



English – Quenya

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by Helge K. Fauskanger
<http://www.uib.no/People/hnohf/>

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),

LotR = *The Lord of the Rings* (HarperCollinsPublishers, one-volume edition of 1991),

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),

RGEO = *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,

pa.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 **súlë** 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).

Wordlist last updated July 5th, 2008

A

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 (P)** –*PHEW/VT46:9, Silm:418, VT45:11*

ABIDE **mar-** (be settled of fixed) (*fut. #maruva is attested: maruvan "I will abide"*); ABIDE BY **himya-** (cleave to, stick to, adhere); ABIDING **sanda (P)** (firm, true); LAW-ABIDING **sanya (P)** (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, teeming – 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*) **naitya-** (put to shame) –*QL:65*

ABYSS **undumë** –*MC:222 cf. 215*

ACCOMMODATE **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*

ACCURSED **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, accommodate) – *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*

ADMIRAL **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*) **vëa** (manly, vigorous); ADULT MAN **vëaner**; ADULT MALE **nër** (**ner-**, as in. pl **neri**) (man) –*WEG, DER*

ADÛNAKHOR **Herunúmen** –*UT:222, Silm:322*

AEGNOR **Aicanáro** (so in *Silm:435 and PM:345; MR:323 has Aicanár*) (Sharp Flame, Fell Fire)

AFFECT #**ap-** (given as aorist stem **apë**) (to concern, to touch one) –*VT44:26*

AFFECTIONATE **méla** (loving) –*VT39:10*

AFFLICTED – be afflicted: **moia-** (labour).

The participle ***moiala** 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 **epessë** "after-name" – see NICKNAME.) This **ep-** is a shorter form of **epë**, which means "before" of spatial relationships but "after" of time (since the Eldar imagined time coming *after* their present as being *before* them, *VT49:12*); **apa** and **epë** may be seen as variants of the same word. Other variant forms of **apa** "after" include **opo** and **pó/po** (*VT44:36, VT49:12*). According to *VT44:26*, the preposition **apa** may also appear as **pa, pá** (cf. **yéni pa yéni** "years after years" in *VT44:35*), but **pa/pá** 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 **pá** 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 **yénion yéni** –*RAD, VT44:36*

AGENT **tyaro** (actor, doer) –*KAR*

AGILE **tyelca** (swift) –*KYELEK*

AGO **yá**; LONG AGO **andanéya, anda né** (once upon a time) –*YA, VT49:31*

AGONY **qualmë** (death), **unqualë** (death; according to *VT45:24*, Tolkien changed this word to **anqualë**) –*KWAL, VT45:5, 24, 36*

AH (*interj.*) **ai** (alas) **AI! laurië lantar lassi** Ah! golden fall the leaves (*Nam*)

AIR **vista** (= air as substance); **vilya** older [*MET*] **wilya** (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/LT1:273, LIN, SWES/LotR:1157, MC:223, LT1:273*

ALAS (*interj.*) **ai** (ah) (*Etym* also gives a word **nai**, but this clashes with **nai** "be it that" in *Namárië*.); also **orro** or **horro** as an "exclamation of horror, pain, disgust: ugh, alas! ow!" –*Nam/RGEO:66, NAY, VT45:17*

ALIKE **véla** –*VT49:10*

ALIVE **cuina**; BEING ALIVE (noun not *adj*) **cuilë** (life) (*LT1:257* gives **coina, coirëa**; see *LIVING*) –*KUY*

ALL **illi** (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** "abll paths"); ALLNESS, THE ALL **ilüvë** (the whole). According to early material, ALL THE... (followed by some noun) is rendered by **i quanda**, e.g. ***i quanda cemen** "all the earth; the whole earth". ALL THAT IS WANTED **fárë, farmë** (plenitude, 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 "notwithstanding") – Christopher Gilson argues that the word **ómu** 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 involving "(al)though" may be rephrased using **ananta** "and yet" (e.g. "although the house is small, we love it" > ***i coa pitya ná, ananta melilmes** = "the house is small, and yet we love it").

ALWAYS **illumë** (earlier variants of the relevant text also have **vora** and **vorë**, forms Tolkien may or may not have abandoned) – *VT44:9*

ALTOGETHER **aqua** (fully, completely, wholly) –WJ:392

*AMANIAN (only translated "of Aman" by Tolkien) **amanya** (which can also mean "blessed", VT49:41). Cf. also **Úmanyar**, **Úamanyar**, **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

AMBIDEXTROUS **ataformaitë** (pl. **ataformaiti** is attested) –VT49:10

AMEN (Hebrew: "truly, certainly, may it be so") **násië** (another form, **násan**, was apparently abandoned by Tolkien) –VT43:24, 35

AMLOTH ***Ambalotsë** (Tolkien asterisked the word because it was not "attested", only a possible Quenya form of **Amloth**. See "UPRISING-FLOWER".) –WJ:318

AMONG **imíca**, **mici**; see also BETWEEN. –VT43:30

AMRAS **Telufinwë** (meaning "Last Finwë", not the equivalent in sense to his Sindarin name. The short form of his name was **Telvo** "Last One". His mother-name [q.v.] was **Ambarussa**, but this name was not used in narrative.) –PM:353

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

AN see A

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

AND **ar**. In the phrase **eldain a firimoin** "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 **arë** is mentioned in VT43:31.) A suffix meaning "and", **-yë**, occurs in the phrase **Menel Cemenyë** "heaven and earth" (VT47:11); this suffix is "normally used of pairs usually associated as Sun, Moon [***Anar Isilyë**]; Heaven, Earth [**Menel Cemenyë**], Land, Sea [***Nór Eäryë**], fire, water [***úr nenyë**]" (VT47:31). AND YET **a-nanta/ananta** (but yet) –AR/Nam/FS, VT43:31, NDAN; the etymology of **ar** is discussed in VT47:31

ANGBAND **Angamando** (Iron-gaol) (so in MR:350 and *Silm*:428; *Etym* has **Angamanda**,

or in deleted material **Angavanda**). –MR:350, *Silm*:428, MBAD, VT45:6

ANGELIC POWER **Vala** (pl. **Valar** or **Vali**, gen. pl. **Valion** is attested in *Firiel's Song*); ANGELIC SPIRIT **Ainu**, f. **Aini** (holy one, god) –LotR:1157/BAL/FS, AYAN, LT1:248

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

ANGER, ANGRY, see WRATH, WRATHFUL

ANGROD **Angarátó** –*Silm*:428

ANIMAL #**celva** (only pl. **celvar** is attested, translated "animals, living things that move" in *Silm* appendix and WJ:341); **laman** (pl. **lamni** or **lamani**) ("usually only applied to four-footed beasts, and never to reptiles and birds"); MALE ANIMAL **hanu** (male) –*Silm*:52/53, 405:3AN, WJ:416

ANNOUNCEMENT **canwa** (order) –PM:362

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

ANYBODY – if anybody: **aiquen** (whoever); 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 **Víressë** –LotR:1144/1146

AR-ADÚNAKHOR **Tar-Herunúmen** –UT:222, *Silm*:322

AR-BELZAGAR **Tar-Calmacil** –UT:222

AR-GIMILZÖR **Tar-Telemnar** –UT:223

AR-INZILADÚN **Tar-Palantir** –UT:223, *Silm*:324

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

AR-SAKALTHÔR **Tar-Falassion** –UT:223

AR-ZIMRAPHEL **Tar-Míriel** –UT:224, *Silm*:324

AR-ZIMRATHÔN **Tar-Hostamir** –UT:222

ARCTURUS (a star) **Morwinyon** (said to mean "the glint at dusk" or "glint in the dark") –LT1:260

ARE see BE

ARGON **Arcáno** –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

"lion".) TRUNCATED ARM, see STUB, STUMP.
–RAK

ARMY **hossë** (band, troop) –LT2:340

ARNOR **Arnanor**, **Arnanóre** ("royal land")
–Letters:428

ARRANGEMENT **pano** (plan). Note: the word also means "piece of shaped wood". –QL.72

ARRIVE: The verb **ten-** is used for this meaning in one source (present tense **téna** "is on point of arrival, is just coming to the end"). Other attested forms are **tenë** (aorist; 1st person **tenin**), pa.t. **tennë** "arrived, reached" ("usually used with locative not allative": **tennen sis** "I arrive[d] here"), perfect **etënië**, future **tenuva** "will arrive". Tolkien subsequently changed **ten-** to **men-**, 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 **núlë** (sorcery). (The word is spelt "ñúle" in the source, reflecting the older pronunciation; in Tengwar spelling the initial nasal should therefore be represented by the letter Noldo). –UT:396, PE17:125

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: **cemendë 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 cemendë**, 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**, **pá** (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

ASGARD **Valinor**, **Valinóre** (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) **osellë (b)** (sworn sister) –TOR, THEL

ASTRONOMER **meneldil** –Letters:386

AT **sé**, **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. **lúmissen** "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 **Urimë** (so in LotR; UT has **Úrimë**) –LotR:1144, UT:302/470

AUTHORITY **Máhan** (pl **Máhani** 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". **Máhani** was adopted from Valarin and originally probably referred to the Valar themselves. We are not told whether **Máhan** could or should be applied to a non-divine authority (at least it should not be capitalized if so used). Note: **Máhan** means "Supreme One" rather than "authority" as an abstract. –MR:350, BAL, WJ:399/402

AUTUMN **yávië** (harvest – in the Calendar of Imladris, **yávië** 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), **narquelion** ("fire-fading" – this word from Fíriel's Song and Etym seems to correspond to **narquelië** in LotR, but the latter is the name of the month corresponding to our October.) LT1:273 has **yávan** "autumn, harvest", but this word may be obsoleted by **yávië**. –

LotR:1142, 1144, 1145/Silm:439/LT1:254, DAT, FS, NAR/KWAL, Letters:382

AVENGE **ahtar-** or **accar-** (do back, react; requite) –PE17:166

AVENUE OF TREES **aldëon** –LT1:249

AWAKE **coiva-** (so in LT1:257; read ***cuiva-** in Tolkien's later Quenya? Cf. the following:) AWAKENING (noun) **cuivië** (obsoleting **coivië** in LT1:257), **cuivë**; AWAKENING (adj) **cuivëa** –KUY/Silm:429

AWKWARD **hranga** (hard; stiff, difficult). Note: **hranga-** is also a verb "thwart". –PE17:154, 185

AWAY **oa**, **oar** (viewed from the point of view of the thing, person, or place left). **Oar** is used of movement only, as in "I went away". See also GO AWAY. –WJ:366 cf. 361, VT39:6.

AWNING **teltassë** –GL:70

AXE **pelecco** –LT2:346

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

BACK (noun) **pontë** (**ponti-**) (rear) (QL:75) LT2:338 mentions a Gnomish word **alm**, said to mean "the broad of the back from shoulder to shoulder, back, shoulders". It is 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, requite, avenge); these forms represent older **at-kar-**. THOSE WHO GO BACK **Nandor** (Elves that left the March from *Cuiviënen*) AT BACK OF PLACE, see BEHIND. –AT(AT), PE17:166, WJ:384

BACKWARDS **nan-** (prefix), as in ***nanquerna** "turned back" –NDAN, VT49:20

BAD **olca** (wicked) (VT43:24). Compare **ulca** "evil". The Gnomish **fëg** is glossed "bad" in GL:34, and this is equated with Q **faica**, glossed "contemptible, mean" under SPAY in the Etymologies.

BAKE **masta-** –MBAS

BALE OUT **calpa-** (draw water, scoop out) –KALPA

BALL **coron** (stem #**corn-**, as in dat.sg. **cornen**) (globe) –KOR

BALROG **Valarauco** (pl. **Valaraucar**, possibly reflecting an alternative form ***Valarauca**) (so in the *Silmarillion* – in Etym the Quenya form of Sindarin balrog is **malarauco**,

while LT1:250 gives **Malcaraucë**) –Silm:35/425/439, RUK

BAND **nossë** (army, troop) –LT2:340

BANK (esp. of river) **ráva** –RAMBÁ

BARK (noun) – Tolkien originally thought that **parma** "book" really meant "skin, bark; parchment", with "book, writings" as the secondary meaning. But in Etym **parma** is derived from a stem meaning "compose, put together", obsoleting the old etymology. –LT2:346, contrast PAR

BARN FOWL **porocë** (hen) –PE16:132

BASE **sundo** (**Þ**) (root, root-word) (pl. #**sundar**, isolated from **Tarmasundar** in UT:166), **talán** (**talam-**) (floor, ground), **talma** (foundation, root); BASE-STRUCTURE **sundocarmë** (**Þ**) –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) **sovallë** (washing, purification) –QL:86

BATTER **palpa-** (beat) –PALAP

BAY (small and landlocked) **hópa** (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. **nar** or **nár** "are" (PE15:36, VT49:27, 30), dual **nát** (VT49:30). Also attested with various pronominal endings: **nányë/nanyë** "I am", **nalyë** or **natyë** "you (sg.) are" (polite and familiar, respectively),

nás "it is", **násë** "(s)he is", **nalmë** "we are" (VT49:27, 30). Some forms listed in VT49:27 are perhaps intended as aorist forms (**nain** "I am", **naityë/nailyë** "you are"); VT49:30 however lists aorist forms with no intruding **i** (**nanyë** "I am", **nalyë** "thou art", **ná** "is", **nassë** "(s)he is", **nalmë** "we are", **nar** "are"). Pa.t. **nánë** or **né** "was", pl. **náner/nér** and dual **nét** "were" (VT49:6, 10, 27, 30). According to VT49:31, **né** "was" cannot receive pronominal endings (though **nésë** "he was" is attested elsewhere, VT49:28-29), and such endings are rather added to the form **ane-**, e.g. **anen** "I was", **anel** "you were", **anes** "(s)he/it was" (VT49:28). Future tense **nauva** "will be" (VT42:34, VT49:19; alternative form **uva** only in VT49:30) Perfect **anaië** "has been" (VT49:27, first written as **anáyë**). The form **na** may be used as imperative (**na airë** "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 hiruvalyë Valimar**, "may you find Valimar") or if the verb is in the present rather than the future tense, that it is already happening (VT49:39: **nai Eru Iye mánata** "God bless you" or "may God be blessing you"). According to PE17:58, imperative **na** is short for **á na** with the imperative particle included. – **Ná** "is" appears with a short vowel (**na**) in some sources, but writers should probably maintain the long vowel to avoid confusion with the imperative **na** (and 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 **ëa** is variously translated "is", "exists", "it is", "let it be". It has a more absolute meaning than **ná**, with reference to *existence* rather than being a mere copula. It may also be used (with prepositional phrases) to denote a *position*: **i ëa han ëa** "[our Father] who is beyond [the universe of] Eä" (VT43:12-14), **i Eru i or ilyë mahalmar ëa** "the One who is above all thrones" (UT:305). The pa.t. of this verb is **engë**, VT43:38, perfect **engië** or rarely **éyë**, future **euva**, VT49:29. – Fíriel'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 **uin** and **umin** "I do not, am not" (1st pers. aorist), pa.t. **úmë**. According to VT49:29, forms like **ui** "it is not", **uin(yë)** "I am not", **uil(yë)** "you are not", ***uis** "(s)he is not" and **uilmë** "we are

not" are cited in a document dating from about 1968, though some of this was struck out. The monosyllable **ú** 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) **lanyë** "I do not, am not"; the other forms are cited without pronominal suffixes: present **laia**, past **lánë**, perfect **alaië**, future **lauva**, imperative **ala**, **alá**. 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. **sintë**), hence e.g. **polin quetë** "I can speak" (because mouth and tongue are free), **lertan quetë** "I can/may speak" (because I am free to do so, there being no obstacle of promise, secrecy, or duty), **istan quetë** "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: **Ecë nin carë sa**, "I can do it" (it is possible for me to do it), **ecuva nin carë 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-**), **falassë** (shore, line of surf), **falas**, **hresta** (*ablative hrestallo is attested*), **fára** (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], cf. the past participle colla "borne, 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** –MORÓK

BEARD **fanga** (*obsoleting vanga in GL:21; GL:34 has fangë "long beard", whereas GL:63 gives poa. Neo-Quenya writers should use fanga.*) –SPÁNAG

BEARER **#colindo** (*only attested in the pl compound cormacolindor "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 **vanimálion** are attested). According to MR:49, **Maia** 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 **úvanë**, adj. **úvanëa** –BAN, SLIN, LT1:254, LotR:1017 cf. Letters:308, LT1:272, MR:49, VT39:14

BECAUSE, see SINCE

BED **caima**; BEDCHAMBER **caimasan** (**Þ**) (#**caimasamb-**, as in pl. **caimasambi**); BEDRIDDEN **caila** (lying in bed, ?sickness), **caimassëa** (sick); LYING IN BED (noun) **caila** (bedridden, ?sickness) –KAY/VT45:19, 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** –PHÉREN

BEFORE (prep.) **epë** (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 cenner mé** "we saw them before they saw us". For "before" as an independent adverb (= "formerly"), it may be best to use **yá** "formerly" or derive an adverb ***noavë** from the adj. **noa** (see FORMER). BEFORE, IN FRONT OF (of spatial relationships) **opo**, **pó** (VT49:12)

BEGET **nosta-** (glossed "give birth" in earlier sources), **onta-** (pa.t. **ónë** or **ontanë**) (create); BEGETTER #**nostar** (see note below), also **ontar** with gender-specific forms **ontaro** (m.), **ontarë** or **ontari** (f.) (parent). (In LotR, the form **nostari** "begetters, parents" occurs; sg #**nostar**. **Nostari** was changed from **ontari** in Tolkien's first draft [see SD:73], so he may have scrapped **ontaro**, **ontarë** in favour of #**nostar** [or m. ***nostaro**, f. ***nostarë**???) Did he also reject the verb **onta-** in favour of **nosta-**?) –SD:73, VT44:7, ONO, LotR:1017 cf. Letters:308

BEGINNING **yesta** (In the Etymologies there also appeared the word **esse**, derived from a stem ESE, ESET that was marked with a query by Tolkien because **esse** also means "name". The later word **yesta** would suggest that he changed the stem in question to *YES, *YESET.) –PE17:120, ESE/ESET

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 **ëala** (spirit). Pl. **ëalar** is attested. **ëalar** are spirits whose natural state it is to exist without a physical body, e.g. Balrogs. –MR:165

BEING ALIVE (noun) **cuilë** –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 #**Valariandë**; 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:365, LR:202, ÑGOLOD

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 Elesarno quetië** "I believe in Elessar's words" (lit. speaking). –VT49:27-28

BELL **nyellë** –NYEL

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

BELOVED **melda** (dear, sweet). 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** (**þ**) (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 **cúna** (curved; **cúna** is also used as a verbal stem, see *BEND*), **raica** (crooked, wrong), **cauca** (crooked, humped), **sara** (**þ**) (stiff dry grass) –*MC:223, RAYAK, LT1:257, 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** >) **arni** ***"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** >) **artë** ***"beside them"*, (**anwet** >) **armet** ***"beside us"* (dual exclusive). –*AR, VT49:25*

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" (*VT47:30*), 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" [*VT47:11*]). 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/RGEO:67, VT47:11, 30; VT43:30*

BEYOND **pella** (*a postposition in Quenya: **Andúnë pella** "beyond the West", **elenillor pella** "from beyond the stars"*). Genuine prepositions meaning "beyond" are **han**, **ava** (outside) –*Nam, MC:222, VT43:14, VT45:6*

BIER **tulma** –*LT1:270*

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) –*VT41:5, 6*

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

BIRD **aiwë**, **filit** (pl **filici**) (*Note: both **aiwë** and **filit** are stated to mean "small bird", not "bird" in general*), **ambalë**, **ammalë** (= yellow bird), **lindo** (= "singer", singing bird). *LT1:273 also has **wilin**; this may or may not be a valid word in LotR-style Quenya.* –*AIWË, PHILIK, SMAL, LIN*

BIRTH, BIRTHDAY **nosta**; GIVE BIRTH **nosta-** (*but in later sources, **nosta-** is glossed "beget", q.v.*) –*LT1:272*

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, VT49:24*

BITTER **sára** –*SAG*

BLACK **morë** (*stem **mori-**, as in compounds like **Moriquendi***), **morna**, **morqua**; BLACKNESS **mórë** (darkness, night); BLACKHANDED **morimaitë**, BLACKBERRY **piucca** (only glossed "berry" in *GL:64*); BLACK FOE **Moringotto** (*the oldest [MET] form was **Moriñgotho** (Morgoth)*). BLACK ARTS **núlé** (sorcery). (*The word is spelt "ñúle" in the source, reflecting the older pronunciation; in Tengwar spelling the initial nasal should therefore be represented by the letter Noldo*). –*MOR, LT1:260, LotR:1015/SD:68, 72, LT2:347, MR:194, PE17:125*

BLADE **hyanda** (share), (*sword blade*): **†russë** (corruscation) –*LT2:342, 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, LT1:271*

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; such 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 **mánata** ("is blessing") does according to Carl F. Hostetter imply an aorist stem ***manta** (VT49:52). The passive participle **aistana** "blessed" (see below) argues the existence of a verbal stem **#aista-** "to bless", but this verb seems etymologically connected to **airë** "holy" and should probably only be used with reference to more or less "divine" persons (**aistana** refers to the Virgin Mary in the source), who are "blessed" in the sense of having their holiness recognized and respected.

BLESSED **alya**, **almárëa** (prosperous, rich, abundant), **herenya** (wealthy, fortunate, rich), **manaquenta** or **manquenta**, also **aman** ("blessed, free from evil" – **Aman** was "chiefly used as the name of the land where the Valar dwelt" [WJ:399], and as an adjective "blessed" the word may add an adjectival ending: **amanya**, VT49:41). **Aman** is the apparent Quenya equivalent of "the Blessed Realm" (allative **Amanna** is attested, VT49:26). The word **calambar**, apparently literally ***"light-fated"**, also seems to mean "blessed" (VT49:41). Cf. also BLESSED BEING **Manwë** (name of the King of the Valar). **Alya**, **almárëa**, and **herenya** are adjectives that may also have worldly connotations, apparently often used with reference to one who is "blessed" with material possessions or simply has good luck; on the other hand, the forms derived from the root **man-** primarily describe something *free from evil*: Cf. **mána** "blessed" in Fíriel's Song (referring to the Valar) and the alternative form **manna** in VT43:19 [cf. VT45:32] (in VT45 referring to the Virgin Mary; the form **mána** may be preferred for clarity, since **manna** is apparently also the question-word "whither?", "where to?") The forms **manaquenta** or **manquenta** also include the **man-** root, but it is combined with a derivative (passive participle?) of the verbal stem **quet-** "say, speak", these forms seemingly referring to someone who is "blessed" in the sense that people *speak well* of this person (a third form from the same source, **manque**, is possibly incomplete: read **manquenta**?) (VT44:10-11) The most purely "spiritual" term is possibly the word **aistana**, used for "blessed" in

Tolkien's translation of the Hail Mary, where this word refers to the Virgin (VT43:27-28, 30). **Aistana** is apparently not an independent adjective (like **alya**, **mána** etc.), but rather the passive participle of a verb **#aista-** "bless"; see above concerning its precise application. BLESSEDNESS **vald-** (so in LT1:272; *nom. sg. must be either *val or *valdë*) (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**. "BLESSINGS", BLESSEDNESS, BLISS **almië**, **almarë**; FINAL BLISS **manar**, **mandë** (doom, final end, fate, fortune) –*LotR:989 cf Letters:308; GAL, KHER, Letters:283, LT1:272, MAN/MANAD, VT43:19, 27-28, 30*

BLIGHT **yarú** (gloom) –GL:37

BLINK **tihta-** (peer) –MC:223

BLOCK **#tap-** (stop). (*Cited in the form tapë, 3 pers sg aorist; misreading "tápe" 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 yár [yar-]*) –*Silm:437, YAR*

BLOSSOM (white) **lossë**, ("of flowers in bunches or clusters:") ***lohtë** (emended from the actual reading **loktë** 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 lúnë; both luinë and lúnë would be expected to have stem-forms in -i- given the primitive form luini, lugni*), **ninwa**, **ulban** (adopted from Valarin; only used in *Vanyarin Quenya*), PALE BLUE **helwa**, BLuish ***luinincë** (given in archaic form **luininki**, so the Quenya word would have the stem-form **luininci-**) –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 "Qenya"*); BODY-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 **verië** – BER, KAN

BOLSTER **nirwa** (cushion) –NID

BOND **nútë** (knot), **vére** (troth, compact, oath). –NUT, WED

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

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

BOON: The word **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); **ríma** (edge, hem) –REG, RÍ

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

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

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

BOSS OF SHIELD **tolmen** (isolated round hill) –LT1:269

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

BOUND **nauta** (obliged) –NUT

BOTTLE **olpë** –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 *cav- with pa.t. *canwë*); BOW (*noun*) **quina**, **cú** (*also = crescent Moon*), **lúva**, **cúnë** (crescent); RAINBOW **helyanwë** (“sky-bridge”), **Ilweran**, **Ilweranta** (LT2:348 has **iluquina** “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” [quina + 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, **sincahonda**, 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 ENTRAILS

BOWL **tolpo**, **salpa**, #**salpë** (isolated from **tanyasalpë** “Bowl of Fire”), **fion** (goblet – but this word reappears with the unrelated meaning “hawk” in later material) –PE16:142, LT1:292, 253

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). –SEL-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 **GÓLOB**; later Tolkien apparently presupposed that older **lb** becomes either **lv** or is preserved as **lb** in Quenya). TRUNCATED BRANCH, see STUB, STUMP. –PM:340, **GÓLOB**

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

BREAD **massa** (**masta**; LIFE-BREAD (= *lembas*) **coimas** (either ***coimass-** or **coimast-**, cf. **massa**, **masta** “bread”), BREAD-GIVER (*fem.*) **massánië** (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 rácina “broken” is attested*); BREAK APART **terhat-** (*pa.t. terhantë*); 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** (hauberk) –QL:30

BREATH (*noun*) **hwesta** (breeze, puff of air), **foa** (puff of breath), **súlë** (**þ**) (spirit) (*earlier*

[MET] form **thúlë** = **púlë**). BREATHE (vb) **súya-** (**þ**); BREATHER **Súlimo** (**þ**) (a title of Manwë; this is the literal meaning according to *Silm:*420); BREATH FORTH see *EXPIRE*. –SWES, VT47:35, 36, THÛ/LotR:1157

BREEZE **hwesta** (breath, puff of air), GENTLE BREEZE **vilë**; BREEZY **vilin** (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 **indiss-** (pl. **indissi** given), but the alternative form pl. form **inderi** 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

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

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

BRILLIANCE **alcar**, **alcarë** (splendour, radiance), **calassë** (clarity), **?rillë** (*reading of manuscript uncertain, see VT46:11*), BRILLIANT **alcarinqua** (glorious) –AKLA-R-/RGeo:73/UT:317/WJ:369/Silm:427, GL:39

BROAD –LT2:338 gives a word **aica** "broad, vast", but this is probably obsoleted 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 **tancil** (pin) –TAK

BROOD **luvu-** (lower) –LT1:259

BROOK **nellë** (GL:46 has **wentë**) –NEN

BROTHER **háno**, colloquial **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*), **otornassë** (*the latter is evidently the "brotherhood" of otornor, sworn brothers*) –VT47:12, 14, TOR, NŌ

BROWN **varnä** (stem **varni-**) (swart, dark brown) –BARÁN

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

BUFFET **taran**, **tarambo** –LT2:337

BUILD #**car-** (*cited as carin "I make, build", 1st pers. aorist – according to FS and SD:246 the past tense is cárë, but Etym has carnë; writers should probably use the latter form, not to be confused with the adjective carnë*

"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), **ataquë** (construction). BUILDER **samno** (**þ**) (carpenter, wright) –KAR, PAN, VT45:36, TAK, STAB

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

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

BURDEN **cólo** (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. *Fëanáro usta i ciryar "Fëanor burns the ships"*), **urya-** (*intransitive, e.g. *i ciryar uryar "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 sting of different words for the conjunction "but" are attested. In the *Etymologies*, the word for "but" is **ná** or **nán**. 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**, **onë**, **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 **ná** is probably best avoided since it can be confused with the copula "is"; likewise, **nán** (and **nan**?) may also mean "I am" (**ná**, **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

BUTTOCKS **hacca** (hams) –GL:47

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**

"by doom mastered", UT:138). BY meaning "near; next to" may be rendered by **ara** "beside" (***coa ara ëar**, "a house by the sea"). BY THIS MEANS, see SO.

