qenin i lambe eldaiva

Quetin i lambë eldaiva

a Quenya-Course

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PREFACE

To be honest —not in my wildest dreams had I ever imagined the reactions after the release of the English version of my Sindarin course **Pedin Edhellen**. Some people actually volunteered to translate the course into other languages (right now, there are German, English and Polish versions and Portugese and Spanish are in preparation). Now, such things give a huge boost in motivation and made it easier for me to start the translation of my Quenya course.

I think, of the two major Elvish languages, Quenya is the more elegant one. In translating text into Quenya, I often find myself in the pleasant position to express something in several different ways (a situation virtually unknown to a Sindarin translation) and in choosing between Aorist and Present tense or the different forms of 'we', it is possible to make distinctions which are impossible even in my mothertongue German. I have made use of these possibilities in the texts in this course, although these nuances of meaning are often lost in the English translation. Nevertheless, an alert reader might rediscover them.

I realize that there is already a very well-written Quenya course by Helge Fauskanger (in fact, this is where I learned Quenya from). However, I believe that the two courses have a somewhat complementary approach: Fauskanger's course tries to show the reader what we know first-hand about Quenya and how we can deduce the Quenya grammar from the attested text samples. It includes all uncertainties and unresolved questions which are a necessary part of such a project. On the other hand, this course here tries to present the result of this project —a reconstructed Quenya grammar. It focuses on the actual use of the language, i.e. how to read and write text in Quenya. Special emphasis is put into making a large vocabulary accessible for the reader along with the grammatical ideas. In this, my course follows more the traditional pattern of language courses. However, I would be glad if some of the readers of this course embark on the more laborious project to learn how all this is deduced from Tolkien's texts.

In discussing Tolkiens languages, often things remain uncertain or subject to speculation. In order to show the reader what is really known and genuinely Tolkien and what is reconstructed, I use the following scheme:

Single forms or words are marked with a prefixed * when they are introduced (these forms,

however, are not marked in continuous texts later on in order to keep things readable). For example, ***-ccë** means that this particular ending is not attested anywhere in Tolkien's writings but is reconstructed based on general principles of the pronomial system.

Longer sections describing uncertain grammatical rules are greyed out. If a rule is especially uncertain, it is greyed out and an additional remark in the text is given.

Greyed sections may or may not be right —they often contain conclusions which are likely to change if further writings by Tolkien are released. These sections do not claim to represent anything other than my best guess of what a particular rule may be, based on all my knowledge of the Elvish languages. In general, they represent one of several possibilities to interpret a given text and the reader is always encouraged to check the sources himself and make up his own mind. Different opinions on some points are not only possible, but the normal state of affairs in Elvish linguistics.

With many thanks to Maewen, Arthur, Russë , Giliathiell, Taurwen and many others who have given helpful comments, criticism and other support.

PART I - BASIC KNOWLEDGE

The night is passing!

Lesson 1

VERBS IN PRESENT TENSE, PLURAL FORMATION

1.1 TEXT

mîg rhîr

lîr ín nana gîg i gôg. lîr ngil
lîr ngannad mîn ibe i ened.
nana dag ngaglîw
lîr tegi an talana.
nana î gî. lîr. legithô. î lôl.

magol[1] man agw
lîr adad nend. anan lîr. ma ang hlaw
magol anan.
lîr mîg mîg. mîg lîr. ma ang hlaw
magol ín mîg ín.
lîr mîg adad nath.
magol ílî gîthad gî nath ganad.
lîr mîg. anmîr
magol anmîr

[1]The name 'Maglos' is Sindarin, and is written in the tehtar Sindarin mode of tengwar script.

Mára omentië!

Hísiel ar Nenwë tírar i taurë . Hísiel quéta:

Hísiel: Cénanyë nér imbë i aldar.
Nenwë: Massë cénatyes?
Hísiel: Lelyëas nu lómini.
Nenwë: Á tulë, Hísiel, hilyëalves! Á hauta!
Maglos: Man nallë?
Hísiel: Nammë Noldor. Nan Hísiel. Ma nalyë Sinda?
Maglos: Nan.
Hísiel: Mérammë nilmë.
Maglos: Ata pólalmë tulë sinomë.
Hísiel: Mára. Namárië!
Maglos: Namárië!

A good meeting!

Hísiel and Nenwë watch the forest. Hísiel says:

Hísiel: I see a man between the trees.
Nenwë: Where do you see him?
Hísiel: He is going beneath the shadows.
Nenwë: Come, Hísiel, we follow him! Stop!
Maglos: Who are you?
Hísiel: We are Noldor. I'm Hísiel. Are you one of the Sindar?
Maglos: I am!
Hísiel: We wish friendship.
Maglos: We can come again to this place.
Hísiel: Good. Farewell!
Maglos: Farewell!

1.2 GRAMMAR

1.2.1 Plural formation of nouns

In Quenya, most grammatical information is contained in the endings of words. Therefore, along with many other ideas, the plural is expressed by appending an ending to a noun. In order to determine which one this should be, we can group the nouns into several classes according to how their basic form ends (the uninflected nominative). One finds three different groups of nouns:

The first group consists of nouns ending with **-a, -o, -i** and **-u** as well as **-ië** (in nominative), the second group consists of all nouns ending in **-ë** and the last group is formed by the remaining nouns ending in a consonant.

Nouns of the first group form plural by appending an **-r** to their basic form:

alda (tree) → aldar (trees)
meldo (friend) → meldor (friends)
tári (queen) → tárir (queens)
tië (path) → tier (paths)

The second group forms plural by replacing the final **-e** of the basic form with an **-i**:

lambë (language) → lambi (languages)
lassë (leaf) → lassi (leaves)

Finally, the third group forms plural by appending an **-i** to the final consonant:

aran (king) → arani (kings)

Unfortunately, some words involve a complication: These words show a shortened form in nominative singular which is not identical to the basic form (the stem) to which endings are appended. An example of such a word is **oron** (mountain) with the stem **oront-**. This means that the plural of **oron** is not *oroni* but **oronti**. When we list vocabulary, we list both forms for all words for which stem and nominative singular are different, e.g. as **oron (oront-)** (mountain).

1.2.2 The definite and indefinite article

The definite article 'the' is in Quenya **i** in both singular and plural (and the two other numbers to be discussed in the next lesson as well). It is placed before the noun:

aran (king) → i aran (the king)
aldar (trees) → i aldar (the trees)
tië (path) → i tië (the path)

For the indefinite article 'a', there is no special word in Quenya —it can be added in the English translation when needed:

aran (king) or (a king)

1.2.3 Classes of verbs

In Quenya, there are basically two main classes of verbs, which we will call A-verbs and basic verbs in the following. The A-verbs are easily recognized by the fact that their stem ends in **-a**, e.g. **lelya-** (to go), whereas basic verbs end in a consonant, e.g. **tir-** (to watch). The two classes of verbs show slight differences when they are conjugated for different tenses and persons.

Often, something happes to the *stem vowel* of a verb. The term 'stem vowel' refers to the vowel which forms part of the primitive root of the verb. For basic verbs, the stem vowel is often easy to find, because it is the only vowel of the verb. For A-verbs, the final **-a** can never be the stem vowel —once this ending is removed, finding the stem vowel in A-verbs is easy as well: In e.g. **lanta-** (to fall), the *first* **-a-** is the stem vowel, because the last **-a** has to be ruled out. Sometimes, it happens that a verb is prefixed and after the ending of an A-verb is removed, there are still two different vowels left, see e.g. **enquanta-** (refill). In this case, the stem vowel is the last one after the ending has been removed, i.e. the **-a-** of **-quan-** (note that the **-u** in **-qu-** is not counted as vowel since **qu** is just a different way of writing **cw/kw** in Quenya).

1.2.4 The present tense

The present tense is used in Quenya to express ongoing actions. It is often used similar to the English present continuous tense ('I am [now] going to school'), although it is permissible to translate it as present tense in English as well. The Quenya present tense is not used to express habits, occupations, timeless truths and such like (i.e. 'I work for Gandalf' would not be rendered as present tense in Quenya, whereas 'I am [now] fighting for Gandalf' would).

Basic verbs in Quenya form the present tense by lengthening of the stem vowel and appending the ending **-a**:

tir- (to watch) → tíra (is watching)
tul- (to come) → túla (is coming)

Further endings can be appended to these forms to express person (see below). For A-verbs, the present tense is formed by replacing the final **-a** by **-ëa** . If only one consonant is between this new ending **-ea** and the stem vowel, the stem vowel is lengthened, however if more than one consonant is between ending and stem vowel, the stem vowel remains short because lengthening is impossible in such cases. Hence, we find lengthening in

ora- (to urge) → órëa (is urging)

but not in

lanta- (to fall) → lantëa - (is falling)
lelya- (to go) → lelyëa (is going)

In third age Quenya (especially for A-verbs), often the Aorist (see lesson 5) is used instead of the present tense since it is simpler to form. The distinction between these tenses is increasingly blurry in late Quenya.

1.2.5 Pronomial verb endings

If the subject of a Quenya sentence is given by a separate word, the Quenya verb in present tense remains in the forms we have discussed above if the word is in singular. If the subject is in plural, the verb receives an additional plural ending **-r**:

lassë lantëa (a leaf is falling)
lassi lantear (leaves are falling)
i aran túla (the king is coming)
neri lelyear (men are going)

When a pronoun is the subject in the English sentence (like in 'I am going'), this is often expressed in Quenya by an additional verb ending. In fact, there are two different sets of pronomial verb endings in Quenya, long ones and short ones. We start by listing the short endings:

Subject	Singular	Plural
1. Person	-n (I)	—
2. Person	-t (you)	-l (you)
2. Person (formal)	*-l (thou)	-l (thou (pl.))
3. Person	-s (*he, *she, *it)	-t (they)

See for example

túlan (I am coming)
lanteas (he is falling)
lelyeat (they are going).

(Note that **túla** alone cannot be translated 'he is coming' but only 'is coming' - the English 'it' must be expressed in Quenya also. Note also that ***lassi lanteat* (leaves they fall) is probably not a proper Quenya sentence —if a subject is present as a separate word, a verb cannot have a pronomial ending.)

Alternatively (and without any difference in meaning) the long endings can be used:

Subject	Singular	Plural
1. Person	-nyë (I)	-lmë, -mmë, -lvë (we)
2. Person	*-tyë (you)	*-ccë (you)
2. Person (formal)	-lyë (thou)	-llë (thou (pl.))
3. Person	*-ro (he) *-rë (she), *-ryë (he, she, it)	-ntë (they)

The reason why there are three different long endings translated as 'we' is that Quenya permits to express distinctions not present in the English language:

The ending **-lvë** is used to express *dual* 'we', i.e. 'the both of us', 'you and I', 'we two and no-one else'.

The ending **-mmë** is an *exclusive* 'we', it makes a distinction between the group of the speaker and the group of the listener and means 'we, but not you'.

Finally, the ending **-lmë** is an *inclusive* 'we', addressing both the group of the speaker and the listener, it therefore has the meaning 'all of us'.

The short endings in the 2nd person presumably reflect an archaic distinction between singular and plural which later on developed to a difference between formal and informal use. In order to make a distinction regarding number again, the long endings split again into different forms. Unfortunately, neither the assignment of 1st person plural endings nor the assignment of 2nd person endings can be done unambiguously since Tolkien changed his mind several times about the precise meaning of the individual endings. For a more complete discussion, see appendix C.

To give some examples with long pronomial endings:

lantëanyë (I'm falling)
túlantë (they are coming)
tírammë (we [and not you] are watching)

If both subject and object of a sentence are pronouns, it is possible to express the subject as a long pronomial ending and append the object as a short ending:

cénalyen (you see me) (=cen-a-lye-n)
méranyes (I want it) (=mer-a-nye-s)
híralmet (we [all] find them) (=hir-a-lme-t)

1.2.6 The infinitive

For basic verbs, the infinitive is formed with the help of the ending **-ë**. In the case of A-verbs, it is identical with the verb stem:

tir- (to see) → tirë (to see)
lanta- (to fall) → lanta (to fall)

(Note that it is a common convention to list verbs by their stem, e.g. **lanta-** and give their meaning as an infinitive in English. However, this does not imply that the stem can actually be used as an infinitive in Quenya, *tir* alone would be quite meaningless, whereas **tirë** could really be translated as 'to watch'.)

The infinitives can be used as the object of a sentence:

Méran tirë. (I wish to see.)
Pólan quetë. (I'm able to speak.)

1.2.7 The imperative

The imperative is used to give orders. It is formed by using **a** or **á** in front of the infinitive:

á tirë taurë! (Watch the forest!)
a lelya (Go!)

Used like this, the imperative can be used addressing a single person or several persons. In lesson 13, we will learn how this distinction can be expressed.

1.2.8 The verb 'to be'

The basic form of the verb 'to be' is **ná** (is), in plural **nar** (are). Normal pronomial endings can be used with this verb, presumably all endings are appended to the short **na-** and not to the long **ná**:

nan (I am), nat (you are), nas (he is)
nammë (we are), nal (you are), nat (they are)

(Of course, this gives only some of the possible endings —the whole set of long endings can be used, the dual 'we' and inclusive 'we' as well and so on.)

1.2.9 Questions

Presumably, an ordinary sentence can be transformed into a question by adding the (untranslated) word **ma** in front of the sentence:

Cénatyë nér. (You are seeing a man.)
→ Ma cénatyë nér? (Are you seeing a man?)
Noldo ná nu i alda. (A Noldo is beneath the tree.)
→ Ma Noldo ná nu i alda? (Is a Noldo beneath the tree?)

1.3 VOCABULARY

Quenya	English	Quenya	English
alda	tree	meldo	friend
ar	and	mer-	to wish, to desire
aran	king	Namárië!	Farewell!
ata	again	nilmë	friendship
cen-	to see	nér (ner-)	man
hauta-	to stop	nu	under, beneath
hilya-	to follow	ora-	to urge, to impel
imbë	between	pol-	can, to be able to
lambë	tongue, language	quet-	to speak
lanta-	to fall	ranco (pl.: ranqui)	arm
lassë	leaf	sinomë	here
lelya-	to go, to travel	tári	queen
lómin	shadow	taurë	forest
man?	who?, what?	tië	path, way
mára	good, well	tir-	to watch
*massë?	where?	tul-	to come

1.4 TENGWAR

1.4.1 General remarks

In order to write down the Elvish languages, the system of tengwar is used. This system is used for multiple purposes; writing Quenya is only one of them, writing Sindarin another one.

Therefore, a single sign (tengwa) does not uniquely represent a sound: the assignment of signs to sounds is dependent on the writing mode. Both the Elvish languages Sindarin and Quenya are written with the same set of signs, but because the writing mode is different, each sign must be read in a different way. Therefore, having learned how to read Sindarin in tengwar is not going to imply that you can skip the following introduction —you'll have to learn anew.

1.4.2 The 16 basic signs

The system of tengwar at its core is based on variations of two basic signs which consist of a stem ('telco') and a bow ('luva'). These signs are tinco and parma . Adding a small line, we can construct from those in addition and quesse .

Unlike in Sindarin, memorizing the connection between name and sound of a tengwa is trivial —the tengwar are named after the sound they represent in Quenya, hence each name contains the sound of the tengwa. For the first four signs, we therefore have t (tinco) p (parma) c(k) calma und qu (quesse).

If a second luva is added to these signs, they represent the softened and nasalized versions of the original sounds: Here, we find ando umbar anga and ungwe corresponding to the sounds nd, mb, ng and ngw. Note that d, b, g, and gw can appear in Quenya only in these combinations, there is no possibility to write e.g. a single g in the Quenya tengwar mode because that sound is not needed.

Starting from the four basic signs again, we may also extend the telco upward (instead of downward). This represents the aspirated sounds thule , formen , harma and hwesta . They are pronounced th, f(ph), ch und hw. However, in third age Quenya, the sound th is changed into s. This leads to the problem that Quenya words containing an s which was derived from original th are written using thule, whereas s derived from archaic s is written in a different way. We will discuss this in detail in lesson 4.

Finally, we can derive a group of signs with two luvar and the telco extended upward. These represent the nasalized versions of the original basic group: anto , ampa , anca and unque . They represent the sounds nt, mp, nc and nqu.

Note that the sound qu is in Quenya really meant to represent kw - therefore, writing this as q is also acceptable, but in no case a vowel u has to be introduced. For Quenya phonology, qu counts as a consonant.

Gathering all together, we can draw the following basic table of sounds and tengwar:

t	p	c(k)	qu
nd	mb	ng	ngw
s (th)	f	ch	hw
nt	mp	nc	nqu

A complete table of all tengwar and their names can be found in appendix A.

Lesson 2

ADJECTIVES AND ADVERBS

2.1 TEXT

ṗí ṁ̈ ṁᵭn

ƛjḥíƶ ̈ıa ṁaṁa ƭƷ̈ıa ṁ̈ ıṽṗ ṁƭƓɣ̈ ṁhẏƭƺ:: ẏṅƭ̈ıḥa ṗƓ ı ṗ̈ẏƓ:: ¡ ̈ıƓa ƭṅƭaṁa ̈ıa ṗ̈ẏƓ:: ẏċ̈ɥ ṁ̈ ṁaṁa:: Ẍɑƶ ̈ɒṅƭ ɑ̈ᵭn ıṗƭ ı ̈ıƓa::

̈ıäa ṽᵭ̈ ɥ̈ƶƭɑ· ṁ̈aa ̈ıṗ̈a ̈ıa ƛjḥí ṗᵭn:: i ṗí ̈ıṗ̈ ṁᵭ· ̈ıa

ƛjḥíƶ ƭẌṗ̈:: ṁ̈aa ṗᵭẏƍ i ṗ̈ẏƓ:: ıɑɥa ẏṅƭ̈ıa ṗƓ i ṁᵭẏƓ:: ƛṗ̈ɑ

ƛjḥíƶ qᵭṁ̈a ƭẌɥɑ ṁ̈ ıƶ ƶᵭƭaa::

ƛjḥíƶ ̈ıa ṁaṁɑ qᵭṗ̈a ẏṗƭɑ ̈ıa ṁ̈ ı ƭṗ̈ ṗᵭn ṁ̈ ı ɾṽṗ::

̈ıäa ṁᵭṗ̈ı::

Tië na már

Hísiel ar Nenwë lelyëar na osto Noldoiva Mithrimessë. Ranyëantë terë i taurë . I aldar linyenwë ar tárë. Ringa nu nornor. Aiweli vanyë wílar imbë i aldar.
Anar síla calimavë, nan andúnë ar hísië túlar. I tië anda ná, ar Hísiel maita. Nan tíras i taurë . Orcor ranyëar terë i nórë. Hendu Hísielo[1]cénar maicavë na ilya lómin.
Hísiel ar Nenwë quétar rimbavë ar na i metta túlar na i osto. Anar nútëa.

The way home

Hísiel and Nenwë are going to the fortress of the Noldor at Lake Mithrim. They wander through the forest. The trees are old and large. It is cold beneath the oaks. Some beautiful birds are flying between the trees.
The sun is shining brightly, but evening and mist are coming. The way is long, and Hísiel is hungry. Nevertheless, she is watching the forest. Orcs wander through the land. Hísiel's eyes are looking sharply to every shadow.
Hísiel and Nenwë are talking much, and at the end they come to the fortified town. The sun is setting.

2.2 GRAMMAR

2.2.1 Dual

Apart from the numbers singular and plural known from English, Quenya has two more numbers which are not present in English. These are the dual and the partitive plural.

As the name indicates, the dual is used to denote two things, but only if they form a pair. This may be because they form a natural pair (like the two eyes of a man, or his two arms, or even the two trees of Valinor) or because they are closely connected in the mind of the speaker and he wants to emphasize this connection. Maybe 'The Two Towers' would be translated using dual. However, if one is talking about any two things not forming a pair, one uses **atta** (two) in Quenya instead of the dual. In English, this roughly corresponds to the difference between 'two socks' and 'a pair of socks' —only the second combination fits together.

For nouns ending with a vowel, the dual is usually formed using the ending **-t**. If a noun ends with a consonant, a connecting vowel is inserted. Usually this is **-e-**. All dual endings (like in fact any other noun ending) are appended to the stem of a noun (not to the nominative form if those differ).

tië (path) → tiet (a pair of paths, both paths)
aran (king) → aranet (a pair of kings, both kings)

However, there are some exceptions to the rule. Apart from the ending **-t**, there is also the more ancient ending **-u** and this ending is in fact sometimes preferred. Since this is a vocalic ending, it can easily be appended to any noun ending in a consonant. If it is appended to a word ending with a vowel, this vowel is replaced by **-u**. One of the most important groups of words forming dual in **-u** are the parts of the human (elvish) body:

hen (eye) → hendu (both eyes)

[1] H´ı sielo is a genitive 'of H´ı siel'

ranco (arm) → rancu (both arms)
telco (leg) → telcu (both legs)
pé (lip) → peu (both lips)
tál (foot) → talu (both feet)

In order to achieve a more pleasant sound (which is important in Quenya), presumably the formation of the dual in **-u** is preferred for words which have **-t-** or **-d-** in their last syllable. For example **alda** (tree) would not form the dual *aldat* but rather **aldu** (both trees). It is important to notice that this also takes place if the stem contains **-t-** or **-d-** but not the nominative. This is the case e.g. for **oron** (mountain) with plural **oronti** (mountains) and dual **orontu** (both mountains).

ando (gate) → andu (both gates)
nat (thing) → natu (both things)
oron (mountain) → orontu (both mountains)

2.2.2 Partitive-plural

Like the dual, the partitive plural is a number also unknown in English. In Quenya, its function is not precisely known, but it seems it can be used for two different things:
First, it may denote a part of a group, i.e. one would use partitive plural to translate expressions like 'some of the elves' or 'a part of the dwarves'.
Second, it apparently can be used to express the idea that there's a large quantity of the thing in question, i.e. to translate 'many trees' or 'lots of dwarves'.
The partitive plural is formed with the help of the ending **-li**. This is fine for any word ending with a vowel. If a word ends with a consonant, a connecting vowel **-e-** is inserted; however if the word ends with **-l** or **-r**, those consonants are probably assimilated into an ending **-lli**.
Presumably, it is the presence of the definite article which makes a distinction between the two different functions of the partitive plural: Expressions with the definite article seem to be translated with 'many' and those without is as 'some'.

elda (elf) → eldali (some elves)
alda (tree) → i aldali (many trees)
casar (dwarf) → i casalli (many dwarves)
oron (mountain) → oronteli (some mountains)
nat (thing) → nateli (some things)
lassë (leaf) → lasseli (some leaves)

2.2.3 Adjectives describing a noun

Adjectives can have several different functions in a sentence. In so-called attributive use, they are used to describe a noun.

It turns out that the vast majority of adjectives in Quenya ends with **-a** or **-ë** , some also with **-in**. If an adjective is used to describe a noun, its usual position is before the noun (like in English). For example using **tára** (tall, high):

tára alda (a tall tree)
i tára oron (the high mountain)

However, in Quenya it is entirely permissible to let the adjective come after the noun as well (although this is not so often used):

andunë ringa (a cold evening)

If adjectives are describing a noun that is not in singular, the adjective is marked for plural (regardless if the noun is in plural, dual or partitive plural). The adjective, however, doesn't have a special ending for dual or partitive plural, there is just one plural ending for every number that is not singular. If an adjective ends with **-a**, its plural is **-ë** (replacing the **-a**). However, if the adjective ends with the combination **-ëa** , the plural is **-ië** . Adjectives ending in **-ë** have plurals in **-i** (replacing the **-ë**), and finally adjectives ending in consonants just add an **-i** to form plural.

i tárë aldar (the tall trees)
lassi rimbë (many leaves)
i laicë lasseli (many green leaves)
tulcë rancu (strong arms)
laurië nati (golden things)
vanyë hendu (a beautiful pair of eyes)

2.2.4 Adjectives and the verb 'to be'

In a sentence like 'the elf is old', an adjective is used with a form of the verb 'to be' to tell something. This is called 'predicative use'. In Quenya, this can be done by choosing a suitable form of **ná**. The word order is such that 'to be' has to follow the adjective, otherwise an impertive meaning is implied. This is presumably not so for a following noun. If the context is sufficiently clear, it is often dropped entirely. Like when used to describe a noun, the adjective has to agree in number with the verb 'to be' and the subject of the sentence:

i elda linyenwa ná (the elf is old)
i elda na linyenwa (the elf shall be old!)
i lassi laicë nar (the leaves are green)
i oron tára (the mountain [is] high)
nateli laurië nar(some things are golden)
i elda ná Sinda (the elf is a Sinda)

2.2.5 Adjectives as Adverbs

In a sentence like 'he does it swiftly', the adjective swift is used in a modified form (which involves appending '-ly') to describe the verb. This is called 'adverbial use'.

In Quenya, this works very similarly. Here, the ending to convert an adjective into an adverb is **-vë** . For anjectives ending with **-a**, this can be appended directly, e.g. **tára** (high) becomes **táravë** (highly). If an adjective ends with **-ë** , this becomes **-i-** when the ending is appended, hence **morë** (dark) gets **morivë** (darkly).

To **-n**, the last possible ending, the adverb ending is appended directly: **melin** (dear) becomes **melinvë** (dearly).

Usually the adverb in Quenya follows the verb. In contrast to adjectives, adverbs cannot be marked for any plural, they remain in the same form even if the verb is in plural:

The adjective **mára** (good) has the irregular adverb **mai** (well).

Anar síla calimavë. (The sun is shining brightly.)
Quetammë rimbavë. (We talk frequently.)
I elda lelyëa lintavë. (The elf is travelling swiftly.)

(Note: Not all English adverbs end with '-ly', e.g. 'good' has the adverb 'well', 'fast' has the adverb 'fast' and so on —don't be confused if appending '-ly' to some English word makes no sense —just use the next word that does.)

2.3 VOCABULARY

Quenya	English	Quenya	English
aiwë	(small) bird	na	to, towards
ando	gate	nan	but, however
Anar	sun	nat	thing
anda	long	Noldoiva	belonging to the Noldor
andunë	sunset, evening	nórë	land
calima	bright	norno	oak
casar	dwarf	núta-	set, sink (of sun and moon)
elda	elf	orco	orc
hen (hend-)	eye	oron (oront-)	mountain
hísië (-th-)	mist	osto	fortress, town
ilya	all	pé (pe-)	lip
laica	green	ranya-	to wander
laurëa	golden	rimba	much
linta	swift	ringa	cold
linyenwa	old	sil-	to shine
maica	sharp	tál (tal-)	foot
maita	hungry	tára	high, tall
már	home	telco (Pl. telqui)	leg
melin	dear	terë	through
metta	end	tulca	strong
Mithrimessë	at lake Mithrim	vanya	beautiful
morë	black, dark	wil-	to fly

Please do not confuse the preposition **na** with the form of 'to be' **ná** (is) —the length is different.

2.4 TENGWAR

2.4.1 Further consonants

One can construct eight more signs from telqui and luvar by choosing no extension either upward or downward for the telco and one or two luvar.

The group with two luvar is associated with sounds that fit into the regular scheme. We find the nasals númen , malta , ñoldo and ñwalme corresponding to the sounds n, m, ñ und ñw. (ñ is spoken as in 'ring', but this sound is virtually absent in 3rd age Quenya.)

The last group, however, represents sounds which do not fit into the regular scheme. Here, we have óre , vala , anna and wilya with the sounds r, v, y and w (there's a little quirk regarding how y is actually written; we'll come to this in time).

All further characters are not composed from telco and luva(r), but commonly they are also written in four columns. The next group of four consists of rómen , arda , lambe and alda , representing the sounds r, rd, l and ld.

