



# Quenya – English

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# Quettaparma Quenyallo

† = 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 as an inflected form (e.g. #**ahya-**),

LotR = *The Lord of the Rings*,

Silm = *The Silmarillion*,

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 = *Firiel'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),

CO = Cirion's Oath and its commentary in UT : 305, 317,

*Arct* = "Arctic" sentence (in *The Father Christmas Letters*),

*Markirya* = the Markirya Poem and its commentary in MC : 221-223;

GL = *Gnomish Lexicon* (in *Parma Eldalamberon* #11),

QL = *Qenya Lexicon* (in *Parma Eldalamberon* #12),

PE = *Parma Eldalamberon*,

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 most of LotR). The spelling used in the source is usually indicated; for instance, ("k") following a word indicates that the word is spelt with a k instead of a c in Tolkien's text. 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 (see for instance **asëa aranion**). When n in a word represents earlier ñ (ng as in "thing") and should be spelt with the letter **noldo** rather than **númen** in Tengwar writing, this is indicated by (ñ) immediately following the word in question (see for instance **Noldomar**). When the word is actually spelt with ñ instead of n in the source, this is indicated by ("ñ") immediately following the word in question (see for instance **nandë** #2).

Wordlist last updated December 25th, 2008

# A

**a** (1) vocative particle "O" in **a vanimar** "O beautiful ones" (*LotR3 : VI ch. 6, translated in Letters : 308*); also attested repeatedly in VT44 : 12 (cf. 15) : **A Hristo** \*"o Christ", **A Eruion** \*"o God the son / son of God", **a Aina Fairë** \*"o Holy Spirit", **a aina Maria** \*"o holy Mary".

**a** (2) *conj.* "and", a variant of **ar** occurring in *Fíriel's Song* (that also has **ar**; **a** seems to be used before words in **f-**, but contrast **ar formenna** \*"and northwards" in a late text, VT49 : 26). According to PE17 : 41, "Old Quenya" could have the conjunction **a** (as a variant of **ar**) before **n, ñ, m, h, hy, hw** (**f** is not mentioned), PE17 : 71 adding **ty, ny, hr, hl, ñ, l, r, þ, s**. See **ar** #1. It may be that the **a** or the sentence **nornë a lintieryanen** "he ran with his speed" (i.e. as quickly as he could) is to be understood as this conjunction, if the literal meaning is \*"he ran *and* [did so] with his speed" (PE17 : 58).

**a** (3), also **á**, imperative particle. An imperative with "immediate time reference" is expressed by **á** in front of the verb (or "occasionally after it, sometimes before and after for emphasis"), with the verb following in "the simplest form also used for the uninflected 'aorist' without specific time reference past or present or future" (PE17 : 93). Cf. **a laita te, laita te!** "[o] bless them, bless them!", **á vala Manwë!** "may Manwë order it!", literally \*"o rule Manwë!" (see **laita, vala** for reference); cf. also **á carë** \*"do[!]", **á ricë** "try!", **á lirë** "sing[!]", **á menë** "proceed[!]", **a norë** "run[!]" (PE17 : 92-93, *notice short a here*), **á tula** \*"come!" (VT43 : 14). In the last example, the verb **tul-** "come" receives an ending **-a** that probably represents the *suffixed* form of the imperative particle, this apparently being an example of the imperative element occurring both "before and after" the verbal stem "for emphasis" (PE17 : 93). This *ending* may also appear on its own with no preceding **a / á**, as in the command **queta** "speak!" (PE17 : 138). Other examples of imperatives with *suffixed -a* include **cena** and **tira** (VT47 : 31, see **cen-**, **tir-**); the imperatives of these same verbs are however also attested as **á tirë, á cenë** (PE17 : 94) with the imperative particle remaining independent and the following verb appearing as

an uninflected aorist stem. This aorist can be plural to indicate a 3rd person pl. subject : **á ricir!** "let them try!" (PE17 : 93). **Alyë** (VT43 : 17, VT44 : 9) seems to be the imperative particle **a** with the pronominal suffix **-lyë** "you, thou" suffixed to indicate the subject who is to carry out the command; attested in the phrase **alyë anta** \*"give thou" (elided **aly'** in VT43 : 11, since the next word begins in **e-** : **aly' eterúna me**, \*"do thou deliver us"); presumably other pronominal suffixes could likewise be added. The particle **a** is also present in the negative imperatives **ala, #ála** or **áva**, q.v.

**a-** (1) prefix occurring in the word *Atalante*, said to denote "complete". Probably just a prefixed stemvowel; cf. a root like ANÁR, said to be derived from NAR. (TALÁT)

**a-** (2) a prefix occurring in the *Markirya* poem (Tolkien first used **na-**, then changed it). It may be prefixed to verbal stems following a noun that is the object of sense-verbs like "see" and "hear" when the verb it is prefixed to describes what happens to this noun, as in **man cenuva lumbor ahosta[?]** (changed from **na-hosta**), "who shall see the clouds gather?" (**hosta** = "gather").

**acas** ("k") *noun* "neck" (the bony part of the neck, not including throat), pl. **axi** ("ks") (and so perhaps general stem-form **ax-**). Also sg. **axë** (said to be a "later" form apparently replacing **acas**). The word is also used geographically of rock ridges. (PE17 : 92)

**acca** ("k") *adv.* "too" (= excessively, as in "too big") (PE13 : 108)

**accar-** *vb.* "do back; react; requite, avenge" (PE17 : 166). Also **ahtar-**. (*The note containing this form was struck out, but the related Sindarin word **acharn** "vengeance" appears in the narratives.*)

**Acairis** ("k") *fem. name*, "bride" (LT1 : 252; in Tolkien's later Quenya, "bride" is rather **indis**)

**acúna** ("k") see **cúna**

**Ae** (Quenya?) *noun* "day" (LEP / LEPEN / LEPEK - **ae** was written over **ar** [# 2] in the names of the Valinorean week, but **ar** was not struck out.)

**aha** *noun* "rage", also name of tengwa #11, earlier called **harma** (*Appendix E*)

**ahosta** see **hosta**

**ahtar-** "do back; react; requite, avenge" (*PE17 : 166*). Also **accar-**. (*The note containing this form was struck out, but the related Sindarin word **acharn** "vengeance" appears in the narratives.*)

**#ahya-** *vb.* "change" (*intransitive*), only attested in the past tense : **ahyanë** (*PM : 395*)

**ai!** interjection "Ah!", "Alas!" (*Nam, RGE0 : 66; also twice in Narqelion, untranslated.*) In one (abandoned) version of the Quenya Lord's Prayer, Tolkien may seem to use **ai** as a vocative particle : **ai Ataremma ?** "o our Father" (*VT43 : 10, 13*)

**aia** interjection "hail", variant of **aiya** (*VT43 : 28*)

**aian** *noun* "a holy thing or object or place", later form of **áyan** (*PE17 : 149*)

**aica** (1) ("k") *adj.* "sharp" (*AYAK*) or "fell, terrible, dire" (*PM : 347; according to PM : 363 seldom applied to evil things*). In **Aicanáro**, q.v.

**aica** (2) ("k") *adj.* "broad, vast" (*LT2 : 338 - this early "Qenya" form is probably obsoleted by # 1 above*)

**aicalë** ("k") *noun* "a peak" (*AYAK*)

**Aicanáro** ("k") *masc. name* "Sharp Flame, Fell Fire"; Sindarized as **Aegnor**. (*So in SA : nár and PM : 345; MR : 323 has Aicanár. VT41 : 14, 19 instead gives Ecyanáro as the Q form of Aegnor.*)

**aicassë** ("k") (1) *noun* "mountain peak" (*AYAK*)

**aicassë** ("k") (2) *noun* "pinetree" (*GL : 17; this "Qenya" word is evidently obsoleted by #1 above.*)

**ailin** ("g.sg. *ailinen*", in Tolkien's later Quenya *dat.sg.*) "pool, lake" (*AY, LIN<sup>1</sup>, LT2 : 339*). Fem. name **Ailinel** (likely \***Ailinell-**), perhaps **ailin** + the feminine ending **-el** (as in **aranel** "princess"), hence \*"Lake-woman" or similar (*UT : 210*).

**#ailinë** (nominative uncertain) *noun* "shore, beach" (in Tolkien's later Quenya rather **hresta**). Only attested in inflected forms : sg. ablative **ailinello** "shore-from" (*MC : 213*), sg. locative **ailinisse** "on shore" (*MC : 221*), pl. locative **ailissen** "on beaches" (for \***ailinissen?**) (*MC : 221*)

**ailo** *noun* "lake, pool" (*LT2 : 339; Tolkien's later Quenya has ailin*)

**aimenal, aimenel** - see **lirulin**

**aina-** (1) *vb.* "to hallow, bless, treat as holy" (*PE17 : 149*)

**aina** (2) *adj.* "holy" (*AYAN*), derived from **Ainu**. Adopted and adapted from Valarin. According to *VT43 : 32*, the word is "obsolete, except in *Ainur*", apparently suggesting that **airë** or **airëa** (q.v.) was the normal term for "holy" in later Quenya. However, Tolkien repeatedly used **aina** in his translation of the *Litany of Loreto* : **Aina Fairë** "Holy Spirit", **Aina Neldië** "Holy Trinity", **Aina Maria** "Holy Mary", **Aina Wendë** "Holy Virgin". He also used **Aina Eruontari** for "holy Mother" in his rendering of the *Sub Tuum Praesidium* (*WJ : 399, FS, SA, VT43 : 32, VT44 : 5, 12, 17-18*)

**ainas** *noun* "a hallow, a fane" (*PE17 : 149*). Compare **yána** #2.

**Aini** *noun* feminine form of **Ainu** (*AYAN, LT1 : 248*); see **Ainu**.

**ainima** *adj.* "blessed, holy (of things)" (*PE17 : 149*)

**Aino** *noun* "god", within Tolkien's mythos a synonym of **Ainu** (but since **Aino** is basically only a personalized form of **aina** "holy", hence "holy one", it could be used as a general word for "god") (*PE15 : 72*)

**Ainu** *noun* "holy one, angelic spirit"; fem. **Aini** (*AYAN, LT1 : 248*); "one of the 'order' of the Valar and Maiar, made before Eä"; pl. **Ainur** is attested. Adopted and adapted from Valarin (*WJ : 399*). In the early "Qenya Lexicon", **ainu** was glossed "a pagan god", and **aini** was similarly "a pagan goddess", but as Christopher Tolkien notes, "Of course no one *within* the context of the mythology can call the Ainur 'pagan' " (*LT1 : 248*). **Ainulindalë** *noun* "Music of the Ainur" (*SA : lin #2*), the First History (*WJ : 406*), the Song of Creation (*AYAN*)

**aipio** *noun* "plum tree, cherry tree" (*GL : 18*)

**aiqua** ("q") *adj.* "steep" (*AYAK*). Not to be confused with the pronoun \***aiqua** "if anything, whatever" that post-Tolkien writers have extrapolated from **aiquen** (q.v.) on the basis of such pairs as **ilquen** vs. **ilqua** (q.v.)

**aiqualin** ("q") *adj.* "tall", plural form (???) (*MC : 216; this is "Qenya" - but cf. aiqua above.*)

**aiquen** *pron.* "if anybody, whoever" (*WJ : 372*)

**aira** (1) *adj.* "red, copper-coloured, ruddy" (*GAY*)

**aira** (2) *adj.* "holy"; see **airë** #1

**aira** (3) *adj.* "old" (*MC : 214; this is "Qenya"*)

[**aira** (4) *adj.* "eternal" (*EY, VT45 : 13*). *Changed by Tolkien to oira.*]

**airë** (1) *adj.* "holy", **#Airefëa** "the Holy Spirit" (*VT43 : 37, dative airefëan on the*

previous page), **airetári** or **Airë Tári** "holy queen" (a title of Varda, PM : 363), genitive **aire-táριο** "holy-queen's" (*Nam*, RGEO : 67). However, according to PM : 363, **airë** is the *noun* "sanctity", while **aira** is the adjective "holy". VT43 : 14 refers to an etymological note of "Sept.-Oct. 1957" where **airë** is said to be a noun "sanctity, holiness", and the adjective "holy" is given as **airëa**. However, the verb **#airita-** "hallow" seems to be formed from an adjective **airë**, **airi-** "holy". Evidently **airë** can function as both adjective ("holy") and noun ("holiness"); if so **airë** as adj. could represent a primitive adjective *\*gaisi*, whereas **airë** as noun may descend from *\*gaisë*. The former but not the latter would have the stem **airi-** (as observed in the derived verb **#airita-**), and compounds like **airetári** (rather than *\*airitári*) would seem to contain properly the noun "holiness".

**airë** (2) *noun* "sea" (the form **airen** is given, intended as a genitive singular when Tolkien wrote this; in LotR-style Quenya it would rather be a dative sg.) (*AYAR / AIR*; cf. **airon**)

[**airë** (3) *noun* "eternity" (*EY*, VT45 : 13)]

**airëa** *adj.* "holy"; see **airë**.

**#airita-** *vb.* "hallow" (only pa.t. **airitánë** is attested) (VT32 : 7)

**airon** *noun* "ocean" (*PE17* : 27). Also **ëaron**, q.v.

**aista** (1) *adj.* "holy" (VT43 : 37)

**#aista-** (2) *vb.* "to bless", verbal stem isolated from the passive participle **aistana** "blessed" (VT43 : 30)

**aista-** (3) *vb.* "to dread" (*GÁYAS*, VT45 : 14; possibly *obsoleted* by #2 above)

**aiwë** *noun* "(small) bird" (*AIWĒ*, SA : *lin* #1); **Aiwendil** "Lover of Birds" (*UT* : 401)

**Aiwenor**, **Aiwenorë** (read *\*Aiwenórë?*) place-name "Birdland" = lower air (*AIWĒ*)

**aiya** *interjection* "hail", as greeting (*LotR2* : IV ch. 9, see *Letters* : 385 for translation), or a call "for help and attention" (*PE17* : 89), "only addressed to great or holy persons as the Valar, or to Earendil" (*PE17* : 149). Variant **aia** (VT43 : 28)

**'al-** (1) *vb.* "thrive" (*GALA*; the ' simply indicates that the original initial **G** has disappeared and needs not normally be included, *PE17* : 100) Compare **#alála-**.

**al** (2) an assimilated form of the conjunction **ar** before **l** (*PE17* : 41, 175); see **ar** #1.

**ala**, **#ála** (1) imperative particle **á**, **a** combined with the negation **lá**, **-la** "not" to express a prohibition (VT43 : 22; see **lá** #1). Also with 1st person suffix **-lyë** (**alalyë** and **álalyë**,

VT43 : 10, 22, VT44 : 8) and 1st person pl. object suffix **-më** (**alamë** and **álamë**, "do not [do something to] us", as in **álamë tulya**, "do not lead us", VT43 : 12, 22). In the essay *Quendi and Eldar*, negative imperatives are rather indicated by **áva**, q.v., but this form can well coexist with **ala**, **#ála**.

**ala-** (2) negative prefix "not", "un-", reduced to **al-** before a vowel (VT42 : 33, *GALA*, VT45 : 25), though the example **Alcorin** would suggest that **al-** can sometimes appear before a consonant as well. In a deleted entry in Etym, **al(a)** was defined as "not" and said to be a "pure negative" (VT45 : 5). In **alahasta**, **Alamanyar**, **alasailla**, **Alcorin**.

**ala-** (3), also **al-**, a prefix expressing "good" or "well" (*PE17* : 146), as in **alaquenta** (q.v.) Whether Tolkien imagined this ending to coexist with the negative prefix of the same form (#2 above) is unclear and perhaps dubious.

**ala-** (4) *vb.* "plant, grow" (*the first gloss would suggest that the following one is transitive* : to "grow" plants) (*PE17* : 100)

**ala** (4) *prep.* "after, beyond" (*MC* : 221, 214; however, LotR-style Quenya has **han** and **pella** "beyond" and **apa** "after")

[**ala** (5) (also **alar!** or **alla!**) *interjection* "hail, blessed be (thou)". (VT45 : 5, 14)]

[**ala** (6) *noun* "day", also **alan** "daytime". The forms **allen**, **alanen** listed after these words could be inflected forms of them : genitive "of day" and instrumental "by day"? However, Tolkien struck out all of this (VT45 : 13).]

**alaco** ("k") *noun* "rush, rushing flight, wild wind" (VT45 : 5 cf. **ÁLAK**)

**alahasta** *adj.* "unmarried" (*MR* : 254)

**alaië**, see **lá** #1

**#alála-** *vb* "to continually grow" (VT27 : 20, 25), maybe the frequentative form of a simpler verb **al-** or **ala-** "to grow". Cf. **'al-** "thrive".

**alalmë** (1) *noun* "inflorescence" (*PE17* : 153), cf. **alma** #2.

**alalmë** (2) *noun* "elm, elm-tree" (**ÁLAM**, **LÁLAM**, *LT1* : 249). Cf. **alvë** in a post-LotR source.

**alalmino** *noun?* "Elm"-something? (*Narqelion*)

**alalvëa** *adj.* "having many elms" (*PE17* : 146). Cf. **alalvinorë**.

**alalvinorë** *noun* "land of many Elms" (*PE17* : 153), read apparently **-nórë** as in the alternate form **alalbinórë** (late pronunciation with **lb** for **lv**)

**#Alamanya** pl. **Alamanyar** *noun*, name of the Elves who started on the march from

Cuiviénen but did not reach Aman; = **Úmanyar** (MR : 163)

**álamë**, see **me**

[**alan**, **alanen** – see **ala** #5]

**alanessë**, see **alenessë**

**alaquenta** *adj.* "well (happily) said" (PE17 : 146)

[**alar!** (also **ala** and **alla!**) interjection "hail, blessed be (thou)". (VT45 : 5, 14, 26)]

[**Aláriel**, masc. name = "Eadwine", friend of fortune (but this name is elsewhere rendered into Quenya as **Herendil**, q.v.) (VT45 : 26)]

**alarca** ("k") *adj.* "swift, rapid" (LAK<sup>2</sup>)

**alas** (**alast-**) *noun* "marble" (QL : 30, GL : 39).

**alasila** *adj.* "unwise" (VT41 : 13, 18; VT42 : 33)

**alassë** (1) *noun* "joy, merriment" (GALÁS) [VT42 : 32; a gloss "mirth" was deleted, VT45 : 14]

[**alassë** (2) interjection "hail" or "bless", evidently a synonym of the greeting **alar!**, q.v. (VT45 : 26)]

**alat-** prefix "large, great in size". (ÁLAT, cf. VT45 : 5). In **Alatairë**.

**Alatairë** place-name "Great Sea", name of the Western Ocean between Beleriand and Valinor, called *Belegaer* in Sindarin (ÁLAT, AYAR / AIR)

[**alatúlië** ?*noun* / ?*interjection* "welcome" (PE17 : 172)]

[**alatulya** *adj.* / *interjection* "welcome" (PE17 : 172)]

**albë**, see **alvë**

**alca** ("k") *noun* "ray of light" (AKLA-R)

**alcantaméren** ("k") *vb.* "made it shine" (with a fem.pl. subject; the ending **-ren** probably means "they" of women, but the ending does not have to be translated here) (MC : 216; this is "Quenya")

**alcar** (so spelt in CO, VT43 : 37-38, and VT44 : 32 / 34; otherwise "alkar") *noun* "glory, radiance, brilliance, splendour" (WJ : 369, CO, VT43 : 37-38, VT47 : 13, AKLA-R; the latter source also lists an alternative longer form **alcarë**, also occurring in VT44 : 7 / 10) – Compare **Alcarin**, **Atanalar**.

**alcarin** *adj.* "glorious, brilliant" (shorter form of **alcarinqua**, q.v.) (PE17 : 24), hence **Alcarin** masc. name (or title) "the Glorious", title taken by Atanatar II of Gondor, also name of one of the Kings of Númenor (Appendix A).

**alcarinqua** *adj.* "radiant, glorious" (AKLA-R [there spelt "alkarinqa"], WJ : 412, VT44 : 7 / 10), "glorious, brilliant" (PE17 : 24), *noun* **Alcarinquë**, "The Glorious", name of a star

/ planet (SA : *aglar* - there spelt "Alkarinquë", but the *Silmarillion Index* has "Alcarinquë". The celestial body in question seems to be Jupiter, MR : 435). Cf. also **Alcarin**, q.v.

**alcarain** ("k") *adj.*? "shining" (pl - sg \***alcara**?) (MC : 221; this is "Quenya")

**alcarissen** ("k") *noun* "in light-rays" (a "Quenya" form from MC : 221; **alcar** means "glory" in Tolkien's later Quenya)

**Alcorin** ("k") *adj.* variant of **Ilcorin**, q.v. (VT45 : 5, 25)

**alda** *noun* "tree" (GALAD, GÁLAD, SA, Nam, RGE0 : 66, LR : 41, SD : 302, LT1 : 249, LT2 : 340, VT39 : 7), also name of tengwa #28 (Appendix E). Pl. **aldar** in *Narqelion*; gen. pl. **aldaron** "of trees" in *Namárië*. Etymology of

**alda**, see Letters : 426 and UT : 266-7. The latter source states that primitive \**galadā*, whence Quenya **alda**, originally applied to stouter and more spreading trees such as oaks or beeches, while straighter and more slender trees such as birches were called \**ornë*, Quenya **ornë** - but this distinction was not always observed in Quenya, and it seems that **alda** became the general word. According to PE17 : 25, primitive *galada* (sic) referred to "a plant (large) and was a general term". Place-name **Aldalómë** "tree-night" or "tree-shade-night" (*LotR2 : Ill ch. 4, translated in PE17 : 82*); **Aldarion** masc. name, "Son of (the) Trees" (Appendix A), **Tar-Aldarion** a Númenorean King (UT : 210). **Aldaron** a name of Oromë (*Silm*); **aldinga** "tree-top" (VT47 : 28), **aldarembina** (pl. **aldarembinë** attested) *adj.* "tree-tangled", the cognate of Sindarin *galadhremmin* (PM : 17 : 26). **Aldúya** fourth day of the Eldarin six-day week, dedicated to the Trees (Appendix D). The word seems to include \***Aldu**, a dual form referring to the Two Trees. The Númenóreans altered the name to **Aldëa** (presumably < \**aldajā*), referring to one tree (the White) only. The dual **Aldu** seems to occur also in **Aldudënië** "Lament for the Two Trees" (a strange word, since Quenya does not permit intervocalic *d* as in this word – perhaps the Vanyarin dialect of Quenya did) (*Silm*)

**Aldalemnar** *noun* "week of the Trees, Midyear week" (LEP / LEPEN / LEPEK (GÁLAD, YEN) )

**Aldaron** *noun*, a name of Oromë (GÁLAD)

**aldarwa** *adj.* "having trees, tree-grown" (3AR). See **-arwa**.

**Aldëa** *noun*, what the Númenóreans called the fourth day of the Eldarin six-day week, dedicated to Telperion, the White Tree (Appendix D). The day was originally called

**Aldúya**, referring to both of the Two Trees, but Númenóreans altered the name to **Aldëa** (presumably < \*aldajā), referring to one tree (the White) only. (*Appendix D*) – Early "Qenya" also has an adjective **aldëa** "tree-shadowed" (*LT1* : 249).

**aldëon** *noun* "avenue of trees" (*LT1* : 249)

**alenessë**, also **alanessë**, *noun* "nicotiana, pipeweed" (tobacco) (*PE17* : 100)

**aldinga** *noun* "treetop" (*VT47* : 28)

**alima** *adj.* "fair, good" (also **alya**) (*PE17* : 146)

[**alla!** (also **alar!** or **ala**) interjection "hail, blessed be (thou)". (*VT45* : 5, 14)] *PE17* : 146 cites **alla** "hail, welcome" as a variant (occurring within the imaginary world) of **aiya**.

**allë** *prep. with pron. suffix* "\*"beside you" (formal) (*VT49* : 25); see **ara**

[**allen** – see **ala** #5.]

**alma** (1) *noun* "good fortune, wealth". In a deleted entry in *Etym*, the glosses were "riches, (good) fortune, blessedness"; in another deleted entry, Tolkien provided the glosses "growth" and maybe "increase" (reading uncertain), also "good fortune, riches" (*GALA* [*ALAM*], *VT45* : 5, 13, 14)

**alma** (2) "flower" (*PE17* : 153), said to be the "usual Quenya word" or "general Quenya word" (i.e. for flower?), but its coexistence with #1 is problematic. Compare **lós**, **lótë**, **lotsë**, **indil**.

**almarë** *noun* "blessedness, 'blessings', good fortune, bliss". In deleted entries in *Etym*, the glosses provided were "blessedness, prosperity, bliss" (*GALA*, *VT45* : 5, 14)

**almárëa** *adj.* "blessed". In a deleted entry in *Etym*, the gloss provided was "bless", but this would seem to be a mistake, since the word does not look like a verb. Another deleted entry agrees with the retained entry *GALA* that **almárëa** means "blessed" (*GALA*, *VT45* : 5, 14)

**Almaren** place-name, the first abode of the Valar in Arda, apparently related to **almarë** "blessedness" (*Silm*, *LR* : 357)

**Almáriel** fem. name, apparently containing **almarë** "blessedness" (*GALA*, *VT45* : 5, 14)

**almë** *noun* "a good thing, a 'blessing', a piece of good fortune" (*PE17* : 146). Cf. **alma**, **almië**.

**almië** *noun* "blessedness, 'blessings', good fortune, bliss". In deleted entries in *Etym*, the glosses were "blessedness, prosperity, bliss" (*GALA*, *VT45* : 5, 14)

**Almiel** fem. name, perhaps "\*"daughter of blessedness" : **almië** + **-iel** with contraction / haplology.

**alqua** *noun* "swan" (*ÁLAK* [there spelt *alqa*, as in *LT1* : 249 / *LT2* : 335], *SA* : *alqua*, *UT* : 265, *VT42* : 7). The alternative form **alquë** ("q") mentioned in early material (*LT1* : 249) may or may not be valid in LotR-style Quenya.

**Alqualondë** place-name "Swan-road, Swan-haven", capital of the Teleri (*ÁLAK*, *LOD*, *KHOP* [there spelt *Alqalonde*], *Silm*).

**Alquarámë** ("q") *noun* "Swan-wing" (*LT2* : 335)

**alta** (1) *adj.* "\*"large, great in size" (*root meaning*) (*ÁLAT*). **Alat-** in **Alatairë**, q.v.

**alta** (2) *noun* "radiance" (*VT42* : 32, *PE17* : 50). Cf. variant **ñalta**.

[**alta-** (3) *vb.* "grow" (*VT45* : 13) or "make grow" (*VT45* : 14)]

**Altariel** fem. name "Galadriel", "maiden crowned with a radiant garland" (*SA* : *kal*; the form **Alatáriel** is Telerin; see *PM* : 347) Stem **Altariell-** seen in the genitive **Altariello**, occurring in the superscript of the Tengwar transcription of *Namárië* in *RGEO*.

**alu** *noun* "dressed leather" (*QL* : 30)

**alvë** *noun* "elm" (*PE17* : 146), also pronounced **albë**. In an earlier source, the word for "elm" is given as **alalmë**, **lalmë**.

[**alwa** *adj.* "healthy, strong, flourishing" (+ one gloss not certainly legible : ?"well grown") (*VT45* : 14)]

**alya** (1) *adj.* "fair, good" (*PE17* : 146), "prosperous, rich, abundant, blessed" (*GALA*). In a deleted entry in *Etym*, the glosses provided were "rich, blessed"; another deleted entry defined **alya** as "rich, prosperous, blessed". (*GALA*, [*ÁLAM*], *VT42* : 32, 45 : 5, 14)

**alya-** (2) *vb.* "to cause to prosper, bless (a work), help one" (*PE17* : 146)

**alyë** imperative particle with ending **-lyë** "you"; see **a** #3.

**am-** (1) *prefix* "up" (*AM*<sup>2</sup>)

**am-** (2) *prefix* used in comparison, "signifying addition, increase" (*PE17* : 90), or with genitive superlative : **elenion ancalima** "brightest of stars" (*PE17* : 91). Originally identical with #1 above. The form **am-** as such is in late Quenya only used before **p** and (presumably) before vowels; the longer form **ama-** came to be preferred before **r** and **l**; before other consonants, the prefix assumes the form **an-** (pronounced, but not in Romanized Quenya orthography written, **añ-** before **c**). (*PE17* : 90-92). Phonologically we would expect **am-** before **y-** (since **my** is an acceptable Quenya

combination); however, Tolkien used **an-** in the word **anyára** (q.v.) See **an-** #2 and compare **ar-** #2.

**ama** *adv.*? element not glossed, evidently meaning "up" like the prefix *am-*, or an alternative form of **amba** (UNU)

**amal** *noun* "mother"; also **emel** (VT48 : 22, 49 : 22); the form **amil** (**emil**) seems more usual.

**amaldar** ??? (Narqelion; may include **aldar** "trees")

**aman** *adj.* "blessed, free from evil". Adopted and adapted from Valarin (WJ : 399), though in other versions Tolkien cited an Elvish etymology (cf. VT49 : 26-27). Place-name **Aman** the Blessed Realm, from the stem *mān-* "good, blessed, unmarred" (SA : *mān*), translated "Unmarred State" (VT49 : 26). Allative **Amanna** (VT49 : 26). *Adj.* **amanya** "of Aman, \*Amanian" (WJ : 411), nominal pl. **Amanyar** "those of Aman", Elves dwelling there (with negations **Ūmanyar**, **Alamanyar** "those not of Aman"). Also fuller **Amaneldi** *noun* "Aman-elves" (WJ : 373). Masc. name **Amandil** "Aman-friend" (Appendix A, SA : *mān*), the father of Elendil; also name of the Númenorean king **Tar-Amandil** (UT : 210).

?**amandi** pl. of **óman**, q.v. (**amandi** is evidently a misreading for \***omandi**, VT46 : 7) (OM)

**amanya** *adj.* "blessed" (VT49 : 39, 41)

**Amarië** fem. name; perhaps derived from **mára** "good" with prefixing of the stem-vowel and the feminine ending *-ië* (*Silm*)

**amarto** *noun* "Fate" (also **ambar**) (LT2 : 348; in LotR-style Quenya rather **umbar**, **umbart-**)

**amatixë** ("ks") *noun* dot or point placed above the line of writing (*TIK*). Tolkien rejected the variant **amatexë** ("ks") (VT46 : 20)

[**amatúlië** *noun* "blessed arrival" (PE17 : 172), replaced by **alatúlië**, q.v.]

[**amatulya** *adj.* / ?*interjection* "welcome (of something blessed)" (PE17 : 172), replaced by **alatulya**, q.v.]

†**amaurëa** *noun* "dawn, early day" (*Markirya*)

**amba** 1) *adv.* "up, upwards" (AM<sup>2</sup>, PE17 : 157). Apparently also **ama** (UNU).

**amba** 2) *adj.* and *noun* "more", "used of any kind of measurement spatial, temporal, or quantitative" (PE : 17 : 91). Cf. adverb **ambë**.

**ambal** *noun* "shaped stone, flag" (MBAL)

**Ambalar** *noun* "East" (MC : 221; this is "Qenya")

**ambalë** *noun* "yellow bird, 'yellow hammer'" (SMAL)

\***ambalotsë** *noun* "uprising-flower", referring to "the flower or floreate device used as a crest fixed to point of a tall [*illegible word* : ?archaic] helmet". Curiously, the word is asterisked as unattested (WJ : 319)

**amban** *noun* "upward slope, hill-side" (AM<sup>2</sup>)

**ambapenda** *adj.* "uphill". Also **ampenda**. (AM<sup>2</sup>)

**ambar** (1) ("a-mbar") *noun* "oikumenë [Greek : the earth as the human habitation], Earth, world" (MBAR), stem **ambar-** (PE17 : 66), related to and associated with **mar** "home, dwelling" (VT45 : 33); in VT46 : 13 the latter glosses are possibly also ascribed to the word **ambar** itself (the wording is not clear). The form **ambaren** also listed in the *Etymologies* was presumably intended as the genitive singular at the time of writing (in LotR-style Quenya it would rather be the dative singular); in the printed version in LR, the misreading "ambaron" appears (see VT45 : 33). **Ambar-metta** *noun* "the end of the world" (EO); spelt **ambarmetta** in VT44 : 36. The element #**umbar** in **Tarumbar** "King of the World" (q.v.) would seem to be a variant of **ambar**, just like **ambar** #2 "doom" also alternates with **umbar** (see below).

**ambar** (2) *noun* "fate, doom" (variant of **umbar**?) in **Turambar** (SA : *amarth*); stem **ambart-** (PE17 : 66), instrumental **ambartanen** "by doom" (*Silm* ch. 21, UT : 138, PE17 : 66). The early "Qenya" lexicon has **ambar** "Fate", also **amarto** (LT2 : 348)

**ambar** (3) *noun* "breast" (chest), with stem in *-s-* or *-r-* (QL : 30). The form **ambar**, translated "in bosom", occurs in MC : 213 (*this is "Qenya"*). Note : if this word were to be adapted to LotR-style Quenya, we should probably have to read \***ambas** with stem **ambar-**; compare **olos**, **olor-** "dream" from a late source. However, the form **ambos** (q.v.) is less ambiguous and may be preferred.

**Ambarenya**, older [MET] **Ambarendya** place-name "Middle-earth" (but the more usual word is **Endor**, **Endóre**) (MBAR)

**ambaron** (**ambarón-** as in "g.sg. *ambarónen*", in LotR-style Quenya this would be a dative singular) *noun* "uprising, sunrise, Orient" (AM<sup>2</sup>). - In the *Etymologies* as printed in LR, the form **ambaron** also appears in the entry **MBAR**, but according to VT45 : 33 this is an error for **ambaren**, apparently intended as the genitive singular of **ambar** (in LotR-style Quenya it would rather be the dative singular).



**Ambaróna** place-name "Eastern (land)", possibly basically an adjectival form **Ambarónë** "uprising, sunrise, Orient" (*LotR2 : III ch. 4; PE17 : 82, compare the Etymologies, entry AM<sup>2</sup>*)

**Ambarónë** *noun* "uprising, sunrise, Orient" (*AM<sup>2</sup>*)

**Ambarto** *masc. name* "upwards-exalted", mother-name (never used in narrative) of **Pityafinwë** = Amrod (*PM : 353, 354*)

\***ambas**, see **ambar** # 3

**ambassë** *noun* "breast-plate, hauberk"

**Ambarussa** *masc. name* "top-russet", alternation of **Umbarto**, mother-name (never used in narrative) of **Telufinwë** = Amras (*PM : 353-354*)

**ambë** *adv.* "more", "used of any kind of measurement spatial, temporal, or quantitative" (*PE : 17 : 91*). As *noun* or *adjective*, **amba**.

**ambela** *adv.* "further still beyond, far away beyond" (*PE17 : 91*)

**ambena** *adv.* "nearer to (to a further point in the motion) towards an object" (*PE17 : 91*). Also **amna**.

**ambo** *noun* "hill, rising ground" (*Markirya, PE17 : 92*), "mount" (*PE17 : 157*), allative pl. **ambonnar** "upon hills" in *Markirya (ruxal' ambonnar* "upon crumbling hills") According to *VT45 : 5*, **ambo** was added to the *Etymologies* as a marginal note.

**ambos (ambost-)** *noun* "breast" (chest). –*PE16 : 82*

**ambuna** *adj.* "of flat ground dotted with hills etc." (*PE17 : 93*)

**ámen**, see **me**

**amil** *noun* "mother" (*AM<sup>1</sup>*), also **emil** (q.v.) Longer variant **amillë** (*VT44 : 18-19*), compounded **Eruamillë** "Mother of God" in Tolkien's translation of the Hail Mary (*VT43 : 32*). If **amil** is a shortened form of **amillë**, it should probably have the stem-form **amill-**. Also compare **amilyë**, **amya**, **emya**. Compounded **amil-** in **amilessë** *noun* "mothername" (cf. **essë** "name"), name given to a child by its mother, sometimes with prophetic implications (**amilessitercenyë** "mother-names of insight"). (*MR : 217*).

**Amillion** *noun* "February" (*LT1 : 249; LotR-style Quenya has Nénimë*)

**amilyë** or **milyë** (cited as **(a)milyë**), *noun* "mummy", also used as a play-name of the index finger, but Tolkien emended it to **emmë**, **emya**. (*VT48 : 4*) In its basic sense, **(a)milyë** would be a variant of **amil**, **amillë** "mother", q.v.

**ammalë** *noun* "yellow bird, 'yellow hammer'" (*SMAL*)

**ammë** *noun* "mother" (*AM<sup>1</sup>*)

**amna** *adv.* "nearer to (to a further point in the motion) towards an object" (*PE17 : 91*). Also **ambena**.

**#amorta-** *vb.* "heave" (literally "up-rise, rise up", cf. **orta-**; the prefix **am-** means "up"). Only attested as a participle **amortala** "heaving" in *Markirya*.

**ampa** *noun* "hook", also name of *tengwa* #14 (*GAP, Appendix E, VT47 : 20*)

**ampano** *noun* "building" (especially of wood), "wooden hall" (*PAN; alternative form umpano, VT45 : 36, which Tolkien in one case altered to ampano, VT46 : 8*). In the pre-classical Tengwar system presupposed in the *Etymologies*, **ampano** was also the name of *tengwa* #6 (*VT46 : 8*), which letter Tolkien would later call **umbar** instead (changing its value from **mp** to **mb**).

**ampenda** *adj.* "uphill". Also **ambapenda**. (*AM<sup>2</sup>*)

**ampendë** *noun* "upward slope" (*PEN / PÉNEDE*)

**amu** *adv.* "up, upwards" (*LT2 : 335; in Tolkien's later Quenya amba*)

**amu-** *vb.* "raise" (*LT2 : 335; LotR-style Quenya has orta-*)

**amun (amund-)** *noun* "hill" (*LT2 : 335; in Tolkien's later Quenya ambo*)

**amuntë** *noun* "sunrise" (*LT2 : 335; Tolkien's later Quenya has anarórë*)

**amya** (1) *noun* "my mother", form used in address (*PE17 : 170*), cf. **emya**

**amya-** (2) evidently a prefix corresponding to **mai-** (q.v.) in meaning (*PE17 : 163, 172*)

**an** (1) *conj. and prep.* "for" (*Nam, RGEO : 66*), **an cé mo quernë**... "for if one turned..." (*VT49 : 8*), also used adverbially in the formula **an** + a *noun* to express "one more" (of the thing concerned : **an quetta** "a word more", *PE17 : 91*). The **an** of the phrase **es sorni heruion an!** "the Eagles of the Lords are at hand" (*SD : 290*) however seems to denote motion towards (the speaker) : the Eagles are coming. Etym has **an**, **ana** "to, towards" (*NÁ<sup>1</sup>*). The phrase **an i falmalī** (*PE17 : 127*) is not clearly translated but seems to be a paraphrase of the word **falmalinnar** "upon the foaming waves" (*Nam*), suggesting that **an** can be used as a paraphrase of the allative ending (and if **falmalī** is seen as a Book Quenya accusative form because of the long final vowel, this is evidence that **an** governs the accusative case). In the "Arctic" sentence, **an** is translated "until". Regarding **an** as used in *Namárië*, various sources indicate that it means **an** "moreover, further(more), to proceed" (*VT49 :*

18-19) or ("properly") "further, plus, in addition" (PE17 : 69, 90). According to one late source (ca. 1966 or later), **an** "is very frequently used after a 'full stop', when an account or description is confirmed after a pause. So in Galadriel's Elvish lament [...] : *An sí Tintallë*, etc. [= For now the Kindler, etc...]. This is translated by me 'for', side *an* is (as here) often in fact used when the additional matter provides an explanation of or reason for what has already been said". Related is the use of **an** + noun to express "one more"; here **an** is presumably accented, something the word would not normally be when used as a conjunction or preposition.

**an-** (2) intensive or superlative prefix carrying the idea of "very" or "most", seen in **ancalima** "most bright" (cf. **calima** "bright"), **antara** "very high, very lofty" and **#anyára** "very old" or "oldest" (the latter form occurring in the so-called *Elaine* inscription [VT49 : 40], there with the dative ending **-n**). Assimilated to **am-** before **p-**, as in **amparca** ("k") "very dry", and to **al-**, **ar-**, **as-** before words in **l-**, **r-**, **s-** (though Tolkien seems to indicate that before words in **l-** derived from earlier *d*, the original quality of the consonant would be preserved so that forms in **and-** rather than **all-** would result). See also **un-**. (*Letters* : 279, VT45 : 5, 36) Regarding the form of the superlative prefix before certain consonants, another, partially discrepant system was also set down in the *Etymologies* and first published in VT45 : 36. The prefix was to appear as **um-** or **un-** before labialized consonants like **p-**, **qu-**, **v-** (the consonant **v** preserving its ancient pronunciation **b-** following the prefix, thus producing a word in **umb-**), as **in-** (technically **iñ-**) before **c-** and **g-** (the latter presumably referring to words that *originally* had initial **g-**, later lost in Quenya but evidently preserved following this prefix), and as **an-** otherwise. However, this system would contradict the canonical example **ancalima**, which would have been **\*incalima** if Tolkien had maintained this idea. – In a post-LotR source, the basic form of the prefix is given as **am-** instead (see **am-** #2). In this late conception, the prefix still appears as **an-** before most consonants, but as **ama-** before **r**, **l**, and the form **an-** is used even before **s-** (whether original or from **þ**), not the assimilated variant **as-** described above. General principles would suggest that the form **am-** should also appear before **y-** (so the form **#anyára** probably presupposes **an-** rather than **am-** as the basic form of the prefix, Tolkien revisiting the earlier concept). (PE17 : 92)

**an-** (3) prefix "re" in **antúlien**, q.v. (*LotR-style Quenya shows en- instead*.)

**ana** (1) *prep.* "to" (VT49 : 35), "as preposition *ana* is used when purely *dative* formula is required" (PE17 : 147), perhaps meaning that the preposition **ana** can be used instead of the dative ending **-n** (#1, q.v.). Also as prefix : **ana-** "to, towards" (NĀ<sup>1</sup>); **an** (q.v.) is used with this meaning in one source (PE17 : 127)

**ana** (2) *vb.*, apparently the imperative "give!", but Tolkien rewrote the text in question (VT44 : 13). See **anta** #1.

**anaïë** *vb.* "has been"; see **ná** #1.

**Anamo** *noun in genitive* "of doom" in **Rithil-Anamo** "Ring of Doom" (q.v.). Since the reference is to a place (a circle) where judgement was passed, this seems to be "doom" in the sense of "juridical decision" or "(legal) justice". The nominative "doom" may be **\*anan**, with stem **anam-** (since the root would be *NAM* as in **nam-** "to judge", **námo** noun "judge"). Alternatively, but less probably, the nominative may be **\*anama**.

**#anan** (**anam-**), reconstructed nominative of **Anamo**, q.v.

**ananta**, **a-nanta** *conj.* "and yet, but yet" (FS, NDAN)

**Anar** *noun* "Sun" (ANÁR, NAR<sup>1</sup>, SA : *nár*; UT : 22 cf. 51); **anar** "a sun" (*Markirya*); **Anarinya** "my Sun" (FS). See also **ceuranar**, **Úr-anar**. (According to VT45 : 6, Tolkien in the *Etymologies* mentioned **anar** "sun" as the name of the short vowel carrier of the Tengwar writing system; it would be the first letter if **anar** is written in Quenya mode Tengwar.) Compounded in the masc. name **Anárion** "Sun-son" (Isildur's brother, also the Númenorean king **Tar-Anárion**, UT : 210); also in **Anardil** "Sun-friend" (*Appendix A*), a name also occurring in the form **Anardilya** with a suffix of endearment (UT : 174, 418). **Anarya** *noun* second day of the Eldarin six-day week, dedicated to the Sun (*Appendix D*). **Anarríma** name of a constellation : "Sun-border"??? (*Silm*; cf. *ríma*)

**#anarcandë** *noun* "petition" (isolated from **anarcandemman**, "our petitions", possibly an error for **\*anarcandemmar**) (VT44 : 8); Tolkien seems to have abandoned this word in favour of **#arcandë**, q.v.

**anat** *conj.* "but" (VT43 : 23; possibly an *ephemeral form*)

**anarórë** *noun* "sunrise" (ORO)

**anca** *noun* "jaws, row of teeth" (ÁNAK [there spelt *anca* in *Etym* as printed in LR, but according to VT45 : 5, Tolkien's own spelling in

the *Etym manuscript* was *anka*], *NAK* [there spelt *anka*], *Appendix E*, *SA* - despite what Christopher Tolkien says in the entry *anca* in *SA*, the Quenya word *anca* as such does NOT appear in the Sindarin dragon-name *Ancalagon*, but its Sindarin cognate *anc* does. See *ÁNAK* in the *Etymologies*.) Also name of *tengwa* #15 (*Appendix E*). Despite its English gloss, *anca* is a singular word (in *Etym* the gloss is indeed "jaw", not "jaws").

**Ancalë** *noun* ("k") "radiant one" or "radiance" = Sun (*KAL*, *VT45* : 5, 18). In the pre-classical Tengwar system presupposed in the *Etymologies*, **Ancalë** was the name of letter #7 (*VT45* : 18), which *tengwa* Tolkien would later call **anga** instead – changing its Quenya value from **nc** to **ng**. - Another source (*VT45* : 36) cites the word for "radiance, Sun" as **incalë** ("k"), but the form **Ancalë** is probably to be preferred.

**ancalima** *adj.* "most bright, brightest", sc. **calima** "bright" with a superlative or intensive prefix (*LotR2* : *IV ch. 9*; see *Letters* : 385 for translation). **Ancalima imbi eleni** "brightest among stars", also [**ancalima**] **imb' illi** "brightest among all" (*VT47* : 30). Fem. name **Ancalimë**, "Most Bright One", also masc. **Ancalimon** (*Appendix A*). **Tar-Ancalimë**, a Númenorean Queen (*UT* : 210)

**anda** *adj.* "long" (*ÁNAD* / *ANDA*), "far" (*PE17* : 90). In **Andafangar** *noun* "Longbeards", one of the tribes of the Dwarves (= *Khuzdul Sigin-tarâg* and Sindarin *Anfangrim*) (*PM* : 320). Compare **Andafalassë**, **#andamacil**, **andamunda**, **andanéya**, **andatehta**, **Anduinë**. – Apparently derived from the *adj.* **anda** is **andavë** "long" as *adverb* ("at great length", *PE17* : 102), suggesting that the ending **-vë** can be used to derive *adverbs* from *adjectives* (*LotR3* : *VI ch. 4*, translated in *Letters* : 308)

**Andafalassë** *place-name* "Langstrand" (long shore / beach) (*PE17* : 135)

**#andamacil** *noun* "long sword" (**anda** + **macil**), attested with the possessive ending **-wa** (**andamacilwa**, *PE17* : 147)

**andamunda** *noun* "elephant" ("long-mouth", **anda** + **munda**) (*MBUD*)

**andanéya** *adv.* "long ago, once upon a time" (also **anda né**) (*VT49* : 31)

**andatehta** *noun* "long-mark" (*TEK*, *PE17* : 123), indicated to be an accent-like symbol ´ used to mark long vowels (*VT46* : 17). Compare **anda**, **tehta**.

**andavë** *adv.* "long, at great length" (*PE17* : 102); see **anda**

**ando** (1) *noun* "gate", also name of *tengwa* #5 (*AD*, *Appendix E*). A deleted entry in

the *Etymologies* gave **Ando Lómen**, evidently "Door of Night" (*VT45* : 28; notice "Quenya" genitive in **-n** rather than **-o** as in *LotR*-style Quenya)

**ando** (2) *adv.* "long"; maybe replaced by **andavë**; see **anda** (*VT14* : 5)

**-ando** masculine agentive suffix, deleted in the *Etymologies* (*VT45* : 16), but occurring in words Tolkien used later, like **#runando** "redeemer".

**Andolat** *place-name* (name of a hill; = *S Dolad*) (*NDOL*)

**andon** *noun* "great gate" (**andond-**, as in pl. **andondi**) (*AD*)

**Andóre** *noun* full form of **Andor**, "land of gift", name of Númenor (*SD* : 247)

**andú-**, **nú-** "going down, setting (of sun), west" (*PE17* : 18), element underlying words like the following, and also **núna** (q.v.)

**andúna** *adj.* "western" (*PE17* : 18)

**andúnë** *noun* "sunset, west, evening" (*NDÜ*, *Markirya*, *SA*), also in *Namárië* : **Andúnë** "West" (but the standard Quenya translation of "west" is **Númen**) (*Nam*, *RGEO* : 66) Cf. **andu-** in **Andúnië**, **Andúril**.

**Anduinë** *place-name* = Sindarin *Anduin*, Long River (*PE17* : 40)

**Andúnië** (apparently a variant form of **andúnë**) *place-name*, a city and port on the western coast of Númenor, said to mean "sunset". (*Appendix A*, *Silm*, *UT* : 166, *NDÜ* / *VT45* : 38)

**Andúril** *noun* "Flame of the West", sword-name (*LotR1* : *II ch. 3*)

**Andustar** *place-name*, the "Westlands" of Númenor (*UT* : 165)

†**ánë**, see **anta-**

**#ane-**, form of copula "was" when pronominal endings follow : **anen** "I was", **anel** "you were", **anes** "(s)he / it was" (*VT49* : 28, 29); see **ná** #1.

**anel** *noun* "daughter" (*PE17* : 170), possibly intended by Tolkien as a replacement for **seldë** (q.v.). Compare **anon**.

**anessë** *noun* "given (or added) name" (encompassing both **epessi** and **amilessi**) (*MR* : 217)

**anga** *noun* "iron", also name of *tengwa* #7 (*ANGÁ*, *Appendix E*, *SA*, *PM* : 347, *LT1* : 249, 268). In the pre-classical Tengwar system presupposed in the *Etymologies*, **anga** was the name of letter #19, which *tengwa* Tolkien would later call **noldo** instead (*VT45* : 6). Masc. names **Angamaitë** "Iron-handed" (*Letters* : 347), **Angarátó** "Iron-champion", Sindarin *Angrod* (*SA* : *ar(a)*). See also **Angamando**, **tornanga** and

cf. **Angainor** as the name of the chain with which Melkor was bound (*Silm*)

**angaina** *adj.* "of iron" (*ANGĀ*)

**angaitya** *noun* "torment" (*LT1* : 249); rather **nwalmë** in Tolkien's later Quenya

**Angamando** place-name "Iron-gaol", Sindarin *Angband* (*MR* : 350). The *Etymologies* gives **Angamanda** "Angband, Hell", lit. "Iron-prison" (*MBAD*, *VT45* : 33). In deleted material in the *Etymologies*, the Quenya name of Angband was **Angavanda** (*VT45* : 6); cf. **vanda** #2. Older "Qenya" has **Angamandu** "Hells of Iron" (or pl. **Angamandi**) (*LT1* : 249).

**angayanda** *adj.* "miserable" (*QL* : 34)

**angayassë** *noun* "misery" (*LT1* : 249, *QL* : 34)

**ango** *noun* "snake"; stem **angu-** as in **angulócë** (q.v.); pl. **angwi** (*ANGWA* / *ANGU*)

**angulócë** *noun* ("k") "dragon" (*LOK*)

**ánië**, see **anta-**

**anna** *noun* "gift" (*ANA*<sup>1</sup>, *SA*), "a thing handed, brought or sent to a person" (*PE17* : 125), also name of tengwa #23 (*Appendix E*); pl. **annar** "gifts" in *Fíriel's Song*. Masc. name **Annatar** "Lord of Gifts, \*Gift-lord", name assumed by Sauron when he tried to seduce the Eldar in the Second Age (*SA* : *tar*). **Eruanna** *noun* "God-gift", gift of God, i.e. "grace" (*VT43* : 38)

**anni** > **arni** *prep. with pron. suffix* \*"beside me" (*VT49* : 25); see **ara**

**aññol-** (sic, read **angol-**?) *noun* "strong smell" (*VT45* : 5, cf. *ÑOL*)

**anon** *noun* "son" (*PE17* : 170), possibly intended by Tolkien as a replacement for **yondo**.

**anqualë** *noun* "agony, death" (*form Tolkien seems to have intended as a replacement for unqualë of similar meaning, VT45* : 24, 36)

**anta-** (1) *vb.* "give" (*ANA*<sup>1</sup>, *MC* : 215, 221), pa.t. **antanë** (**antanen** "I gave", *VT49* : 14) or **†ánë**, perfect **ánië** (*PE17* : 147, cf. *QL* : 31). According to *VT49* : 14, Tolkien noted that **anta-** was sometimes often with an "ironic tone" to refer to missiles, so that **antanen hatal sena** "I gave him a spear (as a present)" was often used with the real sense of "I cast a spear at him". Usually the recipient of the thing given is mentioned in the dative or allative case (like **sena** in this example), but there is also a construction similar to English "present someone with something" in which the recipient is the object and the gift appears in the instrumental case : **antanenyas parmanen**, "I presented him with a book" (*PE17* : 91). – The verb occurs several times in *FS* : **antalto** "they gave";

strangely, no past tense marker seems to be present (see **-lto** for the ending); **antar** a pl. verb translated "they gave", though in LotR-style Quenya it would rather be the present tense "give" (pl.); **antaróta** "he gave it" (**anta-ró-ta** "gave-he-it"), another verb occurring in *Fíriel's Song*, once again with no past tense marker. Also **antáva** "will give", future tense of **anta-** "give"; read perhaps **\*antuva** in LotR-style Quenya; similarly **antaváro** "he will give" (*LR* : 63) might later have appeared as **\*antuvás** (with the ending **-s** rather than "Qenya" **-ro** for "he"). **Antalë** imperative "give thou" (*VT43* : 17), sc. **anta** "give" + the element **le** "thou", but this was a form Tolkien abandoned. Apparently **ana** was at one point considered as another imperative "give", but Tolkien rewrote the text in question (*VT44* : 13), and the normal patterns would suggest **\*á anta** with an independent imperative particle.

**anta** (2) *noun* "face" (*ANA*<sup>1</sup>, *VT45* : 5). Cf. **cendelë**.

**antara** *adj.* "very high, very lofty", the adjective **tára** "lofty" with the superlative prefix **an-** (q.v.) We might have expected **\*antára**. Also place-name **Antaro** (*VT45* : 5, 36), said to be the "name of a mountain in Valinor south of Taniq[u]jetil" (*VT46* : 17)

**antë** *noun* "giver" (f.) (*ANA*<sup>1</sup>)

**[antil** *noun* "middle finger" (*VT47* : 26)]

**anto** (1) *noun* "mouth", also name of tengwa #13 (*Appendix E*)

**anto** (2) *noun* "giver" (masc.) (*ANA*<sup>1</sup>)

**antoryamë** *noun* "strengthening", used of various manipulations of a stem, such as lengthening vowels or consonants or turning a consonant or a vowel into a "blend" (see *ostimë*) (*VT39* : 9)

**antúlien** *vb.* "hath returned" in the phrase **l'cal' antúlien** ("k") "Light hath returned" (*LT1* : 270); note the "Qenya" third person ending **-n**. In LotR-style Quenya this would perhaps read **\*i cáI' enutúlië** or **\*i cala enutúlië**.

**#anyára** (attested with dative ending : **anyáran**), see **an-**, **yára**

**anwa** *adj.* "real, actual, true" (*ANA*<sup>2</sup>)

**†anwë** (1) *vb.* archaic past tense of **auta-**, q.v. (*WJ* : 366)

**anwë** (2) *prep. with pron. suffix* \*"beside us", changed to **armë** (*VT49* : 25); see **ara**.

**anwet** *prep. with pron. suffix* \*"beside us" (dual), changed to **armet** (*VT49* : 25); see **ara**.

**#ap-** (cited in the form **apë**, evidently the 3rd person aorist) *vb.* "touch (one)" in the figurative sense; "concern, affect" (*VT44* : 26)

**apa** (1) *prep.* "after" (VT44 : 36), attested as a prefix in **apacenyë** and **Apanónar**, q.v. Variant **ep-** in **epessë**, q.v.; see **epë** for further discussion. (According to VT44 : 36, **apa** was glossed "after" and also "before" in one late manuscript, but both meanings were rejected.) See also **apa** # 2 below. For Neo-Quenya purposes, **apa** should probably be ascribed the meaning "after", as in our most widely-published sources. Variants **pa**, **pá** (VT44 : 36), but like **apa** these are also ascribed other meanings elsewhere; see separate entry. **Apo** (VT44 : 36) may be yet another variant of the word for "after".

**apa** (2) *prep.* denoting "on" with reference to contact of surfaces, especially vertical surface (in the sense in which a picture hangs *on* a wall). **Apa** is said to have this meaning in various Tolkien manuscripts (VT44 : 26), but **apa** is also used for "after" (see **apa** #1 above), and the two were probably never meant to coexist in a single variant of Quenya. The clash may be avoided by consistently using the variants **pá**, **pa** (q.v.) mentioned by Tolkien in the sense of **apa** #2. Another variant gives **apa**, **pá** "on (above but touching)" (VT49 : 18).

**apa** (3) *conj.* "but" : **melinyes apa la hé** "I love him but not him" (another) (VT49 : 15)

**apacenyë** is translated "foresight" in MR : 216; yet the context and the form of the word itself clearly indicates that it is not a noun but actually the pl. form of an adjective **\*apacenya** "of foresight". The noun "foresight" is almost certainly **\*apacen**; cf. **tercen** "insight". (MR : 216) The literal meaning of **\*apacen** is "aftersight", sc. knowledge of that which comes after. [**Essi**] **apacenyë** "[names] of foresight", prophetic names given to a child by its mother (MR : 216)

**apairë** *noun* "victory" (GL : 17)

**Apanónar** *noun* "the After-born", an Elvish name of Mortal Men as the Second-born of Ilúvatar (WJ : 387)

**aparuivë**, also just **ruivë**, *noun* "wild fire – fire as conflagration" (PE17 : 183)

**apo** *prep.* "after" (see **apa** #1) (VT44 : 36)

**appa-** *vb.* "touch" (in the literal sense; contrast **#ap-**, q.v.) (VT44 : 26)

**apsa** *noun* "cooked food, meat" (AP)

**apsene-** *vb.* "remit, release, forgive" (VT43 : 18, 20; it is unclear whether the final **-e** is somehow part of the verbal stem or is just the final form of the ending **-i** associated with the aorist, so that "I forgive" would be **\*apsenin**). Where Tolkien used **apsene-**, he cited the

person(s) forgiven in the dative (**ámen apsenë** "forgive us", literally "for us"), whereas the matter that is forgiven appears as a direct object (VT43 : 12). Compare **avatyar-**.

**aqua** *adv.* "fully, completely, altogether, wholly" (WJ : 392)

**aquapahtië** *noun* "privacy" (literally "fully-closedness", of a mind that closes itself against telepathic transfers) (VT39 : 23)

[**aquet** *noun? vb?* "answer" (PE17 : 166)]

**ar** (1) *conj.* "and" (AR<sup>2</sup>, SA, FS, Nam, RGE0 : 67, CO, LR : 47, 56, MC : 216, VT43 : 31, VT44 : 10, 34; see VT47 : 31 for etymology, cf. also VT49 : 25, 40). The older form of the conjunction was **az** (PE17 : 41). **Ar** is often assimilated to **al**, **as** before **l**, **s** (PE17 : 41, 71), but "in written Quenya *ar* was usually written in all cases" (PE17 : 71). In one case, Tolkien altered the phrase **ar larmar** "and garments" to **al larmar**; the former may then be seen as representing the *spelling*, whereas the latter represents the *pronunciation* (PE17 : 175). More complex schemes of assimilation are suggested to have existed in "Old Quenya", the conjunction varying between **ar**, **a** and **as** depending on the following consonant (PE17 : 41, 71). An alternative longer form of the conjunction, **arë**, is said to occur "occasionally in Tolkien's later writings" (VT43 : 31, cf. VT48 : 14). In the *Etymologies*, the word for "and" was first written as **ar(a)** (VT45 : 6). – In one source, Tolkien notes that Quenya used **ar** "as preposition *beside*, *next*, or as adverb = *and*" (PE17 : 145); compare **ara**.

**ar** (2) *noun* "day" (PE17 : 148), apparently short for **árë**, occurring in the names of the Valinorean week listed below. Tolkien indicated that **ar** in these names could also be **arë** when the following element begins in a consonant (VT45 : 27). Usually the word for "day" in LotR-style Quenya is rather **aurë** (or **ré**), q.v.

**Ar Fanturion** *noun* "Day of the Fanturi (Mandos and Lorien)" (LEP / LEPEN / LEPEK). Also **Arë Fanturion** (VT45 : 27).

**Ar Manwen** *noun* "Day of Manwe" (LEP / LEPEN / LEPEK; this is "Qenya" with genitive in **-n**.) Also **Arë Manwen** (VT45 : 27).

**Ar Ulmon** *noun* "Day of Ulmo" (LEP / LEPEN / LEPEK; this is "Qenya" with genitive in **-n**.)

**Ar Veruen** *noun* "Day of the Spouses" (Aule and Yavanna) (LEP / LEPEN / LEPEK; this is "Qenya" with genitive in **-n**.) Also **Arë Veruen** (VT45 : 27).

**ar-** (1) *prefix* "outside" (*AR*<sup>2</sup>), element meaning "beside" (*VT42* : 17), "by" (*PE17* : 169; in the same source the glosses "near, by, beside" were rejected). Cf. **ara**.

**ar-** (2), also **ari-**, *prefix* for superlative (compare **arya** #1, 2), hence **arcallima** "brightest", **arimelda** "dearest" (*PE17* : 56-57). In the grammar described in the source, this prefix was to express superlative as the highest degree (in actual comparison), whereas the alternative prefix **an-** rather expressed "very" or "exceedingly" with a more purely augmentative or adverbial force, but these distinctions do not seem to have been clearly present at all stages of Tolkien's work. See **an-** #2, **am-** #2.

**ára** *noun* "dawn" (*AR*<sup>1</sup>). According to *VT45* : 6, **ára** is also the name of the long vowel carrier of the Tengwar system; it would be the first letter of the word **ára** if spelt in Tengwar.

**ara** *prep.(and adv.?)* "outside, beside, besides" (*AR*<sup>2</sup>, *VT49* : 57). According to *VT45* : 6, the original glosses were "without, outside, beside", but Tolkien emended this. **Arsë** "he is out", *VT49* : 23, 35, 36. As for **ar(a)**, see **ar** #1. – *VT49* : 25 lists what seems to be **ar(a)** combined with various pronominal suffixes : Singular **anni** > **arni** "beside me", **astyë** "beside you" (informal), **allë** "besides you" (formal), **arsë** "beside him / her", plural **anwë** > **armë** "beside us" (exclusive), **arwë** "beside us" (inclusive), **astë** > **ardë** "beside you" (plural), **astë** > **artë** "beside them"; dual **anwet** > **armet** "beside us (two)". (Here Tolkien presupposes that **ara** represents original *ada-*.) The same source lists the unglossed forms **ari**, **arin** that may combine the preposition with the article, hence "beside the" (*VT49* : 24-25)

**Ara-**, **ar-** a prefixed form of the stem **Ara-** "noble" (*PM* : 344). In the masc. names **Aracáno** "high chieftain", mothername (*amilessë*, q.v.) of Fingolfin (*PM* : 360, cf. 344), **Arafinwë** "Finarfin" (*MR* : 230)

**Araman** place-name "outside Aman", name of a region (*SA* : *ar, mān*)

**aran** *noun* "king"; pl. **arani** (*WJ* : 369, *VT45* : 16, *PE17* : 186); gen.pl. **aranion** "of kings" in **asëa aranion**, q.v.; **aranya** "my king" (**aran** + **nya**) (*UT* : 193). **Aran Meletyalda** "king your mighty" = "your majesty" (*WJ* : 369); **aran Ondóreo**, "a king of Gondor" (*VT49* : 27). Also in **arandil** "king's friend, royalist", **arandur** "king's servant, minister" (*Letters* : 386); **Arantar** masc. name, "King-Lord" (*Appendix A*); **Arandor** "Kingsland" region in Númenor (*UT* : 165); the long form **Arandóre** appears as a name of Arnor

in *PE17* : 28 (elsewhere **Arnanóre**, q.v.) Other compounds **ingaran**, **Noldóran**, **Núaran**, q.v.

**anel** *noun* "princess" (likely \***aranell-**) (*UT* : 434)

**#aranië** *noun* "kingdom" (**aranielya** "thy kingdom") (*VT43* : 15). Cf. **#aranyë** in **Ardaranyë** "the Kingdom of Arda" (*PE17* : 105)

**aranus** (**#aranuss-**), also **aranussë**, *noun* "kingship" (*PE17* : 155)

**Aranwë** masc. name "Kingly Person" (*Silm*); **Aranwion** patronymic "son of Aranwë" (*UT* : 50 cf. 32)

**aranya**, also **ranya**, *adj.* "free". Another gloss was not certainly legible, but the editors suggest "uncontrolling" (*VT46* : 10)

**#aranyë** *noun* "kingdom", isolated from **Ardaranyë** "the Kingdom of Arda" (*PE17* : 105)

**Aratan** masc. name "Noble Adan" (*Silm*)

**arata** *adj.* "high, lofty, noble" (*PE17* : 49, 186). Also used as a noun with nominal pl. form **Aratar** "the Supreme", the chief Valar, translation of the foreign word **Máhani** adopted and adapted from Valarin (*WJ* : 402). **Aratarya** "her sublimity"; **Varda Aratarya** "Varda the lofty, Varda in her sublimity" (*WJ* : 369). In one source, **Aratar** is translated as a singular : "High One" (*PE17* : 186)

**arato** *noun* "a noble" (*PE17* : 147), in *PE17* : 118 given as **aratō** and there glossed "lord" (often = "king"). Cf. **arátō**. The form cited in the latter source, **aratō** with a long final vowel, is evidently very archaic (compare *Enderō* under **Ender**); later the vowel would become short. (*PE17* : 118)

**aráto** *noun* "champion, eminent man" (*SA* : *ar(a)*)

**arauca** ("k") *adj.* "swift, rushing" (*LT2* : 347). Compare **arauco**.

**arauco** ("k") *noun* "a powerful, hostile, and terrible creature; demon" (variant of **rauco**). Tolkien's earlier "Qenya" has **arauçë** "demon" (*WJ* : 415, *LT1* : 250)

**arca** (1) *adj.* "narrow" (*AK*)

**arca-** (2) *vb.* "pray" (*VT43* : 23, cf. *VT44* : 8, 18); evidently this basically means "to petition" or "to ask for", compare **arcandë** below.

**#arcandë** *noun* "petition" (isolated from **arcandemmar** "our petitions") (*VT44* : 8)

**Arciryas** masc. name (evidently derived from \***arcirya** "royal ship") (*Appendix A*)

**arda** *noun* "realm" (*GAR* under 3AR). It is said that **arda**, when used as a common noun, "meant any more or less bounded or defined place, a region" (*WJ* : 402), or "a particular land or region" (*WJ* : 413). Capitalized **Arda** "the

Realm", name of the Earth as the kingdom of Manwë (*Silm*), "the name given to our world or earth...within the immensity of Eä" (*Letters* : 283), once translated "Earth" (*SD* : 246). Also name of tengwa #26 (*Appendix E*). Masc. name **Ardamirë** "Jewel of the World" (*PM* : 348), shorter form **Ardamir** (*UT* : 210) **Ardaranyë** "the Kingdom of Arda" (*PE17* : 105)

**ardë** *prep. with pron. suffix* "beside you" (pl), changed from **astë** (*VT49* : 25). See **ara**.

**arë** *conj.* "and", longer form of **ar**, q.v. (*VT43* : 31)

**árë** *noun* "day" (*PM* : 127) or "sunlight" (*SA* : *arien*). Stem **ári-** (*PE17* : 126, where the word is further defined as "warmth, especially of the sun, sunlight"). Also name of tengwa #31; cf. also **ar** # 2. Originally pronounced **ázë**; when / z / merged with / r /, the letter became superfluous and was given the new value **ss**, hence it was re-named **essë** (*Appendix E*). Also **árë nuquerna** "árë reversed", name of tengwa #32, similar to normal **árë** but turned upside down (*Appendix E*). See also **ilyázëa**, **ilyárëa** under **ilya**. – In the *Etymologies*, this word has a short initial vowel : **arë** pl. **ari** (*AR*<sup>1</sup>)

**Arfanyaras**, **Arfanyarassë** place-name, a "variant or close equivalent" of **Taniquetil** (*WJ* : 403)

**arië** *noun* "daytime" (*AR*<sup>1</sup>)

**Arien** fem. name "the Sun-maiden", the Maia of the Sun (*AR*<sup>1</sup>; *Silm*); cf. **árë** "sunlight"

**ari**, **arin** *prep.* "beside the"? See **ara**.

**arin** *noun* "morning" (*AR*<sup>1</sup>)

**arinya** *adj.* "morning" in the adjectival sense (e.g. **\*arinya árë** "morning sun") and hence "early" (*AR*<sup>1</sup>, *VT45* : 6)

**arma** (1) *noun* "a ray of sunlight" (*PE17* : 148)

[**arma** (2) *noun* "possessions, goods, property" (*VT45* : 14), "a piece of goods or property" (*VT45* : 16)]

**armar** *noun* "goods" (pl.) (*3AR*). Compare the sg. **arma** "a piece of goods or property" mentioned above, though Tolkien struck out that text.

**armaro** *noun* "neighbour"; also **asambar**, **asambaro** (*VT48* : 20, *VT49* : 25)

**armë** *prep. with pron. suffix* "beside us" (exclusive), changed from **anwë** (*VT49* : 25); see **ara**.

**armet** *prep. with pron. suffix* "beside us" (dual), changed from **arwet** (*VT49* : 25); see **ara**.

**Armenelos** place-name, City of the Kings in Númenor (**ar-menel-os(to)** "royal-heaven-city"???) The stem should possibly be **\*Armenelost-** (compare **Mandos**, **Mandost-**).

**Arnanórë**, **Arnanor** place-name "Arnor", Royal Land (so **#arna** = "royal"?) (*Letters* : 428). Cf. **Arandórë**.

**arni** < **anni** *prep. with pron. suffix* "beside me" (*VT49* : 25); see **ara**

**arquen** *noun* "a noble" (*WJ* : 372), "knight" (*PE17* : 147)

**arsë** *prep. with pron. suffix* "beside him / her" (informal) (*VT49* : 25); see **ara**. **Arsë** "he is out" (*VT49* : 23, 35, 36)

**arta** (1) *adj.* "exalted, lofty" (*PM* : 354), "high, noble" (*PE17* : 118, 147); cf. names like **Artaher**, **Artanis**.

**arta** (2) *noun* "fort, fortress" (*GARAT* under *3AR*)

**arta** (3) *adv.* "etcetera" (*PE17* : 71); see **ta** #4.

**arta** (4) *prep.* "across, athwart" (*LT2* : 335), perhaps rather **olla** in Tolkien's later Quenya.

**Artaher** (**Artahér-**) masc. name "noble lord" (*Sindarin Arothir*) (*PM* : 346)

**Artamir** masc. name "Noble jewel" (*Appendix A*); cf. **mirë**.

**Artanis** fem. name "noble woman" (*PM* : 347)

**artarindo** *noun* "bystander" (one standing beside another as a supporter) (*PE17* : 71). Also **astarindo**.

**artaurë** *noun* "realm" (*PE17* : 28). Cf. **turmen**.

**artë** *prep. with pron. suffix* "beside them", changed from **astë** (*VT49* : 25). See **ara**.

**artuilë** *noun* "dayspring, early morn" (*TUY*)

**Arvalin** place-name, "outside Valinor" (*AR*<sup>2</sup>)

**Arvernien** place-name, "(the land) beside the *Verna*" (*PE17* : 19). It is unclear what "Verna" refers to.

**Arveruen** *noun* third day of the Valinorian week of 5 days, dedicated to Aule and Yavanna (*BES*)

**arwa** (1) *adj.* "in control of, possessing" (followed by genitive, e.g. **\*arwa collo**, "having a cloak [*colla*]"). Also suffix **-arwa** "having", as in **aldarwa** "having trees, tree-grown" (*3AR*). In a deleted entry in the *Etymologies*, **-arwa** was glossed "having, possessing, holding, controlling" (*VT45* : 14)

[**arwa** (2) *noun* "possessions, belongings, wealth" (*VT45* : 14)]

**arwë** (1) *prep. with pron. suffix* "beside us" (inclusive) (*VT49* : 25); see **ara**.

[**arwë** (2) *noun* "possessions, wealth; treasure" (*VT45* : 14, 16)]

**arya** (1) *adj.* "excelling", used as the comparative form of **mára** "good", hence "better" (PE17 : 57). The superlative ("best") is **i arya** with the article, with genitive to express "the best of..." Cf. **mára**.

**arya-** (2) *vb.* "to excel" (PE17 : 56). Cf. #1 above.

**arya** (3) *noun* "twelve hours, day" (AR<sup>1</sup>; compare **aurë**). In deleted notes this word was also used as an adjective : "of the day, light" (VT45 : 6). Still according to VT45 : 6, **arya** is also the name of Tengwa #26 in the pre-classical Tengwar system presupposed in the *Etymologies*, but Tolkien would later call #26 **arda** instead (indeed **arya** was changed from **arda** in the source; Tolkien would later change his mind back again). The abandoned name **arya** suggests that the letter was to have the value **ry** (rather than **rd** as in the classical system outlined in LotR Appendix E). – Since the word for "day" (daylight period) is given as **aurë** in later sources, and **arya** is assigned other meanings in late material (see #1, 2 above), the conceptual validity of **arya** "day" is questionable..

[**arya-** (4) *vb.* "to possess" (VT45 : 14)]

**Aryantë** *noun* "Daybringer" (AR<sup>1</sup>, ANA<sup>1</sup>)

**aryon** *noun* "heir" (GAR under 3AR). In a deleted entry in the *Etymologies*, the word was given as **aryo**, **aryon** and defined as "son of property = heir" (VT45 : 14), whereas in VT45 : 16 (reproducing deleted material from the *Etymologies*), the word is defined as "heir, prince". Alternative form **haryon**.

**as** *prep.* "with" (together with), also attested with a pronominal suffix : **aselyë** "with thee" (VT47 : 31, VT43 : 29). The conjunction **ar** "and" may also appear in assimilated form **as** before **s**; see **ar** #1.

**asa** (b) *prefix* denoting easiness in doing, cf. **asalastë**. The prefix often appears in reduced form **as-** before **p**, **t**, **c**, **q**, **s** (PE17 : 148), cf. **ascenë**.

**asalastë** (\***apa-**) *adj.* "easily heard" (PE17 : 148)

**asambar**, **asambaro** *noun* "neighbour"; also **armaro** (VT48 : 20). Since the ending **-o** is associated with the masculine gender, the form **asambar** may be gender-neutral whereas the other forms are gender-marked as masculine.

[**asanótë**] (b) ?*adj.* (not glossed, perhaps "easily counted" (PE17 : 172)

**asar** (b) (Vanyarin **athar**) *noun* "fixed time, festival". Adopted and adapted from Valarin. (WJ : 399) Pl. **asari** is attested (VT39 : 31)

**ascenë**, **ascénima** (b) *adj.* "visible, easily seen" (PE17 : 148)

**asëa** (b) 1) *adj.* "beneficial, helpful, kindly" (so according to a late note where the word is derived from \*ATHAYA); hence also : 2) **asëa** (b) *noun*, name of the healing plant called in Sindarin **athelas** (PE17 : 148), in English (representing Westron) called "kingsfoil", cf. longer Quenya name **asëa aranon** (b) "asëa of kings" (LotR3 : V ch. 8). Cf. **aran**.

**asië** (b) *noun* "ease, comfort" (PE17 : 148)

**#ascat-** *vb.* "break asunder", only attested in the past tense : **ascantë** (SD : 310)

**assa** "hole, perforation, opening, mouth" (GAS)

**assari** *noun* "bones" (?) (MC : 214; this is "Qenya")

**asya-** (b) *vb.* "to ease, assist, comfort" (PE17 : 148)

**asta** (1) *noun* "month", a division of the year (VT42 : 20). Pl. **astar** is attested (Appendix D). According to VT48 : 11, the basic meaning of **asta** is "division, a part", especially one of other equal parts : "of the year, a month or period". According to VT48 : 19, **asta** is also used in Quenya as a group suffix (see **quentasta**).

**asta-** (2) *vb.* "to heat, bake (by exposure to sun)" (PE17 : 148)

**astar** *noun* "faith, loyalty (not belief)" (PE17 : 183). Not to be confused with the pl. form of **asta** #1.

**astarindo** *noun* "bystander" (one standing beside another as a supporter) (PE17 : 71). Also **artarindo**.

**astarmo** *noun* "bystander", mainly used in the sense of "witness" (PE17 : 71)

**astë** *prep. with pron. suffix* (1) "beside you", in this sense changed to **ardë**; (2) "beside them", in this sense changed to **artë** (VT49 : 25). See **ara**.

**Astaldo** *noun* "the Valiant", a title of Tulkas (*Silm*, MR : 438); replaced **Poldórëa**.

**asto** *noun* "dust" (ÁS-AT). According to VT45 : 6, **asto** was the name of tengwa #13 in the pre-classical system presupposed in the *Etymologies*, but Tolkien would later change the name of this letter to **anto** (its Quenya value changing from **st** to **nt**).

**astyë** *prep. with pron. suffix* "beside you" (informal) (VT49 : 25); see **ara**

**ata** *adv.* "again", also prefix **ata-**, **at-** "back, again, re-; second time, double" (AT(AT), PE17 : 166) or "two" (PE17 : 166), also "ambi-" as in **ataformaitë**, q.v.



**ataformaitë** *adj.* "ambidextrous" (VT49 : 9, 10, 42), pl. **ataformaiti** (VT49 : 9, 11). Spelling was changed from **attaformaitë** in one case (VT49 : 9). Cf. #**ataformo**.

#**ataformo** (pl. **ataformor** is attested), *noun* "ambidexter". Spelling changed from **attaformor**. Cf. *adj.* **ataformaitë** (VT49 : 9, 32)

**atalantë** *noun* "downfall, overthrow, especially as name [Atalantë] of the [downfallen] land of Númenor" (DAT / DANT, TALÁT, Akallabêth, SD : 247, 310; also LR : 47, VT45 : 26). Variant **atalantië** "Downfall", said to be a normal noun-formation in Quenya (Letters : 347, footnote). Also common noun **atalantë** "collapse, downfall", from which noun is derived the *adj.* **atalantëa** "ruinous, downfallen", pl. **atalantië** in *Markirya* (changed to sg. **atalantëa** – this change does not make immediate sense, since the adjective undoubtedly modifies a plural noun, but Tolkien does not always let adjectives agree in number).

**atalantëa** *adj.* "ruinous, downfallen"; see **atalantë**

**atalta-** *vb.* "collapse, fall in" (TALÁT), *pa.t.* **ataltanë** "down-fell, fell down" in LR : 47 and SD : 247; **atalantë** "down-fell" in LR : 56

**Atan** pl. **Atani** *noun* "the Second Folk", an Elvish name of Mortal Men, the Second-born of Ilúvatar. Cf. also **Núnatani** (WJ : 386), **Hróatani** (PE17 : 18), q.v. **Atanalcár** *masc. name*, \*"Man-glory" (UT : 210, cf. **alcár**). **Atanamir** *masc.name*, \*"Edain-jewel"? (Appendix A). **Atanatar** *masc. name*, "Father of Men" (Appendix A), also common noun **atanatar**, pl. **Atanatóri**, "Fathers of Men", a title that "properly belonged only to the leaders and chieftains of the peoples at the time of their entry into Beleriand" (PM : 324, SA : *atar*)

**ataquanta-** *vb.* "refill, fall second time, double fall" (*sic in* PE17 : 166). The correct gloss must be "refill, fill second time, double fill", which would connect with the verb **quanta-** "fill" and also make rather better sense.

**ataquë** ("q") *noun* "construction, building" (TAK)

**ataquetië** *noun* (or *gerund of verb*) "saying again, repetition" (PE17 : 166). Cited as **at(a)quetië**, implying an alternative form **atquetië**.

**atar** *noun* "father" (SA; WJ : 402, UT : 193, LT1 : 255, VT43 : 37, VT44 : 12). According to the *Etymologies* (ATA) the pl. is **atari**, but contrast #**atári** in **Atanatóri** "Fathers of Men" (q.v.); possibly the word behaves differently when compounded. **Atarinya** "my father" (LR : 70), **atar(inya)** the form a child would use

addressing his or her father, also reduced to **atya** (VT47 : 26). Diminutive *masc. name* **Atarincë** ("k") "Little father", *amilessë* (never used in narrative) of **Curufinwë** = Curufin (PM : 353). **Átaremna**, **Ataremna** "our Father" as the first word of the Quenya translation of the Lord's Prayer, written before Tolkien changed -**mm-** as the marker of 1st person pl. exclusive to -**lm-**; notice -**e-** as a connecting vowel before the ending -**mma** "our". In some versions of the Lord's Prayer, including the final version, the initial **a** of **atar** "father" is lengthened, producing #**átar**. This may be a contraction of \***a atar** "o Father", or the vowel may be lengthened to give special emphasis to #**Átar** "Father" as a religious title (VT43 : 13). However, in VT44 : 12 **Atar** is also a vocative form referring to God, and yet the initial vowel remains short.

**atarmë** *dative (?) pron.* "for us" (VT44 : 18; Tolkien apparently considered dropping this curious form, which in another text was replaced by **rá men**, **rámen**; see **rá #1**)

**atarjo**, also **tarjo** (cited as (**a**)**tarjo**), *noun* "daddy", also used as a name for the thumb in children's play, but Tolkien emended it to **atto** / **atya** (VT48 : 4). Compare **atar** "father".

**atarya** *vb? adj.?* "double" (VT42 : 26)

**atendëa** *noun* "double-middle", name of the two **enderi** or middle-days that occurred in leap-years according to the calendar of Imladris (Appendix D, first edition of LotR)

**atsa** *noun* "catch, hook, claw" (GAT)

**atta** (1) cardinal "two" (AT(AT), Letters : 427, VT42 : 26, 27, VT48 : 6, 19). **Elen atta** "two stars" (VT49 : 44); notice how a noun is indeclinable before this numeral, and any case endings are "singular" and added to the numeral rather than the noun, e.g. genitive **elen atto** "of two stars" (VT49 : 45). **Attalyar** "Bipeds" (sg. \***Attalya**) = Petty-dwarves (from Sindarin *Tad-dail*) (WJ : 389). – A word **atta** "again" was struck out; see the entry TAT in *Etym* and cf. **ata** in this list.

[**atta-** (prefix) (2) "back again, re-" (TAT)]

[**atta**, (3) variant of **atto** (VT48 : 19). The dual form **attat** was retained.]

**atta** (**ata-**) (4) *prep.* "across, over, lying from side to side" (VT49 : 32; it is not quite clear whether this is a Quenya word or not)

**ataformaitë**, see **ataformaitë**

#**ataformo**, see #**ataformo**

**attalaitë** *adj.* "biped" (having two feet) (VT49 : 42, PE12 : 88)

**attëa** ordinal "second", replacing the archaic form **tatya** (VT42 : 25)

**atto** *noun* "father, daddy" (*hypocoristic*) (ATA, LR : 49), supposedly a word in "actual 'family' use" (VT47 : 26), also used in children's play for "thumb" and "big toe" (VT47 : 10, 26, VT48 : 4, 6). The dual form **attat** listed in VT48 : 19 seems to be formed from the alternative form **atta**, though **attat** was changed by Tolkien from **attot**. - Compare **atya**.

**atquetië**, see **ataquetië**

**#atya** (1) *adj.* "second" in **Atyarussa** "Second russa" (VT41 : 10)

**atya** (2) *noun* "daddy", supposedly a word in "actual 'family' use" (VT47 : 26, PE17 : 170), also used in children's play for "thumb" and "big toe" (VT47 : 10, 26, VT48 : 4, 6); reduction of **at(an)ya** "my father" (or, as explained in VT48 : 19, reduction of *at-nya* of similar meaning). Compare **atto**.

**atwa** *adj.* "double" (AT(AT) )

**au-** (1) a verbal prefix "off, \*away", as in **auciri** ("k") "cut off" (so as to get rid of or lose a portion); contrast **hóciri** (WJ : 366, 368). Compare **au** as a variant of the stem *awa* "away from" (VT49 : 24) and the adverb **au** (see #2 below).

**au** (2) *adv.* "away", of position rather than movement (compare **oa**). -PE17 : 148

**au-** (2) privative prefix, = "without" (AWA)

**aülë** (1) *noun* "invention" (GAWA / GOWO); evidently connected to or associated with **Aülë**, name of the Vala of craft (GAWA / GOWO, TAN), spouse of Yavanna; the name is adopted and adapted from Valarin (WJ : 399)

**aülë** (2) *adj.* "shaggy" (LT1 : 249; *this "Qenya" word may have been obsoleted by # 1 above*)

**Aulendil** *masc. name* "Friend of Aülë" (UT : 210)

**Aulendur** *masc. name* "Servant of Aülë", applied especially to those persons, or families, among the Noldor who actually entered Aülë's service and in return received instruction from him (PM : 366)

**Aülëonnar** (sg. **#Aülëonna**) *noun* "Children of Aülë", a name of the Dwarves (PM : 391). See **onna**.

**aurë** *noun* "sunlight, day" (SA : ur), "day (of light), a day of special meaning or festival" (VT49 : 45). locative **auressë** "in (the) morning" in *Markirya*, allative **aurenna** "on the day" (VT49 : 43-45). Also compare **amaurëa**.

**Aurel** (**Aureld-**, e.g. pl. **Aureldi**) *noun* "Elf who departed from Beleriand to Aman" (while the *Sindar* stayed there) (WJ : 363). Also **Oarel**, q.v. Earlier **Auzel**.

**ausa** (**p**) *noun* "a dim shape, spectral or vague apparition" (VT42 : 10, cf. 9). Compare **fairë**.

**ausië** *noun* "wealth" (LT2 : 336; *rather alma* in Tolkien's later Quenya)

**auta-** (1) *vb.* "go away, leave" (leave the point of the speaker's thought); old "strong" past tense **anwë**, usually replaced by **vänë**, perfect **avánië** – but when the meaning is purely physical "went away (to another place)" rather than "disappear", the past tense **oantë**, perfect **oantië** was used. Past participle **vanwa** "gone, lost, no longer to be had, vanished, departed, dead, past and over" (WJ : 366)

**auta-** (2) *vb.* "invent, originate, devise" (GAWA / GOWO) This could be obsoleted by # 1 above; on the other hand, the verbs would be quite distinct in the past tense, where **auta-** #2 would likely have the straightforward form **\*autanë**.

**autë** *noun* "prosperity, wealth", also *adj.* "rich" (LT2 : 336; *rather alma*, and as *adj. alya* or *lárëa*, in Tolkien's later Quenya)

**Auzel** pl. **Auzeldi** *noun* Vanyarin form (and original form) of **Aureldi** (WJ : 374); see **Aurel**

**#av-** *vb.* "depart" (cited in the form **avin** "he departs", read "I depart" in LotR-style Quenya), *pa.t.* **ambë** (QL : 33). The word may perhaps be used to translate "leave" with a direct object, since "depart" is at least vaguely transitive in English.

**áva, avá** (the latter stressed on the final syllable) "Don't!", negative imperative particle (compare **ala, #ála**). Cf. **ávan** "I won't" (also **ván, ványë**); **áva carë!** ("k") "don't do it!" (WJ : 371)

**ava** (1) *adv.? noun? prep.?* "outside, beyond" (AWA, VT45 : 6)

**ava-** (2) prefix indicating something forbidden : **avaquetima** "not to be said, that must not be said", **avanyárima** "not to be told or related" (WJ : 370)

**ava-** (3) prefix "without" (AR<sup>2</sup>, AWA). In some cases apparently used as a mere negation prefix : The form **avalerya** in VT41 : 6 is seemingly a negated form of the verb **lerya-** "release, set free"; the verb **avalerya-** is suggested to have the same meaning as the root **KHAP** = "bind, make fast, restrain, deprive of liberty". Likewise, the verb **avalatya-** from the same source seems to mean "to close, shut", this being a negated form of a verb **\*latya-** "open" (q.v.)

**ava-** (4) *vb with pa.t.* **avanë**. This verb is not clearly glossed; apparently meaning *refuse* or *prohibit* (WJ : 370). Cf. **áva, Avamanyar**.

What is seems to be more or less the same verb has its principal tenses listed (with the ending -n "l") in VT49 : 13 : aorist **avan**, present **ávän** (**ávëän**), future **auvan** for older **avuvan**, past **avanen** or **auvan**, perfect **avávien**. In one version of the paradigm, the present tense **ávëän** and past **avanen** are marked as archaic / poetic forms. One text seemingly uses the pa.t. **aunë** in the sense "was not", as a negative verb, but this may have been a short-lived idea of Tolkien's (the text was revised).

**Avacúma** place-name, "Exterior Void beyond the World" (AWA, (OY) )

**avahaira** *adj.* "remote, far" (KHAYA)

**Avallónë** place-name; haven and city on Tol Eressëa. In the *Akallabêth* the city is said to be so named because it is "of all cities the nearest to Valinor", but the etymology is not further explained. The *Etymologies* gives **Avalóna** "the outer isle" = Tol Eressëa (LONO, (AWA), VT45 : 28)

**Avamanyar** *noun* Elves that refused to go to Aman (= **Avari**) (WJ : 370). Sg. **Avamanya** (PE17 : 143)

**avánië**, pl. **avánier**, perfect tense of **auta-**, q.v. (WJ : 366)

**avanir** *noun* "unwill" (VT39 : 23)

**avanótë** *adj.* "without number, numberless" (AWA, AR<sup>2</sup>, VT49 : 36)

**avanwa** *adj.* "refused, forbidden, banned" (PE17 : 143), blended in meaning with **vanwa**, q.v.

**avanyáríma** *adj.* "not to be told or related" (WJ : 370), "unspeakable, what one must not tell" (PE17 : 143)

**avaquet-** ("q") *vb.* "refuse, forbid" (KWET)

**avaquétíma** *adj.* "not to be said, that must not be said" (WJ : 370)

**avar** *noun* "recusant, one who refuses to act as advised or commanded"; pl. **Avari** Elves that refused to join in the westward march to Aman (WJ : 371, singular **Avar** in WJ : 377 and VT47 : 13, 24). The *Etymologies* gives **Avar** or **Avaro**, pl. **Avari** "Elves who never left Middle-earth or began the march" (AB / ABAR)

**Avathar** place-name denoting the land between the southern Pelóri and the Sea, where Ungoliant dwelt; said to be "not Elvish" in WJ : 404 and must be thought of as an adaptation from Valarin; on the other hand, MR : 284 states

that it is "ancient Quenya" and offers the interpretation "The Shadows". Whatever the case, it must have become \***Avasar** in Exilic Quenya.

#**avatyar-** *vb.* "forgive" (VT43 : 18); the form **ávatyara** (VT43 : 10) seems to include the imperative particle **á** (the two-word phrase \***á avatyara** "forgive!" merging into **ávatyara**). Plural aorist **avatyarir** (VT43 : 20). Where Tolkien used **avatyar-**, he cited the person(s) forgiven in the ablative (**ávatyara mello** "forgive us", literally "from us"), whereas the matter that is forgiven appears as a direct object (VT43 : 11). Compare **apsenë**.

**avestalis** *noun* "January" (LT1 : 252; LotR-style Quenya has **Narvinyë**)

**awalda** *adj.* "move[d], stirred, exited" (PE17 : 189); perhaps archaic Quenya for later \***oalda**.

**axa** ("ks") (1) *noun* "narrow path, ravine" (AK)

**axa** ("ks") (2) *noun* "waterfall" (LT1 : 249, 255 - this "Qenya" word may have been obsoleted by # 1 above)

**axan** *noun* "law, rule, commandment". Adopted and adapted from Valarin. (WJ : 399) Pl. **axani** is attested (VT39 : 23, defined as "laws, rules, as primarily proceeding from Eru" in VT39 : 30). Apparently compounded in the name **Axantur** "Commandment-lord" (= lord who respects and / or rules in accordance with God-given commandments?) (UT : 210)

**axë** ("ks") *noun* "neck" (the bony part of the neck, not including throat), pl. **axi** given. Also sg. **acas** (the alternative form **axë** is said to be "later" and seems to be an analogical back-formation from the pl. **axi**). The word is also used geographically of rock ridges. (PE17 : 92)

**axo** *noun* "bone"; pl. **axor** in *Markirya*

**áya** *noun* "awe" (PM : 363)

**áyan** (later form **aian**) *noun* "a holy thing or object or place" (PE17 : 149)

**az**, archaic form of the conjunction **ar** "and"; see **ar** #1.

**ázë** see **árë**

# C

**ca, cata, cana** *prep?* "behind, at back of place" (VT43 : 30)

**cá** ("kâ") "jaw" *noun* (GL : 37; later sources give *anca*)

**caila** ("k") *adj.* (and *noun*???) "lying in bed, bedridden, sickness" (KAY, VT45 : 19). It may be that the gloss "sickness" applies only to the "Noldorin" / Sindarin form *cael* listed before Quenya **caila**, since *cael* could be both an adjective and a noun (the ancient adjective \**kailā* "bedridden" merging with the noun \**kailē* "sickness"). In Quenya the form **caila** < \**kailā* would probably be an adjective only.

**caima** ("k") *noun* "bed" (KAY)

**caimasan** ("k") *noun* "bedchamber" (**caimasamb-**, as in pl. **caimasambi**) (STAB)

**caimassë** ("k") *noun* "lying in bed, sickness" (KAY)

**caimassëa** ("k") *adj.* "bedridden, sick" (KAY)

[**caina**, see **cëa, cëan**]

**cainë** "lay", pa.t. of **caita**- "lie", q.v.

[**cainen**] ("k") cardinal "ten" (KAYAN / KAYAR). According to VT48 : 12, Tolkien eventually rejected this word (**cainen** would only mean "I lay", sc. the pa.t. **cainë** with the ending -n "I"). See **quain, quëan**.

**cairë** ("k") *vb.* "lay" (pa.t. of "lie") (MC : 221; this is "Qenya" - in LotR-style Quenya **cainë** pa.t. of **caita**?) An word **cairë** with no clear definition appears in PE17 : 101; see **cëa, cairë**.

[**caista**] ("k"), *fraction* "one tenth" (1 / 10), also **cast**, an unusual Quenya form since the language does not normally tolerate two consonants finally (VT48 : 11). Compound **caistanótië** ("k") "decimal system" (in counting) (*ibid.*). However, Tolkien later rejected the root KAYAN "ten" in favour of *KWAYA(M)*, changing the cardinal "ten" from **cainen** to **quain, quëan** (VT48 : 13). Apparently we must therefore read \***quaista** as the new fraction "one tenth".

**caita-** *vb.* "lie" (= lie down, not "tell something untrue"), aorist tense "lies" in the sentences **sindanóriello caita mornië** "out of a grey land darkness lies" (Nam, RGEO : 67), **caitas lá / palla i sir** "it is [lit. lies] (far) beyond the river" (PE17 : 65); the latter example demonstrates that **caita** can also be used of a

geographical feature that "lies" in a certain place. According to PE17 : 72 and VT48 : 12-13, the pa.t. is **cainë** or **cëantë** rather than \*\***caitanë**. The "Qenya" form **kakainen**, translated "were lying", may seem to be related (VT27 : 7, 21)

**caivo** ("k") *noun* "corpse" (MC : 221; Tolkien's later Quenya has **loico** or **quelet**)

**caivo-calma** ("k") *noun* "corpse-light" = corpscandle (MC : 214; this is "Qenya" : Tolkien's later Quenya has **loicolícuma**)

**#cal-** *vb.* "shine", future tense **caluva** ("k") "shall shine" (UT : 22 cf. 51). Compare also early "Qenya" **cala-** ("k") "shine" (LT1 : 254). It is possible that the verbal stem should have a final -a in later Quenya as well, since this vowel would not appear in the future tense **caluva** (compare **valuvar** as the pl. future tense of **vala-**, WJ : 404).

**cala** ("k") *noun* "light" (KAL). Concerning the "Qenya" verb **cala-**, see **#cal-** above.

**Calacilya** ("k") place-name "Pass of Light", in which Kôr was built (KIL, KAL). Evidently a variant of **Calaciryra**.

**Calaciryra** place-name "Light-cleft", Calaciryra, the great ravine in the mountains of Valinor, the passage leading from Valmar to the region where the Teleri lived. Genitive **Calaciryro** in *Namárië* (Nam, RGEO : 67)

**Calaciryran** ("k") place-name "the Cleft of Light", the pass in the Pelóri, apparently a variant of **Calaciryra** (WJ : 403, SA : *kal-, kir-*). **Calaciryran, Calaciryandë**, "the region of Eldamar (Elvenhome) in and near the entrance to the ravine, where the Light was brighter and the land more beautiful" (RGEO : 70)

**Calainis** ("k") *noun* "May" (LT1 : 252, 254; in Tolkien's later Quenya **Lótessë**)

**Calamando** ("k") *masc. name* "Light Mando" = Manwë (MBAD, (KAL, MANAD), VT45 : 18, 33)

**calambar** ("k") *adj.?* \*"light-fated" (VT49 : 41, 42)

**Calamor** ("k") (Q? - not Sindarin!) *pl. noun* \*"Light-Ones" = Light-Elves? Sg. \***Calamo** (KAL)

**calassë** ("k") *noun* "clarity, brilliance" (GL : 39)

**Calaquendi** *pl. noun* "Elves of the Light, Light-elves" (SA : *kal-, SA : quen- / quet-, WJ :*

361, *WJ* : 373); spelt *Kalaqendi* in Etym (*KAL*).  
Sg. \***Calaquendë**.

**calar** *noun* "lamp" (*VT47* : 13)

**calarus** (**calarust-**) *noun* "polished copper" (*VT41* : 10)

**Calavénë** ("k") *noun* "Sun" (lit. "light-vessel", "light-dish") (*LT1* : 254)

**Calaventë** ("k") *noun* "Sun" (*LT1* : 254)

**calca** *noun* "glass" (*VT47* : 35); compare **hyellë**, **cilin**.

**cálë** ("k") *noun* "light" (*Markirya*; in early "Qenya", **cálë** meant "morning", *LT1* : 254)

**calima** *adj.* "bright" (*VT42* : 32); cf.

**ancalima**; in *PE17* : 56, **arcalima** appears as another superlative "brightest" (see **ar-** #2).

**Calimehtar** *masc.name*, "Bright Swordsman" (*Appendix A*)

**Calimmacil** *masc. name*, "Bright Sword" (for \***Calimamacil**?) (*Appendix A*)

**calina** ("k") *adj.* "light" (*KAL*), "bright" (*VT42* : 32) "(literally illumined) sunny, light" (*PE17* : 153)– but apparently a *noun* "light" in **coacalina**, q.v.

