *cenuvalyës* "thou shalt see it", with the ending -s "it" appended). The ending *-lyë* may also be added to prepositions (aselyë "with thee", VT43:29). The independent pronoun is *lyë*, with a long vowel (*lyë* or *lyé*, VT49:51) when stressed. This pronoun can also appear in object position (*English "thee"), e.g. *nai Eru lyë mánata*, by Tolkien translated "God bless you" (VT49:39). Case endings may be added, e.g. allative *lyenna* "upon thee" (VT49:40, 41). There is also *elyë* “thou, even thou" (Nam, RGEO:67) as an *emphatic* pronoun (Nam); apparently this can also receive case endings. Such independent pronouns may also be used in copula-less constructions, e.g. *aistana elyë* "blessed [art] thou" (VT43:30). – The *intimate* or *familiar* pronoun is similar in form, only with t instead of l. The pronominal ending is thus *-tyë*, as in *carityë* "thou dost, you (sg.) do" (VT49:16). It is uncertain whether *-tyë* has a short form -t (the existence of a short form is explicitly denied in VT49:51, but -t is listed in VT49:48). At one conceptual stage Tolkien mentioned such an ending that could be added to imperatives (hecat "get thee gone", WJ:364), but he may have dropped it because it clashed with -t as a dual ending on verbs. The independent pronoun is *tye*, with a long vowel when stressed (*tyë*, VT49:51); presumably there also exists an emphatic pronoun *etyë* (still unattested). Like *lyë*, the pronoun *tye* may also appear in object position (ar inyë, yonya, tye-mélá "and I too, my son, love thee", LR:61); we must also assume that *tye* (and emphatic *etyë*) can receive case endings. – Genitive forms, see THY.

THOUGH, see ALTHOUGH

Thought *sanwë*; communication of thought, interchange of thought (= telepathy) *ósanwë*; thought-opening *sanwë-latya* (direct, telepathic thought-transfer); Thought-sending *sanwe-menta* (mental message) – VT39:23, 30, MR:415, VT41:5

THOUSAND: No term is yet known for LotR-style Quenya; in one version of earlier "Qenya" this numeral was *hümë* (PE13:50). Pl. *hümë* is attested (used after other numbers, as in "two thousand", i.e. "two thousands"). In later Sindarin the word was apparently *meneg* (as in Menegroth, the Thousand Caves). The Quenya cognate has been theorized to be *mencë*, but *hümë* may be used until a later term becomes available.

Thráll mol (slave) — Mö

Thread (fine) *lia* (spider filament. Note: *lia-* is also the verb "twine"). – Slig

Three neldë (the "Qenya" form *olë* in LT1:258 apparently did not survive into Tolkien’s later Quenya). Tolkien used *neldë* to illustrate the syntax of numerals “from…3 onwards”: The numeral follows the noun, which also receives any case endings, and the numeral is indeclinable: *eleni neldë* “three stars”, genitive *elenon neldë* “of three stars”. – In older usage, the noun would appear in the genitive plural, so that "three stars" would be *elenon neldë* (literally, three of stars) and case endings would be added to the numeral, so that genitive “of three stars” would be *elenon neldòë*; notice that the numeral inflects as a singular noun. – Nel, SA:nel'dor, VT47:11, VT48:6, VT49:45

Threshold *fenda* — Phen

Thrice *nel* — PE14:84

Throat *lancë* (This was changed by Tolkien from *lango*, pl. *langwi* [the latter form is erroneously marked with an asterisk in the printed Etymologies, but *langwi* is transparently the plural and not an ancestral form, and Tolkien’s own manuscript had no asterisk: see VT45:26]. The plural form indicates that *lango* had the stem-form *langu*-: If the replacement form *lancoo* is to behave similarly, it should have the stem *lancu-* and the plural form "lanquë".) – Lák, Lank

Throne *mahalma* (loc. pl. *mahalmassen* is attested) — UT:317

Throng *sanga* (crowd, press)

Throng- Cleaver *Sangahyando* (personal name, the "throng" being a closely formed body of enemy soldiers) — STAG, LT2:342, LotR:1085 cf. Letters:425

Through *terë*, *ter*; also used of time (with the sense of "through[out]") in VT49:41: *ter*
coivierya ""throughout his/her life". "THROUGH-ABIDE" (i.e., stand [fast]) termar- (only fut. termaruvuva is attested) –TER, UT:305, 317, VT44:35

THROW: the verb hat- "fling" may be used.

THUMB: the big toe. Other terms for "thumb" (tollit, tolle and tolpe) were apparently abandoned by Tolkien. –VT47:10, 13, 26, VT48:4

THUS sië: cf. also sinen "by this means, so". The word sin, occurring in the untranslated sentence sin quentë Quendingoldo, has also been interpreted as "thus" (*"thus spoke *thou") –VT49:18, PM:401

THWART hrangâ (said to be a weak verb) (PE17:154). Note: hrangâ is also an adjective "awkward, hard; stiff, difficult". hranga is also an adjective "*to, towards, –wards" will English "to, towards, –wards" (prob. from the dative pronouns *for, to) and shares the same origin as the preposition *for, to (compare MEAL TIME)

THY (= singular YOUR) -lya, -tya (endings used on nouns, VT49:16, 48), e.g. *aldalya, *aldatyâ "thy tree". The semantic distinction between -lya and *-tya is that -lya is formal or polite, whereas -tya is intimate or familiar (see THOU). In UT:51 (cf. 22), -lya is translated "your" instead of "thou", following modern English usage (tielyannâ "upon your path", with the allative ending -nna upon following -lya "your"). Independent words for "thy/thine" or "your/yours" (sg.) could possibly be *tyenya and *tyenya, derived from *tyen and *tyen as the theoretical dative forms of the independent pronouns lye, tye "thou" (compare ninya "my" and menya "our" as attested pronouns seemingly derived from the dative pronouns nin "for me", men "for us").

THYSELF (reflexive pronoun), see YOURSELF

TIDE — lowtide: nanwê (ebb); high tide: luimë (flood). Partially illegible glosses referred to in VT48:30 may suggest that luimë can also refer to any tide, or the spring tide. –VT48:26, 23, 24, 30

TIE (vb.) #nut- (cited in source as nutin "I tie", 1st person aorist) –NUT

TIGHT tunga (taut, [of strings: resonant) –TUG

TILL an (for, to) –Arct

TILTED talta- (sloping, leaning) –TALÁT

TIME luimë (translated "hour" in LotR:94; allative lümënn is attested. Note: lümë also means "darkness"). pl. locative lümïssen "at the times" (VT49:47). Cf. also lū (= "a time, occasion"). FIXED TIME asar (Vanyarin athar) (festival); pl. asari is attested. ONCE UPON A TIME yassê, yalûmessê, yäressê (Note: the first of these seems to clash with *yassë "in/on which"). MEAL TIME mat (matt-) AT ONE TIME (in the past), see ONCE. AT THIS TIME silumë (referring to the present of the time of speech). The word talumë is translated "at this time" in the sense of "at the time we are thinking or speaking of", hence de facto meaning "at that time" (the element ta- is normally defined "that", not "this"). –LU, WJ:399/VT39:31, YA, QL:59, VT49:11-12

TIMID caurâ –LT1:257

TIN latûcen; OF TIN latucenda –LT1:268

TINDER tustûrë –LT1:270

TINFANG Timpando –LT1:268

TINY titta (little) –TIT

TIP tillë (point) (also used of fingers and toes; see UP-POINT, UNDER-POINT) –VT47:10, 26

TISSUE lannë (cloth) –LAN

TITLE see NICKNAME.