The last complete group contains really only two characters, which however may also be turned upside down (’nuquerna’), this makes the placement of vowel-signs above the characters easier (see next lesson). The signs in question are silme , silme nuquerna , esse and esse nuquerna , representing s, s, ss und ss.

Finally, one has hyarmen to write the h at the beginning of a word (not in the middle, there is used).

This yields the following table:

n	m	ñ	ñw
r	v	y	w
r	rd	l	ld
s	s	ss	ss
h			

Lesson 3

GENITIVE AND POSSESSIVE

3.1 TEXT

i rûb mathû

pîg ŷpan dagîn i rûb mathû mhŷrdg: i ŷpan man rannû: i îzû îran tîr: rdîŷ rŝgan pîgn i îran: i îzŵn cqîzîan gîc ŵzcar:

lîhîz ŝĝî ŝŷ i îr: qîn rûb dang man: ŷpr qîn man pîû: i îŝz man ibr i qîn: mannî pîc: ŷpr ŵzcan ŝzŝrû hâannîa: i rûb dang mŷ:

lîhîz ŝĝî m i lŷ rdîŷîmn: mîŷg qîr rmhnîî cn i pŷg: pîzg m i mŝran pîg lŷgû:

I osto Noldoiva

Tárë rambar varyear i osto Noldoiva Mithrimessë. I rambar nar ondoiva. I altë andor látë. Ohtari Eldaron tírar i andor. I alcar macilion síla calimavë.
Hísiel lelyëa terë i ando. Coar osto vinyënar. Rimbë coar nar toava. I aldali nar imbë i coar. Mornië túla. Rimbë calmar telpeva fainear. I osto vanya ná.
Hísiel lelyea na i heru ohtarion. Mérarë quetë omentiëo mi i taurë. Túlarë na i mindon tára heruva.

The town of the Noldor

High walls are protecting the town of the Noldor on the Mithrim lakeshore. The walls are of stone. The tall gates are wide open. Warriors from among the elves are watching the gates. The splendour of their swords is shining brightly.
Hísiel is going through the gate. The houses of the town are new. Many houses are made of wood. Many trees are between the houses. Darkness is coming. Many lamps of silver are giving light. The town is beautiful. Hísiel is going to the lord of the warriors. She wishes to tell of the meeting in the forest. She is coming to the tall tower of the lord.

3.2 GRAMMAR

The English 'of' corresponds to two different cases in Quenya, therefore we have to be careful to make the distinction correctly in the translation. An English 'of' can correspond to either Genitive or Possessive in Quenya.

3.2.1 Genitive

The main functions of the genitive in Quenya are to indicate that

- something has its origin from some other thing
- somthing is part of something else
- something is the topic of a tale.

The genitive is formed with the help of the ending **-o** in singular and dual and with **-on** in plural and partitive plural. This ending is appended *after* other (partitive)-plural/dual endings. If the noun ends with **-a**, however, this is replaced by **-o** instead of forming *-ao* since this combination is not allowed in a Quenya word. If a noun ends in **-o**, nominative singular and genitive cannot be distinguished. Some examples are:

alda (tree) → aldo (of a tree)
lassë (leaf) → lassëo (of a leaf)
elen (star) → eleno (of a star)
aldar (trees) → aldaron (of trees)
lassi (leaves) → lassion (of leaves)
meldo (friend) → meldo (of a friend)
rancu (both arms) → rancuo (of both arms)
ciryat (both ships) → ciryato (of both ships)
aldali (some trees) → aldalion (of some trees)

In a Quenya phrase, a genitive can follow another noun (e.g. **quenta Silmarillion** (tale of the Silmarils); but it can also come before another noun, such as in **aldaron lassi** (the leaves of the trees).

A noun that is described by a genitive (in our example **aldaron lassi**, this concerns 'leaves') does not need a definite article in Quenya to be definite. Hence the expression may not be translated as *some leaves of some trees*, but it is entirely permissible to add the definite article without changing the meaning and write **i lassi aldaron**. However, **lassi aldaron** can also mean 'the leaves of some trees' (it is only the noun in nominative that is determined by a genitive); in order to say 'the leaves of the trees' unambiguously one has to use **[i] lassi i aldaron**.

3.2.2 Possessive

The main purpose of the possessive in Quenya is to indicate that

- something belongs to someone
- something is made from some material or
- something is characterized by some other object.

The possessive in singular, dual and partitive plural is formed with the help of the ending **-va**, in plural the longer ending **-iva** is used (replacing any ordinary plural ending in **-r** or **-i**). Hence, the possessive plural of **alda** (tree) is not *aldariva* but **aldaiva** (of trees). In dual, the ending **-va** is directly appended to the dual ending, however if the dual ending is **-t** it changes into **-wa**, hence possessive dual of **cirya** (ship) is not *ciryatva* but **ciryatwa** (of both ships). The ending is also **-wa** if the noun ends with a consonant, e.g. **aranwa** (of a king).

In addition, there is a new (but fortunately rare) complication: For words with more than two syllables (not counting the ending **-va**) *and* in which all syllables are short, e.g. **ciryali** (some ships), the last syllable is lengthened before the ending **-va** is appended, hence **ciryalíva** instead of *ciryaliva* (this happens to avoid awkward stress patterns). However, **tië** becomes **tieva** since it has only two syllables. No rule without an exception —the diphthong **ui** is counted as two short syllables instead of a single long one, hence one finds from **cuilë** (life) **cuiléva** instead of *cuileva*.

Some examples include:

alda (tree) → aldava (of a tree)
lassë (leaf) → lasseva (of a leaf)
elen (star) → elenwa (of a star)
aldar (trees) → aldaiva (of trees)
lassi (leaves) → lassiva (of leaves)
meldo (friend) → meldova (of a friend)
rancu (both arms) → rancuva (of both arms)
ciryat (both ships) → ciryatwa (of both ships)
aldali (some trees) → aldalíva (of some trees)

In contrast to genitive, nouns in possessive usually follow another noun, hence **macili ohtariva** (the swords of the warriors). As in the case of the genitive, a definite article may be used to determine the expression to distinguish between **macili ohtariva** ([the] swords of warriors) and **macili i-ohtariva** ([the] swords of the warriors), a definite article before **macili** is possible but doesn't alter the translation in any way —possessive phrases are sufficiently determined without the definite article.

3.2.3 Genitive or possessive

In the previous sections, we have only briefly discussed the question whether an English 'of' is to be translated into a Quenya genitive or possessive. We will now discuss this question in some detail.

Unambiguous genitives are family ties of persons, such as **yendë arano** (the daughter of the king) or **indis arano** (the wife of the king). In a broader sense, nearly all relations among persons are described by genitive, e.g. **heru ohtarion** (lord of the warriors). Only when discussing slaves, one would probably use the possessive: **mól aranwa** (a slave belonging to the king).

Unambiguous possessives are descriptions of ownership, i.e. **macil Hísielwa** (Hísiel's sword). Likewise, the matter something is made of is usually in possessive, e.g. **ramba ondova** (a wall of stone), **macil angava** (a sword of iron).

There is a slight ambiguity due to the fact that the genitive is used to describe the origin of things also, hence **Hísielo macil** would also be (Hísiel's sword); but in contrast to **macil Hísielwa** it would refer to a sword that has been forged by Hísiel or at least has been owned by her, whereas the possessive refers to a sword currently in her possession.

The description of properties is another field where the dividing line between the two cases is blurred. If the genitive is used, like in **alcar macilion** (splendour of the swords), the speaker emphasizes that the splendour is something originating from the swords. On the other hand, **alcar maciliva** (same translation) refers to the splendour as a permanent attribute of the swords (which is, because of corrosion, not an entirely true statement).

If one is telling a tale about something, the topic of this tale is usually in genitive, e.g. **quenta ohtarion** (the tale of the warriors). This leads to the surprising rule that in spite of the fact that the genitive usually describes the origin of something, the narrator of a tale is given in possessive in order to avoid misunderstandings. Hence, **ohtarion quenta Hísielwa** is a story about warriors told by Hísiel, although she does not own the story in any sense (well, maybe copyright *was* an issue for the elves…).

Finally, the genitive is used to denote something being part of a whole, e.g. **andu rambaron** (both gates of the walls) or **hendu Hísielo** (Hísiel's eyes). When in doubt, it is always preferable to choose the genitive, in third age Quenya, the genitive is starting to replace the possessive.

3.2.4 The last declinable word

This section deals with the question of what happens if an adjective describes a noun in genitive or possesive, e.g. 'the sword of the mighty king' or 'the leaves of the tall trees'.

The simplest thing in such a construction is to place the adjective as the last word. The case inflection then affects the adjective only, its noun is only marked for plural, dual or partitive plural, hence **macil aran tauro** (the sword coming from the mighty king).

However, it is equally possible to place the adjective before the noun it describes. In this case, the case inflection remains with the noun. This is the last declinable word rule which states that if a longer phrase is inflected for a particular case, only the last word of this phrase that can receive the ending does receive the ending, all other words are only marked for number.

If the adjective is put in front position however, one has to be careful with word order: In order to ensure that this cannot be read 'the mighty sword of the king' one has to write **taura arano macil**.

In applying the case inflection to an adjective in plural, it often happens that an adjective has the plural ending **-e** —this is changed into **-i-** when additional endings are present, in combination with possessive this leads e.g. to **-íva** (the long **í** resulting from two merged short **-ii-** or genitives **-ion**, like in **i lassi aldar tárion** (the leaves of the tall trees). Further examples are:

tuo rancu tulcion (the strength of both strong arms)
linyenwa norno lassë (the leaf of the old oak)
nórë anduni ringíva (a land of cold evenings)

3.3 VOCABULARY

Quenya	English	Quenya	English
alcar	splendour, glory	mindon	tower
alta	tall, high	mól	slave
anga	iron	mornië	darkness
calma	lamp	ohtar	warrior
cirya	ship	ondo	stone
coa	house	quenta	tale
cuilë	life	ramba	wall
elen	star	taura	mighty
faina-	to emit light	telpë	silver
heru	lord	toa	wood
indis	wife	varya-	to protect
láta	wide open	vinya	new
macil	sword	yendë	daughter
mi	in		

3.4 TENGWAR

3.4.1 Vowels

Vowels in Quenya are written as accents (’tehtar’) above the consonants. One uses ◌̆ a, ◌́ e, ◌̇ i, ◌̂ o and ◌̊ u.

Since words in Quenya usually end with a vowel, the order of reading is ’from bottom to top’, i.e. each vowel follows the consonant it is written onto; the combination ◌̆ is therefore read as **ca**, not as *ac* (as it would be in a Sindarin mode), e.g. **calma** (lamp).

If a word starts with a vowel or a long vowel has to be written, a carrier sign for the tehta is used. There is a short carrier ı and a long carrier ȷ. In general, the short carrier is used to denote short vowels whereas the long carrier denotes long vowels, hence **tecë** (to write) but **téca** (is writing) or **anta** (to give).

However, e, o and u can alternatively be written as ◌́ é, ◌̂ ó und ◌̊ ú on a consonant or short carrier. Hence, or **túla** (is coming) are different ways to write the same thing.

3.4.2 Diphthongs

Diphthongs in Quenya are ai, au, oi, ui, eu und iu. Note that any other combination of two vowels is not a diphthong and that the following only applies to diphthongs. Here, the order of writing is reversed as compared to the usual one: The *first* vowel is written as a tehta above a carrier denoting the second one. For the vocalic carriers, ᚐ denotes i and ᚑ u. Hence, ᚪ̈ is read **ai** and not *ia*; ᚑ̈ is read **au** not *ua*.

If two vowels are adjacent to each other but do not form a diphthong, they are written on carriers, hence ᚳᚑ̈ᚔᚏ **laurië** (golden) (pl.).

Lesson 4

PAST TENSE, POSSESSIVE ENDINGS

4.1 TEXT

i lŷg rdþŷrna

lhir þeþ na mapana lŷgu rdþŷrna ia ffþ na i lŷg ŷgnad.

lhir rma bjþ þrŵŋ. ŷgnad.

ŷgnad ia þrŵŋ. lhir. mŷg dnaþz. mwa mŷgz ŋŷgþ

lhir ŝþrad na þŏg ia þnnrad. dnŋad hþn m þŏg. dhrad.

ŷgnad m ng ms ns̈ŷgnaþ

lhir ng dþn.

ŷgnad i hþŋa mdþnna dþpm ynrad rþ þ̈ŝd. mŷgd nzŝhh.

lhir mŷg.

ŷgnad ì m̈þ ḟzŝ ŝhsp ia ŋŷg ig nap. ŝ̈ɒþŋia rshnrŝ.

I heru ohtarion

Hísiel túla na mindon heruva ohtarion ar quéta na i heru Aranwë.

Hísiel: Elen síla tielyanna, Aranwë.

Aranwë: Ar tielyanna, Hísiel. Mára cenital. Man méral nyarë?

Hísiel: Lendemmë na taurë ar tirnemmë. Cennemmë Sinda mi taurë. Quentemmë.

Aranwë: Ma nero meldo Noldoron?

Hísiel: Nero senda.

Aranwë: I Sindar mahtaner cotumo sinomë epë tullemmë. Mérammë nilmenta.

Hísiel: Mára.

Aranwë: A mapa yulma limpeva ar a nyarë ilyë nati. Lastean omentielyo.

The lord of the warriors

Hísiel is coming to the tower of the lord of the warriors and is talking to Lord Aranwë.

Hísiel: A star is shining upon your path, Aranwë.

Aranwë: And upon your path, Hísiel. It is good to see you. What do you wish to tell?

Hísiel: We went into the forest and watched. We saw a Sinda in the forest. We talked.

Aranwë: Was he a friend of the Noldor?

Hísiel: He was at peace.

Aranwë: The Sindar fought the enemy here before we came. We desire their friendship.

Hísiel: Well.

Aranwë: Take a cup of wine and tell all things. I'm listening about your meeting.

4.2 GRAMMAR

4.2.1 Past tense

In Quenya (like in English) there are several tenses which can be used when one tells of something that has happened in the past. The past tense is presumably used to describe situations in which something has been started in the past but it is unclear or unimportant if the action has been finished. Take for example 'At that time I was a fighter.' where it is left open if the speaker still is a fighter or not. This is in contrast to the perfect tense which is used to express that something has been completed in the past, e.g. 'I have been a fighter (but I'm not any more).'.

In Quenya, the past tense is formed with the help of the ending **-në**. Endings denoting person or plural are then appended to this ending. For A-verbs, this is without complication —the ending is simply appended to the stem:

lanta- (to fall) → lantanë (fell) → lantanerë (she fell)
hauta- (to stop) → hautanë (stopped) → hautanenyes (I stopped him)
faina- (to emit light) → i calmar fainaner (the lamps emitted light)

For basic verbs, things are slightly more complex. Here, the ending **-në** can be changed. This is determined by the final consonant of the verb stem. Changes occur because some consonant combinations could be created which are impossible in Quenya. The conso-

nants **-r, -m** and **-n** are however without any complication, here the ending can simply be appended:

cen- (to see) → cennë (saw) → cennenyes (I saw it)
mer- (to wish) → mernë (wished) → mernetyë (you wished)

In the case of **-p, -t** and **-c**, the so-called *nasal infixion* occurs: The nasal **-n-** from the ending is moved into the verb stem (and if the final consonant was **-p**, the nasal is changed into **-m-** in addition):

tec- (to write) → tencë (wrote) → i eldar tencer (the elves wrote)
quet- (to speak) → quentë (spoke) → quenten (I spoke)
cap- (to jump) → campë (jumped) → campelmë (we jumped)

Finally, basic verbs ending in **-l** have as a past tense ending **-lë** instead of **-në** (or if you prefer, you have to change the **-n-** into **-l-**):

tul- (to come) → tullë (came) → tullero (he came)
wil- (to fly) → willë (flew) → aiwi willer (birds flew)

Like in English, there are several verbs with irregular past tense formation in Quenya. Most of them we will discuss in later lessons. At this point, however, we will introduce **lendë** (went), the past tense of **lelya-** (to go); this word is important and will often be used in the text.

4.2.2 Past tense of 'to be'

The past tense of the verb 'to be' is presumably **ne** or **né** (was). The regular endings can be appended to the form, e.g.

nen ohtar (I was a warrior)
i alda tára né (the tree was tall)
i macili laurië ner (the swords were golden)

4.2.3 Possessive endings

In English, possessive pronouns are used to indicate possession of something (e.g. 'my sword'). In Quenya, endings (you might have guessed…) are used instead for the same purpose. These endings are:

Possessor	Singular	Plural
1. Person	-nya (my)	-lma, -mma, -lva (our)
2. Person (formal)	-lya (thy)	*-lla (thy (pl.))
2. Person	*-tya (your)	*-cca (your)
3. Person	-rya (his/her/its)	-nta (their)

The three forms of 'our' correspond to the inclusive, exclusive and dual 'we' respectively.

Possessive endings in singular are always appended *before* endings indicating case. This likewise holds for the nominative and accusative plural, hence 'my daughter' is **yendenyar** in Quenya and not ***yendernya*. For a few case endings in plural (to be discussed later) the order can be reversed, but in most cases the possessive ending would precede the plural case ending. If a noun ends with a vowel, possessive endings are directly appended, if the noun ends with a consonant, usually a connecting vowel is inserted. Normally this is **-e-**, only in the case of the 1st person singular the vowel **-i-** is preferred.

macil (sword) → macilinya (my sword)
macil (sword) → macilemmar (our swords)
alda (tree) → aldarya (his tree)
aran (king) → i macil aranelyava (the sword of thy king)
calma (lamp) → alcar calmalmo (the splendour of our lamp)

4.2.4 Long infinitives

In Quenya, there is the possibility to attach an object pronoun to an infinitive ('to see') to create a longer form which can serve as an object ('to see it'). However, not the normal infinitive ending is used for this purpose but an expanded infinitive which is found using the ending **-ta**. For basic verbs, this changes the usual infinitive ending **-ë** into **-i-**.

car- (to do) → carë (to do) → caritas (to do it)
cen- (to see) → cenë (to see) → cenital (to see thee)
mapa- (to seize) → mapa (to seize) → mapatas (to seize it)

These long infinitives can now be used as the subject or object of a sentence:

Cenital ná mára. (It is good to see you.)
Caritas farya. (To do it suffices.)
Méran mapatas. (I want to take it.)

The long infinitive can also be combined with the possessive pronoun endings, optinally followed by short endings indicating object:

Cennentë mahtatanya. (They saw my fighting.)
Caritalyas mára ná. (Your doing it is good; It is good that you do it.)

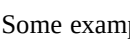
4.3 VOCABULARY

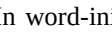
Quenya	English
cap-	to jump
car-	to do
cotumo	enemy
epë	before
farya-	to suffice
lasta-	to hear
limpë	wine
mahta-	to fight
mapa-	to seize
nyar-	to tell
senda	at peace
tec-	to write
tielyanna	upon your path
yulma	cup

4.4 TENGWAR

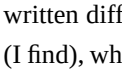
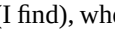
4.4.1 The spelling of 'y'

In the combinations ty, ndy, sy, nty, ny and ry (those occur very frequently in the personal pronouns) the y is written as two dots ¨ below the consonant, hence is read **nty**. Of course, a tehta standing for a vowel can be written on top.

Some examples are **inyë** (I), **coarya** (her house) or  **hiruvalyë** (thou shall find).

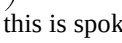
In word-initial position, y is written as anna with two dots below , such as in  **yulma** (cup).

4.4.2 The spelling of 'h'

For reasons which have to do with the phonological evolution of Quenya, word-initial h is written different from an h inside a word. Initially, hyarmen is used, like in  **hirin** (I find), whereas in the middle of a word one writes harma like in  **ohtar** (warrior).

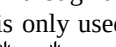
In order to write the aspirated hr or hl, halla is used (introducing a third tengwa for the letter h), like in **hlarë** (to hear).

4.4.3 The spelling of 's'

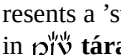
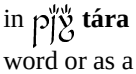
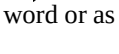
Usually, s is written as silme , or, if a tehta is to be written on top of it, as silme nuquerna , however there are some words where an s represents an th in primitive Elvish; in Quenya this is spoken as s but still written as thule . In the vocabulary we mark such words with a (th-). An exmaple would be  **sinda** (Grey-elf).

A different complication occurs when s follows a consonant, such as in the combinations ts or x = ks. In these cases, s is written as like in **Helcaraxë** (Grinding Ice).

4.4.4 The spelling of 'nw'

Although there is nwalme in the table of tengwar representing the sound nw, this sign is only used word-initially. Inside a word, númen and vilya are used instead, such as in  **vanwa** (gone).

4.4.5 The spelling of 'r'

There are two different signs for writing r, rómen and óre . Among those, rómen represents a 'stronger' r, it is used at the beginning of a word or between two vowels, such as in  **tára** (tall). On the other hand, óre is a weaker sound and is written at the end of a word or as a part of a consonant cluster, such as  **orco** (orc) or  **nér** (man).

4.4.6 Double consonants

With the exception of ss which is written as esse or esse nuquerna , the doubling of a consonant is expressed by a bar _ below a consonant. Hence, is read **tt** like in **metta** (end) or **ciryanna** (to a ship).

4.4.7 A variant in writing

Since a is the most frequently used vowel in Quenya, there's an abbreviated writing mode in which all vowels but the a are written. Each consonant which is followed by a consonant (and not by a left-out a) is then marked with a single low dot.

Hence, one would write for **calma** (lamp). Since the author of this course thinks that this is rather difficult to read and imagines that the majority of his readers will probably encounter similar difficulties, we will not use any texts written in this mode in this course.

Lesson 5

AORIST, NEGATION USING UMË

5.1 TEXT

i mʃɣ mə λʎrə

ʋʃɣ qɅp mʃɣnə̃· nəmə i ʋʃɣ ʔrɑ p̈ɕ̈l:: i mɔʒn ɕɑɣn hlə̈ɑɒ ɕɑhɣɕɑʒ:: i ʔʒp ɾdp mʃ̈ ɒmɑ̈· nəmə ɾnɑqn ɣnə̃n pɣ ɒʒ ʔɣɣn mʃɣɾ mɔʒʎɒ̈:: i qpɔɕɑn ʔɾɔɑn ɒ̈ʋp ɕɑdp i ɾʒn::

λjhɾʒ ʔin ɣɒɾ ɾʒn nəmə ɾdp̈ɣ:: ɾɑɣkɑ λɣ ʔin ɕɑdp ɾnɑqn ɕɑ ɒ̈ɒɣ ʔin ɒɣʒkɑ i ɾʋɒ ʔɣɣnə̃ :: λjhɾʒ ɕɑz pɣ i ɕɑɖz· nəmə ɾʒʒz pɣɣn ɾdp ʔin qpn::

λjhɾʒ ʔɾɑ zɔ̃nəmɑ̈:: ʔɾɑ iʋp qʎɑ ɾʒɣmn ʔin ɖʒ ʔʒʔmn ɒzɔ̃ɣ:: ʎn̈ɣ ɾʒɣ ɖʒɣmn::

I nórë nu huinë

Serë caita nórenna, nan i serë umë tanca. I Noldor marir sintavë Mithrimessë. I alta ohta ná vanwa, nan orcor ranyar terë pallë ardar nórëo Noldoiva. I cotumor umir pusta mahta i eldar.
Hísiel ar rimbë eldar nar ohtari. Merintë hirë ar mahta orcor mi taurë ar varyantë i osto aranye. Hísiel melë turë i macil, nan eldali turir ehti ar cúr.
Hísiel umë linyenwa. Umë ista cuivë Eldaron ar cala Alduon Valimaro. Haryarë olori calloron.

The land beneath a shadow

Peace lies upon the land, but the peace is not firm. The Noldor live only for a short time at Lake Mithrim. The great war has passed, but orcs wander through wide regions of the land of the Noldor. The enemies do not stop to fight the elves.
Hísiel and many elves are warriors. They wish to find and to fight orcs in the forest and they protect the the town and the king. Hísiel likes to wield the sword, but some elves wield spears and bows.
Hísiel is not old. She does not know of the awakening of the Elves and the light of the trees of Valinor. She still has dreams of heroes.

5.2 GRAMMAR

5.2.1 Aorist

Like English, Quenya has two distinct forms of the present tense. The present tense, mainly used for currently ongoing actions we have discussed in lesson 1. In contrast to this is the Aorist, a 'timeless' form of the present tense. Its main use is to tell general truths, e.g. **polin quetë i lambe eldaiva** (I speak the Elvish language, i.e. I am able to speak it any time it may be required, but I do not necesarily speak it right now). This is a timeless expression since it is true now, but also will be true in the future. In contrast is **quétan i lambë eldaiva** (I am speaking Elvish [now]) an expression denoting an ongoing action.

Apart from describing habits, general truths and capabilities (and such like) the Aorist is also used in situations in which the time remains somehow unspecified and in which it is unimportant if the action is ongoing in the very moment or not. The distinction between Aorist and present tense is, however, not very strict in third age Quenya —especially for A-verbs, the Aorist seems often be used to express ongoing actions as well.

To understand the formation of the Aorist is easier than to understand its precise meaning. For basic verbs in the personless singular form, the Aorist is equal to the infinitive of the verb. To this form, the plural marker **-r** or any (long or short) pronomial ending can be appended. If any ending is present, the final **-ë** of basic verbs is changed into **-i-**.

Hísiel polë tecë. (Hísiel can write.)
Eldar polir quetë i lambë eldaiva. (Elves can speak Elvish.)
Ceninyes. (I see it.)

For A-verbs, the singular form of the Aorist is identical with the verb stem, i.e. **lanta** (falls) from **lanta-** (to fall). To this form, any of the known endings can be appended:

Hísiel mahta. (Hísiel fights.)
Lassi lantar. (Leaves fall.)
Lindanyes. (I sing it.)

5.2.2 Negation using **umë**

One possibility to express negation in Quenya is the use of the negative verb **umë** (is not) (this is the Aorist form). The past tense of this verb is **úmë**, the present tense is presumably ***úma** (is not being), and its future **úva** (will not be).

It can be used to negate relations between nouns and other nouns or nouns and adjectives in predicative use:

Elda umë Nauco. (An Elf is not a dwarf.)
Ilyë lassi umir laurië. (All leaves are not golden.)
I andunë úma ringa. (The evening is not being cold.)
I anduni sinomë umir ringë. (The evenings here are [generally] not cold.)
Umin Nauco. (I'm not a dwarf.)
Úman úmëa . (I am not being angry.)
Úmenyë saila. (I'm not wise.)

However, **umë** is even more flexible: it can be combined with one (or several) infinitives to negate verbs. This is a construction that cannot be carried over into English literally. Instead of simple infinitives, long infinitives can also be used in such expressions.

I nauco umë polë quetë i lambë. (The dwarf cannot speak the tongue.)
Úman mahta. (I do not fight [now].)
Úmen cenitas. (I did not see it.)
Nenwë umë polë mahta. (Nenwë is not able to fight.)

5.2.3 Expressing 'and' in pairs

If one has a pair of things or persons in mind (like 'heaven and earth'), using **ar** is not the only way of translating the 'and' connecting them. If one of the words ends with a consonant, the ending **-yë** can be used instead (it cannot be appended to a vowel). A final **-sye** would be changed to **-rye**.