**Calion**, *Tar-Calion*, *masc. name*, the Quenya name of King Ar-Pharazôn "the Golden". **Calion** would seem to be connected to **cal-** "shine", **cálë** "light". (*Silm*)

**Caliondo**, *masc. name*, maybe a longer form of **Calion** above (unless **Caliondo** contains **ondo** "rock") (*UT* : 210)

**calliérë** *pa.t. vb.* "shone" ("k") (*MC* : 220; this is "Qenya" - in LotR-style Quenya \***callë**, \***caltanë**.)

**callo** ("k") *noun* "noble man, hero" (*KAL*)

**calma** *noun* "lamp, a light, device for shining light" (*Appendix E*, *KAL*, *PE17* : 123, 180), also name of tengwa #3 (cf. **calmatéma**), which was also already its name in the mostly pre-classical Tengwar system presupposed in the *Etymologies* (*VT45* : 18, there spelt "kalma"). In early "Qenya", **calma** ("k") meant "daylight" (*LT1* : 254; in *MC* : 213, the word is translated "light"). Plural instrumental **calmainen** ("k") "lights-by", by lights (*MC* : 216)

**Calmacil** *masc. name*, "Light-sword" or possibly (if haplology of \***Calmamacil**) "Lamp-sword" (*Appendix A*). Cf. **cálë**, **cala**, **calma**, **macil**.

**calmatan** *noun* "lampwright" (*PE17* : 96)

**calmatéma** *noun* "k-series", velar series : the third column of the Tengwar system (*Appendix E*)

**calpa** ("k") (1) *noun* "water-vessel" (*KALPA*), "bucket, vessel" (*QL* : 47)

**calpa-** ("k") (2) *vb.* "draw water, scoop out, bale out" (*KALPA*)

**calta-** ("k") *vb.* "shine" (*KAL*)

**calwa** ("k") *adj.* "beautiful" (*LT1* : 254)

**calya-** ("k") *vb.* "illuminate" (*KAL*, *VT45* : 18)

**#cam-** *vb.* "receive" (attested in the past tense **#camnë** with pronominal endings added : **camnelyes** "you received it") (*VT47* : 21)

**cáma** *noun* "guilt, responsibility" (*QL* : 43)

**camba** *noun* "the whole hand, but as flexed, with fingers more or less closed, cupped, in the attitude of receiving or holding" (*VT47* : 7)

**cambë** *noun* ("k") "hollow (of hand)" (*KAB*). In the deleted first version of the entry *KAB*, this word was glossed "closed hand" (*VT45* : 18). **Cambeya** ("k") colloquial Quenya for "his hand" (the formally correct form being \***camberya**) (*VT49* : 17)

**camta-** ("k") *vb.* "to (make) fit; to fit, accommodate" (*VT44* : 14; the cluster **mt** seems unusual for Quenya, and it is not explicitly stated in the source that this is a Quenya word. Cf. *PE17* : 91, where **mt** is shown to become **nt** in Quenya words.)

**can-** (1) (*prefix*) ("k") "four" (*KÁNAT*)

\***can-** (2) *vb.* "command, order" (give an order) or (with things as object) "demand" (*PM* : 361-362; where various derivatives of the stem **KAN-** are listed; the verb \***can-** is not directly cited, but seems implied by the statement "in Quenya the sense command had become the usual one". The undefined verb **canya-** listed elsewhere [*PE17* : 113] may also be taken as the actual verbal derivative that Tolkien here refers to.)

**cana**, see **ca**

**Canafinwë** *masc. name* "strong-voiced or ?commanding Finwë"; his Sindarin name was *Maglor* (see **Macalaurë**). Short Quenya name **Cáno**. (*PM* : 352)

**canaquë** ("k, kw") cardinal "fourteen" (*VT48* : 21). The spelling "kanakwe" occurring in the primary source could suggest that this is really a Common Eldarin form; if so, one could theorize that the Quenya form would be \***canquë** with syncope of the middle vowel (the same source lists "minikwe" as a word for 11, and the Quenya form is known to be **minque** rather than \*\***miniquë**). On the other hand, in the same source "tolokwe" as a word for 18 is listed together with definite Quenya forms and is apparently an unorthodox spelling of \***toloquë** (as observed by the editor) : Here no syncope producing \***tolquë** occurs.

**canasta** ("k") *fraction* "one fourth" (1 / 4). Also **cansat**, **casta** (*VT48* : 11)

**cánë** ("k") *noun* "valour" (KAN)

**cáno** ("k") *noun* "commander", usually as the title of a lesser chief, especially one acting as the deputy of one higher in rank (PM : 345, SA : *káno* – PM : 362 indicates that **cáno** originally meant "crier, herald"); "ruler, governor, chieftain" (UT : 400), "leader" (PE17 : 113). Masc. name **Cáno**, see **Canafinwë**. The word **cáno** ("k") also occurred in the *Etymologies* with the gloss "chief", but Tolkien changed it to **cánë** "valour" (VT45 : 19).

**cansat** ("k") *fraction* "one fourth" (1 / 4).

Also **canasta**, **casta** (VT48 : 11)

**canta** (1) ("k") cardinal "four" (KÁNAT, VT42 : 24, VT48 : 6). In the *Etymologies* as printed in LR, this word was cited with a final hyphen (as if it were a verb), but the hyphen does not actually appear in Tolkien's manuscript (VT45 : 19). Ordinal **cantëa** ("k") "fourth" (VT42 : 25) Compare **cantil**.

**canta** (2) ("k") *noun* "shape" (PE17 : 175), also used as *adj.* "shaped", also as quasi-suffix **-canta** ("k") "-shaped" (KAT)

**canta-** (3) an undefined verb (?) cited in PE17 : 113. See **canya-** #2.

**cantëa** ("k") ordinal "fourth" (VT42 : 25)

[**cantil** ("k") *noun* "fourth finger" (VT47 : 26)]

**canuva** ("k") "leaden" (LT1 : 268; if this "Qenya" word is used in a LotR-style Quenya context, it must not be confused with the future tense of **can-**)

**canwa** (1) *noun* "announcement, order" (PM : 362)

#**canwa** (2) *noun* "face", isolated from **canwarya** ("k") "his face", evidently an ephemeral form Tolkien abandoned in favour of **cendelë**, q.v. (VT49 : 21; see VT49 : 34 regarding uncertainties as to the manuscript reading)

\***canwë**, see #**caw-**

**canya** (1) ("k") *adj.* "bold" (KAN).

**canya-** (2) *verb* (pa.t. **canyanë** given), undefined form occurring in PE17 : 113 (together with the seeming variant **canta-**). See \***can-** #2 for a conjecture regarding its meaning.

**cap-** ("k") *vb.* "jump, leap", pa.t. **campë** (QL : 45, PE16 : 134)

**capalinda** ("k") *noun* "spring of water" (LT1 : 257; **ehotelë** may be preferred in LotR-style Quenya)

**cár** (**cas-**) ("k") *noun* "head" (KAS). The given stem-form appears doubtful within the phonological framework of LotR-style Quenya. Probably we should read **cas** with stem **car-** (PE14 : 69 indeed reads "kas 'head', pl. kar",

and VT49 : 17 quotes the sg. "kas" from a post-LotR source). Compare other forms found in late sources : **hlas** "ear" with stem **hlar-** (PE17 : 62) and **olos** "dream", pl. **olori**, in a late source (UT : 396) In Tolkien's early "Qenya", post-vocalic **-s** became **-r** at the end of words but was preserved when another vowel followed. His later scheme either lets **-r** appear in both positions, or reverses the scenario altogether (hence **olos**, **olor-**). It would seem that the forms **cár**, **cas-** were distractedly carried over into the *Etymologies* from the Qenya Lexicon (*kar*, *kas-*, QL : 45) even though they presuppose an earlier version of the phonology. An apparent variant form in late material, **cára** from earlier **cáza** ("k"), however fits the later phonology since intervocalic **s** would become **z > r** (PE17 : 188).

**car-** (1) *vb.* "make, do, build, form" (1st pers. aorist **carin** "I make, build"; the aorist is listed with all pronominal endings in VT49 : 16, also in pl. and dual forms **carir**, **carit**). Regarding the form **carize-** (PE17 : 128), see **-s** #1. Pa.t. **carnë** (KAR, PE17 : 74, 144). The infinitival aorist stem **carë** ("k") (by Patrick Wynne called a "general aorist infinitive" in VT49 : 34) occurs in **ecë nin carë sa** "I can do it" (VT49 : 34), also in **áva carë** "don't do it" (WJ : 371) and **uin carë** (PE17 : 68); in the last example Tolkien calls **carë** an example of the "simplest aorist infinitive", the same source referring to **carie** as the "general infinitive" of the same verb. Pl. aorist **carir** "form" in the phrase **i carir quettar** ("k") "those who form words" (WJ : 391, cf. VT49 : 16), continuative **cára**, future **caruva** (PE17 : 144), **carita** ("k"), infinitive / gerund "to do" or "doing" (VT42 : 33), with suffixes **caritas** "to do it" or "doing it", **caritalya(s)** "your doing (it)" in VT41 : 13,17, VT42 : 33. Past participle #**carna**, q.v.; VT43 : 15 also gives the long form **carina** ("k"), read perhaps \***cárina**. (**Carima** as a passive participle may be a mistake, VT43 : 15.) PE17 : 68 refers to a "simple past passive participle" of the form **carinwa** ("kari-nwa"). "Rare" past participle active (?) **cárienwa** ("k") "having done" (PE17 : 68), unless this is also a kind of passive participle (the wording of the source is unclear). Some alternative forms in *Fíriel's Song* : past tense **cárë** ("káre") "made"; this may still be an alternative to the better-attested form **carnë** (LR : 362) even in LotR-style Quenya. Cf. **ohtacárë** "war-made", made war (see #**ohtacar-**). Also \***cárië** with various suffixes : **cárier** ("kárier") is translated "they made"; in LotR-style Quenya this could be seen as an augmentless perfect, hence "they have made", "they" being simply the plural ending **-r**.

The literal meaning of **cárielto** ("k") must also be "they made" (cf. **-lto**). – Derived adjectives **urcárima** and **urcarnë** "hard to make / do", **urucarín** "made with difficulty" (PE17 : 154), **saucarya** "evil-doing" (PE17 : 68).

#**car-** (2) *prep.* "with" (**carelyë** "with thee"), prepositional element (evidently an ephemeral form abandoned by Tolkien) (VT43 : 29)

**car** (**card-**) (3) ("k") *noun* "deed" (rewritten >) "building, house" (KAR). Cf. **carda**.

**carampë**, pa.t. of **carpa-**, q.v.

**carassë** *noun* "a built fort or dwelling surrounded by bulwarks" (PE17 : 84)

**carasta-** *vb.* "build" (PE17 : 84)

**cari** *pl. noun* "heads"; see **cár**

**caraxë** ("k, ks") *noun* "jagged hedge of spikes"; compare **Helcaraxë** (KARAK)

**carca** *noun* "tooth" (KARAK) or "fang" (SA : *carak-*). In a deleted version of the entry in question, the glosses were "tooth, spike, peak" (VT45 : 19). When referring to a normal tooth, not necessarily sharp, the word **nelet** is probably to be preferred. – Cf. also pl. **carcar** ("karkar") in *Markirya*, there translated "rocks", evidently referring to sharp rocks. Already the early "Qenya Lexicon" has **carca** ("k") "fang, tooth, tusk" (LT2 : 344). Collective **carcanë**, q.v.

**carcanë** ("k") *noun* "row of teeth" (KARAK; *this may be a misreading for \*carcarë*). In early "Qenya", **carcanë** meant "snarling", *adj.* (MC : 213)

**carcaras**, **carcassë** ("k") *noun* "row of spikes or teeth" (LT2 : 344 - Tolkien's later *Quenya* has **carcanë** [read ?**carcarë**], but these words, especially **carcassë**, may still be valid)

[**carco** ("k") *noun* "crow" (KARKA)] (Changed to **corco**.)

**carda** *noun* "deed" (PE17 : 51). Cf. **car** #3. The word may contain the ending **-da** (q.v.) denoting the result of the corresponding verbal action.

**carma** (1) *noun* "tool, weapon" (PE17 : 114)

**carma** (2) *noun* "helmet" (helmet) in **Carma-cundo** ("k") "Helm-guardian" (PM : 260). Note that in PE17 : 114, Tolkien indicated that he rather wanted **carma** to mean "tool" or "weapon", leaving the status of **carma** "helmet" uncertain. Possibly shortened to **-car** in the names **Eldacar** (Elfhelm?), **Hallacar** (Tall-helm?) Cf. also **cassa** in Etym.

**Carmë** ("k") *noun* "art" (UT : 459)

**carna** *passive participle* "built, made" in **Vincarna** "newly-made" (MR : 408), also struck-out **alacarna** "well-done, well-made" (PE17 :

172). **Carna** would seem to be the passive participle of **car-**, though a longer form **carina** (read \***cárina**?) is also attested (VT43 : 15).

**carnë** *adj.* "red", "scarlet, red" (SA : *caran*, PE17 : 154, MC : 214, KARÁN - spelt with a **k** in the two latter sources), not to be confused with the past tense of **car-** "do, make". Stem **carni-** as in **Carnimirië**, **Carnistir**.

**carneambarai** ("k") "red-???" (Narqelion; very early "Qenya")

**carnevaitë** ("k") *noun* "red sky" (MC : 221; *this is "Qenya"*)

**carnevalinar** ("k") "red-???" (Narqelion; very early "Qenya")

**Carnil** ("k") name of a star (or planet), identified with Mars (MR : 435)

†**carni-mirëa** *adj.* "red-jewelled" (PE17 : 83), whence the name **Carnimirië** "[one] having red gems, Red-jewelled", the rowan-tree in Quickbeam's song (*LotR2 : Ill ch. 4*, SA : *caran*, PE17 : 83), also translated "with adornment of red jewels" (*Letters* : 224; *where the reading "carnemirie" occurs*)

**Carnistir** *masc. name* "red-face", mother-name (never used in narrative) of **Morifinwë** = Caranthir (PM : 353)

[**cáro**] ("k") *noun* "doer, actor, agent" (KAR; *replaced by tyaro*). In the *Etymologies* as printed in LR, the accent of the word **cáro** was omitted (VT45 : 19).

**carpa** ("k") (1) *noun* "mouth", including lips, teeth, tongue etc. (PE17 : 126); also used for "language", in particular the phonetic system. Cf. **náva** and **páva**.

**carpa-** ("k") (2) *intransitive vb.* "talk, speak, use tongue" (pa.t. **carampë** given). (PE17 : 126)

**carpassë** ("k") *noun* "mouth-system", i.e. "full organized language, including system, vocabulary, metre etc." (PE17 : 126); probably replaced by **pahta** (2), q.v.

**carrëa** (for **cas-*raya***) *noun* "tressure" (net for confining the hair). (VT42 : 12)

#**carva** *noun* "womb" (isolated from **carvalyo** "of thy womb") (VT43 : 31; Tolkien seems to have abandoned this form in favour of #**móna**, q.v.)

**cas** ("k") "head" (VT49 : 17), cf. also deleted [**cas**] ("k") *noun* "top, summit" (VT45 : 19). This noun should evidently have the stem-form **car-**. See **cár**.

**Casar** ("k") *noun* "Dwarf", pl. **Casari** or **Casári**, partitive plural **Casalli**. Adapted from Dwarvish *Khazád*. **Casarrondo** place-name "Khazad-dûm", Moria (WJ : 388, 389; pl. **Casári** also in WJ : 402)

**cassa** ("k") *noun* "helmet" (KAS; though spelt **cassa** also in the *Etymologies* as printed in LR, VT45 : 19 indicates that Tolkien's own spelling was **kassa**). Cf. **carma** in a later source.

[**cast**] ("k"), *fraction* "one tenth", but the form is apparently obsolete; see **caista**. (VT48 : 11)

**casta** (1) ("k") *fraction* "one fourth" (1 / 4). Also **canasta**, **cansat** (VT48 : 11)

**casta** (2) *noun* "cause" (reason) (QL : 43)

**Castamir** *masc. name*, "casta[?]-jewel" (Appendix A)

**castol** *noun* "helmet", synonyms **tholon** (q.v.), **sól** (q.v.), also variant **castolo** ("k") (PE17 : 186, 188)

**cata**, see **ca**

**cauca** ("k") *adj.* "crooked" (LT1 : 257; cf.

#**caw-**)

**cauco** ("k") *noun* "humpback" (LT1 : 257)

**cauma** ("k") *noun* "protection or shelter natural or otherwise, sc. against sun, or rain, or wind – or against darts; shield" (PE17 : 108)

**caurë** ("k") *noun* "fear" (LT1 : 257)

**caurëa** ("k") *adj.* "timid" (LT1 : 257)

**cautáron** ("k") *adj.?* "bent" (MC : 216; *this is "Qenya"*)

\***cav-**, see #**caw-**

#**caw-** *vb.* "bow" ("k") (1st pers aorist **cawin** "I bow") (LT1 : 257; cf. **cauca**, **cauco**). In Tolkien's later Quenya, a verbal stem with **w** in this position does not seem to fit the general phonology well; intervocalic **w** would become **v**. We should perhaps read \***cav-** wherever the second consonant of the root follows a vowel, but the nasal-infix past tense could be \***canwë** with the original quality of the consonant preserved. (Compare such a past tense form as **anwë**, q.v.) However, Tolkien's later verb **luhta-** may be preferred for intransitive "bow".

[-**cca** ("k") ?"your", apparently an abandoned 2nd person plural or dual possessive (VT49 : 49). Compare -**lca**.]

**cé** ("k"), also **ce** ("k") "may be" (VT49 : 19, 27), particle indicating uncertainty (VT42 : 34; **ce** in Bill Welden's note is a misspelling, VT44 : 38, but the short form **ce** does occur in other texts, cf. VT49 : 18-19). In VT42, Welden wrote that Tolkien altered **ké** to **kwí** (or **kwita**, q.v.), but Welden later noted that "it does not follow that because the form was changed in another sentence it would necessarily have been corrected in the examples cited" (VT44 : 38). So **cé** / **ké** may still be a conceptually valid form. (The forms in **kw-** rather than **qu-** seem

abnormal for Quenya, at least as far as spelling is concerned.) In another conceptual phase, **cé** was also used = "if" (VT49 : 19), but this conjunction appears as **qui** elsewhere. Examples of **cé**, **ce** meaning "if" (said to be "usually [used] with aorist") include **cé mo quetë ulca** ("k", "q") \*"if one speaks evil", **cé tulis, nauvan tanomë** ("k") \*"if (s)he comes, I will be there" (VT49 : 19), **cé mo...** \*"if one...", **ce formenna** \*"if northwards" (VT49 : 26)

[**cëa**, **cëan** ("k") cardinal "ten", forms Tolkien later abandoned in favour of **quain** or **quëan**. An adjectival form **caina** ("k") was also listed, but must likewise be considered obsolete. (VT48 : 12-13, VT49 : 54)]

**cëa** ("k"), **cairë** *noun* ?"fence" (PE17 : 101); or *numeral* "ten"? The source is obscure; cf. **cëa** above.

**cetelë** ("k") *noun* "fountain" (LT1 : 257, LT2 : 338. In LotR-style Quenya rather **ehelë**.)

**Celec-orna** *noun* "Swift-tall", Quenya form of Celegorn (PE17 : 112)

**celma** ("k") *noun* "channel" (KEL)

**celu** ("k") *noun* "stream" (LT1 : 257; rather **celumë** in LotR-style Quenya)

**celumë** ("k") *noun* "stream, flow" (KEL, LT1 : 257); locative pl. **celumessen** ("k") in *Markirya* (**ëar-celumessen** is translated "in the flowing sea", lit. \*"in sea-streams").

**celusindi** ("k") *noun* "river" (LT1 : 257; *hardly a valid word in Tolkien's later Quenya, where the terms **sirë** and **sirya** appear instead*)

**celussë** ("k") *noun* "freshet, water falling out swiftly from a rocky spring" (UT : 426, VT49 : 30)

**celvar** (sg. #**celva**) ("k") *noun* "animals, living things that move" (*Silm*)

**cemen** (**cén**) (*spelt "kemen" in some sources, "cemen" in others*) *noun* "earth" (VT44 : 34), **Cemenyë** ("k") "and Earth" (VT47 : 11). **Cemen** refers to the earth as a flat floor beneath *menel*, the heavens (SA : *kemen*); "soil, earth" (KEM, LT1 : 257). At one stage, Tolkien intended **cemen** to be the genitive of **cén**; later **cemen** became the nominative, and the status of **cén** is uncertain. See **Kementári**. Locative **cemessë**, **cemenzë** (really spelt with **c** rather than **k** in one version, but also **kemenze**) in the Quenya Lord's Prayer; later changed to **kemendë**, **cemendë** (VT43 : 17)

[**cemenáro**, see **cemnaro**]

**Cemendur** *masc. name* \*"Earth-servant" (i.e. farmer?) (Appendix A, UT : 210)

[**cemenáro**, see **cemnaro**]

**Cemendur** *masc. name* \*"Earth-servant" (i.e. farmer?) (Appendix A, UT : 210)

**ce** *noun* "earth, soil, land"; **Cémi** ("k") "Mother Earth" (LT1 : 257; *the "Qenya" word*



*cemī* would correspond to *cemen* in LotR-style Quenya)

\*\**cemina* ("k"), see *cemna*

*cemna* ("k") *adj.* "of earth, earthen" (*In Etym as printed in LR : 363 s.v. KEM, this word is cited as cemina, but according to VT45 : 19 Tolkien's manuscript actually reads cemna.*)

*cemnaro* ("k") *noun* "potter" (*TAN*). First written as *cemenáro* (*VT45 : 19*).

*cén* (*cem-*) ("k") *noun* "soil, earth"; see *cemen* (*KEM*)

*cen-* ("k") *vb.* "see, behold", future tense *cenuva* ("kenuva") "shall see" in *Markirya*. Imperative *cena* ("k"), *VT47 : 31*. Also #*cen* = noun "sight" as the final element of some nouns (\**apacen, tercen*, q.v.) Compare the root *KHEN-*, *KEN-*, *KYEN-* "look at, see, observe, direct gaze" (*VT45 : 21*)

*cenai* ("k") *conj.* "if it be that" (*VT49 : 19*). This word presupposes *ce* = "if"; other sources rather make *qui* the word for "if", whereas *ce* or *cé* is used = "maybe".

*cenasit, canasta* ("k") *adv.* "if it be so, may be, perhaps" (*VT49 : 19*). Compare *cenai*.

*cenda-* *vb.* "watch" (not "guard", but observe to gain information), also used = "read". *Cenda* = also noun "reading", as in *sanwecenda* "thought-inspection, thought-reading". (*VT41 : 5, PE17 : 156*)

*cendë* *noun* "point" (*PE16 : 96*)

*cendelë* *noun* "face" (*VT49 : 21*)

*cenima* ("k") *adj.* "visible" (*PE17 : 175*); cf. *cen-* "see". Read possibly \**cénima*; see *-ima* and cf. *hraicénima* "scarcely visible" (*PE17 : 154*).

*centa* *noun* "communication, enquiry, \*essay"; *Ósanwë-centa* ("k") "Communication of Thought", an appendix to Pengolodh's *Lammas* or "Account of Tongues" (*VT39 : 23, MR : 415*); cf. also *essecenta*, q.v.

*centano* ("k") *noun* "potter" (*TAN, VT45 : 19*)

*Cermië* *noun* seventh month of the year, "July" (*Appendix D*)

*certa* *noun* "rune" (pl. *certar* given), adapted from Sindarin *certh* (a "true" or inherited Quenya form of primitive \**kirtë* would have been \**cirtë*, but this word did not occur). (*WJ : 396*)

*ces-* (*Þ*) ("k"), "to search (for something), to examine (something) in order to find (something)"; the root meaning is given as "enquire of, question, examine" (something).

*Cesë parma* "to look in a book" (for a passage or information required); here the aorist stem *cesë* is used as infinitive. Notice that *ces-* here takes a simple direct object *parma* (not locative

\**parmassë*, despite the translation). Past tense *cense* (*Þ*) given, replacing the phonologically expected form *centë* (also cited). (*PE17 : 156*)

*cesta-* ("k") *vb.* "to seek, search for" (*PE17 : 156*)

*ceula*, see *quëa*

*ceulë* (*k*), probably *noun* \*"renewal" (*VT48 : 8*)

*ceura* ("k"), probably *adj.* "renewed" (*VT48 : 8*). Also in the form *ceurë* (*VT48 : 7*), but *ceura* seems to be the form that would fit Tolkien's general principles best : there are many adjectives in *-ra*, whereas forms in *-rë* would normally be taken to be the *plural* form of such adjectives.

*ceuran-* ("k") *noun* "new moon" (compare *Rána* "moon"). The word is cited with a final hyphen, as if some final element is missing, but *Rána* could very well be reduced to *-ran* at the end of a compound. (*VT48 : 7*)

*ceuranar* ("k") *noun* "new sun after solstice" (*VT48 : 7*), apparently a compound *ceura* or *ceurë* + *anar*, q.v.

*ceurë* ("k") *adj.* "renewed" (emended from a noun *ceura* "renewal") (*VT48 : 7*). See *ceura* and compare *ceuranar*.

*ceuta-* ("k") *vb.* "renew, refresh" (*VT48 : 7, 8*)

*céva* ("k") *adj.* "fresh, new" (*VT48 : 7, 8*)

*cildë* ("k") *pa.t. vb.?* \*"saw" (???) The phrase *úri kilde hísen nie nienaitë* is translated "the Sun with wet eyes dropped tears of mist", literally perhaps something like \*"the Sun saw (through) misty tears tearfully"??? (*MC : 221; this is "Qenya"; cf. cildo*)

*cildo* ("k") *vb.* "one saw" (*MC : 220; this is "Qenya"; cf. cildë, ciluva*)

*cilin* *noun* "glass" ("often used as in English ("often used as in English for any thing or implement made of glass") (*PE17 : 37*). Compare *calca, hyellë*.

*cilintilla* or *cilintír* *noun* "looking-glass" (i.e. mirror?) –*PE17 : 37*

*cilinyul* *noun* "drinking-vessel" (made of glass) –*PE17 : 37*

#*cilmë* *noun* "choosing" (isolated from *Essecilmë* "name-choosing", q.v.) (*MR : 214*); also in #*cilmessë* pl. *cilmessi* ("k") "self-names", literally names of personal choice (*PM : 339*) (*cilmë* + *essi*, hence \*"choice-names").

*ciluva* ("k") *vb.* "shall see" (*MC : 213, 214; this is "Qenya"*)

*cilya* *noun* "chasm", allative *cilyanna* ("k") "in-Chasm" (sc. "into [the] chasm") (*LR : 47, 56*). In *MR : 471*, *cilya* is defined as "cleft,

gorge". Spelt *kilya* in Etym, there defined as "cleft, pass between hills, gorge" (*KIL*)

**cim-** vb. "heed" (*GL* : 39)

**cinta** adj. "small" (*PE17* : 157)

#**cir-**, see **círa**

**círa** ("k") vb. "sail" (apparently the continuative stem of #**cir-**) (*Markirya*)

**circa** ("k") noun "sickle" (*KIRIK*)

**círier** ("k") pa.t. vb. "clove" (*MC* : 216; *this is "Qenya"*)

**cirinci** ("k"), sg. \***cirincë**, noun : a species of birds, "no bigger than wrens, but all scarlet, with piping voices on the edge of human hearing" (*UT* : 169). The word seems to incorporate the diminutive ending **-incë**.

**ciris** ("k") noun "cleft, crack" (*LT2* : 337 - *obsoleted by cirissë?*)

**cirissë** ("k") noun "slash, gash" (*KIRIS*; *the glosses "cleft" and maybe "crevasse" occurred in deleted material, VT45* : 23)

\***cirtë** see **certa**

**cirya** ("k") noun "ship" (*MC* : 213, 214, 220, 221), "(sharp-prowed) ship" (*SA* : *kir-*, *where the word is misspelt círya with a long í; Christopher Tolkien probably confused it with the first element of the Sindarin name Círdan. It seems that Ciryon, the name of Isildur's son, is likewise misspelt; read Ciryon as in the index and the main text of the Silmarillion. Cf. also kirya in Etym, stem KIR.*) Also in *Markirya*. In the Plotz letter, **cirya** is inflected for all cases except plural possessive (\***ciryaiva**). The curious dual form **ciriat** occurs in *Letters* : 427, whereas Plotz gives the expected form **ciryat**. Locative **ciryasse** "upon a ship" (*MC* : 216). Compounded in **ciryaquen** "shipman, sailor" (*WJ* : 372), also **ciryando** (*PE17* : 58), cf. also **ciryamo** "mariner" (*UT* : 8). Masc. names **Ciryaher** "Ship-lord" (*Appendix A*), **Ciryandil** "Ship-friend" (*Appendix A*), **Ciryatan** "Ship-builder" (*Appendix A*), also **Tar-Ciryatan**, name of a Númenórean king, "King Shipbuilder" (*SA* : *kir-*)

**ciryamo** noun "mariner", nominative and genitive are identical since the noun already ends in **-o**, cf. **Indis i-Ciryamo** "the Mariner's Wife" (*UT* : 8)

**ciryando** ("k") noun "sailor" (*PE17* : 58).

**ciryaquen** ("k") "shipman, sailor" (*WJ* : 372)

#**cíta-** ("k") vb. "suppose", cited in the 1st pers. aorist : **cítan** "I suppose" (*VT49* : 19)

**coa** ("kōa") noun "house" (*VT47* : 35, *with etymology*); **coarya** "his house" (*WJ* : 369), allative **coaryanna** ("k") "to / at his house" (*VT49* : 23, 35), **quenderinwë coar** ("koar") "Elvish bodies" (*PE17* : 175). Notice how **coa** "house" is

here used metaphorically = "body", as also in the compound **coacalina** "light of the house" (*a metaphor for the soul [fëa] dwelling inside the body [hroa]*) (*MR* : 250)

**coi** ("k") "life" (*LT1* : 257; *in Tolkien's later Quenya cuilë*)

[**coacë**, see **quácë**]

**coimas** noun "life-bread" = Sindarin *lembas* (*SA* : *cuivië*, *PM* : 395); **coimas Eldaron** "the coimas of the Eldar" (*PM* : 395)

**coina** ("k") adj. "alive" (*LT1* : 257; *Tolkien's later Quenya also has cuina, though coina may still be a valid word : properly, the root of words for "life" is coi- rather than cui-, the latter referring to "awakening" instead*)

**coirë** noun "stirring", in the calendar of Imladris a precisely defined period of 54 days (*Appendix D*), but translated "the first day of Spring" in the *Silmarillion Appendix* (*SA* : *cuivië*). Early "Qenya" has **coirë** ("k") "life" (*LT1* : 257; *in Tolkien's later Quenya, the word for "life" is cuilë or cuivië; however, cf. the adj. coirëa from a late source*).

**coirëa** adj. "living" (glossed "alive" in *LT1* : 257); **coirëa quenya** "living speech" (*PM* : 399, *VT49* : 42)

**coitë** ("k") noun "living being" (*LT1* : 257)

**coiva** ("k") adj. "awake" (*LT1* : 257 - *read \*cuiva in LotR-style Quenya? Cf. cuivië becoming cuivië. On the other hand, the elements cui- and coi- having to do with life and awakening cannot be wholly separated.*)

**coivië** ("k") noun "life" (**coivierya**, "his / her life", *VT49* : 41, 42). In early material, the word is glossed "awakening" instead (*LT1* : 257; *in LotR-style Quenya cuivië, as in Cuiviënen*)

#**Coivienëni** place-name, "Qenya" form of **Cuiviënen**, the Waters of Awakening (*VT14* : 5)

#**col-** vb. "bear, carry", not attested by itself by suggested by **colindo** and **colla**, q.v.; also compare **Tanco**.

**colca** ("k") noun "box" (*QL* : 47)

#**colindo** noun "bearer", pl. #**colindor** in **cormacolindor** "ring-bearers" (q.v.)

**colla** passive participle "borne, worn" (compare #**col-** "bear"); also used as a noun = "vestment, cloak" (*MR* : 385). Variant form **collo** "cloak" (*SA* : *thin(d)*) in the name **Sindicollo** (q.v.), sc. **colla** with a masculine ending.

[**colma** ("k") noun "ring (on finger)" (*VT45* : 23). See **corma**.]

**cólo** ("k") noun "burden" (*VT39* : 10)

**combë** ("k") *noun* "gathering, assembly, assemblage, collection". Also **ocombë** (PE17 : 158)

**comya-** ("k") *vb.* "gather, assemble" (*transitive*) (PE17 : 158)

**condo** ("k") *noun* "prince, leader; lord" (PE17 : 113, 117); possibly replaces **cundu**, q.v.

[**cópa**] ("k") *noun* "harbour, bay" (KOP; changed to **hópa**, KHOP). Early "Qenya" likewise has **cópa** (also **cópas**) ("k") "harbour" (LT1 : 257).

**coranar** *noun* "sun-round", solar year (Appendix D; pl. **coranári** in PM : 126)

**corco** ("k") *noun* "crow" (KORKA, see KARKA)

**corda** ("k") *noun* "temple" (LT1 : 257)

**cordon** ("k") *noun* "idol" (LT1 : 257)

**corima** ("k") *adj.* "round" (LT1 : 257; rather **corina** in Tolkien's later Quenya)

**corin** ("k") *noun* "circular enclosure" (KOR). In the early "Qenya Lexicon", this word was defined as "a circular enclosure, especially on a hill-top" (LT1 : 257). (**Con-**)**alcorin** ("k") "blessed garth (in the centre)" (VT27 : 20, 23, 24)

**Corlairë** ("k"), place-name, apparently shortened from **Corollairë**, **Coron Oiolairë** (MR : 107)

**#corma** *noun* "ring", isolated from **#cormacolindo** "Ring-bearer", pl. **cormacolindor** (LotR3 : VI ch. 4, translated in Letters : 308); **Cormarë** "Ringday", a festival held on Yavannië 30 in honour of Frodo Baggins (Appendix D)

**cormë** ("k") *noun* "circular enclosure, garth", or possibly "mound" (VT27 : 20, 24, 25)

**cormen** ("k") *noun* literally "a round(ed) place" = "circular enclosure" or "mound" (VT27 : 20, 24, 25)

**corna** ("k") *adj.* "round, globed" (KOR)

**cornë** ("k") *noun* "loaf" (LT1 : 257)

[**Coroloisi**] ("k"), *noun* : possibly an empheral name of the Elves "not of Kor" in the Blessed Realm. Tolkien changed this plural from **Coroloiti** (VT45 : 29). It is not quite clear what the intended singular is.

**Corollairë** ("Korollairë"), place-name; see **Coron Oiolairë**.

[**Corolóra**] ("k"), possibly a synonym of **Ilcorin**, q.v. (VT45 : 29)

**coromindo** ("k") *noun* "cupola, dome" (KOR)

**coron** (1) *noun* "mound" (SA); **Coron Oiolairë** ("Koron"), place-name : the "Mound of Eversummer" where the Two Trees grew. Also contracted **Corollairë** (WJ : 401) and **Corlairë**

(MR : 107); both are spelt with an initial **k** in the sources.

**coron** (2) ("k") (**corn-**, as in dat. sg. **cornen**) *noun* "globe, ball" (KOR)

**Cosmoco** ("k") *masc. name* "Gothmog" (LT2 : 344)

**costa-** ("k") *vb.* "quarrel" (KOT > KOTH)

**#cotto** ("k") *noun* "enemy", isolated from **Moricotto** "Dark Enemy", a Quenya form of **Morgoth** (VT49 : 25). Compare **\*notto**.

**cotumo** ("k") *noun* "enemy" (KOT > KOTH)

**cotya** ("k") *adj.* "hostile" (KOT > KOTH)

**cú** ("k") *noun* "arch, crescent" (KU3); "crescent Moon" (LT1 : 271; the long vowel was denoted by a circumflex rather than an accent in the early "Qenya" lexicon). In Sindarin, the same word can be used for a "bow" as used to shoot arrows (but possibly this is only **quina** in Quenya).

**cua**, see **cucua**

**cucua** ("k") *noun* "dove" (KŪ; in the Etymologies as printed in LR, Tolkien's manuscript was misread as two distinct words **\*cu** and **\*cua**; see VT45 : 24. According to the same source, an ephemeral word for "dove" was indeed **cua**, but Tolkien changed it to **cucua**.)

**cuilë** ("k") *noun* "life, being alive" (KUY)

**cuina** ("k") *adj.* "alive" (KUY). See

**coina**.

**\*cuiva**, see **coiva**

**cuivë** ("k") *noun* "awakening" (KUY)

**cuivëa** ("k") *adj.* "wakening" (KUY).

**cuivië** *noun* "awakening" (early "Qenya"

**coivië**, q.v., but this word Tolkien later used = "life"). In **Cuiviënen**, "Water of Awakening" (SA : **cuivië**, SA : **nen**, KUY; spelt with a **k** in the Etymologies). Somewhat surprisingly, **cuivië** is used to mean "life" in **cuivie-lancassë** ("k"), literally 'on the brink of life' ("of a perilous situation in which one is likely to fall into death") (VT42 : 8) The form **coivië** is used for "life" elsewhere.

**culda** ("k") *adj.* "flame-coloured, golden-red" (KUL); maybe it can also be translated "scarlet", since this gloss was listed for the possible "Noldorin" / Sindarin cognate **coll** (VT45 : 24), though it was struck out

**culina** ("k") *adj.* "flame-coloured, golden-red" (KUL; **cullina** ("k") in VT45 : 24 would seem to be a variant)

†**cullo** ("k") *noun* "red gold" (KUL, VT45 : 24)

[**culo**, **culu** ("k") *noun* "gold" (substance)] (KUL, VT49 : 47; the word **culu** also occurred in early "Qenya" [LT1 : 258], but in

the Etymologies it was struck out; the regular Quenya word for "gold" is apparently *malta*. In another version, *culo* meant "flame" [VT45 : 24], but this is apparently also a word Tolkien abandoned.)

**culucalmalinen** ("k") noun in instrumental case : "with golden lights" (MC : 220; this is "Qenya")

**culuina** ("k") (1) adj. "orange" (colour not fruit) (KUL)

[**culuina** ("k") (2) (misread as **culuinn** in the Etymologies as printed in LR; see VT45 : 24)] adj. "of gold" (KUL; this word was struck out, and **culuina** became the adjective "orange" instead.)

**culuma** ("k") noun "orange" (fruit not colour) (KUL)

**culumalda** noun : a kind of tree (evidently orange-tree, **culuma** + **alda**) (SA : mal-)

**Culúrien** another name of Laurelin; apparently derived from the stem KUL- "golden-red" (Silm; LR : 365)

**culuvai** ("k") ??? (Nargelion)

**cúma** ("k") noun "the Void" (KUM, (GAS))

**cumbë** ("k") noun "mound, heap" (KUB)

**cumna** ("k") adj. "empty" (KUM)

**cúna** ("k") 1) adj. "bent, curved", from which is derived 2) **cúna-** vb. "bend", occurring with **a-** prefix (changed by Tolkien from a **na-** prefix in *Markirya*. Here **cúna-** is intransitive; we do not know whether it can also be transitive "bend".

**cundo** noun "guardian" (PM : 260), "lord" (PE17 : 117)

†**cundu** ("k") noun "prince" (KUNDŪ; the "†" indicating that this word is poetic or archaic was omitted in the Etymologies as printed in LR; see VT45 : 24). Cf. **condo**.

**cúnë** ("k") noun "crescent, bow" (LT1 : 271). Cf. **cú**.

**cunta**, also **cunya**, vb. (or less likely noun) "rule" (PE17 : 117)

**curo** (**curu-**) noun "a skillful [?device - Tolkien's handwriting was illegible]". (VT41 : 10)

**curu** noun "skill" in names like **Curufinwë** (q.v.) and Sindarin *Curufin*, *Curunir*. (SA; possibly the same as **curo**, **curu-** above – but there was a word **curu** ["k"] in Tolkien's early "Qenya", glossed "magic, wizardry" [LT1 : 269]).

**Curufinwë** (so spelt in *Silm*; "Kurufinwë" in PM), masc. name "Skillful Finwë", a name of Fëanor (PM : 343); also the origin of the Sindarin name *Curufin*; Fëanor named his favourite son after himself. Short Quenya name **Curvo**. (PM : 352)

**Curumo** masc. name "Cunning One", "Saruman" (UT : 401)

**curuni** ("k") noun "witch" (of the good magic) (LT1 : 269)

**curuvar** ("k") noun "wizard" (LT1 : 269 – but Gandalf, Saruman etc. were **istari**)

**Curvo**, see **Curufinwë**

**curwë** ("k") noun "craft" (KUR), "skill of the hand" (VT41 : 10), **Curwë** ("K") "technical skill and invention" (PM : 360 cf. 344)

## D

-**da** suffix used to derive nouns denoting the *result* of an action, like **yulda** "draught, the amount drunk" (the stem *YUL* is here given the meaning "drink"). (PE17 : 68) Cf. also **carda** "deed" (q.v.) vs. the verb **car-** "do".

-**dil**, -**ndil**, ending that Tolkien likened to Old English "-wine", sc. "-friend" as part of

names, e.g. **Elendil**, **Eärendil** (*NIL / NDIL*); see the entry -**ndil**. Also long -**dildo** (VT46 : 4), and possibly -(n)**dilmë** as the corresponding feminine form (see **Vardilmë**).

-**duinë**, see **nuinë**, **Nunduinë**

-**dur** see -**ndur**

# E

**é** *adverbial particle* "indeed" that may be prefixed to a sentence (VT45 : 11). Short **e** in the sentence **e man antaváro?** "what will he give indeed?" (LR : 63).

**ëa** (1) (sometimes "eä") *vb.* "is" (CO), in a more absolute sense ("exists", VT39 : 7 / VT49 : 28-29) than the copula **ná**. **Eä** "it is" (VT39 : 6) or "let it be". The verb is also used in connection with prepositional phrases denoting a *position*, as in the relative sentences **i or ilyë mahalmar ëa** "who is above all thrones" (CO) and **i ëa han ëa** "who is beyond [the universe of] Eä" (VT43 : 14). **Eä** is said to be "pres[ent] & aorist" tense (VT49 : 29). The past tense of **ëa** is **engë** (VT43 : 38, VT49 : 29; Tolkien struck out the form **ëanë**, VT49 : 30), the historically correct perfect should be **éyë**, but the analogical form **engië** was more common; the future tense is **euva** (VT49 : 29). See also **ëala**. – **Eä** is also used as a noun denoting "All Creation", the universe (WJ : 402; Letters : 284, footnote), but this term for the universe "was not held to include [souls?] and spirits" (VT39 : 20); contrast **ilu**. One version of Tolkien's Quenya Lord's Prayer includes the words **i ëa han ëa**, taken to mean "who is beyond Eä" (VT43 : 14). Tolkien noted that **ëa** "properly cannot be used of God since **ëa** refers only to all things created by Eru directly or mediately", hence he deleted the example **Eru ëa** "God exists" (VT49 : 28, 36). However, **ëa** is indeed used of Eru in CO (**i Eru i or ilyë mahalmar ëa** "the One who is above all thrones") as well as in various *Átaremna* versions (see VT49 : 36), so such a distinction may belong to the refined language of the "loremasters" rather than to everyday useage.

**Eä** (2) *noun* "the universe", so called because Ilúvatar used the command "**Eä!** Let these things be!" when he gave independent being to the Music of the Ainur (*Ainulindalë*). See **ëa** #1 for references.

**ëa** (3) "eagle" (LT1 : 251, LT2 : 338), a "Qenya" word apparently superseded by **sonon**, **sornë** in Tolkien's later forms of Quenya.

**ëala** *noun* "being, spirit" (pl. **ëalar** is attested), spirits whose natural state it is to exist without a physical body, like Balrogs (MR : 165). The word apparently originates from the participle of **ëa**, q.v.

**Eäambar** *noun* "dispositions and will of Eru, with regard to Creation as a whole" (PE17 : 105)

**ëar** *noun* "sea" (AYAR / AIR [gives also *dat. sg. ëaren*], WJ : 413; see Letters : 386 for *etymology*). Not to be confused with the pl. form of the verb **ëa** "be, exist". Pl. **ëari** "seas" (FS, LR : 47); **Eär** "the Great Sea" (cf. **ëaron** "ocean"), ablative **Eärello** "from the Great Sea", **et Eärello** "out of the Great Sea" (EO). **Eärë** *noun* "the open sea" (SD : 305). Compound **ëaruilë** *noun* "seaweed" (UY). Found in proper names like **Eärendil** "Sea-friend", **Eärendur** *masc. name*, "Sea-servant"; in effect a variant of **Eärendil** (Appendix A). **Eärendur** was also used = "(professional) mariner" (Letters : 386). *Fem. name* **Eärwen** "Sea-maiden" (*Silm*); **Eärrámë** "Sea-wing", "Wings of the Sea", name of Tuor's ship (RAM, AYAR / AIR, SA)

**ëaren** *noun* "eagle" or "eyrie" (LT1 : 251; this early "Qenya" word is evidently no more valid than **ëa** "eagle" in LotR-style Quenya.)

**Eärendil**, *masc. name*; see **ëar**. **Eärendilyon** *noun* "son of Eärendil" ("used of any mariner") (LT1 : 251)

**Eärnil** *masc. name*, contraction of **Eärendil** (Appendix A)

**Eärnur** *masc. name*, contraction of **Eärendur** (Appendix A)

**ëaron** *noun* "ocean" (PE17 : 27), also *airon*. Cf. **ëar**.

**ec-** ("k") *verb* denoting an opportunity, with the one having the opportunity in dative : **ecë nin carë sa** "I can do it" (it-is-open for-me to-do it), **ecë nin?** "please, may I?", **ecuva nin care sa noa** "I may do [have a chance of doing] do that tomorrow". This construction is said to denote "have chance, opportunity or permission" (VT49 : 20, 34)

**ecca** ("k") *noun* "hole", apparently associated with Sindarin *torech* "secret hole, lair" (PE17 : 188)

**eccaira** ("k") *adj.* "remote, far" (KHAYA)

**ecces-** ("k") (**þ**) *vb.* "to find out, bring out by examining, or eyeing[?]" (PE17 : 156). Pa.t. probably \***eccensë**; compare **ces-**.

**eces**, see **exa**

**ecco** ("k") *noun* "spine". (In the *Etymologies* as printed in LR, entry **EK / EKTE**,

the gloss is given as "spear", but according to VT45 : 12 this is a misreading of Tolkien's manuscript.)

**#eccoita-** *vb.* "awake" (VT27 : 10)

**ecet** ("k") *noun* "short broad-bladed sword" (UT : 284)

**ectelë** ("k") *noun* "fountain", also **cectelë** ("k") (LT1 : 257, LT2 : 338; in LotR-style Quenya **ehtelë**)

**#ecya** *adj.* "sharp" in **Ecyanáro** ("k") "Sharp Flame", masc. name, Sindarin **Aegnor** (VT41 : 14, 19). The Quenya form of **Aegnor** is elsewhere given as **Aicanáro** instead.

**#effirië** *noun* "death" (isolated from **effiriemo** "of our death"). A verbal stem **\*effir-** "expire, die" seems to be implied. (VT43 : 34)

**[ehtar]** *noun* "spearman" (EK / EKTE, VT45 : 12)]

**ehtë** (stem **\*ehiti-**, given the primitive form **ekti**) *noun* "spear" (EK / EKTE). Another word for "spear" is **hatal**.

**ehtelë** *noun* "issue of water, spring" (SA : *kel-*, **KEL**, **ET**). Compare "Quenya" **ectelë** ("k") "fountain" (LT1 : 257, LT2 : 338; in LotR-style Quenya **ehtelë**).

**ehtyar** *noun* "spearman" (EK / EKTE). According to VT45 : 12, Tolkien at one point also meant **ehtyar** to be the name of Tengwa #15 with overposed dots to indicate a palatal sound; the letter would thus have the value **hty**. However, according to the classical Tengwar spelling of Quenya as outlined in LotR Appendix E, such a letter would rather have the value **\*\*ncy** (since #15 is there assigned the value **nc** in Quenya), but since **\*\*ncy** is not a possible Quenya combination, a palatal variant of #15 would not occur in the classical Quenya mode.

**Ekkaia** place-name, denoting the outer ocean : for **\*et-gaya** "out-sea"? (*Silm*)

**†éli** *noun* "star", pl. **éli** given (WJ : 362, **EL**)

**ela!** *interjection* "behold!" (directing sight to an actually visible object) (WJ : 362)

**Elatan**, *masc. name* **\*"Star-man"**, cf. **atan** (UT : 210)

**elda** 1. originally *adj.* "of the stars", but wholly replaced (WJ : 362) by : 2. *noun* (**Elda**) = one of the people of the Stars, (high-)elf, an Elf (SA : *êl*, *elen*, *Letters* : 281, **ELED**, **ÉLED**; notice that Tolkien abandoned a former etymology with "depart"), chiefly in the pl. **Eldar** (WJ : 362, cf. **GAT(H)**, **TELES**). The primitive form Tolkien variously cited as **æledā** / **elenā** (*Letters* : 281, **PE17** : 152) and **ældā** (WJ : 360). Partitive pl. **Eldali** (VT49 : 8), gen. pl. **Eldaron** (WJ : 368, **PM** : 395, 402); dative pl. **eldain** "for elves", for

**Eldar** (**FS**); possessive sg. **Eldava** "Elf's" (WJ : 407); possessive pl. **Eldaiva** (WJ : 368), **Eldaivë** governing a plural word (WJ : 369). The word **Eldar** properly refers to the non-Avari Elves only, but since Eldar rarely had any contact with the Avari, it could be used for "elves" in general (in LT1 : 251, **Elda** is simply glossed "Elf"). See also **Eldo**. – The plural form **Eldar** should not require any article when the reference is to the entire people; **i Eldar** refers to a limited group, "(all) the Elves previously named"; nevertheless, Tolkien in some sources does use the article even where the reference seems to be generic (**i Eldar** or **i-Eldar**, VT49 : 8).

**Eldacan** ("k") *masc. name* "Ælfnoth", Elf-bold (**KAN**)

**Eldacar** *masc. name*, **\*"Elfhelm"**. Compare **carma** "helmet". (*Appendix A*)

**Elda-lambë** *noun* "the language of the Eldar" (WJ : 368)

**Eldalië** *noun* "the Elven-folk" (often used vaguely to mean all the race of Elves, though it properly did not include the Avari) (WJ : 374, **ÉLED**; possessive **Eldaliéva** in the name **Mindon Eldaliéva**, q.v.)

**Eldamar** place-name "Elvenhome" (**ÉLED**; found already in **Narqelion**), according to MR : 176 another name of **Tirion** (see **tir-**).

**Eldameldor** *noun* "Elf-lovers" (WJ : 412), sg. **#Eldameldo**

**Eldandil** (pl. **Eldandili** in WJ : 412) *noun* "Elf-friend" (by the Edain confused with **Elendil**, properly "Star-friend") (WJ : 410)

**Eldanor** place-name "Elvenland", regions of Valinor where the Elves dwelt and the stars could be seen (**MR** : 176)

**Eldanyárë** *noun* "History of the Elves" (**LR** : 199, there with the definite article : **I-Eldanyárë**). See **nyárë**.

**Eldarin** *adj.* derived from **Elda** : "Eldarin, Elvish" (*Silm*, **ÉLED**). Also in the longer form **Eldarinwa** (pl. **Eldarinwë** in VT47 : 14, in the title **Eldarinwë leperi ar notessi**, "The Eldarin fingers and numerals")

**Eldarissa**, **Eldaquet** ("q") *noun*, apparently other names of Quenya (LT2 : 348)

**Eldavehtë** *noun* **\*"Elf-haunt"**, description of Beleriand as "a habitation, haunt or place occupied by Eldar. See **vehtë**. (**PE17** : 189)

**Eldo** *noun*, archaic variant of **Elda**, properly one of the "Marchers" from Cuiviénen, but the word went out of use (WJ : 363, 374)

**élë** *noun* "flashing of [?starry] light" (VT45 : 12; Tolkien's gloss was not certainly legible)

**Elemmírë** *noun* \*\*"Star-jewel" (**elen** + **míre**, notice assimilation **nm** > **mm**), name of a star / planet (possibly Mercury, MR : 435, where the spelling used is **Elemmírë**); also name of an Elf. (SA : *mír*)

**elen** *noun* "star" (SA : *êl*, *elen*, *EL*, *VT49* : 39); pl. **eleni** (occasionally in verse : **eldi**) (*WJ* : 362, *PE17* : 127); partitive pl. **elelli** for \**elenli* (*PE17* : 127), gen. pl. **elenion** in the phrase **Elenion Ancalima** "brightest of stars" (*LotR2* : *IV ch. 9*; see *Letters* : 385 for translation); **elen atta** "two stars" (*VT49* : 44), genitive **elen atto** (*VT49* : 45), **eleni neldë** "three stars", archaic **elenion neldë** = \*\*"of stars three". Genitive "of 3 stars" = **elenion neldë** (for archaic **elenion neldëo**) (*VT49* : 45). Allative **elenna** "starwards" used as name of Númenor (*Silm*; see **Elenna**); ablative pl. **elenillor** "from stars" in *Markirya*. **Nai elen siluva** \*\*"may a star shine", *VT49* : 38.

**elena** *adj.* "of the stars" (SA : *êl*, *elen*); also **elenya**

**Elenarda** place-name "Star-kingdom", upper sky (3AR). Deleted material in the *Etymologies* defined **elenarda** as "star-realm", "upper air or sky" (*VT45* : 16). Compare **elen**, (**h**)**arda**.

**Elendë** (1) place-name "Elvenhome", regions of Valinor where the Elves dwelt and the stars could be seen (*MR* : 176, *ÉLED*). Plural ablative **elendellor** in the phrase **et elendellor**, evidently \*\*"out of the elf-lands" (*VT45* : 13).

**elendë** (2), pa.t. of **lelya**- #1

**Elendil** *masc.* name "Star-friend", "Lover or student of stars", applied to those devoted to astronomical lore. However, when the Edain used this name they intended it to mean "Elf-friend", confusing **elen** "star" and **elda** "elf" (*WJ* : 410). (This idea that the name was misapplied seems to be late; Tolken earlier interpreted the name as an ancient compound *Eled* + *ndil* so that the meaning really was "Elf-friend"; see *Letters* : 386. See also *NIL* / *NDIL* in the *Etymologies*, where **Elendil** is equated with "Ælfwine", Elf-friend.) Allative **Elendilenna** "to Elendil" (*PM* : 401); **Elendil Vorondo** genitive of **Elendil Voronda** "Elendil the Steadfast" (*CO*) Pl. **Elendili** the Númenórean Elf-friends (*Silm*); the variant **Elendilli** in *SD* : 403 would seem to presuppose a stem-form **Elendill-** not attested elsewhere. **Tar-Elendil** a Númenorean king, *UT* : 210.

**Elendur** *masc.* name, \*\*"Star-servant", probably intended to mean \*\*"Elf-servant"; in effect a variant of *Elendil* (*Appendix A*). The name was also used in Númenor (*UT* : 210).

**Elenna** place-name "Starwards", a name of Númenor : **Elenna-nórë** \*\*"Starwards-land", "the land named Starwards", genitive **Elenna-nórëo** in *CO*.

**Elentári** *noun* "Star-queen", title of Varda (*EL*, *SA* : *tar*)

**Elenwë** *fem.* name \*\*"Star-person" (*Silm*)

**elenya** *adj.* \*\*"stellar" (only defined as an adjective referring to stars by Tolkien) (*WJ* : 362). Cf. **Elenya**, name of the first day of the Eldarin six-day week, dedicated to the stars (*Appendix D*).

**Elerína** *adj. used as noun* : "star-crowned", a name of Taniquetil (*EL*, *RIG*), spelt **Elerrína** in *Silm*

\***Elerondo** *masc.* name "Star-vault", Sindarin *Elrond*. Extrapolated from **Elerondiel** "daughter of Elrond", patronym of Arwen (*PE17* : 56); cf. **Elerossë**, **rondo**.

**Elerossë** *masc.* name, "star foam", starlit foam, Sindarin *Elros* (*PM* : 348)

**Elerrína** *adj. used as noun* : "Crowned with Stars" (**elen** + **rína**), a name of Taniquetil (*Silm*); spelt **Elerína** in the *Etymologies* (*EL*, *RIG*).

**Elessar** *masc.* name "Elf-stone" (**Elen** + **sar**, actually \*\*"Star-stone", cf. **Elendil** concerning **elen** "star" being used to mean "Elf") (*LotR3* : *V ch. 8*). Genitive **Elesarno** (*VT49* : 28, read \***Elessarno**?) indicates that the stem is -**sarn-**. 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"). **Elessar** as a name may also be seen as a pun or variant of **Elesser** "Elf-friend".

**Elesser** *masc.* name, = Old English *Ælfwine*, Elf-friend. (*SER*)

**Ellairë** alternative name of June (*PM* : 135); evidently incorporating **lairë** "summer"; the **el-** part is probably an assimilated form of **er-**, an element meaning *one* or *first*, June being the first summer month.

**ellë** *vb.* "came", pl. **eller** with a plural subject (*MC* : 215; *this is "Qenya"*; in later *Qenya*, **ellë** could be the emphatic pronoun "you", pl., corresponding to singular **elyë** "thou" – at least in the conceptual phase where **-llë** was the ending for plural "you".)

**-ello** ablative ending (*VT45* : 28); see **-llo**

[**ello**] *noun* "call, shout of triumph" (*GYEL* (< *GEL*))

\***elmë**, see **emmë** #2

**elmenda** *noun* "wonder" (*PE13* : 143)

**Elpino** *noun* "Christ", Tolkien's attempt to render this title into Quenya; the intended etymology of the Quenya word is uncertain (VT44 : 15-16; Tolkien apparently dropped this form and replaced it with a phonological adaptation of "Christ" : **Hristo** or **Hristo**.)

**elvëa** *adj.* "starlike, like stars", pl. **elvië** in *Markirya*

**Elwë** *masc. name*, \*"Star-person" (PM : 340, WJ : 369, WEG, VT45 : 12). In the pre-classical Tengwar system presupposed in the *Etymologies*, **Elwë** was also the name of a Tengwa similar in form to Roman *c*, which in a full-vowel mode denoted a (short) *e*. (VT45 : 17; in the Sindarin "Mode of Beleriand", exemplified in the LotR itself, this letter has the value *a* instead. Elsewhere in the *Etymologies* itself, this symbol is called **Ossë** [q.v.] and is assigned the value *o*.)

**elwen** *noun* "heart" (LT1 : 255; rather **hón** or **enda** in LotR-style Quenya)

**elyë** *pron.* "even thou", emphatic 2. person sg. pronoun (Nam, RGEO : 67, VT43 : 26, 27, 28, 30)

**emel** *noun* "mother"; also **amal** (VT48 : 22, 49 : 22); the form **amil** (**emil**) seems more usual.

**emenya**, see **emya**

**emerwen** *noun* "shepherdess" (UT : 209, 434)

**emil** *noun* "mother", **emilinya** "my mother" (also reduced to **emya**) the terms a child would use in addressing his or her mother (VT47 : 26). **Emil** would seem to be a variant of **amil**. Also compare **emel**.

**emma** *noun* \*"picture" (compounded in **indemmar** "mind-pictures") (PE17 : 179)

**emmë** (1) *noun* "mummy", hypocoristic form of "mother", also used in children's play for "index finger" and "index toe" (VT47 : 10, 26, VT48 : 4, 6, 17, 19). Also **emya**.

**emmë** (2) *pron.* "we", emphatic pronoun; dative **emmen** (VT43 : 12, 20). In the source this pronoun is intended as the 1st person plural exclusive; later Tolkien changed the corresponding pronominal ending from **-mmë** to **-lmë**, and the plural emphatic pronoun would likewise change from **emmë** to \***elmë**. Since the ending **-mmë** was redefined as a *dual exclusive* pronoun, the form **emmë** may still be valid as such, as a dual emphatic pronoun "we" = "(s)he and I".

\***empanya**- *vb.* "plant" (deduced from the "Qenya" pl. past tense **empannen**, VT27 : 20-22)

**emya** *noun* "mummy", also used in children's play for "index finger" and "index toe" (VT47 : 10, 26, VT48 : 4, 6). Said to be a reduction of **emenya** \*"my mother", seemingly presupposing **#emë** as a word for "mother" (but this word normally appears as **emil** or **amil**, incorporating a feminine ending). In VT48 : 19, **emya** is explained as deriving from *em-nya* "my mother". Compare **emmë** # 2.

**en** (1) *interjection* "there, look! yon (yonder)" (EN, VT45 : 12)

**en** (2), also **ena**, *adv.* "still"; **quetir en** "they still say" (PE17 : 167)

**en** (3) *particle* that may be inserted before a past tense form to indicate that it refers to a remote past (VT45 : 12), apparently twice attested in Fíriel's Song (LR : 72), e.g. **en cárë** ("k") "made" (long ago). This particle may have been obsoleted by **en** "still" from a later source.

**en-** (4) *prefix* "again-", "re-" (PE17 : 68), in **enquantuva** "shall refill", **entuluva**, "shall come again", **Envinyatar** "Renewer", **envinyanta** "healed, \*renewed", **enyalië** "to recall" (Nam, RGEO : 67, LotR3 : V ch. 8, VT41 : 16, MR : 405, UT : 317; as for the etymology of **en-**, see comments on Common Eldarin base EN "again, once more" in VT48 : 25)

**-enca** *suffix* "without, -less" (PE17 : 167), cf. **nec-**, q.v.

**encë**, see **enquë**

**enda** *noun* "heart", but not referring to the physical organ; it literally means "centre" (cf. **endë**) and refers to the *fëa* (soul) or *sáma* (mind) itself. (VT39 : 32)

**Endamar** *place-name* "Middle-earth" (EN, MBAR, NDOR). However, Middle-earth is normally called **Endor**, **Endórë**.

**endaquet-** *vb.* "answer" (gloss uncertain) (PE17 : 167)

**endë** *noun* "core, centre, middle" (NÉD, EN, VT48 : 25)

**#endëa** *adj.* "middle" in **atendëa**, q.v. Compare **enya**.

**Ender** *noun* "bridegroom", surname of Tulkas (NDER, TULUK, VT45 : 11). The form **Enderō** (VT45 : 11) is defined as "[?virile] young bridegroom"; Tolkien's gloss was not entirely legible. But this would seem to be an archaic form, because of the long final *-ō* (later Quenya \***Endero**).

**enderi** *noun* "middle-days" (sg. \***enderë**), in the calendar of Imladris three days inserted between the months (or seasons) **yávië** and **quellë** (Appendix D)

**Endien** *noun*, alternative term for "autumn" (PM : 135). In the *Etymologies*, the



word **Endien** was assigned a quite different meaning : "Midyear, Midyear week", in the calendar of Valinor a week outside the months, between the sixth and seventh months, dedicated to the Trees; also called *Aldalemnar* (*YEN, LEP / LEPEN / LEPEK*)

**Endor** place-name "Middle-earth" (*SA : dôr, NDOR*), "centre of the world" (*EN*); also long form **Endóre** "Middle-earth" (*Appendix E*); allative **Endorena** "to Middle-earth" in EO. The form **Endór** in MR : 121 may be seen as archaic, intermediate between **Endóre** and **Endor** (since long vowels in a final syllable are normally shortened : **Endór** > **Endor**). **Endór** functions as an uninflected genitive in the source : **Aran Endór**, "King of Middle-earth".

**endya** > **enya** *adj.* "middle" (*ÉNEĐ*)

**enel** *prep.* "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; compare **imbë**.

[**eneldë**, **enellë**, **enestil** *noun* "middle finger" (*VT47 : 26*)]

**enelmo** *noun* "a go-between, intervener, intermediary [*as noun*], mediator" (*VT47 : 14*)

**enenquë** cardinal "sixteen" (*VT48 : 21*)

**enetya**, see **entya**

**enga** *prep.* "save" (= except) (*FS*)

**engë** *vb.* "was", "existed", past tense of **ëa**, q.v. (*VT43 : 38, VT49 : 29*)

**engië** *vb.* "has been", "has existed", perfect tense of **ëa**, q.v. (*VT49 : 29*)

**engwa** *adj.* "sickly"; nominal pl. **Engwar** "the Sickly", Elvish name of Mortal Men (*Silm, GENG-WĀ*)

**engwë** *noun* "thing" (*VT39 : 7, VTV9 : 28*). – Extraposition may also point to \***engwë** as an emphatic dual inclusive pronoun "we" (thou and I), corresponding to the ending **-ngwë**.

[**enna** *adj.* "first" (*VT45 : 12*)]

**enquanta-** *vb.* "refill" (*PE17 : 167*), **enquantuva** *vb.* "shall refill" (*Nam*); cf. see **en-**, **quat-**, **quanta-**

**enquë** ("q") cardinal "six" (*ÉNEK, VT48 : 4, 6, 9, VT49 : 57*); **enquëa** ordinal "sixth" (*VT42 : 25*); see also **enquië**. According to *VT48 : 8*, the word for "six" may have been **encë** ("k") in very early Quenya (the form is asterisked by Tolkien), but this was altered to **enquë** under the influence of **yunquë** "twelve" (perceived as meaning "2 times 6", \**yú-enquë*, with the prefix **yú-** "twi-").

**enquesta** *fraction* "one sixth" (1 / 6) (*VT48 : 11*)

**enquete-** *vb.* "repeat, say again" (*PE17 : 167*)

**enquië** *noun*, Eldarin six-day week, pl. **enquier** (*Appendix D*). Cf. **enquë** "6". Compare **lemnar**, **otsola**.

**enta** *demonstrative* "that yonder" (*EN*). In *VT47 : 15*, **enta** is defined as "another, one more" (but it may seem that Tolkien also considered the word **exë** for this meaning).

**Entar** place-name "Thither Lands, Middle-earth, Outer Lands, East" (seen from Aman) (*EN*)

**Entarda** place-name "Thither Lands, Middle-earth, Outer Lands, East" (seen from Aman) (*EN, VT45 : 12*)

**entë** (1) *conj.* "moreover, further, furthermore, what is more" (*VT47 : 15, VT48 : 14*). Compare **yunquentë** as a variant of **yunquenta**, q.v.

**entë** (2) *noun* "center" (*VT41 : 16*; **endë** is perhaps to be preferred, see **entya**)

**ento** *adv.* "next" (*Arct*)

**entulesë** *noun* "return" (*UT : 171*)

**entya**, **enetya** *adj.* "central, middle" (*VT41 : 16*; these forms, as well as the noun **entë** "centre", come from a late, somewhat confused source; the adjective **#endëa** and the noun **endë** from earlier material may fit the general system better, and **#endëa** is even found in the *LotR* itself as part of the word **atendëa**, q.v.)

**Enu** *masc. name*, "the Almighty Creator who dwells without the world" (*LT2 : 343 - in Tolkien's later Quenya, the divine name appears as Eru instead*)

**Envinyatar** *noun* "the Renewer" (*LotR3 : V ch. 8*)

**envinyanta** passive participle "healed" (*MR : 405*), pointing to a verbal stem **#envinyata-** "heal", literally "renew"; cf. Aragorn's title **Envinyatar** "the Renewer" (*LotR3 : V ch. 8*).

**enwa** *adv.* "tomorrow" (*QL : 34*)

**enwina** *adj.* "old" (*Markirya*)

**enya** < **endya** *adj.* "middle" (*EN*). Compare **#endëa**.

**#enyal-** *vb.* "to recall", "to commemorate", gerund / infinitive **enyalië** with infinitival ending **-ië**; dative **enyalien** "for the recalling", "[in order] to recall" in *CO*.

**enyarë** *adv.* "in that day" (pointing to the future) (*FS*)

**Eönwë** *masc. name*, a Maia, herald of Manwë; a name evidently adopted and adapted from Valarin (*WJ : 417*). In some sources the

same character is called **Fionwë**, which would seem to be an Elvish form.

**epë** *prep.* "before" ("in all relations but *time*", VT49 : 32), though the word was glossed "after" when first published (VT42 : 32; *Bill Welden, the writer of the article in question, later presented this correction in VT44 : 38*). The preposition can indeed express "after" when used of time, since the Eldar imagined future time (time that comes *after* the present) as being "before" them (VT49 : 12, 32); **epë** is in this respect a variant of **apa**, q.v. (Cf. VT49 : 22.) Compare **epessë**, q.v. **Epë** "before" may also be used in comparison, apparently in much the same way as **lá** #2 (q.v.) (VT42 : 32)

**epessë** *noun* "after-name", nickname, mostly given as a title of admiration or honour (PM : 339, UT : 266, VT49 : 12). Cf. **essë** "name" and **epë** above.

**epeta** *adv.* "following that, thereupon, thence, whereupon" (**epë** + **ta** #1). Also **ep̄ta**. (VT49 : 12)

**epetai** *adv.* "consequently" (VT49 : 11). Since this is to contain **tai** "that which" (**ep̄e-ta-i** "before that which"), a form Tolkien may later have abandoned, the less problematic synonym **etta** should perhaps be preferred. Compare **potai**.

**ep̄ta** = **epeta**, q.v.

**equë** *vb.* "say / says" or "said" (a tenseless pseudo-verb used to introduce quotations or a "that"-construction); with affixes **equen** "said I", **eques** "said he / she" (WJ : 392, 415)

**eques** (**equess-**, as in pl. **equessi**) *noun* "a saying, dictum, a quotation from someone's uttered words, a current or proverbial dictum" (WJ : 392); **I Equessi Rúmilo** "the Sayings of Rúmil" (WJ : 398)

**er** cardinal "one, alone" (ERE, VT48 : 6, VT49 : 54), in an early source also *adv.* "only, but, still" (LT1 : 269); **Eru er** "one God" (VT44 : 17; *er was here emended by Tolkien from erëa, which seems to be an adjectival form \*"one, single".*)

**#er-** "remain", verb (LT1 : 269; *given in the form erin and glossed "remains"; erin would have to mean "I remain" in Tolkien's later Quenya, if this word is to be adapted. However, the later synonym lemya- may be preferred.*)

**erca** ("k") (1) *noun* "prickle, spine"

**erca-** ("k") (2) *vb.* "to prick" (ERÉK)

**Ercambo** ("k") *masc. name* "one-hand Man" (VT47 : 7), the equivalent of Sindarin *Erchamon, Erchamion* as a title of Beren

**ercassë** ("k") *noun* "holly" (ERÉK)

**Ercoirë** *noun*, alternative name of February (PM : 135)

**erda** *adj.* "solitary, deserted" (LT1 : 269)

**erdë** (1) *noun* "seed, germ" (ERÉD, VT45 : 12)

**erdë** (2) *noun* "singularity", the person as a whole (MR : 216)

**erdë** (3) *noun* "repose" (marked by Tolkien with an "X", perhaps indicating that he considered dropping this form to eliminate homophones) (VT46 : 12)

**erë, eren** *noun* "iron" or "steel";

**Eremandu** variant of **Angamandu** (Angband) (LT1 : 252; "iron" should be **anga** in LotR-style Quenya, but **erë, eren** may still be used for "steel". See also **yaisa**.)

**erëa** *adj.?* "one" or "single", apparently an adjectival form (see **er**) (VT44 : 17)

**Eremandu** place-name "Hells of Iron", a name of Angband (LT1 : 249)

**eressë** *noun* "solitude" (ERE). In early "Qenya", **eressë** was an adjective or adverb : "singly, only, alone" (LT1 : 269).

**eressëa** *adj.* "lonely" (ERE, LT1 : 269), "solitary" (cf. *Letters* : 386). **Eressëa** place-name "Lonely (One)", often used by itself for **Tol Eressëa**, the Lonely Isle (*Silm*) or Solitary Isle (*Letters* : 386, footnote)

**erinqa** *adj.* "single, alone" (VT42 : 10)

**Erintion** *noun*, second half of the month of **avestalis** (January) (LT1 : 252)

**erma** *noun* "physical matter" (MR : 338, 470)

**Erquellë** *noun*, alternative name of September (PM : 135)

**Errivë** *noun*, alternative name of November (PM : 135)

**Ertuilë** *noun*, alternative name of April (PM : 135)

**Eru** divine name "the One" = God (VT43 : 32, VT44 : 16-17), "the One God" (*Letters* : 387), a name reserved for the most solemn occasions (WJ : 402). Often in the combination **Eru Ilúvatar**, "Eru Allfather" (cf. MR : 112) Genitive **Eruo** (MR : 329, VT43 : 28 / 32), dative **Erun** (VT44 : 32, 34). The adjectival form **Eruva** "divine" (**Eruva lissëo** "of divine grace", VT44 : 18) would be identical to the form appearing in the possessive case. Compound nouns : **Eruhantalë** "Thanksgiving to Eru", a Númenórean festival (UT : 166, 436), **Eruhin** pl. **Eruhini** "Children of Eru", Elves and Men (WJ : 403; SA : *híni*), **Eruion** "son of God" (or "God the Son?") (VT44 : 16), **Erukyermë** "Prayer to Eru", a Númenórean festival (UT : 166, 436), **Eraulaitalë** "Praise of Eru", a Númenórean

festival (*UT* : 166, 436), **Eruamillë** "Mother of God" (in Tolkien's translation of the Hail Mary, *VT43* : 32, see also *VT44* : 7), **Eruontari**, **Eruontarië** other translations of "Mother (Begetter) of God" (*VT44* : 7, 18), **Erusén** "the children of God" (*RGEO* : 74; *this is a strange form with no plural ending; contrast the synonym Eruhíni.*) #**Eruanna** and #**erulissë**, various terms for "grace", literally "God-gift" and "God-sweetness", respectively (*VT43* : 29; *these words are attested in the genitive and instrumental case, respectively* : **Eruanno**, **erulissenen**).

**Eruan** place-name; this is a word to which various meanings are ascribed, but it always denotes some *region*. In the earliest phases of Tolkien's mythology, it was a region south of Taniquetil (*LT1* : 91, 252-253). In the *Etymologies*, entry *ERE*, **Eruan** is a "desert north-east of Valinor". In the final version of the Quenya Lord's Prayer, where the locative form **Erumandë** appears, Tolkien appears to have moved Eruan out of this world entirely, making it the abode of God (Eru); **Erumandë** translates "in heaven".

**erumë** *noun* "desert" (*ERE*)

**erümëa** *adj.* "outer, outermost" (*LT1* : 262)

**Eruva**, see **Eru**

**erya** *adj.* "single, sole" (*ERE*)

**es** unidentified word in the phrase **es sorni heruion an!** "the Eagles of the Lords are at hand" (*SD* : 290); possibly an assimilated form of **en**, that may function as a kind of deictic particle here : "Behold the Eagles..."

[**escë**] ("k") *noun* "rustle, noise of leaves" (*EZGE*)

**essë** (1) *noun* "name", also later name of Tengwa #31, originally (*MET*) called **árë** (**ázë**). (*Appendix E*). With a pronominal ending **esselya** "thy name" (*VT43* : 14). Pl. #**essi** in *PM* : 339 and *MR* : 470, gen.pl. #**esseron** "of names" in the compound **Nómesseron** (q.v.); we would rather have expected \***ession**, given the nom.pl. **essi**; perhaps #**esser** is a valid alternative plural form. **Essecarmë** *noun* "name-making" (*MR* : 214, 470), Eldarin ceremony where the father announces the name of his child. **Essecenta** ("k") *noun* "Name-essay" (see **centa**) (*MR* : 415); **Essecilmë** *noun* "name-choosing", an Eldarin ceremony where a child named him- or herself according to personal **lámatyávë** (q.v.) (*MR* : 214, 471). – The meaning Tolkien originally assigned to the word **essë** in the *Etymologies* was "place" rather than "name" (*VT45* : 12).

**essë** (2) *pron?* "he" (and also "she, it"?), possible emphatic 3rd sg. emphatic pronoun, attested in the sentence **essë úpa nas** "he is dumb" (*PE17* : 126)

**essë** (3) *noun* "beginning" (*ESE* / *ESET*). This entry was marked by a query in *Etym*, and a word in the appendices to *LotR* suggests that it was emended to \***YESE** / **YESET**; we may therefore read \***yessë** for **essë**. (See **esta** #2.) However, for the purposes of writing the form **yesta** "beginning" from *PE17* : 120 may be preferred.

**essëa** *adj.* "primary" (*gloss not certainly legible*); read probably \***yessëa** in *LotR*-style Quenya; see **esta** #2 below (*ESE* / *ESET*). The meaning Tolkien originally assigned to the word **essëa** in the *Etymologies* was "in place, local" (*VT45* : 12).

[**Esselda**], *noun? adj.?*, deleted form which Tolkien never clearly glossed : "first-elf"? Or an old comparative (in **-lda**) denoting something like "elder"? The word occurs in a context where Tolkien is considering terms for the Elves as the "Firstborn", aka "Elder Kindred" (*VT45* : 12, cf. *ESE*-, *ESET*-)

**esta**- (1) *vb.* "to name" (*ES*, *VT45* : 12). In an earlier form of the relevant entry in the *Etymologies*, Tolkien let **esta**- mean "to place, set, plant" (*VT45* : 12); a deleted entry *SET* also had **esta**- "precede" (*VT46* : 13)

**esta** (2) *adj.* "first" (*ESE* / *ESET*); this entry was marked with a query. The word **Yestarë** (q.v.) "Beginning-day" in *LotR* suggests that Tolkien decided to change the stem in question to \***YESE** / **YESET**. We could then read \***yesta** for **esta** (but later this became a noun "beginning" rather than an *adj.* "first", *PE17* : 120) and also prefix a **y** to the other words derived from *ESE* / *ESET* (**essë** > \***yessë**, **essëa** > \***yessëa**). **Estanossë** *noun* "the firstborn", read likewise \***Yestanossë** (\***Yestanessi**?) – but in a later text, Tolkien used **Minnónar** (q.v.) for "the Firstborn" as a name of the Elves, and this form may be preferred. (*In the Etymologies as printed in LR, the word Estanossë is cited as "Estanesse", but according to VT45 : 12, the second-to-last vowel is actually o in Tolkien's manuscript.*)

**estat**-, see **etsat**-

**Estë** *fem. name* "Repose, Rest" (*WJ* : 403, *EZDÉ*, *SED*), only used as name of a Valië (*WJ* : 404)

**estel** *noun* "trust, hope" (*WJ* : 318-319, *MR* : 320)

**esto** *emphatic pronoun* (?), apparently 3rd person dual, "even the two of them" (*VT49* :

48). The word comes from a conceptual phase where Tolkien let dual pronouns end in the vowel -o, an idea that was apparently abandoned; also, -st- is associated with the second rather than the third person dual in later sources (see -stë). The ending may have been conceived as \*-sto at an earlier stage (VT49 : 49).

**et** *prep.* (and *adv.*?) "out", when followed by ablative "out of" (VT45 : 13) or literally "out from", as in *EO* : **et Eärello** "out of the Great Sea"; cf. also **et sillumello** "from this hour" in VT44 : 35. **Et i pe / péti**, untranslated phrase, perhaps \*"out of the mouth" (VT47 : 35). Prefix **et-** "forth, out" (*ET*), also in longer form **ete-** (as in **etelehta**, **eteminya**); verb **ettuler** \*"are coming forth" (**ettul-** = **et** + **tul-**). (*SD* : 290; read probably \***ettulir** or continuative \***ettúlar** in Tolkien's later Quenya). The forms **etemmë** and **etengwë** (VT43 : 36) seem to incorporate pronominal suffixes for "us", hence ?"out of us", inclusive and exclusive respectively. The pronoun -**mmë** denoted plural inclusive "we" when this was written, though Tolkien would later make it dual exclusive instead (see -**mmë**). Second person forms are also given : **etelyë**, **etellë** ?"out of you", sg. and pl. respectively (Tolkien would later change the ending for pl. "you" from -**llë** to -**ldë**).

**et-henta** *vb.* "read aloud" (*PE17* : 77). Compare **henta-**.

**etelehta-** *vb.* "deliver" (= "save") (VT43 : 23)

**etelyë**, see **et**

**etellë**, see **et**

**eteminya** *adj.* "prominent" (VT42 : 24)

**etemmë**, see **et**

**etengwë**, see **et**

**eterúna-** *vb.* (also **etrúna-**, though the cluster **tr** seems unusual for Quenya) "deliver" (= "save"). Tolkien may have abandoned this verb in favour of **etelehta-**, q.v. (VT43 : 23; VT44 : 9), but the root also appears in **#runando** "redeemer", so maybe **eterúna-** can stay with the meaning "redeem".

**etsat-** *vb.* "distribute in even portions" (apparently **et-** "out" + the base **sat** "divide, apportion"). Not cited with a final hyphen in the source (VT48 : 11), but some ending would obviously be required in Quenya; the verb should probably be treated as a consonant stem (primary verb). Alternative form **estat-**, but as pointed out in VT48 : 12, the transposition **ts** > **st** is not regular in Quenya.

**etsë** *noun* "outside, exterior", glosses changed from ?"issuing" and ?"spring" (VT45 : 13)

**etsir** *noun* "mouth of a river" (*ET*)

**etta** *adv.* "therefore" (VT49 : 12)

**ettë** *noun* (and / or *adv.*?) "outside" (*ET*)

**ettelë** *noun* "outer lands, foreign parts" (*ET*, VT45 : 13)

**ettelëa** *adj.* "foreign", perhaps also noun ?"stranger"; the reading of the second gloss is uncertain. In the *Etymologies* as printed in LR, even the former gloss is presented as an uncertain reading and the Quenya word is given as **ettelen**. According to VT45 : 13, the gloss "foreign" is certain and the Quenya word may also be read as **ettelëa**, which normal Quenya morphology would also suggest to be the correct reading of Tolkien's manuscript.

**#ettul-** *vb.* "come forth", attested in the form **ettuler** \*"are coming forth" (**ettul-** = **et** + **tul-**). Read probably \***ettulir** or continuative \***ettúlar** in Tolkien's later Quenya. (*SD* : 290)

**#etya** *adj.* initial element of **Etyangoldor** "Exiled Noldor", literal meaning likely something like "outer" or "outside" as adjective; compare preposition **et**.

**Etyangoldi** ("ñ") *noun* "Exiled Noldor" (*WJ* : 374). Sg. probably \***Etyangol** (with stem \***Etyangold-**).

**euva** *vb.* "will be, will exist"; see **ëa**

**evandilyon** *noun* "gospel" (*QL* : 36)

**exa** *adj.*? "other" (apparently as adjective) (VT47 : 10, VT49 : 33). Also **eces** ("k"), unless this is intended as the stem underlying **exa** (the root **KES** with prefixed stem-vowel) rather than a Quenya word (VT49 : 33).

**exë** *noun* "the other, \*another" (VT47 : 40, VT49 : 33). Though Tolkien included the article "the" in his gloss, this may be simply to indicate that **exë** is a noun, not to suggest that it is inherently definite and does not require the definite article **i**. Used in an indefinite sense, without **i** preceding, **exë** would likely translate as \*"another".

**éyë**, rare perfect of **ëa**, q.v.

**ezel**, **ezella** *adj.* "green" (in Vanyarin Quenya only). Adopted and adapted from Valarin. (*WJ* : 399)

**Ezellohar** *noun* "the Green Mound" where the Two Trees grew; adopted and adapted from Valarin; also translated as **Coron Oiolairë**, **Corollairë** (*WJ* : 401). The name must have become \***Erellohar** in Exilic (Noldorin) Quenya.

# F

**faica** ("k") *adj.* "contemptible, mean" (SPAY)

**faila** *adj.* "fair-minded, just, generous" (PM : 352)

**faina-** *vb.* "emit light" (PHAY)

**fainu-** *vb.* "release" (LT1 : 250). Rather **lerya-** or **sen-** in Tolkien's later Quenya.

**fairë** (1) *noun* "phantom, disembodied spirit, when seen as a pale shape" (pl. **fairi** in *Markirya*); compare **ausa**. The noun **fairë** was also used = "spirit (in general)", as a kind of being (MR : 349, PE17 : 117). In VT43 : 37 and VT44 : 17, **fairë** refers to the Holy Spirit (**fairë aista** or **Aina Fairë**)

**fairë** (2) *noun* "natural death" (as act) (PHIR)

**fairë** (3) *noun* "radiance" (PHAY)

**fairë** (4) *adj.* "free" (LT1 : 250) (rather **léra**, **lerina** or **mirima** in LotR-style Quenya)

**fairië** *noun* "freedom" (LT1 : 250; since this is an abstract formation based on **fairë** "free", a meaning only ascribed to this word in early "Qenya" whereas **fairë** has a string of other meanings in Tolkien's later Quenya, the conceptual validity of **fairië** "freedom" may be questioned).

**Falanyel** (**Falanyeld-**, as in pl. **Falanyeldi**), *noun*, (in the pl.) a name of the Teleri, apparently "Shore-singers" (PHAL / PHÁLAS)

**falas** (**falass-**), **falassë** *noun* "shore, beach" (LT1 : 253, LT2 : 339); **falassë** "shore, line of surf" (SA : *falas*), "shore – especially one exposed to great waves and breakers" (VT42 : 15), "beach" (PHAL / PHÁLAS); **Falassë Númëa** place-name "Western Surf" (LT1 : 253), **Andafalassë** "Langstrand" (PE17 : 135)

**falasta-** *vb.* "to foam", participle **falastala** "foaming, surging" in *Markirya*

**falastanë** participle (?) "surging", **falastanéro** *vb.* "was loud with surf" (MC : 213, 220; this is "Qenya" - the participle "surging" is **falastala** in Tolkien's later Quenya)

**Falastur** *masc. name*, "Shore-lord" (Appendix A)

**fallë** *noun* "foam" (PHAL / PHÁLAS)

**falma** *noun* "(crested / foaming) wave" (PHAL / PHÁLAS), "a wave-crest, wave" (VT42 :

15), "foam wave" (PE17 : 127), "a breaker" (PE17 : 62), partitive pl. **falmali** "many waves" (PE17 : 73), allative **falmalinnar** "on the foaming waves" in *Namárië* (*Nam*, RGE0 : 67); the phrase **an i falmali** (PE17 : 74) seems to be a paraphrase of this with an independent preposition instead of the allative ending **-nna** (see **an** #1). Compounded in **Falmari**, a name of the Teleri, and **Mar-nu-Falmar**, "Home / Land under Waves", a name of Númenor after the Downfall. (SA : *falas*) **Falmari** "wave-folk", a name of the Teleri (PM : 386). – In earlier "Qenya", **falma** was glossed "foam" (LT1 : 253, cf. MC : 213). Compare also the early "Qenya" words **falmar** "wave as it breaks" (LT1 : 253), pl. **falmari** "waves" (MC : 216)

**falmar**, **falmarin** (**falmarind-** or simply **falmarin-** as in pl. **falmarindi** [or **falmarini**]) *noun* "sea-spirit, nymph" (PHAL / PHÁLAS)

**falqua** ("q") *noun* "cleft, mountain pass, ravine" (LT2 : 341)

**falquan** ("q") *noun* "large sword" (LT2 : 341)

**fána**, **fánë** (1) *adj.* "white" (*Markirya* - **fánë** as a *sg. form* in may be a misreading). Compare **fanya**.

**fána** (2) *noun* "cloud" (SPAN, VT46 : 15). Cf. **fana**.

**fana** *noun* term denoting the "veils" or "raiment" in which the *Valar* presented themselves to physical eyes, the bodies in which they were self-incarnated, usually in the shape of the bodies of Elves (and Men) (RGE0 : 74, PE17 : 173-180). According to PE17 : 26, **fana** may be said to mean "shape" with "added notion" of light and whiteness, "it is thus often used where we might use 'a vision' – of something beautiful or sublime", yet with no connotation of "uncertainty or unreality".

**fánë**, strong past tense of **fanta**, q.v.

**fanga** *noun* "beard" (SPÁNAG)

**fangë** *noun* "long beard" (GL : 34)

**fanta-** *vb.* "to veil, cloak, mantle" (VT43 : 22), mainly used of veils cast over things that shone, or that were brighter and more vivid (PE17 : 174); according to Tolkien usually the strong past tense **fánë** and perfect **afánië** were used, but later also **fantanë** in the past tense

(and then perhaps \***afantië** in the perfect?) (PE17 : 179-180) Cf **halya-** (q.v.), the stem of which Tolkien contrasted with the stem of this verb (PE17 : 184).

**fantarcenya** ("k") *adj.* "perspicacious, penetrating of sight or understanding" (PE17 : 176)

**Fantur** *masc.* name "lord of cloud", surname of Mandos (SPAN, TUR)

**fanwa** *noun* "veil, screen" (PE17 : 176, 180)

**fanwos** *noun* "mind-picture of apparition in dream", possibly ephemeral variant of **indemma** (q.v.) (PE17 : 174); normally Quenya phonology seems to prohibit a combination like *wo*.

**fanya** *noun* "(white) cloud" (*translated "sky" in FS*); pl. **fanyar** in *Namárië* (*Nam, RGEO* : 67). ). Used "only of white clouds, sunlit or moonlit, or clouds gilded or silvered at the edges by light behind them", not "of storm clouds or cloud canopies shutting out the light" (PE17 : 174). Cf. **lumbo**, q.v. According to VT46 : 15, **fanya** was originally given as an adjective "white" in the *Etymologies*; the printed version in LR wrongly implies that **fanya** and **fána** both mean "cloud", whereas actually the first was at this stage meant to be an adjective "white" whereas **fána** is both noun "cloud" and adj. "white". However, *Namárië* and later emendations to the entry SPAN in Etym indicate that Tolkien would later think of **fanya** as a noun "cloud", perhaps giving it the same double meaning as **fána** : "cloud" as well as "white". According to PE17 : 26, **fanya** was originally an adjectival form "white and shining" that was however often used as a noun "applied to various things, notably to white clouds lit by sun or moon". In *Namárië*, the word is used poetically with reference to the hands of Varda (she lifted her hands **ve fanyar** "like clouds").

**Fanyamar** place-name referring to the "upper air" (SPAN), literally "Cloudland"

**fanyarë** *noun* "the skies" (not heaven or firmament - the upper airs and clouds). Note that despite its English gloss, **fanyarë** is a singular word and therefore takes a singular adjective / participle, as in **fanyarë rúcina** "ruined skies" in *Markirya* (see MC : 220, note 8 for this translation)

**fára** *noun* "beach, shore" (VT46 : 15)

**färë** *noun* "sufficiency, plenitude, all that is wanted" (also **farmë**) (PHAR)

**fares**, *adv.* "enough" (VT46 : 9)

**färëa** *adj.?* "enough" (presumably adjective, whereas the adverb is **fares**); **ufärëa**

"not enough" (FS). Etym has **farëa** "enough, sufficient" (PHAR)

**farinyë**, a pa.t. of **farya-**, q.v.

**farma** *noun* ?"carpet" (*reading of gloss very uncertain; another gloss occurring in the manuscript cannot be certainly interpreted, though the editors suggest "string" or "stray"*) (VT46 : 15)

**farmë** *noun* "sufficiency, plenitude, all that is wanted" (also **färë**) (VT46 : 9)

**farnë** (1) *noun* "foliage", archaic **farnë** (VT46 : 9). Not to be confused with **farnë** as the pa.t. of the verb **farya-**, q.v.

**#farnë** (2) *noun* "dwelling", in **orofarnë** (as translated in Letters : 224, but in other notes of Tolkien's the word was interpreted "any growing thing or plant", PE17 : 83)

**farya-** *vb.* "suffice", pa.t. **farnë** (PHAR). An additional pa.t. form, **farinyë**, was published in VT46 : 9; this is a most unusual formation.

**fas** (?**fats-**), **fatsë** *noun* "tassel" (GL : 34)

**fäsë** *noun* "gap, gulf" (GL : 36)

**fassë** *noun* "tangled hair, shaggy lock" (PHAS)

**fasta-** *vb.* "tangle" (PHAS)

**fatanyu** *noun* "hell" (GL : 51)

**fatsë**, **fas** (with stem \***fats-**?) *noun* "tassel" (GL : 34)

**fauca** ("k") *adj.* "thirsty" (PHAU; *original glosses "thirsty, parched; lit. open-mouthed"*, VT46 : 9)

**fauta-** *vb.* "to snow" (actually glossed **fauta** = "it snows") (GL : 35)

**fäwë** *vb.* "snow" (GL : 35; *rather lossë in Tolkien's later Quenya*)

**Fayanáro** archaic form of **Fëanáro**, q.v. (PM : 343)

**faznë**, archaic form of **farnë**, q.v.

**fëa** *noun* "spirit" (pl. **fëar** attested, MR : 363). The Incarnates are said to live by *necessary* union of **hroa** (body) and **fëa** (WJ : 405). In **Airëfëa** *noun* "the Holy Spirit", **Fëanáro** *masc.* name "Spirit of Fire" (Quenya-Sindarin hybrid form : **Fëanor**), **Fëanturi** *noun* "Masters of Spirits", name of the two Valar Mandos and Lórien (SA : *tur*), **fëafelmë** *noun* "spirit-impulse" (impulses originating with the spirit, e.g. love, pity, anger, hate) (VT41 : 19 cf. 13, VT43 : 37). In one source it is said to mean specifically a "spirit indwelling a body", i.e. "soul" (PE17 : 124), which contradicts such uses as **Airëfëa** or **Fëanturi**. Cf. **fairë**.

**fëalócë** ("k") *noun* "spark-dragon" (LOK)

**Fëanáro** *masc.* name "Spirit of Fire", in Sindarized form **Fëanor** (SA : *nár*, PHAY). The

word apparently includes the masculine ending -o. Compare **fëa**, **nár**.

**#fel-**, see **felmë**

**felca**, see **felco**

**felco** *noun* "cave, mine, underground dwelling" (PE17 : 118); also **felca**, **felehta**

**felehta**, see **felco**

**felya** *noun* "cave" (PHÉLEG), "mine, boring, tunnel, underground dwell[ing]" (PE17 : 118)

**felmë** *noun* "impulse, emotion" (VT41 : 19; this suggests a verb **#fel-** "to feel"). Compounded in **fëafelmë**, **hroafelmë**.

**felu** *noun* "bad magic" (QL : 38)

**fen** (**feng-**) *noun* "reed" (QL : 38, stem **feng-** also in GL : 34).

**fenda** *noun* "threshold" (PHEN)

**fenna** *noun* "door" (PE17 : 45, 181)

**fenumë** *noun* "dragon" (LT2 : 341 – but **lóccë** is the normal word in LotR-style Quenya)

**feren** (stem **fern-**, as in pl. **ferni**) *noun* "beech, beech-tree". Also **fernë**. (BERÉTH, PHER / PHÉREN)

**férima**, also **ferina**, *adj.* "ready to hand, (quickly) available" (PE17 : 181)

**ferinya** *adj.* "beechen" (PHER / PHÉREN)

**ferna** *noun* "mast, beechnuts" (PHER / PHÉREN)

**fernë** *noun* "beech-tree" (pl. **ferni** given).

Also **feren**. (PHER / PHÉREN)

**ferya-** *vb.* "make ready (promptly)" (PE17 : 181)

**feuya-** *adj.* "feel disgust at, abhor" (PHEW, VT46 : 9)

**fifiru-** *vb.*; this is evidently the frequentative (see **sisíla-**) form of **fir-**; according to MC : 223 it means "slowly fade away"; participle **fifirula** in *Markirya* (translated "fading")

**filit** (**filic-** ("k"), as in pl. **filici**) *noun* "small bird" (PHILIK)

**\*fimbë** (stem **fimbi-**) *adj.* "slender" (PE17 : 23)

**finca** *adj.* "clever" (in petty ways) (PE17 : 119). A form **finca** is also mentioned as the cognate of Sindarin *fineg*, but neither form is clearly glossed. The word-group under consideration has to do with *hair* (PE17 : 17).

**finda** (1) *adj.* "having hair, -haired" (Tolkien's gloss "-haired" evidently means that **finda** may be used in compounds, like **\*carnifinda** "red-haired") (PM : 340)

**finda** (2) *adj.* "fine & delicately made" (PE17 : 181)

**Findaráto** *masc. name* "Hair-champion", Sindarized as *Finrod* (SA : ar(a) )

**findë** (1) *noun* "hair" (especially of the head) (PM : 340), "a tress or plait of hair" (PM : 345), "tress, braid of hair, lock of hair" (SPIN)

**findë** (2) *noun?* (less likely *adj.*) "cunning" (LT1 : 253; this "Qenya" word is possibly obsoleted by # 1 above)

**Findecáno** ("káno") *masc. name* "Hair-commander"; Sindarized as *Fingon* (PM : 344)

**findel** *adj.* "having beautiful hair" (PE17 : 119); it is possible that this is intended as Sindarin.

**findelë** *noun* "tress, lock" (PE17 : 119); apparently a synonym of **findë** #1, q.v.

**findessë** *noun* "a head of hair, a person's hair as a whole" (PM : 345). Compare **findilë**.

**findilë** *noun* "a head of hair". Compare **findessë**. (PE17 : 17)

**findl** *noun* "lock of hair, tress" (but **findil** elsewhere – in LotR-style Quenya, no word can end in **-dl**). (LT2 : 341)

**finë** (1) (stem **\*fini-**, given the primitive form *ṽphini*) *noun* "a hair" (PM : 340, PE17 : 17) or "larch" (SPIN)

**finë** (2) *noun* "dexterity" (PE17 : 119, related to words for skill)

**finëa** *adj.* "dexterous" (PE17 : 119), also **finwa**, q.v.

**finië** *noun?* "cunning" (LT1 : 253)

**finta-** (1) *vb.* "to make, finish off, or decorate a thing with delicate work" (PE17 : 17)

**finta** (2) *vb.* "show skill" (PE17 : 119)

**#fintalë** *noun* "trick", given as pl. **fintaler** (PE17 : 119)

**finwa** *adj.* "dexterous; 'clever', fine, delicate" (PE17 : 119, 181), a similar word is glossed "sagacious" in very early material (LT1 : 253)

**Finwë** *masc. name*, apparently displaying the frequent ending **-wë** suffixed to a stem normally having to do with hair, but the name is obscure (see Tolkien's discussion in PM : 340-341). Also in Etym (PHIN, WEG). According to VT46 : 9, **Finwë** was also the name of *tengwa* #10 in the pre-classical Tengwar system presupposed in the *Etymologies*, but Tolkien would later call #10 **formen** instead.

**finya** (1) also **leptafinya**, *adj.* "clever(-fingered)" (PE17 : 17)

**finya-** (2) *vb.* "to do a thing / make a thing (with fine work)" (PE17 : 181)

**fion** (1) (**fiond-** or simply **fion-**, as in pl. **fiondi** or **fioni**) *noun* "hawk" (reading of gloss uncertain; according to Christopher Tolkien the most natural interpretation would be "haste", but

this word would have no plural form) (*PHI*, *VT46* : 9).

**fion** (2) "bowl, goblet" (*LT1* : 253)

**Fionwë** masc. name; a Maia; also called

**Eönwë**, q.v. (*PHI*, (*WEG*))

**fir-** vb. "die, fade" (cf. **fifíru-**); aorist (?)

**firë** "expire"; augmentless perfect **firië**, translated "she has breathed forth" (but no explicit element meaning "she" seems to be present) (*MR* : 250, 470, *VT43* : 34)

**firië** noun "dying, death" (gerund of **fir-**) (*VT43* : 34)

**firë** noun "mortal man" (*PHIR*), pl. **firi** given (the latter is not clearly glossed and may also be the archaic form from which **firë** is derived, since word-final short \**i* became *e* in Quenya – but since we would rather expect the spelling \**phiri* if it were an archaic form, it is best taken as the pl. of **firë**.)