TO. TOWARDS ana, na, an (for, till); (prefix) ana- English "to, towards, –wards" will often be rendered by the allative ending -nna, pl -nnar, as in Elenna "Starwards" (Elén + [n]na). The dative case in -n may also express "to" or "for" in English, and shares the same origin as the preposition na. –NA, Plotz letter, UT:432, Slim:313, VT49:14

TODAY (or, "this day") sira (other variants, possibly rejected by Tolkien: siar, siaré, hyaré [archaic hyárë]) –VT43:18

TOE taltîl (taltîll-) (said to be the word for toe in "ordinary language", VT47:10). The term nûtil (nûtil-, pl. nûtili given), "under-point", is also used to mean "toe". BIG TOE taltol, also tolbo (read perhaps "tolvo" in the more usual form of Quenya). The word atto, atya, basically "daddy", is said to be used for "big toe" (and "thumb") in children's play, like the word nettë (prob. netti-) "sister" is said to be used for "fourth toe" (or "fourth finger", or even referring to the ninth digit when both hands/feet are considered). The word selyë "daughter" was also introduced as a name for the fourth finger/toe (counting from the big toe/thumb) in children's play (VT47:10), but Tolkien apparently abandoned it (VT47:15). The terms yonyo "big boy, son" and tolyo (also tollo) "stricker-up" could be used of the middle finger or toe. The word winimo "baby" (exilic *vinimo) was used for "little finger" or "little toe".- VT47:10-12, 15, 26, VT48:6

TOGETHER uo, also (as prefix) o- –PE17:191, WÔ

TOIL móta- (labour) –MÔ

TOKEN tengwë (indication, sign, writing – pl tengwi is attested) –WJ:394, 395 cf. TEK
TOMB #noirë (isolated from Noirinan, "Valley of the Tombs"; unless this compound is meant to contain a plural form noir, it would suggest that #noirë has the stem-form noir-). – UT:166

TOMORROW enwa. In one conceptual phase, noa meant "tomorrow", but this is elsewhere used = "yesterday". – QL:34, VT49:20
-TON (reduced form of "town" in names) – mas (-by) –LT1:251

TONGUE (physical tongue:) lamba, (language:) lambë, quetil (the latter also = "talk" or "language"). (In LT2:339, it is said that lambë covers both "physical tongue" and "speech", but Tolkien later thought better of that. WJ:394 states that in non-technical use, lambë was the normal word for "language"; only the Loremasters used the technical term tengwesta instead.) LOREMASTER OF TONGUES #Lambengolmo (only pl Lambengolmor is attested, in VT48:6 also translated "linguistic conveyor") TOUCHING (older [MET] nwalmë (fang, tusk); ROW OF TEETH)
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Loremasters used the technical term normal word for "language"; only the states that in non-technical use, Tolkien later thought better of that. WJ:394 covers both "physical tongue" and "speech", but Tolkien later thought better of that. WJ:394 states that in non-technical use, lambë was the normal word for "language"; only the Loremasters used the technical term tengwesta instead.) LOREMASTER OF TONGUES #Lambengolmo (only pl Lambengolmor is attested, in VT48:6 also translated "linguistic conveyor"). USE TONGUE, see TALK. – LT2:346/MC:222, MINI, LT1:258, TIR

TOWN osto (= town with wall) (city), opelë (villed village/house), irin; TOWN WITH WALLS AND TOWERS tiriros (prob. tiriost-), TOWNSHIP ostar –OS, PEL(ES), LT1:258, LT2:343, 336

TRADE (vb) manca-, TRADESMAN
macar –MBAKH

TRANSLATION: TROLLING sora (long) –LT2:344

TRANSPARENCY – the word virin is defined as "a magic glassy substance of great lucency used in fashioning the Moon. Used of things of great and pure transparency." –LT1:262, LT2:339

TRAVEL ilya (pa. t. lendë) (go, proceed) –WJ:363

TREASURE harma, harvë (both words also used of a single treasured thing), foa, mirë (jewel, precious thing); TREASURY harvë (also used = treasure). –3AR/LotR:1157, LT2:340, MIR

TREED alda (gen.pl. aldarwa is attested), ornë (= high, isolated tree), taule (= great tree).


TRESPASS (noun) #úcarë (isolated from úcaremmar "our sins/trespasses"; verb úcar- "to sin, trespass" (pl. aorist úcarer, úcarë attested). The noun #úcarë was the word used in Tolkien's final version of the Quenya Lord's Prayer; a draft version has frohta (pl. rohtar) = "trespass" or "debt". Compare TRESPASSERS #rohtalië or #ruhtalië (i.e. "trespass-people", incorporating lië "people") from the same source. For other words for "trespasser" or "debtor", see DEBTOR. –VT43:19, 21

TRESS findë (lock of hair) (probably obsoleteing findil in LT2) –SPIN, LT2:341

TRIANGLE nelti (stem neltild-, as in pl. neltildë), nesta (spear-head/spear-point, gore) – TIL, SNAS, VT46:14
TRIBE hostar –LT2:340; the conceptual validity of this "Qenya" word may be questioned, since in later Quenya it looks like the pl. form of hosta "large number"

TRICK (noun) rinca (twitch, jerk, sudden move) –VT46:11 cf. RIK(H)

TRIM netya- (adorn). (Note: netya- is also an adj, "pretty, dainty.") –VT47:33

TRINITY Neldië –VT44:17

TRINKET (small thing of personal adornment) netiī –VT47:33

TRIUMPH – CRY OF TRIUMPH yello (call, shout) –VT45:16

TROOP hossē (army, band) –LT2:340

TROTH vérë (bond, compact, oath) –WED

TRUE naitë, nanwa (existing, actual), anwa (real, actual), sanda (firm, abiding). For "true" = "faithful", see FAITHFUL. –VT49:28, 30, ANA, STAN

TRUMP hyóla –SD:419

TRUMPET (horn), tumbë; TRUMPET-SOUND rómä (loud sound) (Note: rómä means "shoullder" in one of Tolkien’s early "Qenya" lexicons.) –WJ:400/ROM, LT1:269

TRUNCATED ARM OR BRANCH, see STUB, STUMP

TRUST (noun) estel (hope) –MR:320

TRY nev- –PE17:167 (Tolkien in the source expresses uncertainty as to whether this word should be adopted or not)

T-SERIES tincotéma (dental series) –LotR:1154

TUBE róta –LT2:347

TÜN (Old English) see FENCED FIELD –PEL(ES)

TUNE lindë (air, song, singing); HARPING ON ONE TUNE vorongandelë ("vorongandelë" in the published Etymologies is a misreading; see VT45:7) (continuous repetition) –LIN'

TUNIC laupë (shirt) –QL:51

TUNNEL roto (cave, small grot) –PM:365, VT46:12

TURGON Turucáno (so in PM:345, obsoleting Turando in LT1:115)

TURN (transitive) quer-, attested as pa.t. querë (VT49:20). Also with prefix nan- "back", attested in the plural passive participle nanquerë “turned back” (sg. *nanquerna, compare nuquerna, see REVERSED). (VT49:17, 18, 20). *TURNED WESTWARD númerquerna (VT49:18, 20). English intransitive "to turn" requires a reflexive pronoun in Quenya: mo querë immo “one turned oneself” (VT49:6), in idiomatic English simply "one turned".