Nenwë Hísielyë (Nenwë and Hísiel)
Tári aranyë (Queen and King)

5.3 VOCABULARY

Quenya	English	Quenya	English
alta	large, great in size	mel-	to love
arda	realm, region	nauco	dwarf
caita-	to lie (on ground)	nórenna	upon the land
cala	light	ohta	war
callo	hero	olor	dream
cú	bow	palla	wide
cuivë	awakening	pusta-	to stop
ehtë	spear	saila	wise
harya-	to have, to possess	serë	peace
hir-	to find	sinta (th-)	short
huinë	shadow	tanca	firm, fixed, sure
ista-	to know	tur-	to wield, to control, to govern
linda-	to sing	umëa	evil
mar-	to abide, to be settled	vanwa	gone, past

5.4 CONVERSATION —GREETING AND FAREWELL

In the third age of Middle-Earth, Quenya is only spoken by very few on formal occasions, therefore the known greetings are rather formal as well. On the other hand, it is entirely possible that the Noldor, great lovers of the artistic use of language would have used similar elaborated phrases among themselves.

For a very formal way of addressing someone (like a king) you might use

Aiya N.N. ! (Hail N.N. !),

and combine this with the title of the person

Aiya Feanáro, aranion analta! (Hail Fëanor, greatest of kings!)

For a less formal occasion, like a meeting with other elves on the road, you can think of using

Elen síla lúmenna omentielvo! (A star shines upon the hour of our meeting!)

But remember to use this formula only if two persons (or two groups) are meeting (remember, Quenya makes a distinction between dual and plural). If a meeting of three or more groups takes place, you should say

Elen síla lúmenna yomenielmo! (A star shines upon the hour of our meeting!)

(**yomenië** being the correct word for a meeting of more than two). The difference of these phrases is lost in translation. Be careful when using such phrases to make the correct distinction between dual and plural and especially between exclusive and inclusive 'we' —if you use *yomeniemmo* instead of **yomenielmo**, you exclude the other party from your greeting (and are not really polite doing so!).

A similar greeting is

Anar caluva tielyanna! (The sun shall shine upon your path!)

You can say farewell in Quenya using

Namárië! (Farewell!)

or also

Nai autuvalyë séressë! (May you leave in peace!)

or

Mára mesta. (Good journey.)

Lesson 6

LOCATIVE AND ALLATIVE, RELATIVE SENTENCES

6.1 DIALOG

ᚩᚸᚷ ᛁ ᚼᚹᚫ

ᚷᚫᚳᚫ ᚹᚸᚷ ᚸᛁᚼᛁᛉ ᛁᛖ ᚸᚸᚸᚩ ᛁᚸᛉᚳᚷᛁᛖ ᚹᚹᚸᚷᚻᚫ:: ᚩᚸᚷᚼᚸ ᚷᚸ ᛁ ᚼᚹᚫ ᛁ ᚩᚻᚫᚼᚸ::

ᚸᛁᚼᛁᛉ ᚸᚫᚳᚩ ᛁ ᚸᚩᚱᚩ ᚹᚷ ᚸᚱᚼᚸᛁᛉᚩ::

ᚸᚸᚸᚩ ᛁᛖ ᛁ ᚳᚩᚱ ᚹᚷ ᚩᚸᚸᚸᚷ ᚹᛉ::

ᚸᛁᚼᛁᛉ ᚩᚷ ᚸᚸᚷᚼ

ᚸᚸᚸᚩ ᛁ ᚳᚢᚹ ᛁ ᛉᚩᚻ ᚷᛁᚩᚱᚷᛁ ᚩᚩᚼᚹᛉ ᚸᚸᛁ

ᚸᛁᚼᛁᛉ ᚳᚳᚫᛉᚩ ᛁᚳᚸᚼᚩ ᚷᛁᚩᚱᚸᚻ ᚹᚷ ᛁ ᚩᚩᚼᚹᛉ::

ᚹᛁᚳᚼᚸ ᚸᚩᚱᚸᚻ ᚹᚷ ᚩᚸᚼ ᚩᚩᚼᚸᚸ::

ᚸᛁᚼᛁᛉ ᛁ ᚩᚸᚼ ᛁ ᚢᚸᚩ ᚹᚳᚩᚱᚷᛁ

ᚸᚸᚸᚩ ᚷᚩᚱ ᚸᚸᚩᚩ ᚸᚸᚸᚩ ᚩᚼᚸᚩᚱ ᚼᛁ ᚩᚩᚹᚸᚸᚸᚸ ᛁ ᚼᚹᚫ:: ᚷᚳᚹᚫ ᛁᚳᚢᚷᚳ ᚸᚸᛁ::

ᚸᛁᚼᛁᛉ ᚴᚩᚱ ᛁᚳᚢᚷᚳ:: ᚷᚳᛁᚸᚴᛁ

Massë i Sinda?

Hilyala auressë Hísiel ar Nenwë enlelyear taurenna. Merintë hirë i Sinda i cennentë.

Hísiel: Nalvë i nómessë yassë në omentielva.
Nenwë: Ar i lúmë yassë mernero tulë.
Hísiel: Massë náro?
Nenwë: A lasta i lamma Rómessë! Mahtalë ná.
Hísiel: Lelyalvë alarcavë Rómenna yassë i mahtalë!

Túlantë nómenna yassë quen mahtanë.

Hísiel: Á cenë sercë talamessë!
Nenwë: Rimbë orcor ner sinome ar mapaner i Sinda. Hilyatat alasaila ná.
Hísiel: Úma alasaila. Hilyeanyë!

Where is the Sinda?

On the following day, Hísiel and Nenwë are again going to the forest. They wish to find the Sinda whom they saw.

Hísiel: We are at the place where our meeting was.
Nenwë: And it is the hour in which he wanted to come.
Hísiel: Where is he?
Nenwë: Listen, a sound in the East? It is a battle!
Hísiel: We go swiftly to the East where this fight is!

They come to a place where someone fought.

Hísiel: Look, blood on the ground!
Nenwë: Many orcs were here and have taken the Sinda. To follow them is unwise.
Hísiel: It is not unwise! I am pursuing!

6.2 GRAMMAR

6.2.1 The locative

Previously, we made statements about the place where something happens with the help of a preposition. We have used **mi** (in), e.g. **mi taurë** (in a forest). This is possible in Quenya, however it might be seen as unusual. It is more usual to express this idea with the help of a case inflection ending. The relevant case for specifying places (and times for that matter) is the locative.

This case is formed using the ending **-ssë** in singular, **-ssen** in plural and partitive plural (in the latter case in addition to the ending **-li**) and **-tsë** in dual. For any noun ending with a vowel, those endings can be appended directly. This also applies to nouns with a possessive ending:

coassë (in a house)
coassen (in houses)
tauressë (in a forest)
ciryatsë (on both ships)
lúmessë (at an hour)
eldalissen (with some elves)
coanyassë (in my house)

For nouns ending with a consonant, a connecting vowel has to be inserted. In singular and dual this is **-e-**, but in plural presumably the regular plural ending **-i-** is used for that purpose (the partitive plural always ends in a vowel because of the ending **-li**):

mindonessë (at a tower)
mindonissen (at towers)
mindonetsë (at both two towers)
orontissen (on mountains)

For nouns which form their dual in **-u**, presumably the singular ending **-ssë** is preferred to **-tsë** since it is unnecessary to have both the dual markers **-u** and **-t-** present:
andussë (at both gates)

6.2.2 The allative

Like places, also directions can be expressed in Quenya by means of a case ending. The relevant case is called allative. It is used to express directions as 'to, towards', but sometimes also as 'into'. Finally, especially in combinations with **caita-** (to lie) it can be used to express 'upon'.

In singular, the allative is formed using the ending **-nna**. In plural, this gets **-nnar**, in dual **-nta**. In partitive plural, **-nnar** is appended to the ending **-li**. Again, for nouns ending with a vowel, this is no problem:

coanna (to a house)
i taurenna (into the forest)
aldannar (to trees)
ciryanta (towards both ships)
eldalinnar (to some elves)
Isil síla tienyanna. (The moon is shining upon my path.)
Hísië caitëa nórenna. (Mist lies upon the land.)

For nouns ending with a consonant, the set of connecting vowels known from the locative is inserted again: in singular and dual this is **-e-**, in plural rather **-i-**:

orontenna (to a mountain)
orontinnar (towards mountains)

As in the case of the locative, for nouns with duals in **-u**, presumably rather the singular ending **-nna** is used than the dual **-nta**:
andunna (towards both gates)

If the context does not clarify if the allative is meant to imply 'towards' or 'into', e.g. in **lelyëan coanyanna** which could be 'I'm going to my house' or 'I'm going into my house', prepositions can be used instead of the allative to clarify what is meant: **lelyëan minna coanya** can only be translated as 'I'm going into my house'.

6.2.3 Shortened forms

When appending possessive or case inflection endings it occasionally occurs that a word ends just with the consonant the ending begins with. For example, in 'my king' we have the final **-n** of **aran** meeting the initial **-n-** of **-nya**. Following the standard rules, we would form **araninya** (my king), but presumably the shortened **aranya** is more common in Quenya. Be careful not to confuse this with the use of **-ye** expressing 'and'!

Generalizing this, we find that equal consonants may be merged when appending an ending:

mindonna (to a tower)
ohtarya (his warrior)
macilya (your sword)

indissë (at a wife)

Sometimes one finds even more drastically reduced forms, such as **yonya** (my son) from **yondo** (son) instead of **yondonya**, but it is difficult to give rules in what cases such a contraction would be acceptable. However, some contractions appear to be rather common. The most important ones concern the directions **Formen** (North), **Hyarmen** (South), **Rómen** (East) and **Númen** (West). Here, the final **-n** is regularly left out when giving directions or positions:

Formessë (in the North)
Rómessë (in the East)
Númenna (into the West)
Hyarmenna (into the South)

6.2.4 Relative sentences

In Quenya there are two different relative pronouns. The first one, **i** is indeclinable (i.e. does not receive any case endings) and identical with the definite article. Presumably, it is only used for persons and even then only in nominative and accusative without any distinction in number:

i elda i ná ohtar (the elf who is a warrior)
i nauco i cennenyë (the dwarf whom I saw)
eldali i lender (some elves who went)
tornet i mahtar (both brothers who fight)

In all other situations, i.e. if the relative pronoun represents things or persons in other cases, **ya** seems to be the word of choice. This pronoun is inflected for case just like any ordinary noun, i.e. in can get case endings like **yassë** (at which) and so on:

macil ya Hísiel turë (the sword that Hísiel wields)
aldar yar cennenyë (trees which I saw)
lúmë yassë Feanáro firnë (the hour in which Feanor died)
i nér yo yondo mahtanen (the man whose son I fought)
tië yanna lelyammë (the direction into which we travel)
Tinco yava macil ná erë. (the metal of which this sword is [made] is steel)

6.3 VOCABULARY

Quenya	English	Quenya	English
alarca	swift, rushing	lúmë	hour, time
alasaila	unwise	*mahtalë	fight
aurë	day	nómë	place
en-	prefix re-, again	Númen	West
erë	steel	quen	someone
fir-	to die	Rómen	East
Formen	North	sercë	blood
hilyala	following	talan (talam-)	floor
Hyarmen	South	tinco	metal
Isil	the moon	toron (torn-)	brother
lamma	sound	yondo	son

6.4 CONVERSATION —ASKING FOR THINGS

If you're travelling with elves, you might end up in a situation where you spend an evening with them around the fire. If then food is passed around (and in other situations) it is useful if you've learned enough Quenya to ask for things.

Please learn to use the correct pronouns first —you should always be aware of the difference between formal address **-lye** and informal one **-tye**, as well as know when to use inclusive, exclusive and dual 'we'. Otherwise you might end up being rude unintentionally.

If you want to ask for something very politely, you could try

Ma nin antalyë . . . ? (Couldst thou hand me over. . . ?)

If you have some degree of familiarity with the elf, this may become

Ma nin antatyë . . . ? (Can you give me. . . ?)

If your desire is really urgent (and you don't care so much about being polite), this might be an option:

Ánin anta . . . ! (Give me. . . !)

If you'd like to see your cup refilled, you might ask

Ma nin enquantatyë yulmanya? (Could you refill my cup?)

In general, you can state your wish as

Méran . . . (I desire . . .).

After your wish has been granted, you might want to express your gratitude using

Len hantanyë. (I thank thee.)

If you get asked for something yourself and agree to hand something over, you might try

Mára. (Well.) or Antean. ([Yes], I give.)

If you deny the request, this gets

Vá or Aván (No.)

Using the following list of words, you should be able to form complete requests like

Ma nin antatyë i yulma limpeva? (Can you give me the cup of wine?).

Remember that the possessive is used here to express 'having wine' as a property of the cup!

You might ask for the following:

Food: apsa (cooked food, meat), masta/massa (bread), lís (liss-) (honey), sáva (juice), pirya (syrup), yávë (fruit), porë (flour), culuma (orange), sulca (edible root), coimas (Lembas), miruvórë ('mead', a valinorian drink), limpë (wine), sulpa (soup), pio (plum, cherry), piucca (berry), tyuru (cheese)

Tableware: yulma (cup), sicil (knife, dagger), venë (container, bowl)

Lesson 7

DATIVE AND ABLATIVE, GERUND, SUPERLATIVE

7.1 DIALOG

𐑖𐑛𐑚𐑟

i ṇaḍa ʒʒïa ẓẓaɔɔ· ïa i ïḷḷ ṛʒa ƛʒïa ïḷɔɔɔ:: ɯɔɔʒ ɲḷʒʒɔ ïḷɔɔɔïa ɒɔɣɣ ïa qḷḷɯɔɔ i ṇaḍa ƛɔɒ ɒʒɯɯɔ:: ƛjɔɔɾ ïɔɯï iʒ ɒʒɒɲɔïa ɯɯɯɑɯ ïa ẓʒï ɯɔɣɯɔɔ ɯɲɾɯɔ ṇaḍɣɒ:: ɔɯɯɔ ƛɔɒɲɣ:: 𐑖𐑚𐑟 ɒʒɒɲɔ ɯɯɯɑï ɑjʒa ɒɔɣʒ ṇaḍïɯ::

ƛjɔɔɾ qḷḷɒ ɯɲɾɯɔ ɒɯɯʒ:: qḷḷɯ i ɔɒɔ ɯɲɾɒɣɯa ïa qɣɯɯɑ ṇaḍa:: ɲɲɣɣ 𐑖ɑẓʒ ïɯɔʒɑɒɒ ïa 𐑖ɲɲʒ ïḷɒ ṇaḍa:: ɯɯɯɑ ƛɑɲï ɣʒɯ ɒʒɒɲɔ ɯɑɒɲɯɑ 𐑖𐑛ɒ ṇaḍa:: ƛjɔɔɾ ɯï ɾɑɒɒa ïɯɑɑɒ· ɯɯɯ ɦɑɑqɒ ɔɲɣ ẓɔɔɑɔ:: ɯɯɯ i ṇaḍa ɲɔɯɯ ɑɑẓ:: ɲɔɯɯ ɯɑẓ ɔɣ ɔɒɲɯɯ:: 𐑖𐑚𐑟 ɒɲïa::

Mahtalë

I orcor lelyear lintavë, ar i atta eldar hilyear andavë. Mentessë túlantë ambonnar taureva ar cénantë i orcor hauta palanvë. Hísiel antea ilyë pilinderyar Nenwen ar lelyea muinavë nómenna orcoiva. Sinomë hautearë. Mettassë pilindi Nenwëo wílar taurello orcoin.
Hísiel cápa nómerya foinallo. Céna i Sinda nútessen ar cainen orcor. Túrarë macilerya analarcavë ar mácarë atta orcor. Nenwë hortëa rimbë pilindi nuhtien mahta orcor. Hísiel ná ohtar anverya, nan sercerya síra lintavë. Nan i orcor úmar veryë. Úmar merë firë Sindan. Mentessë autear.

A fight

The orcs are marching swiftly and the two elves follow for a long time. At the end, they are coming to wooded hills and see the orcs rest far away. Hísiel gives all her arrows to Nenwë and is going secretly to the place of the orcs. There she is waiting. At the end, Nenwë's arrows fly from the forest to the orcs.
Hísiel is jumping from her hiding-place. She sees the Sinda in bonds and ten orcs. She is wielding her sword exceedingly swift and is slaying two orcs. Nenwë is sending more arrows to prevent the orcs from fighting. Hísiel is a very bold warrior, but her blood is flowing swiftly. The orcs, however, are not bold. They do not wish to die for a Sinda. In the end, they flee.

7.2 GRAMMAR

7.2.1 The dative

The dative has no direct counterpart in English as a distinct case; usually the Quenya dative is used to translate English expressions involving 'for someone', 'to someone', 'for the benefit of someone' and such like. In general, the dative marks someone or something profiting from the verb action. The standard example is the verb 'to give' (from which the name dative is derived in Latin): The thing that is given is in accusative whereas the one who receives the gift (and hence profits from it) is in dative. In addition to expressing that something is done for someone, the dative can presumably also be used to express that something is done against someone, hence it would also be used in 'I fight against orcs'.

The dative is formed by appending the ending **-n** to the stem of a noun in singular. For all nouns ending in **-r** in plural, this ending is replaced by **-i-** before **-n** is appended (this replacement is similar as in the case of the possessive), for all nouns forming plural in **-i** the ending is appended directly. The dual dative ending is **-nt**. For nouns with duals in **-u**, presumably the singular ending **-n** is favoured instead. Finally, the ending **-n** can simply be appended to the partitive plural.

For nouns ending in a consonant a connecting vowel **-e-** has to be inserted before the dative ending is appended. Since the ending is so short, it cannot be merged with a final **-n** of a word: 'for a king' is therefore always **aranen** and never *aran* only.

coan (for a house)
lassen (for a leaf)
i ciryain (for the ships)
lassin (for leaves)
ciryant (for both ships)

andun (for both gates)
aranen (for a king)
aranyan (for my king)
casallin (for some dwarves)

A sentence may have verb objects in both dative and accusative objects. In English, in this case the dative has to be expressed by a preposition or has to come first, 'I give the man a dog' is not the same as 'I give the dog a man'. In Quenya, however, the case inflection ending makes the distinction clear and either object may come first.

Mahtan i nórenyan. (I fight for my land.)
Anteatyë i naucon harma. (You're giving the dwarf a treasure.)
Anteatyë harma i naucon. (You're giving a treasure to the dwarf.)

7.2.2 The ablative

The final case dealing with position is the ablative. It is used to express the direction from where something is coming.

In singular, it is formed using the ending **-llo**. In plural, this becomes **-llon** (or -llor). The dual ending is **-lto**. These endings are directly appended if the noun ends with a vowel. In partitive plural, either **-llo** or **-llon** is correct and is appended to the partitive plural **-li**.

coallo (from a house)
lassello (from a leaf)
ciryalto (from both ships)
coallon (from houses)
eldalillon (from some elves)

For nouns ending with a consonant, in singular and dual the connecting vowel **-e-** has to be inserted; in plural this is presumably **-i-**. For nouns with duals in **-u**, **-llo** is presumably preferred to **-lto**. Finally, for nouns ending with **-l** the ablative ending can be merged with this final consonant:

aranello (from a king)
natillon (from things)
andullo (from both gates)

As already discussed, the ablative denotes directions from where something comes. This can sometimes lead to an overlap in meaning with the genitive if the genitive is used to denote origin. In the phrase **antalë Hísiello** a present is named that comes from Hísiel's direction, maybe from her home, but not necessarily from here. In **antalë Hísielo** however the present has its origin from her, presumably she made it. **antalë Hísielwa** names a present belonging to Hísiel, presumably she was receiving it. Finally, **antalë Hísielen** is a present for Hísiel which is supposed to be given to her.

7.2.3 The gerund

The gerund is a noun derived from a verb describing the verb action, e.g. 'the singing' from 'to sing'. It should not be confused with the English participle 'singing' which is used as an adjective like in 'a singing man'. Gerund and infinitive are not particularly distinct in Quenya, hence it is entirely legitimate to translate a Quenya gerund as an infinitive in English.

For basic verbs, the gerund is formed by appending **-ië** to the verb stem, e.g. **tecië** (writing) from **tec-** (to write). For A-verbs, there are two different cases: Usually, the final **-a** of the

verbal stem is removed and the ending **-ië** appended, e.g. **i lantië** (the falling) from **lanta-** (to fall). If the verb however ends with **-ya**, then this entire ending is removed before appending **-ië**, therefore one finds **hilië** (following) from **hilya-** (to follow).

The main difference between gerund and infinitive in Quenya is that it is possible for the gerund to receive case inflection endings (since it can be treated like a regular noun). Especially the dative is important in this context since gerunds in dative are used to express phrases which employ 'in order to' or similar constructions in English (note that many phrases denoting intention do not have the full 'in order to' in English but just 'to' —nevertheless an infinitive alone is not enough to express such intentions and the gerund has to be chosen):

Tullen tirien. (I came in order to watch.)
Tiriro umien lanta. (He watches in order not to fall.)
Hísiel lelyëa mahtien. (Hísiel is marching to fight.)

Of course the gerund can also be used in other cases besides dative:

i tecieva issë (the art of writing)
umë mára lantië (it is not good to fall)
túlan mahtiello (I'm coming from fighting)
lelyean tecienna (I'm going to the writing)

7.2.4 The use of possessive endings in locative, allative and ablative plural

Usually the possessive pronomial endings precede the case ending, but for the endings **-nnar, -llon (-llor)** and **-ssen** the order can be inverted: In this case, the plural marker **-r** or **-n** is removed from the ending, the case ending is appended to the word first, followed by the possessive ending, followed by the plural marker.

cirya-nna-nya-r (towards my ships)
lasselloryar (from its leaves)
ostosselyan (in your towns)

It may even be that this is the regular order for these endings.

7.2.5 The superlative

Presumably, Quenya does not form a true superlative, but it does have a form which may sometimes be translated as one. This form of the adjective is formed using the prefix **an-**.

The primary meaning of this syllable is intensification of the meaning of the adjective, hence **calima** (bright) **ancalima** (exceedingly bright). If, however, a genitive is present to name a group that is compared to the object described by the adjectives, e.g. **ancalima elenion** (exceedingly bright among the stars), a superlative is implied and it is permissible to translate this form as 'brightest of the stars' as well.

In combining the prefix **an-** with the adjective, sometimes consonant cluster are formed which are not permissible in Quenya. In these cases, consonents are assimilated:

an- + l- gets **all-**, **an- + s** is changed into **ass-**, **an- + r-** into **arr-**, **an- + m-** into **amm-** and finally **an- + p-** into **amp-**.

assaila (exceedingly wise)
assaila aranion (wisest of the kings)
allinwenya atanion (oldest among men)
antanca (very strong)

ampalan (very far)
arringa (exceedingly cold)

7.3 VOCABULARY

Quenya	English	Quenya	English
ambo	hill	horta-	to let fly, to send flying
anta-	to give	mac-	to slay
antalë	gift	mentë	end
atan	man, human	muina	hidden, secret
atta	two	nuhta-	to stunt, to stop short
auta-	to go away, to leave	nútë	bond, knot
cainen	ten	palan	far, wide
foina	hidden	pilin (pilind-)	arrow
issë	art, lore	sir-	flow
harma	trasure	verya	bold

7.4 CONVERSATION —YES AND NO

In many cases, Quenya is more rich in expression than English. A good example for this is how to express agreement or disagreement. In Quenya, there is a difference if one disagrees with a fact or states an intention.

A question like

Ma Hísiel elda? (Is Hísiel an elf?)

is asking for a fact. The possibly answer is evidently independent of any intention of the person being addressed by the question. It only depends on Hísiel being an elf or not (assuming you do not intend to lie).

On the other hand, a question like

Ma tulityë coanyanna? (Do you come to my house?).

might rather be interpreted as asking for an intention —the questioned person can make a decision and will answer the question based on the result of the decision (and this is not a fact, since the intention to come to the house might change later on). Generally, questions asking for intentions can only be formulated in aorist or future. If the event has happened already, it is not an intention any more (even if you were unsure yesterday if you should visit your friend, yesterday's mood has become a fact that you cannot influence any more).

You can confirm your intention using

Mára. ([This is] good.)

but this makes little sense as a reply to a question asking for facts. Here, you should rather repeat the verb of the question or use a form of 'to be':

Ma eldar altë? (Are elves tall?)
Nar. ('Yes.'; lit. 'They are.')

Ma Hísiel mahtanë márave? (Did Hísiel fight well?)
Mathane(rë). ([Yes], she fought well.)

If you'd like to deny an intention, you can use

Vá. (No.) or Ávan. (I won’t.)

But these expressions cannot be used to deny facts. Here, you should use

Lá. (No.)

or repeat the negated verb of the question, i.e.

Ma naucor altë? (Are dwarves tall?)
Umir. (’No.’; lit.’They are not.’)

Ma Hísiel mahtanë márave? (Did Hísiel fight well?)
Úme mahta. ([No], she did not fight well.)

Sometimes, these distinctions can convey nuances of meaning. Assume you would really like to visit your friend, but you know that he lives on an island and you are quite sure you will not have a boat, you should answer

Ma tulityë coanyanna? (Do you come to my house?)

using

Lá. (No.)

since you want to express that it is not by intention that you won’t come but rather that you are forced by the circumstances to remain at home.

Well —if you have to decline the invitation, you might think of offering an apology:

Ánin apsenë. (Forgive me!)

Lesson 8

PERFECT TENSE, NEGATIVE IMPERATIVE, PRONOUNS

8.1 TEXT

ทภ์ฑรจ์ ใ๐ใ๋ว๎ร๏ร

i ร๎ร๎ล ห๎ษ๎ฬล ทภ๎ษ๎ว ๎ฬ ๗๎ใ๎๐ล::

ฑจ๎๒๒๎ว ร๎ฬ๗๎ล ๎ฑจ๎ใ๎ว๎ฬล ๑๋ ๎ฬ๎ล ๏ษ๎ว๒ ห๎๔๎๑๎ :: ทภ๎ใ๎ ร๎ฬ๗๎ษ๎ฬ ๎ฬ๎ใ๎ฬ๎ร๎ฬ ทภ๎ษ๎๑๎๒ ๗๎ใ๎๐๎ว::

ห๎ใ๎ว๒ ห๎๔๎ฑจ:: ๎ฬ๎ฬ๎ล ห๎๏๎ใ๎ฑจ ใ๎ฑจ๎ว ๎ใ๎ว๒ ๏ใ ๎๒ ๗๎๗ ห๎๔๔::

ฑจ๎๒๒๎ว ๐๎๔ i ๎ฬ๔ ๎ใ๎ใ๎ว๎ฬ๎ล ๎ใ๎ว๎ร๔ ใ๎ฑจ๎ว ๎ใ๎ฬ๎ว ๎ฬ๎ล๎ใ ฑจ๏๎ษ๎ว::

ฬ๎ฬ๎ฬ๎ร ทภ๎ใ๎ร๔ ๎ใ๎ใ๎ว๎ฬ๎ร๔· ๏๎ว๐๏๎ษ๎๔::

ห๎ใ๎ว๒ ๎ษ๎ว i ห๎๔๎๑๎ษ๎ร๎ใ๎ว๎ฬ๎ร๔· ๎ฬ ๏๎ษ๎ร ฬ๔๎ล ๎ษ๎ใ๎๏๎ฬ::

ฑจ๎๒๒๎ว ๐๎ฬ๎ฬ๎ฬ๎ล ๎ษ๎ร๎ว๎ฬ๎ร๔ ห๎๔๎ห๎ษ๎ว ๎ฑจ๎ใ๎ว๎ฬ๎ล

ห๎ใ๎ว๒ ๎ว๎ฬ๎ร๔ ๎ฬ๎ษ๎ฬ ๎ฬ๎ฑจ๎ใ๎ว ๑๋๏๏๎ฬ๎ร๔ ๎ฬ๎ ๎ใ๎ษ๎ใ๎ว:: ๎ษ๎ฬ๎ฬ๎ฬ๎ว ๎ว๎ฬ๎ร๔ ๏๎ษ๎ว๎ฬ::

ฬ๎ฬ๎ฬ๎ร ๎ษ๎ฬ๎ฬ๎ว ๎ว๎ฬ๎ร๔ :: ๎ฬ๎ฬ๎ร๔ ๎ใ๎ว ๐๎๔๎ใ๎ฬ๎ฬ i ๑๋ใ๎ฬ๎ร ๐๎ฬ ๎ใ ๐๎ษ๎ฬ๎ฬ::

ฑจ๎๒๒๎ว ทภ๎ฬ ๎ฬ๎ฬ๎ฬ๎ว๎ร ๎ษ๎ว๎ฬ๎ร ทภ๎ฬ::

ทภ๎ใ๎ร๔ ๎ใ๎ใ๎ว๎ฬ๎ร๔

i ร๎ร๎ล ห๎ษ๎ฬ๎ฬ๎ว ๎ฬ๎ ๗๎ใ๎๐๎ว::

ฑจ๎๒๒๎ว ร๎ฬ๗๎ล ๎ฑจ๎ใ๎ว๎ฬ๎ล ๑๋ ๎ฬ๎ล ๏ษ๎ว๒ ห๎๔๎ฑจ :: ทภ๎ใ๎ ร๎ฬ๗๎ษ๎ฬ ๎ฬ๎ใ๎ฬ๎ร๎ฬ ทภ๎ษ๎๑๎๒ ๗๎ใ๎๐๎ว::

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ฑจ๎๒๒๎ว ๎ฬ๎ฬ๎ฬ ๎ฬ๎ฬ๎ษ๎ฬ๎ว๎ร ๎ษ๎ร๎ว๎ฬ ๎ฬ๎ฬ๎ฬ::

Númello utúliemmë...