**Fíriel** fem. name "She that sighed" or "She that died", later name of **Míriel** (*MR* : 250)

**fírima** adj. "mortal" (*PHIR*; **fírima** with a short *i* in *VT46* : 4); also used as noun : **Fírima** pl. **Fírimar** "those apt to die", "mortals", an Elvish name of Mortal Men (*WJ* : 387). This adj. is also the source of an explicit noun, personalized **#Fírimo** = mortal, mortal man. Pl. **Fírimor** (*VT49* : 10-11), dative pl. **fírimoin** "for men" in *Fíriel's Song*; cf. also the pl. allative **fírimonnar** in *VT44* : 35.

**#Fírimo** noun "mortal", see **fírima**

**firin** adj. "dead" (by natural cause) (*PHIR*). This may obsolete the earlier "Qenya" word **firin** "ray of the sun" (*LT2* : 341)

**firinga** noun "carcanet, necklace" (*LT2* : 346, *GL* : 36)

**Firya** pl. **Firyar** noun "Mortals", an Elvish name of Mortal Men (*WJ* : 387). Etym has **firya** "human", literally "mortal" (*PHIR*)

**Firyantor** place-name, other name of *Hildórien*, the place where mortal men first awoke, like the Elves did at *Cuiviénen* (*PHIR*)

**fó** interjection "nay, no"; the stem  $\sqrt{PH\bar{O}}$  /  $\bar{U}$  is itself defined as an "interjection of displeasure / dissent" (*PE17* : 181)

**foa** (1) noun "breath, puff of breath" (*VT47* : 35, 36)

**foa** (2) noun "hoard, treasure" (*LT2* : 340; perhaps obsoleted by #1 above)

**foalócë** ("k") noun "name of a serpent that guarded a treasure" (*LT2* : 340)

**foina** adj. "hidden" (*LT2* : 340)

**fólë** noun "secrecy, a secret" (*LT2* : 340; "Qenya" spelling **fólë**)

**fólíma** adj. "secretive" (*LT2* : 340; "Qenya" spelling **fólíma**)

**Follondië**, see **Forolondië**

**forma** noun "right hand" (*VT47* : 6).

Compare **formaitë**, **forya**.

**formaitë** adj. "righthanded, dexterous" (*PHOR*, *VT49* : 9, 31). Compare **ataformaitë**.

**Formen** noun "north" (*SA* : *men*), also name of *tengwa* #10 (*Appendix E*, *PHOR*, *MEN*; replacing the rejected form **Tormen**). In **Formenos**, place-name "Northern Fortress" (*SA* : *formen*). Allative **formenna**, *VT49* : 26.

**formenya** adj. "northern" (*PHOR*)

**forna** adj. "northern" (*PE17* : 18)

**Forolondië** (also shortened and assimilated **Follondië**) place-name "North-harbourage", old name for Arnor, in full **Turmen Follondiëva** "Realm of the North-harbourage" (*PE17* : 28). Compare **Hyalalondië**.

**Frostar** place-name, the "Northlands" of Númenor (*UT* : 165)

**fortë** (stem \***forti-** given the primitive form  $\approx$ *phoroti*) adj. "northern" (*PHOR*)

**forya** adj. "right" (*PHOR*), "dexter" (*VT46* : 10)

**Fui** noun "Night" (*PHUY*) - variant **Hui**, which form is probably to be preferred in light of Tolkien's later insight that the related word **fuinë** (see below) is actually Telerin, the proper Quenya form being **huinë**.

**fuinë** noun "deep shadow" (*PHUY*; cf. "Qenya" **fuin** "night" in *MC* : 221). According to *VT41* : 8, **fuinë** is not a Quenya form at all, but Telerin for Quenya **huinë** (but unquestionably, **fuinë** is quoted as a Quenya form in certain earlier sources; cf. also **Fuinur** below - perhaps we may assume that **fuinë** was borrowed into Quenya from Telerin and thus came to co-exist with **huinë**?)

**Fuinur** (*misprint* "Fuinar" in the *Silmarillion Index*) masc. name, evidently derived from **fuinë** "shadow" (*Silm*; cf. the stem *PHUY* in the *Etymologies*)

**fúmë** noun "sleep" (*LT1* : 253). Read perhaps \***húmë** in a LotR-compatible form of Quenya, since Tolkien later decided that **fu-** tended to become **hu-**.

**fúmella** noun "poppy" (also **fúmelot**) (*LT1* : 253). Read perhaps \***húmella** in a LotR-compatible form of Quenya, since Tolkien later decided that **fu-** tended to become **hu-**.

**fúmelot** noun "poppy" (also **fúmella**) (*LT1* : 253) Read perhaps \***húmelot** in a LotR-compatible form of Quenya, since Tolkien later decided that **fu-** tended to become **hu-**.

**#funda-** stem of uncertain meaning occurring in a "Qenya" text, but possibly meaning "thunder" (see the comments of the editor in



PE16 : 59). If the word survived (in Tolkien's conception), it would appear as \***hunda-** in Third Age Quenya, since Tolkien decided that **fu-** tended to become **hu-**. This could result in such words as \***hunda-** *vb.* "to thunder", gerund \***hundië** (which could then express "thunder, thundering" as a noun).

**fur-** *vb.* "to conceal, to lie" (LT2 : 340)  
Read perhaps \***hur-** in a LotR-compatible form of

Quenya, since Tolkien decided that **fu-** tended to become **hu-**.

**furin** *adj.* "hidden, concealed" (also **hurin**, which form may be preferred in a LotR-compatible form of Quenya) (LT2 : 340)

**furu** *noun* "a lie" (LT2 : 340, GL : 36) Read perhaps \***huru** in a LotR-compatible form of Quenya, since Tolkien decided that **fu-** tended to become **hu-**.

# H

**haca-** *vb.* "squat" (GL : 47)  
**hácala** ("k") participle "yawning" occurring in the *Markirya* poem, derived from an (otherwise unattested) verb **#hac-** "yawn". Compare **yanga-**.

**hacca** *noun* "buttocks, hams" (GL : 47)  
**hahta** *noun* "pile, mound" (KHAG)  
**haimë** *noun* "habit" (KHIM)  
**haira** *adj.* "remote, far" (KHAYA)  
**haiya** *adj.* "far" (SD : 247). Also **háya**.  
**hala** (1) *noun* "(small) fish" (KHAL<sup>1</sup>, SKAL<sup>2</sup>, VT45 : 20)  
**hala** (2) *noun* "a cast shadow" (PE17 : 184)

**halatir** (**halatirn-**, as in *dat.sg. halatirnen*), also **halatirno**, *noun* "kingfisher", etymologically "fish-watcher" (TIR, SKAL<sup>2</sup>, KHAL<sup>1</sup>)

**halcin** ("k") *adj.* "frozen" (LT1 : 254)  
**halda** *adj.* "veiled, hidden, shadowed, shady" (opposed to **helda** "stripped bare") (SKAL<sup>1</sup>, VT46 : 13)

**halla** (1) *adj.* "tall" (Appendix E, footnote)

[**halla** (2) *adj.* "naked" (VT46 : 14), changed by Tolkien to **helda**]

**Hallacar** *masc. name*, apparently "tall helmet" : **halla** + **car** (cf. **Eldacar** for the latter element) (UT : 210)

**Hallatan** *masc. name*, apparently "tall man" : **halla** + **atan** (UT : 210)

[**halma**], see **helma**  
**haloisi** *noun* "the sea (in storm)", cf. **haloitë** (LT1 : 254)

**haloitë** *adj.* "leaping" (LT1 : 254)  
**halta-** *vb.* "to leap" (LT1 : 254)

**halya-** *vb.* "veil, conceal, screen from light" (SKAL<sup>1</sup>, VT46 : 13) Tolkien noted that "√SKAL applied to more opaque things that cut

off light and cast shadows over other things" (PE17 : 184), contrasting it with √SPAN, the rejected stem of **fanta-**, q.v.

**ham-** (1) *vb.* "sit" (KHAM)

**#ham-** (2) *vb.* "judge", attested in the aorist form **hamil** "you judge". (VT42 : 33; notice the pronominal ending **-I** "you". See **nemë**. The verb **#ham-** with the meaning "judge" may seem to be an ephemeral form in Tolkien's conception.)

**hamma** *noun* "chair" (VT45 : 20)

**hampa** *adj.* "restrained, delayed, kept" (PE17 : 68)

**han** *prep.* "beyond" (compare the postposition **pella** of similar meaning) (VT43 : 14)

[**hanaco** ("k") *noun* "giant" (VT45 : 21)]

**handa** (1) *adj.* "understanding, intelligent" (KHAN)

[?**handa**] (2) *noun* "chair"; the reading is uncertain and the word was in any case deleted (VT45 : 20). In the *Etymologies*, Tolkien likewise abandoned the root **KHAD** from which this word was derived, but he may seem to have restored this root later (see **har-**).

**handassë** *noun* "intelligence" (KHAN)

**handë** *noun* "knowledge, understanding, intelligence" (KHAN). Note : \***handë** is (probably) also the past tense of the verb **har-** "sit".

**handelë** *noun* "intellect" (another gloss, "intelligence", Tolkien transferred to **handassë**) (KHAN, VT45 : 21)

[**hando**] *noun* "agent" (male; fem. [**yendi**]) (VT45 : 16)

**háno** *noun* "brother", colloquially also **hanno** (VT47 : 12, 14). It is unclear whether Tolkien, by introducing this form, abandoned the older (TLT) word **toron** (q.v.)

**hanno** *noun* "brother" (a colloquial form, cf. **háno**), also used in children's play for "middle finger" (VT47 : 12, 14, VT48 : 4, 6)

**hanquenta** *vb.?* *noun?* "answer" (PE17 : 176)

**hantalë** *noun* "thanksgiving", isolated from **Eruhantalë** (UT : 166; see also VT43 : 14). A verbal stem **#hanta-** "thank, give thanks" may apparently be isolated from this word.

**hantë**, pa.t. of **hat-**, q.v. (SKAT)

**hanu** *noun* "a male (of Men or Elves), male animal, man" (3AN, VT45 : 16)

**hanuvoitë** *adj.?* "male" (prob. *adj.* rather than *noun*; the word as such is not clearly glossed, but connects with **hanu** "a male") (INI)

**hanwa** *noun* "male" (INI)

**hanya-** *vb.* "understand, know about, be skilled in dealing with" (KHAN, VT45 : 21)

**har, harë** *adj.?* *adv.?* "near" (LT1 : 253)

**har-** *vb.* "sit, stay", pl. present **hárar** in CO (i **hárar** "those who sit, those who are sitting"). Imperative **hara** in the phrase (**hara**) **máriessë** "(stay) in happiness" (PE17 : 162). According to VT45 : 20, **har-** "sit" is derived from a stem **KHAD** which Tolkien abandoned in the *Etymologies*, but since CO is later than Etym, he may seem to have restored **KHAD**. If so, the past tense of **har-** would be **\*handë**.

**haran** (**#harn-**, as in pl. **harni**) *noun* "king, chieftain" (3AR, TĀ / TA3, VT45 : 17; for "king", the word **aran** is to be preferred in LotR-style *Quenya*). In a deleted entry in the *Etymologies*, **haran** was glossed "chief" (VT45 : 17)

**haranyë** *noun*, last year of a century in the Númenórean calendar (or possibly the word for "century" itself; Tolkien's wording is unclear) (*Appendix D*)

**harda** *noun* "realm, region" (VT45 : 12, 16, 17; the word also occurs, un glossed, in the entry EN in the *Etymologies*). Changed to **arda** later?

**\*harin** *adj.* "marred" (PE17 : 150). The word is given as **xarin**, where the initial Greek *chi* presumably represents [x]; in later [MET] pronunciation and spelling, this would become **\*harin**.

**harma** (1) *noun* "treasure, a treasured thing" (3AR), also name of tengwa #11, later (MET) called **aha** (*Appendix E*).

[**harma** (2) *noun* "wolf" (3ARAM). The gloss "hound" was inserted, but then deleted (VT45 : 17)]

[**Harmen**] *noun* "south" (MEN) (Changed to **hyarmen**.)

**harna** (1) *adj.* "wounded"

**harna-** (2) *vb.* "to wound" (SKAR)

**harna** (3) *noun* "helmet" (VT45 : 21)

**harpa** *noun* "helmet" (VT45 : 21)

**harwë** (1) *noun* "wound" (SKAR)

**harwë** (2) *noun* "treasure, treasury" (3AR) (For clarity, **harma** may be used for "treasure")

**harya-** *vb.* "possess" (3AR)

**haryon** *noun* "(heir), prince" (3AR). Alternative form **aryon**.

**#hasta-** *vb.* "mar" (verbal stem isolated from the passive participle **hastaina** "marred"). (MR : 254)

**hat-** (1) *vb.* "fling" (cited as **hatin** "I fling", first person sg. aorist), pa.t. **hantë** (QL : 39). The apparently related noun **hatal** "spear" occurring in late material (VT49 : 14) suggests that Tolkien eventually decided to maintain **hat-** "fling", though in the meantime, a distinct verb **hat-** "break asunder" had occurred in his writings.

**hat-** (2) *vb.* "break asunder", pa.t. **hantë** (SKAT). Compare **ascat-**, **terhat-**. It may be that Tolkien eventually restored the verb **hat-** "fling" occurring in early material (see above), leaving the conceptual status of **hat-** "break asunder" uncertain (for "break", late material has **rac-**).

**hatal** *noun* "spear" (VT49 : 14, 33). Another word for "spear" is **ehtë**.

**hatsë** *noun* "headlong movement" (VT49 : 33, QL : 39)

**haura** *adj.* "huge" (PE17 : 115)

**hauta-** *vb.* "cease, take a rest, stop" (KHAW)

**háya** *adj.* "far off, far away" (KHAYA). Also **haiya**.

**hé** "him (the other, etc.)" in the sentence **melin sé apa la hé** "I love him but not him" (another) (VT49 : 15). It may be that **hé** covers both genders ("her" as well as "him"), like **sé** (**se**) is known to do.

**heca!** ("k") *vb.* in imperative "be gone! stand aside!", also with pronominal suffixes **hecat** sg. (but see **-t** #3) and **hecal** pl. (WJ : 364)

**Hecel** ("k") (**Heceld-**, e.g. pl. **Heceldi**, WJ : 371), *noun* with same meaning as **hecil**, q.v., but reformed to match **Oarel**, especially applied to the Eldar left in Beleriand. **Helcelmar** and **Heceldamar** "Land of Forsaken Elves", the name used by the loremasters of Aman for Beleriand. (WJ : 365)

**hecil** ("k") (masc. **hecilo**, fem. **hecilë**) *noun* "one lost or forsaken by friends, waif, outcast, outlaw" (WJ : 365)

**hehta-** (pa.t. **hehtanë**) *vb.* "put aside, leave out, exclude, abandon, forsake" (WJ : 365)

**hela** *conj.* "or", apparently an ephemeral form, replaced by **hya** (VT49 : 14-15). The editor theorizes that **hela** literally meant "other than" (VT49 : 15)

**helca** ("k") *adj.* "icy, ice-cold" (misprint "helk" in the *Etymologies* as printed in LR, entry *KHELEK*; both the *Silmarillion* Appendix and LT1 : 254 have *helka*, and VT45 : 21 finally confirmed that there is a final -a in Tolkien's *Etymologies* manuscript as well). In **Helcar**, the Inland Sea in the north-east of Middle-earth, and **Helcaraxë**, the Grinding Ice between Araman and Middle-earth (SA; *spelt "Helkarakse" in the Etymologies, stem KARAK*)

**helcë** ("k") *noun* "ice" (*KHELEK*, LT1 : 254)

**helcelimbë** ("k") *noun* "ice-drop"? (*LIB*<sup>1</sup>, cf. *KHELEK*)

**helda** (1) *adj.* "naked, stripped bare" (*SKEL*, *SKAL*<sup>1</sup>)

[**helda** (2) *adj.* "friendly, having love (for)" (VT46 : 3)]

[**heldo**, also **helmo**, fem. **heldë**, *noun* "friend" (VT46 : 3)]

[**helmë** *noun* "friendship" (VT46 : 3)]

**helin** *noun* "violet" or "pansy" (LT1 : 262)

**Helinyetillë** *noun* "Eyes of Heartsease", a name of the pansy (LT1 : 262)

**hellë** *noun* "sky" (3EL; a distinct word **hellë** "frost" was struck out, see *KHEL*.)

**helma** *noun* "skin, fell" (*SKEL*), changed by Tolkien from **halma** (VT46 : 14)

**helwa** *adj.* "(pale) blue" (3EL)

**helaynwë** *noun* "rainbow", lit. "sky-bridge" (3EL)

**hen** (**hend-**, as in pl. **hendi**) *noun* "eye" (*KHEN-D-E*); possibly dual **#hendu** in **hendumaica**, q.v. *Noun* **henfanwa** "eye-screen, veil upon eyes" (*PE17* : 176), *adj.* **henulca** "evileyed" (*SD* : 68; cf. **ulca**).

**hendumaica** ("k") *noun? adj.?* "sharp-eye" (read "sharp-eyed?") (*WJ* : 337)

**henfanwa**, see **hen**

**henta-** *vb.* "to eye, to examine (with the eyes), scan; to read (silently)" (for "read aloud", **et-henta** is used). Forms cited : Aorist **henta**, present continuative **hentëa**, "aorist past" **hentanë**, perfect **ehentanië**. Gerund **#hentië** "reading", isolated from **parmahentië** "book reading" (*PE17* : 77, 156).

**hententa-** *vb.* "spot with eye" (direct the eye toward something) (VT49 : 24). Cf. **tenta-**, **leptenta-**.

**henulca**, see **hen-**

**hequa** *prep.* "leaving aside, not counting, excluding, except" (*WJ* : 365)

**hér** *noun* "lord" (VT41 : 9), also **heru**, q.v.

**héra** *adj.* "chief, principal" (*KHER*)

**hérë** *noun* "lordship" (LT1 : 272)

**heren** (1) *noun* "order"; **Heren Istarion** "Order of Wizards" (*UT* : 388)

**heren** (2) *noun* "fortune", etymologically "governance" ("and so what is in store for one and what one has in store") (*KHER*). **Herendil** *masc. name* "Fortune-friend" = *Eadwine*, *Edwin*, *Audoin* (LR : 52, 56, cf. the *Etymologies*, stems *KHER-*, *NIL* / *NDIL*)

**herenya** *adj.* "fortunate, wealthy, blessed, rich" (*KHER*)

**heri** *noun* "lady" (*KHER*, LT1 : 272)

**hérincë** ("k") *noun* "little lady" (*UT* : 195). Concerning the diminutive ending, cf. **Atarincë**, **cirinci**.

**heru** (also **hér**) *noun* "lord, master" (*PM* : 210, *KHER*, LT1 : 272, VT44 : 12); Letters : 283 gives **hér** (**heru**); the form **Héru** with a long vowel refers to God in the source where it appears (**i Héru** "the Lord", VT43 : 29). In names like **Herumor** "Black Lord" and **Herunúmen** "Lord of the West" (*SA* : *heru*). The form **heruion** is evidently a gen.pl. of **heru** "lord" : "of the lords" (*SD* : 290); **herunúmen** "Lord-of-West" (LR : 47), title of Manwë. Pl. **númeheruvi** "Lords-of-West" ("West-lords") in *SD* : 246, a title of the Valar; does this form suggest that **#heruvi** is the regular plural of **heru**?

**heru-** *vb.* "to rule" (LT1 : 272; rather **tur-** in *LotR-style Quenya*)

**Hescin** ("k") *noun* "winter one" (???) (LT1 : 255)

**Hesin** *noun* "winter" (LT1 : 255; *LotR-style Quenya* has **hrivë** instead)

**hessa** *adj.* "dead, withered" (LT1 : 255)

**hesta** *vb.* "wither" (LT1 : 255)

**hesto** *noun* "captain" (VT45 : 22; the word is not explicitly identified as *Quenya* but can hardly be any other language)

**hí** *adv.* "here" (VT49 : 34)

**hilcin** ("k") *vb.*, glossed "it freezes" (LT1 : 254); if this word is to be adapted to *LotR-style Quenya*, it would have to mean "I freeze", but the shape of this word seems somewhat alien to Tolkien's later forms of *Quenya* (verbs with 1st person aorists in -in never have a consonant cluster immediately preceding this ending)

**hildi**, **-hildi** *noun* "followers" (used = mortal men, the Second-born of Ilúvatar) (*KHIL*) (also **Hildor**, q.v.). Dat. pl. **hildin** "for men", a dative pl. occurring in *Fíriel's Song*. Cf. **hildinyar**

"my heirs", evidently \***hildë**, **hildo** "follower, heir" + **-inya** "my" + **-r** plural ending (EO)

**Hildor** *pl. noun* "the Followers", an Elvish name of Mortal Men as the Second-born of Ilúvatar (WJ : 387); sg **#Hildo**. **Hildórien** place-name : the land where Men first awoke, like the Elves did at Cuiviéne (Silm, KHIL, PHIR)

**hilya-** *vb.* "to follow" (KHIL)

**himba** *adj.* "adhering, sticking" (KHIM)

**himya-** *vb.* "to stick to, adhere, cleave to, abide by" (KHIM, VT45 : 22)

**hina** *noun* "child", also **hina** used in the vocative to a (young) child (also **hinya** "my child", for **hinanya**) (WJ : 403). Pl. **híni** (surprisingly not \*\***hínar**) in **Híni Ilúvataro** "Children of Ilúvatar" (Silmarillion Index); dative **hínin** in VT44 : 35. In compounds **-hin** pl. **-híni** (as in **Eruhíni**, "Children of Eru", SA : *híni*). According to one source, the word is **hín(i)** and solely plural (PE17 : 157), but this is obviously contradicted by some of the sources quoted above.

**hir-** *vb.* "find", future tense **hiruva** in **Namárië** (**hiruvalyë** "thou shalt find") (Nam, RGEO : 67, VT49 : 39); **Hirilondë** "Haven-finder", name of a ship (UT : 192)

**hir** (**hird-**), pl. **hirdi**, *noun* "entrails, bowels" (PE13 : 161)

**hísë** (**h**) (stem **#hísi-** because of the primitive form  $\approx khithi$ , cf. **hísilanya**, **Hísilómë**) (1) *noun* "mist, fog" (KHIS / KHITH). According to VT45 : 22, **hísë** is also the name of Tengwa #11 in the pre-classical Tengwar system presupposed in the *Etymologies*, but Tolkien would later call #11 **harma** / **aha** instead.

**hísë** (2) *noun* "dusk" (LT1 : 255). A "Qenya" form possibly obsoleted by #1 above.

**hísë** (3) *adj.?* "blinking" (?) (MC : 214) A "Qenya" form possibly obsoleted by #1 above.

**hísen** *noun* in pre-classical genitive? "of mist" (**h**) (MC : 221; this is "Qenya", but it connects with **hísë** #1.)

**hísië** (**h**) *noun* "mist, mistiness" (Nam, SA : *hith*, PE17 : 73), also **hísë**.

**hísilanya** (**h**) *noun* "mist thread", warp (Sindarin *hithlain*). Cf. **hísë**. –PE17 : 60

**Hísilómë** (**h**) place-name "Hithlum", "Land of Mist", more literally \*\*"Mist-night" (SA : *hith*, LUM, [VT45 : 28])

**Hísilumbë** (**h**) place-name, variant of Hísilómë (LUM)

**Hísimë** (**h**) *noun*, eleventh month of the year, "November" (Appendix D, SA : *hith*). The Quenya word seems to mean "Misty One".

**histanë** pre-classical participle? "fading" (MC : 213; this is "Qenya")

**histë** *noun* "dusk" (LT1 : 255)

**hiswa** (**h**) *adj.* "grey" (KHIS / KHITH, Narqelion)

**hiswë** (**h**) *noun* "fog" (KHIS / KHITH)

**hiuta-** *vb.* "wink, hint" (VT46 : 6)

**hlaiwa**, see **laiwa**

**hlapu-** *noun* "blow; fly or stream in the wind", participle **hlápula** "blowing" in *Markirya*

**hlar-** *noun* "hear", future tense **hlaruva** "shall hear" in *Markirya*

**hlas** *noun* "ear", stem **hlar-** as in the dual form **hlaru** (PE17 : 62). Compare **lár** #2.

**hlínë**, see **línë**

**hlivë**, see **livë**

**hloa** ("hloä"), *noun* that "would have been" the product of primitive  $\approx sloga$  (Sindarin *lhô*), a word used of rivers that were "variable and liable to overflow their banks at seasons". However, the wording "would have been" may seem to suggest that this word did not actually occur in Quenya. (VT42 : 9)

**hlócë** ("k") *noun* "snake, serpent", later **lócë** ("k") (SA : *lok-*)

**hloima** *noun* "poison", "a poisonous substance" (PE17 : 185)

**hloirë** *noun* "venom, poison, poisonousness" (PE17 : 185)

**hloirëa** *adj.* "venomous" (PE17 : 185)

**hloita-** *vb.* "to poison, envenom, fill with poison" (PE17 : 185)

**hlón** *noun* "sound", "a noise" (VT48 : 29). Also **hlóna**. The stem of **hlón** is apparently **hlon-** if **hloni** "sounds" in WJ : 394 is its plural form.

**hlóna** (1) *noun* "a noise" (VT48 : 29, PE17 : 138). Also **hlón**.

**[hlóna** (2) *noun* "a river, especially given to those at all seasons full of water from mountains" (VT48 : 27; the word is marked with a query and the note containing it rejected; it was apparently replaced by **lón**, q.v.)]

**hlonitë** *adj.* "phonetic", apparently a close variant of **hlónitë** below (VT48 : 29, PE17 : 138)

**#hlonitë** *adj.* "phonetic", only attested in the pl. in the phrase **hloniti tengwi** "phonetic signs" (sg. **#hlonitë tengwë**) (WJ : 395). The sg. form **hlonitë** with a short i occurs in VT48 : 29 and PE17 : 138. The form **#hlonitë** was changed by Tolkien from **hlonaitë**, as in **hlonaitë tengwesta** "a tengwesta [q.v.] employing phonetic signs" (VT39 : 4), **hlonaiti tengwi** "phonetic signs" (VT39 : 4).

**hlussa-**, **hlussë**; see **lussa-**, **lustë**

**ho** *prep.* "from" (30); cf. **hó-**  
**hó-** verbal prefix; "away, from, from among", the point of view being outside the thing, place, or group in thought (WJ : 368)  
**hoa** ("hōa") *adj.* "big, large" (PE17 : 115)  
**hóciri-** *vb.* "cut off" (cut of a required portion, so as to have it or use it) (WJ : 366, 368) (Normal aorist probably \***hócirë**, present / continuative tense \***hócíra**, past tense \***hócirnë**)  
**[holmë]** *noun* "odour" (ÑOL; according to VT46 : 6, Tolkien struck out the initial **h-**, thus changing the word to **olmë**)  
**holya**, also **holta-**, *vb.* "shut, close" (PE17 : 98)  
**holwë** *noun* "stink" (or \*"stench"), \***holwëa** *adj.* "stinking". PE13 : 162 gives **holwë** "stink", derived from *3olwë*; PM13 : 145 however gives the Q word as **olwë** and the *adj.* "stinking" as **olwëa**, though primitive forms with initial 3- (the spirant *gh*) are presupposed also there. Tolkien later used a system where primitive words in 3- yield Quenya forms in **h-**, as demonstrated by relevant entries in the *Etymologies*, so we prefer **holwë** to **olwë** (which would also clash with the later personal name *Olwë*, unlikely to mean "stink"), and we similarly read \***holwëa** rather than **olwëa** as the *adj.* "stinking". – In *Etym*, the root ÑOL seems to represent a later experiment with similar words having to do with smell, and once again we observe shifting conceptions as to whether the Quenya words should show initial **h-** or not; in this conception the initial consonant in Primitive Elvish was *ñ-* rather than 3-.  
**hó** *noun* "spirit, shadow" (PE17 : 86)  
**hón** *noun* "heart" (physical) (KHÖ-N);  
**hon-maren** "heart of the house", a fire (LR : 63, 73; this is "Qenya" with genitive in **-en**, not **-o** as in LotR-style Quenya – read \***hon-maró**?)  
**hondo-ninya** *noun* "my heart", changed to **indo-ninya** (FS, earlier version)  
**hópa** *noun* "haven, harbour, small landlocked bay" (KHOP)  
**hopan**, see **hopassë**  
**hopassë** *noun* "harbourage", changed by Tolkien from **hopan** (KHOP, VT45 : 22)  
**hórë** *noun* "impulse" (KHOR), **hórëa** "impulsive" (KHOR; VT45 : 22 confirms that "impulsive" is the correct gloss, misread "impulsion" in the *Etymologies* as printed in LR)  
**horma** *noun* "horde, host" (LT2 : 341)  
**hormë** *noun* "urgency" (confused with **ormë** "rushing") (KHOR; originally glossed "encouragement, comfort", VT45 : 22)

**horro** (also **orro**) interjection "ugh, alas! ow!" (said to be an interjection "of horror, pain, disgust") (VT45 : 17)  
**horta-** *vb.* "send flying, speed, urge" (KHOR; originally glossed "urge, encourage", VT45 : 22)  
**hortalë** *noun* "speeding, urging" (KHOR)  
**horya-** *noun* "have an impulse, be compelled to do something, set vigorously out to do" (VT45 : 22)  
**hos** *noun* "folk" (LT2 : 340)  
**hossë** *noun* "army, band, troop" (LT2 : 340)  
**hosta-** *vb.* "gather, collect, assemble" (*Markirya*), "gather hastily together, pile up" (PE17 : 39), **hostainiéva** "will be gathered", future tense of the stative verb \***hostainië**, derived from \***hostaina** "gathered", past participle of **hosta-** "gather". Such stative verbs are probably not conceptually valid in Tolkien's later Quenya; see **-ië**. (FS)  
**hosta** *noun* "large number", verb **hosta-** "to collect" (KHOTH)  
**hostar** *noun* "tribe" (LT2 : 340)  
**hrá**, see **rá**  
**hrai-** *prefix* denoting difficulty (PE17 : 154, 185), cf. **ur(u)-**  
**hraia** *adj.* "awkward, difficult" (PE17 : 154), ephemerally meant "easy" (PE17 : 172)  
**hraicénima** *adj.* "scarcely visible, hard to see" (PE17 : 154). Also **hraicë**.  
**hranga-** (1) *vb.* "thwart" (said to be a weak verb) (PE17 : 154)  
**hranga** (2) *adj.* "awkward, hard" (PE17 : 154), "stiff, awkward, difficult" (PE17 : 185)  
**hráva** *adj.* "wild" (PE17 : 78); see **ráva** #1.  
**hravan** *noun* "wild beast"; pl. **Hravani** "the Wild", used as a name of non-Edain Men (PE17 : 78, WJ : 219). PE17 : 18 has **Hrávani** with a long **á**, glossed "Wild-men, Savages".  
**hrávë** *noun* "flesh" (MR : 349)  
**hresta** *noun* "shore, beach", ablative  
**hrestallo** \*"from (the) shore" in *Markirya*  
**\*hrir-** *vb.* likely Third Age form of **hriz-**, q.v.  
**hrissë** *noun* "fall of snow" (PE17 : 168), possibly also the past tense of #**hriz-**, q.v.  
**hristil** *noun* "snow [?peak]" (PE17 : 168)  
**Hristo** *noun* "Christ", Tolkien's phonological adaptation of this word to Quenya (VT44 : 18; also **Hristo** with a long vowel, VT44 : 15-16)  
**[hrisya- < hriþya** *vb.* "it snows", pa.t.  
**hrintë** or **hrisinyë** (PE17 : 168). Tolkien replaced this verb by #**hriz-**, q.v.]

**hrivë** *noun* "winter", in the calendar of Imladris a precisely defined period of 72 days, but also used without any exact definition (*Appendix D*). **Yá hrivë tenë, ringa ná** "when winter comes (arrives, is with us), it is cold" (*VT49 : 23; Tolkien changed tenë to menë, p. 24*).

**#hriz-** *vb.* "to snow", impersonal, given in the form **hríza** "it is snowing" (**z** would turn to **r** in Exilic Quenya : **\*hríra**). Past tense **hrinsë** (with **s** from the original root *SRIS*) and another form which the editor tentatively reads as **hrissë** (the development **ns > ss** is regular).

**hroa** (*sometimes spelt "hröa"*) *noun* "body" (changed by Tolkien from **hrondo**, in turn changed from **hrón**). The word **hroa** comes from earlier **\*srawa** (*VT47 : 35*). Pl. **hroar** is attested (*MR : 304, VT39 : 30*). In *MR : 330*, Tolkien notes that **hroa** is "roughly but not exactly equivalent to 'body' " (as opposed to "soul"). The Incarnates live by *necessary* union of **hroa** (body) and **fëa** (soul) (*WJ : 405*). **Hroafelmë** "body-impulse" (impulses provided by the body, e.g. physical fear, hunger, thirst, sexual desire) (*VT41 : 19 cf. 13*)

**Hróatani** *noun* "Eastern Men" (*PE17 : 18*), as opposed to the **Núnatani** (Dúnedain, Westmen).

**hrómen** *noun* "east", variant of the more common **Rómen**, q.v. (*PE17 : 18*)

**hrón** *noun* "flesh / substance of Arda", "matter" (*PE17 : 183*), also at one point used = **hroa** "body", q.v.

**hrondo** *noun* "a corporeal form or body (especially of the Elves)" (*PE17 : 183*). Tolkien replaced this word by **hroa**, q.v.

**hróna** *adj.* "eastern" (*PE17 : 18*), apparently a variant of **róna**, q.v. (itself not clearly glossed).

**hróta** *noun* "dwelling underground, artificial cave or rockhewn hall" (*PM : 365*)

**hróva** *adj.* "dark, dark brown", used to refer to hair (*PE17 : 154*)

**hru-**, **hrú**, **ru-** *prefix* implying wickedness or evil, only occasionally used, e.g. **hrúcarë**, q.v.

**hrúcarë**, also **rúcarë**, *noun* "evil-doing" (*PE17 : 170*)

**hruo** *noun* "troll" (*PE17 : 115*)

**hú** *noun* "hound" (*PE17 : 86*), cf. **huan**,

**huo**

[**hu-** or **hú-**, negative prefix (*VT45 : 17*); Tolkien settled on **ú-** instead.]

**huan** (**hún-**, as in dat. sg. **húnen**) *noun* "hound" (*KHUGAN, KHUG*). Cf. **hú**, **huo**.

**huë** "Qenya" cardinal "nine" (in Tolkien's later Quenya **nertë**) (*VT49 : 54*)

**Hui** *noun* "Night" (*PHUY*), in earlier "Qenya" defined as "evening" (*MC : 214*) or "fog, dark, murk, night" (*LT1 : 253*).

**huinë** *noun* "deep shadow" (*PHUY*), "gloom" (*VT41 : 8*), "gloom, darkness" (*SA : fuin*), also used for "shadow" = Sauron (*LR : 56*). Possessive (adjectival) form **huinéva** in the name **Taurë Huinéva**, q.v. In earlier sources, **huinë** is quoted as a variant of **fuinë**, but according to *VT41 : 8*, **huinë** is the proper Quenya form and **fuinë** is Telerin. With prefix **nu-** "under" and allative ending **-nna** in **nuhuinenna** (*SD : 246*); also **unuhuinë** "under-shadow" (*LR : 47*).

**huiva** *adj.* "murky" (*LT1 : 253*)

**#hum-** *vb.* "not to do" (cited as 1st person aorist : **humín** "I do not"; pa.t. **húmë**. (*VT45 : 17*). See **#um-**.]

**húmë** (1) *numeral* "thousand" (*PE13 : 50*). Pl. **húmi** is attested (used in connection with other numbers, as in "two thousand", i.e. "two thousands").

**\*húmë** (2), see **fúmë**

**húna** 1) *adj.* "cursed, accursed". Cf. **húta-**. (*PE17 : 149*)

[**húna-** 2) *vb.* "howl" (*VT46 : 6*)]

**\*hund-** (**\*hunda-**, **\*hundië** etc.), see

**fund-**

**húnen** dat. sg. of **huan**, q.v. (*KHUGAN, KHUG*)

**huntë**, **huntanë**, *vb.*, the pa.t. of **húta**, q.v.

**huo** *noun* "dog" (*KHUG*, see *KHUGAN*; cf. **hú**, **huan**). Also **roa**.

**Huorë** masc. name "Heart-vigour, courage" (*KHÖ-N*)

**\*hur-**, see **fur-**

**hurin** *adj.* "hidden, concealed" (also **furin**) (*LT2 : 340*)

**húro** *noun* "storm" (*MC : 214; this is "Qenya"*)

**huru**, see **furu**

**húta-** *vb.* "curse", pa.t. **huntë** or **huntanë**. It is unclear whether the word **húna** "cursed, accursed" should be regarded as the passive participle of this verb, or only as an independent (though obviously related) adjective. (*PE17 : 149*)

[**húvanimor**, see **úvanimo**]

**hwan** (**hwand-**, e.g. pl. **hwandi**) *noun* "sponge, fungus" (*SWAD*)

**hwarin** *adj.* "crooked" (*SKWAR*)

**hwarma** *noun* "crossbar" (*SKWAR*)

**hwerme** *noun* "gesture-code" (*WJ : 395, VT39 : 5*)

**hwesta** (1) *noun* "breeze, breath, puff of air" (SWES), also name of tengwa #12 (Appendix E, VT46 : 17); **hwesta sindarinwa** "Grey-elven *hw*", name of tengwa #34 (Appendix E).

**hwesta-** (2) *vb.* "to puff" (SWES)

**hwindë** (1) *noun* "birch" (PE17 : 23)

**hwindë** *noun* (2) "eddy, whirlpool" (SWIN). In the pre-classical Tengwar system presupposed in the *Etymologies*, **hwindë** was also the name of tengwa #34, which letter Tolkien would later call **hwesta sindarinwa** instead.

**hwinya-** *vb.* "to swirl, eddy, gyrate" (SWIN)

**hya** *conj.* "or" or *noun* "other thing" (VT49 : 14)

**hyá** *adv.?* "here by us" (*Narqelion*, QL : xiv)

**hyalin** *noun* "paper" (PE16 : 133)

**Hyalondië**, see **Hyaralondië**

**hyalma** *noun* "shell, conch, horn of Ulmo" (SYAL). In the pre-classical Tengwar system presupposed in the *Etymologies*, **hyalma** was also the name of tengwa #33 (VT46 : 16), which letter Tolkien would later call **hyarmen** instead.

**#hyam-** *vb.* "pray" (*aorist hyamë* attested, VT43 : 34)

**hyan-** *vb.* "to injure" (PE16 : 145)

**hyana** *adj.* "other", cf. **hya** (VT49 : 14)

**hyanda** *noun* "blade, share" (LT2 : 342)

\***hyandë**, see **hyar-**

**hyapat** *noun* "shoe" (SKYAP; in the *Etymologies* as printed in LR the gloss appears as "shore", but according to [http : / / www.elvish.org / errata / VT-Errata.pdf](http://www.elvish.org/errata/VT-Errata.pdf) this was a misreading of Tolkien's manuscript)

**hyar** *noun* "plough" (LT2 : 342)

**#hyar-** *vb.* "cleave" (1st pers. aorist **hyarin** "I cleave") (SYAD). Pa.t. probably \***hyandë** since the R of **hyar-** was originally D; cf. **rer-** "sow", pa.t. **rendë**, from the root RED.

**Hyaralondië** (also shortened and assimilated **Hyalondië**) place-name "South-harbourage", old name for Gondor, in full **Turmen Hyalondiéva** "Realm of the South-harbourage" (PE17 : 28). Compare **Forolondië**.

**Hyarastorni** *place-name*, region in Númenor, apparently including **hyar-** "south" and perhaps **orni** "trees" (UT : 210)

**hyárë** *noun* used as *adv.* (older **hyázë**) "this day", a form Tolkien apparently abandoned in favour of **síra**, q.v. (VT43 : 18)

**hyarma** *noun* "left hand" (VT47 : 6, VT49 : 12). Compare **hyarmaitë**, **hyarya**. Once with definite article directly prefixed (**ihyarma**, VT49 : 22), but **i hyarma** in other versions of the same text.

**hyarmaitë** *adj.* "lefthanded" (KHYAR)

**hyarmen**, **Hyarmen** *noun* "south" (SA, SA : *men*, KHYAR), literally "lefthand-direction" (VT49 : 12), since the Elves named the directions as they were to a person facing the Blessed Realm in the West. Also name of tengwa #33 (Appendix E). In **Hyarmendacil** masc.name, "South-victor" (Appendix A), apparently also in the place-name **Hyarmentir** (name of a mountain; the element **-tir** means "watch[ing point]"). (SA) **Hyarnustar** "the Southwestlands" of Númenor; **Hyarrostar** the "Southeastlands" (UT : 165)

**hyarmenya** *adj.* "southern" (KHYAR)

**hyarna** *adj.* "southern" (PE17 : 18)

**hyarya** *adj.* "left" (opposite of right). (KHYAR). Compare **hyarma**.

**hyatsë** *noun* "cleft, gash" (SYAD), apparently changed by Tolkien from **hyassë** (VT46 : 16)

**hye** *noun* "other person", also used as a pronoun of "a 3rd person entering account [who is] not subject of the original verb" (VT49 : 15). This **hye** may then also be used as subject to in a following sentence, as in Tolkien's example "he [se] struck him [hye] and he [hye] fled" (VT49 : 15).

**hyellë** *noun* "glass" (KHYEL(ES), VT45 : 23; the later source also provides the unglossed form **hyelma**, which may be a synonym of **hyellë**; alternatively **hyellë** could be "glass" as a substance, whereas **hyelma** rather refers to "a glass" as a drinking vessel). In later sources, **cilin** or **calca** is given as the word for "glass".

**hyelma**, see **hyellë**

**hyóla** *noun* "trump" (SD : 419)

# I

**i** (1) "the", indeclinable definite article (*I, Nam, RGEO* : 67, *Markirya, WJ* : 369, *WJ* : 398, *MC* : 215, 216, 221). A variant **in** (q.v.) is also attested. Hyphenated **i-** in **i-mar** "the earth" (FS), **i-Ciryamo** "the mariner's" (*UT* : 8), **i-aldar** "the trees" (*Narqelion*), attached with a dot in **i-yulmar** "the cups" (VT48 : 11), **I-Eldanyárë** "the History of the Elves" (LR : 199), **i-arya** "the best" (*PE17* : 57), directly prefixed with no hyphen or dot in **icilyanna** = **i cilyanna** in SD : 247, also **ihyarma** "the left hand" in VT49 : 22 (but **i hyarma** in other versions of the same text).

**i** (2) relative pronoun "(the one / they) who; (that) which" (both article and relative pronoun in CO : **i Eru i or ilyë mahalmar ëa** : *the One who is above all thrones*, **i hárar** "(they) who are sitting"); cf. also the phrase **i hamil mára** "(that) which you deem good" (VT42 : 33). Notice that before a verb, **i** means "the one who", or, in the case of a plural verb, "those who"; e.g. **i carir quettar ómainen** "those who form words with voices" (*WJ* : 391). According to VT47 : 21, **i** as a relative pronoun is the personal plural form (corresponding to the personal sg. **ye** and the impersonal sg. **ya**). This agrees with the example **i carir...**, but as is evident from the other examples listed above, Tolkien in certain texts also used **i** as a singular relative pronoun, both personal (**Eru i...**) and impersonal (**i hamil**). In the sense of a plural personal relative pronoun, **i** is also attested in the genitive (**ion**) and ablative (**illon**) cases, demonstrating that unlike the indeclinable article **i**, the relative pronoun **i** can receive case endings. Both are translated "from whom" : **ion** / **illon camnelyes** "from whom you received it" (referring to several persons) (VT47 : 21).

**i** (3) *conj.* "that". **Savin Elessar ar i nánë aran Ondóreo** "I believe that Elessar really existed and that [he] was a king of Gondor" (VT49 : 27), **savin...i E[lesarno] quetië naitë** "I believe that Elessar's speaking [is] true" (VT49 : 28) Also cf. **nai, nái** "be it that" (see **nai** #1), which may seem to incorporate this conjunction.

**-i** nominative plural ending regularly used on nouns ending in a consonant and in **-ë**; in the latter case, **-ë** is displaced (e.g. **Quendë** pl. **Quendi**).

**[ia adv.** "ever" (*GEY, EY*); replaced by **oia.**]

**[ialë noun** "everlasting age" (*GEY*; the word "age" dropped out in the *Etymologies* as printed in LR; see VT45 : 14. Replaced by **oialë.**]

**-ië** (1) infinitive (or gerundial) ending, "general infinitive" (*PE17* : 68), attested in **carinë** (see **car-**), **enyalië**, q.v. (CO)

**-ië** (2) abstract ending, often used to derive abstracts from adjectives, e.g. **lātië** "openness" vs. **láta** "open", **mornië** "darkness" vs. **morna** "black, dark", **vanië** (for **\*vanyië**) "beauty" vs. **vanya** "fair".

**-ië** (3) "is", **-ier** "are", stative verb suffix occurring in *Fíriel's Song* : **númessier** "they are in the west", **meldielto** "they are...beloved", **talantië** "he is fallen", **márië** "it is good" (< **\*númessë** "in the west", **melda** "beloved", **\*talanta** "fallen"); future tense **-iéva** in **hostainiéva** "will be gathered" (< **\*hostaina** "gathered"). Compare **ye** "is", **yéva** "will be", verbs that also occur in *Fíriel's Song*. This suffix is probably not valid in LotR-style Quenya : **-ië** is an infinitival or gerundial ending in CO, for **ye** "is" *Namárië* has **ná**, and the phrase "lost is" is **vanwa ná**, not **\*vanwië**.

**-iel** patronymic / matronymic ending - "daughter" (*YEL, VT46* : 22-23) In the *Etymologies*, Tolkien struck out this ending and the corresponding independent word **yeldë** "daughter", changing them to **-ien**, **yendë**. However, the ending **-iel** later turns up in later forms : **Uinéniel** "Daughter of Uinen" in UT : 182 and **Elerondiel** "daughter of Elrond" (Elerondo) in PE17 : 56. Hence it would seem that Tolkien changed his mind again and restored this ending, and perhaps the noun **yeldë** along with it. – The form **Elerondiel** (from **Elerondo**) demonstrates that a final vowel is omitted before **-iel**.

**-ien** fem. ending in certain names like **Yávien**, **Silmarien** (q.v.) At one point **-ien** implied "daughter", see **-iel** above.

**ier prep.** "as" (VT43 : 16, probably rejected in favour of **sívë**, q.v.). In an abandoned version of the Quenya Lord's Prayer, Tolkien used **ier...ter** for "as...so" (VT43 : 17).



**il-** (*prefix*) "no, \*un-" (*LA*); cf. **ilfirin** "immortal" (vs. **firin** "dead"). This prefix "denotes the opposite, the reversal, i.e. more than the mere negation" (*VT42* : 32). But **il-** can also mean "all, every"; see **ilaurëa**, **ilqua**, **ilquen**.

**ilaurëa** *adj.* "daily", "of every day" (**il-** "every" + **aurë** "day" + **-a** adjectival ending) (*VT43* : 18).

**ilca-** ("k") *vb.* "gleam (white)", participle **ilcala** with pl. allative ending **ilcalannar** in *Markirya* (**axor ilcalannar** "on bones gleaming")

**ilcë** ("k") (1) *noun* "appearance" (etymologically "glint"; cf. **ilca-**) (*QL* : 42)

**ilcë** ("k") (2) \*"you", emphatic pronoun of the 2nd person pl. familiar, apparently a form abandoned by Tolkien. An alternative form **incë** was also listed; a query appears between the forms (*VT49* : 48).

**-ilco** ("k") \*"you (two)", abandoned pronominal ending for the familiar 2nd person dual; in later sources the relevant ending is rather **-stë** (*VT49* : 48). The ending **-ilco** was apparently changed from **-ilto** (*VT49* : 49). Compare **-illo**.]

**ilcorin** ("k") *noun* \*"not of Kor", describing Elves not of the Blessed Realm; variant of **Alcorin** (*LA*, *AR*<sup>2</sup>, *VT45* : 5)

**ilë** *noun* "star" (*LT1* : 269; rather **elen**, **él** in LotR-style Quenya.)

**ilfirin** *adj.* "immortal" (*PHIR*)

**ilin** *adj.* "pale blue" (*GLINDI*)

**illi** *noun* "all" (as independent *noun*, apparently treated as a plural form). **Imb' illi** "among all" (*VT47* : 30)

**-illo** "you (two)", abandoned pronominal ending for the polite 2nd person dual; in later sources the relevant ending is rather **-stë** (*VT49* : 48). This **-illo** was changed from **-llo**. Compare **-ilco**.]

**illon** *pl. relative pron. in ablative* : "from whom", pl. (*VT47* : 11). See **i** #2 (relative pronoun).

**Illuin** place-name, name of one of the Lamps of the Valar; apparently incorporating the element **luin** "blue" (*Silm*) : hence \*"all-blue"?

**illumë** *adv.* "always" (*VT44* : 9)

**ilm-** stem appearing in **Ilmen**, the region above the air where the stars are, in **Ilmarë**, name of a Maia, and in **Ilmarin** "mansion of the high airs", the dwelling of Manwë and Varda upon Oiolossë (*SA*)

**Ilma** *noun* "starlight" (*GIL*)

**Ilmarë** *noun* "starlight", also fem. name, referring to a Maia (*GIL*, *SA* : *ilm-*)

**Ilmarin** *noun* "mansion of the high airs", the dwelling of Manwë and Varda upon Oiolossë (*SA* : *ilm-*)

**ilmen** region above air where stars are (*WIL*, *SA* : *ilm-*); place-name **Ilmen-assa** "Chasm of Ilmen" (*GAS*)

\***ilpirin** (*hypothetical form*; the word actually appears in *Q* as **ilfirin**) *adj.* "immortal" (*PHIR*)

**ilqua** ("*ilqa*") *noun* "everything" (*IL*, *VT45* : 24), "all" (*FS*); **ilquainen** ("*ilqainen*") a word occurring in *Fíriel's Song*, translated "to all". It would appear to be **ilqua** "all" with a dative pl. ending. However, in Tolkien's later Quenya **-inen** is the ending for instrumental pl. (*FS*)

**ilquen** *noun* "everybody" (*WJ* : 372)

**ilsa** *noun* "(the mystic name of) silver" (*LT1* : 255, *LT1* : 268)

**[Ilániel**, changed by Tolkien to **Ilthániel**, **ilsa**, deleted Quenya forms of Sindarin *Gilthoniel* as a name of Varda. (*PE17* : 23)]

**#-ilto**, dual ablative ending (*Plotz*), see **-llo** #1.

**[-lto** (2), see **-lco**]

**llu** *noun* "(the) world" (*FS*, *LR* : 47, 56), "universe" (*IL*); **ilu** "everything, all, the whole" (of the universe also including God and all souls and spirits, which are not properly included in the term **Eä**; see *VT39* : 20, also referenced in *VT49* : 36)

**ilucara** ("k") *adj.* "omnificent" (*VT39* : 20)

**iluisa** (p?) *adj.* "omniscient" (*VT39* : 20)

**llumirë** *noun* \*"World-jewel", another word for *Silmaril* (*IL*)

**iluquinga** ("q") *noun* "rainbow" (*LT2* : 348)

**Ilurambar** place-name "Walls of the World" (*IL*, *RAMBĀ*)

**iluvata** *adj.* "omnipotent" (*VT39* : 20)

**Ilúvatar** *masc. name* "All-father", God (*SD* : 401, *FS*, *IL*; **Ilúv-atar**, *ATA*, **Iluvatar** with a short **u**, *SD* : 346). Often in combination with the divine name as **Eru Ilúvatar**, "Eru Allfather", cf. *MR* : 112. "Qenya" genitive **Ilúvatären** "of Ilúvatar" in *Fíriel's Song*, *LR* : 47 and *SD* : 246, the genitive ending is **-en** instead of **-o** as in LotR-style Quenya. Cf. the later genitive **Ilúvataro** in the phrase **Híni Ilúvataro** (see "Children of Ilúvatar" in the *Silmarillion* Index)

**ilúvë** *noun* "allness, the all". In **Ilúvatar** "All-father". (*SA*; *WJ* : 402, *MR* : 471, *IL*) In *MR* : 355, **ilúvë** seems to be equated with Heaven. Cf. *SD* : 401 : **Ilúvë Ilu** "Heaven, the universe, all that is (with and without the Earth)".

**ilvana** *adj.* "perfect". Also **ilvanya**. (*PE17* : 150)

**ilvanya** *adj.* "perfect". Also **ilvana**. (PE17 : 150)

**ilwë** *noun* "sky, heavens" (LT1 : 255), "the middle air among the stars" (LT1 : 273). – VT49 : 51, 53 also mentions an obscure pronominal element **ilwë**.

**Ilweran, Ilweranta** *noun* "rainbow" (GL : 74) (The *Etymologies* gives **helyanwë**.)

**ilya** *adj. and noun* "all" (LR : 47, 56; SD : 310), "all, the whole" (IL); "each, every, all of a particular group of things" (VT39 : 20); **ilyë** before a plural noun, "all" being inflected like an adjective (Nam, RGEO : 67) : **ilyë tier** "all paths" (Namárië, VT39 : 20), **ilyë mahalmar** "all thrones" (CO), **ilya raxellor** "from all dangers" (VT44 : 9; we might expect \***ilyë raxellor here**), **ilyárëa** (older **ilyázëa**) "daily, of every day" (evidently **ilya** "every" + **árë, ázë** "day" + -a adjectival ending) (VT43 : 18). Tolkien apparently abandoned **ilyárëa** in favour of **ilaurëa**, q.v.

**-ima** adjectival suffix. Sometimes it is used to derive simple adjectives, like **vanima** "fair" or **calima** "bright"; it can also take on the meaning "-able" (PE17 : 68), as in **mátima** "edible" (**mat-** "eat"), **nótima** "countable" (**not-** "count") and (with a negative prefix) **úquétima** "unspeakable" (from **quet-** "speak"). Note that the stem-vowel is normally lengthened in the derivatives where **-ima** means "-able", though this fails to occur in **cenima** "visible" (q.v., but contrast **hraicénima**, q.v.) and also before a consonant cluster as in **úfantima** "not concealable" (PE17 : 176). "X-ima" may mean "apt to X" (when the ending is added to an intransitive verbal stem), as in **Firimar** "mortals", literally "those apt to die" (WJ : 387). The adj. **úfantima** "not concealable" (PE17 : 176) also appears as **úfantuma** (PE17 : 180), indicating the existence of a variant ending **-uma** (used to derive adjectives with a "bad" meaning?)

[**imba**], see **imbë** #2

**Imbar** place-name "the Habitation, = Earth," also "the principal part of Arda" (= the Solar System) (MR : 337, also WJ : 419 note 29)

**imbë** (1) *prep* "between" (Nam, RGEO : 67, VT47 : 11, PE17 : 92). This is "between" referring to a gap, space, barrier, or anything intervening between two other things, like or unlike one another (compare **enel**). 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'** in the phrase **imb' illi** "among all" (VT47 : 11, 30). A dual form **imbit** is also mentioned, used to express "in absolute form the sense 'between two things' when these are not named" (apparently meaning that **imbit** expresses "\*"between them" referring to two entities, with no noun following) (VT47 : 30, PE17 : 92)

**imbë** (2) *noun* "dell, deep vale" (VT45 : 18), "wide ravine (between high mountain sides)" (PE17 : 92)

**imbë** (3) *adv.* "in(wards)" (obsoleted by #1 and #2 above?). Changed by Tolkien from **imba** (VT45 : 18)

**imbi**, pluralized form of **imbë** #1, q.v.

**imbit**, dualized form of **imbë** #1, q.v.

**ímen** a word occurring in *Fíriel's Song*, translated "in them" (**ar ilqua ímen** "and all [that is] in them"). Probably not valid in LotR-style Quenya.

**imi** *prep.* "in"; see **mi** (VT43 : 30)

**imica** *prep.* "among" (VT43 : 30)

**imlë** "yourself, thyself", 2nd person formal sg. reflexive pronoun, e.g. \***tirilyë imlë**, "you watch yourself" (but apparently the general reflexive pronoun **immo** can also be used, and may even be preferable since the cluster **ml** seems unusual for Quenya). Compare **intyë**. (VT47 : 37)

**imma** "\*"itself", impersonal reflexive pronoun referring to the "same thing" (VT47 : 37) as the subject; compare **immo**.

**immo**, "same one, self" (VT49 : 33), general singular reflexive pronoun (covering both the 1st, 2nd, and 3rd person sg.), except where the subject is impersonal, in which case **imma** is used instead (VT47 : 37). Hence \***tirin immo** "I watch [my]self", \***tirilyë immo** "you watch [your]self", \***tiris immo** "(s)he watches [him / her]self" (but apparently \***tiris imma** "it watches [it]self").

**immë** (1) "\*"ourselves", 1st person pl. reflexive pronoun, probably the exclusive form, e.g. \***tirilmë immë** "we (excl.) watch ourselves". Compare **inwë**. (VT47 : 37)

**-immë** (2), see **-mmë**

**imnë**, also **imni**, "\*"myself", 1st person sg. reflexive pronoun, e.g. \***tirin imnë / imni** "I watch myself" (but apparently the general reflexive pronoun **immo** can also be used) (VT47 : 37). In PE17 : 41, **imnë** is mentioned as

an Old Quenya pronoun meaning "I, I myself" (cf. **inyë**).

?**imsë**, see **insë** (*it is not entirely clear whether **imsë** is intended as a Quenya form or as the etymological form underlying **insë***) (VT47 : 37)

**imya** *adj.* "same, identical, selfsame" (VT47 : 37)

**in** *article*, apparently a variant of the definite article **i**, observed in the phrase **i-coimas in-Eldaron** "the coimas [lembas] of the Eldar" in PM : 403. It looks like the Sindarin plural article, but in Quenya **i** normally covers both sg. and pl. "the", and the word **Eldar** does not need any article at all. The alternative reading **i-coimas Eldaron** (PM : 395) is probably to be preferred.

**-ina** ending for what Tolkien called "general 'passive' participle" (VT43 : 15); compare **nótina** "counted", **rácina** "broken", **hastaina** "marred" (q.v.). The stem-vowel is usually lengthened when the ending is added to the stem of a primary verb (as in the two first examples above), though the lengthening fails to occur (or is not denoted) in **carina** as the passive participle of **car-** "make, do" (VT43 : 15). A shorter ending **-na** also occurs, e.g. **nahtana** "slain" (VT49 : 24); the example **hastaina** "marred" would suggest that **\*nahtaina** is equally possible. In the example **aistana** "blessed" (VT43 : 30), **-na** may be preferred to **-ina** for euphonic reasons, to avoid creating a second diphthong **ai** where one already occurs in the previous syllable (**\*aistaina**). In PE17 : 68, the ending **-ina** is said to be "aorist" (unmarked as regards time and aspect); the same source states that the shorter ending **-na** is "no longer part of verbal *conjugation*", though it obviously survives in many words that are maybe now to be considered independent adjectives. See **-na** #4.

**-in** dative pl. ending, seen in **eldain**, **fírimoin**, q.v.

**inca** ("k") *noun* "idea" (VT45 : 18, where the word is cited with a final hyphen, though its gloss would indicate that it is a noun not a verb. Originally, the triple glosses "idea, notion, guess" were provided.)

**incáno** or **incánu** ("k"), *noun* "mind master" (PE17 : 155), cf. **cáno**.

**incánus** (**\*incánuss-**), also **incánussë**, *noun* "mind mastership" (PE17 : 155), associated with **Incánus** as a name of Gandalf.

**incë** ("k") **\*"you"**, emphatic pronoun for 2nd person pl. familiar, apparently a form abandoned by Tolkien. It is listed as an

alternative to **ilcë** in the source, a query appearing between the forms (VT49 : 48, 49). The word could also be read as **intë** (VT49 : 49)

**indë** "yourselves", 2nd person pl. reflexive pronoun, e.g. **\*tirildë indë**, "you watch yourselves". **Indë** is derived from earlier **imde** (VT47 : 37)

**indemma** *noun* "mind-picture", i.e. a vision transferred from one mind to another and perceived as visual (and aural) images, usually produced by Elves, though Men were capable of receiving them (mostly during sleep) (PE17 : 174, 179). Compound of **indo** (#1) + **emma**. Ephemeral Tolkien may have considered the word **fanwos** (q.v.) for the same phenomenon.

**indi** *pl. noun*, apparently a name of Men, hardly valid in Tolkien's later Quenya (LT2 : 343). Compare, however, the final element of **Valarindi** "Offspring of the Valar", suggesting that **#indi** can be used for "offspring" (the Quenya word is apparently plural).

**indil** *noun* "lily", or other large single flower. Adopted and adapted from Valarin. (WJ : 399)

**indis** *noun*, translated "wife" in UT : 8, but the form is assigned the meaning "bride" in other places (the regular translation of "wife" is rather **veri** or **vessë**). **Indis** "Bride", name of the goddess Nessa. (**NDIS-SĒ / SĀ (NETH, NI<sup>1</sup>, NDER, I)**); **Indis Nessa** **\*"Bride Nessa"**, title and name of the Valië (**NETH**) 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 (compare the pl. of **olos**, q.v.) The stem **indiss-** may be preferred by writers.

**indo** (1) *noun* "heart, mood" (**ID**), "state" (perhaps especially state of mind, given the other glosses) (VT39 : 23), "mind, region / range of thought, mood" (PE17 : 155, 179), "inner thought, in **fea** as exhibited in character or [?personality]" (PE17 : 189). In another post-LotR source, **indo** is translated "resolve" or "will", the state of mind leading directly to action (VT41 : 13). **Indo** is thus "the mind in its purposing faculty, the will" (VT41 : 17). **Indo-ninya** a word occurring in **Fíriel's Song**, translated "my heart". In the compound **indemma** "mind-picture", the first element would seem to be **indo**.

**indo** (2) *noun* "house" (LT2 : 343), probably obsoleted by #1 above (in Tolkien's later Quenya, the word for "house" appears as **coa**).

**indómë** *noun* "settled character", also used of the "will" of Eru (according to etymological notes written in 1957, referred to in VT43 : 16, presented in PE17 : 189). **Indómelya** "thy will" (VT43 : 16).

**indor** *noun* "master (of house), lord" (LT2 : 343; probably obsoleted together with **indo** "house", q.v.)

**indyalmë** *noun* "clamour" (VT46 : 3)

**indyo** *noun* "grandchild, descendant" (ÑGYÖ / ÑGYON - read \***inyo** in *Noldorin Quenya*, which dialect changed **ndy** to **ny**? Cf. *Quenya for Quendya*.) In the pre-classical Tengwar system presupposed in the *Etymologies*, **indyo** was also the name of tengwa #17 with overposed dots to indicate following **y** (VT46 : 4), the whole symbol having the value **ndy**.

**-inen** pl. instrumental ending. In **ómainen** (WJ : 391)

**inga** (1) *noun* "top, highest point" (PM : 340), "only applied to shapes pointing upwards...[it] referred primarily to position and could be used of tops relatively broad". Compounded in the nouns **aldinga** "tree-top" (**alda** + **inga**) (VT47 : 28), **ingaran** "high-king" (PM : 340)

**inga** (2) *adj.* "first" (ING)

**ingaran** *noun* "high-king" (PM : 340), compounded from **inga** and **aran**

**Ingoldo** *masc. name*; possessive **Ingoldova** "Ingoldo's" (VT39 : 16)

**Ingolë** *noun* "Science / Philosophy" as a whole (PM : 360; WJ : 383 has **ingolë** ["*iñgole*"], glossed "*lore*". In the *Etymologies*, stem ÑGOL, the word **ingolë** was marked as archaic or poetic and is glossed "*deep lore, magic*").

**ingólemo** *noun* "one with very great knowledge, a 'wizard' ", applied only to great sages of the Eldar in Valinor, like Rúmil (PM : 360)

**ingolmo** *noun* "loremaster" (WJ : 383)

**Ingolondë** place-name "Land of the Gnomes" (Beleriand, "but before applied to parts of Valinor") (ÑGOLOD)

**ingor** *noun* "summit of a mountain" (PM : 340); cf. **orotinga**.

**Ingwë** *masc. name*, "chief", name of the "prince of Elves" (PM : 340, ING, WEG, VT45 : 18). Pl. **Ingwer** "Chieftains", what the Vanyar called themselves (so in PM : 340, but in PM : 332 the plural has the more regular form **Ingwi**). **Ingwë Ingweron** "chief of the chieftains", proper title of Ingwë as high king (PM : 340). In the *Etymologies*, **Ingwë** is also said to be the name

of a symbol used in writing : a short carrier with an *i*-tehta above it, denoting short *i* (VT45 : 18).

**inimeitë** *adj.*? "female" (INI)

**-inqua** adjectival ending, seen in **alcarinqua** "glorious" (WJ : 412) from **alcar** "glory". Etymologically, **-inqua** means "-full", like "glory-full" in this case.

**-inquë** pronominal ending (VT49 : 51, 57), see **-ngwë**

**insa** "\*"itself", 3rd person sg. impersonal reflexive pronoun, e.g. \***tiris insa** "it watches itself" (but apparently the general reflexive pronoun **immo** may also be used, and it may even be preferable since the cluster **ns** seems unusual for Quenya). Compare **insë**, the corresponding personal form.

**#insangarë** (*allative* **insangaremma** attested, VT43 : 22) *noun* "temptation", a form Tolkien apparently abandoned in favour of **#úsahtië**. In Quenya, the cluster **ns** is unusual.

**insë** "\*"himself" and "\*"herself", 3rd person sg. personal reflexive pronoun, apparently covering both genders, e.g. \***tiris insë** "(s)he watches him / herself" (but apparently the general reflexive pronoun **immo** may also be used, and it may even be preferable since the cluster **ns** seems unusual for Quenya). Compare **insa**, the corresponding impersonal form. **Insë** is derived from earlier **imsë**, a form that was possibly also used in Quenya (unless "imse" in Tolkien's manuscript is intended as an etymological form only, though it is not asterisked) (VT47 : 37)

**intë** "\*"themselves", 3rd person pl. reflexive pronoun, e.g. \***i neri tirir intë**, "the men watch themselves". **Intë** is derived from earlier **imte** (VT47 : 37). Conceivably **intë** is only used for "themselves" with reference to persons; impersonal "themselves" ought to be \***inta** or \***intai**, compare **ta** #3, **tai** #2. A form \***intai** might however have evolved into \***intë** by the Third Age (like pl. adjectives in **-ai** later came to end in **-ë**), thus converging with the "personal" form. In an earlier source, Tolkien listed **intë** as an emphatic pronoun "\*"they", 3rd person plural (VT49 : 48, 49); compare the pronominal ending **-ntë**. The word **intë** (derived from **inde** via **inze**, an unusual development in Quenya) also appears as a candidate 2nd person singular polite form (VT49 : 49).

**intya-** *vb.* "guess, suppose" (INK / INIK, VT49 : 33)

**intyë** "\*"yourself, thyself", 2nd person intimate sg. reflexive pronoun, e.g. \***tirit intyë**, "you watch yourself" (but apparently the general

reflexive pronoun **immo** can also be used). Compare **imlë**. (VT47 : 37)

**intyalë** *noun* "imagination" (INK / INIK, VT49 : 33)

**inwë** \*"ourselves", 1st person pl. reflexive pronoun, evidently the inclusive form, e.g. \***tirilvë inwë** "we (*incl.*) watch ourselves". Compare **immë**. (VT47 : 37)

**inwis** *noun* "change of mind, mood", bracketed **inwissi** is either plural, stem form of a variant (PE17 : 191); cf. **inwisti**.

**inwisti** *noun* "mind-mood" (changed by Tolkien from **inwaldi**) (MR : 216, 471). The word may seem to be plural in form, despite its singular gloss. Cf. variant **inwis** (which could be the singular, if it has the stem **inwist-**).

**inya** (1) *adj.* "female" (INI)

**inya** (2) *adj.* "small" (LT1 : 256; this "Qenya" word may be obsoleted by # 1 above)

**inyë** emphatic independent 1st person sg. pronoun, "I" with emphasis, translated "I, too" in LR : 61 (and, according to one reading of Tolkien's manuscript, in VT49 : 49).

[**lolossë**] place-name "Everlasting Snow" = Taniquetil (GEY, EY; changed to **Oiolossë**)

**ion** *pl. relative pron. in genitive* "from whom, \*of whom", pl. (VT47 : 21). See **i** #2 (relative pronoun).

**-ion** (*patronymic ending*) "son (of), descendant" (YÖ / YON, LT1 : 271, LT2 : 344). Not to be confused with the genitive ending **-on** when added to words with nominative plurals in **-i**, e.g. **elenion** "of stars" vs. **eleni** "stars".

**ipsin** *noun* "fine thread" (PE17 : 17)

[**ira** *adj.* "eternal" (GEY, VT45 : 13; changed by Tolkien to **oira**, see OY)]

**irë** (1) *noun* "desire". (ID). In the pre-classical Tengwar system presupposed in the *Etymologies*, **irë** was also the name of a long carrier with an *i*-tehta above it, denoting long *ī*. (VT45 : 17).

**irë** (2) *conj.* "when" (subordinate conjunction, not question-word : **irë Anarinya queluva**, "when my sun faileth") (FS). Compare **yá** #2.

[**irë**] (3) *noun* "eternal" (read "eternity", as suggested by Christopher Tolkien, but the word was in any case changed to **oirë**) (GEY, VT45 : 13)

**iricië** ("k") see #**ric-**

**Irildë** fem. name "Idhril" (Idril) (LT2 : 343), #**Irildë** (J.R.R. Tolkien : *Artist & Illustrator* p. 193), **Írildë** also as name of a Númenorean woman (UT : 210). **Irildë Taltyelemna** = (later) Sindarin *Idril Celebrindal*; replaced **Irildë**

**Taltelepsa** (KYELEP / TELEP; **Taltelema** in the *Etymologies* as printed in LR is an error for **Taltyelemna**, VT45 : 25). Tolkien seems to have replaced **Irildë** as the Quenya form of *Idril* with **Itaril**, **Itarillë**, **Itarildë**, q.v., in which case the Sindarin form is definitely *Idril* and not *Idhril*.

**irima** *adj.* "lovely, beautiful, desirable" (ID, FS, PE17 : 155), in FS also pl. **irimar**; in the "Qenya" of *Fíriel's Song*, adjectives in **-a** form their plurals in **-ar** instead of **-ë** as in LotR-style Quenya.

**irin** *noun* "town" (LT2 : 343; hardly a valid word in Tolkien's later Quenya)

**Írissë** fem. name (PM : 345), evidently connected to **irë** "desire".

**irmin** *noun* "the world, all the regions inhabited by Men" (LT2 : 343; hardly a valid word in Tolkien's later Quenya)

**Irmo** masc. name "Desirer", name of a Vala; normally called **Lórien**, properly the place where he dwells (WJ : 402)

**is** *noun* "light snow" (LT1 : 256)

**-is** ending for the plural form of an unidentified case, by some called "respective" or "short locative" (Plotz)

**isca** ("k") *adj.* "pale" (LT1 : 256)

**Isil** (**b**) place-name "Moon" (FS; SA : *sil*, Appendix E, SD : 302, *SIL*; also defined as "the Sheen" under *THIL*); **Isildur** masc. name., \*"Moon-servant" (SA : *sil*, Appendix A, NDŪ)

**isilmë** (**b**) *noun* "moonlight", occurring in *Markirya*; free translation "the moon" in MC : 215 (**isilmë ilcalassë**, literally "moonlight gleaming-in" = "in the moon gleaming"). **Isilmë** also appears as the name of a Númenorean woman (UT : 210).

**Isilya** (**b**) *noun*, third day of the Eldarin six-day week, dedicated to the Moon (Appendix D)

**isima** (**p**?) *noun* "imagination" (if a variant of **sima**, q.v.; the form **isima** as such is not clearly glossed) (VT49 : 16)

**isintë** *pa.t. vb.* "knew", irregular *pa.t.* of **ista-** (besides **sintë**) (VT48 : 25; in VT48 : 32 this is analyzed as being the same formation as **oantë**)

**isqua** ("q") *adj.* "wise" (LT2 : 339).

**issë** *noun* "knowledge, lore" (LT2 : 339; rather **ista** or **istya** in Tolkien's later Quenya)

**-issë** a feminine ending, as in **Írissë** (PM : 345)

**ista** (1) *noun* "knowledge" (IS). Also **istya**.

**ista-** (2) *vb.* "know", *pa.t.* **sintë** (IS, LT2 : 339, VT48 : 25). This past tense Tolkien called "certainly irregular" (VT48 : 25, where an

alternative *pa.t.* **isintë** is also mentioned, but **sintë** is said to be the older form; compare editorial notes in VT48 : 32. **Ista-** is also used for "can" in the sense of "know how to", as in **istan quietë** "I can speak (because I have learned (a) language)" (VT41 : 6) Passive participle **sinwa** "known, certain, ascertained" (VT49 : 68)

**Istar** *noun* "Wizard", used of Gandalf, Saruman, Radagast etc. Pl. **Istari** is attested. Gen. pl. in the phrase **Heren Istarion** "Order of Wizards" (UT : 388)

**istima** *adj.* "having knowledge" (IS)

**Istimor** *pl. noun* \*"Wise Ones" = "Gnomes" (Noldor) (IS). Sg. #**Istimo**.

**istya** *noun* "knowledge" (IS). Also **ista** (#1).

**istyar** *noun* "scholar, learned man" (IS). According to VT45 : 18, Tolkien at one point also meant **istyar** to be the name of Tengwa #13 with overposed dots to indicate a palatal sound; the letter would thus have the value **sty**. However, according to the classical Tengwar spelling of Quenya as outlined in LotR Appendix E, such a letter would rather have the value \***nty** (since #13 is there assigned the value **nt** in Quenya).

**iswa** *adj.* "wise" (LT2 : 339)

**-itë** adjectival ending, often attached to nouns with the sense of "having X" or "having the quality of X" (VT49 : 42)

**íta** *noun* "a flash" (PM : 363)

**ita-** 1) *vb.* "sparkle" (SA : ril, PM : 363)

**íta, íta** *adv.* 2) "very, extremely" (PE17 : 112). Like #1 above, this element emerged as part of Tolkien's efforts to explain the initial element of the name Idril (Q **Itaril**), so it is questionable if #1 and #2 were ever meant to coexist in the "same" version of Quenya.

**íta** 3) *pron* "that which" (VT49 : 12), emended from **tai** (#1, q.v.) The form **íta** is compounded from the relative pronoun **i** + the pronoun **ta** "that, it".

**itaril** (\***Itarill-**), **Itarillë**, **Itarildë** fem. name, Sindarized as **Idril** (PM : 346, 348; SA : ril). (In earlier sources, Tolkien used **Irildë** as the Quenya form of **Idril**, and the proper Noldorin / Sindarin form was then **Idhril**.)

**itila** *adj. (or participle?)* "twinkling, glinting" (PM : 363)

**-iva** (**-ivë**) plural possessive ending; seen in **Eldaiva**, **Eldaivë** (WJ : 369)

**Íverind-**, **Íverindor** place-name "Ireland" (LT2 : 344) *The nominative of Íverind- must be \*Íverin, the form Íverind- occurring before endings. Compare Íverin below.*

**Íverin** place-name "Ireland" (also **Íverindor**, **Íverind-**, which forms are probably to be preferred in a LotR-compatible form of Quenya) (LT2 : 344)

**†ixal** *noun* "a cast shadow" (PE17 : 184)

# K

(see C-)

**kakainen**, see **caita-**

**kelvar** (sg. #**kelva**) *noun* "animals, living things that move" (*Silm*)

**kemen** *noun* "earth"; see **cemen**.

**Kementári** *noun* "Earth-queen", title of Yavanna (SA : tar). The **Kemen-** of this name was at one stage intended as the genitive of **kén**, **kem-** "earth", so that **Kementári** meant "Earth's Queen", but Tolkien later changed the Quenya genitive ending from **-(e)n** to **-o**.

Apparently so as to maintain the name **Kementári**, he turned **kemen** into the nominative form; see **cemen**.

**kwí**, **kwíta**, particle indicating uncertainty (evidently like English "maybe, perhaps"). We would expect the spelling **quí**, **quíta** (VT42 : 34). See **cé** (which form is perhaps to be preferred)

**kyermë** *noun* \*"prayer", isolated from **Erukyermë** (UT : 166)

# L

-I or **-lyë** (VT49 : 48, 51), pronominal endings for 2nd person sg. polite / formal "you, thou" : **caril** or **carilyë** \*"you do" (VT49 : 16), **hamil** "you judge" (VT42 : 33), **anel** "you were" (see **ná** #1); see **-lyë** for further examples. These endings may also be added to pronouns (**etel** / **etelyë** or **mil**, **milyë**; see **et**, **mi**). In one source, -I is rather used as a reduced affix denoting plural "you"; see **heca!** (WJ : 364)

**la** negation "no, not" (see **lá**); also prefix **la-** as in **lacarë**, q.v. (VT45 : 25)

**lá** (1) *adv.* "no, not" (LA, VT45 : 25) According to VT42 : 33, **lá** is the stressed form, alternating with **la** when the negation is unstressed. – In another conceptual phase of Tolkien's, **lá** had the opposite meaning "yes" (VT42 : 32-33), but this idea is contradicted by both earlier and later material : usually **lá** is conceived as a negation. – The negation can receive tense markers and be used as a negative verb "when [another] verb is not expressed" (VT49 : 13), apparently where the phrase "is not" is followed by a noun or an adjective as a predicate, or where some verb is understood, as in English "I do not" (i.e. "I do not do whatever the context indicates"). With pronominal endings **la-** in the aorist, e.g. **lanyë** "I do not, am not" (etc.) (*Tolkien abandoned the form **lamin**.*) Exemplified in the sentence **melin sé apa lanyë hé** \*"I love him but I do not [love] him" (another person) (VT49 : 15). Present tense **laia**, past **lánë**, perfect **alaië**, future **lauva**.

**lá** (2) *prep.* "athwart, over, across, beyond" (PE17 : 65), also used in phrases of comparison, e.g. "A *ná calima lá* B", A is bright beyond (= brighter than) B (VT42 : 32).

[**lá** (3) *interjection?* "please" (*reading of gloss uncertain*) (VT45 : 25)]

**lacarë** ("k") *noun* "not-doing, inaction" (in general) (VT42 : 33)

**lá umë** > **laumë** *negation* "no indeed not, on the contrary" ("also used for asking incredulous questions"). This is a combination of the negation **lá** "not" and the negative verb **umë** "is not, does not" (LA)

**lahta-** *vb.* "pass over, cross, surpass, excel" (PE17 : 92)

[**lai** *adverbial particle* "very" (VT45 : 8)]

**laia**, see **lá** #1

**laica** (1) *adj.* "green" (*in older sources **laiqua***) (Letters : 282, PE17 : 159). **Laicolassë** (**laica** + **#olassë**) "green-foilage" (PE17 : 46), Quenya cognate of Sindarin *Laegolas* (dialectal form *Legolas*); compare **olassië**. *Adj.* **laicalassë** "green as leaves", literally "green-leaf" (PE17 : 56).

**laica** (2) ("k") *adj.* "keen, sharp, acute, piercing" (LAIK, LT2 : 337 – *in the Etymologies as printed in LR, the final vowel is misread as -e instead of -a*, VT45 : 25). Possibly obsoleted by #1 above. Compare **aica** #1.

**laicolassë**, see **laica** #1

**laima** *noun* "plant" (PE17 : 159). Cf.

**olvar**.

**laimë** *noun* "shade" (DAY; *in an earlier version the gloss was "shadow (cast by an object or form)"; see VT45 : 8-9. Perhaps Tolkien transferred this meaning to **lëo** when giving **laimë** the more general meaning "shade".*)

**laiqua** ("q") *adj.* "green" (LÁYAK, LT1 : 267, MC : 214), "Qenya" pl. **laiquali** ("q") (MC : 216). Occurs in the phrase **laiqua'ondoisen** ("q") "green-rocks-upon" (MC : 221; *this is "Qenya"*), **Laiqualassë** ("q") *masc. name* "Legolas" (Greenleaf) (LT1 : 267). Used as *noun* in the phrase **mi laiqua** of somebody clad "in green" (PE17 : 71). In later material, the word for "green" appears as **laica**, and the cognate of *Legolas* is said to be **Laicolassë**, q.v. (PE17 : 56)

**laiquaninwa** ("q") *adj.* \*"green-blue"? (cf. **ninwa**) (*Narqelion*)

**laiquassë** ("q") *noun* "greenness" (LT1 : 267)

**laiquë** *noun* "herb" ("anything green, but especially as used for food") (PE17 : 159)

**Laiquendi** *noun* "Green-elves", not much used (translated from Sindarin *Laegil*, *Laegelrim*) (WJ : 385, SA : *quen-* / *quet-*, LÁYAK; *spelt "Laiquendi" in the latter source*)

**laira** *adj.* "shady" (DAY)

**lairë** (1) *noun* "summer" (Letters : 283, VT45 : 26), in the calendar of Imladris a precisely defined period of 72 days, but also used without any exact definition (*Appendix D*). **Oiolairë** "Eversummer", name of a tree (UT : 167), see

also **Coron Oiolairë. Lairelossë** *noun* \*"Summer-snow", name of a tree (*UT* : 167), perhaps with white flowers.

**lairë** (2) *noun* "poem" (*GLIR*)

**lairë** (3) *noun* "meadow" (*LT1* : 267, *GL* : 39 – perhaps a doubtful word in LotR-style Quenya, since *lairë* already has to carry two other meanings)

**lairus (lairust-)** *noun* "verdigris" (*VT41* : 10)

**laisi, laito** *noun* "youth, vigour, new life" (*LT1* : 267; rather **vië** or **nésë**, **nessë** in Tolkien's later Quenya)

**laita-** *vb.* "bless, praise" : **a laita, laita te! Andavë laitivalmet! ... Cormacolindor, a laita tárienna** "bless them, bless them! Long shall we bless them! ... [The] Ring-bearers, praise [them] to [the] height!" (**lait[a]-uva-lme-t** "bless-shall-we-them") (*LotR3* : VI ch. 4, translated in *Letters* : 308; the meaning of the suffix **-lmë** was revised from inclusive to exclusive "we", *VT49* : 55). Verbal noun **laitalë** "praising", isolated from **Erulaitalë** (*UT* : 166, 436)

**laivë** *noun* "ointment" (*LIB*<sup>2</sup>)

**laiwa** *adj.* "sick, sickly, ill" (*SLIW*, *VT45* : 28). Since Tolkien eventually decided that roots in *sl-* yield Quenya words in *hl-* (though this was pronounced *l-* in late Exilic Quenya), it may be that the spelling \***hlaiwa** is to be preferred.

**lala-** (1) *vb.* "laugh" (*PM* : 359), possibly with *pa.t.* \***landë** because of the apparent form of the stem.

**lala-** (2) *vb.* "to deny" (*LA*)

**lala** (3) *negation* "no indeed not, on the contrary" ("also used for asking incredulous questions") (*LA*)

**lantalila** ??? (*Narqelion*)

**lalmë** *noun* "elm-tree" (*ÁLAM*). Cf. **alvë** in a post-LotR source.

**Lalwendë** (also short **Lalwen**) *noun* "Laughing Maiden", fem. name (*PM* : 343)

**láma** *noun* "ringing sound, echo" (*LAM*)

**laman (lamn- or simply laman-, as in pl. lamni or lamani)** *noun* "animal" (usually applied to four-footed beasts, and never to reptiles and birds; a more general word may be **#celva**) (*WJ* : 416)

**lámárë** *noun* "flock" (*QL* : 50)

**lámatyávë** (pl. **lámatyáver** attested) *noun* "sound-taste" (**láma** + **tyávë**), individual pleasure in the sounds and forms of words (*MR* : 215, 471)

**lamba** (1) *noun* "tongue" (physical tongue, while **lambë** = "language") (*WJ* : 394, *LAB*; according to *VT45* : 25, Tolkien first wrote

**lambe**, but as noted, this alternative form is rather used for "tongue" in the sense of "language")

**lamba** (2) *noun* ?"hammer" (possibly an alternative form of **namba**, *q.v.*, but the source is obscure and **namba** is to be preferred) (*VT45* : 37)

**lambë** *noun* "tongue, language" (the usual word for 'language' in non-technical use) (*WJ* : 368, 394, *ŃGAL* / *ŃGALAM*), "the language or dialect of a particular country or people...never used for 'language' in general, but only for particular forms of speech" (*VT39* : 15); also name of *tengwa* #27 (*Appendix E*). (In early "Qenya", **lambë** was defined as "tongue" of body, but also of land, or even = "speech" [*LT2* : 339]. In LotR-style Quenya **lambë** only means "tongue = speech", whereas the word for a physical tongue is **lamba**.) **Lambë Valarinwa** "Valarin tongue" (*WJ* : 397), **lambë Quendion** "the language of the Elves" (*PM* : 395), **Lambengolmor** *pl. noun* "Loremasters of Tongues", a school founded by Fëanor (*WJ* : 396); *sg.* **#Lambengolmo**. Spelt **Lambeñgolmor** in *VT48* : 6.

**lambelë** *noun* "Language" (especially with reference to phonology), \*"phonetics" (*VT39* : 15)

**#lambetengwë** *noun* "consonant" (as a *tengwë* or phoneme), literally "tongue-signs". Only *pl.* **lambetengwi** ("ñ") is attested (*VT39* : 16)

**lambina** *adj.* "of tongue, spoken with tongue" (*PE17* : 46). Cf. **lambë**.

**lámína** *adj.* "echoing" (*LAM*)

**lamma** *noun* "sound" (*LAM*)

**lamya-** *vb.* "to sound" (*LAM*, *VT45* : 25)

**lanat** *noun* "weft" (*LAN*)

**lanca** ("k") *noun* "sharp edge (not of tools); sudden end" ("as e.g. a cliff-edge, or the clean edge of things made by hand or built, also used in transferred senses, as in *kuivie-lankasse*, literally 'on the brink of life', of a perilous situation in which one is likely to fall into death" - *VT42* : 8)

**lanco** ("k") *noun* "throat, swallow" (*LAK*<sup>1</sup>, *LANK*). Since this was changed by Tolkien from **lango** with stem \***langu-** and *pl.* **langwi**, it may be that **lanco** should similarly have the stem \***lancu-** and *pl.* **lanqui**.

**landa** (1) *noun* "boundary" (*VT42* : 8)

**landa** (2) *adj.* "wide" (*LAD*). Maybe in

**landatavárë** = \*"wide-wood"? (*TI* : 415)

**lanë (lani-)** *noun* "hem" (*VT42* : 8)

**lánë**, see **lá** #1



**langa-** *vb.* "to cross, go over, pass over" (VT49 : 65)

**langë** *adv.* "surpassingly, superlatively, extremely" (PE17 : 92)

**lango** (1) *noun* "broad sword", also "prow of a ship" (LAG)

**lango** (2) *noun* "passage", especially across or over an obstacle, also "neck" (PE17 : 92)

[**lango** (3) *noun* "throat"] (Tolkien also listed the plural form **langwi**; in the Etymologies as printed in LR, Christopher Tolkien improperly prefixed an asterisk as if it were an primitive or wrong form; see VT45 : 26. This indicates that **lango** has the stem-form **\*langu-**. Compare **ango** "snake", stem **#angu-**, pl. **angwi**. But whatever the case, **lango** was changed to **lanco**.) (LANG, see LANK)

**langon** *noun* "throat" (MC : 216; this is "Qenya", possibly an inflected form of **lango** #2 above – but Tolkien changed it to **lanco**)

**langwi** - see **lango**

**lanna** *prep.* "athwart" (PE17 : 65)

**lannë** *noun* "tissue, cloth" (LAN)

**lanta** (1) *noun* "a fall" (DAT / DANT (TALÁT)), also **lantë**.

**lanta-** (2) "fall" (DAT / DANT (TALÁT), *Narqelion*, VT45 : 26, VT49 : 54); **lantar** aorist tense pl. (*Nam*, *RGEO* : 66); pl. pa.t. **lantaner** "fell" (pl.) (SD : 246); **lantier** "they fell", a plural past tense of **lanta-** "fall" occurring in LR : 47; read probably **lantaner** in LotR-style Quenya, as in SD : 246. Also sg. **lantië** "fell" (LR : 56); read likewise **\*lantané?** (The forms in **-ier**, **-ië** seem to be properly perfects.) Future tense **lantuva**, VT49 : 47. Participle **lantala** "falling" (with locative ending : **lantalassë**) in *Markirya*.

**lantalasselingëa** *adj.* "with a musical sound of falling leaves" (PE16 : 96)

**lantalca** ("k") *noun* "boundary post or mark" (VT42 : 8, 28)

**lanta-mindon** *Qenya pl. noun* "fallen-towers"; inflected compound **lanta-ránar** "in falling-moon" (with pre-classical locative **-r**) (MC : 214; these forms are "Qenya")

**#lantë** (1) *noun* "fall" in **Noldolantë**, q.v. Also **lanta**.

**lantë** (2) *adj.?* *participle?* "falling" (MC : 214; this is "Qenya" - in Tolkien's later Quenya **lantala**)

**lanu** *noun* "lead" (LT1 : 268)

**lanwa** (1) *adj.* "within bounds, limited, finite, (well-)defined" (VT42 : 8)

**lanwa** (2) *noun* "loom" (LAN)

**lanwë** (stem **\*lanwi-**, given primitive form **danmi**) *noun* "ebb-tide" (VT48 : 32). Compare **nanwë**.

**lanya-** (1) *vb.* "bound, enclose, separate from, mark the limit of" (VT42 : 8)

**lanya-** (2) *vb.* "weave" (LAN)

**#lanya** (3) *noun* "thread", isolated from **hísilanya** "mist thread" (PE17 : 60)

**lanyë**, see **lá** #1

**lapattë** *noun* "hare" (GL : 52)

**lappa** *noun* "hem of robe" (GL : 52)

**lapsa-** *vb.* "to lick" (frequentative) (LAB)

**lapsë** *noun* "babe" (LAP)

[**laque[t]**] ("q") *vb.* "deny" (VT45 : 25)

**lár** (1) *noun* "league", a linear measure, 5000 **rangar** (q.v.). A **range** was approximately 38 inches, so a **lár** was "5277 yards, two feet and four inches [ca. 4826 m], supposing the equivalence to be exact" - close enough to our league of 5280 yards to justify this translation. The basic meaning of **lár** is "pause"; in marches a brief halt was made for each league. (UT : 285)

**lár** (2) *noun* "ear" (?). Tolkien's wording is not clear, but **lasū** is given as an ancient dual form "(pair of) ears"; Quenya **lár** could represent the old singular **las-** (LAS<sup>2</sup>). In a post-LotR source, Tolkien derives **hías** "ear" (dual **híaru**) from a stem **SLAS** (PE17 : 62). Initial **h-** rather than **l-** reflects the revised form of the stem (LAS becoming **SLAS**), and in the later version of the phonology, postvocalic **-s** does not become **-r** when final. Compare the noun "dream", given as **olor** in the *Etymologies* (LOS), but as **olos** pl. **olori** in a later source (UT : 396)

**lar** (1) *noun* "fat, riches" (VT45 : 26; *Hostetter and Wynne suggest that the second gloss should perhaps read "richness" rather than "riches"*)

[**lar** (2) *noun* "(good) fortune, prosperity, Bliss" (VT45 : 26; the Quenya genitive form **láren** is also listed)]

**lára** (1) *adj.* "flat" (DAL, VT45 : 25)

[**lára** (2) *noun* "grave" (VT45 : 8)]

[**lára** (3) *adj.* "blessed", also **lárëa** (VT45 : 26)]

[**lárë** *vb.* "happen" (VT45 : 26; the word has an unusual shape for a verb, and was in any case deleted)]

**lárëa** (1) *adj.* "fat, rich" (VT45 : 26)

[**lárëa** (2), see **lára** #3]

**larca** ("k") *adj.* "swift, rapid" (LAK<sup>2</sup>)

**#larma** (1) *noun* "raiment", attested in pl. form **larmar** (PE17 : 175)

**larma** (2) *noun* "[?pig-]fat, flesh" (VT45 : 25; the initial element of the gloss "pig-fat" is not certainly legible in Tolkien's manuscript)

[**larma** (3) *noun* "lucky event"; some additional glosses in Tolkien's manuscript are tentatively read as "pleasure, mirth" by Hostetter and Wynne (VT45 : 26)]

**lasi** or **lasir**, **-sír** *adv.* "on the contrary", possibly an ephemeral form Tolkien replaced by **úsië** (VT49 : 17-18)

**lassë** *noun* "leaf"; pl. **lassi** is attested (*Nam*, *RGEO* : 66, *Letters* : 283, *LAS*<sup>1</sup>, *LT1* : 254, *VT39* : 9, *Narqelion*); gen. **lassëo** "of a leaf", gen. pl. **lassion** "of leaves" (earlier **lassio**) (*WJ* : 407). The word **lassë** was only applied to certain kinds of leaves, especially those of trees (*PE17* : 62), perhaps particularly *ear-shaped* leaves (cf. the entry *LAS*<sup>1</sup> in the *Etymologies*, where Tolkien comments on the pointed or leaf-shaped Elvish ears and suggests an etymological connection between words for "ear" and "leaf"); see also **linquë** #3. Compound **lasselanta** "leaf-fall", used (as was **quellë**) for the latter part of autumn and the beginning of winter (*Appendix D*, *Letters* : 428); hence **Lasselanta** alternative name of October (*PM* : 135). Cf. also **lassemista** "leaf-grey, grey-leaved" (*LotR2* : *III ch. 4*, translated in *Letters* : 224, *PE17* : 62), **lassewinta** a variant of **lasselanta** (*PM* : 376). Adj. **laicalassë** "green as leaves" (*PE17* : 56). See also **lillassëa**, **lantalasselingëa**.

**lasecanta** ("k") *adj.* "leaf-shaped" (*KAT*)

**lasselanta** *noun* "leaf-fall = Autumn" (*DAT* / *DANT*, *LAS*<sup>1</sup>, *Narqelion*, *LT1* : 254; "**lasse-lanta**" in *VT45* : 24, but again **lasselanta** in *VT45* : 26)

**lasta-** *vb.* "listen", also **lasta** *adj.* "listening, hearing" (*LAS*<sup>2</sup>, *PE17* : 56); cf. *adj.* **asalastë** (\***apa-**) *adj.* "easily heard" (*PE17* : 148)

**Lastalaica** ("k") *noun* "sharp-ears" (name) (*LAS*<sup>2</sup>). Compare **laica** #2.

**láta** *adj.* "open" (*VT39* : 23), "open, not closed" (*PE17* : 159, *VT41* : 5)

**látië** *noun* "openness" (*VT39* : 23)

**latin**, **latina** *adj.* "open, free, cleared (of land)" (*LAT*). According to *VT41* : 5, the adjective **latina** "is used rather of freedom of movement, of things not encumbered with obstacles"

**latta** (1) *noun* "hole, pit" (*DAT* / *DANT*, *VT45* : 8)

**latta** (2) *noun* "strap" (*LATH*)

**latucenda** ("k") *adj.* "of tin" (*LT1* : 268)

**latya** (1) *noun* "opening" (used as abstract in the source) (*VT39* : 23). See **sanwë-latya**

**latya-** (2) *vb.* "to open anything (so as to allow entry)" (*PE17* : 159). Cf. the negated form

**avalatya** \*\*"un-open" = to "close"? (*VT41* : 6). See **ava-** #3.

**lau** *negation* "no indeed not, on the contrary" ("also used for asking incredulous questions") (*LA*)

**lauca** ("k") *adj.* "warm" (*LAW*)

**laumë** < **lá umë** *negation* "no indeed not, on the contrary" ("also used for asking incredulous questions") This is a combination of the negation **lá** "not" and the negative verb **umë** "is not, does not" (*LA*)

**laupë** *noun* "shirt, tunic" (*QL* : 51)

†**laurë** *noun* "gold", but of golden light and colour, not of the metal : "golden light" (according to *PE17* : 61 a poetic word). **Nai laurë lantuva parmastanna lúmissen tengwiesto** "may (a) golden light fall on your book at the times of your reading" (*VT49* : 47). In *Etym* defined as "light of the golden Tree *Laurelin*, gold", not properly used of the metal gold (*LÁWAR* / *GLÁWAR*, *GLAW(-R)*, *VT27* : 20, 27, *PE17* : 159). In early "Qenya", however, **laurë** was defined as "(the mystic name of) gold" (*LT1* : 255, 258) or simply "gold" (*LT1* : 248, 268). In **Laurelin** and **Laurefindil**, q.v., **Laurenandë** "Gold-valley" = *Lórien* (the land, not the *Vala*) (*UT* : 253) and **laurinquë** name of a tree, possibly \*\*"Gold-full one" (*UT* : 168). **Laurendon** "like gold" or "in gold fashion" (but after citing this form, Tolkien decided to abandon the similitive ending **-ndon**, *PE17* : 58).

**laurëa** *adj.* "golden, like gold"; pl. **laurië** is attested (*Nam*, *RGEO* : 66)

**Laurefindil** *masc. name*, Quenya form of *Glorfindel* (*PE17* : 17)

**Laurelin** ("g.sg. *Laurelinden*" or *Laurelingen*; in *LotR*-style Quenya this is *dat.sg.*) Name of the Golden Tree of Valinor, interpreted both \*\*"singing-gold" (stem **Laurelind-**) and "hanging-gold" (stem **Laureling-**) (*LIN*<sup>2</sup>, *VT45* : 27, *LÁWAR* / *GLÁWAR*, [*GLAW(-R)*], *SA*, *Letters* : 308)

**Laurelindórinan** *noun* "Valley of Singing Gold", an earlier name of **Laurenandë** (*Lórien*) (*UT* : 253); **laurelindórenan lindelorendor malinornélión ornemalin** \*\*"Goldenlight-music-land-valley music-dream-land of yellow-trees tree-yellow", Quenya elements agglutinated in *Entish* fashion; this supposedly means something like "the valley where the trees in a golden light sing musically, a land of music and dreams; there are yellow trees there, it is a tree-yellow land" (*LotR2* : *III ch. 4*, translated in *Letters* : 308). The last word **ornemalin** is defined in as "bearing yellow flowers" in *PE17* : 80.

**laurië** *noun* "goldenness", also used as adv. "goldenly" (*PE17* : 74); the word **laurië** occurring in *Namarië* Tolkien variously interpreted either as this adverb or as the pl. form of **laurëa**, q.v.

**laurina** *adj.* "golden" (*LT1* : 258). Compare **laurëa** in later material.

**Laurundo** *masc.* name "Glorund" (> Glaurung). Also **Undolaurë**. (*LT2* : 341)

**laustanë** *adj.?* *participle?* "roaring" (*MC* : 213; *this is "Qenya"*)

**laustaner** *vb.* *in past tense* 'lausted' ("not 'roared' or 'rushed' but made a windy noise" – but in *MC* : 220, Tolkien himself translated **laustanéro** as "rushed") (*MC* : 216; *this is "Qenya"*)

**lauva**, see **lá** #1

**#lav-** (1) *vb.* "lick", pa.t. **#lávë** in **undulávë**, see **undu** (*Nam*); 1st person aorist **lavin** "I lick" in the *Etymologies* (*LAB*)

**lav-** (2) *vb.* "yield, allow, grant" (*DAB*)

**lavar** *noun* "(golden) blossom". Also **loa**. (*PE17* : 159)

**lavaralda** (changed by Tolkien from **lavarin**) *noun* some kind of tree (**alda**) (*LR* : 57). The initial element **lavar-** seems to connect with the root *LAWAR* having to do with golden colour; cf. **lavar** "(golden) blossom" (*PE17* : 159).