TURN-TABLE querna (spinning wheel) –PE17:65

TURRET mindon (tower) –LT1:260

TUSK carca (tooth, fang) –Silm:429, LT2:344

TWANG tingë, tango. LT1:256 has quingi- "twang, of strings, harp". In Étyem, there is also the unglossed verb tanga- = ""make a twang"? ?? –TING, TANG

TWELVE yuncë ("q"), archaic (pre-historic?) form yuncë (VT48:7, 8). Also (or in another conceptual phase, or in duodecimal counting?) #frasta (only the stem RASAT is given in the Etymologies, but cf. yurasta "24", i.e. 2 x 12, in PE14:17). For the syntax of numerals, see THREE. TWELVE HOURS ("day" when not meaning 24 hours) arya (day). Fraction ONE


TWENTY-FOUR yurasta –PE14:17

TWI- (prefix) yû-, yu- (both) –VT45:13, VT46:23

TWICE yû–PE14:84

TWILIGHT lómë (usually of the time near dawn, glossed "starry twilight" in Silm:438), undómë (= evening twilight), yucalë, yualë, lómë (stem lómi-) (night, dusk, gloom, darkness. Cf. Lómion "Child of the Twilight"). –LotR 1145, KAL, LT1:255, Silm:160

TWIN onóna (also = adj "twinborn", the primary meaning of the word), pl. ónoni –PE14:84

TWINE lia- (Note: lia is also a noun meaning "fine thread, spider’s filament") –LT1:271

TWINKLE #tintilla- (only pl tintilar is attested) –Nam, RGEQ:67

TWINKLING STAR tingilya, tingilindë –TIN

TWIST ríc- (only the perfect icicë "has twisted" is attested) (VT39:9)

TWISTED naupa (hard, ill-shapen, *small –see SMALL) –WJ:413

TWITCH (verb:) ríhta- (jerk, give quick twist or move), (noun:) rinca (jerk, trick, sudden move) –RIK(H), VT46:11 cf. RIK(H)

TWO atta. When constructed with a noun, atta follows and the noun is wholly uninflected: elen atta “two stars”. Case endings (the simplest, normally “singular” ones) are added to the numeral: genitive elen atto of two stars”. –AT(AT)/Letters:427, VT48:6, VT49:44-45
UDÜN  Utumno (stem *Ulumnu-) – Silm:438
UGH horro, oro (alas! owl!) (“exclamation of horror, pain, disgust”) –VT45:17
UGLY úvanima (not fair). See also WITHOUT BEAUTY. –VT39:14
ULCER: The early “Qenya” term sist with stem sisty- may perhaps be updated to LotR-style Quenya as *sístë with stem *síst-. ULCERATED sistina (QL:86)
ULTIMATE métima (final, last) –MC:222 cf. 215
UN (prefix denying presence or possession of thing or quality) ú- (no-, not, un-, in-) (according to LR:396 s.v. UGU, this prefix usually has a "bad sense", cf. vanimir "fair folk" vs. úvanimir "monsters"). il- (denoting "the opposite, the reversal, i.e., more than the mere negation"). also pretonic prefix la- "un-, not-". – VT39:14, UGU, UMU, LT1:255, VT45:25
*UNCOUNTABLE únotë (pl. únotëa is attested). Translated "numberless"; the interlinear translation in RGEO:66 has "not-countable", while VT39:14 offers the translation "countless". –Nam
UNCOUNTED unotë, unotëa (read *ünötë, *ünötëa?) (not counted) –VT39:14
UNDER undu, nu (so in Nam; Etym has no); UNDERNEATH núnn (down below); "UNDER-POINT" (lower digit = "toe") nútil (nútil-, pl. nútilli given) –UNU, NÚ, VT47:10
UNDERSTAND hanyaa- (know about, be skilled in dealing with); UNDERSTANDING (noun) handë (knowledge); UNDERSTANDING (adjectival) handa (intelligent) –KHAN
UNFOLDING (noun) pantë (opening, revealing) –QL:72
UNFURL panta- (spread out, open) –PAT
UNIVERSE ilu, ilëvé (the whole, the all, Allness). The term ilu used of the universe includes God and all souls and spirits, that are not properly included in the term Eä. The verb Eä, itself properly a verb "it is", is also "used as noun = the whole created universe" (but "properly cannot be used of God since éa refers only to all things created by Eru directly or mediatel") –ILU (see IL), VT39:20, VT49:28
UNWILL avanir (VT39:23)
UNPRONOUNCEABLE úquétima (impossible to say/put into words, unspeakable) –WJ:370
UNSPEAKABLE úquétima (impossible to say/put into words, unpronounceable) –WJ:370
UNTIL, UNTO tenna (also in shortened form tenn before a word in a-) –LotR:1003, VT44:35-36
UNWISE alasails –VT41:13, 18
UP, UPWARDS amba, ama (prefix:) am-. (The "Qenya" form amu in LT2:335 is prob. obsolete.) "UP-POINT" (upper digit = "finger") ortill (ortill-, pl. ortilli given). UPWARD SLOPE amban; UPHILL (adj) ambapenda, ampenda – AM², UNU, VT47:10
UPON – this English preposition may be rendered by the allative case, endings -nna pl. -nnar, dual -nta. Cf. falmalinnar "upon foaming waves", tielyanna "upon your path". –Nam, UT:22 cf. 51
UPPER AIRS AND CLOUDS fanyarë (skies) –MC:223
UPRISING (noun) ambaron, Ambarôna (sunrise, Orient) (a similar but untranslated word, Ambarôna, occurs in LotR:490). RÓMEN is glossed "uprising, sunrise, east" in Silm:437, but the normal meaning of the word is always "east". Cf. also: "UPRISING-FLOWER" *ambalotsë ("referring to the flower or florate device used as a crest fixed to [the] point of a tall [Illegible word, possibly archaic] helmet", "pointed helment". Tolkien asterisked the word because it was not attested, only a possible Quenya form of the name Amloth) –AM², LotR:490, WJ:318
URANUS Lu nil (or less probably Nêna; it is not known for certain which of the two is Uranus and which is Neptune) –Basic Quenya:24, cf. Silm:55
URGE horta- (speed, send flying); URGING (noun, not adjectival participle) hortalē (speeding), URGENCY hormē –KHOR

