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 "corrosion, 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 = Fíriel’s Song (in LR: 72),

RGEO = The Road Goes Ever On (Second Edition),

WJ = The War of the Jewels,

PM = The Peoples of Middle-earth,

Letters = The Letters of J. R. R. Tolkien,

LT1 = The Book of Lost Tales 1,

LT2 = The Book of Lost Tales 2, Nam = Namárië (in LotR: 398),

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

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

Markiryu = the Markiryu 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. Weldon 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 (e for k except in a few names, x for kx, 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 sulë instead of silmë in Tengwar writing (though Tolkien himself sometimes ignored or forgot this), this is indicated by (Þ) immediately following the word in question (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 numen in Tengwar writing, this is indicated by (ñ) immediately following the word in question (see for instance Noldoëmar). 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).
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- **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 Éruion** "o God the son / son of God", **a Aïna Faire** "o Holy Spirit", **a aïna Maria** "o holy Mary".

- **a** (2) **conj.** "and", a variant of **ar** occurring in **Fíriel's Song** (that also has **ar**; it seems to be used before words in **f-**, but contrast **ar formënnæ** "*and northwards*" in a late text, VT49 : 26). According to PE17 : 41, "Old Quenya" could have the conjunction **ar** seen in the sentence **nornë a lintëryänen** "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 laïta te, laïta tel** "[o] bless them, bless them!", **à vaïla Manwë!** "may Manwë order it!", literally **"o rule Manwë!"** (see laïta, vaïla for reference); cf. also **á carë **"do[]!", **à ricë **"try!", **à 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 suffix 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 **céna** 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 ricërl** "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 **alë anta** "give thou" (elided **aly** in VT43 : 11, since the next word begins in **e-** : **aly' eterûna 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 **ANÅR**, said to be derived from NAR. (TALÅT)

- **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)

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

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

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

- **acûna** ("k") see **cûna**

- **Aë** (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.)
aia noun "rage", also name of tengwa 
#11, earlier called harma (Appendix E) 

ahosta see hosta 
ahtar - "do back; react; requite, avenge" (PE17 : 166). Also aacar-. (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) 
a! interjection "Ah!", "Alas!" (Nam, RGEO : 66; also twice in Narqelion, untranslated.) In one (abandoned) version of the Quenya Lord's Prayer, Tolkien may seem to use a! as a vocative particle : ai Ataremma "o our Father" (VT43 : 10, 13) 
aia interjection "hail", variant of aiya (VT43 : 28) 

ai (n) 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 Aicanánro, q.v. 
aica (2) ("k") adj. "broad, vast" (LT2 : 338 - this early "Qenya" form is probably obsoleted by #1 above) 
aicalé ("k") noun "a peak" (AYAK) 

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

ailín ("g.sg. ailenen", in Tolkien's later Quenya dat.sg.) "pool, lake" (AY, LIN, LT2 : 339). Fem. name Ailenil ("Ailinell-"), perhaps ailen + the feminine ending -el (as in aranel "princess"), hence "Lake-woman" or similar (UT : 210). 

#ailinen (nominative uncertain) noun "shore, beach" (in Tolkien's later Quenya rather hresta). Only attested in inflected forms : sg. ablative ailenello "shore-from" (MC : 213), sg. locative ailenisses "on shore" (MC : 221), pl. locative aileenissen "on beaches" (for *aileenissen?) (MC : 221) 

ailó noun "lake, pool" (LT2 : 339; Tolkien's later Quenya has aillin) 

aimenal, aimenel - see lirulín 
aina- (1) vb. "to hallow, bless, treat as holy" (PE17 : 149) 

aina (2) adj. "holy" (AYAN), derived from Aínur. Adopted and adapted from Valarin. According to VT43 : 32, the word is "obsolete, except in Aínur", apparently suggesting that aírë or aírëa (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 Neldëi "Holy Trinity", Aina Maria "Holy Mary", Aina Wendë "Holy Virgin". He also used Aina Eruntarti 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. 

Aín noun feminine form of Aínur (AYAN, LT1 : 248); see Aínur. 
ainima adj. "blessed, holy (of things)" (PE17 : 149) 

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

Aín noun "holy one, angelic spirit"; fem. 

Aíni (AYAN, LT1 : 248); "one of the 'order' of the Valar and Maiar, made before Éä"; pl. Aínur is attested. Adopted and adapted from Valarin (WJ : 399). In the early "Qenya Lexicon", Aín was glossed "a pagan god", and aíni 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). Aínulindaléi 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) 

aiq ("q") adj. "steepe" (AYAK). Not to be confused with the pronoun aïq "if anything, whatever" that post-Tolkien writers have extrapolated from aïquen (q.v.) on the basis of such pairs as iquen vs. iqu (q.v.) 

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

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

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

airë (2) adj. "holy"; see aírë #1 

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

[airë (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
However, according to PM : 363, airëa refers to an etymological note of "Sept.-Oct. could represent a primitive adjective *airë*, whereas airë as noun may descend from "gaisë. The former but not the latter would have the stem airt- (as observed in the derived verb #airita- (rather than *airitári)) would seem to contain properly the noun "holliness". 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. airitanë is attested) (VT32 : 7) airon noun "ocean" (PE17 : 27). Also éaron, 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" (AIWÉ, SA : lin #1); Aiwendil "Lover of Birds" (UT : 401) Aiwener. Aiwenorë (read 'Aiwenórë?!) place-name "Birdland" = lower air (AIWÉ) 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 I (PE17 : 41, 175); see ar #1. ala, #álal (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, #álala. 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, alasaila, 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 alal) interjection "hail, blessed be (thou)". (VT45 : 14,14)] [ala (6) noun "day", also alan "daytime". The forms allen, alenen 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. "unmarred" (MR : 254) alaië, see lá #1 #alalá- 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. álve in a post-LotR source. alalmino noun? "Elm"-something? (Nargelion) alalvëa adj. "having many elms" (PE17 : 146). Cf. alalvinë. alalvinë noun "land of many Elms" (PE17 : 153), read apparently -në as in the alternate form alalinë (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) 
alamë, 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)]
alaca ("k") adj. "swift, rapid" (LAK)
alas (alast-) noun "marble" (QL : 30, GL : 39).
alasaila adj. "unwise" (VT41 : 13, 18; VT42 : 33)
alassë (1) noun "joy, merriment" (GALAS) [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)
alarilë ?noun / ?interjection "welcome" (PE17 : 172)]
alatulya adj. / interjection "welcome" (PE17 : 172)]
albë, see alvë
alca ("k") noun "ray of light" (AKLA-R)
alcantämëren ("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 "Qenya")
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 alcarië, also occurring in VT44 : 7 / 10) – Compare Alcarin, Atanalar.
alcarin adj. "glorious, brilliant" (shorter form of alcariņqua, 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).
alcarain ("k") adj. "shining" (pl - sg *alcaras?) (MC : 221; this is "Qenya")
alcarissen ("k") noun "in light-rays" (a "Qenya" 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, RGEO : 66, LR : 41, SD : 302, LT1 : 249, LT2 : 340, VT39 : 7), also name of tengwa #28 (Appendix E). Pl. aldar in Nargiion; gen. pl. aldaron "of trees" in Namârië. Etymology of alda, see Letters : 426 and UT : 266-7. The latter source states that primitive *galadâ, 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 : III 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 Aldéa (presumably < *aldajá), referring to one tree (the White) only. The dual Aldu seems to occur also in Aldudénië "Lament for the Two Trees" (a strange word, since Quenya does not permit intervocalic d as in this word – perhaps the Vanyarûn dialect of Quenya did) (Silm)
Aldalemmnar noun "week of the Trees, Midyear week" (LEP / LEPEN / LEPEK (GALAD, YEN))
Aldaron noun, a name of Oromë (GÁLAD)
aldarwa adj "having trees, tree-grown" (3AR). See -arwa.
Aldéa 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

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Aldúya, referring to both of the Two Trees, but Númenóreans altered the name to Aldéa (presumably < “aldaijë”, referring to one tree (the White) only. (Appendix D) – Early “Quenya” also has an adjective aldéa “tree-shadowed” (LT1 : 249).

*aldéon* noun “avenue of trees” (LT1 : 249)

alenessë, also alenessë, 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 alia.
alilé 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, lotë, 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)
almarëa 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 almarëa means “blessed” (GALA, VT45 : 5, 14)

Almare place-name, the first abode of the Valar in Arda, apparently related to almarë “blessedness” (Silm, LR : 357)

Almariël fem. name, apparently containing almarë “blessedness” (GALA, VT45 : 5, 14)
alme 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 / haplography.
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.

Alqualonë place-name “Swan-road, Swan-haven”, capital of the Teleri (ÁLAK, LOD, KHOP [there spelt Alqalonde], Silm).

Alquarâmë (“q”) noun “Swan-wing” (LT2 : 335)

alta (1) adj. “large, great in size” (root meaning) (ÁLÁT). Alat- in Alataire, q.v.
alta (2) noun “radiance” (VT42 : 32, PE17 : 50). Cf. variant nilta.
alta- (3) vb. “grow” (VT45 : 13) or “make grow” (VT45 : 14)

Altariël fem. name “Galadriel”, “maidenn crowned with a radiant garland” (SA : kal; the form Altarion is Telerin; see PM : 347) Stem Altairell- seen in the genitive Altaireilo, occurring in the superscript of the Tengwar transcription of Namárië in R GEO.

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 alaimë, laimë.
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)
alye imperative particle with ending -ilyë

"you"; see a #3.
am- (1) prefix “up” (AM²)
am- (2) prefix used in comparison, “signifying addition, increase” (PE17 : 90), or with genitive superlative: elon nancilma “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, an- 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 ambä (UNU)

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

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


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

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

Amanyi fem. name; perhaps derived from mära "good" with prefixing of the stem-vowel and the feminine ending -iê (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 amatixë ("ks") (VT46 : 20)

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

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

†amaurêa noun "dawn, early day" (Markiyr)

amba 1) adv. "up, upwards" (AM', 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 floreat 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')

ambapenda adj. "uphill". Also ampeda. (AM')

ambar (1) ("a-mbar") noun "oikumenê [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 olós, olor- "dream" from a late source. However, the form ambos (q.v.) is less ambiguous and may be preferred.

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

ambaron (ambaron- as in "g.sg. ambarönen"); in LotR-style Quenya this would be a dative singular) noun "uprising, sunrise, Orient" (AM'). - 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 Ambaronë "uprising, sunrise, Orient" (LotR2 : II ch. 4; PE17 : 82, compare the Etymologies, entry AM)²

Ambaronë noun "uprising, sunrise, Orient" (AM²)

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" (AM²), 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 amilië, amya, emya. Compounded amil- in amilessë noun "mother-name" (cf. essë "name"), name given to a child by its mother, sometimes with prophetic implications (amilessë tercenë "mother-names of insight"). (MR : 217.)

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

amilië or mililië (cited as (a)miilië), 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)miilië would be a variant of amil, amillë "mother", q.v. ammalë noun "yellow bird, 'yellow hammer' " (SMAL)

ammë noun "mother" (AM²)

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 amortalë "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 ambanorda. (AM²)

ampendë noun "upward slope" (PEN / PÉNED)

amu adv. "up, upwards" (LT2 : 335; in Tolkien's later Queny aëmba)

amun- vb. "raise" (LT2 : 335; LotR-style Queny has orta-)

amun (amund-) noun "hill" (LT2 : 335; in Tolkien's later Queny aëmbo)

amuntë noun "sunrise" (LT2 : 335; Tolkien's later Queny has anarorë)

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 sorri 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" (NÀ³). The phrase an i falmali (PE17 : 127) is not clearly translated but seems to be a paraphrase of the word falmalinar "upon the foaming waves" (Nam), suggesting that an can be used as a paraphrase of the allative ending (and if falmali is seen as a Book Queny 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 Namarië, various sources indicate that it means an "moreover, further(more), to proceed" (VT49 :
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 d-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 iin-) 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 p), 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 antulien, 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" (NÁ); 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.

anaië 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, 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 Anárión "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 Anardílya with a suffix of endearment (UT : 174, 418). Anarya noun second day of the Eldarin six-day week, dedicated to the Sun (Appendix D). Anarrima name of a constellation : "Sun-border"??? (Slim; cf. rima)

#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 #arcandé, q.v.

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

anaróre 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 Quenya word anka appear in the Sindarin dragon-name Ancalagon, but its Sindarin cognate anc does. See ANAk 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 presuposed 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 incaëlë ("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] imbi ilili "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.

Andána - 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 (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 (andamaciwa, PE17 : 147)

andamunda noun "elephant" ("long-mouth", anda + munda) (MBUD) andanéya adv. "long ago, once upon a time" (also anda nê) (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 "Qenya 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)

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

andûna adj. "western" (PE17 : 18)

andûné noun "sunset, west, evening" (NDÛ, Markirya, SA), also in Namárië: Andûné "West" (but the standard Quenya translation of "west" is Nûmen) (Nam, RGEO : 66) Cf. andú in Andúnië, Andúril.

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

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

Andúrë noun "Flame of the West", sword-name (LotR1 : I ch. 3)

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

†ànë, 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 sedel (q.v.). Compare ano.

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 presuposed 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), Angarâto "Iron-champion", Sindarin Anogad (SA : a(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" (ANGÁ)

angaiyta 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. Angamandë) (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" (ANA¹, 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 Annatar or † (VT43 : 24, 36), 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" (VT45 : 25); see ará

aññöl- (sic, read angol-?) noun "strong smell" (VT45 : 5, cf. NOL)

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

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

anta- (1) vb. "give" (ANA¹, MC : 215, 221), pa.t. antanë (antanë "I gave", VT49 : 14) or ñanë, perfect ánë (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 antanëen 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: antanenyes 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 -ito 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-ro-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 *antuvu in LotR-style Quenya; similarly antavàro "he will give" (LR : 63) might later have appeared as *antuvas (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" (ANA¹, VT45 : 5). Cf. cendelë.

antara adj. "very high, very lofty", the adjective tāra "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 Taniqju telild" (VT46 : 17)

antë noun "giver" (f.) (ANA¹)

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

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

anto (2) noun "giver" (masc.) (ANA¹)

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 lical' antúlien ("k") "Light hath returned" (LT1 : 270); note the "Qenya" third person ending -n. In LotR-style Quenya this would perhaps read lī cāl' enutúlië or lī cala enutúlië.

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

anwa adj. "real, actual, true" (ANA²)

yanwë (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 ará.

anwét prep. with pron. suffix "beside us" (dual), changed to armet (VT49 : 25); see ará.

#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 apacenýë and Apanónar, q.v. Variant ep- in epessë, q.v.; see épé 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" : melínýes apa la hé "I love him but not him" (another) (VT49 : 15) apacenýë 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] apacenýë "[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)
aparuivé, also just ruivé, 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) apsena 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 (*amen apsenin "forgive us", literally "for us"), whereas the matter that is forgiven appears as a direct object (VT43 : 12). Compare avatyr-.

aqua adv. "fully, completely, altogether, wholly" (WJ : 392) aquapahlitë noun "privacy" (literally "*fully-closedness", of a mind that closes itself against telepathic transfers) (VT39 : 23) [aqut noun? vb? "answer" (PE17 : 166)]
ar (1) conj. "and" (AR2, SA, FS, Nam, Rgeo : 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, arê, 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 arê, occurring in the names of the Valinorean week listed below. Tolkien indicated that ar in these names could also be arê 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 Fanthuri (Mandos and Lorien)" (LEP / LEPEP / LEPEK). Also Arê Fanturion (VT45 : 27).

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

Ar Ulmon noun "*Day of Ulmo" (LEP / LEPEP / LEPEK; this is "Qenya" with genitive in -n.) Also Arê Veruen (VT45 : 27).

Ar Veruen noun "*Day of the Spouses" (Aule and Yavanna) (LEP / LEPEP / LEPEK; this is "Qenya" with genitive in -n.) Also Arê Veruen (VT45 : 27).
ar- (1) prefix "outside" (AR²), 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 arcalima "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.

ara noun "dawn" (AR¹). According to VT45 : 6, ará 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" (AR², 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), allé **"besides you" (formal), arsë **"beside him / her", plural anwë > armë **"beside us" (exclusive), arwë **"besides us" (inclusive), astë > ardë **"beside you" (plural), astë > artë **"beside them"; dual anwet > armet **"beside us (two)". (Here Tolkien presumes that ara represents original ada-.) The same source lists the unglossed forms arí, arín 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", myname (amillësë, q.v.) of Fingolfin (PM : 360, cf. 344), Arfinwë "Finarfin" (MR : 230).

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

aran noun "king"; pl. arani (WJ : 369, VT45 : 16, PE17 : 186); gen.pl. arаниюon of kings in asëa arаниюon, q.v.; aranya "my king" (aran + nya) (UT : 193). Aran Melethyalda "king your mighty" = "your majesty" (WJ : 369); aran Ondóreë, "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.
aranel noun "princess" (likely *aranell-)* (UT : 434)

#aranië noun "kingdom" (aranielya "thy kingdom") (VT43 : 15). Cf. #aranyë in Ardanareë "the Kingdom of Arda" (PE17 : 105)
aranus (arannus), 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 Ardanareë "the Kingdom of Arda" (PE17 : 105). Aratan masc. name **"Noble Adan" (Silm)
arata adj. "high, lofty, noble" (PE17 : 49, 186). Also used as a a noun with nominal pl. form Aratar "the Supreme", the chief Valar, translation of the foreign word Máfani 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 arató and there glossed "lord" (often = "king"). Cf. arató. The form cited in the latter source, arató with a long final vowel, is evidently very archaic (compare Enderó 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 raucou). Tolkien's earlier "Qenya" has araucé "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 arcandé below.

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

Arcirias 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) arê noun "daytime" (PM : 127) or "sunlight" (SA : arien). Stem àri- (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 àzê; when / z / merged with / r /, the letter became superfluous and was given the new value ss, hence it was re-named essê (Appendix E). Also arë nuquerna "árë reversed", name of tengwa #32, similar to normal arë but turned upside down (Appendix E). See also ilyázêa, ilyárëa under ilya. – In the Etymologies, this word has a short initial vowel : arê pl. aria (AR²) Arfanyaras, Arfanyarassë place-name, a "variant or close equivalent" of Taniquetil (WJ : 403) arië noun "daytime" (AR²) Arien fem. name "the Sun-maiden", the Maia of the Sun (AR²; Silm); cf. arë "sunlight" ari, arin prep. "beside the"? See ara. arin noun "morning" (AR³) ariña adj. "morning" in the adjectival sense (e.g. arinya arë "morning sun") and hence "early" (AR³, 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 anwê (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-). Armanorë, Armanor place-name "Arnor", Royal Land (so #arna = "royal") (Letters : 428). Cf. Arandorë. 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) ta (3) adv. "et cetera" (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 Arthorí) (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. astaurë noun "realm" (PE17 : 28). Cf. turmen. èrtë prep. with pron. suffix "beside them", changed from astë (VT49 : 25). See ara. artuilë noun "dayspring, early morn" (TUY) Arvalin place-name, "outside Valinor" (AR²) Arvernien place-name, "(the land) beside the Verna" (PE17 : 19). It is unclear what "Verna" refers to. Arveruen noun third day of the Valinor 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” (AR²; 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” (AR², ANA’). Aryan noun “heir” (GAR under 3AR). In a deleted entry in the Etymologies, the word was given as aryo, aryan 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 (“āpa-) adj. “easily heard” (PE17 : 148)

asamar, 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.

asanôtë (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)

asèa (b) 1) adj. “beneficial, helpful, kindly” (so according to a late note where the word is derived from *ATHAYA); hence also: 2) asèa (b) noun, name of the healing plant called in Sindarin athelas (PE17 : 148), in English (representing Westron) called “kingsfoil”, cf. longer Quenya name asèa aranion (b) “asèa 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 Poldorëa.

asto noun “dust” (AS-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 atamodeltë, q.v.
atalantë adj. “ambidextrous” (VT49 : 9, 10, 42), pl. atalantë (VT49 : 9, 11). Spelling was changed from atatalantë in one case (VT49 : 9). Cf. #atalantë.

#atalanë (pl. atalantor is attested), noun “ambidexter”. Spelling changed from atatalantë. Cf. adj. atatalantë (VT49 : 9, 32)

atalantë noun “downfall, overthrow, especially as name [Atalantë] of the [downfallen] land of Númenor” (DAT / DANT, TALÂT, Akallabêth, SD : 247, 310; also LR : 47, VT45 : 26). Variant atalanë "Downfall", said to be a normal noun-formation in Quenya (Letters : 347, footnote). Also common noun atalanë “collapse, downfall", from which noun is derived the adj. atalanëa "ruinous, downfallen", pl. atalanë in Markriya (changed to sg. atalanëa – 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 atalanë

atalanta vb. "collapse, fall in" (TALÂT), pa.t. atalanë" "down-fell, fell down" in LR : 47 and SD : 247; atalanë "down-fell" in LR : 56

Atan pl. Atani noun "the Second Folk", an Elvish name of Mortal Men, the Second-born of lúthuar. Cf. also Núñatani (WJ : 386), Hróatani (PE17 : 18), q.v. Atanalcac masc. name, “"Man-glory" (UT : 210, cf. alcar). Atanamir masc.name, "”Edain-jewel"? (Appendix A). Atanatar masc. name, "Father of Men" (Appendix A), also common noun atanatar, pl. Atanatari, "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. "refall, 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.

ataquê ("q") noun "construction, building" (TAK)

ataquetë noun (or gerund of verb) "saying again, repetition" (PE17 : 166). Cited as at(a)quetëi, implying an alternative form atquetëi.

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 #atari in Atanatari "Fathers of Men" (q.v.); possibly the word behaves differently when compounded. Atarinya "my father" (LR : 70), atarinya the form a child would use addressing his or her father, also reduced to atya (VT47 : 26). Diminutive masc. name Atarincé ("k") "Little father", amilessë (never used in narrative) of Curufinwë = Curufin (PM : 353). Ātaremma, Ātaremma "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 -im-; 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 ātara "father", or the vowel may be lengthened to give special emphasis to #Ātar "Father" as a religious title (VT43 : 13). However, in VT44 : 12 Ātar 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 râ men, râmen; see râ #1)

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

ataya 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). Attaljar "Bipeds" (sg. *Attalya) = Petty-dwarves (from Sindarin Tad-dal) (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 atafoma

atatormë see ataforalte

#ataformmo, see #ataformo

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

attēa 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 atquetië

#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(a)n(y)a "my father" (or, as explained in VT48 : 19, reduction of at-nya of similar meaning). Compare atto.

atwa adj. "double" (AT(AT) )
a(u- (1) a verbal prefix "off, away", as in aucir ("k") "cut off" (so as to get rid of or lose a portion); contrast höciri (WJ : 366, 368). Compare au as a variant of the stem awa "away from" (VT49 : 24) and the adverb au (see #2 below).
a(u- (2) adv. "away", of position rather than movement (compare oa).--PE17 : 148
au- (2) privative prefix, = "without" (AWA)
aulë (1) noun "invention" (GAWA / GOWO); evidently connected to or associated with Aulë, name of the Vala of craft (GAWA / GOWO, TAN), spouse of Yavanna; the name is adopted and adapted from Valarin (WJ : 399)
aulë (2) adj. "shaggy" (LT1 : 249; this "Quenya" word may have been obsoleted by # 1 above)

Aulëndil masc. name "Friend of Aulë" (UT : 210)

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

Aulëonna (sg. #Aulëonna) noun "Children of Aulë", a name of the Dwarves (PM : 391). See onna.
aure noun "sunlight, day" (SA : ur), "day (of light), a day of special meaning or festival" (VT49 : 45). locative auresse "in (the) morning" in Markirya, allative aureanna "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 faire.

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 anvë, usually replaced by vanë, perfect avânië -- but when the meaning is purely physical "went away (to another place)" rather than "disappear", the past tense oantë, perfect oantë 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 lârëa, in Tolkien's later Quenya)

Auzel pl. Auzeldi noun Vanyarin form (and original form) of Aureld (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, ává (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 : avaquélima "not to be said, that must not be said", avanyárima "not to be told or related" (WJ : 370)
ava- (3) prefix "without" (AR², 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 "I") in VT49 : 13 : aorist avan, present ávan (ávëán), future auvan for older auvan, past avanen or auvan, perfect ávávien. In one version of the paradigm, the present tense ávëán and past avanen are marked as archaic / poetic forms. One text seemingly uses the pa.t. auvan 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)

Avallônë 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)
avanótië adj. "without number, numberless" (AWA, AR², VT49 : 36)
avanwa adj. "refused, forbidden, banned" (PE17 : 143), blended in meaning with vanwa, q.v.

avanyária adj. "not to be told or related" (WJ : 370), "unspeakeable, wahat one must not tell" (PE17 : 143)
avaquét- ("q") vb. "refuse, forbid" (KWET)

avaquétima 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 that of an adaptation from Varalin; 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 avatyarír (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 Narviníë)
avalda 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 Varalin. (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)

axé ("ks") noun "neck" (the bony part of the neck, not including throat), pl. axi given. Also sg. acas (the alternative form axè 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 Markiriya

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
ca, cata, cana prep? "behind, at back of place" (VT43 : 30)
câ ("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 *kailâ "bedridden" merging with the noun *kailê "sickness"). In Quenya the form caila < *kailâ would probably be an adjective only.
caima ("k") noun "bed" (KAY)
caimasan ("k") noun "bedchamber" (caimasamb-, as in pl. caiamasambli) (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, quêan.
caïrë ("k") vb. "lay" (pa.t. of "lie") (MC : 221; this is "Qenya" - in LotR-style Quenya cainen pa.t. of caita?) An word caïrë 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 caistanôtië ("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, quêan (VT48 : 13). Apparently we must therefore read "quaista as the new fraction "one tenth".
caïta- vb. "lie" (= lie down, not "tell something untrue"), aorist tense "lies" in the sentences sindanôriëlo caita mornëi "out of a grey land darkness lies" (Nam, RGEO : 67), caitas là / palla i sir "it is [lit. lies] (far) beyond the river" (PE17 : 65); the latter example demonstrates that caïta 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 cêantë rather than **caïtane. The "Qenya" form kakainen, translated "were lying", may seem to be related (VT27 : 7, 21)
caîvo ("k") noun "corpse" (MC : 221; Tolkien's later Quenya has loico or quetlet)
cavo-calma ("k") noun "corpse-light" = corpse-candle (MC : 214; this is "Qenya" : Tolkien's later Quenya has loicolicuma) #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 Calacirya.
Calacirya place-name "Light-cleft", Calacirya, the great ravine in the mountains of Valinor, the passage leading from Valmar to the region where the Teleri lived. Genitive Calaciryo in Namárië (Nam, RGEO : 67)
Calaciryan ("k") place-name "the Cleft of Light", the pass in the Pelöri, apparently a variant of Calacirya (WJ : 403, SA : kal-, kir-).
Calaciryan, 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 Lôtessë)
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, cinil.

calé ("k") noun "light" (Markírya; in early "Qenya", calé meant "morning", LT1 : 254)
calima adj. "bright" (VT42 : 32); cf. ancalima; in PE17 : 56, arcallima appears as another superlative "brightest" (see ar- #2).

Calimehtar masc. name, "Bright Swordsman" (Appendix A)
Calimmacil masc. name, "Bright Sword" (for *Calimmacímil?) (Appendix A)
callé ("k") adj. "light" (KAL), "bright" (VT42 : 32) (literally illuminated) 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", calé "light", (Silm).

Caliondo, masc. name, maybe a longer form of Calion above (unless Caliondo containsondo "rock") (UT : 210)
callíérë pa.t. vb. "shine" ("k") (MC : 220); this is "Qenya" - in LotR-style Quenya *callé, *calánë.

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 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 Calamacil) "Lamp-sword" (Appendix A). Cf. calé, 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). Cambëya ("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 Cánó. (PM : 352)
canañë ("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 "minque"). On the other hand, in the same source toloquë 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 cansasta, casta (VT48 : 11)
cânê ("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 : kâno – PM : 362 indicates that cáno originally meant "crier, herald"); "ruler, governor, chieftain" (UT : 400), "leader" (PE17 : 113). Masc. name Câno, see Canafinwê. The word cáno ("k") also occurred in the Etymologies with the gloss "chief", but Tolkien changed it to cânê "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") "leader" (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 cendelê, q.v. (VT49 : 21; see VT49 : 34 regarding uncertainties as to the manuscript reading).
"canwê, see #caw-
canya (1) ("k") adj. "bold" (KAN),
canya- (2) verb (pat. canyanê 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", pat. campê (QL : 45, PE16 : 134)
capalinda ("k") noun "spring of water" (LT1 : 257; ehtelê 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. karı", and VT49 : 17 quotes the sg. "kas" from a post-LotR source). Compare other forms found in late sources: hîlas "ear" with stem hîlar- (PE17 : 62) and olós "dream", pl. olorî, 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 olós, 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, căra from earlier căza ("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. Pat. carnê (KAR, PE17 : 74, 144). The infinitival aorist stem carë ("k") (by Patrick Wynne called a "general aorist infinitive" in VT49 : 34) occurs in eccë 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 carî as the "general infinitive" of the same verb. Pl. aorist carîr "form" in the phrase i carîr quettar ("k") "those who form words" (WJ : 391, cf. VT49 : 16), continuitive căra, future carûva (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 cărîna. (Carîma as a passive participle may be a mistake, VT43 : 15.) PE17 : 68 refers to a "simple past passive participle" of the form carinwâ ("kâri-nwâ"). "Rare" past participle active (?) cărienwâ ("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 Fërieł's Song : past tense cărê ("kâre") "made"; this may still be an alternative to the better-attested form carnê (LR : 362) even in LotR-style Quenya. Cf. ohtacárê "war-made", made war (see #ohtacar-). Also cărië with various suffixes : căriër ("kâriër") 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.

Wordlist last updated December 25th, 2008

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The literal meaning of cáríelto ("k") must also be “they made” (cf. -tto). – Derived adjectives urcárima and urcarné “hard to make / do”, urcarin "made with difficulty" (PE17 : 154), saucaurya “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.

carmpë, 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 căr

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 carcané, q.v.

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

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

carco ("k") noun "crow" (KARAK)] (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 "helm" (helmet) in Carma-cundo ("k") "Helmet-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)

carma 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, KARAN - 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 Carnimirë, 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 Carnimirë [one] having red gems, Red-jewelled", the rowan-tree in Quickbeam's song (LotR2 : III ch. 4, SA : caran, PE17 : 83), also translated "with adornment of red jewels" (Letters : 224; where the reading caro mirie occurs) occurs

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

caro ("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. carmpë 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-rayëa) 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 noun "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 Khazad. 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.

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

cawma ("k") noun "protection or shelter natural or otherwise, sc. against sun, or rain, or wind – or against darts; shield" (PE17 : 108)
cauré ("k") noun "fear" (LT1 : 257)
cauréa ("k") adj. "timid" (LT1 : 257)
cautéón ("k") adj.? "bent" (MC : 216; this is "Qenya")

cav-, see #caw-

cuco ("k") noun "humpback" (LT1 : 257)

cemendur (i.e. farmer?) (VT43 : 17)

cemenáro (KEL), see cemen

cemen ("k") noun "fountain" (LT1 : 257, LT2 : 338. In LotR-style Quenya rather ehtelë.)