**[-lca** ("k") ?"your", apparently an abandoned 2nd person plural possessive (*VT49* : 49). Cf. **-cca**.]

**-lda** (1) "your", 2nd person pl. possessive suffix (*VT49* : 16). **Onnalda** \*"your child" (*VT49* : 42). In an earlier manuscript, this ending was used for *singular* "you" instead, attested in the phrase **Arwen vanimalda** "Arwen your beauty", sc. "O beautiful Arwen", and in **meletyalda** "your majesty" (*WJ* : 369) **Arwen vanimalda** was however changed to **Arwen vanimelda** in the second edition of *LotR*, Tolkien reinterpreting the last word (see **vanimalda**). The ending for singular "your" appears as **-lya** elsewhere. (*LotR1* : II ch. 6)

**[-lda]** (2) in some versions of *Quenya* a comparative or augmentative suffix, later abandoned by Tolkien (*PE17* : 55, 56). See **vanimalda**.

**-ldë** (1) pronominal suffix "you", 2nd person pl. (*VT49* : 51; **carildë** \*"you do", *VT49* : 16). This ending Tolkien revised from **-llë** in earlier sources (*VT49* : 48, cf. *PE17* : 69).

**-ldë** (2) feminine agental suffix, Tolkien at one point commenting that Varda's title **Tintallë** "Kindler" should be **Tintaldë** because the ending **-llë** was rather the suffix for plural "you" (*PE17* : 69); since the pronominal suffix **-llë**

was later revised to **-ldë**, it is now the ending of **Tintaldë** itself that would be problematic.

**le**, pronominal element "you", (originally) the "reverential 2nd person sing" (*RGEO* : 73, *VT49* : 56). However, singular **le** was apparently altered to **lye** (q.v.), and **le** took on a *plural* significance (**le** for pl. "you" is apparently derived from *de*, the ancient 2nd person pl. stem, *VT49* : 50-51). Stressed **lé** (*VT49* : 51), dual **let** \*"the two of you" (*ibid.*). At certain points in Tolkien's conception, **le** was still sg. "thou" rather than pl. "you". It is attested as an ending in the imperative form **antalë** \*"give thou" (*VT43* : 17); see **anta-**. The form **ólë** in *VT43* : 29 apparently means \*"with thee"; according to Tolkien's later system, it would rather mean "with you" (pl.) Compare **aselyë** "with thee" (sg.) in a later source (see **as**).

**lé** (1) *noun* "way" = "method, manner" ("as in *that is not A's way*"). Not to be confused with **lé** as a stressed form of **le** = plural "you"; Tolkien was himself dissatisfied with this clash (*PE17* : 74).

**lé** (2) *prep.* "with" (*PE17* : 95)

**-lë** ending forming nouns that "seem properly to have been universal and abstract" (*VT39* : 16, in which source Tolkien is actually commenting on the prehistoric form **-lë**, but **-lë** is its *Quenya* descendant)

**lehta-** (1) *vb.* "loose, slacken" (*LEK*)

**lehta** (2) *adj.* "free, released" (*VT39* : 17); **#lehta tengwë** "free element, released element", a term for "vowel" (only pl. **lehta tengwi** [ř] is attested; we would rather expect \***lehtë tengwi** with the pl. form of the adjective) (*VT39* : 17)

**lélinë**, pa.t. of **lelya-** #3

**#lelta-** *vb.* "send", attested in the past tense with pronominal suffixes : **leltanelyes** "you sent him" (*VT47* : 21)

**lelya-** (1) *vb.* "go, proceed (in any direction), travel", pa.t. **lendë** / **elendë** (*WJ* : 363, *VT14* : 5, *PE17* : 139) At one point Tolkien assigned a more specific meaning to the underlying root *LED* : "go away – from the speaker or the point in mind, depart" (*PE17* : 52), which would make **lelya-** a near synonym of **auta-**. The same source denies that the derivatives of *LED* were used simply for "go, move, travel", but elsewhere Tolkien assigns precisely that meaning to **lelya-**.

**lelya-** (2) *adj.* "delicate, beautiful & fine, slender; lovely" (*PE17* : 139, 151)

**lelya-** (3) *vb.* "appear, of beautiful things, hence attract, enchant (with dative)", pa.t. **lélinë** (*PE17* : 151)

**lemba** *adj.* "left behind" (*LEB / LEM*)  
**Lembi** *noun* "Elves remaining behind" =  
 Telerin Ilkorins (*LEB / LEM, PE17 : 143*). Sg.  
 #**Lembë**. Also called **Ūmanyar**.

**lemen**, alternative cardinal "five" (VT48 :  
 6, 20); the word normally appears as **lempë**, but  
 compare **lemenya** below.

**lemenya** archaic ordinal *adj.* "fifth",  
 replaced by **lempëa** (VT42 : 25)

**lemnar** *noun* "week" (of five days) (*LEP*  
 / *LEPEN / LEPEK*). Compare **enquië**, **otsola**.

**lempë** cardinal "five" (*LEP / LEPEN /*  
*LEPEK, GL : 53, VT42 : 24, VT47 : 10, 24*);  
**lempëa** ordinal "fifth", an analogical formation  
 replacing older **lemenya**, in turn altered from the  
 historically "correct" form **lepenya** because of  
 analogy with the cardinal **lempë** "five" (VT42 :  
 25; Vanyarin Quenya maintained **lepenya**, VT42  
 : 26)

**lemya-** *vb.* "remain, tarry" (VT45 : 27)

**lenca** ("k") (1) *adj.* "slow" (LT2 : 341, *cf.*  
 VT49 : 11)

**lenca-** ("k") (2) *vb.* "loose, slacken"  
 (*LEK. In the Etymologies as printed in LR, the*  
*misreading leuka [for lenka] appears; cf. VT45 :*  
*27*)

**lenda** (1) *noun* "journey" (PE17 : 60)

**lenda-** (2) *vb.* "linger" (VT45 : 27)

**lendë** *vb.* "left, went" (pa.t. of **lelya-**  
 "go") (*FS, LR : 47, SD : 310, WJ : 362*), or,  
 according to the *Etymologies*, the pa.t. of **lenna-**  
 "go" and **lesta-** "leave" (*LED, ELED. In the*  
*Etymologies as printed in LR, lenna- was*  
*misread as "linna-"; see VT45 : 27*)

**lenëmë** *prep.* "with leave" (+ genitive :  
 "with leave of") (*SD : 246*)

**lenga-** *vb.* "behave" (called a "weak  
 verb") (PE17 : 74)

**lengë** *noun* "gesture, characteristic look,  
 gesture or trait etc." (PE17 : 74)

**lenna-** *vb.* "go", pa.t. **lendë** "went" (*LED;*  
*cf. lelya-*). *In the Etymologies as printed in LR,*  
*the word lenna- wrongly appears as \*\*linna-;*  
*see VT45 : 27.*

**lenu-** *vb.* "stretch" (LT2 : 341)

[#**lenta-** *vb.* "send", attested in the past  
 tense with pronominal suffixes : **lentanelyes**  
 "you sent him". Changed by Tolkien to #**lenta-**,  
 q.v. (VT47 : 22, 21)]

**lenwa** *adj.* "long and thin, straight,  
 narrow" (LT2 : 341)

**Lenwë** (1) *noun* the leader of the  
 Nandor (Nandorin *Denweg*, primitive *Denwego*)  
 (*WJ : 412*)

**lenwë** *noun* "leaving, departure" (PE17 :  
 51)

**lenweta-** *vb.* "go away, migrate, leave  
 one's abode", pa.t. **lenwentë** (PE17 : 51)

**lepenquë** cardinal "fifteen" (VT48 : 21)

**lepetta** *noun*, a hard-wood tree growing  
 in Gondor (Ithilien), Sindarin *lebethron* (PE17 :  
 89)

**lepenya**, see **lempë**

**lepesta** *fraction* "one fifth" (1 / 5), also  
**lepsat** (VT48 : 11)

**lëo** *noun* "shade, shadow cast by any  
 object" (*DAY*)

**lepecan** ("k") *noun* "fourth finger"  
 (counted from the thumb) (VT47 : 10, VT48 : 5),  
 also **lepentë**

[**lependë**] *noun* "middle finger", also  
**lepenel** (VT47 : 10, VT48 : 15; *struck out*)

**lepenel** *noun* "middle finger", also  
 [**lependë**] (VT47 : 10, VT48 : 5; **lependë** *was*  
*struck out, VT48 : 15*)

**lepentë** *noun* "fourth finger" (counted  
 from the thumb) (VT48 : 5, 14, 15), also **lepecan**

**leper** (pl. **leperi** given) *noun* "finger"  
 (VT44 : 16, VT47 : 10, 14, 24, VT48 : 5; *an older*  
*source gives the word for "finger" as lepsë, q.v.*)

**lepetas** *noun* "first or index finger"  
 (VT47 : 10, VT48 : 5, 14). Stem **lepetass-** (pl.  
**lepetassi**, VT47 : 11) Also **tassa**.

**lepinca** ("k") *noun* "little finger" (VT47 :  
 10); variant **lepincë** (VT47 : 26, VT48 : 5)

**lepincë** ("k") *noun* "little finger" (VT47 :  
 26, VT48 : 5); variant **lepinca** (VT47 : 10).  
 According to VT48 : 15, 18, **lepincë** is derived  
 from older *lepinki*; if so the Quenya form should  
 have the stem **lepinci-**.

**lepsat** *fraction* "one fifth" (1 / 5), also  
**lepesta** (VT48 : 11)

**lepsë** *noun* "finger" (*LEP / LEPET; see*  
*leper*). According to VT45 : 27, Tolkien derived  
**lepsë** from primitive *\*lepti*; if so, **lepsë** should  
 have the stem-form *\*lepsi-*. However, Tolkien  
 struck out the ancestral form *lepti*, so we cannot  
 be sure whether this idea was maintained or not.  
 In later sources, the word for "finger" appears as  
**leper**.

**lepta-** *vb.* "pick (up, out) with the fingers"  
 (VT44 : 16, VT47 : 10), "[to] finger, feel with  
 fingertips" (VT47 : 25)

**leptafinya** (also just **finya**) *adj.* "clever(-  
 fingered)" (PE17 : 17)

**leptenta-** *vb.* *\*\**"point to / indicate with the  
 finger" (gloss suggested by Patrick Wynne)  
 (VT49 : 24). Cf. **tenta-**, **hententa-**.

**\*\*lér** *noun* "man" (*NI<sup>1</sup>; hypothetical Q*  
*form of PQ dēr; the form actually used in*  
*Quenya was nér*)

**léra** *adj. noun* "free", of persons (VT41 : 5)

**lerembas** *noun* "lembas" (waybread of the Elves) (PE17 : 52); in a later source, the Quenya word for lembas is however given as **coimas**, q.v.

**lerina** *adj.* "free" of things : not guarded, reserved, made fast, or "owned" (VT41 : 5)

**lerya-** *vb.* "release, set free, let go"; negated **avalerya-** "bind, make fast, restrain, deprive of liberty" (VT41 : 5, 6)

**lerta-** *vb.* "can" in the sense "be free to do", being under no restraint (physical or other). **Lertan quietë** "I can speak (because I am free to do so, there being no obstacle of promise, secrecy, or duty)". Where the absence of a physical restraint is considered, this verb can be used in much the same sense as **pol-** (VT41 : 6)

**lesta-** (1) *vb.* "leave", pa.t. **lendë** (which is also the pa.t. of **lelya-**, q.v.) (ELED)

**#lesta** (2) *noun* "measure", only attested in the instrumental case : **lestanen** "in measure" (FS). The name **Lestanórë** (q.v.) may contain a distinct noun **#lesta** "fence".

**Lestanórë** *place-name* "Doriath", gen. **Lestanórëo** (WJ : 369). If this name means the same as the Sindarin name Doriath, "Land of the Fence", **#lesta** ought to mean "fence" here (but it is obviously not a cognate of the Sindarin term *íath* "fence").

**leuca** (1) *noun* "snake" (Appendix E)

**\*\*leuca** ("k") (2) a misreading for **lenca** (q.v.) that appears in the *Etymologies* as printed in LR; cf. VT45 : 27.

**lev-** *verb* "move" (*intransitive*) (PE16 : 132)

**-li** *partitive pl. ending* (simply called a plural suffix in the *Etymologies*, stem *LI*). The ending is used to indicate a plural that is neither generic (e.g. **Eldar** "the Elves" as a race) nor definite (preceded by article); hence **Eldali** is used for "some Elves" (a particular group of Elves, when they are first mentioned in a narrative, VT49 : 8). Sometimes Tolkien also lets **-li** imply a great number; in PE17 : 129, the form **falmalinnar** from *Namárië* is broken down as *falma-li-nnar* "foam wave-many-towards-pl. ending", and **falmali** by itself Tolkien translated "many waves" (PE17 : 73). A distinct accusative in **-li** seems to occur in the phrase **an i falmali** (PE17 : 127, apparently meaning the same as **i falmalinnar**, but replacing the allative ending with a preposition). Genitive **-lion** in **vanimálion**, **malinornéliion** (q.v. for reference), allative **-linna** and **-linnar** in **falmalinnar**, q.v. The endings for other cases are only known from the Plotz letter :

possessive **-líva**, dative **-lin**, locative **-lissë** or **-lissen**, ablative **-lillo** or **-lillon**, instrumental **-línen**, "short locative" **-lis**. When the noun ends in a consonant, **r** and **n** is assimilated before **l**, e.g. **Casalli** as the partitive pl. of **Casar** "Dwarf" (WJ : 402), or **elelli** as the partitive pl. of **elen** "star" (PE17 : 127)

**li-**, **lin-** a multiplicative prefix (LT1 : 269)

**lia** *noun* "fine thread, spider filament" (SLIG).

**lia-** *vb.* "twine" (LT1 : 271)

**liantassë** *noun* "vine" (LT1 : 271)

**liantë** (1) *noun* "spider" (SLIG), perhaps obsoleting (2) **liantë** "tendril" (LT1 : 271) and (3) "vine" (PE14 : 55)

**líco** ("k") *noun* "wax" (*Markirya* comments, MC : 223). The related noun **lísuma** "candle" suggests that **líco** has the stem-form **lícu-**.

**lísuma** ("k") *noun* "taper, candle"

**lië** *noun* "people" (*LI*, *Narqelion*, VT39 : 6), in **Eldalië**, **losselië**, **Ornelië** (q.v.); possessive **#liéva** in **Mindon Eldaliéva** (q.v.); maybe also compounded in **#rohtalië**, **#ruhtalië** (q.v.)

**lil** *adverbial particle* "more" (PE14 : 80)

**lillassëa** *adj.* "having many leaves", pl. **lillassië** in *Markirya* (**ve tauri lillassië**, lit. "like many-leaved forests", is translated "like leaves of forests" in MC : 215). The **lil-** element is clearly an assimilated form of **lin-**, # 1, q.v.

**-lillo** or **-lillon** ending for partitive pl. ablative (*Plotz*); see **-li**

**lilómëa** *adj.* "very dark, full of darkness" (PE17 : 81)

**lilótëa** *adj.* "having many flowers" (VT42 : 18)

**lilta-** *vb.* "dance" (*LILT*, *Narqelion*)

**limba** *noun* "a drop" (*LIB*<sup>1</sup>)

**limbë** (1) *adj.* (stem **limbi-**, given primitive form *▯limbi*) "quick, swift" (PE17 : 18)

**limbë** (2) *adj.* "many", probably obsoleted by #1 above (LT2 : 342)

**#limë** (stem **\*limi-**) *noun* "link", isolated from **málimë**, q.v.

**limil** *noun* "chain" (*QL* : 54)

**limpa** *adj.* "frail, slender and drooping" (PE17 : 168)

**limpë** *noun* "(wine), drink of the Valar" (*LIP*), cf. the early "Qenya" gloss "drink of the fairies" (LT1 : 258)

**lin**, **lind-** *noun* "a musical sound" (*Letters* : 308), "melody" (LT1 : 258). Compare **lindë**.

**lin-** (1) (*prefix*) "many" (*LI*), seen in **lindornëa**, **lintyulussëa**; assimilated **lil-** in **lillassëa**.

[**lin-** (2) *vb.* "sing" (*GLIN*, *struck out*)]

**linda** *adj.* "fair, beautiful" (of sound) (*SLIN*, *LIND*; *VT45* : 27), "soft, gentle, light" (*PE16* : 96), "beautiful, sweet, melodious of sound" (*PE17* : 150); for **Linda** as a noun, see **Lindar**.

**lindalë** *noun* "music". Cf. **Ainulindalë** "Music of the Ainur". (The word is cited as **lindelë** in the printed *Etymologies*, entry *LIN*<sup>2</sup>, but according to *VT45* : 27, this is a misreading for **lindalë** in Tolkien's manuscript.) The word **lindalë** may argue the existence of a verbal stem **#linda-** "sing, make music".

**Lindar** *noun* "Singers" (sg. **Linda**), what the Teleri called themselves (*WJ* : 380, *MR* : 349, *UT* : 253, 286). It seems that **Lindar** is also interpreted "the Beautiful" (cf. the common *adj.* **linda** "fair, beautiful"), but this interpretation apparently belongs primarily to Tolkien's earlier conception, when **Lindar** was the name of the First Clan, the name of which he revised to **Vanyar** (similarly meaning "the Fair"). *Adj.* **Lindarin** = Telerin (but Tolkien of course held it to be = **Vanyarin** when the First Clan, the later **Vanyar**, were still called **Lindar** – before he decided to apply this name to the third clan, the Teleri) (*TĀ* / *TA3*)

**lindë** *noun* "air, tune, singing, song" (*SA* : *gond*, (*LIN*<sup>2</sup>, [*GLIN*]); **lindelorendor** "music-dream-land"; see **laurelindórenan lindelorendor...** (*LotR2* : *III ch. 4*, cf. *Letters* : 308)

**lindë-** *vb.* ?"sing" (*LT1* : 258; in *LotR*-style *Quenya lir-* or **#linda-**)

**lindelë** *noun* "music" (*LIN*<sup>2</sup>, *LT1* : 258 – **lindalë** in **Ainulindalë**). According to *VT45* : 27, **lindelë** in the printed *Etymologies* (entry *LIN*<sup>2</sup>) is a misreading for **lindalë** in Tolkien's manuscript.

**lindelëa** *adj.* "melodious" (*LT1* : 258)

**Lindi** *pl. noun* : what the Green-elves (*Laiquendi*, *Nandor*) called themselves; also used in *Exilic Quenya* (*WJ* : 385)

**Lindissë** *fem.name*, perhaps **lin-** (root of words having to do with song / music) + (**n**)**dissë** "woman" (see **nís**). (*UT* : 210)

**lindo** *noun* "singer, singing bird" (*LIN*<sup>2</sup>)

**Lindon**, **Lindónë** *noun* "Lindon", place-name (*WJ* : 385)

**lindórëa** ??? (*Narqelion*)

**Lindórië** *fem. name*, perhaps "She that arises in beauty" (compare **Melkor** "He that arises in Might") (*Silm*). Cf. **linda**.

**lindornëa** *adj.* "having many oak-trees" (*DÓRON*, *LI*)

**línë** *noun* "cobweb" (*SLIG*). Since Tolkien eventually decided that roots in *sl-* yield *Quenya* words in *hl-* (though this was pronounced *l-* in late *Exilic Quenya*), it may be that the spelling **\*hlínë** is to be preferred.

**-línen** ending for partitive *pl. instrumental* (*Plotz*); see **-li**

**linga-** *vb.* "hang, dangle" (*LING* / *GLING*, *VT45* : 15, 27)

**linganer** *vb. in past tense?* "hummed like a harp-string" (*MC* : 216; this is "Qenya")

**lingë** *noun* "musical sound" (*PE16* : 96)

**lingwë** (stem **\*lingwi-**, given the primitive form **#liñwi**) *noun* "fish" (*LIW*)

**lingwilócë** ("k") *noun* "fish-dragon, sea-serpent" (*LOK*)

**\*\*linna**, a misreading for **lenna-** (q.v.) that appears in the *Etymologies* as printed in *LR*. See *VT45* : 27.

**-linnar** see **-li**

**linquë** ("q") (1) *adj.* "wet" (*LINKWI*). In early "Qenya", this word was glossed "water" (*LT1* : 262), and "wet" was **linqui** or **liquin**, q.v.

**linquë** (2) *noun* **\*"grass, reed"** (*J.R.R. Tolkien* : *Artist & Illustrator p. 199, note 34*)

**linquë** (3) *noun* "hyacinth" (plant, not jewel) (*PE17* : 62). The wording in the source is not altogether clear; it is said that the word *lassë* (leaf) "would not e.g. be used of leaf of a hyacinth (*linque*)". If **linquë** is not the term for a hyacinth, it must refer to the kind of leaf a hyacinth has. Compare #2 above.

**linqui** ("q") *adj.* "wet" (*MC* : 216; *Tolkien's later Quenya has linquë*.)

**#linta** *adj.* "swift", only *pl.* **lintë** attested (*Nam*, *RGEO* : 66) Cf. **lintië**.

**lintië** *noun* "swiftness, speed" derived from **linta**; also used as adverb "quickly", **nornë lintië** "he ran with swiftness", also more explicitly with pronominal suffixes and the instrumental ending **-nen** : **lintieryanen** "with his speed" (*PE17* : 58)

**linitinwë** *adj.* "having many stars" (*LT1* : 269)

**lintulinda**, **lintulindova** **\*"many-???"**, **\*"swift-???"** (*Narqelion*)

**lityulussëa** *adj.* "having many poplars" (*LI*)

**linya** *noun* "pool" (*LIN*<sup>1</sup>)

**linyewa** *adj.* "old, having many years" (*YEN*)

**-lion** ending for partitive *pl. genitive* (*Plotz*); see **-li**

**lipil** *noun* "little glass" (*LT1* : 258)

**lipsa** *noun* "soap" (*LIB*<sup>2</sup>)  
**liptë-** *vb.* "to drip" (*LT1* : 258; rather \**lipta-* in Tolkien's later Quenya?)  
**liquin** ("q") *adj.* "wet" (*LT1* : 262; Tolkien's later Quenya has *linquë*.)  
**liquis** ("q") *noun* "transparence" (*LT1* : 262)  
**-lin** ending for partitive pl. dative (*Plotz*); see **-li**  
**-linna** or **-linnar** ending for partitive pl. allative (*Plotz*); see **-li**  
**lir-** *vb.* "to chant" (1st pers. aorist *lirin* "I chant, I sing") (*LIR*<sup>1</sup>, *GLIR*)  
**lir'** ??? (*Narqelion*)  
**lirë** *noun* "song", stem #*liri-* in the instrumental form *lirinen* "in [the] song" or "by [the] song" (*Nam*, *RGEO* : 67)  
**lirilla** *noun* "lay, song" (*LT1* : 258)  
**lirit** *noun* "poem" (*LT1* : 258)  
**lirulin** *noun* "lark" (*MR* : 238, 262), changed from **aimenel**, **aimenal**  
**lís** ("lîs") *noun* "honey", "oblique *lîr-* but usually from stem *liss-*" (*PE17* : 154). Compare the reading in the Etymologies : **lis** (**liss-**, e.g. dat.sg. **lissen**) (*LIS*; Tolkien originally wrote **lissë**, *VT45* : 28)  
**liscë** ("k") *noun* "reed, sedge" (*LT2* : 335)  
**lissë** *adj.* "sweet" (*Nam*, *RGEO* : 66); also *noun* "sweetness", used metaphorically for "grace" (*VT43* : 29, *VT44* : 18); in this sense the word may be compounded as #**Erulissë**, q.v. Genitive **lissëo** in *VT44* : 18. - In the entry *LIS* in the Etymologies, Tolkien originally gave **lissë** as the noun "honey", but then changed it to **lis** with stem **liss-** (*VT45* : 28)  
**-lissë** or **-lissen** ending for partitive pl. locative (*Plotz*); see **-li**  
**litsë** *noun* "sand" (*LIT*)  
**-liva** ending for partitive pl. possessive (*Plotz*); see **-li**  
**lívë** *noun* "sickness" (*SLIW*). Since Tolkien eventually decided that roots in *sl-* yield Quenya words in *hl-* (though this was pronounced *l-* in late Exilic Quenya), it may be that the spelling \***hlívë** is to be preferred.  
**liyúmë** *noun* "host" (*VT48* : 32)  
**-ilë** (1) "one of several suffixes indicating feminine agent", as in **Tintallë** "kindler" vs. the verb **tinta-** "to kindle". In the source (*PE17* : 69) Tolkien noted that **-ilë** was little used because of the clash with the pronominal ending **-ilë** (see #2 below), but the latter ending was later revised.  
**-ilë** (2) abandoned pronominal ending "you", 2nd person pl. (*VT49* : 48); Tolkien later revised this ending to **-ldë**.

**-ilo** (1) "ablative adverbial suffix" (*PE17* : 72) implying "from" or "out of", as in **sindanóriello** "out of a grey land", **Rómello** "from the East" (*Nam*), **Mardello** "from Earth" (*FS*), **ulcullo** "from evil" (*VT43* : 12), **sillumello** "from this hour" (*VT44* : 35), **yello** "from whom" (*VT47* : 21), **Manwello** "from Manwë" (*VT49* : 24), **Melcorello** / **Melkorello** "from Melkor" (*VT49* : 7, 24). Pl. **-llon** (so in *Plotz*) or **-llor** (in **illon**, **elenillor**, **raxellor**, **elendellor**, q.v.); dual **-lto** (*Plotz*). A shorter form of the ablative ending, **-lo**, apparently occurs in the words **silo** "hence" and **talo** "from there", q.v. In the Etymologies, Tolkien cited the Quenya ablative ending as **-ello**, evidently including the connecting vowel **-e-** that may be inserted when the ending is added to a word ending in a consonant (*VT45* : 28), compare **Melcorello**. See also **ló**, **lo** #2.

**-llo** (2) "you", dual; abandoned pronominal ending. Also written **-illo**. (*VT49* : 49)]

**-lma** pronominal ending "our", 1st person pl. exclusive (*VT49* : 16), also attested (with the genitive ending **-o** that displaces final **-a**) in the word **omentielmo** "of our meeting" (nominative **omentielma**, *PE17* : 58). Tolkien emended **omentielmo** to **omentielvo** in the Second Edition of *LotR*, reflecting a revision of the Quenya pronominal system (cf. *VT49* : 38, 49, Letters : 447). The cluster **-lm-** in the endings for inclusive "we / our" was altered to **-lv-** (*VT43* : 14). In the revised system, **-lma** should apparently signify *exclusive* "our".

**-lmë** 1st person pl. pronominal ending : "we" (*VT49* : 38; 51 **carilmë** "we do", *VT49* : 16). It was originally intended to be inclusive "we" (*VT49* : 48), including the person(s) spoken to, but by 1965 Tolkien made this the ending for *exclusive* "we" instead (cf. the changed definition of the corresponding possessive ending **-lma**, see above). (*VT49* : 38) Exemplified in **laituvalmet** "we shall bless them" (**lait-uva-lme-t** "bless-shall-we-them") (*the meaning apparently changed from inclusive to exclusive "we"*, *VT49* : 55), see also **nalmë** under **ná#** 1. (*LotR3* : VI ch. 4, translated in Letters : 308)

**-lmo** "we (two)", abandoned pronominal ending for the 1st person dual inclusive (later revised by Tolkien to **-ngwë**). This **-lmo** was listed as an alternative to **-ngo** (*VT49* : 48).

**-lto** ending for dual ablative (*Plotz*)

**ló** (1) *noun* "night, a night" (*DO3* / *DÖ*, *VT45* : 28)

**ló**, **lo** (2) *prep.* "from", also used = "by" introducing the *agent* after a passive construction : **nahtana ló Turin** "slain by Túrin"

(VT49 : 24). A similar and possibly identical form is mentioned in the *Etymologies* as being somehow related to the ablative ending **-llo**, but is not there clearly defined (VT45 : 28). At one point, Tolkien suggested that **lo** rather than the ending **-llo** was used with proper names (**lo Manwë** rather than **Manwello** for "from Manwë"), but this seems to have been a short-lived idea (VT49 : 24).

**loa**, *noun* literally "growth", used of a solar year (= **coranar**) when seasonal changes are considered (*Appendix D*; in *PM* : 126 **loa** is translated "time of growth". Pl. **loar**, or "löar", in *MR* : 426) The form **loa** is also mentioned as the hypothetical Quenya cognate of Sindarin *lô* ("swampy"), but precisely because it clashed with **loa** "year", this Quenya cognate was not in use (VT42 : 10)

**loar** *noun* "golden blossom" (not to be confused with the pl. form of **loa**). Also **lavar**. (*PE17* : 159)

**loc-** ("lok-") *verb? noun?* "bend, loop". (May be a primitive stem rather than Quenya.) (*SA* : lok)

**lócë** ("k") *noun* "dragon, snake, serpent, drake", older **hlócë** ("k") (*SA* : lok-, *LT2* : 340, *LOK*; in the *Etymologies* the word is followed by "-r", whatever that is supposed to mean)

**locta-** ("k") *vb.* "sprout, put forth leaves or flowers" (*LT1* : 258; this would have to become **\*lohta-** in LotR-style Quenya, but later forms like **lost-** "to bloom" and **tuia-** "to sprout, spring" are to be preferred.)

**loctë** ("k") *noun* "blossom (of flowers in bunches or clusters)" (*LT1* : 258; would have to become **\*lohtë** in LotR-style Quenya)

**loëndë** *noun* **\*"year-middle"**, the middle (183rd) day of the year, inserted between the months of **Nárië** and **Cermië** (June and July) in the Númenórean calendar and the Steward's Reckoning (*Appendix D*)

**\*lohta-** see **locta-**

**\*lohtë** see **loctë**

**loi-** prefix denoting mistaken doing (*PE17* : 151), cf. **loicarë**, **loiparë**, **loiquetë**

**loica** ("k") *adj.* "failing, short, inadequate etc." (*PE17* : 151)

**loicarë** ("k") *noun* "mistaken action" (*PE17* : 151)

**loico** *noun* "corpse, dead body" (so in *Markirya*; *Etym* also has **quelet** of similar meaning)

**loicolícuma** *noun* "corpse-candle" (*Markirya*)

[**Loicorin**], possibly a synonym of **llcorin**, q.v. (VT45 : 29)

**loima** *noun* "a mistake" (*PE17* : 151)

**loiparë** *noun* "a mistake in writing" (*PE17* : 151). Cf. **parma**.

**loiquetë** *noun* "a mistake in speech" (*PE17* : 151)

**loita-** *vb.* "miss, fail, fall short of" (transitive). (*PE17* : 151)

**lom-** *vb.* "hide" (*LT1* : 255; given in the form **lomir** "I hide"; read **\*lomin** if the word is to be adapted to LotR-style Quenya.)

**lomba** *adj. or noun* "secret" (*LT1* : 255)

**lómë** *noun* "dusk, twilight", also "night"; according to *SD* : 415, the stem is **lómi-** (contrast the "Qenya" genitive **lómen** rather than **\*lómin** in VT45 : 28). According to *PE17* : 152, **lómë** refers to 'night' "when viewed favourably, as a rule, but it became the general rule" (cf. *SD* : 414-415 regarding *lōmi* as an Adûnaic loan-word based on *lómë*, meaning "fair night, a night of stars" with "no connotations of gloom or fear"). In the battle-cry **auta i lómë** "the night is passing" (*Silm.* ch. 20), the "night" would however seem to refer metaphorically to the reign of Morgoth. As for the gloss, cf. **Lómion** masc. name "Child of Twilight [dusk]", the Quenya name Aredhel secretly gave to Maeglin (*SA*). Otherwise **lómë** is usually defined as "night" (*Letters* : 308, *LR* : 41, *SD* : 302 cf. 414-15, *SA* : dú); the *Etymologies* defines **lómë** as "Night [as phenomenon], night-time, shades of night, Dark" (*DO3* / *DÖ*, *LUM*, *DOMO*, *VT45* : 28), or "night-light" (*VT45* : 28, reading of **lómë** uncertain). In early "Qenya" the gloss was "dusk, gloom, darkness" (*LT1* : 255). Cf. **lómëlinde** pl. **lómëlinde** "nightingale" (*SA* : dú, *LR* : 41; *SD* : 302, *MR* : 172, *DO3* / *DÖ*, *LIN*<sup>2</sup>, *TIN*). Derived adjective **#lómëa** "gloomy" in **Lómëanor** "Gloomyland"; see **Taurelilómëa-tumbalemorna...**

**#lómëa** *adj.* "gloomy"; see

**Taurelilómëa-tumbalemorna...**

**lómëar** *noun* "child of gloom" (pl. evidently **Lómëarni**) (*LT1* : 255, 259)

**lómi** *noun* "clouds" (*MC* : 214; this is "Qenya"; in LotR-style Quenya it would evidently be the pl. of **lómë**)

**lomin** *noun* "shade, shadow" (*LT1* : 255)

**lón**, **lónë** (pl. **lóni** given) *noun* "deep pool", "river-[?feeding] well" (the second gloss was not certainly legible). A rejected paragraph in Tolkien's manuscript defined the word as "deep pool or lake" (*VT48* : 28, *PE17* : 137)

**lóna** (1) *noun* "pool, mere" (*VT42* : 10). Variant of **lón**, **lónë** above?



**lóna** (2) *noun* "island, remote land difficult to reach" (LONO (AWA) ). Obsolete by #1 above?

[**lóna** (3) *unused adj.*, a form Tolkien mentioned as the hypothetical Quenya cognate of Sindarin *loen*, Telerin *logna* *adj.* "soaking wet" (VT42 : 10), but this cognate was not in use because it clashed with #1 above. At this point, Tolkien may seem to have forgotten **lóna** #2.]

?**lóna** (4) *adj.* "dark" (DO3 / DŌ). If this is to be the cognate of "Noldorin" / Sindarin *dûr*, as the context seems to indicate, **lóna** is likely a misreading for \***lóra** in Tolkien's manuscript.

[**londa** *noun* "path"], changed by Tolkien to **londë** *noun* "road (in sea)" (VT45 : 28)

**londë** *noun* "land-locked haven" (cf. #**londië** "harbourage"), "gulf" (TI : 423). In **Alqualondë** "Swan-haven" (SA), "Haven of Swan" (VT45 : 28), **Hirilondë** ship-name "Haven-finder" (UT : 192). In the *Etymologies*, **londë** is glossed "road (in sea), entrance to harbour" (LOD) and also "fairway" (VT45 : 28), i.e. a navigable channel for ships. In VT42 : 10, where the stem is given as LON rather than LOD, the gloss is simply "haven".

#**londië** *noun* "harbourage" (PE17 : 28)

**lor-** "to slumber" (LT1 : 259; the corresponding abstract noun **lorë** "slumber" is attested in Tolkien's later Quenya, so this verb must still be valid). Cf. also **lor** "dream" (Letters : 308; probably just an Elvish "element" rather than a complete word)

-**lóra** ending "-less, without", as in **ómalóra** "voiceless" (VT45 : 28)

#**lóralya** *adj.* "asleep" (VT14 : 5; this is "Qenya"; in Tolkien's later Quenya rather **lorna**)

**lorda** *adj.* "drowsy, slumbrous" (LT1 : 259)

**lorë** *noun* "slumber" (LOS), "dream" (PE17 : 80)

**Lórellin** place-name, the lake where the Valië Estë sleeps; apparently meaning "Dream-lake" or "Slumber-lake" (*Silm*)

**Lórien** (from **lor-**, q.v.), place-name also used as the name of a Vala, properly the place where he dwells, whereas his real name is **Irmo** (WJ : 402, LOS (ÓLOS, SPAN) ). Alternative forms **Lorien** (with a short **o**) and **Lorion**, MR : 144

**lorna** *adj.* "asleep" (LOS)

**lós** (p?) *noun* "flower" (PE17 : 26). If this is to be the cognate of Sindarin *loth*, as the source suggests, the older Quenya form would be \***lóp**.

[**losca**, **loxa** *adj.* "brown of hair" (PE17 : 155)]

**lossë** (1) *noun* "snow" or *adj.* "snow-white" (SA : los, MC : 213, VT42 : 18); **losselië** *noun* "white people" (MC : 216, PE16 : 96)

**lossë** (2) *noun* "blossom" ("usually, owing to association with *olosse* snow, only used of white blossom") (LOT(H) )

**lossëa** *adj.* "snow-white" (so in VT42 : 18; this would be an adjective derived from **lossë** "snow", but elsewhere, Tolkien implies that **lossë** itself can also be used as an adjective "snow-white"; see **lossë** #1 above)

**losselië** *noun* "white people" (MC : 216, PE16 : 96)

**losta-** *vb.* "to bloom" (VT42 : 18)

**lótë** *noun* "flower", mostly applied to larger single flowers (LOT(H), LT1 : 259, VT42 : 18). (The shorter form **-lot** occurs in compounds, e.g. **fúmellot**, q.v.) In the names **Ninquelóte** "White-flower" (= Nimloth), **Vingilótë** "Foam-flower", the name of Eärendil's ship (SA : loth), also in **Lótessë** fifth month of the year, "May" (Appendix D). See also **olótë**, **lotsë**.

**lótëfalmarinë** *inflected compound* "with waves crowned with flowers" (MC : 220; this is "Qenya")

**lotsë** *noun* "small single flower" (VT42 : 18)

[**loxa**, **losca** *adj.* "brown of hair" (PE17 : 155)]

**loxë** (1) ("ks") *noun* "hair" (LOK). In later sources Tolkien uses **findë**, **findessë**, **findilë** for "hair", leaving the conceptual status of **loxë** uncertain.

**loxë** (2) *noun* "bunch, cluster" (QL : 55)

-**lta** (and **-ltya**), 3rd person pl. pronominal possessive suffix "their", alternating with **-nta** / **-ntyä** in Tolkien's writings (VT49 : 16, 17), just as the ending **-ltë** "they" also has the variant **-ntë**. According to VT49 : 17, the ending **-lta** or **-ltya** will appear as **-ilta**, **-iltyä** following a consonant; other sources rather point to **-e-** as the connecting vowel in such cases (VT49 : 17).

-**ltë**, 3rd person pl. pronominal suffix, "they" (VT49 : 51; **cariltë** "they do", VT49 : 16, 17). It alternates with **-ntë** in Tolkien's manuscripts (VT49 : 17, 57). In his early material, the ending also appears as **-lto**, occurring in *Fíriel's Song* (**meldielto** "they are beloved" and **cárielto** "they made"), also in LT1 : 114 : **tulielto** "they have come" (cf. VT49 : 57). Compare **-lta**, **-ltyä** as the ending for "their".

-**lto**, "Qenya" pronominal ending "they"; see **-ltë**

**lú** *noun* "a time, occasion" (LU)

**#lucando** (also **#lucindo**) *noun* "debtor, one who trespasses" (VT43 : 20; the words are attested in the plural : **lucandor**, **lucindor**).

**#lucassë** *noun* "debt, trespass" (VT43 : 19, attested in the pl. with a pronominal suffix : **lucassemmar** "our trespasses")

**lúcë** ("k") *noun* "enchantment" (LUK)

**#lucië** *noun* "debt, trespass" (VT43 : 19, attested in the pl. with a pronominal suffix : **luciemmar** "our trespasses")

**#lucindo**, see **#lucando**

**luhta-** (1) *vb.* "to enchant" (LUK, VT45 : 29)

**luhta-** (2) *vb.* "to bow" (VT : 35); this intransitive verb can be distinguished from **luhta-** "enchant" above, since #1 is transitive and will always have a direct object, something #2 never has.

[**#luhta** (3) *noun* "debt, trespass" (VT43 : 19, attested in the pl. form **luhtar**, but deleted by Tolkien)]

**luimë** *noun* "flood" (VT48 : 23, 30; the additional glosses "floodwater, flooded land" were struck out, VT48 : 30), "flood, high tide" (VT48 : 24, 30). According to VT48 : 30, partially illegible glosses in Tolkien's manuscript may also suggest that **luimë** can be used for any tide, or for the spring tide (the maximum tide just after a new or full moon).

[**luina**] *adj.* "pale" (VT45 : 30)

**luinë** *adj.* "blue", pl. **luini** (VT48 : 23, 24, 28, *Nam*, *RGEO* : 66). Common Eldarin **luini-** would also be the stem-form in Quenya (VT48 : 24). Compare **\*luinincë**. Apparently **-luin** in **Illuin**, the name of one of the Lamps of the Valar (q.v.), **Helluin**, name of the star Sirius, and **Luinil**, name of another blue-shining star (or planet). (*SA*; *Luinil* is tentatively identified with *Neptune*, *MR* : 435). Cf. also **menelluin** "sky-blue", used as noun = "cornflower" (*J.R.R. Tolkien : Artist & Illustrator* p. 193).

**\*luinincë** (**luininci-**) ("k") *adj.* "bluish". The form is given as **luininki** with the last vowel marked as short; this would be the etymological form underlying Quenya **\*luinincë** (VT48 : 18)

**luita-** *vb.* "to flood" (VT48 : 22), "to flood, inundate, drench" (VT48 : 30; the latter glosses come from a note that was struck out)

**lúlë** *noun* "sapphire" (QL : 57)

**lumba** (1) *adj.* "weary" (VT45 : 29)

**lumba** (2) *adj.* "gloomy" (PE17 : 72)

**Lumbar** name of a star (or planet), tentatively identified with Saturn (*MR* : 435), evidently connected to **lumbo**, **lumbulë** (*Silm*)

**lumbë** *noun* "gloom, shadow" (LUM)

**lumbo** *noun* "cloud" (pl. **lumbor** in *Markirya*), also glossed "gloom; dark, shade" (PE17 : 72, 168). In early "Qenya", **lumbo** was glossed "dark lowering cloud" (LT1 : 259)

**lumbulë** *noun* "(heavy) shadow" (*Nam*, *RGEO* : 67, PE17 : 168)

**lúmë** (1) *noun* "time" (LU, PE17 : 168) or "hour", locative **lúmessë** (VT43 : 34), pl. locative **lúmissen** "at the times" (VT49 : 47), allative **lúmenna** "upon the hour", elided **lúmenn'** in the greeting **elen síla lúmenn' omentielvo** "a star shines upon the hour of our meeting", because the next word begins with a similar vowel. The complete form **lúmenna omentielvo** is found in *WJ* : 367 and *Letters* : 424. Cf. also the compounds **lumenyárë** and **lúmequenta**, q.v.; see also **#sillumë**.

**lúmë** (2) *noun* "darkness" (one wonders if Tolkien confused **lúmë** "time, hour" and **lómë** "night") (*Markirya*)

**lumenyárë** *noun* "history, chronological account" (*NAR*<sup>2</sup> - read **\*lúmenyárë?**) According to VT45 : 36, the manuscript spelling actually seems to be **lumennyáre**, but Hostetter and Wynne conclude that this is "probably a slip" : The double **nn** would be difficult to justify.

**lúmequenta** ("q") *noun* "history, chronological account" (LU)

**lúmequentialë** ("q") *noun* "history" (LU, *KWET*). According to VT45 : 29, the accent marking the **ú** as a long vowel is actually missing in the entry *LU* in Tolkien's original *Etymologies* manuscript; yet it is apparently included both in the entry *KWET* and in the related words **lúmequenta** and **lúmequentialëa**; its omission in the entry *LU* is therefore probably just a slip.

**lúmequentialëa** ("q") *adj.* "historical" (LU)

**lumna** *adj.* "lying heavy, burdensome, oppressive, ominous" (*DUB*).

**lumna-** *stative vb.* "be heavy" (*LR* : 47, *SD* : 310; cf. **lumna-** "to lie heavy" in the *Etymologies*, stem *DUB-*). A form **lúvë** was mentioned in connection with this verb, possibly a strong past tense form directly derived from the root *DUB-* (primitive **\*dūbë**), but Tolkien struck it out (VT45 : 11).

**lún** *adj.* ??? a word of obscure meaning, perhaps "deep" as used of water (VT48 : 28)

**lúna** *adj.* "dark" in **Lúnaturco** and **Taras Lúna**, Quenya names of *Barad-dûr* (Dark Tower). (PE17 : 22). In the *Etymologies*, **lúnë** "blue" was changed by Tolkien from **lúna** (VT45 : 29).

[**lúna**] (2), see **lúnë**

**lunca** *noun* "wain" (VT43 : 19), "heavy transport wain" (PE17 : 28). #**Ondolunca** "stone-wain", see under **ondo**.

**lúnë** (stem \***lúni-**, given the primitive form  $\text{=lugini}$ ) *adj.* "blue" (LUG<sup>2</sup>, LT1 : 262; later sources rather give **luinë**, with pl. form **luini** in Namárië). According to VT45 : 29, **lúnë** in the *Etymologies* was changed by Tolkien from **lúna**.

**lúnelinquë** ("q") *adj.* \*"blue-wet" (?), translated "surging" (MC : 213, 220; this is "Qenya")

**lunga** *adj.* "heavy" (LUG<sup>1</sup>). Curiously, the variant **lungu-** appears in certain compounds; see **Lungumá**, **lungumaitë**.

**lunganar** *adj.* "sagged" (MC : 221; this is "Qenya")

**lunganë** *adj.* "bending" (MC : 214; this is "Qenya")

**Lungumá**, **Lungumaqua** *masc. name* "Heavyhand", equivalent of Sindarin *Mablung* (VT47 : 19)

**lungumaitë** *adj.* "heavyhanded" (VT47 : 19, VT49 : 32)

**Lúnoronti** *noun* "Blue Mountains" (LUG<sup>2</sup>)

**luntë** *noun* "boat" (LUT, MC : 216), "ship" (LT1 : 249, LT1 : 255)

**lúrë** *noun* "dark weather" (LT1 : 259)

**lúrea** *adj.* "dark, overcast" (LT1 : 259)

**lúsina** *adj.* "glowing" (of things), "hearty" (of people) (QL : 57). If this word is to be used in LotR-style Quenya, one would have to assume that it represents older \***lúpina** and is derived from a root \***LUTH**.

**lussa-** *vb.* "to whisper" (SLUS / SRUS). Since Tolkien eventually decided that roots in *sl-* yield Quenya words in *hl-* (though this was pronounced *l-* in late Exilic Quenya), it may be that the spelling \***hlussa-** is to be preferred.

**lussë** *noun* "a whispering sound" (SLUS / SRUS). Since Tolkien eventually decided that roots in *sl-* yield Quenya words in *hl-* (though this was pronounced *l-* in late Exilic Quenya), it may be that the spelling \***hlussë** is to be preferred.

**lusta** *adj.* "void, empty" (LUS)

**lútë** *noun* "sail" (MC : 213; this is "Qenya")

**lútier** *vb.* in *pa.t.*? "sailed" (MC : 216; this is "Qenya")

**lúto** *noun* "flood" (LT1 : 249)

**lutta-** *vb.* "flow, float" (LT1 : 249)

**lutu-** *vb.* "flow, float" (LT1 : 249)

**lúva** *noun* "bow, bight; bend, bow, curve" (Appendix E, PE17 : 122, 168). The reference is to a "bow" as part of written characters and other uses, but "not for shooting"

(a bow used to shoot arrows is called **quina**, possibly also **cú** if the latter term is used as in Sindarin).

[**lúvë**, see **lumna-**]

**luvu-** *vb.* "lower, brood" (LT1 : 259)

**luxo** (**luxu-**) *noun* "mud" (QL : 56)

**-lv-** element in pronominal endings for inclusive plural "we / our" (VT43 : 14). Includes the old 1st pl. inclusive stem *we* (VT48 : 10). **Omentielvo** "of our meeting" (q.v.) includes the ending #**-lva** "our" with the genitive ending **-o** attached. The corresponding ending for inclusive "we" is perhaps normally **-lvë** in late exilic Quenya; the variant form **-lvë** occurs in the verbs **carilwë** "we do" (VT49 : 16), **navilwë** "we judge" (VT42 : 34); according to VT48 : 11 this may simply be the older (pre-Exilic) form of \***-lvë** (VT49 : 51 lists the ending for "we" as **-lwe**, **-lve**, apparently the older and the younger form).

**-lwa**, possessive pronominal ending, 1st person pl. inclusive "our" (VT49 : 16), later (in exilic Quenya) used in the form #**-lva**, genitive **-lvo** in **omentielvo** (see **-lv-**).

**-lvë**, later **-lvë**, pronominal ending "we" (VT49 : 51), 1st person pl. inclusive ending, occurring in the verbs **carilwë** "we do" (VT49 : 16) and **navilwë** (see #**nav-**). The ending became **-lvë** in later, Exilic Quenya (VT49 : 51). See **-lv-**.

**lyá** ??? (*Narqelion*)

**-lya** 2nd person sg. formal / polite pronominal suffix "thy, your" (VT49 : 16, 38, 48). In **tielyanna** "upon your path" (UT : 22 cf. 51), **caritalya(s)** "your doing (it)" (VT41 : 17), **esselya** "thy name" (VT43 : 14), **onnalya** "your child" (VT49 : 41, 42), **parma-restalyanna** "upon your book-fair" (VT49 : 38), and, in Tolkien's Quenya Lord's Prayer, in the various translations of "thy kingdom" : **aranielya** in the final version, earlier **turinastalya**, **túrinastalya**, **turindielya**, **túrindeilya** (VT43 : 15). Also in **indómelya** (changed from **mendelya**) "thy will" (VT43 : 15-16)

**lye** *pron.* "thou / thee, you", 2nd person sg. formal / polite (corresponding to familiar / intimate **tye**, q.v.) (VT49 : 36) It seems the original stem-form was *le* (VT49 : 50), distinct from *de* as a plural "you", but when initial *d* became *l* and the forms threatened to fall together, **le** was apparently altered to **lye** by analogy with the ending **-lyë** and the emphatic pronoun **elyë**. Stressed **lyé** (VT49 : 51). For **lye** as object, cf. **nai Eru lye mánata** "God bless you" (VT49 : 39). Allative **lyenna** "to you, upon you" (VT49 : 40-41). Compare the reflexive pronoun **imlë** "yourself, thyself", q.v. (it did not

have to be \***imlyë**, for the corresponding pl. pronoun **indë** "yourselves" is distinct anyhow).

-**lyë** pronominal ending "thou, you" (VT49 : 48), 2nd person sg. formal / polite : **hiruvalyë** "thou shalt find" (*Nam, RGEO* : 67), **carilyë** \*"you do" (VT49 : 16). Long form of -I,

q.v. The ending also occurs in **alyë**, the imperative particle **a** with a pronominal suffix (VT43 : 17); see **a** #3. The intimate / familiar ending corresponding to polite / formal -**lyë** is -**tyë**, q.v

# M

**ma**, (1) neuter personal pronoun "something, a thing" (VT42 : 34). It may occur (with the meaning "thing") in the ejaculation **yé mána (ma)** = "what a blessing" or "what a good thing!" (VT49 : 41) (2) **Ma** has also been theorized to be a particle used to turn declarative statements into yes / no questions.

**má** *noun* "hand" (MA3, LT2 : 339, *Narqelion*, VT39 : 10, [VT45 : 30], VT47 : 6, 18, 19); the dual "a pair of hands" is attested both by itself as **mát** (VT47 : 6) and with a pronominal suffix as **máryat** "his / her (pair of) hands" (see -**rya**, -**t**) (*Nam, RGEO* : 67). The nominative plural form was only **máli**, not \*\***már** (VT47 : 6), though plurals in -**r** may occur in some of the cases, as indicated by the pl. allative **mannar** "into hands" (FS). **Mánta** "their hand", dual **mántat** "their hands" (two hands each) (PE17 : 161). Cf. also the compounds **mátengwië** "language of the hands" (VT47 : 9) and **Lungumá** "Heavyhand" (VT47 : 19); also compare the adj. -**maitë** "-handed". See also **málimë**.

#**mac-** ("k") *vb.* "hew with a sword" (VT39 : 11, where the aorist **macë** is given); cf. early "Qenya" **mac-** ("k") "slay" (LT1 : 259)

**maca-** ("k") *vb.* "to forge metal" (which rang at the stokes of hammers). (VT41 : 10; in this source this is suggested as the origin of the word **macil** "sword", but **mac-** above would also seem to be relevant, so Tolkien may have changed his mind about the precise etymology of **macil**.)

**máca** *pron.* "each, every" (GL : 41); rather **ilya** in Tolkien's later Quenya

**Macalaurë** ("k"), masc. name, the mother-name (never used in narrative) of **Canafinwë** = Maglor (PM : 353, MAK); his Sindarin name is seen to be based on his mother-name. In the *Etymologies*, **Macalaurë** is interpreted "Gold-cleaver" (MAK)

**macar** ("k") (1) *noun* "swordsmen" (VT39 : 11). In **Menelmacar** (see **menel**). According to VT41 : 10, **macar** is literally "forger" (derived from **maca-**, q.v.), "often used in later use of a warrior".

**macar** ("k") (2) *noun* "tradesman" (MBAKH)

**macil** ("k") *noun* "sword" (MAK, LT1 : 259, VT39 : 11, VT45 : 32, VT49 : 17); **macilya** "his (or their) sword" (PE17 : 130), see -**ya** #4.

**mahalma** *noun* "throne", nominative pl. **mahalmar** "thrones" and locative pl. **mahalmassen** in CO. Adopted and adapted from Valarin (WJ : 399)

**Máhan** (pl. **Máhani** attested in WJ : 402), *noun* : one of the eight chiefs of the Valar (adopted and adapted from Valarin, but usually translated as **Aratar**). **Máhanaxar** the "Doom Ring" of Aman; adopted and adapted from Valarin. (WJ : 399)

**mahta-** (1) *vb.* "wield a weapon", "fight" (MAK), "to handle, wield, manage" (VT39 : 11, VT47 : 18), also "deal with" (VT47 : 6, 19, VT49 : 10). Past tense **mahtanë** is attested (VT49 : 10). In an earlier version of the entry MAK in the *Etymologies*, Tolkien first glossed **mahta-** as "slay [or kill] with sword", then changed it to "fight with sword" (VT45 : 30-32)

[**mahta-**] (2) *vb.* "trade", changed by Tolkien to **manca-**, q.v. (VT45 : 33)

**mahtar** *noun* "warrior" (MAK; original gloss "swordsmen", VT45 : 32)

**mai** (1) *adv.* "well" (VT47 : 6), apparently also used as prefix (PE17 : 17 : 162, 163, 172)

**mai** (2) *conj.* "if" (PE14 : 59 cf. VT49 : 20; possibly obsoleted by #1 above; for "if", Tolkien later used **qui**)

**Maia** pl. **Maia** *noun* "the Beautiful" (MR : 49), the lesser (= non-Vala) Ainur that entered Eä. Variant **Máya** in VT42 : 13 / VT47 : 18, pl. **Máyar** in PM : 363, 364 and VT47 : 18 (possibly,

**Máya** is to be understood as the older form of **Maia**). With negative prefix **ú-** also **Úmaiar**, Maiar who became evil and followed Melkor, such as Balrogs (*MR* : 79, "**Umaiar**", *MR* : 165).

**maica** (1) ("k") *adj.* "sharp, piercing" (*SA* : *maeg*), cf. **hendumaica** and the noun **maica** below.

**maica** (2) ("k") *noun* "blade of a cutting tool or weapon, especially sword-blade" (*VT39* : 11)

**mailë** *noun* "lust" (*MIL-IK*)

**mailëa** *adj.* "lustful" (*MIL-IK*)

**maira** *adj.* "admirable, excellent, precious"; "splendid, sublime" ("only of great, august or splendid things") (*PE17* : 163, 172). Cf. **Mairon**.

**Mairen** *fem. name* (*UT* : 210), initial element perhaps related or identical to **mai** "well". The second element is obscure; the root *REN* "recall, have in mind" (*PM* : 372) could be related; if so the name may imply "well remembered", "(of) good memory" or something similar. It may also connect with the *adj.* **maira**, q.v. and compare the *masc. name* **Mairon** (*PE18* : 163).

**mairo** *noun* "horse" (*GL* : 56; *later sources have rocco, olombo*)

**Mairon**, *masc. name* "the Admirable" (cf. *adj.* **maira**), said to be the original name of Sauron, changed when he was suborned by Melkor, "but he continued to call himself *Mairon* the Admirable, or *Tar-mairon* 'King Excellent', until after the downfall of *Númenor*" (*PE17* : 183). Since Sauron had joined Melkor before the Elves came to Valinor and developed the Quenya language, we are perhaps to understand that *Mairon* is a translation by sense of Sauron's original *Valarin* name, though Sauron himself may seem to have used the Elvish form in Middle-earth and on *Númenor*.

**maita** *adj.* "hungry" (*VT39* : 11)

**maitë** (stem **\*maiti-**, given the primitive form *ma3iti*) *adj.* "handed" or "handy, skilful" (*VT49* : 32, 42) in **Angamaitë**, **hyarmaitë**, **lungumaitë**, **morimaitë**, **Telemmaitë**, q.v. Etym gives **maitë** pl. **maisi** "handy, skilled" (*MA3*), but Tolkien later eliminated the variation **t / s** (compare **ataformaitë** "ambidextrous", pl. **ataformaiti**).

**Maitimo** *noun* "well-shaped one", mother-name (never used in narrative) of **Nelyafinwë** = Maedhros (*PM* : 353)

**maivoinë** *noun* "great longing" (*LT2* : 345)

**maiwë** *noun* "gull" (*MIW*), pl. **maiwi** in *Markirya*. Cf. also the "Quenya" pl. **maiwin** "gulls" (*MC* : 213)

**mal** *conj.* "but" (*VT43* : 23)

**mala-** *vb.* "hurt, pain" (*QL* : 63)

**Malantur**, *masc. name*. Apparently includes **-(n)tur** "lord, ruler". The initial element is unlikely to connect with the early "Quenya" element **mala-** "hurt, pain", and may rather reflect the root *MALAT* "gold" (*PM* : 366) : *Malat-ntur* > **Malantur** "Gold-ruler"? (*UT* : 210)

**malarauco** *noun* "balrog, demon" (*RUK* - rather **valarauco** in Tolkien's later Quenya)

**malcanë** ("k") *noun* "torture" (*LT1* : 250)

**Malcaraucë** *noun* "balrog", also **Valkarucë** ("k") (*LT1* : 250; in Tolkien's later Quenya **Valarauco**)

**malda** *adj.* "yellow, of golden colour" (*PE17* : 51), variant of **malina**. An earlier source (the *Etymologies*, entry *SMAL*) has **malda** as the *noun* "gold" – but LotR gives **malta**, q.v., and according to *VT46* : 14 the form **malta** originally appeared in the *Etymologies* as well. Since Quenya sometimes uses adjectives as nouns (see for instance **fanya**), **malda** could still be regarded as a valid side-form of the *noun* **malta** "gold".

**maldornë** *noun* (fictional species of tree, Sindarin *mallorn*). Variant of **malinornë** (apparently arising by shortening to *\*malnornë* and the normal development *ln > ld*, unless the shorter adjective **malda** is present from the beginning). (*PE17* : 51)

**málimë** (stem **\*málimi-**, given primitive form *ma-limi*) *noun* "wrist", literally "hand-link" (**má** + **#limë**). (*VT47* : 6)

**malina** *adj.* "yellow" (*SMAL, Letters* : 308), "yellow, of golden colour" (*PE17* : 51).

**Malinalda** *\*"Yellow-tree"*, a name of Laurelin (*SA* : *mal-*; evidently **malina** + **alda**), translated "Tree of Gold" in the *Silmarillion* index. Cf. also **malinornë**.

**malinai** ??? (*Narqelion*)

**malinornë** *noun* "yellow-tree" (**malina** + **ornë**), fictional species of tree (Sindarin *mallorn*; in Quenya also called **maldornë**) (*PE17* : 50). Cf. **malinornélión** "of yellow-trees"; see **laurelindórenan lindelorendor...** (*LotR2* : *III ch. 4*; cf. *Letters* : 308). **Malinornélión** is partitive pl. genitive of **malinornë** (*UT* : 167, normal pl. **malinorni**, *UT* : 168).

**mallë** pl. **maller** *noun* "street, road" (*MBAL, LR* : 47, 56, *LT1* : 263, *SD* : 310)

**málo** *noun* "friend" (*MEL, VT49* : 22)

**malo** (1) (stem \***malu-**, given the primitive form **malu**) *noun* "pollen, yellow powder" (SMAL)

**malo** (2) (\***malu-**, pl. **malwi**) *noun* "moth" (QL : 58)

**málos** *noun* "forest" (LT2 : 342 – rather **taurë** in Tolkien's later Quenya)

**malta** *noun* "gold", also name of tengwa #18 (Appendix E). The *Etymologies* (entry SMAL) instead has **malda**, q.v. for discussion, but according to VT46 : 14, the form **malta** originally appeared in the *Etymologies* as well. Also compare the root MALAT listed in PM : 366.

**malwa** *adj.* "fallow, pale" (SMAL)

**máma** *noun* "sheep" (WJ : 395)

**mámandil** *noun* "sheep-friend" (**máma** + **-ndil**), i.e. "shepherd"? (UT : 209)

**mamil** *noun* "mother, mummy" (UT : 191)

**man** *pron.* "who" (Nam, RGEO : 67, FS, LR : 59, Markirya, MC : 213, 214); cf. PM : 357 note 18, where a reference is made to the Eldarin interrogative element **ma**, (**man**). However, **man** is translated "what" in LR : 59 : **man-ië**? "what is it?" (LR : 59; the stative-verb suffix **-ië** is hardly valid in LotR-style Quenya) Either Tolkien later adjusted the meaning of the word, or **man** covers both "who" and "what". Cf. also **mana**, **manen**.

**mána** 1) *adj.* "blessed" (FS); also **manna**, q.v. 2) *noun* "any good thing 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. (Cf. frequent ejaculation on receiving aid in trouble : **yé mána** (**ma**) = 'what a blessing, what a good thing!'" (VT49 : 41)

**mana** *interogative*, a word translated "what is" in the sentence **mana i-coimas Eldaron**[?] "what is the *coimas* (lembas) of the Eldar?" (PM : 395, a variant reading in PM : 403) Either this is \***ma** "what" + **ná** "is", or **mana** may itself be a unitary word "what", and there is not really any word meaning "is" in the sentence. Since **ma** is assigned other meanings elsewhere, the latter interpretation may be the more likely.

**manaitë** *adj.* "blessed" (VT49 : 41, 42)

**manaquentá** *adj.* "blessed" (VT44 : 10; see **manquë**, **manquentá**)

**manar** *noun* "doom, final end, fate, fortune" (usually = final bliss) (MANAD (under MAN), VT45 : 32)

**mátata**, see \***manta**

**manca-** ("k") *vb.* "trade" (MBAKH, VT45 : 33)

**mancalë** ("k") *noun* "commerce" (MBAKH; this form apparently replaced **mahtalë**, cf. **mahta-** #2 [VT45 : 33])

**mandë** (1) *noun* "doom, final end, fate, fortune" (usually = final bliss) (MANAD, under MAN)

**mandë** (2) *adv.* "well" (VT49 : 26; this is "Qenya"). Rather **mai** in Tolkien's later Quenya.

**mando** *noun* "custody, safe keeping" (MR : 350) or "prison, duress" (in *Mandos*, see below) (SA : *band*); **Mando** "the Imprisoner or Binder", usually lengthened **Mandos**. In a deleted version of the entry MBAD of the *Etymologies*, Tolkien gave **mando** the meaning "doomsman, judge" instead of "custody" (MBAD (ÑGUR, GOS / GOTH, SPAN), VT45 : 33)

**Mandos** (**Mandost-**) *noun* "Castle of Custody" (the approximate meaning, according to MR : 350). Used as the name of a Vala, properly the place where he dwells (the *Halls of Mandos*), whereas his real name is **Námo** (WJ : 402). In Tolkien's mythology, the "Halls of Mandos" are the abode of the dead, where their spirits remain until they are released from this world (in the case of mortals) or rebodied (in the case of Elves – except for those who are refused or themselves refuse further incarnate life, and so remain in Mandos indefinitely). In the *Etymologies*, **Mandos** (also **Mandossë**) is interpreted somewhat differently, "Dread Imprisoner" (MBAD (MANAD), VT45 : 32) or in a deleted version "Dread Doom" (VT45 : 33, where **Mandos** was assigned the stem **Mandosse-**). The interpretation "Dread Imprisoner" would suggest that Tolkien at the time thought of Mandos as being also *properly* the name of a person, the Vala Námo, not the name of a place. – See also **Mando**.

**mandu** *noun* "abyss" (MC : 214; this is "Qenya" – Tolkien's later Quenya has **undumë**)

**mandulómi** *noun* "hell-shadows" (MC : 221; this is "Qenya")

**mánë** *noun* "a spirit that has gone to the Valar or to Erumáni" (LT1 : 260)

**manë** *adj.* "good (moral)" (sc. "good in a moral sense") (LT1 : 260, VT49 : 26)

**manen** *interogative* "how" (PM : 395)

**manna** *adj.* "blessed" (also **mána**, q.v.) (VT43 : 30, VT45 : 32, VT49 : 41)

**mannar** *inflected noun* "into (the) hands", allative pl. of **má**, q.v. (FS)

\***manta-** *vb.* "bless", only attested in the present / continuative tense : **mánata** (VT49 : 39, 52, 55)

**mantë** *pa.t.* of **mat-**, **mata-**, q.v.

**manquë**, **manquenta** *adj.* "blessed" (VT44 : 10-11; it cannot be ruled out that **manquë** – spelt **manque** in the source – is simply an uncompleted form of **manquenta**. Whatever the case, Tolkien decided to use the form **manquenta** instead, q.v.)

**manu** *noun* "departed spirit" (MAN)

**manwa-** (1) *vb.* "prepare" (QL : 59)

**manwa** (2) *adj.* "ready" (QL : 59)

**Manwë** *noun* "Blessed Being" (*Letters* : 283), the Elder King and Lord of the Valar, spouse of Varda. The name is adopted and adapted from Valarin *Mānawenūz*; names ending in **-wë** were already frequent in Quenya (WJ : 399). In the *Etymologies* derived from MAN, WEG. Cf. **Mánwen**, **Mánwë** the oldest Quenya forms of **Manwë**, closer to the Valarin form (WJ : 399). Lower-case **manwë** in LR : 56. Ablative **Manwello**, VT49 : 24 (in this source Tolkien indicated that **lo Manwë** is the preferred way of saying "from Manwë", but this was apparently a short-lived idea; see **lo**). Masc. name **Manwendil** "Manwë-friend; one devoted to Manwë" (UT : 210). In the pre-classical Tengwar system presupposed in the *Etymologies*, **Manwë** was also the name of letter #22 (VT45 : 32), which tengwa Tolkien would later call **vala** instead – changing its Quenya value from **m** to **v**.

**manya-** *vb.* "bless" – "sc. either to afford grace or help or to wish it" (VT49 : 41)

[**manyel** *noun* "female" (PE17 : 190)]

**mapa-** *vb.* "grasp, seize" (MAP; according to LT2 : 339 this word was struck out in the "Gnomish Lexicon" [where it was quoted as the cognate of certain Gnomish words], but it reappears in the *Etymologies*.) Earlier material gives **map-** "take" (PE16 : 133) or **map-** "seize, take" with pa.t. **nampë** (QL : 59); it is unclear if the pa.t. of **map(a)-** is still **nampë** in LotR-style Quenya.

**mapta-** *vb.* "ravish, rape", pa.t. **mapantë** (PE13 : 163)

**maptalë** *noun* "ravishment, rape, seizure" (PE13 : 163)

**maqua** *noun* "a hand-full; complete hand with all five fingers; a closing of closed [hand] (facing down) for taking; group of five (similar) things"; in colloquial usage also "hand" as a limb (VT47 : 7, 18-20); dual **maquat** "group of ten" (VT47 : 7, 10). Compounded **maquanotië** = "decimal system" in counting (VT47 : 10), **Lungumaqua** "Heavyhand" (VT47 : 19)

**#maquet-** *vb.* "ask", only attested in the past tense : **maquentë** (PM : 403)

**mar** (1) *noun* "earth" (world), also "home, dwelling, mansion". Stem **mard-** (VT46 : 13, PE17 : 64), also seen in the ablative **Mardello** "from earth" (FS); the word is used with a more limited sense in **oromardi** "high halls" (sg. **oromar**, PM17 : 64), referring to the dwellings of Manwë and Varda on Mt. Taniquetil (*Nam*, RGEO : 66). The initial element of **Mardorunando** (q.v.) may be the genitive **mardo** (distinguish **mardo** "dweller"). May be more or less identical to **már** "home, house, dwelling" (of persons or peoples; in names like *Val(i)mar*, *Vinyamar*, *Mar-nu-Falmar*, *Mardil*) (SA : bar, VT45 : 33, VT47 : 6). **Már** is however unlikely to have the stem-form **mard-**; a "Quenya" genitive **maren** appears in the phrase **hon-maren**, q.v., suggesting that its stem is **mar-**. A possible convention could therefore be to use **már** (**mar-**) for "home, house" (also when = *household, family* as in **Mardil**, q.v.), whereas **mar** (**mard-**) is used for "earth, world". Early "Quenya" has **mar** (**mas-**) "dwelling of men, the Earth, -land" (LT1 : 251); notice that in LotR-style Quenya, a word in **-r** cannot have a stem-form in **-s-**.

**már** (**mar-**) (2) *noun* "home, house, dwelling" (also "house" in the sense of *family* as in **Mardil**, q.v.). See **mar** above for references. In **Mar-nu-Falmar**, **Mardil**, and as final element in **Eldamar**, **Fanyamar**, **Valimar**, **Vinyamar**

**mar-** *vb.* "abide, be settled or fixed" (UT : 317); **maruvan** "I will abide" (**mar-uva-n** "abide-will-I") (EO). Cf. **termar-**.

**Mar-nu-Falmar** *noun* "Home under Waves", name of the sunken Númenor (*Silm*). See **mar**, **már**.

**mára** *adj.* "useful, fit, good" (of things) (MAG; see MA3; *Arct*, VT42 : 34, VT45 : 30). **Nás mara nin** "I like it", literally "it is good to me" (VT49 : 30; read **mára** for **mara**?) As the comparative of **mára**, the unrelated adjective **arya** "excelling" is used in the sense of "better"; for the superlative "best", one adds the article : **i arya** (with genitive to express "the best of...") (PE17 : 57),

**maranwë** *noun* "destiny" (MBARAT)

**marda** *noun* "dwelling" (PE17 : 107)

**Mardil** masc. name, "(one) devoted to the house", sc. the "house" of the kings (*Appendix A; interpreted in Letters* : 386). This indicates that the first element can mean "house" in the sense of family or household (see **mar**, **már**)

**mardo** *noun* "dweller" (LT1 : 251).

**Mardorunando** *noun* "Redeemer of the world" (VT44 : 17). Unless the initial element

**mardo-** is a distinct and otherwise unattested word for "world", it may be the genitive form of **mar** (**mard-**) "earth", q.v.

**María** fem. name "Mary" (Maria; Tolkien based the Quenyarized form on the Latin pronunciation) (VT43 : 28; **María** with no explicit long vowel in VT44 : 18)

**márië** (1) "goodness", "good" as noun (abstract formation from the adj. **mára**). (PE17 : 58, 89). Genitive **máriëno**, dative **máriëna**, locative **máriëssë** (PE17 : 59, occurring in the greeting (**hara**) **máriëssë** "(stay) in happiness", PE17 : 162) Allative **máriëna** "to goodness", used as an interjection "farewell" (archaic **namárië**, q.v.),

**márië** (2) stative verb "it is good" (FS; from **mára** "good"; however, the stative-verb suffix **-ië** is hardly valid in LotR-style Quenya)

**maril** noun "glass, crystal" (VT46 : 13; if this is to be the same word as the second element of **Silmaril**, the stem-form would be **marill-**, cf. pl. **Silmarilli**)

**marilla** noun "pearl" (LT1 : 265)

**mart** noun "a piece of luck" (LT2 : 348; in LotR-style Quenya, no word can end in **-rt**. Read **marto**, as in LT2 : 348?)

**marta-** (1) vb. "to chance" or "happen" (QL : 63), cf. **mart-** "it happens" (impersonal) (LT2 : 348 – read **marta-**?). Another version assigns transitive meanings to the same verb : "to define, decree, destine" (with the last sense = **martya-**, q.v.), with a variant **umbarta-** "in more lofty senses" (PE17 : 104)

**marta** (2) adj. "fey, fated" (MBARAT)

**marta** (3) noun "fate" (VT45 : 33, VT46 : 13) Cf. **marto**.

**Martalmar** noun (place-name) (TALAM)

**martan** (1) noun "dwelling-house" (stem **martam-**), longer variant **martanan** (stem **martamn-** as in pl. **martamni**) (PE : 107)

**Martan** (2), also **Martano**, noun "Earthsmith", "Earthbuilder", a surname of Aule (TAN, GAWA / GOWO – the form **Martano** given under MBAR must be understood as a primitive form)

**marto** (1) noun "tower" (PE17 : 66)

**marto** (2) noun "fortune, fate, lot" (LT2 : 348); cf. **marta** # 3 and see **mart-**.

**martya-** vb. "destine" (MBARAT)

**marya** adj. "pale, fallow, fawn" (MAD)

**-mas** final element in placenames, equivalent to English **-ton**, **-by** (LT1 : 251; hardly valid in Tolkien's later Quenya)

**#massa** noun "bread" (**massamma** "our bread", VT43 : 18); **massánië** "breadgiver", used as a title of the highest woman among any Elvish people, since she had the keeping and gift of the

**coimas** (lembas). Also simply translated "Lady" (PM : 404)

**massë** noun "bread" (as a material), variant of **massa**, q.v. (PE17 : 52). Notice that \***massë** has also been extrapolated as a question-word "where?"

**masta** noun "cake or loaf" (PE17 : 52), in an earlier source defined as "bread" (MBAS, PM : 404; later sources have **massa** or **massë** for this meaning). **Mastamma** "our bread" in Tolkien's translation of the Lord's Prayer (VT43 : 18). In the *Etymologies*, Tolkien emended the gloss of **masta** from "dough" to "bread" (VT45 : 33).

**masta-** vb. "bake" (MBAS)

**masto** noun "village" (LT1 : 251)

**mat-** (1) vb. "eat" (MAT, VT45 : 32), also given as **mata-** (VT39 : 5), pa.t. **mantë** "ate" (VT39 : 7). The form **matumnë** is said to be future-past : "was going to eat", with the "OQ" (Old Quenya?) future-past element **umnë** (VT48 : 32; possibly this could function independently as a form of the verb "to be", hence "was to be"). It is not clear if the form **matumnë** is itself "Old Quenya" as if this is an archaic future-past formation, or it is just **umnë** (as an independent word) that is archaic. (Note : Tolkien's translation of **matumnë** is actually "I was going to eat", but the pronoun "I" does not seem to be expressed in the Quenya form.) – Adj. or pseudo-participle **#matya** "eating" in **melumatya** "honey-eating" (PE17 : 68)

**mat** (**mat-**) noun meal, meal time (QL : 59)

**mátengwië** noun "language of the hands" (VT47 : 9)

**mátima** adj. "edible" (PE17 : 68), cf.

**mat-**

**matl** noun "food"; read \***matil** in LotR-style Quenya (in which language final syllabic **-l** becomes **-il**) (QL : 59); however, the word **matso** from a later source may be preferred.

**matso** noun "food" (PE16 : 141)

\***matil**, see **matl**

**maur** noun "dream, vision" (LT1 : 261)

**maurë** noun "need" (MBAW)

**mausta** noun "compulsion" (MBAW)

**mauya-** vb. "compel" (MBAW)

**mavar** noun "shepherd" (LT1 : 268, GL : 58)

**mavoitë** adj. "having hands" (LT2 : 339)

**maxa** ("ks") adj. "pliant, soft" (MASAG, VT45 : 32)

**maxë** ("ks") noun "dough" (MASAG, VT45 : 32)

**#Máya** pl. **Máyar**, see **Maia**



▫**mbelekōro** masc. name, mentioned as "the oldest Q form" of **Melkor**, q.v. This is obviously a form that belongs to Common Eldarin rather than Quenya as we know it : Notice that it is marked (in the source asterisked) as unattested (*WJ* : 402)

**me** (1) 1st person pl. exclusive pronoun "we, us" (*VT49* : 51; *VT43* : 23, *VT44* : 9). This pronoun preserves the original stem-form (*VT49* : 50). Stressed **mé** (*VT49* : 51). Cf. also **mel-lumna** "us-is-heavy", sc. "is heavy for us" (*LR* : 47, **mel-** is evidently an assimilated form of **men** "for us", dative of **me**; the form **men** is attested by itself, *VT43* : 21). For **me** as object, cf. **álamë** "do not [do something to] us", negative imperative particle with object pronoun suffixed (*VT43* : 19 : **álamë tulya**, "do not lead us"), **ámen** "do [something for] us", imperative particle with dative pronoun suffixed (**ámen apsenë** "forgive us", *VT43* : 12, 18). Dual exclusive **met** "we / us (two)" (*Nam*, *VT49* : 51), "you and me" (*VT47* : 11; the latter translation would make **met** an inclusive pronoun, though it is elsewhere suggested that it is rather exclusive : "him / her and me", corresponding to **wet** [q.v.] as the true inclusive dual form). **Rá men** or **rámen** "for us / on our behalf", see **rá**. Locative **messë** "on us", *VT44* : 12 (also with prefix **o**, **ó-** ?"with" in the same source). See also **ménë**, **ómë**.

**-më** (2) abstract suffix, as in **melmë** "love" (cf. the verb **mel-**), **#cilmë** "choice" (possibly implying a verb \***cil-** "to choose"). According to *PE17* : 68, primitive **-mē** (and **-wē**) were endings used to derive nouns denoting "a single action", which may fit the meaning of **cilmë** (but **melmë** "love" would normally be something lasting rather than "a single action").

**mëar** noun "gore" (*LT1* : 260)

**nectar** ("k") noun "Swordsman". In **Telimectar** ("k"). (*LT1* : 268; in LotR-style Quenya **mehtar**, also **macar**)

**mel-** vb. "love (as friend)" (*MEL*).

**Melinyes** or **melin sé** "I love him" (*VT49* : 21). *LR* : 70 has **melánë** "I love", a doubtful form in Tolkien's later Quenya (**melin** occurs in later material).

**méla** adj. "loving, affectionate" (*VT39* : 10), apparently compounded in **mélamar**, q.v. (in that word rather meaning "dear").

**mélamar** noun "home", Exilic Quenya word of emotional sense : place of one's birth or the familiar places from which one has been separated (*PE17* : 109). **Mélamarimma** noun "Our Home", an expression used by Exilic Noldor for Aman.

**Melcor** (so spelt in *MR* : 362 and *VT49* : 6, 24), see **Melkor**

**melda** adj. "beloved, dear, sweet" (*MEL*, *VT45* : 34), superlative **arimelda** "dearest" (*PE17* : 56, see **ar-** #2), **meldielto** "they are beloved" (sc. **meld[a]-ië-lto** "beloved-are-they" – however, both the stative verb ending **-ië** "is / are" and the ending **-lto** "they" may be obsolete in LotR-style Quenya) (*FS*) *PE17* : 55 gives the comparative form as **arimelda** or **ammelda** and the superlative as **eremelda**, **anamelda** or once again **ammelda** (*PE17* : 55).

**#meldë** noun "friend", feminine (**meldenya** "my friend" in the *Elaine* inscription [*VT49* : 40], Tolkien referring to Elaine Griffiths). Compare **meldo**.

**meldo** noun "friend, lover". (*VT45* : 34, quoting a deleted entry in the Etymologies, but cf. the pl. **#meldor** in **Eldameldor** "Elf-lovers", *WJ* : 412) **Meldonya** "my friend" (*VT49* : 38, 40). It may be that **meldo** is the distinctly masculine form, corresponding to feminine **#meldë** (q.v.)

**melehta** adj. "mighty" (*PE17* : 115), cf. **meletya**

**melehtë** noun "might, power" (inherent) (*PE17* : 115)

**meles**, **melessë** noun "love" (*LT1* : 262; rather **melmë** in Tolkien's later Quenya)

**#meletya** adj. "mighty", isolated from **meletyalda** adjective with suffix "your mighty" = "your majesty" (see **-lda**; **meletya** = "mighty"). In full **Aran Meletyalda** "king your mighty" = "your majesty" (*WJ* : 369). Compare **melehta**.

**melima** adj. "loveable, fair" (*MEL*, *VT45* : 34); **Melimar** a name of the Lindar (in Tolkien's former conception = the later *Vanyar*, not the *Teleri*) (*MEL*)

**melin** adj. "dear" (*MEL*)

**melindo** noun "lover" (m.) (*MEL*)

**melissë** noun "lover" (f.) (*MEL*)

**Melko** masc. name "Mighty One", name of the rebellious Vala, usually called **Melkor** (*MIL-IK*, *MOR*; *FS* – *MR* : 350 confirms that the form **Melko** is still valid in Tolkien's later Quenya, though not interpreted "Greedy One" as in the Etymologies)

**Melkor** (spelt **Melcor** in *VT49* : 6, 24, *MR* : 362), masc. name : the rebellious Vala, the devil of the Silmarillion mythos. Older (*MET*) form **Melkórë** "Mighty-rising" (hence the interpretation "He that arises in power"), compare **órë** #2. Oldest Q form \***mbelekōro** (*WJ* : 402). Ablative **Melkorello** / **Melcorello**, *VT49* : 7, 24. Compounded in **Melkorohíni** "Children of Melkor", Orcs ("but the wiser say : nay, the

slaves of Melkor; but not his children, for Melkor had no children") (*MR* : 416). The form **Melkoro-** here occurring may incorporate either the genitive ending **-o** or the otherwise lost final vowel of the ancient form **\*mbelekōro**. For Melkor's later name, see **Moringotto** / **Moricotto** (Morgoth) under **mori-**.

**melmë** *noun* "love" (*MEL*)

**#melu** *noun* "honey", isolated from **melumatya**, q.v. (*PE17* : 68)

**melumatya** *adj.* "honey-eating" (*PE17* : 68)

**melwa** *adj.* "lovely" (*LT1* : 262); compare **melda** in Tolkien's later Quenya.

**men** (1) *pron.* "(for) us", dative form of **me**, q.v.

**men** (2) *noun* "way" (*SA*) or "place, spot" (*MEN*)

**men** (3) *pron.* "who", evidently a misreading or miswriting for **man** (*MC* : 221, in *Markirya*)

**#men-** (4) *vb.* "go" (*VT47* : 11, cf. *VT42* : 30, *VT49* : 23), attested in the aorist (**menë**) in the sentence **imbi Menel Cemenyë menë Ráno tië** "between Heaven and Earth goes the path of the Moon". In the verb **nanwen-** "return" (or go / come back), **-men-** is changed to **-wen-** following **nan-** "back" (etymological form cited as *nan-men-*, *PE17* : 166). – In examples from *VT49* : 23, 24, Tolkien used **men-** in the sense of "go as far as" : 1st person sg. aorist **menin** (**menin coaryanna** "I arrive at [or come / get to] his house"), endingless aorist **menë**, present tense **ména-** "is on point of arrival, is just coming to an end", past tense **mennë** "arrived, reached", in this tense usually with locative rather than allative (**mennen síis** "I arrive[d] here"), perfect **eménië** "has just arrived", future **menuva** "will arrive". All of these examples were first written with the verb as **ten-** rather than **men-**, Tolkien then emending the initial consonant.

**ména** *noun* "region" (*MEN*). Not to be confused with the present / continuative tense of **#men-** "go".

**#mendë** *noun* "will", only attested in **mendelya** "thy will" (*VT43* : 15)

**menë** *pronoun in locative?* "on us" (*SD* : 310; compare **me** "us") The form is somewhat obscure.

**Menel** *noun* "heavens" (*Markirya*, *SA*), "the heavens, the firmament" (*SD* : 401), "the apparent dome in the sky" (*MR* : 387). **Menel Cemenyë** ("k") "Heaven and Earth" (*VT47* : 30). Found in names like **Meneldil** "Heaven-friend" = astronomer (*Appendix A; Letters* : 386), **Meneldur** masc. name, "Heaven-servant"

(*Appendix A, Tar-Meneldur as a Númenórean King, UT* : 210); **menelluin** "sky-blue", used as noun = "cornflower" (*J.R.R. Tolkien : Artist & Illustrator* p. 193). **Menelmacar** "Swordsman of the Sky", the Orion constellation (also called *Telumehhtar*, *Appendix E*, first footnote); the older name was **Menelmacil** "Heaven-sword" (*WJ* : 411); **Meneltarma** "Pillar of Heaven", name of the great central mountain of Númenor (*SA* : *tar*, *VT42* : 21). **Menelya** fifth day of the Eldarin six-day week, dedicated to the heavens (*Appendix D*) Locative **meneldë** "in heaven"; abandoned forms **menellë**, **menelzë** (*VT43* : 12, 16). *Adj.* **meneldëa** "(being) in heaven", evidently based on a locative form **meneldë** "in heaven"; abandoned forms **menelzëa**, **menellëa**, **menelessëa** (*VT43* : 13, *VT44* : 16; the last of these forms would suggest the locative form **#menelessë**).

**mennai** *prep.* "until" (*VT14* : 5; in Tolkien's later Quenya rather **tenna**)

**menta-** (1) *vb.* "send, cause to go" (in a desired direction) (*VT41* : 6, *VT43* : 15). A similar-sounding primitive verb mentioned in *PE17* : 93 is said to have past and perfect forms that would produce Quenya **\*mennë**, **\*eménië**, but here Tolkien seems to be discussing a distinct intransitive verb "go" and its Sindarin descendants, and Quenya **menta-** rather belongs to the causative (transitive) verbs which according to the same source has "weak" past-tense forms (in **-në**, hence **\*mentanë** "sent", and likely **\*ementië** as perfect "has sent").

**menta** (2) *noun* "sending" or "message" as in **sanwe-menta** "thought-sending, mental message" (*VT41* : 5)

**mentë** *noun* "point, end" (*MET*)

**mentië** *noun* "passage, journey, direction of travel" (*PE17* : 13); the elements are **men-** "go, proceed" + **tië** "path, road". Not to be confused with the gerund of **menta-** #1.

**menya** (pl. **menyë** is attested) *possessive pron.* "our", 1st person pl. exclusive independent possessive pronoun (*VT43* : 19, 35). Evidently derived from the dative form **men** "for us" by adding the adjectival ending **-ya**. Compare **ninya**, q.v.

**mëoi** *noun* "cat", a somewhat strange word by the standards of Tolkien's later Quenya (no other cases of final **-oi** in the singular). Some would read **\*mëo**, if the word is to be used in LotR-style Quenya. **Vardo Mëoita** "Prince of Cats"; **mëoita** here seems to be a kind of adjective rather than a genitive (*LT2* : 348). – Tolkien's later, less problematic word **yaulë** may be preferred by writers (*PE16* : 132)

**mer-** *vb.* "wish, desire, want" (the form **merë** given in Etym seems to be the 3rd person sg. aorist, \*"wishes, desires, wants"); pa.t. **mernë** (*MER*)

[**merca** ("k") *adj.* "wild, untamed" (*MERÉK*, *VT45* : 34)]

**meren** (**merend-**), **merendë** *noun* "feast, festival" (*MBER*; Tolkien first gave the stem-form of **meren** as **mern-** before emending it to **merend-**, *VT45* : 33-34)

**merya** *adj.* "festive" (*MBER*)

**meryalë** *noun* "holiday" (*MBER*)

**mesta** *noun* ?"journey" (*Arct*)

**met** dual 1st person pronoun "us (two)", including the dual ending **-t** (*Nam*, *VT47* : 11, 51; *VT49* : 56). See **me**.

**Metelairë** *noun* alternative name of August (*PM* : 135)

**Meterrivë** *noun* alternative name of January (*PM* : 135)

**métima** *adj.* "last" (*Markirya*), in *Markirya* also twice **métim'**, since the following words (**auressë**, **andúnë**) begin in an **a**.

**metta** *noun* "end"; **Ambar-metta** "world-end, the end of the world" (*EO*); **mettarë** \*"end-day" = New Years' Eve in the Númenórean calendar and the Steward's Reckoning, not belonging to any month (*Appendix D*)

**metya-** *vb.* "put an end to" (*MET*)

**mi** *prep.* "in, within" (*MI*, *VT27* : 20, *VT44* : 18, 34, *VT43* : 30; the latter source also mentions the variant **imi**); **mí** "in the" (*Nam*, *RGEO* : 66; *CO* gives **mi**; the correct forms should evidently be **mi** = "in" and **mí** = **mi** i "in the"; *VT49* : 35 also has **mí** with a long vowel, though the gloss is simply "in"). Used in *PE17* : 71 (cf. 70) of people clad "in" various colours, e.g. **mi misë** "in grey". Allative **minna** "to the inside, into" (*MI*), also **mina** (*VT43* : 30). The forms **mimmë** and **mingwë** seem to incorporate pronominal suffixes for "us", hence ?"in us", inclusive and exclusive respectively. The pronoun **-mmë** denoted plural inclusive "we" when this was written, though Tolkien would later make it dual instead (see **-mmë**). Second person forms are also given : **mil** or **milyë** \*"in you" (sg.), **millë** "in you" (pl.) (*VT43* : 36). A special use of **mi** appears in the phrase **Wendë mi Wenderon** "Virgin of Virgins" (*VT44* : 18); here **mi** appears superfluous to achieve the desired meaning, but this combination of singular noun + **mi** + plural genitive noun may be seen as a fixed idiom expressing that the initial noun represents the most prominent member of a class.

**mici** ("k") *prep.* "among" (*VT43* : 30)

**mië** *noun* "crumb" (*PE13* : 150), "bit, small piece" (*PE16* : 143)

**mil**, see **mi**

**milca** ("k") *adj.* "greedy" (*MIL-IK*)

**milmë** *noun* "desire, greed" (*MIL-IK*)

**milya** (1) *adj.* "soft, gentle, weak" (*VT45* : 34)

**milya-** (2) *vb.* "long for" (*MIL-IK*)

**milyë** (1) *preposition with suffix*, see **mi**

**milyë** (2) *noun*, short form of **amilyë**, q.v.

**millë**, *preposition with suffix*, see **mi**

**millo** *noun* "oil" (*PE13* : 139)

**min** numeral "one", also **minë** (*VT45* : 34, *VT48* : 6)

**mina** *prep.* "into" (*VT43* : 30); see

**minna**

**mína** *adj.* "desiring to start, eager to go", also verb **mína-** "desire to go in some direction, to wish to go to a place, make for it, have some end in view" (*VT39* : 11)

**Minalcar** masc. name, *noun* \*"First-glory"??? (*Appendix A*)

**Minardil** masc.name *noun* \*"minar[?]-friend". Perhaps **minar** is to be understood as a variant of **minas** (s being voiced to z by contact with the voiced plosive that follows, and then regularly becoming r); if so, the name means \*"Tower-friend" (*Appendix A*)

**minassë**, *noun* "fort, city, with a citadel and central watch-tower" (*VT42* : 24)

**Minastan** masc.name, *noun* \*"Tower-maker" (*Appendix A*)

**Minastir** masc. name, *noun* \*"Tower-watcher" (*Appendix A*)

**minasurie** *noun* "enquiry" (**Þ**; the word is actually cited as **minapurie**) in **Ondonóre Nómesseron Minapurie** "Enquiry into the Place-names of Gondor". The editor tentatively analyzes **minapurie** as **#mina** "into" + **#purie** (**#surië**) *noun* "seeking" (*VT42* : 17, 30-31).

**minda** *adj.* "prominent, conspicuous" (*MINI*)

**mindë** *noun* "turret" (*VT42* : 24)

[**Mindi** *noun* "First-clan" (*PE17* : 155)]

**mindó** *noun* "isolated tower" (*MINI*)

**Mindolluin** *noun* \*"Blue Tower" (**mindon** + **luin**), name of a mountain. (Christopher Tolkien translates the name as "Towering Blue-head" in the *Silmarillion* Index, but this seems to be based on the questionable assumption that it includes the Sindarin element *dol* "head, hill". Unless this translation is given in his father's papers, the name is better explained as a Quenya compound.)

**mindon** *noun* "(great, lofty) tower", said to be an augmented form of **mindë** (VT42 : 24). Allative pl. **mindoninnar** in *Markirya*, changed to the contracted form **mindonnar**. Cf. also **Mindon Eldaliéva** "Lofty Tower of the Eldalië" (*Silm*)

**minë** numeral "one", also **min** (*MINI*, VT45 : 34)

**minga-ránar** *compound noun* in pre-classical locative "in waning-moon" (locative -r) (*MC* : 213; *this is "Qenya"*)

**minna** *prep.* "to the inside, into" (also **mir**) (*MI*); variant **mina** "into" (VT43 : 30), possibly occurring, compounded, in **minasurie**, q.v.

**Minnónar** *pl. noun* "First-born", Elves (as contrasted to **Apanónar**, the After-born, Men). Sg. **#Minnóna** (*WJ* : 403)

**minquë** ("q") cardinal "eleven" (*MINIK-W*, *LT1* : 260, *VT48* : 4, 6, 8, *VT49* : 57). Not to be confused with **minquë** as the pa.t. of **miqu-** "to kiss", q.v. Etymology discussed, *VT48* : 7, 8 (where the unorthodox spelling "minkwe" occurs besides "minque").

**minquesta** *fraction* "one eleventh" (1 / 11). (*VT48* : 11)

**mintá** *prep.* "inwards, [?into]" (*Tolkien's gloss is not certainly legible*). Also **mitta**. (*VT45* : 34)

**mintë** *adj.* "small" (*VT45* : 35)

**mintya** ??? (*Narqelion*)

**minya** *adj.* "first" (*MINI*) (cf. **Minyatur**, **Minyon**); "eminent, prominent" (*VT42* : 24, 25). **Minyar** "Firsts", the original name of the Vanyar (or rather the direct Quenya descendant of the original Primitive Quendian name) (*WJ* : 380)

**Minyarussa** *noun* "First-russa", masc. name (*VT41* : 10)

**Minyatur** *noun* "First-ruler"; **Tar-Minyatur** "High First-ruler", title of Elros as the first King of Númenor (*SA* : *minas*, *PM* : 348, *SA* : *tur*)

**Minyon** *noun* "First-begotten", attested as a personal (masc.) name (*MR* : 87). Apparently this is **minya** "first" + the stem *ON* = *beget*.

**miqu-** *vb.* "to kiss", the pa.t. **minquë** ("q") is cited, not to be confused with the cardinal **minquë** "eleven" (*QL* : 61). Also **miquë** ("q") *noun* "a kiss". Old plural form **miquilis** ("q") "kisses" (*MC* : 215; *this is "Qenya"*)

**miquelis** (**miquelis(s)-**) *noun* "soft, sweet kiss" (*PE16* : 96)

**mir** (1) *prep.* with old allative ending "to the inside, into" (also **minna**) (*MI*). This is **mi** "in"

with the same allative ending -r (from primitive *ṛ-da*) as in **tar** "thither", q.v.

**mir** (2) *cardinal* "one" (*LT1* : 260; in *LotR-style Quenya* rather **minë**)

**mirë** *noun* "jewel" (*MIR*, *SA* : *mîr*), "a treasure, a precious thing" (*PE17* : 37). Cf. **Elemmirë**; short form -**mir** in **Tar-Atanamir** (*SA* : *mîr*); see also **Artamir**.

**Míriel** *noun* "Jewel-woman" or "Jewel-daughter" (*Silm*), genitive **Míriello** (see **namna**) indicating a stem-form **#Míriell-**.

**miril** (**mirill-**, as in pl. **mirilli**) *noun* "shining jewel" (*MBIRIL*)

**mirilya-** *vb.* "glitter" (*MBIRIL*)

**mírima** *adj.* "very valuable" (*PE17* : 37)

**mirima** *adj.* "free" (*MIS*). ("Free" is rather expressed as **léra** in Tolkien's later Quenya; **mirima** would be prone to confusion with **mírima** above.)

**Mirimor** *noun* "the Free", a name of the Teleri; sg. **#Mirimo** (*MIS*)

**mirroanwi** "incarnates, those (spirits) 'put into flesh' "; sg. **\*mirroanwë** (*MR* : 350, *VT48* : 34)

**miruvor**, full form **miruvóre** *noun* "mead", "a special wine or cordial"; possessive **miruvóreva** "of mead" (*Nam*, *RGEO* : 66; *WJ* : 399). In the "Qenya Lexicon", **miruvóre** was defined "nectar, drink of the Valar" (*LT1* : 261).

**mirwa** *adj.* "precious, valuable" (*PE17* : 37)

**mis** *adverbial particle* "less" (*PE14* : 80)

**misé** (**þ**, cf. Sindarin *mith-*) *adj.* "grey" (used as noun of grey clothes in the phrase **mi misë** of someone clad "in grey"). The underlying stem refers a paler or whiter "grey" than **sinda**, making **misé** "a luminous grey" (*PE17* : 71-72)

**misil** (changed by Tolkien from **misilya**) *noun* "silver (jewel-like) brilliance" (*VT27* : 20, 27; *this is "Qenya"*, but cf. **misé**.)

**[missë]** *adj. or noun* "wet, damp, rain" (*VT45* : 35)

**mista** *adj.* "grey"; see **lassemista**

**mista-** *vb.* "stray about" (*MIS*)

**mistë** *noun* "fine rain" (*MIZD*, *VT45* : 35)

**mitra**, see **mitsa**

**mitsa** *adj.* "small" (*VT45* : 35) Another synonym from the same source, **mitra**, looks unusual for a Quenya word (because of the medial cluster **tr**)

**mitta-** (1) *vb.* "insert" (*VT43* : 30)

**mitta-** (2) *prep.* "between" (*VT43* : 30; the final hyphen may suggest that suffixes would normally follow)

**mitta** (3) *noun* "piece" (*VT45* : 81)

**mitta** (4) *prep.* "inwards, [?into]" (Tolkien's gloss is not certainly legible). Also **minta**. (VT45 : 34)

**Mittalmar** *noun* the "Midlands" of Númenor (UT : 165). May incorporate **mitta**- "between" and hence \*"in the middle".

**mittanya**- *vb.* "to lead" (+ allative : lead into) (VT43 : 10, 22; Tolkien may have abandoned this form in favour of **tulya**-)

**mitya** *adj.* "interior" (MI)

**miulë** *noun* "whining, mewling" (MIW)

**mixa** ("ks") *adj.* "wet" (MISK); later sources have **nëna**, **nenya**

-**mma** "our", 1st person dual exclusive possessive ending : \*"my and one other's" (VT49 : 16). At an earlier conceptual phase, Tolkien apparently intended the same ending to be plural inclusive "our" (VT49 : 55, RS : 324), cf. **Mélamarimma** "Our Home" (q.v.) In the latter word, Tolkien slips in **i** as a connecting vowel before this ending; elsewhere he used **e**, as in **Átaremma** "our Father" (see **atar**).