US: The exclusive pronoun (us = "I and some others, not you") is me (suffixed to āla "do not" in ālame tulya, "do not lead us", VT43:12, 22). This pronoun evidently connects with the ending -lmē, see WE. Inclusive "us" (i.e. "you and me") should apparently be *ve (for older we), connecting with the subject ending -lvē (older -lwē). If the pronouns me, ve are stressed, the vowel may be lengthened (mé, vé, VT49:51). In another conceptual phase, Tolkien's word for inclusive "we, us" may have been *nwē (Third Age Quenya *nwē), VT48:11. The dual forms receive the ending -t, hence met, vet > *vet as the words for "us" referring to only two persons (exclusive met = "me and one other [not you]"; inclusive vet/*vet = "thee and me"). – Evidently me, ve would be the same as subject and object, so that these forms could also be translated "we" as a short independent pronoun, and they can also receive case endings, e.g. attested forms like locative messē "on us", allative mello "from us", dative men "for us", allative venā "to us". The forms atarmē, metermē "for us" also seem to include me, but these forms were evidently ephemeral ("for us", exclusive, is better rendered as men, itself an attested form). –Nam/RGEO:67, VT43:15, 19, VT44:18, VT49:14

USE TONGUE, see TALK.
USEFUL màra (fit, good) –MA3
USUAL senwa (also senya; analogy would however suggest that *senya can also be the independent pronoun "his, her"); if so senwa may be preferred as the less ambiguous form). AS USUAL ve senwa, ve senya. –VT49:22

VAGUE nēca (faint, dim to see) –MC:223
VALE (dark) tumbē (deep valley); DEEP VALE imbē (dale) (Note: imbē is also the preposition "between") –LT:269, VT45:18
VALIAN valarinwa, attested in Lambē
Valarinwa "the language of the Valar, "Valian Language". Cf. also valaina "of the Valar, belonging to the Valar" (divine) –WJ:395, BAL
VALLEY nan (nand-), tumbo (stem *tumbu-) (deep valley under/among hills, dark vale; so in Etym. Silm:438 and LT1:269. Letters:308 gives tumba "deep valley"). VALLEY (adj.) nald; VALLEY OF SINGING GOLD
VALOUR cánē –KAN
VALUABLE mirwa (precious) –PE17:37
VANISHED vanwa (gone, departed, dead, lost, past and over) –WAN, Nam, WJ:366
VAST – LT2 gives aica "broad, vast", but aica is said to mean "sharp" in later writings. –LT2:338
VEIL (vb) halya- (conceal, screen from light), fanta- (to cloak, mantle). "VEILS, RAYMENT" fana (pl fanar is attested. This word was used of the visible bodies in which the Valar presented themselves to incarnates.) VEILED
halda (hidden, shadowed, shady) –SKAL, VT43:22, RGEO:74
VENUS Ėarendil (Basic Quenya:24, cf. Silm:55), Tancol (*Signifer", "the significant star" –MR:385)
VERDIGRIS lairus (lairust-) –VT41:10
VESSEL venē (small boat, dish) –LT1:254
VESTMENT colla (cloak) –MR:385
VICTORY tūrē (mastery, might, strength), apairē –TUR, GL:17
VIGIL tirisë, also short tiris (tiriss-) (watch) –QL:93, LT1:258
VIGOUR tuo (muscle, sinew, strength), viē (manhood), véassë, laito/laisi (new life, youth); VIGOROUS vēa (adult, manly); SET VIGOROUSLY OUT TO DO horya- (be compelled to do, have an impulse) –TUG, LT1:267, WEG, VT45:22
VILLAGE masto, (walled village:) opelē (town) –LT1:251, PEL(ES)
VINE liantassë, in other early material also liantē, but the latter word is elsewhere defined as "spider" or "tendril" instead. –LT1:271, PE14:55
VIOLANCE ormë (rushing, wrath, haste); VIOLENT naraca (harsh, rending) (possibly "of sounds", but Tolkien's extra comment is partially illegible) –GOR, KHOR, NARAK, VT45:37

VIOLET helin, Helinyetillë ("Eyes of heartsease") (pansy) –LT1:262

VIRGIN, see MAID, MAIDEN

*VIRGINAL (or, *MAIDENLY) *vénëa (only attested in elided form vénë) –VT44:10

VIRGINITY vénë (with the alternative, older [MET] form wénë), venessë –WEN

VISION olös (or for older olozi, later olori) (dream) –UT:396.

VOCALIC EXTENSION ómataina (i.e., the addition to the base of a final vowel identical to the base vowel [sundóma]) –WJ:417

VOICE óma (pl instrumental ómainen "with voices" is attested. In some words, óma is translated "vowel", q.v.) VOICELESS ómalóra –OM, WJ:391, VT39:16 (the latter source defines óma as "voice, resonance of the vocal chords"), VT45:28

VOID lusta (empty), cúma (the Void) –LUS, KUM

VOMIT quama- (be ill) –QL:76

VOWEL #ómëa (only pl. ómear attested), also #ómë-tengwë, #ómatengwë (this term refers to vowels considered as independent phonemes, according to Fëanor's new insights on phonemics; only pl. ómatengwë is attested), óman (pl. "amandi" in LR:379 is a misreading for omandi, VT46:7; this term from the Etymologies may in any case be obsoleted by the above-mentioned forms), #lehta tengwë (lit. "free/released element"; only pl. lehta tengwë is attested; we would rather expect *lehtë tengwë). (Note: In some compounds, óma seems to mean "vowel" instead of "voice": VOWEL SIGN #ómatehta (only pl. ómatehtar is attested), DETERMINANT VOWEL sundóma, VOCALIC EXTENSION ómataina (q.v. for definition). Yet another term for "vowel", #penna pl. pennar, is given in VT39:16, but this is taken from a draft and not included in the final text Tolkien wrote. –The term #mussë tengwë "soft element" (only attested in the pl.: mussë tengwë) covers vowels, semi-vowels (y, w) and continuants (l, r, m, n). –VT39:8/16, OM, WJ:396, 319, 417, VT39:17

WAIF hecil (gender-specific forms are hecilo m. and hecillé f.) (one lost or forsaken by friends, outcast, outlaw) –WJ:365

WAILING (noun) yaimë; WAILING (adj) yaimëa –MC:223

WAIN lunca (VT43:19); as for the constellation (aka the Great Bear), see SICKLE OF THE VALAR

WAKENING (adj) cuivëa (awakening) –KUY

WALK (vb) vanta-; WALK (noun) vanta –BAT

WALL ramba; WALL AND MOAT ossa; TOWN WITH WALLS AND TOWERS tirios –RAMBÁ/Silm:436, LT1:258, LT2:336

WANDER ranya- (only glossed "stray" under RAN, but cf. Silm:436: "ran- "wander, stray"" and the following word;) WANDERING (noun) râni (straying) (pl. probably *râner not râni; cf. the similar formation tyâvë "taste" pl tyâver.) WANDERER Râna (a name of the Moon), #ran (isolated from Palarran "far-wanderer", the name of a ship) –RAN, Silm:436, UT:460, 461

WANT mer- (cited in the form merë, evidently the 3rd person aorist; pa.t. given as mernë) (wish, desire) –MER