I eldar hárear náressë ar quétar.

Maglos: Orcor amápier nyë ar Auriel sellinya. Nótë orcoron avánier nórenna cotumo.

Hísiel: Hilyalmë. Nan hautalmë lómissë. Sí ava quetë sellelyo.

Maglos: Mallo i Noldor utúlier? Utúliellë lúmessë analta maurëo.

Nenwë: Númello utúliemmë , Valimarello.

Hísiel: Terë i Helcaraxë eléliemmë , ar rimbë Noldor ifírier.

Maglos: Manen evériellë Helcaraxë?

Hísiel: Liemmo aran amápië ciryammar ar ususties. Avániero liemma firien.

Nenwë: Sinomë marimmë liet. Úmemmë tulë mahtien i cotumo var lyë varien.

Maglos: Nan anantiellë estel men.

We have come from the West...

The elves sit around the fire and talk.

Maglos: The orcs have seized me and Auriel, my sister. A number of orcs has departed into the land of the enemy.

Hísiel: We follow them. But we rest at night. Now don't talk of your sister any more.

Maglos: Where did the Noldor come from? You have come at the time of our greatest need.

Nenwë: From the west we have come, from Valinor.

Hísiel: Through the grinding ice we have gone, and many Noldor have died.

Maglos: Why did you dare the grinding ice?

Hísiel: A king of our people has seized the ships and has burned them. He left our people to die.

Nenwë: Here we abide as two people. We did not come to fight the enemy or to help you.

Maglos: But you have given hope to us.

8.2 GRAMMAR

8.2.1 Perfect tense

The perfect tense is used to describe actions which have been completed in the past and are over by the time they are told. This is the main difference to the past tense.

The perfect tense is the only verbal form that receives a prefix in addition to an ending. This prefix (called 'augment', 'strengthening') is a repetition of the stem vowel. The original stem vowel is then lengthened if possible (i.e. if it is not followed by two or more consonants).

Therefore we find from **tec- etéc-** (to write) and from **lanta- alanta-** (to fall; lengthening of the stem vowel is not possible). The perfect tense ending **-ie** is then appended to this augmented form. For basic verbs, this is straightforward, for A-verbs, the final **-a** (or **-ya**, if this is the ending) has to be removed first. For the latter class of verbs, this may imply that it actually becomes possible to lengthen the stem vowel since a consonant is dropped.

For verbs with a diphthong as stem vowel, the first vowel of the diphthong is used as augment. Of course, since a diphthong cannot be lengthened, the stem vowel itself remains

short in this case.

tec- (to write) → etécië (has written)
lanta- (to fall) → alantië (is fallen)
hauta- (to stop) → ahautië (has stopped)
verya- (to dare) → evérië (has dared)
quet- (to speak) → equétië (has spoken)

To these forms, the usual set of plural marker **-r** or long and short pronomial endings can be appended:

equétienyes (I have said it)
i lassi alantier (the leaves have fallen)
amahtietyë orcor (you have fought orcs)
ecénielyen (you have seen me)

There is a complication whenever a verb begins with a vowel. In this case, the augment is presumably the repeated first syllable, but it is also possible that it is simply left out (and the perfect tense is only denoted by **-ië** and the vowel lengthening if possible). Maybe both versions are acceptable, and leaving out the augment might even be acceptable for other verbs:

anta- (to give) → anantië (has given)
anta- (to give) → antië (has given)
hir- (to find) → hírië or ihírië (has found)

If the first vowel of a verb is caused by a prefix however; e.g. if the element **en-** (again) is used, then the augment is formed from the regular verb (with prefix removed) and the prefix is then reinserted before the augment:

encen- (see again) → enecénië (has seen again)

There are several verbs which form irregular perfect tense, but most of them we will not discuss until much later, but for the moment we would like to introduce **avánië** (has vanished) from **auta-** (to leave, to go away, to vanish). If however a purely physical 'has left, has gone to another place' is meant, then the perfect tense is **oantië**.

Finally, the perfect of the negative verb **umë** is presumably ***úmië**:

Úmien tulë. (I have not come.)

8.2.2 Independent Pronouns

Up to now, we have seen pronouns only as verbal endings, and this is in fact where they are most often used in Quenya. But there are several possibilities to use pronouns independent of a verb, though it is not quite clear if the pronouns can be used such in all cases.

Pronouns in nominative are rare in the attested texts. We find

Subject	Singular	Plural
1. Person	ni (I)	me/met (we)
2. Person (formal)	le (thou)	le (thou (pl.))
2. Person	ce (you)	le (you)
3. Person	ta (he, she, it) *so, *se, *sa (he, she, it)	*te (they)

Here, **me** stands for inclusive (and possible exclusive?) 'we', whereas **met** represents the dual 'we'.

Quenya can only have one pronoun as a verb subject. Therefore, if one wants to use an independent pronoun, the pronomial ending of the verb has to be dropped. Arguably this is most useful when dealing with the verb 'to be' and to avoid combinations which are

difficult to pronounce, e.g. **teciccë** (you write). However, using those pronouns does not convey any special emphasis, for this there's a separate class of pronouns in Quenya.

Ni elda. (I [am] an elf.)
Met eldar. (We both [are] elves.
Ce téca parma. (You are writing a book.)
Sa ná parma. (It is a book.)

Independent pronouns in accusative can be used instead of a short ending (which in turn is appended to a long ending), hence **melityen** or **ce nye melë** are both equivalent ways of expressing 'you love me'. In contrast to nouns, pronouns in accusative are presumably not always identical with the nominative forms (in some conceptual stages of Tolkien's work, the following forms seem to be variants of the nominative ones instead):

Object	Singular	Plural
1. Person	*nye (me)	me/met (us)
2. Person (formal)	lye (thee)	lye (thee (pl.))
2. Person	tye (you)	lye (you)
3. Person	*ta (him, her, it)	te (them)

They can be used if the short ending is unknown or doesn't produce a pleasant sound:

Tye melinyë. (I love you.)
Á macë te! (Kill them!)

In cases other than accusative, the case inflection endings are presumably appended to the nominative forms of the pronouns. But if one interprets the accusatives given above rather as variant forms, then of course those can be inflected as well. We have attested examples for both uses. As an example, we give the dative with the ending **-n**:

Object	Singular	Plural
1. Person	nin (me)	men/ment (us)
2. Person (formal)	len (thee)	len (thee (pl.))
2. Person	cen (you)	len (you)
3. Person	*son, *sen, *san (him, her, it)	tien (them)

(For the 3rd person plural, some vowel shifts take place since the nominative **te** represents older ***tai**. In essence, this leads to the fact that all case inflection endings have to be appended to **tie-** instead of *te-*. The form **ment** is the dual 'we' in dative.)

Since datives cannot be expressed as verb endings, there is no choice but to use independent pronouns:

Man antanë nin parma? (Who gave me a book?)
Mahtammë len. (We fight for you.)

Here are some examples for pronouns in other cases:

Man leo ohtar? (Who among you is a warrior?) (genitive)
Cenna utúlien. (I have come to you.) (allative)
Tiello túlas. (He is coming from them.) (ablative)
Cessë marin. (With you I abide.) (locative)

But the use of the accusative/variant forms may also be permissible with inflection:

Elen síla lyenna! (A star is shining upon you!)
Hísiel ná nyessë. (Hísiel is with me.)

8.2.3 Negative Imperative

Negative imperatives (used to prohibit something) are phrased in Quenya similar to the usual imperative, but instead of the particle **á**, rather **áva** is used:

áva tulë (don't come!)
áva hilya nin (don't follow me!)
áva matë massa (don't eat bread!)

8.3 VOCABULARY

Quenya	English
estel	hope
har-	to sit
lië	people
lómë (lómi-)	night
*mallo	where from
*manen	why, by what
massa	bread
mat-	eat
maurë	need
nárë	fire, flame
nótë	number
parma	book
seler (th-) (sell-)	sister
sí	now
usta-	to burn (something)
var	or
verya-	to dare

8.4 CONVERSATION —INTRODUCING ONESELF

If you have met elves and have exchanged greetings, presumably eventually the time will come when you'd like to tell something about yourself. Maybe you should start with your names, knowing the name of the person one talks to is also desirable for elves:

Essenya ná N.N. (My name is N.N.)

But elves do not only know the name **essë** (which is used to denote the whole person including body and soul), but they often have additional given or added names. Such name is called **epessë** (after-name).

Before they find their own name, elves get their first name by their mother. Such a name is called **amilessë** (mother-name). Both the given name and the mother-name can be referred to as **anessi**. Sometimes it happens that an elf chooses a name for himself. Such a name is then called **cilmessë** (choosen name). Pay attention which of his names an elf tells you!

Using e.g.

Nan centano. (I'm a potter.)

you can talk about your profession. In the vocabulary at the end of this section you'll find some more useful words.

You can introduce your family using

Sin ná vessenya. Esserya ná N.N. (This is my wife. Her name is N.N.)

If you want to talk about children, you might say

Atta hínar nar nossemmassë. (Two children are in our house.)

Do not try a literal translation of the English 'I have two children.' using **harya-** (to have, to possess) in Quenya —elves would never see children as a possession and would find your choice of words exceedingly strange.

If you talk about where you come from, the Aorist is used to denote your true home:

Tulin Ondolindello. (I come from Gondolin.)

The perfect tense, however, is used when you want to express that you come from a place which is not your home:

Utúlien Ondolindello. (I have come from Gondolin.)

Alternatively, you might also use

Márenya ná Ondolindë. (Gondolin is my home.)

Professions and titles: aran (king), tári (queen), cundu (prince), aranel (princess), heru (lord), heri (lady), arquen (nobleman), haryon (heir), roquen (knight), cáno (commander), tercáno (herald), istyar (scholar), sairon (wizard), ingólmo (loremaster), lambengolmo (loremaster, linguist), tano (craftsman, smith), quentaro (storyteller), samno (carpenter, wright, builder), centaro (potter), ciryamo (mariner), ohtar (warrior), ehtyar (spearman)

Familiy: verno (husband), vessë (wife), indis (bride), atar (father), amil or ammë (mother), yondo (son), yeldë (daughter), toron (torn-) (brother), onómë or seler (th-) (sell-) (sister), indyo (grandchild), onóna (onón-) (twin), hína (child)

Lesson 9

FUTURE TENSE, EMPHATIC PRONOUNS, VERBS DEMANDING A CASE

9.1 TEXT

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ᛗᛒᛋᛉᚷ ᛁ ᚱᚪᛞᚺ ᛉᚷᛖᛁᚺ ᚱᚷᚺᚹᛖᚩᚾᚹᚪ᛫ ᛁ ᚱᚸᚳᛉᚷ ᚹᛈᛉᛏ ᚾᚷ ᚸᛁᚻᚩ᛫
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ᛗᛒᛋᛉᚷ ᛏᚾ ᚱᛞᚳᚸᚱᚸ ᛫᛫ ᚾᚷᚷᛈᛗᚩ ᚹᚢᚸᛉ᛫
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Orontinnar

Hilyala auressë hísië caitëa nórenna. Hísiel cuivëa arinyavë.
Maglos: I orcor lelyear orontinnar. I ondolissë úvalmë hirë tienta.
Hísiel: Hiruvalmet. Roitan voronwavë.
Maglos: Nan rucin i nótello orcoron.
Nenwë: Ava rucë. Hísiel ná ohtar antaura, ar inyë umë alamaitë.
Maglos: Mai equétietyë. Haryuvan estel.
I eldar lelyear Formenna. Sinyessë mistë lantëa. Mettassë túlar orontinnar.
Nenwë: Sinomë i orcoron tië vanwa ná.
Hísiel: Úvantë hirë rimbë tier terë i oronti. Etyë polë hirë te sinomë.

Mountainwards

On the next day, mist lies upon the land. Hísiel awakens early.
Maglos: The orcs are marching towards the mountains. On rocks, we will not find their trail.
Hísiel: He will find them. I hunt with endurance.
Maglos: But I fear the number of the orcs.
Nenwë: Don't fear. Hísiel is a mighty warrior, and even I am not without skills.
Maglos: You have spoken well. I will have hope.
The elves march towards North. In the evening, a light rain is falling. In the end they come to the mountains.
Nenwë: Here the trail of the orcs is gone.
Hísiel: They will not find many paths through the mountains. Even you can find them here.

9.2 GRAMMAR

9.2.1 The future tense

The future tense is used to describe (just like in English) events which have not yet happened. But in Quenya, future tense can be used if a speaker believes an event is going to happen or if he wishes it; hence both 'Our friendship shall last forever.' and 'The sun will rise tomorrow.' would be future tense in Quenya.

The formation of this tense is simple —the ending **-uva** is used. For basic verbs, this can directly be appended to the verbal stem; for A-verbs the ending **-a** has to be dropped before:

cen- (to see) → cenuva (will see)
hir- (to find) → hiruva (will find)
quet- (to speak) → quetuva (will speak)
lanta- (to fall) → lantuva (will fall)
lelya- (to go) → lelyuva (will go)

To these forms, the complete set of plural markers and long and short pronomial endings can be appended:

Lossë lantuva hrívessë. (In winter, snow will fall.)
Valimaressë hiruvalyë sérë. (In Valinor you will find peace.)
Sinomë maruvan. (Here I will abide.)

The future tense of 'to be' is **nauva** (will be), its negative version reads **úva** (will not be).

Nauvalyë saila. (You will be wise.)
Nauco úva tecë parma. (A dwarf will not write a book.)
Nissi úvar ohtari. (Women shall not be warriors.)

9.2.2 Emphatic pronouns

In Quenya there's the possibility to use pronouns with special emphasis. For example, compare 'I fight for my country.' with 'I, too, fight for my country' —the second example would correspond to an emphatic pronoun in Quenya.

Emphatic pronouns are derived following a rather clear scheme —essentially they are the long pronomial endings known from the verb conjugation, but they are appended to a 'carrier' **e-**, or in the case of the 1st person singular **i-**, hence **emmë** an emphatic exclusive 'we' or **elyë** an emphatic formal 'you'.

Subject	Singular	Plural
1. Person	inyë (I)	emmë , elmë , elvë (we)
2. Person (formal)	elyë (thou)	ellë (thou (pl.))
2. Person	*etyë (you)	*eccë (you)
3. Person	*ero (he), *erë (she), *erye (he, she, it)	entë (they)

Again the three different forms of 'we' correspond to dual, exclusive and inclusive use.

Just like in the case of the non-emphatic pronouns, there can only be one subject in the sentence, hence if an independent pronoun is subject of the sentence, the pronomial ending of the verb has to go away (but is marked for plural if necessary).

In the translations, emphatic pronouns can be expressed using 'even', 'too', or 'but':

Inyë tye melë, wenya. (I too love you, my girl.)
Emmë amáhtier nóremman. (Even we fought for our land.)
Elyë marë eressë. (But you stay alone.)

These pronouns can receive case inflection endings, e.g. the dative can be formed using **-n**:

Elyen amápielyë i harma. (But for you you have taken the treasure.)
Emmen umiro merë mahta. (But for us he doesn't want to fight.)
Elven mahtaro. (For us, too, he's fighting.)

Finally some examples for other cases:

Emmenna tuluvas. (Even to us he will come.)
Etyessë maruvan. (With you, too, I will stay.)

9.2.3 Verbs demanding a case

In almost every case inflection language, verbs demand a certain case (often the accusativ) in which the verb object has to be. As long as this case is the same in two languages, no problems arise, but as soom as the case is different one has to be aware of this fact when doing a translation. For example, 'to give' has the person receiving the gift in dative and the gift itself in accusative in both Quenya and English, hence the sentence 'I give a sword to the elf' becomes **antean macil i eldan** in Quenya.

However, Quenya has several more cases than English does, therefore it sometimes occurs that verbs demand a case not present in English. For example the verb **ruc-** (to fear) has the feared object in accusative in English but in ablative in Quenya, hence 'I fear an orc' becomes **rucin orcollo** in Quenya and not *rucin orco*. Few of these verbs are known; some

of them are **caita-** (to lie (upon)) which demands allative, e.g. **hísië caita nórenna** (mist lies upon the land) or **quet-** (to speak) with the topic of the conversation in genitive, e.g. **quetin orcoron** (I speak about orcs), **apsen-** (to forgive) with the person being forgiven in dative, **órana-** (to have mercy) with the locative and **tulya-** (to lead into) with allative.

Apsénan meldonyan. (I forgive my friend.)
Hísiel tulyanë Nenwë i orontinnar. (Hísiel lead Nenwë into the mountains.)

9.3 VOCABULARY

Quenya	English
alamaitë	without skill
apsen-	to forgive
arinya	early
cuiva-	to awaken
eressë	loneliness
hrívë	winter
lossë	snow
maitë (mais-)	skilled
mistë	light rain
nís (niss-)	woman
órana-	to have mercy
roita-	to hunt, to pursue
ruc-	to fear
sinyë	evening
tulya	to lead into
voronwa	enduring, long-lasting

9.4 CONVERSATION —ASK FOR THE WAY

If you are lost in the wilderness but lucky enough to meet some elves, it might be useful to know some phrases which can be used to ask for the way.

Merin hirë i tië Ondolindenna. (I'm looking for the way to Gondolin.)
Massë Ondolindë ? (Where is Gondolin?)
Manna Ondolindenna? (What direction is Gondolin?)

If the distance is short, you might hear something like

Á lelya hyaryanna/foryanna. (Go left/right!)

If your destination is farther away, you might have to cope with a longer description in Quenya, e.g.

Á lelya terë i taurë. Tuluvalyë ailinna. Sina ailillo polilyë cenë rassenna. Ailillo á lelya Rómenna ar hiruvalye menelya.
(Go through the forest. You will come to a lake. From this lake you can see a mountain-peak. From the sea, go East and you will find your destination.)

In a town, this might rather become

Á lelya atta maller téranna. Hiruvalyë coa alta. Enta coallo á lelya foryanna mindonna.
(Go straight for two roads. You will find a large house. From that house, go right towards a tower.)

Landmarks: oron (oront-) mountain, rassë (peak, summit), tildë (peak, summit), ambo (hill), cilya (cleft, ravine, pass), nandë (valley), tumbo (deep valley), yáwë (cleft), pendë (slope), tië (path), taurë (great forest), ehtelë (spring), ailin (pond, lake), ringë (mountain lake), sírë (river), nellë (brook), hópa (harbour), hresta (shore), falassë (beach), ëar (sea, ocean), celma (channel), tol (toll-) (island), lóna (distant island)

Direction: Formen (North), Hyarmen (South), Númen (West), Rómen (East), téra (straight), hyarya (left), forya (right)

Buildings: mallë (malle-) (road), ataquë (building), coa (house), car (card-) (house), ampano (building, wooden hall), ando (gate), andon (andond-)(great gate), ramba (wall), mindo (single tower), mindon (great tower), osto (town, strongplace), opelë (village, fortified house), hróta (underground dwelling)

Various: nórë (land), nórië (nation), arda (realm, region), ména (region), men (place), réna (border), peler (fenced field), panda (pasture)

Lesson 10

INSTRUMENTAL, COMPARATIVE, DEMONSTRATIVE PRONOUNS

10.1 TEXT

ძᾔᾓᾗ

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Cilyassë

Mornië alantië i orontinnar. Hísiel céna i lóminna.

Hísiel: Ammára hilyatat terë i lómë.

Nenwë: Sina tië i cilyanna oronta ná. Morniessë quen lantuva. Ar cé orcor caitear foinavë.

Hísiel: Aurë enta tuluva yassë umityë rucë ilyë natillon. I morniessë i orcor cenir mai lá elmë, nan hiruvalmë tië tana isilmenen.

Nenwë: Ar manen merityë mahta i orcor?

Hísiel: Hiritat saila, mahtatat alasaila. Hlaruvalmet.

Mainen ar talinen lelyeantë lencavë i cilyanna. Hísiel ná minya tirien ar hlarien. Mettassë entúlas.

Hísiel: Ealar úmië nar i cilyassë. Isilmë úmë silë cilyanna, nan hlarnenyet ómantainen. Sin ná anwavë tië umbarteva.

In the gorge

Darkness has fallen upon the mountains. Hísiel is looking into the night.

Hísiel: It would be very well to follow them through the night.

Nenwë: This path is a steep gorge. In darkness, someone will fall. Any maybe the orcs lie hidden.

Hísiel: That day shall come on which you do not fear all things any more. In darkness, the orcs can see better than we do, but we will find that path in moonlight.

Nenwë: And how do you want to fight the orcs?

Hísiel: To find them is wise, to fight them not. We shall hear them.

Using hands and feet they climb slowly towards the gorge. Hísiel is first to watch and to see. Finally she is returning:

Hísiel: Evil spirits are in the gorge. The moonlight did not shine into the gorge, but I heard them by their voices. This is truly an evil road!

10.2 GRAMMAR

10.2.1 Instrumental

Besides the cases indicating place and direction, Quenya has a case with a more complex meaning, the instrumental.

The primary function of the instrumental is to denote the 'instrument' by what something is accomplished, i.e. in the sentence 'I fight with a sword', the sword is the instrument by which the fighting is done, and hence this word has to be in the Quenya instrumental case.

This case is formed in quite close analogy with the dative, the only difference being that to the dative ending **-n** (or **-nt** in dual) a further ending **-en** is appended. This implies for words which usually form plural in **-r** that as in the case of the dative, plural formation in instrumental is done in **-i-**:

ciryanen (by ship; cf. dative. ciryan)
ciryainen (by ships; cf. dative ciryain)
lassenen (using a leaf; cf. dative lassen)
ciryanten (by both ships)
andunen (using both gates)
eldalinen (using some elves)
aranyanen (using my king)

However, for nouns ending in **-n**, the instrumental ending **-nen** can be directly appended, since **-nn** as a final consonant cluster is impossible in Quenya, but quite permissible if it appears inside a word. However, for words ending in different consonants, a connecting vowel **-e-** in singular and **-i-** in plural is inserted:

arannen (using a king)
natenen (using a thing)
natinen (using things)

If the noun ends with an **-i**, this remains short in singular but is lengthened in plural:

tárinen (using a queen)
tárínen (using queens)

As already mentioned, the instrumental is primarily used to denote with the help of what object something has been done:

Etécien i parma quessenen. (I have written the book using a feather.)
Hísiel mahta i macilenen. (Hísiel fights with a sword.)
Eldar quetir quettainen. (Elves speak using words.)

Furthermore, the instrumental can be used to denote the one having carried out an action (which is described in passive):

I harma ná halda Nenwenen. (The treasure is hidden by Nenwë.)
I Orco harnaina Hísielenen. (The orc [was] wounded by Hísiel.)

The instrumental can also be used to denote the cause of some observed effect (with the more literal translation 'caused by'):

Lassi lantar súrinen. (Leaves fall caused by wind.)
I eldali firner i ohtanen. (Many elves died in the war.)

10.2.2 The comparative

In Quenya, no true comparative form is known which would be a literal translation of e.g. 'greater'. There is, however, a phrase which can be used to compare adjectives, and this phrase makes use of the word **lá** (beyond).

Literally translated, the sentence **Hísiel ná linta lá Nenwë.** would be 'Hísiel is fast beyond Nenwë.', but this is not how an English speaking person would express this idea, hence it should be translated as 'Hísiel is faster than Nenwë.'.

I eldar ner sailë lá i atani. (The elves were wiser than the men.)
Anar calima lá Isil. (The sun is brighter than the moon.)
Aldar nar altë lá atani. (Trees are taller than humans.)

Presumably also adverbs can be compared with this formula:

Eldar cenir mai lá orcor. (Elves see better than orcs.)

Maybe a kind of comparative can also be expressed using **malda** (more) —but is is not really clear if these sentences would be proper Quenya:
Anar malda calima. (The sun is brighter; lit.: 'more bright')

10.2.3 Demonstrative pronouns

Demonstrative pronouns are used to draw attention to a specific object or person, i.e. 'this elf' instead of just 'an elf'. In Quenya, there are two different groups of demonstrative

pronouns —those specifying a noun and independent ones.

Demonstrative pronouns specifying a noun are grammatically adjectives, i.e. they agree in number with the noun and can get case inflection endings if they are the last declinable word. Like adjectives, they can be found before or after a noun.

The attested examples include **sina** (this), **tana** (that), **enta** (that over there, that in the future) and **yana** (that back then).

elda sina (this elf)
nér tana (that man)
enta macil (that sword over there)
aurë enta (that day)

sina denotes an object close to the speaker, **tana** an object close to the listener and **enta** an object far away from both. **enta** can also used to express a distance in time, if so it refers to future events whereas **yana** refers to past events.

Ma antatyë nin macil tana? (Can you give me that sword?)
Aurë entassë Hísiel entuluva. (On that day Hísiel will come again.)
Yana auressë Hísiel lendë mahtien. (On that day, Hísiel went to fight.)
Sina elda ná Nenwë. (This elf is Nenwë.)

Independent demonstrative pronouns are not associated with a noun. Grammatically, they can be treated like pronouns in nominative or accusative. We can deduce the forms **sin** (this [here], thus) and ***tan** (that).

Sin Hísiel quentë. (Thus spoke Hísiel.)
Tan ná macil. (That is a sword.)

10.3 VOCABULARY

Quenya	English	Quenya	English
anwa	real, actual, true	má (ma-)	hand
cé	maybe	malda	more
cilya	gorge, cleft, pass	minya	first
eala	spirit	óma	voice
halda	veiled, hidden	oronta	steep
harnaina	wounded	quessë	feather
hlar-	to hear	quetta	word
isilmë	moonlight	súrë (súri-)	wind
lannë	tissue, cloth	tál (tal-)	foot
lenca	slow	umbar (umbart-)	doom

10.4 CONVERSATION —COMPARING THINGS

When you talk to elves, sooner or later you will be asked about what things you like and dislike. In this situation you should know how to compare things since these sentences are phrased in quite a different way in Quenya than in English.