-**mmë** "we", 1st person dual exclusive pronominal ending : \*"I and one other" (compare the *inclusive* dual form -**ngwë** or -**nquë**). First written -**immë** in one source (VT49 : 57). **Carimmë**, \*"the two of us do" (VT49 : 16, cf. VT43 : 6). At an earlier conceptual stage, the ending was already exclusive, but plural rather than dual : **vammë** "we won't" (WJ : 371), **firuvammë** "we will die" (VT43 : 34), **etemmë** ?"out of us" (VT43 : 36); see also VT49 : 48, 49, 55. Also compare the corresponding emphatic pronoun **emmë** (q.v.). The ending -**lmë** replaced -**mmë** in its former (plural exclusive) sense. In some early material, -**mmë** was apparently used as an ending for plural inclusive "we" (VT49 : 55).

[-**mmo** "we (two)", abandoned pronominal suffix for the 1st person dual exclusive, which ending Tolkien later revised to -**mmë** (VT49 : 48).]

**mo**, indefinite pronoun "one, someone, anyone" (VT42 : 34, VT49 : 19, 20, 26)

-**mo** ending frequent in names and titles, sometimes with an agental significance (WJ : 400)

**moalin** (**moalind**-) *noun* "sheepfold" (QL : 60)

**moc**- ("k") *vb.* "hate" (given as **mocir** ["k"]) "I hate" in LT1 : 258; read \***mocin** if the word is to be adapted to Tolkien's later Quenya)

**moia**- *vb.* "labour, be afflicted" (VT43 : 31)

**moica** ("k") *adj.* "gentle, soft" (GL : 58)

**moilë** *noun* "tarn" (LT2 : 349)

**moina** (1) *adj.* "familiar, dear" (MOY (MUY) )

**moina** (2) *adj.* "safe, secure" (GL : 58; this "Qenya" word is evidently obsoleted by # 1 above. This second **moina** seems to reappear as **muina** "hidden, secret" in Tolkien's later Quenya.)

**mól** *noun* "slave, thrall" (MÖ, VT43 : 31)

**mol**- *vb.* "labour" (a form **mólë** also listed is presumably the pa.t. – though it could also be "labour" as a noun) (PE17 : 115)

#**móla** *adj.* \*"of slave(s), slavish", isolated from **mólanoldorin**

**mólanoldorin** *noun* "the language of the Noldor enslaved by Morgoth" (MÖ) (Changed by Tolkien from **múlanoldorin**.)

#**móna** *noun* "womb" (isolated from **mónalyo** "of thy womb") (VT43 : 31)

**mor** *noun* "darkness" (Letters : 308; probably just an Elvish "element" rather than a complete word; Namárië has **mornië** for "darkness")

**morco** ("k") *noun* "bear" (MORÓK)

**mordo** (1) *noun* "shadow, obscurity, stain" (MOR)

**mordo** (2) *noun* "warrior, hero" (LT1 : 268 - probably obsoleted by # 1 above)

**morë** *adj.* "black" (MOR), "dark, darkness" (Letters : 282). In compounds the stem-form **mori**- (q.v.) appears, since the primitive form was \***mori**.

**móre** *noun* "blackness, dark, night, darkness" (MOR, MC : 214), also given with a short vowel : **morë** "dark, darkness" (Letters : 282). If this is the initial element of **Morinehtar** "Darkness-slayer" (PM : 384, 385), it would seem to have the stem-form **mori**-, though **mori**- is normally the *adjective* "dark, black" (see below).

**mori**- "dark, black" in a number of compounds (independent form **morë**, q.v.) : **Morimando** "Dark Mando" = Mandos (MBAD, VT45 : 33), **morimaitë** "black-handed" (LotR3 : VI ch. 6, VT49 : 42). **Moriquendi** "Dark Elves" (SA : *mor*, WJ : 361, 373), **Moringotto** "Black Foe", Sindarin *Morgoth*, later name of Melkor. The oldest form is said to have been **Moriñgotho** (MR : 194). In late material, Tolkien is seen to consider both **Moringotto** and **Moricotto** ("k") as the Quenya form of the name *Morgoth* (VT49 : 24-25; Moricotto also appears in the ablative, **Moricottollo**). **Morion** "the dark one", a title of Morgoth (FS). **Morifinwë** "dark Finwë", masc. name; he was called *Caranthir* in Sindarin (short Quenya name **Moryo**). (PM : 353) In the name **Morinehtar**, translated

"Darkness-slayer", the initial element is defined would thus seem to signify "darkness" rather than "dark" as an adjective (see **mórë**). (*PM* : 384, 385)

**móri** *adj.* "dark" (*MC* : 221; *this is "Qenya"; in Tolkien's later Quenya* **mórë**, **morë**)

**mori** *noun* "night" (*LT1* : 261, *in Tolkien's later Quenya* **mórë**, **morë**)

**morilindë** *noun* "nightingale" (*MOR*)

**morion** *noun* "son of the dark" (*LT1* : 261). In *Fíriel's Song*, *Morion* is translated "dark one", referring to Melko(r); this may be a distinct formation not including the patronymic ending **-ion** "son", but rather the masculine ending **-on** added to the adjective **morë**, **mori-** "dark".

**Mormacil** ("k") *noun* "Black-sword" (name of Túrin, Sindarin *Mormegil*) (*MAK*)

**morna** *adj.* "dark, black" (*Letters* : 282, *LT1* : 261; *also used of black hair*, *PE17* : 154), or "gloomy, sombre" (*MOR*). Used as noun in the phrase **mi...morna** of someone clad "in...black" (*PE17* : 71). In **tumbalemorna** (*Letters* : 282), q.v. Pl. **mornë** in *Markirya* (the first version of this poem had "green rocks", *MC* : 215, changed to **ondolisse mornë** "upon dark rocks" in the final version; see *MC* : 220, note 8).

**mornië** *noun* "darkness" (*Nam*, *RGEO* : 67), "dark, blackness" (*PE17* : 73). Early "Qenya" also has **Mornië** "Black Grief", "the black ship that plies between Mandos and Erumáni" (*LT1* : 261). This is probably a compound of **mor-** "black" and **nië** "tear".

**móro** *noun* "ink" (*PE16* : 133)

**morqua** *adj.* "black" (*LT1* : 261; *rather morna in LotR-style Quenya*)

**moru-** *vb.* "to hide" (*LT1* : 261)

**Moryo** see **Morifinwë** under **mori-**

**móta-** *noun* "labour, toil" (*MÖ*)

**motto** *noun* "blot" (*MBOTH*)

**muilë** *noun* "secrecy" (*MUY*)

**muina** *adj.* "hidden, secret" (*MUY*)

**[múlanoldorin]** *noun* "the language of the Noldor enslaved by Morgoth" (*MÖ*) (*Changed by Tolkien to mólanoldorin.*)

**mulë** *noun* "meal, grist" (*PE17* : 115, 181), replacing **polë**, q.v.

**mulma** *noun* "fine flour" (*QL* : 63).

Compare **mulë** from a post-LotR source.

**mundo** (1) *noun* "bull" (*Letters* : 422)

**mundo** (2) *noun* "snout, nose, cape" (*MBUD*)

**munta** *pron.* "nothing" (*PE14* : 81)

**murmë** *noun* "slumber" (*LT1* : 261)

**murmëa** *adj.* "slumbrous" (*LT1* : 261)

**mur-** *vb.* "to slumber" (*LT1* : 261)

**mussë** *adj.* "soft" (*VT* : 39 : 17), also used as a noun (perhaps primarily in the pl. form **mussi**) with the same meaning as **mussë tengwi**, see below. (*VT39* : 17)

**#mussë tengwë** noun-phrase only attested in the pl. : **mussë tengwi** ("ñ") "soft elements", a term for vowels, semi-vowels (*y*, *w*) and continuants (*l*, *r*, *m*, *n*). (*In the pl. we would rather expect \*mussi tengwi with the pl. form of the adjective.*) (*VT39* : 17)

# N

**-n** (1) dative ending, originating as a reduced form of **-nã** "to", related to the allative ending **-nna** (*VT49* : 14). Attested in **nin**, **men**, **ten**, **enyalien**, **Erun**, **airefëan**, **tárin**, **yondon** (q.v.) and also added to the English name Elaine (**Elainen**) in a book dedication to Elaine Griffiths (*VT49* : 40). The longer dative ending **-na** is also attested in connection with some pronouns, such as **sená**, **téna**, **véna** (q.v.), also in the noun **mariéna** from **márië** "goodness" (*PE17* : 59). Pl. **-in** (as in **hínin**, see **hína**), partitive pl. **-lin**, dual **-nt** (*Plotz*). The preposition **ana** (#1) is said to be used "when purely dative formula is required" (*PE17* : 147), perhaps meaning that it can

replace the dative ending, e.g. **\*ana Eru** instead of **Erun** for "to God".

**-n** (2), also **-nyë**, pronominal ending, 1st person sg. "I" (*VT49* : 51), as in **utúlien** "I am come" (*EO*), **cainen** "I lay" (*VT48* : 12-13), **carin** or **carinyë** "I do" (*VT49* : 16), **veryanen** "I married" (*VT49* : 45). See also *VT49* : 48. Long form **-nye-** with object ending **-s** "it" following in **utúvienyes** (see **tuv-**). A possible attestation of **-n** in object position ("me") is provided by the untranslated verbal form **tankassen** (*PE17* : 76), where **-n** may be preceded by **-sse-** as a longer form of the 3rd person sg. ending **-s** (see **-s** #1).

-n (3) a plural sign used in some of the case endings (*WJ* : 407) : Pl. genitive **-on**, pl. ablative **-llon** (but also **-llor**), pl. locative **-ssen**.

**n-alalmino** ??? (twice in *Narqelion*); perhaps **ne** + **alalmino**)

**ná** (1) *vb.* "is" (am). (*Nam*, *RGEO* : 67). This is 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). Also in impersonal constructions : **ringa ná** "it is cold" (*VT49* : 23). The copula may however be omitted "where the meaning is clear" without it (*VT49* : 9). **Ná** is also used as an interjection "yes" or "it is so" (*VT49* : 28). Short **na** in **airë** [ **na**, "[] is holy" (*VT43* : 14; *some subject can evidently be inserted in the place of []*.) Short **na** also functions as imperative : **alcar mi tarmenel na Erun** "glory in high heaven be to God" (*VT44* : 32 / 34), also **na airë** "be holy" (*VT43* : 14); also cf. **nai** "be it that" (see **nai** #1). The imperative participle **á** may be prefixed (**á na**, *PE17* : 58). However, *VT49* : 28 cites **ná** as the imperative form. Pl. **nar** or **nár** "are" (*PE15* : 36, *VT49* : 27, 9, 30); dual **nát** (*VT49* : 30). With 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 to be taken as representing the aorist : **nain**, **naityë**, **nailyë** (1st person sg, and 2nd person familiar / polite, respectively); does a following **na** represent the aorist with no pronominal ending? However, the forms **nanyë**, **nalyë**, **ná**, **nassë**, **nalme**, **nar** (changed from **nár**) are elsewhere said to be "aorist", without the extra vowel *i* (e.g. **nalyë** rather than **nailyë**); also notice that \*(s)he is" is here **nassë** rather than **násë** (*VT49* : 30). Pa.t. **nánë** or **né** "was", pl. **náner** / **né**r and dual **nét** "were" (*VT49* : 6, 9, 10, 27, 28, 30, 36). 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* : 28-29). Future tense **nauva** "will be" (*VT42* : 34, *VT49* : 19, 27; *another version however gives the future tense as uva*, *VT49* : 30). **Nauva** with a pronominal ending occurs in **tanomë nauvan** "I will be there" (*VT49* : 19), this example indicating that forms of the verb **ná** may also be used to indicate *position*. Perfect **anaië** "has been" (*VT49* : 27, *first written as anáyë*). Infinitive (or gerund) **návë** "being", *PE17* : 68. See also **nai** #1.

**ná** (2), also **nán**, *conj.* "but, on the contrary, on the other hand" (*NDAN*; *the form nan*, *q.v.*, *is probably to be preferred to avoid confusion with ná "is", \*nán "I am"*).

**na** (1) form of the verb "to be", evidently the imperative (or subjunctive) : Tolkien stated that **na airë** would mean "be holy" (*VT43* : 14), and **san na** (*q.v.*) must mean "thus be" = "let it be so"; see **ná** #1 Cf. also the sentence **alcar mi tarmenel na Erun** "glory in high heaven be to God" (*VT44* : 32 / 34). Inserted in front of a verb, **na** expresses a wish : **aranielya na tuluva** "may thy kingdom come" (*ibid*).

**na** (2) *prep.* "to, towards", possibly obsoleted by #1 above; for clarity writers may use the synonym **ana** instead (*NÁ*<sup>1</sup>). Originally, Tolkien glossed **na** as "at, by, near"; the new meaning entered together with the synonyms **an**, **ana** (*VT45* : 36).

[**na-**] (3) a prefix occurring in the *Markirya* poem, changed by Tolkien to **a-**, *q.v.*

**-na** (4), ending used to form passive participles as well as some adjectives and nouns; see **-ina**. According to *PE17* : 68, the ending **-na** was "no longer part of verbal conjugation"; the derived words are thus considered independent adjectives (sometimes nouns) rather than regularly derived passive participles, the obvious etymological connection to certain verbal stems notwithstanding. Where adding the ending to a root would produce the combinations *tn*, *pn*, *kn* (*cn*), metathesis occurs to produce **nt**, (*np* >) **mp**, **nc**, as in **nanca** "slain" for older *andakna*, or **hampa** "restrained, delayed, kept" vs. the root *KHAP* "retain, keep, detain". Following **-l**, the suffix **-na** turns into **-da**, as in **yulda** "draught, the amount drunk" for older *yulna* (this being an example of a *noun* being derived with this ending – though Tolkien might also explain **yulda** as containing a distinct ending **-da** [*q.v.*] denoting the *result* of a verbal action). The word **\*turúna** "mastered" (*q.v.*, only attested in elided form **turún**) would seem to be a passive participle formed from the verb **turu-** "master" (*PE17* : 113), suggesting that in the case of U-stem verbs, their final **-u** is lengthened to **ú** when **-na** is added.

**#nac-** ("k") *vb.* "hew, cut" (**nacin** "I hew, cut", *VT49* : 24) or "bite" (*NAK*); compare **nahta** #2.

**nácë** ("k") *interjection?* "it is may be seeming" (*sic*) (*VT49* : 28) Patrick Wynne believes the unclear gloss is "best understood as elliptical" : i.e. as representing "it is [or] may be seeming", probably "indicating a qualified or

hesitant 'yes'." (VT49 : 29) As first written, the gloss was "not as it is [or may be seeming]" (*ibid.*)

**náha** *adj.* "narrow" (PE17 : 166)

**naham-** *vb.* "to summon", passive participle **nahamna** "summoned" (also in LR : 47). Tolkien tentatively considered the alternative forms **nahom-** with pp. **nahomna** or **natyam-** with pp. **natyamna**; as the passive participle he also considered the form **nahemna** (cf. **nahémë** under **nahámë** below) (VT45 : 21)

**nahámë** *noun* "summons". Tolkien tentatively considered the alternative forms **natyámë** or **nahémë** (VT45 : 21)

**Nahar** *noun* the name of Oromë's horse, adopted and adapted from Valarin (WJ : 401)

**nahemna**, see **naham-**

**nahom-**, **nahomna**, see **naham-**

**nahta-** (1) *verb* "slay" (**nahtan** "I slay").

Possible variant **#nehta-** see **#nehtar**. Passive participle **nahtana** in the phrase **nahtana ló Túrin** "slain by Turin". (VT49 : 24)

**nahta** (2) *noun* "a bite" (NAK)

**nahta** (3) cardinal "eighteen" (PE14 : 17)

**nai** (1) *imperative verb* "be it that", used with a verb (usually in the future tense) to express a *wish*. The translation "maybe" in Tolkien's rendering of *Namárië* is somewhat misleading; he used "be it that" in the interlinear translation in RGEO : 67. Apparently this is **na** as the imperative "be!" with a suffix -i "that", cf. **i** #3. It can be used with the future tense as an "expression of wish" (VT49 : 39). **Nai hiruvalyë Valimar! Nai elyë hiruva!** "May thou find Valimar. May even thou find it!" (*Nam*, VT49 : 39). **Nai tiruvantes** "be it that they will guard it" > "may they guard it" (CO). **Nai elen siluva parma-restalyanna** "may a star shine upon your book-fair" (VT49 : 38), **nai elen siluva lyenna** "may a star shine upon you" (VT49 : 40), **nai elen atta siluvat aurrena veryanwesto** "may two stars shine upon the day of your wedding" (VT49 : 42-45), **nai laurë lantuva parmastanna lúmissen tengwiesto** "may (a) golden light fall on your book at the times of your reading" (VT49 : 47). **Nai** may also be used with a present continuative verb if an ongoing situation is wished for : **Nai Eru lye mánata** "God bless you" (VT49 : 39) or literally "be it that God is (already) blessing you". The phrase **nai amanya onnalya** "be it that your child [will be] blessed" omits any copula; Tolkien noted that "imper[ative] of wishes precedes adj." (VT49 : 41). VT49 : 28 has the form **nái** for "let it be that"; Patrick Wynne theorizes that **nái** is actually an etymological form underlying **nai** (VT49 : 36)

**nai** (2) *prefix* "ill, grievously, abominably" (PE17 : 151), cf. **naiquet-**. Earlier material also lists an *interjection* **nai** "alas" (NAY; this may be *obsoleted* by # 1 above; *Namárië* uses **ai!** in a similar sense)

**naica** (1) *adj.* "bitterly painful or grievous" (PE17 : 151)

**naica** (2) *noun* "dagger" (GL : 37)

**#naicando** (and **#naico**, both attested as plural forms in **-or**) *noun* "sinner" (VT43 : 33; Tolkien may have abandoned these forms in favour of **#úcarindo**)

**naicë** ("k") *noun* "sharp pain" (NÁYAK); changed by Tolkien from **naiquë** ("q") (VT45 : 37)

**naicelë** ("k") *noun* "sharp pain" (NÁYAK); changed by Tolkien from **naiquelë** ("q") (VT45 : 37)

**naicelëa** ("k") *adj.* "painful" (NÁYAK); changed by Tolkien from **naiquelëa** ("q") (VT45 : 37)

**naico** (1) *noun* "sinner"; see **naicando**

**naico** (2) ("k") *inflected noun?* "of hill(s)" (???) (MC : 221; this is "Qenya")

**naina-** *vb.* "lament" (NAY), also reduplicated **nainaina-** (VT45 : 37). *Noun* **nainië** "lament" (RGEO : 66)

**nainaina-**, see **naina-**

**[naiquë, naiquelë, naiquelëa]** ("q"), see **naicë, naicelë, naicelëa**

**naiquet-** *vb.* "to curse or blaspheme" (PE17 : 151)

**Naira** (1) *noun* "Heart of Flame", a name of the Sun (MR : 198)

**naira** (2) *adj.* "vast, wide, empty" (PE17 : 27)

**naira** (3) *adj.* "dreadful, horrible, unendurable" (PE17 : 151)

**nairë** *noun* "lament" (NAY)

**naitë** *adj.* "true" (VT49 : 28)

**naitya-** *vb.* "put to shame, abuse" (the latter gloss presumably referring to verbal abuse) (QL : 65)

**nal, nallë** *noun* "dale, dell" (LT1 : 261)

**nalda** *adj.* "valley" (used as an adjective), also "lowly" (LT1 : 261, QL : 66)

**nalla** ??? (*Narqelion*)

**nalláma, nallama** *noun* "echo" (LAM). The initial element may be **nan-** "back", hence "back-sound", sound that comes back (cf. **láma**).

**nalmë** (1) "we are", see **ná** #1, **-lmë**

**[nalmë]** (2) ("ñ") *noun* "clamour" (ÑGAL / ÑGALAM)

**nalta** ("ñ") *noun* "radiance, glittering reflection" (from jewels, glass or polished metals, or water) (PM : 347)



**Ñaltariel** *noun* true Quenya form of *Galadriel*; the form actually used was **Altariel**, Quenyarized from Telerin **Alatáriel(lë)**. (*PM* : 347)

**nalyë**, *vb.* "you are", "thou art"; see **ná** #1

**#nam-** *vb.* "judge", attested in the 1st person aorist : **namin** "I judge" (*VT41* : 13). Compare **Námo**.

**náma** *noun* "a judgement" or "a desire" (*VT41* : 13)

**námië** *noun* "(a single) judgement", "(a single) desire" (*VT41* : 13)

**namárië** *interjection* "farewell" (*Nam, RGEO* : 67)

**namba** *noun* "a hammer" (*NDAM*), **namba-** *vb.* "to hammer" (*NDAM*). According to *VT45* : 37, Tolkien may have considered the alternative form **lamba**, but the source is obscure and **lamba** is assigned a quite different meaning ("tongue") elsewhere.

**Nambarauto** *noun* "hammerer of copper [> metal]", masc. name (*S Damrod*) (*RAUTĀ*)

**namma** *noun* "claw, talon" (also **nappa**) (*VT47* : 20)

**namna** *noun* "statute"; **Namna Finwë Míriello** "the Statute of Finwë and Míriel" (*MR* : 258)

**Námo** (1) *noun* "Judge", name of a Vala, normally called **Mandos**, properly the place where he dwells (*WJ* : 402)

**námo** (2) *noun* "a person, somebody" (*PM* : 340 – writers may prefer the synonym **quén** to avoid confusion with # 1)

**nampë** *pa.t.* of **map(a)-**, *q.v.*

**nan** *conj.* "but" (*FS*); the *Etymologies* also gives **ná**, **nán** (*NDAN*), but these words may be confused with forms of the verb "to be", so **nan** should perhaps be preferred, unless for "but" one uses the wholly distinct word **mal**.

**nan (nand-)** *noun* "woodland" (*LT1* : 261)

**nan-** (*prefix*) "backwards" (*NDAN*) or "back", as in **nanwen-** "return" (go / come back, *PE17* : 166), *cf.* also **nanquernë** "turned back", the *pl.* form of **\*nanquerna** (*VT49* : 17-18)

**Nanar** *pl. noun* "Green-elves, \*Danians", *sg.* **\*Nana** (*DAN*)

**nanda** *noun* "vale (wide)" (*PE17* : 80), "water-mead, watered plain" (*NAD*)

**nanca** *adj.* "slain" (*PE17* : 68); see **-na**

**#nancar-** *vb.* "undo" (destroy). Cited in the form **nancari-** ("k"), apparently including the connecting vowel of the aorist (*PE17* : 166)

**nanda-** ("ñ") *vb.* "to harp" (*ÑGAN / ÑGÁNAD*)

**nandaro** ("ñ") *noun* "harper" (*ÑGAN / ÑGÁNAD*)

**nandë** (1) *noun* "valley" in **Laurenandë** (*UT* : 253), elided **nand'** in the name **Nand' Ondoluncava** ("k") "Stonewain Valley" (*PE17* : 28). Possibly the complete word is here meant to be the variant **nando** (*PE17* : 80), as suggested by the alternative form **Oncoluncanan(do)** ("k") "Stonewain Valley". Also **nan**, **nand-** *noun* "valley" (*Letters* : 308); **Nan-Tasarion** "Vale of Willows" (*LotR2* : *III ch.* 4) (Note that this and the next **nandë** would be spelt differently in Tengwar writing, and originally they were also pronounced differently, since **nandë** "harp" was **ñandë** in First Age Quenya.)

**nandë** (2) ("ñ") *noun* "harp" (*ÑGAN / ÑGÁNAD*; according to *VT46* : 3, Tolkien changed the final vowel from **-a** to **-ë**)

**nandelë** ("ñ") *noun* "harping" (*ÑGAN / ÑGÁNAD*)

**nandellë** ("ñ") *noun* "little harp" (*ÑGAN / ÑGÁNAD*)

**nandin** *noun* "fay of the country" (*LT1* : 261)

**#Nando** (1) *pl.* **Nandor** *noun* name of the Green-elves (**Laiquendi**). The primitive word **\*ndandō**, whence Quenya **Nando**, implied "one who goes back on his word or decision", since the Nandor left the March from Cuiviénen to Aman. *Adj.* **Nandorin**. (*WJ* : 412, *VT48* : 32)

**nando** (2) "valley, wide valley", variant of **nandë** #1, *q.v.* (*PE17* : 80)

**nánë** *vb.* "was", **náner** "were"; see **ná** #1

**nangwa** *noun* "jaw" (*NAK*)

**nanwa** *adj.* "existing, actual (true)" (*VT49* : 30). Compare the near-synonym **anwa**.

**nanwë** *noun* "ebb, lowtide" (*VT48* : 26). Compare **lanwë**.

**nanwen-** *vb.* "return" (go / come back) (*PE17* : 166). The etymological form **nan-men-** indicates that the second element is **#men-** "go", changed to **-wen-** following **nan-** "back"; hence the perfect should perhaps be **\*naneménië**.

**nányë** *vb.* "I am"; see **ná** #1

**napan-** *vb.* "add" (*PE17* : 146)

**nápat** *noun* "thumb and index as a pair", a dual formation. Apparently formed from **#nápa**, an alternative form of **nápo** "thumb"; Telerin also has a final **-a** (rather than **-o**) in this word (*VT48* : 5; *etymology, VT48* : 16)

**nápo** *noun* "thumb" (*VT47* : 10, *VT48* : 4, 5). Compare **nápat**.

**nappa** *noun* "claw, talon" (also **namma**) (*VT47* : 20)

**nar** (1) "are"; see **ná** #1

**[nar]** (2), see **[narwë]**

**nár** *noun* "flame", also **nárë** (*NAR*<sup>1</sup>). Translated "fire" in some names, see **Aicanár(o)**, **Fëanáro** (where **nár** apparently has the masculine ending **-o** added to it). According to PE17 : 183, **nár-** is "fire as an element" (a concrete fire or blaze is rather called a **ruinë**).

**naraca** ("k") *adj.* "harsh, rending, violent" (*NÁRAK*; according to VT45 : 37, Tolkien added a qualification that is not certainly legible : "of [?sounds]")

**narca-** ("k") *vb.* "to rend" (*NÁRAK*; the form "narki" in LR is a misreading for **narka**; see VT45 : 37)

**narda** *noun* "knot" (*SNAR*)

**nárë**, also short **nár**, *noun* "flame" (*NAR*<sup>1</sup>, *Narqelion*). Translated "fire" in some names, see **Aicanáro**, **Fëanáro** (where **nár** apparently has the masculine ending **-o**, though in the latter name it may also be the genitive ending since **Fëa-náro** is translated "Spirit of Fire"). At one point, Tolkien mentioned "**nār-**" as the word for "fire (as an element)" (PE17 : 183). Cf. **ruinë** as the word for "a fire" (a concrete instance of fire) in the same source.

**Nárië** *noun* sixth month of the year, "June" (*Appendix D*); derived from the stem (a)*nar-* having to do with fire or sun.

**Narmacil** *noun* masc. name, "Flame-sword" (*Appendix A*)

**narmo** ("ñ") *noun* "wolf" (*ÑGAR(A)M*; both the old form **ñarmo** = \***ngarmo** and the Third Age form **narmo** are given). Another word for "wolf" is **ráca**.

**Narquelië** *noun* tenth month of the year, "October" (*Appendix D*); the word seems to mean "Fire-waning", "Sun-waning". Compare **narquelson** ("q"), q.v.

**Narquelson** ("q") *noun* "fire-fading, autumn" (*FS, Narqelion, KWEL, (LAS)*<sup>1</sup>), "**narqelion**", VT45 : 24; simply translated "Fading" in LR : 72.

**Narsil** (**Þ**) *noun* the sword of Elendil, compound of the stems seen in **Anar** "Sun" and **Isil** "Moon"; see Letters : 425 for etymology

**Narsilion** (**Þ**) *noun* "(the song) of the Sun and Moon"; actually the stems of the words for Sun and Moon compounded (see **Narsil** above) and a plural genitive ending added (*Silm*)

**narta-** *vb.* "kindle" (VT45 : 37)

**Narvinyë** *noun* first month of the year, "January". The word seems to mean "New Fire / Sun". (*Appendix D*)

\***narwa** *adj.* "ruddy, red of hair" (PE17 : 154), also "fiery red" in general (*NAR*<sup>1</sup>; only the archaic form **narwā** is given in the Etymologies)

[**narwë** (and short **nar**, unless this is an incomplete form) *noun* "sign, token"] (VT45 : 37)

**Narya** *noun or adj.* name of the Red Ring, the Ring of Fire; apparently properly an adjective, so that the meaning is something like "Fiery (One)" (*SA : nár*)

**násan**, see **násië**

**nasar** *adj.* "red" (in Vanyarin Quenya only). Adopted and adapted from Valarin. (*WJ : 399*)

**násë** "he is" (also **nassë**) (VT49 : 30); see **ná** #1.

**násië** *interjection* "amen", "may it be so" (VT43 : 24, 35. As a translation of "amen", Tolkien apparently abandoned the earlier form **násan** and the two-word variant **san na**, VT43 : 24)

**nassë** (1) "a person, an individual" (VT49 : 30). Also translated "true-being" (pl. **nasser** is attested), the inner "true" being of a person. Also in the form **nassentar** "their true-being" (PE17 : 175, cf. **-nta** #2), in the source referring to the "true" spiritual nature of the Valar, as hidden within their visible shapes. – Not to be confused with the verb **nassë / násë** "he / she is"; see **ná** #1.

**nassë** (2) *noun* "thorn, spike" (*NAS*). Not to be confused with **nassë** "(s)he is", VT49 : 30 or **nassë** # above. Note that in late material, the unambiguous word **necel** appears for "thorn" (PE17 : 55).

**nasta** (1) *noun* "spear-head, spear-point, gore, triangle" (*SNAS / SNAT*; see VT46 : 14 about second gloss being "spear-point" and not simply "point" as in the printed Etymologies), "prick, point, stick, thrust" (*NAS*)

**nasta-** (2) *vb.* "prick, sting" (*NAS*)

**nat** *noun* "thing" (*NÁ*<sup>2</sup>); compare **únat**. VT49 : 30 lists "**nāta**, **nat**", but it is unclear whether **nāta** is here a Quenya word or an etymological form underlying Quenya **nat**.

**náto** *interjection* "it is that" (emphatic word for "yes?") (VT49 : 28, 29)

**natsë** *noun* "web, net" (*NAT*)

**nattira-** *vb.* "despise" (or perhaps the stem proper should only be **#nattir-**) (VT44 : 8)

[**nattirë** *vb.* "look back" (PE17 : 166)]

**natyam-**, **natyamna**, see **naham-**

**natyámë**, see **nahámë**

**natyë** *vb.* "you are", "thou art"; see **ná** #1

**nauca** ("k") *adj.* "stunted" (VT39 : 7), "stunted, shortened, dwarf(ed)" (PE17 : 45), especially applied to things that though in themselves full-grown were smaller or shorter than their kind, and were hard, twisted or ill-shapen (*WJ : 413*). The word can also be used

as a noun "dwarf" (*PE17* : 45), the meaning it also had in Tolkien's early "Qenya" (*LT1* : 261), but the distinct noun-form **Nauco** may be more usual.

**Nauco** ("k") *noun* "Dwarf" (capitalized in *WJ* : 388, but not in *Etym*, stem *NAUK*). **Naucalië** (not *\*Naucolië*) the "Dwarf-people" as a whole. **Nauco** is a personalized form of the adjective **nauca** "stunted" (itself sometimes used as a noun "dwarf"); pl. **naucor** (*PE17* : 45). See also **Picinaucor**.

**Naucon** (**Naucond-**, as in the pl. **Naucondi**) *noun* "dwarf", variant of **Nauco** (*PE17* : 45; not capitalized in the source)

**naulë** *noun* "wolf-howl" (*ÑGAW*; this must represent earlier *\*ñaulë* = *\*ngaulë*; these forms are not given in *Etym*, but compare **ñauro** below. In *Tengwar* writing, the initial *N* would be represented by the letter *noldo*, not *númen*.)

**nauro** ("ñ") *noun* "werewolf" (*ÑGAW*, *PE17* : 39; according to the latter source, the word was adapted from *Sindarin* *gaur*).

**nausë** (þ) *noun* "imagination" (*NOWO*, *VT49* : 33)

**nauta** *adj.* "bound, obliged" (*NUT*)

**nauva** *vb.* "will be" (*VT42* : 34); **nauvan** "I will be" (*VT49* : 19); see **ná** #1

**#nav-** *vb.* "judge" (cited in the form **navë**, apparently the 3rd person aorist). Also given with pronominal suffixes : **navin** *"I judge"* (Tolkien's free translation : "I think"), **navilwë** "we judge" (*VT42* : 33, 4, *VT48* : 11)

**náva** ("ñ") *noun* "mouth", apparently not only the lips but also the inside of the mouth (*VT39* : 13 *cf.* 8). Possibly, but probably not, the same element that is translated "hollow" in **Návarot**, *q.v.*

**návë** "being", *"to be"*, infinitive (or gerund) of **ná**; see **ná** #1. (*PE17* : 68)

**Návarot** *noun* "Nogrod" (< *Novrod*), *Hollowbold*, name of a dwelling of the Dwarves (*WJ* : 389). If the element that is here translated **náva** is the same as **náva** "mouth", the initial **n** comes from earlier *ng* (*ñ*) and should be represented by the letter *noldo* rather than *númen* in *Tengwar* writing. However, Tolkien in *WJ* : 414 reconstructs the primitive form of the **náva** in **Návarot** as *ṽnābā* rather than *\*\*ngābā* or *\*\*ngāwā* (the likely source of **náva** "mouth"), so this appears doubtful. The initial **n** of **Návarot** should evidently be represented by the letter *númen* in *Tengwar* writing.

**Návatar** *noun* a title of *Aulë* referring to his position as the immediate author of the Dwarvish race, apparently including **atar** "father",

but the first element cannot be related to any known term for "Dwarf" (*PM* : 391 *cf.* 381)

**náva-tengwë** *noun* *"mouth-sign"* = "consonant" considered as a phoneme (only pl. **náva-tengwi** [*"ñáva-*"] is attested). Also **#návëa**. *Fëanor* later substituted the term **#pataca** (*VT39* : 8)

**#návëa** *noun or adj.* "consonant" (only pl. **návëar** [*"ñ"*] is attested) (*VT39* : 8)

**-ndë** (1) *noun ending*; forming nouns from verbal stems in **arcandë** "petition" and **ulundë** "stream" (*q.v.* and *cf.* *VT44* : 8), feminine in **Serindë** "broideress" or "needle-woman" (*q.v.*) *PE17* : 69 mentions **-ndë** as a common suffix denoting feminine agent.

**[-ndë** (2) pronominal suffix for dual "you", as in **carindë** *"you (two) do"*. Tolkien changed the ending to **-stë** (*VT49* : 33])

**-ndil** (also **-dil**) ending occurring in many names, like **Amandil**, **Eärendil**; it implies devotion or disinterested love and may be translated "friend" (*SA* : (*noun*)*dil*); this ending is "describing the attitude of one to a person, thing, course or occupation to which one is devoted for its own sake" (*Letters* : 386). Compare **-ndur**. It is unclear whether the names derived with the ending **-ndil** are necessarily masculine, though we have no certain example of a woman's name in **-ndil**; the name **Vardilmë** (*q.v.*) may suggest that the corresponding feminine ending is **-(n)dilmë**.

**-ndon**, case-ending for "similative" : **wilwarindon** "like a butterfly" (see **wilwarin**), **laurendon** "like gold" (*PE17* : 58) In the post-LotR period Tolkien decided to abandon this ending, apparently because it was too similar to the agental suffix **-ndo** (*PE17* : 58), and it does not appear in the *Plotz* decension.

**-ndor**, final element in compounds : "land" (*Letters* : 308, *UT* : 253)

**-ndur** (also **-dur**), ending in some names, like **Eärendur**; as noted by Christopher Tolkien in the *Silmarillion* Appendix it has much the same meaning as **-ndil** "friend"; yet **-ndur** properly means "servant of" (*SA* : (*noun*)*dil*), "as one serves a legitimate master : *cf.* *Q. arandil* king's friend, royalist, beside *arandur* 'king's servant, minister'. But these often coincide : e.g. Sam's relation to Frodo can be viewed either as in status *-ndur*, in spirit *-ndil*." (*Letters* : 286)

**ne** (1) *noun* (or root?) "scent" (*PE17* : 100)

**ne** (2) *conj.* "that" (as in "I know that you are here") (*PE14* : 54), evidently replaced by **i** in Tolkien's later *Quenya* (see **i** #3).

**ne** (3) ??? = **n-** in **n-alalmino** (*Narqelion*)

**#ne** (4) "I", a 1st person pronominal suffix occurring in the word **melánë** "I love" (*LR* : 61), but Tolkien later used **-n** or **-nyë** for this meaning (**melin** "I love", *VT49* : 21). It may be that Tolkien at one point considered **ne** (or **nye**, **inyë**) as an independent emphatic pronoun "I", but this was struck out (*VT49* : 49).

**né** *vb.* "was"; see **ná** #1. Also used as interjection "yes" when the meaning is "it was so, it was as you say / ask" (*VT49* : 31). Pl. **nér** "were", dual **nét** (*VT49* : 30). **Nésë** "he was" (*VT49* : 29), though Tolkien elsewhere stated that **né** did not "take any inflection of person" (*VT49* : 31), pronominal endings rather being added to **ane-** (the form **anes** "he was" is attested). **Anda né** "long ago" (*VT49* : 31).

**ne-súmë** ??? (*Narqelion*)

**nëa** (1) "once, at one time" (in the past) (*VT49* : 31). Also **nëya**.

**nëa** (2) an optative form of the verb **na-** "to be"? (**nëa** = *LotR*-style *Quenya nai*?) : **ya rato nëa** "which soon may (it) be" = "which I hope will be soon" (*Arct*)

**nec-** *prefix* "without, -less" (*PE17* : 167), cf. **-enca**, q.v.

**nëca** ("k") *adj* "pale, vague, faint, dim to see", pl. **nëcë** ("k") in *Markirya*

**neccë** ("k") *noun* "angle" (*PE17* : 45). Variant of **nehtë** #1, q.v.

**necel** ("k") *noun* "thorn" (*PE17* : 55)

**nectë** *noun* "honey" (*LT1* : 262; Tolkien's later *Quenya* has **lis**; otherwise, **nectë** would have had to become **nehtë**, a form appearing in the Etymologies with the meaning "honeycomb" [*VT45* : 38]. However, this word clashes with **nehtë** "angle" or "spearhead, gore, wedge, narrow promontory" from later sources [*PE17* : 55, *UT* : 282].)

**nehta** (1) *noun* "spearhead", isolated from **nernehta**, q.v.

**#nehta-** (2) *vb.* "to slay" if such a stem can be isolated from **#nehtar** (see below). The (variant?) form **nahta-** is given in *VT49* : 24.

**nehta-** (3) *vb.* "deprive" (*PE17* : 167)

**nehtano** *noun* "one deprived, exile whose rights and goods have been confiscated" (*PE17* : 167). The long final vowel would be a feature of very archaic *Quenya*; the later form must be **\*nehtano**.

**#nehtar** *noun* "slayer", isolated from **Morinehtar** "Darkness-slayer" (*PM* : 384, 385). It may be that a verbal stem **#nehta-** "to slay, kill" can also be isolated from this noun, though the

attested form is actually **nahta-** (a possible example of A / E variation).

**nehtë** (1) *noun* "angle" (*PE17* : 55), any formation or projection tapering to a point : a spearhead, gore, wedge, narrow promontory (*UT* : 282). Variant **neccë**.

**nehtë** (2) *noun* "honeycomb" (*VT45* : 38)

**neitë** *noun* "wax" (*GL* : 60; rather **líco** in Tolkien's later *Quenya*. The status of the diphthong **ei** is uncertain; in the *LotR* appendices, Tolkien did not list **ei** among the *Quenya* diphthongs, so perhaps the word **neitë** from an early source is conceptually obsolete also in terms of phonology.)

**nel** *adv.* "thrice", also **nel-** (*prefix*) "tri-" (*PE14* : 84, *NEL*). Compare **neldë**.

**nelcë** ("k") *noun* "tooth", also **nelet** (*VT46* : 3)

**nelci** ("k") pl. of **nelet** (and **nelcë**), q.v. (*NÉL-EK*)

**neldë** cardinal "three" (*SA* : *neldor*, *NÉL-ED*, *VT47* : 11, *VT48* : 6). **Eleni neldë** "three stars", archaic **elenion neldë** = "of stars three". Genitive "of 3 stars" = **elenion neldë** (for archaic **elenion neldëo**) (*VT49* : 45; see 54 regarding **neldion** as the gen. pl.) Cf. also **nelya**, **neldëa**, **Neldië**.

**neldëa** ordinal "third" (*VT42* : 25); also **nelya**. Cf. **neldë**.

**neldesta** *fraction* "one third" (1 / 3), also **nelesta**, **nelsat**, **nelta**. (*VT48* : 11)

**Neldië** *noun* "Trinity" (*VT44* : 17)

**Neldion** *noun* "Day of the three [younger gods]", sc. Ossë, Orome and Tulkas (*LEP* / *LEPEN* / *LEPEK*). Elsewhere **neldion** appears as the genitive plural form of **neldë** "three" (*VT49* : 54), but Tolkien emended the relevant text.

**neldor** *noun* "beech" (*LT2* : 343)

?**nelequë** ("kw") cardinal "thirteen" (*VT48* : 21). The spelling "nelekwë" occurring in the primary source could suggest that this is really a Common Eldarin form; if so, one could theorize that the *Quenya* form would be **\*nelquë** with syncope of the middle vowel (the same source lists "minikwe" as a word for 11, and the *Quenya* form is known to be **minque**). Compare **nelquëa**. On the other hand, "tolokwe" as a word for 18 is listed together with definite *Quenya* forms and is apparently an unorthodox spelling of **\*toloquë** (as observed by the editor); here no syncope producing **\*tolquë** occurs. Thus **toloquë** could support ?**nelequë** as the *Quenya* word (but because of the uncertainties, **yunquentë** may be preferred as the word for 13).

**nelesta** *fraction* "one third" (1 / 3), also **neldesta**, **nelsat**, **nelta**. (VT48 : 11)

**nelet**, also **nelcë** ("k") *noun* "tooth", pl. **nelci** ("k") suggesting a stem-form **nelc-** (NĒL-EK)

**nellë** *noun* "brook" (NEN)

**nelquëa**, cardinal "thirteen" (?) (VT48 : 21). This looks like an odd form next to other cardinals that simply end in **-quë** (like **lepenquë**, **enenquë**, **otoquë** = 15, 16, 17), and the form "nelekwe" also listed may indicate another Quenya form **nelequë** (q.v.) or **\*nelquë** (but because of the uncertainties, **yunquentë** may be preferred as the word for 13). By another theory, **nelquëa** is the *ordinal* "thirteenth", corresponding to the cardinal **\*nel(e)quë**.

**nelsat** *fraction* "one third" (1 / 3), also **neldesta**, **nelesta**, **nelta** (VT48 : 11)

**nelta** *fraction* "one third" (1 / 3), also **neldesta**, **nelesta**, **nelsat** (VT48 : 11)

**neltil** (**neltild-**, as in pl. **neltildi**) *noun* "triangle" (TIL, NEL)

**nelya** *adj.* "third" (VT42 : 25; also **neldëa**). Pl. **Nelyar** "Thirds", the original name of the Teleri (or rather the direct Quenya descendant of the original Primitive Quendian name) (WJ : 380).

**Nelyafinwë** *noun* "Finwë third" (after the original Finwë and Curufinwë = Fëanor), masc. name; he was called *Maedhros* in Sindarin. Short Quenya name **Nelyo**. (PM : 352)

**Nelyo** see **Nelyafinwë**

[#**nem-** *vb.* "judge", attested as endingless aorist **nemë**, changed by Tolkien to **hamë** and finally to **navë** "in all but one case" (Bill Welden). Forms like **námo** "judge" and **namna** "statute" point rather to #**nam-** (q.v.) as a verb "to judge" (VT42 : 34); the verb **namin** "I judge" is even listed in Etym.]

**nen** *noun* "river" (LT1 : 248), "river, water" (LT1 : 262) (In Tolkien's later Quenya, **nén** with a long vowel means "water", but hardly "river" - that is **sírë**.)

-**nen** instrumental ending (pl. **-inen**, dual **-nten**, partitive pl. **-línen**). Attested in **ambartanen**, **lirinen**, **lintieryanen**, **súrinen**, **parmanen**; see **ambar** (#2), **lírë**, **lintië**, **súré**, **parma**. Tolkien noted that "most nouns have an instrumental in **-nen**" (PE17 : 62), a wording suggesting that the form of the ending may vary; given the normal development *ln > ld*, it is possible that it would appear as **\*-den** when added to a noun in **-l** (**\*macilden** "with a sword").

**nén** (**nen-**) *noun* "water" (NEN).

**nëna** *adj.* "wet" (PE17 : 167). Cf. **nenya**, **mixa**.

**Nénar** *noun* name of a star (or planet), evidently derived from **nén** "water" (*Silm*), tentatively identified with Uranus (MR : 435)

**nënda** (1) *adj.* "wet" (PE17 : 167; primitive form **nëndā** in the Etymologies, entry NEN, originally misprinted as **nënda**; cf. VT46 : 3 for correction)

[**nënda**] (2) *adj.* "sloping" (DEN, struck out)

**nëndë** (1) *noun* "pool" (NEN), "lake" (PE17 : 52)

[**nëndë**] (2) *noun* "slope, hillside" (DEN, struck out; compare VT45 : 9)

**Nëndili** *noun* "Water-lovers", the most frequently used "title" or secondary name of the Lindar (Teleri) (WJ : 411) Sg. #**Nëndil**.

**nëngwë** (stem **\*nëngwi-**, given the primitive form **\*nëñ-wi**) *noun* "nose", pl. **nëngwi** given (NĒÑ-WI)

**nëngwëa** *adj. or noun* "nasal" (NĒÑ-WI)

**Nënimë** *noun* second month of the year, "February" (Appendix D)

**nén-talma** *noun* Quenya cognate of Sindarin *nindalf* "wet flat" = "Wetwang" (PE17 : 52, 167)

**nënu** *noun* "yellow water-lily" (LT1 : 248)

**nënuvar** *noun* "pool of lilies" (LT1 : 248)

**nënya** *adj.* "wet" (PE17 : 52), also **nëna**, q.v. **Nënya** as the name of a Ring of Power seems to imply "(thing) related to water", since this Ring was associated with that element (SA : *nen*).

**nér** (1) (**ner-**, as in pl. **neri**) *noun* "man" (adult male – elf, mortal, or of other speaking race) (MR : 213, VT49 : 17, DER, NDER, NI<sup>1</sup>, VT45 : 9; see also WJ : 393)

**nér** (2) *pl. vb.* "were"; see **né** and **ná** #1 (VT49 : 30)

**nerca** *adj.* "sharp, angular" (PE17 : 55), variant **nexa** (reading uncertain).

**nercë** ("k") *noun* "little man", a diminutive of **nér** (VT47 : 33). VT48 : 18 seems to hint that **-cë** is to be derived from older **-ki**; if so, **nercë** should have the stem-form **nerci-**. Compare **wenci**.

**nerdo** *noun* "large, strong man" (compare **nér**) (VT47 : 33)

**neresta** *fraction* "one ninth" (1 / 9), also **nesta**, **nersat**. (VT48 : 11)

**Nermi** *noun* "a field-spirit" (LT1 : 262)

**nernehta** *noun* "man-spearhead", a battle-formation (UT : 282)

**nersat** *fraction* "one ninth" (1 / 9), also **neresta**, **nesta** (VT48 : 11)

**nertë** cardinal "nine" (NĒTER, VT42 : 26, VT48 : 6); **nertëa** ordinal "ninth" (VT42 : 25)

**nes-** ?verb / ?root "sweet smelling" (PE17 : 100); cf. **Nísimaldar**

[**nesë** (apparently with stem **nesi-**) (**Þ**) noun "(a person of) female (nature)" (PE17 : 190)]

**nésa** (**Þ**) noun "sister" (VT47 : 14); this form from a late source possibly replaces earlier **seler** and **onórë**, q.v.

**nésë** (**Þ**) noun "youth", also **nessë** (NETH). Not to be confused with **nésë** "he was"; see **ná** #1.

**nessa** adj. "young" (NETH), also **Nessa** as name of a Valië, the spouse of Tulkas (adopted and adapted from Valarin, or an archaic Elvish formation : WJ : 404 vs. 416). Also called **Indis**, "bride" (NETH, NI<sup>1</sup>). The fem. name **Nessanië** (UT : 210) would seem to incorporate Nessa's name; the second element could mean "tear" (**nië**), but since Nessa is not normally associated with sorrow, this **#nië** is perhaps rather a variant of **ní** "female" (compare **Tintanië** as a variant of **Tintallë**).

**nessamelda** adj. "Nessa-beloved", name of a tree (UT : 167)

**Nessaron** noun \*[Day] of the younger [gods], sc. Ossë, Oromë and Tulkas (in Tolkien's earlier conception, Ossë was a "god" or Vala). (LEP / LEPEN / LEPEK)

**nessë** noun "youth"; also **nésë** (NETH)

**nesselë** noun "pasture, pasturage" (QL : 65)

**nessima** adj. "youthful" (NETH)

**nesta** fraction "one ninth" (1 / 9), also

**neresta**, **nersat** (VT48 : 11)

**né** vb. in pa.t. "was"; see **ná** #1.

**net** dual vb. "were"; see **né** and **ná** #1 (VT49 : 30).

**netë** \*[one more, another], used in enumerating a series : e.g. 1, 2, (3), **netë**, **netë**, **netë**...with **netë** used instead of citing the actual numbers. (VT47 : 15, VT48 : 14-15, 31)

**neterquë** cardinal "nineteen" (VT48 : 21)

**netil** noun "trinket, [?small thing] of personal adornment" (Tolkien's gloss was not certainly legible) (VT47 : 33)

**nettë** (stem \***netti-**, given the primitive form listed in VT47 : 17) noun "girl, daughter" (but also "sister", see below), also used as a play-name of the "fourth finger" or "fourth toe" (VT47 : 10, VT48 : 6), in two-hand play also used for the numeral "nine" (**nettë** is conceived as being related to **nerëtë**, q.v.) **Nettë** is also defined as "sister" or "girl approaching the adult" (VT47 : 16, VT49 : 25), "girl / daughter" (VT47 : 15-16); it may be that "sister" was Tolkien's final decision on the meaning (VT48 : 4, 22) - The related word

**nésa** seems like a less ambiguous translation of "sister".

**netya- 1)** vb. "to trim, adorn" (VT47 : 33)

**netya 2)** adj. "pretty, dainty" (VT47 : 33)

**neuma** noun "snare" (SNEW)

**neuna** adj. "second" (NDEW)

**neuro** noun "follower, successor" (NDEW)

**nev-** vb. "try" (PE17 : 167; Tolkien in the source expresses uncertainty as to whether this word should be adopted or not)

**nexa** adj. "sharp, angular" (PE17 : 55; the editor indicates that the reading is uncertain, so the variant **nerca** may be preferred.)

**néya**, see **nëa** #1

**-ngo** "we (two)", abandoned pronominal ending for the 1st person dual inclusive (later revised by Tolkien to **-ngwë** / **-nquë**). An alternative form **-lmo** was also listed (VT49 : 48). The ending **-ngo** was probably meant to represent older \*-**ngwo** (VT49 : 49).

**ngoldo** see **noldo**

**-ngwa** "our", 1st person dual inclusive possessive pronominal ending : \*[thy and my], corresponding to the ending **-ngwë** for dual inclusive "we" (VT49 : 16)

**ngwalmë** see **nwalmë**

**-ngwë** "we", 1st person dual inclusive pronominal ending : \*[thou and I] (compare the exclusive dual form **-mmë**). **Caringwë**, \*[the two of us do] (VT49 : 16). One source lists the ending as **-inke** > **-inque** instead (VT49 : 51, 53, 57; **"inke"** was apparently Old Quenya). In an earlier pronoun table reproduced in VT49 : 48, the ending **-ngwë** is listed as an alternative to **-lmë**, which Tolkien at the time used as the plural inclusive ending (a later revision made it plural exclusive).

**ngwen**, possible correction of **ngwin**, q.v. (VT49 : 55)

**ngwin** dative pronoun ?"for us" (VT21 : 6-7, 10, VT44 : 36). Apparently belonging to the 1st person pl. It would be pronounced \***nwin** at the end of the Third Age, but since Tolkien in another source implies that the 1st pl. exclusive base **ñwe** had the "independent" stem **we-** in Quenya (VT48 : 10), we must assume that the dative pronoun should rather be \***wen**, or in Exilic Quenya \***ven**. The form **ngwin** may reflect another conceptual phase when Tolkien meant the nasal element of **ñwe** to be preserved in Quenya as well. The vowel **i** rather than **e** is difficult to account for if the base is to be (**ñ**)**we**. In VT49 : 55, Carl F. Hosttetter suggests that **ngwen** rather than **ngwin** may actually be the correct reading of Tolkien's manuscript.

**ni** (1) *1st person sg. pron.* "I" (according to PE17 : 68 also "me" as object), with long vowel (**ní**) when stressed (VT49 : 51), cf. **ní nauva** next to **nauvan** for "I will be" (VT49 : 19), the former wording emphasizing the pronoun. The pronoun **ni** represents the original stem-form (VT49 : 50). Dative **nin** "for me, to me" (*Arct, Nam, RGeo* : 67, VT41 : 11 / 15). Compare the reflexive pronoun **imni**, **imnë** "myself" and the emphatic pronoun **inyë**, q.v. – The ancient element *ni* is said to have implied, originally, "this by me, of my [?concern]" (VT49 : 37)

**†ní** (2) *noun* "woman, female" (*NI<sup>1</sup>, INI (NĒR)*). Not to be confused with **ní** as a stressed form of the pronoun **ni** "I".

**ní** (3) *prep.* "beneath, not touching, under" (PE17 : 95)

**níca** ("k") *adj.* "small". The word is said to mean "small" with "good senses"; contrast **nípa**, **\*nimpë**. (VT47 : 26, VT48 : 18)

**nícë** "little finger" (VT48 : 5, 15), also **lepincë**

**nicu-** ("k") *vb.* "be chill, cold (of weather); to snow, it is cold, it freezes" (WJ : 417, PE17 : 168) : 3rd sg. aorist **niquë** (q.v.) "it snows or freezes", present **niqua** "it is freezing", pa.t. **nicunë** "it snowed, froze" (PE17 : 168)

**nië** *noun* "tear" (*NEI, VT45 : 38, LT1 : 262, LT2 : 346*); apparently **níe** in MC : 221

**Niëlë** *fem. name* (meaning unclear, cf. **nië** "tear?"), diminutive **Nielicilis** ("k") *noun* "little Niële" (MC : 215; PE16 : 96). This may suggest that Niëlë has the stem-form **\*Niëli-**.

**Niellúnë** *noun* "Sirius" (a star), also **Nierninwa** (LT1 : 262)

**nienaitë** *adj.* "bleared" (MC : 214), **\*nienaitë** "tearfully"??? (see **cildë**) (MC : 221; *this is "Qenya"*)

**nieninquë** ("q") *noun* "snowdrop", etymologically "white tear" (*NIK-W, LT1 : 262, 266*)

**nieninquëa** ("q") *adj.* "snowdrop-like" (MC : 215)

**Nienna** *noun* (name of a Valië, related to **nië** = tear) (*NEI*)

**nier** *noun* "honey-bee" (LT1 : 262)

**niermë** ??? (*Narqelion*)

**Nierninwa** *noun* "Sirius" (a star), also **Niellúnë** (LT1 : 262)

**nierwes** *noun* "hive" (LT1 : 262)

[**nihtil** *noun* "little finger" (VT47 : 26)]

**-nil**, final element in compounds, similar in meaning to Old English "-wine", sc. "-friend" as an element in names (*NIL / NDIL*). Also long -

**nildo** (VT46 : 4). Variant of **-ndil**. In **Eärnil**, contraction of **Earendil**.

**nilda** *adj.* "friendly, loving" (*NIL / NDIL*)

**nildë** *noun* "friend" (fem.) (*NIL / NDIL*)

**nildo** *noun* "friend" (apparently masc.; contrast **nildë**) (*NIL / NDIL*)

**nillë** ("ñ") a star-imagined on **Nur-menel** (q.v.), from a stem *ngil-* *noun* "silver glint" (*MR : 388*)

**nilmë** *noun* "friendship" (*NIL / NDIL*)

**nilmo** *noun* "friend" (apparently masc.) (*NIL / NDIL*)

**nimpa** *adj.* "drooping, ailing" (PE17 : 168)

**\*nimpë** (**nimpi-**) *adj.* "small; small & frail". The form is given as **"nimpi"** with the last vowel marked as short; this is probably the etymological form that would underlie Quenya **\*nimpë**. The word is said to mean "small" with "connotation of weakness". Also **nípa** (VT48 : 18)

**nin** *pron.* "to me, for me", dative of **ni** (*FS, Nam*). **Sí man i yulma nin enquantuva?** "Now who will refill the cup for me?" (*Nam*), **nás mara nin** "it is good to me" = "I like it" (VT49 : 30), **ecë nin carë sa** "it-is-open for me to do it" = "I can do it" (VT49 : 34). See also **ninya**.

**#nína** (gen.pl. **nínaron** attested) *noun* "woman" (VT43 : 31; *this word, as well as some other experimental forms listed in the same source, seem ephemeral : several sources agree that the Quenya word for "woman" is nís, nis [q.v.]*)

**\*nincë** (**ninci-**) ("k") *adj.* "small". The form is given as **"ninki"** with the last vowel marked as short; this is probably the etymological form that would underlie Quenya **\*nincë**. The word is said to mean "small" with "good senses"; contrast **nípa**, **\*nimpë**. (VT48 : 18)

**nindë** *adj.* "slender" (*NIN-DI, pointing to a stem-form nindi-*). Not to be confused with **\*nindë** as the likely pa.t. of the verb **nir-**, q.v.

**ninquanéron** ("q") *adj.* "white shining" (MC : 220; *this is "Qenya"*)

**ninquë** *adj.* "white, chill, cold, palid" (WJ : 417, SA : *nim*, PE17 : 168, *NIK-W - spelt "ninqe" in Etym and in LT1 : 266, MC : 213, MC : 220, GL : 60*), pl. **ninqui** in *Markirya*. Compounded in **Ninquelótë** *noun* "White-Flower" (SA : *nim*), = Sindarin *Nimloth*, the White Tree of Númenor; **ninqueruissë** ("q") "white-horse-on" (MC : 216; *this is "Qenya"*, read **\*ninqueroccossë** or **\*ninquiroccossë** in *LotR-style Quenya*). Normally **ninquë** would be expected to have the stem-form **ninqui-**, given

the primitive form  $\approx$ *ninkwi*; **Ninquelótë** rather than \***Ninquilótë** must be seen as an analogical form.

**ninquissë** ("q") *noun* "whiteness" (NIK-W)

**ninquiraitë** ("kw") *noun* ?"pallor" (PE17 : 55). The word is cited as the cognate of Sindarin *niphred* "pallor, fear". The spelling in the source is "ninkwiraite", but the word cannot be intended as Old Sindarin (since *kw* had already become *p* in that language).

**ninquita-** ("q") *vb.* "shine white" (NIK-W)

**ninquitá-** ("q") *vb.* "whiten" (NIK-W)

**ninwa** *adj.* "blue" (LT1 : 262)

**ninya** *possessive pron* occurring in *Fíriel's Song*, evidently meaning "my"; see **indo-ninya**. It may be derived from the dative form **nin** "for me" by adding the adjectival ending **-ya**. Compare **menya**, q.v.

**nion** *noun* "bee" (GL : 60)

**nípa** *adj.* "small; small & frail". The word is said to mean "small" with "connotation of weakness". Also \***nimpë** (VT48 : 18)

**niquë** (1) *vb.* "it is cold, it freezes; it snows or freezes" (WJ : 417, PE17 : 168), 3rd sg. of **nicu-**, q.v.

**niquë** (2) ("q") *noun* "snow" (NIK-W)

**niquetil** *noun* "snow peak" (PE17 : 168), stem probably \***niquetild-**, cf. **Taniquetil**, q.v.

**niquetil** ("q") *noun* "snowcap" (LT1 : 266). Compare **niquetil** in much later material.

**niquis** *noun* "frost-patterns; ice-flake or snowflake – also petal (loose) of a white flower" (stem **niquits-** or **niquiss-**), also **niquessë** by association with **quessë** "feather" (WJ : 417, PE17 : 168). In early "Qenya", the gloss was simply "snow" (LT1 : 266).

**nir-** *vb.* "press, thrust, force (in a given direction)" ("Though applicable to the pressure of a person on others, by mind and 'will' as well as by physical strength, [this verb] could also be used of physical pressures exerted by inanimates.") Given as a 1st person aorist **nirin** (VT41 : 17). Pa.t. probably \***nindë** since the R of **nir-** was originally D (*the base is given as NID; compare rer- pa.t. rendë from RED concerning the past tense*)

**níra** *noun* "will" (as a potential or faculty) (VT39 : 30, VT41 : 6, 17, PE17 : 168)

**nirë** *noun* "tear" (NEI)

**nirmë** *noun* "an act of will, exercise of will" (VT39 : 30, VT41 : 6, PE17 : 168), "the act or action of **níra**" (VT41 : 17)

**nirwa** (1) *noun* "bolster, cushion" (NID)

[**nirwa** (2) *adj.* "scarred" (VT46 : 4)]

[**nirwë** *noun* "scar" (VT46 : 4)]

**nís** (**niss-**, as in pl. **nissi**) *noun* "woman" (MR : 213. The Etymologies gives **nís** (or **nissë**), pl. **nissi** : see the stems NDIS-SĒ / SĀ, NÍ', NIS (NĒR), VT46 : 4; compare VT47 : 33. In Tolkien's *Qenya* rendering of *Hail Mary*, the plural **nísi** occurs instead of **nissi**; this form is curious, since **nísi** would be expected to turn into \***nízi**, \***níri** (VT43 : 31). VT47 : 33 suggests that Tolkien at one point considered **nip-** as the older form of the stem, which etymology would solve this problem (since **s** from older **p** does not become **z > r**). Even so, the MR forms, **nís** with stem **niss-**, may be preferred. - Compare †**ní**, #**nína**, **nisto**, **Lindissë**.

#**nísima** *adj.* "fragrant", isolated from **Nísimaldar**, q.v.

**Nísimaldar** *noun* "Fragrant trees", a region in Númenor (UT : 167; evidently #**nísima** "fragrant", attested here only, + **aldar** "trees").

**Nísinen** *noun* "Fragrance-water", a lake in Númenor (UT : 168)

**nissë** *noun* "woman" (NDIS-SĒ / SĀ, NÍ', NIS, VT47 : 33); see **nís**. Note : **nissë** could apparently also mean "in me", the locative form of the 1st person pronoun **ni**, q.v.

**nisto** *noun* "large woman" (compare **nís**) (VT45 : 33)

**nítë** (stem \***níti-**, given the primitive form  $\approx$ *neiti*) *adj.* "moist, dewy" (NEI, VT45 : 38)

#**nitya** *adj.* "small" (VT48 : 15, PM : 365)

[**nityë** *noun*, ephemeral word for "little finger", changed to **nícë** (VT48 : 15)

**nívë** *adj.* "pale" (MC : 213; this is "Qenya" - Tolkien's later *Qenya* has **néca**)

**nixë** *noun* "frost" (WJ : 417); previously described as a synonym of **niquis** "ice-flake or snowflake", q.v. (PE17 : 168)

**-nna** "to, at, upon", allative ending, originating from **-na** "to" with fortified **n**, VT49 : 14. Attested in **cilyanna**, **coraryanna**, **Endoreнна**, **Elendilenna**, **númenóreнна**, **parma-restalyanna**, **rénna**, **senna**, **tielyanna**, q.v. If a noun ends in **-n** already, the ending **-nna** merges with it, as in **Amanna**, **formenna**, **Elenna**, **númenna**, **rómenna** as the allative forms of **Aman**, **formen**, **elen**, **númen**, **rómen** (q.v.). Plural **-nnar** in **mannar**, **valannar**, q.v.

**no** *prep.* "under" (NŪ; all other sources give **nu** instead. In early "Qenya", **no** meant "upon"; MC : 214)

**nó** (1) (stem **nów-** as in pl. **nówi**) *noun* "conception" (= idea) (NOWO). In an earlier version, later deleted, **nó** represented earlier **ñó** (**ngó**), glossed "idea, thought" (VT46 : 6).

**nó** (2) *conj.* "but" (VT41 : 13)



**nó** (3) *prep.* "before" (of time), "at back" (of spatial relationships). In other conceptual phases, Tolkien also let the word have the opposite meaning "after" (of time) or "in front" (of space). (VT49 : 32)

**noa** (1) *noun* "conception" (= idea) (NOWO)

**noa** (2) *adj.* "former", also *adv.* (and noun?) "yesterday", shortened from the full phrase **noa ré** "former day" (VT49 : 34). In other conceptual phases, Tolkien used **noa** for "tomorrow" (VT49 : 20)

[**noa** (3) *noun* "thigh" (VT46 : 4)]

**Nócoirë** *noun* alternative name of March (PM : 135)

**noi** *noun* "lament" (NAY)

**#noirë** *noun* "tomb", isolated from **Noirinan**, q.v. This compound may suggest that **noirë** has the stem-form **noiri-**, unless the compound is supposed to contain a plural form "tombs".

**Noirinan** *noun* the "Valley of the Tombs" in Númenor (evidently \***noirë**, \***noiri-** "tomb" + **nan** "valley") (UT : 166)

**ñol-** *noun* "smell" (VT45 : 5); strengthened **aññol**, q.v. Possibly **ñol-** should be regarded as simply the stem of **olmë**, q.v.

**nóla** ("ñ") (1) *adj.* "wise, learned" (ÑGOL) (note that this and the next **nóla** would be spelt differently in Tengwar writing, and originally they were also pronounced differently, since **nóla** "wise, learned" was **ñóla** in First Age Quenya).

**nóla** (2) *noun* "round head, knoll" (NDOL)

**Nólairë** *noun* alternative name of July (PM : 135)

†**ñolda** *adj.* "dark-haired" (PE17 : 125), associated with **Noldor** and hence not much used. Cf. **nolya**.

**noldarë** *noun* "mole"; also **noipa** (GL : 30)

**noldo** (ñ) *noun* "one of the people of the Noldor", "one of the wise folk, Gnome". Cf. the gloss "Gnome" in early "Qenya" (LT1 : 262). Also name of tengwa #19, that is used for the initial **n** of **noldo** in Tengwar spelling. Originally pronounced **ngoldo** (also spelt **ñoldo** by Tolkien, ÑGOLOD); initial **ng** had become **n** in Third Age pronunciation (Appendix E). Pl. **Noldor** ("Ñoldor"), "the Wise", name of the second clan of the Eldar (WJ : 380, 381); gen. pl. **Noldoron** "of the Noldor" is attested (VT39 : 16)

**Noldolantë** (ñ) *noun* "the Fall of the Noldor" (name of a song) (Silm)

**Noldomar** (ñ) *noun* "Gnomeland" (LT1 : 262).

**Noldomirë** (ñ) lit. *noun* "Noldo-jewel", another word for Silmaril (ÑGOLOD).

**Noldo-quentasta** ("Ñoldo-") *noun* "Noldo-history", History of the Noldor (VT39 : 16)

**Noldóran** ("ñ") *noun* "King of the Noldor" (PM : 343; evidently **noldo** + **aran**).

**Noldorinwa** (ñ) *adj.* "Gnomish", "Noldorin", "of the Noldor" (LT1 : 262, VT39 : 16); lower-case **noldorinwa** in *Narqelion*.

**nólë** (ñ) *noun* "long study (of any subject), lore, knowledge" (SA : *gûl*, also WJ : 383 and MR : 350, there spelt **ñóle**, the earlier pronunciation. In the Etymologies, stem ÑGOL, the gloss is "wisdom".) Compare **Nólion**. At one point, Tolkien was dissatisfied with ÑGOL as the stem for "wisdom" and introduced the form **núlë** (q.v.) or slightly dissimilar meaning (PE17 : 125).

**nólemë** (ñ) *noun* "deep lore, wisdom" (LT1 : 263). Perhaps replaced by **Nolmë** in Tolkien's later Quenya.

**Nólion** (ñ?), second name of **Vardamir Nólion** (UT : 210). Perhaps "son of knowledge", **nólë** (q.v.) + **-ion** "son", which ending displaces a final **-ë** (compare **Aranwion** "son of Aranwë", UT : 50 cf. 32)

**Nolmë** ("ñ") *noun* "knowledge, Philosophy (including Science)" (PM : 360 cf. 344)

**noimo** ("ñ") *noun* "wise person" (PM : 360)

**Nolofinwë** ("ñ") *masc. name* "Fingolfin" (PM : 344)

**Nolondil** (ñ?) *masc. name*, perhaps "friend of lore / knowledge", the initial element **nolo-** reflecting the root ÑGOL having to do with knowledge (cf. **nolo-** in **Nolofinwë**) + **-ndil** "friend" (UT : 210)

**noipa** "mole"; also **noldarë** (GL : 30)

**nolwë** ("ñ") *noun* "wisdom, secret lore" (ÑGOL)

**nolya** ("ñ") *adj.* "dark-haired" (PE17 : 125), i.e. very dark brown

**#nómë** *noun* "place", isolated from **Nómesseron**, q.v. Cf. also **sinómë**.

**Nómesseron** pl. *noun in genitive* : a compound "of place-names", apparently an inflected compound consisting of **#nómë** "place" + a genitive plural **#esseron** "of names" (VT42 : 17; we might have expected \***ession**, since **essi** rather than **?esser** as the nominative plural of **essë** "name" is attested both in PM : 339 and MR : 470)

[**ñon**, *noun* "groan" (gloss changed by Tolkien from "growl") (VT46 : 6)]

[**ñona-** vb. "groan" (VT46 : 6)]  
**nonda** noun "hand, especially in [?clutching]" (VT47 : 23; Tolkien's gloss was not certainly legible)

**Nóquellë** noun alternative name of October (PM : 135); otherwise called **Narquelië**  
**nor-** vb. "run (or leap : of animals, men etc.)", pa.t. **nornë** (PE17 : 58, 168); cf. **nóríma**, **nornoro-**

**nór** noun "land" (stem **nor-**, PE17 : 106), (land as opposed to water and sea; **nor** in Letters : 308). Cf. **nórë**.

[**ñor** noun? prefix? "fear" (PE17 : 172)]  
**nordo** noun "oak" (PE17 : 25), possibly replacing **normo** (q.v.) in a pre-LotR source.

**nórë** noun "land" (associated with a particular people) (WJ : 413), "country, land, dwelling-place, region where certain people live, race, clan" (NÓ, NDOR, BAL), also used = "race, tribe, people" (SA : dôr, PE17 : 169; however, the normal word for "people" is **lië**). Early "Qenya" has **nórë** "native land, nation, family, country" (in compounds **-nor**) (LT1 : 272)

**norië**, also **normë**, noun "race, running" (PE17 : 169)

**#nórië** noun "country", in **sindanórië** (see **sinda**) (Nam, RGEO : 67)

**nóríma** adj. "strong / swift at running" (VT49 : 29); see **nor-**

**normë** = **norië**, q.v.

**norma** adj. "stiff, tough; hard, firm, resistant" (WJ : 413, PE17 : 106), "thrawn, tough, obdurate", mainly applied to persons (PE17 : 181)

**normo** (1) noun "oak" (DÓRON); a later source has **nordo** (PE17 : 25)

**Norno** (2) noun "dwarf"; a personalized form of the adjective **norma** (WJ : 413); **Normalië** (not \***Normolië**) the "Dwarf-people" as a whole (WJ : 388)

**nornoro-** vb. "run on, run smoothly" (LT1 : 263). Compare **nor-**.

**norolinda** adj. "lightly tripping" (PE16 : 96), compare "Qenya" **norolindë** with similar meaning (MC : 215)

**norollë** noun "cart" (GL : 31)

**Norrivë** noun alternative name of December (PM : 135), otherwise called **Ringarë**.

**norsa** (b) noun "giant" (NOROTH)

**norta-** vb. (1) "make run, specially used of riding horses or other animals", **onortanen rocco** "I rode a horse", **nortanen** "I rode" (with ellipsis of object; the prefix **o-** must apparently be included if the animal one rides on is mentioned as a direct object) (PE17 : 168)

**ñorthus, ñorsus (-bus)**, (stem **ñorsúr-**) noun Quenya equivalent of Sindarin **Gorthu** "Mist of Fear", a name of Sauron (PE17 : 183). The word is not capitalized as a name in the source.

**norta** (ñ) (2) adj. "horrible" (VT46 : 4. In Tengwar writing, the initial N would be represented by the letter **noldo**, not **númen**.)

**nortil** (probably \***nortill-**) noun "a cape (of land), only used of the ends of promontories or other seaward projections that were relatively sharp and spike-like" (VT47 : 28)

**norto** (ñ) noun "a horror" (VT46 : 4. In Tengwar writing, the initial N would be represented by the letter **noldo**, not **númen**.)

**nossë** noun "clan, family, 'house'" (NÓ), "kindred, family" (PM : 320), "kin, people" (LT1 : 250, LT1 : 272, LT2 : 338)

**nosta** noun "birth, birthday" (LT1 : 272; maybe not a valid word in Tolkien's later Quenya because the meaning of the corresponding verb was changed from "give birth" to "beget")

**nosta-** vb., variously glossed "beget" (SD : 73) or passive "be begotten" (PE17 : 170); in earlier "Qenya" the gloss was "give birth" (LT1 : 272)

**nostalë** noun "species, kind" (LT1 : 272)

**nostari** pl. noun "parents", pl. of \***nostar** or \***nostaro** "parent" (LotR3 : VI ch. 6, translated in Letters : 308)

**not-** vb. "reckon" (NOT); compare **onot-**. Passive participle **nótina** "counted, \*reckoned" (FS), **nótima** "countable" (PE17 : 68), **#notië** "counting, reckoning" in **maquanotië** "decimal system" (VT47 : 10), variant **#nótië** in **caistanótië** of similar meaning (VT48 : 11).

**nótë** noun "number" (NOT)

**#notessë** noun "numeral" (VT47 : 14, there in plural form **notessi**) Also **#nótessë** pl. **nótessi** with a long **ó** (VT48 : 14)

**#nótië** "counting", isolated from **caistanótië**, q.v.

**nótima** adj. "countable" (PE17 : 68, 172), negated **únótima** "uncountable", q.v.

\***notto** (ñ) noun "enemy", reconstructed simplex form of the second element of the **Moringotto** "Dark Enemy", a Quenya form of **Morgoth** (VT49 : 25). Compare **#cotto**.

**Nótuilë** noun alternative name of May (PM : 135)

**-nt** ending for dual dative (Plotz)

**-nta** (1) ending for dual allative (Plotz); see **-nna**

**-nta** (2) possessive 3rd person pl. pronominal ending : "their" (VT49 : 17). **Lintienta** "their speed" (PE17 : 58), **nassentar** "their true-being[s]" (PE17 : 175). This ending

corresponds to **-ntë** "they" (other versions of Quenya uses **-ltë** for "they" and hence **-lta** for "their"). Also **-ntya**, q.v. According to VT49 : 17, the ending **-nta** appears as **-inta** following a consonant (other sources point to **-e-** rather than **-i-** as the connecting vowel in such cases).

**-ntë** "they", pronominal ending, inflexion of 3rd person plural when no subject is previously mentioned (CO; see also VT49 : 49). This ending competes with **-ltë** (q.v.) in Tolkien's conception (VT49 : 57; for "they do", both **carintë** and **cariltë** are attested, VT49 : 16 vs. 17). The corresponding pronominal possessive suffix appears as **-ntya** or **-nta** in various sources.

**-nten** ending for dual instrumental (Plotz)

**[-ntyë** "you", abandoned pronominal ending for 2nd person pl. familiar (VT49 : 49)]

**-ntya**, possessive 3rd person pl. pronominal ending : "their" (VT49 : 17), corresponding to **-ntë** as the ending for "they". Besides **-ntya** the form **-nta** is also attested, but the latter clashes with the ending for dual allative. (Other variants of Quenya uses **-lta** for "their", corresponding to **-ltë** as the ending for "they".) According to VT49 : 17, the ending **-ntya** appears as **-intya** following a consonant (other sources point to **-e-** rather than **-i-** as the connecting vowel in such cases).

**nu** prep. "under" (LR : 56, Markirya, Nam, RGEO : 66, MC : 214; the Etymologies alone gives **no** [q.v.] instead). In **Mar-nu-Falmar**, **nuhuinenna**, q.v. Prefix **nú-** in **nútil**, q.v.

**Núaran** noun **\*\*"West-king"**; **Núaran Númenoren** **\*\*"West-king of Númenor"**; changed (according to LR : 71) to **Núaran Númenen**, **\*\*"West-king of the West"** (all of this is "Qenya" with genitive in **-n** instead of **-o**, as in Tolkien's later Quenya) (LR : 60)

**nucumna** ("k") adj. (or passive participle) "humbled" (SD : 246). This probably contains a verbal stem **#nucum-** "to humble, humiliate"; compare **naham-** with passive participle **nahamna** (q.v.)

**nuhta-** vb. "stunt, prevent from coming to completion, stop short, not allow to continue" (WJ : 413)

**nuhuinenna** adj. "under shadow" (allative : **nu-huinë-anna** "under-shadow-to") (SD : 246); see **huinë**.

**nuinë** noun "river (of large volume, and liable to flooding)". The word is said to be archaic, surviving chiefly in topographical names. It comes from earlier **duine**, hence appearing in that form in a name like **Nunduinë** (VT48 : 30-

31), apparently also **Anduinë** (q.v.) Tolkien struck out the paragraph where **nuinë** occurs, but the name **Nunduinë** / **Anduinë** would suggest that the word as such is conceptually valid.

**núla** ("ñ") adj. "dark, occult, mysterious" (PE17 : 125)

**nulda** adj. "secret" (DUL)

**núlë** ("ñ") noun "black arts, secrecy" (PE17 : 125)

**nulla** adj. "dark, dusky, obscure" (NDUL), "secret" (DUL). See also VT45 : 11.

**numba** adj. "bent, humped" (PE17 : 168)

**[numbë** noun "root, foundation", also **núvë** (VT45 : 38)]

**númë** noun "going down, occident" (Letters : 361), "the West" (PE17 : 18), **núme-** "west" (VT45 : 38, LT1 : 263), "the West" In **númeheruen** and **numeheruvi**, q.v.

**númëa** adj. "in the West" (actually an adjective **\*\*"western"**, in Tolkien's later Quenya rather **númenya**) (LT1 : 263)

**#númeheru** noun "Lord of the West" (**númë** + **heru**) in these inflected forms : 1) **númeheruen** **\*\*"of [the] Lord of the West"** (Manwë) (SD : 290); this is "Qenya" with genitive in **-en** instead of **-o** as in LotR-style Quenya; 2) pl. **númeheruvi** "Lords-of-West" (**\*\*"West-lords"** = Valar) in SD : 246.

**númen** noun "west, the way of the sunset" (SA : *andúnë*, cf. *NDŪ*, *MEN*; capitalized **Númen** under SA : *men* and in CO), "going down, occident" (Letters : 361), also name of tengwa #17 (Appendix E). According to VT45 : 38, the word is actually cited as **"nú-men"** in Tolkien's *Etymologies* manuscript. Allative **númenna** "Westward" (LR : 47, SD : 310, VT49 : 20, capitalized **Númenna**, VT49 : 22; **numenna** with a short **u**, VT49 : 23); adj. **númenquerna** "turned westward" (VT49 : 18, 20). See also **númenyaron**, **númessier**. - In the pre-classical Tengwar system presupposed in the *Etymologies*, **"nú-men"** was intended as the name of tengwa #21, to which letter Tolkien at this stage assigned the value **n** (VT45 : 38). However, this tengwa was later given the Quenya value **r** instead and was renamed **órë**.

**Númen(n)órë** noun "people of the west", confused with **Númendor** "land of the west" (SA : *dôr*); hence **Númenor** as the name of the great isle given to the Edain by the Valar (FS, LR : 56); full form **Númenórë** (LR : 47, SD : 247, NDŪ); allative **númenóreanna** "to Númenor" (LR : 56)

**numenda-** vb. "get low (of the Sun)" (also **númeta-**) (LT1 : 263; in Tolkien's later Quenya **núta-**)

**Númendor** *noun* "land of the west", confused with and replaced by **Númen(n)órë** "people of the west" (SA : dðr)

**númenya** *adj.* "western" (NDŪ)

**númenyaron** *inflected adj. used as noun?*, a word occurring in a phrase from an earlier version of *Fíriel's Song*, **Valion númenyaron**, "of the Lords [Valar] of the West". But **númenyaron** cannot simply mean "of the West"; it seems to be the plural genitive of **númenya** "western", hence literally "of the western (things, persons, realms)" or "of the Westerners".

**Númerrámar** *noun* "West-wings", name of a ship (**Númen** + **rámar**, note assimilation **nr** > **rr**) (UT : 175)

**númessier** *vb.* "they are in the west", a construction occurring in *Fíriel's Song*, evidently **núme(n)-ssë-ie-r** "west-in-are-they"; the stative-verb suffix **-ië** is probably not valid in LotR-style Quenya (FS)

**númeta-** *vb.* "get low (of the Sun)" (also **numenda-**) (LT1 : 263; in Tolkien's later Quenya rather **núta-**); inflected **númetar** "set" ("went down in the West") (MC : 221; this is "Qenya")

**Númevalion** *noun* "of the West-powers" (SD : 290); cf. **Valion**

**nún** 1) *adv.* "down below, underneath" (NŪ)

**núna** *adj.* "western" (PE17 : 18), compare the element **#nún-** "west(ern)" in certain compounds, such as **Núnatani** and **Nunduinë**, q.v. (in the latter word, **ú** is apparently shortened as **u** before a consonant cluster). Compare **númen**.

**Núnatani** *noun* "Western Men" = Sindarin *Dúnedain* (WJ : 386). Sg. **#Núnatán** "Dúnadan".

**Nunduinë** *noun* "West-flow", name of a river in Númenor (UT : 168). Compare **nuinë**. Since this comes from earlier *duine*, the name appears with the *d* intact following **n** : The initial element of **Nunduinë** is **#nún**, q.v.

**\*\*nuntixë** ("ks"), misreading for **unutixë**, q.v.

**nuquerna** *adj.* "reversed", or perhaps rather "turned upside down". Attested in the phrases **silmë nuquerna** and **árë nuquerna**, q.v.

**Nur-menel** *noun* the lesser firmament, a great dome covering Valinor, made by Varda and full of star-images (see **tinwë**, **nillë**). It was a simulacrum of **Tar-menel**, the true firmament (MR : 388)

**núra** *adj.* "deep" (NŪ)

**núro** *noun* "servant" (NDŪ; in *Etym* as published in LR, the gloss is misread as "sunset"; see VT45 : 38)

**Nurquendi** ("q") *noun* "Gnomes" (lit. "Deep Elves"), sg. **\*Nurquendë** (NŪ)

**nurru-** *vb.* "murmur, grumble" (cf. "Qenya" **núru-**); participle **nurrula** in *Markirya*, changed to **nurrua**, perhaps a kind of verbal adjective of the same meaning (translated "mumbling" in MC : 215)

**#nurta-** *vb.* "hide", verbal stem isolated from **nurtalë** "hiding", q.v.

**nurtalë** *noun* "hiding" (evidently a verbal stem **#nurta-** "hide" with the verbal noun ending **-lë**); **Nurtalë Valinóreva** "the Hiding of Valinor" (*Silm*)

**nuru**, **Nuru** *noun* "death, Death" (ÑGUR). This represents earlier **ñuru** (VT46 : 4) and should be spelt accordingly in Tengwar writing. When personalized, **Nuru** refers to Mandos. Cf. **Nurufantur**.

**núru-** *vb.* "growl (of dogs), grumble" (LT1 : 263). Perhaps replaced by **nurru-** (q.v.) in Tolkien's later Quenya.

**Nurufantur** *noun* "lord of Death-cloud", surname of Mandos (SPAN, ÑGUR)

**nuruhuinë** *noun* "death-shadow" (LR : 47, 56, SD : 310)

**nut-** *vb.* "tie" (1st pers. aorist **nutin** "I tie") (NUT)

**núta-** *vb.* "set, sink" (of Sun or Moon) (NDŪ). In early "Qenya", the word was glossed "stoop, sink" (LT1 : 263)

**nútë** *noun* "bond, knot" (NUT)

**nútil** (**nútil-**, pl. **nútili** given) *noun* "under-point", term used in children's play for "toe" (the counterpart of **ortil**, q.v.) (VT47 : 10)

[**núvë** *noun* "root, foundation", also **numbë** (VT45 : 38)]

**nuxo** *noun* "Petty dwarf" (PE17 : 45; the spellings "nukso" and "nuxo" both occur in the source). Elsewhere the Petty-dwarves are called **Picinaucor** or **Pitya-naucor**, q.v.

**-nwa** is said to be "a passive suffix" irregularly occurring in the word **vanwa** "lost" (PE17 : 63), the word seems to be irregular since the underlying root means "go away" and so **vanwa** is in a sense a past active participle, "having gone". Compare PE17 : 68.

**nwalca** ("k") *adj.* "cruel" (ÑGWAL; this must represent earlier **\*ñwalca** = **\*ngwalca**; these forms are not given in *Etym*, but compare **nwalmë** below. In Tengwar writing, the initial NW would be represented by the letter **nwalmë**.)

**nwalma** *noun* "pain" (VT46 : 4. In Tengwar writing, the initial NW would be represented by the letter *nwalmë*.)

**nwalmë** *noun* "torment", also name of tengwa #20. Originally pronounced **ngwalmë**; initial **ng** had become **n** in Third Age pronunciation (*Appendix E*). In Tengwar writing, the initial NW would be represented by the letter *nwalmë*.

**nwalya-** *vb.* "to pain, torment" (*ÑGWAL*; this must represent earlier *\*ñwalya = \*ngwalya*; these forms are not given in *Etym*, but compare *nwalmë* above. In Tengwar writing, the initial NW would be represented by the letter *nwalmë*.)

**nwin**, see **ngwin**

**-nya** pronominal suffix, 1st person sg. possessive, "my" (VT49 : 16, 38, 48), e.g. **tatanya** *\*"my daddy"* (UT : 191, VT48 : 17), **meldonya** *\*"my [male] friend"* (VT49 : 38), **meldenya** *\*"my [female] friend"* (*Elaine* inscription), **omentienya** *\*"my meeting"* (PE17 : 68), **tyenya** "my *tye*" (*tye* being an intimate form of "you"), used = "dear kinsman" (VT49 : 51, 56). This ending seems to prefer *i* as its connecting vowel where one is needed, cf. **Anarinya** "my sun" in LR : 72, so also in **hildinyar** "my heirs". It was previously theorized by some that a final *-ë* would also be changed to *-i-* before **-nya**, but the example **órenya** "my heart [óré]" indicates that this is not the case (VT41 : 11).

**nyano**, see **nyarro**

**nyar-** *vb.* "to tell" (1st pers. aorist **nyarin** "I tell") (NAR<sup>2</sup>, VT45 : 36)

**nyárë** *noun* "tale, saga, history". Compounded in **Eldanyárë** "History of the Elves", **lumenyárë** "history, chronological account" (NAR<sup>2</sup>, LR : 199)

**nyarna** *noun* "tale, saga" (NAR<sup>2</sup>)

**nyarro** *noun* "rat", the most likely reading of Tolkien's manuscript. Christopher Tolkien originally read the word as **"nyano"** (so in the published *Etymologies*, entry *NYAD*), but the "Noldorin" / Sindarin cognates *nadhr*, *nadhór* (VT46 : 7) indicate that the primitive form is meant to be *\*nyadrō*, which form could hardly yield **"nyano"** in Quenya.

**-nyë**, 1st person sg. pronominal suffix "I"; also short form **-n** (q.v.). **Carin** or **carinyë** *\*"I do"* (VT49 : 16). With object **-s** following in **utúvienyes** "I have found it" (see **tuv-**). It may be that Tolkien at one point considered **nye** (or **ne**, **inyë**) as an *independent* emphatic pronoun "I", but this was struck out (VT49 : 49).

**[nyel** an (incomplete?) word occurring in the deleted entry *NYELED* in the *Etymologies*, VT46 : 7). Compare perhaps the final element of **Falanyel**, **#Solonyel**]

**nyelecca** (*"k"*) *noun* "onyx" (PE15 : 76)

**nyelet** *noun* "nail" (of the finger), pl. **nyelexi** (PE15 : 75)

**nyellë** *noun* "bell" (*NYEL*). In the pre-classical Tengwar system presupposed in the *Etymologies*, **nyellë** was also the name of tengwa #21 with overposed dots to indicate "following **y**", the whole symbol having the value **ny** (VT46 : 7)

**nyello** *noun* "singer" (*NYEL*). Compare the final element of **Falanyel**, **#Solonyel**, q.v.

**nyéna-** *vb.* "lament" (LT1 : 262).

Compare **naina-** in Tolkien's later Quenya.

**nyéni** *noun* "she-goat" (LT1 : 262)

**Nyenna** *noun* alternative form of **Nienna** (LT1 : 262)

**nyenyë** *noun* "weeping" (LT1 : 262)

**nyérë** *noun* "grief" (LT1 : 261), "sorrow" (GL : 60)

## O

†**Ó** *noun* "the sea" (poetic word, hardly valid in Tolkien's later Quenya) (LT1 : 263, there spelt **Ō**)

**o** (1) *conj.* "and", occurring solely in SD : 246; all other sources give **ar**.

**o** (2) *prep.* "with" (MC : 216; this is "Qenya"; WJ : 367 states that no independent

*preposition o* was used in Quenya. Writers may rather use **as**.) See **ó-** below.

**o** (3) *prep.?* variant (along with **au** and **va**) of the stem *awa* "away from" (VT49 : 24). It is uncertain whether this **o** is a Quenya word; Patrick Wynne suggests it could be the first

element of the preposition **ollo** "away from" (*ibid.*)

-o (1) genitive ending, as in **Altariello**, **Oromëo**, **Elenna-nórëo**, **Rithil-Anamo**, **Rúnilo**, **Lestanórëo**, **neldëo**, **omentielvo**, **sindiëo**, **veryanwesto**, q.v. In words ending in -a, the genitive ending replaces this final vowel, hence **atto**, **Ráno**, **Vardo**, **vorondo** as the genitive forms of **atta**, **Rána**, **Varda**, **voronda** (q.v.) Following a noun in -ië, the ending can have the longer form -no, e.g. \***máriëno** "of goodness" (PE17 : 59, but contrast **sindiëo** "of greyness" in PE17 : 72). Where the word ends in -o already, the genitive is not distinct in form, e.g. **ciryamo** (q.v.) = "mariner" or "mariner's". Pl. -ion and -ron, q.v.; dual -to (but possibly -uo in the case of nouns that have nominative dual forms in -u rather than -t). The Quenya genitive describes *source, origin or former ownership* rather than current ownership (which is rather covered by the possessive-adjectival case in -va). The ending -o may also take on an ablativic sense, "from", as in **Oiolossëo** "from (Mount) Oiolossë" (*Nam*), **sio** "hence" (VT49 : 18).

-o (2), also -ó, "a person, somebody", pronominal suffix (PM : 340)

ó- (usually reduced to o- when unstressed) a prefix "used in words describing the meeting, junction, or union of two things or persons, or of two groups thought of as units". In **omentię**, **onóna**, **ónoni**, q.v. (WJ : 367, PE17 : 191; in the *Etymologies*, stem **WÓ**, the prefix o-, ó- is simply defined as "together".) In VT43 : 29 is found a table showing how pronominal endings can be added to the preposition ó-; the resulting forms are **onyë** or **óni** "with me", **ómë** "with us" [also in VT43 : 36, where "us" is said to be exclusive], **ólyë** or **ólë** "with you" (**olyë** only sg. "you", whereas **ólë** can be either sg. or pl.), **ósë** "with him / her", **ótë** "with them" (of animates – where "them" refers to non-persons, **óta** [or shortened **ót**] is used, though the conceptual validity of **ta** as a pl. pronoun is questionable), **ósa** (or shortened **ós**) "with it". (Two additional forms, **ótar** and **ótari**, presumably mean "with them" of inanimate things; see VT49 : 56 for a possible second attestation of **tar** as the word for plural inanimate "they".) However, Tolkien's later decision to the effect that ó- refers to *two* parties only may throw doubt upon the conceptual validity of some of these forms, where at least three persons would be implied (like **ótë** "with them", where one person is "with" two or more others – though Tolkien indicates that two *groups* may also be involved where the preposition ó- is used). The

explicit statement in WJ : 367 that the preposition **o** (variant of **ó**) did not exist independently in Quenya is however difficult to get around, so instead using the preposition **ó / o** (with or without endings) for "with", writers may rather use **as**, the form appearing in the last version of Tolkien's Quenya Hail Mary (also attested with a pronominal suffix : **aselyë** "with you").

**oa** (1), also **oar** ("öa, öar"), adverbs, "away", with the idea of movement away (WJ : 366, gloss in VT39 : 6). Compare **au** #2.

**oa** (2) noun "wool" (LT1 : 249; evidently replaced by **tó** in Tolkien's later Quenya)

**oantë** vb. "went away (to another place)"; past tense of **auta-**. Also perfect **oantië**. (WJ : 366, VT48 : 32)

**oar** (1) = **oa** #1, q.v.

**oar** (2) noun "child of the sea, merchild" (LT1 : 263; hardly valid in Tolkien's later Quenya)

**Oarel** ("Oärel") noun "Elf who departed from Beleriand to Aman" (while the *Sindar* stayed there). Stem **Oareld-**, as in pl. **Oareldi** (WJ : 363, 374). Older form **Oazeldi**.

**oarıs** (**oarits-**), also **oarwen**, noun "mermaid" (LT1 : 263; read perhaps **ëar-** for **oar-** in LotR-style Quenya)

**Oazeldi**, Vanyarin (and original) form of **Oareldi**; see **Oarel** (WJ : 374)

**ócamá-** vb. "have mercy" (VT44 : 12-14; Tolkien may have abandoned this form in favour of **órava-**)

**ocamna** ("k") noun "diphthong" (VT44 : 13)

**#ócom-** vb. "gather, assemble" (*intransitive*) (PE17 : 157, 158). Cited in the form **ócomë** "gathers, assembles", evidently an endingless aorist. Perfect **ócomië** given.

**occa** ("k") noun "knee" (QL : 70)

**#ócom-** intr. vb. "gather, assemble" (PE17 : 157, 158)]

**ocombë** ("k") noun "gathering, assembly, assemblage, collection". Also **combë** (PE17 : 158)

**ohlón** (pl. **ohlóni** is attested) noun "diphthong", used of both vocalic diphthongs and "consonantal diphthongs" like **mb** (VT39 : 9)

**oholima** adj. "confidential" (PE17 : 129), a form also used to describe the 1st person dual inclusive pronoun.

**ohhta** noun "war" (OKTA, KOT > KOTH). In the pre-classical Tengwar system presupposed in the *Etymologies*, **ohhta** was also the name of tengwa #15 (VT46 : 7), but Tolkien would later call this letter **anca** instead – changing its value from **ht** to **nc**.

**#ohtacar-** stem of the past tense **ohtacárë** (-"káre") vb. "war-made", made war (+ allative = make war upon) (LR : 47, SD : 246; **ohtacárië** in LR : 56). The past tense could probably also be \***ohtacarnë** with the better-attested pa.t. of **car-** "make".

[**ohtacáro**] ("k") noun "warrior" (KAR). In the *Etymologies* as printed in LR, the accent of the word **ohtacáro** was omitted (VT45 : 19).

**ohtar** noun "warrior, soldier" (UT : 282)

**oi** adv. "ever" (OY)

**oia** adj. "everlasting" (OY); according to VT46 : 8 the word is both adjective and adverb. An explicitly adverbial form **oiavë** is mentioned elsewhere (PE17 : 74)

**Oiacúma** ("k") = *Avacúma* ("k"), noun the Exterior Void beyond the World (OY, cf. AWA; in the published *Etymologies* the final -a was misread as -i, see VT46 : 8)

**oiala** adj. "unceasing, without end, forever" (PE17 : 68)

**oialë** noun "everlasting [?age]" (*Reading of gloss uncertain*) (OY). Also adverb "eternally, in eternity" (PE17 : 59) or "forever" (PE17 : 69), so used in *Namárië* (Nam, RGEO : 67)

**oialëa** adj. "eternal" (PE17 : 59)

**oicta** ("k") ??? (twice in *Narqelion*; the combination **ct** would have to become **ht** in *LotR*-style *Quenya*, and the hiatic combination **oi** does not occur.)

**oiencarmë Eruo** ("k") noun "the One's [Eru's] perpetual production", free rendering : "God's management of the Drama" (MR : 471)

**oilima** adj. "last" (MC : 213, 214; this is "Qenya"), inflected or lengthened form **oilimain** "last (pl.)" (MC : 221), **oilimaisen** "(MC : 221), **oilimaite** "last" (MC : 214, 221)

**oio** noun "an endless period" (CO) or adv. "ever" (SA : los). **Oiolairë** "Ever-summer" (name of a tree, UT : 167; also in the name **Coron Oiolairë**, "Mound of Ever-summer". **Oiolossë** "Everwhite, Ever-snowwhite", a name of *Taniquetil* (OY), hence the translation "Mount Everwhite" in Tolkien's rendering of *Namárië*. See also SA : los. Explicit "mount" in **Oron Oiolossë** "Mount Everwhite" (WJ : 403). Ablative genitive **Oiolossëo** "from Mount Everwhite" in *Namárië* (Nam, RGEO : 67, OY)

**Oiomúré** place-name; noun "Ever-?mist" (*Silm*)

**oiórië**, perfect tense of **yor-**, q.v. (PE17 : 43)

**oira** adj. "eternal" (OY)

**oirë** noun "everlasting [?age]" (*Reading of gloss uncertain*) (OY)

**ol-** vb. "grow" (VT45 : 13; this may be a primitive root rather than a *Quenya* verb)

**óla-** vb. "to dream" (said to be "impersonal", probably meaning that the dreamer is mentioned in the dative rather than the nominative) (UT : 396)

**olassië** noun "collection of leaves, foliage" (*Letters* : 283). A shorter form **#olassë** is apparently present in **laicolassë** "green-foliage" (PE17 : 56).

**olba** noun "branch" (PM : 340; the form \***olva** may be more frequent; **olba** can only occur in the *Quenya* variant that uses **lb** for **lv**. The *Etymologies*, stem **GÓLOB**, has **olwa**. See also **olvar**.)

**olca** adj. "evil, bad, wicked" (VT43 : 23-24, VT48 : 32, VT49 : 14, PE17 : 149). The root meaning implies "wickedness as well as badness or lack of worth" (PE17 : 170). Variant of **ulca**.