Celec-ornâ noun "Swift-tall", Quenya form of Cegelorn (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. culumessen ("k") in Markirya (earable-culumessen 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 "fresheet, water falling out swiftly from a rocky spring" (UT : 426, VT49 : 30)

celvar (sg. célvâ) ("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 meneil, 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 cennaro]

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

cemi noun "earth, soil, land"; Cémi ("k") "Mother Earth" (LT1 : 257; the "Qenya" word
cemni 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)
cén- ("k") vb. "see, behold", future tense cenuva ("kenuva") "shall see" in Markiyr. 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)
cendé noun "point" (PE16 : 96)
cendelé noun "face" (VT49 : 21)
cenima ("k") adj. "visible" (PE17 : 175); cf. cen- "see". Read possibly *çénima; 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)
Cermëi 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- (P) ("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 (P), given, replacing the phonologically expected form centë (also cited). (PE17 : 156)
cesta- ("k") vb. "to seek, search for" (PE17 : 156)
ceula, see quëa
cuelë (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 Rāna "moon"). The word is cited with a final hyphen, as if some final element is missing, but Rāna 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 uri kide hisen 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 for any thing or implement made of glass") (PE17 : 37). Compare calca, hyelli.
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. cilmessë ("k") "self-names", literally names of personal choice (PM : 339) (cilmë + essë, 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)
#ciris- see cira
cira ("k") vb. "sail" (apparently the
continuitive stem of #cira-)
Markirya

circa ("k") noun "sickle" (KIRIK)
cirier ("k") pa.t. vb. "clove" (MC : 216;
this is "Genya"

cirinci ("k"), sg. *cirincé, 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 -incé.
ciris ("k") noun "cleft, crack" (LT2 : 337 -
oboleted by cirissé?)
cirissé ("k") noun "slash, gash" (KIRIS;
the glosses "cleft" and maybe ?"crevasse"
occurred in deleted material, VT45 : 23)
*pírte see certa
cirya ("k") noun "ship" (MC : 213, 214,
220, 221), "(sharp-prowed) ship" (SA : hri-
where the word is misspelt cirya with a long i;
Christopher Tolkien probably confused it with the
first element of the Sindarin name Cirdan. 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
kiryia in Etym, stem KIR.) Also in Markirya. In
the Plotz letter, cirya is inflected for all cases except
plural possessive (*ciryalva). The curious dual
form ciriat occurs in Letters : 427, whereas Plotz
gives the expected form ciriat. 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 : hri-
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)
#cita- ("k") vb. "suppose", cited in the 1st
pers. aorist : citan "I suppose" (VT49 : 19)
coa ("kôa") noun "house" (VT47 : 35,
with etymology); coaya "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 [fêa] dwelling inside the
body [hroa]) (MR : 250)
coi ("k") "life" (LT1 : 257; in Tolkien's later
Quenya cuilë)
[cacir, see quácië]
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 calendared
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 coivië; 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. coivië
becoming cuivië. On the other hand, the
elements cui- and coi- having to do with life and
awakening cannot be wholly separated.
coiivië ("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 Cuiviénen, the Waters of Awakening (VT14 :
5)
#col- vb. "bear, carry", not attested by
itself by suggested by colindo and colla, q.v.;
also compare Tancol.
colca ("k") noun "box" (QL : 47)
#colindo noun "bearer", pl. #colindor in
cormanlindor "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 **corna** 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-jalcorin** ("k") "blessed garth (in the centre)" (VT27 : 20, 23, 24)

**Corlairë** ("k"), place-name, apparently shortened from **Corolairë, 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)

**cornen** ("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 ephemeral 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.

**Corolairë** ("Korolairë"), place-name; see **Coron Oiolairë**.

[Corólora] ("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 **Corollaire** (WJ : 401) and **Corlairë** (MR : 107); both are spelt with an initial k in the sources.

**coron** (2) ("k") (corn-, as in dat. sg. **corto**)

**coron** ("k") noun "globe, ball" (KOR)

**Cosmocho** ("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 **quinga** in Quenya).

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

**cucua** ("k") noun "dove" (KU; 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 **colva**

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

**cuvië** ("k") adj. "awakening" (KUY).

**cuvië** noun "awakening" (early "Qenya")

**coivië**, q.v., but this word Tolkien later used = "life"). In **Cuviënen**, "Water of Awakening" (SA : cuvië, SA : nen, KUY; spelt with a k in the Etymologies). Somewhat surprisingly, **cuvië** is used to mean "life" in **cuivë-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 **cuvië** 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; **culina** ("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.

*culucalmalïnen* ("k") noun in instrumental case: "with golden lights" (MC : 220; this is "Qenya")
*culuina* ("k") (1) adj. "orange" (colour not fruit) (KUL)
[*culuïna* ("k") (2) (misread as **culuïnn* 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.)

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

- *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(d)ilmë* 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 é in the sentence e man antaváro? "what will he give indeed?" (LR : 63).

éa (1) (sometimes "eá") vb. "is" (CO), in a more absolute sense ("exists", VT39 : 7 / VT49 : 28-29) than the copula ná. Eá "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 ilye mahalmar éa "who is above all thrones" (CO) and i éa han éa "who is beyond [the universe of] Eá" (VT43 : 14). Éa is said to be "prescient" & aorist tense (VT49 : 29). The past tense of éa is engé (VT43 : 38, VT49 : 29; Tolkien struck out the form éanë, VT49 : 30), the historically correct perfect should be eyë, but the analogical form engië was more common; the future tense is euva (VT49 : 29). See also éala. – Eá 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 iłu. One version of Tolkien's Quenya Lord's Prayer includes the words i éa han éa, taken to mean "who is beyond Eá" (VT43 : 14). Tolkien noted that éa "property cannot be used of God since éa refers only to all things created by Eru directly or mediately", hence he deleted the example Eru éa "God exists" (VT49 : 28, 36). However, éa is indeed used of Eru in CO (i Eru i or ilye mahalmar éa "the One who is above all thrones") as well as in various Ataremma versions (see VT49 : 36), so such a distinction may belong to the refined language of the "loremasters" rather than to everyday useage. Éa (2) noun "the universe", so called because Ólúvatara used the command "Eá! Let these things be!" when he gave independent

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

éar noun "sea" (AYAR / AIR [gives also dat. sg. emean], WJ : 413; see Letters : 386 for etymology). Not to be confused with the pl. form of the verb éa "be, exist". Pl. éari "seas" (FS, LR : 47); Éár "the Great Sea" (cf. éaron "ocean"), ablative Éärello "from the Great Sea", et Éärello "out of the Great Sea" (EO). Éäre noun "the open sea" (SD : 305). Compound éarulë noun "seaweed" (UY). Found in proper names like Éärendil "Sea-friend", Éärendur masc. name, "Sea-servant"; in effect a variant of Éärendil (Appendix A). Éärendur was also used ="(professional) mariner" (Letters : 386). Fem. name Éärwen "Sea-maiden" (Silm); Éärrämë "Sea-wing", "Wings of the Sea", name of Tuor's ship (RAM, AYAR / AIR, SA)

éaren noun "eagle" or "eyrie" (LT1 : 251; this early "Qenya" word is evidently no more valid than éa "eagle" in LatR-style Quenya.)

Éärendil, masc. name; see éar.

Éärendilyon noun "son of Éärendil" ("used of any mariner") (LT1 : 251)

Éärnil masc. name, contraction of Éärendil (Appendix A)

Éärnur masc.name, contraction of Éärendur (Appendix A)

Éärendur (Appendix A)

éaron noun "ocean" (PE17 : 27), also airon. Cf. éar.

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?", ecëva 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 toreh "secret hole, lair" (PE17 : 188)

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

ecces- (*k*) 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.)

#eccoa 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

Wordlist last updated December 25th, 2008

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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 El- Eldar, VT49 : 8).

Eldacan ("k") masc. name "Ælfnoth", Elf-bold (KAN)
Eldacar masc. name, "Elfhelm". Compare carma "helmet". (Appendix A)

Eldalë 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, ÉLÉD; possessive Eldaliéva in the name Míndon Eldaliéva, q.v.)

Eldamancarn place-name "Elvenhome" (ÉLÉD; 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 Elnëld, 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: l'Eldanyárë). See nyáre.

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

Eldarissa, Eldaquet ("q") noun, apparently other names of Qenya (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)

éle noun "flashing of [?starry] light" (VT45 : 12; Tolkien's gloss was not certainly legible)
Elenmirë noun **"Star-jewel" (elen + mire, notice assimilation nm > mm), name of a star / planet (possibly Mercury, MR : 435, where the spelling used is Elemmirë); also name of an Elf. (SA : mir)**

eleń noun "star" (SA : él, elen, EL, VT49 : 39); pl. eleńi (occasionally in verse : eļi) (WJ : 362, PE17 : 127); partitive pl. elelli for "eleni" (PE17 : 127), gen. pl. eleńion in the phrase Elenion Ancalima "brightest of stars" (LotR2 : IV ch. 9; see Letters : 385 for translation); eleń atta “two stars” (VT49 : 44), genitive eleń atto (VT49 : 45), eleńe neldë “three stars”, archaic eleńion neldë = “of stars three”. Genitive “of 3 stars” = eleńion neldë (for archaic eleńion neldëo) (VT49 : 45). Allative eleńa "starwards" used as name of Númenor (Silm; see Elenia); ablative pl. eleńillor "from stars" in Markîrûa. Nai eleń siluva "may a star shine”, VT49 : 38.

eleña adj. "of the stars" (SA : ēl, elen); also elena

Elenarda place-name "Star-kingdom", upper sky (3AR). Deleted material in the Etymologies defined eleńarda as "star-realm", "upper air or sky" (VT45 : 16). Compare eleń, (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 eleńdellor in the phrase et eleńdellor, evidently "out of the elf-lands" (VT45 : 13).

eleńdë (2), pa.t. of lelyà - #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 eleń "star" and eļda "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 Elendillëa "to Elendil" (PM : 401); Elendil Voronda genitive of Elendil Voronda "Elendil the Steadfast" (CO) Pl. Elendili the Númenorean Elf-friends (Silm); the variant Elendili in SD : 403 would seem to presuppose a stem-form Elendilli- 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 Elendi (Appendix A). The name was also used in Númenor (UT : 210).

Elenwa place-name "Starwards", a name of Númenor: Elenwa-nórë **"Starwards-land", "the land named Starwards", genitive Elenwa-nóreò in CO.

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

Elenwë fem. name "*"Star-person" (Silm)
elena adj. "stellar" (only defined as an adjective referring to stars by Tolkien) (WJ : 362). Cf. Elenya, name of the first day of the Eldarín six-day week, dedicated to the stars (Appendix D).

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


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

Elerrina adj. used as noun : "Crowned with Stars" (elen + rina), a name of Taniquetil (Silm); spelt Elerîna in the Etymologies (EL, RIG).

Elessar masc. name "Elf-stone" (elen + sar, actually **"Star-stone", cf. Elendil concerning eleń "star" being used to mean "Elf") (LotR3 : V ch. 8). Genitive Élesarno (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"). Elassar as a noun may also be seen as a pun or variant of Elessar "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.

ellé vb. "came", pl. ellër with a plural subject (MC : 215; this is "Qenya"; in later Quenya, ellë could be the emphatic pronoun "you", pl., corresponding to singular elëyë "thou" – at least in the conceptual phase where -illë 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.* 
elvēa adj. "starlike, like stars", pl. elviē in Markriya 
Elwē masc. name, "Star-person" (PM : 340, WJ : 369, WEG, VT45 : 12). In the pre-classical Tengwar system presupposed in the Etymologies, Elwē 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 Ossē [q.v.] and is assigned the value o.)
elwen noun "heart" (LT1 : 255; rather hón or enda in LotR-style Quenya) 
eley̥ 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. 
emennya, see emnya 
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) 
emmē (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. 
emmē (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 -mmē to -lmē, and the plural emphatic pronoun would likewise change from emmē to *elmē. Since the ending -mmē was redefined as a dual exclusive pronoun, the form emmē 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 emnya "my mother", seemingly presupposing #emē as a word for "mother" (but this word normally appears as emil or amil, incorporating a feminine ending). In VT48 : 19, emlya is explained as deriving from em-nya "my mother". Compare emmē # 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 càré ("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", entulova, "shall come again", Envinyatar "Renewer", envinyanta "healed, "renewed", enyalē "to recall" (Nam, RGEO : 67, LótR3 : 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. 
encē, see enquē 
enda noun "heart", but not referring to the physical organ; it literally means "centre" (cf. endē) and refers to the fēa (soul) or sāma (mind) itself. (VT39 : 32) 
Endamar place-name "Middle-earth" (EN, MBAR, NDOR). However, Middle-earth is normally called Endor, Endórë. 
daquet- vb. "answer" (gloss uncertain) (PE17 : 167) 
endē noun "core, centre, middle" (NÉD, EN, VT48 : 25) 
#endēa adj. "middle" in atendēa, q.v. Compare enya. 
Ender noun "bridegroom", surname of Tulkas (NDER, TULUK, VT45 : 11). The form Enderō (VT45 : 11) is defined as "[v or ir] 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 *Enderō). 
enderi noun "middle-days" (sg. *enderē), in the calendar of Imladris three days inserted between the months (or seasons) yāviē and quellē (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 Aldalemmar (YEN, LEP / LEPEN / LEPEK)

Endor place-name "Middle-earth" (SA : dór, NDOR), "centre of the world" (EN); also long form Endorë "Middle-earth" (Appendix E); allative Endorenna "to Middle-earth" in EO. The form Endó in MR : 121 may be seen as archaic, intermediate between Endorë and Endor (since long vowels in a final syllable are normally shortened: Endó > Endor). Endó functions as an uninflected genitive in the source: Aran Endor, "King of Middle-earth".

enda > enya adj. "middle" (ÉNED)

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, estenil noun "middle finger" (VT47 : 26)]

enelmo noun "a go-between, intercessor, intermediary [as noun], mediator" (VT47 : 14)
enquë cardial "sixteen" (VT48 : 21)
enetya, see entya

engë prep. "save" (= except) (FS)

geng vb. "was", "existed", past tense of êa, q.v. (VT43 : 38, VT49 : 29)

gong vb. "has been", "has existed", perfect tense of êa, q.v. (VT49 : 29)

gjwga adj. "sickly"; nominal pl. Engwar

"the Sickly", Elvish name of Mortal Men (Silm, GENG-WÂ)

Epoch noun "thing" (VT39 : 7, VT9 : 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-, quanta-

enquë ("q") cardinal "six" (ÉNEK, VT48 : 4, 6, 9, VT49 : 57); enquéa ordinal "sixth" (VT42 : 25); see also enhi. 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 enqué under the influence of yunqué "twelve" (perceived as meaning "2 times 6", *yú-enqué, 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.

tenata demonstrative "that yonder" (EN).

In VT47 : 15, enata 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)

etë (1) conj. "moreover, further, furthermore, what is more" (VT47 : 15, VT48 : 14). Compare yunquentë as a variant of yunquenta, q.v.

etë (2) noun "centre" (VT41 : 16; endë is perhaps to be preferred, see entya)

ento adv. "next" (Arct)

entulessë noun "return" (UT : 171)

teya, entyta 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).

enwë noun "tomorrow" (QL : 34)
enwina adj. "old" (Markriya)
eny < endy adj. "middle" (EN).

Compare #endëa.

#enyal- vb. "to recall", "to commemorate", gerund / infinitive enyalë with infinitival ending -ië; dative enyalien "for the recalling", "[in order] to recall" in CO.

enyárë 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 epeesë, q.v. Epë "before" may also be used in comparison, apparently much in the same way as lâ #2 (q.v.) (VT42 : 32)

epeesë 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 epta. (VT49 : 12)

epetai adv. "consequently" (VT49 : 11). Since this is to contain tai that which (epeta-i "before that which"), a form Tolkien may later have abandoned, the less problematic synonym etta should perhaps be preferred. Compare potai.

epta = 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" (ERÈK)

Ercambo ("k") masc. name "one-hand Man" (VT47 : 7), the equivalent of Sindarin Ercamson, Erchamion as a title of Beren

ercassë ("k") noun "holly" (ERÈK)

Ercoirë noun, alternative name of February (PM : 135)
erdë (1) noun "seed, germ" (ERÈD, 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 ania in LoTR-style Quenya, but erë, eren may still be used for "steel". See also yalsa.)
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 (Slím) or Solitary Isle (Letters : 386, footnote)
erinqua 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 llûvatar, "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 : hin), Erulion "*son of God" (or *"God the Son") (VT44 : 16), Erukyermë "Prayer to Eru", a Númenórean festival (UT : 166, 436), Eruilaitë "Praise of Eru", a Númenórean
festival (UT : 166, 436), Erumillë "Mother of God" (in Tolkien's translation of the Hail Mary, VT43 : 32, see also VT44 : 7), Eruintari, Eruntarië 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 Eruhini.) #Eruanna and #erulissè, 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).

Eruman 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, Eruman 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 Eruman out of this world entirely, making it the abode of God (Eru); Erumandë translates "in heaven".

erumë noun "desert" (ERE)
erumëa adj. "outer, outermost" (LT1 : 262)

Eruva, see Eru
erya adj. "single, sole" (ERE)
es unidentified word in the phrase es sorni heruion anl! "the Eagles of the Lords are at hand" (SD : 290); possibly an assimilated form of en, that may function as a kind of deitic 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 āré (āzē). (Appendix E). With a pronominal ending esselya "thy name" (VT43 : 14). Pl. #essi in PM : 339 and MR : 470, gen.pl. #eseron "of names" in the compound Nómesseron (q.v.); we would rather have expected *esion, given the nom.pl. essi; perhaps #esser is a valid alternative plural form. Essecarmë noun "name-making" (MR : 214, 470), Eldarín ceremony where the father announces the name of his child. Essecenta ("k") noun "Name-essay" (see centa) (MR : 415); Essecilmë noun "name-choosing", an Eldarín ceremony where a child named him- or herself according to personal lámatyávé (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)
esssé (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 #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 LoR-style Quenya; see #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 *ysta 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). Estannossë noun "the firstborn", read likewise *Yestannossë ("Yestannesë") – but in a later text, Tolkien used Minnûnër (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 Estannossë is cited as "Estanesse", but according to VT45 : 12, the second-to-last vowel is actually o in Tolkien's manuscript.)
estat-, see etsat-
est Estë fem. name "Repose, Rest" (WJ : 403, EZDĒ, 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 :
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 -sted). 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 Éärello "out of the Great Sea"; cf. also et sillumello "from this hour" in VT44 : 35. Et i pe / pētē, 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 continuous *ettular in Tolkien's later Quenya). The forms etemē and etengwē (VT43 : 36) seem to incorporate pronominal suffixes for "us", hence ?"out of us", inclusive and exclusive respectively. The pronoun -mmē denoted plural inclusive "we" when this was written, though Tolkien would later make it dual exclusive instead (see -mmē). Second person forms are also given: etelyē, etellē ?"out of you", sg. and pl. respectively (Tolkien would later change the ending for pl. "you" from -llē to -ldē).

et-henta vb. "read aloud" (PE17 : 77). Compare henta-.

etelehta- vb. "deliver" (= "save") (VT43 : 23)

etelyē, see et

etellē, see et
eteminya adj. "prominent" (VT42 : 24)
etemē, see et

etengwē, see et

eterūna- vb. (also etrūna-, 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 eterūna- 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.

etsē noun "outside, exterior", glosses changed from ?"issuing" and ?"spring" (VT45 : 13)

etsir noun "mouth of a river" (ET)
etta adv. "therefore" (VT49 : 12)ettē noun (and / or adv.) "outside" (ET)
ettelē noun "outer lands, foreign parts" (ET, VT45 : 13)
ettelēa 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 ettele. According to VT45 : 13, the gloss "foreign" is certain and the Quenya word may also be read as ettelēa, 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 continuous *ettular 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 ēa
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).
exē noun "the other, *another" (VT47 : 40, VT49 : 33). Though Tolkien included the article "the" in his gloss, this may be simply to indicate that exē 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, exē would likely translate as "another".

eyē, rare perfect of ēa, 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.
faica ("k") adj. "contemptible, mean" (SPAY)
faila adj. "fair-minded, just, generous" (PM : 352)
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. fairí 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)
failë noun "foam" (PHAL / PHÁLAS)
faila- vb. "emit light" (PHAY)
faili- vb. "emit light" (PHAY)
faila- vb. "emit light" (PM : 386)
failas (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 falastalë "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)

15), "foam wave" (PE17 : 127), "a breaker" (PE17 : 62), particitive pl. falmalë "many waves" (PE17 : 73), allative falmalinë "on the foaming waves" in Namarië (Nam, RGEO : 67); the phrase an i falmalë (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 (falmarindë- or simply falmarin- as in pl. falmarindi [or falmarini]) noun "sea-spirit, nymph" (PHAL / PHÁLAS)
falqua ("q") noun "cleft, mountain pass, ravine" (LT2 : 341)
falquar ("q") noun "large sword" (LT2 : 341)
fána, fáne (1) adj. "white" (Markirya - fáne 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) (RGEO : 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".
fanë, strong past tense of fanta, q.v.
fanga noun "beard" (SPANAG)
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 fanë and perfect afanë 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).

fantarçenya (“k”) adj. “perspicacious, penetrating of sight or understanding” (PE17 : 176)

Fantar 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, sunlight or moonlight, or clouds gilded or silivered 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 Markriya (see MC : 220, note 8 for this translation)

fára noun "beach, shore" (VT46 : 15)

fárë noun "sufficiency, plenitude, all that is wanted" (also farmë) (PHAR)

faren, adv. "enough" (VT46 : 9)

fárëa adj. "enough" (presumably adjectival, whereas the adverb is faren); utárëa "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 fárë) (VT46 : 9)

farnë (1) noun "foliage", archaic faznë (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)

fásë 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)

faucë ("k") adj. "thirsty" (PHAU; original glosses "thirsty, parched; lit. open-mouthed", VT46 : 9)

fauta- vb. "to snow" (actually glossed fauta = "it snows") (GL : 35)

fawë 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), òfeelmë 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. faire.

féalócë ("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 féa, nár.

#fel-, see felmē
felca, see felco
felco noun "cave, mine, underground dwelling" (PE17:118); also felca, fellehta
fellehta, see felco
felya noun "cave" (PHÉLEG), "mine, boring, tunnel, underground dwelling" (PE17:118)

felmē noun "impulse, emotion" (VT41:19; this suggests a verb #fel- "to feel"). Compounded in fēafelmē, hroafelmē.

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)
fenemě noun "dragon" (LT2:341 – but lócē is the normal word in LotR-style Quenya)

feren (stem fern-, as in pl. ferni) noun "beech, beechnut". Also fernē. (BERÉTH, PHER / PHÉREN)
férima, also ferina, adj. "ready to hand, (quickly) available" (PE17:181)

ferinya adj. "beechen" (PHER / PHÉREN)
ferna noun "mast, beechnut" (PHER / PHÉREN)

fernē noun "beech-tree" (pl. ferni given). Also feren. (PHER / PHÉREN)
ferya- vb. "make ready (promptly)"

(PHEW, VT46:9)

fīfiru vb.; this is evidently the frequentative (see sisila-) form of fir-; according to MC:223 it means "slowly fade away"; participle fīfirula in Markirya (translated "fading")

fīlī (fīlic- "k"), as in pl. fīlici) noun "small bird" (PHILIK)

"fimbē (stem fimbi-) adj. "slender"

(PE17:23)

fīnca 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)

Findarāto masc. name "Hair-champion", Sindarized as Finrod (SA: ar(a))

findē (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)

findē (2) noun? (less likely adj.) "cunning" (LT1:253; this "Qenya" word is possibly obsoleted by #1 above)

Findecâno (*-kâno*) 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.

findē noun "tress, lock" (PE17:119); apparently a synonym of findē #1, q.v.

findessē noun "a head of hair, a person's hair as a whole" (PM:345). Compare findilē.

findilē noun "a head of hair". Compare findessē. (PE17:17)

findl noun "lock of hair, tress" (but findil elsewhere – in LotR-style Quenya, no word can end in -di). (LT2:341)

finē (1) (stem fini-, given the primitive form sphini) noun "a hair" (PM:340, PE17:17) or "larch" (SPIN)

finē (2) noun "dexterity" (PE17:119, related to words for skill)
finēa adv. "dexterous" (PE17:119), also finwā, q.v.

finī 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)

#fintaialē noun "trick", given as pl. fintaler

(PE17:119)

finwā adj. "dexterous; ‘clever’, fine, delicate" (PE17:119, 181), a similar word is glossed "sagacious" in very early material (LT1:253)

Finwē masc. name, apparently displaying the frequent ending -wē 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, Finwē 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. fioni 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. fíruru-); aorist (?)
  firë "expire"; augmentless perfect firié,
  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 *phiiri if it were an archaic form, it is best
  taken as the pl. of firé.)

  Firiel fem. name "She that sighed" or
  "She that died", later name of Miriel (MR : 250)
  firima adj. "mortal" (PHIR; firima with a
  short i in VT46 : 4); also used as noun : Firimar
  "those apt to die", "mortals", an Elvish
  name of Mortal Men (WJ : 387). This adj. is also
  the source of an explicit noun, personalized
  #Firimo = mortal, mortal man. Pl. Firimor (VT49 :
  10-11), dative pl. firimoin "for men" in Firiel's
  Song; cf. also the pl. allative firimonnar in VT44 :
  35.

  #Firimo noun "mortal", see firima
  firin adj. "dead" (by natural cause)
  (PHIR). This may obsolete the later "Quenya"
  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)
  Firyanor 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 \PHO
  / Û 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)
  fóle noun "secrecy, a secret" (LT2 : 340;
  "Quenya" spelling fólë)
  fólima adj. "secretive" (LT2 : 340;
  "Quenya" spelling fólima)

  Follondië, see Forolondië
  forma noun "right hand" (VT47 : 6).
  Compare formatië, forya.
  formatië adj. "righthanded, dexterous"
  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 :
  formenyà adj. "northern" (PHOR)
  forma adj. "northern" (PE17 : 18)
  Forolondië (also shortened and
  assimilated Follondië) place-name "North-
  harbourage", old name for Arnor, in full Turmen
  Follondìeva "Realm of the North-harbourage"
  (PE17 : 28). Compare Hyaralondië.
  Forostar place-name, the "Northlands"
  of Númenor (UT : 165)
  fortë (stem "forti- given the primitive
  form sorphorì) adj. "northern" (PHOR)
  forya adj. "right" (PHOR), "dexter"
  (VT46 : 10)

  Fui noun "Night" (PHUY) - variant Hüi,
  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.
  "Quenya" fuinu "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 fúmellot)
  (LT1 : 253). Read perhaps "húmella" in a LotR-
  compatible form of Quenya, since Tolkien later
  decided that fu- tended to become hu-.

  fúmellot noun "poppy" (also fúmella)
  (LT1 : 253) Read perhaps "húmellot" in a LotR-
  compatible form of Quenya, since Tolkien later
  decided that fu- tended to become hu-.
  #fundë- stem of uncertain meaning
  occurring in a "Quenya" text, but possibly meaning
  "thunder" (see the comments of the editor in
haca- vb. "squat" (GL : 47)  
hácala ("k") participle "yawning" occurring in the Markriya poem, derived from an (otherwise unattested) verb √hac- "yawn". Compare yanga-.  
hacc noun "buttocks, hams" (GL : 47)  
hahta noun "pile, mound" (KHAG)  
haimë noun "habit" (KHIIM)  
haira adj. "remote, far" (KHAYA)  
hálya adj. "far" (SD : 247). Also háya.  
hal (1) noun "(small) fish" (KHAL', SKAL², VT45 : 20)  
hal (2) noun "a cast shadow" (PE17 : 184)  
halatirn (halatin-, as in dat.sg. halatirnen), also halatirno, noun "kingsfisher", etymologically "fish-watcher" (TIR, SKAL², KHAL')  
halcin ("k") adj. "frozen" (LT1 : 254)  
halda adj. "veiled, hidden, shadowed, shady" (opposed to helda "stripped bare") (SKAL¹, 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)  
[haima], see helma  
haloisi noun "the sea (in storm)", cf. haloîte (LT1 : 254)  
haloîte adj. "leaping" (LT1 : 254)  
halta- vb. "to leap" (LT1 : 254)  
halya- vb. "veil, conceal, screen from light" (SKAL¹, 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)  
[?handha] (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. [yendî]) (VT45 : 16)  
hâno 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.)
**Chi** 16, 17; the word also occurs, unglossed, in the
Appendix D, for “century” itself; Tolkien’s wording is unclear)

- **hanté** vb. ? noun? “answer” (PE17 : 176)
- **hanquenta** vb.? noun? “answer” (PE17 : 176)

**hanquenta**, as used in children’s play for “middle finger” (VT47 : 12, 14, VT48 : 4, 6)

**hanwa** noun “male” (INI)

- **hanwa** noun “male” (INI)
- **hany-** adj.? adv.? “near” (LT1 : 253)
- **hany-** vb. “sit, stay”, pl. present **hârâr** in CO (i **hârâr** “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 **handê**

**hananë** 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 **ardà** later?

- **harin** adj. “marred” (PE17 : 150). The word is given as **x̌arin**, where the initial Greek chi presumably represents [x]; in later [MET] pronunciation and spelling, this would become “**harin**

**harm** (1) noun “treasure, a treasured thing” (3AR), also name of tengwa #11, later (MET) called **aha** (Appendix E).

[**harm** (2) noun “wolf” (3ARAM). The gloss “hound” was inserted, 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)

**harwê** (1) noun “wound” (SKAR)

- **harwê** (2) noun “treasure, treasury”

(3AR) (For clarity, h**arma** may be used for “treasure”)

**harya** vb. “possess” (3AR) Alternative form aryon.

**hasta-** vb. “mar” (verbal stem isolated from the passive participle **hastaina** “marred”). (MR : 254)

- **hastainâ** noun “spear” (VT49 : 14, 33).
- **hânta** vb. “break asunder”, pa.t. **hantê** (SKAT).

Compare **ascat**-, **terhat**-. It may be that Tolkien eventually restored the verb **hânta** “fling” occurring in early material (see above), leaving the conceptual status of **hata** “break asunder” uncertain (for “break”, late material has **rac**-).

**hatal** noun “spear” (VT49 : 14, 33). Another word for “spear” is **ehtê**.

**hatsê** noun “headlong movement” (VT49 : 33, QL : 39)

- **haurâ** adj. “huge” (PE17 : 115)

**hauta** vb. “cease, take a rest, stop”

(KHAW)

**Hâya** adj. “far off, far away” (KHAYA). Also hâiâya.

- **hê** “him (the other, etc.)” in the sentence melin sé apa la hê “I love him but not him” (another) (VT49 : 15). It may be that **hê** covers both genders (“her” as well as “him”), like **sê** (se) is known to do.

**hecât** “(k)” vb. in imperative “be gone! stand aside!” also with pronominal suffixes **hecat** sg. (but see -t #3) and **hecâl** pl. (WJ : 364)

**Hecel** “(k)” (Heceldi-, 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. **hecilê**) noun “one lost or forsaken by friends, wail, outcast, outlaw” (WJ : 365)

**hehta-** (pa.t. **hehtanê**) vb. “put aside, leave out, exclude, abandon, forsake” (WJ : 365)

**hêta** adj. “far off, far away” (KHAYA).

Also hâiâya.

**hé** “him (the other, etc.)” in the sentence melin sé apa la hê “I love him but not him” (another) (VT49 : 15). It may be that **hé** covers both genders (“her” as well as “him”), like **sê** (se) is known to do.