WASH ohta –OKTÄ, KOT

WARM lauca –LAW

WARRIOR ohtatya-ro, ohtar, #mehtar (isolated from Telumehtar "Orion, warrior of the sky", a word occurring in LoTR. Etym gives mahtar "warrior" under MAK, but Telumehtar not **Telumahtar under TEL). LT1:268 also has mordo "warrior, hero", but in Tolkien's later Quenya mordo means "obscurity, shadow, stain, smear, dimness". –KYAR (see KAR), UT:458, LotR:1146, MAK, TEL

Wordlist last updated July 5th, 2008

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WARWICKSHIRE Alalminórë (Land of Elms) – LT1:249

WASH: Early “Genya” had a verb sovo-, that may perhaps be adopted to Tolkien’s later system as *sov- or *sova–; the past tense is given as sóvë. WASHING sovallë (bathing, purification). –QL:86

WATCH (vb) tir- (cited in source as tirin “I watch”, 1st pers. aorist), also attested as pa.t. tirnë, imperative tira and fut. tiruva is attested (the last is translated “shall heed” in the source), WATCH-TOWER tirion; WATCH (noun) tirissë, also short tiris, tiriss- (vigil) –TIR, VT47:31, MC:222 cf. 215, LT1:258, QL:93, LT1:268

WATER nén (nên) (LT1:262 also has linquë, but this word has other meanings in Tolkien’s later Quenya), WATER-FALL – LT1:249 gives axa, but this is probably obsoleted by axa “narrow path” in Etym; WATERY *nenda (wet – in the Etymologies as printed in LR, nenda seemed to be a Quenya word, but according to VT46:3 it actually appears as a primitive form ndënë in Tolkien’s manuscript; the Quenya form would still be *nenda, but it is unattested). WATER-MEAD, WATERED PLAIN nanda; WATER-LOVERS Nendëli (used of the Lindar), WATER-VESSEL calpa; DRAW WATER calpa- (scoop out, bale out); ISSUE OF WATER ehtëlë (fountain, spring, also ehtëlë, see FOUNTAIN), WATER FALLING OUT SWIFTLY FROM A ROCKY SPRING celüssë (fresheet), YELLOW WATER-LILY nénë –NEN, WJ:410, NAD, KALPA, KEL, UT:426, LT1:248

WAVE (crested), WAVE-CREST falma (partitive plural allative falmalinnar is attested. LT1:266 has solmë instead of falma.) –PHAL, VT42:15, Nam/RGEO:67

WAX lico (evidently with stem *licu-), neitë –MC:223, QL:60

WAY tië (path, course, line, direction, road), #vanda (isolated form Qualvanda “Road of Death” in LT1:264; cf. vand- “way, path” on the same page) See ROAD. –TE3/RGEO:67, LT1:264

WE, US: The relevant Quenya pronouns make two distinctions not found in English. “We” can be either inclusive or exclusive, depending on whether the party addressed is included in “we” or not. Furthermore, “we” can be either plural (involving at least three persons) or dual (involving only two persons, the speaker and one other). Tolkien repeatedly revised the relevant endings. According to VT49:16, 51 one late resolution goes like this: The ending for plural exclusive “we” is -imë, corresponding to dual exclusive -mmë. Hence e.g. carilmë “we (not including you) do”, carimmë “the two of us do; I and one other [not you] do”. The ending for plural inclusive “we” is to be -lwë or -lvë, corresponding to -ngwë for dual inclusive “we” (VT49:16; variant -nqëë in VT49:51): Carlwë “we [including you] do”, caringwë “the two of us do; thou and I do”. The corresponding independent pronouns were pl. exclusive me, pl. inclusive we or later ve with variant vi (PE17:130); when stressed these could have long vowels (mé and we > vë, VT49:51). They may also appear in object position (“us” rather than “we”), e.g. suffixed to álë “do not” in the negative command álëmë tulya, “do not lead us” (VT43:12, 22). If these pronouns are to be dual, they receive the dual ending -t (exclusive met, inclusive met > *vet; compare imbë met “between us [two]” in Namarië). The dual pronouns do not have a long vowel even when stressed. The pronouns me, we/ve and their long variants can also receive case endings, like dative men or vëna “for us” (VT43:27, 28, 33, VT49:14) or locative messë “on us” (VT44:12). An emphatic pronoun is attested as emmë “we” (VT43:20), this reflects an earlier conceptual stage where Tolkien used the forms in -mmë for plural rather than dual exclusive “we” (VT49:48, cf. forms like vammë, WJ:371); presumably he would later regard emmë as a dual exclusive form, corresponding to pl. *ennë (and with *elvë > *elvë and *engwë as the emphatic pronouns for inclusive “you”, plural and dual, respectively). These emphatic pronouns can also receive case endings: the dative form emmë “for us” is attested (VT43:12, 20). – Genitive forms, see OUR; reflexive pronouns, see OURSELVES.

WEAK milë (soft, gentle) (Note: milë is also a verb “long for”). The adjectives nipa and *nimë (the latter given in archaic form nimpë, meaning “small”, are said to be used “usually with connotation of weakness”. –VT45:34, VT48:18

WEAL, WEALTH alma (good fortune), ausë, autë (prosperity, also adj: rich) WEALTHY herenë (blessed, fortunate, rich) – GALA, LT2:336, KHER

WEAPON carma (tool; the word may also mean “helm”). –PE17:114

WEAR see BEAR. WEAR (OUT) yerya (get old) (Note: yerya is also the adjective “old, worn”) – GYER

WEARY lumba – VT45:29

WEATHER – dark weather: lërë –LT1:259

WEAVE lanya-; EVER-WEAVING Vaire (name of a Valië) – LAN, VT39:10
WEB natsë (net); SPIDER’S WEB unggwë –NAT, LotR:1157

WEB verya-; the verb is intransitive and
the person wedded appears in the allative
(veryanen senna “I married him/her”, compare
English “get married to”). The word verya- also
means “dare”, but since this is transitive and
would always be followed by a direct object, the
two verbs can be distinguished. – Transitive
verta- means “to give in marriage” or “to take as
husband or wife” (to oneself). In an earlier
source, Tolkien gave the verb “to wed” as
verta-. Noun WEDDING veryanwë (going with verya-
and verta-); in an earlier source, Tolkien gave
this word as vestalë. Veryanwë is also attested
with pronominal suffixes: veryanwesta (of) your wedding”, with a dual
form of “your”; also veryanweldó with a plural
“your”. –VT49:45, BES, WED

WEDGE nehtë (spgearhead, gore, narrow
promontory. Note: a homophone means
“honeycomb”) –UT:282

WEEK lemnar (from a root meaning “five”,
since the Valian week had five days), enquië
(from a root meaning “six”, since the Eldarin
week had six days), otsla (evidently meaning a
seven-day week like our own, as otsó = “seven”)
–LEP, LotR:1141 cf. ÉNEK, GL:62

WEEPING nyenëy –LT1:262

WEFT tanat, wistë –LAN, LT1:254

WELL (adverb) mai –VT47:6

WELL (noun): the form lón or lônë (pl.
lonë given) has the partially illegible gloss “deep
pool, or river-[?feeding] well”. Early material has
tampo –VT48.28, QL:93