For example, pointing at two things and trying to ask 'Which do you think is prettier?' doesn't really work because there's no word for 'prettier' and you can only say 'A is pretty beyond B'.

Therefore, it is better to ask

Man analta sinë aldaron? (Which is the tallest among the trees?)
Man len ammelda sinë nation? (Which is your favourite among these things?)
Ma sina lannë ná vanya lá tana? (Is this garment more beautiful than that?)

Don't even try answering *Sina lá vanya.*, since this might be understood as 'this is more beautiful' or 'this is not beautiful[1]'. Instead, your answer might be

Sin anvanya. (This is exceedingly beautiful.)

There is no sharp borderline between the Quenya comparative and superlative, and for an elf this answer makes a lot of sense. You might use the following vocabulary to train yourself in comparisons:

Colors: carnë (red), culuina (orange), fána or fánë (white), helwa (pale blue), laiqua (green), laurëa (golden), lossë (snow white), luin (blue), malina (yellow), morë or morna (black), ninquë (white), silma (silver, shining white), sindë (th-) (grey), varnë (dark brown)

Properties: vanya or vanima (beautiful), mára (useful, good), raica (wrong, crooked), ucla or umëa (evil), halla (tall), anda (long), sinta (th-) (short), alta (tall, great), úra (large), úvëa (abundant, very large), titta (tiny), pitya (small), nindë (fragile, thin), tiuca (fat), lunga (haevy), lissë (sweet), sára (bitter), quanta (full), lusta (empty), lauca (warm), ringa (cold), vinya (new), yerna (old, worn), nessa (young), linyenwa (old)

[1] See lesson 11

Lesson 11

PREPOSITIONS, NEGATION USING LÁ, OPTATIVE USING NAI

11.1 TEXT

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ʞjhíz ᴅᴇᴛoᵽl j ᵽᵽ ᴛlʜɑɾl

i ɾᵹn ɾᵹᵹᵼn ᵹᴛᵽᵽɾ bʌʜʜ ᴍɑmʜ̃ mɑn ᵹᵽʜ ᵽᵽ::

mɑᵹᵽɔ ᴍɑm ᵽᵹᵹᴅᴛoɾᴋʰ ɪmᴛoɾ ᵽᴛ ᴍɑdᵽ ᴅᴇᴛoᵽᵽʰ

ʞjhíz ɪmɑm mᵹᵽbmɑɑ:: ɪnᵹ ᴛl̃ ᵽᴛ ᴍɑdᵽ ɾlʜ ɾlᴇ j qᵽᴛɾí::

mɑmɑ ɾlʜ ᴅᴇᴛoᵽl jᴍ ɑmɑɾ ᴍ ʞᵹíɑm:: ɑnɑ ʜmɑɑ ɪmɑlᴍí qᵽɾᴍ::

mɑᵹᵽɔ mʌ ᵽᵽᴇ ɑnʜ ᴛlᴍ::

I valarauco

I eldar hostear sanwenta.
Nenwë: Man caruvalmë? Lá polilmë lelya terë i cilya.
Maglos: Á lasta! Quen túla!
Nenwë: Nárë ar mornië túlar et lómillo!
Hísiel: Valarauco! Á auta lintavë!
I eldar lelyear tyelcavë foina menenna mír rondo pitya.
Maglos: Man caruvalmë? Umilmë polë mahta valarauco!
Hísiel: Umin Nolofinwë. Inyë lá polë mahta enta eala ú cáleo.
Nenwë: Enta valarauco úma sinomë me hirien. Sin sanwë anúmëa cotumo.
Maglos: Nai autuva sina lómë.

The balrog

The Elves gather their thoughts.
Nenwë: What shall we do? We cannot go through the gorge.
Maglos: Listen! Someone is coming!
Nenwë: Fire and Darkness are coming out of the night.
Hísiel: A balrog! Flee swiftly!
The Elves hasten into a hidden place in a small cave.
Maglos: What shall we do? We cannot fight a balrog!
Hísiel: I am not Fingolfin. Even I cannot fight this being without light.
Nenwë: That balrog is not here to find us. This is an evil plan of the Enemy.
Maglos: May this night pass swiftly!

11.2 GRAMMAR

11.2.1 Prepositions

We have seen that there are two different possibilities of expressing the location of something in a Quenya sentence: first, we have e.g. the preposition **mi** (in) and second the locative case **-ssë** . A similar relation holds between the preposition **na** and the allative case **-nna**.

mi taurë as well as **tauressë** (in a forest) are grammatically correct Quenya, but usually a case inflection ending is preferred to a preposition. However, there are some names for places which are in fact derived from locatives, e.g. **aicassë** (mountain peak; lit.: sharpened place). Instead of using the ending **-ssë** with those words (and creating the rather cumbersome *aicassessë* it is better to use a preposition instead and to express the idea as **mi aicassë** (on a mountain peak).

In many languages, the noun following a preposition is usually found in a certain case dictated by the preposition. Quenya is no exception: most prepositions are followed by the accusative (which means the words do not usually show a special case inflection), but there are several prepositions governing different cases, and their use has to be memorized. An example for this is **ú** (without) which governs genitive in Quenya, hence **ú macilo** (without a sword).

A preposition does not determine a noun sufficiently, hence there is a difference between **mi taurë** (in a forest) and **mi i taurë** (in the forest). The definite article can be contracted with the preposition in some cases, in the above example this yields **mí taurë** (in the forest). Wherever such a contracted form is relevant, we will quote it separately in the following.

Prepositions followed by accusative:

amba, ama (up, upward, onto)

Lelyalmë amba oron. (We go up a mountain.)

an (for, because of[1], until)

Úmen polë tulë an i orco. (Because of the orcs I could not come.)
Sinomë maruvammë an aurë. (We will stay here until morning.)

apa (behind, in the rear of)

Nenwë lelyëa apa Hísiel. (Nenwë is going behind Hísiel.)

ara (outside, beside)

I atani marir ara nórë sina. (The men abite outside of this land.)

enga, hequa (save, except)

Ilyë nissi umir ohtari enga Éowyn. (No woman is a warrior except Éowyn.)

epë (before)

á quetë epë autatyë. (Speak before you leave!)

harë (near)

I osto harë i sírë ná. (The twon is near the river.)

ho (from)

Sina nér tulë ho Ondolindë. (This man comes from Gondolin.)

imbë (between two things (spatial and temporal))

Imbë i mindonet ando ná. (Between the two towers is a gate.)
Lómë hilya imbë auri. (A night follows between days.)

imbi (among (several things))

Ancalima imbi eleni. (Brightest among the stars.)

mi (in, on (spatial and temporal)); **mí** (in the)

Eldar nar mi aicassë. (Elves are on the mountain peak.)
Mí lómë tuluvan. (In the night I will come.)

mír, minna (into)

Lelyammë mír taurë. (We go into a forest.)

na, ana (to, towards)

Lelyalmë na oron. (We travel towards a mountain.)

nu, no, undu (under, beneath)

Nu i alda caitear firini lassi. (Under the tree, dead leaves are lying.)
Undu lumbor caita i nórë. (The land lies beneath clouds.)

or (above)

Or i alda aiwi wílar. (Birds are flying above the tree.)

[1]This meaning is rather uncertain and it seems likely that Tolkien dismissed the notion of a causal **an** 'for, because' in later texts

tenna (until)

Maruvan tenna andúnë. (I will wait until evening.)

terë (through)

Lelyuvalmë terë i taurë. (We will go through the forest.)

ve (like, as)

Cennen cále vë Anar. (I saw a light like the sun.)

***yo** (together with)

Nenwë lelyea yo Hísiel. (Nenwë accompanies Hísiel.)

Prepositions followed by genitive:

arwa (with, having)

Cénan nér arwa macilo. (I see a man with a sword.)

ú (without)

Nér ú meldoron umë alya. (A man without friends is not rich.)

Prepositions followed by ablative:

et (out of)

Et ostollo orontinnar utúlien. (Out of the town I came to the mountains.)

11.2.2 Negation using **lá**

Apart from the use of the negative verb **umë** there is a second (more simple) possibility for negating Quenya sentences. This can be done by using **lá** in front of the verb. Using this technique, all verbal endings remain unchanged (this is in fact different to the use of **umë** where the verb appears in infinitive.

Lá utúlien coalyanna. (I have not come to your house.)
Sina parma lá tencen. (I did not write this book.)

In contrast to **umë**, **lá** can also be used for the negation of infinitives or gerunds:

Lá macitas assaila ná. (Not to kill him is very wise.)
Lá mahtien utúlien. (I have not come to fight.)

In general, it makes little difference if you choose **umë** or **lá** for negations, but some situations require more caution:

One should always deny intentions using **vá** rather than **lá** or **umë**:

Vá tuluvan coalyanna. (I will not come to your house.)

The verb 'to be' is never negated using **lá** but always replaced by **umë**, hence not *Nissi lá nauvar ohtari.* but **Nissi úvar ohtari.** (Women will not be warriors.).

Finally, it is easy to confuse **lá** with the comparative —so if you want to negate something while you compare things, it is better to use **umë** is you can. However, sometimes there's no choice:

Lá mahtie saila lá mahtie. (Not to fight is wiser than to fight.)

11.2.3 Wishes using **nai**

In order to express a wish in Quenya, **nai** is usually set in front of an ordinary sentence in order to express that this is something desired. **nai** could roughly be translated as 'may it be that', but in a less literal translation this can also be 'hopefully' or something similar.

The use in connection with the future tense is most common:

Nai veryuvante i osto! (May they protect the town!)
Nai lá mahtuvalmë! (Hopefully we will not fight!)
Nai hiruvalyë i harma! (May you find the treasue!)

Presumably **nai** can also be used with present or even past tense if one had wished for something but doesn't yet know if it has come true:
Nai ni ecénierë . (Hopefully she has seen me!)
Nai túlas! (I hope he is coming!)

11.3 VOCABULARY

Quenya	English
aicassë	mountain peak
alya	rich, blessed
apa	behind, in the rear
cálë	light
et	out of
firin	dead
harë	near
hosta-	to gather
lumbo	cloud
men	way; place, spot
or	above
pitya	small
rondo	cave
sanwë	thought, act of thinking
tyelca	swift, agile, hasty
ú	without
valarauco	balrog

11.4 CONVERSATION —IN BATTLE

Sometimes, Middle-Earth can be a dangerous place and you might end up being drawn into a battle. If you happen to have Noldor fighting next to you, however, you do not need to fear much. Nevertheless, knowing some battle commands can make a difference.

Simple commands during the fighting may sound like this (pay attention to the initial imperative **á** - once you hear this, you should be on alert):

Áte macë! (Kill them!)
Á atalelya! (Fall back!)
Á varya men sina! (Defend this place!)

Before the actual fighting starts, you might usually get to hear some longer battle plan:

Á horta pilindi tengwenyanen.
(Shoot arrows on my sign!)

I macari varyuvar men sina ortainë turmainen.
(The swordsmen will defend this place using a shield wall.)

I roqueni lelyuvar minyar.
(The riders will proceed first.)

If you are cut off, it is good if you know how to call for help:

Nan harnaina! (I'm injured!)
Á tulë ninna! (Come to me!)

If the battle is going well, you might want to try a warcry:

Qualmë ilyë orcoin! (Death to all orcs!)
Ondolinden! (For Gondolin!)

Warriors: ohtar or mahtar (warrior), ehtyar (spearman), roquen (knight), cáno (commander), macar (swordsman)

Weapons and armour: macil (sword), langо (broad sword), ecet (short sword), sicil (dagger), quinga or cú (bow), pilin (pilind-) (arrow), ehtë or ecco (spear), turma (shield), cassa (helmet)

Verbs: mahta- (to fight), mac- (to slay), harna- (to wound), horta- (to shoot, to send flying), nornoro- (to run), mar- (to wait), varya- (to protect)

Lesson 12

PARTICIPLES, THE VERB ËA , NUMBERS

12.1 TEXT

lómi lómëndë[1]

Túrin Turambar turunyë Húrinion. I aran Túrin Thalion nóna i aranië Finduilas Orgilionello. Ilcharon Nólimon Húrin.

Turambar ná ómu mallë mí lómi lómëndëo círinnë.

Ilharon ómu ilë ma! ómaa qílómëmmar. Tanyan lú i yér Dúnadan.

Yáva palantë Ilharon cenë i mallanto ilcharë ve ómaa. Ilë ilyo tulta Ilyanë i yér.

Ilharon i Dúnadan tallantë hequa tulta Gilthanto. Násë Aglarond. Mamo mana tallëma lissë rúmëmmar.

Turambar Tanto Dúrin Tarkúnë

Manat ú qíla Tarmar tallantë qílómë lú Iglin. Ilo Tanto tenë Gondolin qí Aglarond.

[1]The Sindarin name 'Dor Daedeloth' cannot be written in a Quenya tengwar mode and is therefore written in the tehtar Sindarin mode.

Dor Daedeloth

Mettassë túla i cálë aurëo. I valarauco avánië. I eldar lelyear terë i cilya ar túlar palla sarna ardanna. Lumbor teltar aurë.

Maglos: Essë sina nórëo ná Dor Daedeloth lienyassë.

Hísiel: Sina arda ná tirna cotumonen. Merin hirë i tië valarauco.

Aicavë tírala Hísiel lelyëa i nórenna astova ar sarna. Apa anda lúmë híras i tië.

Hísiel: I valarauco mápala sellelya lendë Rómenna. Eldali hilyaner, nan ner mácinë úmië ealainen.

Maglos: Manna Auriel mapaina?

Nenwë: Ëa quenta mindono móliva cotumo harë oronti. Enta menna lelyala cé hiruvalmë Auriel.

Dor Daedeloth

Finally the light of the day is coming. The balrog has vanished. The elves travel through the gorge and come to a wide, stony land. Clouds cover the sun.

Maglos: My people call this realm 'Dor Daedeloth'.

Hísiel: This land is guarded by the enemy. I wish to find the trail of the balrog.

Sharply watching Hísiel marches into the dusty and stony land. After a long tme she finds the trail.

Hísiel: Seizing your sister, the balrog went towards the East. Some elves followed, but they were slain by evil spirits.

Maglos: Where has Auriel been brought to?

Nenwë: There is a tale about a tower of a servant of the Enemy close to the mountains. Going to that place, maybe we fill find Auriel.

12.2 GRAMMAR

12.2.1 The present active participle

The present active participle (PPA) is an adjective derived from a verb and is used to describe someone carrying out the action of the verb. Therefore, someone who goes somewhere can be described as 'going'.

In English, the PPA is used with auxiliary verbs to form the continuous tenses, e.g. 'a man is going'. This, however, cannot be translated with the participle in Quenya, as we have seen, Quenya does not use an auxiliary verb to express this idea but has a distinction between Aorist and present tense instead.

The PPA is formed by appending the ending **-la** to the verb stem. If possible (i.e. if only one consonant is following and if it is not part of a diphthong) the stem vowel is lengthened. For A-verbs, the ending can be appended without complications:

lanta- (to fall) → lantala (falling)
lelya- (to go) → lelyala (going)
lala- (to laugh) → lálala (laughing)

For basic verbs, the ending is presumably appended to the present tense:

car- (to do) → cára (is doing) → cárala (doing)
tir- (to watch) → tíra (is watching) → tírala (watching)
tul- (to come) → túla (is coming) → túlala (coming)

Grammatically, the PPA is very similar to adjectives with the one exception that it does not form a distinct plural; 'watching elves' is therefore translated as **eldar tírala** and not *eldar tíralë* .

When translating, it is probably often permissible to translate the PPA in phrases using 'while'

Cénan mahtala eldar. (I see fighting elves.)
Lindala lenden. (I went while I sang.)
Hísiel tírala ná. (Hísiel [is] watchful.)

But a PPA can also be readily translated literally:

Nér mápala macil lendë. (A man went, seizing a sword.)

12.2.2 The perfect passive participle

The perfect passive participle is another adjective derived from a verb, but in contrast to the PPA it describes the state of a thing on which the verbal action has been carried out, i.e. if someone saw a man, this man is 'seen'.

The PPP is formed in Quenya with the ending **-na** or **-ina**. For A-verbs, the ending **-ina** is directly appended to the verbal stem:

anta- (to give) → antaina (given)
lanta- (to fall) → lantaina (fallen)
hilya- (to follow) → hilyaina (followed)
verya- (to protect) → veryaina (protected)

For basic verbs the final consonant of the verb stem determines which ending is used. Basic verbs with the endings **-c, -p, -v** or **-t** use the ending **-ina** as well, but their stem vowel is lengthened:

tec- (to write) → técina (written)
mat- (to eat) → mátina (eaten)

Basic verbs with the final consonants **-r, -m** or **-n** however append the shorter ending **-na** directly to the verb stem (since this produces a two consonant cluster, the stem vowel cannot be long):

car- (to do) → carna (done)
cen- (to see) → cenna (seen)

Basic verbs with the ending **-l** form the PPP also with the ending **-na**, but the resulting consonant group **-ln-** is changed into **-ld-** in Quenya:

mel- (to love) → melda (loved)

The PPP can be used just like an adjective, in contrast to the PPA it also forms a regular plural. If the PPP describes an action, the one doing the action appears in instrumental case:

I parma ná técina quessenen. (The book is written using a feather.)
Cénan sellinyar meldë. (I see my beloved sisters.)
Sina macil ná carna Nenwenen. (This sword is made by Nenwë.)

12.2.3 The verb **ëa**

Apart from the verb **ná** there's a second verb in Quenya which can be translated as 'to be. This is **ëa** , but this verb can also be translated as 'it exists', 'there is' or 'let it be'. The plural is presumably ***ear**, the past tense is **engë** 'was, existed'.

There's a noun derived from this verb, **E**, this describes the creation as such.

Elda ëa osto sinassë. (There's an elf in this town.)
Eru ëa han Ëa. (God exists beyond the creation.)
Yana lúmessë engë elda. (One upon a time there was an elf.)

12.2.4 Numbers

Quenya uses a number system based on 12, i.e. all larger numbers are expressed in a duodecimal system as multiples of 12 instead of 10 as in our usual decimal system.

The cardinal and ordinal numbers from 1 to 12 are:

one	minë	first	minya
two	atta	second	tatya
three	neldë	third	nelya
four	canta	fourth	cantëa
five	lempë	fifth	lempëa
six	enquë	sixth	enquëa
seven	otso	seventh	otsëa
eight	tolto	eighth	toltëa
nine	nertë	ninth	nertëa
ten	cainen	tenth	quainëa
eleven	minquë	eleventh	*minquëa
twelve	*rasta	twelveth	*rastëa

If you'd like to use larger numbers, you have to know how the duodecimal system works: For example, 37 is expressed as $3 \times 12 + 1$. We do not know for sure how larger numbers are composed in mature Quenya, so this is just a guess based on Tolkiens Early Qenya examples:

*minë nelderasta (thirty-seven)
*nertë rasta (twenty-one)

12.3 VOCABULARY

Quenya	English
aica	sharp
asto	dust
essë	name
fum-	sleep
lala-	laugh
*manna	where to?
men	place, spot
sarna	stony
telta-	to overshadow, to screen

12.4 CONVERSATION —THE TIME

If you want to make an appointment with elves, there's one thing you need to consider first —elves are immortal and have a lot of time —therefore it is not appreciated if you are very hasty.

You can ask for a time for a meeting in Quenya using

> Man lúmessë entuluvalyë? (At which hour will you return?)
> Man lússë nauva omentielva? (At what time will our meeting take place?)

The locative is used to specify the time

> Hrívessë , Ringaressë tuluvan. (In winter, in december I will come.)
> Á tulë men sinanna i anaróressë. (Come at sunrise to this place.)

If you need a more detailed description, you might hear

> Otsëa lúmessë enquëa arëo Súlimessë. (At the seventh hour of the 6th of March.)

If you want to try a more poetic answer, you might say

> Írë Isil orta. (When the moon rises.)
> Lúmessë , yassë utúlielyë i yana auressë. (At the hour in which you came on that day.)

Units: lúmë (hour), asta (month), loa (year), yén (longyear; 144 years), randa (age)

Times of the day: aurë or arë (day), lómë (lómi-), ló or mórë (night), ára (sunrise), arin (morning), arië (day), sinyë (evening), tindómë or undómë (twilight), anarórë (sunrise), núro or andúnë (sunset)

Seasons: coirë (early spring), tuilë (late spring), lairë (summer), yávië (harvest, early autumn), quellë (late autumn), hrívë (winter), lasselanta (fall)

Months: Narvinyë (January), Nénimë (February), Súlimë (March), Víressë (April), Lótessë (May), Nárië (June), Cermië (July), Úrimë (August), Yavannië (September), Narquelië (October), Hísimë (November), Ringarë (December)

Part II - Advanced Topics

𝔪𝔄 𝔨𝔶𝔓𝔠 𝔓𝔠𝔐𝔬𝔩

May you fi nd Valinor!

Lesson 13

ARCHAIC CASE INFLECTION, IMPERATIVE AND PRONOUNS, U-STEMS

13.1 TEXT

ᛞᚢᚱ ᚾᛟᛞᚱᚢᚴᛁ

ᛏᛟᚠᛖᚴ ᚿᛁᛚᚢ

ᚦᛟᚾ ᛞᚢᚱ ᛁ ᛒᚱᛁᚴ ᚾᛟᛏᛖᚱᚺ[1]· ᚷ ᚱᚷ ᚾᛟᛞᚱᚢᚴ ᚿᛁ ᛇᚱᚴᚷ ᚾᚢᚴ ᚢᚴᚴᚱᚢᛋ᛫ ᛁ ᚠᚢᚱᛒ ᚠᚢᚷ ᚳᚷᚹᛟᚾ ᚾᛟᛞᚱᚢᚴᚾᛟᚾ᛫ ᛞᚢᚱ ᚢᚴᚴᚱᚢᛋ ᚾᛁ ᛇᚱᚴᚷ ᚿᛁᛚᚢ ᚳᚷᚹᛟᚾ ᚾᛟᛞᚱᚢᚴᚾᛟᚾ᛫ ᚠᚢᚱᛒ ᚢᚴᚴᚱᚢᛋ ᚾᛁ ᚳᚷᚹᛟᚾ ᚳᚢᚱᚾᛟᚾ᛫ ᚱᚢᚱ ᚢᚴᚴᚱᚢᛋ ᚾᛁ ᚳᚷᚹᛟᚾ ᚳᚢᚱᚾᛟᚾ᛫ ᚦᚢᚱᛒ

Quenta Ninquelotëo

Maglos nyára:
Sin quenta i vendëo Nimloth, yo essë Ninquelotë ná lambes Noldoiva: Neldë aurí lendiemmë i astova ardas hilyainë orcoinen. Cantëa aurës me mapanentë ar leryanentë mandos cotumova. Enta mando në rímas hísieva nórëo. Tolto auri cennemmë eresseavë mornë rambai mandommo. Nertea aurës pollimmë mahta túré or orcoi i me tirner. Oantiemmë terë mornë sambí ar antumna sambes hirnemmë tié mandollo. Mettas entullemmë i vilyanna enwina mindos. Ai meril hirë enta mindó, cena i orontinna: Atta altë tarmar ondova nar i tengwi i mindonna.

The story of Ninquelotë

Maglos tells:
This is the story of the maiden Nimloth, whose name is Ninquelotë in the language of the Noldor: Three days we travelled in the dusty land, followed by orcs. On the fourth day they caught us and released us into the prison of the enemy. That prison was at the border of the misty land. Eight days we saw only the dark walls of our jail. On the ninth day we were able to fight and gain a victory over the orcs who watched us. We went away through dark chambers, and in the deepest chamber we found a way out of the prison. At the end we came back to the sky at an old watchtower. If you wish to find that watchtower, look towards the mountains: Two high pillars of stone are the signs towards the tower.

13.2 GRAMMAR

13.2.1 The accusative

Up to now, we have used direct objects in accusative without any case inflection. This is indeed how things are expressed in modern Quenya, however archaic Quenya did have a distinct form of the accusative and this form is often preserved in written form (so-called 'book Quenya'). We will therefore see the distinct accusative only in this lesson (where an old legend is told) but usually have no distinct accusative forms.

In Singular, the archaic accusative is made distinct by lengthening of the final vowel of a noun. If the noun ends with a consonant, however, even the archaic accusative is the same as the nominative:

cirya (ship) → ciryá (ship; acc.)
lassë (leaf) → lassé (leaf; acc.)
cotumo (enemy) → cotumó (enemy; acc.)
nat (thing) → nat (thing, acc.)

In accusative plural, all nouns receive the plural marker **-i**, even if **-r** would be their usual plural marker. For nouns with regular nominative plurals in **-i**, the accusative becomes a lengthened **-í**:

ciryar (ships) → ciryai (ships; acc.)
lassi (leaves) → lassí (leaves; acc.)
cotumor (enemies) → cotumoi (enemies; acc.)
nati (things) → natí (things, acc.)

In partitive plural, the ending **-li** becomes **-lí** in accusative:

ciryali (some ships) → ciryalí (some ships; acc.)
lasseli (some leaves) → lasselí (some leaves; acc.)
cotumoli (some enemies) → cotumolí (some enemies; acc.)
nateli (some things) → natelí (some things; acc.)

Finally, in dual there is presumably never a distinction between nominative and accusative.

Nertëa auressë Feanáro cennë i falassé vinya nórëo.
(On the ninth day Fëanor saw the shore of a new land.)

13.2.2 The respective

Presumably, there are more cases in Quenya than the ones covered so far - there may be a case used for comparing things, but we know for sure that there is the so-called respective. This case is marked in singular, partitive plural and dual with the ending **-s** and in plural by **-is** (which however doesn't lead to a long **-i-** if the ending is **-i** already. If a noun ends with a consonant, the connecting vowel **-e-** is inserted.
The precise function of the respective is a bit unknown - most likely it is just a variant of the locative (and we have used it as such in this lesson):

cirya (ship) → ciryas (on a ship)
ciryar (ships) → ciryais (on ships)
ciryat (both ships) → ciryates (on both ships)
ciryali (some ships) → ciryalis (on some ships)
nat (thing) → nates (near a thing)
nati (things) → natis (near things)
natu (both things) → natus (near two things)
nateli (some things) → natelis (near some things)

13.2.3 The primitive imperative

In archaic Quenya there is a form of the imperative which (at least for basic verbs) is formed with the ending **-a** (without lengthening of the stem vowel, hence this is distinct from the present tense). Presumably this is not used in modern Quenya, but some forms have survived:

Heca! (Be gone!)
Ela! (Look!)

It is possibly that these primitive imperatives would show up at least for basic verbs in ancient texts, so they should presumably be used whenever the distinct accusative is used. One might find:

Tira! (Look!)
Tula! (Come!)

13.2.4 Imperative and pronouns

In the primitive imperative form discussed above it is possible to make a distinction if one or several persons are addressed. If the order is to one person only, an ending **-t** can be used whereas for a group an ending **-l** would appear (it is not a coincidence that these are just the two short 2nd person verbal endings).

Hecat! (Be gone!; to one person)
Elal! (Look!; to a group)

If this distinction can be made using the 'modern' imperative as well, these endings would then be appended to the verb in infinitive. For basic verbs with infinitives in **-ë**, this would consequently be changed into **-i-**:

á tulil! (Come!; to a group)
á cenit! (Look!; to one person)
á mahtal! (Fight!; to a group)

Without explicit example, we can guess that pronomial endings can also be used to express imperatives in the 3rd person:

á cenis! (He shall see!)
á mahtas! (He shall fight!)

Apart from pronouns expressing the logical subject of an imperative phrase as used above, pronouns can also be the object of an imperative. Usually they would then be written as independent pronouns, but as part of imperatives they are appended to **á**:

ánin anta! (Give me!)
ámen antal! (Give us!)
ányë tirë! (Watch me!)