–BY-mas (*final element in place-names, see –TON*) –LT1:250

C

CALACIRIAN **Calaciryān** (*prob. *Calaciryand-*), full form **Calaciryandë** (*i.e., "the region of Eldamar...in and near the entrance to the ravine [of Calaciryā], 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 **mun-do** (nose, snout), stem ***mun-do-** given the primitive form *mbundu*. (Note: **mun-do** also means "ox", and as such the word may not have a distinct stem-form.) CAPE (OF LAND) **nortil** (stem ***nortil-**), 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 **Morifinwë**, short form **Moryo** (*not equivalent in sense to his Sindarin name, which is the cognate of his "mother-name" [q.v.] Carnistir.*) –PM:353

CARCANET **firinga** (necklace) –LT2:346/GL:36

CAROUSAL **ylmë** (drinking) (Note: a homophone means "smouldering heat") –WJ:416

CARPENTER **samno** (**p**) (wright, builder) –STAB

?CARPET **farma** (*reading of gloss uncertain; another, even more difficult gloss begins in "st-" and may possibly read "string" or "stray"*) –VT46:15

CARRIER (the sign used to "carry" short vowel-symbols in the Tengwar system) **anar** (the

word for "sun", which would require an initial vowel-carrier in the Tengwar mode used for Quenya) –VT45:6

CARRY –GL:38 has **yulu-**, but in WJ:416 the same stem (there spelt **JULU**) is said to mean "drink", indicating that **yulu-** "carry" had probably been abandoned in Tolkien's later Quenya. Use rather #**col-**; see BEAR.

CART **norollë** –GL:31

?CASSIOPEIA **Wilwarin** (*the identification of this constellation is not certain. Wilwarin means "butterfly."*) –Silm:426

CASTLE OF CUSTODY – *this is mentioned as the approximate meaning of Mandos (stem Mandost-)* –MR:350

CAT **yaulë**; an earlier source also lists the word **mëoi**, but this word looks strange within the context of LotR-style Quenya (it would be sole singular form in **-oi**) –PE16:132, LT2:348

CATCH (*noun*) **atsa** (hook, claw) –GAT

CAUSE (*vb*) **tyar-**; CAUSE (*noun* "reason") **casta** –KYAR, QL:43

CAVE **felya**, **rondo**, **rotelë**, **rotto** (small grot, tunnel), ARTIFICIAL CAVE **hróta** (dwelling underground, rockhewn hall) –PHÉLEG, ROD, LT2:347, PM:365, VT46:12

CAVITY (*hollow*) **súma** (bosom) –MC:223

CEASE **hauta-** (take a rest, stop), **pusta-** (stop, put a stop to), **tyel-** (end) –KHAW, PUS, KYEL

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. Alátáriel; see GALADRIEL.*)

CELEBRIMBOR (= "Silver-fist")

Telperinquar (*possibly *Telperinquár-. Cf. quárë "fist"*). –Silm:429

CELEBRINDAL ("Silver-foot", Idril's epithet) **Talylemna** ("Taltelemna" in the printed Etymologies 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.] **Tyeltormo** "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 **tólë**. –NÉD, ÉNED, 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**) –Silm:59

CHAIR **hamma** –VT45:20

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

CHAMPION **aráto** (eminent man) –Silm:428

CHANCE (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) **héra** (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 **harni**) (in Etym also = king, but in LotR and other texts the Quenya word for "king" is **aran** pl. **arani** – see KING), **cáno**, **cánu** (see COMMANDER) (ruler, governor, commander) –3AR, UT:400

CHILD **hina**, also vocative **hina** with a short vowel, used when addressing a (young) child. Pl. **híni** rather than **?hinar**; see CHILDREN OF ILÚVATAR below. CHILD NOT YET FULLY GROWN, see BABY. "Child" as the last element in compounds: **-hin** (**-hín-**, pl. **-híni**), e.g. CHILDREN OF ERU **Eruhíni** from sg. **#Eruhin**; CHILDREN OF ILÚVATAR **Híni Ilúvataro**; 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/onnalda** "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 ***ninqi-**) (pallid, white); BE CHILL (of weather) **nicu-** (be cold) –WJ:417 cf. NIK-W-

CHILLY **ringa** (damp, cold) –LT1:265

CHIN **venta** –QL:101

CHOKE **quoro-** (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 **lúmequenta** (history). The unglossed term **lumenyárë** appears to mean "chronological story". –LU, NAR²

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

CITY **osto** (town with wall round) –OS

CLAD **vaina** –LT1:272

CLAMOUR **yalmë** –ÑGYAL (see ÑGAL)

CLAN **nossë** (family, "house") –NŌ

CLARITY **calassë** (brilliance) –GL:39

CLASP **tangwa** (hasp) –TAK

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), pa.t. probably ***hyandë** given the form of the root. CLEAVER **#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 **yávë** (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 **ciryá** in the name **Calaciryá** "Pass of Light" [gen. **Calaciryó** in **Namárië**] – though this clashes with **ciryá** "ship". An early version of **Namárië** actually had **Calacilyo**, not **Calaciryó**; see An Introduction to Elvish p. 5.) –YAG/VT46:22, STAK, SYAD, RGEO:70/WJ:403, LT2:337, 341, KIL

CLIFF **ollo** (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. **fanyar** is attested), **lumbo** (pl. **lumbor** is attested. In *LT*1:259, 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 **fána**] 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 **fanya**, 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) –GL:21

COBWEB **línë** –SLIG

COCK **tocot** –PE14:132

CODE OF SIGNS **tengwesta** (system of signs, grammar); GESTURE-CODE **hwerme** –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 **-lë**) –PE13:163

COLD (adj) **ringa** (so in *MC*:222 and *LT*1:265; Etym has **ringë**, stem ***ringi-**), (damp, chilly), **yelwa** (but this is glossed "loathsome" elsewhere). IT IS COLD **Ringa ná** (*VT*49:23). COLD (noun?) **niquë**, also vb **niquë-** "it is cold, it freezes"; COLD POOL OR LAKE (in mountains) **ringwë** (in the Etymologies as printed in *LR*, this word is cited as "ringe", but according to *VT*46:11, **ringwë** is the proper reading), BE COLD, CHILL (of weather) **nicu-** –*MC*:222, *RINGI/VT*46:11, *LT*1:260, WJ:417

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

COLLECT **hosta-** (gather, assemble); COLLECTION OF LEAVES **olassië** (foliage). GREAT COLLECTION OR CROWD OF THINGS OF THE SAME SORT **úmë** (not to be confused with the pa.t. 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 **#utúlië** and future **#tuluva** are attested (the latter with the prefix **entuluva** "shall come again". **Tulin** may obsolete **tulu-** in *LT*1:270). COME AWAY **hótuli-** ("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) **tiutalë** (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 **cáno** ("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 **mancalë** –*MBAKH*

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

COMPACT (noun) **vëre** (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**), **nó** (**nów-**). Not to be confused with **noa** = "former" or "yesterday". –*NOWO*

CONCERN **#ap-** (given as *aorist stem apë*) (to affect, to touch one). CONCERNING **pa, pá** (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*) **úvië** –*VT48:32*

CONSOLATION (noun) **tiutalë** (comfort, easement) –*QL:93*

CONSOLE **tiuta-** (comfort) –*QL:93*

CONSONANT **#pataca** (only pl. **patacar** is attested), **#lambetengwë** (literally "tongue-sign"; only pl. **lambetengwi** is attested; this refers to consonants as *tengwi* or phonemes), also **náva-tengwë** ("ñava-") (literally "mouth-sign"; only pl. **náva-tengwi** is attested; the shorter form **#návëa** pl. **návëar** was also used, but Fëanor replaced these terms with **#pataca**). Yet another

term for "consonant" was **#tapta tengwë** "impeded element". (Only pl. **tapta tengwi** 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 PUS), VT46:10, 33*

CONSPICUOUS **minda** (prominent) –*MIN*

CONSTRUCTION **tanwë** (craft, thing made, construction, devise), **ataquë** (building) –*TAN, TAK*

CONTEMPTIBLE **faica** (mean) –*SPAY*

CONTINUAL **vórima** (*changed from vorima*) (enduring, repeated); CONTINUALLY **voró** (also **voró-** in compounds) –*BOR*

CONTINUOUS **vórëa** (enduring, repeated), also **vórima**; CONTINUOUS REPETITION **vorongandelë** ("*vorogandele*" in the published *Etymologies* is a misreading; see *VT45:7*) (harping on one tune) –*VT45:7, LIN¹*

CONTINUANT – 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*

CONTRARY, ON THE **úsië** (*VT49:8, 17*), variant **úsir**, 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 nerion "the lord in control of the men"*) –*TUR, 3AR*

COOKED FOOD **apsa** (meat) –*AP*

COPING-STONE see *FINISH*.

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

CORE **endë** (centre, middle). –*NÉD, ÉNED*

CORNER **winca** (nook) (*QL:104, there written 'winka*). Read ***vinca** 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 "Qenya"*

CORPSE **quelet** (pl. **queletsi**), **loico** (dead body); CORPSE-CANDLE **loicolícuma** –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 **onótië*), COUNTABLE #**nótima** (isolated from **únótimë** "countless, not-countable, numberless", sg. **únótima**). NOT COUNTING **hequa** (leaving aside, excluding, except) –NOT, Nam, RGEO:67, VT39:14, WJ:364, 365

COUNTLESS **únótima** (pl. **únótimë** is attested) (numberless, not-countable, uncountable) –VT39:14, Nam, RGEO:67

COUNTRY **nóre** (land, race, nation, native land, family), #**nórië** (only attested in a compound, in the ablative case: **sindanóriello**, "grey-country-from", "out of a grey country". –NÓ, 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. **tompë**), also **untúpa-** (*lit.* "down-roof") –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 **tári** "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. **ónë**, **ontanë**) –ONO

CREATURE **onna**;

DEFORMED/HIDEOUS CREATURE **ulundo**

(monster); VERY TERRIBLE CREATURE **rauco** –ONO, ULUG, VT39:10

CRESCENT **cünë** (*bow*) –LT1:271

CREST (*of wave*) **wingë** (**wingi-**) (foam, spindrift). LT1:256 gives **ormë** "crest, summit", but in Tolkien's later Quenya **ormë** means "wrath, haste, violence, rushing". CRESTED WAVE, WAVE-CREST **falma** –WIG/LT1:273, PHAL, VT42:15

CROOKED **hwarin**; **raica** (bent, wrong), **rempa** (hooked), **cauca** (bent, humped) –SKWAR, RÁYAK/VT39:7, REP, LT1:260

CROSS (*noun*) **tarwë** (crucifix); CROSS (*vb.*) **lahta-** (pass over, surpass, excel) –QL:89, PE17:92

CROSSBAR **hwarma** –SKWAR

CROSSING **tarna** (passage, #ford) –LT2:347

CROW **quáco** (*so in WJ:395; Etym has corco*) –WJ:395/VT47:36, KORKA (see KARKA)

CROWD **sanga** (throng, press); **rimbë** (host). GREAT COLLECTION OR CROWD OF THINGS OF THE SAME SORT **úmë** (*not to be confused with the pa.t. of the negative verb "not be, not do"*). –STAG/Silm:438, RIM, VT48:32

CROWN **rië**; CROWNED **rina**; STAR-CROWNED, CROWNED WITH STARS (*a name of Taniquetil*) **Elerrina** (*so in Silm; Etym has Elerina*) –RIG/VT46:11 (VT confirming that the proper reading is **rië** 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 ÑGWAL. In Tengwar spelling, the letter nwalme (< older ngwalmë) should be used to transcribe the initial nw of nwalca.*) –ÑGWAL

CRUCIFIX **tarwë** (cross); CRUCIFY **tarwesta-** –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 marill-*), 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 **findë**, **finië**, but *these words may not be valid in Tolkien's later Quenya (in Etym, findë means "tress, lock of hair")*.

CUP **yulma** (pl. **yulmar** is attested, VT21:6, 10; VT48:11). –*Nam, RGEO:67*

CUPOLA **coromindo** (dome), **telluma** (altered from earlier **telumë** under influence of a Valarin word; pl. **tellumar** is attested) (dome), **coromindo** (dome) –*Nam/WJ:399/411, KOR, KOP*

CURSE (vb.) **húta-**, pa.t. **huntë** or **huntanë**. CURSED **húna** (accursed). –*PE17:149*

CURUFIN **Curufinwë**, short form **Curvo**. (His "mother-name", never used in narrative, was **Atarincë**.) –*PM:352, 353*

CURUNÍR **Curumo** (Saruman) –*UT:393, 401*

CURVED **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-**; **venië** (infinitive? stem **#ven-**?) (shape), CUT (noun) **rista**, **venwë** (shape). The verb **nac-** is defined as "hew, cut" in late material (**nacin**, VT49:24), though in Etym, it was assigned the meaning "bite" instead (*NAK*). CUT OFF (and get rid of or lose a portion:) **auciri-**, (so as to have or use a required portion:) **hóciri-** –*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 "thumb" 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** –*SIK, GL:37*

DAILY **ilaurëa** (another form, **ilyarëa** [read ***ilyárëa**?] and its archaic variant **ilyázëa**, 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) **lilta-** –*LILT*

DANGER **#raxë** (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** (**Lómëarni** in *LT1:259* is hardly a valid word in LotR-style Quenya); DARK ONE (=Morgoth) **morion**; DARK WEATHER **lúré**; DARK LOWERING CLOUD **lumbo** (pl. **lumbor** is attested); DARK VALE **tumbo** (stem ***tumbu-**) (deep valley) –*Letters:382, NDUL, DO3, LT1:259, 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 **selyë**; also **yendë**, **yen**, **-iel** (suffix, e.g. **Uinéniel** "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 **yeldë** 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 **-riell-** before an ending. –*VT47:10, YÖ, YEL, 182/469*

DAWN **ára** (obsoleting **órë** in *LT1:264*; this word means "rising" or "heart" in LotR-style Quenya), **ṭamaurëa** (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 **aurena** "upon the day" (VT49:45). Cf. also: **arya** (= 12 hours), **ré** (= 24 hours, counted from sunset to sunset, allative **réna** in VT49:45), **sana** (= also 24 hours, but this is "Qenya"), DAYTIME **arië**, EARLY DAY †**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) **minyén**. (In the entry YEN of the Etymologies as printed in LR, **minyén** is seemingly glossed both "first day" and "first year", but according to VT46:23, only "first day" is correct.) DAYSPRING **tuilë** –AR¹/VT45:6, Silm:229/234/439, LotR:1141, LT1:250, MC:223, YEN

DEAD **firin** (= dead by natural cause), **qualin** (related to **qualmë** "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. **mahtané** is attested. –MAK/VT39:11, VT47:6, 18, 19, VT49:10

DEAR **melda** (beloved), **melin**, **moina** (familiar), **#melya** (isolated from **Melyanna** "dear gift", Melian's Quenya name), **valda** (worth, worthy). Cf. also the "suffix of endearment" **-ya** mentioned in UT:418: **Anardilya** "dear Anardil" (UT:174). DEAR KINSMAN (form of address) **tyenya** (literally "my thou", with **tye** as an intimate 2nd person pronoun reserved for relatives and close friends). –MEL, MOY, Silm:434, GL:23, VT49:51

DEATH **qualmë**, **unqualë** (agony; according to VT45:24, Tolkien changed this word to **anqualë**), **#firië**, **#effirië** (basically "expiration", attested with the ending **-mmo** in **firiemmo**, **effiriemmo** "of our death"), **nuru**, older **ñuru** (personalized **Nuru** = Mandos), **fairë** (natural death [as act]) (Note: **fairë** also means "radiance" and "phantom", and even [in LT1:250] "free"), **urdu** –KWAL/LT1:264, VT43:34, ÑGUR/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: **#lucassë**,

#lucië, **#luhta** (all are attested with the ending **-mmar** to express "our debts/trespasses"). –VT43:19

DEBTOR **#rocindo**, **#rucindo** (isolated from **rocindollomman**, **rucindollomman** "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 **caistanótië**, 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 ***quaistanótië**. But **maquanótië** (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 **lón**, **lónë** (pl. **lóni** given) (river-[?feeding] well), DEEP VALLEY **tumbo** (dark vale); DEEP VALE **imbë** (dell) (Note: **imbë** is also one form of the preposition "between"); DEEP SHADOW **huinë** (gloom). –NŪ, TUB, VT48:28, VT45:18, VT41:8

DEFORMED CREATURE **ulundo** (hideous creature, monster) –ÚLUG

DELIVER (= *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"), **nal**, **nallë** (dale) –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** (**Valarauca**) "Balrogs". LT1:250 gives **araukë**; WJ:415 has **rauco** and **arauco**, defined as "a powerful, hostile, and terrible creature".) See also ORC. –RUK, 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. **ambë**. Also **vanya-** (pa.t. **vannë**). (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". DÉPARTED (adj) **vanwa** (gone, vanished, lost, past, no longer to be had, dead) –*QL:33, WAN, LED* cf. *VT45:27, WJ:366, Nam*

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

DEPRIVED #**racina** (only pl. **racinë** is attested) (stripped); DEPRIVED OF **úna** (destitute, forlorn); DEPRIVED SIGN #**racina tengwë** (only pl. **racinë tengwi** 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".) –*ÑGYO(N)*

DESERT **erumë** (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 **merë**, evidently the 3rd person aorist; pa.t. given as **mernë**) (want, wish). The stem *YES* yields a word **yesta-** "desire" (which may however be confused with **yesta** "beginning"). DESIRE (noun) **írë**, **náma** (= "a desire" or "a judgement"), **námië** (= "a (single) desire" or "a (single) judgement"), **milmë** (greed). (Note: **írë** also means "when".) See *SEXUAL DESIRE* for a term that possibly has this meaning. DESIREABLE **írima** (loveable), DESIRER **Irmo** (name of a *Vala*). DESIRING TO START **mína** (eager to go), also verb DESIRE TO GO IN SOME DIRECTION **mína-** (to wish to go to a place, make for it, have some end in view). –*MER, ID, VT41:13, MIL-İK, YES/VT46:23, WJ:403, VT39:11*

DESPISE #**nattir-** –*VT44:8*

DESTINE **martya-**; DESTINY **maranwë** –*MBARAT*

DESTITUTE **úna** (deprived of, forlorn); DESTITUTE OF **ú** (usually followed by genitive: **ú calo** "destitute of light [*cala*]") (without). –*VT39:14*

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

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

DEVISE **auta-** (originate, invent) –*GAWA*

DEW **rossë** (fine rain, spray), **rin**. DEWY **nité** (stem ***níti-**) (moist) –*ROS/Letters:282, LT1:265, NEI*

DEXTER **forya** (right), DEXTEROUS **formaitë** (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 **lambë** "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, **lambë** can hardly be used for "dialect" in *Exilic Quenya*. Cf. also *VT39:15*, where **lambë** is said to mean "the language or dialect of a particular or people".

DICTUM **eques** (pl. **equessi**) (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 **sapa-** or **sap-**, pa.t. **sampë** –*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. **samnar** is attested. Distinct in *Tengwar* spelling from **samna** "wooden post", that is spelt with initial **súlë** instead of **silmë**). Another word for "diphthong" 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

DIM TO SEE **néca** (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 **mína-** (to wish to go to a place, make for it, have some end in view). –TE3/RGEO:67, VT39:11

DIRTY **vára** (soiled) –WA3

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

DISCOLOURED **púreä** (smeared) –MC:223

DISEMBODED 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) **apantië** –QL:34

DISTRIBUTE IN EVEN PORTIONS **etsat-**, **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 **uin**) (pa.t. **úmë**, 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; requite, 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); **umbar-** (**umbart-**) (fate). See below concerning ***anan** 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: **ambartanen** "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 **Máhanaxar** (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 ***anan** with stem **anam-**, otherwise but less likely ***anama** – 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/VT45:5, 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 **lómi-**, we should perhaps read ***Ando Lómio**.

DORIATH #**Lestanóre** (only gen. **Lestanóreo** is attested) –WJ:369

DORLÓMIN **Lóminóre** –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 **maxë** –MASAG

DOVE **cucua** –KŪ (*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 **atalantë**, **atalantië** (collapse); DOWN-FALLEN **atalantëa** (*pl atalantië is attested*) (ruinous); DOWN BELOW (*adv.*) **nún** (underneath); "DOWN-LICK" (*i.e., cover completely*) **#undulav-** (*only pa.t. undulávë is attested*) –UNU, NŪ, MC:222, 223/Letters:347, RGEO:67/Nam

DOWNSLOPE **pendë** (slope, declivity) –PEN/PÉNEÐ

DRAGON **lóçë** (serpent, snake; "so do the Eldar name the worms of Melko[r]", LT2:85), **angulóçë**, **fenumë**; WINGED DRAGON **rámalóçë**; FIRE-DRAGON **urulóçë** (*pl. Urulóçi is attested in Silm:138, there capitalized; surprisingly, Urulóçi is used as a singular form in Silm:255*); SPARK-DRAGON **fëalóçë**; FISH-DRAGON **lingwilóçë** (sea-serpent) –LOK; *cf.* ANGWA, LT2:341, RAM, UR, PHAY, LIW

DRAKE (LT2:340) *see* DRAGON

DRAUGHT **#yulda** (*only pl. yuldar is attested*), **suhto** –Nam, SUK

DRAW **#tuc-** (*cited as tucín "I draw", 1st pers. aorist*), **saca-** (pull – *but a homophone means "search"*), DRAW WATER **calpa-** (bale out, scoop out); DRAWING **#halmë** (*isolated from Turuhalmë "Log-drawing", q.v.*); DRAW NEAR: *see* IMPEND concerning Tolkien's translation of "winter has drawn near". –TUK, KALPA, VT43:23, LotR:270

DREAD (*verb*) **aista-** –GAYAS

DREAM (*noun*) **olor**, **olórë**, **lor**; DREAM or VISION **olos** (**olor-** for older **oloz-**, as in the archaic pl. **olozí**, later **olori**). DREAMY **olosta**, **olórëa** –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 sucín "I drink", 1st pers. aorist*); DRINK OF THE VALAR **limpë** (*so glossed under LIP; "drink of the fairies" in LT1:258*) or **míruvórë** (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 **liptë** –LIB, LT1:258

DROWNED **quorin** (choked) –LT1:264

DROWSY **lorda** (slumbrous) –LT1:259

DRŪ **rú** (wose), DRŪADAN **Rúatan** (*pl. Rúatani is given but seems perfectly regular*) –UT:385

DRY (*prob. adj not vb*) **parca**; VERY DRY **amparca** –PÁRAK, VT45:5

DRYAD **tavaron** (*m.*), **tavaril** (*f.*) (*compare the tavarni or "dale-sprites" in Tolkien's earlier material*), **nandin** (*further defined as "fay of the country"*) –TÁWAR, LT1:261

DUILIN **Tulindo**; HOUSE OF DUILIN **Nossë Tuilinda** (**Tuilinda** must be an adjectival form of **Tuilindo**) –LT2:338

DÚNEDAIN **Núnatani** –WJ:386

DUSK **histë** (*also hispë, 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** –ÁS-AT

DWARF **Nauco** (*pl. Naucor is attested; LT1:261 gives nauca instead of nauco*), **Norno** (**Naucalië**, **Normalië** = the whole people of the Dwarves) **Casar** (*pl. Casari or Casári; partitive plural Casalli; the whole people of the Dwarves being called Casallië. According to WJ, Casar – Quenyaized form of Dwarvish Khazád – "was the word most commonly used in Quenya for the Dwarves". Nauco "stunted one" and norno "thrown 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 **Picinaucor**, **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, rockhewn hall). The word **ambar**, usually translated "world", is also associated with "home, dwelling" in one source.

–VT45:33, 46:13, cf. LT1:251, LotR:505 cf. Letters:224, VT47:6, NDOR, PM:365, VT46:13
 DWINDLE **pica-** (part. **pícala** is attested) (lessen) –MC:223, 222

E

EACH **ilya** (every, all of a particular group of things), in early material also **máca** (a very early "Qenya" word of doubtful authority in Tolkien's later conception) –VT39:20, GL:41

EAGER TO GO **mína-** (desiring to start) –VT39:11

EAGLE **oron**, **sornë** (**þ**) (pl. **sorni**) (So in Etym; Letters:427 has **sorno**, **thorno**, LT1:266 also has **sor**. **Soron/sorno** obsoletes **ea**, **earen** in LT1:251 and LT2:338 – besides, **ëa** 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 **†amaurëa** (dawn); EARLY MORN **tuilë** (dayspring, spring-time) –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 "kemina", but according to VT45:19, this is a misreading for "kemna" in Tolkien's manuscript.) EARTH (= world) **Ambar** (world) (Tolkien equated **Ambar** with Oikoumene, 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) **tiutalë** (comfort, consolation) –QL:93

EAST **rómen** (allative **Rómenna** as a region of Númenor and ablative **Rómello** in Namárië are capitalized), **róna**; 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 **óre** "dawn, Sunrise, East" and its corresponding adjective **óreä** (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 **Rómendacil** (one of the Kings of Gondor) EAST-LANDS **Orrostar** (a region in Númenor). EAST-HELPER (masc. name) **Rómestámo**, **Róme(n)star** (so in PM:384, 391; probably ?**Rómenstar** must always become **Rómestar**, but Tolkien cited the form as **Róme(n)star** to indicate the connection with **rómen** "east") –RÖ/LotR:1157, UT:463, Nam, EN, LotR:1075, 1081, UT:165, 459, PM:384, 391)

EAT **mat-**, **mata-** (pa.t. **mantë** is given), future-past **matumnë** "was going to eat" –MAT, VT39:7, VT48:32

EBB (noun) **nanwë** (lowtide), EBB-TIDE **lanwë** (stem ***lanwi-** given primitive form **danmî**) –VT48:26, 32

ECHO **láma** (ringing sound – so in Etym, but see SOUND), **nalláma** (In Etym, the second **a** of the latter word has an undefined diacritic here represented by ´.) ECHOING **lámína** –LAM

EDDY **hwinya-** (swirl, gyrate); **hwindë** (whirlpool) –SWIN

EDGE **réna**, **ríma** –REG, RĪ

EGLATH (or EGLAIN, EGLADHRIM) **Heceldi** (the "Forsaken" Elves, especially the Eldar left in Beleriand; sg **Hecel** is given. MR:170 has **Ecelli**.) –WJ:365 cf. Silm:68

EIGHT **tolto** (alternative form **toldo**). For the syntax of numerals, see THREE. EIGHTH

toltëa, toldëa. Fraction ONE EIGHTH **tolosta, tosta, tolsat.** –TOL¹-OTH/OT, VT42:25, 31, VT48:6, 11

EIGHTEEN **toloquë**; 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 "Qenya". –PE15:32, 39, cf. QL:100

ELBOW **ólemë** –LT1:258

ELEPHANT **andamunda** –MBUD

ELEVEN **minquë**. 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 **quendë** (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 **quendë** 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**), ELVES 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 **Avamanyar** "those who did not go to Aman, because they would not" (distinguish **Úmanyar, Úamanyar, Alamanyar** "those who did not in the event reach Aman", though they did join in the march from *Cuiviénen*; these are also called **Heceldi** or **Ecelli**, see EGLATH). See also DARK ELVES, GREEN-ELVES, GREY-ELVES, HIGH-ELVES, LIGHT-ELVES, SEA-ELVES, LITTLE ELF. Cf. also ELVENHOME **Eldamar, Elendë**. ELF-PEOPLE **Eldalië**, ELVISH **Eldarinwa** (adj only, pl. **Eldarinwë** 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.) **Quenderin** ("Elvish" referring to all the Quendi, "Quendian"; this remained a learned word) –WJ:361/KWEN(ED), MR:229 ELED, Silm:424, AB/WJ:371/Silm:65/MR:163, WJ:363, Silm:23/392, MR:415, WJ:407

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 *Eldandil*.) –WJ:410

ELF-LOVER (or, "Elf-friend") #**Eldameldo** (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, ialmë**; LAND OF ELMS **Alalminóre** (Warwickshire) –ÁLAM/LT1:249, LÁLAM

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

EMBER **yúla** (smouldering wood) –YUL

EMINENT **minyá** (prominent; **minyá** is basically the ordinal "1st"); EMINENT MAN **aráto** (champion) –VT42:24, 25; Silm:428

EMIT LIGHT **faina-** –PHAY

EMOTION **felmë** (impulse) –VT41:19

EMPTY **lusta** (void), **cumna** –LUS, KUM

ENCHANT **luhta-** (Note: a homophone means "bow"); ENCHANTMENT **lúcë** –LUK

ENCIRCLE: 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 **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) **metta, mentë, tyel** (stem **tyeld-** as in the pl. **tyeldi**, misread as "tyelde" in the printed Etymologies; see VT45:25), **tyelma,**

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 **mína-** (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 **voronwië** (lasting quality); ENDURING **voronwa** (long-lasting), **vórea** (continuous, lasting), **vórima** (continuous, repeated) –*BORÓN*, *VT45:7*

ENEMY **cotumo** –*KOT*

ENFOLD **vaita-** (wrap) –*VT46:21*, *LT1:271*

ENGLAND – see *FAËRY*.