**olë** (1) adv. "much" (PE14 : 80)

**olë** (2) cardinal "three" (LT1 : 258; in *LotR*-style *Quenya* Tolkien replaced this "Qenya" form with **neldë**)

**ólemë** noun "elbow" (LT1 : 258)

**olla** prep "over" (= beyond, of things passed over, as in "I went over a river" or "they went over the hill") (PE17 : 65)

**ollo** (1) noun "cliff, seaward precipice" (also **oldō** - is this to be understood as the older form?) (LT1 : 252)

**ollo** (2) prep. "away from" (VT49 : 24)

**olma** cardinal "nine" (LT1 : 258; in Tolkien's later *Quenya* **nerhtë**)

**olmë** noun "odour" (changed by Tolkien from **holmë**, VT46 : 6)

**Olofantur** noun "lord of Dream-cloud", surname of the Vala **Lórien** (**ÓLOS**, **SPAN**, VT45 : 28)

?**olo** (reading uncertain), possibly a synonym of **ló** #1, hence noun "night" (VT45 : 28)

**olombo** noun "horse" (derived from a base **LOB** which Tolkien later changed to **LOP**; hence read \***olompo** for **olombo**?)

**oloirë** noun "great flood" (VT42 : 10)

**oloiya-** vb. "to inundate, flood" (VT42 : 10)

**olor** noun "dream" (**LOS**, **ÓLOS**, LT1 : 259 [the latter source also gives **olórë**]); perhaps changed by Tolkien to **olos**, q.v.

**olórëa** adj. "dreamy" (LT1 : 259 - replaced by **olosta**, UT : 396?)

**Olórin** noun name of the Maia that became Gandalf, connected to **olos** no. 1 (UT : 396)

**olos** (1) *noun* "dream, vision" (**olor-**, as in pl. **olori** from earlier **olozi**) (*UT* : 396). Cf. **olor** and see **lár** #2.

†**olos** (2) *noun* "snow, fallen snow" (prob. **oloss-**, cf. the longer form **olossë** below; this form should be preferred since **olos** also = "dream, vision") (*GOLÓS*)

†**olossë** *noun* "snow, fallen snow" (*GOLÓS*, *LOT[H]*)

**olosta** *adj.* "dreamy" (*UT* : 396)

**olótë** *noun* "bloom, the flowers collectively of a single plant" (*VT42* : 18)

**olpë** *noun* "bottle" (*QL* : 69)

**olvar** (sg. #**olva**) *noun* "growing things with roots in the earth, \*plants" (*Silm*). Apparently more or less the same word as **olwa**, **olba**, which is however glossed "branch". Cf. **laima**.

**olwa** *noun* "branch" (*GÓLOB*). Read perhaps \***olva** in LotR-style Quenya (since the root indicates that *lw* originates from *lb*, which in Tolkien's later scheme would rather yield *lv*, reverting to *lb* in some forms of late pronunciation; the form **olba** is attested in *PM* : 340).

**Olwë** *noun* masc. name (*PM* : 340), difficult to interpret (*PM* : 341)

**olwen** (**olwenn-**) *noun* "branch, wand, stick" (*LT2* : 342)

**olya** *adj.* "much" (*PE14* : 80)

**óma** *noun* "voice" (*OM*), "voice, resonance of the vocal chords" (*VT39* : 16), "voice / vowel" (*PE17* : 138, where it is said that the root *OM* refers to "drawn-out" sounds; contrast **tomba**, q.v.). With pronominal suffix #**ómarya** "his / her voice", genitive **ómaryo** "of his / her voice" (*Nam*, *RGEO* : 67). Instrumental pl. **ómainen** "with voices" (*WJ* : 391). Adj. **ómalóra** "voiceless" (*VT45* : 28). The term **óma** is closely associated with vowels, see **óma-tengwë**, **ómëa**; cf. also the compounds **ómataina** "vocalic extension", the addition to the base a final vowel identical to the stem-vowel (*WJ* : 371, 417; also called **ómataima**, *VT42* : 24, 25), **ómatehtar** "vowel-signs", signs used for vowels (usually called simply **tehtar**, but the latter term strictly includes all kinds of diacritics, not just the vowel-signs) (*WJ* : 396)

**ómalingwe** ?"voice-???" (*Narqelion*; in Tolkien's later Quenya, **óma** means "voice" or "vowel" and **lingwë** means "fish", but at least the latter gloss can hardly be relevant here)

#**óma-tengwë** *noun* "vowel" (only pl. **óma-tengwi** attested); this refers to vowels considered as independent phonemes, according to Fëanor's new insights on

phonemics. Also #**ómëa**. (*VT39* : 8; **ómatengwi** ["ñ"] with no hyphen in *VT39* : 16)

**óman** *noun* "vowel" (stem **omand-** as in the pl. **omandi**, which form was misread as "amandi" in the *Etymologies* as printed in *LR*, entry *OM*; see *VT46* : 7). The terms **óma-tengwë**, **ómëa** from a later source are probably to be preferred.

**ómataina**, **ómataima** – see **óma**.

**ómë** *prep.* + *pron.* "with us" (exclusive); see **ó**

#**ómëa** *noun* "vowel" (only pl. **ómëar** attested); this refers to vowels considered as independent phonemes, according to Fëanor's new insights on phonemics. Also #**óma-tengwë**. (*VT39* : 8)

**ómen** *prep.* + *pron.* ?"on / for us" (**órava ómen** "have mercy on us", *VT44* : 12, changed by Tolkien from the simple dative form **men** "for us", then replaced by (**o**)**messë**)

**omentie** *noun* "meeting" (meeting or junction of the directions of two people) (*WJ* : 367), \***omentielva** "our meeting", only attested in the genitive : **omentielvo** "of our meeting" (discussed in *VT48* : 11). See **-lv-**. Concerning the alternative reading **omentielmo**, see **-lma**. **Omentienya** \*"my meeting" (*PE17* : 58).– The form **omentiemman** appears in early material, with the ending **-mma** (at the time plural inclusive "our") and the ending **-n** (at the time the genitive ending) (*RS* : 324, *VT49* : 55)

**omessë**, **ómessë**, see **me**

**ompa** *adv.* "forward" (*VT49* : 12), also

**póna**

**ómu** *conj.*? word of uncertain meaning occurring in an untranslated "Qenya" text; Christopher Gilson argues that it could mean \*"although" (or \*"notwithstanding") (*PE15* : 32, 37)

**-on** gen.pl. ending (30), in **aldaron**, **aranion**, **elenion**, **Eldaron**, **#esseron**, **Ingweron**, **Istarion**, **Númevalion**, **Quendion**, **Silmarillion**, **Sindaron**, **tasarion** (see **Nan-Tasarion**), **Valion**, **wenderon**, **yénion**. Normally the ending **-on** is added to the nominative plural, whether it ends in **-i** or **-r**, but some nouns in **-ë** that would have nominative plurals in **-i** seem to prefer the ending **-ron** in the genitive (hence **#esseron** as the gen. pl. of **essë** "name", though the nominative pl. is attested as **essi** and we might have expected the gen. pl. \***ession**; similarly **wenderon**, **Ingweron**).

**on**, **ondo** *noun* "stone" (*LT2* : 342, *LT1* : 254 - probably only **ondo** in LotR-style Quenya, see below). Various "Qenya" forms : **ondoli** "rocks" (*MC* : 213; this would be a partitive plural



in *LotR-style Quenya*), **ondolin** "rocks" (*MC* : 220), **ondoisen** "upon rocks" (*MC* : 221), **ondolissen** "rocks-on" (*MC* : 214; the latter form, *partitive plural locative*, is still valid in *LotR-style Quenya*).

**ondo** *noun* "stone" as a material, also "rock" (*UT* : 459, *GOND*). Pl. **ondor** in an earlier variant of *Markirya*; *partitive pl. locative* **ondolissë** "on rocks" in the final version; **Ondoher** *masc.name*, *"Stone-lord"* (**ondo** alluding to **Ondonóre** = Sindarin *Gondor*, "stone-land") (*Appendix A*). #**Ondolunca** ("k") "stonewain", possessive form in the place-name **Nand' Ondoluncava** "Stonewain Valley" (*PE17* : 28, also **Ondoluncanan(do)** as a compound). **Ondolindë** *place-name* "Gondolin" (*SA* : *gond*, *J.R.R. Tolkien : Artist & Illustrator* p. 193); see **Ondo**. Earlier "Qenya" has **Ondolinda** (*changed from Ondolin*) "singing stone, Gondolin" (*LT1* : 254)

**Ondonóre**, #**Ondóre** *place-name* "Gondor" (Stone-land). The shorter form of the name is attested in the genitive in the phrase **aran Ondóreo**, "a king of Gondor". (*VT42* : 17, *VT49* : 27)

**onë** *conj.* "but" (*VT43* : 23)

**ónë** *one pa.t.* of **onta-** *vb.* "beget, create" (the *pa.t.* may also be **ontanë**) (*ONO*)

**ongwë** *noun* "crime" (*PE17* : 170)

**óni**, see **ó-**

**onna** *noun* "creature" (*ONO*), "child" (*PE17* : 170), also translated "child" in the plural compound **Auléonnar** "Children of Aulë", a name of the Dwarves (*PM* : 391), and apparently also used = "child" in the untranslated sentence **nai amanya onnalya ter coivierya** ("k") *"be it that your child [will be] blessed throughout his / her life"* (*VT49* : 41). The form **onya** (q.v.), used as a vocative *"my child"*, is perhaps shortened from **\*onnanya**.

**ono** *conj.* "but" (*VT43* : 23, *VT44* : 5 / 9)

**onóna** (1) *adj.* "twin-born"; (2) *noun* "one of a pair of twins"; pl. **ónoni** "twins" (*WJ* : 367)

**onónë** see **onóre**

**onóre** *noun* "sister" (of blood-kin) (*THEL* / *THELES*, *NÓ*; both of these entries in the *Etymologies* as reproduced in LR have the reading "onóne", but the "Old Noldorin" cognate *wanúre* listed in the entry *THEL* / *THELES* seems to indicate that the Quenya word should be *onóre*; the letters *n* and *r* are easily confused in Tolkien's handwriting. There is no clear evidence for a feminine ending *-në* in Quenya, but *-rë* is relatively well attested; cf. for instance **ontarë**.) – A later source gives the word for "sister" as **nésa** instead.

**onóro** *noun* "brother" (of blood-kinship) (*TOR*, *NÓ* (*WÓ*))

**not-** *vb.* "count up" (*NOT*). Compare **not-**.

#**onótië** *noun* "reckoning" (*isolated from Yénonótië* *"reckoning of years"*, *MR* : 51)

**Onótimo** *noun* *"Reckoner"* (*the untranslated title of one Quennar, an expert of chronology*) (*MR* : 48-51)

**onta-** (*pa.t.* **ónë** or **ontanë**) *vb.* "beget, create" (*ONO*, *PE17* : 170)

**ontamo** *noun* "mason (sculptor)" (*PE17* : 107-108); this is a compound **on(do)** "stone" + **tamo** "smith".

**ontani** form cited in the *Etymologies* as printed in LR, entry *ONO* : supposedly the pl. of **ontaro**, **ontarë** *noun* "parent" (m. and f.) Comparison with the singulars indicate that the **n** of **ontani** should actually be **r**. Thus **ontani** could be a misreading for **ontari** (*SD* : 73), but according to *VT46* : 7 the actual manuscript reading is **ontaru**, evidently a dual form referring to two parents.

**ontar** *noun* prob. *"begetter, parent"* (a gender-neutral term, applied to a woman in the source; compare the various gender-specific forms below) (*VT44* : 7). Dual **ontaru** "(two) parents" (see **ontani** above).

**ontarë** *noun* "begetter, parent" (fem); the pl. **ontari** or dual **ontaru** (see **ontani**) covers both sexes. (*ONO*, *VT46* : 7)

**ontari** *noun* "mother" or etymologically "begetter, parent" (fem.); clashing with the plural **ontari** "parents", this was apparently an ephemeral form (see **ontarë**, **ontaril**, **ontarië** for other feminine forms of "begetter, parent") (*VT44* : 7)

**ontarië** *noun* "begetter, parent" (fem.) (*VT44* : 7)

**ontaril** *noun* "mother", female *"begetter"* (cf. **onta-**). Variant of **ontarë**. (*VT43* : 32)

**ontaro** *noun* "begetter, parent" (evidently *masc.*); pl. **ontari** or dual **ontaru** (see **ontani**) covers both sexes. (*ONO*, *VT46* : 7)

**onwë** *noun* "child" (*PE17* : 170)

**onya** *noun* *"my child"*, *"my son"* (not the normal word for "son", however [cf. **yondo**] – **onya** seems to be derived from the stem *ONO* "beget") This may be a shortened form of **\*onnanya** (see **onna**), like **hinya** "my child" (q.v.) is shortened from **hinanya**. It may be, then, that **onya** (like **hinya**) is only used in vocative. (*UT* : 174)

**ópa** *noun* "mouth", in the sense of mouth-opening with lips as the edges (PE17 : 126)

**opelë** *noun* "walled house or village, 'town'" (PEL(ES))

**opo** *prep.* "before, in front of" (of spatial relationships); "after" (of time), also **pó**, **po** or **pono**, **poto** (VT49 : 12, VT44 : 36, evidently a variant of **apa**).

**or** *prep.* "over" (CO); in early "Qenya", this preposition was also defined as "on, upon" (LT1 : 256, MC : 216). Prefixed **or-** is translated "up" in **ortil**, q.v.

**#or-** *vb.* "urge, impel, move", only of "mental" impulse. Constructed as an impersonal verb : **orë nin caritas** "I would like / feel moved to do so" (VT41 : 13), literally "it impels for me to do so" (notice that what is the subject in English appears in the dative in Quenya). Elsewhere this verb is presented as an A-stem **ora-** instead (so that the aorist would be **ora** instead of **orë**, cf. **ora nin** "it warns me" in VT41 : 15), with past tense **oranë** or **ornë**, future tense **oruv[a]**, present tense **órëa** and a form **orië** that may be the gerund; the forms **orórië** and **ohórië** were rejected but may have been intended as perfect forms (VT41 : 13, 18, VT49 : 54)

**órava-** *vb.* "have mercy", followed by locative : "have mercy on". **Órava (o)messë** "have mercy on us" (VT44 : 12)

**orco** ("k") *noun* "Orc", pl. **orc** or **orqui** (WJ : 390, ÓROK; pl. **Orcor** also in MR : 74, 194). If the pl. form **orqui** is preferred, the word should be assigned the stem-form **orcu-**. Early "Qenya" has **orc** ("k") (**orqu-**) ("q") "monster, demon" (LT1 : 264; in LotR-style Quenya, no word can end in **-rc**.)

**orë (ori-)** *noun* "grain" (QL : 50)

**órë** (1) *noun* "heart" (inner mind), also name of tengwa #21 (Appendix E), "premonition" (VT41 : 13), "nearest equivalent of 'heart' in our application to feelings, or emotions (courage, fear, hope, pity, etc.)" (VT41 : 13). The **órë** apparently defines a person's personality, cf. the description of Galadriel in PM : 337, that "there dwelt in her the noble and generous spirit (**órë**) of the Vanyar". **Órenya** "my heart" (VT41 : 11).

**órë** (2) *noun* "rising", **anarórë** "sunrise" (ORO). Cf. early "Qenya" **órë** "the dawn, Sunrise, East" (LT1 : 264). See under **Melkor** concerning the final element of **Melkórë**.

**órëa** *adj.* "of the dawn, Eastern" (LT1 : 264)

**óressë** *noun* "in morning" (MC : 214), evidently the locative of **órë** # 2 above.

**orma** *noun* "physical matter" (MR : 218, 231, 471)

**Ormal** *noun*, one of the Lamps of the Valar : "High-Gold"??? (Silm)

**ormë** (1) *noun* "haste, violence, wrath", "rushing" (GOR, KHOR)

**ormë** (2) *noun* "summit, crest" (LT1 : 256; this "Qenya" word is probably obsoleted by # 1 above)

**orna** *adj.* (1) "hasty" (GOR)

**orna** *adj.* (2) "tall, high, lofty" (PE17 : 112, 186), also **orwa**

**ornë** *noun* "tree" (Letters : 308, SD : 302 : "when smaller and more slender like a birch or rowan", Etym stem ÓR-NI : "tree, high isolated tree"). For the etymology, see Letters : 426; for (original) difference in meaning between **ornë** and **alda**, see **alda**. In **ornemalin** "tree-yellow"; see **laurelindórenan lindelorendor...** (LotR2 : III ch. 4; cf. Letters : 308), also as final element in **malinornë** "yellow-tree, mallorn" (q.v.) Masc. name **Ornendil** "Tree-friend" (Appendix A), compound **Ornelië** "tree-folk" (Quenya name of the *Galadhrim*, the tree-people of Lórien) (TI : 239).

**ornemalin** *adj.* "bearing yellow flowers" (PE17 : 80); this is Entish-style Quenya. See **laurelindórenan lindelorendor...**

**oro** (1) *noun* "mount, mountain" (PE17 : 64), cf. Qenya **oro** *noun* "hill" (LT1 : 256; rather **ambo** in LotR-style Quenya, though **#oro** "mountain, hill" appears in **Orocarni** and **orofarnë**, q.v. [PE17 : 83], also with the meaning "high" in **oromar**, q.v.) Cf. **oro-** element "up, aloft" (PE17 : 64).

**oro-** (2) *vb.* "rise" (LT1 : 256; Tolkien's later Quenya has **orta-**, but cf. **oro** #1)

**Orocarni** *noun* "the Red Mountains", place-name : literally rather "Mountain-Reds" : a plural form of **carnë** "red" with the element **oro-** "mountain" or "high" prefixed (Silm)

**orofarnë** *noun* occurring in LotR2 : III ch. 4, variously translated "mountain-dwelling" (Letters : 224) and "mountain ash" (PE17 : 83)

**oromandin** *noun* "wood-spirits" (MC : 215; this is "Qenya")

**oromar (oromard-)** *noun* "high (lofty) dwelling, 'hall'" (PM17 : 63-64), pl **oromardi** "high halls" or "high mansions" in **Namárië** (cf. RGEO : 66, PE17 : 64), referring to the mansions of Manwë and Varda upon Mt. Taniquetil. See **mar** #1. Distinguish **oromardi** *noun* "mountain-dwellers" (PE16 : 96), pl. of \***oromar(d-)**.

**Oromé** *noun* name of a Vala, adopted and adapted from Valarin. Observes Pengolodh,

"the Eldar now take the name to signify 'horn-blowing' or 'horn-blower', but to the Valar it had no such meaning" (*WJ* : 400-401, cf. *SA* : *rom* and *ROM*, *TÁWAR* in *Etym*, *VT14* : 5). Genitive **Oromëo** and possessive **Oroméva** in *WJ* : 368. A deleted entry in the *Etymologies* cited the name as **Orómë** with a long middle vowel (*VT45* : 15). **Oromendil**, masc. name "Friend of Oromë" (*UT* : 210)

**Oromet** *noun* place-name of obscure meaning (*Silm*)

**oron** (**oront-**, as in pl. **oronti**) *noun* "mountain" (*ÓROT*; the root occurs in **orotinga**, q.v.) **Oron Oiolossë** "Mount Everwhite" (*WJ* : 403)

**oronyë**, pa.t. of **orya-**, q.v.

**oronta** *adj.* "steep" (*LT1* : 256)

**orontë**, **oronto** *noun* "Sunrise" (*LT1* : 264). Notice that in Tolkien's later Quenya, **orontë** is also the intransitive pa.t. ("rose") of the verb **orta-** "rise / raise" (q.v.)

**orosta** *noun* "ascension" (*LT1* : 256)

**orotinga** *noun* "mountain-top" (*VT47* : 28). Cf. **ingor**.

**orqui** ("q") pl. of **orco**, q.v. (*ÓROK*, *LT2* : 336)

**orro** (also **horro**) "ugh, alas! owl" (interjection "of horror, pain, disgust") (*VT45* : 17)

**orror-**, **hró-** "uprising, sunrise, east" (*PE17* : 18), element underlying words like the following, and also **hróna** (q.v.)

**orrona** *adj.* "eastern" (*PE17* : 18)

**Orrostar** *place-name*, the "Eastlands" of Númenor (*UT* : 165)

**orta-** *vb.* "rise", also transitive "raise, lift up", pa.t. **ortanë** (*Nam*, *RGEO* : 67, *ORO*; *misreading "ortani" in Letters* : 426). According to *PE17* : 63-64, this pa.t. form **ortanë** is only transitive ("raised"), whereas the intransitive pa.t. ("rose") is **orontë**. Cf. **orya-**.

**ortil** (**ortill-**, pl. **ortilli** given) *noun* "up-point", term used in children's play for "finger", the counterpart of **nútil**, q.v. (*VT47* : 10)

**#ortirië** *noun* "patronage", isolated from **ortirielyanna** "to thy patronage" (*VT44* : 7). A verbal stem **#ortir-** "over-watch" (look after, care for, protect) seems implied.

**orto** *noun* "mountain-top" (*ÓROT*), "mount, mountain" (*PE17* : 64)

**orto-** *vb.* "raise" (*LT1* : 256; in Tolkien's later Quenya **orta-**)

**orva** *noun* "apple" (*PE13* : 116)

**orwa** *adj.* (2) "tall, high, lofty" (*PE17* : 112, 186), also **orna**

**orya-** *vb.* "rise" (intransitive only, contrast **orta-**), pa.t. **oronyë** (*PE17* : 64)

**os** (**ost-**) *noun* "house, cottage" (*LT2* : 336; hardly valid in LotR-style Quenya – writers may use **coa** or **már**)

**osamnar**, *noun* a word for "diphthong" (actually plural "diphthongs", sg. **#osamna?**) which Tolkien in the late thirties (?) replaced by **ocamna**, q.v.

**ósanwë** *noun* "interchange of thought", "communication of thought", i.e. telepathy (*VT39* : 23, *PE17* : 183, cf. *MR* : 415); **Ósanwë-centa** ("k") *noun* "Enquiry into the Communication of Thought" (*VT39* : 23 cf. *MR* : 415)

**ósë**, see **ó-**

**osellë** (**b**) *noun* "sister, [female] associate" (*THEL* / *THELES*, *WÓ*). Cf. **otorno**.

**ossa** *noun* "wall and moat" (*LT2* : 336)

**ossë** *noun* "terror" (*GOS* / *GOTH*). In the pre-classical Tengwar system presupposed in the *Etymologies*, **ossë** was also the name of a Tengwa similar to Roman c, which in a full-vowel mode apparently had the value o. (*VT45* : 15; in the Sindarin "Mode of Beleriand", exemplified in the LotR itself, this letter has the value a instead. Elsewhere in the *Etymologies* itself, this symbol is called **Elwë** (q.v.) and is assigned the value e.)

**Ossë** *noun* name of a Maia, adopted and adapted from Valarin (*WJ* : 400), though connected with the common noun **ossë** "terror" in *Etym* (*GOS* / *GOTH*)

**osta** (1) *fraction* "one seventh" (1 / 7). Also **otosta**, **otsat**. (*VT48* : 11)

**osta** (2) *noun* "homestead" (*LT2* : 336)

**ostar** *noun* "township" (*LT2* : 336)

**ostimë** (pl. **ostimi** is attested) *noun* "blend", in linguistics a term for 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. (*VT39* : 9)

**ostirion** *noun* "fort" (*TI* : 423)

**osto** (1) *noun* "a strong or fortified building or place, strong place, fortress" (*MR* : 350, 471; *WJ* : 414); "city, town with wall round" (*OS*, *VT46* : 8)

**osto** (2) *noun* "the gates of the Sun" (*LT1* : 264; this "Qenya" word was probably obsolete by # 1 above)

**Ostoher** *noun* masc. name, "City-lord" (*Appendix A*)

**oswë** *noun* "hip" (*QL* : 71). If this "Qenya" word is used in Tolkien's later Quenya (and no other term for "hip" seems available), one would have to assume that the s represents older **p** (or it would have become **z** > **r**).

**otoquë** cardinal "seventeen" (VT48 : 21)  
**otornassë** *noun* "brotherhood" (TOR)  
**otorno** *noun* "brother, sworn brother, [male] associate" (TOR, WÖ). Cf. **osellë**.  
**otosta** *fraction* "one seventh" (1 / 7).  
 Also **osta**, **otsat**. (VT48 : 11)  
**otsëa** ordinal "seventh" (VT42 : 25). See **otso**.  
**Otselen** *noun* "Seven Stars" (**otso** + **elen**), a name of the Great Bear (constellation) (OT / OTOS / OTOK)  
**otsat** *fraction* "one seventh" (1 / 7). Also **otosta**, **osta** (VT48 : 11)

**otso** cardinal "seven" (SA : *sîr*, OT / OTOS / OTOK, VT48 : 6); **otsëa** ordinal "seventh" (VT42 : 25)  
**otsola** *noun* "week" (evidently referring to a week of seven days like our own, since **otso** = seven). (GL : 62). Compare **enquië**, the Eldarin six-day week, and **lemnar**, a five-day week.  
**ovëa** *adj.* "(con)similar, alike", also **vávëa**, q.v. (PE17 : 189)  
**[ovesta]** *noun* "contract, compact, treaty" (WED, WÖ)

# P

**pá**, **pa** (1) *prep.* "on" with reference to contact of surfaces, especially vertical surface (in the sense in which a picture hangs *on* a wall); also used = "touching, as regards, concerning" (VT43 : 26). Another variant gives **pá** (and **apa**) with the meaning "on (above but touching)". (2) Variants of **apa** "after" (VT44 : 36), which preposition is in one source also ascribed the first meaning here discussed. For Neo-Quenya purposes, **pá** and **pa** may be used for "on" or "concerning", whereas **apa** is used for "after" (see entries for **apa** #1 and #2), or **pa** may also be seen as a shorter form of **apa** "after", as in the phrase **yéni pa yéni** "years upon years" (VT44 : 36)

**paca** ("k") *noun* "paved floor, court" (GL : 63)

**pahta** (1) *adj.* "closed, shut, private" (VT39 : 23, VT41 : 6, PE17 : 171)

**pahta** (2) *noun* "speech", i.e. language (PE17 : 126); accompanied by the intransitive verb **pakta-** "speak, talk", which would be \***pahta-** in Quenya, of which the transitive equivalent is **quet-**, q.v. The intransitive verb "speak" is also given as **carpa-**, q.v.

**paimë** *noun* "punishment" (QL : 72)  
**paimeta-** "exact or inflict a penalty; punish" (QL : 72)

**paimesta** "chastisement" (QL : 72)  
**paitya-** *vb.* "repay, requite" (QL : 72)

**pal-** (1) *vb.* "shake", pa.t. **pallë** given (PE16 : 143).

**[pal-** (2) *vb.* "beat", also in an alternative (extended?) form **palap-**, VT46 : 8. See **palpa-**.]

**palan** *adv.*? "afar" (PE17 : 86). It is unclear if this word occurs by itself or is just a root-element appearing in compounds, with meaning "far, distant, wide, to a great extent" (PAL), "wide, over a wide space, to a distance" (VT45 : 21), "far and wide" in **palantír** (pl. **palantíri**) "Far-gazer", the magical far-seeing stones made by the Noldor in the First Age (SA : *palan*, PAL, PE17 : 86). For etymology, see Letters : 427. The spelling "pálan-tír" in PE17 : 86 may seem to indicate an unusual stress pattern with primary stress on the initial syllable and a secondary stress on the final one (normally a Quenya word of this shape would be stressed on *ant*); it is unclear if this source describes the Quenya accents or some older pattern. – Also **Palantir** masc. name, "Far-sighted" (Appendix A, SA : *palan*, PAL, TIR); assimilated **palar-** in **Palarran** "Far-Wanderer", name of a ship (**palan** + **ran**) (UT : 179)

**palantír** *noun* "Far-seer", used = "Seeing Stone" (pl. **palantíri** is attested); see **palan-**.

**[palap-**, see **palpa-**]

**palar** *noun* "flat field, 'wang', plain" (the editors indicate that the last gloss may also be read as "place", but "plain" seems more likely in light of the other glosses, VT46 : 8)

**Palarran** *ship-name* "Far-wanderer"; see **palan**

**palis** *noun* "sward, lawn" (*LT1* : 264)  
**palla** *adj.* "wide, expansive" (*PAL*)  
**palmë** *noun* "surface" (*PAL*)  
**palpa-** *vb.* "to beat, batter" (*PALAP*).  
 The alternative form **pal-**, evidently with an extended form **palap-**, was struck out by Tolkien (*VT46* : 8)  
**palta** (1) *noun* "the flat of the hand, the hand held upwards or forwards, flat and tensed" (with fingers and thumb closed or spread) (*VT47* : 8, 9)  
**palta-** (2) *vb.* "feel with the hand, stroke" etc. (basic meaning : "pass the sensitive palm [**palta**] over a surface") (*VT47* : 9)  
**palu-** *vb.* "open wide, spread, expand, extend" (*PAL*)  
**palúřë** *noun* "surface, bosom, bosom of Earth" (= Old English *folde*) (*PAL*); cf. **Palúrien**.  
**Palúrien** *noun*, surname of Yavanna (*PAL*)  
**Palurin** place-name "the wide world" (*LT1* : 264)  
**palya-** *vb.* "open wide, spread, expand, extend" (*PAL*)  
**pan** *adv.* "since" (in the sense of *because*) (*VT49* : 17, 18). The word comes from a text that was later struck out; we cannot know whether Tolkien rejected the word as such.  
**panda** *noun* "enclosure" (*PAD*)  
**pano** (1) *noun* "piece of shaped wood" (*PAN*)  
**pano** (2) *noun* "plan, arrangement" (*QL* : 72)  
**panta** *adj.* "open" (*PAT*)  
**panta-** *vb.* "to unfurl, spread out, open" (*PAT*).  
**pantië** *noun* "unfolding, opening, revealing" (abstract formation or gerund formed from **panta** "open", adjective and noun) (*QL* : 72)  
**panya-** *vb.* "fix, set" (*PAN*). The verb **napan-** (q.v.), "add" or literally "to-set", may argue the existence of a shorter stem **#pan-** as well.  
**paptalasselindeën** *inflected noun* "like music of falling leaves" (*MC* : 216; *this is "Qenya"*)  
**#par-** *vb.* "learn" (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). – If may be that Tolkien at some point intended the root **par-** to mean "write", cf. **loiparë**.  
**parca** (1) ("k") *adj.* "dry" (*PÁRAK*)

**parca** (2) ("k") *adj.* "naked", of persons (*PE17* : 86)  
**parma** *noun* "book", also name of tengwa #2 (*PAR*, *Appendix E*). In early "Qenya", the gloss was "skin, bark, parchment, book, writings" (*LT2* : 346); Tolkien later revisited the idea that **parma** basically is a noun "peel" and refers to bark or skin (as primitive writing materials, *PE17* : 86) : "peel", applied to bark or skin, hence "book", 'bark (literally skinning, peeling off), parchment, book'; 'a book (or written document of some size)'" (*PE17* : 123). In the meantime Tolkien had associated the word with a root *PAR* meaning "compose, put together" (*LR* : 380); the word **loiparë** "mistake in writing" (q.v.) may also suggest that the root *PAR* at one point was to mean "write", so that a **parma** was a "written thing". – Instrumental form **parmanen** "with a book" or "by means of a book" (*PE17* : 91, 180), **parmastanna** "on your book" (with the endings **-sta** dual "your", **-nna** allative) (*VT49* : 47), **parmahentië** *noun* "book reading" (*PE17* : 77). Other compounds : **parmalambë** *noun* "book-language" = *Q[u]enya* (*PAR*), **#parma-resta** *noun* "book-fair", attested with the endings **-lya** "thy" and the allative ending **-nna** (**parma-restalyanna** "upon your book-fair") (*VT49* : 38, 39). **Parma** as the name of the tengwa letter for P occurs compounded in **parmatéma** *noun* "p-series", labials, the second column of the Tengwar system (*Appendix E*).  
**parna** *adj.* "bare" (*PE17* : 86), also with variant form **parnë** (*PE17* : 171)  
**passa** *adj.* "smooth, glabrous" (*PE17* : 171)  
**pasta-** *vb.* "to smooth, iron" (*PE17* : 171)  
**pasta** (2) *adj.* "smooth" (*PATH*), variant of **passa**  
**pata-** *vb.* "walk" (*PE17* : 34)  
**#pataca** *noun* "consonant" (only pl. **patacar** ["k"] is attested) (*VT39* : 8)  
**páva** *noun* "mouth" (including tongue, lips and teeth). Apparently changed by Tolkien to **náva**, q.v. (*VT39* : 19)  
**pávatengwi**, **pávëar**, words Tolkien apparently changed to **návatengwi**, **návëar** (q.v.) (*VT39* : 19)  
**pé** *noun* "lip", dual **peu** "the two lips, the mouth-opening" (*VT39* : 9; *VT47* : 12, 35). In an earlier source, the *Etymologies*, **pé** was glossed "mouth" (*PEG*), whereas in *PE17* : 126 it is more specifically "the closed mouth".  
**pëanta-** *vb.* "give instructions to" (*QL* : 72)  
**pel-** *vb.* "go round, revolve, return" (*PEL*), apparently also transitive "encircle"

(mentioned in the *Silmarillion Appendix* as a meaning of the root), cf. also "Qenya" *pele-* "surround, fence in, pen in" (pa.t. **pellë** given, QL : 73)

**pelecco** ("k") *noun* "axe" (LT2 : 346)

**pelecta-** ("k") *vb.* "hew" (this "Qenya" word may be adapted to LotR-style Quenya as \***pelehta-**) (LT2 : 346)

\***pelehta-** see **pelecta-**

**Pelendur** *masc.name*, \*"Fence-servant"??? (Appendix A)

**peler** *noun* "fenced field" (Old English *tún*) (PEL(ES) )

**pella** "beyond", apparently a postposition rather than a preposition : **Andúnë pella** "beyond the West", **elenillor pella** "from beyond the stars" (*Nam, RGEO* : 66, *Markirya*) In one version of the Quenya Lord's Prayer, Tolkien used **pell'** (evidently an elided form of **pella**) as a preposition, but this version was abandoned (VT43 : 13)

**pelo** *noun* "a boundary (fence)" (PE17 : 92)

**Pelóri** place-name "Fencing Heights", the mountains raised by the Valar to protect Aman (*SA* : *pel*, *WJ* : 403)

**peltas** (**peltax-**, as in pl. **peltaxi** ["ks"]) *noun* "pivot" (PEL, TAK)

**#pempë** *noun* "lip" (attested only in pl. **pempi**, PE17 : 126); cf. **pé**.

[**pen** *prep.* "without, not having" (PE17 : 171).] Cf. **ú** #1.

**pen-** *vb.* negative of **#sam-** "to have" (q.v.), used as a negative answer to inquiries on ownership : **penin** "no / I haven't" (PE17 : 173)

**penda** *adj.* "sloping down, inclined" (PEN / PÉNEDE), "steeply inclined, sloping down" (PE17 : 24)

**penda-** *vb.* "slope, incline" (PE17 : 171, 173)

**pendë** *noun* "slope, downslope, declivity" (PEN / PÉNEDE), "steep incline, hill side" (PE17 : 24)

**penga-** *vb.* "pout" (VT39 : 11)

**#penna** *noun* "vowel" (only pl. **pennar** is attested) (VT39 : 16)

**penquanta** ("peñ-") *adj.* "full to the brim, with mouth full" (VT39 : 11)

**pentë**, see **#pet-**

**penya** *adj.* "lacking, inadequate"; pl. **penyë** in **penyë tengwi** "lacking signs", "inadequate signs"; in early Elvish analysis of Quenya the term for vowels with no preceding consonant, held (in many cases incorrectly) to have lost such a consonant (VT39 : 6, 8)

**Pereldar** *pl. noun* "Half-elven" (= Sindarin *Peredhil*) (*Letters* : 282), in the Etymologies used of the Danas or Nandor (PER). Sg. **#Perelda**.

**peresta** *fraction* "one half" (1 / 2), also **perta** (VT48 : 11)

**#Perian** *noun* "Hobbit" (**#Periand-**), gen. pl. **Periandion** \*"of Hobbits" in the *Elaine* inscription. VT49 : 40 gives the erroneous reading **Periondion**.

**perina** *adj.?* \*"divided in middle, halved" (PER) The word is not glossed, but seems to connect with the verb **perya-** "halve". If the relationship is the same as between the verb **lerya-** "to free" and the adj. **lerina** "free", then **perina** is most likely an adjective "halved"

**perta** *fraction* "one half" (1 / 2), also **peresta** (VT48 : 11)

**perya-** *vb.* "divide in middle, halve" (PER)

**#pet-** *vb.* "knock, strike" (cited as **"pete"**, perhaps with a suffixed stem-vowel); pa.t. **pentë** given. (QL : 73)

**peu** *dual noun* "the two lips, the mouth-opening" (VT39 : 9); the dual of **pé**, q.v.

**phin-** *noun* "a single hair, filament" (PE17 : 17); this is may be seen as an "element" rather than a regular word; the spelling **ph** rather than **f** is unusual for Quenya. See **fine**.

**phindelë** *noun* "mass of long hair" (PE17 : 17; the normal Quenya spelling should be **findelë**, cf. **findilë**)

**pia** *adj.* "little" (PE17 : 115); variants **picina** ("k"), **pincë** ("k"), **pitya**

**pí** *noun* "small insect, fly" (VT47 : 35)

**pica** (1) ("k") *noun* "small spot, dot" (PIK)

**pica-** (2) ("k") *vb.* "lessen, dwindle, waning"; participle **picala** "waning" (with locative ending : **picalassë**) in *Markirya*

**pícë** ("k") *prep.?* "upon" (???) (MC : 214; this is "Qenya")

**picina**, see **pia**

**Picinaucor** ("k") *pl. noun* "Petty-dwarves" (sg. **#Picinauco**, cf. **nauco**). Also **Pitya-naucor** (WJ : 389). A distinct term **nuxo** is listed in PE17 : 45.

**pië** *noun* "berry" (PE16 : 143)

**pilin** (**pilind-**, as in pl. **pilindi**) *noun* "arrow" (PILIM)

**pilinehtar** *noun* unidentified plant, some kind of rush, or rush in general (*J.R.R. Tolkien : Artist & Illustrator* p. 199, note 34)

**pilingevë** ??? (*Narqelion*)

**pilu** *noun* "thief, robber" (QL : 73)

**pilwë** *noun* "robbery, theft" (QL : 73)

\***pimpë** *noun* "tail". A possible adaptation of the word **pint**, **pimp-** from Tolkien's early "Qenya" (QL : 74), if the word is to be used in the context of LotR-style Quenya.

**pinilya** *adj.* "small" (MC : 220; *this is "Qenya"*)

**pincë** ("k"), see **pia**

**pinquë** ("q") ??? (Nabraqelion)

**pior** ??? (Narqelion)

**pir-** "spin, turn" (*apparently intransitive*).

Actually cited in the form **piri-**, perhaps with the connecting vowel of the aorist included. "Qenya" pa.t. **pirë**. (QL : 74)

**pirnë**, variant of **pirindë**, q.v.

**pirë** *noun* "toe", dual **piru** (PE16 : 96).

Compare **taltil**.

**pirindë** *noun* "a flower that opened and shut quickly with any change of light at [?some ?not] even a pansy closed" (PE17 : 146; *reading uncertain and meaning obscure; read perhaps "...at [which] not even a pansy closed"*) Also **pirnë**.

**pirucendëa** *adj.* "on the points of her toes" (PE16 : 96); see **pirë**, **cendë**. In earlier "Qenya", the word had a wholly different meaning : *adj.* "whirling lightly" (MC : 215). Compare **pirucenda** ("k") "pirouetting" in QL : 74.

**pirya** *noun* "juice, syrup" (PIS)

**#pitya** *adj.* "little" in **Pityafinwë**, **Pitya-naucor**

**Pityafinwë** *masc. name* "Little Finwë"; he was called *Amrod* in Sindarin. Short Quenya name **Pityo** (PM : 353)

**Pitya-naucor** *pl. noun* "Petty-dwarves" (sg. **#Pitya-nauco**, cf. **nauco**) Also **Picinaucor** (WJ : 389)

**Pityo** see **Pityafinwë**

**piucca** *noun* "blackberry" (PE16 : 143)

**piuta** *vb.?* and *noun?* "spit" (PIW)

**po**, **pó** *prep.* "before, in front of" (of spatial relationships) "after" (of time), also **opo** or **pono**, **poto-** (VT49 : 12, 32, VT44 : 36; *evidently a variant of apa*)

**poa** *noun* "beard" (GL : 63). Rather **fanga** in Tolkien's later Quenya

**poica** ("k") *adj.* "clean, pure" (POY)

**poita-** *vb.* "cleanse", pa.t. **poinë** (QL : 75, VT48 : 13)

**pol-** (1) *vb.* "can" = have physical power and ability, as in **polin quetë** "I can speak (because mouth and tongue are free)". Cf. **ista-**, **lerta-** as verbs "can" with somewhat different shades of meaning. (VT41 : 6, PE17 : 181)

**pol** (2) *adj.* "large, big (strong)". Since this would be the sole example of a monosyllabic

Quenya adjective, it may be that Tolkien is here citing the root *POL* rather than a complete word. Cf. **polda**.

**polca** ("k") *noun* "pig" (QL : 75)

**polda** *adj.* "big" (PE17 : 115), "strong, burly" (POL / POLOD)

**poldorë** *noun?* (not glossed, derived from **polda** "strong, burly" : possibly "strength" as an abstract) (POL / POLOD)

**Poldor**, **Poldomo** *noun* "breaker up of the hard / tough", **Poldor-** "land-breaker?", variant forms of **Poldórëa**, q.v., introduced at a time when Tolkien did not want the root *POL* to refer to strength or mightiness (PE17 : 181), cf. **polda** from an earlier source.

**Poldórëa** *adj.* "Valiant"; as title of Tulkas replaced by **Astaldo** (POL / POLOD, MR : 146, 149. In GL : 64, **poldórëa** is glossed "mighty", in QL : 75, "muscular".)

[**polë** (stem **poli-**) *noun* "meal, grist" (PE17 : 115, 181), a word Tolkien decided to replace by **mulë**; perhaps **polë** was a variant of **porë**.]

**pono**, see **po**, **pó**

**póna** *adv.* "forward" (VT49 : 12), also

**ompa**

**pontë** (**ponti-**) *noun* "back, rear" (QL : 75)

**porë** (stem \***pori-**, given the primitive form  $\text{p}pori$ ) *noun* "flour, meal" (POR). See **polë**.

**porocë** ("k") *noun* "hen; barn fowl" (PE16 : 132)

**pota-**, see **po**, **pó**

**potai** *adv.* "therefore". Tolkien seems uncertain whether to use this form or **etta** (VT49 : 12). Cf. also **epetai**.

**puhta** *noun* "coitus" (PE13 : 163, *gloss specified to refer to "one act"; a more general word for "sex" could perhaps be derived by adding an abstract or generalizing ending like -lë*)

**punta** *noun* "stopped consonant" (PUT, see PUS; according to VT46 : 33, *this does not refer to a "stop" or plosive consonant, but to a letter with a subscript dot indicating that it is not followed by a vowel. Compare putta.*)

**púrëa** *adj.* "smeared, discoloured" (Markirya)

**pusta** (1) *noun* "stop", in punctuation full stop (PUS). Compare **putta**.

**pusta-** (2) *vb.* "to stop, put a stop to"; also intr. "cease, stop" (PUS)

**pustanë** *participle?* "blowing" (MC : 213; *this is "Qenya"*)

**putta** *noun* "stop" (in punctuation) (PUT; see PUS). According to VT46 : 10, a dot under a

letter is intended, possibly indicating that the consonant is not followed by a vowel; cf. VT46 : 33 and see VT49 : 38, 40 regarding an actual

example of such punctuation in a Tengwar sample.

# Q

**quácë** ("k") *noun* "frog"; this replaced **coacë** ("koake"), a form rejected by Tolkien (VT47 : 36)

**quáco** ("q") *noun* "crow" (WJ : 395; Etym also has **corco**, q.v.)

**quain** cardinal "ten" (also **quëan**); **quainëa** ordinal "tenth" (VT48 : 6, 20; VT42 : 25). **Quain** or **quëan** replaced the form **cainen** in Tolkien's conception.

**quainë** ("q") *adj.*? or *participle*? "wailing (pl.)" (MC : 213; this is "Qenya")

**quaicán**, cardinal "fourteen" (but \***canaquë** may be preferred) (VT48 : 21)

**quaillepen**, cardinal "fifteen" (but **lepenquë** may be preferred) (VT48 : 21)

**quainel**, cardinal "thirteen" (but **yunquentë** may be preferred) (VT48 : 21)

**quainquë**, cardinal "sixteen" (but **enenquë** may be preferred) (VT48 : 21)

\***quaista**, reconstructed / updated fraction "one tenth"; see **caista**.

**qual-** *vb.* "to die", pa.t. **quallë** (PE16 : 143)

**qualin** ("q") *adj.* "dead" (KWAL, LT1 : 264)

**qualmë** ("q") *noun* "agony, death" (KWAL, LT1 : 264)

**qualumë** ("q") *participle*? "heaving" (MC : 214; this is "Qenya")

**quama-** ("q") *verb* "vomit; be sick" (QL : 76). The "Qenya" past tense was "qámë" (**quámë**); read perhaps \***quamnë** or \***quamanë** if the verb is to be adapted to Tolkien's later Qenya.

**quámë** ("q") *noun* "sickness" (KWAM), "sickness, nausea" (QL : 76)

**quámëa** ("q") *adj.* "sick" (evidently = nauseous, cf. **quámë** and the verb **quama-**) (QL : 76)

**quanda** ("q") *adj.* : **i quanda** "all the, the whole" (apparently to be followed by a noun). The article **i** should perhaps not be included when the following noun is already determined by being a proper name (\***quanda Endor** "the whole [of] Middle-earth") or a pronominal suffix

(\***quanda hroanya**, "my whole body"), though we cannot be certain. (QL : 70)

**quanta** (1) ("q") *adj.* "full" (KWAT, *Narqelion*, VT39 : 8, VT43 : 28), "filled, full" (PE17 : 68); the gloss "filled" would suggest that **quanta** can be regarded as a passive participle of **quat-** (q.v.) In these phrases : **quanta sarmë** "full writing", writing with separate letters for vowels (VT39 : 8); #**quanta tengwë** "full sign" (only pl. **quantë tengwi** is attested), in early Elvish analysis of Qenya the term for a consonant + a vowel (then analyzed as a kind of unitary phoneme rather than two phonemes); hence a stem like *mata-* "eat" was analyzed as two *quantë tengwi*, namely *ma + ta*. (VT39 : 5)

**quanta-** (2) *vb.* "fill" (PE17 : 68), cf. **enquantuva** "will refill" in *Namárië*. This verb seems to spring from a secondary use of the adjective **quanta** "full" as a verbal stem, whereas the synonym **quat-** (q.v.) is the original primary verb representing the basic root KWAT.

**Quantarië** *noun* "Day of Completion, Oldyear's Day" (PM : 127) (= the **quantien** of the *Etymologies*)

**quanta emma**, **quantemma** *noun* "'facsimile', a complete detailed visual reproduction (by any means) of a visible thing" (PE17 : 179), literally "'full picture", cf. **emma**, q.v.

**quantien** ("q") *noun* "last day of year" (YEN) or "full year" (VT46 : 23). The latter gloss also turns up in PM : **quantien** "full year" = **yén**, a period of 144 solar years (PM : 126; pl. **quantiëni**, PM : 127). Since the latter meaning comes from drafts for the LotR Appendices that did not make it into the published LotR, it is difficult to tell whether it is canonical.

**quapta-** *vb.* "exchange" (QL : 76)

**quárë** (also **quár**) *noun* "fist" (SA : *celeb*, KWAR; in the *Etymologies*, Tolkien first wrote **quár** pl. **quari**, and **quár** is also found in PM : 318 and VT47 : 8, in the latter case changed from **quárë**, VT47 : 22. As usual, the spelling of the *Etym* forms shows **q** instead of **qu**.) According to PM : 318 and VT47 : 8, the



"chief use [of this word] was in reference to the tightly closed hand as in using an implement or a craft-tool rather than to the 'fist' as used in punching".

**quat-** *vb.* "fill" (*WJ* : 392), future **#quantuva** "shall fill" (**enquantuva** "shall refill") (*Nam, RGEO* : 67) Irrespective of the prefix **en-**"re", the form **enquatuva** (*VT48* : 11) displays the expected future tense of **quat-**. The *Namárië* form **enquantuva** seems to include a nasal infix as well, which is possibly an optional feature of the future tense. On the other hand, *PE17* : 68 cites the verb as **quanta-** rather than **quat-**, and then the future-tense form **quantuva** is straightforward.

**quëa** *noun* "vegetable", apparently with variant **ceula** (latter word is not clearly defined). (*PE17* : 159).

**quëan** cardinal "ten", also **quain** (*VT48* : 6, 12, 20). **Quain** or **quëan** replaced the form **cainen** in Tolkien's conception.

**#quel-** ("*q*") *vb.* "to fail" (wane, wither, fade; compare the nouns **quelië** "waning", **quellë** "fading"), only attested in the future tense (**queluva** in FS).

**quelet** ("*q*") (**quelets-**, as in pl. **queletsi**) *noun* "corpse" (*KWEL; Markirya* also has **loico**)

**quelië** *noun* "waning" in **Narquelië**, q.v.

**quellë** *noun* "fading", in the calendar of Imladris a precisely defined period of 54 days, but also used without any exact definition, for the latter part of autumn and the beginning of winter (*Appendix D*)

**quén** (**quen-**, as in pl. **queni**; as final element in compounds **-quen**) *noun* "one, (some)body, person, individual, man or woman", pl. **queni** = "persons", "(some) people", "they" with the most general meaning (as in "they [= people in general] say that..."). The element is combined with noun and adjective stems in old compounds to denote habitual *occupations* or *functions*, or to describe those having some notable (permanent) *quality*; examples include **roquen**, **ciryaquen**, **arquén**, q.v. Also in **aiquen** "whoever", **ilquen** "everybody" (*WJ* : 361 cf. 360, 372).

**quendë** *noun* "Elf", the little-used analogical sg. of **Quendi**, q.v. (*KWEN(ED), WJ* : 361)

**Quendelië** ("*q*") *noun* "the People of the Elves" (*KWEN(ED)*)

**Quendendil** (also contracted **Quendil**; pl. **Quendili** in *WJ* : 410) masc. name "Elf-friend" (*WJ* : 410)

**Quenderin** *adj.* "Quendian, belonging to the Elves as a whole" (a learned word) (*WJ* :

407). The phrase **quenderinwë coar** "Elvish bodies" (*PE17* : 175) presupposes a longer form \***quenderinwa**, here attested in the pl.

**Quendi** *noun* "Elves" as a race (analogical sg. **quendë**, not much used) (*WJ* : 361; *SA* : *quen-* / *quet-*, *WJ* : 372, *KWEN(ED)*, spelt "*qende, Qendi*" in *Etym*). Gen. pl. **Quendion** (*PM* : 395)

**quendi** *noun* "Elvish woman", pl. **quendir** given (*MR* : 229; changed by Tolkien from **quendë** pl. **quender**); the sg. **quendi** must not be confused with the pl. **Quendi**, see above. Compare masc. **quendu**.

**Quendingoldo** masc. name, apparently compound of **Quendi** "Elves" and **-ngoldo** "Noldo", Sindarin *Pengolodh*, a loremaster of Gondolin. (*PM* : 401, 404-405, *VT48* : 5) Shorter form **Quengoldo** (*PM* : 404, *VT48* : 14)

**quendu** *noun* "Elvish man", pl. **quendur** given (*MR* : 229; changed by Tolkien from **quendo** pl. **quendor**). Compare fem. **quendi**.

**Quendya** original form of the word **Quenya**, preserved in the Vanyarin dialect (**Quenya** is the Noldorin form) (*WJ* : 361, 371)

**quent** ("*q*") *noun* "word" (*LT2* : 348; in Tolkien's later *Quenya* **quetta**)

**quenta** ("*q*") *noun* "tale" (*KWET*), "narrative, story" (*VT39* : 16); **Quenta Silmarillion** "the Story / Tale of the Silmarils". Also translated "account" as in **Valaquenta** "Account of the Valar".

**quentalë** ("*q*") *noun* "account, history" (*KWET*), "narration, History" as abstract, but the word may also be used with a particular reference, as in **quentalë Noldoron** or **quentalë Noldorinwa** "the history of the Noldor", referring to the real events rather than an account of them : "that part of [universal] History which concerned the Noldor". (*VT39* : 16; in this source the spelling really is "*quentale*" rather than "*qentale*")

**quentaro** ("*q*") *noun* "narrator" (*KWET*)

**quentasta** *noun* "historical account", "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**). (*VT39* : 16, *VT48* : 19). May include the "group suffix" **-asta**.

**quentelë** ("*q*") *noun* "sentence" (*LT2* : 348)

**quenya** *noun* (original *adj.*) "speech" (*PM* : 399); the language-name **Quenya** is said to mean properly "language, speech" (*WJ* : 393); cf. the phrase **coirëa quenya** "living speech" (*PM* : 399). However, **Quenya** (archaic

**Quendya**, still so in Vanyarin) is also interpreted "Elvish" (*Letters* : 176), sc. the adjective corresponding to **Quendi** (*WJ* : 374), but it was no longer used as a general adjective. **Quenya lambë** "Quenya tongue" (*WJ* : 407). The command **queta Quenya!** "speak Quenya!" was used in the sense of "speak precisely and intelligibly, put into actual words" (instead of using hand signs or looks); the word **Quenya** is here used adverbially (*PE17* : 138). The variant **queta quenya** (*PE17* : 137) appears to use the distinct accusative (formed by lengthening a final vowel) known from "Book Quenya".

**#quer-** *vb.* "turn" (transitive), attested as pa.t. **quernë** (*VT49* : 18-20). Compare *kuere* (*kwere*) as one variant of a stem meaning "turn" (*PE14* : 65). English intransitive "to turn" requires a reflexive pronoun in Quenya : **mo quernë immo** "one turned oneself" (*VT49* : 6), in idiomatic English simply "one turned". Passive participle **#querna** "turned", isolated from **nuquerna** (q.v.) "under-turned" = reversed, turned upside down. Also in **númenquerna** "turned westward" (*VT49* : 18), **nanquernë** "turned back", pl. form of **\*nanquerna** (*VT49* : 17-18, 20)

**#queren** *noun* "pivot" (*PE17* : 65), only cited as a stem-form **querend-**. (Cf. **peltas**.) It is unclear whether Tolkien rejected this word or not.

**querma** *noun* "spinning wheel, turntable" (*QL* : 82, *PE17* : 65). It is unclear whether Tolkien rejected this word or not.

**quessë** *noun* "feather", also name of tengwa #4 (*Appendix E*, *WJ* : 417, *KWES*, *VT45* : 24); **súriquessë** "wind feather" (referring to a "tuft of radiating grass" in a drawing by Tolkien) (*J.R.R. Tolkien : Artist & Illustrator*, p. 197)

**quesset** ("q") *noun* "pillow"; probably **\*quessec-** since the Sindarin (or "Noldorin") cognate *pesseg* points to a primitive form **\*kwessek-** (compare **filit**, **filic-**) (*KWES*)

**quessetéma** *noun* "qu-series", velarized series : fourth column of the Tengwar system (*Appendix E*)

**quet-** *vb.* "say, speak" (*SA* : *quen-* / *quet-*, *LT2* : 348), sg. aorist **quetë** in *VT41* : 11 and *VT49* : 19 (spelt "qete" in the latter source), not to be confused with the infinitival aorist stem in the example **polin quetë** "I can speak" (*VT41* : 6); pl. aorist **quetir** in *VT49* : 10-11, present tense **quéta** in *VT41* : 13, pa.t. **quentë** in *PM* : 401, 404, apparent gerund **quetië** in *VT49* : 28 (by Tolkien translated as "words", but more

literally evidently "speaking"). Imperative in the command **queta Quenya!** "speak Quenya!" (*PE17* : 138), see **Quenya** regarding the meaning of this phrase. The verb is translated "tell" in the sentence **órenya quetë nin** "my heart tells me" (*VT41* : 15). Cf. also **#maquet-quetil** ("q") *noun* "tongue, language" (*KWET*)

**quetta** *noun* "word" (*SA* : *quen-* / *quet-*, *GL* : 28), pl. **quettar** (*WJ* : 391). **An quetta** "a word more" (phrase used = "to add to what has been said") (*PE17* : 91)

**qui** *conj.* "if" (*VT49* : 19)

**quië** *adv.* "whenever". Also **quiquië**. (*VT49* : 23, 35)

**quildë** *noun* "hush, rest, quiet" (*GL* : 23)

**quilë** *noun* "hue, colour" (*QL* 77)

**quilta** *noun* "girdle, belt" (*QL* : 78); the same source also lists a verb **qilti-** (*sic*) "gird, encircle"; one could perhaps read **\*quilta-** if this verb were to be adapted to Tolkien's later Quenya.

**químari** ("q") *noun* in pl. "phantoms" (*MC* : 213; in LotR-style Quenya rather **fairi**, sg. **fairë**)

**quimellë** *noun* "lady" (*GL* : 45)

**quín**, **quínë** *noun* "crest, ridge" (*PE17* : 24, 173)

**quinna** *adj.* "crested" (*PE17* : 24, 173)

**quindë** pa.t. of **quir-**, q.v.

**quinga** ("q") *noun* "bow" (for shooting) (*KWIG*, *LT1* : 256)

**quingi** ("q") *noun* "twang, of strings, harp" (*LT1* : 256; rather **tingë**, **tango** in LotR-style Quenya)

**quiquië** *adv.* "whenever". Also **quië**. (*VT49* : 23, 35, 36)

**quín**, **quínë** *noun* "crest, ridge" (*PE17* : 24)

**quinna** *adj.* "crested" (*PE17* : 24)

**#quir-** *vb.* "stir" or make spin (actually cited as **quiri-**, perhaps with the connecting vowel of the aorist included); pa.t. **quindë** (*QL* : 77)

**quorin** ("q") *adj.* "drowned, choked" (*LT1* : 264) Some think this is not a valid form in LotR-style Quenya, since **quo-** may not be a possible combination in this later version of the High-Elven language.

**quoro-** ("q") *vb.* "choke, suffocate" (*LT1* : 264; verbal stems ending in -o are not known from Tolkien's later Quenya). See **quorin**.

# R

-r nominative plural ending regularly used on nouns ending in -a, -i, -ië, -o, -u, e.g. **Ainur**, **Valar**, **tier**. Occasionally it is added also to nouns ending in -ë (that normally take the ending -l in the pl.). This seems to regularly happen in the case of nouns in -lë (see **#fintalë**, **mallë**, **tyellë**), sometimes also otherwise (see **Ingwë**, **wendë**, **essë** #1). This plural ending was ("it is said") first used by the Noldor (*PM* : 402).

-r plural ending used on verbs with a plural subject (*VT49* : 48, 50, 51), e.g. **lantar** "fall" in *Namárië* (with the plural subject **lassi** "leaves"), or **unduláver** as the pl. form of **undulávë** "licked down, covered" (*PE17* : 72). The ending is sometimes missing where we might expect it; for instance, the verb **tarnë** "stood" has multiple subjects and yet does not appear as **\*tarnë** in *PE17* : 71.

**rá** (1) [changed by Tolkien from **hrá**], *prep.* "on behalf of", followed by dative : **rá men** or contracted **rámen** "for us, on our behalf" (*VT43* : 27, 28, 33). As these examples indicate, independent dative pronouns may be (but do not have to be) directly suffixed to **rá**. Nouns would presumably not be suffixed like this, e.g. **\*rá Eldan** "for an Elf, on behalf of an Elf".

**rá** (2) *noun* "lion", stem **#ráv-** as in the pl. **rávi** (*RAW*). Compare **rau**.

**rá** (3) *noun* "arm" (*LT2* : 335, there spelt **râ**; probably obsoleted by # 2 (and # 1) above. In Tolkien's later *Quenya*, "arm" is **ranco**)

**rac-** ("k") *vb.* "break", past participle **rácina** ("**rákina**") "broken" in *Markirya*

**#racina** *adj.* "stripped, deprived"; this *adj.* is only attested in the pl. (**racinë** ["k"]). Compare **rácina** under **rac-** above. Cf. **#racina tengwë** (only pl. **racinë tengwi** ("k") is attested) "stripped sign", "deprived sign"; 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* : 6)

**raca** ("k") *noun* "wolf" (*DARÁK*). Another word for "wolf" is **narmo**.

**racta-** ("k") *vb.* "stretch out, reach" (*LT2* : 335; read **\*rahta-** if the word is to be adapted to *LotR*-style *Quenya*)

**\*rahta-** see **racta-**

**raica** ("k") *adj.* "crooked, bent, wrong" (*RÁYAK*, *VT39* : 7), pl. **raicar** in *LR* : 47 (read perhaps **\*raicë** in *LotR*-style *Quenya*)

**raima** *noun* "net" (*VT42* : 12)

**raimë** *noun* "network, lace" (*VT42* : 28).

– In the *Etymologies* as printed in *LR*, a word **raimë** "hunt, hunting" is also cited in the entry *ROY*<sup>1</sup>, but this is a misreading for **roimë** in Tolkien's manuscript (*VT46* : 12)

**raina** (1) *adj.* "nettled, enlaced" (*VT42* : 11)

**raina** (2) *adj.* "smiling, gracious, sweet-faced" (*VT44* : 35, *PE17* : 182). Cf. **raita** #3.

**rainë** *noun* "peace" (*VT44* : 34-35)

**raita-** 1) *vb.* "make network or lace" (also **rëa-**) (*VT42* : 12)

**raita-** 2) *vb.* "catch in a net" (*VT42* : 12)

**raita-** 3) *vb.* "smile", pa.t. **rëantë** (*PE17* : 182)

[**raiwe** *noun* "lace" (*VT42* : 12)]

**râma** *noun* "wing", pl. **râmar** (*RAM*, *Nam*, *RGEO* : 66, *LT2* : 335); *Markirya* has both nominative pl. **râmar** "wings" and instrumental pl. **râmainen** "with wings" (translated "on wings" by Tolkien); **râmali** "wings" in *MC* : 213 would be a partitive pl. in *LotR*-style *Quenya*. Variant **râmë** in the names **Eärrâmë**, **Alquarâmë**, q.v.

**rama-** *vb.* "to shout" (*LT1* : 259)

**râmalócë** ("k") *noun* "winged dragon" (*LOK*)

**râmavoitë** *adj.* "having wings" (*LT2* : 335, *Narqelion*)

**ramba** *noun* "wall" (*RAM*, *SA*, *VT46* : 10)

**rambë** *noun* "a shout" (*LT1* : 259)

**râmen**, see **rá**

**ran** (**ram-**) *noun* "noise" (*LT1* : 259, *QL* : 79)

**Rána** place-name "the Wayward, the Wanderer", a name of the moon (*MR* : 198, *MC* : 221, *Silm*); genitive **Ráno** in the phrase **Ráno tië** "the path of the Moon" (*VT47* : 11). See also **ceuran-**, **ránasta**. According to one late source, **Rána** is not properly the Moon itself but is rather the "name of the spirit (*Máya*) that was said to abide in the Moon as its guardian" (*VT42* : 13). The *Etymologies* gives **Rana** with a short vowel (*RAN*). In the pre-classical *Tengwar* system

there presupposed, **Rana** was also the name of tengwa #25 (VT45 : 10), which letter Tolkien would later call **Rómen** instead.

**ránasta** *noun* "lunar month" (**Rána** + **asta**, q.v.) (VT48 : 11)

**ranco** ("k") *noun* "arm", stem \***rancu-** given the primitive form *ranku*, hence also pl. **ranqui** ("q") (RAK)

**randa** *noun* "cycle, age" (100 Valian Years) (RAD)

**ránë** *noun* "straying, wandering" (RAN)

**ránen** *adj.* "errant" (RAN; may be a misreading for \***ránëa**)

**ranga** (pl. **rangar** is attested) *noun* "yard, full pace". This Númenórean linear measure was "slightly longer than our yard, approximately 38 inches [= 96.5 cm]". (UT : 285, 461)

**rangwë** *noun* "fathom" (RAK)

**ranqui** ("q") pl. of **ranco** (RAK)

**#ranta** *noun* "part". Pl. **rantali** attested. (PE14 : 117)

**ranya-** (1) *vb.* "to stray" (RAN), (2) **ranya** *noun* "erratic wandering" (VT42 : 13), (3) **ranya**, also **aranya**, *adj.* "free". Another gloss was not certainly legible, but the editors suggest "uncontrolling" (VT46 : 10)

**Rása** *noun* "the Sea" (LT2 : 347; rather **ëar** in Tolkien's later Quenya)

**rasco**, see **rassë**

**rassë**, also **rasco**, *noun* "horn" (especially on living animal, but also applied to mountains) (RAS / VT46 : 10, PM : 69)

**#rasta** cardinal "twelve" (isolated from **yurasta** "24", two times 12; cf. the stem **RÁSAT** "twelve" listed in the Etymologies). See **yunquë**. (PE14 : 17)

**ráta-** *vb.* "excel, surpass" (PE17 : 147)

**rato** *adv.* "soon" (Arct)

**rau** (pl. **rávi**) *noun* "lion" (LT1 : 260; the pl. of this "Qenya" form is valid in Tolkien's later Quenya as well, but the sg. he changed to **rá**, q.v.)

**rauca** ("k") *noun* "demon" (PE17 : 48). Variant of **rauco**, q.v.

**rauco** ("k") *noun* "a powerful, hostile, and terrible creature", "very terrible creature", especially in the compound **Valarauco** *noun* "Demon of Might" (WJ : 415, VT39 : 10, cf. SA : **raukor**. In the Etymologies, stem **RUK**, the gloss is "demon".) Longer variant **arauco**. The plural form **Valaraucar** "Balrogs" seems to contain the variant **rauca**.

**raumo** *noun* "(noise of a) storm" (Markirya)

**raust** *noun* "hunting, preying" (LT1 : 260; in LotR-style Quenya rather **roimë** [misreading "raime" in LR : 384]. Normally, LotR-style Quenya does not permit final consonant clusters.)

**rauta** *noun* "metal" [meaning changed by Tolkien from "copper"]. The word **tinco**, q.v., occurs with the same gloss in the LotR itself. (RAUTĀ)

**rauta-** *vb.* "to hunt" (LT1 : 260; in Tolkien's later Quenya rather **roita-**)

?**ravanda** *noun?*, a form cited by Tolkien to elucidate the Noldorin word **rhofan** "wilderness"; it is not clear whether **ravanda** is meant as a Quenya cognate or just as an etymological (Old Noldorin?) form (VT46 : 10)

**ráva** (1) *adj.* "free, unfettered, uncontrolled, lawless" (PE17 : 78), "wild, untamed" (RAB). In PE17 : 78, the gloss "wild" is given to the variant **hráva** instead.

**ráva** (2) *noun* "bank" (especially of a river) (RAMBĀ)

**rávë** *noun* "roaring noise" (Markirya)

**rávëa** *adj.* "roaring" (Markirya)

**ravennë** *noun* "she-lion" (LT1 : 260)

**raxa** *noun* "a drag of any large, flat vehicle on wheels or rollers for hauling stone or other weighty material" (PE17 : 28)

**#raxë** *noun* "danger" (pl. ablative **raxellor**, VT44 : 9); Tolkien also considered the form **#raxalë** (pl. ablative **raxalellor**) (*ibid.*)

[**re**, possibly a 3rd person singular emphatic pronoun, struck out by Tolkien (VT49 : 49)]

**ré** *noun* "day" (of the sun), a full 24-hour cycle (Appendix D) composed of **aurë** (day, daylight) and **lómë** "night" (VT49 : 45). Short **-rë** in compounds like **Ringarë** (q.v.). Allative **rénna** (VT49 : 45).

**rëa-** *vb.* "make network; make lace" (VT42 : 12)

**rehtië** *noun* "rescue, saving" (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)

**#rem-** *vb.* "snare"; cited in the form **remi-**, apparently including the connecting vowel of the aorist tense (as in \***remin** "I snare"). (VT42 : 12)

**remba-** *vb.* "net, entrap" (VT42 : 12)

**rembë** *noun* "mesh" (Appendix E, in a footnote), "hunter's or fisher's net" (VT42 : 29)

**rembina** *adj.* "entangled" (VT42 : 12); **aldarembina** pl. **aldarembinë** "tree-tangled",

Quenya equivalent of Sindarin *galadhremmin* (PE17 : 26)

**remma** *noun* "snare" (VT42 : 12)

**rempa** *adj.* "crooked, hooked" (REP)

**réna** *noun* "edge, border, margin" (REG)

**rendë** *pa.t.* of #rer-, q.v. (RED)

#rer- *vb.* "to sow" (1st pers. aorist **rerin** "I sow"), *pa.t.* **rendë** (RED)

**resta** *noun* "sown field, acre" (VT46 : 11 *cf.* RED-). The word **parma-restalyanna**, probably meaning \*(up)on your book-fair", seems to use #resta in the sense of "fair" (as held in a field?) Carl F. Hostetter however suggests that #resta "fair" may be related to **ré** "day" (VT49 : 39-40); if so this word is wholly distinct from **resta** "sown field".

**ría** *noun* "wreath" (PM : 347)

#ric- ("k") (1) *vb.* "try, put forth effort, strive, endeavour" (PE17 : 93, 94, 167), imperative **á ricë** "try!", pl. **á ricir** "let them try", **á rice am(a)ricië** "try harder!" (or more idiomatically **á carë (sí) ancarië**, lit. \*do (now) with more doing!"

#ric- (2) *vb.* "twist", perfect **iricië** "has twisted" (VT39 : 9)

**rië** *noun* "crown" (RIG; VT46 : 11 *indicates that the vowel i should be long*)

**rië** *noun* "garland", also apparently

**riendë** (PE17 : 182).

**riel** (\*riell-) *noun* "garlanded maiden" (SA : kal-), full form **riellë** *noun* "a maiden crowned with a festival garland" (PM : 347). In **Altariel**, **Altariellë**. Compare **rië**.

**riendë**, see **rië**

**rihta**- *vb.* "jerk, give quick twist or move, twitch" (RIK(H) )

**rillë** *noun* "brilliance" (*both the word and the gloss are uncertain*, VT46 : 11)

**rilma** *noun* "glittering light" (RIL)

**rilya** *adj.?* *noun?* "glittering" (RIL; *in the printed Etymologies the word is also glossed "brilliance", but according to VT46 : 11 this gloss does not properly apply to this word*)

**rima** *noun* "edge, hem, border" (RĪ)

**rimba** *adj.* "frequent, numerous" (RIM)

**rimbë** *noun* "crowd, host, great number" (RIM, SA : rim, Letters : 282)

**rimpa** *adj.?* *noun?* "rushing, flying" (RIP; *the word is more likely an adjective*)

**rin** *noun* "dew" (LT1 : 265; *rather rossë in LotR-style Quenya*)

**rina** *adj.* "crowned" (RIG), also used as a suffix "garlanded, crowned" (PE17 : 182)

**rinca** *noun* "twitch, jerk, trick, sudden move" (VT46 : 11 *cf.* RIK(H) )

**rincë** ("k") (stem \*rinci-, given the primitive form \*rinki) *noun* "flourish, quick stroke" (RIK(H); *the Etymologies as printed in LR reads "quick shake", but according to VT46 : 11 the correct reading is "quick stroke"*)

**rinda** *adj.* "circular" (RIN)

**rindë** *noun* "circle" (RIN)

**ringa** *adj.* "cold" (Markirya); *the Etymologies* gives **ringë** (RINGI), but it seems that **ringa** is to be preferred (*cf.* Ringarë below).

**Yá hrivë tenë, ringa ná** "when winter comes, it is cold" (VT49 : 23). According to VT46 : 11, Tolkien originally used the form **ringa** in Etym as well; later he would restore it. - In early "Quenya", **ringa** is glossed "damp, cold, chilly" (LT1 : 265)

**Ringarë** *noun*, the twelfth and last month of the year, "December" (Appendix D, SA : ring); the word seems to mean \*Cold-day".

**ringë** *adj.* "cold", also **ringa** (which form is to be preferred; *cf.* Ringarë in LotR). In the *Etymologies* as printed in LR, **ringë** is also given as a noun "cold pool or lake (in mountains)", but according to VT46 : 11 this noun should read **ringwë**. (RINGI)

**Ringil** *noun*, name of one of the great Lamps (pillared on ice), apparently contains **ringë** (RINGI). The name was later abandoned, as Tolkien decided to call the great Lamps **Illuin** and **Ormal**.

**ringwë** (1) *noun* "cold pool or lake (in mountains)" (VT46 : 11). The misreading **ringë** appears in Etym as printed in LR, entry RINGI.

**ringwë** (2) *noun* "rime, frost" (LT1 : 265)

\*risil (p) *noun* "ring" (on the ground) in **Rithil-Anamo**, q.v.

**rissë** *noun?* The word is not clearly glossed but apparently means "cut" or "cleft" (ravine), the cognate of the final element of *Imladris*, Sindarin name of Rivendell. (PE17 : 87)

**rista** (1) *vb.* "cut" (RIS), "cleave" (PE17 : 87)

**rista** (2) *noun* "cut" (RIS), *cf.* #1 above.

**Rithil-Anamo** place name "Ring of Doom", translation of the foreign word **Máhanaxar** that was adopted and adapted from Valarin (WJ : 401). Compare **Anamo**, q.v. Presumably \*Risil-Anamo in Exilic Quenya, since the digraph **th** of **rithil** must represent the spirant **p** (expressed by the letter **súlë**, older **thúlë**, in Tengwar writing).

-ro pronominal ending "he", in **antaváro**, q.v. In Tolkien's later Quenya, the ending -s covers both "he", "she" and "it".

**roa** *noun* "dog" (VT47 : 35). Also **huo**.

[**rocca**] *noun* "wheel" (VT46 : 12)

**rocco** ("k") *noun* "horse" (*ROK*, *SA* : *roch*; *Letters* : 382; cf. 282 where the spelling really is **rocco**, not **rokko**). In *Letters* : 382 the word is defined as "swift horse for riding". *VT46* : 12 refers to an alternative form of the entry *ROK* that was inserted into the *Etymologies*; here **rocco**, which Tolkien revised from **ronco** ("k"), was similarly glossed "swift horse". **Nésë nórima rocco** ("k") "he was a horse strong / swift at running" (*VT49* : 29)

**#rocindi** *noun* "debtors" (attested in the pl. in the allative case and with a pronominal ending attached : **rocindillomman** "from our debtors") (*VT43* : 20-21). Variant **#rucindi** (similarly isolated from **rucindillomman**). These forms seem to have been ephemeral; Tolkien came up with them while attempting to translate the Lord's Prayer into Quenya, but the final version uses another construction.

**#rohta** *noun* "debt, trespass" (attested in the pl. : **rohtar**, and with a pronominal suffix : **rohtammar** "our trespasses") (*VT43* : 19) Variant **#ruhta**. **#Rohtalië**, **#ruhtalië** "trespass-people" = those who trespass (attested in the ablative : **rohtaliello**, **ruhtaliello** "from [our] debtors" (*VT43* : 21)

**roimë** *noun* "hunt, hunting" (the spelling "raime" in the entry *ROY*<sup>1</sup> in the *Etymologies* as printed in *LR* is a misreading, *VT46* : 12)

**roina** *adj.* "ruddy" (*ROY*<sup>2</sup>)

**roita-** *vb.* "pursue" (*ROY*<sup>1</sup>)

**róma** (1) *noun* "horn" (*WJ* : 368 - this refers to a "horn" as an instrument rather than as part of an animal; see **rassë**, **tarca**)

**róma** (2) *noun* "loud sound, trumpet-sound" (*ROM*). In the pre-classical Tengwar system presupposed in the *Etymologies*, **róma** was also the name of tengwa #30, which letter Tolkien would later call **silmë nuquerna** instead.

**róma** (3) *noun* "shoulder" (*LT2* : 335; evidently obsoleted by # 1 and # 2 above.)

**romba** *noun* "horn, trumpet" (*ROM*)

**Rómë** *noun* "east", variant of **Rómen** (*PE17* : 59). Possessive **romeva** (read **rómeva**?), genitive **rómeö** (*Ibid.*)

**rómen**, **Rómen** *noun* "east" (*RÖ*, *MEN*, *SA* : *men*), "uprising, sunrise, east" (*SA* : *rómen*); also name of tengwa #25 (*Appendix E*). Possessive form **rómenwa** (*PE17* : 59). Variant **hrómen**, *PE17* : 18. **Rómenna**, a place in the eastern part of Númenor, is simply the allative "eastward" (*SA* : *rómen*), cf. also **rómenna** in *LR* : 47, 56. Ablative **Rómello** "from the East" or "[to one] from the East", hence Tolkien's translation "to those from the East" in his rendering of *Namárië* (*Nam*, *RGEO* : 67, *PE17* : 59; **Romello**

with a short **o** in *VT49* : 32). Masc. name **Rómendacil** "East-victor" (*Appendix A*; cf. *Letters* : 425). Masc. name **Rómestámo**, **Róme(n)star** "East-helper" (*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")

**rómenya** *adj.* "eastern" (*RÖ*)

**róna** *adj.*? "east" (*RÖ*). Compare **hróna**.

[**ronco**], see **rocco**

**ronda** *adj.* "solid, firm" (*PE17* : 183)

**rondo** *noun* "a vaulted or arched roof, as seen from below" (and usually not visible from outside); "a (large) hall or chamber so roofed", "vaulted hall" (*WJ* : 414; *VT39* : 9; in the *Etymologies*, stem *ROD*, the gloss is simply "cave" or "roof"; see *VT46* : 12 for the latter gloss). Cf. **\*Elerondo**.

**ronta** *adj.*? *noun*? "hollow" (also **rotwa**) (*LT2* : 347. In Tolkien's later Quenya, the preferred words for "hollow" are **unqua** *adj.* and **unquë** *noun.*)

**ronya** *noun* "chaser", hound of chase" (*ROY*<sup>1</sup>)

**roquen** *noun* "horseman [but the Quenya word does not show gender], rider, knight" (*WJ* : 372, *UT* : 282)

**rossë** *noun* "fine rain, dew" (*ROS*<sup>1</sup>, *PM* : 371)

**rosta** *noun* "ascent" (*LT1* : 267)

**róta** *noun* "tube" (*LT2* : 347)

**rotelë** *noun* "cave" (*LT2* : 347)

**rotsë** *noun* "pipe" (*LT2* : 347); pl. **rotser** (?) in *Nargelion*? (Cf. *QL* : *xiv*)

**rotto** *noun* "a small grot or tunnel" (*PM* : 365), "cave, tunnel" (*VT46* : 12)

**rotwa** *adj.*? *noun*? "hollow" (also **ronta**) (*LT2* : 347. In Tolkien's later Quenya, the preferred words for "hollow" are **unqua** *adj.* and **unquë** *noun.*)

**Rú** *noun* "Drûg", **Rúatan** pl. **Rúatani** "Drúedain" (*UT* : 385)

**#ruc-** (1) ("k") *vb.* "feel fear or horror" (1st pers. aorist **rucin** "I feel fear or horror"); the verb is said to be constructed with "from" (sc. the ablative case, or prepositions like **ho** or **va**?) of the object feared. (*WJ* : 415) Hence e.g. **\*rucin i ulundollo** (or, **\*rucin ho / va i ulundo**) for "I fear the monster"?

**#ruc-** (2) *vb.* "fly (to)", in the phrase **ortírielyanna rucimmë**, "to thy patronage we fly" (*VT44* : 7). If this is really the same verb as **ruc-** #1 above, it would indicate that **ruc-** combined with the allative case implies *flying in*

*horror* to some refuge (denoted by the allative noun).

**rúcarë** *noun* "evil-doing". Variant of **hrúcarë**. (PE17 : 170)

**rúcima** ("k") *adj.* "terrible" (WJ : 415)

**rúcina** ("k") *adj.* (or *passive participle*?) "confused, shattered, disordered, ruined" in *Markirya* (the first version of this poem had "red skies", MC : 215, changed to "ruined skies" in the final version; see MC : 220, note 8)

#**rucindi**, see **rocindi**

**ruhta-** (1) *vb.* "terrify" (WJ : 415)

**ruhta** (2), see **rohta**

**ruimen** *noun* "fireplace, hearth" (PE17 : 183)

**ruina** *adj.* "blazing, fiery" (PE17 : 183). Cf. **ruinë**.

**ruinë** *noun* "a fire, a blaze" (PE17 : 183).

Compare **nárë**.

**ruivë**, also **aparuvë**, *noun* "wild fire – fire as conflagration" (PE17 : 183)

**rúma-** *vb.* "shift, move, heave (of large and heavy things)"; participle **rúmala** in *Markirya*; this was changed to **rúma**, evidently the naked verbal stem used as participle

**Rúmil** *masc. name*, genitive **Rúmilo** (WJ : 398)

**rúna-** *vb.* "[to] free" (VT43 : 23).

Compare **eterúna-**, **etrúna-**, q.v. It is not quite clear whether **rúna** by itself is an adjective or a verb; the gloss "free" makes room for both interpretations. If #**runando** "redeemer" (q.v.) is formed from this noun, it would cover "to redeem" as well.

#**runando** *noun* "redeemer", isolated from **Mardorunando** *masc. name* "Redeemer of the world" (VT44 : 17)

**runda** (1) *adj.* "smooth, polished" (PE17 : 89)

**runda** (2) *noun* "rough piece of wood" (RUD)

**rúnya** *noun* "red flame" (SA : *ruin*; PM : 366 gives **runya**)

**runya** *noun* "slot, footprint" (RUN; according to PM : 366 **runya** also means "red flame", but SA : *ruin* has **rúnya** for this meaning)

**rusca** (1), also **ruxa**, *adj.* "wroth" (PE17 : 188)

[**rusca**] (2) *adj.* "red-brown" (VT41 : 10)

**rusco** (stem **ruscu-**, pl. **rusqui**) *noun* "fox" (PM : 353, VT41 : 10)

**ruscuitë** *adj.* "foxy" (VT41 : 10)

**rúsë** (p) *noun* "wrath" (PE17 : 188)

**rúsëa** (p) *adj.* "wrathful" (PE17 : 188)

**rusa** *adj.* "red-haired" (VT41 : 10)

**Russandol** *masc. name* "Copper-top", a nickname (**epessë**) of Maitimo / Nelyafinwë (= Maedhros) (PM : 354)

**russë** (1) *noun* "(a head or pelt of) red hair" (VT41 : 10)

**russë** (2) *noun* "corruscation, †sword-blade" (RUS)

**rusta** *adj.?* "broken" (MC : 214; *this is "Qenya"*)

**ruste** *adj.?* or *participle?* "crumbling" (MC : 214; *this is "Qenya"*)

**rúvina** *adj.* (or *passive participle*) "burst". A verb #**ruv-** "to burst" may be extrapolated; the root is given as **RUVU** "burst asunder" (QL : 81)

**ruxa** (1) *adj.* "wroth" (PE17 : 188). Also

**rusca**.

#**ruxa-** (2) *vb.* "crumble"; verbal stem only attested as a participle **ruخال** "crumbling" in the *Markirya* poem, elided from \***ruخالا** (since the next word begins in an a).

-**rya** 3rd person sg. pronominal ending "his, her" and probably "its" (VT49 : 16, 38, 48, *Nam*, *RGEO* : 67), attested in **coivierya** "his / her life", **máryat** "her hands", **ómaryo** "of her voice" (genitive of \***ómarya** "her voice"), **súmaryassë** "in her bosom" (locative of **súmarya** "her bosom"); for the meaning "his" cf. **coarya** "his house" (WJ : 369). The ending is descended from primitive  $\alpha$ -*sjā* via **-zya** (VT49 : 17) and therefore connects with the 3rd person ending **-s** "he, she, it". – In colloquial Quenya the ending **-rya** could be used for "their" rather than "his / her", because it was felt to be related to the plural ending **-r**, e.g. **símaryassen** "in their [not his / her] imaginations" (VT49 : 16, 17). See **-ya** #4.

# S

**-s** (1) 3rd person sg. pronominal ending "he / him, she / her, it" (VT49 : 48, 51), occurring in **caris** \*"he / she / it does" (VT49 : 16, PE17 : 129), **caitas** \*"it lies" (PE17 : 65), **tentanes** "it pointed" (VT49 : 26), **tulis** \*(s)he comes" (VT49 : 19), **eques** (q.v.), **anes** (see **ná** #1), also (in object position) in **camnyes**, **caritas**, **caritalya(s)**, **melinyes**, **tiruvantes**, and **utúvinyes**, q.v. (Tolkien mentions **-s** as an "objective" ending for the 3rd person sg. in PE17 : 110.) The longer form **-së** (perhaps with personal meaning "he, she" only) is said to be "rare" (VT49 : 51); cf. **násë** "he is", **nésë** "he was" (see **ná** #1). In **nésë** the ending is suggested to be shortened from **-sse** (VT49 : 28), an ending that may also be attested in the untranslated verbal form **tankassen** (PE17 : 76), where it is perhaps followed by a second pronominal ending **-n** \*"me". According to PE17 : 129, the 3rd person sg. ending at one stage appeared as **-ze** "when pronominal affixes followed" (Tolkien citing the form **carize-**, e.g. apparently \***carizet** for "he makes them"); normally **z** would later become **r**, but it actually became (historically : reverted to) **s** by analogy with the short form **caris** as well as the independent pronoun **se**. Exilic Quenya would then evidently have (e.g.) \***cariset** for "he made them", with a rare example of intervocalic **s** that is not derived from older **þ**.

**-s** (2) ending for the mysterious case sometimes called "respective", actually probably a shorter variant of the locative in **-ssë**. Pl. **-is**, dual **-tes**, partitive pl. **-lis**.

**sa** *pron.* "it", 3rd person sg, corresponding to the ending **-s** (VT49 : 30). Used of inanimate things or abstracts (VT49 : 37; plants are considered animate; see **se**). For **sa** as object, cf. the sentence **ecë nin carë sa** "I can do it" (VT49 : 34). Stressed **sá** (VT49 : 51). **Ósa** \*"with it" (VT43 : 36). Also compare the reflexive pronoun **insa** \*"itself", q.v. – In one text, **sa** is also defined as "that" (VT49 : 18); apparently Tolkien also at one point considered giving **sa** a plural significance, so that it meant \*"they, them" of inanimate things, the counterpart of "personal" **té** (VT49 : 51).

**sa-rincë** ("k"), apparently the name of the "hook" that may be attached to a tengwa letter to indicate a following **s** (VT46 : 11). If so, **sa** may be a name of S (as a sound).

**sá** *noun* "fire" (LT1 : 265; "Quenya" spelling **sâ**. Rather **nárë** in LotR-style Quenya.)

**saca-** ("k") (1) *vb.* "pursue, look for, search" (QL : 81; *pa.t.* **sácë**.)

**saca-** (**þ**) ("k") (2) *vb.* "draw, pull" (VT43 : 23; *this word must come from older \*paca- because it is said to be related to sahta-, older þahta-, "induce", q.v.*)

**saccantë** ("k") *vb.* "rent" (past tense of an otherwise unattested verb **#saccata-** "rend"?) (SD : 246)

**Sahóra** "the South" (LT1 : 248, 255; *rather Hyarmen in LotR-style Quenya*)

**#sahta-** (**þ**) *vb.* "induce", apparently primarily in negative sense : \*"tempt". Compare the gerund or abstract noun **sahtië** (**þ**) "pressure or force (to do something against one's will or conscience)" (VT43 : 22-23; *compare úsahtië*.)

**#saila** *adj.* "wise" (isolated from **alasailla** [q.v.] "unwise" in a late source)

**saira** *adj.* "wise" (SAY, VT46 : 12; *a later source has the alternative formation #saila as above*)

**sairina** *adj.?* "magic" (evidently *adj.* rather than *noun*) (GL : 72)

**sairon** *noun* "wizard" (SAY); according to LT2 : 337 and GL : 29, **Sairon** is also the Quenya (or Quenya) name of Dairon (Daeron).

**saiwa** *adj.* "hot" (LT1 : 248, 255, 265); *rather lauca* in Tolkien's later Quenya

**salma** *noun* "lyre" (LT1 : 265)

**Salmar** *masc. name*; etymology unclear - cf. **salma?** (*Silm*)

**salmë** *noun* "harp-playing" (LT1 : 265; *rather nandelë in Tolkien's later Quenya*)

**salpa-** (1) *vb.* "lick up, sup, sip" (SÁLAP), "take a sup of" (LT1 : 266)

**salpa** (2) *noun* "bowl" (LT1 : 266), also **#salpë** isolated from **tanyasalpë** "Bowl of Fire" –LT1 : 292

**salquë** ("q") *noun* "grass" (SALÁK-(WĒ)

)  
**#sam-** *vb.* "have" (cited as **samin**, 1st person sg. aorist, *pa.t.* **sámë** (PE17 : 173)



**sáma** *noun* "mind" (pl. **sámar** and dual **samat** [sic, read \***sámat**?] are given) (VT39 : 23, VT41 : 5, VT49 : 33, PE17 : 183)

**sambë** (**þ**) *noun* "room, chamber" (STAB)

**samin** (**samind-**) *noun* "silk" (QL : 81)

**saminda**, **saminwa** *adj.* "silken" (QL : 81)

**samna** (**þ**) *noun* "wooden post" (STAB)

**samnar** *noun* "diphthongs" (sg. **#samna** "diphthong"?) (SAM; in one text probably dating to late 1930s, Tolkien rejects "**osamnar**" as the word for "diphthong", introducing the form **ocamna** to replace it. See VT44 : 13-14.)

**samno** (**þ**) *noun* "carpenter, wright, builder" (STAB)

**#sámo** (**þ**) *noun* "helper", tentatively isolated from **Rómestámo** "East-helper", q.v. When initial, **st-** would normally simplify as **s-**, for archaic **þ-**.

**sampa** *noun* "spade" (QL : 82, PE16 : 145); cf. the verb **sapa-** "dig"

**san** (1) *adv.* "then" (MC : 216; also twice in *Narqelion*), a "Qenya" term apparently replaced by **tá** in Tolkien's later conception. In his later Quenya, **san** would be the dative form of **sa** "it", hence "for it; to it".

**san** (2) *adv.* ephemeral word for "so" (**ya(n)...****san** "as...so"; **san na** "thus be" = let it be so, "amen"); this form was apparently quickly abandoned by Tolkien (VT43 : 16, 24, VT49.18)

**sana** (1) *demonstrative* "that very thing (already referred to)" (PE16 : 97). **Sana wendë** "that maiden" (PE16 : 96 cf. 90)

**sana** (2) *noun* "day (24 hours)" (LT1 : 250; the later word **ré** is to be preferred to this early "Qenya" form)

**sanar** *noun* "mind" (literally "thinker" or "reflector", suggesting an underlying verb **#sana-** "to think, to reflect") (VT41 : 13)

**Sanavaldo** *noun* "the Almighty" (SD : 401). Compare **iluvála**.

**sanca** (**þ**) ("**k**") *noun?* (or *adj.*, or *both?*) "cleft, split" (STAK)

**sancë** ("**k**") *adj.* "hateful" (LT2 : 341)

**Sancossi** ("**k**") *pl. noun* "the Goblins" (LT2 : 341)

**sanda** (**þ**) (1) *adj.* "firm, true, abiding" (STAN)

[**sanda**, **sandë**] (**þ**) (2) *noun* "name" (VT46 : 16)

**sandastan** *noun* "shield-barrier", a battle-formation (UT : 282; probably with stem **sandastam-** since the final element is derived from a stem **stama-** "bar, exclude". Compare **talán** with stem **talám-** from the root **TALAM**.)

**sánë** (**þ**) *noun* "pine" (PE17 : 81), stem **sáni-** (? – the primitive form is given as **þthānī**, which would normally give Quenya **sánë** / **sáni-**, but the Quenya noun is also cited as **sáne-** as if **e** persists before an ending).

**sanga** (**þ**) *noun* "crowd, press, throng" (STAG, SA : *thang*, LT2 : 342; *pl. sangar* (?) twice in *Narqelion*). In **Sangahyando** (**þ**) *masc. name* "Throng-cleaver", name of a man in Gondor (SA : *thang*; a footnote in *Letters* : 425 explains that "throng" here means a closely formed body of enemy soldiers. In the Etymologies, stems STAG, SYAD, **sangahyando** is said to be a swordname, and LT2 : 342 likewise defines the word as a name of Turambar's sword : "cleaver of throngs, Throng-cleaver".)

**#sangië** (evidently **þ**, cf. **sanga** above) *noun* "necessity" (evidently in the sense of "tribulation, pressure"; compare **sanga**, of which **#sangië** is an abstract formation). Isolated from **sangiessemman** "in our necessities" (VT44 : 8)

**sanganë** *vb.?* "gather" (MC : 214; this is "Qenya")

**sangwa** *noun* "poison" (SAG)

**sanomë** *adv.* "there" (PE17 : 71). Cf.

**sinomë**, **tanomë**.

**sanwë** *noun* "thought, an act of thinking" (VT39 : 23, 30; VT41 : 5, 13, PE17 : 183)

**sanwecenda** ("**k**") *noun* "thought-inspection, thought-reading" (VT41 : 5, PE17 : 183)

**sanwë-latya** *noun* "thought-opening", direct, telepathic thought-transfer (VT39 : 23)

**sanwë-menta** *noun* "thought-sending, mental message" ((VT41 : 5, PE17 : 183)

**sanya** (**þ**) (1) *adj.* "regular, law-abiding, normal" (STAN); variant **vorosanya** with a prefixed element meaning "ever" (VT46 : 16)

[**sanya**] (**þ**) (2) *noun?* "name" (reading of gloss uncertain, VT46 : 16)

[**sanya**] (**þ**) (3) *noun* "truth, fact" (VT46 : 16)

**sanyë** (**þ**) *noun* "rule, law" (STAN)

**sap-** or **sapa-** *vb.* "dig", pa.t. **sampë** (PE16 : 145, QL : 82); cf. **sampa**, and **sapsanta** below.

**sapsanta** *noun in allative* : "grave-into" (MC : 221; this is "Qenya"; notice old allative in **-nta**, later dual allative only)

**sar** (**sard-**, as in pl. **sardi**) *noun* "(small) stone" (SAR). In **Elessar**, q.v. Since Tolkien let this name have a stem in **-sarn-** (genitive **Ele[s]sarno**, VT49 : 28), he may seem to have changed the stem-form of **sar** from **sard-** to **sarn-**.

**sára** (1) *adj.* "bitter" (SAG)  
**sára** (2) *adj.* "fiery" (LT1 : 248; *this "Qenya" word may have been obsoleted by # 1 above*)

**sara** (**þ**) *noun* "stiff dry grass, bent" (STAR)

**sarat** (pl. **sarati** given) *noun* "letter", any individual significant mark, used of the letters of Rúmil after the invention of Fëanor's tengwar (WJ : 396). Cf. **sarmë**.

**sarco** ("k") *noun* "flesh" (LT2 : 347; Tolkien's later Quenya has **hrávë**)

**sarcuva** ("k") *adj.* "corporeal, bodily" (LT2 : 347; *hardly a valid word in Tolkien's later Quenya, since it connects with sarco above*)

**sarda** *adj.* "hard" (VT39 : 17); pl. **sardë** "hards" may be used in the same sense as **sarda tengwi**, q.v. (As an independent form we would rather expect a nominal pl. **sardar**.)

**#sarda tengwë** *noun* "hard sound", a term for "consonant", but not used of semi-vowels (*y, w*) and continuants (*l, r, m, n*). (Only pl. **sarda tengwi** [ñ] is attested; we would rather expect **#sardë tengwi** with the pl. form of the adjective.) **Sarda tengwi** are also simply called **sardë** "hards", see **sarda**. (VT39 : 17)

**sarmë** *noun* "writing" (VT39 : 8). Cf. **sarat**.

**sarna** *adj.* "of stone" (SAR)  
**sarnë** *noun* "stony place" (SAR; *in the Etymologies as printed in LR, the gloss reads "strong place", but according to VT46 : 12 the proper reading is "stony place"*)

**sarnië** (**sarniyë**) *noun* "shingle, pebble-bank" (UT : 463, VT42 : 11)

**sarno** *noun* "table" (QL : 82)

**sarqua** ("q") *adj.* "fleshy" (LT2 : 347)  
 Compare **sarco**, **sarcuva**.

**Sarquindi** ("q") *pl. noun* "Cannibals" (LT2 : 347)

**sarta** *adj.* "steadfast, trusty, loyal" (PE17 : 183)

**sarto** *noun* "trusty follower, loyal companion (member of 'comitatus' of a lord, or prince)", also **satar** (PE17 : 183)

**#sat-** *vb.* "set aside, appropriate to a special purpose or owner" (VT42 : 20). Cited in the form **"sati-"**; the final -i may be simply the connecting vowel of the aorist (as in **\*satin** "I set aside"). This verb "was in Quenya applied to time as well as space" (VT42 : 20)

**satar** *noun* "trusty follower, loyal companion (member of 'comitatus' of a lord, or prince)", often in form **sarto** (PE17 : 183)

**satto**, "Qenya" numeral "two" (in Tolkien's later Quenya **atta**) (VT49 : 54)

**satya** *adj.* "private, separate, not common, excluded" (VT42 : 20)

**sau-** *prefix* denoting doing something very badly, as in **saucarë**, q.v. (PE17 : 183)

**saucarë** *noun* "doing or making a thing very badly" (PE17 : 183).

**saucarya** *adj.* "evil-doing" (PE17 : 68). Cf. **saucarë**.

**[sauna]** (**þ**) *noun* "wooden post", changed by Tolkien to **samna** (VT46 : 15)

**saura** (**þ**) *adj.* "foul, evil-smelling, putrid" (THUS), "foul, vile" (PE17 : 183). This adjective underlies the name **Sauro**, **Sauron** (q.v.) Alternatively explained to mean "cruel" (PE17 : 184); a deleted gloss defined the word as "bad, unhealthy, ill, wretched" (PE17 : 172). Tolkien did not consistently hold that the initial **s** represents older **þ**; sometimes he derived **saura** (and so implicitly **Sauron**) from stems with original **s-**.

**Sauro** (**þ**) (1), usually in longer form **Sauron** (**þ**), masc. name "the Abhorred", name of a Maia, the second Dark Lord (said to be the name by which he was "afterwards called", MR : 147; according to PE17 : 183, his original name was **Mairon**, q.v.). Earlier **Thauron** (SA : *thaur*, THUS), archaic **\*Öaurond-** (Letters : 380, *where the initial Greek letter represents th*). The stem of **Sauron** would then be **\*Saurond-**. – Another form of the name is **Súro**.

**[sauro]** (2) (**þ**) *noun* "carpenter, wright, builder", changed by Tolkien to **samno** (VT46 : 15)

**sav-** *vb.* "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 corresponding pronoun as object, **sav-** implies "I believe that he / she / it really exists / existed" : **Savin Elessar** "I believe that Elessar really existed" (VT49 : 27). To "believe in" someone meaning "believe that (s)he tells the truth" can be paraphrased as (for instance) **savin Elessarno quetië** "I believe in Elessar's words" (lit. speaking). (VT49 : 28)

**sáva** *noun* "juice" (SAB)

**Sáya**, name of the fire-fay (GL : 66)

**se** (1) *pron.* "he, she, it" also object "him, her, it", 3rd person sg. Used "of living things including plants" (VT49 : 37; the corresponding inanimate pronoun is **sa**). The pronoun comes directly from **se** as the original stem-form (VT49 : 50). Stressed form **sé**, VT49 : 51, attested in object position in **melin sé** "I love him" (VT49 : 21). **Ósë** "with him / her", VT43 : 29; see **ó-**.