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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, cf. KHELEK)

helda (1) adj. "naked, stripped bare" (SKEL, SKAL) (KHER)

helda (2) adj. "friendly, having love (for)" (VT46 : 3)

[heldo, also helmë, fem. heldë, noun

"friend" (VT46 : 3)]

helme noun "friendship" (VT46 : 3)

helin noun "violet" or "pansy" (LT1 : 262)

Helinyetilë noun "Eyes of Heartsease", a name of the pansy (LT1 : 262)

hellë noun "sky" (3EL; a distinct word (KHER)

helma noun "skin, fell" (SKEL), changed by Tolkien from halma (VT46 : 14)

helwa adj. "(pale) blue" (3EL)

helyanwë noun "rainbow", lit. "sky-bridge" (3EL)

hen (hendi, 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", ehtenta is used). Forms cited : Aorist henta, present continuous hentëa, "aorist past" hentanë, perfect ehtanëi. 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-.

henuica, see hen-

hequa prep. "leaving aside, not counting, excluding, except" (WJ : 265)

hér noun "lord" (VT41 : 9), also heru, q.v.

héra adj. "chief, principal" (KHER)

héré 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, Audoïn (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, cirincë.

heru (also hér) noun "lord, master" (PM : 210, KHER, LT1 : 272, VT44 : 12); Letters : 283 gives hér (heru); the form Hérë with a long vowel refers to God in the source where it appears (i Hérë "the Lord", VT43 : 29). In names like Humor **"Black Lord" and Herunümen "Lord of the West" (SA : heru). The form heruion is evidently a gen.pl. of heru "lord": **"of the lords" (SD : 290); herunümen "Lord-of-West" (LR : 47), title of Manwë. Pl. nümheruvi "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)

Hescion ("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)

hi 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) (KHL) (also Hildor, q.v.). Dat. pl. hildin "for men", a dative pl. occurring in Fëanor's Song. Cf. hildinyar
"my heirs", evidently *hildë, hildó "follower, heir" + -inya "my" + -r plural ending (EO)

Hildor pl. noun "the Followers", an Elvish name of Mortal Men as the Second-born of Ólóvatar (WJ : 387); sg #Hildo. Hildórien place-name: the land where Men first awoke, like the Elves did at Cuviénë (Silm, KHIL, PHIR)

hílya- vb. "to follow" (KHIL)

himba adj. "adhering, sticking" (KHIM)

himya- vb. "to stick to, adhere, cleave to, abide by" (KHIM, VT45 : 22)

hína noun "child", also hina used in the vocative to a (young) child (also hinya "my child", for hinanya (WJ : 403). Pl. híni (surprisingly not "hinar"") in Híni Ólóvataro "Children of Ólóvatar" (Silmarillion Index); dative hín in VT44 : 35. In compounds -hín pl. -hinya (as in Eruhíni, "Children of Eru", SA : hini). 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 híruva in Namárië (hiruvalyë "thou shalt find") (Nam, RGE6069 : 67, VT49 : 39); Hirílondë "Haven-finder", name of a ship (UT : 192)

hír (hírd-), pl. hírdi, noun "entrails, bowels" (PE13 : 161)

hisë (p) (stem *hisis- because of the primitive form *khithi, cf. hisilanya, Hisilóme) (1) noun "mist, fog" (KHS / KHITH). According to VT45 : 22, hisë 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.

hisë (2) noun "dusk" (LT1 : 255). A "Quenya" form possibly obsoleted by #1 above.

hisë (3) adj. "blinking" (?) (MC : 214) A "Quenya" form possibly obsoleted by #1 above.

hisen noun in pre-classical genitive? "of mist" (p) (MC : 221; this is "Quenya", but it connects with hisë #1.)

hisë (p) noun "mist, mistiness" (Nam, SA : hith, PE17 : 73), also hisë.

híslanya (p) noun "mist thread", warp (Sindarin hithlain). Cf. hisë. –PE17 : 60

Hisilóme (p) place-name "Hithlum", "Land of Mist", more literally "Mist-night" (SA : hith, LUM, [VT45 : 28])

Hisilumbë (p) place-name, variant of Hisilóme (LUM)

Hísimë (p) noun, eleventh month of the year, "November" (Appendix D, SA : hith). The Quenya word seems to mean "Misty One".

histane pre-classical participle? "fading" (MC : 213; this is "Quenya")

histë noun "dusk" (LT1 : 255)

hiswa (p) adj. "grey" (KHS / KHITH, Narqelion)

hiswë (p) noun "fog" (KHS / KHITH)

hiuta vb. "wink, hint" (VT46 : 6)

hlaïwa, see laiwa

hlapu noun "blow; fly or stream in the wind", participle hlápula "blowing" in Markiyr

hlar noun "hear", future tense hlaruva "shall hear" in Markiyr

hlas noun "ear", stem hlar- as in the dual form hlaru (PE17 : 62). Compare lár #2.

hlíné, see línë

hlivié, see livë

hloa ("hloä"), noun that "would have been" the product of primitive =sloqa (Sindarin lhóa), 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)

hlôn noun "sound", "a noise" (VT48 : 29). Also hłówna. The stem of hlôn is apparently hlon- if hloni "sounds" in WJ : 394 is its plural form.

hlóna (1) noun "a noise" (VT48 : 29, PE17 : 138). Also hlôn.

[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 hlónitë tengwi "phonetic signs" (sg. #hlónitë tengwë) (WJ : 395). The sg. form hlónitë with a short i occurs in VT48 : 29 and PE17 : 138. The form #hlónitë was changed by Tolkien from hlónitë, as in hlónitë tengwesta "a tengwesta [q.v.] employing phonetic signs" (VT39 : 4), hlónitë tengwi "phonetic signs" (VT39 : 4).

hlussë, hlussa-; 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 ("hóa") 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 / continuous tense *hócira, past tense *hócirmë
[holmë] noun "odor" (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 NOL 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-
ho noun "spirit, shadow" (PE17 : 86)
hôn noun "heart" (physical) (KHÔ-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-maro?
hood,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)
hóre noun "impulse" (KHOR), hórëa "impulsive" (KHOR; VT45 : 22 confirms that "impulsive" is the correct gloss, misread "impulsion" in the Etymologies as printed in LR)
hormë noun "urgency" (confused with ormë "rushing") (KHOR; originally glossed "encouragement, comfort", VT45 : 22)

hozzo noun "folk" (LT2 : 340)
hossë noun "army, band, troop" (LT2 : 340)
hosta- vb. "gather, collect, assemble" (Markiya), "gather hastily together, pile up" (PE17 : 39), *hostainiëva "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)
hraicëna adj. "scarcely visible, hard to see" (PE17 : 154). Also hraicëné.
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 â, glossed "Wild-men, Savages".
hrávé noun "flesh" (MR : 349)
hresta noun "shore, beach", ablative hrestallo **"from (the) shore" in Markiya
"hirr- vb. likely Third Age form of hriz-, q.v.
hrissë noun "fall of snow" (PE17 : 168), possibly also the past tense of #hirr-, 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)
[hrsисy- < hribya vb. “it snows”, pa.t. hrintë or hrisinyë (PE17 : 168). Tolkien replaced this verb by #hirr-, q.v.]
hrivē noun "winter", in the calendar of Imladris a precisely defined period of 72 days, but also used without any exact definition (Appendix D). Yá hrivē tenē, ringa nā "when winter comes (arrives, is with us), it is cold" (VT49 : 23; Tolkien changed tenē to menē, p. 24).

#hriz- vb. "to snow", impersonal, given in the form hriza "it is snowing" (z would turn to r in Exilic Quenya: *hira*). Past tense hrisnē (with s from the original root SRIS) and another form which the editor tentatively reads as "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 féa (soul) (WJ : 405). Hroafelmē "body-impulse" (impulses provided by the body, e.g. physical fear, hunger, thirst, sexual desire) (VT41 : 19 cf. 13)

Hrátani 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).

hrótā noun "dwelling underground, artificial cave or rock hewn 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. hrucaráë, q.v. hrucaráë, also rúcaráë, 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 nerté) (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 huinëva in the name Taurë Hui néva, 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 -na in nuhuinenna (SD : 246); also unuhuinë "under-shadow" (LR : 47).

[huva] adj. "murky" (LT1 : 253)

[hum- vb. "not to do" (cited as 1st person aorist: humin “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 fûmë

húna 1) adj. "cursed, accursed". Cf. húta- (PE17 : 149)

[hûna- 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" (KHÔ-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)

hwermë 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)
hwíndë (1) noun "birch" (PE17 : 23)
hwíndë noun (2) "eddy, whirlpool" (SWIN). In the pre-classical Tengwar system presupposed in the Etymologies, hwíndë was also the name of tengwa #34, which letter Tolkien would later call hwesta sindarinwa instead.

hwínya- vb. "to swirl, eddy, gyrate" (SWIN)
hyā conj. "or" or noun "other thing" (VT49 : 14)
hyá adv.? "here by us" (Nargelion, QL : xiv)
hyalin noun "paper" (PE16 : 133)
Hyallondië, 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 hyarma 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)
*hyandé, 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 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 "hyandé since the R of hyar- was originally D; cf. rer- "sow", pa.t. rendé, from the root RED.

Hyaralondië (also shortened and assimilated Hyallondië) place-name "South-harbourage", old name for Gondor, in full Turmen Hyallondiéva “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 (i hyarma, 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 Hyarmenya (name of a mountain; the element -tir means "watch[ing point]"). (SA) Hyarnustar "the Southwestlands" of Númenor; Hyarostar the "Southeastlands" (UT : 165)

hyarmenya adj. "southern" (KHYAR)
hyarma 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 [sel] 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 (1) "the", indeclinable definite article (l, 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-Eldanyáre "the History of the Elves" (LR : 199), i-arya "the best" (PE17 : 57), directly prefixed with no hyphen or dot in icilyanna = i cilanna in SD : 247, also i hyarma "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 Eu i or ilyë mahalmar ëa : the One who is above all thrones", i hárar "(they) who are sitting"); cf. also the phrase i hamil marya "(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. je 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 (Eu 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 Elesarno quiëti 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).

[i 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 carië (see car-), enyalë, q.v. (CO)

-ië (2) abstract ending, often used to derive abstracts from adjectives, e.g. lätë "openness" vs. látë "open", mornë "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", talantë "he is fallen", mario "it is good" (< númessë "in the west", meldë "beloved", talanta "fallen"); future tense -iëva in hostainiéva "will be gathered" (< hostaina "gathered"). Compare ye "is", yëva "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 nä, not *vanvië.

-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, yendé. However, the ending -iel later turns up in later forms : Uníniel "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 *ilaurēa, ilqua, ilquen.*

*ilaurēa* adj. "daily", "of every day" (il-"every" + *aurē* "day" + -a adjetival ending) (VT43 : 18).

**ilca-** ("k") vb. "gleam (white)", participle *ilcalara* with pl. allative ending *ilcalanar* in Markriya (*axor ilcalanar* "on bones gleaming")

**ilcē** ("k") (1) noun "appearance" (etymologically "glint"; cf. *ilca-*) (QL : 42)

**ilcē** ("k") (2) "you", emphatic pronoun of the 2nd person pl. familiar, apparently a form abandoned by Tolkien. An alternative form *incē* was also listed; a query appears between the forms (VT49 : 48).

[-*ilco* ("k") "you (two)", abandoned promonental ending for the familiar 2nd person dual; in later sources the relevant ending is rather -stē (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, AR2, VT45 : 5)

ilē noun "star" (LT1 : 269; rather *elen, él* in LotR-style Quenya.)

**ilfirin** adj. "immortal" (PHIR)

**illin** adj. "pale blue" (GLINDI)

**illi** noun "all" (as independent noun, apparently treated as a plural form). *lm*-*illi* "among all" (VT47 : 30).

[-*illo* "you (two)", abandoned promonental ending for the polite 2nd person dual; in later sources the relevant ending is rather -*stē* (VT49 : 48). This -*illo* was changed from -*illo.* Compare -*ilco.*]

**illon** pl. relative pron. in ablativ: "from whom", pl. (VT47 : 11). See i #2 (relative pronoun).

**iluin** place-name, name of one of the Lamps of the Valar; apparently incorporating the element *luin* "blue" (*Silm*): hence "all-blue"?

**illumē** adv. "always" (VT44 : 9)

**ilm-* stem appearing in *Ilmen*, the region above the air where the stars are, in *Ilmarē*, name of a Maia, and in *Ilmarin* "mansion of the high airs", the dwelling of Manwē and Varda upon Oiolossē (SA)

**Ilma** noun "starlight" (GIL)

**Ilmarē** noun "starlight", also fem. name, referring to a Maia (GIL, SA : *ilm-*)

**Ilmarin** noun "mansion of the high airs", the dwelling of Manwē and Varda upon Oiolossē (SA : *ilm-*)

**Ilmen** region above air where stars are (WIL, SA : *ilm-*): place-name *Ilmen-assa* "Chasm of Ilmen" (GAS)

"*ilfirin* (hypothetical form; the word actually appears in Q as *ilfirin*) adj. "immortal" (PHIR)

**ilqua** ("ilqa") noun "everything" (IL, VT45 : 24), "all" (FS); *ilquainen* ("ilqaïnen") 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)

*[Iltániel, 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*]

**ilu** 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** (q?) adj. "omniscent" (VT39 : 20)

**ilumirē** noun "World-jewel", another word for Silmaril (IL)

**iluquinga** ("q") noun "rainbow" (LT2 : 348)

**Iluurambar** place-name "Walls of the World" (IL, RAMBĀ)

**iluvala** adj. "omnipotent" (VT39 : 20)

Iluvatar masc. name "All-father", God (SD : 401, FS, IL; *Iluvatar*, ATA, *Iluvatar* with a short u, SD : 346). Often in combination with the divine name as *Eru Iluvatar*, "Eru Allfather", cf. MR : 112. "Quenya" genitive *Iluvatāren* of *Iluvatar* 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 *Iluvatario* in the phrase *Hini Iluvatario* (see "Children of Iluvatar" in the Silmarillion Index)

**iluvē** noun "allness, the all". In *Iluvatar* "All-father*. (SA; WJ : 402, MR : 471, IL) In MR : 355, *iluvē* seems to be equated with Heaven. Cf. SD : 401 : *Ilvē* "Heaven, the universe, all that is (with and without the Earth)"

**ilvanya** adj. "perfect". Also *ilvanya*. (PE17 : 150)
ilvanya adj. "perfect". Also ilvana. (PE17: 150)

ilwê noun "sky, heavens" (LT1: 255), "the middle air among the stars" (LT1: 273). – VT49: 51, 53 also mentions an obscure pronominal element ilwê.

Ilweran, Ilweranta noun "rainbow" (GL: 74) (The Etymologies gives helyanwê.)

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); ilyê before a plural noun, "all" being inflected like an adjective (Nam, R GEO: 67): ilyê tier "all paths" (Namãrë, VT39: 20), ilyê mahalmar "all thrones" (CO), ilya raxellor "from all dangers" (VT44: 9; we might expect ilyê raxellor here), ilyárëa (older ilyazea) "daily, of every day" (evidently ilya "every" + ápë, ápë "day" + -a adjectival ending) (VT43: 18). Tolkien apparently abandoned ilyárëa in favour of ilaurëa, q.v.

-imë 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 haicénima, q.v.) and also before a consonant cluster as in úfantima "not concealable" (PE17: 176). "X-imë" may mean "apt to X" (when the ending is added to an intransitive verbal stem), as in Fírimar "mortals", literally "those apt to die" (WúJ: 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 imbê #2

Imbar place-name "the Habitation, = Earth," also "the principal part of Arda (= the Solar System)" (MR: 337, also WJ: 419 note 29)

imbê (1) prep "between" (Nam, RGB: 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 imbî implies "among" of several things (ancalima imbî eleni "brightest among stars"); "in the sense 'among' before plurals [imbê] is usually pluralized > imbî even when a plural noun follows". As pointed out by Patrick Wynne, imbî may also be used in the sense of "between" before two singular nouns connected by "and" (as in the example imbî Menel Cemenyê "between heaven and earth"), whereas imbê is used before dual forms, as in the examples imbê sîryat "between two rivers", imbê met "between us". Elded imbî in the phrase imbî illî "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)

imbê (2) noun "dell, deep vale" (VT45: 18), "wide ravine (between high mountain sides)" (PE17: 92)

imbê (3) adv. "in(wards)" (obsolete by #1 and #2 above?). Changed by Tolkien from imba (VT45: 18)

imbî, pluralized form of imbê #1, q.v.
imbit, dualized form of imbê #1, q.v.
imen a word occurring in Fíriel's Song, translated "in them" (ar ilqa imen "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)
imlê "yourself, thyself", 2nd person formal sg. reflexive pronoun, e.g. *tirilyê imlê, "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 intyê. (VT47: 37)
imma "itselt", 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", *tirilyê immo "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 intyê. (VT47: 37)
immo "itselt", 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", *tirilyê immo "you watch yourself" (but apparently *tiris immo "it watches [it]self").
immê (1) "ourselves", 1st person pl. reflexive pronoun, probably the exclusive form, e.g. *tirilmê immê "we (excl.) watch ourselves". Compare inwê. (VT47: 37)
immê (2), see -mmê

immê, also immi, "myself", 1st person sg. reflexive pronoun, e.g. *tirin immê / immi "I watch myself" (but apparently the general reflexive pronoun immo can also be used) (VT47: 37). In PE17: 41, immê is mentioned as
an Old Quenya pronoun meaning "I, I myself" (cf. inyē).

?imsē, see insē (it is not entirely clear whether imse is intended as a Quenya form or as the etymological form underlying insē) (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", nastaina "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. nahtaina "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, firimoin, 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 incánú ("k"), noun "mind master" (PE17 : 155), cf. cáno.

incánus (incánussè), also incánussë, noun "mind mastership" (PE17 : 155), associated with Incánus as a name of Gandalf.

incē ("k") "you", emphatic pronoun for 2nd person pl. familiar, apparently a form abandoned by Tolkien. It is listed as an alternative to ilcē in the source, a query appearing between the forms (VT49 : 48, 49). The word could also be read as intë (VT49 : 49)

indē "yourselves", 2nd person pl. reflexive pronoun, e.g. *tirldē indē, "you watch yourselves". Indē 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. Ephemerally 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 vessē). Indis "Bride", name of the goddess Nessa. (NDIS-SĒ / SĀ (NETH, NI', NDER, I); Indis Nessa "Bride Nessa", title and name of the Valiē (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).
indo 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" (ÑGYŌ / 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)

ingga (1) noun "top, highest point" (PM : 340). "only applied to shapes pointing upwards...[it] referred primarily to position and could be used of tops of relatively broad". Compounded in the nouns aldinga "tree-top" (alda + inga) (VT47 : 28), ingaran "high-king" (PM : 340)

ingga (2) adj. "first" (ING)

ingaran noun "high-king" (PM : 340), compounded from inga and aran

Ingoldo masc. name; possessive Ingoldova "Ingoldo's" (VT39 : 16)

Ingołę noun "Science / Philosophy" as a whole (PM : 360; WJ : 383 has ingołę ["ingołe"], glossed "lore". In the Etymologies, stem ÑGOL, the word ingołę was marked as archaic or poetic and is glossed "deep lore, magic").

ingólëmo noun "one with very great knowledge, a 'wizard' ", applied only to great sages of the Eldar in Valinor, like Rúmil (PM : 360)

ingolmo noun "lormaster" (WJ : 383)

Ingodonè place-name "Land of the Gnomes" (Beleriand, "but before applied to parts of Valinor") (NGOLOD)

ingor noun "summit of a mountain" (PM : 340); cf. oortinga.

Ingwë masc. name, "chief", name of the "prince of Elves" (PM : 340, ING, WEG, VT45 : 18). Pl. Ingwer "Chieffains", 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 chieffains", 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)

-inquë adjectival ending, seen in alcarinquë "glorious" (WJ : 412) from alcar "glory". Etymologically, -inquë means "-full", like "glory-full" in this case.

-inquë pronounal ending (VT49 : 51, 57), see -ngwë

insa *("itself") 3rd person sg. impersonal reflexive pronoun, e.g. *tirë 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.

#insangärenë (allative insangarennenna attested, VT43 : 22) noun "temptation", a form Tolkien apparently abandoned in favour of #úsathië. In Quenya, the cluster ns is unusual.

insë *("himself") and *("herself") 3rd person sg. personal reflexive pronoun, apparently covering both genders, e.g. *tirë 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 imse, 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 tirë intë *("the men watch themselves"). Intë is derived from earlier inte (VT47 : 37). Conceivably intë is only used for "themselves" with reference to persons; impersonal "themselves" ought to be *inta or *intai, compare ta #3, tāi #2. A form *intai might however have evolved into *intë by the Third Age (like pl. adjectives in -ai later came to end in -ē), thus converging with the "personal" form. In an earlier source, Tolkien listed inte as an emphatic pronoun *("they"), 3rd person plural (VT49 : 48, 49); compare the pronounal 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. *tirë intyë, "you watch yourself" (but apparently the general
reflexive pronoun immo can also be used). Compare imlî. (VT47 : 37)

intyâlë noun "imagination" (INK / INIK, VT49 : 33)

invê "ourselves", 1st person pl. reflexive pronoun, evidently the inclusive form, e.g. *tirîlîv invê "we (incl.) watch ourselves". Compare immî. (VT47 : 37)
inwë 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 inwaldî) (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-).
inwa (1) adj. "small" (LT1 : 256; this "Qenya" word may be obsoleted by # 1 above)
inîyë 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).

-ian (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 Etyomologies, irë was also the name of a long carrier with an -ë-tehta above it, denoting long i. (VT45 : 17).

irë (2) conj. "when" (subordinate conjunction, not question-word: irë Anarinya queluva, "when my sun faileth") (FS). Compare yâ #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), Irildë also as name of a Númenorean woman (UT : 210). Irildë Taltyelemna = (later) Sindarin Idril Celebrinad; replaced Irildë

Taltelepsa (KYELEP / TELEP; Taltelemna in the Etyomologies 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 Fielir'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)

Irîssë fem. name (PM : 345), evidently connected to irë "desire".

irim 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)

Istil (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, NDÚ)

Isîlmë (b) noun "moonlight", occurring in Markirya; free translation "the moon" in MC : 215 (Isîlmë ilcalassë, literally "moonlight gleaming-in" = "in the moon gleaming"). Isîlmë also appears as the name of a Númenorean woman (UT : 210).

Isîlya (b) noun, third day of the Eldarin six-day week, dedicated to the Moon (Appendix D)

Isîma (b?) noun "imagination" (if a variant of sîma, q.v.; the form isima as such is not clearly glossed) (VT49 : 16)

Isîntë pa.t. vb. "knew", irregular pa.t. of ista-(besides sîntë) (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 Êissë (PM : 345)

Ista (1) noun "knowledge" (IS). Also istya.

Ista- (2) vb. "know", pa.t. sîntë (IS, LT2 : 339, VT48 : 25). This past tense Tolkien called "certainly irregular" (VT48 : 25, where an
alternative pat. 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 quetë "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)

Istímor pl. noun "Wise Ones" = "Gnomes" (Noldor) (IS). Sg. Istímo.

isty 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)
-îtë adjectival ending, often attached to nouns with the sense of "having X" or "having the quality of X" (VT49 : 42)

ita noun "a flash" (PM : 363)

K

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.

ita- 1) vb. "sparkle" (SA : ril, PM : 363)
ita, ita 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 Istaril), so it is questionable if #1 and #2 were ever meant to coexist in the "same" version of Quenya.

ita 3) pron "that which" (VT49 : 12), emended from tai (#1, q.v.) The form ita is compounded from the relative pronoun i + the pronoun ta "that, it".

Istaril ("Istarill-"), Istarilë, Istarildë fem. name, Sindarized as Idril (PM : 346, 348; SA : ril). (In earlier sources, Tolkien used Irdilë as the Quenya form of Idril, and the proper Noldorin / Sindarin form was then Idhril.)

itila adj. (or participle?) "twinkling, glinting" (PM : 363)
-iva (-îvë) plural possessive ending; seen in Eldaiva, Eldaivë (WJ : 369)

Iverind-, Iverindor place-name "Ireland" (LT2 : 344) The nominative of Iverind- must be *Iverin, the form Iverind- occurring before endings. Compare Iverin below.

Iverin place-name "Ireland" (also Iverindor, Iverind-, which forms are probably to be preferred in a LotR-compatible form of Quenya) (LT2 : 344)

†ixal noun "a cast shadow" (PE17 : 184)

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.

Kwí, kwíta, particle indicating uncertainty (evidently like English "maybe, perhaps"). We would expect the spelling qui, quita (VT42 : 34). See cé (which form is perhaps to be preferred)

Kyermë noun **"prayer", isolated from Erukyermë (UT : 166)

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 qui, quita (VT42 : 34). See cé (which form is perhaps to be preferred)

Kyermë noun **"prayer", isolated from Erukyermë (UT : 166)
-l or -lyë (VT49 : 48, 51), pronominal endings for 2nd person sg. polite / formal "you, thou": cari 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, -l 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 hë "I love him but I do not [love] him" (another person) (VT49 : 15). Present tense laia, past lá, perfect laiai, future lauvा.

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-foliage" (PE17 : 46), Quenya cognate of Sindarin Laegolos (dialectal form Legolas); compare olässë. Adj. laicalassë "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 léo 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 Laucolassë, 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- / quiet-, LÁYAK; spelt "Laiqendëi" 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 Oiolârê. 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 nêsë, nessë in Tolkien's later Quenya)
laita vb. "bless, praise" : a laita, laita te! Andavë laitualmet! ... Cormacolindor, a laita tārienna - (2)

laimë noun "ointment" (LIB²)
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 hlaïwa 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)
lalantila ?? (Narqelion)
lalmë noun "elm-tree" (ÁLAM). Cf. alvë in a post-LoR source.

Lalwendë (also short Lalwen) noun "Laughing Maiden", fem. name (PM : 343)
lâmë noun "ringing sound, echo" (LAM)
laman (lamm- 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)

lâmârë noun "flock" (QL : 50)
lámâyâvë (pl. lámâyâvé attested) noun "sound-taste" (láma + tyâvë), 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, ÑGAL / ÑGALAM), "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 Valarinë "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);

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 ("n") is attested (VT39 : 16)
lambina adj. "of tongue, spoken with tongue" (PE17 : 46). Cf. lambë.
lámina adj. "echoing" (LAM)
lamna noun "sound" (LAM)
lamya vb. "to sound" (LAM, VT45 : 25)
lanat noun "weft" (LAM)
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 kuiviekassë, 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" (LAK¹, 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 landatavârë = "wide-wood"? (TI : 415)
lanë (lani-) noun "hem" (VT42 : 8)

http://www.uib.no/People/hnohf/
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 old form or wrong form; see VT45 : 26. This indicates that lango has the stem-form *langu-. Compare Anglo "snake", stem #langu-, 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)

langoi see lango

lanna prep. "athwart" (PE17 : 65)
lanë noun "tissue, cloth" (LAN)
lanta (1) noun "a fall" (DAT / DANT (TALÁT), also lantë.

lanta- (2) "fall" (DAT / DANT (TALÁT), Nargilion, VT45 : 26, VT49 : 54); lantár ario tense pl. (Nam, RGEO : 66); pl. pa.l. lantárner "fell" (pl.) (SD : 246); lantier "they fell", a plural past tense of lanta- "fall" occurring in LR : 47; read probably lantárner in LotR-style Quenya, as in SD : 246. Also sg. lantië "fell" (LR : 56); read likewise *lantëni? (The forms in -ier, -ië seem to be properly perfects.) Future tense lantuva, VT49 : 47. Participle lantalata "falling" (with locative ending: lantalassë) in Markriya.

lantalassëlingëa 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.

lantië (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)


lanya- (1) vb. "bound, enclose, separate from, mark the limit of" (VT42 : 8)
lanya- (2) vb. "weave" (LAN)

#lanya (3) noun "thread", isolated from hisilanya "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)
lår (1) noun "league", a linear measure, 5000 rangar (q.v.). A ranga was approximately 38 inches, so a lår 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 lår is "pause"; in marches a brief halt was made for each league. (UT : 285)

lår (2) noun "ear" (?). Tolkien's wording is not clear, but låras is given as an ancient dual form "(pair of) ears"; Quenya lår could represent the old singular las- (LAS'). In a post-LotR source, Tolkien derives hlas "ear" (dual hlaru) 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)

lard (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 Qenya genitive form láren is also listed)]

lára (1) adj. "flat" (DAL, VT45 : 25)

lára (2) noun "grave" (VT45 : 8)

lára (3) adj. "bleded", also lárëa (VT45 : 26)

[lárë vb. "happen" (VT45 : 26; the word has an unusual shape for a verb, and was in any case deleted)]

láráëa (1) adj. "fat, rich" (VT45 : 26)

láráëa (2), see lárëa #3

larca ("k") adj. "swift, rapid" (LAK)

#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, LAS¹, 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 LAS¹ 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 línquë #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 lillasëa, lantallaselingëa.

lassecanta ("k") adj. "leaf-shaped" (KAT)

lasselanta noun "leaf-fall = Autumn" (DAT / DANT, LAS¹, Narqelion, LT1 : 254; "lasse-lanta" in VT45 : 24, but again lasselanta in VT45 : 26)

lasta- vb. "listen", also lasta adj. "listening, hearing" (LAS², PE17 : 56); cf. adj. asalastë ("a-pa") adj. "easily heard" (PE17 : 148)

Lastalica ("k") noun "sharp-ears" (name) (LAS²). Compare laica #2.

låta adj. "open" (VT39 : 23), "open, not closed" (PE17 : 159, VT41 : 5)

låtië 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 sanwé-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)

lauc ("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)

láure noun "gold", but of golden light and colour, not of the metal: "golden light" (according to PE17 : 61 a poetic word). Nai láure lantuvam pammastaná lümisen tengwieto "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, láure 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 simulative ending -ndon, PE17 : 58).

láurë adj. "golden, like gold"; pl. láurië is attested (Nam, RGEO : 66)

Laurefindil masc. name, Quenya form of Glorfindil (PE17 : 17)

Laurelín ("q.sg. Laurelinen" or Laurelienen; in LotR-style Quenya this is dat.sg.) Name of the Golden Tree of Valinor, interpreted both "singing-gold" (stem Laurelin-) and "hanging-gold" (stem Laurelin- -) (LIN, VT45 : 27, LÁWAR / GLÁWAR, [GLAW(-R)], SA, Letters : 308)

Laurelinórianan noun "Valley of Singing Gold", an earlier name of Laurenandë (Lórien) (UT : 253); laurelinórenan lindelorendor malinornéion ornemalain "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 Namarë 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")

laustanéro occurring in form of laustanë (Glaurung). Also

Compare lavin: 213; this is "Qenya")

laustaner – but in MC : 220, Tolkien himself translated laustanéro as "rushed") (MC : 216; this is "Qenya")

lauva, see lâ #1

#lav- (1) vb. "lick", pa.t. #lávë in undulâvë, see undu (Nam); 1st person aorist lavin "I lick" in the Etymologies (LAB)

lav- (2) vb. "yield, allow, grant" (DAB)

lávar 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. lávar "(golden) blossom" (PE17 : 159).


-lída (1) "your", 2nd person pl. possessive suffix (VT49 : 16). Onnaldá "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 meletyaldá "your majesty" (WJ : 369) Arwen vanimalda was however changed to Arwen vanimelnda in the second edition of LoTR, Tolkien reinterpreting the last word (see vanimalda). The ending for singular "you" appears as -lya elsewhere. (LotR1 : ll ch. 6)

-[lída] (2) in some versions of Quenya a comparative or augmentative suffix, later abandoned by Tolkien (PE17 : 55, 56). See vanimalda.


-lídë (2) feminine agental suffix, Tolkien at one point commenting that Varda's title Tintallië "Kindler" should be Tintaldë because the ending -lë was rather the suffix for plural "you" (PE17 : 69); since the nominal suffix -lë 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" (R GEO : 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).

lë (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).

lë (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 term -lë, but -lë is its Quenya descendant)

lehta- (1) vb. "loose, slacken" (LEK)

lehtá (2) adj. "free, released" (VT39 : 17); #lehta tengwë "free element, released element", a term for "vowel" (only pl. lehta tengwi [ñ] is attested; we would rather expect *lehtë tengwi with the pl. form of the adjective) (VT39 : 17)

lélinë, pa.t. of lelya- #3

#leltá- 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 lely-a 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 lely-a.

lelya- (2) adj. "delicate, beautiful & fine, slender; lovely" (PE17 : 139, 151)

lelya- (3) vb. "appear, of beautiful things, henc attract, enchant (with dative)", pa.t. lélinë (PE17 : 151)
lemba adj. "left behind" (LEB / LEM)
Lembë noun "Elves remaining behind" = Telerin Ilkorins (LEB / LEM, PE17 : 143). Sg. #Lembë. Also called Úmanyar.

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 / LEPE / LEPEK). Compare enqué, otsola.

lempë cardinal "five" (LEP / LEPE / 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)

lemenya vb. "remain, tarry" (VT45 : 27)

lenta vb. "go away, migrate, leave one’s abode", pa.t. lenwenta (PE17 : 51)

lepenkë 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 lepetë [lependë] noun "middle finger", also lepenel (VT47 : 10, VT48 : 15; struck out)

lepenel noun "middle finger", also lepêndë (VT47 : 10, VT48 : 5; lepêndë was struck out, VT48 : 15)

lepetë noun "fourth finger" (counted from the thumb) (VT48 : 5, 14, 15), also lepecan (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. lepetassì, VT47 : 11) Also tassa.

lepinca ("k") noun "little finger" (VT47 : 10); variant lepincë (VT47 : 26, VT48 : 5)

lepinca ("k") noun "little finger" (VT48 : 26, VT48 : 5); variant lepincë (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-

lër noun "man" (NI'); hypothetical Q form of PQ dër; 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)

leria- vb. "can" in the sense "be free to do", being under no restraint (physical or other). Lertan quetë "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. lendé (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 Lestanóre (q.v.) may contain a distinct noun #lesta "fence".