WENT lendë (departed) (past tense of
lelya-lenna- “go”) LT1:264 gives vá, but this is
probably not a valid word in LotR-style Quenya.
–LED cf. VT45:27, WJ:363

WEROWOLF nauro (In Etym, this word is
spelt with initial n, that is, ng. Initial ng had
become n in Third Age Quenya, and I follow the
system of LotR and transcribe it accordingly. But
if this word is written in Tengwar, the initial n
should be transcribed with the letter noldo, not
nûmen.) –NGAW

WEST númen (so in Etym and LotR;
Númen is capitalized in UT:305. According to
VT45:38 the form nûme- also occurs in Tolkien’s
Etym manuscript, and nûmë is attested in
LT1:263 as well), andûné (sunset, evening);
WESTWARD númenna; WESTERN númenya;
adj. IN THE WEST númëa; WESTLAND see
WESTERNESSE; WESTLANDS Andústar (a
region in Númenor) “WEST-WINGS” (the name
of a ship) Nûmerrámar. TURNED WESTWARD
númenquerna –LotR:1157/NDÜ, Nam, UT:305,
Silm:428, LT1:263, UT:165, 419, UT:175, 458,
VT49:18, 20, 22

WESTERNESSE, WESTLAND Númenor
(full form Númenóre) –Silm:313, 414

WET mixa, linquë (obsoloting liquin
in LT1:262, but in later Quenya, linquë also
means “hyacinth” or “grass, reed”). *nenda
(water – in the Etymologies as printed in LR, nenda
seemed to be a Quenya word, but according to VT46:3 it
actually appears as a primitive form nendë in
Tolkien’s manuscript; the Quenya form would still
be *nenda, but it is unattested.) –MISK, NEN,
LINKWI

WHAT, evidently mana as in mana i
cóimas Eldaron[?] “what is the cóimas [lembas]
of the Eldar?” (PM:396). See also WHO. Where
“what” means “that which”, it may be translated
by a relative pronoun, as in là carita i hamil
mára “not to do what you judge good” –VT42:33
WHAT IS MORE yéa, yé (Note: yé is also
an interjection “lol! now see!”); see MOREOVER
under MORE. –VT47:31

WHEEL (spinning wheel) querma (also =
turn-table) –PE17:65

WHEN: The question-word “at what time?”
is unattested, though paraphrases are possible
(e.g. “mana i lú yassë menuva?” “what’s the
time that he will go?” for “when will he go?”)
“When” introducing a statement of time appears
as íre in Fíriel’s Song (íre Anarinya queluva,
“when my sun faileth”, LR:72). Another example
has ýa (in a phrase translated “when winter
comes”, VT49:23), but different meanings
(formerly, ago) are ascribed to the word ýa
elsewhere, possibly leaving íre less ambiguous
(though this word itself must be distinguished
from íre “desire”). In phrases like “the day when
we came”, yassë “in which” may be used.
WHENEVER quië, quië –VT49:23, 35
WHEREIN yassen (referring back to a pl
word; sg #yassë). See WHICH. –Nam,
R GEO:66, 67

WHEREUPON epetà, epta (following that,
thereupon) –VT49:12

WHICH ya (known from the Arctic sentence
and attested with a plural locative ending in
Nam: yassen “wich-in, wherein”. See WHO
concerning relative pronouns.) –Nam, R GEO:66
WHINING miuë (mewing) –MIW

WHIRLPOOL hwindë –SWIN

WHISPER (vb) lussë-; WHISPERING
SOUND lussë –SLUS (and because this is the
basic root here, and Tolkien elsewhere indicated
that older initial sl- produces Quenya hl-, it may
be that these words should properly be cited as "hlussa-", "hlussë."

WHICH (relative pronoun) ya, yâ; this relative pronoun may receive case endings, e.g. yassen "in which, wherein" (pl.) in Namarië. See THAT #3. – It is unclear what the interrogative "which" would be in Quenya; maybe mana "what" (?) can be substituted. –VT43:34, VT47:21


WHO (interrogative pronoun) man (so in Nam and MC:222; MC:221 one place has men, but that is evidently an error, for man occurs in the same text. In FS and LR:59/63, man is translated "what". Either Tolkien later adjusted the meaning of the word, or man covers the meaning of both "who" and "what", but mana is seemingly attested in PM:396 as a distinct word for "what".) NOTE: this "who" is used only in questions. As for "who" as a relative pronoun, as in "the man who did this", see THAT #3. –Nam/MC:222

WHOEVER aiquen (if anybody) –WJ:372

WHOLE iylla (all), THE WHOlE ilûvë (the All, Allness, universe). According to early material, "the whole" (followed by some noun) is rendered by ì quandë, e.g. "ì quandë cemen "the whole earth" –IL, Silm:433, QL:70

WHOLLY aqua (fully, completely, altogether) –WJ:392

WICKED olca (bad). Compare ulca "evil", q.v. –VT43:23-24

WIDE pallë, landë; FAR AND WIDE palan (or "wide, over a wide space, to a distance", VT45:21); THE WIDE WORLD Palurin –PAL, LAD, Silm:435, LT1:264

WIELD #tur- (cited in source as turin "I wield", 1st pers. aorist, pa.t. turnë (control, govern)). WIELD, esp. WIELD A WEAPON mahta- (deal with, fight, handle, manage); pa.t. mahtanë is attested. –TUR, MAK/VT39:11, MA3, VT47:6, 18, 19, VT49:10

WIFE veri, in earlier material also vessë (In UT:8, indis is translated "wife", but in Elym this word is glossed "bride"). –VT49:45, BES, UT:8 cf. NDIS

WILD verca; WILD BEAST hravan. Pl. Hravanë the "Wild", term used in Exilic Quenya to designate Men not belonging to the three houses of the Edain. –BERÉK, WJ:219, PE17:78

WILDERNESS râva (Note: a homophone means "riverbank"). The form ravanda (or possibly rovanda) mentioned in VT46:10 may be either a Quenya word or an etymological form cited to explain the "Noldorin" word rhofan. –RAB, VT46:10

WILL (#1) (noun) nîra (= "will" as a potential or faculty, while "act of will" is nirûmë), *selma (P) ("a fixed idea, will"). In WJ:319, the word is given as Pélma, but P (th) would become s in the Noldorin Quenya. Cf. Pîndë, sindë (in WJ:384) Other words for "will" turn up in Tolkien's various translations of "thy will be done" in the Lord's Prayer: indômë, replacing #mendë (mendelya "thy will"); according to VT43:16, Tolkien in his notes defined indômë as "settled character, also used of the 'will' of Eru"). –VT39:30/VT41:6, 17; WJ:319, VT43:15-16

WILL (#2) (verb) – as part of English circumlocutions expressing futurity, this verb will be rendered by the Quenya future tense in –uva, e.g. #maruva "will abide". WILL BE, see BE.