Long dative / allative **sena** "[to / for] him" or "at him", VT49 : 14, allative **senna** "to him / her" (VT49 : 45, 46). Compare the reflexive pronoun **insë** "himself, herself".

**se** (2), also long **sé**, preposition "at, in" (VT43 : 30; compare the "locative prefix" **se-** possibly occurring in an early "Qenya" text, VT27 : 25)

**selda** *adj.?* *noun?* (meaning not clear, related to **seldë** "child" (meaning changed by Tolkien from "daughter") and **seldo** "boy". Thus **selda** may be an adjective "childlike", since -a is a frequent adjectival ending. Alternatively, as suggested in VT46 : 13, **selda** may be a neuter noun "child", corresponding to masc. **seldo** "boy" and fem. **seldë** "girl" (before Tolkien changed the meaning of the latter to "child"). (SEL-D, cf. VT46 : 22-23)

**seldë** *noun* "child" (meaning changed by Tolkien from "daughter"; in his later texts the Quenya word for "child" is rather **hína**, and the final status of **seldë** is uncertain. See also **tindómerel**.) (SEL-D, VT46 : 13, 22-23) In one late source, Tolkien reverts to the meaning "daughter", but this may have been replaced by **anel**, q.v.

**seldo** *noun* (meaning not quite clear, likely the masculine form of **seldë** "child", hence "boy") (SEL-D, VT46 : 13, 22-23)

**seler** (**p**) (**sell-**, as in pl. **sell**) *noun* "sister" (THEL / THELES). In a later source, the word **nésa** (q.v.) appears instead, leaving the conceptual status of **seler** uncertain.

**sell** (**p**) pl. of **seler** (THEL / THELES)

**\*selma** (**p**) *noun* "a fixed idea, will" (WJ : 319; only the archaic / Vanyarin form **pelma** [thelma] is given)

**[selyë** *noun* "daughter", used in children's play for "fourth finger" or "fourth toe" (VT47 : 10, 15, VT48 : 4) It is unclear whether it was the word **selyë** "daughter" itself that was rejected, or just its use as a play-name of a digit. Compare **yeldë**, **yendë**.]

**sen-** *vb.* "let loose, free, let go" (VT43 : 18)

**#sén** *collective (?) noun* "children", isolated from **Erusén** "the children of God" (RGEO : 74, VT49 : 35). The word would seem to be a collective, since it has no plural ending.

**sena** *dative / allative pronoun* "to him [ / her / it]", "at him [ / her / it]"; see **se**. (VT49 : 14)

**senda** *adj.* "resting, at peace" (SED)

**\*sendë**, see **ser-**

**senna** (1), see **se** #1

**senna** (**p**, cf. older form **thenna**) *adj.* "short" (PE17 : 185). This is a later (TLT) variant of **sinta**.

**senwa**, also **senya**, *adj.* "usual" (VT49 : 22, 35). Notice that **\*senya** may conceivably also function as a genitive pronoun "his, her", derived from **\*sen** as the dative form of **se** #1 (compare **ninya**, **menya**).

**-ser** *noun* "friend" (SER)

**ser-** *vb.* "rest" (1st pers. aorist **serin** "I rest"); pa.t. probably **\*sendë** since the R of **ser-** was originally D (cf. stem **SED**; compare **rerpa.t. rendë** from **RED** concerning the past tense)

**sercë** ("k") *noun* "blood" (SA : sereg, PE17 : 184; the Etymologies gives **yár** as the Quenya word for "blood")

**sérë** *noun* "rest, repose, peace" (SED, VT44 : 35); see under **úyë** concerning the sentence **úyë sérë indo-ninya símen** in *Fíriel's Song*

**Serindë** (**p**) fem. name; "Broideress" (*Silm*) or "Needlewoman" (PM : 333). Original form **Therindë**, q.v.

**sermë** *noun* "friend" (fem.) (SER)

**sermo** *noun* "friend" (evidently masc., since **sermë** is stated to be fem.) (SER)

**seron** *noun* "friend" (SER)

**sesta-** *vb.* "to liken, compare" (QL : 82)

**[setta, setya** *adj.* "first" (possibly also "primary", but Tolkien's gloss was not certainly legible) (VT46 : 13)]

**si** *adv.* "here" (VT49 : 33; *this may be a root or "element" rather than a Quenya word; see sissë, sinomë*)

**sí** *adv.* "now" (Nam, RGEO : 67, LR : 47, SD : 310, VT43 : 34, VT49 : 18, PE17 : 94), **sin** (SI, LR : 47) or **sín** (SD : 247, 310) before vowels. Compare the distribution of **a / an** in English, though in his Quenya version of Hail Mary, Tolkien used **sí** also before a vowel (**sí ar** "now and", VT43 : 28). **Si**, a short (or incompletely annotated) form of **sí** (VT43 : 26, 34). – In *Fíriel's Song*, **sí** is translated "here".

**siar, siarë** *adv.* "this day", a form Tolkien apparently abandoned in favour of **síra**, q.v. (VT43 : 18)

**sicil** ("k") *noun* "dagger, knife" (SIK)

**sië** *adv.* "thus" (VT43 : 24, VT49 : 18)

**sil-** *vb.* "shine" (white), present tense **síla** "shines, is shining" (FG); aorist **silë**, pl. **silir** (RS : 324), frequentative **sisíla-** (*Markirya* comments), future tense **siluva** (VT49 : 38), dual **siluvat** (VT49 : 44, 45)

**#sil-cal-** ("k") *vb.* "to shine" (silver and gold) < "Qenya" **sílankálan** "they shine (silver and gold)" (VT27 : 20, 27); cf. **sil-**, **cal-**, q.v.

**sisilcala-** ("k") *vb.* "to shine continuously (silver and gold)" ("Qenya" inflected form **sisilkalan**) (VT27 : 20, 26, 27)

**silda-ránar** *noun in locative* "in gleaming-moon" (locative -r) (MC : 213; this is "Qenya"; cf. **sildë**)

**sildai** ??? (Narqelion)

**sildë** *adj.?* "gleaming" (?) (MC : 214; this is "Qenya"; cf. **silda-ránar**)

**silima** *noun* the substance the Silmarils were made of, invented by Fëanor (SA : sil) Silindo "Jupiter" (LT1 : 265; this planet is called **Alcarinquë** in Tolkien's later Quenya)

**#sillumë** *noun* "this hour", ablative **sillumello** "from this hour" (VT44 : 35). Compare **silumë**.

**silma** *adj.* "silver, shining white" (SIL), "crystal (white)" (PE17 : 23)

**Silmarien** (sometimes "-riën") fem. name, apparently incorporates **sil(i)ma** (Appendix A) and the feminine ending -ien, or -rien as a variant of -riel (garlanded maiden) as in **Altariel** (Galadriel).

**Silmaril** (**Silmarill-**, as in pl. **Silmarilli**), *noun*, name of the shining jewels made by Fëanor; full sg. form **Silmarillë** (SA : sil, SIL, RIL, MIR). Translated "radiance of pure light" in Letters : 148. Gen. pl. **Silmarillion**, as in (**Quenta**) **Silmarillion** "(the Story) of the Silmarils".

**silmë** *noun* "starlight", also name of tengwa #29 (Appendix E), though in the pre-classical Tengwar system presupposed in the *Etymologies*, the name **silmë** instead applied to tengwa #3 (VT46 : 13). **Silmë nuquerna** "s reversed", name of tengwa #30, similar to normal **silmë** but turned upside down (Appendix E). In the *Etymologies*, stem SIL, **silmë** is defined as the "light of Silpion" (Telperion), and also a poetic word for "silver".

**Silmeráno** *noun in genitive*, "of silver moon" (MC : 220; this is "Qenya")

**Silmerossë**, a name of Silpion (Telperion) (ROS<sup>1</sup>, SIL)

**silo** *adv.* "hence" (from here), also **sio** (VT49 : 18). The words seem to incorporate -lo, a shorter version of the ablative ending -llo, and -o, the genitive ending that may also be used in an ablative sense. Compare **talo**, **tó** "thence".

**Silpion**, a name of the Elder of the Two Trees of Valinor (Telperion, the White Tree). (*Silm*, SIL, SÍLIP, BAL, ROS<sup>1</sup>, LR : 385) In the pre-classical Tengwar system presupposed in the *Etymologies*, the name **Silpion** is also applied to tengwa #29, which letter Tolkien would later call **silmë** instead.

**silquelosseën** ("q") *noun* "blossom-white hair" (MC : 216; this is "Qenya", but compare **lossë**)

**silumë** *adv.* "at this time" (VT49 : 11, 18). Compare **talumë**, **#sillumë**.

**síma** *noun* "mind, imagination" (VT49 : 16); variant **isima**. Also attested with endings : **símaryassen** "in their imaginations" (with the ending -rya used = "their" rather than "his / her", according to colloquial usage) (VT49 : 16)

**simen** *adv.* "hither" (VT49 : 33), **símen** "here" (FS; cf. **sinomë** in EO). Compare **tamen**.

**simpa** *noun* "pipe, flute" (LT1 : 266)

**simpetalla** ??? (Narqelion)

**simpetar** *noun* "piper" (LT1 : 266)

**simpina** *noun* "pipe, flute" (LT1 : 266)

**simpisë** *noun?* "piping" (LT1 : 266)

**sin** (1) a word either meaning "thus" (adverb) or "this" (as an independent word in the sentence, not modifying another word like **sina** does). Attested in the sentence **sin quentë Quendingoldo Elendilenna**, either "this Pengolodh said to Elendil" or "thus spoke Pengolodh to Elendil" (PM : 401). Patrick Wynne argues that **sin** is an adverb "thus" derived from the stem *si-* "this (by me)" (VT49 : 18)

**sin** (2) *adv.*, a form of **sí** "now" (q.v.) often occurring before vowels; also **sín** (SI). However, **sí** itself (q.v.) may also appear before a vowel.

**sina** demonstrative "this" (following its noun in our sole example : **vanda sina** "this oath"). (CO, VT49 : 18; in the latter source, **sina** is called an adjective). This word would, like Sindarin *hen*, be derived from primitive \**sinā* (VT49 : 34). Cf. **sin** #1.

**sina** *passive participle* "known, certain, ascertained" (PE17 : 68), connecting with **ista-** and **sintë**. Also **sinwa**.

**sincahonda** *adj.* "flint-hearted" (LotR3 : VI ch. 6). Hence noun **#sinca** "flint-[stone]"?

**sinda** (**þ**) *adj.* "grey" (PE17 : 72); nominal pl. **Sindar** used = "Grey-elves", lit. "Grey ones"; see WJ : 375. Gen. pl. **Sindaron** in WJ : 369. With general meaning "grey" also in **Sindacollo** > **Singollo** "Grey-cloak, Thingol" (SA : *thin(d)*, PE17 : 72; see also **sindë**, **Sindicollo**); **†sindanórië** "grey land", ablative **sindanóriello** "from / out of a grey country" (Nam); the reference is to a "mythical region of shadows lying at outer feet of the Mountains of Valinor" (PE17 : 72). However, other sources give **sindë** (q.v.) as the Quenya word for "grey"; perhaps **sinda** came to mean primarily "Grey-elf" as a noun. Derived adjective **Sindarin** "Grey-elfen",

normally used as a noun to refer to the Grey-elven *language*. (Appendix F)

**sindarinwa** (p) *adj.* "Grey-elven" in the phrase **hwesta sindarinwa** "Grey-elven *hw*" (Appendix E); it may really be "Sindarin" (as a noun) with the possessive ending **-va**, **-wa** appended, hence literally "*hw* of [the] Sindarin [language]"

**sindë** (p) *adj.* "grey, pale or silvery grey" (the Vanyarin dialect preserves the older form **pindë**) (WJ : 384, THIN; in SA : *thin(d)* the form given is **sinda**, cf. also **sindanóriello** "from a grey country" in Namárië. **Sindë** and **sinda** are apparently variants of the same word.) Stem **sindi-**, given the primitive form *≠thindi*; cf. **Sindicollo** (q.v.)

**sindië** (p) *noun* "greyness", **sindië-nórë** *≠*"land of greyness", also (more literally corresponding to the English translation) **nórë sindiëo** (PE17 : 72), other names of **sindanórië**, see **sinda**.

**sinen** *adv.* "in this way; so" (VT49 : 18)

**Sindel** (p) (**Sindeld-**, as in pl. **Sindeldi**) *noun* "Grey-elf" = **Sinda** pl. **Sindar**, but less common (WJ : 384)

**sindi** *noun* "river" (LT1 : 265; rather **sirë** in LotR-style Quenya)

**Sindicollo** (p) *noun* "Grey-cloak", title of Elwë (Elu). Sindarin *Thingol*. (WJ : 410, MR : 217). (**Sindi-** in this name is a compound form of **sindë**, q.v.) Original form **Thindicollo** (WJ : 333). The *Silmarillion* appendix (SA : *thin(d)*) gives **Sindacollo**.

**Sindo** (p) *masc. name*, Elwe's brother (THIN)

**singë** *noun* "salt" (QL : 83)

**singwa** *adj.* "salt" (salty) (QL : 83)

**Singollo** (p) contraction of **Sindicollo**, q.v. (*Silm*)

**sinomë** *compound noun* "this place" (EO), used as *adverb* (or uninflected locative) = "in this place" = "here" (VT49 : 18). Variant **sínomë** (VT44 : 36). Cf. **sanomë**, **tanomë**.

**sinqui** ("q") ??? (*Narqelion*)

**sinquitálar** ("q") ??? (*Narqelion*)

**sinta** (p) (1) *adj.* "short" (STINTĀ). Cf. **senna** #2.

**sinta-** (p) (2) *vb.* "fade", pa.t. **sintanë** (THIN)

**sintamo** *noun* "smith" (PE17 : 107-108), cf. more usual variant **tamo**, q.v.

**sintë** *pa.t. vb.* "knew", irregular pa.t. of **ista-** (besides **isintë**) (IS, VT48 : 25)

**sinwa** *passive participle* "known, certain, ascertained" (PE17 : 68), connecting with **ista-** and **sintë**. Also **sína**.

**sinya** *adj.* "new" (SI)

**sinyë** (p) *noun* "evening" (THIN)

**sio** *adv.* "hence" (from here), also **silo** (VT49 : 18)

**sir-** (1) *vb.* "flow" (SIR)

**sir** (2), also **sira**, *adv.* "hither" (primitive *≠sida*, *≠sidā*) (VT49 : 18)

**sír** *noun* "river", shorter form of **sirë** (PE17 : 65, VT49 : 17)

**síra** *compound noun* "this day", used = *≠*"today" as *adverb* (VT43 : 18)

**sirë** *noun* "river" (SIR, VT46 : 13), "stream" (LT1 : 265). Also short form **sír**, q.v. Compare **#sirya**.

**siril** *noun* "rivulet" (SIR)

**sirilla** *participle* *≠*"flowing", "Qenya" *participle* of **siri-** "flow" (*Narqelion*, cf. QL : xiv)

**sírima** *adj.* "liquid, flowing" (LT1 : 265)

**Siriondil** *masc. name*, *≠*"Sirion-friend" (Appendix A)

**sirpë** *noun* "stem, stalk" (QL : 84)

**#sirya** *noun* "river", attested in the dual form **siryat** (VT47 : 11). Compare **sirë**.

**sís** *adv.* "here" (VT49 : 18, 23), also

**sissë**

**sisíla-** is said to be the "frequentative" form of **sil-** (MC : 223); the *participle* **sisílala** in *Markirya* is simply translated "shining".

**sissë** *adv.* "here" (VT49 : 18), also **sís**

**Sistar** ??? (VT45 : 12; the word is not clearly defined)

*≠sistë* (*≠sisti-*) may be a possible phonological updating of the "Qenya" *noun* **sist** (**sisty-**) "ulcer". *Adj.* **sistina** "ulcerated" (QL : 86)

**sitë** *adj.* "of this sort" (VT49 : 18)

**siulë** *noun* "incitement" (SIW)

**sivë** (1) *prep.* "as", apparently **ve** of similar meaning with the prefix **sí-** "this, here, now"; **sivë** therefore makes a comparison with something close, whereas **tambë** (q.v.) refers to something remote. **Sivë...tambë** "as...so" (VT43 : 17). Elided **sív** in VT43 : 12, since the next word begins in the vowel **e-**.

**sivë** (2) *noun* "peace" (VT44 : 35)

**sivë** (3) *noun* "knowing, knowledge" (PE17 : 68; probably never meant to coexist with #1 and #2 above, so **istya** may be preferred)

**soa** ("söa") *noun* "filth" (PE17 : 186)

**soica** ("k") *adj.* "thirsty" (VT39 : 11)

**solmë** *noun* "wave" (LT1 : 266)

**Solonel** (**Soloneld-**) *noun*, a name of the Teleri (here in the sg, pl. **Soloneldi**). Note that this form is influenced by Telerin; pure Quenya has **Solonyeldi**, sg. **#Solonyel**. (PHAL / PHÁLAS, NYEL, SOL)

**sól**, also **solma** or **solos**, *noun* variant words apparently for "helmet", cf. **castol**, q.v. (PE17 : 188)

**solma**, see **sól**

**solor** *noun* "surf" (SOL); **solor**, **solossë** *noun* "surf, surge" (LT1 : 266)

**solos**, see **sól**

**solossë** *noun* "surf, surge" (LT1 : 266);

also **solor**

**sóma** *noun* "state, condition" (QL : 85).

[**sonda** *adj.* "dear, fond" (VT46 : 15)]

[**sondo** *noun* "friend" (VT46 : 15)]

**songa** *noun* "mouth", in the sense of "interior cavity behind the teeth, containing tongue" (PE17 : 126)

**sor**, **sornë** *noun* "eagle" (LT1 : 266);

rather **sonon** in LotR-style Quenya

**sóra** *adj.* "long, trailing" (LT2 : 344)

**sorna** (**p**) *adj.* "steadfast" (PE17 : 113)

**sornion** *noun* "eyrie" (LT1 : 266)

**sorno** (**p**) *noun* "eagle" (archaic **thorno**) (Letters : 427). Also **sonon**. Early "Qenya" has **sor**, **sornë** (LT1 : 266)

**sonon** (or **sornë**) (**p**) *noun* "eagle", before an ending **sorn-** as in pl. **sorni**, "gen.sg....*sornen*"; in LotR-style Quenya this would be the dative singular instead (THOR / THORON). SD : 290 has the pl. **sononi** "eagles", changed to **sorni** as in the *Etymologies*. Early "Qenya" has the forms **sor**, **sornë** (LT1 : 266)

**Sorontar** (**p**) *masc. name* "King of Eagles", Sindarin *Thorondor*, name of a great Eagle (SA : *thoron*, THOR / THORON, TĀ / TA3)

**Soronto** (**p?**), *masc. name*, seems to incorporate **sonon** "eagle"; the ending **-to** is rare (occurs in **suhto**, q.v.), here apparently used to derive a masculine name.

**Soronúmë** (prob. **p**) (name of a constellation, apparently incorporating **sonon** "eagle") (SA : *thoron*)

**sovallë** *noun* "washing, bathing; purification" (QL : 86)

**sovo-** *vb.* "wash" (read perhaps **#sov-** if the verb is to be adapted to LotR-style Quenya, since Tolkien's later versions of the language do not seem to have **o-**stem verbs), pa.t. **sóvë** (QL : 86)

**-ssë** (1) locative ending (compare the preposition **se**, **sé** "at", q.v.); in **Lóriendessë**, **lúmessë**, **máriessë** (q.v. for reference); pl. **-ssen** in **yassen**, **lúmissen**, **mahalmassen**, **símaryassen**, **tarmenissen**, q.v. The part. pl. (**-lissë** or **-lissen**) and dual (**-tsë**) locative endings are known from the Plotz letter only.

**-ssë** (2), 3rd person sg. reflexive ending, **melissë** "he loves himself", possibly also

**quernessë** "he turned (himself)" (VT49 : 20-21). Compare **-ttë** #2. The ending **-ssë** seems prone to confusion with the locative ending; an alternative wording would be the analytical construction **\*melis immo** with a separate reflexive pronoun. Tolkien himself changed **quernessë** to **quernes immo** (VT49 : 20-21).

**-ssë** (3) possible longer form of the 3rd person ending **-s**; see **-s** #1. Such an ending probably could not coexist with **-ssë** #2 above. In one source, Tolkien first queried, then deleted this ending (VT49 : 49).

**-sta** (1) "your", dual 2nd person possessive pronominal ending : "of you two" (VT49 : 45, 16), cf. **-stë** (q.v.) Genitive **-sto** in **veryanwesto** "of your wedding" (VT49 : 45) and **tengwiesto** "of your reading" (VT49 : 47), allative **-stanna** in **parmastanna** "on your book" (VT49 : 47). An archaic ending of similar form could also be the *third* person dual "of the two of them" (but according to VT49 : 51, the corresponding subject ending was changed to **-ttë**, and then the ending for "their" would presumably become **\*-tta**)

**-sta** (2) ending occurring in the names of certain *lands* (VT43 : 15), e.g. the **Forostar** or "Northlands" of Númenor (UT : 165)

**-stë** "you", 2nd person dual pronominal ending (VT49 : 51, 53), e.g. **caristë** "the two of you do" (VT49 : 16). Tolkien first wrote **carindë**, but changed the ending (VT49 : 33). The ending **-stë** is derived from earlier **-dde** (VT49 : 46, 51). An archaic ending of similar form could also be the *third* person dual, "the two of them" (but see **-ttë** #1).

**sú** *noun* "sound of wind" (VT47 : 12), "noise of wind" (LT1 : 266, "Qenya" spelling **sū**)

**suc-** ("k") *vb.* "to drink" (1st pers. aorist **sucin** "I drink") (SUK)

**suctë** ("k") "resin, gum"; read **\*suhhtë** if the word is to be used in LotR-style Quenya, since Tolkien decided that **ct** becomes **ht** in Quenya. (QL : 86)

**\*suhhtë**, see **suctë**

**suhto** *noun* "draught" (SUK)

**sulca** ("k") *noun* "root" (especially as edible) (SÚLUK)

**súlë** (**p**) *noun* "spirit, breath", also name of *tengwa* #9; originally **thúlë** (**púlë**), before the shift **th** > **s** that occurred shortly before the rebellion of the Noldor (Appendix E, THŪ). Its gloss, "blowing forth", was metaphorically used as "the emission of power (of will or desire) from a spirit" (PE17 : 124). If the element **súlë** appears in **Súlimë** and **Súlimo** (q.v.), the stem-form may seem to be **súli-**.

**súlimarya** ??? (*Narqelion*)

**Súlimë** *noun*, third month of the year, "March". The word apparently means *\*\*\*windy one* (*Appendix D*; *SA* : *sûl*; *not capitalized in the latter source*). Early "Qenya" has **súlimë** "wind" (*LT1* : 266)

**Súlimo** (**p**) surname of Manwë (wind-god) (*THÛ*, *SA* : *sûl*). Compare **sulé** and perhaps **sú**.

**súlo** (stem *\*súlu-*, given the primitive form *asuglu*; the pl. may be *\*súlwi*) *noun* "goblet" (*SUG*; see *SUK*; *apparently changed by Tolkien from súla*, *VT46* : 16)

**sulp-** *vb.* "lick" (*LT1* : 266; *rather lav-* in *Tolkien's later Quenya*)

**sulpa** *noun* "soup" (*LT1* : 266)

**súma** *noun* "hollow cavity, bosom"; cf. **súmaryassë** "in her bosom" (**súma-rya-ssë** "bosom-her-in") in *Markirya*

**sundo** (**p**) *noun* "base, root, root-word" (*SUD*), sc. a Quendian consonantal "base". According to *VT46* : 16, Tolkien changed the root to *STUD*, thereby implying that **sundo** was originally **pundo** (compare *Sindarin thond* "root").

**sundóma** (**p**) *noun* *\*\*\*base-vowel* (**sundo** + **óma**), the determinant vowel of a "base" or root (Christopher Tolkien gives the

example *KAT*, which stem has the *sundóma* A; the stem *TALAT* has the *sundóma* repeated; in derivative forms the *sundóma* might be placed before the first consonant; e.g. *ATALAT*) (*WJ* : 319)

**sungwa** *noun* "drinking-vessel" (*SUK*)

**súre** *noun* "wind", stem **súri-** because of primitive form *sūri-* (*PE17* : 62), hence the instrumental form **súrinen** "in the wind" or more literally *\*\*\*by the wind* (*Nam*, *RGEO* : 66, *Markirya*, *J.R.R. Tolkien* : *Artist & Illustrator p. 197*); **Súrión** *masc.name*, *\*\*\*Wind-son* (*Appendix A*). Early "Qenya" has **súru** (*MC* : 213, 216, 220). See also **súriquessë**.

**#surië** (**p**), possibly a noun *\*\*\*seeking*; see **minasurië**.

**súriquessë** *noun* "wind feather" (referring to a "tuft of radiating grass" in a drawing by Tolkien) (*J.R.R. Tolkien* : *Artist & Illustrator, p. 197*)

**Súro** (**p**) *masc. name*, alternative form of *Sauro(n)* (*THUS*)

**súru** *noun* "wind" (*MC* : 213, 216, 220; *this is "Qenya"*; *Tolkien's later Quenya has súré*)

**surya** *noun* "spirant consonant" (*SUS*)

**súya-** (**p**) *vb.* "breathe" (*THÛ*)

**súyer** ??? (*Narqelion*)

# T

**-t** (1) dual ending, on nouns denoting a pair of something : **attat** "2 fathers or neighbours" (*VT48* : 19; see **atto**), **máryat** "her (pair of) hands" (*Nam*), **siryat** "two rivers" (*VT47* : 11), **ciriat** "2 ships" (*Letters* : 427 – read **ciryat** as in the *Plotz Letter?*), **maquat** "group of ten" (from **maqua**, meaning among other things "group of five") (*VT47* : 7), **nápat** "thumb and index as a pair" (*VT48* : 5), also compare **met** "us two" as the dual form of **me** "us" (*Nam*, *VT47* : 11). Other dual endings known from the *Plotz* letter : genitive **-to**, possessive **-twa**, dative **-nt**, locative **-tsë**, allative **-nta**, ablative **-lto**, instrumental **-nten**, plus **-tes** as a possible short locative. It may be that these endings only apply to nouns that would have nominative dual forms in **-t**, and that nouns preferring the alternative dual ending **-u** would simply add the otherwise "singular" case endings to this vowel, e.g.

*\*Alduo* rather than *?Alduto* as the genitive form of "Two Trees" (**Aldu**). – The ending **-t** is also used as a *verbal* inflection, corresponding to pl. **-r** (**elen atta siluvat**, "two stars shall shine", *VT49* : 45; the verb **carit** "do" would also be used with a dual subject, *VT49* : 16; cf. also the endings listed in *VT49* : 48, 50).

**-t** (2) "them", pronominal ending; seen in the word **laituvalmet** "we shall bless them" (**laituva-lme-t** "bless-shall-we-them"). According to *PE17* : 110, this **-t** covers both sg. and dual. Also independent word **te** pl. and **tú** dual (possibly *\*tu* when unstressed).

**-t** (3) reduced pronominal affix of the 2. person, "you" (sg.), the long form being **-tyë** (*both endings are listed in VT49* : 48). See **heca** regarding the example **hecat** (*WJ* : 364). However, in a later source, Tolkien denies that **-**

**tyë** has any short form (VT49 : 51, 57). The status of the ending **-t** is therefore doubtful.

**ta** (1) *pron.* "that, it" (TA); compare **antaróta** "he gave it" (FS); see **anta-**. The forms **tar / tara / tanna** "thither", **talo / tó** "thence" and **tás / tassë** "there" are originally inflected forms of this pronoun : \*"to that", \*"from that" and \*"in that" (place), respectively. Compare "there" as one gloss of **ta** (see #4).

**ta** (2) *adv.* "so, like that, also", e.g. **ta mára** "so good" (VT49 : 12)

**ta** (3) *pron.* "they, them", an "impersonal" 3rd person pl. stem, referring "only to 'abstracts' or to things (such as inanimates) not by the Eldar regarded as persons" (VT43 : 20, cf. **ta** as an inanimate Common Eldarin plural pronoun, VT49 : 52). Compare **te**, q.v. The word **ta** occurring in some versions of Tolkien's Quenya Lord's Prayer may exemplify this use of **ta** as an "impersonal" plural pronoun : **emmë avatyarir ta** "we forgive them" (VT43 : 8, 9; this refers to trespasses, not the trespassers). However, since Tolkien also wanted **ta** to mean "that" (see #1 above), he may seem to be somewhat dissatisfied with **ta** "they, them", introducing variant forms like **tai** (VT49 : 32) to free up **ta** as a sg. pronoun. In one document, **tai** was in turn altered to **te** (VT49 : 33), which could suggest that the distinction between animate and inanimate "they, them" was abandoned and the form **te** (q.v.) could be used for both. In some documents, Tolkien seems to use **tar** as the plural form (VT49 : 56 mentions this as an uncertain reading in a source where the word was struck out; compare **ótar** under **ó-**).

**ta** (4) *conj.*, said to be a reduced form of **tá** "then", used "before each new item in a series or list"; "if as often in English the equivalent of *and* was omitted, and placed only before a final item [e.g. 'Tom, Dick, and Harriet'], this would in Quenya represent a discontinuity, and what followed after *ta* would be an addition of something overlooked or less important". (PE17 : 70) Hence the use of **arta** (*ar ta*, "and *ta*") for "et cetera"; in older language **ta ta** or just **ta**.

**ta** (5) *adv.* "there" (VT49 : 33; *this may be an Elvish root or "element" rather than a Quenya word; see tanomë; see however also tar, tara, tanna under ta #1*).

**tá** 1) *adv.* "then" (VT49 : 11). Cf. **ta** #4.

**tá** 2) *adj.* "high" (LT1 : 264; *there spelt tá. This is hardly a valid word in Tolkien's later Quenya, but cf. tára "lofty".*)

**tac-** ("k") *vb.* "fasten" (the form **tacë** given in the *Etymologies* is translated "he

fastens", evidently the 3rd person sg. aorist), pa.t. **tancë** (TAK)

**tai** (1) *pron.* "that which, what", "which fact" (VT42 : 34, VT49 : 12, 20). The word occurs in the sentence **alasila ná lá carë tai mo navë mára**, translated "it is unwise not to do what one judges good". So **tai** = "what", but it means more literally "that which" (VT49 : 12), **ta + i** (cf. **ta** #1 and the use of **i** as a relative pronoun). In one note, Tolkien emended **tai** to **ita**, reversing the elements (VT49 : 12) and also eliminating the ambiguity involving the homophone **tai** #2, see below.

**tai** (2) *pron.* "they, them", 3rd person pl., used with reference to *inanimates* rather than persons or living things (VT49 : 32, see **ta** #3 above). Perhaps to avoid the clash with **tai** "that which", the pronoun **tai** "they, them" was altered to **te** in at least one manuscript (VT49 : 33), so that it would merge with the pronoun used of living beings and the distinction between animate and inanimate would be abandoned (see **te**).

**tai** (3) *adv.* "then", also **tá** (which form may be preferred because **tai** has other meanings as well) (VT49 : 33)

**tailë** *noun* "lengthening, extension" (TAY)

**#taima** *noun* "lengthening, extension" in **ómataima**, q.v.

**Taimavar** *masc. name* "Shepherd of the Sky", Orion (LT1 : 268; *Orion is called Telumehtar or Menelmacar in Tolkien's later Quenya*)

**Taimë, Taimië** *noun* "the sky" (LT1 : 268; *rather menel in LotR-style Quenya*)

**Taimondo**, also **Taimordo** *masc. name* "Orion" (LT1 : 268; *Orion is rather called Telumehtar or Menelmacar in Tolkien's later Quenya*)

**taina** (1) *adj.* "lengthened, extended" (TAY), "stretched, elongated" (VT39 : 7), also *noun* "extension" in the compound **ómataina**, q.v.

**#taina** (2) *noun* "sign", isolated from **Tainacolli** \*"Sign-bearer" –MR : 385

**taita-** *vb.* "to prolong" (TAY)

**taitë** *adj.* "of that sort" (VT49 : 11), \*"such"

**tál** (**tal-**, as in "g.sg. *talen*"; in LotR-style Quenya this is rather the dative singular) *noun* "foot" (TAL, VT49 : 17). Also **tala** (VT49 : 42). Pl. **táli** "feet" (PE16 : 96); here Tolkien did not use **tal-** with a short **a** as the stem-form. VT43 : 16 mentions "an unpublished declension" of this word dating from ca. 1967; here the locative is said to appear as **talassë** and **talsë**. Cf. also



**talya** "his foot"; see **-ya** #4. Early "Qenya" forms : **tala** "foot" (LT2 : 347) and dual **talwi** "the feet" (LT2 : 347); **talín** "feet" (MC : 216); instrumental **talainen**, **talalinen** (MC : 213, 216, 220; *this is "Qenya"*)

**talaitë** *adj.* "footed" (VT49 : 42); cf. **attalaitë**

**talán** (**talam-**, e.g. pl. **talami**) *noun* "floor, base, ground" (TALAM)

**talantië** *vb.* "he is fallen" (FS; see **-ië** #2 concerning the doubtful authority of this stative verb ending in LotR-style Quenya)

**talas** *noun* "sole" (LT2 : 347; Tolkien's later Quenya has **tallunë**)

**talat-** *vb.* a stem used for "slipping, sliding, falling down" (Letters : 347), cf. **atalta-**, **talta-** and **talantië**

**#talca** ("**k**") *noun* "post, mark" isolated from **lantalca** "boundary post or mark" (VT42 : 28)

**tallunë** *noun* "sole of foot", stem probably **talluni-** given primitive form **\*talrunya** (TALAM, RUN)

**talma** *noun* "base, foundation, root" (TALAM); **Talmar Ambaren** (place-name, **\*"Foundations of the World"** - this is pre-classical "Qenya" with genitive in **-en** instead of **-o** as in LotR-style Quenya) (TALAM). Allative **talmanna** in the phrase **telmello talmanna** "from hood to base, top to bottom" (VT46 : 18; notice misreading "telmanna" in the Etymologies as printed in LR, entry TEL-, TELU-)

**talo** *adv.* "thence". Also **tó**. Basically these are simple ablative / genitive forms of **ta** (#1) "that"; compare **silo**, **sio**. (VT49 : 11)

**talumë** *adv.* "at this time" meaning "at the time we are thinking of of speaking of", not referring to the present (which is **silumë** = "at this time" in the narrower sense). (VT49 : 11)

**talta** *adj.* "sloping, tilted, leaning"; also "incline" as noun (TALÁT)

**talta-** *vb.* "slip, slide down, collapse, slope" (TALÁT); reduplicated stem in the participle **talta-taltala** in *Markirya*, simply translated "falling" in MC : 215. Strong intransitive conjugation : present **talta**, aorist **talt-** [derived from *talati* > *tal'ti*, hence presumably **\*talti-** with endings and **\*taltë** without any], past **talantë**, perfect **ataltië**. Weak transitive conjugation : present **taltëa**, aorist **talta**, past **talтанë**. This is said to be the conjugation type of a certain class of verbs, namely "**√TALAT** stems" (PE17 : 186).

**taltil** (**taltill-**, pl. **taltilli** given) *noun* "toe" (VT47 : 10)

**taltol** *noun* "big toe" (VT47 : 10); also **tolbo**

**tam-** *vb.* "to tap" (1st pers. aorist **tamin** "I tap"), pa.t. **tamnë** (TAM)

**tama** *noun* "that matter" (VT49 : 11)

**taman** *noun* "a thing made by handicraft" (PE17 : 107)

**tamba-** *vb.* "to knock, keep on knocking" (TAM)

**tambaro** *noun* "woodpecker" (TAM)

**tambë** *prep.* (1) "so" or "as" (referring to something remote; contrast **sivë**). **Sivë...tambë** "as...so" (VT43 : 17).

**tambë** (2) *noun* "copper" (LT1 : 250; *this is "Qenya"*; see **urus** for a later word for "copper")

**tambina** *adj.* "of copper" (LT1 : 250; rather **\*urustina** in later Quenya, see **urus**, **urust-**)

**tamen** *adv.* "thither" (VT49 : 33). Compare **simen**.

**tamin** (**taminn-**) *noun* "forge" (LT1 : 250, cf. QL : 88)

**tamma** *noun* "tool" (PE17 : 108)

**tamna** *adj.* "artificial" or *noun* "artifact" (PE17 : 108)

**tamo** *noun* "smith" (PE17 : 108), more usual (esp. among the Noldor) than the variant **sintamo**, q.v. Cf. **tano**.

**tampa** *noun* "stopper" (TAP)

**tampë** *noun* "copper" (LT1 : 268; in LotR-style Quenya **tampë** is [also?] the past tense of **tap-** "stop, block")

**tampë** pa.t. of **tap-**, q.v. (TAP)

**tampo** *noun* "well" (QL : 93)

**tana** (1) demonstrative "that" (said to be "anaphoric") (TA). According to VT49 : 11, **tana** is the adjective corresponding to **ta**, "that" as a pronoun.

**tana-** (2) *vb.* "to show, indicate" (MR : 350, 385, 471) (cf. the demonstrative **tana** "that")

**tána** (meaning unclear, probably *adj.* "high, lofty, noble") (TÁ / TA3). Compare **tára**.

**tanca** ("**k**") *adj.* "firm, fixed, sure" (TAK)

**tancë** ("**k**") pa.t. of **tac-**, q.v. (TAK)

**tancil** ("**k**") *noun* "pin, brooch" (TAK)

**Tancol** ("**k**") *noun* "Signifer", "the significant star" = Venus (MR : 385). The literal meaning is apparently **\*"sign-bearer"**, cf. **tanna** #1 and **#col-**.

**tande** *adv.* "thither" (MC : 215; *this is "Qenya"*)

**tanen**, **tánen** *adv.* "in that way", "therefore" (VT49 : 11). Basically the instrumental form of **ta** (#1) "that".

**tango** *noun* "twang" (TING / TANG)

**tangwa** *noun* "hasp, clasp" (*TAK*)  
**taniquelassë** *noun* name of tree (*UT* : 167), perhaps **Taniquet(til)** + **lassë** "leaf"

**Taniquetil** (**Taniquetild-**), place-name : the highest of the mountains of Valinor, upon which were the mansions of Manwë and Varda. Properly, this name refers to the topmost peak only, the whole mountain being called **Oiolossë** (*SA* : *til*). The *Etymologies* has **Taniquetil**, **Taniquetildë** ("q") (**Ta-niqe-til**) ("g.sg." **Taniquetilden**), in LotR-style Quenya this is the dative singular "High White Horn" (*NIK-W*, *TIL*, *TA* / *TA3*, *OY*). Variant **Taniquetil** with a long í, translated "high-snow-peak" (*PE17* : 26, 168).

**tanna** (1) *noun* "sign, token" (*MR* : 385, *PE17* : 186), also **tanwa** (*PE17* : 186)

**tanna** (2) *pron. in allative* "thither" (*VT14* : 5, *PE16* : 96; evidently to be understood as the allative of **ta** #2 : "to that [place]"). Compare locative **tassë**.

**tano** *noun* "craftsman, smith" (*TAN*), cf. final element **-tan** in **calmatan** "lampwright" (*PE17* : 123), **Ciryatan** "ship-builder" (*Appendix A*).

**tanomë** *adv.* "in the place (referred to)" (*VT49* : 11). **Cé tulis, tanomë nauvan** "if (s)he comes, I will be there" (*VT49* : 19). Compare **sanomë, sinomë**.

**tanta** (1) *noun* "harp", also as verb **tanta-** "to play a harp" (*VT41* : 10)

**tanta** (2) (*prob. adj.*) "double" (*TATA*)

**tantila** *noun* "harp" (*VT41* : 10)

**tanwa** *noun* "sign, token" (Tolkien marked this word with a query, but it is not clearly rejected). Also **tanna** (#1). (*PE17* : 186)

**tanwë** *noun* "craft, thing made, device, construction" (*TAN*)

**tanya** demonstrative "that" (*MC* : 215; *this is "Qenya", perhaps corresponding to later tana*)

**tap-** *vb.* "stop, block" (the form **tapë** given in the *Etymologies* is translated "he stops, blocks", evidently the 3rd person sg. aorist. In Etym as printed in LR, **a** was misprinted as **á**, *VT46* : 17). Pa.t. **tampë** (*TAP*)

**tapta** *adj.* "impeded" (*VT39* : 17); the nominal pl. **taptar** is used as a noun to express "consonants" (= **tapta tengwi**, q.v.)

**#tapta tengwë** phrase only attested in the pl. : **tapta tengwi** ("ñ") "impeded elements", a term for consonants. (*In the pl. we would rather expect \*taptë tengwi with the pl. form of the adjective.*) Also simply **tapta** pl. **taptar** (*VT39* : 17)

**tar** (1) *adv.* or technically *pron. with old allative ending* : "thither" (*TA*). This is **ta** #1 with

the same allative ending **-r** (from primitive **-da**) as in **mir** "into". According to *VT49* : 11, **tar** may also appear in the logner form **tara**.

**tar** (2) *prep.* "beyond" (*FS*)

**#tar-** (3) *vb.* "stand", attested in the past tense : **tarnë** (*PE17* : 71)

**-tar** or **tar-**, element meaning "king" or "queen" in compounds and names (*TĀ* / *TA3*), e.g. **Valatar**; compare the independent nouns **tár, tári**. Prefix **Tar-** especially in the names of the Kings and Queens of Númenor (e.g. **Tar-Amandil**); see their individual names (like **Amandil** in this case), cf. also **Tar-Mairon** "King Excellent", title used by Sauron (*PE17* : 183). Also in **Tareldar** "High-elves"; see also **Tarmenel**.

**tár** *noun* "king" (only used of the legitimate kings of whole tribes); the pl. **tári** "kings" must not be confused with the sg. **tári** "queen" (*TĀ* / *TA3*). Prefix **tar-**, compare **-tar** above. The normal Quenya word for "king" is **aran**, but compare **Tarumbar**.

**tara** *adv.* "thither"; see **tar** #1.

**tára** (1) *adj.* "lofty". (*SA* : *tar*, *LT1* : 264, *TĀ* / *TA3* (*AYAK, TĀWAR*), *VT45* : 6), "tall, high" (*WJ* : 417). Compare **antara**. Adverb **táro** in an early "Qenya" text (*VT27* : 20, 26). The adj. **tára** is not to be confused with the continuative form of the verb **#tar-** "stand".

**tára** (2) ?"wise". (From tentative notes trying to explain *Daur* [unlenited \**Taur*] as Sindarin name of Frodo; the more normal word for "wise" seems to be **saila** / **saira**.)

**taracu-** ("k") *noun* "ox" (*LT2* : 347, *GL* : 69). Tolkien apparently invented the word **undo** for his later form of Quenya.

**taran** (1) *noun* "king", possibly ephemeral variant of **aran**, q.v. (*PE17* : 186)

**taran** (2), also **tarambo**, *noun* "buffet" (= a blow, a bang) (*LT2* : 337, *QL* : 89)

**Tarannon** masc. name; ?"High-gift"? Or, if **-annon** is a Sindarin-influenced form of **andon** "great gate" rather than a masculinized form of **anna** "gift", "Lord of the Gate"??? (*Appendix A*)

**taras** *noun*, Quenya equivalent of Sindarin *barad* "a great towering building, (fort, city, castle) tower" (*PE17* : 22), also **tarminas**. *Barad-dûr* (Dark Tower) = Quenya **Taras Lúna** (or **Lúnaturco**, q.v.)

**tarassë** ??? (*Narqelion*)

**tarca** ("k") *noun* "horn" (*TARÁK*)

**tarcalion** = **Tar-Calion**, masc. name, Quenya name of Ar-Pharazôn (*LR* : 47, *SD* : 246); see **Calion**

**Tar-culu** ("k"), name listed in the *Etymologies* but not elsewhere attested. The

second element is apparently **culu** "gold" (a word Tolkien seems to have abandoned); Hostetter and Wynne suggest that this may be an alternative name of **Tar-Calion** (= *Ar-Pharazôn* "the Golden"); see VT45 : 24.

**Tarcil** ("k") (**#Tarcild-**, as in pl. **Tarcildi**) masc. name, "high-Man", also used as a term for Númenórean (*Appendix A, TUR, KHIL, VT46 : 17, PE17 : 101*; the latter source provides the gloss "Great Man of Numenor"; **tarcil(di)** = "high-men = Elf-friends of Númenor"). Cf. the variant **tarhildi**, q.v.

**tárë** adv.? "in that day", not translated in its first occurrence in *Firiel's Song*

**Tareldar** pl. noun "High-elves" (*MR : 349*), sg. **#Tarelda**

**tarhildi**, pl. noun "High-men, the Noble followers" (*PE17 : 18*), referring to the Dúnedain. Sg. perhaps **#tarhil** (with stem **#tarhild-**), cf. **tarcil**.

**tári** noun "queen", used especially of Varda (*TĀ / TA3, LT1 : 264*), etymologically "she that is high" (*SA : tar*). Dative **tárin** in the *Elaine* inscription (*VT49 : 40*), genitive **táριο** in *Namárië*. **Elentári** "Starqueen", a title of Varda. (*Nam, RGEO : 67*). **Tarinya** "my queen" (*UT : 179*; sic, not **\*tárinya**). **Táris** or **tárisse** "queenship" (*PE17 : 155*)

**tárië** noun "height", allative **tárienna** "to [the] height" (*LotR3 : VI ch. 4, translated in Letters : 308*)

**Tárior** noun, alternative name of **Valanya**, the last day of the Eldarin six-day week, dedicated to the Powers (Valar) (*Appendix D*)

**táris** (**\*tárisse-**), **tarisse** noun "queenship" (*PE17 : 155*)

**tarma** noun "pillar" (*SA : tar*); **Tarmasundar** (b) "the Roots of the Pillar", the slopes of Mt. Meneltarma in Númenor (*UT : 166*)

**#tarmen** noun "high place" (pl. locative **tarmenissen** in *VT44 : 34*)

**Tarmenel** place-name "High Heaven" (*LotR1 : II ch. 1, VT44 : 34, in the latter source also locative tarmeneldë*), **Tar-menel** "the true firmament", as opposed to **Nur-menel** (q.v.) (*MR : 388*)

**tarminas** noun "tower" etc. (Sindarin *barad*); see **taras** (*PE17 : 22*)

**tarna** noun "crossing, passage" (*LT2 : 347*)

[**Tarnumen**] place-name **\*"High west"** (???) (*VT45 : 38*)

**Tarondor** masc. name, **\*"Lord of Ondor** (Gondor)" (*Appendix A*)

**Tarostar** masc. name, **\*"Lord of ostar** [?]" (*Appendix A*)

**tarquendi** ("q") noun "High-elves" = Lindar (= the later *Vanyar*; Tolkien revised the names) Sg. **#tarquendë** (*TĀ / TA3*)

**tarquesta** ("q") noun "high-speech" (that is Lindarin [later *Vanyarin*, Tolkien revised the names], or Qenya [Quenya]) (*TĀ / TA3*)

**taru** noun "horn" (*LT2 : 337, 347*; Tolkien's later Quenya has **tarca**)

**tarucca** ("k") adj. "horned" (*LT2 : 347*)

**tarucco** ("k") noun "bull" (also **tarunco**) ("k") (*LT2 : 347*; Tolkien's later Quenya has **mundo**)

**Taructarna** ("k") place-name "Oxford" (*LT2 : 347*; this "Qenya" word would have to become **Taruhtarna** in LotR-style Quenya)

**\*Taruhtarna** see **Taructarna**

**Tarumbar** noun; apparently "King of the World" (possibly an ephemeral form) : this would be **tár** "king" (q.v.) + **umbar** as a variant of **Ambar** "world".

**tarunco** ("k") noun "bull" (also **tarucco**) ("k") (*LT2 : 347*; Tolkien's later Quenya has **mundo**)

**tarwa** noun "garden, enclosure" (*QL : 87*)

**tarwë** noun "cross, Crucifix" (*QL : 89*)

**tarwesta-** vb. "crucify" (*QL : 89*)

**tarya** adj. "tough, stiff" (*TĀRAG*)

**taryo**, see **ataryo**

**tás** adv. "there" (*VT49 : 11*); also **tassë**, q.v.

**tasar**, **tasarë** (b) noun "willow-tree" (*TATHAR*). In **Tasarinan** **\*"Willow-valley"**, **Nan-tasaron** **\*"Valley of willows"** (*SA : tathar*)

**tasarin** noun "willow" (*LT2 : 346*; in Tolkien's later Quenya **tasar**, **tasarë**)

**Tasarinan** (b) place-name **\*"Willow-vale"**, also **Nan-Tasaron** (*LotR2 : III ch. 4*)

**tassa** noun "index finger"; also **lepetas** (*VT48 : 5, 14*)

**tassë** adv. "there" (*VT49 : 11*), short form **tás**. These seem to be properly locative forms of **ta** "that, it", hence "in that [place]". Compare allative **tanna** "thither" and ablative **talo** "thence".

[**tastil** noun "index finger" (*VT47 : 26*)]

**táta** noun "hat" (*GL : 71*)

**tatanya** **\*"my father"** or **\*"my daddy"** (*UT : 190*)

**tatya** archaic ordinal "second". Nominal pl. **Tatyar** **\*"Seconds, Second Ones"**, the original name of the Noldor as the Second Clan of the Elves (or rather the direct Quenya descendant of the original name, which was probably **\*Tatjāi**).

(WJ : 380) Later, **tatya** as an ordinal was replaced by **attëa** (VT42 : 25).

**tatya**- vb. "to double" (TATA)

**tauca** ("k") "stiff, wooden" (PE17 : 115)

**taulë** noun "great tree" (LT1 : 267)

**tauno** noun "forest" (LT1 : 267; in Tolkien's later *Quenya taurë*)

**taura** adj. "mighty, masterful" (TUR, PE17 : 115), "very mighty, vast, of unmeasured might or size" (VT39 : 10). Cf. **túrea**.

**taurë** noun "(great) wood, forest" (SA : *taur*, *Letters* : 308, *TÁWAR*. VT39 : 7), pl. **tauri** in *Markirya*

**Taurë Huinéva** place-name "Forest of Shadow", Sindarin *Taur na Fuin* (PHUY, VT46 : 10)

**#taurëa** adj. "forested" in **Tumbaletaurëa**, see **Taurelilómëa-tumbalemorna...**

**taurelasselindon** "like leaves of forests" (MC : 213, 220; this is a "Qenya" similitive form : **taure-lasseli-ndon** "forest-leaves-like")

**Taurelilómëa-tumbalemorna**

**Tumbaletaurëa** **Lómëanor**

"Forestmanyshadowed-deepvalleyblack Deepvalleyforested Gloomyland", Quenya elements agglutinated in Entish fashion; this supposedly means something like "there is a black shadow in the deep dales of the forest" (*LotR2* : III ch. 4; translated in Appendix F under "Ents"; cf. also *Letters* : 308) Earlier (TLT) version in TI : 415 : **Tauretavarëa Tumbalemorna Tumbaletaurëa landatavarë**, perhaps "forest-wooden deepvalleyblack deepvalleyforested wide-wood."

**Tauremorna** place-name, "black forest" (*LotR2* : III ch. 4, translated in PE17 : 82).

**Tauremornalómë** place-name, "Forest (of) Black Night" (*LotR2* : III ch. 4)

**tauretavarëa**, see **#tavarëa**

**taurina** adj. "of wood" (TÁWAR)

**tautamó** noun "carpenter (carver)" (PE17 : 106-107)

**táva** noun "great tree" (PE17 : 115)

**tavar** (1) noun "wood" (TÁWAR)

**tavar** (2), pl. **tavarni**, noun "dale-sprites" (LT1 : 267; perhaps obsoleted by # 1 above)

**#tavarëa** ?adj. "wooden" (**tauretavarëa** = "forest-wooden?") (TI : 415). If so perhaps a near-synonym of **taurina**.

**Tavari** pl. noun (name of the "fays of the Woods" in early "Qenya"; see *The Book of Lost Tales* 1 p. 267) (TÁWAR)

**tavaril** noun "dryad, spirit of woods" (evidently fem.) (TÁWAR)

**tavaro**, **tavaron** noun "dryad, spirit of woods" (evidently masc.) (TÁWAR)

**tavas** noun "woodland" (LT1 : 267)

**taxë** ("ks") noun "nail" (TAK)

**te** pron. "they, them", 3rd person pl. (VT49 : 51, *LotR3* : VI ch. 4, translated in *Letters* : 308). The pronoun **te** represents an original stem-form (VT49 : 50). Dative **ten**, **téna** or **tien** "for them, to them" (q.v.) Stressed **té** (VT49 : 51). **Ótë** "with them", q.v. VT43 : 20 connects **te** "them" with a discussion of Common Eldarin pronominal stems (ca. 1940s), where **te** is the "personal" 3rd person pl. stem, referring to persons rather than abstracts or inanimates (which are denoted by **ta** instead; see, however, the entry **ta** #3 regarding the problems with this form, and the hints that **te** may possibly be used with reference to inanimates as well)). Also consider the reflexive pronoun **intë** "themselves", the final element of which is apparently this pronoun **te**; see also **tú** for the dual form.

**tëa** (1) noun "straight line, road" (TEÑ)

**tëa** (2) vb. "indicates" (evidently a present-tense stem) (VT39 : 6); past tense **tengë** (VT43 : 38)

**tec-** vb. "write" (Etym gives the form **tecë** "writes", evidently the 3rd person aorist) (TEK)

**tecco** ("k") noun "stroke of pen or brush" (·) when not used as long mark" (TEK)

**tecil** ("k") noun "pen" (TEK, PM : 318, VT47 : 8)

**tehta** noun "mark, sign" (TEK, VT39 : 17, Appendix E), especially diacritics denoting vowels in Fëanorian writing (pl. **tehtar** is attested); these diacritics are explicitly called **ómatehtar** "vowel-marks", q.v.

**tel** noun "roof" (LT1 : 268)

**telar** noun "brick" (PE13 : 153, PE16 : 138)

**telco** noun "stem" of a Tengwa symbol (Appendix E). The *Etymologies* gives **telco** ("k") pl. **telqui** ("q") "leg" (the pl. form is said to be analogical) (TÉLEK). It seems, then, that the word can refer to a "stem" or "leg" in general as well as the stem of a Tengwa. In the pre-classical Tengwar system presupposed in the *Etymologies*, **telco** is used to refer to a carrier symbol (VT46 : 18, 33)

**Telcontar** masc. name "Strider" (MR : 216). This word may suggest a verb **\*telconta-** "to stride".

**telda** (1) adj. "last, final" (WJ : 407)

**telda** (2) *adj.* "having a roof" (LT1 : 268, LT2 : 348; this "Qenya" word is perhaps obsolete by # 1 above)

**telë-** *vb.* "finish, end" (intransitive), also "be the last thing or person in a series or sequence of events" (WJ : 411; **telë** may be taken as the 3rd person aorist of a stem **tel-**, though it may also be interpreted as an example of an E-stem verb, as suggested by the final hyphen)

**telella** *adj.* corresponding to **Telellë** (LT1 : 267)

**Telellë** *noun* "little elf" (also **Teler**); the **Telelli** are said to be "young Elves of all clans who dwell in Kôr to perfect their arts of singing and poetry" (LT1 : 267; see **Teler**)

**Telellië** *noun* "Teler-folk" (TELES); this is **Teler** + **lië**

**Telemmaitë** *masc. name*, "Silver-handed" (Appendix A)

**telemnä** *adj.* "of silver" (KYELEP / TELEP). Possibly this (like **telpina** and perhaps **telepsa**) describes something actually made of the metal silver, whereas **telepta** (q.v.) only refers to silver colour.

**Telemnär** *masc. name*, "Silver-flame" (Appendix A; for \***Telep-när**)

**telpë** *noun* "silver" (LT1 : 268; in Tolkien's later Quenya **telpë**, which is actually also found in early "Qenya")

**telp-** see **telpë**

**telepsa** *adj.* "of silver" (KYELEP / TELEP).

**telepta** *adj.* "silver" (as *adj.* : silvery) (LT2 : 347), used as *noun* in the phrase **mi telepta** of someone clad "in silver", where the context (involving other colour-words) shows that this *adj.* describes something of silver colour (PE17 : 71). Compare **telemnä**, **telepsa**, **telpina**.

**Teler** *noun* "sea-elf", pl. **Teleri**, general (partitive) pl. **Telelli**, the third tribe of the Eldar (TELES (MIS) ), also called **Lindar**. **Teleri** means "those at the end of the line, the hindmost", (WJ : 382 cf. 371), derived from the stem **tel-** "finish, end, be last" (SA : **tel-**). The **Lindar** were so called because they lagged behind on the march from Cuiviënen. In early "Qenya", **Teler**, also **Telellë**, was defined "little elf" (LT1 : 267), but this is hardly a valid gloss in Tolkien's later Quenya.

**telerëä** *adj.* corresponding to **Teler** (LT1 : 267; perhaps rather **Telerin**, **telerinwa** in Tolkien's later Quenya)

**Telerin** *adj.* "Telerian" (TELES). Also **telerinwa**.

**telerinwa** *adj.* **Telerin** (paraphrased "of the Shores of Elfland" in MC : 215, since the **Teleri** dwelt on the shores of the Blessed Realm.) (PE16 : 96, MC : 216)

**Telimbectar** ("k") *noun*, name of constellation : "Orion", lit. "Swordsman of Heaven". Also **Telimectar** ("k"). (LT1 : 268; in Tolkien's later Quenya **Telumectar**, q.v. The combination **ct** is not found in LotR-style Quenya.)

**telimbo** *noun* "canopy, sky" (LT1 : 268)

**Telimectar** ("k") *noun*, name of constellation, "Orion", lit. "Swordsman of Heaven". Also **Telimbectar** ("k"). (LT1 : 268; in Tolkien's later Quenya **Telumectar**)

**tella** *adj.* "hindmost, last" (TELES)

**tellë** *noun* "rear" (TELES)

**telluma** *noun* "dome, copula", especially the "Dome of Varda" over Valinor, but also applied to the domes of the mansion of Manwë and Varda upon Taniquetil. Adopted from Valarin **delgūmā** under the influence of pure Quenya **telumë** (WJ : 399, 411). Pl. **tellumar** is attested (Nam, RGEO : 66).

**telma** *noun* "a 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 (WJ : 411). Notice that the form **telmanna** in the entry **TEL / TELU** in the *Etymologies* is a misreading for **talmanna** (VT46 : 18) and therefore not the same word as **telma**.

**telmë** *noun* "hood, covering" (apparently emended from **telma**, VT46 : 18); ablative in the phrase **telmello talmanna** "from hood to base, from crown to foot, top to bottom" (TEL / TELU; the form **telmello talmanna** occurring in the *Etymologies* as printed in LR is a typo, VT46 : 18)

**telpë** *noun* "silver" (in one example with generalized meaning "money", PE14 : 54), **telp-** in some compounds like **Teleporno**; assimilated **telem-** in **Telemnär** and the *adj.* **telemnä** (KYELEP / TELEP, SA : **celeb**, LT1 : 255, 268; also **tyelpë**, **telp-**, UT : 266). The true Quenya descendant of primitive \***kyelepë** is **tyelpë**, but the **Telerin** form **telpë** was more common, "for the **Teleri** prized silver above gold, and their skill as silversmiths was esteemed even by the **Noldor**" (UT : 266). In various names : **Telperion** the White Tree of Valinor; **Telperien** ("Telperiën"), fem. name including **telp-** "silver" (Appendix A); **Telperinquar** "Silver-fist, Celebrimbor" (SA : **celeb** - also **Tyelperinquar**); **Teleporno**, **Teleporno** "Silver-high" = Sindarin **Celeborn** (Letters : 347, UT : 266). It seems that **Teleporno** is properly **Telerin**, Quenyarized as

**Telporno.** – Compare adjectives **telemna**, **telpina**, **telepsa**, **telepta** (q.v.)

**telpina** *adj.* "of silver" (*KYELEP / TELEP*). Compare **telemna**, **telepta**.

**telqui** ("q") *noun* (analogical) pl. of **telco** (*TÉLEK*)

**telta-** *vb.* "to canopy, overshadow, screen" (*TEL / TELU*)

**teltassë** *noun* "awning" (*GL : 70*)

**Telufinwë** *noun* "Last Finwë", masc. name; he was called *Amras* in Sindarin. Short Quenya name **Telvo**. (*PM : 353*)

**telumë** *noun* "dome, roof, canopy" (*TEL / TELU, WJ : 411* cf. 399; see also **telluma**); "firmament" (*MC : 214*), inflected **telumen** in *MC : 221* (the latter is "Qenya"). **Telumhtar** "warrior of the sky", older name of **Menelmacar** = Orion (*Appendix E, TEL / TELU, WJ : 411*); **Telumendil** "Sky-friend", name of a constellation (*Silm*)

**telya-** *vb.* "finish, wind up, conclude" (transitive) (*WJ : 411*)

**téma** *noun* "row, series, line" (pl. **témar** attested) (*TEÑ, Appendix E*)

**ten** (1) *pron. in dative* "to them, for them" (*VT49 : 14*), also **tien**, **téna**. See **te**.

**ten** (2) *conj.* "for", in *Firiel's Song*; apparently replaced by **an** in LotR-style Quenya.

**[ten-** (3) *vb.* "go as far as", 1st person sg. aorist **tenin**, (**tenin coaryanna** "I arrive at [or come / get to] his house"), endingless aorist **tenë**, present tense **téna-** "is on point of arrival, is just coming to an end", past tense **tennë** "arrived, reached", in this tense usually with locative rather than allative : **tennen sis** "I arrive[d] here", perfect **etënië** "has just arrived", future **tenuva** "will arrive".] (*VT49 : 23, 35, 36*; Tolkien emended the initial consonant from **t** to **m** throughout)

**ten-** (4) *vb.* "hear", future tense **tenuva** (*MC : 213*; in Tolkien's later Quenya, "hear" is **hlar-**)

**téna** (1) *adj.* "straight, right" (*SD : 310*; see **téra**)

**téna** (2) *dative pron.* "to them", changed to **ten** in the source (*VT49 : 14*)

**tencelë** ("k") *noun* "writing system, spelling" (*TEK*)

**tengë** *pa.t. vb.* "indicated", *pa.t.* of **tëa** (*VT39 : 6*)

**tengwa** (pl. **tengwar** is attested) (1) *noun* "letter" **Tengwa** (*ñ*) is defined as "any one visible sign representing (theoretically) any one audible *teñgwe*" (phoneme) (*VT39 : 17*). In non-technical usage **tengwa** was equivalent to "consonant", since only the consonants were full

signs (*WJ : 396, TEK*). In the *Etymologies*, **tengwa** was apparently emended from **tengwë** (*VT46 : 17*).

**tengwa-** (2) *vb.* "to read written matter", called a "weak verb"; aorist **[teng]wa** "reads", present tense **[teng]wëa** "is reading", past tense **[teng]wane** "read", perfect **e[teng]wië** "has read", the latter without lengthening of the stem-vowel (not **\*\*etëngwië**) because there is a consonant cluster following (*VT49 : 55*). Gerund or "verbal noun" **tengwië**, also attested with a pronominal suffix + genitive : **tengwiesto** "of your (dual) reading" (*VT49 : 47, 48, 52, 54*)

**tengwanda** *noun* "alphabet" (*TEK*)

**tengwë** (pl. **tengwi** attested) *noun* "indication, sign, token", in linguistics used for *phonemes* (*VT39 : 7, WJ : 394*); **hloniti tengwi** "phonetic signs" (*WJ : 395*). The term **tengwë** was particularly associated with consonants (*VT39 : 16*). In the *Etymologies*, stem *TEK*, **tengwë** is glossed "writing"; this gloss would seem to be obsolete (for this meaning the word **sarmë** occurs in Tolkien's later material).

**tengwelë** *noun* "Language" (in all its aspects), a general word for the grouping and composing of *tengwi* (linguistic "signs", phonemes) into a linguistic system (*VT39 : 16*)

**tengwesta** ("ñ") *noun* "a system or code of signs", "Language", referring particularly to structure, including morphology and grammar (*VT39 : 15*). As a technical term for "language", this includes languages not made up of sounds (*WJ : 394*), but usually it means "spoken language" when unqualified (*WJ : 395*). In the *Etymologies*, **tengwesta** is glossed "grammar" (*TEK*).

**tengwestië** *noun* "Language" as abstract or phenomenon (*WJ : 394*)

**#tengwië** *noun* "language" in the compound **mätengwië** "language of the hands" (*VT47 : 9*). Compare **tengwë**, **tengwesta**.

**tenna** *prep.* "until, up to, as far as" (*CO*), "unto" (*VT44 : 35-36*), "to the point", "right up to a point" (of time / place), "until", "to the object, up to, to (reach), as far as" (*VT49 : 22, 23, 24, PE17 : 187*), elided **tenn'** in the phrase **tenn' Ambar-metta** "unto the ending of the world" in *EO*, because the next word begins in a similar vowel; cf. **tennoio** "for ever" (**tenna** + **oio**, q.v.) The unelided form appears in *PE17 : 105* : **Tenna Ambar-metta**.

**tennë**, *pa.t.* of **tenya-**, q.v.

**tennoio** *adv.* "for ever" (*CO*); see **tenna**

**tenta-** *vb.* "point to, point out; indicate; direct toward, be directed toward" (*VT49 : 22-24*). Compare **hententa-**, **leptenta-**, q.v. When

constructed with a direct object, the verb may mean "go forth towards". In our examples, **tenta** is constructed with an allative (**tentanë numenna** "pointed westward", VT49 : 23; this may be the normal construction when the meaning is "point"). Pa.t. **tentanë** is attested (also with ending **-s** : **tentanes** "it pointed", VT49 : 26); there is also an alternative strong pa.t. form **tenantë** (VT49 : 22-23). Other examples of such double past tense forms (e.g. **orta-**) would suggest that the form **tentanë** is transitive ("pointed to / out, directed towards, went forth towards"), while **tenantë** is intransitive ("was directed towards"). – Tolkien also considered the pa.t. form **tentë**, but emended it.

†**tenya-** vb. "arrive" (*end* at [?specific] place; Tolkien's gloss was not certainly legible); pa.t. **tennë** (VT49 : 24)

**ter** (1), also **terë**, prep. "through", \*"throughout" (Notes on CO, UT : 317, TER / TERES, *Narqelion*, VT44 : 33, 35, VT49 : 41, 42). The preposition is used both with spatial and temporal reference : **ter i-aldar** \*"through the trees" (*Narqelion*, cf. VT49 : 42), **ter coiviera** \*"throughout his / her life", **ter yénion yéni** \*"through years of years" (VT49 : 42, VT44 : 33, 35)

**ter** (2), also **tér**, prep. (?) ephemeral word for "so" (see **ier**), abandoned by Tolkien in favour of **tambë** (VT43 : 17)

**téra** adj. "straight, right" (TEÑ, see TE3; LR : 47; in one text Tolkien changed it to **téna**, SD : 310)

**tercáno** noun "herald" (PM : 362)

**tercen** ("terken") noun "insight", literally \*"through-sight" (MR : 471); adj. **#tercenyä** (only pl. **tercenyë** attested) "of insight"; **essi tercenyë** "names of insight", names given to a child by its mother, indicating some dominant feature of its nature as perceived by her (MR : 216)

**teren**, **terenë** adj. "slender" (TER / TERES)

**Terendul** masc. name "Slender-(and)-dark" (LR : 59, TER / TERES, DUL, NDUL)

**teret** noun "auger, gimlet" (LT1 : 255)

**tereva** adj. "fine, acute" (TER / TERES), "piercing" (LT1 : 255; though glossed "fine, acute" in the Etymologies, the stem **TER** is defined as "pierce")

**terfantië** noun "temptation" (VT43 : 9, 22); Tolkien may have abandoned this form in favour of **úsahtië**, q.v.

**#terpellië** noun "temptation" (allative **terpellienna** attested, VT43 : 8, 9); Tolkien may have abandoned this form in favour of **úsahtië**, q.v.

**terhat-** vb. "break apart" (SKAT), past tense **terhantë** "broke" (LR : 47 / 56)

**termar-** vb. "stand" meaning *last* (**termar-** "through-abide"); future tense **termaruva** in CO.

**terra** noun "fine pierced hole" (VT46 : 18)

[**tet**, see **tú**]

**-tes** ending for dual "short locative" (the exact function of the case is uncertain) (Plotz)

**tevä-** vb. "to hate" (LT1 : 268; in Tolkien's later Quenya, **tevä** may be understood as the 3rd person aorist, unless this is to be an E-stem verb.)

**tévië** noun "hatred" (LT1 : 268; according to QL : 90 the first vowel should be long)

**tevin** adj. "hated" (QL : 90, not to be glossed "hatred" as in LT1 : 268)

†**Thauron** (**pauron**) masc. name, earlier form of **Sauron**, before the change **th > s** (SA : *thaur*, cf. Letters : 380, which suggests a stem **θaurond-**; the initial Greek letter represents **th**). See **Sauro**, **Sauron**.

†**thelma** (**pelma**) see \***selma**

†**thenna**, see **senna** #2

†**Therindë** (**perindë**) fem. name, "Needlewoman", original form of **Serindë**, before the shift **th > s** (PM : 333)

†**thindë** (**pindë**) older form of **sindë**, q.v., preserved in Vanyarin (WJ : 384, there spelt with the special letter **p**, not the digraph **th**)

†**Thindicollo** (**pindicollo**) masc. name, original form of **Sindicollo**, before the shift **th > s** (PM : 337, there spelt with the special letter **p**, not the digraph **th**)

**tholon** noun "helmet", variant of **castol** (q.v.), though Tolkien might have mistakenly marked it as Quenya instead of Sindarin (PE17 : 186)

†**thorno** (**porno**) archaic / Vanyarin form of **sorno**, q.v. (Letters : 427)

†**thosso** (**possë**) noun "fear" in Old Quenya (PE17 : 87, there spelt with the letter **p**, not the digraph **th**)

†**thorya-** (**porya-**) vb. "dread, feel fear"; this is Old Quenya (PE17 : 87, there spelt with the letter **p**, not the digraph **th**)

†**thosta-** (**posta-**) vb. "put to fright, terrify"; this is Old Quenya (PE17 : 87 there spelt with the letter **p**, not the digraph **th**)

†**thúlë** (**púlë**) archaic / Vanyarin form of **súlë**, q.v.

**tië** noun "path, course, line, direction, way" (TE3, VT47 : 11); pl. **tier** in *Namárië* (*Nam*,

*RGEO* : 67); **tielyanna** "upon your path" (*UT* : 22 *cf.* 51; **tie-lya-nna** "path-your-upon")

**tien** would seem to be a dative pronoun "for them". Whether this is somehow to be derived from the pronoun **te** "they, them", or whether it is the dative form of an otherwise unattested 3rd person pl. pronoun \***tië**, remains unclear. (*VT43* : 12, 21) **Ten** (q.v.) as the straightforward dative form of **te** is attested elsewhere.

**tier** is, besides the pl. form of **tië** "path" above, an ephemeral word for "so", abandoned by Tolkien in favour of **tambë** (*VT43* : 17)

**tihta-** vb. "blink, peer", participle **tihtala** in an earlier variant of *Markirya*

**tildë** noun "spike, horn" (*TIL*; in the *Etymologies as printed in LR*, the first gloss is quoted as "point", but according to *VT46* : 19, the proper reading is "spike")

**tillë** (pl. **tilli** given) noun "tip, point", used with reference to fingers and toes (*VT47* : 10, 26); compare **ortil**, **nútil**, q.v.

**Tilion** masc. name, "the Horned", name of a Maia, steersman of the Moon (*SA* : *til*; according to the *Etymologies*, stem *TIL*, **Tilion** is a name of the "man in the Moon")

**timbarë** noun "forehead" (*PE14* : 117)

**timpë** noun "fine rain" (*LT1* : 268, *Narqelion*)

**timpinë** noun "spray" (*LT1* : 268)

**timpinen** noun "a fluter" (*LT1* : 268; hardly valid in Tolkien's later *Quenya*, where this would look like an instrumental form. Compare **simpetar**.)

**tin-** vb. "glint, spark, glitter" (3rd pers. aorist **tinë** "it glints") (*TIN*, *PE17* : 69)

**tinco** noun "metal" (*TINKÖ*), also name of tengwa #1 (*Appendix E*, there spelt "tinco", but "tinko" in *Etym*); **tincotéma** noun "t-series", dental series, first column of the Tengwar system (*Appendix E*)

**tinda** (1) adj. "glinting, silver" (*TIN*)

**tinda** (2) noun "spike" (*LT1* : 258; probably obsoleted by # 1 above)

**tindë** noun "glint" (*TIN*)

**tindómë** noun "starry twilight, starlit dusk" (*DOMO*, *TIN*, *SA* : *tin*), usually of the time near dawn, not near evening (*SA* : *tin*)

**tindómerel** (also capitalized **Tindómerel**) fem. name "daughter of twilight", a kenning (poetic name) of the nightingale; = Sindarin *Tinúviel*. (*TIN*, *SEL-D*, *SA* : *tin*; "**Tindómri**" in mirrored *Tengwar* in *VT47* : 37 would seem to be an incomplete annotation of the same word). The form **Tindómiel** (*UT* : 210) could well be an alternative *Quenya* equivalent

of *Tinúviel*, and it is possibly to be preferred because the status of the ending **-rel** "daughter" is uncertain (it was to represent older **-zel**, **-sel** corresponding to the independent word **seldë**, but Tolkien changed the meaning of this word from "daughter" to "child", and since the word for "child" appears as **hína** in later texts, it may be that **seldë** and the corresponding ending **-rel** were dropped altogether).

**Tindómiel**, fem. name (*UT* : 210), probably "daughter of twilight" (**tindómë** + **-iel**) and thus the equivalent of Sindarin *Tinúviel*. Compare **tindómerel**.

**tindon** pa.t. vb? "lay" (???) (*MC* : 220; this is "*Qenya*")

**tinë** participle? "shining" (*MC* : 213; this is "*Qenya*")

**tinga-** vb. (not glossed, evidently meaning "to twang, make a twang") (*TING* / *TANG*)

**tingë** noun "twang" (*TING* / *TANG*)

**tingilindë** noun "a twinkling star" (*TIN*, *VT45* : 15)

**tingilya** noun "a twinkling star" (*TIN*), also divided **ting-ilya** (*VT45* : 15)

**tinta-** vb. "kindle, cause to sparkle", cf. **Tintallë** (*TIN*, *SA* : *tin*, *MR* : 388)

**Tintallë** noun "Kindler", a title of Varda who kindled the stars (*TIN*, *Nam*, *RGEO* : 67). From **tinta-** "kindle, make to sparkle" (*MR* : 388). According to *PE17* : 69, the form "should be *Tintalde*", apparently because **-ilë** was at the time the ending for plural "you" and **Tintallë** could be taken as meaning "you kindle" rather than as a noun "Kindler". However, Tolkien later changed the pronominal suffix, eliminating the clash of forms while leaving **Tintallë** correct (after the revision, it was \***tintaldë** itself that would be the verb "you kindle").

**Tintanië** noun "Kindler" = Varda (*TIN*; **Tintánië** under *TAN*, which according to *VT46* : 17 Tolkien interpreted both as "Star-maker" and "Star-making")

**tintila-** vb. "twinkle", present (or maybe rather aorist) pl. **tintilar** (*Nam*, *RGEO* : 67)

**tintina-** vb. "sparkle" (actually glossed "it sparkles") (*TIN*)

**tinwë** noun "spark" (gloss misquoted as "sparkle" in the *Etymologies* as printed in *LR*, see *VT46* : 19), also "star"; pl. **tinwi** "sparks", properly used of the star-images on **Nur-menel** (q.v.). Cf. **nillë**. (*TIN*, *MR* : 388) In early "*Qenya*", **tinwë** was simply glossed "star" (*LT1* : 269, *cf.* *MC* : 214). In one late source, the meaning of **tinwë** is given as "spark", and it is said that this word (like Sindarin *gil*) was used of the stars of



heaven "in place of the older and more elevated *el*, *elen-* stem" (VT42 : 11).

**tinwelindon** *similative noun* "like stars" (MC : 213, MC : 220; this is a "Qenya" *similative form in -ndon and with pl. in -li*)

**Tinwerína** *adj. used as noun* : place-name "Star-crowned", variant of **Elerrína** as a name of Taniquetil (RIG, PE17 : 182)

**[Tinwerontar]** *noun* "star-queen, title of Varda" (TIN, TĀ / TA3)

**[Tinwetar]** *noun* "star-queen, Queen of Stars", title of Varda (TIN, TĀ / TA3)

**tir-** *vb.* "watch, watch over, guard, heed", 1st pers. aorist **tirin** "I watch", pa.t. **tirnë** (TIR), imperative **tira** (VT47 : 31) or **á tirë** (PE17 : 94), future tense **tiruva** "shall heed" in *Markirya* (also MC : 213, 214); also in CO with pronominal endings : **tiruvantes** "they will guard it" (**tir-uva-nte-s** "guard-will-they-it"). The stem also occurs in **palantíri** (q.v.), **Tirion** place-name "Great Watchtower", a city of the Elves (SA : *tir*; in MR : 176 the translation is "Watchful City")

**tirin** *noun* "tall tower" (LT1 : 258; this is a verb "I watch" in the Etymologies, stem TIR.)

**tirion** *noun* "watch-tower, tower" (TIR); in early "Qenya" the gloss was "a mighty tower, a city on a hill" (LT1 : 258). **Tirion** "Great Watchtower", a city of the Elves in the Blessed Realm (SA : *tir*; in MR : 176 the translation is "Watchful City")

**tirios** *noun* (probably \***tiriost-**) "a town with walls and towers" (LT1 : 258)

**tiris** (**tiriss-**), also **tirissë**, *noun* "watch, vigil" (LT1 : 258, QL : 93)

**titta** *adj.* "little, tiny" (TIT)

**tiuca** *adj.* ("k") "thick, fat" (TIW)

**tiuco** *noun* ("k") "thigh" (TIW)

**tiuta-** *vb.* "comfort, console" (QL : 93; as for an obsolete meaning of **tiuta-**, see **tiuya-**)

**tiutalë** *noun* "comfort, consolation, easement" (QL : 93)

**tiuya-** *vb.* "swell, grow fat" (TIW; emended by Tolkien from **tiuta-**, VT46 : 19)

**tixë** ("ks") *noun* "dot, tiny mark, point" (TIK)

**-to** ending for dual genitive (Plotz)

**tó** 1) *noun* "wool" (TOW)

**tó** 2) *adv.* "thence" (for \***tao**, the pronoun

**ta** "that, it" with the genitive ending **-o**, here used in an ablative sense). Also **talo**, with **-lo** as a short form of the ablative ending **-llo**. (VT49 : 29, 11)

**toa** (1) ("töa") *noun* "wood" (VT39 : 6), "wood as material" (PE17 : 115)

**toa** (2) *adj.* "of wool, woollen" (TOW; in GL : 71 **toa** was glossed "wool", *noun instead of*

*adjective; but in Tolkien's later Quenya, the noun is tó*)

**tocot** ("k") *noun* "cock" (PE16 : 132)

**toi** *pron.* "they" (FS; replaced by **te** in LotR-style Quenya?)

**toina** *adj.?* "wood – of material" (PE17 : 115). Since **-ina** is normally an adjectival ending, the word is best understood as meaning "(made) of wood".

**tol** *noun* "island, isle" (rising with sheer sides from the sea or from the river, SA : *tol*, VT47 : 26). In early "Qenya", the word was defined as "island, any rise standing alone in water, plain of green, etc" (LT1 : 269). The stem is **toll-**; the *Etymologies* as published in LR gives the pl. **tolle** (TOL<sup>2</sup>), but this is a misreading for **tolli** (see VT46 : 19 and compare LT1 : 85). The primitive form of **tol** is variously cited as \**tolla* (VT47 : 26) and \**tollo* (TOL<sup>2</sup>).

**Tol Eressëa** place-name "Lonely Isle" (LONO, *Silm*), "Solitary Isle" (*Letters* : 386), also spelt **Tol-Eressëa** (ERE), **Tol-eressëa** (TOL<sup>2</sup>)

**tolbo** *noun* "big toe" (VT47 : 10), "a stump, stub (as of a truncated arm or branch)" (VT47 : 28). Since it is elsewhere implied that the commonest form of Quenya shows **lv** for **lb**, the form \***tolvo** may also be usual. Compare **tolmo**.

**toldëa** ordinal "eighth" (VT42 : 25), also **toltëa** (VT42 : 31). See **tolto**.

**toldo**, see **tolto**

**tólë** *noun* "centre" (LT1 : 269; the word **endë** is to be preferred in Tolkien's later Quenya)

**tollalinta** *noun in allative* "upon hills" (MC : 214; this is "Qenya")

**tollanta** *noun in allative* "upon top(s?)" (MC : 221; this is "Qenya")

**tollë** *noun* "a steep isle". Another meaning, "thumb", was apparently abandoned by Tolkien (VT47 : 13, 26)

**tollo**, variant of **tolyo**, q.v. (VT48 : 6, 16)

**tolma** *noun* "a protuberance contrived to serve a purpose, knob, short rounded handle", etc. (VT47 : 28)

**tolmen** *noun* "boss (of shield)" (LT1 : 269)

**[tolmo** *noun* "thumb", rejected by Tolkien in favour of **nápo** (VT48 : 15)]

**toloquë** ("kw") cardinal "eighteen" (VT48 : 21). If "tolokwe" is seen as a Common Eldarin form, it is possible that the Quenya word should be \***tolquë** instead, but the editor assumes that "tolokwe" is merely an unusual spelling of Quenya **toloquë** (since "tolokwe" is listed together with forms that are definitely Quenya).

**tolos** *noun* "knob, lump" (*LT1* : 269; *this "Qenya" form would seem to be a precursor of Quenya tolma, q.v.*)

**tolosta** *fraction* "one eighth" (1 / 8). Also **tolsat, tosta**. (*VT48* : 11)

**tolpë** *noun* "thumb" (*VT47* : 28, *VT48* : 8), a form Tolkien may have rejected in favour of **nápo**, *q.v.*

**tolpo** *noun* "bowl" (*PE16* : 142)

**tomba**, also **tompë**, *noun* "voice / vowel"; the stem *TOM* is used of sounds "briefer" than the corresponding stem *OM* (cf. **óma**). (*PE17* : 138)

**tolsat** *fraction* "one eighth" (1 / 8). Also **tolosta, tosta**. (*VT48* : 11)

**toltëa** *ordinal* "eighth" (*VT42* : 31), also **toldëa** (*VT42* : 25). See **tolto**.

[**toltil** *noun* "thumb" (*VT47* : 26)]

**tolto** *cardinal* "eight" (*TOL*<sup>1</sup>-*OTH* / *OT*), variant **toldo** (*VT48* : 6). Ordinal **toltëa** "eighth" (*VT42* : 31), with variant **toldëa** (*VT42* : 25) to go with **toldo**.

**tolu-** *vb.* "roll up" (*QL* : 94)

\***tolvo**, see **tolbo**

**tolyo** *noun* "sticker-up", "prominent one", term used in children's play for "middle finger" or "middle toe" (*VT47* : 10, *VT48* : 4). The form **tollo** in *VT48* : 6, 16 would seem to be a variant.

**tombo** *noun* "gong" (*LT1* : 269)

**tompë** (1) *pa.t.* of **top-** (**topë**), *q.v.* (*TOP*), (2) variant of **tomba**, *q.v.*

**top-** *vb.* "cover" (1st pers. aorist **topë** "covers"), *pa.t.* **tompë** (*TOP*). Variant **tup-**, *q.v.*

**tópa** *noun* "roof" (*TOP*)

**tópa-** *vb.* "roof" (*TOP*)

[**tóquet-** *vb.* "answer" (*PE17* : 166)]

[**Tormen**] *noun* "north" (*MEN*; replaced by **Formen**, *q.v.*)

**#torna** *adj.* "hard", as in **tornanga** (*q.v.*), seemingly **-storna** after prefixes ending in a vowel, as in the comparative forms **aristorna, anastorna** (*PE17* : 56; *the forms are untranslated and may not necessarily be the same adjective "hard"*.)

**tornanga** *adj.* "iron hard" (the order of the elements is the opposite in *Quenya*). (*PE17* : 56)

**torni** *pl.* of **toron** (*TOR*)

**toron** (**torn-** as in *pl.* **torni**) *noun* "brother" (*TOR*; *a later source gives háno, hanno [q.v.] as the word for "brother", leaving the status of toron uncertain*)

**torwa** ??? (*Narqelion*)

**tosta** *fraction* "one eighth" (1 / 8). Also **tolosta, tolsat** (*VT48* : 11)

**-tsë**, dual locative ending (*Plotz*); see **-ssë**

**-ttë** (1) "they", dual 3rd person pronominal ending ("the two of them") (*VT49* : 51), replacing (also within the *legendarium*) the older ending **-stë** (which was later used for the second person only). This older ending **-stë** corresponds to a possessive ending **-sta** "their" (*VT49* : 16), but this was presumably likewise altered to **\*-tta** as the new ending for dual "their" = "of the two of them".

**-ttë** (2), 3rd person *pl.* reflexive ending, as in **melittë** "they love themselves" (*VT49* : 21). This ending can hardly coexist with #1 above; an alternative wording would be the analytical construction **\*meliltë intë**. Compare **-ssë** #2.

**tú** *pron.* "they, them", 3rd person dual ("the two of them"), both "personal and neuter" (the pronoun can be used of persons and things alike). (*VT49* : 51) Tolkien also considered **tet** for the same meaning, listing it alongside **tú** in one source (*VT49* : 56), but this form was apparently abandoned.

**tuc-** ("k") *noun* "draw" (1st pers. aorist **tucin** "I draw") (*TUK*)

**tucalia** ("k") ??? (*Narqelion*)

**tuia-** *vb.* "sprout, spring" (Tolkien's gloss is actually "sprouts, springs", since **tuia** is also the 3rd pers. *sg.* present tense) (*TUY*)

**tuilë** *noun* "spring, spring-time", also used = "dayspring, early morn" (*VT39* : 7, *TUY*), in the calendar of *Imladris* a precisely defined period of 54 days, but also used without any exact definition. Cf. **tuiléré**, *q.v.* (*Appendix D*) - In early "Qenya", the word **tuilë** is glossed "Spring", but it is said that it literally refers to a "budding", also used collectively for "buds, new shoots, fresh green" (*LT1* : 269). Cf. **tuima** in Tolkien's later *Quenya*.

**tuiléré** *noun* "Spring-day", a day outside the months in the *Steward's Reckoning*, inserted between **Súlimë** and **Víressë** (rough equivalents of March and April). In Tolkien's early "Qenya", **Tuiléré** was simply glossed "Spring" (*LT1* : 269).

**tuilindo** *noun* "swallow", etymologically "spring-singer" (*TUY, LIN*<sup>2</sup>, *LT1* : 269, *LT2* : 338)

**tuima** *noun* "sprout, bud" (*TUY*)

**tul-** *vb.* "come" (*WJ* : 368), 1st pers. aorist **tulin** "I come" (*TUL*), 3rd pers. *sg.* **tulis** "(s)he comes" (*VT49* : 19), perfect **utúlië** "has come" (**utúlien** "I am come", *EO*), **utúlie'n aurë** "Day has come" (the function of the 'n is unclear; it may be a variant of the article "the", hence literally "the Day has come"). Past tense **túlé** "came" in *LR* : 47 and *SD* : 246, though an

alternative form **\*tullë** has also been theorized. **Túlë** in VT43 : 14 seems to be an abnormal aorist stem, later abandoned; **tula** in the same source would be an imperative. Prefixed future tense **entuluva** "shall come again" in the *Silmarillion*, future **tuluva** also in the phrase **aranielya na tuluva** "may thy kingdom come" (VT44 : 32 / 34), literally apparently **\*"thy kingdom, be-it-that (it) will come"**. In early "Qenya" we have the perfects **tulielto** "they have come" (LT1 : 114, 270, VT49 : 57) and **tulier** "have come", pl., in the phrase **I-Eldar tulier** "the Eldar have come" (LT1 : 114, 270). Read probably **\*utúlieltë**, **\*Eldar utúlier** in LotR-style Quenya.

**tulca** (1) ("k") *adj.* "firm, strong, immovable, steadfast" (TULUK)

**tulca**- (2) ("k") *vb.* "fix, set up, establish" (LT1 : 270)

**tulca** (3) ("k") *adj.* "yellow". Adopted and adapted from Valarin; the normal Quenya word for "yellow" is rather **malina** (WJ : 399)

**tulco** ("k") *noun* "support, prop". Given the primitive form **\*tulku**, the word would have the stem-form **\*tulcu-** and the plural form **\*tulqui**. (TULUK)

**Tulkas** (Tulkass-, as in dat.sg. **Tulkassen**) masc. name, used of a Vala, adopted and adapted from Valarin (WJ : 399, TULUK)

**tulma** *noun* "bier" (LT1 : 270)

**tulta-** *vb.* "send for, fetch, summon" (TUL). **Tultanelyes** **\*"you summoned him"**, changed by Tolkien to **leltanelyes** **\*"you sent him"** (possibly **tulta-** was meant to have the meaning "send" here, but Tolkien decided to use another word) (VT47 : 22)

**tulu-** *vb.* "fetch, bring, bear; move, come" (LT1 : 270; compare **tulta-** in Tolkien's later Quenya)

**tulunca** ("k") *adj.* "steady, firm" (LT1 : 270; in Tolkien's later Quenya **tulca**)

**tulwë** *noun* "pillar, standard, pole" (LT1 : 270)

**tulya-** *vb.* "lead" (+ allative : lead into) (VT43 : 22)

**túma** *adj.?* "moving" (MC : 214; this is "Qenya")

**tumba** *noun* "deep valley" (*Letters* : 308; SA : *tum* and TUB gives **tumbo** "valley, deep valley"); apparently an extended form **\*tumbalë** in **tumbalemorna** "deepvalleyblack" or (according to SA : *tum*) "black deep valley", also **tumbaletaurëa** "deepvalleyforested"; see **Taurelilómëa-tumbalemorna...**

**tumbë** *noun* "trumpet" (LT1 : 269)

**tumbo** (stem **\*tumbu-**, given the primitive form **\*tumbu**) *noun* "(deep) valley", under or among hills (TUB, SA : *tum*), "depth" (PE17 : 81). - In early "Qenya", the gloss was "dark vale" (LT1 : 269). See **tumba**.

**Tumbolatsin** *noun* (place-name, apparently incorporating **tumbo**) (LAT)

**tumna** *adj.* "lowlying, deep, low" (TUB); early "Qenya" glosses : "deep, profound, dark or hidden" (LT1 : 269, 271)

**tumpo** (stem **\*tumpu-**, given the primitive form **\*tumpu**) *noun* "hump" (TUMPU)

**Túna** (also **Tún**) place-name, used of the hill on which Tirion was built (*Silm*, TUN, KOR), derived from a stem (TUN) apparently meaning simply **\*"hill, mound"**.

**tunda** *adj.* "tall" (TUN)

**tunda-** *vb.* "kindle" (LT1 : 270; rather **tinta-** or **narta-** in Tolkien's later Quenya)

**tundo** *noun* "hill, mound" (TUN)

**tunga** *adj.* "taut, tight" (of strings : ) "resonant" (TUG)

**tuo** *noun* "muscle, sinew, vigour, physical strength" (TUG)

**#tup-** *vb.* "cover", isolated from **untúpa**, q.v. Variant **top-** in the *Etymologies*.

**tupsë** *noun* "thatch" (TUP)

**tur-** *vb.* "wield, control, govern" (1st pers. aorist **turin** "I wield" etc.), p.a.t. **turnë** (TUR). The verb is elsewhere defined "master, conquer, win" (PE17 : 115), virtually the same meanings are elsewhere assigned to **туру-** #1, q.v.

**túr, tur** *noun* "king" (PE16 : 138, LT1 : 260); rather **aran** in LotR-style Quenya, but cf. the verb **tur-**. Also compare the final element **-tur, -ntur** "lord" in names like **Axantur, Falastur, Fëanturi, Vëantur** (q.v.)

**túra** *adj.* "big, great" (PE17 : 115), related to words for power and apparently referring to a more abstract greatness than words like **haura** "huge". Cf. **taura, túrëa**. Apparently initial element of **Túrosto**.

**Turambar** masc. name, "Master of Doom / Fate", name taken in pride by Túrin (*Appendix A*, SA : *tur, TUR, MBARAT, VT49 : 42*)

**Turcafinwë** masc. name, "strong, powerful (in body) Finwë", masc. name; he was called **Celegorm** in Sindarin. Short Quenya name **Turco**. (PM : 352), compare **#turco** "chief" (q.v.)

**Turcil** ("k") *noun* "Númenórean" (TUR), stem **turcild-** as in pl. **turcildi** (LR : 47, 56; SD : 246). Variant of **Tarcil**; see VT46 : 17.

**#turco** (1) *noun* "chief" (isolated from **Turcomund** "chief bull", *Letters* : 423). **Turco**, masc. name, see **Turcafīnwë**.

**turco** ("k") (2) *noun* "tower". In **Lúnaturco**, Quenya name of Barad-dûr (Dark Tower). Tolkien changed the word **turco** from **turma** (*PE17* : 22).

**túrë** *noun* "mastery, victory" (*TUR*), "strength, might" (*QL* : 95), "power" (*QL* : 96)

**turëa** *adj.* "mighty, masterful" (*PE17* : 115), also **taura**.

**Túrin** masc. name, apparently meaning "victory-mood" (*LR* : 395, s.v. *TUR*). The *Etymologies* gives **Turindo** as the Quenya form of this name; **Túrin** seems to be properly the Sindarin form, though it fits Quenya style well enough and Nienor used it in a Quenya sentence (near the end of ch. 21 of the *Silmarillion*). The name appears as **Turin** (with a short **u**) in the phrase **nahtana ló Turin**, "slain by Túrin" (*VT49* : 24)

**#turinasta**, **#túrinasta** *noun* "kingdom" (**turinastalya**, **túrinastalya** "thy kingdom", *VT43* : 15). These words for "kingdom" Tolkien perhaps abandoned in favour of **#aranië**, q.v.

**#turindië**, **#túrindië** *noun* "kingdom" (**turindielya**, **túrindielya** "thy kingdom", *VT43* : 15). These words for "kingdom" Tolkien perhaps abandoned in favour of **#aranië**, q.v.

**Turindo** masc. name; see **Túrin** (*TUR*)

**turinqüi** ("q") *noun* "queen" (*LT1* : 260; apparently the fem. of **tur**. In Tolkien's later Quenya, "queen" is **tári**.)

**túrion** (**túriond-**) *noun* "palace" (*QL* : 95)

**turma** (1) *noun* "shield" (*TURÚM*).

[**turma**] (2) *noun* "tower". Tolkien changed this word to **turco** (#2), q.v. (*PE17* : 22)

**turmen** *noun* "realm" (*PE17* : 28).

**Turmen Follondiéva** "Realm of the North-harbourage", old name for Arnor, **Turmen Hallondiéva** "Realm of the South-harbourage", old name for Gondor (*PE17* : 28)

**turnë** pa.t. of **tur-** (*TUR*)

**Turondo** *masc. name* "Lord of stone" (*PE17* : 112); see **Turucáno**.

**Túrosto** place-name "Gabilgathol", a dwelling of the Dwarves (Sindarin *Belegost*; the names mean "Mickleburg", "Great Fortress"). Apparently **túra** + **osto**.

**туру-** (1) *vb.* "master, defeat, have victory over" (*PE17* : 113, not clearly said to be Quenya, but the Q name **Turucundo** "Victory-prince" is listed immediately afterwards). Compare **tur-**; cf. also **\*turúna**.

**туру-** (2) *vb.* "kindle" (*LT1* : 270; rather **tinta-** in LotR-style Quenya)

**туру** (3) *noun* "wood" (properly firewood, but used of wood in general) (*LT1* : 270)

**Turucáno** ("k") *masc. name* "Turgon" (*PM* : 344). The meaning is something like "powerful commander" (see **cáno**). Another version gives **Turondo** "lord of stone" as the Q name of Turgon(d). (*PE17* : 115), with a wholly distinct final element.

[**Turumbar**] *masc. name* (*MBARAT*; changed by Tolkien to *Turambar*)

**turun**, see **#turúna**

**\*turúna** *passive participle* "mastered", only attested in the elided form **turún** (*UT* : 138, apparently incomplete spelling **turun** in *Silm ch. 21*). The form may be understood as the passive participle of the verb **туру-** "master, defeat, have victory over" (*PE17* : 113), the sole available example of a U-stem verb appearing in such a participle form. Compare **-na** #4.

**turúva** *adj.* "wooden" (*LT1* : 270); cf. **туру** #3.

**tussa** *noun* "bush" (*TUS*)

**tusturë** *noun* "tinder" (*LT1* : 270)

**#tuv-** *vb.* "find", perfect **#utúvië** "has found" in Aragorn's exclamation when he found the sapling of the White Tree : **utúvienes** "I have found it" (**utúvie-nye-s** "have found-I-it") (*LotR3* : VI ch. 5)

**tuvu-** *vb.* "receive" (*GL* : 71; is this "Qenya" word related to **#tuv-** "find"?)

**-twa** 1) ending for dual possessive (*Plotz*)

**-twa** 2) an pronominal possessive ending mentioned in one chart of pronoun, apparently "their" referring to two persons (*VT49* : 16); this may be an ending used in colloquial Quenya rather than formal language (it is listed together with the endings **-ya** "his, her" and **-rya** "their", that are explicitly said to belong to colloquial Quenya) (*VT49* : 16-17)

**-tya**, pronominal ending, 2nd person sg. intimate / familiar "your, thy" (*VT49* : 16, 38, 48); compare **-tyë**

**tyal-** *vb.* "play" (1st pers. aorist **tyalin** "I play") (*TYAL*)

**tyalangan** *noun* "harp-player" (*TYAL*)

**tyalië** *noun* "sport, play, game" (*TYAL*, *LT1* : 260)

**tyar-** *vb.* "cause" (*KYAR*)

**tyaro** *noun* "doer, actor, agent" (*KAR*)

**tyasta-** *vb.* "put to the test", pa.t.

**tyasantë** (*QL* : 49)

**tyav-** *vb.* "taste" (1st pers. aorist **tyavin** "I taste") (*KYAB*)

**tyávë** *noun* "taste" (pl. **#tyáver** attested only in the compound **lámattyáver**, see **lámattyávë**.) (*MR* : 215, 216). It may be that the verb **tyav-** would also appear as **tyávë** in the past tense.

**tye** *pron.* "you, thou, thee", 2nd person intimate / familiar (*LR* : 61, 70, *Arct*, *VT49* : 36, 55), corresponding to formal / polite **lye**. According to *VT49* : 51, **tye** was used as an endearment especially between lovers, and (grand)parents and children also used it to address one another ("to use the adult **lye** was more stern"). **Tyenyä** "my **tye**", used = "dear kinsman" (*VT49* : 51). The pronoun **tye** is derived from *kie*, sc. an original stem *ki* with an added *-e* (*VT49* : 50). Stressed **tyé**; dual **tyet** "the two of you" (*VT49* : 51 – another note reproduced on the same page however states that **tye** has no dual form, and *VT49* : 52 likewise states that the 2nd person familiar "never developed" dual or plural forms). Compare the reflexive pronoun **intyë** "yourself". Possibly related to the pronominal stem *KE* (2nd person sg.), if **tye** represents earlier *\*kye*.