ENOUGH **farëa** (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 **londë** (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*

EXPIRE **firë-** (*perf.* **firië** ["has breathed forth"] is attested; **ifirië* may be the more usual form) –*MR:250*

ERRANT **ránen** –*RAN*

ESCAPE (*vb*) **usin** (glossed "he escapes" in *LT:251*, but in *LotR-style Quenya* it would have to mean, 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*

ETERNAL **oira** –*OY*

EVENING **sinyë**, also **andúnë** (sunset, west) –*MC:222*, *THIN*, *MC:222*

EVER **oi**, **voro**, **vor** (continually) (*pref.* **#oio-**, **vor-**, **voro-**), EVERWHITE, EVER-SNOW-WHITE **Oiolossë** (a name for *Taniquetil*; gen **Oiolossëo** is attested in *Nam*, where it has an ablatival 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*, *LT1:250/273*, *Nam/RGEO:67*, *Silm:429*, *UT:317*

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 **Eä**. – *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 **henulca**; EVIL-SMELLING **saura** (**þ**) (foul, putrid) – in one attested compound also **#sauri-**; see *FOUL*. EVIL as noun: **ulco** (stem **ulcu-** as in the ablativ **ulcullo**; pl. "evils" presumably ***ulqui**; 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 **ëa** (translated "is" in *CO*; see *BE*), *pa.t.* **engë**, perfect **engië** or rarely **éyë**, 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 Míriel* when she "breathed forth"

and died; later used of the death of mortals. Perf. **firië** is attested; ***ifirië** with prefix *sundóma* is probably also a possible form.) –MR:250

EXTEND **palu-**, **palya-** (spread, expand, open wide); EXTENDED **taina** (lengthened, stretched, elongated); EXTENSION **tailë** (lengthening) –PAL, TAY

EXTREMELY **langë** (surpassingly, superlatively) –PE17:92

EYE **hen** (**hend-**) (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) **Helinyetillë** –KHEN-D-E, WJ:337, LT1:262

EYRIE **sornion** (**P**) (lit. gen.pl "of eagles"?). –LT1:266. (LT1:251 gives **ëaren**, but this is hardly a valid word in LotR-style Quenya [see EAGLE])

F

FACE **celandë**, **anta**; SWEET-FACED **raina** (smiling, gracious). NOTE: A homophone means "nettled, enlaced". –VT49:21, ANA, VT44:35

FADE **sinta-** (**P**) (pa.t. **sintanë** is given, though it seems perfectly regular), **fir-** (die), **fifiru-** ("slowly fade away", frequentative form of **fir-**; the participial form **fifirula** 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

FAËRY **Inwilis**, **Inwinorë** (another gloss, "England", was struck out) –LT1:256

FAINT **nëca** (vague, dim to see) –MC:222/223

FAIR (1) (adjective) **vanima** (beautiful, proper, right), **vanë**, **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 **úvanima** (ugly) FAIRWAY (= navigable channel for ships) **londë** (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).

FAITHFUL **voronda**, **vórima** (steadfast) –UT:317, LT1:250

FALL (vb) **lanta-** (pres. pl. **lantar**, pl. past **lantaner**, future **lantuva** and part. **#lantala** are attested); FALL (noun) **lanta** or **#lantë**. (The first of these words occurs in the compound **lasselanta** "leaf-fall, Autumn", while **#lantë** is isolated from **Noldolantë** "the Fall of the Noldor". From these examples it appears that a **lanta** is a physical fall, while a **lantë** 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) **Atalantë** –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 **nossë** (clan, "house"), **nórë**, –**nor** (land, country, dwelling-place, nation, native land) –NÖ, 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.) **háya**; 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) **Palarran** –KHAYA, SD:247, Silm:435, TIR, UT:460

FAREWELL **namárië** –Nam

FARMER **nandor** (perhaps obsolete in LotR-style Quenya, clashing with the name of the **Nandor**, a tribe of Elves) –LT1:261

FASTEN **#tac-** (listed as **tacë**, 3rd pers. sg. aorist), pa.t. **tancë**. –TAK

FAT (adj.) **tiuca** (thick), **lárëa** (rich); GROW FAT **tiuya-** (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), **marto** (fortune, lot); **manar**, **mandë** (doom, final end, fortune [usually = final bliss]); FATED **marta** (which adjective also seems to be the noun "fate" in later sources; see VT45:33, VT46:13). *LIGHT-FATED **calambar** – MBARAT/LotR:1157, MANAD, VT45:33/VT46:12, VT49:41, 42

FATHER **atar** (pl. **atari** in Etym, though the pl. form **#atári** occurs as part of the compound **Atanatári**). Dative **ataren** is attested (VT43:36-37). Forms like **atar**, **atarinya** ("my father") as well as **atya** "daddy" are said to be forms a child would use in addressing his or her father (VT47:26; see DADDY). In VT48:19, **atya** is explained as a contraction of *at-nya* "my father". The final version of the Lord's Prayer (VT43:12, 13) has **#Átar** with a long initial vowel (**Átaremna** "our father"); this **#Átar** may incorporate the vocative particle **a** (***a Atar** "o Father" > **#Átar**). FATHER OF ALL **Ilúvatar** (God). –Silm:428, 229/ATA/LT1:255, VT44:16, Silm:404/UT:446, VT43:37

FATHOM (noun) **rangwë** –RAK

FAWN **marya** (fallow, pale) –MAD

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

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

FEAR (noun) **caurë**; 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-**), **merendë** (festival); FESTIVE **merya** –MBER

FEATHER **quessë** –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) **ní**, FEMALE (adj.) **inya**, **inimeitë** (pl. probably ***inimeisi**; 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 **Pelóri** (the mountain-range at the western coast of the Blessed Realm). –PEL(ES), WJ: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 **marta** (fated) –MBARAT

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

FIERY **uruitë**, **úruva** (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 **sára** "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 **Arafinwë** –MR:230

FIND #**hir-** (only fut **hiruva** is attested), #**tuv-** (only perf #**utúvië** is attested [with pronominal endings: **utúvienyes** "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** –TER, VT46:18

FINE FLOUR **mulma** –QL:63

FINE RAIN **rossë** (dew, spray) –ROS 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 **lepsi-**, as indicated by the deleted ancestral form **lepti**, see VT45:27). The term **ortil** (**ortill-**, 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 **raccalepta** "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) –VT44:16, VT47:10, 25

FINGOLFIN **Nolofinwë** –PM:344 (In the source, **Nolofinwë** is spelt with initial **ñ**, 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 **númen**.)

FINGON **Findecáno** –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 **Findaráto** –Silm: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**, **nárë**, which appear [with the masculine ending -o] in the following names:) SPIRIT OF FIRE **Fëanáro** (Fëanor), FELL FIRE **Aicanáro** (Sharp Flame, Aegnor) (so in Silm:435; MR:323 has **Aicanár**). LT1:265 has **sá**

"fire", poetic form **sai**, also **sairin** "fiery"; cf. also **Sáya** "the fire-fay" in GL:66. LT:271 has the following "fire"-words: FIRE **uru**, FIERY **uruvoitë**, ON FIRE **urwa**, LIKE FIRE **urúva**. Cf. also FIREWOOD **туру** (but the word was also used of wood in general). BOWL OF FIRE **tanyasalpë** (evidently #**tanya** "fire" + #**salpë** "bowl") –UR/VT46:20, Silm:397, MR:217, LT1:265, 270, 271, 292

FIRM **tulca** (strong, immovable, steadfast; Note: there is a homophone verb meaning "fix, set up, establish"), **tulunca** (steady), **sanda** (true, abiding), **tanca** (fixed, sure) –TULUK, LT1:270, STAN, TAK

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, PE17:120), FIRSTBORN (= the Elves) **Minnónar**, sg. #**Minnóna**. (***Yesta** is emended from the actual reading **esta**; see BEGINNING. For FIRSTBORN, Etym has **Estanessi**, which would similarly become ***Yestanessi**, but this word is probably obsolete by the later [TLT] form **Minnónar**. Writers should use the latter word.) FIRST-BEGOTTEN **Minyon** (a personal name. The element **yon**, translated "begotten", may be a reduced form of **yondo** "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 **lepetass-**) (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., kingfisher, a bird) **halatir** (**halatirn-**) or **halatirno** –LIW, SKAL², TIR

FIST **quár**, **quárë** (often used to mean "hand"). "Its chief use was in reference to the tightly closed hand as in using an implement or a craft-tool rather than the 'fist' as used in punching" (VT47:8). In compounds –**quar**: **Telperinquar** = Sindarin Celebimbor, "Silver-Fist, Hand of Silver". The first version of the stem KWAR yielded **quár** pl. **quari**. –KWAR, Silm:429/387

FIT (adj.) **mára** (useful, good); TO (MAKE) FIT **camta-** (sic; the cluster **mt** seems unusual for Quenya, but 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, immovable"*); 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, WJ:399*

FLAG **ambal** (shaped stone) –MBAL

FLAME **nár**, **nárë** (also translated "fire"), **velca**; SHARP-FLAME **Aicanáro** (*so in Silm:435; MR:323 has Aicanár*), (Aegnor, Fell Fire), RED FLAME **rúnya**; HEART OF FLAME **Naira** (*a name of the Sun*), FLAME-COLOURED **culina**, **culda** (golden-red) –NAR¹, LT1:260, *Silm:437, MR:198, KUL*

FLAT **lára**; FLAT OF THE HAND, see PALM. –DAL

FLEECE **uë** –LT1:249

FLASHING OR [?STARRY] LIGHT **élé** –VT45:12

FLESH **hrávë**, **larma** (the latter also = "[?pig]-fat"; the first part of the gloss is not certainly legible; note that **#larma** is used = "raiment" in a later source), **sarco**; FLESHY **sarqua** –MR:349, VT45:26, LT2:347

FLING **hat-** (cited as **hatin** "I fling", first person sg. aorist), pa.t. **hantë** (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 **lutu-** (LT1:273 has **wili-** "sail, float, fly", but see FLY.) –LT1:249

FLOCK **lámárë** –QL:50

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

FLOOD (noun) **luimë** (high tide), GREAT FLOOD **oloirë**. For FLOOD in the sense of "tide" *cf. rather celumë* (stream, flow, flowing),

ulundë, **lúto**; FLOODING (adj) **úlëa** (flowing, pouring) –VT48:23, 24, VT42:10, ULU, KEL/MC:223, LT1:249

FLOOR **talán** (**#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), **sírima** (liquid). –SIR, LT1:249, KEL/MC:223, LT1:265

FLOWER (*large and single*) **lótë** (*often -lot in compounds*). (*The word lóte is usually applied to a large, single flower. From *ambalotsë "uprising-flower" [q.v.] #lotsë can be isolated; this may be the more general word for "flower".*) FLOWER OF THE WEST (*a floral design*)

Númellóte. *Cf. also indil, "lily, 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, WJ:318, UT:227, 458, WJ:399, LT:258

FLUTE **simpa**, **simpina** (pipe); FLUTER **timpinen** –LT1:266, 268

FLUTTERING TO AND FRO **wilwa** –MC:223

FLY (verb) **#wil-** (*cited in source as wilin "I fly", 1st pers. aorist*), pa.t. **willë** (*cf. wili-* "sail, float, fly" in LT1:273). 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 **hlapu-** (*part. hlápula is attested*), FLYING **rimpa** (rushing); SEND FLYING **horta-** –WIL, VT44:7, MC:223, RIP, KHOR

FLY (noun) **pí** (small insect) –VT47:35

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

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

FOIL (*plant*) is translated by **asëa** (**Þ**) in the name of the plant **asëa aranion** "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), **farnë** (archaic **faznë**). Note that **farnë** is also the pa.t. of **farya-** as well as a word for "dwelling", 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 *Elendil's Oath*). FOLLOWING THAT **epeta**, **epta** (thereupon, thence, whereupon) – *KHIL/Silm:116/122/403, FS/WJ:387, LotR:1003, 1004, VT49:12*

FOOD **matso**, in an earlier source also **matl** (read ***matil** since Tolkien decided that final syllabic -l became -il 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** **sí...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) (pa.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** ("ettelen" in the printed Etymologies is probably a misreading; see *VT45:12*); this word may also be a noun "stranger", q.v. FOREIGN PARTS **ettelë** (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 **#apacenya** "of foresight".

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

FOREST **taurë** ([great] wood) (pl. **tauri** is attested), **tauno**, **málos** (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 **avatyarir** 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 **ap-** 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 **úna** (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 **yárë**; FORMER TIMES **yalúmë**; 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 **hecil** (gender-specific forms are **hecilo** m. and **hecilë** 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-**, pa.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** (**p**) (evil-smelling, putrid); in compounds **sauri-** as in FOULBELLIED **sauricumba**. The latter form may indicate that this adjective also appears in an alternative form ***saurë**, **sauri-**. –THUS, SD:68, 72

FOUNDATION **talma** (base, root) –TAL

FOUNTAIN **ehtelë** (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. –KANÁT, VT45:18, VT48:6

FOURTEEN ?**canaquë** –VT48:21 (the form listed, "kanakwe", seems to be Common Eldarin; the Quenya form could be either ***canaquë** or ***canquë**). The form **quaicán** 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) **lepecan**, **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 children's 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 **ruscuitë** –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 **fairë** "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, **fairë** "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 **niquë-** ("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 **wenya** (yellow-green, green), **virya**, **céva** (new). FRESHNESS **vén**, **wén** (youth, greenness) –GWEN, VT46:22, VT48:7,8

FRESHET **celussë** (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. **meldenya** "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 **-ndil** is left out). The final element **-ndil** also appears in the variant form **-nil** and with the longer forms **-nildo**, **-dildo** (VT46:4). FRIENDLY **nilda** (lovely), FRIENDSHIP **nilmë** –WJ:412 cf. VT45:34, NIL, SER, MEL, Letters:386

FROG **quácë** –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 **-llon** 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 **nixë**, **ringwë** (rime), FROST-PATTERNS **niquis**, **niquessë** (the latter by association with **quessë** "feather") –WJ:417, LT1:265

FROZEN **halcin** –LT1:254

FRUIT **yávë** (so in Etym, Silm:439, and VT43:31; LT1:273 has **yáva**, whereas **yava** appears in VT43:31). 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.) –YAB, LT1:273

FULL **quanta** (+ genitive to express "full of", as in **quanta Eruanno** "full of grace", VT43:28); FULL TO THE BRIM, WITH MOUTH FULL **penquanta** (*"peñ-*). 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. **quantë 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*). –KWAT/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

G

GALADRIEL **Altariel** (**Altariell-**; 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 **Ñaltariel**, but this form was apparently not used.) –Silm:433, RGEO:66

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 **riellë** –PM:347

GASH **cirissë** (slash), **hyatsë** (cleft) – KIRIS, SYAD

GATE **ando**; GREAT GATE **andon** (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) **yomenië** (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) **númeta-**, **númenda-** –LT1:263

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

GESTURE-CODE **hwerinë** –WJ:395, VT39:5

GIANT (noun) **norsa** (**p**) (see also MONSTER). Another word for "giant" (**hanaco**) was struck out by Tolkien. –NOROTH, VT45:21

GIFT **anna**; LAND OF GIFT (*a name of Númenor*) **Andor** (haplology of ***Annandor**), DEAR GIFT (*the meaning of Melian's name*) **Melyanna**, GIFT OF GOD, see GRACE. –ANA, *Silm:313, 434*

GIMILZÔR **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 **quilta** "belt, girdle").

GIRDLE **#lesta** (*isolated from #Lestanórë*; see DORIATH. **#Lesta** is the cognate of Sindarin **lest** as in **Lest** [or **List**] **Melían** "the Girdle of Melian" [WJ:228]. Note: **#lesta** also means "measure".) GIRDLE, BELT **quilta**. –WJ:369, *Silm:390, QL:78*

GIRL **wen** (stem **wend-**, as in the pl. **wendi**) (maid). The word **seldë** was not clearly glossed by Tolkien, but appears to mean "female child", hence "girl". The form **wendi** "young or small woman, girl" in VT48:18 is perhaps intended as the older form of **wendë** ("maiden") rather than a "contemporary" Quenya word. The form "wenki" from the same source may have a similar meaning, and again it is possible that this is actually Common Eldarin for Quenya ***wencë**, **wenci-**. –LT1:271, VT46:13, VT48:18

GIVE **anta-** (pa.t. **#antanë** is attested in VT49:14 [**antanen** "I gave"], though the pa.t. "gave" was **ánë** in early "Qenya", QL:31; possibly both forms are valid in later Quenya as well). In one text, Tolkien apparently used **ana** as the imperative "give!", but the text was rewritten and this may have been an ephemeral form (VT44:13). GIVER **antë** (f), **anto** (m) (the latter word from Etym is probably obsolete) by **anto** "mouth" in LotR:1157 – an alternative word for "[male] giver" might be ***antando**). Another fem. word for "giver" is **#ánië**, isolated from **massánië** (see BREAD-GIVER). –ANA, VT44:13, PM:404

GIVE BIRTH **nosta-** (*but in later sources, **nosta-** is glossed "beget", q.v.*) –LT1:272

GIVEN (OR ADDED) NAME **anessë** (pl **anessi** is attested. This word encompasses both "after-names" and "mother-names".) –MR:217

GLAMHOTH **Sancossi** (see GOBLIN) –LT2:341

GLASS **calca**, **hyellë**, **hyelma** (*the latter perhaps = "a glass", whereas **hyellë** could be glass as a substance*), **maril** (crystal – *perhaps with stem **marill-***). LITTLE GLASS **lipil**. Cf. also **virin**, "a magic glassy substance of great lucency used in fashioning the Moon" –VT47:35, *KHYEL/VT45:23, VT46:13, LT1:258, LT2:339*

GLAURUNG see GLORUND

GLEAM (WHITE) **ilca-** (*part. **ilcala** is attested*) –MC:223

GLINT (vb) **tinë** (*pres 3rd pers sg*); GLINT (noun) **tindë**, **wintil**; GLINTING **tinda** (silver) –TIN, LT1:261

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 **ñ**, 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 **númen**.) –MBIRIL, RIL/VT46:11, PM:347

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

GLOOM **ungwë**, **lumbë** (shadow), **huinë** (darkness, shadow), **lómë** (stem **lómi-**) (night, twilight, darkness, dusk), **yaru**; GLOOMY **morna** (black, dark, sombre); CHILD OF GLOOM **lómëar** (*probably not a valid word in LotR-style Quenya*) –UÑG, 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 **Alcarinquë**, 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, *RGEO: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-/RGEO:73/UT:317/WJ:369/*Silm:427, VT43:37, VT44:34, VT47:13*

GLOWING **lúsina** *adj.* "glowing" (of things). Note: used of people, the word means "hearty" (QL:57). If this early Qenya term is to be used in LotR-style Quenya, one would have to assume that it represents earlier **lúPina** (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, *VT*39:16

GO **lelya-** or **lenna-** (*pa.t. lendë* in both cases; the printed Etymologies gives "linna" instead of **lenna-**, but according to *VT*45:27 this is a misreading) (*proceed, travel*); #**men-** (attested in the aorist: **menë** "goes"), **vanya-** (*pa.t. vannë*) (*depart, disappear – it may be that Tolkien abandoned the verb vanya-, 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" *pele-* "surround, fence in, pen in"; *pa.t. pellë* given, *QL*:73). GO ATHWART **tara-** (*cross*); GO AWAY **auta-** (*leave, pass*); *pa.t. oantë*, *perf. oantië* (*in the physical sense "went away [to another place]"*, **vánë** ("the most frequently used past [tense]" – less "physical" than **oantë**, rather meaning to be lost or to disappear), also **anwë** (*this pa.t. was "only found in archaic language"*), *perf. avánië* (*pl. avánier* is attested); *perf. váníë* with no augment may occur in verse. GO FORTH TOWARDS (*with the thing approached as direct object*) **tenta-**, *pa.t. tentanë* (*the verb can also mean "direct toward" or "be directed toward", in the intransitive tense apparently with the pa.t. tenantë*). 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 pronominal affixes: *sg hecat*, *pl hecal* "you be gone!" (*stand aside!*) LET GO **lerya-** (*release, set free*), **sen-** (*let loose, free*) – *WJ*:363, *LED/VT*45:27, *VT*47:11, 30, *PEL*, *LT*2:347, *WAN*, *Nam*, *WJ*:364, *VT*41:5, *VT*49:23, *WJ*:366, *VT*41:5, *VT*43:18

GOAT – *she-goat*: **nyéni** –*LT*1:262

GOBLET **súlo** (*stem *súlu-*), **fion** (but in later material, a word of similar shape is assigned the meaning "hawk" instead) –*SUG* (*see SUK*), *LT*1:253

GOBLIN (*Orc*) **urco** (*stem *urcu-*, *pl urqui*) or **orco** (*stem *orcú-*, *pl. orqui*, or *stem *orco-*, *pl. orcor*); THE GOBLINS **Sancossi** (**sancë** "hateful" + **hossi** "armies", said to be the *Quenya* equivalent of *Sindarin Glamhoth*)

–*ÓROK*, *LT*2:202/*MR*:74/*WJ*:390, *LT*2:341

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, *LT*2:343. Genitive **Eruo**,

*VT*43:32; *dative Erun*, *VT*44:32). Other names/titles: **Ilúvatar** "Father of All", **Ainatar** "Holy-Father". GOD (*in general, "a god"*) **aino** (*this word from PE*15:72 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 **aini** (*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/Aini is capitalized.*) SON OF GOD (*Jesus*) **Eruion**, MOTHER OF GOD (*Mary, in Tolkien's Quenya renderings of Catholic prayers*) **Eruamillë** (also **Eruontari**, **Eruontarië** "God-begetter") – *Silm*:15/396/431, *Letters*:387, *VT*44:16-17, 34, *LT*1:248 cf. *AYAN* and *Silm*:426, *VT*43:32, *VT*44:7, 16-17, 18 34

GODWINE (*name, "God-friend"*) **Valandil** (*sc. "Vala-friend"*) –*VT*46:4

GOLD (*the metal*) **malta** (*so in LotR – Etym has malda [stem SMAL], but cf. the archaic form smalta mentioned under LAWAR*); GOLD **laurë** (= "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", *VT*49:47, "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, *LT*1:255 [possibly a notion Tolkien later abandoned]; in *LT*1:258 and *LT*2:341 the gloss is simply "gold".) RED GOLD †**cullo** (*obsoleting culu* in *LT*2:341? In *LT*1:255 **culu** is said to be a poetic word for "gold", but also used mythically as a name of all red and yellow metals), GOLDEN **laurëa** (*pl laurië* is attested; *LT*1:258 has **laurina**), GOLDEN-RED **culda**, **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; *LT*1:254 gives **Ondolinda**, changed from **Ondolin**) –*LT*1:254

GONDOR #**Ondóré** (*genitive Ondóreo* is attested, *VT*49:27), also attested in longer form **Ondonóré** (*VT*42:17)

GONE **vanwa** (*departed, lost, past*) – *WAN*, *Nam*

GONG **tombo** –*LT*1:269

GOOD (*of things*) **mára** (fit, useful), GOOD (*morally good*) **manë**; 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

GOOSE **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"), **mear** (from a root possibly meaning "ooze") –SNAS/VT46:14, UT:282, LT1:260

GORGE **cilya** (pass between hills, cleft) (so in Etym, but cf. **#cirya** in the name **Calacirya** "Pass of Light" [gen. **Calaciryo** in *Namárië*] – though this clashes with **cirya** "ship". An early version of *Namárië* actually had **Calacilyo**, not **Calaciryo**; see An Introduction to Elvish p. 5) – KIL

GORTHAUR **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** "I...govern", 1st pers. aorist), pa.t. **turnë** (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 **cáno** (chieftain, commander; see COMMANDER for details) –PM:345, 361-362

GRACE **#Eruanna** (literally ****God-gift, gift of God**), attested in the genitive form **Eruanno**. Also **#erulissë**, literally "God-sweetness" (attested in the instrumental case: **erulissenen**), 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 **raina** (smiling, sweet-faced). NOTE: A homophone means "nettled, enlaced". –VT44:35

GRADE **#tyellë** (only pl **tyeller** is attested – note irregular plural instead of the expected form ****tyelli**) –LotR:1153

GRAIN **orë** (ori-) –QL:50

GRAMMAR **tengwesta** (system or code of signs) –TEK cf. WJ:394

GRANDCHILD **indyó** (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). –ÑGYO(N), VT46:19

GRANT **lav-** (yield, allow) –DAB

GRASP **mapa-** (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 **ÁLAT**. The meaning of the Quenya word cannot differ too widely from it, for **Alatairë** 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: **úvëa** (abundant) –UB

GREAT QUANTITY **úvë** (abundance) –UB

GREAT WOOD **taurë** (forest) –TAWAR

GREED **milmë**; GREEDY **milca** –MIL-İK

GREEN **laica** (so in *Letters*:282; earlier sources have **laiqua**, whereas **laica** meant something wholly different ["keen, piercing"] in earlier material: LT2:337), **wenya** (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 **wén, 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. **Sinda**), less commonly **Sindeldi** (sg **Sindel**); GREY-CLOAK **Sindacollo, Singollo** (P) (so in