Lestanóre place-name "Doriath", gen. Lestanórea (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 iáth "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 falmalinna 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 falmalinna, but replacing the allative ending with a preposition). Genitive -lion in vanimálion, malinomélon (q.v. for reference), allative -linna and -linnar in falmalinna, 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 -lillón, instrumental -linen, "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 eleli as the partitive pl. of elen "star" (PE17 : 127)

li-, lin- a multiplicative prefix (LT1 : 269)
lia noun "fine thread, spider filament" (SLIG).

li- vb. "twine" (LT1 : 271)
liaantassë noun "vine" (LT1 : 271)
liantë (1) noun "spider" (SLIG), perhaps obsoleting (2) liantë "tendril" (LT1 : 271) and (3) "vine" (PE14 : 55)
likenowende "wax" (Markrya comments, MC : 223). The related noun licuma "candle" suggests that lico has the stem-form licu-

licuma ("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. lillassë in Markrya (ve taurë lillassë, lit. "like many-leaved forests", is translated "like leaves of forests" in MC : 215). The lill- element is clearly an assimilated form of lin-, #1, q.v.

-lillo or -lillón ending for partitive pl. ablative (Plotz); see -li

lillómëa adj. "very dark, full of darkness" (PE17 : 81)

lilótëa adj. "having many flowers" (VT42 : 18)

lilta- vb. "dance" (LILT, Narqelion)
limba noun "a drop" (LIBI)

limbë (1) adj. (stem limb-, given primitive form ==limbë) "quick, swift" (PE17 : 18)
limbë (2) adj. "many", probably obsoleted by #1 above (LT2 : 342)

#limë (stem *limë-) noun "link", isolated from mâlimë, q.v.

limil noun "chain" (QL : 54)
limpa adj. "frail, slender and drooping" (PE17 : 168)

limpë noun "(wine), drink of the Valar" (LILT, 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 lindornēa, lintyulussēa; assimilated III- in lillassēa.

[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.

lindalē noun "music". Cf. Ainulindalē "Music of the Ainur". (The word is cited as style Quenya lindo, but according to VT45 : 27, this is a misreading for lindalē in Tolkien's manuscript.) The word lindalē 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)

lindē noun "air, tune, singing, song" (SA : gond, (LIN², [GLIN]); lindelorendor "music-dream-land"; see laurelindōrenan lindelorendor... (LotR2 : Ill ch. 4, cf. Letters : 308)

lindē- vb. "sing" (LT1 : 258; in LotR-style Quenya lir- or #linda-)

lindelē noun "music" (LIN², LT1 : 258 – lindalē in Ainulindalē). According to VT45 : 27, lindelē in the printed Etymologies (entry LIN²) is a misreading for lindalē in Tolkien's manuscript.

lindelēa adj. "melodious" (LT1 : 258)

Lind pl. noun : what the Green-elves (Laiquendi, Nandor) called themselves; also used in Exilic Quenya (WJ : 385)

Lindissē fem.name, perhaps lin- (root of words having to do with song / music) + (n)dissē "woman" (see nīs). (UT : 210)

lindo noun "singer, singing bird" (LIN²)

Lindon, Lindônē noun "Lindon", place-name (WJ : 385)

lindórēa ?? (Nargelion)

Lindōriē fem. name, perhaps "She that arises in beauty" (compare Melkor "He that arises in Might") (Silm). Cf. linda.

lindornēa adj. "having many oak-trees" (DÖRON, LI)

linē 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 *hlinē is to be preferred.

-linen ending for partitive pl. instrumental (Plotz); see -li

linha- vb. "hang, dangle" (LING / GLING, VT45 : 15, 27)

linenganer vb. "in past tense? "hummed like a harp-string" (MC : 216; this is "Qenya")

lingē noun "musical sound" (PE16 : 96)

lingwē (stem "lingwi-", given the primitive form =lihwî) noun "fish" (LIW)

lingwilócē ("k") noun "fish-dragon, sea-serpent" (LOK)

"līnna, a misreading for lenna- (q.v.) that appears in the Etymologies as printed in LR. See VT45 : 27.

-linnar see -li

linquē ("q") (1) adj. "wet" (LINKWI). In early "Qenya", this word was glossed "water" (LT1 : 262), and "wet" was linquī or liquin, q.v.

linquē (2) noun "grass, reed" (J.R.R. Tolkien : Artist & Illustrator p. 199, note 34)

linquē (3) noun "hyacinth" (plant, not jewel) (PE17 : 62). The wording in the source is not altogether clear; it is said that the word lassē (leaf) "would not e.g. be used of leaf of a hyacinth (linquē)". If linquē 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 linquē.)

#linta adj. "swift", only pl. lintē attested (Nam, RGEO : 66) Cf. lintē

lintē noun "swiftness, speed" derived from linta; also used as adverb "quickly", normē lintī "he ran with swiftness", also more explicitly with pronominal suffixes and the instrumental ending -nen : lintyriyānen "with his speed" (PE17 : 58)

lintitinnwē adj. "having many stars" (LT1 : 269)

lintulinda, lintulindova "many-??", "swift-??" (Nargelion)

lintyulussēa adj. "having many poplars" (LI)

linya noun "pool" (LIN²)

linyenwa adj. "old, having many years" (YEN)

-lion ending for partitive pl. genitive (Plotz); see -li

lipil noun "little glass" (LT1 : 258)
lipsa noun "soap" (LIB²)
líptē vb. "to drip" (LT1 : 258; rather "lípta- in Tolkien's later Quenya?)
liquin ("q") adj. "wet" (LT1 : 262; Tolkien's later Quenya has líinquë.)
liquis ("q") noun "transparency" (LT1 : 262)
-lín ending for partitive pl. dative (Plotz); see -lí
-lína or -línna ending for partitive pl. allative (Plotz); see -lí
lir- vb. "to chant" (1st pers. aorist lirin "I chant, I sing") (LIR¹, GLIR)
lir? ???? (Nargelion)
lirë noun "song", stem #lirë- in the instrumental form lirënen "in [the] song" or "by [the] song" (Nam, REGO : 67)
lirilla noun "lay, song" (LT1 : 258)
lirit noun "poem" (LT1 : 258)
lirulin noun "lark" (MR : 238, 262), changed from aimenel, aimenal
lis ("lis") noun "honey", "oblique lir- 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, REGO : 66); also noun "sweetness", used metaphorically for "grace" (VT43 : 29, VT44 : 18); in this sense the word may be compounded as #Erlissë, 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 -lí
litsë noun "sand" (LIT)
-líva ending for partitive pl. possessive (Plotz); see -lí
livë 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 *hlivë is to be preferred.
livyümë noun "host" (VT48 : 32)
-lë (1) "one of several suffixes indicating feminine agent", as in Tintaliël "kindler" versus the verb tintë- "to kindle". In the source (PE17 : 69) Tolkien noted that -lë was little used because of the clash with the pronoun ending -lë (see #2 below), but the latter ending was later revised.
-lë (2) abandoned pronoun ending "you", 2nd person pl. (VT49 : 48); Tolkien later revised this ending to -lëdë.

-llö (1) "ablative adverbial suffix" (PE17 : 72) implying "from" or "out of", as in sindanöriëlo "out of a grey land", Römello "from the East" (Nam), Mardello "from Earth" (FS), ulcullo "from evil" (VT43 : 12), sillulëmëlo "from this hour" (VT44 : 35), yello "from whom" (VT47 : 21), Manwëlo "from Manwë" (VT49 : 24), Melcorello / Melkorello "from Melkor" (VT49 : 7, 24). Pl. -llon (so in Plotz) or -llor (in illon, leniillor, razzel, ralendelor, e. v.); dual -llo (Plotz). A shorter form of the ablative ending, -lo, apparently occurs in the words sîlo "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.
-llö (2) "you", dual; abandoned pronoun ending. Also written -illo. (VT49 : 49)

-lma pronoun 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 pronoun 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. pronoun 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 náfë (LotR3 : VI ch. 4, translated in Letters : 308)

-lmo "we (two)", abandoned pronoun 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 / DÔ, VT45 : 28)
ló, lo (2) prep. "from", also used = "by" introducing the agent after a passive construction : nahtana ló Turin "slain by Túrin"
is not there clearly defined

are considered (VT49 : 24).

solar year (= loa (VT49 : 24)) The form loa is also mentioned as the hypothetical Quenya cognate of Sindarin ló ("swampy"), but precisely because it clashed with loa "year", this Quenya cognate was not in use (VT42 : 10).

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 "lóar", in MR : 426) The form loa is also mentioned as the hypothetical Quenya cognate of Sindarin ló ("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 lávar. (PE17 : 159)

loctë - ("lok-") verb? noun? "bend, loop". (May be a primitive stem rather than Quenya.) (SA : lok)

lóce ("k") noun "dragon, snake, serpent, drake"; older hlócë ("k") (SA : lok-, LT2 : 340, LOK; in the Etymologies the word is followed by "-i", 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 losta- "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)

lóendë noun "year-middle", the middle (183rd) day of the year, inserted between the months of Nárëi and Cermiëi (June and July) in the Númenórean calendar and the Steward's Reckoning (Appendix D)

+lóhta- see locta-
+lóthë 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; Etyl also has quelet of similar meaning)

loicolícuma noun "corpse-candle" (Markirya)

[Loicorin], possibly a synonym of Ilcorin, 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 *loim 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 *lómë 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 lómi as an Adûnaic loan-word based on lómi, 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 lómi as "Night [as phenomenon], night-time, shades of night, Dark" (DO3 / DÔ, 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. lómelindë pl. lómelindi "nightingale" (SA : dú, LR : 41; SD : 302, MR : 172, DO3 / DÔ, LIN³, TIN). Derived adjective #lómëa "gloomy" in Lómëanor "Gloomyland"; see Taurellómëa-tumbalemorna...

#lóma noun "gloomy"; see Taurellómëa-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)

lómin 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)). Obsoleted 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 / DO). If this is to be the cognate of "Noldorin" / Sindarin dúr, as the context seems to indicate, lóna is likely a misreading for *lóra in Tolkien's manuscript.

[lónda noun "path"], changed by Tolkien to londë noun "road (in sea)" (VT45 : 28)

londë noun "land-locked haven" (cf. #londë "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".

#londë noun "harbourage" (PE17 : 28)

lor- "to slumber" (LT1 : 259; the corresponding abstract noun lórë "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)

lórë noun "slumber" (LOS), "dream" (PE17 : 80)

Lórelin 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 (OLOS, 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)]

lossé (1) noun "snow" or adj. "snow-white" (SA : los, MC : 213, VT42 : 18); losselii 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)

losselii noun "white people" (MC : 216, PE16 : 96)

lostà- 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. fúmelot, q.v.) In the names Ninquelóte "White-flower" (= Nimloth), Vingilótë "Flower-flower", the name of Eärendil's ship (SA : loth), also in Lótesse fifth month of the year, "May" (Appendix D). See also olótë, lotsë.

lótefalminen 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, findilië for "hair", leaving the conceptual status ofloxë uncertain.

loxë (2) noun "bunch, cluster" (QL : 55)

-ita (and -itya). 3rd person pl. pronominal possessive suffix "their", alternating with -nta / -ntya in Tolkien's writings (VT49 : 16, 17), just as the ending -litë "they" also has the variant -ntë. According to VT49 : 17, the ending -lta or -ltya will appear as -lta, -ltya following a consonant; other sources rather point to -e- as the connecting vowel in such cases (VT49 : 17).

-lítë, 3rd person pl. pronominal suffix, "they" (VT49 : 51; carílitë "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, -ltya as the ending for "their".

-líta, "Qenya" pronominal ending "they"; see -lítë

lú noun "a time, occasion" (LU)
intransitive verb can be distinguished from luhta (VT43 : 20, the words are attested in the plural: lucando, 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).

[luinà] adj. "pale" (VT45 : 30)
luinë adj. "blue", pl. luini (VT48 : 23, 24, 28, Nam, R GEO : 66). Common Eldarin luini would also be the stem-form in Quenya (VT48 : 24). Compare *luinincë. Apparently -lin in Iluin, the name of one of the Lamps of the Valar (q.v.), Helluín, 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 menelliùin "sky-blue", used as noun = "cornflower" (J.R.R. Tolkien : Artist & Illustrator p. 193).

"luinincë (luininc-) ("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)

lulë 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, R GEO : 67, PE17 : 168)
lûmë (1) noun "time" (LU, PE17 : 168) or "hour", locative lûmëssë (VT43 : 34), pl. locative lûmissen "at the times" (VT49 : 47), allative lûmenna "upon the hour", elided lûmenn in the greeting elen sîla lûmenn omentielvo "a star shines upon the hour of our meeting", because the next word begins with a similar vowel. The complete form lûmenna omentielvo is found in WJ : 367 and Letters : 424. Cf. also the compounds lumenyâre and lûmequenta, q.v.; see also #illumë.

lûmë (2) noun "darkness" (one wonders if Tolkien confused lûmë "time, hour" and lômë "night") (Markirya)
lumenyâre noun "history, chronological account" (NAR2 - read *lûmenyâre?) According to VT45 : 36, the manuscript spelling actually seems to be lûmennyâre, but Hostetter and Wynne conclude that this is "probably a slip" : The double nn would be difficult to justify.
lûmequenta ("q") noun "history, chronological account" (LU)
lûmequentalë ("q") noun "history, chronological account" (LU, KWET). According to VT45 : 29, the accent marking the û 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 lûmequenta and lûmequentalëa; its omission in the entry LU is therefore probably just a slip.
lûmequentalëa ("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 lûvé was mentioned in connection with this verb, possibly a strong past tense form directly derived from the root DUB- (primitive *dóbë), but Tolkien struck it out (VT45 : 11).
lûn adj. ??? a word of obscure meaning, perhaps "deep" as used of water (VT48 : 28)
lûnà adj. "dark" in Lûnaturco and Taras Lûnà, Quenya names of Barad-dûr (Dark Tower). (PE17 : 22). In the Etymologies, lûnë "blue" was changed by Tolkien from lûnà (VT45 : 29).

[lûna] (2), see lûnë
**lunca** noun "wain" (VT43 : 19), “heavy transport wain” (PE17 : 28). **Ondolunca** "stone-wain”, see under ondo.

**lúnë** (stem *lúni-*, given the primitive form *lugni*) adj. "blue" (LUG², LT1 : 262; later sources rather give *lùni*, with pl. form *lùni* in Namárië). According to VT45 : 29, **lúnë** in the Etymologies was changed by Tolkien from **lúna**.

**lúnëlingué** ("a") adj. "blue-wet" (?), translated "surging" (MC : 213, 220; this is "Qenya")

**lunga** adj. "heavy" (LUG¹). Curiously, the variant **lungu** appears in certain compounds; see **Lungumá, Lungumaítaë**.

**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)

**lunguaitë** adj. "heavyhanded" (VT47 : 19, VT49 : 32)

**Lúnoronti** noun "Blue Mountains" (LUG²)

**luntë** noun "boat" (LUT, MC : 216), "ship" (LT1 : 249, LT1 : 255)

**lúrë** noun "dark weather" (LT1 : 259)

**lúrëa** adj. "dark, overcast" (LT1 : 259)

**lusina** 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.

**lusssa** vb. "to whisper" (SLUS / SRUS)

Since Tolkien eventually decided that roots in s- yield Quenya words in hl- (though this was pronounced l- in late Exilic Quenya), it may be that the spelling *lusssa* is to be preferred.

**lussë** noun "a whispering sound" (SLUS / SRUS). Since Tolkien eventually decided that roots in s- yield Quenya words in hl- (though this was pronounced l- in late Exilic Quenya), it may be that the spelling *lussë* is to be preferred.

**lusta** adj. "void, empty" (LUS)

**lütë** noun "sail" (MC : 213; this is "Qenya")

**lütier** vb. in p.a.t.? "sailed" (MC : 216; this is "Qenya")

**lúto** noun "flood" (LT1 : 249)

**lutta** vb. "flow, float" (LT1 : 249)

**lutu** vb. "flow, float" (LT1 : 249)

**luva** 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 **quinga**, 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 -lwe occurs in the verbs carlwë "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 "-lve, -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 -lve-).

-lwë, later -lvë, pronominal ending "we" (VT49 : 51), 1st person pl. inclusive ending, occurring in the verbs carlwë "we do" (VT49 : 16) and navilwë (see #nav-). The ending became -lvë in later, Exilic Quenya (VT49 : 51). See -lv-.

**lyë** ???? (Nargélion)

**lyya** 2nd person sg. formal / polite pronominal suffix "thy, your" (VT49 : 16, 38, 48). In **tielyanna** "upon your path” (UT : 22 cf. 51), **cariltaïya(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, **túrindilya, **túrindilya (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 -lë and the emphatic pronoun elyë. Stressed **lyé (VT49 : 51). For **lye as object, cf. **nai Eru **lyë mânata "God bless you" (VT49 : 39). Allative **lyenna "to you, upon you" (VT49 : 40-41). Compare the reflexive pronoun **imlé "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.

ma, (1) neuter personal pronoun
"something, a thing" (VT42 : 34). It may occur
(with the meaning "thing") in the ejaculation yë 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, Narqelon, VT39 : 10, [VT45 : 30], VT47 : 6, 18, 19); the dual "a pair of hands" is attested both by itself as mät (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
plural 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 mátengwëi "language of the
hands" (VT47 : 9) and Lungumá "Heavyhand"
(VT47 : 19); also compare the adj. -máitë "-
handled". See also málimë.

#mac- ("k") vb. "hew with a sword"
(VT39 : 11, where the aorist macê 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 "swordsman"
(VT39 : 11). In Menelmacar (see menel).
According to VT41 : 10, macar is literally "forging"
(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). Mánanaxar 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 "swordman", 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. Maiar noun "the Beautiful" (MR :
49), the lesser (= non-Vala) Ainur that entered
Mâyar 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, Maia who became evil and followed Melkor, such as Balrogs (MR : 79, "Úmaiar", 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)

maire 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.

maitë noun "recall, have in mind" (PM : 372) could be "remembered", "(of) good memory" or something related; if so the name may imply "well". The second element is obscure; the root may seem to have used the Elvish form in Middle-earth and on Númenor.

Malantur, masc. name. Apparently includes -(n)tur "lord, ruler". The initial element is unlikely to connect with the early "Qenya" element mala- "hurt, pain", and may rather reflect the root MALAT "gold" (PM : 366): Malantur > Malantur "Gold-ruler"? (UT : 210)
malaraucò noun "balrog, demon" (RUK - rather valaraucò in Tolkien's later Quenya)
malcané ("k") noun "torture" (LT1 : 250)
Malcarauco noun "balrog", also Valkarauco ("k") (LT1 : 250; in Tolkien's later Quenya Valaraucò)

mala adj. "yellow, of golden colour" (PE17 : 51), variant of malina. An earlier source (the Etymologies, entry SMAL) has mala as the noun "gold" - but LotR gives malta, q.v., and according to VT46 : 14 the form mala originally appeared in the Etymologies as well. Since Quenya sometimes uses adjectives as nouns (see for instance fanya), mala could still be regarded as a valid side-form of the noun mala "gold".

maldornë noun (fictional species of tree, Sindarin mallorn). Variant of malinornë (apparently arising by shortening to *malnornë and the normal development in > Id, unless the shorter adjective mala is present from the beginning). (PE17 : 51)

málímë noun (stem *málimi-, given primitive form *má-li-mi) 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 ?? (Nargielon)
malinornë noun "yellow-tree" (malina + ornë), fictional species of tree (Sindarin mallorn; in Quenya also called maldornë) (PE17 : 50). Cf. malinornëion "of yellow-trees"; see laurelindórensian lindelorendor... (LotR2 : III ch. 4; cf. Letters : 308). Malinornëion is partitive pl. genitive of malinornë (UT : 167, normal pl. malinorni, UT : 168).

mâlo noun "friend" (MEL, VT49 : 22)
malo (1) (stem *malu-, given the primitive form =smalu) 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)

mála noun "gold", also name of tengwa #18 (Appendix E). The Etyymologys (entry SMAL) instead has malda, q.v. for discussion, but according to VT46 : 14, the form malta originally appeared in the Etyymologys as well. Also compare the root MALAT listed in PM : 366.

malwa adj. "fallow, pale" (SMAL)
máma noun "sheep" (WJ : 395)
mánandil 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 interrogative, 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.

manaité adj. "blessed" (VT49 : 41, 42)
manquenta adj. "blessed" (VT44 : 10; see manquê, manquenta)

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])
mándë (1) noun "doom, final end, fate, fortune" (usually = final bliss) (MANAD, under MAN)
mándë (2) adv. "well" (VT49 : 26; this is "Qenya"). Rather mai in Tolkien’s later Quenya.

mándë 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 Etyymologys, Tolkien gave mando the meaning "doomsman, judge" instead of "custody" (MBAD (NGUR, 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 incarnation, and so remain in Mandos indefinitely). In the Etyymologys, 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")
mánnë noun "a spirit that has gone to the Valar or to Erumáni" (LT1 : 260)

mánnë adj. "good (moral)" (sc. **"good in a moral sense") (LT1 : 260, VT49 : 26)

manen interrogative "how" (PM : 395)
manna adj. "blessed" (also mána, q.v.) (VT43 : 30, VT45 : 32, VT49 : 41)

mannar inflected noun "into (the) hands", alliative pl. of má, q.v. (FS)
manta- vb. "bless", only attested in the present / continuative tense: mánta (VT49 : 39, 52, 55)
mántë pa.t. of mat-, mata-, q.v.
manqué, manquenta adj. "blessed" (VT44 : 10-11; it cannot be ruled out that manqué – spelt maneque 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 noun: (VT17 : 107)

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 Mānwenë; names ending in -ḇë were already frequent in Quenya (WJ : 399). In the Etymologies derived from MAN, WEG. Cf. Mānwen, Mānwhë the oldest Quenya forms of Manwë, closer to the Valarin form (WJ : 399). Lower-case manwë in LR : 56. Ablative Manwëlo, 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 value va instead – changing its Quenya value from m to v.

manyā vb. "bless" – "sc. either to afford grace or help or to wish it" (VT49 : 41)

[manyēl 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. nampe (QL : 59); it is unclear if the pa.t. of map(a)- is still nampe in LoTR-style Quenya.

mapta vb. "ravish, rape", pa.t. mapantē (PE13 : 163)

maptalē 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 maquaniotei = "decimal system" in counting (VT47 : 10), Lungumaqua "Heavyhand" (VT47 : 19)

#maquet vb. "ask", only attested in the past tense: maquentē (PM : 403)

mar (1) noun "earth" (world), also "home, dwelling, mansion". Stem mard- (VT46 : 13, PE17 : 64), also seen in the ablative Mardellos "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, RGE : 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 "Qenya" 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 for "earth, world". Early "Qenya" 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); maruva "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 mára nin "I like it", literally "it is good to me" (VT49 : 30; read mára for már?) As the comparative of mára, the unrelated adjective aarya "excelling" is used in the sense of "better"; for the superlative "best", one adds the article: i aarya (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.

Maria fem. name "Mary" (Maria; Tolkien based the Quenyanized form on the Latin pronunciation) (VT43 : 28; Maria with no explicit long vowel in VT44 : 18)

márië (1) "goodness", "good" as noun (abstract formation from the adj. mára). (PE17 : 58, 89)

Genitive márién, dative máriena, locative máriessë (PE17 : 59, occurring in the greeting (hara) máriessë "(stay) in happiness", PE17 : 162) Allative márienna "to goodness", used as an interjection "farewell" (archaic namárië, q.v.).

márië (2) static verb "it is good" (FS; from mára "good"; however, the static-verb suffix -ëi 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)

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. martammi) (PE : 107)

Martan (2), also Martano, noun "Earth-smith", "Earthbuilder", a surname of Aule (TAN, GAWA / GOWO – the form Martanô given under MBAR must be understood as a primitive form)

marto (1) noun "tower" (PE17 : 66)

marto (2) noun "fortune, fate, lot" (LT2 : 346); 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); massânië "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?"

masto 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 massa from "dough" to "bread" (VT45 : 33).

masta- vb. "bake" (MBAS)
masto noun "village" (LT1 : 251)

mat (matt-) noun meal, meal time (QL : 59)

máte 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 -ll) (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)

mauyâ- 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. álame "do not [do something to] us", negative imperative particle with object pronoun suffixed (VT43 : 19 : álame tulya, "do not lead us"), ámen "do [something for] us", imperative particle with dative pronoun suffixed (ámen apsené "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 másen "for us / on our behalf", see rā. Locative messë "on us", VT44 : 12 (also with prefix o, ó- ?"with" in the same source). See also mënë, 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 -më (and -wë) 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").

mēar noun "gore" (LT1 : 260)
mectar ("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 melânë "I love", a doubtful form in Tolkien's later Quenya (melin occurs in later material).

mēla adj. "loving, affectionate" (VT39 : 10), apparently contained 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 familial 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 armelda "deepest" (PE17 : 56, see ar- #2), meldilto "they are beloved" (sc. meld[a]-i-e-ito "beloved-are-they" – however, both the stative verb ending -i-e "is / are" and the ending -ito "they" may be obsolete in LotR-style Quenya) (FS) PE17 : 55 gives the comparative form as armelda or ammelda and the superlative as ermelda, 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 Eldameldorf "Elf-lovers"). Meldo noun "friend, lover" (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. melethya
melethë noun "might, power" (inherent) (PE17 : 115)
meles, melessë noun "love" (LT1 : 262; rather mélémë in Tolkien's later Quenya)
#melethya adj. "mighty", isolated from meleytalda adjective with suffix "your mighty" = "your majesty" (see -lda; melethya = "mighty"). In full Aran Melethyalda "king your mighty" = "your majesty" (WJ : 369). Compare melehta.

melima adj. "lovable, 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 Melkörë "Mighty-rising" (hence the interpretation "He that rises in power"); compare órë #2. Oldest Q form *mbelekōro (WJ : 402). Ablative Melkorelio / Melcorelio, VT49 : 7, 24. Compounded in Melkorohini "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 mbelekoîrō. For Melkor’s later name, see Moringotto / Moricotto (Morgoth) under mori-.

melmē noun "love" (MEL)

#melu noun "honey" (MEL)

melumatya noun (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 (menē) in the sentence imbi Menel Cemenya menē Râno tiē "between Heaven and Earth goes the path of the Moon". In the verb nanwen- "return" (or go / come back), men- is changed to -wēn- 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 minen (menin coaryanna "I arrive at [or come / get to] his house"), endingless aorist menē, present tense mēna "is on point of arrival, is just coming to an end", past tense mēnē "arrived, reached", in this tense usually with locative rather than allative (mennen sis "I arrive[d] here"), perfect emēnē "has just arrived", future menuva "will arrive". All of these first examples were written with the verb as ten- rather than men-, Tolkien then emending the initial consonant.

mēna noun "region" (MEN). Not to be confused with the present / continuative tense of #men- "go".

#mendē noun "will", only attested in mendelya "thy will" (VT43 : 15)

mēnē 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 Cemenya ("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 Nûnëronëan 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 Telumehtar, Appendix E, first footnote); the older name was Menelmaci "Heaven-sword" (WJ : 411); Meneltarma "Pillar of Heaven", name of the great central mountain of Nûnëron (SA : tar, VT42 : 21). Menelya fifth day of the Eldar six-day week, dedicated to the heavens (Appendix D) Locative meneldê "in heaven"; abandoned forms menellië, menelzê (VT43 : 12, 16). Adj. meneldēa "(being) in heaven", evidently based on a locative form meneldê "in heaven"; abandoned forms menelzēa, menelliēa, menelessēa (VT43 : 13, VT44 : 16; the last of these forms would suggest the locative form menelessē).

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 *mennê, *emēnê, 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 -nê, hence "mentanê "sent", and likely *ementiê as perfect "has sent").

menta (2) noun "sending" or "message" as in sanwe-menta "thought-sending, mental message" (VT41 : 5)

mentē noun "point, end" (MET)

mentë noun "passage, journey, direction of travel" (PE17 : 13); the elements are men- "go, proceed" + tiē "path, road". Not to be confused with the gerund of menta- #1.

menya (pl. menyê 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 *mëó, 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" (MERĒK, 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)
Meterrívë noun alternative name of January (PM : 135)
Métilë (sa) adj. "last" (Markirya), in Markirya also twice métim', since the following words (auressë, andúndë) begin in an a.
metta noun "end"; Ambar-metta "world-end, the end of the world" (EO); mettarë "end-day" = New Year's 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); mi "in the" (Nam, RGEO : 66; CO gives mi; the correct forms should evidently be mi = "in" and mi = mi i "in the"; VT49 : 35 also has mi with a long vowel, though the gloss is simply "in"). Used in PE17 : 71 (cf. 70) of people clad "in" various colours, (PE16 : 143)
mineral 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" (PT13 : 139)
min numeral "one", also minë (VT45 : 34, VT48 : 6)
mina prep. "into" (VT43 : 30); see minna
mina adj. "desiring to start, eager to go", also verb mina- "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 (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" (P; the word is actually cited as minaburie) in Ondonóre Nómesseron Minaburie. "Enquiry into the Place-names of Gondor". The editor tentatively analyzes minasurie as #mina "into" + #burie (#biurë) noun "seeking" (VT42 : 17, 30-31).
minda adj. "prominent, conspicuous" (MINI)
mindë noun "turret" (VT42 : 24)
[Mindi noun "First-clan" (PE17 : 155)]
mindo 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 Eldalié" (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 minasurië, q.v.

Minnónar pl. noun "First-born", Elves (as contrasted to Apanónar, the After-born, Men). Sq. #Minnóna (WJ : 403)

mírquel ("q") cardinal "eleven" (MINIK-W, LT1 : 260, VT48 : 4, 6, 8, VT49 : 57). Not to be confused with miquë as the pa.t. of miquë "to kiss", q.v. Etymology discussed, VT48 : 7, 8 (where the unorthodox spelling "minkwe" occurs besides "mique").

minquesta fraction "one eleventh" (1 / 11). (VT48 : 11)

minta prep. "inwards, [?into]" (Tolkien's gloss is not certainly legible). Also mitta. (VT45 : 34)

míntë adj. "small" (VT45 : 35)

míntya "small" (Narqelion)

minya adj. "first" (MINI) (cf. Minyatúr, Minyon); "eminent, prominent" (VT42 : 24, 25).

Minyar "Firsts", the original name of the Vanyar (or rather the direct Quenya descendant of the original Primitive Quenandian name) (WJ : 380)

Minyarussa noun "First-russa", masc. name (VT41 : 10)

Minyatúr noun "First-ruler"; Tar-Minyatúr "High First-ruler", title of Eros 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.

miquë vb. "to kiss", the pa.t. miquë ("q") is cited, not to be confused with the cardinal miquë "eleven" (QL : 61). Also miquë ("q") noun "a kiss". Old plural form miquëllis ("q") "kisses" (MC : 215; this is "Qenya")

miquëllis (miquëliss-) 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 -r) as in tar "thither", q.v. mir (2) cardinal "one" (LT1 : 260; in LotR-style Quenya rather minë)

mire noun "jewel" (MIR, SA : mir), "a treasure, a precious thing" (PE17 : 37). Cf. Elemmire; short form -mir in Tar-Atanamir (SA : mir); see also Artamir.

Miriel noun "Jewel-woman" or "Jewel-daughter" (Silm), genitive Miriello (see namna) indicating a stem-form #Miriell-.

miril (mirill, - as in pl. mirilli) noun "shining jewel" (MBIRIL)

mirilya vb. "glitter" (MBIRIL)

mirima adj. "very valuable" (PE17 : 37)

mirimë adj. "free" (MIS). ("Free" is rather expressed as lëra in Tolkien's later Quenya; mirima would be prone to confusion with mirima above.)