**-tyë** pronominal ending "you, thou" (*VT49* : 48, 51), 2nd person familiar / intimate : **carityë** "you do" (*VT49* : 16; the corresponding formal / polite ending is **-I**, **-lyë**, cf. *PE17* : 135 where Tolkien states that **hiruvalyë** "thou shalt find" from *Namárië* would be **hiruvatyë** if the polite pronoun were replaced by the familiar one). Compare the independent pronoun **tye**. In *VT49* : 51, Tolkien denies that the ending **-tyë** has any short form (see, however, **-t** # 3). Cf. **natyë** "you are"; see **ná** #1. Compare **tye**, **-tya**.

**tyel** (1) *noun* "end", stem **tyeld-** as in the pl. form **tyeldi** (*FS*, *KYEL*; the pl. form **tyeldi** was misread as "tyelde" in the *Etymologies* as printed

in *LR*; cf. *VT45* : 25 for this correction). Cf. **tyelma**.

**tyel-** (2) *vb.* "end, cease" (*KYEL*)

**tyelca** ("k") *adj.* "swift, agile" (*KYELEK*), "hasty" (*PM* : 353)

**Tyelicormo** ("k") *masc. name* "hasty-riser", the *amilessë* or mother-name (never used in narrative) of **Turcafinwë** = Celegorm (*PM* : 353)

[\*\***tyeldë**], see **tyel** (*KYEL*)

**tyelima** *adj.* "final" (*KYEL*)

**tyellë** *noun* "grade" (pl. **tyeller** is attested) (*Appendix E*), "grade, order; a step in a stairway, [or in a] ladder" (*PE17* : 122, 157)

**tyelma** *noun* "ending" (*FS*, *VT45* : 25)

**tyelpë** *noun* "silver" (*KYELEP* / *TELEP*), etymology also in *Letters* : 426 and *UT* : 266. **Tyelpë** is the true Quenya descendant of primitive *\*kyelepë*, but the Telerin form **telpë** was more common, "for the Teleri prized silver above gold, and their skill as silversmiths was esteemed even by the Noldor" (*UT* : 266). In the *Etymologies*, **tyelpë** is also the name of Tengwa #1 with overposed dots, this symbol having the value **ty** (*VT45* : 25). Cf. **tyelpetéma** as the name of the entire palatal series of the Tengwar system.

**Tyelperinquar** *masc. name*, "Silver-fist, Celebrimbor" (*PM* : 318; also **Telperinqar**, *q.v.*)

**tyelpetéma** *noun* "palatal series" (*Appendix E*)

**Tyelperion** less common name of **Telperion** (*UT* : 266).

**tyulma** *noun* "mast" (*TYUL*, *SD* : 419).

"Quenya" pl. **tyulmin** "masts" in *MC* : 216; read **\*tyulmar** in LotR-style Quenya.

**tyulussë** *noun* "poplar-tree" (*TYUL*)

**tyur** *noun* "cheese" (*QL* : 50 cf. *GL* : 28)

# U

**#u-** *vb.* "not do, not be" (1st pers. aorist **uin** "I do not, am not"), pa.t. **úmë** (*UGU* / *UMU*). A late (ca. 1968) source gives the forms **uin**, **uin(yë)** "I am not", **uil(yë)** "you are not", **uis** "it is not", **uilmë** "we are not", **uir** "are not" and endingless **ui** "is not" (*VT49* : 29, 36); these forms were however struck out. The example **uin carë** "I don't" (*PE17* : 68) combines this negative verb with a following verb in the "simplest aorist infinitive". Compare **ua** in another late source.

See also **ui**, which (despite its use as an interjection "no") seems to be the endingless 3rd person aorist.

**ú** (1) *adv.* and *prep.* "without, destitute of" (*VT39* : 14). Usually followed by genitive : **ú calo** "without light" (*cala*). – In one source, **ú** is seemingly also used as a negative verb "was not" (*VT49* : 13), but Tolkien revised the text in question.

**ú-** (2) prefix "not-, un-, in-", denying presence or possession of thing or quality (VT39 : 14, UGU / UMU / VT46 : 20, GŪ, LT1 : 272), or simply suggesting something bad or immoral (see **#úcar-**, **Úmaiar**). Tolkien at one point considered redefining **ú-** as an element signifying "bad, uneasy, hard"; the already-published form **únótima** would then mean "difficult / impossible to count" rather than simply "uncountable" (VT42 : 33). However, Tolkien's very last word on the matter seems to be that **ú-** was to remain a mere negative (VT44 : 4). Compare **úa**, q.v. According to the *Etymologies*, the prefix **ú-** usually has a "bad sense", whereas according to early material **u-** (**uv-**, **um-**, **un-**) is a "mere negation" (UGU / UMU vs. VT42 : 32) According to a later source, **ú-** could be used as an uninflected verbal prefix, mainly in verse, but in a normal style the prefix was "verbalized" as **ua-**, q.v. (PE17 : 144). The stem **Ū**, as a negation, was accompanied by "pursed lips and shaking of the head" (PE17 : 145).

**ua-** negative verb "not do, not be". If a verb is to be negated, **ua** (coming before the verb) receives any pronominal endings (and presumably also any endings for plurality or duality, **-r** or **-t**), whereas the uninflected tense-stem of the verb follows : With the ending **-n** for "I", one can thus have constructions like **uan carë** "I do not" (aorist), **uan carnë** "I did not" (past), **uan cára** "I am not doing" (present), **uan caruva** "I shall not do" (future). The verb **ua-** can itself be fully conjugated : **#ua** aorist (or present?), **únë** (past), **úva** (future), **#uië** (perfect) (the aorist and perfect are attested only with the ending **-n** "I"). In "archaic Quenya" these tense-forms could be combined with an uninflected aorist stem, e.g. future **\*úvan carë** = later Quenya **uan caruva**, "I shall not do". In later Quenya, only the forms **ua** (present or aorist) and "occasionally" the past tense form **#únë** were used in normal prose (**únen** "I did not, was not"). (PE17 : 144; compare FS for **úva** as a future-tense negative verb "will not")

**úa**, with 1st person suffix **úalyë**, imperative particle **á**, **a** combined with the negation **ú-** to express a prohibition (**úalyë mittanya me**, "do not thou lead us", VT43 : 9, 21-22). However, Tolkien apparently abandoned **úa** in favour of **ala**, **alalyë**, q.v. (later he also used the form **áva** for "don't"). Compare **ua**.

**Úamanyar** noun "those not of Aman" (sg. **Úamanya**, PE17 : 143), Elves who did not reach the Blessed Realm (but did leave Cuiviénen with the intention of going there) =

**Heceldi** (WJ : 371). Also **Úmanyar** and fuller **Úmaneldi**. (WJ : 373). Also called **Lembi**, q.v.

**#úcar-** vb. "to sin, trespass; to do wrong" (pl. aorist **úcarer** in VT43 : 12, we would rather expect **\*úcarir**, a form seemingly indicated by an emendation in one variant of the text in question, VT43 : 21). The verb is **car-** "do" with the prefix **ú-**, here suggesting something morally bad ("do wrong") rather than simple negation.

**#úcarë** noun "debt, trespass" (**úcaremmar** "our debts, our trespasses", VT43 : 19). The related words **#úcar-** "to sin" and **#úcarindo** "sinner" would suggest that **#úcarë** can also be translated "sin". – One may question whether the simplex form is **#úcarë** or just **#úcar** (+ **-e-** as a mere connecting vowel before the pronominal ending in **úcaremmar**), but compare **lacarë**.

**#úcarindo** (pl. **úcarindor**, VT43 : 27) noun "sinner"; cf. **úcar-**. The form **úlcarindor** occurring in an older variant of the text in question seems abnormal, since Quenya rarely has a long vowel in front of a consonant cluster (VT43 : 33)

**uë** noun "fleece" (LT1 : 249)

**úfantima** adj. "not concealable" (PE17 : 176), also **úfantuma** (PE17 : 180), cf. **fantá-**, q.v.

**úfanwa** adj. "not veiled or obscure, perspicuous" (PE17 : 176)

**úfanwëa** adj. "not veiled, unveiled" (PE17 : 180), possibly a variant or replacement **úfanwa**, q.v.

**ufárëa** adj. "not enough" (FS). Cf. **ú-** "un-" and **fárëa** "enough, sufficient" (read **\*úfárëa**?)

**ui** interjection "no" (originally an endingless negative verb in the 3rd person aorist : "it is not [so]"; see **#u-**). Apparently this is the word for "no" used to deny that something is true (compare **vá**, which is rather used to reject orders, or to issue negative orders). (VT49 : 28) Compare **uito**.

**#uië**, the perfect tense of the negative verb **ua-**, q.v. Only attested with a 1st person sg. pronominal suffix (**uien**).

**uilë** noun "long trailing plant", especially "seaweed" (UY)

**uin** (1) see **#u-**.

**Uin** (2) masc. name, "the primeval whale" (LT1 : 263)

**Uinen** (**Uinend-**, as in dative **Uinenden**) fem. name, used of a Maia, spouse of Ossë (UY, NEN). Adopted and adapted from Valarin (WJ : 404), though it is also said that it contains **-nen** "water" (SA : *nen*); the latter explanation may be

folk etymology. In the *Etymologies*, the name is derived from the same stem (*UY*) as *uilë* "long trailing plant, especially seaweed".

**uito** *interjection* "it is not that" (emphatic word for "no?") Compare **ui**, **náto** (*VT49 : 28, 29*)

**úxarin** *adj.* "unmarried" (*PE17 : 150*), this would be **úharin** in more standard spelling (and later pronunciation). In a more widely published source, the word for "unmarried" is **alahasta**, q.v.

**Úlairi** *pl. noun* "Nazgûl" (sg. \***Úlairë**? \***Úlair**?) Etymology obscure.

**Ulban** (**Ulband-**) *noun* "monster" (a name of Melko) (*LT1 : 260*)

**ulca** *adj.* "evil, bad, wicked, wrong" (*QL : 97, VT43 : 23-24, VT48 : 32, VT49 : 14; compounded in henuulca "evileyed", SD : 68*); variant **olca**, q.v. Compare noun **ulco**. The *adj. ulca* may also itself be used as a noun "evil", as in the ablative form **ulcallo** "from evil" (*VT43 : 8, 10*) and the sentence **cé mo quetë ulca** "if one speaks evil" (*VT49 : 19*).

**ulco** (stem **#ulcu-**) *noun* "evil", pl. \***ulqui** (*VT43 : 23-24; the stem-form is attested in the ablative case : ulcullo "from evil", VT43 : 12*)

**úlëa** *adj.* "pouring, flooding, flowing" (*ULU*)

**ullë** *intr. pa.t.* of **ulya-**, q.v. (*ULU*). Cf. **ullier** "poured", a pl. past tense of **ulya-** "pour" occurring in *LR : 47*; read probably \***uller** in Tolkien's later Quenya. In *SD : 247*, **ullier** is translated "should flow".

**illumë** *adv.?* a word occurring in *Fíriel's Song*, evidently meaning "not for ever". Cf. **ú-**, **lúmë** and **úlumë**.

**Ulmo** *masc. name*, used of the Vala of all waters (*ULU*), interpreted "the Pourer" by folk etymology, but the name was actually adopted and adapted from Valarin (*WJ : 400*)

**ulmula** *participle* "mumbling" (*MC : 214; this is "Qenya"*)

**ulto-** *vb.* "pour" (intransitive?) (*LT1 : 270; in Tolkien's later Quenya ulya- pa.t. ullë*)

**ulu-** *vb.* "pour" (transitive?) (*LT1 : 270; in Tolkien's later Quenya ulya- pa.t. uyanë*)

**úlumë** *adv.* "ever", at all times (in a series or period) (*PE17 : 156*). Cf. **illumë**.

**ulumpë** *noun* "camel" (*QL : 97*)

**Ulumúri** *pl. noun*, the great horns of Ulmo; etymology obscure (*Silm*)

**ulundë** *noun* "flood" (*ULU*)

**ulundo** *noun* "monster, deformed and hideous creature" (*ÚLUG*)

**ulya-** *vb.* "pour", *intr. pa.t.* **ullë**, *tr. uyanë* (*ULU*). Cf. **ullier** "poured", a pl. past tense of **ulya-** occurring in *LR : 47*; read

probably \***uller** in Tolkien's later Quenya. In *SD : 247*, **ullier** is translated "should flow".

**#um-** *vb.* "not to do, not to be" (1st pers. aorist **umin** "I do not, am not"), past tense **úmë** (*UGU / UMU*). Another version of this negative verb had the form **#hum-**, q.v., but Tolkien rejected it.

**úma-** *vb.* "teem" (*VT48 : 32*)

**Úmaneldi** *noun* "Non-Aman Elves", Elves who never dwelt in Aman (= **Úmanyar**) (*WJ : 373*). Sg. **#Úmanel**, **#Úmaneld-**.

**Úmanyar** *pl. noun* "those not of Aman", Eldar that did not reach Aman, sc. Sindar and Nandor (*SA : mán*). Sg. **#Úmanya**. Also **Úamanyar**.

[**?umaqualë**] ("**q**"), possibly a synonym of **anqualë / unqualë**, hence *noun* "agony, death" (*VT45 : 24*)

[**umba, umbacarin** *adj.* unknown meaning relating badness (*PE17 : 172*)]

**umbar** (**umbart-**, as in *dat.sg. umbarten*) *noun* "fate, doom" (*MBARAT*), also name of tengwa #6 (*Appendix E*). Cf. **Umbarto**. In the pre-classical Tengwar system presupposed in the *Etymologies*, **umbar** was the name of letter #18 (*VT45 : 33*), which tengwa Tolkien would later call **malta** instead – changing its Quenya value from **mb** to **m**. – In the word **Tarumbar** "King of the World" (q.v.), **umbar** appears to be a variant of **Ambar** (q.v.) instead.

**Umbardacil** *masc. name* (or title) "Umbar-victor" (*Appendix A*); the place-name *Umbar* is not Quenya and has no connection with **umbar** "fate".

**umbarta-** *vb.* "to define, decree, destine"; this form of the verb was used "in more lofty senses", otherwise **marta-** (*PE17 : 104*)

**Umbarto** *masc. name*, "Fated", mother-name (never used in narrative) of **Telufinwë** = Amras. The ominous name was altered to **Ambarto** by Fëanor. (*PM : 353-354*)

**umba** *noun* "swarm" (*VT48 : 32*)

**umbas** (**b**) *noun* "shield" (*VT45 : 33*)

**umbo, umbon** *noun* "hill, lump, clump, mass" (*PE17 : 93*)

**úmë** (1) *vb. pa.t.* of **um-** (and **u-**?), q.v. (*UGU / UMU*)

**úmë** (2) "great collection or crowd of things of same sort" (a struck-out note gave the rejected gloss "largeness") (*VT48 : 32*), "throng, great concourse of things without order" (*PE17 : 115*). Compare **úvë**.

-**úmë** (3) *suffix* "large" (of quantity)", as in **liyúmë** "host" (*VT48 : 32*)

**Úmaiar** *pl. noun*, Maiar (see **Maia**) who became evil and followed Melkor, like the Balrogs (*MR* : 79). Sg. #**Úmaia**.

**úmëa** (1) *adj.* "abundant, swarming, teeming" (*VT48* : 32), "large" (of throng) (*PE17* : 115). Compare **úvëa**.

**úmëa** (2) *adj.* "evil" (*UGU* / *UMU*). Obsoleted by #1 above? Is this connected to **úmëai** in *Narqelion*, perhaps a "Qenya" plural form?

**umnë**, see **matumnë** under **mat-**

**umpano** *noun* "build" (read : building), alternative form of **ampano**, which form is probably to be preferred (*VT45* : 36, compare *PAN*; *VT46* : 8 records how Tolkien in one case altered **umpano** to **ampano**)

**un-** intensive prefix used before **qu**; the assimilated variant **um-** is said to occur before **p**, and "b" (the latter evidently = **v** developed from prehistoric *b*, but following **um-** its original quality would be preserved so that we would see **umb-**). This prefix is reportedly only used "in evil sense"; otherwise the intensive prefix is **an-** (and assimilated variants thereof). (*VT45* : 5)

**úna** *adj.* "deprived of, destitute, forlorn" (*VT39* : 14). The plural form **\*únë** is not to be confused with the pa.t. of the negative verb **ua**, q.v. – An unglossed word **úna**, cited in *VT49* : 28, rather seems to be a negated form of **ná** "is".

**únat** *noun* "a thing impossible to be or to be done" (*VT39* : 26) Cf. **ú-** and **nat**.

**unca-** ("k") *vb.* "hollow out" (*UNUK*)

**Undolaurë** *masc. name* "Glorund" (> Glaurung). Also **Laurundo**. (*LT2* : 341)

**undómë** *noun* "twilight", usually of the time near evening, not near dawn (that is **tindómë**)

**undu** *adv.* (and *prep.*?) "down, under, beneath" (*UNU*, *VT46* : 20); prefix **undu-** "down", in **undulávë** "down-licked" = covered. (*Nam*)

**undulav-** *vb.*, literally "lick down" = cover (glossed "swallow" in *PE17* : 72). **Lumbulë undulávë ilyë tier** "(heavy) shadow down-licked all paths", lyrical translation "all paths are drowned deep in shadow" (*Nam*). The pl. past tense would be **unduláver** (*PE17* : 72).

**undumë** *noun* "abyss" (*Markirya*)

**#únë** *vb.*, the pa.t. of **ua-**, q.v. Only attested with a 1st person sg. pronominal suffix : **únen**.

**Úner** *noun* "Noman" (*UT* : 211)

**ungo** *noun* "cloud, dark shadow" (*UÑG*)

**Ungoliantë** *fem. name* "Ungoliant" (the Spider, ally of Morgoth); also **Ungweliantë** (*UÑG*, *DYEL*, *SLIG*)

**ungwalë** *noun* "torture" (*ÑGWAL*) Also **nwalmë** in Tolkien's later Quenya.

**ungwë** *noun* "spider's web", also name of tengwa #8 (*Appendix E*), or, in the pre-classical Tengwar system presupposed in the *Etymologies*, tengwa #20 – which letter Tolkien would later call **nwalmë** (*VT46* : 20). The word as such was defined as "gloom" in the *Etymologies* (*UÑG*), while in early "Quenya" it meant "spider" ("especially *Ungwë* the Gloomweaver" = Ungoliant) (*LT1* : 271)

**Ungweliantë** *fem. name*, the Spider, ally of Morgoth (*UÑG*)

**unotë**, **unotëa** (read **\*únotë**, **\*únotëa**?) *adj.* "not counted, uncounted" (*VT39* : 14)

**únótima** *adj.* "not possible to count, countless" (*VT39* : 14), pl. **únótimë** (translated "numberless") attested (**ú-nót-imë** "not-countable") (*Nam*, *RGEO* : 66, *Appendix E*). Cf. unnegated **nótima**, q.v.

**unqua** ("q") *adj.* "hollow" (*UNUK*)

**unqualë** ("q") *noun* "agony, death" (*KWAL*, *VT45* : 36). See **anqualë**. In the pre-classical Tengwar system presupposed in the *Etymologies*, **unqualë** was the name of letter #8 (*VT45* : 18), which tengwa Tolkien would later call **ungwë** instead – changing its Quenya value from **nqu** to **ngw**.

**unquë** *noun* "hole, hollow" (*VT46* : 20, *UNUK*), also name of tengwa #16 (*Appendix E*; there spelt unque, while the *Etymologies* has unqe)

**untúpa** *vb.* "down-roofs" = covers (perhaps for **\*undutúpa-**, cf. **undu-**). Present tense of **untup-** with lengthening of the stem vowel and the suffix **-a** (cf. **síla** "shines" from **sil-**)

**unhuinë** *prep + noun* "under-shadow" (*LR* : 47); see **huinë**.

**unutixë** ("ks") *noun* dot or point placed below the line of writing (*TIK*). In the *Etymologies* as printed in *LR*, the initial element **unu-** was misread as **nun-** (*VT46* : 19). The variant **unutexë** ("ks") was rejected by Tolkien (*VT46* : 20)

**únyárima** *adj.* "impossible to recount" (because all the facts are not known, or the tale is too long) (*WJ* : 370)

[**uo** *adv.* "together" (*PE17* : 191)]

**úpa** *adj.* "dumb" (i.e. unable to speak) (*PE17* : 126)

**úpahtëa** *adj.* "speechless" (synonym of **úpa**, q.v.) (*PE17* : 126)

**úquétima** *adj.* "unspeakable", sc. impossible to say, put into words; also "unpronounceable" (*WJ* : 370)



**úr** *noun* "fire" (UR) This stem was struck out in Etym, but a word that must be derived from it occurs in LotR, so it seems that Tolkien restored it. Early "Qenya" also has **Ūr**, *noun* "the Sun" (also **Ūri**, **Ūrinci** ("k"), **Urwen**) (LT1 : 271). Cf. **Ūri**.

**Ūr-anar** *noun*, word occurring in *Fíriel's Song*, translated "the red sun"; actually the prefixed element **úr-** must have to do with the element *ur-* "heat, be hot" mentioned in the *Silmarillion* Appendix. Also compare **Ūr** as an early Qenya word for "the Sun".

**úra** (1) *adj.* "evil, nasty" (VT43 : 24, VT48 : 32)

**úra** (2) *adj.* "large" (UR), probably obsolete by #1 above

**urcáríma**, **urcarnë** *adj.* "hard to make / do". (PE17 : 154). Cf. **urucarín**.

**urco** ("k"), stem \***urcu-** and pl. **urqui**, *noun* : an old word used in the lore of the Blessed Realm for anything that caused fear to the Elves during the March; by the Exiled Noldor the word was recognized as the cognate of Sindarin *orch* and used to mean "Orc". The Sindarin-influenced form **orco** was also used. (WJ : 390)

**urda** *adj.* "hard, difficult, arduous" (PE17 : 154)

**urdu** *noun* "death" (LT2 : 342; rather **nuru** in Tolkien's later *Quenya*)

**úrë** *noun* "heat", also name of tengwa #36 (Appendix E)

**úri** *noun* "sun" (MC : 214, 221; this is "Qenya"); genitive **úriö** "sun's" (MC : 216)

**Ūrimë** (in some editions **Urimë**, but this seems to be an error; cf. **úrë** "heat") *noun*, name of the eighth month of the year, "August" (Appendix D, SA : *ur-*, UT : 302)

**úrin** *adj.* "blazing hot" (LT1 : 271)

**Ūrin** (**Urind-**, as in "g.sg. *Ūrinden*", in LotR-style *Quenya* this is dat.sg.) *noun*, a name of the Sun (UR, PE17 : 148; this stem was struck out in Etym, but several words that must be derived from it occur in LotR, so it seems that Tolkien restored it.)

**Ūrion** (Q?) *noun*, a title of Fionwë (= later Eönwë); see the LR index. (UR; this stem was struck out in Etym, but several words that must be derived from it occur in LotR, so it seems that Tolkien restored it.)

**urna** *noun* "oven" (LT1 : 271)

**úro** *noun* "evil" (VT43 : 24); Tolkien may have abandoned this form in favour of **ulco**, q.v.

\***urta-**, see **usta-**

**ur(u)-** *prefix* denoting difficulty (PE17 : 154, 172), cf. **urcáríma**, **urucarín**

**urnótíma** *adj.* perhaps \*\*"difficult to count" (PE17 : 172)

**uru** *noun* "fire" (LT1 : 271)

**urucarín** *adj.* "made with difficulty" (PE17 : 154)

**uruitë** *adj.* "fiery" (UR; this stem was struck out in Etym, but several words that must be derived from it occur in LotR, so it seems that Tolkien restored it.)

**urulóčë** ("k") *noun* "fire-dragon" (LOK), pl. **Urolóci** ("k") (SA : *ur-*). In the *Silmarillion*, the word **Urolóci** is both singular (as when Glaurung is called "the first of the Urolóki", Silm : 138) and plural (as when Glaurung is called "the Urolóki", Silm : 255).

**Urundil** *masc. name*, "copper-lover" (PM : 365); this may suggest **#urun** as one word for "copper", unless this is the ending **-ndil** "friend, lover" suffixed to **#uru-** as a reduced form of **urus**, q.v.

**urus** (**urust-**) *noun* "copper" (VT41 : 10)

**úruva** *adj.* "fiery" (from UR; this stem was struck out in Etym, but several words that must be derived from it occur in LotR, so it seems that Tolkien restored it. The word **úruva** also occurred in early "Qenya"; in LT1 : 271 it is glossed "like fire".)

**uruvoitë** *adj.* "fiery" (LT1 : 271)

**urwa** *adj.* "on fire" (LT1 : 271)

**urya-** *vb.* "be hot" (PE17 : 148), "burn" (intransitive) (LT1 : 271)

**ursa** (**b**) *noun* "rage" (PE17 : 188)

**ursa-** (**b**) *vb.* "to rage" (PE17 : 188)

**us-** (**b**) *prefix* denoting something bad; cf. **uscarë**

**#us-** *vb.* "escape" (given in the form **usin** "he escapes" in LT1 : 251; this would have to mean "I escape" if the word is to be adopted to Tolkien's later *Quenya*). Cf. **uswë**.

**úsahtië** (**b**) *noun* "inducement to do wrong" (VT43 : 23); allative **úsahtienna** attested (the alternative form **úsahtienna** with a long **í** must be erroneous, as pointed out by the editors [*ibid.*]). Compare **sahta-**, **sahtië**.

**uscarë** (**b**) *noun* "doing wrong" (PE17 : 151). Also **uxarë**. Cf. **úcarë**.

**úsië** *adv.* "on the contrary" (VT49 : 8, 35). Cf. **lasi**.

**úsir** *adv.* "on the contrary", a form Tolkien may have abandoned in favor of **úsië** (VT49 : 18)

**usquë** ("q") *noun* "reek" (USUK). In the pre-classical Tengwar system presupposed in the *Etymologies*, **usquë** was also the name of tengwa #16, which at this conceptual stage had

the value **squ** (VT46 : 20). Later, Tolkien would call this letter **unquë**, with the value **nqu**.

**usta-** *vb.* "burn" (transitive) (LT1 : 271, QL : 98). This form reflects the stem *USU* listed in early material; however, since Tolkien seems to have changed it to *UR* later, we should perhaps read *\*urta-* for *usta-*.

**uswë** *noun* "issue, escape" (LT1 : 251)

**Uswevandë** *noun* "way of escape" (LT2 : 336)

**utúlien** see **tul-** (EO)

**Utumno** (stem *\*Utumnu-*), place-name, the first great stronghold of Melkor in the North (SA : *tum*, *TUB*). The etymology apparently has something to do with "very deep" or "very hidden"; the phrase "Utumno the Deep-hidden" in MR : 67 may include a rough translation of the name. This later source derives the name from a root meaning "cover over, hide", whereas in Etym it was derived from the root *TUB* having to do with low-lying things. Whether the primitive form is *\*Utubnu* as in Etym (*TUB*) or *\*Utupnu* as in MR : 69, the stem-form would be *\*Utumnu-*.

**utúvienyes**, see *\*tuv-*

**úva** (1) *vb.* "will not", future tense of a negative verb (present / aorist tense **úyë?**) in *Fíriel's Song*. Compare **#úva** as the future tense of the negative verb **ua-** (q.v.) in a later source (PE17 : 144, where the verb is cited with a 1st person sg. ending : **úvan**).

**úva-** (2) *vb.* "impend, be imminent" – "nearly always in a bad sense : 'threaten (to come)'" , as in **hrivë úva véna** "winter is drawing near to us" (VT49 : 14)

**-uva** future tense ending. In **avuva**, **caluva**, **cenuva**, **hiruva**, **(en)quantuva**, **(en)tuluva**, **laituvalmet**, **lauva**, **maruvan**, **termaruva**, **tiruvantes**. A final **-a** drops out before the ending **-uva** is added : **quanta-** "fill", future tense **quantuva** (PE17 : 68). A verbal stem in **-av-** may be contracted when **-uva** follows, as when **avuva** is stated to have

become **auva** (VT49 : 13). Origin / etymology of the ending **-uva**, see VT48 : 32. In VT49 : 30, the future tense of the verb "to be" is given as **uva**, apparently the future-tense "ending" appearing independently, but several other sources rather give **nauva** for "will be" (see **ná** #1).

**úvana** *adj.* "unmarred" (PE17 : 150), rejected meaning "monstrous" (PE17 : 149). The word for "unmarred" is **alahasta** (q.v.) a better-published source.

**úvanë** *prep.* + *noun* "without beauty", *adj.* **úvanëa** (VT39 : 14)

**úvanima** *noun* "not fair, ugly" (VT39 : 14). Negated form of **vanima**.

**úvanimo** *noun* "monster (creature of Melko[r])" (BAN, LT1 : 272); pl. **úvanimor** "monsters" is attested (UGU / UMU, (GŪ). According to VT45 : 7, 16 Tolkien did not capitalize the word **úvanimo**, though it was so printed in the entries BAN and GŪ in the Etymologies as printed in LR. The (pl.) form **húvanimor** was abandoned along with **hú** rather than **ú-** as a negative prefix, VT45 : 17.

**úvë** *noun* "abundance, great quantity" (UB). Compare **úmë** #2.

**úvëa** *adj.* "abundant, in very great number, very large" (UB). Compare **úmëa**.

**úvië** *noun* "considering a matter (with a view to decision)" (VT48 : 32)

**uxarë** *noun* "doing wrong" (PE17 : 151). Also **uscarë**. Cf. **úcarë**.

**úyë** *vb.*, a form occurring in *Fíriel's Song* (cf. VT46 : 22), apparently **ye** "is" with the negative prefix **ú-**, hence "is not" (**úyë sérë indo-ninya símen**, translated "my hearth resteth not here", literally evidently **\*[there] is not rest [for] my heart here**)

# V

**va** *prep.* "from" (VT43 : 20; prefixed in the form **var-** in **var-úra** "from evil", VT43 : 24). In VT49 : 24, **va**, **au** and **o** are quoted as variants of the stem *awa* "away from".

**vá** exclamation "I will not!" or "Do not!", interjection accompanied by a "jerk back of head" (PE17 : 145). It was inflected only in the 1st person sing. and 1st person pl. exclusive : **ván**, **ványë** "I won't!", **vammë** "we won't" (WJ :

371, PE17 : 143; read \***valmë** in *Second Edition Quenya*, after Tolkien revised the pronominal suffixes in the sixties).

-**va** possessive ending, presumably related to the preposition **va** "from". In **Eldaliéva**, **Ingoldova**, **miruvóreva**, **Oroméva**, **rómeva**, **Valinóreva** (q.v. for references), **Follondiéva**, **Hyallondiéva** (see under **turmen** for references). Following a consonant, the ending instead appears as -**wa** (**andamacilwa** "of the long sword", PE17 : 147, **rómenwa** "of the East", PE17 : 59). Pl. -**vë** when governing a plural word (from archaic -**vai**) (*WJ* : 407), but it seems that -**va** was used throughout in late Exilic Quenya (cf. **miruvóreva** governing the plural word **yuldar** in *Namárië*). Pl. -**iva** (-**ivë**), dual \*-**twa**, partitive pl. -**líva**.

**vacco** ("k") *noun* "jacket, cloak" (*GL* : 21, *QL* : 100)

**vaháya** *adj.* "far away" (*LR* : 47, *SD* : 310). Also spelt **vahaiya** (*SD* : 247)

**vahta**- *vb.* "to soil, stain" (*WA3*)

**vaia** < **waia** (also **vaiya** < **waiya**) *noun* "envelope", especially of the Outer Sea or Air enfolding the world within the Ilurambar or world-walls (*WAY*). Cf. **váya**.

**vailë** *noun* "wind" (*PE17* : 189)

**vailima** *adj.* "windy" (*PE17* : 189)

**Vaiaro** *masc.* name, a name of Ulmo, lord of Vaiya (*WAY*)

**vaima** *noun* "wrap, robe" (*QL* : 100, *LT1* : 271)

**vaina** (1) *adj.* "clad" (*LT1* : 272)

**vaina** (2) *adj.*, the "late" pronunciation of **waina** "blonde, fair of hair" (*PE17* : 154)

**vainë** *noun* "sheath" (*LT1* : 271)

**vainolë** *noun* "quiver" (= case for holding arrows) (*LT1* : 271)

**Vairë** (1) *fem.* name "the Weaver", name of a Valië, spouse of Mandos (*Silm*, *WEY*). The name is translated "Ever-weaving" in *VT39* : 10, and it is implied that the archaic form was \**Wairë* rather than *Wairë*, the reconstruction given in the *Etymologies* (entry *WEY*). Tolkien considered changing the name to **Vérë** (*PE17* : 33) One source glosses the literal meaning as "weaving" rather than "weaver" (*PE17* : 191).

**vairë** (2) *adj.* ?"wavy" (according to the editor, the gloss is almost illegible, but further notes may be taken as saying that the word describes wavy locks rather than wavy fluids). (*PE17* : 34)

**vaiwë** *noun* "wind" (*PE17* : 189)

**vaita**- *vb.* "to enfold" (*VT46* : 21), "to wrap" (*LT1* : 271). Older (MET) form **waita**-.

**vaiwa** *noun* "wind" (*WĀ* / *WAWA* / *WAIWA*)

**vaiya** < **waiya** (also **vaia**, **waia**) *noun* "envelope", especially of the Outer Sea or Air enfolding the world within the Ilurambar or world-walls (*WAY*, capitalized **Vaiya** under *GEY*; the latter entry was struck out). In a "Qenya" text in *MC* : 214, **vaiya** is simply translated "sky". In the pre-classical Tengwar system presupposed in the *Etymologies*, **vaiya** ( / **waiya**) was also the name of a tengwa letter that does not appear in Tolkien's later table, but which was apparently intended to have the value **w** > **v**, like the letter **wilya** > **vilya** in the later, canonical system (*VT46* : 21). According to Arden R. Smith, the form of the pre-classical letter is a variant of #21, which letter Tolkien would later call **vala** (*VT46* : 32).

**Vala** (1) *noun* "Power, God, angelic power", pl. **Valar** or **Vali** (*BAL*, *Appendix E*, *LT2* : 348). The Valar are a group of immensely powerful spirits guarding the world on behalf of its Creator; they are sometimes called Gods (as when **Valacirca**, q.v., is translated "Sickle of the Gods"), but this is strictly wrong according to Christian terminology : the Valar were created beings. The noun **vala** is also the name of tengwa #22 (*Appendix E*). Genitive plural **Valion** "of the Valar" (*FS*, *MR* : 18); this form shows the pl. **Vali**, (irregular) alternative to **Valar** (the straightforward gen. pl. **Valaron** is also attested, *PE17* : 175). Pl. allative **valannar** "to / on the Valar" (*LR* : 47, 56; *SD* : 246). Feminine form **Valië** (*Silm*), in Tolkien's earlier material also **Valdë**; his early writings also list **Valon** or **Valmo** (q.v.) as specifically *masc.* forms. The gender-specific forms are not obligatory; thus in *PE17* : 22 Varda is called a Vala (not a Valië), likewise Yavanna in *PE17* : 93. – **Vala** is properly or originally a *verb* "has power" (sc. over the matter of *Eä*, the universe), also used as a noun "a Power" (*WJ* : 403). The verb **vala**- "rule, order", exclusively used with reference to the Valar, is only attested in the sentences **á vala Manwë!** "may Manwë order it!" and **Valar valuvar** "the will of the Valar will be done" (*WJ* : 404). However, Tolkien did not originally intend the word **Valar** to signify "powers"; in his early conception it apparently meant "the happy ones", cf. **valto**, **vald**- (*LT2* : 348). – For various compounds including the word **Vala(r)**, see below.

**vala**- (2) *vb.* "to rule", only with reference to the Valar (see **Vala**). Future tense **valuva** is attested (*WJ* : 404)

**Valacar** masc. name, \*"Vala-helmet"??? (Appendix A)

**Valacirca** noun "Sickle of the Gods", a name of the Great Bear (Big Dipper) constellation (SA : val-, MR : 388, KIRIK, OT / OTOS / OTOK)

**Valandil** masc. name, "God-friend, \*Vala-friend" (Appendix A, UT : 210, translated in LR : 60)

**Valandur** masc. name, \*"Vala-servant" (Appendix A)

**valaina** adj. "of or belonging to the Valar, divine" (BAL)

**Valandor** place-name "the land of the Valar", confused with and replaced by **Valinórë** "the people of the Valar", short form **Valinor** (SA : dôr, *Silm*)

**Valanya** noun last day of the Eldarin six-day week, dedicated to the Valar (Appendix D). Etymology, see Letters : 427. Also called **Tárior**.

**Valaquenta** noun "Account of the Valar" (SA : val-). See **quenta**.

**Valarauco** ("k") noun "Demon of Might" (here **vala-** assumes its basic meaning "power, might"), Sindarin *balrog* (WJ : 415). Pl. **Valaraucar** (sic, not **-or**) "Balrogs", apparently containing **rauca** (q.v.) as an alternative form of **rauco** "demon" (SA : val-, SA : rauco). Earlier forms from the "Qenya Lexicon" are **Valcaraucë**, **Malcaraucë** (q.v.), apparently abandoned in LotR-style Quenya.

**#Valariandë** place-name "Beleriand" (genitive in the phrase **Nyarna Valarianden** "the annals of Beleriand" in LR : 202; Tolkien later changed the genitive ending from **-n** to **-o**; hence read \***Nyarna Valariandëo**) In the essay *Quendi and Eldar*, **Heceldamar** turns up as another Quenya term for Beleriand.

**Valarin** adj. "Valian", of or relating to the Valar, as noun = **Lambë Valarinwa** "Valarin tongue" (WJ : 397). It may be that **Valarinwa** is the normal form of the adjective "Valian" in Quenya.

**Valarindi** pl. noun "offspring of the Valar, their children begotten in Arda" (sg. **#Valarindë**). (MR : 49). Compare **indi**.

**Valaróma** noun "Vala-horn", Oromë's horn (*Silm*, MR : 7)

**valassë** noun "divinity" (or rather \*"valahood"; the word should probably not be used with reference to the divinity of Eru). (BAL)

**Valatar** (**Valatár-** as in "gen.sg. *Valatären*", in Tolkien's later Quenya this is a dative singular instead) noun "Vala-king", applied to the nine chief (male) Valar : Manwe, Ulmo, Aule, Mandos, Lorien, Tulkas, Ossë, Orome, and

Melko[r]. Note : This list, set down in the Etymologies, differs from the scenario of the published *Silmarillion*; Ossë is not a Vala in Tolkien's later conception. (BAL, VT46 : 17). Compare **Valatári**.

**Valatári** noun "Vala-queen" (BAL; this entry of the Etymologies states that **Vala** has no feminine form except this compound, but *Silm* gives **Valië** as a feminine form). The word **Valatári** is apparently also the unchanged plural form, so used in this quote : "The *Valatári* were Varda, Yavanna, Nienna, Vana, Vaire, Este, Nessa, Uinen" (BAL; Tolkien later reclassified Uinen as a Maia, not a Valatári / Valië). Notice that the plural form of **Valatar** would apparently also be \***Valatári**.

**valcanë** ("k") adj. "vague" (MC : 213; this is "Qenya")

**Valcaraucë** ("k") noun "balrog", also **Malcaraucë** (LT1 : 250; in Tolkien's later Quenya **valarauco**)

**vald-** noun "blessedness, happiness" (LT1 : 272 – a final vowel would seem to be required). See **valin** regarding the dubious conceptual validity of this and related words.

**valda** adj. "worth, worthy, dear" (GL : 23)

**Valdë** noun "female Vala" (also **Valis**) (LT1 : 272, in Tolkien's later Quenya **Valië, Valatári**)

**valdëa** adj. "of moment, important" (QL : 102)

**Valië** noun female Vala; pl. **Valier** attested (*Silm*)

**Valimar** place-name "Vali-home" (Vali = Valar), the city of the Valar in Valinor, also in shorter form **Valmar**. Cf. the *Silmarillion* : "the city of Valimar where all is glad" (*Valaquenta*); "in the midst of the plain beyond the mountains they [the Valar] built their city, Valmar of many bells" (chapter 1). In *Namárië*, the word Valimar is used = **Valinor**, since Valimar was its chief city (*Nam*, *RGEO* : 67)

**valimo** adj. "happy" (LT1 : 272; adjectives apparently cannot end in **-o** in LotR-style Quenya.). See **valin**.

**valin** adj. "happy" (LT1 : 272). This word, as well as **valimo** and **vald-**, connect with Tolkien's early concept of **Valar** meaning "happy ones", but since it was later reinterpreted as "the Powers", the conceptual validity of these terms for "happy" is doubtful.

**Valinor** place-name "the land (or people) of the Valar", \*"Vali-land" (Vali = Valar), land of the Gods in the West (BAL, *NDOR*); cf. **Valandor**. Full form **Valinórë** (BAL; **Vali-nórë** under *NDOR*). Said to be "the true Eldarin name

of *Aman*", the latter name being explained as a borrowing from Valarin in some versions of the linguistic scenario (VT49 : 26). In the early "Qenya Lexicon", **Valinor**, **Valinórë** is glossed "Asgard", the name of the city of the gods in Norse mythology (LT1 : 272). It seems that in such more restricted use, Valinor is not the entire Blessed Realm but rather the specific region beyond the Pelóri where (most of) the Valar dwelt, with Val(i)mar as the chief city. Thus it is said of Eärendil that he "went into Valinor and to the halls of Valimar" only *after* he had already left his ship and ventured as far as Tirion (*Silmarillion*, chapter 24). – Possessive **Valinóreva** in **Nurtalë Valinóreva**, the "Hiding of Valinor", the possessive case here assuming the function of object genitive (*Silm*).

**Valis** *noun* "female Vala" (also **Valdë**) (LT1 : 272; in Tolkien's later Quenya **Valië**)

**Valmar** alternative form of **Valimar**, q.v. (*Silm*)

**Valmo** *noun* "male Vala" (also **Valon**) (LT1 : 272; these forms may or may not be valid in Tolkien's later Quenya)

**Valon** *noun* "male Vala" (also **Valmo**) (LT1 : 272; these forms may or may not be valid in Tolkien's later Quenya)

**Valsi** = **Valis**? (LT1 : 272)

**-valta** *suffix* "-less", also **-viltë** (evidently endings used to derive adjectives like "lifeless") (GL : 23) The ending **-lóra** appears with the same meaning in Tolkien's later Quenya.

**valto** *noun* "luck" (LT1 : 272)

**valya** *adj.* "having (divine) authority or power" (*BAL*; this word is of course etymologically connected to the **Valar** and should not be used with reference to the divinity of Eru.)

**ván** *noun* "goose"; pl. **váni** given (*WA-N*). Older **wán**.

**Vána** fem. name, a Valië, the wife of Oromë (*Silm*, *WJ* : 383); the *Etymologies* gives **Vana** with no long vowel (*BAN*). The apparent meaning is "beautiful (one)", since she was "the most perfectly 'beautiful' in form and feature...representing the natural unmarred perfection of form in living things" (*PE17* : 150).

**Vanar** or **Vani** *pl. noun*, = **Valar** (LT1 : 272)

**vand-** *noun* "way, path" (LT1 : 264; a final vowel would seem to be required, but in Tolkien's later Quenya, the words **tië** or **mallë** are to be preferred)

**vanda** (1) *noun* "oath, pledge, solemn promise" (*CO*)

[**vanda**] (2) *noun* "prison, Hell" (cf. **Angavanda**). (VT45 : 6; this word was apparently rejected in favour of **mando**)

**vandl** *noun* "staff" (LT1 : 264) (No word can end in *-dl* in Tolkien's later Quenya; the word may be adapted as **\*vandil**. Compare **findil**, **findil**.)

**vanë** *adj.* "fair" (LT1 : 272; in Tolkien's later Quenya rather **vanya**)

**vánë** past tense of **auta-**, q.v. (*WJ* : 366)

**vanessë** *noun* "beauty" (LT1 : 272, *PE17* : 56). Also **vanië**.

**vanga** *noun* "beard" (LT2 : 344, *GL* : 21; in Tolkien's later Quenya **fanga**)

**vangwë** *noun* "blow" (*PE17* : 34), i.e. a blast of wind

**vanië** *noun* "beauty" (*PE17* : 56), apparently formed from **vanya** #1. Synonym **vanessë**.

**vánië** *vb.*, an augmentless perfect of **auta-** (q.v.) that may occur in verse; regular form **avánië** (*WJ* : 366)

**vanima** *adj.* "beautiful, fair" (*BAN*, VT39 : 14) (glossed "proper, right, fair" in early "Qenya", LT1 : 272, though a later source says the word is used "only of living things, especially Elves and Men", *PE17* : 150); nominal pl. **vanimar** "beautiful ones", partitive pl. genitive **vanimálion**, translated "of beautiful children", but literally meaning "of [some] beautiful ones" (*LotR3* : VI ch. 6, translated in *Letters* : 308).

**Arwen vanimalda** "Beautiful Arwen", literally "Arwen your beauty" (see **-lda** for reference; changed to **Arwen vanimelda** in the second edition of *LotR*; see **vanimelda**).

**vanimalda** *adj.* with suffix "your beautiful"; **Arwen vanimalda** "Arwen your beauty = beautiful Arwen" (*WJ* : 369, cf. *PE17* : 55). The ending for sg. "your" normally appears as **-lya** rather than **-lda** (which according to late sources is rather the ending for plural "your", here inappropriate). Originally Tolkien seems to have intended **vanimalda** as an inflected form of **vanima** "beautiful", the ending **-lda** expressing comparative, superlative or simply "exceedingly" (*PE17* : 56 : **vanimalda** = "exceeding fair"). However, since this ending was later revised out of existence, Tolkien reinterpreted the word. The Second Edition of *LotR* changes one letter to arrive at the reading **vanimelda**, q.v. for Tolkien's new explanation.

**vanimelda** *adj.*, said to be "the highest word of praise for beauty", with two interpretations that were apparently considered equally valid and simultaneously true : "beautiful and beloved" (**vanima** + **melda**, with hapology),

i.e. "movingly lovely", but also "elven-fair" (fair as an Elf) (**vanima** + **elda**). The word was also used as the second name of **Arwen**. (*PE17* : 56, *Second Edition LotR1* : II ch. 16).

**Vanimeldë** fem. name (*Appendix A*), apparently a feminized form of the adj. **vanimelda**, q.v.

**Vanimo** (pl. **Vanimor** given), *noun* "the beautiful", children of the Valar (**BAN**), or "fair folk" = (men and) elves (*UGU* / *UMU*, *VT45* : 17). Negated **úvanimor** = "monsters".

**vannë** pa.t. of **vanya-** (*WAN*)

**vanta-** (1) *vb.* "to walk" (*BAT*)

**vanta** (2) *noun* "walk" (*BAT*)

**vanwa** *adj.* "gone, lost, no longer to be had, vanished, departed, dead, past, past and over, gone on the road, over" (*WJ* : 366, *Nam*, *RGeo* : 67, *WAN*, *LT1* : 264; older **wanwa**, *PE17* : 143). The word was "not applied to *dead persons* except those who would *not* return, either because of a special doom (as [in the case of] Men) or because of a special will of their own (as *Felagund* or *Miriel*) or a special ban of Mandos (as *Feanor*)" (*PE17* : 143). Also see **avanwa**.

**vanwië** *noun* "the past, past time" (*WAN*)

**vanya** (1) *adj.* "fair" (*FS*), "beautiful" (*BAN*), a word referring to beauty that is "due to lack of fault, or blemish" (*PE17* : 150), hence **Arda Vanya** as an alternative to **Arda Alahasta** for "Arda Unmarred" (*ibid.*, compare *MR* : 254). Nominal pl. **Vanyar** "the Fair", the first clan of the Eldar; the original meaning of this stem was "pale, light-coloured, not brown or dark" (*WJ* : 382, 383, *stem given as WAN*), "properly = white complexion and blonde hair" (*PE17* : 154, *stem given as GWAN*); stems **BAN** vs. **WAN** discussed, see *PE17* : 150.

**vanya-** (2) *vb.* "go, depart, disappear", pa.t. **vannë** (*WAN*). The verb **auta-** may have replaced this word in Tolkien's later conception.

**váquet-** *vb.* (1st pers. aorist **váquetin** and 1st pers. past tense **váquenten** are given) "to say no" (not denying that something is true, but denying to do or to allow something : "to say I will not / do not"; "to refuse", "to forbid" (*WJ* : 370, 371)

**var** (1) *conj.* "or" (*QL* : 100). In Tolkien's later Quenya, the word **hya** appears for "or". A phrase involving a double **var...var** may mean "either...or" in one early (untranslated) text, according to Christopher Gilson's interpretation (*PE15* : 32, 39)

**var-** (2), see **va**

**vára** *adj.* "soiled, dirty" (*WA3*)

**varanda** *adj.* "sublime" (*PE17* : 23), related to the name **Varda**.

**vard-** *vb.* "rule, govern" (*LT1* : 273; *hardly valid in Tolkien's later Quenya*)

**Varda** fem. name "the Sublime", name of a Valië, spouse of Manwë, the Queen of the Valar, called *Elbereth* in Sindarin (*BARATH*, *BARÁD*, *WJ* : 402; in *Letters* : 282 **Varda** is translated the "Lofty"). As a general adjective "sublime", †**varda** could still occur as a poetic word in verse (*PE17* : 23), but normal prose would apparently rather use the related word **varanda** (q.v.) Genitive **Vardo** (for \**Vardao*). (*Nam*, *RGeo* : 66). **Vardamir** masc. name, \*"*Varda-jewel*" (*Appendix A*, *UT* : 210); **vardarianna** ?"*Varda-gift*", name of a tree (*but the ri element is obscure*) (*UT* : 167)

**vardar** *noun* "king" (*LT1* : 273; *rather aran in LotR-style Quenya*)

**Vardilmë**, fem. name (*UT* : 210), perhaps \*"*Varda-friend; one devoted to Varda*" (if so this would be a contraction of \***Vardandilmë**, with **-(n)dilmë** as the feminine form of **-ndil** "friend")

**Vardo Meoita** *noun* "Prince of Cats" (*LT2* : 348; **vardo** "prince" is hardly a valid word in Tolkien's later Quenya; cf. **vard-**, **vardar**. *Later Quenya has cundu for "prince".*)

**varna** *adj.* "safe, protected, secure" (*BAR*)

**varnassë** *noun* "security" (*BAR*)

**varnë** (1) *adj.* "brown, swart, dark brown", stem-form **varni-** (*BARÁN*)

[**varnë**] (2) *noun* "protection" (*BAR*)

**varni** *noun* "queen" (*LT1* : 273; *rather tári in Tolkien's later Quenya*)

[**varilë**] *noun* "protection" (*VT45* : 7)

**varya-** *vb.* "to protect" (*BAR*)

**Vása** *noun* "the Consumer", a name of the Sun (*MR* : 130, *Silm*)

**vasar** (**þ**) *noun* "veil" (*VT42* : 10, *the word was "not in daily use"*, *VT42* : 9). Older form **wapar**.

**vasarya-** (**þ**) *vb.* "to veil" (*VT42* : 10)

**váva** *vb.?* "blow" (the wording used in the source is unclear, but *wā-ya* is said to mean "blow", and after discussing Sindarin forms Tolkien instructs himself to "alter Quenya", introducing a new primitive form *ṽwā-wā* with **váva-** as the Quenya outcome. Possibly this still means "blow" as a verb referring to wind.) –*PE17* : 34

**vávëa** *adj.* "(con)similar, alike", also **ovëa**, q.v. (*PE17* : 189)

**váya** *noun* "sea" (considered as "waters, motion"). The wording of the source indicates

that Tolkien only tentatively considered such a word (PE17 : 33)

**ve** (1) *prep.* "as, like" (*Nam, RGEO* : 66, *Markirya, MC* : 213, 214, *VT27* : 20, 27, *VT49* : 22); in *Narqelion ve* may mean either "in" or "as". **Ve firimor quetir** "as mortals say" (*VT49* : 10), **ve senwa** (or **senya**) "as usual" (*VT49* : 10). Followed by genitive, **ve** apparently expresses "after the manner of" : **ve quenderinwë coaron** ("k") "after the manner of bodies of Elven-kind" (*PE17* : 174). Tolkien variously derived Quenya **ve** from older *wē*, *bē* or *vai* (*VT49* : 10, 32, *PE17* : 189)

**ve** (2) *pron.* "we", 1st person pl. inclusive (corresponding to exclusive **me**), derived from an original stem-form **we** (*VT49* : 50, *PE17* : 130). Variant **vi**, q.v. Stressed **wé**, later **vé** (*VT49* : 51). Dative (*\*wéna* >) **véna**, *VT49* : 14. Dual **wet**, later *\*vet* "the two of us" (inclusive; cf. exclusive **met**) (*VT49* : 51). Also compare the dative form **ngwin** or **ngwen** (q.v.), but this would apparently be *\*wen* > *\*ven* according to Tolkien's later ideas.

**-vë**, (3) apparently an ending used to derive adverbs from adjectives (see **andavë** under **anda** and **oiavë** under **oia**). May be related to the preposition **ve** "as, like".

**vëa** (1) *adj.* "seeming, apparent" (*PE17* : 189)

**vëa** (2) *adj.* "adult, manly, vigorous" (*WEG*)

**vëa** (3) *noun* "sea" (*MC* : 213, 214, 216; possibly obsoleted by #1 and #2 above, though some argue that the initial element of the late names **Vëantur** and **Vëandur** [q.v.] could be **vëa** #3 rather than #2 (it can hardly be #1) . In any case, the normal word for "sea" in LotR-style Quenya seems to be **ëar**.) Inflected **vëan** "sea" (*MC* : 220), **vëar** "in sea" (a "Quenya" locative in -r, *MC* : 213), **vëassë** "on sea" (*MC* : 220). Cf. also **vëaciryó**.

**vëa** (4) *noun* "wind" (*PE17* : 189)

**vëaciryó** ("k") *noun* in genitive "of sea-ship", genitive of *\*vëaciryá* ("k") (*MC* : 216; this is "Quenya"; see **vëa** # 2)

**Vëandur**, masc. name (*PM* : 191), either "Vigorous servant" or "Sea-servant" (= mariner; compare **ëarendur**, etymologically very similar if the Quenya form **vëa** "sea" was maintained in later Quenya). See **vëa** #1 and 2 and compare **Vëantur**.

**vëaner** *noun* "(adult) man" (*WEG*)

**Vëantur**, masc. name (*UT* : 171), either "Vigorous lord" or "Sea-lord" (see **vëa** #1 and 2; those who prefer the translation "Sea-lord" see this name as evidence that Tolkien

maintained the Quenya noun **vëa** "sea" in later Quenya). Compare **Vëandur**.

**vëassë** *noun* "vigour" (*WEG*)

[**vecca** *adj.* "active", ancient form (*PE17* : 190)]

**vehtë** *noun* "life" - not *Life* in general or as a principle, but (a *period* of) *individual activity*, thus also "the place where a person, people &c. lived and had their business, i.e. *habitat, haunt*" (*PE17* : 189)

**vehtequantalë** *noun* "biography" (*PE17* : 189)

#**vel-** see **vëla** #2

**vëla** (1) *adv.* "alike" (*VT49* : 10)

**vëla** (2) *vb.* "see" (*Arct*); present / continuative tense of a verbal stem #**vel-**? The context of the sentence where it occurs ("till I see you next") suggests that this is "see" in the sense of "meet".

**velca** ("k") *noun* "flame" (*LT1* : 260; **nár**, **nárë** would be the normal word in Tolkien's later Quenya)

**velicë** ("k") *adj.* "great" (*LT1* : 254; probably not valid in Tolkien's later Quenya; in the context of the Etymologies it would have to be derived from **BEL**, but it is stated that this stem was "not found in Q". Perhaps Tolkien rejected **velicë** because it was too similar to the Russian word that clearly inspired it.)

**v'emattë** ??? May be the preposition **ve** + an otherwise unknown word **emattë**. (*Narqelion*)

**vëna** *pron.* "for us", (long) dative form of **ve** # 2, q.v.

**wendë** < **wendë** *noun* "maiden" (*WEN / WENED*, *VT45* : 16), "virgin" (in Tolkien's translations of Catholic prayers where the reference is to Mary; see *VT44* : 10, 18). The form **Vëndë** in *VT44* : 10 seems abnormal; normally Quenya does not have a long vowel in front of a consonant cluster.

**wenë** *noun* "small boat, vessel, dish" (*LT1* : 254)

**wënë** < **wënë** *noun* "virginity" (*WEN / WENED*); in one source **wënë** also appears with the concrete meaning "virgin" (*VT44* : 10), but this is normally **wendë**, **wendë** instead.

**\*wënëa** *adj.* "maidenly, virginal" (*VT44* : 10; the source has **wëne' alcarë** "virginal glory", the first word possibly representing an adjective **\*wënëa** the final vowel of which has been elided since the next word begins in the same vowel.)

**wenessë** *noun* "virginity" (*WEN / WENED*)

**wenië** *noun?* "shape, cut" (*LT1* : 254)

**venno** *noun* "husband" (cited as **\*\*verno** in the Etymologies as printed in LR, entry BES, but according to VT45 : 7, this is a misreading of Tolkien's manuscript). In a later source, the word for "husband" is given as **veru**, q.v.

**venta** *noun* "chin" (QL : 101)

**venwë** *noun?* "shape, cut" (LT1 : 254)

†**vëo** *noun* "man" (WEG; etymologically connected to **vëa** "manly, vigorous"; the more neutral word for "man" is **ner**. According to VT46 : 21, Tolkien indicated that **vëo** is an archaic or poetic word.) Tolkien at a later point defined the word as "living creature" (PE17 : 189). Cf. variant **wëo**, q.v.

**vëra** (< Old Quenya **wëra**) *noun* "personal, private, own" (PM : 340)

**verca** ("k") *adj.* "wild" (BERÉK)

**vérë** (1) *noun* "bond, troth, compact, oath" (WED)

**Vérë** (2) *fem. name*, tentative replacement form for the name **Vairë**, apparently never introduced in any narratives (PE17 : 33)

**veri** *noun* "wife" (VT49 : 45)

**verië** *noun* "boldness" (BER)

**\*\*verno** *noun* "husband", misreading for **venno**, q.v. (BES)

**verta-** *vb.* "to give in marriage" (give a person in marriage to another); also "to take as husband or wife (to oneself)" (VT49 : 45)

**veru** (1) *noun* "husband" (VT49 : 45). An earlier source gives the word for "husband" as **venno**.

**veru** (2) *dual noun* "husband and wife, married pair" (BES). Obsolete by #1 above? (Notice that the word **veru** "married pair" comes from the same source that has **venno** rather than **veru** as the word for "husband".)

**verya-** (1) *vb.* "to dare"; also *adj.* **verya** "bold" (BER, VT45 : 7)

**verya** (2) *vb.* "to marry (of husband and wife), be joined to" (intransitive; the spouse to be is mentioned in the allative case : **veryanen senna** "I married him / her"; compare English "get married to someone"). (VT49 : 45, 46)

**veryanwë** "wedding"; **veryanwesto** "of your (dual) wedding" (VT49 : 44, 45)

**vessë** *noun* "wife" (BES). A later source gives the word for "wife" as **veri**.

**vesta** *noun* "matrimony" (BES, VT49 : 46)

**vesta-** *vb.* "to wed" (BES, VT49 : 46). (Under WED, the verb **vesta-** was defined as "swear to do something", but this was struck out.)

**vestalë** *noun* "wedding" (BES, VT49 : 46) (under WED the word was defined as "oath", but this was struck out)

**\*vet**, see **ve** #2

**vi** *pron.* "we", 1st person inclusive (PE17 : 130), variant of **ve** #2.

**vië** *noun* "manhood, vigour" (WEG)

**vil-** *vb.* "to fly" (The forms given are the 1st pers. aorist **vilin** "I fly" and the pa.t. **villë**. Tolkien replaced **wilin** with **wil-**, pa.t. presumably **\*wille**, but this may not render **vil-** obsolete; rather, Tolkien simply decided to cite the verb in its Old Quenya form, before the merger of **w-** with **v-** that occurred in Exilic Quenya.) (WIL)

[**vilda**], see **vilwa**

**vilë** *noun* "gentle breeze" (LT1 : 273)

**vilin** *adj.* "airy, breezy" (LT1 : 273). Not to be confused with **vilin** "I fly", see **vil-**.

**vilissë** *noun* "spirit" (GL : 23)

**-viltë** adjectival ending "-less", also **-valta** (evidently endings used to derive adjectives like "lifeless") (GL : 23). Rather **-lóra** in Tolkien's later Quenya.

[**vilwa** < **wilwa**] *noun* "air, lower air" (distinct from the 'upper' air of the stars, or the 'outer') (WIL; in one place **vilwa** was not struck out, VT46 : 21) According to VT46 : 21, Tolkien considered **vilda** < **wilda** as a replacement form, but rejected it.

**vilya** *noun* "air, sky", also name of tengwa #24. Older **wilya**. (Appendix E). Early "Qenya" has **Vilya** (changed from **Vilna**) "lower air" (LT1 : 273); also **vilya** "air" (MC : 215)

**\*vinca**, see **winca**

**Vincarna** *compounded passive participle* "new-made, renewed" (MR : 408)

[**vinda-** *vb.* "fade"; pa.t. **vindanë** given (VT46 : 21). Compare **vinta-**]

[**vindë** *noun* "blue-grey, pale blue or grey"; older **windë**. (WIN / WIND, VT45 : 16, 46 : 21) The stem-form would have been **vindi-**, given the primitive form **\*windi**.]

**\*vinë** (**vini-**), see **winë**

**vinë** *noun* "youth" (probably as abstract) (VT47 : 26, PE17 : 191)

**Vingelot**, **Vingilot**, **Vingilótë** ship-name; "Foam-flower", name of Eärendil's ship (SA : *wing, Sílm*)

**\*vinima**, see **winima**

**\*vinimo**, see **winimo**

[**vinta-**, *vb.* "fade", pa.t. **vintë**, **vintanë** given. (WIN / WIND) Compare **vinda-**.]

**vinya** (1) *adj.* "young" (VT46 : 22, VT47 : 26, PE17 : 191) or "new" (cf. compounds **Vinyamar**, **Vinyarië** below; cf. also **winya** "new,



fresh, young" in a deleted entry in the *Etymologies*, VT45 : 16; there the word was first written as **vinya**.) **Vinya** "the Young", original name of the isle of Númenor among its own people (*SD* : 332).

**vinya** (2) < **windya** *adj.* "pale blue" (*WIN* / *WIND*) (*It is uncertain whether Tolkien rejected this word or not; in any case, vinya is only attested with the meaning "young, new" in his later Quenya.*)

**Vinyamar** place-name \*"New Dwelling" (*Silm*)

\***vinyamo**, see **winyamo**

**Vinyarië** *noun* "Newyear's Day" (*PM* : 127)

[**vinyë** *noun* "evening" (*VT46* : 21)]

**Víressë** *noun*, fourth month of the year, "April" (*Appendix D*). The Quenya name is apparently related to words for youth and freshness; compare **vírië**, **virya**.

**vírië** *noun* "youth" (as abstract) (*VT46* : 22)

**virin** *noun* "a magic glassy substance of great lucency used in fashioning the Moon. Used of things of great and pure transparency." (*LT2* : 339)

**virya** (1) *adj.* "fresh" (*VT46* : 22)

**virya-** (2) *vb.* "change, alter(nate)" (*intransitive*), pa.t. **virnë** / **virinyë**, cf. transitive **vista-**, q.v. (*PE17* : 189, 191)

**vista** (1) *noun* "air as substance" (*WIS* (*WIL*))

**vista-** (2) *vb.* "change" (transitive), pa.t. **vistanë**, cf. *intransitive virya-*, q.v. (*PE17* : 189, 191)

**vó** (*actually spelt vō*), also **vondo**, *noun* "son" (*LT2* : 336; *in Tolkien's later Quenya yondo*)

**vor**, **voró** *adv.* "ever" (*BOR*, *LT1* : 250, 273 [*only voró in the Etymologies*]; also *in Narqelion*)

**vora**, **vorë** *adv.* "always"; see **voró**

**vorë** *noun*? "lasting" (as *noun*? i.e. \*"lasting quality"?) Compare the derived *adj. vórea*. (*VT45* : 7)

**vorëa** *noun* "continuous, enduring, lasting" (*VT45* : 7)

**vorima** *adj.* "continual, repeated" (*BOR*), early "Qenya" gloss "everlasting" (*LT1* : 250)

**voríma** (more or less identical to **vorima** above?) *adj.* "steadfast in allegiance, in keeping oath or promise, faithful"; genitive **vorímo** in a variant of *CO*; see *UT* : 317. In *VT45* : 7, **voríma** is glossed "continuous, enduring, repeated".

**voró**, **voró-** *adv.* "ever, continually" (*BOR*, *Narqelion*) Compare **vor**. (Focusing on the gloss "continually", post-Tolkien writers have sometimes used **voró** for "still, yet".) The variants **vora**, **vorë** were used for "always" in drafts for a Quenya version of the *Sub Tuum Praesidium*, but Tolkien eventually replaced such forms with the unrelated word **illumë** (*VT44* : 9). Compare **vorë**, **vorëa**.

**vorongandelë** *noun* "harping on one tune", continual repetition. In the *Etymologies* as printed in *LR*, this word is misprinted as "vorogandale"; see *VT45* : 7. (*BOR*)

**voronda** *adj.* "steadfast in allegiance, in keeping oath or promise, faithful", used as a title of **Elendil Voronda** "Elendil the Faithful"; genitive **Vorondo** in *CO*. Only glossed "faithful" in *LT1* : 250.

**Vorondil** *masc.name*, \*"Faithful friend" (*Appendix A*)

**voronwa** *adj.* "enduring, long-lasting" (*BOR*)

**voronwë** *noun* "steadfastness, loyalty, faithfulness" (*CO*), also as *masc. name Voronwë* "the Faithful" (*PM* : 340, *BORÓN*, *LT1* : 250)

**voronwië** *noun* "endurance, lasting quality" (*BOR*)

**vorosanya** (**p**) *adj.* "regular, law-abiding, normal" (*VT46* : 16); also just **sanya** (**p**). The prefix **voró-** means "ever" or "continually".

# W

Note : In *Exilic Quenya*, initial *w-* turned into *v-*, as Tolkien indicated in a number of the words here recorded.

-**wa**, variant of the possessive ending -**va** (as in **andamacilwa**, PE17 : 147), used following a consonant.

**wá** (actually spelt **wâ**) *noun* "wind" (LT1 : 266). Cf. **wáya-**.

**wai** (what the primitive element *\*wei* "wind, weave" became in Quenya; therefore confused with the stem *WAY* "enfold") (*WEY*)

**waia** > **vaia** *noun* "envelope", especially of the Outer Sea or Air enfolding the world within the Ilurambar or world-walls (*WAY*) (also **vaiya**, **waiya**)

**wailë** *noun* "wind", later form **vailë**, q.v. (PE17 : 189)

**waina** *adj.* "blonde, fair of hair"; the "late" form **vaina** is given (PE17 : 154)

**waita-** > **vaita-** *noun* "to enfold" (VT46 : 21)

**waiwa** *noun* "wind" (*WĀ* / *WAWA* / *WAIWA*)

**waiya** > **vaiya** (also **vaia**, **waia**) *noun* "envelope", especially of the Outer Sea or Air enfolding the world within the Ilurambar or world-walls (*WAY*)

**walda** *adj.* "excited, wild" (PE17 : 154)

**walmë** *noun* "excitement, emotion" (PE17 : 154, 189)

**walta-** *vb.* "to excite, rouse, stir up" (PE17 : 154)

**walwistë** *noun* "change of mind" (PE17 : 189)

**walya-** *vb.* "be excited (moved)" (PE17 : 154)

**wán** > **ván** *noun* "goose" (*WA-N*).

**wanwa** *noun* "great gale" (LT1 : 266)

**wanwavoitë** *noun* "windy" (LT1 : 266)

**wapar** older form of **vasar**, q.v. (VT42 : 9)

**wáya-** "blow" (PE17 : 34, cf. **wanwa**), perhaps altered to **váva** (q.v.; the wording of the source is unclear)

**we**, **wé**, see **ve** #2

-**wë** a suffix occurring in many personal names, generally but not exclusively masculine

(**Elenwë** is the sole certain example of a fem. name with this ending); it is derived from a stem simply meaning "person" (*PM* : 340, *WJ* : 399). In *Etym*, -**wë** is simply defined as an element that is frequent in masculine names, and it is there derived from a stem (*WEG*) having to do with "(manly) vigour".

**wén** *noun* "greenness, youth, freshness" (*GWEN*), blended with **wendë** "maid"

**wen** *noun* "maid, girl" (**\*wend-**), in early "Qenya" also **wendi** (Tolkien's later Quenya form **wendë** occurs in *MC* : 215 and in *Etym*, stems *GWEN*, *WEN* / *WENED*). (LT1 : 271, 273)

-**wen** "maiden" as suffix, a frequent ending in feminine names like **Eärwen** "Sea-maiden" (*SA* : *wen*). Early "Qenya" also has -**wen**, feminine patronymic "daughter of" (LT1 : 271, 273), but the patronymic ending seems to be -**iel** "-daughter" in Tolkien's later Quenya.

**wenci** ("*k*") *noun*, apparently a diminutive form of the stem *wēn-* "woman, maiden". It is possible that this is meant to be Common Eldarin rather than Quenya; if so the Quenya form would be **\*wencë** (compare **nercë** "little man") (VT48 : 18)

**wendë** *noun* "maid" (*GWEN*), **wendë** > **wendë** "maiden" (*WEN* / *WENED*, VT45 : 16, VT47 : 17). **Sana wendë** "that maiden" (PE16 : 96 cf. 90). According to VT47 : 17, this word for "maiden" is "applied to all stages up to the fully adult (until marriage)". Early "Qenya" also had **wendi** "maid, girl" (LT1 : 271); this may look like a plural form in Tolkien's later Quenya. On the other hand, VT48 : 18 lists a word **wendi** "young or small woman, girl". It is unclear whether this is Quenya or a Common Eldarin form, but probably the former : PE17 : 191 displays the word for "maiden" as *wendë*, so the Quenya stem form is probably **\*wende-** rather than **wendi-**, the stem-form that would result from Common Eldarin **\*wendi**). In his Quenya translation of the *Sub Tuum Praesidium*, Tolkien used **Wendë** / **Vendë** to translate "virgin" with reference to the Virgin Mary. Here the plural genitive **Wenderon**

appears in the phrase **Wendë mi Wenderon** "Virgin of Virgins"; we might have expected \***Wendion** instead (VT44 : 18). If the pl. form of **wendë** is \***wender** rather than **wendi**, as the gen.pl. **wenderon** suggests, this may be to avoid confusion with the sg. **wendi** "girl".

**wendelë** *noun* "maidenhood" (LT1 : 271, PE17 : 191)

**wendi** *noun* "maid, girl" (LT1 : 271), "young or small woman, girl" (VT48 : 18); see **wendë**

**wënë** > **vënë** *noun* "virginity" (WEN / WENED)

**wentë** *noun* "brook" (GL : 46)

**wenya** *adj.* "green, yellow-green, fresh" (GWEN), apparently "fair, beautiful" ("probably originally "fresh, fair, unblemished especially of beauty of youth") in a later deleted note (PE17 : 191).

**wëo** *noun* "living creature", variant of **vëo**, q.v. (PE17 : 189)

**wéra**, Old Quenya form of **véra**, q.v.

**were-** *vb.* "weave" (cited as a derivative of the root **WER** "twine, weave" and maybe a primitive form rather than a Quenya word). (PE17 : 33)

**wet**, see **we** #2

**wil-** *vb.* "fly" (1st pers. aorist **wilin** "I fly"; changed from **vilin** pa.t. **villë**, which would be the forms used in later Exilic Quenya. The older pa.t. would be **willë**.) (WIL). The early "Qenya" lexicon has **wili-** "sail, float, fly" (LT1 : 273)

[**wilda**], see **wilwa**

**wilin** *noun* "bird" (LT1 : 273; if this "Qenya" word is to be used in LotR-style Quenya, it must not be confused with the 1st pers. aorist of the verb **wil-**.)

**wilma** *noun* "air, lower air" (distinct from the 'upper' air of the stars, or the 'outer') (WIL)

**wilwa** *adj.* "vague, fluttering to and fro" (Markirya). A similar word in the *Etymologies* was struck out : [**wilwa** > **vilwa**] "air, lower air" (distinct from the 'upper' air of the stars, or the 'outer') (WIL) According to VT46 : 21, Tolkien considered **wilda** > **vilda** as a replacement form, but rejected it.

**wilwarin** (**wilwarind-**, as in pl. **wilwarindi**) *noun* "butterfly" (Markirya, WIL, LT1 : 273); **Wilwarin** name of a constellation, tentatively identified as Cassiopeia (*Silm*). "Qenya" adjective **wilwarindeën** "like butterflies" (MC : 216); see **wilwarindëa** for Quenya form. "Qenya" similitive form **wilwarindon** "as a butterfly" (MC : 213, 220); Tolkien later abandoned the ending **-ndon** (PE17 : 58)

**wilwarindëa** *adj.* "like a *wilwarin* or butterfly", pl. **wilwarindië** (PE16 : 96)

**wilya** see **vilya**

**winca** *noun* "corner, nook" (QL : 104, there written '**winka**'). Read \***winca** if this early "Qenya" form is to be adapted to LotR-style Third Age Quenya.

**wincë**, short form of **winicë**, q.v.

**winda** *noun* "woof" (LT1 : 254)

[**windë** > **vindë** *adj.* "pale blue" (VT45 : 16)]

**windelë** *noun* "loom" (LT1 : 254)

**windya** > **vinya** *adj.* "pale blue" (WIN / WIND) (It is uncertain whether Tolkien rejected this word or not; in any case, **vinya** means "new" in his later versions of Quenya.)

**winë** (stem \***wini-**, given the primitive form =**wini**) *noun* "baby, child not yet fully grown", "little-one", also used in children's play for "little finger" or "little toe" (VT46 : 10, 26, VT48 : 6, 16). Synonyms **win(i)cë**, **winimo**. In Exilic Quenya, this word would appear as \***vinë**; compare the related word **winya** > **vinya** "young, new".

**winga** *noun* "foam, spray" (Markirya). Also **wingë**.

**wingë** *noun* "foam, crest of wave, crest" (WIG); "foam, spindrift" (LT1 : 273). In the pre-classical Tengwar system presupposed in the *Etymologies*, **wingë** was also the name of tengwa #24, which letter Tolkien would later call **wilya** > **vilya** instead. - Also **winga** (so in *Markirya*).

**Wingelot**, **Wingelótë** ship-name, "foam-flower", name of Earendel's [*sic*] boat (WIG, LOT(H))

**wingil** (**wingild-**, as in pl. **Wingildi**) *noun* "nymph" (WIG, LT1 : 273, PE16 : 19); "Qenya" pl. **wingildin** "foam-fays, foam-maidens" (MC : 216)

**wingilot** *noun* "foamflower, Earendel's boat" (LT1 : 273; in Tolkien's later Quenya **Wingelot**, **Wingelóte**)

**winicë** (also **wincë**), *noun* "baby", used in children's play for "little finger" or "little toe" (VT48 : 6). Synonyms **winë**, **winimo**. In Exilic Quenya, this word would appear as \***vinicë**, \***vincë**; compare the related word **winya** > **vinya** "young, new". Since the diminutive ending **-icë** descends from **-iki** (VT48 : 16), **winicë** may have the stem-form **winici-**.

**winima** *adj.* "childish" (VT47 : 26). In Exilic Quenya, this word would appear as \***vinima**; compare the related word **winya** > **vinya** "young, new".

**winimo** *noun* "baby", "little-one", used in children's play for "little finger" or "little toe"

(VT47 : 10, VT48 : 6, 16). Synonyms **winë**, **win(i)cë**. In Exilic Quenya, this word would appear as **\*vinimo**; compare the related word **winya** > **vinya** "young, new".

**winta-** vb. "scatter, blow about" (both transitive and intransitive) (PM : 376)

**wintil** noun "glint" (LT1 : 261)

**winya** (1) adj. "new, fresh, young" (VT45 : 16; though the entry including this form was struck out in the Etymologies, **vinya** "new" is a valid word in Tolkien's later Quenya, and it is

meant to represent older **winya**. Compare **winyamo**, q.v.)

[**winya** (2), see **vinya** #2 (WIN / WIND)]

**winyamo** noun "youngster" (VT47 : 26).

In Exilic Quenya, this word would appear as **\*vinyamo**; compare the related word **winya** > **vinya** "young, new".

**Wirilómë** fem. name; a name of the great Spider (Ungoliant) (LT1 : 254)

**wirnë** noun? "change" (PE17 : 191)

**wistë** noun "weft" (LT1 : 254)

## X

**-xë** ("ks") reflexive pronominal ending, presumably meaning "oneself, myself, themselves" etc.; plural **-xer**, dual **-xet** (VT49 : 48). Presumably it can be used in constructions like **\*i nér tirnexë** "the man watched himself" (**\*tirnesexë** "he watched himself"), plural **\*i neri**

**tirnexer** "the men watched themselves" (**\*tirneltexer** "they watched themselves"), dual e.g. **\*i ontaru tirnexet** "the parents watched themselves" (**\*tirnettexet** "they [dual] watched themselves").

## Y

**yá** (1) adv.? "formerly", also *postposition* (?) "ago" (YA). The form **yá** also appears as a variant of the relative pronoun **ya**, q.v.

**yá** (2) conj. "when" in the sentence **yá hrivë tenë, ringa ná** "when winter comes, it is cold" (VT49 : 23). Compare **irë** #2.

**ya** (1) relative pronoun "which, what" (attested in VT43 : 28, 34 and in the *Arctic* sentence), with locative suffix in *Namárië* : see **#yassë**. According to VT47 : 21, **ya** is impersonal, "which" rather than "who(m)" (compare the personal form **ye**). The dative form **yan** (q.v.) is however used for "to whom" (rather than "to which") in one text, indicating that Tolkien did not always distinguish between personal and impersonal forms. In the phrase **lúmessë ya** [variant : **yá firuvammë**, "in [the] hour that we shall die", the relative pronoun is not explicitly marked for case and is evidently understood to share the case of the preceding noun (hence not **\*lúmessë yassë**... "in [the] hour in which"...) (VT43 : 27-28) Presumably, **ya** has

the plural form **\*yar** (e.g. **\*i nati yar hirnen** "the things that / which I found").

**ya** (2) or **yan**, prep. "as" (VT43 : 16, probably abandoned in favour of **sivë**)

**-ya** (3) suffix of endearment, attested in **Anardilya** as an intimate form of the name **Anardil** (UT : 174, 418), possibly also occurring in **atya** "dad", **emya** "mum" (q.v.) The forms **ataryo** "daddy" and **amilyë** "mummy" (q.v.) may contain gender-specific variants **-yo** masc. and **-yë** fem.

**-ya** (4) pronominal suffix "his" (and probably also "her, its"), said to be used in "colloquial Quenya" (which had redefined the "correct" ending for this meaning, **-rya**, to mean "their" because it was associated with the plural ending **-r**). Hence e.g. **cambeya** ("k") "his hand", **yulmaya** "his cup" (VT49 : 17) instead of formally "correct" forms in **-rya**. The ending **-ya** was actually ancient, primitive **\*-jā** being used for "all numbers" in the 3rd person, predating elaborated forms like **-rya**. It is said that **-ya**

“remained in Quenya” in the case of “old nouns with consonantal stems”, Tolkien listing **tál** “foot”, **cas** “head”, **nér** “man”, **sír** “river” and **macil** “sword” as examples. He refers to “the continued existence of such forms as *talya* ‘his foot’”, that could apparently be used even in “correct” Quenya (VT49 : 17). In PE17 : 130, the forms **talya** “his foot” and **macilya** (“k”) “his (or their) sword” are mentioned.

-**ya** (5) adjectival ending, as in the word **Quenya** “Elvish” itself; when added to a verbal stem it may derive a kind of short active participle, as in **melumatya** “honey-eating” (**mat-** “eat”), **saucarya** “evil-doing” (**car-** “do”). (PE17 : 68)

**yaht-** see **yat** (YAK)

**yaima** *noun* “implement” (GL : 37)

**yaimë** *noun* “wailing”, from which is derived the adjective **yaimëa** “wailing”, pl. **yaimië** in *Markirya*

**yaimëa** *adj.* “wailing”, pl. **yaimië** in *Markirya*

**yaisa** *noun* “steel” (GL : 37)

**yaiwë** *noun* “mocking, scorn” (YAY)

**yal-** *vb.* “summon”. In **enyalië** “to recall” (Notes on CO, UT : 317)

**yallumë** *adv.*? “at last” (FS)

**yalmë** *noun* “clamour” (ÑGAL / ÑGALAM)

**yaltë** *noun* “bridge” (GL : 37); rather **yanta** in Tolkien’s later Quenya

**yalúmë** *noun* “former times” (but the Quenya word is singular) (YA)

**yalúmëa** *adj.* “olden” (YA)

**yalúmëssë** *noun in locative* “once upon a time” (locative form of **yalúmë**) (YA)

**yam-** or **yama-** *vb.* “shout” (PE16 : 134, **yamin**, \**! shout*, QL : 105), pa.t. **yámë** (QL : 105)

**yámë** *adj.*? “yawning” (MC : 214; cf. the stem YAG in the *Etymologies*). Not to be confused with the past tense of **yam-**.

**yan** *relative pronoun in dative* “for / to which” or “for / to whom” (PE16 : 90, 92, 96). Used for “to whom” in the poem *Nieninque*; according to the system described elsewhere, which distinguishes personal **ye** “who” from impersonal **ya** “which”, “to whom” would be \***yen** instead. – A wholly distinct **ya(n)** seems to appear as an ephemeral word for “as” in one version of the Quenya Lord’s Prayer; see **ya** #2 (VT43 : 16, VT49 : 18)

**yána** (1) *adj.* “vast, huge; wide” (PE17 : 99, 115); also **yanda**, q.v.

**yána** (2) *noun* “holy place, fane, sanctuary” (YAN). Compare **ainas** in a post-LotR source.

**yana** *demonstrative* “that” (the former) (YA)

**yanda** *adj.* “wide” (PE17 : 115); variant of **yána** #1, q.v.

**yando** *adv.* “also” (QL : 104)

**yanga-** *vb.* “to yawn” (YAG)

**yanta** *noun* “bridge”, also name of *tengwa* #35 (Appendix E); in the *Etymologies*, **yanta** is defined as “yoke” (YAT)

**yantya-** *vb.* “add, augment” (PE15 : 68)

**yanwë** *noun* “bridge, joining, isthmus” (YAT, “joining”, VT49 : 45, 46), changed by Tolkien from **yanwa** (VT46 : 22, VT49 : 34)

**yar** *inflected relative pronoun* “to whom” (MC : 215; this may be “Qenya”, but on the other hand both the relative pronoun **ya** and an allative ending **-r** are still valid in Tolkien’s later Quenya, cf. **mir** “into”. Later versions of the text in question however use **yan** [q.v.], with the common dative ending **-n**.) Likely, **yar** could also be the plural form of the relative pronoun **ya**, q.v.

**yár** (**yar-**, as in dat.sg. **yaren**) *noun* “blood” (YAR; the *Silmarillion* appendix gives **sercé** instead. According to VT46 : 22, Tolkien introduced **yór** as a replacement form in the *Etymologies* itself.)

**yára** *adj.* “ancient, belonging to or descending from former times” (YA); evidently it can also simply mean “old”, since Tolkien used the intensive / superlative form **#anyára** to describe Elaine Griffiths as his \**“oldest”* or \**“very old”* friend in a book dedication (see **an-**).

**yárë** *noun* “former days” (YA)

**yárëa** *adj.* “olden” (YA)

**yáressë** *noun in locative* “once upon a time” (locative form of **yárë**) (YA)

**yarra-** *noun* “growl, snarl” (stem used as participle in *Markirya*, translated “snarling”)

**yaru** *noun* “gloom, blight” (GL : 37)

**#yassë** (1) *relative pronoun in locative* “in which”, pl. **yassen** referring back to a plural noun (relative pronoun **ya** + locative ending) (*Nam, RGEO* : 66)

**yassë** (2) *adv.* “once upon a time” (YA); writers may rather use **yalúmëssë** or **yáressë** of similar meaning to avoid confusion with # 1 above.

**yat** (**yaht-**) *noun* “neck” (YAK)

**yatta** *noun* “narrow neck, isthmus” (YAK). In the pre-classical Tengwar system presupposed in the *Etymologies*, **yatta** was also the name of *tengwa* #35, which letter Tolkien would later call **yanta** instead.

**yaulë** *noun* "cat" (PE16 : 132). Compare **mëoi**.

**yav-** *vb.* "bear fruit" (LT1 : 273, given in the form **yavin** and glossed "bears fruit"; this would have to mean "I bear fruit" in Tolkien's later Quenya : 1st pers. sg. aorist)

**yáva, yava** see **yávë**

**yávan** *noun* "harvest, autumn" (LT1 : 273; in LotR-style Quenya **yávië**)

**Yavanna**, fem. name : Yav-anna, "Fruit-gift" (PE17 : 93) or "Fruit-giver", name of a Valië, spouse of Aulë. (YAB, ANA<sup>1</sup>; cf. **yávë**)

**yavannamirë** *noun* "Yavanna-jewel", name of a tree with globed and scarlet fruits (UT : 167)

**Yavannië** *noun*, name of the ninth month of the year, "September" (Appendix D, SA : yávë)

**Yavannildi** *pl. noun* "Followers of Yavanna" (sg. #**Yavannildë**?), Elvish women who knew and kept the secret of the making of coimas (lembas) (PM : 404). Apparently **Yavanna** + **hildi**.

**yávë** *noun* "fruit" (YAB), cf. **Yavanna**. Early "Qenya" has **yáva** (LT1 : 273); the form **yava** turns up even in later material (VT43 : 31)

**yávië** *noun* "autumn" (SA : yávë); "autumn, harvest", in the calendar of Imladris a precisely defined period of 54 days, but also used without any exact definition (Appendix D). Noun **yáviérë** "Autumn-day", a day outside the months in the Steward's Reckoning, inserted between **Yavannië** and **Narquelië** (September and October) (Appendix D)

**Yávien** *fem. name*, apparently **yávë** "fruit" + the feminine ending **-ien**.

**yávë** *noun* "ravine, cleft, gulf" (YAG; according to VT46 : 22, the last gloss should perhaps be read as "gully" instead)

**yaxë** *noun* "milch cow", also **yaxi** "cow" (in Tolkien's later Quenya, the latter would probably be a plural) (GL : 36)

**ye** (1) singular personal relative pronoun "who", maybe also object "whom" (plural form **i**). Compare the impersonal form **ya**. Also attested in the genitive and the ablative cases : **yëo** and **yello**, both translated "from whom" (though the former would also mean "whose, of whom"). (VT47 : 21)

**ye** (2) *copula* "is" (FS, VT46 : 22); both earlier and later sources rather point to **ná** (q.v.) as the copula "is", so **ye** may have been an experiment Tolkien later abandoned. Future tense **yéva**, q.v.

**[ye** (3), also **yé**, *prep.* "as" (VT43 : 16, struck out; in the text in question Tolkien finally settled on **sívë**, q.v.)]

**-yë** (4) *conj.* "and" as a suffix added to the second of a pair, as **Menel Cemenyë** "Heaven and Earth" (VT47 : 30, 31, VT49 : 25). Other "pairs" are mentioned as examples but not actually translated into Quenya by Tolkien : Sun and Moon (\***Anar Isilyë**), Land and Sea (\***Nór Eäryë**), fire and water (\***nárë nenyë**, or \***úr nenyë**).

**yé** (1) *interjection* "lo!" (VT47 : 31), also occurring in Aragorn's exclamation when he found the sapling of the White Tree. (Compare **yëta-**.) Also in the ejaculation **yé mána (ma)** = "what a blessing" or "what a good thing!" (VT49 : 41). The more literal meaning would seem to be "behold the blessing!"

**yé** (2) *conj.*? "what is more", also **yëa** (VT47 : 31)

**[yé** (3) = **ye** #3, q.v.]

**yëa** *conj.*? "what is more", also **yé** (#2) (VT47 : 31)

**[yelca** *noun* ?"sword" - Tolkien's gloss is not certainly legible, and the word was struck out anyway. (VT45 : 11)]

**[yelda]** *adj.* "friendly, dear as friend" (YEL, struck out)

**yeldë** *noun* "daughter" (YEL) This word was struck out in Etym, but it may have been restored together with the ending **-iel**, q.v.

**Yelin** *noun* "winter" (LT1 : 260; LotR-style Quenya has **hrívë**, and **Yelin** was probably obsoleted together with the adjective **yelwa** "cold", that appears with a different meaning in the Etymologies).

**yello** (1) *relative pronoun in ablative* : "from whom"; see **ye** #1.

**yello** (2) *noun* "call, shout of triumph" (GYEL); changed from **ello**.

\*\***yelma**, see **yelmë**.

**yelmë** (1) *noun* "loathing". In the Etymologies as printed in LR, entry **DYEL**, the word appears as \*\***yelma**, but according to VT45 : 11 this is a misreading of Tolkien's manuscript. According to VT46 : 22, **yelmë** briefly appeared as a word for "daughter" (?)

**[yelmë]** (2) *noun* (not glossed; the etymology may suggest "friendship") (YEL, struck out)

**yelta-** *vb.* "to loathe, abhor" (DYEL, VT45 : 11)

**yelwa** (1) *adj.* "loathsome" (DYEL; according to VT45 : 11, Tolkien changed this word from **yelva**.)

**yelwa** (2) *adj.* "cold" (LT1 : 260 - this "Qenya" word is apparently obsoleted by # 1 above. In LotR-style Quenya, the regular term for "cold" seems to be *ringa*.)

**yén** *noun*, Elvish "long year" of 144 solar years, 52,596 days (Nam, Appendix D, E; RGEO : 66. Tolkien earlier defined **yén** as 100 solar years; see PM : 126. In the Etymologies, stem YEN, it seems to mean simply "year", but in the LotR Appendices the word for "year" instead appears as *loa* or *coranar*, q.v.) **Yénonótië** "reckoning of years" (MR : 51). Pl. **yéni** in Nam and Etym, entry YEN – though the plural form is misread as "yen-" in the printed version of the Etymologies, cf. VT46 : 23. **Yéni pa yéni** "years upon years" (VT44 : 36). Pl. genitive **yénion** in **yénion yéni** "ages of ages" (VT44 : 36)

**yen, yendë** *noun* "daughter" (YÖ / YON). This word replaced another form, but this form may have been restored; see *yeldë*. In VT45 : 16, **yendë** is said to refer to a female "agent", a word changed by Tolkien from **yendi**, but Tolkien deleted all of this.

[**yendi**] *noun* "agent" (fem.; masc. [**hendo**]). The word **yendi** Tolkien changed to **yendë** before deleting all of this (VT45 : 16)

**yenya** *noun* (or *adv.*?) "last year" (YA)

**yëo** *relative pronoun in genitive* "from whom" (could also mean "of whom"); see **ye** # 1.

**yéré** *noun* "sexual desire" (VT46 : 23; the word is not really glossed, but looks like an abstract formation from the stem YER "feel sexual desire")

**yerna** *adj.* "old, worn" (GYER)

**yerya-** *vb.* "to wear (out)", also intr. "get old" (GYER)

**yesta-** (1) *vb.* "desire" (YES, VT46 : 23; the latter source indicates that Tolkien did write **yesta-** with a final hyphen, indicating that this is "desire" as a verbal stem, not as a noun).

**yesta** (2) *noun* "beginning" (PE17 : 120). Also attested in the compound **yestarë** (see below), but cf. **esta** #2.

**yestarë** *noun* "beginning-day", the first day of the year (*loa*), immediately before the season of **tuilë** (Appendix D, PE17 : 120)

**Yésus** *masc.* name "Jesus" (Tolkien's Quenya spelling would seem to be based on the Latin pronunciation of the name) (VT43 : 31)

**yéta-** *vb.* "look at" (LT1 : 262) Compare **yé** #1.

**yéva** *vb.* "will be" (also "there will be"), apparently the future tense of **ye** (#2). Once translated "is" (**irë ilqua yéva nórina**, "when all is counted"), but this event belongs to the future;

hence literally "when all will be counted" (FS; VT46 : 22). In Tolkien's later Quenya, **yéva** was apparently replaced by **nauva**.

**yo** *conj.* "and", "often used between two items (of any part of speech) that were by nature or custom clearly associated, like the names of spouses (**Manwë yo Varda**), or "sword and sheath" (**\*macil yo vainë**), "bow and arrows" (**\*quina yo pilindi**), or groups like "Elves and Men" (**Eldar yo Fírimor** – but contrast **eldain a firimoin** [dative forms] in FS, where Tolkien joins the words with **a**, seemingly simply a variant of the common conjunction **ar**). – In one source, **yo** is apparently a preposition "with" (**yo hildinyar** = "with my heirs", SD : 56).

**yó** ("yó"), **yond-** see **yondo**. The genitive form of the relative pronoun **ya** "which" would likely also appear as **yó** "of which, from which" (for **ya-o**, cf. **tó** "thence" from **ta-o**).

**yomenië** *noun* "meeting, gathering" (of three or more coming from different directions) (WJ : 407)

**Yón** (1) *noun* "Son" (VT44 : 12, 17, referring to Jesus. Tolkien rewrote the text in question. Normally the Quenya word for "son" appears as **yondo**, which also refers to Jesus in one text.)

**yón** (2), variant of **yondë**, q.v. Defined as "a region, any (fairly extensive) region between obstacles such as rivers or mountains" (PE17 : 43)

**yonda** *adj.* "wide, roomy, extensive" (PE17 : 43), also (as alternative form of **yonna**) glossed "enclosed", with the latter meaning perhaps intended as the passive participle of the verb **yor-**

**yondë** *noun* "any fairly extensive region with well-marked natural bonds (as mountains or rivers)", occurring as a suffix **-yondë**, **-yon** / **-iondë**, **-ion** in regional names. (PE17 : 43). Note : **†yondë** may also be an (archaic / poetic) past tense of the verb **yor-**, q.v.

**yondo** *noun* "son" (YÖ / YON, VT43 : 37); cf. **yonya** and the patronymic ending **-ion**. Early "Qenya" has **yô**, **yond-**, **yondo** "son" (LT2 : 342). According to LT2 : 344, these are poetic words, but **yondo** seems to be the normal word for "son" in LotR-style Quenya. **Yón** appears in VT44, 17, but Tolkien rewrote the text in question. In LT2 : 344, **yondo** is said to mean "male descendant, usually (great) grandson", but in Tolkien's later Quenya, **yondo** means "son", and the word is so glossed in LT2 : 342. Dative **yondon** in VT43 : 36 (here the "son" in question is Jesus). See also **yonya**. – At one point, Tolkien rejected the word **yondo** as "very

unsuitable" (for the intended meaning?), but no obvious replacement appeared in his writings (PE17 : 43), unless the (ephemeral?) form **anon** (q.v.) is regarded as such. In one source, **yondo** is also defined as "boy" (PE17 : 190).

**yonna** *adj.* (or *passive participle*) "enclosed", see **yor-**. (PE17 : 43)

**yonwa** *noun* "fence, border, boundary" (PE17 : 43)

**yonya** *noun with pronominal ending* "my son" (evidently short for **\*yondonya**; the form **yonya** may be used as a form of address only) (LR : 61)

**yonyo** *noun* "son, big boy". In one version, **yonyo** was also a term used in children's play for "middle finger" or "middle toe", but Tolkien may have dropped this notion, deciding to use **hanno** "brother" as the alternative play-name (VT47 : 10, 15, VT48 : 4)

**yor-** *vb.* "enclose, set bounds to / about" (PE17 : 43). Past tense **yórë**, **†yondë**, perfect **oiórië** (PE17 : 43). The forms **yonda**, **yonna** "enclosed" may be regarded as the passive participle of this verb.

**yór** *noun* "blood"; see **yár** (VT46 : 22)

**yu-** or **yú-** prefix "twi-" or "both" (VT45 : 13, VT46 : 23, VT48 : 20; see **yualë**, **yúcalë**, **yurasta** below). According to PE14 : 84, **yú** can function independently as the adverb "twice".

**yualë** *noun* "twilight" (KAL). Also **yúcalë**. Cf. **yúyal**.

**yúcalë** ("k") *noun* "twilight" (KAL, VT45 : 13). Also **yualë**.

**yúla** *noun* "ember, smouldering wood" (YUL)

**yulda** *noun* "draught, something drunk, a drink, the amount drunk", pl. **yuldar** (Nam, PE17 : 63, 68, RGEO : 66). See **-da** regarding etymology.

**yulma** (1) *noun* "cup" (Nam, RGEO : 67), "drinking-vessel" (WJ : 416, PE17 : 180). The plural form **yulmar** is attested (VT48 : 11).

**Yulmaya** ("k") colloquial Quenya for "his cup" (the formally correct form being **\*yulmarya**) (VT49 : 17)

**yulma** (2) *noun* "brand" (YUL). May have been obsoleted by # 1 above.

**yulmë** (1) *noun* "drinking, carousal" (WJ : 416)

**yulmë** (2) *noun* "red [heat]" (the gloss was illegible) (YUL)

**yulu-** *vb.* "carry" (GL : 38; rather **#col-** in LotR-style Quenya)

**yuncë** ("k") cardinal "twelve", before it was altered to **yunquë** under the influence of **minquë** "eleven" (according to VT48 : 7, 8). The form **yuncë** is asterisked by Tolkien. Compare **encë** under **enquë**.

**yunquë** ("q") cardinal "twelve" (VT47 : 41, VT48 : 4, 6, 9; VT49 : 57; also compare the stem **yunuk(w)-** cited in VT42 : 24, 31). This word appears already in an early source (PE14 : 82). Some sources point to **#rasta**, q.v., as another word for "twelve". However, available post-LotR sources indicate that Tolkien intended **yunquë** as the regular Quenya word for "twelve".

**yunquenta** cardinal "thirteen" (12 and one more) (VT47 : 15), variant **yunquentë** (VT47 : 40), compare **entë** #1.

**yunquesta** *fraction* "one twelfth" (1 / 12) (VT48 : 11)

**zur-** *vb.* "run" (quoted in form **yurin**, translated "runs", but within Tolkien's later framework it looks like a 1st person aorist "I run") -QL : 106 (cf. entry YUR in Etym)

**yurasta** cardinal "24" (two times **#rasta** "twelve") (PE14 : 17)

**yúyal** *noun* "twilight" (PE17 : 169); cf. **yualë**, **yúcalë**, q.v.

**yúyo** *noun?* *adv.?* "both" (YÜ, VT48 : 10). Used adjectivally in **yúyo má** "both hands"; notice that the noun following **yúyo** receives no plural or dual marker.

# Z

**-zya**, archaic form of the pronominal ending **-rya** "his, her, its", q.v. (VT49 : 17)