13.2.5 U-stem nouns

There are some nouns for which the declination looks somewhat irregular. These nouns usually end in **-o**, but this comes from a stem which originally ended in **-u**, and this is recovered as a connecting vowel as soon as endings are appended. The most important of these nouns are **ango** (snake), **rusco** (fox), **ranco** (arm) and **urco** (bogey).

For all case endings which do not involve a plural marker **-i-**, the original ending is restored as connecting vowel **-u-** for these words:

anguo (of a snake)
urcussë (at a bogey)
rancunen (by use of an arm)

However, the U-stem nouns form a plural with the plural marker **-i** instead of *-r*, and this implies that **-u-** is turned to **-w-** - if this however is created in the combination **-cw-**, it is written as usual as **-qu-**. Hence the following forms:

angwi (snakes)
urquinnar (to bogeys)
ranquion (of arms)

But the partitive plural has the **-l-** separating the **u** and **i**, hence no changes occur (this is another way of saying that the partitive plural marker **-li** doesn't involve the plural marker **-i**):

anguli (some snakes)

An especially nasty example is **telco** (stem, leg). This word forms its plural **telqui** in analogy with **ranco** in spite of the fact that there's no reason for this - its stem does *not* originally end with an **-u** and we have no reason to assume that the singular forms would not be e.g. the regular **telcossë** instead of *telcussë* (at a leg):

13.3 VOCABULARY

Quenya	English
ango (U-stem)	snake
enwina	old
eressëa	only, alone, lonely
lotë	flower
mando	custody, prison
mindo	tower
ninquë	white
ríma	border
rusco (U-stem)	fox
sambë	chamber, room
tarma	pillar
tengwë	sign
tumna	deep, hidden
túrë	victory
urco (U-stem)	bogey, orc
vendë	maiden
vilya	sky

13.4 CONVERSATION —THE WEATHER

Even elves use the weather sometimes as a topic for conversation, especially when they are travelling and get wet like anyone else. However, their attitude towards such experiences is much more relaxed than the one of many humans.

Using

> Man utúlien súrinen? (What has come with the wind?)
> Man tultuva i súrë? (What will the wind bring?)

you can ask for the current weather or for what is to come. Your answer may be some of the following:

> Ulya. (It is raining.)
> Anar síla. (The sun is shining.)
> Lossë caitëa nórenna. (Snow lies upon the land.)
> Hísië tópa orontion aicassi. (Mist veils the peaks of the mountains.)
> Lumbor hostear. (Dark clouds are gathering.)

Pay attention to the fact that weather conditions are expressed in impersonal constructions in Elvish - this means, the English ’it’ often used in expressions like ’it is cold’ does not appear in the Quenya sentence - instead, the sentence has no subject (this is perfectly fine for a Quenya sentence). Even a sentence like ’I am cold’ refers to an outside condition and is most likely translated as an impersonal construction as well:

> Ringa ná. (It is cold.)
> Ringa nin. (I am cold.)
> Ringa nin súrinen. (The wind makes me cold.)

Also, do not forget that the Noldor love poetic phrases to describe what they see and feel:

> Lumbor hostear ar lelyear vilyassë ve altë ciryar - raumo tuluva.
> (Dark clouds are gathering and travelling across the sky like great ships - a storm will come.)

Nouns: mistë (fine rain), fanya (cloud), lumbo (dark cloud), súrë (súri-) (wind), vaiwa (wind), árë (sunlight), hísë (-th-) (mist), hísië (-th-) (mist), raumo (storm), nixë (frost), lúrë (dark weather), lossë (snow)

Adjectives: lúrëa (dark, overcast), ringa (cold), lauca (warm)

Lesson 14

PHONOLOGY, PREFIXES, COMPOUND FORMATION

14.1 TEXT

i thîn

i nand ríell cúma fhín hóg lóg i ríghin. ghenth i mallg ýdh mal. lam ui lhavárach. ol ui bennin lag i ríghin. ríg lamlathth rhenn dhenin hógannen. ui olthig lóthin cúnn rendhdhógren. ithin lóg mallen. nenn im túr hóg ilcúthin ui ithin nenndhren. ol cúmen ui ol rúna penin ghenth. thúrg hóvedin nardh thenúr ríthren. lad thrain cúthin parg lathil hóg pithin i bendhin ui pedin i thrin ríghin glarag.

mavander cúmin i thrandún pódren. i lóbren rhen ýlthrigen vael vidhirenn. a rhennthúr rend i thrin. il hín ol thr dhenin il lhíthrenn.

I mindo

I neldë eldar lelyar canta auri harë i oronti. Sinomë i nórë ringa ná, úna ar unduhuineva. Lá ëa tarna terë i oronti. Eressëa únótimë ondor cenintë aurenen, ar lómissë hlarintë lammar orcohtarion. Umintë hirë nén, nan ilya vinya auressë atalelyantë ar umintë nancenë. Lá lamni ar lá olvar tuvintë sinomë. Mettassë auhortantë nateli lintavë lelien. Terlelyantë tenna toltëa auressë tulintë i tarmanta ar tuvintë i mindo oronto pendessë.
Muinavë lelyeantë i mindonna tirien. I hestanë ondor rambaron tinir hísienen. Ve ondonelet orta i mindo. Apa sinta lúmë cénantë atta orcor ettulë mindo andollo. Andunessë i eldar analelyeantë mindo túcinë macilinen.

The watchtower

The three elves wander four days close to the mountains. Here the land is cold, lonely and beneath a shadow. There is no pass through the mountains. Alone uncounted rocks they see in daylight, and at night they hear the sounds of orcwarriors. They do not find water, but each new day they proceed again and do not look back. No animals and no plants they find here. At the end they throw away some things to travel swiftly. They go through till on the eighth day they come to the two pillars and find the watchtower at the slope of a mountain.
Hidden they go to the tower to observe. The withered stones of the walls glint in the mist. Like a tooth of stone the tower rises. After a short time they see two orcs coming out of the tower gate. At sunset, the elves approach the towers with drawn swords.

14.2 GRAMMAR

14.2.1 General remarks about Quenya phonology

As we have seen already in the discussion of the Quenya tengwar writing mode, there are some consonants (like e.g. **d**) which cannot appear alone between vowels but always have to be part of the group **nd**. In fact, Quenya is very restrictive regarding what consonant clusters are allowed in principle.

At the beginning of a Quenya word, only vowels or the consonants

c, f, h, l, m, n, p, q, r, s, t, v, w and y

may appear. There are also few consonant groups which can occur word-initially, these are

qu (instead of cw), ty, ly, ny and nw,

all of these contain the semi-vowels **y** or **w**. Quite independent of its meaning, a word like ’darkness’ could therefore never be a Quenya word, nor could it even be written in a Quenya tengwar mode for the simple reason that a Quenya word cannot start with **da-**.

Inside a Quenya word, the following consonant clusters occur frequently:

ld, mb, mp, nc, nd, ng, ngw nqu, nt, nw, ps, qu (for cw), ts and x (for ks)

All other consonant groups which can occur in principle inside a single Quenya word are

cc, ht, hty, lc, ll, lm, lp, lqu, lt, lv, lw, ly, mm, mn my nn nty, ny, pt, rc, rd, rm, rn, rqu, rr, rt, rty, rs, rw, ry, sc, squ, ss, st sty, sw tt, tw and ty

In words with prefixes and compound formations, a few more combinations may occur which cannot be part of a single Quenya word. However, often consonant groups are changed instead to agree with the allowed clusters. Apart from consonant clusters involving **y** or **q**, no Quenya consonant cluster can have more than two consonants.

Finally, a Quenya word has to end with either a vowel or one of the consonants

t, s, n, l or r.

As a part of case inflection in dual, final **-nt** is also attested.

Single vowels may occur everywhere. The vowel combinations

ai, au, oi, ui, eu, iu

are diphthongs, i.e. they are spoken as one sound and are written in tengwar as a diphthong, not as two separate tehtar on two carriers. Most other combinations of vowels are possible (although they are not diphthongs), but the combinations **aa, ee, ii, oo** and **uu** are usually changed into **á, é, í, ó** and **ú** and **ao** is changed into **o**.

14.2.2 Prefixes

The knowledge about possible and impossible consonant groups would be of little practical use if there were not the possibility to use prefixes for many words, or to form compound of two words. Doing this, it can easily happen that an impossible consonant cluster is created in the process, and it is important to recognize this and to know which consonant group has to be used instead.

Grammatically, prefixes are usually found before a verb (other than prepositions which are written before a noun), but some are also used to form new words, and yet others are associated with a noun or an adjective. Sometimes, there is no sharp distinction, therefore the following scheme is more to indicate a typical use than to give fixed rules. If two variants are given for a prefix and one of them ends with a vowel and the other with a consonant, the consonant ending is used if the following word starts with a vowel and vice versa.

The most important verbal prefixes in Quenya are:

ana- (to, towards)

Analelyan i coalya. (I go to your house.)

apa-, ap- (after)

Hísiel apaquetë Nenwë. (Hísiel speaks after Nenwë.)

ata-, at- (re-, again, back)

Atasiluva Anar. (The sun will shine again.)

au- (1) away (to get rid of it) 2) without)

Auhortan i alamára pilin. (I throw away the bad arrow.)
Aumahtammë estel. (We fight without hope.)

en- (again)

Aurë entuluva. (Daylight will return.)

ete-, et- (forth, out)

Ettúlan coanyallo. (I come out of my house.)

hó- (away (in order to get it to the speaker))

Á hótulë i Naucollor. (Come away from the dwarves!)

nan- (back)

Áva nancenë! (Don’t look back!)

ó- (together)

Ma ólelyalvë i ostonna? (Do we go together to the town?)

ter- (through)

Vanda sina termaruva. . . (This oath shall last. . .)

undu- (down)

Undutúlan i aldallo. (I come down from the tree.)

Prefixes used for word formation of adjectives and nouns:

ala-, al- (un- (negation of especially adjectives))

Lá carita i hamil mára alasaila ná. (Not to do what you judge good is unwise.)

ar- (1) (beside, outside)

Lelyan i arnórinnar. (I travel into the outer lands.)

ara-, ar- (2) (noble, royal)

Utúlien arostollo Noldoron. (I have come from the royal town of the Noldor.)

ava- (un- (denoting something forbidden))

Quenta sina avaquétima. (This tale may not be told.)

can- (four)

Meruvallë canaurë. (You will wait four days.)

il- (un- (a variant of ala-))

Eldar nar ilfirin. (Elves are immortal.)

lin-, li- (many)

Tulin i nandenna linailiniva. (I come into the vale of many lakes.)

nel- (three)

Mahtan nelecconen. (I fight with a trident.)

ú- (un, not)

Eleni nar únótimë. (Stars are uncountable.)

The differenc between the prefixes **au-** and **hó-** is the following: **au** denotes situations in which something is removed from the speaker in order to get rid of it, e.g. if something is cast away because the speaker doesn’t want it any more. In contrast, **hó** is used if something is taken away from somewhere else in order to get it to the speaker.

The prefixes **il-** and **ala-, al-** belong to the group of words denying facts. Therefore, **alquetima** is something which cannot be told, e.g. because there are no appropriate words. The prefix **ava-** on the other hand has to do with the negation of intentions. Used with an adjectives, it implies that something is forbidden, hence **avaquetima** denotes something that could in principle be expressed in words, but there's some rule which tells that it should not.

14.2.3 Consonant shifts

If a prefix ending with a consonant is used in front of a word starting with a consonant, it can happed that a forbidden consonant cluster is created. Usually, the group is then changed (some clusters can actually appear even if they are not part of the allowed Quenya clusters —this is because the rules in compound formation are a bit more relaxed —in any case, these groups are listed in the following as well). We know some of these shifts, others can be deduced from the general phonology:

Final consonant **-l:** lf → **lf**, ln → **ld**, lr → ***ll**, ls → ***ls**

Final consonant **-n:** nl → **ll**, ns → **ss**, nr → **rr**, nm → **mm**, np → **mp**, nv → **nv**.

Final consonant **-r:** rp → ***rp**, rl → ***ll**, rs → ***rs**, rv → ***rv**

Final consonant **-s:** sn → **ss**, sp → ***sp**, sm → ***mm**, sr → ***rr**, sl → ***ll**, sv → ***rv**, sf → ***ff**, sh → **h**

Final consonant **-t:** tn → **nt**, tl → ***lt**, tr → ***rt**, tc → ***cc**, tf → **ff**, th → ***h**

14.2.4 Compounds

Like in English, Quenya permits compounds of e.g. two nouns to form a new noun, e.g. 'star' + 'light' to 'starlight'. For many nouns, this is not problematic since the majority of Quenya nouns ends witha vowel, but for some, impossible consonant clusters can be created —if so, the rules outlined above apply. An example would be the name **Elemmacil** (star-sword).

14.3 VOCABULARY

Quenya	English	Quenya	English
hesta-	wither	pendë	slope
laman (lamn-)	animal	tarna	pass
nelet	tooth	tenna	to
nén	water	tin-	glint
nótima	countable	tuc-	to draw
olva	plant	tuv-	to find
orta	to raise, to rise	úna	lonely, abandoned

14.4 CONVERSATION —HOW DO YOU FEEL?

You can ask how a Noldo feels using a phrase like

Man felmelya? (How do you feel?; lit. 'what is your impulse/emotion')

or more precise

> Man hroafelmelya? (How is your bodily well-being?)
> Man fëafelmelya? (How is your spiritual well-being?).

Maybe you get an answer like

> Alassë nyë quantëa. (Joy is filling me.)
> Rucin natillon yar tuluvar. (I fear the things that will come.)
> Órenya lalëa . (My heart is laughing .)
> Alassenya avánië. (My joy has left me.)
> Nanyë alya, an i naicë autëa. (I am blessed, for the pain is passing.)
> Tevin ilyë orcor. (I hate all orcs.)

If the person you're addressing is not well, you might at least wish him well:

> Nai hiruvalyë alassë! (May you find joy!)
> Nai i Valar tiruvar tielya! (May the Valar watch your path!)
> Nai naicelya autuva! (May your pain fade!)

Verbs: tev- (to hate), ruc- (to fear), lala- (to laugh), naina- (to lament), nyéna- (to lament), nwalya- (to pain, to torment)

Nouns: tevië (hate), caurë (fear), alassë (joy), nírë (tear), naicë (pain), quámë (sickness), ossë (horror), felmë (emotion), hroafelmë (impulses of the body like hunger, thirst,. . .), fëafelmë (emotion, like love, hate, fear. . .)

Adjectives: sancë (hateful), alassëa (happy), naicelëa (painful), laiwa (sick), caimassëa (bedridden), alya (rich, blessed), eressëa (lonely)

Lesson 15

IRREGULAR VERBS

15.1 TEXT

ꦩꦲ꧀ ꦏꦤꦤ

ꦆ ꦩꦤꦺꦴ ꦭꦭꦺꦴ ꦥꦺꦴꦤ ꦥꦺꦴꦒꦶꦴꦤ꧈ ꦩꦤꦺꦴ ꦤꦤ ꦩꦲꦤꦺꦴ꧈ ꦩꦲꦏꦺꦴ꧈ ꦕꦂ ꦏꦭꦺꦴ ꦮꦺꦴꦭ ꦮꦺꦴꦤ ꦲꦤꦺꦴꦒꦤ ꦩꦕꦺꦴꦏ꧈ ꦧꦏꦺꦴ ꦕꦂ ꦲꦭꦺꦴ ꦒꦸꦭꦲꦤꦲꦤ꧈

ꦩꦣꦺꦴꦒ ꦭꦤꦺꦴ ꦥꦺꦴꦴ ꦏꦲꦤ ꦲꦩꦺꦴ ꦆ ꦭꦲꦲꦒ꧈ ꦩꦺꦴꦴ ꦤꦤ ꦕꦂꦤꦺꦴ ꦲꦤꦺꦴ꧈

ꦲꦤꦤ ꦤꦂꦤ ꦩꦺꦴꦴ꧈ ꦲꦩꦤ ꦭꦒꦴ ꦲꦤꦤ ꦕꦴ ꦭꦒ ꦕꦸꦕ ꦲꦏ ꦲꦤꦤꦩ꧈

ꦲꦤꦤ ꦤꦭꦴ ꦩꦴꦭꦴ ꦮꦺ ꦏꦭꦭ ꦏꦴꦥꦺ꧈ ꦒꦕꦺ ꦩꦒꦴꦺ ꦆꦥꦺ ꦕꦥꦏꦴꦴ꧈ ꦆ ꦭꦲꦲꦒ ꦭꦴꦭꦴꦺ ꦕꦴ ꦮꦺ ꦆ ꦉꦴꦺ ꦕꦴꦺ ꦮꦺꦤ ꦭꦥꦏꦤꦺꦴ꧈ ꦲꦭꦲꦒ ꦭꦴꦭꦴꦺ ꦩꦭꦺꦴ ꦮꦺ ꦲꦭꦺꦴ ꦮꦺ ꦥꦺꦴꦴ ꦲꦥꦺꦴꦴ ꦏꦥꦺꦴꦴ ꦩꦕꦴꦥ꧈

ꦲꦭꦲꦒ ꦲꦤꦺꦴ ꦩꦴ ꦮꦺ ꦥꦺꦴꦩꦤ ꦲꦏꦥꦴꦴ ꦲꦤꦺꦴꦒꦤ ꦲꦭꦲꦒ ꦭꦴꦭꦴꦺ ꦩꦴꦭꦴꦺ ꦮꦺ ꦥꦺꦴꦴ ꦲꦥꦺꦴꦴ ꦏꦥꦺꦴꦴ ꦩꦕꦴꦥ꧈

ꦲꦤꦤ ꦕꦒꦴꦕꦩ ꦩꦴꦒ ꦮꦺ ꦥꦺꦴꦩꦤ ꦲꦏꦥꦴꦕꦩ ꦲꦤꦺꦴꦒꦕꦩ꧈

Nu cemen

I mindo tópa palwë vilyanna. Mitya men ná cumna. Nícua. Tië penda auta tumnë sambinnar móressë. Rimbë orcoron tali yeryaner sina tië andë yéninen.

Maglos: Úman polë cenë nat i huinessë. Mauya elmen tinta calmar.

Nenwë: Umë mauya. Nan órea nin lá turë nolwë sina sinomë.

Nenwë ortëa máryat ar quéta quettali. Rilma mirilya imbi lepseryar. I tië cenima ná ar i eldar lelyear tumnë sambinnar. Huinessë hlárantë nén nurrula. Túvantë pityë andor ar vinyë tier pendeo mettassë .

Hísiel: Sin ná tumna osto! Manen hiruvalmë Auriel? Lá ihírien tienya yéni yá hrótassë ar tan farnë.

Nenwë : Lelyuvalmë nenna ar tanomë hostuvalme sanwelma.

Below the ground

The roof of the tower opens wide to the sky. Its interior is empty. It is cold. A down-sloping way leads towards deep chambers in darkness. The feet of many orcs have worn this path during many years.

Maglos: I can't see a thing in the darkness. We have to light lamps.

Nenwë: We don't have to. But I don't really want to apply this secret knowledge here.

Nenwë raises both his hands and speaks some words. A glittering light is shimmering between his fingers. The way becomes visible and the Elves go towards the deep chambers. In the gloom they hear murmuring water. They find small doors and new corridors at the end of the slope.

Hísiel: This is a deep town! How shall we find Auriel here? I lost my way in an underground dwelling years ago, and that was enough!

Nenwë: We will go to the water and gather our thoughts there.

15.2 GRAMMAR

15.2.1 U-verbs

Apart from the two main verb classes we have discussed so far, i.e. the basic and A-verbs there's also a small group of verbs with the stem ending in **-u**, therefore these verbs are referred to as U-verbs. They are

palu- (to open (oneself) wide)
nicu- (to be cold (referring to weather))
fifíru- (to fade slowly (an elaboration of fir-))
hlapu- (to blow, to fly, to stream in wind)
nurru- (to murmur)

Presumably, the conjugation of these verbs is done as follows (using the example **palu-**):
palu-: inf. palo (to open), ext. inf. paluta (to open), present tense pálua (is opening), Aorist palwë (palwi-) (opens), past tense palunë (opened), perfect tense apálië (opened), future palúva (will open), PPA palúla (opening), PPP paluina (opened), gerund palië ([the] opening)
The forms in Aorist are most irregular. Presumably, the verbs would become **palwë , niquë, nurui, hlapui** and **fifírui** in this tense.

I lumbor hlapuir súrinen. (Clouds drift in the wind.)
Linyenwa atan fifírui. (An old man is slowly fading away.)
I súrë nicúva hrívessë. (The wind will be cold in winter.)

I falmali unurrier mí falassë. (Many waves murmur at the beach.)

15.2.2 Intransitive verbs ending with **-ya**

For intransitive verbs (verbs which do not take an object, i.e. 'to fall', one cannot 'fall something') which end in **-ya** there is an irregularity in the formation of the past tense. It can be described very simply - those verbs form past tense as if the ending **-ya** were not present.

farya- (to suffice) → farnë (sufficed)
súya- (to breath) → *súnë (breathed)
hwinya- (to whirl) → *hwinnë (whirled)
mirilya- (to glitter) → *mirillë (glittered)
ranya- (to wander) → *rannë (wandered)
tiuya- (to swell) → *tiunë (swelled)

There are however some verbs with the ending **-ya** which can be used transitively as well as intransitively, i.e. **ulya-** (to pour) or **yerya-** (to wear out, to get old). In these cases, the past tense formation is different for transitive and intransitive use of the verb:

I sírë ullë cilyanna. (The river poured into a gorge.)
I elda ulyanë limpë yulmanyanna. (The elf poured wine into my cup.)

I atan yernë. (The man aged.)
Yeryanes i macil. (He wore the sword down.)

15.2.3 Irregular past tense formation

For some verbs, the past tense is seemingly irregular, however in reality only the original stem is restored in past tense. An example would be **rer-** (to sow) which is derived from the primitive root **RED**. In Aorist, this becomes **rerin** (I sow), but the past tense is formed as if the verb would still be *red-*, hence **rendë** (sowed). The verbs of this class are:

rer- (to sow) → rendë (sowed)
ser- (to rest) → sendë (rested)
hyar- (to cleave) → hyandë (cleaved)
nir- (to press) → nindë (pressed)

For other verbs, the past tense is formed by lengthening of the stem vowel:

lav- (to lick) → lávë (licked)
tyav- (to taste) → tyávë (tasted)
tuv- (to find) → túvë (found)

Some A-verbs drop in past tense the ending **-ta** and mark this tense by lengthening of the stem vowel. However, often regular and irregular formations coexist:

serta- (to bind) → sérë (bound)
onta- (to beget) → ontanë or ónë (begot)

A-verbs ending neither in **-ya** nor in **-ta** but in **-a** only seem to have both regular and irregular past tense formations by dropping this ending as a rule:

ora- (to urge) → oranë or ornë (urged)
papa- (to tremble) → papanë or pampë (trembled)
pata- (to tap) → patanë or pantë (tapped)
mapa- (to seize) → mapanë or mampë (seized)

lala- (to laugh) → lalanë or landë (laughed)
lala- (to deny) → lalanë or lallë (denied)

15.2.4 Impersonal verbs

Most Quenya sentences have an explicit subject, i.e. there is either a noun in this function somewhere in the sentence or there is a pronoun (possibly as a verbal ending). However, unlike in English where every sentence must have a subject, this is not so in Quenya — there are some verbs which do not require any subject. This is so because sometimes logically there is no one in particular who carries out the verbal action, e.g. in **ulya** ([it] is raining) there is no particular thing that could be inserted in the place of the English 'it' — and consequently it is left out in Quenya.

Since English does require a subject and Quenya doesn't, it is impossible to give literal translations of these consructions. They have to be expressed using a pronoun (mostly 'it') in English - but it would be wrong to use them in Quenya, one cannot say e.g. *ulyas*.

There are not so many verbs which are regularly impersonal. They are **mauya** ([it] is necessary, [it] impels), **óla** ([it] dreams) and **orë** ([it] urges, [it] compels). All these describe things which an elf does not experience as his own doing but as something which happens to him —hence an elf does not see himself as the creator of his dreams but as a mere spectator, hence he would say **óla nin** ([it] dreams for me; I dream).

Similarly, **orë** does not denote a conscious decision to want something to happen (this would be **merin** (I want)) but as some desire of his heart that he cannot change by will, like in **orë nin caritas** ([it] compels for me to do it; I desire to do it). Consequently, necesities are expressed using an impersonal verb as well: **mauya nin caritas** ([it] is necessary for me to do it; I have to do it).

Óra i naucon mahta. (The dwarf wants to fight.)
Mauya eldalin termarë Endoressë. (Some elves must abide in Middle-Earth.)

15.2.5 **equë , auta-** *and* **lelya-**

The verb **equë** (says, say) is used to quote something if it is followed by independent pronouns or names. It is indeclinable, hence it cannot appear in any other tense and it does not receive the plural ending **-r**. It is used like in **Equë Hísiel: 'Númello utúlien.'** (Hísiel says: 'Out of the West I have come.')

Equë inyë : 'Ardalya nauva Menel'
(But I say: 'Your kingdom will be heaven.')

Equë Hísiel ar Nenwë: 'Nammë eldar.'
(Hísiel and Nenwë say: 'We are elves.')

Sometimes, **equë** can also be used to express indirect speech, as in **Equë Hísiel ecénierë Nenwë.** (Hísiel says she has seen Nenwë.). It can sometimes be used with a short pronomial ending as well: **eques** (he says), **equen** (I say)...

The verb **auta-** (to go away, to disappear) has two different past and perfect tenses according to what the specific meaning the speaker has in mind. If he wants to express a simple 'go away' to another place, then the past tense and perfect tense are **oantë** (went away) and **oantië** (has gone away).

If the intended meaning is however 'to disappear' in the sense of 'vanished', then past tense and perfect tense are **vánë** (vanished) and **avánië** (has vanished).

Ilyë eldar oantier Valimarenna. (All elves have gone to Valinor.)
Yéni únótimë aváni er. (Uncounted years have passed away.)

The verb **lelya-** (to go, to travel) also shows an irregular past and perfect tense. The past tense is **lendë** (went), the perfect tense can be either the regular **elélië** or **lendië** (has gone).

15.2.6 **-e-** *as connecting vowel*

Curiously, the verb **apsen-** (to forgive) seems to connect pronomial endings in present tense with an **-e-** instead of **-i-**. This may be a property of this particular verb, or it may be that verbs in general use a different conecting vowel when the ending denotes an object only. For the time being, we will adopt the first view here.

Cen apsenen. (I forgive you.)

15.3 VOCABULARY

Quenya	English	Quenya	English
cenima	visible	palu-	to open wide
equë	says	papa-	to tremble
fifíru-	to fade slowly	pata-	to tap
hlapu-	to fly, to stream in wind	rer-	to sow
hróta	underground dwelling	rilma	glittering light
hwinia-	to whirl	ser-	to rest
hyar-	to cleave	serta-	to bind
lala-	1) to laugh 2) to deny	súya- (th-)	to breathe
lav-	to lick	*tanomë	there
lepsë	finger	tinta-	to kindle
mauya-	to be necessary, to impel	tiuya-	to swell, to grow fat
mirilya-	to glitter	tópa	roof
mitya	inner	tuv-	to find
nicu-	to be cold	tyav-	to taste
nir-	to press, to thrust, to force	ulya-	to pour
nolwë	lore, secret knowledge	yá	before, ago
nurru-	to murmur	yén	longyear (144 years)
óla-	to dream	yerya-	to wear, to age
onta-	to create, to beget		

15.4 CONVERSATION —IN NATURE

Elves, especially the Noldor with their preference for the beauty of language love to describe nature with poetic words and phrases. If you are travelling with Noldor, you should follow this habit and observe nature around you. If you see something beautiful, you can alert the others with

Ela! (Look!) or Á tirë! (Watch!) or Á cenë! (Look!).