Mirimor noun "the Free", a name of the Teleri; sq. #Mirmo (MIS)

mirroanwi "incarnates, those (spirits) 'put into flesh'"; sg. *mirroanwë (MR : 350, VT48 : 34)

miruvor, full form miruvórë noun "mead", "a special wine or cordial"; possessive miruvórevë of mead (Nam, RGEO : 66; WJ : 399). In the "Qenya Lexicon", miruvóë was defined "nectar, drink of the Valar" (LT1 : 261).

mirwa adj. "precious, valuable" (PE17 : 37)

mis adverbial particle "less" (PE14 : 80)

mísë (p. cf. Sindarin mith-) adj. "grey" (used as noun of grey clothes in the phrase mísë misë of someone clad "in grey"). The underlying stem refers a paler or whiter "grey" than sinda, making misë "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. misë.)

misë 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 mitta. (VT45 : 34)

Mittalmar noun the "Midlands" of Númenor (UT : 165). May incorporate mitta- "between" and hence **"in the middle". mitta-

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, mewing" (MIW)
mixa ("ks") adj. "wet" (MI); later sources have néna, nenya

-mma "our", 1st person dual exclusive possessive ending : **"my and one other's" (VT49 : 16). At an earlier conceptual stage, 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 -nqë). 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 -Imë replaced -mmë in its former (plurale exclusive) sense. In some early material, -mmë was apparently used as an ending for plural inclusive "we" (VT49 : 55).

[mëmo "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)
molë 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 moinë "hidden, secret" in Tolkien's later Quenya.)
mól noun "slave, thrall" (MÖ, VT43 : 31)
mol- vb. "labour" (a form molië also listed is presumably the pa.t. – though it could also be "labour" as a noun) (PE17 : 115)
möl adj. **"of slave(s), slavish", isolated from mólænoldorin

mólænoldorin noun "the language of the Noldor enslaved by Morgoth" (MÖ) (Changed by Tolkien from múlanoldorin.)

#móna noun "womb" (isolated from mônalyo "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" (MOROK)
mordo (1) noun "shadow, obscurity, stain" (MOR)
mordo (2) noun "warrior, hero" (LT1 : 268 - probably obsoleted by # 1 above)
moré adj. "black" (MOR), "dark, darkness" (Letters : 282). In compounds the stem-form mori- (q.v.) appears, since the primitive form was n.mori.
morë 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), morimálëii "black-handed" (LotR3 : VI ch. 6, VT49 : 42). Moriquendi "Dark Elves" (SA : mor, WJ : 361, 373), Morinotto "Black Foe", Sindarin Morgoth, later name of Melkor. The oldest form is said to have been Morinitho (MR : 194). In late material, Tolkien is seen to consider both Morinotto and Moricotto ("k") as the Quenya form of the name Morgoth (VT49 : 24-25; Moricotto also appears in the ablative, Moricottolo). 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. (VT49 : 40).

mormë 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).

mornë noun "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 tumblemorna (Letters : 282), q.v. Pl. mornë in Markiryâ (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, RGE : 67), "dark, blackness" (PE17 : 73). Early "Qenya" also has Mornië "Black Grief", "the black ship that plies between Mandos and Eruaméni" (LT1 : 261). This is probably a compound of mor- "black" and nië "tear".

moro noun "ink" (PE16 : 133)

morqua adj. "black" (LT1 : 261; rather morna in LotR-style Quenya).

morYo- vb. "to hide" (LT1 : 261)

MorYo see Morofinwë under mor-
mótë noun "labour, toil" (MÔ)

motto noun "blot" (MBOTH)

mulë noun "secrecy" (MUY)

muina adj. "hidden, secret" (MUY)

[mulánoldorin] noun "the language of the Noldor enslaved by Morgoth" (MÔ)

(Changed by Tolkien to múlanoldorin.)

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)
muru- 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 ("it") "soft elements", a term for vowels, semi-vowels (y, w) and continuants (i, r, m, n). (In the pl. we would rather expect *mussë tengwi with the pl. form of the adjective.) (VT39 : 17)

-n (1) dative ending, originating as a reduced form of -në "to", related to the allative ending -nna (VT49 : 14). Attested in nin, men, ten, enyalien, Erun, airëfëan, 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 sena, téna, vëna (q.v.), also in the noun mariëna from marië "goodness" (PE17 : 59). Pl. -in (as in hinin, see hina), 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 utulien "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 -nyë- with object ending -s "it" following in utûvienyes (see tuv.-). A possible attestation of -n in object position ("me") is provided by the untranslated verbal form tankassen (PE17 : 76), where -s 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 Nargielion; perhaps ne + alalmino)

ná (1) vb. "is" (am). (Nam, RGOE : 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 [I na, "I"] is holy (VT43 : 14; some subject can evidently be in the place of [I]). 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 "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, nalyë (1st person sg, and 2nd person familiar / polite, respectively); does a following na represent the aorist with no pronominal ending? However, the forms nályë, ná, nassë, nalmë, nar (changed from nár) are elsewhere said to be "aorist", without the extra vowel i (e.g. nályë rather than nalyë); also notice that "(s)he is" is here nassë rather than násë (VT49 : 30). Pa.t. nánë or né "was", pl. náner / nér 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 anë-, 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 anaïë "has been" (VT49 : 27, first written as anayë). 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). 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 (used) 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 "hew, cut" as containing a distinct interjection? compare nahta "restrained, kept" vs. the root KHAP "restrained, kept, detain". Following -l, the suffix -na turns into -da, as in yulda "drought, the amount drunk" for older yulna (this being an example of a noun derived with this ending – though Tolkien might explain yulda as containing a distinct interjection? compare nahta "restrained, kept"") would seem to be a passive participle formed from the verb turúna "mastered" (q.v., only attested in elided form turún), suggesting that in the case of U-stem verbs, their final -u is lengthened to ū 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 seem" (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 nahamma “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 #nheta- see #nehtar. Passive participle nahtana in the phrase nahtana ló Túrin “slain by Túrin”. (VT45 : 24)

nahtana (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 hiruválë 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 iyenna “may a star shine upon you” (VT49 : 40), nai elen atta siluvat aurena veryanwësto “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 máñata “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 all! in a similar sense)

naica (1) adj. “bitterly painful or grievous” (PE17 : 151)

naica (2) noun “dagger” (GL : 37)

#naicando (and #naioco, both attested as plural forms in -or) noun "sinner" (VT43 : 33; Tolkien may have abandoned these forms i favour of #úcarindo)

naicé (“k”) noun "sharp pain" (NÁYAK); changed by Tolkien from naiqué (“q”) (VT45 : 37)

naicelé (“k”) noun "sharp pain" (NÁYAK); changed by Tolkien from naiquelé (“q”) (VT45 : 37)

naico (1) noun "sinner"; see naicando

naico (2) (“k”) inflected noun? "of hill(s)" (???) (MC : 221; this is “Qenya”)
naiña- vb. "lament" (NAY), also reduplicated nainaina- (VT45 : 37). Noun nainiñe "lament" (RGeo : 66)

nainaina-, see naina- [naiqué, naiquele, naikulea] (“q”), see nácé, naicole, naicéla

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)

nai, nallë noun "dale, dell" (LT1 : 261)
nalda adj. "valley" (used as an adjective), also "lowly" (LT1 : 261, QL : 66)
nalla ??? (Nargelion)

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, -imë

nalné (2) (“ñ”) noun "clamour" (NGAL / ŅGALAM)

nalta (“ñ”) noun "radiance, glittering reflection" (from jewels, glass or polished metals, or water) (PM : 347)
Náltariel noun true Quenya form of Galadriel; the form actually used was Altariel, Quenyanized from Telerin Altariëlië. (PM : 347)

nalyë, vb. "you are", "thou art"; see ná #1


náma noun "a judgement" or "a desire" (VT41 : 13)

námie noun "(a single) judgement", "(a single) desire" (VT41 : 13)

namarië 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) (RAUTÁ)
namma noun "claw, talon" (also nappa) (VT47 : 20)
namma noun "statute"; Namma Finwë Miriello "the Statute of Finwë and Miriel" (MR : 258) Námó (1) noun "Judge", name of a Vala, normally called Mandos, properly the place where he dwells (WJ : 402)
námó (2) noun "a person, somebody" (PM : 340 – writers may prefer the synonym quén to avoid confusion with #1)
nampë pa.t. of mapa-, 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' Ondoluncavà (*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 oncoluncanando (*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 -ê)
nandélë (*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 ñandó, whence Quenya Nando, implied "one who goes back on his word or decision", since the Nandor left the March from Cuiviénen to Aman. Adj. Nandórin. (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 (NAR¹). Translated "fire" in some names, see Aicanár(o), Fêanár(o) (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]")

Nárca- ("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" (NAR¹, Narquelion). Translated "fire" in some names, see Aicanár(o), Fêanár(o) (where nár apparently has the masculine ending -o, though in the latter name it may also be the genitive ending since Fêa-nárë is translated "Spirit of Fire"). At one point, Tolkien mentioned "nár-" 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)nár- having to do with fire or sun.

Narmacil noun masc. name, "Flame-sword" (Appendix A)

Narnomo ("n") noun "wolf" ( НиGAR(A)M; both the old form narnó = "ngarno and the Third Age form narnomo are given). Another word for "wolf" is ráca.

Narquelë noun tenth month of the year, "October" (Appendix D): the word seems to mean "Fire-waning", "Sun-waning". Compare narquelion ("q"), q.v.

Narquelion ("q") noun "fire-fading, autumn" (FS, Narquelion, KWel, (LAS), "närquelion", 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)

Narnëvë 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 (NAR¹; only the archaic form narwä 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 nástë

Nasar adj. "red" (in Vanyarín Quenya only). Adopted and adapted from Valarin. (WJ : 399)

Násë "he is" (also nassë) (VT49 : 30); see ná #1.

Nástë 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 nassë 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" (NÁ²); 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" (NÁT)

Nattëra- vb. "despise" (or perhaps the stem proper should only be ñattëra) (VT44 : 8)

[ñattëre vb. "look back" (PE17 : 166)]

Natyam-, natyamna, see naham-, nahyämë, see nahámë

Natyë vb. "you are", "thou art"; see ná #1

Naucë ("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.

Naucalíë (not *Naucalíë) the “Dwarf-peoples” as a whole. Nauco is a personalized form of the adjective naucă “stunted” (itself sometimes used as a noun “dwarf”); pl. naucor (PE17 : 45). See also Picinaucor.

Naucon (Naucond-, as in the pl. Naucundi) noun “dwarf”, variant of Nauco (PE17 : 45; not capitalized in the source)

naulé noun “wolf-howl” (NGAW; this must represent earlier *ngaulé; these forms are not given in Etym, stem NAUK).

nuco (",", noun) “werewolf” (NGAW, PE17 : 388, but not in Etym, stem NAUC).

nuco (",", noun) “mouth” (PE17 : 39; according to the latter source, the word was adapted from Sindarin gaur).

nauca (b) noun “imagination” (NOWO, VT49 : 33)

nauva adj. “bound, obliged” (NUT)

navë vb. “will be” (VT42 : 34); nauvan “I will be” (VT49 : 19); see nā #1

#nav- vb. “judge” (cited in the form navê, apparently the 3rd person aorist). Also given with pronominal suffixes: navin “I judge” (Tolkien’s free translation: “I think”), navilë “we judge” (VT42 : 33, 4, VT48 : 11)

náva (",") 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 nā #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 (ň) and should be represented by the letter noldo rather than nūmen in Tengwar writing. However, Tolkien in WJ : 441 reconstructs the primitive form of the náva in Návarot as nābā rather than *ngābā or *ngāwā (the likely source of nāva “mouth”), so this appears doubtful. The initial n of Návarot should evidently be represented by the letter nūmen in Tengwar writing.

Návarot 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 ["ñava-"] 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)

-ndé (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)]

-ndíl (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 -ndíl are necessarily masculine, though we have no certain example of a woman’s name in -ndíl; the name Vardilmë (q.v.) may suggest that the corresponding feminine ending is -(n)dimë.

-ndon, case-ending for “similative” : willwarindon “like a butterfly” (see wilwarin), laurandon “like gold” (PE17 : 58) In the post-LotR period Tolkien decided to abandon this ending, apparently because it was to 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 melânë "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 emphatic pronominal "I", but this was struck out (VT49 : 49).

né vb. "was"; see ná #1. Also used as an interjection "yes" when the meaning is "it was so, it was as you say / ask" (VT49 : 31). Pl. nér "were", dual nét (VT49 : 30). Nész "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 is" is attested). Anda né "long ago" (VT49 : 31).

ne-sumë ??? (Narqelion)

néa (1) "once, at one time" (in the past) (VT49 : 31). Also néya.

nèa (2) an optative form of the verb na- "to be"? (nèa = 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.

néca ("k") adj "pale, vague, faint, dim to see", pl. nécë ("k") in Markirya.

necçë ("k") noun "angle" (PE17 : 45). Variant of nehtë #1, q.v.

nece ("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 nernheta, 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)

nehtanó 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)

neîtë noun "wax" (GL : 60; rather lico 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 neîtë from an early source is conceptually obsolete also in terms of phonology.)

nèl adv. "three", also nel- (prefix) "tri-" (PE14 : 84, NEL). Compare neldë.

nelcé ("k") noun "tooth", also nelet (VT46 : 3)

nelci ("k") pl. of nelet (and nelcë), q.v. (NÉL-UK)

deldë 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.

neldëstë 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 as the genitive plural form of neldë "three" (VT49 : 54), but Tolkien emended the relevant text.

neldor noun "beech" (LT2 : 343)

?nelqué ("kw") cardinal "thirteen" (VT48 : 21). The spelling "nelkwe" 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 *nelqué 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 nelquéa. On the other hand, "tolokwe" as a word for 18 is listed together with definite Quenya forms and is apparently an unorthodox spelling of *toloqué (as observed by the editor); here no syncope producing *tolqué occurs. Thus toloqué could support ?nelqué 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- (NÉL-EK)
nellë noun "brook" (NEN)
nelqêa, 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 nelquë (q.v.) or "nelquë" (but because of the uncertainties, yunquentë may be preferred as the word for 13). By another theory, nelquêa 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)
neltïl (neltïl-), as in pl. neltïldi) noun "triangle" (TIL, NEL)

nelly 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 endlessing aorist nemë, changed by Tolkien to hamë and finally to navë "in all but one case" (Bill Welden). Forms like námë "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. -inen). Attested in ambartanen, lilirë, lintieryanen, súrinen, parmanen; see ambar (#2), lîrë, lintië, súrë, 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 In > Id, it is possible that it would appear as -*den when added to a noun in -l (*maciliden "with a sword").
nén (nen-) noun "water" (NEN).

Nénar noun name of a star (or planet), evidently derived from nén "water" (Silm), tentatively identified with Uranus (MR : 435)
nenda (1) adj. wet" (PE17 : 167; primitive form nendë in the Etymologies, entry NEN, originally misprinted as nenda; cf. VT46 : 3 for correction)

[nenda] (2) adj. "sloping" (DEN, struck out)

nendë (1) noun "pool" (NEN), "lake" (PE17 : 52)
[nendë] (2) noun "slope, hillside" (DEN, struck out; compare VT45 : 9)

Nendidil noun "Water-lovers", the most frequently used "title" or secondary name of the Lindar (Teleri) (WJ : 411) Sg. #Nendidil.
nengwë (stem *nengwi-, given the primitive form *neñ-wi) noun "nose", pl. nengwë

tenq, cardinal "thirteen" (?) (VT48 : 11)
nengwëa adj. or noun "nasal" (NEN-WI)

Nénimë noun second month of the year, "February" (Appendix D)
nén-talma noun Quenya cognate of Sindarin nindalf "wet flat" = "Wetwang" (PE17 : 52, 167)
nénu noun "yellow water-lily" (LT1 : 248)
nénuvar noun "pool of lilles" (LT1 : 248)
nenya adj. "wet" (PE17 : 52), also nêna, q.v. Nenya 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, 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).
nércë ("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 nerc-. 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)
ernnehta noun "man-spearhead", a battle-formation (UT : 282)
nersat fraction "one ninth" (1 / 9), also nerseta, nesta (VT48 : 17)
nertë cardinal "nine" (NÉTER, VT42 : 26, VT48 : 6); nertëa ordinal "ninth" (VT42 : 25)
nes- ?verb / ?root "sweet smelling" (PE17: 100); cf. Nisimaldar

[nésé (apparently with stem nesi-) (P) noun "(a person of) female (nature)" (PE17 : 190)]

nésa (P) noun "sister" (VT47 : 14); this form from a late source possibly replaces earlier seler and onoré, q.v.

néssé (P) noun "youth", also nesses (NETH). Not to be confused with néssé "he was"; see ná #1.

nessa adj. "young" (NETH), also Nessa as name of a Valiê, the spouse of Tulkas (adopted and adapted from Valarin, or an archaic Elvish formation : WJ : 404 vs. 416). Also called Indis, "bride" (NETH, Ni'). The fem. name Nessianë (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 ni "female" (compare Tintanië as a variant of Tintallaê).

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)

nésë noun "youth"; also nésë (NETH)

nessilë 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.

nét 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)

neterqué cardinal "nineteen" (VT48 : 21)

netil noun "trinket, [small thing] of personal adornment" (Tolkien's gloss was not certainly legible) (VT47 : 33)

nettë (stem *nettë-, 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 : 16, VT48 : 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 nèa #1

-ngo "we (two)", abandoned pronominal ending for the 1st person dual inclusive (later revised by Tolkien to -ngwë / -nquë). An alternative form -imo was also listed (VT49 : 48). The ending -ngo was probably meant to represent older *-ngwo (VT49 : 49).

ngordo 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 řwe 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 řwe to be preserved in Quenya as well. The vowel i rather than e is difficult to account for if the base is to be (ř)we. In VT49 : 55, Carl F. Hostetter suggests that ngwen rather than ngwin may actually be the correct reading of Tolkien's manuscript.

Wordlist last updated December 25th, 2008

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ni (1) 1st person sg. pron. "I" (according to PE17 : 68 also "me" as object), with long vowel (ni) 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, immē "myself" and the emphatic pronoun inyē, q.v. – The ancient element ni is said to have implied, originally, "this by me, of my [?concern]" (VT49 : 37).

†ni (2) noun "woman, female" (NI1, INI (NÉR) ). Not to be confused with ní as a stressed form of the pronoun ni "I".

ni (3) prep. "beneath, not touching, under" (PE17 : 95).

nica ("k") adj. "small". The word is said to mean "small" with "good senses"; contrast nipa, *nimē. (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 niqué (q.v.) "it snows or freezes", present niqua "it is freezing", pa.t. nicumë "it snowed, froze" (PE17 : 168).

nie noun "ear" (NEI, VT45 : 38, LT1 : 262, LT2 : 346); apparently nie in MC : 221.

Niëlë fem. name (meaning unclear, cf. ni “tarn”), diminutive Nieliccilis ("k") noun "little Niële" (MC : 215; PE16 : 96). This may suggest that Niëlë has the stem-form *Niéli-.

Niellunë noun "Sirius" (a star), also Nierninwa (LT1 : 262)

nienaltë adj. "blearèd" (MC : 214), "tearfully"? (see cildë) (MC : 221; this is "Qenya")

nieninquë ("q") noun "snowdrop", etymologically "white tear" (NIK-W, LT1 : 262, 266)

nieninquéa ("q") adj. "snowdrop-like" (MC : 215)

Nienna noun (name of a Valië, related to nië = tear) (NEI)

nier noun "honey-bee" (LT1 : 262)

nirmë ??? (Nargilion)

Nierninwa noun "Sirius" (a star), also Niellunë (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 -
the primitive form nīnkwī; Ninquelótë rather than *Ninquilótë must be seen as an analogical form.

nínquissë ("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 "ninkwiraitë", but the word cannot be intended as Old Sindarin (since kw had already become p in that language).

ninquitá -("q") vb. "shine white" (NIK-W)
ninquitá- ("q") vb. "whiten" (NIK-W)
ninwa adj. "blue" (LT1 : 262)
ninya possessive pron occurring in Firieł's Song, evidently meaning "my"; see indoninya. 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)
nipa adj. "small; small & frail". The word is said to mean "small" with "connotation of weakness". Also *nimpë (VT48 : 18)
niquê (1) vb. "it is cold, it freezes; it snows or freezes" (WJ : 417, PE17 : 168), 3rd sg. of nicu-, q.v.

niquê (2) ("q") noun "snow" (NIK-W)
niquetë noun "snow peak" (PE17 : 168), stem probably *niquetë-, cf. Taniquetil, q.v.
niquetil ("q") noun "snowcap" (LT1 : 266). Compare niquetil in much later material.

nīquis noun "frost-patterns; ice-flake or snowflake - also petal (loose) of a white flower" (stem nīquits- or nīquiss-), also nīquessë 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 pressure exerted by inanimates.") Given as a 1st person aorist nīrin (VT41 : 17). Pa.t. probably *nindë since the R of nir- was originally D (the base is given as NID; compare rer- pat. rendë from RED concerning the past tense)
nīra 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 nīra" (VT41 : 17)
nirwa (1) noun "bolster, cushion" (NID) [nirwa (2) adj. "scared" (VT46 : 4)] [nirwē noun "scar" (VT46 : 4)]
nís (niss-, as in pl. nissë) noun "woman" (MR : 213. The Etymologies gives nis (or nissë), pl. nissë : see the stems NDIS-SĒ / SĀ, NI₁, NIS (NER),VT46 : 4; compare VT47 : 33. In Tolkien's Quenya rendering of Hail Mary, the plural nis would instead of nissë, this form is curious, since nisi would be expected to turn into *niri, *nirë (VT43 : 31). VT47 : 33 suggests that Tolkien at one point considered njb- 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, nis with stem niss-, may be preferred. - Compare *nîn, *nina, nisto, Lindissë.

nīsimā adj. "fragrant", isolated from Nisimaldar, q.v.

Nisimaldar noun "Fragrant trees", a region in Númenor (UT : 167; evidently nisima "fragrant", attested here only, + aldar "trees").

Nisinen noun "Fragrance-water", a lake in Númenor (UT : 168)
nissë noun "woman" (NDIS-SĒ / SĀ, NI₁, NIS, VT47 : 33); see nis. Note: nissë could apparently also mean "in me", the locative form of the 1st person pronoun nî, q.v.
nisto noun "large woman" (compare nis) (VT45 : 33)
nîtë (stem *nîti-, given the primitive form *neiti) adj. "moist, dewy" (NEI, VT45 : 38)

#nitya adj. "small" (VT48 : 15, PM : 365) [nityë noun, ephemeral word for "little finger", changed to nîcë (VT48 : 15)
nîvé adj. "pale" (MC : 213; this is "Qenya"- Tolkien's later Quenya has nêca)

nîxë 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 cîlyanna, coraryanna, Endoreenna, Endeliena, nûmenôrenna, parma-restalyanna, rënna, senna, tielyanna, q.v. If a noun ends in -n already, the ending -nna merges with it, as in Amanna, formenna,

Elenna, nûmenna, rômenna as the allative forms of Aman, formen, elen, nûmen, rômen (q.v.). Plural -nnar in mannar, valannar, q.v.

no prep. "under" (Nû: all other sources give nu instead. In early "Qenya", no meant "upon"; MC : 214)

nô (1) (stem nôw- as in pl. nôwi) noun "conception" (= idea) (NOWO). In an earlier version, later deleted, nó represented earlier nò (ngô), glossed "idea, thought" (VT46 : 6).

nô (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)

#nóirë 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)

ño- noun "smell" (VT45 : 5); strengthened aňñoł, q.v. Possibly ño- should be regarded as simply the stem of òlmë, 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)

Nólaire noun alternative name of July (PM : 135)

†ñołda adj. "dark-haired" (PE17 : 125), associated with Noldor and hence not much used. Cf. nolya.

noldarë noun "mole"; also nolpa (GL : 30)

noldo (ñ) noun "one of the people of the Noldor", "one of the wise folk, Gnome". Cf. the gloss "Gnome" in early "Qenyra" (LT1 : 262). Also name of tengwa #19, that is used for the initial n of noldo in Tengwar spelling. Originally pronounced ngoldo (also spelt noldo by Tolkien, ÑGOLOD); initial ng had become n in Third Age pronunciation (Appendix E). Pl. Noldor ("Noldor"), "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).


Noldorinwa (ñ) adj. "Gnomish", "Noldorin", "of the Noldor" (LT1 : 262, VT39 : 16); lower-case noldorinwa in Nargellon.

nólë (ñ) noun "long study (of any subject), lore, knowledge" (SA : gûl, also WJ : 383 and MR : 350, there spelt nólë, 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 nûlë (q.v.) or slightly dissimilar meaning (PE17 : 125).

nólëmë (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 -é (compare Aranwion "son of Aranwë", UT : 50 cf. 32)

Nolmë ("ñ") noun "knowledge, Philosophy (including Science)" (PM : 360 cf. 344)

nolmo ("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)

nolpa "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)]

onyms noun "hand, especially in [?clutching]" (VT47 : 23; Tolkien's gloss was not certainly legible)

Nóqueleñ noun alternative name of October (PM : 135); otherwise called Narqueleñ noro- vb. "run (or leap : of animals, men etc.)", pat.t. nornë (PE17 : 58, 168); cf. nórima, normoro-

nór noun "land" (stem nor-, PE17 : 106), (land as opposed to water and sea; nor in Letters : 308). Cf. nóre.

[ñor noun? prefix? "fear" (PE17 : 172)]

nordo noun "oak" (PE17 : 25), possibly replacing normo (q.v.) in a pre-LotR source.

nóre 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 : dór, PE17 : 169; however, the normal word for "people" is lië). Early "Qenya" has nóre "native land, nation, family, country" (in compounds -nor) (LT1 : 272)

norìë, also normë, noun "race, running" (PE17 : 169)

#norìë noun "country", in sindanórië (see sinda) (Nam, RGEO : 67)

nórima 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, obdurately", mainly applied to persons (PE17 : 181)

norno (1) noun "oak" (DÔRON); a later source has nordo (PE17 : 25)

Norno (2) noun "dwarf"; a personalized form of the adjective norma (WJ : 413); Normalë (not *Normolië) the "Dwarf-people" as a whole (WJ : 388)

normoro- 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.

orsa (p) noun "gentle" (NOROTH)

orta- 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 (-þus), (stem ñorsúr-) noun Quenya equivalent of Sindarin Gorothu "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 nûmen.)

nortil (probably "nortili") 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)

norts (ñ) noun "a horror" (VT46 : 4. In Tengwar writing, the initial N would be represented by the letter noldo, not nûmen.)

nossë noun "clan, family; 'house' " (NÔ), "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 *nosta 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 #nottië in caistanótië of similar meaning (VT48 : 11).

nótë noun "number" (NOT)

#notessë noun "numeral" (VT47 : 14, there in plural form notessi) Also #néttessë pl. nótessi with a long o (VT48 : 14)

#nótië "counting", isolated from caistanótië, q.v.

nótië (not) noun "counted" (PE17 : 68, 172), negated unótië "uncountable", q.v.


Nótulë 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 -ltta for "their"). Also -ntyë, q.v. According to VT49 : 17, the ending -nta appears as -intta 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)]

-ntyë, 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 -ltta for "their", corresponding to -ltë as the ending for "they"). According to VT49 : 17, the ending -ntyë appears as -intya following a consonant (other sources point to -e- rather than -i- as the connecting vowel in such cases).


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 -en instead of -o as in LotR-style Quenya; 2 pl. númerheruvi "Lords-of-West" (**"West-lords"**) = Valar) in SD : 246.

númen noun *"west, the way of the sunset"* (SA : anduine, cf. NDÜ, MEN; capitalized Númen under SA : men and in CO), "going down, occident" (Letters : 361), "the West" (PE17 : 18), núme

-west" (VT45 : 38, LT1 : 263), "the West" In númeheruvi and númerheruvi, q.v.

núméa adj. *"in the West"* (actually an adjective "western", in Tolkien’s later Quenya rather númenya) (LT1 : 263)

#númerheru noun *"Lord of the West"* (númen + heru) in these inflected forms: 1) númeheruvi **"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. númerheruvi "Lords-of-West" (**"West-lords"**) = Valar) in SD : 246.

númen noun *"way, the way of the sunset"* (SA : anduine, cf. NDÜ, 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 númen...
Númendor noun "land of the west", confused with and replaced by Númen(n)óre "people of the west" (SA : dór)
númenya adj. "western" (NDÚ)
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".

Númennóra noun "West-wings", name of a ship (Númen + rám, note assimilation nr > rr) (UT : 175)
númessier vb. "they are in the west", a construction occurring in Fíriel's Song, evidently núme(n)-ssé-ii "west-in-are-they"; the stative-verb suffix -ii is probably not valid in LoTR-style Quenya (FS)
núme- vb. "get low (of the Sun)" (also númessier (LT1 : 263; in Tolkien's later Quenya)

Númevalion noun "of the West-powers" (SD : 290); cf. Valion núna 1) adv. "down below, underneath" (NÚ)

núna adj. "western" (PE17 : 18), compare the element núna- "west(ern)" in certain compounds, such as Núnatan 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 Dûnedain (WJ : 386). Sg. #Nûnata "Dûnadan".

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 #nûn, 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 áre nuquerna, q.v.

Nur-meneil noun the lesser firmament, a great dome covering Valinor, made by Varda and full of star-imagines (see tinwë, nillë). It was a simulacrum of Tar-meneil, the true firmament (MR : 388)

núra adj. "deep" (NÚ)
núro noun "servant" (NDÚ; in Etym as published in LR, the gloss is misread as "sunset"; see VT45 : 38)

Nurquendi ("q") noun "Gnomes" (lit. **"Deep Elves"), sg. Nurquendë (NÚ)
nurru- vb. "murmur, grumble" (cf. "Qenya" nûru-); participle nurrua in Markiyra, changed to nurua, perhaps a kind of verbal adjective of the same meaning (translated "mumbling" in MC : 215)

#nurta- vb. "hide", verbal stem isolated from nurta- "hiding", q.v. nurta- noun "hiding" (evidently a verbal stem #nurta- "hide" with the verbal noun ending -lë); Nurta Valinóreva "the Hiding of Valinor" (Silm)
nuru, Nur 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.


Nurufantur noun "lord of Death-cloud", surname of Mandos (SPAN, ÑGUR)
nuruhiine 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) (NDÚ). In early "Qenya", the word was glossed "stool, sink" (LT1 : 263)
nûtë noun "bond, knot" (NUT)
nútil (nútil-), pl. nûtili given) noun "under-point", term used in children's play for "toe" (the counterpart of ortil, q.v.) (VT47 : 10)

[nûvë 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 = nwgwalca; 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" (NGWAL; this must represent earlier *nwalya = *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), tyenyà "my tye" (tye being an informal 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 -ê would also be changed to -í before -nya, but the example örenya "my heart [óre]" indicates that this is not the case (VT41 : 11).

nyano, see nyarro

nyar- vb. "to tell" (1st pers. aorist nyarin "I tell") (NAR², VT45 : 36)

nyarë noun "tale, saga, history". Compounded in Eldanyarë "History of the Elves", luményarë "history, chronological account" (NAR², LR : 199)

nyarna noun "tale, saga" (NAR²)

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 NYANO), but the "Noldorin" / Sindarin cognates nadhr, nadvor (VT46 : 7) indicate that the primitive form is meant to be *nyadrô, 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 utûvienyes "I have found it" (see tuv-). It may be that Tolkien at one point considered nye (or ne, inyë) as an independent emphatic pronominal "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

nyeleccà ("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


nyén noun "she-goat" (LT1 : 262)

Nyenna noun alternative form of Nienna (LT1 : 262)

nyenë noun "weeping" (LT1 : 262)

nyérë noun "grief" (LT1 : 261), "sorrow" (GL : 60)

†Ô noun "the sea" (poetic word, hardly valid in Tolkien's later Quenya) (LT1 : 263, there spelt Ô)

ô (1) conj. "and", occurring solely in SD : 246; all other sources give ar.
ô (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 o- below.
ô (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 olo “away from” (ibid.)