*Silm:421; MR:217 has **Sindicollo**, presupposing **sindë**, **sindi-** as the word for "grey"; GREY-ELVEN **sindarinwa** (adj), **Sindarin** (= Grey-Elven language) (p) –*LotR:505 cf. Letters:224, KHIS, LotR:1171, Silm:438, THIN/WJ:384, Nam, Silm:419, WJ:384, LotR:1157, 1161**

GRIEF **nyéré** (sorrow). Pl. probably ***nyérer** not ***nyéri**; cf. the similar formation **tyávë** "taste" pl. **tyáver**. The noun **nyéré** points to a verbal stem ***nyer-** "grieve". –*GL:60/LT1:261*

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

GROUND **talán** (#**talám-**, 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:) **núru-** (grumble); GROWL (noun) **nur** (complaint) –*MC:223, LT1:263*

GRUMBLE (vb) **nurru-** (murmur), **núru-** (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, #**tirno** "watcher" may be isolated from **halatirno** (see *FISHWATCHER*)

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

GUILT **cáma** (responsibility) –*QL:43*

GULF **yávë** (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 **hwinya-** (eddy, swirl) –*SWIN*

H

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) **aiya** (so in *LotR; LT1:248* has **áyë**); variant spelling **aia**. –*LotR:747, 950 cf. Letters:385, VT43:28*

HAIR (a single hair) **finë** (***fini-**) (larch). TANGLED HAIR **fassë**; LOCK OF HAIR **findë** (defined as "a tress or plait of hair" in *PM:345; LT2:341* has **findl**, an impossible form in *LotR*-style *Quenya*), HEAD OF HAIR, A PERSON'S HAIR AS A WHOLE **findessë**. 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*

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 **hróta** (artificial cave, rockhewn hall), VAULTED HALL **rondo** –*Nam/RGEO:66, PM:365, VT39:9*

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

HALVE **perya-** (divide 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 **máli**, the dual is **mát** (*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), **quaré** (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 ***maiti-**) (skilled) (pl. **maisi**. When **maitë** is the final element of names, it is translated "handed" instead of "handy", e.g. **Angamaitë** "Iron-handed", **morimaitë** "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** 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 "protuberance 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 **vald-** (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 **hópa** (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 **nandellë**; HARPING (noun, not adjectival participle) **nandelë**; HARPER **nandaro**, HARP-PLAYER **tyalangan**. (In Etym, all but the last of these words are spelt with initial **ñ**, 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 **númen**.) 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:1157, LT1:265, LIN¹

HARSH **naraca** (rending, 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 **ormë** (wrath, violence, rushing);

HASTY **orna, tyelca** (agile) –GOR, KHOR, PM:353

HAT **táta** –GL:71

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

HAUBERK **ambassë** (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 **hópa** (harbour, bay) **londë** (as in **Alqualondë** "Haven of the Swans", UT:417 – but elsewhere **londë** is glossed "entrance to harbour, road in sea") –KHOP

?HAWK **fion** (pl **fioni**, **fiondi**) (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 **-së** (VT49:51, descended from older **-sse**, VT49:20), perhaps distinctly personal (cf. **násë** "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 sé**, "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 **ósë** "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 **cár** (**cas-**) (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) –KAS, NDOL, PM:345, SNAS/VT46:14

HEAL #**envinyata-** (isolated from the past participle **envinyanta** "healed". The literal meanings are "renew" and "renewed", cf. Aragorn's title **Envinyatar** "Renewer" [q.v.] –MR:405

HEAP **cumbë** (mound) –KUB

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

HEARING (adj) **lasta** (listening) –LAS²

HEART **hón** (physical heart), **órë** (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 *fëa* [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) **Helinyetillë** HEART OF FLAME **Naira** (a name of the Sun), –KHÖ-N, LotR:1157, ID, VT39:32, LT1:255, LotR:1015 cf. SD:68, 72, LT1:262, MR:198

HEARTY **lúsina** (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 **lúpina** (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. **amortala** is attested), HEAVE (of large and heavy things:) **rúma-** (shift, move) (part. **rúmala** 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 #**Eruman** 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**

Cemenyë –*Silm:434/MC:222 cf. 215, LT1:255, VT43:12, 16 vs. 10, VT43:10, VT44:16, VT47:11*

HEAVY **lunga**; HEAVY-HANDED **lungumaitë**; HEAVY-HAND (as masc. name) **Lungumá, Lungumaqua**. –*LUG, VT47:19*

HEDGE (jagged hedge of spikes) **caraxë** –*KARAK*

HEED **cim-**, in the sense of "watch" also **tir-** (**tirin** "I watch", **"I heed"*, 1st pers. aorist), pa.t. **tirnë**; fut. **tiruva** "shall heed" is attested. –*GL:39, MC:222 cf. 214, TIR*

HEIGHT #**tárië** (only allative **tárienna** "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 **hildo** "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*

HELMET **cassa, harna, harpa**; the word **carma** is also used for "helm", 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", **Rómestámo, Róme(n)star** (so in *PM:384, 391*; probably ?**Rómenstar** must always become **Rómestar**, but Tolkien cited the form as **Róme(n)star** to indicate the connection with **rómen** "east"). It may be that as an independent word, the **-stámo** "helper" element would manifest as ***sámo** (**þ**).

HELPFUL **asëa** (**þ**) (beneficial, 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*.

HEM **lanë** (**lani-**), **ríma** (edge, border), HEM OF ROBE **lappa** –*VT42:8, RĪ, GL:52*

HEN **porocë** (barn fowl) –*PE16:132*

HENCE (from here) **siló, 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 **laiquë** –*PE17:159*

HERE **sís, sissë**; also **sinomë** "here, in this place". The form *si* listed in *VT49:33* is defined "here", but this may be a basic root rather than a Quenya word. **Símen** 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 **insë** (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, smear, 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 **nurtalë** "hiding" in *Silm:120*), #**lom-** (*LT1:255* gives **lomir** "I hide"; this would become ***lomin** in LotR-style Quenya); **moru-** –*LT1:261*

HIDING **nurtalë** –*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) –*ÚLUG*

HIGH **tára** (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 #**tarmen** (pl. locative **tarmenissen** attested), HIGH

TIDE **luimë** (flood). –*WJ:417, Nam/RGEO:66, WJ:416, VT45:5/VT46:17, VT44:34, VT48:23, 24*

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 **melinyes** 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 **insë** (for older *imse*; 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 reflective 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, Silm:421*

HINT (verb) **hiuta-** –*VT46:6 s.v. NIW*

HIP **oswë** –*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. **tál**, **tal-** "foot", **macil** "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: **campeya** ("k") "his hand", **yulmaya** "his cup". –*WJ:369, PE17:130, VT49:17, 48*

HISTORY **nyaré** (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 **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**). THE HISTORY OF THE ELVES **I-Eldanyaré** –*NAR², 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** (as 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**, **rotwa**; HOLLOW OUT **unca-** –*UNUK, LotR:1157, LT2:347*

HOLLOWBOLD **Návarot** (Nogrod, Novrod) –*WJ:389*

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

HOLY **airë**. The word **aina** 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", **aista**, is seemingly only attested in a translation of "holy spirit" which Tolkien later replaced with a form including **airë** instead (see below). HOLY ONE **ainu** (m.), **aini** (f.) (angelic spirit, god); HOLY PLACE **yána** (fane, sanctuary); HOLY SPIRIT **airefëa** (other version: **fairë aista**; both versions are attested with the dative ending **-n** attached) –*Nam, AYAN/WJ:399, YAN, VT43:36, 37*

HOME **már** (also used of the "home" or native land of peoples). The stem **mar-** 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 *Fíriel's Song*, this is used = "earth" instead (**i-mar** "the earth", ablative **mardello**). Short form **mar** as the final element of compounds: **Eldamar** "Elvenhome"; the vowel is also short in **Mar-nu-falmar**, "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, *VT*46:13

HOMESTEAD **osta** –*LT*2:336

HONEY **lis** (**liss-**). In a far earlier source, reproduced in *LT*1:262, the word for "honey" was **nektë**. This would however become **nehtë** in *LotR*-style Quenya, since Tolkien later decided that **kt** becomes **ht** in Quenya, and in its new form **nehtë** 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** –*LIS*, *LT*1:262, *VT*45:38, *GL*:60

HOOD **telmë** (covering) –*TEL*

HOOK **ampa**, **atsa** (claw, catch);

HOOKED **rempa** (crooked) –
LotR:1157/*VT*47:20, *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) –*LT*2:341

HORN **rassë**, **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**, **Arfanyarassë** "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), **tildë** (point), (horn of animal:) **tarca** (probably obsolete) **taru** in *LT*2); HORNED **tarucca** (perhaps obsolete) together with **taru**), THE HORNED **Tilion** (a name of the Moon) –*RAS*/*VT*46:10, *WJ*:403/416, *ROM*/*WJ*:401 contrast 368, *SYAL*, *TIL*, *TARÁK*, *LT*2:337,347, *Silm*:438

HORRIBLE **norta** –*VT*46:4

HORROR **norto** (glossed "a horror"). The verb **rucin** is glossed "I feel fear or horror" (1st pers. aorist), constructed with "from" of the object feared (e.g. ***rucin Orcollon** "I fear Orcs") –*VT*46:4, *WJ*:415

HORSE **rocco** (defined as "swift horse for riding" in *Letters*:382, "swift horse" in *VT*46:12), **olombo** (but since Tolkien subsequently changed the relevant stem from *LOB* to *LOP*, we should perhaps read ***olompo**, compare **lopo** in an earlier source), **mairo**; HORSEMAN **roquen**

(rider, knight) –*ROK*/*Letters*:282, 382, *VT*45:28, *PE*16:132, *GL*:56, *WJ*:372/*UT*:282

HOST **rimbë** (crowd), **horma** (horde), **liyúmë** –*RIM*/*Letters*:178, 382, *LT*2:341, *VT*48:32

HOSTILE **cotya** –*KOT*

HOT **saiwa**; BLAZING HOT **úrin** (**Úrin** is also a name of the Sun) –*LT*1:248/265, *LT*1:271

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

HOUR **lúmë** (so translated in *LotR* and in *VT*43:34; in *Etym* the gloss is simply "time". Allative **lúmena** is attested. Note: **lúmë** also means "darkness".) THIS HOUR **#sillumë** (isolated from the ablative **sillumello** "from this hour") –*LU*, *LotR*:94, *WJ*:367, *VT*44:35

HOUSE **coa** (prob. the most neutral word), **opelë** (walled house), **car** (**card-**) (building), **nossë** (clan, family, kin, people) (*LT*2:336 gives **indo** "house" and **os(t)** "house and cottage"; these words are probably obsolete – in Tolkien's later Quenya **indo** means "heart", while **osto** means "city". The term **indor** "master of house" can hardly be valid either.) LIGHT OF THE HOUSE **coacalina** (a metaphor for the soul [**fëa**] dwelling inside the body [**hroa**]) –
WJ:369/*MR*:250/*VT*47:35, *PEL*(*ES*), *KAR*, *NÖ*/*LT*1:250, 343, *MR*:250

HOW **manen** –*PM*:395

HUE **quilë** (colour) –*QL*:77

HUGE **haura** –*PE*17:115

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) –*TUMPU*, *LT*1:257

HUNGRY **maita** –*VT*39:11

HUNT (noun), HUNTING **roimë** (the misreading "raime" occurs in the Etymologies as printed in *LR*; see *VT*46:12 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 ***"hunt"** as well. *LT*1:260 has **rauta-** "hunt". –*ROY*¹

HURL, see *FLING*

HURT (vb) **mala-** (pain) –*QL*:63

HUSBAND **venno** (the published Etymologies gives "verno", but according to *VT*45:7, 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*, *VT*49:45

HUSH **quildë** (rest, quiet) –*GL*:23

HYACINTH (*plant*) **linquë** (Note: Homophones mean "wet" and also *"grass, reed"). –PE17:62

I

I (*1st pers. sg*): This pronoun normally appears as the ending **-n** or **-nyë** (VT49:51) added to verbs, e.g. **carin** and **carinyë** "I do", **maruvan** "I will abide". The long form **-nye** must be used if another pronominal ending is to be added after it: **utúvienyes**, "I [-nye-] have found it [-s]". Independent pronouns: **ní** (in the "Arctic" sentence, **ní** is translated "I"), stressed **ní** with long vowel (VT49:51), as in **ní nauva tanomë** "I will be there" (VT49:19; **ní nauva** puts more emphasis on "I" than **nauvan**, with the pronoun expressed as an ending). The dative pronoun **nin** "for me" is transparently **ní** + the dative ending **-n**; other case endings may also be added to **ní**. It may be that **ní**, **ní** can also function as object ("me"), though a distinct form **nye** has also been proposed. The longer pronoun **inyë** 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 **helcë**; 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** (**Þ**) ("*a fixed idea, will*". In WJ:319, the word is given as **Pelma**, but **Þ** (**th**) would become **s** in the Noldorin Quenya. Cf. **Þindë**, **sindë** in WJ:384; see GREY) –INK, VT45:18, WJ:319

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

IDOL **cordon** –LT1:257

IDRIL **Itaril**, **Itarillë**, **Itarildë** (*obsoleting Irildë in LT2*) –PM:346/Silm:436, LT2:343

IF **qui** (in some texts **cé** or **ce**, but the latter form Tolkien defined as "may be" elsewhere); IF ANYBODY **aiquen** (whoever). IF IT BE SO **cenasit**, **cenasit** (may be, perhaps), IF IT BE THAT **cenai** (*but this word probably presupposes cé, 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 **síma** (mind), alternative form (?) **isima**; also **naušë** (**Þ**) –VT49:16, NOWO

IMMINENT – BE IMMINENT: **úva-** (impend), nearly always in a bad sense: threaten to come. **Hrívë 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 tengwë**; in the pl. we would rather expect ***taptë tengwi** with the pl. form of the adjective). –VT39:17

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

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

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

IMPULSE **felmë** (emotion), **hórë**; BODY-IMPULSE **hroafelmë** (impulses provided by the body, e.g. physical fear, hunger, thirst, sexual desire), SPIRIT-IMPULSE **fëafelmë** (impulses originating with the spirit, e.g. love, pity, anger, hate); IMPULSIVE **hórëa** (*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 **mí** (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) This preposition **sé** is apparently related to the locative ending **-ssë** (plural **-ssen**, dual **-tsë**) that would be the most typical way of expressing "in, on, at" in Quenya. IN, INWARDS, see separate entry INWARDS. –MI, VT43:30/VT44:18, 34, Nam, RGEO:66, VT43:30, 34

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

INADEQUATE **penya** (pl. **penyë** is attested) (lacking). INADEQUATE SIGN **#penya tengwe** (only pl. **penyë tengwi** is attested). This term, also translated "lacking 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

IN A VERY GREAT NUMBER **úvëa** (abundant) –UB

IN FRONT OF (of spatial relationships) **opo**, **pó** (before) –VT49:12

INCARNATE (noun) **#mirroanwë** (only pl. **mirroanwi** "incarnates" is attested) –MR:350

INCITEMENT **siulë** –SIW

INCLINE (noun) **talta** –TALÁT

INCLINED **penda** (sloping down) –PEN

INDEED (interjection) **é**. Can be prefixed to sentences, as in **e man antaváro?** "What will he give indeed?" (LR:63); this **e** would seem to be a short variant of **é**. –VT45:11, LR:63

INDEX FINGER (first finger) **lepetas** (evidently **lepetass-**), also **tassa**. This finger is also called **emmë**, **emya** (terms used in children's play, basically "mother, mummy"; also used = "index toe"). –VT47:10, 26, VT48:5

INDEX TOE, see INDEX FINGER

INDICATE **tana-** (show) (Note: **tana** also means "that"), **tëa-** (note: not to be confused with the noun **tëa** "straight line, road"), pa.t. **tengë** (VT43:38). INDICATION **tengwë** (sign, token, writing – pl **tengwi** is attested) INDICATED (adj) **tengë**. –MR:385, VT39:6, WJ:394, 395 cf. TEK, VT39:6

INDIVIDUAL **nassë** (person) –VT49:30

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

INDUCEMENT TO DO WRONG **#úsahtië** (temptation). Attested in the allative case (**úsahtienna**). –VT43:23

INFLICT PENALTY, see PUNISH

INJURE **hyan-** –PE16:145

INK **móro** –PE16:133

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

INNER MIND **órë** (heart) (Note: a homophone means "rising") –LotR:1157

INSECT (small insect) **pí** (fly) –VT47:35

INSERT **mitta-** –VT43:30

INSIDE, TO THE **mir**, **minna** (into) –MI

INSIGHT **tercen**; OF INSIGHT, *lit* *INSIGHTFUL **#tercenyä** (only pl **tercenyë** is attested) –MR:230

INTELLECT **handelë**; INTELLIGENCE **handassë**; INTELLIGENT **handä** (understanding) –KHAN

INTERCHANGE OF THOUGHT (= telepathy) **ósanwë** (communication of thought). –VT39:26

INTERIOR (adj) **mitya** –MI

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

INUNDATE **oloiya-** (flood) –VT42:10

INVENT **auta-** (devise, originate) (Note: a homophone means "pass"); INVENTION **aulë** –GAWA

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** (**imbi**) is the preposition "between".

INZILADÛN **Palantir** –UT:223, Silm:324

IRELAND **Íverind-** (As indicated by the hyphen, some ending is needed – a Quenya word cannot end in **nd**. The normal form must be ***Íverin**, becoming **Íverind(e)-** before an ending, e.g. genitive ***Íverindo**, locative ***Íverindessë** [cf. **Lórien**, locative **Lóriendessë**]. The name is also given as **Íwerin** or **Iverindor**, "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-HANDED **Angamaitë**; IRON-GAOL **Angamando** (Angband) – ANGÄ/LotR:1157, LT1:252, LT1:249, 268, Letters:425 cf. LotR:1085, MR:350

ÍRITH **Irissë** –PM:345

IS see BE

ISLAND, ISLE **lóna**, **tol** (stem **toll-** as in the pl **tollí**; 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 **tollë** (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 **mindó** –MINI

ISOLATED TREE **ornë** –ÓR-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 it" 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 [utúvienye-] 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: **carë 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 **Erintion**, but these words are hardly conceptually valid in LotR-style Quenya.) –LotR:1144

JAW **anca** (translated "jaws" in the appendices to LotR and *Silm*, but **anca** is sg and is glossed "jaw" in Etym. GL:37 has **cá** [spelt "ká"]) –LotR:1157, *Silm*:427, ÁNAK

JERK (vb) **rihta-** (give quick twist or move), (noun:) **rinca** (twitch, trick, sudden move) –RIK(H), VT46:11 cf. RIK(H)

JESUS **Yésus** –VT43:31

JEWEL **mírë** (pl. **míri** is attested); SHINING JEWEL **miril** (treasure, precious thing). *NOLDO-JEWEL (= *Silmariil*) **Noldomírë**, **Noldomír**; WITH ADORNMENT OF RED JEWELS **carnimírië** (a pl form? Sg ***carnimírëa**? Letters:224 has **carne-** instead of **carni-**.) JEWEL OF YAVANNA **yavannamírë** (a

fragrant evergreen tree with scarlet fruit, brought to Númenor by the Eldar) –MIR/*Silm*:434, Nam, ÑGOL/VT46:3, LotR:505 cf. Letters:224, UT:472

JOIN: The intransitive verb **verya-** + allative is suggested to mean "be joined to"; this is also the idiom for "get married to" (see MARRY). JOINING (noun) **yanwë** (isthmus, bridge) –YAT, also VT45:45 (where the stem is given as YAN rather than YAT), VT45:46

JOURNEY (noun) **lenda** –PE17:60

JOY **alassë** (merriment) –GALÁS

JUDGE (vb) **#nam-** (1st person aorist **namin** "I judge" in VT41:13). An alternative form **#nav-** occurs in **navilwë** "we judge" –VT42:34, VT48:11

JUDGE (noun) **Námo** (Ordainer – the name of a Vala. In MR:150, though, **Námo** is glossed JUDGEMENT [of what is]). Note: a homophone **námo** means "person". –*Silm*:411

JUDGEMENT **námië** – defined as "a (single) judgement" or "a (single) desire". A JUDGEMENT **náma** (desire). JUDGEMENT (of

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 **Cermië** –LotR:1144

JUNE **Nárië** –LotR:1144

JUMP **cap-** (pa.t. **campë**) (leap) –QL:45

cf. PE16:134

JUPITER **Alcarinquë** (Basic Quenya:24, cf. Silm:55. According to LT1:260, **Morwen**

(there translated "daughter of the dark") is a name of Jupiter, but this may not be a valid word in Tolkien's later Quenya. LT1:265 also mentions **Silindo** as a name of this planet.

JUST **faila** (fair-minded, generous) –PM:352

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-DÛM **Casarrondo** (Dwarrovault) –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 [TLT] materiel also **туру-, tunda-** (Note: there is a homophone meaning "tall") –Silm:438, VT45:37, LT1:270

KINDLY **asëa** (**Þ**) (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 aranion** "kingsfoil", **i arani Eldaron** "the Kings of the Eldar", **Arandor** "kingsland", **aranya** "my king", **arandil** "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 **ú**). –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 contrived 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

KNOT **narda, nútë** (bond). Pl. perhaps ***núter** not ***núti**; 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 **hanya-** (understand, be skilled in dealing with), KNOWLEDGE **handë** (understanding), **ista, istya, issë** (lore), **nólë** (long study, lore, wisdom). (In Etym this word is spelt with initial **ñ**, 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 **noldo**, not **númen**.)
HAVING KNOWLEDGE **istima** (wise, learned) – IS, VT48:25, LT2:339; KHAN, ÑGOL, *Silm*:432

K-SERIES **calmatéma** –LotR:1154

L

LABIALS **parmatéma** (*p*-series); LABIALIZED SERIES **quessetéma** –LotR:1154

LABERNUM **Lindeloktë** (singing cluster). (So in LT1:258, but Tolkien later decided that **kt** became **ht** in Quenya. Read ***Lindelohhtë?**) – LT1:258

LABOUR (*vb*) **móta-** (toil), **moia-** (be afflicted) –MÖ, VT43:31

LACKING (*adj.*) **penya** (*pl. penyë* is attested) (inadequate). LACKING SIGN **#penya tengwe** (only *pl. penyë tengwi* is attested). This term, also translated "inadequate 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 **heri** –KHER, LT1:272 (GL:45 has **quimellë**). A quite different word which Tolkien also translated "Lady" is **massánië**, 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) **nainië**, **nairë** –NAY/VT45:37, LT1:262, RGEO:66

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

LAND **nóre** (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

ending occurring in the names of lands is **-sta** (see VT43:15). Cf. also **lóna** (remote land difficult to reach, island. Note: a homophone means "dark"); WESTLAND **Númenor**, **Númenóre** (Westerness); LAND OF GIFT (a name of Númenor) **Andor** (< ***Annandor**, see GIFT), LAND OF THE WEST **Númendur**, LAND OF THE VALAR **Valinor**, **Valinóre**. – NDOR/NÖ/Silm:430/ WJ:413, LONO, *Silm*:414, 313, 430, VT49:26

LANGUAGE **quetil** (tongue, talk), **lambë** (tongue). The latter was "the usual word, in non-technical use, for 'language'." (WJ:394) Only the Loremasters used the technical term **tengwesta** "system or code of signs" instead; this word is also glossed "grammar". Notice that **lambë** is also used for "dialect" (VT39:15). LANGUAGE (as an abstract, the ability to speak or the "art" of making speech) **tengwestië**. LANGUAGE with especial reference to phonology: **Lambelë**. LANGUAGE OF THE VALAR **Lambë Valarinwa** (*lit. "Valarin language"*), LANGUAGE OF THE ELДАР **Eldarissa** (the latter may not be a valid word in LotR-style Quenya), LANGUAGE OF THE HANDS **mátengwië** –KWET/VT45:25, WJ:394, 397, VT39:15, LT2:339, VT47:9

LARCH **finë** (stem ***fini-**) –SPIN (the word is also glossed "a single hair", PM:362)

LARGE **hoa** (big), also **alta**, **alat-** (great in size) (Tolkien's definition of **alta** word was actually illegible, but see GREAT), **úvëa** (very large, abundant, in a very great number), **úra** (note: a homophone means "nasty, evil"; some would say these later glosses render the word **úra** = "large" obsolete.) –PE17:115, ÁLAT, UB, UR

LARK **lirulin** (*prob. *lirulind-*, cf. **lindo** "singing bird") –MR:238/252, LIN²

LAST (*adj.*) **tella** (hindmost), **telda** (final), **métima** (final, ultimate), **telwa** (late), LAST YEAR **yenya**; LAST DAY OF YEAR **quantien**, THE LAST-COMERS **Teleri** (the Hindmost) – TELES, WJ:411, MC:222 cf. 215, LT1:267, YEN, *Silm*:421

LASTING **vórë** (*adj.?*), also **vórëa** (continuous, enduring); LASTING QUALITY **voronwië** (endurance) –VT45:7, BORÓN

LATE **telwa** (last) –LT1:267

LAUGH **lala-** –PM:359 *cf.* 343. (Note: a homophone means "deny".) Past tense perhaps ***landë**, given the derivation stated (whereas **lala** "deny" might have the past tense ***lalanë** or ***lallë**).