WILL NOT – I will not: vá (exclamation, also = Do not!); avän, vän, vanyë "I won't", avammë, vammë "we won't" –WJ:371

WILLow-tree tasar, tasarë (P) (probably obsoleting tasarin in LT2:346) –TATHAR/Silm:438

WIND #sûrë (P?) (instrumental form sûrinë is attested, indicating a stem-form sûr-); súlimë (P) (also the name of the month of March), vaïwa, vaïwa (the latter is probably an older [MET] form); SOUND/NOISE OF WIND su, WINDY wanwavoitë (pl. wanwavoisi) –MC:222 cf. 215, LT1:266, Nam/RGEo:66, VT47:12, WA, LT1:266

WIND UP telya- (transitive) (conclude, finish) –WJ:411

WINE miru, limpë (the drink of the Valar, or of the fairies). The word mirûvôrë, mirûvor is defined as "a special wine or cordial."). –LT1:261, LIP, LT1:258, WJ:399

WING râmë (Pl. râmar and plural instrumental form râmënen are attested. The form #râmë, occurring in the ship-name Éddryvaë "Sea-Wing", evidently has a feminine ending.)

HAVING WINGS râmavoitë (pl. a probable râmavoisi, cf. LEAPING, WINDY), "WEST-WINGS" (the name of a ship) Nûmerrâmar –RAM/LT2:335, MC:222, Silm:295, UT:175, 458

WINTER hrîvë, in Tolkien's early "Qenya" also Yelin, Hesín. In the Calendar of Imladris, hrîvë was a precisely defined period of 72 days, but the word was also used without any exact definition. Lâselañta "leaf-fall" could be used for the beginning of winter, but the usual translation of this word is "autumn". "WINTER
ONE" Hescil (a title of Nienna "who breedeth winter", LT1:66, 255) –LotR:1141, 1145; LT1:255, LT1:260

WISDOM nolwë (secret lore, obsoleting nólemë in LT1:263), nóë (long study, lore, knowledge) (In Etym these words, as well as nóla below, are spelt with initial ŋ, that is, ng. Initial ng had become n in Third Age Quenya, and I follow the system of LotR and transcribe it accordingly. Nóle is so spelt also in Silm:432. But if these words are written in Tengwar, the initial n should be transcribed with the letter noldo, not numen.) WISE saila (isolated from alasaila "unwise"), nóla (learned), saira, istima (having knowledge, learned), iswa, isqua – NGOL, VT41:13, 18, Silm:432, IS, SAY/VT46:12, LT2:339

WISH (vb) #mer- (cited in the form merë, evidently the 3rd person aorist; pa.t. given as mernë) (desire); WISH TO GO TO A PLACE mina- (desire to go in some direction, make for it, have some end in view). –MER, VT39:11

WITCH (of the good magic) curuni – LT1:269

WITH: For the purpose of Neo-Quenya writing, the best translation of "with" (in the sense of "together with") is probably #as, attested with a pronominal suffix (see below). A string of various prepositional elements meaning "with" are attested, but all are probably not meant to coexist in the same form of Quenya; rather Tolkien often changed his mind about the details. The preposition lé, le found in early material (QL:52) is probably best avoided in LotR-style Quenya (in which language le is rather the pronoun "you"). Tolkien later seems to be experimenting with yo and ō/o as words for "with"); yo hildinyar in SD:56 probably means "with my heirs", and VT43:29 reproduces a table where various pronouns are suffixed to ō-, probably meaning "with" (ôni "with me", ôlé "with you", etc.) in the essay Quendi and Eldar, Tolkien assigns a dual meaning to ô- as a prefix; it was used "in words describing the meeting, junction, or union of two things or persons, or of two groups thought of as units" (WJ:367; cf. 361 regarding the underlying stem WO, said to be a dual adverb "together"). The plural equivalent of dual ō- is yo- (as in yomenië, WJ:407 cf. 361 regarding the underlying root JÖ), and it may seem to be this yo that occurs as an independent preposition in yo hildinyar in SD:56. The idea that ō- is a distinctly dual form does not appear in all sources; in VT43:29 we have forms like ômé "with us", implying at least three persons. In Tolkien's drafts for a Quenya rendering of the Hail Mary, he experimented with various prepositional elements for the phrase "with thee" (see VT43:29). A form carelyë was replaced with aselyë in the final version. Removing the ending -lyë "thee" and the connecting vowel before it leaves us with #as as the word (or a word) for "with"; this is ultimately related to the conjunction ar "and" (see VT43:30, 47:31). –In English, the preposition "with" may also have an instrumental force, which is best rendered by the Quenya instrumental case (e.g. *nambanen "with [= using] a hammer").

WITHER festa-, WITHERED hessa (dead) –LT1:255

WITHIN mi (see IN) –MI

WITHOUT (adj & prep) ū (usually followed by genitive: ū calo "without light [cal[a]]") (destitute of). WITHOUT BEAUTY ūvanë, adj. ūvanëa. (As for a suffix "-less", also glossed "without" by Tolkien, see entry –LESS.) – VT39:14

WIZARD istar (nom. pl. istari and gen.pl. istarion are attested), sairon, curvar WIZARDRY – in LT1:269, curu is glossed "magic, wizardry", but in Etym the gloss is simply "skill". –LotR:1121, UT:388, cf. IS, SAY; LT1:269

WOLF ráca, narno, WEREWOLF nauro; WOLFHOWL naulë (In Etym, narno, nauro and naulë are spelt with initial ŋ, that is, ng. Initial ng had become n in Third Age Quenya, and I follow the system of LotR and transcribe it accordingly. But if these words are written in Tengwar, the initial n should be transcribed with the letter noldo, not numen.) –DARÁK, NGAR(A)M, NGAW

WOMAN nis (so in MR:213, Etym gives nissi, but both sources agree that the pl is nissi (the alternative pl. form nisi in VT43:31 seems abnormal, since this would be expected to become *nizi > *niri). A longer form of nisi/nis is nissë, clashing with nissë "in me". For clarity writers should probably use the short sg nisi, as Tolkien himself does in MR:213, with the stem niss- before endings, as in the pl. nissi). At the end of compounds the form –nis may occur, as in Artanis (see NOBLE WOMAN). A poetic word for "woman" is tni (female). The form #nina (gen. pl. ninaron attested, VT43:31) may have been but an ephemeral word for "woman" in Tolkien's conception. LARGE WOMAN nisto – NDIS/NIS, MR:213, VT43:31, NÍ, INI, VT47:33

WOMB #mona (isolated from mónalyo "of thy womb"). Another word, #carva, was possibly rejected by Tolkien. –VT43:31