-o (1) genitive ending, as in Altariello, Oromëo, Elenna-nóreó, Rúthil-Anamo, Rúmiló, Lestanóreó, neldóë, 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 -iá, the ending can have the longer form -no, e.g. “máríeno “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 ablative 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 omentië, onona, ononi, q.v. (WJ : 367, PE17 : 191; in the Etymologies, stem WÔ, 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 oni “with me”, ómé “with us” [also in VT43 : 36, where “us” is said to be exclusive], ýolyë 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), osa (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 (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 oantë. (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)


oaris (oarits-), also oarwen, noun “mermaid” (LT1 : 263; read perhaps ear- for ear- in LotR-style Quenya)

Oazeldi, Vanyarin (and original) form of Oareldi; see Oarei (WJ : 374)

ócama- vb. “have mercy” (VT44 : 12-14; Tolkien may have abandoned this form in favour of órava-)
ocamna (“k”) noun “diphthong” (VT44 : 13)

occa (“k”) noun “knee” (QL : 70) [#ócom- intr. vb. “gather, assemble” (PE17 : 157, 158)]

ócombë (“k”) noun “gathering, assembly, assemblage, collection”. Also combë (PE17 : 158)
ohlon (pl. ohloni 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.
ohta noun “war” (OKTA, KOT > KOTH).

In the pre-classical Tengwar system presupposed in the Etymologies, ohta 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 (~"kâre") vb. "war-made", made war (+ allative = make war upon) (LR : 47, SD : 246; ohtacárë in LR : 56). The past tense could probably also be ohtacarnë with the better-attested p.t. of car- "make".

[ohtacárë] ("k") noun "warrior" (KAR). In the Etymologies as printed in LR, the accent of the word ohtacaro was omitted (VT45 : 19).

ohtar noun "warrior, soldier" (UT : 282)
oi adv. "ever" (OY)
oia adj. "eternalizing" (OY); according to VT46 : 8 the word is both adjective and adverb. An explicitly adverbial form oiavë is mentioned elsewhere (PE17 : 74)

Oiacuma ("k") = Avacuma ("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)
oiula adj. "unceasing, without end, forever" (PE17 : 68)
oiulë noun "eternalizing [?age]" (Reading of gloss uncertain) (OY). Also adverb "eternally, in eternity" (PE17 : 59) or "forever" (PE17 : 69), so used in Namârië (Nam, RGEO : 67); also in the name Oiolossëo, surname of the Vala Lórien (ÓLOS, SPAN, VT45 : 25). The root meaning implies "wickedness as well as badness or lack of worth" (PE17 : 170). Variant of ulca.

oië (1) adv. "much" (PE14 : 80)
oië (2) cardinal "three" (LT1 : 258; in LotR-style Quenya Tolkien replaced this "Qenya" form with neldë)

ółemë 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)

oló (1) noun "cliff, seaward precipice" (also oldo - is this to be understood as the older form?) (LT1 : 252)

oló (2) prep. "away from" (VT49 : 14)
olma cardinal "nine" (LT1 : 258; in Tolkien's later Quenya nértë)

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 ío #1, hence noun "night" (VT45 : 28)

olombo noun "horse" (derived from a base LOB which Tolkien later changed to LOP; hence read olombo for olombo?)

oloirë noun "great flood" (VT42 : 10)

oloiya- vb. "to inundate, flood" (VT42 : 10)

olor noun "dream" (LOS, OLOS, LT1 : 259 [the latter source also gives olorë]); perhaps changed by Tolkien to olos, q.v.

olórëa adj. "dreamy" (LT1 : 259 – replaced by olostë, UT : 396?)

Olórin noun name of the Maia that became Gandalf, connected to olos no. 1 (UT : 396)
Tolkien's later scheme would rather yield
root indicates that
perhaps *this form should be preferred since
(prob.
olwa
olba
†
olos
pronunciation; the form
reverting to
"dream, vision")
olossë
in pl.
with roots in the earth, *plants" (GOLÓS, LOT[H])
Wordlist last updated December 25th, 2008
Helge K. Fauskanger
http://www.uib.no/People/hnohf/

stick"
difficult to interpret
resonance of the vocal chords"
his / her voice"
the root
"voice  / vowel"
"branch"

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 "draw-out" sounds;
contrast tomba, q.v.). With pronominal suffix
#ómarya "his / her voice", genitive ómáryo "of
his / her voice" (Nam, RGEQ : 67). Instrumental
pl. ómainen "with voices" (WJ : 391). Adj.
ómálóra "voiceless" (VT45 : 28). The term óma
is closely associated with vowels, see ómatengwë, ómëa; cf. also the compunds
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), ómætehtar "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)

ómalingwë "?voice-???" (Nargielon; in
Tolkien's later Quenya, óma means "voice" or
"vowel" and língwë 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 ómatengwë, ómëa from a later source are probably
to be preferred.

ómataina, ómataima – see óma.
ómë prep. + pron. "with us" (exclusive); see ò
#ómëa noun "vowel" (only pl. ómëar
attested); this refers to vowels considered as
independent phonemes, according to Fëanor's
new insights on phonemics. Also #ómamessë.

(PT39 : 8)
ómen prep. + pron. (?"on / for us" (óra
ómen "have mercy on us", VT44 : 12, changed
by Tolkien from the simple dative form men
"for us", then replaced by (ómessë)

omentië 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 -ima.
Omentienya "my meeting" (PE17 : 58) – The
form omentielman 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)
ómessë, Ómessë, see me
ompa adv. "forward" (VT49 : 12), also
póna
ómú 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, Istarian, Númevalion, Quendion,
Silmariilion, 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 -ê
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), ondoise "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 ondolissen "on rocks" in the final version; Ondoher masc. name, ""Stone-lord" (ondo alluding to Ondonóreh = Sindarin Gondor, "stone-land") (Appendix A). #Ondoluncana "(k) "stonewain", possessive form in the place-name Nand' Ondoluncava "Stonewain Valley" (PE17 : 28, also Ondoluncan(dо) as a compound).

Ondolin "Gondolin" (SA : gond, J.R.R. Tolkien : Artist & Illustrator p. 193); see Ondro. Earlier "Genya" has Ondolinda (changed from Ondolin) "singing stone, Gondolin" (LT1 : 254)

Ondonóreh, #Ondonóreh place-name "Gondor" (Stone-land). The shorter form of the name is attested in the genitive in the phrase aran Ondonóreh, "a king of Gondor". (VT42 : 17, VT49 : 27)

onë conj. "but" (VT43 : 23)
onë one pa.t. of onta- vb. "beget, create" (the pa.t. may also be ontanë) (ONO)
ongwë noun "crime" (PE17 : 170)
oni, 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)
onóñë see onóñë
onórë noun "sister" (of blood-kin) (THEL / THELES, NÖ; both of these entries in the Etymologies as reproduced in LR have the reading "onóñë", but the "Old Noldorin" cognate wanûre listed in the entry THEL / THELES seems to indicate that the Quenya word should be onórë; the letters n and r are easily confused in Tolkien's handwriting. There is no clear evidence for a feminine ending -né 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, NÖ (WÖ))
onont- vb. "count up" (NOT). Compare not-.

#onótië noun "reckoning" (isolated from Yénontótië "reckoning of years", MR : 51)

Onótimo noun ""Reckoner" (the untranslated title of one Quenner, an expert of chronology) (MR : 48-51)
onta- (pa.t. onë 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 ontarí) covers both sexes. (ONO, VT46 : 7)

ontari noun "mother" or etymologically "begetter, parent" (fem.); clutching with the plural ontar "parents", this was apparently an ephemeral form (see ontarë, ontaril, ontarïë 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. ontarí or dual ontaru (see ontarí) 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.

for- 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).

orë (ori-) noun "grain" (QL : 50)
orë (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 orë 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).
orë (2) noun "rising", anarorë "sunrise" (ORO). Cf. early "Qenya" orë "the dawn, Sunrise, East" (LT1 : 264). See under Melkor concerning the final element of Melkôrë.
orëa adj. "of the dawn, Eastern" (LT1 : 264)

órëssë noun "in morning" (MC : 214), evidently the locative of orë # 2 above.

órë noun "have mercy", followed by orë nin caritas, literally *["have mercy on me"] (notice that what is the subject in English appears in the dative in Quenya).
orëa noun "monster, "Orc", pl. oruva (WJ : 390, ÓROK; pl. Orocarni, also in MR : 74, 194). If the pl. form oruva is preferred, the word should be assigned the stem-form orc-. Early "Qenya" has orc ("k") (orqu-) ("q") "monster, demon" (LT1 : 264; in LotR-style Quenya, no word can end in -rc).

órëa- vb. "have mercy", followed by locative: "have mercy on us" (VT44 : 12)

orco ("k") noun "Orc", pl. orcor 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 orc-.
orë ororië and orohië were rejected but may have been intended as perfect forms (VT41 : 13, 18, VT49 : 54)
orëva- vb. "have mercy", followed by locative: "have mercy on us". Órava (omessë "have mercy on us") (VT44 : 12)

órë (ori-) and ornë are both derived from the word for "mouth", orë and orëa, respectively. Órenya "my heart" (VT41 : 11).
orë (1) noun "mountain", "Orc", pl. oruva (WJ : 390, ÓROK; pl. Orocarni, also in MR : 74, 194). If the pl. form oruva is preferred, the word should be assigned the stem-form orc-.
orëa noun "mountain-dwellers", "mountain-dwelling", "mountain-dwelling place-name", also as final element in malinornë "yellow-tree, mallorn" (q.v.) Masc. name Ornendil "Tree-friend" (Appendix A), compound Ornëlë "tree-folk" (Quenya name of the Galadhrim, the tree-people of Lórien) (TI : 239).
orë noun "tree" (Letters : 308, SD : 302 : "when smaller and more slender like a birch or rowan"; Etym stem OR-NI : "tree, high isolated tree"). For the etymology, see Letters : 426; for (original) difference in meaning between orë and alda, see alda. In ornemalin "tree-yellow"; see laurelinórenan 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 Ornëlë "tree-folk" (Quenya name of the Galadhrim, the tree-people of Lórien) (TI : 239).
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orë noun "mountain", "Orc", pl. oruva (WJ : 390, ÓROK; pl. Orocarni, also in MR : 74, 194). If the pl. form oruva is preferred, the word should be assigned the stem-form orc-.
"the Eldar now take the name to singify 'horn-
blowing' or 'horn-blower', but to the Valar it had
no such meaning" (WJ : 400-401, cf. SA : rom
and ROM, TÀWAR in Etym, VT14 : 5). Genitive
Oromëö and possessive Oromevë in WJ : 368.
A deleted entry in the Etymologies cited the
name as Oróme with a long middle vowel (VT45 :
15). Orómdill, masc. name **"Friend of Oróme" (UT : 210)

Oromet noun place-name of obscure
meaning (Silm)
on on (oront-), as in pl. oronti noun "mountain" (OROT; the root occurs in orotinga, q.v. ) Orón Oiolossë "Mount Everywhite" (WJ : 403)
oronyë, pa.t. of orya-, q.v.
oronta adj. "steep" (LT1 : 256)
orontë, 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. inor.
orqui ("q") pl. of orco, q.v. (ÓROK, LT2 :
336)
orro (also horro) "ugh, alas! ow!" (interjection "of horror, pain, disgust") (VT45 : 17)
orró-, hró- "uprising, sunrise, east" (PE17 : 18), element underlying words like the following, and also hróna (q.v.)
orróna 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-.
orüll (ortill-), pl. orulli (given) noun "up-
point", term used in children's play for "finger", the counterpart of nütil, q.v. (VT47 : 10)
#oirrië noun "patronage", isolated from ortirëyanna to thy patronage (VT44 : 7). A verbal stem orirë- "over-watch" (look after, care for, protect) seems implied.
orë noun "mountain-top" (OROT), "mount, mountain" (PE17 : 64)
orëto- vb. "raise" (LT1 : 256; in Tolkien's
later Quenya orta-)
orva noun "apple" (PE13 : 116)
orva adj. (2) "tall, high, lofty" (PE17 :
112, 186), also orma
orva- vb. "rise" (intransitive only, contrast orta-), pa.t. oronyë (PE17 : 64)

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Wordlist last updated December 25th, 2008

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otoquê cardinal "seventeen" (VT48 : 21)

otornassë noun "brotherhood" (TOR)

otorno noun "brother, sworn brother, [male] associate" (TOR, WÔ). 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 otsola, otsëa (VT48 : 21)

pal- (2) vb. "beat", also in an alternative (extended?) form palap-, VT46 : 8. See palpa-.

dl- (2) vb. "say, tell"

pahta (1) adj. "closed, shut, private" (VT39 : 23, VT41 : 6, PE17 : 171)

dlhta (2) noun "speech", i.e. language (PE17 : 126); accompanied by the intransitive verb pakta- "speak, talk", which would be *pakh&auml; in Quenya, of which the transitive equivalent is qui&aelig;-, q.v. The intransitive verb "speak" is also given as carp&auml;, q.v.

paimë noun "punishment" (QL : 72)

paimepa- "exact or inflict a penalty; punish" (QL : 72)

paimepa- "chastisement" (QL : 72)

paitya- vb. "repay, requite" (QL : 72)

pali- (1) vb. "shake", pa.t. palië given (PE16 : 143).

palantír noun "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 "p&amp;aelig;lan-ti&amp;egrave;" 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)

palam noun "contract, compact, treaty" (WED, WÔ)
palis noun "sward, lawn" (LT1 : 264)
palla adj. "wide, expansive" (PAL)
palmé 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)
palata (1) noun "the flat of the hand, the hand held upwards or forwards, flat and tensed" (with fingers and thumb closed or spread) (VT47 : 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)
palurë 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)
panyà- 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.

paptalassindeen 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). Paranyé (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), #pararesta noun "book-fair", attested with the endings -lya "thy" and the allative ending -nna (parma- restal¥anna "upon your book-fair") (VT49 : 38, 39). Parma as the name of the tengwa letter for P occurs compounded in parmat¥ena noun "p-series", labials, the second column of the Tengwar system (Appendix E).

parna adj. "bare" (PE17 : 86), also with variant form parné (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"
pelco ("k") noun "axe" (LT2 : 346) pele(ka) ("k") vb. "hew" (this "Qenya" word may be adapted to LotR-style Quenya as *pelehta-) (LT2 : 346) *pelehta- see pele(ka)-

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 : Andúnië pella "beyond the West", elenillor pella "from beyond the stars" (Nam, RGEO : 66, Markrya) 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 (peleXa-), as in pl. peltaxi noun "pivot" (PEL, TAK) #pempê 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 / PÉNED), "steeply inclined, sloping down" (PE17 : 24) penda- vb. "slope, incline" (PE17 : 171, 173) pendê noun "slope, downslope, declivity" (PEN / PÉNED), "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- penyë adj. "lacking, inadequate"; pl. penyë in penyë tenguvi "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" (#Perian-), gen. pl. Periandion **"of Hobbits" in the Elaine inscription. VT49 : 40 gives the erroneous reading Periandion. 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); pæt- 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"), pîcë ("k"), pitya pi 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 Markrya picë ("k") prep.? "upon" (???) (MC : 214; this is "Qenya") picina, see pia Picinaucor ("k") pl. noun "Pettym-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 (pîlin-, as in pl. pîlindi) noun "arrow" (PîLîM) pilinehtar noun unidentified plant, some kind of rush, or rush in general (J.R.R. Tolkien : Artist & Illustrator p. 199, note 34) pilingevë ?? (Narqelon) pilu noun "thief, robber" (QL : 73) pilwê 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”)? (Nabrielion)
pior ?? (Nabrielion)
piri- "spinning, turning" (apparently intransitive).
Actually cited in the form piri-, perhaps with the connecting vowel of the aorist included. "Qenya" pa.t. pirië. (QL : 74)
pirië, variant of pirindë, q.v.
pirë noun “toe”, dual piru (PE16 : 96).

Compare taltel.

pirindë noun “a flower that opened and shut quickly with any change of light at [some]” (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 Pityafínwë, Pitya-naucor

Pityafínwë 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 Pityafínwë
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. polea.

polca (“k”) noun "pig" (QL : 75)
polda adj. "big" (PE17 : 115), "strong, burly" (POL / POLOD)
poldorë noun? (not glossed, derived from polea "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. polea from an earlier source.
Poldórëa adj. "Valiant", as title of Tulkas replaced by Astaldeo (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
ponë (poni-) noun "back, rear" (QL : 75)
porë (stem *pori-, given the primitive form *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 -lé)

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.

pustr- (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
quácē ("k") noun "frog"; this replaced coaćē ("koake"), a form rejected by Tolkien (VT47 : 36).
quáco ("q") noun "crow" (WJ : 395; Etym also has corco, q.v.)
quainē adj. or participle? "wailing (pl.)" (MC : 213; this is "Qenya")
quainēa noun "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 proanya, "my whole body"), though we cannot be certain. (QL : 70)

quanta (1) ("q") adj. "full" (KWAT, Nargelion, 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 sarmē "full writing", writing with separate letters for vowels (VT39 : 8); #quanta tengwē "full sign" (only pl. quantē tengwi is attested), in early Elvish analysis of Quenya 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 quantē tengwi, namely ma + ta. (VT39 : 5)
quanta- (2) vb. "fill" (PE17 : 68), cf. enquantuva "will refill" in Namārië. 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.

Quantariē 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.
quantiēn ("q") noun "last day of year" (YEN) or "full year" (VT46 : 23). The latter gloss also turns up in PM: quantien "full year" = yēn, a period of 144 solar years (PM : 126; pl. quantieni, 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)
quarē (also quār) noun "fist" (SA : celeb, KWAR; in the Etymologies, Tolkien first wrote quār pl. quari, and quār is also found in PM : 318 and VT47 : 8, in the latter case changed from quārē, 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 enquantuva (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.

quéd noun "vegetable", apparently with variant ceula (latter word is not clearly defined). (PE17 : 159).

quédan cardinal "ten", also quain (VT48 : 6, 12, 20). Quain or quédan replaced the form cainen in Tolkien's conception.

#quē (("q"). ) vb. "to fail" (wane, wither, fade; compare the nouns queliē "waning", quēllē "fading"), only attested in the future tense (queluva in FS).

Queluva (("q").) (quelets-), as in pl. queletsi) noun "corpsel (Kwel; Marikiya also has loico)

queliē noun "waning" in Narqueliē, q.v.

quēllē 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)

quēn (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, ciyaquen, arquen, q.v. Also in aiquen "whoever", ilquen "everybody" (WJ : 361 cf. 360, 372).

Quendi noun "Elves", the little-used analogical sg. of Quendi, q.v. (KWEN(ED), WJ : 361)

Quenya noun "Elvish", the People of the Elves (KWEN(ED))

Quengoldo (also contracted Quendi; pl. Quendi in WJ : 410) masc. name "Elf-friend" (WJ : 410)

Quendil noun "the People of the Elves" (KWEN(ED))

Quendilil (also contracted Quendi; pl. Quendi 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 quenderinwē coar "Elvish bodies" (PE17 : 175) presupposes a longer form "quenderinwā", here attested in the pl.


quendi noun "Elvish woman", pl. quendir given (MR : 229; changed by Tolkien from quendē 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)

Quendi noun "Elvish man", pl. quendir given (MR : 229; changed by Tolkien from quendo pl. quendor). Compare fem. quendi.

Quendya original form of the word Quenya, preserved in the Vanyar 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 Silmarillioi "the Story / Tale of the Silmarils". Also translated "account" as in Valaquenta "Account of the Valar"

quentale ("q") noun "account, history" (KWET), "narration, History" as abstract, but the word may also be used with a particular reference, as in quentalē Noldoron or quentalē 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 quentalē). (VT39 : 16, VT48 : 19). May include the "group suffix" -asta.

quentale ("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 coirēa quenya "living speech" (PM : 399). However, Quenya (archaic
Quendiya, 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 lëmbë "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. querne (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 querne 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 numenquerna "turned westward" (VT49 : 18), nanquerne "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)

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quesset ("q") noun "pillow"; probably *quess Eck- since the Sindarin (or "Noldorin") cognate pesseg points to a primitive form *kwezsek- (compare filit, filec-) (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 quétë 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 quétë "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 quetë 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)

quí conj. "if" (VT49 : 19)

quië adv. "whenever". Also quie. (VT49 : 23, 35)

quildë noun "hush, rest, quiet" (GL : 23)
quilë noun "hue, colour" (QL : 77)
quiltë noun "girdle, belt" (QL : 78); the same source also lists a verb qilî- (sic) "gird, encircle"; one could perhaps read *quiltë- if this verb were to be adapted to Tolkien's later Quenya.

quimari ("q") noun in pl. "phantoms" (MC : 213; in LotR-style Quenya rather fairi, sg. fairë)

quimeillë noun "lady" (GL : 45)
quin, quinë 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)
quiquë adv. "whenever". Also quië.

(VT49 : 23, 35, 36)
quin, quinë 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 nominative plural ending regularly used on nouns ending in -a, -i, -iē, -o, -u, e.g. Ainur, Valar, tier. Occasionally it is added also to nouns ending in -ē (that normally take the ending -I in the pl.). This seems to regularly happen in the case of nouns in -lē (see #fintalē, mallē, tyellē), sometimes also otherwise (see Ingwē, wendē, essē #1). This plural ending was ("it is said") first used by the Noldor (PM : 402).

- plural nominative plural used on verbs with a plural subject (VT49 : 48, 50, 51), e.g. lantar "fall" in Namāriē (with the plural subject lassi "leaves"), or undulāvēr as the pl. form of undulāvē "licked down, covered" (PE17 : 72). The ending is sometimes missing where we might expect it; for instance, the verb tarnē "stood" has multiple subjects and yet does not appear as *tarnē 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 rā; probably obsoleted by # 2 (and # 1) above. In Tolkien’s later Quenya, "arm" is ranco)

rac- ("k") vb. "break", past participle ráca ("rákina") "broken" in Markirya

#racina adj. "stripped, deprived"; this adj. is only attested in the pl. (racinē ("k")). Compare racina under rac- above. Cf. #racina tengwē (only pl. racinē 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)

ráca ("k") noun "wolf" (DARĀK). Another word for "wolf" is narnō.

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" (RĀYAK, VT39 : 7), pl. raica in LR : 47 (read perhaps *raicē in LotR-style Quenya)

raima noun "net" (VT42 : 12)

raimē noun "network, lace" (VT42 : 28).

– In the Etymologies as printed in LR, a word raimē "hunt, hunting" is also cited in the entry ROY’, but this is a misreading for roimē in Tolkien’s manuscript (VT46 : 12)

raina (1) adj. "netted, enlaced" (VT42 : 11)


rainē noun "peace" (VT44 : 34-35)

raita- 1 vb. "make network or lace"

(also rēa-) (VT42 : 12)

raita- 2 vb. "catch in a net" (VT42 : 12)

raita- 3 vb. "smile", pat."rēantē (PE17 : 182)

[raive 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); râmalī "wings" in MC : 213 would be a partitive pl. in LotR-style Quenya. Variant râmē in the names Eârrâmē, Alquârâmē, q.v.

rama- vb. "to shout" (LT1 : 259)

râmâločē ("k") noun "winged dragon"

(LOK)

râmovitē adj. "having wings" (LT2 : 335, Narqelion)

ramba noun "wall" (RAM, SA, VT46 : 10)

rambē noun "a shout" (LT1 : 259)

râmen, see rá

ran (ram-) noun "noise" (LT1 : 259, QL : 79)

Râna place-name "the Wayward, the Wanderer", a name of the moon (MR : 198, MC : 221, Silm); genitive Râno in the phrase Râno tië "the path of the Moon" (VT47 : 11). See also ceuran-, rânasta. According to one late source, Râna 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 Râna with a short vowel (RAN). In the pre-classical Tengwar system...
the name of tengwa #25 (VT45 : 10), which letter Tolkien would later call Rómen instead.

ránë noun "lunar month" (Rána + asta, q.v.) (VT48 : 11)
raanco (*"arm") noun "arm", stem *rancu- (RAK)
ranqui ("q") noun "cycle, age" (100 Valian Years) (RAD)

rânë noun "straying, wandering" (RAN)
rânen adj. "errant" (RAN; may be a misreading for *rânéa) (RAU TO)
rauca (pl. raucu, q.v.) "arm", stem *rauco- (RUK)

ranga noun "yard, full pace". This Númenórean linear measure was "slightly longer than our yard, approximately 38 inches [= 96.5 cm]". (UT : 285, 461)

ranqui noun "cycle, age" (100 Valian Years) (RAXE)
ranqui ("q") pl. of raanco (RAK)

rauco "a powerful, hostile, and terrible creature", "very terrible creature", especially in the compound Valaruaco noun "Demon of Might" (WJ : 415, VT39 : 10, cf. SA : raukor. In the Etymologies, stem RUK, the gloss is "demon."). Longer variant aroca. The plural form Valaraucar "Balrogs" seems to contain the variant rauco.

raumo noun "(noise of a) storm" (Markirya)

raust noun "hunting, preying" (LT1 : 260; in LotR-style Quenya rather roimé [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)

rava- 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 hravá instead.

ráva (2) noun "bank" (especially of a river) (RAMBĀ)

ravē noun "roaring noise" (Markirya)

ravēa noun "roaring" (Markirya)

ravennē 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)

fraxē noun "danger" (pl. ablative raxellor, VT44 : 9); Tolkien also considered the form fraxalē (pl. ablative raxalëtor) (ibid.)

re noun "day" (of the sun), a full 24-hour cycle (Appendix D) composed of aurē (day, daylight) and lómë "night" (VT49 : 45). Short -rē in compounds like Ringarē (q.v.), Allative rénna (VT49 : 45).

rēa- vb. "make network; make lace" (VT42 : 12)

rehtlē 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)

rēm- 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)

rembē noun "mesh" (Appendix E, in a footnote), "hunter's or fisher's net" (VT42 : 29)

rembina adj. "entangled" (VT42 : 12)
aldarembina pl. aldarembinē "tree-tangled";
Quenya equivalent of Sindarin *galadhremmin*

(PE17 : 26)

*rimma* noun "snare" (VT42 : 12)
*rimpā* adj. "crooked, hooked" (REP)
*rēna* noun "edge, border, margin" (REG)
*rēndē* p.t. of *rēr-, q.v. (RED)

*rimpē* vb. "to sow" (1st pers. aorist *rimpē* "sow")

rukkë noun "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 *ric-”try!”, pl. á *ricir “let them try”, á *ricam(a)riciē “try hard!” (or more idiomatically á *carē (sī) ancariē, lit. “do (now) with more doing!”

*ric- (2) vb. "twist", perfect *riciē “has twisted” (VT39 : 9)

*rīē* noun "crown" (RIG; VT46 : 11 indicates that the vowel I should be long) *riē* noun "garland", also apparently *rīndē* (PE17 : 182).

*rīel* ("riell") noun "garlanded maiden" (SA : kal-), full form *riellē* noun "a maiden crowned with a festival garland" (PM : 347). In Altariel, Altariellē. Compare *riē*.

*rīndē*, see *riē*
*rīhta- vb. "jerk, give quick twist or move, twitch" (RIG(H) )

*rillē* noun "brilliance" (both the word and the gloss are uncertain, VT46 : 11)
*rillma* noun "garlanded" (SA : kall-), full form *rillē* noun "a maiden crowned with a festival garland" (PM : 347).

Altariel, Altariellē. Compare *riē*.

*rīndē*, see *riē*
*rīhta- vb. "jerk, give quick twist or move, twitch" (RIG(H) )

*rillē* noun "brilliance" (both the word and the gloss are uncertain, VT46 : 11)
*rillma* noun "garlanded" (SA : kall-), full form *rillē* noun "a maiden crowned with a festival garland" (PM : 347).

Altariel, Altariellē. Compare *riē*.

*rīndē*, see *riē*
*rīhta- vb. "jerk, give quick twist or move, twitch" (RIG(H) )

The word is not clearly *riciē* "has twisted" (VT39 : 9)

The word is more likely an adjective

*rima* noun "edge, hem, border" (R)
*rīmbā* adj. "frequent, numerous" (RIM)
*rīmbē* noun "crowd, host, great number"

(RIM, SA : rim, Letters : 282)
*rīmpa* adj. ? noun? "rushing, flying" (RIP; the word is more likely an adjective)

*rīn* noun "dew" (LT1 : 265; rather rossē

in LotR-style Quenya)
*rīna* adj. "crowned" (RIG), also used as a suffix "garlanded, crowned" (PE17 : 182)
*rīncē* noun "twitch, jerk, trick, sudden move" (VT46 : 11 cf. RIK(H) )

rincē ("k") (stem *rinci-, given the primitive form *rınkêi* 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)
*rīndē* noun "circle" (RIN)
*rīnga* adj. "cold" (Markiyya); the Etymologies gives *ríngē* (RINGI), but it seems that *ríngē* is to be preferred (cf. Ringarē below).

Yā *hrívē* tenē, *ríngā* nā "when winter comes, it is cold" (VT49 : 23). According to VT46 : 11, Tolkien originally used the form *ríngā* in Etym as well; later he would restore it. - In early "Qenya", *ríngā* is glossed "damp, cold, chilly" (LT1 : 265).

Ringarē noun, the twelfth and last month of the year, "December" (Appendix D, SA : ring); the word seems to mean "Cold-day".

*rīngē* adj. "cold", also *ríngā* (which form is to be preferred; cf. Ringarē in LoTR). In the Etymologies as printed in LR, *ríngē* is also given as a noun "cold pool or lake (in mountains)", but according to VT46 : 11 this noun should read *ringwē* (RINGI)

Ringil noun, name of one of the great Lamps (pillared on ice), apparently contains *ríngē* (RINGI). The name was later abandoned, as Tolkien decided to call the great Lamps Illuin and Ormal.

*ringwē* (1) noun "cold pool or lake (in mountains)" (VT46 : 11). The misreading *ríngē* appears in Etym as printed in LR, entry Ringil.

*ringwē* (2) noun "ring, frost" (LT1 : 265)

"rīsil (p) noun "ring" (on the ground) in Rithil-Anamo, q.v.

rissē noun? The word is not clearly glossed but apparently means "cut" or "cleft" (ravine), the cognate of the final element of *ilmadrīs*, Sindarin name of Rivendell. (PE17 : 87)

ristā- (1) vb. "cut" (RIS), "cleave" (PE17 : 87)

ristā (2) noun "cut" (RIS), cf. #1 above.

Rithil-Anamo place name "Ring of Doom", translation of the foreign word Māhanaxar 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 sūlē, older thūlē, in Tengwar writing).