LAW **sanyë** (**Þ**) (rule), **axan** (rule, commandment, as proceeding primarily from Eru; pl. **axani** is attested); LAW-ABIDING **sanya** (**Þ**) (normal, regular) (variant **vorosanya** with a prefixed element meaning "ever"). –STAN, WJ:399, VT39:30, 23, VT46:16

LAWN **palis** (sword) –LT1:264

LAY **lirilla** (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. lassí is attested*); HAVING MANY LEAVES **lillassëa** (*pl. lillassië is attested*); COLLECTION OF LEAVES **olassië** (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** –LAS¹, Nam, VT39:9, LT1:254, MC:222, 223, Letters:282, LT1:258, KAT, LotR:505 *cf.* Letters:224

LEAGUE **lár** (*basic meaning "pause" – in marches a brief halt was made for each league*). A **lár** was defined as five thousand **rangar**; see YARD. A **ranga** was approximately 38 inches, so a **lár** 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) **haloitë** (*pl. haloisi 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** (**apárien**) **parmanen**, "I am learning (have learnt) by means of a book" –PE17:180

LEARNED **istima** (wise, having knowledge), **nóla** (wise). (*In Etym, the latter word is spelt with initial ñ, 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 nólé in Silm:432. But if this word is written in Tengwar, the initial n should be transcribed with the letter noldo, not númen.) LEARNED MAN **istyar** (scholar) –IS, ÑGOL

LEATHER (*dressed leather*) **alu** –QL:30

LEAVE (*vb*) **auta-** (go away, pass), *pa.t.* **oantë**, **oantië** (*in the physical sense "went away [to another place]" or vānë ("the most frequently used past [tense]" – less "physical" than oantë, meaning "disappeared" rather than "went away")*), *perf.* **avánië** (*pl. avánier is attested*); *perf. vānië with no augment may occur in verse. For "leave", Etym also has lesta, pa.t. lendë; this is also the past tense of "go". The stem from which lesta- is derived was "replaced" by another. Lesta has a wholly different meaning in later writings; see GIRDLE, 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: **lenémë** (+ genitive)

LEFT **hyarya**; LEFT HAND **hyarma**, LEFT-HANDED **hyarmaitë** (stem ***hyarmaiti-**) –KHYAR, VT47:6

LEG **telco** (*pl. telqui*) (stem) –TELÉK

LEGENDARIUM OF THE FATHERS OF MEN **Atanatarion** (*lit. simply "of the Fathers of Men"*) –MR:373

LEGOLAS **Laiqualassë** –LT1:267

LEMBAS **coimas** (life-bread) (*prob. coimast[a]-, cf. masta "bread"*) (life-bread) –Silm:406/429

LENGTHENED **taina** (extended, stretched, elongated); LENGTHENING **tailë** (extension) –TAY *cf.* VT39:7

LESS **mis** (*adverb*); suffix –LESS –**lóra** (= "without"; this –**lóra** is a suffix used to derive adjectives; Tolkien gave the example **ómalóra** "voiceless"). The earlier "Qenya" suffix –**viltë**, –**valta** of similar meaning may not be valid in LotR-style Quenya. –PE14:80, VT45:28, GL:23

LESSEN **píca** (*part. #pícala 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 **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 **tengwa** is also the source of the verb **tengwa-** "read". – Another word for "letter" is **sarat** (pl. **sarati** is attested) – an older [MET] word Tolkien notes was used of "a 'letter' or any individual significant mark", used of the Rúmilian letters after the invention of the Fëanorian Tengwar (but cf. the term "Tengwar of Rúmil" mentioned above). –TEK, WJ:396, VT49:48, LotR:1151

LIBERTY (see FREE); – DEPRIVE OF LIBERTY **avalerya-** (bind, make fast, restrain) – VT41:5, 6

LICK **salpa-** (sup, sip), **#lav-** (*lavin* "I lick", 1st pers. aorist; past tense **#lávë** is attested in the word **undulávë** "downlicked" in Nam); LICK (frequentatively) **lapsa-** –SÁLAP cf. LT1:266, DAB/Nam

LIE (noun, = untruth) **furú** (read perhaps ***huru** since Tolkien decided that **fu-** becomes ***hu-** in Quenya) –LT2:340, GL:36

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

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

LIFE **#coivië** (attested with a pronominal suffix: **coiviera**, "his/her life"), **cuilë** (being alive; obsolescing **coi**, **coirë** in LT1:257; the latter means "stirring, spring" in Tolkien's later Quenya); NEW LIFE **laito**, **laisi** (vigour, youth), LIFE-BREAD **coimas** (prob. **coimast[a]**-, cf. **masta** "bread") (lembas) –VT49:41, 42, KUY, LT1:267, Silm:406/429

LIFT UP **orta-** (raise, rise; pa.t. **ortanë** is attested) –Nam/ORO/RGEO:67

LIGHT **calë**, **cala**; A LIGHT **calina** (which is basically the adjective "light", but it is used substantively in **coacalina**; see LIGHT OF THE HOUSE under HOUSE), **calma** (lamp), GOLDEN LIGHT **laurë**, LIGHT (adj) **calina**; RAY OF LIGHT **alca**; GLITTERING LIGHT **rilma**; STARLIGHT or LIGHT OF SILPION (Telperion) **silmë** (†silver), MOONLIGHT **isilmë**; FLASHING OR [?STARRY] LIGHT **élë**; EMIT LIGHT **faina-**; LIGHT-ELVES, ELVES OF THE LIGHT **Calaquendi**; LIGHT-CLEFT **Calaciryä** (gen.

Calaciryä is attested) –KAL, MR:250, VT49:47, AKLA-R, RIL, SIL/LotR:1157, MC:223, VT45:12 PHAY, WJ:361/Silm:61, RGEO:70/Nam

LIKE (vb): "I like it" can be paraphrased as **nas mara nin**, "it is good to me" (good from my perspective) (VT49:30). The idiom thus involves the verb "to be" + **mara** (read **mára**) "good" + a dative form representing what in English is the subject.

LIKE (prep) **ve** (as) The expression "like that" (= "so, also") may be translated **ta** as in **ta mára** "so good" –Nam/RGEO:66, 67, VT49:12

LIKEN **sesta-** (compare) –QL:82

LILY **indil** ("or other large single flower"), **nénu** (= yellow water lily) –WJ:399, LT1:248

LINE OF SURF **falassë** (beach, shore) – Silm:431

LINDI **Lindi** (What the Nandorin Elves called themselves; the word could be adopted unchanged into Exilic Quenya. Sg **#Lindë**?) – WJ:385

LINDIL Sindarin form of LINDI, q.v. – WJ:385

LINDON **Lindon**, **Lindónë** –WJ:385

LINGER **lenda-** –VT45:27

LINGUISTIC LOREMASTERS (VT48:6)

Lambengolmor (sg. –**ngolmo**); see LOREMASTER under LORE. –VT48:6

LINE **tië** (path, direction, course, way, road), **tëa** (straight line, road) (note: not to be confused with the verb **tëa-** "indicate"), **téma** (row, series) (pl. **témar** is attested in LotR:1153) –TE3/RGEO:67, TEN

LINK (noun) **#limë** (stem ***limi-**), isolated from **málimë** "hand-link = wrist" –VT47:6

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

LION **rá** (pl **rávi**) (so in Etym; LT1:260 has **rau**, but pl **rávi** is the same.) (Note: **rá** is also a preposition meaning "on behalf of".) SHE-LION **ravennë** –RAW, LT1:260

LIQUID (adj) **sírima** (flowing) –LT1:265

LISTEN **lasta-**; LISTENING (adj) **lasta** (hearing) –LAS²

LITTLE (see also SMALL) **titta** (tiny). LITTLE ELF **Teler**, **Telellë** (adj. **telerëa**, **telella**); LITTLE FINGER **lepinca**, **lepincë** (with stem **lepinci-** given older form **lepinki**, VT48:18), **nicë**; in children's play also called **winimo** "baby" (Exilic ***vinimo**). LITTLE TOE, see under TOE. – TIT, LT1:267, VT47:10, 26, VT48:5

LO! **ela** (look! see!) (directing sight to an actually visible object), also **yé** (now see!) Note:

a homophone means "what is more". –WJ:362 cf. 360, VT47:31

LOAF **cornë** –LT1:257

LOATHE **yelta-** (abhor); LOATHING (noun) **yelmë** ("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 **tára** (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. –TĀ/Silm:437/LT1:264, VT45:36, VT46:17, PM:354

LOGDRAWING **turuhalmë** –LT1:270

LONELY **eressëa** (solitary); LONELY ISLE **Tol Eressëa** (*tol* "isle" often being omitted) –ERE, RGEO:70

LONG (*adj*) **anda**, **sóra** (trailing); LONG AGO **andanéya**, **anda né**; LONG AND THIN **lenwa** (straight, narrow); LONG (*adverb, of time*:) **andavë**; LONG YEAR (144 solar years, an Elvish "century") **yén** (*pl. yéni* is attested)

LONG-MARK **andatehta** –ÁNAD, 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) –BORÓN

LOOK AT **yéta-**; 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. #heruvi, gen.pl. #heruion*), **hér**, as final part of compounds: **#her**, e.g. **Ostoher** "City-Lord". The form **Héru** with a long **é** occurs in VT43:28, 29 (where **i Héru** "the Lord" refers to God). LORDSHIP **hérë**; LORD OF TREES **Aldaron** (a name of Oromë) –LT1:272, Silm:432, Letters:282, VT44:12, LotR:1122, Silm:32, 378, VT41:9

LORE **nólë** (long study, wisdom, knowledge), **†ingolë** (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 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**.) LOREMASTER **ingolmo** (*In Lambengolmor "Loremasters of Tongues" the initial i of ingolmo [pl ingolmor] has disappeared; perhaps #ngolmo is the form used in compounds when the first part of the compound ends in a vowel.*) –ÑGOL, 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 hecilë 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-** (**melinyes** and **melin sé** "I love him", VT49:15, 21). LOVE (*noun*) **melmë** (LT1:262 has **meles, melessë**); LOVELY **melwa**, LOVING **nilda** (friendly), **méla** (affectionate), BELOVED **melda** (dear, sweet), LOVER **meldo** (*pl meldon* is attested), **melindo** (*m.*), **melissë** (*f.*); LOVEABLE **melima** (fair), **írima** (desirable) –MEL, LT1:262, WJ:412, NIL, VT39:11, ID

LOW, LOWLYING **tumna** (deep, profound, dark or hidden); LOWER AIR **vilma** (earlier [MET] **wilma**), **Aiwenor** (*lit. "Birdland"*). LOWTIDE **nanwë** (ebb) –TUB cf. LT1:271, WIL, AIWĒ, 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 ***andumna** 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

M

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** –ÑGOL, GL:72

MAGLOR **Canafinwë**, short form **Cáno** (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 **wendë** (variants **véñë**, **véndë**, 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 ***vendelë**). –WEN, LT1:271/273/Silm:439, VT44:10, 18, VT47:17

*MAIDENLY (or *VIRGINAL) ***véñëa** (only attested in elided form **vénë**) –VT44:10

MAKE #**car-** (1st pers. aorist **carin** "I make, build". The same verb is translated "form" in WJ:391: **i carir quettar**, "those who form words". According to Etym the past tense is **carñë**, though FS and SD:246 have **cárë**. Past participle #**carna** *"made" is attested in **Vincarna** *"newly-made" in MR:305; the longer participial form **carina** occurs in VT43:15, read probably ***cárina** with a long vowel to go with such late participial forms like **rácina** "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 **ner** (**ner-**; pl. **neri** given) (#**ner** as the final element in compounds, as in **vëaner** and **úner**, see below), †**vëo** (-**wë** as final element in compounds); **hanu** (male); (ADULT) MAN **vëaner**; MANLY **vëa** (adult, vigorous); LARGE/STRONG MAN **nerdo**, SMALL MAN **nercë** (perhaps with stem **nerci-**) MANHOOD **vië** (vigour); MAN-SPEARHEAD (a wedge-formation of soldiers) **nernehta**, NOMAN **úner** (All these words can apparently be used of adult males of any sentient race. For "Men" in the sence "humans", see MORTALS, FOLLOWERS.) –DER, WEG (cf. VT46:21 indicating that †**vëo** 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. –MAK/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 coaron** "after the manner of bodies of Elven-kind" –PE17:74, 174

MANTLE (vb.) **fanta-** (to cloak, veil) –VT43:22

MANY **limbë**, also prefix **lin-** (by assimilation it becomes **lil-** before **l**, as in **lillassëa** "having many leaves"; before **m**, **r**, **s** it would similarly become ***lim-**, ***lir-**, ***lis-**). Instead of using the early "Qenya" form **limbë** for "many", it may be safer to use the later form **rimba**, by Tolkien glossed "numerous" (q.v. for reference). –LT2:342, LI, Plotz letter

MAR **#hasta-** (verb stem isolated from the past participle **hastaina**, see below); MARRED **hastaina** (Arda Marred = **Arda 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)

MARINER **ciryamo**, (professional mariner:) **ëarendur**, **Eärendilyon** ("son of Eärendil [used of any mariner]", prob. ***Eärendilyond-**) –UT:8, Letters:386, LT1:250

MARK (in writing) **tehta** (sign, diacritic) (In LotR:1155, this word is applied to the supralinear vowel-signs of Fëanorian writing, and pl **tehtar** is attested.) **sarat** (pl. **sarati** 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 Rúmilian letters. TINY MARK **tixë** (dot, point) –TEK/VT39:17, TIK, WJ:396

MARRY **verya-** (intransitive, with the person one marries in the allative case: **veryanen senna** "I married him/her", compare English "I got married to him/her", though the Quenya phrase is also suggested to mean "I was joined to him/her"). 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. –VT49:45, 46

MARS **Carnil** –Basic Quenya:24, cf. Silm:55

MARY (Mother of Jesus) **María** –VT43:28, VT44:18 ("María" in VT44:12 lacks the accent, but this is probably a mere slip)

MAST 1) (on ship) **tyulma**, 2) (fruit of beech) **ferna** (beechnuts) –TYUL/SD:419, PHER

MASTER (noun) **heru** (pl. **#heruvi**, gen.pl. **#heruion**) (lord), **#tur** (cf. **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 **türë** (victory, strength, might); MASTERED **#turúna** (only the form **turún**, with the final ***-a** elided, is attested. Silm:269 has **turun** instead of **turún** – the accent and the elision mark seem to have been omitted.) –KHER, TUR/UT:438, 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

MAVWIN **Mavoinë** –LT2:345

MAY (noun, the month) **Lótessë** (In LT1:252/254, the word for May is **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": **ecë nin carë sa** "I can do that", **ecë nin?** "please, may I?" (VT49:20). MAY as a verb "be allowed to" can be rendered by **lerta-**, to be able in the sense of being *allowed* (see BE ABLE): ***Lertal carë ta**, "you may (you are allowed) to do that". MAY expressing uncertainty can be expressed by slipping in the particle **cé**: "He may have done that" = ***cé acáries ta** (maybe he has done that); see MAY BE. For MAY in wishes (may it happen, may it be), the word **nai** is used. It can directly precede an adjective (**nai amanya onnalya** "may your child [be] blessed", VT49:41) or be constructed with a verb in the future tense (**nai hiruvalyë Valimar** "may you find Valimar", *Nam*) or the present tense (**nai Eru lye mánata** "may God be blessing you", VT49:41).

MAY BE (maybe) **cé**, **ce** (participle indicating uncertainty, like "maybe, perhaps"), **cenasit**, **cenasta** –VT49:19, 27

MAY IT BE SO, see AMEN

ME: Certain Tolkien manuscripts supposedly provide **nye** as one word for "me" (compare **tye** "thee"). It may be, however, that in Tolkien's later conception **ni**, **ní** "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 **lye**, **sé** and **me**, VT49:51). The ending **-n**, attested only as subject, may perhaps be employed following another pronominal ending: ***Utúvielyen**, "thou (-lye-) hast found me (-n)". Case endings may be added to **ni**, e.g. dative **nin** "for me" (*Nam*). See I.

MEAD **míruvóre** (nectar, drink of the Valar) –NAM, RGEO:66, 69, LT1:261

MEADOW –LT1:267 (GL:39) gives **lairë**, 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) **porë** (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) –Silv:434

MELODY **lin** (**lind-**) (musical sound), MELODIOUS **lindelëa** –LT1:258, cf. LotR:488 and Letters:308

MEN see MAN or MORTALS, FOLLOWERS

MENTAL MESSAGE **sanwë-menta** (thought-sending) –VT41:5

MERCURY (the planet, not the metal)

Elemmirë –Basic Quenya:24

MERCHILD **oar** (child of the sea), MERMAID **oaris** (**oarits-**), **oarwen** (prob. ***oarwend-**) (so in LT1:263 – read **ëaris**, **ëarwen** in Tolkien's later Quenya, since the word for "sea" was altered to **ëar**?)

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 messë**) Another form, **ócama** or **ocama**, was possibly abandoned by Tolkien. –VT44:12-14

MERRIMENT **alassë** (joy) –GALÁS

MESSAGE **menta** (sending) –VT41:5

MESH **rembë** –LotR:1149

METAL **tinco**, **rauta** –TINKŌ/LotR:1157, RAUTĀ

METHOD **lé** (manner). Note: **lé** can also be an emphatic pronoun "you", plural. –PE17:74

MEWING **miulë** (whining)

MICKLEBURG **Túrosto** (Belegost) –WJ:389

MIDDLE (noun) **endë** (core, centre); MIDDLE (prob. adj) **enya**, **endya** (In Noldorin Quenya, **enya** would be the natural form – **endya** looks like Vanyarin Quenya. Cf. the name of the language itself in the two dialects, **Quenya** vs. **Quendya**.) MIDDLE-DAY **#enderë** (only pl **enderi** is attested; for sg **#enderë** cf. **yesarë**, **mettarë**, the first and the last day of the year. The "middle-days" were three days inserted between the months of **yávië** and **quellë** in the

Calendar of Imladris.) MIDDLE FINGER **lependë**, **lepenel**, in children's play also called **tolyo** or **tollo** ("sticker-up", also used of middle toe), **yonyo** ("son, big boy", again used of middle toe as well) or **hanno** ("brother"). –ÉNEÐ, cf. WJ:361, LotR:1142, VT47:10, VT47:12, 14, VT48:6

MIDDLE-EARTH **Endórë**, **Endor** (defined as "centre of the world" under ÉNEÐ; allative form **Endorena** is attested in LotR. Other names are also glossed "Middle-earth": **Ambarenya**, **Endamar**; see also EAST) –LotR:1003, ÉNEÐ, MBAR

MIGHT **túré** (strength, victory, mastery) –QL:95

MIGHTY **taura**, **poldórëa** (a title of *Tulkas*); MIGHTY-RISING **Melkórë** (> **Melkor**) (uprising of Power), THE MIGHTY **Melko** (an alternative form of **Melkor**, 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 **tári** "queen".) –GL:36

MIND **sáma** (pl. **sámar** is given), **sanar** ("thinker, reflector"), **indo** (heart, mood), (inner mind:) **óre** (heart) (Note: a homophone means "rising"), **síma** (imagination), also (?) **isima**. MIND-MOOD **inwisti** –VT39:23, VT41:13, MR:216, LotR:1157, VT49:16, MR:229

MINISTER **arandur** (king's servant, steward) –Letters:386, UT:313

MISERABLE **angayanda**, MISERY **angayassë** –QL:34, LT1:249

MIST **hisië** (**Þ**), **hisë** (**Þ**) (stem **hisi-**) (fog. Note: a homophone means "dusk". For "mist" writers may prefer **hisië**, the form occurring in LotR.) –Nam/RGEO:67, KHIS

MOAT see WALL AND MOAT

MOCKING **yaiwë** (scorn) –YAY

MOIST **nité** (stem ***níti-**) (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. –ÚLUG, 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*

MOON **Isil** (-*th*), **Rána** (so in *Silm*, *VT47:11* and *UT*; *Etym* has **Rana** with a short *a*), CRESCENT MOON **cú** (bow), NEW MOON **ceuran-**, MOONLIGHT **isilmë** – *I/THIL/LotR:1148, Silm:436/UT:242, RAN, LT1:271, VT48:7, MC:222, 223*

MORE **ambë** (adverb), **amba** (adjective/noun), “used of any kind of measurement spatial, temporal, or quantitative” (note that **amba** 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, FURTHERMORE, WHAT IS MORE **entë, yëa, yé** (Note: **yé** is also an interjection “lo! now see!”) See FURTHERMORE. –*PE17:91, PE14:80, VT47:15, 31*

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

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

MORNING (noun) **arin** (*LT1:254* gives **calë**, but this word means “light” in later writings), MORNING (used as adj?) **arinya** (early) –*AR¹*

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

MOTHER **amillë**, also short **amil** (probably with stem **amill-**), **ammë** (see also MUMMY). The form **ontaril** in *VT43:32* and the variants **#ontari, #ontarië** in *VT44:7, 18* seem to be more technical terms, etymologically “female begetter”. MY MOTHER **emya** (for *em-nya*, *VT48:19*). MOTHER-NAME (OF INSIGHT) **#amilessë (tercenyä)** (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 tercenyë** is attested.) MOTHER OF GOD (Mary, in Tolkien’s *Quenya* renderings of Catholic prayers) **Eruamillë, Eruontari, Eruontarië** – *VT43:32, VT44:18-19, AM¹, 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*

MOUNTAIN **oron** (**#oront-**, as in the pl. **oronti**) (**oron** also used = “mount”, e.g. **Oron Oiolossë** “Mount Everwhite”), MOUNTAIN-PEAK **aicassë**; MOUNTAIN-TOP **orotinga, orto**; MOUNTAIN PASS **falqua** (cleft, ravine), MOUNTAIN-DWELLING (adj) **orofarnë** (pl? Sg ***orofarna?**) –*ÓROT/WJ:403, AYAK, VT47:28, LT2:341, LotR:505 cf. Letters:224*

MOUTH **anto, pé** (but **pé** 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. RIK(H)*

MUCH **olya** (adj.), **olë** (adv.) –*PE14:80*

MUD **luxo (luxu-)** –*QL:56*

MUMMY (affectionate form of “mother”)

emmë, emya (for **emenya** “my mother”), also **emil(inya)** “(my) mother”, said to be the terms a child would use to address his or her mother. (In *UT:191* the form **mamil** 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*

MURMUR **nurru-** (grumble) –*MC:223*

MUSCLE **tuo** (sinew, strength) –*TUG*

MUSIC **lindalë** (as in **Ainulindalë** “The Music of the Ainur”; *LT1:258* 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 **hínanya**, *WJ:403*), **yonya** “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 **imnë** (for older **imni**; it is unclear whether the latter form was in use in later Quenya) –VT47:37

N

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

NAKED **helda** –SKEL

NAME (*noun*) **essë** (pl. **essi** is attested, but see below concerning **#esser** as a possible alternative pl. form. Note: the word **essë** was also used in the sense "person as a whole", body and soul.) **AFTER-NAME** **epessë** (i.e., "a nickname – mostly given as a title of admiration or honour"); **MOTHER-NAME** (OF INSIGHT) **#amilessë** (**tercenyä**) (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** **tercenyë** is attested.) **NAME OF INSIGHT** **#essë** **tercenyä** (i.e., the same as "mother-name"; only pl **essi** **tercenyë** is attested); **GIVEN (OR ADDED) NAME** **anessë** (pl **anessi** is attested. This term includes both "after-names" and "mother-names".) **NAME-MAKING** **Essecarmë** (an Eldarin seremony in which the father of a child announces its name), **NAME-CHOOSING** **Essecilmë** (an Eldarin seremony in which a person chooses a name according to his or her personal **lámatyávë** or sound-taste); **SELF-NAME** **#cilmessë** (only pl. **cilmessi** 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 kilmessi 'self-names'.") **PLACE NAME** **#nómessë** (isolated from the gen. pl. form **nómesseron**, "of place-names", VT42:17. This word suggests that the plural of **essë** can be **esser** as well as **essi**). –ES/LotR:1157/MR:216, UT:266, MR:217, 214, VT42:17

NAME (*verb*) **esta** –ES, VT45:12

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

NARRATOR **quentaro** –KWET

NARROW **arca**, **lenwa** (long and thin, straight) **NARROW NECK** **yatta** (isthmus); **NARROW PATH** **axa**; **NARROW PROMONTORY** **nehtë** (spear-head, gore, wedge. Note: a homophone means "honeycomb") –AK, LT2:341, YAK, UT:282

NASAL **nengwëa** –NEN-WI

NASTY **úra** (evil) (Note: a homophone means "large") –VT43:24

NATION **nóre**, **–nor** (land, country, dwelling-place, native land, family) –LT1:272

NATIVE LAND **nóre**, **–nor** (land, country, dwelling-place, nation, family) –LT1:272

NATURE **ëa** (universe). This term "was not held to include [*illegible word*: souls?] and spirits" –VT39:20

NAUSEA **quámë** ("q") (sickness). **NAUSEOUS**, see **SICK**. –QL:76

NAZGÛL **Úlairi** (Ring-wraiths) (pl; sg **#Úlairë?**) –Silm:362, 417

NEAR **har**, **harë** –LT1:253

NECESSITY **#sangïë** (isolated from **sangïessemman** "in our necessities") –VT43:21, 44:8

NECK **yat** (**yaht-**); **NARROW NECK** **yatta** (isthmus) –YAK

NECKLACE **firinga** (carnanet) –LT2:346, GL:36

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

NEED (*noun*) **maurë** –MBAW

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

NEPTUNE **Nénar** (or less probably **Luinil**; it is not known for certain which of the two is Neptune and which is Uranus) –Basic Quenya:24, Silm:55

NET **natsë** (web) –NAT

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

NEW LIFE **laito**, **laisi** (vigour, youth) –*Silm:425, UT:471, SIN, VT48:7, LT1:267*

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") **epessë** (after-name) –*UT:266*

NIGHT **lómë**, ("Night, night-time, [shades of night]", in *LT1:255* glossed "dusk, gloom, darkness"; according to *SD:415*, **lómë** has the stem-form **lómi-**), **Fui**, **Hui** ("Night" – but in *LT1:253*, **hui** is glossed "fog, dark, murk, night"), **ló** ("night, a night"), **mórë** (blackness, dark – obsolescing **morí** 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 Arnoediad, 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 **lómelindi** is attested; Etym also has **morilindë**), **tindómerel** ("daughter of twilight", a kenning of or a poetic name for the nightingale; the Sindarin equivalent is **tinúviel**. Tolkien changed the meaning of the final element from "daughter" to "child", see *SEL-D-*) –*DO3, Silm:64, MOR, TIN/Silm:422, 438*

NINE **nerhtë** (Tolkien abandoned the "Qenya" form **olma**, mentioned in *LT1:258*). For the syntax of numerals, see *THREE*. NINTH **nerhtëa**. For the use of **nettë** ("sister") to denote the ninth digit in children's play, see *FOURTH FINGER*. Fraction ONE NINTH **neresta**, **nesta**, **nersat** –*NÉTER, VT48:6, VT42:25, VT47:11*

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

NO **ui**, possibly with **uito** as an emphatic variant (*VT49:28-29*), **lá** (also meaning "not"). **Ui** (**uito**) and **lá** are probably used to deny facts, or what others present as facts. In a context of refusal, the interjection **vá** 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**, **laumë** "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 váquetin, váquenten 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 "l": Aorist avan, present ávan or ávëan, future avuvan > auvan, past avanen or aunen, perfect avávien. In one version, the forms ávëan and avanen are marked as poetic or archaic.*) –*LA, WJ:371 cf. 370, GÜ/UGU/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*

NOGROD **Návarot** (Hollowbold, Novrod) –*WJ:389*

NOISE **hlóna**, also short **hlón** (evidently **hlon-**, given the pl. **hloni**) (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 **winca** (corner) (*QL:104, there written 'winka*). Read ***winca** if this early "Qenya" form is to be adapted to LotR-style Third Age Quenya.

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

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

NOSE **nengwë** (stem ***nengwi-**), **modo** (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 *VT42:33*, **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 **áva**, **avá**; DON'T DO IT! **áva carë!**; I WILL NOT: **vá** (exclamation, also = Do not!); **avan**, **ván**, **vanyë** "I won't", **avammë**, **vammë**

"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 **unotë**, **unotëa** (read ***únotë**, ***únotëa**?) (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 **Hísimë** (**b**) –LotR:1144

NOVROD **Návarot** (Hollowbold, Nogrod) –WJ:389

NOW **sí**, **sin/sin** (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, **sí** may also occur before vowels; the word appears before **ar** "and" in a text published in VT43:27.) Variant **si**. NOW SEE! (interjection) **yé** (lo!) Note: a homophone means "what is more". –SI, cf. LR:47, VT43:27, VT43:34, VT47:31, VT49:18

NUMBER **nótë**, LARGE NUMBER **hosta**, IN A VERY GREAT NUMBER **úvëa**; NUMBERLESS **únótima** (pl. **únótimë** 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** (**nótesi**, sg. **#nótesë**). –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

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

OAK **ornó**; HAVING MANY OAK-TREES **lindornëa** –DÓRON, LIN

OATH **vére** (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

OBSERVE – 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** (=Ekkaiá?) –AYAR, LT1:271

OCTOBER **Narquelë** –LotR:1144/1146

ODOUR **olmë** –ÑOL (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 the speaker or the place of his thought", as in **auciri-** "cut off, so that a portion is lost or no longer available"), **hó-** (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. ***indë**). –MR:49

OGRE **Úvanimo** (see MONSTER).