But use some poetry to describe exactly what it is you have seen:

Laurië lantar lassi súrinen. (Like gold fall the leaves in the wind.)
Linta ve soron i celumë síreo. (Swift like an eagle is the streaming of the river.)

Lumbor ve mindoni hostar vilyassë. (Clouds like towers gather in the sky.)

If you want to describe an animal, you might use similar expressions:

Mámar túpar i ambo ve fanyar. (Sheep cover the hill like clouds.)
Rocco, linta ve i súrë . (A horse, swift as the wind.)
Calima i wilië sorono vilyassë. (Bright is the flight of the eagle in the sky.)

Animals: celva (animal), laman (lamn-) (animal, mammal), andamunda (elephant), huo (dog), ronyo (hunting dog), hyalma (shell), leuca (snake), lingwë (fish), hala (small fish), lókë (dragon, snake, serpent, drake), rámalókë (winged dragon), urulókë (fire-dragon), lingwilókë (sea serpent) máma (sheep), morco (bear), mundo (ox), *nyaro (rat), rá(rávˉ) (lion), ráca (wolf), narmo (wolf), nauro (werewolf), rocco (horse), wilwarin (butterfly), *nion (bee), yaxë (cow)

Birds: aiwë (bird), filit (filic-) (small bird), alqua (swan), cu (dove), halatir (kingfisher), lindo (singing bird), lómelindë (nightingale), maiwë (gull), soron (th-) (eagle), tambaro (woodpecker), tuilindo (swallow), corco (crow)

Plants: olva (plant), uilë (seaweed), salquë (grass), sara (th-) (hard, dry grass), lassë (leaf), olwa (branch), tussa (shrub), hwan (fungus, sponge), lótë (flower), lossë (blossom, often white blossom), asëa aranion (athelas, kingsfoil), alda (tree), ornë (small tree), alalmë (elm tree), feren (beech), ercassë (holly), malinornë (Mallorn), norno (oak), tasar (willow), tyulussë (poplar)

Lesson 16

SPECIAL CONSTRUCTIONS

16.1 TEXT

ದುರ್ಗಾ ಸಾಮರ್ಥ್ಯ

ಈ ಸಲ್ಹೆಯ ಪ್ರಾಮಾಣ್ಯವು ಇನ್ನೂ ಪ್ರಶ್ನಾರ್ಹವಾಗಿಯೇ ಉಳಿದಿದೆ. ಭಕ್ತರು ಸಾಮರ್ಥ್ಯ ಬೇಡಿದಾಗ ಅವರಿಗೆ ಸಂಕಷ್ಟಗಳನ್ನು ಕೊಟ್ಟು ಅವರ ಭಕ್ತಿಯನ್ನು ಪರೀಕ್ಷಿಸುವುದು ಅವಶ್ಯಕವೆಂದು ತೋರುತ್ತದೆ.

ನಿಜವಾದ ಸಾಮರ್ಥ್ಯ ಬರುವುದು ಆತ್ಮಜ್ಞಾನದಿಂದ. ಆತ್ಮಜ್ಞಾನ ಬರುವುದು ಭಕ್ತಿಯಿಂದ. ಭಕ್ತಿಯಿಂದ ಸಾಮರ್ಥ್ಯ ಬರುವುದಿಲ್ಲ.

ಈ ಸಲ್ಹೆಯ ಪ್ರಾಮಾಣ್ಯವನ್ನು ನಿರ್ಣಯಿಸಲು ಅವಕಾಶವಿಲ್ಲದಂತೆ ಮಾಡಿದ್ದಕ್ಕಾಗಿ ದುರ್ಗೆಯನ್ನು ಸ್ತುತಿಸಿರಿ. ಅವಳು ಸಾಮರ್ಥ್ಯವನ್ನು ಕೊಡುವುದಿಲ್ಲ. ಅವಳು ಭಕ್ತಿಯನ್ನು ಕೊಡುತ್ತಾಳೆ. ಭಕ್ತಿಯಿಂದ ಸಾಮರ್ಥ್ಯ ಬರುತ್ತದೆ.

ನಿಜವಾದ ಸಾಮರ್ಥ್ಯ ಬರುವುದು ಆತ್ಮಜ್ಞಾನದಿಂದ. ಆತ್ಮಜ್ಞಾನ ಬರುವುದು ಭಕ್ತಿಯಿಂದ. ಭಕ್ತಿಯಿಂದ ಸಾಮರ್ಥ್ಯ ಬರುವುದಿಲ್ಲ.

ಈ ಸಲ್ಹೆಯ ಪ್ರಾಮಾಣ್ಯವನ್ನು ನಿರ್ಣಯಿಸಲು ಅವಕಾಶವಿಲ್ಲದಂತೆ ಮಾಡಿದ್ದಕ್ಕಾಗಿ ದುರ್ಗೆಯನ್ನು ಸ್ತುತಿಸಿರಿ.

ನಿಜವಾದ ಸಾಮರ್ಥ್ಯ ಬರುವುದು ಆತ್ಮಜ್ಞಾನದಿಂದ. ಆತ್ಮಜ್ಞಾನ ಬರುವುದು ಭಕ್ತಿಯಿಂದ. ಭಕ್ತಿಯಿಂದ ಸಾಮರ್ಥ್ಯ ಬರುವುದಿಲ್ಲ.

Nolwë Nenwëo

I eldar túlar yanwenna or sírë tumna undupalúrë. Rilma Nenwëo úma farya calinatan sina hróta. Vaháya menello pólantë hlarë ómar cotumo mólion.

Hísiel: Úman ista ma intya mára lelyata sina tië.

Nenwë: Sa nalmë sinomë alta valto. Haryuvalmë estel.

Maglos: Orcor túlar tellello!

I eldar lelyear yanwenna. Sí nar imbë atta hormar cotumoron. Hísiel ortëa macilerya. Orcor ar úmeantë atani túlar tielto. Erë lamya erenen. Nenwë ataquéta quettali ar i hróta calinanta. Morna nén falastëa yanwenna ar mápëa rimbë cotumor. Nenwëo yalie falmaiva tyára i túrë eldain.

Maglos: Man ná sina nolwetya?

Nenwë: Sin ná Valimaro cálë ar nólë néno.

Hísiel: I orcor utúlientë tana tiello. Sanwenya sa mauya elmen tana tienna.

Nenwë's secret lore

The elves are coming to a bridge over a river deep below the surface. Nenwë's glittering light does not suffice to light this cavern. From a distant place they can hear voices of the Enemy's servants.

Hísiel: I don't know whether it is a good idea to go this way.

Nenwë: That we are here is great fortune. We shall have hope.

Maglos: Orcs are coming from behind!

The elves run towards the bridge. Now they are between two hordes of enemies. Hísiel raises her sword. Orcs and humans seduced to evil are coming from both paths. Steel rings on steel. Again Nenwë is speaking some words and the cavern is lightened. Dark water is foaming over the bridge and carries away many enemies. Nenwe's summoning of the waves brings victory for the elves.

Maglos: What is this secret lore of yours?

Nenwë: This is the light of Valinor and some knowledge of water.

Hísiel: The orcs have come from this way. My guess is that we have to go into this corridor.

16.2 GRAMMAR

16.2.1 Sentences using 'that'

Unfortunately, English 'that' is used for quite a few different things. This is not so in Quenya. We have already encountered the relative pronoun **ya**, like in **i nat ya ecénien** (the thing that I saw). If 'that' is used as relative pronoun, it can always be replaced by 'which'. This is not the case for the other uses of English 'that'. We have seen that it can be demonstrative pronoun, **tana nat** (that thing) as compared to **sina nat** (this thing). If 'that' can neither be replaces by 'which' nor by 'this' without the sentence loosing its meaning, then it is used as a conjunction.

In previous examples, we sometimes have translated sentences like **Cénan lassë lanta.** (I see a leaf falls.) a bit more freely using 'I see that a leaf falls.'. Presumably, the second version can literally be expressed in Quenya using **sa**:

Cénan sa lassë lanta. (I see that a leaf falls.)

sa introduces a so-called nominal clause, which means that the whole following expression can be subject or object in a sentence:

Sa ihírietyen ná mára. (That you have found me is well.)
Merin sa mahtuvalyë i orcor. (I wish that you shall fight the orcs.)

16.2.2 Sentences using 'whether, if'

The word **ma** has been used up to now either to introduce a question which can be answered with yes or no or, with case inflection, as a general question word. It is, however, possible that it can be used in the middle of a sentence as 'whether' or 'if':

Úman ista ma tuluvalyë . (I do not know whether you will come.)
Ánin quetë ma vessenya ná cessë. (Tell me if my wife is with you!)

16.2.3 Genitive and possessive with verbal nouns

In sentences involving a verbal noun (a noun describing an action) it can happen that two genitives are associated with it, e.g. 'Hísiel's making of a sword'. In spite of the fact that both 'Hísiel' and 'sword' are in genitive, logically 'Hísiel' is the subject (she's doing the 'making') and 'sword' the object.

Quenya makes this distinction more clearly: The subject of such an expression is in genitive whereas the object is in possessive, hence

Hísielo carië macileva (Hísiel's making of a sword)

Often gerunds are used as verbal nouns, but other possibilities can occur:

Nenweo mapalë massava (Nenwe's seizing of bread)

This can be used to construct some pretty tricky sentences:

Nission nurtalë nerentaron maciliva lá carna ohtacarien.
(The womans' hiding of their men's swords was not done to make war.)

16.2.4 Causative verbs from adjectives

There is a special way to express things like 'make rich' or 'make sharp a sword; sharpen a sword'. Apart from the literal (and presumably not so elegant) versions

carë alya (make rich)
carë macil maica (make a sword sharp)

these things can be expressed by appending the causative verbal ending **-ta** to an adjective in order to form a verb:

alyata (make rich)
maicata macil (sharpen a sword)

If the adjective ends with an **-ë**, this becomes **-i-** before the ending is appended:

ninquë (white) → ninquita- (to whiten)

Two peculiarities of such verbs are known: In the past tense, they are usually longer than normal verbs. Therefore, if possible, the vowel is lengthened in front of the past tense ending **-në**, i.e. **maicatánë** instead of *maicatanë* in order to avoid awkward stress patterns. This, however, is only carried out if a following pronomial ending is not a complete syllable:

maicatánen (I sharpened)
maicatanenyë (I sharpened)

The second difference to ordinary verbs is that the perfect passive participle is not formed by **-ina** like for normal A-verbs but by **-nta** to the original adjective:

maicanta (sharpened)
envinyanta (renewed)

A longer example:

Macil maicanta mára lá macil yeryaina mahtien.
(A sharpened sword is better for fighting than a worn one.)

16.3 VOCABULARY

Quenya	English	Quenya	English
falasta-	to foam	tellë	rear
falma	wave	tyar-	to cause
horma	horde, host	vaháya	far away, distant
intya	idea	valto	good fortune
lamya	sound, ring	yal-	to call, to summon
nóle	lore, knowledge	yanwë	bridge
palúrë	surface (of earth)		

16.4 NUANCES IN EXPRESSION —PREPOSITIONS

Often there are two possibilities in Quenya to translate some expressions, for example a position can be told using a preposition (e.g. **mi**) or the locative case. The question is in which situation which version is to be preferred.

If one wants to be precise, often the preposition is the better choice. For example, **taurenna** can be translated as 'to a forest' or 'into a forest', but this is a problem if you try to tell someone 'Go to the forest, but under no circumstances go into the forest!' in Quenya — you may be misunderstood using the allative *Á lelya i taurenna nan áva lelya i taurenna*. However, you can easily think of using prepositions for clarity: **Á lelya na i taurë nan áva lelya mir i taurë!** cannot be misunderstood so easily.

Similarly, using **aicassenna** you express that you go towards a mountaintop, but using **amba aicassë** implies that you actually intend to go up.

Some things can in fact only be expressed with the help of prepositions because there is no suitable case ending, e.g. **Á lelya terë i taurë!** 'Go through the forest!' cannot be expressed using allative.

A similar difference in precision holds also true for the locative: Whereas **coassë** may mean 'at a house' or 'in a house', **harë coa** can only be understood as 'at a house' and **mi coa** clarifies that 'in a house' is the intended meaning.

On the other hand, case inflection endings seem to be used more frequently in the language than prepositions and should probably be preferred in all situations in which no precise distinction is necessary.

Another important distinction has to be made in the translation of the English ’with’ into Quenya. Here, theree different situations may arise:

If you can replace English ’with’ by ’using’ or ’by’, then it has to be expressed by the Quenya instrumental case:

> Mahtanyë macilenen. (I fight with a sword.)
> Cenin hendunen. (I see with both eyes.)

On the other hand, if the English ’with’ can be expressed as ’together with’ then it corresponds to the preposition **yo** in Quenya:

> Lelyan Ondolindenna yo sellinyar.
> (I travel with my sisters to Gondolin.)

Finally, if the ’with’ expresses possession of something, then the preposition **arwa** (followed by genitive) has to be used in Quenya:

> Cénan nér arwa rocco. (I see a man with a horse.)

Lesson 17

MUST, SHALL, CAN; POSTPOSITIONS

17.1 TEXT

𐑝𐑾𐑮𐑖

𐑲 𐑣𐑪𐑜 𐑤𐑷𐑙𐑜 𐑐𐑱𐑒 𐑲 𐑮𐑧𐑙 𐑞𐑸𐑟𐑩 𐑾𐑓𐑮 𐑯𐑸𐑮𐑝𐑩𐑟𐑩𐑯𐑕 𐑥𐑷𐑟𐑑𐑮𐑩𐑝𐑩𐑯𐑕𐑩𐑛𐑩𐑯𐑕𐑩𐑤𐑦𐑯𐑧𐑕

Auriel

I síre hrótassë pella i eldar túlar rimbë sambinnar mandoiva. I vista nítë ar lauca ná. Mettassë hírantë pahta ando tírala orconen. Pilin Nenwëo máca i orco ar i eldar lelyear mir sambë. Túvantë Auriel.

Maglos: Auriel! Sellinya!
Auriel: Maglos! Manen ihíriellen? Úmen harya estel.
Maglos: Á tulë lintavë! Mauya men auta sina men.
Auriel: Uminyë polë auta.
Nenwë: Óra emmen auta allintavë. Ma rucilyë sa umimmë ista i tië, Auriel?
Auriel: Lá. Nan aiquen hirë sina sambë lusta, ilyë orcor tiruvar men. Úvalmë usë. Umin lerta auta an ilyë firuvallë.
Nenwë: Man caruvalmë?

Auriel

Beyond the river in the cavern the Elves come to many prison cells. The air is humid and warm. Finally they find a closed door watched by an orc. An arrow of Nenwë slays the orc and the elves go into the cell. They find Auriel.

Maglos: Auriel! Sister!
Auriel: Maglos! How did you find me? I had no hope left.
Maglos: Come quickly! We have to leave this place.
Auriel: I cannot leave.
Nenwë: But we have to leave very quickly! Do you fear that we don't know the way, Auriel?
Auriel: No. But if anyone finds this cell empty, all orcs will look for us. We cannot flee. I cannot leave, for you will all die.
Nenwë: What shall we do?

17.2 GRAMMAR

17.2.1 Can, be able to

In Quenya, there are (at least) three different words to express that someone can do something, all used to express different situations.

pol- (can, be able to) is used with the meaning 'being physically able to do something'. It can sometimes be used in a slightly broader sense, though:

I nauco polë orta i ondo. (The dwarf can lift the rock.)
→ he's got enough strength

Polin quetë i lambë Sindaiva. (I can speak Sindarin.)
→ because I have a mouth, am not gagged and know the words

ista- (can, know) refers to knowledge necessary before an action can be performed:

Istan tecë. (I can write.)
→ I know how the letters look like

The difference between **pol-** and **ista-** becomes apparent in the following sentence:

Istan tecë nan lá pólan tecë.
(I know how to write but I'm not able to.)
→ I know the letters, but my hands are bound

Finally there's **lerta-** (can, be free to) which is used to express a permission to perform an action:

Lertatyë sí lelya. (You can go now.)

Again it is clear that the permission for an action does not imply that a person is physically able to perform it, nor that he has the necesary knowledge. It is therefore quite easy to construct a sentence with all three of the above verbs.

17.2.2 Want

We have already covered the words necessary to express that one wants something. **mer-** is used to express a wish as the result of a conscious decision:

Merin lelya Ondolindenna. (I want to travel to Gondolin.)
→ I have decided to go

In contrast, the impersonal **or-** expresses an urge which is not the result of a conscious decision. Since this urge presumably more often than not reflects a desire felt now, the verb is probably found more in present tense than in Aorist.

Óra nin auta sina mahtale. (I wish to flee from this fight.)
→ but I don't actually do it because my friends are still there

17.2.3 Should

There are different possibilities to express that someone should do something. First of all, future tense can be used for in this meaning:

Vanda sina termaruva. (This oath shall stand.)

Men equétientë veryuvalmë i osto.
(They have said to us we shall defend the town.)

Alternatively, it is presumably possible to use **or-** (urge) (in this case not as an impersonal verb):

Tyë óran caritas. (I urge you to do it; You should do it.)

17.2.4 Must

Rock-solid obligations and necessities are expressed in Quenya using the impersonal **mauya-** (it impels) —they are not seen as ones own action but rather as something coming from outside, limiting ones choices, and hence an impersonal construction makes a lot of sense). The one having an obligation appears in dative:

Mauya cen varya i osto. (You have to defend the town.)

17.2.5 Postpositions

Apart from a large set of prepositions, there are also (few) postpositions in Quenya. They have a very similar function, however they do not appear in front of the word they refer to but behind it. The known Quenya postpositions are:

pella (beyond)

I sírë pella osto ná. (Beyond the river is a town.)

yá (ago)

Loali yá utúlien Endorenna.
(Some years ago I came to Middle-Earth.)

17.3 VOCABULARY

Quenya	English
aiquen	if anyone
lauca	warm
lerta-	to be free to
loa	year
lusta	empty
nítë	moist, humid
pahta	closed
us-	escape
vanda	oath
vista	air (as substance)

17.4 NUANCES IN EXPRESSION —PRONOUNS

There are different possibilities to translate English pronouns in a Quenya sentence. The phrase 'I see you.' can for example be translated as **Ceninyet.** or **Cenin tyë.** or even as **Ni cenë tyë.**

It seems as if there is in general no real difference in emphasis if one uses the long or the short pronomial verb endings —however, the long endings are usually more precise, especially for the question of inclusive, exclusive and dual 'we'. A further advantage of the long endings is that the confusion beween 2nd person sg. and 3rd person plural (which are both **-t**) is avoided. In writing poetry, the freedom of introducing an additional syllable without altering the meaning may be very useful.

Similarly, it seems that there is no difference if one expresses a non-emphatic pronoun as a verbal ending or as an independent pronoun, it is however more usual to express the pronoun in the verbal endings. A possible exception may be the verb **na-** (to be): This is often left out in Quenya, therefore **ni tulca** (I'm strong) is possibly preferred to **nan tulca** even if the latter form is entirely correct.

There is however a difference between the use of an emphatic and a non-emphatic pronoun (an emphatic pronoun cannot be expressed as a verbal ending) —here there is special emphasis on the expression:

Nai hiruvalyë! (May you find!)
Nai elyë hiruva! (May even you find!)

Lesson 18

PASSIVE AND SUBJUNCTIVE

18.1 TEXT

λjhɾƨ ʁɣɾ

λjhɾƨ iɯʃ̈ɳ̈ɯ̈ɳ̈ɯ̈ mʃ̈ ɦ ɲj λɳ̈ɯ̈ɯ i ɸʃ̈ɒɯ ʊɯɑ:: ꞉ɯʃ̈ʃ̈ɒɾɑ ɦɣɾƨ
ɯƨʁɣɒ̈ ꞉ɣʁ̈ʁ̈:: ƨʃ̈ ɸɳ̈ɲ̈ i ɾɑɸɑ:: ɯ̈ɯɯ χɸɯɯ λɳ̈ɯ̈ ɦ ɸʃ̈
ɯƨʁɑ ʃ̈ɒɯ ʊɸɯɯɑɯɬ

ɯɯɯɑ i ɦʃ̈ɒɑ iʊʃ̈ɒɑ i ɸʃ̈ɒɯ· ꞉ɯɯɑ ɸʃ̈ ɾɑʃ̈ɒɸɣʁ̈ɒɦɑ ɯƨʁɣɯɯ::
ɦɣɾƨ ƨʃ̈ ɯɦ ƨ ʃ̈ɯɯ:: ꞉ɯɯɯ̈ λɣ̈ɣ ɣʁ̈ɒ ɾʊɾƨ ɯƨʁɣɯɯ::
λjhɾƨ ɯɦɣ̈ ɦɣɾƨɯɯ ɦʃ̈ɾ ɯɑɑɾɑɯɯ ɸʃ̈ɒɯ ʊɯɑ::
ɯɯɯɬƨɦ ɯɯɯɯɬ
λjhɾƨ ɦʃ̈ɒɯ ꞉ɯɯƨɯɯ λʁ̈ɯɯɯ:: ɯɯɯɯ̈ ɯʃ̈:: χ ɯɳ̈ ɯʃ̈ɣ̈ i ɯɑɑɦɣ·
ɾɬɦ ɸʃ̈ ʃ̈ʁ̈ʁ̈ɒɯ ɦʃ̈:: i ɾɑɸɑ ɸɯɯɒɯ ɾƨ ɦɯɯɯɯ ɯɑ ʃ̈ɒɯ ɲɣɦ
ʁ̈ :: χ ƨʃ̈ λɣ̈ ʁ̈ · λʁ̈ƨ̈ ɦɣɦɣ ɯɑɾʃ̈ɒɯɳ̈ ɒɨɣɾɳ̈ɯɯ::
ɯɯɯɑ ɒɣʁ̈ɒɒ̈ ɦɯɯɯ:: ɦɯɑ ʃ̈ɒ ɸɣɣ::
λjhɾƨ ɸɣʁ̈ɒɳ̈ɦɦ:: ʃ̈ ƨʁ̈ʁ̈ ı ɯɯʃ̈ɣ̈ɾı
ɯɯɬƨɦ ɯɯʃ̈ɣ̈ɾ· λjhɾƨı ɯɯχ i ɒʁ̈ɒɯ ʃ̈ ɲɣɦɣɒɯı ɯ ɾɯɦɸɯɒʁ̈ɯɯı

Hí sielo verë

Hísiel: Intyanya ná sa sí hanyan i cotumo sanwë. Amápies Auriel Noldoiva ardallo. Lá cennë i orcor. Man aiquen hanya sa cé Noldor tan carner?
Nenwë: I Sindar istar i cotumo, umir cé ohtacaruvantë Noldoin.
Auriel: Lá na le tanca! Umimmë harya rimba estel Noldoin.
Hísiel: Mauya Aurielen auta nuhtien cotumo sanwë.
Maglos: Manen?
Hísiel: Sillumë umilmë hilyainë. Morna ná. Ai inyë mára i mandossë, eccë cé poluvar auta. I orcor cenuvar elda sinomë ar úvar tirë lyë. Ai lá hirë lyë, hilyala auressë mahtuvanyë fairienyan.
Nenwë: Firuvatyë sinomë. Sin áva carë!
Hísiel: Caruvanyes. Á lelya! Namárië.
Maglos: Namárië, Hísiel! Nai i Valar tyë tiruvar! Na encenuvalmë!

Hí siel's courage

Hísiel: My guess is that I now understand the thought of the Enemy. He has taken Auriel from the realm of the Noldor. The orcs have not been seen. What if anyone believes that the Noldor could have done that?
Nenwë: The Sindar know the Enemy, they would not make war against the Noldor.
Auriel: Do not be sure! We don't have much trust for the Noldor.
Hísiel: It is necessary that Auriel leaves to prevent the plan of the enemy from completion.
Maglos: How?
Hísiel: In this hour, we are not yet followed. It is dark. If I stay in the cell, you may be able to escape. The orcs will see an elf here and will not watch for you. If they do not find you, I will fight for my freedom on the following day.
Nenwë: You will die here! Don't do this!
Hísiel: I will do it. Go now! Farewell!
Maglos: Farewell, Hísiel! May the Valar watch you. And may we all see each other again!

18.2 GRAMMAR

The use of passive and subjunctive in Quenya is not really well attested. Therefore this lesson has the main purpose of showing the most likely constructions serving this purpose, it is not clear if all of these would really correspond to Tolkien's ideas, at times things are based on analogies with Sindarin grammar (which in itself isn't really well understood).

18.2.1 The subjunctive

In describing situations which are not based on fact there is a difference if one describes a situation that is wished for or one that is uncertain to take place.

In order to describe wishes we already have introduced **nai**, but there is also a very similar optative particle **na**. It seems that this particle can be used quite similar to **nai**:

Na tuluvalyë sír coanyanna. (May you come to my house today.)
Na ecéniere nyë. (Hopefully she has seen me.)

Similar expressions can be formed using adjectives and the verb 'to be' (which can be left out optionally):

Na alassëa Nenwë. (May Nenwë be happy!)

Uncertain and contrary to fact situations are marked with the particle **cé** which may in some expressions be translated as 'maybe':

Lá caritas alasaila cé nauva. (Not to do it would be unwise./Not to do it will perhaps be unwise.)

The English subjunctive arises here from a form in future tense which is explicitly marked as uncertain —presumably a verb in present tense would only experss uncertainty:

Lá caritas alasaila cé ná. (Not to do it is maybe unwise.)

Conditional phrases can be formed using ***ai** (if) or **aiquen** (if anybody). Such expressions may often involve the subjunctive:

Aiquen ecénië me cé nalmë mandossë.
(If anyone had seen us, we would be in prison.)

Ai cénan orco cé autuvan.
(If I would see an orc, I would run.)

Ai cénan orco autuvan.
(If I see an orc I will run.)

18.2.2 The passive

There are two different forms in Quenya which may come out as passive in the English translation.

First, one can use the perfect passive participle in combination with the verb 'to be' in order to express that something has happened to someone:

Ni harnaina. (I am/have been wounded.)
I parma tecina ná. (The book is/has been written.)
Nan cenna orcoinen. (I am seen by orcs.)
Aurë tuluva yassë i parma tecina nauva.
(The day shall come on which the book will be written.)

A different possibility is to express passive using an impersonal verb, i.e. a verb which does not have a pronomial ending or a subject anywhere in the sentence:

Carë indomenya. (My will is done, lit. '[someone] does my will')
Nyë cenë. (I am being seen.)
Antuva tyë massa ostossë. (In town you will be given bread.)

Of course such a construction can be combined with an optative or subjunctive:

Na carë indomelya. (May your will be done.)
Cé tirë nyë. (Maybe I am being watched.)

18.3 VOCABULARY

Quenya	English
*ai	if
fairië	freedom
hanya-	to understand
intya	guess
ohtacar-	to make war
sillumë	at this hour

18.4 NUANCES IN EXPRESSION —WORD ORDER

In general, Quenya has a very liberal word order: Adjectives can come in front of the noun they describe or behind:

tára oron or oron tára (a high mountain)

Likewise, genitives can come before the noun they refer to or after:

elenion ancalima (brightest among the stars)
quenta Silmarillion (the tale of the Silmarils)

The verb **ná** (to be) can be in the middle of a sentence (well, not for adjectives), at the end or can be left out completely:

elda tulca ná (an elf is strong)
elda tulca (an elf is strong)

Usually the case inflection endings make it sufficiently clear what the grammatical structure of a sentence is supposed to be, therefore the individual elements of the sentence can be moved around to bring elements that the speaker wants to emphasize to front position:

Et Earello Endorenna utúlien.
(Out of the great sea (and not from somewhere else) I have come to Middle-Earth.)