-ro pronominal ending "he", in antavāro, 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 that was inserted into the Etymologies; here rocco, which Tolkien revised from ronco ("k"), was similarly glossed "swift horse". Néssë 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 #ruca (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.: 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 in the Etymologies as printed in LR is a misreading, VT46: 12)

roina adj. "ruddy" (ROY)

roita- vb. "pursue" (ROY)

róma (1) noun "horn" (WJ: 368 - this refers to a "horn" as an instrument rather than as part of an animal; see rassë, tarca)

rómë noun "hollow, trumpet-sound" (ROM). In the pre-classical Tengwar system presupposed in the Etymologies, rómë was also the name of tengwa #30, which letter Tolkien would later call silmë nuquerna instead.

rómë noun "shoulder" (LT2: 335; evidently obsoleted by #1 and #2 above.)

romba noun "horn, trumpet" (ROM)

Rómë noun "east", variant of Rómë (PE17: 59). Possessive rómeva (read rómeva?), genitive rómëo (ibid.)

rómen, Rómë noun "east" (RÕ, 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 Rómemágo, Róme(n)star "East-helper" (PM: 384, 391; probably ?Rómenstar must always become Róme(n)star to indicate the connection with rómen "east")

rómenya adj. "eastern" (RÕ)

róna adj.? "east" (RÕ). 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)

roquén noun "horseman [but the Quenya word does not show gender], rider, knight" (WJ: 372, UT: 282)

rossë noun "fine rain, dew" (ROS, 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. Rútanë "Drûdain" (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 ortirielyanna 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 ablative case implies flying in
horror to some refuge (denoted by the allative noun).

rúcarë noun "evil-doing". Variant of hrúcarë. \(\text{(PE17 : 170)}\)
rúcima \("(k)"\) adj. "terrible" \(\text{(WJ : 415)}\)
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" \(\text{(WJ : 415)}\)
ruhta (2), see rohta
ruimen noun "fireplace, hearth" \(\text{(PE17 : 183)}\)
ruina adj. "blazing, fiery" \(\text{(PE17 : 183)}\).
Cf. ruinë.
ruinë noun "a fire, a blaze" \(\text{(PE17 : 183)}\).
Compare nárë.
ruivë, also aparuivë, noun "wild fire – fire as conflagration" \(\text{(PE17 : 183)}\)
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
\(\text{(WJ : 398)}\)
rúna- vb. "[to] free" \(\text{(VT43 : 23)}\).
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" \(\text{(VT44 : 17)}\)
runda (1) adj. "smooth, polished" \(\text{(PE17 : 89)}\)
runda (2) noun "rough piece of wood" \(\text{(RUD)}\)
rúnya noun "red flame" \(\text{SA : ruin; PM : 366 gives rúnya}\)
rúnya noun "slot, footprint" \(\text{(RUN; according to PM : 366 rúnya also means "red flame", but SA : ruin has rúnya for this meaning)}\)
rusca (1), also ruxa, adj. "wroth" \(\text{(PE17 : 188)}\)
[rusca] (2) adj. "red-brown" \(\text{(VT41 : 10)}\)
rusco (stem ruscu-, pl. rusqui) noun "fox" \(\text{(PM : 353, VT41 : 10)}\)
ruscuitë adj. "foxy" \(\text{(VT41 : 10)}\)
rúsë (b) noun "wrath" \(\text{(PE17 : 188)}\)
rúsëa (b) adj. "wrathful" \(\text{(PE17 : 188)}\)
russa adj. "red-haired" \(\text{(VT41 : 10)}\)

Russandol masc. name "Copper-top", a nickname (epessë) of Maitimo / Nelyafinwë (= Maedhros) \(\text{(PM : 354)}\)
russë (1) noun "(a head or pelt of) red hair" \(\text{(VT41 : 10)}\)
russë (2) noun "corruscation, †sword-blade" \(\text{(RUS)}\)
rusta adj.? "broken" \(\text{(MC : 214; this is "Qenya")}\)
ruste adj.? or participle? "crumbling" \(\text{(MC : 214; this is "Qenya")}\)
rúvina adj. (or passive particle) "burst".
A verb #ruv- "to burst" may be extrapolated; the root is given as RUVU "burst asunder" \(\text{(QL : 81)}\)
ruxa (1) adj. "wroth" \(\text{(PE17 : 188)}\).
Also rusca.

#ruxa- (2) vb. "crumble"; verbal stem only attested as a participle ruxal "crumbling" in the Markirya poem, elided from *ruxala (since the next word begins in an a).

-rya 3rd person sg. pronominal ending "his, her" and probably "its" \(\text{(VT49 : 16, 38, 48, Nam, RGEO : 67)}\), 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" \(\text{(WJ : 369)}\). The ending is descended from primitive -sjā via -zya \(\text{(VT49 : 17)}\) 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" \(\text{(VT49 : 16, 17)}\). See -ya #4.
-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 camnelyes, caritas, caritalya(s), melinyes, tiruvantes, and utúvienyes, q.v. (Tolkien mentions -s as an “objective” ending for the 3rd person sg. in PE17 : 110.) The longer form -sê (perhaps with personal meaning “he, she” only) is said to be “rare” (VT49 : 51); cf. násê "he is", nésê "he was" (see ná #1). In nésê the ending is suggested to be shortened from -sse (VT49 : 28), an ending that may also be attested in the untranslated verbal form坦克assen (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 carizete-, 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 -is, 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 nín carë sa “I can do it” (VT49 : 34). Stressed sá (VT49 : 51). Ōsa “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; “Qenya” spelling sâ. Rather nári in LotR-style Quenya.)

saca- (k) (1) vb. "pursue, look for, search" (QL : 81; pa.t. sácë.)

saca- (p) (k) (2) vb. "draw, pull" (VT43 : 23; this word must come from older *paca- because it is said to be related to sahta-, older pahta- "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- (p) vb. "induce", apparently primarly in negative sense : "*tempt". Compare the gerund or abstract noun sahtë (p) "pressure or force (to do something against one’s will or conscience)" (VT43 : 22-23; compare úsah-të.)

#saila adj. "wise" (isolated from alasaila [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 Qenya) name of Dairon (Daeonor).

salwa 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-(WÉ)

#sam- vb. "have" (cited as samin, 1st person sg. aorist), pa.t. sámë (PE17 : 173)
sáma noun "mind" (pl. sámár and dual sámam [sic, read "sámát?]) are given) (VT39 : 23, VT41 : 5, VT49 : 33, PE17 : 183)  
sambë (b) noun "room, chamber" (STAB)  
samin (samind-) noun "silk" (QL : 81)  
saminda, saminwa adj. "silken" (QL : 81)  
samna (b) noun "wooden post" (STAB)  
samnar noun "diphthongs" (sg. #samma "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 (b) noun "carpenter, wright, builder" (STAB)  
#sámô (b) noun "helper", tentatively isolated from Rómestámo "East-helper", q.v. When initial, st- would normally simplify as s-, for archaic ñ-.  
sampa noun "spade" (QL : 82, PE16 : 145); cf. the verb sapa- "dig"  
san (1) adv. "then" (MC : 216; also twice in Nargélon), 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, "asmen"); 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 iluvala.  
sanca (b) ("k") noun? (or adj, or both?) "cleft, split" (STAK)  
sancé ("k") adj. "hateful" (LT2 : 341)  
Sancossi ("k") pl. noun "the Goblins" (LT2 : 341)  
sanda (b) (1) adj. "firm, true, abiding" (STAN) [sanda, sandë] (b) (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 talan with stem talam- from the root TALAM.)  
sânë (b) noun "pine" (PE17 : 81), stem sání- (? – the primitive form is given as sînâ; which would normally give Quenya sâné / sâni-, but the Quenya noun is also cited as sâne- as if e persists before an ending).  
sanga (b) noun "crowd, press, throng" (STAG, SA : thang, LT2 : 342; pl. sangar (?) twice in Nargélon). In Sangahyando (b) 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 sword-name, 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 sangiessman "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 (b) (1) adj. "regular, law-abiding, normal" (STAN); variant vorosanya with a prefixed element meaning "ever" (VT46 : 16) [sanya] (b) (2) noun? "name" (reading of gloss uncertain, VT46 : 16) [sanya] (b) (3) noun "truth, fact" (VT46 : 16)  
sanyë (b) noun "rule, law" (STAN)  
sap- or sapa- vb. "dig", pat. sampa (PE16 : 145, QL : 82); cf. sampa, and sapsanta below.  
sapsanta noun in allative : "grave-into" (MC : 221; this is "Qenya"; notice old allative in -nata, later dual allative only)  
sar (sard-) as in pl. sardi "stone" (SAR). In Elessar, q.v. Since Tolkien let this name have a stem in -sarn- (genuine 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)
sará (2) adj. "fiery" (LT1 : 248; this "Qenya" word may have been obsoleted by # 1 above)
sara (b) 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. sarnë.
sarco ("k") noun "flesh" (LT2 : 347; Tolkien's later Quenya has hrávé)
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, noun). (Only pl. sarda tengwi [i] is attested; we would rather expect #sardë tengwë with the pl. form of the adjective.) Sardë tengwi are also simply called sardë "hards", see sarda. (VT39 : 17)
sarmë noun "writing" (VT39 : 8). Cf.
sarat.
sama 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)
samo noun "table" (QL : 82)
sarqua ("q") adj. "fleshy" (LT2 : 347)
Compare sarco, sarcuva.
Sarquindi ("q") pl. noun "Cannibal- ogres" (LT2 : 347)
sarta adj. "steadfast, trusty, loyal" (PE17 : 183)
sarto noun "trustfy follower, loyal companion (member of 'comitatus' of a lord, or prince)
also satar (PE17 : 183)
#sats- 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 "trustfy 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).

[sauna] (b) noun "wooden post", changed by Tolkien to samna (VT46 : 15)
saura (b) 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 p; sometimes he derived saura (and so implicitly Sauron) from stems with original s-.

Sauron (p) (1), usually in longer form Sauron (p), 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 Maíron, q.v.). Earlier Thauron (SA : thaur, THUS), archaic "Gaurond- (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) (b) 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 fist 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 Elesarno 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":

seldë adj. noun? (meaning not clear, related to seldë "child" (meaning changed by Tolkien from "daughter") and seldo "boy". Thus seldë may be an adjective "childlike", since -a is a frequent adjectival ending. Alternatively, as suggested in VT49 : 13, seldë 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 hina, 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) (sél-, as in pl. sélí) noun "sister" (THEL / THELES). In a later source, the word nésë (q.v.) appears instead, leaving the conceptual status of seler uncertain.

selli (p) pl. of seler (THEL / THELES)
nëmë (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" 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)

sé collective (?) noun "children", isolated from Erusën "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)

séndë 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 ofinta.

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, meny). -ser noun "friend" (SER)

ser- vb. "rest" (1st pers. aor. 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)

sércë ("k") noun "blood" (SA : sereg, PE17 : 184; the Etymologies gives yár as the Queny word for "blood")

sére noun "rest, repose, peace" (SED, VT44 : 35); see under úyë concerning the sentence úyë séré indoninya símen in Fíriel's Song

Sérindë (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)

si adv. "now" (Nam, RGEO : 67, LR : 47, SD : 310, VT43 : 34, VT49 : 18, PE17 : 94), sin (SI, LR : 47, SD : 247, 310) before vowels. Compare the distribution of a / an in English, though in his Queny version of Hail Mary, Tolkien used si 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, si is translated "here".

siar, siarë adv. "this day", a form Tolkien apparently abandoned in favour of síra, q.v. (VT43 : 18)

sícil ("k") noun "dagger, knife" (SÍK)

síë adv. "thus" (VT43 : 24, VT49 : 18)

sil- vb. "shine" (white), present tense sila "shines, is shining" (FG); aorist silë, pl. silir (RS : 324), frequentative sisìla- (Markirya comments), future tense siluva (VT49 : 38), dual siluvat (VT49 : 44, 45)

#sil-cal- ("k") vb. "to shine" (silver and gold) < "Quenya" sílankálán **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 siskikalan) (VT27 : 20, 26, 27)
silda-ránan noun in locative "in gleaming-moon" (locative -r) (MC : 213; this is "Qenya"; cf. sildê)
sildai ?? (Narqelion)
sildë adj.? "gleaming" (?) (MC : 214; this is "Qenya"; cf. silda-ránan)
silina noun the substance the Silmarils were made of, invented by Fëanor (SA : sil)
Silindo "Jupiter" (LT1 : 265; this planet is called Alcarinquê 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 sili(ima) (Appendix A) and the feminine ending -ien, or -rien as a variant of -riel (garlanded maiden) as in Altariel (Galadriel).
Silmaril (Silmarilli-, as in pl. Silmarilli), noun, name of the shining jewels made by Fëanor; full sg. form Silmarilë (SA : sil, SIL, RIL, MÎR). Translated "radiance of pure light" in Letters : 148. Gen. pl. Silmarillon, 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 nüqurna "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".

Silmerano noun in genitive, "of silver moon" (MC : 220; this is "Qenya")
Silmerossë, a name of Silpion (Telperion) (ROS¹, SIL)
silo adv. "hence" (from here), also sio (VT49 : 18). The words seem to incorporate -lo, a shorter version of the ablative ending -illo, and -o, the genitive ending that may also be used in an ablatic sense. Compare talo, to "thence".

Silpion, a name of the Elder of the Two Trees of Valinor (Telperion, the White Tree). (SILm, SIL, SILIP, BAL, ROS¹, 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.

silgelosseën ("q") noun "blossom-white hair" (MC : 216; this is "Qenya", but compare lossë)
sillumë adv. "at this time" (VT49 : 11, 18). Compare talumë, sillumë.
sima noun "mind, imagination" (VT49 : 16); variant isima. Also attested with endings: simaryassen "in their imaginations" (with the ending -rya used = "their" rather than "his / her", according to colloquial usage) (VT49 : 16)
simen adv. "hither" (VT49 : 33, simen "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 Elendilienna, either "this Pengolodh said to Elendil" or "thus spoke Pengolodh to Elendíl" (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 si "now" (q.v.) often occurring before vowels; also sin (SI). However, si 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 =sînâ (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 (b) 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-ell" as a noun. Derived adjective Sindarin "Grey-elven"
normally used as a noun to refer to the Grey-elven language. (Appendix F)

sindarina (b) adj. "Grey-elven" in the phrase hwesta sindarina "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]"

sindé (b) adj. "grey, pale or silvery grey" (the Vanyarín dialect preserves the older form þindé) (WJ : 384, THIN; in SA : thin(d) the form given is sinda, cf. also sindanóriello "from a grey country" in Namárië. Sindé and sinda are apparently variants of the same word.) Stem sindi-, given the primitive form =thindi; cf. Sindicollo (q.v.)

sindê (b) noun "greyness", sindiê-nóré "*land of greyness", also (more literally corresponding to the English translation) nóré sindiéo (PE17 : 72), other names of sindanórië, see sinda.

sinen adv. "in this way; so" (VT49 : 18)

Sindel (b) (Sindeld-, as in pl. Sindeldi) noun "Grey-elf" = Sindá pl. Sindar, but less common (WJ : 384)


Sindo (b) masc. name, Elwe's brother (THIN)

singë noun "salt" (QL : 83)

singwa adj. "salt" (salty) (QL : 83)

Singollo (b) contraction of Sindicollo, q.v. (Silm)

sinomë compound noun "this place" (EO), used as adv (or uninfect locative) = "in this place" = "here" (VT49 : 18). Variant sinomê (VT44 : 36). Cf. sanomë, tanomë.

sinquí (q) ??? (Narqelion)

sinquitálar (q) ??? (Narqelion)

sinta (b) (1) adj. "short" (STINTĀ). Cf. senna #2.

sinta- (b) (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)

sina passive participle "known, certain, ascertained" (PE17 : 68), connecting with ista- and sintë. Also sina.

sinya adj. "new" (SI)

sinyë (b) 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)

sir noun "river", shorter form of siri (PE17 : 65, VT49 : 17)

sira compound noun "this day", used = "today" as adv (VT43 : 18)

siri noun "river" (SIR, VT46 : 13), "stream" (LT1 : 265). Also short form sir, q.v. Compare #sirya.

sirr noun "rivulet" (SIR)

sirilla participle "flowing", "Qenya" participle of siri- "flow" (Narqelion, cf. QL : xiv)

sirima 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 sirê.

sís adv. "here" (VT49 : 18, 23), also

sissë

síslë- is said to be the "frequentative" form of sîl- (MC : 223); the participle sísilâla 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)

sîtë adj. "of this sort" (VT49 : 18)

siulë noun "incitement" (SIW)

sivë (1) prep. "as", apparently ve of similar meaning with the prefix si- "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). Eldied sivë 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 Telerí (here in the sg, pl. Soloneldi). Note that this form is influenced by Telerín; 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 soron 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 soron. Early "Qenya" has sor, sornë *(LT1 : 266)*
soron (or sornë) (p) noun "eagle", before an ending sor-
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. soroni "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 soron "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 soron "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, lûmessë, máriessë (q.v. for reference); pl. -ssen in yassen, lûmissën, mahalmissen, simaryassen, 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 *mēlis 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 pronoun ending : "of you two" *(VT49 : 45, 16)*, cf. -stë (q.v.) Genitive -sto in veryanwësto "of your reading" *(VT49 : 45)* and tenguistëo "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 -ttá)*

-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 personal 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 sû)
suc- ("k") vb. "to drink" (1st pers. aorist
sucin "I drink") *(SUK)*
suctë ("k") "resin, gum"; read "suhtë if the word is to be used in LotR-style Quenya, since Tolkien decided that ct becomes ht in Quenya. *(QL : 86)*

"suhtë, see suctë
suhto noun "draught" *(SUK)*
sulca ("k") noun "root" (especially as edible) *(SULUK)*
sulë (p) noun "spirit, breath", also name of tengwa #9; originally thúlë (þulë), before the shift th > s that occurred shortly before the rebellion of the Noldor *(Appendix E, THÚ)*. Its gloss, "blowing forth", was metaphorically used as "the emission of power (of will or desire) from a spirit" *(PE17 : 124)*. If the element sulë appears in Súlimë and Súlimo (q.v.), the stem-form may seem to be súli-.
súlimarya ?? (Narqelion)
Súlimè noun, third month of the year, "March". The word apparently means "**windy one" (Appendix D; SA : súl; not capitalized in the latter source). Early "Qenya" has súlimè "wind" (LT1 : 266)
Súlimo ( pó) surname of Manwë (wind-god) (THÚ, SA : súl). Compare súlè and perhaps súl.
súlo (stem *súlu-, given the primitive form *suglu; the pl. may be *súlwí) 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-ryassè "bosom-her-in") in Markirya
sundo ( pó) noun "base, root, root-word" (SUD), sc. a Quendian consonantal "base". According to VT46 : 16, Tolkien changed the root to STUD, thereby implying thatundo was originally þundo (compare Sindarin thond "root")
sundóma ( pó) 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)
súrë noun "wind", stem súri- because of primitive form súrë- (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); Súrion masc.name, "Wind-son" (Appendix A). Early "Qenya" has súru (MC : 213, 216, 220). See also súriquessë.
surïë ( pó), 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 ( pó) masc. name, alternative form of Sauro(n) (THUS)
súru noun "wind" (MC : 213, 216, 220; this is "Qenya"; Tolkien's later Quenya has súrë)
surya noun "spirant consonant" (SUS)
súya- ( pó) vb. "breathe" (THÚ)
súyer ?? (Narqelion)

-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), ciryat "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), nópat "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 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 laituvamet "we shall bless them" (lait- uva-imet "bless-shall-we-them"). According to PE17 : 110, this -t covers both sg. and dual. Also independent word te pl. and tü dual (possibly tü 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 -

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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: "they 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)

tai (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 Eldarion 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 ota in o-do-).

**ta (4)** conj., said to be a reduced form of tâ "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 2) adj. "high" (LT1 : 264; there spelt tâ. This is hardly a valid word in Tolkien’s later Quenya, but cf. târa "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)

tái (1) pron. "that which, what", "which fact" (VT42 : 34, VT49 : 12, 20). The word occurs in the sentence alasaila ná lá carë tai mo navë mára, translated "it is unwise not to do what one judges good". So tâi = "what", but it means more literally "that which" (VT49 : 12), tâ + i (cf. ta #1 and the use of i as a relative pronoun). In one note, Tolkien emended tâi to ita, reversing the elements (VT49 : 12) and also eliminating the ambiguity involving the homophone tâi #2, see below.

tái (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 tâi "that which", the pronoun tâi "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).

tái (3) adv. "then", also tâ (which form may be preferred because tâi 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 Tainacelli "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. tâli "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 talvi "the feet" (LT2 : 347); tálin "feet" (MC : 216); instrumental talainen, talalinen (MC : 213, 216, 220; this is "Qenya")

talatī adj. "footed" (VT49 : 42); cf. attalaîtē
talan (talam-), e.g. pl. talami) noun "floor, base, ground" (TALAM)
talantīē vb. "he is fallen" (FS; see -ię #2 concerning the doubtful authority of this stative verb ending in LotR-style Quenya)
talas noun "sole" (LT2 : 347; Tolkien's later Quenya has tallanē)
talat- vb. a stem used for "slipping, sliding, falling down" (Letters : 347), cf. atalta-, taltala- and talantīē
talca ("k") noun "post, mark" isolated from lantalca "boundary post or mark" (VT42 : 28)
tallunē noun "sole of foot", stem probably talluni- derived from 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 teilmello 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)
talumē adv. "at this time" meaning "at the time we are thinking of speaking of", not referring to the present (which is sīlumē = "at this time" in the narrower sense). (VT49 : 11)
talta adj. "sloping, tilted, leaning"; also "incline" as noun (TALĀT)
taltta- vb. "slip, slide down, collapse, slope" (TALĀT); reduplicated stem in the participle talta-talta in Markiory, simply translated "falling" in MC : 215. Strong intransitive conjugation: present talta, aorist talt- [derived from talati > talti, hence presumably *talti- with endings and *taltē without any], past talantē, perfect ataltiē. Weak transitive conjugation: present taltēa, aorist talta, past taltanē. This is said to be the conjugation type of a certain class of verbs, namely "NTALĀT stems" (PE17 : 186).
taltīl (taltill-, pl. taltillī 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. tammē (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)
tambē prep. (1) "so" or "as" (referring to something remote; contrast sīvē...tambē "as...so" (VT43 : 17).
tambē (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-)
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)
tampē noun "copper" (LT1 : 268; in LotR-style Quenya tampē is [also?] the past tense of tap- "stop, block")
tampē 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")
tānā (meaning unclear, probably adj. "high, lofty, noble") (TĀ / TA3). Compare tāra.
tanca ("k") adj. "firm, fixed, sure" (TAK)
tancē ("k") pa.t. of tac-, q.v. (TAK)
tancill ("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-
tandē 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 Tanique(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-nique-til) "(q.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 i, 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 calmantan "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). Pat. tampë (TAP)
tapta adj. "impeded" (VT39 : 17); the nominal pl. taptar is used as a noun to express "consonants" (= tapta tengwi, q.v.)

#tapta tengwi phrase only attested in the pl.: tapta tengwi (RN) "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 tār, tārī. 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-elvës"; see also Tarmenel.

tār noun "king" (only used of the legitimate kings of whole tribes); the pl. tārī "kings" must not be confused with the sg. tārī "queen" (TĀ / TA3). Prefix tar-, compare -tar above. The normal Quenya word for "king" is aran, but compare Tarumar.
tara adv. "thither"; see tar #1.
tārā (1) adj. "lofty". (SA : tar, LT1 : 264, TĀ / TA3 (AYAK, TĀWAR), VT45 : 6), "tall, high" (WJ : 417). Compare antara. Adverb tāro in an early "Qenya" text (VT27 : 20, 26). The adj. tāra is not to be confused with the continuative form of the verb #tar- "stand".

tāra (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 mondo 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, GL : 69)

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" (TARĀK)
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.

Tarci ("k") (#Tarcildi, 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"); tarcilli (di) = "high-men = Elf-friends of Númenor"). Cf. the variant tarhildi, q.v.

tàrë adv.? "in that day", not translated in its first occurrence in Finiel's Song

Tarelldar pl. noun "High-elves" (MR : 349), sg. #Tarelldi
tarhildi, pl. noun "high-men, the Noble followers" (PE17 : 18), referring to the Dúnedain. Sg. perhaps #tarihli (with stem #tarihildi), 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 tárío in Namárië.

Elentári "Starqueen", a title of Varda. (Nam, RGEO : 67). Tarinya "my queen" (UT : 179; sic, not *táriena). Táris or tárisë "queenship" (PE17 : 155)
táríë noun "height", allative táríenna "to [the] height" (LotR3 : VI ch. 4, translated in Letters : 308)

Tárion noun, alternative name of Valanya, the last day of the Eldarín six-day week, dedicated to the Powers (Valar) (Appendix D)
táris ("tárisse-"); tarissë 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 tarmenelëði), Tarmenel "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-elvess = 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)
turu 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 Tarucotarna

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)
tarwē 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, tasare (b) noun "willow-tree" (TATHAR). In Tarasinarin "Willow-valley", Nan-tasarion "Valley of willows" (SA : tathar)
tasarin noun "willow" (LT2 : 346; in Tolkien's later Quenya tasar, tasare)

Tarasinarin (b) place-name "Willow-valle"; also Nan-Tasarion (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)

tatyra 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 attéa (VT42 : 25).

tatya- vb. "to double" (TATA)
tauca ("k") "stiff, wooden" (PE17 : 115)
taulé noun "great tree" (LT1 : 267)
tauo 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. tûrëa.
tauré noun "(great) wood, forest" (SA : taur, Letters : 308, TÁWAR. VT39 : 7), pl. tauri in Markriya

Taurë Huinéva place-name "Forest of Shadow", Sindarin Taur na Fuin (PHUY, VT46 : 10)

taurëa adj. "forested" in Tumbaletaurëa, see Taurellómëa-tumblemorna...
tauréllasselindon "like leaves of forests" (MC : 213, 220; this is a "Qenya" similative form : taure-lasseli-ndon "forest-leaves-like")

Taurellómëa-tumblemorna

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 : Taurevatárëa

Tumblemorna Tumbaletaurëa landatavárë, 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)
taurevatárëa, see #tavárëa
taurina adj. "of wood" (TÁWAR)
tautamou 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)

#tavárëa ?adj. "wooden" (taurevatárëa = "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.
téa (1) noun "straight line, road" (TEÑ)
téa (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 õmatehtar "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. telquï ("q") "leg" (the pl. form is said to be analogical) (TELÈK). It seems, then, that the word can refer to a "stem" or "leg" in general as well as the stem of a Tenga. 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 obsoleted by # 1 above)

telé- vb. "finish, end" (intransitive), also "be the last thing or person in a series or sequence of events" (WJ : 411; telé 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)

tellella adj. corresponding to Telellë (LT1 : 267)

Tevellë 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)

Tevellë noun "Teller-folk" (TELES); this is Teler + lië

Telemmaitë masc. name, "Silver-handed" (Appendix A)

telemna 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.

Telemnar masc. name, "Silver-flame" (Appendix A; for "Telep-nar"

telempë noun "silver" (LT1 : 268; in Tolkien's later Quenya telepë, which is actually also found in early "Qenya")

telep- see telpë

telepsa adj. "of silver" (KYELEP / TELEP).

telepsa adj. "silver" (as adj. : silvery) (LT2 : 347), used as noun in the phrase mi telepsa of someone clad "in silver", where the context (involving other colour-words) shows that this adj. describes something of silver colour (PE17 : 71). Compare telemna, 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 Cuviënën. In early "Qenya", Teler, also Telellië, was defined "little elf" (LT1 : 267), but this is hardly a valid gloss in Tolkien's later Quenya.

telerëa adj. corresponding to Teler (LT1 : 267; perhaps rather Telerin, telerinwa in Tolkien's later Quenya)

Telerin adj. "Telerian" (TELES). Also telerinwa.


Telimbectar ("k") noun, name of constellation : "Orion", lit. "Swordsman of Heaven". Also Telimbectar ("k"). (LT1 : 268; in Tolkien's later Quenya Telmecahtar, q.v. The combination ct is not found in LotR-style Quenya.)

telimo noun "canon, sky" (LT1 : 268)

Telimecitar ("k") noun, name of constellation, "Orion", lit. "Swordsman of Heaven". Also Telimecitar ("k"). (LT1 : 268; in Tolkien's later Quenya Telimecitar)

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), telep- in some compounds like Teleporno; assimilated telem- in Telemnar and the adj. telemna (KYELEP / TELEP, SA : celeb, LT1 : 255, 268; also tyelpë, telep-, 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, Celebrombor" (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.)
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"). Telumehtar "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. témvar attested) (TEÑ, Appendix E)
ten (1) pron. in dative "to them, for them" (VT49 : 14), also ten, têna. See te.
ten (2) conj. "for", in Fíriel'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"), endless aorist ténë, present tense ténë- "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 : tennë, sís "I arrive[d] here", perfect eténië "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)
tengé pa.t. vb. "indicated", pa.t. of têa (VT39 : 6)
tengwa (pl. tengwar is attested) (1) noun "letter" Tengva (nî) 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

Wordlist last updated December 25th, 2008

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constructed with a direct object, the verb may mean "go forth towards". In our examples, tenta is constructed with an allative (tentané noun "pointed westward", VT49 : 23; this may be the normal construction when the meaning is "point"). Pa.t. tentané is attested (also with ending -s : tentanes "it pointed", VT49 : 26); there is also an alternative strong pa.t. form tentâ (VT49 : 22-23). Other examples of such double past tense forms (e.g. orta-) would suggest that the form tentané is transitive ("pointed to / out, directed towards", while tentané is intransitive ("was directed towards"). – Tolkien also considered the pa.t. form tentê, but emended it.

†tenya- vb. "arrive" (end at [specific] place; Tolkien's gloss was not certainly legible); pa.t. tennê (VT49 : 24)

ter (1), also têr, 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 coivierya "throughout his / her life", ter yénion yéní "through years of years" (VT49 : 42, VT44 : 33, 35)

ter (2), also têr, prep. (?) ephemerical word for "so" (see ier), abandoned by Tolkien in favour of témë (VT43 : 17)
téra adj. "straight, right" (TEÑ, see TE3; LR : 47; in one text Tolkien changed it to téna, SD : 310)

tercano noun "herald" (PM : 362)
tercen ("terken") noun "insight", literally "through-sight" (MR : 471); adj. ërcyanë (only pl. Terencë noted) "of insight"; essi tercenë "names of insight", names given to a child by its mother, indicating some dominant feature of its nature as perceived by her (MR : 216)

terên, 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")

terfiantë noun "temptation" (VT43 : 9, 22); Tolkien may have abandoned this form in favour of úsahtië, q.v.

#terpellië noun "temptation" (allative terpellië noun attested, VT43 : 8, 9); Tolkien may have abandoned this form in favour of úsahtië, q.v.

terhat- vb. "break apart" (SKAT), past tense terhatë "broke" (LR : 47 / 56)
termar- vb. "stand" meaning last (termar- "through-able"); future tense termaruva in CO.

terra noun "fine pierced hole" (VT46 : 18)

[tet, see tú]
tes ending for dual "supportive locative" (the exact function of the case is uncertain) (Plotz)
teve- vb. "to hate" (LT1 : 268; in Tolkien's later Quenya, teve may be understood as the 3rd person aorist, unless this is to be an E-stem verb.)
tévî noun "hatred" (LT1 : 268; according to QL : 90 the first vowel should be long)
tevin adj. "hated" (QL : 90, not to be glossed "hated" as in LT1 : 268)

†Thauron (bauron) masc. name, earlier form of Sauron, before the change th > s (SA : thaur, cf. Letters : 380, which suggests a stem ëaurond-; the initial Greek letter represents th). See Sauron, Sauro.

†thelma (pelma) see *selma

†thenna, see senna #2

†Therindë (perindë) fem. name, "Needlewoman", original form of Serindë, before the change 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 change 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 oforno, q.v. (Letters : 427)

†thosso (possé) 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)

†thulë (pulë) archaic / Vanyarin form of súlë, q.v.

tië noun "path, course, line, direction, way" (TE3, VT47 : 11); pl. tier in Namarië (Nam,
RGEO: 67); tielyanna "upon your path" (UT: 22 cf. 51; tie-lya-nya "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")

tillé (pl. tilli given) noun "tip, point", used with reference to fingers and toes (VT47: 10, 26); compare ortil, nūtil, 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, Nargelion)
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 Elym); tincotëma 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)
tindomë noun "starry twilight, starlit dusk" (DOMO, TIN, SA: tin), usually of the time near dawn, not near evening (SA: tin)
tindonëmerel (also capitalized Tindomërel) fem. name "daughter of twilight", a kenning (poetic name) of the nightingale; = Sindarin Tinúviel. (TIN, SEL-D, SA: tin; "Tindómë" in mirrored Tengwar in VT47: 37 would seem to be an incomplete annotation of the same word). The form Tindomël (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 hina in later texts, it may be that seldë and the corresponding ending -rel were dropped altogether).

Tindomiel, fem. name (UT: 210), probably **"daughter of twilight" (tindómë + -iel) and thus the equivalent of Sindarin Tinúviel. Compare tindomërél.

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)
tingiliya noun "a twinkling star" (TIN), also divided ting-ilya (VT45: 15)

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 Tintalë", apparently because -llë 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 - "kindle, make to sparkle" (after the revision, it was tintaldë itself that would be the verb "you kindle").