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

OIL **milló** –PE13:139

OINTMENT **laivë** –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**, **lilyenwa** (having many years), (of things:) **yerna** (worn); OLDEN **yárëa**, **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)

OMNIPOTENT **iluvata** (VT39:20)

OMNISCIENT **iluia** (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 **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".) ON THE CONTRARY **úsië** –VT43:27, 28, 33, VT49:8

ONCE (= at one time in the past) **nëa**, **nëya** –VT49:31

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

ONE **minë**, **min** (obsoleting "Qenya" **mir** 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 **erëa**, was possibly abandoned by Tolkien (VT44:17). **Min**, **minë** 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) **quén**, **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 **eressë** (singly, alone, but in Tolkien's later Quenya used as noun = solitude) –LT1:269, ERE

ONYX **nyelecca** –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, revealing), **latya** (used as an abstract in the source), OPENING (as concrete) **assa** (hole, perforation, mouth). OPENNESS **látie**; OPENMOUTHED **fauca** (thirsty, parched) –PAT, PAL, VT39:23, QL:72, GAS, LAT, VT39:23/VT41:5, PHAU

OPPRESSIVE **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 **culuina** (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 ***orc-** 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." –ÓROK, LT1:264, WJ:390

ORDAINER **Námo** (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 valubar** "the will of the Valar will be done", "the Valar will order [it]"). –PM:362, UT:388, WJ:404

ORIENT **ambaron** (**ambarón-**), **Ambarónë** (a similar but untranslated word, **Ambaróna**, occurs in LotR) –AM², LotR:490

ORIGINATE **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") Another

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 –**lma** 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 ***aldamma** “our tree = my and one other person’s tree”. The corresponding *inclusive* forms are –**lwa** (plural) and –**ngwa** (dual). Since the subject ending corresponding to the former is attested as “-lwe, -lve” (VT49:51), –**lwa** can surely also appear as ***lva**, as in ***omientelva** “our meeting” (attested in the genitive case: **omientelvo** “of 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 exclusive “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** > **wenyë**). 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 **omientelmo** in the first edition of LotR, but was changed to **omientelvo** 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 ***Átarelma** when a group of three or more persons addresses a party not included in “our”, in this case the Father himself).

OURSELVES (*reflexive pronoun*) **immë** (apparently exclusive “ourselves”), **inwë** (apparently inclusive “ourselves”) –VT47:37

OUT **et-** (*prefix*) (forth), OUT OF **et** (*followed by ablative*); 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 **erúmëa** –LT1:262

OUTER 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** (= *Ekkaia?*) –ET, LT1:271

OUTLAW **hecil** (*gender-specific forms are hecilo m. and hecilë f.*) (one lost or forsaken by friends, waif, outcast) –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 **lúréa** (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 **Taruktarna** (read ***Taruhtarna** in LotR-style Quenya), but the word may not be conceptually valid in LotR-style Quenya. See OX above. –LT2:347

P

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 ÑGWAL. In Tengwar spelling, the letter **nwalmë** (< 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** –ÑGWAL, VT46:4, QL:63, NÁYAK

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

PALACE **túrion** (**túriond-**) –QL:95

PALATAL SERIES **tyelpetéma** – 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 "ontani" 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]", **vánë** ("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. **avánië** (pl. **avánier** is attested); perf. **vánië** 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 #**ciry**a in the name **Calaciry**a "Pass of Light" [gen. **Calaciry**o in Namárië] – though this clashes with **ciry**a "ship". An early version of Namárië actually had **Calacily**o not **Calaciry**o; 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: **ortirielyanna**, "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 **séré** (repose, rest), **rainë** (possibly rather "peace" or harmony as opposed to war), **sívë**; AT PEACE **senda** (resting) –SED, VT44:35

PEAK **aicalë**; MOUNTAIN PEAK **aicassë**, also #**rassë** or #**ras** (isolated from **Arfanyarassë**, **Arfanyaras** "high white-shining peak"). –AYAK, WJ:416

PEARL **marilla** –LT1:265
 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-**

PENALTY – *exact or inflict penalty*, see PUNISH

PENGOLODH **Quendingoldo**,
Quengoldo –PM:401, 404-405, VT48:5

PEOPLE **lië**, **nossë** (kin, house).
 Originally **nórë** meant "people", but in later [MET] *Quenya* it means primarily "land". SOME PEOPLE **queni** –LI, VT39:6, LT1:250/LT2:338, WJ:361 cf. 360

PERCEPTION, KEENNESS OF **laicë** (acuteness) The conceptual validity of this word is questionable; see PIERCING. –LAIK

PEREDHIL **Pereldar** (the Half-Elven) – Letters:386, cf. LotR:1071

PERFORMANCE **assa** (hole, opening, mouth) –GAS

PERHAPS **cenasit**, **cenasta** (VT49:19). See MAYBE.

PERIOD (endless period) **oio** –UT:317

PERPETUAL **#oien** (isolated from **oienarmë** "perpetual production" – but it has also been suggested that this is **oi-en-armë** "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 **arcandemmar** "our petitions") Another form, **#anarcandë**, was apparently abandoned by Tolkien. –VT44:8

PETTY **#pitya** (isolated from **Pitya-naucor** "petty-dwarves", see below).

PETTY-DWARVES **Attalyar** (lit. "Bipeds"), **Picinaucor**, **Pitya-naucor** (lit. "small dwarves") –WJ:388, 389

PHANTOM **fairë** ("phantom, disembodied spirit, when seen as a pale shape" – pl. **fairi** is attested. Note: **fairë** has other shades of meaning as well as wholly different meanings – see SPIRIT, DEATH, RADIANCE, FREEDOM) – MC:223, 221

PHARAZÔN **Calion** (see AR-PHARAZÔN) –UT:224, Silm:324

PHONETIC **hlonitë**, also **#hlonitë** (the latter only attested in the pl. in **hloniti tengwi**

"phonetic signs", changed by Tolkien from **hlonaiti 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

PICK (UP, OUT) WITH THE FINGERS **lepta-** (also "[to] finger, feel with fingertips") – VT44:16, VT47:10, 25

PICTURE **emma** –PE17:179

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), **tereve** (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

PIG **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

PILE (noun) **hahta** (mound) –KHAG

PILLAR **tarma**, **tulwë** (standard, pole) – Silm:438, LT1:270

PILLOW **quesset** (probably with stem ***quessec-** since the "Noldorin"/Sindarin cognate is given as *pesseg*, 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), **rotsë**.

PIPER **simpetar**, PIPING **simpisë** –LT1:266, LT2:347

PIT **latta** (hole – Note: a homophone means "strap") –DAT

PIVOT **peltas** (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 **mína-** (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 **uilë** ("especially sea-weed", which is explicitly **ëaruilë**) –Silm:415, UY

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

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

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

PLIANT **maxa** (soft) –MASAG

PLOUGH **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"), **lirit** –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*), **amatixë** (point/dot over the line of writing, variant **amatexë** in VT46:20), **unutixë** (point/dot under the line of writing; the initial element **unu-** was misread as "nun-" in the *Etymologies* as printed in LR, see VT46:19). SPEAR-POINT **nasta** (spear-head, gore, triangle). –MET, TIK/VT46:19, TIL/VT47:10, 26, SNAS/VT46:14

POISON (noun) **sangwa** –SAG

POLE **tulwë** (standard) –LT1:270

POLISHED COPPER **calarus** (**calarust-**) –VT41:10

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

POOL **nendë**, **linya**, **ailin** (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 **lón**, **lónë** (pl. **lóni** given) (river-[?feeding] well), POOL OF LILIES **nënuvar** –NEN, LIN, AY, RINGI, VT48:28, LT1:248

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

POPPY **fúmella** (pl. **fumellar** [*read *fúmellar?*] is attested), **fúmelot** (prob. **fúmelót-**; cf. **lótë** "flower") –LT1:252

PORTION, cf. DISTRIBUTE IN EVEN PORTIONS

POSSESS **harya-**; POSSESSING **arwa** (+ genitive) (in control of) (*Note*: **harya-** is not used of one's offspring. In MR:228, Tolkien notes that "no Elf would speak of possessing children; he would say: 'three children have been added unto me', or 'are with me', or 'are in my house'." –3AR

POST (wooden post) **samna** (**þ**) (*Distinct from #samna "diphthong" in Tengwar spelling, as the latter is spelt with initial silmë, not sülë.*) –STAB

POTTER **cemnaro**, **centano** –KEM, TAN

POUR **ulya-** (intransitive pa. t. **ullë**, transitive **ulyanë**; plural subjunctive **ullier** "should pour" is attested. These forms may obsolete **ulu-** and **ulto-** "pour" [transitive and intransitive] in LT1:270); POURING **úlea** (flooding, flowing) –ULU, SD:310

POUT **penga-** (VT39:11)

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

POWER: For "power" as an abstract, the word **türë** "mastery, strength, might" may be used. The word **Valar** is sometimes translated "the Powers" (and the sg. **vala** 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: laituvalmet, "we shall praise them"*) PRAISE (noun) **#aitalë** (isolated from **Eraulaitalë** "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 perhaps primarily in the sense "to petition", cf. the noun **arcandë** "petition"). –VT43:32, 33 (VT44:8, 18)

PRAYER **#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 **mírë** (jewel, treasure, shining jewel) –PE17:37, MIR

PRECIPICE (seaward) **ollo** (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 (þ)** (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

PRINCE †**cundu**, **haryon** (heir); PRINCESS **aranel** –KUNDŪ/VT45:24, 3AR, UT:434

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-** (pa.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

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

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

PROMONTORY (*narrow*) **nehtë** (gore, wedge, 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 **vanima** (fair, beautiful, right) –LT1:272

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

PROTECT **varya-**; 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*") **eques** (pl. **equessi**) (dictum, quotation, saying) –WJ:392

PROW OF A SHIP **lango** (broad sword) –LAG

P-SERIES **parmatéma** (labials) –LotR:1154

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

PULL **saca-** (þ) (draw). *Since **saca-** may also mean "look for", for clarity it may be better to use #**tuc-** "draw", q.v.* –VT43:23

PUNISH **paimeta-** (= "exact or inflict a penalty; punish"), pa.t. perhaps ***paimetánë**; PUNISHMENT **paimë** –QL:72

PURE **poica** –POY

PURIFICATION **sovallë** (washing, bathing) –QL:86

PURSUE **roita-**, also **saca-** (search, look for), p.a.t. **sácë** –ROY¹, QL:81

PUT ASIDE **hehta-** (*pa.t. **hehtanë** 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 ***lohta-** (*emended from the actual reading **lokta** because Tolkien later decided that **kt** became **ht** in Quenya*) (sprout) –LT:258

PUT TO SHAME **naitya-** (abuse) –QL:65

PUT TO THE TEST **tyasta-**, pa.t. **tyasantë** –QL:49

PUTRID **saura** (þ) (foul, evil-smelling); *in compounds #**sauri-**, see FOUL.* –THUS

Q

QUANTITY (*great*) **úvë** (abundance) –UB

QUARREL (*vb*) **costa-** –KOT

QUEEN **tári** (*gen. tário and dative tárin* are also attested, the latter in the Elaine inscription). Vocative **tarinya** *"my Queen", UT:179. LT1:260 gives **turingui** "queen", while LT1:273 gives **vardi**, but these are hardly valid words in LotR-style Quenya. QUEEN OF STARS (*Varda's title*) **Elentári** (so in LotR and Silm; *Etym* has also **Tinwetári**, **Tinwetar**, **Tinwerontar**); QUEEN OF THE EARTH **Kementári** (a title of Yavanna) – TĀ/LT1:264/Nam/RGEO:67, Silm:55/437/30

QUICK STROKE **rincë** (stem **rinci-**) (*flourish*) –RIK

QUIET (*noun*) **quildë** (rest, hush) –GL:23

QUIVER **vainolë** –LT1:271

QUOTATION **eques** (*pl. equessi*) (dictum, proverbial dictum, saying) –WJ:392

R

RACE **nóre** (land, country, dwelling-place, nation, native land, family) –NÖ

RADAGAST **Aiwendil** ("Lover of Birds", his original Valinorean name, not an actual translation of "Radagast", which is either Adûnaic for "Tender of Beasts" or a Mannish name of uncertain meaning) –UT:393/417, cf. 390, 401

RADIANCE **alcar**, **alcarë** (brilliance, splendour), **incalë** (compare **Ancalë** or "Radiant One" as a name of the Sun, LR:392 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 VT42:32 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 **númen**.) RADIANT **alcarinqua** (glorious) –AKLA-R, VT45:36, PHAY, PM:347, WJ:369 (where **alkar** is translated "splendour")

RAGE **aha** –LotR:1157

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"*), **Ilweran**, **Ilweranta**. (LT2 has **iluinga** "sky-bow", but this was obsoleted together with **ilu** "sky"; see SKY.) –MIZD, ROS cf. Letters:282, GL:74, 3EL, LT1:256, LT2:348

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 **maptalë** (ravishment, seizure). –PE13:163

RAPID **larca**, **alarca** –LAK

RAT **nyarro** ("nyano" in LR:379 must be a misreading of Tolkien's manuscript; the primitive form is given as *nyadrō*, which could not possibly become "nyano" in Quenya). –NYAD, VT46:7

RAVINE **axa** (narrow path), **yáwë** (cleft, gulf/gully), **falqua** (cleft, mountain pass) –AK, YAG/VT46:22, LT2:341

RAVISH **mapta-** (pa.t. **mapantë**) (rape); noun RAVISHMENT **maptalë** (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 incarnates.) –RGEO:74

RE- (prefix) **en-** (as in **entulesë** "return" and **envinyatar** "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] "Qenya" has **an-** instead of **en-** [see LT1:184].)

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

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

READ **tengwa-** (verb denominated from **tengwa** "letter"), conjugated in many forms in source: aorist [**teng**]wa, present [**teng**]wëa, past [**teng**]wanë, perfect e[**teng**]wië; READING (verbal noun) **tengwië** (also attested with suffixes: **tengwiesto** "of your [dual] reading"). – VT49:47-48, 54

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

REAL **anwa** (actual, true) –ANA²

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) **tellë**, (body-part:) **pontë** (**ponti-**) (back) –TELES, QL:75

REASON, see CAUSE

RECALL (i.e. remember) **#enyal-** (inf. or gerund **enyalie**) –UT:302, 317

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

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

RED **carnë** (stem **carni-**), **aira** ("ruddy, copper-coloured"), ***narwa** ("fiery red", cited in the archaic form **narwā** in the source. Cf. **narë** "flame"), **nasar** (adopted from Valarin; used in Vanyarin Quenya only); RED [HEAT?] (Tolkien's handwriting was illegible) **yulmë** (Note: a homophone means "drinking, carousal".) RED FLAME **rúnya**, WITH ADORNMENT OF RED JEWELS **carnimirië** (a pl form? Sg ***carnimírëa**? Letters:224 has **carne-** instead of **carni-**.) –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 **liscë** (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 **linquë** was intended to mean "grass, reed" (but elsewhere the same word is used as an adj. "wet" or as a noun "hyacinth").

REEK **usquë** –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 **ñ**, 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 **númen**.) –PM:347

REFRESH **ceuta-** (renew) –VT48:7

REFUSE **váquet-** (forbid, say no) (1st pers. sg aorist and past **váquetin**, **váquenten** are given) **avaquet-** (forbid) (pa.t. is no doubt ***avaquentë**; cf. **quet-** under SAY), **ava-** (say no). (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 **ávan** or **ávëan**, future **avuvan** > **auvan**, past **avanen** or **aunen**, perfect **avávien**. In one version, the forms **ávëan** and **avanen** are marked as poetic or archaic.) –WJ:370, KWET, VT49:13

REGARDS – see AS REGARDS s

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

REGULAR **sanya** (**þ**) (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** –NAR², 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 **ceuré** on the previous page looks dubious, except as the plural form of this adj.). *RENEWAL **ceulé** (the likeliest meaning of this unglossed 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), **vórëa** (enduring, continuous) –TATA, BOR, VT45:7

REPETITION – continuous repetition: **vorongandelë** ("vorogandele" in the published *Etymologies* is a misreading; see VT45:7) (harping on one tune) –LIN¹

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

REQUIRE

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

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

RESONANCE OF THE VOCAL CHORDS **óma** (voice) –VT39:16

RESONANT (of strings) **tunga** (taut, tight) –TUG

RESPONSIBILITY **cáma** (guilt) –QL:43

REST **serin** ("I rest", 1st pers. aorist); REST (noun) **séré** (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 **hauta-**; RESTING **senda** (at peace) –SED, EZDÉ/WJ:404, GL:23, KHAW

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

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

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

REVERED: The element #**ar-** in **Arfanyarassë** (a name of Taniquetil) is said to mean "high (i.e., noble, revered)" –WJ:416

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

REVOLVE **pel-** (return, go round) –PEL

RICH **alya** (prosperous, abundant, blessed), **lárëa** (also = fat, and probably the best word for "rich" in the strictly material sense), **autë** (also as noun: prosperity, wealth), **herenya** (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) **forya** (dexter), **fortë** (stem ***forti-**) (Note: the latter word also means "northern"); RIGHTHANDED **formaitë** (stem ***formaiti-**) (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 ***millë** or less likely ***mil** with stem ***mill-**). 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 **Cormarë** (*Yavannië* 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. **Lairë** "summer" or "poem" can hardly have anything to do with #**lairi**. The syllable **úl-** may also have something to do with the Black Speech word *gûl*, wraith, or else the 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-** obsolesces **oro-** in LT1:256*) (lift up, raise); RISING (*noun*) **óre** (Note: a homophone means "heart, inner mind"; but cf. MIGHTY-RISING); SUNRISE **anaróre** (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 #**siryá** (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 **tëa** (straight line) (*note: not to be confused with the verb **tëa-** "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), **tië** (path, course, direction, way), #**vanda** (*isolated form **Qualvanda** "Road of*

*Death" in LT1:264; cf. **vand-** "way, path" on the same page*) –TEÑ, LOD/VT45:28, TE3/RGEO:67, LT1:264

ROARING (*adj.*) **rávëa**; ROARING NOISE **rávë** –MC:223 cf. 215

ROBBER **pilu** (thief) –QL:73

ROBBERY **pilwë** (theft) –QL:73

ROBE **vaima** (wrap) –LT1:271

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

ROLL UP **tolu-** –QL.94

ROOF (*vb*) **tópa-**; ROOF (*noun*) **tópa**;

HAVING A ROOF **telda**; "DOWN-ROOF" (cover) **untúpa-** –TOP, LT2:348, RGEO:67/Nam

ROOM **sambë (þ)** (chamber) –STAB

ROOT, ROOTWORD **sundo (þ)** (*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, SÚLUK

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

ROW **téma** (series, line) (*pl **témar** is attested*) –TEÑ, LotR:1153

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

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

RUINOUS **atalantëa** (*pl. **atalantië** 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 (þ)** (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 **nornoro-**; *adj.* STRONG/SWIFT AT RUNNING **nórima** –QL:106 (*cf. entry YUR in Etym*), LT1:263, VT49:29

RUNE **certa** (pl **certar** is attested. This word only occurred in *Exilic Quenya*, adopted and adapted from *Sindarin* *certh*. Tolkien notes that if inherited, the form would have had the form ***cirtë**.) –WJ:396, LotR:1151

RUSHING (adjectival) **rimpa** (flying), **arauca** (swift); RUSHING (noun) **ormë** (wrath, violence, haste) –KHOR, LT2:347, GOR
RUSTLE **escë** (noise of leaves) –EZGE

S

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

SAGA **nyaré**, **nyarna** (tale, history) –NAR²
SAGACIOUS **finwa** –LT1:253

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

SAILOR **ciryaquen** (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* *Curunír*) –UT:393, 401, 427

SATURN **Lumbar** –WJ:xi/Basic
Quenya:24, cf. *Silm*:55

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 "recover, 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 **quetir** (VT41:11, 49:11). Cf. also SAY NO **váquet-** (forbid, refuse) (1st pers. sg aorist and past **váquetin**, **váquenten** 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 **ávan** or **ávëan**, future **avuvan** > **auvan**, past **avanen** or **aunen**, perfect **avávien**. In one version, the forms **ávëan** and **avanen** are marked as poetic or archaic.) NOT TO BE SAID, THAT MUST NOT BE SAID **avaquetíma**. 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 **ëar**, **airë** (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 **Eäambar** (name of a ship), SEA-SPIRIT **falmar/falmarin** (pl. **falmarindi**) (nymph), SEA-ELF **Teler** (**Telellië**, **Telelli** "Teler-folk", adj **Telerin** "Telerian"), SEAWEED **ëaruilë** (also simply **uilë**, see PLANT), CHILD OF THE SEA **oar** (merchild), SEAWARD PRECIPICE **ollo** (cliff). (The alternative form **oldó** may be archaic

Quenya.) –AYAR/Letters:386/RGEO:73, UT:430, LT2:347, TELES, LT1:263, LT1:252

SEARCH **saca** (pa.t. **sácë**) (pursue, look for) –QL:81

SECOND (2nd) **attëa**, 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); SECRECY **muilë**, **fólë** (secret), SECRETIVE **fólíma** –MUJ, 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 **liscë** (reed) –LT2:335

SEE **cen-** (behold) (future tense **cenuva** and imperative **cena** are attested), **vëla-** (the latter maybe primarily "see" = "meet"). Also see LOOK AT. Interjections: SEE! **ela** (lo! look!) (directing sight to an actually visible object) NOW SEE! **yë** (lo!) Note: a homophone means "what is more". –MC:222, VT47:31, Arct, WJ:362 cf. 360, VT47:31

SEEMING – **nácë** is glossed "it is may be seeming" (sic). –VT49:28

SEED **erdë** (germ. Note: a homophone means "person"). –ERÉD

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 **maptalë** (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. **cilmessi** 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 *kilmessi* 'self-names'.")

SELFSAME **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 **#lelta-** (attested in the pa.t. with pronominal endings: **leltanelyes**, "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. **tëmar** is attested) (row, line) –TEN, LotR:1153

SERPENT **lóccë** (snake, dragon; "so do the Eldar name the worms of *Melko[r]*", LT2:85). The word **foalóccë** 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 **núro** (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). –NDÜ, Letters:386

SET **panya-** (fix), SET (of Sun or Moon) **núta-** (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, NDÜ, VT41:5, 6; LT1:270 cf. TULUK, VT42:20, VT45:22

SETTLED – *be settled*: **mar-** (abide, be fixed) SETTLED CHARACTER **indómë** ("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 **otoquë**. For the syntax of numerals, see THREE. –VT48:21

SEX, see COITUS

SEXUAL DESIRE is the apparent meaning of **yëre**, 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**, **lómin** (shadow); SHADES OF NIGHT **lómë** (Night, night-time, dusk, gloom, twilight), SHADY **halda** (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), **lómin** (shade), **lumbulë** (=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 **halda** (veiled, hidden, shady). – DAY/VT45:8, LT1:255, Nam/RGEO:67, PHUY, UNG, MOR/VT45:35, LUM, SKAL

SHAGGY **aulë** (May have been obsolete 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, **rinçë** 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") **naitya-** (abuse). An abstract formation based on this verb, e.g. ***naityalë**, could serve as the noun "shame". –QL:65

SHAPE (vb) **canta-**, **venië** (gerund? Stem #ven-?) (cut); SHAPE (noun) **venwë** (cut), SHAPED **canta** (also as quasi-suffix, e.g. **lassecanta** "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 **Aicanáro**.) SHARP-FLAME **Aicanáro** "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 *LAIK*, 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 **ciryä** (see SHIP) –*Silm*:433 (where the spelling **ciryä** occurs, but all other sources have **ciryä** with a short *i*, so **ciryä** 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 **Isil** (Moon) –THIL

SHEEP **máma** (Unlike English "sheep", this word probably has a distinct plural ***mámar**.) SHEEPFOLD **moalin** (**moalind-**) –WJ:395, QL:60

SHELL **hyalma** (conch, horn of Ulmo) –SYAL

SHEPHERD **mavor** (GL:58 gives **mavar**); SHEPHERDESS **emerwen**. The word **mámandil**, etymologically "sheep-friend" (**máma** "sheep" + **-ndil** "friend"), may perhaps also be used for "shepherd". –LT1:268, UT:434, UT:209

SHIELD **turma**, **umbas** (**þ**); BOSS OF SHIELD **tolmen** (isolated round hill) –TURÚM, VT45:33, LT1:269

SHIFT (of large and heavy things:) **rúma-** (part. **rúmala** is attested) (heave, move) –MC:223, 222

SHINE **cala-** (fut. **caluva** is attested), **calta-**; SHINE WHITE **sil-** (present tense **síla**, aorist sg. **silë**, aorist pl. **silir**, freq. **sisíla-** are attested and dual future **siluvat** are attested), **ninquita-**; SHINING WHITE (adj) **silma** (silver) –LT1:254, UT:22 cf. 51, KAL, MC:223, VT49:45, NIK-W, SIL/LotR:94/The Return of the Shadow:324

SHINGLE **sarnië** (pebble-bank) –UT:463

SHIP **ciryä** (defined as "sharp-prowed ship" in *Silm*:433; dual **ciriat** [read ***ciryat?**] is attested in *Letters*:427; all numbers and cases except plural possessive ***ciryäiva** are attested in the Plotz letter. In *Silm*:433, the spelling **ciryä** occurs, but all other sources have **ciryä** with a short *i*, so **ciryä** is likely an error by Christopher Tolkien); **luntë** (boat); SHIPMAN **ciryäquen** (sailor) –KIR, LT1:249/LUT, WJ:318

SHIRT **laupë** (tunic) –QL:51

SHOE **hyapat** –SKYAP (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** (**þ**); SHORT STABBING SWORD **ecet** (broad-bladed sword) SHORT ROUNDED HANDLE, see HANDLE. –STINTÁ, 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 **ramandor** (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), **caimassëa** (bedridden), **engwa** (cf. **Engwar** "The Sickly", an Elvish name for Men), **quámëa** (evidently = ***nauseous**), SICKNESS **quámë** (= nausea), in the sense of *illness* probably rather **lívë** (maybe better spelt ***hlívë**), **caila** (or possibly this is only adj. lying in bed, bedridden; see **caila** in the Quenya-English wordlist for further discussion), **caimassë** (etymologically "[state of being] in bed") –SLIW, KAY/VT45:19, GENG-WÁ, *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, OT

SIGH see EXPIRE. Cf. also one of Nienna's titles: **Núri**, she who sighs. –LT1:263 cf. 66.

SIGN **tanna**, **tanwa**, **#taina**; **tengwë** (indication, token, writing; **tengwë** is also used for what we should 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

SIGNIFER **Tancol** ("the significant Star", probably = Venus).