Endorenna utúlien et Earello.
(To Middle-Earth (and not to Valinor) I have come from the great sea.)

Utúlien et Earello Endorenna.
(I have come (and have not been going) out of the great sea to Middle-Earth.)

Usually the subject of the sentence precedes the verb, but even this rule can be ignored in poetry or especially emphasized word order:

Laurië lantar lassi. (Golden fall the leaves.)

Maybe one should not overdo this freedom of expression though —a sentence like **Ty ë céna ni.** (You I see) is probably not outright wrong, but it isn't very elegant either — however nothing can really be said against **Tyë cénan.**

Lesson 19

ENDINGS FOR WORD FORMATION

19.1 TEXT

i pir ᚛ᚑᚅᚔᚌ᚜

i mag rúin ndán líthriz ᚛ᚑᚅᚔᚌ᚜ in chéad mbéim. ᚛ᚋᚑᚏᚏᚑᚃᚄ
cloí lúcháin lúan inathgam. mám i rángam ngéz tall ni ᚛ᚑᚅᚔᚌ᚜
iath Bámh. dig athscéimm ḟ ḟ úaim ᚛ᚑᚅᚔᚌ᚜ bhfúil líthriz
hEchtrann. ᚛ᚑᚅᚔᚌ᚜ pháir bés ni mór sís. ᚛ᚑᚅᚔᚌ᚜ ᚛ᚑᚅᚔᚌ᚜
gothaib ni tríchat ᚛ᚑᚅᚔᚌ᚜. ᚛ᚑᚅᚔᚌ᚜ dírim 9 mí in
᚛ᚑᚅᚔᚌ᚜ rádaim ᚛ᚑᚅᚔᚌ᚜.

mo líthriu bé ᚛ᚑᚅᚔᚌ᚜ lanúsain i athair mí in mumar cúrd
pir ᚛ᚑᚅᚔᚌ᚜ ndí. ᚛ᚑᚅᚔᚌ᚜ ᚛ᚑᚅᚔᚌ᚜ i rígh. ᚛ᚑᚅᚔᚌ᚜ mí ᚛ᚑᚅᚔᚌ᚜ pir in ᚛ᚑᚅᚔᚌ᚜
dáz hésib in imgán pian rámid. ᚛ᚑᚅᚔᚌ᚜ pháir i rígnéam
mbrain ᚛ᚑᚅᚔᚌ᚜ lí i lí mac.

I tië mandollo

I neldë eldar hehtar Hísiel mandossë ar lintavë nallelyar. Únótimë lúmi hlarintë ómar orcoron, nan i eldaron halyalë mára ar marintë aqua furini. Tírë cotumoron ya tyarna mahtalenen fifírui Hísielo selmanen. Mettassë tulintë vilyanna ar nantë lérë. Autantë úcénimë raucollon ar mínantë márentanna. Atacénala vélantë sa nárë ar mornië hostar i mindossë.
Nu hísievëa vilya morna terlelyantë i cotumo nóre ar Nenwëo nolwë tieva tana neldëa auressë axa terë i oronti. Auriel ná ú tuo ar Maglos colë sellelyallë or anorontë tier ondoarwë. Mettassë tulintë i orontillon nandenna aldarwa harë i arda Noldoiva.

The way from the prison

The three elves leave Hísiel in the prison and go back swiftly. Uncounted times they hear the voices of orcs, but the camouflage of the elves is good and they remain completely hidden. The watchfulness of the enemies that was caused by the battle fades slowly due to Hísiel's plan. At the end they come back to the sky and are free. They leave uncounted horrors behind and only desire to go home. Looking back they see fire and darkness gather at the tower.
Beneath a misty dark sky they cross the land of the Enemy and on the third day Nenwë's knowledge of the paths shows them a small pass through the mountains. Auriel is without strength and Maglos carries his little sister over the steepest of the stony paths. At the end they come from the mountains to a tree-woven valley near the realm of the Noldor.

19.2 GRAMMAR

Apart from the prefixes, Quenya also has a lot of endings which can be used to form new vocabulary from known words. An example (which we have encountered several times before) is the ending **-lë** which is used to form an abstract noun from a verb describing the verbal action, i.e. **mahta-** (to fight); **mahtalë** (a fight). Some of the following endings are however possibly rather primitive Elvish formation rules than modern Quenya, we don't know for sure, therefore one should not start creating new words unless it is really necessary.

19.2.1 Endings to form nouns from verbs

-ë (abstract action)
Is only used for basic verbs, the stem vowel gets lengthened when the ending is used:

sir- (to flow) → sírë (stream)
lir- (to sing) → lírë (song)

-indo /-indë (male (female) person carrying out the verbal action)

col- (to bear) → colindo (bearer)
mel- (to love) → melindë (lover)

-il (an object connected with the verbal action)

tec- (to write) → tecil (pen)

-lë (the verbal action)
Is only used for A-verbs.

intya- (to guess) → intyalë (imagination)
vesta- (to marry) → vestalë (marriage)

-r/-ro (a person connected with the verbal action)
-r is a gender-neutral ending, both form plural in **-ri**

ista- (to know) → istar (wizard, knowledgeable one)
envinyata- (to renew) → envinyatar (renewer)

19.2.2 Endings to form nouns from adjectives

-ë (noun corresponding to the adjective)
Is used like '-ness' in English, a possible adjective ending **-a** is dropped.

aira (holy) → airë (holiness)

-ië (an abstract noun or a collection of several objects)
Possible adjective endings **-a** or **-ya** are dropped.

verya (bold) → verië (boldness)
sarna (from stone) → sarnië (pebble-bank)

-on (a name ending)

saura (foul smelling) → Sauron
ancalima (extremely bright) → Ancalimon

19.2.3 Endings to form nouns from nouns

-ië (an abstract, generalized idea to a noun)
Possible endings **-a** or **-ya** are dropped.

tengwesta (system of signs) → tengwestië (grammar, language)

-iel (daughter of…)

tári (queen) → Indis táriel (Indis, daughter of the queen)

-incë (a diminuitive ending)

atar (father) → atarincë (little father)

-ion (son of…)

aran (king) → Feanáro aranion (Feanor, son of the king)

-llë (a diminuitive ending)

nandë (harp) → nandellë (little harp)

-mo/-më (a male/female person connected with the noun)

cirya (ship) → ciryamo (sailor)

-në (a group of something)

carca (tooth) → carcanë (a row of teeth)

-rë (state of having received/been something)

alma (fortune, blessing) → almarë (blessedness)

-sta (system of…, collection of…)

tengwë (sign) → tengwesta (sign system)

-wë (a name ending, …-person)

aran (king) → Aranwë

19.2.4 Endings to form adjectives from nouns

-arwa (having, with …)

alda (tree) → aldarwa (with trees)

-inqua (full of…)

alcar (splendour, glory) → alcarinqua (glorious)

-rin (language of …)

elda (elf) → eldarin (Elvish)

-vëa (like …, …-like)

él (star) → elvëa (starlike)

19.2.5 Endings to form adjectives from verbs

-ima (…-able)
This ending leads to lengthening of the stem vowel if possible.

not- (to count) → nótima (countable)
quet- (to speak) → quétima (speakable)

19.3 VOCABULARY

Quenya	English	Quenya	English
aira	holy	lir-	to sing
alma	good fortune, wealth	nán (nand-)	valley
aqua	fully, completely	nandë	harp
axa	narrow path, ravine	rauco	demon
col-	to carry, to bear, to wear	saura (th-)	foul, evil smelling
furin	hidden, secret	selma (th-)	fixed idea, will
halya-	to veil, to conceal	tana-	to show, to indicate
hehta-	to abandon, to forsake	véla-	to see
mína-	to wish to go to a place	vesta-	to marry

19.4 TRANSLATIONS INTO QUENYA —GENERAL REMARKS

The translation of (arbitrary) texts into Quenya (and hence the writing of texts in Quenya) is much more difficult than translations from Quenya. Therefore we address this topic here near the end of the course.

The reason for this difficulty is that, apart from the usual problems concerning grammar differences between English and Quenya (like the distinction between genitive and possessive and so on) there is a special problem —lack of vocabulary. Quenya has about 2500 attested words, this is enough to talk about many things but not enough by far to translate every sentence one has in mind, even using the rich possibilities for Quenya word formation. Just to give the relation: A typical English dictionary contains 50.000 entries, a specialized dictionary easily some 300.000.

19.4.1 Recognize limits

The first step before attempting the actual translation is to recognize what can be done and what cannot. Quenya has been invented by Tolkien as the language of the Vanyar and Noldor. Therefore, the available vocabulary deals with things in Middle-Earth and Valinor and the more heroic activities of the elves. It follows that it is comparatively easy to write songs about Middle-Earth, or to invent a story about Elves. On the other hand we don't know too many words about Elvish everyday life (like cooking, dishwashing and so on) and there are no words for things in our modern life.

For many words, paraphrases can be found, but those have the tendency to become awkward rather quickly and a potential reader might not understand them any more. Hence if it turns out that a sentence cannot really be translated into Quenya well, one should seriously consider not to translate the sentence.

19.4.2 Don't translate the words, translate the meaning

Quenya has a lot of subtleties which cannot really be translated into English, like the distinction between genitive and possessive, and there are some constructions which do not exist in English at all like impersonal verbs. Therefore it makes little sense to try to translate every word in an English sentence and hope that they form a meaningful Quenya sentence —usually they don't. Instead, one should try to write a sentence with the same meaning in Quenya.

In translating into a foreign language, one uses often constructions peculiar for one's own language. For example the English 'to make friends' would hardly be *carë nildor* in Quenya. It is a useful test to translate such an expression in a language besides English (and Quenya) —if the expression is part of that other language then it is probably general enough to be used in Quenya as well —but if it does not exist in the other language, it probably is peculiar to English. Always keep in mind that Quenya can be used by persons who are not native English speakers, and for two persons trying to communicate in Quenya [1] their mothertongue should not make a difference for the choice of Quenya expressions.

For example, a great temptation for the beginner is to translate the English present progressive tense 'I am singing' with the Quenya participle *nan lindala*. This, of course, is wrong since Quenya has a tense for precisely this purpose and the sentence should be translated **lindëan**. The same is true for 'I have come' which is not *haryan tulla* but **utúlien**.

[1] The author of these lines has tried it and it is in fact possible to have a conversation in spoken Quenya

19.4.3 Rephrase expressions

Often something cannot be said because a single word is missing. But then, it is often possible to say something similar by rephrasing the expression. Such exercises in rephrasing are everyday life of an Elvish translator, and one should continuously add tricks and techniques how to do this.

A simple possibility is to make use of the connection of some words, e.g. instead to ’look for something’ one can ’desire to find’ something, making use of the fact that ’looking for’ is related to the desired outcome ’finding’. Hence this can be translated as **merë hirë** .

In general, it is a good idea simply to describe one action out of a sequence. For example, instead of ’I am here’ one might think of ’I have come to this place’ or ’you will find me here’ which all describe either the preceding action or the predicted consequence and essentially convey the same meaning. Creative thinking helps a lot with such problems!

Lesson 20

VARIOUS

20.1 TEXT

ทวิตา ปกรณ์

ชัยวัฒ· ทพฺพา นิ ตตฺถฏฺ หิปฺปหาย หิ ฐเปตพฺพา ปกฺขิ ปฏิ ปกฺขิ ฐิ ทสฺสเน ฯ นิพฺพา ตณฺหี ฐิโต ปุคฺคโล นิ เอโส ตุมฺหาทิเส ทฬิทฺทสฺส ปาปกมฺมกรสฺส ปุริสสฺส ตณฺหีภูโต นิปฺปฏิกมฺโม ทิสฺสติ ฯ

ตตฺถฏฺ ตฺถ รมฺภมาฬวตฺถ ปุโรวาโท

ทพฺพา เปปฺปฏิ ปุคฺคลสฺมึ ฯ ปุรตฺถ ฏฺฐิ ตัดป์ ชัยฺยฺยฺ· ทพฺพ ชาณิ รณิโยฺย·

ชัยวัฒ ฐิตา เ ษปิพฺพ รณิโยฺย·

ทพฺพา ตัพฺพ ตุมฺหา ตุ เรีย เปนฺโป นิ ใตฺถ ษฺฐฺฐ·

ชัยวัฒ ปุคฺคโล ปุคฺคลสฺมึ ฯ ปุคฺคโล ปุริ ตัดป์ ชัยฺยฺยฺ· ทพฺพ ชาณิ รณิโยฺย·

ตตฺถฏฺ ตฺถ รมฺภมาฬวตฺถ ปุโรวาโท

ทพฺพา ตฺวา ปุคฺคโลปิ ปุคฺคลสฺมึ ฯ ปุรตฺถ ฏฺฐิ ตัดป์ ชัยฺยฺยฺ· ทพฺพ ชาณิ รณิโยฺย·

ชัยวัฒ ปุคฺคโล ปุริ ตัดป์ ชัยฺยฺยฺ· ทพฺพ ชาณิ รณิโยฺย·

ทพฺพา ตัพฺพ ตุมฺหา ปุคฺคเลสุ ปุคฺคลสฺมึ ฯ ปุรตฺถ ฏฺฐิ ตัดป์ ชัยฺยฺยฺ· ทพฺพ ชาณิ รณิโยฺย·

ชัยวัฒ ปุคฺคโล ปุริ ตัดป์ ชัยฺยฺยฺ· ทพฺพ ชาณิ รณิโยฺย·

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Nilmë tennoio

Auriel, Nenwë ar Maglos hostainë harë linyenwe ondoli yar tengwi rénava ardo Noldoiva. Anar cála laucavë ar i lúmë cotumo nóressë alenyalima. I eldar quétar namárië.

Maglos: Ma encenuvalmë Hísiel?
Nenwë: Ihírierë umbarterya. Úmerë polë mahta valarauco, nan lienya enyaluvas.
Auriel: Yando i Sindar enyaluvar.
Nenwë: Man cenuva ilyë eldar ahosta ar aquetë séressë?
Auriel: Hísiel avárie cuilenya. Vanda sina ninya termaruva tenn' ambarmetta: Íre Hísielo var Nenwëo nossë ohtacaruva, inyë ar hínanyar ohtacaruvar. Nai nilmë imbë met tennoio!
Nenwë: Mai equétietyë, Auriel! Enyaluvan.
Maglos: Namárië, Nenwë meldomma.
Nenwë: Namárië!

Friendship forever

Auriel, Nenwë and Maglos are gathered near some ancient rocks which are the bordersigns of the realm of the Noldor. The sun is shining warmly and the time in the land of the enemy is beyond recall. The elves say farewell.

Maglos: Will we see Hísiel again?
Nenwë: She has found her fate. She could not fight against a balrog, but my people will remember her.
Auriel: The Sindarin will also remember her.
Nenwë: Who shall see all elves gather and speak in peace?
Auriel: Hísiel protected by life. This my oath shall stand till the end of the world: Whenever the house of Hísiel or the house of Nenwë go to war, I and my children will go to war as well. May friendship be between us forever!
Nenwë: You have spoken well, Auriel. I will keep the memory.
Maglos: Farewell, Nenwë , our friend.
Nenwë: Farewell!

20.2 GRAMMAR

20.2.1 Independent possessive pronouns

Apart from the possessive endings, Quenya also has independent possessive pronouns. Two of them are actually attested, the rest can be reconstructed according to the general principles of the pronomial system:

Possessor	Singular	Plural
1. Person	ninya (may)	menya (our)
2. Person (formal)	*lenya (thy)	*lenya (thy)
2. Person	*cenya (your)	*cenya (your)
3. Person	*senya (his/her/its)	*tenya (their)

Ninya i túrë. (Mine is the victory!)
Sin ná macil ninya, tan cenya. (This is my sword, that is yours.)

20.2.2 Short pronomial verbal endings with separate subject

Until now we have seen the short pronomial verb endings either as subject of the sentence (i.e. **cenin** (I see)) or in combination with a long ending as object (i.e. **ceninyes** (I seem him)).

However, if the subject of the sentence is separate, a short verbal ending as such can be used to express the object of the verb (and this can be very confusing):

Hísiel cénas. (Hísiel sees him.)
Elyë hiruvan. (Even you will find me.)
Inyë melit. (I too love you.)

20.2.3 Prefi xed pronouns

Quenya pronouns can receive prefixes as well - two examples are known, **ó-** (together) and **im-** (self). These prefixes are attached to the independent non-emphatic pronouns. Prefixing **ó-** is straightforward, but **im-** leads to some sound shifts:

Subject	Singular	Plural
1. Person	imni (I myself)	imme/ immet (we ourselves)
2. Person (formal)	imle (thou thyselves)	imle (thou thyselves (pl.))
2. Person	intye (you yourself)	imle (you yourself)
3. Person	*inso, inse, insa (he himself. . .)	inte (they themselves)

Á marë ónissë! (Stay with me!)
Ceninyë imni nénessë. (I see myself in the water.)

20.2.4 The infi nitive-prefi x **a-**

If a sentence contains a verb of perception (like 'to see' or 'to hear') and the description of that perception contains another verb (e.g. describing what the person that is observed is doing at the moment), then this observed action is found in infinitive for A-verbs, but the verb gets a special prefix **a-**:

Man cenuva lumbor ahosta? (Who shall see clouds gather?)
Hláran eldar amahta. (I hear elves fight.)

Presumably, for basic verbs infinitive is used as well:

Hláran naucor aquetë. (I hear dwarves speak.)

However, this can also be expressed by present tense

Hláran naucor quétar. (I hear dwarves speaking.)

For verbs beginning with **a-**, the prefix may form a separate syllable:
Cénan elda a-anta harma naucon.
(I see an elf give a treasure to a dwarf.)

20.2.5 Vowel shortenings

If in a phase two vowels follow each other it is permissible to leave the first one out, even if this would create a usually forbidden consonant cluster at the end of the first word. This happens especially if the two vowels are identical:

tenn' ambar-metta (till the end of the world)
Elen síla lúmenn' omentielvo.
(A star is shining upon the hour of our meeting.)

20.2.6 Emphasis

A phrase can be emphasized by using **e** as the first word - this roughly translates as 'indeed'. In a question, this even precedes the question word:

E inyë mahtuva! (Indeed I myself will fight!)
E man antuvas? (What shall he give indeed?)

20.3 VOCABULARY

Quenya	English
ambar	world
nossë	family, clan, house
réna	border
tennoio	forever
yando	also

20.4 TRANSLATIONS INTO QUENYA —WORD FORMATION

Sometimes it so happens that in spite of all rephrasing a sentence cannot be said because a single word is missing. In this case the temptation is enormous to create a word and be done with it. In principle this is not a problem if one follows a few important rules:

20.4.1 Some warnings

First, and of paramount importance: A homemade creation should *never* end up unmarked in a wordlist together with attested words by Tolkien. In a text *in* Quenya using those words without a special note is okay, but in a text *about* Quenya it has to be clarified what is reconstructed. In this course there are numerous examples (e.g. pronouns which are introduced with a *) [1].

Next, a home-made creation should be such that it can be understood —if it is necessary to send an English explanation along with the Quenya letter then there is no point in writing in Quenya in the first place. It is the purpose of a language to be understood. In particular, word creations using known prefixes and affixes are more readily understood than complete inventions.

20.4.2 Various types of word creation

All words which are known in Quenya are derived from primitive Elvish forms according to certain rules (the explanation of those rules would be a separate course). This is the reason

[1] The underlying wordlists for this course are Helge Fauskanger's *Quettaparma Quenyanna* and *Quettaparma Quenyallo*, i.e. all words are attested somewhere —however for some it is not quite clear from which conceptual phase of Tolkien's work they are taken. Therefore a wordlist *naming the source* is always to be preferred to the one offered here (which is by no means complete and should only help to learn the lessons).

that there is often a close relationship between Quenya and Sindarin words. In addition we know that Quenya only permits a very limited number of consonant clusters. It follows that there is little point in writing down a nicely sounding word and defining that it should be the word for something —if it doesn't fit into the system.

In principle it is possible to derive words from primitive Elvish roots, but this is not really easy and not recommended for a beginner —the rules are very complex and not in all cases well understood.

There are, however, several possibilities to derive words within Quenya itself:

If one knows a verb but no corresponding noun (e.g. **mahta-** (to fight)) then one can either form the gerund **mahtie** ([the] fighting) or use a noun-derivation affix to get **mathale** (a fight).

If one knows a verb (e.g. **can-** (to see)) and is looking for an adjective (e.g. invisible), then a combination of prefixes and affixes might do the trick to derive *** úcenima** (invisible).

Finally, the formation of compounds is an easy way of forming new words: See e.g. ***elencálë** (starlight) from **elen + cálë** .

For an introduction to primitive Elvish and word formation from primitive roots, taking a look into the corresponding articles at z.B. 'The evolution of Quenya' on Helge Fauskanger's Ardalambion `www.uib.no/People/hnohf/qevolution.pdf` is highly recommended.

Appendix A

TENGWAR AND THEIR NAMES

tinco	parma	calma	quesse
ando	umbar	anga	ungwe
thule	formen	harma	hwesta
anto	ampa	anca	unque
númen	malta	ñoldo	ñwalme
óre	vala	anna	wilya

rómen	arda	lambe	alda
silme		esse	
hyarmen	halla	yanta	úre

Appendix B

QUENYA CASE INFLECTION

The case inflection of some nouns with different final sounds using the examples **cirya** (ship), **lassë** (leaf), **meldo** (friend), **elen** (star) and **nat** (thing):

Singular					
Nominative	cirya	lassë	meldo	elen	nat
Genitive	ciryo	lassëo	meldo	eleno	nato
Possessive	ciryava	lasséva	meldova	elenwa	nateva
Dative	ciryan	lassen	meldon	elenen	naten
Accusative	ciryá	lassé	meldó	elen	nat
Locative	ciryassë	lassessë	meldossë	elenessë	natessë
Allative	ciryanna	lassenna	meldonna	elenna	natenna
Ablative	ciryallo	lassello	meldollo	elenello	natello
Instrumental	ciryanen	lassenen	meldonen	elennen	natenen
Respective	ciryas	lasses	meldos	elenes	nates
Dual					
Nominative	ciryat	lasset	meldu	elenet	natu
Genitive	ciryato	lasseto	melduo	eleneto	natuo
Possessive	ciryatwa	lassetwa	melduva	elenetwa	natuva
Dative	ciryant	lassent	meldun	elenent	natun
Accusative	ciryat	lasset	meldu	elenet	natu
Locative	ciryatsë	lassetsë	meldussë	elenetsë	natussë
Allative	ciryanta	lassenta	meldunna	elenenta	natunna
Ablative	ciryalto	lasselto	meldullo	elenelto	natullo
Instrumental	ciryanten	lassenten	meldunen	elenenten	natunen
Respective	ciryates	lassetes	meldus	elenetes	natus

Plural					
Nominative	ciryar	lassi	meldor	eleni	nati
Genitive	ciryaron	lassion	meldoron	elenion	nation
Possessive	ciryaiva	lassiva	meldoiva	eleniva	nativa
Dative	ciryain	lassin	meldoin	elenin	natin
Accusative	ciryai	lassí	meldoi	elení	natí
Locative	ciryassen	lassessen	meldossen	elenissen	natissen
Allative	ciryannar	lassennar	meldonnar	eleninnar	natinnar
Ablative	ciryallon	lassellon	meldollon	elenillon	natillon
Instrumental	ciryainen	lassinen	meldoinen	eleninen	natinen
Respective	ciryais	lassis	meldois	elenis	natis
Partitive-Plural					
Nominative	ciryali	lasseli	meldoli	eleneli	nateli
Genitive	ciryalion	lasselion	meldolion	elenelion	natelion
Possessiv e	ciryalíva	lasselíva	meldolíva	elenelíva	natelíva
Dative	ciryalin	lasselin	meldolin	elenelin	natelin
Accusative	ciryalí	lasselí	meldolí	elenelí	natelí
Locative	ciryalissë(n)	lasselissë(n)	meldolissë(n)	elenelissë(n)	natelissë(n)
Allative	ciryalinna(r)	lasselinna(r)	meldolinna(r)	elenelinna(r)	natelinna(r)
Ablative	ciryalillo(n)	lasselillo(n)	meldolillo(n)	elenelillo(n)	natelillo(n)
Instrumental	ciryalínen	lasselínen	meldolínen	elenelínen	natelínen
Respective	ciryalis	lasselis	meldolis	elenelis	natelis

The examples also contain several special cases such as the dual in **-u** and shortened endings for **elen**. For the use of the cases see lessons 3, 6, 7, 10 and 13; for the different numbers see 1 and 2.

Appendix C

PRONOMIAL ENDINGS

It is known that Tolkien revised the system of pronomial endings in Quenya more than once. Naturally this is not very beneficial for an understanding of these forms. Even this brief overview does not list all attested forms.

C.1 1ST PERSON PLURAL

In this course, we have used **-mmë** for exclusive we ('we and not you'), **-lmë** for the inclusive we ('we and you') and **-lvë** for the dual we ('both of us'). This is the assignment used by Tolkien in the Quenya used in the Lord of the Rings, and we can readily map these endings to characteristic consonants, e.g. the inclusive 'we' has both the consonant **l** for a formal 'you' and **m** associated with 'we', hence the ending can literally be translated as 'we and you'.

However, Tolkien decided in his late years to change this system. In the end, he made up his mind that **-mmë** should be the dual we, **-lmë** the exclusive and **-lvë** the inclusive.

There is an obvious reason that this revision has not been included in this course: The Sindarin pronomial ending **-m** can only be derived from a Common Eldarin ending **-mmX** with X any vowel —but if that is the dual ending, Tolkiens revisions should cover the Sindarin pronomial system as well. Therefore, it seems reasonable to stick with a system that describes most of the published texts in both Quenya and Sindarin.

C.2 THE 2ND PERSON

The changes in the 2nd person are even more elusive: in an early conception, there was no difference between singular and plural, but there was a distinction between formal and informal speech. Tolkien writes:

' . . . all these languages had, or originally had, no distinction between the singular and plural second person pronouns, but had a marked distinction between the familiar forms and the courteous' (from: The Peoples of Middle-Earth, p. 42-43)

However, this is explicitly contradicted by later evidence: *'it often appears in the forms* **hekat!** *sg. and* **hekal!** *pl. with reduced pronomial affixes of the 2nd person.* (from: The War of the Jewels, p. 364)

Hence, here an explicit distinction between singular and plural is made and the consonants are assigned as **l** (plural) and **t (c)** singular (we can deduce the **c** from the known phonetic shifts).

Therefore, in principle any of the following scenarios may be true (dependent on which conceptional phase one is looking at):

- the short ending **-t** and the long ending **-tyë** denote informal speech, the short ending **-l** and the long ending **-lyë** denote formal speech
- the short ending **-t** and the long ending **-tyë** denote singular, the short ending **-l** and the long ending **-lyë** denote plural
- originally, there was a short ending **-t** for singular and **-l** for plural. However, plural forms came to be used in formal speech, therefore **-l** could be used for both formal singular and all plurals whereas **-t** would denote informal singular. The long endings could then be used to make explicit distinctions: **-tyë** as informal singular, **-ccë** as informal plural, **-lyë** as formal singular and **-llë** as formal plural.

In this course, the last scenario has been used, once you have memorized it, it is rather trivial to switch to any of the other schemes.