WONDER (noun) elmenda – PM13:143

WONT see WILL NOT
WOOD toa (probably "wood" as a material rather than "wood" = "forest"; not to be confused with the homophone adj. toa "of wool, woollen"), GREAT WOOD taurë (pl. tauri is attested) (forest), wood as material: tavar (also toa), rough piece of wood: runda, piece of shaped wood: pano, smouldering wood (ember): yulmë (Note: yulmë also means "drinking, casual") firewood: turu ("firewood" was the proper meaning, but the word was used for "wood" in general); OF WOOD taurina, WOODEN turúva, WOODEN POST samna (P); WOODEN HALL ampano, WOODPECKER tambaro, WOODLAND tavas (LT1:261 also gives nan(d), but this means "valley" in LotR-style Quenya.) – VT39:6, TÁWAR/Silm:438/MC:222 cf. 215, RUD, PAN, YUL, LT1:270, STAB, TAM, LT1:267
WOOF winda –LT1:254
WOOL toó (obsoleting oa in LT1:249; GL:71 has toa, but cf. the following:) OF WOOL, WOOLLEN toa (not to be confused with the homophone toa "wood") –TOW
WORD quetta (pl. quettar is attested. LT2:348 gives quent; this word is no doubt obsolete in LotR-style Quenya. GL:28 has "getta-"). Quettië, literally "saying", is also translated "word" (or "words") in one text. – Silm:436, WJ:391, VT49:28
WORLD Ambar (earth), THE WIDE WORLD Palurin. (LT2 gives irmin "the world, all the regions inhabited by Men"; this is probably not a valid word in LotR-style Quenya.) OF THE WORLD marda (an adjective, "worldly"); THE ENDING OF THE WORLD Ambar-metta, ambarmetta: "WORLD-ARTIFICER" Martamo (a title of Aulë) REDEEMER OF THE WORLD Mardorunando (it is not clear whether the initial element #mardo means "world" or "of the world"; cf. marda above. It may be that mardo is the genitive of mar, mard-, translated "earth" in Fíriel's Song.) –LotR:1003 cf. MBAR, VT44:36, LT1:251, 264, LT2:343, LT1:266, VT44:17
WORN yerna (old [of things]), colla (passive participle of #col- "bear, "wear") (borne). The latter is also used as a noun = "vestment, cloak". –GYER, MR:385
WORTH, WORTHY valda (dear) –GL:23
WOSE Rú, Rúatan (pl Rúatan is given) – UT:385
WOUND (vb) harna-; WOUNDED harna;
WOUND (noun) harwē –SKAR
WRAP (verb) vaïta- (enfold); WRAP (noun) vaima (robe) –LT1:271, QL:100, VT46:21
WRATH rúsë (P), also ormē (haste, violence, rushing). WRATHFUL rúsëa (P) – PE17:188, GOR, KJOR
WREATHE ría (garland) –PM:347
WRIGHT samno (P) (carpenter, builder) – STAB
WRIST málimë (literally "hand-link", má + #limë). Stem *málimi-, given primitive form málimi. –VT47:6
WRITE tec- (3rd pers. aorist tecē is given); noun WRITING sarmë (in the Etymologies also tengwē, but in a later source this word is said to mean "indication, sign, token", and this meaning may be predominant in Tolkien's later Quenya; pl tengwi is attested); WRITING SYSTEM tencelē (spelling); WRITINGS parma (book) –VT39:8, TEK cf. WJ:394, 395, LT2:346
WRONG raica (crooked, bent). INDUCEMENT TO DO WRONG #úsahtie (temptation), attested in the allative case (úsahtienña) –RÁYAK, VT43:23

Y

YARD ranga (pl rangar is attested). The basic meaning of ranga was "full pace". This Númenórean linear measure was "slightly longer than our yard, approximately 38 inches [= 96.5 cm]". –UT:285, 461

YAWN yanga-, #hac- (only attested as participle: hácalav (yawning)') –YAG, MC:222
YEAR loa (lit. "growth"), coranar (lit. "sunround", used when the year was considered more or less astronomically – but loa is stated to be the more usual word for "year"). The pl.
coranári is attested (PM:126). LONG-YEAR yén (pl. yení is attested in Nam; the Etymologies as printed in LR cite the stem-form as yen-, but according to VT46:22 Tolkien's manuscript actually has the pl. form yení as in Nam). A "long-year" is a period of 144 solar years, an Elvish "century" – the Eldar used duodecimal counting, in which 144 is the first three-digit number, like our 100. But sometimes it seems that yen simply means "year". Cf the following words: LAST YEAR yenya, HAVING MANY YEARS linyenwa (old), *RECKONING OF YEARS Yenonótë –LotR:1141, YEN, MR:51

YELLOW malina, tulca (the latter was adopted from Valarí and used in Vanyarí Quenya only), YELLOW POWDER malo (stem "malu") (pollen), "YELLOW HAMMER" (yellow bird) ammalë, ambáë, YELLOW WATER-LILY nénú –SMAL, WJ:399, LT1:248

YES ná (literally "is", i.e. "[so it is]"), is also (in the "past tense") né, with reference to something past, i.e. "yes" = "it was so, it was as you say/ask". Náto is possibly an emphatic form of "yes". In one conceptual phase, Tolkien used lá for "yes", but in both earlier and later material, lá is the negation "no, not" instead. –QL:64, VT42:33, VT49:18, 28-29, 31

YESTERDAY noa (shortened from the full phrase noa ré "former day"); thus noa is basically an adjective "former"). In another conceptual phase, noa meant "tomorrow" instead. Not to be confused with noa "conception; idea". –VT49:34

YOKE yanta (bridge), yaltë –YAT, GL:37

YON, YONDER (adj) enta (note: a homophone means "another, one more"); YONDER (interjection?) en (there, look!) –EN, VT45:12

YOU (plural and dual only; for singular "you", see THOU): Plural "you" is normally expressed by the ending -lê (VT49:51) that is added to verbs, e.g. carildê "you do" (VT49:16; in earlier texts Tolkien also used the ending--ilê for pl. "you", VT43:36, VT49:48). The reduced form -l may be attached to an imperative: hecal! "you be gone!" (WJ:364). Independent pronoun le, with long vowel (lé, VT49:51) when stressed. Case endings may be added, e.g. dative "len" for you" (cf. nin "for me"). YOUR (plural) is expressed by the ending -lê (VT49:16), e.g. onnálë "your child" (VT49:42); as an independent word perhaps *lenya (compare ninya "my" vs. ni "I", nin "for me"). – Dual forms of YOU, used when addressing two persons: ending -stê (for original -dde, VT49:16, 33, 51), independent pronoun tyet (intimate/familiar) or let (polite/formal), YOUR (plural): ending -sta (VT49:16), as independent word perhaps *tyenta, *lentëya derived from dual dative forms *tyent, *lent "for you (two)". Compare such attested forms as ninya "my" and menya "our" vs. the dative pronouns nin "for me", men "for us".

YOUNG nessâ, vinya, cana; YOUTH nésë (P), nessë, virië, vinë, laito/laisi (vigour, new life). Note: all of these words seem to mean "youth" as an abstract; for "youth" = "young person", see YOUNGSTER. YOUNG OR SMALL WOMAN, see GIRL. YOUTHFUL nessima –NETH, VT46:22, VT47:26, LR:25, GL:37, LT1:267

YOUNGSTER winyamo (read *vinyamo in Exilic Quenya) –VT47:26

YOUR, see YOU

YOURSELF (or "thyself", reflexive pronoun) immo (a general sg. reflexive pronoun, covering English "myself, him/herself, yourself"). Also specific 2nd person forms: intë (apparently familiar), imlë (apparently formal). Plural YOURSELVES indë (a form imde is also listed, but may be intended as the older form that yielded indë) –VT47:37

YOUTH (abstract), see YOUNG; for "youth = young person", the word glossed YOUNGSTER (q.v.) may be used
ZIMRAPHEL Míriel -UT:224, Silm:324
ZIMRATHÓN Hostamir -UT:222