Tintanië noun "Kindler" = Varda (TIN; Tintänië 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. tintillar (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-imagines 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 simulative noun "like stars" (MC : 213, MC : 220; this is a "Qenya" simulative form in -ndon and with pl. in -li)

  Tinwerina adj. used as noun : place-name "Star-crowned", variant of Elerrina as a name of Taniqetil (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", p.at.
tirnē (TIR), imperative tira (VT47 : 31) or à tirē (PE17 : 94), future tense tiruva "shall heed" in Markiarya (also MC : 213, 214); also in CO with pronominal endings : tiruvantes "they will guard it" (tir-uvante-s "guard-will-they-it"). The stem also occurs in palantiri (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")

tiros noun (probably *tirioast-) "a town with walls and towers" (LT1 : 258)

tiris (tiriss-), also tirissē, noun "watch, vigil" (LT1 : 258, QL : 93)

titta adj. "little, tiny" (TIT)

tiuka 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-) (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 ablativic sense). Also talo, with -lo as a short form of the ablative ending -ollo. (VT49 : 29, 11)

toa (1) ("töa") noun "wood" (VT39 : 6), "wood as material" (PE17 : 115)

* toa (2) adj. "of wool, woolen" (TOW; in GL : 71 toa was glossed "wool", noun instead of adjective; but in Tolkien's later Quenya, the noun is té)

* tocot ("k") noun "cock" (PE16 : 132)

* toin 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. "tollie" (TOL'), but this is a misreading for tolli (see VT46 : 19 and compare LT1 : 85). The primitive form of toll is variously cited as tól (VT47 : 26) and *tolla (TOL').

  Tol Eressëa place-name "Lonely Isle" (LONO, Silm), "Solitary Isle" (Letters : 386), also spelt Tol-Eressëa (ERE), Tol-eressëa (TOL')

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 IV for lb, the form *tolvo may also be usual. Compare tolmo.

toldēa ordinal "eighth" (VT42 : 25), also tolēa (VT42 : 31). See tolo.

toldo, see tolo

tôlē noun "centre" (LT1 : 269; the word endē 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")

tollē noun "a steep isle". Another meaning, "thumb", was apparently abandoned by Tolkien (VT47 : 13, 26)

tollo, variant of tolo, 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)]

  toloqüē ("kw") cardinal "eighteen" (VT48 : 21). If "tolokwe" is seen as a Common Eldarin form, it is possible that the Quenya word should be *tolqué instead, but the editor assumes that "tolokwe" is merely an unusual spelling of Quenya toloqüë (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)
toltëa 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 tornpë, 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, totsa. (VT48 : 11)
toldëa ordinal "eighth" (VT42 : 31), also tompë (TOP)
tolma noun "brother", pa.t. tornanga "(s)he comes" (the two of them), perfect utluilë "has come" (utulien "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 tulë "came" in LR : 47 and SD : 246, though an
alternative form *tullē has also been theorized. Tulē 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 tuliielo "they have come" (LT1:114, 270, VT49:57) and tulier "have come", pl., in the phrase l-Eldar tulier "the Eldar have come" (LT1:114, 270). Read probably *utulieltē, *Eldar utulier 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)
tulla- 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 tulla- in Tolkien's later Quenya)
tulunca ("k") adj. "steady, firm" (LT1:270; in Tolkien's later Quenya tulca)
tulwē noun "pillar, standard, pole" (LT1:270)
tulya- vb. "lead" (+ allative : lead into) (VT43:22)
tūma 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 *tumbalē in tumblemorna "deepvalleyblack" or (according to SA : tum) "black deep valley", also tumbeletaurē "deepvalleyforested". See Taurrellîmêa-tumblemorna...
tumbē noun "trumpet" (LT1:269)
tumbo (stem *tumbu-, given the primitive form *tumbo) 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" (TUMPY)
Tūna (also Tūn) 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)
tanda- 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)
tupsē noun "thatch" (TUP)
tur vb. "wield, control, govern" (1st pers. aorist turin "I wield" etc.), pa.t.turnē (TUR). The verb is elsewhere defined "master, conquer, win" (PE17:115), virtually the same meanings are elsewhere assigned to turu- #1, q.v.

tūr, 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, Feanturi, Veanturi (q.v.)
tūra adj. "big, great" (PE17:115), related to words for power and apparently referring to a more abstract greatness than words like hauru "huge". Cf. taura, tūrēa. Apparently initial element of Tūrosto.

Turambar masc. name, "Master of Doom / Fate", name taken in pride by Túrin (Appendix A, SA : tur, TUR, MBARAT, VT49:42)

Turcafinwē masc. name, "strong, powerful (in body) Finwē", masc. name; he was called Celegorm in Sindarin. Short Quenya name Turco. (PM:352), compare #turco "chief" (q.v.)

Turcîl ("k") noun "Nûmenôorean" (TUR), stem turcild- as in pl. turcildi (LR : 47, 56; SD : 246). Variant of Tarcîl; see VT46 : 17.
Quenya, "queen" is abandoned in favour of Turindo. These words for "kingdom" Tolkien perhaps changed this word to 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).

Turindo masc. name; see Túrin (TUR).

Turindo = Turindo (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, tundryielya "thy kingdom", VT43:15). These words for "kingdom" Tolkien perhaps abandoned in favour of aranië, q.v.

Turindo = Turindo (with a short u) in the phrase nahtana ló Turin, "slain by Túrin" (VT49:24).

túrion (túriont-) 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 Follandiéva "Realm of the North-harbourage", old name for Arnor, Turmen Hallondiéva "Realm of the South-harbourage", old name for Gondor (PE17:28)

turén pat. of tur- (TUR)

Turondo masc. name "Lord of stone" (PE17:112); see Turucano.

Turosto place-name "Gabilgathol", a dwelling of the Dwarves (Sindarin Belegost; the names mean "Mickleburg", "Great Fortress"). Apparently tura + osto.

turu- (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.

turu- (2) vb. "kindle" (LT1:270; rather tinta- in LotR-style Quenya)

turu (3) noun "wood" (properly firewood, but used of wood in general) (LT1:270)

Turucano ("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 #turuna

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 turu- "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.

turuva adj. "wooden" (LT1:270); cf. turu #3.

tussa noun "bush" (TUS)

tusturë noun "tinder" (LT1:270)

#tuv- vb. "find", perfect #tuvievië "has found" in Aragorn's exclamation when he found the sapling of the White Tree: utuvieviës "I have found it" (utuvie-nye-s "have found-I-it") (LotR3:VIch.5)

tuvu- vb. "receive" (QL: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 sq. 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)
tyávé noun "taste" (pl. #tyáver attested only in the compound lámatyávé, see lámatyávé.) (MR : 215, 216). It may be that the verb tyav- would also appear as tyávé 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"). Tyenya "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 tye; 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 asserts that the 2nd person familiar "never developed" dual or plural forms). Compare the reflexive pronoun intyé "yourself". Possibly related to the pronominal stem KE (2nd person sg.), if tye represents earlier kye.

-tyé pronominal ending "you, thou" (VT49 : 48, 51), 2nd person familiar / intimate: carityé "you do" (VT49 : 16; the corresponding formal / polite ending is -i, -lyé, cf. PE17 : 135 where Tolkien states that hiruvalyé "thou shalt find" from Namârë would be hiruvatyé if the polite pronoun were replaced by the familiar one). Compare the independent pronoun tye. In VT49 : 51, Tolkien denies that the ending -tyé has any short form (see, however, -t # 3). Cf. natyé "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)

Tyelcormo ("k") masc. name "hasty-riser", the amilessë or mother-name (never used in narrative) of Turcafínwë = Celegorm (PM : 353)

[**tyeldë**], seen 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" (KYELEK / TELEP), etymology also in Letters : 426 and UT : 266. Tyelpë is the true Quenya descendant of primitive ùkylelepë, 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 the Tengwa #1 with overposed dots, this symbol having the value ty (VT45 : 25). Cf. tyelpetëma as the name of the entire palatal series of the Tengwar system.

Tyelperinquar masc. name, "Silver-fist, Celebrimbor" (PM : 318; also Telperinvar, q.v.)

tyelpetëma noun "palatal series" (Appendix E)

Tyelperion less common name of Telperion (UT : 266).

tyulma noun "mast" (TYUL, SD : 419). "Qenya" 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)

See also ui, which (despite its use as an interjection "no") seems to be the endlingless 3rd person aorist.

ú (1) adv. and prep. "without, destitute of" (VT39 : 14). Usually followed by genitive: ú calo "without light" (calo). – In one source, ú is seemingly also used as a negative verb "was not" (VT49 : 13), but Tolkien revised the text in question.

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ú- (2) prefix "not-, un-, in-", denoting presence or possession of thing or quality (VT39 : 14, UGU / UMU / VT46 : 20, GÜ, LT1 : 272), or simply suggesting something bad or immoral (see #úcar-, Úmanyar). Tolkien at one point considered redefining ú- as an element signifying "bad, uneasy, hard"; the already-published form unótima 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, û- 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 û, as a negation, was accompanied by "pursed lips and shaking of the head" (PE17 : 145).

úa - 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),

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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 úcarindor 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)

úé noun "fleece" (LT1 : 249)

úfantima adj. "not concealable" (PE17 : 176), also úfantuma (PE17 : 180), cf. fanta-, 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.

úfarëa adj. "not enough" (FS). Cf. ú-un- and fárëa "enough, sufficient" (read *úfarëa?*

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 vâ, which is rather used to reject orders, or to issue negative orders). (VT49 : 28) Compare uito.

#uíë, the perfect tense of the negative verb úa-, q.v. Only attested with a 1st person sg. pronominal suffix (uien).

uië noun "long trailing plant", especially "seaweed" (UY)

uin (1) see #u-.

Uín (2) masc. name, "the primeval whale" (LT1 : 263)

Úinen (Uinend-, as in dative Úinenden) 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 *ullē* "long trailing plant, especially seaweed.

**uito** interjection "it is not that" (emphatic word for "no")? Compare *ui, náto* (VT49 : 28, 29)

**úخارin** adj. "unmarrred" (PE17 : 150), this would be *úharin* in more standard spelling (and later pronunciation). In a more widely published source, the word for "unmarrred" is *alahasta*, q.v.

**Úlairi** pl. noun "Nazgûl" (sg. "*Úlairë?* "Úlair?*) Etymology obscure.

**Úlban** (Úband-) 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 *henulca* "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 quétul ulca* "*if one speaks evil*" (VT49 : 19).

**ulco** (stem *ulcu*) noun "evil", pl. "ulquï" (VT43 : 23-24; the stem-form is attested in the ablative case *ulcullo" from evil", VT43 : 12)

**ulēa** adj. "pouring, flooding, flowing" (ULU)

**ullē** 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".

**#um- vb. "not to do, not to be" (1st pers. aorist *umin* "I do not, am not"), past tense *úmē* (UGU / UMU). Another version of this negative verb had the form *#üm-, q.v., but Tolkien rejected it.

**úmē** 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 : män). Sg. #Úmanya. Also Úmanyar.

*?[unaqualē]* ("q"), possibly a synonym of *anqualē / unqualē*, hence noun "agony, death" (VT45 : 24)

**umbár (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*, *umbár* 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.), *umbár* appears to be a variant of *Ambar* (q.v.) instead.

**UMBARDACIL** masc. name (or title) "*Umbar-victor* (Appendix A); the place-name *Umbár* is not Quenya and has no connection with *umbár* "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 *Ambar* by Fëanor. (PM : 353-354)

**UMBAS (p)** noun "shield" (VT45 : 33)

**UMBO** noun "hill, lump, clump, mass" (PE17 : 93)

**úmē** vb. of *um-* (and *u-*), q.v. (UGU / UMU)

**úmē** (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 úvē.

-úmē (3) suffix "large" (of quantity), as in liyúmē "*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 úvéa.

úmëa (2) adj. "evil" (UGU / UMU). Obsoleted by #1 above? Is this connected to úméal in Narqelion, perhaps a "Qenya" plural form?

umné, see matumné 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)

ún adj. "deprived of, destitute, forlorn" (VT39 : 14). The plural form únë is not to be confused with the pa.t. of the negative verb ûa, q.v. – An unglossed word ún, 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.

uncia- ("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 iyë 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" (Markierya)

#únë vb., the pa.t. of ûa-, q.v. Only attested with a 1st person sg. pronounal suffix : únen.

Úner noun "Noman" (UT : 211)

ungo noun "cloud, dark shadow" (UÑG)

Ungoliántë 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 (UNÚG), while in early "Qenya" 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)

unótima adj. "not possible to count, countless" (VT39 : 14), pl. unótimë (translated "numberless") attested (únót-imë "not-countable") (Nam, RGEO : 66, Appendix E). Cf. unnegated nótimë, 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-)

unuhuinë prep + noun "under-shadow" (LR : 47); see huinë.

unuxë ("ks") noun dot or point placed below the line of writing (TIK). In the Etymologies as printed in LR, the initial element uno- was misread was 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 Úr, noun "the Sun" (also Úrë, Úrinci ("k"), Urwen) (LT1 : 271). Cf. Úri.

Úr-anar noun, word occurring in Fëanor'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 Úr as an early Qenya word for "the Sun".

úrá (1) adj. "evil, nasty" (VT43 : 24, VT48 : 32)

úra (2) adj. "large" (UR), probably obsoleted by #1 above


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 orca 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 Qenya)

úrë noun "heat", also name of tengwa #36 (Appendix E)

úrí noun "sun" (MC : 214, 221; this is "Qenya"); genitive úrio "sun's" (MC : 216)

Úrime (in some editions Úrië, 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)

úrín adj. "blazing hot" (LT1 : 271)

Úrín (Úrind-), as in "g.sg. Úrinden", 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.)

Úrion (Q7?) 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. urcárëma, urcarin

urnótima adj. perhaps **"difficult to count" (PE17 : 172)

uru noun "fire" (LT1 : 271)

urucarin 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.)

urulócë ("k") noun "fire-dragon" (LOK), pl. Urulócë ("k") (SA : ur-). In the Silmarillion, the word Urulócë is both singular (as when Glaurung was called "the first of the Urulóki", Silm : 138) and plural (as when Glaurung is called "the Urulóki", Silm : 255).

Úrundël 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) uruva 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

#ús- 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.

úsahtë (b) noun "inducement to do wrong" (VT43 : 23); allative úsahtëni attested (the alternative form úsahtëni with a long i 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 *unquê*, with the value *nqu*.

**una** 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 *usaha-*. *

**uswë** noun "issue, escape" (LT1 : 251) Uswevandë noun "way of escape" (LT2 : 336)

**utulien** 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-*.

**utuviennes** 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 *hrívë úva vénë* "winter is drawing near to us" (VT49 : 14)

-úva future tense ending. In *avuva*, *caluva*, *cenuva*, *hiruva*, (en)quantuva, (en)tuluva, laituvalmet, *lauvu*, *maruvu*, *termaruvu*, *tiruvantes*. A final -a drops out before the ending -úva is added: *quantuva-"fill", future tense quantuva (PE17 : 68). A verbal stem in -av- may be contracted when -úva follows, as when *avuva* is stated to have become *auva* (VT49 : 13). Origin / etymology of the ending -úva, 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).

**úvanë** prep. + noun "without beauty", adj. *úvanë* (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, (GÜ). According to VT45 : 7, 16 Tolkien did not capitalize the word *úvanimo*, though it was so printed in the entries BAN and GÜ 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.

**úvé** noun "abundance, great quantity" (UB). Compare *úmë* #2.

**úvë** 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" *(ûyë sérë indo-ninya simen*, translated "my hearth resteth not here", literally evidently **[there] is not rest [for] my heart here")

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 :
va "wind" (WĀ / WAWA / WAIWA)

vaia < vaiya (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 "Genya" text in MC : 214, vaiya is simply translated "sky". In the pre-classical Tengwar system presupposed in the Etyologies, vaiya ( / vaia) 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 wílya > vílya 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 valanar "to / on the Valar" (LR : 47, 56; SD : 246). Feminine form Vali (Silm), in Tolkien's earlier material also Vali; 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 Vali); 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 à vala Manwé! "may Manwé 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, valdr- (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 Valinóre "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). Etyymology, see Letters : 427. Also called Tárion.

Valaquenta noun "Account of the Valar" (SA : val-). See quenta.

Vala-rauco ("k") noun "Demon of Might" (here vala- assumes its basic meaning "power, might"), Sindarin balrog (WJ : 415). Pl.

Vala-raucar (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 Valcaracé, Malcaraucé (q.v.), apparently abandoned in LotR-style Quenya.

#Valariandó place-name "Beleriand" (genitive in the phrase Nyarna Valariandóen "the annals of Beleriand" in LR : 202; Tolkien later changed the genitive ending from -n to -o; hence read *Nyarna Valariandóe) 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 = Lambé Valarinwa "Valarin tongue" (WJ : 397). It may be that Valarinwa is the normal form of the adjective "Valian" in Quenya.


Valarómá noun "Vala-horn", Oromóe'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. Valatáren", 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, Loreien, Tulkas, Ossé, Orome, and Melko[r]. Note : This list, set down in the Etymologies, differs from the scenario of the published Silmarillion; Ossé 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 Valiē 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")

Valacarea ("k") noun "balrog", also Malcaracé (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)

Valdé noun "female Vala" (also Valis) (LT1 : 272, in Tolkien's later Quenya Valié, Valatári)

valdéa adj. "of moment, important" (QL : 102)

Valié 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, Valimar 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. Valendor. Full form Valinóre (BAL; Val-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, Valínóre 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 Valínóreva in Nurtalë Valínóreva, 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 (WAN). 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 tíë 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)

vandi noun "staff" (LT1 : 264) (No word can end in -di in Tolkien's later Quenya; the word may be adapted as vandiil. Compare findil, findil.)

vanë adj. "fair" (LT1 : 272; in Tolkien's later Quenya rather vanya)

vâni past tense of auta-, q.v. (WJ : 366)
vanessë noun "beauty" (LT1 : 272, PE17 : 56). Also vanië.

vana noun "beard" (LT2 : 344, GL : 21; in Tolkien's later Quenya fanga)

vánë past tense of vanë (PE17 : 34), i.e. a blast of wind

vanië noun "beauty" (PE17 : 56), apparently formed from vanë #1. Synonym vanessë.

váníë 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 haplogy),
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 vanyá (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 Míriel) 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 auto- 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", tvarda 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)dimë 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. vardo, vardar. Later Quenya has cundu for "prince").

varna adj. "safe, protected, secure" (BAR)

varnassë noun "security" (BAR)

vannë (1) adj. "brown, swart, dark brown", stem-form varni- (BARÁN)

[vannë] (2) noun "protection" (BAR)

varni noun "queen" (LT1 : 273; rather tǎri in Tolkien’s later Quenya)

[variłę] noun "protection" (VT45 : 7)

varya- vb. "to protect" (BAR)

Vása noun "the Consumer", a name of the Sun (MR : 130, Slm)

vasar (p) noun "veil" (VT42 : 10, the word was "not in daily use", VT42 : 9). Older form wāpar.

vasarya- (p) vb. "to veil" (VT42 : 10)

vāva 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 wā-wā with váva- as the Quenya outcome. Possibly this still means "blow" as a verb referring to wind.) –PE17 : 34

vāvéa adj. "(con)similar, alike", also ovéa, 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, RGE: 66, Markiiny, MC: 213, 214, VT27: 20, 27, VT49: 22); in Nargelion 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 wë, bë 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 wë, later vë (VT49: 51). Dative ("wëna > vëna, 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 wëna > wêna 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 éar.) Inflected vëan "sea" (MC: 220), vëar "in sea" (a "Qenya" locative in -r, MC: 213), vëassë "on sea" (MC: 220). Cf. also vëaciryo.

vëa (4) noun "wind" (PE17: 189).

vëaciryo ("k") noun in genitive "of sea-ship", genitive of "vëacirya ("k") (MC: 216; this is "Qenya"; see vëa # 2).

Vëandur, masc. name (PM: 191), either "Vigorous servant" or "Sea-servant" (= mariner; compare ëarendur, etymologically very similar if the Qenya 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 Qenya noun vëa "sea" in later Quenya). Compare Vëandur.

vëassë noun "vigour" (WEG).

[vecca noun "vigour" (WEG)
[vekka 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).

vehtquentalë noun "biography" (PE17: 189).

vel (see véla #2)

véla (1) adv. "alike" (VT49: 10)

véla (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.)

vemattë ???. May be the preposition ve + an otherwise unknown word emattë. (Nargelion)

vëna pron. "for us", (long) dative form of ve #2, q.v.

vëndë < wëndë 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.

venë noun "small boat, vessel, dish" (LT1: 254).

vënë < wënë noun "virginity" (WEN / WENED); in one source vënë also appears with the concrete meaning "virgin" (VT44: 10), but this is normally vëndë, wëndë instead.

vënâa adj. "maidenly, virginal" (VT44: 10; the source has vënë alcârë "virginal glory", the first word possibly representing an adjective vënëa the final vowel of which has been elided since the next word begins in the same vowel.)

venessë noun "virginality" (WEN / WENED).

veniën noun "shape, cut" (LT1: 254).
venno noun "husband" (cited as "vëno" 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 nér. 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.

vëa (< Old Quenya wéra) noun "personal, private, own" (PM : 340)

vera ("k") adj. "wild" (BERÉK)

vër (1) noun "bond, troth, compact, oath" (WED)

Vërë (2) fem. name, tentative replacement form for the name Vairë, apparently never introduced in any narratives (PE17 : 33)

veri noun "wife" (VT49 : 45)

veri noun "boldness" (BER)

"vëno noun "husband", misreading for venno, q.v. (BES)

vera 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). Obsoleted 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").

veryan (1) vb. "to dare"; also adj. veryan "bold" (BER, VT45 : 7)

veryan vb. "to marry (of husband and wife), be joined to" (intransitive; the spouse to be is mentioned in the allative case: veryan 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.

vësta noun "matrimony" (BES, VT49 : 46)

vesta vb. "to wed" (BES, VT49 : 46). (Under WED, the verb vësta- was defined as "swear to do something", but this was struck out.)

vesta 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.

vëo noun "manhood, vigour" (WEG)

vil- vb. "to fly" (The forms given are the 1st pers. aor. vilin "I fly" and the pa.t. vilë. Tolkien replaced vilin with wilin, 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-.

vilisse noun "spirit" (GL : 23)

-viltë adjectival ending 

-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 vilia. (Appendix E). Early "Quenya" has vilia (changed from Vilna) "lower air" (LT1 : 273); also vilia "air" (MC : 215)

vinca, see vinca

Vincarna compounded passive participle "new-made, renewed" (MR : 408)

[vindë noun "blue-grey, pale blue or grey"; older vindë. (WIN / WIND, VT45 : 16, 46 : 21) The stem-form would have been vind-, given the primitive form vind-.

[vinë noun "youth" (probably as abstract) (VT47 : 26, PE17 : 191)

Vingelot, Viniglot, Vingilótë ship-name; "Foam-flower", name of Eärendil's ship (SA : wing, Silm)

[vinë noun "youth", see vinë

Vinë noun "youth", see vinë

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.)

**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"**

*Vinyamo*, see *winyamo*

**Vinyarië** noun "Newyear's Day" (PM : 127)

[**vinyë** noun "evening" (VT46 : 21)]

**Vírië** noun "youth" (as abstract) (VT46 : 22)

**Vírin** noun "a magic glassy substance of great lucency used in fashioning the Moon. Used of things of great and pure transparency." (LT2 : 339)

**Vírya** (1) adj. "fresh" (VT46 : 22)

**Vírya**- (2) vb. "change, alter(nate)" (intransitive), pa.t. *vírnë / vírinyë*, cf. transitive *vista*-v.a. (PE17 : 189, 191)

**Vista** (1) noun "air as substance" (WIS (WIL))

**Vista**- (2) vb. "change" (transitive), pa.t. *vistanë*, cf. intransitive *vírya*-v.a., q.v. (PE17 : 189, 191)

**Vó** (actually spelt *vô*), also *vondo*, noun "son" (LT2 : 336; in Tolkien's later Quenya)

**Vondo**

**Vóvo** adv. "ever" (BOR, LT1 : 250, 273 [only *voro* in the *Etymologies*]; also in Narqelion)

**Vóra, vorë** adv. "always"; see *voro*
-wa, variant of the possessive ending -va (as in andamaclíwa, PE17 : 147), used following a consonant.

wá (actually spelt wá) 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 > vaita noun "enfold", especially of the Outer Sea or Air enfolding the world within the Ilurambar or world-walls (WAY) (also vaiya, waiya)

vailë noun "wind", later form vailë, q.v. (PE17 : 189)

vaina adj. "blonde, fair of hair"; the "late" form vaina is given (PE17 : 154)

waita- > vaita- noun "to enfold" (VT46 : 21)

vaiwa noun "wind" (WĀ / WAWA / WAIWA)

vaiya > vaiya (also vaia, waiia) 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)

walwište noun "change of mind" (PE17 : 189)

walya- vb. "be excited (moved)" (PE17 : 154)

ván > wán noun "goose" (WA-N)

wanwa noun "great gale" (LT1 : 266)

wanwavoitë noun "windy" (LT1 : 266)

wábar older form of vásar, 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".

wé 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 "maid" 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 wén- "woman, maiden". It is possible that this is meant to be Common Eldarin rather than Quenya; if so the Quenya form would be wencé (compare nercé "little man") (VT48 : 18)

wendë noun "maid" (GWEN), wendë > vendë "maid" (WEN / WENED, VT45 : 16, VT47 : 17). Sana wendë "that maiden" (PE16 : 96 cf. 90). According to VT47 : 17, this word for "maid" 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 "maid" as wendë, so the Quenya stem form is probably wende- rather than wendi-, the stem-form that would result from Common Eldarin *wendë. 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)
wendë noun "maid, girl" (LT1 : 271), "young or small woman, girl" (VT48 : 18); see wendi
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 pat. vilë, which would be the forms used in later Exilic Quenya. The older pa.t. would be willë.) (WIL). The early "Quenya" lexicon has willi- "sail, float, fly" (LT1 : 273)
[wilda], see wilwa
wilin noun "bird" (LT1 : 273; if this "Quenya" word is to be used in LotR-style Quenya, it must not be confused with the 1st pers. aorist of the verb wil-)
willma noun "air, lower air" (distinct from the 'upper' air of the stars, or the 'outer') (WIL)
willi 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 wida > vilda as a replacement form, but rejected it.
willwarin (willwarind-) as in pl. willwarindi) noun "butterfly" (Markirya, WIL, LT1 : 273); Willarin name of a constellation, tentatively identified as Cassiopeia (Silm).
"Quenya" adjective willwarindaëin "like butterflies" (MC : 216); see willwarindëa for Quenya form.
"Quenya" simulative form willwarindon "as a butterfly" (MC : 213, 220); Tolkien later abandoned the ending -ndon (PE17 : 58)
wilwarindëa adj. "like a wilwarin or butterfly", pl. willwarindëi (PE16 : 96)
wilya see vilya
winca noun "corner, nook" (QL : 104, there written 'winka). Read "vinca if this early "Quenya" form is to be adapted to LotR-style Third Age Quenya.
windë, short form of winicë, q.v.
winda noun "wool" (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 winda > vinya "young, new".
winga noun "foam, spray" (Markirya). Also winë.
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 a constellation, "Virgin of Virgins"; we might have expected "like butterflies" (Cassiopeia). In Exilic Quenya, Tolkien would later call wilya > vilya instead. Also winga (so in Markirya).

Wingelot, Wingelótë ship-name, "foam-fay", name of Earendel's [sic] boat (WIG, LOT(H))
wingil (wingild-, as in pl. Wingildi) noun "nymph" (WIG, LT1 : 273, PE16 : 19); "Quenya" pl. wingildin "foam-fays, foam-maidens" (MC : 216)
wingilot noun "foamflower, Eärendel's boat" (LT1 : 273; in Tolkien's later Quenya Wingelot, Wingelótë)
winicë (also winicë), 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, *winicë; compare the related word winda > 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 winda > 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".

Wirilôme fem. name; a name of the great Spider (Ungoliant) (LT1 : 254)

wirnë noun? "change" (PE17 : 191)

wistë noun "weft" (LT1 : 254).

-wë ("ks") reflexive pronominal ending, presumably meaning "oneself, myself, themselves" etc.; plural -xer, dual -zet (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")

X

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 hrívë tenë, ringa ná "when winter comes, it is cold" (VT49 : 23). Compare iré #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 sívë)

-yá (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.

-yá (4) pronominal suffix "his" (and probably also "her, its"), said to be used in "colloquiul 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 n-jà 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 tāl "foot", cas "head", nēr "man", sir "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.

-yá (5) adjectival ending, as in the word Quenya "Elvish" itself; when added to a verbal stem it may derive a kind of short active -yalumë (Notes on CO, UT : 317)

yalumë (yaht- see yat (YAK)
yaimë noun "implement" (GL : 37)
yaimë noun "wailing", from which is derived the adjective yaimëa "wailing", pl. yaimëa in Markirya

yaimëa adj. "wailing", pl. yaimë in Markirya

yaisa noun "steel" (GL : 37)
yaiwë noun "mocking, scorn" (YAY)
yal- vb. "summon". In enyalë "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

yalumë noun "former times" (but the Quenya word is singular) (YA)
yalumëa adj. "olden" (YA)
yalumessë noun in locative "once upon a time" (locative form of yalumë) (YA)
yam- or yama- vb. "shout" (PE16 : 134, yamin, "I 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 Niéninque; 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 aïnas 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 "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 sercë instead. According to VT46 : 22, Tolkien introduced yör 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-).
yărë noun "former days" (YA)
yărëa 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 yalumessë 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.
yalë noun "cat" (PE16 : 132). Compare méoi.
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 yávë)
Yavanna, fem. name : Yav-anna, "Fruit-gift" (PE17 : 93) or "Fruit-giver", name of a Valië, spouse of Aulë. (YAB, ANA; 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?), Elves 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 yáviërië "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 -iën.
yáwë noun "ravine, cleft, gulf" (YAG); according to VT46 : 22, the last gloss should perhaps be read as "gully" instead)
yaxë noun "milch cow", also axi "cow" (in Tolkien's later Quenya, the latter would probably be a plural) (GL : 36)
yë (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 yëlo, both translated "from whom" (though the former would also mean "whose, of whom"). (VT47 : 21)
yë (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 Ceményë "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 Eáryë), fire and water (*nárë nenyë, or *ýr nenyë).
yë (1) interjection "lol!" (VT47 : 31), also occurring in Aragorn's exclamation when he found the sapling of the White Tree. (Compare yéta-) Also in the ejaculation yé màna (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 yéa (VT47 : 31)
yé (3) = ye #3, q.v.
yéa 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 ablati : "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 Qenya, 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.) **Yénonótie** "reckoning of years" (MR : 51). Pl. **yéní** in Nam and Etyrn, entry **YEN** – though the plural form is misread as "yen-" in the printed version of the Etymologies, cf. VT46 : 23. **Yéní pa yéní** "years upon years" (VT44 : 36). Pl. genitive **yénion yénion** "ages of ages" (VT44 : 36).

**yendë noun** "agent", a word changed by Tolkien from *yendo* - with a final hyphen, indicating that this is an abstract formation from the stem *YER* "feel sexual desire")

**yerna noun** "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 tulië (Appendix D, PE17 : 120)

**Yésus** masc. name "Jesus" (Tolkien's Qenya 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" (íre ilqua **yéva nótina**, "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" (*quinga *yo pilindi*), or groups like "Elves and Men" (Eldar *yo Fírimor* – but contrast *eldain a fírimoin* [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 "*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).

**yomeni 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)

**yonder 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 / -iiondë, -iion in regional names. (PE17 : 43). Note: †**yondë** may also be an (archaic / poetic) past tense of the verb **yor-**, q.v.

**yondo noun** "son" (YŌ / YON, VT43 : 37); cf. **yonya** and the patronymic ending -iion. Early "Qenya" has **yó**, **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)
yonna noun with pronominal ending "my son" (evidently short for *yondonya; the form yonna may be used as a form of address only) (LR : 61)
yondo vb. "enclose, set bounds to / about" (PE17 : 43). Past tense yórë, *yonđë, perfect oiórië (PE17 : 43). The forms yonda, yonna "enclosed" may be regarded as the passive participle of this verb.

yor 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, casual" (WJ : 416)
yulmë (2) noun "red [?heat]" (the gloss was illegible) (YUL)
yulu- vb. "carry" (GL : 38; rather #col- in LotR-style Quenya)
yuncë ("q") 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)
yur- 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" (YŪ, 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 -lya "his, her, its", q.v. (VT49 : 17)

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