SILK **samin** (**samind-**); adj. SILKEN **saminda**, **saminwa** adj. "silken" (QL:81)

SILVER **telpë**, **telep-** (**tyelpë**, **tyelep-** was the original form of the word in Noldorin Quenya, but "the form **telpe** 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** = **telempë**.) Cf. also **ilsa** (a "mystic name" of silver), **†silmë** (also meaning light of Silpion, starlight). SILVER (prob. adj) **tinda** (glinting), OF SILVER **telepsa**, **telpina**, **telemnä**. SILVER LIGHT **istel**, **istil** ("applied by the Ilkorins to starlight, probably a Q[uenya] form learned from Melian"). SILVER GLINT **nillë** (a star on Varda's simulacrum covering Valinor. Spelt **nillë**, 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 **númen**, 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**, **#naico**. 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 **Lindeloktë** (labernum). This is the form given in LT1:258; Tolkien later decided that **kt** became **ht** in Quenya. Read ***Lindelohhtë** in LotR-style Quenya? –GLIR, NYEL, LIN², WJ:418, *Silm*:431, LT1:258

SINGLE **erya** (sole), SINGLY **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 **úmara** –VT49:14, 15

SINK (of Sun and Moon) **núta-** (set) –NDŪ

SIP **salpa-** (lick up, sup) –SÁLAP

SIRIUS **Niellúnë, Nierninwa** –LT1:262

SISTER **nésa** (**þ**; older form **népa** 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 the *ninth* digit). Different words for "sister" occur in the *Etymologies*: **seler** (**Þ**) (pl. **sellī**), **onómë**, **onónë**; SISTER (usually not of bloodkinship) **osellë** (**Þ**) (associate) –VT47:10-12, 14, *THEL*, *NŌ*

SIT **har-** (in *CO* attested in the plural continuative 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, *VT*45:20

SIX **enquë** (for archaic, possibly pre-historic, **encë**, *VT*48:8). For the syntax of numerals, see *THREE*. SIXTH **enquëa**. Fraction ONE SIXTH **enquesta** –*ÉNEK*, *VT*42:25, *VT*48:6, 11

SIXTEEN **enenquë** –*VT*48:21 (the form **quainquë** 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 **maitë** (stem ***maiti-**, pl. **maisi**) (handy), BE SKILLED IN DEALING WITH **hanya-** (understand, know about); SKILLFUL [?DEVICE – *Tolkien's handwriting was illegible*] **curo** (**curu-**) –*Silm*:429, *MA*3, *KHAN*, *VT*41:10

SKIN **helma** (fell) (**parma** in *LT*2:346 is obsolete; see *BARK*) –*SKEL*

SKY **vilya** (older [*MET*] **wilya**) (air), **hellë**, **ilwë** (heavens), **telimbo** (canopy), **taimë**, **taimië**. (*LT*2:348 gives **ilu**, but the meaning of this word was later changed – Tolkien decided that **Ilúvatar** means "All-Father", not "Sky-Father" as he originally thought.) "SKY-BRIDGE" (i.e., rainbow) **helyanwë** –*LotR*:1157, *3EL*, *LT*1:255, *LT*2:348, *LT*1:268

SLACKEN **lehta-**, **lenca-** (loose) (In the printed *Etymologies*, the **n** of **lenca-** was misread as **u**; see *VT*45:27.) –*LEK*

SLASH **cirissë** (gash) –*KIRIS*

SLAVE **mól** (thrall) –*MŌ*, *VT*43:31

SLAY **nahta-** (see also *SLAYER* concerning a possible alternative form **#nehta-**). Passive participle **nahtana** in the phrase ***nahtana ló Turin** "slain by *Túrin*" (*VT*49:24). The verb **mac-** meant "slay" in early material (*LT*1:259), but in a much later source reproduced in *VT*39.11, 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 slay, kill", though the form **nahta-** appears elsewhere (*VT*49:24); this may be an example of *Eldarin* A/E variation.

SLEEP (noun) **fúmë**. (Read perhaps ***húmë**, 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*. –*LT*1:253

SLENDER **nindë** (stem ***nindi-**), **teren**, **terenë** –*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), **ampendë** (upward slope), **amban** (upward slope, hillside), SLOPING DOWN **penda** (inclined) –*PEN*, *AM*²

SLOW **lenca** –*LT*2:341

SLUMBER (noun) **lórë**, **murmë**, SLUMBROUS **lorda** (drowsy), **murmëa** –*LT*1:259, *LOS*, *LT*1:259, 260

SMALL **níca**, ***nincë** (said to have "good senses"; the latter is given in the archaic form ***ninki** and would therefore have the stem-form **ninci-**), **nípa**, ***nimpë** (said to be used "usually with connotation of weakness"; the latter adj. is given in the archaic form **nimpi** and would therefore have the stem-form **nimpi-**), **pitya** (the latter is never translated by Tolkien, but **Pitya-naucor** 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, *VT*48:15). Cf. also **nauca**, 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." *LT*1:256 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 **púrea** (discoloured) –MC:223

SMELL (*strong smell*): The form **aññol-** 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 **ñol-** 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 lace" or "catch in a net" (its past tense may however be **raitané* rather than **rëantë**), and a homophone of **raina** means "nettled, 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 **yúla** (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 **mun-do** (nose, cape). Stem **mundu-*, given the primitive form *mbundu*. –MBUD

SNOW **lossë** (specifically "fallen snow", also adjective "snow-white"; **†olos**, **†olossë**. Etym also gives **niquë**, but this word is obsolete by a statement in WJ:417: "nique does not refer to snow, but to cold". This statement may obsolete **niquetil** "snowcap" in LT1:266. Is **niquis** "snow" from the same source a valid word? GL:35 has **fávë** "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 **lip-sa** –LIB¹

SOFT **mussë**, **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 **vára** (dirty) –LT1:257, WA3

SOLE **erya** (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 **yonyo** "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 **vô**, **vondo** "son" in LT2 are probably obsolete, as are the notions there recorded that **yondo** meant "(great) grandson" and that **yô-**, **yond-** "son" was used only in poetry. But LT2 does confirm that – **ion** was "very common...in patronymics".) 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 *líri-*), **lirilla** (lay). See also **MUSIC**. –GLIN, Nam, LT1:258

SOON **rato** –Arct

SORCERY **núlë** (black arts). (*The word is spelt "núle" in the source, reflecting the older pronunciation; in Tengwar spelling the initial nasal should therefore be represented by the letter Noldo*). –PE17:125

SORROW **nyéré** (grief). –GL:60

SORT, see SPECIES, KIND. Adjectives OF THIS SORT **sité**, OF THAT SORT **taité** –VT49:11, 18

SOUL **fëa** (spirit; pl **fëar** is attested. In MR:330, Tolkien notes that **fëa** is "roughly but not exactly equivalent to... 'soul'." –MR:349, 218, cf. Silm:431

SOUND (verb, "to sound") **lamya-**; SOUND (noun) **lamma** (= sound in general?), **hlón** (evidently **hlon-**, pl. **hloni** is attested) (noise), **róma** (= loud sound, trumpet-sound. Note: **róma** also means "shoulder"), **láma** (according to Etym = "ringing sound, echo", but see below); SOUND OF WIND **sú**; SOUND-TASTE **lámatyávë** (pl. **lámatyáver** is attested), i.e., "individual pleasure in the sounds and forms of words". Tolkien seems undecided about the exact meaning of **láma**. Etym gives "ringing sound, echo"; in WJ:416 it is said that the stem LAMA refers "especially to vocal sounds, but was applied only to those that were confused or inarticulate. It was generally used to describe the various cries of beasts." But the word **lámatyávë** "sound-taste", by which an Elf chose or made a name for him/herself [see NAME-CHOOSING], seems to imply that **láma** can also be used of articulated speech. –LAM, WJ:394/VT48:29, ROM, VT47:12, MR:215, 216

SOUP **sulpa** –LT1:266

SOUTH **hyarmen** (LT2:248 also gives **Sahóra**, but this is hardly a valid word in Tolkien's later Quenya); SOUTHERN **hyarmenya**, "SOUTH-VICTOR" **Hyarmendacil** (one of the Kings of Gondor), SOUTHEASTLANDS **Hyarrostar**, SOUTHWESTLANDS **Hyarnustar** (regions in Númenor) –KHYAR/LotR:1157, LotR:1075/1082, UT:165, 446

SOW #**rer-** (cited as **rerin** "I sow", 1st person aorist), pa.t. **rendë**. SOWN FIELD **resta** (acre). –RED, VT46:11 cf. RED

SPADE **sampa** –QL:82

SPARK – make/cause to spark: **tinta-** (kindle). SPARK (noun) **tinwë**. –TIN/VT46:19, Silm:438

SPARKLE (vb) **tintina-** (pl. **tintinar** is attested), MAKE TO SPARKLE **tinta-** (kindle);

SPARK (noun) **tinwë** (often = "star"). In the entry TIN of the *Etymologies* as printed in LR, the noun **tinwë** is glossed "sparkle", but according to VT46:19, Tolkien's manuscript has "spark". –TIN, Silm:438

SPEAK **quet-** (pa.t. **quentë**) (say, talk). Aorist **quetë** (spelt "qete") in source. Also **carpa**, pa.t. **carampë** (talk, use tongue; the latter verb apparently does not take a direct object). –LT2:348, VT49:19

SPEAR **hatal**, **ehtë**, 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), SPEARMAN **ehtyar** –VT49:14, EK/EKTE, SNAS cf. VT46:14, UT:282

SPECIES **nostalë** (kind) –LT1:272

SPEED (vb) **horta-** (urge, send flying), SPEEDING **hortalë** (urging) –KHOR

SPELLING **tencelë** (writing system) –TEK

SPIDER **liantë** (so in Etym; in LT1:271, **liantë** is glossed "tendrill"); SPIDER FILAMENT **lia** (Note: **lia-** is also the verb "twine"); SPIDER'S WEB **ungwë** (but in LT1:271, **ungwë** is glossed "spider") –SLIG, LotR:1157

SPIKE **nassë** (thorn), **tinda**; ROW OF SPIKES (or teeth) **carcassë**, **carcaras** –NAS, LT1:258, LT2:344

SPIN (make spin), see STIR

SPINDRIFT **wingë** (**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 **fëa** (= the spirit or "soul" of an incarnate, normally housed in a body; pl **fëar** is attested), **ëala** ("being"; pl. **eälar** is attested. **Eälar** are spirits whose natural state it is to exist without a physical body, e.g. Balrogs), **súlë** (**þ**) (earlier [MET] **thúlë**, **púlë**) (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. **fairi** 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 **Nermi** (pl. **Nermir** is attested. The **Nermir** are "fays of the meads".) HOLY SPIRIT **airefëa** (other version: **fairë aista**; both versions are attested with the dative ending **-n** attached). SPIRIT-IMPULSE **fëafelmë** (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 **alcar** (glory, radiance) – VT47:13, WJ:369

SPLIT (noun) **sanca** (**P**) (cleft) –STAK

SPONGE **hwan** (**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) **ehtelë** (fountain, issue of water), SPRING OF WATER **capalinda**, WATER FALLING OUT SWIFTLY FROM A ROCKY SPRING **celussë** (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 **tuiliéré**.) 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 **vandl**, but the cluster **ndl** cannot occur in LotR-style Quenya. Read ***vandil**?

STAIN (vb) **vahta-**, STAIN (noun) **mordo** (shadow, obscurity, smear, dimness), **vaxë**. – WA3, MOR/VT45:35

STALK (noun) **sirpë** (stem) –QL:84

STAND **#tar-** (attested in the past tense: **tarnë**, PE17:71)

STAND ASIDE! **heca!** (be gone!). Also with pronominal affixes: sg **hecat**, pl **hecal** "you stand aside!" –WJ:364

STANDARD **tulwë** (pole) –LT1:270

STAR **elen** (normal pl **eleni**, but occasionally **†eldi** in verse; allative **elenna** and pl ablative **elenillor** are attested), **†él** (pl. **éli** is mentioned), **tinwë** (properly = sparkle), **ilë**. (Note: in Etym **elen** is said to be poetic, but Tolkien later concluded that **elen** was "the normal word for a star on the actual firmanent", the poetic word being **él** instead. According to MR:388, a **tinwë** was one of the "apparent stars" on Varda's simulacrum covering Valinor, also called **nillë** or "silver glint". Etym mentions the words **ellen** and **elena** without glossing them, but according to Silm:431 **elena** is an adjective meaning "of the stars".) TWINKLING STAR **tingilya**, **tingilindë**, HAVING MANY STARS **lintitinwë**; STARLIKE **elvëa** (pl. **elvië** is attested); STARWARDS **elenna** (**Elenna** or **Elennanóre**, "the land named Starwards", a name of Númenor); STARLIGHT **silmë** (light of Silpion); STARCROWNED, CROWNED WITH STARS (a name of Taniquetil) **Elerrina** (so in Silm:42; Etym has **Elerina**); STAR-QUEEN (=Varda), STARLIT DUSK, STARRY TWILIGHT **tindómë**; FLASHING OR [?STARRY] LIGHT **élië**. See also *STELLAR. The word **Tintánië** is glossed STARMAKER as another title of Varda, but it is also interpreted as an abstract STARMAKING. –EL, Silm:313, MC:222 cf. 215, TIN, WJ:362, UT:317, LotR:1157, LT1:269, MC:223, Silm:42, DOMO, Silm:438, VT45:12, TAN/VT46:17

STATE (more or less = "condition", not a "state" as a political unit) **indo** (perhaps especially a state of mind, since **indo** is translated "heart, mood" in the Etymologies, stem ID) –VT39:23

STATUTE **namna** –MR:258

STEADFAST **tulca** (firm, strong, immovable; Note: there is a homophone meaning "fix, set up, establish"), **vórima**, **voronda** ("steadfast in allegiance, in keeping oath or promise, faithful"). –TULUK cf. LT1:270, UT:317

STEADY **tulunca** (firm) –LT1:270

STEEL **erë**, **eren** (meaning either iron or steel), **yaisa** –LT1:252, GL:37

STEEP **aiqua**, **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 **elena**, translated "of the stars". But in normal Quenya, **elda** primarily means "Elf", pl. **Eldar**. Use **elenya** or **elena**.) –WJ:362, Silm:431

STEM **telco** (leg), **sirpë** (stalk) –LotR:1154, QL:84

STENCH, see STINK

STEWARD **arandur** (king's servant, minister) –Letters:386, UT:313

STICK TO **himya**- (cleave to, abide by, adhere), STICKING **himba** (adhering) –KHIM, VT45:22

STICKER-UP **tolyo**, a term used in children's 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"*, not in the sense "unmoving":) **er** (only, one, alone, but, still) –LT1:269

STING **nasta**- (prick) –NAS

STINK (noun, = *"stench"*) **holwë**, STINKING ***holwëa** (given as "olwea" 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. –GONOD (see GOND), Silm:431, LT1:254/LT2:342, SAR, Silm:415

STOOP **núta**- (sink, set [of Sun and Moon]) –LT1:263 cf. NDU

STOP **hauta**- (take a rest, cease), **pusta**- (put a stop to, but also intr: cease), **#tap**- (cited in the form **tapë**, 3rd person sg. aorist; misreading "tápe" 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 **raumo** (glossed "[noise of a] storm" in MC:223)

STORY **quenta** (narrative, history) –KWET/VT39:16

STRAIGHT **téra** (right), **lenwa** (long, thin, narrow); STRAIGHT LINE **tëa** (road) (note: not to be confused with the verb **tëa**- "indicate") –TE3, TEÑ, LT2:341

STRANGER **ettelëa** (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) **rânë** (wandering) (pl. probably ***râner** not **râni**; cf. the similar formation **tyávë** "taste" pl **tyáver**.) –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. **hlápula** 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 **ht** in Quenya) –LT1:341, 335

STREET **mallë** –MBAL, LT1:263

STRENGTH **túré** (mastery, might, victory), (physical strength:) **tuó** –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]) –VT:39:9

STRETCHED **taina** (elongated, lengthened, extended) –VT39:7 cf. TAY

STRIDER **Telcontar** –MR:216

STRIKE **#pet**- (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 ***rinci-**) (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 SAR), 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 **ñ**, 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 **noldo**, 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 **nauca** –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 **sitë** "of that sort" (VT49:18)

SUFFICE **farya-** (pa.t. **farnë**; VT46:9 also lists the curious pa.t. form **farinyë**). (Note: #**farnë** also means "dwelling" and "foliage"); SUFFICIENCY **fárë**, **farmë** (plenitude, 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, accommodate, adapt) –VT44:14

SUMMER **lairë** (Note: a homophone means "poem". In the Calendar of Imladris, **lairë** was a precisely defined period of 72 days, but the word was also used without any exact definition), **saiwen** (cf. **saiwa** "hot".) "EVER-SUMMER" **oiolairë**, "SUMMER-SNOW-WHITE" **lairelossë** (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 **ormë** "crest, summit", but in Tolkien's later Quenya, **ormë** 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 **Úri**, **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 **ceuranar** (VT48:7). SUNLIGHT **árë** (older [MET] **ázë**); SUNRISE **anaróre**, **amaron/Ambarónë** (uprising, Orient) (a similar but untranslated word, **Ambaróna**, occurs in LotR), **rómen** (glossed "uprising, sunrise, east" in *Silm*:437, but the normal meaning of the word is always "east"). SUNSET **andúnë** (west, evening). (**Amuntë** 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-**, **cíta-** (**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 **tanca** (firm, fixed) –*TAK*

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

SURF **solor**, **solossë** (surge). LINE OF SURF **falassë** (beach, shore) –*SOL*, *LT1:266*, *Silm:431*

SURFACE **palúre** (bosom, bosom of Earth – *Tolkien equated palúre with the Old English word folde*), **palmë** –*PAL*

SURGE (*noun*) **solossë** (surf) –*LT1:266*

SURPASS **lahta-** (pass over, cross, excel); adv. SURPASSINGLY **langë** (extremely, superlatively) –*PE17:92*

SWALLOW **tuilindo** (*lit. "spring-singer"*). – *TUY/LIN²/LT1:269/LT2:338*

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 **úmëa** (abundant, teaming – but elsewhere **úmëa** is defined as "evil", so the word **úvëa** of related meaning may be preferred) –*VT48:32*

SWART **varnë** (stem **varni-**) (brown, dark brown) *The form varni- is evidently used in compounds. –BARÁN*

SWEET **lissë**. Other sources use **lissë** as a noun "sweetness", and **lissë** is also used for

the "grace" of God (specifically **Erulissë** 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*

SWEET-FACED **raina** (smiling, gracious). *NOTE: A homophone means "nettled, enlaced". –VT44:35*

SWELL **tiuya-** (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, LAK², LT2:347, VT49:29s*

SWIRL **hwinya-** (eddy, gyrate) –*SWIN*

SWORD **macil**; BROAD SWORD **lango** (*also = prow of a ship*), LARGE SWORD **falquan**; SHORT STABBING SWORD, BROAD-BLADED SWORD **ecet**, SWORD BLADE **maica** (*also blade of any cutting tool or weapon, but esp. sword-blade*), †**russë** (corruscation), SWORDSMAN **macar**. – *MAK/LT1:259/VT39:11/VT45:32, LAG, LT2:341, UT:284/432, VT39:11, RUS, VT39:11*

SWORN BROTHER **otorno** (associate) – *TOR*

SYRUP **pirya-** (juice) –*PIS*

SYSTEM (OR CODE) OF SIGNS **tengwesta** (language, grammar); DECIMAL SYSTEM **maquanotië** –*VT39:15, VT47:10*

T

TABLE **sarno**; TURN-TABLE **querma** (spinning wheel) –*QL:82, PE17:65*

TAKE, see GRASP. TAKE AS HUSBAND/WIFE (to oneself), see WED.

TALE **nyaré** (saga, history), **nyarna** (saga) –*NAR²*

TALK (*verb*) **quet-** (pa.t. **quentë**) (say, speak), **carpa-** pa.t. **carampë** (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"*), **tára** (high) – *LotR:1157, TUN, WJ:417*

TALON **nappa**, **namma** (claw) –*VT47:20*

TANGLE **fasta-** –*PHAS*

TAP **tamin** ("I tap", 1st pers. aorist) (pa.t. **tamnë**) –*TAM*

TAPER **lícuma** (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) **tyávë** (pl. **tyáver** is attested in the compound **lámatyáver** "sound-tastes"; see SOUND-TASTE.) –KYAB, MR:215

TAUT **tunga** (tight, [of strings:] resonant) –TUG

TEAR **nirë, nië** –NEI, LT1:262

TEEM (verb) **úma-**; TEEMING **úmëa** (abundant, swarming – but elsewhere **úmëa** is defined as "evil", and for "teeming" one could simply say **úmala* 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** –NAR², WJ:370

TEMPLE **corda** –LT1:257

TEMPTATION **#úsahtië** (inducement to do wrong). Earlier variants, possibly abandoned by Tolkien: **#terfantië**, **#terpellië**, **#insangarë** (all attested in the allative: **úsahtienna**, **terfantienna** 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 **maqua** "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 **c-**, 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 *Etym*, this word is glossed "spider", q.v.) –LT1:271

TENTH **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** (**Ossë** 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 **Eruhantalë** "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 **taitë**; IN THAT WAY **tanen**; 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 **náto**, 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 ilyë mahalmar ëa** "the One who is [or, that is] above all thrones", though **i** is indeed plural in **i carir quettar ómainen** "those who [or, those that] form words with voices". A relative pronoun **ya** "which" is found in the "Arctic" sentence; a long variant **yá** 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 **yëo** 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 i nánë aran Ondóréo** "I believe Elessar really existed and that he was a king of Gondor" (VT49:27). In one version of early "Quenya", this conjunction appeared as **ne** instead (PE14:54).

THATCH **tupsë** –TUP

THE **i**. – In Quenya, 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**, **Fírimar** etc. This is evident from examples like **lambë Eldaron** "the language of the Eldar [lit. simply "Eldar"]", **Valar valubar** "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 Equessi 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. –*I*, *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. **Olë** 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 **pilwë** (robbery) –*QL:73*

THEIR may be expressed as the ending **-lta** (also **-ltya**) added to nouns (VT49:16), e.g. ***aldalta** or ***aldaltya** = "their tree". – In some sources, Tolkien instead gives the ending as **-nta** (**nassentar** pl. "their true-being[s]", PE17:174) or **-ntyä** (called an "archaic" form in VT49:17), just as he hesitated between **-ltë** and **-ntë** as the ending for "they" (VT49:17; see THEY). In "colloquial Quenya", the ending **-rya** could also be used for the plural pronoun "their" (**símaryassen** "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 **-i-** is inserted before the ending **-lta/-ltya** or **-nta/-ntyä** when it is added to a stem ending in a consonant (but the evidence concerning connecting vowels before pronominal 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 **-ttë**, 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 ***túnya** or ***tunya** (dual), based on (attested) **ten** and (unattested) ***tún** as the dative forms of the pronouns **te**, **tú** "they" (plural and dual, respectively). Compare such attested forms as **ninya** "my" and **menya** "our" vs. the dative pronouns **nin** "for me", **men** "for us".

THEM, see THEY

THEMSELVES (reflexive pronoun) **intë** (*for older imte, asterisked 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, **-ttë** is explained as being ending for dual "they" instead. –*VT47:37*, *VT49:21*

THEN **tá** (VT49:11); the "Qenya" 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", **taï**, is used for "they, them" elsewhere (VT49:33).

THENCE **tó**, **talo**; cf. also **epeta**, **epta** = "following that, thereupon, thence, whereupon" – *VT49:11-12*

THERE **tás**, **tassë**. 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**, **tánen**, **potai** (some of these forms may have been ephemeral in Tolkien's conception; **etta** is perhaps the best alternative). –*VT49:11*, *12*

THEREUPON **epeta**, **epta** (following that, thence, whereupon) –*VT49:12*

THEY, THEM (3rd person pl. and dual forms): As the pronominal ending for "they", Tolkien hesitated between **-ltë** and **-ntë**. For instance, a verb like "they do" is attested both as **cariltë** and **carintë** (VT49:16, 17). In one text, the ending **-ltë** 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 pronominal marker (**-s** "it", denoting the object) following: **Tiruvantes** "they will keep it". General considerations of euphony may favour **-ltë** rather than **-ntë** (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 **-ltë** (unlike **-ntë**) would also conform with the general system that the plural pronominal endings include the plural marker **l** (VT48:11). – In Tolkien’s early material, the ending **-ltë** appears as **-lto** instead (e.g. **tulielto** “they have come”, LT1:270). – In the *independent* pronouns, distinct forms of 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 (**té**, 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 **téna** 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/them”, 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 (**laituvalmet**, “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 **-ttë**, which seems the better alternative (carittë**, “the two of them do”). The *independent* dual pronoun is given as **tú** (*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. – **NĀ²**, VT39:7, TAN, VT49:15, 30

THINGOL **Singollo**, short for **Sindacollo** (so in *Silm*:421; *MR*:217 and *WJ*:410 have **Sindicollo**, where the **s** represents original **th**, cf. *PM*:337, where the spelling **bindikollo** is used [*P* = th as in thin]. Hence, these variant forms should be spelt with initial **súlë**, not **silmë**, in *Tengwar* writing). However, it appears that Thingol was usually called **Elwë** in Quenya. –*MR*:385

THIRD **neldëa**, also **nelya** (cf. **Nelyar** “Thirds”, the third clan among the Elves). Fraction ONE THIRD **nelesta**, **neldesta**, **nelta**, **nelsat** –VT42:25, *WJ*:420, VT48:11

THIRTEEN **yunquentë** (also **yunquentā**); a Common Eldarin form **nelekwe** listed 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”) **sira** (*other variants, possibly rejected by Tolkien*: **siar**, **siarë**, **hyarë** [archaic **hyazë**]); THIS HOUR **sillumë**; IN THIS PLACE **sinomë** [variant **sínomë**]; 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 **necel**, in earlier material also **nassë** (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 **-lye-** must be used if a second pronominal ending denoting the *object* of the verb is to be added (e.g. ***cenuvalyes** “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 **lye**, with a long vowel (**lyé**, *VT49:51*) when stressed. This pronoun can also appear in object position (English “thee”), e.g. **nai Eru lye 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 (**tyé**, *VT49:51*); presumably there also exists an *emphatic* pronoun ***etyë** (still unattested). Like **lye**, the pronoun **tye** may also appear in object position (**ar inyë, yonya, tye-méla** “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 **húmë** (*PE13:50*). Pl. **húmi** 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 **húmë** may be used until a later term becomes available.

THRALL **mól** (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 **elenion neldë** “of three stars”. – In *older* usage, the noun would appear in the genitive plural, so that “three stars” would be **elenion neldë** (literally, three of stars) and case endings would be added to the numeral, so that genitive “of three stars” would be **elenion neldëo**; notice that the numeral inflects as a singular noun. – *NEL, SA:neldor, VT47:11, VT48:6, VT49:45*

THRESHOLD **fenda** –*PHEN*

THRICE **nel** –*PE14:84*

THROAT **lanco** (*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 lanco is to behave similarly, it should have the stem *lancu- and the plural form *lanqui.*) – *LAK¹, 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. **termaruva** is attested) –*TER, UT:305, 317, VT44:35*

THROW: the verb **hat-** "fling" may be used.

THUMB **nápo**; in children's play also called **atto** or **atya** ("daddy"), a term also used of the big toe. Other terms for "thumb" (**toltil**, **tollë** and **tolpë**) 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 Quendingoldo/Pengolodh"). –*VT49:18, PM:401*

THWART **hranga-** (said to be a weak verb) (*PE17:154*). Note: **hranga** is also an adjective "awkward, hard; stiff, difficult".

THY (= singular YOUR) **-lya**, **-tya** (*endings used on nouns, VT49:16, 48*), e.g. ***aldalya**, ***aldatya** "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 "thy", following modern English usage (**tielyanna** "upon your path", with the allative ending **-nna** "upon" following **-lya** "your"). *Independent words for "thy/thine" or "your/yours" (sg.) could possibly be *lyenya and *tyenya, derived from *lyen 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: **nanwë** (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 **lúmë** (*translated "hour" in LotR:94; allative lúmena is attested. Note: lúmë also means "darkness"*). Pl. locative **lúmissen** "at the times" (*VT49:47*). Cf. also **lú** (= "a time, occasion"). FIXED TIME **asar** (Vanyarin **athar**) (festival); pl. **asari** is attested. ONCE UPON A TIME **yassë**, **yalúmessë**, **yáressë** (*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 **caurëa** –*LT1:257*

TIN **latúcen**; OF TIN **latucenda** –*LT1:268*

TINDER **tusturë** –*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" (Elen + [n]na).* The dative case in **-n** may also express "to" or "for" in English, and shares the same origin as the preposition **na**. –*NÁ, Plotz letter, UT:432, Silm:313, VT49:14*

TODAY (or, "this day") **síra** (*other variants, possibly rejected by Tolkien: siar, siarë, hyaré [archaic hyázë]*) –*VT43:18*

TOE **taltil** (**taltill-**) (said to be the word for toe in "ordinary language", *VT47:10*). The term **nútil** (**nútil-**, pl. **nútili** 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, WÖ*

TOIL **móta-** (labour) –*MÖ*

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 **noiri**, it would suggest that **#noirë** has the stem-form **noiri**-.) – 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 loremasters"). USE TONGUE, see TALK. – LAB/LotR:1157/WJ:394, 396, KWET/VT45:25, VT48:6

TOO (= overly, excessively, as in "too big") **acca** –PE13:108

TOOL **tamma**, **carma** (weapon). Note: **carma** may also mean "helmet". Also see IMPLEMENT. –PE17:108, 114

TOOTH **nelet** (**nelc**-), also **nelcë**; **carca** (fang, tusk); ROW OF TEETH **carcanë** (LT2 has **carcassë**, **carcaras** "row of spikes or teeth".) – NÉL-EK/VT46:3, KARAK/LT2:344

TOP **inga** (referring "primarily to position and could be used of tops relatively broad". Note: a homophone means "first"). MOUNTAIN-TOP **orotinga**; TREE-TOP **aldinga** –VT47:28

TOPMOST PINNACLE see FINISH.

TORMENT (vb) **nwalya**-. (Though spelt this way also in Etym, **nwalya**- must be from older ***ngwalya**, for the stem is **ÑGWAL**. In Tengwar spelling, the letter **nwalmë** (< older **ngwalmë**) should be used to transcribe the initial **nw** of **nwalya**.) TORMENT (noun) **nwalmë** (older [MET] **ngwalmë**), **angaitya** –LotR:1157 cf. **ÑGWAL**; LT1:249

TORTURE **ungwalë**; ("Qenya" also:) **malcanë**, **valcanë** –ÑGWAL, LT1:250

TOUCH **appa**- ("to touch" in a literal sense), **#ap**- (given as aorist stem **apë**) figurative "to touch (one)" = "concern, affect". TOUCHING **pa**, **pá** (as regards, concerning) – VT44:26

TOUGH **norna** (stiff), **tarya** (stiff) – WJ:413, TÁRAG

TOWARDS **ana**, **na**, **an** (for); (prefix:) **ana**- (to). Very often, Quenya would use the allative case in **-nna** to express "towards". –NĀ

TOWER **mindon** (also translated "Lofty Tower"; allative pl **mindonnar** or **mindoninnar** is attested) (turret), **mindo** (=isolated tower), **tirion** (= watchtower; also defined as "a mighty tower, a city on a hill), **tirin** (= tall tower; Note: a homophone means "I watch") See also TOWN WITH WALLS AND TOWERS. – LT2:346/MC:222, MINI, LT1:258, TIR

TOWN **osto** (= town with wall) (city), **opelë** (walled village/house), **irin**; TOWN WITH WALLS AND TOWERS **tirios** (prob. **tiriost**-), TOWNSHIP **ostar** –OS, PEL(ES), LT1:258, LT2:343, 336

TRADE (vb) **manca**-, TRADESMAN **macar** –MBAKH

TRAILING **sóra** (long) –LT2:344

TRANSPARENCY **liquis**, 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 **lelya**- (pa.t. **lendë**) (go, proceed) –WJ:363

TREASURE **harma**, **harwë** (both words also used of a single treasured thing), **foa**, **mirë** (jewel, precious thing); TREASURY **harwë** (also used = treasure). –3AR/LotR:1157, LT2:340, MIR

TREE **alda** (gen.pl. **aldaron** is attested), **ornë** (= high, isolated tree), **taulë** (= great tree). HAVING TREES, TREE-GROWN **aldarwa**, TREE-TOP **aldinga**, TREE-SHADOWED **aldëa**, AVENUE OF TREES **aldëon**; LORD OF TREES **Aldaron** (a name of Oromë) – GALAD/Nam/LotR:1147/1157/VT39:7, VT47:28, OR-NI/LotR:488 cf. Letters:308, LT1:267, LT1:249, Silm:32, 378

TRESPASS (noun) **#úcarë** (isolated from **úcaremmar** "our sins/trespases"; verb **úcar**- "to sin, trespass" (pl. aorist **úcarer**, **úcarir** attested). The noun **#úcarë** was the word used in Tolkien's final version of the Quenya Lord's Prayer; a draft version has **#rohta** (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 obsoleting **findil** in LT2) –SPIN, LT2:341

TRIANGLE **neltil** (stem **neltild**-, as in pl. **neltildi**), **nasta** (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*) **netil** –VT47:33

TRIUMPH – CRY OF TRIUMPH **yello** (call, shout) –GYEL, VT45:16

TROOP **hossë** (army, band) –LT2:340

TROTH **véřë** (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 (see also TRUMP) **romba** (horn), **tumbë**; TRUMPET-SOUND **róma** (loud sound) (*Note: róma means "shoulder" 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

TÚN (*Old English*) see FENCED FIELD –PEL(ES)

TUNE **lindë** (air, song, singing); HARPING ON ONE TUNE **vorongandelë** (*"vorogandele" in the published Etymologies is a misreading; see VT45:7*) (continuous repetition) –LIN²

TUNIC **laupë** (shirt) –QL:51

TUNNEL **rotto** (cave, small grot) –PM:365, VT46:12

TURGON **Turucáno** (so in PM:345, obsoleting **Turondo** in LT1:115)

TURN (*transitive*) **quer-**, attested as pa.t. **quernë** (VT49:20). Also with prefix **nan-** "back", attested in the plural passive participle **nanquernë** "turned back" (sg. ***nanquerna**; compare **nuquerna**, see REVERSED). (VT49:17, 18, 20). *TURNED WESTWARD **númenquerna** (VT49:18, 20). English intransitive "to turn" requires a reflexive pronoun in Quenya: **mo quernë immo** "one turned oneself" (VT49:6), in idiomatic English simply "one turned".

TURN-TABLE **querma** (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 Etym, there is also the unglossed verb **tanga-** = "make a twang"??? –TING, TANG

TWELVE **yunquë** ("q"), archaic (pre-historic?) form **yuncë** (VT48:7, 8). Also (or in another conceptual phase, or in duodecimal counting?) **#rasta** (*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 TWELFTH **yunquesta** –VT47:41, VT48:6, PE14:82, RASAT, AR¹, VT48:11

TWENTY-FOUR **yurasta** –PE14:17

TWI- (*prefix*) **yú-**, **yu-** (both) –VT45:13, VT46:23

TWICE **yú** –PE14:84

TWILIGHT **tindómë** (*usually of the time near dawn, glossed "starry twilight" in Silm:438*), **undómë** (= evening twilight), **yúcalë**, **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** (*surprisingly, a dual form is not used*) –WJ:367

TWINE **lia-** (*Note: lia is also a noun meaning "fine thread, spider's filament"*) –LT1:271

TWINKLE **#tintila-** (*only pl tintilar is attested*) –Nam, RGEO:67

TWINKLING STAR **tingilya**, **tingilindë** –TIN

TWIST **#ric-** (*only the perfect iricië "has twisted" is attested*) (VT39:9)

TWISTED **nauca** (hard, ill-shapen, *small – see SMALL.) –WJ:413

TWITCH (*verb:*) **rihta-** (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

U

UDÛN **Utumno** (stem ***Utumnu-**) – *Silm:438*

UGH **horro, orro** (alas! ow!) ("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 ***sistë** with stem ***sisti-**. 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. **vanimor** "fair folk" vs. **úvanimor** "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 **únótima** (pl. **únótimë** is attested). Translated "numberless"; the interlinear translation in RGEO:66 has "not-count-able", while VT39:14 offers the translation "countless". –Nam

UNCOUNTED **unotë, unotëa** (read ***únotë, únotëa**?) (not counted) –VT39:14

UNDER **undu, nu** (so in Nam; Etym has **no**); UNDERNEATH **nún** (down below); "UNDER-POINT" (lower digit = "toe") **nútil** (**nútili-**, pl. **nútili** given) –UNU, NŪ, VT47:10

UNDERSTAND **hanya-** (know about, be skilled in dealing with); UNDERSTANDING (noun) **handë** (knowledge); UNDERSTANDING (adjectival) **handa** (intelligent) –KHAN

UNFOLDING (noun) **pantië** (opening, revealing) –QL:72

UNFURL **panta-** (spread out, open) –PAT

UNIVERSE **ilu, ilúvë** (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 **ëa** refers only to all things created by Eru directly or mediately"). –ILU (see IL), VT39:20, VT49:28

UNWILL **avanir** (VT39:23)

UNPRONOUNCEABLE **úquetima** (impossible to say/put into words, unspeakable) –WJ:370

UNSPEAKABLE **úquetima** (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 **alasila** –VT41:13, 18

UP, UPWARDS **amba, ama** (prefix:) **am-**. (The "Qenya" form **amu** in LT2:335 is prob. obsolete.) "UP-POINT" (upper digit = "finger") **ortil** (**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, Ambaronë** (sunrise, Orient) (a similar but untranslated word, **Ambaróna**, 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 floreate device used as a crest fixed to [the] point of a tall [illegible word, possibly 'archaic'] helmet", "pointed helmet-crest". Tolkien asterisked the word because it was not attested, only a possible Quenya form of the name **Amlóth**) –AM², LotR:490, WJ:318

URANUS **Luinil** (or less probably **Nénar**; 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*) **hortalë**
(speeding), URGENCY **hormë** –KHOR

US: The exclusive pronoun (us = "I and some others, not you") is **me** (suffixed to **ála** "do not" in **álamë tulya**, "do not lead us", VT43:12, 22). This pronoun evidently connects with the ending **-lmë**, see WE. *Inclusive* "us" (i.e. "you and me") should apparently be ***ve** (for older **we**), connecting with the subject ending **-lvë** (older **-lvë**). 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 ***ngwë** (Third Age Quenya ***nwë**), VT48:11. The *dual* forms receive the ending **-t**, hence **met**, **wet** > ***vet** as the words for "us" referring to only two persons (exclusive **met** = "me and one other [not you]"; inclusive **wet**/***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 **messë** "on us", allative **mello** "from us", dative **men** "for us", allative **vëna** "to us". The forms **atarmë**, **metermë** "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 **mára** (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

V

VAGUE **néca** (faint, dim to see) –MC:223

VALE (*dark*) **tumbë** (deep valley); DEEP VALE **imbë** (dale) (*Note: imbë is also the preposition "between"*) –LT:269, VT45:18

*VALIAN **valarinwa**, attested in **Lambë 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 *Ety*, *Silm:438* and *LT1:269*. *Letters:308* gives **tumba** "deep valley".) VALLEY (adj.) **nalda**; "VALLEY OF SINGING GOLD" **Laurelindorinan** (Lórien). –TUB, *LotR:488* cf. *Letters:308, LT1:261, UT:449*

VALOUR **cánë** –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 **Eärendil** (*Basic Quenya:24, cf. Silm:55*), **Tancol** ("Signifer", "the significant star" –MR:385)

VERDIGRIS **lairus** (**lairust-**) –VT41:10

VESSEL **venë** (small boat, dish) –LT1:254

VESTMENT **colla** (cloak) –MR:385

VICTORY **túre** (mastery, might, strength), **apairë** –TUR, *GL:17*

VIGIL **tirissë**, also short **tiris** (**tiriss-**) (watch) –QL:93, *LT1:258*

VIGOUR **tu** (muscle, sinew, strength), **vië** (manhood), **vëassë**, **laito/laisi** (new life, youth); VIGOROUS **vëa** (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:*) **opelë** (town) –LT1:251, *PEL(ES)*

VINE **liantassë**, in other early material also **liantë**, but the latter word is elsewhere defined as "spider" or "tendrill" instead. –LT1:271, *PE14:55*

VIOLENCE **ormë** (rushing, wrath, haste); VIOLENT **naraca** (harsh, rending) (*possibly "of sounds", but Tolkien's extra comment is partially illegible*) –GOR, KHOR, NÁRAK, VT45:37

VIOLET **helin**, **Helinyetillë** ("Eyes of heartsease") (pansy) –LT1:262

VIRGIN, see MAID, MAIDEN

*VIRGINAL (or, *MAIDENLY) ***véneä** (only attested in elided form **venë**) –VT44:10

VIRGINITY **venë** (*with the alternative, older [MET] form wénë*), **venessë** –WEN

VISION **olos** (**olor-** for older **oloz-**, as in the archaic pl. **olozí**, later **olorí**) (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 #**ómëä** (only pl. **ómëär** attested), also #**óma-tengwë**, #**ómatengwë** (this term

refers to vowels considered as independent phonemes, according to Fëanor's new insights on phonemics; only pl. **ómatengwi** 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/relaxed element"; only pl. **lehta tengwi** is attested; we would rather expect ***lehtë tengwi**). (*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 tengwi**) covers vowels, semi-vowels (*y, w*) and continuants (*l, r, m, n*). –VT39:8/16, OM, WJ:396, 319, 417, VT39:17

W

WAIF **hecil** (*gender-specific forms are hecilo m. and hecilé f.*) (one lost or forsaken by friends, outcast, outlaw) –WJ:365

WAILING (*noun*) **yaimë**; WAILING (*adj*) **yaimëä** –MC:223

WAIN **lunca** (VT43:19); *as for the constellation (aka the Great Bear), see SICKLE OF THE VALAR*

WAKENING (*adj*) **cuivëä** (awakening) –KUY

WALK (*vb*) **vanta-**; WALK (*noun*) **vanta** –BAT

WALL **ramba**; WALL AND MOAT **ossa**; TOWN WITH WALLS AND TOWERS **tirios** –RAMBÄ/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*) **ránë** (straying) (pl. probably ***ránë** not

ráni; cf. the similar formation **tyávë** "taste" pl **tyáver**.) WANDERER **Rána** (*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

WAR **ohta** –OKTÄ, KOT

WARM **lauca** –LAW

WARRIOR **ohtatyaro**, **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

WARWICKSHIRE **Alalminórë** (Land of Elms) –LT1:249

WAS **nánë, né**; see BE. –VT49:28

WASH: Early “Qenya” 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** (**nen-**) (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 **nendā** in Tolkien’s manuscript; the Quenya form would still be ***nenda**, but it is unattested). WATER-MEAD, WATERED PLAIN **nanda**; WATER-LOVERS **Nendili** (used of the Lindar), WATER-VESSEL **calpa**; DRAW WATER **calpa-** (scoop out, bale out); ISSUE OF WATER **ehtelë** (fountain, spring, also **cehtelë**, see FOUNTAIN), WATER FALLING OUT SWIFTLY FROM A ROCKY SPRING **celussë** (freshet), YELLOW WATER-LILY **nénu** –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, GL: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 **-lmë**, 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 **-nquë** in VT49:51): **Carilwë** “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 **wé** > **vé**, VT49:51). They may also appear in object position (“us” rather than “we”), e.g. suffixed to **ála** “do not” in the negative command **álamë tulya**, “do not lead us” (VT43:12, 22). If these pronouns are to be *dual*, they receive the dual ending **-t** (*exclusive* **met**, *inclusive* **wet** > ***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. ***elmë** (and with ***elwë** > ***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 **emmen** “for us” is attested (VT43:12, 20). – Genitive forms, see OUR; reflexive pronouns, see OURSELVES.

WEAK **milya** (soft, gentle) (Note: **milya-** is also a verb “long for”.) The adjectives **nípa** and ***nimpë** (the latter given in archaic form **nimpi**), meaning “small”, are said to be used “usually with connotation of weakness”. –VT45:34, VT48:18

WEAL, WEALTH **alma** (good fortune), **ausië**, **autë** (prosperity, also *adj.*: rich) WEALTHY **herenya** (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*: **luré** –LT1:259

WEAVE **lanya-**; EVER-WEAVING **Vairë** (name of a Valië) –LAN, VT39:10

WEB **natsë** (net); SPIDER'S WEB **ungwë** –NAT, LotR:1157

WED **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 **vesta-**. 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**, genitive **veryanwesto** "(of) your wedding", with a dual form of "your"; also **veryanweldo** with a plural "your". –VT49:45, BES, WED

WEDGE **nehtë** (spearhead, 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), **otsola** (evidently meaning a seven-day week like our own, as **otso** = "seven") –LEP, LotR:1141 cf. ÉNEK, GL:62

WEeping **nyényë** –LT1:262

WEFT **lanat, wistë** –LAN, LT1:254

WELL (adverb) **mai** –VT47:6

WELL (noun): the form **lón** or **lónë** (pl. **lóni** given) has the partially illegible gloss "deep pool, or river-[?feeding] well". Early material has **tampo** "well". –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

WEREWOLF **nauro** (In Etym, this word is spelt with initial **ñ**, 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 **númen**.) –NGAW

WEST **númen** (so in Etym and LotR; **Númen** is capitalized in UT:305. According to VT45:38 the form **núme-** also occurs in Tolkien's Etym manuscript, and **númë** is attested in LT1:263 as well), **andúnë** (sunset, evening); WESTWARD **númenna**; WESTERN **númenya**; adj. IN THE WEST **númëa**; WESTLAND see WESTERNESSE; WESTLANDS **Andustar** (a region in Númenor) "WEST-WINGS" (the name of a ship) **Númerámar**. TURNED WESTWARD

númenquerna –LotR:1157/NDŪ, 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, linqë** (obsoleting **liquin** in LT1:262, but in later Quenya, **linquë** also means "hyacinth" or *"grass, reed"), ***nenda** (watery – 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 **nendā** 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 coimas Eldaron**[?] "what is the *coimas* [lembas] of the Eldar?" (PM:396). See also WHO. Where "what" means "that which", it may be translated by a relative pronoun, as in **lá carita i hamil mára** "not to do what you judge good" –VT42:33

WHAT IS MORE **yëa, yé** (Note: **yé** is also an interjection "lo! 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 menuvas?** "what's the time that he will go?" for "when will he go?") "When" introducing a statement of time appears as **irë** in Fíriel's Song (**irë Anarinya queluva**, "when my sun faileth", LR:72). Another example has **yá** (in a phrase translated "when winter comes", VT49:23), but different meanings ("formerly, ago") are ascribed to the word **yá** elsewhere, possibly leaving **irë** less ambiguous (though this word itself must be distinguished from **irë** "desire"). In phrases like "the day when we came", **yassë** "in which" may be used.

WHENEVER **quiquië, quië** –VT49:23, 35

WHEREIN **yassen** (referring back to a pl word; sg **#yassë**). See WHICH. –Nam, RGE0:66, 67

WHEREUPON **epeta, epta** (following that, thence, thereupon) –VT49:12

WHICH **ya** (known from the Arctic sentece and attested with a plural locative ending in Nam: **yassen** "which-in, wherein". See WHO concerning relative pronouns.) –Nam, RGE0:66

WHINING **miulë** (mewing) –MIW

WHIRLPOOL **hwindë** –SWIN

WHISPER (vb) **lussa-**; 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**, **yá**; this relative pronoun may receive case endings, e.g. **yassen** "in which, wherein" (pl.) in *Namárië*. See THAT #3. – It is unclear what the interrogative "which" would be in Quenya; maybe **mana** "what" (?) can be substituted. –VT43:34, VT47:21

WHITE **ninquë** (stem **ninqui-*) (chill, pallid), **fána/fané** (associated with the whiteness of clouds, **fanyar**), **lossë** (snow-white). –NIK-W/GL:60/Silm:435 cf. WJ:417, SPAN/VT46:15, RGEO:69, MC:221-223

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 **ilya** (all), THE WHOLE **ilúvë** (the All, Allness, universe). According to early material, "the whole" (followed by some noun) is rendered by **i quanda**, e.g. **i quanda 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 **palla**, **landa**; 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 *Etym* this word is glossed "bride".) –VT49:45, BES, *UT:8* cf. *NDIS*

WILD **verca**; WILD BEAST **hravan**. Pl. **Hravani** 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 **ráva** (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) **níra** (= "will" as a potential or faculty, while "act of will" is **nirmë**), ***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. **Pindë**, **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: **indómë**, replacing #**mendë** (**mendelya** "thy will"); according to VT43:16, Tolkien in his notes defined **indómë** 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!); **avan**, **ván**, **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 #**sürë (p?)** (instrumental form **súrinen** is attested, indicating a stem-form **súri-**), **súlimë (p)** (also the name of the month of March), **vaiwa**, **waiwa** (the latter is probably an older [MET] form); SOUND/NOISE OF WIND **sú**, WINDY **wanwavoitë** (pl. **wanwavoisi**) –MC:222 cf. 215, LT1:266, Nam/RGEO:66, VT47:12, WĀ, LT1:266

WIND UP **telya-** (transitive) (conclude, finish) –WJ:411

WINE **miru**, **limpë** (the drink of the Valar, or of the fairies). The word **miruvóre**, **miruvor** is defined as "a special wine or cordial." –LT1:261, LIP, LT1:258, WJ:399

WING **ráma** (Pl. **rámar** and plural instrumental form **rámainen** are attested. The form #**rámë**, occurring in the ship-name **Eärrámë** "Sea-Wing", evidently has a feminine ending.)

HAVING WINGS **rámavoitë** (pl. prob. ***rámavoisi**, cf. LEAPING, WINDY), "WEST-WINGS" (the name of a ship) **Númerrámar** –RAM/LT2:335, MC:222, *Silm:295, UT:175, 458*

WINTER **hrivë**, in Tolkien's early "Qenya" also **Yelin**, **Hesin**. In the Calendar of Imladris, **hrivë** was a precisely defined period of 72 days, but the word was also used without any exact definition. **Lasselanta** "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 **noiwë** (secret lore, *obsoleting nólemë* in LT1:263), **nóle** (long study, lore, knowledge) (In *Etym* these words, as well as **nóla** below, are spelt with initial **ñ**, 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 **númen**.) WISE #**saila** (isolated from **alasalila** "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 **mína-** (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 **ó/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 **ó-**, probably meaning "with" (**óni** "with me", **ólë** "with you", etc.) In the essay *Quendi and Eldar*, Tolkien assigns a *dual* meaning to **ó-** 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 **ó-** is **yo-** (as in **yomenië**, WJ:407 cf. 361 regarding the underlying root *JÓ*), and it may seem to be this **yo** that occurs as an independent preposition in **yo hildinyar** in SD:56. The idea that **ó-** is a distinctly *dual* form does not appear in all sources; in VT43:29 we have forms like ***ómë** "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 **hesta-**, WITHERED **hessa** (dead) –LT1:255

WITHIN **mi** (see IN) –MI

WITHOUT (*adj & prep*) **ú** (usually followed by genitive: **ú calo** "without light [*calā*]") (destitute of). WITHOUT BEAUTY **úvanë**, *adj.* **úvanëa**. (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**, **curuvar** 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 **rāca**, **narmo**, WEREWOLF **nauro**; WOLFHOWL **naulë** (In *Etym*, **narmo**, **nauro** and **naulë** are spelt with initial **ñ**, 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 **númen**.) –DARÁK, NGAR(A)M, NGAW

WOMAN **nís** (so in MR:213, *Etym* gives **nís**, 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 **nís/nis** is **nissë**, clashing with ***nissë** "in me". For clarity writers should probably use the short sg **nís**, 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 **†ní** (female). The form #**nína** (*gen. pl.* **nínaron** attested, VT43:31) may have been but an ephemeral word for "woman" in Tolkien's conception. LARGE WOMAN **nisto** –NDIS/NÍ/NIS, MR:213, VT43:31, NÍ, INI, VT47:33

WOMB #**móna** (isolated from **mónalyo** "of thy womb"). Another word, #**carva**, was possibly rejected by Tolkien. –VT43:31

WONDER (*noun*) **elmenda** –PM13:143

WON'T 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, carousal") firewood: **туру** ("firewood" was the proper meaning, but the word was used for "wood" in general); OF WOOD **taurina**, WOODEN **turúva**, WOODEN POST **samna** (**þ**); 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 **tó** (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 "qetta-"). **Quetië**, 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, "wordly"); 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 **Rúatani** is given) – UT:385

WOUND (vb) **harna-**; WOUNDED **harna**; WOUND (noun) **harwë** –SKAR

WRAP (verb) **vaita-** (enfold); WRAP (noun) **vaima** (robe) –LT1:271, QL:100, VT46:21

WRATH **rúsë** (**þ**), also **ormë** (haste, violence, rushing). WRATHFUL **rúsëa** (**þ**) – PE17:188, GOR, KHOR

WREATHE **ría** (garland) –PM:347

WRIGHT **samno** (**þ**) (carpenter, builder) – STAB

WRIST **málimë** (literally "hand-link", **má** + **#limë**). Stem ***málimi-**, given primitive form **mālimi**. –VT47:6

WRITE **#tec-** (3rd pers. aorist **tecë** is given); noun WRITING **sarmë** (in the Etymologies also **tengwë**, 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 **tencilë** (spelling); WRITINGS **parma** (book) –VT39:8, TEK cf. WJ:394, 395, LT2:346

WRONG **raica** (crooked, bent). INDUCEMENT TO DO WRONG **#úsahtië** (temptation), attested in the allative case (**úsahtienna**) –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: **hácala** "yawning") –YAG, MC:222

YEAR **loa** (lit. "growth"), **coranar** (lit. "sun-round", 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. **yéni** 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 **yéni** 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 **yén** simply means "year". Cf the following words: LAST YEAR **yenya**, HAVING MANY YEARS **linyenwa** (old), *RECKONING OF YEARS **Yénonótië** –LotR:1141, YEN, MR:51

YELLOW **malina**, **tulca** (the latter was adopted from Valarin and used in Vanyarin Quenya only), YELLOW POWDER **malo** (stem ***malu-**) (pollen), "YELLOW HAMMER" (yellow bird) **ammalë**, **ambalë**, YELLOW WATER-LILY **nénu** –SMAL, WJ:399, LT1:248

YES **ná** (literally "is", i.e. "[so it] 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 **-ldë** (VT49:51) that is added to verbs, e.g. **carildë** "you do" (VT49:16; in earlier texts Tolkien also used the ending **-llë** 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 **-lda** (VT49:16), e.g. **onnalda** "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 **-stë** (for original **-dde**, VT49:16, 33, 51), independent pronoun **tyet** (intimate/familiar) or **let** (polite/formal), YOUR (dual): ending **-sta** (VT49:16), as independent word perhaps ***tyentya**, ***lentya** 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 **nessa**, **vinya**, **cana**; YOUTH **nésë** (**þ**), **nessë**, **virie**, **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 ***winyamo** in Exilic Quenya) –VT47:26

YOUR, see YOU

YOURSELF (or "thysself", reflexive pronoun) **immo** (a general sg. reflexive pronoun, covering English "myself, him/herself, yourself"). Also specific 2nd person forms: **intyë** (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

Z

ZIMRAPHEL **Míriel** -*UT:224, Silm:324*
ZIMRATHÔN **Hostamir** -*UT:222*